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TWO INDIAN DOCUMENTS.

—EDITED BY—

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TWO INDIAN DOCUMENTS.

EDITED BY ALBERT S. GATSCHET.

I. MIGRATION OF THE WICHITA INDIANS.

(At a council of the Wichita people, held on the Washita River, May 19, 1885, Chief Niastor, of the Tawákoni Indians, made the following statements:

When the Wichita Indians lived on the Arkansas River other Indians crowded upon them from the north and east, and, after a fight, drove them southward. The chief of the Wichitas at that time was Todekitsádie. He said that for times immemorial his people had lived in the same country, and was driven from it only through the onset of the Indians above mentioned.) In a council it was decided to send a party of explorers to look out for a new tract to settle upon. The selected party went southwest, and when it struck the Wichita mountains the surrounding country pleased them so that they decided to report in favor of going there. After their return a council was called, and the party of explorers pleaded for emigration to that portion of land. The removal was decided upon, and as horses were then unknown, the whole people, which was then very numerous, had to walk the distance on foot. Arriving from their villages upon the Arkansas River at the banks of the North Canadian River, they followed it up stream and arrived at the bend of the river, at the Red Sand Hills. There they stopped, built lodges and sowed their corn. From this location a part of the Wichitas were called Tawákoni, for this Wichita word signifies "river bend among red or sand hills". Having lived there several years they felt a desire to remove, and led by Todekitsádie they started for the Wichita mountains, supposing that the soil there was better adapted for raising Indian corn. After the Wichitas had settled there Todekitsádie died. Niastor also made the additional statement, obtained from his mother, that after leaving the Red Sand Hills on the Canadian River they did not travel directly to the Wichita mountains, but remained a few years north of the (False) Washita River, set up farms near the mouth of Sugar Creek (north of Anadarko), and were forced from there only through a general inundation, which flooded all the lands around the Washita, of which Sugar Creek is a tributary, joining it from the north near the agency buildings (They then fled to the Wichita mountains, and this occurred in the time of

Niastor's grandfather. Niastor was born there in 1837, near Mount Scott, and his mother was also born in the Wichita mountains, but the earlier emigration of the people from the Arkansas River took place at the time of his great-grandfather. The tract where their villages then stood was in the neighborhood of Wichita City, Sedgwick County, Southern Kansas, and flint-heads, with pottery, are now found at their former settlements.) To this abstract of the tradition I add the deposition made by Niastor in its original terms, since many points are made more clear by it. I have received this document through the kindness of Mr. H. Kuhn, clerk of the Comanche, Kiowa and Wichita Agency, under date of August 23, 1885.

At a council of the Wichitas, May 19, 1885, Niastor, chief of the Tawákonie, said: "My mother told me that her father said she was born on the Arkansas River, below where the town of Wichita now is, and where there were holes in the ground in which could be found flint heads for arrows and also pottery, near where the Osage country now is. My great-grandfather told my mother that when the Wichitas lived on the Arkansas River the Indians from the north and east crowded and fought them, and drove them this way; that at that time To-de-kits-á-die (meaning "Boy chief") was the chief of the Wichitas. He told my mother that our people had always lived there, but after the Indians fought them our people held a council and concluded to move away from there. Some of our people were selected to go and look out for a country. The party selected went southwest until they saw the mountains now called Wichita mountains, and liked the country very much. They returned to the village and then our chief men called a council and heard what the returned party said about the land they had seen, that it pleased them, and that they wanted all of our people to go there. At that time there were a great many Wichitas, and our people had never seen any horses (there were none in the country), and when our people left their villages on the Arkansas River to go south, they all had to walk. When they arrived at the North Canadian, they traveled up that river till they came to the Red Sand Hills in the bend of the river, where they made villages and raised corn. It was there that some of our people were first called "To-wá-co-nies," because they lived in sand hills in the bend of the river. To-wá-co-nie is a Wichita Indian word meaning "bend in the river among red hills or sand hill". Our people, after living there some years raising corn, got tired, and the "Boy chief" (To-de-kits-á-die) told them that they would all go to the Wichita mountains, which was a better country for raising corn. To-de-kits-á-die died after our people had settled in the Wichita mountains."

"I forgot to tell you that my mother told me when the Wichitas moved from the Red Hills on the Canadian River, they remained

for some years north of the Washita River, and made farms near the mouth of Sugar Creek, and while they lived on the Washita there was a big freshet which covered all the bottoms and flooded the whole country, after which our people moved to the Wichita mountains. This was during the life-time of my grandfather, and my mother was born in the Wichita mountains. I am now forty-eight years old, and was born near Mount Scott. My mother was very old when she died, thirteen years ago. She was much older than Es-quit-cho is now."

"The Wichitas a long time ago were called Pawnee Picques, but our people did not call themselves by that name, and I do not know why we were called by that name."

NI-AS-TOR, *his X mark.*

Witness:

Chief of the Towaconie."

(Signed) E. B. TOWNSEND.

For a better understanding of the relations among the Páni tribes in the Indian Territory, it will be well to consider that the name Wichita represents a tribe as well as a *clan* of that tribe. The Wichita tribe had the following seven clans, as ascertained by Rev. Owen J. Dorsey, in 1881, from a Tawákoni man called Na-áshtuwi, who is probably identical with our Niastor:

1. Witchitâ. 2. Towakarehu. 3. Wé-eko (Wēko, Waco, Hueco).
4. Akwetch. 5. Sidáhetch. 6. Kishkat. 7. Kiri-eshkitsu.

Here the difficulty is to find out whether these names represent originally different tribes who became the allies of the Wichita, or totemic gentes, into which the main stock of the Wichita had gradually diverged. The language of the Towákarehu or Towákoni is about identical with that of the Wichita, but that of the Wēko shows more disparity.

The name by which the Wichita originally called themselves was Tawáyash, Tawaihash; also spelled Towiache, Towache, Toayas, Toweeash. Their present appellation, Wichita, which they apply to themselves, is thought to be of Osage origin, and to mean "migrating," "removing".

The other name as mentioned by Niastor is French and should read Pawnees piqués (not Picques), that is, the tattooed Pawnees. Another appellation—Pawnee Picts—smacks of book-learning, for it is taken from the Scotch tribe of the Picti or "tattooed," so called by a Latin term at the time of the Romans. The third name mentioned by Niastor as applied to the Wichita Indians, Kitikades or "Painted Eyelids," as he renders it, is the name given to them by the Pawnees proper, and is pronounced Kiri-kurús or Kidikurús.

James H. Deer, a Caddo interpreter consulted by me in 1886 during his presence in Washington, D. C., agreed with the statement given above, that Wichita was an Osage term signifying "moving about," and as to the name of Tawákoni he heard

from the Wichita that it belonged to their language and signified "sand hill bend". The Wacos, another cognate tribe, now count only seventy people, and their name means "migrating" in Wichita, by which, he said, their travels or raids into Mexico are referred to. The Red Sand Hills above mentioned are now known as the *Red Hills*, and lie on the banks of the North Canadian within the Cheyenne and Arapahoe Reservation, ten miles above Darlington, Indian Territory.

The remnants of all these tribes have been gathered for the last twenty years or more in the Indian Territory, north of the Washita River, and in 1889 showed the following population: Wichita Indians 176, Tawákoni 145, Waco 64, Kichai 63, Caddo 539; total 987.

II. REMOVAL OF THE TAENSA INDIANS.

M. D'ABBADIE À LA NLE ORLÉANS LE 10 AVRIL 1764.*

"Le village des Taensas des environs de la Mobile, qui devoit passer dans la Rivière rouge avec les Apalaches et celui des Pakanas des Alibamons sont venus me trouver. Et m'ont demandé d'aller s'établir sur la Rive droite du fleuve à la Fourche des Chetimachas distante de 30 lieues environ de la Nouvelle Orléans. Je n'ai pu leur refuser cette grâce et je me suis prêté d'autant plus volontiers à leurs établissement dans cette partie que J'y vois des avantages sensibles pour la colonie. Ces deux villages sont Composés de pres de 200 personnes les Taensas sont Chasseurs et Cultivateurs et seront d'une bonne ressource à la Nouvelle Orléans.—Les Pakanas Alibamous nous procureront bien la même ressource, mais un avantage plus réel ce serait de les opposer aux Tchaktas si ceux ci voilaient tenter quelques incursions sur nos possessions. Ils en sont naturellement ennemis et les Tchaktas les craignent."

Upon inquiries made by me about the documentary evidence concerning the ultimate fate of the Taensa people after leaving the hospitable shores of Mobile Bay and Alabama River, I received from Mr. Pierre Margry, who is editing the colonial documents concerning French North America preserved at the "Ministère de la Marine," the above piece, with its defective punctuation, the contents of which he will probably embody in the next volume of his "Découvertes et Établissements des Français," in course of publication in Paris since 1880. The translation is as follows:

*From a package marked "Correspondance generale, Louisiane," Volume XIV Preserved in the archives of the Ministry of the Marine, Paris.

"MR. D'ABBADIE AT NEW ORLEANS; APRIL 10, 1764.

"The village of the Taensas in the vicinity of Mobile, the inmates of which had to pass over to the Red River with the Apalaches and the Pakanas-Alibamons, have called upon me to ask permission for settling upon the right-hand bank of the (Mississippi) river at the Shetimasha fork, which is distant from New Orleans about thirty leagues. I could not refuse to accede to their demand, and have countenanced their project to settle at that spot, so much more willingly as I consider it of advantage to the colony. The two villages comprehend nearly 200 persons. The Taensas are hunters and tillers of the soil, and will be of great support to the City of New Orleans; whereas the Pakanas-Alibamons will furnish the same help to us, though a more real advantage to us would be to oppose them to the Chactas, should they attempt to make forays on our possessions. They are their natural enemies, and the Chactaws are afraid of them."

In the March number, 1885, of THE AMERICAN ANTIQUARIAN Dr. D. G. Brinton has revoked in doubt the authenticity of the Taensa "Grammar" and "Popular Songs," published three years before by Messrs. Maisonneuve & Co., Paris. To arrive at this end he asserts that the Taensa people, after leaving their old home between Vicksburg and Natchez, on the west side of the Mississippi River, they remained for ten or twelve years upon a temporary cession of land,* and a while after this disappeared entirely, so that in 1740, or thereabouts, certainly not one Taensa remained in existence. All this is based on an entire misconception of the historic facts. The Northern Taensas, after having fled down the Mississippi River from the fury of the Chicasa Indians, were by the French authorities finally settled on the western site of Mobile Bay, below Fort St. Louis, and thirty miles above Fort Condé (now the site of Mobile City, Alabama). This same people was now called the Southern Taensa; it continued to exist long after 1740, for by the *present document of 1764* it is proved that its population, joined to that of the Pakanas, was two hundred souls. In Louisiana, they reappear in 1805 upon the Red River, and in Rev. Schermerhorn's Report of 1812 in the same tracts. Since the arguments of Dr. Brinton against the authenticity of the Taensa language, and especially against the songs of 1827 are largely based upon the alleged early *disappearance* of the whole tribe, we may gather from this how shaky the whole of his "discovery" really is, although he is still harping on it, whenever any opportunity presents itself.

After peace had been concluded between France and Great Britain and the French lands had been ceded to the English,

*They lived from 1706 to 1714 upon the Demeuve farm, on the Mississippi River, where the French commander had placed them.

the tribes dwelling south of the Ohio River held a meeting at Mobile, in the spring of 1764, to decide upon the new course to be pursued against the now all-absorbing power. The following tribes resolved to expatriate themselves rather than to abandon their old friends, the French colonists, and followed them to the west of the Mississippi River: the six lower towns of the Chacta, the Taensas, Biloxis, Pascagoulas and a portion of the Alibamus.

Very little is known in history about the Pakanas, who figure here as a part of the Alibamus. Their name is Chacta, and they are perhaps identical with the Nanipakna, once at the mouth of the Alabama River. Their name signifies the "upper ones," or "those above". During the nineteenth century Pakanas are mentioned in Louisiana, west of Middle Sabine River.

The spot on the Mississippi River where the two tribes wished to settle, is the point near Donaldsonville, where the great river sends a portion of its waters to the gulf by the Bayou Lafourche. It is a place of importance in Indian and colonial history, and the eastern part of the Shetimasha people formerly held this bayou in its entire length.



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