Texas HIGHWAYS

October 1995
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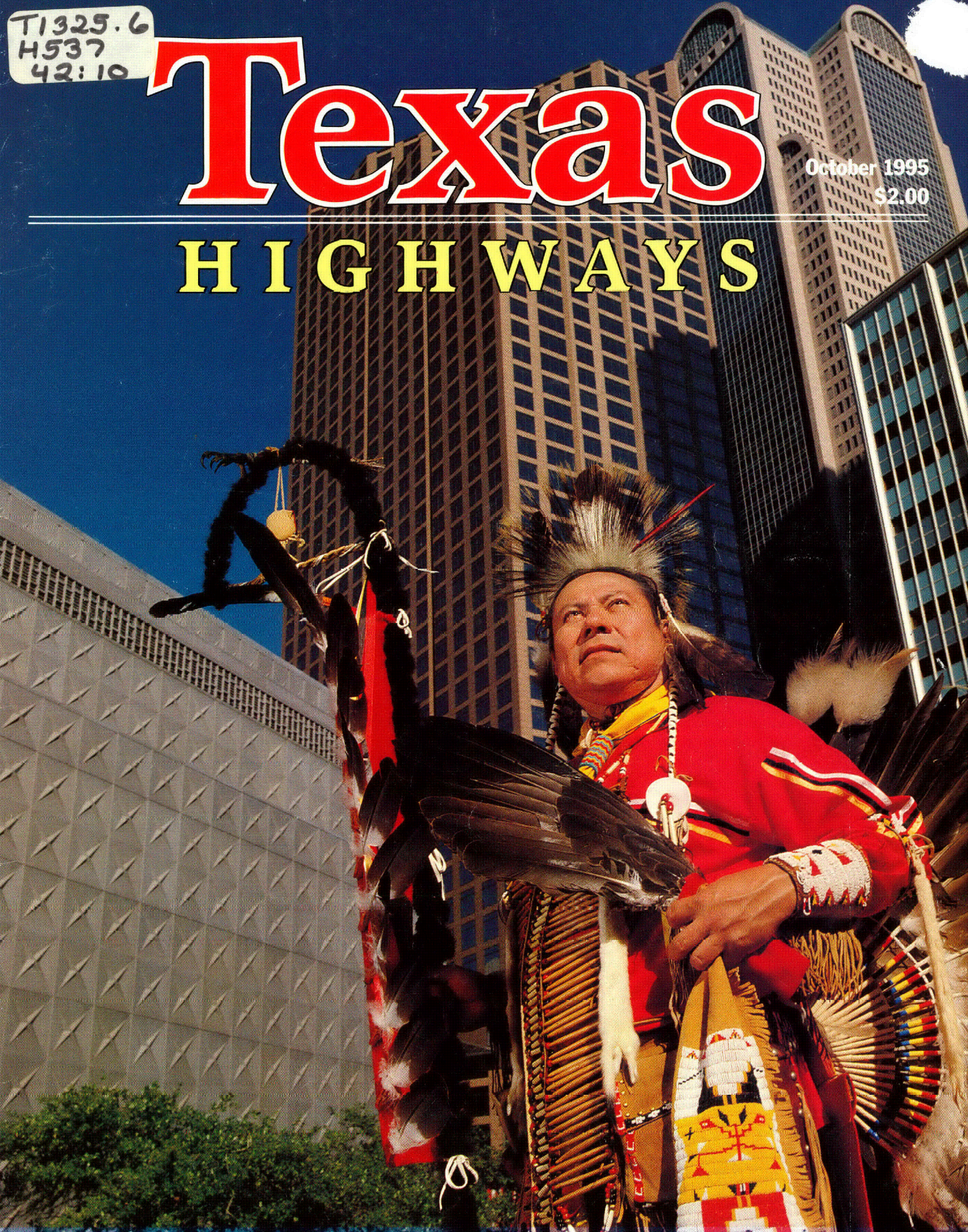

Up Front

We owe our friend **O.C. Garza** of Victoria an apology. We goofed. In the August issue Fun Forecast, page 54, we incorrectly credited **Wyman Meinzer** for the Beautiful Burro picture. We should have credited O.C. for the arresting moment of burro stubbornness. We'll do better next time, O.C....

Our thanks to **Don Wines**, of TxDOT's Tyler office, for hand-carrying dozens of fresh-cut Tyler roses to Austin. Photographer **Richard Reynolds** arranged and photographed them to lead off our story on **Tyler Roses**, on page 42....

This is a month for well-wishes to several individuals who have been important to *Texas Highways*. First, we applaud **Doris Howdeshell**, who takes over as director of the **Travel and Information Division** of the **Texas Department of Transportation**, which publishes *Texas Highways*. Doris has supported the magazine throughout her career with TxDOT, and we look forward to a fruitful partnership with her.

Second, congratulations to **J. Don Clark**, our former division director, who now heads up the newly formed **Texas Nature Tourism Association**. The association promotes all kinds of outdoor activities, including birdwatching, hiking, and outdoor photography. The group will also help landowners evaluate and develop their property's potential for nature tourism. We wish Don well and will continue to feature the best of Texas nature in the pages of *Texas Highways*.

Lastly, we wish publisher **Herman Kelly** all the best in his retirement. Herman has been with *Texas Highways* in one capacity or another for three decades. He began as a photographer in 1966, and subsequently contributed stories and pictures to *Texas Highways* and other departmental publications. In 1975, the year the State Legislature named *Texas Highways* the Official State Travel Magazine, Herman became the magazine's circulation director. In the 20 years since, Herman's promotional ideas have helped circulation grow from a few thousand to nearly 400,000.

Herman became the publisher of *Texas Highways* in 1977. Under his watch, the magazine grew not only in size, but also in quality, became fully automated, made its debut on the newsstand, and began offering ancillary products like posters, calendars, and note cards.

Several years ago, Herman became publisher of all departmental travel literature, including the *Texas State Travel Guide*, the *Texas Events Calendar*, the *Texas Official Travel Map*, and the *Texas Public Campgrounds* brochure. By the way, you can order these free publications by writing to (Publication Title), Box 5064, Austin 78763-5064, or by calling 800/452-9292.

Herman promises to stay busy, commuting between his old home in Georgetown, Texas, and his new home in wife **Dorothy**'s native Vancouver Island, British Columbia. We wish Dorothy and Herman much happiness. Fortunately, Herman will soon become the executive director of the **International Regional Magazine Association**, so we should have the benefit of his viewpoint for years to come.

Good luck to you all.

Jack Lowry

Texas HIGHWAYS

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GOVERNOR OF TEXAS
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page 46

page 10

page 32

Departments

About Our Covers

Front—Ken Brown, the son of a Sioux father and a Creek mother, keeps alive Native American traditions from his home base in Dallas. On weekends, Ken and his friends compete in powwows, which provide a good place to socialize and meet people—what Ken calls "an Indian Saturday night soiree." Our piece on Texas' urban Indians begins on page 32. In the photo above, Erwin J. DeLuna wears the intertribal dress he made. *Photos by J. Griffis Smith*
Back—The copious blooms of goldenrod (*Solidago* sp.) dapple a Harrison County vista with the warm hues of autumn. Our photo feature on fall flowers begins on page 18. *Photo © Richard Reynolds*

Letters

First Things First

Reading *Texas Highways* is always a pleasure, and I enjoyed the pieces by Mary L. Kelley in the August Speaking of Texas. She did, however, make an error in the article on Minnie Fisher Cunningham, when she wrote that Minnie Fish was the first woman to receive a degree in pharmacy from the University of Texas. Actually, she was the sixth, following four women in 1897 (Sister M. Etienne, May Everett, Bertha Howze, and Sister M. Rosalie) and one in 1900, Emma Domingo. It is a common mistake, and one that has been perpetuated in most articles written about her.

M.S. Edwards
Galveston

Regarding the Speaking of Texas item on Reg Robbins and Jim Kelly in the May issue: It would be a shame for your outstanding magazine to publish information that may mislead your readers into thinking that the method of transfer of fuel and supplies from one aircraft to the *Fort Worth* was a first in aviation history. The first air-to-air refueling was done by Air Service Lts. Lowell Smith and John Richter in 1923 from Rockwell Field, California, using a hose from the supplying aircraft.

Charles T. Niblett
Tucson, Arizona

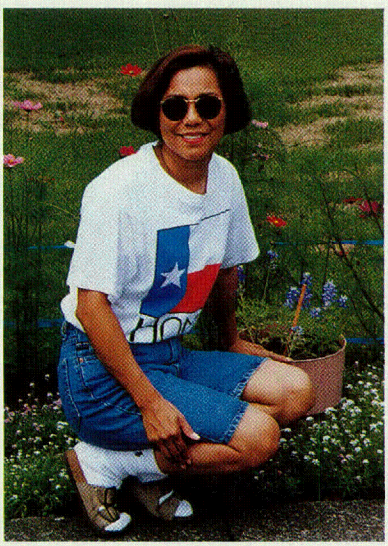
Ed. Note: *We certainly didn't mean to mislead anyone concerning the air-to-air refueling, Mr. Niblett. It was the* number of times *(15) of refueling during the flight that set a record. Thanks for writing!*

Texan in Japan

I'm a native True Texan stationed at Yokota Air Force Base, Japan. I'm so far away from my hometown of Weslaco. I miss my family and my country so much—I sometimes get so homesick that my heart aches. You can imagine how excited I get when I pick up my mail and receive my magazine. I can't wait until I get home, so I start reading it in my car.

One of my kitchen walls is completely covered with my Texas flag, Texas cross-stitch, pictures, magnets, books, mugs, caps, and my *Texas Highways* calendar. Our daughter Cecilia, who lives in San Antonio, sent us several packages of wildflower seeds. What a wonderful sight—our flowers are absolutely beautiful! My husband and I have a little bit of Texas in Japan.

Gloria Cortez Martinez
Japan



Homesick Texan Gloria Cortez Martinez, stationed with her husband in Japan, surrounds herself with wildflowers and other reminders of the Lone Star State.

High Praise for Palo Duro

Thanks for articles on Palo Duro Canyon. My husband and I have visited both rims of the Grand Canyon, but in September 1989, we went to Palo Duro Canyon. What a feeling of peace and contentment—no crowds—just us two to really enjoy the magnificent beauty of this wonderland.

Louise M. La Porte
Palmetto, Georgia

Ed. Note: *If you're a Palo Duro Canyon fan, Mrs. La Porte, you'll love next month's issue, which features this Panhandle paradise.*

Butter Blunder

In your August issue on page 19, you printed a recipe for Beer Bread. The instructions begin with the statement to mix all ingredients and ends with "dot top with pats of butter."

Should the ½-stick of butter be mixed with the ingredients, or is it used to dot the top of the bread mixture?

Loretta Holt
New Braunfels

Ed. Note: *We're so glad you caught us on this, Ms. Holt. Don't mix in the butter; save it to dot the mixture. We'll try to do "butter" next time!*

Bois d'Arc Bounty

Viva bois d'arc! When we moved from Montcalm County, Michigan, where white pine stump fences were still in common use, we went to Cass County, Michigan, where there were still many "hedge fences." They were called Osage orange or just Osage there.

I once built a barbed-wire fence where the Osage had been only partially cleared. I carried the scratches on my arms for two years.

During the winter of 1940, one of my eighth-grade students, Homer Julian, crafted a beautiful, three-bladed propeller from the bois d'arc for a model airplane. He finished the hub with walnut shavings. We tested it in the one-room school. Balance and thrust were perfect, but the wood was too heavy for the model plane, and we had forgotten that the fuel was mixed with oil. There was still a big oil stain on that blackboard 30 years later.

At the time, my brother-in-law, Donald Springsteen, worked at a company in Wayland, Michigan, making bows of the wood. The material was seasoned by submerging it in a running creek for three or four years.

Earl M. Hill
Montgomery

Growing up in Austin in the 1930s and '40s, I became familiar with the bois d'arc tree and its distinctive fruit. When I sought information about it to explain it to folks who had never heard of it, I was frustrated until I discovered that in most of my tree guides it was hiding under the alias of Osage orange.

When your August 1995 issue arrived, the fine article by Howard Peacock was the first one I read. It was like renewing my acquaintance with an old friend. I learned a great deal.

The very next afternoon, I was headed north out of Clover, South Carolina, along old US 321. Imagine my surprise to spot, not 10 feet from the road, a horse apple tree, big as life! When I went back with camera in hand, I found a second tree a few hundred feet further along the fence line.

Charles E. von Rosenberg
Clover, South Carolina

Pecos Plaudits

Thanks for the Pecos River memories [August issue]. Growing up in McCamey, it was always an adventure to go swimming in what was called the "blue hole" of the river (just a few miles from Horsehead Crossing, toward Girvin). Although McCamey had a nice public pool, a swim in the deep and cool blue hole was always more exciting.

A yarn about how crooked the Pecos is was told of a hunter who stood on a bank and shot a deer on the other. Only when he paddled over to get it did he realize it was on the side he had fired from.

Claude Barnett
Monterey, California

If you would like to write to Texas Highways, the editors would enjoy hearing from you. Though we are unable to print every letter, we just might select yours to appear in the magazine—whether you send us kudos or criticism. We reserve the right to edit letters we print. Write to Letters Editor, Texas Highways, Box 141009, Austin 78714-1009, or fax 512/483-3672.

Jack County native Doc Weatherford "Buck" Gunter left Jacksboro in 1903 at age 18 to seek adventure farther west. After landing a job as a bronc-buster on a Colorado ranch, he got a chance to try out for Buffalo Bill's Wild West Show. Riding a particularly ornery outlaw bucker that had 'never been rode,' the young cowboy impressed the show's manager, who hired him on the spot. Doc hadn't seen a barber in at least six months, explaining that he grew his locks for protection against the wind and cold out on the range. Buffalo Bill told him to keep the tresses, nicknamed him Buck for his horseback bravado, and sometimes had him don a skirt when the female trick rider couldn't perform. Even in the Wild West, the show must go on.

COURTESY LORENE MILNER

Jack County native Doc Weatherford "Buck" Gunter (1885-1965) busted ornery broncs and sometimes dressed in skirts during his days in Buffalo Bill's Wild West Show in the early years of this century.

Gunter rode for Buffalo Bill for two years before breaking his leg coming out of the chute. He then returned home to Texas, where he worked on ranches in Jack and Palo Pinto counties. A lifelong lover of horses, Buck was still saddling up close to his dying day.

—Gene Fowler, Austin

The "Ghost Light" of Saratoga, in southeast Texas' Big Thicket, appears sporadically along Bragg Road. The eerie light hovers above former rail tracks, moving from side to side or hanging steadily for several minutes about four feet above the ground. Its color varies from red to white; its size also changes, becoming as large as a basketball or small as a baseball. Observers say the light vanishes when they approach it.

According to legend, early Native Americans living in the forest saw the light first. Modern explanations for the light include swamp gas, piezoelectricity, ball lightning, and mirages caused by temperature inversion.

Bragg Road is remarkably straight and eight miles long, its canopy of trees forming a leafy passage. If you drive far into the green tunnel and look back, car lights on Farm-to-Market Road 787 are visible. From so far away, two headlights can seem to merge into one, which floats for a while, then disappears. But longtime Big Thicket resident James Overstreet reports having seen the ghost light in the 1950s, when no road traversed the area. More recent observers, who have seen the light move away from them, then change direction and come toward them, don't cotton to the headlight theory, either.

Each October, Saratoga celebrates its mystery light with a festival (409/755-0554) called "Halloween on Ghost Road."

—Elizabeth Lowry, Namibia

To join one of Texas' most exclusive organizations, you have to be a real animal. Just ask Priscilla the Pig or Leo the Poodle. Both are charter members of the Texas Veterinary Medical Association's select Texas Animal Hall of Fame. Membership in the 10-year-old group (formerly known as the Texas Pet Hall of Fame), which is administered by the Texas Veterinary Medical Foundation, requires that one of the association's 2,900 member vets verify unselfish and courageous acts of animal behavior.

The species breakdown for the 10-animal group of VIP's (Very Important Pets) proves unsurprising: eight dogs, one horse, and one pig—and it ain't that swimmin' one from San Marcos' Aquarena Springs, either.

In 1984, Priscilla, then a mere piglet, was out with her human family for a leisurely swim near Houston. When her owner's son began struggling to stay afloat, the proximate porcine allowed the boy to hang onto her harness as she pig-paddled to shore. For her amazing feat, Priscilla became the first member of the Animal Hall of Fame and was cited for heroism by the American Humane Society.

Hall-of-Famer canines have entered the ranks of renown for catching bullets, stopping robberies, and taking on rattlesnakes. In 1984, Zeus, a German shepherd/Alsatian police dog in Austin, went snout-to-nose with an assailant who had the drop on Austin policeman Dave Koschel. Seeing the two men struggle for a gun and fearing for his master's safety, Zeus jumped into the fray and caught a point-blank .357 magnum slug for his trouble. The daring dog ignored the wound, continued attacking the gunman, and deflected the next shot, so that Dave took a bullet in his leg rather than in the torso or head. After recovering from their wounds, Zeus and Dave returned to duty. Before his death (from an unrelated disease) in 1986, Zeus had helped capture more than 100 felons.

Leo the Poodle, on the other hand, took on a fellow member of the animal world. In 1984, when a coiled rattlesnake threatened Sean Callahan of Hunt, Leo jumped in front of the 11-year-old, took a bite in the face, then absorbed five more bites to his head and left eyelid. Meanwhile, Sean's dad pulled his son to safety. Leo survived the attack, received a special medal from Ken-L Ration dog food, and gained undying Hall-of-Fame glory. And that's enough doggie derring-do to turn Lassie green with envy.

—Dave Garlock, Austin

Outlaw Haunts and Ghostly Jaunts

By Arturo Longoria

Caves that harbored outlaws . . . Canyons where Indian spirits dwell . . . Treasures buried beneath monolithic slabs of limestone . . . Like a throng of bats emerging from a secret cavern, the myriad legends of the Texas Hill Country swirl and beguile. Or so say patrons at Old Timers Restaurant in Camp Wood, a favorite area eating place. While nursing steaming cups of coffee and gazing at the nearby cedar-topped hills, they'll tell you that the region's steep gorges, rocky buttes, and meandering streams lend themselves to good yarns.

Just about everyone here knows a story about someone who stumbled onto a lost silver mine, spent time as a Comanche captive, or saw strange apparitions and heard eerie cries in the deepening dark of a nearby canyon. Hatched from truth and stirred with the spice of imagination, stories born in the Texas Hill Country colorfully capture the region's fabled past.

How much hard evidence supports the accounts matters little to most folks. After all, the story's the thing. Spend an hour or two at Old Timers Restaurant, and luck might treat you to an earful of the territory's best tales, spun by those who know them best.

"There's the one about the XIT Cave," says Carroll Vernor, an Angora goat rancher who lives a few miles east of Camp Wood.

The tale begins in the late 1800s when two desperadoes robbed the payroll wagon of the famous XIT Ranch in the Texas Panhandle. The outlaws pointed their horses toward Mexico, skirting the settlements of Southwest Texas, just one step ahead of the law. Soon, however, the parched country and rough going began to take their toll. By the time the bandits reached the hills below the Edwards Plateau, fatigue had overcome them. As luck would have it, they stumbled onto a cave.

"In those days, the Nueces Canyon area was known as the Cedar Brakes because of the rich stands of cedar

Dusk along the Nueces River near Camp Wood can bring a deliciously brooding atmosphere to the region, which has inspired tales of lost treasure, haunted places, and eerie happenings that might make even the most skeptical soul pause in wonder.

Photographs by Steve Pumphrey • Illustrations by Mark Weakley

that covered the hills," says Carroll. Scores of outlaws sought refuge in the caves that burrow through the limestone sediments and within the ravines that cut deep furrows across the hills. With plenty of water and sufficient wild game, the XIT Cave, as it subsequently became known, proved an ideal spot for a couple of robbers in need of a hideout.

"The cave those two fellows found is a beautiful spot," Carroll says. "I lease the land where it's at, and there's a big spring nearby with thousands of gallons of water pouring out every day. The cave goes straight down for 25 feet and then levels off. In order to descend into the cave, the outlaws cut a big cedar tree but left the limbs intact."

The cave housed the bandits for several months—until word reached authorities of their whereabouts. "The Texas Rangers eventually jumped the outlaws and took them into custody," says Carroll.

The last time he peered into the cave, Carroll could still see remnants of the makeshift cedar ladder the two men built more than 100 years ago. "Cedar lasts a very long time," he says.

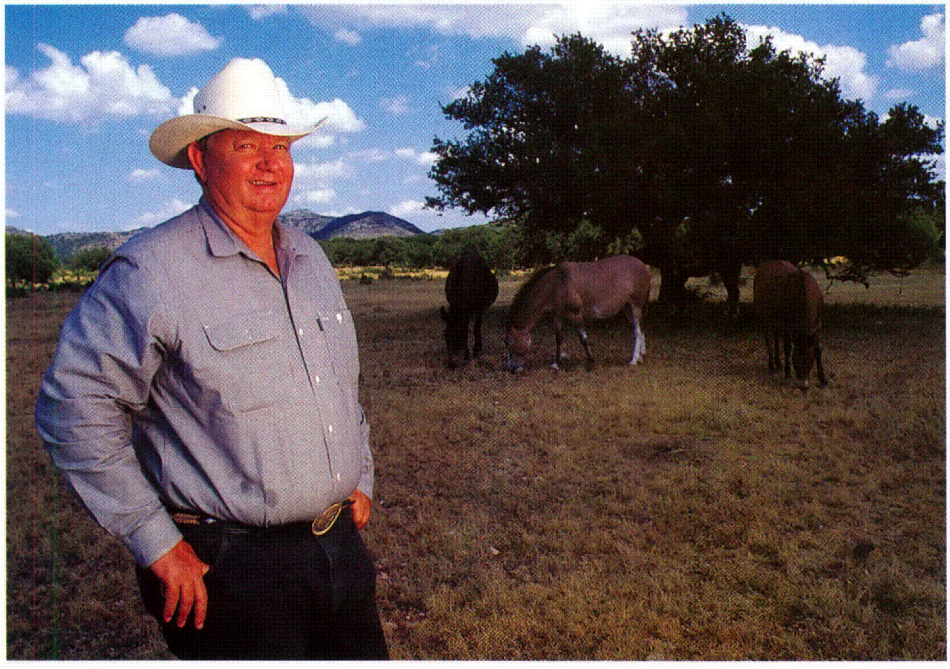
No one knows for certain the outlaws' fate. Some say that both met the hangman. Others believe that one of them escaped and returned to the Cedar Brakes, where he lived in the caves for a while and eventually wandered into Mexico. The facts remain elusive. Still, many folks consider it foolhardy to venture into the old XIT Cave or even into the canyon at night. They recall the occasional hoots and howls that sometimes echo here.

Owls? Cougars? Maybe. But, as the old-timers say, "The wise stay out of the canyons when the black night comes to visit."

Another legend evokes the mystery of treasure hidden deep in the canyon.

"Back in 1905, my grandpa, Jerry Burleson, and his buddy, John Maples, discovered a cache of silver bars in a lost cave somewhere on the northern rim of the canyon," says Forace Burleson, who coaches at Camp Wood's Middle School.

Rancher Carroll Vernor leases land in the Nueces Canyon area that holds the so-called XIT Cave. Two desperadoes of the late 1800s hid in the cave for several months after robbing the XIT Ranch's payroll wagon. The Texas Rangers eventually found and arrested the outlaws.



As teenagers, Jerry and John enjoyed hunting, fishing, and roaming among the oak, sycamore, wild cherry, and pecan trees that shadow the meandering creeks. One day, while exploring a steep gorge near Bullhead Creek, the boys found a cave. They inched their way inside, then stood stunned before a pile of metal bars.

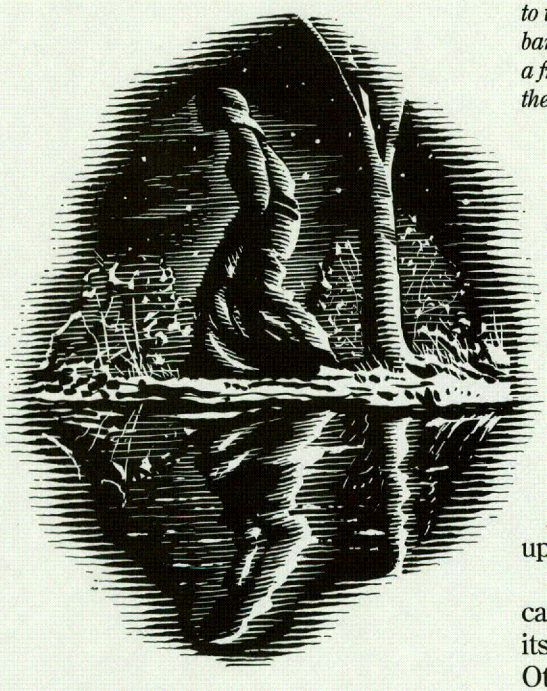
"Well, Grandpa and John Maples lifted one of those bars and found it quite heavy," says Forace, sipping his coffee. "So, instead of walking all the way home with it, they left the bar at a nearby ranch. Everyone thought it might be silver."

Sometime later, the boys returned to the ranch house to retrieve their bar, but the occupants and the bar had vanished.

"Jerry and John went looking for the cave, but they couldn't find it," says Forace. "Grandpa used to say that if you didn't just walk up on that cave,

you'd never spot it. The entrance was small and hidden by heavy brush."

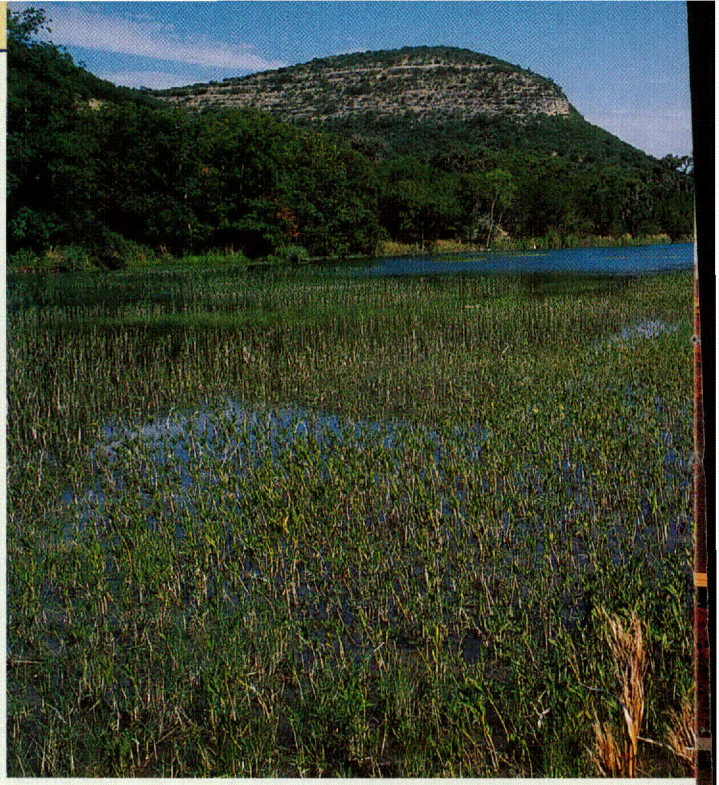
For the rest of their lives, Jerry Burleson and John Maples searched for the lost cave, but they searched in vain, says Forace.



The story about the "silver" bars proved so convincing that treasure hunters have spent considerable time seeking out the lost cave, with no success. Were the bars discovered by the boys in 1905 made of silver? Can the lost cave be found? Maybe, just maybe. In his book *Breaks of the Balcones*, historian Allan Stovall writes that the Spaniards mined silver in the area and that, when facing Indian attacks, they hid silver bars in caves. Perhaps the cave that Jerry and John stumbled upon contained one of those caches.

Some Nueces Canyon locals say the cave might have collapsed, burying its treasure beneath tons of limestone. Others speculate that when the boys left the metal bar at the ranch house for safekeeping, someone there sought out the cave, found it, and liberated its contents. Still others think the lost cave with its hoard of silver exists to this day, awaiting discovery.

"Sure makes for good conversation," says Forace.



The rocky buttes and cedar-covered canyons along the Nueces River (shown here near the community of Vance) have witnessed unusual happenings over the years. Forace Burleson of Camp Wood likes to tell about the cache of metal bars that his grandfather and a friend found somewhere in the area in 1905.

"Have you heard the one about *La Llorona* [Spanish for "weeping woman"], the ghost woman who cries for her children at the Nueces River? It's a very old legend," says Old Timer patron Henry Martinez, who works at Sweeten Grocery Store in Camp Wood.

"There are several versions of the story," Henry says, as everyone at the table grows quiet.

"The way I heard it, this woman had taken her children to play in the Nueces while she washed her clothes. It was one of those cloudless spring days when the air smelled of mountain laurel and agarita flowers."

As the mother tended to her laundry, the children frolicked in the cool, crystal water, skipping rocks across the glassy pools and trying to catch the small fish that darted out from beneath the sun-drenched boulders.

Suddenly, without warning, a wall of opaque water—sounding like a freight train barreling through the canyons—swept over them, raising the river's level some 10 feet. The mother somehow managed to grab the protruding root of a pecan tree. Then, almost as quickly as it had churned into a torrent, the water subsided.

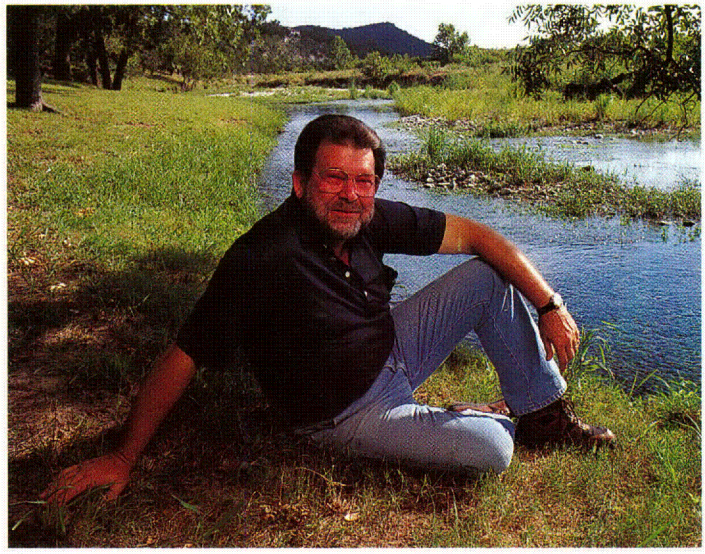
In terror, the woman began searching for her little ones. The bleached boulders now lay muddy brown.

Henry Martinez, who works at Sweeten Grocery Store in Camp Wood, tells one version of La Llorona, *a tale of a woman who lost her children during a flash flood along the Nueces. Now, the legend goes, her cries are sometimes heard along the river on moonless nights. A more common version of the story, set along the Rio Grande, has long told of the ghost woman, condemned to wander eternally as punishment for drowning her two babies.*

Debris choked the once-glassy pools. But the children had vanished.

Henry sighs, then looks out the restaurant's window. "The poor woman combed the river for miles, but it was useless. Her babies were gone."

A faraway thunderstorm, perhaps, had unleashed its fury on distant hills, the waters surging into the Nueces River and bulldozing through the canyons.



Carl Cordell's ranch in northern Nueces Canyon includes what some believe to be the site of an Indian massacre. "It seems that people with Indian blood experience strong feelings or start getting strange premonitions when they enter that gorge," says Carl.

"The mother didn't live much longer. Her grief was just too much," says Henry.

Now, on moonless nights, when only starlight glimmers over the Nueces' quiet waters, people sometimes hear a woman crying.

"It's the mother," Henry says. "Her ghost walks along the banks of the Nueces, searching for her lost children. You can hear her cries floating on the breeze. Some people even say they've seen her, with a black dress draped over her bony frame."

Carl Cordell, a Camp Wood contractor, breaks the silence that follows. "The crying woman shares the river and canyons with other spirits and phantoms," he says.

Stories about Indian spirits circulate widely, says Carl. He reminds listeners that the history of the Hill Country starts not with the Spanish explorers, but with the Apaches, Comanches, and other Native Americans who roamed and hunted the hills before them.

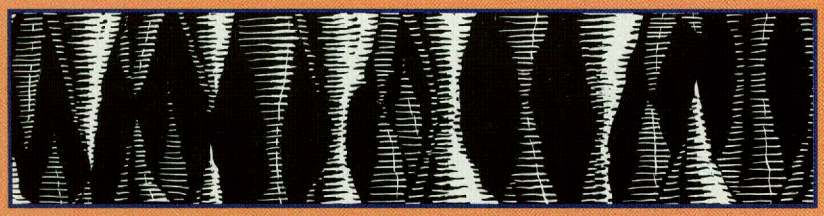
Lifelong residents of the Hill Country feel close ties to those who lived on the land before the white man arrived. Many can trace their ancestry to Apache and Comanche Indians. The blood relations, though distant, have spawned countless tales of haunted canyons and caves where phantoms dwell.

"Our experiences with Indian spirits began in late 1983, when my wife, Dee, was hiking along the pecan bottoms on our land," says Carl, who owns a ranch in northern Nueces Canyon near the community of Vance. "The sun had gone down, and only twilight remained."

Carl says that Dee missed the road leading to their house, and as she searched for a route back in the dark, a sense of terror suddenly gripped her. When she arrived at the ranch house, she told Carl of her experience, but he dismissed it as nothing more than the panic sometimes felt by those

Many longtime residents of the Hill Country feel close ties to those who lived on the land before Europeans arrived. These arrowheads, found in a midden along the Nueces River, were used by Native Americans as recently as 500 years ago (smallest) and as long ago as 5,000 years (far right).

Exploring Nueces Canyon Caves



Geologists liken the Texas Hill Country's formations to a sponge. Pores, tubes, and giant cracks permeate the limestone sediments and create a latticework of grottoes and caverns that range in depth from a few feet to several hundred yards. Like other areas of the Hill Country, the Nueces Canyon region contains numerous interesting caves.

"Some of our caves are quite spectacular, with huge chambers, deep shafts, and ornate stalactite and stalagmite formations," says Carl Cordell, past president of the Nueces Canyon Chamber of Commerce in Camp Wood. Carl notes that much of the area's history centers in its caves. "The Spaniards hid silver in some caves, such as the lost cave that Jerry Burleson and John Maples found," he says. "And Indians lived in many of the caves, while some Spanish and Anglo settlers used them for dwellings or hiding places."

Though none of the caves has been opened commercially, Carl says that organized spelunker groups working through the Texas Cave Conservancy and the Texas Speleological Association may explore a few of the most unusual caverns through an arrangement between local landowners and the Nueces Canyon Chamber of Commerce (phone 210/597-6241). Each spelunker group that applies for permission to explore a cave must provide its own liability insurance and liability releases.

"Presently, formal spelunking societies explore some of the larger caves about three or four times a year," says Carl. He stresses that the organizations most likely to gain access to the caves within the Nueces Canyon area are those who zealously respect property rights and who have conducted some type of proven scientific research. For example, various groups that have explored some local caverns have monitored underground-water quality and performed baseline studies to identify ecological and environmental conditions within the caves. Such studies help preserve the caves' integrity.

"The people of Nueces Canyon hold strong to the concept of stewardship," says Carl, who adds that residents and landowners here feel close kinship with those who came before them. "That's why we want to take care of the caves," Carl says. "To most of us, they are sacred."

—Arturo Longoria

unaccustomed to wilderness. Carl and Dee, who moved to the area from Dallas, are transplanted city folk.

A few days later, Carl wandered across the same place where Dee had experienced panic. "It was weird," he says. "When I walked into that spot, the hair on my arms and neck stood up, and I broke into goose bumps."

Others have reported strange sensations when they enter the same gorge on the Cordell ranch.

"Carl took me to the spot," says Camp Wood taxidermist Pickalleo Sowell. "He hadn't told me about the previous incidents, but when we walked through the area, I immediately felt the hair on my neck flare up, and I got a bad pain in my elbow. I turned to Carl and said, 'What is this place?'"

According to Pickalleo's wife, Jeanie, when her husband returned from his trip to the gorge, "He was white as a sheet and holding his arm. I thought he was having a heart attack.

"He *won't* go back there," Jeanie states emphatically. "And you have to understand, this is a man who doesn't believe in anything he can't see. But he saw blood and felt the hurt there. He believes it was the site of a massacre."

"It seems that people with Indian blood experience strong feelings or start getting strange premonitions when they enter that gorge," says Carl Cordell. He notes that Pickalleo Sowell's great-great-grandmother was Cynthia Ann Parker, the famous Comanche captive and mother of renowned Comanche chief Quanah Parker. Carl adds that an extensive Indian midden and campsite, where he and others have found numerous artifacts and arrowheads, lies near the "area of strangeness."

"I took my good friend Roy Gray, a Cherokee, to the spot," says Carl. "I hadn't told Roy exactly where it was, but as we walked into the area, Roy began shaking and sweating profusely. Then he pointed to a particular spot on the ground and said, 'Right there!'"

Roy Gray could offer no further explanation than that some supernatural force occupies the gorge.

"I described the area to another Cherokee friend, Tommy Thompson, from Stilwell, Oklahoma," says Carl. "Tommy said he believes the place is sacred ground, either a burial ground or a place where sacred ceremonies were held."

Naturally, for those who want to believe, the "area of strangeness" does, in fact, possess mystical powers. The more skeptical among us, however, might want other natural phenomena ruled out before jumping to conclusions.

Carl Cordell admits that no one has ventured into the gorge with a compass or special instruments that might register abnormal magnetic fields or aberrant electrical activity.

"Places like that exist throughout the Hill Country," says Alfred Williams, a descendant of Kiowa Apache Indians who lives in Camp Wood. "I know of a cave near Brackettville where people have felt the same sensations that Carl describes. We think it's a sacred place. You'll break out in a sweat and get goose bumps and feel real strange," he says.

Reality, you wonder? Or just tall tales born in the lonely Texas hills? Hard to tell. But, lest you forget, "The story's the thing."★

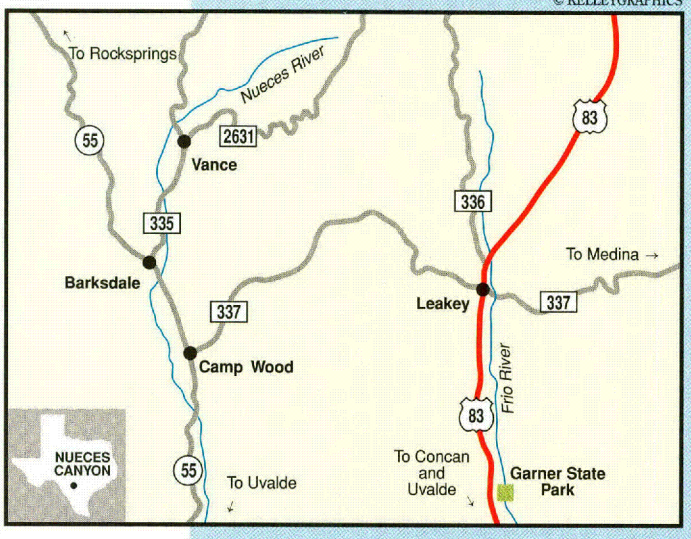
Freelance writer ARTURO LONGORIA divides his time between a hideaway in Nueces Canyon and a home in McAllen.

Photographer STEVE PUMPHREY of Austin shot the story on paint horses in the February 1995 issue.

MARK WEAKLEY is a nationally recognized illustrator who lives in San Antonio. Mark enjoys traveling to small towns and other places of interest in Texas.

Nueces Canyon

Nueces Canyon, named for the Nueces River that transects it, resembles a valley more than a canyon. It encompasses the western edge of Real (pronounced ray-ALL; Spanish for "royal") County, the northern fringe of Uvalde County, and the southeastern rim of Edwards County. The area is about 120 miles west of San Antonio. Camp Wood is on Texas 55, which links Rocksprings and Uvalde and cuts through the canyon's heart. Write to the Nueces Canyon Chamber of Commerce, Box 369, Camp Wood 78833; 210/597-6241.



Old Timers Restaurant, on Texas 55 in Camp Wood, specializes in chicken-fried steak, steaks, Mexican food, and fresh catfish. Hours: Tue-Sun 6:30 a.m.-9:30 p.m. (closed Mon). Wheelchair accessible. Call 210/597-2112.

Casa Falcon, also on Texas 55 in Camp Wood, offers fare such as enchiladas and carne guisada (Mexican-style beef stew). Hours: Thu-Tue 9 a.m.-9:30 p.m. (closed Wed). Wheelchair accessible. Call 210/597-5111.

The area offers some of the most scenic drives in Texas (see "Hill Country Rambles," September 1991), as well as Garner State Park, one of the state's most popular parks. Ranch Road 337, which links (from west to east) Camp Wood, Leakey, Vanderpool, and Medina, would get many people's votes for the most scenic road in the state.

Garner State Park (see "Hill Country Haven," July 1992) is on US 83 near Concan, about 30 miles north of Uvalde. The park offers tent and RV campsites, screened shelters, cabins, group facilities, a dining hall, miniature golf, Saturday night dances in the summer, and plenty of cold-water recreation on the Frio River. *Reservations strongly advised.* To reserve space at Garner or at any other Texas state park, call the Texas Parks and Wildlife Department in Austin at 512/389-8900. For more information on the park, write to Garner State Park, HCR 70, Box 599, Concan 78838; 210/232-6132.

Look for *Breaks of the Balcones* by Allan Stovall (Firm Foundation Publishing House, 1967) in your local library.

One last thing: Drive carefully, and watch out for deer—and ghosts—crossing the roads.

A classic dark and stormy night, perfect for telling October ghost stories, approaches the Nueces Canyon area.

From coffins to sarcophagi, Houston's American Funeral Service Museum has it all

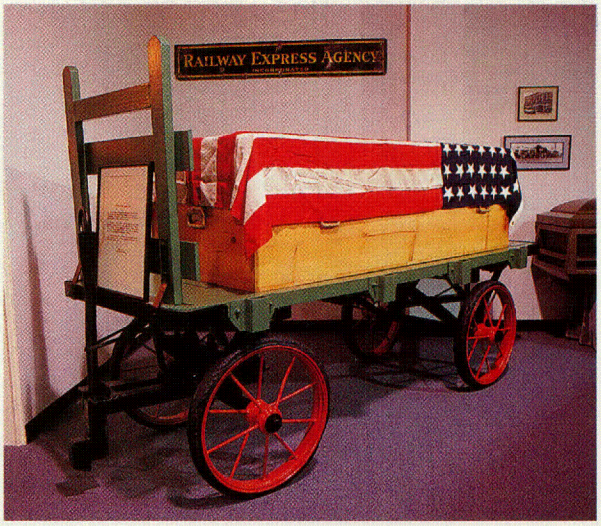
WHAT A WAY TO GO!

By Kelly Harrell

Photographs by Will van Overbeek

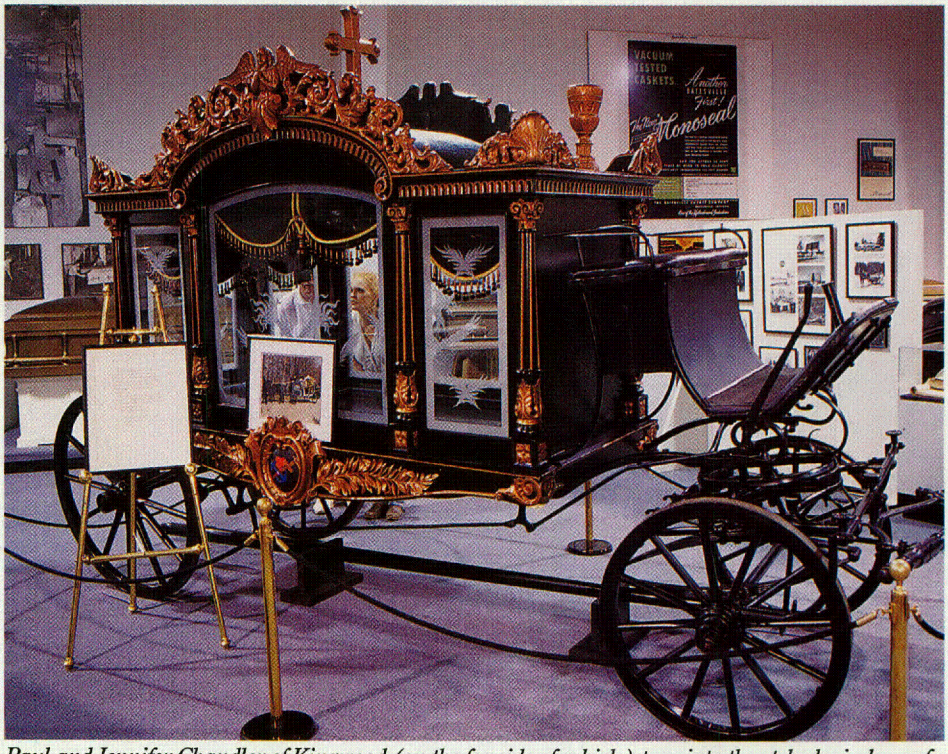
Even the usually somber business of funerals has its lighter moments. As the first funeral bus in the United States chugged slowly up a hill in San Francisco in 1916, the family and pallbearers—about 18 in all—sat in the back on cushioned seats. The casket and flowers rested on a platform behind the driver.

Unfortunately, the 1916 Packard bus, built to simplify the funeral procession, suffered from a design flaw. The part of the bus that held the family—and therefore most of the weight—extended far past the rear axle. When the driver continued up the hill, the story goes, the mammoth vehicle tipped backward. Mourners tumbled over pallbearers as the casket skidded down the street. The embarrassed funeral director never used the bus again.



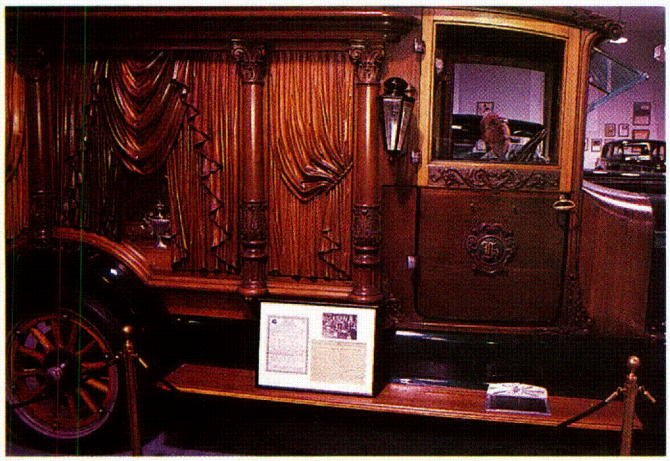
One of the simpler conveyances displayed at the American Funeral Service Museum, this railroad baggage cart and the accompanying coffin design was used from the late 1800s through the mid-1900s.

That 1916 Packard bus eventually found a home in a most unusual museum in Houston. The American Funeral Service Museum, the largest of its kind in North America, houses the rich evidence of American funeral customs that have developed over the last



Paul and Jennifer Chandler of Kingwood (on the far side of vehicle) peer into the etched windows of an 1860 horse-drawn hearse that was used in Mannheim, Germany, as recently as 1989. The lavish carriage required two horses to pull it. Black horses indicated that the deceased was a man, and white horses, a woman.

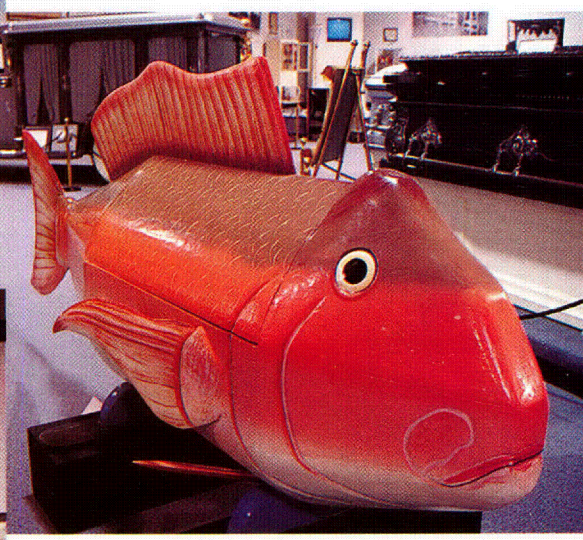
Lawrence Wadman of Newark, Delaware, admires a detail on a restored 1921 Rockfalls hearse. The 4,600-pound vehicle's hand-carved body features six types of wood and exemplifies the craftsmanship found among hearses of the 1920s.



200 years. Adding an upbeat element, jazzy tunes popular in the 1930s play from the loudspeakers in the large, bright room. At first, the extensive collection of funeral history looks like a car enthusiast's dream: a 20,000-square-foot showroom floor filled with one-of-a-kind antique vehicles, many restored to their original brilliance.

Then comes the realization that most of the vehicles were built to carry caskets. The elaborate autos share the space with antique embalming equipment and display cases filled with Victorian mourning jewelry and back issues of *Mortuary Management*, one of the first funeral industry trade journals. Enlarged historic photos portraying scenes in the casket-making industry, along with 90-year-old advertisements for embalmers' correspondence schools (which flourished in the late 1800s) paper the walls. One ad for the L.D. Odou Embalming Institute in New York City promises that "lessons are typewritten, so pupils will learn successfully whether bright or otherwise."

Near the entrance of the museum, large displays recount final goodbyes to a few celebrities. For instance, you can learn that Elvis was buried in a white suit, powder-blue shirt, and white cashmere tie and reposed in a copper-lined, silver-plated 900-pound casket. And where else can you find out that Judy Garland's family ordered a mahogany casket spray-painted because a white one was unavailable?



Far from morbid, the "fantasy coffins" conceived by Ghanian craftsman Kane Quaye celebrate the lives and interests of the deceased. The Leopard, the Fish, and the Bull here formed part of a 12-coffin traveling exhibit from Ghana, West Africa, that the museum recently hosted. The museum expects to acquire two of the 12 pieces in early 1997 for its permanent collection.

Elvis was buried in a white suit, powder-blue shirt, and white cashmere tie.

Obviously, coffins and caskets play a big role in funeral history, and they receive full treatment here. Displays range from the interesting, like the icebox container popular in pre-embalming days, to the truly bizarre: a huge metal casket built for *three*.

Though the museum focuses on American funeral customs from the Civil War forward, a few exhibits highlight burial customs of other countries. A replica of King Tutankhamen's six-and-a-half-foot-tall gilded sarcophagus—the lavishly embellished coffin that once encased

Museum exhibits offer visitors a mini-lesson in the burial customs of other countries. Left, the interior of a 1972 Japanese ceremonial hearse features artistry in copper and brass. Below, Natalie Christ of Basile, Louisiana, stands beside a representative of an earlier age, a full-size replica of Egyptian King Tutankhamen's gilded sarcophagus.

Fancy funeral vehicles make up the museum's most impressive displays.

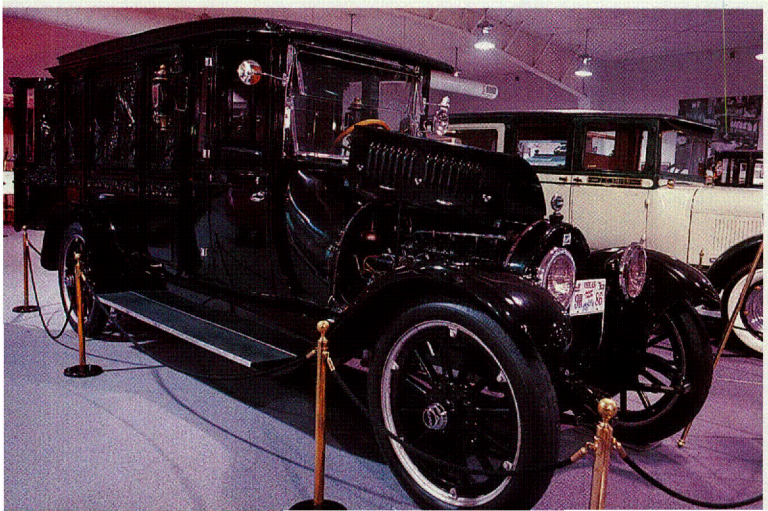
the Egyptian ruler's mummified remains—has intrigued visitors since the facility opened in 1992. The museum recently hosted a traveling exhibit of "fantasy coffins" from Ghana, West Africa. The brightly colored coffins, shaped like animals, fish, a canoe (with crew), a luxury car, an outboard motor, and a jumbo jet, celebrate the lives and interests of those to be buried in them. The coffins, first introduced in the 1960s by Ghanian craftsman Kane Quaye, have become a part of the tradition of the Ga people, who celebrate the passage from life to death with zest and a strong sense of ancestral heritage.

A replica of Abraham Lincoln's coffin rests on a bier, covered with black broadcloth embellished with silver stars and studs, just as the original coffin did in 1865. The heavily tufted and fringed satin interior and silver adornments led one visitor to remark that it looked more like something for Elvis than for Abe. Also on display are a newspaper from the day Lincoln died, a mourning badge worn at his funeral, and an official invitation to the final Springfield, Illinois, service. In the 1800s, funerals, like other proper social events, required invitations.

Embalming, too, takes a prominent place in funeral history. The museum's treatment of the subject gives an intriguing look at how the process evolved. A state-of-the-art 1920s embalming room displays a glass-topped, tilting table with a porcelain pail hanging off the end. A cabinet stocked with rows of bottles filled with a rainbow of primitive embalming chemicals stands in the corner.

An accompanying video explains how embalming began as a way to preserve bodies of soldiers in the field during the Civil War and evolved into the process used today. The large wicker baskets on the shelf nearby were used to pick up the newly deceased for transport to the home or funeral home—source of the modern phrase "basket case."

Fancy funeral vehicles make up the museum's most impressive displays. They range from a funeral sleigh used in Pennsylvania in the late 1800s to vehicles that doubled as ambulances

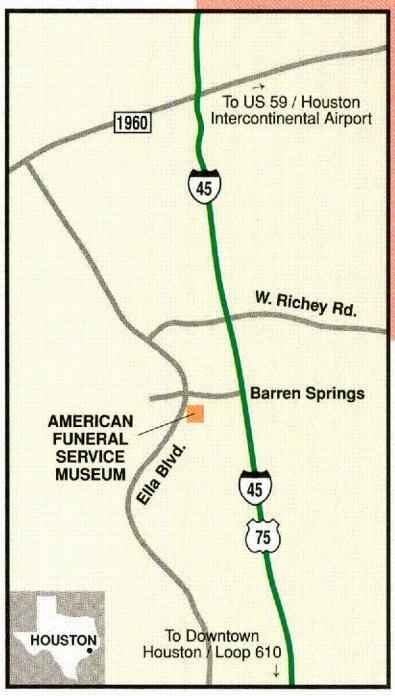


Built in Cincinnati, Ohio, this 1916 Sayers & Scovill Buick hearse boasts a 40-horsepower Buick Superior six-cylinder engine. The windows feature carved-wood "draperies."

A favorite with visitors, the 1920s embalming room display (right) features a glass-topped, tilting table with a porcelain pail hanging off the end. The fumigator in the foreground was used by early undertakers. A bookcase against one wall offers a cornucopia of original embalming fluids (below), complete with intriguing, antiquated labels.

American Funeral Service Museum

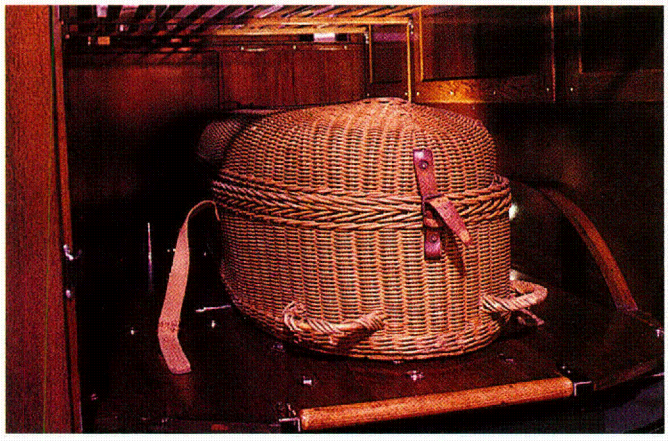
The American Funeral Service Museum is at 415 Barren Springs Dr. in north Houston. From Interstate 45, exit on Richey Rd., go west one mile to Ella Blvd., turn left, and proceed about three-quarters of a mile to the intersection of Barren Springs and Ella. The museum is on the left. Three mini-theaters at the museum show short videos: *The History of Funeral Services*, *The Value of the Funeral*, and *The History of Embalming*. This fall, the museum expects to acquire a miniature version (one-twelfth scale) of the presidential train car that carried Abraham Lincoln's body from Washington, D.C., to Springfield, Illinois, and of the horse-drawn hearse (accompanied by six guards and an officer, also miniature) that took the body from the train to the cemetery. The 10-foot-long exhibit includes many authentic details sure to please history buffs. Admission: $5, $3 age 11 and younger and 55 and older; group rates available. Hours: Mon-Sat 10-4, Sun noon-4 (closed New Year's, Thanksgiving, and Christmas days). Wheelchair accessible. Write to 415 Barren Springs Dr., Houston 77090; 713/876-3063.



or hearses, depending on the nature of the call. Many have been carefully restored to their decades-old glory to show off the rich woods and sumptuous fabrics and leathers of another time. The oldest vehicles on display, like the 1860 black horse-drawn hearse from Mannheim, Germany, adorned with gold-carved trim and etched-glass windows, present a testament to the craftsmanship of a century or so ago, when a hearse was considered a tribute to the deceased.

The first motor-driven hearses displayed the same sense of craftsmanship. A 1921 Rockfalls hearse, built by the Rockfalls Company of Sterling, Illinois, used six types of wood, including bird's-eye maple. Eight panels consisting of elaborately carved "curtains" separated by ornate wood columns cloak the sides of the hearse. Small touches count here: A stained-glass window behind the driver sometimes dappled colored sunlight onto the casket in back. A 1926 Sayers & Scoville hearse built in Cincinnati, Ohio, boasts an interior trimmed in rosewood; its exterior sports gold-plated mountings.

As the years passed, so did the notion of the hearse as a tribute to the deceased, and our modern funeral vehicle evolved. Whatever way Americans have traveled to the hereafter, though, one phrase keeps returning: What a way to go!★



The large wicker basket in the rear of the 1916 Sayers & Scovill Buick hearse was used around the turn of the century to pick up the deceased and transport them to the home or funeral home. The vehicle's double-decker interior permitted carrying the flowers above the casket.

Freelancer KELLY HARRELL of Austin enjoyed visiting the American Funeral Service Museum, which she says satisfies visitors' curiosity while making them chuckle.

The work of Austin freelance photographer WILL VAN OVERBEEK was recently featured in the juried *Communication Arts 1995 Photography Annual*. Will also photographed our June article on Schlitterbahn.

gorgeous GOURDS

A youngster's eyes grow wide with wonder as artist Michael Burke of Wills Point picks up a two-foot-long, serpentine rattle and shakes it vigorously. The noisemaker hisses and clicks as a handful of seeds clatters inside its hollow, whimsically painted body. "Don't worry," says Michael, handing the boy the gourd "snake." "My rattlers are guaranteed to be user-friendly!"

Gourds figure in the mythologies of many cultures.

Some folks might wonder why a man would abandon a successful, 16-year career as a carpet-layer in order to grow and design art gourds. A few might even label him "out of his gourd." But for Michael Burke, raising, decorating, and selling gourds has become a fulfilling and full-time business.

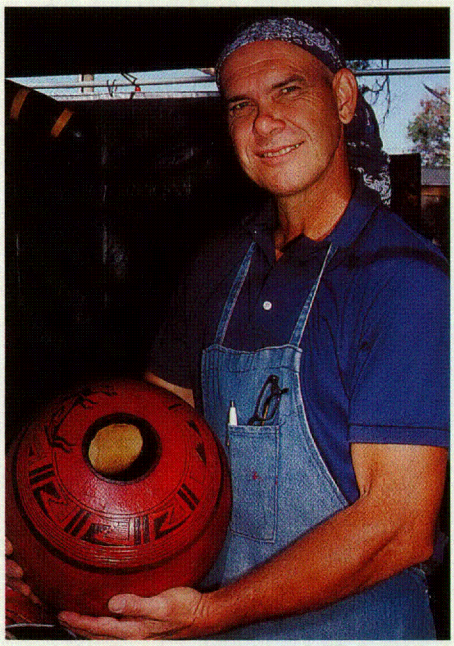
In his display stall at Canton's gigantic First Monday Trade Days, where he sets up shop each month, brightly patterned dippers, pear-shaped water jugs, tortilla warmers, Indian drums and dance rattles, and "jack-o'-lanterns" stop shoppers in their tracks. The items, most of which have a practical use, range some five inches in diameter to the size of a bushel basket, or in the case of the "snakes," up to four feet long. Michael takes inspiration for his arresting designs from several sources, including traditional and contemporary Hopi, Zuni, and Acoma pottery, ancient pottery shards found in New Mexico and West Texas, and even antique trade beads.

Michael became interested in gourds in 1989, after he noticed someone selling the odd-looking fruits as birdhouses at the Canton market. "I was intrigued by the shapes," he says. "I thought they showed many possibilities and would be interesting to work with. I made some into birdhouses and wood-burned different designs on others for the first few years. Then, in 1992, I began painting them in Indian pottery style. I soon went into the business full-time, both growing gourds and painting them. A large portion of my business consists of selling gourds to other craftsmen."

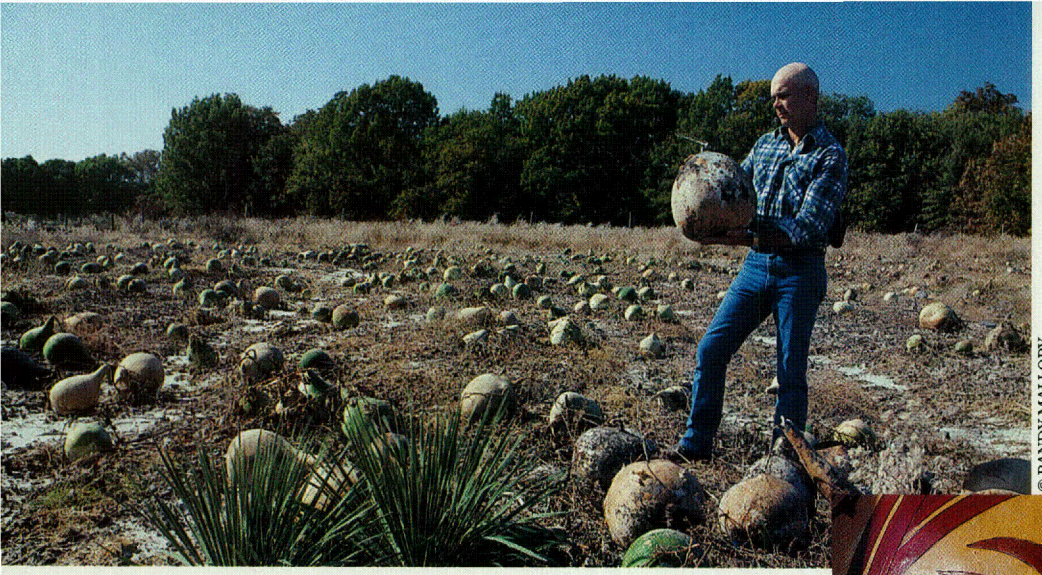
Michael grows his gourds on seven acres of land that he leases near Wills Point. He raises 12 varieties, many with descriptive names such as "African wine gourd," "purple martin gourd," "volleyball gourd," and "bushel basket gourd." The "swan gourd" takes its name from its ample body and beak-like protrusion.

Although largely neglected in modern industrial culture, gourds remain

BY VINCE BRACH



Michael Burke, a.k.a. "The Gourd Man of Wills Point," displays one of his Native American-inspired vessels. Right, Michael decorates gourds that he grows himself. He also sells unpainted gourds to other artisans.



© RANDY MALLORY

Left, Michael surveys a gourd patch after the vines have been killed by the first frost of the season. The artist and gourd farmer produces some 3,000 gourds per year. Animals from Indian lore decorate many of Michael's pieces, including the bird "pot" below.

© VINCE BRACH

enormously important to many people in Third World countries. As they have for millennia, some cultures in Africa and Latin America use gourds for fish-net floats, water and wine jugs, seed containers, eating utensils, boxes, musical instruments, and even cages for small animals. *Maracas*, rattles well known for their use in Latin American music, are made from gourds.

Scientists still debate just where gourds came from and how they became so widely distributed. Some archeologists believe the plants are native to Africa and that early nomads carried them around the globe. Others argue that they spread by natural means: Since some gourds can float for up to a year, ocean currents may have washed them ashore on the continents. Gourd seeds have turned up in Egyptian tombs dating to 3500 B.C. In the New World, an archeologist working in a Mexican cave in 1953 found gourd seeds that radiocarbon dating placed at 6500 B.C. The chronicles of some early explorers indicate that many North American Indians used gourds.

Gourd lore proves extensive and fascinating. The fruits figure in the mythologies of many cultures. Early Hawaiians believed that the universe developed from a gourd, while some Polynesian peoples believed that a person's soul could become imprisoned in a gourd. Other societies considered gourds to possess magical powers.

More recently, in early 19th-Century Haiti, gourds were adopted for a time as currency. Today, the standard coin of the island nation remains the *gourde*.

The use of gourds as vessels may have preceded pottery, Michael Burke believes. The artist likes to speculate that the fruit's shape may have prompted some ancient artisan to invent the first clay pot.

As water carriers, gourds had clear advantages over other primitive containers. "Gourds are much lighter than pots," says Michael, "so they were perfect for carrying water in the desert. Also, clay pots break more easily." The water evaporates slowly through the hull, cooling in the same way it does in a modern canvas bag. "Many Mexicans have told me that a gourd of cool water always hung in their homes when they were children," Michael adds.

Bivouacking soldiers in 19th-Century Texas used gourds to carry water. Some years ago, a Texas A&M University archeologist working in Brewster County found a well-preserved gourd canteen lost by a regiment of foot soldiers out on patrol from Fort Stockton.

For drinking, the familiar "dipper gourd" has a long, thin neck that makes a perfect handle for the large, rounded "scoop." Many older folks remember when a drinking gourd hung by the well for the relief of thirsty farmers and passersby. Gourd dippers—if well cured, they can last 100 years or more—proved so valuable to pioneers that they sometimes bequeathed them to family members or friends in their wills.

Folks who want to grow their own gourds will find it a relatively simple process if they prepare the soil, then water and fertilize properly. Except for a few very dry and very wet areas in the state, gourds will grow almost anywhere in Texas.

Like other members of the squash family, gourds grow best in loose, sandy soil. Seeds can be started indoors or planted outside in well-drained soil in full sun after the danger of frost is past. The leafy creepers

© RANDY MALLORY

Michael readies a "jack-o'-lantern" at First Monday Trade Days in Canton as Elaine and Calvin Vinson of Dallas sort through a bin of smooth, unpainted gourds. Michael works on his more intricate designs at his home near Wills Point.

need plenty of room, as they trail profusely like watermelon vines (a distant relative). Dipper gourds should be trained onto a fence or trellis; that way, the weight of the hanging fruit will keep the necks straight. For large gourds, the longer the period of growth, the better.

After Michael's vines die in the fall, he harvests the gourds and dries them naturally—a process that takes several months and can reduce even a 15-pound behemoth to a hard, desiccated shell weighing in at only a pound or so.

For folks who don't care to grow their own gourds, Michael sells cleaned, craft-ready gourds for various projects. These plain gourds sell especially well around the holidays. "Gourds for making Santa Clauses and jack-o'-lanterns are really popular in the fall," says Michael.

"I make jack-o'-lanterns myself," the artist adds. "I usually start working on them about three months before Halloween. One year, I made more than 100. It was a little strange to look down at my workroom floor and see all those faces staring up at me!"

Winter finds Michael working on gourds cured after the fall harvest. He begins crafting all of his gourds by soaking them in water to soften the outer skin, which he then scrapes off to expose the tan hull beneath. For the items that will have openings, he first drills a small hole in the gourd and then enlarges it with a saber saw, sometimes saving the cutout for a lid. After removing the seeds and dried pulp, he cleans and polishes the inside with a wire brush attached to the end of his drill.

Michael begins decorating his gourds by first sketching a design in pencil on the hull. He then outlines it with a wood-burning tool and fills in the spaces with paint (latex enamel, oil, or acrylic) or wood stain. In keeping with the Native American motifs that he often uses, Michael likes to use black, white, and earth tones to decorate his pieces; he sometimes incorporates blue or green.

Michael remains amazed at the variety of people who stop by his booth at the flea market to view his colorful displays. For example, historical reenactors find that his gourds can provide inexpensive and fairly accurate additions to their old outfits. Gourd canteens and powder horns traveled with many pre-Civil War regiments, and sharp eyes can often spy the containers in period photos and drawings. Art connoisseurs searching for emerging artists also frequent his stall, as do children who delight in touching and holding his eye-catching creations.

"Actually, it's not just the children who pick them up," notes Michael. "Everyone seems to want to hold them, especially the snakes, rattles, and drums."

The length of time Michael spends on each gourd depends on its size and the intricacy of his design. For instance, the two-foot "snake" rattles that fascinate youngsters take about two hours to complete. A larger piece can consume up to three days.

Although Michael's gourd art doesn't adorn any famous galleries yet, the demand for his work continues to grow. In fact, he says he may have to increase his acreage next year.

"I used to admire people who started up businesses in their homes, and here I am doing it," says Michael. "I also used to hate going to work. Now, it's really pleasant to go out to my gourd patch in the morning and hear the birds chirping."★

© RANDY MALLORY

A passel of jack-o'-lanterns greets passersby at Michael's Canton booth each October. Above, Maretta Tarver of Rusk (left) and Pam Evans of Lufkin discuss the possibilities of a prospective purchase.

Tyler freelance writer and photographer VINCE BRACH, who specializes in articles on natural history, wrote the story on sunflowers that appeared in the August issue.

Gourd Art

Michael Burke sells his gourd art each month at the First Monday Trade Days in Canton, seat of Van Zandt County. The gigantic flea market, one of the world's largest, opens rain or shine, not on Monday, despite the name, but on the Friday, Saturday, and Sunday preceding the first Monday of each month.

© VINCE BRACH

An array of Michael's gourd art awaits shoppers at First Monday Trade Days in Canton.

To reach Canton from Dallas, take Interstate 20 east for about 60 miles, exit on Texas 19, and drive south for 2 miles into town. Follow the signs to the outdoor market. Michael's booth is on Row 48, Lot 3247. Maps are available from vendors at the Trade Days entrances.

Most of Michael's painted gourds sell for $15 to $75, though larger pieces' prices can be higher. For information about his gourd art and craft-ready gourds, write to him at The Gourd Patch, Rt. 5, Box 75-A, Wills Point 75169; 903/896-4978.

For information on First Monday Trade Days, call 903/567-6556. Or you can write to the Canton Chamber of Commerce, 315 First Monday Lane, Canton 75103; 903/567-2991.

To learn more about gourds and gourd art, look in your public library for *The Gourd Book* by Charles B. Heiser (University of Oklahoma Press, 1979), *Gourd Craft* by Carolyn Mordecai (Crown Publishers, 1979), and *Gourds: Decorative and Edible for Garden, Craftwork and Table* by John Organ (C.T. Branford Co., 1963).

Seeds for many varieties of gourds are available at nurseries and through seed catalogs. Crosman Seed Corporation offers a starter gourd seed package of 12 varieties or more (Box 110, East Rochester, NY 14445; 716/586-1928). The American Gourd Society also offers information on seeds and cultivation (Box 274, Mount Gilead, Ohio 43338; 419/362-6446).

Sometime during the dog days of summer, along about the first week or so of August, a day arrives when the heat has soaked into the bones to such depth that the thought (against all logic) occurs, "Maybe this year, summer just won't end."

But miraculously, usually shortly after the arrival of such sober musings, you walk out the front door one morning, and there it is: Something has changed. The light is the same. The heat hasn't lessened. The trees still struggle to maintain their green demeanor against the sun's fearsome power. Yet something is assuredly different.

And from who-knows-whence—perhaps intuition only, but undeniable—the knowledge stirs and surfaces: Autumn *will* arrive. The intense estival rays will, thank heaven, subside. As uncertain as it seemed, summer will once again yield to fall.

Texans may know better than others how to appreciate this glorious season, which begins as a mere whisper of a promise, then slowly unfolds in its cooler, always-welcome splendor. To salute all who made it through one more Texas summer and now can celebrate the year's most glowing time of year, we offer you, our readers, a bouquet of fall flowers. Congratulate yourselves, and enjoy!

—*Ann Gallaway*

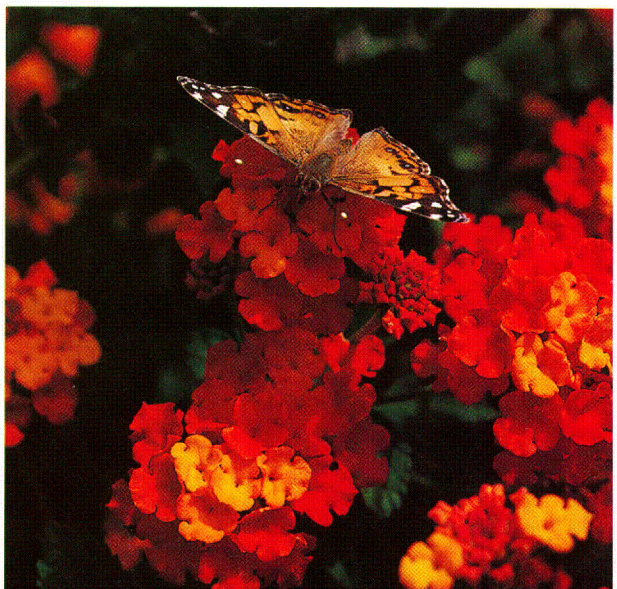
When it comes to wildflowers, most folks think spring. This profusion of goldenrod (Solidago *sp.), shown opposite page in Chambers County and on this page along with gayfeather* (Liatris mucronata*) in Hays County, helps prove that autumn can be as showy as its sister season.*

*Also called barometer bush, cenizo (*Leucophyllum *sp., opposite page) blooms shortly after a rain.*

*The American beauty berry shrub (*Callicarpa americana, *shown left near Spicewood in Central Texas) boasts autumnal blooms first—then the berries make their debut.*

*Humans aren't the only ones who find fall flowers magnificent. This butterfly (below, left) fancies Texas lantana (*Lantana horrida*).*

*Below, sunset enhances the pale petals of a sand lily (*Mentzelia nuda*).*



*Shown above in Kimble County, the blooms of scarlet musk-flower (*Nyctaginia capitata*) open in the evening and close in the warm sun of the following morning.*

*Left, mistflowers (*Eupatorium coelestinum*) and climbing hempweed (*Mikania scandens*) vie for center stage at Caddo National Grasslands.*

*Pictured on facing page above, Maximilian sunflowers (*Helianthus maximiliani*) crown Central Texas grasses in gold. Right, broomweed (*Xanthocephalum *sp.*), skyrockets (*Ipomopsis aggregata*), and canyon sage (*Salvia lycioides*) bedeck Big Bend National Park in fall finery.*

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BY PATRICIA CAPERTON PARENT • PHOTOGRAPHS BY LAURENCE PARENT

a DEVIL OF a GETAWAY

AS YOU HIKE ACROSS THE LAST RIDGE ON THE ROUTE from the headquarters of Devils River State Natural Area to the Devils River, you find yourself surrounded by big, rugged country that evokes images of a younger, wilder Texas. An immense sky shelters a thirsty land dotted with prickly desert plants and hardy junipers. Yet the view from the ridge yields a wondrous surprise: Below, the Devils River weaves a sparkling ribbon of deep blue. The azure stream contrasts sharply with the stark, limestone bluffs rising several hundred feet above its bed. One of the most remote parks in Texas, Devils River State Natural Area lies about 65 road miles (the last 22 of which are on a gravel road) north of Del Rio. A visit to this park requires an adventurous spirit, physical stamina, and careful planning, but offers satisfying solitude and a rewarding glimpse of untamed Texas.

One of Texas' most remote parks, Devils River State Natural Area, on the Edwards Plateau north of Del Rio, offers soothing solitude to visitors like the canoe camper above. The Devils River (right) and its tributaries long ago carved the rugged retreat's craggy canyons.

THE PREMIER ATTRACTION of Devils River State Natural Area centers on the river itself, which visitors can reach by hiking or biking about five miles, or via a guided tour led by one of the park's personnel. Standing at the water's edge, you gaze into one of the clearest, cleanest stretches of river in Texas. The shimmering river bottom seems only inches away. Fish cruise by, oblivious of your intrusion, and bleached limestone bluffs stand mute watch over the flood-scoured riverbed.

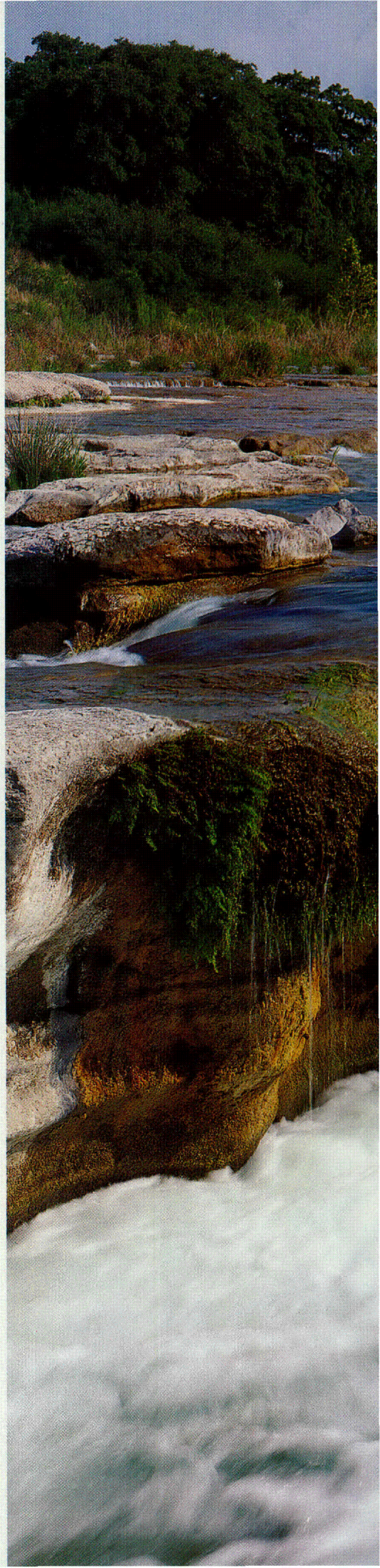
As you walk upstream on an old rock roadbed that hugs the riverbank, you encounter broad, shallow pools of water dotting the banks. Farther along, the pooling water flows across the road, taking on a bluish tinge as it merges with the river. Soon, you come upon pure, cool water, infused by prolific springs that gurgle from cliff-bottoms. The springs, a major source of water for the Devils River, pump approximately 12,000 gallons into the stream each minute.

"These springs have never dried up in recorded history, even though the river itself dried up upstream," says park superintendent Bill Armstrong. Elsewhere in the park, Pecan Springs and José María Spring bubble up only when rains recharge them.

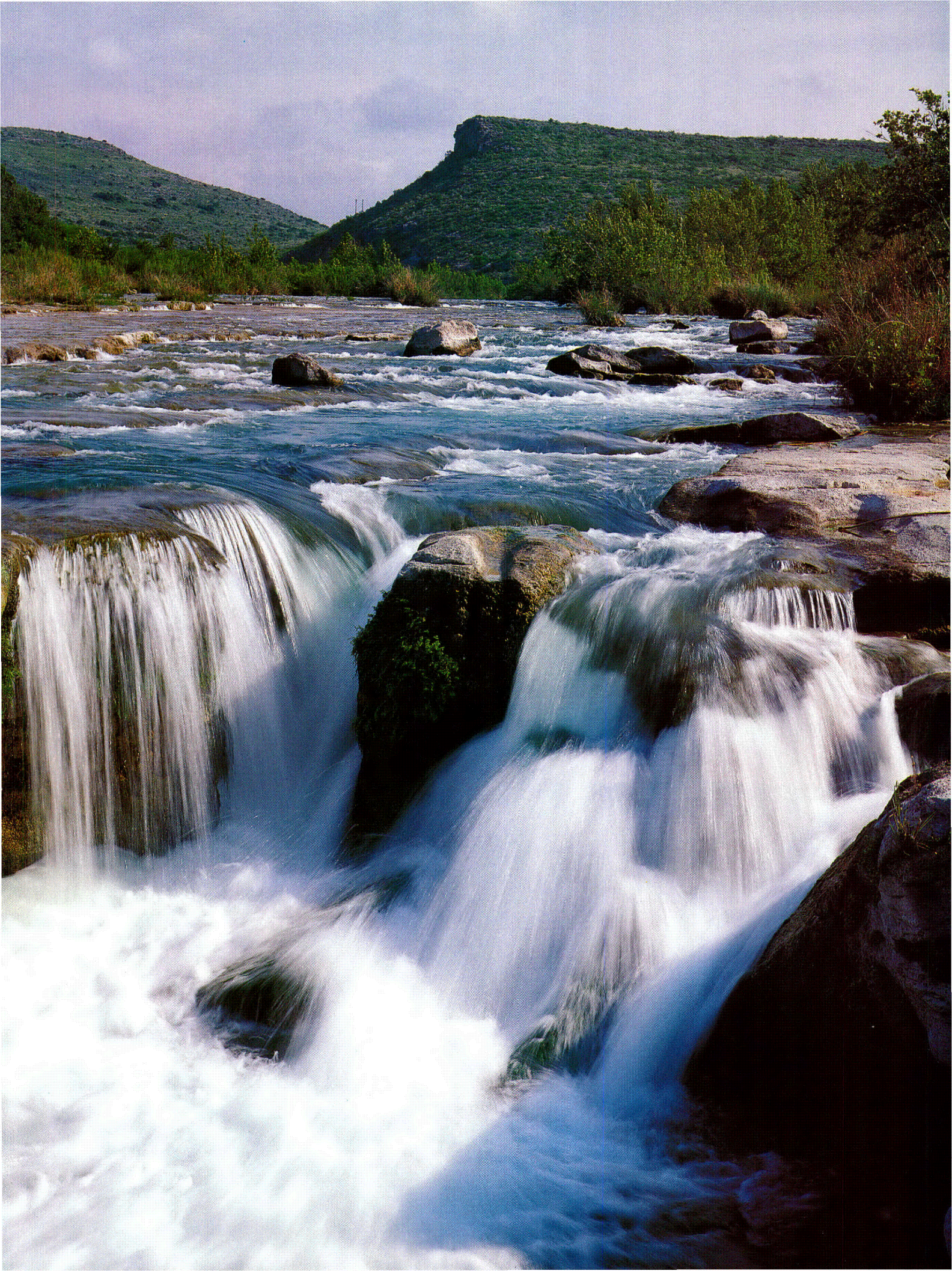
Dolan Falls, one of the largest natural waterfalls in Texas and perhaps the most scenic, lies just downstream from the park, within a Nature Conservancy of Texas preserve accessible only to Conservancy members. (Learn how to join the Nature Conservancy of Texas in the When... Where... How information that follows this story.) Extending across the 150- to 200-foot width of the river, the falls plummet about 12 feet, cascading around a large rock in a fierce swirl of whitewater. Just beyond the frothy water, deep turquoise pools nestle below rock overhangs.

For centuries, the river has nurtured life. Plentiful game and abundant vegetation along the waterway attracted ancient peoples. Primeval campsites, as well as artifacts and pictographs, indicate human occupation dating as far back as 10,000 B.C. Red and black shaman pictographs of the Pecos River style adorn rock shelters in various areas. The pictographs, which you can view by guided tour only, resemble those found at nearby Seminole Canyon State Historical Park (see "Ancient Gallery of Mystic Art," March 1995), though the Devils River drawings are smaller and sparser.

A VISIT TO THIS PARK *requires an adventurous spirit, physical stamina, and careful planning, but offers satisfying solitude and a rewarding glimpse of untamed Texas.*



Just downstream from the park in a Nature Conservancy preserve, Dolan Falls, one of the largest natural waterfalls in Texas, plummets some 12 feet.



Prolific springs rippling from cliff-bottoms replenish the Devils River with some 12,000 gallons of water each minute.

Conflicts with Indians such as the Lipan Apaches and Comanches kept white settlement and exploration at a minimum until the early 1880s, when the Southern Pacific and the Galveston, Harrisburg & San Antonio railroads joined their newly built tracks two miles west of the Pecos River near Langtry.

Soon after the railroad arrived, an 18-year-old shepherd named E.K. Fawcett, exhausted from driving a flock of sheep toward California, took refuge in a rock overhang upstream from Dolan Falls. Drawn to the water and wild beauty of this rugged land, Fawcett abandoned his trip and lived in the overhang for four years. Eventually, he began buying acreage, built a homestead, and established one of the area's largest sheep and goat ranches. Many of Fawcett's descendants still live in the region.

In 1988, more than a century after Fawcett settled here, the Texas Parks and Wildlife Department acquired extensive ranch land—some 20,000 acres—including part of Fawcett's acreage, to form Devils River State Natural Area. In 1991, the Nature Conservancy of Texas bought approximately 18,500 adjoining acres, including Dolan Falls, nearly doubling the amount of protected land.

The two abutting natural areas lie on the Edwards Plateau, along the far western edge of the Hill Country. Long ago, the Devils River and its tributaries carved deep canyons through limestone beds uplifted millions of years past by the Balcones Fault. The fault extends eastward from north of Del Rio through San Antonio, then curves northeastward through Austin.

During the Paleozoic Era, some 600 million to 350 million years ago, shallow seas covered most of West Texas. When the seas receded from the region of the Devils River, they deposited thick beds of limestone and other sedi-

ments. Fossils found in the Devils River State Natural Area's rocks reveal the land's marine origins.

WITHIN THE PARK, three ecological regions, the eastern Chihuahuan Desert, the northern Mexican Tamaulipan Brushlands, and the Central Texas Edwards Plateau, converge to create a mix of ecosystems.

Trees such as pecans, live oaks, sycamores, and walnuts thrive in protected areas along the Devils River and Dolan Creek, a large tributary that runs through the park. Devastating floods in the 1930s and 1950s, exacerbated by overgrazing of the watershed, washed many trees away, leaving sculpted limestone channels. Today, woodland remnants rest on canyon benches above the reach of serious floods.

The springs found along the Devils River and Dolan Creek support small oases of trees, along with patches of lush watercress and feathery maidenhair fern. Poison ivy flourishes here too, so watch out. A short distance away from the water sources, the land becomes arid. Mescal, wild persimmon, and Mexican buckeye grow in the canyon bottoms and along the more moist slopes that face north. Drought-resistant Chihuahuan Desert vegetation such as bear grass, ocotillo, prickly pear, lechuguilla, and sotol dominates the ridges and canyon slopes exposed to hot sun and drying winds.

Park wildlife also represents the eclectic mix of regions. A hundred years of sheep and goat ranching in the area have virtually eliminated large predators such as coyotes and mountain lions. Still, an occasional survivor sometimes appears—park superintendent Bill Armstrong and ranger Jim Finegan once spotted a large male mountain lion.

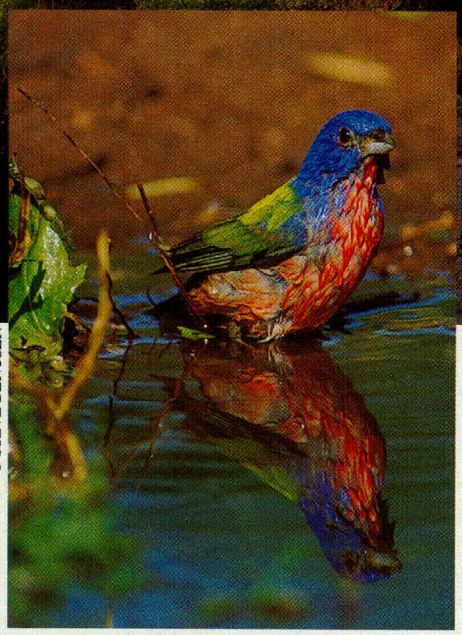
Other mammals, however, thrive here. Bobcats, javelinas, white-tailed deer, armadillos, and rock squirrels share habitat with exotic aoudad sheep and axis deer, introduced by ranchers to supplement their income.

Many species of birds migrate through or make their home at Devils River. Visitors can easily spot flocks of wild turkeys and a variety of other birds. Canyon wrens trill their melodic calls into the morning and evening quiet, and tanagers, kingfishers, and endangered black-capped vireos flit among the trees. In April and May, you might spy brightly colored neotropicals such as indigo, painted, and varied buntings flying from Mexico northward along the river.

FOR CENTURIES, THE RIVER *has nurtured life. Plentiful game and abundant vegetation along the waterway attracted ancient peoples.*

WITH ITS WEALTH OF indigenous blessings, Devils River State Natural Area attracts a wide range of visitors. Birdwatchers, hikers, mountain bikers, canoeists, amateur astronomers,

Primeval campsites, artifacts, and pictographs indicate that humans have inhabited this stretch of the Devils River since 10,000 B.C. By guided tour only, park visitors can see shaman pictographs of the Pecos River style like these shown at right.



© STEVE BENTSEN

Only seasoned mountain bikers like writer Patricia Caperton Parent (above) should attempt to pedal the park's demanding 13-mile trail. Left, the painted bunting numbers among the feathered species that attract avid birdwatchers to the park.

anglers, and Indian history buffs enjoy the bounty of the park.

While access to the river by vehicle is not allowed, visitors can hike the five miles from the primitive campground to the river's edge or tackle a more ambitious 13-mile loop that offers spectacular ridge-top views of broken canyons to the west. Mountain bikers can pedal the same routes, but park personnel recommend that only seasoned mountain bikers travel the rugged 13-mile trail.

Because of the region's sparse population and clear, dry air, Devils River State Natural Area affords stargazers excellent views that bring new, glittering definition to the Milky Way and constellations.

"Amateur astronomers love to come here because the remote location provides such a clear, unobstructed view of the sky," says Bill Armstrong. "The summer sky is truly exceptional."

Experienced canoeists find the Devils River challenging, and novices should not try it. Those who launch their canoes upstream of the park must portage them across many shallow places. Those who put in downstream encounter difficult rapids alternating with long pools of still, flat water. Strong headwinds in the flat stretches can mean strenuous paddling. In addition, few canoe takeout facilities or legal camping sites exist along this stretch of the river. With the exception of the state-owned natural area, where you can camp in primitive sites by reservation, land along the Devils River is privately owned.

If you visit the Devils River in the spring or fall, you may be lucky enough to catch a glimpse of migrat-

ing monarch butterflies. The river lies along a major flyway for monarchs migrating between the United States and Mexico. In the fall, their golden wings blend with the colorful hues of sycamores lining the waterway. As the monarchs rest in the trees, the silent beating of their wings creates the illusion that the entire tree canopy is fluttering.

The same variety of ecological factors that produces a rare assortment of plants and wildlife in the park also contributes to the diversity of the fish population. Cycles of flooding and the isolation of many springs help ensure an unusual array of fish.

Peering into the clear water, you can see channel catfish, largemouth bass, carp, and gar swimming serenely in placid areas. Minnows teem just below the surface. You can fish, but because of the fragile nature of the river environment, park rules require that you use artificial lures and release any fish you catch.

SOLITUDE DOMINATES LIFE at Devils River State Natural Area. Those who live here receive their mail at Loma Alta, some 25 miles away, and sudden floods on Dolan Creek can maroon residents for days. Despite such surprises, Bill Armstrong and his wife, Paula, say they love the spacious, peaceful countryside and clean air. Neither one would trade their view of the nighttime summer sky or their tranquil morning hikes for life in the big city.

With planning, you, too, can experience the rugged beauty of this vast, timeless country. The clear, cool waters in Devils River State Natural Area, an oasis in a stark, dry landscape, await your arrival. ★

Freelance writer PATRICIA CAPERTON PARENT of Austin specializes in writing about the state's scenic outdoors.

Freelance photographer LAURENCE PARENT is a frequent contributor to *Texas Highways*. Laurence's work can be found in a number of magazines and books, including *Texas* (Graphic Arts Center Publishing, 1995).

Devils River State Natural Area

While vehicle access to the river is not allowed, visitors, like Bruce and Linda Faulk of Carlsbad, New Mexico, can enjoy an exhilarating five-mile hike (or bicycle ride) to the water's edge.

Because of Devils River State Natural Area's remote location (some 65 miles north of Del Rio and 70 miles south of Sonora), you must bring ample food, fuel, water, and camping supplies. The turnoff to the natural area lies on US 277 between Del Rio and Sonora. Approaching from the north, drive about 25 miles south of the junction of US 277 and Texas 55 to the gravel county road—marked with a Dolan Creek Road sign—turning off to the west. From the south, drive about 3.5 miles north of the tiny settlement of Loma Alta to the turnoff. Follow Dolan Creek Road about 22 miles to the park headquarters.

Each visitor must hold a $25 Texas Conservation Passport. You can buy a passport at any state park, including Devils River State Natural Area, and at Texas Parks and Wildlife Department headquarters in Austin.

You must make advance reservations for day-visits to Devils River State Natural Area, as well as for the five primitive campsites, each of which accommodates four people ($6 a night). There are no picnic tables, barbecue pits, hookups, or any shade at the campsites. Restrooms and showers (cold water only) are available.

Those interested in overnight stays can also rent a five-room group barracks (accommodating 10 people) for $75 a night. Although the barracks do not have a kitchen, visitors can cook in a nearby dining hall with a 15- to 20-person capacity ($65 a day).

Visitors must hike or bicycle the 5 miles from the campsites and bunkhouse to the river. However, for $10, you can take an interpretive, 90-minute tour (by vehicle) of the river and river canyon area with park superintendent Bill Armstrong or park ranger Jim Finegan. A separate guided tour ($10) showcases rock shelter pictographs and area springs.

The park closes on Mondays and Tuesdays. For tour reservations and more information about the park, write to Devils River State Natural Area, HCR 1, Box 513, Del Rio 78840; 210/395-2133. To make reservations for campsites, the bunkhouse, or the dining hall, call 512/389-8900.

To visit spectacular Dolan Falls, which lies on land that belongs to the Nature Conservancy of Texas, you must be a member of that organization ($25 per year). To learn more about the Nature Conservancy of Texas or to join the association, write to the Nature Conservancy of Texas, Box 1440, San Antonio 78295-1440; 210/224-8774.

URBAN INDIANS

TRAILS OF HOPE

BY NELSON ENGLAND

PHOTOGRAPHS BY J. GRIFFIS SMITH

When Dick and Rebecca Lester stepped off the train in Dallas with their children, Pat and Richard, in 1957, their eyes may have expressed the same struggle between hope and apprehension seen on the faces of millions of immigrants to America who had come before. But there was one big difference: The Lesters were immigrants within their own country. Members of the Choctaw Indian tribe from Oklahoma, the family took part in a federal relocation program that sparked the beginning of post-World War II migration of Native Americans to Texas cities.

In 1940, only 7 percent of the country's American Indians lived in urban areas. Many lived on reservations or federal trust lands, often under conditions of extreme poverty. During World War II, however, 25,000 Indians served in the armed forces, and some 100,000 others left reservations to work on farms and in factories.

Native Americans' service in World War II prompted the Bureau of Indian Affairs' decision that Indians were ready for assimilation into the cultural mainstream. The federal agency set up relocation offices in Dallas, Chicago, Los Angeles, Minneapolis, Oklahoma City, and other cities to help reservation Indians move to urban areas and find jobs. The Dallas office assisted Indians from as far away as Alaska and as near as Oklahoma and New Mexico.

Pat Lester Peterson was only nine years old when her family arrived in Dallas. Thirty-eight years later, Pat recalls what happened when her family became the first Indians to move to Dallas under the relocation program. "They sent photographers from the newspapers and reporters from TV and radio stations and raised a big hoopla," she recalls.

The relocation office placed the Lesters and other Indians who followed in the Elmer Scott Public Housing Projects in West Dallas. At the time, the city had three racially segregated housing projects, and officials placed Indians in the Hispanic section.

Most of the support promised by the government failed to materialize, Pat says. For instance, the Bureau of Indian Affairs' promise to help find work usually involved little more than employment counselors scanning newspaper want ads. In addition, if a family's income increased, rent in the housing projects also increased.

"It was a Catch-22 situation," says Pat. "The housing was supposed to be temporary, but the rent increases kept you there because you couldn't save money." Though Dick Lester found work as a machinist, it took him seven years to earn enough money to buy a car and move his family from the projects to an apartment. Pat estimates that 75 percent of the 40,000 Indians who relocated to Dallas between 1957 and 1980 became discouraged and returned to their reservations.

In spite of the hardships, the Lesters and thousands like them made a go of it. "The secret to making the transition was the determination to have a better quality of life than we had back home," says Pat. "It helped to have a strong sense of community among the Indian people."

Dick and Rebecca Lester worked with other Indians to create a support system to assist new arrivals to the city. In 1958, they helped establish the Thunderbird Club, which later became the Dallas/Fort Worth Inter-Tribal Association. Dick Lester helped organize the first multiracial football and baseball teams in the housing projects. The family also helped others start the First Indian Baptist Mission, one of six Indian churches and missions in the Metroplex.

As adults, Pat and Richard carried on the tradition of service established by their parents by helping to found the American Indian Arts Council in 1989. The council preserves Indian culture through the visual and performing arts. "It is important for second- and third-generation Native Americans to have something established in Dallas that they can identify with," says Pat.

The rebirth of Native American culture in Texas is startling considering that 100 years ago the state had a small Indian population. In 1690, as many as 50,000 Indians lived in the territory that later became Texas, according to John C. Ewers in *American Indian Holocaust and Survival.* While traveling with La Salle in 1685, Henri Joutel noted in a journal that 52 Indian nations lived in the territory. By the time Anglo colonists arrived in the 1820s, the region's indigenous population had already been decimated by warfare and diseases brought by the Europeans.

In 1859, because of continuing hostilities between Anglo settlers and Indians, the federal government closed Texas reservations established for the Caddo, Cherokee, Choctaw, Delaware, Shawnee, Tehuacana, Tonkawa, Waco, and Comanche Indians and moved the tribes to Oklahoma. In 1900, the U.S. Census counted only 470 Indians remaining in Texas. Yet, by 1990, migration from other states had increased the number to 65,877, giving Texas the nation's eighth-largest Native American population.

Ken Brown (opposite page) of Dallas sees life in the city as an avenue for opportunity. Ken's father, Jacob, who grew up on the Sioux Pine Ridge Reservation in South Dakota, thought that Dallas would offer his children the chance to develop careers and become independent.

I myself am part Cherokee, like millions of other Americans. The Cherokees were one of North America's largest tribes, and began to intermarry extensively with the Europeans well before the American Revolution. As a consequence, there are probably far more Americans with Cherokee ancestors than of any other tribe. The number of Americans claiming Cherokee ancestry is even something of a joke among Native Americans. I have seen a bumper sticker that read, "I have a Cherokee grandmother, too."

I grew up in Plainview, where I had no contact with Indian culture other than with the spirits of the Comanches in the Caprock canyons. Nevertheless, I always felt that I was Indian... my thought processes did not move in tandem with the culture around me, with its preoccupation with work and time. In researching this article, I was surprised to meet people who told me similar stories of their feelings of identity with their Indian heritage.

I have learned that the story of urban Indians in Texas deals with much more than the migration of full-blood reservation Indians to Dallas and Houston. When I began the article, I thought I was writing about a generic mass movement, but I discovered a variety of complex individuals, each with a unique story. From the woman with an Aleut mother and an Anglo father, to Hispanic people with increasing awareness of their Indian ancestry, there seems to be little in common other than a desire to hold on to that bit of Indian heritage, while adjusting to the demands of the modern world.

—Nelson England

Thanks in part to the work of "urban pioneers" like the Lesters, the Dallas-Fort Worth area boasts Texas' largest number of Indians—more than 20,000. Major concentrations of Native Americans live in Dallas' Oak Cliff neighborhood and in the Metroplex cities of Grand Prairie, Mesquite, Garland, and Arlington.

Peggy Larney, who supervises the American Indian Education Program for the Dallas Independent School District (DISD), says members of 79 tribes live in the school district. The largest number of Indian students belong to the Choctaw, Cherokee, Comanche, Creek, Kiowa, and Chickasaw tribes, all of whom relocated from Oklahoma. Other tribes in the DISD include Lakota (Sioux) Indians from North and South Dakota, and Navajo, Apache, and Papago from New Mexico and Arizona.

The Bureau of Indian Affairs' controversial relocation program ended in 1980. Some Native Americans and non-Indians alike criticized the program for uprooting and forcibly assimilating many reservation Indians. However, other Native Americans felt they benefited economically by moving to urban areas.

A small percentage of Indians continues to receive federal and state aid for education, housing, vocational training, and health. The Dallas Inter-Tribal Center provides limited free medical and dental services for those with a tribe-issued Certificate of Degree of Indian Blood (CDIB) card, as well as food, clothing, and rental assistance. The American Indian Center in Euless offers rehabilitation to Indians with substance abuse problems, as well as job training and employment assistance.

The American Indian Chamber of Commerce of Texas in Fort Worth assists budding entrepreneurs. The chamber has another office in Houston, where more than 12,000 Indians live—the second-largest Native American population in Texas.

Cultural activities for Indians flourish in the Dallas-Fort Worth area. Organizations sponsor annual powwows (see "Invitation to the Dance," page 37). Every October, the American Indian Arts Council sponsors the Indian ArtFestival & Market in Dallas, featuring the work of 175 Native American artists.

Dennis Wahkinney, a great-great-grandson of Comanche chief Quanah Parker, hosts a Native American radio program called *Beyond Bows and Arrows* every Sunday afternoon on KNON-FM in Dallas. Dennis plays songs by Indian groups like Bad Medicine and the Eagle Claw Singers, while listeners call in to request their favorite tribal music.

Pat Lester Peterson's Choctaw family was the first to be resettled to Dallas from Oklahoma under a Bureau of Indian Affairs relocation program in 1957. The mosaic behind Pat at the Preston Forest Shopping Center depicts the Dallas skyline when the Lesters moved to the city.

Houston also lures large numbers of Indians with the promise of jobs, and an Indian employment program managed by Texas' Alabama and Coushatta tribes makes the search easier. With assistance from the program, Donna Wright Dowdy found a job operating a laser engraver on plaques and other award items.

Donna, the daughter of an Aleut mother from Alaska and an Anglo father from Texas, spent the first nine years of her life on Unalaska, one of the Aleutian islands. Then she made the abrupt culture jump to Zavalla in East Texas, where she finished high school. At age 22, she returned to Alaska to work on the oil pipeline for five years before settling in Texas in 1979.

As she navigates Houston's freeways, Donna often thinks of the tranquility of life on the island where she lived as a little girl. "But the money is here," she says. "It has been a great opportunity for me to come to Houston and get involved in interesting, high-tech work."

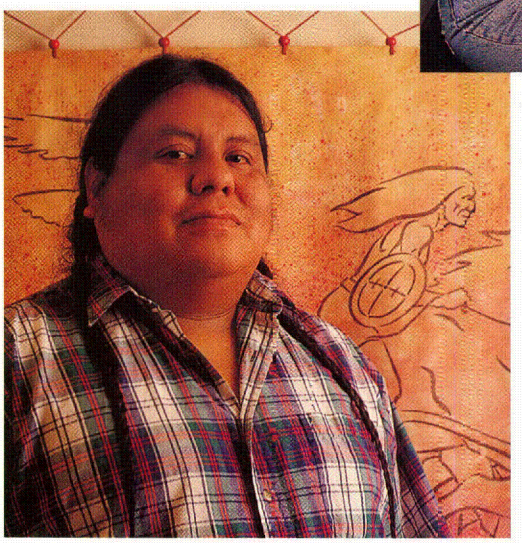
Urbanization has brought a changing sense of identity to Native Americans, but rather than disappearing into America's cultural mainstream, urban Indians appear more determined than ever to preserve their heritage. For many Indians, such as Ken Brown of Dallas, powwows provide an important way to stay connected to their roots.

During the week, Ken works at the Dallas Public Library as an artist in the display department. On weekends, he loads his van with feathered dance outfits and drives with friends to powwows in Texas, Oklahoma, Louisiana, or New Mexico. Ken competes in the northern traditional war dance contests at powwows and also performs in specialty categories, such as the eagle dance. The dance honors the eagle as a link between man and the Creator in heaven.

People create similar symbols in all religions, Ken believes. For instance, Native Americans' practice of sharing the pipe and sending messages to the Creator through tobacco smoke resembles the practice in other religions of burning incense or making burnt animal and plant offerings.

Ken mentions that some books and TV documentaries like *500 Nations* glorify the Indians' past and depict them as the "vanishing Americans." "If a culture is able to sing and dance, it's not a vanishing culture," he says. "We celebrate our culture every weekend in a wholesome family environment."

Ken and his six brothers and sisters grew up in Dallas, but their father, Jacob, was born on the Sioux Pine Ridge Reservation in South Dakota. Jacob left the reservation to learn a trade as a linotype press operator at the Haskell Institute for Indians in Lawrence, Kansas, where he met Ken's Creek mother.



Above, Donna Wright Dowdy, the daughter of an Aleut mother from Alaska and an Anglo father from Texas, works as a laser engraver in Houston. Walter Celestine, left, an Alabama-Coushatta medicine man, manages the Native American employment assistance program in Houston.

"Father was proud that he did everything on his own," says Ken. "He never wanted us to be dependent on the Bureau of Indian Affairs, and he didn't want us to have a yearning to go back to the reservation. Too many of his friends went back because they couldn't handle city life, and he wanted us to have careers. So we lived in a non-Indian world until we came into closer contact with more Indians at powwows. Then we realized how many Indians live in Dallas."

Sometimes, more traditional Indians joke about their city cousins, calling them "apple Indians," meaning "red on the outside and white on the inside." However, Ken believes that most traditional Indians accept him in his role as an urban Indian. "Reservation Indians who have an opportunity to travel a lot know what cities are like and understand the advantages of living there," he says.

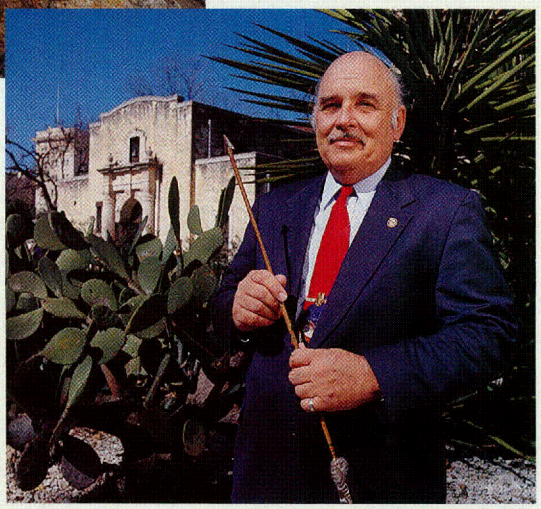
Many Texas Hispanics are also beginning to affirm their Native American roots. Austin artist Mario Garza descends from Mescalero Apaches who once lived in Texas, New Mexico, Arizona, and Mexico.

Some Indian tribes weren't aware of borders, says Mario, and even though his family came from Mexico, he has as much claim to being an Indian as anyone. In fact, he says, most Texas Hispanics have a large amount of Indian blood.

"Mexican culture is much more Indian than European," he says. "Take the cooking, for instance, which is based on Indian foods like corn, beans, chilies, and tomatoes. And the strong relationship with nature and the land—that's Indian, not Spanish."

In San Antonio, many other Texans with Spanish surnames are beginning to proclaim their Native American heritage. Up to half of the city's inhabitants could lay claim to North American Indian ancestry, says Gary Gabehart, president of the Inter-Tribal

Santos Sanchez, left, cacique *or chief of the Tigua Indians in El Paso, stands by a statue at Ysleta del Sur Pueblo that the city erected in the tribe's honor. Below, Gary Gabehart, who is part Chickasaw, Choctaw, Cherokee, and Powhatan, founded two San Antonio Native American groups. Among other endeavors, "Gabe" has been active in keeping Alamo Plaza East closed to traffic. He says the street covers a Catholic cemetery where Indians, Mexicans, and Texians are buried.*



Council of American Indians, Inc. and the San Antonio Council of Native Americans.

In November 1993, Gabe, as he is known, discovered that a former Bexar County archivist had translated the old mission records, which list the names and tribes of nearly 1,000 Indians who were buried in the Alamo complex between 1719 and 1783. Tribes represented include Apaches, Karankawas, Tonkawas, and dozens of bands of the Coahuiltecan linguistic group. Though many people think of the Alamo as a fort in Texas' struggle for independence, it was built in 1718 as a Spanish mission, San Antonio de Valero.

In February 1994, Gabe spoke on behalf of the Inter-Tribal Council of American Indians when he asked the city council to permanently close Alamo Plaza East, a street Gabe says covers part of the old cemetery. The city council temporarily closed the street and rerouted the Battle of Flowers Parade during Fiesta in April 1994 and 1995. A council subcommittee has recommended the permanent closing of Alamo Plaza East, as well as two other streets that traverse the old mission complex.

In 1993, Raymond Hernandez, Joel Silva, and Richard Garay founded another San Antonio group called American Indians in Texas—At the Spanish Colonial Missions. Many members trace their ancestry to Indians recruited by the Spanish to help build their missions.

The American Indians in Texas organization has begun locating Coahuiltecan descendants by examining church records in San Antonio and Mexico and by combing the city's mission neighborhoods with questionnaires that ask residents what they know about their Indian heritage.

Raymond remembers that every September when he was a child, his Coahuiltecan grandfather, Anastacio Selan, took him to the Alamo to pray and leave offerings for the family's Indian ancestors buried in *campos santos* (Spanish for "sacred grounds").

In September 1994, Raymond and other Coahuiltecan descendants began a memorial service, to be held annually, in front of the Alamo. At sunrise, the group leaves offerings of tobacco and fruit as part of the *Fiesta de Recuerdo* (Festival of Remembrance), a five-day event that mission Indians celebrated to honor their ancestors.

In El Paso, the Tigua tribe, also composed of former mission Indians, can boast of being the longest continuously urban-dwelling Native Americans in Texas. The Tiguas descended from New Mexico's Pueblo Indians, whose reputation for building cities of multilevel adobe apartments attracted the attention of Spanish conquistadors searching for the legendary Seven Cities of Gold.

Though the Pueblos revolted successfully against the Spaniards in 1680, the retreating conquistadors forced 385 Indians to accompany them as bearers on their trek south along the Rio Grande. When they reached present-day El Paso, the Indians began building their new pueblo and the Ysleta del Sur mission. For 300 years thereafter, the Tiguas privately maintained their tribal history and traditions. As late as 1961, W.W. Newcomb Jr., in *The Indians of Texas*, declared them "thoroughly Mexicanized by the beginning of the twentieth century, and... presumably extinct today in a cultural sense."

In 1967, to the surprise of many of the Tiguas' neighbors, to whom they had remained culturally invisible, the State of Texas formally recognized the tribe. Federal recognition followed in 1987, and the government put 66 acres in trust.

According to Vince Muñoz, tribal public relations director, about 30 percent of the Tiguas' 1,463 registered tribal members live on the reservation. The majority reside in El Paso; Las Cruces, New Mexico; and other urban areas, making the Tiguas one of the nation's most urbanized tribes. Ninety members work at tribal-owned Speaking Rock Casino. Most of the tribe's remaining members work in educational programs, administration and social services offices, an Indian health services clinic, and a nationally recognized tribal housing authority.

The federally funded American Indian Education Program provides cultural classes for Tigua children in the Ysleta Independent School District. Tribal teachers instruct the children in the Tigua language, cultural traditions, pueblo chants, and tribal dances.

POWWOW

INVITATION TO THE DANCE

Over the past decade, Texas cities have witnessed a boom in intertribal gatherings where Indians adorned in brilliantly colored ensembles of beads, feathers, and buckskin perform native dances throughout the day.

Powwows began in the early 1900s as social gatherings on reservations. When Indians began migrating to the cities after World War II, powwows experienced phenomenal growth as Native Americans sought ways to maintain their cultural roots and pass along traditions to their children.

More recently, Indians began inviting the public to powwows to participate in celebrations of Native American culture. In Texas, organizations usually hold powwows in municipal coliseums or gymnasiums.

At a powwow, all dancers move to the beat of a "drum," the Indian equivalent of a band. Six to 10 men sit in a circle around a large drum, beating it simultaneously.

Usually, members of the southern drum sit in the center of the dance area and sing lower-pitched songs that suit the more stately dance styles of tribes from Oklahoma and other southern states. The southern drum alternates songs with the northern drum, seated to one side, who sing or chant in a falsetto to faster-moving dances that Northern Plains tribes prefer.

The dancing begins with a grand entry in which flag bearers lead all participants into the arena, where they display their styles of costumes and dance simultaneously in an "intertribal dance." At some powwows, Indians and non-Indian spectators participate in "friendship" or "social" dances, moving in circles clockwise around the arena.

Dances called "specials" honor individuals, such as recent graduates or deceased family members. The gourd dance, popular with southern tribes, honors military veterans.

In competition dances, performers vie for prize money in categories such as men's northern traditional war dance, men's southern straight dance, women's old traditional long-fringed buckskin, and women's fancy shawl. Men's dances may reenact the movements of warriors searching for the enemy or hunters stalking prey. Graceful women traditional dancers make the long fringe of their buckskin dresses sway to the beat of the drum. In contrast with the more standardized regalia and refined movements of traditional dancers, "fancy dancers" spin and jump to display their flashy and innovative costumes in a blur of color.

Powwows last all day, sometimes all weekend. They usually feature booths with Native American crafts and foods.

Says Vince Bland, chairman of Austin's powwow held every November, "We're proud that people want to know about our culture, and we invite them to join us."

—Nelson England

Like other Native American traditions, dancing skills are passed from generation to generation. Guillermo Mendez and his son Guillermo R. Mendez of the South Texas Indian Dancers in McAllen competed in the November 1994 Austin powwow.

"Tribal traditions are being practiced, and the Tigua language is being spoken by children and young adults," says Vince Muñoz. "The Pueblo as a whole is in a stage of revitalization. Our respect for our elders and tradition will only make us a stronger people in the future."

The Tiguas and other Indians realize that education is essential for economic advancement and cultural survival. In addition to its work in El Paso and Dallas, the American Indian Education Program also offers counseling, tutoring, and other services to students and parents in the Grand Prairie, Fort Worth, Austin, and Eagle Pass school districts. The Dallas school district publishes a handbook for teachers that has been distributed widely throughout the United States. The handbook contains information on Indian history, values, stereotypes, and the special needs of Indian children.

"Teachers may perceive Indian children as less intelligent because they tend to be more reserved and interact less frequently with others," says attorney Tricia Tingle, a member of the Choctaw nation who taught first grade before going to law school. "Teachers who learn more about Native American culture understand why Indian children may appear more restrained."

The American Indian Education Program can make a big difference because "it's so important for Indian children to have role models and pride in their heritage," says Tricia, who had a private practice in San Marcos before she moved to Washington, D.C., last year to become a trial attorney with the U.S. Department of Justice.

Great Promise for Young American Indians, a quarterly national magazine published in Austin, helps students learn more about their culture and Native American leaders. For example, one issue of *Great Promise* featured an article titled "Winning in Two Worlds" on U.S. Senator Ben

Nighthorse Campbell. A high school dropout, Campbell overcame early obstacles to finish his education and become a senator from Colorado. He still practices tribal traditions, and a colorful magazine centerfold shows him in full Cheyenne regalia, complete with feathered headdress.

David Pego, director of educational services for the *Austin American-Statesman* and a member of the Saginaw Chippewa tribe, serves as editor of *Great Promise*. David learned about traditional Indian culture from his father, whose work as a Church of the Nazarene missionary took the family to tribal regions in Wisconsin, Michigan, Oklahoma, and New Mexico.

"Indian students from traditional homes are less likely to do well in school than non-Indian students," says David. "They have different learning styles—often less familiarity with sequential logic but a better grasp of spatial relationships. The traditional student is going to be the last in class to answer a question because he has been taught to let the others succeed."

Fustina Blackbear, president of the Coastal Bend Council of Native Americans in Corpus Christi, frequently speaks to students in the local public schools about Indian culture. "I tell them we don't live in tipis or ride horses to work," says Fustina, who is Kiowa-Apache. "I've never even been on a horse," she says. "We have houses, computers, and video games, but we still hold on to our traditions."

Popular stereotypes ignore Indian diversity, says David Pego, who points out that the United States has more than 530 tribes and 370 Indian languages. "Some people think Indians were half-naked savages. They don't realize that Indians had sophisticated agrarian societies, or that they had apartment complexes larger than those built by anyone else until the 1940s."

David adds that Native Americans are very involved in giving to the tribe, family, and community. "Indian children are taught that the person who is the wealthiest is the one who has given away the most, not the one with the most possessions," David says.

In order to instill pride in Indian students for their heritage and erase Native American stereotypes, Indians from throughout Texas founded the American Indian Resource and Education Coalition (AIREC) in 1991. AIREC members also are concerned about popular images fostered by would-be admirers of Indian culture. "There are a lot of New Age people who exploit Native American religions," says AIREC past president Annette Arkeketa of Corpus Christi.

Ruth Smith, whose Indian name is Born Running Turtle, holds her turtle shield in remembrance of her Cherokee grandfather. Ruth founded Dallas' American Indian Heritage Center of Texas in part to fulfill a promise to her mother that she would work with children to pass along Native American culture and history.

Annette, who is Otoe-Missouri and Muskogee Creek, calls it "cultural thievery" for non-Indians to participate in sweat-lodge ceremonies and other religious observances. Only tribal leaders or religious leaders should conduct such rites, says John Waukechon, coordinator of the Austin Independent School District's Indian Education Program. When non-Indians wear traditional tribal ceremonial attire or practice rituals away from the tribal context, many Indians view it as disrespect for the supernatural forces.

Even more blasphemous in Native American eyes is the disrespect in the handling of Indian remains discovered at construction sites. From Galveston Island to Lake Texoma, Indians have recently fought for possession of newly discovered remains of indigenous peoples. Formerly, such remains often went to museums and universities to be studied by anthropologists and archeologists. But in 1990, the U.S. Congress passed the Native American Graves Protection and Repatriation Act, which requires the surrender of indigenous remains to tribes for reburial.

The intensity of Native Americans' feelings on this subject surprises many non-Indians. This reaction represents a double standard, says John Waukechon. Native Americans are no different from any other people who regard with repugnance the desecration of their forebears' graves, he says. Like members of many other cultures, many Indians believe that their ancestors' spirits will not rest until their remains receive proper burial.

Others, like Larry Morningstar, interim house director for the Inter-Tribal Council of Houston, believe that the energy that goes into the reburial issue should be used to address current social problems.

"The spirits are gone," says Larry. He describes the real problem as "...cultural genocide of Indians who go into mainstream culture and don't learn more about their tribe...as a means of establishing an identity. Some who have experienced a loss of identity use the reburial of bones as a focal point to connect with other Indians who feel a similar loss."

As one of only 30 Texans who trace their ancestry to the Karankawas, Larry is acutely aware of the possibility of cultural extinction. The Karankawas, who once lived along Texas'

For Larry Morningstar of Houston, cultural extinction hits close to home. Larry is one of only 30 Texans who trace their ancestry to the coastal Karankawas.

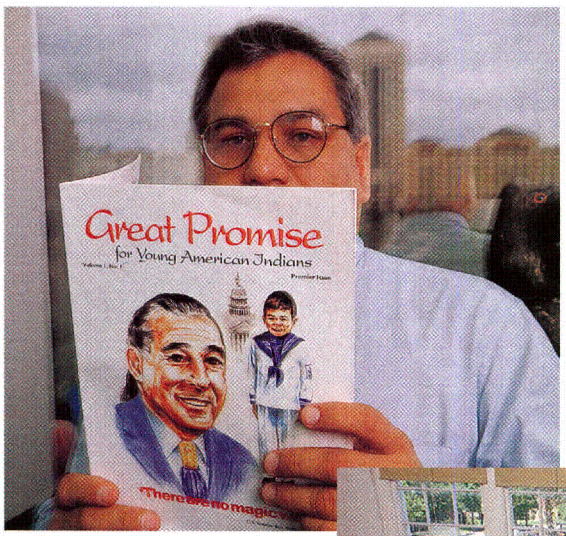
Gulf Coast, were one of the state's largest tribes, but many historians consider them extinct.

Dorothy Lippert, a bioarcheologist and doctoral candidate in anthropology at the University of Texas in Austin, believes that people can handle the reburial issue more constructively if all involved learn to respect each other's point of view. Dorothy, a Choctaw and member of the University of Texas Native American Student Organization, studies the skeletons of ancient peoples to learn about their nutritional and disease history. Scientists, she says, need to appreciate the fact that some Native Americans believe strongly that the problems affecting Indians today derive from the anger of their ancestors at having their bones disturbed.

In 1991, Tricia Tingle and five other attorneys established the Texas Indian Bar Association to help educate Texas lawyers about Indian legal issues such as repatriation and protection of graves. According to Gaines West of Bryan, a Cherokee attorney and past president of the 100-member organization, many Texas jurists are unfamiliar with federal laws that apply to Indians. For instance, the Tribal Justice Act provides Texas' three reservation tribes with resources to develop their own judicial systems.

Another federal law, the Indian Child Welfare Act supersedes state law and gives an Indian preference in child custody proceedings involving an Indian child. The law was passed partly in response to the alarm over the growing numbers of Native American children being placed in foster homes or put up for adoption. Indians have found that social workers have on occasion considered Native American homes inadequate because they are sometimes not based on the notion of a nuclear family.

Tribal tradition, often combined with economic necessity, has resulted in some Indian children being raised within a network of extended family and friends, rather than living exclusively with parents. Now, before Indian children can be taken from their parents or guardians, courts must consult with the tribal leaders. In addition, Indian adoptees enjoy improved access to sealed court records that can help identify and qualify them for tribal membership.



Jakelyn Poncho of Houston knows what it is like to grow up in one culture and then discover roots in another. She was born on a Navajo reservation in New Mexico and adopted as a baby by a Texas couple, who raised her and her adopted Apache brother in the Hill Country community of Camp Wood. In July 1990, Jakelyn found her biological father and six brothers, who still live on the Navajo reservation, through hospital records.

"It was a strange reunion," recalls Jakelyn. "It was like meeting strangers, but I was happy because I realized that I had another family." Jakelyn has made several trips to New Mexico and plans to go again in November to learn more about her Indian family and new-found culture. Her oldest Navajo brother and his three daughters moved to Houston to try out city life, but they grew homesick for their mountain-and-desert home and went back to New Mexico after nine months. Her brother's 14-year-old daughter, however, may give Houston another try and live with Jakelyn while attending school.

Today, many Indians see total assimilation into mainstream American society as the major threat to the survival of Indian culture. More than half of all Native Americans have married non-Indians, a trend that accelerates with increased urbanization. Indian historian Russell Thornton states that the time will soon arrive "...when it will no longer make sense to define American Indians in genetic terms, but only as tribal

Above left, David Pego, editor of the Native American magazine Great Promise, *is a Saginaw-Chippewa who serves as director of educational services for the* Austin American-Statesman. *Above, Leo Wesley and Peggy Larney teach children about Native American culture at Lipscomb Elementary School in Dallas. Peggy supervises the school district's American Indian Education Program.*

Urban Indians in Texas

Native American organizations in Texas include the following:

American Indian Arts Council, 725 Preston Forest Shopping Center, Ste. B, Dallas 75230; 214/891-9640.

American Indian Center, 2219 W. Euless Blvd., Euless 76040; 817/545-9555 or 355-5145.

American Indian Chamber of Commerce of Texas, Box 55947, Houston 77255; 713/578-0222.

American Indian Heritage Center of Texas, 1450 Preston Forest Square, Ste. 294, Dallas 75230; 214/701-0074.

American Indian Resources and Education Coalition (AIREC), 1221 W. Ben White Blvd., Ste. 202, Austin 78704; 512/442-8051.

American Indians in Texas—At the Spanish Colonial Missions, 1130 Mission Rd., San Antonio 78210; 210/533-8329 or 995-3356.

Coastal Bend Council of Native Americans, Box 4546, Corpus Christi 78469; 512/883-9980.

Dallas Inter-Tribal Center, 209 E. Jefferson Blvd., Dallas 75203; 214/941-1050.

Great Promise (statewide organization and magazine), 1103 Hatteras, Austin 78753; 512/459-7244.

Inter-Tribal Council of American Indians, Inc., Box 27664, San Antonio 78227-0664; 210/509-4872.

Inter-Tribal Council of Houston, 9180 Old Katy Rd., Ste. 203, Houston 77055; 713/464-1164.

San Antonio Council of Native Americans, Box 27664, San Antonio 78227-0664; 210/509-4872.

Texas Indian Bar Association, Box 12911, Austin 78711; 214/827-7747.

Reservations

The **Alabama-Coushatta Indian Reservation** offers bus tours, a train ride, guided walks, tribal dancing and craft demonstrations, a restaurant, and a gift shop with native arts and crafts. Hours: (Jun-Aug) Mon-Sat 9-6, Sun 12:30-6; (Sep-Nov) Fri-Sat 10-5, Sun 12:30-5; (Mar-May) Fri-Sat 10-5, Sun 12:30-5. Admission fee. Write to Rt. 3, Box 640, Livingston 77351; 409/563-4391 or 800/444-3507.

The Tiguas' **Ysleta del Sur Pueblo**, at 119 S. Old Pueblo Rd., is 14 miles southeast of downtown El Paso. Speaking Rock Casino and Entertainment Centre open daily from 1 p.m.-4 a.m. Wyngs Restaurant serves Tex-Mex food with a Tigua flavor Wed-Sun from 11 a.m.-10 p.m. Spirit Garden Bar opens daily from 11 a.m.-2 a.m. Visitor information is available at the Speaking Rock Casino or at the tribal administration office, which opens Mon-Fri 8-5. From June-Aug, Tiguas perform tribal dances Sat-Sun. at 11 a.m., 1 p.m., and 3 p.m. Write to Box 17579, El Paso 79917; 915/859-7913.

Museums

Many museums in Texas, including the **Institute of Texan Cultures** (at 801 S. Bowie in HemisFair Park in downtown San Antonio), have exhibits on Native American history, culture, and art. Institute hours: Tue-Sun 9-5. Admission: Free; donations appreciated. Wheelchair accessible. Write to 801 S. Bowie, San Antonio 78205-3296; 210/558-2300.

The institute produced and now sells three video documentaries on Texas Indians. *Big City Trail: The Urban Indians of Texas* costs $35, *People of the Sun: The Tiguas of Ysleta* sells for $45, and *Circle of Life: The Alabama-Coushattas* costs $35. The videos and posters are for sale in the institute's gift shop or can be ordered by calling 800/776-7651.

Powwows

Major powwows take place in the following cities:

Austin: The Austin Independent School District's Native American Parents Committee sponsors an annual powwow on the first Saturday in November (Nov. 4, 1995). For information and a recorded message about other powwows in the state, call 512/459-7244.

College Station: The Texas A&M University Native American Student Association sponsors a powwow in February (Feb. 10, 1996). Write to the Native American Student Assn., Dept. of Multicultural Services, 137 Memorial Student Center, Texas A&M University, College Station 77843-1121; 409/845-4551.

Corpus Christi: The Coastal Bend Council of Native Americans holds its annual powwow in September or October. For date and other information, write to Vivian Trammell, Box 4546, Corpus Christi 78469; 512/883-9980.

Crowley: The annual Texas Kiowa Tia-Pia powwow is in early May (May 3-4, 1996). Write to Box 511, Crowley 76036; 817/263-6131 or 297-3438.

Dallas: The American Indian Center's annual powwow takes place in the fall (Oct. 13, 1995).

Jakelyn Poncho, a Navajo born in New Mexico, was raised with an adopted Apache brother in Camp Wood, Texas. She married a member of the Alabama-Coushatta tribe and now lives in Houston.

members or as people of Indian ancestry or ethnicity."

Already, most tribes require only one-quarter Indian blood for membership, while some allow as little as one one-thousandth. Though some Native Americans fear this "thinning out" of Indian blood, others see it as incidental to keeping Indian culture alive. "Ultimately, being an Indian boils down to whether you are trying to preserve your heritage," says John Waukechon.

As the percentage of full-blooded Indians decreases, the total number of Americans with some Indian lineage is on the rise, and many of these increasingly identify with Indian culture. In fact, considering how the fascination with Indians continues to sweep the country, one wonders if Native Americans might not be busily assimilating the larger society, rather than vice versa.

"If we would proudly proclaim our heritage, we Indians might be the majority in this nation," says Ruth Smith, who in 1989 founded the Dallas-based American Indian Heritage Center of Texas, in part to help Texans trace their Indian ancestry. Ruth believes that many Americans are looking for something that still exists at the heart of Indian culture: a sense of respect for nature and of belonging

Music forms a core of Native American culture. Powwows, like this one in Austin last November, bring together Indians from all over the country. Many Native Americans credit powwows with helping them meet other Indians and keeping their culture vibrant.

Write to 2219 W. Euless Blvd., Euless 76040; 817/355-5145.

The annual Texas Red Nations Powwow, one of the largest Native American dance exhibitions in Texas, with more than 5,000 dancers and spectators, is held in November (Nov. 24-26, 1995) in Dallas. Write to Box 758, Cedar Hill 75106-0758, or call Chris Johnson at 817/924-1488.

The North Texas Indian Veterans Association holds its annual powwow in November. For details, write to Marte Watson, 613 N. Dwight Ave., Dallas 75211; 214/670-7535.

Grand Prairie: The 34th annual National Championship Indian Powwow is scheduled Sep. 6-8, 1996. Write to 2602 Mayfield Rd., Grand Prairie 75052; 214/647-2331.

Houston: The Inter-Tribal Council of Houston usually holds benefit powwows on the second Saturday of each month. The council's annual powwow is in May (May 25-26, 1996). Write to 9180 Old Katy Rd., Ste. 203, Houston 77055; 713/464-1164.

Laredo: An annual powwow is held the last Sunday in May (May 26, 1996). Write to the Inter-Tribal Council of American Indians, Box 27664, San Antonio 78227-0664, or call Xavier Sanchez with the American Indian Council of Laredo at 210/533-5186.

Livingston/Woodville: From October through May, a benefit powwow is held the first Saturday of each month at the Alabama-Coushatta Indian Reservation. The annual tribal powwow is the first weekend in June (1996 event to be scheduled later). Address and phone number listed on page 40.

San Antonio: The Inter-Tribal Council of American Indians and the San Antonio Council of Native Americans plan a powwow as part of the 1996 Fourth of July weekend celebration (1996 powwow to be scheduled later). Write to Box 27664, San Antonio 78227-0664; 210/509-4872.

Other Events

The annual **Shared Worlds: Native American Day** is held each October (Oct. 14, 1995) at the Fort Worth Museum of Science and History. The event features dances, craft demonstrations, and tribal dress shows. Write to the Fort Worth Museum of Science and History, 1501 Montgomery, Fort Worth 76107; 817/732-1631.

The State Fair of Texas celebrates **American Indian Days** on Oct. 21-22. Native American art, music, and dance are featured in the Creative Arts Building. *Dos Aguilas* (Two Eagles), an exhibit on native people who lived on the Texas-Mexico border from 1850-1900, will be on display at the Dallas Museum of Natural History in Fair Park. Write to the State Fair of Texas, Information Services, Box 150009, Dallas 75315; 214/565-9931.

The annual **American Indian ArtFestival & Market** (Oct. 27-29, 1995) in downtown Dallas features 175 Native American artists from throughout the United States, stage performances, tribal foods, and children's cultural activities. An outdoor exhibit of 36 tribal flags will be displayed along Flora St. from the Dallas Museum of Fine Arts to Artist Square, where the event takes place. Write to the American Indian Arts Council, 725 Preston Forest Shopping Center, Ste. B, Dallas 75230; 214/891-9640.

The **Texas Indian Market** in March (Mar. 22-24, 1996) at the Arlington Convention Center features more than 300 artists. Indian flute players, Southwest singers, and Indian and Spanish dancers provide entertainment. Write to the Arlington Convention Center, 1200 Ballpark Way, Arlington 76011; 817/459-5000.

Books

Check your library for the following books on urban Indians: *The Indians of Texas: From Prehistoric to Modern Times* by W.W. Newcomb Jr.; *American Indian Holocaust and Survival: A Population History Since 1492* by Russell Thornton; *The Urban American Indian* by Alan L. Sorkin; *Tribalism in Crisis: Federal Indian Policy, 1953-1961* by Larry W. Burt; *Termination and Relocation: Federal Indian Policy, 1945-1960* by Donald L. Fixico; and *Powwow Country* by Chris Roberts.

to the land. She thinks that it is the special mission of Native Americans to help all Americans find a harmonious relationship with each other and with their environment.

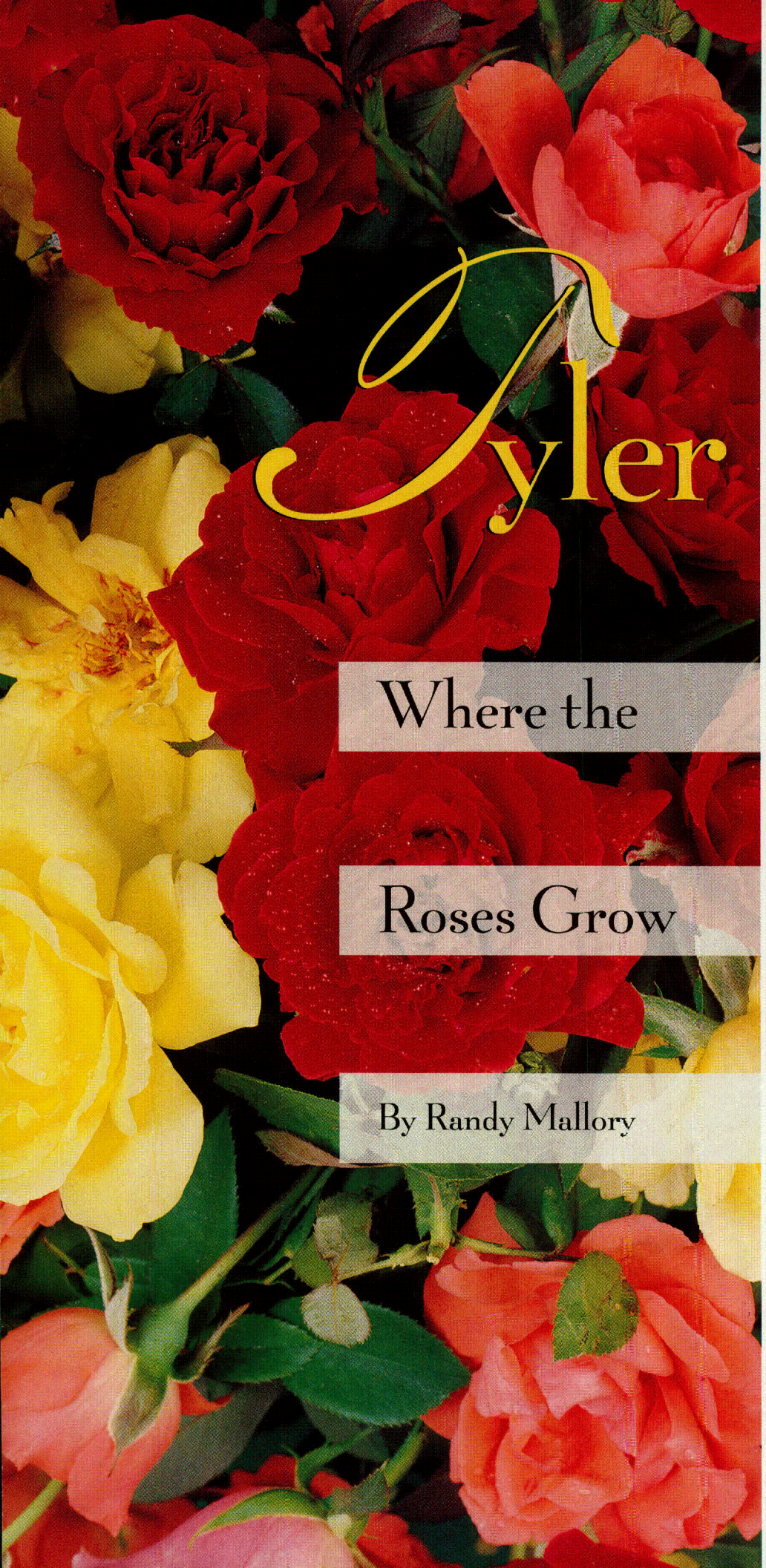
Ruth, who is of Cherokee descent, talks about the Battle of the Neches on July 15-16, 1839, when Mirabeau B. Lamar, president of the young Republic of Texas, ordered troops to attack the Cherokees on their land in present-day Van Zandt County (see "Plying the Piney Woods," September 1995). The Texian Army killed their leader, Chief Bowles, and drove the Cherokees and other tribes out of the state. President Lamar had declared, "The white man and the red man cannot dwell together in harmony. Nature forbids it."

The American Indian Heritage Center wants to buy land at the battlefield site to establish an Indian cultural center. The group has a two-year option on a 70-acre tract at the site, but must raise $175,000 to pay for it.

"This place is a sacred site, and we want to preserve it for now and for future generations," says Ruth. "We need a place where we can work together more and communicate more. The place where Chief Bowles died would be a place where we could do that." For Ruth and other Texas Indians, this tract of East Texas land carries great symbolic power. If it represents the low point in relations between Texas Indians and Anglos, it could also signify the enduring spirit of the Indians and their successful return to the state. Perhaps one day it could symbolize for all Texans that the white man and the red man did indeed learn to dwell together in harmony. ★

Austin freelancer NELSON ENGLAND wrote the story on Georgia O'Keeffe in the May 1995 issue.

Staff photographer J. GRIFFIS SMITH had a great time shooting this story. What struck him most was the diversity of Native American culture.



Tyler

Where the Roses Grow

By Randy Mallory

Roses

OR FROM A GARDEN ANYWHERE IN THE COUNTRY. Chances are good that those colorful objects of affection came from bushes grown or processed around Tyler, the self-proclaimed "Rose Capital of America."

From Smith County's sandy fields spring roses of all kinds: Hybrid tea rose bushes grow large, single-stemmed blooms, like the award-winning red-and-white "Double Delight," or the yellow-and-pink classic "Peace." Floribunda roses, with their clustered blossoms, sprinkle unusual hues across the rolling landscape—deep lilac from the fragrant "Angel Face," glowing orange from "Amber Queen," and subtle beige from "French Lace." Climbing roses cascade in a riot of colors. Miniature roses say to our senses, "Think small." And antique roses fill the air with their ageless perfumes.

Come mid-October, Tyler promotes its proud petals during the annual Texas Rose Festival. And year round, the elaborate new Rose Museum and the rambling Rose Garden (among the nation's finest) salute one of the area's oldest agribusinesses.

Local rose growers, while glad for the recognition, nevertheless take all the fuss in stride. For generations, they've known, as sure as autumn brings a change in the weather, the hometown hoopla of October signals the coming of the rose harvest and the start of another cycle of hard work…work that longtime rose growers consider not only a livelihood, but a labor of love.

Explains Sam Goldwater of Lone Star Rose Nursery: "Enough thorns stick you that it becomes part of your blood."

Thorny circumstances at the turn of the century prodded local farmers into the rose business in the first place.

for a sweetheart, fresh-cut from a Texas garden...

Before the Civil War, many settlers brought with them prized rose bushes to transplant to their new East Texas homes. Family records suggest that Tyler-area nurseryman Matthew Shamburger grew and sold rose bushes as early as the 1840s. Most early nurseries, however, depended on fruit trees, particularly peaches, for a livelihood. When insects devastated peach crops in 1900, farmers had to scramble. Many turned to roses.

They already knew roses thrived in their slightly acidic, deep sandy fields. Growing conditions, in fact, proved ideal—ample rain and sunshine, plus winters mild enough to promote growth, but cold enough to insure proper dormancy.

Independently, veteran nurserymen G.A. McKee and Sam B. Ford adapted peach budding, or grafting, techniques to roses. By budding different varieties of roses onto the root system of a reliable, hardy understock, early growers created hybrids that could produce blooms in a rainbow of colors.

By the Twenties, increasing numbers of nurseries grew millions of rose bushes. Eager to improve quality, they supported research, first at the Texas Agricultural Experiment Station in Tyler, and later by forming the Texas Rose Research Foundation, led by plant pathologist Dr. Eldon W. Lyle.

During the Thirties and Forties, Dr. Lyle pioneered the use of fungicides to combat lethal rose diseases (especially black spot fungus) and introduced the budding, testing, and refrigerated storage techniques that form the basis of today's industry. At age 86, Dr. Lyle, affectionately known as "Tyler's Rose Doctor," still pursues rose research from his backyard garden.

As U.S. suburbs sprawled during the Fifties, Sixties, and Seventies—resulting in a massive demand for landscaping plants— the Tyler rose business boomed. During that heyday, Smith County produced more field-grown rose bushes than any other place on earth.

Today, some 30 area nurseries still use time-tested techniques on about 800 acres, producing almost nine million commercial bushes a year (approximately one-fifth of the U.S. market). Tyler rose bushes sell at nurseries and garden centers throughout North America and abroad.

"The hard part for people to understand about commercial rose growing is that several parallel activities go on at once," says Larry Burks of Certified Roses, Incorporated, a processing and marketing facility just north of Tyler. "We have three crops in the ground at the same time—one just planted, one budded, and one being harvested and then held in cold storage until shipped to market."

© RANDY MALLORY

The two-year growth cycle begins after first frost, usually in mid-November, and lasts into December. During that time, fieldworkers trim eight-inch-long stems, or cuttings, from one-year-old understock bushes. For several weeks, they plant the cuttings five to eight inches apart in long rows of raised beds.

During the winter, the cuttings root easily in Tyler's sandy fields, a major advantage, says Dr. Lyle. During late April and May, other fieldworkers, often working in pairs, graft the young understock plants with the desired rose varieties. Experienced rose workers can bud 2,000-3,000 bushes a day.

Once budded, young rose bushes spend the rest of their first year simply maturing. Early in their second spring, the budded bushes get "topped," or pruned, just above the graft to allow the desired variety to develop fully.

Workers fertilize the maturing rose bushes until summer, when they come into first bloom, and spray them weekly with fungicides to control diseases. Growers want bushes in top condition so they'll make it through harvest and cold storage with flying colors.

Settlers in East Texas brought roses with them before the Civil War, finding the plants well suited to the climate and sandy, acidic soil. More than a century later, Tyler-area rose growers produce more than 400 varieties, including the "Friendship" rose (left), whose blooms often reach six inches across, and the delicate "Redgold" variety (below).

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Visitors to Tyler's Rose Museum and adjacent 14-acre Rose Garden can experience visual and aromatic thrills year round. Mementos from past rose festivals recount the flower's history and significance, and some 30,000 rose bushes—plus day lilies and camellias—perfume the air and soothe the soul.

All along, Tyler rose nurseries have been in the business of selling bushes, not flowers. But in the six-month waiting period between first bloom and harvest, some growers cut their best field blooms and sell them by the dozen at roadside stands, gas stations, and supermarkets throughout the state.

Beginning in late October and into November, tractors dig up mature rose bushes, which are then trucked to a half-dozen or so local processing plants. There, the bushes are tagged by variety and grade. For the next two to four months, the dormant bushes remain in suspended animation.

"We keep them in the dark at a constant 34 degrees Fahrenheit, misting them in the day and fogging them at night," says Larry Burks as he surveys the vast bins of bare-root bushes in Certified Roses' one-million-cubic-foot refrigerated storehouse. "Dormant rose bushes can be shipped anywhere in the world when the time's right."

The right time to awaken sleeping roses and dress them for market depends on where they're headed. Tyler rose bushes go out in December, for example, to warmer southern climates like the Rio Grande Valley, in February to the Texas Panhandle, and later to the colder northern states and Canada.

Changes in labor supply and market conditions over the last 20 years evolved the Tyler rose industry into a national center for rose-bush processing, as well as rose-bush growing. Millions of local bushes and many millions more of bushes grown in California and Arizona spend the winter in Tyler.

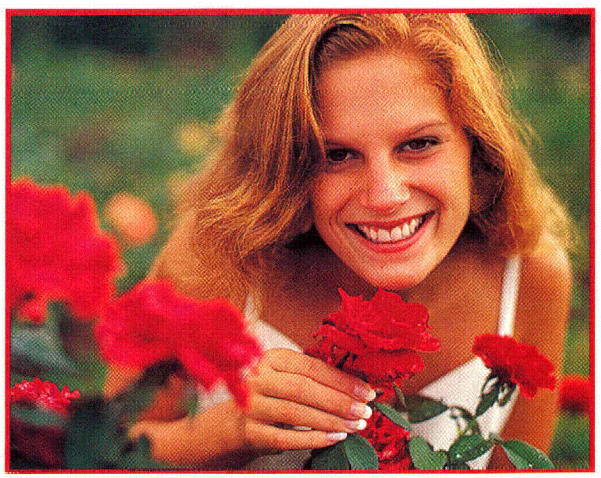
Since the Fifties, Tyler rose processors also have packaged rose bushes—ready for transplanting with roots packed in sawdust—for the retail market. Now, eager for more "instant products," gardeners increasingly are turning to pre-potted bushes, says Burks. Pruned and placed in wood-fiber pots, these bushes can be planted directly in flower beds. "Bud and bloom" bushes (pre-potted and forced into bloom by manipulating temperature, nutrients, and moisture) comprise another blossoming new market.

At least one Tyler rose nursery changed its marketing future by looking into the past. While maintaining its traditional grafted-rose business, Chamblee's Rose Nursery embarked in 1990 on a nostalgic journey into antique roses, the so-called "old roses" grown in home gardens and cemeteries in the last century and earlier.

Old roses propagate the old-fashioned way, says owner Mark Chamblee. New bushes grow from cuttings that came from old bushes—no understock, no grafting. And the cuttings grow to marketable size in only one year, he adds.

Mark and his wife, Sharon, offer nursery tours and periodically host how-to-grow-roses seminars. Years ago, they opened a rose-related gift shop at the nursery called "Chamblee's Rose-Arama," and in 1990, they turned their nearby family home into a bed and breakfast. The B&B's landscaping? Roses, naturally!

No venture in Tyler better understands the importance of roses than the Texas Rose Festival (October 19-22, 1995). With the theme "A Magical



© WILL VAN OVERBEEK

1994 Rose Queen Katie McArthur serves as Tyler's rose ambassador until the coronation of this year's queen.

Wonderland," this year's four-day extravaganza (the 62nd annual) features the traditional grand parade and glamorous presentation of the Rose Queen and her entourage—plus rose field tours and dancing.

The festival will also fill Tyler's new Rose Museum with the color and fragrance of thousands of roses. Year round, the elaborate museum preserves and explains the many facets of the Tyler rose industry. One exhibit room recaptures the excitement of rose parade floats and marching bands. Recorded reminiscences of past rose queens filter down halls filled with festival memorabilia and hand-sewn, bejeweled gowns. Short videos elsewhere recount the history of the rose festival and the industry it celebrates.

On one wall near an exhibit of rose field tools, a large display shows the different parts of the rose. The interactive "Attic of Memories" features items donated by notable Tylerites, like the scale that Dr. Eldon Lyle used in the Forties to test chemicals for his groundbreaking rose research. And researchers and curious gardeners alike browse through the museum's computerized catalog of 250 of the 400 rose varieties found in the Tyler Rose Garden, just steps away.

Each year, approximately 100,000 nature-lovers view the 30,000 rose bushes that decorate the 14-acre garden. Opened in 1952, it's still the nation's largest municipal rose garden. The grand garden also features a one-acre sensory garden with 50 varieties of antique roses, a camellia garden, a day lily collection, and a meditation garden.

During the festival, the garden's wide greens host the Rose Queen's Tea, a free public garden party. Year round, the garden also serves as one of only 24 U.S. test sites that determine which new hybrid rose varieties will qualify for the coveted All-American Rose Selection designation.

In 1986, the U.S. Congress designated the rose as the national floral emblem, in large part because of the support of Tyler rose growers and city officials. The adoration of roses that has played a role in Smith County for almost a century has officially taken root in the national landscape.

But adoration of roses also means hard work, reminds second-generation grower Otis Tate, who grows 95 percent of what he sells at his Tyler nursery. "You can't just plant them and leave them alone. You have to take good care of them. Still, people who love roses, well, they just love roses."

Adds fellow nurseryman Mark Chamblee: "It's a great business when you can watch all this beauty as you work."★

Tyler freelancer RANDY MALLORY contributes frequently to *Texas Highways*. Last month, he delved into the history and lore of the Red River.

Tyler Roses

The 62nd annual Texas Rose Festival celebrates Tyler's rose industry Oct. 19-22. Activities going on all four days include a rose show, an art show, and rose field tours. The Rose Queen's Tea (Fri, 3-5 p.m.) in the Rose Garden is free to the public. Saturday brings the rose parade.

For tickets to the Queen's Coronation (Thu-Fri at 7; dress rehearsal Thu at 1:30), write to Box 8224, Tyler 75711; 903/597-3130.

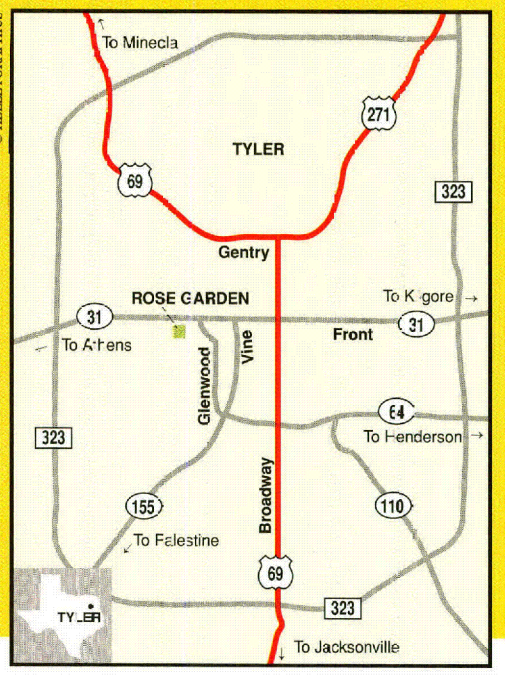
Other events include square and round dancing, arts and crafts, and free seminars on rose growing.

Stop and smell the 30,000 rose bushes at Tyler's 14-acre Rose Garden, at 1725 West Front St., next to the East Texas State Fair grounds. The garden never closes except during periodic spraying for pests and diseases. Admission: Free. Mostly wheelchair accessible. After Labor Day, bushes are trimmed to produce new blooms for the Rose Festival, so call 903/531-1213 to check on bloom status before September visits.

Overlooking the Rose Garden, the new Rose Garden Center (420 South Rose Park Dr.) houses the Rose Museum, which features rose festival memorabilia, exhibits on the rose industry, and a gift shop. Hours: Tue-Fri 9-4, Sat 10-4, and Sun 1:30-4 (extended hours during the festival). Admission: $3.50, $2 ages 3-11, free age 2 and younger. Wheelchair accessible. Call 903/597-3130.

For information and brochures on the festival, museum, or garden, write to the Tyler Convention and Visitors Bureau, 407 North Broadway Ave., Box 390, Tyler 75710; 903/592-1661 or 800/235-5712.

Chamblee's Rose Nursery, 3 miles north of Loop 323 on US 69, offers free tours year round (call for an appointment) and hosts periodic how-to demonstrations on rose growing. Chamblee's Rose-Arama (adjacent to the nursery) sells fresh-cut roses and rose-related gift items in October and January-June. Rose-Arama hours: Mon-Sat 9-5:30; also Sun 9-5:30 in March, April, and May. Chamblee's also sells rose bushes nationwide year round via mail order. Next door is the Bed of Roses Country Inn bed and breakfast. Rates: $65-$75. For information, a mail-order packet, or B&B reservations, write to 10926 US 69, Tyler 75706; 903/882-5153 or 800/256-ROSE.



Another Tyler nursery offers retail mail-order service. Write to Tate Rose Nursery, 10306 Farm Rd. 2767, Tyler 75708 (903/593-1020) for a brochure. For a list of other local retail rose nurseries, contact the Tyler Convention and Visitors Bureau (address and phone numbers given above).

From the 1850s until the military left in 1878, fast-living cowboys and hard-fighting soldiers kept this North Texas frontier town and its fort wild and woolly—

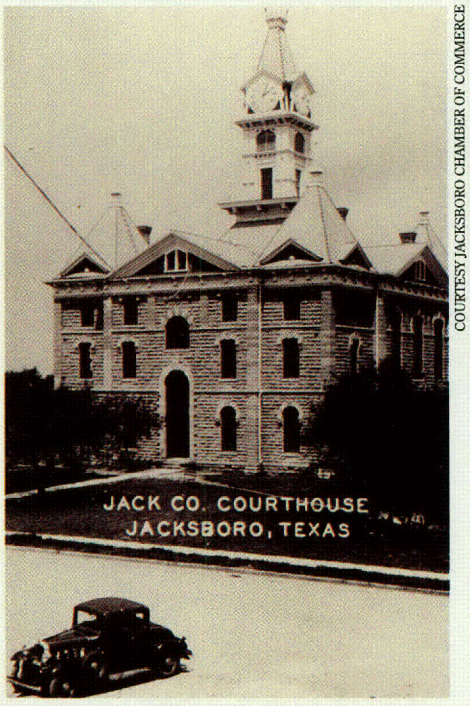
JACKSBORO
FORT RICHARDSON

JACKSBORO

'Twas in the town of Jacksboro,
In eighteen seventy-three,
When a man by the name
of Crego
Came stepping up to me;
Saying, "How do you do,
young fellow,
And how would you like to go
And spend one summer season
On the range of the buffalo?"

These lines from the chorus of "The Buffalo Skinners," a classic Western folk song, reflect the frontier boom Jacksboro experienced in the 1870s, as the flow of federal money at nearby Fort Richardson drew merchants, freighters, carpenters, and traders. Buffalo hunters, while nearly making the bison extinct, turned the North Texas town into an important shipping and supply post. As Jack County historian Lois Paschal wrote, freighters sent "great lumbering, stinking wagons from Fort Griffin through Jacksboro to the railheads at Decatur and Denison," often as many as 100 a day.

Jacksboro wasn't always that busy. Originally part of the Peters Colony land grant, the area saw settlement begin in 1854 under Texas' General Homestead Act. Named for brothers



COURTESY JACKSBORO CHAMBER OF COMMERCE

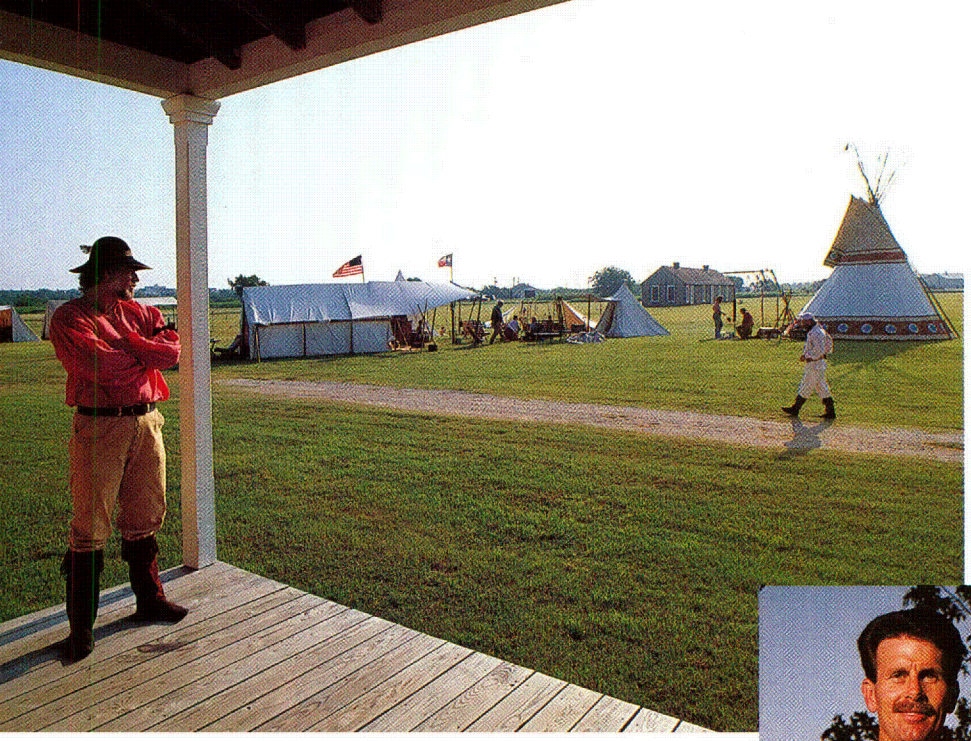
Jacksboro, seat of Jack County, began as Lost Creek in 1855. The third Jack County courthouse (above) was designed by J.E. Flanders and built by Risley Brothers in 1885-86 out of limestone from the town quarry. After this structure was replaced in 1940, the limestone was used to build the town's city hall.

William H. and Patrick C. Jack, both lawyers and veterans of the Texas Revolution, Jack County was organized in 1857. Settlers first called the county seat Lost Creek, then Mesquiteville, before they agreed on Jacksboro in 1858. Westward migration took a large step backward during the Civil War, when the lack of frontier military protection left homesteaders in greater danger from Indian raids. When Sergeant H.H. McConnell arrived in Jacksboro in 1867, he described the village as a small group of log houses, surrounded by wild country dotted with charred homesteads and blackened chimneys.

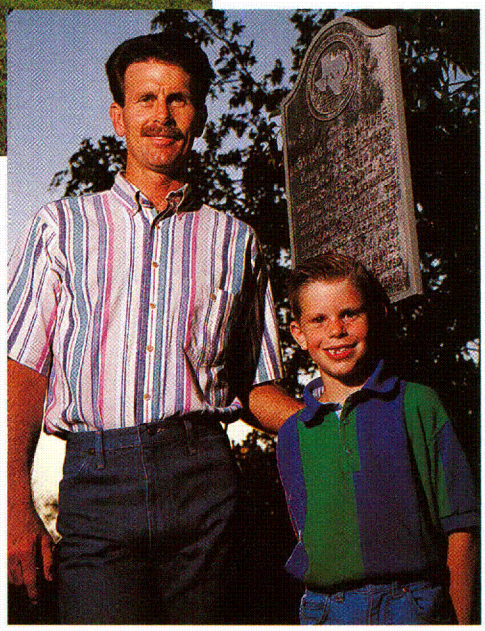
After the military arrived, as Lois Paschal put it, "Jacksboro blossomed into a 'rip-roaring' frontier town with brilliant characters—a varied mixture of societies with racial and social tension and all manner of men and women hoping to find their fortunes or at least, to live in high style for a while."

Hard-partying cowboys joined the buffalo hunters, gamblers, saloon dancers, and assorted prairie pirates, as the military presence helped the area's cattle business flourish. Charles Goodnight and Oliver Loving brought their herds from Palo Pinto, Parker, and Young counties to join their Jack County herds on the Goodnight-Loving Trail to New Mexico and Colorado. After Oliver Loving's death in a skirmish with Indians in 1867 (the event helped shape the story of *Lonesome Dove*), his descendants carried on the cattle business in Jack County. Today,

BY GENE FOWLER
PHOTOGRAPHS BY J. GRIFFIS SMITH



Left, Sammy Cates stands on the hospital porch at Fort Richardson, a National Historic Landmark and state park just south of Jacksboro. Below, Oliver Loving IV and Oliver Loving V carry on the name of their famous forebear. Trail driver Oliver Loving and his partner, Charles Goodnight, in 1866 established the Goodnight-Loving cattle trail that ran from Young County to Horsehead Crossing on the Pecos River, then up the Pecos to New Mexico.



a historical marker on Texas 14 just west of Jermyn identifies the ranch house of Oliver's son James.

Jacksboro settled down after the soldiers left town in 1878. Sons of agriculture displaced some of the wild cowboys, and most folks adopted more "civilized" ways. But even as late as 1954, Western writer Wayne Gard noted that Jacksboro was one of the Texas towns that most retained its frontier appearance. Chances are, he'd say the same today.

The southern and western sides of the town square still boast impressive edifices of brown limestone quarried at Fort Richardson. Built in the 1890s, they evoke the frontier era as dramatically as log cabins. You can see a real log cabin in the backyard of the Jack County Museum, just off the square.

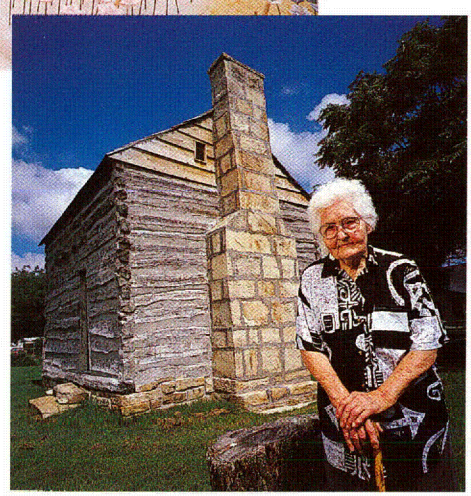
Inside the museum, you can learn more about the days of the Northwest Texas frontier by perusing dozens of Indian relics and pioneer artifacts. Docent Dorothy Willis says that pioneer lifeways sometimes fail to impress today's high-tech youth, however. Dorothy recalls the reaction of one unimpressed lad as she showed him an antique waffle iron: "Oh, lady, we get waffles out of the freezer."

The 1882 home that holds the museum was the birthplace of the 4-H Clubs of America, and an entire room documents the story. In 1907, newspaperman and county agricultural agent Tom Marks, who lived in the house, tried to organize a Corn Show to help farmers learn how to improve their crops. Finding little interest among area farmers, one of whom grumbled the old saw about teaching an old dog new tricks, Tom replied, "Well, next year, I'll start with the pups."

Tom organized the Jacksboro Boys Corn Club, taught the youngsters new farming methods, and produced the first successful Corn Show in 1908. By 1916, his idea had inspired exhibits at the State Fair of Texas in Dallas by Boys and Girls Corn Clubs from around the state. In time, as more state and federal agricultural officials took notice, the humble Corn Club evolved into the mighty 4-H, which aimed to improve the "head, heart, hands, and health."

You can see the latest results of Tom Marks' efforts at the Jack County Youth Fair and Livestock Show, held each January (January 24-27, 1996) at the Youth Fair Barn at Lake Jacksboro. March brings the local Rattlesnake Safari Round-Up (March 9-10, 1996). If you've longed for a fried rattler lunch or a diamondback design to adorn your attire, head for the safari.

Michael Pruitt (on the left) and Michael Garner of Jacksboro examine a yoke for oxen in the tack room of the Jack County Museum. The U-shaped parts of the yoke are called oxbows.



Ida Mae Stark founded the now-legendary Ida Mae's Cakes of Distinction in 1952. Present owner Becky Sikes (above) stands amid the frills and furbelows of the fancy-cake business. Right, Dovie Powell Smith was born in 1902 in this log cabin, displayed on the grounds of the Jack County Museum.

The Jack County Sheriff's Posse Rodeo and Parade presents the skill and courage of contemporary Booger Reds (see "Speaking of Texans," September 1994) and Bill Picketts in June. The "Weekend in Old Mesquiteville" Festival, formerly held in June, celebrates Jack County heritage this year in the fall (October 6-8, 1995). Spreading across Fort Richardson State Park, the fest offers arts and crafts booths, old-fashioned melodramas, mock shootouts, games, and a street dance.

If you detect a heavenly aroma drifting through the air when you visit Jacksboro, it's probably coming from one of the numerous purveyors of edible artworks who have set up shop in Old Mesquiteville. The battery of bakers receive their inspiration from another local legend, Ida Mae's Cakes of Distinction, described in *The Tiffany Wedding Book* as the "world-celebrated Jacksboro, Texas, bakery." Ida Mae Stark founded the company in 1952 and still works part-time alongside current owner Becky Sikes. Becky worked for Ida Mae as a high school student and bought the business in 1980 after moving back to Jacksboro from Dallas.

Becky says Ida Mae's cakes have graced weddings and other special occasions from coast to coast. Closer to home, Dallas and Fort Worth society folks head for Jacksboro in droves to buy cakes that add that special Ida Mae touch to important events. Former presidential candidate Ross Perot ordered an Ida Mae creation for his daughter's wedding during the 1992 campaign.

For a birthday party for Dallas oilman Nelson Bunker Hunt, Ida Mae's created a red, white, and blue oil derrick cake. The ceremonial goodies for the wedding of Dallas realtor Henry S. Miller's granddaughter featured a ceiling-high cake fashioned like a maypole, surrounded by 12 satellite cakes suspended on invisible wires. Another reception confection presented 14 cakes shaped like lily pads, surrounded by sugar frogs, dragonflies, and flowers. When planners for the 1984 Republican National Convention held in Dallas wanted a life-size cake portrait of President Ronald Reagan, they first called Ida Mae's (who, as it turned out, didn't make the cake).

Becky's description of the Ida Mae legend might, in a larger sense, be viewed as a metaphor for Jacksboro's pioneer spirit, established long ago by folks who set their sights on the unknown: "Ida Mae is an inspiration to other cake-makers," Becky explains. "You can see her style everywhere now. Basically, our outlook is, if your idea is so creative that no one else will touch it, come to us. Ida Mae's will try anything once."

The creative spirit of Ida Mae and the late Tom Marks blends well with the quest of contemporary Jacksboro to preserve the past while looking forward to the future. Current plans call for restoration of the 1890s opera house on the west side of the square and conversion of adjacent buildings to a civic center. Around the corner on Belknap Street, the Jacksboro Country Inn/Bed and Breakfast in the restored Douglas Building exemplifies that spirit with style.

Built in the 1920s, the structure first served as a gas station with an upstairs boardinghouse. Subsequent remodelings transformed it into an auto dealership, a beauty salon, and an office building. Jacksboro's John and Elaine Baen, owners of a nearby ranch and private deer preserve, opened the inn last November.

"We modeled it after the Gage Hotel in Marathon," says John, who teaches real estate at the University of North Texas at Denton. Rooms feature custom cedar beds from Bill Biffle's Forestburg business ("Heavenly Beds by Bill"), along with artwork, vintage photos, hunting trophies, Indian artifacts, and other memorabilia that evoke the Old West. "We encourage people to touch the stuff, sit on the old saddles, and enjoy the pace of life in a place that hasn't been ruined by commercialism," adds John.

John's ideas for drawing folks to the "edge of where the West begins" spring to his mind almost as easily he draws a breath. Future plans for the inn include sponsorship of a wild boar hunt. "There's thousands of 'em out here," says John. "They average about 250 pounds. We might call it Pig-O-Rama. Or how about Hog Mania?"

His enthusiasm for Jacksboro gets John talking faster than a Wall Street ticker tape as he reels off the six roadways that lead to Old Mesquiteville. Whichever one you choose to follow into town, you'll find frontier friendliness waiting to welcome you.

Fort Richardson State Historical Park holds events throughout the year that commemorate the fort's heyday in the 1870s. Park facilities include campsites and screened shelters. The park headquarters overlooks Quarry Lake (above), which offers fishing for trout, bass, catfish, and perch.

Fort Richardson

One cloudy day in May 1871, General William Tecumseh Sherman, general-in-chief of the U.S. Army, rode along the Butterfield Stage Trail across Salt Creek Prairie, about 22 miles west of Fort Richardson and the pioneer settlement of Jacksboro. Sherman was making a tour of Texas and Indian Territory military posts. Major General Randolph B. Marcy, two colonels, and 17 black cavalrymen, dubbed Buffalo Soldiers by the Indians, accompanied him.

Skeptical of settlers' reports of attacks on the Northwest Texas frontier, Sherman had come to see if the Kiowas, Comanches, and other Indians were indeed raiding from the reservation north of the Red River. After touring forts Concho, Griffin, and Belknap, Sherman had written to General J.J. Reynolds, commander of the Department of Texas, that he had not seen "a trace of an Indian."

In the mid-1870s, Fort Richardson was the largest military installation in the nation.

Had Sherman looked more closely at a nearby hill, however, he might have seen more than 100 Kiowas, Comanches, Kiowa-Apaches, Arapahoes, and Cheyennes equipped for war. In fact, if not for the divinations of Do-ha-te (sometimes called De-ha-te or Maman-ti), the Owl Prophet, General Sherman might have died on that prairie. According to most versions of the story, the Kiowa oracle stated that two caravans would pass, and that the warriors should allow the first to pass and attack the second.

The day after Sherman passed through, the raid on Henry Warren's wagon train of 12 teamsters hauling corn from Weatherford to Fort Griffin served as a turning point in the long, tragic clash between Native Americans and Texas settlers. When the few teamsters who had managed to

This street scene of an early road grader pulled by four spans of horses and mules recalls Jack County in an earlier era. The Fort Richardson Hotel (far left) and the First National Bank (on the corner) form part of the background.

COURTESY JACKSBORO CHAMBER OF COMMERCE

The hospital at Fort Richardson is the largest of seven original fort buildings that remain. Other vintage structures include the commissary, bakery, magazine, morgue, and officers' house. The guardhouse lies in ruins.

© LAURENCE PARENT

escape stumbled into Fort Richardson later that night, Sherman finally believed the reports. Moreover, as a friend of then-President (and former Union general) Ulysses S. Grant, Sherman quickly convinced the U.S. government that reports of Indian raids could no longer be dismissed as carping by ex-rebels.

Sherman ordered Colonel Ranald Slidell Mackenzie, another legendary military figure recently installed as Fort Richardson's commander, to pursue the raiders. Then the general proceeded to Fort Sill in Indian Territory to complete his tour. There, Indian Agent Lawrie Tatum informed him that Kiowa chief Satanta had boasted of his leadership in the raid, as well as that of chiefs Satank and Big Tree. (Dubbed the "Orator of the Plains" by journalists, the talkative Satanta carried a cavalry bugle that he blew to announce his arrivals and departures.) In a tense confrontation at Fort Sill, Sherman had the three Kiowas arrested, chained, and placed in wagons for the trip back to Jacksboro.

En route, Satank began singing a Kiowa death song. After cutting or gnawing flesh from his wrists to slip off his handcuffs, the elderly Kiowa attacked his guards, who killed him.

The interior of the Fort Richardson hospital recalls the rough-and-tough days of the Indian wars, which drew to a close in Texas with the Battle of Palo Duro Canyon in 1874.

Future Texas governor Samuel W.T. Lanham prosecuted Satanta and Big Tree for murder in early July, the first time Indians had stood trial in a Texas court. The Jack County tribunal sentenced the two to death, but Reconstruction Governor E.J. Davis commuted the sentence to life. (Furious at the decision, Sherman wrote to Davis expressing his wish that the governor be the next Texan scalped.) Satanta was paroled in 1873. Two years later, on Sherman's direct order, he was rearrested and wound up back in a Huntsville cell, where he died after a leap or fall from a second-story prison window. Following his release from the penitentiary, Big Tree became a Baptist deacon in Oklahoma.

After the trials, the Army had increased the Jacksboro garrison until Fort Richardson became the largest military installation in the United States. Under the aggressive leadership of Colonel Mackenzie—or "Bad Hand," as the Indians called him, for his loss of two fingers in a Civil War battle—the Army drew the Texas Indian wars to a close with the Battle of Palo Duro Canyon in 1874. There, the "bluecoats" ended Comanche domination of the Southern Plains and opened the Texas Panhandle to American settlement.

Troops had first arrived in pioneer Jacksboro in 1866, establishing temporary headquarters on the village square. The soldiers then moved 20 miles north to Buffalo Springs, but, finding no water, returned to Jacksboro. Fort Richardson sprang up the following year on the south bank of Lost Creek, about a half-mile south of the square. Named for General Israel B. Richardson, a casualty of the Civil War Battle of Antietam, the post was abandoned by the Army in 1878.

Over the next 40 years, the old fort fell into decline. In the 1920s, a division of the Texas National Guard repaired and renovated several of the surviving buildings and set up headquarters. Then, in 1936, the Texas Centennial Commission provided funds to purchase the historic site,

and the City of Jacksboro and the Jack County Historical Society maintained the old fort for three decades.

Jacksboro native Allen Lee Hamilton, author of *Sentinel of the Southern Plains*, a history of the fort, grew up within hollering distance of Fort Richardson in the 1950s and '60s. "The fort was the center of community activities," says Allen. "I remember going to rattlesnake roundups there, county fairs, circuses, donkey baseball games, even political rallies." Other residents recall attending family reunions, proms, football games, and parties. And you can still find people in Jacksboro who lived (as civilians) in the old military buildings.

In 1963, the National Park Service declared Fort Richardson a National Historic Landmark; Fort Richardson State Park opened 10 years later. "We have seven of the original buildings standing today," says park interpretive ranger Marjorie Sewell. "The officer's house is the only wood-frame officers' house from the Indian wars still standing in the nation." Other vintage structures include the commissary, bakery, magazine, hospital, and morgue.

The largest building, the sandstone hospital, paints a vivid picture of the hard life of troops on the frontier, as well as the primitive quality of pioneer medical care. "More men died from disease than from the Indian wars," says Marjorie. A poor diet of mostly boiled beef, potatoes, bread, and beans caused much of the misery, though pickles and occasional fresh vegetables helped to fight scurvy.

"Getting supplies was another big problem," Marjorie continues. "They had to anticipate their needs for the following year because everything came by wagon freight from San Antonio." The unappealing food, along with overcrowded quarters and relentless hard work, caused hundreds of Fort Richardson troopers to choose desertion, taking their chances with Indians and military patrols.

Still, the soldiers managed a little frontier fun. "In the early 1870s," says Allen Lee Hamilton, "Jacksboro had 27 saloons—places like the Union Headquarters, the First National, the Last Chance, and the Little Shamrock." Mollie McCabe's Palace of Beautiful Sin may have offered other diversions.

Doc Holliday, Lottie Deno, and other famous gamblers reportedly rode the stage to Jacksboro to relieve soldiers of cash not spent on firewater. As Sergeant H.H. McConnell (who settled in Jacksboro after his Army discharge and published a paper called *The Flea*) put it in his 1889 book *Five Years a Cavalryman*, "The voice of the keno man and the deceptive click of the roulette ball were heard in the land, and at early dawn the road to the post would be strewn with the forms of belated soldiers who 'fell where they fought,' and who perchance had opportunity afforded them to spend a few days in the solitude of the guardhouse, reflecting on the uncertainties and vicissitudes of human affairs." The 4½-by-8-foot cells of the guardhouse still stand, but in partial ruin.

"We also have two replicated buildings, the enlisted men's barracks and an officer's barrack that houses the displays and exhibits of our interpretive center," says Marjorie. "Both display the Army's picket-style construction, in which vertical logs were buried about two feet in the ground and then chinked with small rocks, twigs, and mud."

The grounds and buildings of Fort Richardson resonate with the echoes of cavalry drills and the urgent

Trader and reenactor Tom Parker, shown during an Indian trade day at Fort Richardson, seems to have stepped directly out of the late 1800s.

commands of General Sherman. The crumbling stones of the guardhouse call out with the woozy misery of bluecoats imbibing too much "Union cheer."

These and other apparitions come to life during Fort Richardson Days in the fall (November 11-12, 1995) and the Frontier Festival each spring. For these events (and for others that come up irregularly), reenactors dressed in cavalry uniforms invade the old fort, sleeping in barracks and tents, drilling on the parade grounds, eating pioneer military grub, and reaching into their imaginations to explore the wild frontier.

"We often have as many as 60 mounted troops participating," says Marjorie Sewell. "Reenactors come from as far away as Tennessee. Some of the thousands who come to watch may camp in the recreational camping areas of the park."

Folks dressed in the finery of officers' wives and the coarser attire of laundresses represent the roles of women at the fort. At the Frontier Festival, reenactors represent buffalo hunters, mule skinners, and traders mingling with Tonkawa Indians, who served as scouts when the Army tracked Comanches and Kiowas.

Visitors and campers can truly lose track of time at the old fort. Wandering along Lost Creek and the old rock fence that skirts it, they can spy deer, armadillos, jackrabbits, and other wildlife among the plum trees, prickly pear, and prairie grass. Cool spring-water bubbles from limestone ledges. Settling into a campsite, they can watch the sunset paint the western sky with glorious hues.

A Comanche moon—the full moon, when Comanches raided—may rise in the east. Moonlight falls gently on the surrounding wilderness. The distant rumble of 18-wheelers on US 281 almost turns into the thundering hum of war ponies on the run. The sound lulls campers to sleep, infusing dreams with the power of history. ★

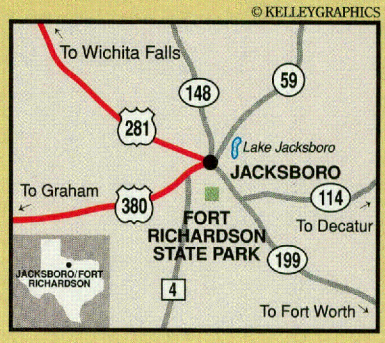
Austin freelancer GENE FOWLER wrote the story on the Rio Grande in last month's issue.

Staff photographer J. GRIFFIS SMITH also shot the story on urban Indians in this issue.

Jacksboro/Fort Richardson

Jacksboro

Jacksboro, county seat of Jack County, is about 60 miles northwest of Fort Worth on US 281, at the crossroads of US 380 and Texas highways 114, 148, 59, and 199. For information on restaurants, lodging, events, and Lake Jacksboro, write to the Jacksboro Chamber of Commerce, Box 606, Jacksboro 76458; 817/567-2602. **Jacksboro's area code is 817; the zip code is 76458.**



The **Jack County Museum** is at 237 W. Belknap. Hours: Sat 10-4, Sun 2-4. Admission: Free. Wheelchair accessible. Write to Box 861; 567-2602, 567-5687, or 567-5410.

Ida Mae's Cakes of Distinction is at 551 Belknap. It is **not** a retail bakery, but owner Becky Sikes says she'll give folks a tour if they'll call ahead and make an appointment. Call 567-3439. To order cakes on weekends only, call 214/824-0530.

The **Jacksboro Country Inn/Bed and Breakfast** is at 112 Belknap, just off the town square. The inn offers 12 guest rooms. *Reservations advised.* Rates: $65 (includes breakfast, coffee, and bedtime Blue Bell ice cream). Wheelchair accessible. Write to Rt. 1, Box 215, Jacksboro; 567-6600 or 567-3120.

Events

The Postoak Busy Bee Quilt Club sponsors a **Quilt Show** on the last Friday and Saturday of September (Sep. 29-30, 1995). The **"Weekend in Old Mesquiteville" Festival** takes place at Fort Richardson State Historical Park in October (Oct. 6-8, 1995). The annual **Christmas Parade** takes place on the square the first weekend in December (Dec. 1, 1995). The **Jack County Youth Fair and Livestock Show** takes place in January (Jan. 24-27, 1996). March brings the annual **Rattlesnake Safari Round-Up** (Mar. 9-10, 1996), then in June, head for the **Jack County Sheriff's Posse Rodeo and Parade** at the rodeo arena west of town.

Fort Richardson

Fort Richardson State Historical Park is on US 281 about one-half mile south of the Jacksboro courthouse square. Entrance fee: $4 per vehicle. Camping fees: $10 per day for campsites with water and electricity; $18 for the covered pavilion for 1-25 people, $30 for groups of 26 or more; $6 per day for primitive-camping sites. The park also offers several screened shelters ($16 per day), a 10-mile hike-and-bike and horse trail, and fishing for trout, bass, catfish, and perch in Quarry Lake. Reservations are required for tour groups.

Fort Richardson Days takes place the second weekend in November (Nov. 11-12, 1995), and the **Frontier Festival** is held the second weekend in May. Other events take place at the fort throughout the year. Write to Fort Richardson State Historical Park, Box 4, Jacksboro; 567-3506.

Books

To learn more about Fort Richardson's role in the Indian wars and the settlement of Northwest Texas, look in your bookstore or library for *Sentinel of the Southern Plains: Fort Richardson and the Northwest Texas Frontier 1866-1878* by Allen L. Hamilton (Texas Christian University Press, 1988). To order, send $14.95 plus $4 shipping and handling (Texas residents, add 8.25% tax) to Texas A&M University Press, Drawer C, College Station 77843-4354; 800/826-8911. MasterCard, VISA, Discover, and American Express orders accepted.

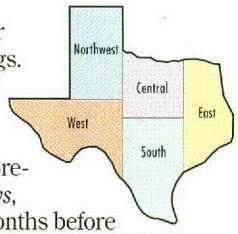
Bad Hand, a biography of Ranald Slidell Mackenzie by Charles Robinson III (State House Press, 1993), won a T.R. Fehrenbach Book Award from the Texas Historical Commission for being among the best Texas history books of 1993. To order, send $29.95 for hardcover or $17.95 for softcover, plus $2 for shipping and handling (Texas residents, add 8.25% tax) to State House Press, Box 15247, Austin 78761; 512/835-1644 or 800/421-3378. MasterCard and VISA orders accepted.

Look in your library for *Jack County History* (Curtis Media Corporation, 1985) by Lois Paschal and other authors.

Rodeo clowns Scott Messina (left) and Larry Powell delighted the crowds with their antics during the 1994 Jack County Sheriff's Posse and Rodeo, which takes place each June.

Fun Forecast

November 1995						
S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		



In Fun Forecast, we provide events and telephone numbers for next month, so that you'll have additional time to plan your outings.

Sometimes dates change after the magazine is printed. Before you drive miles to an event, confirm the date by calling the number listed next to the festivity or by contacting the local chamber of commerce. If you wish to submit an event for Fun Forecast, please send the information to Fun Forecast, *Texas Highways*, Box 141009, Austin 78714-1009; fax 512/483-3672. Submit information at least three full months before the first of the month in which the event will take place (for example, by November 1 for February festivities). Space is limited, so we may not be able to print every event. For a quarterly, more detailed schedule of events, write for a free Texas Events Calendar, Box 5064, Austin 78763-5064, or fax 512/483-3672.

The Travel and Information Division of the Texas Department of Transportation (TxDOT) has a home page on the Internet. The TxDOT Internet World Wide Web address is http://www.dot.state.tx.us. To open the Travel and Information Division's home page, click on the bullet labeled Travel, Tourism & Sightseeing. Once the home page comes up, click on the blue text labeled 1995 Texas Calendar of Events, and then on the month of events you wish to view. Events are organized by date and then alphabetically by city.

For free routing assistance or details on any destination in Texas, call 800/452-9292 toll-free from anywhere in the United States and Canada, any day between 8 a.m. and 9 p.m. Central Time. A travel counselor at one of the state's travel information centers will be on the line to provide travel information, send brochures, and advise you of any emergency road conditions.

Central

1-4
FORT WORTH
Appaloosa Horse Show
817/871-8150
IRVING
Figure Skating Championships (began Oct 28)
214/556-2544

1-5
DALLAS
Autumn at the Arboretum
214/327-8263

1-19
ARLINGTON
Pinocchio
817/275-1516

1-30
IRVING
Spirit of the Season
214/869-1232

2, 5, 8, 11
DALLAS
Madama Butterfly
214/443-1000

2-4
DUBLIN
Deer Hunters Barbecue
800/9DU-BLIN

2-4, 9-11, 30-Dec 3
DALLAS
Dallas Symphony
214/692-0203

2-5
GLEN ROSE
Arabian Horse Show
817/897-4509
WACO
Book Sale
817/750-5945

2-5, 9-11
TEMPLE
To Kill a Mockingbird
817/778-4751

3
COMANCHE
Deer Hunters Chili Supper
915/356-3233

3, 10, 17
DALLAS
Fridayfest
214/821-9000

3-4
ELECTRA
Homecoming
817/495-3577
GARLAND
No Sex Please, We're British
214/205-2780
WACO
Texas Senior Pro Rodeo
817/857-4678

3-5
CLEBURNE
Arts & Crafts Show
817/641-8768
DALLAS
Craft Fair
214/357-8822
GLEN ROSE
Fossilmania
817/897-2286
MERIDIAN
Women's Camping Retreat
817/435-2536
PLANO
Crafters Show
214/424-7547
STEPHENVILLE
Arts & Crafts Show
817/965-3864

3-5
TEMPLE
Holly Day Express
817/770-0609
WEATHERFORD
Trade Days
817/594-3801
WICHITA FALLS
Holiday Market
817/692-9797

3-18
ARLINGTON
Vanities
817/275-7661

4
CALVERT
Flea Market
409/364-2559
DENTON
Arts & Crafts Show
817/387-4964 or 484-2671
GATESVILLE
Gatesville Jamboree
817/865-6145
HILLSBORO
Air Show/Fly-In
800/445-5726
IRVING
Sister Cities Intl Celebration
214/252-7476
ROSEBUD
Garage Sale Day
817/583-4653 or 583-7811
SAN SABA
Country Peddlers Day
915/372-3220
STEPHENVILLE
Homecoming
817/968-9000
WACO
Heritage Harvest Festival
817/755-1160

4, 11, 18, 25
STEPHENVILLE
Country Opry
817/965-5582 or 965-4132

4-5
ARLINGTON
Stamp Expo
817/277-6207
COPPERAS COVE
Arts & Crafts Show
409/569-8650
DALLAS
Star Trek Convention & Gala
214/428-7200
Homes Tour/Craft Fair/Cafe
214/821-8095
DENISON
Arts & Crafts Show
903/463-2487
FORT WORTH
Arts & Crafts Show
214/744-3131
MESQUITE
Gem & Mineral Show
214/414-6336
SEYMOUR
Trade Days
817/888-2921

7
WACO
Shenandoah
817/752-9797 or 800/701-ARTS

7-11
CLEBURNE
Purple Heart Veterans Display
817/641-1757

8-Dec 2
DALLAS
Faust
214/941-3664

9
ARLINGTON
UTA Jazz Concert
817/273-3471

9-11
WACO
Hunter-Jumper Show
817/776-1660

10-11
GLEN ROSE
Bluegrass Jam Session
817/897-2321
Thanksgiving Celebration
817/897-2321
MANSFIELD
Holiday Market
817/473-0507

10-12
PLANO
Antique Show
214/424-7547
SALADO
Gathering of the Scottish Clans
817/947-5232 or 947-9281

10-12, 24-26
STEPHENVILLE
Flea Market
817/968-0888

11
ALBANY
Holiday Preview
915/762-2525
ARLINGTON
Guided Nature Hike
817/860-6752
Walk
817/457-6720
CORSICANA
Arts & Crafts Fair
903/872-5411

11
DALLAS
10-K, 5-K, & Fun Run
214/946-5154 or 670-6842
GARLAND
Veterans Day Parade
214/553-2150 or 324-8800
GROESBECK
Arts & Crafts Show
817/729-3894
IRVING
Irving Symphony
214/831-8818
LANCASTER
Second Saturday on the Square
214/218-1101
WACO
Bazaar
817/776-1660
WAXAHACHIE
Craft Fair
214/617-5928

11, 18
GARLAND
Ramona Quimby
214/205-2780

11-12
FORT WORTH
Train Show
214/625-4012
JACKSBORO
Fort Richardson Days
817/567-3506
RICHARDSON
Arts & Crafts Show
214/783-1222
Homes Tour
214/238-0841

11-13
ARLINGTON
Holiday Magic
817/459-5000 or 277-9561

15-17
DALLAS
Evening of Dance
214/720-7313

15-Jan 2
IRVING
Lights on the Lake
214/721-2501

16
ARLINGTON
UTA Percussion Ensemble
817/273-3471

16-18
DALLAS
Christmas Market
214/239-6754

17-18
LONE CAMP
(6 mi S of Palo Pinto on FM 4)
Craft Bazaar
817/659-3045

17-19
ARLINGTON
Country Peddler Show
817/459-5000
GREENVILLE
Trade Center & Flea Market
903/455-4299

18
THE GROVE
Grove Jamboree
512/282-1215
VERNON
Trade Day
817/552-2564 or 800/687-3137
WEATHERFORD
Craft Fair
817/594-7419 or 594-3801

18-19
BELTON
Antique & Collectible City-Wide Garage Sale
512/441-2828
HILLSBORO
Holiday Bazaar
817/582-2481 or 800/445-5726
PLANO
Craft Fair
214/424-7547
TEMPLE
Sami Arts & Crafts Affaire
512/441-7133
WACO
Arts & Crafts Show
409/569-8650

19
DALLAS
"Word of Mouth"
214/953-1212

21
ARLINGTON
UTA Trombone Choir
817/273-3471
DENTON
One O'Clock Lab Band
817/565-3743

22-26
WACO
Arabian Horse Show
817/776-1660

23
DALLAS
Turkey Trot
214/954-0500

23-27
BURLESON
Trade Days
817/783-5468

24
DALLAS
Tree Lighting Festival
214/748-4801
FORT WORTH
Parade of Lights
817/870-1692
GRANBURY
Country Christmas Celebration
817/573-5299

24, 26, 29, Dec 2
DALLAS
Hansel & Gretel
214/443-1000

24-25
McKINNEY
Dickens of a Christmas
214/242-8599
MUENSTER
Christkindlmarkt
817/759-2227

24-26
DALLAS
Arts & Crafts Show
214/744-3131

24-26
IRVING
Santa's Cruise on the Mandalay Canal
214/556-0625, ext 17, or 800/2IR-VING
WACO
Crafts & Children's Fair
817/776-9972

24-26, Dec 2-3, 9-10
WAXAHACHIE
Candlelight Homes Tour
214/937-2390

24-Dec 31
ARLINGTON
The Littlest Angel
817/275-1516
Holiday in the Park at Six Flags
817/640-8900

25
McKINNEY
Craft Bazaar
214/542-0046
WACO
An 1890s Thanksgiving
817/755-1160

25-26
CLEBURNE
Arts & Crafts Fair
817/645-7125
McKINNEY
Ponies Show
817/467-2344
RICHARDSON
Arts & Crafts Show
214/238-9434
WICHITA FALLS
Arts & Crafts Show
817/322-6404

26
DALLAS
"Reel/Real Writers"
214/953-1212

27-Dec 10
FORT WORTH
Cutting Horse Show
817/871-8150

29-30
VERNON
Wilbarger Co Pecan Show
817/552-5457

30
ARLINGTON
Flute Choir
817/273-3471
Battlefield Band Irish Music
817/465-6663
DENTON
Lighting Ceremonies
817/382-7895

30-Dec 2
ARLINGTON
Feast of Carols Renaissance Evening
817/273-2354

30-Dec 3

ARLINGTON
Waiting for Godot
817/273-2650

30-Dec 4

WACO
A Christmas Carol
817/752-9797 or 800/701-ARTS

30, Dec 1-2, 8-9, 14-17

GARLAND
The Music Man
214/205-2780

East

1

HOUSTON
A Little Day Music
713/524-7601

1-18

HOUSTON
The Importance of Being Earnest
713/228-8421 or 800/259-ALLE

2-3

BEAUMONT
Nutcracker Holiday Market
409/796-1419

3

HOUSTON
Abbey Lincoln Quartet
713/524-7601

3-4

THE WOODLANDS
Celebrity Golf Classic
800/566-2070

3-4, 10-11, 17-18, 24-25

LIBERTY
Liberty Opry
409/336-1079 or 800/248-8918

3-5

BAYTOWN
Super Chevy Show
713/383-RACE

CANTON
Trade Days
903/567-2991 or 567-6556

3-5, 18-20, 25-27

HOUSTON
Houston Symphony
713/224-4240, 227-ARTS, or 800/828-ARTS

3-5, 24-26

NACOGDOCHES
Trade Days
409/560-1287

4

BLOOMBURG
Cullin Baker Fair
903/728-5343

CLEVELAND
First Saturday Festival
713/592-8786

4

COLMESNEIL
Arts & Crafts Show
409/837-5211

HEMPSTEAD
Tours of Liendo Plantation
409/826-4400 or 800/826-4371

HOUSTON
Fall Motorfest
713/481-9226

NEW CANEY
Bluegrass Show
713/689-5986

RICHMOND
Pecan Festival
713/344-9111

TYLER
Art Auction
903/581-7333

4-5

BEAUMONT
Arts & Crafts Show
409/838-3435

HOUSTON
Book & Paper Show
713/496-6642

4-5, 11-12

PLANTERSVILLE
Texas Renaissance Festival
713/356-2178 or 800/458-3435

4-5, 24-26

HOUSTON
Arts & Crafts Show
409/866-2725

5

GALVESTON
Jon Spelman Concert
409/765-1894 or 800/821-1894

TYLER
Tyler Civic Chorale

6

BEAUMONT
Babe Didrikson Zaharias Female Amateur Athlete Award Ceremony
409/880-3749 or 800/392-4401

7

HOUSTON
Pop Singers
713/522-7911

9

ORANGE
Cinderella
409/883-5535

9-11

TYLER
Mistletoe & Magic
903/593-1080

9-12

HOUSTON
American Ballet Theatre
713/227-1111

Nutcracker Market
713/523-6300, ext 271

10-11

BAY CITY
Holiday Bazaar
409/245-4100

PEARLAND
Gift Alley
713/485-1466

TYLER
Wooden Wonderland Show & Sale
903/882-6797

10-12

BAYTOWN
Sports Nationals
713/383-RACE

BEAUMONT
Piano Show
409/838-3435

HOUSTON
Continental Antique Show
806/371-9371 or 800/423-6846

LUFKIN
Arabian Horse Show
409/634-6305

NACOGDOCHES
Flea Market
409/564-4490

WINNIE
Trade Days
409/892-4000 or 296-3300

11

ANDERSON
Stagecoach Day
409/873-2633

BEAUMONT
Country Music Show
409/727-2955

EDGEWOOD
Christmas Bazaar
903/896-1940 or 896-4326

GALVESTON
Flying Day
409/762-3930

Vikki Carr Concert
409/765-1894 or 800/821-1894

HENDERSON
Heritage Syrup Festival
903/657-5528 or 657-4303

INDIAN SPRINGS
(11 mi E of Livingston)
Craft Show & Flea Market
409/563-4420

JASPER
Waterfowl Boating Tour
409/384-5231

KIRBYVILLE
Country Music Show
409/423-5744

LIVINGSTON
Bluegrass Show
409/327-3381

MINEOLA
Veterans Day Parade
903/569-3825

MOUNT PLEASANT
B.A.S.S. Tournament
903/572-0252 or 572-5810

11

MOUNT VERNON
Franklin Co Arts Council Follies
903/537-4292

TEXAS CITY
10th Alpha Tau Pi Arts & Crafts Show
409/948-3663

Veteran's Day Memorial Service
409/643-5902

11, 25

KARNACK
Boating Ecotour
903/679-3743

11-12

LONGVIEW
Trade Days
903/753-4478

ROSENBERG
Arts & Crafts Show
409/866-2725

11-12, 18-19

SPRING
Home for the Holidays
713/353-9310 or 800/OLD-TOWN

11-12, 24-26

SEABROOK
Back Bay Market
713/474-3869

12

GALVESTON
Cinderella
409/765-1894 or 800/821-1894

14

HOUSTON
Chamber Music Ensemble
713/522-7911

16

BEAUMONT
Fun with Wood
409/832-1906

ORANGE
Maureen McGovern & Duke Ellington Orchestra
409/883-5535

16-17

HOUSTON
"Marcel Proust's Paris" Concert
713/524-7601

16-18

SULPHUR SPRINGS
Rodeo
903/885-8071

17

GALVESTON
Maureen McGovern & Duke Ellington Orchestra
409/765-1894 or 800/821-1894

17-18

NACOGDOCHES
Holiday in the Pines
409/564-8089

17-19

LUFKIN
Longhorn Show
409/634-6305

NACOGDOCHES
Trade Days
409/564-2150

18

ALTO
Living History Program
409/858-3218

BAY CITY
Market Day
409/245-8333 or 800/806-8333

BRIDGE CITY
Holiday Showcase
409/735-5671

CROCKETT
Christmas on the Square
409/544-2359

EUSTACE
10-K Volksmarch at Purtis Creek State Park
214/224-3740 or 723-6536

LEAGUE CITY
Bluegrass and Gospel Concert & Jam Session
713/762-7554

MILAM
Settlers Day Celebration
409/625-3155

MONTGOMERY
Cattle Barons Ball
409/756-9667

MOUNT PLEASANT
Diabetes Health Fair
903/572-5201

NEDERLAND
Arts & Crafts Show
409/722-9378

PARIS
Tinsel 'n Tidings
903/785-5221

TOMBALL
Holiday Parade
713/351-7222

TYLER
East Texas Symphony
903/592-1427

WINNSBORO
Christmas Bazaar
903/342-6172

18-19

LONGVIEW
Christmas Corner
903/757-5648

TYLER
Train Show
903/839-2501

19-Dec 20

GROVES
Holifest
800/876-3631

21-Dec 30

LONGVIEW
Light Up Longview
903/753-3281 or 237-4000

22-Dec 30

MARSHALL
Wonderland of Lights
903/935-7868

23

HOUSTON
Thanksgiving Day Parade
713/654-8900

Grand Lighting Ceremony
713/621-2011

23-26

HOUSTON
Autorama
810/373-4414 or 713/799-9500

23-Dec 30

TYLER
Winter Lights Festival
903/597-0430

24-25

KIRBYVILLE
Christmas on the Main
409/423-5728

24-26

BEAUMONT
Arts & Crafts Show
409/838-3435

GLADEWATER
Christmas Tyme in Gusherville
903/845-5501

HAWKINS
Trade Days
903/769-5612

HOUSTON
Arts & Crafts Show
409/866-2725

KIRBYVILLE
Trade Days
409/423-5827

LUFKIN
Paint Horse Show
409/634-6305

24-26, Dec 1-2, 8-10, 15-17

EAST MOUNTAIN
Christmas Extravaganza
903/297-7854

24-Jan 6

GALVESTON
Holiday Celebration at Williams Home & Ashton Villa
409/762-3933

25

COLDSPRING
Trades Day
409/628-6118 or 653-2009

MINEOLA
Open House & Christmas Lighting
903/569-2087 or 569-6944

MOUNT PLEASANT
Arts & Crafts Bazaar
903/572-8567

27

OVERTON
Christmas Parade
903/834-3542

27-28

PARIS
Bull Sale
800/727-4789

28

HOUSTON
University of St. Thomas Singers
713/522-7911

KILGORE
Christmas Parade/ Derrick Lighting
903/984-5022

28-30

BEAUMONT
Scrooge
409/838-3435

30-Dec 2, Dec 7-9

JEFFERSON
Candlelight Homes Tour
903/665-2672 or 665-3692

Northwest

3-4

ABILENE
Doctor Zhivago
915/676-9620

3-5

ABILENE
Christmas Carousel
915/676-6211

POST
Trade Days
806/495-2043 or 495-3443

4

COLORADO CITY
Hunter Appreciation Dinner
915/728-3403

LOCKNEY
Harvest Festival
806/652-2193

SILVERTON
Caprock Jamboree

4, 18

ABILENE
Abilene Philharmonic
915/677-6710

4-5

AMARILLO
Shrine Circus
806/378-4297

Arts & Crafts Show
409/866-2725 or 806/378-4297

Sporting Goods Trade Show
806/378-4297

COLORADO CITY
Arts & Crafts Show
915/728-3403

LEVELLAND
Arts & Crafts Festival
806/894-6161

5

BIG SPRING
Walk-A-Thon
915/263-2673

7-12

LUBBOCK
Les Misérables
806/767-2241

9

ABILENE
The Visions of Light
915/676-9620

Artwalk
915/677-8389 or 673-4587

STANTON
Style Show, Bazaar, & Luncheon
915/756-3316

9-12

LUBBOCK
Holiday Happening
806/794-8874

10-11

ABILENE
Seven Brides for Seven Brothers
915/676-9620

10-12

ABILENE
Trade Days
915/690-6150

AMARILLO
Christmas Roundup
806/374-4544 or 358-3789

11

ABILENE
Veterans Day Parade
915/674-1328

LUBBOCK
Hemmle Memorial Concert Series
806/742-2270

MEADOW
Meadow Musical
806/539-2266

SLATON
Holiday Bazaar
806/828-5279 or 828-6782

11-12

ABILENE
Christmas in November
915/676-6211

LUBBOCK
Arts & Crafts Show
409/866-2725

MEMPHIS
Trade Days
806/259-3144

12

ABILENE
Babes in Toyland
915/677-1161

TRUSCOTT
Grandma's Sunday Dinner
817/474-3288 or 474-3330

16

DIMMITT
Christmas Lighting & Open House
806/647-2524

LUBBOCK
University Symphonic Band
806/742-2270

16-19

LUBBOCK
Holiday Happening
806/794-2559

17

AMARILLO
Nutcracker Ball
806/378-4297

18

AMARILLO
Amarillo Symphony
806/378-4297

LUBBOCK
West Texas Opry
806/747-1540

18-19

AMARILLO
Arts & Crafts Show
806/378-4297

FARWELL
Christmas on Parade
806/481-9152

19

LUBBOCK
University Symphony Orchestra
806/742-2270

23-Jan 1

SWEETWATER
Trail of Lights
800/658-6757

24-25

QUANAH
Holiday Wonderland
817/663-2222

25

COLORADO CITY
Christmas Parade
915/728-3403

PLAINVIEW
Musical Jamboree
806/293-3180

SLATON
Opry Musical
806/828-6238

25-26

ABILENE
Arts & Crafts Festival
915/676-6211

25-27

PLAINVIEW
Women's Basketball Tournament
806/296-7431

28

ABILENE
City Sidewalks, Parade, & Tree Lighting
915/676-2556 or 800/727-7704

28-30

AMARILLO
Farm & Ranch Show
806/378-4297

29

SWEETWATER
Trail of Lights Parade
800/658-6757

30

SLATON
Christmas Parade
806/828-6238

30, Dec 2-5

LUBBOCK
Madrigal Dinner
806/742-3610

30-Dec 1

LAMESA
Dawson Co Pecan Show
806/872-3444

South

1

EL CAMPO
Harvest Retrospective Breakfast
409/543-2713

2

KERRVILLE
Alzafar Shrine Circus
210/698-2547

2-5

BRENHAM
Christmas at the Mansion
409/836-1690

2-Dec 3

SELMA
Quarter Horse Racing
210/651-7000

3

BANDERA
Hunters Barbecue
800/364-3833

PORT LAVACA
Country Opry
512/552-9347

3-4

AUSTIN
Día de los Muertos
512/480-9373

3-5

CALDWELL
Arts & Crafts Show
409/596-1974 or 535-4134

CORPUS CHRISTI
Country Peddler Show
210/997-2774

INDEPENDENCE
Festival of Roses
409/836-5548

LIVE OAK
Continental Antique Show
806/371-9371 or 800/423-6846

SAN ANTONIO
Antique Show
806/371-9371 or 800/423-6846

3-12

NEW BRAUNFELS
Wurstfest
210/625-9167 or 800/221-4369

4

AUSTIN
Native American Powwow
512/320-0022

BEEVILLE
Market Day
512/358-3267

BELLVILLE
Market Day on the Square
409/865-3407

CORPUS CHRISTI
Train Show
512/368-2425, 884-4019, or 884-3511

GEORGE WEST
Storyfest
512/449-2325

KENDALIA
Mexican Supper
210/336-2403

LIVE OAK COUNTY
Bike Ride
512/786-3868

NEW BRAUNFELS
Hummel Look-Alike Contest
210/625-5636

10-K Walk
210/629-2229

5-Mile Run
210/625-3776

SAN ANTONIO
Fall Garden Fair
210/821-5115

Tango X 2 Concert
210/226-2891

WIMBERLEY
Market Day
512/847-2201

4, 11, 18, 25

COLUMBUS
Columbus Opry
409/732-9210

4-5

BANDERA
Arts & Crafts Festival
210/460-8462

GEORGETOWN
Wesley Fest
512/863-2528 or 863-3234

LAREDO
Alzafar Shrine Circus
210/698-2547

LEON SPRINGS
Team Roping
210/698-1140 or 698-3300

PLEASANTON/ JOURDANTON
Atascosa Co Fair
210/769-3228

4-5, 11-12, 25-26

AUSTIN
Sami Arts & Crafts Affaire
512/441-7133

5

PRAHA
Veterans Day Memorial Services
512/865-3485

5-6

PORT LAVACA
Quilt Show
512/552-9354

6-7

AUSTIN
American Ballet Theatre
512/471-1444

7

HARLINGEN
Capitol Steps
210/430-6699

7-12

LEON SPRINGS
Dressage Regional Finals
210/698-1140 or 698-3300

8-12

HARLINGEN
Birding Festival
210/423-5440 or 800/531-7346

10-11

AUSTIN
Pavlina Dokovska/ Austin Symphony
512/476-6064

10-12

CRYSTAL CITY
Spinach Festival
210/374-3161 or 374-3478

SAN ANTONIO
Free Flight Jazz Duo/ San Antonio Symphony
210/554-1010

11

BRYAN
Wine Premiere
409/778-WINE

CASTROVILLE
Market Trail Day
210/931-2433

GOLIAD
Market Day
512/645-3563 or 800/848-8674

LOCKHART
Art Jamboree
512/398-9771

MARTINDALE
Art, Craft & Antique Show
512/357-2193

MASON
Wild Game Dinner
915/347-5758

ROCKPORT
Eleventh Hour Concert
512/729-0386, 729-9900, or 729-2858

ROUND TOP
Austin Choral Union Chamber Ensemble
409/249-3129

SELMA
Quarter Horse Races
806/376-4811 or 800/831-4447

WIMBERLEY
Art Auction
512/847-8975

11-12

AUSTIN
5th Annual Jewelry & Bead Bazaar
512/264-1117

BOERNE
Trade Fair
210/336-3106 or 755-4195

BURNET
Creative Arts Show
512/756-7031

CASTROVILLE
10-K Walk
210/684-8723

CORPUS CHRISTI
45th YWCA Carousel of Arts & Crafts
512/857-5661

FREDERICKSBURG
Art Show
210/669-2225

HIGHLAND LAKES
Arts & Crafts Shows
512/756-2858

KINGSLAND
Arts & Crafts Show
915/388-6668

Harvest Festival
915/388-6211

LAGO VISTA
Arts & Crafts Show
512/267-2596 or 267-7952

LLANO
Arts & Crafts Show
915/247-4839

NEW BRAUNFELS
Tour de Gruene
210/826-0177

VICTORIA
Arts & Crafts Show
409/569-8650

11-12, 25-26

AUSTIN
City-Wide Garage Sale
512/441-2828

12

SAN ANTONIO
Marathon
210/732-1332

13-18

SAN ANTONIO
Arts and Crafts Show
210/226-0363

14

YOAKUM
Country Music USA
512/293-2309

15-Dec 25

BRYAN
Christmas Tours of Messina Hof Winery
409/778-WINE

16-19

AUSTIN
A Christmas Affair
512/467-8982 or 323-2161

LEON SPRINGS
Team Roping
210/698-1140 or 698-3300

17

PORT O'CONNOR
Intracoastal Waterway Birding Tour
512/983-2215

VICTORIA
Country Opry
512/552-9347

17-18

AUSTIN
Intl Holiday Market
512/388-0604, 288-7351, or 472-7627

17-19

AUSTIN
Gem Capers
512/837-1946 or 250-1318

KINGSVILLE
Tales of the Wild Horse Desert
512/595-3901

La Posada de Kingsville—
A Celebration of Lights
512/592-0297 or 800/333-5032

NEW BRAUNFELS
Weihnachtsmarkt
210/629-6441 or 629-1572

17-26

SAN ANTONIO
Victorian Christmas at the Koehler House
210/408-7086 or 733-2591

17-Jan 1

MARBLE FALLS
Walkway of Lights
800/759-8178

18

BERTRAM
Market Day
512/355-2797

BLANCO
Market Day
210/833-2201

INDUSTRY
Craft and Pastry Fair
409/836-8260

KINGSVILLE
Ranch Hand Breakfast
800/333-5032

MARION
Bash & Barn Dance
210/366-4081

TULETA
Trade Day
512/375-2558

YOAKUM
Craft Show
512/293-2530

18-19

BRENHAM
Poinsettia Celebration
409/836-6011

FREDERICKSBURG
Antiques Show
210/995-2884

HARLINGEN
Arts & Crafts Market
210/428-1243

18-19

MARBLE FALLS
Christmas by the Lake
800/759-8178

NEW BRAUNFELS
Old Gruene Market Days
210/629-6441

ROUND ROCK
Palm Valley Lutheran Church 125th Anniversary Celebration
512/255-3322

19

EL CAMPO
Polka Expo '95
409/543-2713

LIVE OAK COUNTY
Night Eyes Program
512/786-3868

VICTORIA
Art Festival
512/573-7181

23-Jan 1

BOERNE
Follow the Star
210/336-2553

24

BLANCO
Lighting of Blanco Square/ Open House
210/833-5101 or 833-2201

LLANO
Santa's Big Night
915/247-5354

SAN ANTONIO
Lighting Ceremony & River Walk Parade
210/227-4262

WIMBERLEY
Christmas on the Square
512/847-2201

24-25

SAN ANTONIO
German Christmas Market
210/696-5372

24-26

FREDERICKSBURG
Country Peddler Show
210/997-1013

Market Days
210/997-4414

LEON SPRINGS
Quarter Horse Show
210/698-1140 or 698-3300

24-Dec 17

SAN ANTONIO
Fiestas Navideñas
210/207-8600

24-Dec 31

SAN ANTONIO
River Walk Festival
210/227-4262

24-Jan 1

HILL COUNTRY
Regional Christmas Lighting Tour
210/997-8515

24-Jan 1

JOHNSON CITY
Lights Spectacular
210/868-7684

25

COMFORT
Tree Lighting & Parade
210/995-3131

GONZALES
Trade Day
210/672-6532

LEXINGTON
Bazaar
512/273-2551

LULING
Arts & Crafts Show
210/875-3214

MASON
Arts & Crafts Show
915/347-5330 or 347-5936

25-26

AUSTIN
Victorian Christmas on East 6th St
512/478-1704

NEW BRAUNFELS
Arts & Crafts Showcase
210/698-0811

25-Jan 1

BULVERDE
Country Christmas
210/438-2914

MARBLE FALLS
Walkway of Lights
210/693-4449 or 800/759-8178

MASON
Lighting Tour
915/347-5758

26

GIDDINGS
Arts & Crafts Fair
409/542-3455

28

NEW BRAUNFELS
Tree Lighting
210/625-2385

29-Dec 3

LEON SPRINGS
Hunters/Jumpers Show
210/698-1140 or 698-3300

30

BRYAN
Lighting Ceremony
409/361-3656

COLLEGE STATION
Lighting Ceremony
409/764-3486

West

2-4

TERLINGUA
Frank X. Tolbert/ Wick Fowler Memorial Championship Chili Cookoff
903/874-5601

2-5

EL PASO
Christmas Fair
915/584-3511

ODESSA
Merry Market Place
915/366-3541

3

LAJITAS
Golf Shoot-Out
915/424-3211 or 424-3471

3-5

EAGLE PASS
Arts & Crafts Show
210/773-3224

4

BALLINGER
Hunters Dinner
915/365-2333 or 365-5611

OZONA
Arts & Crafts Show
915/392-3557

ROBERT LEE
Hunters Appreciation Barbecue
915/453-4764 or 453-2414

TERLINGUA
CASI Intl Chili Championship
806/352-8783

4-5

CARRIZO SPRINGS
Open Rod Run
210/876-9802 or 876-3613

MIDLAND
Gem & Mineral Show
915/694-2142

SAN ANGELO
Roping Fiesta
915/653-7785

5-6

FORT STOCKTON
Health Fair
915/336-2241

Living History Days
915/336-2400

7

PECOS
Chili 'n' Fixins Luncheon
915/445-5076

9-11

MIDLAND
Festival of the Trees
915/684-7930

10-11

BRACKETTVILLE
Fort Clark Days
210/563-9498 or 563-9430

CARRIZO SPRINGS
Homecoming
210/876-5205

10-12

UVALDE
Quilt Show
210/278-3018

11

EL PASO
Rock Art Tour
915/857-3628

SONORA
Sutton Co Game Dinner
915/387-2880

UVALDE
Hunters Roundup
210/278-3361

11-12

FORT STOCKTON
Arts & Crafts Fair
915/336-2541

14

BIG LAKE
Flea Market
915/884-3306

ODESSA
Taste of the Permian Basin
915/333-7871

17-18

EL PASO
El Paso Symphony
915/532-3776

JUNCTION
Kimble Co Library Sale
915/446-2342

19

EL PASO
Bird Identification Tour
915/857-1135

23

FORT DAVIS
Thanksgiving Buffet
915/426-3254

23-25

LAJITAS
Rockhound Rendezvous
915/424-3471

24

UVALDE
City Lights/Santa Arrives
210/278-3361

24-26

ODESSA
Christmas Fair
915/366-3541

25

BALLINGER
Christmas in Olde Ballinger
915/365-2333 or 365-5611

JUNCTION
Kimble Co Wild Game Dinner
915/446-3190

UVALDE
Arts & Crafts Show
210/278-3361

28-30, Dec 1-3

EL PASO
Les Misérables
915/544-8444

For the Road

Texas T-Party

Cool your coils and buff your brass, because October's "T" time in Texas.

For three nostalgic days (October 5-7), the piney woods backroads around Nacogdoches will wind to the sound of a different driver: the characteristic puttering of vintage Ford Model-T's. The 18th annual Texas T-Party road tour promises to attract some 85 fully-restored Model-T's representing almost every model built from 1906 to 1927.

The Model-T photo-op of the year takes place Saturday, October 7, at 9 a.m. at Millard's Crossing, 6020 North Street (US 59 North), in Nacogdoches. Model-T owners, drivers, and passengers dress in period costumes, posing beside vehicles that range from gleaming roadsters and shiny pickups to wood-grained paddy wagons and early fire trucks. Classic Model-T's from the early Teens—resplendent with brass radiators, side lamps, and trim—remain perennial crowd-pleasers.

Sponsored by the Space City T's Chapter of the Model-T Ford Club of America, the car buff extravaganza began with Houston Model-T'ers' love of weekend touring. When clubs in other Texas cities joined in, the Houston group started what remains one of the nation's oldest and largest Model-T tours. The T-Party travels a different part of Texas each year and typically covers 125 miles per day.

The car convoy winds in and around historic Nacogdoches on Thursday, October 5. Friday's tour covers the Lake Sam Rayburn area, as well as stopovers in Lufkin and Diboll. On Saturday, the vintage vehicles travel through Garrison, Center, and back to Nacogdoches.

"We invite the public to come up, kick the tires, and ask lots of questions," says 1995 chairman Delton Stokes. "We restore the Model-T's for the public to enjoy them."

For more information and exact stopover times and locations of each day's tour, write to cochairmen Delton and Mamie Stokes at 10607 Cypresswood, Houston 77070, or call 713/469-0580.

Rosy Ramble

Roses have perfumed and beautified Texas homesteads since the days of the earliest pioneers. Since the mid-1980s, an ex-Houston landscaper has rustled them into a trendsetting garden and retail center near Independence. G. Michael Shoup Jr. still snoops backroads and backyards for his Antique Rose Emporium, perhaps the state's most prolific collection of antique roses.

Antique roses are the direct descendants of plants that have evolved for more than 2,000 years. The plants enhance Texas landscapes naturally, says Michael, because their native hardiness requires a minimum of maintenance.

Meander through the Emporium's eight acres of fragrant gardens, which incorporate roses with perennials, herbs, and other native Texas flora in nostalgic settings. The Texas Cottage Garden snugs up to an 1850s rock kitchen, and the Victorian Garden surrounds a restored, early 1900s home. The Water Garden mixes native Texas plants with antique roses beside a rustic cedar bridge and waterfall.

The Emporium also boasts an 1850s salt-box house and an antique log corncrib that stores pottery, seeds, and other items for sale. A converted barn houses the gift shop and bookstore.

Michael Shoup hosts his 8th annual Fall Festival of the Roses November 3-5, a free symposium that brings serious gardeners together with top rose authorities. Antique Rose Emporium hours: Mon-Sat 9-6, Sun 11-6. Admission: Free. Group tours with advance notice. For more details, to request an 88-page reference guide/catalog ($5), or to place an order, write to the Antique Rose Emporium, Rt. 5, Box 143, Brenham 77833, or call 409/836-5548 or 800/441-0002.

COURTESY COWBOY ARTISTS OF AMERICA MUSEUM

Fred Harman's colorful comic strip *Red Ryder* ran in newspapers throughout the world from 1938 to 1964. *The Art of Fred Harman* appears at The Cowboy Artists of America Museum in Kerrville through December 4.

Raves for Red Ryder

Remember Red Ryder, the handsome and heroic comic-book hero that lassoed evil villains and saved beautiful Western damsels in the funny pages for three decades? Syndicated from 1938 to 1964, *Red Ryder* appeared in more than 750 U.S. newspapers and some 350 foreign papers—helping to define the West. In time, artist Fred Harman's comic spawned 36 *Red Ryder* movies, the popular Daisy *Red Ryder* BB Gun, and hundreds of books, toys, and other memorabilia.

Fred Harman's abilities, however, encompassed far more than *Red Ryder*. Some of his most expressive ideas were produced in oil paintings. He painted events he had seen and experienced, including snowbound cattle drives, lone explorations of the high country, and showdowns between determined wranglers and stubborn steers.

From October 3 through December 4, the Cowboy Artists of America Museum in Kerrville presents *The Art of Fred Harman*, an exhibit of more than 40 pieces representing four decades of Harman's career. Oil paintings, bronzes, large-format original *Red Ryder* cartoons, pen-and-ink drawings, and sketches document Harman's multifaceted talents. Personal memorabilia include Harman's fancy rodeo bridle and silver-studded saddle, his branded boots, and a selection of items from the artist's own collection, including a 1938 *Red Ryder* BB Gun, *Red Ryder* comics, books, games, toys, and clothing.

The Cowboy Artists of America Museum opens Mon-Sat 9-5, Sun 1-5. Admission: $3, $1 ages 6-18, $2.50 age 65 and older. Closed Thanksgiving, Christmas, New Year's, and Easter. Wheelchair accessible. Write to Box 1716, Kerrville 78029, or call 210/896-2553.

Fright-filled Festivals and Spooky Soirees

For much of the Lone Star State, October officially heralds the beginning of cooler weather, fall harvests, football games, and one of the most spirited holidays of the year—Halloween. A few fêtes follow.

• In Galveston, The Moody Mansion throws its popular **Great Pumpkin Party** on Saturday, October 28. Pick out a fresh pumpkin and use your imagination in the free jack-o'-lantern contest; you'll have between 1 and 6 p.m. to carve your way toward prizes ranging from tickets to the Texas Renaissance Festival to week-

end packages at Galveston's historic Hotel Galvez.

Jack-o'-lantern entries decorate the ledges and porches of The Mansion from 6:30-9, when costumed trick-or-treaters can wander the "haunted" halls and collect candy and trinkets. For more information, write to The Moody Mansion, 2618 Broadway, Box 1300, Galveston 77553, or call 409/762-7668.

• For adult Halloween revelers, the Friends of the Palestine Library set a spooky stage aboard the Texas State Railroad when they present the interactive mystery ***MURDER ON THE disORIENTed EXPRESS*** October 20-21. Festivities begin at 5 p.m. at the Palestine depot, and revelers board the historic steam train at 6 p.m. for what would otherwise be a leisurely round-trip trek through the piney woods—were it not for a mysterious murder.

Participants enjoy a buffet dinner upon the train's return to Palestine, and the guest who identifies the not-so-dastardly culprit wins special prizes. Tickets for each night's events cost $40 per person. For more information, send a SASE to the Palestine Public Library, 1101 N. Cedar, Palestine 75801, or call 903/723-2896.

• Tiptoe through the tombstones at Burnet's **Haunted Opry House**, October 21-22 and 23-31. Seventeen themed rooms, complete with spooky illusions, high-tech electrical effects, and creepy monsters, put crowds in a ghoulish spirit.

Owner/manager Robin Stevens and his frightful co-conspirator, Steve Stevens, worked for special effects trailblazer Kenneth Strickfadden in the Fifties. Thus, you'll see live electricity zapping the monster's skull in Dr. Frankenstein's Lab, real waterfalls in the fearsome Forest, and spitting aliens in the Alien Room.

Still not scared? Wend your way into a den full of werewolves or test your balance in the real-motion earthquake tunnel. And don't breathe a sigh of relief when you think it's over—you still must exit through the—shriek!—dungeon maze. Write to Box 597, Burnet 78611, or call 512/756-2217.

By the Way...

It's easy to scare up some fun in Chappell Hill on October 14-15, when the 19th annual **Scarecrow Festival** celebrates autumn with bluegrass music, cloggers, folk dancers, arts and crafts booths, a pumpkin-decorating contest, pony rides, and hundreds of handmade scarecrows....call 409/836-6033.

Congratulations to the German community of Rhineland, which celebrated its centennial over Labor Day weekend. Join Rhineland's proud citizens October 15 for the annual **Knights of Columbus Sausage Dinner**. You can buy crafts and baked goods, too....call 817/422-4994.

The Jourdan-Bachman Pioneer Farm, Austin's living history museum and working heritage farm, celebrates the 22nd annual **Fall Festival** October 7-8. More than 200 artisans, demonstrators, historical reenactors, and entertainers rewind the clock to the 1880s. You'll see crafts such as whittling and lacemaking; common 19th-Century skills such as adobe-brickmaking, syrup-making, and spinning; and enjoy the sounds of fiddlers, vocalists, and banjo players.... call 512/837-1215.

From October 1-February 4, the Kimbell Art Museum in Fort Worth presents ***Art and Empire: Treasures from Assyria in the British Museum***, the most substantial loan in the history of the British Museum. The exhibit includes some 250 Assyrian treasures, including immense stone reliefs, royal statuary, fine metalwork, ivories, and cuneiform tablets dating to the first millennium B.C. *Art and Empire* has already appeared at the Metropolitan Museum in New York; don't miss its exclusive second U.S. stop at the Kimbell....call 817/332-8451.

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The 6th annual American Indian ArtFestival & Market brings some 175 visual and performing artists to Dallas October 28-29. Here, Ira Ziegler of South Dakota prepares for her dance.

October's a beautiful time of year to stroll San Antonio's Riverwalk —even more so during the annual **River Art Show**, which takes place October 7-8 this year. Held since 1947, the River Art Show presents paintings, sculpture, pottery, jewelry, and mixed-media pieces created by some 150 artists. A portion of the sales benefits the San Antonio Battered Women's Shelter ....call 210/226-8752.

More than 175 American Indian visual and performing artists converge upon Dallas' downtown Arts District October 28-29 for the 6th **Annual American Indian Art-Festival & Market**. Stage performances, storytellers, Indian food booths, contemporary and tribal artwork, weaving and whittling demonstrations, and cultural exhibits provide plenty to do for young and old alike....call 214/891-9640 or 488-ARTS.

It's **Oktoberfest** time in Fredericksburg October 6-8. A festive celebration of German heritage, Fredericksburg's version of the worldwide fête includes some 50 arts and crafts booths, a carnival, polka and waltz contests, country and jazz performers, plenty to eat and drink, and even face painting and clowns for the kids.... call 210/997-4810.

Everybody knows that Texas license plates often express the driver's individuality. Now, drivers can express their support for the arts with a new **"Texas—State of the Arts"** license plate, a three-color plate resembling a Texas flag. The plates cost $25 per year in addition to the regular vehicle registration fee. Twenty dollars from each set of plates goes directly to the Texas Cultural Endowment Fund....call 800/252-9415.

Celebrate Texas' rice harvest October 4-7 in Winnie at the 26th annual **Texas Rice Festival**. Attractions include topnotch entertainers (country singers Lee Roy Parnell and Eddy Raven make appearances), a parade, carnival, horse show, rice-cooking contest, barbecue cookoff, antique car show, volleyball tournament, and four street dances....call 409/296-4404.

Red Steagall, the official cowboy poet of Texas, presides over the **Red Steagall Cowboy Gathering** October 20-22 in the historic Fort Worth Stockyards. Exhibitions of Western culture, music, food, equestrian showmanship, dancing, and cowboy poetry attract more than 25,000 people annually. Be sure to check out the ranch rodeo, which draws authentic cowboys to show off their expertise in such skills as bronc-riding, roping, and branding.... call 816/891-7077.

Down the Road

Next month, we'll show you a collection of Southwestern furniture and the Panhandle landscapes that inspired it, suggest fall trips to Palo Duro Canyon and to Village Creek State Park, and delve into the skinny on Texas' new beef breeds. It's simmering-soup weather, too, so we'll show you community cookbooks and even share a few sample recipes.