

Texas Indians: Pueblo and Plains Cultures

The Jumanoes and Tiguas

The Jumanoes and Tiguas are located in the southwestern part of the state around the El Paso region. The Jumanoes are largely an unknown tribe as little remains to document their existence. The Spaniards who met the Jumanoes called them the striped people because of the pattern of horizontal lines they painted or tattooed on their faces.

The Tiguas were encountered by the Coronado expedition as residents of the villages encountered by the expedition near the Rio Grande in what is now New Mexico. Later Spanish expeditions built upon this contact, and the Tiguas were conquered by the Spanish in 1601 and a colony was established in Santa Fe. The Tiguas of Ysleta del Sur Pueblo are descendants of refugees from the Río Grande pueblos. The Indians built a church at Tigua, dedicated to St. Anthony in 1682. They accompanied the Spanish under Antonio de Otermín, when he reconquered the pueblos in 1692. At some point around 1751, they received a land grant from the king of Spain.

For the next two hundred years,

the Tigua used irrigation to cultivate small farms in the El Paso region. As a friendly Indian tribe they were used as scouts by the Texas Rangers and the U.S. Cavalry against the Comanche and Apache. The tribe lost most of its land to Anglo settlers and had virtually ceased to exist by the 1920s. In 1967 the state of Texas recognized the Ysleta Indian community, and placed it under the jurisdiction of the Commission of Indian Affairs.

The Jumanoes and Tiguas lived in pueblo buildings made of adobe bricks. It is thought they maintained some form of agriculture and possibly used irrigation. However, other than a few pictograms left on the bluffs of Concho, Pecos, and Rio Grande Rivers little remains of the Tiguas and of the Jumanos.

Tiguas converted to Catholicism after contact with the Spanish and their patron saint is Anthony. A small number retained their traditional religion which revered *awelo*, or grandfather, who watches over all.



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The Tonkawas

The name Tonkawa is a Waco word that means "they all stay together." The Tonkawas originally lived in Central Texas, where they had developed a reputation as fierce warriors and skilled hunters. The Tonkawa had early contacts with Spanish explorers probably meeting Cabeza de Vaca in the 1530s and Coronado in the 1540s. The Tonkawas acquired horses from the Spanish or other Indians. The Tonkawas had a plains Indian culture, and hunted buffalo and small game. When the Apaches forced them from their hunting grounds, they suffered hardship and lived off what food they could find. They even attempted to establish agriculture and farms, without apparent success in the late eighteenth century.

Little is known about Tonkawa social practices, though each band elected a chief to lead them. If a woman's husband died, then his brother would marry her. If no brother was available, then the son of a sister could marry the woman. When a baby was born, a piece of wood was tied to the baby's head to flatten it.

Tribe members wore little clothing, and children often went nude. Men wore a long breechcloth which is a rectangular piece of cloth or soft leather worn between the legs and tucked over a belt which held it in place. In colder weather, they would also wear moccasins, leggings, and fur robes. Women wore short leather skirts.

The Tonkawa were longtime enemies of the Apaches, especially after they chased the Tonkawas from their traditional hunting grounds. When the Comanche and Wichitas arrived and began warring with the Apache the Tonkawa sided with the Comanches and Wichitas. Later the Tonkawa changed their allegiance and joined the northern tribes on their raids against the San Sabá Mission. They changed loyalties again in the early nineteenth century becoming enemies of the Comanche and allies of the Apache.

An Apache taken as prisoner became a powerful chief among the Tonkawa. Called *El Mocho* by the Spanish, his dream was to unite the Apache and Tonkawa. In 1782 he organized a great council attended by a great number of Indians from both tribes. He wanted to unite against the Spanish but the tribes were unable to put aside old grudges and the Spanish later captured and executed him.

By 1855 the Tonkawa had been assigned two small reservations on the Brazos River. They were eventually relocated to the Washita River in Indian Territory. They also served as scouts with the Texas Rangers against the Comanche, and also for the Confederates during the Civil War.



Tonkawa Warrior



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The Apaches

Throughout most of their history, the Apache raided others tribes for food and loot. The Zuni tribe gave them the name apache, meaning "enemy." The Apache stubbornly and violently resisted Spanish, Mexican and American expansion into their territory. The Apache were known as consummate horsemen and raiders.

The Apache are classified as Southwest Indians. Numerous Apache tribes roamed throughout this region, which included much of New Mexico, Arizona, Northern Mexico, Western Texas, Southern Colorado, western Oklahoma, and southern Kansas. The various Apache peoples migrated to the Southwest later than other Indians, and migrated southward between 850 and 1400.

The Apache were primarily nomadic hunters and gathers, tracking game, and various wild plants, especially cactus and mesquite seeds. Through hit and run raids on the Spanish and Pueblo Indians, they acquired horses in the late 1600s. After acquiring horses the Apache became the finest horsemen in North America. Apaches were skilled basket makers, crafting them in various shapes with intricate detailing. They acquired cotton and wool clothing through trade or raiding. They traditionally wore mainly deerskin clothing.

Apache bands had a loose social and political organization. Each band was made up of extended families, lead by a chief or headman. The chief was chosen for his leadership and military abilities, but groups of warriors could

launch raids without his permission. The Apache believed in many supernatural entities, with Shamans presided over religious rituals. For religious festivals men dressed in elaborate costumes to imitate the *Gans*, Mountain Spirits, the headdresses of the dancers showed four colors symbolizing the *Gans*: the white of pollen, the black of eagle feathers, the yellow of deerskin, and the blue of turquoise.

During the late 1500s Apaches in the southwest launched sustained raids on Spanish settlements forcing the Spanish to establish a string of *Presidios*(forts) to try to protect their settlements. Apache raids continued throughout the 1700s-1800s and Spanish and later Mexican efforts failed to halt the raids. The Comanche were able to hold their own against the Apaches. After the treaty of Guadalupe Hidalgo in 1848 the Apache became a problem for the United States. Major conflicts did occur, and in the 1860s escalated. The U.S. doggedly pursued the Apache in many battles.

Over the decades the Apaches were eventually defeated and forced onto reservations. The last Apache resistance lead by Geronimo was forced back onto the reservation in 1884. He revolted again and was forced back onto the reservation in 1886. He escaped and was captured for the final time in Skeleton Canyon in 1886 where the Apache wars began 25 years earlier.



Chief Geronimo, 1899. Courtesy of the Clay County Historical Society



Ohah, Apache girl, c. 1890. Courtesy of the Clay County Historical Society



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The Comanches

The Comanche migrated southward from Wyoming along the eastern side of the Rocky Mountains sometime in the 1600s. By the late 1600s the Comanche acquired horses probably through raids on the Pueblo Indians. They eventually settled in an area that included territory in modern day Kansas, eastern New Mexico, western Oklahoma, southwestern Kansas, southeastern Colorado, Texas, and northern Mexico. Other Indian tribes could not check these devastating warriors, and not even the fearsome Apache could force them out of their territory.

The Comanche were skilled horse breeders and trainers, maintaining massive herds, more than other Indian tribe. Comanche children began learning how to ride around four or five years old, and they were known as the most accomplished horsemen of any Indian tribe. Horses allowed the nomadic Comanche to easily travel great distances in pursuit of buffalo herds. The Comanche lived in buffalo-hide tipis, establishing temporary camps as they followed the buffalo herds.

Spanish settlements were hard hit by Comanche raiding parties, attacked for horses, slaves, and other loot. They prevented the Spanish from developing their frontier and even forced them to withdraw in many areas. In 1790 they allied with the Kiowa who had settled to the north of them. Around 1840, they united in a loose

confederacy with the southern branches of Cheyenne and Arapaho.

With greater Mexican and Anglo-American settlement in Texas, conflict increased in 1821. Under the Republic of Texas, Comanche raids were difficult to stop despite several battles with the Texas



Rangers. New leadership under Ranger Captain John Walker Hays brought some victories.

Quanah Parker, courtesy of Tarrant County College NE

After Texas joined the United States, the Federal government attempted to negotiate a peace treaty, and establish a reservation for the Comanche, but this failed. Several offensives were launched by the Texas Rangers in the late 1850s, assisted by the U.S. Army. During the American Civil War, the only offensive was conducted by "Kit" Carson, at the battle of Adobe Falls. In the Post Civil War period, new offenses were launched. By the 1870s the last Comanche and Kiowa uprising, lead by Quanah Parker was ended by the Red River war of 1874-75. In 1875, the Comanches began reservation life in Oklahoma.



Comanche Village, from George Catlin's *North American Indians*.



Bert Seahmer, Utah and children, Treetop, c. 1900. Courtesy of the Clay County Historical



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The Kiowas

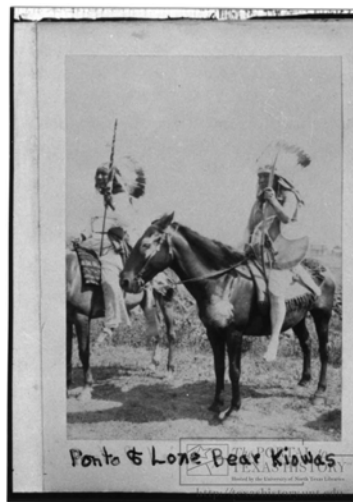
The name Kiowa means the “main people” in their language. The first known homeland of the Kiowa was in western Montana. Sometime around the early 1700s, they migrated eastward across the Rocky Mountains to settle in the Black Hills. During this period, they acquired horses from trade with the Missouri tribes. With the increased mobility that horses granted, they adopted behavior typical of plains Indians. They began to follow buffalo herds and live in tipis.

Men and women wore animal skin garments, moccasins, leggings, and fur robes in the winter. Jewelry was also worn and many prized pieces were fashioned from Mexican silver coins. As a nomadic tribe, the Kiowas were always ready to move. Their encampments could be taken down and ready to move in as little as thirty minutes. Despite their plains Indian characteristics, they had several Mesoamerican customs similar to the Aztecs. They drew a pictographic calendar to records tribal records and worshiped a stone idol they called a *taimay* which represented the sun boy, a central mythical figure. The Sun Dance served as both religious and social cohesion of the tribe, and they believed it served to recreate the buffalo and to rededicate their beliefs and traditions. It lasted for ten days.

Towards the end of the 1700s, the Kiowa migrated again, probably because of pressure from the Sioux. They migrated toward Nebraska then settled in southern Kansas and northern Oklahoma.

While their Comanche neighbors initially proved hostile, by 1790 they had formed an alliance and were also on friendly terms with the Apache, eventually allying with them as well.

Like their Comanche and Apache allies the Kiowa were known as excellent fighters, skilled at hit and run raids. The Kiowa and their allies fought together against the American settlers. In addition, they produced several important Indian military leaders, such as White Bear (Satanta), Big Tree, Sitting Bear and Sky Walker. The Kiowa like their allies were known for their depredations in Mexico and Texas. The Kiowa refused to go reservations until they were militarily conquered.



Ponto and Lone Bear Kiowas, c. 1890. Courtesy of the Clay County Historical Society



Kiowa & Comanche Camp near Ft. Sill in Indian Territory (Oklahoma), c. 1890. Courtesy of the Clay County Historical Society



Kiowa Woman and papoose, c. 1890. Courtesy of the Clay County Historical Society

