

HILL COUNTRY ARCHEOLOGICAL ASSOCIATION

Preserving the Past

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HILL COUNTRY ARCHEOLOGICAL ASSOCIATION
Celebrates 16th ANNIVERSARY!

"Some in Texas archeology may still think of us as the new kid on the block, but we have sure accomplished a lot in our 16 years." We had our Charter, a good set of By-Laws, a non-profit status, and a large membership within 6 months. We have always kept a strong bank account, an educational and research account, and have a recognized research journal, "Ancient Echoes". We also have a newsletter, two special publications, one on basic excavation work and the other, a student handbook for field training. We also host at least one free annual public outreach program. Two of prime accomplishments HCAA has made is the public acceptance by landowners who invite us to their properties to survey, and the Speaker's Bureau, wherein some of our group willingly give talks throughout the five surrounding areas."

Kay Woodward

GENERAL MEETING

Saturday

May 16, 2015

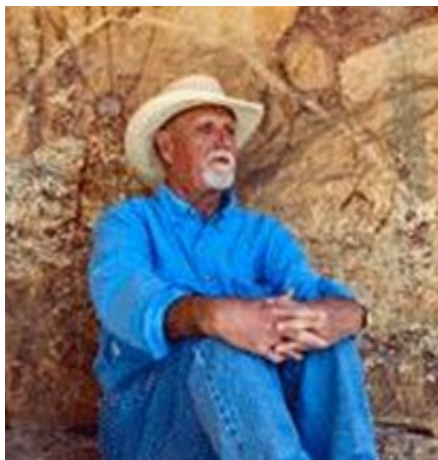
12:30 PM at

Riverside Nature Center



JOHN BENEDICT & KAY WOODWARD
SURVEY MIDDEN #2

Mexican Influence in Mimbres Culture of Southwest New Mexico and Beyond



Harry Shafer, Ph.D. and Professor Emeritus, Texas A&M University will be our speaker at the next meeting. Dr. Shafer will be speaking on *the Mimbres culture of southwest New Mexico* is best known for its ex-

quisite painted pottery. The imagery and iconography on the pottery reveals much about this ancient formative culture that traditionally has been defined as a distinctive region within the broader Mogollon cultural sphere.

Dr. Shafer was the first archaeologist to join the faculty of Texas A&M University's College of Liberal Arts, and he has been active in archeological research since 1962.



He is author of "Mimbres Archaeology at the NAN Ranch Ruin" and "Ancient Texans: Rock Art and Lifeways along the Lower Pecos"; and the co-author of "Field Methods in Archaeology"; and "Maya Tools"; and the author or co-author of over 300 articles and book chapters. Shafer is curator of the Archaeology Center at the Witte Museum. He continues to lecture and write about archeology and is the co-owner, with Dr. Thomas Hester, of Abasolo Archaeology Consultants. He lives in San Antonio, Texas.

Texas Archeological Society Events and Trainings

TAS Field School will again be in Columbus and will be held June 13-20.

TAS Annual Meeting is 23-25 of October.



**I'M AN ARCHAEOLOGIST
TO SAVE TIME LET'S JUST ASSUME
THAT I'M NEVER WRONG**

Social Hour Goodies

Members are encouraged to bring cookies, snacks, cake, (even healthy food if you must) to share with the other members and guests at the beginning of each meeting. We need volunteers to take home ice chest and supplies after each meeting as we can not leave them at RNC. The volunteer will then bring the ice chest and supply boxes, long with ice and new assortment of canned drinks and bottled water to the next meeting. Looking to see you there!

Archeology Quips and Quotes

One of the most interesting parts is the detective element. Archaeology is like a jigsaw puzzle, except that you can't cheat and look at the box, and not all the pieces are there. — [Stephen Dean](#)

From interview with Sarah Marsh, in "Being a Council Archaeologist is 'Like Being a Detective'", *The Guardian* (6 Sep 2013).

Show me an archaeologist, and I'll show you a man who practices skull drudgery. — [Anonymous](#)

In Bob Phillips, *Phillips' Book of Great Thoughts & Funny Sayings* (1993), 24.

Tedious as it may appear to some to dwell on the discovery of odds and ends that have, no doubt, been thrown away by the owner as rubbish ... yet it is by the study of such trivial details that Archaeology is mainly dependent for determining the date of earthworks. ... Next to coins fragments of pottery afford the most reliable of all evidence ... In my judgement, a fragment of pottery, if it throws light on the history of our own country and people, is of more interest to the scientific collector of evidence in England, than even a work of art and merit that is associated only with races that we are remotely connected with. *On the importance of pottery to an archaeologist*. — [Augustus Henry Lane-Fox Pitt-Rivers](#)

Excavations in Bokerly and Wansdyke, vol. 3, ix-30. Quoted in Cambridge Antiquarian Society, *Proceedings* (1895), vol. 8, 180.

The limitations of archaeology are galling. It collects phenomena, but hardly ever can isolate them so as to interpret scientifically; it can frame any number of hypotheses, but rarely, if ever, scientifically prove. — [David George Hogarth](#)

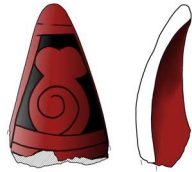
If any layman were to ask a number of archaeologists to give, on the spur of the moment, a definition of archaeology, I suspect that such a person might find the answers rather confusing. He would, perhaps, sympathize with Socrates who, when he hoped to learn from the poets and artisans something about the arts they practised, was forced to go away with the conviction that, though they might themselves be able to accomplish something, they certainly could give no clear account to others of what they were trying to do. — [James Rignall Wheeler](#)

Opening statement in lecture at Columbia University (8 Jan 1908), 'Archaeology'. Published by the Columbia University Press (1908).

Wherever man has left the stamp of mind on brute-matter; whether we designate his work as structure, texture, or mixture, mechanical or chymical; whether the result be a house, a ship, a garment, a piece of glass, or a metallic implement, these memorials of economy and invention will always be worthy of the attention of the Archaeologist. — [Sir Charles Thomas Newton](#)

In Lecture to the Oxford meeting of the Archaeological Institute (18 Jun 1850), printed in 'On the Study of Archaeology', *Archaeological Journal* (1851), 8, No. 29, 25

The use of pottery by Southwest Native American Tribes



Native American tribes living in the Southwest—in what became Arizona, New Mexico, Nevada, Utah, and Colorado—didn't make pottery until around A.D. 100, although they were likely aware of the techniques used in Mexico and South America. As they were nomadic hunters and gatherers, it didn't make sense for them to lug around heavy pots—baskets and weavings were much more practical as lightweight containers.

It was only after the Southwestern indigenous peoples developed techniques for irrigation and began farming their dry homeland that they needed pots for storing grain—these were probably mud-lined baskets. Pottery made for use in sacred ceremonies came next, followed by pieces made for trade with other tribes such as the Navajo.

The interactions between tribes influenced the imagery, shapes, and techniques used in pottery. Between 1100 and 1330, prehistoric pottery-making reached its height of artistry. This pottery, made by the ancient ancestors of modern-day tribes, can be identified by color of the clay: Brown clay is attributed to Mogollon, white or gray to Anasazi (early Pueblo who lived in the Four Corners region), buff to Hohokam and Casa Grandes, red to Salado, and yellow to Sinagua and early Hopi.

Some of the earliest pieces were made by rolling the clay into long snakelike shapes, and then coiling it up from the base until the potter had a finished piece. The Hohokam and Mogollon also used a method that employed a paddle and an anvil to shape the clay into a jar.

Around 1300, the Pueblos were hit with a drought that killed their crops, prompting enemy nomadic tribes to exploit their weakened state and raid their settlements. They never quite recovered. By the time Southwestern Natives were enslaved by

Spanish conquistadors around 1600, their pottery was considered pagan and primitive junk by their subjugators. The Native peoples, who were Christianized and schooled in the ways of the Old World, were forced to use tin, glass, or crockery made in Europe.

Pottery of the Trans-Pecos

The native ceramics from the western Trans-Pecos are collectively referred to as El Paso Brownware, and are one of several distinctive ceramic traditions of the American Southwest and northern Mexico. El Paso Brownware was produced by peoples who belonged to the Jornada Mogollon culture—the easternmost branch of the Mogollon culture (one of the "big three" cultures of the Southwest). The Jornada Mogollon region encompasses the western Trans-Pecos, south-central New Mexico, and northeastern Chihuahua.

The first Jornada Mogollon ceramics, known as El Paso Brown, were produced sometime between A.D. 200 and 400. They are stylistically and technologically simple and changed very little until about A.D. 800, when ceramics began to play an expanded role in food preparation technology, particularly in large-scale food processing. At this time, Jornada Mogollon peoples began to produce El Paso Bichrome, which was quickly followed by Early El Paso Polychrome. Though they retain the same vessel forms as El Paso Brown, these types of ceramics are decorated with simple geometric designs. It is not known whether these three types were briefly produced at the same time, or if they replaced one another in rapid succession.

Around A.D. 1200 or 1250, Jornada Mogollon peoples began to produce Classic El Paso Polychrome. This type differs from the previous types of El Paso Brownware in its more elaborate designs and new vessel forms. Unlike most ceramic types, Classic El Paso Polychrome was never produced in conjunction with a plain, utilitarian type. Instead, the lower portion of its vessels (the part that comes into contact with heating fires) is undecorated, in

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essence allowing it to serve both as a decorated and utilitarian ware.

In addition to producing their own ceramics, Jornada Mogollon peoples acquired ceramics from their neighbors. The most common intrusive ceramic types found in the region are Mimbres Black-on-white from southern New Mexico, Chupadero Black-on-white from east-central New Mexico, and various ceramic types from the Casas Grandes region of northern Chihuahua, Mexico. Though Jornada Mogollon peoples primarily acquired ceramics from nearby areas of New Mexico and Chihuahua, ceramics from as far away as northern New Mexico and parts of Arizona have also been found in the region.

The El Paso Brownware ceramic tradition came to an end when the pueblos of the Jornada Mogollon region were abandoned around A.D. 1450. For the next 230 years, little is known about any ceramics that may have been produced in the Trans-Pecos. The exception to this is the La Junta district, where ceramics began to be produced for the first time around A.D. 1450. Seven types of La Junta ceramics have been named, but none have been formally defined and studied in detail. Some are undecorated utilitarian wares, some are unpainted textured wares, and some are decorated red-on-brown wares. The La Junta ceramic tradition came to an end in the mid to late 18th century.

*Contributed by Carly Whelan.
Texas Beyond History*

Mimbres Black-on-white ceramics were produced in the Mimbres region of southern New Mexico from A.D. 900 until 1150. They are characterized by their fine design execution and highly stylized naturalistic representations of animals and humans. Along with Chupadero Black-on-white, they are some of the most widely distributed ceramics throughout Trans-Pecos Texas and New Mexico. This jar belongs to the collection of the El Paso Museum of Archaeology.



Photo by Susan Dial.



El Paso Brown ceramics on display at the El Paso Museum of Archaeology. El Paso Brown was the first native ceramic style to appear in the Trans-Pecos. These ceramics were technologically and stylistically simple and varied little throughout their period of manufacture between A.D. 200/400 and 1050/1100.

Photo by Susan Dial.



Classic El Paso Polychrome is the most elaborate and complex Jornada Mogollon ceramic style. Vessels from this style were decorated in red and black pigment with alternating parallel or interlocking bands and geometric designs. Classic El Paso Polychrome was produced only briefly, from A.D. 1200/1250 until the pueblos of the Jornada Mogollon region were abandoned around A.D. 1450. This jar belongs to the collection of the El Paso Museum of Archaeology.

Photo by Susan Dial.

**Remember you can
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through the HCAA
website
and our club will benefit.**

Remember your HCAA Membership dues for 2015

Membership In HCAA brings opportunities to hear great speakers and training opportunities

The Hill Country Archeological Association is classified as a Section 501 (c) (3) organization under the Internal Revenue Code and all donations, including membership dues, are tax deductible.

Dues Schedule

- ☐ Student (full time only) \$10
- ☐ Individual, Institutions and Societies \$25
- ☐ Family \$30
- ☐ Contributing \$50
- ☐ Supporting \$100
- ☐ Life \$250
- ☐ Patron \$500

Business Class Membership:

- ☐ Business \$250
- ☐ Corporate \$500

Make Checks payable to Hill Country Archeological Association and mail to:

HCAA, P.O. Box 290393
Kerrville, TX 78029-0393

ADDITIONAL REGISTRATION FORMS CAN BE FOUND AT HCAA
WEBSITE

www.hcarcheology.org

If you are renewing please make note of any changes to your phone, address or email.

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hcarcheology.org

*Remember you can order anything from Amazon.com
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HILL COUNTRY ARCHEOLOGICAL ASSOCIATION

HCAA BOARD
WILL MEET SATURDAY
MORNING
MAY 16, 2015
AT 10:00 AM
RIVERSIDE NATURE
CENTER.
MEMBERS ARE
WELCOME TO
ATTEND

HCAA
PO Box 290393
KERRVILLE, TX
78029-0393

A REMINDER

The HCAA is thankful to the many land owners who graciously allow us to survey their property for archeological sites. We should constantly remind ourselves that:

All artifacts found on their property belong to them. HCAA members keep no artifacts.

If an archeological site is identified on their property, the location of the ranch should remain confidential.

We visit a property only with owner's permission.

We do not hold a land-owner liable for injuries which occur while on their property.

We encourage, and enjoy, the participation of the landowner in our activities.

The HCAA offers its archeological activities as a community service.

HCAA members will not intentionally violate the terms and conditions of any Federal or Texas Antiquities Statutes, as same now exist, or shall hereafter be amended or enacted, or engage in the practice of buying or selling of artifacts for commercial purposes or engage in the willful destruction or distortion of archeological data or disregard proper archeological field techniques.

PLACE
POSTAGE
HERE

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