SOUTHWESTERN OTOMI KINSHIP

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1

      Southwestern Otomi[1] consanguineal kinship nomen-
clature classifies relatives bilaterally with generation
type terminology in grandparents' and Ego's generation,
and with lineal type terminology in the first ascending
and first and second descending generations. The
appearance of forms borrowed from Spanish in the system
somewhat impairs the classification since collateral
relatives of the second descending generation are referred
to by the grandchild term qualified by Spanish nephew/niece
terms. In line with the generation type terminology used
in the second ascending generation, it is likely that this
nephew/niece qualification is a recent innovation xxixxxxxx
not based on previous Otomi usage, and that the grandchild
term was earlier extended bilaterally without qualification
to all collateral relatives of the second descending
generation.

Tbl 1

      The consanguineal terms are listed in Table 1.

      As suggested above, the grandparent terms extend to
In a more general sense they may denote any elderly person.
include siblings of grandparents as well. Aunt and uncle
terms are used for all siblings of parents and for the
children of grandparents' siblings. The uncle term which
is from Spanish also denotes the spouse of a relative
referred to by the aunt term. This is not true of spouses
of those referred to by the uncle term; these are xxxxx
referred to by the Spanish term <u>tia</u>.

The Nephew and niece terms, which are extended to include
children of cousins, are Spanish in origin. A neighboring
dialect of Otomi[2] which is closely related and very similar
has a native word ?bædíci for nephew/niece.

2

The criterion of sex as a terminology determinant is
fully exploited in the sibling terminology. Four terms
distinguish both the sex of Ego and of his relative. These
terms are extended to include cousins, though the more
sophisticated speaker may add the phrase gá primo after the
Otomi term, borrowing the Spanish word for cousin. Thus,
k^whadá gá primo male cousin of a man. Some younger speakers use only
the Spanish terms primo/-a.

A fifth term for sibling, ?ñowí, does not distinguish
sex at all, and is used in a more extended sense to mean
one's fellow. It may also be used of animals or inanimate
objects as of a fellow-dog or the mate of a shoe.

Relatives of the third ascending and descending
generations are specified by the word mbosí great preposed
to the appropriate term. Cf. mbosícuhéu great-grandmother
and mbosi?bæhto great-grandchild.

The child term may denote any child, including the
adult offspring of a person, and is also used in the sense
of offspring of animals and plants.

Relationships established by a second marriage are
specified by the use of consanguineal terminology plus the
preposed morpheme h²- as in jàtá step-father and h²khuhwæ
step-sister of a woman. These terms, however, are not used

to refer to half-siblings. Persons who share one parent
refer to each other by full sibling terminology.

The consanguineal terminology appears in graphic
form in Diagrams 1 and 2.

Dgm 1
Dgm 2

The Affinal Terminology

The criterion of sex is again important in the
affinal terminology. The terms are listed in Table 2.
Both sex of Ego and of his relative are distinguished
in parent-in-law terms, their being four.

Tbl 2

The sibling-in-law terms exhibit an assymetric
classification. Male and female Ego each have/separate
terms for sisters-in-law, but female Ego designates a
sister's husband by the term male Ego applies to either
a sister's husband or to his wife's brother, and desig-
nates her husband's brother by another term.

Husband's of sisters and wives of brothers have
special terms to refer to each other, but spouses who
marry siblings of the opposite sex do not.

is
Sex of Ego does not important in the child-in-law
terms; and in the single term used between parents and
parents-in-law, neither does it distinguish the sex of
the referent.

The affinal terminology are presented graphically
in Diagrams 3 and 4.

Dgm 3
Dgm 4

The word for wife is the word regularly used to
mean woman. The husband term, however, is restricted to
the affinal relationship, except as it appears in the
compound danemhi turkey gobbler or lit. "husband turkey."

The Ritual-relationship Terminology

There are five terms of ritual-relationship terminology. Two of these are borrowed from Spanish and adapted slightly to Otomi. The other three are descriptive compounds, doubtless of post-Conquest origin. The five terms refer to the persons involved in the christening of a child according to Roman Catholic practice. They are listed in Table 3.

Tbl 3

The terms for godparents are derived from the words for father and mother, with the post-posed morpheme -kha. This morpheme appears in the words for God, church, priest, and bless, and seems to mean sacred or holy. The term for godchild is composed of the verb stem thääcí to carry in one's arms plus post-posed -khą. The actual parents of the baptized child and the godparents refer to each other as co-parents by terms borrowed and adapted from Spanish.

Table 3. Southwestern Otomi Ritual-relationship Terms

Godfather	takhą
Godmother	mekhą
Godchild	thääsyakhą
Co-father	mbaré
Co-mother	maré

Table 1. Southwestern Otomi Consanguineal Terminology

Grandfather	tìtá
Grandmother	čuhču
Father	tá
Mother	mé
Uncle	tio
Aunt	zìhcí
Brother (m. sp.)	kʷhằdá
Brother (w. sp.)	ìdá
Sister (m. sp.)	nkhú
Sister (w. sp.)	khųhwǽ
Sibling	ʔñǒʔwí
Son	tʔǽ
Daughter	tʔìsų́
Child	bằhcì
Nephew	sobrino
Niece	sobrina
Grandchild	ʔbǽhtó
Grandnephew	ʔbǽhtó sobrino
Grandniece	ʔbǽhtó sobrina

Table 2. Southwestern Otomí Affinal Terminology

Husband	dàmé
Wife	?bèhñá
Father-in-law (m.sp.)	ndèhñǎ
Father-in-law (w.sp.)	cǎ
Mother-in-law (m.sp.)	tǒ
Mother-in-law (w.sp.)	kò
Sister's husband	kǒ
Spouse's brother (m.sp.)	kǒ
Spouse's brother (w.sp.)	mó
Sister-in-law (m.sp.)	?bèhpó
Sister-in-law (w.sp.)	mídú
Son-in-law	?mèhé
Daughter-in-law	c?ìhwá
Co-brother-in-law (m.sp.)	mĩhkí
Co-sister-in-law (w.sp.)	mèhĩnkhĩ
Co-parent-in-law	chèhní

Footnotes

[1]Data for this paper were gathered/during extended by the author
field work in San Felipe Santiago, Jiquipilco, State of
Mexico under the auspices of the Summer Institute of
Linguistics, and were finally checked in December, 1961.
The town of Santiago has an estimated population of 4,000.
Principal informants consulted were Sabina Morales, c. 32
years, and her mother-in-law, Trinidad Morales, c. 60 years.

The phonemes of this dialect include voiceless
stops /p t k kʷ/, voiced stops /b d g gʷ/, affricates /c č/,
sibilants /s z š/, liquids /l r/, nasals /m n ñ/, semi-vowels
/w y/, laryngeals /h ʔ/, oral vowels /i e æ a u o ɔ/,
nasal vowels /į ę ą ų/, and tones high /'/, low /`/, and
rising /ˇ/.

Pronominal elements are expressed by proclitics. Since
these affect no change on the form of the noun stem, they
have not been cited in this paper.

To date there is no published article on the San Felipe
Santiago dialect. A closely related dialect is described,
however, in my article Phonemes and Morphophonemes of Temoayan
Otomi, IJAL 15.213-222 (1949).

[2]The dialect referred to is that of San Pedro Arriba,
Temoaya, State of Mexico. The municipios of Jiquipilco
and Temoaya are adjacent.