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## LURE OF THE HILLS

Enclosed please find a check for a subscription to your interesting publication, and for a copy of your book, American Indian Prophecies.

We have recently moved to this area from Minnesota. We were drawn here not only by the beauty of the Hill Country but, it would seem, by the call of the hills for lack of a better description.

We have been, and still are, very involved with a Native American community in Minnesota as well as various Indian friends around the country.

I am very actively interested in the history from the Native American perspective and the geologic data on Enchanted Rock. Interestingly enough, after our first visit to the Rock, we decided that we should move our family, and all the accompanying daughters, grandson, dogs, horses and one cat to the area. I look forward to meeting you. Keep us the good work, your publication is very informative.

> Sincerely, Pat Dickey Marble Falls, TX

## NATIVE AMERICAN STUDIES

My children and I visited Enchanted Rock State Natural Area today, and saw some articles from the October/November 1994 issue of your Enchanted Rock Magazine posted near the summit trailhead. One article in particular caught my eye. I didn't have a pencil and paper with me, but the article pertained to whether or not the Indians considered the Rock to be sacred or not.

As my son is studying Native Americans in school and needs to do a report on any Native American sites he visits on this trip, a copy of this article would be very helpful. I enclose \$1 for copying costs and a 29 cent stamp to mail the article....

Thank you for your help!

Amanda Bolme Lynnwood, WA

P.S. The park headquarters didn't have any copies of your Oct/Nov '94 issue, but they did have the Feb/Mar '95 issue. That's how I got your address. Great magazine!



**April 1: 3-6PM** FOOLS DANCE with Gary P. Nunn \$7.50

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## FROM THE EDITOR

## **COUNTY ROAD PRECAUTIONS**

Te are celebrating, with this issue, the season for wildflowers and the Bluebonnet Trail. If there ever is a time to simply take a slow drive

in the country exploring the numerous county roads, this is the season. However, there a few facts that all of us should keep in mind:

#### TRESPASSING

Many folks driving though places such as the Enchanted Rock road (RR 965) or Willow City Loop see

beautiful shade trees, no fences, and fields of wildflowers. A perfect place for a picnic it is not. Remember many county roads take us through private ranches—crossing a cattle guard is a good indication, as are the absence of fences. In fact, no matter where you are in the Hill Country if a location is not designated as a city park, county park, state park, or LCRA park, rest assured it is private property and your presence will be unwelcome unless you have prior permission.

#### HAZARDS

While driving around it is best to remember that this is not only deer country but cattle country as well. As stated earlier many roads go through more than a few ranches. As likely as not you'll see cattle in the road. Don't honk to get them to move on. You will only attract more. Virtually all of the ranchers honk the horns of their pickups to call the cattle for feeding. Cows are not particularly bright animals and your horn honking will probably make them very hungry. Also, there are many new calves this time of year, and the normally docile cow will become aggressive if her calf is threatened. By they way calves are very unpredictable when confronted with a car. Just when you think the critter is well on its way it just might dart back across the road. Hitting a cow with a car is a little like hitting four or five deer all bunched up on top of each other. Or perhaps a cowhide brick wall.

There are many sightseers who brake for wildlife. When they do, if you're trailing them be prepared to stop. In fact you should always be prepared to stop. Around every bend there are incredible sights to see, and on occasion, hazards to avoid.

AS LIKELY AS NOT YOU'LL SEE CATTLE IN THE ROAD. DON'T HONK TO GET THEM TO MOVE ON. YOU WILL ONLY ATTRACT MORE. VIRTUALLY ALL OF THE RANCHERS HONK THE HORNS OF THEIR PICKUPS TO CALL THE CATTLE FOR FEEDING. COWS ARE NOT PARTICULARLY BRIGHT ANIMALS AND YOUR HORN HONKING WILL PROBABLY MAKE THEM VERY HUNGRY.

popular areas such as the Enchanted Rock road or Willow City Loop there will be many, many cars. Please, do not block the flow traffic. Many ranch-

Also keep in

mind that in

ing families use those same roads to run routine and urgent errands. While many of us are out taking in the magic of spring, ranchers are at work day or night. You may be driving through their yard so, please drive safely and enjoy the beauty.

IRA KENNEDY

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PARK MANAGEMENT: SONNY SOLIS

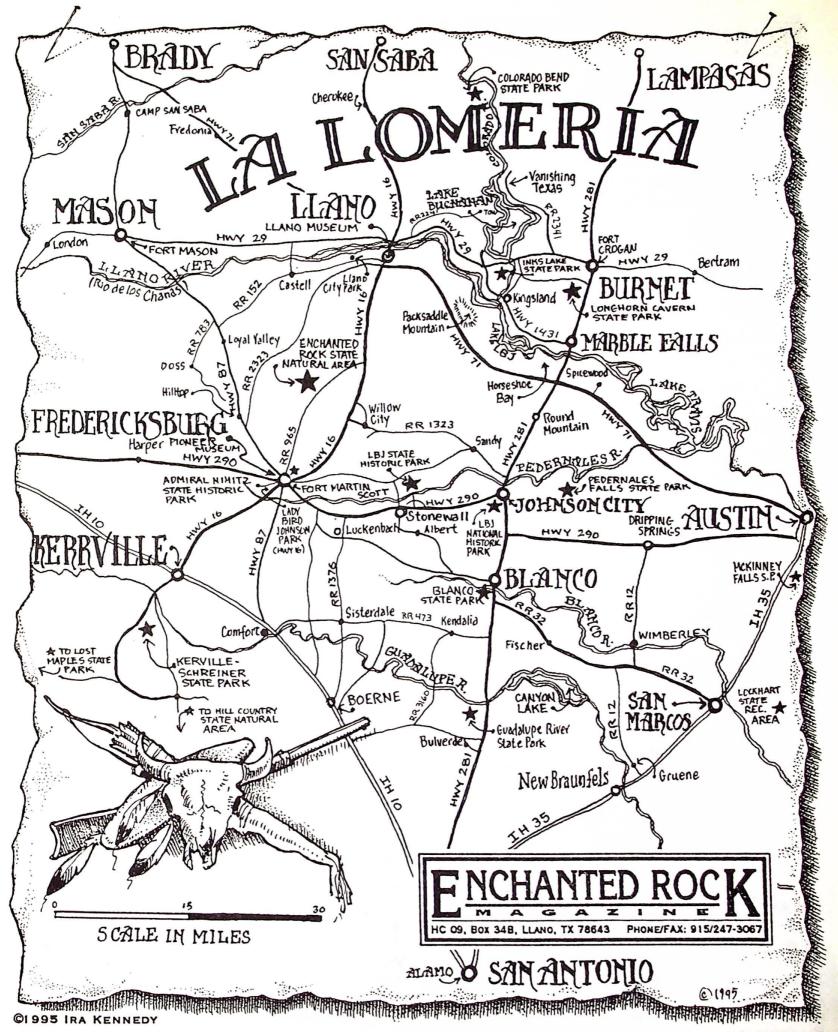
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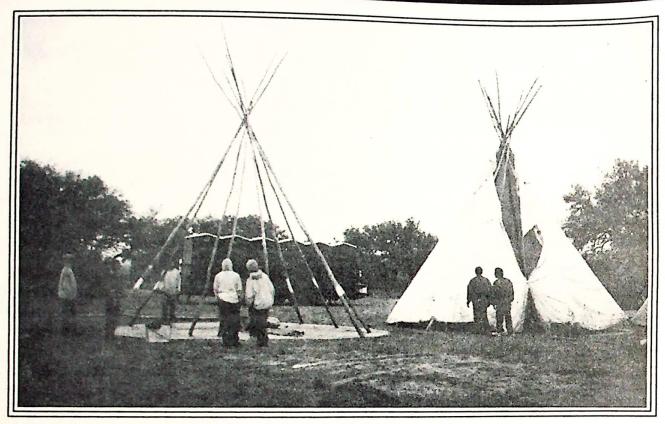
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# VISION QUEST

BY BILL FLEMING



RAISING THE TIPIS: YOUTHS OF VISIONQUEST JOIN IN THE DAILY TASK OF ERECTING THEIR SHELTER FOR THE NIGHT. PHOTO BY BRENDA FLEMING.

n February 22nd this year, the VisionQuest Wagon Train crossed Sandy Creek near Enchanted Rock heading north on highway 16. I have seen VisionQuest Wagon Trains on many highways and byways through out the United States and have always been curious about "what they were up to." I had the vague idea it had something to do with creative approach to helping disadvantaged teenagers. Since their present route took them right by our house, I could not resist the temptation to visit their camp that night.

My wife, Brenda, and I arrived at about 6:00 that evening. The encampment was in a large circle that resembled a combination hunting camp and Indian village. As we walked into the center of the camp, I estimated that there were about 80 to 100 people intently going about the business of life on the trail. Before long, a young woman in her early to mid 20's smiled and said, "Hi, my name is

Katherine. Can I help you?" I explained by curiosity and asked if she could give us a tour. She said normally she would, but just then she was on her way to a pay phone to call in a weekly report to a Family Service Specialist at VisionQuest Headquarters. As Katherine looked around for someone to help, Brenda said that since we lived just down the road Katherine could call from there and talk to us about the program on the way. She thought a minute and then said that this phone call would last at least 45 minutes. Brenda said that would be no problem for us and that Katherine would be more comfortable at our house than standing at a pay phone that long. She agreed and thanked us.

As we got in our car, I asked what exactly was the VisionQuest program. She answered that VisionQuest is a national organization that contracts with various governmental agencies to provide an alternative to sending young

people to prison or juvenile home. She said it was started by two former Nevada State Corrections Officers, Bob Burton and Steve Rogers, who were convinced that they could create a more effective program for these youngsters. Bob Burton had been a Vista volunteer on a Crow Indian Reservation in his younger days. The term VisionQuest itself is used by the plains Indians to describe a "rite-of-passage from adolescence to adulthood.

On the way to our house, Katherine displayed a case book (about the size of a large city phone book), chuckled and said that she would have to answer all the questions that the Family Service Specialist would have about every single kid on the train, and she (Katherine) had better have the correct answers. She said the VisionQuest

THE ENCAMPMENT WAS IN A
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AND INDIAN VILLAGE. AS WE
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program did not focus solely on the troubled teens. Since most of them came from broken or dysfunctional homes. VisionQuest spends as much time with their families teaching proper parenting skills and family counseling as they do rehabilitating the kids that are sent to them. Katherine said the woman that she was calling was incredible. She not only knows what the problems are for each of the youngsters on the train; she also knows what the problems are for each and every one of their family members. Katherine looked at the 10-pound case work book in her lap with a bewildered expression and said, "I don't know how she (the Family Specialist) does it."

Katherine went on to say that the VisionQuest Wagon Train is a community on wheels. "The youngsters are encouraged to think of the staff as aunts and uncles who provide boundaries, discipline and affection. Kids who where never required to go to school at home discover, though mandatory schooling, that they are actually pretty smart. A Native American Indian tribe has given us permission to perform some of their purification ceremonies which is really effective in letting go of a bitter past. For some, the responsibility of tending to and caring for the live stock is all they need to enhance their sense of self-worth."

The Wagon Train is not the only Quest available. There is also Home Quest to master the skills of family dynamics.

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## VISIONQUEST

CONTINUED FROM PREVIOUS PAGE

The Buffalo Soldier Quest is an elite military drill unit based on the model of the black U.S. regiments sent out west to fight Indians after the Civil War. The Indians' name for this new force sent against them was Buffalo Soldiers, a name the regiments quickly adopted for themselves in the same manner that the Marines adopted the name Devil Dogs after hearing that this is how the Germans described them in World War I. The Cattle Drive Quest is designed to instill the hard-core work ethics necessary to succeed in droving a herd of cattle across the country. Ocean Quest is a program that allows young people to earn merit and self esteem by manning and operating old sailing ships. Katherine told us these were the main Quests, but if there were specific needs a Quest could be formulated to suit those needs. However, the kids have to earn the right to "Ouest."

The process usually begins when teenagers find themselves in trouble with the law. A judge has the option of sentencing juveniles to alternative rehabilitation programs if he suspects the youngster is savable. After considerable psychological testing the kids are given the option of VisionQuest they or incarceration. If they choose VisionQuest they are sent to "the Lodge," the main camp where the youngsters receive their initial indoctrination into the program. They are involved in intense physical



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ONE OF THE YOUTHS WAS TELLING HER THAT HE HAD NO USE FOR THE HYPOCRISY OF RELIGION AND THAT, IN FACT, HE WAS A STAUNCH ATHEIST, ALL OF A SUDDEN. THEY CRESTED A HILL AND WHAT LAY BEFORE THEM WAS A BEAUTIFUL VALLEY WITH A RIVER WINDING THROUGH. AS THEY MARVELED AT THE BEAUTY, CINDY BEGAN TO SING AMAZING GRACE, AN OUT-RIDER RODE UP TO THE WAGON AND BEGAN TO SING ALONG. BEFORE LONG. EVERYONE WAS SINGING AMAZING GRACE WITH TEARS FLOWING, INCLUDING THE "ATHEIST. "

and mental activity such as rope courses, cross-country marathons and 5 hours of school a day. After a period of about 3 to 6 months, they have earned "the right to Quest" and they are sent out on location.

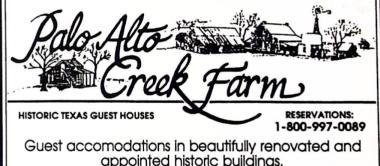
We had arrived at our home by this time. I showed Katherine the phone and left her in privacy, as confidentiality is a must in the program. A full hour later, she finished the phone call and we started back to the Wagon Train. We spent most of the way back in silence, absorbed in our thoughts. At length, Brenda said that she was really interested in the teaching program used on the train. Katherine said that she could tell her a little, but her best bet would be to talk to one of the teachers on the train. I said, "You guys look pretty busy back there on the Wagon Train. Would we be in your way if we hung out with you a few days?" She assured us that would not be a problem, and in fact, local visitations were encouraged since it enhanced public awareness and it was good for the kids to interact with people from the outside world.

Two days later (our camper packed with several day's provisions), Brenda and I caught up with the train in San Saba, prepared to tag along for a 100 miles or so.

The space available in this magazine does not allow for the full account of our adventures on the wagon train. Each staff member and youngster we talked to had so many stories to tell that would take a book to do them all justice.







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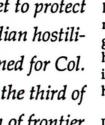
## PIONEER OUTPOSTS

PART TWO OF THREE PARTS

## FORT CROGHAN

The United States Government established Fort Croghan in 1849 near the banks of spring-fed Hamilton Creek in Burnet to protect white settlers from Indian hostilities. This fort, named for Col. George Croghan, was the third of the first four of a chain of frontier forts that lay between Fort Worth and Fort Inge near Uvalde.

BY DALE FRY



Infantry arrived to help man the fort, and three years later, in 1852, the military outpost became the official headquarters of the Second Dragoon Regiment. Toward the end of 1852, the government began establishing a second line of

forts that stretched outward into the present-day West Texas area, abandoning the first line of forts in the process. In December of the following year, 1853, the government

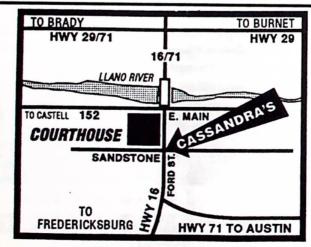


ol. Croghan was a professional soldier whom Congress awarded a gold medal in recognition of his valor in defending Fort Stephenson at Lower Sandusky, Ohion, in the War of 1812.

Company A of the Second Dragoons officially established Fort Croghan on March 18, 1849 under the command of Lt. C.H. Tyler. The soldiers of the Second Dragoons erected all of the fort's buildings, which included a hospital, commissary and bakery, as well as storage buildings, horse and mule lots, officers' quarters, enlisted mens' huts, and the adjutant's office.

In October of that year, Company C of the 8th (mounted)

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officially abandoned Fort Croghan.

For reasons unknown, the original buildings of the fort were torn down over the years, and in 1922, the last standing structure, the hospital, met the same thoughtless destruction. Even though the structures of Fort Croghan disappeared long ago, the citizens of Burnet have established a pioneer village on what is believed to be the original site of the fort. The rustic village is composed of old log cabins moved from various sites in the county to their present location, each furnished in the style of the early settlers. Also at the site is a blacksmith shop, a "stage stop house" and a powder house.

Nearby, the Fort Croghan Museum houses hundreds of interesting artifacts dating back to the early days of Texas. Found on the museum grounds are old plows, harrows, planters, cultivators, reapers, hay bailers, wagons, stump pullers and other implements used in farming or ranching in Burnet County during its first 100 years.

Fort Croghan is located at 703 Buchanan Drive (Highway 29 West) in Burnet, behind the building housing the Fort Croghan Museum and the Chamber of Commerce. The museum's hours change seasonally. To obtain its present hours and to schedule group tours, call 512-756-8281. Admission is free, and donations are accepted for the support of the museum and historical complex.

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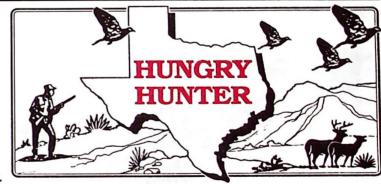
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## VISIONQUEST

CONTINUED FROM PAGE 9

One example is from Cindy, a therapist, who spent hours with us explaining the program and telling us stories. She said you really have to be tough to do this. Not only is life on the trail hard, but you can't go home at night and leave it all at the office. She said its the peak experiences that makes this life worth it. I asked what she meant. She described an event that took place when she and two youngsters were on one of the wagons rolling through the country side. One of the youths was telling her that he had no use for the hypocrisy of religion and that, in fact, he was a staunch atheist. All of a sudden, they crested a hill and what lay before them was a beautiful valley with a river winding through. As they marveled at the beauty, Cindy began to sing Amazing Grace. An out-rider rode up to the wagon and began to sing along. Before long, everyone was singing Amazing Grace with tears flowing, including the "atheist. "

Another book could be written about Antonio and Kevin two boys that took me under their wings and taught me how to care for, harness, and drive a mule team. I'd like to thank those youngsters and the boys that befriended me at the supper table. A special thanks goes to the Wagon Master and all the members of the staff for their amazing

generosity and contribution. I think Bridgett, a tipi foreman, best described the attitude and dedication of the staff when she said, "You don't make it out here if you're in it for money or prestige. You have to genuinely want to make a difference." I was told that after their completion of this program between 70% and 80% of the graduates go on to live productive lives. These statistics are about double the success rate of the typical rehabilitation program. The staff and graduates truly do make a difference, a difference that benefits us all.

One last thought—during the plains Indians' riteof passage, it is the responsibility of the family members and tribe to pray for the young people during their passage. Following in this tradition, I believe it would behoove us all to take a moment now and then to pray for the noble souls in

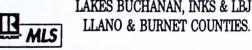
Enchanted Rock Magazine is pleased to acknowledge Sally and Michael Clark (owners of the Auslander Restaurant) for an act of generositywhich they thought would go unnoticed.

Two members of VisionQuest staff told us that Sally and Michael repaired one of their disabled vehicles and fed them, all free of charge, out of appreciation for the good work VisionQuest is doing. Space available does not permit a full account of this story.



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## **VISIONQUEST**

CONTINUED FROM PAGE 9

One example is from Cindy, a therapist, who spent hours with us explaining the program and telling us stories. She said you really have to be tough to do this. Not only is life on the trail hard, but you can't go home at night and leave it all at the office. She said its the peak experiences that makes this life worth it. I asked what she meant. She described an event that took place when she and two youngsters were on one of the wagons rolling through the country side. One of the youths was telling her that he had no use for the hypocrisy of religion and that, in fact, he was a staunch atheist. All of a sudden, they crested a hill and what lay before them was a beautiful valley with a river winding through. As they marveled at the beauty, Cindy began to sing Amazing Grace. An out-rider rode up to the wagon and began to sing along. Before long, everyone was singing Amazing Grace with tears flowing, including the "atheist. "

Another book could be written about Antonio and Kevin two boys that took me under their wings and taught me how to care for, harness, and drive a mule team. I'd like to thank those youngsters and the boys that befriended me at the supper table. A special thanks goes to the Wagon Master and all the members of the staff for their amazing

generosity and contribution. I think Bridgett, a tipi foreman, best described the attitude and dedication of the staff when she said, "You don't make it out here if you're in it for money or prestige. You have to genuinely want to make a difference." I was told that after their completion of this program between 70% and 80% of the graduates go on to live productive lives. These statistics are about double the success rate of the typical rehabilitation program. The staff and graduates truly do make a difference, a difference that benefits us all.

One last thought—during the plains Indians' riteof passage, it is the responsibility of the family members and tribe to pray for the young people during their passage. Following in this tradition, I believe it would behoove us all to take a moment now and then to pray for the noble souls in

Enchanted Rock Magazine is pleased to acknowledge Sally and Michael Clark (owners of the Auslander Restaurant) for an act of generositywhich they thought would go unnoticed.

Two members of VisionQuest staff told us that Sally and Michael repaired one of their disabled vehicles and fed them, all free of charge, out of appreciation for the good work VisionQuest is doing. Space available does not permit a full account of this story.



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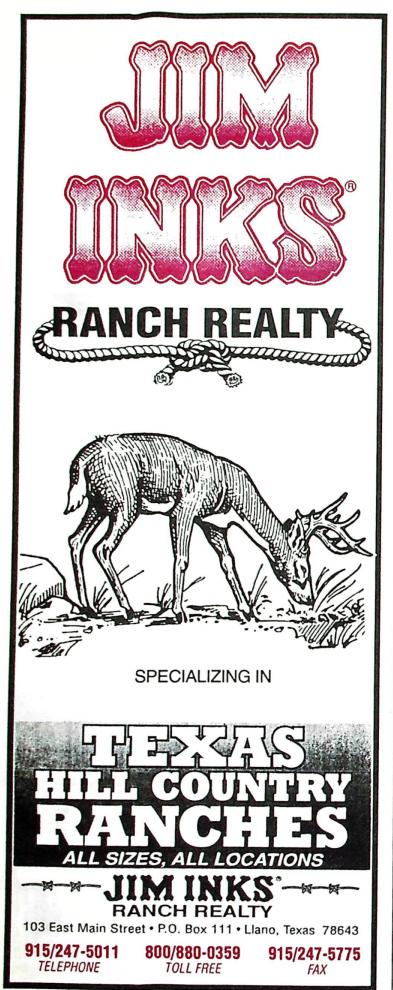
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APRIL, 1995



# LEGEND, FACT & ENCHANTED ROCK

BY IRA KENNEDY

Rock. In the absence of fact, rumor, legend, and speculation combined to create a satisfactory answer to compelling questions. In the past, such stories have been the only source of readily available information on Enchanted Rock. The stereotype of the Indians as superstitious savages motivated by fear and ignorance was at the heart of all these tales. It is often said that the Indians feared Enchanted Rock, that they would not even shoot arrows in its direction. In fact, it was not fear, but respect, that motivated their actions. The Indians held Enchanted Rock as a sacred, living entity. Who among us would discharge a gun in a church, temple, or synagogue. And if we refused to do so, who could truthfully say fear motivated our actions?

Another common tale is that the Indians feared the Rock because of the mysterious "groaning" sounds it emitted. Contemporary geologists attribute this phenomenon to the rapid contraction and expansion of granite during sudden changes in temperature. Despite such logic, if

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those sounds do occur, would not the entire granitic region in Gillespie, Llano, Burnet, and San Saba Counties have been feared or held sacred by the Indians?

Also, if the Indians feared Enchanted Rock, why are there so many ancient campsites so close to the place? There are, in fact, archeological sites on both sides of Sandy Creek, upstream and downstream, for miles.

Several tales of Indians sacrificing virgins or other members of their tribe at Enchanted Rock to appease an "angry god" have been circulating for years. However, in the Plains culture there is no evidence that they ever practiced human sacrifice of their own tribal members to appease the Great Spirit, or any other deity. What we do find, due to a drastic reduction in their numbers to disease and conflict with Whites, is a tradition of tribes capturing women of other races in order to bear children and increase their numbers.

The tales of intertribal sacrifice may well have their roots in earlier contacts between the Spanish and Aztec cultures which were handed down from conqueror to conqueror. As Peter Furth noted in Man's Rise to Civilization, "Human sacrifice never occurs in societies beneath the level of the chiefdom... Only as societies become increasingly complex does the awareness of kinship lessen; only then does man become inclined to sacrifice on of his own kind or any animal surrogate." Other studies have suggested that human sacrifice is found in large communities of early agrarian cultures; not among hunter-gatherer cultures.

There is another story of a white woman who escaped her Indian captors, only to spend the balance of her life in total madness at Enchanted Rock. Her howls, it is said, created fear among the Indians.

This story actually has a ring of truth. The only problem is, again, the emphasis on fear, which is often used pejoratively when applied to an entire race. Actually, the Plains Indians considered the insane as having been touched by the Great Spirit. The insane were respected, avoided, sometimes cared for, but never molested.

These, and similar stories have been circulating for generations and will doubtless continue. In some instances they demean, if not slander, the Native Americans. They, like all peoples have a proud heritage which deserves our respect.

Setting these legends aside, there is still enough inherent magic and mystery regarding Enchanted Rock to satisfy even the most imaginative minds. There are numerous contemporary stories of people—of all ages and from all walks of life—who have seen the ghosts and spirits of the vanished Indians. Also, Indians still believe that the mountain spirits live. Their message is benign and profound to anyone with ear and patience enough to hear. The stories of human can be lost, but the spirit of the mountain lives forever. Its voice is as ancient as Enchanted Rock itself.

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# DO YOU TAKE ENCHANTED ROCK FOR GRANITE?

the big city in your rear view mirror on a Friday afternoon as you head into the heart of the hill country. Another thrill is coming around a bend in the

road and seeing Enchanted Rock in all its splendor and glory spread out before you. Even after many visits, Enchanted Rock still lives up to its name, and one cannot help but be enchanted. But with all the breathtaking views, great camping, and fantastic hiking trails, you may not notice the actual "rock" itself. Take a closer look. You may have heard that Enchanted rock is granite, but is that all it is? The answer is "Absolutely not!"

inches to several feet wide. Some are seen on the dome itself or in creeks or washes where bedrock is exposed.

What makes pegmatites of great interest to geologists is that they are occasionally associated with unusual minerals. In the Enchanted Rock area, some pegmatites con-

tain green epidote crystals, large (5") microcline crystals, various quartz crystals (white, clear, smoky and red), large mica crystals, and sheelite (a tungsten ore). Less frequently, one can find allanite and black tourmaline. In the Mason area, the pegmatites and stream gravels sometimes yield topaz, which is designated as the Texas State Gemstone.

Take a closer look. You may have heard that Enchanted rock is granite, but is that all? The answer is,

"Absolutely not!"

The geologists tell us that Enchanted Rock granite is made up of four major components: pink orthoclase feldspar, white plagioclase feldspar, gray quartz, and black biotite mica. The majority of the rock is pink feldspar (60%), thereby leading one to deduce why Enchanted Rock looks pink.

Many geologic studies in the past have revealed the complex nature of Enchanted Rock. One of these complexities is called pegmatite. In a glossary of geologic terms, pegmatites are "igneous rocks of coarse grain found usually as dikes associated with a large mass (i.e. ERock) of plutonic rock of finer grain size." In simpler terms, just look for a "vein" going through the granite. It could be a few

Stepping back and looking at the larger picture, Enchanted Rock is only a small part of a huge granite intrusion covering approximately 160 square miles. There are literally thousands of pegmatites exposed on the surface, but only one out of a hundred will contain unusual mineralization.

One should also remember that collecting rocks and minerals in any Texas state park is prohibited. They can't be enjoyed by other people if you take them home to put in a drawer or flowerbed. But that shouldn't keep you from looking for and enjoying these wonders of nature in their natural setting.

It's interesting to know there's more under your feet than "just a rock." So don't take Enchanted Rock for granite.

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## **Mason County Topaz**

by Doris Grote

ockhounds have sought topaz since it was discovered in Mason County in 1904. It was selected as the state gem by the legislature in 1969 and then in 1977 the "star cut" topaz was designated as the official cut of the gemstone of Texas.

Topaz samples are harder to come by now than in years past. Only two ranches are open to the public. Hundreds of acres of topaz hunting in a picturesque area composed of giant granite boulders and sandy creek beds makes for an even more pleasurable excursion.

Topaz is harder and heavier than quartz and microcline which are frequently found in stream beds of Mason County. One of the largest faceted from Mason County is a 587.15 carat gemstone. Pale blue in color, it has 237 facets and is 43mm wide and 56mm long. A security viewing fee is charged and can be seen at County Collectibles owned by Oliver and Doris Grote. The store is located one block north of the courthouse on Hwy 27 & 29.



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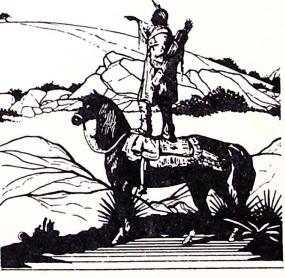
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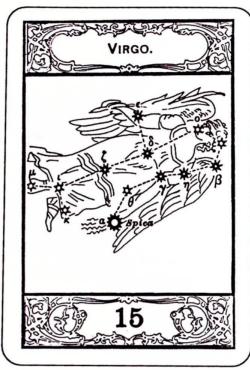
prilis, is the Roman name for fourth month of the year ac cording to the somewhat bizarre Gregorian calender, was roughly derived from the Latin term "to open." To open the season of Spring perhaps. Astronomically, this is the month when we see a major change of players in the constellations. Orion, dominant in the Winter skies, is settling off into the west after sunset. Leo Major, the Great Lion, now rules the zenith at midnight. If you are up and about at that late hour you will begin to see the opening of the summer sky to the east. Look for this preview of summer glory: Cuygnus (the Swan), Scorpius (the Scorpion) and Hercules.

One of my favorite regions of the sky is that of Virgo. Virgo is a zodia-

cal constellation, one of the twelve areas in the sky in which the sun seems to travel from east to west. This path Sol, the sun, travels is called "the ecliptic." Virgo follows Leo (also zodiacal) in the procession from early spring to mid-spring.

The "Alpha" star of Virgo the Virgin is the orange-yellow star, Spica, and is said to signify the ear of wheat that Virgo holds in her left hand. Spica is one of the "cardinal" stars of celestial navigation. Sailors and aviators utilize the 16th brightest star in the sky along with others to get a fix or orientation on their position. In an era of handheld global positioning satellite (GPS) receivers and other high-tech navigational aides, the Air Force and Naval academies both still require cadets to master navigational techniques utilizing the sun and stars. Check out Dulton's book on navigation for a sobering trip into the realm of difficulty—it's a factor of six on a scale of five.

Unlike Orion or Leo, Virgo is one of those grouping of stars for which the shape of the mythological character is more difficult to trace out in the sky. The main feature being a Y-shape of stars with bright Spica at the base of the Y. On April evenings this constellation will be in the



eastern sky opposite to that of Orion setting in the west.

Virgo contains the fabulous Virgo cluster of galaxies, a frequent target of my optical viewing. Using 16 and 17 1/2 inch telescopes I have counted as many as fourteen galaxies in the view of one eye-piece. Scopes of this size should be able to count several hundred galaxies. My Steiner 8x40 binoculars reveal several dozen galaxies visible in the cluster. They appear as little smudges of light. Oddly enough, much like our own Milky Way galaxy, these little smudges may contain 200- to 300billion stars. That's what is so fascinating about galaxy clusters—the mind boggling numbers of stars seen in one glimpse. Don't shy away from trying to view this because of moderate to small optics you may have available.

Get a sky map out of Sky and Telescope magazine, find the tail star of Leo and Spica and slowly sweep the area back and forth between them. You should be able to "bag" a dozen or so galaxies.

#### NAME THAT MOON

We have received a couple of suggestions for our name that moon quest. Ranging from "what the hell are you talking about? Its called the Moon!" (This reply begs the question of course), to the suggestion that the moon's name should be Newton or Newtonia. This is a good suggestion since Issac Newton and the scientific/mathematical knowledge he contributed to humanity, allowed us to develop the technology to eventually explore our moon (Newtonia?) The request line is still open at 512-756-5500 to add your opinion before it becomes final and permanent. Yeah right. Man's names and games are transitory and fleeting. Even the stars in the sky change, live and die. Our earth and moon will be swallowed up a bulging post main sequence sun someday. But the rules to nature, chemistry, physics and mathematics are immutable

and are only glimpsed upon by the great ones like Newton, Einstein and Hawking. Thankfully they have shared their descriptions of what they saw with us. At any rate a somewhat circuitous and belabored concurrence with the name Newtonia

#### MOON PHASES

What about the phases of Newtonia during April? For all intents, the new moon occurs on April 1st (Actually March 31st, 2:09 UT). This is the date chosen for the No Foolin' Star Party at Crabapple Crossing North of ERock. A moonless night provides black skies for maximum contrast when viewing faint

Mars is still quite bright in the evening. The Mars show is about over since the distance between earth and Mars is increasing due to Mars' larger orbit around the sun than ours. It seems that Mars is falling behind the earth and in effect is. Mars won't be close enough again for prime viewing again until 1997.

celestial objects. Watch the "young" moon at sundown for the next several evenings. The moon at this new phase offers some of the best views of Newtonia. First quarter moon occurs on April 8th. Full moon is on April 15th. Last Quarter on April 22nd and back to new phase on April 29th. Which is a synodic month: 29.530588 days.

#### PLANET WATCH

Mars is still quite bright in the evening. The Mars show is about over since the distance between earth and Mars is increasing due to Mars' larger orbit around the sun than ours. It seems that Mars is falling behind the earth and in effect is. Mars won't be close enough again for prime viewing again until 1997.

The planet Mercury begins to make an appearance in the evening sky starting about April 21st. By the end of April, Mercury will be setting as late as an hour and one half after sunset.

Jupiter rises in the east about midnight. Venus and Saturn are visible a la deux before dawn in the east during much of April. Uranus and Neptune are visible before dawn in eastern Sagittarius with binoculars at least. In the summer we will discuss Uranus in more detail. It is visible to the optically unaided eye.

Pluto is another story—you must use good steady

SEE STAR TRAILS, PAGE 23

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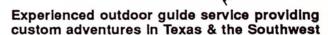


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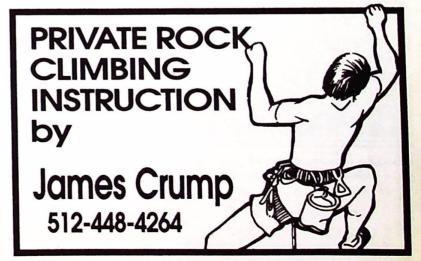
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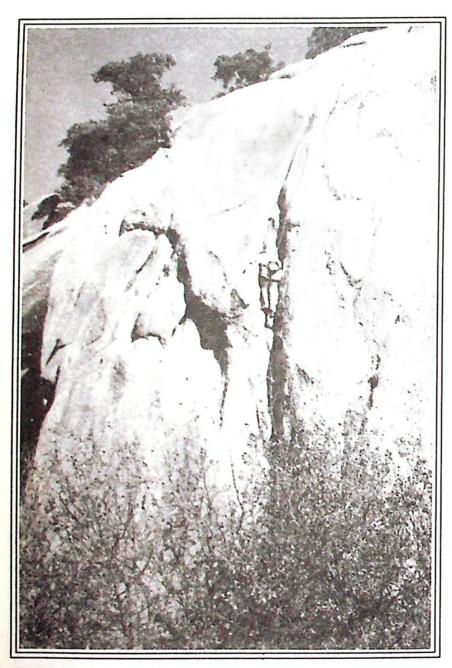
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# CLIMBING SAFELY



CLIMBER NEGOTIATING THE ORANGE PEEL AREA LOCATED ON THE SIDE OF THE MAIN DOME. PHOTO BY GAIL BILLINGS.

s my climbing partner, Eerik, and I started to climb one of the face routes on the backside shield of the Maiun Dome at Enchanted Rock, we noticed a potential problem with the party just to0 our left on tyhe rock slab. Two y09oung and seemingly less experiendced climbers were attempting to ascend the classic route "Stranger Than Friction." They had passed us earlier at the base of the rock carrying new leading gear with the price tags still attached to the carabiners. With the route carrying the rating of 5.10, it is not considered a beginning climb although the hardest moves are protected adequaqtely with bolts.

We watched the leader start to climb the route. His footwork was unsure as he came to the first bolt in the dish. Friction moves are imperative on this steep climb plus the skill to traverse left to the second bolt. The leader fell at every bolt making lus apprehensive about his ability to lead the climb safely. After he barely made the seconed clip he started to negotiate the high step mantle on the big knob. I became concerned after watching the number of falls that it took to master the crux move before the young leader finally succeeded in attaining his immediate goal. As he stood with both feet on the knob I could see that it was time to intervene.

The rope drag through the three bolts can become unbearable farther up the route as "Stranger" is a long climb with rope friction a potential problem. Since the traverse in the rock dish causes the rope to travel in a L-shaped manner, the leader must unclip one of the first two bolts to allow the rope to run in a straighter line and eliminate the dangerous rope drag farther up the route. The moderate runout between the fourth and fifth bolts requires the rope to run smoothly through the carabiners to allow the leader every advantage to n egotiate the exciting moves to the small ledge, the exhilarating mantle and the fifth bolt. After finding the sixth bolt at the top of the right-leaning flake the next accomplishment is a low-angle run-out of 35-feet leading to the double-bolt belay.

Nylon slings wear out with expossure to the sun and become dry and brittle with age.
Carabiners become worn with constant abrasion by the rope or rock. Of course, once a carabiner has been dropped from any significant distance, the metal alloy can be weakened and more prone to breaking under the extreme stress of a long fall.

Eerik and I are very familiar with "Stranger Than Friction" because we have enjoyed climbing the route many times over the years. Since we value the safety of other climbers, we called out to the young climber as he stood on the large knob at the third bolt suggesting that he bend down and unclip the second bolt allowing the rope to run much straighter. The results were immediate and the rope drag was drastically reduced making the leader very happy with the knowledge. We continued to watch his progress as he made his way up the rock until he had reached the safety of the dobuble bolt belay.

Part of the responsibility of being an experienced climber is to assist others who are setting themselves up for potential disaster. A kind word or a definite suggestion to prevent an accident is ultimately appreciated by a fellow climber making a possible dangerous mistake.

I believe that partners should check each others knots and harness buckles. Sometimes a climber will overlook a safety aspect when they become distracted or do things repeatedly. A personal responsibility is to inspect your climbing gear and replace it when necessary. Nylon slings wear out with expossure to the sun and become dry and brittle with age. Carabiners become worn with constant

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abrasion by the rope or rock. Of course, once a carabiner has been dropped from any significant distance, the metal alloy can be weakened and more prone to breaking under the extreme stress of a long fall.

Climbers find their experience on the rocks to be exhilarating and Big Fun. To be part of the climbing community is an earned responsibility. We must all look out for the safety of ourselves, our partner and fellow climbers. Safe climbing is important to the future access of climbing areas not only at Enchanted Rock but climbing areas everywhere. No one wants to be part of a rescue.



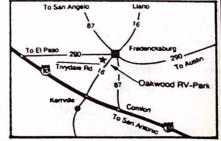
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veryone is invited to attend the dedication ceremony and open house of the new Visitor Center and Headquarters of the Lyndon B. Johnson National Historical Park. The dedication is scheduled to begin at 2 PM on Saturday, April 29, 1995. The program will be followed by an informal open house of the facilities until 4:30 PM>?

Those attending will see the temporary pictorial exhibit, The Whitehouse Years, on loan from the LBJ Library. A diagram depicting the permanent exhibit, which is under construction, will also be available for viewing. The auditoriums will be showing new films about President and Mrs. Johnson. Visit the library, which can be used by the public, although material can not be removed from the room.

In addition to the visitor facilities, the headquarters area will be open for your tour of the building Walk through the offices and talk with park employees. Continue your tour in the basement where you'll find not only the employee breakroom, but the building maintenance facilities. The curator and historian will be showing the area set aside for curatorial maintenance and storage. They may even show some of the items stored there!

Plan to spend the entire day in Johnson City. You are invited to enjoy all the park resources during the day. Walk through the Johnson Settlement and take a tour of the Boyhood Home. But don't forget that between 2 and 4:30-PM the dedication and open house will be taking place in the visitor center and headquarters building.

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## STAR TRAILS

#### CONTINUED FROM PAGE 19

optics, preferably with an equatorial mount. A clock drive counteracting the rotation motion of the earth with a sophisticated finder system for the telescope would be essential. I have viewed Pluto a couple of times. No disk or surface is discernible. It appears star-like or "stellar." Even images of Pluto made by the Hubble space telescope are disappointing. Neptune and Pluto both are better left to fly by satellites to give us a view.

#### APRIL METEOR SHOWERS

April has only one minor meteor shower of record, the Lyrids. Lyrids seem to emanate from the constellation Lyra in the summer Milky Way. Which will require staying up well after midnight. The shower is active between April the 16th and 25th, peaking the night of April 20/21. Ten meteors per hour might be detected under Since the moon is full on the 15th to last quarter on the 22nd, the glow of old Newtonia will drown out much of the action. Other very minor meteor showers are active in April. Remember, a few good meteors can be seen on any clear, dark night. Sometimes these meteors, though few can be very rewarding.

THE ILLUSTRATION FOR THIS ARTICLE IS FROM AN ANTIQUE ASTROMOMY CARD GAME.

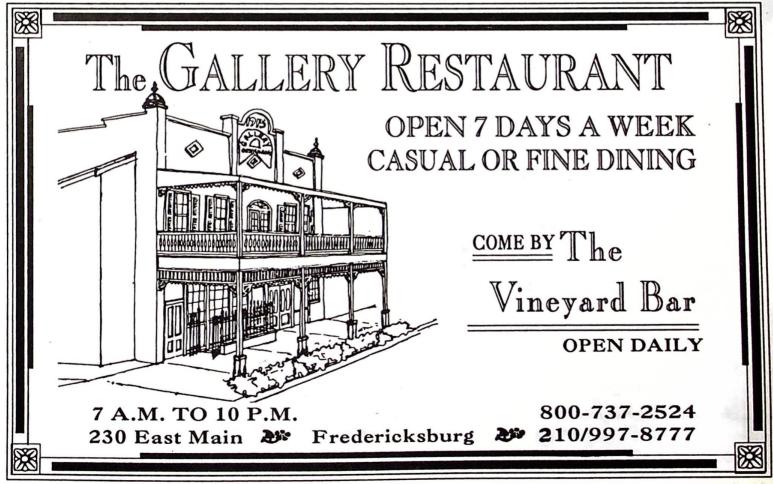


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# **HIDDEN** HARVEST



I first learned some of the Indian uses of native plants from my grandmother, Rosa Daniels. And Grandma Rosa learned what she knew from her full-blood Cherokee mother, Sarah Jane Kelly. I was late in learning that Grandma Rosa taught me more than a list of uses for a specific plant. I found that a proper understanding of her knowledge gradually altered my relationship to nature, and through that, my view of the world.

## BY IRA KENNEDY

he image of Texas held by many unfamiliar with the state is that of rocks, sand, cactus, and snakes all laid out on a landscape as flat as an ironing board. While that notion may apply to a part of Texas, residents of the Lone Star State all know how naive it really is, and we seldom pass up the opportunity to set the record straight.

A few Texans, the lucky ones, live in the in the heart of the state. Once this piece of land was known as La Lomeria, or the Hill Country ( of which we are only a part), and it is the most geographically diverse

region in Texas.

Every spring, due to the extraordinary abundance of wildflowers we are host to thousands of visitors from all sections of the state and beyond. Some 170 miles across, the Llano Uplift can be traversed in an hour-and-a half, but this time of year that's nearly impossible unless you're immune to beauty.

The abundance of minerals in the soil is responsible for the thick stands of wildflowers along the roadsides and covering fields throughout the area. The Bluebonnet, Indian Paintbrush, Indian Blanket, Phlox, Evening Primrose, Prickly Poppy, Mexican Hat, Verbena, Spiderwort and Texas Star are but a few of the hundreds of wildflowers that adorn the landscape this time of year.

Although these plants bloom in profusion, most of us are hard-pressed to name but a handful, and sometimes there's a good deal of argument over their common names. The Indian Blanket some say is the Firewheel, and both are right, although the Indian Blanket is the most common name. The Bluebonnet was once referred to as Buffalo Clover but no one calls it that today. Exactly how a given plant comes by its common name is anyone's guess, but at some point early-on a name sticks and that's that.

Many of the wild plants are foreigners. Little more than a third of the plants, nationwide, are native to America. The Mayflower brought its share. Most of the settlers of the New World carried with them a wide variety of plants for nutritional, medicinal and ornamental purposes. Also, tons of seedladen dirt served as ballasts for ships and was then routinely dumped overboard upon reaching port. Those seeds, like the immigrants that came with them, took root, propigated, and spread themselves across the vast North American landscape.

Information regarding plants and their uses was exchanged between the immigrants and the Indians. That exchange affected the course of history on several continents. Ireland's dependence on an American import—the potato—eventually resulted in the famous Potato Famine. Use of the Indian's tobacco spread quickly throughout European society as did the use of corn, pumpkins, and squash. After the first century of contact over 50 dietary staples found their way from the New World to the Old. The exchange was inordinately one-way, and the Indians were often left with unfamiliar diseases for which they had yet to discover a cure.

The Indians viewed illness as an imbalance between one's self and nature. Their extensive use of native plants for medical purposes was not intended to cure an illness so much as it was to restore the balance between themselves and the natural world. In a fundamental sense even medicinal plants were regarded as food. In fact, many plants which they consumed on a regular basis had medicinal as well as nutritional properties.

Little more than a third of the plants, nationwide, are native to America. The Mayflower brought its share. Most of the settlers of the New World carried with them a wide variety of plants for nutritional, medicinal and ornamental purposes. Also, tons of seed-laden dirt served as ballasts for ships and was then routinely dumped overboard upon reaching port. Those seeds, like the immigrants that came with them, took root, propigated, and spread themselves across the vast North American landscape.

Many cures became a part of the body of Indian folk medicine. Their results stood the test, time and again; the details passed from generation to generation. Today, some of those cures, after stringent laboratory tests, have been added to the pharmacopeia of modern science.

I first learned some of the Indian uses of native plants from my grandmother, Rosa Daniels. And Grandma Rosa learned what she knew from her full-blood Cherokee mother, Sarah Jane Kelly. I was late in learning that Grandma Rosa taught me more than a list of uses for a specific plant. I found that a proper understanding of her knowledge gradually altered my relationship to nature, and through that, my view of the world.

Like many other people, I one saw in nature a weed-ridden landscape, wild and unproductive. "Some people look out there, she once told me, "and all they see is weeds, weeds, and more weeds. Well,



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## HIDDEN HARVEST

CONTINUED FROM PREVIOUS PAGE

there's hundreds of different plants right out there. The thing is to stop seeing the green and see each plant and each part of each plant. Learn where they grow and when.

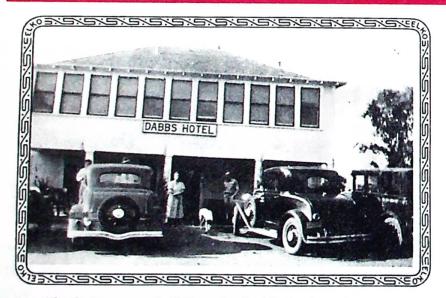
"Seeds, leaves, bark, and roots—they all have their uses. I don't suppose there's a thing on God's earth that isn't good for something.

"Back during the Depression we lived more off the land than we cared to, but we weren't hungry and we never had to stand in line like them folks back east just to get a bite to eat,

"My mama taught me all about such things. When I was a little bit of a girl she would take me out gatherin' plants. If it hadn't been for her we might of starved, but she knew the Indian ways and could make do without much store-bought goods. And she had a cure for everything.

"I never saw a doctor till I was a young woman. Weren't none around. Of course we had our ways, like gatherin' wild sage for a tea to cure for soar throat, or peach leaf tea for upset stomach—such as that. My mama was Cherokee and knew ever plant by name, and all their parts, and what they were good for. She taught me like her mama did her. Of course I don't

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know so much anymore."

Before long I began supplementing Grandma's instruction with books on the subject. From time to time I would show her a book to see what her comments might be.

"The print's too small, I can't read it," she said once as she passed an open book back across the table, her Index finger on one of the illustrations. "Whadda they call this one?"

"Coltsfoot," read, "a salt substitute."

"That's right," she concurred immediately. "Does it say how it's fixed?"

While I scanned the page for an answer she kept talking.

"You roll the leaves up into balls and dry them in the sun. After that you set a fire to them and use the ashes for salt. That's the way my mama did it—the Indian way.

"My daddy used to mix it with his smoking tobacco," she continued. I put down the book and started taking notes. "Especially during hard times so his supply of tobacco would go further. Does it say that in there?"

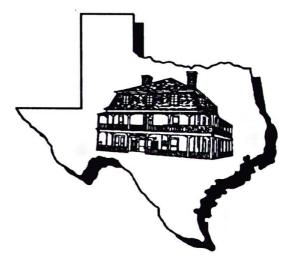
No it didn't

"What you need to do is learn about prickly pear

SEE HIDDEN HARVEST, PAGE 44

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# PANCHO VILLA IN THE HILLS OF TEXAS

In Llano County, a legend has long persisted that Pancho Villa, so-called hero of the Mexican Revolution, raided ranches in the Valley Spring area by night a number of times, pillaging and making away with great herds of cattle—and of a fortune in gold that Texas Rangers hastily buried while the infamous bandit plundered nearby.

According to the legend, the gold was never recovered and lies hidden to this day.



lano historian Alline Elliott says the story is not legend but actual truth, and offers convincing first hand information to substantiate her claim. She says that when she was a child, relatives and friends told her they had actually seen Villa as he swept by on his wild forays. Others, though they had not seen him themselves, reported that their relatives had. All of the sightings were in the Valley Spring/Field Creek area in northwest Llano County.

According to Elliott, the late Pomp and Mary Simpson, grandparents of Elliott's late husband Sidney, lived on Cold Creek just northwest of Smoothing Iron Mountain near Valley Spring. They told Elliott that they had seen Pancho Villa and his men ride past their home a number of times.

In 1970, Elliott says, she was working as a housekeeper in the Valley Spring ranch home of Mrs. Julius Bauman when a visitor, the late Lillie Tatsch McClery, verified the Simpsons' story. She told Elliott that she had not only seen Villa with her own eyes near Field Creek, but her father, August Tatsch, Sr., had also—several times.

McClery said her father, who with fellow stonemasons John Goodman and James Bourland built most of the large rocks homes in that area around the turn of the century, told her that on several occasions he and the other men had to stop working and scamper to safety as Pancho and his band thundered by. He said also that the Julius Bauman ranch lay directly in the route which Villa purportedly took, and that the bandit also crossed the H.A.R. Bauman ranch a few miles down the road. The latter Bauman was the grandfather of former Llano County Commissioner Ross Bauman.

Why Pancho Villa chose to plunder this particular area is not known. One possible explanation, Elliott believes, is that it contained—and still does—a large number of ranches. More than once, the story goes, Pancho and his men made off with large herds of cattle.

In addition, a stage coach line traversed that end of the

county, and old Pancho and his thieving followers apparently were not above lifting what bounty they could from any likely source. Also, Elliott says, the Mexican gang was always on the lookout for wagon loads of gold and other ore extracted, history claims, from the rich hills of the Llano Uplift. Possibly the transporters used the same route as the stage coaches did, an established one easy to follow.

And fortuitous for Pancho Villa's expanding enterprise.

Francisco (Pancho) Villa emerged from northern Mexico as a leader in the revolt against Mexican president-turned-dictator Porfirio Diaz. A dashing hero of the downtrodden Mexican peasant, Villa achieved fame as the "Tiger of the North." He waged war against the established regime, looting along the way—supposedly to aid the peasantry and to help finance the revolution.

But the "Tiger of the North," according to *The Story of Texas* by H. Carroll Bailey (Noble and Noble Publishers, 1963), "...all but destroyed Old Mexico." And, not content with the spoils of war he garnered there, Villa expanded his "idealistic" pursuits into Texas. Bailey goes on to say that "the bloodthirsty killer (also) waged bitter war against Texas...Nothing stood in his way...

Did Pancho Villa hear of the large cattle spreads, the wealthy ranchers of Llano County and decide to penetrate deeper into Texas? Had word reached him of fabled silver and gold mines here, of great caches of gold early explorers from Spain buried in La Lomeria—The Hill Country—when attacked by local Indians? No one knows

"As the Mexican government underwent one revolution after another along the Texas border, lawlessness broke out, spies and agents formed plots and counterplots along the Rio Grande. Raiding parties from Mexico crossed over the river attacking trains and ranches."

Did Pancho Villa hear of the large cattle spreads, the wealthy ranchers of Llano County and decide to penetrate deeper into Texas? Had word reached him of fabled silver and gold mines here, of great caches of gold early explorers from Spain buried in La Lomeria—The Hill Country—when attacked by local Indians? No one knows.

Alline Elliott, nevertheless, tells an intriguing story involving el bandito Villa and gold in Llano County—but not the local gold of La Lomeria. She heard it when she was a teenager from the late George Gregg of San Antonio. Gregg, originally one of Teddy Roosevelt's Rough



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Riders, remained with that group after it became the Texas Rangers and the Border Patrol.

"I met Mr. George Gregg in 1935," Elliott says, "when I was visiting with my grandparents, Robert and Buelah Halliburton, in Llano. "Mr. Gregg told us that after he became a Texas Ranger he not only rode with other Rangers along the border, but deeper into Texas, also. He said the raids into Texas had been getting worse. The farmers and ranchers were terrorized, never knowing where Pancho would strike next."

On one occasion, Gregg and some 20 other Rangers were escorting a shipment of gold from New Mexico to San Antonio via Mason and the Hill Country. Nearing the Valley Spring area, the men received word that "the notorious killer (Pancho Villa) was on the prowl, and could be in their vicinity," says Elliott.

"One of the Rangers knew of a cave northeast of their location in a large iron ore mountain by the name of Smoothing Iron, about 15 miles distant, where they could hide the gold until (Villa) was back across the border. They reached the mountain about an hour before sundown and began climbing it from the south end." Elliott says that according to Gregg, the cave was accessible only from that end of Smoothing Iron Mountain, so called because of its steep slopes and long, flat top.

"The troop," Elliott continues, "traveled across the top of the big mountain without any trouble, reaching the cave about dark. The cave was huge. You could drive a six-team wagon into it and turn it around and drive out. George said they buried seven chests of gold, covering them with huge stones. They spent the night; they heard shooting and livestock running, and they knew the killer was going

through with his stolen herd.

"They left the cave early the next morning, concealing the entrance with large boulders and brush. They made a map so they could return or send other troops. He told me that the entrance of the cave was under a ledge rock where the mountain made about a 20-foot rise to a higher ridge, and about 25 feet from this ledge was a log cabin. Twelve feet from the cabin was a rock fence, and at the northwest corner of the fence was a flowing spring of water.

"The only trail up to the cabin that one could climb was about one mile down the creek from the Cold Creek Cemetery. This part I know to be true, because in 1936 I climbed part way up."

lliott says that the troop never returned to the site because "the trouble on the border grew worse, and Mr. Gregg said that had they returned for the gold, the outlaws would have taken it. So it was better left where it was. Mr. Gregg said he made many, many trips through that part of Llano County chasing Villa and his men, but never looked for the cave, supposing it was still there as they left it."

The Mexican marauder's days, however, were numbered. According to An Encyclopedia of World History (Houghton Mifflin Company), "Pancho surrendered to the

Time passed for Gregg, filled with one preoccupation or another, yet punctuated always with the nagging awareness of a fortune hastily concealed in the black bowels of Smoothing Iron Mountain. But was it still there? Had one of the other Rangers claimed it, or had someone else discovered it?

victorious insurgents on July 27, 1920. He was endowed with a handsome estate, which he enjoyed until his assassination in 1923."

Time passed for Gregg, filled with one preoccupation or another, yet punctuated always with the nagging awareness of a fortune hastily concealed in the black bowels of Smoothing Iron Mountain. But was it still there? Had one of the other Rangers claimed it, or had someone else discovered it? Finally, Elliott says, after Gregg's wife and daughter died and "he had mustered out of the Rangers, he came to Llano to check on the gold."

But to no avail.

"He finally made it up the mountain, but the rock ledge was gone where the entrance of the cave was supposed to be. He found the old log cabin, but no sign of a cave. He said that he thought the ledge had washed down and covered the mouth of their cave, but he really didn't know, as things had changed so much."

Even though no evidence exists to support Gregg's fascinating story, Elliott, nevertheless, is convinced it is true. "As far as I know," she says, "the gold is still in the big cave in Smoothing Iron Mountain. If the Rangers buried it there, and they said they did, then I believe it is still there."

Pancho Villa, for all of Gregg's fears, never got the gold. But then, tragically, neither did Gregg—or anyone else. Gregg eventually lost his mind and was committed to a state institution in Austin, where he died in the 1950s.

Today, all that is left of the log cabin are piles of compost created long ago when the logs rotted. Traces of the rock fence are still there. And the nearby spring still flows—but only after winter rains. It dries up with the coming of summer as ranchers begin to irrigate their crops.

And the cave—does it lie nearby, containing a fortune in gold, craftily concealed by nature?

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## OUTDOOR OUTINGS

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Earth Day Celebration—April 22. Ira Kennedy, Editor/Publisher of *Enchanted Rock Magazine* will present a talk on the history and legends of Enchanted Rock, followed by a slide show of ERock. Slides include ERock in the snow and aerial shots, wildflowers, etc. Talk begins at 8 PM. Crabapple Crossing Country Store is located four miles north of Enchanted Rock SNA on Ranch Road 965. Phone 915/247-3067 for further details.

## Honey Creek SNA & Guadalupe River SP

Earth Day Celebration-April 22. Starts 9 a.m. Morning trail hike to Honey Creek Canyon to learn landscaping with native plants. Afternoon children's activities from 2-4 p.m. at Rust Visitor Center. Evening program from 6-7:30 p.m., 210-438-2656.

### Honey Creek SNA

Artist and Photographer's Outing-April 16, 23. Artist and photographers will be able to work at their own pace for the perfect photo or sketch. 9-noon, reservations and TCP required, guide to naturalist P. Solis, 210-935-4012.

#### Honey Creek SNA

**Spring Birding Tou**r-April 23-May 6. 7:30-11:00 a.m., TCP required or suggested donation of \$5 per person or \$8 per family appreciated, reservations required, guide S. Bayley with the San Antonio Audubon Society, 210-438-2656.

#### McKinney Falls SP

Painted Bunting Walk-May 6, 13,20, 27. Observe painted buntings in their natural habitat. 8-noon, fee \$2 per adult, reservations required, guide park ranger R. Bohls, 512-243-2177.

### Colorado Bend SP

Wild Cave Tours-March, April & May every Saturday & Sunday. Discover what speleologists (cavers) experience while exploring the underground world. The crawling tour takes you through several relatively small and progressively more difficult caves. The walking tour takes you to Gorman Cave. Wear old clothes, substantial footwear (feet may get wet) and bring a flashlight. Equipment suggested for crawling tours: strap-

## AND EVENTS

on headlight, knee pads and elbow pads. Starts 9:15 a.m. Saturdays and Sundays for Walking Tours and 1:30 p.m. Saturdays for Crawling Tours, resource and weather permitting, \$8 per person for walking tour and \$15 per person for crawling tour, reservations required maximum 10 people per tour, guide E. Young of the Texas Speleological Association, 915-628-3240.

#### Colorado Bend SP

Turkey Calling Seminar-April 1, 2. For intermediate and beginning turkey callers. 2-4 p.m. April 1, and 7-11 a.m. April 2, \$20 per person; \$15 with TPC. Entrance and activity fees may apply, reservations required, 8 people maximum, guides R. Basse and D. Hanlon with TPWD, 915-628-3240.

New Canaan Farms Jam Tour TCP families are invited to a free music show every Saturday from 6 to 8 p.m. at New Canaan Farms, seven miles west of Dripping Springs on Hwy. 290 in the Hill Country. Doc Toler & The Sugar Pills host the two-hour guitar, fiddle and story-telling program which is broadcast, live, on KFAN radio from 7 to 8 p.m. BBQ plates are sold. The Gift Shop and Country Bakery is open seven days a week and TCP members are welcome to tour the facilities. Current TCP members receive ten percent discounts on purchases of any time. Call 1-800-727-5267 for information.

## **Texas Conservation Passport**

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The Conservation Passport costs \$25 each and you receive the *Texas Passport Journal*, with listings of adventures and explorations, free entry to Texas State Parks, a one-year discounted subscription rate to Texas Parks & Wildlife magazine, and guided access to Wildlife Management Areas and other undeveloped lands.

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eautiful weather, grand wildflower displays and vistas that tug at a wanderer's soul-the ingredioents that make spring a season of love. Poet Robinson Jeffers refers to the process of selfidentification with the natural world around uss as "falling in love outward." This is the kind of relationship we must strive to create in order to develop an ecological self.

A gust of march wind scatters the winter's discards across my path; twigs, grass and other earthly detritus fleetingly somersault over the tops of my well-worn bootws. Near the wash of Sandy Creek I pause to capture a wayward strand of hair and ponder this outward love. An impressive floral mass of greenish-yellow panicles, adorning Aesculus agruta, the Texas Buckeye, call out for admiration. I greet this small tree like an old friend who I have not seen in a while: noting changes in us both, sympathizing over tragedies and rejoicing in growth. Intermittent wafts of sweet fragrance lead me to a single shrub with small yellow flowers. Bees joyfully work amid the stiff bluish holly-like leaves of Berberis trifuliolata, Ithe Agarita or Texas Currant, gathering sustenance and providing pollination for the tary ref fruits that will soon follow.

I have come here today to recreate myself. Like a child, I will wander through the unusual granite forms shaped by the weathering and erosive process of time—some so whimsical they look as if they have sprung from the page of a Dr. Seuss story! Some rocks personally serve as bookmarks in chapters of my life events. I stoop to watch trickles of yesterday's rain find the path of least resistance through fractured joints and pools from where it orginates. To touch the stone is to journey into time and space. As a naturalist, lbackpacker and novice rock climber, I have the opportunity to deeply experience the diversity of Enchanted Rock's landscape.

The first step in clutivating ecological awareness is to

#### STEFANIE KAWECKI

The more intimately we can get to know a particular environment, the more we are able to identify with it. This intimacy comes from employing all our senses. Shifting our thinking patterns, "Protecting Enchanted Rock" becomes "Protecting that part of myself that is Enchante Rock," and eventually "I am that part of Enchanted Rock that has evolved into a thinking consciousness."

develop a sense of place. The more intimately we can get to know a particular environment, the more we are able to identify with it. This intimacy comes from employing all our senses. Shifting our thinking patterns, "Protecting Enchanted Rock" becomes "Protecting that part of myself that is Enchante Rock," and eventually "I am that part of Enchanted Rock that has evolved into a thinking consciousness." Obviously, the best way to get to know an environment is to spend as much time as possible being there, soaking up experiences. The great environmentalist John Muir adiv sed us to look into the landscape, not just at it. The intricate interwoven fabric of nature will become apparent only after we become inquisitive. Do you know where this creek begins or ends? From which direction is the wind blowing? What are these flowers' names? Are these fruits edible? Is this bird migratory? Why does this community of small green plants grow only along the train? What cultures lived here before and how did they sustain themselves? What creature is this? How does my presence impact this area? One of my most favorite questions, introduced by a professor I studied with years ago: What is the "-ness" of this place? A good starting point is witha a visit. Bring a sketchbook or camera. Seek out field guides, take a class or enlist the services of one of many knowledgeable area guides. Share your new-found knowledge with a friend.

The pink sky tells me it's time to leave. Before the last light is gone, like young lovers in clandestine embrace, the wilderness and I quickly and silently exchange essential pieces of ourselves.

STEFANIE KAWECKI STUDIED ENVIRONMENTAL DESIGN AND IS A NATURALIST GUIDE IN TEXAS THE THE SOUTHWEST FOR EUREKA! ADVENTURES. SHE CURRENTLY RESIDES IN AUSTIN

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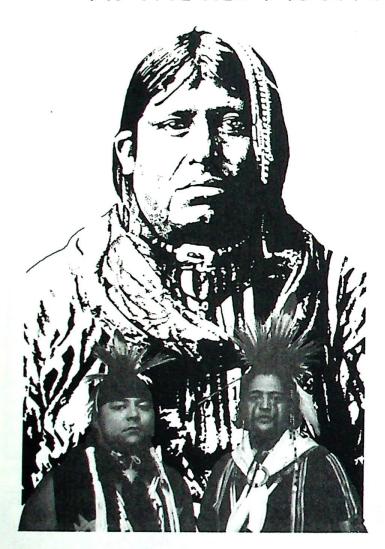


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# TALES OF THE TONKAWA

IN THEIR GENESIS STORY THE TONKAWA WERE PULLED INTO THE WORLD BY WOLVES AT THE RED MOUNTAIN...



TORKAWA PORTRAITS: THE DRAWING OF WILLIAM STEVENS (BORNIN 1874) BY BUCK BURKLE IS BASED ON A PHOTOGRAPH TAKEN IN 1898 AT THE OMAHA EXPOSITION BY THE BUREAU OF AMERICAN ETHNOLOGY. THE PHOTO, BY CHARLES TISCHLER, IS OF PRESENT-DAY TONKAWAS, ANTHONY STREET (L) AND TERRY ALLEN (R).

BY CHARLES TISCHLER

n Earth Day, 1990, representatives of the Tonkawa tribal council participated in ceremonies and conferences held at the LBJ Library facilities at The University of Texas campus in Austin. I was shocked . . . I felt I couldn't miss the opportunity, but wondered . . . "Were there still Tonkawa?"

I talked a supervisor into letting me cover the Earth Day event for the Center for Energy Studies at the Balcones Research Center where I worked.

On Earth Day I sat in the tiered auditorium and watched a panel of folks talk about the Tonkawa. a poet, an archaeologists, the Caw Indian attorney for the Tonkawa nation and two women representing the offical tribal officers.

As I sat in the darkness of the audience and listened, I still wondered if the Tonkawa were extinct, for before me I could see no evidence of anything I could recognize as tribal.

I couldn't get it out of my mind. Were the Tonkawa really gone, as had been taught to school children and scholars of Texas for years and years?

I was told of a tribal pow wow to be held at the Tonkawa Oakland Reservation in July. I called later on and was told the pow wow had been rescheduled. I decided to go on up to Tonkawa anyway, since I had already planned for time off from Balcones.

Buck, my friend and pardner in adventure decided to accompany me to Oklahoma and we left in the summer heat. In Waco, while eating at the Elite Cafe, we saw many birds flying south and wondered why.

We arrived at the Tonkawa reservation in Oklahoma around midday. There was a bingo hall, a small store an administration building and drab little houses on a few roads and some old abandoned buildings. All surrounded by cornfields. I walked into the administra-



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#### TALES OF THE TONKAWA

CONTINUED FROM PAGE36

tion building and asked to see the women I had listened to and talked with briefly at the ceremony and then later by phone.

At some point I saw a young man leaning against the silver metal door frame of the governmental modern red brick building.

I approached and we shook hands and then he shook hands with Buck and we got to talkin'...

Yeah we could camp, he would show us where. and yeah he wanted to come visit that night and we pitched camp under the trees near their ceremonial site. He did arrived around dark and we struggled to build a fire and then the wind picked up and it got colder. We hooked up a jam box to a long cord and played Native American traditional music. Anthony remarked that the high voiced songs were those of the northern tribes.

The fire finally took and after awhile Anthony started playing his drum. It affected me and Buck didn't look right either.

Eventually sleep was upon us and we huddled in the little dome tent right there on the reservation and Anthony went on back to his house for the night.

Anthony had mentioned the Sach and Fox Pow Wow that was being held in Stroud a few hours away. Before we knew it, the Toyota pickup was hurling down Oklahoma country roads with seven Indians aboard, three in the cab and three in the back including their suitcases and ceremonial drums. The sun was almost set when we arrived at the Pow Wow.

One eyed reservation Fords, custom vans, Teepees and food wagons, then jewelry displays and bead displays were scattered all around the outside of a large arena with risers and lights and a announcer's booth.

It got dark and the lights came on and a thousand Indians strutted their stuff bedecked in eagle feathers, furs, leathers, fabrics and beads.

The families of the dancers seemed camped out in front of the risers and along the sidelines in aluminum folding chairs, enjoying the event visually—and gastronomically with Indian fry bread and crispy sweets. Out in the lights there was magic with the drummers and chanters and singers and dancers, fancy and traditional, man woman and child a thousand times over and enough eagle feathers to fly an air ship.

We left the Tonkawa at the Pow Wow, they were joining up with friends and would find their own way home. We drove back to Tonkawa, slept in the tent and hit the road early the next morning and headed back to Texas.

The entire adventure was a search to see if the Tonkawa really are still alive. When we had first crossed onto the reservation I felt like I was entering an Intensive Care Unit. I was no where near certain that there would still be a pulse, or at least not a pulse I could find. By the time we had done our time on the reservation I had felt a

THE FAMILIES OF THE DANCERS SEEMED CAMPED OUT IN FRONT OF THE RISERS AND ALONG THE SIDELINES IN ALUMINUM FOLDING CHAIRS, ENJOYING THE EVENT VISUALLY—AND GASTRONOMICALLY WITH INDIAN FRY BREAD AND CRISPY SWEETS. OUT IN THE LIGHTS THERE WAS MAGIC WITH THE DRUMMERS AND CHANTERS AND SINGERS AND DANCERS, FANCY AND TRADITIONAL, MAN WOMAN AND CHILD A THOUSAND TIMES OVER AND ENOUGH EAGLE FEATHERS TO FLY AN AIR SHIP.

weak and thready Tonkawa pulse. But, there is a pulse.

A few weeks later I called back to the Tonkawa reservation and got hold of Anthony. I told him that I would send him an airplane ticket so he could come down to Austin and visit the hill country. A date was set for a period of two weeks in August.

A few days before Anthony was to come down he called and asked if his cousin Terry Allen could come down too. I put another one-way ticket on the credit card

and started waiting for the day of their arrival.

The Texas August was in full swing when the day finally arrived. I parked my Jeep Cherokee Pioneer and wandered into the Austin Airport. Finally I saw Anthony and another young man, carrying a ceremonial drum, emerging from the Southwest Airlines concourse. A flash of recognition struck Anthony's face and he introduced me to Terry. We went out and piled their stuff into the Jeep and drove through the bright August heat to Zilker Park, and then walked to the springs where we knelt and touched the righteously cold and clear waters.

The Tonkawa were back in Austin.

So, Anthony and Terry stayed at Buck's place out near Volente on Lake Travis. We planned a hill country run to show them some of the secrets of Tonkawa country. We got up early one morning. Anthony, Terry, Buck, Fabienne and Xavier Py of Nancy, France, our German exchange student (our German daughter) Hella Stichlmair, my son Joshua, and I rendezvoused and then headed West in

SEE TALES OF THE TONKAWA, PAGE 42



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#### SONNY SOLIS

## QUEST FOR FIRE

he role of fire in the eco system has long been documented through time. Ancient panel art in the form of pictographs depict early man using fire for protection, warmth, storytelling, and as a tool to obtain food. The relationship of fire to man to the environment is one of those defining moments that we speak of which has had a profound influence in the development of not only our species, but the environment. Today, we will talk and discuss the use of fire by natural resource managers as a tool in fire ecology. Fire management is an exact science, and though both natural wildfires and controlled fires have the same long term effect on the natural landscape the latter of the two may have varied objectives.

Wildfires, by definition, are those fires that occur by natural causes, primarily through lightn8ing strikes, but open to any type of additrional fires as started by natural phenomenon. Wildfires are random, moving indiscriminately. With the exception of "let burn fire zones" on US Forest Services plublic lands on vast tracts in the western states, wildfires have been declared public enemy number one. Conversly controlled fires or contyrolled burns are used as management tools to direct a desire effect on th4e land. Not withstanding any political objective very real ord perceived can influence the primary iobjective in any fire policy.

Much like the predator control policy as adopted by field wildlife biologists in the early 19050's, both wildfires and the use of controlled burns has been misunderstood and badly misrepresented. In short, it has been given "bod press," and it continues to be one of those hot button issues that drives the passions of people. The Yellowstone fires that occurred several years ago were a prime example of fire policy verses political objectives as driven by enconomic considerations. Only after a time of rtional thought and calmer voices do we begin to appreciate the total effect of this occurrence on a much beloved National Park. Wildfire having been removed by man for so long has returned to claim its place in the natural environment, cleaning the land in preparation for a new beginning.

For those of you that have taken time to develop your skills of observation, you may have noticed sections of

#### PARK SUPERINTENDENT

IT IS UNDERSTOOD THAT FIRE ECOLOGY WAS ONCE A NATURAL PART OF THE EROCK ENVIRONMENT, AND THE PRIMARY GOAL IS TO RETURN TO ITS NATIVE STATE. THE OBJECTIVE OF VISITOR SAFETY AND THE POTENTIAL OF PROPERTY LOSS DUE TO 'FUELS' BILD- UP ALSO PLAYS INTO THE PLAN.

Enchanted Rock that have burned due to past wildfires. Much like a murder mystery waiting to be solved, the clues leading to the crime scene are all there. Likewise, the footsteps in a controlled burn can be detected within the park. Enchanted Rock State Natural Area (SNA) is being managed for many objectives, and fire is being used as a management tool for the ecosystem. There is a fire management plan with stated objectives within the Enchanted Rock SNA Natural Resource Management Plan. It is understood that fire ecology was once a natural part of the ERock environment, and the primary goal is to return to its native state. The objective of visitor safety and the potential of property loss due to "fuels" bild up also plays into the plan. As you look around along the Big Sandy Creek area Ithat runs through the tent camping area you can see recent evidence of a controlled burn. The grasses and shrubs that are stabilizing the river bed and floodplain had grown to unmanageable levels, creating a severe fire hazard. Under the control of trained fire management specialist this area was burned quickly, efficiently, and without incident. Even now, the regeneration process is working as it has when wildfires once ran through without incident. Even now, the regene4ration process is working as it has when wildfires once ran through the open lands of this country. We burned a large package in the northwest section of ERock last year. lthe results at Ithis time indicate a healthy comeback of native plants, and the native wildlife in enjoying a new source of consumable forbs and grasses.

To work with fire you must maintain a respect of its abilities. You train in fire management, to brief fire personnel, you burn only when the weather conditions dictate a burn window, and you pray like hell I; that all goes according to plan. At times the best laid plans of mice and men go astray, and in working with fire it can go bad very quickly, and yet the results of a good burn without indicent are the ideal compliment of a captive wildfire. The quest for fire in returning the use of fire to the environment is only a form of letting nature take its course as it was intended by a higher authority.

As always enjoy the time talking with anyone interested in what is happeing in ERock country.



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#### TALES OF THE TONKAWA

CONTINUED FROM PAGE 39

caravan. The white Jeep in the lead, pulling the old Boston Whaler, followed by Buck's white Toyota pickup, followed by the Py's little red Chevy Sprint.

We prowled the back hill country roads out through Fitzhugh and on out further where deer ran along beside us. Then it was on through Johnson City and on to the hamlet of Sandy and then we prowled the Willow City Loop and prowled on out Eckerdt road. We finally emerged at Enchanted Rock. The Red Mountain.

I don't know what the rangers thought as our caravan pulled up at park headquarters.

We made camp. The sun kept climbing and it got deadly hot. Everyone was suffering. At mid-afternoon we climbed up into the great crevasses beneath granite boulders and found ourselves some deep granite shade. We napped.

The temperature stayed above 100 into the evening. As the sun was setting the two Tonkawa, the German girl, the French couple, Buck, Josh, and I climbed to the top of the rock arriving winded and burdened by the large ceremonial drum.

We gathered beyond the ridge, on the western face. Buck and Xavier stood with the Tonkawa and helped hold the drum. Anthony and Terry started beating out "49" songs, songs they play while partying after Pow Wows. Boom, boom, boom, boom, and they sang — "Honey love me, hug me, hold me close to you sweetheart, because you're my one and only and I love you Hi Ya! Hey Ya! Ho Ya! ... and the beat went on song after song and all the while a lone anvilhead thunderstorm marked the sky a hundred miles to the northwest. Just before dark the drum fell silent. Anthony turned and told me to turn off my camcorder. The Tonkawa had lost their party aire. Then the drum started again, faster now and the words they sung were words of a language I had never heard before. .. ancient Tonkawa music . . . music not heard by the the rock for one hundred and fifty years. But this was the music the rock had listened to from since the times when the Tonkawa had followed the ways of the wolf and the Egyptians planned their pyramids at Giza.

The next day we drove on to Colorado Bend State Park. There we swam in the spring-fed limestone bowl and later launched the Whaler and powered through the heart and soul of eagle country down to Fall Creek Falls and back.

The hill country run was over and I had to get back to work. Anthony and Terry enjoyed the capitol city, bass fishing on Lake Travis with Buck; and one evening, down at the Broken Spoke, they took on a cowboy for a friendly round of shuffle board. Those Tonks whipped that cowboy so bad he started yelling, "the Indians got me!" They beat him like a drum.

The two weeks ran out. Anthony and Terry and I

THEN THE DRUM STARTED AGAIN, FASTER NOW AND THE WORDS THEY SUNG WERE WORDS OF A LANGUAGE I HAD NEVER HEARD BEFORE... ANCIENT TONKAWA MUSIC... MUSIC NOT HEARD BY THE THE ROCK FOR ONE HUNDRED AND FIFTY YEARS. BUT THIS WAS THE MUSIC THE ROCK HAD LISTENED TO FROM SINCE THE TIMES WHEN THE TONKAWA HAD FOLLOWED THE WAYS OF THE WOLF AND THE EGYPTIANS PLANNED THEIR PYRAMIDS AT GIZA

climbed into the Jeep and headed north up I-35 headed for the Tonkawa exit, about twelve hours later we crossed back onto reservation lands, past the bingo hall and the governmental administration building to Anthony's house where friends soon dropped by and the tales of their Texas adventures began.

All during our talks Anthony and Terry told me about Don Patterson, a Tonkawa tribe member who continued to be very influential in continuing their ancient cultural activities, all night sessions of the American Indian Church, the fast beat of drums. The Wolf and the Red Mountain. I wrote him a letter and then I called him one Saturday morning and had a long conversation. We talked of history and future — of books that need writing and of revisiting the ways of the wolf.

All this occurred in 1990. In 1992 Anthony and Terry and several members of the Tonkawa tribe traveled to Austin to put on a show for the Native American Student Organization at The University of Texas where they danced in front of the tower and later performed at the LBJ Center. During that stay we partied hardy, joined by my sister Ann We did 6th Street up proud.

I haven't heard from the Tonkawa since, although they have never been out of my heart and never far from my mind.

The Tonkawa live. They have a history that goes back to prehistoric time and a future full of uncertainties.

I will continue to write about the Tonkawa past and present for Enchanted Rock Magazine. There are so many stories yet to be told. **4 STAR RATED** 

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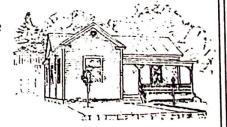
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#### HIDDEN HARVEST

CONTINUED FROM PAGE 45

and mesquite first. They're everywhere you turn so that's a good place to start.

"Prickly pear is good for burns, like aloe vera, or you can remove the thorns, cut the pads into strips and cook it like okra. Some folks like prickly pear jelly made from the red fruit. It's good but a mess to make."

"The beans of the mesquite can be ground up to make a flour for pan bread, but the last person I saw do that was my mama."

"When I was a young girl, before mama died, daddy'd hitch up the team and haul us all out to the flat near the house. Back then it was all wild and it'd be plumb purple with Horsemint. Well, we'd pick a whole wagon load of it and be back before dark. Then he'd get us kids to draw straws. The one with the shortest had to crawl under the house and spread the mint around. Then, whoever it was would come out and get watered down to rinse off the fleas. I can't count the critters that stayed under the house back then—dogs, cats, possums, coons, and whatnot—but we never had what you could call a problem with fleas. We did it ever year that way."

Among the Indians, the uses of native plants were extensive. The plants were familiar friends used for food, medicine, dyes, weaving, and a variety of other uses. For example, the leaves of the buckeye were ground up and placed in pools where fish were trapped. The leaves acted as a poison, causing the fish to float to the surface where they could be easily gathered. When the small or unwanted fish were placed in fresh water they recovered and were returned to nature.

Heeding Grandma's advice I decided to first study the obvious plants. Naturally, it was easier and more enjoyable to identify plants when they were in bloom. However, many plants are most useful either as fresh shoots before they bloom, or after they've dried and gone to seed. There are also some plants that are useful at every stage of growth.

Getting to know plants the way Grandma knew them meant watching a particular field or patch year-round.

#### USES OF NATIVE PLANTS

The Mexican Poppy, generally referred to these days as the Prickly Poppy, is regarded as a pest by ranchers and farmers, but to earlier, non-white, inhabitants of this region it was highly valued for its curative properties. The juice of the plant was used to cure warts, skin ulcers, heat rash, sunburn pain, and a host of other uses where a mild sedative was needed.

Many of the other plants which we enjoy today

for their beauty alone, were at one time dietary staples and sought-after curatives.

The stems and leaves of the Spiderwort, for example, were eaten raw. Boiled, they were added to stews and soups as were the parboiled roots of the Evening Primrose.

The Dandelion, today considered little more than a pest to lawns was, in times past, one of the most useful plants around. Once used to cure scurvy, it is high in protein, riboflavin, iron, calcium, phosphorus, niacin and vitamins A, C, and B1. It is used in salads or cooked as greens. The roots have been used as a coffee substitute. The juice from the stems, like the Prickly Poppy, was used to cure warts.

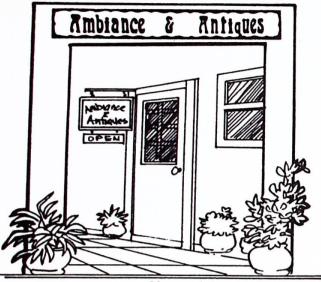
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Boiled Yucca root, taken internally, was used to cure joint inflammations. Its use as a soap was also popular. In fact, it is still used today as a sudsing agent by the cosmetic industry. The Yucca fruit can be used as a food source but the taste is bland and the texture is mealy. The inner root is said to be a remedy for arthritic pain. One-fourth ounce of the inner root is boiled for 15 minutes in a pint of water and then consumed three to four times a day. And a cup of the fresh or dried root can be boiled in two cups of water. Suds will form which can be used for shampoo.

Sunflower seeds were often ground into a cereal. The early spring leaves were used as a green. A poultice made from the baked root is used for relief of rheumatism. The leaves from the Liveoak, so folk remedies tell us, can be chewed fresh or in a tea made of willow bark are astringents useful in the treatment of diarrhea. The wild onion, identifiable this time of year by its delicate pinkish-white flow-

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#### HIDDEN HARVEST

CONTINUED FROM PREVIOUS PAGE

ers, was eaten raw or cooked to promote digestion: and converted to a poultice was used for insect stings.

hen gathering plants for such use as teas they should be tied in a bundle and hung upside down in a shady place to dry. Seeds should be allowed to reach maturity before harvesting. Roots can be dried or preserved in a cold cellar, or other cool dark, places. Whatever the method, extremes heat of light should be avoided.

It is interesting to note that wild plants, due to their longer growing period, are richer in vitamins and minerals than domesticated plants. And some of their seeds, such as the Bluebonnet's, are still fertile after more than 50 years. A complete inventory of plants, collectively called wildflowers, and their uses is encyclopedic. The plants mentioned here represent a cursory glance at a subject that required thousands of years of trial and error to accumulate. Although some misjudge the abundance and diversity of the Texas landscape, we might as well own up to a little ignorance about the hidden harvest of greenery, we wade through on our outings. Of course, this lack of knowledge is curable if we take along a book or two on the subject. Your first attempts at identifying plants may prove a little discouraging, however, as the natural colors of flowers vary as widely as color reproductions of them. But don't give up. Spring, after all, is the best time to identify and locate plants that are with us almost year-round.

A word of warning; prolonged exposure to nature is apt to alter long-held notions about such controversial topics as agriculture, progress, politics, and nature in a way the spoken or written word has yet to reach. The beauty of natural plants is brief, but their usefulness spans seasons and transforms whole cultures.

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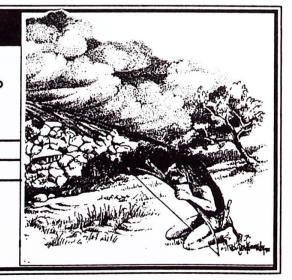
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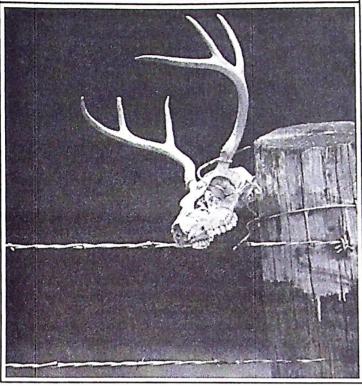
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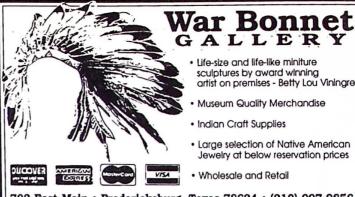
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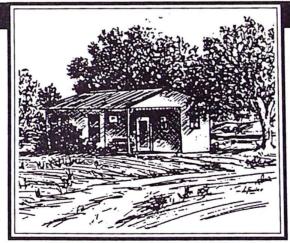
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