

## CHAPTER VI.

## THE CADODAQUIOUS AND THE POST OF THE MASSONITES.

On that part of Red River which forms common boundary between Texas and Arkansas, is a district of former Indian villages, or "nations," that was occupied by a military establishment of the French nearly two centuries ago, was visited by Frenchmen two and a quarter centuries ago, and was raided by Spaniards nearly three and three quarters centuries ago; but which is now almost forgotten.

It will be our object in this chapter to revive the memory of this ancient place, and especially that of its people, by collecting and presenting some of the fragments that have been preserved to us concerning their early history. In other chapters we shall follow their later history.

"Cadodaquious" and "Cadodaquios" are the two most common French forms of a name frequently occurring in the later seventeenth and in the eighteenth and nineteenth century annals of Louisiana and Texas: **the name of the Caddo Indians.**

Spanish forms of the name are "Cadodachos", "Cadaudachos", and "Cadojedachos"; which last is a correct Spanish spelling of the true aboriginal name, Kado-hadacho, or Kado-hadatoo,\* from which all of

*Footnote* \*For this spelling, Powell (7th Ann. Rep. Bu. Eth., p. 61) cites Schermohorn, Second Massachusetts Historical Collections, Vol. II, (1814).

these French and Spanish forms were derived. Shortened French and anglicized French forms were "Cadodaquis", "Cadadoquis", "Cadaquis", "Cadoquis", "Caddoquis", "Cadoques", "Cadeaux", "Cadaux", etc. The forms "Caddoa" and "Cadwa" also sometimes appear.

According to the Handbook of American Indians, Kadohadacho means "real Caddo", or "Caddo proper." The fact that caddi, in the Caddoan languages, means "chief", is possibly also significant in connection with the name; inasmuch as this nation is reputed to have borne a patriarchal and, in some sense, authoritative relation to its cognate tribes.

In its primary and restricted sense, the name, Cadodaquious, was

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applied to a particular village or nation. In recent years, the name, Caddo, has been applied, ~~not~~ not only in that manner, but also to a great linguistic family, in which are placed many of the tribes formerly located in Louisiana, Texas, and more northerly states. Prominent among the eastern tribes of this family were the Natchitoches, the Caddoes (proper), the Yataxis, and the Nabadaches; among the western, the Wichitas, Towaconies, and Waccos; and among the northern, the Pawnees and Arickarees.

The name, Caddo, has also been applied to a confederacy, of which the Kŋdohadŋcho, Nŋdŋko (Anadarko), Hai'-nai (Ioni), Nŋbai-dŋcho (Nabadache), Nŋkahodŋtsi (Nacogdoches), Nŋshilosh (Natchitoches), Nŋkahnawan, Hŋdai'-i (Adai, Adaize), Hai'-ish (Eysish, Aliche, Aes), Yŋtŋsi, I'naha (a small band of Kwapa), Yowan (a band of Choctaw), Doustionis, Macaniche, Nanatscho, and Nasoni <sup>tribes</sup> were probably members. Also, "The villages of Campti, Choye, and Natasi were probably occupied by subdivisions of the confederated tribes."<sup>a</sup>

<sup>a</sup>See Mooney, 14th Rep. Bu. Eth., pp. 1092-'3; and Fletcher, Edb. Am. Inds., p. 181.

And again, the name, especially in the form, Cadodaquious, was in early times often applied in a special way to the local group of tribes—Kadhadacho, Nassoni, Matscho, and Upper Natchitoches—known as "the Four Nations."

The Four Nations were discovered by a French expedition late in the seventeenth century. But ~~it is not until the discovery of the~~ ~~one of them~~ one of them was met with by Spanish explorers nearly a century and a half earlier; for a Nassoni town, called "Nisione" in the narrative of Biedma, and "Nissohone" in that of the Gentleman of Elvas, was met with by Moscoso, while leading the remnant of De Soto's expedition, in 1542.

The relation of the early Spanish discovery to the later French one can be best understood by comparing the route already traced in our study of Moscoso's expedition of 1542, with Cavalier and Joutel's route of 1687, which we shall follow ~~in~~ <sup>comparison</sup> in the present chapter; by which <sup>comparison</sup> it appears that these routes intersected in territory of the Nassonis. But it will suffice to note here: first, that in the French expedition, two Nassoni villages were found—one 12 leagues "east" of the Masinais ("Conis"), and the other in the Four Nations on Red River, not less than "forty leagues" farther "northeast"; second, <sup>that</sup> while the southern village was allied with the Masinais, and the northern with the Cadodaquious, the two were, as Joutel's narrative informs us, "the same nation"; and third, that of these two Nassoni villages, the one in whose province the routes of Moscoso and Cavalier intersected, was the northern one.

The Cadodaquious can hardly have migrated to the Texas-Arkansas segment of Red River so early as 1542; for it is scarcely credible that, if present there then, they should not have been found by Moscoso in any of his raids in that region, and, under some semblance of their present tribal name, been mentioned as found there.

It seems certain that they were known to La Salle, by name at least, so early as 1686; for in that year he visited some of the villages of the Conis confederacy, and obtained information ~~about~~ about surrounding peoples, going at least as far north as the Southern Massoni village, which, as we have seen, was within 40 leagues of the Red River Massonis and Cadodaquious.

But the first actual meeting, by Europeans, of Indians who called themselves "Kado-hadacho", so far as we ~~can~~ can confidently say, was that <sup>of 1687</sup> by the remnant of La Salle's last expedition, which, after ~~the~~ the death of its unfortunate ~~commander~~ commander, was pushing its way northeastward, under the leadership of his brother, Jean Cavalier, from the valley of Trinity River, toward the junction of the Arkansas and the Mississippi.

On the 12th day of January, 1687, Robert Cavalier de La Salle, a noble concessionary of the French crown, had set out from Port St. Louis, his colonial establishment on La Vaca River, Texas, near

Footnote

\*La Vaca River enters Matagorda Bay, which ~~was~~ in La Salle's time was known as la bays Saint-Louis, and in later French annals and maps went both by the latter name and by that of la bays Saint-Bernard. In early Spanish maps and annals of this region, Matagorda Bay is called la Bahia del Espiritu Santo. The river's name, La Vaca, is the Spanish rendering of the original French name, riviere aux Bosufs, meaning "Buffalo River."

the Gulf of Mexico, with a party of seventeen men, in his final effort to reach the Mississippi and the Illinois, to obtain relief for his half-famished colony. ~~When~~ When the party had reached a branch of Trinity River, and were within 40 leagues of the village of the Conis,\* ~~of~~

Footnote

\*This is according to Joutel's narrative. The Couture account says "six leagues", but Joutel's itinerary shows that the latter distance is much too small.

three of his most trusty followers (Sieur du Morenger, his nephew; Saget, his lackey; and Mica,\* a faithful Shawnee Indian, who was a chief's son, and who had accompanied him in some of his ocean as well as land travels) and, on the 19th, La Salle himself, had been treach-

*Footnote* \*It is probable that "Mica" was not the true name of this Indian, but was a form of the Shawnee word, nicana, ("comrade"), and was simply the sobriquet which had been adopted for him by La Salle.

erously murdered by certain malcontents of the band. The rest of the party had proceeded to ~~the~~ a village of the Ceniz on

Trinity River, and thence to the "Naodichos" and "Assonie" (Nassonie)

*Footnote* *So Joutel spells the name in the Relation, l. c., p. 288; but on page 394 he tells us that of this village take the name Naonidichos*  
Considering the unessential character of the first syllable, na, (a prefix meaning "people", and indifferently used or omitted in naming southern tribes of the Caddoan family), these Naodichos, or Nauidichos, of eastern Texas (called ~~Nauidichos~~ "Mabodachos" ~~and~~ by Sibley, 1805; "Nabaydachos" and kindred spellings by Jesus Maria, 1691, and later Spanish writers; "Arbadaos" by Cabeza de Vaca, 1534-'6) are probably identical with the "Amodichos" of La Harpe; although some of these names may have applied to distinct hamlets or villages. In 1719, one of La Harpe's emissaries visited the "Amodichos", who resided "S., a quarter S.W., at 70 leagues" from the Post of the Massonites; and another (Du Rivage) found a community of "Nauidichos" among the "Wandering Nations" on Red River, "70 leagues" above that post, or apparently at the Spanish Fort Bend, west of the Upper Cross Timbers. According to Bolton, in Handb. Am. Ind., the main village of the Mabodachos "stood for a century or more 3 or 4 leagues w. of Nechos r. and near Arroyo San Pedro, at a site close to the old San Antonio road, which became known as San Pedro. This name clung to the place throughout the 18th century, and seems still to cling to it, since San Pedro cr. and the village of San Pedro, in Houston Co., Tex., are in the same general vicinity as old San Pedro." Under the ~~various~~ spellings "Nauidis" and "Navenacho", we have separate mention of Mabodichos and Mabodachos, as if distinct villages, in 1716, in a letter written August 1st of that year to the Duke of Linares, Viceroy of Mexico, a copy of which is given in Vol. VI of Margry's Origines.

villages of the same confederacy, farther <sup>north</sup> eastward, at each of which they sojourned for some days. Dissensions had arisen after the assassination of La Salle; two of the murderers, Duhaut and the surgeon Liotot, had been killed,\* and a third, whom Joutel says was a

*Footnote* \*The former by "Hiems", and the latter by a deserter, named Ruter, who had been found living here among the Indians.

German buccaneer named "Hiems", (a combination of letters which has a very unddeutschlich appearance, and looks suspiciously like a French spelling of the English name, James,\*) with several other persons—

*Footnote* ~~adding~~ \*According to Pierre Talon— a boy whom La Salle had brought along with the intention of leaving him with the ~~the~~ Ceniz to learn their language—, this man was an Englishman, named James. (See Gr. Fr., Vol. III, p. 611.) To the same effect is the testimony of Couture (l. c., pp. 602 and 605), which calls him both "buccaneer" and "soldier", and spells the name both "James" and "Gemmes."

among them, two, Archeveque\* and Meuenier, who had been in the murder

*Footnote* \*Of Archeveque— a mere boy, for whose part in the murder of La Salle, Duhaut, his uncle, was more responsible than he, — we shall hear more in our study of Villasur's expedition.

plot, — remained at the Ceniz. Seven of the party, who (save one)

had not been in sympathy with the murderers, but had feared to remonstrate, lest they also should be slain, were now able to proceed, discomfited of the most dangerous of their late fellow-travelers. These seven were: the Abbé Jean Cavalier, a brother of La Salle, upon whom now devolved the leadership; Henri Joutel, a vigorous and intelligent man formerly in command of Fort St. Louis of the Bay, in La Salle's absence, — said also to have been, in France, a gardener of La Salle's uncle, and to whom we are indebted for a journal, or "relation", of "The Last Enterprise of La Salle"; young Cavalier, La Salle's nephew, a lad of only ten or twelve years; the Sieur de Marie, a French nobleman who had been

(Continued on C2b.)

compelled by the murderers to finish the killing of the half-slain Merenger, though he had not been in the complot; Father Anastase<sup>Douay</sup> of the religious order of the Recollects; Tessier, a ~~vessel master~~ <sup>vessel master</sup>, who had been one of the plotters of La Salle's death; and a young boy, named Barthélemy, from Paris.

Having left the village of the ~~Canis~~ <sup>Canis</sup>, the party ~~proceeded~~ <sup>proceeded</sup> northeastward and ~~on~~ <sup>as</sup> on the 23rd of June, they neared and entered the Red River valley, they found themselves passing over beautiful open plains and through prairies bordered with forests of noble trees; the grass, in places, so high as to impede the progress of the pack-horses and to necessitate breaking a path. On this date also, they reached the first village of the Four Nations of the Cadodaquious: a scattered ~~one, not that~~ <sup>one, not that</sup> of the Cadodaquious proper (which they reached later), but one of the three others, ~~apparently that of~~ <sup>apparently that of</sup> the Nassoni, which was probably then, as 32 years later, on the south side of Red River and above the true Cadodaquious village, on an abandoned channel of the river.

On coming within <sup>half</sup> a league ~~of~~ of this village they ~~had~~ had sent a Nassoni Indian ahead to notify the Cadodaquious nation of ~~their~~ <sup>their</sup> approach. A delegation from the villages, headed by their chief\*, who was mounted on a beautiful gray mare,

Footnote  
"Nassoni" is a name for the subsequent settlement of the "Nassoni" which was founded by the "Nassoni" and was the first settlement of the "Nassoni" on the Red River.

Footnote

\*This personage, though his village was not the first one reached, was doubtless the chief of the strictly-so-called Cadodaquious; the latter's chief being also the head of the Four Nations.

came out to meet them. (On reaching Red River, or rather an arm of it, not far from the village, the chief asked them to halt while he went ahead to speak to the "ancients" (that is, the councillors). This done, there soon came out to them a troop of porter-ushers, who signified their wish to carry the visitors into the village. The two Nassoni <sup>guides</sup> having signified that this was the custom of the country, the Frenchman, though somewhat embarrassed,

(Continued on page C 3)

Foot-note  
3rd  
line

\*In an account of what had been learned by Monsieur Couture at the Post of the Arkansaw, <sup>concerning these events</sup> this man ~~is~~ <sup>is</sup> called "Tassier" (See O. F. N. III, 662.)

~~Handwritten text, mostly crossed out with large X's.~~

accept the proffered courtesy.

had to ~~comply with it~~ <sup>accept the proffered courtesy.</sup> Seven of the largest of the Cadodaquious presented their shoulders. Monsieur Cavalier, as leader, first mounted, and the rest followed suite. ~~And with this manner, they made their entire~~

And ~~with this manner, they made their entire~~ <sup>with this superior coat, they made their entire</sup> ~~And with this manner, they made their entire~~ "As for myself," says Joutel, the narrator, "who am of quite good size, and was, moreover, loaded with clothes, a gun, two pistols, lead, powder, a large copper kettle, and various trappings, I certainly bore down on my porter all he could sustain; and because I was larger than he, and because my legs would have reached the ground, two other Indians held them up for me. Thus I had three porters. Some other Indians took our horses to lead; and in this ridiculous outfit we entered the village. Our porters, who had made a good quarter of a league, had need of rest, and we of deliverance from our mounts in order to laugh by ourselves, for it was necessary to guard well against doing it before them.

"As soon as we had reached the chief's lodge, where we found more than 200 persons come to see us, and when our horses were unloaded, the old men made us understand that it was the custom to wash strangers on their arrival, but as we were clothed, they would wash only our faces, which an old man did with some <sup>clear</sup> ~~pure~~ water which he had in a sort of earthen pan; and he washed only our foreheads.

"After this <sup>second</sup> ceremony, the chief motioned us to be seated on a sort of little scaffold, raised about four feet from the ground, made of wood and canes; and when we were on this, the chiefs of the villages, four in number, came to harangue us, one of them after another. We listened to them patiently, although we understood nothing of what they were saying to us, quite tired out by their prolixity and still more so by the heat of the sun, which beat straight down <sup>upon</sup> us.

"These speeches finished, which were only to assure us that we were welcome, we gave them to understand that we were going to our own country, with the plan of returning soon to bring to them goods and whatever they needed.

"We then made them the customary gifts, of tomahawks, knives, beads, needles and pins for their women, telling them that when we came again we would give them more of them.

"We further made them understand that, if they would give us some corn and meal, we would give them something else in exchange; which they granted us. They afterward caused to be given to us for food, some sagamite\*, beans, pumpkins, and other things of which we had great need,

Notes  
\*Horse translated from Joutel's Relations, as given in Charlevoix's Original Travels, Volume III.

\*Sagamite, according to the Dictionnaire Universelle, is a North American aboriginal name of a sort of corn-mush with which meat has been boiled. But according to description by some of the early French authorities on North America, the name seems also to have been applied to pink corn mush.

having, almost all of us, eaten nothing whatever that day, some from necessity, others from devoutness, like Monsieur Cavalier, who had wished to observe the feast of the eve of St. John, whose name he bore.

"On the 24th, the ancients assembled in our cabin. We informed them that they would do us a favor by giving us some guides to conduct us to the village of the Capps, ~~Modern, Quapaws,~~ a nation or village of Arkansas Indians, ~~and therefore~~ of the Siouan linguistic stock, ~~who~~ <sup>who</sup> were on our route. But instead of according it to us, they begged us with many entreaties to stay with them, to go to war against their enemies, having heard marvels told about our guns, a thing which we promised them to do on our return, which would be shortly; and with that they seemed ~~content~~ satisfied.

Footnote

Doc.

"Thus our hope grew; but the joy we were conceiving from it, was interrupted by a melancholy accident which came to us. Monsieur De Marle, one of the most notable in our company, having breakfasted, wished to go and bathe in the river which we had crossed the day before; and as he did not know how to swim, he went too far in, and found himself at a certain depth from which he could not get out, and unhappily he was drowned.

"The younger Monsieur Cavalier, who had heard that Monsieur Marle was going to bathe, ran after him. On approaching the river, he

Footnote

One of the ~~abandoned~~ <sup>half-abandoned channels of</sup> Red River in Bowie County, Texas. - F.W.C.

^ saw that he was drowning. He returned thence, running fast, to tell us of it. We went promptly with a party of Indians, who were there sooner than we were, but too late. Some of them dived and drew him up dead, from the bottom of the water, with difficulty, for there are many trees there fallen into the river. Shedding many tears, we brought him to the lodge. The Indians were sharers in our grief, and we performed ~~his~~ his funeral rites by making the customary prayers, after which he was buried in a little field <sup>back</sup> of the lodge; and as, during this sad ceremony, we prayed to God in reading in our books, ~~the~~ <sup>the</sup> ~~Indians~~ particularly Monsieur Cavalier and <sup>Father</sup> ~~here~~ Anastase, the Indians watched us with wonder at that which we spoke while looking at our book-leaves, and, by showing them the sky, we tried to make them understand that we were praying to God for the dead.

"We owe it to ~~testify~~ <sup>witness</sup> for these good people, that their compassionateness seemed remarkable, in this sad accident, through the plain proofs which they gave, by their actions and in every way that they could, of the part which they took in our sorrow, such as we would not have found in many places in our own Europe.

"During the short sojourn that we made at this place, we remarked a