

* "According to the map and field notes of the survey of J. C. McCoy, the deposit of rock salt, known as 'Rock Saline,' was on the headwaters of Salt creek, in what is now T. 18 N., R. 12 W., near the N. fork of Canadian river." (Bu. Eth. Ann. Rep. XVIII, p. 709.)

According ~~to the map and field notes of the survey of J. C. McCoy~~ to Lewis, Aguacay was "on the west side of Guachita River, about two miles south of Arkadelphia." But, obviously, a south-southeast course from Saline County would not have brought the army to a position south of Arkadelphia; and such a course from Chaguate could not have been followed far. The next place reached was Pato. A small town of about three days' march from Aguacay. On

(Continued on page 5.)

Moroso goes west to Staked Plains! (1544)
For attempt to show he did, see
"Melina" 2000 Mm. on "Horse", p 310,
311.

Moscose Expedition. (154)

Exped. saw,

According to Schurff's History of St. Louis City and County, "p. 15, Moscose "followed the valley of the Red River for over seven hundred miles, and got as far as the Pacor River, among the Comanche Indians."

Vol. 10, p. 435, Appleton's Cyclop. Amer. Biog. Says Moscose, ^{"having"} wintered with the Natchitochas (winter of 1542-3), and ^{"beginning"} his retreat on 1 July, 1543, he returned to the Mississippi, ^{"etc."} embarked in a frail boat, and drifted down the river, etc.

Naguatex; or, in other words, Naguatex was westward from Tulla. Now Tulla, according to the same narrator, was but a day and a half south of the best town — Tanico — of the extensive province of Cayas; and Lewis tells us that the province of Cayas was in "northwestern Arkansas and the Indian Territory," and he locates Tanico "on the east side of Grand or Neosho River in the Indian Territory." The combination of these data would put Naguatex to the westward, or ~~westward~~ southwestward, of Neosho River; or, in other words, in the region where, in 1719, a group of nine confederated villages of the Pawnee or Gaddoan family was found by La Harpe, and (farther north) one of two such villages (Ousita and Ascanis) was found by Du Tisné. However, "Naguatex" is probably synonymous with "Guahate", the name of a province of which De Soto was informed while on his way from Tulla to Autiamque in November, 1541, and which was said to be "to the south, eight days' travel off" from Quipana, this Quipana being a settlement in "very sharp mountains" which are identified by Lewis with the Boston Mountains. So that, if "^(Na-Suatex)Naguatex" and "^(Guahate)Guahate" be but different forms of the name of one province, and if "to the south" of Quipana, meant to the south-southeast, rather than to the southwest, of that place, the ^{Locating}~~Locating~~ of Naguatex on and near Little River, is correct; though it remains problematical, how, at the same time, Tulla could have been "to the eastward" from it.

Naguatex was in territory of the Caddoan linguistic family, in the names of whose tribes and villages the prefix na —sometimes contracted and often omitted— means "people." Thus, for the French spelling of the name of an early Wichita village or people, we have both "Ousita" and "Nouista", —the latter a contraction of Na-Ouista; and for the names of the Nassoni villages, we have both "Assoni" and "Nassoni." The Nabadaches, prominent in the history of Spanish Texas, were, ~~as their name indicates, one of the nations what may be called the Salt Nations.~~ Their village ~~was~~ ^{Scout} apparently the most westerly, as well as one of the most notable, of those of the "Cenis" (Asinay or Hasinai) confederacy. It stood, in the latter part of the seventeenth century, and altogether "for a century or more, 3 or 4 leagues w. of Neches r. and near Arroyo San Pedro, at a site close to the old San Antonio road"; ^{the conditions of} and ~~Cabeza de Vaca's~~ ^{meeting with the}

Footnote *Bolton, in Hdb. Am. Ind., II, 1.

"Arbadaos" seem consistent with its having been in about the same place ~~which~~ more than a century and a half earlier. La Harpe's "Amediches", of 1719, were either identically the same village as the Nabadaches or a closely adjoining one of the same people; and Joutel's ~~Mamadiche~~ "Naoudiche", of 1687, ~~whose name, he said, signified~~ "salt", (for they had a saline near them,) were apparently a village

*The Amediches were called "Namidis" by the Spanish author of the anonymous Relation of St. Denis' first Texas expedition (1714-'15), communicated to the Duke of Linares with Senor Gallut's letter of August 1, 1716, who was evidently conversant with the history of the Mission, San Francisco de los Tejas (1690-'93), and who enumerated the "Navenacho" and the "Namidis" as separate villages.

of the same people living some 15 leagues farther northeast. It is apparently this village, that ~~is~~ is shown, ~~under the name~~ under the name "Naouadiches", east of the "Cenis", on the Delisle map of Louisiana, 1718. And, finally, a village called "Naouydiches", which was probably consanguineous with the Nabadaches and ~~Naoudiches~~ ^{the} Naoudiches of the "Cenis" region of eastern Texas, and which was one of the "Wandering Nations", was found by Du Rivage on the upper part of Red River, apparently near the Upper Cross Timbers, in 1719.

"Nabadache" is a Spanish, and "Naoudiche", ^{Namidiche} and "Naouydiche" are French spellings of Nawadishe, the archaic tribal name, derived from na, "people", and witish, "salt."* The name, Naguatex (Na-Guatéx,)

Footnote *Gatschet (cf. Joutel), as cited by Bolton, l.c.

bears no small resemblance to Nawadishe, or to any of its above-said equivalents, and is possibly but one of the many odd Spanish spellings of it.* If the identity of the two names be admitted, it would seem

Footnote *Hdb. Am. Ind., II, 4. For some of these spellings, see

that, a century and a half or so prior to the discovery of the one nation (village) northeast of Arroyo San Pedro ~~Nagatex~~ and of the other on upper Red River, the Nacodiches ~~the Nacodiches~~ or the Naouydiches, or the common ancestral stock of both, had resided on Little River and in territory between the latter and Red River; while the circumstances under which Cabeza de Vaca met his "Arbadaos" would farther indicate that ~~at least~~ ~~one migration~~ ~~migrations~~ from that ~~people~~ people and territory had taken place, and formed a struggling southern colony of Nabadaches, at least as early as 1535.*

Footnote "For "Arbadaos," see De Vaca's Narrative, as in various reprints. In "Spanish Explorers in the Southern United States", the name ~~is~~ is found on page 80.

If the territory of the Caddoan family could with certainty be shown to have extended formerly much north and east of the Little River region of Red River, the probability that the Naguatex of 1542 were consanguineous with the ^{Armediches, vi} Nabadaches, Nacodiches, and Naouydiches, would seem greater. That it did ^{so extend} seems probable, but is difficult to prove; since, aside from the survival of "Caddo" as a geographical name in west-central Arkansas, ^{and the Catalte and Quachoya possibilities already discussed,} there is little satisfactory evidence. There are some reasons for supposing that the Cahaynohoua village found by Cavelier and Joutel on the upper part of the Ouachita River in 1687, was of Caddoan affinity; but there is also evidence that conflicts with such an hypothesis. The identity of that village will be discussed later, in our study of the Caddoes; but if the Caddoes originally came to their ~~present~~ home of 1687 from the east, —whether ~~from the present site of Little Rock~~ (as one tradition claims) from the Hot Springs of Arkansas, or (as another alleges) by following up the course of Red River from its junction with the Mississippi,

—there are apparently two hypotheses which we may choose between, ^{concerning the Naguatex with their dominant position, military organization, agricultural prosperity, and advancement in the art of pottery-making.} as most reasonable. The first is, that the Naguatex were a non-Caddoan (Tonikan, Siouan, or Algonquian?) nation, and that they became extinct, or absorbed by other nations of the linguistic family to which they belonged; the territory evacuated by them being subsequently overrun by the Caddoans. The second and perhaps not less probable hypothesis is, that "Naguatex" (equivalent to Nawadisha, and including ^{among other nations} the later divergently-removed Nacodiches and Naouydiches) was, like "Teyas" and "Genis", the name of a confederacy,—in this instance, a League of the Salt Nations,—whose territory in 1542 extended from Little to Red River, and which had reduced the people in certain surrounding provinces to a state of vassalage; ^{and if this is the correct hypothesis,} the Caddoes, who were famous warriors and of patriarchal renown, ~~may~~ ^{may}, even before 1542, ^{have} migrated to Little River and become the dominant factor in the organization, though their proper name was lost sight of in that of the league which they controlled.

Notes of the Naguatex as making a party, appears in the account of Moravia's return journey.

Other Spanish names.

The province of Naguatex seems to have extended southward to the next locality of importance on Moscoso's route, to wit:

A mysteriously flooded and temporarily impassable river. It was one which Moscoso "could not pass, it ran so full, which to him appeared wonderful at the time, more than a month having gone by since there had been rain. The Indians said, that it often increased in that manner, without there being rain anywhere, in all the country. It was supposed to be caused by the sea entering in; but he learned that the water always flowed from above, and that the Indians nowhere had any information of the sea."* The flooded condition of the river

Footnote ~~* Narrative of the Expedition of Moscoso, as told by the Gentleman of Elvas, given to Spanish Explorers in the year 1542.~~
L. C., " pp. 241-'2.

caused the army to turn back to ~~Naguatex~~ its last previous camp in Naguatex, and to wait there eight days, until the flood had subsided, after which, it crossed the said river. This river is

identified by Lewis as Red River, and doubtless correctly; *but, except for this river's more extensive overflow, due to the Great Rift, of whose existence in 1542 we have no indication,* the description of floods descending a river through a recently rainless country, is one which applies not to Red River alone, but likewise to the Canadian ^{Cinnaron} and other rivers of the Great Plains.

(Continued on page 8.)

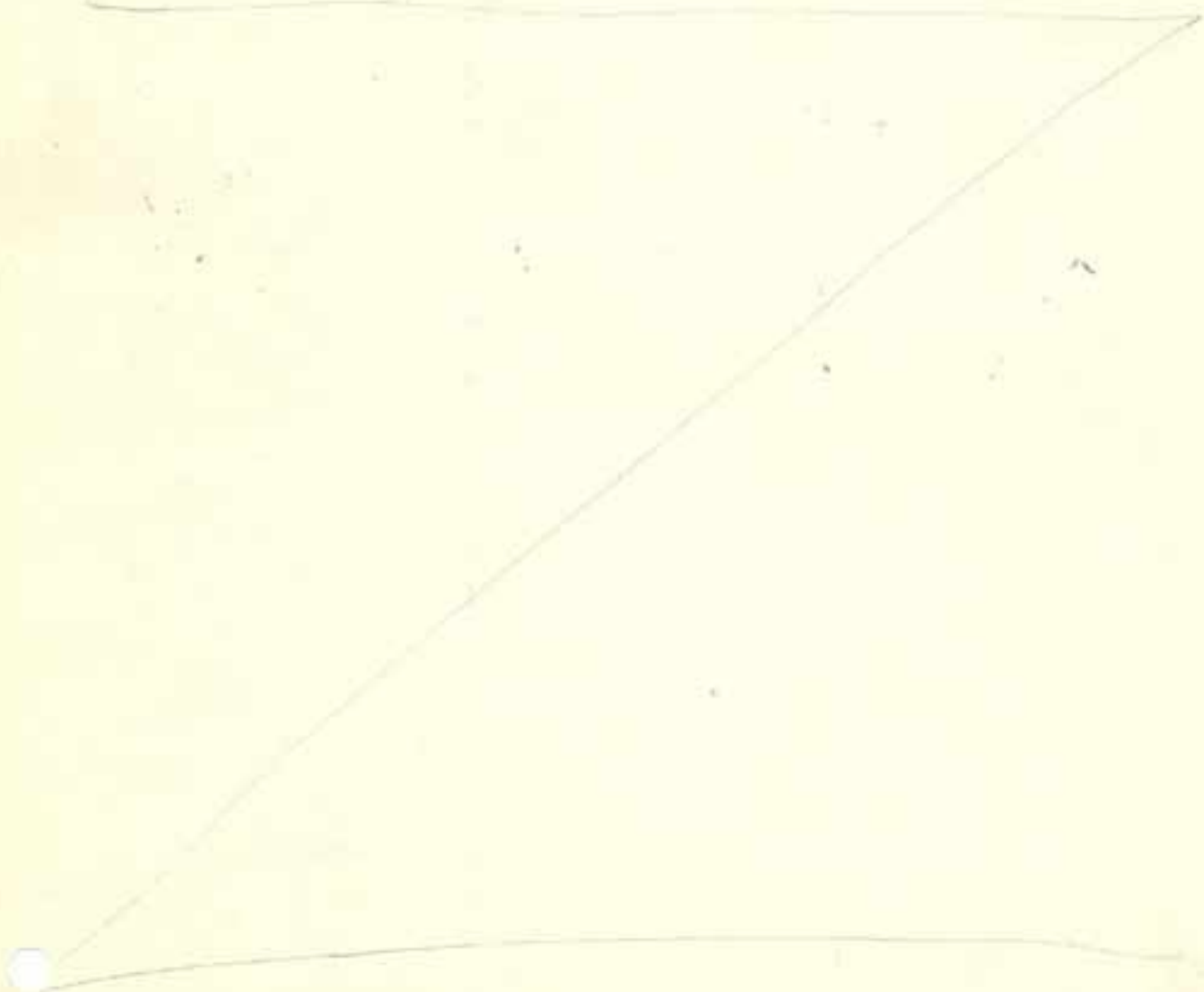
Unknown to Moscoso, who could have it.

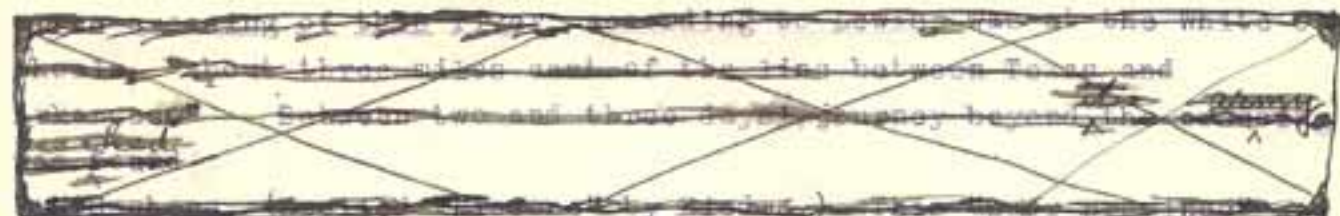
days' westward march, to the non-agricultural tribes of the river "Dayeao"!

That Moscoso did not follow so inconsistent a route, is obvious.

We must therefore conclude that, while ^{several of} the nations discovered in his westward march were ~~consanguineous~~ or even identical in all but situation, with those of what may be called the Nacogdoches region, Moscoso did not in fact go through that region, but found ~~different~~ settlements, or "provinces" of those same nations along a route that was— until after reaching the Cross Timbers— roughly parallel with Red River and but little south of it.

Nissokone. (Spelled "Nisione" by Biedma.) This "poor province" was reached by Moscoso at nearly or quite three days' march beyond the crossing of Red River. It ~~was~~ was





probably identical in situation with the Red River district in which Joutel, in 1687, found a village of Nassonis, one of Cadodaquious, and two of other nations; and ^{perhaps} even more exactly with the "solitude of the chief of the Nassonis" (désert du chef des Nassonites) which La Harpe saw in the "Four Nations" district on the south side of Red River in 1719. In tribal relationship, it was probably identical with the Nassonis ("Nassonites") whose scattered village he found in that solitude; although, as we have already seen, there was also, in 1687 and later, another community of Nassonis much farther south. In 1719, La Harpe found ~~another~~ in the Red River "solitude", not a Nassoni village only, but a village also of Natchos; while the Upper Natchitoches and the Kadohadachos had their villages ^{"in different solitudes"} 3 leagues higher and 2 leagues lower, respectively, on the river. The Natchos, ~~however~~ at some period prior to 1719, ^{and indeed prior to 1687,*} had lived apart from the Nassonis, and farther up Red River, in the vicinity of Pecan Point; ^{yet} ~~and~~ there ^{seems to be} nothing in the narratives of Moscoso's expedition for elsewhere, to indicate that either the Natchos or the Kadohadachos or the Upper Natchitoches had migrated, so early as 1542, to this part of Red River. ~~As before, the Natchos, who had been identified with the Natchos (spelled by La Harpe "Natchos", and before with the Lacane. (Probably pronounced as if spelled "Lacane"; it having nearly the sound of the consonant y.)*~~ Apparently by four days!

See La Harpe, in Morley's Orig. Fr., VI, 263 and 283; and Joutel, in same, III, 408.

Footnote Similarly, in the sixteenth century Spanish chronicles of Coronado's expedition, the aboriginal name, Yaguimi, of the Yaqui River in Sonora, was sometimes spelled "Lachimi", equivalent to "Llachimí."

westerly march from Hinochone, Moscoso reached "another miserable country, called Lacane." This district or people is ~~perhaps~~ probably the same as that of "Macané", which, on Delisle's Carte de la Louisiane, appears in probably correct orthography but in very confused geography, on the ~~Trinity~~ upper part of Trinity River, beyond "Mondaquo", on the "Route de Moscoso successeur de Soto en 1542", and as the terminal point of that route! The Nakanawan, named to Mooney in 1890* as one of the tribes that had belonged to the Caddoan confed-

Footnote Eu. Eth. Ann. XIV (1896), page 1092. eracy, were perhaps the same people, under a name to which a suffix had been added.

From its weak and impoverished condition, it seems that Lacane must