

ceremony which the chief's wife performed: this is, that she went every morning to carry, in a little hamper, or basket, some ears of corn roasted over the fire-trench of Monsieur Marle, without our being able to penetrate the motive of it.

"In our conversations, the chief named to me ^[the Lacoubats] their district and their troop, which make only one body: the first is called Assoni, the same tribe as those whence we had started; the second ~~Natchez~~ ^[the villages of] Natchez, the third Natchos, and the fourth Cadodaquious*; which he told me were

Footnote
note

*It will be seen that in the tabular enumeration of enemies and allies, which he gives a few paragraphs further on, in the Relation, Joutel renders the names of these tribes, ~~Natchez~~ respectively, as follows: Nassoni, Natchos, Natchitos, and Cadodaquis; which are ~~the~~ the Nassonites, Natchos, (upper) Natchitoches, and Cadodaquios, of the Four Nations of La Harpe's journal of 1719.

not far removed from one another. All these villages had come to pay their ^{respects} ~~compliments~~ to us the day of our arrival.

"On the 27th, having heard ^{said by} ~~that~~ the Indians that we would find some canoes for crossing a river ^{that} ~~which~~ was on our route, Father Anastase and I went to see if that which they told us was true.

"We walked a league and a half. I was much surprised to find another river* than ^{that} which we had seen, this one being ^{considerably finer} ~~more~~ and

Footnote

*Red River proper. — P.W.C.

more free from obstructions, being at least as large as the Seine before Rouen, its current a little swifter, and, according to all we could learn, that which we had seen should be an arm of this one when it is swollen and out of its banks, inasmuch as that former one had almost no current whatever, although it was quite large; at least this should not be another river coming from another quarter. We saw indeed some canoes, and we went to discover a place suitable for crossing the horses.

"A young man returned who had had his nose and his ears cut off ~~by~~ among the Chepoussa*, their enemies, but who had escaped.

"In a map of the Collection of J. B. Bourguignon D'Anville, preserved in the Dépôt géographique du Ministère des Affaires Etrangères, under No. 7220, and entitled "Carte de la Louisiane En l'Amerique Septentrionale, depuis la Nouvelle France jusqu' au Golfe de Mexique, ou sont décrits les Pays que le Sieur de La Salle a decouverts dans un grand continent compris depuis 50. degr. de ^{l'} elevation du Pole jusques ~~à~~ 25, les années 1679. 80. 81. 82.", — fac simile of which map is given in Volume III of Margry's ^{of the better edition} Origines Francaises, — an Indian village called "les Chepoussa" is shown on the left bank of the "Rivière de Chepoussa", a branch of the Arkansas apparently corresponding with the stream now called White River.

Cannaha = Annaha?

Catominayos = Catamaya

Canoalimo Rod R. Inds.

Centoy = Canoy = Lipian Apach

Tahismihong = a transposition form of Tawakoni(?)

Watschostanus = same as Watschus/or = Wolchostome?

Cannahis = Cannaha(?)

Hrantater = Ngatache

Nadaha = Anadaha

Nadache = "

Chaye = Chayel = Guachaya?

Nadache = Anadache

Nardiche = Nardache = Nardich = Nardiche

Nacoko = Nacomo?

Cadaqui = Cadaqui = Cada

~~Agui = Agui~~

~~Halacani = Halacini~~

[Faint, mostly illegible text at the bottom of the page, possibly bleed-through or a separate note.]

Canaha	Gaiashan	Nardichia
Nasitti	Tahiannihouq	Nacoho
Houaneiha	Natsshostanno	Cadaquis
Catouinayos	Cannahios	Nacassa
Souanetto	Hianagouy	Tohanhié
Quiouaha	Hiantatsi	Datcho
Taneaho	Nadaho	Aquis
Canostinno	Nadeicha	Nahacassi
Cantey	Chaye	
Caitsodammo	Nadatcho	

"These are their allies:

Les Genis	Nondaco	Douesdonqua
Nassoni	Cahaynohoua	Dotchetonne
Natsohos	Tanico	Tanquinno
Cadodaquis	Cappa	Cassia
Natchittos	Catcho	Neihahat
Nadaco	Daquio	Annaho
Nacodissy	Daquinatinno	Enoqua
Haychis	Nadamin	Choumay*
Sacahayé	Nouista	

Footnote

*Of the above, it is probable that the "Canaha" were the "Ansbons", or Osages, who may well have been named first; for we shall find that in ~~La Harpe's time~~ La Harpe's time (1719) they were the most powerful and dreaded of the enemies of the Caddo-Nassonite confederacy. The "Cantey" were probably La Harpe's "Cancy nation"; that is, the Lipan Apaches. Of the allies, the "Nouista" [N' Ouista, Na Ouista, or People Ouista] and the "Neihahat" were the Wichita and Nitcheta villages of the people we now know as Wichitas. ~~There is some duplicating and confusion of allies and enemies in Boulet's fine lists.~~ were branded on the eagle, which must have been done by carriers, and there were among them even two geldings.

"We found a very good place, of which, on our return, we made our report to Monsieur Cavalier, who, finding himself badly afflicted with some sores that had come upon his feet, compelled us to remain until the 30th.

"Meanwhile, we had many visits from the Indians, old as well as young, of both sexes. There came hither to see us, some chiefs of the nation called Taniquo, with whom we often had mute conversations; and often the women, accompanied by some warriors, having their bows and arrows, came into our lodge to sing with a lugubrious air, accompanied with tears, which would have caused us some uneasiness if we had not previously seen this same ceremony and learned that these women came thus into the lodge of the chief, to beg him, singing and crying, to take vengeance on those who have killed their husbands or parents in past wars, as I have said before. As for the rest, the manners and cus-

toms of this nation being closely similar to those of the Denis, I pass over them in silence.

"On the 29th at evening, we notified the chief that we would set out next day; we made him some presents, and to his wife the same, because she had taken care of us, and we began our journey.

"On the 30th, the chief, followed by several other Indians whom we found in some cabins on our route, came to conduct us as far as the river, which we crossed in canoes and our horses by swimming. This done, we took leave of our guides, to whom we gave some fathoms of beads for their wives, and the chief consented to conduct us to the next village. We found on our route a lodge where our conductor had us stop. We were given something to eat; we pursued our journey at once.

"We travelled toward the east-southeast, always following the river; although we left it, yet we often came to it again. We continued our route steadily toward the northeast, and we arrived at the village of the Caddoquias, one of the four which compose the nation, distant

*The Caddoquias village, in 1687, appears here by Joutel's statement of his journey with the Cavalier party, to have been on the north side of Red river; while the statements of La Harpe and others, confirmed by eighteenth century maps, show that it was on the south side in 1719 and for many years thereafter. The explanation may be that between 1687 and 1719, Red river underwent one of those changes of its course to which it is so subject, relinquishing its channel south for one north of the Caddoquias village, and throwing the stream over against the north bluff, where we know that it was in passing the site of old Caddoquias village, and past upwards of a century ago. Now frequent such changes have been, one may see by the numerous lakelets shown on any detailed map of this part of Red river;

~~...of these lakelets being a portion of a former channel of the river. Supposition that the Caddoquias had voluntarily moved their village from the north to the south side of the river, between 1687 and 1719, would be inconsistent with Doctor Sibley's statement (see p. 102) that the lakeside village occupied by them prior to 1791, had been their location "from time immemorial". Yet Marcy's and Parker's statements (see p. 102) of the existence of a Caddo tradition to the effect that they came originally from the Hot Springs of Arkansas, should be borne in mind in this connection.~~

going to start in two days, we decided to wait for them.

"These Indians had been to the Capra, and they told us that they had seen some folks like us, who had guns, with which they had seen buffalo killed; they had seen houses, seen wood sawed, etc., so far as we could interpret from their signs. Moreover, I noticed that their language was quite different from the nations that we had passed, and that they pronounced several words that I had often heard spoken by the Shawnee of Monsieur de La Salle; among others, that of Nicana, which means 'my brother', or 'my comrade', among the tribes that Mon-

*Spelled "Na-ka-noh" in "The Whipple Journal" given by Whipple and Turner in Vol. III of the Pacific Railway Survey Reports. The word means brother, only in a figurative meaning being comrade. - F.W.C.

i.e. the Caddoquias proper

sieur de La Salle had visited.

"The Indians of the place where we were, showed us some old axes which, they made us understand, they had obtained from some people who are northeasterly and east-northeasterly from their village, where they showed us that there were some people like us, but very far away, and told us also that there were some eastward who were not so far away, and we suspected that these latter were some Spaniards of Carolina.

"The women of this country are comely, but they spoil the breast and the face by making marks on them, as I have already said. Their hair is fastened behind, and they take enough pains to part it in front. ~~The~~ The men have it cut like the Capuchins [friars]; they ~~brush~~ ^{oil} it, and when they have some meeting or feast, they put into it some down of swan or of outarde, dyed in red. They love their children, but they do not have many of them, perhaps for the reason that the women are ~~not~~ not always with the same husband, for they leave at the least provocation which they have ~~with~~ ^{one from} ~~and~~ another. The women lodge and eat separately when they have their periods, and have no communication with the men, not even consenting that one should take from their fire."

It is not easy to lay down this chronicle concerning these ancient and untutored savages, without a feeling of considerable respect for them.

On the 2nd of July, Cavalier's party started northeastward from the village of the Cadodaguious, by way of that of the Cahainhouse*, for

Handwritten

*Both the Delisle (1718) and the D'Anville (1748) maps spell the name of this tribe "Cahinoas". If Jouteils ^{right in} ~~supposed~~ ~~that~~ the ~~Indians~~ ^{Indians} of this village used certain words which ~~they~~ ^{they} had heard spoken by La Salle's Shawnee attendant, these Indians may have been a south-westerly outlying tribe of the Algonquin stock.

Handwritten note: The name of the village is Cahainhouse.

the villages of the Arkansas and Capps, near the mouth of the Arkansas river, where they duly arrived, ^(July 24th) finding there two of their countrymen living in a house constructed after the style of France, of well-joined cedar logs, -- the earliest "Post of the Arkansas", -- which had been built by a party of men sent there for that purpose ~~by~~ ~~by~~ ~~Henri~~ ~~Chevalier~~ ~~de~~ ~~Tonty~~, in the summer of 1686. At this post, ~~Tessier~~ ^{Tessier} ~~and~~ ~~young~~ ~~Barthelemy~~ ~~and~~ ~~others~~, lest by proceeding he should suffer the just consequences of his connection with the death of La Salle; and young Barthelemy, lest he should indiscreetly disclose that death to Tonty and others, in the country east of the Mississippi, ~~before~~ ^{before} it suited the plans of the remainder of the party to divulge it.

Footnote

^{were left} ~~when~~ ^{when}, after a brief sojourn there and visits to the Indian villages, the others proceeded on their journey northeastward.

~~Though~~ ~~the~~ ~~knowledge~~ ~~of~~ ~~the~~ ~~assassination~~ ~~of~~ ~~La~~ ~~Salle~~ had been imparted to Couture at the Post of the Arkansas; it was carefully concealed ^{from} ~~from~~ ~~and~~ ~~others~~, by Cavalier and his three ^{Acting Commandant Bellefontaine}

(Continued on page C'8, a.)

Footnote
This is the name of the district...
of the Illinois...
of the Illinois...
of the Illinois...
of the Illinois...

white companions, on their arrival, September 14th, at Fort St. Louis of the Illinois; it being their plan to guard the secret thenceforward until their arrival in France. Nor was this knowledge obtained at this post until brought there ~~to~~ by Couture in the following year.

The next recorded visit to the ~~Adadaquios~~ Caddaquiuous nations, by white men, was made in 1689 by Tonty himself, on a journey which that faithful subordinate and friend of La Salle ~~had~~ undertook, in quest of the assassins, on hearing of the sad fate of his beloved leader. Of this journey, it will here suffice to quote the ^{following} brief account, derived from Parkman and Wallace, given by the late Dr. Elliott Coles, in ~~his~~ ^{well} annotated edition*

*In three volumes; published by Francis P. Harper, New York, 1895.

of The Expeditions of Zebulon Montgomery Pike, page 714:

"In September, 1688, Henri de Tonti was visited at his Fort St. Louis of the Illinois, by Couture, one of his men whom he had left at Arkansas Post in 1686, who apprized him of La Salle's tragic death. He set off (he says, in October, 1689 -- probably a wrong date from memory) in December, 1688, descended the Illinois and Mississippi rivers to Red river, and went up this, reaching the Natchitoches February 17th and the Caddoquis March 28th, 1689: so Parkman's La Salle, etc., p. 439. He was told that some of the assassins or those in the plot to murder their leader were at a village of the Nacouiches, some 85 leagues southwest, whither he went, but found no trace of Hiens [Hiems or James] and his confederates. After much suffering, including an illness at his Arkansas Post, he regained Fort St. Louis ~~at~~ of the Illinois September, 1689: Wallace, Hist. Ill. and La., 1893, p. 188 seq".

In the year 1719, Bédard de La Harpe built, at the Four Nations of the Caddaquiuous, an establishment which, in letters written thence just after its completion, he called the Post of the Nassonites ("le poste des Nassonites"), though in a letter of May 1, 1720, he calls it "le poste des Caddaquiuous". In his Relation du Voyage, as given ~~to~~ by Margry, La Harpe says, "The Council of Louisiana, which consisted, at that time, of Messieurs de Bienville and Hubert, charged me with the command of some troops and of the Post of the Nassonites, Caddaquiuous, Nadsco's and Nagodoches". The context and all other evidence, however, show that the word "Nagodoches" is an error for Natchitoches, the village of the Nacogdoches being in Texas, to the west of Red river, and there being a second or upper village of the Natchitoches on Red river near the Caddaquiuous, in addition to the better known one where the French had been established for several years prior to 1719, lower down the river, at the modern town of Natchitoches.

~~Stoddard~~ Stoddard, in his "Sketches Historical and

C 9

We shall see however, that Fort St. Louis de Carololette was an distinct establishment quite distant from the Post of the Nassonites, and was built not by La Harpe, but by other French parties, and that it belonged to later decades of the eighteenth century.

Descriptive of Louisiana", says, "Bernard de la Harpe the same year [1719] ascended Red river to the villages of the Caddoques, where he built a fort called St. Louis de Carololette, on the right bank of that river"

The latitude given is a little too high, the true latitude being but little above 33° 30'.

La Harpe started from New Orleans on the 17th of December, 1718; ascended the Mississippi to Red river and the latter river to the Post of the Natchitoches, which he reached on the 20th of the following February. Learning here from Father Manuel, of the mission of the Adayes, that Don Martin de Alarcon, Governor General of Texas, contemplated forming an establishment at the Nassonites on Red river, he resumed his voyage up the river on the 6th of March, having as guide the war chief of the Natchitoches nation, who took with him twelve of his warriors. On the 1st of April they reached the mouth of the stream now known as Sulphur Fork, which, later, was sometimes known as the First Little river, and which they called the River of the Bears*, estimated to be 108 leagues above

In 1826 this stream was sometimes called by the name of Hatche, a name of apparently of aboriginal origin, but it was a name in common to the present waters. When the line bounding the Wavell Grant a concession assigned March 9, 1826, by the government of Louisiana under Texas to Arturo G. Wavell (Brigadier-General in the army of the Mexican Republic) was defined in beginning at the point of junction of the creek called Hatche or Sulphur Fork, with the Red River of Natchitoches" (See Green County Case, p. 147).

"extends quite far into the west-northwest, and... is quite impracticable for pirogues during low waters". Making three leagues northwestward that day, up this river, he made camp on an island. On the 3rd, the three Indians he had with him killed for him two bears; and, he adds, "this river is full of them". On this day, his voyage was by a quarter west which now appeared on his left. At 2 P.M. camp was made at the portage, and on the next day, the pirogue was grounded and the land journey begun. One of his Indians went ahead to notify the chief of La Harpe's approach. In this day's journey, several were crossed, and a distance of 6 leagues to the northwest a quarter west, brought him to a beautiful creek. On the 5th he crossed several hills and prairies, and at ten o'clock they were met by the war chief and six worthies of the Nassonites, who had come out to meet them, bringing horses, on which La Harpe and his little party were soon mounted. Some progress, in etiquette, or at least, in possessions and uses of