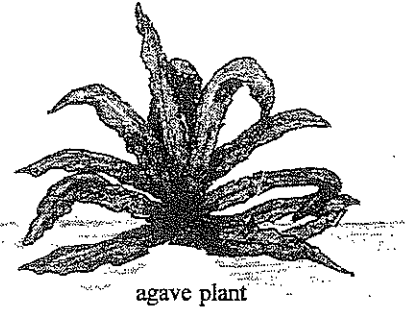




# APACHE -- LIPAN

(ah PAA chee -- LEE pahh)



agave plant

LOCATION	POPULATION	LANGUAGE FAMILY
west-central Texas plains	1690 (estimate) -- 500 1990 Census -- 7 in Texas	Athapascan

## HISTORY

The Lipan Apaches called themselves the "people of the forest" and lived on the plains of Texas and Oklahoma. Though they were in west Texas, they were farther east than any other Apache group. The Lipans were the only Apaches that lived in Texas for any length of time.

The Lipan Apaches were encountered by Spanish explorers led by Coronado during the mid-1500s. By 1700 they were feuding with Comanches over hunting territory. Even though Lipans sided with Texans against the Comanche in 1839, white settlers eventually drove the Lipans into northeastern Mexico.

By 1885 the Lipans had been removed to Oklahoma Indian Territory near the Tonkawas. By 1895 many of the Lipans had blended with the Kiowa Apaches.

## SETTLEMENTS

Historians have tentatively identified the Lipan range as western Texas and eastern New Mexico, from the west-central Texas plains to the present-day Santa Fe-Taos region.

When the Lipans followed buffalo herds, their homes were portable tipis that could be quickly and easily assembled, taken apart, packed up, and loaded for the move to a new location.

## APPEARANCE

Warriors cut off their hair on the left side of the head even with top of the ear. Hair on the right side grew long, sometimes almost reaching the

ground, but was folded up and tied above shoulder level to keep it out of the way. Feathers and trinkets adorned their hair.

Men pierced the left ear with six to eight holes and the right ear with at least one. On special occasions a man would place an earring in each of these holes.

It was customary for men to pluck out their beards and eyebrows. Faces and bodies were decorated with several colors of paint.

Women pierced their ears and wore earrings of copper wire and beads. Their hair was braided in one long plait down their backs, but they wore it loose on special occasions. Through trade they obtained polished copper wrist and ankle rings and necklaces of river clam shells.

## CLOTHING

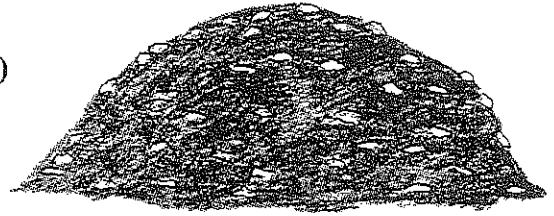
During the summer a Lipan woman wore a short skirt and moccasins made of buckskin. She made blouses from soft doeskin, cutting a hole in the middle of the skin for her head to slip through. A rawhide rope served as a belt around her waist. A Lipan man wore a breechcloth, leggings, and moccasins.

During the winter a Lipan woman wore a beaded and fringed knee-length deerskin skirt, snug-fitting leggings or trousers that went up to her waist, and high moccasins. A Lipan man added a buckskin shirt and a blanket obtained in trade. Children wore long shirts of buckskin, but once they became teenagers, they dressed like adults.



# 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 Coahuiltecans 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.

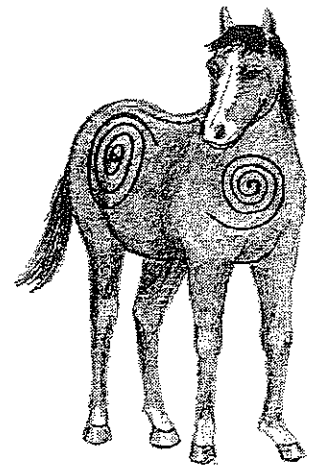
They lived in scattered villages, sometimes camping in brush huts on top of middens (mounds). They lived in small bands and attacked outsiders who trespassed.

## 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.

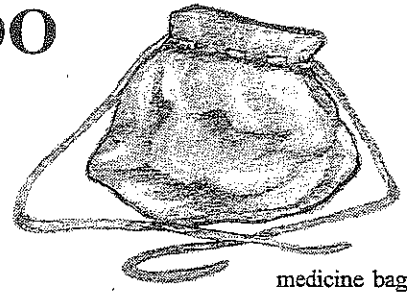
Tonkawas painted and tattooed their bodies and wore lots of jewelry, especially long earrings and necklaces of shells, bones, and feathers. The women painted black stripes over their faces and bodies. Even Tonkawa horses were painted with colorful concentric circles and other designs that no one could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





# KICKAPOO

(KICK ah poo)



medicine bag

LOCATION	POPULATION	LANGUAGE FAMILY
Eagle Pass, Texas	1759 (estimate) -- 3,000 1990 Census -- 790 in Texas	Algonkian

## HISTORY

There are many gaps in information about Kickapoo culture. What we know is mostly from 20th-century interviews with members of the Mexican and Oklahoma Kickapoo tribes.

The meaning of "*Kickapoo*" is unknown. Some anthropologists think it means "he moves about, standing now here, now there."

The Kickapoos have truly moved about. The first French traders to meet this tribe called them the "great pedestrians," or "walkers." The Kickapoos probably originated in Michigan, west of Lake Erie. By 1667, in order to stay away from white control, they had moved to southwestern Wisconsin.

Over the next 330 years they were displaced many times by white settlers. The Kickapoos next settled in Illinois, where they divided into two main groups. Other groups split off and went to Missouri and Kansas.

During the early part of the 1800s the Spanish governor of Texas invited some Kickapoos to settle in East Texas in the upper Trinity River Valley. By doing this, the Kickapoos served as a protection against U.S. expansion from the east. They also protected Spanish settlements from Comanche and Kiowa raids.

By 1832 a number of Kickapoo bands were living in temporary camps from Kansas to Mexico. They moved and doubled back through Texas so frequently that they could not be associated with one specific area. One of these bands was a

group of 300 which came from Missouri to settle on the Sabine River in East Texas.

As Anglo-American settlers moved west, they took over Kickapoo land. In retaliation, the Kickapoos raided white settlements. In 1850 the Seminole leader Wild Cat encouraged the Texas and Oklahoma Kickapoos to move across the Mexican border into northern Coahuila. From 1851 to 1865 the Kickapoos were at war with both Texan and Mexican colonists.

During the late 1800s the Kickapoos were removed from Texas and Mexico to a reservation in Oklahoma Indian Territory. When much of this land was opened to white settlement, many unhappy Kickapoos returned to the Texas-Mexican border area. Finally, by the mid-1900s, the two governments were allowing them to travel back and forth between the United States and Mexico.

In 1978 the Kickapoos were recognized as an Indian nation, known as the Kickapoo Traditional Tribe of Texas. They live in Eagle Pass, Texas, where they have a reservation of 125 acres, and in several villages across the Rio Grande in Coahuila, Mexico. They are citizens of both countries.

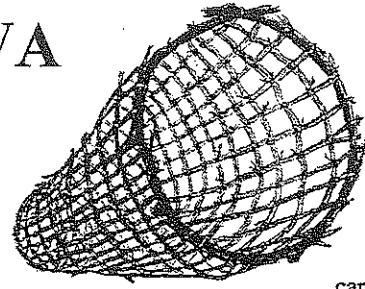
## SETTLEMENTS

The Kickapoos were hunters more than farmers and migrated when they needed to survive as a tribe. During summers, they lived in rectangular *otenikanis*, made with a cedar pole frame covered by a cattail mat roof and walls.



# KARANKAWA

(kah RONK ah wah)



cane weir

LOCATION	POPULATION	LANGUAGE FAMILY
on the Texas Gulf coast from the southern tip of Galveston Island south to present-day Corpus Christi	1690 (estimate) -- 2,800 1858 -- 0	Karankawan

## HISTORY

In 1528 the Spanish explorer, Cabeza de Vaca, and about 90 of his men were shipwrecked on an island off the coast of present-day Texas. The survivors were found and cared for by two Karankawa tribes. By spring, most of the Spaniards had died of hunger or illness and had given the Indians a stomach disorder that killed about half of them.

The twelve surviving Spaniards, including a seriously-ill de Vaca, traveled to the mainland where they lived with another Karankawa tribe for six years. After the Spaniards left, no Europeans visited the Karankawas for more than 150 years.

In 1685, French explorer La Salle landed at Matagorda Bay and established a fort in the heart of Karankawa country. Settlers soon followed. Spanish missionaries came north from Mexico.

De Vaca's account of his experiences with the Karankawas is the most complete record we have. As Spanish mission documents are found and read, scholars may someday learn more about the Karankawas and their lifestyle.

## SETTLEMENTS

The Karankawas lived in northeastern Mexico and along 400 miles of the southeastern Texas coast, including the offshore islands. The mainland was a coastal prairie -- flat and grassy, with sandy ridges and swampy regions. There were wooded areas along the many streams that wandered to the Gulf. As hunter-gatherers, the Karankawas lived off the land.

Since they ventured out to barrier islands and traveled even as far as 100 miles inland to find food, their houses were portable lean-to shelters covered with woven grass mats. Their biggest problem was finding drinkable water. During the summer, rain was frequent, but it evaporated rapidly, so the Karankawas did not plant crops. There was little rainfall in the winter.

There were at least five major bands or groups. They shared a common language and culture, but each lived independently of the others. None of them got along with their Apache neighbors to the southwest, the Comanches to the west and north, and ever-increasing numbers of settlers coming from the south and east. Excellent trackers who knew the countryside of central and south Texas, the Karankawas later became scouts for the Mexicans and Anglo-Americans in wars against their Apache and Comanche enemies.

## APPEARANCE

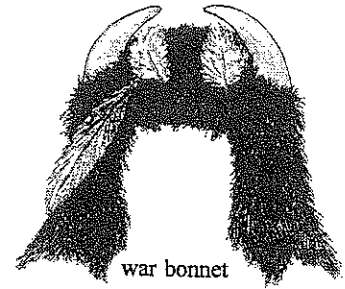
The Karankawas were very tall and strong. They had great endurance and could walk for miles through the sand and swamps without tiring.

The Spaniards reported on the Karankawa males' ferocious appearance. The faces of young boys were tattooed, and the men pierced each side of their upper chest and lower lip, pushing pieces of reed through the holes. The men braided their long, coarse hair, but the women let theirs hang loose and uncombed. Mosquitoes were thick along the coast, so Karankawas smeared strong-smelling alligator grease and mud onto their bodies as a repellent.



# ALABAMA- COUSHATTA

(al ah BAM ah - koo SHAH tah)



war bonnet

LOCATION	POPULATION	LANGUAGE FAMILY
near Woodville, Polk County, Texas	1910 Census -- 198 in Texas 1990 Census -- 571 in Texas	Muskogean

## ALABAMA HISTORY & SETTLEMENTS

The Alabamas, or in Choctaw "thicket clearers," first came in contact with the Spanish explorer Hernando de Soto in 1541. They were living near the junction of the Alabama and Tallapoosa rivers in Alabama. Between then and the coming of the French in 1702, they moved farther south into Louisiana and Florida to live among the Caddos, Koasatis (Coushattas), and Seminoles.

In 1763, when the French left, the Alabamas ceded land to Spain and England. As new settlers began moving in, many Alabamas burned their villages and traveled down along the Mississippi to join the French at their settlements. Some Alabamas established villages near Bayou Rapide, Louisiana, and others built homes on the Sabine River in East Texas.

## COUSHATTA HISTORY & SETTLEMENTS

The Koasatis (Coushattas) speak a dialect that is very similar to that of the Alabamas. Koasati may mean "white cane."

In 1541 de Soto probably visited a Coushatta village on a Tennessee River island in Alabama, close to Alabama Indian settlements. Wherever the Alabama Indians moved, the Coushattas were never far behind.

In the early 1800s the Coushattas left Louisiana and moved into Texas, settling first on the Sabine River and later on the Neches and Trinity rivers. By the middle of the century most of the tribe was in Texas. After a severe epidemic, a few bands united with the Alabamas where they had

settled in Polk County, Texas, but most of the survivors returned to Louisiana.

## SHARED HISTORY & SETTLEMENTS

The Alabama-Coushattas have always had a reputation as a peaceful and friendly people. By 1809 the two tribes occupied several villages in the Big Thicket area of East Texas. They wanted to own their own land and were offered vacant lands on the western frontier to form a line of defense for settlers against the hostile Plains tribes. The Indians did not want to leave their homes in East Texas. Meanwhile, Texas passed from Mexican control and became a Republic.

The Alabama-Coushattas did not become involved in the political and military affairs of the Republic. In return, they were left alone. Even so, after Texas became a state, white settlers displaced the Alabama-Coushattas. In 1853 they asked the state legislature for at least 1,280 acres as pay-back for the loss of their homes. The land they wanted was on Big Sandy Creek in Polk County near Big Thicket, an uninhabited region on the Trinity River.

In the 1850s Sam Houston was influential in helping the Alabama-Coushattas obtain this land tax-free. In 1928 the U.S. government purchased 3,701 acres in Polk County to increase the size of the reservation to 4,811 acres. Today the Alabama-Coushattas have a permanent home near Woodville, Texas, where they are able to preserve their customs and traditions.