

Annotated Bibliography

Primary Source

F.A Rinehart. "Band of Kiowa." History of the American West,: Photographs from the Collection of the Denver Public Library. American Memory. 1890. Library of Congress. September 15,2006.http://memory.loc.gov/cgibin/query/D?hawp:5:/temp/~ammem_Tuw4::44@@@mdb=mcc,

Naïve American (Kiowa) men pose outdoors, some on horseback, with spears, and rifles. They wear moccasins, fringed leggings and shirts, hair pipe breastplates, and feather roaches.

"Lone Wolf vs. Hitcock". Supreme Court of the United States. August 25, 2006.
http://www.utulsa.edu/law/classes/rice/USSCT_Cases/Lone_Wolf

In 1867, a treaty was concluded with the Kiowa and Comanche tribes of Indians and such other friendly tribes as might be united with them, setting apart a reservation for them. The first treaty is usually called Medicine Lodge Treaty. The sixth article there for it was if heads of families might select a tract of land within the reservation, not exceeding 320 Acres.

Lone Wolf. "I am the Man That Makes it Rain". Speech of Lone Wolf, 1866. Student Resource Center. Thomson Gale. 23 August 2006 <http://galenet.galegroup.com/servlet/SRC>

Chief Lone Wolf is saying how he was told by the Great Father that the white man would come and kill the buffalo, and that he would force the tribes to gather together. That the white man is the fire but the Indians are the rain, and they are both powerful in their own right. Chief Lone Wolf does not want to war against the Great Chief in Washington, instead he would like to make a pact with the Chief that is beneficial to both. He goes on to say that, if the white men break the pact the Indians or rain will try to extinguish the fire of the white man.

. "Lone Wolf, Kiowa Chief." History of the American West, 1899-1905: Photographs from the Collection of the Denver Public Library. American Memory. 1890. Library of Congress. September15,2006 .http://memory.loc.gov/cgibin/query/D?hawp:5:/temp/~ammem_UQ8E

Head and shoulders studio portrait of Native American (Kiowa) man, Chief Lone Wolf (Guipago). His braids are wrapped in cloth; he wears metal hoop earrings, a dark shirt, and a wool vest. He holds a hatchet pipe with a long barrel wrapped in wire and a curved blade.

Parker, Quanah. I want my people follow after White Way. "Speech by Quanah Parker." Thomson Gale. 02 September 2006 <http://galenet.galegroup.com/servlet/SRC/>

He is saying that he wants them to follow the white's way because he wants his people to be treated like everyone else in the United States. His people were getting punished for things that they stuff did not do.

Arrival of Indian Tribes at Washita Mountain. New York Times (1857-Current file) [New York, N.Y.] 18 Feb. 1869,5. September 30, 2006 <<http://www.proquest.com/>>

Official information from the Washita Mountains, of the date of Jan. was sent to Fort Sill. says that with the exception of four or five lodges, all the Kiowa Indians had come in. The General in command would immediately settle them upon the reservation. The advance of the Arapaho's and Cheyenne's tribes had also arrived, and the remainders were approaching. They also will be placed upon the reservation.

"Indians Lose Land Suit :Court Holds It Cannot Prevent the Opening of Reservations.. " New York Times (1857-Current file) New York, N.Y. 21 Jun 1901,pg 2. ProQuest. September 29, 2006 <<http://www.proquest.com/>>

Justice Bradley to-day denied the application of Lone Wolf and other Indians for an injunction against the Secretary of the Interior to restrain him from opening the Kiowa, Comanche, and Apache lands in Oklahoma to settlement. The Court held that the question was purely a political one with which the Court had no power to deal.

"Indians Seek Injunction: Lone Wolf" and Others Say Lands Were Illegally Taken.. " 8 Jul 1901,7. ProQuest ProQuest. September 28, 2006 <<http://www.proquest.com/>>

Many Indians took a case before Judge Irwin in El Reno about the surveyors taking there land without notice. The proclamation from the president said that no one could take the land from the Indians without a bill to say so. A bill will be set up for the land of Indians; it will show that the lands in Oklahoma will be no longer Indian Territory after they are put on reservations.

. "Kiowa Ah-Ta-Pe." History of the American West, 1899-1905: Photographs from the Collection of the Denver Public Library. American Memory. 1890. Library of Congress. September 15, 2006. http://memory.loc.gov/cgibin/query/D?hawp:9:./temp/~ammem_nwv::@@@mdb=mcc

Ah-Ta-Pe, a Native American (Kiowa) man poses outdoors near Hobart, Oklahoma. He wears moccasins, leggings, a kilt, a robe, a and a feather headdress.

. "Kiowa Dancer." History of the American West, 1910-1930: Photographs from the Collection of the Denver Public Library. American Memory. 1890. Library of Congress. September 15, 2006. http://memory.loc.gov/cgibin/query/D?hawp:20:./temp/~ammem_nwv::@@@mdb=mcc,

Native American (Kiowa) dancer, he holds a leather strap with bells attached to it and crouches near the ground. He wears moccasins, leggings, a beaded breechcloth, armbands, a shirt, a feathered shield on his arm, a feathered bustle, a headband, and a feathered roach.

.Addison, George A. "Kiowa girls." History of the American West, 1890-1895: Photographs from the Collection of the Denver Public Library. American Memory. 1890. Library of Congress. September 15, 2006. http://memory.loc.gov/cgi-bin/query/D?hawp:6:./temp/~ammem_Tuw4::@@mdb=mcc

Studio portrait (sitting and standing) of Native American (Kiowa) young women. They wear moccasins, dresses, and fringed blankets around their waists.

"Kiowa women." History of the American West, 1880-1910: Photographs from the Collection of the Denver Public Library. American Memory. 1890. Library of Congress. September 15, 2006. http://memory.loc.gov/cgi-bin/query/D?hawp:8:./temp/~ammem_Tuw4::@@mdb=mcc

Studio portrait (sitting and standing) of Native American (Kiowa) women; one woman is Big Tree's sister. The women wear dresses; one wears a fringed shawl.

"Kiowa's and Comanche's Bolder than ever Lone Wolf Stampedes the Horses of a Calvary Company Attempt to run off the Reservation Stock " New York Times (1857-Current file) [New York, N.Y.] 29 Jul 1874, pg.5. ProQuest. September 29, 2006 <<http://www.proquest.com/>>

General Meig said to the Secretary of War extracts from the annual report of Capt. A. G. Robinson, the assistant Quartermaster at Fort Sill. He said the Kiowa and Comanche have not yet reformed into a bigger group, but we are still not daring like the past couple of years. One night Lone Wolf and a party of Kiowa came up the there reservations headquarters and stampeded the horses and cattle that were there and put the guards that were there in between two fires to where they couldn't get out. Lone Wolf crossed the reservation later that week with the horses from the ninth Calvary that he stampeded.

"Lone Wolf's son." History of the American West, 1860-1920: Photographs from the Collection of the Denver Public Library. American Memory. 1890. Library of Congress. September 15, 2006. http://memory.loc.gov/cgi-bin/query/D?hawp:7:./temp/~ammem_Tuw4:44@@@mdb=mcc,...

Studio portrait (sitting) of Lone Wolf's son, a Native American (Kiowa) man. He wears a blanket, metal bead bandoliers, a scarf around his neck, beaded hair ornaments, and scarves over his braids.

"Lone Wolf vs. Hitcock". Supreme Court of the United States. August 25, 2006. http://www.utulsa.edu/law/classes/rice/USSCT_Cases/Lone_Wolf

In 1867, a treaty was concluded with the Kiowa and Comanche tribes of Indians and such other friendly tribes as might be united with them, setting apart a reservation for them. The first treaty is usually called Medicine Lodge Treaty. The sixth article there for it was if heads of families might select a tract of land within the reservation, not exceeding 320 Acres.

Lone Wolf. "I am the Man That Makes it Rain". Speech of Lone Wolf, 1866. Student Resource Center. Thomson Gale. 23 August 2006 <http://galenet.galegroup.com/servlet/SRC>

Chief Lone Wolf is saying how he was told by the Great Father that the white man would come and kill the buffalo, and that he would force the tribes to gather together. That the white man is the fire but the Indians are the rain, and they are both powerful in their own right. Chief Lone Wolf does not want to war against the Great Chief in Washington, instead he would like to make a pact with the Chief that is beneficial to both. He goes on to say that, if the white men break the pact the Indians or rain will try to extinguish the fire of the white man.

"Military and Naval Intelligence: Two Indian Battles. " New York, N.Y. 13 Sep. 1860, pg.8. Historical Newspapers ProQuest. September 27, 2006 <<http://www.proquest.com/>>

Captain Sturges's report of a battle with the Kiowa Indians states that, accompanied by friendly red skins, he pursued the enemy for some days in the neighborhood of Fort Arbuckle and Fort Cobb, and finally had an engagement, the result of which was the total route of the Kiowa's, of whom 43 were found dead on the field. The battle took place near Fort Kearney.

"News from the Plains :ST. LOUIS, Monday, Dec. 29.. " New York Daily Times (1851-1857) [New York, N.Y.] 30 Dec. 1856, pg.1. ProQuest. September 29, 2006 <<http://www.proquest.com/>>

Santa Fe mail arrived on the 20th. Mining operations in New Mexico were progressing favorably for the people. Bent's Fort was attacked by Kiowa, but for inference for the Cheyenne. The Kiowa also gave the train a difficult time to. Captain Dodge a Navajo agent had been but under arrest because of the incident.

Nye, Colonel Wilber S. Carbine & Lance: The Story of Old Fort Sill. University of Oklahoma Press, Norman Oklahoma. 1937.

This book, it talks about Lone Wolf the Elder, and how he made a difference for the Kiowa tribes. While they were in Texas trying to get horses for his tribe, on the way back to the reservation, his son Tau-ankia and his nephew Gui-tain were killed. Later he returned and gave them a proper burial on a mountain, which later became part of Mitchell County. Lone Wolf went to Washington D.C, talked to Abraham Lincoln about the land rights they were given, and how they were broken. Lone Wolf went to the Medicine Lodge Treaty, but did not sign it. He did not sign because he knew it would be broken, by the white men. In 1875, he surrendered to the U.S. Army and sent to a Florida prison for three years, where he contracted malaria. Upon his release, he returned to the Kiowa tribe to die in 1879.

"Peace Commissioners: A Treaty of Peace Signed With the Comanche and Kiowa Indians--Other Tribes Willing to Make Treaties. " New York Times New York, N.Y. 26 Oct. 1867, pg.5. ProQuest. September 29, 2006 <<http://www.proquest.com/>>

Letters and telegrams from Medicine Lodge Creek, Kansas, say that the Grand Council of Indians commenced on the 19th inst., when Senator Henderson explained the object of the council and the desires of the Government, but nothing definite resulted.

"The Indians :Another Letter from Gen. Grierson Condition of the Kiowas They Are Coming to their Senses.. " New York Times New York, N.Y. 28 Jul 1871, pg.1.ProQuest. September 29, 2006 <<http://www.proquest.com/>>

Lone Wolf along with other Kiowa went to Fort Sill to ask if they could approach the agency. They said they could go only if they behaved themselves in proper manner and brought in the 41 stolen mules. Lone Wolf asserted that the mules were not stolen, but were lost and they found them. For the next three days, Lone Wolf and other Kiowa kept coming to ask for supplies but the army still refused to give them any. They finally let them come in and they acted very mannerly. From then on not a single Indian is allowed the agency.

The Scalping Indians [New York, N.Y.] 3 Sep. 1870,8. ProQuest Historical Newspapers The New York Times (1851 - 2001). ProQuest. September 30, 2006 <<http://www.proquest.com/>>

Kicking Bird, Little Heart, Santana, Satanc, Timbered Mountain, Lone Wolf, with nearly all the Kiowa braves and their families and lodges and ponies, and company, arrived here on the 18th. They brought with them Mrs. Kooger and her five children, which they captured at Henrietta, Texas. They demanded a reward for the captive, but the Captain would not give it to him. A couple days later, they came back with 23 mules and demanded 1,000 dollars for the each of them. Again, the Captain said they would not get award so they threatened to kill him. They told him that they scalped the ladies husband three days before they kidnapped them.

"Sgt. I-See-O Indian Scout." History of the American West, 1902-1920: Photographs from the Collection of the Denver Public Library. American Memory. 1890. Library of Congress. September 15,2006.http://memory.loc.gov/cgibin/query/D?hawp:10:./temp/~ammem_Tuw4::@@mdb=mcc

I-See-O (Tahbone-mah), a Native American (Kiowa), scout poses outdoors, he holds a bow and arrows. He wears moccasins, leggings, a blanket, a fringed shirt, and a feather headdress.

"Threatened Raid into Texas By Lone Wolf to Avenge the Death of his Son. " New York Times New York, N.Y. 4 Mar. 1874, pg.1. ProQuest. September 29, 2006 <<http://www.proquest.com/>>

A dispatch from San Antonio to the News says the latest authentic information from Fort Sill. It brings bad news for the people of the plains. Lone Wolf a Kiowa chief has a strong party of Indians. They are coming because of the death of his son who was killed in a fight on the west Fork of the Nueces River.

Secondary Source

Bailey, Glenn Roberta. "Indian Territory". Encyclopedia of North American Indians. June 23, 2006 <http://college.hmco.com/history/readerscomp/naind/html/na>

Indian Territory was never really a territory in the strict political sense of the term. For the entire period of its existence, it was an unorganized territory, meaning that there was never

a territorial government of a federally appointed territorial governor in that area. The only kind of government there was the resident tribes.

Boyd, Maurice. Kiowa Voices Myths, legends, and Folktale. Texas Christian University Press. 1983. pg. September 2, 2006 198-202

The legend of Lone Wolf begins—that as a young boy, Lone Wolf and his older brother went on hunting trip. His older brother took his wife too, so she could help cut up the meat. His brother went to hunt buffalo the next day. Therefore, the woman dug a hole and he sat on top of it and fell in. When his brother got back, the woman told him he had gone missing. One day a pack of wolves came by and found him in the hole. The head wolf wanted to adopt him so he did. Several years passed, one day while out hunting with the wolf pack, his tribe (Kiowa) was back in the area hunting. They saw him running with the wolves, so they caught him. When he told them what happen they gave him the name Lone Wolf.

Brill, Targ Marlene. The Trail of Tears. The Millbrook Press Inc. 1995. pg. 7-55 October 4, 2006

The Trail of Tears was a long journey for the Comanche Indians of the East Coast. The U.S government forced them to make the journey because so many settlers were making there way west. Many of the Indians died of disease, hunger, and the cold winter, which came earlier then, expected. It was a long journey for them. They had to go on a certain trail to check in with the U.S Army. Moving them to the plains was an idea to try to get rid of most of them, so when they need to force Indians on reservations there would not by that many. To me the Trail of Tears was just a slow massacre of the Comanche Indians.

Douglas; Logan A., Schmittou Michael H. "Fluidity of meaning: flag imagery in Plains Indian art." Fall 2002 v26 i4 p 559(46) September 2, 2006 <http://galent.galegroup.com/serlvet/SRC>.

The art of the plains Indians affected there life forever. They would paint their horses before battle about how they felt before the fought. They would draw on rock walls telling about their life and cultural.

Edmunds, David R. "Indian-White Relations in the United States 1900". Encyclopedia of North American Indians. June 23, 2006. <http://college.hmco.com/history/readerscomp/naind/html/na>

Between 1776 and 1900 Indians, relations between Americans grew imbalanced between the two people. Most tribes east of the Mississippi where economically dependent on trade with outsiders, but they maintained considerable political control of their lives. During the American Revolution most of the trans-Appalachian tribes surrendered to the British. In the South, American military campaigns generally defeated the Cherokees, but in the North, the tribesmen carried the war to Kentucky.

Davis, Lucile The Library of Native Americans The Kiowa of Texas. Powerkids Press pg. 5-59

Kiowa Indians settled in the area that is now know as Texas, sometime between 1775 and 1790's. They lived along the Great Plains of Texas, Oklahoma, Kansas, and the

northwestern mountain range in Montana. They settled in the plains area, conflicts began between the settlers and the Indians. The government wanted to move the Indians and convince them to sign a treaty, which became the "Medicine Lodge Treaty." Several tribes were involved in the treaty; one was Lone Wolf who had recently taken over as chief of the Kiowa's. This forced the Kiowa on to reservations along the Great Plains, in present day Oklahoma and the panhandle of Texas. When Civil War broke out in 1861 and Texas broke away from the Union to become part of the Confederacy. This meant that all Union soldiers were taken out of Texas, which allowed Indians to leave without being caught.

Fort Sill. The Columbia Encyclopedia. Sixth Edition. 2001-05. Columbia University Press. October 27, 2006. <http://www.bartleby.com/65/fo/FortSill.html>

Fort Sill is a U.S Indian Reservation in Oklahoma north of Lawton; it was established in 1869 by General Philip Sheridan. It has 95,000 acres for artillery and missile base and home to the U.S Army and Missile Center. The Kiowa, Comanche, and other Native American Tribes were given homes on this reservation. Most of the reservation was abandoned in 1904. In 1911, Fort Sill became a training school for the U.S Army, artillery-training base.

Jones Lee, J. Jr. Red Raiders Retaliate The story of Lone Wolf, the Elder (Guipagho) Famous Kiowa Indian Chief. Pioneer Book Publishers. 1980. pg 1-50

This story about a Kiowa Chief named Chief Lone Wolf; The Elder has been spoken of in and around Mitchell County for years. Lone Wolf's favorite son Tauankia and his nephew, Guitain were killed by Texas Rangers while on a raid to Mexico for horses. Because of the Rangers, he quickly buried them on what has become known as Lone Wolf Mountain, which later became part of what is now Mitchell County. Later he returned and gave them a proper Indian burial on the mountaintop. Lone Wolf participated in many battles against the US Army and the Texas Rangers. In February of 1875, his people surrendered, soon after he was found guilty of rebellion, and confined for three years at Old Fort Marion in St. Augustine, Florida, Lone Wolf and others contracted chronic malaria and was soon release to return to the reservation, where he died of malaria in 1879.

Kratt, Benjamin R. "Kiowa". Encyclopedia of North American Indians. June 23, 2006
http://college.hmco.com/histor/readerscomp/naind/hrml/na_018 .

Kiowa Tanoan Plains language, is distantly related to Tiwa spoken at Taos Pueblo, although the Kiowa's claim to have originated in the Yellowstone River region of Montana near their oldest friends the Crow. In the mid-eighteenth century, the Kiowa and affiliated plains Apache people acquired horses and began a southeastward migration.

"Lone Wolf." DISCOVERING Multicultural America. Online Edition. Gale, 2003. Student Resource Center. Thomson Gale. 23 August 2006. <http://galenet.galegroup.com/servlet/SRC>

During the 1860's and 1870's, Lone Wolf became one of his tribe's most respected chiefs and was a warrior during the wars. He was one of the signers of the Medicine Lodge Treaty of 1867. Lone Wolf went to negotiate in Washington with U.S. agents in a spirit of peace, and with hope of developing friendly ties with the government. In 1866, Lone Wolf was one of several tribes who went and spoke to Abraham Lincoln at the White House, and to delegate about Southern Plains Indians. He participated in the "Red River War" fighting along side Quanah Parker a Comanche leader. The Plains Indians started a war because the U.S. military was killing the buffalo.

"Lone Wolf Revenges Raid". Fort Tours. August 24, 2006.
<http://www.forttours.com/page/toclonewf.asp>

Lone Wolf went back to Texas to get his Son and his nephew. Lone Wolf going back into Texas started a war with the Calvary and the Kiowa's. Lone Wolf and his warriors made the first attack on James C. Loving, W.C Hunt, I.G. Newcomb, and Shad Damron. There were a few battles on there way to retrieve his son and nephew, but had problems burying them. He buried them in a hurry on a large hill in Mitchell county and would later come back to get them.

"Lone Wolf". Columbian Encyclopedia. Sixth Edition 2001-2006 August 25, 2006.
www.bartleby.com/65/lo/LoneWolf.html

Lone Wolf was a Kiowa Chief; he led a group of Kiowa's Indians on raids beginning in 1874. Chief Lone Wolf began seeking revenge for the death of his son by the Texas Rangers, but he was defeated. After killing a Texas Ranger Chief Lone Wolf was captured, and with a number of followers was deported to Florida in 1875. Lone Wolf remained in military confinement for three years in 1878 he was released. Chief Lone Wolf died one year after his release from prison of malaria.

"Lone Wolf". The handbook of Texas Online. The Texas State Historical Association. September 7, 2006. <http://www.tsha.utexas.edu/handbook/online/articles/LL/flo9.html>

Chief Lone Wolf usually written Guipago was a militant minority of his tribe during the violent transition from nomadic to force on reservation life in the 1870's. In the summer of 1865, Lone Wolf left to go for a buffalo hunt and left his teepees with William Bent at fort Bent. When they returned he had relived that the Cheyenne had taken over and shot his horse. In 1863, he was among the Indian delegates accompanying United States Indian agent S.G. Colley to Washington in futile effort to establish a peace policy. The fighting still went on, so Kiowa chiefs went to talk to Col. Custer about a Peace Treaty, later called Medicine Lodge Treaty.

Medicine Lodge Treaty. Wikipedia, the free Encyclopedia. October 12, 2006
http://en.wikipedia.org/wiki/Treaty_of_Medicine_Lodge

The Medicine Treaty was a treaty that the United States signed with the Kiowa, Comanche, and many Plains Indians in Kansas in 1867. The treaty was consisted of three

separate treaties. The first was signed on Oct. 21, 1867 by the Kiowa and Comanche. The second was signed with the Kiowa Apache and was signed on the same day. The third was signed on Oct. 28 by the Cheyenne and Arapaho.

Noble, Ann. McKinnon, Mac B.. Lore and Legend Compilation of Documents Depicting the History of Colorado City and Mitchell County. Vol. 1 1976 pg. 209-212.

All the Indians were forced on to reservations, but the Kiowa stayed on the reservation, because of what the Medicine Treaty stated. Kiowa were allowed to go on a buffalo hunts in Texas. Some Indians talked about staying but by winter, most had gone back to the reservation. After a raid left the Kiowa's without enough horses, several warriors went to Mexico to gather more. On the way, back Lone Wolf's son and nephew Guitain and Tauankia were killed in a skirmish with the US Army. When Lone Wolf returned to the camp, he swore vengeance on the army for the deaths of his kin. Lone Wolf and his warriors went searching for soldiers to retaliate against instead; he found a group of Texas Rangers patrolling in the ensuing battle two of the Texas Rangers were killed.

Sowell, A.J. Texas Indian Fighters. State House Press. 1986. pg. 798-803

On July 12, 1874 in "Lost Valley" between the Texas Rangers and 200 Comanche, also the Kiowa led by Chief Lone Wolf. A report came to Captain Stephens that there were Indians in the county. Walter Robinson a member of Capt. Rufe Perry, he took a detail proceeded about six miles and came upon a large Indian trail. A runner was sent back to camp by the Lieutenant to inform Major Jones and Captain Stephens of the fact. When they finally found them they were down in lost valley. The Indian were right around a foot hill and when the detail came around the Indians opened fire. Most were wounded but some got away to get reinforcements. There were many more battles after this one because the Indians kept running from them because they didn't want to be put on reservations.

Tanner, Helen Hornbeck. "Travel and Transportation Routes". Encyclopedia of North American Indians. July 23, 2006. <http://college.hmco.com/history/readerscomp/naind/html/na>

River systems and mountain ranges created the Indian transportation routes. Lengthy routes developed throughout the vast drainage of the eastern slopes of the Rocky Mountains. Streams were the main highways in the interior of North America, with waterways, waterfalls, and connected watercourses. In the North Country, they used dug out Canoes to transport goods from one place to another. The Mississippi which was in the eastern part of the United States was the main transportation route used by the Indians to get from one place to another along the river. In the southwest, Santa Fe and Taos became very important in trade with the Indians. Long distance travel from the western plains to the Pacific coast was some times eliminated by the mountains.

Texas Rangers. The Columbian Encyclopedia. Sixth Edition. 2001-05. Columbia University Press. October 27, 2006. <http://www.bartleby.com/65/te/TexasRangers.html>

The Texas Rangers was a mounted force during the Texas Revolution in 1835. They were established guardians of the Texas Frontier. The Rangers consisted of three companies with 25 men each. They did not do any training and were not required to wear a uniform. They were set up to protect settlers and to fight Native Americans. By the 20th century the number of Rangers had decreased. In 1935 they were combined with the Highway Patrol which is now called the Department of Public Safety.

Warren, Betsy. Quanah Parker Twenty Texans Historic Lives for Young Readers. Hendrick Long Publishing Company Dallas 1985. September 24, 2006 pg. 71-76

This book is about at first when he was a kid; there was a war at Peace River and his father Chief Peta Nocona was killed in the fight. Quanah and his younger brother Pecos walked to a near by camp that their father was friends with. Quanah got to stay their, but his brother had to go to a different tribe. When he was eighteen Quanah joined a band of Comanche's called the Quahdi, which burned, houses, stole horses, and ran off settlers. In 1867, they were asked to meet with white leaders to make a peace treaty call Medicine Lodge Treaty. He met with five thousand different Indians from different tribes. Quanah did not agree to sign so he stayed on the plains searching for the buffalo. Later he moved on a reservation, made his name after his mother Cymatia Ann Parker, and changed to Quanah Parker.

Waldman, Carl. Encyclopedia of Native American Tribes. Facts on File Publication. New York. 1988. Pgs 110-112.

The Kiowa migrated mostly to follow the buffalo herds on the plains. They move up and down the plains depending on the buffalo. Their language once thought unique has been related back to Tanoan dialects of the Rio Grande Pueblo Indians. Eventually they began to practice Sun Dancing, Making Medicine Bundles, and organizing military societies. Kiowa were among the most tenacious fighter among all North American Indians. They would launch raids for horses and other treasures on different plains Indians. The Kiowa today are still allied with Comanche's and Apaches of Oklahoma. The federal government now protects most of the Kiowa land.

Wolfson, Evelyn. From Abenaki to Zuni A Dictionary of Native American Tribes. Walker and Company New York. 1988. pg. 90-91.

The meaning of Kiowa is people who paint the two halves of the body or face different colors. The Kiowa lived near the Wichita Mountains, where the broad water of the Red River made the boundary for Oklahoma and Texas. There was abundant wildlife for them to hunt. In the summer when the buffalo roamed the plains they would set up a camps with there teepees that told stories of the past. While the men hunted the woman and children would pick berries and tend to the camp. Eventually hunting would become better because they got horses from the neighbors the Comanche's. When settlers moved in they organized a group called the Texas Rangers to force the Kiowa on small pieces of land called reservations. The Kiowa still raided and killed settlers while on the reservation. Now the remaining Kiowa's live present day Oklahoma.

