

afternoon I went to see Nancy Chouteau who was also educated at the Quaker School, and who is now married to Cyprian Chouteau, a son of the well known French Trader of St. Louis, now deceased, of that name. His wife is a fair breed, like Mrs. Rogers, are mild but very brilliant and expressive. I went over and nearly finished the schedule and am to call again tomorrow.

(White mentions here that in Morgan's text there are six pages of the Shawnee vocabulary.)

Shawnee System of Relationship

Mrs. Chouteau says that a man's father's sister's son is a nephew, and a woman's father's sister's son is a son. A man's father's father's sister's daughter is his niece, and a man's father's sister's daughter is his daughter, and a man's father's sister's son's son, son's daughter, daughter's son and daughter's daughter are each a grand child. The son of a woman's niece is her son, and the daughter of a woman's niece is her daughter. A man's and a woman's mother's mother's sister's son is their uncle and the son of this uncle is an uncle, and so on ad infinitum. But reverse this, and a man's mother's sister's daughter's daughter would be his niece, and the daughter of this niece would be his grand child. A woman's uncle's daughter is my mother, and her daughter is my sister. My own grandmother (man's) her daughter would be my mother, her son would be my uncle. The son and daughter of this mother would be my brother and sister, but the son of the uncle would be uncle, and so on ad infinitum, but the daughter of my uncle would be my mother, and her daughter my sister, etc.

A man's grandmother's sister's son would be his uncle and his daughter would be his mother. My uncle calls my son grandson. My children would be grandfathers and grandmothers to my uncle's children.

I spent a part of the forenoon with Mrs. Chouteau and upon the schedule, which we finished. There is a very great difficulty in determining the relationship between the children of a brother and of a sister, when carried out to remote points. It is very complicated, but yet understood by the Indian female as far as is needed for all practical purposes, and they seem to know at a glance the order of succession. This does not change the main result of the schedule, but I should be glad to be able to remove every difficulty which stands in the way of a complete elucidation of the subject.

She is quite clear that while her mother's brother's son is her uncle and the son of this uncle is also her uncle and so on ad infinitum, so is her grandmother's son her grandfather, and his son is also her grandfather and so on ad infinitum. But the exact course of this does not hold, except in the last case. She thinks the daughter of a man's niece, and also his son, becomes a grandchild, so that it might occur that a person called grandchild by one person could be called back by such person as uncle, which is an inconsistency. The difficulty, however, is confined to the descendants of a brother and of a sister. Between two brothers, or two sisters, the rule is simple and unconfused and perfectly consistent from first to last. The Shawnees do not, as the Kaws and Wipnabagoes, have terms for the older, next older brother and so on; nor for oldest and next oldest sister and so on, but limit themselves to older and younger brother.