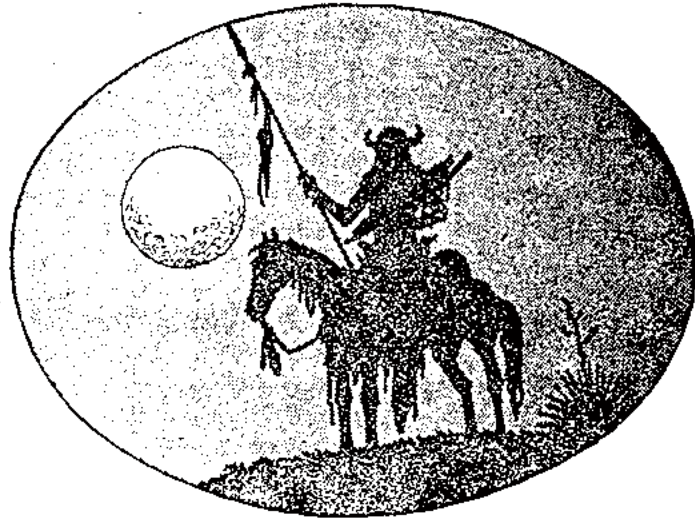


Holly's

COMANCHE



THE TEICHAS-COMANCHE

GEOGRAPHY COURSE #675

**Special Topics in North American Geography: Indians lands in
the U.S. and Canada**

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INTRODUCTION:

Words tend to obscure more than they present. They can act as a picture for the imagination, but they often function more to buffer, distort and destroy than to present whatever meaning is really there. Early in the reading of the material available on the Comanches, I realized this. The realization was that it would be impossible to ever touch the reader with my pen on the reality of the Comanche Way based solely on these readings.


The idea remains an Anglo-Europeans' notion of conceiving thought through the written text and selling it; writing then becomes the given truth for futures to read and believe as the truth based on this commercialization of a Native American Culture group, tribe, nation, whatever, namely the Comanche People, my focus in this review. It is in this process that many have failed, they instead impose their own set of values on a totally different way of looking at existing, thinking and living. Through this process it creates a misty web based on the illusion of believing that thought exists on other thoughts, and it is here that writing has confused rather than present the

truth, least of all reality, for the Comanche Way.

In the concept of mind may exist an idea, but currently the ideal for existence seems to be locked on an obscure repetitive link called ink. It frames itself on a "popular" notion in the will of mind for future generations to reason with. Within it, it carries incorrect interpretations, that inadequately present what is there. It forbids the reader to accurately see the author's relationship to this writing, relaying to the reader a marketable interpretation of reality, a sin historians, anthropologists, and the like, have played out. So with this thought in mind let my writing go for centuries and centuries to come as an attack to the white man's way of telling the truth.

The Comanche were the Teichas or Tejas Indians, incredibly, even though not mentioned in Texas history books, it makes the whole State of Texas named after an indigenous 'American' tribe, commonly known as the Comanches. (1) The Comanche called themselves the Nerm or Nim-ma meaning the people. (2) The French called them Padoucas, given to them by the Kansas, Osage and other tribes between the Arkansas and Platte rivers. (3) Also, the names Iatan, letan, and Nermaernuh (a word adapted from Ute Komantcia meaning "Anyone who wants to fight me all the time"). (4 & 5) Old Spanish records from the 16th and 17th century attest to the fact that Spanish 'Explorers' to Texas were using Comanche words in identifying the land and its people.

The origin of the Comanche people begins with their separation from the Shoshonian Family. The Comanche was related to the Shoshoni, Ute, Bannock, and other Rocky Mountain tribes including the Nahuatl Speakers of the Mexica Nation. (6). After moving from Oregon country the Shoshones seem to have taken root thousands of years ago in Idaho, Northern Colorado, Wyoming, and Montana. The Shoshoni are composed of Ma-ri-ich-ka or "Eating" Tribes, while their descendants, the Comanches, are Te-ich-as or "Eater" Tribes. The small distinction "Eating" and "Eater" are important to distinguish between tribes. Liver-Eating and Root-Eating Shoshoni, blood brothers to the Comanche, tried at different times to begin to establish themselves on Comanche lands but did not succeed. (7) While the names Fish Eater and Dog Eaters apply to origin stories it does not denote Fish and Dog as food, there are many animals, ie. Buffalo,

Antelope, Deer, Elk, , that are used more to identify tribes than to suggest eating habits.

Before 900 A.D. the Shoshoni, or Snake Indians, made their first attempt to move into what later becomes Comanche territory (see Map 1). It was held at this time by the Apache. The Apache drove out the Shoshoni and further claimed the territory. The Shoshoni were pushed back into the cold region known as Idaho. The language, or glottochronology, suggests very little information, or as Rudolf Ludwig Karl Virchow puts it: "we know so little as we do yet it behooves us to be modest in our theories." The theories themselves suggest that it was the Uto-Aztecan Language Family, and the users of the language, that were scattered throughout Canada, and throughout Old Mexico and west into California. In A.L. Kroeber's Bulletin No. 78, Bureau of American Ethnology for Shoshonean Movements in California, states that, 'Utah, N. Mexico, Colorado, Texas, Oklahoma, Western Kansas, the Southwest corner of Nebraska, Wyoming, Idaho and Montana were tribes who were of the Shoshonean Tongue. He links Shoshoni and Comanche and states that this branch implies a residence of some duration between 1,000 years to 1,500 years since the first Shoshoni began to reach the Coast. (8). The Shoshonis were gatherers - Root-Eaters - which gathered nuts and grass seeds to supplement a meat-hunting diet. Probably because there were more people than the territory could support which originally caused the splintering of tribal groups that separated and drifted into the the southeast prairie range.

After the 900 A.D. period the Co-cho Teichas, Buffalo Eaters left "Che-Ida-ho" and came into present Southeast Colorado, Kansas, New Mexico, Oklahoma, and

Texas. They won the country back and drove away the Apaches; who had previously driven out the Shoshoni Indians. Thus, the Buffalo Eaters were at times called "The Snakes Who Returned."

The Buffalo Eaters gave descendency to the Quohadie Teichas, or Antelope Eaters, about 1100 A.D. One Hundred years after that, the Pe-ich - Kas Teichas, Fish Eaters, became separate. One Hundred years after that the Sata Teichas, Dog Eaters, split off from the Buffalo Eaters to form the Fourth Comanche Tribe.

A population of 100,000 took time to make, but with four organized tribes it was had before Columbus landed in Nueva Espanola (Cuba). The Comanches had become a separate and distinct nation - largest and most powerful Southwest of the Mississippi River.

In another version according to native oral tradition as to why the tribe originally separated; all the Shoshones were camped together along a river when the young son of a chief was accidentally killed during a kicking ball game. It stirred bitter feelings breaking up the camp into two factions. One group went north called the Shoshones proper or snakes, while the other people who remained behind drifted east and became the Comanches.

For whatever reason that caused the migration of the Comanche, that is, population dynamics, the cold north versus the warm south, bad feelings amongst tribal units, or the heaping availability of buffalo meat, one thing is known, the Comanches were driven southward before the advancing Sioux, Cheyenne, and

Kiowas Indians. (9)

In 1519 Alonzo Alvarez de Pineda, a Spanish explorer, recorded meeting the Tejas (Te - ich - as) at Corpus Christi Bay (see Map 2). In 1530 Governor Guzman raided the coast for slaves and Te - ich - as was again the name given. 1535 Ana - dah - ich - kas, or Caddos, was the name given to Alvar Nunez Cabeza de Vaca, they called him Com - on - ses. He was the world's first white captive by a North American Indian tribe. This is due to a shipwreck in which he was marooned on Galveston Island on Nov., 1528. Eighty Spaniards became prisoners of various tribes of Texas Indians. One of the captives was Cabeza De Vaca. Although many of the Spaniards died that winter, Cabeza de Vaca survived to learn the Comanche Way, and on October, 1534, he escaped saying he would return and began his search for Spanish Settlements by heading south towards Mexico's Tenochitlan the new Spanish provincial. It was in 1536 that Cabeza de Vaca did return to Comanche lands from the South. After lying to the Viceroy about great cities with much gold, "Gran ciudades de Oro", he is given more men, supplies and horses to search for them. He is mentioned again by the Indians as Com -on- es.

Within 1540 and 1542 the Comanche Nation underwent the greatest of change, when Captain Francisco Vasquez de Coronado went further North than any other white-man and penetrates New Mexico. He makes, at this time, a detour east looking for the legendary Gran Quivira, a fantasy city of gold, but nothing is ever found. His expedition is considered a total failure and a short time after that Coronado is removed as governor. It is ironic though, he took 1,500 horses to New Mexico and left 700 mares and stallions to the Comanches, and it is here

that the Comanche story really opens up when the horse is appropriated by the Comanche and he becomes one with it.

For 200 years the introduction of the horse to the South Plains brought about an excellent breeding ground for the horse. Together with its brother the buffalo it grazed the wide open prairies migrating itself ever northwards. The Comanches had the horse before their northern neighbors the Kiowas, Cheyennes, and Sioux. These secure mounts furnished a new freedom and power, by mastering the horse, they moved towards areas where horse was plentiful, the prairies.

Buffalo meat was the preferred food for the Comanche and through the 1690 they slipped southeastward towards present day Texas, on the way they met the Utes, considered linguistic cousins of the Comanche since he spoke Shoshonean. Utes were at that time in the San Luis Valley of Southern Colorado, they maintained strong alliances with ^{the} Spanish, Pueblos, and the Navajos of New Mexico. From the Utes, the Comanche acquired more horses. (10). By 1700 Comanches felt another pressure, strong tribes to the north, like the Blackfoot and Crow, further precipitating their migration towards the southeast plains. As mentioned, the Comanche were helped by the Utes who traded with the Spanish Missionary Settlements, and the Indian Pueblos, the Taos, and the Picuris, but the Apaches roamed the hills and plains of northeast Taos, and war between Comanche and Apache soon began.

The Comanche and Apache fought bitterly for thirty years. The Apache finally fell, giving way to a country extending from eastern Colorado to Central Kansas. The defeated plains Apache attempted to take shelter with the Spanish near Taos,

but they fled here too. They were unwilling to submit to Christian doctrine and instead fled further south. Spaniards began to realize the impending threat this aggressive Comanche foe possessed. Comanches attacked New Mexican settlements but soon realized the importance of trading surpluses in Taos and Pecos instead. A truce was arranged for trading days and it is at this time that hostilities ceased and the Spaniards got an opportunity to convince them for a year round peace. This was short-lived though, because settlements encroached on sacred lands, after 1750's Comanches were growing in number also, and had started extending their hunting grounds into South and Central provinces breaking off alliances with the Utes and pushing them into the mountains, becoming a major force in the Southern Plains.

Many pueblo Indian and Spanish colonists had been massacred, a report claimed at the time of 1751, a conservative estimate of 500. These New Mexican colonists, realized the severe nature of the problem, and tightened defenses by protecting and retaliating. This coaxed the Comanche Warrior even further. In 1774, a thousand warriors devastated the Tewa district north of Santa Fe; the seventies were the era in which the Comanche Warriors in huge numbers roamed the Texas range and finally appropriated more firearms for these large numbers of warriors. Spanish colonization was finally contained; it had met its match, the Comanche Nation.

Peace was agreed to for the first time in 1786, by Governor Juan Bautista de Anza of New Mexico. The tribe at this time had many tribal bands composed of Detsanayuka or Nokoni, Disakana, Widyu, Yapa or Yamparika, Kewatsana, Kotsai, Kotsoteka, Kwahari or Kwahadi, Motsai, Pagatsu, Penateka or Penande, Pohl

(adopted Shoshoni), Tanima, Tenawa or Tenawit, Waalh and possibly more. (11). Bands were not based on marriage, there was no restriction on marriage other than not 'marry' near relatives. There was a constant dividing and uniting within bands which caused considerable intermarriage and social undertakings i.e. dances, congregating or reconvening on sacred ceremonial springs or cliff sites, raiding ritual, hunting ritual, learning songs and dances, death-life-birth sequences, and the process of war. The Northwestern Comanche included the Yamparikas or Root-eaters, Yupes or Jupes who have ties to the Kwaharis, Kotsotekas and the Cuchananticas or Cuchanecs. The central Comanches were the southeast Kotsotekas or Buffalo-eaters and the southwest Penatekas or Honey-eaters (Anglo-American colonist called them the Wasp Band). These eastern and southern members came to be well known to the Spaniards of Texas and are commonly referred to in the Bexar Archives of Texas on Eastern Comanches kept by Spaniards occupying San Antonio.

In 1785 - 1786 peace was brought about for several reasons, one was that raiding had left the New Mexico areas devastated and impoverished, the second was that an epidemic of smallpox hit, and finally the Comanche were drifting slowly away from New Mexico and towards the Southeast into Coahuilcateca and Chihuahua territory, the proverbial, no-mans land. Also the Lipan Apache was still a strong presence felt in Southwest Texas, and a peace agreement with the Spaniards would pit these two mortal enemies. It was a strategy practiced before by the Spanish conquistadores. Relieving the Spanish settled frontier from attacks by 1786 was important, at this time the Spaniards knew more about the Comanches than the Anglo American.

Old Spanish missions of Texas (Map 2) had a strong connection with Comanche tribes, an association which was vicious, cruel and was perpetrated by ignorance on the part of the Spanish Padre who sought to convert 'heathens' and spread christianity through dungeons called missions. The Spanish fort of San Jose called today Mission San Jose is an excellent example: Built before San Antonio, Texas, became a town it is a building 200 square yards with walls of stone 20 feet high, containing 241 portholes for guns and cannons. In it was an airtight room where Comanches claim 73 victims at a time were asphyxiated. They died standing up wedged tightly inside the small room that shut all light and ventilation. Another is a circular reservoir twelve feet in depth with smooth slick walls still found today near the acqua madre. It was a walking house or treadmill, where uncooperative Comanches were placed in. The reservoir base was entirely sealed and no water could flow through it to the mill, which was powered by the treadmill. Many people were thrown into it and kept there until they agreed to work and convert. Many starved or drowned rather than change. Recently unearthed, sifted from the dirt used to make the walls which had been tossed into a nearby arroyo, a large amount of human finger bones were uncovered. Much is written of the work done by mission priests during Texas's mission period and in these records padres claimed 10,002 converts in 22 missions during their 100 years of divine right through christianity, but mostly what they left was sorrow, grief, disease, hatred and contempt against the white germ of infection (12).

Religion for the Comanche was practical and vital to life and it belonged to the nature and things around it. The Comanche worshiped Sun and Fire and believed strongly in their influence over its people. Worshiping the Sun and Earth were

extremely important. The Sun was the life-bringer or Great Father and the Earth the life-creator or Great Mother. Each tribe had sacred fires which were always kept alive, burning the flames that greeted the morning sun (Map 2).

There were many independent tribal units with no general tribal government and this is of great importance because peace or treaties with the White people did not mean everyone in the Comanche Nation concurred or agreed with their signing; in fact one tribe might be making peace while another was out raiding. The Nokoni or Detsanayuka were never brought into treaty making relations with Texas or United States. They generally ranged North of the Penatekas, neighboring the Tenawas and Tanimas and are sometimes referred to as 'Middle Comanches.'

One other tribal group merits final attention, and that is, the Kwahari or Kwahadi band located south of the Yamparikas before Comanches entered the South Plains region, in fact, the two bands probably entered the region at about the same time. The Dwahadies made the Llano Estacado their home. Kwa - ha - di is Comanche for antelope. They resisted all efforts of the US government to make treaties with them, and defied Washington's authority. They were proud and loved the independent way and criticized the Yamparikas, their beef eating cousin. They were the last Comanches to turn and go the reservation route. Entering into the 19th century Comanches resumed their attacks on the Upper Rio Bravo Valley, but never again as damaging as before.

Comanche land was bountiful it was about 650 miles east to west, and 825 miles north to south. Within its bounds are southwestern Kansas, southeastern Colorado, the eastern two-thirds or more of New Mexico, the west half of Oklahoma and all of Texas except a narrow strip to the east. South of the

Arkansas the Comanches and Kiowas had an alliance since 1790. The Comanches made a truce with the Southern Cheyennes in 1840. Peace between them was fragile but extremely important for the two most powerful tribes on the Southern Plains. It allowed them to concentrate on the White intruder. The Comanche area extended from the Arkansas River on the north to the Gulf of Mexico on the south; from a line drawn south from Wichita, Kansas, to the Neches River in Present Texas; hence following the course of that stream to the Gulf of Mexico; along the coast to the mouth of the Rio Grande, up that stream to its headwaters; east, following the course of the Arkansas River (13) See Map 2.

In 1846 through 1848 the United States through the Polk Administration stole a huge hunk of Mexico's Northern territories (Map 3). The treaty was called the Guadalupe Hidalgo. It is interesting to note that there are many versions of this treaty including many interpretations, but basically it was the United States attempt to gain access to the southwest territories once and for all. At one point President Polk and a very powerful segment of Congressional Democrats were opposed to the treaty because they wanted to absorb all of Mexico (14.) by replacing officials of major Mexican cities with U.S. Military people. (15.) The U.S.-Mexican War resulted in the occupation of Native American tribal lands in the southwest United States including those of the Comanches. This action was carried out autonomously without any consultation or concurrence with the people that 'truly' held this vast domain. It is for this reason that American history distorts and hides the truth in presenting an accurate analogy of this in their learning texts. It was obvious that this action occurred due to Mexico's weak economic structure due to its recent independence from Spain. Another important reason seldomly addressed is why Mexico originally opened Texas for Anglo pioneers from the 'Thirteen States' to come in and settle? And

that reason is; Mexico was unable to arrest its northern indigenous population. Spaniards occupying Mexico were destroying indigenous populated cities like the Aztecs of Tenochitlan-Mexico or the Inca of Peru, but they had no experience in dealing with nomadic tribal warrior cultures like the Comanche. Spaniards were hoping to keep the territory by allowing others from the east, who had experience with this type of exploitation (plowing, farming, grazing, ...) to come in and do it for them. Europeans brought diseases to which Comanche Indians had developed no immunities. It has been accounted that more than half the people perished of cholera alone.

Comanches were nomadic hunter-gatherers who lived in movable dwelling spaces made from buffalo skins formed into tents. Horses gave more mobility, a better hunting periphery, more efficient raiding, and enabled Comanches to carry more heavier camping equipment. The killing of the Comanches' food supply (the buffalo) for money was promoted by the United States Army. It was a means of depleting indigenous resources from the plains by subduing them to starvation, thereby accepting the reservation alternative.

Texas settlements pushed into the Comanche Indians' hunting grounds and although the Comanche struck back inflicting heavier casualties on the anglo-intruder, the Anglo settlers kept coming and grew, steadily pushing the game westward to be followed by the Comanche people. The settlements grew and with them slave owning plantations, cattle ranching hustlers and many other genteel-type thieves. The increase in white population caused numerous incidents to flare up concerning Comanche land incursions. In turn, more and more captives which Indians took occurred. In one incident on May 9, 1836, Indians posed as friends entered Fort Parker. They killed the men, wounded

three women and took off with two women and three children. One of them was nine year old Cynthia Parker who spent the next 24 years with the Comanches and had a son who later became tribal leader, his name was Quannah Parker.

In 1835 peace was again arranged this time by a Colonel Henry Dodge who persuaded Comanches to return with him to Fort Gibson. They signed the "Treaty with the Comanche and Wichetaw Indians and their associated Bands" on August 24, 1835. (16) It established perpetual peace and friendship among Plains Indians and the United States and ended hostilities against people traveling the Santa Fe Trail. To what bands the signer, Ishacoby (The Wolf), belonged to is unknown, but one thing is sure, the treaty represented only a fraction of the total population, most of whom were unaware a treaty had been signed.

The Comanches had a truce with neighboring Native American Nations by 1840, this was just in time, for what was about to happen in the next two decades was to decide the future of Mexico's former Northwest Territories. The United States absorbed Texas in its growing state of the "Union" and by 1846 the Congress cessioned off another piece (New Mexico and California) through the Guadalupe Hidalgo Treaty of 1848, and by doing this, took up the Comanche Challenge of War.

PART II

The Comanche War against the United States

The Comanche distrusted any efforts to meet with the white man. Setting things to writing meant 'paper said one thing while the white signers do another.' Comanche had little respect for treaty jokers and their documents prepared in advance to meeting. Few treaties were made with the Comanches and most were never ratified by Congress due to Texas' influential legislature and congressmen. Treaties were at times altered to include Comanche chiefs who were never even present. In one incident on March 19, 1840 Texans under orders from Mirabeau B. Lamar took an aggressive military policy. A meeting was set at San Antonio, Texas, to give up prisoners and procure peace. Instead, a massacre awaited them called by Texas the "Council House Fight." Chief Mahcough and 41 men, women and children were killed with 32 women and children kept as slaves. This history is well remembered by the Comanches. (18.)

By 1845, when Texas was annexed, Indian policy had become uniform from the Red River to Canada. The army had principal jurisdiction over the Territory and any dissident tribe. Indian pacification and removal was a condition for statehood, but Texas had a peculiar set of historic and geopolitical constraints. It joined the Union with half of its territory still unsettled and controlled by powerful tribes. The Texas-United States deal considered nothing for the Comanche's rights to the land and should have been part of that transaction.

The United States believed that the People could be controlled by treaties, and their independence taken away by merely reading them the white men's law. The Senate ratified the Butler-Lewis treaty and the President signed it in 1847. The Penathekas Chiefs X'ed their name with reservations, with no other Comanche band present, and the treaty was more for ritual passage to parade it through the Senate.

The signing of the first major treaty was accomplished in 1865 for the Comanches were chieftains of five bands. As with all such negotiations, it is impossible to determine how aware ^{they were regarding} the importance of the treaty. There is no doubt again that several hundred Comanches were not present at the council on the Little Arkansas and would not be bound by the commitment to perpetual peace and by the ban on Indians camping within ten miles of "main traveled roads" (19) See Map 5.

In June 1867, Congress authorized a peace commission to correct causes of Indian complaints by securing a lasting peace. The U.S. Peace Commission and the Indians present met at Medicine Lodge, Barber County, Kansas on October 21, 1868. It was the last ever made with Comanches, Cheyennes, Arapahos, Kiowas, and Kiowa-Apaches. The commissioners distributed many gifts, food and coffee. The treaty provided that the Comanches and their Kiowa allies should refrain from further attacks on the whites, permit the construction of railroads and other roads, as well as military posts, in their country; and that they should accept an agency, schools, farms, a physician, and a carpenter-- none of which they wanted. They were to be furnished implements, seed, and instruction in farming-- over which they were not wanting. The government agreed to provide annuity goods as may "seem proper to the condition and

necessities of the Indians" for a period of thirty years.(20.) As a result of this treaty, the Comanche, together with the Kiowas and Kiowa-Apaches were restricted to an area east by the ninety-eight meridian, on the north by the Washita River westward to a point thirty miles above Fort Cobb, and then by a line due west to the North Fork of the Red River, and on the south and west by Red River and its North Fork.(21.) It includes the counties of Comanche, Cotton, Kiowa, and Tillman, and parts of Grady, Stephens, and Jefferson, This area of only 5,546 square miles was small indeed compared to the vast Comancheria of Old. The South Plains Lords were finally reduced to wards of the federal government. See Map 6.

Aside from closing the new reservation to unauthorized white men, it had nothing to do with the basic problem of white men intruding on these lands. Here again, the words are virtually the same as other treaties negotiated by the commission in 1867 and 1868. The treaties provided for the peace congress wanted and it gave the stamp to legitimize the concentration of Indians on reserves and open their lands to white exploitation. This was not something new, midwestern states were full of tribes with US treaties giving them the same reservation ultimatum with whites and the introduction of an agency staff assigned to educate in the ways of the white farmer. The government is on record as having failed those obligations. The Comanche wanted nothing more than to pursue the old ways and ^{be} left alone, as Ten Bears put it:

I was born upon the prairie, where the wind blew free and there was ^{no} thing to break the light of the sun. I was born where there were no enclosures and where everything drew a free breath. I want to die there and not within walls ... If the Texasⁿ had kept out of my country there might have been peace. But that which you

now say we must live on is too small. The Texans have taken away the places where the grass grew the thickest and the timber was the best. Had we kept that, we might have done the things you ask. But it ^{is} too late. The white man has the country which we loved, and we only wish to wander on the prairie until we die... (22)

The whites knew the hope lay with the young, the old ones would always go to war. Peace was a ^{diversion} for two years, necessary, for the buffalo would have disappeared. ^{by then} Members of Congress knew that the only question with the Indians was how best to get his lands and when obtained how best to get rid of the Indian.

In 1887 - 1889 all hopes for peace were again destroyed when every territorial treaty west of the Missouri was immediately violated when hordes of Forty-Niners, none of whom had presidential permission as agreed in the treaties regarding whites entering Comanche lands ever had.

In January 1890 Commissioner of Indian Affairs T.J. Morgan made an announcement to all agents:

The 8th of February, the day upon which the "Dawes bill" signed by the President and became a law, is worthy of being observed in all Indian Schools as the possible turning point in Indian history, the point at which the Indians may strike out from tribal and reservation life and enter American citizenship and nationality. (23)

This illustrated how important the US wanted Indians to give up holding lands in common. The Indians objected to allotment vehemently, but it was forced upon them. It forced that land remaining after Indian had been allotted would be purchased by the US to be made available to white farmers. The so-called "boomers" were the schemers of large scams opening up for example in April 1889 a 2 million acre tract northeast of the Kiowa, Comanche, and Wishita

Reservation. Another attempt was The Jerome Commission with its intent to take away unused land by ^aadopting the Dawes Act. As it developed, it was not until June 1900 that Congress ratified the Jerome Agreement, and then in an altered form. Congress made changes to the Jerome Agreement that Indians were not permitted to pass without three-fourths of the adult males present for any land cession provided by the Treaty at Medicine Lodge. Indians were not directly involved in the framing of this legislation. They were able to keep 480,000 acres and were assured at least \$500,000 for the land the U.S. took (stole). This clearly violated the U.S. pledge to the Comanches and associated tribes by going back on their treaty word.

On the recommendation of the commissioner of Indian Affairs, Roosevelt threatened to veto the allotment bill unless it were recalled for further consideration. Congress rewrote the bill to provide allotments for the 517 children born since the 1900 opening and for a minimum price for the remaining land of not \$1.50 per acre, but \$5. Roosevelt signed it into law on June 5, 1906. (23)

CONCLUSION:

The government operated on the theory that the Indian needs no more land than he personally could work, Congress added the Burke Act of 1906 and the Noncompetent Indian Act of 1907 to the Dead Indian Act of 1902, all attempt to further squander Indian lands ~~even further~~. The Comanche went into a way of life that changed little in 25 years. By 1910 few had any cattle, most leased ^{fresh} allotments and held a house with ^agarden. The U.S. per capita payments from money in US Treasury is around 100 dollars. Quanah was the last Comanche chief. On superintendent (Indian agent) Stecker's suggestion, "the government did not recognize a successor." What actually happened was to strip the

Comanche nation of its land and its culture through the relinquishment of Indian identity through the foul process of assimilation. Left poor and foodless they developed a dependence on the BIA.

Comanche tribal headquarters is today located in Lawton, Oklahoma. Land status:

Tribally Owned Land:	7,045.80 Acres
Allotted Lands:	201,350.17 Acres
Government owned:	<u>1.00 Acres</u>
TOTAL	208,396.97 Acres

Land is owned jointly with Apache and Kiowa tribes of Oklahoma. Total acreage includes all 3 tribes, acreage by individual tribe is not available. Land is held in trust by Act of June 24, 1946. The Comanche is not organized under the Oklahoma Indian Welfare Act of 1936. From 1936-1963, the Comanche tribe was governed by a joint constitution with the Apache and Kiowa tribes. In accordance with its current constitution and bylaws adopted by voters in 1966 and approved by the BIA in 1967, it is governed by a tribal business committee consisting of a chairman, Vice-Chairman, Sec-Treas, and 4 committee members, all elected for 3 -year staggered terms. Business meetings are held every month.

The Population profile of 1984 is: Total enrollment is 8,131; Indian Reservation 3,642; Total labor force is 1,492; Unemployed 692; Unemployment rate is 46%. Comanche children attend schools in the home communities. During 1982-83 school year, 123 tribal members were attending college and universities with BIA grant funds. According to 1970 census, average education is 12 years. Many adults attend Adult Education Programs. (24)

The biggest problem Comanche's face in the twentieth century is the process of acculturation with the "dominant" white culture. The traditional-progressive and conservative-liberal schism is a disruptive force in contemporary Comanche society and it follows band boundaries. The southern band, the Penateka, a people with a long history of white contact experience are successful in their transition into the 20th century than the Yapai Comanches, the Northern band with the least amount of white contact experience. (See Map 8) At present the Penateka are the progressive and liberal Comanches, while the Yapai are traditionally oriented and conservative Comanches. The Yapai are joined in the traditionalist camp by the Kwahado and the Nokoni. This division is thought by the Comanches to be a division between Northern and Southern tribes. An example of this division takes roots in the Kiowa-Comanche-Apache constitution established at Medicine Lodge Treaty in 1867. The Southerners favor a separate Comanche constitution, while the Northerners favor view this as an attempt to break the long standing alliance between the the Comanches and the Kiowas. In instances individuals move their adobe into the geographical area most closely identified with the faction that person supports. (25)

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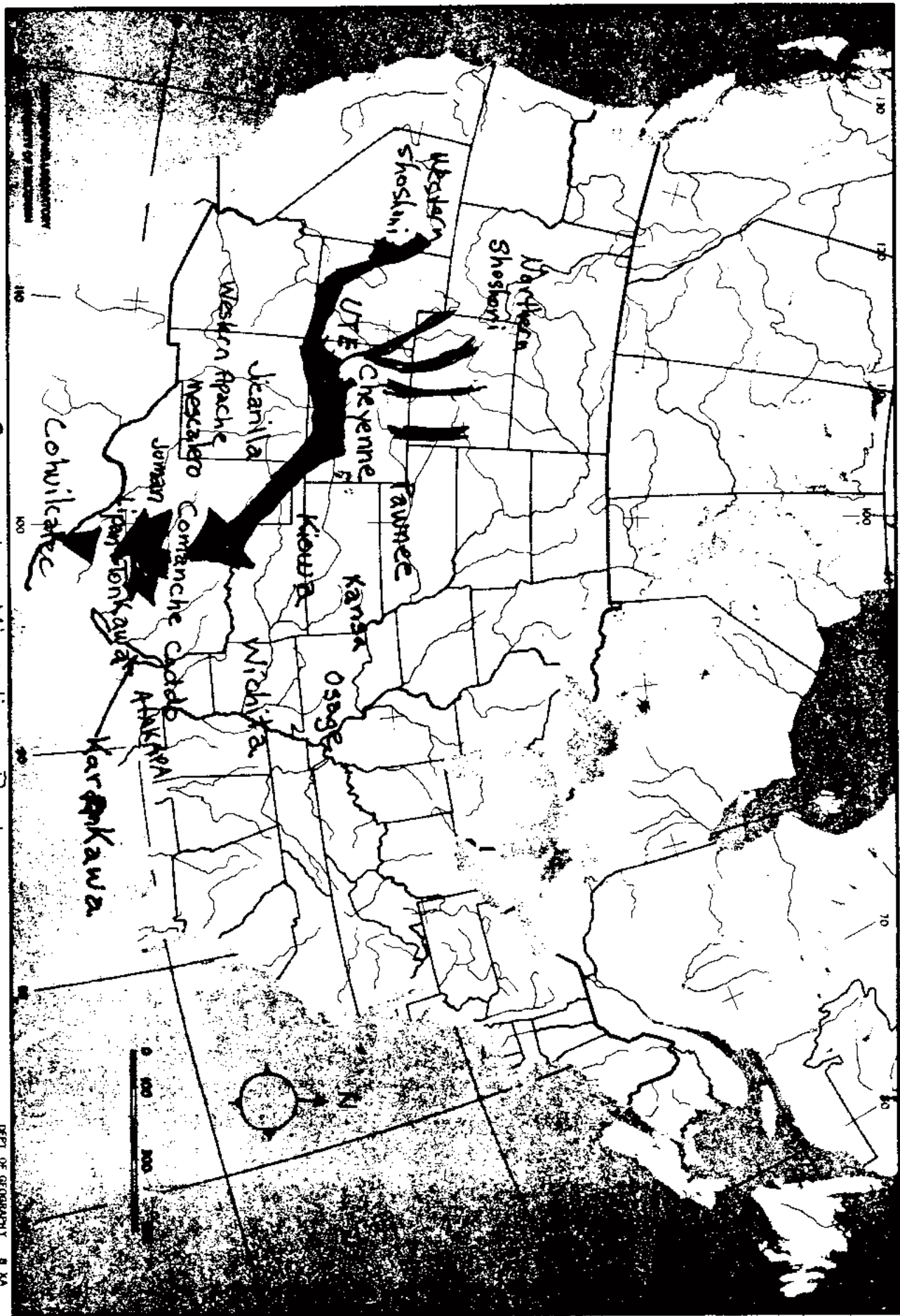
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University Press, 1976.
17. Ibid. Comanche Land. Pg. 145
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19. Ibid. US-Comanche Relations. Hagan. Pg. 21.
20. The Comanches. By Wallace and Hoebel. University of Oklahoma Press.
1972. Pg. 309-310.
21. Indian Affairs, Laws and Treaties. Kappler, Charles J. 57 Congress. 1
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Reference:

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Map 1



Comanche Migration Route
900 AD - 1700 AD

DEPT. OF GEOGRAPHY 8 MA

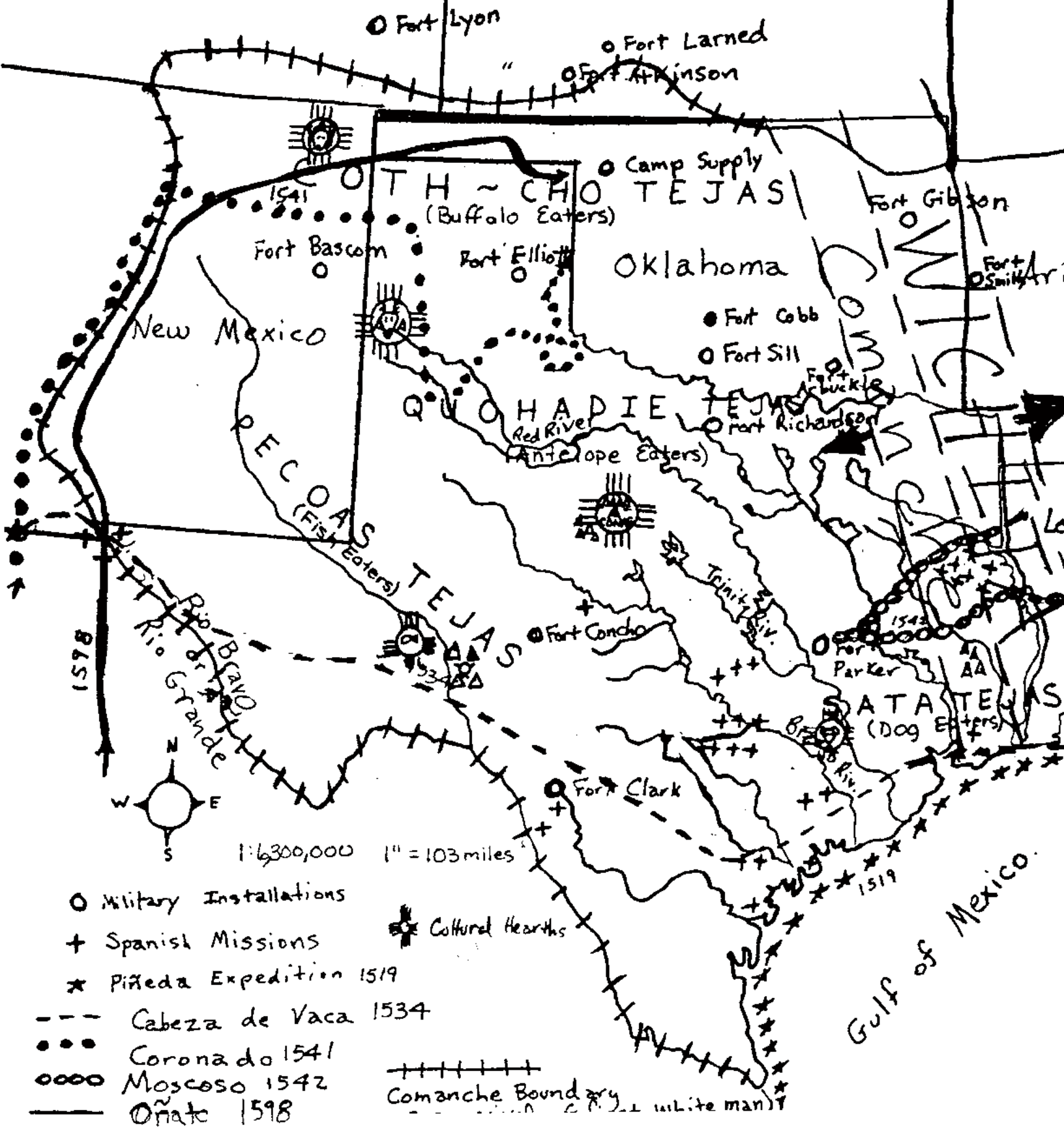
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Colorado

Kansas

Map 2

Mis



○ Military Installations

+ Spanish Missions

* Pineda Expedition 1519

⊕ Cultural Hearths

--- Cabeza de Vaca 1534

... Coronado 1541

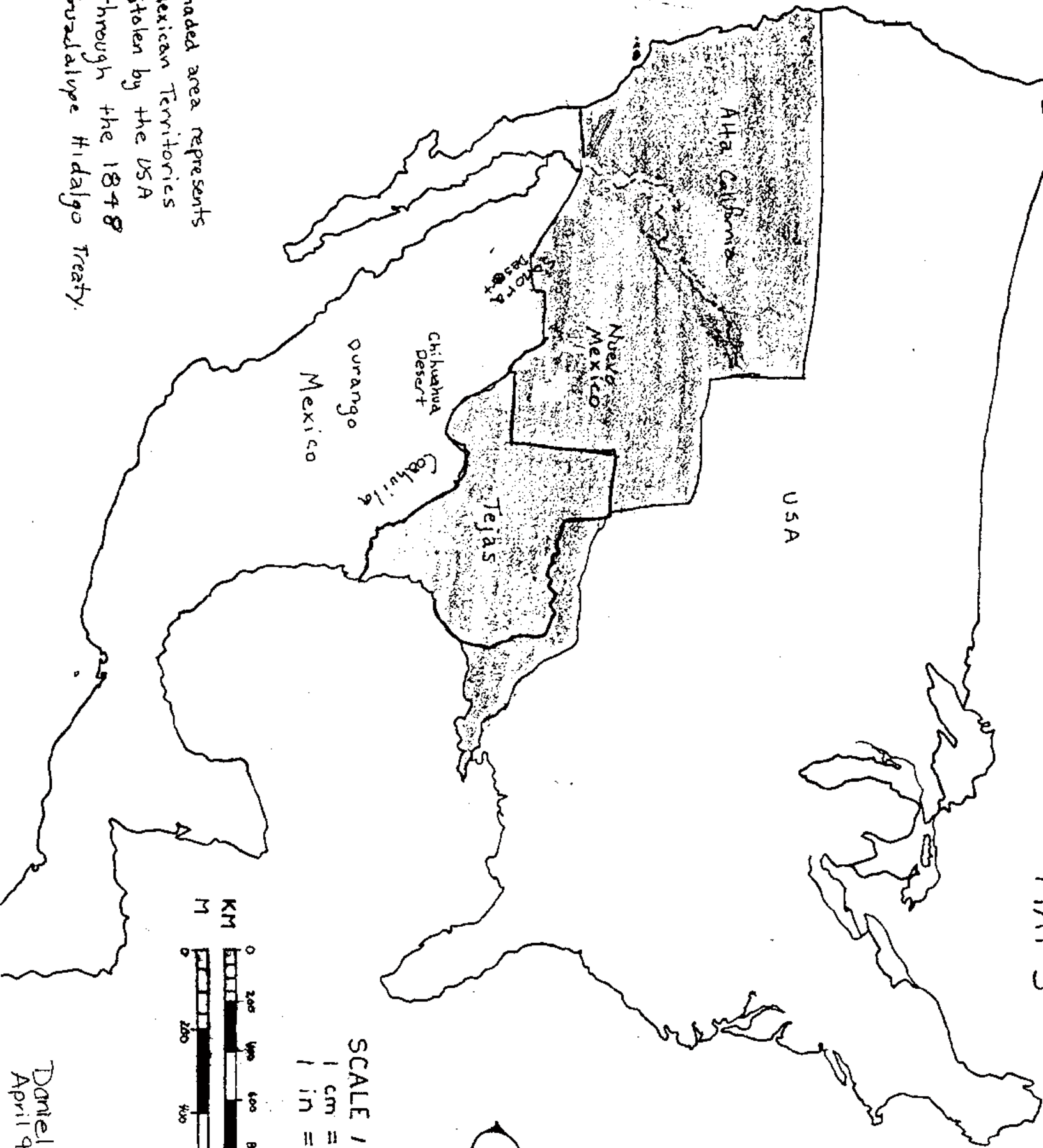
- - - - Moscoso 1542

— Onate 1598

++++ Comanche Boundary

The Great Kingdom of Tejas ~1700
Ref. cited: Harston, Emmor; 1963.

Daniel Gaytan, 1989.



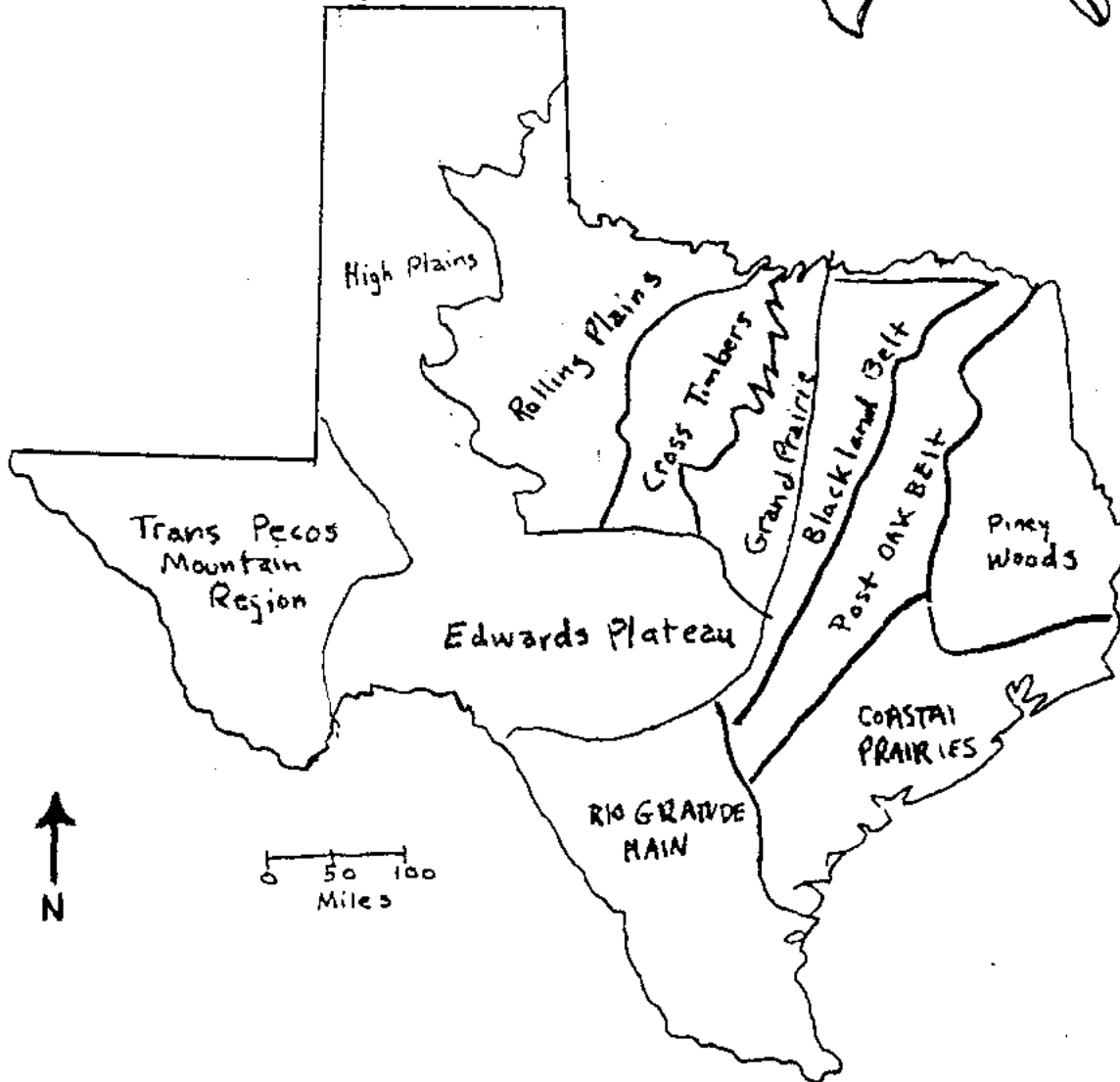
Shaded area represents Mexican Territories Stolen by the USA through the 1848 Guadalupe Hidalgo Treaty.



SCALE 1:20,000,000
 1 cm = 200 Km
 1 in = 200 Miles

Daniel Gaytan
 April 9, 1989

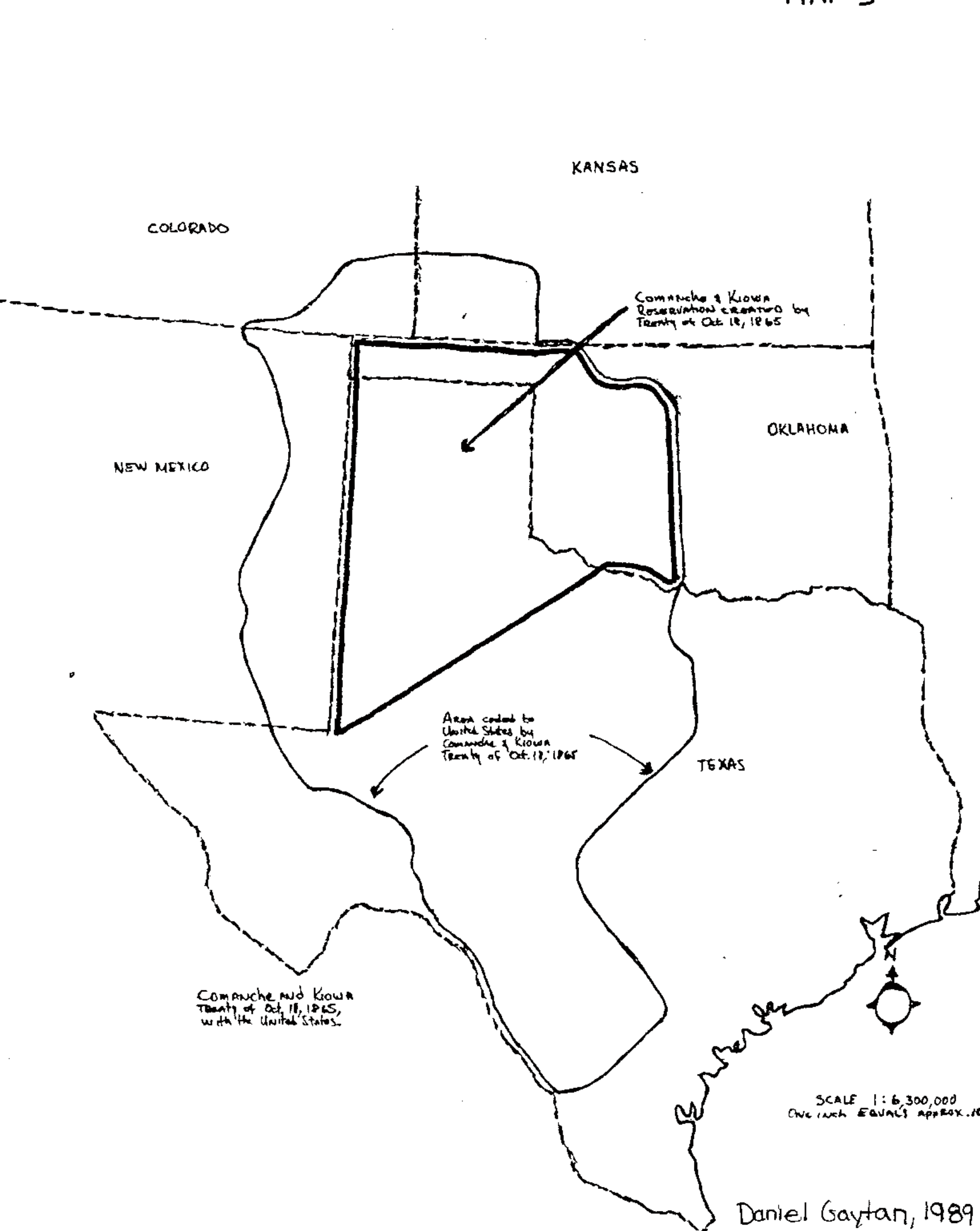
1. Pacific Mountain Range System
2. Basins & Plateaus
3. Rocky Mountains
4. Great Plains
5. North Central Plains
6. Ozark Plateau
7. Gulf Coastal Plains
8. Atlantic Plain
9. Appalachian Highlands.



Natural Regions of Texas and the United States (1600).

Reference Cited: Texas: Our Heritage, Ralph W. Steen, and Frances Donecker, (1962, Steck Company; Austin, Tx.).

Daniel, Gaytan
1989



KANSAS

COLORADO

Comanche & Kiowa
Reservation created by
Treaty of Oct. 18, 1865

OKLAHOMA

NEW MEXICO

Area ceded to
United States by
Comanche & Kiowa
Treaty of Oct. 12, 1868

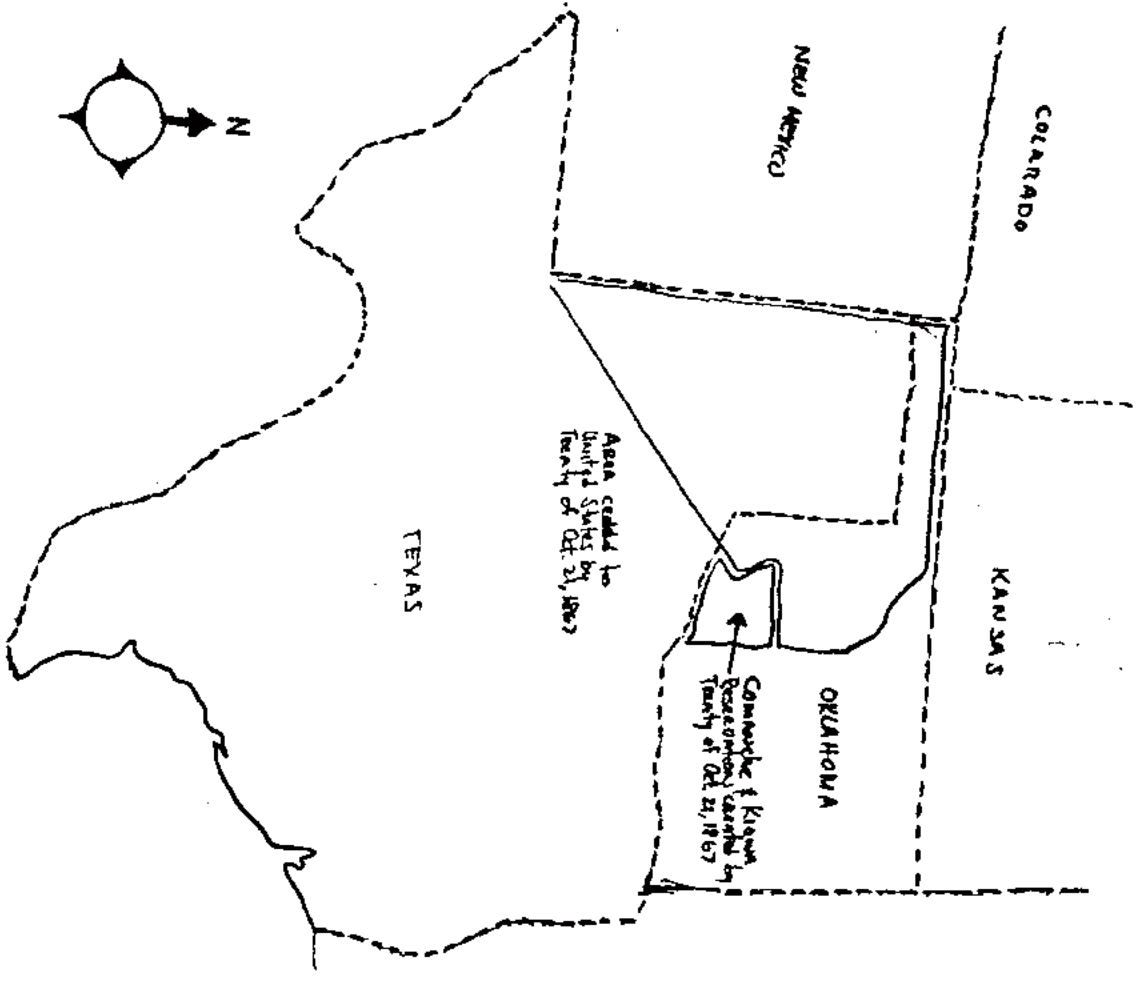
TEXAS

COMANCHE AND KIOWA
Treaty of Oct. 18, 1865,
with the United States.

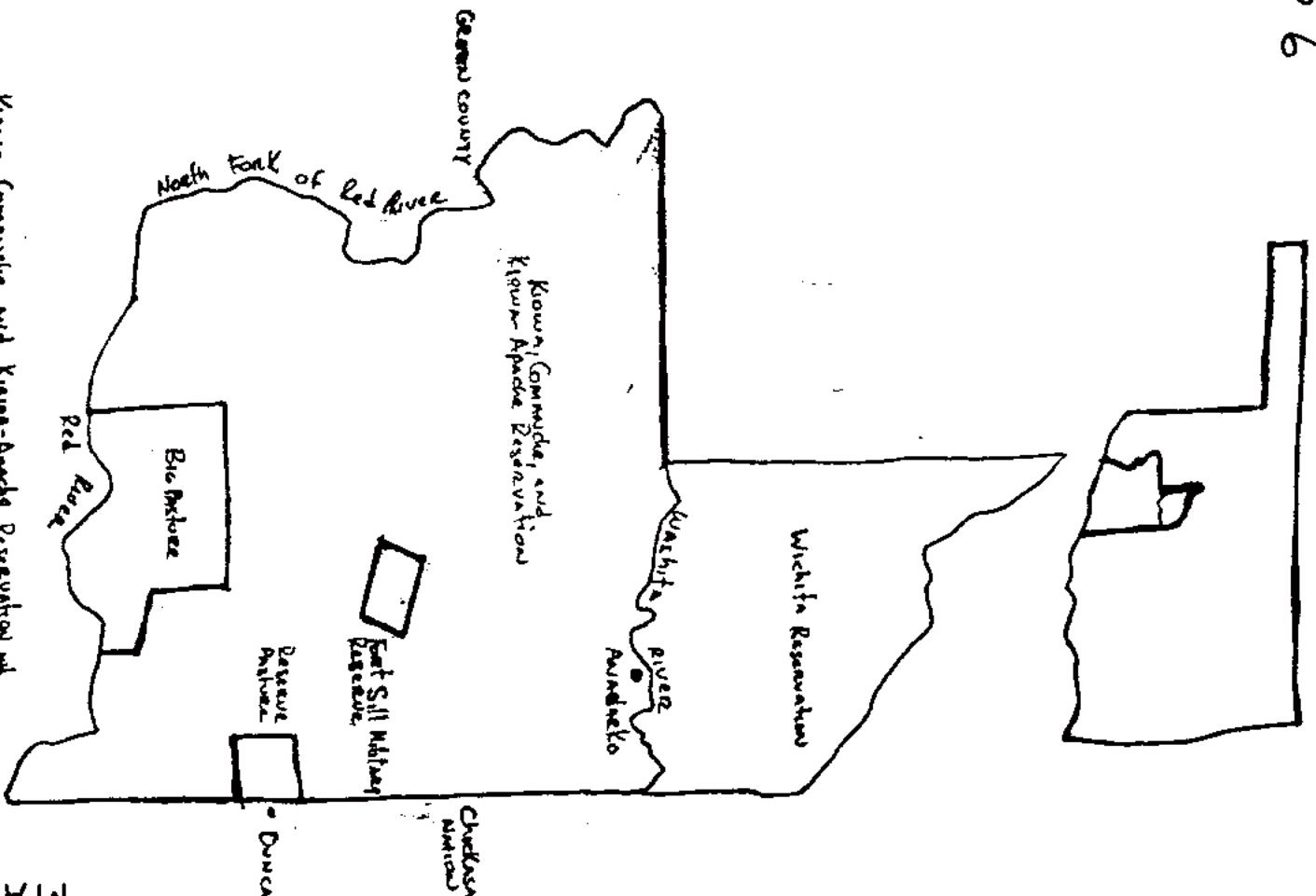
SCALE 1 : 6,300,000
One inch EQUALS APPROX. 100

Daniel Gaytan, 1989

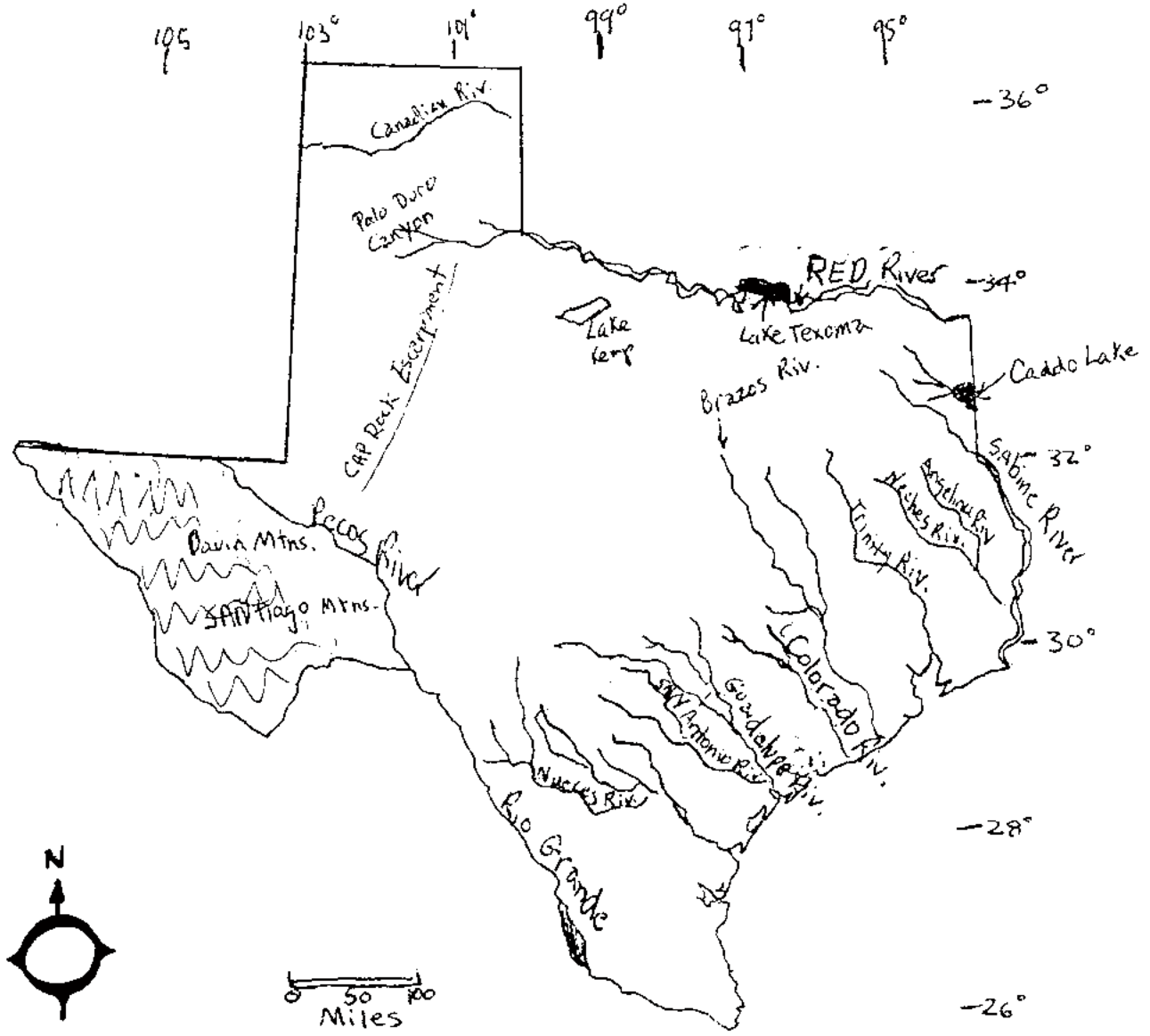
MAP 6



Comanche and Kiowa Treaty of Oct. 21, 1867, with the United States.
 No scale provided
 Ref. cited: Hogan, W.; 1796.



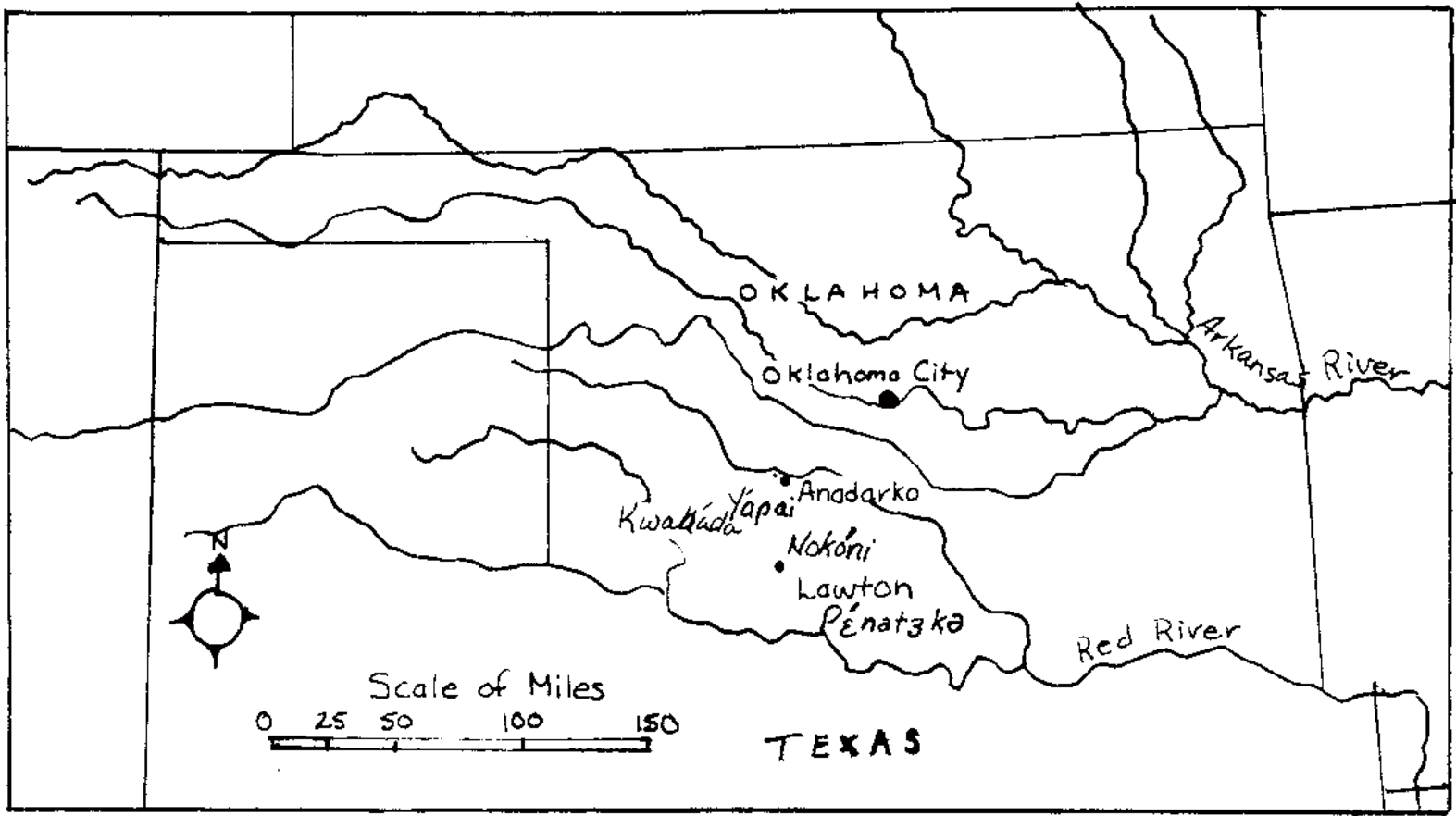
Kiowa, Comanche, and Kiowa-Apache Reservation and
 Wichita Reservation according to the Treaty of
 October 21, 1867.



Texas Rivers

Daniel Gaytan
April 9, 1989

MAP 8



"Present" Distribution of the Four
Major Comanche Bands

Ref. cited: Jones, David E. ; 1972

Daniel Gayton,
1989

