

editor, White,

(Here, the writer (Morgan) shows a line "Mrs. Chouteau - Na-ta-wa-kom-se", one whom he apparently interviewed, and the contents seem entirely divorced from Morgan's writings.) Followed by a line in par. (The following is a good example of the sort of data that Morgan was trying to obtain.)

Mrs. Chouteau says that the son of my aunt is my son, the daughter of my aunt is my daughter. My brother's son is my nephew, the son of my nephew is my grandson. My brother's daughter is my niece, and his son is my son, and the daughter of my niece is my daughter, and the children of this son and daughter are your grandchildren. My mother's brother's son is my uncle, and my mother's brother's daughter is my mother. The son of this uncle (my mother's brother's son's son) is also my uncle, and the sons of this last uncle would also be my uncle's ad infinitum. But if I were a man, my mother's brother's son would be my uncle and his daughter would be my mother, but the son of the son of this uncle would be uncle also, and so would his descendants.

Neither two men nor two women can call each other Ne-lim-wa, but a man and a woman may. A man's mother's sister's son is his father, but a woman's mother's mother's sister's son is her uncle. The daughter is mother to the uncle and aunt to the man.

#### Family Names.

She informs me further that each of the clans have their own family names which are kept distinct, and that one clan has no right to use the names which belong to another; that these names are so well known that you can, or a person well versed in Shawnee life could tell at once to what clan she belonged. (This is not uncommon among North American Indians). The Hopi observe this custom in naming even today.) She is of the Wolfe Clan and the word Wolfe appears to be incorporated in her name, a fact to which she called my attention.

They do not change their names at present as a matter of custom when they become of age; but if a person is sickly, it is a common practice to change the name of the person. This would seem to be a superstitious notion that thereby the sickness might be put away. They do, however, change their names even now occasionally, but it is not common. What the ancient practice was she does not know.

The children are not necessarily either of the clan of the father or of the mother. She said she was named into her father's clan which was Wolfe. Sometimes the children were named into one clan and sometimes into another. (I must make this matter of further inquiry. L. White).

(Apparently, here Mr. White reports of another interview)

This morning I went to Anna Rogers, wife of Granam Rogers, whose house is sketched at the end of this book. She is a half-breed, was educated at the Quaker Mission School, and is in every respect a bright, intelligent, and even beautiful woman. Her husband is the Head Chief by election of the Shawnees. They elect a Head Chief, Second Chief and Council for one year. The recent death of the Head Chief advanced him to that position. Their house is a fine one, and well furnished and as neat as a pin. She is very industrious, and said as she had her work to do she could hardly spare me any time, but was willing to give me all the aid she could. I went over a part of the schedule and left to call again tomorrow. In the