The story of the Orient railroad is a romantic one, with clashes among men of power, and the struggle of strong men against implacable natural bastions. Visionary in concept, time and the wit and work of determined men have made of it a monument to human capacity to confront and overcome awesome challenges. The casualties along the way were equally awesome.

In his book *Centennial*, James A. Michener denigrates the Orient railroad as "an improbable line called the Kansas City, Mexico and Orient (which) entered from southern Texas to peter out at a railhead hundreds of miles short of its announced destination at the Pacific Ocean." Improbable it was, but the entirety of Arthur Edward Stillwell's original vision now exists in fact. A railroad which stretches from Kansas City, southwestward across Oklahoma, Texas, and Mexico to Topolobampo on the beautiful Gulf of California, the

"Sea of Cortez."

Although the corporate entity of the K.C.M. & O. perished in bankruptcy, the trackage is now owned by the Atchison, Topeka and Santa Fe, and Ferrocarriles de México. The railroad does not "peter out at a railhead hundreds of miles short of its announced destination..." It is, instead, one of the most imaginative of all the transcontinental railroads, penetrating country still undeveloped, with a potential not yet fully assessed. It may yet turn out to be the most productive of the transcontinental railroad routes.

Railroads often alter in concept during construction. Arthur Stillwell was never able to complete the K.C.M. & O. either to Kansas City, or to Topolobampo in Mexico. Its very first stretch of track was built from Anthony, Kansas, to Carmen, Oklahoma, in 1903. Its last track was the fantastic, hardly believable section from Creel, Chihuahua, across the towering peaks and plunging barrancas of Mexico's Sierra Madre. This is the section engineers from around the world said could never be built. It was completed by Ferrocarriles de México in 1961.

Arthur Stillwell's was an incredible
dream. He realized that our shortest route to the Pacific Ocean does not terminate in California. The Pacific access seaport closest to Oklahoma is Topolobampo, Mexico. It is some 200 miles closer to us than Los Angeles, almost 300 miles closer to us than San Francisco. Arthur Stillwell envisioned his railroad from Kansas City to Topolobampo just before the turn of the century.

His grandfather, Hamlin Stillwell, had helped build the Erie Canal, the New York Central Railroad, and was a founder of the Western Union Telegraph Company. Tall, athletic, blond, and mustached, Arthur Stillwell's enthusiasm inspired confidence, as had that of his grandfather Hamlin. Young Arthur's first railroad vision was lost to him when he was out-maneuvered by financiers John (Bet-a-Million) Gates and E. H. Harriman. Begun by Arthur Stillwell as the Kansas City, Pittsburgh & Gulf, after Stillwell was forced out that railroad became the Kansas City Southern.

Seeking a venture that would recoup his pride, Stillwell conceived the K.C.M. & O. He cultivated friendship with Mexico's Porfirio Díaz and Chihuahua's governor Enrique Creel. They provided cooperation, right-of-way, and money for the Orient's earliest sections built in Mexico. Stillwell sold bonds to U.S. stockholders and secured foreign financing in London, Brussels, and Amsterdam to build U. S. trackage and purchase rolling stock.

He named his first depot in Okla-

Divisadero Barrancas is perhaps the most scenic view on the route laid out through Mexico by Arthur Stillwell for his Kansas City, Mexico & Orient railroad. It is between Los Ojos and San Rafael on the modern Ferrocarril Chihuahua al Pacifico. There the train stops for twenty minutes to allow passengers to savor the view...color photo by Bill Burchardt

Stilwell Visits Altus

Monday afternoon, President Stillwell of the Orient, accompanied by nearly two hundred capitalists visited Altus. Our people had been looking forward to this visit ever since the road was finished into Altus. Several hundred citizens headed by the Altus Military Band met the special train at the Altus depot with buses, carriages, wagons, buggies and riding horses. The train stopped at the station amid a burst of cheers of the crowd and music of the band, the whistles at the oil mill, gin and other establishments joining in to welcome the party to Altus. The excursionists were driven over the city, winding up at the court house, where an informal reception was held. Horace Shepard acted as master of ceremonies, and Bob Williams in a neat address welcomed the visitors to Altus. President Stillwell responded in a speech that was received with pleasure and hearty applause. He spoke of the building of the Orient, the obstacles met and overcome, the vast territory to be opened up by the road and the great benefits the road would be to the people along the line. He spoke in great praise of this country, and the city of Altus, and complimented the spirit of enterprise formed and development of our citizens, and then he declared that the Orient and the people of Altus should work hand in hand for a greater Altus. He declared that the Orient would make Altus a division headquarter and that the company would do much for our city.

If there was a doubting "Thomas" in Altus, then President Stillwell came here, there was none when he left. He spoke plainly and distinctly as to his intentions in our behalf, and all utterances were vociferously applauded.

Vice President Dickinson of the Orient, Gov. Brooks of Wyoming and Mr. Gilbert and Mr. Russell of Canada, made short talks.

At the close of the speaking three rousing cheers were given for Stillwell and the Orient. The band closed the exercises with a splendid selection, then the party were taken to the Frisco station to which place the Orient special had been transferred, and they left for their journey to Mexico.

The excursionists were delighted with the country of Jackson County, and declared it the best they ever saw, and each one went away wearing a badge of Altus and Jackson County, and each will be an agent to tell of our beautiful country and city.

Railroad Altus to Hollis

Altus people have recently signed a contract for the building of a railroad from Altus to Hollis, passing thru Duke. The people of Hollis have recently agreed to build a road from there to the train to Children. Children is bound to have a road from the last before many years. - Children (Texas), Index.

New Lyric Theatre

E. E. CRAIN, Proprietor

New Pictures, New Songs, Entire Change of Program Daily - Open Daily from 7:30 to 10:30 p.m. SATURDAYS and FIRST MONDAYS of each Month, open from 1 p.m. to 9 p.m.

Admission - - 10 Cents.

Let every citizen of Altus do his duty now and the railroad to Hollis will be secured.

Steve Broack lost his barn last Friday morning by fire and about $1,000 worth of feed stuffs. The fire was started by a small spark from the stove.

AUTUMN 1976
homa “Carmen,” after Carmen Ro-
mero de Diaz, wife of Mexico’s then
President Diaz. Sixteen miles south
of Carmen, the Orient depot was
named Orienta, today one of the ma-
jor wheat shipping points in Okla-
ahoma. His railroad reached Fairview
on Sept. 13, 1903; Clinton on Oct. 1,
1906; Altus early in 1908.

The Altus Times in January, 1908,
reported, “The first through pas-
tenger train on the Orient arrived here
the night of the 16th, and the first
one to Wichita left at 5:30 the morn-
ing of the 17th.” The great man him-
self visited Altus in February ’08,
and the Altus Times report of that
visit is on page five of this issue of
Oklahoma Today.

Stillwell’s successes climaxad as the
decade of the twentieth century
drew to a close. The beginning of the
decade brought multiplying
problems. He had conceived a project
too great for one man to complete in
a single lifetime. Financial overex-
tension, the greed of some of his stock-
holders, the then unconquerable bar-
rier of the Sierra Madre, the coming
of the 1911 Revolution in Mexico, all
combined against him.

Before completely exhausting his
capital, in 1912, Arthur Stillwell built
642 miles of his railroad in the U.S.
from Wichita, Kansas, to the Pecos
River in Texas, and 237 miles in Mex-
ico. Bankrupt and unable to find
other financial sources then, he was
forced to resign as president, and the
Orient went into receivership. After
operating in receivership for seventeen
years, the Santa Fe began running the
Oklahoma portion of the Orient on
August 1, 1929, as a part of the Santa
Fe 1300 mile, 1022 employee, $15,-
000,000 payroll, rail system in Okla-
oma.

The Oklahoma western north of
Cherokee is a country of level lands,
idyllic, shaded by bosques of gigantic
cottonwood trees. It is a high sandy
plain across which the rivers wander
at will, almost bankless, lazing over
wide latitudes. They are low, wide,
interlacing streams of many channels.

Here, where the western plain has
so little gradient the rivers do not
really flow — they meander — the
Orient railroad entered Oklahoma.
What a contrast this gentle country
forms to the vertical cliffs and can-
yons which this same railroad pen-
etrates farther south in the mother
mountains of Mexico.

There is almost no trace of the
Orient’s original Oklahoma entry.
When the Santa Fe purchased and
began operating the Orient in 1929,
the section of track through Waldron
in Oklahoma was remodeled, and the
remaining trace of the Orient depot
once there is a remnant of the old
freight dock in the town’s main-
tenance yard, where trucks and ma-
terials for repairs and road work are
kept. Both Byron and Waldron are
indicative of the fate that can befal-
a town when its railroad departs.

Cherokee thrives. Along the Orient,
Santa Fe, tracks there, long
freight trains bound southwest and
southeast intersect. An atmosphere of
time railroading lingers in the vi-
cinity where the Orient depot once
stood, half-a-block from the brick
masonry hotel which once hosted the
railroad’s travelers. At Carmen, the
picturesque Orient depot still stands.

In Fairview, at the entrance to the
city park, an Orient steam engine is
preserved. The retired railroad en-
gineer who drove that engine lives just
down the street. He is L. E. Hooten.
A fireman for the M.K. & T. who came
to Oklahoma in 1923 to go to work
for the Orient, he later became an
engineer for the K.C.M. & O. and con-
tinued driving trains for Santa Fe
after they took over the Orient, until
the railroad changed from steam to
diesel engines.

Engineer Hooten’s run was from
Wichita to the Orient division point
at Fairview (125 miles), and on to
Altus (132 miles). His freight cargos
consisted of wheat, livestock, farm
machinery, Texas onions, other prod-
uce, and hardware. He recounts
the time when, during the Revolution in
Mexico, Francisco Villa ran three
Orient engines, 251, 252, and 253, out
on a trestle, and set the trestle on
fire. The three engines plunged to
the bottom of the canyon. 251 and 252
were later reclaimed, repaired, and
put back in service. 253 still lies at
the bottom of the canyon, where we
recall having seen it on our recorridos
over the ferrocarril Chihuahua al
Pacífico.

As the Chihuahua al Pacífico is
icnic, so the old Orient route skirts
alongside scenic terrain in Oklahoma.
Near Cherokee are the Great Salt
Plains, the Salt Plains Reservoir, Na-
tional Wildlife Refuge, and State
Park. Further south, near Orienta, are
the fantastic and colorful shapes of
the Glass Mountains (Oklahoma To-
day, Winter ’70-’71). Approaching Al-
tus are the historic Quartz Mountains,
Devils Canyon, site of pre-historic
Wichita Indian Village and an old
Spanish gold mining settlement, mod-
ern Quartz Mountain State Park and
Lodge, and the blue jewel we call
Lake Altus.

The railroad crosses the vast West
Texas plains, through San Angelo,
and enters Mexico at the Presidio-
Ojinaga crossing of the Rio Grande,
in Mexico called the Río Bravo. Its
track crosses the Mexican frontera,
along the route Stillwell built to Creel.
From there the railroad engineers of
Mexico have completed the route
through the Sierra Tarahumara, the
Barrancas de Urique, and the Cañon
del Cobre, the “Copper Canyon”
which is seven times larger than the
U.S. Grand Canyon. Between Creel
and the coast the railroad passes
through 86 tunnels and over 39
bridges, including those towering ones
over the Río Chinipas, Río Septem-
trión, and El Río Fuerte. In passing
through Minaca, San Rafael, and San
Blas, to Los Mochis, the railroad
actually crosses over itself at El Lazo,
and at two other points, at one of
them entering a tunnel which passes
beneath a bridge the train will soon
pass over.

Now terminating in Topolobampo,
where Arthur Stillwell first dreamed
that it might, we are confronted with
the ironic note that in the three-
quarters century since Stillwell dreamed that dream, his name has virtually been forgotten. Nowhere along the track, from Kansas City, Missouri, to Topolobampo, Mexico is there any reminder of that original dreamer.

Now researchers from our Oklahoma Medical Center travel to Creel, Chihuahua, to do cardiac research among the Indian people who live in the Sierra Tarahumara. These durable Tarahumara Indian people run races more than 150 miles long through the Sierra. They run steadily, never stopping day or night, for as much as 48 hours straight, kicking a wooden ball before them all the way. And during these colossal races their blood pressure and heart rate remains virtually normal. At the Sierra Tarahumara altitude of 11,000 feet, your blood pressure elevates and your heart rate accelerates rapidly, just walking, let alone running.

Other Oklahomans travel to Presidio or Chihuahua to enjoy the scenic delights of the Chihuahua al Pacifico railroad excursion, never knowing the train ride they take is over the final miles of a railroad begun in their own state, its first track having been built to Carmen, Oklahoma. The complete story of the K.C.M. & O., told in the book Destination Topolobampo by John Leeds Kerr with Frank Donovan (pub. by Golden West Books, San Marino, Calif.) reports that Arthur E. Stillwell was a deeply religious man, and a spiritualist.

The book speculates that perhaps from somewhere beyond the grave, "Now Stillwell can laugh at the jibes and cruel jests concerning his railroad to nowhere which his English friends called a wild extravaganza . . . The railroad has actually been built as planned. He has succeeded. It was hopelessness and frustration that were nothing more than an evanescent dream. Time and space mean nothing and the completed railroad is the reality."
he preacher raised his arm dramatically—fist clenched, little finger extended heavenward—"If I thought I had one drop of German blood in my veins . . ." he let his voice trail off as tension in the little church built up.

"If I thought I had one drop of German blood in my veins . . . I'd cut off this finger and let it drip out here on the pulpit."

The effort probably rated passing marks for histrionics. Fortunately, it represented only a brief, minority view of the scope, and lasting significance, of the German culture on Oklahoma.

True, there were other World War I manifestations of what might now be called the Super-Patriot Syndrome. Villages populated primarily by God-fearing farmers of German extraction, like Kiel in western Kingfisher County, felt called upon to change their obviously Teutonic town name to something more patriotic-sounding . . . in this case Loyal.

And German-speaking church groups—like those in Okarche, Geary, and a number of other communities—recognized the need to suspend even once-a-month religious services in their native tongue to obviate the compulsive urge of certain KKK members and related types to slip around by night and listen at church windows to make sure prayer meetings were not being used as a cover for bund get-togethers on behalf of Kaiser Bill.

(A humorous family story stars a deacon-uncle who, acting on a friendly Saturday night tip that a local delegation would be around shortly to demand that his sanctuary display a U.S. flag, was able to greet them at the door Sunday morning and show them to a front pew with unimpeded view of . . . a U.S. flag.

photo by Paul E. Lefebvre
near Inola
in Eastern Oklahoma
Another skein in the weave of our ethnic heritage
Their reaction to the sermon that followed is, alas, unrecorded. As is that of the teacher when a family member simply ignored her order that pupils cut from their arithmetic book the page containing a chart of German currency!

By and large, however, the influence of German-speaking people on the settlement and development of Oklahoma — particularly the state's northwestern third, and in the fields of agriculture and education especially — has been generally recognized and for the most part appreciated.

How significant was this German influence? How many German-speaking (or at least German-oriented) settlers came to Oklahoma? Who were they? Where did they settle and why? What actually was their role in the development of Oklahoma?

The questions are easier to ask than to answer. If indeed "scholarly" answers are called for here, but a few statistics seem pertinent . . . if for no other reason than to serve as a foundation for the subjective judgments and highly tentative conclusions that follow.

OSU history professor M. J. Van Deventer says that from 1890 to 1914 immigrants entered Oklahoma and Indian Territory at an average rate of about 2,000 a year. Germans (including those who came via Russia—Lutherans and Mennonites) were the largest single ethnic group. In addition, another 10,000 natives of Germany came by way of other states (like Pennsylvania, Illinois, and Iowa.)

In 1910, only three years after statehood, over a third of the non-Indian population of Oklahoma spoke German, according to John Stewart (Oklahoma State Archives) and Kenny A. Franks (Oklahoma Historical Society). If this figure seems startlingly high, consider the fact that Oklahoma had at least 15 German language newspapers at the time of statehood, in 1907. By 1910 that number was at least 20, according to veteran newspaperman Paul Bennett. Das Kingfisher Journal, founded in 1893, was the first. Others were printed in El Reno (1894), Guthrie, Perry, and elsewhere.

Why did they come? Largely to farm. This is the period when vast areas of what is now western Oklahoma were being opened to settlement. This opening served as a magnet to farmers from important wheat-growing areas like Kansas, Nebraska, Wisconsin, and the Dakotas. They moved, logically enough, into sections best suited to the raising of hardy winter wheat (which German-speaking Mennonites, and Catholics, had carried with them from South Russia in the 1870s). They brought to the frontier their "foreign" culture-language, religion, foods, customs, and general lifestyle—and at least a dozen of our 77 counties retain to this day a strong identity with this heritage.

Canadian, Kingfisher, Major, Garfield, Alfalfa, Grant, Custer, and others . . . all have a German "accent" that can be measured in telling, if albeit unscientific, ways. Pioneer Telephone Cooperative, headquartered in Kingfisher, is one of the nation's largest. It serves some 23,000 subscribers in 50 communities of the state's northwestern counties. Leafing idly through its latest comprehensive directory turns up impressive multiple listings for such German surnames as Bierig and Boeckman, Jantz and Jantzen, Koehn and Kremer, Laubach and Lorentz, Meier and Mueggenborg, Schmidt and Schroeder . . . with variations, of course. And many, many more.

In this area, too, the unhurried traveler — particularly if he pokes along the byways — will see many sights of a recognizably "German" nature. In Okarche, for example, there's "the oldest bar in Oklahoma." More substantially, perhaps, there are the little things one has to look for . . . or, at least, to condition one's self to become aware of.

Older farm homes in northwestern Oklahoma are often a bit larger. And
a good bit plainer. One notices this particularly in the Thomas, Corn, Okeene, Bessie, Orienta, Meno, and Okarche areas.

Barns and related outbuildings — and there are likely to be more of them — often seem to over-shadow the house itself. "Ja, you make money on the barn, not on the house," an old member of the author's church once explained.

Fields often look — or at least appear to look (this could be an ethnic prejudice here) — neater, better cared for. This shows up most frequently in fence rows and barrow ditches.

Only a few days before he died, an 80-year-old German friend was driving to one field fronting the country road near his house. There he parked on the shoulder, clambering up the bank with his hoe — and cane — to chop out the weeds beneath his fence.

If they came primarily to farm (as did most non-Indian settlers of what is now Oklahoma), the German-speaking newcomers came also to worship. The late W. A. Willibrand, languages professor at OU, made a serious study of the German presence in Oklahoma, especially in "bilingual Old Okarche." Germans were actively recruited by early-day real estate men for their widely recognized farming skills. And most of those who arrived, he says, were practicing Catholics, Lutherans, Evangelicals, and Mennonites, in roughly that order. (German-speaking Evangelicals were strong for years in Marshall, where during World War I, according to historian Angie Debo, special permission once had to be obtained to use German in burying a serviceman flu victim . . . so his mother could understand the preacher!)

Willibrand's profile of Okarche is revealing. In the decade that followed opening of the Cheyenne and Arapaho lands, April 19, 1892 the village grew from a crude cattle-loading station on the Rock Island to the bustling center of a "Little Germany" in Oklahoma. "By 1902," he writes, "this community had something in common with the 'Big Germany' across the sea: several dialects were spoken there but standard German was the official language of four religious groups and of a locally organized mutual insurance society. To a lesser degree it was also used and taught in two parochial schools, and even the public school was not without its influence. And it was the language of the press for most Okarcheans. They subscribed generously to newspapers in the German language . . ."

The bulk of settlers in the immediate Okarche area were either Catholic or Lutheran. Both groups immediately established bilingual schools, and though the use of German has steadily diminished, the schools themselves remain. (As recently as the late 1930s, Okarche maintained three high-schools . . . with the public one the smallest of the lot!!!) And ignoring the ubiquitous concrete grain elevators, the towers of Holy Trinity (Catholic) and St. John (Lutheran) dominate the "skyline." (Gone, alas, is Germania Hall, one of the town's many early saloons. Guthrie, incidentally, had a similarly named institution . . . and the German Catholic influence is still strong in its nearby Pleasant Valley community.)

Elsewhere across the north and west there are similar pockets of German culture, though much of it by now diluted to a varying degree. Which helps explain why the most conservative of the German-speaking religious groups—the bearded, horse-and-buggy Amish—are now pretty well limited to the Inola area east of Tulsa. They first came to the Thomas community in 1893, flourishing there for many years before creeping "worldliness" in western Oklahoma prompted them to move on to less settled areas.

Less conservative Mennonite groups are unusually strong in the Meno (for founder Menno Simons) and Corn (Korn until 1918) areas, both of which have sizeable parochial schools. Corn Bible Academy, established by the Mennonite Brethren in 1902, was one of the first in the state. East Central's Marvin Kroeker dates the
Mennonite presence in Oklahoma from 1877 when General Conference Mennonites began—at Darlington, near Fort Reno—the state’s first religious and educational work among Indians other than the Five Civilized Tribes. Other areas where German Mennonite influence is strong, if not dominant, include Fairview, Hydro, Orienta, Goltry, and Deer Creek.

Of course all German-speaking immigrants to this country did not come, directly from Germany. Many came via Russia . . . primarily Mennonites and Lutherans. Many of the latter settled around Bessie (near Elk City), Okeene (which, like Okarche, also has a strong German Catholic segment), and in southern Noble and northern Payne Counties. Missouri Synod Lutherans date their work in Oklahoma from 1890. Their first sermon was preached at Orlando. Okarche is their primary center and, outside of metropolitan Tulsa and Oklahoma City, they are still congregated mainly in such strong wheat growing areas as Enid, Ponca City, Garber, Perry, Kingfisher, and Watonga.

Notable as have been their contributions to the Oklahoma scene in such areas as agriculture and education—and religion—the Germans have maintained a rather remarkable low profile in the social and/or cultural fields. A Germania club was organized in Oklahoma City in 1911. It became actively inactive during World War I, disappeared completely during World War II. Not until 1961 was the Oklahoma German American Society breathed into existence. Not until 1972 did the German-American Club of Lawton come into being. It has some 165 members today and sponsors, in addition to monthly dances and a summer picnic, an annual Oktoberfest. The club has its own band, flag . . . and beerstein.

But German-speaking Oklahomans lag well behind other of the state’s ethnic groups in staging colorful crowd-drawing events . . . like, for example, the annual Czech festivals at Yukon and Prague. The few celebrations they do mount fall mostly into the money-raising-for-a-good-cause category: like the annual Okarche Lions Club Deutsches Fest, and Weatherford’s fall Oktoberfest that features a genuine German meal prepared by (and for the benefit of) the Mennonite Brethren’s Corn Bible Academy near by.

But these events are becoming increasingly well attended. And as tourism continues to grow in the state an increasing number of German groups in other areas can be expected to come up with similar ideas for showing off their cultural heritage for fun . . . and profit! And why not? The German heritage, after all, is now a part of the heritage of all Oklahomans.

Besides, there’s nothing like good German food—with or without German beer and German folk dances—to draw people together for a day or two of good clean fun. And as a crowd pleaser, New Braunfels, Texas, has proven it’s not the “wurst” thing a community can do to sell itself.

(If you’ve been curious, our title Einige kleine Geschichte means A Little History . . . Ed.)

There are more than 5000 people of German heritage in Comanche County, and the Lawton German-American Club has a year around program of dances and activities. This year their OKTOBERFEST will be held during the second week in October, with two German bands playing for dancing (open to the public) at 9:00 P.M., Oct. 9, and 1:00 P.M., Oct. 10.
BOYS AT THE BOLEY STATE TRAINING SCHOOL RANGE FROM 11 TO 16 YEARS OF AGE. ABOUT 70% OF THEM ARE WHITE, 25% BLACK, AND 5% INDIAN. ALL OF THEM HAVE GOTTEN IN TROUBLE WITH THE LAW. ALL OF THEM LEAVE THE TRAINING SCHOOL BEFORE THEY ARE OLD ENOUGH FOR ADULT JOBS. THEY GO BACK INTO THE SAME ENVIRONMENTS FROM WHICH THEY CAME. BUT WHILE THEY ARE AT BOLEY, THEY RECEIVE TESTING, TRAINING, GUIDANCE, WORK, AND RECREATION. HERE IS SOME OF THE CREATIVE WORK PRODUCED BY BOYS UNDER THE SUPERVISION OF LYNN SAGESER:

Maybe some day I will come back
And we will talk about things we forgot
And no one will speak of worry
The summer lighting of our shy friendship
In the cool past that will not come back.

Walking on out into the
heart of the city,
Thinking about your life
that you’re living.
Oh man, Oh man, what’s
gonna happen to you?
Seems like you’re gonna die.
Out there all alone.
But you’re gonna make it.
Life is got to go on.
So get yourself together, Brother,
keep yourself in the cool,
Cause man, you’ve
got to stand up for yourself,
Cause no one can but you.
Too "old" to run down grassy slopes, 
Lord, let me never be, 
Too "old" to wade through puddles, 
Or hug my favorite tree.

Too "old" to know the pleasure 
Of mud between my toes; 
Too "old" to feel wonder at 
The tiny seed that grows.

So caught up in this busy world, 
Lord, let me never be, 
That the joys of my childhood, 
Are ever lost to me.

Mother Earth

I climbed into the space module 
knowing that this was my 
last time to see earth

I knew that it would 
happen sooner or later.

Men could not live together 

I knew that it would soon 
come to nuclear war.

I heard the metallic clang of 
the door and Mother Earth 
was gone.

Some horses are black 
Some horses are white 
Some horses will bite 
Some horses will fight 
Some horses will trot 
Some horses will not.
The script used in our title is taken directly from the original Coronado Muster Roll. It translates:

Francisco Roxoloro, three horses and arms of the land and helmet of head.
Bartolome Napolitano, three horses and arms of the land.

It is entirely possible that one of these two men carved the Coronado 1541 inscription here discussed.

BY CLEVY LLOYD STROUT, PH.D.

In our Spring '75 issue, Oklahoma Today claimed authenticity for the Coronado 1541 carving northwest of Boise City, near Kenton, in our Oklahoma panhandle. We then asked Dr. Clevy Strout, of the Faculty of Letters, Henry Kendall College of Arts and Sciences, University of Tulsa, to investigate our claim to authenticity. Here is his paper.

In the far western county of Cimarron in the Oklahoma State Panhandle is found the large lava extrusion known as "Black Mesa," from which Black Mesa State Park takes its name. Close by is the sandstone uplift known as Castle Rock.

There are great numbers of petroglyphs in the area, of interest at the moment; is the inscription cut into the living sandstone of Castle Rock. It is, I believe, the first inscription in Spanish carved in a durable medium in what is now a part of the United States and, more especially, the Sovereign State of Oklahoma.

Francisco Vázquez de Coronado— or Francisco Vázquez as he is better known to his fellow countrymen—had been chosen by the Viceroy of New Spain (as Mexico was then called), Don Antonio de Mendoza, Commander in the Order of Santiago, and Chamberlain of Emperor Charles V of the Holy Roman Empire (Charles I of Spain). He was the first viceroy to New Spain, and in 1538 he named Coronado in charge of an expedition that was to explore to the west and the north of New Spain in search of the fabulous Seven Cities of Gold, whose names later changed to "The Seven Cities of Cibola." An account of the possibility of their being found in this northern area had been brought to New Spain in 1536 by Alvar Núñez Cabeza de Vaca and his companions, Castillo Maldonado, Estebanillo the Blackamoor, and Andrés Dorantes, survivors of the ill-fated Pánfilo de Narváez debacle, shipwrecked and long wandering over what is now a tier of our own south and southwestern states.

Viceroy Mendoza believed so much in the truth of the rumored wealth that he provided much of the money needed as expenses for the expedition. In the capitulaciones (contractual agreements) which were drawn up between Don Antonio and Don Francisco the division of the hoped-for wealth was stated minutely, as were the responsibilities of the parties. Viceroy Mendoza further honored Francisco Vázquez de Coronado by traveling west to the assembly point at Compostela, not far from present-day Guadalajara. Here, beginning on 22 February 1540, an alarde (muster roll) of the men was made by Juan de Cuevas, Official Scribe of the Viceroy. The list includes the names of the men who signed up for the expedition between 22 February and the date on which it was concluded, 27 February 1540, some three hundred men—officers and enlisted men, cavalry and infantry. An account was made of the type of clothing, the type of weapons, the number of horses each was taking with him, etc. There are those whose names do not appear on the roll, for scouts had been sent before the main body, and other soldiers caught up with the expedition later. Cañada, considered by many as the best chronicler of the expedition, although he did not write his Relación (Account) until some twenty years after the expedition had returned home, says that there were
some 1,500 amigos (allies) who went along as bearers and caretakers of the animals.

Viceroy Mendoza accompanied Coronado up the coast to the town of Culiacán where the real start of the expedition took place. Then the viceroy and his entourage returned to Compostela and from there to Mexico City, known then as “México Tenochtitlán.”

Some puzzlement about the inscription at Castle Rock at Black Mesa has arisen because of its spelling “Coronatto 1541.” It has been called “Italian,” “good Portuguese,” and “authentic Castilian.”

The truth is that it is Italian, and the date is also correct. Coronado and some 30 horsemen had gone north from the Palo Duro Canyon area in West Texas “by the needle” (by the compass) Jaramillo tells us, leaving early in June, 1541. They returned late in September or early in October of the same year. Coronado himself in a letter to the Emperor dated 20 October 1541 from Tiguex, his chief headquarters in what is now New Mexico, states that they returned from where they were at 40° north latitude (the present border of Nebraska) by a more direct way than the route they had taken north because they had better guides.

There were at least two Italians listed on the Muster Roll. The document disappeared almost immediately after being written, but it was found and published in 1939 by Aiton.

The first Italian name is given as Bartolomé and his provenance is Naples, and the scribe states that he took three horses and arms such as were used by the people in the land.

The other man is Francisco Roxoloro, originally from Sicily. He took three horses and arms of the land and armor for his head, that is, a helmet. His provenance is not given in the Muster Roll, but is found in Francisco A. De Icaza’s Autobiographical Dictionary of Conquistadors and Settlers, whose names he found in documents of diverse natures from colonial times.  

In addition to the work cited above by Aiton, there is now linguistic proof of the veracity of the Italian spelling. Walter Von Wartburg, one of the most recent linguistic students, has covered well the reasons for differences of development from Latin. I have the Spanish translation of his La Fragmentación Linguística de la Romanía. In English it is: Linguistic Fragmentation of the Roman Empire.

The author states that if one takes a map of the Italian boot and draws a line from Spezia on the west coast to Rimini on the east coast, the line will represent closely the divisory line between the north which sonorized the intervocalic surd occlusives, and the south where sonorization took place, if at all, only very sporadically. Both Bartolome and Roxoloro came from south of this line.

Now, a few short linguistic explanations of some of the terms to be used:

1. Occlusive: These are sounds in which there is first a stoppage (occlusion) of the breath, followed by a burst of breath necessary to complete
the sound. The sound changes here involved are: P > B ; T > D ; K > G. In this, the sign > indicates the direction of the pronunciation change.

2. Surd simply means that the vocal cords do not vibrate in the pronunciation of the sound. All vowels—A, E, I, O, U, and sometimes Y—are sonorous because the vocal cords vibrate. Some consonants are surd; others are sonorous.

3. Intervocalic means that the consonant appears between vowels. For example, in the group A-T-O, the -T- is intervocalic.

4. The vowels sonorize a consonant, or cause the vocal cords to vibrate when a surd consonant appears between them: Corona > Coronado. There are, however, certain phonetic laws which could, and sometimes did, interfere and prevent the sonorization. And, sometimes sonorization took place in some parts of a country or one section of a country, but not in others.

5. One other term is needed: Gemmation, which means that certain letters (sounds) double, and this prevents sonorization, such as happened in the Italian as carved in the sandstone inscription: CORONATIO 1541. This gemmation is much more common in Italian than in Spanish.

The name CORONADO in the original Latin, the language of Rome, was CORONATUS. In the gradual linguistic fragmentation of the Roman Empire, the name came to be spelled in southern Italy, CORONATTO: the intervocalic surd occlusive -T- being doubled (gemmaion), to prevent its being sonorized. In northern Italy, and in Spain, the name came to be spelled CORONADO, for in these areas the intervocalic surd occlusive

-T- was sonorized, and became -D-.

Concerning the location of the CORONATTO 1541 inscription, as Coronado said they returned from the north by a more direct route than the one they had followed on the outward trip to the north (and this time guided by Indian guides who knew the water routes). Thus, the return route could easily have come southwest from somewhere as far north as the Kansas-Nebraska state line. If this is a valid assumption, and I believe it is, the expedition would have crossed southwestern Kansas, the corner of southeastern Colorado, and the Oklahoma Panhandle, there following the water route (the Cimarron River). It is understandable how one of the soldiers, an Italian in this case, could have carved the name of the leader of the expedition, and the year, while they were all resting one evening, or even a day and evening, for the further journey across the Panhandle and into eastern New Mexico. Then they turned south until they came to the place where they once more had to turn west to go through the mountains to Cucicu (Pecos, New Mexico), on down the Rio Grande past where Santa Fe is now located, and to their “City,” Tiguex (pronounced Tewesh), headquarters for the expedition. This was a little north of where Albuquerque is now located, near present day Bernalillo.

Oklahoma, while celebrating the nation’s Bicentennial, can add a much earlier date, showing that Europeans visited a part of the territory which would come to be the State of Oklahoma, some 235 years before the Declaration of Independence. Four hundred and thirty-five years ago his autumn.

1. The three primary Military and Knighthly orders were: (1). The Order of Santiago; (2). The Order of Calatrava; and (3). The Order of Alcantara.
2. Cibola, the word, comes from the Zuñi language, and means: “The Land of the Zuñi.” Used generally and not capitalized, it means “buffalo.” The seven Cities of Cibola were the Zuñi pueblos of west central New Mexico.
4. Ibid. Also, Francisco A. De Icaza, Conquista-dores y Pobladores de Nueva España, Madrid, 1928. Two Volumes bound in One; Vol. 11, 21367, 283-283.

All translations to English have been done by the author.
SUN UP
Climbing over daybreak,
the sun filters through the maze
like a flaming orange.
Rays splash to the ground
and quickly inundate shadows
that cling stubbornly to the dawn
flooding the day
like a bright burst of laughter.
. . . Jaye Giammario

ROADSIDE FLOWERS OF OKLAHOMA by Doyle McCoy, Cameron Univ., Lawton, Oklahoma, $10.00. Oklahoma Today's Wildflower Plots (Spring '76) invited readers to reconnoiter Soonerland's roads to view the wildflower displays. This season is not right for such a trip but, next spring, when wild flowers blossom forth again, this is the book to have in hand while you travel. 105 pages of color portraits of our wildflowers with their descriptions, common, and Latin names. Cameron University botanist McCoy's extensive and valuable work eminently merits your purchase.

THE AMERICAN WOMAN'S GAZETTEER by Lynn Sherr and Jurate Kazičkas, Bantam Books, New York, $7.95. You might even be surprised at the number of Oklahoma women who have achieved significantly. This book contains a tribute to Ponca City's Pioneer Woman statue, plus sketches on Alice Brown Davis, Roberta Campbell Lawson, Maude O. Thomas, Cynthia Ann Parker, Lucille Mulhall, Alice M. Robertson, Carolyn Foreman, Milly Francis, Sally Journey, Jane McCurtain, Kate Barnard, Augusta Robertson Moore, Laura A. Clubb, Vinnie Ream, and Elva Shartle. Also crusader Carry Nation, and notorious Belle Starr. You'll be able to add others who should have been listed.

OIL IN OKLAHOMA by Robert Gregory, Leake Industries, Inc., Muskogee, Ok., $10.00. Delightful and rare pictures. Brief sketches of the personalities and places that made our Oklahoma oilrush saga an epic of Americana that towers above all gold rushes in drama and/or economic worth. A half-century of discovery after discovery, each seeming to outdo all the former ones, a past more glamorous than the most imaginative novel ever created.

AMERICA'S OIL FAMINE by Ruth Sheldon Knowles, Coward, McCann & Geoghegan, Inc., New York, $8.95. The world is going to run out of oil. This is axiomatic. We still have time to think and plan. But time is running out. This is by far the best book we've encountered—and all can understand it—on the overall aspects of the "energy crisis," the dangers that confront us, and our hope for the future. You'll not only read it, you'll be referring back to it. Urgently recommended.

SEASON OF THE ELK by Dean Krakel II, The Lowell Press, Kansas City, Mo., $14.95. Dean II's father, exec. dir. of the National Cowboy Hall of Fame and Western Heritage Center, has brought national respect and prestige to the same, and this book reflects respect and regard for the magnificent creature with which it treats. The author's splendid color photographs and vivid writing transport you to the very terrain of its setting, and the way of the wildlife it portrays.

FOUNDER SIRES OF THE AMERICAN QUARTER HORSE by Robert M. Denhardt, University of Oklahoma Press, Norman, Oklahoma, $9.95. The great Quarter Horse photos in our Summer '76 issue, and the accompanying narrative dealing with the Sooner roots of this popular equine breed, points up the value of this source book. For the genealogy of illustrious Quarter Horse sires this book can't be beat.

AND GLADLY TEACH, edited by James Smallwood, University of Oklahoma Press, Norman, Ok., $8.95. Hired to teach children who spoke only Choctaw, the teacher spoke only English. The family that lived in a dugout then moved to the barn, changing places with the horses because the horses had better quarters. These and many tales by early day teachers make this book interesting. In those days a teacher's contract would not permit her to marry, nor to "keep company with men." Should she leave town at any time she had to get permission from the president of the school board.

THE BATTLE OF THE WASHITA by Stan Hoig, Doubleday & Co., Garden City, N.Y., $8.95. Resource material on George Armstrong Custer's dress rehearsal for his death at Little Big Horn. Many facts are brought together here, and author Hoig has sought to write an objective treatment of one of the most emotional episodes in American History. However fixed your opinion of that deadly morning on the Washita, you're almost certain to learn things you didn't know from this book.

continued on page 26
10 YEARS AGO IN OKLAHOMA TODAY

Our Autumn '66 Anniversary Issue opened with a plea to you to climb the Quartz Mountains... "once you do, we believe you'll agree it was worth the effort. That lake lies like a blue jewel in its setting of red granite (see picture on page three this issue). In the high country where pinon scents the air, peace and tranquility prevail. It is a soul-filling delight."

Following, we presented four of Margaret Taylor Dry's colorful and gemlike sculptures, of Chief Joseph, Red Cloud, Sitting Bull, and Geronimo. Then Phil Dessauer's witty article on the Tahlequah national parachuting finals They Jumped for Joy—and Glory.

The issue includes Jean Hager's The Thinking Rock and magnificent autumn scenes from Robbers Cave, Beavers Bend, the Wichita Mountains, Foss Lake, Tsa-la-gi, and the Old Chisholm Trail.

David Craighead's splendid The Wickedness of Wirt, recently reprinted in the Daily Ardmorite, recounts the riots of one of Soonerland's most exciting wildcat oilrush hallucinations. The issue closes with the Monster's Tale, the incredible feats of Chickasha's Myron Kinley, the man who taught Red Adair how to fight wild oilfield fires... "the tales of Myron Kinley's intrepid battles against the paramount fury of gas and oil well blowout fires will be told into immortality, for Kinley and his courage in the face of death is the very stuff of which legends are made."

You can secure a copy of this Anniversary Issue by sending $2 to Oklahoma Today, Will Rogers Mem. Bldg., Oklahoma City, 73105.

HONOR FROM THE NATION OF VENEZUELA

Miguel Angel Burelli, Venezuela's Ambassador to the United States, came to the University of Oklahoma this summer to confer the Order of Simón Bolivar on Dr. Lowell Dunham, head of O.U.'s Modern Languages Dept.

Remarking that he was, "Doing violence to Professor Dunham's sense of modesty," Ambassador Burelli reported that he had come to Oklahoma specifically to confer the Order of the Liberator on Prof. Dunham because he has "merited it through a long, most faithful, and eminent service to the cause of letters, humanity and friendship."

Dr. Dunham's friendship with Venezuela began 40 years ago. Over the years he has worked to focus U.S. attention on Latin America. His masters' thesis, published in Caracas, won the Andre Bello prize from the Venezuelan Academy of Languages.

Lowell Dunham's stellar work with the writings of Venezuelan president and author Rómulo Gallegos has been an opening of new vistas. Many on this continent would never have discovered such Gallegos master works as Doña Barbara, Cantacarlo, and Canaima had it not been for Dunham.

The Venezuelan maestro Gallegos and Dunham became fast friends during the 1950s. Don Rómulo's son Alexis, while attending University High School, lived with the Dunhams in Norman. Gallegos himself lived in Norman, as artist-in-residence at O.U., and wrote his last novel there.

In receiving the award Dr. Dunham said, "The Order of Simón Bolívar climaxes an interest in a country, its literature and its people that has spanned more than forty years of my life. We are often told foreign languages are frills and irrelevant. Spanish has been anything but that for me... it allowed me to escape narrow provincialism, a provincialism that is too often encouraged by those who have no vision beyond the borders of the surrounding states."

"It gave me a chance to become friends with Venezuelan students of this University who are now leaders in their country; it gave me the opportunity to meet and know personally two Venezuelan presidents, Rómulo Gallegos and Rómulo Betancourt — the former was to become a member of our family and we of his."

Dr. Dunham then spoke of the importance of Simón Bolívar on the his... continued on page 28
tory of the Americas, and of the visionary democratic ideals in the works of Gallegos. He concluded, "The heritage of Bolívar and Gallegos makes possible the present democratic regime (in Venezuela). Venezuela today stands almost alone as one of the two democratic governments left in Spanish America. I can only hope my work on Venezuelan literature, and particularly that part of it devoted to the literary achievements of Rómulo Gallegos, makes me worthy of the recognition that Venezuela has bestowed upon me."

SCHOOL FOR THE BLIND STAGE BAND
A unique musical organization is the Stage Band of the Oklahoma School for the Blind, Muskogee. The band's members, chosen through auditions, play from braille, or from standard notation enlarged many times. Director Jan Jordan reports that the jazz oriented group performs widely at civic, school, and special programs around Oklahoma. Each year the band enters state and tri-state competition, consistently winning top honors in these events. There are also preparatory, beginning, and intermediate bands at the school. Braille students usually play trumpet or valve-trombone, which enables them to play with one hand and read braille music with the other. Those with sufficient sight to read large print usually play saxophone, slide-trombone, or rhythm instruments.

FOR REFLECTION
For her grandson, who asked — "Granny, you won't ever die, will you?" — these lines were written by northeastern Oklahoma newspaper columnist-poet Frances Baker:

I will be here. In the whistling wind
That bends the grasses, the river flowing,
The sounds of drumming rain.
At the dawn my hand will touch your own.
Beyond the curving land a shadow will move
Among the trees. You may sense a red fox brooding,
See a bunny signing the air with a flourish of white tail.
Somewhere in the thicket, a plaintive quail
Will cry his aloneness.
I will be here, you have but to listen.
SOUVENIRS OF OUR
BICENTENNIAL BIRTHDAY
PARTY
On July 4th last, we enjoyed a
national birthday celebration at the state
capitol. A few of the events of that
day are pictured here.

PHOTOS BY PAUL E. LEBEUF

Even those who know him well will
hardly recognize this gentleman. He
is Brummett Echowhawk, of Tulsa,
Pawnee artist whose gorgeous work
so often decorates the pages of Okla-
ahoma Today. As pictured here he is in
costume for his role in the pageant
of the American West based on the
writings of the popular German au-
thor Karl May; the pageant presented
all this summer, with an all-German
cast, except for Brummett, at the spa
in Bad Segeberg, Germany, on the
Baltic Sea.

OKLAHOMA ASSOCIATION ON
CHILDREN UNDER SIX
Fashioning a Day For Young Chi-
ldren will be the theme of the 18th
Annual Conference of OACUS to be
held at Holland Hall Primary School
in Tulsa, Oct. 1-2. Speaking on plus
and minus aspects of television for
children will be Hedda Sharapan,
assoc. producer of TV's "Mr. Roger's
Neighborhood." Dr. Ramona Emmons
will discuss Appropriate Grade Plac-
ement of Children. Dr. Judy Powell's
subject is Non Sexist Programs for
Young Children. Group activities for
participants are planned. All those in-
terested in the development of young
children are invited to attend.

Sunset
Sun, resigning its daily reign in
ancient rituals of dusk.
Single time, so still that lonely
silence envelopes the void.
Lengthening shadows, hiding their
growth in the blankets of sand.
Whispers of wind return, mind to
touch, bidding farewell in
deepening reds display.
Fire of life, gone from the day.

. . . Rick Camp
Hey look at what you can see in Oklahoma’s Community Theatres this autumn-winter-spring-summer season!

ON STAGE

BY VAL THIESEN
Like the wild flowers that brighten Oklahoma highways in summer, Oklahoma Community Theatre is vigorous, colorful, and growing everywhere. In pleasant paradox, as the theatres have grown more vigorous, financially able, and energetic, the productions themselves have grown more rich, subtle, varied, and filled with the strengths and nuances of life itself.

Visiting several of these theatres and viewing their plays can be a pleasant kind of "grand tour." As you drive from one to the other, a strange echo from that vastly theatrical character, Superman, seeps into the mind. "It's a church—it's a warehouse—it's a quonset, it's a THEATRE!"

A recent study of the National Endowment for the Arts is titled The Arts in Found Places, and explores the growth of art in various improvised locales. Whatever likely place will provide soil, the roots of art will flourish. Oklahoma Theatre thus follows the pattern of the nation in the variety of structures that house community theatre. Oklahoma City, for instance, houses its Oklahoma Theatre Center in a controversially modern building, built especially for them, and financed jointly by the Ford Foundation and state philanthropists. At the same time, the First Christian Church houses drama in its Jewel Box Theatre, and, up until a disastrous fire not long ago, Warehouse Theater performed in—guesstimated it—a warehouse.

Community theatres around the state echo this variety and more. Shawnee has a brand new theatre building; Elk City houses its Red Carpet Theatre in a church building. Clinton performs in renovated county fair building. Stillwater's Town and Gown uses an old pipe warehouse. Other structures include school and community auditoriums. For drama groups, any place can be used as a start, to build from limited reality toward unlimited dreams.

These theatres are everywhere. Their growth, if not actually phenomenal, is so vigorous that many other states look to our experience for guidance. The first World Theatre Congress ever held in the United States was held in Oklahoma City, June 15-26, 1975.

This success demonstrates Oklahoma...
homa common sense and a flair for organization. Behind the surge in theatre is OCTA (Oklahoma Community Theatre Association). OCTA is a part of the American Community Theatre Association, which in turn is a part of the International Amateur Theatre Association, an organization active in 34 countries. Besides hosting the World Congress in 1975, OCTA hosted the FESTIVAL OF AMERICAN COMMUNITY THEATRE here, thus serving up a generous portion of national U.S. theatre to our international guests.

Three Oklahomans currently serve on the American Community Theatre board. Jeanne Adams Wray (Past-President), Betty Wagner, Stillwater, who was chairman of the '75 Festival, and Bill Crawford, Lawton, who chairs the five state Southwest Theatre Conference.

OCTA has grown to include more than forty member theatres, all over the state. These draw life from each other through their mutual association. The association goes the second mile, sponsoring for example, air passage theatre excursions to such big-time places as the London Theatre and Broadway in New York. For the first time ever for a theatre association, of any state in the nation, OCTA will soon have a full time executive secretary who will travel and advise, as well as administer the growing organization.

OCTA began in 1968 in the minds of three key persons: Jeanne Adams Wray of Oklahoma State University, Stillwater, Bill Crawford, Fine Arts Editor of the Lawton Constitution, and Curt Swartz, then director of the Oklahoma Arts and Humanities Council, Oklahoma City. In January, 1969, the organization was formalized and began its growth from an initial group of nineteen member theatres.

Current president is Ronny Jones of Shawnee Little Theatre, and continued growth seems probable. Some new directions that may become significant include the growing interest in theatre by park and recreation people, and by retired people.

Behind all this, of course, is the urge to theatre. It is not really possible to put a finger on the beginnings in Oklahoma. One can only record a few landmarks, such as the Shakespearean production in Oklahoma Territory on the day of the Run, and look back to a few bits of the past.

Theatre Tulsa is the oldest of the OCTA groups. Founded in 1922 by Mrs. Paul Reed and Mrs. W. R. Holway, it began as the Tulsa Little Theatre, and remained so until 1974, when it was decide it had outgrown its little theatre image. Today it operates from its own building, where it has been since 1932. Theatre Tulsa offered eleven performances last year, ranging through children's theatre, plays, and musicals.

A look at budget growth is another way to see the glowing good health of community theatre. Consider the growth of the Lawton Community Theatre, which prepares to observe its twenty-fifth season. Three years ago its budget was $7,000; last year it was $33,000. LCT has operated in the black for over ten years. Such budgets reflect the high quality of performance.

No view of theatre would be complete without a look at the Oklahomans who participate. These people, too, come in as many sizes and shapes as the buildings they perform in. They have in common a dedication, confidence, and a feeling that the theatre brings out the best traits in those who give themselves to its work.

Financial status varies from the independently wealthy, through the high paid professions including bankers and doctors, on to the unemployed. Yet all find a niche; and the volunteer of such limited talents that he merely pulls the curtain comes to feel that he is the best doggone curtain-puller anywhere, for the show could not go on without him.

The craft most frequently found among amateur thespians is that of hairdresser, reminding us that theatre has always been a "dress up game." Legal minds are well represented, ranging from supreme court justices to beginning lawyers. Real estate brokers are fairly well represented. Beyond these repetitions, the personnel of community theatre is more marked by variety than by similarity.

The list of angels, too, runs the gamut. Donors of seats in the Clinton Southwest Playhouse include Governor Boren, Actor Dennis Weaver, and folk singer John Denver. Shawnee's Little Theatre profited from a benefit by Carol Channing. Sally Rand was presented, complete with fans, (in Sally's own rhetoric, "New fans but same old fanny") in a benefit performance for Lawton Community Theatre. Oklahoma Community Theatres are much closer to Broadway and Hollywood than most of us realize.

Foundations such as the Ford Foundation support the effort. Local donors make notable contributions, such as petroleum industry support of Theatre Tulsa, providing money to bring guest artists, directors, and interns to the theatre. In Ardmore and Lawton, banks sponsored champagne parties to kick off season ticket campaigns.

Many community theatres are named for state or city, such as Theatre Tulsa, Oklahoma Theater Center (Oklahoma City), Lawton Community
Others reflect our state heritage; Harvest Playhouse (Grandfield), Shortgrass Playhouse (Hobart), or promotional efforts; Red Carpet Theatre (Elk City). Still others are named for their make-up, such as Town and Gown, a cooperative effort between Stillwater and O.S.U. Newest member of OCTA is the Renegade/New Art Theatre, Norman. Alva Community Theatre has made use of its initials to come up with ACT I for a name. Enid boasts The Plank and Barrel Players.

Why not take advantage of this theatrical variety and plan a several weekends' tour of these theatres. The nearest theatre will help you make up such a tour.

You can find everything. Oklahoma City's Lyric Theatre offers a full season of musicals each summer, and musicals sparkle in many other cities' offerings. The smallest theatres may offer only a few performances each season, the largest perhaps a dozen. There is something for everybody.

There is even a rumor that Oklahoma Community Theatre audiences include SOMEONE UP THERE. How else can you explain what happened at The Rainmaker in Lawton during a recent drought? Actor Kip Niven (now under contract to Universal Studios, Hollywood) apparently gave a convincing performance, for the theatre was flooded during opening night.

There is even something for you at home. OCTA has put out a cookbook, titled There's No Cookin' Like Show Cookin'. So Oklahoma Community Theatre is alive, well, and willing to fill your mind, heart, and even your stomach. Why not give it a chance to do all of these? We don't think you'll be sorry!

### COMMUNITY THEATRES IN OKLAHOMA

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<td>Woodward</td>
<td>Woodward Little Theatre</td>
</tr>
<tr>
<td>Yukon</td>
<td>Yukon Community Theatre</td>
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</tbody>
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The wind takes the dust from our bones:
The wind takes morning shadows
away from mountains.
The wind takes this flag
around the world
in one deep breath —
as it once took our last, sad songs.
You still tell the stories —
we hear them echo in drums.
The old singers walk their dreams
to places we have been —
They have kept a reverence
for rain,
and the quiet that follows
an owl's call.

The echo of bugles
has grown dead —
We buried here,
in the heartland of that memory,
will not mourn its passing;
we remain as thoughts of horses,
running rainbows through tall grass,
and as old tongues
that will not die in prayer.

We are in Visions
that come under full moon.
We walk the restless ones
to their age.
We are the promise of this dark earth,
and its blood.
Come rest on this soil
with a heart in full song —
Then give it, everlasting,
to the winds
of a wordless memory.

GARY LANTZ
Chief's Knoll is that portion of the Fort Sill Post Cemetery where are buried leaders of the Plains Indian people from those generations of struggle so recently past: Quanah Parker, Comanche; Santanta, Set-angya, Kicking Bird, Tohausen, Kiowa; Yellow Bear, Spotted Wolf, Little Raven, Arapaho. Not far away is the Apache Cemetery, where Geronimo and others of his southwestern desert people are buried. In the Fort Sill Post Cemetery, the first burial ground in this entire western frontier area, army officers, soldiers, scouts, pioneer settlers, and Indian leaders, all rest together.

Gary Lantz's poem should be read many times—not once, but many times—for it carries complex meanings that cannot be grasped in one single hasty reading. As this thoughtful author has written in another commentary on this same site:

"At first it seems enigmatic that the blue-coated soldiers and the wild, proud Plains Indians would share the same burial field. No two cultures were more directly opposed in purpose. Few conflicts have witnessed such fanatic struggle, such terrible heartache, from such inevitably tragic causes. And yet, for those who are thoughtful, here the pluralism of this common memorial is drawn into single focus. Here lie heroes. Regardless of uniform or shade of skin, these were all men of purpose and conviction. A duality of cause brought the consequence of bloodshed; but as the soldier rode out under the flag of his country, so the Indian fought for his. Each was a patriot.

"In the quiet of this place, one must listen to his own heart. The mourning wail of the Kiowa, Comanche, Cheyenne, Apache, is still echoing through the chasm of Medicine Bluffs, along the craggy outlines of the solitary Wichitas. The rattle of saber and sound of the bugle is still in the shadows of Fort Sill.

"One should come here with the judgement of time as a parable and the voices of these ghosts as a directional wind. At this place we find that the cause of liberty cannot be subjugated to culture. Here we can learn that all the wars of history must serve as a renouncement of war; here we can find the vision of all men, of all races, united in the cause of respect, understanding and wisdom.

"Beneath this dust lie the bones of two peoples once violently opposed, now united in everlasting peace. May their memory give us strength to ensure that, in this nation, no race nor culture shall ever raise its hand against the other again."

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*Gary Lantz's poem about Fort Sill Post Cemetery*
Another Iberian inscription on Oklahoma stone has emerged from obscurity as a result of the article THE STONES SPEAK, published in the Winter '75-'76 issue of Oklahoma Today. This artifact, the Pontotoc Stone, preserves scripts in Iberian Punic and Ogam, as well as pictographs.

In January, Dr. Barry Fell of Harvard University received photographs of the stone from Weldon W. Stout of Wewoka, who requested a translation of the inscription. The stone had belonged to Wewoka's Rev. Elmer Ellis, now deceased, and was said to have been cut from a larger stone near the South Canadian River in northern Pontotoc County.

Although Dr. Fell was interested, he was unable to make a complete translation until a better image of the smaller script was available. My assistance was requested. Mr. Stout borrowed the stone from Rev. Elmer Ellis's son, Rev. Paul Ellis, and Mrs. Stout made a latex mold, which was mailed to Dr. Fell, along with clear photographs.

Dr. Fell then wrote to us, "This stone is of very great importance, made in Oklahoma by a Portuguese-Punic priest, ca 500 B.C. It represents the rays of the sun god descending upon the earth beneath, and is an American version of an old Egyptian religious tablet. The design of sun disc and rays of the sun is carved in Pharaoh Akhnaton's temple, with his Hymn to the Sun in the Egyptian version. The first panel on the left says in Iberian Ogam (a Celtiberian script) 'When Baal-Ra rises at dawn, all the beasts are content (and when he hides his face) they are displeased.' These are extracts from Psalm 104, which is itself a copy of Akhnaton's Hymn. The blank panels were probably intended for other Iberian scripts.

I do not at present know the significance of the dots. Further study of this remarkable stele is still in progress. Tool marks indicate work unfinished. Career was interrupted, I think, and covered over his work, but never returned to complete it."

The stone is identified as Iberian because it bears the combination of scripts used only by them. It cannot be a modern fake, as the rare Iberian-Portuguese Ogam was researched only recently by Dr. Fell. The clarity of the ancient carving indicates that the stone was in a protected environment, perhaps in a cave, under an overhang, or buried. It is sandstone, chiseled down to sixteen by twelve inches, with a break indication at the lower left corner. The three inch ship at the right is identified by Dr. Fell as a "crescent moon ship." It is suggestive of ancient Nile River craft, which often had A-frame masts stepped on the gunwales. Of particular interest is one of the tiny carved human figures, clad in a robe.

Dr. Fell's identification and translations of the inscriptions described in THE STONES SPEAK are compatible with the Pontotoc stone; the same scripts, language, an Egyptian relationship, and carved in approximately the same period.

Pharaoh Akhnaton, of the Eighteenth Dynasty, died in 1362 B.C. He introduced to his people the idea of One God, and struggled to permanently establish this belief. The temple he built had no roof so the sun could enter. Egyptian carvings which still exist show the sun, with rays extending in a triangular pattern, like the Pontotoc design. When the temple at Tell el Amarna was excavated, his stately and poetic Hymn to the Sun was found carved on a tomb. It is virtually the same as Psalm 104.

In a visit at Wewoka with Rev. Paul Ellis and his mother Mrs. Velma Ellis, he showed us other stones which had belonged to his father. One large flat oval, from the same hill on which the Pontotoc Stone was found, contained an artistically carved fourteen inch human footprint, with strange markings above the toes and a line from the heel to the edge. When a rubber mold was submitted to Dr. Fell, again with the assistance of Weldon Stout, Dr. Fell recognized it as the design of a sandal. It is so complete, with straps and holes for thongs, that the lines of the stone can be used as an actual pattern for construction of a sandal for a giant. Dr. Fell states that the Egyptian hieroglyph which is the sandal, means "sealed" or "forbidden," and that the original site might mark a tomb.

The museum at East Central State University, Ada, preserves a set of carved footprints cut from a boulder at the crest of the hill, where the carving was being vandalized. Dr. Robert A. Hasskarl, Director, described the footprints as situated almost most side by side, pointing in opposite directions.

Among the papers of Rev. Elmer Ellis is a diagram he had drawn of the Pontotoc Stone. It is evident that he had given it much study, and had compared it with ancient alphabets. The Ellis family is to be commended for the preservation of this historic treasure, and we can hope that the exact original site and the date found can eventually be ascertained.

It is believed from reports of people in the area that the South Canadian River between Asher and Sasakwa once had, and may still have, stones with "markings and images" formerly thought to be treasure signs. These could contribute to the history of Oklahoma and America, B.C. Information regarding such stones is urgently invited. They should be left in their original sites for study. Such inscriptions could conceivably be found near almost any Oklahoma waterway.
State Fair of Oklahoma...Okla City
Nov 2-3 Jr College Speech Tournament (CSU)...Edmond
Nov 4 Enid-Phillips Symphony Concert...Enid
Nov 4,6 Opera "Manon"...Tulsa
Nov 4-6 Will Rogers Day...Claremore
Nov 4-6 State Square Dance Festival...Okla City
Nov 5-7 Arts and Crafts Festival...Marietta
Nov 6 SESU vs CSU (football)...Durant
Nov 6 OU vs Kansas St (football)...Norman
Nov 6 Hughes County Peanut Festival...Holdenville
Nov 6-7 Indian Territory Gun Show...Tulsa
Nov 6-7 Arts and Crafts Festival...Collinsville
Nov 8-13 World Championship Appaloosa Show...Okla City
Nov 9 Kiowa Victory Club Pow Wow...Carnegie
Nov 10 Veterans Day Parade...Blackwell
Nov 12-13 Sweet Adelines...Okla City
Nov 12-13 Arts and Crafts Festival...Ardmore
Nov 12-13 Arts and Crafts Show...Stigler
Nov 12-13 Arts and Crafts Show...Newkirk
Nov 13 OU vs Missouri (football)...Norman
Nov 13 CSU vs NESU (football)...Edmond
Nov 13-14 Trio di Milano...Tulsa
Nov 16 Statehood Day Celebration...Guthrie
Nov 17-28 Miss Teenage America...Tulsa
Nov 18 Peanut and Pecan Show...Madill
Nov 19 Choral Festival (CSU)...Edmond
Nov 20 SWSU vs CSU (football)...Weatherford
Nov 20 OSU vs Iowa St (football)...Stillwater
Nov 23 Orchestra Concert (CSU)...Edmond
Nov 26 Christmas Parade...Elk City
Nov 27 Christmas Parade...Wagoner
Nov 27 Big Four Basketball Tournament...Okla City
Nov 29-Dec 5 Miss Rodeo America...Okla City
Dec 4 Sac and Fox Indian Historical Drama...Stroud
Dec 4 Christmas Parade...Mangum
Dec 4 Christmas Parade...Chandler
Dec 4 Christmas Parade...Tahlequah
Dec 4 Christmas Parade...Pawnee
Dec 4 Christmas Parade...Broken Arrow
Dec 4 Christmas Parade...Stigler
Dec 4 Christmas Parade...Eufaula
Dec 4-12 National Finals Rodeo...Okla City
Dec 5 Old Fashioned Christmas...Elk City
Dec 5 Christmas Pageant...Waynoka
Dec 7 Okla City Symphony Orchestra...Enid
Dec 27-30 All College Basketball Tournament...Okla City
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