A COMPONENTIAL ANALYSIS OF KINSHIP TERMS IN DARA-ANG LANGUAGE, BAN NOR-LAE, MONPIN SUB DISTRICT, FANG DISTRICT, CHIANGMAI PROVINCE

PUNCHAREE SORNSRISOM

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………………………….………..………
Miss Puncharee Sornsrisom
Candidate

………………………….………..………
Lect. Naraset Pisitpanporn, Ph.D.
(Linguistics)
Major advisor

………………………….………..………
Prof. Suwilai Premsrirat, Ph.D.
(Linguistics)
Co-advisor

………………………….………..………
Assoc. Prof. Sujaritlak Deepadung, Ph.D.
(Linguistics)
Co-advisor

………………………….………..………
Prof. Banchong Mahaisavariya,
M.D., Dip Thai Board of Orthopedics
Dean
Faculty of Graduate Studies
Mahidol University

………………………….………..………
Lect. Isara Choosri, Ph.D.
Program Director
Master of Arts Program in Linguistics
Research Institute for Languages and
Cultures of Asia
Mahidol University

Thesis
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was submitted to the Faculty of Graduate Studies, Mahidol University
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on
May 14, 2010

……………….…………..………
Miss Puncharee Sornsrisom
Candidate

……………….…..………………
Assoc. Prof. Cholticha Bamroongraks,
Ph.D.
Chair

……………….…..………….……
Lect. Naraset Pisitpanporn, Ph.D.
Member

……………….…………….…   ……………….…..………………..
Assoc. Prof. Sujaritlak Deepadung, Ph.D.   Prof. Suwilai Premsrirat, Ph.D.
Member   Member

……………….……………..…   ……………….……………..…
Prof. Banchong Mahaisavariya,   Assoc. Prof. Duangporn Kamnoowatana,
M.D., Dip Thai Board of Orthopedics   Ph.D.
Dean   Director
Faculty of Graduate Studies   Research Institute for Languages and
Mahidol University   Cultures of Asia, Mahidol University

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CHIANGMAI PROVINCE

PUNCHAREE SORNSRISOM 4836347 LCLG/M

M.A. (LINGUISTICS)

THESIS ADVISORY COMMITTEE: NARASET PISITPANPORN, Ph.D.,
SUWILAI PREMSIRAT, Ph.D., SUJARITLAK DEEPADUNG, Ph.D.

ABSTRACT

This thesis studied Dara-ang kinship terms by means of componential and structure analysis in order to discover the relationships between the language and culture of the Dara-angs.

Lexically, Dara-ang kinship terms are based on 15 basic kinship terms, which are composed of a single word: /daː/, /jaː/, /guːj/, /maː/, /gɔːn/, /bəːj/, /gəːn/, /waː/, /ʔiaʔ/, /ʔɔː/, /hlaːn/, /hlɛːn, /ʔiːmaːj/, /ʔiːbən/ and /ʔiːkat/. The non-basic kinship terms are compound words that use the basic kinship terms as a head: /daːguːw kat/, /jaːguːw kat/, /guːj ʔaːn/, /guːj taj/, /ma: ʔaːn/ and /ma: taj/.

Structurally, there are two types of Dara-ang kinship terms: (1) compound words, and (2) cliticised words. Compound words are word formations that combine or put together old words, while cliticised words are reduced forms of words that are always bound to specific words or phrases. These word formations result in a number of generic kinship terms, which could possibly refer to 2 - 10 relationships.

Componential analysis was used as a tool to analyse the meaning of Dara-ang kinship terms. The significant components used to identify the meaning of these kinship terms were generation, gender, lineality, age and marriage. The kinship terms used by the Dara-ang society reveal many aspects of their social lives- seniority, family, marriage form, labor division between Dara-ang men and women, and interrelationships between ethnic groups.

KEY WORDS: COMPONENTIAL ANALYSIS/ KINSHIP TERMS/ DARA-ANG

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การวิเคราะห์องค์ประกอบทางความหมายคำเรียกญาติภาษาดาระอาง บ้านนอแล ตำบลม่อนปิ่น อำเภอฝาง จังหวัดเชียงใหม่

A COMPONENTIAL ANALYSIS OF KINSHIP TERMS IN DARA-ANG LANGUAGE, BAN NOR-LAE, MONPIN SUB DISTRICT, FANG DISTRICT, CHIANGMAI PROVINCE

ปุณย์จรีย์ สรสีสม   4836347 LCLG/M

ศศ.ม. (ภาษาศาสตร์)

คณะกรรมการที่ปรึกษาวิทยานิพนธ์: นรเศรษฐ์ พิสิฐพันพร, Ph.D., สุวิไล เปรมศรีรัตน์, Ph.D., สุจริตลักษณ์ ดีผดุง, Ph.D.

บทคัดย่อ

วิทยานิพนธ์นี้มีวัตถุประสงค์เพื่อวิเคราะห์คำเรียกญาติดาระอางโดยใช้การวิเคราะห์องค์ประกอบทางความหมายและการวิเคราะห์โครงสร้างเพื่อที่จะนำไปสู่การวิเคราะห์ความสัมพันธ์ระหว่างภาษาและวัฒนธรรมดาระอาง

ระดับคำศัพท์พบว่ามีคำเรียกญาติดาระอางพื้นฐานจำนวน 15 คำ ได้แก่ /daː/, /jaː/, /guːj/, /maː/, /gɔːn/, /bəːj/, /gəːn/, /waː/, /ʔiaʔ/, /ʔɔː/, /hlaːn/, /hlɛːn/, /ʔiːmaːj/, /ʔiːbən/ และ /ʔiːkat/ นอกจากนี้มีคำเรียกญาติดาระอางไม่พื้นฐานซึ่งเกิดจากการประสมคำจากคำเรียกญาติพื้นฐานที่เป็นคำหลัก จำนวน 6 คำ ได้แก่ /daːguːw kat/, /jaːguːw kat/, /guːj ʔaːn/, /guːj taj/, /maː ʔaːn/ และ /maː taj/

ระดับโครงสร้างพบว่าคำเรียกญาติดาระอางมี 2 ประเภท คือ compound words และ cliticised words การสร้างคำเรียกญาติที่เป็น compound words เกิดจากการรวมคำเรียกญาติที่เป็นคำหลัก cliticised words เป็นการสร้างคำที่ถูกลดรูปคำโดยเป็นหน่วยคำพึ่งพิงที่ปรากฏควบคู่กับคำหรือวลีอื่นๆเสมอ ผลจากการศึกษาการสร้างคำเรียกญาติพบคำเรียกญาติใช้แสดงความสัมพันธ์ตั้งแต่ 2-10 ความสัมพันธ์

การวิเคราะห์องค์ประกอบทางความหมายถูกใช้เป็นเครื่องมือวิเคราะห์ความหมายคำเรียกญาติดาระอางซึ่งองค์ประกอบทางความหมายที่สำคัญ ได้แก่ รุ่นอายุ, เพศ, สายเลือด, อายุ และการแต่งงาน นอกจากนี้คำเรียกญาติยังแสดงให้เห็นถึงสภาพสังคมดาระอาง ได้แก่ ระบบอาวุโส, ครอบครัว, รูปแบบการแต่งงาน, การแบ่งงานกันทำระหว่างชายและหญิงและความสัมพันธ์กับกลุ่มชาติพันธุ์กลุ่มอื่นๆ

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CHAPTER I
INTRODUCTION

Chapter I will discuss the rationale, objectives, benefits, theoretical approach, scope, and hypothesis of the study, as well as the site selection, information of Dara-ang people in Thailand and academic sources used in the study.

1.1 Rationale of the study

Dara-ang, Ta-ang or Palaung is a language within the Palaungic branch of Mon-Khmer of Austroasiatic language family. It is also the name of an ethnic group called /daːraːʔaŋ reŋ/, which is known as 'the red people', so named from the color of the women's clothing.

The Dara-ang at Nor-Lae village, Chiang Mai province is one of the ethnic groups that came to settle in Thailand between 1982-1984 to escape continued fighting between the military dictators and various ethnic groups in their country, Myanmar. According to the most recent statistics (in 2008), the number of Dara-ang people in Nor-Lae village is around 910 with approximately 4,500-5,000 throughout Thailand (Deepadung 2009:17, 2553 B.E.:38).

Nowadays, they are settled in the northern part of Thailand in 4 districts in Chiang Mai province: *Fang* district (Ban Huay Janu; Ban Huay Mak Laem; Ban Nor-Lae; *Chiang Dao* district (Ban Mae Jon; Ban Huay Pong; Ban Pang Dang Nok, Ban Pang Dang Nai), *Mae-ai* district (Ban Huay Waj Nok and Ban Huay Sai khaw) (Deepadung 2548 B.E: 6-8) (สุจริตลักษณ์: 2548) and *Wiang Haeng*. The Dara-angs also live in Chiangrai Province (Chiang San district and Mae Sai district in Ban San Ton Pui). An increasing number of Dara-angs, after obtaining identification cards from the Department of Local Administration, Ministry of Interior, are moving to work in provinces such as Bangkok and Samutsakhon (Katum Ban district).

In the study of kinship, we consider kinship as the most basic principle for organizing individuals into social groups and family as the fundamental institution responsible for child-rearing and consumption-organizing. Kinship in some societies often serves as a basic unit of production, political representation and as a religious body for the worship of spiritual beings, who are themselves considered members of the kin group as well.

In this study, methods used to study kinship terms are semantic componential analysis and an analysis of Dara-ang formation, both of which are important tools for analyzing the meanings and structure of Dara-ang kinship terms. Hence, Dara-ang kinship terms in relation to the Dara-ang way of life, are collected and analyzed in this study.

1.2 Objectives of the study

The objectives of this study are:

1.2.1 To study word formation of Dara-ang kinship terms.

1.2.2 To study Dara-ang kinship terms through semantic componential analysis.

1.2.3 To analyze the relationship between the language and the culture of the Dara-ang through a study of Dara-ang kinship terms.

1.3 Benefits of the study

The benefits of the study will be as follows:

1.3.1 This research will provide information regarding Dara-ang kinship terms.

1.3.2 It will contribute to Dara-ang society through knowledge of the Dara-ang kinship system.

1.4 Theoretical approach

This study uses componential analysis at the lexical level to analyze the components of each kinship term.

1.5 Scope of the study

This study focuses on Dara-ang kinship terms in Ban Nor-Lae, Mon Pin sub district, Fang district, Chiang Mai province.

1.6 Site selection

The data was collected from Dara-ang native speakers in Ban Nor-Lae, Mon Pin sub district, Fang district, Chiang Mai province.

1.7 Information on Dara-ang people in Thailand

The Dara-ang people originally lived in Myanmar and in China and subsequently migrated into Thailand.

1.7.1 Settlement in Thailand

According to Deepadung (2009: 13), between 1982-1984, a continued war in Myanmar between Burmese troops and various ethnic groups including the Lisu, Karen, Lahu, Tai, Wa, Akha, Mon forced the Dara-ang, especially those living around Doi Lai in Shan State, to cross the border into Thailand. The first group of Dara-ang immigrants arrived in Doi Ang Khang, Fang sub-district, Chiang Mai province in 1982. Later in the same year, during the King Bhumiphol's visit to the Ang Khang Royal Project in Ang Khang, Mo Man-haeng (see Figure 23), the leader of the Dara-angs came to meet the King and asked him for a permission to live in Thailand. The permission was granted and the first settlement was established in a village named Nor-Lae which is located in Mon Pin sub district, Fang district, Chiang Mai province.

In 1984, more than 2,000 Dara-angs from different parts of Mynmar (Doi Lai, Keng Tung, Muang Pang Hok, Muang Hae, Muang Pa Mit and Payawng) came to live in Nor-Lae.

At present, the Dara-ang people live mainly in Chiang Mai province in 4 districts: *F*ang (i.e. Nor-Lae, Huay Janu; Huay Mak Laem); *Chiang Dao* (i.e. Mae Jon; Huay Pong; Pang Dang Nok, Pang Dang Nai); *Mae Ai* (Huay Waj Nok; Huay Sai Khaw); and *Wiang Haeng*. A good number of them also live in *Chiang Saen* and *Mae Sai* districts of Chiang Rai province. Some Dara-ang people who have become Thai citizens moved out to work in different parts of Thailand, such as Bangkok and Samutsakhon province. According to Deepadung (2009:13), Dara-ang people in Thailand now number 4,500-5,000.

N

Nor-Lae Army

The outpost

89

247   283   88

87/ข

87/ข

435

113

101

262

405

The hall

326

349   465

248

100   284   259

103   321   110

351   431   The reservoir

351   431

125   350   240,309

The outpost

444

105

331

85

414

265   87

117

421

468

449

329

456   75ข

The rebuilding house 90

The rebuilding house74

30

14

247

407   432   419   337   327

281   75

354   341

239   337

239   245   352   466

287   430   243   271   78   324

301   432   246   464   237

114/ข

296   442   348   463

407   467   300   334

456   298

299   461

302

446   338   306

446   462

122   273   274   The reservoir

246   258   241

415,446,449,84,127,315,101,423,74,260

420

454

98

The reservoir   425

The nursery   309

80/ข

74/ข

457

447

293   449   90ข   325

432   248   91   92   341   437

456

303   419

442

419   316

401   448   102ข

257   413

452   255

412

424

279   78

111

288

286

409

The reservoir

The handicraft centre

Yard sports

Nor-Lae Temple   The parsonage

(Source: The Royal Thai Army Cavalry, Nor-Lae: November 2008)

Map 1: Nor-Lae village, Mon Pin sub district, Fang district, Chiang Mai province

1.7.2 Occupation

In the past, the Dara-ang people in Myanmar made their living off agriculture, namely, high-land rice cultivation or tea plantation in cold areas. After having moved to settle in Nor-Lae, Thailand, however, they abandoned agricultural activities. In Nor-Lae, Thailand, the Dara-ang people now rely on their labor and work full-time for one year period for the Ang Khang Royal Project, in which they are responsible for planting rose, acacia, caralily, cabbage, tea, strawberry in available arable lands around the village. Some, apart from working for the Ang Khang Royal Project, go to find jobs such as picking lychees, logands and oranges, for extra income in the city during the raining season, from May to September. Some families travel to the Thai – Myanmar border near Nor-Lae and rent land for planting taro, yam, pumpkin, and plum. In addition, a few Dara-ang people work as laborers in construction projects in towns. Thus, the Dara-ang people in Nor-Lae rely predominantly on labor as a major source of their income (see Table 1). Since arable land is limited in Nor-Lae (see Map 1), some families moved out of the village to live in Ban Pang Dang, Chiang Dao district in Chiang Mai province instead.

Month	Working for the AKRP	Labor services	Plantation in a hired land	Note
January	✓		✓	
February	✓		✓	
March	✓		✓	
April	✓		✓	
May	✓	✓	✓	
June	✓	✓		Closing gate ceremony begins
July	✓	✓		
August	✓	✓		
September	✓	✓		
October	✓		✓	
November	✓		✓	Closing gate ceremony ends

Month	Working for the AKRP	Labor services	Plantation in a hired land	Note
December	✓		✓	

AKRP= The Ang Khang Royal Project

Table 1: Annual work done by the Dara-ang people at Nor-Lae

1.7.3 The Dara-ang language

Diffloth (1977) actually substantively discussed Palaungic as in Mon-Khmer Initial Palatals and 'substratumized' Austro-Thai. However, Diffloth (1974) is not a study of Dara-ang in particular, and at the time Diffloth had not analysed Palaungic languages and was only reporting the results of Thomas (1966) and Thomas & Headley (1970) lexicostatistics in relation to Palaungic.

The Dara-ang is a language within the West Palaungic of Palaungic branch of Mon-Khmer, Austro-Asiatic Language Family (see Figure 1; Map 2).
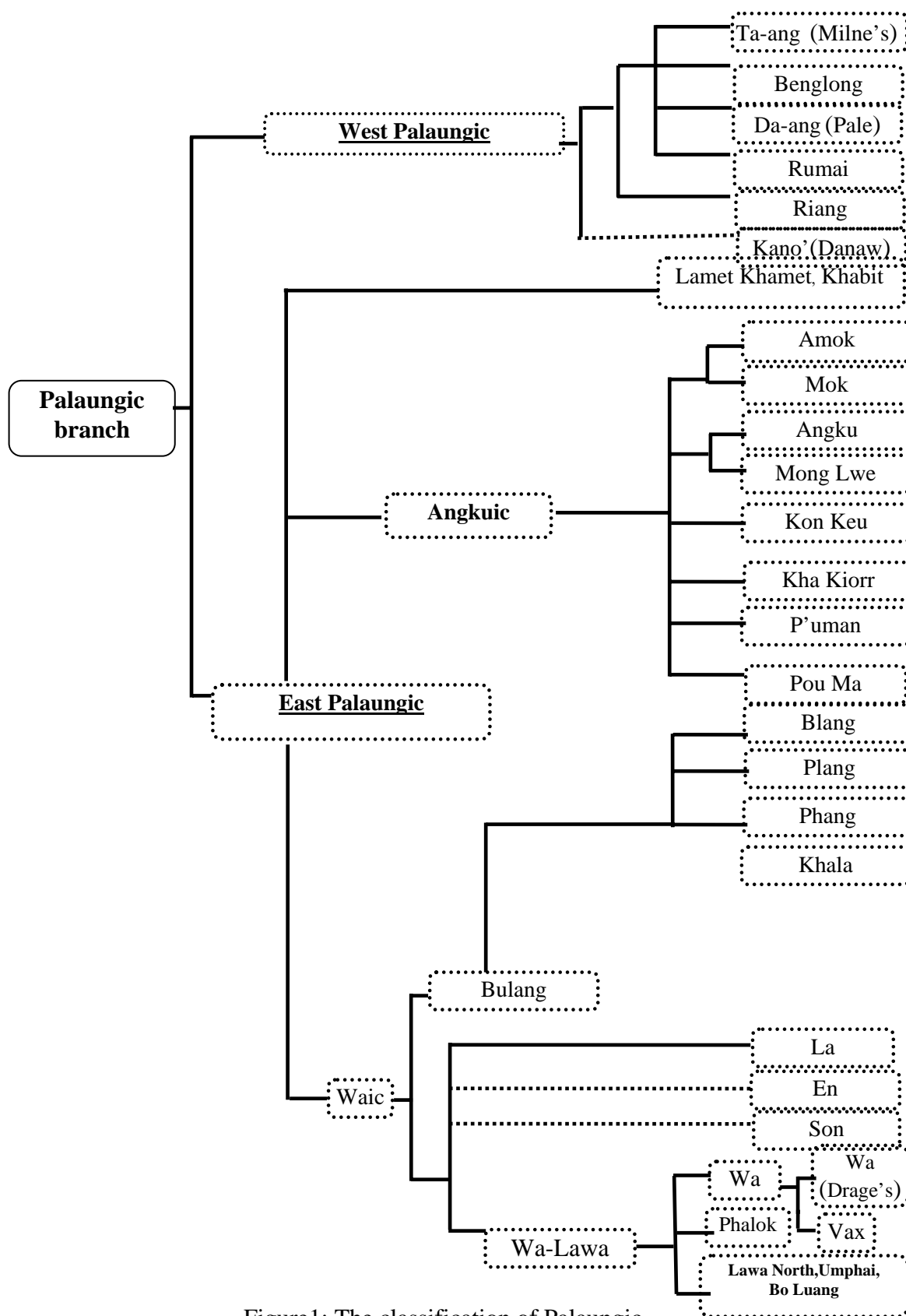
Figure1: The classification of Palaungic

(Diffloth 1982)

The Dara-angs in Nor-Lae village called themselves Dara-ang ren 'Red Dara-angs (lit. Dara-angs red)', and are also known as Palaung (Deepadung 2009:18). Linguistically, the Dara-angs of Thailand are considered the southern most Palaung settlement (Osatapirat 2009: 74-75) (see Map 2).
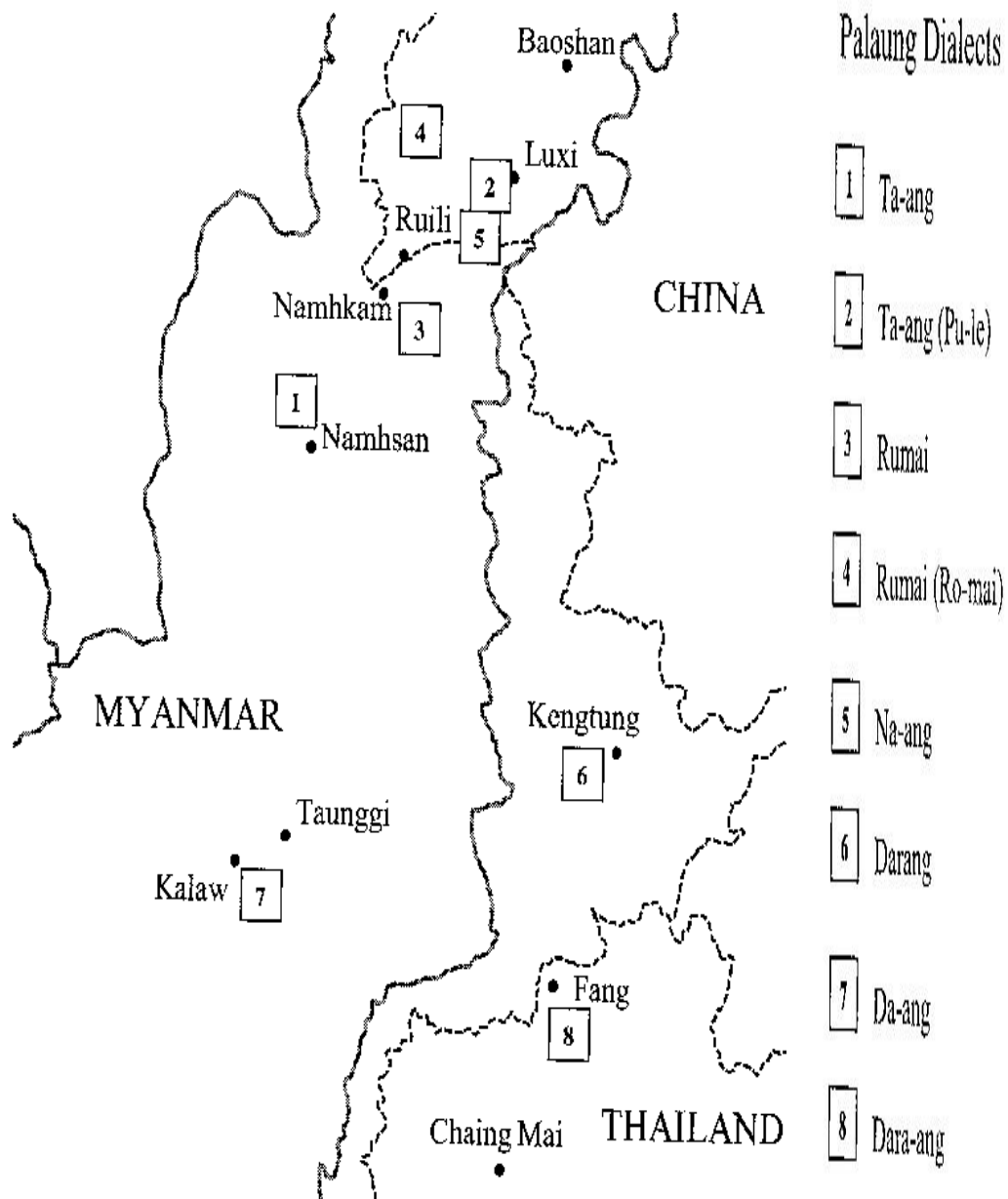
(Source: Osatapirat 2009:75)

Map 2: Geographical distribution of Palaung dialects

1.7.4 The clan

A clan is a kinship group whose members trace their descent from a common ancestor (Malinowski 1962: 136). There are seven clans in Nor-Lae:

1.7.4.1 */dəːpaːn/* (dɨːpaːn or lapaːn) clan

The clan's name originally derived from the Chinese word */lɔːpaːn/*, later called */dɨːpaːn/* and is now called */dəːpaːn/* meaning 'the greatness'. Most Dara-ang people in Nor-Lae are from the */dəːpaːn/* clan. This clan is further divided into two subgroups: */dəːpaːn taːŋ/* (lit '*dəːpaːn* big') and */dəːpaːn tiaʔ/* (lit '*dəːpaːn* small'). As in the past, the leaders of the village or the leaders who perform the spiritual ceremony usually descend from particular clans, either the */dəːpaːn/* (*dɨːpaːn* or *lapaːn*) or the */kwaːn/* clan.

1.7.4.2 */kwaːn/* clan

The clan's name originally derived from the Chinese word */kwaːn/* meaning 'the wealth'. This clan originated from the Chinese traders during their stay in Myanmar. At present, the person who performs the worship ceremonies for the guardian spirits comes from the */kwaːn/* clan (see 1.8.8.2.2).

1.7.4.3 */da hjɔːj/* (or raː hjɔːj)

The clan's name is taken from the location of the village meaning 'along the edge of the village'.

1.7.4.4 */rɔː braːj/* clan

The clan's name is taken from the location of the village meaning 'around the village'.

1.7.4.5 */bak hnɔːj/* (or baːk hnɔːj) clan

The clan's name is taken from the location of the village meaning 'center of the village'.

1.7.4.6 */siam hraːj/* clan

The clan's name was taken from an ethnic relationship with the Shan and Lahu ethnic groups; Shan or Lahu men married with Dara-ang women and later became Dara-angs and lost their links with their original ethnic groups. The Dara-angs from this clan speak no Shan or Lahu as did their ancestors. People from the */siam hraːj/* clan play an important role as village headmen. However, members of this clan are not allowed to perform the worship ceremonies for the guardian spirits. This reflects the roles of the clans in Nor-Lae; culturally, */siam hraːj/* clan plays a lesser role than the */dəːpaːn/* clan. Politically, however, the */siam hraːj/* clan plays a major role as leaders of the Nor-Lae community.

1.7.4.7 */yiːm məːŋ/* clan

The clan's name means 'a fatherless child'. It is different from other clans in Nor-Lae in that this clan practices polygamy. It is a small clan with only one family found in Nor-Lae.

In the Dara-ang way of life, people from the same clan are considered members of the same family, hence close relatives; marriage among members of the same clan is prohibited. However, some marriages between relatives are acceptable, especially marriage between one's brother's daughters and one's sister's sons. For example:

1. The daughter of an elder brother marries the son of a younger sister.
2. The daughter of a younger brother marries the son of an elder sister.

If the siblings are female, their offspring are not allowed to marry because their daughters have to return to their original clan and this is a Dara-ang prohibition which states that 'the offspring of the brother should be female'. The prohibition does not allow the daughters of a female sibling to return to their original clan. However, if the offspring of a male sibling is male, this will forbid the daughters of female siblings from returning to their original clan. For example:

1. The son of a younger brother can not marry the daughter of an elder sister.

2. The son of an elder brother can not marry with the daughter of a younger sister.

3. The daughter or son of an elder sister can not marry with the son or daughter of a younger sister.

1.7.5 The family

Dara-ang families in Nor-Lae village comprise many members of multiple generations, especially members of G+1 and G+2, such as grandparents (G0), sons-in-law or daughters-in-law and (G-2), grandchildren.

After marriage, the Dara-ang women live with the men's family. By contrast, if the men can not give the dowry to the women's family, the men may move to live in the women's family instead.

Figure 2: Dara-ang family in Nor-Lae village

Figure 3: Mok-suk family in Nor-Lae village

1.7.6 The clothing

Dara-ang women wear sarongs known as */gla:ŋ/*. The */gla:ŋ/* is a cotton sarong, normally red with a white line running across. It is possible that the name of the Dara-angs at Nor-Lae who call themselves *Dara-ang-reŋ* '(lit.) Dara-ang red' is derived from the red color of sarongs that wore by the women.

Adults wear their */gla:ŋ/* up to their chests, wrap around their body a piece of white cloth, then put a blouse over the */gla:ŋ/* while young women and girls, for convenience, wear it up to their waists only and wear t-shirts under the blouses (Deepadung 2009 : 21).

The women usually wear waist hoops around their waists. The hoops are made of either bamboo or rattan (called */hnɔːŋ wɔːk/*) or silver (called */hnɔːŋ rəːn/*). The waist hoops differentiate the Dara-ang from other ethnic groups. It is believed among the Dara-angs that wearing the waist hoops protects them from evil things and reminds them of their female ancestors – *ɾoi ŋgoen* (see 1.8.8.2.1).

Like Tai men, Dara-ang men, wear T-shirts or jacket with black or blue trousers.

Figure 4: The*/ hnɔːŋ* wɔːk/ 'rattan loops' and */hnɔːŋ rəːn/* 'silver loops'

Figure 5: The clothing of the Dara-ang women

Figure 6: The clothing of the senior Dara-ang women at Nor-Lae temple

Figure 7: The clothing of the senior Dara-ang woman

Figure 8: The clothing of the Dara-ang men at Nor-Lae temple

Figure 9: The clothing of the Dara-ang men

1.7.7 The wedding ceremony

The wedding ceremony is arranged after the worship of the guardian spirits period has ended. This ceremony is assisted by two important persons: */guːj hnaːŋ/* (lit. father female) and */maː hnaːŋ/* (lit. mother female) who assist the groom's family and the bride's respectively.

Figure 10: The */maː hnaːŋ/* (lit. mother female) a male matchmaker

The wedding ceremony begins at the bride's house /dɨːbjaːdɨːkhat/ and lasts for three consecutive days. On the first day, in the afternoon, the bridegroom/kaːyoːm dɨːkhat/ brings a pig, liquor, salt, vegetables and chili to the bride's house to prepare as food for the guests. On the second day, in the morning, the bride's kin serves food for all the people in the village and this goes on throughout the day and night (Mr. Sa Lung-kaew, interview). On the third day, which is considered the most important day, the thread tying ceremony is performed. The thread tying ceremony for the couple is a ritual that unifies the bride and bridegroom. The

ceremony is done at 9 pm at the bride's house where the threads are tied around the wrists of the bride and bridegroom and the pair is showered with blessings and given some money which is believed to bring them good fortune. During the thread tying ceremony, the guest blesses the pair with the following formula (Ms. Ngeun Tam-ong, interview):

/hoːm ka.təːj hraːj ʔjaːj ka.təːj toːt / 'Be fertile and be wealthy';

/tuːw wɛːn hwiː tuːw liː thuk hi tuːw guːj hi maː jeː/

 'Be wealthy, have long life';

/tuːw wɛːn jeː maːj taj dəː khɔːj dəː kəːj hraːj taj dəː hməː khriw hməː rəːn taj khrəːp/ 'Get married and have many offspring.

Figure 11: The bride's kin serve food for all the people in the village

Figure 12: */pak dɛːˀ /* tie thread in marriage ceremony

Figure 13: Tie ceremonial thread */pak dɛːˀ /*

1.7.8 The belief

The Dara-angs in Nor-Lae village practice Buddhism like the ethnic Tai. Apart from Buddhism, they also believe in animism.

1.7.8.1 Buddhism

Dara-ang people who practice Buddhism usually go to the temple to listen to sermons and perform Buddhist rituals on Buddhist holy days. At the temple, monks play important roles in the Dara-ang way of life, i.e. ordaining Dara-ang men and carrying out the death ceremony, etc.

As far as ordination is concerned, when they are twenty years old, Dara-ang men are ordained as monks according to Buddhist practice. For a Dara-ang boy aged between 14-16, he will be ordained as a novice and stay in the temple for a period of around seven days. In the case of the novice who is orphan, five men and five women will act as his parents. The parents will take care of the novice by bringing food as an offering everyday during those 7 days. These men and the women, who act as parents, are referred to as /*guːj tiaʔ*/ (lit. 'father small') and /*maː tiaʔ*/ (lit. 'mother small') by the novice and are regarded as his permanent parents thereafter (Srisuk 2545 B.E : 25).
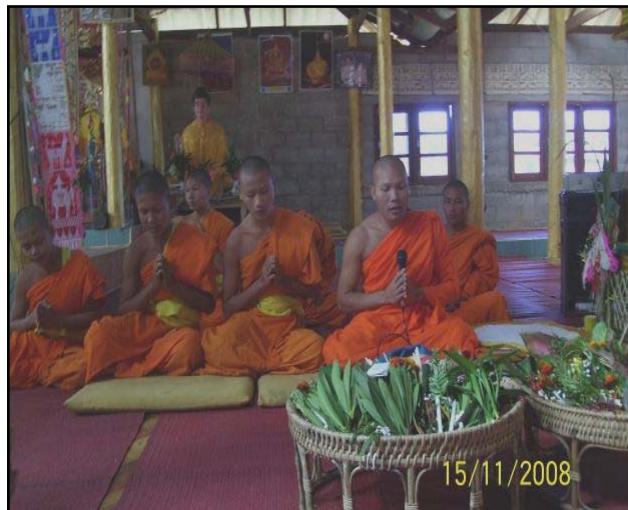
Figure 14: The Dara-ang Buddhist monks /*kahnan/*

Figure 15: A Dara-ang senior monk /*ma: theːn/* (lit. mother senior monk)

Regarding death, either natural or violent, the corpse will be buried, except when it is the corpse of a Buddhist monk which will be cremated according to Buddhist practice. The Dara-ang funeral is the responsibility of the Dara-ang mortician called /*da: boːw/* (lit. 'grandfather brave'). In case of violent death, a /*kahnan/* or Buddhist monk will be invited to chant for the dead person to help his or her soul rest in peace. The Dara-ang people believe that monks can dispel all evils and bring good fortune to the relatives of the dead person who died violently.

Neither a funeral nor a cremation is done at the temple. The corpse is kept at home for three days and then moved to be buried at the village crematorium. Today, the corpse of the Dara-ang in Nor-Lae village is only buried.

1.7.8.2 Animism

1.7.8.2.1 Remembering the female ancestors – /rɔi ŋgoen/

The Dara-ang people believe they are descendents of an angel named Roi Ngoen who came to earth and was trapped in Lahu hunter's snares. No ceremony is performed to worship female ancestors – /rɔi ŋgoen/. But Dara-ang women commemorate their female ancestors - /rɔi ŋgoen/ by wearing loops around their waists, believing that their female ancestors will give them protection from all evils.

1.7.8.2.2 Worshiping guardian spirits – /saːməŋ/

Guardian spirits are called /saːməŋ/ (lit. 'shrine') in Dara-ang. They are /ʔiːkat saːməŋ/ (lit.'elder brother shrine') and /waː saːməŋ/ (lit.'small brother shrine'). The two shrines, a small one and a big one, are built in the village as dwelling places for the guardian spirits.

Figure 16: The shrines of the guardian spirits

Figure 17: */da: buːməŋ/* (lit. grandfather gate) the elder who performs a gate ceremony

Figure 18: The elephant's rope hung on the fence

Figure 19: The worship of guardian spirits

It is believed that the guardian spirits will provide protection such as personal security and food security for all Dara-ang people. Therefore, before the bride and groom take part in the wedding ceremony, they have to seek permission from the guardian sprits first. Boys and girls who violate custom, such as having pre-marital sexual intercourse, have to bring offerings and money to appease the guardian spirits during the opening gate ceremony. The worship of guardian spirits is performed annually at the village level by a village elder called /da: buːməŋ/.

The ceremony is performed twice: first is the closing of the gate or /kabi khaibak/ (lit. 'close door') or /kabi saːməŋ/ (lit. 'close city') on the 8th waning day of the 7th lunar month, followed by the opening of the gate or /wek khaibak/ (lit. 'open door') on the 13th waxing day of the 12th lunar month. For a period of five months while the gate is symbolically closed, weddings are not allowed. Punishment in the forms of divorce or crop failure is believed to be meted out to Dara-ang people who transgress and marry during the gate closing period. Apart from the guardian sprits, /kaːhnam/ and /kaːbuː/ are also worshiped.

According to La-orngplew (2546 B.E: 28), people bring incense, candles and flowers together with chicken, rice, and wine to offer the guardian spirits during the ceremony. They also bring the horse's rope and the elephant's rope and

present crossbows and five swords as weapons for the guardian spirits to expel all harmful things.

The ceremony reflects the Dara-ang way of life as it were in the past. The village gate was always considered an important entry point into the village, used to protect against all invaders by the important guardians.

1.7.8.2.3 Worshiping the ancestor spirit - */kaːbuː/*

The */kaːbuː/* are considered the souls of dead members of the family and the souls of animals, such as horse, pig, chicken or elephant. They have to be worshiped during the performance of a ceremony in relation to marriage, the moving into a new house and the opening gate ceremony. The ceremony is performed by the */daː caːn/* from each clan.

Figure 20: Worshiping the ancestor spirit

Figure 21: */da: ca:n/* (lit. grandfather master) the elder who performs

an ancestor worship spirit ceremony

1.7.8.2.4 Worshiping the */ka:hnam/*

The */ka:hnam/* are believed to be the souls of trees who dwell in the forest, rivers and mountains. They have to be worshiped every time a person goes into the jungle or mountain to hunt, or travel by river and also wherever the opening gate ceremony is performed. Falling out of a tree, getting injury from weapons or suffering from sickness that cannot be explained, etc. are bad happenings that will occur to those who ignore the worship to the */ka:hnam/*. The ceremony is performed privately by each individual.

In summary, animism for the Dara-ang people involves mainly a belief in sprits. The worship of spirits is performed by different people, mostly male elders, either */da: bu:məŋ/* or */da: ca:n/*.

1.8 Sources of the study

The related sources are from seven main libraries:

Mahidol University Library and Information Center;

Institute Language and Culture library Center;

Office of Language and Culture of SEA Resource;

Center of Academic Resources Chulalongkorn University;

Thammasat University Library;

Chiang Mai Rajabhat University Library;

Chiang Mai University Library.

CHAPTER II
REVIEW OF RELEVANT LITERATURE

In this chapter, the focus will be on four literature reviews: review of previous studies of Dara-ang, review of previous studies of kinship terms and kinship system, review of previous studies of componential analysis and review of previous studies of language and culture.

2.1 Review

2.1.1 Review of Dara-ang

These reviews cover the classification of Dara-ang language, the grammatical study on Dara-ang and Dara-ang cultures.

2.1.1.1 Previous studies of Dara-ang

Data on the Dara-ang can be found in Milne (1924); Lebar, et al (1964); Janzen (1976); Sila (2536 B.E.) (สารภี: 2536); Ratanapimon (2537 B.E.) (สุวิชานนท์: 2537); Shorto (2006); Diffloth (1974); Howard & Wattanapan (2001); Nattapoolawat (2545 B.E.) (สกุณี: 2545); Srisuk (2545 B.E.) (วิมลมาลย์: 2545); Kasisopa (2546 B.E) (เบญจวรรณ: 2546); La-orngplew (2546 B.E.) (วาสนา: 2546); Deepadung (2548 B.E., 2553 B.E.) (สุจริตลักษณ์: 2548, 2553) and many others.

An early study of the Dara-ang was conducted by Milne (1924) who traveled to Burma to study the eastern clan of Dara-ang in Shan state. This Dara-ang she referred to as the Ka-tur tribe (sometimes called Sam-long) of Namhsan, the capital of Tawngpeng in Shan State. Her travelogue described Dara-ang in Shan State in the early 1900s and also the Dara-ang in Mandalay. In this travelogue (Milne1924: 3), Milne noted that:

'during the dry seasons of 1907 and 1908, which I spent at
Namhkam, met Palaungs of several clans, and found that
there were many differences both in their words and in their
pronunciation'.

The travelogue explained Dara-ang history and its housing, religion, judicial practice (i.e. the trials by ordeal), language (i.e. proverbs, riddles, folk-tales), custom (marriage, incest taboos, childbirth, death) and village way of life. Regarding the marriage ceremony, the elopement, the matchmaker and the giving of tobacco are mentioned. The travelogue also described the Palaung's marriage customs among different villages, namely, Omachawn, Tiorai, Jawngnawng, Tawngma, Kyusao, Kangwantok, Rumai of Möngmit, Kunhawt, Hkümngün and Pangnim.

Lebar, et al (1964) provided an introductory report of Palaung or Dara-ang that includes aspects such as identification, history, settlement pattern, housing, economy, agriculture, trade, political organization, religion, kinship, marriage, habitat after marriage, kin terminology, incest taboos, and clans. As for 'clans', the report remarked that 'it is doubtful that these are unilinear descent. (Milne 1924, Cameron 1912 cited in Lebar, et al 1964). Name groups of clans comprise the population of villages that are situated close to one another. This report described villages of different clans as situated side by side and members of clans as widely distributed among villages. The information shows that endogamy exists between the Dara-angs; Dara-ang men are allowed to marry with mother's brother's daughter (Milne 1924: 134, 138 and Lowis 1906 : ii cited in Franke M. Lebar, et al 1964) and Dara-ang women have to move into husband's house after marriage.

Janzen (1976) studied the system of verb-aspect words in Pale and the structure and function of clauses and phrases in Pale, which is a dialect of Dara-ang. Characteristics of verb-aspect words in Pale indicate that consonants mark persons and vowels mark numbers. For example:

/y/   marks first person exclusive

/ʔ/   marks first person indusive

/b/   marks second person

/g/   marks third person

/ai/   marks dual number

/e/   marks plural number

As a result, it is concluded in this study that these verb-aspect words in Pale were derived from verbs of more complex phonological structure.

Janzen (1976) described the structure of phrase and clause, for example, the transitive clause, the intransitive subtype of the indicative clause, the descriptive subtype of the indicative clause, the equational clause, the imperative clause, the interrogative clause, the nominal phrase, the verbal phrase, the prepositional phrase and the adverbial phrase. His study claimed that Palaung as a whole belongs to the Northern branch of the Mon-Khmer family and the Southern Palaung living in southern Shan states of the Salween in the eastern Shan states. Details about a different sub-group can be regarded as a separate language rather than a dialect of the same language because for Palaung's communication in Shan state, it is Burmese or Shan that has to be used.

Sila (2536 B.E.) (สารภี : 2536) studied Dara-ang settlement in Thailand. Her study provided background information on Dara-ang's identity, family characteristics, governance and clothing and it dated Dara-ang history back to Hsenwi, one of the early Tai kingdoms, around 1200 B.E.

Ratanapimon (2537 B.E.) (สุวิชานนท์: 2537) provided information on Dara-ang regarding their way of life in different parts of Thailand (i.e. Fang and Chiang Dao districts, in Chiang Mai province). She reported on Dara-ang in Ban Pang Dang, Chiang Dao district, in Chiang Mai province in relation to their violations of Thai forest reserve laws as charged by the Thai authorities. Her later study, (Ratanapimon 2548 B.E.) (สุวิชานนท์: 2548) reported on the way of life of Dara-ang in Ban

Pang Dang, Chiang Dao district, Chiang Mai regarding the human right aspects in relation to their violations of Thai forest reserves law.

Howard & Wattanapan (2001), based on Milne (1910) and Lebar (1964), gave historical backgrounds of the Dara-ang in Burma, their migration into Thailand and the Dara-ang clan system.

Nattapoolawat (2545 B.E.) (สกฤษี: 2545) reported on the Dara-ang of Ban Pang Dang Nai, Tung Luk village, Chiang Dao district, Chiang Mai province and gave details on the Dara-ang's struggles to adapt their use of resources to maintain a sustainable life in the new environment Thailand and also their potentials to fight against the enclosure or domination of influential groups.

Srisuk (2545 B.E.) (วิมลมาลย์: 2545) studied Palaung at Ban Huay Sai Khaw, Mae Na Wang sub district Mae-Ai district in Chiang Mai province in relation to enhancement, changes, tendency of changes and impacts of change on betterment of the Palaung way of life in the future. The result of the study was that cultural enhancement and changes come from the needs to survive and contact with Thai culture and these changes cause harmful, rather than good, effects. In the future, the enhancement and change of Palaung tend to diminish their identity because the people lack both support and development in more appropriate trend.

La-orngplew (2546 B.E.) (วาสนา: 2546) gave an explanation of how the Dara-ang, as displaced people, at Ban Pang Dang, Chiang Dao district, Chiang Mai province became marginalized and discriminated against. She also describes strategies used by Dara-ang people to address their social position and the process of negotiation used to protect themselves against the marginalisation that is going on in this village. This reflects that their identity and social position are diverse, negotiable and malleable to various conditional relationship.

Deepadung (2548 B.E.) (สุจริตลักษณ์: 2548) provided information on the Dara-ang regarding their way of life that includes housing, social structure, family, settlement in Thailand and language.

Deepadung (2553 B.E.) (สุจริตลักษณ์: 2553) presented information on Dara-ang language, culture and ethnic identity maintenance at the Thai - Myanmar border. Specifically, she provided an introduction into the Dara-ang way of life that in cludes traditions, beliefs and religions. Data was collected through in-depth interviews and the use of Bourdieu's habitus (1977) and Hobsbawn and Ranger's 'invention of tradition' (1983).   In addition to this, information on Dara-ang language such as phonology, syllable structure, word structures and word classes, phrases and sentences including the appendices 285-word list and sample text of Dara-ang narrative are also provided.

Diffloth (1974) classified Dara-ang as a language branch of Mon - Khmer of the Austroasiatic language family. The classification of Diffloth was followed by many other researchers such as Chaichompoo (2006); Deepadung (2548 B.E.); La-orngplew (2546 B.E.) (วาสนา: 2546); Kasisopa (2546 B.E.) (เบญจวรรณ: 2546); Srisuk (2545 B.E.) (วิมลมาลย์: 2545); Howard& Wattanapan (2001); Sila (2536 B.E.) (สารภี: 2536); Natpoonwat (2545 B.E., 2548 B.E.) (สกุณี: 2545, 2548) and Rattanaphimon (2537 B.E.; 2548 B.E.) (สุวิชานนท์: 2537, 2548), who also classified Dara-ang as a Western Palaungic language.

Shorto's data (2006) made up the Mon - Khmer languages database in a Mon - Khmer comparative dictionary and provided information on phonological reconstruction, lexical reconstruction, including Bahnaric and Palaungic comparisons, as well as a linguistics proto-history of mainland South East Asia. This information contributes to the analysis of some proto kinship terms in Dara-ang language.

Kasisopa (2546 B.E.) (เบญจวรรณ: 2546) conducted an acoustic study of Dara-ang pitch and vowel length at Nor-Lae, Mon Pin sub district, Fang district in Chiang Mai province; Chaichompoo (2006) studied the phonological aspects, the initial consonants, the final consonants, vowels, and pitch at Nor-Lae, Mon Pin sub district, Fang district; Rattanapitak (2009) compared Dara-ang wordlists in two different dialects; Buakaw (2009) conducted an acoustic study of Nor-Lae Palaung, and Ostapirat (2009) undertook a more detailed study of Dara-ang regarding the phonological variation in different dialects. The latter also pointed out that Dara-ang in Thailand is considered a southwestern Palaung settlement dialect.

2.1.1.2 Summary

Previous studies of Dara-ang reviewed above contributed to knowledge on Dara-ang language. The classification of the Dara-ang as a language branch of Mon - Khmer of Austroasiatic language family; the phonological reconstruction in Shorto's data (2006) which in turn contributed to the analysis of some proto kinship terms in Dara-ang language; the system of verb-aspect words and the structure and function of clauses and phrases in Pale that is a dialect of Dara-ang, the historical background of Dara-ang in Burma including the life of Dara-ang in Thai land, and finally, the phonology, syllable structure, word structures and word classes, phrases and sentences of Dara-ang at Nor-Lae village, Chiangmai province.

2.1.2 Review of kinship terms and kinship system

Kinship terms and kinship system in different language are following discussed.

2.1.2.1 Previous studies of kinship terms and kinship system

Studies of kinship terms and kinship systems can be found in Robin (1967); Scheffler, et al (1971); Yassin (1977); Spiro (1997); Prapuntasiri (2535 B.E.) (วิภัสรินทร์: 2535); Sawasyat (2535 B.E.) (ประสิทธิ์: 2535); Prasithrathsint (1996, 2001); Engchuan (2537 B.E.) (ศุกมาส: 2537); Yimrewat (2544 B.E.) (ภัททิยา: 2544); Tira (2545 B.E.) (วราภรณ์: 2545); Lee-picha (2546 B.E.) (ประสิทธิ์:2546); Jaturongkachoke (2008);

Phocanthiraj (2551 B.E.) (จำปาทอง: 2551); Zide, Norman Herbert. & A.R.K. Zide (1991); Benedict (1995); and in Moua (2003).

Robin (1967) provided a general knowledge on many aspects of kinship terms, such as kinship (i.e. kinship system, kinship terminology, classification of kinship terms system), in different languages (i.e. Hawaiian, Eroquois, Crow-Ohama); and marriage.

Scheffler, et al (1971) studied the kinship system and kin classification of the ethnic Siriono in northeastern Bolivia and found that kin relationships can be determined by rules (i.e. parallel-transmission rule, the same-sex sibling merging rule, the step-kin rule, etc.)

Yassin (1977), studied lexical and syntactical patterns and found that kinship terms in the Kuwaiti Arabic language, can be divided into two categories- addressives and appellative; addressives kinship terms can be used only as terms of address while appellatives are kinship terms that may be used either as terms of address or as terms of reference. The analysis of Kuwaiti Arabic can be classified in any of three ways: (1) structural, (2) functional, and (3) situational. Word formation of Kuwaiti Arabic kinship terms can be divided into three types; monolexic, dilexic and trilexic. Monolexic kin-terms in Kuwaiti Arabic consist of one lexical items plus suffix, dilexic kinship terms in this language of two monolexic terms to denote a specific relative and trilexic kinship terms of a monolexic head and a dilexic modifier.

In Myanmar, Spiro (1997), who investigated kinship terms in ethnic group that call themselves 'Yeigyi', explained the analysis of 'Yeigyi' kinship term and their kinship system (i.e. cultural conceptions and organization of kinship, cultural norms of kinship relations, etc.).

In Thailand, Prapuntasiri (2535 B.E.) (วิภัสรินทร์: 2535), who investigated kinship terms in Kham Muang , i.e. Chiang Mai, Chiang Rai, Lamphun and Lampang, reflected on Lanna culture and kinship terms used in reference to

seniority. This is considered the prominent characteristic of Lanna culture. She also noted that female role, as reflected in kinship terms, is more important than male role's.

Sawasyat (2535 B.E.) (ประสิทธิ์: 2535) explained how to study the system of kinship terminologies either by means of classification of parental generation or classification of cousins.

Prasithrathsint (1996) compared Thai and Zhuang kinship systems and demonstrated the similarities and differences of these two languages. This study, however, did not provide a definite conclusion as to whether Zhuang kinship systems are patrilineal or matrilineal. With regard to kinship terms in Thai, according to Prasithrathsint (2001), the Bangkok kinship system is like that of Chiang Mai and Lamphun system but differs from that of Chiang Rai and Lampang, in which the kin on the father's side and mother's side are merged. This may suggest ongoing change in the Chiang Rai and Lampang systems, which may lead to a shift in Zhuang towards a patrilineal system under the influence of Chinese.

Engchuan (2537 B.E.) (ศุกมาส: 2537) studied Fujian kinship in southern Thailand and Penang in Malaysia and found that seniority is considered important in Fujian culture. Patrilineal descent, from an ancestor down through a series of male links, is regarded as important as well. This is in line with Tira (2545 B.E.) (วราภรณ์: 2545) who studied the kinship terms of Thai Muslims of different ethnic origin (Cham-Khmer, Thai, Persian) in Bangkok and reported that Thai Muslim kinship terms reflected the value of seniority and patrilineal descent for Thai Muslims.

By contrast, Yimrewat (2544 B.E.) (ภัททิยา: 2544), who studied the kinship system and kinship terms of black Tai in Vietnam, found that traditionally, matrilineal descent in Tai culture was important. However, recently there was a shift of importance from matrilineal descent to patrilineal descent.

Lee-picha (2546 B.E.) (ประสิทธิ์: 2546) studied the kinship system of the Hmong and found that Hmong people followed patrilineal descent and kin relationship was close. However, this has diminished recently and the relationship has become more general. Lee-picha also studied Thai kinship terms, borrowed into Hmong and reported that the meanings of Thai kinship terms in Hmong have changed.

Moua (2003) also studied the Hmong kinship culture, marriage and family systems and gave a general overview of the traditional Hmong kinship, marriage and family systems by collecting data from the two Hmong families in the United States. The results indicated that Hmong families still held high regard for their traditional culture, especially kinship, marriage and family, but it is not likely that the traditional Hmong family system would last long because the Hmong's contemporary generation is shifting toward the establishment of the nuclear family system and has no interest in maintaining the extended family households. This study, however, does not cover all the details and variations regarding the tradition Hmong kinship, marriage and family that still guide the practice of Hmong people around the world.

Phocanthiraj (2551 B.E.) (จำปาทอง: 2551) made a comparative study of kinship terms in Khmu, Lao, and Muslim Malay by using componential analysis. Her purposes were multi-layered; to find the meaning that constitute each kinship term; to interpret results from the analysis; to make use of anthropological concepts to analyze family and social relationships of these ethnic groups; to identify similarities and differences of kinship terms as used in Khmu, Lao, and Muslim Malay; to apply feminist concepts to determine differences in meanings of such terms – with the supposition that social meaning of these terms are constituted on the basis of gender differences, thus reflecting social valuation of gender of each of these groups that is expressed through their thoughts about kinship and kinship relations.

Jaturongkachoke (2008) interviewed people to inquire about the role of the father and mother's relatives in Thai kinships. She found that the relatives

on the mother's side played a more significant role in one's life than those on the father's side.

For Sino-Tibetan language family, Benedict (1995), who presented information on a kinship terms, reported the use of ***-i** suffix at the Proto Sino-Tibetan language family (PST). A Sino-Tibetan kinship term indicating this affix is represented in a number of Sino-Tibetan kinship term, with cognates of Sino-Tibetan language, for example, ***pa/ba** 'father'; Nungish ***pai**; Kaman **pai**; Karenni or ***ma** 'mother: Nungish ***mai**; Kaman **–mai** 'woman; wife; daughter/girl' (Benedict 1995: 107). As a result ***-i** markers are generally found on 'female; small'. However, the writer concluded that ***-i** suffix forms in Chinese appear without the suffix as well.

Zide, Norman Herbert. & A.R.K. Zide (1991) provided information on South Munda regarding a linguistic analysis of some South Munda kinship terms. They presented a description of South Munda noun morphology with particular reference to the derivational morphology of full forms and combining or compositional forms of Munda kin terms. Bhattacharya's survey paper (1970) and the typical terminology of Parkin (1985) are cited in this article which was useful in their analysis of semantic-cognate sets.

2.1.2.2 Summary

The literature review on kinship terms and kinship system covers different language families, for example, Khmu, Lao, Malay, 'Yeigyi', black Tai in Vietnam, Thai Muslim, Fujian, Zhuang Kuwaiti Arabic and Hmong. These studies reflect the cultural diversity of different ethnic groups. The literature review on the ***-i** suffix of the Proto Sino-Tibetan language family reveals that an affix is represented in a number of Sino-Tibetan kinship terms. Moreover, the article of Zide, Norman Herbert. & A.R.K. Zide (1991) offers fundamental information about the typology and distribution of kinship systems.

2.1.3 Review of componential analysis

Since this study uses componential analysis to analyze the components of each kinship term, the research into componential analysis is reviewed.

2.1.3.1 Previous studies of componential analysis

Studies of componential analysis can be found in Goodenough (1956), Nida (1975), Foley (1997) and Gething (1972).

Componential analysis is a semantic analysis in term of components. It was first developed by anthropologists, notably William Goodenough (1956), to study aspects of culture such as kinship (Hudson 1991: 86). Goodenough studied Trukese kinship terms in order to understand the Trukese way of thinking – or the so-called Trukese concepts - via a componential analysis of Trukese kinship terms. The components used by Goodenough are *sex*, *generation* (the same generation, a higher generation of ego, a lower generation than ego's, concept of generation), *lineage* (matrilineal groups, lineal ascendants of ego, ego's father's matrilineal kin groups, ego's spouse's matrilineal kin groups), and *mode of relationship*. He came to the conclusion that the Trukese concept of generation is not easy to understand (Goodenough 1956: 215).

Nida (1975) explained six procedural steps to study and analyze kinship terms through semantic componential analysis; she also described types of component in kinship.

Foley (1997) mentioned the role of componential analysis, such as semantic domains, in cultural analysis to reflect the role of language and the relationship between language and culture. Foley proposed that '*componential analysis is a method to get at the semantically primitive concepts behind the classification provided by the Native terms in a given semantic domain*' (Foley 1997: 108).

Gething (1972) applied the method of componential analysis to analyze Thai nominals. He subjected to componential analysis many forms of linguistic units such as personal pronouns, kinship terms, religious functionary terms,

poetry terms, body of water terms, vehicle terms, clothing terms, enclosure terms, linear measurement terms and personal weapon terms.

        2.1.3.2 Summary

        The documentary research on componential analysis that provided concepts on how to analyze the lexicon is Goodenough's study. Componential analysis has been developed and used to analyze linguistic units such as personal pronouns, kinship terms, plant terms or color terms.

2.1.4 Review of language and cultures

The review on language and cultures are following discussed.

        2.1.4.1 Previous studies of language and cultures

        Studies of language and culture can be found in Eastman (1941); Frake (1980); Casson (1981); Pisitpanporn (1986, 1995); Pannara (1994); Cheunphan (1996); Wongthai (2543 B.E.) (วิภากร: 2543); Santasombat (2544 B.E.) (ยศ: 2544) and many others.

        Eastman (1941) suggested concepts on the relation between language and culture. As far as the language, culture and thought are concerned, the study of basic color terms is used to reflect the relationship between language, culture and thought. He proposed the componential method as well as a semantic approach as methods for studying kinship terms. He also discussed the limitations of componential analysis.

        Frake (1980), who focused on an analysis of the lexicon structure found a relationship between language and culture. He studied the Subanun language, of Mindanao island in the Philippines and investigated such lexicon as plant names, disease names or kinship terminology. He demonstrated the relationship between language and culture.

Casson (1981), who based her study on cognitive anthropology conducted research on color terms and kinship terms in order to understand the relationship between language and thought.

In Thai, Pisitpanporn (1986, 1995) made use of a semantic approach to study the relationship between language and culture through the Khmer rice cycle. His study reflected Khmer culture on 5 aspects of Khmer rice cycle; (1) communication and entertainment; (2) advice and instruction; (3) evaluation; (4) reprimand and (5) general reference.

Pannara (1994), reflected on the relationship between language and culture by means of vocabularies concerning eating habits among muslims in Narathiwat province. In this study, paradigmatic and componential analysis and folk taxonomy were used. The Malay vocabularies concerning eating habits as used in Narathiwat province reflect the influence of the environment, religion, beliefs and values of the society on such habits.

Cheunphan (1996) showed the relationship between language and culture through a lexical study of community-forest and environment in Mien language as spoken at Tambon Pongtaw, Amphoe Ngao in Lampang province. The theoretical approach in this study is similar to Pannara (1994). The Mien lexical items indicate their beliefs in various ritual ceremonies having to do with supernatural power that largely influenced the people's way of life.

Wongthai (2543 B.E.) (วิภากร: 2543) explained the relationship between language as part of culture whereby and agreed with the Sapir-Whorf Hypothesis, based on Sturtevant (1968: 475- 492). He came up with six criteria in the evolution of language and culture studies (namely etics and emics; domains; terminological system; paradigm and componential analysis; taxonomies; and discovery procedures (Sturtevant 1968: 475-492 cited in Wongthai 2543 B.E.: 69).

According to Santasombat (2544 B.E.) (ยศ: 2544), there is a relationship between humans and culture and there are six criteria relevant to the study of culture (namely family structure including marital rule, restrictions on sexual intercourse; social factors; relationship between people; marriage rules; roles of kinship in social control; and male domination).

2.1.4.2 Summary

The studies of language and culture reviewed reflect the relationships between language and culture. The studies involved many ethic groups and the methods used are either componential method or semantic approach.

2.2 Dara-ang phonology

Dara-ang phonology is following discussed.

2.2.1 The consonants

There are 32 consonant phonemes in Dara-ang (p, t, c, k, ʔ, ph, th, ch, kh, b, d, ɟ, g, m, n, ɲ, ŋ, m̥, n̥, ɲ̥, ŋ̊, r, r̥, v, f, s, h, l, l̥, w, j, ȷ̊). Every phoneme can occur in the initial position; however, only 16 consonants (-p, -b, -t, -d, -c, -ɟ, -k, -g, -ʔ, -m, -n, -ɲ, -ŋ, -h, -w, -j) can occur in the final position. Moreover, there are 10 cluster consonants (pr, pl, br, bl, kr, kl, gr, gl, phl, khr,) which only occur in the initial position (Kasisopa, 2546 B.E) (เบญจวรรณ: 2546).

Place Manner		Bilabial	Labio- dental	Alveolar	Palatal	Velar	Glottal
Stops.	Vl.Unasp.	p		t	c	k	ʔ
	Vl.Asp.	ph		th	ch	kh	
	Vd.	b		d	ɟ	g	
Nasals	Vd.	m		n	ɲ	ŋ	
	Vl.	m̥		n̥	ɲ̥	ŋ̊	
Trills	Vd.			r			
	Vl.			r̥			
Fricatives	Vd.		v				
	Vl.		f	s			h
Laterals	Vd.			l			
	Vl.			l̥			
Semi- Vowels	Vd.	w			j		
	Vl.				ȷ̊		

(Cf: Kasisopa 2546 B.E) (เบญจวรรณ: 2546)

Table2: Dara-ang consonants

2.2.2 The vowels

There are two types of vowels in Dara-ang: monophthongs and diphthongs. There are 10 monophthongs /i, ɨ, u, e, ə, o, ɛ, a, aː, ɔ / and 6 diphthongs /ia, ai, au, əi, ua, ou/ (Kasisopa 2546 B.E) (เบญจวรรณ: 2546).

	Front	Central		Back
High	i	ɨ		u
Mid	e	ə		o
Low	ɛ	a	aː	ɔ
Diphthongs	ia	ai		ua
		au	əi	ou

(Cf: Kasisopa 2546 B.E) (เบญจวรรณ: 2546)

Table3: Dara-ang vowels

In chapter III, research methodology of Dara-ang kinship terms will be discussed.

CHAPTER III
RESEARCH METHODOLOGY

This chapter discusses the research methodology, data preparation, data collection and data analysis.

3.1 Preparation

3.1.1 Documentary review

Documents concerning the Dara-ang people both in Shan State, Myanmar and in Thailand, their language and culture were reviewed as well as documents concerning studies of kinship terms.

3.1.2 Site selection

The Dara-ang community in Nor-Lae, Monpin sub district, Fang district, Chiang Mai province was selected as the site for study. The reason was that this was the site of the field study of Linguistics Field Methods, conducted by the Research Institute for Languages and Cultures of Asia, Mahidol University, in 2008. The site was visited four times in 2008 and the researcher became familiar with the Dara-ang people there.

3.1.3 Informant selection

Informants were selected from Dara-ang native speakers who could speak both Dara-ang and Thai. Since each family might consist of different generations of members, not all kinship terms needed for the study were available in every family. For instance, terms such as grandfather's older brother and grandfather's older sister were not found in some families. Hence, informants were selected from five families to make sure that all that kinship terms were covered. The informants helped with the Dara-ang kinship terms by answering three questions (see 3.2.1).

The informants helped with the Dara-ang kinship terms by answering the three questions (see 3.2.1). The kinship terms were noted and presented in a family diagram to show the relationships between members of the family (see Appendix A). Apart from the informants from these five families, additional informants were selected to explain more about Dara-ang kinship terms and to provide additional data on language and cultural aspects. There were, in total, 29 informants selected for the study of Dara-ang kinship terms and Dara-ang culture; 23 informants from five families and other 6 informants from among the villagers.

Family	Age	Male	Female
Mr. Yong Tam-ong's family	72-10	2	3
Mr. Suk Mok-sang's family	50-17	5	2
Mr. Mo Man-haeng's family	82-19	2	1
Mr. Gila Ajarn's family	54-22	2	3
Mr. Pan Kam-mat's family	39-20	1	2
	Total	12	11

Table 4: Informants selected from 5 families

The informants selected for Dara-ang kinship terms numbered 23 and were divided into 2 groups-- male and female. There were 12 males and 11 females from 5 families in 5 clans; /dəːpaːn/, /kwaːn/, /bak hnɔːj/, /siam hraːj/ and /rɔː braːj/ with ages ranging from 10-82 years old.

Topics	Age	Sex	
		Male	Female
Clans, family and marriage	60-58	2	-
Occupation and residence	32	2	-
Belief (Buddhism, Animism)	39	2	-
	Total	6	-

Table 5: Informants selected from 6 villagers

These six informants were selected for providing data on Dara-ang cultures in 3 topics. The first is the clans, family and marriage. Second, is occupation and residence and the third is belief. The informant selection for Dara-ang cultures were 6 men whose ages ranged between 39-60 years old. Personally, all of six Dara-ang informants who were men could explain their way of life better than their women counterparts.

3.2 Data collection

Two basic methods used in data collection were interviews and participant observation.

3.2.1 Interviews

Dara-ang kinship terms were collected by asking informants three simple questions:

'How many people are there in your family?',
'Who are they?' and
'How are they related to you?'

Kinship terms emerging from the answers to the above three questions were noted down in the field notebook using the International Phonetic Alphabet (IPA). The kinship terms collected were later classified into two groups, either blood or marriage relationships, for further analysis. Dara-ang kinship terms of different generations were also collected in interviews.

3.2.1.1 Use of the family diagram

The kinship terms were presented in a family diagram (see Appendix A) showing the relationship between each person in the family. The use of the family diagram has at least two advantages: first, the diagram shows the flow of the relationship among individuals in family which are not equivalent to the Thai kinship terms; secondly, the diagram encourages informants to offer additional kinship terms by referring to people who are still alive in their own families. From the family diagram, more details on Dara-ang kinship terms such as relationship across generations and the status of each individual in the family-were collected further. In total, five Dara-ang family diagrams from Dara-ang informants were created (see Appendix A).

3.2.1.2 Use of tape recorder

The tape recorder was used to record the kinship terms for cross-checking with the data noted.

3.2.2   Participant observation

The researcher participated in the events in the Dara-ang village (i.e. Buddhist ceremonies, spirit worshiping ceremonies, wedding ceremonies), and conducted participant observation by living amongst the Dara-ang people during the data collection period. Participant observation gave an insightful understanding of the Dara-ang way of life which, in turn, facilitated deeper analysis of the relationship between the kinship terms and Dara-ang culture.

3.3 Data analysis of kinship terms

Dara-ang kinship terms were analyzed in order to reflect the way of life of the Dara-ang people. Three aspects of kinship terms taken into consideration were the meanings of kinship terms, structure of kinship terms, functions of kinship terms and kinship terms and society.

3.3.1 Meanings of kinship terms

A componential analysis of Dara-ang kinship terms was used at the lexical level to analyze the components of each kinship term in order to discover its meaning.

3.3.2 Structure of kinship terms

An investigation was carried out to see how the Dara-ang kinship terms were constructed and subsequently a number of conclusions were drawn in order to indicate the way of life of Dara-ang people.

3.3.3 Functions of kinship terms

An investigation into Dara-ang kinship terms was carried out to determine how the kinship terms were used in Dara-ang society, apart from their function as kinship terms. The finding was that some Dara-ang kinship terms were also used as term of reference.

3.3.4 Kinship terms and the social system

The analysis of Dara-ang kinship terms was conducted by investigating the kinship terms and usage in the Dara-ang people's daily life.

3.4 Problems

3.4.1 The problems of data collection

3.4.1.1 Time

The Dara-ang people work as full-time laborers for the Ang Khang Royal Project (see 1.8.2); they have to work daily from 07.30 a.m. - 05.00 p.m. Obtaining from them further data for each kinship term was a time-consuming process. Therefore, it was not easy to collect all the data needed from the informants in the time-period allocated. Because of time constraints, the researcher could only interview the informants at night.

3.4.1.2 Informants

As informants, the adults and the elders were more reliable than the children. However, only some could give explanation in Thai because they were not Thai literate. This resulted in incompleteness of some collected data.

3.4.2 The problems of data analysis

3.4.2.1. Analysis of Dara-ang kinship terms

There are few kinship terms in Dara-ang. Dara-ang people claimed their kinship terms relating to relatives were simple, but the fact is that these terms were complicated. Therefore, componential analysis was used to analyze further the components of each kinship term.

The analysis of Dara-ang kinship terms will be presented in chapter IV.

CHAPTER IV

COMPONENTIAL ANALYSIS OF DARA-ANG KINSHIP TERMS

This chapter involves an analysis of Dara-ang kinship terms using a componential analysis.

4.1 Dara-ang kinship terms

There are twenty one kinship terms in Dara-ang, divided into two types - basic and non-basic.

4.1.1 The basic kinship terms

Structurally, the basic kinship terms are single words (Prasithrathsint 2001: 261). Basic kinship terms in Dara-ang language mostly indicate either blood or marriage relationship (see 4.2.2.1). There are fifteen Dara-ang kinship terms under this sub-group as follows:

Kinship terms	Relation
1. /daː/	'father's father'
	'mother's father'
	'wife's father's father'
	'wife's mother's father'
	'husband's father's father'
	'husband's mother's father'
2. /jaː/	'father's mother'
	'mother's mother'
	'husband's father's mother'
	'husband's mother's mother'
	'wife's father's mother'
	'wife's mother's mother'

Kinship terms	Relation
3. */guːj/*	'father'
4. */maː/*	'mother'
5. */bəːj/*	'husband's father'
	'husband's father's older brother'
	'husband's mother's older brother'
	'husband's father's younger brother'
	'husband's mother's younger brother'
	'wife's father's older brother'
	'wife's mother's older brother'
	'wife's father'
	'wife's father's younger brother'
	'wife's mother's younger brother'
6. */gəːn/*	'husband's mother'
	'husband's father's older sister'
	'husband's mother's older sister'
	'husband's father's younger sister'
	'husband's mother's younger sister'
	'wife's mother'
	'wife's father's older sister'
	'wife's mother's older sister'
	'wife's father's younger sister'
	'wife's mother's younger sister'
7. */waː/*	'younger brother'
	'younger sister'
8. */gɔːn/*	'son'
	'daughter'
9. */ʔiaʔ/*	'older sister's husband'
	'younger sister's husband'
	'daughter's husband'
	'granddaughter's husband'
	'great-granddaughter's husband'

Kinship terms	**Relation**
10. /ʔɔ:/	'older brother's wife'
	'younger brother's wife'
	'son's wife'
	'grandson's wife'
	'great-grandson's wife'
11. /hla:n/	'older brother's son'
	'older brother's daughter'
	'younger brother's son'
	'younger brother's daughter'
	'older sister's son'
	'older sister's daughter'
	'younger sister's son'
	'younger sister's daughter'
	'grandson'
	'granddaughter'
12. /hlɛ:n/	'great-grandson'
	'great-granddaughter'
13. /ʔi:ma:j/	'husband'
14. /ʔi:bən/	'wife'
15. /ʔi:kat/	'older brother'
	'older sister'

4.1.2 The non-basic kinship terms

The non-basic kinship terms are the compound words that use the basic kinship terms as head and then attached to it */kat/* 'old'; */ʔaːn/* 'elder' and */taj/* 'younger'. Similar to the basic kinship terms, they indicate either blood or marriage relationship. There are six non-basic Dara-ang kinship terms under this sub-group as follows:

Kinship terms	Relation
1. */daːguːw kat/*	'father's father's father'
	'father's mother's father'
	'mother's father's father'
	'mother's mother's father'
	'husband's father's father's father'
	'husband's father's mother's father'
	'wife's mother's father's father'
	'wife's mother's mother's father'
2. */jaːguːw kat/*	'father's father's mother'
	'father's mother's mother'
	'mother's father's mother'
	'mother's mother's mother'
	'husband's father's father's mother'
	'husband's father's mother's mother'
	'wife's mother's father's mother'
	'wife's mother's mother's mother'
3. */guːj ʔaːn/*	'father's older brother'
	'mother's older brother'
	'husband's older brother'
	'wife's older brother'
	'father's older sister husband'
	'mother's older sister husband'

Kinship terms	Relation
4. */guːj taj/*	'father's younger brother'
	'mother's younger brother'
	'husband's younger brother'
	'wife's younger brother'
	'father's younger sister husband'
	'mother's younger sister husband'
5. */maː ʔaːn/*	'father's older sister'
	'mother's older sister'
	'husband's older sister'
	'wife's older sister'
	'father's older brother wife'
	'mother's older brother wife'
6. */maː taj/*	'father's younger sister'
	'mother's younger sister'
	'husband's younger sister'
	'wife's younger sister'
	'father's younger brother wife'
	'mother's younger brother wife'

4.2 Componential analysis of Dara-ang kinship terms

Componential analysis is the method used for analyzing Dara-ang kinship terms to identify Dara-ang relationships. When this method is used, the basic kinship terms and non-basic kinship terms are discussed.

4.2.1 Components

Five components used to analyze the Dara-ang kinship terms are generation, gender, lineality, age and marriage.

4.2.1.1 Generation

The generation is analyzed according to its relation with the generation of ego - three in the generations lower than the generation of ego, G-1, G-2, and G-3; and three in the generations higher than the generation of ego, G+1, G+2 and G+3. In total, there are seven generations including the generation of ego, G0.

Generations marked with plus (+) are generations above the speaker, and generations marked with minus (-) are generations below the speaker. The speaker is marked by zero (0).

4.2.1.2 Gender

There are two; male or female.

4.2.1.3 Lineality

The lineality is used to show the relationships between ego's ancestors and ego' siblings including the ancestor's siblings.

These can be either lineal relatives or non-lineal relatives. For lineal relatives, the kinship terms are marked by plus [+].

4.2.1.4 Age

Age is related to the kinship relation either as older or younger within the same generation.

4.2.1.5 Marriage

Marriage is used to indicate the relationship of the couple's

relatives.

4.2.2 Analysis

4.2.2.1 The basic kinship terms

To analyse the component of basic kinship terms in Dara-ang

language are following discussed;

1. / *da:*/ can be used to refer to the grandfathers of the father and

of the mother.

$$\begin{pmatrix} G+2 \\ +Male \\ +Lineal \end{pmatrix}$$

Furthermore, */da:*/ can be used to refer to the grandfather of a

husband and a wife.

$$\begin{pmatrix} G+2 \\ +Male \\ +Lineal \\ +Marriage \end{pmatrix}$$

2. */ja:*/ relates to the grandmothers of the father and the mother.

$$\begin{pmatrix} G+2 \\ -Male \\ +Lineal \end{pmatrix}$$

Moreover, */jaː/* is applied to the grandmother of a husband and a wife.

$$\begin{pmatrix} \text{G+2} \\ \text{-Male} \\ \text{+Lineal} \\ \text{+Marriage} \end{pmatrix}$$

3. */guːj* / refers to the father.

$$\begin{pmatrix} \text{G+1} \\ \text{+Male} \\ \text{+Lineal} \end{pmatrix}$$

4. */maː/* relates to a mother.

$$\begin{pmatrix} \text{G+1} \\ \text{-Male} \\ \text{+Lineal} \end{pmatrix}$$

5. */bəːj/* can be used to refer to a husband's or a wife's father.

$$\begin{pmatrix} \text{G+1} \\ \text{+Male} \\ \text{+Lineal} \\ \text{+Marriage} \end{pmatrix}$$

Moreover, /bəːj/ also relates to a male parent of one of the couple's sibling, both older and younger.

$$\begin{pmatrix} \text{G+1} \\ \text{+Male} \\ \text{-Lineal} \\ \text{+Marriage} \end{pmatrix}$$

6. /gəːn/ refers to a husband's or a wife's mother.

$$\begin{pmatrix} \text{G+1} \\ \text{-Male} \\ \text{+Lineal} \\ \text{+Marriage} \end{pmatrix}$$

Furthermore, /gəːn/ also relates to a female parent of the couple's siblings, both older and younger.

$$\begin{pmatrix} \text{G+1} \\ \text{-Male} \\ \text{-Lineal} \\ \text{+Marriage} \end{pmatrix}$$

7. /waː/ relates to the younger male and younger female siblings.

$$\begin{pmatrix} \text{G0} \\ \text{-Lineal} \\ \text{-Age} \end{pmatrix}$$

8. */gɔːn/* is applied to both male and female offspring.

$$\begin{bmatrix} \text{G-1} \\ \text{+Lineal} \end{bmatrix}$$

9. */ʔiaʔ/* can be used to refer to the brother-in-law and the son-in-law respectively.

$$\begin{bmatrix} \text{G0} \\ \text{+Male} \\ \text{+Lineal} \\ \text{+ Marriage} \end{bmatrix}$$

$$\begin{bmatrix} \text{G-1} \\ \text{+Male} \\ \text{+Lineal} \\ \text{+ Marriage} \end{bmatrix}$$

Furthermore, */ʔiaʔ/* is also applied to both grandson-in-law and great-grandson-in-law respectively.

$$\begin{bmatrix} \text{G-2} \\ \text{+Male} \\ \text{+Lineal} \\ \text{+ Marriage} \end{bmatrix}$$

$$
\begin{pmatrix}
\text{G-3} \\
\text{+Male} \\
\text{+Lineal} \\
\text{+ Marriage}
\end{pmatrix}
$$

10. /ʔɔː/ relates to the sister-in-law and the daughter-in-law.

$$
\begin{pmatrix}
\text{G0} \\
\text{-Male} \\
\text{+Lineal} \\
\text{+ Marriage}
\end{pmatrix}
$$

$$
\begin{pmatrix}
\text{G-1} \\
\text{-Male} \\
\text{+Lineal} \\
\text{+ Marriage}
\end{pmatrix}
$$

Moreover, /ʔɔː/ is also applied to both granddaughter-in-law and great-granddaughter-in-law respectively.

$$
\begin{pmatrix}
\text{G-2} \\
\text{-Male} \\
\text{+Lineal} \\
\text{+ Marriage}
\end{pmatrix}
$$

$$
\begin{pmatrix}
\text{G-3} \\
\text{-Male} \\
\text{+Lineal} \\
\text{+ Marriage}
\end{pmatrix}
$$

11. */hlaːn/* is applied to the son's and the daughter's siblings.

$$\left[\begin{array}{c} \text{G-1} \\ \text{-Lineal} \end{array} \right]$$
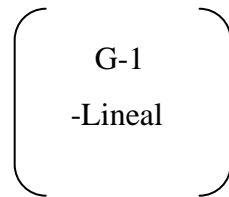
Moreover, */hlaːn/* also relates to the grandsons and the

granddaughters.

$$\left[\begin{array}{c} \text{G-2} \\ \text{+Lineal} \end{array} \right]$$
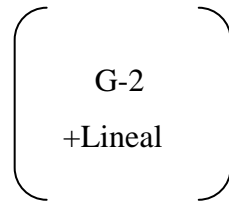
12. */hlɛːn/* can be used to refer to the great-grandsons and the

great-granddaughters.

$$\left[\begin{array}{c} \text{G-3} \\ \text{+Lineal} \end{array} \right]$$
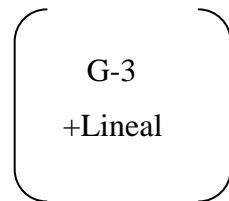
13. */ʔiːkat/* refers to older male or older female siblings.

$$\left[\begin{array}{c} \text{G0} \\ \text{-Lineal} \\ \text{+Age} \end{array} \right]$$

14. */ʔiːmaːj/* refers to a husband.
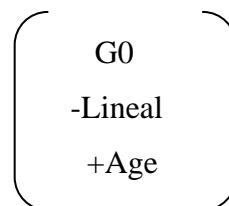
$$\left[\begin{array}{c} \text{G0} \\ \text{+Male} \\ \text{+Marriage} \end{array} \right]$$
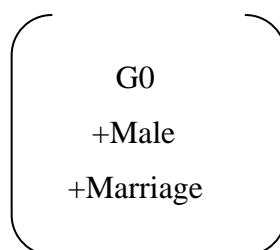
15. /ʔiːbən/ relates to a wife.

$$
\begin{pmatrix}
\text{G0} \\
\text{-Male} \\
\text{+Marriage}
\end{pmatrix}
$$

4.2.2.2 The non-basic kinship terms

To analyse the component of non-basic kinship terms in Dara-ang language are following discussed;

1. /daːguːw kat/ refers to the great-grandfathers on both the father's and the mother's sides.

$$
\begin{pmatrix}
\text{G+3} \\
\text{+Male} \\
\text{+Lineal}
\end{pmatrix}
$$

Moreover, /daːguːw kat/ also refers to the great-grandfather of a husband and a wife.

$$
\begin{pmatrix}
\text{G+3} \\
\text{+Male} \\
\text{+Lineal} \\
\text{+Marriage}
\end{pmatrix}
$$

2. /jaːguːw kat/ relates to the great-grandmothers on both the father's and the mother's sides.

$$
\begin{pmatrix}
\text{G+3} \\
\text{-Male} \\
\text{+Lineal}
\end{pmatrix}
$$

Furthermore, */ja:gu:w kat/* is applied to the great-grandmother of a husband or wife.

$$\begin{pmatrix} \text{G+3} \\ \text{-Male} \\ \text{+Lineal} \\ \text{+Marriage} \end{pmatrix}$$
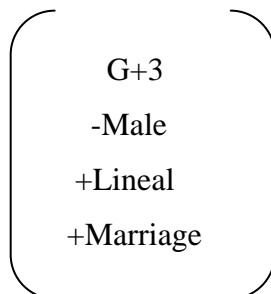
3. */gu:j ʔa:n/* can be used to refer to the older male siblings of the father or mother.

$$\begin{pmatrix} \text{G+1} \\ \text{+Male} \\ \text{-Lineal} \\ \text{+Age} \end{pmatrix}$$
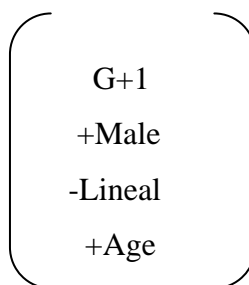
Moreover, */gu:j ʔa:n/* is applied to the older male siblings of the husband or wife.

$$\begin{pmatrix} \text{G0} \\ \text{+Male} \\ \text{-Lineal} \\ \text{+Age} \\ \text{+Marriage} \end{pmatrix}$$
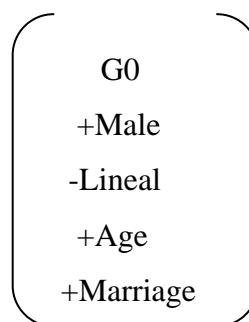
/gu:j ʔa:n/ also relates to the father's and the mother of the older sister's husband.

$$\begin{pmatrix} \text{G+1} \\ \text{+Male} \\ \text{-Lineal} \\ \text{+Age} \\ \text{+Marriage} \end{pmatrix}$$
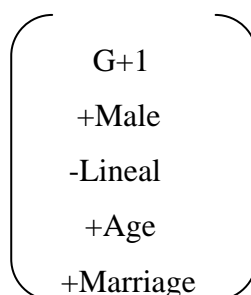
4. */ma: ʔa:n/* is applied to the older female siblings of the father or mother.

$$\begin{pmatrix} \text{G+1} \\ \text{-Male} \\ \text{-Lineal} \\ \text{+Age} \end{pmatrix}$$

Furthermore, */ma: ʔa:n/* also refers to the older female siblings of the husband or wife.

$$\begin{pmatrix} \text{G0} \\ \text{-Male} \\ \text{-Lineal} \\ \text{+Age} \\ \text{+Marriage} \end{pmatrix}$$

/ma: ʔa:n/ also relates to the father or mother of the older brother's wife.

$$\begin{pmatrix} \text{G+1} \\ \text{-Male} \\ \text{-Lineal} \\ \text{+Age} \\ \text{+Marriage} \end{pmatrix}$$

5. */gu:j taj/* refers to the younger male siblings of the father or

mother.

$$\begin{pmatrix} \text{G+1} \\ \text{+Male} \\ \text{-Lineal} \\ \text{-Age} \end{pmatrix}$$

Moreover, */gu:j taj/* is applied to the younger male siblings of

the husband or wife.

$$\begin{pmatrix} \text{G0} \\ \text{+Male} \\ \text{-Lineal} \\ \text{-Age} \\ \text{+Marriage} \end{pmatrix}$$

/gu:j taj/ also relates to the father or mother of the younger

sister's husband.

$$\begin{pmatrix} \text{G+1} \\ \text{+Male} \\ \text{-Lineal} \\ \text{-Age} \\ \text{+Marriage} \end{pmatrix}$$

6. */ma: taj /* relates to the younger female siblings of the father

or mother.

$$\begin{pmatrix} \text{G+1} \\ \text{-Male} \\ \text{-Lineal} \\ \text{-Age} \end{pmatrix}$$

Furthermore, */ma: taj* / is applied to the younger female siblings of the husband or wife.

G0
-Male
-Lineal
-Age
+Marriage
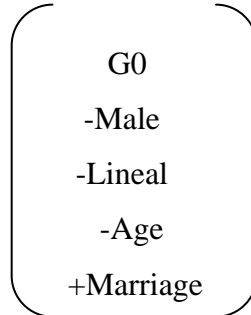
/ma: taj / also refers to the father or mother of the younger brother's wife.

G+1
-Male
-Lineal
-Age
+Marriage
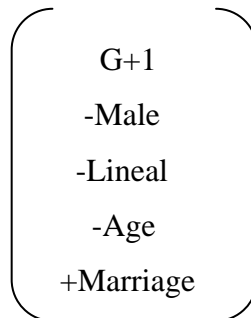
4.3 Findings from the componential analysis

The significant components of Dara-ang kinship terms are generation, age, lineality, gender and marriage.

4.3.1 Generation

Seven generations referred to by Dara-ang kinship terms are G0, G+1, G+2, G+3, G-1, G-2 and G-3. Each generation is further determined by age and gender components.

4.3.2 Gender

Gender in Dara-ang kinship terms is referred to in terms of male, female and both male or female. In the G+3, G+2 and G+1, gender is indicated by a gender marker, for example:

Generation	Gender marker		
G+3	male	/daːguːw kat/	'great-grandfather'
	female	/jaːguːw kat/	'great-grandmother'
G+2	male	/daː/	'grandfather'
	female	/jaː/	'grandmother'
G+1	male	/guːj/	'father'
	female	/maː/	'mother'
	male	/guːj ʔaːn/	'older male siblings of the father and mother'
	female	/ma: ʔaːn/	'older female siblings of the father and mother'
	male	/guːj taj/	'younger male siblings of the father and mother'
	female	/ ma: taj/	'younger female siblings of the father and mother'

Table 6: Gender marker of the generations above the generation of ego

For the generation of the ego – G0, and the generation below the ego's generation: G-1, G-2 and G-2, the gender is not indicated by a gender marker, for example:

Generation	Non-gender marker	
G0	/ʔiːkat/	'older sibling'
	/waː/	'younger sibling'
G-1	/gɔːn/	'child'
G-2	/hlaːn/	'grandchild'
G-3	/hlɛːn/	'great-grandchild'

Table 7: Non-gender marker of the generations below the generation of ego

4.3.3 Age

The age component, within the same generation, distinguishes between people who are older in age and those who are younger by the use of two basic kinship terms, either */ʔiːkat/* or */waː/*:

/ʔiːkat/   'elder sibling'

/waː/   'younger sibling'

Further, age in Dara-ang is indicated by an age marker, especially in the generation of ego and G+1, for example:

/guːj ʔaːn/   'elder male siblings of the father and mother'

/guːj taj/   'younger male siblings of the father and mother'

/maː ʔaːn/   'elder female siblings of the father and mother'

/maː taj/   'younger female siblings of the father and
                              mother'

The concept of seniority is reflected in Dara-ang kinship terms; lower generations, G0, G-1, G-2, and G-3, are considered less important, so they are not marked by gender markers.

4.3.4 Lineality

The lineal in Dara-ang demonstrates the lineal relatives, that is, the direct relationship between grandfather, father, son, for example:

/daːguːw kat/   'great-grandfather'

/daː/   'grandfather'

/guːj/   'father'

/gɔːn/   'child'

/hlaːn/   'grandchild'

/hlɛːn/   'great-grandchild'

Non-lineal relatives are found only in G0 or in G+1:

/ʔiːkat/   'elder sibling'

/waː/   'younger sibling'

/guːj ʔaːn/   'elder male siblings of the father and mother'

/guːj taj/   'younger male siblings of the father and mother'

/maː ʔaːn/   'elder female siblings of the father and mother'

/maː taj/   'younger female siblings of the father and mother'

4.3.5 Marriage

The Dara-ang kinship terms related to marriage can be the same as the kinship terms related by blood, for example:

/daːguːw kat/   'great-grandfather'
                 'great-grandfather of the husband'
                 'great-grandfather of the wife'

/jaːguːw kat/   'great-grandmother'
                 'great-grandmother of the husband'
                 'great-grandmother of the wife'

/guːj ʔaːn/   'elder male siblings of the father and mother'
                 'elder brother of the husband'
                 'elder brother of the wife'
                 'father's older sister husband'
                 'mother's older sister husband'

/guːj taj/	'younger male siblings of the father and mother'
	'younger brother of the husband'
	'younger brother of the wife'
	'father's younger sister husband'
	'mother's younger sister husband'
/maː ʔaːn/	'elder female siblings of the father and mother'
	'elder sister of the husband'
	'younger sister of the wife'
	'father's older brother wife'
	'mother's older brother wife'
/maː taj/	'younger female siblings of the father and mother'
	'younger sister of the husband'
	'younger sister of the wife'
	'father's younger brother wife'
	'mother's younger brother wife'

4.4 Reflection from Dara-ang kinship terms in componential analysis

From the componential analysis of Dara-ang kinship, age is a significant feature indicating seniority, especially in the speaker's generation (G0) and generation one (G+1). For example:

/ʔiːkat/	'elder sibling'
/waː/	'younger sibling'
/guːj ʔaːn/	'elder male siblings of the father and mother'
/guːj taj/	'younger male siblings of the father and mother'
/maː ʔaːn/	'elder female siblings of the father and mother'
/maː taj/	'younger female siblings of the father and mother'

Moreover, the gender component is a less significant feature than the generation component because kinship terms, especially in the generations above the generation of ego, G+1, G+2 and G+3 are marked by gender. For example:

/guːj/	'father'
/maː/	'mother'
/daː/	'grandfather'
/jaː/	'grandmother'
/daːguːw kat/	'great-grandfather'
/jaːguːw kat/	'great-grandmother'

By contrast, below the speaker's generation (G0, G-1, G-2, G-3), kinship terms are not marked by gender. For example:

/ʔiːkat/	'elder sibling'
/waː/	'younger sibling'
/gɔːn/	'son'; 'daughter'
/hlaːn/	'grandson'; 'granddaughter'
/hlɛːn/	'great-grandson'; 'great-granddaughter'

In sum, the reflection of Dara-ang kinship terms from componential analysis involves two main aspects; seniority and gender. Gender in the Dara-ang community is less important than seniority. However, the role of gender in Dara-ang society will be further discussed (see 5.4.5).

4.5 Summary

Componential analysis was used as a tool to analyse the meaning of Dara-ang kinship terms. The significant components used to identify the meaning of these kinship terms were generation, gender, lineality, age and marriage. The analysis of the abstract meanings that underlies the kinship system more specifies gender of a parent than gender of children. Moreover, the findings about Dara-ang kinship terms, obtained by using componential analysis, indicated the complicated meaning of these kinship terms which can be used as either blood or marriage. The componential analysis of Dara-ang kinship terms also reflects seniority in Dara-ang community.

Word formation of Dara-ang kinship terms will be the task of the next chapter.

CHAPTER V

WORD FORMATION OF DARA-ANG KINSHIP TERMS

In this chapter, the focus will be on word formation in Dara-ang, word formation of Dara-ang kinship terms including kinship terms and social system of the Dara-ang.

5.1 Word formation in Dara-ang

Details about word formation of two Palaung dialects will be discussed here. The first dialect is Palaung or Dara-ang at Nor-Lae village, the second dialect is Da-ang or Pale at Kalaw, Shan State, Myanmar which was studied by Janzen (1991).

Word formation of Dara-ang kinship terms in this study is similar to word formation of noun phrases in Pale language. Word formation of noun phrases in the Pale language has two types- compound words and cliticised words.

5.1.1 Compound words

Compounding is the word formation that combines or puts together old words. For example;

Noun	+	Noun		Compounding	Meaning
/bom/		/siŋɛi/	>	/bom siŋɛi/	'lunch'
'cooked rice'		'noon'			
/bom/		/hmʉw/	>	/bom hmʉw/	'dinner'
'cooked rice'		'night'			

The Pale compound 'lunch' and 'dinner', uses */bom/* which functions as a head, and is modified by two modifiers: */siŋɛi/* and */hmʉw/*, understood as cooked rice at noon or at night.

Noun	+	Noun		Compounding	Meaning
/hʉk/		*/ŋaj/*	>	*/hʉk ŋaj/*	'eyebrow'
'hair'		'eye'			
/hʉk/		*/sim/*	>	*/hʉk sim/*	'feather'
'hair'		'bird'			

'Eyebrow' and 'feather' are compound words for which */hʉk/* functions as a head, and are modified by two modifiers: */ŋaj/* and */sim/* to indicate the hair of the eye or the hair of a bird.

Noun	+	Noun		Compounding	Meaning
/hun/		*/ŋaj/*	>	*/hun ŋaj/*	'eyelid'
'skin'		'eye'			

Again, 'eyelid' is a compound word for which */hun/* functions as a head and is modified by a modifier: */ŋaj/* is demonstrate the skin of the eye.

5.1.2 Cliticised words

Cliticised words in the Pale language will be discussed as follows:

> */di gaw/*   '(lit.) one of pounded rice'
> 'pounded rice'

/di-/ is a clitic and */di gaw/* is a cliticised word which is attached to nouns like 'pair'. It could be more a clitic than a prefix, perhaps the meaning is something like 'a' or 'one of'.

> */di brap/*   '(lit.) a pair'
> 'pair'

/*di-*/ is a clitic and /*di brap*/ is a cliticised word which is attached to noun.

/*di jɨn*/   '(lit.) a part of body'

'body'

/*di jɨn*/ is a cliticised word which is attached to a noun, the meaning of which is something like 'a part of'.

Note that there are ambiguous cases that may involve clitics rather than prefixes. A cliticised word is a reduced form of a word that is always used bound to specific words or phrases, usually with a grammatical function (see 5.2.2).

However, the morphemes: /ʔin-/, /ʔa-/, /ʔim-/ are attached to nouns and they appear to be prefixes which function as noun class markers. For example:

/**ʔin** hrɨk/   'corn'

/**ʔim** pran/   'Burmese'

/**ʔa** hjaŋ/   'female (animal)'

Similarly, /ma-/ in /**ma** pun/ 'otter', /**ma** blow/ 'leech' appear to be prefixes which function as noun class markers of the animal.

In summary, word formation of Pale language which is a sub-group of Dara-ang, comprises two types including compound words and cliticised words. Compound words of Pale language may have a noun as its head and followed by a modifier. Moreover, the two Palaung dialects preserve cliticised words which is the other type of word formation.

Word formation of Dara-ang kinship terms will be discussed next.

5.2 Word formation of Dara-ang kinship terms

Word formation of Dara-ang kinship terms is of 2 types– (1) compound words; and (2) cliticised words. Almost all of the compounding words are based on either the Dara-ang or Shan lexicons.

In this section, the word formation of Dara-ang kinship terms and Dara-ang kinship terms as terms of reference will be discussed.

5.2.1 Compound words in kinship system

Most Dara-ang kinship terms comprise compounding that consists of head and modifiers. Generally, the head of a Dara-ang kinship term indicates the main meaning. A modifier indicates an extension of the meaning. The compounding is based on either Dara-ang or Shan lexicon.

5.2.1.1 From the Dara-ang lexicon

The compounding of Dara-ang kinship terms from Dara-ang lexicon is divided into two types: noun + noun compounding and noun + adjective compounding.

5.2.1.1.1 Noun + noun compounding

A head noun combines with a modifier as noun. For example;

Noun as head

/ʔiːkat/   'older sibling'

/waː/   'younger sibling'

/gɔːn/   'son or daughter'

Noun as modifier

/ʔiːmaj/   'male or husband'

/ʔiːbən/   'female or wife'

The head noun indicates the basic meaning while noun modifiers describe the extension of the meaning. Noun modifiers are placed behind a head to identify the gender.

Noun	+	*Noun*		*Compounding*	*Meaning*
/ʔiːkat/		*/ʔiːmaj/*	>	*/ʔiːkat ʔiːmaj/*	'older brother'
'older sibling'		'male'			
/ʔiːkat/		*/ʔiːbən/*	>	*/ʔiːkat ʔiːbən/*	'older sister'
'older sibling'		'female'			

Dara-ang kinship compounding, 'older brother' and 'older sister', */ʔiːkat/* functions as a head, and are modified by two modifiers: */ʔiːmaj/* and */ʔiːbən/* to indicate an old sibling male or female.

Noun	+	*Noun*		*Compounding*	*Meaning*
/waː/		*/ʔiːmaj/*	>	*/waː ʔiːmaj/*	'younger brother'
'younger sibling'		'male'			
/waː/		*/ʔiːbən/*	>	*/waː ʔiːbən/*	'younger sister'
'younger sibling'		'female'			

The 'younger brother' and 'younger sister' are compound words for which */waː/* functions as a head, and is modified by two modifiers: */ʔiːmaj/* and */ʔiːbən/* are indicated as a younger sibling male or female.

Noun	+	*Noun*		*Compounding*	*Meaning*
/gɔːn/		/ʔiːmaj/	>	/gɔːn **ʔiːmaj**/	'son'
'son or daughter'		'male'			
/gɔːn/		/ʔiːbən/	>	/gɔːn **ʔiːbən**/	'daughter'
'son or daughter'		'female'			

Again, 'son' and 'daughter' is a compound word for which /gɔːn/ functions as a head, and are modified by two modifiers: /ʔiːmaj/ and /ʔiːbən/ is demonstrate as a child male or female.

In sum, /ʔiːkat/, /waː/ and /gɔːn/ function as head. They are modified by two modifiers: /ʔiːmaj/ and /ʔiːbən/ to identify gender, either male or female. In other words, they can be both male and female markers. For example:

/ʔiːkat **ʔiːmaj**/	'(lit.) old sibling male'
	'older brother'
/ʔiːkat **ʔiːbən**/	'(lit.) old sibling female'
	'older sister'
/waː **ʔiːmaj**/	'(lit.) young sibling male'
	'younger brother'
/waː **ʔiːbən**/	'(lit.) young sibling female'
	'younger sister'
/gɔːn **ʔiːmaj**/	'(lit.) child male'
	'son'
/gɔːn **ʔiːbən**/	'(lit.) child female'
	'daughter'

Forms of noun+adjective compounding are as follows:

5.2.1.1.2 Noun + adjective compounding

Noun + adjective compounding indicate another type of word formation of Dara-ang kinship terms as follows:

Noun as head, functions as the head of noun phrase.

/daː/	'grandfather'
/jaː/	'grandmother'
/guːj/	'father'
/maː/	'mother'

An adjective as modifier is placed behind the head of kinship terms.

/kat/	'old aged'
/ʔaːn/	'older'
/taj/	'younger'

Noun	+ Adjective		Compounding	Meaning
/daːguːw/	*/kat/*	>	*/daːguːw **kat**/*	'great-grandfather'
/jaːguːw/	*/kat/*	>	*/jaːguːw **kat**/*	'great-grandmother'

Dara-ang kinship compounding, 'great-grandfather' and 'great-grandmother', uses */daːguːw/* and */jaːguːw/* which functions as a head, and is modified by modifier: */kat/*, understood as a grandfather or grandmother old.

Noun	+	Adjective		Compounding	Meaning
/guːj/		/ʔaːn/	>	/guːj **ʔaːn**/	'father's older brother'
					'mother's older brother'
					'husband's older brother'
					'wife's older brother'
					'father's older sister husband'
					'mother's older sister husband'
/maː/		/ʔaːn/	>	/ma: **ʔaːn**/	'father's older sister'
					'mother's older sister'
					'husband's older sister'
					'wife's older sister'
					'father's older brother wife'
					'mother's older brother wife'

Note that /guːj ʔaːn/ and /ma: ʔaːn/ are compound words for which /guːj/ and /maː/ functions as a head, and are modified by an adjective modifier: /ʔaːn/ to indicate the father or mother older.

Noun	+	Adjective		Compounding	Meaning
/guːj/		/taj/	>	/guːj **taj**/	'father's younger brother'
					'mother's younger brother'
					'husband's younger brother'
					'wife's younger brother'
					'father's younger sister husband'
					'mother's younger sister husband'
/maː/		/taj/	>	/ma: **taj**/	'father's younger sister'
					'mother's younger sister'
					'husband's younger sister'
					'wife's younger sister'
					'father's younger brother wife'
					'mother's younger brother wife'

Again, */guːj taj/* and */maː taj/* is a compound word for which */guːj/* and */maː/* functions as a head and is modified by modifier: */taj/* is demonstrate a father or mother younger.

This, therefore, also shows Dara-ang kinship terms; */daː/*, */jaː/*, */guːj/* and */maː/* are the head of lexicons. When they are combined with three modifiers; */kat/*, */ʔaːn/* and */taj/*, they specify the age of the parent's sibling and the age of a spouse's sibling and also refer to the great-grandfather. For example:

*/daːguːw **kat**/*	'(lit.) grandfather old'
	'great-grandfather'
*/jaːguːw **kat**/*	'(lit.) grandmother old'
	'great-grandmother'
*/guːj **ʔaːn**/*	'(lit.) father older'
	-'the older male siblings of the father and mother'
	-'the older male siblings of the husband or wife'
	-'the father and the mother of the older sister's husband'
*/maː **ʔaːn**/*	'(lit.) mother older'
	-'the older female siblings of the father and mother'
	-'the older female siblings of the husband or wife'
	-'the father or mother of the older brother's wife'
*/guːj **taj**/*	'(lit.) father younger'
	-'the younger male siblings of the father and mother'
	-'the younger male siblings of the husband or wife'
	-'the father and the mother of the younger sister's husband'

/maː *taj*/	'(lit.) mother younger'
	-'the younger female siblings of the father and mother'
	-'the younger female siblings of the husband or wife'
	-'the father or mother of the younger brother's wife'

From the basic kinship terms, the six Dara-ang kinship terms, apart from being kinship terms, are also used as terms of reference to refer to people in Dara-ang community who do the different ceremony (i.e. wedding ceremony, worshiping guardian spirits, worshiping the ancestor spirit or Buddhist ceremony). These kinship terms are:

/*da*ː buːməŋ/	'(lit.) grandfather gate'
	'the elder who performs a gate ceremony'
/*da*ː saːraː/	'(lit.) grandfather curator'
	'the elder who practices superstitious therapy'
/*da*ː gɔːn saŋɛː/	'(lit.) grandfather child day'
	'an elder who chooses an auspicious day to perform ceremonies on various occasions, such as house-building, merit-making, marriage'
/daː *boːw*/	'(lit.) grandfather brave'
	'a mortician'
/guːj *tiaʔ*/	'(lit.) father small'
	'the second father who assists a young man to become a novice in a Buddhist ordination ceremony'

/*guːj* **dəh**/	'(lit.) father take'
	'foster father'
/*maː* **tiaʔ**/	'(lit.) mother small'
	'the second mother who
	assists a young man to become a novice in a
	Buddhist ordination ceremony'
/*maː* **dəh**/	'(lit.) mother take'
	'foster mother'
	'midwife'
/*gɔːn* **dəh**/	'(lit.) child take'
	'foster child'
/*ʔiːmaːj* **taːŋ**/	'(lit.) 'husband big'
	'the first husband of wife'
/*ʔiːmaːj* **tiaʔ**/	'(lit.) husband small'
	'the second husband of wife'
/*ʔiːbən* **taːŋ**/	'(lit.) wife big'
	'the first wife of husband'
/*ʔiːbən* **tiaʔ**/	'(lit.) wife small'
	'the second wife of husband'

Forms of noun+noun compounding from Shan lexicon are as follows:

5.2.1.2 From the Shan lexicon

Word formation of Dara-ang kinship terms from Shan lexicon has only one type, namely noun + noun compounding.

5.2.1.2.1 Noun + noun compounding

Noun + noun compounding indicates word formation of Dara-ang kinship terms as follows:

Noun as head

/hlaːn/	'older brother's son'
	'older brother's daughter'
	'younger brother's son'
	'younger brother's daughter'
	'older sister's son'
	'older sister's daughter'
	'younger sister's son'
	'younger sister's daughter'
	'grandson'
	'granddaughter'
/hlɛːn/	'great-grandson'
	'great-granddaughter'

Noun as modifier

/ʔiːmaj/	'male'
/ʔiːbən/	'female'

Noun	+	*Noun*		*Compounding*	*Meaning*
/hlaːn/		*/ʔiːmaj/*	>	*/hlaːn **ʔiːmaj**/*	'older brother's son'
					'younger sister's son'
					'older sister's son'
					'younger sister's son'
					'grandson'

Noun	+	Noun		Compounding	Meaning
/hlaːn/		/ʔiːbən/	>	/hlaːn **ʔiːbən**/	'older brother's daughter'
					'younger sister's daughter'
					'older sister's daughter'
					'younger sister's daughter'
					'granddaughter'

Note that /hlaːn ʔiːmaj/ and /hlaːn ʔiːbən/ are compound words for which /hlaːn/ functions as a head, and are modified by two modifiers: /ʔiːmaj/ and /ʔiːbən/ to indicate a grandchild male or a grandchild female.

Noun	+	Noun		Compounding	Meaning
/hlɛːn/		/ʔiːmaj/	>	/hlɛːn **ʔiːmaj**/	'great-grandson'
/hlɛːn/		/ʔiːbən/	>	/hlɛːn **ʔiːbən**/	'great-granddaughter'

Again, /hlɛːn ʔiːmaj/ and /hlɛːn ʔiːbən/ is a compound word for which /hlɛːn/ functions as a head and is modified by two modifiers: /ʔiːmaj/ and /ʔiːbən/ is demonstrate a great-grandchild male or a great-grandchild female.

The two Shan kinship lexemes function as head; /hlaːn/ and /hlɛːn/, are combined with two modifiers; /ʔiːmaj/ and /ʔiːbən/ to specify gender. For example:

/hlaːn **ʔiːmaj**/	'(lit.) grandchild male'
	'older brother's son'
	'younger brother's son'
	'older sister's son'
	'younger sister's son'
	'grandson'

/hlaːn **ʔiːbən**/	'(lit.) grandchild female'
	'older brother's daughter'
	'younger brother's daughter'
	'older sister's daughter'
	'younger sister's daughter'
	'granddaughter'
/hlɛːn **ʔiːmaj**/	'(lit.) great-grandchild male'
	'great-grandson'
/hlɛːn **ʔiːbən**/	'(lit.) great-grandchild female'
	'great-granddaughter'

From the basic kinship terms, the four Dara-ang kinship terms, apart from being kinship terms, are also used as terms of reference to refer the people in the Dara-ang community who do the different ceremony (i.e. wedding ceremony, Buddhist ceremony). For example:

/daː **caːn**/	'(lit.) grandfather master'
	'the elder who performs an ancestor worship spirit ceremony'
/guːj **hnaːŋ**/	'(lit.) father female'
	'a male matchmaker who helps with everything in the bridegroom's house in a Dara-ang marriage ceremony'
/guːj **hiaŋ**/	'(lit.) father raise'
	'a stepfather'
/ma: **hnaːŋ**/	'(lit.) mother female'
	'a male matchmaker who helps with everything in the bride's house'

/maː *theːn*/	'(lit.) mother senior monk'
	'a Buddhist priest who has been more than ten years in priesthood'
/maː *hiaŋ*/	'(lit.) mother raise'
	'a stepmother'
/gɔːn *hiaŋ*/	'(lit.) child raise'
	'a stepson or a stepdaughter'

Form of cliticised words are as follows:

5.2.2 Cliticised words in kinship system

Discussion of cliticised words in the Dara-ang kinship system will refer to the historical-comparative perspective of Shorto (2006) who collected data on the languages used in South Bahnaric and Palaungic language family.

Historical-comparative linguistics is concerned with comparing dialects or languages in order to establish their historical relatedness. The structure of the two Palaung dialects determines their relatedness as languages within the Mon-Khmer language family. Moreover, the study of South Munda kinship terms reveal the anthropological sources in defining and relating kin terms and kin-term sets of the languages and proto-languages including the comparative basic forms of typical North Munda and South Munda terminologies (Zide, Norman Herbert. & A.R.K. Zide 1991).

The comparative basic forms of Proto-Palaungic ***ʔiiʔ**, ***[g]ɓan** and ***məy** relate to the three Dara-ang kinship terms. For examples:

*ʔiiʔ *person*

*[g]ɓan; *[g]ɓaan ban *relation by marriage*

*məy; *məəy, may *mother's sister*, *elder sibling*

(Shorto 2006: 69, 327, 401)

At the present time, ***ʔiiʔ**, ***[g]ɓan** and ***məy** need developing. The hypothesis for the meanings of these morphemes in Proto-Palaungic languages, their combined forms developed in meaning. For example: 'wife' < 'person related by marriage' but it is not immediately clear that 'husband' is from 'person-elder sibling'.

Note that, the three kinship terms; */ʔiːmaːj/* 'husband', */ʔiːbən/* 'wife' and */ʔiːkat/* 'elder sibling' have become a clitics. For example;

/ʔiːmaj/	'(lit.) male relation'
	'husband'
/ʔiːbən/	'(lit.) female relation'
	'wife'
/ʔiːkat/	'(lit.) the person old'
	'older sibling'

/ʔiː-/ is a clitic and */ʔiːmaːj/*, */ʔiːbən/* and */ʔiːkat/* are cliticised words. */ʔiː-/* is semantically or phonologically restricted to what it can attach and must be made explicit. They are commonly pronouns, determiners, or adpositions (Spencer 1991: 350-392). The cliticised word is a morpheme that is grammatically independent but phonologically dependent on another word (see 5.1.2).

In summarize, Dara-ang kin-terms are formed in different ways. Some are simple roots, some are compounds, some are prefixed, etc. while the complex kin-terms are simply compounds.

The three Dara-ang kinship terms (i.e. */ʔiːmaːj/*, */ʔiːbən/* and */ʔiːkat/*) are cliticised words which are a reduced form of a word that is always used, bound to specific words or phrases, usually with a grammatical function. The Dara-ang's clitics */ʔi/* or */*ʔiiʔ/* is a reduced form of a word that is always used bound to the specific words; */bʌn/*, */maj/* and */kʌt/*. Beside, */*ʔiiʔ/* is a general term for human.

As mentioned above, the structure of kinship terms is used to determine how a Dara-ang kinship term is constructed. The following discussion is about kinship terms and the social system of the Dara-ang.

5.3 Kinship terms and the social system of the Dara-ang

Kinship terms and the social system of the Dara-ang will be discussed in six aspects consisting of seniority, family, marriage form and labor division between Dara-ang men and women. This also includes the interrelationship between Dara-ang and other ethnic groups.

5.3.1 Seniority

The /*daː*/ 'grandfather' is old in age. Thus, for the Dara-ang, he has life experience. He gains respect and trust from the Dara-ang people because of his old age and experience. He is given authority and power to perform ceremonies on various occasions such as gate ceremony, marriage or ancestor worship spirit ceremony. In Dara-ang society, a person who performs ceremonies is mainly referred to as /*daː*/ 'grandfather. For example:

/*daː* buːməŋ/	'the elder who performs a gate ceremony'
/*daː* saːraː/	'the elder who practices the superstitious therapy'
/*daː* gɔːn saŋɛː/	'the elder who chooses the auspicious day to perform ceremonies in various occasions, such as house-building, merit-making, marriage'
/*daː* caːn/	'the elder who performs an ancestor worship spirit ceremony'
/*daː* boːw/	'a mortician'

Seniority is also indicated by the two modifiers /*taj*/ 'younger' and /*ʔan*/ 'older'. Two modifiers are used to modify basic kinship terms, either /*guːj*/ 'father' or /*maː*/ 'mother' to differentiate seniority among relatives (see 5.1.2). For example:

/**guːj** *ʔaːn*/   (lit. 'father older')

'father's older brother'

'mother's older brother'

'husband's older brother'

'wife's older brother'

'father's older sister's husband'

'mother's older sister's husband'

/**maː** *ʔaːn*/   (lit. 'mother older')

'father's older sister'

'mother's older sister'

'husband's older sister'

'wife's older sister'

father's older brother's wife'

'mother's older brother's wife'

/**guːj** *taj*/   (lit. 'father younger')

'father's younger brother'

'mother's younger brother'

'husband's younger brother'

'wife's younger brother'

'father's younger sister's husband'

'mother's younger sister's husband'

/**maː** *taj*/   (lit. 'mother younger')

'father's younger sister'

'mother's younger sister'

'husband's younger sister'

'wife's younger sister'

'father's younger brother's wife'

'mother's younger brother's wife'

5.3.2 Family

Family is an elementary form of social organization (Malinowski 1993: 45). Kinship and the Dara-ang nuclear family are distinguished by the following characteristics:

5.3.2.1 Nuclear family

The nuclear family is a small social unit consisting of a husband and wife and their children (Hunter 1976: 288).

The family pattern in Dara-ang society is basically nuclear family which consists of parents and children, either son or daughter. (see 4.1.1; Figure 14).
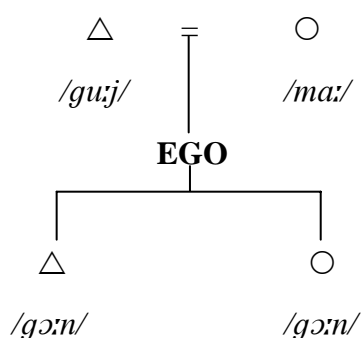
Figure 22: Kinship and nuclear family of the Dara-ang

Since the Dara-ang have been living within the new cultural conditions in Thailand, the Dara-ang way of life has changed (see 6.2) especially the family structure. These day, the family structure of the Dara-ang is nuclear which consists of parents and children including son-in-law or daughter- in-law. However, in some families still consist of grandparents and grandchildren.

Howard and Wattanapan (2001: 36) describe the social and political organization of the Palaung in northern Thailand as: 'the primary social group among the Palaung is the nuclear family, often along with one or more other relatives such as a widowed parent or unmarried sibling. After marriage and before a couple's new house is built. They are able to move into their own room in a multiple-family house'.

By contrast, the extended family can be found in the Dara-ang society since the Dara-ang economic foundation is based on agriculture, and labor needs for cultivation, especially in Myanmar. Milne (1924) who traveled to Burma to study the eastern clan of Dara-ang in Shan state, provided information about fruit – growing and the cultivation of paddy and tea, noting that: 'If a tea garden is small, the owner calls upon his children, his relatives, and on some of his friends to help him in the work; if it is a large piece of land, helps must be hired' (Milne 1924: 230).

5.3.3 Marriage form

The marriage form in Dara-ang community is monogamy.

5.3.3.1 Monogamy

Monogamy is the norm in the Dara-ang community. Monogamy is the marriage form that permits both the man and the woman only one spouse at a time (Hunter 1976: 273).

Kinship terms demonstrate the monogamy as following;

/ʔiːmaːj/   'husband'

/ʔiːbən/   'wife'

When the first husband or the first wife dies or is divorced, they will remarry. From the second marriage, the Dara-angs use the four kinship terms as terms of reference to indicate the new status of their husband or wife, for example:

/ʔiːmaːj taːŋ/   'the first husband of wife'

/ʔiːmaːj tiaʔ/   'the second husband of wife'

/ʔiːbən taːŋ/   'the first wife of husband'

/ʔiːbən tiaʔ/   'the second wife of husband'

However, polygamy was once found in the family of the head-man of a village near Namhsan, Myanmar, but it is not customary (Milne 1924: 38).

5.3.4 Labor division between Dara-ang man and woman

According to Swerdloff (1975: 8) the relationship between genders differentiates the roles for men and women. For instance, men are assertive and strong. Thus, men are born to fight, to provide and to build, while women are submissive and weak. Thus, women have to raise the children and act as companions and servants to men.

5.3.4.1 Man's role

Ritual performances are done by men, for instance, by */daː/* 'grandfather' or by */guj/* 'father'(see section 4.1.1). Such roles are also found in Khmu kinship terms (Phocanthiraj 2551 B.E.: 13) (จำปาทอง: 2551). Men are socially allowed to perform important ceremonies while women are not allowed to.

5.3.4.2 Woman's role

The Dara-ang woman's role is concentrated on the birth ritual, such as a role as ***/maː dəh/*** '(lit. mother take) midwife'. The kinship term */jaː/* 'grandmother', is not used as a term of reference. Terms, such as */*****ja:** bo:w/, /****ja:** sa:ra:/,/****ja:** gɔ:n saŋɛ:/, /****ja:** ca:n/* and */****ja:** bu:məŋ/*, are not found in Dara-ang.

However, from the roles men and women play in Dara-ang society, it seems that the woman's role is less important than the man's. However, the two kinship terms, used as terms of reference in Buddhist ceremonies, */maː theːn/* (see 5.2.1); and */maː tia/* (see 5.2.1), indicate the importance of woman in Dara-ang society. The senior monk who performs a Buddhist ceremony is referred to as */maː theːn/*. The term */maː theːn/* literally means 'mother senior monk'. It linguistically refers to women, but the role is performed by men. This indicates the Dara-ang view regarding women and suggests that the woman's role is important as it is marked by

the term */maː/* 'mother'.

In some kinship terms, the modifiers are related to female, for instance, */hnaːŋ/* 'female', as in as */guːj hnaːŋ/* 'lit. father female', and */ma: hnaːŋ/* 'lit. mother female' (see 5.3.2.1). The terms are female, but the roles are performed by males. They help to negotiate the dowry and organize the wedding ceremony including food for guests who come to the ceremony. According to Milne (1924, reprint 2004: 138, 148), the matchmaker or the go-between is also found in the eastern Palaungic of Namhsan, the capital of Tawngpeng in Shan State.

5.3.5 Interrelationship between ethnic groups

Most of the data obtained on the Dara-ang has contributed to knowledge about the interrelationship between ethnic groups. According to Howard & Wattanapan (2001: 22), the most important neighbors of the Palaung in Burma are the Tai-speaking Shan (or Tai Yai) and the Jingpho (or Kachin). As Shans and Palaungs inter-marry they become members of a common political system (Leach 1954: 47; 49 cited in Howard & Wattanapan 2001: 22). Furthermore, in Dara-ang, one of the important clans is named as */kə: siamhraːj/* 'lost Tai' (see 1.8.4) which is considered as being founded on an intermarriage between Shan men and Dara-ang women. The Shan lost their identity as Shan. Only the name remains as one of the clans of Dara-ang.

Note that two kinship terms, */hlaːn/* 'grandchild' and */hlɛːn/* 'great-grandson', in Dara-ang indicate the relationship between the Dara-ang and the Shan people (see 1.7.1).

5.5 Summary

Word formation of Dara-ang kinship terms is based on Dara-ang words, especially thirteen specific kinship terms: */daː/, /jaː/, /guːj/, /maː/, /gɔːn/, /bəːj/, /gəːn/, /waː/, /ʔiaʔ/, /ʔɔː/, /ʔiːmaːj/, /ʔiːbən/* and */ʔiːkat/*. Some words are borrowed from the Shan words: /*hlaːn*/ and */hlɛːn/*.

Compound word is the first structure of kinship terms which is based on two parts: a head and a modifier. The head is mainly a Dara-ang word, while the modifier can be either Dara-ang or a Shan borrowing. Furthermore, the other structure of some Dara-ang kinship terms at the lexical level are cliticised words (i.e. */ʔiːmaːj/, /ʔiːbən/* and */ʔiːkat/*) which *ʔiiʔ is a general term for human.

Structurally, word formation of Dara-ang kinship terms is similar to word formation of noun phrases in Pale language which is the other dialect of Dara-ang at Kalaw, Shan State, Myanmar.

Word formations also result in a number of generic kinship terms, which could possibly refer to 2 - 10 relationships. Moreover, Dara-ang kinship terms indicate the social system in six aspects; seniority, family, marriage form, labor division between Dara-ang men and women and the interrelationship between ethnic groups.

Dara-ang kinship terms will be concluded, discussed and recommended in chapter six.

CHAPTER V I
CONCLUSIONS, DISCUSSIONS AND RECOMMENDATIONS

6.1 Conclusion of the findings

Among the five components used to analyze kinship - generation, gender, lineality, age and marriage - age is of special significance for kinship terms because these terms are marked by generational features, especially within the speaker's generation (G0) and above the speaker's generations (G+1), for example:

/ʔiːkat/	'elder sibling'
/waː/	'younger sibling'
/guːj ʔaːn/	'elder male siblings of the father and mother'
/maː ʔaːn/	'elder female siblings of the father and mother'
/guːj taj/	'younger male siblings of the father and mother'
/maː taj/	'younger female siblings of the father and mother'

Gender, either male or female, is not a significant feature of kinship terms within the speaker's generation (G0) and below the speaker's generation (G0, G-1, G-2, G-3). Within these generations, kinship terms are not marked by gender.

For example;

/ʔiːkat/	'elder sibling'
/waː/	'younger sibling'
/gɔːn/	'son'; 'daughter'
/hlaːn/	'grandson';
	'granddaughter'

/hlɛ:n/   'great-grandson';

'great-granddaughter'

By contrast, the gender component is marked in the generations above the generation of ego. G+1, G+2 and G+3 are marked by gender makers, for example:

/gu:j/   'father'

/ma:/   'mother'

/da:/   'grandfather'

/ja:/   'grandmother'

/da:gu:w kat/ 'great-grandfather'

/ja:gu:w kat/ 'great-grandmother'

Brothers and sisters of the father or mother are marked by two age markers, */ʔa:n/* 'older' and */taj/* 'younger', to form the kinship terms, either */gu:j/* 'father' or */ma:/* 'mother'. They are not the fathers or mothers of the speaker's generation (G0), but in the Dara-ang society they serve as the father and the mother. For example:

/gu:j ʔa:n/   'elder male siblings of the father and mother'

/gu:j taj/   'younger male siblings of the father and mother'

/ma: ʔa:n/   'elder female siblings of the father and mother'

/ma: taj/   'younger female siblings of the father and

mother'

Structurally, noun phrase of two Palaung dialects; Dara-ang and Pale, are two types- compound words and cliticised words. The compound words of Dara-ang kinship terms are based on two parts: a head and a modifier. The head is mainly Dara-ang words; while, the modifier can be either Dara-ang or a Shan borrowing. The structure of Dara-ang kinship terms at the lexical level are also cliticised words; */ʔi:ma:j/*, */ʔi:bən/* and */ʔi:kat/*. Furthermore, Dara-ang kinship terms indicate the

Dara-ang people's views with respect to seniority, family patterns, forms of marriage, gender labor division, and interrelationship between ethnic groups.

Studying Dara-ang kinship terms thus brings about an understanding of the Dara-ang people's way of life and their social relationships among themselves and with other ethnic groups.

6.2 Discussions

From the Shan State in Myanmar, the Dara-ang people migrated to Thailand. They live in different parts of northern Thailand, especially in Chiang Mai province.

Under the new environmental conditions in Thailand, the Dara-ang way of life has changed, for instance, once farmers making a living off agricultural activities, either high land rice cultivation or tea planting in cold areas in Myanmar, now they rely mainly on labor work in Thailand for their living. An increasingly dynamic interaction between the Dara-ang and the Thais has developed and some Dara-angs have became Thai citizens and married Thais. Those who are now Thai citizens have moved out of the village to work in different places in Thailand.

Furthermore, influenced by Thai conditions, the Dara-ang people's way of life with respect to family patterns, forms of marriage, residence after marriage, labor division between Dara-ang men and women, and their interrelationships with other ethnic groups, is changing. As a result, kinship terms, as a reflection of the Dara-ang way of life, as described in this study may not fully capture and reflect the real situation of the Dara-ang people's way of life in Thailand.

The discussion will discussed on 4 aspects; (1) Dara-ang kinship terms compared with the Shan kinship terms; (2) sound changes in Shan kinship terms; (3) kinship terms used as address terms and (4) componential analysis.

6.2.1 Dara-ang kinship terms compared with the Shan kinship terms

Since the Dara-ang mostly lived in Myanmar, especially in Shan state, the relationship between the Dara-angs and the Shan people have been traditionally close (see 1.8.1; 5.3.5). The following discussion compares Dara-ang kinship terms and Shan kinship terms.

6.2.1.1 The gender classification

Like the kinship terms in Shan, Dara-ang kinship terms do not distinguish between male and female; a particular kinship term, especially in the generation of ego and in the generation below ego, G0, G-1, G-2 and G-3, can be used for both male and female, for examples:

Shan kinship terms

G0	/pi:^{3}/	'older brother'
		'older sister'
	/nɔ:ŋ^3/	'younger brother'
		'younger sister'
G-1	/luk^3/	'son'
		'daughter'
G-2	/la:n^1/	'grandson'
		'granddaughter'
G-3	/lin^1/	'great-grandson'
		'great-granddaughter'

Dara-ang kinship terms

G0	/ʔi:kat/	'older brother'
		'older sister'
	/wa:/	'younger brother'
		'younger sister'

G-1	*/gɔːn/*		'son'
			'daughter'
G-2	*/hlaːn/*		'grandson'
			'granddaughter'
G-3	*/hlɛːn/*		'great-grandson'
			'great-granddaughter'

Furthermore, gender is marked in both Dara-ang and Shan kinship terms, especially in the generations above the generation of ego, G+1 and G+2, for example:

Shan kinship terms

G+1	male	$/pɔː^3/$	'father'
	female	$/mɛː^3/$	'mother'
	male	$/luŋ^4/$	'father's older brother'
	female	$/paː^3/$	'father's older sister'
	male	$/luŋ^4/$	'mother's older brother'
	female	$/paː^3/$	'mother's older sister'
	male	$/ʔaːw^1/$	'father's younger brother'
	female	$/naʔ^1/$	'mother's younger brother'
	male	$/ʔaː^1/$	'father's younger sister'
	female	$/naʔ^1/$	'mother's younger sister'
G+2	male	$/puː^2/$	'paternal grandfather'
	female	$/jaː^3/$	'paternal grandmother'
	male	$/taː^1/$	'maternal grandfather'
	female	$/naːj^4/$	'maternal grandmother'

Dara-ang kinship terms

G+1	male	/*guːj*/	'father'
	female	/*maː*/	'mother'
	male	/*guːj ʔaːn*/	'father's older brother'
			'mother's older brother'
	female	/*ma: ʔaːn*/	'father's older sister'
			'mother's older sister'
	male	/*guːj taj*/	'father's younger brother'
			'mother's younger brother'
	female	/*ma: taj*/	'father's younger sister'
			'mother's younger sister'
G+2	male	/*daː*/	'paternal grandfather'
			'maternal grandfather'
	female	/*ja:*/	'paternal grandmother'
			'maternal grandmother'

However, gender is not marked in Shan kinship terms, especially in the generations above the generation of ego, G+3, while it is marked for the Dara-angs. For example:

Shan kinship terms

G+3	/*mɔːn^2*/	'paternal great- grandfather'
		'paternal great-grandmother'
		'maternal great-grandfather'
		'maternal great-grandmother'

Dara-ang kinship terms

G+3	male	/*daːguːw kat*/	'paternal great-grandfather'
			'maternal great-grandfather'

female   /jaːguːw kat/   'paternal great-grandmother'

                              'maternal great-grandmother'

6.2.1.2 The parental side classification

The significant difference between the Dara-ang and Shan kinship terms is on the parental side; Dara-ang kinship terms do not distinguish between the father's and mother's side, especially in the generations above ego, G+1 and G+2, for example:

Dara-ang kinship terms

G+1   /guːj Ɂaːn/   'father's older brother'

                              'mother's older brother'

        /maː Ɂaːn/   'father's older sister'

                              'mother's older sister'

        /guːj taj/   'father's younger brother'

                              'mother's younger brother'

        /maː taj/   'father's younger sister'

                              'mother's younger sister'

G+2   /daː/   'paternal grandfather'

                              'maternal grandfather'

        /jaː/   'paternal grandmother'

                              'maternal grandmother'

Shan kinship terms, on the other hand, clearly distinguish between the father's side and the mother's side, for example:

Shan kinship terms

G+1   /luŋ⁴/   'father's older brother'

        /paː³/   'father's older sister'

        /luŋ⁴/   'mother's older brother'

/paː³/	'mother's older sister'	
/ʔaːw¹/	'father's younger brother'	
/naʔ¹/	'mother's younger brother'	
/ʔaː¹/	'father's younger sister'	
/naʔ¹/	'mother's younger sister'	
G+2 /puː²/	'paternal grandfather'	
/taː¹/	'maternal grandfather'	
/jaː³/	'paternal grandmother'	
/ naːj⁴/	'maternal grandmother'	

Kinship terms in Shan, which distinguish between father's side and mother's side, are possibly influenced by Thai, since Shan is in the same language family as Thai, whereas Dara-ang is not.

6.2.1.3 The marriage classification

Kinship terms in Dara-ang, which relate to the parents of the husband and wife, do not distinguish between the father and the mother of the husband and wife, whereas in Shan they do.

Dara-ang kinship terms

G+1	male	/bəːj/	'husband's father'
			'wife's father'
	female	/gəːn/	'husband's mother'
			'wife's mother'

Shan kinship terms

G+1	male	/pɔː³ phoː¹/	'husband's father'
	female	/mɛː³ phoː¹/	'husband's mother'
	male	/pɔː³ meː⁴/	'wife's father'
	female	/mɛː³ meː⁴/	'wife's mother'

Kinship terms in Dara-ang and Shan, which relate to the in-law relationship, distinguish between gender. However, the in-law relationship terms used in Dara-ang can refer to generation 0, -1, -2 and -3, while in the Shan they do not.

Dara-ang kinship terms

G0	male	/ʔiaʔ/	'older sister's husband'
			'younger sister's husband'
	female	/ʔɔː/	'older brother's wife'
			'younger brother's wife'
G-1	male	/ʔiaʔ/	'daughter's husband'
	female	/ʔɔː/	'son's wife'
G-2	male	/ʔiaʔ/	'granddaughter's husband'
	female	/ʔɔː/	'grandson's wife'
G-3	male	/ʔiaʔ/	'great-granddaughter's husband'
	female	/ʔɔː/	'great-grandson's wife'

Shan kinship terms

G0	male	/piː³ khoːj ¹/	'older sister's husband'
		/nɔːŋ³ khoːj ¹/	'younger sister's husband'
	female	/piː³ pʔɯː ¹/	'older brother's wife'
		/nɔːŋ³ pʔɯː ¹/	'younger brother's wife'
G-1	male	/luk³ khoːj ¹/	'daughter's husband'
	female	/luk³ pʔɯː ¹/	'son's wife'
G-2	male	/laːn¹ khoːj ¹/	'granddaughter's husband'
	female	/laːn¹ pʔɯː ¹/	'grandson's wife'
G-3	male	/lin¹ khoːj ¹/	'great-granddaughter's husband'
	female	/lin¹ pʔɯː ¹/	'great-grandson's wife'

6.2.2 Sound changes in Shan kinship terms

Some kinship terms are words borrowed from Shan, i.e. */hlaːn/* and */hlɛːn/*, and they retain the voiceless laterals consonants, whereas in Shan they do not. This sound change in voiceless laterals> laterals generally occurs in Tai dialect. This shows that the Dara-ang may have borrowed Shan kinship terms; */hlaːn/* and */hlɛːn/* a long time before the Tai voiceless nasals or voiceless lateral consonants changed.

6.2.3 Kinship terms used as address terms

Two kinship terms in Dara-ang, */guːj/* 'father', and */maː/* 'mother' can be used as address terms by the wife and the husband. The husband calls his wife */maː/* followed by the name of the eldest child, and the wife calls her husband */guːj/* followed by the name of the eldest child.

6.2.4 Componential analysis

Componential analysis is good for analyzing lexical items with complicated features. However, it would be more beneficial if used together with other methods, such as a comparative method. Results from the componential analysis of Dara-ang kinship terms show that Dara-ang kinship terms preserve distinctive characteristics of kinship terms in the Mon-Khmer language family (i.e. Khmu language), are not use the parental side component to distinguish between the father's side and the mother's side. Khmu kinship terms studied by Phocanthiraj included similar kinship terms on the father's side and the mother's side (Phocanthiraj 2551 B.E.). By contrast, Shan kinship terms in the Tai language family do use the parental side component (see 6.2.2.2).

6.3 Recommendation for the further studies

The Dara-ang in Thailand should be studied further in to the following topics:

6.3.1 A comparative study of Dara-ang kinship terms in different parts of Thailand.

6.3.2 A comparative study of Dara-ang kinship terms in Myanmar, China and Thailand.

6.3.3 The influence of Thai on Dara-ang kinship terms.

6.3.4 An anthropological study of Dara-ang people in Thailand.

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APPENDICES

Appendix A contains a family diagram used to collect Dara-ang kinship terms in this study.

In Appendix A, there are five family diagram as below:

1.   Mr. Yong Tam-ong's family
2.   Mr. Suk Mok-sang's family
3.   Mr. Mo Man-haeng's family
4.   Mr. Gila Ajarn's family
5.   Mr. Pan Kam-mat's family

Family I: Mr. Yong Tam-ong's family

G+1

G0

G-1

G-2

G-3

Sae Yin Hnae Laet

Yong Cam Ngaen Kham Sam Hnum Hnaej Ko-cing Mon Ngaen Kaeng Ca-ring

Yung Caj Aing Aaj Non Yaen Sang Nam-kham Khak Ko-cing Lu Sang Nuaj

Pong Somboon Mat Num Sumalee Kancaphat Phairot Wutthichaj Sa

Lu Yaot Khong Suaj Phanit

Thanaporn Kuncira Supakorn

○ Female informant

△ Male informant
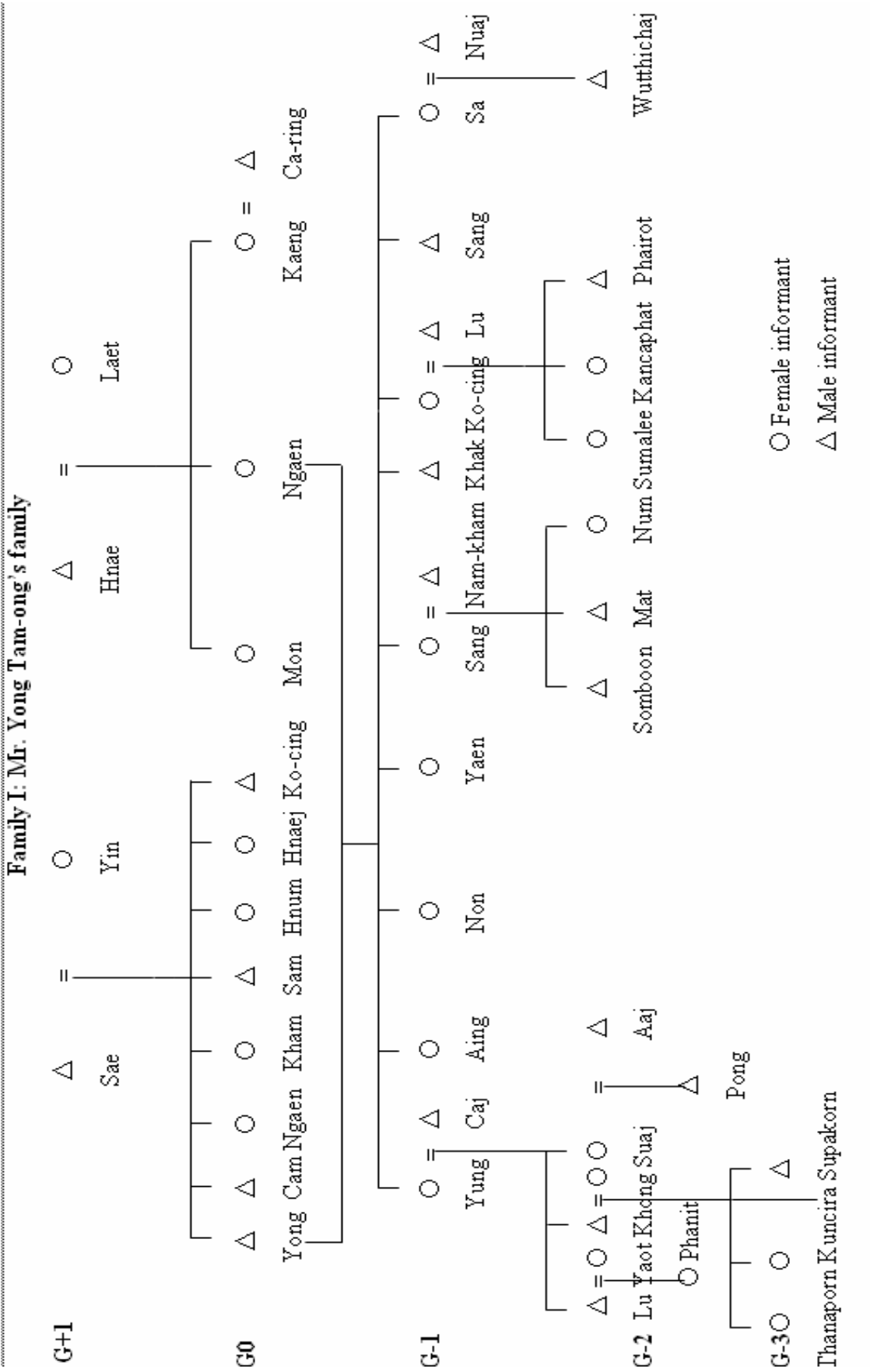
Family II: Mr. Suk Mok-sang's family

G+1

Taon Suk Aong Sa

Kaon-sang Suaj Man-sang Kham-saj

G0

Ton Aaj Sam Yaot Suk Mat Sin Lap Ngaen Wun

G-1

Yaot Lu Phong Yeng Ali Paoj Tet-tun Khak

Natcha

G-2
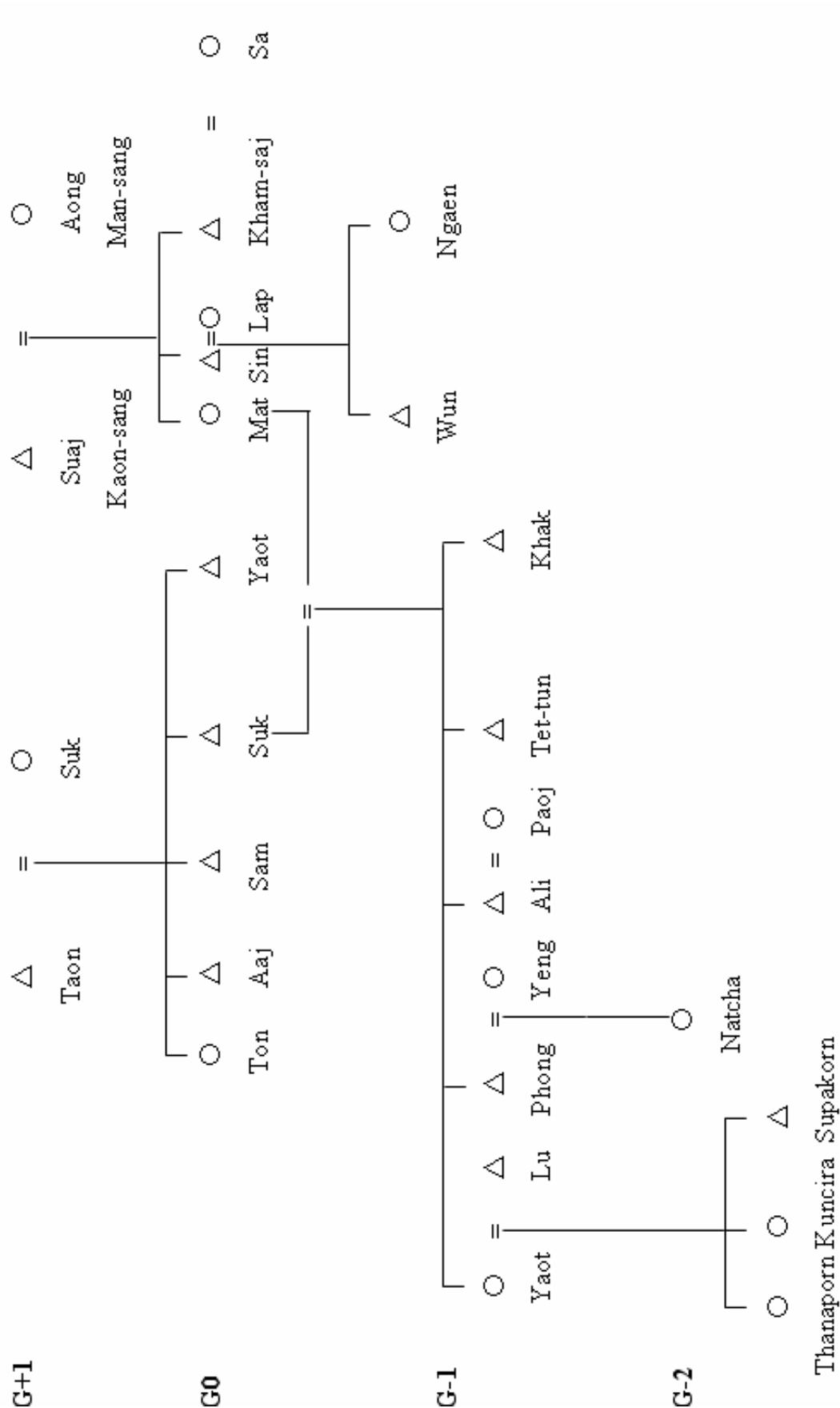
Thanaporn Kuncira Supakorn

Family III: Mr. Mo Man-haeng's family

First child behave the name as father

G+2

G+1

G0

G-1

G-2

Dacan · Yacan

Thamma · Man · Sam

Kham-aong · Rot · Mo · Yi · Yaon Ain-kham · Hin · Sang-lu

Sae · Thamma · Pong Aon Sa Nauj

new marriage

first marriage

Mo · Sang · Kon-cing

Aong Sang Wun Jyin Aun Cam

Nanda

Ae · Kanja Khin Nao-sang
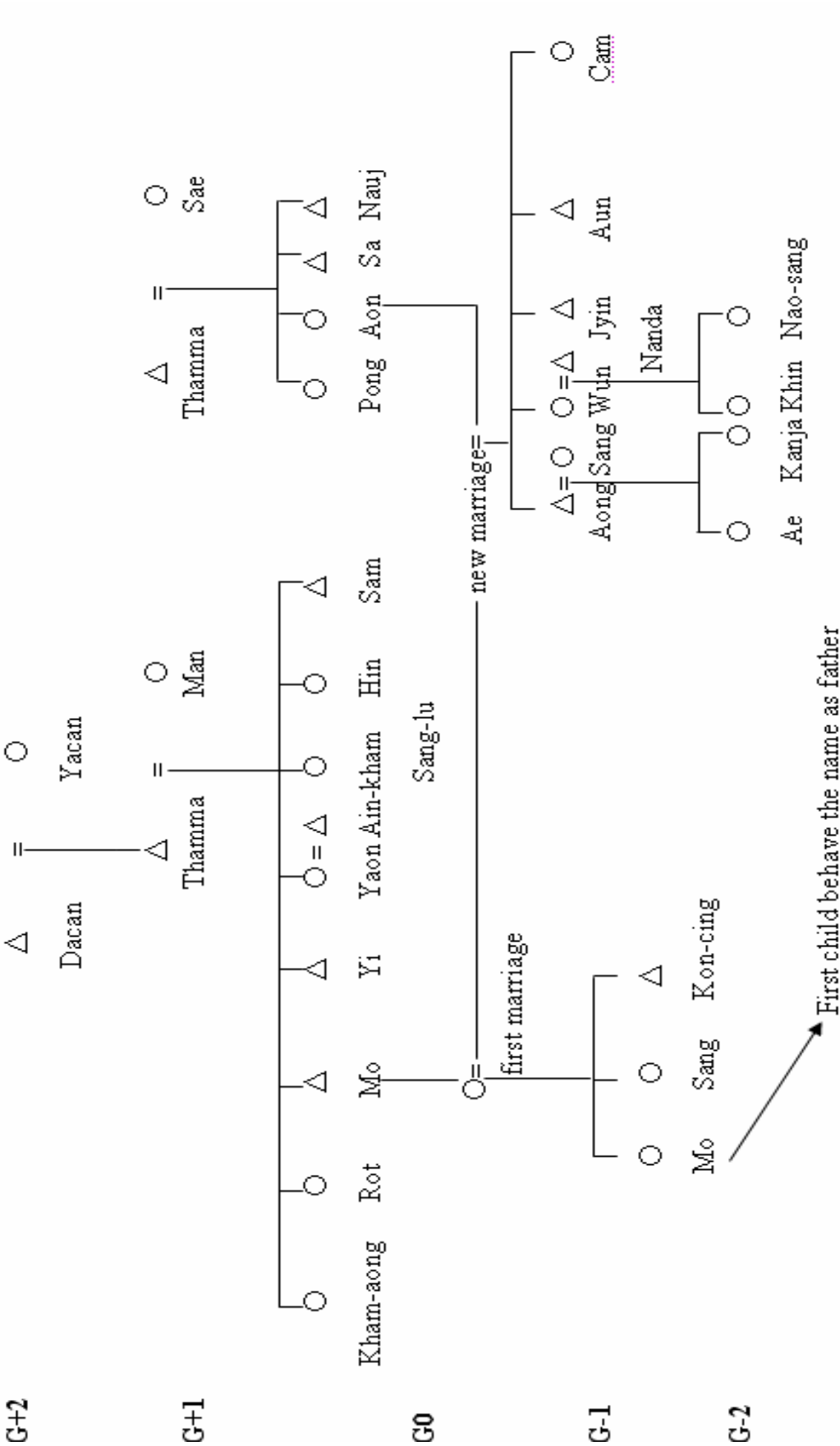
Famly IV: Mr. Gila Ajarn's family
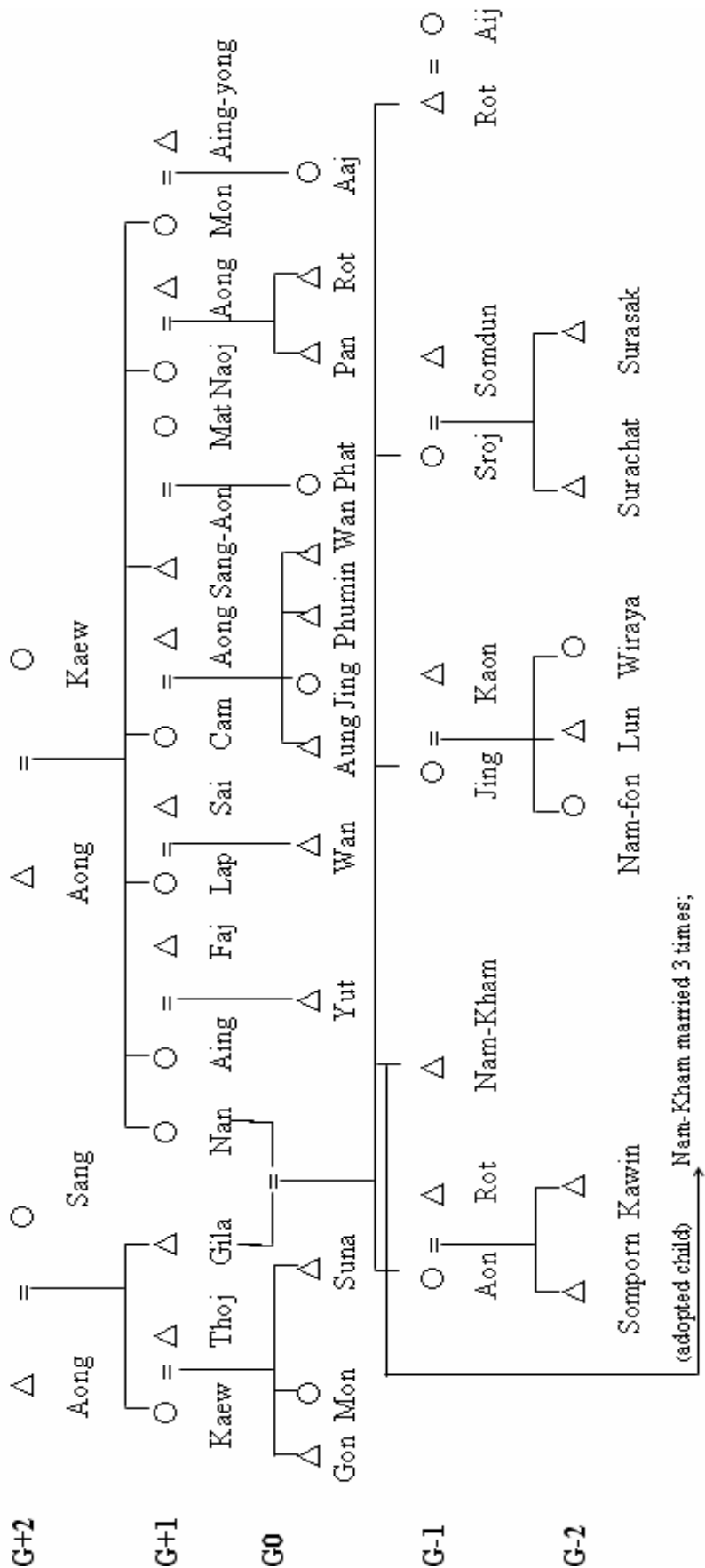
Case I : / hiam/ = Daughter's father marries with the son of father's elder sister, for example, Jing who is the daughter's father marries with the son of father's elder sister called Kon.

Case II : / gɔːɛ dəʔ/ = Somporn is adopted child of Aon and Rot after Tuaj dead.

Family V: Mr. Pan Kam-mat's family

G+1

△ = ○
Suk   Sroj

△ = ○
Aam   Suaj

G0

○= △ △= ○ ○=△ ○ △ △ △ = ○ ○ = △ △ ○= △ ○= △ ○ = △ △ = ○ ○ = △ △ = ○
Sai Lu Faj Aing Joj Jen Pong Jaj Lin Sang Kham- Li Aon Yon Phat Ma- Mon Sai Kaew Yot Phan Tip Mat Dang Mo
                                        Dang   wong

G-1

○ Worayut △ Ton   △   ○ △
                           = first marriage

△ ○ = △
Lalita

○ Kon

Kong Pong Ton Sajchon Thanakorn Natcha

△ Don

○ new marriage → Case I

Kham Sang Jing Kon

/Pikat wa maɪdɪ hɪɪm/

Case I:

△ ○
Rot Yon ○ mother

○ The relatives of the same

G-2

△ ○ = △
Mit Sang Kham-thai

APPENDIX B

THE RELATED PICTURES OF DARA-ANG'S WAY OF LIFE

Figure 23: Mo Man-haeng who asked the King for permission to settle in Thailand

Figure 24: Dara-ang girl

Figure 25: Dara-ang boy

Figure 26: The Dara-ang at Nor-Lae village, Chiang Mai

Figure 27: A type of Dara-ang house made from bamboo and hay

Figure 28: A type of long house

Figure 29: A type of Dara-ang house made from bamboo and corrugated iron

Figure 30: Nor-Lae temple

Figure 31: Nor-Lae temple

Figure 32: Buddhist ceremony at Nor-Lae temple

Figure 33: Monk's pulpit

Figure 34: Ban Khob Dong School, the school for Dara-ang students

Figure 35: Teacher and Dara-ang students

Figure 36: Dara-ang woman weaving a bag

Figure 37: Planting strawberries

Figure 38: Strawberry field

Figure 39: Tea plantation
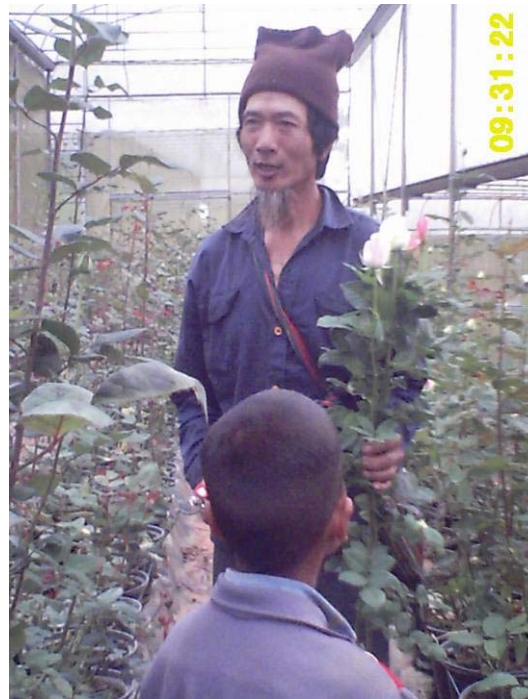

Figure 40: Taro field

Figure 41: Rose house

Figure 42: Songkran festival at Nor-Lae village

Figure 43: Expressing respect to the elders on Songkran day

Figure 44: A bathing rite for Buddha images on Songkran day

BIOGRAPHY

NAME	Miss. Puncharee Sornsrisom
DATE OF BIRTH	9 March 1982
PLACE OF BIRTH	Songkla, Thailand
INSTITUTIONS ATTENDED	Silpakorn University, 2003 :
	Bachelor of Arts (Thai)
	Ramkhamhaeng University, 2004 :
	Bachelor of Arts (Political Science)
	Mahidol University, 2009 :
	Master of Arts (Linguistics)
SCHOLARSHIP	-Activity scholarship, 2007 :
	Graduate Studies of Mahidol University
	Alumni Association
	-Research Grant, 2009 :
	Graduate Studies of Mahidol University
	Alumni Association
EXPERIENCE	- Graduate Student Council and
	Organization, Mahidol University, 2006
	-Lecturer (Thai)
	Demonstration School of Suan Sunandha
	Rajabhat University, 2006-2007
HOME ADDRESS	28/42 Tha Tong-hlang sub district
	Bang Khla district, Chachaengsao 24110