

La Vista de la Frontera



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THE O2 RANCH PROJECT: NEW WINDOWS INTO THE PAST

Standing on top of Straddlebug Mountain one is afforded a spectacular 360° view of the middle and upper Terlingua Creek basin, the entirety of which is contained within the O2 Ranch, a prestigious 280,000-acre spread in the very heart of the Big Bend. From this unique perspective there is the feeling of being suspended on a flat sea of grass and creosote that stretches as far as the eye can see—to its distant juncture with an encompassing mountainous rim. But what appears from the summit of Straddlebug to be a level plain is in reality a mosaic of undulating alluvium broken by low, eroded ridges of igneous and sedimentary origins, occasional free-standing mesas and hills, and a perplexing labyrinth of arroyo systems—all of which hold secrets of the Big Bend's human past.

In the fall of 2002, the Center for Big Bend Studies was awarded a three-year archeological and historical research program by Lykes Brothers, Inc., and the F. E. Lykes Foundation, owners of the O2 Ranch since 1941. We are now in our second year of this project, having experienced a scientific roller-coaster ride during the first year of work that promises significant new insights into the prehistory and history of not only the ranch proper, but also of the entire Trans-Pecos and north-central Mexico regions. Archeological surveys of select areas on the ranch have thus far yielded over 200 new archeological sites spanning some 10,000 years of human presence in the Big Bend. Included among the finds are prehistoric campsites of Paleoindian (8000–6500 B.C.) as well as Archaic (6500 B.C.–A.D. 800) and Late Prehistoric (A.D. 800–1535) hunters and gatherers, clues to the presence of historic Indians, Spanish travelers, and Mexican herders (A.D. 1535–1880), and

substantive historic sites from the Anglo-American ranching period (A.D. 1880–present).

Perhaps most impressive from a scientific standpoint are finds of numerous deeply buried campsites dating to the Early, Middle, and Late Archaic periods. Exposed at depths of up to 7 m (about 22 feet) below the ground surface in arroyo cuts are multiple prehistoric campsites that we have radiocarbon dated to as early as 5000 B.C., or 7,000 years before the present. These include the cultural remains of ancient Early Archaic (6500–3000 B.C.) populations for whom we have had frustratingly little information. In fact, the seeming inability of researchers to locate such early sites during past surveys in the Big Bend has led some archeologists to imply a general absence of Early Archaic peoples across the region—a fallacy that now can be laid to rest. The deeply incised arroyos of the O2 are at last opening windows to their ancient lifeways.

Our current work at the ranch is focused on scientific excavation of the Paradise site, a buried Middle Archaic campsite dated to 2030 B.C., another period for which we have a paucity of information. We have removed over one meter of overburden above the deposit and carefully exposed a 25 sq. meter area of the camp, revealing a living surface of rock-lined hearths, a possible earth oven, and a patterned scatter of debris from the making of stone tools. Standing among the remnants of this exposed camp, where all artifacts have been left in place before mapping, one can mentally re-create, and in a sense “experience,” the activities that were being carried out by its ancient inhabitants.

The many exciting aspects of research on the O2 Ranch include new insights into previously known cultural groups, such



as peoples of the Cielo complex. These Late Prehistoric to Early Historic hunters and gatherers (A.D. 1330–1700) lived in beehive-shaped, stone-based wickiups and established their villages on prominent landforms that afforded good visibility of the surrounding terrain. They are known primarily from previous scientific excavations of their encampments in the Rosillos Mountains and La Junta de los Rios (Presidio) areas. Their culture appears to terminate with the arrival of the Apache in the region. Surveys on the O2 Ranch have yielded dozens of Cielo complex sites bordering the Terlingua Creek drainage and are providing new information concerning their settlement, subsistence, and demographic patterns.



Major efforts are also underway to expand our understanding of the history of ranching in the Big Bend through an integration of archeological and historical methodologies with both field and archival research. We expect to have the first of two reports of findings for the project, a history of the O2 Ranch, in publication by this fall.

Gazing across the creosote “sea” from the summit of Straddlebug, and knowing the enormous scientific potentials of what lies beneath, brings a look of anticipation to the face of the archeologist. In sum, the outlook is bright for this important project, and we extend our sincere gratitude to the Lykes family and to the ranch manager, Mr. Homer Mills, for such a rare research opportunity.

—Robert J. Mallouf

Photograph, pg. 1—USGS Benchmark on summit of Straddlebug Mountain; view south across the O2 Ranch.

Top—Santiago Peak as viewed from the summit of Straddlebug Mountain; looking east across the O2 Ranch.

Middle—View across a 4,000-year-old surface at the Paradise site; w/L-R: David Keller, Becky Hart, Tanya So, Ann Ohl, David Hart, and Brady Gotcher.

Bottom—Straddlebug Mountain; view east-southeast.



INVESTIGATIONS ON THE HOLGUIN RANCH

Over the past three and a half years the CBBS has been assisting landowner Jim Olson in assessing and documenting archeological sites at the Holguin Ranch in southern Presidio County. Mr. Olson's original contact with the Center was facilitated by Jim Corbyn, a retired National Park Service archeologist, who conducted test excavations and assessed a few sites at the ranch in the late 1990s. Olson has placed the artifacts recovered by Corbyn and himself with the Center so that they can be studied and curated. Although Olson resides in Arizona, he visits the ranch often and regularly discovers sites on exploratory hikes. During these ventures he has found a stone quarry; open sites with ring middens, structural remnants, and hearths; a cave; rockshelters with rock art; and several intriguing sites with corral-like stone walls.

Most of the structural remnants on the ranch appear to relate to the Cielo complex, a Late Prehistoric to Protohistoric period (ca. A.D. 1250–1680) culture found across a large portion of the Big Bend and extending into adjoining portions of Mexico (Mallouf 1999). This complex is characterized by Perdiz arrow points and circular-to-oval, stacked-stone wickiup foundations in slightly to moderately elevated settings (Mallouf 1999). These locations provide vantage points of the surrounding area which suggests defense was an important factor in campsite selection. At least four Cielo complex sites have been documented on the Holguin Ranch and several other sites may reflect activities of this cultural group. One such site, C. D.'s Vista, is on top of a small butte which is the highest landform on the ranch. It contains several Cielo complex structures, all but one woven into the boulders and bedrock outcrops that characterize the butte top. The most interesting aspect of this site is related to a series of low rock walls along the perimeter of the landform. Most of these are relatively short or consist of only a few stones placed on top of a boulder or bedrock outcrop—implying that defending the butte top was of paramount importance. The other Cielo complex sites on the ranch have a combination of classic and somewhat unusual features for this cultural manifestation.



C. D. Olson inside an intact Cielo complex wickiup foundation.

While the cave on the ranch lacked rock art, it did contain 12 boxes of dynamite dating to 1940 (stenciled date on boxes), plastic fuses, and fuse cable. Local lore indicates these materials were “disposed of” in the cave when mining operations ceased at the nearby Shafter mine. Apparently the mine foreman was dating the daughter of the ranch owner when the mine closed and the cave was a convenient resting place for these items. Mr. Olson recently had the appropriate authorities dispose of these materials.

Two rockshelters with a variety of pictographs have also been inspected. One has a single panel on the wall, and the other, located immediately above the aforementioned cave, has numerous wall panels and one on the ceiling. Anthropomorphic, zoomorphic, and geometric designs were found, with red the dominant color used in the paintings.



Steve Kennedy examines low wall along edge of butte at C.D.'s Vista.

Isolated stone walls at the ranch likely represent different activities through time. Some may have been used by prehistoric peoples for hunting, while at least one, with a rectangular shape, a single entrance, and walls 4–5 feet high, was probably used as a pen or small corral during the historic period.

On several occasions members of the J. Charles Kelley Anthropology Club at Sul Ross have helped document sites on the ranch. During these trips Jim and his wife Evelyn have graciously provided hot lunches for our group—burgers and hot dogs cooked in the field on a hibachi! The CBBS would like to applaud the Olsons for their continuing efforts to document and preserve the archeology at the Holguin Ranch.

—William A. Cloud

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ON THE TRAIL WITH APACHE ADAMS

People come from far and wide to experience the Big Bend. The spellbinding desert mountain scenery, the wide vistas and deep canyon gorges, and the majestic mountain “islands” in the basin “seas,” all tend to build in the bloodstream, drawing visitors back again and again until many begin to feel as if they are one with the place. A few become Big Bend experts in their own right—learning all they can about the flora and fauna, the geology and archeology, the history and dynamics of modern communities, and even desert survival techniques. Some who seem to have transcended visitor status go so far as to write books about the region, give lectures, and lead tours. Thus, some do in fact become desert scholars and deserve applause for their vigorous efforts to disseminate information about this extraordinary part of the world.

But there is another, quieter breed of expert in the Big Bend.

This loose-knit fraternity of individuals—comprised of those who have lived much or all of their lives dealing with the desert on a day to day basis—have a special kind of intuitive knowledge that can only be gleaned superficially by the inquisitive scholar. Mr. Apache Adams is one such expert—a man who has, of necessity, lived and breathed the essence of desert life.

I recently had the good fortune to spend some “horse” time with Adams, an opportunity made possible through the gracious efforts of Mr. Jeff Fort, owner of Pinto Canyon Ranch—himself a veteran horseman, explorer, and longtime devotee of Big Bend history and prehistory. Fort had learned through various sources that Adams was possibly the last in a line of desert inhabitants who knew where a number of historic nineteenth- and early-twentieth-century horse trails could still be traced in rugged areas of the southern Dead Horse Mountains. Our plan was simple enough—to follow Apache on horseback and record the locations of the trails with geographic positioning systems (GPS). We could then transfer that data to topographic maps in the CBBS laboratory.

Having made the necessary preparations, we headed for our staging ground at Adams Ranch headquarters in southern Brewster County, arriving there on the evening of November 15, 2003. Our party consisted of Apache and his grandson, Dustin Roller, Apache’s longtime sidekick and Big Bender, Mr. James Ivey, Jeff and his wife Ms. Marion Barthelme, Mr. James King of the Texas Nature Conservancy, Mr. Marcos Paredes of Big Bend National Park, and yours truly. Marcos carries out frequent horseback patrols in Big Bend National Park. Marion had just returned from an extended horseback trip through Mongolia! In fact, as I was to quickly learn, I was the only one in the group who had not grown up on the back of a horse—a twist of fate for which I would pay dearly over the next 24 hours.

After an evening of sharing stories we were saddled and ready to head out shortly after daybreak. The first leg of this

journey, as it turned out, was to last all day and late into the evening. Heading southwest from Adams Ranch, our party crossed Brushy Draw and then, after several miles, began following its major western tributary, Telephone Canyon, into the far eastern and most remote area of Big Bend National Park. In the vicinity of Hubert Ridge



Apache Adams and Marion Barthelme in Telephone Canyon.

in the park, Apache led us onto a barely visible trail that headed to the south towards the river. As the horses carefully picked their way along the trail, with Apache cranking out story after story, I juggled the reins along with topographic maps, camera, a GPS unit, and a pocket notebook trying to get as much information onto paper as possible. I was wondering how Apache could make out the trail at all, and in retrospect, my horse was surely wondering what in the world I was doing back there.

It turns out that we were following a route up Telephone Canyon used by the U.S. military during the Mexican Revolution. Finally recognizing the need by 1916 for a more assertive policy against Mexican intruders, both real and imagined, the American military had begun to expand its presence along the



This rockshelter was home to the Adams family in the late 1920s.

border. In fact, Telephone Canyon received its name from military efforts to improve communication in this very remote area of the Rio Grande. Ron Tyler, in his history of the Big Bend (1975:175) notes that Company I of the Fourth Texas Infantry "...spent most of their time stringing telephone wire through the Sierra del Carmen and Boquillas Canyon to Boquillas, Texas, thus eliminating one of the greatest problems in the Big Bend—slow communication."

After a short side trip down the secondary trail, we returned to the main trail in Telephone Canyon and continued upstream along Heath Creek. Reaching the confluence with North Telephone Canyon, we explored a good distance up that tributary along another secondary trail, with steep limestone slopes looming on both sides of the draw, then returned once again to the trail in the main canyon, again turning upstream. One could imagine the frustration of Company I soldiers—relegated to stringing mile after mile of telephone line in these isolated canyons without any sign of military action for which they had been trained.

Another couple of miles up Telephone Canyon brought us to a place of special significance for Apache. On a limestone bluff above the canyon floor was a large rockshelter that for two years had served as a home to his mother and father when they first came to the Big Bend in the late 1920s. Told to us in a rather matter-of-fact fashion by Apache, there was a moment of



Our mounts standing near the ruins of the old stone corral—believed to be the 1916 site of Camp Mercer.

group silence as we tried to mentally process what he was saying. As an archeologist who has visited hundreds of prehistoric rockshelters during my career, my mind was immediately flooded by visions of what the Adams rockshelter must have looked like—with no electricity or running water, makeshift furniture, and clothes hung out to dry in the wind—as compared with a prehistoric Indian family. I found my own thoughts to be rather humbling, and I suspect that others in the group reacted similarly.

We continued far up Telephone Canyon to the vicinity of "Strawhouse Trail," another barely discernible but historically significant military route leading southward between rugged mountains toward Boquillas on the Rio Grande. I wondered if these same trails had earlier Indian origins, and decided that some of them probably did. By this time we had been on various trails for some 15 miles and the day had progressed significantly. It was time to turn back! Stopping only to examine a prehistoric rockshelter along the way, we covered the 12 or 13 additional miles back to camp—arriving at dark. By now my backside was complaining in no uncertain terms.

Only I could fathom the sheer determination that it took for me to get back on that horse the following morning. No one



Taking a break in North Telephone Canyon.

else seemed the worse for wear—including my horse—so I kept my painful moans to a low murmur that only he could hear. Apache had told us about a historic ruin on the Rio Grande a few miles to the south of Adams Ranch, approachable only by horseback since rains had washed out the roads. We meandered southward across arroyos and ancient ridges, finally arriving at a prominent point where both sides of the river were clearly in view. Here stood the remains of a large stone-based corral and several other stone structures. At the base of the slope below the corral were remnants of numerous structures that had been excavated and constructed into the slope itself, indicating a substantial, if temporary, occupation of the site.

While this significant historic site is apparently related to the Mexican Revolution period, its identification remains somewhat of a mystery. It seems likely, based on information obtained from the Archives of the Big Bend (SRSU), that this was the site of Camp Mercer, which was established in 1916 by the Fourth Texas Infantry. However, in the historical records Camp Mercer is referred to as being at Stillwell Crossing,

continued on pg. 18

UNUSUAL IRON ARROW POINTS FROM THE MARFA PLAIN

A find of iron arrow points from the Marfa Plain has stimulated renewed interest on the part of CBBS archeologists in this important, but poorly known category of historic artifact in the Big Bend. Two examples of this artifact type, discovered near Marfa, Texas, in 1999 by Alejandrina Elms, were recently brought to the attention of CBBS staff. Comparison of these specimens with a number of other metal arrow points known to have been discovered in Texas and elsewhere has revealed them to be of an unusual style that may have considerable historical significance.

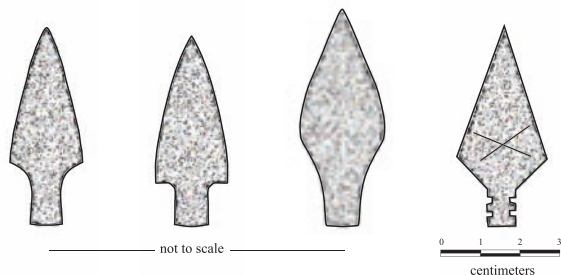
The deliberate production of iron is believed to have originated in what is now Turkey and Syria by Hittite and Assyrian peoples around 2000 B.C. By 1000 B.C. iron had become the principal material of weaponry and other needed items in much of Africa, Europe, and China. It would be over 2,000 years later before iron, in the form of tools and implements, was introduced by Europeans into the western hemisphere.

Iron and other metals in suitable form for the manufacture of arrow points (e.g., sheet iron, barrel hoops, utensils)—probably obtained from the Spanish primarily through scavenging—were being used by the Indians of north-central Mexico by the late 1600s A.D. (see Brown 1988). These same metals were undoubtedly in the hands of some Texas Indians by this time or very shortly thereafter, and quickly supplanted stone as raw material for the manufacture of projectile points. By the early 1700s iron files and chisels had become important European trade items for exchange with the Indians, who by this time were making their own arrow points and other metal weaponry. They were also acquiring such items through trading-post blacksmiths and commercial trade. While variable in shape, iron points produced commercially by European and American cutlery firms for the Indian trade typically were more finely made, with greater symmetry and sometimes with more purposeful edge sharpening or beveling, than Indian-made examples. The com-

mercial varieties may also bear the manufacturers' stamp or mark, ranging from the maker's name to a simple abstract symbol.

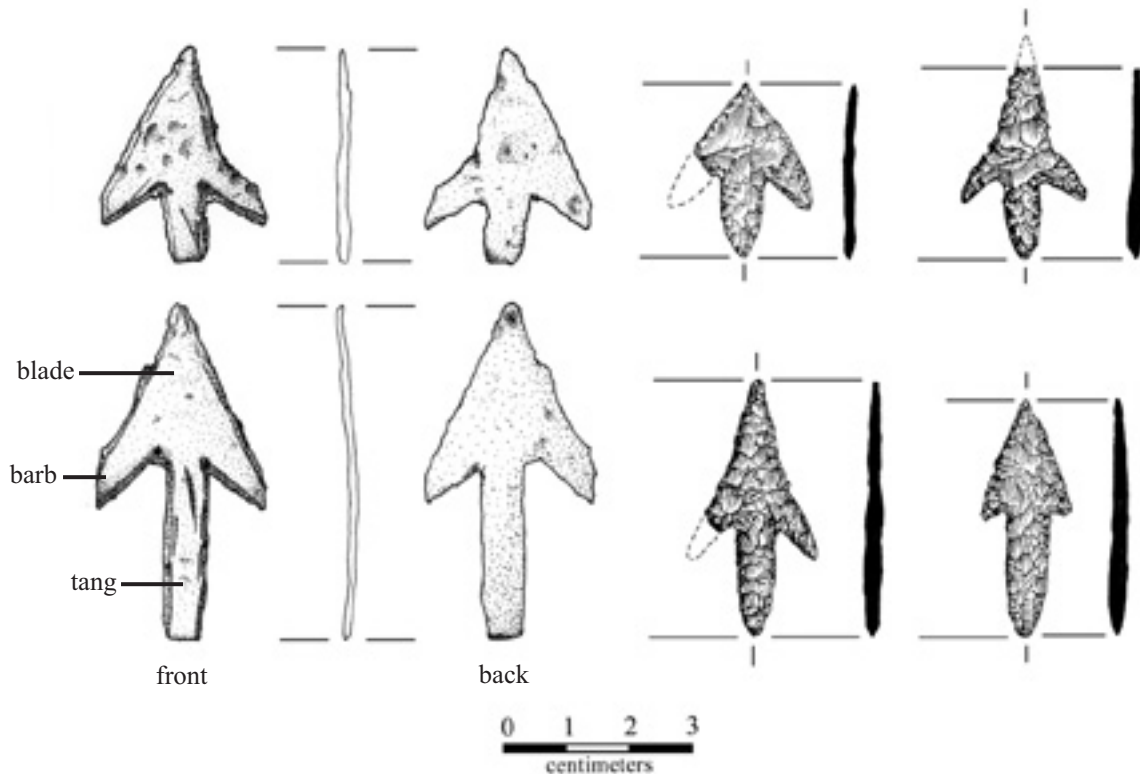
The transition from stone to metal arrow points proved to be a particularly simple adaptive mechanism for the Indians, who, having once acquired the cold chisels needed to make iron points, began crafting a variety of styles for their personal needs. Along with a few other early chroniclers, George Catlin, in his 1841 treatise on North American Indians (1965:33), commented on metal point styles, noting that they were generally of two varieties, "...the one to be drawn upon an enemy, generally poisoned, and with long flukes or barbs, and...the other to be used for their game [with] ...the flukes [barbs] inverted." The fact that metal points held special significance in the Indians' suite of weaponry is exemplified by a statement in Dodge (1883:415–416), who notes that Indian children had typically mastered use of the bow and arrow by the age of nine or ten, and "...when sufficiently familiar and expert with his weapon as to warrant the experiment, he is furnished with arrows with iron points, an epoch in his life ranking with the day of possession by the white boy of his first gun."

Examples of both Indian-made and, less frequently, commercially produced iron points are present in museums and private artifact collections across the Big Bend, but never in significant quantities. Interestingly, finds of iron points tend to be somewhat rare, as are recognizable campsites of historic (post-1535 A.D.) Big Bend Indians such as the Jumano, Apache, and Comanche. Iron points found previously in the Big Bend are typically of three styles that conform well to the more common types of iron points found throughout the Great Plains and Southwestern regions. Unlike Catlin's and others' characterization of the strongly barbed "war point," these three common styles usually lack barbs altogether or are shouldered rather than barbed, with relatively short stems and long blades. A good example of a typical iron point, this one still hafted to a hardwood shaft, was found recently in the Study Butte area of the Big Bend (Ann Ohl, personal communication 2004). This specimen (probably of nineteenth-century manufacture) is of the commercial variety, the blade having been stamped with an elongated "X."



Typical shapes of iron points from the Big Bend and adjoining regions.

Commercial metal point from Study Butte area in the Big Bend.



*Indian-made iron arrow points
from the Marfa Plain.*

*Examples of stone Perdiz arrow points from
the Big Bend (from Mallouf 1987).*

bottoms). In both instances, the final chisel cut was to the bottom of the tang after having flipped the hoop onto its opposite face. The edges were not smoothed subsequent to manufacture, raising the possibility that these are preforms. Both of these points were undoubtedly Indian-made, most likely by the same individual.

The Marfa Plain examples, besides being strikingly unusual in shape, may have historical significance beyond the obvious. Arguing for the likelihood of continued use of the Perdiz type stone arrow point from the Late Prehistoric into early Historic times, this writer noted that "...some early forms of tanged metal arrow points seem to this author to represent a regional continuum of Perdiz-style point manufacture into the Historic period" (Mallouf 1987:63). In support of this premise, Mallouf cited two finds of barbed arrow points from the vicinity of Iraan on the Pecos River (Shawn 1975; Walters and Rogers 1975). While possibly fortuitous, the even stronger stylistic similarities between the historic iron points from the Marfa Plain and prehistoric stone Perdiz points, illustrated together above, should not go unnoticed.

Going back to Catlin's description of barbed metal "war points," the Marfa Plain examples would seem to fit such a description. However, metal specimens having downswept barbs are possibly, and surprisingly, one of the rarer styles of metal point. It is also noteworthy that only one of four types of iron arrow points used by the Sioux, Cheyenne, and Arapaho against George Armstrong Custer's forces at the Battle of the Little Big Horn had downswept barbs (Scott et al. 1987), suggesting that, at least in the later historic period, no single style or shape was exclusive to warfare. In contrast to the Marfa

Plain specimens, the Little Big Horn points had long, slender blades and broad, short tangs.

—Robert J. Mallouf

Appreciation is extended to Ale and Monroe Elms for their loan of these artifacts for study.

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I am writing concerning *Bosque Bonito*, by Robert Keil, a large amount of which concerns the Nevill Ranch raid and the actions of my grandfather, Ed Nevill, owner of the ranch.

My family lived in the Big Bend area from the late 1880s until old age and health forced the last ones there, Ed and his wife, Anna, to move to Sonora to be near their son Tom (still living in Eastland). I grew up in Alpine, graduated from Alpine High School, and still have many friends in the area. We have a family burial plot in the cemetery and even our family members who died far from Alpine are interred there. Cousins of ours still ranch south of Alpine.

With all these ties to the area, I hope you can understand the disappointment and concern the book has caused those of the Ed Nevill family still living. There are errors in the book which we feel reflect adversely on our father and grandfather, Ed. My uncle, Tom, Ed's second son, now 95 years of age and still quite alert mentally, remembers "Bobby" Keil quite clearly. He relates that long years after the ranch raid Bobby would occasionally come to visit Ed and Anna Nevill in Marfa when they operated a restaurant there. Keil was about the same age as Glenn Nevill, whose slow death he witnessed and wrote about. Keil and Glenn had become friends in the months preceding the raid and Glenn's death.

It is mystifying to us that Robert Keil's daughter and your organization would publish such a book when there is still living a person who remembers the entire episode quite clearly, but who was never contacted about it. My uncle Tom was with his mother when she, having been told by the Cavalry during the night, "One of the Nevills was killed," went out of Van Horn toward the ranch, when en route they encountered a troop of soldiers and a wagon in which was the body of her older son, Glenn. Tom was ten years old and remembers that short drive in one of the few cars in Van Horn in 1918. Of course, Tom and his father, Ed, who narrowly escaped death, discussed the entire episode many, many times then and in later years. I lived with my grandparents from age one through high school and was with them frequently after, and I also discussed this episode with my grandfather.

Here is one example of an error in the book. The statement is made that as the attack commenced and Ed ran for cover outdoors behind the house, he forgot his gun in his panic. On the contrary, the truth is that he was carrying his rifle and it was shot from his hands. That rifle hangs today in the home of his grandson, John Ed Nevill of Eastland, Texas, with the bullet hole in the stock later mended by Ed with a molten bullet. Ed discussed the entire incident and the bullet hole in the rifle stock with his grandson, John Ed.

An account of the Nevill Ranch raid was published by the *Van Horn Advocate* only three days after the raid. The reporter had interviewed Ed Nevill, who is quoted at length. Who can question the recorded statements of Ed Nevill himself, made so soon after the event, to his friends and neighbors in the small town.

Throughout the Keil description of the raid there is an implication of panic, haplessness, and eventually even the word "coward" is employed.

We reject the Keil account. Perhaps you can tell us how it could be corrected. A correction of this tragic event needs to be recorded just as carefully as was the erroneous retelling of it. Perhaps your editorial board will also give consideration to contacting living persons who were directly involved in or were told first-hand by a participant of some event you are planning to publish in the future.

Please let us hear from you and give us any suggestions you may have for correcting the record you have published. We do not want to have Ed Nevill's name besmirched in this way.

Joyce J. Neville, Ph.D.

LETTER TO THE EDITOR

Excerpts from a reply written by Robert J. Mallouf, CBBS Director and Series Editor

... All have expressed their regrets that the Neville family finds Robert Keil's account of the Nevill Ranch raid to be disappointing and in error. And like myself, none of them came away from the manuscript thinking of Ed Nevill as having acted in a cowardly manner. It is highly unlikely that Keil, who was a good friend of Nevill, in his unfortunate use of the word "cowardice," intended to imply that Nevill acted in a cowardly manner. I would have expected Keil to be the first to defend Ed Nevill against such an accusation.

... [T]he Keil account is a personal memoir—an anecdotal account based on Keil's memory of the events. Our decision to publish Keil's manuscript was based in the fact that he was a first-hand observer of the situation along the border, and, like his daughter who brought the work to us, we believed that the manuscript could add real substance to the history of the borderlands during the Mexican Revolution.

As you know, there are a number of differing published accounts of the [Nevill] raid, including Means (1976), Smithers (1963), Thompson (1985), Justice (1992), the *Van Horn Advocate* article (1918), and others. There is also the 1920 testimony of Ed Nevill to the Committee on Foreign Relations, United States Senate. In reading through these accounts, one finds that the number of bandits ranges from 17 to 50, the gun is shot from Nevill's hands from one to three times—or that Nevill and his son tried to get away without having time to grab their guns. This, unfortunately, is the nature of anecdotal history.

BOOK REVIEW

The River Has Never Divided Us: A Border History of La Junta de los Rios by Jefferson Morgenthaler

University of Texas Press: Austin, 2004

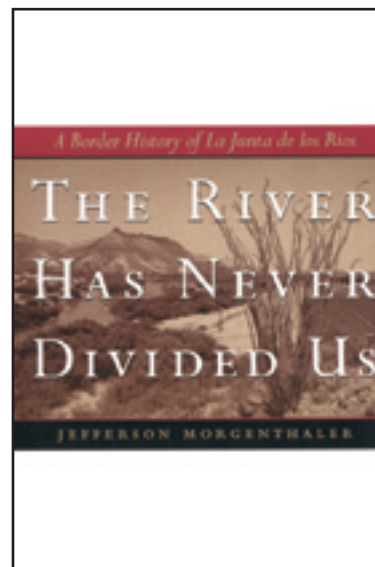
Jefferson Morgenthaler has provided us with the first comprehensive history of the La Junta de los Rios region of the Texas–Chihuahua, Mexico, border, a long-neglected and yet vast land that truly represents one of the least understood areas of either the United States or Mexico. In addition to its easy accessibility to the average reader unfamiliar with the U.S. Mexico border, Morgenthaler presents a sophisticated historical interpretation of La Junta for advanced scholars and long-time observers of the Big Bend.

“The River” traces the history of the La Junta region from its formation as an international border in the early to mid nineteenth century through the present. Morgenthaler re-creates the founding of urban sites throughout the region spanning such larger cities as Presidio, Texas, and Ojinaga, Chihuahua, to some lesser known towns as Polvo and Vado de Piedra.

A major strength of this book is the author’s ability to forge a broad interpretative account of La Junta with personal biographies and histories. Bringing to life such historically diverse and colorful personalities as Ben Leaton, Milton Faver, Enrique Madrid, and Pablo Acosta to a personal account of Esequiel “Junie” Hernandez, who tragically died in 1997, a victim of the militarization of the U.S.-Mexico border. The book also covers major historical events that forged a regional identity including the development of the Apache-Comanche Wars, the coming of the railroad and the growth of the ranching empires, the tumultuous and violent upheaval that accompanied

the Mexican Revolution, and the modern era filled with drug lords and visionaries.

A common theme throughout the book is encapsulated in its title “The River Has Never Divided Us.” A common regional culture and identity has been forged throughout the centuries, one that transcends national boundaries, languages, ethnicity, and space. Belonging to both Mexico and the United States, and to neither, the people of this vast desert find little mental distinction between themselves and the “other” people on either side of a fluid and porous border. Broad in scope, this book impresses upon the reader the geographic isolation of La Junta that produced a unique and culturally diverse region. The author interweaves broader social and economic issues with state and international forces to provide the reader with a micro and as well as a macro interpretation of the historical processes that shape the destiny of a place and a people. Morgenthaler has given us a warm, witty, and human touch to a dry and arid land.



Dr. Mark Saad Saka
Associate Professor of History
Sul Ross State University



**CENTER FOR
BIG BEND
STUDIES
11TH ANNUAL
CONFERENCE
NOV. 12-13, 2004**

CALL FOR PAPERS

The Center for Big Bend Studies is now accepting papers to be given at the 11th Annual Conference, November 12–13, 2004, in Alpine, Texas. Presentations are 30 minutes long.

Presentations should focus on 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.

Papers accepted for presentation are eligible for consideration for publication in the *Journal of Big Bend Studies*, Volume 17.

Please submit an abstract of 200 words or less by September 30, 2004 to:

Kelly Garcia • Box C-71 • Alpine, Texas 79832
(432)837-8723 • kgarcia@sulross.edu

HISPANIC HISTORY AND PIONEERS OF EL BARRIO, ALPINE, TEXAS, 1882–1910

—B. J. Gallego

Humans have populated the Big Bend for the past 10,000 years. The Spaniards arrived in 1535 when Cabeza de Vaca traveled through what is now Brewster County. By the close of the seventeenth century Mescalero-Apache, Kiowa, Comanche, and other nomadic Indians of the western plains of North America inhabited the area. Anglos arrived in the Presidio/Fort Davis area in the late 1840s.

Located in a wide valley in the foothills of the Davis Mountains, Alpine is a distinct and scenic community, established in the spring of 1882 with the arrival of the railroad. According to the *New Handbook of Texas*, early explorers were impressed by the deep grasses, abundant wildlife, and flowing water. As early as 1682, Juan Dominguez de Mendoza described the valley as “miles ... covered with grass that looked like a field of waving grain.” When Maj. W. H. Emory entered the valley through Paisano Pass in 1852, he found it “watered by a limpid stream from crystalline rocks, clothed with luxuriant grass, sufficient to graze a million cattle.”

Initially the settlement was named Osborne for the railroad section, but the name was later changed to Murphyville for Daniel O. Murphy and his son, Thomas. The Murphys, who were Irish Catholics, officially filed for and developed the plat for the original town of Murphyville. In 1888, the village name was changed to Alpine.

Anglo settlers began arriving in the newly formed towns of Marathon, Alpine, and Marfa, mostly from East and South Texas. The surrounding populace of Hispanics also began to migrate toward these population centers. Alpine’s population grew from 400 in 1890 to 631 in 1900 to 1,770 by 1910. According to census figures, Hispanics have made up 40% of the population of Alpine since its founding. Current figures indicate that within the city limits of Alpine, Hispanics comprise 50.2% of the city’s population.

Despite the rich natural resources, life was primitive and hard. As people moved northward from Mexico, including the Ojinaga-Presidio area, they brought with them the skills and knowledge necessary for their survival. According to a paper presented at University of Texas at El Paso in 1994 by Alpine native Xeorxe Cadena Sotelo, “the proto-historic peoples of the southwest had long exploited the natural resources and the integration by the Spanish of most of these adaptive strategies was part of the acculturation pro-

cess. Common desert plants like the ocotillo, candelilla, sotol, bear grass, prickly pear cactus, and peyote were employed in the construction of homes and implements, processed into food and drink, and utilized for medicinal purposes or animal forage. The landless depended on the abundance of game animals like rabbits or deer to supplement the meat portion of their diet. So much of their diet was what nature provided along with their ability to use their skills and knowledge to survive provided sustenance.” Today, deer, turkey, javelinas, or antelope can be seen in our neighborhoods, surrounding mountains, and valleys.

Homes were simple and built with materials found locally. Cadena writes of adobe bricks being made by taking clay, wetting it to the consistency of stiff mud, adding a binder, and placing the mud in a mold called an *adobera* until dried.

In Alpine’s early days there was no electricity, indoor plumbing, paved streets, telephones, or automobiles. Horses, wagons, carriages, and steam locomotives were the transportation of the day. People shared the water drawn from their windmill wells, vegetables from their gardens, and they feasted when they slaughtered their pigs, chickens, and the occasional beef. Because of its many windmills, Alpine was known as the “windmill city of the southwest.” With this setting one can romanticize that the barrio was a serene and peaceful place.

Natural disasters have also been part of Alpine’s history. In 1892 a destructive cloudburst nearly destroyed the town. According to the *El Paso Times* dated September 6, 1892, “Alpine was nearly swept away by a terrible cloud which formed over Devil Mountain, six miles south of town. The water rushed down the mountain in volumes, tearing trees up by their roots, and dashing everything in front of it to death. It ran all over the city, being from three to four feet deep. Burros, heavy timbers, cattle, and horses floating through the town, gave plain evidence of the havoc in the mountains. Mexicans fled from their homes to the low mountains near town and general panic prevailed. Considerable damage was done to the railroad tracks.” On September 3, 1906, a similar cloudburst occurred in the vicinity of Ranger Canyon. The five-inch rain caused major flooding in Alpine and resulted in the deaths of two local Hispanic women.

Religious activities and mutual aid societies were integral threads in the fabric of the Hispanic community. Saint Joseph’s Catholic Church of Fort Davis played a major role in the early history of Mexican Americans of Alpine. Father Brocardus, a circuit priest at Fort Davis, traveled by horse and wagon to celebrate Mass and administer the sacraments to the mostly pov-



Northward view of Alpine, ca. 1913. Charles Hunter Collection,

Archives of the Big Bend, Bryan Wildenthal Memorial Library
erty-stricken Hispanics living in Alpine and the area. Dedicated in 1902, the first Catholic church in Alpine was called “Nuestra Señora de Guadalupe.” Prior to 1902, services were held in what church records refer to as “La Capilla de Alpine,” (Alpine Chapel). The chapel was located in front of the former post office and was also the home of freed slave and convert, Green Haver and his Hispanic wife, Martina García. The church today is named Our Lady of Peace and is a diversified and culturally rich parish of 425 families.

On March 1, 1908, the Hispanic elders of Alpine met at the historic school building to organize and establish the Amor Al Trabajo y Union, a mutual aid society. Charter and elected officers of the ATU were: Juan Vega, Pilar Hernández, Wenseslao Gallego, Juan Tercero, Santiago Gallego, Juan Gallego, Jesús Chávez, Roque Elizalde, and Pedro Leyva.

The Josefa Ortiz de Dominguez Sociedad Mutualista Mexicana was established in Alpine on June 10, 1910, and named for a heroine of Mexican Independence. The charter members of the Josefa Ortiz de Dominguez were: Alvina Salinas, María de Jesús Chávez, María Cobos, María López, and Juana and Josefa Cobos.

The goals of the society were to help its members in time of need due to illness, death, tragedy, or unemployment. The societies were a social tool to help members of the community facing adverse economic conditions, prejudice, segregation, and illiteracy. Part of the preamble of the society (translated by John Klingemann) reads:



Alpine from South Hill, 1906.

Archives of the Big Bend, Bryan Wildenthal Memorial Library



Lilia R. Rodriguez Collection, Archives of the Big Bend, Bryan Wildenthal Memorial Library

Sociedad Mutualista Josefa Ortiz de Dominguez, established 1910 in Alpine.

In this present century of emancipation and progress, the female, that medium of humanity, has taken a very active part in reclaiming her rights. Little by little she is awakening to the end for which nature has created her, and is understanding that she must oblige herself to more noble and have higher goals that, in other times, made her a slave to man.

The woman, opening in the soul of a child the idea of liberty and fraternity, is also at home forming and educating honorable beings as well as instilling a sense of patriotism.

Artifacts from the Josefa Ortiz de Dominguez Sociedad Mutualista Mexicana were presented to Sul Ross on November 14, 2002. They are simple but they represent a history of struggle, sacrifice, caring, and a willingness on the part of the members to take care of each other. For women of their times, their hearts were set on making a difference for the betterment of mankind and for the liberation of women. Other mutual societies later evolved in Alpine and at Toronto, a railroad siding near Alpine: La Cruz Azul Mexicana, (The Mexican Blue Cross), Sociedad Liberal Porfirio Díaz, and The Club Mutualista Miguel Hidalgo.

While matters of the soul and spirit were being tended to by the church and mutual aid societies, the education of the children of the community was seen to by the establishment of public schools in 1901. According to an article in the *Alpine Avalanche*, public schools opened with about 80 pupils in the Anglo school and about 35 in the Hispanic. In 1907 the Alpine Common School District Number One became the Alpine Independent School District (AISD). Professor George W. Page, a graduate from Yale University, served as the first superinten-

dent. In 1917, the name of the Hispanic school was changed by the school board to Madero Ward, in honor of Francisco I. Madero, a leader of the Mexican Revolution. In 1969, the AISD integrated all the district's schools.

The wooden school structure was small and had no indoor plumbing. The students used an outside faucet for their well water, a wood stove for heating, and separate outside privies. The Hispanic School played a vital role in the formation of the social structure for the Mexican-Americans of Alpine. Fiestas de Diez y Seis and Cinco de Mayo were celebrated at the school. The following is a description taken from the *Alpine Avalanche* of a celebration held September 22, 1910. "Last Friday was a gala day among the patriotic Mexican citizens of Alpine for it was given in honor of the 100th anniversary of the independence of Mexico. The morning parade was unusually good and included floats and decorated carriages. In the afternoon there was speaking by well known local orators followed at night by a grand ball and festival."

Since the early wagon and carriage days, our barrio history has changed. Some claim that social change began after World War II, but I believe the change began with the efforts of our ancestors. The Hispanic pioneers helped build the railroad, the schools, make the adobes, and work the ranches. Our long history has fostered hundreds of colorful individuals and distinguished families—some are well known and remembered in folklore and local history. It is a history of hard work, dedication, loyalty, sacrifice, and service. The history is colorful, joyous, sad, and a marvel of its endurance and survival. After 120 years, descendants of the early settlers still live in Alpine and in the barrio.

CULTURAL RESOURCES MANAGEMENT UPDATES

The Cultural Resources Management (CRM) program at the CBBS has been extremely busy working on a variety of projects. The final report for the excavations at the Arroyo de la Presa site (see Spring 2002 newsletter—Vol. 15, No. 1) in southern Presidio County has been completed (Cloud 2004). Intensive archeological surveys were performed at Lake Meredith National Recreation Area, at Elephant Mountain Wildlife Management Area, in and around the small community of Ruidosa, Texas, and along a 100-mile corridor from east of Fort Stockton to the Midland airport.

Lake Meredith National Recreation Area Surveys

Over the past two years personnel from the CBBS conducted four intensive archeological surveys at Lake Meredith in the Texas Panhandle in order to locate and record sites and make recommendations relative to those properties prior to scheduled prescribed burns. The projects were conducted through a five-year Cooperative Agreement signed in September 2002 between SRSU and the recreation area. Three surveys were performed on the northwest side of the lake and one on the southeast side, with a portion of the latter project within Alibates Flint Quarries National Monument.

A survey along Plum Creek (2,000 acres), conducted in October 2002, resulted in documentation of 22 archeological sites (Cason and Cloud 2003). An initial survey along Big Blue Creek was conducted in February 2003 during which 24 archeological sites were documented (Cloud 2003). A second Big Blue Creek survey took place in August 2003 and resulted in the rerecording of 12 archeological sites and documentation of three new sites (Cason 2003).

The most recent investigation at Lake Meredith occurred in March 2004. The survey area centered on a segment of South Turkey Creek, including some adjacent private property, while a reassessment portion of the project involved five sites within Alibates Flint Quarries National Monument. Twenty-six sites were evaluated, two of which were former historic homesteads (Schooler et al. 2004).

Elephant Mountain Wildlife Management Area Survey

In April 2002 an intensive survey of a proposed fiber optic cable route was conducted at Elephant Mountain Wildlife Management Area in Brewster County. Five new sites and one previously recorded site were documented along the route which crosses Calamity Creek in several places. Projectile points recovered during the investigation indicate a long cultural presence in the area (ca. 6500 B.C.—A.D. 1500s). One of the most significant finds was a bovine skull buried approximately 4–5 meters below the surface in a bank of Calamity Creek. While it has long been suspected that bison inhabited portions of the Big Bend region at various times in the past, no definitive evidence has yet been found. Unfortunately this specimen was damaged with a trackhoe and could not be positively identified as a bison skull. Its depth, however, suggests that it predates arrival of the cow in the New World (Cloud 2002).

Ruidosa Survey

In July and September 2002 an intensive survey was carried out for a water improvement project located in and around the small community of Ruidosa in Presidio County. Two new sites were recorded and the boundaries of a previously recorded site were expanded. A single intact hearth at one of the sites was excavated since it lay adjacent to the planned water-well location and would have been destroyed by that construction. The hearth was constructed in a basin, lined with a pavement of stones, and contained several pieces of debitage—all typical of prehistoric hearths. However, underneath the hearth stones were three pieces of milled lumber, a lockbox lid, and two braces that had been originally attached to the larger piece. Several visible “shadows” on the interior and exterior of the lid indicate hinges, a hasp, and other attachments had been present. Machine-cut (square) nails had been used to attach the brace boards and small wire (round) nail remnants were associated with the hinges, hasp, and other areas. The morphology of the hearth in tandem with the milled lumber suggest that this feature was constructed and used by Historic Indians in the late nineteenth century. If so, this represents a rare and unusual find. While the exact circumstances that led to the boards being placed under the hearth may never be known, some speculation is possible. The fact that the flat metal hinges and hasp were missing may indicate that the box lid was taken for those items. Flat metal was commonly made into metal arrow points and other tools by Indians in the nineteenth century (see Iron Arrow points, pg. 6) (Ohl and Cloud 2002).



Possible lockbox lid underneath hearth found during Ruidosa survey project.

Survey from Six Shooter to Midland Airport

In January 2003, personnel from the CBBS conducted an intensive survey of a proposed fiber optic cable route from Six Shooter (just east of Fort Stockton) to the Midland Airport. This route traversed a 102-mile corridor along existing TxDOT right-of-ways through portions of Pecos, Crockett, Upton, and Midland counties. Four new sites and two previously recorded sites were documented along the route (Young 2003).

—William A. Cloud

continued on pg. 18

THANK YOU!

The staff and Advisory Council of the CBBS would like to take this opportunity to formally recognize and express our deepest appreciation to the following individuals, organizations, and foundations that, in addition to our regular membership, have provided much needed support to our various programs. Your generous contributions make it possible for us to carry out our CBBS mission and to strive for excellence in all that we undertake.

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The CBBS is grateful to everyone who has contributed to the CBBS Endowment and to its benefactors, Frank Daugherty and Jack Brown, and to their families and friends for their support of the CBBS. Contributions to CBBS endowments assure growth and stability for the Center and allow for expansion and refinement of programs and services. If you are interested in making a tax-deductible donation to one of the CBBS endowments, please contact us at cbbs@sulross.edu or 432.837.8179.

Franklin W. and Dorothy Cotten Daugherty Memorial Endowment and Memorial Excellence Fund

Dr. Franklin W. Daugherty established the Franklin W. and Dorothy Cotten Daugherty Memorial Endowment and Memorial Excellence Fund in 1998, in memory of his wife, Dorothy Cotten Daugherty, who passed away on May 25, 1998. Dr. Daugherty began the endowment with a \$25,000 donation and in September 2000, he greatly expanded the endowment with an additional \$25,000. Dr. Daugherty passed away on August 23, 2003. Dr. Daugherty, a retired geologist, loved Alpine and the Big Bend area and enjoyed learning and teaching others about its cultural and scientific potentials. Dr. Daugherty served on the CBBS Advisory Council and Editorial Board and wrote many articles for the *Journal of Big Bend Studies*. Funds from the interest earned by the Daugherty Endowment are used to help support Center publications, research projects, and other related activities.



Etta Baugh Brown (Winnie) Memorial Endowment and Memorial Excellence Fund

In October 1997, Mr. Jack E. Brown donated \$10,000 to establish the Etta Baugh Brown (Winnie) Memorial Endowment and Memorial Excellence Fund in honor of his wife who passed away in 1995. Mr. Brown has been instrumental in the preservation of the Davis-Herrera homesite along Farm-to-Market Road 169 in southern Presidio County along Alamito Creek. His work was recognized by the Texas Historical Commission in 2000 when a historical marker was dedicated at the homesite. Funds from the interest earned by the Brown Endowment are earmarked for CBBS publications and research.



Center for Big Bend Studies Endowment

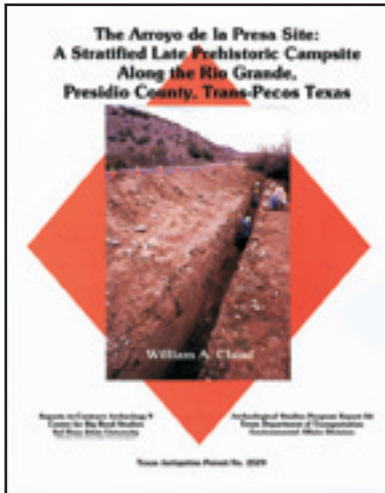
The Center for Big Bend Studies Endowment was established in 1992. As is the case with the Daugherty Endowment and the Brown Endowment, the principal is invested by the university in order to maximize earnings and preserve the principal. Ninety percent of all income from investment of the endowment is deposited into the Center for Big Bend Studies Excellence Fund. Ten percent of all income from investment of the endowment is capitalized and returned to the principal of the endowment allowing it to experience continued growth. The interest from the CBBS Endowment is used to fund the annual CBBS conference.



NEW CBBS PUBLICATIONS



471 pgs., 23 illustrations



262 pgs., 66 illustrations

My Goose is Cooked

The Continuation of a
West Texas Ranch
Woman's Story

by

Hallie Stillwell

edited by Betty Heath

Webster's Collegiate Dictionary defines bibliophile as “a lover of books,” or “a book collector.” As such Bruce Glasrud and Arnaldo De León have approached and accomplished the task of compiling a thorough bibliography of secondary works on Tejano scholarship—defined as those academic works that have Texas as a focus, setting, or theme, and have Mexican-descent people as their subjects. The result is a much-needed reference tool useful to academicians and lay people alike.

Bibliophiling is a 471-page reference book divided into the following sections making this bibliography easy to use and helpful in academic endeavors concerning Tejano scholarship:

General · Bibliography/Historiography · A Province of New Spain, 1716–1821 · A Mexican Borderland, 1821–1836 · New Identity, Old Community, 1836–1880 · Into the Twentieth Century, 1880–1920 · Natives and Immigrants, 1920–1945 · Many Histories, 1945–1966 · *El Movimiento*, 1966–1976 · Once Forgotten, 1975 to the Present · Economics/Labor-Education · Family · Tejanas · Culture · Folklore · Literature · Music-Religion · Social Constructs · Demography · Health/Healing · Communities (Urban and Rural) · Author Index

The final report for the Arroyo de la Presa site, over three years in the making, is hot off the press and available through the Texas Department of Transportation (TxDOT) or the CBBS! The site, in southern Presidio County, Texas, within the La Junta district, is an open campsite containing stratified cultural deposits dating primarily to the Late Prehistoric and Protohistoric periods. Special analyses that contributed to the overall findings included in the report are: thin sectioning and instrumental neutron-activation analyses of ceramic sherds from the site and other sherds from the nearby Millington site; abundant botanical identifications and radiocarbon data; phytolith and stable carbon isotope analyses; a residue analysis of several burned rocks; a faunal analysis; and a chemical analysis of several stone items. Through the support and funding provided by TxDOT, findings from the project have helped to reinvigorate the study of La Junta archeology, allowing some of the hypotheses of J. Charles Kelley to be tested using modern analytical techniques and supplying much needed baseline data for a variety of research issues.

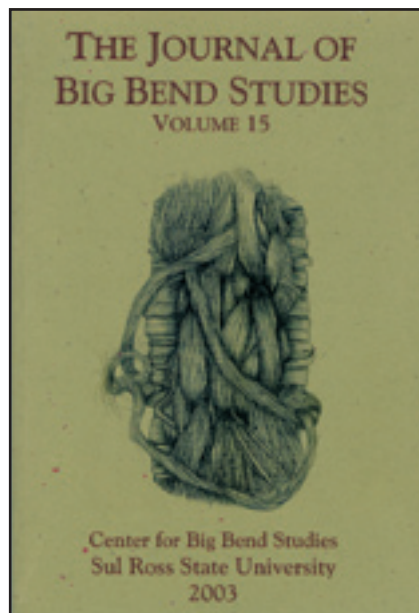
The long-awaited sequel to *I'll Gather My Geese* (Texas A&M Press, 1991) by Hallie Stillwell, is scheduled for publication by the CBBS this fall.

My Goose is Cooked picks up where *I'll Gather My Geese* left off after the death of Hallie's husband, Roy, in 1948. Unfortunately Hallie was only able to complete 10 chapters of this second volume before she passed away two months and two days short of her 100th birthday in 1997. The remainder of the book is a compilation of Hallie's stories taken from her files and compiled by Betty Heath. There are also personal remembrances by such well-known West Texans as author Kenneth Ragsdale and chili-man Frank X. Tolbert. *My Goose is Cooked* also contains previously unpublished photographs of Hallie and her family.

The Center is honored to have been chosen to publish this continuation of a West Texas ranch woman's story.

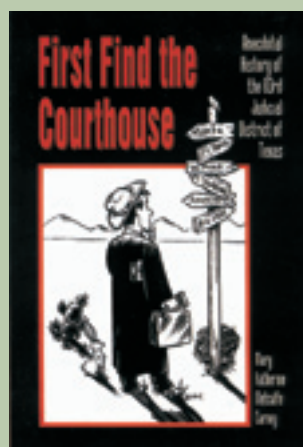
DUE OUT THIS FALL!

NEW CBBS PUBLICATIONS



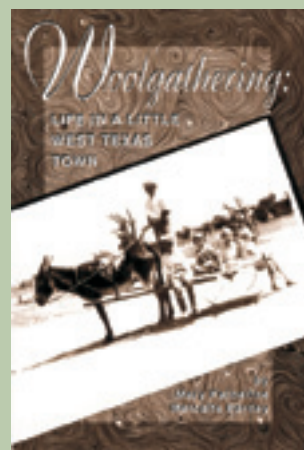
258 pgs.
42 illustrations

- *Punto de los Muertos (LA 116471): A Possible Late Archaic Cemetery in the Northern Trans-Pecos of Southeastern New Mexico* by Reggie N. Wiseman
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- *From Griggs to Brewer: A Review of Black Texas Culture, 1899–1940* by Bruce A. Glasrud
- *The Mexico-North Research Network: Origins of a Binational Consortium* by William L. Merrill
- *Tejanos in West Texas: A Selected Bibliography* by Bruce A. Glasrud and Arnoldo De León



First Find the Courthouse is an entertaining resource book for anyone interested in law as well as a social commentary on the character of West Texas and its people by one of its own, Mary Katherine Metcalfe Earney.

From the judge who killed his man John Wayne-style on the dusty streets of Del Rio to the judge who lost his pants in court, the history of the 83rd Judicial District of Texas is a lively story of friends and neighbors in the Trans-Pecos West.



War, love, childhood pranks, community squabbles and triumphs—they happen everywhere. Mary Katherine Metcalfe Earney puts a West Texas spin on these universal themes in *Woolgathering, Life in A Little West Texas Town*. A newspaperwoman, Earney records the metamorphosis and continuity of a small town during the twentieth century in these reprints of some of her columns for *The Big Bend Sentinel*, Marfa, Texas.

LISTO PUBLICATIONS

The CBBS recently received a donation of all backstock of *First Find the Courthouse* and *Woolgathering* from Judy King of Listo Publications. All sales of these books go directly to fund research, production, and printing of Center publications.

which lies over 2 miles downstream. Jodie Harris, an infantryman who served with Company I of the Fourth Infantry in 1916, created a wonderful series of cartoons on camp life along the border that made references to Camp Mercer (Raun 1994). Unfortunately little is known about this important historic site, and it is not included among the numerous military establishments described in the *New Handbook of Texas*.

Arriving back at Adams Ranch headquarters around noon, we prepared to draw the trip to a successful closure. Apache's stories of life on the ranch were crowding my thoughts as I added some notes to my field book. Among many other things, he had discussed what it was like to run up to 500 mares at one time on the ranch, how it took two days to herd cattle to Marathon, what it was like to work in a candellilla wax camp before

World War II—even how he had been christened “Apache” by his parents when he was born into this world with long, black hair. As we said our so-longs, I was mindful of my good fortune to have spent two days in the saddle with a preeminent Big Bend expert.

—Robert J. Mallouf

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Trans-Pecos Archeological Program

The Center has in recent months developed the framework for a long-term, large-scale research program that is designed to address three major categories of archeological and historical investigation in the Trans-Pecos: 1) evaluation of existing documentation; 2) identification of data gaps and research needs; and 3) design and implementation of a program that focuses and better integrates research efforts to address identified research needs. This work has resulted in development of a research design and proposal, termed The Trans-Pecos Archeological Program (TAP), that will serve as a guide for future research efforts of the Center and will provide a fund-raising mechanism for the needed expansion and refinement of our research methodologies. An important aspect of program development has been the creation of an assisting 501(c)(3) non-profit organization, the Friends of the Center for Big Bend Studies, that will help us to expand and maximize use of our funding base. Look for detailed information concerning TAP and the Friends program in our next issue of *La Vista de la Frontera*.

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