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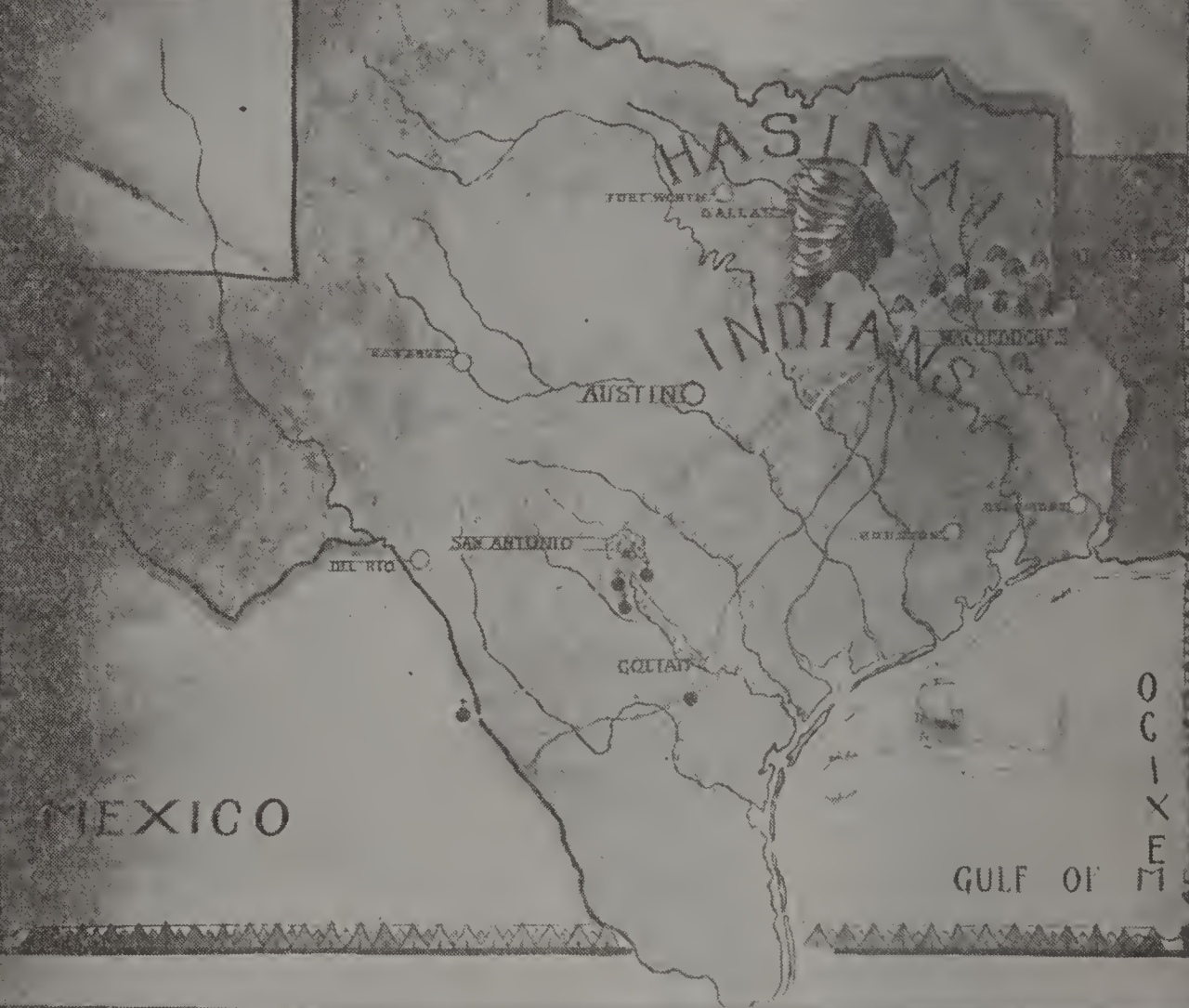
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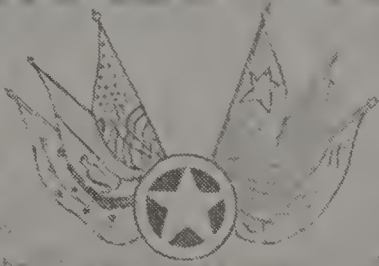


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TEXAS



The Hasinat Confederacy
 Of Indians was ruled by
 Xenisi - King of



-The Neche Tribes The
 Guadalupe Habada Narayan
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TEXAS

BY
CLAUDIA W. NORVELL
AUTHOR OF
GEORGE W. SMYTH'S
HISTORY, ETC.

AUTHOR'S EDITION

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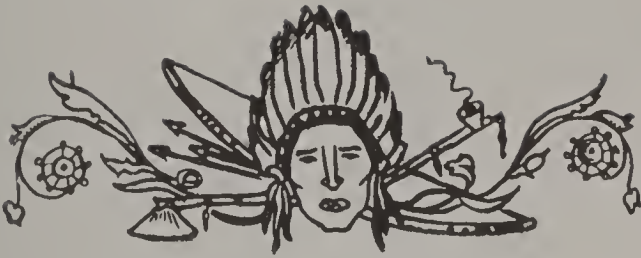
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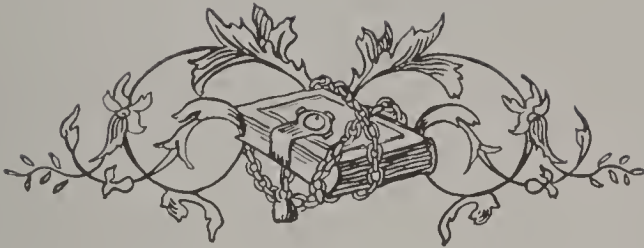
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I WISHED TO DEDICATE THIS STORY
TO THE HASAINAI CONFEDERACY
OF INDIANS' INNER LIFE, BUT
SINCE IT HAS PASSED INTO
YOU, TEXAS

To You I Dedicate It





“IN THE BEGINNING WAS THE
WORD, AND THE WORD WAS WITH
GOD, AND THE WORD WAS GOD . .
AND WITHOUT HIM WAS NOT
ANYTHING MADE”

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1513 to 1819

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COMMENTARY . . . PROCUREMENT

ON WHAT THE HASAINAI CONFEDERACY OF
INDIANS CONTRIBUTED TO TEXAS HIS-
TORY FROM 1513 TO 1819 . . .
CALLED THE TEHAS

WHEN Christopher Columbus discovered the American Continent, he thought he had found India, and the people who met him on coming to these shores he named Indians. With the American lore of this continent, threaded with Indian trails of travel, we have only to read of Ponce de Leon in April, 1513, landing on the Florida shores, at San Augustine and, traveling westward, naming the widest and longest of trails El Camino Real Del Rey; a trail connecting famous tribal confederacies, from San Augustine to Pensacola, Florida, and Mobile, Alabama; New Orleans, Alexandria, Natchitoches, Louisiana; across Texas to San Augustine, Nacogdoches,

Crockett, Normangee and San Antonio, to the City of Mexico.

West of the Sabine River, on the Angelina and upper Neches, was the Compact, the Hasainai Confederacy composed of sixteen tribes, a settled people who lived between the Sabine and Trinity rivers in territory now Houston, Angelina, Cherokee, Nacogdoches and San Augustine counties. They furnished the base for international interests of empires, to get control by winning over the Hasainai Confederacy on the Texas-Louisiana frontier.

The Hasainai Confederacy of Indians had a government, a civil unit, presided over by a Chief called Capitan Grande Bigote, a King High Priest Chenesi and sixteen tribal chiefs to inflict the penalties, or to settle the discords. The capital of Texas—Spanish territory—was at Aday Mission in Louisiana, now Robeline, La., from 1695 to 1819, when moved to San Antonio, Texas.

Likened to the Egyptians, the Hasainais' life constituted a touchstone in the experiences of the races, in the great world drama unrolling around them. Like the Egyptian, the Hasainai Indian knew not where he came from; his life was serene, he knew little fear or cruelty in his religion. The rivers overflowed their banks according to some unknown law. Like the Egyptians, he had no lofty mountains to challenge his strength, and set him dreaming by the glories of the cloud-crowned summits. The land and the sea made it hard for any enemy to attack his land. As life made little demand upon his powers he easily yielded to the authority of the King.

They had a family life, little talking and a lot of listening. God was here as in all history, with His changes. The social unit was the Government Confederacy of Tribes at the Neche Government village of "The Hasainai Confederacy of Indians."

The name "Texas" was aflame inborn of the Indian's spirit when Columbus found America, and it has been kept bright on this land against the tarnishing touch of time by its fire of a magnanimous life of the Hasainai Confederacy of Indians.

We carry in our hearts today a golden lamp of remembrance, connecting again the two ancient civilizations within the border of Texas-Louisiana frontier, with the Hasainai Confederacy of Indians and Royal Empire, which had a common origin and touch with each other in their wanderings.

With the fighting darkness, the Hasainai Confederacy of Indians' doom was written, with the prophecy of the signing of the American independence.

Through custom and practice, the world has come to regard words as the expression of thought or ideas, either silently or audibly, as they come to mind. Words so understood are not always manifested in their highest form, for one can not give full expression to that of which one has but an imperfect conception; one can not give a right expression to that of which he has no real knowledge and understanding. Therefore, with the word "Texas," people have produced the wrong impression of the expression, that was the signal in the greatest of all things, love of fellow-man in bringing forth friendliness and

good-will by man lending himself mind, soul and body to its fulfillment; by giving all the force and energy that he could command through the power of the word with which he was endowed.

For a long while the world has not known the meaning of the word "Texas," nor the people who were here when we entered this world. Not being satisfied in solving such a question, for the last century the problem has been besieged by the best scientific minds, detours in history made to the old countries of Spain, France and Mexico to look for the behavior of these people, as given in the reports to the governments of their respective countries by the authorized commanders of forts and their missionaries.

In searching the records by the translators, always they looked for the attitudes and behavior of these people, to see how they acted and reacted, answered and behaved, according to a certain meaning.

As handed down, the world has always believed there was a leading idea in the word "Texas"; to attach the right meaning they approached the subject with great caution, so as not to have any probability of failure to appear in their whole make-up—and the question: "What is the meaning of the word 'Texas' "? was solved only by references to the recorded experiences.

In the beginning was the word, and that every force and power to become so effective must have a channel, or instrument of expression, was self-evident, as a great force and invisible power of good-will was

back of the expression "Texas," and to learn its meaning was sought.

The Indian was fundamentally spiritual, and not here by mere chance; he must be here for the fulfillment of a great and noble purpose. Living a life, a coöperator, traveling their lands along the threaded Indian trails in the wildness of their country, the Caddo or Hasainai, and the American Continent, commanding social interest and coöperation by the word "Texas," that went from him, and to him returned, giving to them and the word "Texas" the very highest knowledge of goodness and good-will, the understanding would permit.

The answer to this question was: The contributions of the Hasainai Confederacy of Indians to our State is in the naming of Texas, and their coöperation with mankind, using their creative powers at all times, hard put to it for his defense and supply. These contributions exist; they are living; they can not disappear. We take them up and repeat them every day; they are always present, and always living. Tied to our horizon is the word "Texas." In inherited localities, towns named of tribes, of rivers, mounds, fort sites, ideas, traditions, art. Out of their desire to understand and the effort to interpret the meaning of beauty, their art was born. Art in maturing of villages, temples, painting, sculpture, weaving, beading, music. A something within which made glad response to something without. Their hearts found comfort in the clean comradeship of the charms of nature.

We can not separate the Giver from the Gift. Be-

cause these people have contributed, they can not disappear; there is a place for them in human life. Now since it is an unwritten law, the logic of life, those who have contributed to humanity are fitted to this life for coöperation. And since these people functioned correct, normally, and worth while, they are equipped for coöperation in our life. There is not a better field than our own State: She understands how to connect with others, to express herself in a way that others can understand. Since America is concerned by the whole of mankind's history, and has written in song and story and granite the history of the Indian on its eastern shores, handed down in the English language, and since it is my goal to have the mightiest people of the great Southwest connected up with others, whose history upon this poor earth crust has hidden so long in the obscure records and languages, until they can now be measured by their social characteristics, the primitive functions that developed the relation of the Indian on this continent, that properly coöperated with the whole of mankind.

Implanted in the nature of the Indian from the beginning was his dominion over things, his true nature of self, the right to rule, his life outpictured. Living in the "hour that now is," manifesting the actual present, from this intuitive feeling, the Indian developed leadership in chiefs of tribes (high priests handed down by heredity), using the environment as practice ground, and listening to the small voice within. From this inner leading were developed the mightiest men of ancient America. From the most

ancient civilization on this continent, this inherited instinct was worked out and achieved by the inherited ability of a member of the Hasainai or Caddoan Confederacy of the Great Southwest.

As Chief Bigote of the head tribe named Hainai of the Hasainai, or Caddoan Confederacy, he developed a colossal figure, as an individual for himself, or for mankind. Those characteristics to help to contribute and to coöperate, developed his functions and relations to the welfare of the whole of mankind. So worth while was he for the whole of mankind that the nations of France, Spain and Mexico recognized his part to be played on this continent in coöperation and social interest. They measured this relation to the welfare of the whole of mankind by calling the Chief Bigote Capitan Grande Bigote. This grandiloquent term referred to the greatness of the bearer to commemorate some special triumph of the bearer.

Capitan Grande Bigote was secretive with his title. The possession of the name was everywhere zealously guarded, and it was considered discourteous, or even insulting, to address him directly by it. This reticence on the part of the Indian Chief Capitan Grande Bigote appears to be due to the fact that every man, and everything as well, was supposed to have a real name which so perfectly expressed his inmost nature as to be practically identical with him. This name might long remain unknown to all, as the greeting of the word "Texas," even to its owner, but at some critical period in life it was confidentially revealed to him.

It was on account of this sacred character that the Hasainai Indian refused to give the proper designation of the word "Texas," Hasainai, Tehas, and when pressed for an answer, asked someone else to speak it.

This reticence of communication to Father Manzanet and Captain Domingo Ramon, who founded the first Texas mission, San Francisco de los Tehas, in May, 1690, when Father Manzanet presented to the Nabadecha Caddi a baston and a cross, and conferred upon him the title of "Governor" to all his Pueblos. This distinction belonging to the Great Chief of the Hainai Tribe, and being done under a mistaken notion, caused some political disturbance in the Confederacy.

When De Lisle, the Frenchman, in 1690, was shipwrecked at Galveston and held captive by the coast cannibal tribes, by his courage and fearlessness the Hasainai rescued him and took him to Natchitoches, the French fort, to his comrade, St. Denis. Hence, that is why the Indian is likened to the Romans as he wrapped his garments about him, looking and listening.

For many years it was not customary in addressing the head Chief Bigote, Capitan Grande Bigote, descriptive of his personal characteristics until after the French and the Spanish began the contest for possession of this land, to win over the mightiest man of the Southwest by decorating him with medals of honor and wrapping their flags around him by the commanders of the French and Spanish forts was he recognized characteristically as Capitan Grande

Bigote of the great Hasainai Confederacy of Indians of the Southwest.

The great Hasainai, or Caddoan Confederacy, of Texas-Louisiana were related, then living in the southwestern territory of the United States, using their own environment and government for their own attainment, listening to the still, small voice and not man-made opinions, having peace, power and plenty in their circumstances and conditions, and master over them, when Columbus found America and when great Indian trails of travel made by co-operative interests, leading into the Southwest to the Compact of the Hasainai, or Caddoan Confederacy, of Texas-Louisiana.

From this time on, with the settlements of the eastern shores, we read of the powerful Powhatan, Chief of English Virginia Confederacy, Iroquoise and many other Eastern Confederacies, down to the coming of the Mayflower. The Indian's life in the eastern United States is well recorded and handed down by thousands of concurring observations of the part the Indian played and developed on the eastern shores, as written by the English writers.

For the welfare of mankind of the Hasainai, or Caddoan Indian, by his inter-social relations with others in his environment, only today, since the World War, has man been able to speak of clearly, and to distinguish what was probable or positive about the Caddoan or Hasainai Confederacy of Indians on the eastern Texas-Louisiana frontier of the southwestern

United States, by the records of Seville, Agreada, Spain; Paris, France; and the City of Mexico.

The ability to coöperate and achieve by him was achieved and worked out by the social relations that existed between the Indian nations in signing Peace Pacts, in Councils of War, or the signing of treaties between Royal Empires and the United States.

“CAPITAN GRANDE BIGOTE.” He was a normal man, called to great activity frequently to show his power and to confound his enemies. Always expressing himself by coöperation through man and nature’s elements, listening and looking above and within, always listening and looking and moving out on the trails and paths to meet mankind, meant social interest and coöperation. The base element of connecting with others was the word “Texas,” a greeting meaning “friends,” to connect themselves with others to express in a way that others could understand to coöperate, to love thy neighbor as friends, allies; to stand together. He was sought far and wide on this continent in social adjustments and coöperation in war councils, signing of treaty compacts. By his special triumphs was he called Capitan Grande Bigote.

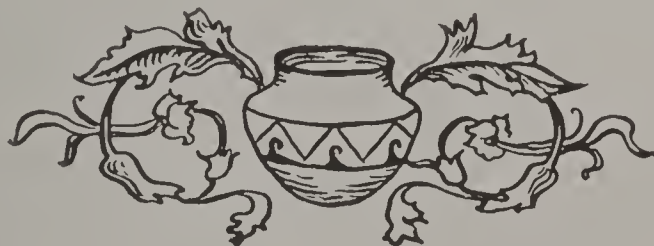
Capitan Grande Bigote gave all he had to right and honor for the American Indian and America. And does the glorious list of America’s immortalized warriors tell a nobler, finer story? Said Chauncey Thomas:

“Greek art and culture did not affect the Romans more than the Indian has affected the American, and in due time history will so record the fact.”

The Hasainai or Caddo Kingdom was upon his shoulders, and so, the life of Capitan Grande Bigote was worth while, and the Hasainai or Caddoan Confederacies, because both were developed for the welfare of mankind; and now we must make it living, as their contribution to American history.

The American Revolution marked the coming of the "birth of power, of heat, and electricity," and has been called the parent of our civilization. All of these great powers are of celestial origin, all working in the quiet of golden sunshine, first the word, then perfected, then to pass back into the element from which they were built, for other words to come in origin and function, toiling for the good of man.

The Hasainai or Caddoan Indian expressed the divine image that was impressed upon the soul "in the beginning," Texas, "friends," allies, as spoken in the ear has been proclaimed from the housetops of the world.



TEXAS

"Texas" is a word found in the beginning of our land. Given us by the "First Race," our founders, the Hasainai Confederacy of Indians, called "Our Own Folk," then living in the esatern part of New Spain.

A greeting to the Goddess addest was the Indian word "Texas;" tied by them to our horizon, when the world met them in their shades; and came to them in their realm; Friendship was on the Throne!

The greeting of the Indian word "Texas" was an adventure in the friendship with the universe. Its melody is typified by the gentle moist breezes, fresh warm air, and golden sunlight, by the Indians' long sojourn in this region.

The inspirer of the word "Texas" was the Indian himself; the lamp with his flame. His selfhood within, in some unknown heaven, his mighty hope to make known to all mankind a friend.

The word "Texas" issued out of the Indian's inner life, according to what he thought in his heart,— "Friends," allies,—United we stand to the World!

After the rite was completed and storied the word "Texas" was a treasure trove, to the Conquistadors, for the resolving of great things. In their musings!— Could they guess the secret carried along with the Indian?

With their Arabian powers to apply enchanted visions of earthly riches, glorious in fabulous wealth and boundless treasures, they conferred the enchanted vision on the word "Texas," that it meant their Kingdom, and *so, said so.*

When Juan Sabeata, an Indian Chief, met them (the Spaniards) in the early centuries, greeting them with "Texas," meaning "friends," they felt that it was the prophet's paradise to come. With a purpose they flung their flags to the breeze, encircling the earth; ships vision-laden, came westward with the dreamers as of old; as they passed through this highway—El Camino Real Del Rey (today Old San Antonio Road), "Texas"—had hewn a new world path to the Elysian Temple!

We would pay today a debt and be discharged. A tender grace of a day that is passed and will never come back to us again. All Texas reels back into the hearts of those vanished people; they pass but shall not die.

Gratitude is the fairest blossom that springs from the soul, and the heart of Man knoweth none more fragrant. Nature's self, the matchless ganymede, divinely fair, was there.

This peopled spot, tramped with the footprints of Time, was the cradle of the beginning and origin of our Texas history. In those mighty shades, weaving their gorgeous tracery above, to those who came with the ability to think was shown their Kingdom, built by the chainless hearts of Time.

In the great open and hilly space, between the Trinity and Sabine rivers, lived the Barbarian Indians, the Hasainai Confederacy of Indians, seeking

security and never expansion. Unlike the savages, who were nomads that roamed the forests and plains, the Hasainai Indians' habitation was fixed.

Their belief: Earth's old progeny hurled low down, man coming up from the underworld, bringing in one hand a pipe and fire,—in the other, a drum, bow and arrow. The woman following with corn and pumpkin seed; the corn typifying woman, the Plater; the corn,—milk, the Mother. And worshiped all nature, the sun, moon and stars. Their belief: supernal Heaven above, and man always ascending, reaching up to touch the infinite.

The Condor, or eagle, the king of birds, was the emblem of their coat of arms. The great mystery bird they worshiped in the adornment of their king and Chief's headdress (the eagle's feathers), indicating leadership.

In their life there was a symbolic relation with the color blue. They carried an angelic vision of a woman who came to them years ago, robed and draped in blue; always asking for the color blue to bury their dead with.

The guardian Naiad, "the mystery woman in blue," was no less than Mary Caronel of Agreada, Spain transported to this strange land by Spain prior to 1600 for their conversion. The Franciscan priest, Father Juan Salas of New Mexico, in 1623 was greeted by an Hasainai Indian Chief with the word "Texas." The Father, on showing him blue cloth, the Indian told him that was the color worn by "the white woman in blue" when she came to them. These Indians always knelt in reverence to the color blue.

Holding a glint of the Spirit Divine was the totem

pole, recording the barbaric life. The cry of the ages. What message do these symbols convey? Wooing the future, for freedom from death.

It was Jesus Maria de Agreada who first visited the Texas wilds, and who first told of the ancient race,—the Titannian, offspring of this land. He instructed Father Manzanet, later Father of the Texas Missions, “let us go there to these people, and carry the cross and rest, if these rebellious have any resting! To suffer, and to do our own strength is equal.” The word was sent out, but Spain heeded not the call to come with her Mission priests.

In 1680 Don Diego Penalosa, then Governor of Mexico, after many invasions into the Texas wilds, and failing to interest Spain in her people, then called on Louis the Fourteenth in France. Then La Salle landed on Texas soil and built his fort in the name of France; led by the friendly Hasainai Indians—many times—to their villages, housed, nursed and fed by them. Later La Salle met his untimely death by his co-mates in trying to reach the friendly Indians for their own protection.

Then Spain was aroused on learning of the French fort, and Father Manzanet was sent to make ready with “the Kingdom of the Tehas” (meaning Texas) for the planting of the missions, and the King in their hearts. It was known, no one ever reached the “Kingdom of the Texas” unheralded. Inside each Indian breast was a human parliament, and their organ acoustics were perfect. They heard voices, like Joan of Arc of old; a little bird seemed to tell them when a traveler was coming down the long, long trails, and they would go out to meet them.

And so Father Manzanet, with entrada of Mission priests, soldiers and workmen, led by De Leon, was met at the Navasota River, when Father Manzanet presented to the Nabadecha Chief Cachouca, a baston and a cross, conferring upon him a mistaken title of "Governor of all the Pueblos" that belonged to the Hainai Chief Bigote. Rejecting it, then peace was made with the Peace Pipe ceremony, and with the harangues ended they then crossed the Trinity River and entered the first recorded village found, the Nabadache, meaning salt, on account of salt being found here.

The Indian drew three circles within a circle, pointing to center circle said, "Indian there;" in second circle, "White man there;" in third circle, "out there nobody knows."

"Hark Ye Here!" a voice calling, said Father Manzanet. A crier was greeting them (all of the villages had a crier). An old warrior holding the "pipe of peace," which he pointed in the direction from which the other warriors were approaching, heralded the announcement of importance. Hi-Ye-Ho! Hi-Ye-Ho! meaning "Hail to the chief who in triumph advances." The old warrior offered them the "Peace Pipe." They stretched out their arms and passed the Peace Pipe three times; the fourth time it was smoked, everybody exclaiming "Ha-Ho," meaning "Thank you."

What scenes of glory burst and melt away! To them all nature was alive with color, strength, motion. The village built in scattered hamlets of ten and fifteen, around a great open court, where lived two thousand souls. With the eternal sunshine rest-

ing down on their heads, the Indians, with spears, bow and arrow were walking around; the women with mortar pounding the corn into meal; the children with the gentle Indian ponies. Above great flocks of black birds peopled the air, following the ponies and buffaloes that were stirring up the grasshoppers.

And everywhere were animals enjoying their life. The Indian's human fellowship was not void of sympathy, and their love and friendship were augmented by great numbers of animals; magnificent horses, jubine dogs with thin-pointed noses, fowls; chickens, geese and turkeys. Pan himself said in low whisperings through the trees: "Be thankful thou, for if unholy deeds ravish the world: Tranquillity is here." Flowers in endless bloom, pervading all nature, where winter ne'er destroyed.

The men and women of "The Hasainai Confederacy" were dark-skinned, handsome and well proportioned. The men wearing a breech clout, bodies covered with red paint and adorned with beads. The women with black disheveled hair, were pleasant, and they wore chamois dresses embroidered and adorned with fringes and beads of various colors, and long, smooth bone earrings hung from the lobes of their ears.

A beautiful, famous Indian woman, named "Sanate Adiva," with large black eyes and wearing a yellow dress, lived in queenly estate. She had a house with many rooms and in her service were a coterie of men and women attendants.

Beauty culture with hair tonics was here. She had

five husbands, and all of the tribes brought presents to her.

Cities of houses, built in conical shape, were surrounded by gardens, growing plums, peaches, figs, medlars, chestnuts, strawberries, melons, pumpkins, and various other fruits; growing two crops of corn a year. All was for food, health or pleasure given, and spoke in various ways the boundless hand of Heaven.

The houses were built twenty varas high of stalks, thatched with reeds and grass. No windows, only a door around which the sunflowers marked the hours of the day. In the center of the house the fire was never extinguished. On one side were the beds of reeds and buffalo skins; on the other were shelves on which were arranged baskets, which held corn, beans, acorns, nuts. Also earthen jars for food. Over the door was a shelf piled high with rocks, for throwing and striking.

In the center of the large open court of the village was the assembly, or town house. Around the open court of the town hall were the camp fires, their means of illumination, built for the purpose of cooking and heating. A league further west was the Chief Cachuca's house.

The villages from here to the Sabine River along the Indian Trail were "The Neche," "The Hainai," "The Nacogdoche," "The Ais;" all sixteen tribal villages living in this locality.

The Neche village was the second one reached on the east side of the Neche River. It was the seat of government, where lived King Xenesi, the High Priest, and it was the religious village. All of the other villages were agricultural. The Temple to the

Gods was near, and the fire was kept burning by King Xenesi, the Indians believing that if the fire was ever extinguished the Kingdom would perish. Here they came with their fire sticks to light their village fires. The civil authorities, the powers that be, were in the height of passion, over some offense of the nations and ready for an ill turn, as Father Manzanet continued along the Trail filled by Indians coming and going.

The Hainai village was the third village reached, on the Angelina River. It was the head tribal village of the Confederacy. The Chief, named Bigote, was the mediator for the Confederacy between the Indian nations and Junta of traders at their trading posts.

Dressed in apparel distinctive of his position, he rode a magnificent steed, decorated with many medals of honor, carrying a shield, a spear, and wearing a war-bonnet, followed by a cavalcade of Indians. He occupied one of the most important keys to the southwestern country. He was sought as an intermediary by the French and Spanish Governments, between Indian nations in questions where treaties were solemnized.

The Commanders of the French and Spanish forts made it a solemn ceremony. Before the picture of the King of their countries, they wrapped their flag around him, and decorated him with large medals of honor. He was called "CAPITAN GRANDE BIGOTE" of the nations. And how the French and the Spanish Governments loved and adored him!

Father Manzanet, after resting here with his Entrada, departed to select a site for the first mission, when the soul-stirring war cry of the Indians halted

them. At the Government village, the Neche, the warriors were all on the warpath against a nation that was usurping their land and killing their game. The Ambassadors, Chiefs, warriors and tribes were all summoned, by messengers with furled banners and painted sides, for a Council of War, which was held to punish the nation for the disturbing of their hunting grounds.

At the door of the King's Government house was planted a pole on which was placed the "Calumet of War." When the Confederacy Tribes arrived and the Council opened, with "Capitan Grande Bigote," and Senate Chiefs, numbering sixteen, the old warriors were given the words of command, to go and hunt and bring game to the King's house to have the war feast. Away they scurried to herd the buffalo. The earth trembled as they bounded along the tracks of their domain. The old warriors returned, the women prepared the feast. The War Feast lasting seven days, in feasting and dancing, before they went to the nation to punish and to victory. The light of the fires reflecting a motley rabble of figures, of men, women, children and dogs. When the feast was ready, the Great Spirit, Ayo-Caddi Ay May, the idol, was invoked to make peace with their enemies, or, to make them not hurt them. When the feast was over the Chiefs and warriors started calling out: "Co-o, Co-o," meaning "get ready," and with a war cry they mounted their steeds in battle array and went to the Nation to declare war, carrying with them "The Calumet of War," but never presents, as that would mean to "buy" peace.

The leader appointed to the war parties was gen-

erally a head man of kindred tribes. He decided the length of a day's journey, and where the camp should be at night. They camped at night in a circle around their Council fires, when a messenger arrived at the tribal circle with a piece of tobacco, as a defense peace offering against their enemies.

After the covenant was made, or peace was declared, the "Calumet Pipe of Peace," made of wood adorned with bright feathers of the most beautiful birds, was passed to smoke and the pledges were made and held sacred. Then appealing to their deeper natures, the start to return was made just before sunrise. To the oldest Chieftain, they worshiped the rising sun, the beautiful golden glow of the coming day. As old men sat waiting for the sunrise from the green calm below and the blue quietness above, rose the golden fire, when one would light the pipe as the sun came over the horizon. The entire tribe stood still and silently communed, as the ceremony to the Great Spirit began; it was a solemn occasion, as the old Chief held the bowl of the pipe in both hands and pointed the stem towards the sky, then towards the East, South, West, and North, and lastly to Mother Earth. This was known as the Sun Ceremony. After the appeals were all made, on the altar of their hearts, the men smoked again, and the pipe was put away. Then the old warriors returned with lighted torches, the fire annihilator, signifying peace and bringing two buffalo skins, one painted white, signifying "The roads are open and free from blood," the other painted with four red crosses, signifying the Treaty of Peace.

Since the glory died not, and the strife was past, it was a ceremonial occasion! A rejoicing for Capitan

Grande Bigote and his Treaty. Out in the great open courtyard in front of King Xenesi's Government House was a semi-circle of blanketed warriors, squatting around their Council Fires, throwing in salt as the flames leaped up. The old warriors came in, in courtesy they hung in front of his wigwams their trophies of honor, shields, treaties, crosses, war-bonnets with added eagle's feathers. "Capitan Grande Bigote" should be Capitan Grande over the nations again.

As a great mark of honor, the tribes carried him to a platform, on which were laid mats of reeds, and there rubbed and annointed his feet with oil. The warriors society had all met and gathered for the "Great Chief" to signalize certain young braves by designating them. With their bodies painted and decorated with a loin-cloth, with willow wreaths about their head, waist, and ankles, the dancers formed in line, dancing around the Council Fires, crying Hi-Ye-Ho, and blowing whistles made of wing-bones of eagles. Accompanying the dancing were large drums being played by musicians, at the same time wailing a chant, their voices with all force making a rhythm within a rhythm. But the melody was hidden by the over-powering noise. At the same time the slender squaws were swaying and leaping, tricked out in many-colored paints, beads and fringes, that shook and dangled in the feather dance.

Father Damain Manzanet having gone to select the site for the "First Mission," Francisco de Los Tehas, in the Texas Kingdom, selected a site near San Pedro Springs, now in Houston County.

The Barbarian Indians, the Hasainai Confederacy,

flocked to see the hewing and building of the Mission. When it was finished the first cross was erected in the Texas wilderness. The altar shrine was placed and the candles lighted the windows that beamed far up the hillside, representing the unknown ministeries of life. Behind the light was a soul to whom the light shone, and a message to all weary travelers. These lighted windows were brotherhood signs. At the sound of triumphant praise the Barbarians drew near in bewildered state, and were coaxed by the Priests into the church.

But the savages, the unfriendly Indians, the nomads of the forest, the Apaches, like an empty wolf in hunger prowls, skulked behind the shrub-brush, knitted their brows in brooding evil, then silently slunk away—the bloody game was begun.

One little intelligent Indian girl of the Hainai tribe, named Angelina, when the Priests began to instruct her, yielded herself to God. Then she was taken to the Río Grande Mission Babtista and given ten years of instruction. She was quiet, gentle, trained as an interpreter by the Franciscan Priests; a zealous Christian, an inspired interpreter. On account of her gentleness she was called "Little Angel." The Indian's backward glance was always "Little Angel."

Out of the darkness through the resounding winds, the savages lifted their hands and bowed to the light of the Mission, as all of the air was filled with peace to come! It died away.

They slumbered not, for misery had joined these savages in their rage; and with cold, mortal fear they filled the forest with their power, and stained the sod, and the words of doom were said.

After a year—the long hours come and go—it wove one long night. As the blue heavens spread out before them, the Priests retraced their steps, traveling barefoot, blistering, throughout the months to the City of Mexico, leaving earth's trembling children and the blight of human hopes, which they had shown and left, a silent path for them.

After many years, and many appeals from the "Tehas," the Fathers returned and "relighted the windows" of the church, and then other Missions were built in the Kingdom of the Texas.

Great things resolved around the Indians there. In the kingdom of the Texas, mankind began sowing the seeds of the world for vain hatching empires, mighty beings who possessed the power of thrones, dominions and principalities. The Indians, in themselves, were supreme government. As the significance of the term Confederacy was a compact. "All" for the acts of its inhabitants.

Though peaceful people, they had many enemies; in war, murderous and cruel; and the land of each village their freedom of action. Proud in their bearing, presumptuous and audacious as the Romans, they drew their garments about them; cold, pausing, cautious, they walked benighted under the mid-day sun, insensible to the approaching figures of the sentinels' challenge in man's breast of "Who comes there." They were the world's coöperatives in one root, and did not know it.

Traders with packed animals, and trappers walking, are all coming in. In 1706, St. Denis of Fort Natchitoches arrived at the Nacogdoche village and started the first trading post. Later, in crossing Texas

with his passport to Mexico, with the Nacogdoche Chief Sanchez, resting on the Río Grande at Babtista Mission, he landed in the Court of Love, and as a result of this soon landed in the prison of Mexico.

Travelers of the world, with interests that interlocked the continents until they "glittered like a swarm of fireflies, pronouncing the words "Caballado," "Corral," "Rieto," "Gringo," "Mustang," are now coming in trying to learn about distances and designations, and inquiring "Where are we?" and "Where is this earth going?"

The owl hoots. Hark! The victor pealing there; the Lone Star is ascending!

Each went into the Alamo saying "Man's word is God's; in Man I trust Thee to the Death." Again our strength is renewed like the Eagles. New courage brings us a newer vision for a greater Texas.

Today we recall our "Vanished People," who gave to the State her name "Texas." As the Romans of old had inside each human breast a signal, "Commolita! "Commolita!" United we stand! Your Ally, your friend.

We would again place a cross where the first one was placed in the Texas wilderness, lighting the way through the darkness. Rome has immortalized the "Wolf" throughout her land, which nourished Romulus and its founders. Can not we immortalize the Indian who found the name "Texas," and housed, nourished and fed the world? A definite link between the ancient civilization of the Southwest and Royal Empires, a symbol of communication was the name Texas, that was carried on in world-encircling light while "The planets in the firmament stood listening."

From the mountains to the sea their influence abides like an incense of Arabian myrrh. It spans the State like a rainbow from river to river. God's own champions—touched by the Divine accolade. Friendliness was the law of their life.

God gave the Texas Indian the signal of friendship—peace—love of fellowman, and his immortal pact with angels lives and flourishes with immortal youth, making God, the Indian and the State one in destiny.

So, in the turn of a hand in our God's country, it is as though the lover you doubted, turned all at once his face towards you, lighted with the fire, unmistakably, and you wondered, in your flood of happiness, if you ever did doubt it, and one wonders if ever there was melting snow, and cold wind. Life is only a moment!

In the Book of Gold we would inscribe the Texas Indian and write of them as one who loved their fellow man.

The calm hills, fold on fold, drop away to the Texas horizon. The city across the River, the dome of the Capitol, the old pillared, porticoed house of history, peers out from the hill like a big, gentle dumb creature, watching, in its old age, its families who have fought and come through to peace.

Along with the salvation of the nation's peace, we would honor as a "peace bringer" to immortality, a fitting monument of an Indian, facing the Capitol in Austin, at the crossing of the Colorado River, where the sunlight he loved can pour itself out in full-hearted, golden tide. Dreamily, mystically, smilingly, it would wrap in its arms the figure of the Texas Indian, the symbolic sign: Texas—Friends—Peace.

NOTES

In 1784 President Jefferson created the American Indian Bureau for the preservation of the political, social, economic and religious customs of the American Indian.

The following notes are taken from the American Bureau of Indians, Library of Congress, and Texas Historical Quarterly, as giving the sixteen tribes of the Hasainai Confederacy of Indians, with the Cad-doan and Kadobadacho of Louisiana related.

Father Toueys of Seville, Spain, when lecturing in Beaumont on the First Texas Mission, "Francisco De Los Tebas," told me there were sixteen tribes to the Hasainai Confederacy. When everything has been told, some one still finds more evidence.

TEXAS. A name variously applied by writers, but most commonly used by the Spaniards, from whom French and English writers borrowed it, to designate the Hasinai tribes of Angelina and upper Neches valleys, Texas. There are many variations from this usage in Spanish writings, but nevertheless it is the usual one. As a geographical term the name was first extended from these Hasinai tribes to their immediate country, and then gradually to all the territory included within the present Texas.

Among the tribes of E. Texas the word *texas* (*texias*, *thecas?*, *techan*, *teysas*, *techas?*, etc., pronounced, there is reason to suspect, as indicated by the last spelling) had wide currency before the coming of the Spaniards. Its usual meaning there was "friends," or, more technically, "allies," and it was used, by the Hasinai at least (to whom the word later became fastened as a name), to designate a large group of tribes, both Caddoan and others, customarily allied against the Apache. The Hasinai seem not to have applied the term to themselves as a local group name at all. On the other hand, they did use it as an everyday form of greeting like "Hello, friend!" (Testimony given at the Nabedache village, 1692, in the Teran Autos, Archivo Gen., Prov. Intern., CLXXXII). The Spanish narrowing of the term, as a group name, to the Hasinai, is due mainly to the historical circumstance that the Hasinai were the first of the great group of allies, or *texas*, whom they came to know intimately. They were influenced in the first place, however, by an apparent but unexplained partial narrowing of the term by the Indians of W. Texas from whom they first heard it.

Just when and how the name Texas first reached the Spaniards is uncertain, but it is known, that in the 17th century there grew up in New Spain the notion of a "great kingdom of Texas," coextensive and even associated with that of a "Gran Quivira" (see Quivira). Passing by earlier notices, the idea is well illustrated by a report sent in 1683 to the viceroy of New Spain by the Governor of New Mexico. Governor Cruzate wrote from El Paso del Norte that a Jumano (Tawehash (?)) Indian from the mouth of the Conchos, called Juan Sabeata, had just come and told him of many tribes to the eastward who had sent to ask for missionaries. Among them was the "Gran Reyno de los Texas," situated 15 or 16 days' journey from the informant's home. This populous country, which was ruled by a powerful "king," was next-door neighbor to Gran Quivira, so close indeed that the people of the two realms visited back and forth almost daily. Cruzate asked permission to embrace this rare opportunity to send an expedition to the interior, adding that he would be highly gratified if, through his efforts, "another New World" should be discovered, and "two realms with two more crowns" added to the king's dominions (Cruzate to the Viceroy, Oct. 30, 1683, MS). The desired expedition was sent out in the same year under Domingo de Mendoza, but although it penetrated far into the interior (reaching the Colorado near Ballinger), it failed to reach the great kingdom of the Texas (Diary of Mendoza, 1683-84, MS). As conceived of by Juan Sabeata, the Jumano, and by Mendoza, this "kingdom" was apparently localized indefinitely to some place E. of that reached by the

expedition, and applied to settled Indians who practiced agriculture extensively.

Massanet, the father of the Texas missions, tells us that it was the stories of Gran Quivira and of "the kingdoms of Tilclas, Theas, and Caburcol," handed down from the mouth of the venerable Maria de Jesus de Agreda, that attracted him from Spain to the American wilds; and when in 1689 he went with De Leon to find La Salle's establishment he was preoccupied with these names and fabulous nations. On the way, while still W. of the Hasinai country, they were greeted by Indians who proclaimed themselves thecas, "friends," as Massanet understood the word, which may or may not be the same as texas. E. of the Colorado they were met by the chief of the Nabadache, the westernmost of the Hasinai tribes and in the next year they established a mission near this chief's village, W. of Neches River. Judging from the reports of the then recent La Salle expedition, and of most subsequent expeditions, they must have heard while there the native group-name Hasinai; but both Massanet and De Leon, with preconceived notions, it would seem, of a "great kingdom of the Texas," and thinking they had found it, wrote of this chief as the "governor," and of his people as the very Texas who had been visited by the venerable Maria de Jesus (Massanet, letter, in *Tex. Hist. Quar.*, II, 282-312; De Leon, *Derrotero 1689*, MS. in *Mem. de Nueva Espana*, XXVIII; *Derrotero, 1690*, MS. in *Archivo Gen*).

That, from the standpoint of the natives whom Massanet had visited, both of these designations were misleading, was soon shown by a careful observer.

Francisco de Jesus Maria, a missionary left by Massanet among the Nabedache, wrote, after more than a year's residence at his mission, his precious report of Aug. 15, 1691. In it he emphatically asserted that contrary to prevailing notions, the Indians about him did not constitute a kingdom, that the chief called "governor" by the Spaniards was not the head chief, and that the correct name of the group of tribes was not Texas. Texias, he explained, means "friends," and is a general name applying to a large group of tribes, some 50 or more in number, who are customarily allied. "The reason why the name is common to all is their long-continued friendship. Hence Texias meant friends." The Texias have no king, and not even a common government, he continues, but belong to various "provinces" or confederacies, with four or five tribes each. Hereupon he enumerates the tribes comprising the Texias, giving a list (obtained, he says, from the Hasinai and the Kadohadacho) of 48 tribes, exclusive of some of the Hasinai. Twenty-one of these were N. and E. of the mission from which he wrote. Five of these 21 composed the "very large province" of "los Caddodachos." Eighteen were to the S. W. and nine to the S. E. One tribe, the Chuman, we recognize as the Jumano and the Hasinai, for quite different reasons, referred to each other as Texas, although neither claimed the name for themselves. Continuing, our author tells us that the correct name of the confederacy occupying the valleys of the upper Neches and the Angelina, "which in New Spain they call Texias," is "Aseney" or "Asenay."

This explicit statement by Jesus Maria concerning

the Hasinai usage of the term Texas or Texias seems to be essentially correct, for it is supported by an abundance of both positive and negative testimony and is contradicted by little or none. Only a small portion of this testimony can be included here.

To begin with, it is significant that the several chroniclers of the La Salle expeditions to the tribes in question did not once so far as is known, use the name Texas in their voluminous reports, but called the two main Caddoan groups which they encountered the Cenis (Hasinai) and (Cadodaquious). This difference from the reports of Massanet and De Leon is attributed to the fact that the La Salle party were ignorant of the Mexican rumors about the "Gran Reyno de los Texas." Of the French explorers who reported on the Indians of N. E. Texas after La Salle's expeditions and before St. Denis went to Mexico (1715) none, it is believed, used the name Texas for the Hasinai. The list includes Tonti, the Talons left by Joutel, Iberville, Bienville, and Penicaut (Tonti in French, *Hist. Coll. La.*, I, 74, 1846; the Talons in Margry, *Dec.*, III, 610-21, 1878; Iberville and Bienville, *ibid.*, IV, 331, 336, 401, 432-34, 1880; Penicaut, *ibid.*, v, 499-502, 1883).

Returning to positive evidence, Teran, who led the first Spanish expedition after that of De Leon, set out, as he said, to explore further the "kingdom of Texas," but before he returned he abandoned the name Texas, except as an alternative, or as an official designation fixed by his instructions. As he approached the frontier of the Hasinai country he considered it necessary to explain that "this nation is called by the natives Asinay, and Texia, which in their lan-

guage means friends;" and after reaching the Neches he at least eight times refers to the immediate group of tribes as Asinay, but not once does he call them Texas (*Descripcion y Diaria Demarcacion*, in *Mem. de Nueva Espana*, XXVII, 21-71, *passim*). This is enough to show that after he reached the ground his conversion from "Texas" to "Hasinai" was complete. But there is still stronger evidence. All through the voluminous autos of the Teran expedition, "Hasinai" is used to the exclusion of Texas as a tribal name. Only the usage of Texas is explained. Here several of the companions of Teran give, under oath, the opinion that the "Nation Asinay" cannot be the kingdom of Texas told of by the venerable Maria de Jesus de Agreda. That kingdom must be sought farther N., beyond the Kadohadacho. As to the name Texas, they declare that "the said nation Asinay in their own language call one another, and even us, Texas, which means 'friends.'" The name of the nation is Asinay. All these nations commonly use the same word "Texas" to call each other friends. This is so well understood from having seen it and experienced it when, talking with them, they wished to salute with "Texas." (*Autos of the Teran expedition*, *op. cit.*).

One other explanation of what is apparently the same word, Texas, deserves especially to be noted, because it makes clearer its more technical usage in the sense of "allies," and also reveals the persistence of its usage in this sense by the natives during a century of contact with French and Spaniards. In 1778 Atanacio de Mezieres, in his day and section the dean of Indian agents, wrote that the best way to bring the Comanche to Spanish allegiance would be to at-

tach them, in the honorable position of allies, to a campaign which he was proposing to make against the Apache in company with the principal tribes of N. E. Texas; "because," he explained, "from such a custom comes the name of *Techan* among the natives, which suggests (alude 'a) that of *commilito* (companion in arms), with which the Romans flattered themselves, and which results among the Indians in a close bond of friendship between those who call themselves by it, and in the vulgar opinion that no one may break it without fearing and incurring the penalty, which perjurers merit" (Letter to Croix, Feb. 20, 1778, in *Mem. de Nueva Espana*, XXVIII, 235). Mezieres' customary use of accent marks makes it seem probable that the one he puts in *Techan* is to indicate the quality of the vowel, and not stress of voice.

That the name locally applied to the Neches-Angelina group of tribes was *Hasinai*, or *Asinai*, there seems little room for doubt; and the above explanations of the meaning and usages of *Texas*, given by our best qualified witnesses, are, to say the least, probably the most satisfactory we are likely to have. The meanings "Land of flowers," "Paradise," "tiled roofs," etc., sometimes given for the word, have never been even suggested, so far as known, by first-hand observers. They seem to be fictions of recent date.

Through an erroneous preconception, *Texas* became the official Spanish designation of the *Hasinai* people and their country. While eyewitnesses continued to insist that *Hasinai* was the correct name, the authorities in Mexico continued to designate them

as the Texas, narrowing the name commonly to the Neches-Angelina group, whose most prominent tribes were the Nabedache, Nacogdoche, Neche, Hainai, Nasoni, and Nadaco (q. v.). Owing to the fact that the Hainai were the head tribe of the confederacy, Texas was sometimes in later Spanish days, confined to it. For the same reasons the name Hasinai was sometimes restricted to this tribe. In 1822 Morse (rep. to Sec. War. 373) applied the term Texas exclusively to the Nabedache village, which still occupied its primitive side on the "Nechez, at the junction of the Bayou St. Pedro." In 1834 Col. Almonte seems to have applied to all the survivors of the old Hasinai group except the Nacogdoches (*Noticia Estadística*, table 3, 1935).

Altekas—La Harpe (1716) in French, *Hist. Coll. La. III*, 63, 1851. Laousteque—Iberville (1699) in Margry, *Dec. IV*, 319, 1880. Lastekas—La Harpe (1716) in French *Hist. Coll. La. III*, 47, 1851. Las Texas—St. Denis (1716) in Margry, *Dec. VI*, 198, 1886. Las Texas—Ibid. 201. Lastikas—La Harpe (1716) in French, *Hist. Coll. La., III*, 43, 1851. Tachees—Brackenridge. *Views of La.*, 81, 1814. Tachi—Latham in *Trans. Philol. Soc. Lond.*, 101, 1856. Tachies—Sibley, *Hist. Sketches*, 71, 1806 (given as name of Hainai). Tackies—Sibley (1805) in *Am. State Papers, Ind. Aff. I*, 721, 1832. Taigas—Bollaert in *Jour. Ethnol. Soc. Lond.*, II, Col. 1781. Taioux—French, *Hist. Coll. La., III*, 60, 1851. Tayas—La Harpe (1719) *ibid.* 74. Tecas—Linare's (1716) in Margry, *Dec. VI*, 218, 1886. Tehas—Bollaert in *Jour. Ethnol. Soc. Lond.*, II, 280, 1850. Teias—Coronado (1541) in Smith, *Colec. Doc. Fla.*, 153, 1857.

Teisa—Teran (1691) quoted by Brancoft, *No. Mex. States* 1, 392, 1883. Teixa—Ibid. Tejanos—Kennedy, *Texas*, 7, 217, 1841. Tejas—Manzanet (1689) in *Tex. Hist. Asso. Quar.*, VIII, 213, 1905. Texas—Leon, (1689), *ibid.* Texia—Charlevoix, *New France*, IV, 80, 1870 (said to mean friends). Teyans—Eastman, *Chicora*, 62, 1854 (identified with Apache). Teyas—Coronado (1541) in *Doc. Ined.* XIV, 327, 1870; Castaneda (ca. 1565) in *14th Rep. B. A. E.*, *passim*, 1896 (identical). Teyens—Gallatin in *Nouv. Ann. Voy.*, 5th s. XXVII, 266, 274, 1851. Teyos—Ibid., 266. Yachies—Sibley, *Hist. Sketches*, 67, 1806. Yatchies—Lewis and Clark *Jour.*, 142, 1840.

Acinay—*Tex. St. Arch.*, Nov. 17, 1763. Ascanis—La Harpe (1719) in conical grass lodge. The semi-communal households seem to have been organized on the basis of paternal right; but an elder woman served as the economic head. An exogamous clan organization existed, the details of which are not evident. The outlines of the tribal organization are clear. There was an hereditary civil caddi (or king) who also had priestly functions. He ruled through a council composed largely of elder and distinguished men, and was assisted by several grades of administrative functionaries or public servants, such as the canahas and the tammas. The latter were messengers and overseers, and inflicted the lesser corporal punishments.

The confederate relations of this tribe with its neighbors were more religious than governmental. The caddi of the Hainai tribe ranked as head chief of the group, but of greater authority than any caddi was the head priest, called chenesi, or xinesi, who kept the central fire temple, situated on the edge of

the Hainai domain. From this temple all the households of the surrounding tribes kindled their fires, directly or indirectly. For lesser religious and social functions the Neche and the Hainai tribes (together with the Nabadache, perhaps) formed one group, while the Nasoni and the Nacogdoche were the leading tribes of another subgroup for religious purposes (see Francisco de Jesus Maria, *Relacion*, 1691, MS; Teran, *Descripcion y Diadria Demarcaion*, 1691, MS; Espinosa *Chronica Apostolica*, 424, 430, 1746.

Agriculture, semicomunal in method, was an important source of food supply. The chief crops raised were corn, beans, sunflowers, melons, calabashes, and tobacco. Besides hunting the deer and small game abounding in the vicinity, the Neche hunted buffalo in season beyond the Brazos, and bear in the forests toward the N. (Francisco de Jesus Maria, *Relacion*; Joutel, *Relation*, in Margry, *Dec.*, III, 311, 1878; Pena, *Diario*, 1721, MS; Espinosa, *Chron. Apostolica*, 422.

Naches—Linares (1716) in Margry, *Dec.* VI, 217, 1886. Naicha—Espinosa, *Chronica Apostolica*, 430, 1746. Naichas—Ibid, 424, 425, 430. Nascha—Representation of Missionary Fathers, 1716, MS. Necha—Francisco de Jesus Maria, *Relacion*, MS. Nechas—Ibid; Rivera, *Diario*, leg. 2140, 1736; Rivera, *Proyecto*, 1728 MS; Pena, *Diario of Aguayo's entrada*, 1721. Neita—Francisco de Jesus Maria, *op. cit.* (probably identical).

NABEDACHE (Na'bai-da'che), said to be a fruit resembling the blackberry. Gatschet says the archaic name of the tribe was Nawadische, from witish,

“salt”; Joutel (Margry, Dec., III, 390, 1878) corroborates this by saying that Naoudiche means “salt,” and that the village bearing this name was so called because of the salt supply near by). One of the 12 or more tribes of the Hasinai, or southern Caddo, confederacy. They spoke the common language of the group. Their main village stood for a century or more 3 or 4 leagues W. of Neches River and near Arroyo San Pedro, at a site close to the old San Antonio road which became known as San Pedro. This name clung to the place throughout the 18th century; and seems still to cling to it, since San Pedro cr. and the village of San Pedro, in Houston County, Tex., are in the same general vicinity as old San Pedro. In 1687 a well-beaten path led past this village to the Hasinai hunting grounds beyond the Brazos (Joutel) in Margry, Dec., III, 325, 326, 332, 1878). It perhaps became a part of the later San Antonio road.

The Nouadische mentioned by Bienville in 1700 (Margry, Dec., IV, 441, 1881) and the Amediche mentioned by La Harpe in 1719 (*ibid.*, vi, 262, 1886) are clearly the Nabadache of San Pedro. Joutel (*ibid.*, III, 288, 1878) tells us that the Naodiche village, which he passed through some 15 leagues N. E. of San Pedro, was allied to the latter, and it seems probable that it belonged to the same tribe. The Naouydiche mentioned by La Harpe in 1719, however, are not so easily identified with the Nabadache, since he associates them a wandering tribe which until La Salle’s coming had been at war with the Kadohadacho, and on the same page mentions the Amediche apparently as a distinct tribe (Margry, Dec. VI, 262, 277, 1886). Yet the facts that the

great chief of the Naouydiches, of whom La Harpe writes, spoke the language of the Nassonites, i.e., Caddoan, and that the Nouadiche of Bienville's account were the Nabadache, make it probable that those of La Harpe's account were the same people. Concerning the Nabadache of San Pedro, always in historic times the chief village of the tribe, the information is relatively full and satisfactory. They are the first Texas tribe of which there is a definite account, and because of their location on the western frontier of the Hasinai group and on the highway from Mexico to Louisiana they are frequently mentioned during the 18th century. La Salle passed through this village in 1686 on his way to the Southern Nasoni, and by "the great Coenis village" of Douay's account of this expedition is meant specifically the Nabadache village W. of Neches River and the Neche village just on the other side (Douay in French, *Hist. Coll. La.* IV, 204-205, 1852). Joutel's description of the Cenis (Hasinai) as distinguished from the southern Nasoni and the Kadohadacho, is based on his sojourn at the Nabadache and Neche villages (Margry, *Dec.*, III, 339-356, 1878); likewise Jesus Maria's invaluable account of the Hasinai was written at his mission near the Nabadache village (Francisco de Jesus Maria, *MS. Relacion*, Aug. 15, 1691).

The political, social and economic organization, as well as the general exterior relations of this tribe, were much the same as those of the confederate tribes and are described under Neche (q.v.). Joutel, in 1687, informs us that from the western edge of the Nabadache village to the chief's house it was a "large

league" (Margry, Dec., III, 341, 1878). The houses on the way were grouped into "hamlets" of from 7 to 15, and surrounded by fields. Similar "hamlets" were scattered all the way to the Neches. In the middle of the settlement was a large assembly house, or town house (ibid 343), Father Damian Massanet (Tex. Hist. Assn. Quar., II, 303, 1899) thus described the caddi's or chief's house as he saw it in 1690: "We came to the governor's house where we found a number of Indians—men, women and children. The house is built of stakes thatched over with grass; it is about 20 varas high, is round, and has no windows, daylight entering through the door only; this door is like a room door such as we have here (in Mexico). In the middle of the house is the fire, which is never extinguished by day or by night, and over the door on the inner side there is a little mound of pebbles very prettily arranged. Ranged around one-half of the house, inside, are 10 beds, which consist of a rug made of reeds, laid on 4 forked sticks. Over the rug they spread buffalo skins, on which they sleep. At the head and foot of the bed is attached another carpet, forming a sort of arch, which, lined with a very brilliantly colored piece of reed matting, makes what bears some resemblance to a very pretty alcove. In the other half of the house, where there are no beds, there are some shelves about 2 varas high, and on them are ranged large round baskets made of reeds (in which they keep their corn, nuts, acorns, beans, etc.), a row of very large earthen pots like our earthen jars . . . and 6 wooden mortars for pounding corn in rainy weather (for when it is fair they grind it in the courtyard)." Besides

what is learned of Hasinai foods in general we are told by Solis, who visited San Pedro in 1768, that the Nabedache used a root called tuqui, which was somewhat like the Cuban cassava. They ground it in mortars and ate it with bear's fat, of which they were particularly fond. Solis also tells us that resident there at this time was an Indian woman of great authority, named Sanate Adiva, meaning "great woman," or "chief woman"; that she lived in a house of many rooms; that the other tribes brought her presents, and that she had 5 husbands and many servants (Diario, Mem. de Nueva Espana, XXVII, 280, 281 MS).

Though the Nabedache were a peaceable people, they had many enemies, and in war they were high-spirited and cruel. In 1687 they and the Neche, aided by some of Joutel's party, made a successful campaign against the "Canohatinno." On the return one female captive was scalped alive and sent back to her people with a challenge (Joutel in Margry, Dec., III, 377, 1878), while another was tortured to death by the women (*ibid.*, 378). La Harpe reported that in 1714 the Nabedache (Amediches) and other Hasinai tribes were at war with the lower Natchitoch (*ibid.*, VI, 193, 1886). In 1715 a party of Hasinai, including Nabedache, joined St. Denis in an expedition to Mexico. On the day a fierce battle was fought near San Marcos r. (apparently the Colorado) with 200 coast Indians, "always their chief enemies" (San Denis, Declaracion, 1715, Mem. de Nueva. Espana, XXVII, 124 MS). Wars with the Apache were frequent. In 1719 Du Rivage met on Red River a party of Naouydiches and other tribes who had just won a

victory over this enemy (Margry, Dec., VI, 277, 1886). Shortly after this, La Harpe was joined near the Arkansas by the Naouydiche "great chief" and 40 warriors (*ibid.*, 286). We are told that the Nabedache, with other Hasinai, aided the French in 1730 in their war with the Natchez (Mezieres in *Mem. de Nueva Espana*, XXVIII, 229). Early in the 18th century the Nabedache seem generally to have been hostile to the Tonkawan tribes; but later, hatred for the Apache made them frequently allies, and we now hear of the Tonkawans selling Apache captives to Nabedache. The possession at San Pedro in 1735 of some captive Apache women secured in this way threatened to cause war between the Spaniards and the Apache. The Spaniards, to avoid trouble, ransomed the women and sent them home (Gov. Barrios y Jaregui to the Viceroy, Apr. 17, 1753, MS. Archivo General, Historia, 299). In 1791, after fierce warfare between the Lipan and the combined northern Indians — the Wichita, Hasinai, and Tonkawa — the Apache endeavored to secure the aid of the Hasinai against the Tonkawa, but Gil Ybaro, Spanish commander at Nacogdoches, prevented it (Ybaro to the Governor, Apr. 26, 1791, Bexar Archives, Nacogdoches, 1758-93 MS). Common hostility toward the Apache frequently made the Nabedache and the Comanche friends, but this friendship was unstable. The military relations of the Nabedache in the 19th century have not yet been investigated, but it is known that hostility to the Apache continued well into that period.

In May, 1690, Massanet and Capt. Domingo Ramon founded the first Texas mission (San Fran-

cisco de los Texas) at the Nabadache village, and a few months later the second (Santisima Nombre de Maria) was planted near by (Jesus Maria, Relacion, 1691). On May 25, De Leon delivered to the Nabadache caddi, a baston and a cross, and conferred on him the title of "governor of all his pueblos" (De Leon, Derrotero, 1690). This was done, as Jesus Maria clearly shows, under the mistaken notion that the Nabadache was the head tribe of the confederacy, and its caddi the head chief. These distinctions belonged, however, to the Hainai tribe and the great chenesi resident there (*ibid.* 18). This mistake, it is believed, caused some political disturbance in the confederacy. In 1690-91 an epidemic visited the tribe in common with its neighbors (Jesus Maria, Relacion, 1691). Trouble fomented by medicinemen and soldiers, soon arose between the missionaries and the Indians. In 1692 the chief, with most of his people, withdrew from the mission to the distant "fields" and refused to return (Massanet, Ms., 1692). In 1693 the mission was abandoned (Clark in *Tex. Hist. Assn. Quar.*, v., 200-201, 1902), and when restored in 1716 it was placed at the Neche village on the other side of the river. In 1727 Rivera (*Diario*, leg. 2093, 1736) reported that San Pedro was then occupied by the Neche, though formerly by the Nabadache. That the Neche had moved to San Pedro is perhaps true; but it seems improbable that the Nabadache had left the place, for long afterward the inhabitants of it continued to be called Nabadache (De Soto Bermudez docs., 1753, MS. Archivo General, Historia, 299; Mezieres, *Cartas*, 1779). When Solis visited the Nabadache in 1768 their customs were still about as first

described, except that they had nearly discarded the bow for the firelock, and were very inebriate, due, Solis claimed, to French liquor. In the middle of the 18th century French influence over the Hasinai greatly increased, and Spanish influence declined. In 1753 the Nabedache took part in a gathering of the tribes at the Nadote (Nadaco?) village, in which, it was reported, the Indians proposed killing all the Spaniards in eastern Texas; but St. Denis, of Natchitoches, prevented the attempt (Fr. Calahorra y Sanz, Feb. 23, 1753, MS. Archivo General, Historia, 299). This situation led to a plan, which failed, to have a garrison posted at San Pedro (Barrios y Juaregui to the Viceroy, *ibid.*). In 1778 or 1779 an epidemic reduced the population, and Mezieres, writing from "San Pedro Nevadachos," situated apparently just where Joutel had found it, reported the number of warriors at somewhat more than 160 (Carta, Aug. 26, 1779, Mem. de Nueva Espana, XXVIII, 241). In 1805 Sibley gave the number at 80 men; but about 1809 Davenport, who was at Nacogdoches, gave it as 100 (Report to Manuel Salcedo, copy dated Apr. 24, 1809, in Archivo General, Provincias Internas, 201). Sibley's and Davenport's reports and Austin's map of 1829 all indicate that the tribe had moved up Neches r. after 1779 (original Austin map, in Secretaria de Fomento, Mexico). From a letter in the Bexar Archives it appears that this migration may have occurred before 1784 (Neve to Cabello, Bexar Archives, Province of Texas, 1781-84). In the 19th century the Nabedache shared the fate of the other tribes of the Caddo and Hasinai confederacies, and

the survivors are now on the (allotted) Wichita res. in Oklahoma, but are not separately enumerated.

NECHE—A Hasinai tribe that, on the coming of the Europeans in the latter part of the 17th century, lived on Neches River in East Texas. Their main village was a league or more east of that stream, nearly west of the present city of Nacogdoches and near the mounds southwest of Alto, Cherokee County. This village was visited by La Salle's party, and it was particularly to it and the Nabedache tribe across the stream that Joutel (Margry, Dec., 111, 336 et seq., 1878) applied the name of "Cenis," his rendering of the Indian group name Hasinai. This Neche tribe was closely allied by language and culture with about a dozen southern Caddoan tribes, including the well-known Nabedache, Nacogdoche, Hainai, and Nasoni. There are strong indications that these southern tribes, under the headship of the Hainai, Chief Capitan Grande Bigote, formed a subconfederacy fairly distinct from the northern group of Caddoan tribes, which were under the headship of the Kadohadacho.

The enemies of the Neche were the common enemies of this southern Caddoan group. In 1687 some members of La Salle's party went with them in a successful campaign against the "Canohatinno." The Yojuanes sometimes invaded the country of the Neche and their neighbors; relations with the Bidai and Eyeish seem to have been ordinarily unfriendly; but chief of all the enemies were the Apache.

Between the Neche and Nacachau the Queretaran friars, in 1716, established San Francisco de los

Neches mission, and at the same time Ramon stationed a garrison there. In 1719 the missionaries, fearing a French attack incident to the outbreak of war between France and Spain, deserted this as well as the other East Texas missions, and left it to be plundered by the Indians. In 1721 Governor Aguayo rebuilt the mission; but in 1731 it was removed to San Antonio, where it was known as San Francisco de la Espada (Ramon, Derrotero; Representation by the Missionary Fathers, 1716, MS; Pena, Diario; Espinosa, *Chronica Apostolica*, 418, 153, et seq.).

The Neche tribe, like all of its neighbors, was insignificant in numbers. In 1721 Aguayo, while at the main Neche village, made presents to 188 men, women, and children, which was considered an unusually "general distribution" of gifts (Pena, *Diary of Aguayo's expedition, 1721, MS*). The aggregate of Indians of this and the neighboring tribes dependent on the Neches mission (probably including the Nabedache, Nacono, Nechaui, and Nacachau) was estimated by Espinosa, former president of the missions, at about one thousand (see Francisco de Jesus Maria, *Relacion*; Ramon, Derrotero; Espinosa, *Chronica Apostolica*, 439). This estimate must have had a good foundation for the missionaries kept lists of all the hamlets and households. If Rivera be correct, it would seem that by 1727 part of the Neche tribe had moved across the Rio Neches and occupied the Nabedache site of San Pedro (Rivera, *Diario*, leg. 2140, 1736). Before the end of the 18th century the tribe apparently became merged with the Nabedache and Hainai tribes, for in the reports of Solis (1767),

Barrios (1771), Mezieres (1778-79), and others, it was not separately distinguished.

In its main features the social organization of this tribe was similar to that of all the tribes of the group. They lived in agricultural hamlets or single households scattered around a main village. A household consisted of several families living in a large conical grass lodge. The semicommunal households seem to have been organized on the basis of paternal right; but an elder woman served as the economic head. An exogamous clan organization existed, the details of which are not evident. The outlines of the tribal organization are clear. There was an hereditary civil chief (caddi or caadi) who also had priestly functions. He ruled through a council composed largely of elder and distinguished men, and was assisted by several grades of administrative functionaries or public servants, such as the canahas and the tmmas. The latter were messengers and overseers, and inflicted the lesser corporal punishments.

The confederate relations of this tribe with its neighbors were more religious than governmental. The caddi of the Hainai tribe ranked as head chief of the group, Capitan Grande Pigote, but of greater authority than any caddi was the head priest, called chenesi, or xinesi, who kept the central fire temple, situated on the edge of the Hainai domain. From this temple all the households of the surrounding tribes kindled their fires, directly or indirectly. For lesser religious and social functions the Neche and the Hainai tribes (together with the Nabedache, perhaps) formed one group, while the Nasoni and the Nacogdoche were the leading tribes of another sub-

group for religious purposes (see Francisco de Jesus Maria, *Relacion*, 1691, MS; Teran, *Descripcion y Espinosa*, *Chronica Apostolica*, 424, 430, 1746).

Agriculture, semicommunal in method, was an important source of food supply. The chief crops raised were corn, beans, sunflowers, melons, calabashes, and tobacco. Besides hunting the deer and small game abounding in the vicinity, the Neche hunted buffalo in season beyond the Brazos, and bear in the forests toward the North. (Francisco de Jesus Maria, *Relacion*, Joutel, *Relation*, in Margry, Dec. 111, 311, 1878; Pena, *Diario*, 1721, MS; Espinosa, *Chron. Apostolica*, 422).

HAINAI—A tribe of the Caddo confederacy, otherwise known as Inie, or Ioni. After the Spanish occupancy their village was situated 3 leagues W. of the mission of Nacogdoches, in E. Texas; it contained 80 warriors, the same number assigned to the Hainai by Sibley in 1805, who perhaps obtained his information from the same sources. Sibley places their village 20 m. from Natchitoches, La. In manners, customs, and social organization the Hainai do not appear to have differed from the other tribes of the Caddo confederacy (q. v.), whose subsequent fate they have shared. By Sibley and others they are called "Tachies or Texas" (see Texas), as if that term applied to them particularly. The "great nation called Ayano, or Cannohatinno," according to the narrative of the La Salle expedition in 1687, were not the Hainai, as has been sometimes supposed, or any tribe at all, properly speaking. Ayano, or hayano, is merely the Caddo word for "people" while Kano-hatino (q. v.)

is the Caddo equivalent for "Red river," presumably the same stream now so called. The Indians simply informed the explorer that many people lived on Red River, a statement which the French, in their ignorance of definite name and synonym of powerful tribe.

Aenay—Linares (1716) in Margry. Dec. VI, 217, 1886. Agerones—Davis, Span. Conq. N. Mex., 82 note, 1869. Ahinai—MS. Census of 1790 in Tex. State Archives. Ainais—Carver, Trav., map, 1778. Anais—Soc. Geog. Mex., 504, 1869. Annay—Linares (1776) in Margry Dec., VI, 218, 1886. Ayanais—Domenech, Deserts N. Am. I, 440, 1860. Ayena:—Gatschet, Greek Migra. Leg., 1, 43, 1884. Ayenis—Alcedo, Dic. Geog. 1, 190, 1786. Ayennis—Charlevoix, New France Iv, 80 note 1870. Aynais—Mota-Padilla, Hist. de la Conquista, 384, 1742. Aynays—Rivera, Diario y Derrotero, leg 2140, 1736. Aynics—Burnet (1847) in Schoolcraft, Ind. Tribes, 1, 239, 1851). Ayonai—Talon quoted by Gatchet, Karankawa, Inds. 27, 1891. Hainais—Whipple, Explor. for R. R. to Pac. III, pt. 3, 76, 1856. Hini—Morse. Rep to Sec. War, 373, 1822. Inay—La Harpe (1716) in Margry, Dec. VI, 193, 1886. Ini—Latham in Trans. Philol. Soc. Lond. 101, 1856. Inics—Keane in Stanford, Compend., 504, 1878. Inies—Sibley (1805), Hist. Sketches, 67, 1806. Innies—Penicault (1701) in French Hist. Coll. La., I, 73, note, 1869. Iondes.—Foote, Tex., 1, 299, 1841. Ionees—Ind. Aff. Rep. 899, 1846. I-on-i—Sen. Ex. Confid. Doc. 13, 29th Cong., 2nd Sess. I, 1846. Ionias—Ind. Aff. Rep. 1871, 191, 1872. Iones—Ind. Aff. Rep. 894, 1845. Ironeyes—Edward Hist. Tex., 92, 1836. Ironies—Foote, Tex. I, 299, 1841. Jonies—Parker, Tex. 213, 1856. Youays

—La Harpe (1716) in French, *Hist. Coll. La.*, III, 47, 1851.

NACOGDOCHE (Na-ko-hodo'tsi)—A tribe of the Hasinai confederacy of Texas. It has been said that their language differed from that of the Hasinai group in general, but there is much evidence to indicate that this is not true. For example, Ramon, who founded missions at the Neche, Hainai, Nasoni, and Nacogdoche villages in 1716, states in his report that "these four missions will comprise from four to five thousand persons of both sexes, all of one idiom" (*Representacion*, July 22, 1716. In *Mem. de Nueva Espana*, XXVII, 160 MS). On the same day the missionaries wrote that the Nacogdoche mission "N.S. de Guadalupe . . . is awaiting people of the same language and customs" as those of the Indians of mission Concepcion, i.e., the Hainai (*ibid.*, 163). In 1752 when the governor of Texas was arranging to inspect the villages of the Hainai, Nabedache, Nacogdoche, Nasoni, and Nadote, Antonio Barrera was appointed interpreter, because he was a person "understanding with all perfection the idiom of these Indians," the implication being that they all spoke a single language (*Jacinto de Barrios y Juaregui*, Oct. 30, 1752, in *Archivo General, Hist.*, 299, MS). Mezieres said that the Nabedache, Nadaco (Anadarko), Hainai, and Nacogdoche spoke the same language (letter to Croix, Feb. 20, 1778, *Mem. de Nueva Espana*, XXVIII, 229, MS). Other similar evidence might be cited.

Their main village at the opening of the 18th century and for a long time thereafter was approxi-

mately on the site of the modern city of Nacogdoches, where four Indian mounds existed until recently. This place seems to have been called Nevan-tin. The Nacogdoche were mentioned apparently by the Gentleman of Elvas in his account of the De Soto expedition; but they were first made definitely known by Jesus Maria in 1691, who called them the Nazadachotzi, indicated correctly their location, and classified them as one of the nine Aseney (Hasinai) tribes (Relacion, 108 MS). It seems probable that the Nacogdoche are distinct from the Aquodocez, with whom Penicaut in 1714 said the Assinais were at war (Margry, Dec., VI, 193, 1886; see also letter of Macartij, Nov. 17, 1763, Nacogdoches Archives, MS). Espinosa tells us that the Nasoni, whose main village was some 25 m. to the N., were especially closely allied with the Nacogdoche, and came to their village for some of their principal religious observances (Chronica Apostolica, I, 425, 1746).

In July, 1716, the Franciscans of the college at Zacatecas established their first Texas mission at the main Nacogdoche village for this tribe and the Nacao. This mission became the headquarters of the president Fray Antonio Margil de Jesus (Espinosa, Diario, entries for July 5-8, MS., Archivo General). In 1719 the mission, like all the others of E. Texas, was abandoned through fear of a French attack, but was reëstablished in 1721 on the same site (Pena, Diaro, Mem. de Nueva Espana, XXVIII, 44, MS). The mission continued to exist long after three of its neighbors had been removed; but it had very little success, and in 1773 it was abandoned. The Spanish settlers, who were removed at this time from Adaes,

and at whose head was Antonio Gil Ybarbo, were allowed to settle on the Trinity, founding in 1774 a place which they called Pilar de Bucareli. Early in 1779 they migrated, without authority, to the site of the Nacogdoches mission. The modern city of Nacogdoches dates from this time.

The Nacogdoche were nominally within the Spanish jurisdiction, but the French early gained their affection through the unlicensed trade which they conducted with the Indians. The French supplied guns, ammunition, knives, cloth, vermilion, and knickknacks, in return for horses, skins, bear's fat in great quantities, corn, beans and Apache captives. This trade, particularly that in firearms, was opposed by the Spanish officials, and as a result there were frequent disputes on the frontier, the Indians sometimes taking one side and sometimes the other. In 1733, for example, two Nacogdoche chiefs reported at Adaes that the French had offered them a large reward if they would destroy the Spanish presidio of Adaes (*Expediente sobre la Campana, etc., 1739, Archivo General, Provincias Internas, XXXII, MS*). The charge was denied, of course, by the French. Again, in August, 1750, it was said that the Nacogdoches mission threatened the life of the missionary, Father Calahorra y Sanz, and ordered him to depart with all the Spaniards (*Testimonio de Autos de Pesquisa sobre Comercio Ylicito, 1751, Bexar Archives, Adaes, 1739-55 MS*). On the other hand, when in 1752 a gathering of tribes was held at the Nadote village to discuss a plan for attacking all the Spanish establishments, the Nacogdoche chief, apparently Chacaiachia, and San Denis both appear in the light

of defenders of the Spaniards (Testimony of Calahorra y Sanz in De Soto Bermudez, Report of Investigation, Archivo General Hist., 299, MS). Chacaiachia, or Sanchez, seems to have retained the chieftaincy a long time, for in 1768 Solis tells of being visited at the mission by Chief Sanchez, a man of large following (Diario in Mem. de Nueva Espana, XXVII, 282, MS).

Some data as to the numerical strength of the tribe are extant. In 1721, when Aguayo refounded the mission, he provided clothing for "the chief and all the rest," a total of 390 (Pena, Diario, in Mem. de Nueva Espana, XXVII, 44 MS). This may have included some Nacao, and, on the other hand, it may not have included all of the Nacogdoche tribe. It was reported that in 1733 the two Nacogdoche chiefs mentioned above went to the Adaes with 60 warriors (Expediente sobre la Campana, 1739, op.cit.). It is not known whether the warriors were all Nacogdoche or not, but that is the implication. In 1752 De Soto Bermudez inspected the Nacogdoche pueblo and reported that it consisted of 11 "rancherias grandes," containing 52 warriors, besides many youths nearly able to bear arms (Rep. of Investigation, 1752, Archivo General, Hist., 299). Croix's list of 1778 does not include the Nacogdoche, unless they are his Nacogdochitos, a group of 30 families living on the Attoyac (Relacion Particular, Archivo General, Prov. Intern, 182). According to a census of 1790, on the authority of Gatschet, the Nacogdoche were reduced to 34 men, 31 women, 27 boys, and 23 girls. Davenport, in 1809, reported the Nacogdochitos as com-

prising 50 men (Noticia, Archivo General, Prov. Intern., 201, MS).

By 1752 the Nacogdoche pueblo had been removed some 3 leagues northward (De Soto Bermudez, op. cit.). When this transfer took place is not clear, but Mezieres says that they deserted the mission at once (Cartha, Aug. 23, 1779, in Mem. de Nueva Espana, XXVIII, 225, MS). It seems probable that a considerable part of the Nacogdoche tribe was absorbed in the general population at Nacogdoches after the settlement of the Spaniards in 1779, for census reports thereafter show a large number of Indians and mixed-bloods at that place. After this time the remnant of the tribe seems sometimes to appear as Nacogdochitos. Morfi, about 1781, located this tribe on the Attoyac. In 1809 Davenport, writing from Nacogdoches, did not name the Nacogdoches in the list of surrounding tribes, but placed the Nacogdochitos on the Angelina, 5 leagues N. of Nacogdoches (Noticia Archivo General, Prov. Intern., 201, MS). A Spanish map made between 1795 and 1819 shows the "Nacodoches" above where Davenport put the "Nocogdochitos," i.e., on the E. side of the Angelina about halfway between Nacogdoches and Sabine River (MS. Mapa Geografica de las Provincias Septentrionales de esta Nueva Espana).

In habit, ceremony, and social organization the Nacogdoche resembled the other tribes of the Hasinai confederacy.

NACONO. One of the tribes of the Hasinai, or southern Caddo, confederacy. In 1691 Francisco de Jesus Maria (Relacion, 108, MS.) located it S. E. of

the Neche and Nebedache tribes. In 1721 the Indians of "el Macono," evidently the same, lived 5 leagues from the Neche tribe. In 1716 San Francisco de los Texas mission was founded near the Neche and Nacachau villages to minister to these two tribes and to the Nebedache and Nacono (Hidalgo, letter, Oct. 6, 1716, MS., Archivo General). Espinosa, who was present at the founding of San Joseph de los Nasones Mission, said that it was composed of Nasoni and Nacono but the latter were more likely the Nadaco (Anadarko). In 1721 Aguayo was visited on the Neches River by 100 Indians from el Macono, who were still regarded as belonging to San Francisco Mission. Pena, in his diary of this expedition, makes the interesting statement that "their chief, who is also chief priest to their idols, is blind. It is presumed that after having been chief many years, he put out his eyes, according to a custom of the Indians, in order to become priest among them" (Diario, Mem. de Nueva Espana, XXVIII, 35, MS.). As their names disappear thereafter, unless they were the Nacomones of Rivera's list (1727), they were, apparently, like numerous other Texan tribes, absorbed by their stronger neighbors.

NASONI. A former tribe of the Caddo confederacy. Their principal village from 1687 to 1752, and probably later, was about 27 m. N. of Nacogdoches, on or near an eastern branch of Angelinar, N. E. Texas. They are possibly identical with the Nisione of the De Soto narrative of Biedma. They are mentioned by Joutel in 1687 and by La Harpe in 1719. The Spanish mission of San Jose de los Nazones was established among them in 1716, east

of upper Angelina River in 1731. Being upon the contested Spanish-French border ground they suffered accordingly from disease. They are mentioned in the Texas census of 1790, but seem to have disappeared as a distinct tribe about the end of the century. In customs and religion they resembled their kindred of the Caddo confederacy.

NADSONITES—De la Tour, *Map Amerique*, 1779. Nasone—Census of Sept. 16, 1790, in Texas State Archives. Nasonis—Barcia, *Ensavo*, 289, 1723. Nasony—Linares (1716) in Margry, *Dec.* VI, 217, 1886. Nasonis—Barcia, *op. cit.* 265. Nasouri—Tonti (1690) in French, *Hist. Coll. La.* I, 73, 1846. Nasomtes—Boyd, *Ind. Loc. Uames*, 70, 1885. Nasson—Joutel (1687) in Margry, *Dec.*, III, 409, 1878. Nassonians—Hennepin, *New Discov.*, pt. II, 28, 1698. Nassonit—Walche, *Charte von America*, 1805. Nassonites—La Harpe (1719) in Margry, *Dec.* VI, 263, 1886. Nazone—Texas State Archives, Nov. 17, 1863. Nisione—Biedma (1544) in Hakluyt, *Soc. Pub.* IX, 197, 1851. Nissohone—Gentl. of Elvas (1557) quoted by Shea, *Early Voy.*, 149, 1861. Nissoon—Harris, *Voy. and Trav.*, I, 810, 1705. Nissoone—Gentl. of Elvas (1667) in French, *Hist. Coll. La.* II, 198, 1850. Noachis—Bancroft, *No. Mex. States*, 614, 1886. Nossonis—Hennepin, *Discov.*, Thwaites ed., 416, 1903. Nozones—Rivera, *Diario*, leg. 2602, 1736. Sassory—Cavelier (1687) quoted by Shea, *Early Voy.*, 39, 1861 (possibly identical).

ANADARKO: (from Nadago, their own name). A tribe of the Caddo confederacy whose dialect was

spoken by the Kadohadacho, Hainai, and Adai. The earliest mention of the people is in the relation of Biedma (1544) who writes that Moscoso in 1542 led his men during their southward march through a province that lay east of the Anadarko. The territory occupied by the tribe was southwest of the Kadohadacho. Their villages were scattered along Trinity and Brazos Rivers, Texas, higher up than those of the Hainai, and do not seem to have been visited so early as theirs by the French. A Spanish mission was established among the Anadarko early in the 18th century, but was soon abandoned. La Harpe reached an Anadarko village in 1719, and was kindly received. The people shared in the general friendliness for the French. During the contentions of the latter with the Spaniards and later with the English, throughout the 18th century, the Anadarko suffered greatly. They became embroiled in tribal wars; their villages were abandoned; and those who survived the havoc of war and the new diseases brought into the country by the white people were forced to seek shelter and safety with their kindred toward the northeast. In 1812 a village of 40 men and 200 souls was reported on Sabine River. The Anadarko lived in villages, having fixed habitations similar to those of the other tribes of the Caddo confederacy, to whom they were evidently also similar in customs, beliefs and clan organization. Nothing is known definitely of the subdivisions of the tribe, but that such existed is probable from the fact that the people were scattered over a considerable territory and lived in a number of villages. They are now incorporated with the Caddo on the allotted Wichita reservation in

Oklahoma. The town of Anadarko perpetuates the tribal names.

NAANSI. An extinct tribe, probably Caddoan, said by Douay to be numerous in 1687. They were allied with the Haqui and Nabiri in a war against the Kadohadacho and the Hainai at the time La Salle's party were traveling toward the Mississippi after their leader's death.

NABEYXA. A former tribe of Texas, mentioned as being northeast of the Nabedache by Francisco de Jesus Maria, a missionary among the latter tribe, in his MS. relation of August, 1691. He included it in his list of Texias (allies'). Inasmuch as in the same list he mentions the Naviti (apparently the Nabiri), the Nabeyxa must have been supposed by him to be a different tribe. It was probably Caddoan.

NABIRI. An extinct village or tribe of Texas, possibly Caddoan, mentioned by Douay in 1687 as populous and as allied with the Haqui and Naansi in a war against the Kadohadacho and the Hainai. According to De l' Isle's map of 1707 the people then lived north of Washita River in South Arkansas. See Douay in Shea, *Discov. Miss.* Vol., 2nd ed., 221, 1903.

NECHAUI. One of the nine tribes mentioned by Francisco de Jesus Maria as constituting the Hasinai, or southern Caddo confederacy. He described its location as S. E. of the Nabedache tribe, and half a league from the Nacono (Relacion, 1691, MS). In

1721 Pena, in his diary, stated that the Indians of el Macono lived 5 leagues from the crossing of the Neches at the Neche village (Diario, Mem. de Nueva Espana, XXVIII, 36, MS). The Nechaui apparently are not mentioned thereafter; they were probably absorbed by their neighbors, perhaps the Nabedache.

MARGRY: Dec. VI, 289, 1886. Asenys—Iberville (1699) *ibid.*, IV, 316, 1880. A-Simaes—French, *Hist. Coll.*, II, 11, note, 1785. Asimais—Kennedy, *Repub. Texas*, I, 217, 1841. A-Simais—Yoakum, *Hist. Texas* I, 28, note, 1855. Asinais—Mesieres (1778) quoted by Bancroft, *No. Mex. States*, I, 661, 1886. Asinay—Teran (1691), *ibid.*, 391. Asoni—Barcia, *Ensayo*, 278, 1723. Asseni—Charlevoix, *New France*, IV, 78, 1870. Assinais—Penicaut (1712) in Margry, Dec., V, 499, 1883. Assinay—La Harpe (ca. 1717) in French, *Hist. Coll. La.*, III, 48, 1851. Assine—Gatschet, *Creek Migr. Leg.*, I, 43, 1884. Assinnis—Boudinot, *Star in the West*, 125, 1816. Asoni—Joutel (1687) in Margry, Dec., III, 311, 1878. Assony—Joutel *ibid.*, I, 147, 1846. Assynais—Penicaut (1716) in Margry, Dec. V, 538, 1883. Ceneseans—Boudinot, *Star in the West*, 126, 1816. Cenesians—Hennepin, *New Discov.* pt. 2, 25, 1698. Cenis—Joutel (1687) in Margry, Dec., III, 266, 1878. Ceries Assonys—French, *Hist. Coll. La.*, II, 11 note 1875. Cneis—Drake, *Bk. Inds.* VII, 1848. Coeni—Hennepin, *New Discov.*, map 1698. Coenis—De l'Isle, map, 1700. Couis—Morse, *N. Am.* map 1776 (misprint). Hasinai—ten Kate, *Reisen in N. Am.*, 374, 1885 (own home). Iscanis—*Bull. Soc. Geog. Mex.*, 504, 1869. Nasoni—For forms of this name,

see Nasoni. Senis—Cavelier (1687) quoted by Shea, *Early Voy.*, 31, 1861. Tiddoes—Keane in Stanford, *Compend, Cent. and So. Am.*, 539, 1878 (same?). Yscanes—*Tex. State. Arch.*, Nov. 15, 1785. Yscanis—*Census of Nacogdoches jurisdiction*, *ibid*, 1790.

NACACHAU. One of the 9 tribes mentioned in a manuscript relation by Francisco de Jesus Maria, in 1691, as constituting the Hasinai confederacy in Texas. They lived just north of the Neche tribe and on the east side of Neches River. In 1716 San Francisco de los Texas Mission was established, according to Ramon, in their village; and, according to one of Ramon's companions, for them, the Neche, the Nabe-dache, and the Nacono. The mission soon became known as San Francisco de los Neches and the name Nacahau disappears, the tribe being absorbed, probably, by the Neche.

NACANICHE. Possibly a division of the Nabe-dache, a Caddo tribe with whom they were closely affiliated, although they were not always at peace with the tribes composing the confederacy. They first became known to the French about 1690, and according to La Harpe their villages in 1719 were north of the Hainai. During the disturbances between the Spaniards and French in the 18th century the Nacaniche seem to have abandoned their more northerly villages, and about 1760, to have concentrated on Trinity River, near the road leading to New Mexico. The tribe was included in the Texas census of 1790 as among those which were under the jurisdiction of Nacogdoches. The Nacaniche

were exposed to the same adverse influences that destroyed so large a part of their kindred. They clung to the Nabadache during the trying experiences of the first half of the 19th century, and if any survive they are with the Caddo on the Wichita reservation in Oklahoma. A stream in East Nacogdoches County, Texas, preserves their name.

NACAU. A former tribe of Texas, closely associated with the Nacogdoche. They are mentioned in 1691 by Francisco de Jesus Maria in his manuscript list of Texias ("allies") as northeast of his mission among the Nabadache. San Denis, in 1715, gave the Nacao, apparently the same, as one of the Hasinai or Texas tribes (Declaracion, MS., 1715, in Mem. de Nueva Espana, XXVII, 123). In 1716 Nuestra Senora de Guadalupe mission was founded for this tribe and the Nacogdoche (Francisco Hidalgo and Manuel Castellano, letter to Pedro Mesquia, Oct. 6, 1716, MS. Archivo General). This fact, taken with the statement of Jesus Maria, makes it seem probable that the tribe lived north of the Nacogdoche. After 1716 the Nacau seem to disappear from history as an independent group; it was perhaps absorbed by the Nacogdoche.

NADAMIN. A tribe or settlement mentioned by Joutel in 1687 (Margry, Dec., 111, 410, 1878) as an ally of the Hasinai (Caddo). They probably lived at that time in Northeast Texas, near Red River.

NAKANAWAN. A division of the Caddo. Mooney in 14th Rep. B.A.E., 1092, 1896.

XINESI. (probably pronounced che-na-se). The high-priest of the Hasinai confederacy of East Texas. The bonds of this confederacy, which included about a dozen tribes, seem to have been rather more religious than political. The Hainai was regarded as the head tribe, and what gave it its prestige was the location on its western border, near Angelina River, of the chief temple containing the sacred fire, from which directly or indirectly all the household fires were kindled. For religious purposes there was first a sub-grouping of the confederacy. Thus, for ordinary occasions, the Neche and Hainai tribes held their ceremonies and festivals together, while the Nacogdoche and Nasoni formed another group. But many of their religious and social functions included the whole confederacy. Such were held at the chief fire temple. Presiding over this temple was the head priest called the Xinesi, or Chenisi. According to Espinosa, *chenesi* seems to have been a general term meaning priest, yet even he ordinarily restricts the name to this head priest. Teran, Jesus Maria, and Massanet agree in regarding the Xinesi as the highest individual authority in the group, but they do not give the same view as to the nature of his position. Massanet regarded him as a high priest; Espinosa regarded him mainly in this light, but testified that his authority was superior to that of any chief: Jesus Maria calls him not only a priest, but also a "little king," and tells of his great authority as a ruler. The details given as to his functions, however, indicate that he was primarily a priest, but that through his personal dignity and priestly influence he outranked all others, and that his word had great authority in

civil as well as in religious affairs. The Xinesi lived, as has been indicated, in the center of the confederacy, near Angelina River, west of Nacogdoches. According to Jesus Maria, his office was hereditary, and the inference from all circumstances is that it was attached to the Hainai tribe. The most important duty of the Xinesi was to care for the fire temple near his house, and to consult the Coninisi, or fictitious twin boys, by means of which he talked with the Great Chief Above. The early writers convey the impression that the Xinesi was a person of great dignity, doing no manual labor, and commanding great personal respect. He was fed and clothed, we are told, by community gifts, to insure which he sometimes preyed upon the superstition of his people. At the house of each caddi, or civil chief, and of each of the other dignitaries, a special seat of honor and bed were scrupulously reserved for the use of the Xinesi during his visits. (Consult Espinosa, *Cronica Apostolica*, pt. 1, 421, 424, 425, 432, 1746; Jesus Maria, *Relacion*, 1691, MS.; Massanet, *Carta*, in *Quar. Tex. Hist. Asso.*, 11, 305, 312, 1899; Teran, *Descripcion y Diaria Demarcacion*, 1691, in *Mem. de Nueva Espana*, XXVII, 48, MS.).

Caddo (contracted from Ka'dohada'cho, "Caddo proper," "real Caddo," a leading tribe in the Caddo confederacy, extended by the whites to include the confederacy). A confederacy of tribes belonging to the southern group of the Caddoan linguistic family. Their own name is Hasinai, "our own folk."

History—According to tribal traditions the lower Red River of Louisiana was the early home of the

Caddo, from which they spread to the N., W., and S. Several of the lakes and streams connected with this river bear Caddo names, as do some of the counties and some of the towns which cover ancient village sites. Cabeza de Vaca and his companions in 1535-36 traversed a portion of the territory occupied by the Caddo, and De Soto's expedition encountered some of the tribes of the confederacy in 1540-41, but the Texas, or Tehas people did not become known until they were met by La Salle and his followers in 1687. At that time the Caddo villages were scattered along Red River and its tributaries in what are now Louisiana and Arkansas, and also on the banks of the Sabine, Neches, Trinity, Brazos, and Colorado Rivers in East Texas. The Caddo were not the only occupants of this wide territory; other confederacies belonging to the same linguistic family also resided there. There were also fragments of still older confederacies of the same family, some of which still maintained their separate existence, while others had joined the then powerful Hasinai. These various tribes and confederacies were alternately allies and enemies of the Caddo. The native population was so divided that at no time could it successfully resist the intruding white race. At an early date the Caddo obtained horses from the Spaniards through intermediate tribes. They learned to rear these animals, and traded with them as far N. as Illinois River. (Shea, Cath. Ch. in Col. Days 559, 1855).

During the 18th century wars in Europe led to contention between the Spaniards and the French for the territory occupied by the Caddo. The brunt of these contentions fell upon the Indians; the trails

between their villages became routes for armed forces, while the villages were transformed into garrisoned posts. The Caddo were friendly to the French and rendered valuable service, but they suffered greatly from contact with the white race. Tribal wars were fomented, villages were abandoned, new diseases spread havoc among the people, and by the close of the century the welcoming attitude of the Indians during its early years had changed to one of defense and distrust. Several tribes were practically extinct, others seriously reduced in numbers and a once thrifty and numerous people had become demoralized and were more or less wanderers in their native land. Franciscan missions had been established among some of the tribes early in the century, those designed for the Caddo, or Asinai, as they were called by the Spaniards, being Purisima Concepcion de los Asinai and (for the Hainai) San Francisco de los Tejas (q. v.). The segregation policy of the missionaries tended to weaken tribal relations and unfitted the people to cope with the new difficulties which confronted them. These missions were transferred to the Rio San Antonio in 1731. With the acquisition of Louisiana by the United States immigration increased and the Caddo were pushed from their old haunts. Under their first treaty, in 1835, they ceded all their land and agreed to move at their own expense beyond the boundaries of the United States, never to return and settle as a tribe. The tribes living in Louisiana, being thus forced to leave their old home, moved S. W. toward their kindred living in Texas. At that time the people of Texas were contending for independence and no tribe could live

at peace with both opposing forces. Public opinion was divided as to the treatment of the Indians; one party demanded a policy of extermination, the other advocated conciliatory methods. In 1843 the governor of the Republic of Texas sent a commission to the tribes of its northern part to fix a line between them and the white settlers and to establish three trading posts; but, as the land laws of the republic did not recognize the Indian's right of occupancy, there was no power which could prevent a settler from taking land that had been cultivated by an Indian. This condition led to continual difficulties, and these did not diminish after the annexation of Texas to the United States, as Texas retained control and jurisdiction over all its public domain. Much suffering ensued; the fields of peaceable Indians were taken and the natives were hunted down. The more warlike tribes made reprisals, and bitter feelings were engendered. Immigration increased, and the inroads on the buffalo herds by the newcomers made scarce the food of the Indians. Appeals were sent to the Federal Government, and in 1855 a tract near Brazos River was secured and a number of Caddo and other Indians were induced to colonize under the supervision of Agent Robert S. Neighbours. The Indians built houses, tilled fields, raised cattle, sent their children to school—lived quiet and orderly lives. The Comanche to the W. continued to raid upon the settlers, some of whom turned indiscriminately upon all Indians. The Caddo were the chief sufferers, although they helped the state troops to bring the raiders to justice. In 1859 a company of white settlers fixed a date for the massacre of all the reservation Indians. The Federal

Government was again appealed to, and through the strenuous efforts of Neighbours the Caddo made a forced march for 15 days in the heat of July; men, women and children, with the loss of more than half of their stock and possessions, reached safely the banks of Washita River in Oklahoma, where a reservation was set apart for them. Neighbours, their friend and agent, was killed shortly afterward as a penalty for his unswerving friendship to the Indians (Ind. Aff. Rep. 1859, 333, 1860). During the Civil War the Caddo remained loyal to the Government, taking refuge in Kansas, while some went even as far W. as Colorado. In 1872 the boundaries of their reservation were defined, and in 1902 every man, woman and child received an allotment of land under the provisions of the severalty act of 1887, by which they became citizens of the United States and subject to the laws of Oklahoma. In 1904 they numbered 535.

Missions were started by the Baptists soon after the reservation was established, and are still maintained. Thomas C. Battey, a Quaker, performed missionary work among them in 1872. The Episcopalians opened a mission in 1881, the Roman Catholics in 1894.

Customs and beliefs—In the legend which recounts the coming of the Caddo from the underworld it is related: "First an old man climbed up, carrying in one hand fire and a pipe, and in the other a drum; next came his wife with corn and pumpkin seeds." The traditions of the people do not go back to a time when they were not cultivators of the soil; their fields surrounded their villages and furnished their staple food; they were semisedentary in their habits

and lived in fixed habitations. Their dwellings were conical in shape, made of a framework of poles covered with a thatch of grass, and were grouped about an open space which served for social and ceremonial gatherings. Couches covered with mats were ranged around the walls inside the house to serve as seats by day and beds by night. The fire was built in the center. Food was cooked in vessels of pottery, and baskets of varying sizes were skilfully made. Vegetal fibers were woven, and the cloth was made into garments; their mantles, when adorned with feathers, were very attractive to the early French visitors. Living in the country of the buffalo, that animal and others were hunted and the pelts dressed and made into clothing for winter use. Besides having the usual ornaments for the arms, neck and ears, the Caddo bored the nasal septum and inserted a ring as a face decoration—a custom noted in the name, meaning "pierced nose," given the Caddo by the Kiowa and other unrelated tribes, and designated in the sign language of the plains. Tattooing was practiced. Descent was traced through the mother. Chieftainship was hereditary, as was the custody of certain sacred articles used in religious ceremonies. These ceremonies were connectd with the cultivation of maiz, the seeking of game, and the desire for long life, health, peace, and prosperity, and were conducted by priests who were versed in the rites and who led the accompanying rituals and songs. According to Caddo belief all natural forms were animate and capable of rendering assistance to man. Fasting, prayer, and occasional sacrifices were observed; life was thought to continue after death, and kinship groups

were supposed to be reunited in the spirit world. Truthfulness, honesty, and hospitality were inculcated, and just dealing was esteemed a virtue.

Divisions and totems—How many tribes were formerly included in the Caddo confederacy can not now be determined. Owing to the vicissitudes of the last three centuries only a remnant of the Caddo survive, and the memory of much of their organization is lost. In 1699 Iberville obtained from his Taensa Indian guide a list of 8 divisions; Linares in 1716 gave the names of 11; Gatschet (Creek Migra. Leg., i, 43, 1884) procured from a Caddo Indian in 1882 the names of 12 divisions, and the list was revised in 1896, by Mooney, as follows: (1) Kadahadacho, (2) Hainai, (3) Anadarko, (4) Nabedache, (5) Nacogdoches, (6) Natchitoches, (7) Yatasi, (8) Adai, (9) Eyeish, (10) Nakanawan, (11) Imaha, a small band of Kwapa, (12) Yowani, a band of Choctaw (Mooney in 14th Rep. B.A.E., 1092, 1896). Of these names the first nine are found under varying forms in the lists of 1699 and 1716. The native name of the confederacy, Hasinai is said to belong more properly to the first three divisions, which may be significant of their prominence at the time when the confederacy was overlapping and absorbing members of older organizations, and as these divisions speak similar dialects, the name may be that which designated a still older organization. The following tribes, now extinct, probably belonged to the Caddo confederacy: Doustionis, Nacaniche, Nanatsoho, and Nasoni (?). The villages of Campti, Choye, and Natasi were probably occupied by subdivisions of the confederated tribes.

Each division of the confederacy was subdivided, and each of these subtribes had its totem, its village, its hereditary chieftain, its priests and ceremonies, and its part in the ceremonies common to the confederacy. The present clans, according to Mooney, are recognized as belonging to the whole Caddo people and in old times were probably the chief bond that held the confederacy together. See Nasoni.

Kadohadacho (Ka'dohada'cho, "real Caddo," "Caddo proper"). A tribe of the Caddo Confederacy," sometimes confused with the confederacy itself. Their dialect is closely allied to that of the Hainai and Anadarko, and is one of the two dialects dominant to-day among the remnant of the confederacy.

The Kadohadacho seem to have developed, as a tribe, on Red River of Louisiana and in its immediate vicinity, and not to have migrated with their kindred to any distance either N. or S. Their first knowledge of the white race was in 1541 when De Soto and his followers stayed with some of the subtribes on Washita River and near the Mississippi. The Spaniards never penetrated during the 16th and 17th centuries to their villages in the lake region of N. W. Louisiana but the people came in contact with Spanish soldiers and settlers from the W. by joining the war parties of other tribes. Various articles of European manufacture were brought home as trophies of war. The tribe was not unfamiliar with horses, but had not come into possession of firearms when the survivors of La Salle's party visited them on their way N. in 1687. For nearly two years La Salle had previous direct relations with tribes of the Caddo confederacy who were living in what is now Texas, so

that when the approach of the French was reported the visitors were regarded as friends rather than as strangers. The chief of the Kadohadacho, with his warriors, taking the calumet, went a league to meet the travelers, and escorted them with marks of honor to the village on Red River. On arrival, "the women," says Douay, "as is their wont, washed our heads and feet in warm water and then placed us on a platform covered with very neat white mats. Then followed banquets, the calumet dance, and other rejoicing day and night." The friendly relations then begun with the French were never abandoned. A trading post was established and a flour mill built at their village by the French early in the 18th century, but both were given up in a few years owing to the unsettled state of affairs between the Spaniards and the French. These disturbances, added to the enmity of tribes who were being pushed from their homes by the increasing number of white settlers, together with the introduction of new diseases, particularly smallpox and measles, brought about much distress and a great reduction in the population. During the last quarter of the 18th century the Kadohadacho abandoned their villages in the vicinity of the lakes in N. W. Louisiana, descended the river, and settled not far from their kindred, the Nachitoches. By the beginning of the 19th century their importance as a distinct tribe was at an end; the people became merged with the other tribes of the confederacy and shared their misfortune. In customs and ceremonies they resembled the other Caddo tribes.

Trading posts—The earliest trade between Europeans and the Indians N. of Mexico was through the

Basque people. These daring sailors by following the whale reached the fishing banks of Newfoundland at an early period. In 1497 Cabot touched upon that island and noted its "bigge fysshe." He was told by the natives that they were called baccalaos, the Basque for "codfish," and he gave that name to Canada. The word still lingers in Newfoundland as the designation of an island north of Conception bay. When Bretons, Normans, Portuguese, Spaniards, and Englishmen made their way to these fisheries, the Basques, who preceded them, had to a degree familiarized the natives with their tongue, and Basque words became a part of the trade jargon that came into use. Cartier, in 1534-35, found the natives of the gulf and river of St. Lawrence familiar with the European fur trade, and certain places on that stream were known to both races as points for the drying of fish and the trading of furs. The traffic spread to the southward, and from a letter of Pedro Menendez to Philip II is learned that in 1565 and for some years earlier "bison skins were brought down the Potomac and thence carried along shore in canoes to the French about the Gulf of St. Lawrence. During two years 6,000 skins were thus obtained." The first trading post in 1603 was at Tadousac, on the St. Lawrence at the mouth of the Saguenay, five years later Quebec was founded, and in 1611 Montreal was made the trading post for all the region westward. The earliest English post was with the colony on James River, Virginia, where pelts and corn were traded, and in 1616, when some needy tribes came to purchase maize, Sir Thomas Dale, took, in repayment thereof, "a mortgage of their whole countries." In 1615, six

years after the navigation by Hudson of the river which bears his name, the Dutch built a large post at Albany. For the next 50 years the eastern colonies made no special attempt to penetrate the interior of the continent, but in 1673 Canada authorized the movement by which Priest Marquette and the trader Joliet discovered the Mississippi. Meanwhile individual traders had traveled beyond the Great Lakes, and Groseilliers and Radisson, French traders, had found that Hudson bay could be reached overland. The failure of the French Government to award to these men the right to trade and to establish a post on the bay caused them to apply to England, in which they were successful, and in 1668 Ft. Charles was built at the Southeastern extremity of Hudson Bay. The success of this post led to the formation of the monopoly called "The Governor and Company of Adventurers of England trading into Hudson's Bay." Their successors, a hundred years later, in 1670, were incorporated by royal charter as The Hudson's Bay Company, with "absolute proprietorship, supreme jurisdiction in civil and military affairs, to make laws, and to declare war against pagan peoples." For more than half a century the posts of this company controlled the trade and administered whatever of law there existed in the vast regions N. and W. of the Lakes to the Pacific. In 1685 La Salle landed on the coast of Texas, opening the way for French trading enterprises on the lower Mississippi and its tributaries, and for the establishment of colonies in that region under the control of commanders of the posts; followed St. Denis, 1700 at Nacogdoches, Texas, the first trading post in Texas.

French trade during the 17th and 18th centuries developed a class of men known as *courreurs des bois*, who made themselves at home with the natives. These were the advance guard of civilization, and later served as interpreters, clerks, etc., to the Hudson's Bay, Northwest, American Fur, and other less important companies engaged in Indian trade up to the middle of the 19th century.

The trading post was generally a large square inclosed by a stockade; diagonally at two corners were turrets, with openings for small cannon and rifles in each turret so as to defend two sides of the wall. Within the stockade were the storehouses, quarters for the men, and a room for general trade.

In Virginia beads early became the "current coin" in trade with the Indians, and in 1621 Capt. Norton was sent over with some Italian workmen to establish a glass furnace for the manufacture of these articles. In 1640 and 1643 wampum (q. v.) was made legal tender in New England and was extensively used in trading with the Indians. During the next century trade was mostly by barter or in the currency of the colonies of the Government. The employment of liquor to stimulate trade began with the earliest venture and was more and more used as trade increased. The earnest protests of Indian chiefs and leaders and of philanthropic persons of the white race were of no avail, and not until the United States Government prohibited the sale of intoxicants was there any stay to the demoralizing custom. Smuggling of alcohol was resorted to, for the companies declared that "without liquor we can not compete in trade." To protect the Indians from the evil effects

of intoxicants and to insure them a fair return for their pelts, at the suggestion of President Washington, the act of Apr. 18, 1796, authorized the establishment of trading houses under the immediate direction of the President. In 1806 the office of Superintendent of Indian Trade was created, with headquarters at Georgetown, D. C. In 1810 the following list of trading houses was furnished the chairman of the Senate committee on Indian Affairs: "At Coleraine, on the river St. Marys, Ga.; at Telico blockhouse, Southwestern territory; at Ft. St. Stevens, on the Mobile, Mississippi T.; at Chickasaw Bluffs, on the Mississippi, Mississippi T.; at Ft. Wayne, on the Miami of the Lakes, Indiana T.; at Detroit, Michigan T.; at Akansas, on the river Akansas, Louisiana T.; at Nachitoches, on the Red River; Nacogdoches, Texas, on old San Antonio road, Orleans T.; at Belle Fontaine, mouth of the Missouri, Louisiana T.; at Chicago, on L. Michigan, Indiana T.; at Sandusky, L. Erie, Ohio; at the island of Michilimackinac, L. Huron, Michigan T.; at Ft. Osage, on the Missouri, Louisiana T.; at Ft. Madison on the upper Mississippi, Louisiana T." At that time there were few factories in the country where goods required for the Indian trade could be made, and as the Government houses were restricted to articles of domestic manufacture their trade was at a disadvantage, notwithstanding their goods were offered at about cost price, for the Indian preferred the better quality of English cloth and the surreptitiously supplied liquor. Finally the opposition of private traders secured the passage of the act of May 6, 1882, abolishing the Government trading houses, and thus "a system fraught with

possibilities of great good to the Indian" came to an end. The official records show that until near the close of its career, in spite of the obstacles it had to contend with and the losses growing out of the war of 1812, the Government trade was self-sustaining. From colonial days and until the decline of the fur trade, near the middle of the 19th century, wars, in which both Indians and the white race were implicated, were fomented by the rivalry of competing traders. Posts were scattered along the rivers from the Great Lakes to the Pacific. Montreal and St. Louis were the two great outfitting centers as well as the distributing markets for the furs. Where Kansas City now stands the traders bound up the Missouri by boat and those who were going overland parted company. Here the great Oregon trail started and stretched, a brown ribbon, across hundreds of miles of prairie. Forty-one miles to the westward, near the present town of Gardner, Kans., this trail branched to Santa Fe, where trade was maintained with the Pueblos and other Indians of the S. W. A sign-board set up at the parting of the trail indicated the long western branch as the "Road to Oregon." Along this historic road trading posts were located, to which white and Indian trappers and hunters from the surrounding region brought their pelts. Fts. Laramie, Bridger, Hall, Boise, Walla Walla, Vancouver, and Astoria have now become cities. So also have the principal posts along the lakes and rivers, Detroit, Prairie du Chien, Council Bluffs, Pierre, Mandan, Spokane, Winnipeg, and many others, all of which are now centers of rich agricultural regions. In recent years steps have been taken to mark some of the old routes

with suitable monuments. (See also Commerce, Fur Trade, Trails, and Trade Routes).

CALUMET—(Norman-French form of literary French *Cbalumet*, a parallel of *cbalumneau* for *cbalemeau*, Old French *cbalemel*, Provencal *caramel*, a tube, pipe, reed, flute, especially a shepherd's pipe; Spanish *caramillo*, a flute; English, *shawm*; Low Latin, *calamellus*, diminutive of Latin *calamus*, reed). Either one of the 2 highly symbolic shafts of reed or wood about 2 inches broad, $\frac{1}{4}$ inch thick, and 18 inches to 4 feet long, the one representing the male, the other the female shaft, usually perforated for a pathway for the breath or spirit, painted with diverse symbolic colors and adorned with various symbolic objects, and which may or may not have a pipe bowl to contain tobacco for making a sacred offering of its benevolent smoke to the gods. In modern usage the term usually includes the pipe. Its coloring and degree of adornment varied somewhat from tribe to tribe and were largely governed by the occasion for which the calumet was used. From the meager descriptions of the calumet and its uses it would seem that it has a ceremonially symbolic history independent of that of the pipe; and that when the pipe became an altar, by its employment for burning sacrificial tobacco to the gods, convenience and convention united the already highly symbolic calumet shafts and the sacrificial tobacco altar, the pipebowl; hence it became one of the most profoundly sacred objects known to the Indians of northern America. As the colors and the other adornments on the shaft represent symbolically various dominant gods of the Indian poly-

theon, it follows that the symbolism of the calumet and pipe represented a veritable executive council of the gods. Moreover, in some of the elaborate ceremonies in which it was necessary to portray this symbolism the employment of the two shafts became necessary, because the one with its colors and accessory adornments represented the procreative male power and his aids, and was denominated the male, the fatherhood of nature; and the other with its colors and necessary adornments represented the reproductive female power and her aids, and was denominated the female, the motherhood of nature.

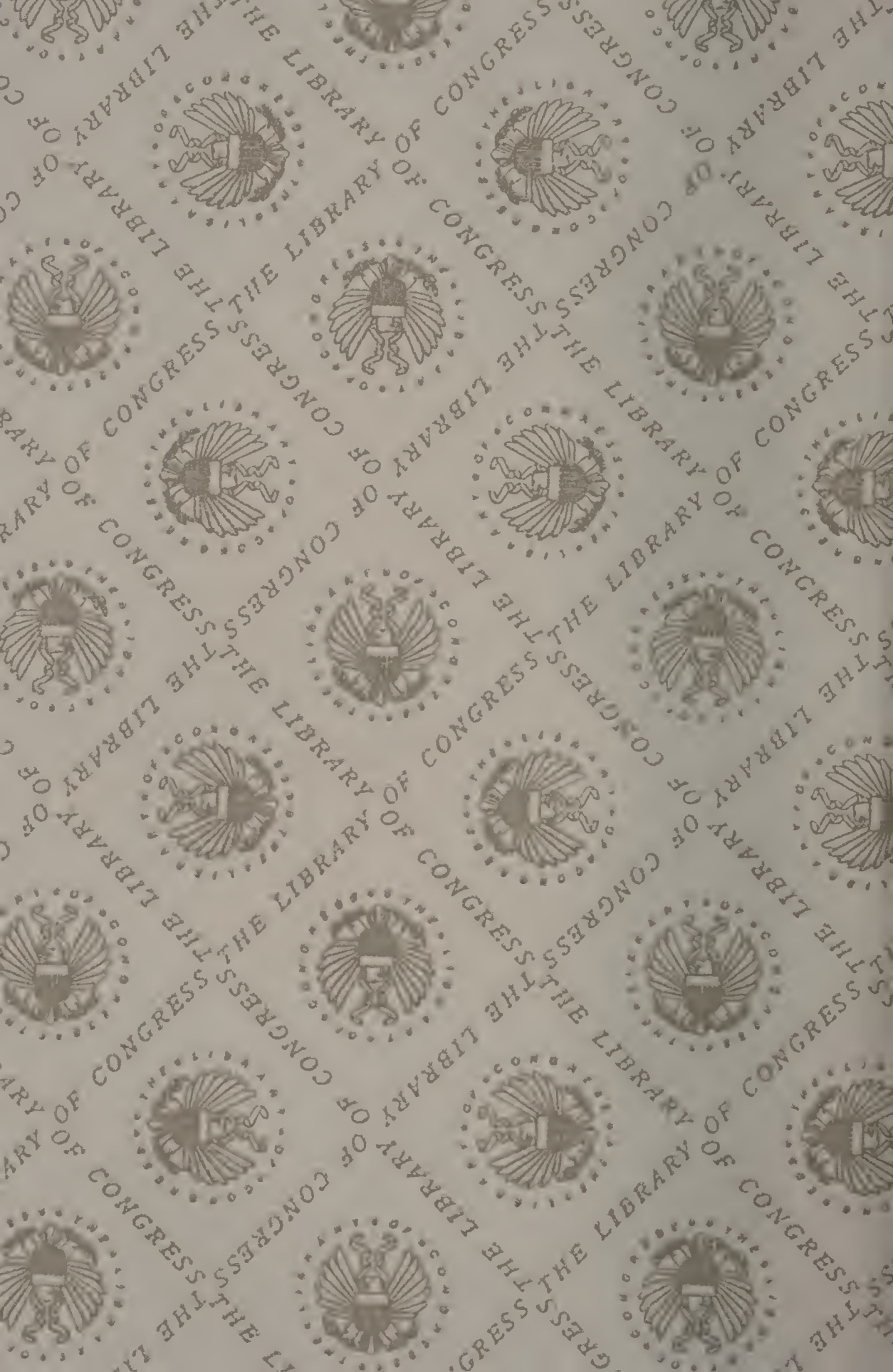
The calumet was employed by ambassadors and travelers as a passport; it was used in ceremonies designed to conciliate foreign and hostile nations and to conclude lasting peace; to ratify the alliance of friendly tribes; to secure favorable weather for journeys; to bring needed rain; and to attest contracts and treaties which could not be violated without incurring the wrath of the gods. The use of the calumet was inculcated by religious precept and example. A chant and a dance have become known as the chant and the dance of the calumet; together they were employed as an invocation to one or more of the gods. By naming in the chant the souls of those against whom war must be waged, such persons were doomed to die at the hands of the person so naming them. The dance and the chant were rather in honor of the calumet than with the calumet. To smoke it was prohibited to a man whose wife was with child, lest he perish and she die in childbirth. The calumet was employed also in banishing evil and for obtaining good. Some, in order to obtain

favor of the gods, sacrificed some animals in spirit to them, and, as the visible food was not consumed visibly by the gods, they ate the food and chanted and danced for the calumet.



THE END

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