from 1759 till 1810; or thereabout, these "Towyash," or 
usually called Pani Piques (Tattooed Pawnees) by the French, resided 
in two neighboring villages on the Red river, west of the Cross 
Timbers. Since, which later date they, or much of the greater portion of 
them, have resided at a number of locations on the upper tributaries of 
the Red river.

For many years in the first half of the nineteenth century, a small segment of the Wichitas, residing on the Big Wichita river, and perhaps elsewhere in northern Texas, during which time some of the Wichitas were to be found at or near the village of their relatives, the Wacos, on Waco creek (later Salt creek) of the 
upper part of the Brazos, below the Clear fork. Contemporary with a part of the period of the "Towyash" village, in the present 
Waco, Texas, perhaps in the thirties, was a small village of Towash on the Brazos some 30 miles northwest of Waco, as De Cordova's map of Texas shows a "Towash" village 
on the left side of the Brazos, in the present Hill county, above the 
Cedron creek, and there is at the present time, a little below Cedron 
creek, a post-village that bears the same name. The Towash 
Indian village near Cedron creek, however, probably considerably antedated 
1848, since Doctor Roemer, who must have over or very near its 
site in 1848, went in that year, from Torrey's Trading Post at 
and in returning neither maps nor mentions 
the Brazos to Jose Maria's village, in his "Texas an Indian 
village between the latter village and the post.

In 1848, according to Doctor Sibley, one of the two Towash 
villages on Red river was known as Miteheta, the other as Towasch. On 
the Senex map of North America, 1710, we see an Indian 
location marked "Villages of Miteheta." As the source of this river is in the 
Cuachita mountains in western Arkansas, the Senex map and La Harpe's 
observations, taken together, indicate that these Indians emigrated 
not from Arkansas, where the Hot Springs tradition of the Caddoos indicates 
that the latter "mother nation" of all the tribes of the Caddoan linguistic family had its earliest known home, and to the 
great village on Canadian fork, and thence, sometime between 1710 and 
1759, to the location on Red river, west of the Cross Timbers. I believe 
that the earliest known mention of this Sibley's Miteheta village 
location is by Joutel, who names the "Neihhat" among the allies of 
the Four Nations of the Caddoanique, in 1687.
Another obsolete name which has been applied to the Wichitas, and which has been given to a band of them is Kidi-ki-tashe. This story is confirmed by the testimony of the Wichita chief, Nashtoe, given in 1894. (Record Greer County Case, Supreme Court, pp. 627-633.) It was the name of one of the three confederated bands, viz: "Kidi-ki-tashe, Too-wah-cuddy, and Waco", "all the same, yet they called them different from the others".

Between the main or Prairie Dog Town fork of Red river and Peace river is a third fork, much shorter than either, known as the "South fork of Red river". This one of the sources of this "South fork" is a stream called Quitaque, on which is a post village of Quitaque (pronounced Kitty-kay), named for the stream. The close resemblance of this name, in pronunciation, to the first three syllables of the name, Kidi-Ki-tashe, suggests that this band may have at one time resided on the stream, Quitaque, or have had some incident in its history connected with it.

In the sixteenth and seventeenth centuries the Wichitas, or Wichita group of tribes, were known to the Spaniards as Jumanae; and the Wichita mountains were known as the Sierra Juwana.
SAN TEODORO. — In and after 1778, the name San Teodoro was applied by the Spaniards to one, and more commonly to the locality of both, of two Towyash Indian villages that were for many years near neighbors of each other on the Red River of Natchitoches. The two towns stood on opposite sides of the river, west of the Upper Cross Timbers, and probably between the latter and the mouth of the Little Wichita. So far as known, they constituted the main location of the Towyash during at least about the latter half, and perhaps even about the latter three-quarters, of the eighteenth century.

The Towyash Indians, together with remnants of several other tribes of the southern Pawnee, or Caddoan, linguistic stock, are now best known under the name of Wichita; but in 1719, Bernard de La Harpe found Towyash and Wichita "nations" bearing distinct names (which he renders "Toayas" and "Ousitas"), though confederated with the Tawacoines ("Toucararas") and six other nations in one great village, or rather chain of "villages, which make only one", a league in length, on a southwestern (the Canadian?) branch of the Arkansas River. Here they were wont to assemble, in March, for the summer, raising crops of corn, beans, pumpkins, tobacco and "rosemary" (the latter probably obtained through the Spaniards, if the genuine herb, Beaurain observing that it was not raised elsewhere among Indians), and dispersing thence to the autumn-winter buffalo hunt in October. From this, it would be natural to conclude that, prior to 1720, the Towyash had not yet established themselves, as an agricultural community, on Red River. Yet it should be noted that the Osages had winter villages, or winter hunting camps with rough shelter-lodges, many leagues southwest of their principal villages, and that they annually repaired to these winter villages, and not to their northern or agricultural homes, on the advent of cold weather; and it is possible that some of the other town-building nations had, even as early as 1719, winter villages or habitual wintering camps in the south, that the San Teodoro locality had been such a resort for the Towyash, and that it so became naturally the seat of their nation when —probably in the third or fourth decade of that century— the ever more prevailing hostilities of the Osages finally drove the southern southward Pani's from the waters of the Arkansas.
As early as 1759, during the Indian war following the destruction of the Mission of San Saba by the Comanches, Tonkaways and other tribes, an expedition was made to these towns by Colonel Diego Ortiz Parrilla, who marched against them from San Antonio de Bexar with over five hundred Spanish soldiers and volunteers and a considerable force of Apache allies, but was met there by more than six thousand Indians of the several hostile nations, who, displaying a French flag and without waiting to be attacked, came out against him and put his army to inglorious flight, two of the Spanish cannon being left at the Toyash towns. Other Spanish relics left in camp by the Spaniards at the time of this flight, and found nearly a century later by hunters and early settlers in Texas, may have given rise to the idea of a Spanish Fort here on the south side of the river. The expedition, writes H. H. Bancroft, is said to have cost six thousand dollars; and it accomplished nothing. In the following year, Padre Calahorra ventured alone to the Towyash towns and succeeded in arranging peace.

These towns were again visited in 1778 by a small Spanish expedition under Lieutenant-Colonel Antonio de Meneses, who was received in a friendly manner and made several observations on the inhabitants and the towns themselves. These are recorded as follows in the following extract from the journal of the expedition, as translated by

Leonor X. Ch. De Bray, with Supreme Court Records of the Gran County Case:

"After seven days march [from Nuestra Senora del Pilar de Brea], I reached the [Laurencio] village. The beauty [etc]."
Whether, on the breaking up of the Canadian river community in which La Harpe found the villages of the nine nations in 1719, the Wichitas remained with the Towyash and formed part of the new settlement on Red River, west of the Cross Timbers, is not certainly known. From the fact that Mesieres found the population of the two villages equal to one-third of that of the nine villages of the Canadian River group*, and from nineteenth century testimony of the Wichitas that they and the Towyash are all one people, it would seem probable that they did; and if the Wichitas so remaining, still maintained their own organized organization, we must conclude that the Wichita village was the north-side and smaller one, presumably that which Mesieres called San Bernardo, and that his San Teodoro was the south-side and dominating village of the Towyash proper. As that of the leading people, the name Towyash, alone is used for the Indians of this place; and for the name of the most place itself, San Teodoro is commonly used, San Bernardo being rarely mentioned after Mesieres's return from the expedition in which he named the two villages.

*La Harpe gives 6000, Beaurein 5000, as the population of these nine villages.
SPANISH FORT ON RED RIVER.

"Spanish Fort on Red River", and "Spanish Fort Bend", are frequently named in American literature relating to Texas, and on many nineteenth century maps, the words "Spanish Fort" and "Spanish Fort Bend", appear on Red river at its first north bend below the mouth of the Little Wichita; a bend which forms part of the north limit of present Montague county, Texas. On the Texas side of that bend, at the present day, is a post-office called Spanish Fort.

Of the reality of a former Spanish post on the south side of Red river at that place, the only evidence known to the writer is the persistence of the above-said names locally, and the belief which this would seem to indicate was more or less current among the early settlers of northern Texas. Some of the latter, however, have expressed their doubt of such a fort ever having been there.

Cartographical evidence, not entirely conclusive, that a probably Spanish fort, however crude, small and transient, once occupied a position on the north side of Red river in this quarter, in the vicinity of a village or villages of the Wichita Indians —known formerly as the Toweeash and as Pawnee Piqua, and by similar names— some time prior to 1808, will be found under the head of Fort de Tawayhava.
SPANISH FORT ON RED RIVER.

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Of the reality of a former Spanish post on the south side of Red river at this bend, I have been unable to find conclusive evidence pointing to the north side of the river as the location of the post, see Fort de Tawayhays.

The "Fort de Tawayhays" is a name that was heard by Major (then Captain) Zebulon M. Pike from the Spaniards in 1807-'08, during his detention in New Spain, for the Spanish called the Wichita Indians by an aboriginal name, Towiaches.

The Spanish Lieutenant-Colonel Mesieres spelled the name "Taovaisas", or "Taobyases" in 1775. "Taovaisas" is one of two other ways in 1779. The name has, in fact, many spellings, and Pike's if not as good as any, is at least as good as his. Some of the spellings of aboriginal and Spanish words.

1805, while the French called them Panies (that is, Panis to these linguistic stock they belong). But whether the name, "Fort de Tawayhays" was Pike's rendering of the Spaniards' designation for a post of their own, which they may have briefly maintained from jealousy of the United States and fear of its encroachments on the common frontier, just after the latter country purchased Louisiana,—which would make it a Spanish post of about 1804, '05, or '06; or whether it was Pike's rendering of a name used by the Spaniards for the much earlier garrisoned trading-post maintained near the Taoyash villages for many years, it seems impossible to know. While the tradition that the "Spanish Fort" was Spanish by no means conclusively negative by it, the fact is in this connection none the less interesting, that in 1759 five hundred Spaniards, with a force of Southern Texas Indian allies, led against the Taoyash villages, were routed thence by Indians, estimated 6000 in number, who combined at these villages and not waiting to be attacked, called Fortร้านค้า by oxen then, and who displayed.
In the memoir of Mesiere's expedition, the entries are usually dated with the names of both towns, written indifferently as to order; but one of the entries (that of April 19, 1778) is dated simply from San Teodoro. In subsequent years the name San Bernardo seems but rarely to have been mentioned, and San Teodoro was the name by which these villages were usually known.