

## Burmese Kinship Terms in Taungdwingyi of Myanmar

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### Abstract

The Objective of this research are: 1) To study the morphological variation of the Burmese kinship terms in Oh Gone and Yinn Thazi villages Taungdwingyi city of Myanmar, 2) To study the function of Burmese Kinship terms in Oh Gone and Yinn Thazi villages Taungdwingyi city of Myanmar. The research involved a target population of 278 people in Oh Gone and Yinn Thazi villages Taungdwingyi city of Myanmar, all of whom participated in the study. The study followed both quantitative and qualitative research methodology employing the questionnaire, in-depth interview, and additional comments collected from 278 respondents and it was analyzed by using SPSS version by means of frequency, percentage, mean, and standard deviation (S.D.). The Statistical Package for Social Science (SPSS) was utilized for the comprehensive examination of the collected data.

The result of research found as follows: The research was found that the linguistic differences and modifications in the expression of familial relationships, with a focus on understanding how specific kinship terms undergo morphological changes within the cultural and linguistic context of these two villages as stated that the investigation included 278 respondents, with 40.60% male and 59.40% female respondents. The age of respondents was divided into four categories, with 25.20% of respondents aged 25.20% being the majority. Regarding marital status, 34.50% were single, 21.90% married, with no respondents indicating divorce or other status. Overall, the majority of respondents were female, single, and married. In the quantitative analysis, it was observed that the majority of people used Burmese kinship terms in Taungdwingyi Myanmar, with high agreement levels on issues such as difficulty expressing ideas. The study sought to provide insights into the variations

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and nuances in the usage of familial language in different localities of Taungdwingyi city.

This research was focused on the understanding of role and significance of Burmese kinship terms within the cultural contexts of Oh Gone and Yinn Thazi villages in Taungdwingyi city, Myanmar. The study was explored how these terms function in shaping interpersonal relationships, societal structures, and cultural norms within these specific communities. The study aimed to uncover local perspectives and practices associated with Burmese kinship terminology, providing insights into the cultural intricacies that define familial bonds and social interactions in these villages.

**Keywords:** Burmese Language; Kinship Terms; Relation Words

## Introduction

Burmese is a Sino-Tibetan language belonging to the Southern burnish branch of the Tibeto-Burman languages. Burmese is the most widely spoken of the Tibeto-Burmese languages and among the Sino-Tibetan languages, the second most widely spoken, after the Sinitic languages. Burmese was the fourth of the Sino-Tibetan languages to develop a writing system, after Chinese, Tibetan, and Tangut (Bradley David, 1993). North Burmese is spoken in northeastern Myanmar in the Oh Gone and Ther Se villages, Taungdwingyi, Township by perhaps 250,000 people. It is closely related to the Central Burmese of Myanmar. Therefore, the Burmese dialect in this area may have been settled here for a long time. Though their communities are among villages, where people speak the Central Burmese language, they still communicate by using their mother tongue in their daily lives.

The Burmese language is the Sino-Tibetan language spoken in Myanmar or Burma. It is a member of the Lolo-Burmese group of the Sino-Tibetan language family (Soma, 2020). Language, as one of the core parts of national culture, is the crystallization of an ethnic group's adaptability and adaptation to a specific environment and is the key to spreading and inheriting the culture of an ethnic group (Zhang, G-J. & S-Q. Ding, 2004). In an ethnic group's language, kinship Terre a unique system. It records an ethnic group's family concept and social relations between people, as well as reflects the specific cultural and cognitive orientation of an ethnic group (Han Jianghua, 2020). The study of the kinship term system of a language lets us know about not only the corresponding culture of an ethnic group but also the cognitive orientation of an ethnic group (Robblns Burling, 1965).

The kinship terms are listed and defined by some of the kin types to which they apply and then are subjected to a more or less conventional componential analysis. Following this, an alternative description is given which relies as far as possible upon relative product definitions. This latter type of definition makes use of terms that have been defined previously, to build up the meaning of additional terms. English uncle, for instance, can be defined as parent's brother, once the meaning of parent, brother, and's are known. No description can depend exclusively upon relative product definitions, since a start must be made with terms whose meanings are known in some other way.

However, we have not found study results that systematically discuss the social-cultural and ethnic cognition behind the semantic system of Burmese kinship terms as well as the rules of using Burmese kinship terms. The theory of experience familiarity and cognitive distance believes that all of our perceptions are based on our physical experience, and the more we experience certain social facts, the more detailed we can know about them (Shu, H., G. Edwards & C. Qi., 2013). Simultaneously, in the process of forming our perception of the outside world, conceptual metaphor and metonymy serve as important cognitive means and thinking methods (Tang, Q-H. & W-C. Rama, 2019). Therefore, studying Burmese kinship terms from cultural and cognitive perspectives not only helps us to explore the social culture of the Burmese people but also helps us to further understand the ethnic cognitive orientation of the Burmese people.

## Research Objectives

1. To study the morphological variation of the Burmese kinship terms in Oh Gone and Yinn Thazi villages, Taungdwingyi city of Myanmar.
2. To study the function of Burmese Kinship terms in Oh Gone and Yinn Thazi villages, Taungdwingyi city of Myanmar.

## Research Methodology

This research used a mixed-method, the sample was selected 278 population for answering on Burmese Kinship terms used at Oh Gone and Yinn Thazi villages of Taungdwingyi city in Myanmar. For data collection, the researcher selected people who are native speakers and can understand kinship terms in their daily life. The data were analysed using SPSS statistical package for interpretation analysis is very

important for all research or experiment that involve statistics as a research methodology.

## Result

The first part of the statement described about information related to the respondents' backgrounds and some personal information. The researcher used the statistical values to present the frequency and percentage of respondents' gender as follows:

Gender	Frequency	Percentage
Male	113	40.60%
Female	165	59.40%
Other	0	00.00%
<b>Total</b>	<b>278</b>	<b>100.00%</b>

(N=278)

Table 1 Gender of the respondents

Table No. 1 presented about the frequency analysis of the data for gender of the respondents. The respondents were male about 113 (40.60%) and 165 (59.40%) of respondents were female. Therefore, it could be concluded that the majority of respondents were female.

### 1. The result of the opinions for Burmese Kinship terms used in Taungdwingyi of Myanmar by the respondents

In this second part, the table presented the respondents about Burmese kinship terms in Taungdwingyi of Myanmar. In this part, twenty-three questions were included as prepared questionnaires for the respondents. The finding results of the questions were as follows:

Statement	Level of opinion	Frequency	Percentage	$\bar{X}$	S.D.
I am familiar with grader of kinship terms group (bo:, be:, bin:, bi:, bei:, bou:, ba:) is often used in your daily life.	Strongly agree	23	8.30%	3.4532	1.35275
	Agree	56	20.10%		
	Uncertain	65	23.40%		
	Disagree	40	14.40%		
	Strongly disagree	94	33.80%		
Total		278	100.00%	High	

(N=278)

Table 2 Opinion on Kindship terms; bo:, be:, bin:, bi:, bei:, bou:, ba: used in daily life

The table No.2 showed that Burmese kinship terms in Taungdwingyi of Myanmar used by the respondents, it was to find the resultant scales of the opinion of the respondents in statement “I am familiar with grader of kinship terms group (bo:, be:, bin:, bi:, bei:, bou:, ba:) is often used in your daily life” The table indicated that 23 (8.30%) of respondents strongly agreed; 56 (20.10%) of respondents agreed; 65 (23.40%) of respondents uncertainly; 40 (14.40%) of respondents disagreed and 94 (33.80%) of respondents strongly disagreed. The statistical figure Mean ( $\bar{X}$ ) was 3.4532 and SD was 1.35275 as shown in the above table.

Statement	Level of opinion	Frequency	Percentage	$\bar{X}$	S.D.
I seldom encounter the royal kinship terms group (ahpei, amei:) is often used in your daily life.	Strongly agree	70	25.20%	3.0216	1.51749
	Agree	41	14.70%		
	Uncertain	45	16.20%		
	Disagree	57	20.50%		
	Strongly disagree	65	23.40%		
Total		278	100.00%	High	

(N=278)

Table 3 Opinion on Kindship terms; ahpei:, amei used in daily life.

The table No. 3 presented about Burmese kinship terms in Taungdwingyi of Myanmar used by the respondents, it was to find the resultant scales of the opinion of the respondents in statement “I seldom encounter the royal kinship terms group (ahpei:, amei:) is often used in your daily life”. The table indicated that 70 (25.20%) of respondents strongly agreed; 41 (14.70%) of respondents agreed; 45 (16.20%) of respondents uncertainly; 57 (20.50%) of respondents disagreed and 65 (23.40%) of respondents strongly disagreed. The statistical figure Mean ( $\bar{X}$ ) was 3.0216 and SD was 1.51749 as prescribed above.

Statement	Level of opinion	Frequency	Percentage	$\bar{X}$	S.D.
I am common to use the royal kinship terms group (ba. gji:, ba lei:) is often used in your daily life.	Strongly agree	45	16.20%	3.3777	1.45367
	Agree	41	14.70%		
	Uncertain	40	14.40%		
	Disagree	68	24.50%		
	Strongly disagree	84	30.20%		
Total		278	100.00%	High	

(N=278)

Table 4 Opinion on Kindship terms; ba. gji:, ba lei: used in daily life.

The table No. 4 presented about Burmese kinship terms in Taungdwingyi of Myanmar used by the respondents, it was to find the resultant scales of the opinion of the respondents in statement “I am common to use the royal kinship terms group (ba. gji: ba lei:) is often used in your daily life”. The table indicated that 45 (16.20%) of respondents strongly agreed; 41 (14.70%) of respondents agreed; 40 (14.40%) of respondents uncertainly; 68 (24.50%) of respondents disagreed and 84 (30.20%) of respondents strongly disagreed. The statistical figure of Mean ( $\bar{X}$ ) was 3.3777 and SD was 1.45367.

## 2. Result of Test: Word List of Kinship Terms

In the following tables, the outcomes indicated the similarities and differences of morphology in two areas Oh Gone and Yinn Thazi. In this third part, the table demonstrated the respondents about kinship terms used by the respondents in Oh Gone and Yinn Thazi villages Taungdwingyi city of Myanmar. In this part, comparison of thirteen immediate family kinship terms were included as prepared questionnaires for the respondents. The finding results of the questions were as follows:

No	Relations in (English)	Oh Gone village	Yinn Thazi village	Indicator for Terms at Oh Gone and Yin Thazi villages	
				Similarity	Difference
1	Father	ဖခင် pha khin	ဒေဝ A phe		×
2	Mother	မိခင် mi khin	ဒေမ A me		×
3	Elder brother (male ego)	နောင် naung	နောင်ကြီး naung gyi		×
4	Elder brother (female ego)	ကို ko	ကို ko	✓	

No	Relations in (English)	Oh Gone village	Yinn Thazi village	Indicator for Terms at Oh Gone and Yin Thazi villages	
				Similarity	Difference
5	Younger brother (male ego)	ညီ nyi	ညီ nyi	✓	
6	Younger brother (female ego)	မောင် maung	မောင် maung	✓	
7	Older sister	အမ ama	မမ ma ma		×
8	Younger sister (male ego)	နှမ hna ma	နှမ hna ma	✓	
9	Younger sister (female ego)	ညီမ nyi ma	ညီမ nyi ma	✓	
10	Husband	လင် lin	လင် lin	✓	
11	Wife	မယား maya	မယား maya	✓	
12	Son	သား tha	သား tha	✓	
13	Daughter	သမီး thami	သမီး thami	✓	

Table 5 Immediate Family Terms

From the table No. 5 shown the kinship terms of words in the test of immediate family terms used at Oh Gone and Yinn Thazi villages by the key informants who are native word Burmese kinship terms in Taungdwingyi of Myanmar produced respectively.

## Discussion

This section is to discuss the research statement question and finding results. Actually, it is to discuss what the research the different of Burmese kinship terms in Taungdwingyi city of Myanmar and then whose research was relevant to the present research. So, the present study was designed to determine the effect of kinship terms.

Addressing terms play a crucial role in the intricate dynamics of social functions, as this linguistic area meticulously considers factors like social status, rank, sex, age, family relationship, occupational hierarchy, transactional status, race, or degree of intimacy when determining how individuals address each other. The focus of this research involves comparing addressing terms, particularly Kinship terms, in Thai, Vietnamese, and Indonesian.

As the researcher explored that completion and compared contract in the future research, it should be reconfirmed these findings by explored in according with 28 Khmer Kinship terms are spoken in Buri Ram province described in relevant study with Lalita (2022) expressed that the reflection of the culture in Buri Ram province involved five factors which were the importance of seniority, an emphasis on genetic relatedness, preference for direct lineage, equal weight for mother, father, husband, and wife relative, and equal weight for male and female relative. Ma Zan San Chiin (2012) stated there had been described that the kinship system of Chinpong creates the society deeply in strength. The reformation of the lineages, and the important role of the kin relationship in the family, marriage and social matters are also mentioned in the study of Narma Pawestri (2019) pointed the result provided the different style of communication between people from Thailand and Vietnam, however, there were a variety of similarities between them.

Finally, Rosalie Stolz (2021) pointed out that the differences in the frequency of kinship terms used by two age groups reveal the influence of standard Thai, Northeastern Thai, and Khmer on Suai speakers of different ages, with means ranging from 2.05 to 3.78. This study emphasizes the need for further research by new scholars to maintain systematic communication among people, especially those living in rural or underdeveloped areas. This ensures that their personalities contribute to better learning, aligning with the researcher's discourse-oriented learning strategy.

## **New Knowledge**

For the new knowledge as obtained from the research titled “Burmese Kinship Terms in Taungdwingyi of Myanmar” as related to summary on how the variation of any language used in their daily life. So, the researcher synthesized the form and knowledge from the study as following;



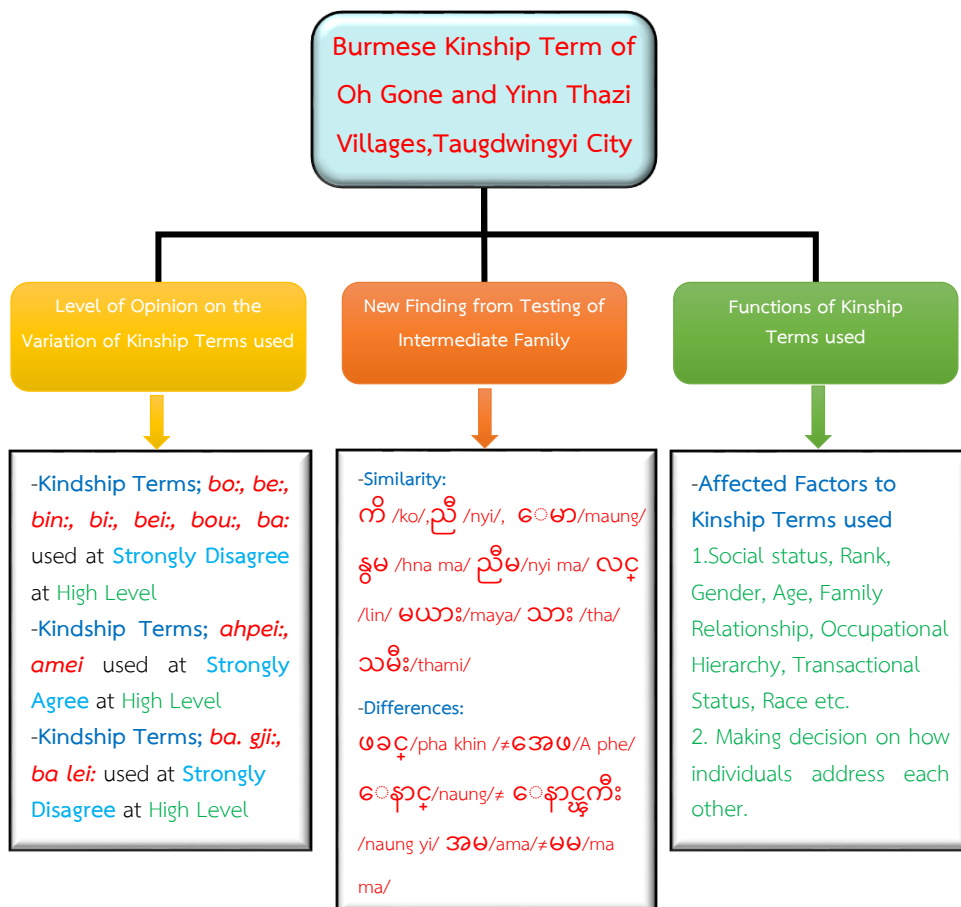


Figure 1 New Knowledge

In the case of acquiring fresh knowledge from the study, there can be identified that there were varieties of facts were found, however, more importantly, the old style of speaking the Burmese language in the study area was amazing. The researcher exploded that “Kinship” is one of these more complex systems of culture. All human groups have a kinship terminology, a set of terms used to refer to kin. Many parts of life are impacted by kinship, and in most societies’ kinship relations influence things like who one can and cannot marry, who one must show respect to, who one can joke with, and who one can count on in a crisis like the Kinship terms used at Oh Gong and Yinn Thazi villages of Myanmar.

## Conclusion and Suggestion

The aim of this study was to investigate to Burmese Kinship Terms in Taungdwingyi of Myanmar. The research had two main objectives: first, to study the morphological variation of the Burmese Kinship Terms in Oh Gong and Yinn Thazi villages Taungdwingyi city of Myanmar. Second, to study the function of Burmese Kinship Terms in Oh Gone and Yinn Thazi villages Taungdwingyi city of Myanmar.

The investigation included 278 respondents, with 40.60% male and 59.40% female respondents. The age groups were divided into four categories, with 25.20% of respondents aged 25.20% being the majority. The researchers found that the linguistic differences and modifications in the expression of familial relationships, with a focus on understanding how specific kinship terms undergo morphological changes within the cultural and linguistic context of these two villages as stated that the investigation included 278 respondents, with 40.60% male and 59.40% female respondents. In the quantitative analysis, it was observed that the majority of people used Burmese kinship terms in Taungdwingyi Myanmar, with high agreement levels on issues such as difficulty expressing ideas. The table indicated that 45 (16.20%) of respondents strongly agreed; 41 (14.70%) of respondents agreed; 40 (14.40%) of respondents uncertainly; 68 (24.50%) of respondents disagreed and 84 (30.20%) of respondents strongly disagreed. The statistical figure Mean ( $\bar{X}$ ) was 3.3777 and SD was 1.45367.

The researcher showed that the conclusion of in-depth interviews as the following: the use of kinship terms can reveal information about a person's background, including social status, socio-economic status, and educational background. In the workplace, kinship terms may be believed by economic factors, with individuals adjusting their language based on formality, task requirements, or colleagues' and clients' expectations, providing insights into their professional background and adaptability. It's important to recognize that while kinship terms give clues about a person's background, these patterns are not absolute. People may kinship terms for various complex reasons, and interpreting kinship terms should be done with sensitivity, considering the diversity of linguistic practices and the potential for multiple influences on language use.

To sum up, our study showed us a lot about the respondents how lived in Oh Gone and Yinn Thazi villages Taungdwingyi city of Myanmar. It given us a good look at both the good things and the challenges. As respondents deals with Kinship terms in the Burmese language, it is crucial for respondents to find a good balance

between using them for clear communication and keeping our unique Burmese language and culture strong.

In this section, the researcher seeks assistance for future studies with minimal reliance on the references from the current research. This approach aims to yield more generalized results. The ensuing recommendations are categorized into subsections as follows:

1. Burmese Kinship Terms in Mandalay city of Myanmar
2. The study of structure Burmese Kinship Terms used in Taungdwingyi of Myanmar
3. To analysis the characteristics of Burmese Kinship Terms used in Taungdwingyi of Myanmar
4. The analysis of Burmese Kinship Terms in Bagan Province
5. A diachronic view of Burmese Kinship Terminologies

### **Suggestion for Further Studies**

Incorporating recommendations for additional research, such as identifying unresolved queries or emerging trends, would stimulate further exploration. Thus, future studies could be structured as follows:

1. From taken the result, the next study should be Morphological study of Burmese Kinship Terms in Kachin, Shan, Rakhaing etc.
2. Hopefully, for the future research should be examined Burmese Kinship and the analysis of Kinship Terminologies.
3. For the future researchers who want to conduct research with the same subject, the Socio-Cultural Functions of Burmese Kinship Terms.
4. For the next study should be investigated linguistic borrowing by a comparative study on Burmese and Thai Kinship Terms and their translation strategies.
5. For the future study should be a study of Kinship Terms in Thai from the culture and cognitive perspectives.

These objectives can serve as a starting point for further research, and you can adjust them based on the specific focus and scope you want for your study.

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