

1. Description

- 1.1 Kiowa-Apache, Kiowa and Plains-Indian Language, South Western Athabaskan (1)
- 1.2 APK (2)
- 1.3 approximately 37,-100 (3)
- 1.4 In the late 18th century, Plains Apache lived near the upper Missouri River, their 1780 population was 400. The Kiowa Apache adopted many traits from the Southern Plains lifestyle of the Kiowa, while remaining ethnically distinct. It is recorded that many Kiowa Apache did not learn the Kiowa language, preferring to communicate with their allies using the sophisticated Plains Indian Sign Language. They are now nearly extinct. (1)
- 1.5 Were acculturated and nearly wiped out. They are now nearly extinct with the last fluent speaker of their language having passed away in 2008. Much of their culture was lost after encounters with Europeans. (1)
- 1.6 The Kiowa-Apache were from the plains and near the Missouri river. There was abundant wildlife and much to gather, but they had to be nomadic to follow the wildlife that provided the food for their tribes. (1)
- 1.7 In 1780 their population was 400, as of 1990 it was 18. There is no data available for their mean village size, but they were The Kiowa Apache social organisation was split into numerous extended families (kustcrae), who camped together for hunting and gathering as local groups (gonka). The next level was the division or band, which was a composite of some gonkas (especially for warfare). In pre-reservation times there were at least 4 gonkas that regularly joined together for warring against other tribes. No data available for home range size and thus it is impossible to calculate the density. (1)

2. Economy

- 2.1 Cultivated corn and squash as well as gathered nuts and berries (4)
- 2.2 Almost exclusively Bison (4)
- 2.3 Bow and arrows with arrows made of small side-notched, triangular or unnotched projectile points of stone (4)
- 2.4 The Kiowa-Apache were a very nomadic group and food storage was not very common
- 2.5 Males hunted bison and were active in warfare, while women were primarily caretakers as well as cultivators and gatherers (4)
- 2.6 While they were a very nomadic group, the complexity of relationships with other tribes and warfare makes it clear that there was some sense of ownership of the land
- 2.7 Much of the pottery were plain bowls, but there were also ollas, or jars, that were stamped with simple designs and had lips that were punctuated or incised. It was a distinct grey-black color.
- 2.8 Men were to provide the food for their family and whoever lived in the Tipi of their wife.
- 2.9 No food taboos
- 2.10 No evidence to support this; however it is possible that they used rafts to move down the Missouri River in pre-reservation times.

3. Anthropometry

- 3.1 No data available
- 3.2 No data available

4. Life History, mating, marriage**

- 4.1 No data available
- 4.2 No data available
- 4.3 No data available
- 4.4 No data available
- 4.5 Women were married at a young age and attempted to marry high status males (9)
- 4.6 Divorce was common: a wife's kin might, with cause, remove her from the husband's household, or a marriage could end with absconding or elopement, followed by payment of compensation. (9)
- 4.7 Polygyny was practiced (usually sororal) women gained social status by the achievements of her husband, so the chief and high status males would frequently have many brides. (9)
- 4.8 Horses were a common for a bride price, the number of which signifying the status of the male (this is obviously post European presence) (9)
- 4.9 At death, personal possessions were destroyed. Horses (the only important form of private property) would normally pass from a man to his brother or son. Inheritance of a position—for example, as band chief or *Taimé* (priest)—was preferably patrilineal but, in practice, was selective within the kindred. Custodianship of a medicine bundle might ideally go to a son, but in known cases this position passed to a variety of relations, male and female; a willingness to comply with the rigid demands of the position could influence the decision.(9)
- 4.10 Small children were, by all accounts, treated with affection and indulgence. A favored child, male or female, was raised in status by a give-away of horses and property, and received special care and privileges. This practice could obviously cause dissent between parents and offspring. (9)
- 4.11 No data available.
- 4.12 The Kiowa-Apache were in effect exogamous because they lived in bands formed of kin, and marriage to anyone termed as kin was prohibited (9)
- 4.13 Paternity is not partable (9)
- 4.14 No data available
- 4.15 No data available
- 4.16 No data available

- 4.17 No special preferences were mentioned or observed (9)
- 4.18 Males were frequently away and marriages were not a solid bond, so sexual freedoms were quite possible.
- 4.19 No data available
- 4.20 Her living extended family (9)
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females
- 4.22 Evidence for couvades
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)
- 4.24 Could not marry kin, however the respect for kin was immense. For example a brother-sister bond was more strong than the husband-wife bond
- 4.24 No evidence of joking relationships
- 4.25 Fathers passed down possessions and rights, these could be passed to either males or females (9)
- 4.26 Marriage to anyone termed as kin was strictly prohibited (9)
- 4.27 No data available
- 4.28 Names are handed down in a patrilineal fashion
- 4.29 Communities were made up of extended family, and since kin marriage was prohibited, outgroup marriage was dictated
- 4.30 Marriages were not arranged, however close kin could remove their daughter from a marriage.
- 4.31 No data available

** There was very little information available on this. The lifestyle of the Kiowa-Apaches was drastically altered after 1873-1878. [referred to as the "Transition Period"(8)]. There is, of course, almost no data recorded for this group from this time or before, and they are so near extinct that obtaining legends from those who remember is also nearly impossible. This has made it extremely difficult to obtain life history data for the Kiowa-Apache's.

Warfare/homicide

- 4.14 No data available
- 4.15 Outgroup warfare was most frequently caused by the desire to display bravery [these battles were not often fought to the death, but counting coup and stealing spoils of war (6)] and disputes over land. Ingroup violence was caused by disputes among kutsrae or in defense of close kin.
- 4.16 No data available
- 4.17 A great number of interactions with diverse groups and neighbors both hunter-gatherers and agriculturalists.
- 4.18 No evidence to support cannibalism, however scalping was a common practice for warriors.

5. Socio-Political organization and interaction

- 5.1 No data available, but they totaled 400 and there were a minimum of 4 gonkas. It is unlikely that group sizes were 100 people, but they were undoubtedly no greater in number than that.
- 5.2 They followed the Bison that was the primary source of food for them to live on.
- 5.3 Kiowa Apache social organization was split into numerous extended families (kutsrae), who camped together for hunting and gathering as local groups (gonka). The next level was the division or band, which was a composite of some gonkas (especially for warfare)
- 5.4 Men would live with the families of the wife and her extended family, and this would form the kutsrae.
- 5.5 They migrated and there were many borders that were actively defended, thereby defining the territory that the relatively recent Kiowa Apache could occupy.
- 5.6 There were no social interaction divisions, however there was a respect for elders.
- 5.7 No indications of widespread special relationships
- 5.8 Houses were owned by the women of the group and the men were to provide food and protection for the home. (6)
- 5.9 Women were considered the owner of the house and were responsible for moving the household when the band moved to a new location. There was however a special tipi for the groups Taimé (7)
- 5.10 Slept on the ground inside of temporary "hogans" and buffalo tipi's.
- 5.11 Divided into kutsrae's, each Kiowa band was led by a chief who was chosen by a tribal council. Today, the Kiowa tribe is governed by council members that are elected by the members of the tribe.
- 5.12 The Kiowas traded regularly with other tribes of the Great Plains and the Western Plateau. They particularly liked to trade buffalo hides and meat to farming tribes like the Mandan and Pueblo Indians in exchange for corn. These tribes usually communicated using the Plains Sign Language. (6)
- 5.13 Yes, there were leaders of the tribe, however in general they were more egalitarian (obviously not totally egalitarian).

6. Ritual/Ceremony/Religion (RCR)

- 6 The Sun-Dance was held annually until 1887 when it was banned by US government, and is one of the most important Rituals of the Kiowa-Apache. Scalping ceremonies were held after men would return from war and curing ceremonies would be held at any time.
- 6.1 There were medicine men and Taimés
- 6.2 There were stimulants administered during curing ceremonies (7)
- 6.3 Passage rituals (birth, death, puberty, seasonal): Death was a very frightful and traumatic event that required special ceremonies, as the Kiowa-Apaches were terrified of ghosts. They would bury the person in a remote location, burn all of the belongings and the name would become taboo. No information on puberty ceremonies. (7)
- 6.4 Other rituals:
- 6.5 Kiowa legends indicate creation by animals and personified creatures that are timeless

- 6.6 Bead work and paintings on animal pelts were common. There was pottery, but it was not often adorned.
- 6.7 Women could perform medicine, but in general the ceremonies were organized and performed by men.
- 6.8 The few remaining Kiowa-Apaches were converted to Christianity, and little is left of their former plains Indian type religion.
- 6.9 None, in fact they are nearly extinct
- 6.10 After death there was a ghost left of the person, they believed that all belongings of the person must be burned and the name tabooed unless it was bestowed to offspring. (7)
- 6.11 Yes, they are afraid of ghosts and naming dead people may summon one of these ghosts. (7)
- 6.12 No
- 6.13 There is a good deal of animism, however they also greatly regarded the sun and natural forces such as tornados. (7)

7. Adornment

- 7.1 They would paint their faces for wartime and other special ceremonies (6) (7)
- 7.2 No evidence of common or widespread peircings (6)
- 7.3 Traditionally Kiowa-Apache's would only cut their hair when mourning. Otherwise men would wear their hair in braids with a forelock or pompadour in front and women would wear their hair loose or in braids (6)
- 7.4 Women wore tribal tattoos on their foreheads (6)
- 7.5 No adornment was typical, but frequently used for special occasions.
- 7.6 Small, turban like head dresses made of otter fur and feathers as well as face painting (6)
- 7.7 Kiowa women wore long deerskin dresses painted with yellow and green tribal designs.. Kiowa men wore breechcloths and leather leggings, and usually went shirtless. (6)
- 7.8 After contact with missionaries, the Kiowa-Apaches adopted a European style of dress, adorned with beads and ribbons. (6)
- 7.9 None

8. Kinship systems

- 8.1 Sibling ties were very strong and very important to the Kiowa-Apache. A brother could go so far as to remove his sister from a marriage (given good cause) (9)
- 8.2 Levirate was common, but not obligatory (9)
- 8.3 no data available

9. Other interesting cultural features (list them): Both scalping and Counting Coup were common in their warfare practices

Numbered references

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