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 Marie, without our being
able to penetrate the motive of it.

"In our conversations, the chief named to me 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
third Natchigoes, and the fourth Cahullaquis;" which he told me were
not far removed from one another. All these villages had come to pay
their respects to us the day of our arrival.

"On the 27th, having heard from the Indians that we would find some
canoes for crossing a river 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 which we had seen, this one being considerably finer
and 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 Chepousa, their enemies, but who had escaped.

"In a map of the collection of J. J. Bourguignon de l'Anville, pre-
served in the dépôt géographique du Ministère des Affaires Étrangères,
under No. 7222, and entitled "Carte de la Louisiane En l'Amérique
Septentrionale, depuis la Nouvelle France jusqu'au golfe de Mexique,
ou sont décrits les Pays que le Sieur de la Salle a découverts dans un
grand continent compris depuis 50. degr. de l'élevation du Pole jusqu'
à 25. les années 1679, 80, 81. 82," - fac-simile of which map is
given in Volume III of Margry's Origines Françaises, — an Indian
village called "les Chepousas" is shown on the left bank of the
"rivière de Chepousa", a branch of the Arkansas apparently corre-
spanding with the stream now called White River.
Cannaha = Cannaha?

tatominayos = Catanaya

Canowati = Kanowati = Upian Amaha

Tahisinnihong = a transposition form of Tahisinni

Natekthingos = Same as Natekthingos? Holokotone?

Cannahis = Cannahis?

trantahis = Yatachee

Nedake = Amatothe

Nadashe = 

Chogy = Chogy = Tzmaamaya?

Nadatecha = Amsdaa

Nadicheha = Nadicheha = Nadicheha = Nadicheha = Navindiche

Nacoko = Amsdaste?

Cadaque = Cadaque = Cadale

Adjos short with nonverbal

# Keresan & Keres
Cañaha
Nasitti
Houaneinha
Catouinayos
Souanetto
Quicuasha
Taneho
Canoatinno
Cantey
Gaitesdottomo

These are their allies:

Les Canis
Nassoni
Natsohos
Caddaquis
Natchitos
Nadaco
Nacodissay
Maychis
Sachayé

Nondaco
Cahaynohoua
Tanico
Cappa
Catcho
Daquo
Daquinatinno
Nadamin
Nouista

Nardichia
Nacohó
Cadaquis
Nacassa
Tchambié
Datcho
Aquis
Nahacassi
Douesdonqua
Dotchetonne
Tanquinno
Cassia
Neihahat
Annaho
Enoqua
Choumay

"Of the above, it is probable that the "Cañaha" were the "Anahons", or Osages, who may well have been named first; for we shall find that the 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 "Caney nation"; that is, the Lipan Anaches. Of the allies, the "Nouista" IN! Guista, Na Guista, or People (Quista), and the "Neihahat" were the Wichita and Nitaheata villages of the people we now know as Wichitas. There is some duplicating and confusion of allies and on

were branded on the thighs, which must have been done by warriers, 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 Cavelier, 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 Tanico, 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 Cenis, 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 Caddoquiones, one of the four which compose the nation, distant

The Caddoquiones Village, in 1587, appears here by Joutel's statement of his journey with the Cariller 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 Indians are subject, relinquishing its channel south for one north of the Caddoquiones village, and throwing the stream over against the north bluff, where we know that it was in passing the site of old Caddoquiones village and post upward a century ago. Now frequent such changes have been, one may see by the numerous lakes shown on any detailed map of this part of Red river; the whole length of the river above and below the falls is divided into many of these lakes, being a division of a former channel of the river. Sucession that the Caddoquiones had voluntarily moved their village from the north to the south side of the river, between 1687 and 1719, Doctor Sibley's statement (see page 29) that the lakeside village occupied by them prior to 1714 had been their location "from time immemorial." Yet Marcy's and Parker's statements (see page 29) of the existence of a Caddo tradition to the effect that they came originally from the Salt Springs of Arkansas, should be borne in mind in this connection, were only going to start in two days, we decided to wait for them.

"These Indians had been to the Capa, 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-
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 men have it cut like the Capuchins friars; they did 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 always with the same husband, for they leave at the least provocation which they have from one 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, Savelier's party started northeastward from the village of the Cadodaquios, by way of that of the Cahaimouches, for

"Both the Delisle (1718) and the D'Anville (1746) maps spell the name of this tribe Cahiino. If Jouet was supposing that the villagers of this village used certain words which he had heard spoken by La Salle's Shawnee attendant, these Indians may have been a southwesterly outlying tribe of the Algonquin stock.

the villages of the Arkansas and Cappas, near the mouth of the Arkansas river, where they duly arrived, 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 in the summer by Henri Chevalier de Tonty, in the summer of 1686. At this post, Tussier and Tesson, 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 the plans of the remainder of the party to divulge it. Tussier was August 2nd, when after a brief sojourn there and visits to the Indian villages, the others proceeded on their journey northeastward.

Accordingly, though knowledge of the assassination of La Salle had been imparted to Couture at the Post of the Arkansas; it was carefully concealed from him and others by Savelier and his three

(Continued on page 68, a.)
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 by Couture in the following year.

The next recorded visit to the Caddoaquious nations by white men, was made in 1689 by Tonty himself, on a journey which that faithful subordinate and friend of La Salle 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 brief account, derived from Parkman and Wallace, given by the late Dr. Elliott Coues, in [well annotated edition of] "The Exploits and Adventures of Zebulon Montgomery Pike; Page 714:"

"In September, 1683, Henri de Tonty 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 Caddoaquious 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 Nacogdoches, some 85 leagues southwest, whither he went, but found no trace of Hien [Hien or James] and his confederates. After much suffering, including an illness at his Arkansas Post, he regained Fort St. Louis of the Illinois, September, 1689: Wallace, Hist. Ill. and La., 1895, p. 188 seq."

In the year 1719, Édouard de La Harpe built, at the Four Nations of the Caddoaquious, an establishment which, in letters written thence just after its completion, he called the Post of the Nazonites ("le poste des Nazonites"), though in a letter of May 1, 1720, he calls it "le poste des Caddoaquious". In his Relation du Voyage, as given by Margry, La Harpe says, "The Council of Louisians, 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 Nazonites, Caddoaquious, Nacogdoches and Nacogdoches". The context and all other evidence, however, show that the word "Nacogdoches" 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 Caddoaquious, 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.
Descriptive of Louisiana", says, "Bernard de la Harpe the same year [1719] ascended Red river to the villages of the Tadoussacs, 35° 55' N, where he built a fort called St. Louis de Carlorette, on the right bank of that river."

"The latitude given is a little too high; the true latitude being but little above 35° 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 Adays, that Don Martin de Alarco, 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 him twelve of his warriors. On the 21st of April, 35 kegs of corn were loaded on the pirogue, and 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 the mouth. The river, says La Harpe, extends quite far into the west-northwest, and is quite impracticable for pirogues during low waters.

Making three leagues northwestern that day, up this river, they had to make 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, the voyage was northwestern, skirting some highlands 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 began. One of his Indians went ahead to notify the chief of La Harpe's approach. The voyage, through oak- and walnut-clad hills 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