

(Does that have a meaning?)

Well they tell me (word not clear) something like that.

(Who chose the Indian name that would be given to the child?)

Well, the way they did, we'd go and spend the night with the party that was going to give the name. And they was the one that decided to give us the name, the party that we went to spend the night with. So that would be Grandma Supernaw she'd always took us and give us our names. Took us to her home to spend the night.

(Who was she?)

Well, she is the oldest Quapaw of the tribe. Kinda, well we could get information from her you know. She kind of give information of the past. And she gave the names--she was the one that give the names. And then that was the party that was with us. But she doesn't give them anymore so we won't be having anymore Indian names. Cause she hasn't handed down any mine and won't so we won't be gettin anymore Indian names.

(Were the names kept in the same, did you have clans?)

No.

(They weren't kept in the same family?)

They'd change them, you know every, have a sick spell why you could have your name changed. But other than that, I never had mine changed because I never had a real sick spell. I had it all my life.

(Why did they do that? What was the reason for changing the name?)

Well, now I just don't know why they did that. They just said if you had a real sick spell they wanted to give you another name. Why. I don't know. The police have called me about a marker that had been found in a house out at Commerce. Well, I really don't know where it came from unless it was in a cemetery out on the Neosho River which had been an uncle of mine's child. I believe it was in 1904. I believe it was. Course I couldn't tell just who