The Lure of Texas

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By

Robert D. Morritt

CAMBRIDGE SCHOLARS

PUBLISHING

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This book first published 2011

Cambridge Scholars Publishing

12 Back Chapman Street, Newcastle upon Tyne, NE6 2XX, UK

British Library Cataloguing in Publication Data
A catalogue record for this book is available from the British Library

ISBN (10): 1-4438-2713-4, ISBN (13): 978-1-4438-2713-3

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FOREWORD

Texas has always fascinated me. In my youth I recall my first impressions of 'The West' on a Greyhound 'Scenicruiser' Bus for over three days in the days of Route 66 'America's Highway'.(Sadly no longer an Interstate Route.) Many people have vivid memories of the Highway.

I recall travelling through Missouri, Kansas, Oklahoma down through the Texas Panhandle to Amarillo then West through Texas.

I have always been interested in history. I later took Prehistory and Early Agriculture at University. From my own interest in this area I have tried to combine a history of the State together with earlier accounts of the Spanish influence in Texas and the harrowing tales of the early settlers of the frontiersmen and the real story of the creation of the State of Texas.

Whilst the book pertains to the present area known as Texas there are areas that *overlap as there were no 'State line' the French and Spanish conrol over the area is also portrayed within.* I consider that to omit the geographical extent of early explorers in the Southwest would detract offering the reader a more comprehensive overview of an incredible journey culminating eventually into the Lone Star State. The book concludes the pre-Statehood period. It pertains to go beyond the material found within modern travel guidebooks to give the reader an opportunity to 'be there' a chance to travel back in time to eyewitness the birth of modern Texas, won out of adversity the many who risked their lives to create by their own personal valor.

PREFACE

The book describes archaice hunters and food gathereers, the Mogollam and Mississipi mound-builder influence. Flint quarries discovered from the Panhandle to as far away as West Texas. The Paleo-Indian era evident from a Clovis campsite in Denton County circa 8000 BCE.

Cabeza de Vaca who reported rumours of gold in the north who as a member of a Spanish expedition was s*hipwrecked on the Texas coast around 1528* swam to shore and lived as a slave of an Indian group and later escaped into the interior and became both a trader and a medicine man.Francisco Vazquez de Coronado, his search for the mythical "Seven Cities of Gold". De Niza who set out on his famous expedition in 1539, giving the earliest descriptions of people in the Southwest.

The Spanish Mission c.1655 built near Corpus Christi de la Isleta near present day Ysleta. Father Massanet who in 1690 founded San Francisco de los Tejas, the first Mission in East Texas. The French who in 1690 built a Fort at Biloxi Bay. The Comanche raids on Missions in 1758. All French territory west of the Mississippi River ceded by France to Spain after the French-Indian Wars (1754-1763).

The Anglo-American settlers in the 1820's and Moses and Stephen Austin, their colonization attempts espcially with many people from the new Louisiana Territory. Extensive coverage from the mid 1830's

Little known facts of the real first attempt to eastablish a Texan Republic, which predates the Battle of the Alamo. and takes a look at the efforts of Lt.Fannin and his troops with contempoary accounts of The Goliad massacre by the few that escaped.

Stephen Austin, Jim Bowie, The Battle of the Alamo and recent discovery of contemporary combatant's diary giving an accurate description of the death of Crockett at the Alamo.

PRE-COLUMBIAN HISTORY

Texas lies at the juncture of two major cultural spheres of Pre-Columbian North America, the Southwestern and the Plains areals. The area now covered by Texas comprised three major indigenous cultures which had reached their developmental peak prior to the arrival of European explorers and are known from archaeology. These are The Pueblo from the upper Rio Grande region, centered west of Texas; the Mound Builder culture of the Mississippi Valley region, centered east of Texas, ancestral to the Caddo nation; the civilizations of Mesoamerica, centered south of Texas. Influence of Teotihuacan in northern Mexico peaked around AD 500 and declined over the 8th to 10th centuries.

The Paleo-Indians that lived in Texas between 9200 – 6000 B.C. may have links to Clovis and Folsom cultures; these nomadic people hunted mammoths and bison latifrons using atlatls. They extracted Alibates flint from quarries in the panhandle region. Beginning during the 3rd millennium BC, the population of Texas increased despite experiencing a changing climate and the extinction of giant mammals. Many pictograms drawn on the walls of caves or on rocks are visible in the state, including at Hueco Tanks and Seminole Canyon.

Native Americans in East Texas began to settle in villages shortly after 500 BC, farming and building the first burial mounds. They were influenced by the Mound Builder civilizations that lived in the Mississippi basin. In the Trans-Pecos area, populations were influenced by Mogollon culture.

From the eighth century, the bow and arrow appeared in the region, manufacture of pottery developed and Native Americans increasingly depended on bison for survival. Obsidian objects found in various Texan sites attest of trade with cultures in present day Mexico and the Rocky Mountains.

No one culture was dominant in the present-day Texas region and many different peoples inhabited the area. Native American tribes that lived inside the boundaries of present-day Texas include the Alabama, Apache,

Atakapan, Bidai, Caddo, Coahuiltecan, Comanche, Cherokee, Choctaw, Coushatta, Hasinai, Jumano, Karankawa, Kickapoo, Kiowa, Tonkawa, and Wichita. The name ***Texas*** derives from *táysha?*, a word in the Caddoan language of the Hasinai, which means "friends" or "allies."

Native Americans determined the fate of European explorers and settlers depending on whether a tribe was friendly or warlike Friendly tribes taught newcomers how to grow indigenous crops, prepare foods, and hunting methods for wild game. Warlike tribes made life unpleasant, difficult and dangerous for explorers and settlers through their attacks and resistance to European conquest.

A remnant of the Choctaw tribe in East Texas still lives in the Mt. Tabor Community near Amberly, Texas. Currently, there are three federally-recognized Native American tribes which reside in Texas: the Alabama-Coushatta Tribes of Texas, the Kickapoo Traditional Tribe of Texas, and the Ysleta Del Sur Pueblo of Texas.

Texas prehistory extends back at least 11,200 years and is witnessed by a variety of Indian cultural remains.

This abbreviated list of site types suggests the diverse ways in which ancient Indians utilized the terrain and took advantage of its plant and animal resources. At many sites, the only surviving cultural remains are stone tools. If we are to understand what was done at the site, it is vital that we know the context of the stone tools. For instance, at kill-sites, proper excavation will usually discover projectile points and cutting or butchering tools in association with animal bones. The most common type of kill-site in Texas is the bison-kill of Paleo-Indian times, from 9200 to 6000 B.C. For example, at Bonfire Shelter, near Langtry in Val Verde County, excavations revealed a mass of bison remains associated with Folsom and Plainview points, accompanied by flakes and bifaces used for processing the slaughtered animals.

At quarries or lithic processing areas, controlled surface collection will often yield great numbers of large, crudely chipped bifaces, rocks in the early stage of tool-making known as quarry blanks. Rarely are projectile points or other finished tools found, since this is a locality where the basic levels of stone-working took place-securing good chipping materials, using a hammerstone to remove the rough exterior from the cobbles, and roughly shaping the blanks for further reduction elsewhere. Though they

have long been ignored, lithic processing areas are important sites for archeological study, as they shed a great deal of light on a fundamental activity of prehistoric cultures. One quarry site that is open to the public is the famed Alibates Flint Quarries, on the Canadian River in the Panhandle.

Campsites are found throughout the state along streams or other water sources; most are "open occupation" sites, though caves and rockshelters were also often used for habitation. Many represent the villages of hunters and gatherers, whose foraging was the main way of life throughout Texas until later times, when farming was introduced in East Texas and in parts of the Panhandle and far West Texas. Campsites, the locales of daily life, were perhaps occupied for a few weeks or months before the group moved on to exploit the plant and animal foods of another area. These are the most common sites and contain great quantities of stone tools, flakes, and other debris

Context is particularly important in these sites. Even the surface collecting, by hobbyists, of an eroded campsite can ruin fragile patterns of tool distribution which, under controlled conditions, might tell the archeologist a great deal about site function and the ways in which different parts of the site were used. Excavation presents an even larger challenge.

Test pits can plumb the depths of the site, sometimes giving us information on the sequence of occupations by recovering stone tool types from different levels. However, to understand the behavior of the ancient inhabitants and the activities they carried out, a large block or open-area excavation is necessary. In it, we can plot in place the projectile points, scrapers, choppers, flakes, animal bones, snail shells, and other items and study the patterns of their horizontal distribution.

The distribution often shows the archeologist where tool-making took place, where animals were skinned and butchered, where bone tools were made or wooden spear shafts fashioned. The relationships of the tools to the areas of the site and to other stone tools provide, then, contextual information critical to archeological interpretation.

Much of what is found in Texas prehistoric sites is artifacts of chipped stone (such as projectile points), pottery, antler, bone, and shell. If excavated with systematic methods, the context of these artifacts-taken as a whole-provides a picture of ancient life at certain periods of time. Critical to our interpretations is the dating of these materials and contexts.

The most widely used method for absolute dates is radiocarbon analysis, in which associated organic remains (such as wood charcoal from a hearth) can be assayed to yield a date for cultural remains at the same level of the hearth.

Excavations can also provide relative dates by determining which styles of artifacts are earlier or later than others. Once a chronology is established at several regional sites, types of known dates can then be "cross-dated" by distinctive artifacts to other sites. Gradually, a framework of prehistoric cultures can be built up in a sequential fashion. In Texas, research has shown that in most regions, distinctive changes occurred in the shapes of projectile points through time

These artifacts, called "arrowheads" by non-archaeologists, occur in two forms: as dart points-large, heavy points ("arrowheads") used on the tips of spears thrown with the spearthrower or atlatl, common in the Paleo-Indian and Archaic periods; and as arrow points ("bird points" to collectors)-tiny, thin points that tipped arrow shafts, often made of cane, when the bow and arrow was introduced to ancient Texas cultures around A.D. 700. This weapon appears to have wholly replaced the spearthrower, as it was more accurate and more effective at longer distances (tiny arrow tips could penetrate a bison, a man, or a smaller creature).

Many of the dart and arrow points can be sorted into "types" of distinctive shapes that are restricted in distribution in both time and space. This makes the points "time-sensitive"; they are often valuable chronological aids for archeological research.

Archeological work has continued in parts of Texas for more than eighty years. Some areas, such as Central Texas, have been intensively studied, and detailed archeological sequences of them have been established. In other regions, such as South Texas, research intensified only in the 1970s, and much remains to be learned about them. Cultural change proceeded at somewhat different rates over the vast area of Texas; in some regions, hunting and gathering cultures persisted throughout prehistory; in others, cultures with farming and settled village life appeared.

Research has divided the Texas archeological record into four general periods:

- Paleo-Indian (9200–6000 B.C.)
- 6000 B.C. to around the beginning of the Christian era
- Late Prehistoric (roughly A.D. 700–1600
- and Historic.

Paleo-Indian (9200–6000 B.C.) Archaic, Late Prehistoric (roughly A.D. 700–1600), and Historic.

Paleo-Indian

Although some claims have been made for greater antiquity, the earliest known inhabitants of the state, during the late Pleistocene (Ice Age), can be linked to the Clovis Complex around 9200 B.C. The distinctive Clovis fluted point is widespread and was used at least in some cases in mammoth hunting. A mammoth kill-site, Miami, is found in Roberts County in the Panhandle. *The Gault Site* in Central Texas has a Clovis occupation that includes incised pebbles, a blade core, and several Clovis points, including one made of Alibates material from the Canadian River quarries.

At a deeply buried Clovis campsite at the *Aubrey Site* in Denton County, a Clovis point, Clovis blades, and thousands of flakes were found. The *Lewisville Site near Denton* is another Clovis campsite. The Folsom Complex, around 8800–8200 B.C., is distinguished by Folsom fluted points and is known from sites where now-extinct forms of bison were killed and butchered (Bonfire) or from campsites (Adair-Steadman) where the points are found along with other stone tools.

The Clovis and Folsom materials might be considered to fall within the early part of this period. Although fluting ceases to be an important trait of Paleo-Indian points after Clovis and Folsom, later Paleo-Indian points maintain an overall lanceolate, parallel-sided form, often with careful parallel flaking and with the basal edges dulled to facilitate hafting. One unfluted type that may well be "early Paleo-Indian" is Midland, known from excavations at the Scharbauer Site, near Midland, in the early 1950s. A portion of a human cranium found at that site may be linked to this early cultural pattern.

Dalton and San Patrice points may date around 8000 B.C. in East Texas; Plainview points found from the Panhandle into South Texas date from around 8200–8000 B.C. and are associated with kills of Pleistocene bison at Plainview and Bonfire. By around 8000 B.C., the end of the Pleistocene, remnants of the animals of that era-mammoth, bison, camel, horse, sloth-disappeared. Climates became more like those of modern times, yet in some regions, group mobility and stone toolmaking continue to follow the patterns of earlier times. There is a great diversification of point types, several of which we still cannot precisely date, in post-Pleistocene, late Paleo-Indian times.

Early Archaic

Excavations done in the 1980s and 1990s at the Wilson-Leonard Site in Williamson County, Central Texas, may help to resolve some of these issues, as well as provide archeologists with a broader view of the cultural patterns associated with distinctive Paleo-Indian points.

The Scottsbluff points in East Texas are from around 6500 B.C.; in the lower Pecos and South Texas, hunters and gatherers used Golondrina points, radiocarbon dated at 7000 B.C. Excavations at Baker Cave, a dry rockshelter on the Devils River drainage, has yielded a wide array of information on the climate, which was essentially modern though probably drier, and the diet of peoples there 9000 years ago (the Golondrina Complex). A well-preserved cooking pit yielded the remains of small game, especially rabbits, rodents, and several species of snakes; the cave also yielded charred walnut and pecan hulls as well as other organic remains. The Angostura projectile point marks the end of the Paleo-Indian period; radiocarbon dates from the Wilson-Leonard Site and the Richard Beene Site near San Antonio date it at around 6800 B.C. The peoples who made these points, like the peoples of the Golondrina complex, were hunters and gatherers who used resources quite similar to those of the modern era.

Much of Texas prehistory is subsumed within a long time span of hunting and gathering cultural patterns known collectively as the Archaic. The period begins around 6000 B.C. and is notable for changes in the style of projectile points and tools, the distribution of site types, and the introduction of grinding implements and ground-stone ornaments, all reflecting a gradually increasing population that utilized abundant plant and animal resources of environments similar to those of modern times.

As noted earlier, the primary weapon during the Archaic was the spearthrower or atlatl, and the bow and arrow had not yet been introduced. Climatic patterns surely vacillated during the Archaic, though we have little detailed knowledge of them; a dry, warm episode known as the Altithermal (about 5000–3000 B.C.) was clearly present, but we are uncertain about its effects on local populations.

The details of the Archaic sequence vary from region to region within the state. In general, the span can be divided into Early, Middle, Late, and Transitional eras. Each period is represented by changes in cultural patterns, often including specific artifact forms, hunting patterns, types of site utilized, and other elements. In some regions we have enough information to subdivide these periods into "phases" or "intervals."

The Early Archaic (6000–2500 B.C.) is poorly known in its earliest phases, though a number of point and tool types can be linked to that era. In general, settlement appears more scattered than in later times, and populations were still rather small and quite mobile. There are broader relationships among several regions, as indicated by the widespread occurrence of distinctive points, such as the Martindale, Uvalde, Early Triangular, Andice, and Bell (the latter two part of a cultural pattern known as Calf Creek, which encompasses Oklahoma and parts of Arkansas).

The Middle Archaic *(2500 B.C.-1000 B.C.)* marks a time throughout the state of significant population increase, large numbers of sites, and abundant artifacts, especially projectile points of various forms. This appears to have been a time when Indian cultures became more specialized on a regional basin. For example, most regions appeared to be typified in the Middle Archaic by one or two distinctive points: Gary and Kent points in East Texas, for example, Pedernales in Central Texas, Langtry in the lower Pecos, and Tortugas in South Texas.

In some regions, specific types of site are present, especially the burned-rock middens of Central Texas (apparently used for cooking wild plants of various sorts, especially the bulbs of sotol) and shell middens on the Texas coast. Additionally, cemeteries with large numbers of interments begin to appear late in the period, perhaps reflecting territoriality on the part of some hunting and gathering societies. Similarly, trade connections are established and artifacts of stone and shell are brought from distant areas, especially Arkansas.

The Late Archaic (1000 B.C.-300 B.C.) sees the continuation of hunting and gathering in most of Texas, again distinguished by certain types of projectile points and stone tools. In East Texas, pre-Caddo sites mark the beginning of settled village life shortly after 500 B.C. Cemeteries are more notable in some regions, such as Southeast Texas. Bison appear to be an important game resource in Central Texas and in the lower Pecos, where another bison-kill occurs at Bonfire Shelter. Other bison-kills are known in the Panhandle and South Plains at this time.

The Transitional Archaic (300 B.C.-A.D. 700) marks an interval which in some ways is little more than a continuation of the Late Archaic. Still, it features distinctive point styles, such as Ensor, Darl, Frio, and Fairland. Although this period is important in the Archaic sequences of Central and lower Pecos Texas, it is not part of the East Texas archeological record, where village sites such as the George C. Davis Site of the Gibson Aspect make their initial appearance and fully develop only during the subsequent Late Prehistoric period.

These sites often have large mounds, flat-topped ones sometimes used to support structures and conical ones for burials. Such sites mark the introduction of, and reliance upon, agriculture which leads to this population growth and the emergence of social and political systems Many Indian rock art sites in Texas, especially in the lower Pecos, date from the Archaic. The Archaic pictographs in the lower Pecos can be recognized by the presence of spear-thrower motifs in the panels of polychrome Pecos River Style art. Studies using a specialized type of radiocarbon dating, known as AMS (accelerator mass spectrometry), suggest that this style may date as early as 4000 B.C.

Late Prehistoric

This period (A.D. 700 to historic times) is particularly noticeable in the archeological record throughout the state. The bow and arrow is introduced, along with other distinctive types of stone tools. Pottery is also present, even among hunters and gatherers in Central, South, and coastal Texas. Bison hunting appears to be very important in most regions. The occurrence of tiny arrow points marks the spread of the bow and arrow throughout the state.

Many local types develop: Livermore in the Trans-Pecos, Friley and Catahoula on the Texas-Louisiana border, Lott and Garza on the Llano

Estacado, and McGloin and Bulbar Stemmed on the coast. In some areas we can discern distinct shifts in arrow point styles through time, especially with Scallorn (Austin Phase) and, later, Perdiz (Toyah Phase) in Central Texas. The Toyah Phase is of particular interest because it represents a widespread bison-hunting tradition in Central and South Texas from around A.D. 1300–1600; in addition to Perdiz points, its material culture includes end scrapers for hide-working, beveled knives for bison butchering, and a distinctive bone-tempered ceramic.

On the central Gulf Coast, the Rockport Complex represents a population that may be ancestral to the historic Karankawas; these peoples hunted and fished along the bayshores and oftentimes moved inland to hunt bison. An asphalt-lined, thin-walled pottery called Rockport Ware is diagnostic of this complex. In the Rio Grande Delta, the Brownsville Complex is unique for its trade with frontier Mesoamerican cultures (e.g., the Huastecs of Veracruz), which began around A.D. 1300–1400. Representatives of the Brownsville Complex made shell beads and other ornaments in large numbers and traded these to the Huastecs in return for pottery vessels, jadeite ornaments, and obsidian, all found in Brownsville Complex sites in the lower Rio Grande valley.

Although a hunting and gathering continues in the Late Prehistoric as in the Archaic, the material culture, hunting patterns, settlement types and other facets of the era mark a fairly distinctive break with the past. In East Texas, agriculture provides the base for the Gibson Aspect, which marks the earliest Caddoan culture; mound building, specific types of pottery and arrow points, sedentary villages, ceremonial centers, and an established social hierarchy are salient features. Around A.D. 1200, Gibson gives way to the Fulton Aspect, which continues into the Historic era and is clearly linked with the Caddos. In the Panhandle and Llano Estacado, settled villages (also engaged in bison hunting) are found in the Antelope Creek Phase on the Canadian River around A.D. 1400 and in Andrews County. Village sites with links to southeast New Mexico appear around the same time.

In the Trans-Pecos, a sequence of settled horticulturists with strong ties to the Southwest Mogollón culture begins in the early centuries A.D. and develops more fully around A.D. 600. It is marked especially by pithouse dwellings. Down the Rio Grande, near Presidio, another center of agriculturally based villages, the Bravo Valley Aspect, dates to around A.D. 1200–1400.

One distinctive aspect of the Late Prehistoric was widespread, long-distance trade, best reflected in the distribution of obsidian artifacts in parts of Texas. Artifact-quality obsidian (volcanic glass, usually black to gray in color) does not occur in Texas. Yet at sites in deep South Texas, across Central Texas, and into the Panhandle, obsidian artifacts are often reported. The geologic origin of the obsidian can be traced using methods of nuclear chemistry, such as X-ray fluorescence or neutron activation analysis of a chemical "fingerprint" of trace minerals in a specimen.

The specimen can then be linked to a specific obsidian quarry. In the Panhandle, most of the obsidian comes from sources in the Jemez Mountains of northern Mexico, and was part of Plains-Pueblo trade in Late Prehistoric times. However, some of the obsidians found in South and Central Texas can be definitively traced to sources in southern Idaho (Malad), Wyoming (Obsidian Cliff), and central Mexico. These facts reflect long-distance trade networks, especially in the case of the Idaho and Wyoming obsidian, which were part of a north-south trade system through the Great Plains that continued into Historic times.

The transition from Late Prehistoric to Historic is difficult to discern in many parts of the state. The initial European expeditions had little, if any, effect on the native cultures, which were largely unchanged for another 100–150 years. Texas archeologists refer to this brief span as the "Protohistoric." Perhaps it is best exemplified by sites of the sixteenth and seventeenth centuries on Galveston Island and in South Texas, where no tangible evidence of contact (e.g., glass beads) is found. However, by the early eighteenth century most peoples of these areas were affected by the Spanish missions, and their cultures began to unravel.

Historic

The Historic era (after ca. A.D. 1600) marks the beginning of the end for the Indian cultures of the state. The Spanish and French brought change to both agriculturalists and hunter-gatherers, though the latter were decimated by the introduction of the Spanish mission system and the intrusion of Apache, and later, Comanche groups. Archeologically, we can recognize certain sites as Historic Caddo on the basis of their pottery and arrow points. Similarly, some arrow point types such as Harrell and Washita are found with historic hunter-gatherers and village farmers in north central Texas and the Panhandle.

Rock art sites incorporate such historic motifs as churches and horse-borne Indian warriors or Spaniards. With the advent of the Spanish mission system, the Indians who adopted mission life continued for a while to make stone tools, and a distinctive point type, Guerrero, is often found in missions, ranchos, and Indian campsites of that era. However, by the late eighteenth century, stone tools gave way to glass, and brass and iron points replaced those chipped from stone, thus signaling the end of an 11,000-year tradition.

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Thomas R. Hester and Ellen Sue Turner

SOURCE *Handbook of Texas Online, s.v:*

SPANISH TEXAS

By a twist of fate, the next remarkable experience in Texas involved Englishmen. In 1568 John Hawkins placed several dozen of his countrymen ashore near Tampico after he suffered a nearly disastrous defeat by the Spanish fleet in Veracruz harbor.

One of the men, David Ingram, along with two others, walked from Pánuco along the Gulf and Atlantic coasts to near Cape Breton, Nova Scotia, and lived to tell about the trek. Ingram's experiences, like those of Álvarez de Pineda, Cabeza de Vaca, Coronado, and Moscoso did little to encourage immediate settlement in Texas. Legends, however, died hard for Spaniards.

Despite the reports of Coronado and Moscoso about the dearth of readily exploitable wealth in the north country, Tierra Nueva (as it was then called) continued to attract the attention of gold-hungry men in New Spain. Within five years after Coronado's return, the presumed wealth of Gran Quivira was again a topic of interest. Future explorers looked for the pearls of the Jumanos and the Great Kingdom of the Tejas.

In the second half of the sixteenth century, the discovery of rich silver deposits in northern Mexico drew Spaniards into the area like a magnet attracting nails. The first of the mining boomtowns was Zacatecas, where a mountain of silver ore was discovered in 1546. By the 1570s additional strikes brought about the founding of settlements in southern Chihuahua near the headwaters of the Río Conchos. The town of Santa Bárbara in that locale became the principal staging area for entradas into New Mexico and Texas.

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Earliest Spanish Expeditions

Development of the mining frontier, however, had spawned the Chichimeca Wars (1550–1590s) and Spain's institutional response to them. The latter comprised missions and presidios, frontier agencies designed to convert Indians and pacify rebellious ones. From their inception, missions and presidios served as interrelated agencies of church and state and validated Spain's claim to frontier regions.

The primary function of missions was the propagation of the Catholic faith. But missions also served the state by Hispanicizing the Indian population, thereby making Indians in theory into tractable and tax-paying citizens. Presidios, as the nuclei of military presence on the frontier, were clearly agencies of the state, but they also served as necessary adjuncts to the security of the missions and the discipline of the neophytes within-a lesson painfully learned by the friars in the early days of Spanish Texas.

As the frontier of New Spain advanced northward, the northeastern field of missionary work, which encompassed Coahuila, Nuevo León, New Mexico, and Texas, became the primary responsibility of the Franciscan order. In the American Southwest the Friars Minor, the Little Brothers of St. Francis, established their first missions in New Mexico. Forty years after the return of the Coronado expedition, three Franciscans journeyed to Pueblo country with Francisco Sánchez Chamuscado (1581), and within a year all of the friars had suffered martyrdom.

A subsequent expedition to New Mexico, led by Antonio de Espejo and Diego Pérez de Luxán (1582), brought the first Europeans into extreme Southwest Texas as they returned to Chihuahua. In the following year, the Spanish crown authorized the pacification of New Mexico by a private individual, but no formal agreement was reached for a dozen years. Finally, Juan de Oñate received a contract (1595) that led to the occupation of New Mexico in 1598 and to the establishment of more than twenty missions by 1680.

In the eighty-two years of continuous Spanish presence in New Mexico, Texas along the Rio Grande from modern Presidio to El Paso bordered the path from the mines, missions, and ranches of northern Mexico to the land of the Pueblos. The interior of Texas, however, remained for the most part *tierra incognita*. It was penetrated by some, however. Between 1629 and 1654 expeditions from New Mexico entered Texas to search for Indians

allegedly instructed in Christian doctrine by María de Agreda, the miraculously bilocating "Woman in Blue," and to establish trade with the Jumano Indians. The Jumanos carried aspects of Spanish material culture as far as the eastern Gulf Coast and East Texas.

Source; *Handbook of Texas on line* - , s.v.:
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FRAY MARCOS OF NIZA, 1539

Fray Marcos of Niza (Mark of Nice) and his companion Estevanico (a freed black African Moorish slave) Spanish authorities in Mexico City had sent him to verify earlier reports by Cabeza de Vaca and three other Spaniards of fertile valleys, prosperous Indian settlements and rumours of gold in the north. De Vaca was a member of a Spanish expedition that was *shipwrecked on the Texas coast around 1528*

A.D, De Vaca swam to shore and lived as a slave of an Indian group on the Texas coast for over a year when he escaped into the interior. He survived by becoming both a trader and a medicine man. After five years he became re-united with three other survivors of the same shipwreck. Together they traveled through western Texas and northern Mexico and were the first Europeans to set foot in the Southwest.

After several months of wandering they were reunited with their fellow countrymen in western and central Mexico. They were the first Europeans to enter Pimeria Alta which encompassed the region later known as Arizona. A land inhabited by the pueblo-dwelling Hopis. Indian farmers know as the Hohokam and nomadic Apaches.

In 1539 De Niza encountered, during his famous expedition to the north of the Gila. A tribe whom he designated as as the Pintados, from the fact that they painted their faces. These were probably the Papagoes, who are of the same nation as the Pimos and speak the same language.

Estevanico was killed by natives. De Niza then planted a cross in Cibola (Zuni) and took possession of the country in the name of Spain. De Niza journey was to observe the lifestyles of the native people in the Southwest, to estimate the size of their population, to describe the flora and fauna of the area. De Niza wrote, “I came to a pueblo, in green irrigated land, where many people came to meet me, both men and women.

They were clothed in cotton, some wearing skins of the cattle (buffalo), which in general they consider better material than cotton. In this pueblo

they were all bedecked with turquoises, which hung from their noses and ears and which they called *cacona*."

His reports mentioned the fabled seven lost cities of Cibola in the unmapped region known as 'Arizuma' (as it the region was earlier referred to). He described how the natives,"Used gold, that to make into vessels and jewels for the ears, and into little blades with which they wipe away their sweat." This prompted the subsequent *visit* by Captain (later General) Francisco Vasquez de Coronado, between 1540 and 1542, with 300 Spaniards and 800 Indians, marched across Arizona, to the Moqui pueblos and beyond, along the route they had fought several battles with the natives. They also travelled as far as the southern plains of the territory later known as Kansas. The lives of the native people would never be the same.

In the year 1539 both traveled north from Culiacan and reached the Gila valley

Sources; De Neva and partial excerpts on Kino – *Ancient Peoples of the American Southwest*, Stephen Plog -2nd.Edition-1997, Thames & Hudson.

QUIVIRA

Quivira is a place first mentioned by Francisco Vazquez de Coronado in 1541, *who visited it* during his searches for the mythical "Seven Cities of Gold".

In 1539, the Spaniard Francisco Vasquez de Coronado led a large expedition north from Mexico to search for wealth instead of wealth, he found farming peoples living in the flat-roofed adobe towns in what are today Arizona and New Mexico. These were the Hopi, Zuni, and Rio Grande Pueblo Indians of today. Coronado was disappointed by the lack of wealth among the Pueblos, but he heard from an Indian the Spanish called "the Turk" of a wealthy civilization named *Quivira far to the east*, where the chief supposedly *drank from golden cups hanging from the trees*. Following this tale he led his army of more than one thousand Spaniards and Indian allies onto the Great Plains. The Turk was to guide him to Quivira.

Coronado traversed the panhandle of Texas in 1541. He found two groups of Indians, the Querechos and the Teyas. He was heading southeast when the Teyas told him that t*he Turk was taking him the wrong direction and that Quivira was to the north*. It appears the Turk was *luring the Spaniards away* from New Mexico with tales of wealth in Quivira, hoping perhaps that they would get lost in the vastness of the Plains. Coronado sent most of his slow-moving army back to New Mexico. With 30 mounted Spaniards, priests and Indian followers, the Turk, and Teya guides he forced into service, he set off northward to Quivira. After a march of more than thirty days, he found a large river, probably the Arkansas, and soon met several Indians hunting buffalo who led him to Quivira.

Apache, but they were not unified tribes in the modern sense. Early histories tended to call the different groups of Apaches and Navajos by various names that were not consistent from 1500s to the 1800s. The one

consistent name was the name the *people called themselves which was Dine'*.[1]

Anthropologists and linguists since the late 19th century have accepted that the Navajo and Apache are close relatives of the northerne Dene peopless. There is a theory that a major volcanic eruption in the St. Elias range may have occurred between 310 and 525 AD as based on language differences between the Dene and the Apache a split between the two groups may have occurred due to this disaster. Traces of volcanic ash up to 30 centimetres deep have been found in the Yukon valley south of White River. There are versions told by the Hare, Mountain, and Slavey peoples who have partial memories of the catastrophe.

Father Leopold Osternman wrote in 1905, the Navajo called their northern relatives the "Dene nahodloni" meaning 'they who are also Navajos."The Navajo have a tradition that a party once set out to meet the Dene, but after living with them briefly, the Navajo returned home, unable to convince the Dene tp come south with them. Source; 'Drum Songs' – McGill-Queen's University Press, 1993- Kerry Abel.

Source; William B. Workman; Prehistory of the *Aishihik-Kluane Area, Southwest Yukon Territory, Mercury Series*, Archaeological Survey Paper no.74, Ottawa; National Museums of Canada, 1976.

[1] Dine': An indigenous reference to the Dine states the northern Tutchone, "*Tthi Ts'achan Huch'an*" recall their origins mention a series of eruptions 'Nelruna'.Scientific research dates these to 4,200 years ago. Other scientific data states that these same people lived along the edge of Ice-Age glaciers at a place now called Tatlmain Lake. Apparently the First Peoples came into this region soon after the ice sheets melted approximately 8-10,000 years ago.*(Source; -Jerry Alfred 'The Medicine Beat-1996).* The Navajos (Nabajos) appear to oriniated from the area of present day Yukon territory in Canada.

FRENCH AND SPANISH INTERESTS

When the Pueblo Revolt of 1680 forced prolonged abandonment of New Mexico, El Paso del Norte, where settlement west of the river had occurred as early as 1655, became the focal point of Spanish presence on the extreme northern frontier. Its sparse population was severely tested by the arrival of nearly 2,000 Spanish and Indian refugees from New Mexico. To accommodate the Indian exiles, Spaniards founded the first mission and pueblo within the present boundaries of Texas, Corpus Christi de la Isleta, at the site of modern Ysleta.

In the following years, efforts were made to found missions among the Jumano Indians at the junction of the Conchos and Rio Grande near the site of present-day Presidio. However, in the middle 1680s intelligence of French designs in the Gulf of Mexico downgraded the importance of that undertaking.

Concern centered on the extraordinary threat to Spanish realms posed by Frenchmen descending the Mississippi River from Canada. In 1682 René Robert Cavelier, Sieur de La Salle, explored the great river to its mouth and formally named the region "Louisiana" in honor of Louis XIV. La Salle established that the Mississippi emptied into the Gulf of Mexico between Spanish Florida and Pánuco

If Spain closed that gap and occupied the lower Mississippi valley, Canada would lose its access to the sea and be threatened from the south. On the other hand, a French colony placed on the lower part of the river would be close to the rich mines of New Spain. La Salle returned to France in 1683 to lay his colonization plans before the court at Versailles. After some delays, occasioned by a rival and international considerations, he received generous support for his plan to challenge the Spanish empire.

His expedition sailed from France in 1684, but because of misperceptions and the reading of *faulty maps* it *overshot the Mississippi by some 400 miles* and landed at Matagorda Bay in early 1685. By the time La Salle discovered that "his river" was not where he had landed, he was stranded on the Texas coast and had become the object of a resolute Spanish