You can, my Reverend Father, send to find them here, where all will be promptly delivered to you. I solicit you also, pursuant to the orders that I have received from my general, to return to your mission and to live among us with the same cordiality as heretofore, promising you supplies and assistance.

"I am, my Reverend Father, the most humble of your servants.

"Blondel."

"At the Matchitoches, December 12, 1719."

Thus closed La Harpe's enterprise of 1719, in connection with the Reduet, &c. He seems never to have returned to the Post of the Massinaites to command or reside, notwithstanding his farming and stock-raising plans for that place—which he called "my residence"—and notwithstanding the great expectations that he seems to have had of making it a center of trade.

The services most congenial to him and those chiefly desired from him by Governor Bienville, for the Company of the Indies, seem to have been, to explore new territory, establish new posts, and make new alliances with the frontier tribes, and to open the way for trade with these and if possible with the northern provinces of New Spain; rather than to permanently occupy and develop any single establishment.

Thus, in August of 1721, he was sent to the Bay of Saint-Bernard (Matagorda Bay), with Simars, Sieur de Belle Isle, to establish a post there and renew the claims of France on the territory of Texas; claims which were based originally on La Salle's discoveries and colony of 1685 at Sequoy. He was badly received there by the resident Indians* and withdrew, and further French enterprise in that

*La Harpe does not mention the name of these Indians; but it is probable that they were or some of them were the Clamouettis, the oncal tribe that were massacred in 1687, the remnant of the French colony left there by La Salle when he started hence on his final expedition to the Mississippi. The name of this tribe is given in the testimony of Jean-Baptiste Talon. He and two younger brothers (Robert and Luciens) and a sister (Eugenie) and one Gustave Breton (all of whom were among the whites who were killed in the butchery of the twenty to twenty-five people that had remained at Fort Saint-Louis. Still another of the Talon family, Pierre Talon, together with a young man named Pierre Mennard, also escaped the massacre by having previously taken up residence with the Conchos. All of these young French persons were ultimately rescued from the Indians by the Spanish and taken to Mexico and Pierre and Jean gave their testimony substantially the same as that of others concerning the closing events of La Salle's establishment. In they gave as the cause of the massacre, the fact that La Salle, at the time of founding his establishment, had taken by force some of the canoe-owners, and that part had remained with the Conchos, separating from the party of Jean Talon after the death of La Salle, Larcheveque, and was taken to Mexico by the Spaniards, and with him stayed, the deserter who had earlier taken up his residence with the Conchos. These two last-named, were taken by the Spaniards in the first of their expeditions to say of Louis and the others in two following expeditions, the latest of Which seems to have been in 1793.
quarter was abandoned.

At about the close of the same year, La Harpe was sent to explore the Arkansas River, with the idea of establishing alliances with the Indian tribes of its valley, and, if possible, of penetrating to New Mexico and establishing trade with that province. By April 19th, 1722, he had succeeded in advancing up that river only a few leagues beyond a bluff of rock which he had passed on the 9th, and to which he had given the name of "le Rocher Francaïs" (the French Rock). That the Rocher Francaïs is the same eminence that has since given name to Little Rock, the capital city of Arkansas, is indicated by La Harpe's estimate of the distance he had ascended the river and of the distance and course from his return point, above the Rocher Francaïs, to the Great Village of the Nine Nations, or Half Tousacara-Cusita confederacy, which he had discovered on Canadian River in 1719.*


Just what garrison occupied the Post of the Nasonites in years subsequent to 1719, just when that post was abandoned, and what length of time intervened between its abandonment and the founding of Fort St. Louis de Carlierette, described in our next chapter, are questions which, as yet, the writer can answer only approximately and inferentially.

It is not improbable that Saint-François, the garrison-corps of the Red River to Natchitoches with La Harpe in November-December, 1719, soon returned to the Post of the Nasonites, and for a short time acted as its commandant.

We have seen that during the Franco-Spanish war of 1719 a strong reinforcement was sent from Pensacola by Bienville for the garrison at the Nasonites. It is probable that this garrison was sensibly reduced at the close of that war in 1720, and that, thereafter, its size and importance were steadily, ordinarilly insignificant.

On the 1st of July, 1720, Sieur de Saint-Denis was commissioned by the Company of the Indies as "Commandant sur le haut de la Rivière aux Cannes"; that is, Commandant over the upper part of Red River. His headquarters were near Natchitoches, of which town he had been the founder a few years earlier.

The recorded proceedings of the Council of Louisiana, of the 2nd of December, 1721, signed by Bienville, Duvergier, and DeLorme, state that "In consequence of the letter written by the Company on the 4th of April last that it would be necessary to place M. de Saint-Denis
at the Nassonites or in that vicinity and to extend his command over
the latter (to flatter him more), as far as and including in it the
Natchitoches, added to the perfect acquaintance which we know that he
has of that river and of the Indians of those quarters, we have
appointed him commandant of the said post of the Natchitoches and of
the Nassonites, to follow there the orders and the instructions which
will be sent to him."

In 1721, also, the Post of the Nassonites played a part in the formal
protest which, Émancipations on the 10th of December, Bienville made
to the Spanish authorities, against their action in having Émancipations
to the Village of the Adayes a large force of troops, which was
beginning to fortify itself; for he wrote, "I do not see how anything
can authorize you to fortify that post, since it is between that of the
Natchitoches and that of the Cadodauxious, of which we have pos-
session."

Because the Cadodauxious were much more widely known and were a much
more important part of the Four Nations than were the Nassonites, La
Harpe's Post of the Nassonites was very often referred to as the
"Post of the Cadodauxious."

In the journal of his Arkansas River reconnaissance, La Harpe wrote
of the advisability of establishing a post at his farthest point —
location of April 19, 1722 — on the Arkansas River, and another on
the latter's "Southwestern" or Canadian branch at the Village of the
Touacara Confederacy, and of sending to the latter place, by way of
the Natchitoches or of the Cadodauxious, a detachment of troops with
presents, etc. Hence we infer the probability that in 1722 a
garrison was still maintained at the Caddo villages, or, in other words,
at the Post of the Nassonites.

Bienville was retired from the governorship of Louisiana in 1724,
for a considerable period of years. He was succeeded by Périer in
1726; Boisbriant, Commandant of the Illinois, having been acting
governor of Louisiana in the two years intervening.

In a "Memoir on the Natchitoches", which seems to have accompanied
the letter of instructions given to Périer on his accession to the
governorship in 1726, we read, "The French have a post at the Cadodau-
quious or Nassonites of six men, more detrimental than profitable to
the nation by the contempt which the savages have for their small
number." And in the letter of instructions itself, the Company shows
its intention to discontinue, if possible, the Post of the Nassonites,
which in the following words: "There is in the Fort Saint-John of the
Mastichoches a detachment of twenty-five men from the garrison of New Orleans, and this detachment furnishes from it another of six men to the Indian Village of the Cadocaiquous, who are 150 leagues more remote than the Mastichoches. M. de Saint-Denis, who commands at Fort Saint John, asks for a stronger garrison, but, as he is master of the Indians of that quarter, so that he has nothing at all to fear there from the Spaniards in that direction, and as de Bienville has admitted that this officer has need only of a detachment of fifteen to twenty men, including that which he should make to the Cadocaiquous, of which the Company is still unacquainted with the necessity, that is a matter upon which M. Périer will speak plainly with the said Sieur de Saint-Denis, in order to have the six men who have been placed there return, if they are useless there;......

While the above statements indicate that the Post of the Nessonites may have been abolished in or about 1726, I have found no positive record of its abandonment. That there was an interval, however, about this time, in which the French had no garrisoned post at the Four Nations, appears from the circumstance that, something like a decade subsequent to the letter of instructions to Périer, a French officer was sent with a squad of soldiers to build a fort, christened "Fort St. Louis de Carlorrette" at the towns of the Cadoces, as we shall relate more fully in another chapter. *

*The quotations given above without references to their source, and relating to the history of the Post of the Nessonites, are found in the sixth volume of Margry's Origines Francaises.

The Cadoc villages themselves remained in the district described by Joutel and La Harpe, for more than a century after the visit of the Cavaliere party there in 1687. When, toward the close of the eighteenth century, they were finally abandoned by the aborigines, their deserted sites were, for many years afterward, known to the people of Mastichoches, and Louisiana etc., as "the Cadoc Old Towns".