

PRESIDIO, TEXAS (PRESIDIO COUNTY) WATER IMPROVEMENT PROJECT,
AN ARCHAEOLOGICAL AND ARCHIVAL SURVEY AND APPRAISAL

J. Charles Kelley, Ph.D.
Principal Investigator

Ellen Abbott Kelley, M.A.

BLUE MOUNTAIN CONSULTANTS
Fort Davis, Texas

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Part II

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PART II ARCHIVAL SURVEY AND OVERVIEW

Introduction:

The letter of James E. Bruseth, Ph.D., Deputy State Historic Preservation Officer (SHPO), to Mr. Carlos Colina-Vargas, under date of 8 June 1989, outlined the requirements requisite to implementation of project "Proposed Water Supply Improvement in the City of Presidio, Texas," Economic Development Administration Contract #08-01-02689. Item 2 of these stipulations read as follows: "We recommend that you initiate extensive archival research to locate the listed National Register properties and attempt to identify areas which may contain additional cultural resources, including buried deposits. For example we can not be sure that cultural remains such as archaeological sites, historic trash dumps, and possibly structural remains, do not lie buried throughout the region including under the city streets." This stipulation became part of the contract which Blue Mountain Consultants signed with the City of Presidio, November 18, 1989 (and included in an Amended Proposal submitted by the Blue Mountain Consultants under date of 7 March 1990 and approved by the City of Presidio). The report of the Archival Survey is submitted here as Part II of the complete Draft Report, and presented as one document with the previously submitted Part I Draft Report.

Preview of the Archival Survey and the Resulting Overview:

In order to handle the large data-mass involved, it is necessary to use a series of categories, each complete with annotated bibliographic references, followed by an Overview in which the various categories are combined to produce a summary account of the archaeology, ethnohistory, and history of the immediate Presidio area and related adjacent areas. This Over-

view will include changing ecological factors and concerns and questions of Cultural Research Management. The principal categories of data are listed below:

Geography and Ecology, Archaeology, Ethnology, Ethnohistory, Spanish Mission Period History, Mexican Historical Period, Early Anglo-American History, Later Anglo-American and Mexican History, Cultural Resource Management, Appraisal and Recommendations, OVERVIEW: The La Junta Story.

Geography and Ecology:

The combined valleys of the lower Rio Conchos and the Rio Grande (Rio Bravo) which together form the area of La Junta de los Rios cannot be viewed piecemeal; they are parts of a whole in terms of their archaeology, ethnology, and history. There are recognizable localities; certainly the Redford Valley is part of the general whole. Actually, at various time periods La Junta is part of a much larger geographic, ecological, and cultural area, which includes the Rio Conchos and its tributaries; the Rio Grande above the river junction as far as the El Paso/Ciudad Juarez area; much of Chihuahua extending to the Sierra Madre Occidental, including the cultural area of Casas Grandes; and the trading trails and support area including most of the Trans-Pecos Region. Clearly, this report cannot cover the entire sector defined; our focus is on the small impact area involved in the water supply improvement project and the La Junta de los Rios Archaeological District and its immediate environs. But in telling the PRESIDIO STORY, at various times it will be necessary to invoke these distant connections in order to understand what happened in Presidio, and why it is so important to preserve all possible remains of a series of cultural/ethnic traditions.

The Valley of La Junta de los Rios:

The valley of the combined rivers is deeply depressed between high mountains on the northeast, principally the Chinati chain and smaller ranges, and on the southwest, in Mexico, by the great barrier of the Sierra Grande from which the Rio Conchos emerges through a torturous canyon system. The joint valley trends northwest to southeast; for the purposes of this paper the Presidio Valley proper terminates on the southeast, near the mouth of Alamito Creek where lava flows on the Mexican side of the river and high gravel mesas on the American side greatly restrict valley area. On the northwest there is no clear natural boundary; arbitrarily it may be said to end around Indio, or perhaps Vado de Piedra. The valley of the Rio Conchos is bounded on the west by the foothills of the Sierra Grande, where the river emerges from its canyon. Within the valley there is an igneous range, the Sierra de la Cruz; farther down the Rio Grande the restricted river course opens up to a chain of valleys, especially in

the vicinity of Redford, not discussed here.

At La Junta the Rio Conchos is by far the larger river. Above La Junta the Rio Grande is often dry and the average annual run-off is very low. Thus, in the period of 1900-1913, prior to the establishment of Elephant Butte Reservoir above El Paso (and before the construction of various dams on the Rio Conchos), the gauging station on the Rio Grande just above the mouth of the Rio Conchos showed an average annual run-off of 645,426 acre feet. In the same period the station just below the mouth of the Rio Conchos showed an annual run-off for the period of 2,045,769 acre feet, over three times the run-off above the junction. Furthermore, no measurable run-off at all was recorded for 25 months distributed through eight years of the 23 year period at the station above the Rio Conchos, while no months at all without run-off were recorded below the junction (Follansbe and Dean, 1915)! Two other streams enter the Rio Grande from the Texas side in the La Junta area; Cibola Creek, an ephemeral stream directly below the junction, and Alamito Creek, a permanent but small stream whose mouth lies about eight miles below the mouth of the Conchos. Neither of these streams appreciably affect the run-off of the joined streams. Hence, the flow of the Rio Conchos is vital to irrigated farming in the area. Significantly, all of the major La Junta pueblos of the historic period were located either on the Rio Conchos or on the Rio Grande at and below the junction (Derived mostly from Kelley, 1952, p. 262).

Both rivers meander through alluvial flood plains averaging about a mile in width. Both streams change their courses from time to time in their winding through this sandy lowland. The Rio Grande especially meanders in broad, twisting loops, which are often abandoned to form sloughs and marshes (before the river rectification program). The low-lying flood plain was thus naturally irrigated and ideal for farming by primitive methods (riverine irrigation). Uncleared areas were covered with a thick growth of willows, cane, mesquite and catclaw thickets and groves of cottonwood (now by the introduced salt cedar thickets as well).

Adjoining the flood plain (Terrace 0) and rising approximately twenty feet above it is a low gravel terrace (Terrace 1; the eroded river edge runs approximately along the 2570 foot contour line), varying in width, where present, from a few yards to over a mile. The more or less level surface of this terrace, which slopes gradually toward the river is badly dissected locally by erosion. Head-cutting gullies in places have reduced its periphery to a jagged series of promontories. The vegetation is typically greasewood, catclaw, mesquite, ocotilla, and grasses; with occasional stands of yucca, beargrass, prickly pear, and cacti. The town of Presidio, Texas (elevation: 2581+/- feet), occupies this terrace, and it was likewise the site of some of the Indian pueblos.

The main valley of the joined rivers is bounded for the

most part by the steep gravel talus slopes of the high gravel terrace (T-2) rising about 100 feet from the inward margin of the low terrace (T-1), which runs approximately along the 2600 foot contour line to about the 2700 foot contour line. The plane "desert pavement" surface of this terrace rises in a long slant toward the distant mountains, here, with exceptions, some miles away from the valley itself. Actually, several terraces are represented, rising in steps toward the mountains and changing, imperceptibly, from true alluvial terraces to mountain pediments. Locally, at the valley margins, Terrace 2 is cut into old red beds of former bolson deposits; residual hills of these red beds rise to elevations of about 2840 feet at the northern edge of Presidio. Thickets of greasewood, cat-claw, and mesquite, interspersed with prickly pear, ocotilla, cacti, grasses and low flowering plants form the characteristic vegetation of Terrace 2, and the higher terraces toward the north. Near the river valleys tributary streams have cut narrow valleys, floored with low (T-1) terrace gravel, for yards or miles into the high terrace (T-2), leaving between them long narrow mesa tongues, often isolated from the main terrace mass or attached to it only by narrow saddles. In places these mesa tongues extend directly to the edge of the flood plain or within yards of it. Such high, flat-topped gravel mesas immediately adjoining the flood plain, or even the river, were the preferred location for the historic pueblos of the La Junta region. (Derived mostly from Kelley, 1952, pp.259-260).

The complex physiography of the La Junta area has considerable significance for Cultural Research Management studies, including the current project. The unique system of terraces in the immediate vicinity of the river junction makes pinpointing the location of specific La Junta Indian pueblos from data provided by the Spanish documentary accounts not only possible but highly probable (Kelley, 1952, 1953) use of the terrace physiography provides data regarding settlement patterns in the Proto-Historic period, which archaeological investigation has proven applies during the Late Prehistoric period as well. Such data are useful in checking areas involved in CRM projects, and can serve as a guide for engineers in planning projects. Thus, we know that La Junta sedentary archaeological sites consistently are found in certain topographic situations in the La Junta valley (and generally in the river valleys above the junction as well). Thus, sites occur on the points of high terrace (T-2) promontories where these approach the river, or lagoons representing former river channels. The historic Indian pueblo of San Juan Evangelista (the Loma Alta Site, Kelley, 1986, pp.73-84) occupies two adjacent and joined Terrace 2 points, located about five miles up river from Presidio, at an elevation of 2720 feet. Northeast of the site, the same plane desert pavement surface continues toward the Chinati

Mountains and the Cibola Creek pass through them at Shafter, giving easy access to the upland basin from which rise the Davis Mountains, with another pass through this range via Limpia Canyon to the Madera Valley and the plains areas beyond. That this was indeed a major trail route is indicated by finds of hearths and lithic scatters along it in almost un-interrupted sequence. Surface finds indicate that these trail marker sites represent both the Archaic and Late Pre-historic periods.

Similarly, at the down-river end of the Presidio Valley, the historic pueblo of San Antonio de Padua (the Loma Paloma Site) is located adjacent to the Rio Grande, and close to Alamito Creek as well (Kelley, 1953, pp. 42-45); it occupies the river valley end of a prominent T-2 terrace, at an elevation of approximately 2620 - 2670 feet (lower than others because the T-2 terrace here is both farther down stream and ends closer to the river). Again, the desert pavement-topped mesa provides an easy trail toward the northeast, paralleling the course of Alamito Creek which it eventually joins southwest of Casa Piedra, in an area where there are other La Junta prehistoric sites (Kelley, Campbell and Lehmer, 1940, pp. 73-81). The mesa top between Loma Paloma and the Casa Piedra area has not been checked for archaeological remains; it lies approximately along the course of a modern ranch road, and, in part, along the Santa Fe (formerly the Kansas City, Mexico and Orient) railroad. The Alamito Creek drainage forms a well known trail, which came to be known as the Salt Trail or Chihuahua Trail at the beginning of the Anglo-American occupation of the Trans-Pecos area in the mid-19th century. Earlier, in 1683-84, it had been followed by the Spanish explorer Juan Dominguez de Mendoza (Bolton, 1916, pp. 320-343; Smith, 1928). Kelley (in Kelley, Campbell and Lehmer, 1940, p. 72) states:

"Alamito Creek valley is a natural line of movement through the Big Bend [oriented] ... southwest to northeast. The open valley flats afford easy movement from the Rio Grande to the highland plains and plateau near Marfa. Several of the creek's principal headwater tributaries begin in the Davis Mountains at low passes which provide easy access to the Pecos River drainage through open valleys and basins... Added to the purely topographic advantages of the route is the perennial water supply found throughout most of its length."

On the Mexican side of the Rio Grande, the historic Indian pueblos of Guadalupe (Ojinaga) and San Francisco occupy the points of the T-2 terraces of the Rio Grande and the Rio Conchos on the southern and northern sides, respectively, of the Conchos near the river junctions, at an elevation of just over 2600 feet. For the La Junta valley proper it is clear that this was the favored situation for La Junta pueblos: on the tips of the T-2 terraces directly on the river.

But the historic pueblo of San Cristobal (the Millington Site) in east Presidio (the Millington Addition) is situated on the very edge of the T-1 terrace directly above a slough and early historic La Junta pueblo, the Kopenborger site, is located about a mile east-south-east of San Juan Evangelista, near Campo Santo Rodriguez, on the badly eroded river edge of the T-1 terrace, at an elevation of about 2600 feet. It is believed that this site, which was occupied only briefly, is one where the Indians built a "grass" church for Father Lopez in 1683, when he accompanied Juan Dominguez Mendoza to La Junta. Enrique Madrid of Redford reports (oral communication, 1990) discovery of another La Junta site, not identified historically, on the lower edge of the T-1 terrace in "Old" Presidio (destroyed by exceptionally high floods in the 1920s [?].)

It should be noted that the historic La Junta pueblo of Tapalcolmes (the Polvo Site) also was located at the very edge of the Rio Grande, at the Vado Rojo, on the T-1 terrace. This, then was the second most favored location for the La Junta pueblos. For the benefit of future investigators, it should be pointed out that no La Junta sites (nor any Archaic sites!) have been discovered in the La Junta valley on the broad expanse of the T-1 terrace, except for those situated at the very edge of the flood plain (T-0), or at the foot of talus slopes below sites on the T-2 terrace above.

There may be sites located in the flood plain (T-0), inasmuch as the documents of the Spanish entradas note that that in addition to pueblos the Indians had "grass houses" in the fields (the flood plain, T-0). However, to the best of my knowledge, no archaeologist has surveyed the flood plain area. It is probable that such houses on the flood plain would have been destroyed by changes in the river course or covered by river alluvium. In the letter of James E. Bruseth (June 8, 1989) investigations in the flood plain were not specified as required for this project. Notably, La Junta Indian irrigation involved planting crops in humedades (wet places), largely in sand bars within the river channel proper. Other data needed for the natural landscape concern its climate. "Thornthwaite classified the climate of the La Junta region as EB'd (Arid, Mesothermal, Precipitation Deficient (Thornthwaite, 1931), and Russell as BWhw (Hot Desert, Dry Winters), pointing out that the region, although included in his Dry Climates, has a frequency of 10 desert years out of every 20 Russell (1932). [Mean annual rainfall is only 8.4",...mostly in June/July.] The region therefore cannot support agriculture except through irrigation...with the exception of a few temporales farmed in years of good rainfall." (Kelley, 1952, pp. 262-263.)

Archaeology:

Archaeological surveys were undertaken in the La Junta area in the late 1920 decade and early in the 1930 decade. Victor J. Smith of Sul Ross State Teachers College (now Sul Ross State University), and E.B. Sayles of Gila Pueblo, Globe, Arizona had recorded sites in the La Junta Valley. Sayles discovered and recorded the Millington site, but in his field notes described it as only a large area of burned rocks and hearths. In his published report on the Texas archaeological survey (Sayles, 1935, pp.79-84; Plates XXI,XXII,d,e,f;Table 7; Map E) he named the La Junta archaeological complex the "Jumano phase," thus helping to maintain an erroneous identification made by ethnohistorians of that time. Later, after conducting an archaeological survey in the state of Chihuahua, Mexico, he classified the identical complex on the Mexican side of the river as the "Conchos phase"(Sayles, 1936,pp. 84, 107).

To the best of my knowledge, no truly professional archaeological research was carried out in the La Junta valley until I began my own studies there in 1936. I made a minor archaeological reconnaissance along both sides of the Rio Grande in 1936, and in 1938; In 1936 I also dug a stratigraphic test trench in the Millington Site, and excavated a pithouse there (Kelley, 1939, vol. XLIV, No.10, pp. 221-234). On the basis of this preliminary work, I stated in 1939:

"The cultural sequence in the defined area [the La Junta region] appears at the present time to be divisible into three chronological stages having "phase" significance in the Gladwin terminology, or "focus" significance in the McKern system. The general similarity of the foci in many basic items, together with the differentiation of the entire sequence from others at present recorded, suggests the advisability of giving "aspect" (McKern) or "branch"(Gladwin) status to the general cultural lineage It is proposed that the general development be termed the Bravo Valley Aspect [branch]. with foci, early to late, called the La Junta focus [phase], the Concepcion focus [phase], and the Conchos focus[phase]. The earliest yet demonstrated, or La Junta focus [phase] is not well known, but is characterized in a positive sense by the inclusion of El Paso and Chihuahua polychrome wares as trade ceramics in the refuse deposits of the period, and negatively by absence from the refuse of many artifact types characteristic of the succeeding foci [phases]. The obviously close relationship of this focus [phase] to the El Paso Phase of Sayles [1935, pp.72-79] are not thoroughly understood at the moment. The Concepcion focus[phase] is clearly described by the early historical accounts of Cabeza de Vaca ..., Gallegos ..., Espejo..., and Luxan..., and is very nearly identical with the Jumano Phase of Sayles ..., although lacking Spanish ceramics and other items of his-

torical import. The term "Jumano Phase" is not retained, owing to grave doubts as to the validity of the implied ethnic association. . . . The Conchos focus [phase] as defined by Sayles is retained intact with some additions suggested by subsequent archaeological and historical research. There is a possibility that a fourth and introductory focus, the Livermore focus [phase]...will eventually be added prior to the La Junta focus [phase]. It is realized that the present classification is highly tentative and that it will be open to revision and modification with the appearance of additional data. It offers at the moment, however, a satisfactory working framework for comparative treatment and is hence thought justified as a temporary tool." (Kelley, 1939, pp.223-224.)

The "working framework," apparently, was verified by subsequent archaeological research and, unfortunately, soon achieved the status of a dogma. It is only now, some 50 years later, that accumulated new evidence, derived both from the broader La Junta area and from related work elsewhere, has made it necessary to completely revise the archaeological "framework" presented above. Most of the new evidence from the La Junta area itself has been developed by Robert J. Malouff, Texas State Archaeologist with the Texas Historical Commission. Malouff's researches are continuing, and much of my own new archaeological interpretations have been influenced by his discoveries. Future publication of his on-going research undoubtedly will modify greatly my current interpretations.

The archaeological research that led to the development of the concept of a "Bravo Valley Aspect" culture must be reviewed here. In this connection it is necessary to outline the generally accepted current archaeological framework, as shown below, avoid for the moment questions of chronology.

The Contemporary Occupation
 (Anglo-American, Hispanic)
 The Historic Occupation
 (Indian, Hispanic, Anglo)
 The Late Prehistoric Occupation
 (Sedentary agriculturists, and
 mobile hunter/gatherers; ceramics,
 bow and arrow)
 The Late Archaic Occupation
 The Middle Archaic Occupation
 The Early Archaic Occupation
 (All hunter/gatherers)
 The Paleo-Indian Occupation
 (Mobile big-game hunters)
 (Unproven Early Gathering Occupation)

So far, only the Late Prehistoric, and subsequent occupations

are known from the La Junta valley itself. Small Archaic sites, mostly lithic scatters, fire hearths in various stages of disintegration, occasional rings of rock, and rare artifacts, occur on the long stretches of gravel terraces (T-2, and higher) that extend from the valley margins back to the mountains. Occasionally, such sites are found also along the low terraces of the maze of arroyos that cut into the gravel terraces. Small Archaic sites may also have existed on the flood plain of the Rio Grande, but if so have in all probability been buried in alluvium or destroyed by river erosion.

Most of the archaeological data that led to the conceptualization of the Bravo Valley aspect came from excavations in two major sites in the broader La Junta valley (Millington and Loma Alta), supplemented by excavations at the Polvo Site in Redford and at the Shiner Site on Alamito Creek, located about five miles below Casa Piedra. Data from surveys also aided, as well as that obtained by minor excavations at the Loma Alta Site, located about five miles west of Ojinaga, Chihuahua, Mexico, on the south side of the Rio Conchos.

Excavations at the Millington Site (San Cristobal):

Within the eastern city limits of Presidio (in the Millington Addition) lies a large La Junta archaeological site, the Millington Site. This was the historic site of San Cristobal, and may have been the pueblo "Santiago", visited during the Espejo entrada of 1582 (Kelley, 1953, pp. 45-48). The site is located on the T-I terrace, directly on the banks of an old channel of the Rio Grande. For a distance of several hundred yards along the dissected gravel terrace edge are scattered hearthstones, debitage, potsherds, and miscellaneous artifacts. Toward the southeast end of the site are large refuse mounds; when excavated these proved to belong to the Mission period (Conchos phase). The central portion of the site consisted of a thick (up 8 feet in some areas) mass of fire-cracked stones, ashes, charcoal, sand, debitage, and artifacts. The surface of the midden was marked with high hummocks and low areas but there were no visible structures. However, the site lay within a subdivision and streets had been scraped through it. When excavated, the midden was found to be made up of a mass of intersecting and superimposed living structures and their household refuse, representing at least 300 years of occupation.

In 1937 I excavated a roughly circular pithouse at the west end of the site, across a small arroyo from the midden. The structure had been burned after death of an occupant, whose burial cairn protruded above the floor level, leaving burned roofing debris (including mesquite beans, corn cobs, stalks, and shucks) and post butts still in place. Numerous burned mud-dauber nests provided an exact cast of the wall and roofing structure. This house probably belonged to the early (prehistoric) Concepcion phase (Kelley, 1939, pp. 221-234; issue cover photo and pithouse plan on inside of back cover). The work

was sponsored by Sul Ross State Teachers College and by the School of American Research, Santa Fe, New Mexico.

Inspired by this find other work was planned, and from October 1938 through July 1939 I excavated, in association with the late Donald D. Lehmer, at the Millington Site, and later personally at the Loma Alta Site; the work was sponsored by institutions noted above, and labor was furnished by the Works Progress Administration.

During our field work we discovered 28 pit houses (properly stated "houses in pits") and excavated 22 of these, including Pithouse # 1, which I had dug in 1937. Houses had been used, abandoned, and filled with refuse. Digging pits for later pithouses had in many instances cut away sections of earlier ones, and in some instances later structures had been constructed directly above earlier houses, enabling us to reconstruct the sequence of structures with assurance. Using potsherds found on the floor and in the fill of the various structures helped in placing them stratigraphically. It was often difficult, however to distinguish between houses of the historic Conchos phase and those of the Late Prehistoric stage (the Concepcion phase. Excavations in the general refuse did not help; constant digging of new pithouses had resulted in churning of the refuse, mixing sherds and other artifacts of various phases. Donald Lehmer applied a statistical test to evaluate the association of pottery types. Using all of the evidence we were able to determine the sequence of house types and ceramic types. However, we were not able to determine the phase placement of other artifacts, with rare exceptions.

Our findings may be summarized as follows: we were able to determine the sequence of house types (Kelley, 1985) and pottery types and confirm the presence of three sequential phases, from early to late: La Junta phase, the Concepcion phase, and the Conchos phase (the historic Mission period). Apparently, the oldest structure on the site was the El Paso phase "pueblo", Structure 2, consisting of five attached rooms forming an east-west tier. This structure was not a pit structure; the building area had been cleared of surficial debris without excavation. Walls and floors were of adobe; exterior walls had wooden poles built into the adobe, presumably to strengthen them. Two of the rooms had adobe block altars attached to the center of the south wall; Rooms two and five may also have had altars but the critical areas had been destroyed by construction of two later structures. All of these features are common in El Paso phase (Jornada Branch of the Mogollon culture) sites in the El Paso area. Two large ollas of El Paso Polychrome pottery found in association with this structure supports this identification. On this evidence it seems apparent that this structure (#2) represents a small El Paso phase colony at the Millington Site and that this colony was responsible for the ensuing sedentary development in the La Junta area.

Around this structure developed the small rectangular pithouses which characterize the local La Junta phase. These

pithouses have carefully made adobe floors (and in one case a low adobe curb) and often have adobe altars in the center of the south wall. Essentially, they resemble individual houses of the El Paso phase structure, in size, orientation, and presence of the adobe altars (sometimes, also, an adobe firepit in front of altar). However, wall construction was jacal, not adobe, and they were constructed in fairly deep pits, rather than on a cleared surface. Again, El Paso Polychrome and related utility wares (including some Chihuahua polychrome wares from the Casas Grandes area) are associated with these structures. In addition to the rectangular pithouses, several circular to oval deep pithouses were excavated and referred to La Junta phase because of the presence of El Paso Polychrome sherds on their floors or in the fill. It is possible that the small circular structures were sweat houses or granaries, rather than dwellings.

In the succeeding Concepcion phase the house types are quite different. Both rectangular houses and circular houses in deep pits continue to be made but they are very different. In size they are three to four times as large as La Junta phase rectangular pithouses; floors are tramped earth or refuse and fire pits are replaced by multiple areas of white ash on the floors. Huge timbers served as roof supports; in one instance several such adjoining houses were constructed in the same huge pit (the regular custom at San Juan Evangelista). These are the houses described by the recorders of the Spanish entradas of 1581-1583. The multiple fire areas on the floors of the large Concepcion houses suggest use by several families, probably an extended family group, whereas the small size and single firepit of the rectangular La Junta houses are probably indicators of single family occupation. Use of the large rectangular jacal-walled houses continued through the historic Conchos phase and into the present century.

Small to large circular houses built in pits came into use during the Concepcion phase; they had tramped refuse or dirt floors and jacal walls. Curiously, one such house had an adobe block altar on its south side, a La Junta phase trait. Use of these houses did not survive into modern times. The mixed nature of the ceramics found in the fill of both the large rectangular and the large circular houses suggest that they were used in both Concepcion and Conchos phases.

Because of the changes in architectural forms and in pottery types in the transition between the La Junta phase and the Concepcion phase there was a question as to whether or not continuous occupation was represented at the Millington Site. We found no evidence of abandonment of the site and one structure appeared to be transitional between the small rectangular structures of the La Junta phase and the large rectangular structures of the Concepcion phase. Structure #9 was a large excavated pit in which three contiguous large rectangular houses had been built, clearly a Concepcion phase unit which had cut and partially destroyed two or more La Junta phase structures (#s 8 and 23). Attached to #9 at the southeast and southwest corners were two

small rectangular structures essentially La Junta phase in type, complete with altars against the south walls and a fire pit in one. Their floors were on the same level as that of #9 and their north walls coincided with the former's south wall. It appeared that two small rectangular houses of La Junta phase type had been retained and joined to the large Concepcion phase structure; the entire construction appeared to represent an architectural transition between the two phases. As noted, in one large circular Concepcion phase house there was an altar (a La Junta phase trait) built against the south wall. On the basis of all of this evidence we concluded that the three phases represented continuous occupation: we named the sequence the Bravo Valley Aspect. Only recently I have reexamined all of the evidence and concluded that this conclusion was erroneous; the Bravo Valley Aspect did not exist as such. An alternative hypothesis has been developed and will be discussed at the end of the next section.

Excavations at Loma Alta (San Juan Evangelista):

In 1939 limited excavations were made at this site, which is located on two contiguous mesa points (Terrace #2) about five miles upriver from Presidio. I have discussed these excavations at some length elsewhere (Kelley, 1986, pp. 80-84, figs. 3-9) and illustrations of the structures there are included at the end of this report. Here, I will only summarize the important evidence. At the Loma Alta Site lack of later occupation had left the site virtually intact; rows of large rectangular pit structures were visible on the surface, with post-occupation natural fill very thin in house centers but thick along the walls. Two alignments of such pits (House Group I, and House Group II) were partially excavated. In addition a ring-midden was trenched, a stratigraphic trench was dug in talus midden debris on the south end of the site, several saucer-shaped circular areas on the east mesa were cleared.

The large rectangular houses built in rows in pits were virtually identical to their Concepcion phase equivalents at the Millington Site, including multiple areas of white ash on room floors. In House Group I, Rooms 3 and 4 had cut into and partially destroyed a small La Junta phase rectangular structure (#5), leaving a section of the altar still in place.

This La Junta phase house had been cut into older refuse and terrace gravel; following its abandonment, a culturally sterile stratum had accumulated on top of the fallen roof debris of the structure before it was cut by the excavation of pits for rooms 3 and 4 of House Group I. Therefore, in this locality at least a period of abandonment ensued between the La Junta phase and the Concepcion phase. In the stratigraphic test cut into the talus midden deposits the same situation was observed: a layer containing El Paso polychrome sherds (La Junta phase) was covered by a culturally sterile layer of talus gravel which in turn was covered by midden debris containing Concepcion phase potsherds. The evidence at the Loma Alta Site, hence, seems to demonstrate a

primary El Paso phase occupation, followed by a period of abandonment of unknown duration, and subsequently by a Concepcion phase group.

We know that the Loma Alta site was in existence in 1582-83 because it was visited and described by the Spaniards. Evidence of a brief historic contact period is indicated by the presence of a disintegrated iron bar (sword ?) and a few sherds marked by a poor green glaze of Spanish origin, found on a room floor. But later Spanish documents do not include San Juan Evangelista in their description of La Junta towns, so we assume that it was abandoned between circa 1583 and 1683, when Juan Dominguez de Mendoza and Father Lopez established the first missions at La Junta. There is some reason to believe that the occupants moved off their mesa to the Kopenborger Site, located on the eroded edge of the T-1 terrace about two miles southeast of the Loma Alta Site. At this site pottery was found in great abundance, including Concepcion phase types, Spanish Majolica, and one Aztec sherd from the Valley of Mexico. This site, which was occupied only in the early Spanish contact period, may be the place where Father Lopez had the Indians build one of the grass huts used as chapels.

In general, the evidence provided by the Loma Alta excavations confirms and supplements the data obtained from the Millington Site excavations. However, no El Paso phase structure was found, but evidence for a period of abandonment, not noted at the Millington Site was found at Loma Alta. It is important to note that the Concepcion phase at Loma Alta showed sparse evidence of Spanish contact, and that the nearby Kopenborger site was clearly occupied only during the early Spanish contact period. At both of these sites the pottery type known as Chinati Plain (and related textured wares) was present. The conoidal round or pointed bottom form of Chinati closely resembles Navajo or Apache pottery and may represent an early appearance of an Athapascan group (the Jumano ?) at La Junta. Notably, we have not found this pottery type in a definitely prehistoric site.

Other excavations were made at sites in the Redford valley in 1948 (Kelley, 1949) and 1949 (Shackelford, 1959) and Kelley carried out a reconnaissance of the Rio Grande valley from below Redford to Fabens, Texas in 1948. This work is not considered here except that it contributed to the dating of the La Junta phase. In our earlier work at La Junta we had dated the La Junta phase in terms of the dating of El Paso Polychrome in the Southwest, derived from dendro-chronological dates and associations. This placed the La Junta phase at circa A.D. 1200-1400, or 1250-1450, generally accepted dates for the El Paso phase. More recently, charred beams recovered from an eroding La Junta phase pithouse at the Polvo Site (Redford) have been radiocarbon dated, through the courtesy of Robert Malouff and the Texas Historical Commission. The dates from these beams were A.D. 1265-1405 (Beta # 29991) and 1240-1350 (Beta # 29992), supporting the dates noted earlier (Kelley, 1990).

Originally we believed that the El Paso phase/La Junta phase

occupation represented a simple expansion of agricultural peoples down the Rio Grande from the Jornada Branch hearth area near El Paso. However, as early as 1952, I commented on the large number of sites situated at arroyo mouths, especially in the Rio Grande area up-river from the mouth of Capote Creek, and the lack of usable agricultural land to support these villages (Kelley, 1952, pp. 361-363). I did not note, unfortunately, that these small sites each had two or more large ring-middens ("mescal or sotol pits") associated with them.

Since the 1950 decade we have learned much more about the archaeology of northwestern Chihuahua, where Charles DiPeso carried out large scale excavations at Casas Grandes (DiPeso, 1974). DiPeso identified Casas Grandes as the center of a large interaction sphere and procurement area where raw materials were obtained and other goods traded to smaller communities. At Casas Grandes intact mescal baking ovens were discovered, still in use when the city was abandoned; associated with these ovens were large numbers of sherds of El Paso Polychrome. Revised dates for Casas Grandes approximately parallel those for the El Paso /La Junta phases. It now seems probable that the sudden expansion of this occupation down the Rio Grande came about in response to a demand for mescal and other raw materials required by the Casas Grandes center. When Casas Grandes was burned and abandoned around A.D. 1450-1500 the La Junta and El Paso phase villages on the Rio Grande and Rio Conchos were left without a market for their trade goods and ~~many~~ most of them were abandoned. It is worth noting that the Rio Grande/Trans-Pecos was an interface with the hunters of the Great Plains; we know that in the Proto-Historic period professional Plains hunters brought bison hides - and probably dried bison meat - to the surviving La Junta villages to exchange for farm products such as corn and beans. Earlier this same trade almost certainly brought products of the bison hunters to the La Junta/Rio Grande area to be traded on to Casas Grandes.

Following the research activities of myself and colleagues, ending in 1949, it is apparent that little if any further work in the La Junta area proper was realized during most of the next two decades, except for archaeological excavations at Fort Leaton (Inge and Kegley, 1971) which had been acquired by the State in 1967. Establishment of the Texas Historical Commission and the Office of the Texas State Archaeologist brought renewed interest in the area, especially after the beginning of Cultural Resource Management activities in the area. Activities carried out by these institutions will be discussed in a later section.

Ethnology and Ethnohistory:

Discussion of the ethnology of La Junta de los Rios is significant in this discussion only to the extent that it helps to explain some of the archaeological problems involved. A number of historians and ethnologists have made a serious error in identification of the La Junta Indians. They have used a

minor statement made by Espejo in 1583 (Hammond and Rey, 1966, p. 216): "...we entered the territory of another [Indian group], known as the Jumanos, whom the Spaniards call also by a different name, 'Patarabueys.'" Luxan, the historian of the Espejo expedition, does not repeat this error; in fact he speaks repeatedly of Jumano and Patarabueys as separate groups. Espejo's error probably was due to the fact that both Jumano and Patarabuey used facial painting or tattooing ("rayados"); Scholes and Mera (1940) have demonstrated that the name "Jumano" came to be used by the Spaniards to refer to any Indian group that used such facial treatment. I have demonstrated in my monograph on Jumano and Patarabueye (Kelley, 1986) that the Jumano were Plains bison hunters and traders who usually spent their winters at La Junta in the Patarabuey villages; the latter were more or less sedentary. The Jumano may have been an early Apache group; after circa 1700 Apaches occupied the former Jumano range and were sometimes referred to as "Jumano Apaches."

The name "Patarabuey" was actually a Spanish nickname for all of the La Junta villagers, and was not often used after the Espejo entrada. The occupants of the Patarabuey villages were probably Uto-Aztecan speakers whereas the Jumano probably were Athabascan in speech, although both groups were bilingual and could understand each other. At least some of the Patarabuey were Conchos Indians, whose main range was in the Rio Conchos drainage above Cuchillo Parado (Sauer, 1934). Some researchers prefer to call all of the Patarabuey "Julimes", because of the close relation through time between the La Junta people and the Conchos Indians of Julimes. Some of the La Junta villagers may have spoken different Uto-Aztecan dialects. They were all allies and got along well with the Jumano (and Cibola) bison hunter/traders, except in times of crop failure at La Junta, when the La Junta people had no surplus farm products to trade for bison meat and hides. Archival records document the frequent marriages between Spanish soldiers and settlers during the late 18th and early 19th centuries; by the middle of the 19th century all of the La Junta towns that survived were Mestizo towns, some of which survive until the present with names given them by the Spaniards: Mesquite, San Juan, San Francisco, Pulicos.

In addition to these main groups of Indians at La Junta there was a confusing number of nomadic peoples who occupied the mountains around La Junta where they sometimes came to trade - or to raid. The looted cairn burial found near Ejido Las Haciendas, Chihuahua, Mexico, whose rescued associated artifacts were so carefully studied by Robert Malouff (Malouff, 1987), probably represents the archaeology of one of these groups. Later on in the full historic period various Apachean groups, including the Mescalero Apache and numerous Comanche raiding parties were present in the general La Junta area. Surprisingly, we know very little about the archaeology of these late historic groups.

The ethnohistorical literature for the La Junta area is rich in descriptions of the La Junta Indians: their ecology (including farming techniques), houses and building techniques,

clothing, hair style, trading practices, demographics, and tantalizing hints regarding socio-political organization and ceremonialism. Archaeologists working in this area should make every effort to familiarize themselves with the documentary sources and the published reports. Much of these data, including the location of the various Patarabuey villages, has been published by Kelley (1952, 1953; 1986) but a major monograph would be required to compile and publish all of the data. Here, I will briefly list the most important Spanish entradas and the sources for their documentation.

Alvar Nunez, Cabeza de Vaca, 1535. Most scholars believe that the de Vaca party visited La Junta in 1535; if so we have the first ethnographic data regarding the La Junta people at this early date. They lived in permanent houses, had no pottery but practiced stone-boiling in gourds instead. They raised beans, squash and calabashes and corn in good years. The women wore deerskin garments, but men went naked (except for old men). The Spaniards called them "the People of the Cows", because they went fifty leagues or more to the north to hunt the bison. The People of the Cows may very well have been the Jumano and Cibolo of La Junta (Bandelier, 1905, pp.149-154; Davenport and Wells, 1919, pp. 56-74; Hodge, 1907, pp. 100-105; Hedrick and Riley, 1974, pp. 58-60).

The Chamuscado-Rodriguez Expedition, 1581-1582. This party came down the Rio Conchos to La Junta, thence up the Rio Grande to New Mexico, returning by the same route. The best source for this expedition, rich in ethnographic data, is "Gallegos' Relation of the Chamuscado-Rodriguez Expedition" (Hammond and Rey, 1966, pp. 67-114; 1927; see also the Obregon account in Hammond and Rey, 1928).

The Espejo Expedition, 1582-83. The Expedition led by Antonio de Espejo followed the same route down the Rio Conchos to La Junta, and then up the Rio Grande to New Mexico. On their return trip the Espejo group followed the Pecos River to the mouth of Toyah Creek, which they followed into the Davis Mountains, continuing through the mountains to the Rio Grande well above La Junta. They then went down river to La Junta and followed the Rio Conchos to their starting point (Kelley, 1937). The best account of this expedition is "Diego Perez de Lujan's Account..." (Hammond and Rey, 1966, pp. 153-212) followed by the "Report of Antonio de Espejo" (Hammond and Rey, 1966, pp.213-231). Both accounts are full of ethnographic detail but Espejo's report has some exaggerations and there is some confusion about names and places; there are contradictions between the two accounts. The Luxan diary is clearly the best source. Obregon's secondary account adds some detail (Obregon in Hammond and Rey, 1928).

The Mendoza-Lopez Entradas, 1683-1684. During the 1583-1683 century we know of no major Spanish expedition to La Junta; the camino real into New Mexico had shifted to a new route from Parra] to Chihuahua [City] and El Paso del Norte, abandoning the Rio Conchos-La Junta route. Spanish slave-taking raids almost

certainly continued along the Rio Conchos and the La Junta people themselves visited Parral with some regularity to work in the wheat fields of San Bartolome. On several occasions priests from El Paso visited La Junta but left no journals of their visits. Finally, in 1683 several delegations of Indians from La Junta visited El Paso to request that missionaries be sent there; they also requested aid in going still farther out into the Plains where many tribes awaited baptism (Hackett, 1934, pp. 349-352). Fray Nicolas Lopez and two other priests accompanied the Indians back to La Junta, where they found two churches (one made of "grass"); four other churches were then constructed. Obviously there had been considerable acculturation of the La Junta Indians during the preceding 100 years. They now cultivated Spanish plant introductions such as wheat, cantaloupes, watermelons and tobacco (Posados in Duro, 1892, p. 56); almost certainly they had horses. Archaeologists excavating in La Junta sites should be able to use pollen of these introduced plants as a time marker. Following Fray Lopez, came the military expedition lead by Juan Antonio de Mendoza which passed through La Junta and up Alamito Creek (Smith, 1928) to pass through the Davis Mountains and into what is now the San Angelo area on the Rio Concho of Texas. He returned by the same route to La Junta but was forced to take a different trail back to El Paso because of an uprising of the Suma Indians on the Rio Grande. The principal source for data on the Mendoza Expedition is the "Itinerary of ... Mendoza," (Bolton, 1916, pp. 320-343). It adds little to our knowledge of the La Junta peoples. The year 1683 is usually taken as the founding date for the La Junta missions, but in fact they were abandoned less than two years later (Hughes, 1914, pp. 357, 358, 388), and not reestablished until 1715.

Trasvina Retis Entrada, 1715. After 1685 priests visited La Junta on several occasions but new efforts to establish missions there were not made until 1715. In that year Don Juan Antonio de Trasvina Retis and a military detachment took three Franciscan priests to La Junta and established missions there. The principal source for data for this expedition is the diary of Trasvina Retis and accompanying papers (Reindorp, 1938). The principal value of this diary concerns the location of the various La Junta villages the ethnic groups encountered. The diary also provides additional data regarding demographics and for the on-going acculturation of the La Junta Indians, and provides a date line for the introduction of Spanish goods and practices. The Indians were now dressed in Spanish clothing, including shoes; they now had irrigated fields and asked the Spaniards for an iron bar, plowshares, pickaxes, hoes, as well as for bells and adornments for the churches. The new missions were supplied with cows, sheep, and goats and "tools for the cultivation of the land." The new missions prospered but two years later the priests were forced to abandon them because of Indian hostility. The priests requested that a presidio be built to protect them but this did not actually occur until 1760 (see plans for the Presidio in illustrations). There are several minor accounts of abandonment

and reestablishment of the missions in this time period. But it was not until 1746/1747 that new entradas provide us with valuable ethnographic data.

The Expeditions of Idoiaga, Rabago y Terran, and Vidaurre.

The difficulties experienced by the Spaniards in keeping the missions open reflects an even more serious problem that they faced during the entire century. Between La Junta and the Spanish outposts in Coahuila there was an enormous expanse of rough mountain country (including the territory now comprising the Big Bend National Park) in which the Spaniards had no forts or settlements, known as the Despoblado (Daniels, 1948). Through this gap in the Spanish defenses mobile Indian groups raided constantly deep into Mexico.

In an attempt to plan closing of this gap three separate expeditions visited La Junta in 1747-1748. Most important of the three was that of Ydoiaga, which originated in the Valle de San Bartolome and followed the old route down the Conchos to La Junta. He spent several months in the La Junta area, making several trips of exploration from La Junta. His diary "Quaderno que comienza con la Carta Orden del Exmo. Senor Virrey..." gives us excellent ethnographic data for La Junta at this time (Ydoiaga, 1747), and provides the necessary data for exact location of the various La Junta villages. Enrique Madrid of Redford, Texas has completed an excellent translation of the Ydoiaga manuscript and hopefully this will soon be published. The diaries of Fermin de Vidaurre (1747-1748) and Pedro de Rabago y Teran (1747) also contribute ethnographic data. They are not available in published form but can be consulted in the Archive Collection of the University of Texas (Austin) Library.

The Royal Presidio de Nuestra Senora de Bethlen y Santiago de las Amarillas de la Junta. There has been considerable dissension regarding the location of the first presidio built in the La Junta area. Local opinion has tended to place it on the Texas side of the Rio Grande, especially at what came to be known as Fort Leaton. This belief was nurtured by an outstanding Catholic scholar whose published study of the La Junta area contains numerous errors (Castaneda, 1938, vol II, chapter 5, pp. 197-221). Actually, the documentation leaves no doubt as to its location: it was situated very near Guadalupe pueblo, clearly within the city limits of modern Ojinaga. Fray Juan Sanz de Lezaun, who was part of the expedition that established the presidio, wrote in January, 1760: "Our entrance ... was accomplished by promising the Indians that the presidio should be placed a distance of ten leagues from [Guadalupe] so that they should not suffer damages to their fields and pueblos; but all has failed ... the promise has not been kept nor has the presidio been placed where it was ordered. It is being constructed at a distance of three squares [quadras] from the mission of Guadalupe, whereby the Indians are much disturbed..." The Lafora map of 1771 (Jones, 1988, pp. 160-161) shows the presidio located adjacent to Guadalupe on the southwest. The military detachment of the Presidio de Belen was moved to Julimes a few years later

but thereafter again returned to the presidio at la Junta, where it came to be known as Presidio del Norte, as did Guadalupe pueblo itself. The presidio ruins have not been located, presenting a real challenge to archaeologists interested in the area. It is quite possible, however, that ruins of fortified houses of the late 1700s and early 18th centuries do exist and may be found in the course of CRM surveys of the greater La Junta valley.

La Junta in the later 18th Century. With the presidio came soldiers, and soon thereafter settlers. What happened then is amply demonstrated in the surviving archives in the principal church in Ojinaga (Kelley, 1950; copies of these archives are now available for study in the archives collection at Sul Ross State University). Beginning about 1770, many of the documents are petitions from soldiers of the presidio to marry women from the pueblos. It seems probable that by 1800 A.D. the Indian pueblos had become entirely Mestizo towns, as they are today. Also, various accounts speak of the Indians deserting their pueblos and joining the "wild" Indians, especially the Apaches, who on one occasion were forced to settle temporarily in the La Junta pueblos. At the pueblo of San Cristobal, the Millington Site, we recovered a Spanish coin (stolen in the field) dating in the 1770s. In the refuse mounds for the historic period there numerous iron artifacts were found.

Early Mexican and Anglo-American History at La Junta de los Rios

Since these two periods overlap so much they are treated together here. After Mexico obtained its freedom from Spain there were numerous changes in the La Junta area. In 1773 the mission or visita of El Apostle Santiago was rebuilt and named El Fortin de San Jose, supposedly the original building on the Fort Leaton site, but was abandoned in 1810 (Applegate and Hanselka, 1974, p. 56). I have no data as to whether the early building stages were verified by the archaeological excavations made prior to the reconstruction of Fort Leaton. Supposedly the Leatons bought and occupied the site in 1838.

During most of the 19th century, Apaches, sometimes identified as Jumano Apaches, and Comanche remained a constant threat at La Junta. Nevertheless, a slow colonization of the Texas side of the river from Mexico began; although it has not been established archaeologically there is scattered evidence that this occupation spread as far as Muzquiz canyon and the area around San Solomon Springs at Toyahvale and at Phantom Lake. The first half of the 19th century is poorly known, not for lack of data but for lack of interested researchers. Probably the most important events of the period was the opening of the Chihuahua or Salt Trail, accompanied by slow settlement of the Texas side of the Rio Grande by both Mexicans and Anglos. The war with Mexico and the Treaty of Guadalupe Hidalgo, which gave Texas to the United States, also were important events. From the standpoint of the archaeologist, location of house ruins and

refuse heaps dating back to the middle 18th century would be very helpful. Ceramics, glass medicine bottles and objects of pewter, copper and iron in such refuse heaps should make them easily datable. For detailed material on historic events and dates for the entire period the best reference source is the magnificent two volume publication of *History of Marfa and Presidio County* (vol. I, 1535-1946) by Cecilia Thompson (Nortex Press, 1985). Also important is *La Junta de los Rios Del Norte y Conchos*, by Howard G. Applegate and C. Wayne Hanselka (Southwestern Studies, Monograph Number 41, 1974. Texas Western Press, El Paso). This monograph contains a detailed "Chronological Record" (pp. 51-59) of events at La Junta. The list is not documented and some items are certainly erroneous or not supported by documentation. Therefore, it should be used as a guide, not as a source for definitive information.

Later Mexican and Anglo-American History at La Junta de los Rios

Again the source for detailed history is Vol. II, the history of Presidio County after 1900, in the volume cited above (Thompson, 1985). I have already outlined the history of archaeological work in the La Junta area during this century. It should be noted that establishment of Sul Ross State Teachers College (and the West Texas Historical and Scientific Society) in the first quarter of the century brought about the studies of history and archaeology discussed earlier. One man alone, Victor J. Smith, was responsible for these beginnings; he has never been adequately honored for his contribution.

The coming of the Kansas City, Mexico, and Orient railway to Presidio indirectly affected the beginnings of archaeological research there, inasmuch as it led to the creation of the Millington subdivision; scraping of the first streets led to exposure of the Millington Site, and ensuing archaeological research. In the decade of 1930-1940 digging in and screening of archaeological sites by non-professional collectors became a major factor in disturbance of sites.

Another historic event, the Mexican revolution, took place early in the century, bringing with it a wave of refugees who lived and died on the Texas side of the river. Isolated burial grounds and temporary house construction - including a cliff dwelling and adobe house ruins on Capote Creek - probably belong to this period but have not attracted the attention of Historical Archaeologists. The troubled times along the border and World War 1 led to the establishment of a large fort in Presidio, remarkably well preserved, and military outposts at Ruidosa, Candelaria, and elsewhere. These historic places have received little or no attention from Historical Archaeologists.

Cultural Research Management at La Junta de los Rios

For obvious reasons, this discussion will be limited to projects carried out in the immediate vicinity of Presidio.

I have used as a source for this section the publication **A Bibliography of Reports: Federal Project Review**, Texas Historical Commission, Austin 1985, supplemented by my own knowledge of projects carried out since 1985. Successful conservation efforts in general also will be discussed. The Texas Historical Commission has expended much effort, largely carried out by State Archaeologist Robert J. Malouff and associates (with valuable help from Enrique Madrid of Redford), in obtaining possession or control of the principal La Junta archaeological sites (in the La Junta valley, the Millington Site and the Loma Alta Site.)

Listed below are the CRM projects in the immediate Presidio area as listed in the source listed above:

Archaeological Survey and Appraisal of the Farm Labor Housing Project, Presidio County, 79/11/00. Department of Labor. Although D. Elliot, Contractor, is listed for this project, the archaeological work was actually carried out by J. Charles Kelley. This project was located only 50-75 yards from the Millington Site. The ground surface had already been scraped and showed no traces of occupation.

Rehabilitation Presidio Flood Control Project near Presidio, Texas. J. Combes. Corps of Engineers, Department of the Army. Albuquerque. No sites found. 82/02/04.

Presidio Flood Control Project, Presidio, Texas. J. Combes. Corps of Engineers, Department of the Army. Albuquerque. 82/03/09. No sites found.

An Archaeological Survey of the Proposed Presidio Solid Waste Disposal Site, Presidio, Texas. 84/08/10. Archaeological work by the Jornada Anthropological Research Associates, Michael Foster [with J. Charles Kelley serving as Archaeological Consultant]. No sites.

Cultural Resource Assessment, U.S.67: from the New International Bridge to Approximately 2.3 miles North of Presidio. 82/02/16. Federal Highway Association, State Department of Highways and Public Transportation. M. C. Goode, and R.L. Lewis. Sites found: 41PS345 and 41PS346. No further work was recommended. This survey was important to our own current project because in part it covered the same ground as our own survey, on the T-I terrace. The archaeological sites which they discovered were found on T-2 terrace at the north end of the Survey area, not on the T-I terrace on which Presidio is located. These

sites were lithic scatters without diagnostic artifacts [they probably are Archaic sites, which occur regularly in the same situation].

It is important to note that a large area of the La Junta valley, extending to the east to include the Redford sites, was incorporated in the La Junta Archaeological District, which is listed on the National Registry of Historical Places. It is to be hoped that all the sites included in the La Junta Archaeological District will eventually become state property, as most of them are now. The Office of the State Archaeologist, and especially State Archaeologist Robert Malouff, be commended for their preservation activities to date. Malouff has also been able to work in the field and excavate in sites of the Cielo Complex; his work when published may change many of the conclusions and hypotheses presented in this report.

THE PRESIDIO STORY

The long discussions of geography, ecology, archaeology and history presented in preceding discussions may be summarized briefly:

The Valley of La Junta de los Rios has a strategic location geographically and culturally. In the past it has been a major crossroads of empire - and it may attain that status again. Because of this geographic position it was almost certainly known to the ancient Paleo-Indian big game hunters, although their artifacts have not yet been found there. Certainly, the following Archaic peoples knew about it and utilized its resources, inasmuch as we do find their archaeological sites on the gravel terraces overlooking the valley and in the surrounding mountains.

Outside events may have influenced the next series of events. In the Las Cruces (New Mexico) and El Paso areas there developed a group of Indians who lived in tiers or plaza patterns of houses with adobe walls, often strengthened by placement of wooden poles in the adobe. Some rooms had rectangular blocks of adobe, probably altars, placed against the south wall. The last period in this development, which we call the Jornada Branch of the Mogollon, was characterized by the making of a rather ugly pottery called El Paso Polychrome. Sometime between about A.D. 1250 and 1300 this El Paso phase complex spread rapidly down the Rio Grande to below Redford and a typical small El Paso phase pueblo was constructed at the Millington Site in the La Junta Valley.

At the same time another development occurred in northwestern Chihuahua, Mexico. A rather typical Mogollon pueblo was greatly enlarged and architectural features such as ball courts and pyramids, features characteristic of the great Mesoamerican civilization to the south, were added. Other evidence indicates that Casas Grandes had become part of a major Mesoamerican trade system, one that served as a redistribution center for products

for a large area. The beautiful polychrome pottery made at Casas Grandes appears at sites all along the Rio Grande below El Paso and the ugly El Paso Polychrome pottery appears at Casas Grandes, especially in association with large underground ovens in which mescal or agave "cabbages" were cooked.

At La Junta numbers of small pithouses and round pit structures were built around the El Paso phase pueblo. Between La Junta and El Paso small sites developed numbers of huge mescal baking ovens. We hypothesize that they were cooking excess mescal/sotol/ agave for trade to Casas Grandes. We know that a little later, if not at the same time, wandering Indian groups from the Plains were bringing bison hides and probably dried bison meat to La Junta to exchange for corn and beans; probably La Junta became a trade "interface" wherein these Plains products were traded on to Casas Grandes.

However, events far to the south in West Mexico cut the trade routes to the north and Casas Grandes, left without access to the great Mesoamerican markets, was abandoned or perhaps destroyed between about A.D. 1450 - 1500. At the same time the La Junta and El Paso phase settlements along the Rio Grande, including the Jornada Branch settlements in the El Paso area were abandoned.

We do not know what happened thereafter at La Junta over a period of perhaps a century. When Cabeza de Vaca and his companions visited La Junta in 1535 they found the Indians there growing corn and beans and gourds and living in a sort of house, but making no pottery.

Then in 1581 - 1583 the Spaniards came to La Junta and found people living in large rectangular pithouses or in large circular ones. The latter had roof support plans suggestive of Plains earthlodges. Among the various groups found at La Junta at this time were the Jumano, who spent their winters at La Junta but went in the spring to the Plains to hunt bison and trade. The La Junta people were using pottery at this time but most of it was made in the form of pointed bottom vessels like those of the Apache tribes. The Spaniards slowly infiltrated the La Junta Indians, building their first mission churches there in 1683, and after these were destroyed still others in 1715. Finally in 1760 a presidio, or fort, was established at La Junta. By about 1800 Spanish and Indian intermarriage had turned the Indian villages into Mestizo villages. Apaches continued to come to La Junta to trade, and Comanches to raid; but the end of the century saw all the Apaches and Comanches forced out of the area.

Early in the 19th century Anglo-Americans began to filter into the La Junta area in search of trade, and by the middle of the century a major trade route, the Chihuahua Trail, was in operation. The potential of Presidio's strategic location had again manifested itself. But completion of the great railway systems in the United States left the La Junta area a sort of backwater; even when a railroad reached La Junta it came too late. But La Junta soon became a major agricultural area, producing a special type of cotton, alfalfa and vegetable crops.

Thereafter production of cantaloupes and onions made Presidio famous. Recently, the building of excellent highways and a good international bridge has made Presidio potentially once again a major trading port between the United States and Mexico. It appears that at last the full potential of the La Junta area may be realized.

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