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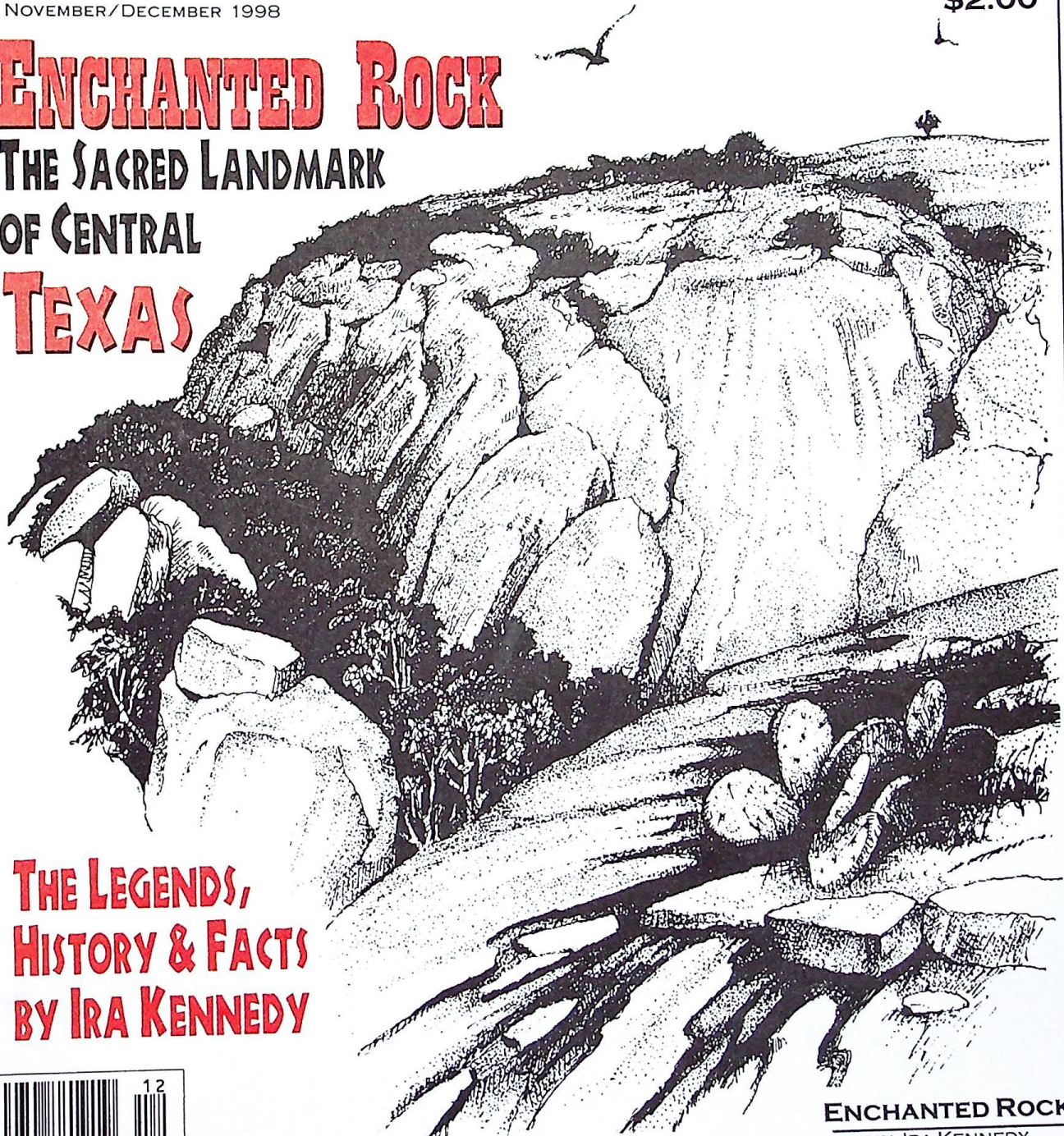
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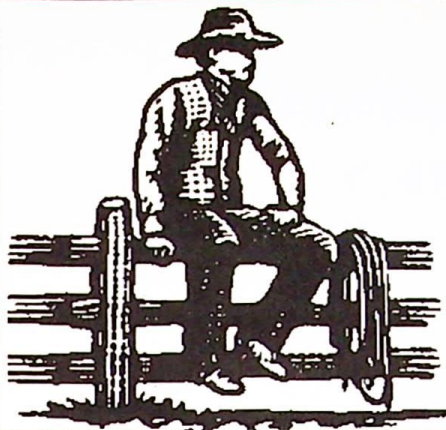
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FROM THE EDITOR

IN THE BEGINNING...

Twenty years ago I decided to become an expert on Enchanted Rock. How hard could that be? I figured there wasn't much written on the topic and I could easily complete the research within a year. Then, I assumed, after devoting another year to the writing part I could add another credit to my resume. That was twenty years ago.

In January, 1995 I started *Enchanted Rock Newsletter* so I could publish my *Illustrated History on Enchanted Rock*. The first eight issues were devoted to the history and periodically I published other articles in *Enchanted Rock Magazine* related to the subject.

Recently, when I decided to bring it all together in one issue I realized that virtually every section needed updating and that several articles of mine had to be excluded due to lack of space.

Of those articles, "Medicine Man Hill" (June, 1995) is of particular importance. In that piece I carefully examined the Miranda Report to determine for myself whether his sighting of Cerro de Santiago in the distance was actually Enchanted Rock as one historian suggested. I am satisfied that it is, but given the length of the article there was simply no available space.

The same is true of "The Treaty That Was Never Broken?" (July, 1997) which examined in detail Meusebach's Treaty with the Comanche Nation and subsequent events to determine if in fact the treaty was broken. My conclusion was that it was on numerous occasions. After rereading both of those articles I realized that each of them could be expanded to further support the respective viewpoints.

My article "Llano Man" (October 1995) is an examination of the prehistoric period. The evidence presented there supports the theory that humans arrived in the Americas and Texas 12,000 years before the present. However, for the purposes of this history I have adhered to conventional belief.

Another article, "German Intellectuals on the Texas Frontier" (September, 1996) takes a look at the first German settlements in the Fisher-Miller Grant just north of the Llano River. That piece is posted on the Internet. See the History section at www.llanotexas.com.

The section "Into the 20th Century" on page 32 breezes past a considerable amount of interesting though anecdotal history. Some of that information can be found in "Enchanted Rock, Holy Ground to the First Americans," *Texas Highways* (January, 1985); reprinted in *The Nature of Texas*, published by Texas A&M Press. Although that article is self-indulgent regarding some personal family history it remains a favorite of mine as it was my tribute to my

Grandmother Rosa and her influence on my interest in Enchanted Rock.

I should also mention my article "Visitors Guide to the Center of the World" (May, 1995) which is posted on the Internet at www.texfiles.com and www.llanotexas.com.

I have long since surrendered any notion of being an expert on Enchanted Rock which is essentially spiritual in nature. I am not an authority in that field. What I have done is sift through and assemble an enormous amount of material in a reasonably coherent fashion; and in the process present some personal conclusions which are open to debate.

Anyone who knows me is aware of my attachment to The Rock. In the last decade I have lived one mile south of Enchanted Rock, then ten miles northeast, then 24 miles north, and now 6 miles northwest. My relationship to Enchanted Rock and my commitment to this magazine has strained many personal relationships, but the best of them understand. Of those people I would like to extend my personal gratitude to my sons David, Brian and Kevin, my mother Lucille, Bill and Brenda Fleming; Steve Goodson and Holly Scott for their unwavering understanding and support. This issue is dedicated to them.


Ira Kennedy

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THE ENCHANTED ROCK

by Ira Kennedy

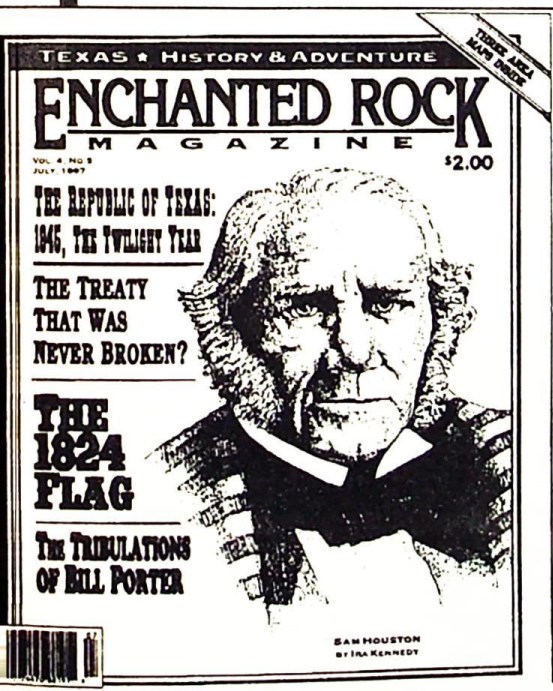
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ON THE COVER: Enchanted Rock—BY IRA KENNEDY
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WILD JOHN

My great uncle was "Wild" John Davis of Voca, Texas who is mentioned in Herman Lehmann's book "9 Years Among The Indians 1870-1879" page 210. Historian Spiller has apparently written about him in the Voca area, at least one book is titled *Characters of the Ghost Towns of Texas* (?) and may have a photo or two of him upon his return from herding cattle on the Chisom Trail (apparently did it several times—born 1861 in Lamar County and died 12/12/1947 in a housefire near Voca). He had a half-sister that was a Nazarene Preacher named "Belle" Lee 2 years younger than John.

John's father, my Great Grandfather was Edward Davis, born circa 1827 in South Carolina, died in Austin, TX in 1898 at the State hospital for the insane, Austin, TX where it was reported that he wore his Confederate Uniform daily. He served under General Sibley and Capt. Cameron in the New Mexico Campaigns (Santa Fe, Albuquerque, Valverde, etc.) 1861 until end of the War.

Upon his return, his first wife aka Holcolmb and his son John had moved from the land and home decided to her by Edward Davis in case he didn't return (near Columbus). He found her and upon riding up (noticed a little girl [Belle] and asked whose child that was... a man walked out of the house and announce it was his daughter, his wife and propertyordering my G-grandfather off the property. Still not having seen his son... Edward Davis, without dismounting, shot the man dead with a small caliber—possibly derringer-type gun and rode off (circa 1865).

He married again to Mary Ann (Blackwell, Wasson) the Confederate widow of James Wasson in Athens, Texas [1/8/1874]. About 1878, Edward Davis was committed to the State Hospital for behavior

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described in a recent book by Eric T. Dean, Jr. as Post-Traumatic Stress, Vietnam, and the Civil War—Shook Over Hell. The State Hospital does not have burial site or records for that period.

He had worked the ranches known as the Martin JAMES Ranch along the Pedernales (1867-69); (James was raised by the Indians) and later it became part of the John Wenmohs ranch near Cypress Mills; Edward Davis was considered to be an "Indian fighter" and guarded the men on Shingle Hill who dragged the cypress trees there from along the Pedernales River, fearing attack from the Indians while they made shingles. He worked the Hamilton Brothers ranch, farmed on the Post Oak Bend by the Colorado River (1876) and on the Bob Turner farm, finally settling in the Baldwin Bend area working on the Decker ranch (sheep, cattle ranch). He had worked as a finishing carpenter on a school house in Salado, Texas about 1874-75. Since might G-grandfather sacrificed so much for Texas during the Confederate War and asked everyday "Just let me go home, I'll walk it (about sixty miles away near Fredericksburg)".

I would like to bury him right if I could find out from the State—any ideas? I'm also related to Moss that fought at Packsaddle Mountain and possibly others—my dad said he was a g-uncle to me. Would be interested in any history related to the above.

P.S. I have a living Aunt Trixie and a deceased Uncle (Othal Davis) who have a ranch at Buchanan Lake—am interested in history there and around Marble Falls, Texas (Thermans, Fraziers, Deckers, Williamsons).

Merrell E. Davis
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ARE YOU RELATED?

We have just received a copy of your magazine thru folks in Llano and really love the articles and even better some old time names found in the area of Mason/Llano. We are researching our family tree since moving here from Oklahoma. Perhaps there are readers who are related to us or know those that are. Our family on one side came to Mason/burnet counties from Tennessee and were named Nobles. B.H. Nobles had 11 or 12 kids who married in or around Menard, Mason, Llano, San Saba and Burnet Counties during the 1870s thru 1903—to the Clark family, the Gamel, the Hill family (my grand dad being Benjamin Madison, his dad was William Green hill of Menard; grandmother was Fanny Novels of Streeter Lane. Others who may be related are sir-named Slaughter, Majors, Hamrick and Edmondson. We would love to hear from anyone related to us thru these families. Thank you ever so much,

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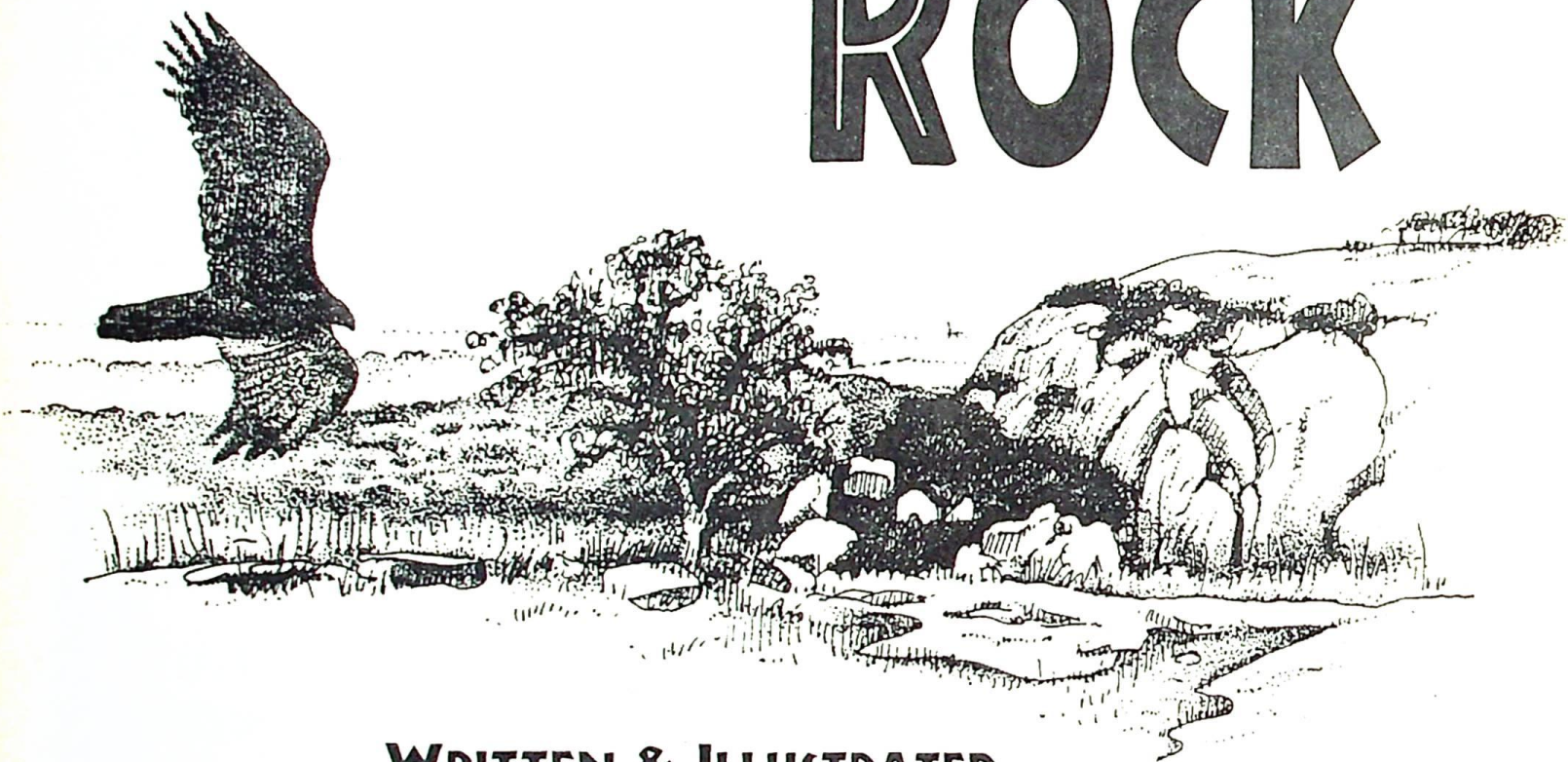
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THE ENCHANTED ROCK



**WRITTEN & ILLUSTRATED
BY IRA KENNEDY**

This is the place where Texas began. Enchanted Rock is part of the basement or bedrock structure of Texas. Around this core, the rest of the state slowly formed. The foundation is stable, it is hard, and it is ancient.

--Interpretative Exhibit
Enchanted Rock State Natural Area

Enchanted Rock is Central Texas's most intriguing and enigmatic natural landmark. Rising from the surrounding oak savanna amid a chain of rugged granite hills, the massive granite dome rises 325 feet from base to summit and covers an area of one square mile. Visitors approaching Enchanted Rock are offered a sudden and spectacular panorama of this remarkable attraction.

I first encountered Enchanted Rock almost forty years ago. Gradually, I was captivated by its incredible beauty and inherent mystery. In the early 1970s I camped there frequently, often alone, well past the reach of civilization. I became intimately familiar with its creeks, its caves, and its granite outcrops, from Sandy Creek to Walnut Spring Creek and beyond. In the winter I cracked ice-covered springs for water, and later in the season noted which ones survived a summer drought. In the process I learned much about the land and myself as well, but the full meaning and history of the place remained elusive.

Eventually, I turned to a wide variety of books on Texas history to fill in the gaps of my knowledge. I soon realized there was more to the place than a series of facts and events presented in chronological order. What was known of Enchanted rock prior to the seventeenth century is lost to history. To reach into its prehistory I delved into hundreds of books on Native Ameri-

Sparingly scattered across the continent are monuments, natural in origin. Some are beautiful, others bizarre; a few reach deeper than the eye or the mind to touch the human psyche. They are named holy. Enchanted Rock, which rises above the surrounding oak savanna like a megalithic monument is such a place.

Composed of some of the oldest rock on earth, this ancient landmark began taking shape more than a billion years ago. From the earth's core, underground rivers of magma (molten rock) rose like mushrooms that cooled into rock before they surfaced. Cataclysmic changes occurred. Great mountains and oceans rose and fell. Volcanoes thrust skyward. Rampaging storms deluged the land. Massive rivers formed and slowly subsided, creating the deep canyons and valleys of the Texas Hill Country.

Over the millennia, erosion worked its way down to the old rock. Finally, some 10 million years ago, Enchanted Rock emerged, eventually to stand 1,845 feet above sea level and 325 feet from base to summit, and one square mile in area. It is the second largest granite dome in the United States—the largest being Stone Mountain in Georgia.

Enchanted Rock is the geologic center of Texas. From almost any place in the park you can see examples representing the whole evolution of plant life—from lichen (the slowest growing plant on earth) to mosses, to ferns, to herbaceous plants, to shrubs and finally trees.

Within the park's 1,643 acres are over five hundred species of plants. Over one hundred of these inhabit the vernal pools, weathered pits which impound soil and water on the summit of Enchanted Rock and the surrounding outcrops. The vernal pools are very delicate ecosystems, supporting a unique invertebrate, the fairy shrimp.

Whether the pools appear as bare rock depressions or filled with plant life, all the pools are in a process of evolution which has required thousands of years. Avoid walking through or otherwise disturbing these areas. In their dormant state, the fairy

cans, anthropology, archaeology, and mythology. Gradually, like photographic paper in a developing tray, a remarkably detailed image began to emerge.

When humans find a place new to them, they cast a longing gaze across the landscape and see, as in a still pond, not the land itself but a reflection of their innermost desires. Due to its unusual shape, it was seen by the Native Americans as a place set apart by the Creator as a religious shrine. Later, with the arrival of the Spanish and subsequently the Texans, its mineral-rich substance, particularly the deposits of gold and silver, became its primary attraction. Today, over 350,000 people annually come from towns, cities, states, and foreign countries for rest and recreation at Enchanted Rock.

While the emphasis on the use of Enchanted Rock has changed, its original purpose is still intact. To this day Native Americans journey to this landmark for prayer and ceremony as do many people of other races and religions. Enchanted Rock inspires awe and reverence. There is a sense of being, of presence inherent to this unique monolith which is apparent even to us today. That will never change.

INTRODUCTION

shrimp appear as dust when the pools are dry.

Almost a dozed of the native plants are unique to the area. The Hammock fern, *Blechnum occidentale* L.; the Basin bellflower, *Campanula reverchonii*; and Rock quillwort, *Isoetes lithophylla*, can be found here, all of which are considered either threatened or endangered by the Smithsonian Institution.

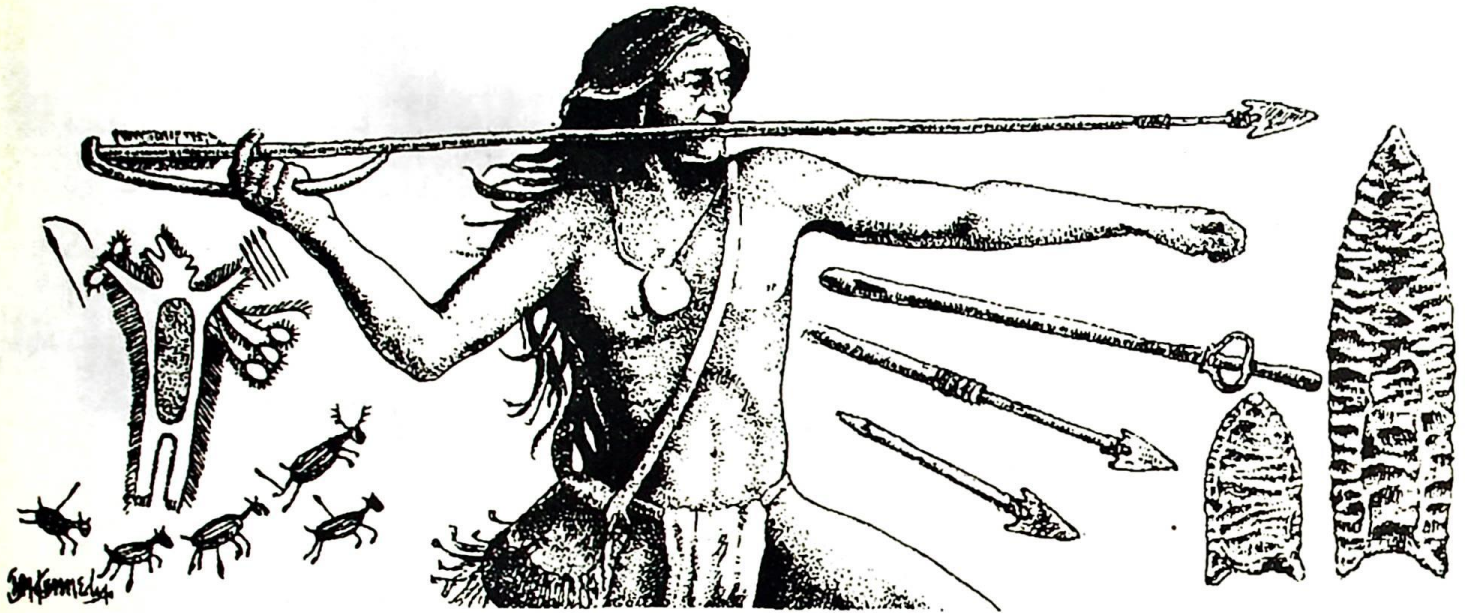
Geologically Enchanted Rock and the adjacent granite domes called *inselbergs*—island mountains—contain amethyst, beryl, fluorite, pink feldspar, gold, silver, topaz, tourmaline, and veins of crystalline quartz. The exposed surface of Enchanted Rock is but a small portion of the Enchanted Rock *batholith*, the upward intrusion of granite, which occupies over one hundred square miles beneath the earth's surface. The surrounding area is variously called the Llano Uplift, the Granite Highlands, or the Central Mineral Region.

Along the northwest face of Enchanted Rock, near the summit is Enchanted Rock Cave. Actually a capped crevice over 600 feet long with some 20 entrances, it is one of the largest caves formed within an inselberg mass. Although exploration of the cave is permitted it should not be done without adequate equipment. The absolute darkness and vertical drops near the lower levels of the cave make it very hazardous for amateurs. Formerly the nesting place for rock and canyon wrens, and a roosting site for cave myotis and other bats. Enchanted Rock Cave is one of the most ecologically damaged areas in the park.

Bedrock metates, one of the few Indian artifacts on view at Enchanted Rock State Natural Area, can be located between Freshman Mountain and Buzzards Roost near the creekbed. The metates along with stone monos were used to grind seeds. The metates are identified by the concave depressions on granite boulders which are, as a result of years of use, polished smooth.

Here, around twelve thousand years ago, our story begins.

THE FIRST PEOPLE



HUNTING WITH THE ATLATL, OR SPEAR-THROWER.

Hunting the mastodon and mammoth, the first people of America wandered out of ice and tundra into the New World. One of their numerous migrations charted the Old Pinta Trail, which became a well-worn route that stretched from Canada down the Great Plains, crossed Sandy Creek at Enchanted Rock, and continued to South Texas.

These hunter-gatherers had flint-tipped spears, fire, and stories. With these resources, some twelve thousand years ago, the first Texans became the wellspring of Plains Indian culture. On the basis of archaeological evidence human habitation at Enchanted Rock can be traced back at least 10,000 years. Paleo-Indian projectile points, or arrowheads, 11-12,000 years old have been found in the area upstream and downstream from The Rock. The oldest authenticated projectile point found within the present day park is a Plainview type, dating back 10,000 years.

The names of the original tribes in the area are not known. The first written records, dating from the sixteenth century, are of the Tonkawa. An interesting commentary on Enchanted Rock and its inhabitants is found in *The Scouting Expedition of McCulloch's Texas Rangers*, by Samuel C. Reid, Jr., published in 1848: "We are unable to give to the reader the traditional cause why this place was so named," Reid wrote about Enchanted

Rock, "but nevertheless, the Indians had a great awe, amounting almost to a reverence for it, and would tell many legendary tales connected with it and the fate of a few brave warriors, the last of a tribe now extinct, who defended themselves there for any years as in a strong castle, against the attacks of their hostile brethren. But they were finally overcome and totally annihilated, and ever since the 'Enchanted Rock' has been looked upon as the exclusive property of these phantom warriors. This is one of the many tales which the Indians tell concerning it."

It is very likely that Reid's informants were the Tonkawa, who frequently served as guides to the Rangers, and who, more than any other tribe, would have had any knowledge of "a tribe now extinct" that inhabited Enchanted Rock.

Due to the lack of published research, the religious beliefs of the Tonkawa are very sketchy, but seem to have been shaped in large measure by Tonkawa myths regarding the spirits of the dead. In *The Indians of Texas*, published in 1961, the author W. W. Newcomb Jr., notes: "Souls of women were thought to go

directly to the home in the west singing as they went; souls of men, however, were apt to hang around watching their living relatives and calling to them. If the dead were not properly buried, their spirits would remain to haunt the miscreants...Certain places were avoided, particularly at night, because strange sounds attributed to the souls of the dead were heard there." Possibly, some of the more ghostly legends and reports of the Indian's fearful reactions regarding Enchanted Rock and the mysterious noises said to emit from it can be traced to the Tonkawa.

In the early 1700's the Apache displaced the Tonkawa at Enchanted Rock. It is with the Apache myths, which have been the subject of greater study, that we get a more complete picture of Plains Indian beliefs as they relate to the sacred nature of Enchanted Rock.

According to the Apache, the Giver of Life sent the *Gan*, or mountain spirits, to teach the people a better way to live, govern, hunt, and cure illness. Accordingly to the myth, these benevolent but powerful mountain spirits live forever in the mountain's caves and can be appealed to for guidance and protection.

By the end of the 1700s the Comanche had displaced the Apache. The Comanche, like many other plains tribes, looked upon the sun as the universal father. Jean Louis Berlandier, in his firsthand account, *The Indians of Texas in 1830*, wrote: "The sun seems to be the single object of creation they venerate most assiduously... In general all the nomadic peoples make no sacrifice to him... After the sun, the earth takes second place in their devotion... Their various superstitious ceremonials, handed down generation after generation from their ancestors or picked up in some other way, are celebrated amid the majestic monuments of nature... You may see Comanches and others, hoping for a revelation or some important inspiration... seek out some high and lonely place where they build a sort of sepulchre of stones. There they pay homage to the object of their veneration, whereupon they go to sleep hoping for a dream that will reveal the counsel they have prayed for."

There is no question that Enchanted Rock was the site for both the *Gan* dance of the Apache and the vision quest of the Comanche and other Plains Indians. Some of the earliest European visitors mention seeing stone sepulchures on the summit. As recently as thirty years ago flint shards were found on a large flat area on the northwest summit.

In 1892, James R. Mooney wrote in *The Ghost Dance Religion*, about Wovoka, a famous Paiute prophet and medicine man, whose influence was felt throughout the Plains. Although the excerpt is not specifically about Enchanted Rock or its native inhabitants, on a deeper level it speaks directly to the spirit of the place, Plains Indian spiritual leaders, and the mythological foundation of their religion.

"[Wovoka was] by nature of a solitary and contemplative disposition, one of those born to see visions and hear still voices... His native valley, from which he has never wandered [was] roofed over by a cloudless sky in whose blue infinitude the mind instinctively seeks to penetrate to far off worlds beyond. Away to the south the view is closed in by the sacred mountain of the Paiute, where their Father gave them the first fire and taught them their few simple arts before leaving for his home in the upper regions of the Sun-land... It seems set apart from the great world to be the home of a dreamer."

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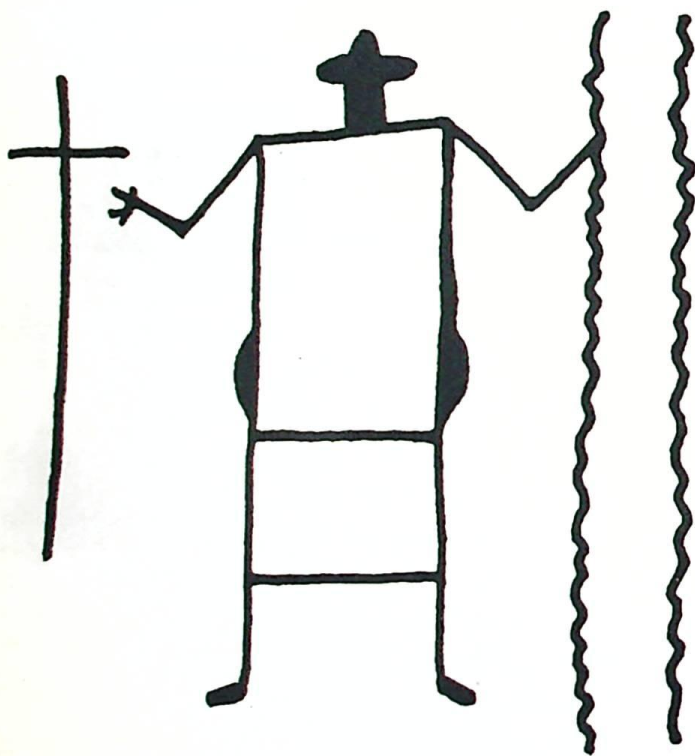
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THE IMAGINARY FRONTIER



THE INDIAN PICTOGRAPH ABOVE, LOCATED IN SAN SABA COUNTY, DEPICTS A MISSIONARY WITH THE CROSS IN ONE HAND AND A FIRM HOLD ON THE SAN SABA RIVER IN THE OTHER. THE MISSION, LOCATED ON THE BANKS OF THE SAN SABA, WAS DESTROYED BY THE COMANCHE IN THE 18TH CENTURY.

Although the Spanish explorer Alvar Nunez Cabeza de Vaca passed through Texas in the sixteenth century, possibly in the vicinity of the present location of Mason County, it would take another two hundred years before the Spanish would make their influence felt in the *Lomeria*, or Hill Country. In the 1700's several missions—Concepcion, San Jose, San Juan Capistrano and La Espada—were established in San Antonio. These missions soon became sanctuaries of the Lipan Apache, who were bitter enemies of the Comanche to the north.

The Spanish during this period were increasingly concerned about incursions into Texas by the French, who were supplying arms to the Comanche. In an effort to expand control of what the Spanish considered their territory to the north, they sent expeditionary forces into the Hill Country in search of a suitable site for a mission which was expected to serve several purposes. Apart from establishing an outpost in this unknown frontier, it would be the primary mission for converting the Lipan Apache to Christianity. The mission, with its Apache warriors, would also be a buffer against Comanche attacks further south, particularly on the settlement in San Antonio.

The area had been known as the Apacheria; however, the Comanche were rapidly claiming it as their own. In June 1753 an expedition was sent in search of a location for the proposed mission. Led by Lieutenant Juan Galvan from the Presidio de San Antonio de Bejar, the regions around the Pedernales and Llano Rivers were explored with disappointing results. Finally, along the San Saba River they found what they had been seeking; fertile soil, timber and abundant water.

The cautious Spanish sent another expedition to confirm the recommendation of Galvan. That expedition returned with even more intriguing information. Their Indian guides spoke of the *Cerro del Almagre*, or Hill of Red Ochre. Suddenly rumors abounded in San Antonio regarding the potential for gold and silver mines in the region.

Inspired by rumor, ten men with Lipan guides sought to locate the fabled Cerro del Almagre and their fortunes. But fortune turned against them when their guides deserted the expedition to join other Apache on an assault against the Comanche. The Apache were to rendezvous at a landmark called *La Rodilla*, or The Knee. In *Enchanted Rock Country*, Robert S. Weddle (1979), states: "in the account of the episode, however, occurs the only mention yet found in Spanish documents of a landmark that might be interpreted to mean Enchanted Rock... 'The Knee'... seems a fair description of the prominent feature."

On February 17, 1756, under orders from the governor of Texas, Jacinto de Barrios y Jauregui, Bernardo de Miranda y Flores departed San Antonio with twenty-three men with instructions to locate Cerro del Almagre. Eight days later, having endured torrential rains, flooded rivers, and rocky terrain, they arrived at the *Almagre*. Camping on Honey

Creek, the expedition discovered a red ochre hill on Riley Mountain near the present-day Llano. Within the hill Miranda claimed to have found a tremendous stratum of silver-bearing ore.

"The mines which are in the Cerro del Almagre," Miranda reported, "are so numerous that I guarantee to give every settler in the province of Texas a full claim... The principal vein is more than two varas in width and in its westward lead appears to be of immeasurable thickness... I commanded that the work be continued on the cave of almagre, to which I gave the name and commanded that it be called San Jose del Alcazar. I also commanded that on the following day six soldiers be furnished to explore for a long distance off to the west, as it was not feasible to continue the march to examine the other places, because most of the soldiers were now nearly on foot with the horses tired and footsore, and of those who accompanied me there was no one who was able to serve as a guide to discover the other Almagre Grande..."

"Leaving [the camp of San Miguel] toward the west, there are mineral veins again, although they are much scarcer than at San Joseph del Alcazar. I saw these for most to the ten leagues that I traveled until sighting the high hill they call Santiago."

Roderick Patten suggests in his article "Miranda's Inspection of Los Almagres: His Journal, Report and Petition," (1970) that Cerro de Santiago could well have been Enchanted Rock. Indeed its name comes as close in spirit to describing Enchanted Rock as *La Rodilla* does in describing its appearance.

We have no record, written or otherwise, for any Indian designation of Enchanted Rock. During the historic period most Native Americans spoke Spanish as a second language. Cerro de Santiago is Spanish for Hill of the Sacred One. Ending with an "o" makes "the sacred one" masculine, thus we can say, the "sacred man." Among Native Americans anything sacred is said to have, or be, medicine. Thus, if we were to conjecture on the Indian name for Enchanted Rock we could surmise it was Hill of the Medicine Man, or Medicine Man Hill.

From a hill virtually due west of the Almagre (currently on Ranch Road 114) looking due south Enchanted Rock makes a unique and impressive sight.

Miranda returned to San Antonio three weeks later with ore samples which proved promising, but skeptical officials and subsequent events worked against Miranda's discovery. Although the mine was never reopened by the Spanish, it gave birth to numerous legends of lost Spanish mines in the Central Mineral Region which persist to this day.

In 1756, the Mission Santa Cruz de San Saba was established on the banks of the San Saba River under the leadership of Father Alonso Giraldo de Terreros. Three miles upstream the Presidio de San Luis de las Amarillas was built to provide protection for the mission. But, as Robert S. Weddle points out in *The San Saba Mission* (1964), "While this placement reduced the likelihood of military meddling in mission affairs, it rendered impossible defense of the mission in case of attack."

The presidio was under the command of colonel Don Diego Ortiz Parrilla, who considered the location of the mission ill-advised and almost immediately requested it be moved to the Rio de las Chanas (Llano River), where the fabled Cerro del Almagre would be close at hand. Parrilla's garrison was, at the time, the largest in Texas, with almost four hundred inhabitants, including women and children. Because the mission and its presidio was essentially Comanche territory, and because the Spanish were allies of the Apache, hostility was inevitable.

The mission was beset by problems too numerous to detail here. Perhaps Father Terreros said it all: "All Hell is joined to-

While the majority of his party were busy digging for silver, Miranda lead a smaller expedition in search of other mines. Near a place called *Cerro de Santiago*, or Hill of the Sacred One, he found additional, but less abundant veins of silver.

gether to impede this enterprise." Although the Apache had encouraged the establishment of a mission, they never lived up to their end of the bargain. Two months after the mission was founded, three thousand Apache arrived there but refused to stay. The Apache were on a mission of their own—enroute to either a buffalo hunt or a campaign against the Comanche, depending upon which chief one listened to. After receiving gifts from the Spanish, they departed returning a few days later with buffalo meat for the missionaries. But the Apache left again almost immediately. It seems certain they knew that the enterprise, well inside Comanche territory, was doomed. But if it provided the pretext for an all-out conflict between the Spanish and the Comanche, so much the better; why fight an enemy when you can induce a superior force to take up the task? To further that end, the gifts the Apache accepted from the Spanish missionaries were left here and there on the trail in a effort to implicate the Spanish in the raids.

Seven months after being visited by the Spanish, Santa Cruz de San Saba was attacked by approximately two thousand Indians, many armed with French rifles. The Comanche, in association with the Tejas, Tonkawa, Bidai, and others, burned the mission to the ground. A few survivors escaped to the presidio, and after a brief siege the Indians abandoned the field of battle.

In 1766, Marquis de Rubi, the inspector general for King Charles III of Spain, was sent to Mexico to report on the condition and viability of the entire Spanish frontier. With the Spanish acquisition of Louisiana, the French threat to the Spanish claims on Texas ceased to exist. According to Rubi, the presidio on the San Saba defended an "imaginary frontier", and its men and material should be put to better use. The presidio was abandoned in 1768.

Despite Rubi's assessment, the frontier was real enough, as was the Comanche's ability to claim it for over a century. But the numerous legends of lost Spanish mines would prove irresistible to future settlers on the frontier and those legends would be Spain's most enduring legacy in the *Lomera*, or Hill Country.

Even today, Enchanted Rock, Packsaddle Mountain, Riley Mountain, and the San Saba Mission inspire stories of lost treasure and abandoned mines. In effect, Rubi's imaginary frontier became the frontier for the imagination.

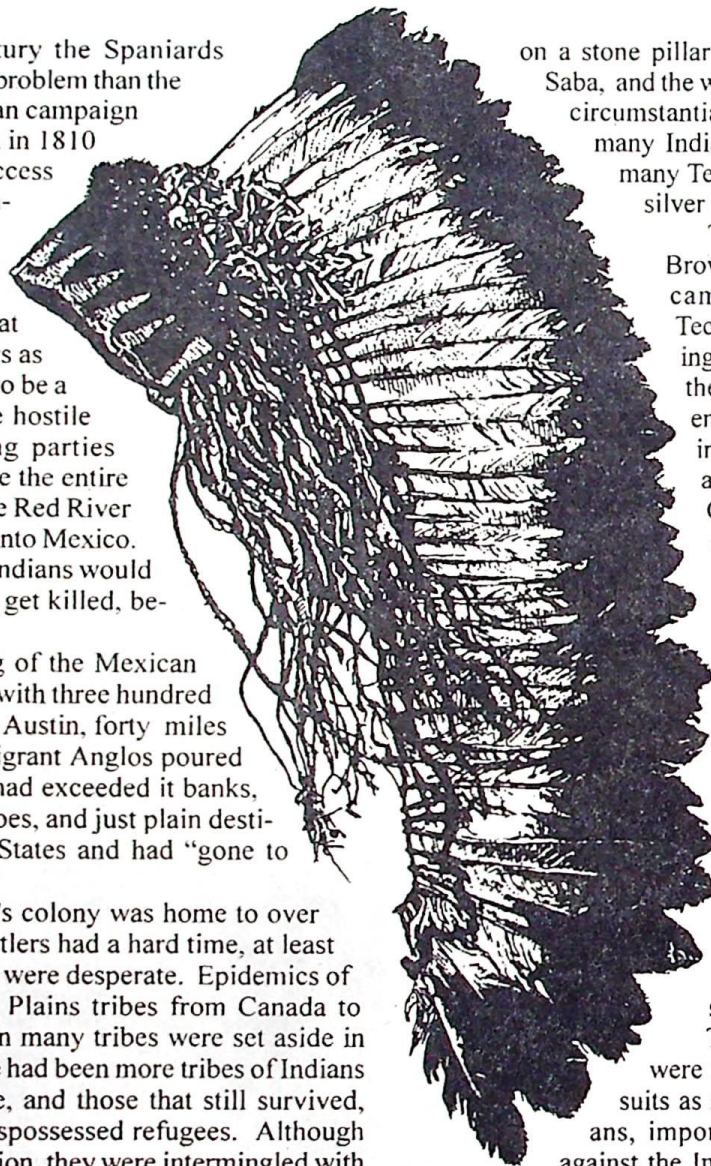
GONE TO TEXAS

By the turn of the century the Spaniards faced a more immediate problem than the Comanche. The Mexican campaign for liberation had begun in 1810 and finally met with success in 1821. With the Spanish out of the way, the Mexicans inherited the "Indian problem". Mexico's solution was to allow Anglos to settle that troublesome piece of land known as Texas. The Anglo settlers were to be a buffer between Mexico and the hostile Southern Plains Indian raiding parties which had been known to traverse the entire length of Texas, from north of the Red River down across the Rio Grande and into Mexico. With the Texans in the way, the Indians would get whatever they were after, or get killed, before reaching Mexico.

In 1822, with the blessing of the Mexican government, Stephen F. Austin, with three hundred families, founded San Felipe de Austin, forty miles west of present Houston. Immigrant Anglos poured into the area. Like a river that had exceeded its banks, the flood of dreamers, desperadoes, and just plain destitute had left their lives in the States and had "gone to Texas".

Within eight years Austin's colony was home to over four thousand Texans. If the settlers had a hard time, at least they also had hope. The Indians were desperate. Epidemics of smallpox were devastating the Plains tribes from Canada to Mexico. Old hostilities between many tribes were set aside in their struggle for survival. There had been more tribes of Indians in Texas than in any other state, and those that still survived, roamed the Hill Country like dispossessed refugees. Although the Comanche dominated the region, they were intermingled with bands of Lipan Apache, Kiowa, Arapaho, Waco, Caddo, Tehuacanas, Cheyenne, Delaware, Shawnee, Cherokee and others.

As early as 1821, Austin had heard and repeated stories of a gold dust mine on the Llano River and an abandoned Spanish silver mine on the San Saba. In 1829, James Bowie and his brother Rezin, are said to have led a group of men searching for the Lost San Saba Mine. Some tales say they found the mine, others just the opposite. In any event, the name 'Bowie' and '1829' carved



on a stone pillar at the abandoned Presidio de San Saba, and the word 'mine', carved there later, added circumstantial substance to the tales. With so many Indians on so little land coveted by so many Texans; and with legends of gold and silver in the region, trouble was a certainty.

That same year, Captain Henry S. Brown led a group of thirty Texans on a campaign to subdue Waco and Tehuacana Indians, who were tormenting Austin's colony. On their way to the headwaters of the Colorado they encountered hostile Indians twice, killing nine. The second encounter was at a place called 'the enchanted rock'. On his return Captain Brown described the landmark and is credited with having "discovered" Enchanted Rock.

One wonders whether Captain Brown and his men, having covered so much territory and encountered so few Indians, were hunting hostiles or, like the Bowie brothers, hunting treasure. If they hadn't heard of the legendary San Saba mine in 1829, which is unlikely, they would surely have learned of it two years later when Austin published a brief account of this fabled mine in a promotional booklet for his settlement.

The years that immediately followed were not suitable for such frivolous pursuits as searching for lost mines. The Texans, imported by the Mexicans as a buffer against the Indians, were bent on independence. Ironically, the Mexican government had gained independence and acquired Texas from Spain; and they lost that frontier a mere fifteen years later in 1836, when the Texans concluded their own war of independence.

With Mexico's interference out of the way, the attention of many Texans returned to the lost mines and the mysterious Enchanted Rock. In 1838 the *New York Mirror* published an account of a prospecting trip on the San Saba River that included mention of an "Enchanted" or "Holy Mountain" near the head-

Buffalo Hump's band then split up to evade capture, meeting later at the prominent landmark Enchanted Rock. After two years of captivity, Mrs. Webster managed to escape to San Antonio with her children. Upon her return, she told of gold and silver mines and brilliant stones the Indians possessed that looked like diamonds.

waters of Sandy Creek. According to the article, "The Comanche's regarded this hill with religious veneration, and that Indian pilgrims frequently assemble from the remotest borders of the region to perform their Paynim [pagan] rites upon its summit."

That same year the general land office opened in Texas. Speculators and surveyors, intrigued by stories of lost gold and silver mines, began a concerted exploration of Indian lands, particularly in the Central Mineral Region. For the Indians, it was nothing short of an invasion. Provided with arms and ammunition, both bought and stolen from the Mexicans, Indian attacks upon settlers and surveyors began to increase in frequency and ferocity. Surveyors, considered by the Indians as the advanced guard for settlers, were particularly at risk. During the first year the land office was in operation, the majority of surveyors were killed in the line of duty.

On March 16, 1838, a headright certificate issued to Anavato Martinez and his wife, Maria Jesusa Trevino, granted a league and labor of land which included Enchanted Rock. Given the seriousness of Indian troubles during that time, ownership of Enchanted Rock was largely wishful thinking.

In October of 1841, Anavato Martinez sold his headright certificate, which included Enchanted Rock, to James Robinson, who held title of the property for three years before selling it to a business associate, Samuel A. Maverick.

During the summer of 1838, James Webster with his wife children and a dozen hired hands, led his wagon train toward the fork of the San Gabriel River to settle his headright league. Enroute they were attacked by a band of Comanches led by Chief Buffalo Hump. All the men were killed. Mrs. Webster, her young son, and three year old daughter were taken captive.

Buffalo Hump's band then split up to evade capture, meeting later at the prominent landmark Enchanted Rock. After two years of captivity, Mrs. Webster managed to escape to San Antonio with her children. Upon her return, she told of gold and silver mines and brilliant stones the Indians possessed that looked like diamonds. The 'diamonds' were actually quartz crystals which were found in the area and were sacred objects to the Indians. Mrs. Webster's stories simply confirmed what the Texans already believed; there was gold, or at least silver, in the Texas hills.

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PART FOUR



WILLIAM KENNEDY'S TEXAS

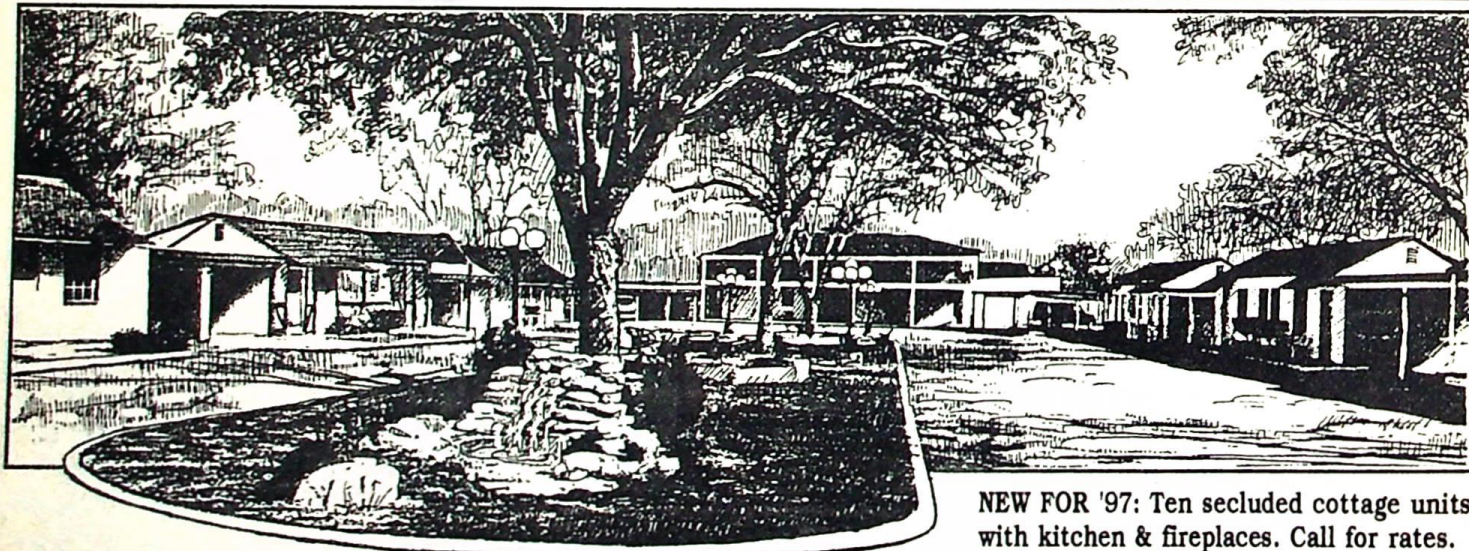
"The groundwork for an accurate and comprehensive knowledge about Texas is found in the work of the Englishman Kennedy, for a number of years British consul in Galveston. In addition to a detailed history, there is also an extensive description of all the natural conditions of the country. Careful critical use of all available sources gives this work especial worth. It must be remembered, however, that the author learned to know only a small portion of the country through personal observations and that he had to rely upon reports of other persons, which caused errors and discrepancies to creep in."

—Dr. Ferdinand Roemer (1852)

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Since the time of the Spanish, San Antonio had been the wellspring of legend regarding the Central Mineral Region. While many adventurers left San Antonio in search of lost Spanish mines, British diplomat William Kennedy visited San Antonio to mine the rich vein of tales regarding the mysterious frontier. Kennedy's book, *Texas*, published in 1841, was so well received in Germany it became the catalyst that shaped the destiny of the Texas frontier. Kennedy's descriptions of the "flower-spangled" landscape, lost mines, and the mysterious landmark Enchanted Rock fueled the imaginations of the German noblemen, who organized a society for Texas immigrants.

"Some specimens of gold and silver have been brought from the neighborhood of the San Saba hills and the mountainous region about one hundred and fifty miles north-east [sic] of Bexar," Kennedy wrote. Although Kennedy clearly noted his reliance on Mexican legend regarding the Spanish mines in the region, the stories had the ring of truth.

Enchanted Rock, the most unusual landmark in the area and the gateway to the land of lost mines was described by Kennedy: "About twenty-five miles from the Colorado, on the northwestern branch of the Piedernales [sic.], is a rock, considered one of the natural curiosities of Texas. It is about two hundred feet high, of an oval form, and half embedded in the soil. It

is composed of parti-colored flints, and reflects the sunbeams with great brilliancy. A spring gushing forth near its summit sprinkles its sides with water. Owing, it is supposed, to the presence of some phosphoric substance, it wears an illuminated aspect on dark nights. This rock is held sacred by the Indians, who visit it at stated periods, for the purpose of paying homage to the Great Spirit, after their wild and primitive fashion."

Despite the factual errors—there is no spring on its summit, it is composed of granite, not flint, and there is no phosphoric substance, etc.—the influence of Kennedy's work cannot be underestimated. It was the most comprehensive book on Texas written by a man who had a remarkable grasp on the political and economic issues of the time. In print, legend and rumor often carry the weight of fact, and many people of the day believed Kennedy's observations. And their belief determined their actions. Consequently, Kennedy's book actually shaped the course of Texas history.

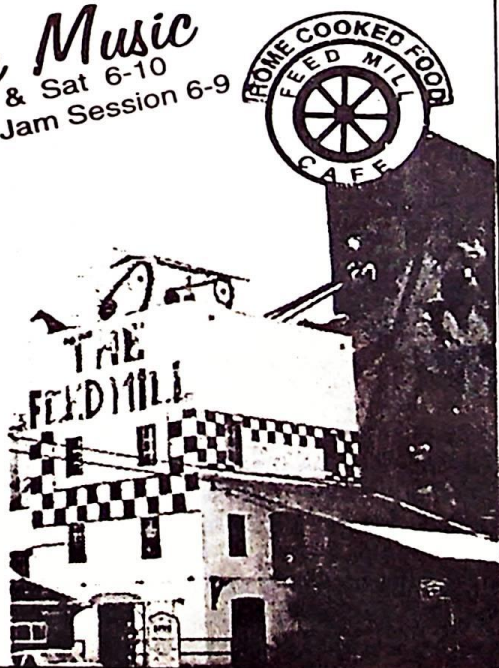
Kennedy's remarks regarding the presence of gold and silver mines were actually true. Shortly before the turn of the century Gail Borden, founder of the Borden Milk Company, owned a gold dust mine on Sandy Creek. Furthermore, silver mines have been in almost continuous operation in Llano County since Miranda's discovery in the 1700s.

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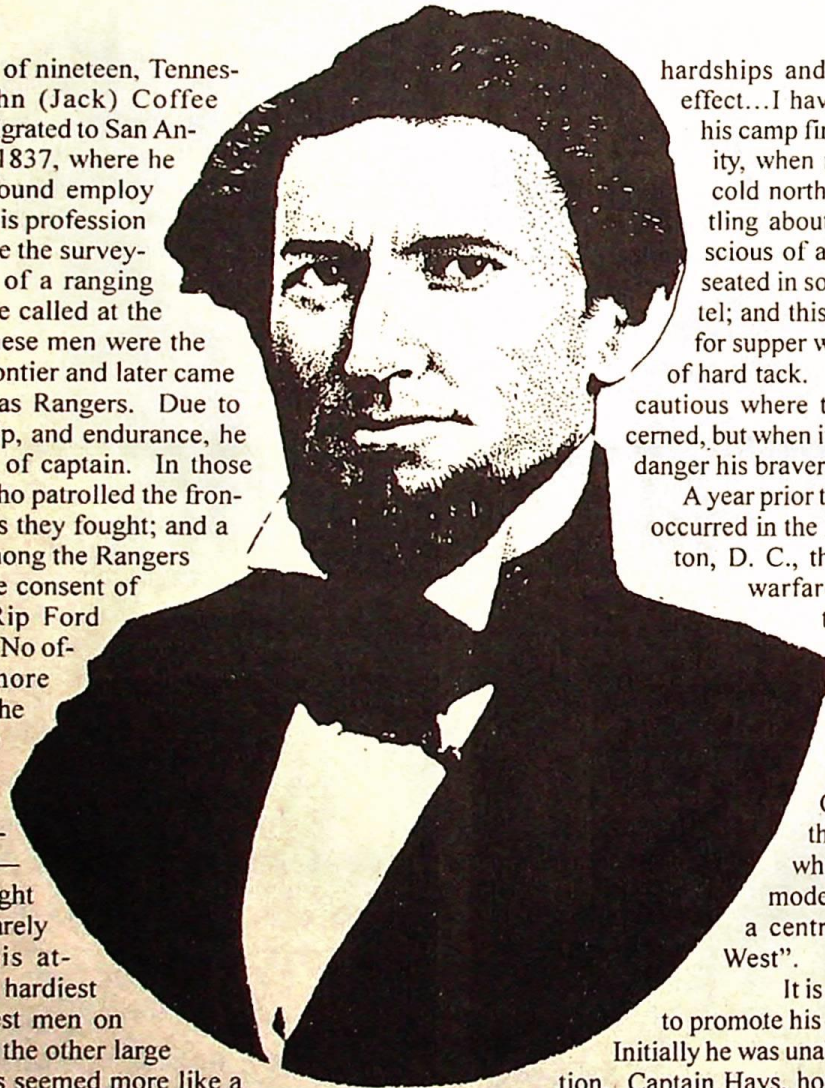
"Me and Red Wing not afraid to go to hell together.
Captain Jack heap brave; not afraid to go to hell by himself."

—Chief Flacco, Lipan Apache guide

At the age of nineteen, Tennessean John (Jack) Coffee Hays emigrated to San Antonio in 1837, where he readily found employment in his profession as a surveyor. At the time the surveyors were also members of a ranging company, or as they were called at the time a spy company. These men were the only protection on the frontier and later came to be known as the Texas Rangers. Due to Hays' courage, leadership, and endurance, he rapidly rose to the rank of captain. In those early days the Rangers who patrolled the frontier, lived like the Indians they fought; and a position of leadership among the Rangers was achieved only by the consent of the men. As Ranger Rip Ford wrote of Hays in 1885: "No officer ever possessed more completely the esteem, the confidence, and the love of his men".

Hays was an enigma. His boyish appearance and slight build—he was under five foot eight inches tall and weighed barely 150 pounds—belied his attributes as a leader of the hardest and, of necessity, meanest men on the Texas frontier. Amid the other large and robust Rangers, Hays seemed more like a camp follower. Thin, pale, and restless, he spoke little and ate less. Yet when occasion demanded, he could shoot straighter, fight meaner, ride faster, cuss fouler, yell louder and endure hardships better than any man in his command.

J. W. Wilbarger, a Ranger serving under Hays, wrote in his book *Indian Depredation in Texas*, published in 1889: "Colonel Hays was especially fitted by nature for this frontier service. He was a man rather under the medium size, but wiry and active and gifted with such an iron constitution that he was able to undergo



hardships and exposure without perceptible effect...I have frequently seen him sitting by his camp fire at night in some exposed locality, when rain was falling in torrents, or a cold norther with sleet or snow was whistling about his ears, apparently as unconscious of all discomfort as if he had been seated in some cozy room of a first class hotel; and this, perhaps, when all he had eaten for supper was a hand full of pecans or piece of hard tack. But above all, he was extremely cautious where the safety of his men was concerned, but when it was a mere question of personal danger his bravery bordered closely on rashness."

A year prior to Hays' arrival in Texas, an event occurred in the Indian Queen Hotel in Washington, D. C., that would change the course of warfare against the Indians. There,

twenty one year old Samuel Colt was examining with pride the patent he had just received for his revolving pistol. Five years earlier, when Colt was a sailor aboard a ship bound for Calcutta, he whittled to while away the time, but he was no ordinary whittler. What he fashioned was his model for the weapon that would play a central role in the "winning of the West".

It is unclear when Colt came to Texas to promote his revolver, either in 1839 or 1840. Initially he was unable to find a market for his invention. Captain Hays, however, immediately recognizing the tactical advantage of the weapon, acquired several of the "five-shooters" for himself and his men. Hays and his Rangers, particularly Samuel Walker, tested the weapons and even recommended modifications, which Walker was sent back East to supervise.

In the hands of Jack Hays and his Rangers, the Colt revolver represented a sudden and decisive turn of events in confrontations with the Indian. Prior to acquiring the revolvers, the Rangers had to dismount in order to reload their muzzle-loading

rifles, while the Indians, with their bows and arrows, could remain mounted and mobile. Also, it was a common plan of attack for the Indians to draw fire and, while their opponent was reloading, to charge the virtually defenseless adversary.

James Wilson Nichols, a scout in Hays' command, gives the following description of the training Hays demanded after the Rangers acquired the revolver: "We kept out scouts all the time, when one would come in another would go out, and those not on scout were every day practicing horsemanship and marksmanship. We put up a post about the size of a common man, then put up another about forty yards farther on. We would run our horses full speed and discharge our rifles at the first post, draw our pistols and fire at the second. At first there was some wild shooting but we had not practiced two months until there was not many men that would not put his balls in the center of the posts.

"Then we drew a ring about the size of a mans head and soon every man could put both his balls in the circle. We would practice this awhile, then try riding like the Comanche Indians. After practicing for three or four months we became so perfect that we would run our horses half or full speed and pick up a hat, a coat, a blanket, or rope, or even a silver dollar, stand up in the saddle, throw ourselves on the side of our horses with only a foot and a hand to be seen, and shoot our pistols under the horse's neck, rise up and reverse, etc."

In the fall of 1841 the twenty three year old Hays camped with his party of twenty Ranger surveyors on Crabapple Creek, not far from Enchanted Rock. Early the next morning a fellow Ranger, Ben McCullouch, overheard Hays talking to his guns—two of Colt's five-shooters. While giving them a good cleaning, Hays murmured; "I may not need you, but if I do I will need you mighty bad." A short time later Hays rode out alone to inspect the legendary Enchanted Rock. Hays, thoroughly familiar with the Indian and their beliefs, he must have known that if there were any Comanche in the area, they would not tolerate his intrusion on sacred land; furthermore, their reaction to a surveying party would be especially fierce. Needless to say, when the Comanche saw the notorious Jack Hays on their holy mountain with surveying equipment, they were as angry as teased wasps. When the Indians attacked, Hays headed for the summit, where he held out until his companions arrived to finish the fight.

The Comanche hadn't counted on Hays' Colts. With two five-shooters and a rifle he was better armed than ten men with muzzle-loading rifles. Especially when you take into account the element of surprise. The Comanche's old methods of attacking a stranded white where suddenly useless.

According to most accounts, the Comanche lost between ten and twenty warriors in the confrontation. Out gunned and bewildered by the sudden change of events, the Comanche quit the field and sought escape in the labyrinth of Enchanted Rock Cave.

The credit for the victory went to Jack Hays, who couldn't resist the climb to the summit of Enchanted Rock, alone. But the unsung hero of the day was Samuel Colt.

Texas' most renowned Ranger, Hays attained the rank of Captain at twenty-three, major at twenty-five, and colonel at thirty-four. In 1849, the year of the gold rush, Hays left Texas for California. He served as sheriff of San Francisco County for four years, and in 1853, President Franklin Pierce appointed Hays Surveyor General of California. As part of his duties, Hays laid out the city of Oakland. It is said his last Indian fight was in Nevada in 1846. Jack Hays died in Piedmont, California, on April 25, 1883.

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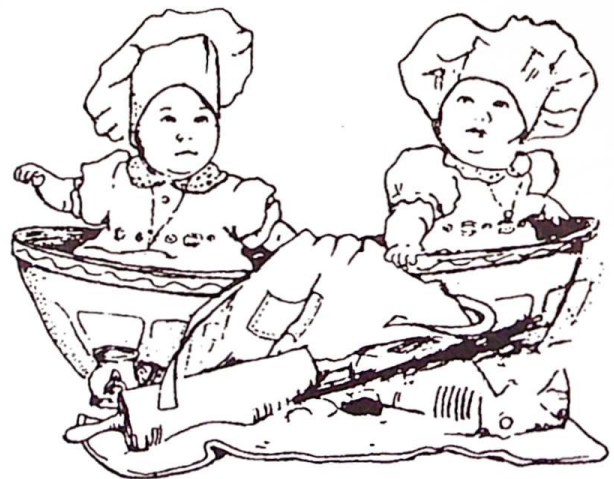


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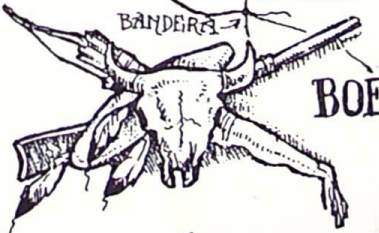
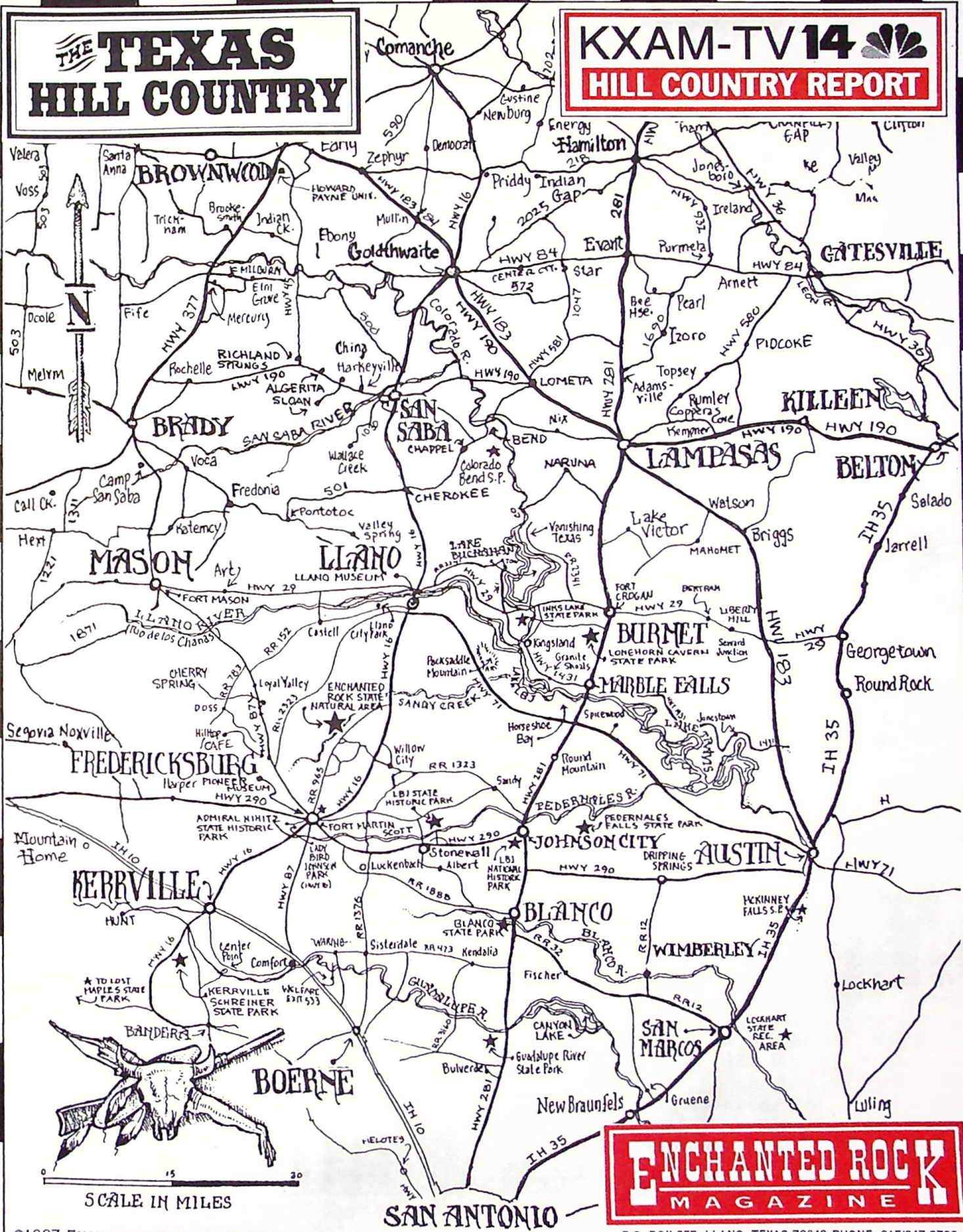
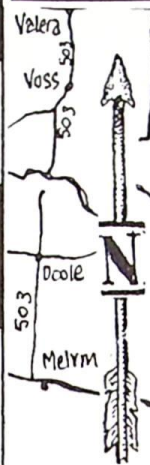
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THE NEW PROMISED LAND

There have been times when desperate people in hopeless situations were rescued by someone who arrives on the scene with the perfect combination of character, ability, and dedication.

Such was the fortune of the German immigrants in Texas during the 1840's.

Baron Otfried Han Freiherr von Meusebach relinquished his hereditary title when he left Germany en route to Texas. When he arrived in his new home land in May 1845 he insisted on being known simply as John O. Meusebach. At the age of thirty three, having left family, friend, and title behind, he was to assume the almost impossible responsibility of commissioner general for the *Manizer Adelverein* for the Protection of German Immigrants in Texas.

Before leaving Germany Meusebach had devoted several years of study to the possibility of immigration, particularly to Texas. Of all materials written about the area, *Texas: The Rise, Progress, and Prospects of the Republic of Texas* (1841), by William Kennedy, British consul in Galveston was the most influential on Meusebach and the Society as well. Of particular interest to the Society was Kennedy's remarks on the existence of abandoned Spanish silver mines along the Texas frontier. Remark on the book, Irene Marschall King, granddaughter of Meusebach, wrote in *John O. Meusebach: German Colonizer in Texas* (1967): "As an official Kennedy described places with exactitude and authority. The very name of one landmark, Enchanted Rock, added to fascination the beckoning land. Meusebach hoped to probe for a scientific explanation of the mysterious sounds that were said to issue at times from the 640 acres of solid granite. He marveled that such an immense outcropping of mountainous rock was located in an area bearing the name "Llano" the Spanish word for "plain". He wanted to know the reason for this contradiction."

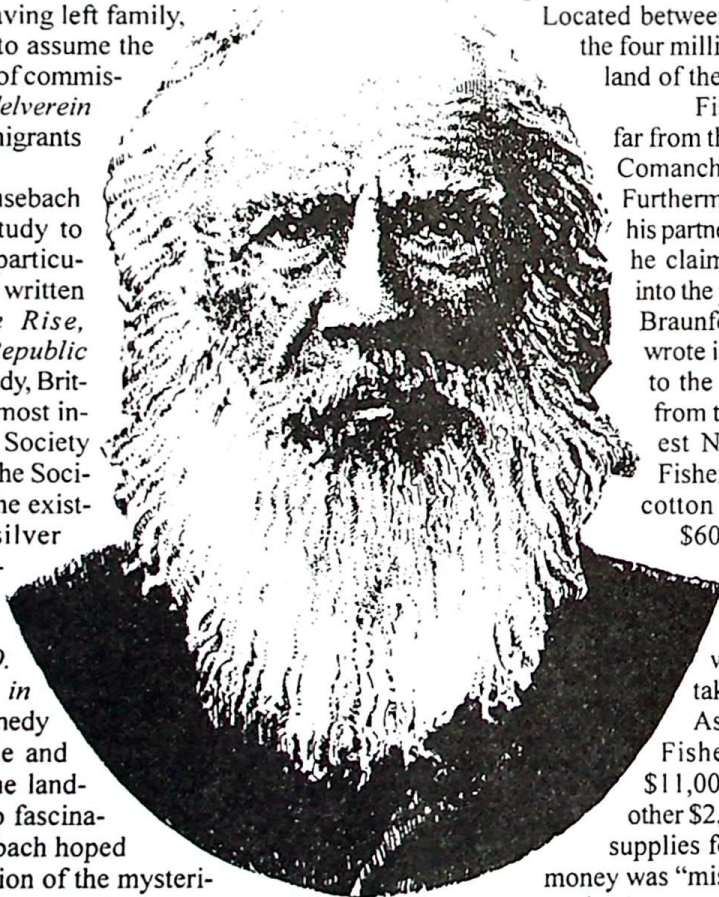
The Society was founded in March of the previous year by a

group of German noblemen advocating immigration to Texas as a solution to the problems of political unrest and overpopulation facing Germany. The organization soon fell victim to the unscrupulous Texan, Henry Francis Fischer, when it purchased, sight unseen, an interest in the Fisher-Miller Land Grant. Located between the Llano and San Saba Rivers, the four million acre grant was in the very heartland of the legendary lost Spanish mines.

Fisher knew that the grant was too far from the coast and inhabited by too many Comanches to be suitable for a settlement. Furthermore, in order to make himself and his partner, Burchard Miller, seem important, he claimed they had already put \$60,000 into the project. But as Price Carl zu Solms-Braunfels, the first commissioner general, wrote in his report of the February 8, 1845 to the Society: "Yet every person here, from the President of Texas to the smallest Negro lad, knows that if Messrs. Fisher and Miller both were put under a cotton press, not one dollar, let alone \$60,000 could be pressed out of them both." In a letter dated June 11, 1845, to his successor, Meusebach, the prince stated that Fisher was not worth "the cord it would take to hang him and Miller."

As if the swindle were not complete, Fisher obtained, in addition to the \$11,000 for an interest in the grant, another \$2,360 from the German's to purchase supplies for the settlers. Virtually all of the money was "misappropriated".

The Society's attempt to settle the grant was stalled in New Braunfels with 439 people waiting and, for the most part living at the expense of the Society. Almost immediately upon assuming his responsibilities as commissioner general, Meusebach discovered, to his dismay, the Society was virtually bankrupt due to the financial mismanagement of the prince; and that



the settlers, after a year of waiting to relocate to the grant, were understandably impatient. Added to those pressures was the fact that, according to the contract with the Republic of Texas, the grant had to be settled by August 1847. If not, all efforts and investments would have been in vain.

The fabled silver mines were the "ace-in-the-hole" for the Immigration Company. Solms-Braunfels mentions them in his book *Texas, 1844-1845*: "As to the knowledge of the mountains [the Fisher Miller Grant], most of it is obtained from the Mexicans, who in turn received it from the nomadic Indians. They describe the mountains as rich in ore, especially copper and silver. This statement is also confirmed by the old documents drawn up for the leasing of land. It is likewise well known that Texas as a territory had opened several silver mines, directed by the Spanish government; but these immediately after the outbreak of the Mexican Revolution, due partly to the order of the government and partly to the inimical Indian tribes, were destroyed. In spite of the many efforts, they have not as yet been found, nor are they likely to be, except by the establishing of colonies in the mountains. This can be done in time, provided there is sufficient protection against the Indians. Sojourns in the mountains up till now have been limited to four weeks because of the difficulty of carrying supplies such as biscuits, cornmeal, coffee, and bacon for approximately twenty men besides fodder for the beasts of burden."

Perhaps the Prince, viewed by many Texans as an effite primp, lacked the fortitude necessary for the task. Fortunately for the immigrants his replacement Meusebach was equal to the challenge.


With the deadline looming on the horizon, Meusebach pressed forward on the obligation to settle the frontier. In May 1846 he founded the community of Fredericksburg. In November Meusebach was informed in a letter from Germany written by the Executive Secretary of the Society that 4,304 immigrants were on their way to Texas.

If the prospect of even more immigrants wasn't enough to trouble Meusebach, Dr. Shubert, who was appointed by Meusebach as director of the settlement in Fredericksburg heaped on more problems. In Meusebach's own words from *Answer to Interrogatories* (1894) he wrote: "Without my knowledge and authorization the so-called "Doctor Schubert" had raised a company in the latter months of 1846 at Fredericksburg, and with his men and a cannon! had started out to be the first one inside of the limits of the grant. He never dared to cross the Llano River, and cowardly returned without a shot fired, making now a report to me that it was impossible to get into the colony, because it was full of hostile Indians. That report could not be allowed to go abroad unrebuked. It would have created despondency amongst the emigrants and the Company..."

Meusebach began making plans to do the impossible—enter the land grant and attempt to treaty for peace with the Comanche. His assessment of the entire situation was clear: "With the buying of that grant the doom of the [immigration] company was sealed," Meusebach wrote. "They did not know what they bought. They undertook to fulfill what was impossible to fulfill. They did not have the means nor the time to fulfill it. Neither of the contracting parties nor their agents has ever seen a particle of the land in question. The territory set aside for settlement was more than three hundred miles from the coast, more than one hundred and fifty miles outside of all settlements, and in the undisturbed possession of hostile Indians. The government



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had promised no aid to take it out of the hands of the Indians. It had to be conquered," Meusebach concluded, "by force or by treaty."

That same year, Prince Solms-Braunfels published his own book, *Texas: 1844-1845*, in which he noted that "between the Pedernales and the Llano Rivers is the enchanted rock, which can be seen from a great distance..."

"As to knowledge of the mountain," he wrote, "most of it is obtained from the Mexicans, who in turn received it from the nomadic Indians. They describe the mountains as rich in ore, especially copper and silver. This statement is confirmed by the old documents drawn up for the leasing of land... In spite of the many efforts, they have not as yet been found, nor are they likely to be, except by establishing colonies in the mountains. This can be done in time, provided there is sufficient protection against the Indians."

At the request of the prince, the Berlin Academy of Sciences send Dr. Ferdinand von Roemer to Texas in 1845 to evaluate the mineral assets of the grant. Upon his arrival in Galveston, Roemer met with William Kennedy before heading inland. Undoubtedly, the unusual geologic formation of Enchanted Rock, and the rumors of gold and silver mines Kennedy had included in his book were discussed with the geologist, particularly the Lost San Saba Mine which many believed to be located within the grant.

Roemer found the settlement in New Braunfels at the peak of insurrection. One the last day of December, 1846, "a mob numbering about one hundred fifty persons," Roemer wrote, "armed with clubs and pistols came up the hill on which the buildings of the Verein stood. A deputation, composed of several individuals not enjoying the best reputation, went to the home of Herr von Meusebach. The rest contented themselves at first to wait for an

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answer from the delegation. When it was not forthcoming immediately, they crowded into the house and committed a number of excesses in the anteroom and uttered loud threats against the life of Herr von Meusebach. In the meantime, the negotiations were carried on in the adjoining room. Mr. H. Fischer [sic.], who had arrived from Houston a few days prior to this and from whom the Verein had bought the land, led the negotiations on the part of the deputation... The immediate motive for this insurrection was, however the machinations of a man, [Fisher] who to further his own selfish interests, was greatly concerned in getting rid of Herr von Meusebach..."

Meusebach pacified the rebels agreeing to several demands, one of which included his resignation as soon as a replacement could be found.

On January 14, 1847, a company of men led by Meusebach embarked on their journey to treaty for peace with the Comanche. Suffering ill health, Roemer had to wait to depart of Fredericksburg on January 20, arriving in Fredericksburg five days later.

On February 5, Indian agent Robert S. Neighbors arrived with an urgent message for Meusebach from the Texas Governor Pickney Henderson. The belated message urged Meusebach not to venture into Comanche territory for fear he would further arouse the already hostile Indians. Seizing the opportunity, Roemer joined neighbors in pursuit of the Meusebach expedition.

"As my condition had improved in the meantime," Roemer wrote, "I resolved to make use of this opportunity to see the unknown Indian land on the Llano and San Saba rivers. My preparations were of the simplest kind and were completed within a few hours." With those somewhat offhand remarks, Roemer embarked on the adventure of a lifetime.

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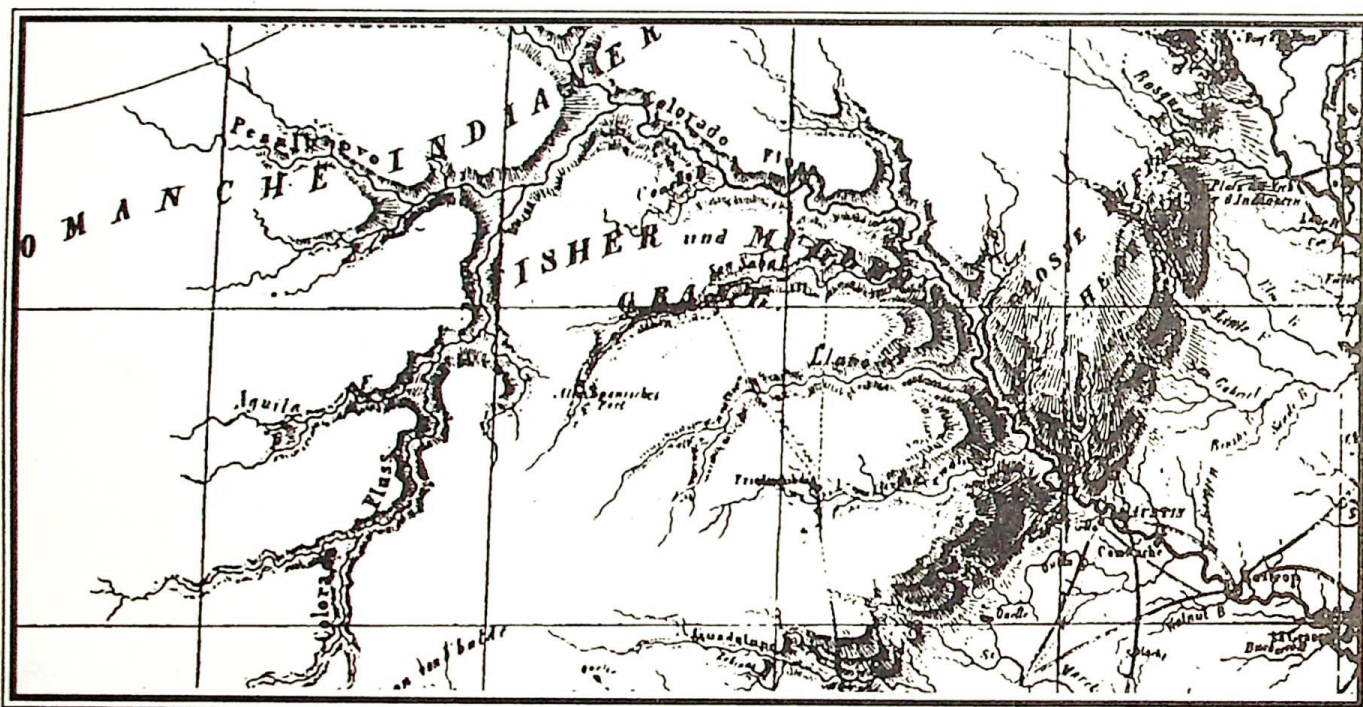
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THE FISHER-MILLER GRANT. DETAIL FROM ROMER'S MAP CIRCA. 1847 SHOWING THE ROUND TRIP ROUTE INTO COMANCHE TERRITORY. THE MAP SHOWS THE COLORADO RIVER'S HEADWATERS TOO FAR TO THE SOUTH (BOTTOM LEFT). COMPARE THIS WITH THE MAP ON PAGE 31 MADE SIX YEARS LATER.

The Meusebach expedition left Fredericksburg on January 22, 1847 to the Fisher-Miller grant which lay deep in the heart of Comanche territory. The group consisted of three wagons and forty men including Lorenzo de Rozas. As a child Rozas had been kidnapped by the Comanche. By virtue of his knowledge of the Comanche language and the territory, Rozas was appointed guide and interpreter. The German Immigration Company was virtually bankrupt and the desire to locate the Spanish silver mines was a faint ray of hope. The pragmatic Meusebach commented, "I do not really count the silver mines until we have them."

The expedition got off to an inauspicious start. On their second day, one of their men was seriously injured when his rifle exploded while on a buffalo hunt, so he had to return to Fredericksburg. Also, while building a campfire it began to burn out of control. In futility, Meusebach's men fought the prairie fire for

thirty-six hours. The earth was burned for miles around and the event most certainly alerted any Indians in the area as to their presence.

Seventeen days after their departure Meusebach and his men encountered a hunting party of Shawnee in the immediate vicinity of the Llano River. After communicating to the Indians in broken English they hired three Shawnee as hunters who told Meusebach that his expedition was under constant surveillance by the Comanche whose tracks they had detected.

Finally, on February 5, the expedition encountered a party of Comanche advancing in their direction carrying a white flag. After assuring their leader, Ketemoczy, of the peaceful intent of the expedition the two parties joined in a meal. The next day, accompanied by even more Comanche, the Meusebach party was led to the main camp on the San Saba River.

The following account is from an anonymous report taken from the files of two officers of the expedition who later returned

to Germany. Entitled "Meusebach's Expedition into the Territory of the Comanche Indians in January, 1847." It originally appeared in an early number of *Magazine of Literature From Abroad*: "The first day's journey beyond the Llano took us across large layers of granite, which could hold deposits of precious metals. The following day we crossed a quartz region where we found rock crystals the size of a fist... On February 7 we finally approached their wigwams on the San Saba River and here we were given a ceremonious reception. From the distance we saw a large number of Indians in their colorful array coming down the hill in formation. As we came nearer they entered the valley, all mounted, and formed a long front. In the center was the flag; on the right wing were the warriors, divided in sections and each section had a chief, the left wing was formed by the women and children, also mounted. The entire spectacle presented a rich and colorful picture because the garb of the Comanche on festive occasions is indeed beautiful and in

good taste. The neck and ears are decorated with pearls and shells and the arms with heavy brass rings. The long hair of the men is braided into long plaits, which, when interlaced with buffalo hair, reaches from head to foot and is decorated with many silver ornaments."

To complete this description of the Comanche, Jean Louis Berlandier wrote in his book, *The Indians of Texas in 1830*: "their skin is a fine copper-brown, heightened with cinnabar, of which they use a great deal. Some of them smear their bodies with powdered charcoal, others chalk, and many of them have three lines tattooed from the lower eyelid over the cheeks.

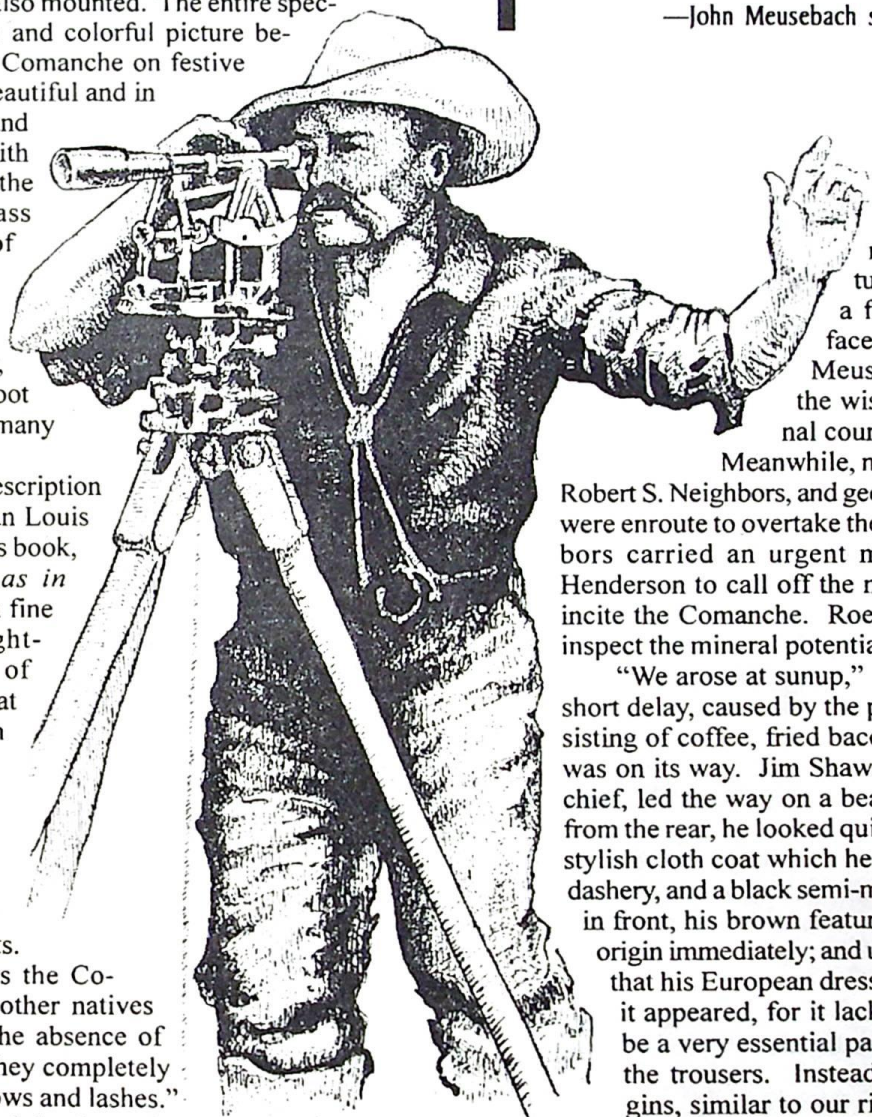
The thing that makes the Comanche and several other natives look so different is the absence of beards, and the way they completely pluck out their eyebrows and lashes."

"As we approached the formation of the Comanche," the anonymous report continues, "it was requested of Mr. Meusebach that only he and few companions come nearer, and that was arranged. When our four or five men were within 100 paces, Lorenzo told us that if we fired our guns [into the air] as an indication of our confidence, that it would make a very favorable impression. This we did and the Comanche responded in a like manner. We were greeted with elaborate handshakes and then led into their village."

The Meusebach expedition of forty men discharged their guns in salute, thereby disarming themselves, while surrounded

"I want to send men with that thing which the red faces say steals the land (compass) and survey the entire region of the San Saba as well as the entire region as far as the Concho so that will know the exact boundaries of the area where we can go and till the soil."

—John Meusebach speaking to the Comanche chiefs.



by two to six thousand Comanche [sources vary on the actual number]. That may have been a foolhardy act. However, in the face of such overwhelming numbers Meusebach's decision was not only the wisest, but possibly the only rational course of action.

Meanwhile, near Fredericksburg, Indian agent Robert S. Neighbors, and geologist Dr. Ferdinand von Roemer were enroute to overtake the Meusebach expedition. Neighbors carried an urgent message from Texas governor Henderson to call off the meeting for fear it would further incite the Comanche. Roemer's mission, however, was to inspect the mineral potential of the Fisher-Miller grant.

"We arose at sunup," Roemer recounted, "and after a short delay, caused by the preparation of our breakfast consisting of coffee, fried bacon and bread, our little company was on its way. Jim Shaw, a six foot tall, strong Delaware chief, led the way on a beautiful American horse. Viewed from the rear, he looked quite civilized, since he wore a dark, stylish cloth coat which he had bought in Austin in a haberdashery, and a black semi-military oil cloth cap. Viewed from in front, his brown features, however, betrayed his Indian origin immediately; and upon closer examination one found that his European dress was by no means as complete as it appeared, for it lacked what is generally assumed to be a very essential part of a gentleman's dress, namely the trousers. Instead of these he wore deerskin leggings, similar to our riding leggings, which reached half way up his thigh. Then followed Mr. Neighbors and I, with a young American whom Mr. Neighbors had engaged for the duration of the expedition, and a common Shawnee Indian. Each of the two latter drove two pack mules which belonged to Mr. Neighbors and Jim Shaw."

On February 10 the group came upon the Meusebach expedition. "The three covered wagons which had been drawn into the center of the camp," Roemer wrote, "were an arresting sight in this pathless wilderness, in which up till now no wagon very likely had entered. Around these, the tents had been erected and in front of them whites and Indians mingled in a motley crowd.



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Even the whites were of diverse appearance and of mixed origin. In addition to a number of unaffected Germans with genuine peasant features, one noticed in the immediate vicinity a group of Mexican muleteers with the unmistakable southern facial expression; then there were a number of American surveyors, equally peculiar representatives of a third nationality, which von Meusebach carried with him in order to point out to them the land to be surveyed."

While waiting for the Comanche chiefs to assemble at the camp on the San Saba River, Meusebach and Roemer received permission to lead an expedition to visit the old Spanish fort. In his accounts Roemer mentioned several times a "persistent rumor among the Texas settlers that the Spaniards had worked some silver mines in the vicinity of the fort." Upon arriving there, Roemer noted the names of previous visitors who had inscribed their names on the main portals: Padillo 1810, Cos 1829, Bowie 1829, Moore 1840.

After examining the area, Roemer concluded, "One may make the claim without hesitation, that at least in the vicinity of the fort no deposits of precious metals are present." Although Meusebach had hoped that the existence of silver mines would alleviate the financial straits of the Society, he wrote before his departure, "I do not really count the silver mines until we have them." Meusebach's courage and his habit of walking among the Comanche unarmed earned the respect of the Indians. They even honored him with the name *El Sol Colorado*, or The Red Sun. Considering that the sun was the principal deity among the Comanche, the name had special significance.

Among the assembled chiefs were their three most prominent leaders: Santa Anna, Old Owl, and Buffalo Hump. Roemer, in his account of the meeting offered this description of the chiefs: "The three chiefs, who were at the head of all the bands of the Comanches roaming the frontiers of the settlements in Texas looked very dignified and grave. They differed much in appearance. [Old Owl] the political chief, was a small old man who in his dirty cotton jacket looked undistinguished and only his diplomatic crafty face marked him. The war chief, Santa Anna, presented an altogether different appearance. He was a powerfully built man with a benevolent and lively countenance. The third, Buffalo Hump, was the genuine, unadulterated picture of a North American Indian. Unlike the majority of his tribe, he scorned all European dress. The upper part of his body was naked. A buffalo hide was wound around his hips. Yellow copper rings decorated his arms and a string of beads hung from his neck. With his long, straight black hair hanging down, he sat there with the earnest (to the European almost apathetic) expression of countenance of the North American savage. He drew special attention to himself because in previous years he had distinguished himself for daring and bravery in many engagements with the Texans."

Meusebach's total lack of prejudice toward the Indians was in sharp contrast to that of Neighbors who believed all Indians were untrustworthy savages. After concluding a successful treaty of peace Neighbors attempted to take full credit for the agreement he had intended to prevent. In point of fact, had it been left to Neighbors, Meusebach would have been induced to turn back before attempting a treaty.

During the treaty Meusebach told the Comanche: "When my people have lived with you for some time, and when we know each other better, then it may happen that some wish to marry. Soon our warriors will learn your language. If they then wish to wed a girl of your tribe, I do not see any obstacle, and our people

will be so much better friends... I do not disdain my red brethren because their skin is darker, and I do not think more of the white people because their complexion is lighter.”

Most treaties between the whites and Indians usually amounted to articles of surrender on the part of the latter. This was not the case with Meusebach's treaty. The whites and Indians were given equal recognition and dignity. The agreement was as if between two allies rather than two formerly warring factions. In exchange for three thousand dollars worth of presents, the Comanche agreed to allow the surveyors and settlers into the region without molestation. Also, the Indians could be allowed into German settlements and would “have no cause to fear, but shall go wherever they please.” In exchange for Comanche protection from “bad Indians”, it was agreed that “the Germans likewise promise to aid the Comanches against their enemies, should they be in danger of having their horses stolen or in any way to be injured.”

Years later, Meusebach passed along the comments of Texas Ranger, Jack Hays as to the effectiveness of the treaty: “[Hays] was never molested nor lost any animals during his travel within the limits of our colony, but as soon as he passed the line he had losses.”

“On March 3, we began our return trip to Fredericksburg,” the anonymous report notes. “Scarcely had we completed a day's journey when a company of Comanches under Santana [Santa Anna] with their families joined us quite unceremoniously and informed us that they wished to accompany us all the way to Fredericksburg.

“Their company proved to be of some advantage to us, since they shot several wild horses. The meat was very appetizing. On March 5 we arrived at the Llano and on the 6th we camped on Sandy Creek near the noted Enchanted Rock. This mass of granite, so named because of its formation which have the appearance of monstrous giants and wild beasts, reminded us the castles along the Rhein. The Sandy Creek has a beautiful bed of granite, it's crystal clear water dashes from one shelf to another, forming many basins which are accessible by means of natural steps and offer an invitation for a bath. We found some bass in this beautiful water.

“On the following day, after a thirty five mile ride, we rejoiced when we reached Fredericksburg. It appeared to us even more cheerful because it happened to be Sunday and the settlers, arrayed in their colorful dress from the various districts of Germany, greeted us. They too, rejoiced when they saw us return at the head of and in peaceful association with a troop of Comanche Indians.”

Although the Fisher-Miller grant contained 1,735,200 acres, the treaty included a total of 3,878,000 acres. In one day, Meusebach opened up for settlement what would become part of all of ten Texas counties. To call John Meusebach a man of intelligence, courage, tenacity, and vision would be an understatement.

In 1847, the Texas Rangers established a camp fourteen miles north of Enchanted Rock, under the leadership of Captain Samuel Highsmith. In *Recollections of Early Texas* Memoirs of John Holland Jenkins, the author, a member of the Highsmith company, wrote that Enchanted Rock was “a very remarkable freak of nature, being solid granite and covering an area of six hundred and forty acres of land.” He went on describe the landmark: “It is studded here and there with a kind of glittering material that resembles diamonds.”

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PIONEER ARTIST



ENCHANTED ROCK NEAR FREDERICKSBURG, BY HERMAN LUNGKWITZ. OIL ON CANVAS ON PANEL, 14x20 INCHES. PAINTED IN 1864.

Meusebach's treaty with the Comanche opened the frontier to surveyors and settlement. With accurate maps the land could be not only settled but also claimed by deed of ownership. With new settlements Enchanted Rock became more than a landmark surround my mystery and legend. It became the subject of Texas' first landscape artist,

HERMAN LUNGKWITZ



A German settler arrived in Fredericksburg in 1851 who would, in his own way, leave his mark on the history of Enchanted Rock. An accomplished landscape painter trained in Dresden, Hermann Lungkwitz was the first artist to capture on canvas the mood and mystery of this legendary landmark. In his romantic style the artist greatly exaggerated the contours of Enchanted Rock in order to capture the spiritual nature of his subject.

His first landscape of Enchanted Rock was completed in the 1850s, but he was to return to the site many times between then and the 1880s. In a letter to a friend he wrote of one of his painting expeditions in 1888: "I found and painted a few charming views of Enchanted Rock and the neighboring mountain ridges from my position on a very precipitous peak called the Rauhenkopf. To reach my point of observation, I had to hike one and a half miles every day through mesquite brush and over rocky ground without any path. Regretfully, I was unable to walk a further mile for a full view of the Wachtenauer [Watch Mountain] and Kullhead [Bullhead] Mountains, so I concluded my studies here for this time, also, because I could not find any lodging near these imposing mountains.

"Within the radius of six miles, one cannot find any human habitation—one can only camp out...I lived very simply here, spent every day in the good, very dry air and was in very good health, so that I could easily carry my twenty pounds of paraphernalia up the steep mountain. Then I painted very diligently from early morning until sundown. After returning to my lodging, I would fall into a deep, sound sleep, only to wake up before dawn, fully refreshed—and so day after day!"

Lungkwitz painted at least six landscapes of Enchanted Rock between the 1850s and the 1850s. Over the years he created numerous works of the Hill Country including scenes of New Braunfels, Sisterdale, Fredericksburg, Mount Bonnell, San

I found and painted a few charming views of Enchanted Rock and the neighboring mountain ridges from my position on a very precipitous peak called the Rauhenkopf. To reach my point of observation, I had to hike one and a half miles every day through mesquite brush and over rocky ground without any path. Regretfully, I was unable to walk a further mile for a full view of the Wachtenauer [Watch Mountain] and Kullhead [Bullhead] Mountains, so I concluded my studies here for this time, also, because I could not find any lodging near these imposing mountains.

Antonio, West Cave, Hamilton Pool, and Marble Falls. In all of his paintings Lungkwitz managed to capture in meticulous detail and faithful color the beauty and brilliance of the natural environment. Of particular note are Lungkwitz's large pencil drawing executed in lines so sharp they have a quality found in the finest of etchings.

Lungkwitz was not alone in his artistic endeavors. His brother in law, Richard Petri, came to Texas at the same time and settled in Fredericksburg. Unlike the landscape painter Lungkwitz, Petri painted numerous scenes of pioneer life in their new homeland. Petri's painting of the Comanche and Lipan Indians which frequented Fredericksburg have been of particular interest to researchers.

Petri died in 1857, at the age of thirty three, from accidental drowning in the Pedernales River. The legacy he and Lungkwitz left behind are remarkable both in their historic and artistic value.



THE WEST TEXAS FRONTIER, 1853. THIS MAP AND ROMER'S MAP ON PAGE 26, WHICH WAS PUBLISHED ONLY SIX YEARS EARLIER, CLEARLY ILLUSTRATE THE IMPORTANCE SURVEYORS HAD ON THE WESTWARD EXPANSION OF TEXAS. OF PARTICULAR INTEREST IS THE COURSE OF THE COLORADO RIVER. EVIDENTLY THE SURVEYORS WENT WELL BEYOND THE LIMITS IMPOSED BY THE TREATY BETWEEN MEUSEBACH AND THE COMANCHE NATION.

INTO THE 20TH CENTURY



As the twentieth century approached Enchanted Rock was becoming a recreational destination. The Moss family is central to the closing chapter of the old ways and the opening of the new.

Discovery of gold in California in 1849 precipitated a rush of emigrants seeking their fortune. Fredericksburg became the last supply stop for the forty niners until they reached Hueco Tanks located near El Paso. A member of one of the wagon trains, C. C. Cox, was assigned to hunt game for the group. Upon reaching Enchanted Rock, though not mentioning it by name, he said it was a granite hill some "two hundred feet high". Cox noticed a hollow sound beneath the granite caused by his horse's hooves. "The surface of the mound had the appearance of petrified sand," and Cox attempted to break through into what he imagined would be a large cavern beneath. He finally abandoned the task once he realized there was no cave, but only a small hollow near the surface.

Special mention should be made of an individual who was most likely Enchanted Rock's most permanent resident. Rafe Maner, an emancipated slave was born in a log cabin between the base of the Rock and Sandy Creek in 1850. He lived in the cabin until his death in 1920. The cabin was later moved across the creek where, some years later his birthplace was demolished.

The last recorded conflict between Indians and whites in the Hill Country occurred in 1873. Known as the Fight on Packsaddle Mountain, it was precipitated when a cow on the Moss ranch (in what is now Llano County) came into the ranch house with an arrow sticking out of its side. A party of eight ranchers, including W. B. Moss and his two brothers, was raised to pursue the Indians. They found approximately twenty one Indians encamped on Packsaddle Mountain. In the ensuing fight at least

three Indians, probably Apache, were killed and three of the ranchers wounded. So closed the last account of Indian warfare in the region. With the lands surveyed, and settlements springing all along the frontier, the Indian tribes were rapidly becoming a relic of the past. Many of these settlers found their fortunes not in gold, but cattle.

In October of 1841, Anavato Martinez sold his headright certificate, which included Enchanted Rock, to James Robinson, who held title of the property for three years before selling it to a business associate, Samuel A. Maverick. The term *maverick* comes from this man. As stray cattle were plentiful in Texas, Maverick refused to brand his cattle. Consequently, any unbranded cattle were said to be Maverick's. The term was later expanded to include any person who acts independently.

Maverick really wasn't a cattleman, but an entrepreneur, essentially, who bought Enchanted Rock, speculating on its potential for mineral wealth. When Maverick's widow sold the property around 1880 to N. P. P. Browne, she retained all the mineral rights. In 1886, Enchanted Rock was purchased by John R. Moss, who sold it in less than a year to J. D. Slaytor, and C. T. and A. F. Moss. In 1896 the Moss family bought out Slaytor's interest, which was inherited by Tate Moss in 1927. Albert Faltin purchased Enchanted Rock in 1946, selling an undivided half interest to Charles H. Moss the following year. For decades afterward the Moss family continued the tradition of operating Enchanted Rock as a private park.

As the twentieth century approached Enchanted Rock was becoming a recreational destination. The Moss family is

central to the closing chapter of the old ways and the opening of the new.

Although ownership of Enchanted Rock changed hands frequently, a constant throughout the twentieth century has been its use as parkland. At the outset of this century Enchanted Rock was frequently open to the public for picnics, dances, parties, and numerous other events, including religious services held on its summit by the Reverend Dan Moore ("On this rock I will build my church.").

Enchanted Rock officially opened to the general public as a privately operated park on June 22, 1927. The event was celebrated by thousands of visitors, including Governor Dan Moody, who dedicated Enchanted Rock as "Texas most wonderful summer resort." The highlight of the day, however, occurred when a celebrant named Bradshaw drove his brand new Pontiac to the summit. This was not the only roadtrip up Enchanted Rock. A local Chevrolet dealer in Llano occasionally used the massive dome to demonstrate the performance of his autos.

Finally, in 1978 the Moss family decided to sell Enchanted Rock and diverse offers came in—from granite quarry operations to a Dallas developer who planned to build high dollar townhouses. Another offer came from Lincoln Borglum who proposed using Enchanted Rock to sculpt a monument in honor of Texas heroes in the spirit of Stone Mountain with its Confederate heroes, or to Mr. Rushmore. Lincoln, the son of Gutzon Borglum who designed Mt. Rushmore, is credited for completing his father's work. It is to the everlasting credit of Charles and Ruth Moss that they decided to reject those offers in favor of an

offer from the Nature Conservancy in 1978. That organization held title for Enchanted Rock until the Texas Parks and Wildlife Department could allocate funds to purchase the tract a month later. Enchanted Rock was accepted on the National Registry of Archaeological Sites on August 24, 1984.

So it was that this ancient sacred landmark became one of the state's most remarkable natural & cultural treasures, attracting over 350,000 visitors annually.

Enchanted Rock State Natural Area is located 16 miles north of Fredericksburg on Ranch Road 965. From Llano take Texas 16 South 16 miles, turn right on Ranch road 965. Enchanted Rock is 8 miles to the south.

Opened year round, the park offers 46 tent sites for overnight campers with tentpads, picnic tables, overhead shelters, barbecue pits, and fire rings. An attractive playground and modern restroom facilities complete with solar-heated showers are available to walk-in campers.

For adventuresome back packers, the park has three remote camping areas and each of the remote areas is equipped with composting toilets.

There are 63 picnic tables, a playground and restrooms located in the area provided for day visitors. Campers should make reservations two to three months in advance. If you can't get a reservation at the park, camping is available nearby at Crabapple Crossing (915-247-4260). Day visitors should arrive early—before noon—as the park frequently fills up and parking is unavailable until after 4:30 or 5 p.m. For more information phone 915-247-3903

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POSTSCRIPT

LEGEND, FACT & ENCHANTED ROCK

There are many unusual stories regarding Enchanted Rock. In the absence of fact, legend and speculation combined to answer 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 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 emanated. Contemporary geologists attribute this phenomenon to the rapid contraction and expansion of granite during sudden changes in temperature. Despite such logic, if 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 Indian cultures 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

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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 chiefdom... Only as societies become increasingly complex does the awareness of kinship lessen; only then does man become inclined to sacrifice one 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 to truth. The only problem is, again, the emphasis on fear, which is inappropriate 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. Setting these legends aside, there is still enough inherent magic and mystery regarding Enchanted Rock to satisfy even the most unimaginative mind. There are numerous contemporary stories of people—of all ages and from all walks of life—who have seen spirits of vanished Indians and heard the sounds of ancient drums.

A particularly interesting account is found in *Legends of Texas Rivers and Sagas of the Lone Star State* by Fannie May Barbee Hughs, published in 1937. In the chapter entitled "The Legend of Enchanted Rock" the author writes, "Near the head of the Perdarnales is the 'Enchanted Rock'. Little is known of this singular rock, but legend has it that it is supernaturally illuminated. It is accessible by means of a natural stair which winds around it to the top. As one approaches, an aureole, ghostlike in appearance, envelops him, and as he steps on the stairs the rock begins a circular movement and the traveler's ears are filled with incredible and peculiar sounds. These sounds challenge investigation." While this story has little basis in fact it does illustrate how folklore and personal experience blend and find their way into history.

The Indians believe the mountain spirits live, that their and profound message can still be heard today. The stories of humans can be lost, but the spirit of the mountain lives forever. Its voice is as ancient as Enchanted Rock.

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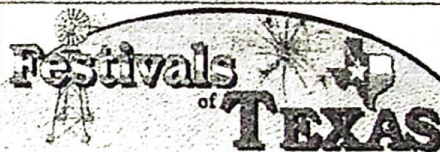


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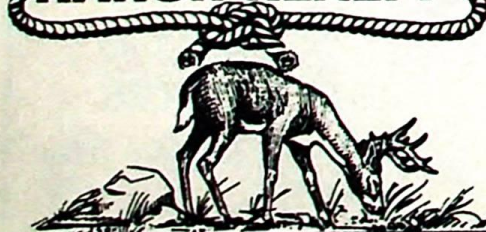
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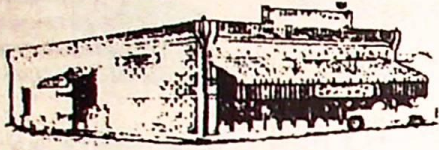
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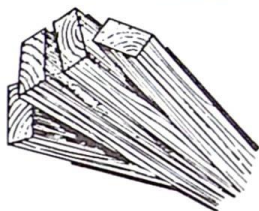
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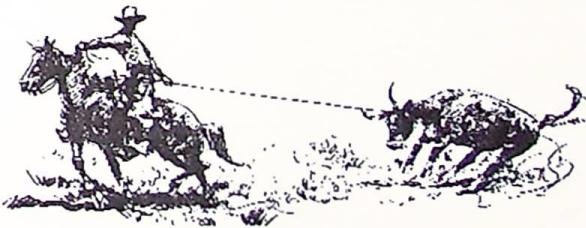
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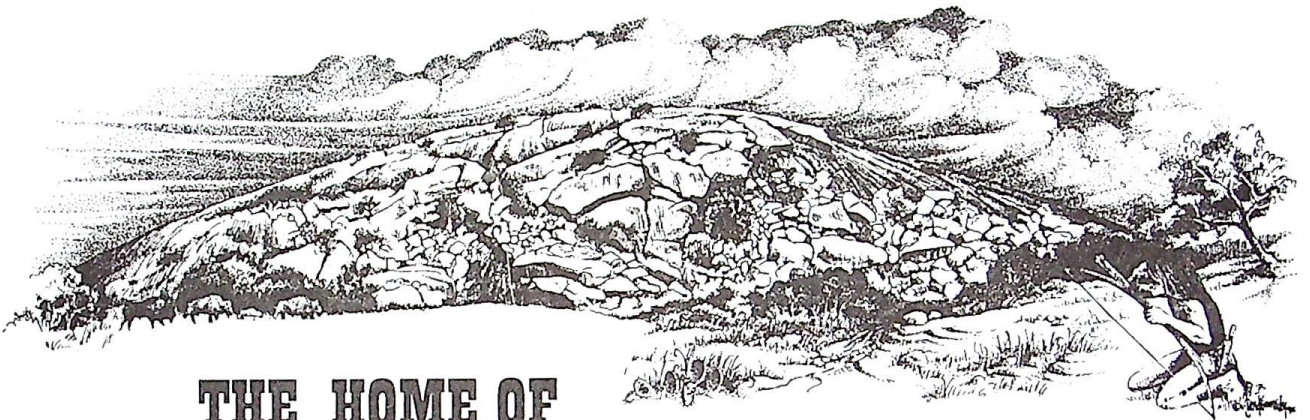
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