

rest of the people and animals under the ground, where they still remain. Those who had come out sat down and cried a long time for their friends below, hence the name of the place. Because the Caddo came out of the ground they call it *inä'*, mother, and go back to it when they die. Because they have had the pipe and the drum and the corn and pumpkins since they have been a people, they hold fast to these things and have never thrown them away.

From this place they spread out toward the west, following up the course of Red river, along which they made their principal settlements. For a long time they lived on Caddo lake, on the boundary between Louisiana and Texas, their principal village on the lake being called *Sha'chidi'ni*, "Timber hill." Their acquaintance with the whites began at a very early period. One of their tribes, the *Nädäko*, is mentioned under the name of *Nandacao* in the narrative of De Soto's expedition as early as 1540. The *Kädohadächo* were known to the French as early as 1687. The relations of the Caddo with the French and Spaniards were intimate and friendly. Catholic missions were established among them about the year 1700 and continued to exist until 1812, when the missions were suppressed by the Spanish government and the Indians were scattered. In the meantime Louisiana had been purchased by the United States, and the Caddo soon began to be pushed away from their ancient villages into the western territory, where they were exposed to the constant inroads of the prairie tribes. From this time their decline was rapid, and the events of the Texan and Mexican wars aided still further in their demoralization. They made their first treaty with the United States in 1835, at which time they were chiefly in Louisiana, southwest of Red river and adjoining Texas. They afterward removed to Brazos river in Texas, and to Washita river in Indian Territory in 1859. When the rebellion broke out, the Caddo, not wishing to take up arms against the government, fled north into Kansas and remained there until the close of the war, when they returned to the Washita. Their present reservation, which they hold only by executive order and jointly with the Wichita, lies between Washita and Canadian rivers in western Oklahoma, having the Cheyenne and Arapaho on the north and west and the Kiowa, Comanche, and Apache on the south. In 1893 they numbered 507.

In person the Caddo are rather smaller and darker than the neighboring prairie tribes, and from their long residence in Louisiana, they have a considerable admixture of French blood. They are an agricultural tribe, raising large crops of corn, pumpkins, and melons, and still retaining industrious habits in spite of their many vicissitudes of fortune. They were never buffalo hunters until they came out on the plains. They formerly lived in conical grass houses like the Wichita, but are now in log houses and generally wear citizen's dress excepting in the dance. The old custom which gave rise to the name and tribal sign of "Pierced Nose" is now obsolete. In 1806 Sibley said of them, "They are brave, despise danger or death, and boast that they have