

Tickanwa•tic

Informational Guide to the History and Culture of the Tonkawa Tribe.



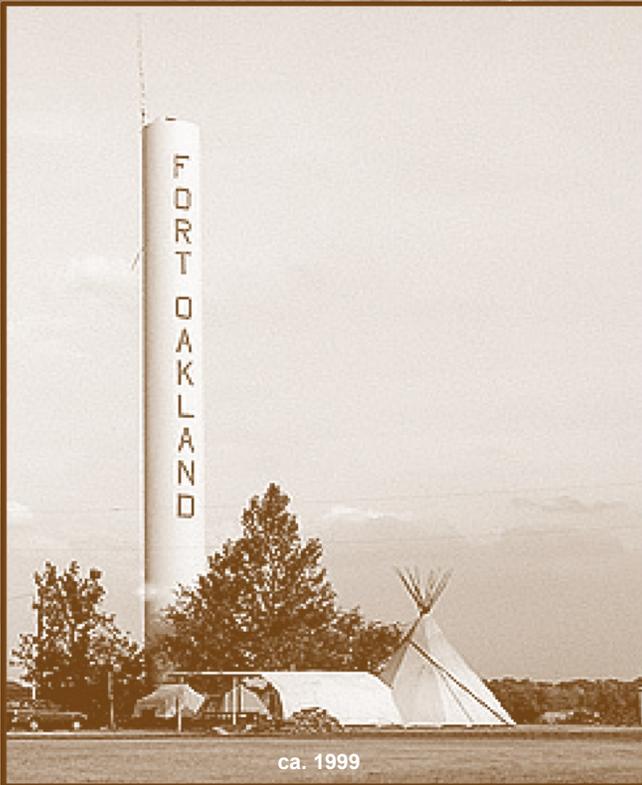
Tonkawas photographed by Rhinehart in 1898.

Standing L-R:

Winnie Richards, John Rush Buffalo, William Stevens, John Allen, and Mary Richards. Seated L-R: John Williams, Grant Richards, and Sherman Miles.

Ft. Oakland - Oklahoma

Tonkawa Tribe of Oklahoma



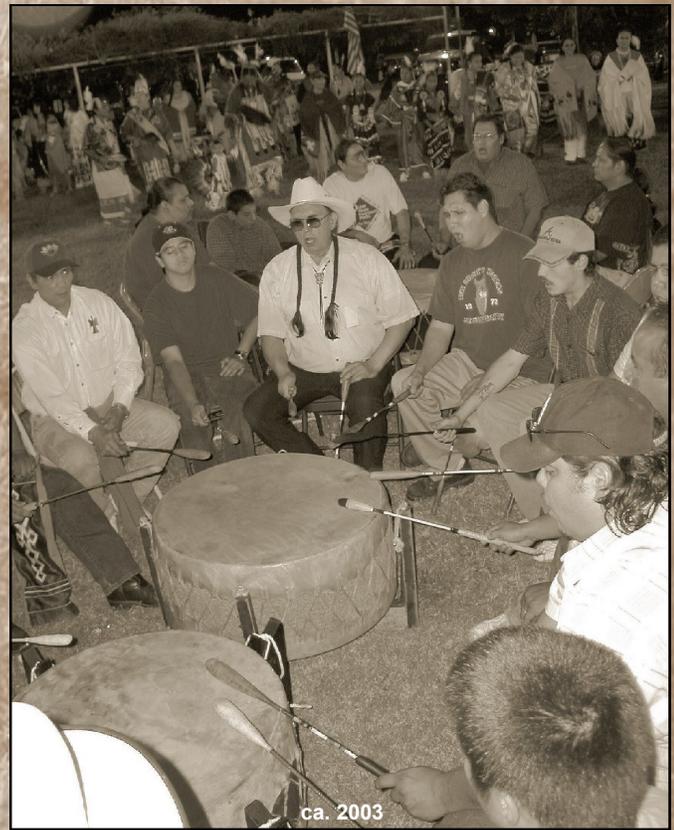
ca. 1999



ca. 1980



ca. 1885 - 1901



ca. 2003

On the cover: **Tickanwa•tic** Tribal name in Tonkawa Language means: "Real People"

Pronounced: "Titch-kun-wha-titch"

Tonkawa Tribal History



Winnie and Chief Grant Richards ca. 1898

The Tonkawa belong to the Tonkawan linguistic family, that was once composed of a number of small sub tribes that lived in a region that extended west from south central Texas and western Oklahoma to eastern New Mexico. The Tonkawa had a distinct language, and their name, as that of the leading tribe, was applied to their linguistic family. They were one of the most warlike tribes during nearly two centuries of conflict with their enemy tribes on the Western plains and with the Spanish and, later, American settlers in the Southwest. Their men were famous warriors, and their chiefs bore many scars of battle. The Tonkawa women were also strong physically and vindictive in disposition.

The people of this tribe were nomadic in their habits in the early historic period, moving their tipi villages according to the wishes of the chiefs of the different bands. They planted a

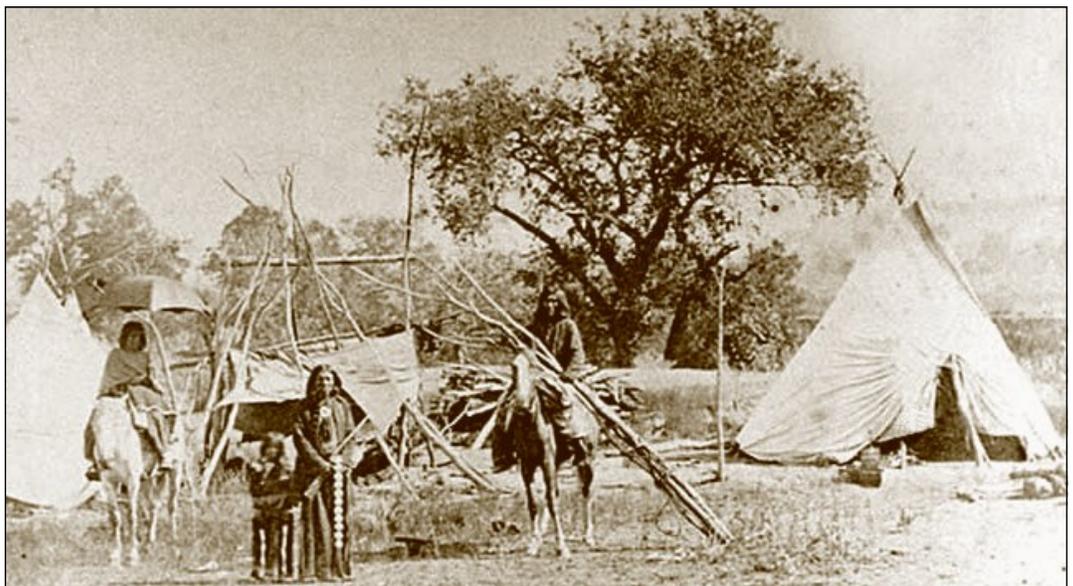


Chief George Miles ca. 1900

few crops, but were well known as great hunters of buffalo and deer, using bows and arrows and spears for weapons, as well as some firearms secured from early Spanish traders. They became skilled riders and owned many good horses in the eighteenth century. From about 1800, the Tonkawa were allied with the Lipan Apache and were friendly to the Texans and other southern divisions. By 1837, they had for the most part drifted toward the southwestern frontier of Texas and were among the tribes identified in Mexican territory.

The Tonkawa were removed from Fort Griffin, Texas in October, 1884. They were transported by railroad from a station in Cisco, Texas (A child born on the way was named "Railroad Cisco"), to a temporary stop at the Sac-Fox Agency near Stroud, Oklahoma. The entire Tribe wintered at the Sac-Fox Agency until spring, then traveled the last 100 miles by wagon fording many rain swelled rivers and axle deep mud caused by severe spring rains. They

reached the Ponca Agency on June 29th, and then finally to "Oakland" on June 30th, 1885. This was the Tonkawa "Trail of Tears"...a time in Tribal history that should always be commemorated lest we forget. The Tribe has scheduled the date of its annual Pow-Wow to coincide with this historic date, therefore, the annual Tonkawa Pow-Wow will hereafter be held on the last weekend in June.



Tonkawa Camp at Fort Griffin, Texas

ca. 1875

Tonkawa Spirituality



William Stevens ca. 1898

Among the Tonkawa the most spiritually significant dance was the “Tome-ka” or “Water Drum” dance which really was not a dance at all, but a religious ceremony which later became known as the “Peyote Ritual”. This form of religious expression or worship had been a cultural tradition among the Tonkawa and Lipan since before the arrival of Columbus. Other French and Spanish explorers noted this religious activity which utilized the peyote herb as a “sacrificial medicine” in use by the Tonkawa and Lipan during the earliest European contact.

Weston La Barre in his classic study “The Peyote Cult” (1938) traced the origin of peyote use pre-historically to the Tonkawa and Lipan whom were aboriginal inhabitants of the Rio Grande River area of South Texas and Northern Mexico where natural growth of the peyote occurs.

Beginning about 1870 and during the last 100 years in particular, many tribes all across North America have borrowed and applied this same “sacrificial medicine” to their own religious ceremonials through a process of cultural adaptation.

The name “Native American Church” has been applied to this newly developed inter-tribal religion, but to



John Allen ca. 1898

the Tonkawa and Lipan, this religion evolved as an integral part of the culture and is as old as the people themselves.

In these contemporary times many tribal members also attend various catholic and protestant churches in the area.



Joe Marcus and wife, Alice White Bear-Tah



Railroad Cisco

Early day “Tome-ka” Ceremonial Leaders among the Tonkawa.

Tonkawa Habitations and Handicrafts

Photos Courtesy: Museum of the American Indian



Tow's Place

ca. 1894-1910



Tepee Belonging to George Miles

ca. 1894-1910

Habitations

In as much as the Tonkawa led a nomadic existence, they built rather simple, make-shift shelters almost always of a temporary nature. They had tipis which were generally small and constructed of poles covered with bison hides. The Tonkawa evidently used these more extensively in the eighteenth than in the nineteenth century, for the tipis diminished along with the bison.

Brush shelters were also used. These were small, temporary dwellings, which were abandoned whenever the Indian moved camp. First a framework of poles and light branches was set up to form a cone. Over this were laid smaller branches, bark, "brushwood," or mesquite. Occasionally this structure was thatched with grass or covered over with a few bison hides. The only mention of internal arrangement was that a fire was laid in the center. These lodges were five (5) to seven (7) feet high, flat on top, and open on one or two sides.

The Tonkawa erected special brush shelters for certain ceremonial purposes- large dance lodges, parturition lodges, and menstrual lodges.

Weapons

An important weapon was the bow and arrow, which was used in warfare and in hunting bison and deer. The bow string was generally fashioned from bison sinew. The arrows were supposedly "poisoned" with the juice of the mistletoe leaf (this is known to be non-poisonous).

Other weapons were the spear and the lances, used in warfare and in bison hunting. Here too, "poison" from the mistletoe leaf was used. As defensive armor the Tonkawa wore "jackets," helmets, and shields of buffalo rawhide.

Handicrafts

Some additional items of Tonkawa material culture are harnesses and lassoes made of bison

hides. These include rope made from the tails and manes of horses, as well as rope and coarse cloth manufactured from the inner bark of the mulberry tree. It is also noted that they wove baskets and grass mats. They also made pots of fired clay.

The Tonkawa also possessed pipes. Musical instruments were rattles made of gourds containing pebbles or buckshot, and drums consisting of a metal container with a deerskin head or simply a deer hide tightly stretched over a hoop.



Tonkawa Drum



Tonkawa Bow & Arrows



Tonkawa Rattle made out of a horse tail

Traditional Hunting and Fishing

Hunting

The most important animal sought by the Tonkawa was unquestionably the bison. The bison provided them with much of their food, and the skins were used in making clothing and tipis. Bison fat, meat and hides were also traded. The bones were also utilized in manufactured items.

Photos Courtesy: Museum of the American Indian



The deer was used both for its meat and skins ranked next to the bison.

The Tonkawa had herds of horses; some of these were obtained through raids and used for transportation purposes and also used in battle. Wild horses were hunted for addition to the herds, and sometimes these were sought for the hair from their manes and tails, to be used for fashioning rope and harnesses.

The wolf was reportedly not hunted, for the Tonkawa believed that they had been brought into the world by this animal. (Nevertheless the Tonkawa were in possession of a number of wolf skins, which were used in performing the wolf dance.) The Tonkawa claimed that if they killed a wolf they would lose their eyesight temporarily, go crazy, or contract a fever, unless special 'medicines' were taken.

When the Tonkawa encountered a wolf they asked him to provide them with deer when they hunted. After the hunt before the men returned to camp, they conduct a special ceremony to provide a portion of the kill for the wolf as a

spirit offering. The Tonkawa stated that on one occasion a member of the tribe killed a deer but neglected to perform the necessary ceremony before hanging up the meat he had obtained. When he returned, the meat was gone, whereas that belonging to the other Indians had been left intact.

Apparently the taboo on killing wolves was in some instances extended to include the coyote. The grey wolf was said to be 'the owner of the earth' and his permission was asked when hunters entered new hunting grounds.

Collecting and Fishing

Collecting ranked next to hunting in the Tonkawa economy, and in the first half on the nineteenth century it became increasingly important as a means of securing food. They gathered a number of herbs, edible roots, acorns and wild fruits. Pecans were collected in large numbers.

At times, fish and oysters were also obtained and used as food.

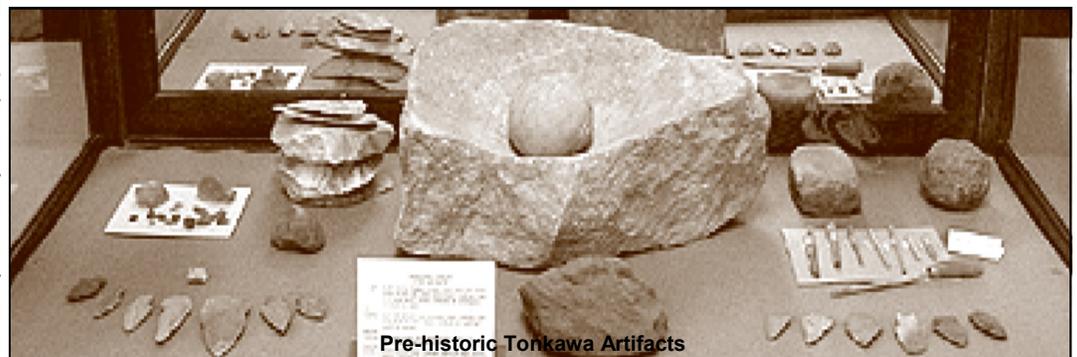
Agriculture

The Tonkawa were a nomadic group which relied little upon agriculture. According to Tonkawa tradition, an injunction had been received from the wolves, which supposedly brought the Tonkawa into the world, not to plant crops or build permanent dwellings, but to lead the predatory existence of these animals. The Tonkawa tried to follow this counsel.

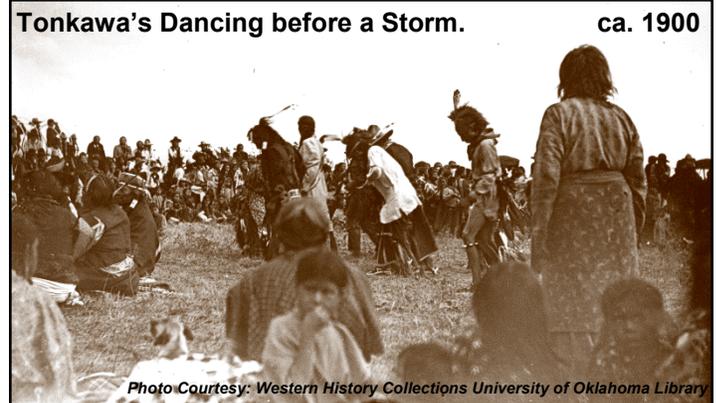
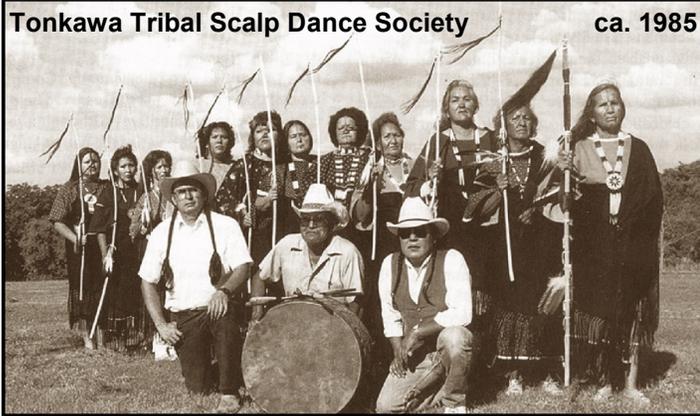
Food Preparation

Most meat was cooked by roasting; however, some of it was cured by the women. Dried venison or bison meat was pounded and mixed with pecan meal to form pemmican, the principal food of the Tonkawa when they were traveling or on the warpath.

Before the tuna (prickly pear) could be eaten, the spines had to be removed. For this purpose the Tonkawa used pincers made from slivers of deer antler. Food was occasionally seasoned with chili made from the berries of the red pepper plant. And oysters were said to be 'barbecued' in their shells.



Tonkawa Tribal Dances



The Tonkawa, like most the Plains tribes, had a variety of dances that were performed regularly and ceremoniously. Among many dances belonging to the Tonkawa were the: Buffalo Dance, Deer Dance, Wild Hog Dance, Turkey Dance, Dance of the Short Steps, Notched Stick Dance, and a dance called "Singing All Around" which later became known as the "Man and Woman" or "Back and Forth" dance.

Dances connected with war were especially important to the Tonkawa. The "Scout" dance, the "Scalp" dance, and the "Hold-Shield" dance were three primary dances associated with warfare.

The men who were to undertake a raid held a "scout dance". The dance began after dark. A number of warriors stood in a ring holding a large untanned cowhide which they struck in unison with sticks or switches about two feet long. A leader kept time, and the whole ceremony was conducted with great order and formality. During part of the ceremony the men would get up and sit down repeatedly for about ten minutes, after which they smoked rolled tobacco as prayer offerings. The men sang during the proceedings in low pitched, then high pitched voices. They imitated animal cries to represent the "hunting" of the enemy. The men sang twice before the tipi of each warri-

or who was to participate in the raid, then moved on to the tipi of the next man.

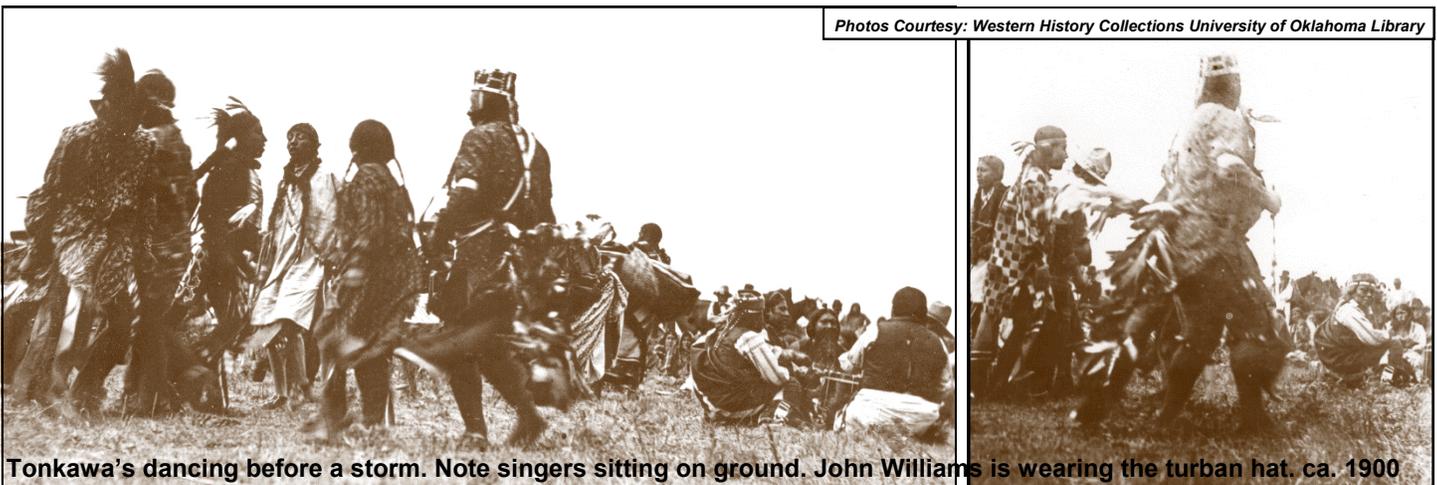
The Tonkawa continue to dance the "scalp dance" even though it's original purpose has long since vanished but has taken on new meaning. The men provide the singing around a drum while all the women dance carrying "coup" sticks displaying trophies previously acquired in battle.

A "ghost dance" was witnessed after the Tonkawa had been permanently settled at the Oakland Agency and had been in contact with a number of Plains tribes in Oklahoma. During this rite, some of the men sang while others beat on drums. They went into "trances" and recited "visions" of the departure of the White men in ships and the re-appearance of the bison on the Plains.

The "wolf dance" was a particularly solemn ceremony performed to commemorate the "origin" or "creation" of the Tonkawa. This dance was probably the most sacred of all dances and efforts were made to keep it secret from outsiders.

Today the Tonkawa practice all of the usual intertribal dances associated with contemporary pow-wows including the Gourd Dance which has been borrowed from the Kiowa Tribe.

Photos Courtesy: Western History Collections University of Oklahoma Library



Tonkawa's dancing before a storm. Note singers sitting on ground. John Williams is wearing the turban hat. ca. 1900

Tonkawa Tribal Language

Vowels

Tonkawa		English Equivalent
a	=	above, about
a•	=	saw, call
e	=	bed, met
e•	=	hey, they
i	=	it, hid
i•	=	field, wield
o	=	on-ward, on-going
o•	=	own, bone
u	=	put, push
u•	=	yule, rule

Consonants

Tonkawa		English Equivalent
c	=	church, chair
h	=	Standard English
K	=	Standard English
L	=	Standard English
m	=	Standard English
n	=	Standard English
p	=	Standard English
s	=	Fluctuates between ship, and sip
t	=	Standard English
w	=	Standard English
x	=	Like the German Bach, ich
y	=	Standard English
'	=	Glottal Stop

Tonkawa		English
a•x	=	water
pan	=	white bread
'a-was	=	meat
mam-'an	=	salt
mam-'an-ci-kew	=	pepper
na-hen-mas-lak	=	potatoes
yaxan	=	food

Tonkawa		English
hemaxan	=	chicken
'awas - n'a - n	=	sausage / hamburger
'aso - ka	=	sugar
'ale - na	=	flour
a•x - pix	=	pop, cool-aid,
'ok - me - lo - xa	=	bacon, salt pork (pig fat)
ya - tal - pan	=	fry bread
pilaw - tic	=	biscuits / cookies
tol - 'axan	=	corn
tol - 'axanya - tos	=	popcorn
xa - ya - kew	=	butter
ke - kew	=	give/hand/pass to me



Tonkawa's at Dance

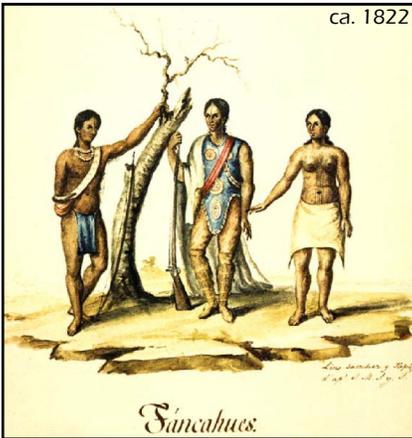
Ya - tal - pan ke - kew!
 (fry bread) (pass me)

Pilaw - tic ke - kew!
 (cookies) (pass me)



Photos Courtesy: Western History Collections University of Oklahoma Library

Tonkawa Tribal Regalia



The clothing of the Tonkawa Indians, except for some items which were secured through trade (cloth shirts, trousers, and blankets), consisted primarily of bison hides or deer skins; these last were sometimes heavily beaded. It is

said that when bison hides were unobtainable, the Tonkawa used bear or wolf skins. The women generally prepared the skins. Bison hides were worn with the hair left on. Deer skins however, were scraped on both sides, first having been soaked in "lye water" made from leaching wood ashes. Next, bison brains or the juices of certain plants were rubbed into the hides; after that the skins were further softened by pounding and scraping with flint knives.

Men sometimes wore only a breechclout of deer-skin or cloth. These were said to be quite long. Men also wore skin shirts or "jackets," beaded moccasins of buckskin or bison hide, and leggings, belts, garters, and robes of bison hide. Tonkawa men wore earrings or necklaces of bones, shells, or of shell. The men wore their hair long and parted in the middle; they also braided it with cloth or wrapped it in strips of fur.

In preparation for a battle, the warriors put on headdresses of horns and feathers and red flannel, and they painted themselves and their horses with stripes. The men decorated their faces with special designs and colors. Certain individuals had the privilege of painting

in a certain way, and this pattern could be used by an individual only if it was transferred to him. The designs were said to be imitated in the bead work. Among the colors used in face and body

painting were red, green, yellow, and black.

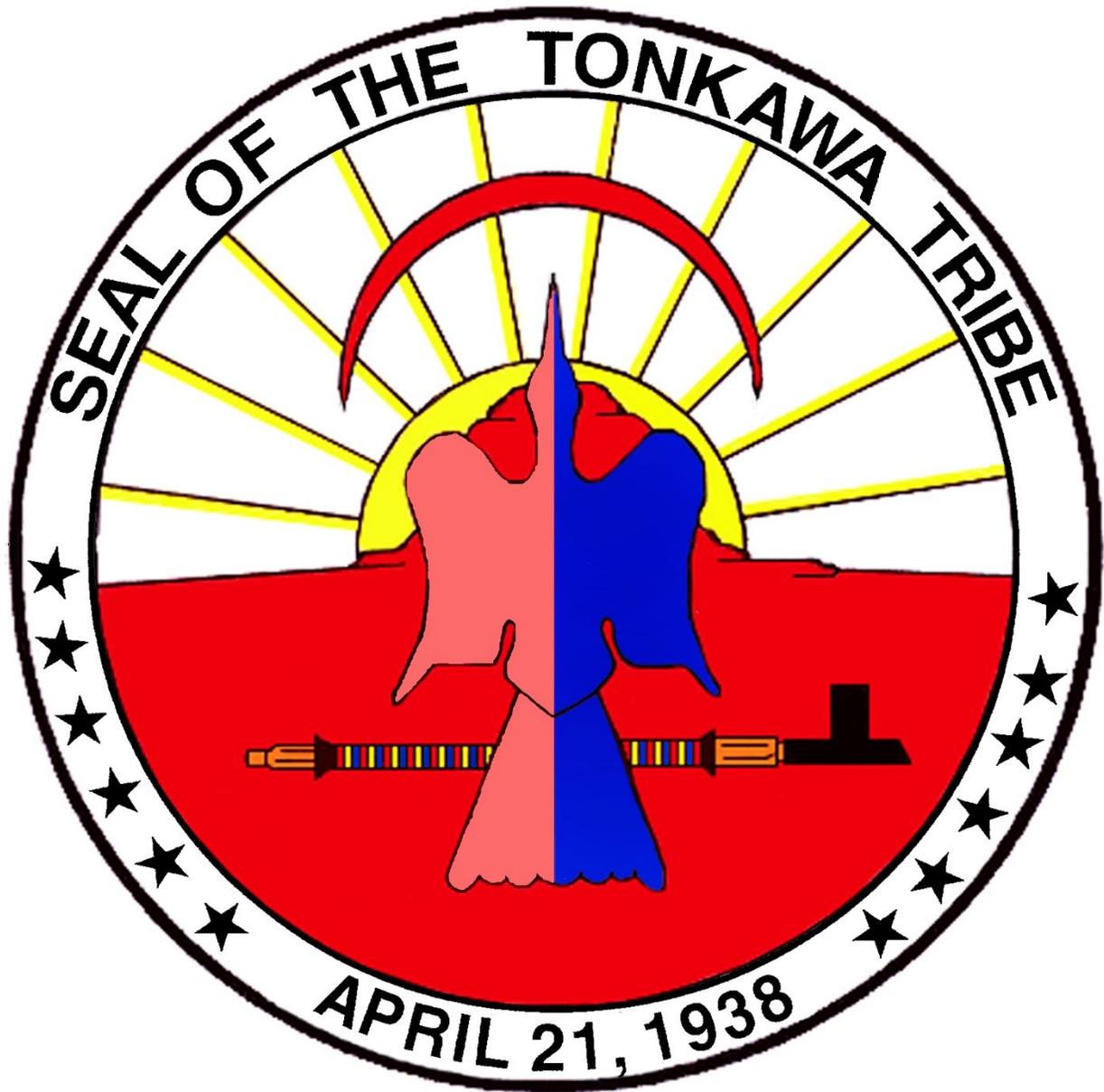
These pigments were sometimes mixed with saliva and applied in daubs.

The Tonkawa women wore little clothing, a small piece of deerskin which served as a skirt was the only article of clothing worn. However, some had an additional piece of hide draped about their shoulders. The skirts worn by the younger women had tinkling ornaments attached to the hem. In later times the women wore woolen blankets, a cloth dress, and skin moccasins.

Women parted their hair in the middle and wore it sometimes long, sometimes short. Paint was applied in black stripes to the mouth, nose, and back. On each breast black strips were painted in concentric circles extending from the nipple to the base of the breast. Women also tattooed themselves with charcoal and with various colored ingredients. Apparently they wore fewer ornaments than the men, earring and elaborate shell necklaces being the only articles noted.



Tonkawa Tribal Seal



The red earth and red hill on the horizon represents "La Tortuga", (the turtle) the sacred place of our birth, the genesis of the Tonkawa People.

The sacred pipe represents Tonkawa spiritual connectedness to the Creator and the deliverance of life from the womb of the Mother Earth.

The sacred water bird image represents the rising up of the spirit and flesh of the Tonkawa to assume its place among God's creation.

The red and blue bi-coloration portrays the counter-forces of a worldly existence.

The crimson crescent represents the sacred altar place of our church, the foundation of our traditional religion.

The rising sun represents a new dawning of the Tonkawa people.

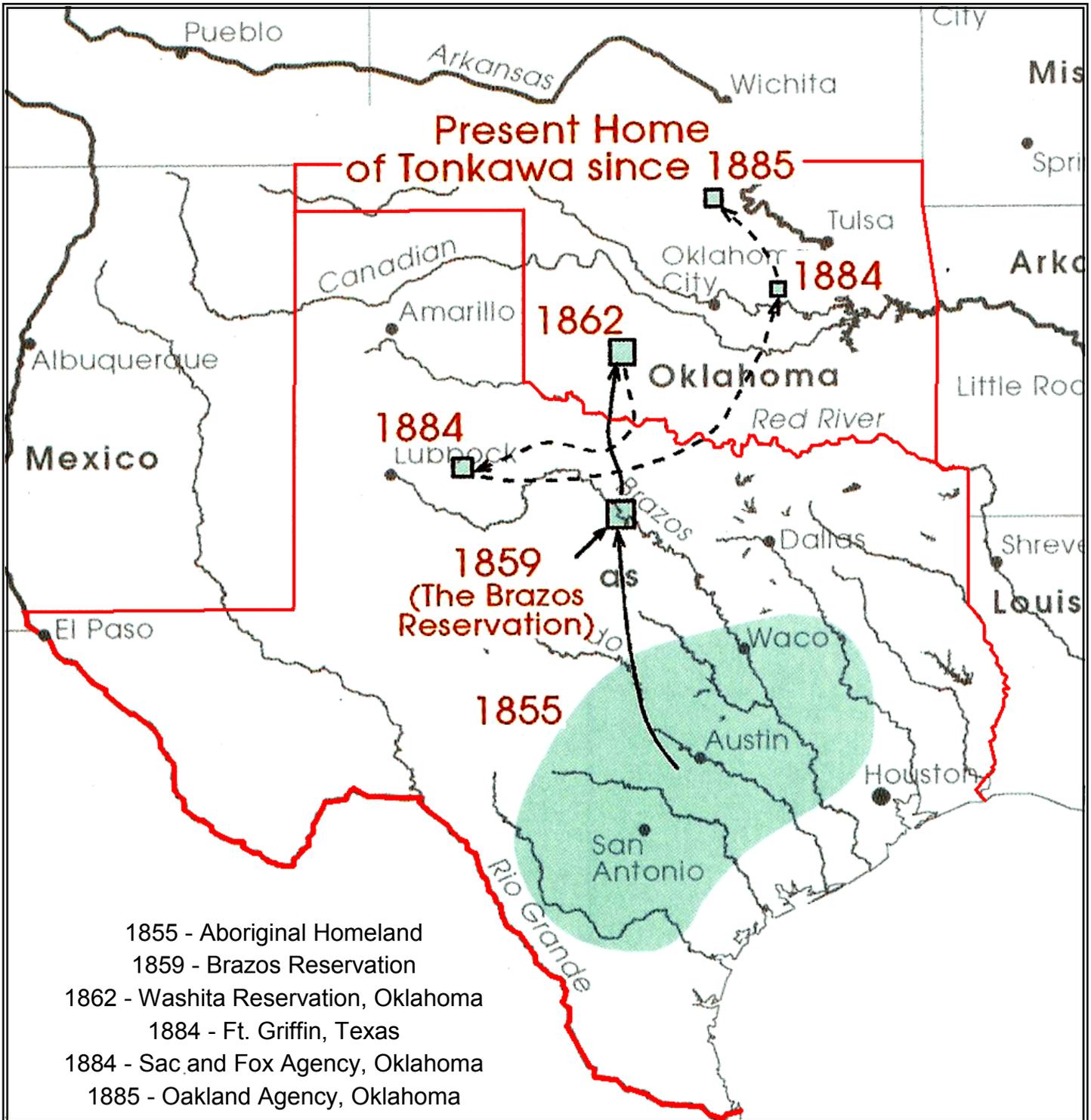
A renaissance of our Tribe within a contemporary society.

The twelve stars represent the original twelve clans of the Tonkawa Tribe.

The circular shape represents the sacred and eternal circle of life.

At the center of which stands the Almighty God as the beginning and the ending.

Tonkawa Tribal Trail of Tears



Through far removed from their Texas Tonkawa-Lipan Homeland, those who lie here in their eternal rest are a rare breed that survived warfare, changing history and expansionist movements of a great nation. They suffered from friend and enemy alike. Never knowing who the real enemy was they forgave friend and foe, made this land in Indian Territory their home, protected their culture, and raised families. All that remain of their spirit and seed are here to stay.

Tonkawa Tribal Veterans and Scouts Past and Present

**FOR THOSE WHO
SERVED WITH HONOR.**

CODY M. ALLEN
DAVID L. ALLEN
DONALD ALLEN
FELIX W. ALLEN
HENRY L. ALLEN
HOMER A. ALLEN
KERRY M. ALLEN
JOHN ALLEN JR.
JOHNNY G. ALLEN
LEWIS R. ALLEN
MELVIN S. ALLEN
MICHAEL E. ALLEN

RUDOLPH W. ALLEN
RUSSELL D. ALLEN
WALLACE H. ALLEN
ZELLA O. ALLEN
WILLIAM S. BARBER
COLE L. CHANDLER
CHRISTOPHER M. COMBRINK
SIMON M. CORNELL
RICHARD L. CORNELL
LIBRADO FLORES JR.
ROBERT M. FLORES
JUNE HARRISON
CORNELIUS HARJO
JIMMIE HARJO
FRANCIS "SONNY" MARTIN SR.

DANIEL NIVALA
DON L. PATTERSON
GALE T. RHOTEN SR.
GALE T. RHOTEN JR.
MERLE D. RHOTEN
DAVID R. RUSH
JIMMY D. SMITH
LEVI STEVENS
ANTHONY A. STREET
FRANCIS O. TAH JR.
ANTHONY W. WALDROUP
FREDRICK WALDROUP SR.
PATRICK WALDROUP
LARRY L. WARRIOR
PONCA C.M. WARRIOR



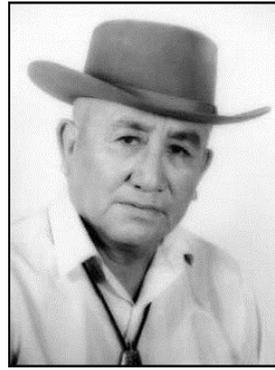
CODY M. ALLEN



DAVID L. ALLEN



DONALD ALLEN



FELIX W. ALLEN



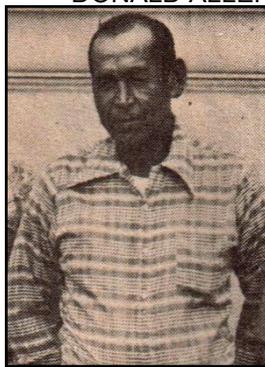
HENRY L. ALLEN



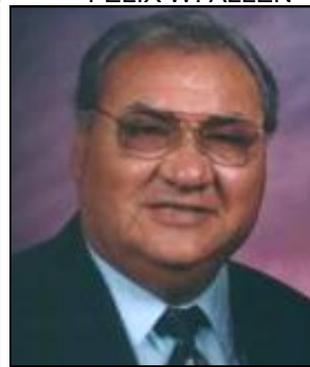
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RUSSELL D. ALLEN



WALLACE H. ALLEN



ZELLA O. ALLEN



COLE L. CHANDLER

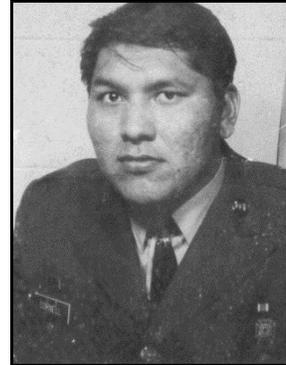
**TONKAWA AND LIPAN
INDIAN SCOUTS
MUSTER ROLL U.S. ARMY
FT. GRIFFIN, TEXAS 1874**

McKORD - YE NOCK PA
ANDERSON - MAH O MAH
JESSE - NIS CHE QUA TACK
SHAGO
HENRY - KI NO TAH
ALECK - EU CHU CETCH
BILL - NI SHO TA
BLACK BILL - CHI QUA TAH
BUFFALO - KAH O WHATES
CANTEEN - WHAS HAD KEE PAH
COOPER - NASH WAUM
DICK - KET TIN
GEORGE - HIA IN
GRANT - CHI TIL TA
JACK - TOS TUS

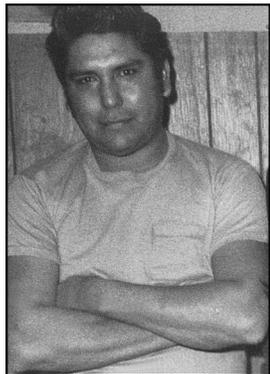
JOB - CHI TAW WAH
JOHN - KISE
JOHN WILLIAM - SAI O KOH
JOHNSON - O PEY YE TAH
SHERMAN - HAY LEESH
PETER - YEW TOSH HA
WILDCAT - WAL LEASH
WOLF - CHICH WA
CAST STEEL
COMUS • CHARLEY
SAM HOUSTON
ALBERT • STEPHEN
BILL TURNER
LALLY • WARRINGTON
SIMOON
APACHE JOHN
SALA • CHANDARI
CANDARISHNA
TANASTE • CHANDO
CHILENO

*English names randomly assigned by
the U.S. Army*

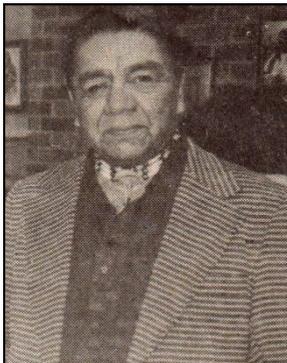
Also the countless number of
men and women warriors who
fought and died to preserve and
protect the Tonkawa Tribe
against all enemies.



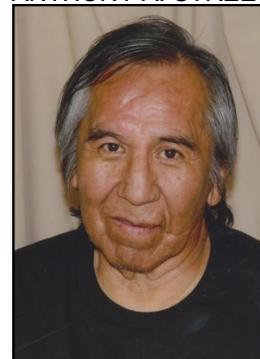
SIMON M. CORNELL RICHARD L. CORNELL



FRANCIS MARTIN SR. LIBRADO FLORES JR. ROBERT M. FLORES DANIEL NIVALA DON L. PATTERSON



GALE T. RHOTEN SR. LEVI STEVENS DAVID R. RUSH ANTHONY A. STREET FRANCIS O. TAH JR.



ANTHONY WALDROUP FREDRICK WALDROUP PATRICK WALDROUP LARRY L. WARRIOR PONCA WARRIOR

Tonkawa Tribal Princesses

The first two years of the Tonkawa Pow-Wow, no Princesses were selected. These were the transitional years; many of the tribal members were not well acquainted with the customs and the rituals of this type of contemporary royalty. Through the guidance of those that have lived this as their life, with the understanding of what it means, and what it takes to be responsible with such honors have assisted and made it possible for the first selection in 1977.

The role and responsibilities of becoming and remaining a Princess is a great honor which one holds as the ambassador/representative of the tribe. Regardless of age, many tribes select those who have shown qualities in personality, dependability, leadership, independence, and cultural knowledge. These are only a few qualities expected of a Princess. Today, the expectation continues with the academic model, athletic abilities, and cultural linguistic ability.

Considering the fact that many Indian people are intertribally married, many young people, men and women, to this day, are unable to speak their own language but are more fluent in the English language acquired through the public school system. For those that did not have the teaching of their grandparents, and great-grandparents even aunts and uncles, our languages have diminished but through efforts now are being reborn. The Tonkawa Tribe has been blessed by being represented by many outstanding young ladies. Many of the younger girls watch, listen, learn, and patiently await their turn.

Our Princesses have represented us not only at Indian gatherings and other civic events, but as leaders through academics and in athletics, they have shown us what it is to be proud of your heritage; and we are equally proud of each and every one.....



Raven "Kola•Kaxaw" (Black Bird) Hockert is the 2015-2016 Tonkawa Tribal Princess elect. She is a Tonkawa Tribal Member and the daughter of Fred Hockert and Cresta Hudson. Raven is the paternal granddaughter of Fred and Elizabeth Hockert, and the great granddaughter of the late Berneice Sands. She is the maternal granddaughter of Robin and the late Ponca C.M. Warrior and the great granddaughter of the late Lois and Barnalee Knight. Currently a senior at Ponca City High School. After graduation she plans to attend Santa Fe University in New Mexico.



2014-15 - Shania Street



2013-14 - Valerie Allen



2012-13 - Casey Horinek



2011-12 - Cherokee Combrink



2010-11 - Mariah Mahtapene



2009-10 - Norita Arkeketa



2008-09 - Ashlan Alexander



2007-08 - Citabria "Yantanaway" Baker



2006-07 - LaTosha Camp



2005-06 - Charlie Mahtapene



2004-05 - Amber "Axyaicn" Jarrett



2003-04 - Miranda "Nax'ce" Allen



2002-03 - Alexis Martin



2001-02 - Dorothy Buffalohead



2000-01 - Teya Roughface



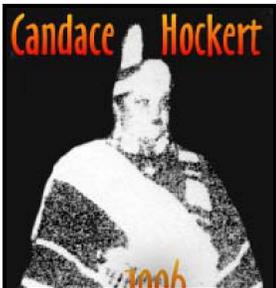
1999-00 - Osie Mahtapene



1998-99 - Dawn Nell Rowe



1997-98 - Kris Brown



1996-97 - Candace Hockert



1996-95 - Jeana Rush



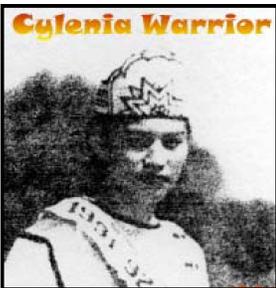
1995-94 - Leah Warrior



1994-93 - Candace Myer



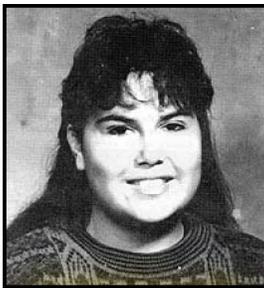
1992-93 - Carletta Estrada



1991-92 - Cylenea Warrior



1990-91 - Jennifer Doughty



1989-90 - Bridget Beard



1988-89 - Kimberly Enloe



1987-88 - Anecia Warrior



1986-87 - Stacey Beard



1985-86 - Rebecca Hamilton



1984-85 - Kristy Favela



1983-84 - Anna Ramirez



1982-83 - Sarah Norman



1981-82 - Kimberly Allen



1980-81 - Cheryl Arkeket



1979-80 - Stacey Norman



1978-79 - Margaret Coleman



1977-78 - Brenda Warrior

Tonkawa Tribal Pow-Wow

The Tonkawa Tribal Pow-Wow is held every year on the last weekend in June. This date was selected to commemorate when the Tonkawa's first arrived at Ft. Oakland in 1885.



ca. 2003



ca. 2002



ca. 1975



ca. 2014



ca. 2003

First Tonkawa Tribal PowWow at Ft. Oakland



ca. 1975

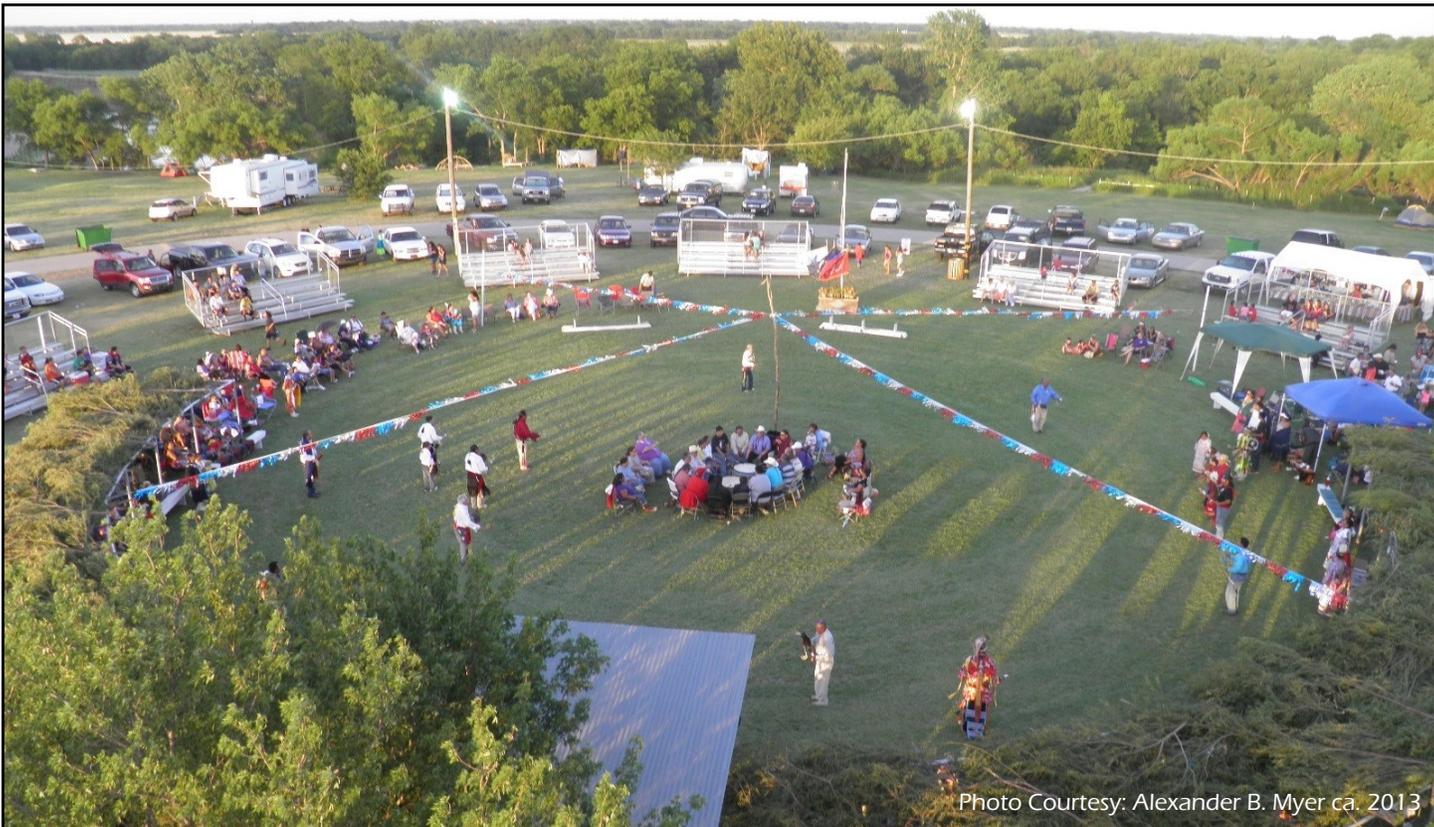


Photo Courtesy: Alexander B. Myer ca. 2013



ca. 2001



Photos Courtesy: Divinia M. Photography ca. 2014

Nez Perce Memorial

Nez Perce exiled in Oklahoma
(occupied reservation prior to the arrival of
Tonkawa)

In 1805 the Lewis and Clark expedition encountered the Nez Perce Tribe on the upper Missouri River. The Nez Perce found them starved, sick, and near death. They fed them and took care of them until they were well enough to continue. The Nez Perce and the whites remained good friends until the yellow fever of "gold" turned them into enemies. Treaties and promise after promise was broken by the whites, supported by the U.S. Army.

In 1863 a new treaty was offered, giving them a new small reservation. The first Chief Joseph, Tuekakas, known as old Joseph, refused to sign the treaty. He died in 1871 and U.S. officials immediately ordered the Nez Perce to leave Wallowa, in what is now Washington state, and go to Lapwai in what is now Idaho. The new chief, Young Joseph, also refused to go.

After much harassment and mistreatment, Nez Perce warriors fought with and killed some soldiers. Joseph, advised by subchiefs White Bird, Looking Glass, his brother Olokokot, and the tribal elder-prophet Toohoolhoolzote, decided to take the Nez Perce to Canada for safety. The army pursued them through snowstorm and blizzard, and after brutally killing more than 50 women and children 25 warriors in a pre-dawn attack, the army succeeded in turning the Nez Perce southward.



ca. 1975

because of his habit of wearing a large bearskin coat. Miles had 30 Sioux and Cheyenne scouts who had been recruited from the Indian force which had defeated Custer, and these scouts led 600 troops of the 7th Cavalry in a charge upon Nez Perce.

The charge was stopped by Nez Perce warriors, then under a flag of truce Chief Joseph was taken prisoner.

Bear Coat Miles received reinforcements and the Nez Perce were besieged. Their war chief, Looking Glass, was killed, as was Toohoolhoolzote, the prophet. It was then, as a prisoner, that Chief Joseph, in order to save the lives of the remaining women and children, surrendered and made his now famous speech which ended with "I will fight no more forever."

Some warriors escaped to Canada, but the remaining Nez Perce were taken to Fort Leavenworth, Kansas, instead of to the promised Lapwai reservation. One hundred Nez Perce died there before they were sent to the Oakland Agency (Tonkawa) where more died of sickness and mistreatment most of them the very young or the very old. By 1884 only 285 Nez Perce remained alive. In 1885 some were returned to Lapwai in Idaho, but Chief Joseph and a few other warriors were sent to the Colville reservation in northern Washington, where they lived in exile and separated from the other Nez Perce.

On September 21, 1904 Heinmont Tooyalaket, Chief Joseph, died at the age of 63. The attending physician reported that cause of death was "a broken heart." Text carved into the granite memorial tell a small part of the suffering the Nez Perce families endured. Full records could not be located, but it was recorded that a daughter was born to Chief Joseph at Lolo Lake in June of 1877. She died here at Fort Oakland and was buried alongside at least 100 other Nez Perce children who were born here while the tribe was imprisoned and died of malaria and other diseases.

Also buried here is a man named Halahtookit, who was born to a Nez Perce woman and fathered by William Clark, of the Lewis and Clark expedition fame.

Traveling south through Yellowstone Park they were attacked by General "Bear Coat" Miles, so named by Indians

ca. 2006

Tonkawa Tribal Profile

Tonkawa Tribe of Oklahoma
1 Rush Buffalo Road
Tonkawa, Oklahoma 74653

Phone: (580) 628-2561 • Fax: (580) 628-2279
Website: www.tonkawatribe.com

Total Area	1,505.57 acres
Federal Trust	994.33 acres
Tribally owned	273.00 acres
Allotted	238.24 acres
Total Reservation Population	826
Tribal enrollment	718

Location and Land Status

The Tonkawa Tribal Reserve is located in Kay County, in Northern Oklahoma. Tribal headquarters are situated on the west bank of the Chikaskia River, about 2.5 miles southeast of the town of Tonkawa. Ponca City lies just 12 miles east via U.S. 60. Oklahoma City is approximately 100 miles due south. The tribal reserve consists of 994.33 acres of federal trust land. These trust lands are supplemented by 238.24 acres in individual allotments.

Ft. Oakland, on the original Tonkawa Reserve, was occupied by Chief Joseph's Nez Perce from 1878 to 1885. In 1885 the Tonkawa were assigned 91,000 acres of land within this reservation. These lands were eventually allotted, and the remainder opened for white settlement.

Government

The Tribal Committee is composed of a president, vice president and secretary/treasurer which serve as the elected governing body for enrolled tribal members. Committee members serve two-year terms, with elections occurring every other year.

The Tonkawa Tribe is organized under the Oklahoma Indian Welfare Act, having adopting a con-

stitution and bylaws on April 21, 1938. This constitution was amended on April 2, 1977 and on August 12, 1994, September 10, 2009, March 9, 2013, and December 6, 2014.

Economy

The tribe operates 3 Class II/III gaming facilities managed by an independent entities. The Tonkawa Indian Casino West is located at the intersection of Highway 60 and Interstate 35 Tonkawa Indian Casino East is located on the Tonkawa Tribal Reserve and the Native Lights Casino is located at Chilocco on north Highway 77. The Tribe also operates under Red Pipe LLC, two smoke shops one on the Tonkawa Tribal Reserve and one at Native Lights a Travel Plaza and Hotel on Highway 60 and Interstate 35.

Services

In addition to tribally owned businesses, the tribe administers federally funded programs and services in education, job training, health and diabetes care, transportation, child care and others.

Infrastructure

Tonkawa Tribal headquarters are accessible from Ponca City, via U.S. 60. U.S. 177 connects Tonkawa with Blackwell, 12 miles north. Interstate 35 passes just three miles west of Tonkawa, connecting with Oklahoma City and beyond. Commercial and private air service is available in Ponca City, 12 miles east. Bus lines, truck lines and express package carriers also serve Ponca City.

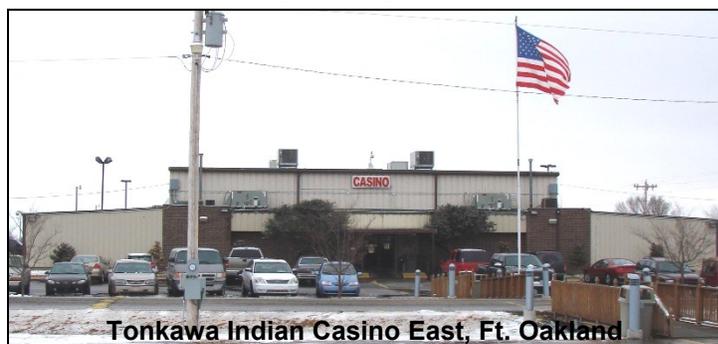
Community Facilities

A community center is located at Fort Oakland on the tribal reserve near Tonkawa. Tribal members receive electricity, water and gas service from regional providers.

Tribal members receive health care through the White Eagle, Kanza, and Pawnee Indian Clinics, approximately 20 miles southeast of the tribal reserve. Hospitals are also located in Ponca City. Children attend Kay County Public Schools.



Native Lights Casino, Chilocco



Tonkawa Indian Casino East, Ft. Oakland

Tonkawa Tribal Presidents



First Tonkawa Tribal Business Committee

Pursuant to an order approved March 16, 1938 by the assistant Secretary of the Interior, the Tonkawa Tribal Constitution and By-Laws was submitted for ratification to the members of the Tonkawa Tribe of Indians of Oklahoma and was on April 21, 1938 duly approved pursuant to section 3 of the Oklahoma Indian Welfare Act of June 29, 1936.

Signed:

John Rush Buffalo, Walter Jefferson, Paul Allen



Walter Jefferson
1940 - 1965



Melvin S. Allen Sr.
1965 - 1967



Henry L. "Corky" Allen
1967 - 1987



Charles F. "Erney"
Norman
1987 - 1989



Virginia Combrink-
Swanson
1989 - 1995



Richard L. Cornell
1995 - 1997



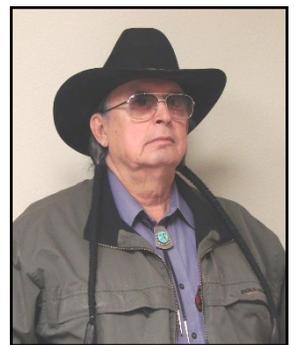
Donald L. Patterson
1997 - 2003



Carl E. Martin
2003 - 2005



Anthony E. Street
2005 - 2008



Donald L. Patterson
2008 - 2015

Current Tonkawa Tribal Committee



L-R: President Russell Martin, Secretary/Treasurer Racheal Starr, and Vice President Patrick Waldroup.

Tribal President, Russell Martin, is a graduate of Northwestern Oklahoma State University 1989, with a Bachelors of Science in Business Education and a graduate of Tonkawa High School 1984. He and his wife Kelly of 25 years have four children, Hunter, Gage, Rustin, and Kennedy. Russell has worked as the CEO Seminole Nation Gaming, General Manager of Native Lights Casino, Chairman Tonkawa Tribal Gaming Commission, and as a school teacher/coach for 18 years.

Patrick Waldroup, Vice President, attended Seminole State College and also served in the United States Navy. He coached high school baseball and basketball for five years, was the Compliance Manger for the Tonkawa Tribal Gaming Commission, and the General Manager for Tonkawa Indian Casino East and Tonkawa Indian Casino West.

Secretary/Treasurer, Racheal Starr, attended Northern Oklahoma College in Tonkawa. She has three beautiful children, Keely, Keifer and Kaedyn. Racheal was a dedicated member of the Tonkawa Tribal Finance Department as the Accounts Payable Clerk for numerous years before she was asked to serve as Secretary Treasurer.

Mission Statement

Our goal is to see that education becomes a priority and that our graduation rate increases. We believe our youth is our future and our future depends on education. Take care of our elders. Bring accountability and consistency to all aspects of our tribe. We have unlimited resources that we must utilize to obtain self sufficiency.

Books and Reference Material

TONKAWA BOOK REFERENCES

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Harry Hoijer

1949

Publications in Linguistics 73

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Berkeley, CA: University of California.

Harry Hoijer

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www.tonkawatribe.com

Created and Designed by:

Donald L. Patterson & Miranda "Nax'ce" Allen 2003 - 2020



ca. 2015

Shania Street is a Tonkawa Tribal Member, past Tribal Princess 2014-2015, and the daughter of Kristy Favela. Shania participated in a Foreign Study Program that took her to Paris, Provence France and Barcelona, Spain in early 2015. She is a student at Northern Oklahoma College.

The Tonkawa Tribe would like to thank Shania for proudly representing her Tribe.

