

keeps it together. On pulling two more hairs from his head, Qawaneca changed them into dogs. These were as prolific as the serpents.

Subsequently a woman came from the south. She wished Qawaneca to marry her, but the other man deceived her, coming in the dark, and so became her husband and the father of the Indians. This woman is the Mother, who never dies (she is in the South). All Indians return to her at death, and she sends them back to this world as infants. Her husband, too, is still alive. He never leaves this world; but Qawaneca now dwells in the sun and looks down on the people. The circumference of that upper world in which he dwells is curved upwards. No one who dies here can go to live with Qawaneca.

The preceding paper by Mr. Dorsey was read before the Anthropological Society of Washington.

DISCUSSION.

At the close of the reading, Dr. WASHINGTON MATTHEWS spoke as follows:

1. Phonetic differentiation seemed more marked in the Navajo than in these northern languages. Thus, where the Oregon languages of this stock had many verbs beginning with two consonants, as *rxani-t'as*, the Navajo word corresponding dropped a consonant and then prefixed a vowel, as *a-qä'-nit'as*, or a consonant and vowel, as *ba-xanit'as*.

2. There were about forty Navajo gentes having local names; none had animal names.

3. These Navajo gentes may be divided into three classes, perhaps into four: (a) The original gentes, with names that are explained by myths. From these gentes others have sprung. (b) Certain gentes were sent by the Woman or Mother (spoken of in the Oregon myth) from the west to the home of the Navajos. (c) Modern accretions. All these are called after surrounding tribes, as the gens of the Mexicans, that of the Utes, etc. (d) Gentes originating from Pueblos, now in ruins.

4. There are localities in the Navajo country which give names to people, as People of the Bear Spring, etc. Early travelers often recorded these names as the true names of gentes.

5. Among the Navajos descent is in the female line. The man has not that control of the woman which he seems to have in Oregon.

The President, J. W. POWELL, remarked that many years ago he commenced the study of the tribes of Utah, belonging to the Shoshonian stock. He found them scattered throughout the Territory in small bands, with their homes adjacent to great springs and smaller water-courses. Each little tract of country thus occupied had its distinct name, and the body of Indians resident therein took the name of the district which they inhabited. In asking a person to what people he belonged, he found that the idiom of the language expressing that question signified, "How are you land-named?" This body of people taking the name of a district of country was not found to be a gens or clan. It seemed to be a segment of a tribe, composed of segments of two or more gentes. The body politic thus constituted was found not to be very permanent. Individuals or families might move from one such body to another at will.

EVOLUTION IN CHEROKEE PERSONAL NAMES.—Genuine Indian personal names are usually significant and appropriate, if not always musical or polite; but civilization introduces great changes in Indian methods of naming. Indian names are distorted into something approaching a civilized form, or are discarded for English names which are supposed to be translations, but which are generally wide of the mark, while many of the Indians take scriptural or other familiar names, but so alter them that they are hardly recognizable. To the names thus modified Indian terminals are frequently added, so as to make what seems to be an aboriginal name, which can even be translated. The result is a mixture which would be the despair of a genealogist. We find all these various classes of names among the east Cherokees, very few of whom speak any English, but who are familiar with Bible terms and civilized methods of naming. First, there are the Cherokee names pure and simple, such as Tskilekwa, Ahyüini, Salälanita, and Tsiskwa (giving the vowels the Latin sounds), meaning, respectively, Big Witch, Swimmer, Young Squirrel, and Bird. Then compounds are formed in accordance with civilized usages by adding the father's name to that of the individual, the latter name being sometimes a corrupt scriptural name or perhaps another Indian name. Thus we have Josiah Black-Fox,

whose father was simply Ináli, "Black Fox;" Sampson Owl, a descendant of Uguku, "Hooting Owl;" Wesley Crow, Joe Feather, John Usawi, Bird Salálanita, and Lawyer Calhoun. The last name shows another process of evolution. Calhoun, the paternal name, may have been taken originally in compliment to a white man, for the owner appears to be a very dark full-blood. His individual name is Ditiyáhihi, which signifies "Quarreler" or "Wrangler;" and, from their acquaintance with white men's courts, the Indians have taken, not inaptly, this term to designate a lawyer; hence, Lawyer Calhoun; but the Cherokees have no *r*; so, when Lawyer was obliged to take out a marriage license in order to escape prosecution under a recent ruling of the State Legislature, which refused to recognize the Indian marriage ceremony, the officer mistook the name for a genuine Indian one, and the document was filled out for Loya Calhoun, and so the record stands.

Some mixed bloods have two names; for instance, James Blythe, the interpreter, who is known to the Indians only as Tiskwani, "Chestnut Bread." His father, Jackson Blythe, a half-breed, is known as Tseksini, an attempt at Jackson. The school superintendent is Mr. Wilson Spray, but, as the Cherokees have neither the *p* nor the *r*, he is known to them simply as Wilsini. In the same way Iwi Katálsta gets her first name from the first woman, while Tsákwi Wahu, a bright little fellow about six years old, gets his from the most patient man on record. Tsowelski is merely Joe Welsh in an Indian form. The chief, whose father was also a half-breed, is known to the whites as Jarret Smith, but the Cherokees call him Tsalatihi, the first part of which, Tsalati, is their rendering of Jarret, while by adding *hi* they get Tsala-tihi, a common Cherokee name, which might be translated "Charley-killer," from *Tsalí*, Charley, and *tíhi*, a killer.

When Joe Welsh was adopted as an Indian name Anitsi became a civilized name, and his son, who has a fair English education, now signs himself W. W. Arneach. Old Sawanuka, who derived his name from his Shawnee origin, left several children. One of these took the Bible name of Nicodemus, which among the Cherokees becomes Nikatimsi, and then Timsi for short, which last the whites have again corrupted to Timpson. At the same time Sawanuka became Sawanook, and then Sanook, and in the next generation one of the last representatives of the Shawnees among the East Cherokees will probably lose his identity under the plain title of Tim Snooks.

J. M.

SUFFRAGE AND ITS MECHANISM IN GREAT BRITAIN AND THE UNITED STATES.*

BY JAMES H. BLODGETT.

As communities outgrow the possibility of personal conference in matters of common interest, the form of their representative system becomes important. In great aggregations of people the ratio of representation becomes more and more insignificant, as in the United States, where, with a five-fold increase of the representatives in Congress, the basis of representation is also five-fold greater than at the organization of the government. As the physical limits of assemblies of representatives are reached, serious questions arise as to the best modes of securing a true representation of the community.

The legislation of Great Britain for the past sixty years has been active on the subject and has resulted in great changes. The Reform Bill of 1832 enlarged the franchise but left modes of election mainly undisturbed. Scattered property gave multiplicity of votes. Candidates were proposed by responsible friends, and, if not opposed, nominees were declared elected on a show of hands by their supporters on election day. In case of opposition, a later day was set for a tally of the *viva voce* preferences of the electors. Constituencies varied greatly in size. The use of the ballot in England dates from the Ballot Act of 1872.

The views of James Lorimer, Thomas Hare, and John Stuart Mill, given in outline, may serve as a basis of comparison in the discussion and legislation on the subject. Prof. Lorimer (Constitutionalism of the Future, etc.) objects to a scheme based merely upon education or upon property, and pleads for a "dynamic system" that would combine the qualifications that make a man ordinarily influential in the community, giving each man a varying number of votes according to the measure of his tangible qualifications. Mr. Mill (Some Thoughts on Representative Government) would extend suffrage to each mature person without regard to sex, excepting those dependent on public care or not availing themselves of opportunity to learn to read, write, and make simple computa-

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