



Land Acknowledgment and the Indigenous Peoples of Central Texas

November 7, 2021



How We Started

- Nov 2020 - The Rev. Bradley Hauff, Missioner to Indigenous Peoples for The Episcopal Church, spoke at St. Matthew's.
- Jan 2021 – Faith In Action called for Indigenous Peoples small group to form.
- Jan 2021 to Present - Research work began and team shared resources including
 - Rich Denny and Texas Historical Commission
 - Indigenous Cultures Institute, San Marcos
 - Bishop Schori, *The Heartbeat of God*
 - Sacred Ground

Our Team and Goal



■ Our Team:


- | | |
|-------------------|----------------------------------|
| ■ Joyce Statz | Tissie Elliott |
| ■ Armando Ruiz | Laurie Brown |
| ■ Lisa Richardson | Jack Robertson((Honorary Member) |



■ Evolving Goal

- Land Acknowledgement and done!
- Create ongoing relationships, continue learning and sharing with congregation.



Why Learn About Indigenous Peoples?

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- Indigenous wisdom continues to inform and transform Christian theology particularly around relationships with creation.
 - Engagement with these cultures helps us better understand the person and work of Christ and the Kingdom of God.
 - What we know about Indigenous Americans is mostly based on myth and fiction.
 - Genocide was perpetrated on Indigenous Americans in the name of national progress.
 - Indigenous Americans are a marginalized community.
 - In seeking reconciliation and atonement we must acknowledge the past.



Therefore encourage one another
and build each other up,
just as in fact you are doing.

1 Thessalonians 5:11



What is a Land Acknowledgment?

- A way to express gratitude, respect, and recognition toward Indigenous Peoples as the original stewards of their traditional lands.
- Given as a formal statement at the beginning of gatherings.
- Have emerged as a step against Indigenous erasure. (Think culture.)
- Be on the lookout....you'll see them popping up on web sites of churches, schools, and other organizations.
- *"Consider how to provoke one another to love and good deeds."*

Hebrews 10:24

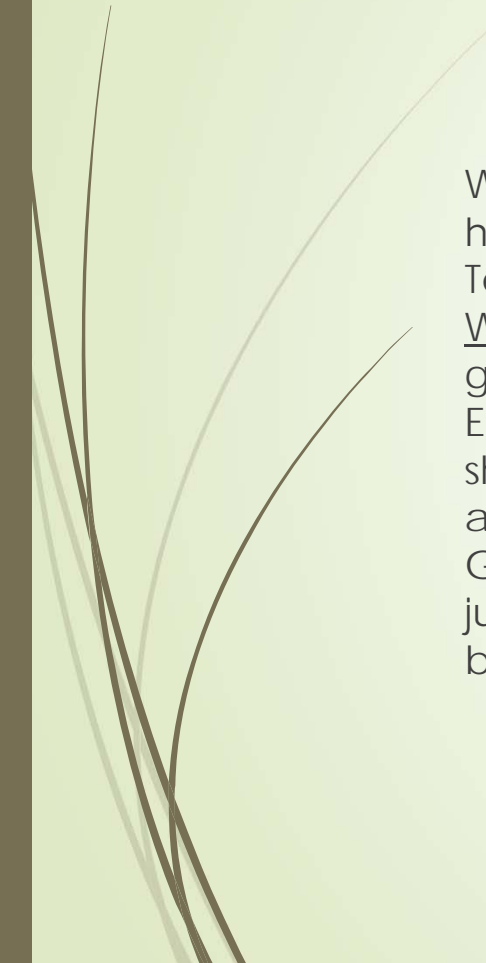
How Was Our Land Acknowledgment Developed?

- Research
 - The team received sample land acknowledgments from many sources
 - Extensive research
 - Months of crafting, re-crafting and word-smithing
- Reviews and Revisions
 - Drafts reviewed by Mother Katie, Father Christian, Rev. Hauff, Indigenous Tribes, Doug, Lise and the Vestry





St. Matthew's Land Acknowledgment



We would like to acknowledge all Indigenous Peoples and communities who have been, or have become, a part of these lands and territories in Central Texas and in particular the Jumanos, Tonkawa, Lipan Apache, Coahuiltecan, Wichita, and Comanche people. We give thanks for them and express our gratitude for their wisdom on how to live a life that is in balance with Mother Earth. We acknowledge our failure to see the humanity of all peoples and to share this land we all love. May we always remember that the Earth is sacred and does not belong to us, that we belong to the Earth, and that we are all God's children. Help us to learn from our past mistakes and be instruments of justice and peace for all people in today's world as we seek to build a beloved community of right relationships.

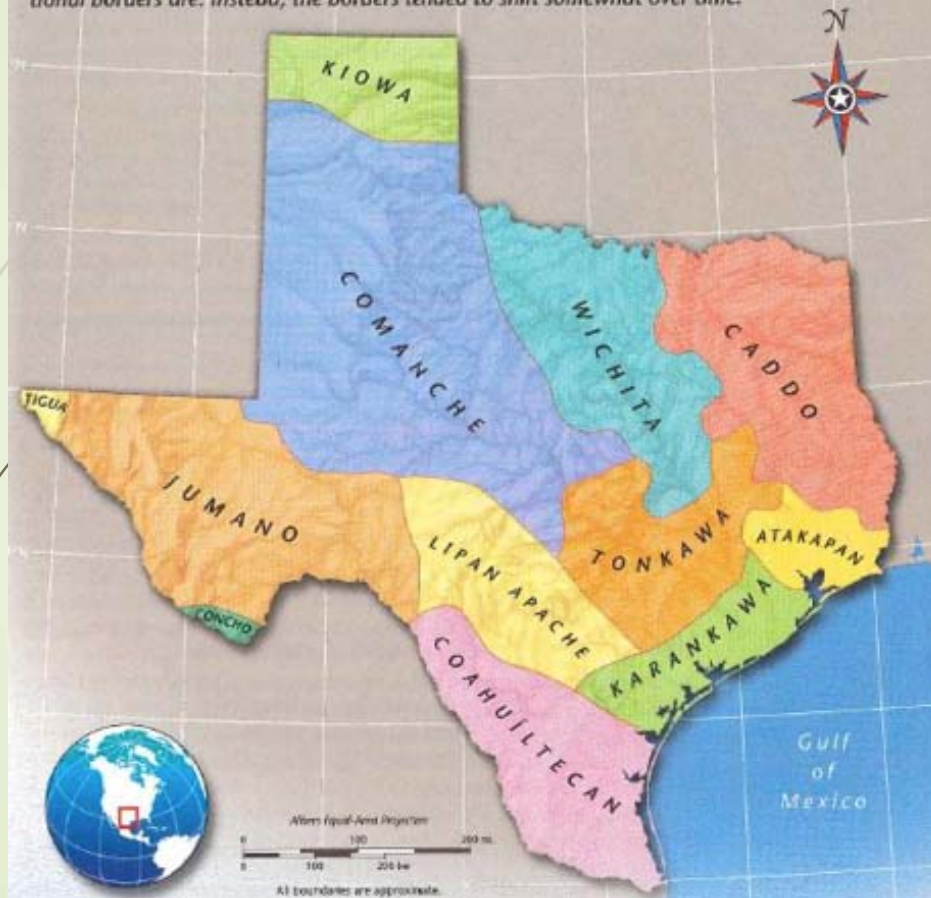


Why Are These Tribes Recognized?

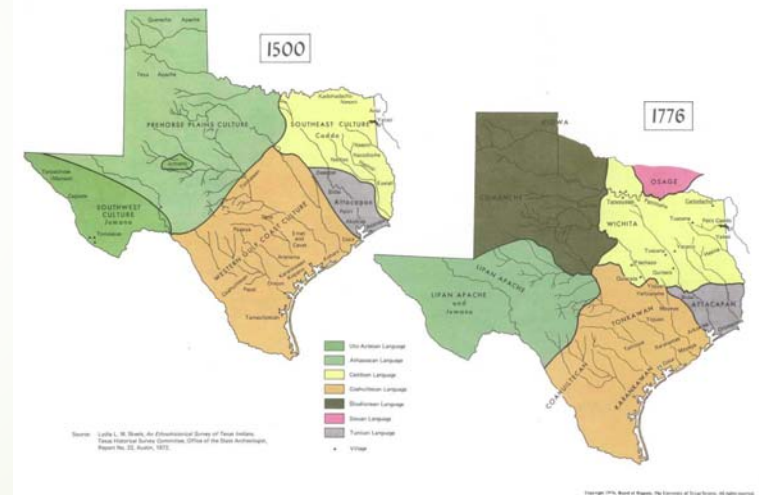
- The Land Acknowledgment recognizes “all Indigenous Peoples and communities”
- Followed University of TX example and named specific regional tribes from Central Texas
- Jumanos, Tonkawa, Lipan Apache, Coahuiltecan, Wichita, and Comanche
- Key Sources
 - Map from Native Land Digital, a Canadian not-for-profit, <https://native-land.ca>
 - Historian Rich Denny, Travis Country Historical Commission.

Native Americans in Texas, 1200–1800

This Texas map shows the approximate areas in which different Native American groups lived. The borders between these areas were not as fixed as modern national borders are. Instead, the borders tended to shift somewhat over time.



ETHNOLINGUISTIC DISTRIBUTION OF NATIVE TEXAS INDIANS



Jumanos



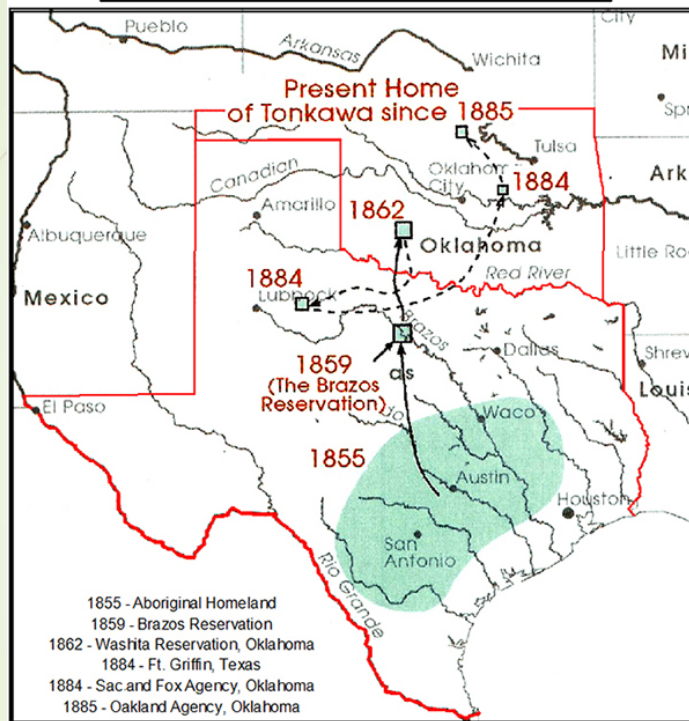
- The name Jumano was used to identify three distinctive peoples of the Southwest and South Plains.
- There are no written records, except those kept by the Spanish who wrote about their presence in 1583 until about 1750.
- They lived in an area ranging from Northern Mexico into New Mexico and Texas, but their territorial base was in Central Texas between the Lower Pecos River and the Colorado River.
- Some were buffalo hunters and traders, traveling great distances. Others were farmers.
- They were known as striped people because of a distinctive pattern of facial marking in horizontal lines or bars which might have been tattooing or some combination of scarification and paint.
- They mysteriously disappeared from historical records in the 1700s.

Tonkawa

- Nomadic, great hunters, lived in tipis
- One of the most warlike tribes
- 1800s allied with the Lipan Apache
- 1884 Tonkawa Trail of Tears, forced removal from Texas to Oklahoma.
- By 1921, only 34 tribal members remained
- By early 21st century, 700 members
- Today, annual PowWow held in June, multiple casinos, schools



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.



Lipan Apache

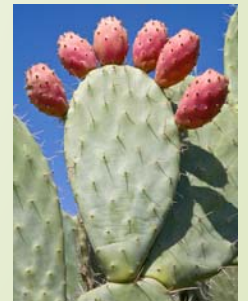
- 1500s – 1600s the Lipan Apache move onto Texas plains
- Hunter gatherers - Nomadic group
- Lipan Apache are one of five subgroups of Apaches
- External Factors (drought, contact with other tribes and settlers, disease)
- Blended into other tribes to survive
- Stayed in Texas
- History is written by the conquerors



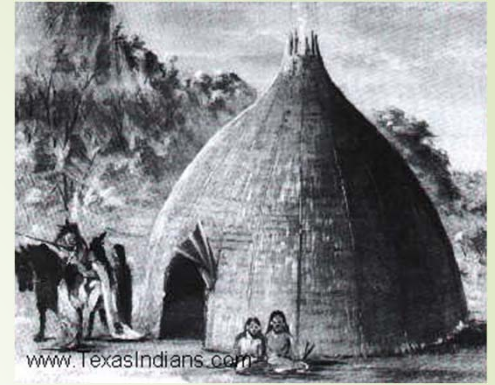
Coahuiltecan



- Named for Coahuila – region of New Spain now Central Texas and part of Mexico
- Small, autonomous hunter-gatherer bands of 100-300 people, with primary foods including cactus pads, mesquite tree beans, bison, rabbit
- May be descendants of Paleoindian peoples 13,000 years ago; first cited in the 1500's by Cabeza de Vaca and three companions
- Up to 600 Native American groups now designated as Coahuiltecan
- Numbers greatly reduced by disease, inter-tribal conflict, and lack of resources
- Absorbed into Mexican society, evaded conflict and extinction
- No distinct tribal lands or reservation
- Annual PowWow in San Marcus - Tap Pilam Coahuiltecan Nation



Wichita/Waco



■ Wichita

- Were one of several bands of Indigenous Peoples that made up the Wichita confederacy.
- Called themselves Kitikiti'sh, meaning raccoon eyes because of the tattoos around their eyes.
- Migrated from Kansas to Texas.
- Lived in dome-shaped grass houses and were farmers growing corn, tobacco, and melons. They left their village once a year to hunt.
- After the Civil War, they were relocated to Anadarko, Oklahoma. Most of them reside there today.

■ Waco

- Waco (or Hueco), called Iscani in early reports, were a division of the Wichita.
- Lived very much like the larger Wichita band.





Comanche



- Known as “Lords of the Plains” and once part of the Shoshone Tribe of Wyoming
- 1706 first documented word “Comanche.”
- Exceptional archers and horsemen, dominated the Southern Plains where the wild mustangs and the bison were numerous throughout 18th and 19th centuries
- Comanche society was not rigid, and bands coalesced and broke apart, depending on the needs and goals of their members. The individual was of utmost importance.
- Nomadic people throughout their free existence. Buffalo, their lifeblood, provided food, clothing, and shelter. Bartered with the French, including firearms
- Comanche Nation’s main headquarters near Lawton, Oklahoma.
- Approximately 17,000 enrolled tribal members with around 7,000 residing in the tribal jurisdictional area around the Lawton, Ft Sill, and surrounding counties.





Major Impacts to Indigenous Peoples

- 1830 Indian Removal Act, confining to reservations and/or being removed from reservations
- 1845 Texas created as a State
- Civil War (1862) and Transcontinental Railroad
- Decimated buffalo population
- Barbed Wire Fences
- Diseases from Europeans including smallpox
- European trading practices took advantage including alcohol, furs, glass beads, etc.
- Environmental conditions (drought, buffalo, vegetation)

What We Learned

- Defining Indigenous is tricky
- Terminology and being (or attempting to be) politically correct
- Much is unknown, undocumented and/or conflicting
- Our Land Acknowledgment is a living document to be reviewed/updated annually
- We still have a lot to learn!





Next Steps

- November Book Study, *Four Vision Quests of Jesus*, Mondays at 1 PM
- Continue researching and learning
- Form ongoing, in-person relationships with indigenous peoples
- Share information about regional events:
 - American Indian Heritage Day in Texas, last Friday of September
 - Austin Pow Wow – November 2022
 - San Marcos 2021 Pow Wow Grand Finale – Was virtual on October 2
 - Honoring Our Nation's Veterans Pow Wow in Cibolo, Tx – November 19-21, 2021
- Visit historical sites

Questions?

