

Dee Niette Thompson,  
Adai Caddo Historian-Archivist  
7745 Jack Todd Rd.  
Mooringsport, La. 71060

Dear Honorable members of Caddo Commission:

I hope this letter finds you all in good spirits and great health, I am writing on behalf of The Caddo Adai Indian nation. Most of our members live and work in the Caddo Parish area. Our goal is to get healthcare for our elders.

Many of our people left school to pick cotton in many nearby plantations due to the hardships in their homes. Many of our elders are living on very low social security checks and many are eligible for food stamps to buy their food and medications, so they go without.

I am the historian and tribal council member for the Adai Caddo Indian Nation of Louisiana, a state-recognized tribe located in North Louisiana. For over a decade and at a considerable expense, we have attempted to obtain federal recognition through the US Bureau of Indian Affairs (BIA). The BIA's process is so unduly onerous that it has not approved one tribe in over 15 years.

Fortunately, there is an alternative process. On December 27, 2019, the bill signed H.R. 984, which allowed state-recognized tribes to be federally recognized. The bill was written by Rob Wittman of Virginia. I will attach the bill and am willing to come to meet with you.

The Adai Caddo Tribe has been in Louisiana since time immemorial. Nearly 500 years ago, we greeted Conquistador Cabeza de Vaca and in later years, La Salle, Iberville, and then St. Denis. Our presence and aid to the European settlers is well-

documented. Before the Europeans came our land reached west to Trinity River, north to the Caddo Lake area, and to Natchitoches in the south, by to the Sabine River, of which the original name was Rio de Los Adaes. We played a crucial role in the development of Louisiana. We were recognized by the Spanish colonial government, French colonial government, the Catholic Church, and the US government at the time of the Louisiana Purchase. We are currently recognized by the State of Louisiana and hold a board seat on the Louisiana Governor's Office of Indian Affairs Native American Commission, and we are the last two tribes of the Caddo Confederacy (Caddo Confederacy was a network of Indigenous peoples of the Southeastern Woodlands, who historically inhabited much of what is now northeast Texas, west Louisiana).

I write on behalf of your constituents in the Adai Caddo Tribe to request that you help us in our quest for our federal recognition. We are committed to this cause, and we stand ready to assist you.

Respectfully Yours,

Dee Niette Thompson

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Wednesday, November 06, 2024

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***LSU Land Acknowledgement***

*As a land, sea, and space-grant institution, Louisiana State University and A&M College (LSU) has a responsibility to acknowledge, honor, and affirm Indigenous culture, history, and experiences. LSU is a community of higher learning built upon the traditional, ancestral, and contemporary lands of Indigenous peoples. At the heart of LSU's campus are two earthen mounds, architectural remnants created by Native Americans and predating the pyramids in Egypt. These mounds are believed to be the oldest edifices in North America. Built by a people who were egalitarian fisher-hunter-gatherers, the LSU Indian Mounds were built as a place of gathering over the course of 200 years. LSU recognizes the communities native to this region including the Caddo Adai Indians of Louisiana, Biloxi Chitimacha Confederation, Chitimacha Tribe of Louisiana, Choctaw Nation, Coushatta Tribe, Four Winds Cherokee Tribe, Muscogee (Creek), Point au Chien Tribe, Tunica Biloxi Tribe, United Houma Nation, and others whose memories may have been erased by violence, displacement, migration, and settlement. As a University, we thank them for their strength and resilience as stewards of this land and are committed to creating and maintaining a living and learning environment that embraces individual difference, including the Indigenous peoples of our region.*



OFFICIAL REGISTRY  
OF

# INDIGENOUS TRIBES OF LOUISIANA

THIS IS TO CERTIFY THE

## ADAI CADDO INDIAN NATION

AS ONE OF THE INDIGENOUS TRIBES OF THE STATE  
AS DOCUMENTED BY THE FIRST EXPLORER, ÁLVAR NÚÑEZ CABEZA DE VACA IN 1529 AND  
BY THE "FATHER OF LOUISIANA" PIERRE LE MOYNE D'IBERVILLE IN 1699.

CERTIFIED AND RECORDED BY THE  
LOUISIANA GENEALOGICAL AND HISTORICAL SOCIETY  
ON THIS THE 2ND DAY OF DECEMBER, 2024 IN BATON ROUGE.



*H. S. Cho*  
DIRECTOR OF REGISTRIES

*R. F. Ball*  
CHAIRMAN





JOHN BEL EDWARDS

## PROCLAMATION

- WHEREAS,** the history and culture of the State of Louisiana has been strongly influenced by American Indian tribes; and
- WHEREAS,** the contributions of American Indians have enhanced the freedom, prosperity and greatness of our state and nation; and
- WHEREAS,** their customs and traditions are respected and celebrated as part of a rich legacy throughout the United States; and
- WHEREAS,** we remain committed to preserving and protecting Indigenous knowledge, traditions, languages, and cultures, while ensuring prosperity and opportunity for all American Indians; and
- WHEREAS,** it is essential that all Louisiana citizens learn about the contributions and history of American Indians; and
- WHEREAS,** Native American Awareness Week began in 1976 and recognition was expanded by Congress and approved by President George H.W. Bush in August 1990, and every president since, including President Joseph R. Biden Jr., has designated the month of November as National American Indian Heritage Month; and
- WHEREAS,** in honor of National American Indian Heritage Month, community celebrations as well as numerous cultural, artistic, educational and historical activities have been planned.
- NOW, THEREFORE,** I, John Bel Edwards, Governor of the State of Louisiana, do hereby proclaim November 2022 as

**AMERICAN INDIAN HERITAGE MONTH**  
in the State of Louisiana.

IN WITNESS WHEREOF, I have hereunto set my hand officially and caused to be affixed the Great Seal of the State of Louisiana, at the Capitol, in the City of Baton Rouge, on this 1st day of November A. D., 2022.



A handwritten signature of John Bel Edwards in black ink.

John Bel Edwards  
Governor



**THE SAVAGE'S CREED**  
**Chronicles of the Adai Caddo Warriors**  
**Accepted into the Library of Congress**  
**Feb. 15, 2025**

A masterful and patriotic history of the warriors of the Adai Caddo Indians. For over four centuries, the Adai Caddo proudly served their Native American tribe, the Spanish and French crowns, and today, the United States of America. True to their oath, for generations they protected and fought alongside the early European explorers and settlers of the Louisiana colony. Credited with helping to establish and protect the oldest settlements in present-day Louisiana and Texas (Natchitoches and Nacogdoches) and the first capital of Texas (Los Adaes), the Adai Caddo continued to play an integral role in the development of both states from the colonial to the modern era. The Texas capital, Sabine River, and Isle Brevelle (the birthplace of Creole culture) were named for these loyal warriors. As the American colonists struggled for independence from the Kingdom of Great Britain, the Adai Caddo Chief answered the colony's call to arms sending 16 warriors to fight alongside the Spanish and American forces to attack the British at Baton Rouge. After the Louisiana Purchase, the Adai Caddo continued their military tradition by serving in every branch of the U.S. Armed Forces and every major U.S. conflict.



## *A Timeline of the First Peoples of Louisiana*

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## INTRODUCTION

The Adai Caddo Indian Nation and its people (the Adaes) are one of the first documented tribes in North America. Written accounts from European explorers starting in 1529 describe the Adai tribe.

Prior to the arrival of Europeans, the Caddos settled in present-day Louisiana since time immemorial. Extreme drought, which began around 1350, combined with the introduction of European diseases two centuries later, forced the Caddos to forsake the construction of temple mound complexes. By the late seventeenth century, the Caddo population dropped from perhaps as many as 250,000 to less than 15,000. The Caddos had by this time formed three loose confederacies. The Kadohadacho Confederacy, was located near the bend of the Red River near the border of Texas, Oklahoma, and Arkansas. To the west, along the upper reaches of the Neches and Angelina rivers in east Texas was the largest confederacy, the Hasinai. The smallest Confederacy, the Natchitoches, was located in Northern Louisiana. Two independent Caddoan-speaking tribes, the Aises, and the Adaes, lived between the Hasinai and the Natchitoches.<sup>1</sup>

The forest homeland allowed them to be the most productive development of a sophisticated political and religious system dominated by a hereditary elite. A well-defined hierarchy, led by a chief known as caddi, exercised political power at the individual tribal level. A religious leader, called the xinesi, presided over several communities that supported him materially and treated him with great reverence.<sup>2</sup>

## TIMELINE

In 1529, the first contact with Europeans occurred when Spanish explorer Cabeza de Vaca, encountered the Adai tribe (referred to as "Atayos") inland from the Gulf of Mexico in present-day Louisiana.<sup>3</sup>

In 1698, French explorer Iberville ascended the Red River of Louisiana. In 1699, he heard of the people and called them Natao, stating that their village was on the river near that of the Yatasi.<sup>4</sup>

This tribe was the first to have constituted an independent linguistic stock and the name Adaizan was given to it, but later Dr. Gatchett determined that the Adai language was somewhat aberrant Caddoan dialect and it was therefore placed in the Caddoan stock.<sup>5</sup>

In 1717, The Ays Indians of the west told catholic priest, Father Antonio Margil of the Adaes Indians. Father Margil located them near Spanish Lake in present-day Sabine Parish. He founded the Mission of San Miguel de Linares and built there the first church in Louisiana.<sup>6</sup>

In 1716, Domingo Ramon went to Natchitoches to see for himself what sort of establishment the French had there. On his way back, certain that the French had considerable influence of the Indians in the area. Ramon and the other missionaries



stopped to establish two more missions: the mission of San Miguel de los Linares de los Adaes among the Adai, near present-day Robeline, Louisiana, about twelve miles from Natchitoches; and the mission of Nuestra Senora de los Ais where the Ais (Eyeish) lived, less than one hundred miles west of Natchitoches, between the Adaes and Nacogdoches.<sup>7</sup>

1718-1719, the French expedition, under Bernard la Harpe who had been commissioned to establish a post in the country of the Kaddachho and to carry on explorations among the tribes of that unknown area. La Harpe reported the tribe was very useful to the French traders and explorers, particularly when making portages. At that time the Adai villages extended from Red River southward beyond the Sabine River in Texas, known in the 18th century as Rio de los Adiais. The trail which once connected the Adai villages would later become known as the "contraband trail" over which traders and travelers journeyed between the French and Spanish provinces. One of the villages was a station on the road between the French fort at Natchitoches and the Spanish fort at San Antonio.<sup>8</sup> When he entered the Red River, the Fort St Jean the Baptiste of Natchitoches was under the command of a lieutenant named Blondel. Father Manuel of the Adaes mission was there at the time at the Natchitoches post, and informed the expedition of Alacorn who he said, had intended to return later and set up a post among the Kadodachados. Besides the original inhabitants of the region the Natchitoches and the Doustioni, part of the Yatasee had come there had been brought down from their old country. Next day he passed a little Yatay (Adai) village one league overland of Natchitoches. He camped in the country of Adai, and passed another Adai village on the 10th, they lived noting that these on the river only when the river was low.<sup>9</sup>

In 1718, during a brief war in Spain, Blondel the French Commandant at Natchitoches invaded the Adaes Mission, plundered it and carried away the church vestments. Father Margil heard of it and in 1721 came back, hunted up the Adaes who had taken refuge in the forest for fear of the French, rebuilt their church for which he dedicated to Our Lady of the Pilar, the patroness of Expeditions.<sup>10</sup>

Father Hierro reported "it is unnecessary to maintain "the mission at Nacogdoches, Ais and Adaes. According to him: the Indians already farm with such a great abundance that even the Presidio of Los Adaes gets corn and other semillas from them, and even the missionaries seek relief from them because of the great distance and danger, bartering tobacco, candy and other things not harvested. And when equipment is delayed, the Indians run to the French for ironware, coffee which substitutes for chocolate, medicines and other necessities to maintain life that is their natural right. Report, Father Simon del Hierro, regarding mission administration with population records by gender and marital status.<sup>11</sup>

August 1719, upon returning to his post, La Harpe learned that the Spanish were planning on reinstalling their missions east of the Trinity River. This they did living symbiotically with the French (and probably being provisioned by French sources) for the next 40 years (Gilmore 1992). La Harpe decided to report these Spanish activities

personally to Bienville in New Orleans. On the journey southward, however, he came extremely ill, though he gradually recuperated by the help of Adai Medicine Men. As he had not fully recovered by the time he had arrived in New Orleans, he returned to France where he made a in-person full report of his ventures to John Law.<sup>12</sup>

1719 At the time La Harpe entered the Southeast, at least twenty-five distinct Caddo groups occupied northern Louisiana, southwestern Arkansas and Eastern Texas. In this same area existed independent Caddo polities such as the Eyeish (Ais), Adaes and Yatasi (Bolton 1987 pg. 30-32) Newcomb 1961, pp 280-282, Perttula 1992, 6, Swanton 1942 pg. 12.<sup>13</sup>

1720 Bayou Pierre, located fifty miles northwest of Natchitoches near the Yatasi and Adaes Indian villages was the first area exclusively devoted to ranching that developed outside of town. In the 1720's, the Yatasi allowed the French to establish a trading post at Bayou Pierre.<sup>14</sup>

The account of the French explorer and trader, Bénard de La Harpe, provides a particularly interesting view of Adais culture and traditions. On November 21, 1720, while returning from a trip up the Red River to Cadohadacho territory, La Harpe got feverishly sick. Ill and short of food, he sent scouts to a village of the Adais to obtain food for his party.<sup>15</sup>

Dec 4, 1720, a party of 53 Adais accompanied by their chief reached the French and found La Harpe unconscious, very swollen and near death. Seeing La Harpe's condition, the Adais sent for three of their Shamans (healers) who used several curing practices to give him relief, transported him downriver, and saved his life. On the 26th, it was necessary to reinforce the vanguard to enable it to cut a road through the woods so thick that they blocked the way.<sup>16</sup>

March 1721, On the 29th, Aguayo reached the site of the mission and camped half a league beyond it because there was no running water in the creek. No Indians were found at Los Adaes and parties were sent out to hunt for them, which discovered that their nearest rancherias were some 10 to 20 leagues off. Marquez de Aguayo organized a group of 500 men & 4000 horses and came to East Texas Indians & St. Denis welcomed them & St. Denis agreed to go back to Natchitoches. He came to restore the missions.<sup>17</sup>

To restore the Spanish frontier the Marques de Aguayo, the magnate of the Coahuila frontier, was now sent by the viceroy (1721) with the strongest military force that had ever entered Texas. He re-established the Presidio of Nuestra Senora de los Delores, or "Texas," and the six abandoned missions. More important still, he planted a new presidio in the Adaes tribe beside the mission of San Miguel. This establishment, which for half a century remained the capital of Texas, was on the site of the present Robeline, Louisiana. While this expedition of the Marques de Aguayo determined the political dominion of Spain over the country of the Hasinai, The Ais and the Adaes, it did not by any means give them undisputed sway over the minds of the natives. The missionaries,



unsupported by an adequate military force, failed almost completely to convert the Indians to faith, and regarded this failure as due in no small degree to the baneful influence of the nearby French. The men of the latter nation were skillful Indian traders and readily affiliated with the savages. On the other hand, the narrow nation were skillful Indian traders and readily affiliated with the savages. On the other hand, the narrow commercial policy of the Spanish government permitted trade with the Indians only under the strictest regulations and entirely prohibited supplying them with firearms.<sup>18</sup>

On September 21, 1721, the Cazique of the Adaes nation with many of his following visited the Spanish camp. All expressed themselves as joyful at the return of the Spaniards, and explained that at the time of the French invasion they had been driven out of their land because they had shown regret at the leaving of the Spaniards. The French had, moreover they said, taken some of the Adaes women and children as slaves, and had shown such hostility that the Indians were compelled to leave that locality and return to a less fertile one higher up hence there absence when the Spanish arrived. (They complained particularly of ill treatment by the Natchitoches Indians) Learning now of Aguayo's intention to erect a Presidio and a mission, they decided to return to their old home. (At that time they were said more than 400.)<sup>19</sup>

Fall 1721, Gov. Aguayo brings cattle drive to Los Adaes to feed Adaesenos as farming not going well In the fall of 1721, the Marqués de Aguayo returned to the abandoned site of the first Mission Los Adaes. Aguayo's scouts located Adais rancherias 10 to 12 leagues (25-30 miles) to the north of the old mission site, where they were living along the shore of a large lake. Aguayo establish the mission along the shore of a large lake. Aguayo proceeded to re-establish the mission and build a presidio a few miles east (18 miles) from Natchitoches. The Spanish commented on the Lake of the Adais (Laguna de Los Adaes) of the old location, some seven leagues and on the abundance of resources in the Adais country such as fish, great variety of ducks, bear, deer, walnuts and "medlars" (persimmons). Like La Harpe, the diarist commented that the Adais made medlar cakes, which they stored as winter food as well as supplies of bear fat. After re-establishing the mission and establishing the presidio Aguayo was visited by the chief of the Adais, who was accompanied by about 400 of his people. In 1727, the Red River Caddos provided 1,000 deer hides to the French at Natchitoches.<sup>20</sup>

Brigadier Rivera sent to make inspections of all missions, It was a 11-day inspection that he observed no Indians living at missions & sees no reason to fear military threat from the French at Natchitoches. In a report Rivera had made following his visit, Rivera had called for the reduction of the Los Adaes garrison from one hundred to sixty men, since at the time the Indians were friendly and the French had a garrison of only twenty five men.

In 1729, Los Adaes becomes the capitol of Texas of New Spain. The cane brakes, bayous and lagoons wound through the lowlands along the Red River, quivered with invasion in the fall of 1731. A Natchez war. By 1731 the Spanish had anchored Texas at three vital points; the Louisiana frontier, Matagorda Bay and San Antonio. In a futile

attempt to monitor French activities, the Spanish established the Texas capital at Los Adaes, about fifteen miles west of Natchitoches, near the Adaes Indian town.<sup>21</sup>

A party made up of 150 Natchez warriors trained and experienced in warfare moved on the Europeans of Natchitoches. There were 20 settlers, 40 soldiers, and only 42 weapons when St. Denis got word they were coming. He alerted the Natchitoches Chief and sent word to New Orleans for they followed reinforcements. Big leg sent runners to call for help from the Spanish and to the Caddo's and the Hasinai's. One at a time in small groups the orders of Big Leg to skirt the Natchez but they were still slipping through the night. 250 fighters rallied to St Denis call. The Natchez dug trenches and built forts to lay siege. <sup>22</sup>

The Natchez brought out a captive French Woman. They tied her to a frame in full view of the fort and set a fire to burn her alive. The collected force led by St. Denis boiled out of the Fort in a fury, charging into the nearest enemy with whatever weapons hey had. They fought hand to hand for six days and nights. The Natchez lost seven of their leaders and asked for a truce. They began to take down their embankments and fill in their ditches, but when they thought St. Denis had lowered his guard they renewed the battle. The fight continued for almost four more days before the Natchez began to retreat. Pursued by the Natchitoches, the Natchez retreat turned into flight. <sup>23</sup>

In 1733, two Nacogdoches Chiefs report at Adages that the French offered them a big reward if they would destroy the Spanish. About 1735 a military post called Nuestra Senora del Pilar was added, and 5 years later this garrison became the Presidio de los Adayes. Later, when the country was districted for the jurisdiction of Indians, the Adai tribe was placed under the division having its official headquarters at Nacogdoches. In all essentials of living and ceremony, they resembled the other Caddo, by whom the remnant was finally absorbed. <sup>24</sup>

About 1735, a military post called Nuestra Senora del Pilar was added, and 5 years later this garrison became the Presidio de los Adayes. Later, when the country was districted for the jurisdiction of Indians, the Adai tribe was placed under the division having the official jurisdiction at Nacogdoches. In all essentials of living they resemble the other Caddo, by whom the remnant was finally absorbed. <sup>25</sup>

In 1744: Actually, it would have mattered little how many Spaniards were sent to Texas because only a few of the of the Indians responded to the Franciscans invitation. Well supplied with French goods, no Hasinai, Ais or Adaes Indians ever agreed to live in either of the three missions in East Texas. In 1744 the governor of Texas noted that Mission Nacogdoches had one Priest and two soldiers. "but it does not and never has had one Indian reduced to mission life. Two decades later a visitor found that the missionary" had not one Indian to whom it could minister to, or had there been one during more than the forty years of this mission's existence. <sup>26</sup>

By the time Rubi came to check on Spain's military defenses along the northern frontier, there were observable changes in the Hasinai attitude toward Spaniards. Lafora listed



tribes in the Spanish province, naming Adai, Ais, Hainai, Nacogdoches, Neches, Nasoni, Nabadache, Nacono, Tonkawa, Tawakoni, Taovaya, Yscani (who he said were farther north) and several coastal and more western tribes. "All these tribes," he said, are allied

with the Texas (Hasinai) Indians and our safety in that province is entirely dependent upon their fidelity. <sup>27</sup>

Jan 1760 Allusion has just been made to a French plot to destroy the French settlement at San Agustin. In January 1760, Del Rio wrote to the Governor Martos that Luis de St. Denis (son of the famous Luis Juchereau de St. Denis so long commander of Natchitoches) had sent an Adaes Indian among the Orchoquiza and Bidai tribes to bribe them to destroy the Presidio of San Agustin. Senor Kerlerrec, governor of Louisiana to Don Angel Martos Navarrete, governor of Texas as follows: Adayes-Senor: I am in receipt of the letter which you did me the honor to write on the thirty-first of the month of January in which you tell me of the information which has been released by the commandant of Fort San Augustine de Orkokisas, in regards to the irregular plan, which, (if this officer's story is true) Senor San Denis, chief of the troops detached to the Natchitoches, has entertained. You tell me that he is charged with having sent a savage from the tribe of Adaes to urge the chiefs of Orkokisas (among whom you dwell) to meet him in order to receive a gift of powder, bullets, rifles, tobacco, vermillion, and other articles on the condition that they kill your soldiers and destroy your Fort; and with the promise that, if they carried out these horrible schemes, he would no longer remember what had happened concerning Blampin. Your Lordship adds that the Chief of the Bidays might be urged to enter a similar pledge and that the revelation of such a hateful pact is credited to the same subject whom Senor San Denis had chosen to become his agent. Your Lordship finally states that, although you do not give excessive credence to this story, it seems important enough to make it known to me in order that toward an event of this nature I might make such provisions as may seem most convenient. <sup>28</sup>

Aug 29, 1767: (Marques de Aguayo) On the 29th he reached the site of the old mission of Los Adages, they camped about a half a league beyond it. No Indians were found at Los Adaes and parties were sent out to hunt for them. On September 1, the Cazique (Chief) of the Adaes Nation with many followers visited the Spanish Camp. All expressed themselves as joyful at the return of the Spaniards, and they explained that at the time of the French invasion, they had been driven out of their land because they had shown regret at the Spanish departure. The French had moreover, they said taken some of the Adaes women and children as slaves and had shown such a hostility that the Indians had to leave their locality and retire to an infertile land. Learning of Aguayo's intention to rebuild a Presidio and Mission, the Adaes said they would return to their old homes. <sup>29, 30</sup>

Unlike Aguayo's arrival at the three mission sites, where crowds gathered to greet the Spaniards, not a single Indian was in sight when the expedition reached Los Adaes, about two miles from the present town of Robeline, Louisiana. Soldiers found the Adai living ten or 15 leagues away, and their Chief said they were glad to see the returned Spaniards because all the Indians of that country wanted to live under their protection.

He said they had been forced to move to a more distant and harsh land because the French and the Natchitoches Indians were hostile to them, taking some of their men, women and children captive. The reason for their hostility, he claimed, was that the Adai had shown regret for the retreat of the Spaniards when the French invaded San Miguel de los Adaes. More than four hundred men, women and children were in the group of Adai. Aguayo increased their processed pleasure by handing out clothing and gifts for all of them. He told the Adai that the Presidio with 100 soldiers was being established less than one mile away and that San Miguel would be built for them. They agreed to congregate at the mission when it was rebuilt. <sup>31</sup>

The Kichai divided sometime during the 1770's, the greater part associating with the Caddo, others keeping their own separate village. About twenty Adais men and a larger number of women survived in their village not far from the old Adaes mission site, and remnants of the Ais, for whom the Spanish once had a mission numbered but twenty five total. <sup>32</sup>

1773, Acting on Rubi's recommendation, The Spanish Crown issued the Royal Regulation of 1772, a decree by which Los Adaes was ordered abandoned and the capital of the province was transferred to San Antonio de Bexar. The inhabitants of Los Adaes was ordered removed to San Antonio de Bexar area. After painfully short notice in June 1773, a population estimated the number of 550 found itself uprooted. <sup>33</sup>

June 25, 1773 Under the leadership of Lt. Gonzalez, the Adaesanos began their move to San Antonio, Bexar. Their livestock was scattered, homes abandoned, the corn that needed to be harvested was left behind. Their stock was scattered about which was a considerable the gun carriages, cannons and ammunition were buried. Lt. Gonzalez went door to door forcing people to come out of their homes but many were hiding in the woods with friends and family. <sup>34</sup>

Sir Governor: Antonio Gil Ibarvo, Juan de Mora, Augustin Sanchez, Juan Jose Sanchez, Toribio de la Fuente, Jose Zepeda, Pedro Mansola, Bernabi del Rio, Juakin Cordova, Christobal Padilla, Juan Manuel Padilla, Manuel Mendez, Cayetano Gamez, Matias Sanchez, Marcos Martinez, Salvador de Esparza, Manuel Mora, Christobal Equis, Melchor Morino, Juan Jose Esparza, Manuel Mora, Christobal Exis, Melchor Morino, Juan Jose Pacheco, Antonio del Rio, Meguel del Rio, Miguel Ramos, Ignacia del Rio, Mariano Padilla, Gaspar Ruiz, Diego Herrera, Francisco Zerda, Thomas Gutierrez, Gabriel Padilla, Francisco de Torres, Gil Flores, Lazano de Torres, Francisco Guerrero, Bernardo Zerbantes, Juan Jose Santa Cruz, Tomas Ibarvo, Pedro Rincon, Patricio Padilla, Juan Martinez, Juan Ignacio Guerrero, Dimas Moya, Ignacio del Rio, Franciso Losoya, Juan , Candido San Miguel, Francisco Ramirez, Pedro Sanchez, Pedro de Luna, Manuel Lisardo, Christobal Vallejo, Francisco Cruz, Juan de Toval, Pomuceno de la Zerda, Melchor Benites, Jose Calderon, Manuel Trejo, Manuel Barela, Christobal Garcia, Domingo Carmona, Jose Maria Canbero, Joaquin Mansola, Ambrocio Vasquez, Vicente Zepeda, Don Pedro Sierra, Bartolo Soto, Gregorio Soto, Juan de Torres, Jacinto Mora, Nicolas Mora, Jose Domingo Barcenar, Victor Mansola, Agustin Sanchez, Augustin Morillo, Manuel Cruz, Isidro Eugenio and Don Ramon Verraero, etc, with



whose families make the number of one hundreds and twenty seven, which generally and each one for himself, with the most specific humiliation and profound meekness, placed at the feet of the grandeur of Your Lordship, we say that in consideration of the Superior Act that in the Royal Houses of this Presidio and Town, there was made known to us on the 26th instant, having examined sell and generally the clauses and articles, we found to be said to us in them that we may see the lands that may appear most profitable to us for our establishment, harvests, rearing of cattle, and the rest that may be profitable to our well being, unless through us it may contribute to damage or inconvenience to the citizens and settlers of said Presidio and Town, by which soliciting to preserve in this case the best harmony, and practice the general intention of peace, quietude and tranquility (not only with the first of the said Presidio and Town, but until with the last of it) we beg of the just judgment of Your Lordship and generous pity, you may be pleased, by virtue of the small or no capacity that this country offers for settling of us in it, for giving us permission in order that , in the Mission that before that was of the Ais Indians, that we form a new village, to which end we offer its cost without that, for the account of His Majesty (whom God preserve) there may be made least minimum, only if there may be given us a Chaplain for the administration of spiritual nourishment, for a time of ten years.

March 1774 The ensuing march entailed more misery. The drought they encountered in the first stage of the journey was followed by heavy floods the rest of the way and more sickness among the Adaeseos and whatever animals remained. Ten children died and more cattle became lost. Upon reaching the Brazos River, they received relief from the governor who had sent them supplies and mules. When they reached Cibolo Creek near present New Braunfels, Texas, and the twenty Spanish troops recently garrisoned there, a few more Adaeseos stayed behind. Finally, on September 26, Antonio de Bexar and the Villa de San Fernando after a three-month journey. With them were the four missionaries from Los Adaes, Los Ais, and Nacogdoches, while soldiers brought four-pound cannons, fifteen boxes of ammunition, and eight tercios of gun-carriage iron pulled by oxen that settlers. belonged to Adaeseo. Barely a week after their arrival at San Antonio de Bexar, the majority of Adaeseo families requested permission from Governor Ripped to return to the Louisiana -Texas frontier. Their petition, which Antonio Gil Ybarbo and seventy-five other Adaeseo men representing themselves and their families had signed, specifically asked the governor to grant them a license to establish a new town at the former East Texas mission for the Ais Indians near present San Augustine. They believed this place was most suitable for their survival and in this manner not become a burden to the San Antonio community. They enticed the governor further that this could be done at minimal cost to the King, only they be given a chaplain to administer to their spiritual needs paid by the Crown for a ten-year period, "knowing the lamentable misery we suffered on such a prolonged road, enduring thirst, drought, lacking mounts, death of children and adults, and abandonment of most of our goods."

Dec. 1774 Governor Ripperda gave his permission to the Adaeseos to return to the Louisiana-Texas borderlands at former Mission Ais. Meanwhile, the Adaesanos had given their power to speak as one voice through Ybarbo and Gil Flores, who also hailed from the extinguished presidio at Los Adaes. On December 10, after declaring his

sympathy for their plight, the governor informed Viceroy Bucarely in Mexico City that he had given passports to Ybarbo and Flores so that they could "go before you at your feet" and implore your support for their cause. He added that the Adaeseos were unable to stay at San Antonio de Bexar and the Villa de San Fernando after a three month journey. With them were the four missionaries from Los Adaes, Los Ais, and satisfactorily enough to "work the land, make water well, or request solares [lots] in security and quiet from the surrounding Indian nations. As further incentive to permitting them to establish a new town on the Louisiana-Texas borderlands, Governor Ripperdsy told the viceroy commerce that they could keep watch upon between the Norteos [Southern Plains Indians] and the Natchitoches post, while also remain vigilant against the English arriving on the Texas coast from the Mississippi. He added that the Adaeseos had abandoned many fields at Los Adaes and that Rancho El Lobanillo was already a de facto pueblo or town, located thirty leagues (75 miles) from Los Adaes, where the ill Adaeseos were left behind.

In February 1774, Ybarbo and Flores appeared in Mexico City with their petition to the viceroy, who handed it over to the Council of War and Estates for consideration. The viceroy and his advisors were indeed sympathetic to their plight as Ybarbo and his companion dramatized the removal. On March 17, the viceroy's council agreed that the Adaeseos could re-settle at former Mission Ais, "making sure to establish the rest of the population close by, of secure the peace and calm the Indians, and avoid communication with the English and other foreign nations." The following day, Viceroy Bucarely signed an auto, decree, approving the results put forth by his council. During their stay in Mexico City which extended into the summer, Ybarbo and Flores took the initiative of asking the viceroy's permission or the Adaeseos to settle at the Natchitoches post in Louisiana. Viceroy Bucarely, however, was unwilling to allow them to return this far, reflecting the concerns of some Spanish officials on the frontier about the problem of smuggling on the border and chain of command disputes.

August 1774 The site chosen by Governor Ripperda for the new settlement of Nuestra Seora del Pilar de Bucareli ("Bucareli") was the right bank of the Trinity River at a crossing of the San Antonio and La Bahia roads known as Paso Tomsys (present day Robbin's Ferry homeland of in Madison County). This location was within the homeland of the Bidais, close trading partners of Caddo-speaking groups, who also traded with Spanish governors at presidios Los Adaes and French traders from Louisiana. Governor Ripperdsy preferred this location for many reasons instead of Paso Tomsys was approximately halfway between San Antonio de Bexar and Natchitoches, and a new town here could facilitate communication between the Spanish colonies of Texas and Louisiana. Second, the spot was protected from the Comanches by friendly Tonkawa and Tawakoni Indians to the west. Third, Bucareli provided a base for maintaining peace with friendly Indians living to the north and south and missionary work. Fourth, it was considered a great fertile agricultural region. Lastly, and most importantly, Paso Tomsys provided a good location for intercepting contraband trade and guarding against the penetration of the English inland from the upper appointed Ybarbo captain of the company and Justicia Mayor (Judge), Texas gulf coast. The governor appointed Ybarbo

captain of the company and Justicia Mayor (Judge), Gil Flores as First Lieutenant, and Juan de Mora as Alfrez (Second Lieutenant) of the Bucareli community.

By late August 1774 their second resettlement journey began, except this time their trek to the lower Trinity River was not as dreadful as removal from Los Adaes. Fewer Adaeseo families left San Antonio de Bexar than those who originally signed the petition the year before. As soon as enough horses were gathered however, the rest intended to join the others. Not long after their arrival on the Trinity River, Ybarbo retrieved a number of items left at Los Adaes, including nails and iron works from the houses, gunpowder, ammunition, six cracked cannons and some gun-carriage iron for construction of buildings and defending of Bucareli.

The Adaeseos laid out the town plaza with surrounding houses, while Ybarbo had a wooden stockade built for placement of the cannons and guards. They also constructed a chapel, which was replaced soon thereafter by a nicer one through the financial support of Nicolas de la Mathe, who was Ybarbo's business partner from Louisiana. They kept their devotion to the patroness of Our Lady of Pilar as they did in their former chapel at Los Adaes. The temporary exemption from payment of royal taxes surely helped the struggling settlement at Bucareli, but the Adaeseos remained mired in the same poverty they had known at Los Adaes. Ybarbo brought supplies from San Antonio de Bexar to relieve Bucareli's sad economic condition. In particular, he took cotton seed, sheep, and a black weaver to the Adaeseos with the hope of teaching them how to produce their own clothes and blankets. The Adaeseos at Bucareli lived at a subsistence level not much above that of their Indian neighbors, supplementing measly products from the field and herds with hunting of the buffalo and wild cattle that roamed abundantly between the Trinity and Brazos Rivers. According to Herbert Bolton, the Adaeseos likely participated in the fur trade through their hunting and exchanging of peltries for French goods.<sup>36</sup>

1777-1778: Living in close proximity to the Euroamerican settlers around Natchitoches proved deadly to the local Caddoan tribes. Their numbers had already declined dramatically before the epidemic of 1777-1778 reduced the tribes even further. By the early 1780's only about fifty Adaes, led by medal Chief Quemsy, survived in their old village fifteen miles west of Natchitoches.<sup>37</sup>

1777-1778 These measures made the Indian trade less profitable for Natchitoches citizens, and the volume of commerce declined dramatically, especially after an epidemic swept through the region in 1777 to 1778, killing perhaps a third of the Indians trade less profitable on the frontier. In the wake of the sickness, which also eliminated many French settlers, the few remaining Natchitoches Indians abandoned their village on Bayou Pierre. Even as each reduced group became more numerous and culturally cohesive by banding together, only one hundred members of the three tribes lived in the village.<sup>38</sup>



Sir Governor: My Very Dear Sir: Notwithstanding having already notified Your Lordship, by which, with date of the 8th of December, that with Juan Jose Pacheco, I remitted, concerning the notice that I had arranged and determined coming, as already commenced, by the Comanches, against this weak and feeble village for the purpose of avenging the lives of their companions who, on the 3rd of May of last past year, they left on their first entry into said village; since which news, not allowing to go out to their accustomed meat hunting expeditions their settlers, from whence they depend for the maintenance of their families, as well for the meat as for the lard and tallow, from which they make their soap and candles, for themselves and necessary for the church, which is made use of through the poverty of their faithful's, for which, stating to me with all submission, the settlers of this village, the necessities which their women and children were experiencing (which is clear to me) that I would advise or permit them to go hunting for meat, and leaving secure their families at the borders of the villages of Texas, until that, informed by my Sir the Sir Comandante General, would permit them, for said reasons to form their village near to those parts, in a place that, toward this, there are those near to those parts and borders, with the conveniences for a fertile and splendid settlement. From whence they believe His Majesty will be better served in the visits from the Friendly nations and other services, with the consolation of leaving their families secure from an insult of Comanches, to whom I am not able to permit their solicitation (notwithstanding being evident to me their great sufferings, hungers and the rest, as pensioners who live in guards, horse yards and coasts like various others) in these neighborhoods, of which I advise Your Lordship, since that, for a second time they have fired at my house, the militiamen and civilians joined with such profound humility and submission, stating to me their first petition and supplication, as which their families perceive, and the lack of hope that, by the last news of the Comanches, they have of being able to go out and search for their comfort; and the time that has already passed for planting of wheat, as the lack of opportunity that they have for constructing and preparing the field for corn, that are distant; but for the same reasons they highly supplicate and beg that it be allowed to transfer their families to where they will plant and will be subject to which the Sir Comandante may permit them to establish themselves, or change to a place that he will deem well, which they will do with the subordination and obedience that until now have been acknowledged in these in whatever has been ordered of them. <sup>39</sup>

My Very Dear Sir: When the Father Friar Juan Garcia Botello returned from the village Bucareli, in which he was serving as Minister, and was relieved by the Father Friar Joseph Francisco Mariano de la Garza, who at present serves the said Ministry, he reported to me the deplorable condition to which that unfortunate people and settlement remains reduced, as the result of the two fatal misfortunes which have just happened; all the village having being inundated, by which they had entirely lost their crops; following this calamity, that of the Comanches having stolen all the greater part of their herd of horses, as a result of which they remained entirely destitute of any relief, with the fear of being threatened that they would return for the rest that remained to them, and then no person would remain alive, because of which I requested said Father Botello that he would put in writing what he had related, in order to have an authentic instrument, with which to be able to report to Your Leadership this happening and

having executed it, I send it to your hands with the Number 1. Give him relief, transported him downriver, and saved his life. On the 26th, it was necessary to reinforce the vanguard to enable Minister of that village, and the following two of Numbers 4 and 5 from the Captain Don Antonio Gil Ybarvo, there remains no doubt they have seen themselves so terrified that it has been necessary to abandon the said village, in which, at the time of doing so, I have learned extra-judicially, one family did so with so much confusion that, leaving their fireplace with a fire in it, fire was communicated to the house, and being communicated to the neighboring ones, half of the settlement was destroyed, since the greater part of them were of timbers, they were reduced to ashes. I find myself without news of the total departure of the Captain Gil Ibarvo, nor the place fixed where he is situated, with Father Garza and the families who went out with him, February 11, 1779. <sup>40</sup>

A 1777 census of Bucareli revealed many Indian nations in all directions.

March 31, 1779 The Exodus of Bucareli has begun but I must tell you my opinion of this matter. When my predecessor Ripperda marked out the spot for the pueblo to go. Ripperda was well aware that this site was not favorable for continued existence. But he was fearful that Hugo Oconor would oppose the establishment, He remembers how the Adaes were genuinely sad when they thought the Spaniards were leaving. <sup>41</sup>

1779 Census of Indian Allies, Adayes at 15 miles from post, Chief Quimsy 16 Warriors, 10 Women

The Caddo: Another group, Caddo as it is now called, extended along both banks of the Red River from the lower Natchitoches tribe in the vicinity of the present Louisiana city of this name, to the Natsoos and Nassonites tribes, above the great bend of the Red River in the southwestern the penetration of the English inland from the upper Texas gulf coast. The governor appointed Ybarbo captain of the company and Justicia Mayor (Judge), Gil Flores as First Lieutenant, and Juan de Mora as Alfrez (Second Lieutenant) of the Bucareli community.<sup>42</sup>

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The Caddo and the Hasinai, both divisions of the great Caddoan linguistic stock, were similar in culture and spoke nearly or quite the same language. The Ais tribe, which lay between the Caddo and the Hasinai groups, though somewhat distinct from either, ethnologists believe, in the main shared the history of the latter. The traditional enemy of the Caddo and the Hasinai were the Osage, of the Arkansas and Osage Rivers, and Apache to the west. Hostility between these groups continued to the end of the

eighteenth factor in the century, and even later, and was a constant policy of tribal balance alike pursued by France and Spain.<sup>44</sup>

For the Control Of The Caddo, The Supremacy of the French among the Caddo and the Wichita, expecting the Adaes tribe in whose very midst the Spanish Fort was planted, was from the outset almost complete, and the feeble efforts of the Spaniards to eradicate French influence from among them were futile so long as Louisiana remained a French province, while then thereafter the allegiance of these tribes was to the French as a race, and not to the Spanish government, under whom the French of Louisiana now lived. <sup>45</sup>

Sept 1780: As with the Yataxis and the Natchitoches, Spanish officials also declined to designate any Adaes warrior as medal chief following the death of their leader, Quemtsy, in the late 1780's. Like the Natchitoches tribe, the few remaining Adaes moved farther away from the town of Natchitoches and settled near the Yataxis on a small tributary of Bayou Pierre. <sup>46</sup>

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The Nation of Adayes at 15 leagues from this post. Chief Quensy

Warriors	16
Women	10
Children both	7 <sup>47</sup>

In 1785, Adaes Chief Quemtsy paid for drinks in a tavern with his Spanish medal. The post commandant returned the medal to Quemtsy, making "him know the grave mistake he had committed and fined the cabaret owner." Report of the council at San Antonio de Bexar, January 5, 1778 <sup>48</sup>

In 1787, Lafitte acquired more lands from the Yatasi chief, while Poissot bought a large spread "commonly known as Tacuachil" from an Adaes Indian named Quiouant, brother of Chief Quemtsy. <sup>49</sup>

Hyamoc, died in 1790, but Commandant de Blanc refused to designate his son, Datze, as the official chief "since this nation is almost finished." <sup>50</sup>

In the eighteenth century Natchitoches was the only Euroamerican settlement in the Near Southwest than the larger population than the surrounding natives. Despite the best intentions of the local French settlers, their increase had a deleterious effect on the local Adaes, Natchitoches, and Yatasi tribes; disease cause their decimation, they ceded their lands to the Euroamericans, and they turned to alcohol in despair. <sup>51</sup>

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the town of Natchitoches and settled near the Yatasi on a small tributary of Bayou Pierre.<sup>52</sup>

About 1790, the time the Caddo moved to Tso'toLake, the Spanish governor of Louisiana asked them to share their hunting ground with the Choctaws, the largest of the southern tribes east of the Mississippi. Spanish officials hoped that the Choctaws, bitter enemies of the Osage, would help prevent the atrocities the Osage continued to commit in the Natchitoches district. Bands of Choctaws came hunting as far west as Texas. Bands of Ais and Adaes attacked them, but at first there was no conflict with the Caddo, who allowed Choctaw hunters to winter with them.<sup>53</sup>

On April 16, 1792, he reported to Carondelet that great numbers of Choctaws and Chickasaws came into the Natchitoches district and caused much trouble "by their thefts of horses and cattle, which they kill on the cattle ranches of the inhabitants." They were temporarily at peace with the Caddos, and many had spent the winter in the Caddo country. Choctaw hunting parties habitually entered the territories of weaker tribes. Usually these Indians did nothing, but occasionally they resisted. In the summer of 1792, Ayches and Adaes attacked bands of Choctaws who had entered their areas.<sup>54</sup>

By 1803, only about one hundred members of the Natchitoches, Yatasi and the Adaes tribes lived within a days travel from the French town, while two thousand or so Kadohadachos and Hasinai resided in villages more than seventy five miles away.<sup>55</sup>

June 1805 twenty five Hainai appeared at the Spanish post at Nacogdoches hinting "at the offers of presents and prospects of trade with the Americans." Although, Lieutenant Valle advised them that it would be improper to accept these offer, Hainai warriors as well as Nadaco, Nacogdoches, Ais and Adaes men visited the American post at Natchitoches in August.<sup>56</sup>

1811 Although, Lieutenant Valle advised them that it would be improper to accept these offer, Hasinai warriors as well as Nadaco, Nacogdoches, Ais and Adaes men visited the American post at Natchitoches in August.<sup>57</sup>

Between 1810-1830 Another eight hundred Kadohadachos, two hundred Coushattas, and one hundred Yatasis, Natchitoches, and Adaes. Therefore the Americans and their selves outnumbered the few remaining Indians in the Red River Valley by fifteen to one.<sup>58</sup>

Among the Indians influenced by the Kadohadachyos were one hundred or so remaining Natchitoches, Yatasis, and Adaes tribesmen, who lived upstream from Natchitoches on Bayou Pierre and the Red River.<sup>59</sup>

1835: In response to the Kadohadachos' memorial, Brooks appointed as treaty commissioner, sent word to the tribe that he was ready to negotiate for the purchase of their lands. On June 25, 1835, the entire Kadohadacho tribe-as well as the few remaining Yatasi, Adaes, and Natchitoches--gathered at the Indian agency. At noon the



following day Tarshar, under chief Tsauninot, and twenty three "chose councillors" gathered to listen to Brooks offer. <sup>60</sup>

1741: During the years before 1741 the Spanish province of Texas and New Philippines slowly developed as a defensive borderland with associated problems. The capital was located far to the east among the Adaes Indians, isolated from the settlements at San Antonio and La Bahai and too close to the French post at Natchitoches to be very effective against a French invasion. <sup>61</sup>

1761: Toutin married Marseilles-born Francois Valentin, the recipient of an official grant from Nacogdoches Lt. Gov. Gil Ybarbo. The family dubbed the spread "Adaes... because the tribe of the Adaes occupy it and maintained "horses, cattle, flocks of sheep, and cultivation of grains." Dolet and Toutin's son, Jean Pierre, also established a ranch where he raised horses and cattle. <sup>62</sup>

Jan. 8, 1762: Father Hierro reported "it is unnecessary to maintain "the mission at Nacogdoches, Ais and Adaes. According to him: the Indians already farm with such a great abundance that even the Presidio of Los Adaes gets corn and other semillas from them, and even the missionaries seek relive from them because of the great distance and danger, bartering tobacco, candy and other things not harvested. And when equipment is delayed, the Indians run to the French for ironware, coffee which substitutes for chocolate, medicines and other necessities to maintain life that is their natural right. <sup>63</sup>

In 1767, the Marques de Rubi and Nicolas de Lafora, a trained military engineer, left San Antonio for Los Adaes. After their inspection they called for either the attachment of Los Adaes to the province of Louisiana (ceded by France to Spain in 1762) or the suppression of the presidio and mission and the removal of the Spaniards to San Antonio. These various recommendations had their effect on Spanish officialdom because in 1772 Los Adaes was abandoned and the soldiers and settlers removed to San Antonio, where they could better protect the capitol from the attacks of the Lipan Apache. <sup>64</sup>

Aug 29, 1767 (Marques de Aguayo) On the 29th he reached the site of the old mission of Los Adaes, they camped about a half a league beyond it. No Indians were found at Los Adaes and parties were sent out to hunt for them. On September 1, the Cazique (Chief) of the Adaes Nation with many followers and they explained that at the time of the French invasion, they the Spanish Camp. All expressed themselves as joyful at the return of the Spaniards, had been driven out of their land because they had shown regret at the Spanish departure. The French had moreover, they said taken some of the Adaes women and children as slaves and had shown such a hostility that the Indians had to leave their locality and retire to an infertile land. Learning of Aguayo's intention to rebuild a Presidio and Mission, the Adaes said they would return to their old homes. <sup>65</sup>

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Louisiana city of this name, to the Natsoos and Nassonites tribes, above the great bend of the Red River in the southwestern Arkansas and southeastern Oklahoma. The best known members of this group were the Cadodacho (Kadohadacho, Grand Caddo), or Caddo proper, Petit Cado, upper and lower Natchitoches, Adaes, Yatasi, Nassonites, and Natsoos. The Caddo and the Hasinai, both divisions of the great Caddoan linguistic stock, were similar in culture and spoke nearly or quite the same language. The Ais tribe, which lay between the Caddo and the Hasinai groups, though somewhat distinct from either, ethnologists believe, in the main shared the history of the latter. The traditional enemy of the Caddo and the Hasinai were the Osage, of the Arkansas and Osage Rivers, and Apache to the west. Hostility between these groups continued to the end of the eighteenth century, and even later, and was a constant factor in the policy of tribal balance alike pursued by France and Spain. Tonkawa's in the middle of the eighteenth century the best known divisions of the group were usually found between the Colorado and the Trinity Rivers, chiefly above the Camino Real leading from San Antonio to Los Adaes. <sup>65</sup>

June 25, 1773 Under the leadership of Lt. Gonzalez, the Adaesanos began their move to San Antonio, Bexar. Their livestock was scattered, homes abandoned, the corn that needed to be harvested was left behind. Their stock was scattered about which was a considerable the gun carriages, cannons and ammunition were buried. Lt. Gonzalez went door to door forcing people to come out of their homes but many were hiding in the woods and at friends and family. <sup>66</sup>

Governor Ripperda visited Los Adaes briefly and returned to Bexar in eight days. He left Lt. Gonzalez in charge of closing Los Adaes and a letter arrived in the same month to confirm the closure. <sup>67</sup>

The Spanish Viceroy gives orders for Governor Ripperda arrives at Los Adaes & gives orders that within 5 days the removal of all soldiers and Indians settlers. June 25, Under the leadership of Lt. Gonzalez, the Adaesanos began their move to San Antonio, Bexar. Their livestock was scattered, homes abandoned, the corn that needed to be harvested was left behind. Their stock was scattered about which was a considerable the gun carriages, cannons and ammunition were buried. Lt. Gonzalez went door to door forcing people to come out of their homes but many were hiding in the woods and at friends and family. <sup>68</sup>

2. Sir Govenor, Don Hugo Oconor.

Sir: Moved by the miseries with which we find ourselves, I determined, for myself, and for all the inhabitants that were of the extinguished Presidio of Los Adaes, at the feet of Your Lordship's grandeur, with the charity that we have always seen, and treated as children to declare all our hardship, as are those that I related to Your Lordship by this, which I sent to Your Lordship from the Valle de Santa Rosa by the hand of Sir Don Rogue Medina, from whom I am indebted for all favor, to whom, having communicated the purpose that was bringing me, as well myself as Gil Flores, who were named by our citizenship with authority that they gave us to appear before the Governor, in order that we pass before Your Lordship and the Most Excellent Sir Viceroy, assembling our own

proper persons for seeking the grace that may be conceded to us for forming a village in the Mission that before was of the Ais Indians, without the account of His Majesty would suffer the least costs, only that of a chaplain for the time of ten years, that beyond that would run to our account for his fees, because, since next to our abandoned dwelling houses, we would be able to gather up a little of the much that remained lost to us, because of the little time that was given us, since as soon as the Sir Governor arrived at Los Adaes, when he had ordered published the order that within five days we would have to place ourselves en route, in which time we were have to place ourselves in route, in which time we were without provisions to eat, neither had they in Natchitoches, and with our corn some green and some shooting into ears, and viewing obedience to be necessary for so superior an order, we gave due obedience abandoning our properties, harvests, cattle and houses, because the Sir Governor having gone our from Los Adaes as soon as he left the orders given, leaving the Sir Lieutenant Don Josef Gonzales, doing it in his own person, with the order that we would go out on the designated day, who on the day, mounted on horse back, and commenced, house by house, to put every person out, all of whom were undertaking to take out their children on their shoulders, and they took the road, men as well as women afoot, without eating, packing away the kitchen furniture, and as well as women afoot, without eating, packing away the kitchen furniture, and as much as they had in their houses, since they hardly took off their rags and took up the march in a time of greatest dryness of water for drinking on the road, our hardships commencing from the 25th day of June until the 26th day of September, when we arrived at San Antonio, having endured on the road thirst as well as hunger, and most of the people coming afoot, to the three Brazos de Dios afoot, and where was found assistance for us which the Sir Governor ordered, of animals and provisions, and which was hardly able to alleviate the worst of thirst, hunger, and many having given out in the legs and feet, they died on the road, of small and grown ones, thirteen persons, and hardly had the provisions arrived for our assistance, that it caught us very weak, all were infirm; of those that have died in San Antonio, until the day that I went out, more than thirty, small and grown ones. Since the day that I went out they buried Mrs. Maria Antonia, wife of Miguel de la Zerda, and the daughter of Tadeo Ramos, and God in the future, Sir, I am able to assure Your Lordship how in Texas and San Pedro they sold for food, not only their clothes, but event the reliquaries and rosaries, and with what little they arrived at San Antonio, this poor people has been maintained, now that they have nothing to sell, they ask much of God. They wander like worms for food, through the Missions and Presidio; there is no one to serve, because he who has no more shirt, they weep from dawn to nightfall the same, as I have said. Here, Sir, within two days after our arrival at San Antonio the Indians carried off the few animals that we brought for the alleviation of our miseries. The Sir , Governor, three days after we arrived at San Antonio, issue to us an Act in which he said we would ask for lands for our establishment, where we do no damage to the citizenship and Missions, and that we will draw off a portion of water at our expense; and we considering that we from San Antonio to Guadalupe is over run with cattle of the Missions and citizens, and avoiding disputes and complaints against ourselves, for that necessity finally had obliged us to steal and what from this would be able to result, since, by seeing ourselves with our properties lost, we replied to him with a writing, a copy of which I send to Your Excellency here enclosed which bears his decree, in order

that you may see and may be master of all. Sir, as soon as I saw the order thus prepared, which the Sir Governor gave us, the loss that I had to have with the properties and all the rest was not so grievous, as finding myself with my mother in a bed for more than ten years, expecting death each day, while at the same time a sister all aconserada, and the wife of my brother, Juan Antonio, with ten months in bed to die of a miscarriage, he not being able to move her until life or death, which forced me to Governor the condition, in order that he would grant me permission for leaving them on a ranch until those stated lived or died, like for leaving another family that they would assist them, which was hard for me to gain it, because it was necessary for me to present to him a writing in order that His Lordship will go, accompanied by a priest and other witnesses, in order that they will certify as my sick ones were found, which he has seen, and through intercession of the minister, he had to grant me said permission that I will leave said sick, and a son of mine, in order that he would assist them, which permission he gave me in writing; and I, with the other families, found themselves in San Antonio, going through the miseries like the rest, and seeing that here we are not able to maintain ourselves through any road, we beg of the nobleness of Your Lordship that, as our father, and that has always viewed us with love, that he interest himself in our in our well being, and that our loss may not be greater, in consideration that, having from the Brazos de Dios toward the pleasure of where we solicit a village with all we are able to serve somewhat our sovereign, where there will be no more expense than that of a minister, as I have already said, naming of the same citizens one that may be a head, with the obligation of carrying out the orders that may be imposed upon him. <sup>69</sup>

We, Don Antonio Gil Ibarvo and Don Gil Flores, agents of the Civilians who were from Los Adaes, before the superiority of Your Excellency, with the most profound respect, that having deemed proper the equity of You Excellency to command the execution of the various procedures in the solicitation that we have renewed for going to settle on territory of the Mission that was before of Our Lady of Dolores of the Ais, all of which we were deported from the Presidio of Los Adaes, asking for a long time its conclusion, through the long distance that there is from the Capital, finding ourselves to the Province of Texas, and even for feeding ourselves here, here had it not been for the great charitiy of Your Excellency in having ordered Don Ellissio de Vergara, that he would aid daily each one with two reales (as he is doing) we would already have perished, having first thought to undertake our voyage in the present week, for making as place of safety fo the furniture, cattle and horses left in Los Adaes, before the surrounding Nation obtained them, and we remain exposed. The opinion that has appeared most proper to us, to transplant to ourselves the rights that we have, that we have more than to lose with our families at the Presidio of Natchitoches, in order from there to go gather up our furniture and moveables; for which we beg submissively of the graciousness of Your Excellency that he grant to us the corresponding warrant, in order that no impediment be placed upon us, and at the same time to assist us with some aid, either by account of his Majesty, or of our own; that we are ready to go, as soon as we find ourselves in possession of the place where it has been designated for us to populate, with which we are able to return ourselves to our destination, and to recover also the arms and any clothing that we have given away, through the occurrence of any



indispensable expenses that is has been forced to make in this. Therefore, to Your Lordship we humbly beg that, bearing in mind the well known inconveniences and great hardships that we have endured to a great extent, we place ourselves at your feet, to listen to our humble prayer, through God, Our Sovereign Lord, and through the Compassionate Spirit, with which Your Excellency is animated, in which we will receive the greatest favor and mercy, etc.<sup>70</sup>

42. Most Excellent Sir: In obedience to the Superior Order of Your Excellency dated on May 17 last, which Don Antonio Gil Ibarbo & Gil Flores delivered to me as agents of the civilians of the suppressed Presidio of Los Adaes, I commanded that they would go to establish their settlement exactly on the banks of the Trinity River, by the road that led to said Adaes and Orcoquisac, being attentive to what Your Excellency particularly instructed me, that in no event these civilians would go to Natchitoches, and having been pleased to declare to them verbally I was desirous that they would establish themselves one hundred leagues from said Post, from which distance it passes in any place that they may have selected on the road and district assigned, but the poverty of the said citizenship being great, there are few families that have been able to go, aided with the provisions that the Missions gave them, although almost all of those that came were thinking of doing it as soon as they have horses, if they get a favorable situation, for which I have ordered it had to have the necessary circumstances of easy extraction of water. <sup>71</sup>

43. Most Excellent Sir: I advise Your Excellency that my Lieutenant General returned from establishing the village of Nuestra Senora del Pilar de Bucareli, and not having found adaptation for withdrawal of water, finding all the rest that they asked to crave, as to the lowest half of the road as goes toward Los Adaes, three regular days journey from the coast, on the margin of the Trinity River and Thomas Crossing. They established themselves in said place with the intention of making their field on the other bank of river; that there are some permanent leagues, although their poverty will not permit them to sow, as necessary. At the present time most of them detained here by lack of horses on which to transport themselves, consisting for the present in seventy men of arms, but many without them, for which I beg of Your Excellency that he deign to order them sent for at least sixty or eighty muskets, and corresponding munitions, if you deem it proper, having obligated myself to supply them for the present, an arroba, (25)lbs.of powder and two of balls. <sup>72</sup>

The people of Los Adaes arrived at San Antonio and immediately petitioned their governor to allow them to go home to East Texas. Gil Y'Barbo traveled to Mexico City to plead to allow the Adeas people to go back to their homeland. The Texas Governor disobeyed orders and allowed the people to move as close as the Trinity River which is about 186 miles from home.

May 18, Settlement of Bucareli was founded near Rio de la Trinidad that the neighbors of extinguished presidio of Adaes are living. The settlement is named Nuestra Senora del Pilar de Bucareli. <sup>73</sup>

The( Bucareli) settlers arrived in August 1774, too late to plant and harvest a crop that year, and the crop of 1775, on the east side of the Trinity River, was destroyed by a flood. For this reason, the inhabitants were forced to get their food by hunting and fishing, and trading with the surrounding Indians, until the harvest of 1776. The records show that only one good crop of wheat was raised during the existence of the town of Bucareli on the Trinity. <sup>74</sup>

June 1, 1775 Don Antonio Gil Y'Barbo became Captain of the Militia and Lt. Governor. in fulfillment of my order of May 18th of the same year; a town was founded near the Rio de la Trinidad, which was named Pilar de Bucareli (your Lordship informed me that the neighbors of the extinguished Presidio de Los Adaes are living in that town. Your Lordship refused weapons and ammunition to supply the company of 50 militiamen that you formed to protect the new town and also requests a priests to teach Christian doctrine. Some of town's people are selling tobacco with the Frenchmen and the Indians of the North nations. Bucareli is positioned 100 miles away from the closest presidio of the Province which is La Bahai) The five rivers that separate Bucareli and Bahai was a source of fresh water. The Presidio also might abandon by the people who will wish to live in Bucareli because they will be free from the attacks of their enemies and also free to work and trade with other trades. <sup>75</sup>

July 26, 1775, Urzua to Ripperda, Your Lordship informed me by letter on Sept. 15, 1774 that on May 18, 1774. Nuestra Senora del Pilar de Bucareli where the neighbors of the extinguished presidio of Los Adaes are living. Bexar Archives Letter from Don Antonio Bucareli to Ripperda requesting weapons to supply company of each Christian doctrine at the cost to the government because the town cannot afford such expenses by itself. Some people are trading with the Indians of the North. Bucareli is located 100 leagues away from other presidios. The people of this town will leave because of attacks of their enemies. Your Lordship informed me by your letter of Sept. 1 and November 15 of the last year that in fulfillment of my order near the Riv de la Trinidad, which was named Nuestra Senora del Pilar de Bucarelli. ( Your lord also informs me) that the neighbors of the extinguished Presidio of the Adaes are living in the town (Nuestra Senora del Pilar de Bucarelli) now.

Aug 21, 1776 The petition of (the mentioned citizens) is very sensible because a priest will administer to them the the Santos Sacramentos. He also may give (such people) spiritual help, providing them the means to live in peace. (People requesting a Priest) <sup>76</sup>

1777-1778 Living in close proximity around the Euro American settlers around Natchitoches proved deadly to the local Caddoan tribes. declined dramatically before the epidemic of 1777-78 reduced the tribes even further, led by medal Chief Quemsy survived in their old village fifteen miles west of Natchitoches. About the same number of Natchitoches Indians remained in their village located on the Red River six miles above the old French town. CoCay, medal Chief of the Yatasi had perished in the recent epidemic and was succeeded by his brother-in-law who died soon thereafter. Only seventy-five Yatasi remained on Bayou Pierre. In addition to raising crops and hunting the desperate Indians sought to make ends meet by doing and hunting the desperate

Indians sought to make ends meet by doing odd jobs for the inhabitants, such as rowing boats or carrying goods on horseback. Often they used their pay to obtain liquor in the many cabarets in town. Occasionally the natives were forced other methods to get drunk.

In 1778 DeMezieres states (in Bolton, 1914) that the tribe was almost extinct, but in 1805 Sibley reported a small Adai settlement on Lake Macdon near an affluent of Red River.<sup>77</sup>

In October, 1778, another raid was made by the Comanches when 276 horses were stolen, nearly all the property of Nicholas de la Mathe. Thinking the Comanches might eventually succeed in persuading the Tonkawa and Bidais Indians to join them against the Spanish, Ibarvo appealed to the governor for aid, which was promised, but never sent.<sup>78</sup>

1778-1779 As the villages of the tribe were scattered over a territory one portion of which was under the control of the French and the other under that of the Spaniards, the Indians were subjected to all the adverse influences of the white race and suffered from their wars and from the new diseases and intoxicants which they introduced, so that by 1778 they were reported by Mezieres.<sup>79</sup>

During May 1778, the village of Bucareli was attacked by a band of Comanche Indians, who were driven off by the Militia after several had been killed.

Your Lordship, the great and doleful conflict of total ruin, that their lived not having until this day been the most funeral victim of cruelty, can only be attributed to a special protection of the most high, and of this Graceful Patroness Most Holy Mary, because this settlement has been discovered by said Comanche Nation in the month of May of the past year. (as I suppose already notified to your Lordship), thirty of these entered and carried away a part of the herd of horses, until crossing the Brazos River, and not having gained on this occasion other progresses of their robbery than it leaving in the battle of their encounter with the foreign herd of horses of their own, and retiring themselves with three less to their lands, and rest punished and fugitives. They repeated another second entry during the month of October with malicious suggestions of vengeance, in which were stolen about two hundred and sixty animals leaving, by the way of precaution, about sixty men of arms in perilous ambuscade, for if the Spaniards went out to pursue them, craft and forces so advantageous, that no little fortune was to advise them in their pursuit for guarding against them, as inseparable, in consideration of the no ones with which is found this small and unarmed citizenship, the reason for the unpunished enemy returning, and in this voice summoned the few beasts of burden that adventured in the other, they fired upon these miserable citizens in such deplorable condition, that now they find no means, even for hunting for sustenance. Since being the only thing that they have had for aiding their families, the meat-eating parties and enclosures of strayed horses, not only sufficient horses fair them for each other, if to for the liberty of doing it with a few that remain to them, because neither are they able to go out jointly on their chase, carrying the settlement deserted and

surrounding by dangers, nor are they permitted that they may do it, at least they many not be many and well armed. The citizenship was reduced to twenty-three guns and muskets in common, without service nor ammunition, 6. With the occasion of the well founded fears that I have explained to Your Lordship, this poor citizenship has been subjected to a a life so burdened as is the forced servitude of their dangers, because of which they see themselves compelled to have no other occupation that that of being continually changing by day and by night, on the guards and posts of the herds of horses, and village, and to enjoy the time that this labor leaves free to them, in being eye witnesses of the necessities and miseries that their families suffer, without being able to minister to them the one fourth sustenance with the ordinary affairs of the house, fishing, or other similar means; and what is more, nor yeal with the hopes of remedying them in the future, because the time having been passed, most proper for planting of wheat, without, up to the present has there been planted a spike, and having opened their fields for corn in various plain; distant three, four or more leagues, between themselves from this settlement; it is clear that they will not be able to benefit them, if they (as is believed, and with greater force in the spring). <sup>80</sup>

As with the Yataxis and the Natchitoches, Spanish officials also declined to designate any Adaes warrior as medal chief following the death of their leader, Quemsey, in the late 1780's. Like the Natchitoches tribe, the few remaining Adaes moved farther away from the town of Natchitoches and settled near the Yataxis on a small tributary of Bayou Pierre. <sup>81</sup>

The nation of Nadaque, distant 60 leagues from the post of Natchitoches, having as its medal chief KYAAVADOUCHE. There are, including those in the cradle:

Warriors	74
Women	84
Young boys	23
Young girls	46

The nation Yataxe, at 25 leagues from this post. Medal chief is COCAILLE, according to the majority vote of this nation and with my consent; brother-in-law is deceased (of the medal chief)

Warriors	16
Women	20
Young boys	22
Girls of all ages	16

The Nation of Natchitoches, situated along the Bayou of the Isle a Vache at 2 leagues from this post. Medal Chief is YAMOH.

Warriors	13
Women	21
Young boys	6
Young Girls	8

The Nation of Adayes at 15 leagues from this post. Chief Quensy



Warriors	16
Women	10
sexes	

A party from the nation Bydaye, forming a village at Rivere aux Cannes, distant 10 leagues from the post. CAPOT, Chief

Warriors	7
Women	9
Young boys	10
Girls of all ages	7

The nation of the Grand Cadoe Dahiou. Grand Medal Chief is the one called TYNIKOUAN. 100 leagues

Warriors	77
Young boys	42
Women	87
Girls	40

The nation of the Petite Cado Dahiou. The medal Chief is dead. Distant 70 leagues.

Warriors	58
Young boys	31
Women	74
Girls	47

The nation Qys de Singes. Medal Chief is NICOTAQUENANAN, who has replaced his father.

Warrior	54
Young boys	37
Women	55
Girls	34

Reel 9, Holmes Collection (Leg. 193-A, AGI-PPC) Northwestern State University Archives, Natchitoches from an Adaes Indian named Quiouant, brother of Chief Quemsey. <sup>82</sup>

1783, Since Caddo hunts often took long periods of time and because great quantities of hides might arrive in the village only at certain times of the year, the Euro-American traders often discovered that when they arrived at a village to do business, the Caddos did not have enough skins on hand to pay for their goods they carried. Because of this the trader usually extended credit to individual Caddos with the assumption that when they returned from their hunt they would repay the debt in deer hides. The Caddos quickly accepted the credit system and ran up large debts with various traders. In 1784 the Petit Caddos owed Francois Morvant 154 deer hides. These credits only increased over time. <sup>83</sup>

In 1785 Adaes Chief Quemsey paid for drinks in a tavern with his Spanish medal. The post commandant returned the medal to Quemsey, making "him know the grave mistake he had committed" and fined the cabaret owner. <sup>84</sup>

By 1787 Natchitoches and Yatasi numbers had dwindled so much that Commandant de Blanc remarked that they did not "deserve to be included any longer among the recipients of presents." Less than fifty Yatas remained in their village on Bayou Pierre, near the ranch of Paul Bouet Lafitte.<sup>85</sup>

1789 In the province of Texas, there is according to the account of Alcedo, a large lake of fresh water called that of St. Ann, perhaps that of Adayes which is at least equally unknown in the maps. The Lake of the Adayes is so large as to be celebrated among the savages being in about five leagues in diameter. The splendid rock in the middle has already been described, in speakers of the station of Adayes. Antonio de Alceda, was a historian and geographer and wrote about his travels of the world. <sup>86</sup>

The Natchitoches Chief Hyamoc, died in 1790, but Commandant de Blanc refused to designate his son, Datze, as the official chief "since this nation is almost finished." Like many of the Indian men living near Natchitoches. Datze succumbed to alcohol and often fought with french inhabitants of the town. In an effort to improve their situation, the thirty or so remaining Natchitoches Indians sold their lands, located only six miles above the French town, and moved about twenty miles father up the Red River, where they established a village and planted crops. As with the Yatasi and the Natchitoches, Spanish officials also declined to designate any Adaes warrior as medal chief following the death of their leader, Quemsey, in the late 1780's. Like the Natchitoches and settled near the Yatasi on a small tributary of Bayou Pierre.<sup>87</sup>

On April 16, 1792, he reported to Carondelet that great numbers of Choctaws and Chickasaws came into the Natchitoches district and caused much trouble "by their thefts of horses and cattle, which they kill on the cattle ranches of the inhabitants." They were temporarily at peace with the Caddo's, and many had spent the winter in the Caddo country. Choctaw hunting parties habitually entered the territories of weaker tribes. Usually these Indians did nothing, but occasionally they resisted. In the summer who had entered their areas. <sup>88</sup>

In May 1792, three parties of Choctaws arrived in Natchitoches and aggressively strode around the town as they made their way from tavern to tavern. Once drunk, the Choctaws acted with "great insolence," beating their breasts and "declaring themselves entire to the (Americans), scorning the Spanish.." For the next decade or so, the Spaniards were unable to control the American-supplied Choctaws, who intensified their violent raids in the region as the eighteenth century came to close."<sup>89</sup>

Hostilities between the Choctaws and the Indians of the La-Tex frontier broke out in the summer of 1792 when Adaes and Ais tribesmen clashed with the eastern invaders near the Sabine River. In the fighting, three Choctaws died and seven Adaes and Aises, including on woman and a child, lost their lives. In response to the constant Choctaw

incursions, the Adaes Indians assembled warriors from the surrounding tribes in preparation for a full scale war. Learning of the Adaes' actions, Governor Carondelet stepped in and two groups ordered de Blanc to negotiate a treaty between the that would that would allow the Choctaws access to hunting grounds in Texas. Although warfare was prevented for the time being, the Natchitoches commandant reported that none of the Indians on the La-Tex frontier agreed to let the Choctaws hunt in their territory. Due to this aggressive stance, the Choctaws refrained from traveling west of the Red River for the next couple of years. <sup>90</sup>

On July 6, 1792 and again on August 16, de Blanc informed Carondelet that war had broken out between "the Ayches and the Adayes. more information from Ytelaghana, one of the Chiefs who had approved the Treaty of Mobile in 1784. Natchez district on their way home, and Governor Gayoso de Lemos learned of the affair. Carondelet wrote to de Blanc directing him to assist any official who might accompany Texas Ytelaghana in making peace with the tribes. He instructed him to "explain to those nations on that side that they ought to take it ill that the Choctaws hunt on those lands." De Blanc replied that whenever the official and the Choctaw chief arrived, he would aid them and use his influence with the Texas Indians to bring about peace. Although he assured Carondelet that he would comply with his instructions, he emphasized his own disapproval of permitting Choctaws to hunt west of the Mississippi River.

I must not conceal from Your Lordship that I have been not at all satisfied with the manner in which the Choctaws have comported themselves with the inhabitants of this district, robbing them of their labors, turning their horses loose in their crops, killing cattle secretly in the woods, and stealing horses in all parts in order to take them to their villages. For these reasons I hope your Lordship will be pleased to take measures to remedy these disorders hereafter, in view of the fact that the inhabitants are determined not to endure from them in the future insults. such injuries, outrages, and insults.

de Blanc wrote to Carondelet:

I have just learned through unofficial sources, that the Adaes Indians and all their neighbors are assembling, and getting ready to make war on the Choctaws : I do not know their motive. I surmise that it was for the purpose of obviating the effects of this quarrel, that Ytelaghana, as he told me, thought of going this winter to the other side of the river with forty or more warriors to carry a message to the Adaes Indians, in which were expressed the Choctaws' desires to arrange their differences in a friendly manner. Ytelaghana obviously understood that forty or more warriors would make his proposed negotiations more effective. The Choctaws maintained that they wanted peace with western tribes, but it was always peace in which they gained the advantage. They desired to hunt without molestation in lands of other tribes and for that Governor Spanish support. He urged that Ytelaghana shrewdly sought Spanish support. He urged that Governor Carondelet should write to the Commandants of the post "on the other side of then river " and request them to advise Indians of district to maintain good relations with the Choctaws and to "regard them as brothers." Gayoso de Lemos transmitted the message to Carondelet and recommended that, if Ytelaghana actually

went on his proposed mission west of the Mississippi, he should be accompanied by some Spanish official who could advise and direct him. In his opinion, Lieutenant don Estevan Minor, his own adjutant-major, would be admirably suited for such a mission.<sup>91</sup>

Many of our people show up in this ancestry that our people are descendants from. I will name a few from this census below:

32. Manuel Flores, Indian; native of said Presidio, age of 32 years; married to Paula Soto, half caste, native of the abandoned Presidio of Los Adaes, age 25 years.

39. Juan de Acosta, indian, servant, native of Los Adaes, age 25 years; married to Maria Sanches, half caste; native of Los Adaes, age 19 years; has one daughter of 19 years.

45. Pedro de la Ara, Indian, his occupation cowboy; native of Los Adaes, age 62 years; married to Maria Rosales, half caste, native of the Los Ades, her age 38 years; has one son of 16 years, and one servant, Indian of 14 years.

46. Melchor Prosela, half caste, his occupation cowboy, native of Los Adaes, age 30 years; married to Antonia de la Ara, half caste, native of Los Aades, age 24 years, has three boys, the first of age of 11years, another of 9, another of 7, and four daughters, the first aged 12 years, another of 8, another of 4 and the other of 2 years.

57. Jose Caro, Indian servant, native of Los Adaes, age of 20 years, married to Micaela Equis, Indian, native of Bucareli, her age 16; has one son of 13 and one little girls of 2 years.

60. Julian Rosales, Indian farmer, native of the Presidio of Bexar, age 21 years, married to Maria Alamillo, Indian, native of Bucareli, age 16 years; one little girl of 2 years. <sup>92</sup>

That objective was attained by the Treaty of Nogales on Oct. 28, 1793. Under terms of the treaty, the Spanish commissioner's authority was formalized and increased. The Choctaws agreed to "receive from him all the councils and instructions which he may give them .... In return, Spain promised annual distribution of presents. <sup>93</sup>

Carondelet's leniency toward Choctaw activity west of the Mississippi in 1792 and 1793 was chiefly due to Spanish treaty relationships with the tribe. In May 1792, Spain had concluded a treaty of by which the Choctaws ceded land at the mouth of the Yazoo where Fort Nogales was located. The governor had additional reasons for continuing good relations with the Choctaws. He was planning to induce them into forming a confederation of Southern Indian tribes under Spanish protection for defense purposes. That objective was attained by the Treaty Of Nogales on October 23, 1793. Under the terms of the treaty, the Spanish Commissioner's authority was formalized and increased. The Choctaws agreed to "receive from him all the councils and instructions which he may give them ... In return, " receive from him all counsels and instructions which he may give them... In return Spain promised an annual distribution of presents.<sup>94</sup>

In May 1794, however, the Choctaws resumed their hostilities in the near Southwest by crossing the Mississippi and threatening the Pascagoula village on the Red River. They passed into Texas, where they killed a Hainai man near Nacogdoches. The following

year, five Choctaws invaded the Kadohadacho village and killed a man and woman. Already angered, the Kadohadachos became incensed Choctaw named Outabe led when a group of warriors into a tribal hunting camp. The Choctaw shot Kadohadacho Chief Bicheda in the thumb, killed his nephew, and stole all the furs and horses in the camp. In response, Chief Sicheda, Cachaux, and Dioktauinformed Commandant de Blanc that they wanted the Spaniards to render them justice by delivering the head of Outabe'. They warned that, unless this was done, vengeance would be extracted from the first Choctaws they encountered, to force the tribe to punish the guilty parties and give "complete satisfaction to the Caddos by cutting off the heads of the murderers. " The Choctaws ignored the feeble Spanish pressure and did nothing to Outabe. The Choctaws continued their incursions in the Red River valley, attacking EuroAmericans as well as Indians. Francois Grappe the Kodohadacho interpreter, had horses stolen from his Campti ranch in July by a band of Choctaws, who went on to rob other settlers and kill two Kodohadacho tribesmen. The raiders then travelled to Texas, where they committed atrocities among the Aises, Badai, and Tonkawas. In response the Kodohadachos Chief Bischeda and Sanchez, leader of the Tonkawas, leader of the Hasinas, formed a troop among the East Texas tribes and killed two of the retreating Choctaws. Seeking retribution a band Bayou Pierre just north of Natchitoches. Choctaw attacks continued unabated in 1797. In February the Choctaw hunters in Texas killed eight Hasinai including women and children. Choctaw outrages were capped off in the summer, when they killed Petit Caddo Chief Cachaux who was replaced by big medal Chief by a man named Tervanin.<sup>95</sup>

Aug 10, 1797 The Bernarda Pantaloon claim for four square leagues, twenty or twenty five miles northwest of Natchitoches village, was founded on was founded on the grant by Commandant Ugarte, of Nacogdoches, in 1798; Dr. Sibley was witness for claimant. The village of Tapalcote, on the Arroyo del Durasno, and the stream called Terre Blanca and Spanish Lake are mentioned among the boundaries. John Sibley's claim for the old Francois Morvant lands, seven leagues from Natchitoches, on the Bayou Pierre road, was sustained by a deed from Patrick Murphy, sheriff of Natchitoches in 1814.<sup>96</sup>

Although many Choctaw men abided by the peace treaty throughout the winter and spring, by the summer of 1798 hostile warriors had once again invaded the near Southwest. In August a band of Choctaws killed a Kadohadacho man and stole furs and good from a Ouachita Post trader. In response, Bicheda gathered warriors from most of the Caddoan tribes on the Louisiana-Texas frontier and caught up with an encampment of Choctaws near Rapides. Commandant Layssard, however, enraged the Caddoan's by preventing them from attacking the Choctaws when he stepped between the groups and fired his weapon in the air. Three months later Choctaw warriors ranged west to Nacogdoches and pillaged Gil Ybarbo's cabin, while stealing and killing cattle from other residents of the town. Hostile incursions continued unabated over the next few years.<sup>97</sup>

Bayou Pierre also drew a small population to Francophone Native Americans. In spite of Spanish law making Indian slavery illegal in Louisiana, a few families kept acquiring Lipan Apache Indians, who they raised as French Catholics. Although many were females obtained as slave wives or concubines, a few men were sold into town as boys



and found employments at ranches as adults. More typically, however, concubines or wives lived with Frenchmen, as the case of Francois Morvant, the official trader to the Yatasi. Morvant purchased the Lipan woman as a slave in 1770, when she was twenty five, and when she was twenty one, and she served as his defacto wife, helping to operate the family's Bayou Pierre ranch in the 1780's. <sup>98</sup>

Natchitoches Indians sold their lands, located only six miles above the French town, and moved about twenty miles father up the Red River, where they established a village and planted crops. As with the Yatasi and the Natchitoches, Spanish officials also declined to designate any Adaes warrior as medal chief following the death of their leader, Quemsey, in the late 1780's. Like the Natchitoches and settled near the Yatasi on a small tributary of Bayou Pierre. <sup>99</sup>

By 1787 Natchitoches and Yatasi numbers had dwindled so much that Commandant de Blanc remarked that they did not "deserve to be included any longer among the recipients of presents." Less than fifty Yatasi remained in their village on Bayou Pierre, near the ranch of Paul Bouet Lafitte. <sup>100</sup>

By 1792, Natchitoches commandant de Blanc was complaining that the Choctaws "come in great numbers and cause me a great deal of trouble by their thefts of horses and cattle." which they then delivered to American traders east of the Mississippi. <sup>101</sup>

On April 16, 1792, he reported to Carondelet that great numbers of Choctaws and Chickasaws came into the Natchitoches district and caused much trouble "by their thefts of horses and cattle, which they kill on the cattle ranches of the inhabitants." They were temporarily at peace with the Caddo's, and many had spent the winter in the Caddo country. Choctaw hunting parties habitually entered the territories of weaker tribes. Usually these Indians did nothing, but occasionally they resisted. In the summer of 1792, Ayches and Adaes attacked bands of Choctaws who had entered their areas. <sup>102</sup>

Hostilities between the Choctaws and the Indians of the La-Tax frontier broke out in the summer of 1792 when Adages and Ais tribesmen clashed with the eastern invaders near the Sabine River. In the fighting, three Choctaws died and seven Adaes and Aises, including on woman and a child, lost their lives. In response to the constant Choctaw incursions, the Adaes Indians assembled warriors from the surrounding tribes in preparation for a full scale war. Learning of the Adaes' actions, Governor Carondelet stepped in and ordered de Blanc to negotiate a treaty between the two groups that would that would allow the Choctaws access to hunting grounds in Texas. Although warfare was prevented for the time being, the Natchitoches commandant reported that none of the Indians on the La-Tex frontier agreed to let the Choctaws hunt in their territory. Due to this aggressive stance, the Choctaws refrained from traveling west of the Red River for the next couple of years. <sup>103</sup>

On July 6, 1792 and again on August 16, de Blanc informed Carondelet that war had broken out between "the Ayches and the Adayes more information from Ytelaghana, one of the Chiefs who had approved the Treaty of Mobile in 1784. <sup>104</sup>

August 16, 1792, Carondelet wrote to de Blanc directing him to assist any official who might accompany Ytelaghana in making peace with the Texas tribes. He instructed him to "explain to those nations on that side that they ought to take it ill that the Choctaws hunt on those lands."

Sept. 27, 1792, De Blanc replied that whenever the official and the Choctaw chief arrived, he would aid them and use his influence with the Texas Indians to bring about peace. Although he assured Carondelet that he would comply with his instructions, he emphasized his own disapproval of permitting Choctaws to hunt west of the Mississippi River.<sup>105</sup>

I must not conceal from Your Lordship that I have been not at all satisfied with the manner in which the Choctaws have comported themselves with the inhabitants of this district, robbing them of their labors, turning their horses loose in their crops, killing cattle secretly in the woods, and stealing horses in all parts in order to take them to their villages. For these reasons I hope your Lordship will be pleased to take measures to remedy these disorders hereafter, in view of the fact that the inhabitants are determined not to endure from them in the future such injuries, outrages, and insults.<sup>106</sup>

de Blanc wrote to Carondelet:

I have just learned through unofficial sources, that the Adaes Indians and all their neighbors are assembling, and getting ready to make war on the Choctaws :I do not know their motive. I surmise that it was for the purpose of obviating the effects of this quarrel, that Ytelaghana, as he told me, thought of going this winter to the other side of the river with forty or more warriors to carry a message to the Adaes Indians, in which were expressed the Choctaws' desires to arrange their differences in a friendly manner. Ytelaghana obviously understood that forty or more warriors would make his proposed negotiations more effective. The Choctaws maintained that they wanted peace with western tribes, but it was always peace in which they gained the advantage. They desired to hunt without molestation in lands of other tribes and for that Ytelaghana shrewdly sought Spanish support. He urged that Governor Carondelet should write to the Commandants of the post "on the other side of then river " and request them to advise Indians of district to maintain good relations with the Choctaws and to "regard them as brothers." Gayoso de Lemos transmitted the message to Carondelet and recommended that, if Ytelaghana actually went on his proposed mission west of the Mississippi, he should be accompanied by some Spanish official who could advise and direct him. In his opinion, Lieutenant don Estevan Minor, his ownadjutant-major, would be admirably suited for such a mission.<sup>107</sup>

To Thomas Jefferson from John Sibley, December 14, 1805

I hereby enclose you a vocabulary of the Natchitoches Language, but this Nation from intermarriages with the Caddos and living so much among them use their language, those that are blank in the Vocabulary, are caddo words. I hope Sir. because I have not sent you more of them you will not conclude I am going Neglect or forget. I shall forward

others as I have the opportunity of taking them. Am, Sir with the greatest respect & Esteem your most Honorable Servant. John Sibley <sup>108</sup>

May 27, 1805, I have been some time a debtor for your letters of March 20 and Sept. 2, of the last year, a constant pressure of things which will not admit delay prevents my acknowledging with punctuality the letter I receive although I am not insensible to the value of your communications and the favor done in you making them, to these acknowledgements I propose to add a solicitation of a literary kind, to whom I am led by your position, favorable to this object, and by the persuasion you are disposed to make to science those contributions which are within your convenience, the question whether the Indians Of America have emigrated from another continent, is still undecided, their vague and imperfect tradition can satisfy no mind or subject I have long considered their languages as the only remaining monument of a connection with other nations or of the want of it, I have long considered their languages as the only remaining monument of a connection with other nations or of the want of it, which we can have access they will likewise show their connections with one another, very early in life therefore I formed a vocabulary of such objects as, being present every where, would probably have a name in every language; and my course, of life having given me opportunities of obtaining vocabularies of many Indian tribes, I have done so on my original plan, which though' far from being perfect, has the valuable advantage of identify, & of thus bringing the languages to the same points of comparison, a letter from you to General Dearborne giving valuable information respecting the Indians West of the Mississippi & South of the Arcansa presents a much longer lists of tribes than I had expected; and the relations in which you stand with them, and the means of intercourse these will furnish, induce me to hope you will avail us of your means of collecting their languages, for this purpose I enclose you a number of my blank vocabularies, to lessen your trouble as much as I can. I observe you mention several tribes which having an original language of their own, nevertheless have adopted some other common to other tribes, but it is their original languages I wish to obtain. I am in hopes you will find persons situated among or near most of the tribes whether the orthography used be English, Spanish. <sup>109</sup>

April 3, 1807, A Choctaw Indian called Cap \* Sam presented himself and produced a certificate signed by some respectable inhabitants of the County of Rapides A Choctaw Indian called Cap \* Sam presented himself and produced a certificate signed by some respectable inhabitants of the County of Rapides on Red River where he had lived for some time past that he was peaceable and honest and he requested permission to plant corn and build some temporary huts at a prairie near the Adaize where he could live quietly and have his little stock about him and not have them in the way of white people. I gave him permission, he had with him seven men and seven women exclusive of children, to encourage him I gave him seven hatchets to cut can with, seven hoes and one ax and hatchets were remaining of my own Indian goods. I gave him likewise some seed corn, peach stones, garden and melon.<sup>110</sup>

August 27, 1805, I have only been able to finish the vocabulary of the Caddoquies Language, the printed blanks I received had been wet, the Ink spread too much for the

letters all to be legible. I hope by an early opportunity to be able to send you the Natchitoches, & the Cances or Apache's vocabularies, the Caddo is estimated the most ancient Language, and now used by all the smaller tribes, from my best account I can obtain the Cances language is spoken by the Indians on the waters that fall into the western ocean of course will be important for the purpose you mentioned. I will procure all I can & as soon as I can. Should there be any other way in which I can serve you in this country, the commands you honor me with, I will strictly observe to the best of my capacity. I am Sir with the greatest respect, Your Obt. Honorable Servant John Sibley <sup>111</sup>

To Thomas Jefferson from John Sibley, 17 September 1807

Natchitoches Sept.. 17h. 1807—

Sir:

I have the honor to herewith enclose you Vocabularies of the Adaine & Aiche Languages, there are some others (though nearly extinct) which I did expect to obtain but have found a difficulty in procuring which I did expect to Obtain; but have found difficulty procuring adequate Interpreters. of about eighty of the tribe or Nation of Indians Accompanied by four great Chiefs, we experienced a mutual want of an Interpreter. <sup>112</sup>

Apr. 22, 1819, Manuel Bustamente, of the parish of Natchitoches, filed his notice claiming, by virtue of occupation, inhabitation, and cultivation, a tract of land of of about eighty of the land lying within the late neutral territory, and situated in the village of the Adaise, bounded on the east by Trinidad Candado, on all other sides by vacant land, and containing 640 acres. In support of which the following testimony was taken before the board: Martin Dios and Miguel Poudre and, being sworn, say they know the land claimed by Manuel Bustamente in his above notice: that the same is lying and situated as is therein described; that that said land was inhabited Occupied, and occupied and cultivated by the claimant, by his living and growing corn & thereon, on and previous to February 22, 1819; that said inhabitation, occupation, and cultivation has been uninterruptedly continued by the claimant since that period to the present time; and that the claimant's improvements on the land claimed embrace of about six acres." <sup>113</sup>

Aizes (Adaes)

The Aizes live toward the northeast upon the Arroyo Attoyak and about twelve leagues from Nacogdoches. They are very much like to Caddo differing from them only in language and in the manner of shaving their heads. They number about three hundred Indians. They pierce their noses and paint their faces with vermillion. They are fond of the Spaniards. <sup>114</sup>

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# Caddo Tribe has long history in area

Members of the Adai Tribe of the Caddo Confederacy will perform native dances during Saturday's Louisiana Redbud Festival. Dancing is slated to begin at 3 p.m. on the town square in the downtown Vivian area.

The Adai Tribe of the Caddo Confederacy was first encountered in 1529 in the Robeline area during

an expedition led by Cabeza de Vaca. The expedition through North America was recorded again 170 years later in 1699 by a Frenchman, Iberville, as residing basically in the same area.

The territory of the Adai extended from the Red River southward beyond the Sabine in Texas which was located right in the hub of the territory that the French and Spanish nations were claiming.

As the villages of the tribe were scattered over a territory, one portion of which was under the control of the French and the other under that of the Spaniards, the tribe was subjected to all the adverse influences of the white race. They suffered from the wars of the white man and from the new diseases that were brought over of which they had no immunity.

The Adai remnant has never left their ancient locality, but they have not escaped the vicissitudes of the other Caddo tribes who were removed to Anadarko, Okla. in 1835.

Today the tribe members still remain a close knit family with their Tribal identity.

Chief of the tribe Rufus Davis Jr.

and the Adai members constantly strive to regain their culture and history that has been lost or simply forgotten through the years.

One of the methods of studying their culture is performing dances in the same manner their forefathers danced over a thousand years ago.

## Caddo chief serves as parade marshal

Rufus Davis Jr., chief of the Caddo Adai Indians of Louisiana, will ride as Grand Marshal of the 1993 Louisiana Redbud Parade.

He is a member of the Texas Indian Tia Piah Society of Texas, the American Indian Chamber of Commerce, the American Indian Education Coalition of Texas and the San Antonio Council of Native Americans.

Chief Davis is active in teaching Indian education in schools, colleges and other interest groups. He was recently featured in a television documentary by Texas Country Reporter on the lifestyle of American Indians in today's business

world.

He was born and raised in Robeline which is the original territory of the Adais Caddo Indians. He graduated from Marhville High School in 1958, and is a 1963 graduate of Lamar University Vocational School in Beaumont, Texas.

He is founder, owner and president of Chief Construction, Inc., established in 1967 in Houston, Texas. Chief Construction does contract work for the petrochemical and municipal industry. He is a member of the General Contractors Association of Texas and the Greater Houston Heights Chamber of Commerce of Houston.



# The Natchitoches Times

And ye shall know the truth, and the truth shall make you free, --

Weekend Edition, August 3-4, 2013

Natchitoches, Louisiana • Since 1714

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## Letters to the Editor

Let us know what you think. Write a letter to the editor.

See Page 4A for details.

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## WEATHER

HIGH 97 LOW 72

## Area Deaths

Marion Nesom  
Vicki Woodel

Obituaries Page 2A

## Escapoo is arrested

The U.S. Marshall's apprehension team arrested Kenneth Dewayne Hardy Jr. at a traffic stop Thursday, Aug. 1 around 4 p.m. in

Shreveport, La.



Sen. Gerald Long invited representatives of the Adai Caddo Indian Nation to the May 15 session of the Louisiana Legislature and presented them a copy of Senate Resolution No. 98 that commends the tribe for its cultural contributions to the state. From left are Adai Cultural Center Director Robin Leyva, Chief Davis, Long, Hunter Leyva, Tribal Princess Sarah Desadler and Vice Chief Lee Solice.

## Commander hasen corner with City Police

## City Court lists trial docket for

City Court Judge Fred Gahagan lists the trial docket for July 22:

Roy Anderson, loud music, theft, bench warrant failure to appear.

Thomas Anthony Jr., open container, reset Dec. 9, diversion.

Teshika Ardison, disturbing the peace/fighting, reset Oct. 21, DA's probation.

George Ballou, disturbing the peace/public intoxication, dismissed.

Tobie Brown, simple criminal damage to property, reset Oct. 21, DA's probation.

Devonier R. Carolina, resisting an officer, disturbing the peace, loud and boisterous, reset Dec. 9.

John Pierre Carter, disturbing the peace/fighting, reset Aug. 19.

Martae Charleston, telephone harassment, reset July

Ronald J. C. shoplifting, sentence of th

fine 60 days in jail suspended

viated probation cost totaling

payment 30 du

Brittney P. shoplifting, sentence of th

fine 60 days in jail suspended

viated probation cost totaling

payment 30 du

Jesse Petit premises, reset

Rico Revel peace/public missed

Connell R. ing the pea missed

Vedarius criminal du pleaded guilt



*Office of the Governor*



JOHN BEL EDWARDS

## Certificate of Recognition

AWARDED TO

**DEBBIE GARRETT**

in acknowledgement of your unyielding dedication and commitment to advocating for the unique needs and concerns of Native Americans and promoting Native American culture, awareness, and education across the great state of Louisiana through your service as Member of the

**NATIVE AMERICAN COMMISSION**

IN WITNESS WHEREOF, I have hereunto set my hand officially and caused to be affixed the Great Seal of the State of Louisiana, at the Capitol, in the City of Baton Rouge, on this 11th day of December A. D., 2023.



John Bel Edwards  
Governor



1800's

TABLE OF THE INDIAN NATIONS OF LOUISIANA... THEIR TRADE, &c.

	1	2	3	4	5	6	7
Foxes . . . . .	300	800	with the Saukees . . . . .	1500	2500	...trade at Prairie du Chien; principally in lead.	
Shawanese . . . . .	50	800	on the Mississippi & St. Francis	1000	3000	....trade in their villages, or come to the settlements for the purpose.	
Ayuwas . . . . .	20	500	on the riviere des Moines. . . . .	500	1000	...these bands occupy a very extensive country, but which does not abound in valuable furs.	
Sioux bands . . . . .			on the N. E. side of the Missouri	5000	20000	....trade chiefly at the Arkansas post, or with people descending the Mississippi	
			and on the Mississippi . . . . .	. . .		....at the Arkansas post.	
Chickasas & Cherokees	500	000	on White river . . . . .	4000	10000		
Arkansas . . . . .	200	. .	on the Arkansas river . . . . .	1000	2000		
Coddoques . . . . .	100	. .	on Red R. above Natchitoches,				
	10	50	on a branch of Red river . . . . .				
Nanda-koes . . . . .	40	180	on the Sabine . . . . .				
Adlaize . . . . .	20	100	40 miles from Natchitoches . . . . .				
Alishes . . . . .	60	25	live near Natchitoches . . . . .				
Keyeshees . . . . .	80	200	east branch of the Trinity river			.....these nations trade principally with the public factory at Natchitoches, in the frontier villages; and those tribes beyond the Sabine, chiefly with the people of Mexico.	
Tachees . . . . .	80	250	on a branch of the Sabine . . . . .				
Nabedoches . . . . .	80	250	s. w. of the Sabine . . . . .				
Bedees . . . . .	100	320	on the Trinity . . . . .				
Aco-ke-sas . . . . .	80	240	west of Colerado of St. Bernard				
Mayees . . . . .	200		near the mouth of Guadalupe				
Karan-koo-as . . . . .	500	1800	on a peninsula in the bay of St. Bernard . . . . .				
Cances . . . . .	2000	5500	inhabit the country from the bay of St. Bernard, to Vera Cruz				

# **H.R.984 - Thomasina E. Jordan Indian Tribes of Virginia Federal Recognition Act of 2017**

## **115th Congress (2017-2018)**

**Thomasina E. Jordan Indian Tribes of Virginia Federal Recognition Act of 2017**

### **TITLE I—CHICKAHOMINY INDIAN TRIBE**

(Sec. 103) This bill extends federal recognition to the Chickahominy Tribe. The tribe and its members are made eligible for the services and benefits provided by the federal government to federally recognized Indian tribes, without regard to the existence of a reservation for the tribe. The bill establishes the service area of the tribe.

(Sec. 104) The bill sets forth requirements for the tribe regarding its membership roll, governing documents, and governing body.

(Sec. 106) The Department of the Interior, upon the request of the tribe, must take certain land owned by the tribe in Virginia into trust for the benefit of the tribe, to be considered part of the tribe's reservation.

The bill prohibits the tribe from conducting gaming activities.

(Sec. 107) The bill does not affect the hunting, fishing, trapping, gathering, or water rights of the tribe or its members.

### **TITLE II—CHICKAHOMINY INDIAN TRIBE—EASTERN DIVISION**

(Sec. 203) This bill extends federal recognition to the Chickahominy Indian Tribe—Eastern Division. The tribe and its members are made eligible for the services and benefits provided by the federal government to federally recognized tribes, without regard to the existence of a reservation for the tribe. The bill establishes the service area of the tribe.

(Sec. 204) The bill sets forth requirements for the tribe regarding its membership roll, governing documents, and governing body.

(Sec. 206) The Department of the Interior, upon the request of the tribe, must take certain land owned by the tribe in Virginia into trust for the benefit of the tribe, to be considered part of the tribe's reservation.

The bill prohibits the tribe from conducting gaming activities.

(Sec. 207) The bill does not affect the hunting, fishing, trapping, gathering, or water rights of the tribe or its members.

### **TITLE III—UPPER MATTAPONI TRIBE**

(Sec. 303) This bill extends federal recognition to the Upper Mattaponi Tribe. The tribe and its members are made eligible for the services and benefits provided by the federal government to federally recognized tribes, without regard to the existence of a reservation for the tribe. The bill establishes the service area of the tribe.

(Sec. 304) The bill sets forth requirements for the tribe regarding its membership roll, governing documents, and governing body.

(Sec. 306) The Department of the Interior, upon the request of the tribe, must take certain land owned by the tribe in Virginia into trust for the benefit of the tribe, to be considered part of the tribe's reservation.

The bill prohibits the tribe from conducting gaming activities.

(Sec. 307) The bill does not affect the hunting, fishing, trapping, gathering, or water rights of the tribe or its members.

#### TITLE IV--RAPPAHANNOCK TRIBE, INC.

(Sec. 403) This bill extends federal recognition to the Rappahannock Tribe, Inc. The tribe and its members are made eligible for the services and benefits provided by the federal government to federally recognized tribes, without regard to the existence of a reservation for the tribe. The bill establishes the service area of the tribe.

(Sec. 404) The bill sets forth requirements for the tribe regarding its membership roll, governing documents, and governing body.

(Sec. 406) The Department of the Interior, upon the request of the tribe, must take certain land owned by the tribe in Virginia into trust for the benefit of the tribe, to be considered part of the tribe's reservation.

The bill prohibits the tribe from conducting gaming activities.

(Sec. 407) The bill does not affect the hunting, fishing, trapping, gathering, or water rights of the tribe or its members.

#### TITLE V--MONACAN INDIAN NATION

(Sec. 503) This bill extends federal recognition to the Monacan Indian Nation. The tribe and its members are made eligible for the services and benefits provided by the federal government to federally recognized tribes, without regard to the existence of a reservation for the tribe. The bill establishes the service area of the tribe.

(Sec. 504) The bill sets forth requirements for the tribe regarding its membership roll, governing documents, and governing body.

(Sec. 506) The Department of the Interior, upon the request of the tribe, must take certain land owned by the tribe in Virginia into trust for the benefit of the tribe, to be considered part of the tribe's reservation.

The bill prohibits the tribe from conducting gaming activities.

(Sec. 507) The bill does not affect the hunting, fishing, trapping, gathering, or water rights of the tribe or its members.

#### TITLE VI--NANSEMOND INDIAN TRIBE

(Sec. 603) This bill extends federal recognition to the Nansemond Indian Tribe. The tribe and its members are made eligible for the services and benefits provided by the federal government to federally recognized tribes, without regard to the existence of a reservation for the tribe. The bill establishes the service area of the tribe.

(Sec. 604) The bill sets forth requirements for the tribe regarding its membership roll, governing documents, and governing body.

(Sec. 606) The Department of the Interior, upon the request of the tribe, must take certain land owned by the tribe in Virginia into trust for the benefit of the tribe, to be considered part of the tribe's reservation.

The bill prohibits the tribe from conducting gaming activities.

(Sec. 607) The bill does not affect the hunting, fishing, trapping, gathering, or water rights of the tribe or its members.

#### TITLE VII--EMINENT DOMAIN

(Sec. 701) Eminent domain may not be used to acquire lands for a tribe recognized under this bill.