

latter quarter of that century, a southern part of the Yscanis seem to have been merged. These southern Yscanis may have been the "Hiscas", or "Haiscas", mentioned in the royal cédulas of 1748 and 1752 relating to missions in central Texas, cited by Professor Bolton in the ~~Handbook~~ Handbook of American Indians.\*

*Footnote* \*See, of same, the articles "Waco" and "Yscanis"; and for northern Waco and Yscanis, see the "Honechas" (apparently a misprint for "Houechas", cf. Beaurain) and "Ascanis" in La Harpe's Journal of 1719..

At Guasco, the natives were found possessed of "some turquoises, and shawls of cotton;" and in the same or some other southwesterly province of the Gaddoan region, the Spaniards of Moscoso's party "observed wooden crosses placed on the tops of the houses, and were struck with the sight of this Christian emblem. They began to flatter themselves that they were approaching the confines of New Spain, and made incessant inquiries, in every province that they entered, whether the inhabitants knew anything of Christian people to the west."\*

*Footnote* \*Theodore Irving, in "The Conquest of Florida", Vol. II, p. 189.

From Guasco, the army—pursuing reports of "Christians"—made marches to the villages of

Naquiscoça and

Naçacahoz, whose exact location we can only conjecture. According to Lewis (who puts Guasco in the vicinity of Fort Belknap), they were to the southeast of Guasco. By some authors, they have been identified with Macogdoches and Matchitoches; ~~with~~ but ~~with~~ the distance apart of these <sup>two</sup> latter places, if at their eighteenth century localities, is not consistent with the 27 miles, or thereabout, implied by the "two days" march between the two former places, which is mentioned by the Gentleman of Elvas; to say nothing of the fact that Macogdoches and Matchitoches appear too far east to be considered in the present connection, i.e., as having been visited from Guasco in a mere side-trip of the march from Guachoya to the River Daycao, as related by the Gentleman of Elvas.\* The last-mentioned consideration

\*It is of course quite possible that the geographical position of the Macogdoches and Matchitoches may have changed in the century and a half that intervened between the expedition of Moscoso and that of the French discoverers of those nations; but, if they did, it is, on general grounds, likely that the ~~the~~ movement was westward, rather than eastward. As will appear farther on, the possibility of their identity with Naquiscoça and Naçacahoz would seem greater if we might assume that the two latter settlements were visited from Guasco on the return journey, and that the statement of their having been visited as a side-trip thence in the outward-bound course of the expedition, was due to a slip of memory on the part of the narrator. That the

*Footnote*  
(beginning of)

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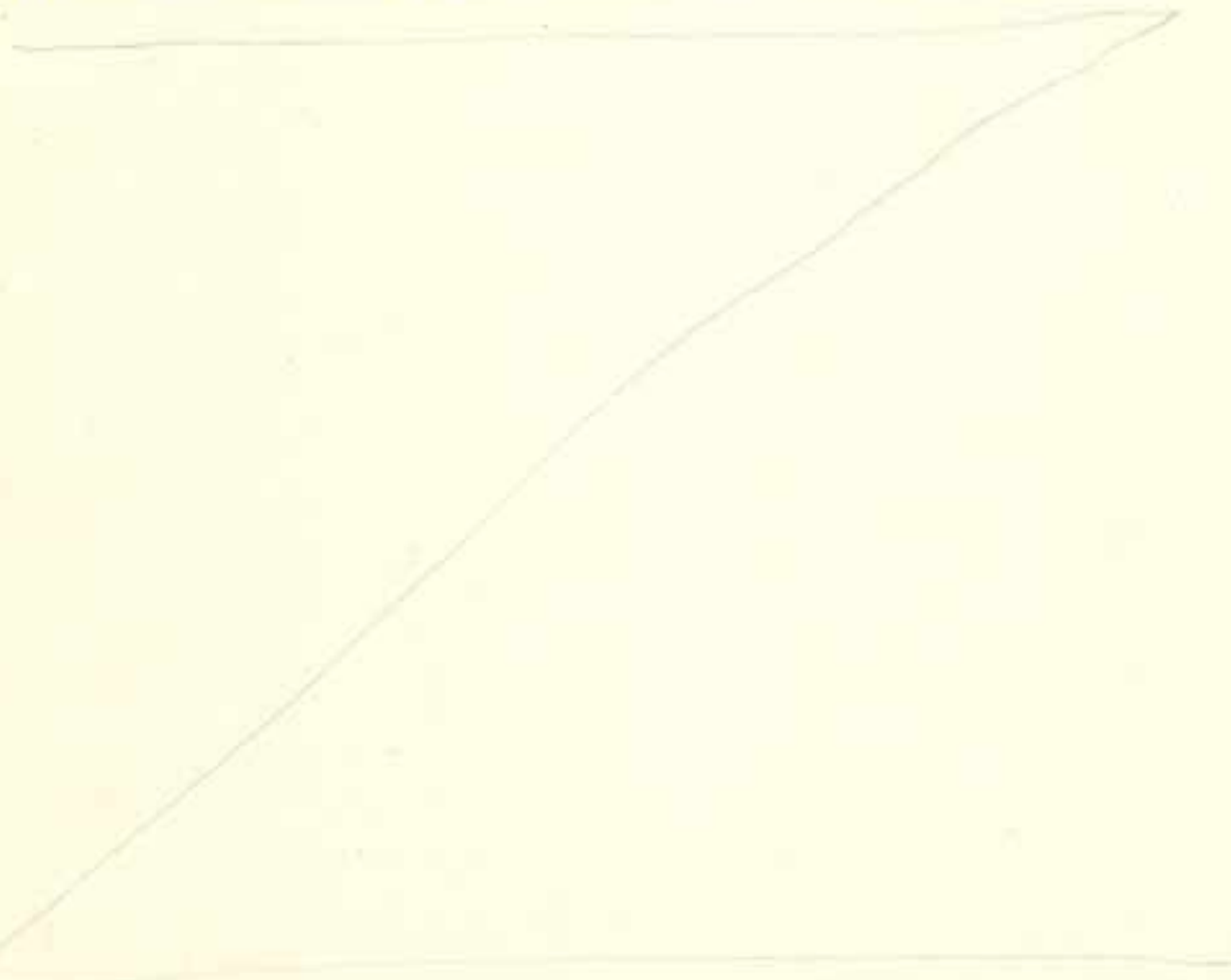
Nacogdoches lived in the region of the Adaes, in the sixteenth century as well as in the better-known eighteenth, seems probable; for in 1534 and '35 Cabeza de Vaca traveled among the tribes of interior east Texas, and among these he names, as successive in geographical position, the "Acubadaos", or "Docubadaos", (equivalent to Macubadaoches), and the "Atayos", who seem to have been identical ~~with~~ respectively with the Nacogdoches and the Adaes. Their proximity to the Nacubadaoches is less certain; but <sup>one of the villages of</sup> the latter <sup>people</sup> seems ~~to~~ to have been in or near northeastern ~~Texas~~ Texas at that time, and to have been the Indians whom Cabeza de Vaca called "Arbadaos" (equivalent to Nabadaoches); but their position relative to other interior tribes, he did not state. ~~For the possible position of the main village and province of the~~ ~~Arbadaos~~ Nabadaoches at this time, see "Naguatey."

is likewise an objection to the identification of the Nagacahoz



of that gentleman's narrative, with the "Nasahosseer" of the ~~1718~~ 1718 edition of the map of Delisle, which appears in the Four Nations group on Red River, and is synonymous with the "Natschos" of Joutel's Relation of 1687, (page 409,) and the "Natscos" of La Harpe's Journal of 1719.

River Daycao. Having traced up the rumors of "Christians" in the region of Naquiscoça and Nagacahoz, they ~~were~~ found them to be untrue; "and so it was deemed of everything else the Indians had told of having seen Christians in Florida"; and Moscoso returned to Guasco, where the "residents stated, that ten days' journey from there, toward the sunset, was a river called Daycao, whither they sometimes went to drive and kill deer, and whence they had seen persons on the other bank, but without knowing what people they were. The Christians took as much maize as they could find, to carry with them; and journeying ten days through a wilderness, they arrived at <sup>the</sup> river of







interior and eastern parts of the Llano Estacado; and from the same and Jaramillo's narrative and the Relacion del Suceso, we know that the most southeasterly of these Querecho villages was a large one in a great "ravine like those of Colima";\* ~~evidently~~ and that, at a day's

*Footnote* In 1719, according to La Harpe, <sup>du Rivage</sup> ~~learned~~ in his visit to the Wandering Nations west of or near the Upper Cross Timbers on Red River, learned that these nations ~~had just returned from a fight with the "Cancy"~~ (apparently all Caddoan) had just returned from a ~~fight~~ fight with the "Cancy", and "that the Cancy ~~had~~ had a ~~village~~ strongly peopled village on the banks of ~~the~~ Red River, at 60 leagues from the place in which the Sieu du Rivage found himself." (Margry, Orig. Fr., VI, 277.) And Beaurain (as cited l.c., p. 277) ~~informs~~ informs us that the Cancy nation was ~~one~~ "of eleven villages situated toward the source of Red River, in whose vicinity the Spaniards have some establishments"; and again (l.c., page 279) refers to them as "Les Cannecy, one of whose principal villages is that of the Quiririches...." This Quiririche village ~~was~~ was evidently a Querecho stronghold, and the same as that which Du Rivage had been told was 60 leagues west of the Wandering Nations; but its situation seems to have been somewhat more northerly than the ~~village~~ village which Coronado found, ~~which was discovered by him 173 years earlier, in the "ravine like those of Colima."~~

journey ~~from this ravine and village, was "discovered another ravine", "a league wide" "with a little bit of a river at the bottom" "in the midst of good meadows", where Coronado established the camp in which he divided his army, sending the larger part of it back to Tiguex, and himself proceeding north with a picked force in quest of Quivira; and that 4 days' journey~~ (presumably ~~from~~ southeastward) from the same Querecho village (and now finally, it would seem, southeast of the Llano), an exploring party sent out by Coronado found a ~~40- or 50-mile tract or settlement.~~

*Footnote* See F. W. Hodge, in Brewer's "Quivira"; and ~~footnote on page 336 of Span. Explor. So. U.S.~~

~~whose villages—perhaps from their having been built of grass thatch and in the shape of what-stacks?~~ on level spaces—resembled "threshing floors," <sup>one</sup> of which, or possibly all collectively, bore the name "Cona."\*

*Footnote* Compare the "Comos" of Cabeza de Vaca's narrative.

~~Castañeda~~ Castañeda informs us that the people of the Cona settlement were called "Teyas", whom, with good reason, Mr. Hodge believes were some of the "Texas" or "Tojas" of other writers; that is, some of the allied nations of the Caddoan linguistic family. They were enemies of the Querechos.\* It is clear that the Teyas of the Cona

*Footnote* \*Relacion del Suceso., Bu. Eth. Ann. Rep. XIV, p. 578.

tract differed in mode of life from the more easterly Teyas, and were <sup>Indians</sup> buffalo-hunting, roaming over the Llano Estacado, and having the Cona district as a place of residence when not following the buffalo; for



we are told that, like the Querechos, "They have no other settlement or location [in the Llano itself, must have been meant] than comes from traveling around with the cows," and that in traveling they made use of ~~the~~ troops of pack-dogs, and that the Indians of the region visited by Coronado did not raise corn nor gourds, nor make pottery. The Conas differed from the Tonkawas (one of the later-known Wandering Nations) and from many other Caddoan tribes in not eating human flesh; but their Caddoan affinity is indicated by Castañeda, who states that "The people of Quivira [who were of the Caddoan family] are of almost the same sort and appearance as the Teyas" [who had been met at Cona].

If on the Rio Colorado, this Cona settlement, ~~whose~~ <sup>whose</sup> series of settlements, ~~whose~~ <sup>whose</sup> lower end may have been nearly ~~an hundred~~ <sup>an hundred</sup> miles southeast of the most southeasterly village of the Querechos;—must have been ~~some distance~~ higher up than where Moscoso reached that river.

The people found by Moscoso's scouts west of the Colorado, could not have been ~~the~~ Teyas, as they did not understand any of the Caddoan dialects spoken by the Indians whom Moscoso had brought with him; and it seems therefore virtually certain that they were Querechos, or Apaches.

Beyond the valley of the ~~Colorado~~ Rio Colorado, ~~the~~ Moscoso's army would indeed have entered upon a dry and inhospitable region, where their fears that, if they undertook to cross that tract, they would perish, might easily have been realized.

Moscoso having called together the captains and principal men, and it having been determined by the majority ~~that~~ <sup>yet</sup> that they should return to the Mississippi (Rio Grande de Guachoya), build brigantines, and with these endeavor to go down the river to the coast and thence by sea to New Spain, the return journey was begun; though not without much disappointment and murmuring on the part of some whose pride rebelled against returning to New Spain in poverty, and who believed that the turquoises and cotton shawls which had been seen in Guasco, and which were alleged to have come "from the direction of the sunset", indicated that they might ~~find~~ <sup>yet</sup> find the land of "gold, silver, and stones of much value" through which Cabeza de Vaca had passed, about seven years before, in his westward journey, "after seeing cotton cloth," and that westward was the direction in which by perseverance, they might find these riches as well as, finally, "the country of Christians."

"From Daycao, where they were, to the Rio Grande [de Guachoya], was

Relacion del Alucado,  
L.C., page 578.







without coming hand to hand with the enemy, received more injury than in any other through which they passed. This was especially the case in the course of the last day's march, when their route was extremely rough, through woods, and across streams and ravines, and ~~other~~ other dangerous passes, peculiarly fit for ambush and surprise. Here the savages, who were well acquainted with the ground, had them at their mercy, waylaying them at every step, wounding Spaniards, and horses, and the Indian servants who accompanied the army.

"The last of these assaults happened just before arriving at the place of encampment, as they crossed a brook overhung with trees and thickets. Just as one of the horseman, named Sanjurgo, was in the middle of the brook, an arrow shot from among the bushes on the bank, struck him in the rear, pierced his cuirass of mail, passed through the muscle of his right thigh, then through the saddle tree and pad-dings, and buried itself in the horse. The wounded animal sprang out of the brook, sallied forth upon the plain, and went on plunging and kicking to get clear of the arrow and his rider.

"The comrades of Sanjurgo hastened to his assistance. Finding him nailed, in a manner, to the saddle, and the army having halted to encamp hard by, they led him on horseback as he was, to his allotted quarters. Lifting him gently from his seat, they cut off the shaft of the arrow, between the saddle and the wound; after which, taking off the saddle, they found that the injury to the horse was but slight. What surprised them, however, was, that the shaft, which had penetrated through so many substances, was a mere reed, with the end hardened in the fire. Such was the vigour of arm with which these Indian archers plied their bows.

"This Sanjurgo had enjoyed a kind of charlatan reputation among the soldiers, for curing wounds with oil, wool, and certain words, which he called a charm. At the battle of Mauvila, however, all the oil and wool had been burnt, and Sanjurgo's miraculous cures were at an end. His whole surgical skill being confined to his nostrum and charm, he was now fain to call in the aid of ~~the~~ surgeon to extract the head of an arrow which was lodged in his knee. The operation was so painful, however, that he railed at the surgeon for a bungler, and swore he would rather die than come again under his hands, and the latter replied that he might die and welcome, before he would have anything to do with him again.

"In his present wounded state, therefore, Sanjurgo was in a sad dilemma, having no nostrums of his own, and being precluded from the assist-



ance of the surgeon. At length he thought of a substitute for his old remedy, and making use of hog's lard, instead of oil, and the ~~shreds~~ shreds of an Indian mantle, instead of wool, he dressed his wound with them, and pronounced his vaunted charm. Faith and a good constitution work miracles in quackery. In the course of four days that the army remained encamped to attend to the sick, Sanjurjo had so far recovered as to resume his saddle, galloping up and down in vaunting style among the soldiery, whose faith in his nostrum and his charm became stronger than ever.\*.....

*Footnote* \*"Garcilaso de la Vega, part 2. lib. 5, c. 5."

"After leaving the disastrous province of Los Vaqueros, the Spaniards continued for twenty days, by forced marches, through other lands, of which they did not know the name, taking but little pains to gain information, their only object <sup>now</sup> being to get to the Mississippi.

"Although they avoided all pitched battles with the natives, they continued to be harassed by them incessantly. Did a soldier chance to wander a short distance from his comrades, he was instantly shot down. In this manner, no less than forty spaniards were picked off by lurking foes. By night the Indians would enter the camp on all fours, or drawing themselves along like snakes, without being heard, and thus shoot down horses, and even sentinels who were off their guard.

"One day, when the army was about to march, Francisco, the Genoese carpenter, obtained permission of the Governor for himself and several troopers, who were in want of servants, to remain behind, and lie in ambush at the place of ~~the~~ encampment, for the Indians were accustomed to visit those places as soon as the Spaniards had abandoned them, to pick up any articles they might have left behind.

"A dozen horse and twelve foot concealed themselves, accordingly, in a thick clump of trees, one of their companions climbing to the top of the highest to look out and give notice should any Indians approach. In four sallies they captured fourteen of the enemy without any resistance. These they divided among them, two falling to the share of Francisco, the shipwright, as leader of the detachment. The party would have then rejoined the army, but Francisco refused, alleging that he needed another Indian, and that he would not return until he had captured one.

"All <sup>the</sup> efforts of his comrades to shake this foolhardy determination were in vain; each of them offered to give up the Indian that had fallen to his share, but he refused to accept the boon. Yielding, therefore, to his obstinacy, they remained with him in ambush.