split pickets, sometimes square and sometimes six-sided. They covered or thatched their houses with grass. The houses on the front and back of them generally had two doors. If the family was small they built them square. If large, why they increased the size of them by putting posts up and building them six-sided. The pickets were set in the ground, and, to make them more substantial, were tied to the poles reaching from one fork to another. That held the poles."

"58 Q. .....

"Answer." (In part.) "The Caddo Indians used to make vessels and ~~pip~~ pipes out of clay. They made the most of the ornaments that they ~~mad~~ wore out of silver dollars or half-dollars, or smaller pieces, owing to size of the ornament." .....

"59 Q. When you first became acquainted with the Caddos were they wearing ornaments of the rude kind of manufacture you have described?

"A. Yes, sir. "60 Q. And making them, too?

"A. Yes, sir; that is, some of them were artists in that line. They made finger-rings, ear-rings, and the women wore silver plates, beat out of dollars, on the cape of their dress. A few of the older men had their noses pierced and wore a silver plate suspended from their nose.

"61 Q. Did they have any kind of ornaments upon their saddles and bridles; if so, what were they made of, by whom, and how were they made?

"A. I don't recollect of seeing any plates on the saddles, but it was very common for them to have silver plates on their bridles, and on the girth that extended from the saddle around the horse's breast and attached back to the saddle. They had silver plates, that they made themselves, put on this girth. These were not worn by the horses of men that were riding, but were used by the women.

"62 Q. Did they use any other metals that you remember of, besides silver, in the manufacture of buttons, ornaments, or the like?

"A. I don't recollect that they did. They made spikes for their arrows out of pieces of metal, generally scraps of iron or steel.

"64 Q." .....

"Answer. The Caddo Indians, ever since I have known them, have been an agricultural people, and the Wichitas the same. They have a small early corn that is called Indian corn. When the corn is in roasting-ears state they roast it by the fire— I mean the Caddos— and after it gets dry they sack it up for winter use; and pumpkins— they take the rind off and cut them out in thin strips. They take those strips and lay them down—long layers of them—and work cross-strips in them, similar to the bottom of a chair. After they are thoroughly dry they

pack them away for winter use. .....

"66 Q. Earlier in this deposition you spoke of the Caddos having made certain kinds of earthenware; will you please describe, with as much particularity as you can, the kind of vessels they made?

"Answer. They made pipes out of clay, and other vessels, most of them in the shape of crocks. Some of them were made like bowls and deep plates or dishes. I have seen them make them when I first came among them. I think they have abandoned the custom of making them altogether now on account of their being where they can buy them cheaper probably than they could make them.

"67 Q. When they had made these vessels or bowls complete for use, how would such vessels stand the operation of fire?

"Answer. When they made the vessels they shaped them out with their hands and set them out in the sun. I have seen them make them. The women make them. They would set them out in the sun until they became sun-dried, and then they would bake them with fire; so, of course, afterwards they would stand fire.

"68 Q. .....

"Answer." .....They made them different shapes and different sizes, but none of them——I have never seen any large ones; probably might hold a gallon or such matter.

"69 Q. Please describe the methods used by these corn-raising Indians and the instruments used also in the preparation of their corn for food.

"Answer. When I first came amongst them——that was on the Brazos river, twenty miles below Belknap—— they had all been furnished plows by the Government, and the larger fields the men plowed.

"70 Q. I mean after the corn has been made and dried.

"Answer. I misunderstood you. Almost all the Indians had mortars that they made by burning a hole in a post of wood or short stock of wood. They would put mud around the outside of the top of the post and build a fire in the inside and by that means make it deep enough to beat their corn up. They used wooden pestles with a heavy top to them, and the end of the pestle that they used in the mortar was very charred and dried—— made out of hard wood. They took the corn and boiled it in a pot; put ashes in, which made the hulls come off, and they would beat this corn up then, and when it was in that soft state they would sift it with a sifter made with their own hands out of wood—— splits of wood."

(Under cross-examination by Mr. Freeman, counsel for Texas.)

"14 Q. .....

"Ans. Some of the Caddos have built their own houses; they most all of them live now in log houses. Most of them, though, prefer to have their houses built rather than to build them themselves. .....

"15 Q. How long has it been since you first saw the Caddos build log houses? .....

"Ans. Some of them built log houses shortly after they were established here on this reservation. They are rather rude structures built out of round logs with the bark off. Since that time they have learned to build them better.

In answer to the 17th question, which related to the date when the Caddoes and associated Indians were first established on the Wichita Reservation in Indian Territory, which was in 1859, Dr. Sturm answered, "In August,.....we came from Texas; arrived on 20th day of August,....with a portion of the Indians that are living here. ..... A portion of the Caddos came from the Choctaw nation and joined those who were here who had come from Texas. I should have said living in the Choctaw and Chickasaw. There were some living in each nation."

"72nd question by Judge Freeman. What kind of wood did they make their mortars out of and what did they call their wood?

"When I first knew them they made their mortars out of ash wood where it was easy to procure, and I suppose that the name of the tree being ki-ko, that the mortars was the same name; that it was a practice with them to make them out of ash wood wherever they could get it. I have seen them frequently, though, using oak wood in making their mortars."

These northern Caddoes have bequeathed their tribal name to a small left-hand branch of Blue River in the southwestern corner of the Choctaw Nation, near which particular Caddo Creek is the present town of Caddo on the Missouri, Kansas, and Texas Railway; and in the Chickasaw Nation they have left their name to a much larger and right-hand branch of Washita River, between Ardmore and the Arbuckle Mountains, on which latter Caddo Creek is also a small place called Caddo, northwest of Ardmore. [illegible]

Clark, in his "Indian Sign Language", gives from the agent's report of 1881, the number of Caddo Indians, in that year, as 552. He describes them as "very dark-colored, and rather below medium height. Formerly wore the scalp-lock, and a large ring in the nose, from which they have gained the tribal sign", ...

"In regard to their creation," further says Clark, "they at present claim to have come out of the ground near Caddo Peak, Indian Territory. 'There was an opening in the ground, and as each one came out, a handful of dirt was picked up and placed at this point, and the mountain was made'. They believe that after death they return to near the peak, and again go inside the earth; but they travel to this place by a trail high in the air. Some of them believe that the journey takes six days, and during this time a fire must be kept burning at the grave (remains are placed in the ground), and some food and water must be left in vessels near it. 'Big Man', chief of the Caddoes at the agency, a bright, intelligent and prosperous Indian, who dresses in citizen's clothes, has cultivated fields and a good log house, told me that when they lived in the east they did not understand the sign language, but they learned to talk in this way from the prairie Indians. Said he, 'When we first met the Keechies, we talked partly by signs and partly by vocal language. They knew gesture speech first'".*

Footnote | *L. c., pages 93, 94.

It would seem from the above, that their medicine men shifted the scene of the Caddoes' traditional origin, occasionally, to adapt it to new geographical surroundings, or for other reasons.

In connection with the Caddoes' earlier tradition which we have mentioned, that they originated from the Hot Springs of Arkansas, it should be noted that there are in Montgomery, Pike, and other counties of that state, a "Fourche à Caddo", or Caddo Creek (tributary to Ouachita River), and a "Caddo Gap", which are in the direct line for migration from the Hot Springs to the Long Prairie Caddo village locality of the late seventeenth and the eighteenth centuries, and which may mark stages of such migration by the Caddo Indians.

Indeed, the name of this tribe survives, or at least did survive into the nineteenth century, as a geographical name, even north of the Hot Springs. A century ago, Doctor Sibley, in his account of the Arkansas nation and its three villages, wrote, "They [the Arkansas

Indians] are at war with the Osages, but friendly with all other people, white and red; are the original proprietors of the country on the [Arkansas] river, to all which they claim, for about 300 miles above them, to the junction of the river Cadwa [Caddoa] with Arkansa; above this fork the Osages claim."*

Footnote | *Fisher's Lewis and Clark, pages 219, 220.

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The historical collections that we have been able to present in these three chapters were prepared for the most part in 1904-'06, but have received some late revision and amplification. While making no pretension to completeness, they will afford, we trust, a not wholly uninteresting review of the Caddo Indian Nation, and of its relations to geography and to the peoples, whether white or red, with which it has from time to time come in contact.

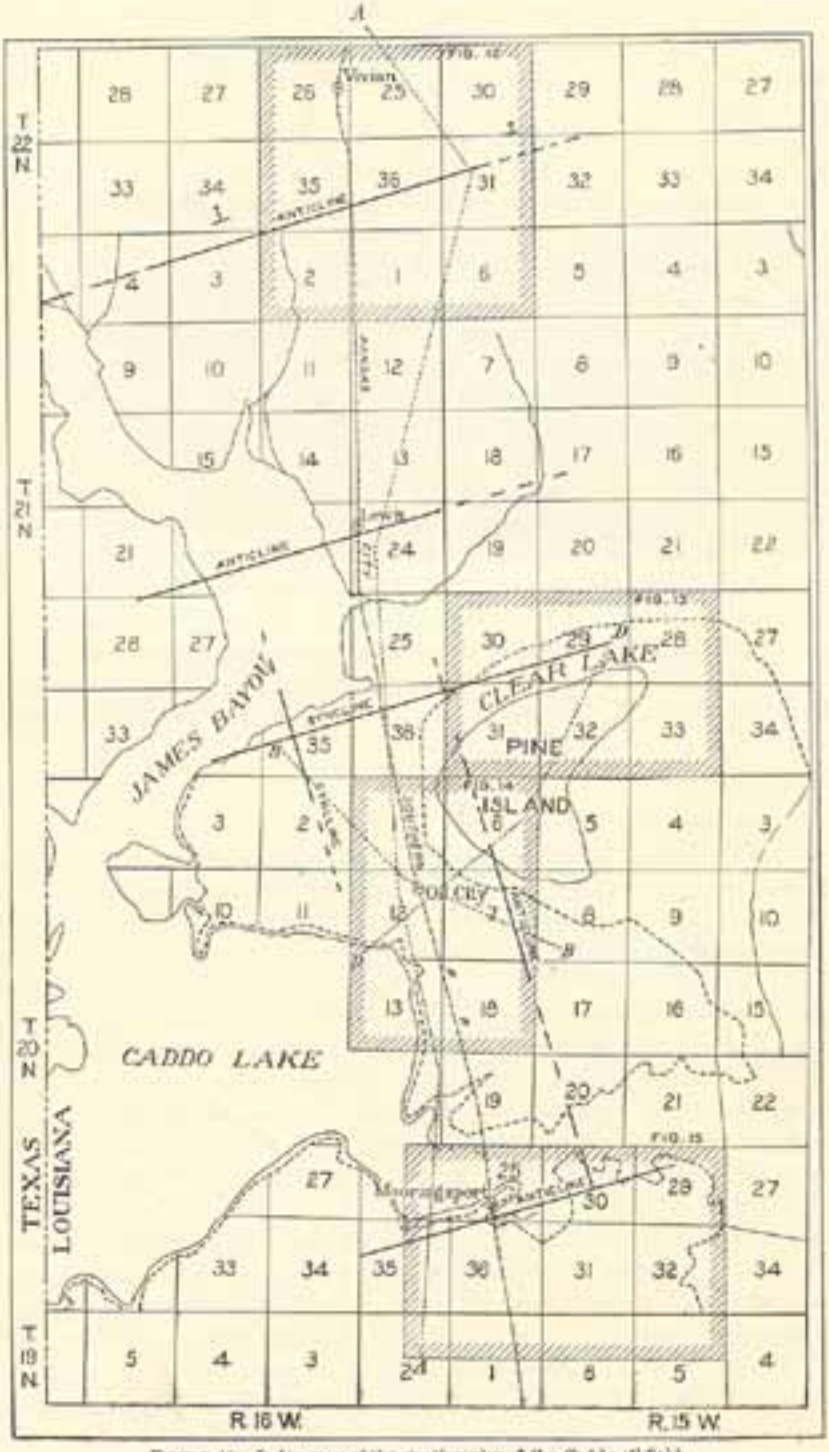

FIGURE 16.—Index map of the stratigraphy of the Caddo oil field.

A. CADDO LAKE, LOOKING SOUTH FROM A POINT ABOUT 1 MILE SOUTHWEST OF OIL CITY.

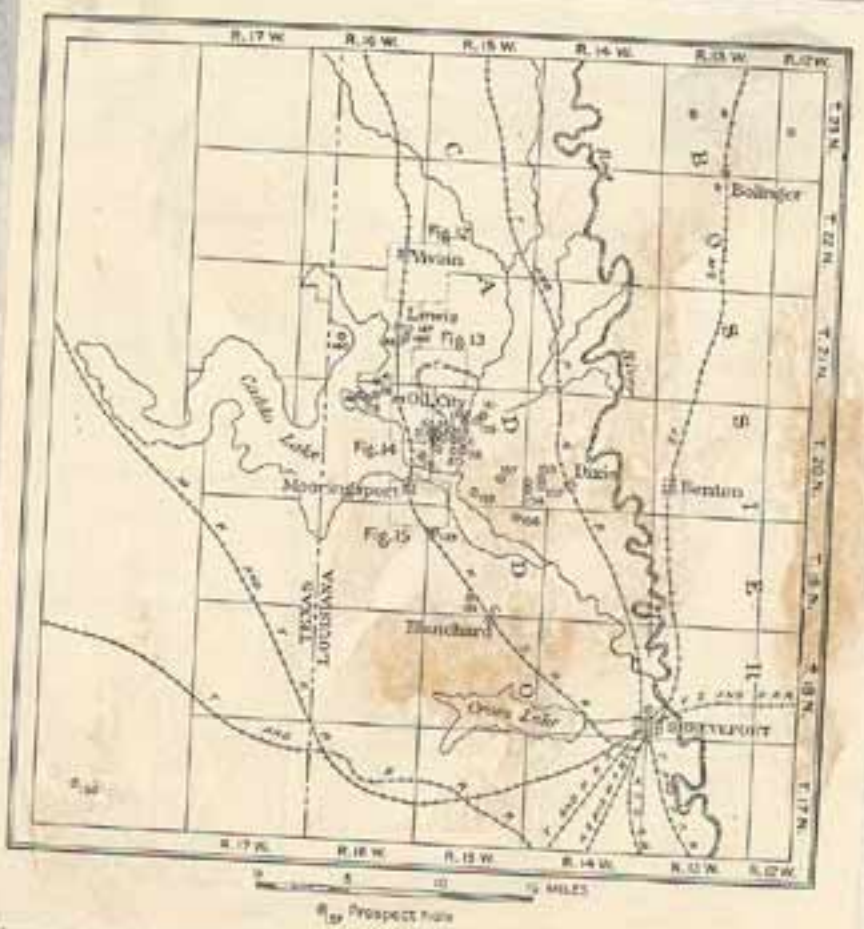

FIGURE 11.—Index map showing areas mapped in figures 12 to 15, also widely scattered prospect wells near the Caddo oil field, Caddo Parish. (See list of numbers, pp. 113-117.)

A. THE RAPIDS AT MOUTH OF SODA LAKE, 10 MILES SOUTHEAST OF BOOKINGSPORT

A. SCENE OF THE FIRST FAMOUS BURNING GAS WELL (PRODUCERS NO. 2) IN THE CADDO FIELD.

Footnote

Na | Bedachee
[Tra.] | Bedais

*Of the latest mention I have noticed of them as a separate tribe, is in the account of the mission of Commissioner Jos. C. Eldridge to the wild tribes of Texas, in 1843, given on p. 95 of Brown's "Ind. Wars and Pioneers of Texas"; where they are mentioned under the name Bedais as having sent delegates to a point above the 3 forks of Trinity R. to attend a council with Eldridge & others.

Capt

(Pawnee tribe)

Pani Mahas (migrate to Red R., 1777)

In 1777, the "Osage or Pani Mahas nation"--[perhaps only part of it] "came down"--from the banks of the distant Missouri river, where they had their villages, "to join the Yanbogases." In 1778, Mezières, [chief] of the Yanbogases, found in April, 1778, at a place near the Yanbogases villages of San Teodoro, the others having gone to see about forming a village 60 leagues N.W. of San Teodoro. He persuaded them to Cancel the chief's stephen promised to bring back his people and establish them on the S. bank of Red River, at a point distant by as far below the Yanbogases as above the Cadodachos [to which point the new comers were, on reaching Natchitoches, conducted]

"being "navigable thus far", the goods needed by them [Pani Mahas] will come by water", thus "standing a cordon of friendly Indians against the Osages, the hunters from Louisiana", says Mezières, "will be benefitted with the aid of our new settlers and the advantages offered by this opulent river, of which they are deprived owing to their well-grounded dread of the Osages". [p. 874, Lesser Co. Case: Extract, of de Mézières's Exped. from San Antonio, Tex. to the Yanbogases town on Red R. in 1778, translated for Gov. in Land Office at Austin, Tex.] [Ref.-note filed in Early Bkeal inv.]

CAPT. WEBB'S DISCOVERIES.

What He Saw and Heard in the New Colorado Gold Fields.

Special Dispatch to the Globe-Democrat.

PARIS, TEX., August 2.—The special from Denver of July 31, to the GLOBE-DEMOCRAT, brings to notice the experience of Capt. Miller Webb, a prominent citizen of this city, while scouting on the Upper Red River country in 1858. Capt. Webb commanded a company of volunteers who went up the river to the confluence of the north and south forks of Red River in quest of marauding Indians. At that time no white people lived in that country, and but few white men had ever made their way there. Somewhere near the mouth of Wichita River, but on the territory side a few miles back from the river, among the hills, they found the ruins of an old fort; portions of the pickets, charred and burned, were still standing. Earthern outer-works were plainly visible. It covered about four acres of ground and was in a commanding situation at the base of a hill. In one corner was a spring that sent a stream of water through the ground. Here Capt. Webb and his men found the remains of a charcoal furnace. All around were evidences that at some time there had been a hard battle fought there. Portions of human bones and old gun barrels were found in the inclosure. This led them to investigate. After some time they crossed to the Texas side at a point on the stream not far from where it is emptied into Red River. Here they found the outlines of another fortification. While not distinct, it was plain that there had been a more sanguinary battle there than at the other point. Great numbers of human bones were found there, a large number of rusty musket barrels and a small old-fashioned cannon.

On their return to the settlement they told of what they had discovered. They were then informed that it was a matter of common report among the pioneers that sometime in the latter part of the last century the Spaniards had discovered gold fields of fabulous richness in the mountains north of Red River and were working them with great prospects, when hostile Indians swooped down upon them, and, after a number of battles, drove them out. As far back as any one can remember, Mexicans have been quietly coming into this country. Numbers of them have never returned, and others have been chased out by the Indians. The old fort and furnace found by Capt. Webb and party in 1858 are somewhere in the neighborhood of the spot where the GLOBE-DEMOCRAT'S Denver correspondent says gold has been reported to be found. Capt. Webb says that that country has all the evidences of being rich in mineral deposits. Copper is known to be in that region in almost its purest state.

A Steamboat Wrecked.

NOTE ON THE WICHITAS.

(To appear in the Chapter on Caddoan in 19th century.)

La Harpe, in 1719, found the "Ousitas" one of the nine nations forming the great village of the Touscara confederacy on the Canadian fork* of the Arkansas, whither they had come to meet him, but he tells

*The "St. Francis" stream which La Harpe calls "the Southwestern branch of the Arkansas" (here referred to as the Canadian) is by some writers identified as the Cimarron. Such writers identify La Harpe's "West branch of the river of the Ouachitas" and his "West-Northwest branch of the river of the Ouachitas" respectively with the Canadian and North Canadian rivers: a result which is, I believe arrived at by an overestimate of the leagues in the case. The leagues used by French voyageurs in estimating travel were usually (as stated on the map of "Amerique Septentrionale", 1746, by their eminent royal geographer, Sieur D'Anville) "Leagues or hours on the road in countries little frequented or difficult, or 1500 fathoms." The distance travelled from the Post of the Nassonites to the great village, through forcing up Red R., La Harpe gives as 110 leagues, by a tortuous route, hence probably not more than 88 direct leagues in a country, wilderness which the narrative and modern geography show was certainly difficult of travel, and which may therefore be reckoned at about 1.7 miles to the league, a total distance of 150 miles,

which indicates that the village which extended for a league on hills along the "Southwest branch of the Arkansas river" was on the south side of the Canadian fork, and that the hills in question were the Shawnee hills, and that the coal mines (i.e., beds of workable coal) found were those in the vicinity of present Hartshorne or South McAlester, and that the "West branch of the river of the Ouchitas" and the "West-northwest branch of the river of the Ouachitas" were respectively Big creek and the Black (i.e., main) fork of the Kiamichi river. The Black fork, heads in the Ouachita mountains, as does the Ouachita river that flows east and southward therefrom, and like the latter seems to have received both of the names, "River of the Ouachitas" (from the Indian tribe so called) and "Black river". This identification is further confirmed by the fact that the Canadian does form two branches below the said location of the village, while the lower Cimarron has no large branches.

(Cf. La Harpe says of the "St. Francis" or Southwestern branch of the Arkansas)

Above footnote cancelled

At some point near the junction of the Arkansas and the Cimarron, apparently on the river last named, Du Tisnenet, coming from the northeast and crossing the Arkansas river to one or its right-hand tributaries, seems to have found his Panioussas (Panis nearest to the Osages), also in the year 1719. In later annals, some of these nine tribes are lost sight of, but for at least three quarters of a century, — from 1759 or earlier, until 1834 or '35, — the Ousitas (Wichitas) and Tosyas (Towyash) were associated under various modifications of the latter name (just as the Four Nations, Cadodaquious,

(Cf. Du Tisnenet's 1719 expedition, in 1844 identified by the old Wichita chief, Washington, (Tex. Gaz., Jan. 20, 1844) as the Tow-i-ash-kan-ne-ah.)

Footnote

*Taovayases (Parilla's 1759 expedition, — Bancroft, XV, 628); Taovaisses, Taobayases, etc. (Mezieres, 1778, 1779); Taguayachi (Urrutia, 1788); Tawayhays, misprinted Yawayhays, (Z.M. Pike, 1810, from information which he obtained in Internal Provinces of New Spain in 1807); Towiaches (Sibley, 1805); Toyash (Wheelock, 1834); Towyash (Gregg, 1844); etc. Nassonites, etc., were collectively called "Cadodaquious"), while for another long period, — since the first half of the nineteenth century — the name Towyash has fallen into disuse, being superceded by that of Wichita.