CHAPTER VII

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


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

According to the Handbook of American Indians, Kadodachao 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 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 Matchiites, the Caddoes (proper), the Yatasis, and the Necedahs; among the western, the Wichitas, Tonkawes, and Wacos; and among the northern, the Pawnees and Arickarees.

The name, Caddo, has also been applied to a confederacy, of which the Kčedeñiñtche, Mórá oder (Anadarko), Háiñai (Ioni), Nábáiñiñche (Necedah), Móháñtchi (Kacogdoches), Nákíshin (Matchiites), Mákánñawan, Háiñiñiñi (Adaí, Adain), Háiñiñsh (Eyeish, Aliche, Aes), Yátasi, Pó Ста (a small band of Kwapa), Yót沔 (a band of Choctaw), Bóstantines, Nacaniche, Nanateche, and Nacóni were probably members. Also, "The villages of Campi, Chocto, and Matasi were probably occupied by subdivisions of the confederated tribes."


And again, the name, especially in the form, Cadocahuious, was in early times often applied in a special way to the local group of tribes—Kádoñadacho, Násóni, Nactecho, and Upper Matchiites—known as "the Four Nations."

The Four Nations were discovered by a French expedition late in the seventeenth century. But one of them was met with by Spanish explorers nearly a century and a half earlier; for a Násóni town, called "Misione" in the narrative of Biedma, and "Mishchone" 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 Cavalerio and Joutel's route of 1687, which we shall follow in the present chapter; by which it appears that those routes intersected in territory of the Násónis. But it will suffice to note here: first, that in the French expedition, two Násóni villages were found—one 12 leagues "east" of the Násóni, and another in the Four Nations on Red River, not less than "forty leagues" farther "northeast"; second, that, while the southern village was allied with the Násóni, and the northern with the Cadocahuious, the two were, as Joutel's narrative informs us, "the same nation"; and third, that of these two Násóni villages, the one in whose province the route of Moscoso and Cavalerio intersected, was the northern one.

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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 1546; for in that year he visited some of the villages of the Conis confederacy, and obtained information 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 Massoni and Cadodaquious.

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

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

La Vaca River enters Matagorda Bay, which in La Salle's time was known as "la baye Saint-Louis", and in later French annals and maps went both by the latter name and by that of "la baye 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 Bœufs", 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 the party had reached a branch of Trinity River, and were within 40 leagues of the village of the Conis, this is according to Joutel's narrative. The Couturier account says "six leagues", but Joutel's itinerary shows that the latter distance is much too small.

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three of his most trusty followers (Sieur du Morenger, his nephew; Saget, his lackey; and Nica, 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-

erously murdered by certain malcontents of the band. The rest of the party had proceeded to Visit [Visit] a village of the Cenis on Trinity River, and thence to the "Naachites," and "Assanists" (Nassons)

Considering the unessential character of the first syllable, na, a prefix meaning "people," and indifferently used or omitted in naming southern tribes of the Caribean family, these Naachites, or Nassons, of eastern Texas (called [Visit] "Nabodaches" and "Naahdichis" by Sibbey, 1805; "Naaboydaches" and kindred spellings by Jesus Maria, 1691, and later Spanish writers as "Arabados" by Cabeza de Vaca, 1534-16) are probably identical with the "Ameditches" 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 "Ameditches," who resided "S," a quarter S.W. at 70 leagues from the Post of the Assonites; and another (Du Rivage) found a community of "Naquydhcpes" among the Wandering Nations on Red River, "70 leagues" above that post, or apparently at the Spanish Post Pond west of the Upper Cross Timbers. According to Bolton, in Handb. Am. Ind., the main village of the Nabodaches "stood for a century or more or 4 or 5 leagues w. of Nechis 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 spellings "Namisid" and "Navenacho," we have separate mention of Nabodiches and Nabodaches, 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, farthest eastward, at each of which they sojourned for some days. Dissensions had arisen after the assassination of La Salle; two of the murderers, Duhaunt and the surgeon Tiectot, had been killed, and a third, whom Joutel says was a German buccaneer named "Hime," and the latter by a deserter, named Rutor, who had been found living among the Indians.

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

According to Pierre Talon—a boy whom La Salle had brought along with the intention of leaving him with the [Visit] Cenis 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 (i.e., pp. 602 and 605), which calls him both "buccaneer" and "soldier," and spells the name both "James" and "Gomees." among them, two, Archeveque and Meunier, who had been in the murder plot, — remained at the Cenis.

Seven of the party, who (save one)
had not been in sympathy with the murderers, but had feared to
protest, lest they also should be slain, were now able to pro-
ceed, disconsoled, of the most dangerous of their late fellow-
travelers. These seven were: the Abbé Jean Caveller, a brother
of La Salle, upon whom now devolved the leadership; Henri Jouet,
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 Caveller, La Salle's nephew, a lad of only ten or twelve
years; the Sieur de Marie, a French nobleman who had been

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compelled by the murderers to finish the killing of the half-slain Morenger, though he had not been in the compot; Father Anastase, of the religious order of the Recollects; Tassie, a vessel master, 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 halftone, the party proceeded northeastward and, 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, apparently isolated part of the Cadodaquious proper, which they reached later, but one of the three others, apparently 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 a league of this village they had sent a Nassoni Indian ahead to notify the Cadodaquious nation of their approach. A delegation from the villages, headed by their chief, who was mounted on a beautiful gray mare,

half the distance, 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, having signified that this was the custom of the country, the Frenchmen, though somewhat embarrassed,
had to comply with it. Seven of the largest of the Cadodacquis presented their shoulders. Monsieur Cavaliere, as leader, first mounted, and the rest followed quite naturally. And with this welcome signal, they made their entrance.

"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 clear water which he had in a sort of earthen pan; and he washed only our foreheads.

"After this 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 on 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, sagamite, according to the dictionary, is black and pithy, but according to a description by some of the early French authorities on North America, the name seems also to have been applied by them as a name for boiled corn meal."

Tadodaho
having, almost all of us, eaten nothing whatever that day, some from necessity, others from devoutness, like Monsieur Cavelier, 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 Cappas, Modern Quapaws, a nation or village of Arkansas Indians, and therefore of the Siouan linguistic stock who 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.

"Thus our hopes grew; but the joy we were conceiving from it, was interrupted by a melancholy accident which came to us. Monsieur De Marie, 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 Cavelier, who had heard that Monsieur Marie was going to bathe, ran after him. On approaching the river, he 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 funeral rites by making the customary prayers, after which he was buried in a little field back of the lodge; and as, during this sad ceremony, we prayed to God in reading in our books, 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 witness, for these good people, that their compassionate-ness 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