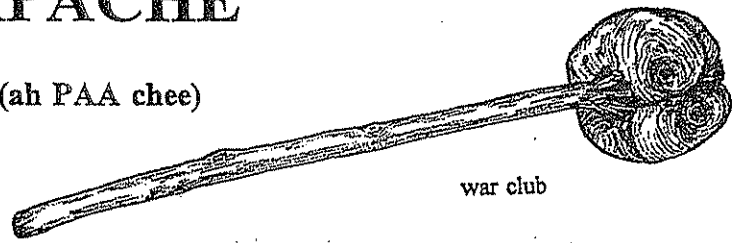


APACHE

(ah PAA chee)



war club

LOCATION	POPULATION	LANGUAGE FAMILY
Texas Panhandle and western, central, and southwestern portions of Texas	1680 (estimate) -- more than 5,000 1990 Census -- 2,253 in Texas	Athapaskan

HISTORY

Apache hunters living in Canada moved south in search of food. By 1400 they controlled all the land in northern Mexico, Arizona, New Mexico, the Texas Panhandle, and parts of Utah, Colorado, and Oklahoma.

In 1541 the Spanish explorer Coronado came to the West Texas plains and encountered what were probably the Jicarilla and Mescalero Apaches. During the next 100 years Spanish settlers moved north from Mexico, and Apache bands raided their settlements.

In 1723 the Apaches were defeated by the Comanches in a nine-day battle near Texas' Wichita River. The Apaches were forced to move farther south.

During the next decade, the Apaches waged guerrilla-style warfare against their neighbors -- the Navajos to the west, the Spanish to the south, and the Comanches to the north.

Finally, a peace treaty with the Spaniards was signed at San Antonio, Texas, on August 19, 1749. Soon a Spanish mission was built to Christianize the Apaches, but they were not interested. By 1750 Comanche pressure had forced the Jicarilla and Lipan Apaches even farther south toward the Rio Grande.

In 1821 the Mexicans won their independence from Spain. By 1824 the Spaniards had left Mexico. Twenty-two years later the Mexican Republic ceded Texas, Arizona, and New Mexico to the United States.

With the West open to U.S. settlers, long lines of wagon trains arrived. Apache bands fled into the mountains or across the Mexican border. Many Apaches agreed to live on a reservation but missed being free to travel and hunt at will.

Some of the greatest Indian warriors in history were the Apache leaders Mangas Coloradas (Red Sleeves), Cochise, Geronimo, and Victorio. These leaders either surrendered or were killed. (It took five thousand U.S. soldiers to force Geronimo and his band to surrender in 1886.) The Apaches were the last major Indian tribe to surrender to government control.

Over the next forty years the Apaches were sent to Florida as prisoners, were moved to Alabama, then later were taken to Oklahoma. Finally in 1914 Apaches were allowed to return to the Southwest to live on reservations.

SETTLEMENTS

Apaches lived in dwellings that were easily constructed -- dome-shaped wickiups, animal-skin tipis, or flat-roofed shelters. Living for many years in the Texas and Oklahoma panhandles and surrounding areas, they were displaced in the early 1800s by the Comanches into western, central, and southern Texas and into the Southwest. The Apaches can be divided into six large groups:

Western Apache. The Western Apaches (who called themselves the Coyoters) traditionally occupied most of eastern Arizona.

Jicarilla. Jicarillas (also known as the Tindes) means "little basket," given because of the basket-making skill of this group. The Jicarillas ranged over southeastern Colorado, northern New Mexico, and northwestern Texas.

Mescalero. Mescaleros (also called the Faraons) means "mescal people" from their custom of eating mescal (a type of cactus). They lived between the Rio Grande and the Pecos River in southern New Mexico.

Chiricahua. The Chiricahuas occupied southwestern New Mexico, southeastern Arizona, and the Mexican states of Chihuahua and Sonora.

Kiowa Apache. The Kiowa Apaches (also known as the Gatakas) ranged over the southern plains of Colorado, Oklahoma, and Texas.

Lipan. The Lipans occupied territory on the plains of Texas and Oklahoma, east of the Jicarillas. The Lipans were the only Apache group that lived in Texas for any length of time. (See *Lipan Apache* Fact Card 5)

Today the Apaches occupy reservations in New Mexico, Arizona, and Oklahoma, where they have been able to keep many of their customs.

APPEARANCE

The Apaches varied greatly in appearance but tended to be tall. Both men and women parted their hair in the middle. An Apache man wore his hair loose and flowing, even down to his waist. A woman wore her hair tied back or gathered in two bunches at the side of her head.

CLOTHING

The Apaches were always completely covered. Both men and women decorated their buckskin clothing, leggings, and moccasins with fringe.

FOOD

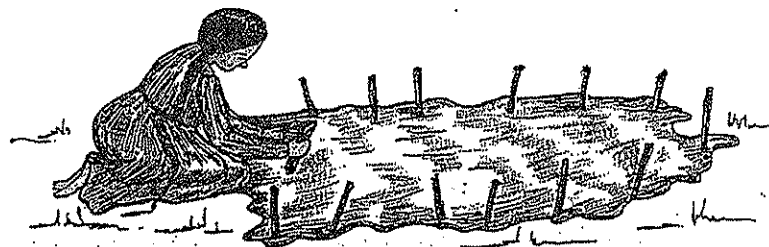
Though the Apaches generally were nomadic hunters and gatherers, five of the six Apache groups grew crops. Only the Kiowa Apaches did not. In the springtime, corn, beans, pumpkins, squash, melons, and chili peppers were planted along the fertile banks of streams and in river valleys. Women and children gathered nuts,

berries, wild plants, and cactus fruits. Apache men hunted for small game, buffalo, and deer (their favorite meat).

Even though they were plentiful, bear, prairie dogs, snakes, turkeys, and fish were not eaten; they were considered taboo. The Apaches hunted otters, badgers, and mountain lions, but only for their skins. The rest of the things Apaches needed they got by raiding ranches, small towns, and wagon trains.

TOOLS

Apache men made what they needed for planting and hunting -- tools for digging and scraping, bows and arrows, lances, and war clubs. The women were very skillful in making baskets and tanning the hides that were used for clothing.



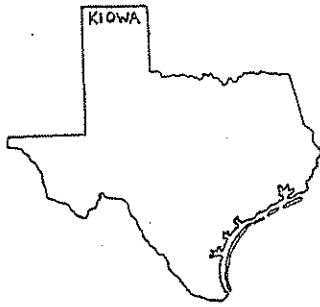
CEREMONIES

A ceremony was held to welcome a girl into womanhood. She dressed in white for the four-day feast, and a house was built for her so tribe members could visit and bring gifts. It was believed she could give blessings and bring good luck to her people. After the ceremony was over, she was allowed to marry.

Each boy near the age of sixteen was required to go on four raids with the hunters of his band. If the boy did well, he was said to be a man. He was then free to marry and was allowed to hunt and raid with the other men.

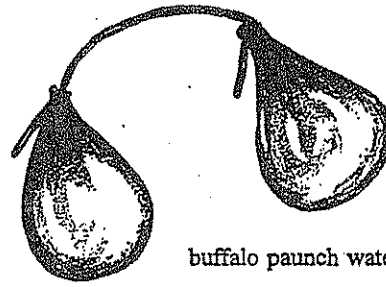
CUSTOMS

Communication was very important to the Apaches. Bands stayed in frequent touch with each other. Scouts and lookouts were always on duty and used smoke signals and messengers to inform the bands about enemies, prairie fires, buffalo stampedes, and other dangers to the tribe.



KIOWA

(KY oh wah)



buffalo paunch water bags

LOCATION	POPULATION	LANGUAGE FAMILY
Texas Panhandle, north of Amarillo	1905 (estimate) -- 1,195 1990 Census -- 468 in Texas	Kiowa-Tanoan

HISTORY

The Kiowas called themselves *Tepda*, "coming out," which may have come from their ideas about creation (God's Log, see *Beliefs* Fact Card 24). They also called themselves *Kaigwa*, "two halves differ," referring to the way they cut their hair on one side of the head, leaving the other side long. From this name came *Kiowa*, "the principal people."

A Kiowa legend says the tribe originated in the Yellowstone-Missouri River region of central Montana. During the 1700s the Kiowas traveled southeast to South Dakota's Black Hills, near land occupied by the Crows, Cheyennes, and Arapahos. Horses were obtained, probably from their new friends, the Crows. The Cheyennes and Arapahos pushed the Kiowas southwest onto the plains.

When they reached the Arkansas River in present-day Kansas, their passage was blocked by the Comanches, who claimed all the territory to the south. After a brief war in the late 1700s, peace was established and the tribes formed a confederation. The Kiowas then joined the Comanches in raids on the white settlements in Texas and Mexico.

SETTLEMENTS

The Medicine Lodge Treaty of 1867 forced the Kiowas, along with the Comanches and Kiowa Apaches, to accept a restricted range in 1868 between the Washita and Red rivers in southwestern Oklahoma. They continued to resist until 1875, when they agreed to move their tipis to a reservation in Oklahoma.

Because of their skill with words, the Kiowas were regarded as good speakers and diplomats.

The Kiowas have survived to the 20th century and have been able to keep their culture, spirit, and sense of national identity. They have produced artists and writers including N. Scott Momaday, an author and professor.

APPEARANCE

Kiowas had darker skin than most other Plains Indians. They were short, stocky, and thick through the chest. A Kiowa man cut his hair short on the right side in order to show off his ear ornaments. He let his hair on the left side grow as long as possible, tied or wrapped it, and left a scalp lock hanging down his back. A Kiowa woman parted her hair in the middle and made two braids, or let her hair fall loose with only a headband to secure it.

Both men and women tattooed and painted their bodies. Women frequently had small circles painted on their foreheads.

CLOTHING

During the summer a Kiowa man wore only a breechcloth and deerskin moccasins. When the weather became cooler, he wore a deerskin shirt and hip-high leggings.

A Kiowa woman wore a deerskin dress, knee-high leggings, and moccasins. She decorated her clothing with elk teeth, bones, shells, and porcupine quills. In the winter, both men and women wrapped themselves in robes made of buffalo hides with the fur inside.



FOOD

The buffalo was very important to the Kiowas. They also hunted antelope, jackrabbits, prairie dogs, coyotes, and wolves but would not eat the meat of bear, birds, or fish. In winter when herds were small and animals scarce, they used the "surround" method of hunting, driving the game into a brush enclosure. Sometimes they dug pits to trap antelope.

Since the Kiowas did not raise crops, they traded extra buffalo meat and skins for corn, squash, and beans. They gathered fruits, berries, roots, and nuts. They moved frequently to follow the animals that they hunted.

TOOLS

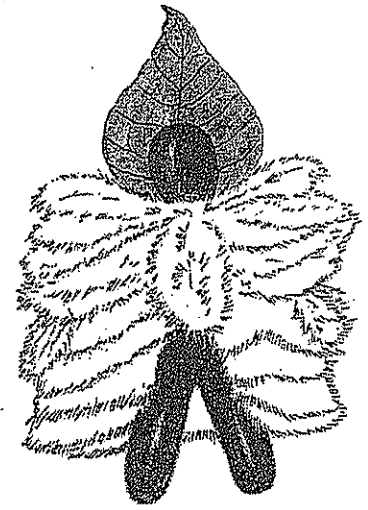
Like most Plains Indians, the Kiowas used the travois pulled by horses to carry their tipis and other possessions from place to place. Warriors used bows and arrows and spears, or lances, on the hunt or in battle.

The Kiowas made neither pottery nor baskets. Buffalo paunches (stomachs) were used to carry water. They made bags from buffalo hides and spoons, drinking cups, and ceremonial headdresses from buffalo horn.

CEREMONIES

Once a year, around the summer solstice, the Kiowas performed the Sun Dance. They did not worship the sun but respected its power. The Sun Dance celebrated the past year of life and the return of the buffalo to their hunting grounds.

The *tai-me* was the tribe's most sacred possession. It was central to the Sun Dance and the source, the tribe believed, of spiritual powers. The *tai-me* was a small human form carved from a green stone, dressed in a robe of white feathers and ermine with a tobacco leaf headdress.



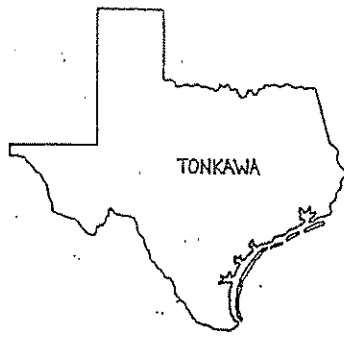
Other sacred objects of the Kiowas were the "Ten Grandmothers," medicine bundles opened only once a year. (See *Beliefs* Fact Card 24)

CUSTOMS

It was customary that a Kiowa woman made the family's tipi. She put it up and took it down whenever the band traveled. The men usually decorated the finished tipis, painting them to match a warrior's shield or to show scenes from a war or a hunt.

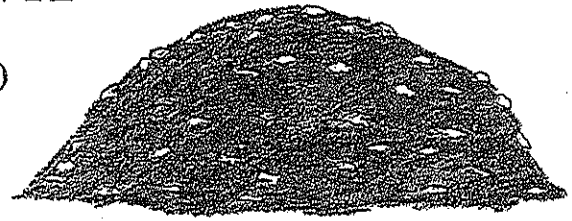
Kiowa warriors belonged to six military societies -- Rabbits, Young Mountain Sheep, Horse Caps, Black Legs, Skunkberry People (also known as Crazy Horses), and Chief Dogs. Each society had its own dance, songs, ceremonial costume, and insignia. Young boys of about ten to twelve years of age belonged to the Rabbit society. Older warriors trained Rabbits in their future duties as warriors and taught them the ceremonial rabbit-hopping dance. The middle four societies were of equal rank. The members of the highest society, the Chief Dogs, were the ten most courageous and skilled warriors in the tribe who took a vow never to retreat in battle unless the entire war party retreated.

The Kiowas chose a special group of warriors, each of whom had had a dream or vision about a dog, to be "dog soldiers." The dog soldiers planned and directed the buffalo hunts and served as lookouts during the hunt. They also acted as the police force for the village and assisted with tribal ceremonies.



TONKAWA

(TONK ah wah)



midden.

LOCATION	POPULATION	LANGUAGE FAMILY
the plains of central and south central Texas	1690 (estimate) -- 1,600 1990 Census -- 20 in Texas	Tonkawan

HISTORY

The name *Tonkawa* comes from the Waco word for "they all stick together." The Tonkawas called themselves "the most human of people." Archaeologists believe they were natives of Texas.

During the late 1600s Spanish explorers found the Tonkawas living in central Texas. The explorers reported that the Tonkawas did not get along with some of their neighbors including the Comanches, who forced the Tonkawas to move farther south. In 1719 the Tonkawas destroyed the sacred fire temple of their nearby enemies, the Hasinai, but were friends with other Caddo groups.

Until the 1800s the Tonkawas were hostile to any Apaches. This helped them make peace with Apache enemies -- the Comanches, Wichitas, and Hasinai. This reversed during the 1800s when Tonkawas became friendly with the Lipan Apaches and hostile toward the Comanches and Wichitas. They usually got along with Atakapas and Coahuiltecas to the south and southwest.

The Tonkawas befriended white settlers who came into Texas during the early 1800s and often traded with them. In 1855 the U.S. government moved about 300 Tonkawas onto two small reservations on the Brazos River. In 1862 a group of Delawares, Shawnees, and Caddos, wanting to pay off old grudges, massacred 137 Tonkawas.

By 1884 the remaining Tonkawas were temporarily resettled near Fort Griffin, Texas. By 1905 they were reported to be prosperous farmers on a small reservation near Ponca in Oklahoma Indian Territory. Their descendants still live there.

SETTLEMENTS

The Tonkawas lived west of the Hasinai (a Caddo tribe). Their range was on the plains of central Texas -- an area bordered by Cibolo Creek on the southwest, the Trinity River on the northeast, and coastal plains to the south.

They lived in scattered villages, sometimes camping in brush huts on top of middens (mounds). They lived in small bands and attacked outsiders who trespassed.

APPEARANCE

The Tonkawas were slender but well-built, smaller than the Comanches, and fast runners.

Both men and women parted their long hair in the middle and let it hang loose. Often the men braided their hair or tied it with beaver fur to keep it out of their way. Some women wore their hair short.

Tonkawas painted and tattooed their bodies and wore lots of jewelry, especially long earrings and necklaces of shells, bones, and feathers. The women painted black stripes over their faces and bodies. Even Tonkawa horses were painted with colorful concentric circles and other designs that no one could copy without permission.



CLOTHING

Tonkawa men wore very long breechcloths that reached below their knees. They decorated their clothing with animal teeth and dried seeds. For protection they wore buckskin or buffalo-hide leggings and moccasins.

Tonkawa women wore short wrap-around skirts made of buckskin or rabbit skins twisted into strands and woven together. In colder weather deerskin shirts and buffalo-hide robes kept everybody warm.

FOOD

The Tonkawas were hunters, fishermen, and gatherers. Since they did not plant crops and harvest food to store for later use, they often were hungry in the winter.

They gathered pecans, acorns, and mesquite beans, herbs, roots, sunflower seeds, fruits, and especially tunas (fruits) of the prickly pear cactus.

Fish were caught, dried, and cooked or ground into flour. Sometimes the Tonkawas left the fish in the open air for over a week. Swarms of insects gathered on them and laid eggs. The rotting fish and larvae were eaten as a special treat.

The normal hunting range of the Tonkawas included buffalo country. Even once they had horses, however, they preferred not to hunt buffalo since they did not want to meet hostile Comanches who roamed the Texas grasslands.

Deer meat and hides were especially important to the Tonkawas. They made "surrounds" (brush enclosures) to catch deer as well as smaller animals. Wolves and coyotes were taboo, but dogs, horses, and even spiders, ant eggs, worms, lizards, rotten wood, and spoiled meat were eaten. They sometimes sweetened drinks and stews with handfuls of earth.

TOOLS

Tools were simple and basic. The most important weapons in hunting and war were lances and bows with arrows poisoned from the juice of mistletoe leaves. For defense the Tonkawas made shields, jackets, and helmets from buffalo hides.

The women wove baskets and mats from grass and other fibers. Pottery was made or obtained from the Caddos to the east.

CEREMONIES

After killing their enemies, the Tonkawas made a ceremony out of eating the flesh. This was done only to gain the enemies' courage, never to satisfy hunger.

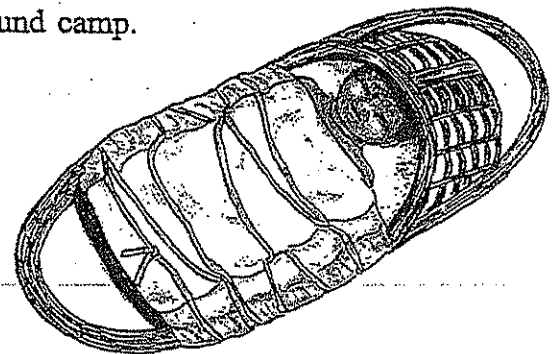
A scalp dance was performed after the flesh-eating portion of the ceremony. Wearing war paint and their best breechcloths, Tonkawa warriors formed a large circle around the women, who held up long poles topped with enemy scalps. The warriors played rhythm instruments -- drums made of dried deerskins stretched tightly over hoops, reed whistles, shell clackers, and sticks or stones clapped together. As they played, they chanted "Ha, ah, ha, ah" over and over while leaping and dancing to the music. They danced through the night, until everyone was exhausted.

CUSTOMS

It was reported that the Tonkawas were very interested in the meetings of other Indians and settlers. Tonkawas often appeared uninvited at social occasions to see what was happening.

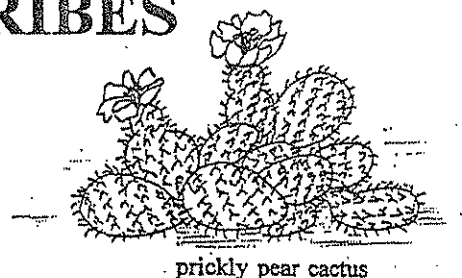
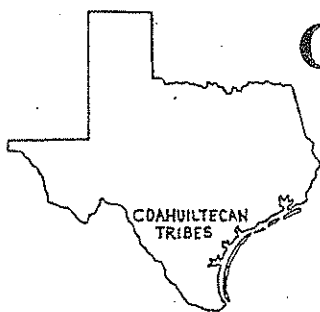
Bands were the basic units of Tonkawa society. Individuals lived in family groups, and family groups joined together to form a band. Bands not only lived near each other but also helped one another in daily activities such as building a new dwelling, hunting, or gathering.

Babies stayed in cradleboards until they were a year and half old. During this time a baby's head was flattened by tying a board to it. Once the forehead was sufficiently flattened, the child was allowed to toddle around camp.



COAHUILTECAN TRIBES

(kwa heel TEK kan)



prickly pear cactus

LOCATION	POPULATION	LANGUAGE FAMILY
South Texas--Gulf Coastal Plain inland from Galveston Bay, south and west past present-day San Antonio	1675 (estimate) -- 2,247 1843 -- 0	Coahuiltecan

HISTORY

Little is known about the beginnings of the Coahuiltecan tribes. We know their name is taken from the northeastern Mexican state of Coahuila. When they were first contacted by the Spaniards, the Coahuiltecan were divided and subdivided into perhaps as many as 200 small tribes and bands.

Following the Spanish explorers came Catholic missionaries. Missions were built, and attempts were made to Christianize the Coahuiltecan. The European explorers and missionaries brought diseases which caused the Coahuiltecan population to become sparser. Apaches and Comanches attacked and killed many in the remaining bands. Some of the Coahuiltecan fled south to Mexico and blended in with other groups. By 1850 the Coahuiltecan had disappeared completely from Texas.

SETTLEMENTS

The Coahuiltecan tribes were spread over almost all of southern Texas west of the San Antonio River and the northeastern part of Coahuila, Mexico. They ranged as far south as the Gulf Coast at the mouth of the Nueces River. They lived in small portable shelters made by placing reed mats and animal hides over bent saplings to form low, domed huts known as brush lodges.

They were hunters and gatherers in the brush and cactus country of South Texas. It was difficult to survive, so they had to learn how to adapt to their surroundings and use almost everything.

APPEARANCE

The Coahuiltecan, by all reports, were a handsome group of people, small and well-built. Both men and women were tattooed, mainly to show their tribe or band membership. Both sexes pierced ears, noses, and breasts and inserted feathers, sticks, and bones into the holes.

They had great strength and endurance. It was reported that Coahuiltecan men could run after a deer for an entire day without resting and without showing fatigue.

CLOTHING

Because the climate was warm, the Coahuiltecan did not wear much clothing. The men wore long breechcloths that fell below their knees. Women wore short skirts made of soft skins.

Both wore fiber sandals and lavishly decorated their clothing with animal teeth, seeds, and other ornaments. In cool or rainy weather, they put on cloaks made of coyote hides or blankets made of rabbit skins twisted into ropelike strands and sewn together.

FOOD

The Coahuiltecan roamed around the west and south of Texas in a constant search for food. Fish were caught in the lagoons along the Gulf Coast and roasted without being gutted. Sometimes the fish were set out for as long as eight days, allowing flies to lay eggs in the rotting flesh. This was considered a special delicacy. Fish bones were ground and eaten.

It is said that their favorite foods were pecans and the prickly pear cactus tunas (fruits). The Coahuiltecan squeezed the juice from the tunas, dried them, preserved them by roasting, and stored them for future use. Even the unappetizing prickly pear skins were dried, pounded into flour, and eaten. When the Coahuiltecan could not find water, they squeezed juice out of the prickly pear and drank it as a water substitute.

They gathered mesquite beans which they ground into a nutritious flour. Agave bulbs were roasted in pits, ground into flour, and eaten right away or stored for future use. During the winter, roots of various plants were the main foods but were often hard to find and difficult to dig out of the desert soil.

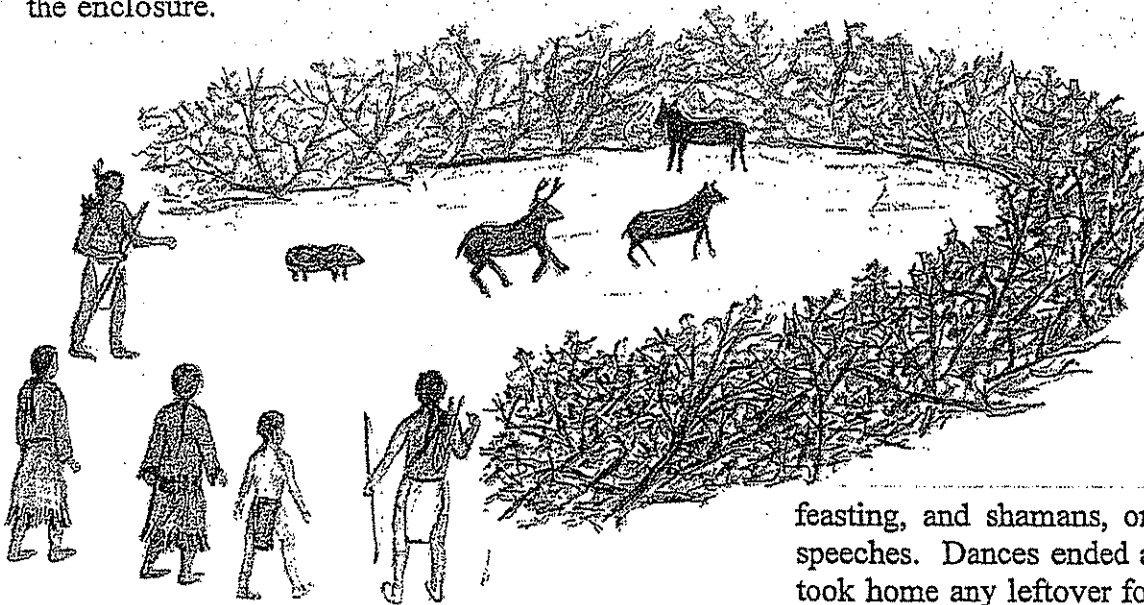
Historians believe that the Coahuiltecan did not hunt buffalo. Deer were hunted in several ways. Sometimes the deer were chased in relays for as long as two days, long enough for the animals to become totally exhausted and easy to kill. Other times dry grass was set on fire or a brush fence enclosure (a "surround") was made. Deer, javelina, and other small game were driven into the enclosure.

Rats, mice, and snakes were hunted. Even the bones were saved, ground up, and eaten. The Coahuiltecan also searched for snails, ant eggs, frogs, lizards, salamanders, worms, and spiders. Wood and deer droppings were sometimes eaten when food was scarce.

TOOLS

Pottery is not mentioned in any historical documents relating to the Coahuiltecan. The only basket referred to is a very large carrying basket made from woven reeds and used with a tumpline over the forehead to carry heavy or bulky items.

The Coahuiltecan used bows made from the tough mesquite root and long cane arrows. They protected themselves with small shields covered with animal hides. Their all-purpose digging, grubbing, prying, and throwing tools were curved wooden sticks. Knives, scrapers, and hammers were made of flint. Scooped-out gourds were used for storing flour or water. Even the hollowed-out insides of prickly pear cactus "leaves" were used as containers.



CEREMONIES

Dances were held to give thanks for good fortune in food gathering and victories in war. During the dance, both men and women shuffled and hopped around a large bonfire all night without rest.

There was much feasting, and shamans, or medicine men, made speeches. Dances ended at daybreak, and guests took home any leftover food.

Occasionally hunters were able to drive deer into the Gulf waters, keeping them there until they drowned. Eventually their bodies were swept back onto the beach by the onshore breezes.

CUSTOMS

All members of a Coahuiltecan band were equal. Everyone was involved in food gathering and hunts, and everyone received an equal share of the food that was found or killed. All cooperated in building shelters and defending their territory.