

whatever they want to give. Nowday they give blankets and money. And any-
thing of value

(Could the parents of this boy ask anybody they wanted to give their child
a name?)

No, they get among themselves, and then if the relatives want to help give
presents, they're welcome to give. Supposing I give something, and my daughter
or my kinfolks might want to out. They join in and give whatever they could
--or want to give. They don't choose what to give--they just give out of
their hearts whatever they want to.

(Could they just ask anybody they want to to give a name?)

No. They don't ask. They just--the children of the parents just ask certain
person to name them. If somebody come and drive up here and get out and
come in here and sit down. I ask them what their purpose coming is, and
they might say, "I want you to name my child." That's the way they do.
And of course I don't ask for anything. I just select a name and give to
him and if I name the child without ceremony, maybe they just give me a
present.

(Do they ask you to name their kids?)

Yes, they like me to name their child.

(How do you pick the names you're going to give them?)

Well, I either name them after some of my ancestors or select some thing
that I think is honorable in my life. Lot of friends can come and want a
name. Friends might want you to name them, and they name them after some
of their friends.

(What about girls--do they get somebody to give a name to a girl, too?)

Yeah, it's applicable to girls and boys both. You get all those stories
if you read all those books I was talking about--Wes LaBarre and Jane Ri-
chardson and Bernard Mishkin. (LaBarre, Richardson, and Mishkin are anthro-
pologists who worked among the Kiowas in the early 1930's. Richardson is
author of Law and Status among the Kiowa Indians, Monograph, Amer. Ethnol.