

live stock and methods of transportation, ~~which~~<sup>had evidently been made</sup> in the 32 years since the party of Cavalier and Joutel had enjoyed its brilliant introduction into the ~~land~~<sup>redskin</sup> Four Nations on the backs of ~~man~~<sup>redskin</sup> porters. After crossing some ~~prairies~~<sup>broad</sup> and some very beautiful country, they ~~then~~<sup>thence still on the south side of Redjima</sup> entered a forest, on emerging from which, at three in the afternoon, they found themselves at the lodge of the Nassonite chief, a man ~~old~~<sup>old</sup> to have been then more than seventy years old.

"This chief", says La Harpe, as translated from ~~his~~<sup>his</sup> Relation given in Margry's Origines Francaises, "with those of the Cadodaquious, Nadso's and Natchitoches, awaited me at this lodge, outside of which, under an antichon\*, they had prepared a feast consisting of breads and

\*This was probably a sort of open arbor, or shelter from the heat, consisting of a roof of brush supported by small tree trunks or poles; such as may be seen in use to-day among the Chickasaws and other southern ~~Indians~~<sup>Indians</sup>. See ~~page~~<sup>page</sup> following for a description of some of these shelters seen at a Cadoda village in ~~1846~~<sup>1846</sup> by Robertson.

corn mush, differently prepared, and of bear meat and buffalo meat, ~~and~~<sup>and</sup> of fish. During the repast a profound silence was observed; it is even the custom of the Indians not to ask any question of their new hosts until the latter have rested and themselves spoken. Advised of this Indian etiquette, I waited until each had eaten; after which I had it said to all the ~~nations~~<sup>nations</sup>, through my interpreters, that the great French chief, of whose word I was bearer, having learned of the cruel wars that the Chicachas, Anahons, Imahans, Inocas and Tonicas\*

\*These were respectively the Chickasaws, Osages, Arkansas, Illinois and Tonicas, according ~~to~~<sup>to</sup> Chevalier de Beaurain.

waged on them, had sent me to their place of residence with some warriors to defend them against their enemies and assist in its protection; that he had sent order to their enemies to cease their hostilities or he would declare ~~against~~<sup>against</sup> them.

"The chief of the Cadodaquious, who was an esteemed patriarch and the most eloquent speaker of these nations, though aged more than eighty years, received the word: he explained to these nations that the time had come when they must change their tears into rejoicings; that it was true that the greater part of their compatriots had been killed or made slaves by their adversaries, that they were only a ~~small~~<sup>small</sup> number, but that the arrival of the French ~~XXX~~<sup>XXX</sup> would prevent their entire destruction; that their enemies, being allies of the Canouches (which means the French), would no longer make war on them; that they must needs render thanks to the Great Spirit, whose anger was appeased, and at the same time assist the French, in every way that they could, to keep their friendship; that they knew by experience that since the arrival of one of these [French] warriors into their village\*,

\*This may refer either to the advent of Jean Cavalier and his party in 1687, or to a possible attainment of this locality ~~earlier~~<sup>earlier</sup> by La Salle, in one of his excursions from Fort St. Louis of Texas, still earlier. The latter is the view taken by the Chevalier de Beaurain, in his Journal Historique. - F.W.C.

the Naouydiches and other wandering nations had made peace with them; that it was sad that their compatriots who had been killed, could not take part in the common rejoicing and add that pleasure to the glory of having sacrificed their lives for the liberty of their country; he said all these things to them so touchingly that all these tribes were melted in tears.

"After the chief had ceased speaking, I informed myself, from the ancients of these tribes, as to the nearest establishments of the Spaniards and as to the Indian nations of the western region, with whom they might have acquaintance; they assured me that at 60 leagues to the south was the village of the Nadacos\*, their allies, among whom

*Footnote* \*Presumably the modern Anadarkoes, after whom the town of Anadarko, Oklahoma is named. --P.W.C.

the Spaniards had a mission, and another at the Assinais, among the Amediche, ~~XXXX~~ in the south a quarter southwest, ~~XXXX~~ at 70 leagues journey from the Nasonites; that westward at 80<sup>leagues</sup> on the border of Red river, at the right, were several wandering nations\*, who were at

*Footnote* \*The general name of "Wanderers" applied to these nations, survives in the name of Wanderer creek, a ~~XXXX~~ stream rising in Hardeman county, Texas, and entering Red river in the northwestern corner of Wilbarger county. --P.W.C.

war with the Cannecy\*, an Indian nation of New Mexico; that in the

*Footnote* \*Apaches. --P.W.C.

region northwestward from their [Cadodaquic<sup>s</sup>] dwelling place, at 100 leagues, there were several powerful nations located on the banks of a great river, but that those countries were little known to them.

"It is remarkable that the Indians never err when they point out the quarter in which dwells a nation with which they are acquainted, and that, surveying the places with the compass, one is certain [i.e., may depend on the Indians' statement] of their situation; as regards the distance, they reckon by the ordinary day's <sup>journey</sup> ~~distance~~, which is, according to what I have observed, 5 leagues of travel. ....

"On the 7th, I entered a pirogue, with the Sieur Du Rivage, in order to seek, by going up the river, a place suitable for establishing my habitation. We proceeded 10 leagues, to the place where was formerly the village of the Natsoös. This place seemed very fine, there being there a beautiful hill jutting out on the river, adapted for the establishing of a fort upon it, below which the land is excellent for raising wheat and all other grain. Broad prairies, admirable springs of water, and many fruiting trees, are seen there. I would have settled at this place, but for the inconvenience of having to go rather far for Indian provisions, for which it was necessary that I should trade, for the first year. This made me decide to form my establishment above the chief of the <sup>[i.e., north]</sup> Nasonites, on the left of the river, at

the distance of a gunshot from it.\*

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\*There is here a discrepancy of statement, difficult to explain. La Harpe's allegation that after looking at other possible situations he resolved to locate his post on the left (i.e., north) side of the river, is inconsistent with all the other evidence. He follows it in the next sentence, with the statement that all of the villages were on the right (i.e., south) side, which testimony, taken in connection with his statement that he built the post on the purchased ground-plot of the Nessonite chief's lodge, and in connection with the plain evidence, in his narrative, that he found that chief's lodge on the south side, as (travelling northerly or presumably northwesterly from Sulphur Fork to Red river) he came out from the Red river forest into the prairie of the Indian Villages, leaves no room for doubting that the Post of the Nessonites, like the village of the Nessonites, was on the south side of Red river.

disposed toward the French and [were] the first to render them service.\*

\*In the spring of 1700, Monsieur de Bienville had made an expedition for purposes of discovery and of ~~getting~~ getting acquainted with the Indian tribes of Red river and establishing friendly relations between them and the French. He had started from a point ~~on the west of the Mississippi, ~~xxxxxx~~ considerably above the mouth of Red river, and had intended to proceed westward to the latter river and up it as far as to the Cadodaquids. He had carried out the first part of his program, finding at the Black or Ouachita river a village of only 5 lodges (about 70 men) of the Indians from whom this river takes this latter name, and had traversed the country thence westward to the ~~xxxxxx~~ district of the Souchitionys and Natchitoches, whose villages were only a league apart and, like ~~xxxxxx~~ those of many of the lower Red river tribes, were composed of houses scattered quite widely. ~~xxxxxx~~ Having ascended from these to the village of the ~~xxxxxx~~ Nakasas and thence to that of the ~~xxxxxx~~ Yataches (same as "Yatasas" of La Harpe), a start from the latter to the Cadodaquids was almost immediately abandoned owing to sickness among the men and to the flooded conditions of the river valley, which had retarded the progress of the party, rendering it impossible ~~xxxxxx~~ for Bienville to ascend to the Cadodaquids village and get back to the vessels on the Mississippi within his appointed time. The Yatasas, on the occasion of this expedition, ~~xxxxxx~~ after some sign of unwillingness at the first, gave to Bienville the canoes and provisions which he needed for the contemplated ascent to the Cadodaquids, an attempt which, as already remarked, was abandoned almost at the outset. Bienville notes that the Yataches were tattooed ~~xxxxxx~~ around the eyes, on the nose, and with three rays on the chin.~~

Probably in present Seneca county, Louisiana, forming with him 22 French Canadians, 6 Shawnee Indians, and one Washita;

the out notes

They were formerly established at 56 leagues on the banks of Red river, but the Chickasaws having destroyed nearly all of them, the rest had been constrained to take refuge, part with the Natchitoches and the others with the Four Nations.....

"The ~~ground-plot~~ <sup>ground-plot</sup> of the Nessonites is <sup>but</sup> little ~~xxxxxx~~ raised, the soil is sandy; but at an eighth of a league from the river the country is ~~xxxxxx~~ <sup>fine</sup>, the soil black and the prairies of the most beautiful and fertile. Near the place that I have chosen for my establishment, there is an expanse\* covered with ducks, swans and ~~xxxxxx~~ <sup>outards</sup>. Although

Footnote

\*Probably part of an abandoned channel of the river, forming a lake or marsh. Such lakes are numerous in this section of the Red river valley. — P. W. C.

Footnote

the ground there is sandy, it does not lack being very fertile for the raising of corn, beans, and other legumes; the small variety of corn is planted there in <sup>March</sup> ~~xxxxxx~~ the crop of it is gathered\* in June; the

\*As green corn, or "roasting ears". other corn is planted in April and is collected in July. As to beans, three crops are produced there. Garden stuff thrives there perfectly;

I had sowed some cabbages, salad and all ~~var.~~ sorts of legumes and roots, which came to perfection, as well as some cotton plants, of ~~which~~ which the cotton is much finer than that of the Levant. The seed is planted at the beginning of April; it brings up shrubs three to four feet high, whose branches are loaded with a multitude of cotton buttons which are picked at the end of September, after which these shrubs die. Very fine tobacco is grown there. The prairies are full of indigo plants, strawberries, mushrooms and morels.

"The common trees are red and white cypress, cedars, pines, sweet gum trees, tulip-trees, willows, ash, oak, walnut trees, pecan trees, of which the nut is very good, mulberry trees, hawthorns, which bear a fruit like the medlar, but much better, plum trees, whose fruit is very good, and an unlimited abundance of vines, whose grapes are very delicate; my men ~~(made there)~~ six casks of very good wine. ~~There is~~ <sup>Game</sup> ~~abundant~~ ~~there~~ is abundant there, especially in winter; buffalo are killed at twenty leagues from the establishment; bear, deer, rabbits large and small, are equally near at hand, as well as turkey, <sup>woodcock</sup> ~~partridge~~ and other birds.

"On the 21st, my boats arrived at the Nessonites. I had the Te Deum sung, as an act of thanks for their having arrived without accident, after incredible labors. The greater part of my men fell ill ~~from~~ fatigue; ~~they~~ took fevers, which lasted a long time\*"

"On the 22nd, the Four Nations sung me the Calumet; this is a token of alliance among these people. This feast lasted 24 hours, during which time their music did not cease for a moment. If the ceremony is fatiguing, it is ~~not~~ <sup>not</sup> less burdensome to those to whom they render these honors, being obliged to make them some presents. I gave to these nations some 2,000 <sup>pounds</sup> ~~pieces~~ of merchandise, knowing the necessity of attracting them to the interests of the Company, <sup>both</sup> ~~as~~ ~~well~~ with respect to the proximity of the Spaniards of the province of Texas ~~and~~ and to their alliance with the Nadacos and Amedichez. It is to be remarked that all the Indian nations are extremely generous. When the Calumet is sung, they <sup>at that time</sup> strip themselves of all the goods they may have. This generosity takes place only between these tribes; for, as regards the French, they content themselves with merely presenting to them some deer-skins, and even few of these.

"My plan <sup>being</sup> ~~was~~ to establish myself in the retreat of <sup>chief of the</sup> ~~the~~ Nessonites,

\* Doubtless malarial fever, which we the bears of the hill, beautiful, and otherwise highly ornamented Red River valley as the very beautiful valley of the South. The town is through the hills by mountains, etc. etc.

I proposed to him at this Calumet, to cede me his ground with his ~~xxx~~ ~~his~~ lodge and his arbors. He consented to it, mentioning a present of the value of 30 pistoles in goods. At the same time the chiefs of these nations offered me 30 of their men ~~xxx~~ <sup>to</sup> bring ~~xxx~~ cypress wood for the construction of the house that I wished to build;

"On the 24th, the Four Nations sung the Calumet to the White Chief, who is the war chief of the [lower] Natchitoches, whom I had brought with me to be my guide. I honored this Calumet with some merchandise, in recognition of ~~xxxxxxxxxxxx~~ this chief's <sup>having</sup> ~~xxx~~ deprived himself at mine, of all that he ~~xxx~~ ~~xxxxxxxxxxxx~~ happened to have.

"On the 25th, the Indians began to bring me much cypress wood. I busied my men also at this work and we laid the foundations of a house 110 feet long by 20 wide, which was only completed at the end of the month of July.

[*Saint-François*]

"On the 26th, I sent the corporal <sup>of</sup> the garrison to the Assinais, to carry the letter of Monsieur de Bienville to Don Martin Alarcon, Governor of the Province of ~~Las~~ <sup>Las</sup> Texas. I wrote him also a letter of compliments, and as I was looking to have business from Father Marsillo, <sup>Superior</sup> ~~xxxx~~ of that mission, in order to open trade with the Spaniards, I disclosed myself to him with confidence, following the instruction which the Missionary Pather of the Adayes had given me in the matter while <sup>travelling</sup> ~~xxxxxxxxxxxx~~ to the Natchitoches. I wrote on the same occasion to Monsieur Terrisse, company ensign, who had abandoned the Post of the Natchitoches. Following is copy of these three letters, two of which were written in the Spanish language."

To Monsieur Don Martin de Alarcon, Chevalier of Saint-James, Captain General ~~xxx~~ and Governor of the Province of Las Texas,

Monsieur,

"I am charged with the pleasure <sup>which I have the honor</sup> of the letter <sup>of</sup> remitting to you <sup>from</sup> ~~xxxxxxxxxxxx~~ Monsieur de Bienville, Governor General of Louisiana. In entrusting me the Post of the Nessonites, he has recommended to me to render every service within my power to the Spanish nation established in the province of <sup>Las</sup> ~~xxx~~ Texas. I have the honor to assure you, sir, that I shall execute these orders with pleasure, having nothing more at heart than to witness to you that no one has the honor of being more perfectly than I, etc., etc.

Set in smaller type?

To the Reverend Father Marsillo, of the Order of the Recollects, Superior of the Missions of the province of Las Texas, at the Assinais.

"My Reverend Father,

"The account which has been given me of Your Reverence at the Natch-

type ?

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itoches, the perfect veneration that I have for your order, and the ~~admiration~~ esteem that I bear to the Spanish nation, are the motives that engage me to write to you to offer my services at the Post of the Nassonites, where I have the honor to command for the King, our master. Our proximity greatly increases the desire that I have ~~of~~ of seeing ~~you~~ and serving you. It will not depend on me, my Reverend Father, that I should go shortly to the Assinais to seek your friendship; I desire even ardently that we entertain together a perfect agreement, and that it may be useful to your missions. The conversion of the infidels ought to have the attention of good Christians. I know that ~~mission~~ ~~work~~ is necessary there for being in condition to preach the Gospel, ~~and for ranging the unbelievers under the banner~~ and for ranging the unbelievers under the ~~banner~~ banner of the Cross. Your zeal is great; but you have need of assistance. Touched by these reflections, I have the honor to offer you a sure and certain means of attaining it; write to your friends in New Mexico, <sup>in</sup> Parral, and in the New Kingdom of Leon that they will find at the Nassonites or at the Natchitoches all <sup>European goods</sup> the ~~mercandises~~ ~~articles~~ of which they ~~may~~ <sup>can</sup> have need, at a reasonable price, on which they will undoubtedly make considerable profits. I will fix prices with them, under the condition that you shall have from me 5% on the total of the sales. Here, my Reverend Father, is a sure means of opening trade, of rendering service to many persons who are in need of merchandise which their remoteness from Europe has long prevented them from having. Receive then, my Reverend Father, a sure means of establishing your mission solidly and the offers which go out from a heart truly devoted to Your Reverence, in which charity has greater part than any other interest.

I have the honor to beg you also to let me have ten cows and two bulls for putting on my plantation, and as I know that you have need of corn and of beans, Your Reverence can send here to get of them what is desired. The bearer of <sup>this</sup> ~~my present~~ is the corporal of the troops of this garrison, to whom you can entrust your letters; he will deliver to you, from me, ten pieces of Bretagne and one piece of Damask, that I take the liberty of presenting to you. I am, my Reverend Father, very perfectly, etc. \*

\*In the correspondence between La Harpe and Father Marsillo, neither appears in a very favorable light. Between the crafty trader-commandant and the equally crafty and covetous priest, it was a plain proposition of smuggling. It reflects a religious sentiment, widespread at that time among the Christian nations of continental Europe, which was, that preaching and practice need not necessarily ~~agree~~ agree. It should be said, however, that the Spanish law prohibiting trade between Louisiana and the Internal Provinces of Mexico, was quite unreasonable, working needlessness and very great privation upon the settlers of both frontiers, and especially upon those of northern Mexico: so that the temptations to contraband trade were far more urgent than those which, on the United States-Mexican frontiers, incite smuggling to-day. — F.W.C.

In smaller type??

ticularly when he goes there by the honor of the officers. I know that he has esteem for you; do not force him to change his feelings, and do not give to the Spanish nation a bad idea of the French officers of this Colony; return then into your own country and annul by your presence all of the talking that can prejudice your reputation. Be persuaded, sir, of the sincerity of my sentiments and that no one has the honor to be more perfectly, sir, etc., etc."

"On the 28th, the war chief of the Natchitoches left the Nasonites, to return to his village; I delivered to him ~~xxx~~ one of the large boats of the Company to descend as far as New Orleans; I wrote to Monsieur de Bienville by this opportunity and ~~xxxxxx~~ <sup>told</sup> him of the ~~xxxx~~ steps that I had taken toward opening trade with the Spaniards and ~~xxx~~ that my plan was to penetrate as far as New Mexico.

"On the 1st of May, four of my men deserted me with the design of going to the Assinais. I made run after them some Indians, who brought them back to me; my intention was to punish certain of them, but at the solicitation of the rest, in whom I saw a spirit of mutiny, I was constrained to pardon them.

"On the 9th, a soldier of the garrison gave <sup>me</sup> notice that he had learned from an Indian woman that several chiefs of those nations had mutually bound themselves to raise the scalps of all the Frenchmen, and that the one who was at the head of this conspiracy was the war chief of the Nasonites. Although I very greatly doubted this news, I did not omit to take the necessary measures to render myself safe from attack. I had some entrenchments made around my house, and put in readiness four swivel-guns, one culverin\* and all our defensive arms;

Footnote

\*A form of long cannon in <sup>most</sup> common use in the 16th century. It was usually made with serpent-shaped handles and carried an 18-pound shot; ~~xx~~ but 9-pounders, similar, and called demiculverins, were also made. — P.W.C.

at the places where we could be attacked, I caused <sup>to be set</sup> six large iron pikes ~~xxxxxxxxxx~~ that I had designed for buffalo hunting; after which I sent the sergeant with six soldiers to fetch the war chief into the house. They brought him to me; I had him put in irons, and on the next day, I sent to find the chiefs\* of the Four Nations, to whom, after having

Footnote

\*The reference is here <sup>probably</sup> to the council chiefs, as distinguished from the war chiefs. — P.W.C.

reproached them for their ingratitude, I declared that I <sup>had a mind</sup> ~~xxxxxx~~ to withdraw from among them, but that (in that case) they might expect to be entirely destroyed by all the tribes that were our allies; that, however, ~~xxxxxx~~ to punish the perfidy of their war chief, I had resolved to have him killed in their presence, <sup>in order</sup> ~~xxxxxx~~ to let them know that, although we were only a few Frenchmen, we did not fear them in the least.