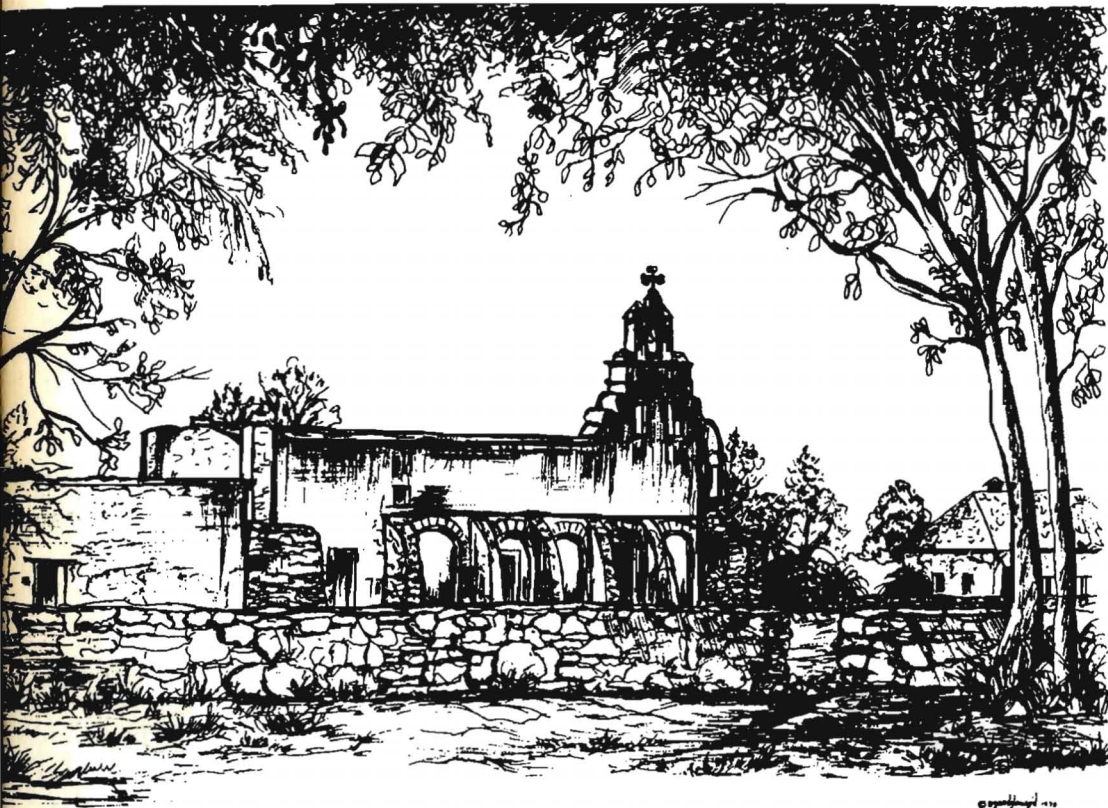


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Mission San Juan

LA TIERRA

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LA TIERRA

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Jimmy L. Mitchell
Editor

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By Rose Marie Siebenhausen (Pen and Ink)

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EDITORIAL

A BUSY YEAR IN SOUTH TEXAS

This has been a very busy year, and yet a very significant one for South Texas archaeology. In our January meeting, we learned of the work completed on an Early Man site near UTSA by the state highway department as well as a report on the new Missions National Park. And in this journal, we kicked off a series of articles on the Spanish Missions of San Antonio.

So far, I have been very pleased with the response to this series. Most of the comments have been quite favorable, although I will admit to getting a couple of critical letters about the reproduction of some illustrations. This October issue has been delayed somewhat in order to include our lead article on Mission San Juan de Capistrano. Dr. Mardith Schuetz completed her work and delivered the report to me at the annual meeting of the Texas Archeological Society in Austin in early November. I took some extra time to edit her report, in terms of putting her references into our typical format, and in developing a couple of brief extra reports on San Juan ethnography and archaeology. I think that the final "package" will prove to be worth the extra delay...

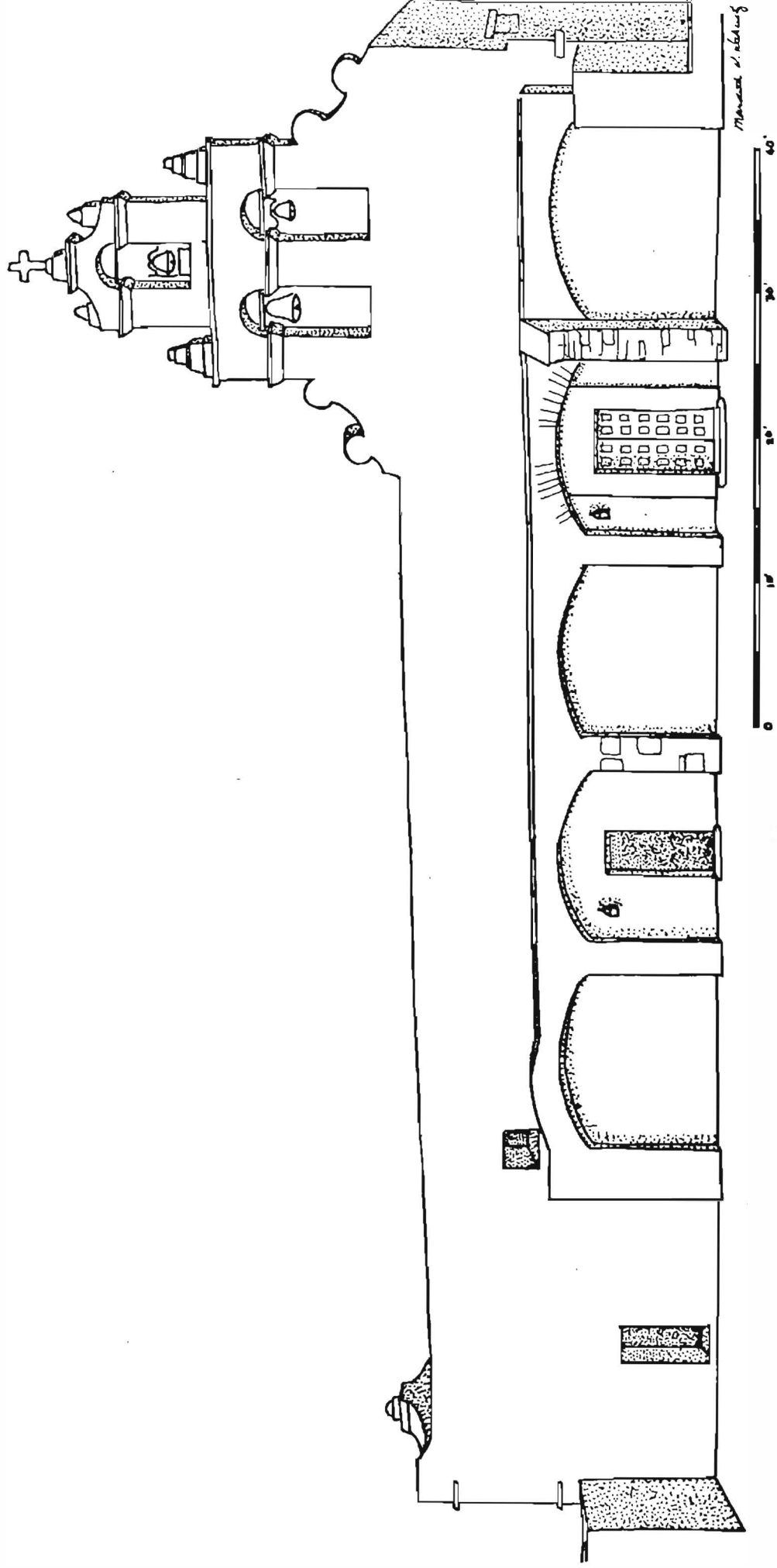
This year also saw the publication of Tom Hester's *Digging Into South Texas Prehistory* by Corona Publishing Company of San Antonio (See my review in the July issue). This book represents a significant step forward in our understanding of the archaeology of South Texas, and it was very gratifying to me to see the number of copies of the book which were sold at the October STAA meeting and at the TAS meeting in Austin.

At the Austin TAS meeting, I was there again with an STAA table selling *La Tierra* and our special publication. I am happy to report that we sold about one hundred and thirty dollars worth of publications and memberships at that meeting. I am hoping that someone else will take on that chore next year so that I can finally get to sit in on some of the papers. Ed Mokry was kind enough to watch the table for me when I had to deliver my brief paper, and Malcom Johnson let me take a break or two.

At that meeting I was also asked to serve as a special appointee, along with Jim Word, to the Council of Texas Archeologists (CTA) committee on avocational archeologists. We will be participating in the CTA spring meeting in April to bring to the attention of the professional community some ideas about the role of the amateur in Texas Archaeology and to discuss the relationship between the academic, professional, and avocational archaeologists of the state. If you have any problems or questions which need to be brought up at that meeting, please let Jim Word or me know sometime before April.

It is starting to look like 1981 may also be a very busy year....

SAN JUAN DE CAPISTRANO



AN HISTORICAL OUTLINE OF MISSION SAN JUAN DE CAPISTRANO

Mardith K. Schuetz

March 5, 1731

Mission San Juan de Capistrano was founded on the San Antonio River by Franciscans from the Colegio de la Santa Cruz de Querétaro. Venado, Teloja, and Orejon tribes entered the mission in this year (Hodge 1907:196, 880).

May 5, 1731

First baptism performed in the mission. Agustín, the child of a Pana (Panascan) father and Teloja (Teloja) mother, both gentiles, had as his godfather Miguel de Olivares, a soldier of La Bahía who was resident in the mission. The ceremony was performed by Father Josef Hurtado de Jesus María (1772 Inventario).

1733

Pamaques, and probably Piguiques, entered the mission this year (Hodge 1907).

February 20, 1735

First marriage performed in the mission when Father Francisco de Frías married Francisco Xavier, a Teloja, and Juana María, a Pacao from Mission San Francisco de Espada (1772 Inventario).

September, 1736

Arrival of new governor Carlos Benitas Franquis de Lugo in San Antonio. The governor systematically harrassed the missionaries, even to the point of endangering the new missions by withdrawing two of three presidial soldiers assigned to each mission. Indians from Missions Concepción and San Juan, coached by the priest, Father Juan Recio de León, and the notary of the Villa de San Fernando (later San Antonio), complained of ill treatment to Lugo. They claimed to be overworked, underfed, poorly clothed, and submitted to inhuman punishment. In the subsequent trial of Lugo, the missionaries were exonerated (Casteñada 1938:62-63, 70-71).

Two women from San Juan were killed by Apaches (ibid.:45).

1737

Telojas, Venados, Orejones, Saiopines deserted the mission, leaving only twenty-three resident Indians. One hundred and eighty were still at large in December when Father Mariano de las Delores set out, with an escort of soldiers, in search of them. The expedition was postponed when surprised on the Cíbolo by Apaches who made off with many horses. One hundred and twenty Saiopines were returned the following March by Father Benito (ibid:67-70).

March-April, 1739

A simultaneous outbreak of smallpox and measles hit the San Antonio missions (ibid:71). Although the epidemic was severe, it was not as devastating as historians have reported. The reported high mortality results from a misreading and outright errors in a letter written by Father Benito Fernández de Santa Ana. Writing the following year, Father Benito reported the number of baptisms performed in each mission, the population, and number of deaths. His statement that "147 have died" at San Juan has been misconstrued as indicating the mortality from the 1739 epidemic, where, in fact, he was presenting the total burials from 1731 until 1740 (Schuetz 1980:161-162).

February 20, 1740

The population at San Juan was 218. Of that number, 66 were Christians, the remainder being catechigal. Two hundred and seventy-eight people had been baptized since the mission's establishment (Fernández in Turanzas 1961:308).

1743

The Panascanes entered the mission this year (Hodge 1907:196).

1745

Father Francisco Xavier Ortíz reported on the condition of the mission. A population of 173 represented 113 Christians and 50 catechumens [*sic*]. There were 41 families. Five hundred and fifteen baptisms had been performed since 1716 (when the mission was initially established as San José de los Nazonis in East Texas). There had been 241 deaths since 1731. The church was a *jacal*. A single altar had carved statues of Our Lady of Sorrows (complete with silver dagger and halo), the child Jesus, and Saint Joseph. A painting of Saint John Capistran hung over the altar. The ministers had a house with two cells and an office and granary had been constructed. The Indians were sheltered in *jacalet*. Apache raids were so bad that only an inaccurate count of the livestock was possible: 865 cattle, 304 sheep, 270 goats, and 36 horses (Ortíz 1745).

1748-1751

Unidentified epidemics broke out in the San Antonio communities in three successive years: in September and October of 1748, October of 1749, and in July and August of 1751. Since smallpox was reported in other areas of the province, it was probably the culprit in San Antonio (Schuetz 1980:163-164).

1754

The Pamaques, Piguiques, and Panascones were stirred to leave the mission by a "malevolent Indian deserter" named Juan Joseph and sought refuge at Mission San Francisco Vizarrón in Coahuila. This precipitated a heated quarrel between the two missions over the jurisdiction of these tribes. An investigating committee ruled in favor of San Juan (Larrea, et al. 1958:463-480).

May 31, 1756

An inspection of the mission by Father Francisco Xavier Ortíz reported a population of 265. Eight hundred and thirty-eight baptisms and 85 marriages had been performed since 1731 and 492 people given the last sacraments and Christian burial.

The mission now had its first stone church which measured 24 by 5 2/3 *varas* (1 *vara* = 2.78 feet) and boasted a carved beam ceiling. An altar terrace had carved images of Saint Francis, Our Lady of the Rosary, Saint Joseph, and Saint John Capistran. A painting of Our Lady of Refuge hung on the wall and a statue of Our Lady of the Rosary was on a litter for use in the Rosary service. A copper baptismal font was provided and stored in a closet and walnut cabinet in the sacristy were an adequate supply of vestments and altar ornaments. A priest's house had three cells and south of it were an office, refectory, and kitchen - all built of stone and mortar with beamed ceilings, and windows and doors. There was a weaving shop where three looms were kept busy and a stone and mortar granary. The Indian *jacalet* formed two streets. Corn, cotton, beans, cantaloupes, watermelons, and chiles were cultivated and irrigated from an *acequia*. Eighteen pair of oxen and the necessary tools were provided for cultivation. The livestock inventory was 900 cattle, 4,000 sheep and goats, 79 horses, 40 mares, and 4 mules (Ortíz 1955).

March 6, 1762

A description of the mission in this year reported a population of 203 Indians and 51 families) of the Orejon, Sayopin, Pamaque, and Piguique tribes. Eight hundred

and forty-seven baptisms had been performed and 645 given Christian burials. The church now had three altars dedicated to Saint John Capistran, Jesus the Nazarene, and Our Lady of the Rosary. The altars were adorned with paintings as well as sculptured images. An impressive inventory of vestments and altar ornaments was made. The friary was formed by the church and sacristy; the priest's house divided into four cells with its arcade; two offices, refectory, kitchen, workshop with three looms, and porter's lodge. The pueblo still consisted of thatched huts, each equipped with water jars, *comales*, *metates*, and other necessities. Two stone catapults and 20 rifles were available to protect the mission. There were implements for farming, carpentry, and masonry. A stone granary could store 1,000 *fanegas* (1 *fanega* = 1.58 bushels) of maize and beans. The livestock count included 1,000 cattle, 3,500 sheep and goats, 100 broken horses, and 400 breeding mares kept in eleven herds (Dolores, et al. 1762).

August - September, 1763

The severest smallpox epidemic experienced in the San Antonio missions broke out in the late summer (Schuetz 1980:164-165).

March, 1767

Father José de Solís visited the San Antonio missions and described their prosperity which enabled them to sell excess produce and livestock to the presidios of San Antonio, La Bahía, Orcoquisac, and Los Adais. Father Solís had enthusiastic praise for the Indians who by now were able to take charge of the mission ranches, run the textile and carpenter shops, forge, tailor shop, quarry, and negotiate business in the town. "They are industrious and diligent, and are skilled in all kinds of labor. They act as mule drivers, masons, cowboys, shepherds, etc., there being no need to employ anyone who does not belong to the mission.... These Indians are so polite, so well-mannered and so refined that one might imagine that they had been civilized and living at the mission for a long time...." The Indians spoke Spanish; were adequately dressed with two changes of clothing, one for week days, another for fiestas; slept in raised beds with sheets and blankets. Some were trained to play the guitar, violin, or harp or to sing. Spanish dance forms had been introduced as entertainment (Solís 1931).

November 30, 1771

Tacabilano ("one who goes directly"), a thirty year old Marquita, was baptized by Father Andrés de Sant Esteban and given the Christian name of María de Jesús Sevillano. A total of nineteen adults were baptized this day (1772 Inventario).

January 1, 1772

On the Feast of the Circumcision, Bonifacio Quiñones, a thirty-four-year-old Maraquita, and Manuel Bustamante, an Orejon, were elected *gobernador* and *alcalde* respectively. At the same time, Andrés Benito Arínez, a Pamaque-Piguíque of forty years of age, and Andrés Ximenez, a Venado, were appointed to serve as *mayordomo* and *fiscal* by the minister (Schuetz 1980:265, and 1772 Inventario).

May 19, 1772

Father Thomas Gixarch officiated at the marriage of Venancio Flores, a Maraquita, and Getrudis Bustellow, a Paxnacac (Pamascan). Josef Migués Ximenez, a Venado, and Josef Baños, a Chaipin, were witnesses. Andrés Ximenes, the *fiscal*, and Manuel Bustamante, the *alcalde* and interpreter, assisted (1772 Inventario).

December 16, 1772

A detailed inventory of the missions was made by the Franciscan friars of Zacatecas who took over the stewardship from the friars of Querétaro. Mission registers recorded 991 Indian baptisms, 172 marriages, and 792 burials from the establishment of the mission in 1731. The Bishop of Guadalajara, Don Fray Francisco

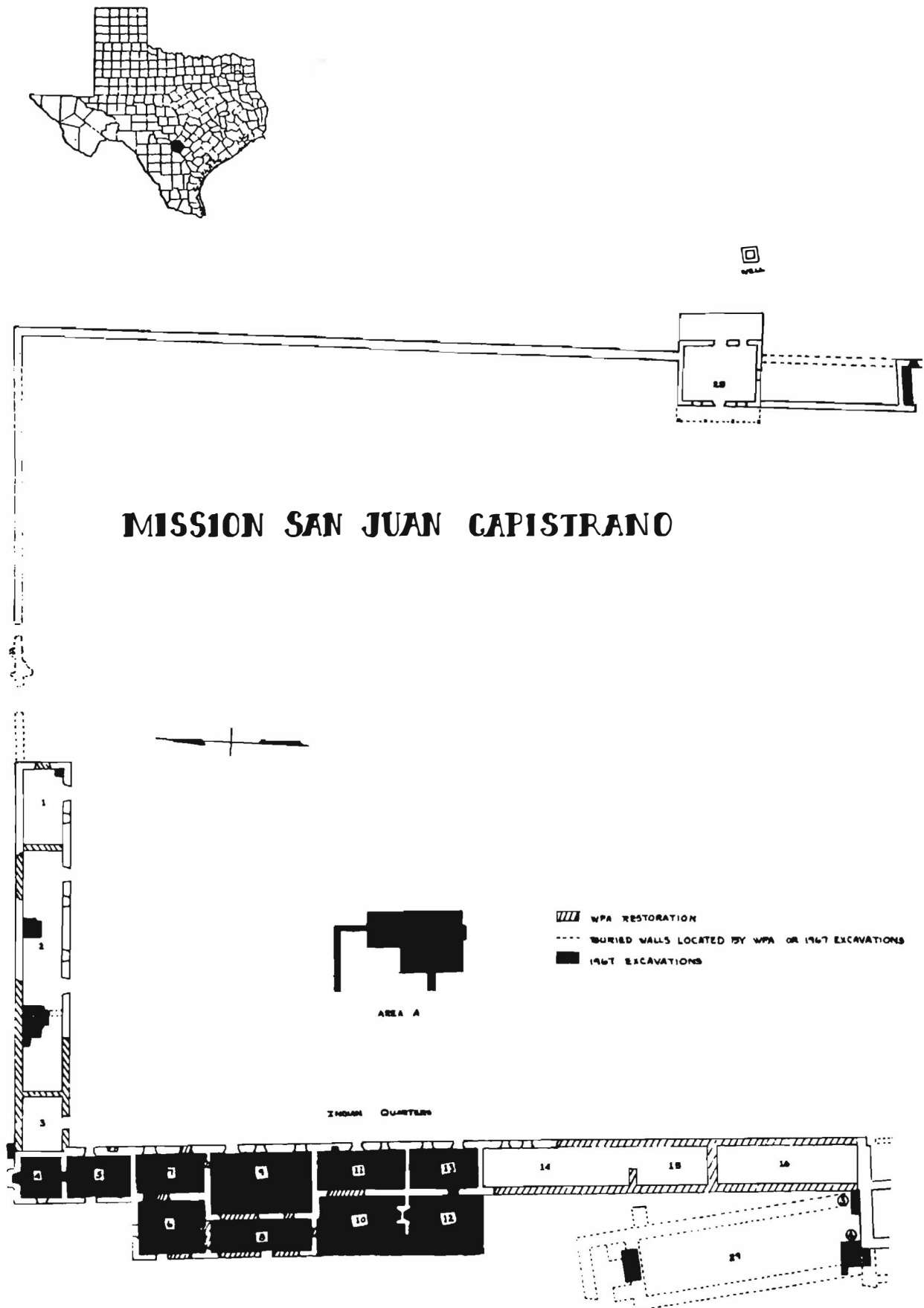
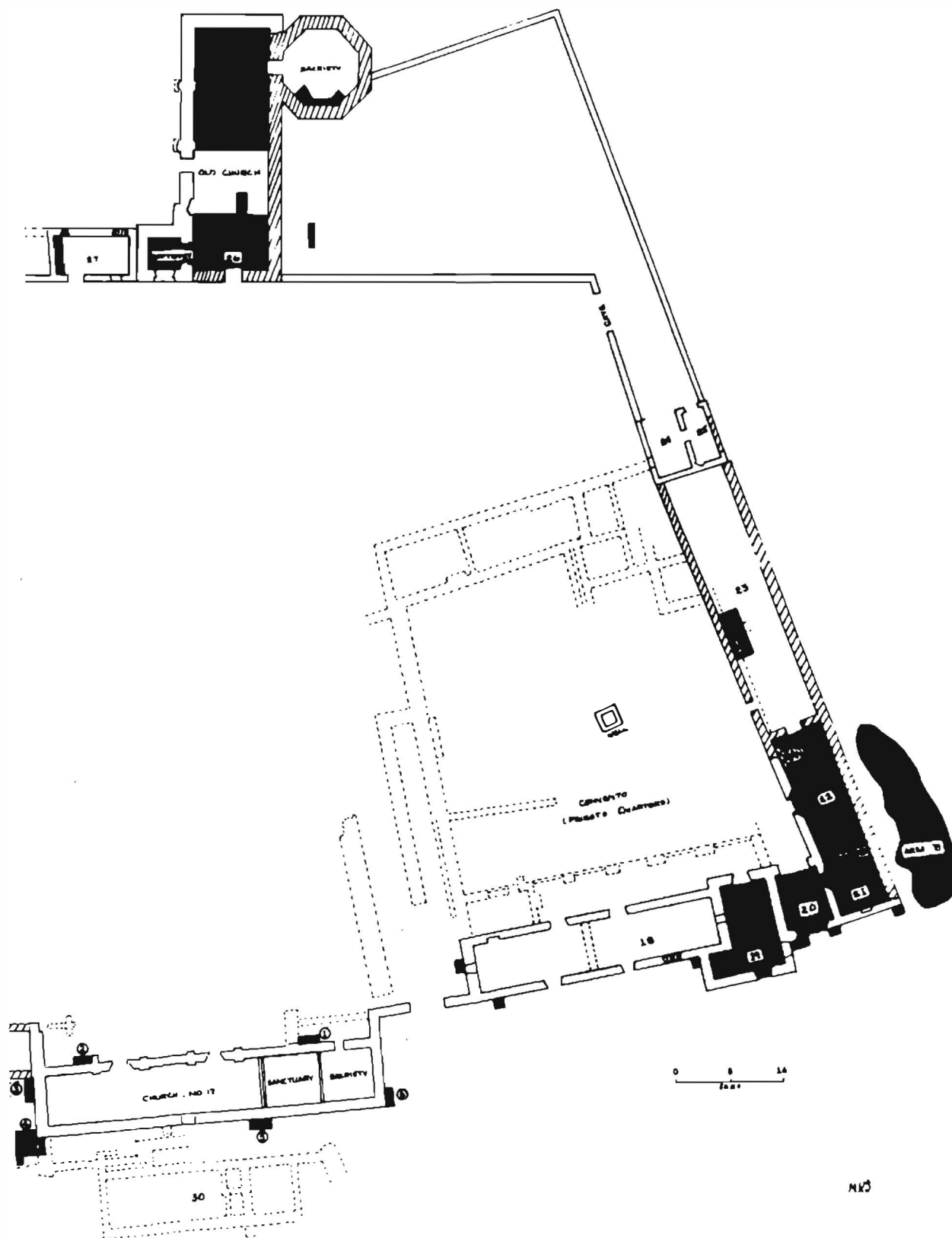


Figure 1. Diagram of San Juan Capistrano. From *The History and Archeology of Mission San Juan Capistrano, San Antonio, Texas, Vol. II.* by Mardith K. Schuetz. State Building Commission Archeological Program, Report No. 11.



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de Buenaventura Martínez de Texada, had confirmed 177 people. The population numbered 202, representing Pamaque-Piguique, Maraquita, Borrado, and Guanbranta-Aiagua tribes. The latter tribe had but recently arrived in the mission. Four Indians were absent from the mission, including a two-year-old baptized orphan of Guanbranta-Aiagua affiliation who had apparently been taken by one of two absent females of the same band (ibid.).

The friary was not much changed from the previous decade, but these were changes outside the southwest corner of the compound. A granary measuring 40 by 6 *varas* had been built by vertical boards and a thatched roof. A new entrance had been built in the south wall. An 8 by 4 *vara* building constructed of stone and mortar housed the forge. Fifteen stone houses for the Indians were under construction (ibid.).

1777

Father Juan Agustín Morfí noted the decline in the San Antonio missions, but shot a veritable broadside on the decline and corruption in the villa and presidio (Morfí 1779). The population of San Juan in this year was 156 (Census 1777).

1778

The Commandant General of the Provincias Internas, Teodoro de Croix, issued a decree whereby all unbranded cattle were henceforth considered governmental property. Since much of the mission's wealth was tied up in cattle on open ranges (and many unbranded for that reason), the decree was the harbinger of reduced prosperity.

1779

The will of the *Isleño* Don Joseph Padron requested that he be buried in the new church being built for which he had collected stones. The mission had paid him 1,300 pesos in payment, but he was owed more since the church was larger than estimated and had an octagonal sacristy which required more stones (Padron in Archives of Bexar County).

March 30, 1779

An extraordinary deluge sent the San Antonio River on the rampage, damaging gardens and farms. Water reached the patio of San Juan (Narvais in Leutenegger 1977:15).

March 1, 1781

Felipe Flores, looking for oxen in the neighborhood of San Juan, was surprised by Comanches. Flores reached the patio of the mission, but one warrior followed him into the mission grounds and wounded him (ibid.:17).

1783-1786

The Indian population at the mission in these successive years numbered 99, 103, 112, and 110 (Census Reports 1782-1836).

1787

Work was stopped on the new church because of scarcities in the missions (General Report). The population for this year was 65 (Census, March 1787).

1789

Eighty Indians were reported in the mission (Census Reports).

1790-1792

Population figures given for the mission variously reported as 24, 43, and 29. What appears to be a considerable drop in the population is apparently due to a new policy in reporting the census. The lower counts appear to be of Indians actually residing within the walls, and *ladinos* (civilized, Spanish speakers) who had moved

out of the mission proper. The census for 1790 revealed a growing heterogeneity in the community with 43 Indians, 8 "Spaniards," 6 mulattoes, and 12 "other" (racial mixtures; Schuetz 1980:191-198).

1792

The newly elected Commissary and Prefect of Missions under the College of Zacatecas, Father Manuel Silva, recommended the secularization of Valero and reduction of the other four missions to two.

Cazetano Bustillo, a Pamaque-Piguique, was identified as a mason in the census (Census Reports).

April, 1793

A game of *chueca* between Indians of the missions ended in a fight over the rules of the game, resulting in many injuries (Chabot 1937:228).

May 27, 1793

Governor Manuel Muñoz of San Antonio secularized Mission San Antonio de Valero, dividing land and goods among mission Indians and inhabitants from the abandoned Presidio of Adaes who had been forcibly brought to San Antonio in 1790. The governor postponed the merging of the other four missions to two. He reported to the Commandant General Don Pedro de Nava that Indian officials from Capistrano and Espada had protested the order because they had never had friendly relations with those from Concepción and San José. Muñoz felt that trouble would ensue if the order were carried out. He recommended leaving them in their respective missions (ibid.:228-229).

April, 1794

Don Pedro de Nava promulgated a decree for the secularization of missions within his jurisdiction (Espíritu Santo, Rosario and Refugio excepted). Accordingly, Governor Muñoz saw to the reduction to two missions. Concepción and San Juan became *visitas* of San José and San Francisco, respectively. In spite of the fact that Nava had ordered that the mission Indians were to be on an equal footing with other Spanish citizens and that their communal lands were to be abolished, the command was largely ignored by Muñoz. The document drawn up for San Juan was typical.

The Indians were guaranteed their former freedom to care for their livestock, to cultivate and plant fields, and to apply themselves to the maintenance of their families. The best and nearest fertile lands of the missions were to be given to the Indians. Eight *suertes* measuring 400 by 200 *varas* were to be set aside as community property, or enough land to produce 10 measures of corn annually for each individual, according to the Law of the Indies. The rest of the land was to be divided into equal *suertes* measuring 400 by 100 *varas* for each remaining Indian family. The harvest of sugarcane from 47 furrows on the *suertes* of land was to be divided equally and the land leased for the benefit of the pueblo. Summer pasturage and lands located some distance from the missions could be used by the Indians for their livestock or could be leased to non-Indian neighbors. The money to be divided from such leasing would go into the coffers of the pueblo. The land grants were given by the King to the Indians and their descendants. The land could not be transferred, mortgaged, or encumbered, nor could it be abandoned for two years without forfeiture (that it might be given to someone more deserving). Except for the "caciques, generals, lieutenants, governors, and mayors," all the Indians were obliged to work the fields held in common and those who herded livestock, took crops to sell, or were engaged in any other community business were to be paid wages from the community property. To protect the Indians both from their own excesses and from unscrupulous Spaniards, a *juez español* (also referred to as *alcalale* or *subdelegado*) could henceforth be a member of the pueblo's governing body. He would see to it that the Indians worked their communal field. He would insure that the Indians were paid a fair profit at the current market rate for their products. He would guard against gamblers and liquor salesmen whose presence was prohibited in the pueblo, so that the family property would not be gambled or drunk away. He was also expected to file a financial report at the end of

each year with the *yntendencia*. And, finally, all communal income was to be kept in a locked box with three keys, two in the possession of Indian officials and one in the possession of the *juez español* (Inventarios 1794, Archives of Bexar County).

The Indian governor in the year of secularization was José Cayetano Valle. He was probably the son of Rafael del Valle, a Guanabranta-Aiagua orphan of fifteen in 1772. Don Cayetano was married to María Rosa Prado, either an Orejon or Chaiopin. He can be traced in census reports through 1817 and was reported as both a blacksmith and a mason. He may have fashioned the wrought iron cross on the church. He served many times as governor of his pueblo: 1794, 1795, 1798, 1815, and 1817 (ibid., 1772 Inventario, and Census Reports.)

The *alcalde español* was José Gil. His father, Maximiliano Gil, had moved his family to San Juan from La Bahía in 1793. The family was Tlascatecan and native to Boca de Leones, Nuevo León. José Gil served as *alcalde* in 1794, 1795, 1797, 1804, 1815, 1817, and 1818 (ibid. and Census Reports).

Twelve Indians, heads of households, received lands and goods under the articles of secularization. In addition to the governor (1), these were: (2) Luis Bustamante, an Orejon, (3) Antonio Bustillos, a Pamaque-Pehuique, (4) Marcelino Castañeda, a Pamaque-Pihuique, (5) José Díaz, a Pamaque-Pihuique, (6) Salvador Flores, probably a Maraquita, (7) Mathias del Prado, a Chaiopin, (8) José Ventura Quiñonez, a Maraquita, (9) Conrrado Rivera, a Pamaque-Piguique, (10) José María Rivera of the same tribe (11) Mariano de la Cruz Texada, tribe undetermined, and (12) Mathias Ximenez, a Venado (ibid.).

January 1, 1797

José Díaz, the Pamaque-Pihuique, was elected *gobernador* (Census Reports).

March - May, 1798

The young sons of Mariano de la Cruz Texada, the Indian violinist, were buried on March 3 and May 10 (Burials #1151 and 1156, Registers of Missions, Catholic Archives, Archdiocese of San Antonio).

1803

The Flying Company of San Carlos de Parras was stationed at the ex-mission of San Antonio de Valero. This company of light cavalry from Coahuila had served at the Pueblo of San José y Santiago del Alamo, giving rise to the name that supplanted that of the old mission.

Captain Juan de Castañeda, who came to San Antonio as Commander of the Company, served in the King's army until 1824 and owned property at San Juan (Schuetz 1968:59).

January 1, 1804

José Marcos Castañeda, a Pamaque-Piguique, was elected *gobernador* (Census Reports).

January 1, 1805

José Manuel Cuevas, a Tacame and native of Mission Concepción, was elected *gobernador* of San Juan. Cuevas was a member of the *cabildo* at his home mission in 1772. His second wife was Catharina Gutiérrez, also a Tacame. They were residents of the Presidio in 1787, but whether Cuevas was a soldier or served in another capacity is unknown. The couple was back at Concepción in 1794 and received their share of land and goods. When Cuevas was elected governor of San Juan he was judged to be ninety years old, his wife fifty-five (Schuetz 1980:358).

Antonio Huizar, a mulatto and son of Pedro Huizar and María de la Trinidad Henrriques of San José, was elected *alcalde español* (ibid.:303-308).

December, 1805

The Indian population of San Juan numbered twenty-one (Census Report).

1806

The first hospital in Texas was established in the ex-mission of San Antonio de Valero. The first doctor was Frederick Zerban from New Orleans, and some months later he was joined by a dentist from the same city, Pedro Lartique (Casteñada 1942: 409).

The governor of Texas, Antonio Cordero, received a vial of pus and a paper container of scabs to begin inoculations for smallpox. Twelve children were the first to be inoculated (Letters of March 11, April 8, and April 19, 1806, Bexar archives).

December, 1808

San Juan's Indian population was nineteen (Census Report).

December, 1809

San Juan's Indian population was showing signs of recovery. The birth rate, which hit its nadir in 1792 when children represented only 13.7 percent of the population, was climbing. In this year children constituted 20 percent of the population (Schuetz 1980:180).

The Indian population of this year was noted as twenty individuals (Salcedo).

It was reported that each Indian had a home inside the mission wall and one *suerte* of land, but still had not received their titles. Twenty-five adult "Spaniards" resident in the mission had migrated from Boca de Leones, La Punta de Lampasos, Vallecillo, Monterrey, Santander, Real de Pinos, San Cosmé, La Bahía, and Texas (Adaes, San Agustín, or Nacogdoches: Census Reports).

December, 1810

Nineteen Indians, identified as "Pacos" (Pacaos) and "Malahuities" (Maraquitas) were reported in the census (ibid.).

January 22, 1811

Juan Bautista de las Casas, a retired captain, with the aid of presidial troops, led a coup d'état in town in support of Father Hidalgo's revolution. Governor Manuel Salcedo and Commander of Troops Lt. Col. Simón Herrera were captured and Casas set himself up as head of a new government.

March 2, 1811

Royalists and those disenchanted with Casas led a successful counter-revolution. Casas was captured and sent to Monclova for trial.

August 3, 1811

Casas was executed for treason and his head returned to San Antonio to be displayed as a warning.

April 1, 1813

San Antonio surrendered to the Magee-Gutiérrez expedition of American filibusters and Spaniards desirous of freedom from Spanish peninsular authority.

June 20, 1813

The Magee-Gutiérrez army repelled an attack of 3,000 men led by General Ignacio Elizondo.

August 18, 1813

The Magee-Gutiérrez forces were led into an ambush on the Medina River where they were defeated by the Spanish royalist force under Joaquín de Arredondo. The Spanish commander took out cruel revenge on San Antonio residents.

1813

A large band of Comanches under Chief Cordero made off with 7,000 horses from the San Antonio area (Menchaca 1937:14).

1814

San Antonio was surrounded by Towakoni Indians. Food was scarce and everyday activities were accomplished only by large groups of armed men (ibid.:19-20).

December, 1815

The Indian population of the mission numbered only fifteen (Vallejo).

1819

The San Antonio River flooded causing considerable damage. The governor of Coahuila sent 150 pesos to Father Muro for distribution to the pueblos of San José, San Juan, and Espada (Bexar Archives).

December, 1819

The census for this year recorded Santiago Días as *alcalde español*. Resident Indians gave their occupations as *obrajero* (textile shop foreman), blacksmith, five farmers, and four day laborers (Census Reports).

January 17, 1821

A colonizing grant was given by the Spanish Crown to Moses Austin for the purpose of settling Anglo-Americans in an area encompassing the lower courses of the San Antonio, Guadalupe, Colorado, and Brazos Rivers. Moses Austin died before the settlement could be realized, and his son, Stephen, succeeded him in implementing the colony.

August 24, 1821

Mexico gained her independence from Spain.

1823

Francisco Cadena requested land in the mission by right of being a resident Indian. The petition was apparently granted because four years later he was listed as the owner of a *chamacuero* (a hut covered with hides) and 31 *varas* of wall (Mission Records 13 and 27, Bexar County Archives).

1824

A number of Spaniards petitioned for land and water rights at the mission. Among them was José Antonio Saucedo. Saucedo was a member of the San Antonio *cabildo*, serving as *regidor* in 1802, *alcalde* in 1806 or 1807 and again in 1813, and as *secretario* in 1821. In this year of 1824 he served as president of the provincial deputation and in that capacity functioned as governor of Texas. When the State of Coahuila and Texas was established, also in this year, he became political chief of Bexar (Schuetz 1968:60).

Another who petitioned for land and water in 1824 was Francisco Maynes who had served as the chaplain of San Juan since 1808 and Chaplain of the Presidial Company of Bexar since 1810. His property was inherited by Jacob Linn, a Bavarian orphan adopted by Maynes. Linn became a master gunsmith and rancher (ibid.:60, 64).

October, 1835

Anglo-Americans in Texas and many native citizens, feeling that President Santa Anna had betrayed the fight for independence, pressed for self-government. Santa Anna sent his brother-in-law, General Martín Perfecto de Cós, with an army, to San Antonio for a display of Mexican power. Stephen Austin arrived at Mission Espada with his men on October 20. James Fannin arrived with his forces at Mission Concepción seven days later.

October 30, 1835

The first skirmish of the revolution, the Battle of Concepción, occurred, driving General Cós back to the city where he spent the ensuing months fortifying the town.

November 26, 1835

Mexican forces were again routed in the "Grass Fight".

December 5, 1835

Texans under Ben Milam and F. W. Johnson attacked San Antonio and General C6s was forced to move his troops into the Alamo.

December 9, 1835

General C6s surrendered to General Burleson, leaving behind his supplies and fourteen cannon.

The San Juan Indian, Salvador Flores, participated in the battle (Ryan 1936: 48-49).

February 23 - March 6, 1836

The Mexican army laid seige to the Alamo, finally broke through the north walls on March 6 and executed the surviving Texas force.

March 16, 1836

The Republic of Texas came into being through the Declaration of Independence and Constitution of the Republic drawn up by the Convention of 1836.

April 21, 1836

Texans defeated Santa Anna's army at the Battle of San Jacinto.

December 29, 1845

Texas was annexed to the United States.

1879

L. S. Berg constructed his mill which gave rise to the community's name of Berg's Mill (Huesinger 1951:38).

1886

The San Antonio and Aransas Pass Railway Company laid track through Berg's Mill.

A hurricane tore the roof from the church.

1920's

1927 was reported to be the last year in which certain rooms in the northwest quadrand of the mission were occupied. The late Louis Kunze, owner of a saloon at Berg's Mill from 1886 until 1928, was born in Room 4. Room 27 was occupied into the 1920's and fandangos were featured there on Saturday nights. Room 28, built between 1847 and 1890, was used as a schoolhouse in the 1920's and/or 1930's.

1920's - 1930's (?)

The Catholic Archdiocese purchased rooms and small adjacent properties of the ex-mission with a view toward future restoration.

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COVER ARTIST

Rose Marie Siebenhausen

The view of Mission San Juan Capistrano on the cover of this issue is the work of Rose Marie Siebenhausen, a well-known San Antonio artist. She holds membership in the Fine Arts Association, Metropolitan Art League (Victoria), River Art Group, and the Helotes Art Guild.

A native of Dallas, Rose Marie has been interested in art since childhood and has continued to develop this talent through study and application. She attended Victoria College, Dominican College of Houston, and Incarnate Word College, at which she received her B.A. in Art.

Notecards showing this cover scene and other San Antonio Missions by Rose Marie Siebenhausen are available at:

San José Gift Shop
 Institute of Texan Cultures
 River Art Gallery, La Villita
 Frost Brothers

or from the artist:

254 Rosemont
 San Antonio TX 78228

BRIEF ETHNOGRAPHIC NOTES ON THE INDIANS OF MISSION
SAN JUAN DE CAPISTRANO

J. L. Mitchell

Indian groups identified by Schuetz in the foregoing historical outline as being at the Mission San Juan de Capistrano at various times are summarized below. Information for each group was abstracted from Campbell (1976, 1979) or Hester (1980).

All of the groups identified here were Coahuiltecan speaking people whose prehistoric homes were in what is now Southern Texas and adjacent areas of north-eastern Mexico. Schuetz speculates that Coahuiltecan groups were in this area "as early as 8000 B.C." and were part of a widespread Hokan-Coahuiltecan-Siouan linguistic family (Schuetz 1969:98). Archaeological evidence, including a variety of cultural continuity studies over the last decade, tend to support this view of South Texas prehistory. It is quite likely that the Indian groups who were first encountered in this region and who subsequently entered the Missions were, in fact, basically Hunting and Gathering people whose lifestyle probably greatly resembled that of the Early Archaic and Late Paleo Indian peoples of South Texas.

Names for the groups used by Schuetz are generally followed by a date in parenthesis; these dates can be used to locate the reference to the group in her historical outline. The preferred name, as used by Campbell, is indicated by an asterisk; hopefully these names will become the accepted standard generic name for each of these groups.

Borrado* (1772) - A Coahuiltecan speaking group from the lower Texas coast and in Tamaulipas and Nueva Leon. Campbell (1976) notes that this is a misspelled Spanish name that referred to Indians who practiced body painting, usually in stripes. In the second half of the 18th century, Borrado entered San Juan, San José, and Concepción missions.

Chayopine*, Saiopines (1737), Chaiopin (1772) - Originally from east of the Nueces River near the coast, in the vicinity of Bee County; spoke a Coahuiltecan language. In 1768, some Chayopine were living on the Frio River south of San Antonio. Also at San José and Concepción.

Guanbraunta-Aiagua (1772) - Group not identifiable by Campbell or Hester.

Malaquita*, Maraquita (1771), Malaguitas - A Coahuiltecan speaking group originally from Padre Island and the coast from the Nueces River to the Rio Grande and northern Tamaulipas. One of the Spanish names for Padre Island was La Isla de los Malaguitas. The Malaquita lived in the same general area as the Maliacone Indians recorded by Cabeza de Vaca in the 1530s but there is not sufficient evidence to absolutely equate the two groups. In the last half of the 18th century, the Malaquita entered many of the missions in Texas and northern Mexico.

Orejone*, Orejon (1731) - One of the principal Coahuiltecan bands for which San José was established in San Antonio; in the mission Orejone frequently intermarried with Pamaque Indians. Originally, the Orejone were from an area centering on Bee County, between the San Antonio and Nueces Rivers.

Pacao*, Pacos (1810), Pakawa - A few members of this band apparently came to San Juan from other San Antonio missions; they were known to be present at Missions Espada, Valero and Concepción. A Coahuiltecan speaking band originally from along the Frio and Nueces Rivers southwest of San Antonio; the name is said to mean "tattooed" (Campbell 1976).

- Pamoque*, Pamaques (1733) - A Coahuiltecan group originally from around the mouth of the Nueces River on the Nueces and Corpus Christi bays. Some Spanish writers believed that the Pasnacane, Piquique, and Viayan bands were subdivisions of the Pamoque. The Pamoque were also associated with the Orejone to some degree; the Orejone lived somewhat further north and inland from the Pamoque.
- Pasnacan*, Pana (1731), Panascanes, Paxnacan (1743) - See Pamoque above. The group lived on the coast between the San Antonio and Nueces Rivers with seasonal occupation of St. Josephs and Mustang Islands. They were a Coahuiltecan speaking group but later in time were also known to associate with some Karankawan groups. They were present at a number of missions in northeastern Mexico and South Texas.
- Tilijae*, Teloja (1731), Teloxa - Observed in Coahuila south of the Rio Grande before 1700, and some Tilijae entered San Juan Bautista at Guerrero; they were one of the three most numerous groups there in 1727 (Campbell 1979:49). The Tilijae were among the first Indians at San Juan. In 1737, at least 20 were reported in the Mission San Juan Capistrano; only one was reported in the Census at San Juan Bautista that year (ibid.). However, in 1738, a group of 37 were reported at Bautista; these reports hint that there was some movement or at least visiting between the San Antonio and Guerrero missions. Schuetz (elsewhere in this issue) noted that in 1737, many of the groups deserted San Juan Capistrano. The Tilijae at San Juan Capistrano were previously located in Dimmit, Zavala, and Uvalde Counties prior to entering the mission in San Antonio. Tilijae were also present at Mission Concepción.
- Venado* (1731), Benado - A Coahuiltecan band from what is now Duval County and the area to the south into northeastern Nuevo Leon. The name in Spanish means "deer" (Campbell 1976). In 1757, many Venado entered a mission at Camargo south of the Rio Grande and were identified there as late as 1807; others were reported at Mission San Francisco Vizarrón in northeastern Coahuila. Schuetz (this issue) notes the Venado among the groups deserting Capistrano in 1737, after a year of Apache attacks and civil unrest in San Antonio.

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BRIEF NOTES ON THE ARCHAEOLOGY OF MISSION SAN JUAN DE CAPISTRANO

J. L. Mitchell

Archaeological investigations at Mission San Juan de Capistrano (41 BX 5) were conducted in the mid-1930s by Harvey P. Smith, Sr. under contract with the WPA program and in the late 1960s through the early 1970s by Mardith Schuetz. The earlier work by Smith involved mapping the site and the stabilization of walls near the chapel and the unfinished church. Smith's work here, as at the other San Antonio missions, was focused primarily on the architecture and was aimed at halting the deterioration of these important Spanish Mission sites (see Clark 1980, and Smith, Jr. 1980).

Work was begun at the mission in 1967 as a result of planned restoration of some parts of the mission by the Archdiocese of San Antonio, particularly rooms in the northwest wall, which were to be used as quarters for two priests and a custodian. Archaeological work was sponsored jointly by the Catholic Archdiocese of San Antonio (under Archbishop Robert E. Lucey) and the Texas State Building Commission (general supervision by Curtis Tunnell, State Archeologist). Excavations were contracted with the Witte Memorial Museum of San Antonio and were directed by Mardith Schuetz.

Excavations were begun on January 23, 1967, and continued through April, with alternating two week periods in the field and laboratory. In April and May 1967, field work was continuous with Schuetz, Anne Fox, and two workmen excavating burials in the church. A variety of volunteers were from San Antonio, Blanco, El Paso, Berg's Mill, Kerrville, and Austin (see Schuetz 1969:4).

From July 22 through July 30, 1967, the Witte Museum sponsored a field school at San Juan de Capistrano, for interested local people and members of the Texas Archeological Society. Anne Fox and Jay Wise served as crew chiefs. A grand total of 3,255 hours of volunteer work was performed during the San Juan project, which reflects a "staggering" contribution by avocational archaeologists of the San Antonio area and the state society (ibid.:5).

RESULTS

A rather phenomenal amount of information was recovered at San Juan which included a variety of nineteenth century (post colonial), eighteenth century (colonial) and prehistoric artifacts. The history of the mission was extensively researched and was summarized by Schuetz (1968). The artifacts recovered and the ethnohistory of Coahuiltecan Indians were reported in a second volume (Schuetz 1969). Information on the dating of the chapel at San Juan was presented in a separate, later report (Schuetz 1974). Excavation of the Convento (priest's quarters) at the southwest corner of the site is reported in a fourth volume (Schuetz, manuscript submitted for publication). Finally, the implications of the information developed in the San Juan de Capistrano excavations concerning the lifeways of the mission Indians have been reported in Mardith Schuetz's recent doctoral dissertation (1980).

In this brief report, only the Indian artifacts will be reported. These include metal, ceramic, and lithic materials and can be dealt with only in a very cursory fashion in this brief report. (For details of the excavations, see the reports noted above.)

METAL ARTIFACTS

Copper spearpoint - a crudely made spearpoint was recovered from Level 3 of Room 6 at the northwest corner of the mission (See Figure 1 A). It was made from a triangular copper piece with the lower corners crimped over to hold it on a wooden shaft (Schuetz 1969:48 and Plate 23F:47), and appears to be Indian made.

Iron arrowpoint - a stemmed arrowpoint made of iron was recovered from Level 2, Room 7 in the northwest corner of the quadrangle (See Figure 1 B). Schuetz (1969:49)

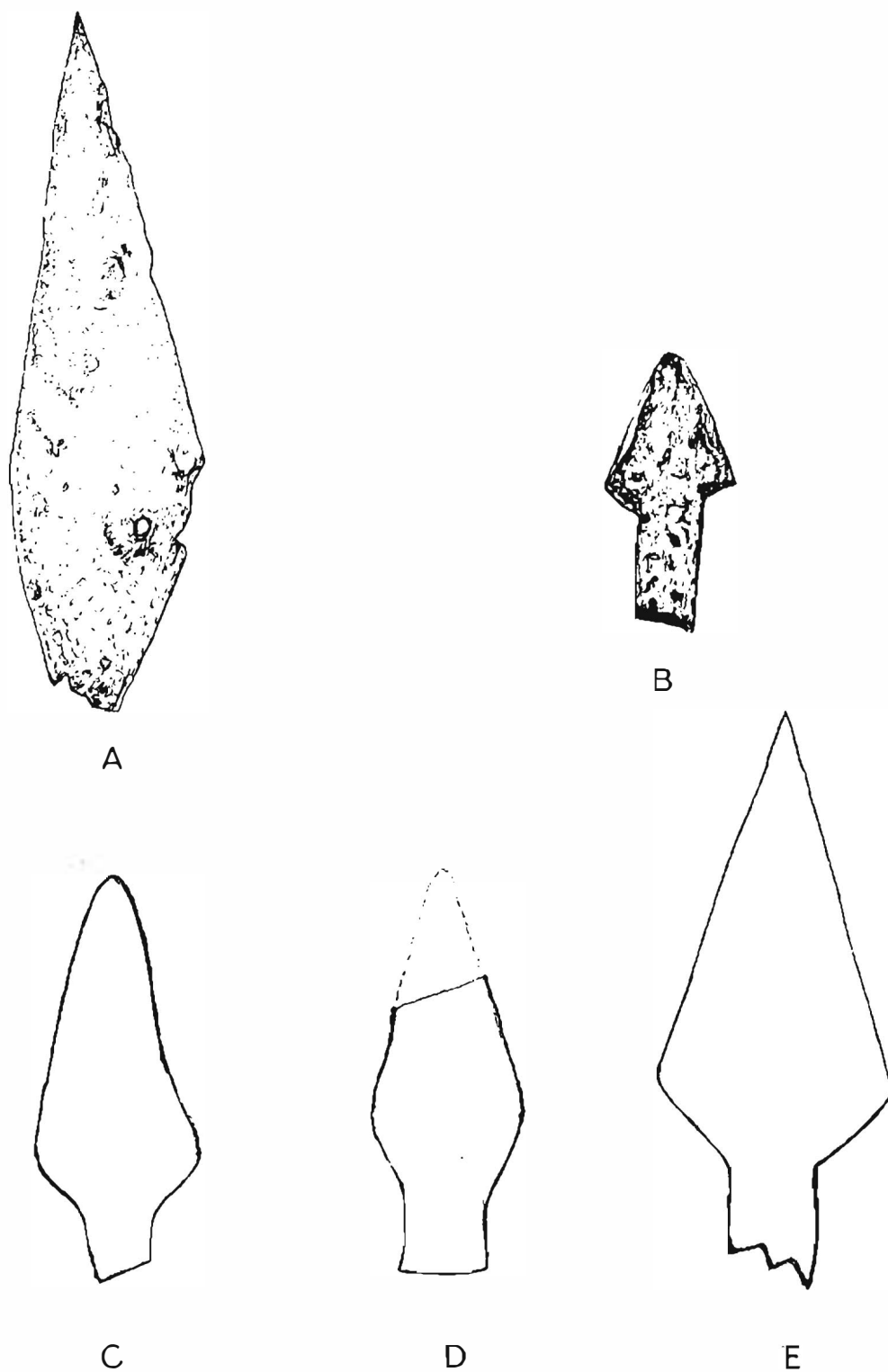


Figure 1. Metal Projectile Points Recovered at San Juan de Capistrano. A. Copper Spearpoint; B. Iron Arrowpoint (A and B to scale; after Schuetz 1969:Plate 23 F and G); C-E. Metal Arrowpoints on display at San Juan de Capistrano. Not to scale; upper portion of D is not known since it is embedded in a human vertebra.

reports that Level 2 was strictly a nineteenth century occupation zone which would date after 1814, the date when Towakoni Indians surrounded San Antonio. Schuetz also notes that similar points were found at Ft. Belknap on the Brazos River, where the Towakoni and related tribes were confined in the 1840s and 1850s. She concludes that this point could be of Towakoni origin, even though Level 2 of Room 7 dates later than the known Towakoni siege of San Antonio (ibid.). This point is also very similar to a stemmed metal point recovered in Lamb County, Texas (Randall, 1970).

Other Metal Arrowpoints - At least three other metal arrowpoints were recovered at San Juan de Capistrano; one was embedded in a human vertebra. These points are on display in the very excellent exhibit of materials at the mission. These points (see Figure 1 C and D) are attributed to the "Apache" in the exhibit; however, they are not reported or discussed in the San Juan Report (Schuetz 1969). Two of the three metal arrowpoints from San José have rounded shoulders and irregular outlines which is suggestive of aboriginal workmanship (Hester 1970). However, as Baker and Campbell (1959) have noted, the criteria for distinguishing between European and Indian manufacture of metal points are very inexact. Similar rounded-shoulder points of metal have been reported from Southern Texas (Hester 1970; Mitchell 1974a) and West Texas (Thompson 1980). Thompson surveyed metal points from known Apache areas (Apachería) including both rounded-shoulder points and a variety of sharply-shouldered points (1980:Figure 1). All of the metal arrowpoints, except the iron arrowpoint discussed separately above, fall within the range of Thompson's Apache metal arrowpoints.

Discussion: Since the metal arrowpoints recovered at the mission included one embedded in human skeletal material, it is reasonable to assume that these points were used as weapons by hostile Indians. The Apache are known to have attacked San Juan de Capistrano and other San Antonio missions a number of times (see 1736 and 1745 entries in Schuetz, this issue). Since these points also conform to the shapes and styles which Thompson has reported for Apachería, it is logical to identify these as Apache metal arrowpoints. The lack of presence of Schuetz's "Towakoni" point among the Apache points reported by Thompson, gives some credence to her attribution of the long-stemmed iron point to non-Apache sources. However, the possibility remains that it could also have been a locally made artifact or even a trade item.

POTTERY

A large sample of Indian pottery was recovered at San Juan de Capistrano. Most of this pottery is a locally made, bone-tempered ware which ranges from a dark gray paste to a light gray paste, although some red and buff paste wares were also reported. The local Mission or Coahuiltecan Ware was all handmade by the coiling method, but vessels were smoothed so that coil lines were not visible. The mission pottery is easily confused with unglazed earthenware of Western Mexico, which was imported to the missions in huge quantities; however, the Mexican earthenware is made from a sandy clay which does not require a tempering agent, such as bone, and is also wheel-thrown (Schuetz 1969:62).

Coahuiltecan made pottery at San Juan was made from local clays; the closest source was Leon Hill on what is now Kelly Air Force Base, a few miles west of the San Antonio River. This particular clay bank was used extensively by both nineteenth and twentieth century potters (ibid.:63). There is a wide variation in the hardness and surface treatment in the locally made Mission Ware. Hardness ranges from under 2 (Moh's scale) to about 4. This variation probably reflects differences in technical skill of Indian potters and their skill at firing (ibid.).

Two interesting miniature pots were recovered from the western test pit of Room 2 at San Juan (See Schuetz 1969:Plate 28). One is a miniature jar or olla; the other has side extensions drilled with holes for a fiber or rope handle. Both are high-shouldered vessels. The high shoulders and drilled holes are very similar to those of a miniature vessel recovered from site 41 AT 18, along San Miguel Creek in southern Atascosa County (Mitchell 1974b). A small spoon-like ceramic piece was also recovered

from 41 AT 18 which, in retrospect, is suggestive of historic Spanish Contact. A similar spoon-like ceramic artifact was recovered from the Johns Site in East Texas along with an Indian pottery Chalice; they are considered in that area to reflect Spanish contact (Turner 1978:98-103) due to a confirming C-14 date.

A comparison of the miniature vessels from San Juan and 41 AT 18 should be made to assess similarity of temper and workmanship; a marked similarity might suggest the presence of Mission Ware at 41 AT 18, either by trade or among Indians who fled the mission. (For instance, the Venado were at San Juan in 1731 but left a few years later, probably because of Apache attacks, epidemics, or civil strife in San Antonio. The Venado were in the Mission at Camargo in 1757, and Mission San Francisco Vizarrón in northeastern Coahuila later; Campbell 1976).

Most of the Indian pottery at San Juan was undecorated; however, some attempts at decorating with red ocher and black asphalt are documented. Red designs were noted on a single vessel from Room 9, Level 4, and Room 10, Level 2; other sherds were recovered from Room 22, Level 1, and Burial 3. Asphalt-painted sherds were found in Rooms 8, 9, and 10, which were Indian quarters on the northwestern wall. Thirty-nine sherds were painted with asphalt; three have designs, another half-dozen have painted lines, and the remainder were completely coated (Schuetz 1969:64). The use of asphalt decoration may reflect the coastal origin of some of the San Juan bands. Use of asphalt was typical of some Karankawa groups, and Schuetz speculated that San Juan Coahuiltecans may have learned pottery-making from them (*ibid.*:65). Since the time of her report, a locally made, prehistoric pottery has been identified in South Texas (see Hester 1980), so that the issue is no longer where Mission Indians learned to make pottery but rather where they learned to decorate it. Obviously, since asphalt decoration of pottery is characteristic of the Karankawa, they are the most likely source. The Piquique who entered San Juan in 1733, were from the coast and offshore islands; this particular group was known to be associated with some Karankawa groups during protohistoric and historic times (Campbell 1976).

Such contact is also suggested by one bowl recovered from Levels 2 and 3 of Room 10 at San Juan. This sandy paste bowl lacks additional tempering and is more typical of coastal untempered ware, attributed to the Karankawa, than to Mission Ware (Schuetz 1969:65).

The distribution of Indian pottery at San Juan is shown by level in Table 1. It is interesting to see that such pottery is infrequent in the lowest level (Level 5); however, it is the dominant type there since only 19 sherds of Mexican Ware were recovered from that level. In Level 2, the Mexican Ware is predominant (1,038 vs 811 Mission Ware) and this trend continues in Level 1 (305 vs 207). This suggests a relative decline in Indian made pottery after 1814 (since Schuetz dates Level 2 as after the 1814 Towokoni seige). Conversely, the decline in Indian pottery may simply reflect the decline in the Indian population at San Juan or the secularization of the mission at about this time.

The data does suggest that pottery-making was a substantial industry at the mission, even though Schuetz has reported that it was not an activity which is documented by early Spanish authors. The data displayed in Table 1 tends to confirm that considerable Mexican pottery was imported to San Juan but that very little European pottery made its way to this remote mission. The total figures, if taken as a truly representative sample of San Juan ceramics, suggests that while much was imported from Mexico, the majority of the pottery in use at the mission was made locally. It is likely that such pottery-making was also a major industry at the other San Antonio missions.

LITHIC MATERIALS

A total of 72 pounds, 14 ounces of flint was recovered in the excavations at San Juan. About half the flint was unworked, consisting of river pebbles and cobbles. Flint does not occur naturally in the "sandhill country" around the mission, except as small river pebbles; however, flint is plentiful in other parts of Bexar County (Schuetz 1969:69).

Table 1

Vertical Distribution of Indian Pottery at San Juan*

<u>Level</u>	<u>Mexican Pottery</u>	<u>European</u>	<u>Indian</u>
Level 1	305	5	207
Level 2	1,038	3	811
Level 3	967	3	1,162
Level 4	319	3	650
Level 5	19	0	22
Other	<u>1,019</u>	<u>4</u>	<u>256</u>
Total	2,667	18	3,108

*Adapted from data in Schuetz 1969:Table 3, p.68.

Table 2

Lithic Materials from San Juan Capistrano*

<u>Type</u>	<u>Quantity</u>
Cores	21
Cortex Platform	4
Decorticate Platform	17
Core-tools	2
Flakes and chips	994
Midified Flakes and chips	237
Bifaces, thin	24
Gunflints	28
Possible Gunflints	<u>16</u>
Total	1,085

*Adapted from Fox 1979:Table 2, pp. 30-31.

The 1,085 lithic specimens from San Juan Capistrano (see Table 2) are particularly important since almost all can reliably be associated with the Spanish Colonial Period. The vast bulk of the collection was excavated from within mission structures and thus represents an excellent sampling of the type of lithics used by the Mission Indians (Fox 1979:29).

The worked flint recovered at San Juan falls into six categories: debris, cores, blades, scrapers, projectile points, and gunflints (Schuetz 1969:69). Only the last two categories will be discussed here.

Mission Triangular Arrowpoints (*Guerrero* points) - Thin flint bifaces recovered at San Juan appear to be prepared for use as arrowpoints (Figure 2). Most are triangular or subtriangular forms with concave to straight bases. Sides are usually slightly convex to straight. Complete specimens range from 2.0 to 4.0 cm in length and 1.2 to 2.2 cm in width. Some specimens are completely bifacially thinned to the extent that all original flake surfaces have been obliterated. Some specimens reflect a concern for planar symmetry and basal thinning (Fox 1979:26). Hester has variously termed such points as *Mission Triangular*, *Mission*, or *Guerrero* points.

The arrowpoints recovered from San Juan represent an outstanding sample of Mission lithic technology and clearly demonstrate that San Juan Coahuiltecan Indians continued to produce and use flint arrowpoints during the Mission period. This infers that hunting continued to provide subsistence rather than total reliance on Mission herds and gardens. Such an inference is confirmed by the San Juan faunal analysis which included bison and deer, as well as smaller food animals such as rabbit (Lundelius 1969:110-115).

Another value of the San Juan arrowpoints is that they are readily available for further study and for viewing by the public. They are on display in an extensive exhibit of the results of the San Juan excavations in the building next to the concession at the Mission.

Gunflints - Twenty-eight gunflints and 16 additional specimens which are possibly gunflints were recovered at San Juan (See Figure 2). One specimen is made of a European flint and thus represents imported materials. The remainder are made of local flints. While generally similar in size and outline to European gunflints, the locally made specimens vary somewhat in thickness and chipping treatment (Fox 1979:28). Some may have functioned as strike-o-lites.

CONCLUSIONS

The Indian artifacts recovered during the Witte Museum excavations of 1967-1971 represent a uniquely valuable set of archaeological data. They are securely documented as coming from the Spanish Colonial Period since most were recovered from excavations within mission structures; they have been carefully analyzed under controlled conditions; and the data have been made available for comparative studies with other sites. Fox's (1979) study of the lithic artifacts of the San Antonio Missions relied heavily on the San Juan data. In addition, the San Juan de Capistrano artifacts have been included in the very professional exhibit which is now open to the public at the Mission, thus completing the cycle of excavation, analysis, publications, synthesis, and public exhibition which is an implicit requirement for Public Archaeology. Mardith Schuetz is to be commended for her work in seeing this archaeological project through - from initial planning in early 1967 to the submission of the final volume of reports in October 1980. Thirteen years of work on this one project is beyond the patience of many professional and avocational archaeologists. She has set a good example for other archaeologists to follow.

Much remains to be done at Mission San Juan de Capistrano, and with the collections of San Juan materials. Mardith Schuetz made a variety of recommendations for further excavations of mission structures and adjacent areas. The Indian *jaca*les need to be located and excavated to develop a better understanding of the size, structure, and location of Indian habitations. Indian middens, outside the walls, need to also

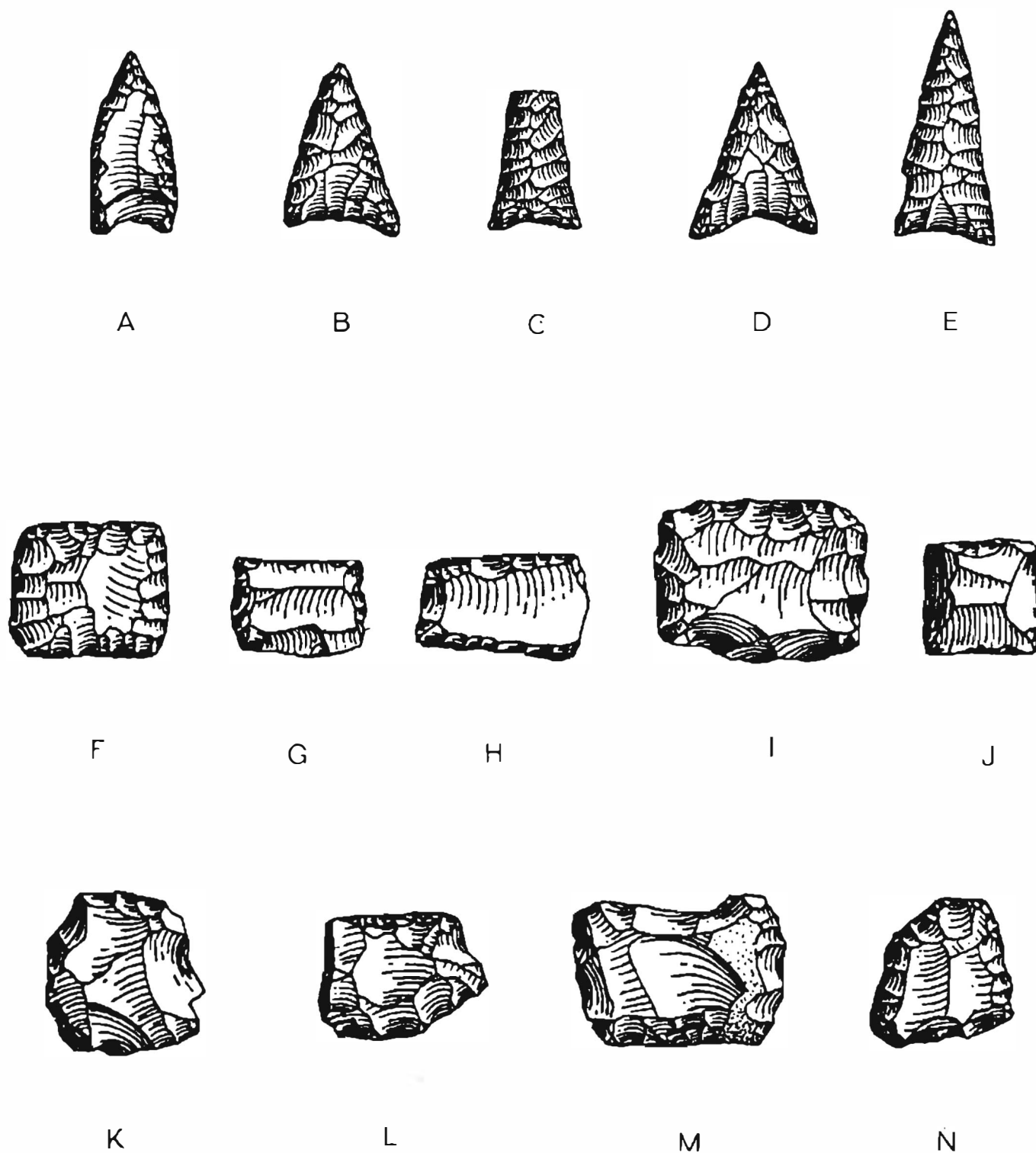


Figure 2. Lithic Artifacts from San Juan de Capistrano. A - E, Mission Triangular or *Guerrero* arrowpoints; F - N, Gunflints or possible gunflints. (From Fox 1979:Figures 10 and 11.)

be tested to teach us more about how the Indians lived in the Colonial Period (Schuetz 1969:100-101). In addition, as suggested earlier in this article, comparative studies of pottery and lithics between artifacts from San Juan and sites, such as 41 AT 18, may demonstrate trade of Indian-produced goods during the Colonial Period or may demonstrate empirically the movement of particular bands or groups from the Mission to the Monte or to other missions. There is also a great deal of research to be done to further identify specific bands who were at the mission and to associate types of artifacts with specific groups. Did the Orejone, Chayopine, Pamoque, Tilijae, and Venado live separately in the early mission, or were they integrated? Most of these groups were from adjacent areas of the coast or Bee and Duval Counties. However, at least one group, the Tilijae, were from the vicinity of Dimmit, Zavala, and Uvalde Counties. Through very careful analysis of artifacts from the earliest levels of different Indian habitation areas within the Mission, it may be possible to identify particular artifacts unique to one group and thus have a cultural "marker" which can be used to trace the band or group back to their prehistoric locations through the archaeological record.

In light of these kinds of possibilities, a comprehensive, long-range plan for archaeological research and systematic study of Mission San Juan de Capistrano is imperative. Such a plan has been suggested by Clark (1980) for San José and the other San Antonio missions.

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SCOTTSBLUFF POINTS FROM VICTORIA AND DE WITT COUNTIES

W. W. Birmingham

The purpose of this article is to document four *Scottsbluff* points which were found in De Witt and Victoria Counties. Although a few *Scottsbluff* points have been reported in South Texas (Hester and Hill 1971, Shafer 1977, Birmingham and Mitchell 1978), it is the author's belief that more *Scottsbluff* points will be found as isolated surface finds, in private collections, and in deeply buried sites.

It is hoped that STAA and TAS members will inspect private collections for *Scottsbluff* points. These finds could be documented in *La Tierra* or the information sent to the University of Texas at San Antonio Center for Archaeological Research for a study of the distribution pattern.

Specimens B, C, and D were found in multi-component sites, while Specimen A was found in a deeply buried single-component site. All specimens show extremely fine workmanship with parallel flaking scars on both faces producing a median ridge (cross sections, Fig. 1; Hester and Hill 1971). Specimens A, C, and D have broad expanding stems with ground edges. Specimen B has a somewhat narrow expanding stem with ground edges. The blade on Specimen A is alternately beveled with fine flakes. Specimens A, C, and D are patinated, while Specimen B is natural flint with a light tan color.

Specimen A was found in a deeply buried site, 8 to 10 feet below the present surface. The site was exposed by sand and gravel operations, approximately two miles west of the city of Victoria. The site lies on a broad, flat floodplain of the Guadalupe River, with three miles of lateral planation and downcutting of 30 feet. In the past, the meandering Guadalupe River has formed numerous oxbow lakes, many of which are now completely silted over and not visible from the surface. Others are visible only in the difference in vegetation and by slight depressions. The site was on or near an alluvial terrace of an old buried oxbow lake. A fire hearth was also found, along with patinated flakes and a large, thick biface. Specimen A was found by, and is in the collection of, E. A. Vogt of Victoria.

Specimen B was found at the Smith Site (41 VT 67) near an old river channel (oxbow) of the Guadalupe River, one-half mile from the present river channel. This site is 100 feet east of the 1968 TAS Field School (41 VT 8). It was exposed by removal of approximately 4 to 6 feet of topsoil. The point was found resting near the basal clay. This site is well above the river flood plain and consists of a loose wind-blown sand. Most of the cultural material was hauled off with the fill sand. A triangular point, several thick bifaces, and a large number of flakes were also found scattered throughout the site. Specimen B was found by, and is in the collection of, E. H. Schmiedlin of Victoria.

Specimen C is a surface find from De Witt County on the east bank of the Guadalupe River, just south of Cuero. This point was found by, and is in the collection of, Walter Gawlik of Cuero.

Specimen D is a surface find from northwest De Witt County near Yorktown. The point was found with various Archaic points in a disced field. This point was found by, and is in the collection of, Mr. and Mrs. W. A. Lemke of Victoria.

With the sand and gravel operations continuing to expose old oxbow lakes and terraces, chances are good of finding another site near where Specimen A was found. Close observation may reveal a single-component site before it is completely destroyed. Hopefully, *Scottsbluff* points, associated tool types, and enough charcoal for a radio-carbon date could be found. This type of information would be helpful in putting South Texas *Scottsbluffs* in proper context with other Paleoindian points.

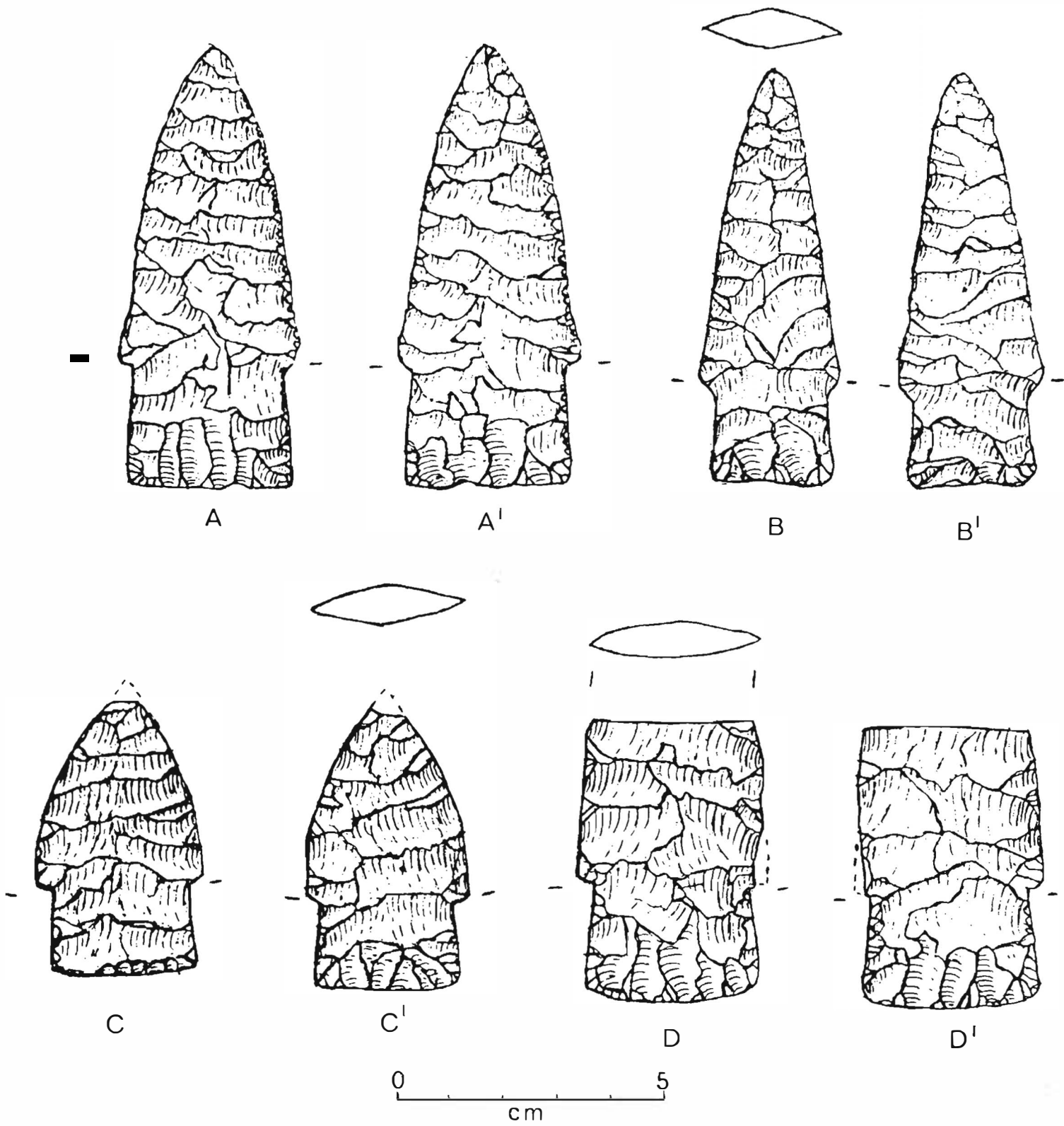


Figure 1. *Scottsbluff* artifacts from Victoria and De Witt Counties.

Specimen	Provenience	Length (mm)	Width (mm)	Thickness (mm)	Stem Length (mm)	Stem Width (mm)	Color
A, A'	Victoria	81	33	8	23.5	31	White patinated
B, B'	Victoria	76	26	7	19	23	Light tan
C, C'	De Witt	53 Fragmen- tary	32	7.5	18.5	28	Light brown, white patinated
D, D'	De Witt	53.5 Fragmen- tary	35	7	22.5	32.4	Tan lightly patinated

Table 1. *Scottsbluff* points from Victoria and De Witt Counties.

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GROUND AND NOTCHED LITHIC ARTIFACTS FROM MCMULLEN COUNTY

Roger H. Hemion

The artifact collection of Mr. Bromley Cooper of Kingsville, Texas, loaned to the Southern Texas Archaeological Association for analysis, contains five lithic, notched or grooved forms which are commonly designated as line sinkers and "Waco" net sinkers. These artifacts, like the other portions of Cooper's collection which have been reported (Highley, 1979; Hemion, 1980), were surface finds from central western McMullen County.

ARCHAEOLOGICAL BACKGROUND

Brennan (1975:137) describes ground and polished, notched or grooved stone artifacts of this type being used as bolas stones, net sinkers and line sinkers and states that such bolas stones "... can be separated from net sinkers only after study of the context in which they are found." Net sinkers, atlatl weights and bolas stones are rounded, oval, usually somewhat flattened stones which may be end-notched on the long axis or have an incised groove circumferentially on the long axis to prevent net lines from slipping off when the stones are tied to the edge of the net. Brennan (1975:141) further indicates that net sinkers are found at some but not all riverbank sites, and infers that they would seldom be found in areas where fishing was not common; i.e., if found in such non-fishing areas, they would probably be atlatl counterweights or bolas stones. Line sinkers, usually smaller and lighter than the bolas or net sinkers, are seen as hook-like, plummet-like or double-pointed and have been observed in the Great Basin as well as Middle Atlantic areas (ibid.); they were widely used in many cultural areas.

An early reference to ground stone sinkers was made by Watt (1935) in which he stated:

"The net sinker or spacer is found in small numbers, only one location being known in which any great number have been found.

That these stones have, in other areas, been used for net or line weights is undoubtedly true, but the marked differences in construction and finish of those in this area leads to the belief that they were primarily used for other purposes, such as smoothing down arrow shafts, bone implements and cords of sinews and rawhide. This would account for the smoothness of the notches, a condition usage as weights would not produce. The polished condition of the notches is found in no other area with such consistency nor are the methods of working similar."

Sketches and photographs in that paper indicated only one artifact had a circumferential groove; the remainder were end-notched.

Bryan (1936:85) in another early paper, described these as "...so-called 'sinkers', 'bobbins', bolas or blackjacks, whatever they are, have also only been found in No. 17 (Site)...." He continued (ibid.:92) "...and, since they seem to have been manufactured in this section on a large scale and are becoming a definite cultural marker, the so-called 'sinkers' deserve a name. They were hardly used, however, as sinkers for nets, but, it is generally believed now, were used as bolas for catching live animals. ...Mr. Grady Moore...believed that choice pebbles were selected and neatly, or at times crudely, fashioned into notched weights which could be securely fastened to strings to form bolas."

Hester and Funnell (1974:23) report "Waco" sinker form artifacts found in Archaic context in South Texas. These were well smoothed, notched sandstone of

quartz grains, opalized silica, jasper and silicates in a brown to black ferric oxide matrix. Hester, et al. (1978:22-23) reviewed ground stone artifacts from the Texas coastal plain including both "Waco" sinkers and plummet-like forms but specifically indicated inability to determine functional applications for these items. It can be postulated that they were used as net or line sinkers, bolas stones, atlatl counterweights or even ornaments, but, as indicated above, only the context of their contemporary surroundings can give any assurance of most probable use. Such context is uncertain for surface collected specimens such as these.

DESCRIPTION

The two smaller artifacts, Figure 1, D and E, are smoothly ground but of relatively coarse-grained sandstone and appear to be fragments of unknown overall length and only D includes an end notch, although, otherwise, they are similar in appearance. D is of tan color, 3.6 cm long, tapering in width from 1.9 cm at the notched end to 2.3 cm at the base and 1.4 cm thick. The notch is 1.0 cm wide and 0.3 cm in depth. Weight is 18.3 gm.

E is yellow, 3.0 cm long, tapering in width from 2.0 cm to 2.2 cm, 1.9 cm thick and weighs 16.1 gm.

The other three, Figure 1, A-C, are of igneous rock with smooth ground surface which may be the result of natural stream polishing; i.e., natural pebbles of the desired size and shape modified only by notching or grooving.

A is dark brownish red granitic rock, almost circular with a flattened or oval cross-section and an incised groove completely around the short axis. The length is 6.5 cm, width 5.5 cm and thickness 3.2 cm. The groove is rougher than the surface of the rest of the stone and appears to have been produced by "pecking" rather than grinding and averages about 1.3 cm in width and 0.1 cm in depth. It weighs 158.9 gm. This specimen was not found near a drainage system.

B, found near the Frio River, is a milky white, almost translucent quartz-like material of plummet-like form with notches at the ends of the long axis and a slight, flat groove on one side. This grooving may have been a natural, fortuitous feature of the stone, since it is just as smooth as the remaining surface and the opposite side is not grooved. The length is 6.3 cm, small end diameter 3.0 cm and large end diameter 3.4 cm. The end notches are 1.2 cm wide and 0.2 cm deep. The weight is 97.3 gm.

C, found near Mule Creek, is a slightly flattened, nearly spherical shape of dark greenish, granitic material with a circumferential groove around the long axis. As in 'A', the groove is rougher than the remaining surface, but has some appearance of having been produced by grinding or "filing" with a sharp-edged tool since the groove sides are nearly plane and intersect in a relatively sharp, distinct line. The overall dimensions are 4.7 cm long, 4.2 cm wide and 3.7 cm thick with the groove of 0.9 cm width and 0.1 cm depth. The weight is 111.9 gm.

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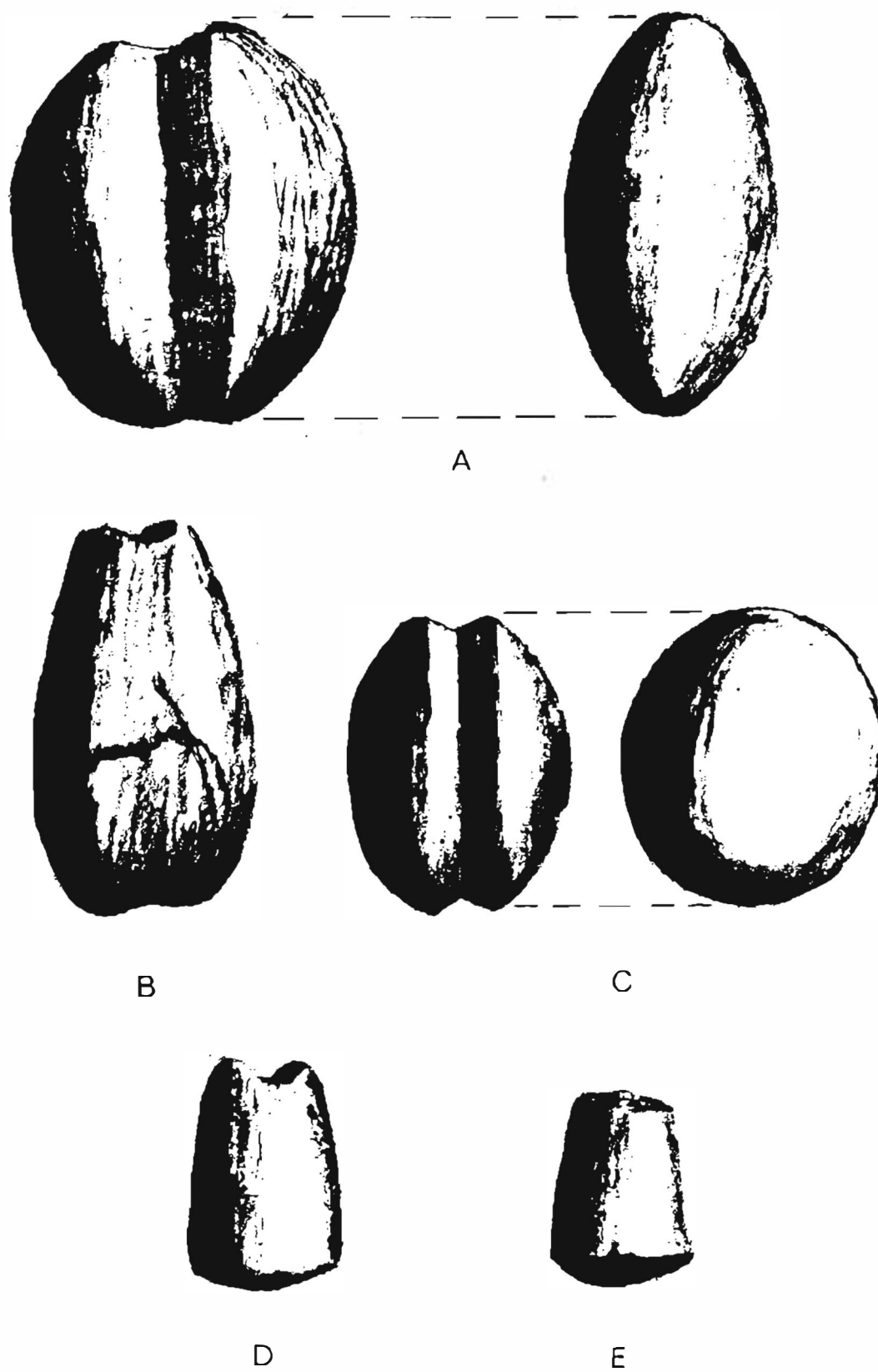
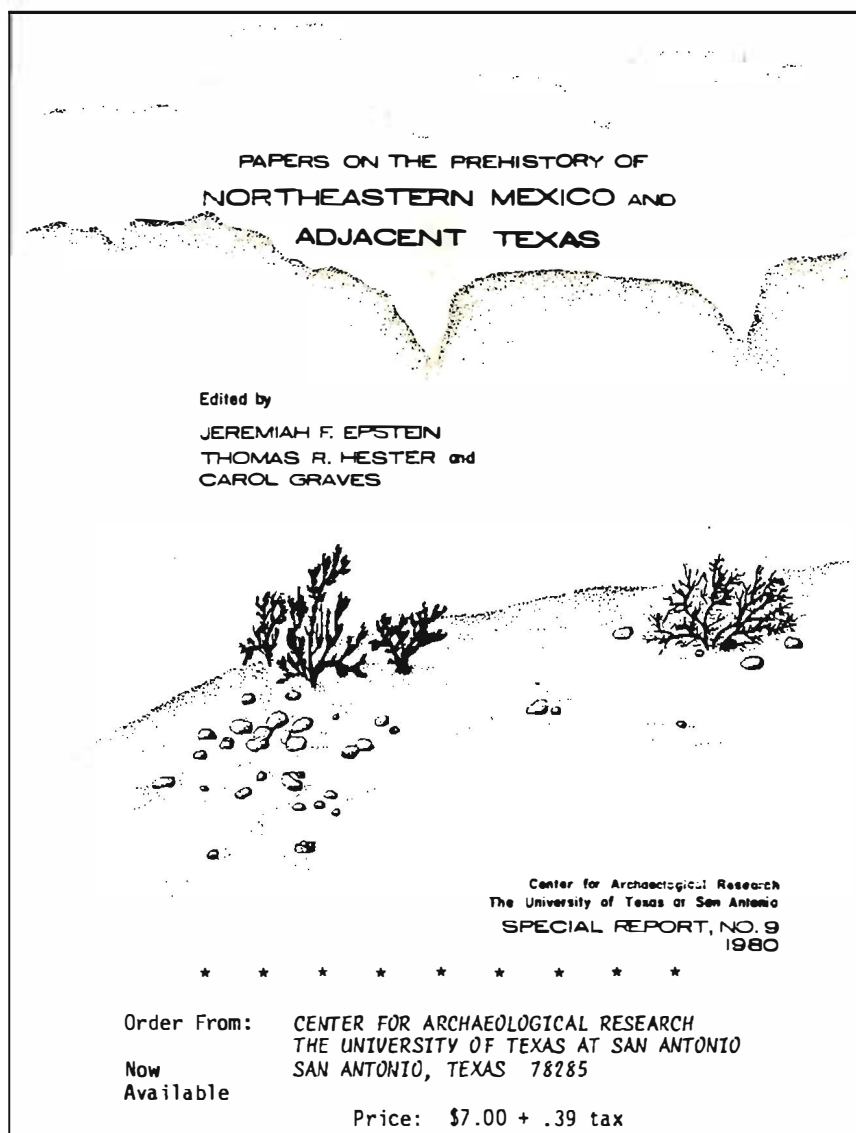


Figure 1. Ground stone artifacts from McMullen County. Full scale.

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A REFASHIONED *CLOVIS* POINT FROM AN EARLY APACHE SITE, CROSBY COUNTY, TEXAS

Wayne Parker

The Honorable Choise Smith, Judge of Floyd County, Texas, gave the writer a four way beveled knife rechipped from a *Clovis* point. Since flint material was somewhat scarce on the South Plains of Texas, Indian flintknappers used every source available for their tools and projectile points.

Judge Smith found this "reincarnated" beveled knife on an early Apache type site in Crosby County, Texas. The pottery found on this site has been classified as Rio Grande Glaze IV Polychrome. The pottery was probably made in the Bernalillo District south of Santa Fe, New Mexico, sometime between A.D. 1550 and 1600 (Word 1965:91) and acquired through trade by the early Apache people. Trade ware is found at Apache sites over much of west Texas (Parsons 1968; Hughes and Willey 1978). From the date of this Puebloan ware pottery, we can assume the *Clovis* point was found and refashioned into a beveled knife some 400 years ago.

Judge Smith and the writer have located seven early Apache sites down in the bottom of Blanco Canyon. The occupation of these sites extended from the late Neo-American Period (Late Prehistoric) into the early Historic Period. This is indicated by the paucity of Pueblo III wares and an increased abundance of Pueblo IV and V wares. The writer has excavated a great abundance of 3-notch *Harrell* points and beveled knives from some of these sites, which establishes the fact that these people placed a great emphasis on a hunting economy.

The refashioned *Clovis* point is 82 mm long, 24 mm wide and 8 mm thick (see Figure 1). The major flute scar is 33 mm long and a maximum of 11 mm wide. The reverse face is also fluted, but due to the rechipping into a beveled knife, measurements are not possible. This artifact was made from a brownish mottled Edwards Plateau flint. The original flaking has a glossy lustrous smooth surface from age. The specimen has a moderate amount of patina on both surfaces. Due to the long channel flute and the thickness, the original *Clovis* point was probably rather long. It may well have had a length of over 100 mm. The length range of *Clovis* points is from 35 mm to 154 mm with an average of 66 mm.

The writer excavated another converted beveled knife from a *Clovis* point on a Panhandle Aspect site in the Panhandle of Texas (Parker 1975). This knife was made from red and blue banded alibates flint. The Panhandle Aspect is typically dated from about A.D. 1200 to 1450. Perhaps it was a fairly common trait among the Indians of the Neo-American (Late Prehistoric) Period to refashion Paleo points into beveled knives as they discovered these "Early Man" artifacts. As suggested earlier, this early recycling of artifacts may have resulted from the general scarcity of good flint in this area of the Southern Plains.

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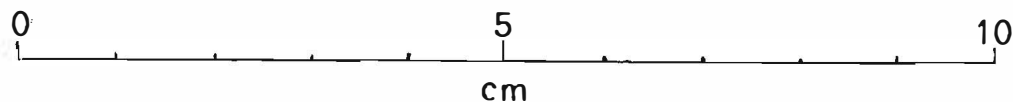
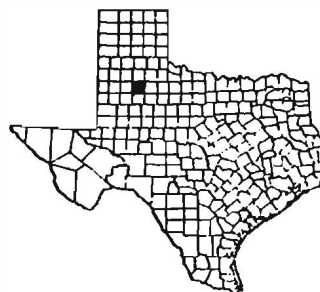


Figure 1. Alternately Beveled Knife made from a *Clovis* point from an early Apache site in Blanco Canyon, Crosby County, Texas (Wayne Parker collection).

DEVELOPMENTAL PHASES AT MISSION SAN FRANCISCO DE LA ESPADA

Harvey P. Smith, Jr.

A further study seems warranted of the implications in my article on Mission San Francisco de la Espada in the April 1980 issue of *La Tierra*. Several findings made in the original research by Harvey Smith, Sr. were cited for their rather intriguing shapes and locations. Collectively, there is considerable evidence implying a multi-stage development of the mission. It is this hypothesis that is set forth in this article in some detail, to fit together the pieces of the puzzle. The reader will be the judge as to the strength of the evidence and the validity of the hypothesis.

Considering the time required to build with stone construction, it seems logical to suppose that a mission fortress such as Espada might be built in stages. As previously reported, the initial construction of the stone chapel required at least 11 years, from 1745 to 1756 (Smith 1980:6). It would also be logical to provide a core or a nucleus of stone structures in the first stage that would be both protection and a place of worship. The buildings themselves usually provided a part of the "fortress" enclosure, so that a minimum of wall construction was required to create a small, protected and fully enclosed courtyard. Now, let us examine the conditions that might imply such a multi-stage expansion at Espada.

A reference to measured drawings of the mission published previously (ibid.: 4-5, Figure 1) reflects the completed mission enclosure, including various foundations not now exposed above the ground surface. The proposed hypothesis will itemize the elements forming the enclosure at each stage of expansion separately along with an explanation.

PHASE ONE

Sacristy -- Used as temporary church (1745).
Friary -- Priests quarters (Habig 1968:207).
Stone walls -- Minimum to connect building units.

This first Phase was the original nucleus formed by the sacristy, friary, and a few small portions of walls to fill in spaces between structures. It is possible that the cemetery walls to the north may have been added as a supplement for better protection on that side of the chapel which was still under construction.

PHASE TWO (added to Phase One)

Wall, North of "Large Church" (Smith 1980:Figure 1)

This wall was most certainly built prior to the church. As suggested in Figure 1, the church construction probably destroyed any evidence of this wall to the south (ibid.:Figure 4). The extension to the south would connect to the granary, and an extension to the west would connect to the chapel. This wall construction would complete the enclosure and provide an adequate courtyard.

The stone wall west of the granary forms the southwest corner of the courtyard, as it turns north to abut the south end of the friary.

Thus the completion of Phase Two would provide an enclosure with considerable protection even though of minimum size. The chapel would probably have been completed, also at this time.

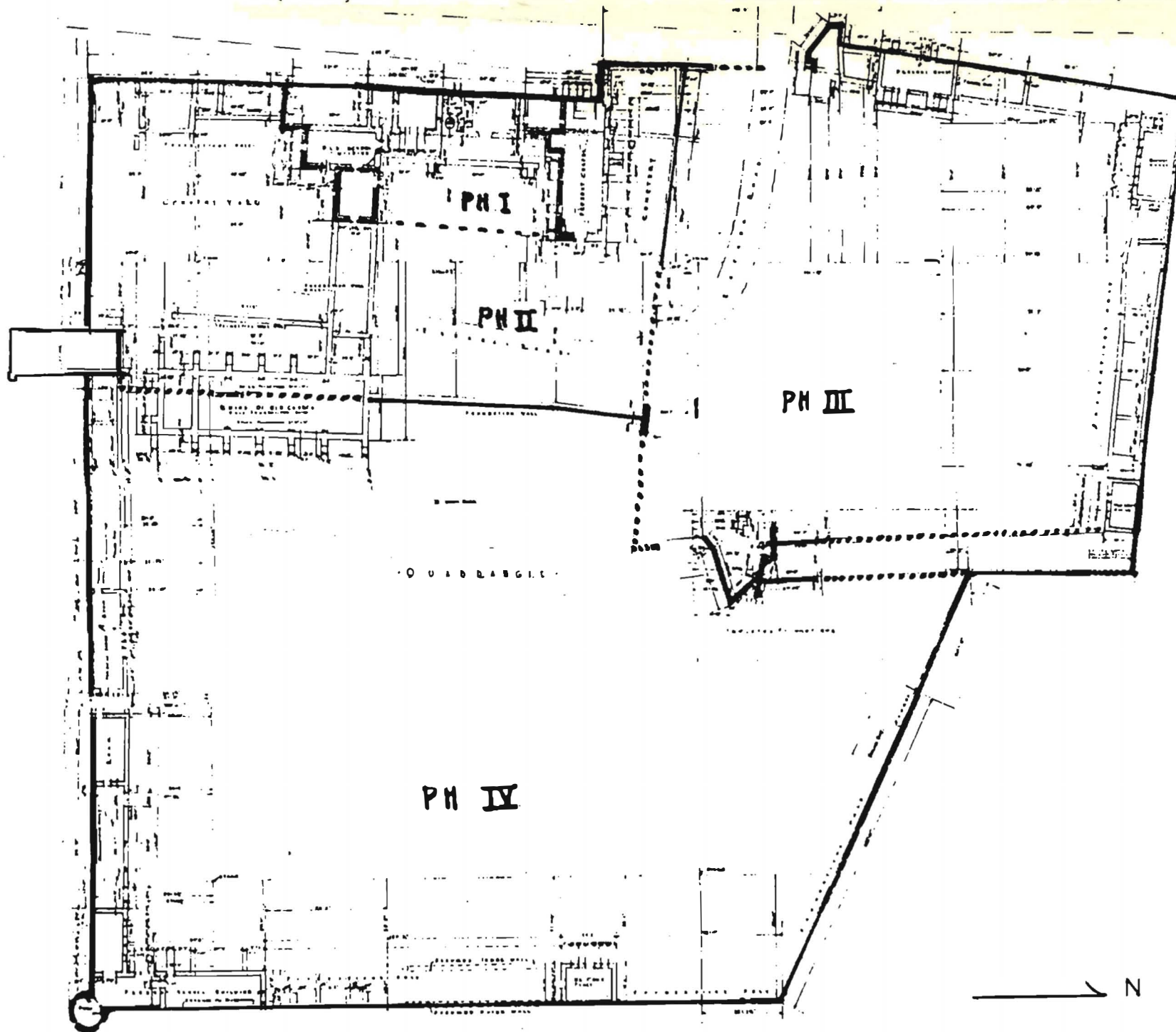


Figure 1. Phases of Development at Mission San Francisco de la Espada.

PHASE THREE (added to Phase Two)Isolated foundations.

This group of oddly shaped stone foundations are the key to the hypothesis of phased development at Espada (ibid.:Figures 1 and 6). Their angular shape strongly suggest a fortified entrance with lines of fire extending north and south, to protect the already existing Phase Two wall, and the very clearly shown double walls to the north.

By extending the double walls to the north, a perfect alignment is found to exist with Indian quarters exactly at the offset in the east section. Thus we find an explanation for the odd offset in the east side of the quadrangle as being the marker between Phase Three and the final Phase Four to the south.

At the south side of the isolated foundation group we assume a gate, and connect this by a short wall extension that will align with the "terminal stub" of the Phase Two wall foundation.

Thus, we may hypothesize the existence of a north-south wall forming the east side of a considerably enlarged courtyard.

West fortified entrance.

The addition of this entrance to the north side of the chapel and cemetery enclosure is further extended to the north. This north section is completed with a line of stone Indian dwellings. A final connection is made in the northeast corner to the previously described double wall extension from the isolated foundation group. Thus, we suggest a Phase Three courtyard of approximately one-half the area of the final, complete Espada Mission.

PHASE FOURSouth line of Indian quarters.Bastion at southeast corner.East line of Indian quarters.Diagonal wall, extending northwest

With the addition of these elements, we see the complete, final enclosure. The former east wall is now superfluous, and all of its elements disappear except for the telltale traces now remaining below the surface of the courtyard.

CONCLUSIONS

Our hypothesis of phased expansion at Espada is based on a series of stone foundation fragments, combined with certain historical records left by the padres who were a living part of the whole episode. As itemized above, the development of the mission seems to fall into four phases or periods of expansion. These phases were very likely related to the fluxuations in population of the Indian residents, upon whom the bulk of the construction labor depended. Accurate measurements by architect Smith during the investigations of the 1930s make it possible to project wall alignments and identify certain linkages with encouraging accuracy. These elements of the various parts of the mission can now be relocated and researched for confirmation or correction. Sequences of construction and completion of various linkages should be early goals of further investigation.

For the moment, we can only speculate and develop a hypothesis based on the intriguing fragments of evidence left by the padres, the mission ruins, and the recorded drawings from the early investigations.

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PAPERS ON THE ARCHAEOLOGY OF THE TEXAS COAST

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AUTHORS

BILL BIRMINGHAM is a resident of Victoria, Texas and a very active archaeologist, who has been responsible for salvaging a considerable number of sites and archaeological data. In this issue, he sets an excellent example by reclaiming valuable data on *Scottsbluff* points from local collections.

ROGER HEMION is the Secretary of STAA and an active member of the STAA Board. He has previously published data on arrowpoints from the Brom Cooper collection. In this issue, he reports on the ground stone artifacts from that collection, thus helping to document one of the best collections of South Texas artifacts.

JIMMY L. MITCHELL is Editor of La Tierra. He is an Air Force Lt. Colonel stationed at Randolph Air Force Base where he works in the Air Force occupational analysis program. A Ph.D. from Purdue University (1978), he is also an adjunct assistant professor of management with the University of Texas at Austin. A native Texan, he was born and raised in Wichita Falls.

WAYNE PARKER lives near Ralls, Texas in Crosby County where he is an active force in the Crosby County Historical Commission. Wayne has previously published a variety of articles in this journal as well as other journals and magazines. He has an extensive artifact collection said to number in excess of 20,000 specimens, mostly from West Texas.

MARDITH SCHUETZ has just accepted a position with the Amerind Foundation in Dagoon, Arizona. She was recently awarded a Ph.D. from the University of Texas based on a dissertation on the Indians of the Spanish Missions. Dr. Schuetz is known to most Texas archaeologists for her extensive Bulletin of the Texas Archeological Society reports of materials from cave sites in the Pecos area and for her report of the Granberg Site, an Archaic habitation site on Salado Creek in northeast San Antonio. For the last 13 years, Dr. Schuetz has been working on Mission San Juan Capistrano.

HARVEY P. SMITH, JR. has drafted a second report for this issue on Mission Espada which formalizes his speculations on construction stages of the mission. This is an important article in terms of its concise portrayal of staged development, which must have occurred at all the missions; indeed, at most archaeological sites. Harvey has drawn on his father's extensive records of the WPA restorations of the 1930s and his own career as an architect in formulating the Espada stages of development.

THE SOUTHERN TEXAS ARCHAEOLOGICAL ASSOCIATION

The Southern Texas Archaeological Association brings together persons interested in the prehistory of south-central and southern Texas. The organization has several major objectives: To further communication among amateur and professional archaeologists working in the region; To develop a coordinated program of site survey and site documentation; To preserve the archaeological record of the region through a concerted effort to reach all persons interested in the prehistory of the region; To initiate problem-oriented research activities which will help us to better understand the prehistoric inhabitants of this area; To conduct emergency surveys or salvage archaeology where it is necessary because of imminent site destruction; To publish a quarterly journal, newsletters, and special publications to meet the needs of the membership; To assist those desiring to learn proper archaeological field and laboratory techniques; and To develop a library for members' use of all the published material dealing with southern Texas.

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