

married in there. Or else there'd probably be an equality of age, you know--like that woman that died--like that Mary Yellow Hawk--she's my age. She was 84 and I was just a year older than she was. And then I've known her for years and her first husband was my cousin and she's married twice since that. And she always thought lot of me and everytime I'd be in Wyoming she'd be among the Arapahoes instead of with the northern Cheyennes, and for that I respect her. And there are other reasons. Maybe there is adoption by Cheyenne to an Arapaho boy or girl. And they establish relationship by that order. Well, on those reasons, then, we respect each other, by attending or noticing--

Bob: I know they feel they're obligated.

Jess: Yeah, yeah--

Bob: --to attend the funeral if it's an Indian. They don't get concerned if it's a Negro or a white man. If it's an Indian--there's something that will draw them together. Then, in one of my reports here--I had a boy that was picked up in Bethany by the police. He was taken to the Berry house up there. And there he was put through the different paces that was customary for them to go through, and then in the report he says that his grandfather, Arthur Sutton, let him off on a certain street in Bethany. Well, he's not his grandfather--to us. But to him--it's just like everybody calls Jess "grandfather." He wasn't lying.

They all thought he was telling a lie, but he wasn't lying. Arthur Sutton was his grandfather, the way he looks at it--the way an Indian looks at it. Then, you don't have cousins, do you?

Jess: No. No word for cousin--

Bob: In Indian you don't have a word for cousin. But the Indian does not have a cousin.

Jess: No word for cousin. They're all sister or brother.

Bob: And that's what gets us confused, I think, and they think, "Well, you're lying to me--" When you're trying to get back in to who is related