have been subject to one of the larger provinces of that region, probably Mancac; if, indeed, it were not merely a southwestern or cross-river district of the latter province, the words "Mancac", "Gucacan", and "Lacanac" (pronounced Yacacan, simply different spellings, based on different impressions of obscure aboriginal sounds.

The sub-province or district of Lacana would seem to have been in present Lamar County, Texas; or near the line between the same and Red River County.

(Called "Mandacac" by Bielut, as in the Hakluyt Society version.)

Mondaco, beyond Lacana, was described "the land of Mondaco," which, according to one of the Indians of Lacana, was "very populous, the houses much scattered, as in mountainous regions, and there was plenty of maize." Though the houses were scattered, as in mountainous regions, the province of Mondaco itself is not said to be mountainous; and the statement that it had "plenty of maize," is not suggestive of a country more hilly than that south of the Red River, which was crossed by the party of Cavalier and Joutel in 1687 and is described by the latter as having its houses similarly scattered. It was alleged quantity of maize, and the fact that the cacique of that land "came with his Indians, weeping, as those of Magucatex [after defeat in battle] had done," and bringing a present of much fish, are consistent with the supposition that Moscoso's force was still in the near vicinity of Red River, and therefore still marching westward.

There can be no doubt that the "Mondaco" of 1642 are identified with the Andarco of recent years: the "Mandaco Kancakes" of Sibley's "Historical Sketches," 1806; the "Mandaco Indians" of Francois Grappe's testimony of 1806; the "Mandaco and Mandacca" and "Narrative of Mondaco," of Joutel's 1837; and the "Mandaco" of La Harpe's journal, 1783, "The Kancakes," in 1806, according to Sibley, were living "on the Sabine river 60 or 70 miles to the westward of Battasees, near where the French formerly had a station and factory" which place, according to Francois Grappe, Louis Lemaistre, and others (whose testimony concerning it will be noticed more fully in another chapter) was known as "the Dout" or "the Dout," was the establishment of a Mr. Bourne, was an important place of Indian resort, and traffic in years prior to the Spanish occupancy of Louisiana, floated the French flag for about 150 miles northeast of Matichkkes.
There can be no doubt that the "Mondacoo" and "Mandacaha" of 1542 are closely cognate with the Anadarkoas of recent years; the "Mandacoo" of Sibley's "Historical Sketches", 1805; the "Mandaco Indians" of François Grappe's testimony of 1805; the "Mandaco" of Fragozo's Itinerary, 1788; and the same of La Harpe's Journal, 1719; and the "Mandaco" and "Madako" and "Mondaco" of Joutel's Relation, 1687.

The Nandakoos, in 1805, according to Sibley, were living "on the Sabine river 60 or 70 miles to the westward of Yattasonee, near where the French formerly had a station and factory": a place dubbed by the French of Matchitochoos "the Dout"; the name village of Nandacos thereabout being known to the Spaniards (who seem to have adopted the name from the Nacogdoches Indians) as that of "the Mondaco."* The Dout, according to François Grappe, Louis Lamalaty, and others, (whose testimony will be noticed more fully in another chapter,) had been established by Commandant Bourne of Matchitochoos; it floated the French flag; was an important place of Indian resort and trade in years prior to the Spanish occupancy of Louisiana; and was about 50 leagues northwest of Matchitochoos. According to Father Calhora y Sanz, as cited (p. 7) in The Handbook of American Indians, "In 1755 a gathering of tribes was held at the Mandaco village to discuss a plan for attacking all the Spanish establishments;" but the project was abandoned through the wise counsels of St. Denis of Matchitochoos and the Nacogdoche chief, Chacafauchia.

In 1788, Francisco Xavier Fragozo, travelling from Santa Fe to Matchitochoos, and when at about 38 leagues northwest of the latter place, crossed a creek called de la Casa, whose name, meaning "Creek of the House", perhaps referred to the former existence of the Dout trading-house upon that stream; and at 8 leagues farther east he found a small Mandaco village.

At the Massoni village on Red River in 1719, La Harpe was told by the chief of the Four Nations, that the Nacogdoches and a Spanish mission for the same were "60 leagues to the south" of the Massonites. The mission was that of San José de los Nazones, The whole data seems to point to Rock County, Texas, as home of the Anadarkoas throughout practically all of the eighteenth century, but there are indications that, then and even earlier, this was but one of several "redskin" districts in which portions of the people in South Texas resided, and that others were farther to the north and west; and it seems probable that one such group must have occupied the area closely similar name, "Mandaco." Mandaco, Mandako, Mandacho, and Mondaco, in Joutel's table of things, (p. 399), are located "a village of "Abanacos," on the Trinity River, additional to one of "Mandaco," east of the Abanacos, and also in the wilderness map of 1719; and the occurrence of a village of "Abanacos," known to the 9 Nations confederacy found on the Cimarron River, in 1719, by La Harpe; etc.
established by the Franciscans in 1716. Its position, according to Herbert E. Bolton, in the Handbook of American Indians, was "E. of Angelina r. and about 20 m. N.W. of Nacogdoches, on a small stream flowing N., evidently one of the southern branches of Shawnee cr."

According to Professor Bolton also, (I. c., page 8,) "Espinosa, who was present at the founding of San Joseph de los Nasones mission, said that it was composed of Nasoni and Nacono, but the latter were more likely the Nadaco (Anadarko)." And it should be noted that a left-hand branch of Shawnee Creek still preserves the name of Anadarko Creek.

The above data all point conclusively to Rusk County, Texas, as a home of the Anadarkoes throughout the greater part of the eighteenth century; but there are indications that, then and earlier, this was but one of several districts in which that people resided, and that others were farther to the north and west;* and it seems

*Possibly significant in this connection, are the closely similar names, Nadaco, Nadaho, Natchok, and Nondoce, in Joutel's table of tribes of 1687 (Marmoy's Orig. Pr. III, 409); the location of a village of "Nondoce" on Trinity River, additional to one of "Nadoce" east of the Assinais, legended "destruit par les Chichasas en 1714," on the Delisle map of 1718; and the occurrence of a village of "Ardeo" in the 9-nations confederacy found on the Cimarron (Canadian?) River, in 1719, by La Harpe; etc.

probably that one such district—the fish-abounding "Nondoce"—was found by Moscoso on the south side of Red River, in the vicinity of Bois d'Arc Creek. The Nasonis near whom was the San Jose mission of 1716-19, etc., were the southern division, and the Anadarkoes, living near the same mission, were probably an eastern division of their respective tribes. The western Anadarkoes, in 1716-19, very likely occupied a position on Trinity River, and one somewhat more southerly than that which they had in 1542; but in 1719 there was possibly yet a third and much more northerly division of the Anadarko—La Harpe's "Ardeo"—in east-central Oklahoma.*

*It must be noted that, while Joutel, in 1687, passed through the district, in present Rusk County, in which both Nadacos and southern Nasonis resided about three decades later, and found in it the latter nothing of finding there the Nadacos; although he mentions that nation or its villages under several closely similar names, as in part among the "enemies" and in part among the "allies" of the Red River (Four Nations) confederacy. And this circumstance, taken in connection with the well-known segregation policy of the Spanish missions, raises the question whether the Nadaco resided in the near vicinity of the southern Nasonis before the founding of the mission of San Jose de los Nasones, or whether none of them may have been induced to locate
there at about that time. Such a community seems likely to have been recruited from the one whose village had been destroyed by the Chickasaws in 1714, more than from western Anadarko.

Aays. ("Hais" of Bledma.) "The Governor set out from Moundacac for Soscatingo, and on the fifth day came to a province called Aays. The inhabitants had never heard of the Christians," and, "as fast as they could get together, came by fifties and hundreds on the road," and, without being able to check his advance, kept up attacks upon his army "during the greater part of the day," until he "arrived at their town." [Narr. Genil. of Elvas, 1. c., page 243.]

The Aays can hardly have been of any other nation than the "Ayches" of La Harpe (1716), the "Aliche" and "Eyesh" of Sibley (1805), "Ayish" of Kennedy (1841), "A-i-sh" of Gatesch (1834), etc., etc. But the Ayish province discovered by Moscosco in 1542 was not the Ayish Creek district of San Augustine County, Texas, so well known as the home of the Ayish in the eighteenth century, but was a mere northwesterly one of the same nation. Evidence which strongly confirmatory of this statement, is given by Posadas, who says that Juan de Oñate, in his Quivira expedition of 1596, went "nearly 300 leagues east" from Santa Fe, "reaching the country of the Ayesos south of Quivira [Kansas] and west of the Tejas"; for there can be no doubt that the "Ayados" are the Aays, and or in other words the Ayish, while the "Tejas" means that term which commonly signified among Spanish writers, were the tribes of the Hasinae confederacy and Ayish settlements of eastern Texas and western Louisiana, to which confederacy the Ayish settlements of San Augustine County belonged. There is therefore nothing to indicate that Moscosco was here pursuing other than his general westward course along the southern part of the Red River Valley; and we conclude that his province and town of Aays were about five days—say 60 to 70 miles altogether—west of Rawl's Ann Creek, or near the western border of the Lower Cross Timbers in Cooke County, Texas. The villages of these Lewis believes that the province was "to the southward of Gainesville; and the town "just west of the 'Lower Cross Timbers,' on the prairie." See Span. Explor. So. U. S., page 243.

Saddican tribes were usually built in small "solitudes," or prairies, so the moderates that surrounded by woods; so that the town of the Aays may have been in one of the "openings" of the Cross Timbers themselves, a little south of the river."
Soacatino, Moscoso and his command having left Aays, and for two
days been led off from the road to Soacatino, and having cast to the
dogs the unfortunate guide who had thus led them astray in obedience
to the command of his master, the cacique of Nondaco, they were
brought to Soacatino by another Indian guide on the following day.
Hence it would seem that the distance from Aays to Soacatino by the
regular way could hardly have been more than two days' march, and
that the province of Soacatino must have been just west of the Upper Cross
Timbers; this a locality which in later years, at least, was a favorite
villaging spot for western tribes of the Caddoan linguistic family, and
it is now known under the misleading name of "Spanish Fort-Bend."
In the early part of the eighteenth century it was found by La Harpe
to be the rendezvous of the Tonkawas and other "wandering nations" of
that family; and throughout all or nearly all of
the latter quarter of that century it was
noted as the place of a strong dual village—or rather, pair of villages,
of which the larger was on the south, and the smaller on the north side
of Red River—of Tawash, or Tawash Tawash, and Wichitas, with
whom the "Miwakonise" Towacconies and Waccos were closely related and
more or less associated. The Towacconies
seem to have been residents at this place in 1842; for the names
"Soacatino," * and "Xuacatin," seem to be only variants of "Towacoti."

"Apparently the same as the "Cihoccatin" of the "Contemporary Map of the
Area of De Soto's Wandering," published in Harisse's "Discovery
of North America," from the Archives of the Indies & Saville, and
reproduced in "Original Narratives of Early American History," the
volume entitled, "Spanish Explorers in the Southern United States 1528-1543."

the name of a well-known tribe, called "Touacaras" by La Harpe and
"Tehuacanos" by the Spanish writers of the eighteenth and nineteenth
centuries, and which had been spelled in a variety of other ways,
but which, when spelled
was pronounced by an old native of that tribe during the
trial of the famous "Greer County Case," seems to be somewhat illuminating in this connection. In his sworn testimony of March 26,
1894, Will Naethoe, one of the chiefs of the [N] Wichita Reservation
Indians, testified, "There were three bands that were all the same,
yet they called them different from the others: one called the
Kid-i-ki-tashe, and then one the Toc-wah-cuddy, and another name,
Wacc;" and in response to the question, "Were they not—one band—
called a long while ago Toc-wa-ka-nee?", he replied, "I don't know,
but I am a Toc-wa-cuddy."* The analogy between the hispanized

*Record, Supreme Court of the United States, October Term, 1894, Vol.

names, "Soacatino" and "Xuacatin" and the stenographer's phonetically
spelled "To-wah-ooky", from the lips of old Mesthece, is obvious.

The Cowaconi nation, like most of its group, changed its village location from time to time; and in fact the nation was sometimes, if not usually, divided into several two or more villages, more or less widely separated. In 1542, Moscoso found them near the upper Trinity on Red River, near the Upper Cross Timbers. In 1719, La Harpe found his "Touacaras" on the lower part of the Cimarron (Canadian?) River, in east-central Oklahoma. In 1778, Lieut.-Col. Don Antonio de Mésieros found them living in two villages some 8 leagues apart on the east bank west side of the Brazos River, nearly west and northwest of the Tohuacan Hills of Limestone County, Texas. In 1805, they seem to have had about the same locality as their usual abode, place of residence; but according to Sibley (Hist. Sketches), lived "for months at a time, lower down than their usual place of residence, in the great prairie at the Tortuga, or Turtle, called so from its being a hill in the prairie, which at a distance, appears in the form of a turtle; upon which there are some remarkable springs of water." In 1778, when visited by Mésieros, "La Tortuga" was found to be the headquarters of the Tonkawa Indians; and he described it thus: "an eminence that overlooks a wide plain and from which a crystalline spring gushes forth." We are able to identify the "Tortuga" by tracing Lieut.-Col. Mésieros thither in his expedition of 1778. Starting from Bucareli, where the Royal Spanish Road ran from San Antonio to Nacogdoches crossed Trinity River, at the later Robbins' Ferry, on the line between Houston and Madison counties, Mésieros led his small force 18 leagues northward, to the Kecchi saline and village, west of present Palestine; and thence, 15 leagues westward, which is the distance and direction thence of the Tohuacan Hills, where he reached "La Tortuga."

On Moscoso's departure from Aays, the guide had said "that the Indians of Scacatino had seen other Christians, at which," wrote the Gentleman of Elvas, "we were all delighted, thinking they could have come from New Spain," and that, "finding nothing in Florida of value, we should be able to go out of it". Thus, it was clearly the purpose of Moscoso's party to go from Scacatino in whatever direction should prove necessary, upon the receipt of direct information from the natives of that place, to find the supposed Christians from New Spain.
The natives of Soacatino, "being asked if they had any knowledge of other Christians, said they had heard that near there, towards the south, such men were moving about." Now, since one of the main hopes of Moesco and his men was to find any Spaniards that might have come from New Spain, it is but reasonable to infer that, upon hearing this statement at Soacatino, they at once started in search of their supposed countrymen, as we know they did in certain other instances on receiving what purported to be news of Christians; and it virtually certain therefore, that at Soacatino they turned from Red River and their westward course to nearly a southward direction.

"For twenty days the march was through a very thinly peopled country, where great privation and toil were endured; the little maize there was, the Indians having buried in the scrub, where the Christians, at the close of the day's march, when they were well weary, went trailing, to seek for what they needed of it to eat."

Guasco. At the end of this twenty days, they reached Guasco. It is probable that the scattered native settlers found along the way thither, who were of that western Caddoan group that included the Towacconies, Tawshahas, Wichitas, Wacces, and Xcâmas, raised their meager crops of maize in small openings along the borders of the Cross Timbers. The "great privation and toil" endured in those twenty days, will suggest — to any one who has toiled along the sandy roads of the Cross Timbers — that, in considerable parts of this southward march, the Spaniards were led, by their unwilling and ill-intentioned guides, through the Cross Timbers themselves. The difficult way over which they were guided, together with the small supply of maize found along it, and the necessity of hunting for this, during the latter part of each day, in the sandy oak scrub in which the natives had concealed it, were obstacles of no mean sort, and probably hindered the army from making here its ordinary rate of progress, and from covering the 100 leagues which it might have done under more favorable conditions; and the twenty days need not necessarily have taken them farther south than the present Waco City neighborhood, which was the place of a former village of Waco Indians, and which, while not known to have been so prior to the nineteenth century, may have been, in 1642, for all that it is possible to say, it having been known in part of the eighteenth century as a residence of the Towacconies, of whom the Wacces are close relatives and have sometimes been considered as a part, and have lived with them. In the