

(Bittle: I decided today that there's no tone in Arapaho. I decided this on sound historic evidence. There's no tone in any Algonkin language. Except that I'm hooked on writing it that I write it in.)

(If a man is addressing his mother-in-law--I guess this doesn't happen very much--but does this happen--could he address her?)

Well, oftentimes; mostly, it's through a second party. --

naehei.hae, -- "my mother-in-law." naehei.hae

(Well, does a man ever talk directly to his mother-in-law?)

Under certain accepted rules--tradition of the tribe. Let me explain this--only when a woman makes a pair of nice beaded moccasins to her son-in-law--or in olden times if she made a buffalo robe with porcupine beadwork and tinsels on it can she talk to her son-in-law. And vice versa. If a young man has a mother-in-law and goes out during hungry times--which happened quite often when they got away from the game areas--if he could bring a deer or antelope that he'd went out and killed early in the morning--cold, rainy, snowing, or blizzard--in inclemency of weather. If he went after deer meat or elk meat or antelope meat to satisfy his mother-in-law, then they can converse. Only on very specific problems at that--time of sickness or something like that he would speak to his mother-in-law. Otherwise they don't speak. Only through second party.

(Under these exceptional circumstances could he ever say to her naehei.hae ?)

Yeah. Yeah, he could address her.

(Would he ever address her by her name?)