

คำเรียกญาติพื้นฐานในภาษาจีนยูนนาน ดอยแม่สอง อำเภอแม่ฟ้าหลวง จังหวัดเชียงราย

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บทคัดย่อ

บทความนี้เป็นบทความเชิงคุณภาพ มีวัตถุประสงค์เพื่อศึกษาคำเรียกญาติพื้นฐานในภาษาจีนยูนนานหรือจีนฮ่อที่อาศัยอยู่ที่ดอยแม่สอง อำเภอแม่ฟ้าหลวง จังหวัดเชียงราย ด้วยวิธีการวิเคราะห์ห้วงคำประกอบ โดยเก็บข้อมูลจากผู้บอกภาษาจำนวน 5 คน แบ่งเป็นเพศชาย 2 คน และเพศหญิง 3 คน มีอายุอยู่ระหว่าง 28–60 ปี ผลการศึกษาพบว่าระบบคำเรียกญาติพื้นฐานในภาษาจีนยูนนานมีมิติความแตกต่าง 5 ประการ ได้แก่ รุ่นอายุ เพศ อายุ สายเลือด และฝ่ายพ่อ/แม่ในด้านสังคมและวัฒนธรรมพบว่าคำเรียกญาติสะท้อนให้เห็นว่าชาวจีนยูนนานที่อาศัยอยู่ที่ดอยแม่สองให้ความสำคัญกับระบบอาวุโส ดังพบว่ามีคำเรียกญาติสำหรับบุคคลในรุ่น G+1 และ G+2 เป็นการเฉพาะ และให้ความสำคัญกับญาติฝ่ายบิดาและญาติที่เป็นเพศชาย ดังจะพบว่าคำเรียกญาติในรุ่น G0 ฝ่ายแม่มีคำเรียกญาติแบบโดยรวมสำหรับบุคคลถึง 8 ความสัมพันธ์ ด้วยคำเพียงคำเดียว ในขณะที่คำเรียกญาติในรุ่น G0 ฝ่ายบิดามีคำที่ใช้เรียกญาติหลากหลายกว่า

คำสำคัญ ; จีนยูนนาน, คำเรียกญาติ, การวิเคราะห์ห้วงคำประกอบ

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The Basic Kinship Terms of the Yunnanese in Doi Mae Salong, Mae Fa Luang District, Chiang Rai Province

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Abstract

This article is a qualitative research aimed to study Yunnanese (Chin Haw) kinship terms used in Doi Mae Salong, Mae Fa Luang District, Chiang Rai Province, using componential analysis. Data was collected from five informants: two males and three females, aged between 28–60 years. The results revealed five components in the Yunnanese kinship term system: generation, sex, age, lineality, and parental side. As for the sociocultural aspect, the Yunnanese kinship terms used in Doi Mae Salong reflected the emphasis of the seniority system, as it was found that there are specific kinship terms for G+1 and G+2. Moreover, the Yunnanese kinship terms give importance to the paternal side and the male line, as seen in the G0 generation; the maternal side has only one combined kinship term for eight relationships, while more terms are specified for each relation on the paternal side.

Keywords; Yunnanese, Kinship Terms, Componential Analysis

Introduction

Throughout history, Chinese migrants have played an important role in the economics and politics of Thailand. Among those groups of Chinese migrants in Thailand, Yunnanese Chinese migrants, also known as “Chin Haw,” are considered “forgotten” when compared to the other five Chinese migrants in Thailand, namely, Teochew, Hakka, Hokkien, Cantonese, and Hainanese. This is due to many factors, for example, the migration route of the Yunnanese Chinese was via land, unlike the other Chinese groups which migrated by the sea route. Moreover, the major settlement of the Yunnanese migrants is in the mountainous and border areas in Northern Thailand, which are not easily accessible for people from outside. These factors emphasize the importance of understanding the cultural, ethnic, and linguistic identity of the Yunnanese migrants in Thailand.

The Yunnanese migrants in Northern Thailand use the Yunnanese dialect similarly to the Yunnanese in China. In the past, researchers focused on studying the sound systems of the Yunnanese dialect used in Doi Mae Salong, e.g., Cheloh (2009) and Yuan (2007). There is no relevant research on kinship terms used by the Yunnanese in Thailand, but there are a few studies on kinship terms used by the Yunnanese living in China. For example, Zhen (1986) studied the phenomenon of using the term grandfather “爷[jɛ³⁵]” to replace the term uncle “叔[su⁵⁵]” in the Yunnanese dialect. Zhen’s results suggested that using grandfather “爷” for uncle “叔” in the Yunnanese dialect was influenced by the non-Chinese language in Yunnan Province. However, it is arguable that his results were unconvincing because, in the “Dictionary of Chinese Dialect,” there is a record of this phenomenon in Jianghuai Mandarin, which is considered to be the ancestor of the Yunnanese dialect. It proved that this phenomenon was inherited from the Jianghuai Mandarin and that Zhen’s results were misleading and worth discussing.

Also, Zhang (1995) listed the kinship terms in the Kunming dialect, a sub-dialect of the Yunnanese dialect, with a more reliable method. Zhang studied and listed the kinship terms used by people leaving Kunming and the relationships between kinship terms, culture, marriage customs, and social status of Kunming. However, Zhang's work is not completely flawless; the scale of his data was relatively small; his explanation of the relationships between kinship terms and social factors was oversimplified and cannot reveal the inner relationship between linguistic and sociocultural aspects. In any case, Zhang's work can still be used as a database for studying kinship terms in the Yunnanese dialect.

The most recent study of the Yunnanese kinship terms is by Li (2021), who studied kinship terms in fourteen areas where the Yunnanese dialect was used. Li concluded that the kinship appellation in Yunnan is more consistent; the compositional model is mainly in the additional and compound forms; the syllables are diversified; and the prefixes 老- [lau⁵³] and 阿- [a⁴⁴] are widely used. Li's study is more comprehensive and modernized when compared to Zhen (1986) and Zhang (1995), but one main issue with Li (2021) is that all of her data was from research and records of other scholars, and she did not verify those data through fieldwork. Furthermore, her work did not discuss the relationship between kinship terms and social factors, such as the marriage custom. Nevertheless, despite some methodological problems, her work can still be considered an adequate summary of kinship terms in the Yunnanese dialect.

In summary, it is necessary to research the Yunnanese kinship terms, because there is no previous research that particularly focuses on this research question. For those existing studies that focused on the Yunnanese dialect, it is noticed that the amount of data is small and there are still problems in methodology: the research was on a small scale, e.g., Zhang (1995); and the research methods were provable and worth discussing, e.g., Zhen (1986) and Li (2021). Being part of the Yunnanese's migration history and language, the languages discussed in this chapter are obviously of high relevance for the study of the kinship terms in the Yunnanese's language and

also essential for us to understand the Yunnanese’s culture, language, and family construction.

This paper will focus on the componential analysis of the basic kinship terms; the terms used in addressing people who are related by blood (such as father, mother, uncle, aunt, etc.) in the Yunnanese dialect used in Doi Mae Salong, Mae Fa Luang District, Chiang Rai Province. The reason for choosing Doi Mae Salong as the research site is because Doi Mae Salong is a settlement of a large Yunnanese Chinese group since their migration in the 1960s. As most of the villagers living there are Yunnanese Chinese, they still preserve the Yunnanese culture in their local society and insist on using the Yunnanese dialect in their daily conversation. Therefore most of the people living in Doi Mae Salong can understand the Yunnanese Chinese family structure and possess good language skills in using Yunnanese dialect.

Objective of the Study

To examine the basic kinship terms of Yunnanese (Chin Haw) kinship by using the componential analysis methods.

Research Methodology

Data Collection

The data was collected between September 12th – 15th, 2022 in Doi Mae Salong, Mae Fa Luang District, Chiang Rai Province. According to Jinakul (2005), around 20,000 Yunnanese reside in Doi Mae Salong. Five informants representing the population were advised by the village leader, with good language proficiency in Yunnanese dialect. The informants’ ages ranged from 28 to 60 years old, including both males and females to cover all the generations and sexes. Also, to prevent any potential leakage of personal data, all the informants will be referred to as “Informant + number.” The name list of each family’s representative is shown as follows:

Table 1: Information of informants

| Name | Age | Sex |
|-------------|-----|--------|
| Informant 1 | 60 | Male |
| Informant 2 | 47 | Female |
| Informant 3 | 54 | Female |
| Informant 4 | 28 | Female |
| Informant 5 | 42 | Male |

During the fieldwork session, the main elicitation will be done using the family tree. The method of using family trees to gather kinship terms is also called the “genealogical method” (Dousset, 2012), as presented in Figure 1. Drawing family trees with informants enables them to include all the relationships and kinship terms of their relatives and makes it easier for them to identify their relationship between certain kin terms with the names and persons in their family (Brodbeck, 2019).

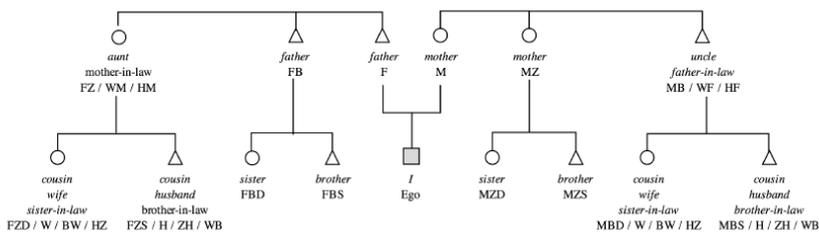


Figure 1 An example of a genealogical sheet (Dousset, 2012)

Also, some constructed sentences were used in the data collection. Those certain constructed sentences are in a simple structure, which means they are easy for the informants to understand and can be varied in a certain aspect. The three basic questions used to collect data are:

1. How many people are there in your family?
2. Who are they? What is her/his name?
3. What is the relationship between (people’s name) and you?

Besides these three basic sentences, a follow-up question has also been prepared, that is:

4. Who will visit you during the Spring Festival and the Mid-Autumn Festival? What is the relationship between (the name of relative) and you?

All the data collected will be transcribed using the IPA (International Phonetic Alphabet), and the Yunnanese dialect phonology system used in Northern Thailand based on the research results of Cheloh (2009). The initials, the vowels, and the finals are shown in Table 2 and Table 3 below:

Table 2: The initials phonemes of Yunnanese

| | Labial | Alveolar | Retroflex | Alveolo-Palatal | Velar |
|-------------|------------------|--------------------|--------------------|--------------------|------------------|
| Nasal | m | n | | | ŋ |
| Stop | p p ^h | t t ^h | | | k k ^h |
| Affricate | | ts ts ^h | ʈʂ ʈʂ ^h | tʃ tʃ ^h | |
| Fricative | f | s z | | ʃ | x |
| Approximant | | l | | | |

Table 3: The vowels and finals of Yunnanese in this research

| | | | | |
|-----|-----|-----|-----|-----|
| a | ia | iu | i | iɛ |
| ɔ | uɔ | u | ua | ə |
| ai | ui | au | uə | əi |
| iau | iəu | uəi | uai | ian |
| uən | an | un | uan | ən |
| iən | ɔn | iɔn | in | iɔ |

Also, according to Cheloh (2009), the Yunnanese dialect spoken in Doi Mae Salong consists of four tonemes: /1/ is a mid-level tone ˥33, /2/ is a mid-falling glottalized tone ˥31ʔ, /3/ is a high-falling tone ˥42, and /4/ is a low-rising tone ˩-˥23.

Data Analysis

The main method used in the study is the componential analysis methods based on Goodenough (1967), Nida (1975), and Prasithratsint (2001). By doing such analysis on kinship terms, we hope it can help us to determine the relevant conditions for distinguishing the meaning of the kin terms within the kinship vocabulary, and obtain a clear picture of the kinship system in Yunnanese society and culture.

Five components are considered during the analysis process, which are generation, age, sex, parental side, and lineality.

1. Generation

Generation is analyzed based on its relation to the EGO (one's own generation). The code "G" refers to the "generation;" the minus marker [G-] refers to the generation lower than the EGO, e.g., if those relatives are in the relation of two generations after the EGO, they will be marked as [G-1], [G-2]; the plus marker

Table 4: The abbreviation of kinship relationships used for the analysis

| Abbreviations Used for Analysis | |
|---------------------------------|------------------------|
| Kinship Relationships | Abbreviation Notations |
| EGO/ EGO's | E |
| father/ father's | F |
| mother/ mother's | M |
| son/ son's | S |
| daughter/ daughter's | D |
| sister/ sister's | Z |
| brother | B |
| males | m |
| females | f |
| older | o |
| younger | y |

Abbreviation notations are read as follows:

| | | |
|------|---------|------------------------------------|
| FFM | read as | father's father's mother |
| MF | read as | mother's father |
| FoB | read as | father's older brother |
| FyZS | read as | father's younger sister's son |
| MyZD | read as | mother's younger sister's daughter |

The Study Results

The basic kinship terms can be divided into two categories, which are lineal kinship terms and collateral blood kinship terms.

1. Lineal kinship terms

Lineal blood relatives, or near-blood kins, refer to the blood relatives who are in the direct line with the EGO. Table 5 shows the Yunnanese kinship terms of near-blood kinship in the form of semantic components.

Table 5: Componential analysis of lineal kinship terms

| Kinship Terms | Relation | Generation | Sex | Lineality | Parental Side |
|--------------------------------------------------------------------------------------|--------------------------------------------|------------|-----|-----------|---------------|
| 老祖 [lau ⁴² tsu ⁴²] | FFF/ FFM FMF/FMM MFF/ MFM MMF/MMM | G+3 | | +L | |
| 爷爷 [ie ³¹ ie ³¹] 老爹 [lau ⁴² tiε ³³] | FF | G+2 | m | +L | +P |
| 奶奶 [nai ³¹ nai ³¹] 阿奶 [a ⁴² nai ⁴⁴] | FM | G+2 | f | +L | +P |
| 外公 [uai ²³ gɔn ³³] 阿公 [a ⁴² gɔn ³³] | MF | G+2 | m | +L | -P |
| 外婆 [uai ²³ phɔ ³¹] 阿婆 [a ⁴² phɔ ³¹] | MM | G+2 | f | +L | -P |
| 爸爸 [pa ³¹ pa ³³] 爹 [diε ³³] | F | G+1 | m | +L | |
| 妈妈 [ma ³³ ma ³³] 妈 [ma ³³] | M | G+1 | f | +L | |
| 儿子 [ə ³¹ tsɿ ⁴²] | S | G-1 | m | +L | |
| 姑娘 [ku ³³ nian ³¹] 囡 [nuε ³¹] | D | G-1 | f | +L | |
| 孙子 [ts ^h un ³³ tsɿ ²³] | SS, DS | G-2 | m | +L | |
| 孙女 [ts ^h un ³³ ni ³¹] | SD, DD | G-2 | f | +L | |

All the kinship terms in Table 5 with semantic components can be displayed in Figure 2–6, starting from [G+3]:

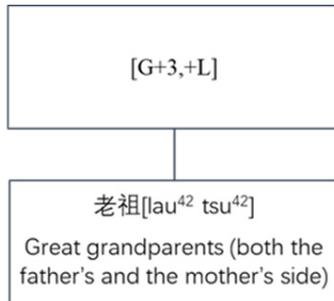


Figure 2: Kinship term for relatives in generation [G+3]

In generation [G+2], the relatives in the lineal line are shown in Figure 3:

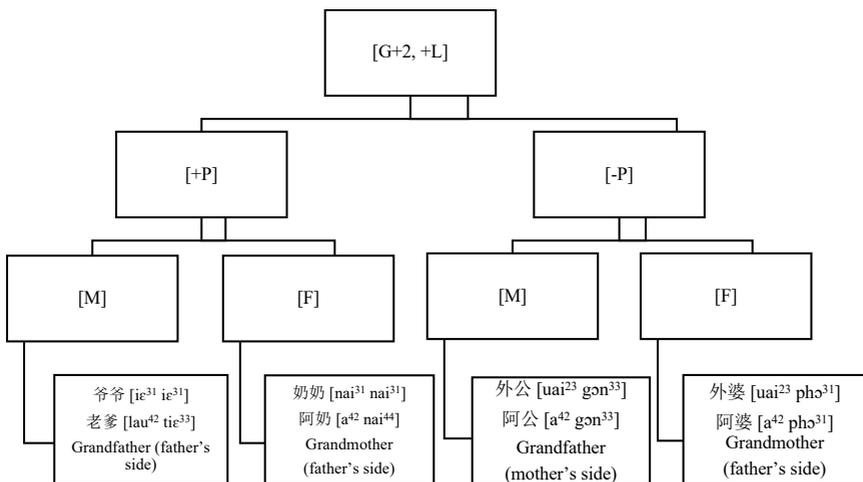


Figure 3: Kinship terms for relatives in generation [G+2]

Likewise, the relatives in the lineal line of generation [G+1], [G-1], and [G-2] can be shown in Figure 4, Figure 5, and Figure 6:

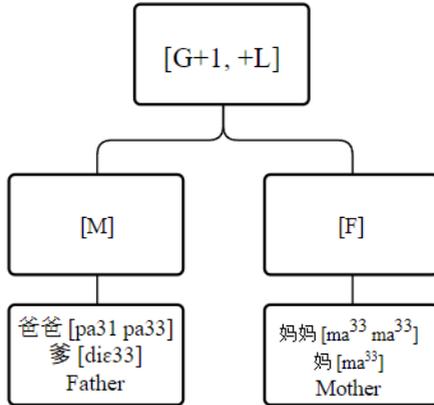


Figure 4: Kinship terms for relatives in generation [G+1]

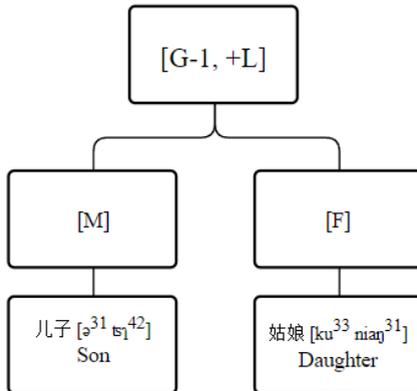


Figure 5: Kinship terms for relatives in generation [G-1]

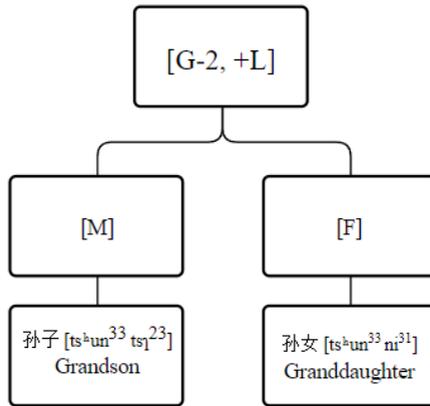


Figure 6: Kinship terms for relatives in generation [G-2]

To summarize this part, it can be noticed that the obligatory semantic feature for near-blood relatives is lineality, which involves all kinship terms of near-blood relatives. But for other features, they are not applied for all the terms, not even the feature of sex distinction. For example, in generation [G+3], as shown in Table 5, the term only consists of the semantic feature of generation, which means 老祖 [lau⁴² tsu⁴²] is the term that can signify any lineal relatives of three generations before the EGO, no matter which sex and parental side this [G+3] relative is on. Also, the semantic feature of the parental side is exclusive to [G+2] relatives.

2. Collateral blood kinship terms

Collateral blood relatives, also referred to as collateral descendants or collateral kins, refer to the relatives that are neither the direct ancestor nor the direct descendant of an individual. The collateral blood relatives include both the father's and the mother's side relatives, as well as siblings. The investigation into the collateral blood relatives will begin with those on the father's side. Table 6 shows the analysis of the semantic features of collateral blood kinship terms from the father's side.

Table 6: Componential analysis of father’s side collateral blood kinship terms

| Kinship Terms | Relation | Age | Generation | Sex | Lineality | Parental Side |
|-----------------------------------------------------------------------------------------------------------------|------------------------|-----|------------|-----|-----------|---------------|
| 大爹 [ta ²³ tiε ³³] | FoB | o | G+1 | m | -L | +P |
| 阿叔 [a ⁴² su ³¹] | FyB | y | G+1 | m | -L | +P |
| 姑妈 [ku ³³ ma ³³] | FoZ | o | G+1 | f | -L | +P |
| 嬢嬢 [nian ³³ nian ³³] | FyZ | y | G+1 | f | -L | +P |
| 堂哥 [than ³³ ko ³³] | FoBS/FoZS FyBS/FyZS | o | G0 | m | -L | +P |
| 堂弟/堂兄弟 [than ³³ ti ²³] / [than ³³ ɕion ³³ ti ²³] | FoBS/FoZS FyBS/FyZS | y | G0 | m | -L | +P |
| 堂姐 [than ³³ ɕiε ⁴²] | FoBD/FoZD FyBD/FyZD | o | G0 | f | -L | +P |
| 堂妹 [than ³³ mei ²³] | FoBD/FoZD FyBD/FyZD | y | G0 | f | -L | +P |

In Table 6, it can be seen that the lineality of all relatives is [-L], which is a common feature of the collateral blood relatives. Another important semantic feature that can indicate the differences is the semantic feature of age, which is marked by [o] or [y].

After finishing the analysis of the relatives on the father’s side, it is time to analyze the collateral relatives on the mother’s side and the siblings. Table 7 and Table 8 show the results of the analysis.

Table 7: Componential analysis of mother's side collateral blood kinship terms

| Kinship Terms | Relation | Age | Generation | Sex | Lineality | Parental Side |
|------------------------------------------------------------------------------------------------------------------|--------------------------------------------------|-----|------------|-----|-----------|---------------|
| 舅爹 [tɕiəu ²³ tiɛ ³³] / 阿舅爹 [a ⁴² tɕiəu ²³ tiɛ ³³] | MoB | o | G+1 | m | -L | -P |
| 舅舅 [tɕiəu ²³ tɕiəu ²³] / 阿舅 [a ⁴² tɕiəu ²³] | MyB | y | G+1 | m | -L | -P |
| 姨妈 [i ³¹ ma ³³] / 阿姨妈 [a ⁴² i ³¹ ma ³³] | MoZ | o | G+1 | f | -L | -P |
| 阿姨 [a ⁴² i ³¹] | MyZ | y | G+1 | f | -L | -P |
| 表哥 [pia ⁴² ko ³³] | MoBS/MoZS MyBS/MyZS | o | G0 | m | -L | -P |
| 表弟 [pia ⁴² ti ²³] | MoBS/MoZS MyBS/MyZS | y | G0 | m | -L | -P |
| 表姐 [pia ⁴² tɕiɛ ⁴²] | MoBD/MoZD MyBD/MyZD | o | G0 | f | -L | -P |
| 表妹 [pia ⁴² mei ²³] | MoBD/MoZD MyBD/MyZD | y | G0 | f | -L | -P |
| 老表 [lau ⁴² pia ⁴²] | MoBS/MoZS MyBS/MyZS MoBD/MoZD MyBD/MyZD | | G0 | | -L | -P |

From Table 7, it can be noticed that the same rule can be applied to the kinship terms for the collateral blood relatives on the mother's side. But there is a special term that illustrates some unique features, which is the term “老表 [lau⁴² piau⁴²].” This term consists of the least number of semantic features in the category of terms for collateral blood relatives: this term consists of only three semantic features [G0, -L, -P], which means no matter which sex the relative is or whether he or she is older or younger than the EGO, all the collateral blood kins on the maternal side who are in the generation [G0] can be addressed with the term “老表 [lau⁴² piau⁴²].” This process is presented in Figure 7.

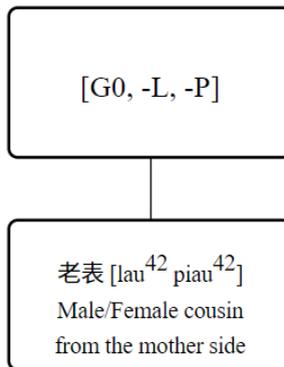


Figure 7: Kinship term 老表 [lau⁴² piau⁴²] “male/female cousin from the mother's side”

Table 8: Componential analysis of sibling's kinship terms

| Kinship Terms | Relation | Age | Generation | Sex | Lineality |
|--------------------------------------------------------------------------------------|----------|-----|------------|-----|-----------|
| 哥哥 [ko ³³ ko ³³] 阿哥 [a ⁴² ko ³³] | oB | o | G0 | m | -L |
| 弟弟 [ti ²³ ti ²³] 阿弟 [a ⁴² ti ²³] | yB | y | G0 | m | -L |
| 姐姐 [tsi ⁴² tsi ⁴²] 阿姐 [a ⁴² tsi ⁴²] | oZ | o | G0 | f | -L |
| 妹妹 [mei ²³ mei ²³] 阿妹 [a ⁴² mei ²³] | yZ | y | G0 | f | -L |

Another group of kinship terms is siblings. Apart from affinity relatives, it is noticed that the rest of the relatives are all in some kind of sibling relationship. The differences are defined by the generations and the parental sides. From the data in Table 8, it can be noticed that all four terms share some semantic features, e.g., their generation is [G0], their lineality is [-L], and the main features that help the EGO distinguish the differences between those four terms are the features of sex and age. The distinct process starts with the distinction of sex, and the EGO can separate these four relatives into the male category [G0, -L, M] and female category [G0, -L, F]. Then within these two categories, the EGO identifies the age [y] and [o], and then these four kinship terms can be defined in the form of semantic features: [G0, -L, M, o] is elder brother; [G0, -L, M, y] is younger brother; [G0, -L, F, o] is elder sister; and [G0, -L, F, y] is younger female sister. The whole distinction process can be illustrated in Figure 8.

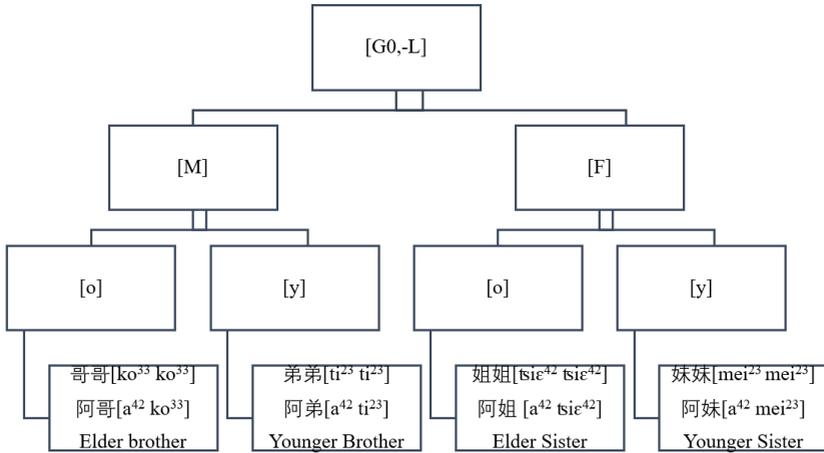


Figure 8: Distinction process of siblings with semantic features

From the results above, they can be summarized into the following table.

Table 9: The basic kinship terms of the Yunnanese in Doi Mae Salong

| Basic Kinship Terms of Yunnanese | | | | | | |
|----------------------------------|---------------|-----|--------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------|
| Generation | Parental Side | Age | Lineality | | | |
| | | | Near-Blood | | Collateral Blood | |
| | | | m | f | m | f |
| G+3 | | | 老祖 [lau ⁴² tsu ⁴²] | | | |
| G+2 | +P | | 爷爷 [iɛ ³¹ iɛ ³¹] 老爹 [lau ⁴² tiɛ ³³] | 奶奶 [nai ³¹ nai ³¹] 阿奶 [a ⁴² nai ⁴⁴] | | |
| | -P | | 外公 [uai ²³ gɔn ³³] 阿公 [a ⁴² gɔn ³³] | 外婆 [uai ²³ phɔ ³¹] 阿婆 [a ⁴² phɔ ³¹] | | |
| G+1 | +P | o | 爸爸 [pa ³¹ pa ³³] 爹 [diɛ ³³] | 妈妈 [ma ³³ ma ³³] 妈 [ma ³³] | 大爹 [ta ²³ tiɛ ³³] | 姑妈 [ku ³³ ma ³³] |
| | | y | | | 阿叔 [a ⁴² su ³¹] | 嬢嬢 [nian ³³ nian ³³] |
| | -P | o | | | 舅爹 [tɕiəu ²³ tiɛ ³³] 阿舅爹 [a ⁴² tɕiəu ²³ tiɛ ³³] | 姨妈 [i ³¹ ma ³³] 阿姨妈 [a ⁴² i ³¹ ma ³³] |
| | | y | | | 舅舅 [tɕiəu ²³ tɕiəu ²³] 阿舅 [a ⁴² tɕiəu ²³] | 阿姨 [a ⁴² i ³¹] |

| Basic Kinship Terms of Yunnanese | | | | | | | |
|----------------------------------|---------------|-----|------------|------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------|--------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------|
| Generation | Parental Side | Age | Lineality | | | | |
| | | | Near-Blood | | Collateral Blood | | |
| | | | m | f | m | f | |
| G0 | +P | o | EGO | | | 哥哥 [ko ³³ ko ³³] 阿哥 [a ⁴² ko ³³] | 姐姐 [tsie ⁴² tsie ⁴²] 阿姐 [a ⁴² tsie ⁴²] |
| | | | | y | 弟弟 [ti ²³ ti ²³] 阿弟 [a ⁴² ti ²³] | 妹妹 [mei ²³ mei ²³] 阿妹 [a ⁴² mei ²³] | |
| | | y | | 堂哥 [thar ³³ ko ³³] | 堂姐 [thar ³³ tsie ⁴²] | | |
| | | | | 堂弟 [thar ³³ ti ²³] 堂兄弟 [thar ³³ ɕioŋ ³³ ti ²³] | 堂妹 [thar ³³ mei ²³] | | |
| | -P | o | | 表哥 [piau ⁴² ko ³³] | 表姐 [piau ⁴² tsie ⁴²] | | |
| | | | | 表弟 [piau ⁴² ti ²³] | 表妹 [piau ⁴² mei ²³] | | |
| | | y | | 老表 [lau ⁴² piau ⁴²] | | | |
| | | | | | | | |
| | G-1 | | | | 儿子 [ə ³¹ tsɿ ⁴²] | 姑娘 [ku ³³ niaŋ ³¹] 囡 [nuə ³¹] | |
| | G-2 | | | | 孙子 [ts ^h un ³³ tsɿ ²³] | 孙女 [ts ^h un ³³ ni ³¹] | |

Conclusion and Discussion

This paper is the first attempt to analyze the Yunnanese Chinese kinship terms used in Northern Thailand by the componential analysis method. Five important components are found to be involved in the basic Yunnanese kinship terms: generation, sex, age, lineality, and parental side.

Starting with the generation, the study found that six generations can be referred to by the Yunnanese kinship terms: G0, G+3, G+2, G+1, G-1, and G-2.

Different kinship relationships in each generation can be further defined by other semantic components.

As for the semantic feature of sex, we can notice that, except for two terms (老祖 [lau⁴² tsu⁴²] and 老表 [lau⁴² piau⁴²]), all the Yunnanese kinship terms can be separated by male and female. Usually, there is a morpheme in kinship terms that can indicate the sex of a relative, e.g., 姨妈 [i³¹ ma³³] ‘mother’s elder sister’ and 姨爹 [i³¹ tiε³³] ‘mother’s elder sister’s spouse.’ In this case, the morpheme 姨[i³¹] indicates the parental side is the mother’s side and lineality is [-L], while the morpheme 妈[ma³³] ‘mother’ indicates the sex of this relative as female, and 爹[tiε³³] ‘father’ indicates male, etc.

As for the semantic features of age, it showed that the Yunnanese use different terms for relatives of different ages, emphasizing the importance of age in Chin Haw kinship terms. For example, 大爷 [ta23 tiε33] ‘father’s elder brother’ and 阿叔 [a42 su31] ‘father’s younger brother’ are used for ‘father’s brother’ who are of different ages.

As for the lineality, only the kinship terms for near-blood relatives, or lineality relatives, can be marked with [+L]. Other relatives are all marked by [-L].

Lastly, while the other components are the same, the semantic features of the parental side are a distinctive component that can differentiate the Yunnanese kinship terms. For example, father’s younger sister is 嬢嬢 [nian³³ nian³³] and mother’s younger sister is 阿姨 [a⁴² i³¹]. Also, morphemes 堂 [thaŋ³³] and 表 [piau⁴²] are used in the Yunnanese kinship terms to distinguish between paternal and maternal side kinship terms; 堂 [thaŋ³³] is for paternal side kinship terms and 表 [piau⁴²] is for maternal side kinship terms, which shows that the Yunnanese kinship terms apply a more strict rule on the parental side.

The Yunnanese kinship terms used in Doi Mae Salong reflect the sociocultural aspect of this community in the value of seniority. There are specific kinship terms

for G+1 and G+2 that emphasize the father's side and male line. It can be seen in the kinship terms of G0; 老表[lau⁴² piau⁴²] is the only term used for eight relations on the mother's side (see Table 7), while more terms are specified for each relation on the father's side (see Table 6). It can be concluded that Yunnanese kinship is agnatic, emphasizing patrilineality. With thousands of years of development, Chinese families, like the Yunnanese of Doi Mae Salong, place a high value on seniority, and the sense of seniority is often shown through kinship terms. Seniority in a Yunnanese family is usually determined by one's generation and sex, that is, a male has more seniority than a female, and one who is in a senior generation has higher seniority than those relatives in a younger generation. For example, the father in one's nuclear family has the highest seniority. So, it is inappropriate for children to call or address their father by name. Instead, older relatives should be addressed with the appropriate kinship terms that could demonstrate their seniority and the respect they deserve from younger family members.

Another interesting aspect of kinship terms in Yunnanese is the intricate classification of the terms for cousin of G0; the semantic features of this category consist of four components: sex, age, lineality, and parental side. The details are distinctive compared to some languages that do not emphasize the kinship terms in this category. For example, there are only two terms found in the Thai language, which are /pî:/ 'elder sister, elder brother' and /nó:ŋ/ 'younger brother, younger sister.'

The findings correspond to some studies focusing on Chinese kinship, e.g., Chao (1956) and Khahakitkoston (2005), which can prove that Chinese kinship emphasizes the father's side and the male line. But there are also some differences in the Yunnanese Chinese kinship terms used in Doi Mae Salong when compared to the other Chinese Kinship terms used in China, e.g., some Yunnanese started to use Thai kinship terms to address kin relationships rather than using the Yunnanese kinship terms, which is an interesting topic that is worth studying further in later research.

Recommendation for Further Studies

The Yunnanese in Northern Thailand should be studied further by considering the following topics:

1. A study on language contact between Thai and Yunnanese dialect in Northern Thailand.
2. A study on Muslim Yunnanese language and kinship terms by a Muslim who lives in Chiang Mai Province, Thailand.
3. A study on the variation of Yunnanese kinship terms according to the age group to discover the usage tendency, as it is found that the Yunnanese in some generations start to use Thai kinship terms in addressing their relatives.

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