

# Ioway, Otoe-Missouria Kinships

Báxoje ~ Jiwére Nút^achi Hi<sup>n</sup>wóre Hi<sup>n</sup>wáñiwina

November 30, 2006

## A. My father's sister is my aunt, **Hintúmi** and she calls me...

1. As a *male speaker*, "her nephew" (**itósge**). Her son and daughter are my nephew and niece, **Hintósge**, **Hintósgemi**, and each of them call me "their uncle" (**Injéga**); and each of their children are my grandchildren (**Hintágwa[mi]**), each of them call me "their grandfather" (**Intúgan**).

2. As a *female speaker*, "her neice" (**itósgemi**). Her son and daughter are my son and daughter, **Hinyíngé**, **Hinyúngé**, and each of them call me "their mother" (**Ihún**); and each of their children are my grandchildren (**Hintágwa[mi]**), each of them call me "their grandmother" (**Ikúñi**).

*NOTE: A father's sister and her descendants are placed in an inferior relationship over a man's children with the traditional Native authority of an indigenous Uncle of traditional society.*

## B. My mother's brother is my uncle, **Hinjéga** and he calls me....

1. As a *male speaker*, "his nephew" (**itósge**). His son is my uncle again, and he calls me "his nephew" (**itósge**). His descendants in the male line are all my uncles *in an infinite series*. My uncles' daughter is my mother, **Hína**, and she calls me "her son" (**iyíngé**). The son and daughter of this mother are my brother and sister, *elder or younger*, according to our relative ages, and they address me by the correlative terms. The son and daughter of this collateral brother are my son and daughter, **Hinyíngé**, **Hinyúngé**; and of this collateral sister are my nephew and niece, **Hintósge**, **Hintósgemi**, and each of them call me "their uncle" (**Injéga**). Their children are all my grandchildren (**Hintágwa[mi]**), each of them call me "their grandfather" (**Intúgan**).

2. As a *female speaker*, "his neice" (**itósgemi**). His son is my uncle again, and he calls me "his niece" (**itósgemi**). His descendants in the male line are all my uncles *in an infinite series*. My uncles' daughter is my mother (or little mother), **Hína** (Hína<sup>^</sup>iñe (I); Hína<sup>^</sup>inge (O)); and she calls me "her daughter" (**iyúngé**). The son and daughter of this mother are my brother and sister, *elder or younger*, according to our relative ages, and they address me by the correlative terms. The son and daughter of this collateral brother are my nephew and niece, **Hintósge**, **Hintósgemi** and each of them call me "their aunt" (**Itúmi**); and of this collateral sister, her children are my son and daughter, **Hinyíngé**, **Hinyúngé** and each of them call me "their mother" (**Hína**); Their children are all my grandchildren (**Hintágwa[mi]**), each of them call me "their grandmother" (**Ikúñi**).

*NOTE: A mother's brother and his male descendants are thus placed in a superior relationship over a woman's children with the traditional Native authority of an indigenous Uncle of traditional society. It is therefore likely that an infant becomes the uncle of the centenarian.*

## C. My father's brother is my father, **Hinká** and he calls me...

1. As a *male speaker*, "his son" (**iyíngé**). His son and daughter are my brother and sister, *elder or younger*, according to our relative ages, and they address me by the correlative terms. The son and daughter of this collateral brother are my son and daughter, **Hinyíngé**, **Hinyúngé**; and they call me "their father", (**Anje**). The children of this collateral sister are my nephew and niece, **Hintósge**, **Hintósgemi**, and each of them call me "their uncle" (**Injéga**). Their children are all my grandchildren (**Hintágwa[mi]**), each of them call me "their grandfather" (**Intúgan**).

2. As a *female speaker*, "his daughter" (**iyúngé**). His son and daughter are my brother and sister, *elder or younger*, according to our relative ages, and they address me by the correlative terms. The son and daughter of this collateral brother are my nephew and niece, **Hintósge**, **Hintósgemi**, and each of them call me "their aunt" (**Itúmi**). The son and daughter of this collateral sister are my son and daughter, **Hinyíngé**, **Hinyúngé**, and each of them call me "their mother" (**Ihún**); and each of their children are my grandchildren (**Hintágwa[mi]**), each of them call me "their grandmother" (**Ikúñi**).

## D. My mother's sister is my mother, **Hiná** and she calls me...

1. As a *male speaker*, "her son" (**iyíngé**). Her son and daughter are my brother and sister, *elder or younger*, according to our relative ages, and they address me by the correlative terms. The son and daughter of this collateral brother are my son and daughter, **Hinyíngé**, **Hinyúngé**, and in turn, the call me "their father" (**Hínka**). And of this collateral sister, her children are my nephew and niece, **Hintósge**, **Hintósgemi**, and each of them call me

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"their uncle" (**Injéga**). Their children are all my grandchildren (**Hintágwa[mi]**), each of them call me "their grandfather" (**Intúgan**).

2. As a *female speaker*, "her daughter" (**iyúnge**). Her son and daughter are my brother and sister, *elder or younger*, according to our relative ages, and they address me by the correlative terms. The son and daughter of this collateral brother are my nephew and niece, **Hintósge**, **Hintósgemi**, and each of them call me "their aunt" (**Itúmi**). Their children are my grandchildren (**Hintágwa[mi]**), each of them call me "their grandmother" (**Ikúñi**). The son and daughter of this collateral sister are my son and daughter, **Hinyíngé**, **Hinyúngé**, and each of them call me "their mother" (**Ihún**); and each of their children are my grandchildren (**Hintágwa[mi]**), each of them call me "their grandmother" (**Ikúñi**).

E. My brother's son and daughter are ...

1. As a *male speaker*, my son and daughter (**Hinyíngé**, **Hinyúngé**), and they call me "their father" (**ánje**). Their children are my grandchildren (**Hintágwa[mi]**), each of them call me "their grandfather" (**Intúgan**).

2. As a *female speaker*, my nephew and niece, **Hintósge**, **Hintósgemi**, and each of them call me "their aunt" (**Itúmi**). Their children are my grandchildren (**Hintágwa[mi]**), each of them call me "their grandmother" (**Ikúñi**).

F. My sister's son and daughter are ...

1. As a *male speaker*, my nephew and niece, **Hintósge**, **Hintósgemi**, and each of them call me "their uncle" (**Ijéga**). Their children are my grandchildren (**Hintágwa[mi]**), each of them call me "their grandfather" (**Intúgan**).

2. As a *female speaker*, my son and daughter (**Hinyíngé**, **Hinyúngé**), and they call me "their mother" (**Ihún**). Their children are my grandchildren (**Hintágwa[mi]**), each of them call me "their grandfather" (**Intúgan**).

**G** The grandchildren of my brothers and sisters, and the grandchildren of my collateral brothers and sisters are all my grandchildren.

*The beauty of the Ioway, Otoe-Missouria kinship appear directed towards the protection, security and strengthening of the family, community and tribal ties from within the whole family. Further, it again reflects the balance that existed throughout the whole Ioway, Otoe-Missouria traditional communities in the former past. On an academic level, as in archeology, it could be argued that the kin system is "primeval". I choose to find the system a benefit in that it brings everyone much closer together. No one is left alone and out. The system allows all children to have siblings, to have auxiliary parents for support, along with a multitude of mentors in the persons of "aunts|uncles."*  
*The Crow in Montana and the eastern tribes like the Oneida, Mohawk refer to such persons as "Clan Uncles|Aunts".*

*JG7*