Yes. And he's got a sister. Her name was Emma. I call her "aunt." She'd be my aunt.

COMMENTS ON EXTENT OF KINSHIP RECOGNITION AND KINSHIP BEHAVIOR

(What about their children--would you consider them your relations?)

Their children? Yeah, we still call them relatives. Indians go to the--way down to third and fourth generations. They repeat the original kin relationships. That's why the--in the Kiowas tribe--old Indians--Kiowas are all related. That call them to the third and fourth and fifth generations. But when it comes to a showdown, they're too far gone, but they still like to keep it up. Some of them use adopted kinfolks as real relatives and they claim the children as blood relatives and it looks like they're real blood relatives.

(Well, just for an example, this Emma Coco--you call her "aunt," but she's not very close to you in a blood relative way. But how would you feel about marrying her daughter--would that be permitted?)

The Kiowas won't stand for it! No. The Kiowas don't stand for it! They claim it's the same blood line from way back there and shouldn't be done. But this new generation just run over it now. And old relationship in the past--like if I had my wife's mother--Nellie's mother--she'd be a mother-in-law. A mother-in-law's relationship to her son-in-law is very sacred. They regard it so they wouldn't have no hard feelings or any hard words from each other. A son-in-law is not allowed to come within four feet of his mother-in-law. They call it dishonorable to touch her--to touch his mother-in-law-- any part of her body. They call it sacred, and she's too sacred so they don't come near. And if you accidentally touch her, he has to give a pony or something to show that it was a accident. To establish the relationship back. I think Bernard Mishkin got it--that relationship--written down. But that's the