Texas Map Society to Meet in Austin

by Katherine R. Goodwin

Austin is the site of the upcoming Spring 2005 meeting of the Texas Map Society. Scheduled for Friday evening and all day Saturday, April 1st and 2nd, the meeting will focus on collectors and collections at some of the best venues the city has to offer. The Program Committee, with the assistance of members Dianne Powell and Joan Kilpatrick, have prepared an outstanding program of receptions, tours and presentations for this our second meeting in the state capital.

The meeting will begin on Thursday afternoon at the newly-redesigned Harry Ransom Center on the campus of The University of Texas at Austin. Considered one of the world’s finest cultural archives, the Harry Ransom Center houses 30 million literary manuscripts, 1 million rare books, 5 million photographs, and over 100,000 visual artworks. Highlights include the Gutenberg Bible and the world’s first photograph. The Center is used extensively for research and presents numerous exhibitions and events each year showcasing its collections. We will have an opportunity to preview their forthcoming exhibition, Images of the World: Maps, Globes, and Atlases (April 5 - July 17, 2005) which will feature early cartographic treasures from the Ransom Center’s collections including the first printed map of the world and an early manuscript map of Virginia. Our own David Buisseret, the Jenkins and Virginia Garrett Endowed Chair in the History of Cartography will be our tour guide. The tour will be followed by a reception and public presentation by Dr. Buisseret on the Krause Collection maps which form the nucleus of the exhibition.

Saturday will be just as exciting as we gather at the Bob Bullock State History Museum our host for the Spring meeting. The Bullock Museum is a dynamic educational institution that engages visitors in the exciting Story of Texas through a variety of program and exhibit experiences. The museum is presenting Drawn from Experience: Landmark Map of Texas during our visit. The exhibition traces the evolution of the shape of Texas through 500 years of mapmaking, from the sixteenth century to the present day. This exhibit brings together more than 60 historic maps, several of which have never before been on display, as well as modern maps created through cutting-edge technology like holography and satellite imaging. These maps reflect the advancement of scientific knowledge, the power and conquest of nations, the skill and artistry of famous mapmakers, and the technical mapping innovations that unfolded over the centuries.

In addition, we will walk across the street to the Texas General Land Office, the oldest state agency in Texas, where we will be met by members of the Archives & Records Division. Established in 1837, the Archives of the Texas General Land Office consists of land grant records and maps dating to the 18th century relating to the passage of Texas public lands to private ownership. Still important to Texans because of their legal value, the materials are also now highly regarded by genealogists, historians, archeologists, and surveyors. We will tour their new research facilities and view some of the state’s cartographic treasures.

After lunch presentations will continue to focus on collections and collectors as we hear from institutional and private collectors, including Ben Huseman of Southern Methodist University in Dallas and Gary Staid, a private collector from Houston, among others. The evening will close with a social event marking one of the society’s best meetings.

Mark your calendars for April 1st and 2nd for Austin. Registration brochures will be mail the end of February and information will be posted on the TMS web site (http://libraries.uta.edu/txmapsoociety) as it becomes available. For further information, contact Kit Goodwin, Secretary/Treasurer at 817-272-5329 or goodwin@uta.edu. This is a meeting not to be missed!
At first glance, the cultural adaptations and social development in the culture areas of the ancient Maya and the prehistoric American Southwest may appear to be quite distinct. After all, the environments of both regions were drastically different. The Maya civilization was situated in a tropical rainforest environment in modern day southern Mexico and Central America. The prehistoric cultures of the American Southwest developed in a dry desert environment. The socio-political systems of the Maya and Puebloan societies were quite different as well. The Maya established a state level society with a written language, dynastic kingship, elaborate monumental architecture, and practiced large scale warfare. The prehistoric Puebloan Southwest was typically a community based segmentary or tribal organization with little evidence for clear social stratification and or an established elite population. However, a closer look at both culture areas suggests similar cultural adaptations and meaningful patterns can be derived from a detailed examination of the archaeological record of both regions. In fact, during the Early and Middle Preclassic time period (1200 BC-350 BC) in the Maya Lowlands, Maya society was very similar in social organization to the Puebloan Southwest. Both cultures were dependent on maize agriculture and developed from a village level society. This essay will focus on these developments within the Maya Lowlands. New Evidence from the Belize River Valley suggests that the Middle Preclassic Maya used low, broad platforms as integrative features within the community and may have served a similar function to kivas of the American Southwest in a very broad, general sense. Maya scholars can learn a great deal about the development and rise of the Maya civilization by gaining a clearer understanding of community organization of the Puebloan Southwest.

Understanding the rise of complexity in the Maya Lowlands has been a difficult process for archaeologists. This is largely due to the difficulty of excavating these deeply buried early deposits as well as research biases towards Classic Maya period materials. Recent investigation at the archaeological site of Blackman Eddy within the Belize River Valley has uncovered extensive Early and Middle Preclassic stratified deposits beginning around 1200 BC. Blackman Eddy exhibits a stratigraphic sequence with an initial occupation located directly on bedrock overlain by low plaster and masonry architectural platforms of increasing size. Archaeological evidence illustrates a clear sequence of architectural development and elaboration through time and documents early feasting deposits and artifacts. The information gained from the site of Blackman Eddy has implications for the emergence of the Maya civilization and also provides valuable evidence towards a better understanding of the rise of complexity in other regions including both the American Southwest and Southeast.

The site of Blackman Eddy is located on a hilltop overlooking the first alluvial terrace of the Belize River within the central portion of the country of Belize, Central America (Figure 1). The site is located in the modern village of Blackman Eddy. In prehistory, Blackman Eddy was a relatively small city with two plazas bordered by modest monumental architecture (Figure 2). Although the site is rather ordinary, Blackman Eddy ironically has turned into one of the most important finds in Maya studies due to a unique situation. The northernmost pyramid at the site (Structure B1) was severely damaged by unauthorized bulldozing activity, and the western half of the mound was completely removed. The resulting cut provided a complex profile of the central axis of the structure (Figure 3). A construction history of 13 building phases with various revisions and additions spanning over 2000 years has been identified from extensive excavation. Ten of the construction phases date to the Early and Middle Preclassic periods (1200 BC-250 BC). This situation provided a rare opportunity to examine a single architectural developmental sequence in a diachronic fashion. Analysis of archaeological remains from this critical time period in Maya history is necessary for the understanding of the rise of Maya civilization.

It has been argued that the basis for Classic Maya kingship and associated ritual activities developed out of an earlier communal feasting tradition associated with early public architecture (Brown 2003). Feasting and communal rituals have been documented elsewhere in Formative Mesoamerica and played a significant role in the rise of complexity (Clark and Blake 1996). Ritual feasting can also be seen in other culture areas outside of Mesoamerica such as the American Southwest and has been linked to public architecture and communal rituals. Evidence from Blackman Eddy suggests that the role of ritual and public architecture changes through time and reflects the rise of socio-political complexity. It appears that early public platforms functioned as integrative facilities for feasting and other communal rituals while later more elaborate pyramidal structures functioned as restricted performance space for elites within the community. Excavations revealed that public architecture became more elaborate through...
time and corresponds to a shift in ritual activity as well. Early ritual activity included communal feasting, while later ritual activity associated with a more stratified society appears to exclude the community from participation.

The earliest buildings found at Blackman Eddy were small round perishable structures and date from 1200 BC-800 BC. These were identified by circular posthole patterns cut into bedrock at the base of Structure B1. The function of these early structures appears to be residential as numerous domestic features were found in association including storage pits and fire hearths. Between 800 BC-600 BC there is a change in architectural style. The early inhabitants constructed low broad rectangular platforms which were the first public structures found at the site. These platforms indicate an increase in labor costs and were associated with the remains of communal feasting events. Although these deposits resemble domestic middens, they were deposited in single events and contain exotic artifacts, ceramic serving vessels, riverine shell, and faunal remains. It appears that communal wealth and labor were invested in the construction of these platforms which in turn reinforced group identity and solidarity increasing the prestige of the

Figure 3: Bulldozer Profile of Structure B1

Figure 4: Isometrics of Structures B1-4th and B1-5th

sponsoring individual (Brown 2003). In a very broad sense, these platforms functioned similarly to kivas in the American Southwest. Adler (2002) suggests that kivas functioned as integrative facilities within the ancient Puebloan communities. Both types of architecture integrated the community and were part of communal rituals. Through time, certain individuals may have set themselves apart by acquiring exotic items and by gaining control over the organization of communal ritual. This process allowed these individuals to limit access to public architecture and associated ritual and can be seen in the archaeological record at Blackman Eddy.

This process is evident by 650-500 BC when the inhabitants of Blackman Eddy began erecting new types of public platforms which were larger and more elaborate (Structure B1-5th) (Figure 4). Several feasting deposits were encountered associated with this platform and included smashed serving vessels, as well as numerous faunal species including dog, rabbit, white-tailed deer, brocket deer, peccary, and armadillo. Several chocolate serving pots were also found. Chocolate and meat were both highly valued food items and suggest in-

creased wealth within the community signaling emerging elitism. A platform decorated with a stucco mask facade was also introduced during this time period (Structure B1-4th) (Figure 4). This is the earliest documented architectural mask found within the Maya lowlands to date (Brown 2003). During the following period (250 BC-AD 250), mask facades were a common architectural decoration. Although iconographic themes varied from site to site, these masks share certain elements which expressed ideas about Maya worldview and legitimize the role of kingship. The discovery of an early mask facade at Blackman Eddy dating to ca. 600 BC indicates that this architectural style evolved out of an earlier tradition and hence the symbol system of kingship extended further back in time than previously thought.
At approximately 350 BC, the inhabitants of Blackman Eddy began investing more labor and material in the construction of a new architectural platform style. A number of additions to the summit were added over the next 300 years culminating in a pyramidal form which restricted visual access from the community. As public architecture became more elaborate, access became correspondingly more restricted. This reflects changes in the social order. To manipulate ideological power and sacred space, ritual activity was also transformed to restrict participation and reinforce the importance of special individuals. This is seen through the disappearance of feasting deposits from the archaeological record at this time period. Feasting rituals were replaced by single vessel caches placed in secret locations below floor surfaces (Brown 2003).

The investigation of Structure B1 at Blackman Eddy has provided an unprecedented data base of Preclassic architecture and ritual activity which documents the rise of complexity. This evidence suggests that emerging elites initially used low platforms to host communal feasts bolstering their prestige. As certain individuals gained support and power, new architectural forms and ritual caching behavior were introduced which reflect a change in social order (Brown 2003). The introduction of new architectural forms reinforces the adoption of new ideological concepts to legitimize a changing social order and uneven wealth distribution and in turn supported the institution of kingship. It is interesting to note that this shift to restricted public architecture and ritual behavior associated with clear social stratification and the institution of kingship did not occur in the Publano Southwest. Communal ritual activity and integrative architectural features such as the kiva continued to be erected within Publano communities. Although the cultural developments of Chaco Canyon around AD 900-1150 were quite elaborate and show signs of complexity with systems of regional integration, long distance trade, and possible hierarchical settlement patterns (Cordell 1997), the Chaco system never developed into a state level society as is seen in the Maya Lowlands. Why this is the case is an important question and a close comparison of cultural processes within these two regions may provide a clearer understanding of the cultural developments in both areas.

References
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"The Gardens of New Spain" is Subject of Book Lectures

Food is one of the special things we associate with the Southwest. In a typical southwestern meal, there is much Native American heritage: for example, corn tortillas, beans, chili peppers and tomatoes. However, in this same meal, much was also brought from the Old World via the Spaniards. This includes rice, cilantro, onions, beef, and even the wheat in those flour tortillas.

On Sunday, March 6th, William (Bill) Dunmire will meet with the Friends of the UTA Libraries to discuss the subject of how plants and animals from the Mediterranean world arrived in the Americas, and how they were cultivated in this new setting. The story is fascinating, for it involves the many cultures and geographic regions (the Middle East, Asia and Africa) that contributed so much to Mediterranean Spain. The story also involves the many people who brought these crops and animals to the Americas. As Dunmire shows, the introduction of new plants and animals forever changed the face of the land.

Dunmire's book is written in the fine tradition of historical and cultural geography. By reading it, readers will learn about each crop or animal — its use and habitat in the Old World, and the challenges facing its introduction in the New World. Many crops were introduced here after their initial introduction deep in Mexico. Dunmire shows how they then spread to early New Mexico, Sonora and Arizona, and the corridor into Texas. He does this using very effective illustrations; some are photographs, but many are attractive drawings by Evangeline Dunmire. The book's numerous maps are also very effective.

Dunmire's presentation on Sunday, March 6th will be illustrated using color slides to show how food items spread. After Dunmire's presentation, which is open without charge to UTA and members of the community, the reception will feature foods derived from the Old World. His presentation begins at 2:00 p.m. in the Parlor, 6th Floor, UTA's Central Library. Copies of Dunmire's book The Gardens of New Spain: How Mediterranean Plants and Foods Changed America (Austin: University of Texas Press, 2004) will be available for sale and inscripion at the event. They can also be ordered from the University of Texas Press (P.O. Box 7819, Austin, TX 78713-7819; Phone 1-800-252-3206; Fax 1-800-687-6046; e-mail: utpress@uts.cc.utexas.edu). If you are planning to attend this event, please contact Betty Wood (817-272-7421 or bwood@uta.edu) by March 1, 2005, and she will reserve a place for you.
Center Fellow Updates

M. Kathryn Brown recently published a co-edited volume entitled "Ancient Mesoamerican Warfare" Altamira Press, California. She also presented a paper at the Belize Annual Archaeology Symposium entitled "The Role of Public Architecture and Ritual in the Rise of Complexity: An Example from Blackman Eddy, Belize." This paper is currently being published in the Research Reports in Belizean Archaeology Vol. 2. She recently received a $7,000 grant from the Foundation for Advancement of Mesoamerican Studies, Inc. for her research on the earliest ceramics in the Maya Lowlands. She has also recently carried out archaeological research on several Historic sites in North Texas, including the Berachah Home Site, located on the UTA campus.

Robert Fairbanks gave a paper at the Second Biennial Urban History Conference in Milwaukee entitled "Reconsidering the Housing Act of 1954: Urban Renewal in the Southwest." This is from his larger book project, tentatively titled Fixing the City in the Southwest: Public Housing and Urban Redevelopment in Texas, New Mexico and Arizona, 1935-1970.

Manuel Garcia y Griego continues to conduct field research on the adaptation and incorporation of Mexican immigrants in north Texas and on the political priorities of Mexican immigrants and Mexican Americans in the United States. Recently, he was invited to collaborate with about 15 other scholars preparing a volume on the history of Mexico's relations with the United States and Latin America and its foreign policy since independence. In January, 2005, he participated at a conference sponsored by El Colegio de Mexico and four other institutions on North American economic integration.

George Green finished a tumultuous year as President of the Texas State Historical Association in March, 2004. At the annual TSHA convention in Austin he delivered his presidential address, "The Texas Labor Movement, 1870-1920," which was published in the Southwestern Historical Quarterly, Vol. CVIII, July, 2004, pp. 1-25. Green noted that there were 100 strikes in Texas, 1880-1886, ranking the state fifteenth in the nation. Such labor activity resulted in modest reforms in the 1890s and still greater results during the Progressive Era, e.g. eight-hour days for many workers and the establishment of a system of workers' accident compensation. Dr. Green also collected records from Delta flight attendants and Dallas-Fort Worth area teamsters for placement in the UTA archives, and appeared twice on radio station KNON in Dallas to discuss Texas labor history.

Sam Haynes continues to pursue his long-term research project on anti-British sentiment and American national identity, 1815-1850, which he hopes to complete in 2005. This past year he gave papers at the annual conference of the Society for Historians of American Foreign Relations, UT Austin, and the Atlantic World Conference, UNC-Greensboro. He also spoke on "Works of Art as Modes of Knowledge: an Exploration of the Concept of Manifies Destiny," for the North Texas Institute for Educators on the Visual Arts, at the Amon Carter Museum in Fort Worth. Finally, he was a consultant for the History Channel's "The Presidents: To The Best of My Ability," which was broadcast in January, 2005.

David Narrett delivered a paper at the Gulf South Historical Association annual meeting in Mobile, Alabama, in October 2004. His presentation concerned political disturbances in the Natchez district, a vital frontier region of the Mississippi Valley, during the years 1781-1797. In this period, Natchez moved successively from British to Spanish rule, and finally to U.S. governance. Dr. Narrett's work on Natchez is part of the book he is writing on the West Florida and Texas Borderlands, 1763-1846. This book examines imperial rivalries, colonial-Indian relations, and issues of frontier governance in distinct, but related geographic zones of North America.


Douglas Richmond received the Captain Alonso de Leon Medal of Merit in History from the Nuevo Leon Society of History, Geography and Statistics for his The Mexican Nation: Historical Continuity and Modern Change on May 18, 2004. The next day, Richmond gave the commencement address for the history students at the Universidad de Nuevo Leon. Richmond also received another award, the Harvey L. Johnson SCOLAS Award for the best article published recently, namely his "The Legacy of African Slavery in Colonial Mexico, 1519-1810." As part of his research on the clash between Mexican liberals and the French intervention in Yucatan, Richmond presented the preliminary results of this study at the XI Conference of Mexican, United States, and Canadian Historians in Monterrey with "Social Conflict in Yucatan, 1848-1867" on October 2, 2003. Richmond also presented "The Nationalist Evolution of Carlos Pellegrini and Modern Argentina, 1880-1906 at the Latin American Studies Association meeting on October 8, 2004.

Ken Roemer received the University's Distinguished Record of Research Award last April. His most recent book, Utopian Audiences: How Readers Locate Nowhere (2003) was nominated for, but unfortunately did not receive, the ASA Franklin and MLA Lowell Prizes. A 3,600-word essay review of the book appeared in the November, 2004, issue of Science Fiction Studies (31.2). His article on the Acoma Pueblo poet, Simon Ortiz—"A Touching Man Brings Aacua Close"—will appear in the 16.4 (2004) issue of Studies In American Indian Literatures. In November 2004 he was one of twelve scholars from Europe, England, Ireland, Canada, and the U.S. over the past two years invited to deliver papers on utopian literature at the Ralabahine Centre for Utopian Studies, University of Limerick, and Centre for Irish Studies, National University of Ireland-Galway.


Graphic on this page is a detail from William Turner's 1837 Survey of the U.S.-Mexican Border.
Meet the Center Faculty

Joe Bastien began fieldwork among the Aymaras of La Paz, Bolivia, in 1963, working in a large, scatter settlement area of this village. He then moved higher, up to the Altiplano (14,500 feet) to organize alphabetization classes by way of radio schools. About 300,000 Aymaras learned to read and write. His next move was to Cornell to get a Ph.D. in anthropology for his fieldwork among the Kallawayas people and their rituals, eventually leading to his book, *Mountain of the Condor: Metaphor and Ritual in and Andean Ayllu*, 1978 (30,000 copies sold in paperback). He then pursued studies in medical plants in Bolivia, *Kallawaya Herbalists and their Use of Medicinal Plants* (1987), and has written several books on ethnobotanics and biomedicine in Latin America (*The Drum and the Stethoscope* (1992) and *The Kiss of Death: Chagas' Disease in the Americas* (1998)). Bastien is active in the health and welfare of the indigenous peoples of the Americas. He recently presented lectures on this subject to the Pan American Health Organization in Panama and Nicaragua and to the World Health Organization in Kobe, Japan. He has received two outstanding research awards and a Distinguished Professorship from UTA, and La Cruz Andina de Oro from the Bolivian government for his contributions to the welfare and understanding of indigenous peoples of Central and Latin America.

"History and Film" is Subject of Webb Lectures

Historians are sometimes appalled by how popular films like *The Alamo*, *JFK*, or *Troy* depict the past. However, there is no denying that most Americans "learn" more history from film than from school. The 40th Walter Prescott Webb Memorial Lectures will address the subject of how and why the film version of history is important — and offers such great possibilities. They are free to the public, and will be held on Thursday, March 10th.

For more information, contact Webb Lectures Chair Dr. Joyce Goldberg at goldberg@uta.edu.

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Center Fellows: Kat Brown, Assistant Professor of Anthropology; Robert Fairbanks, Professor of History; Manuel Garcia y Griego, Associate Professor of Political Science; George Green, Professor of History; Sam Haynes, Associate Professor of History; David Narrett, Associate Professor of History; Dennis Reinhardt, Professor of History; Douglas Richmond, Professor of History; Ken Roemer, Professor of English; Roberto Treviño, Associate Professor of History

Associate Center Fellows: David Busser, Jenkins and Virginia Garret Endowed Chair in Southwestern Studies and the History of Cartography; Judy Reinhardt, Professor of Education

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