

**International Conference Research Paper Presentations of Dr. Lwin Lwin
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1. *The Leading Role of Anthropologist in the maintenance and preservation of Myanmar Ancient Monasteries in Bagan*, International Conference of Asia Leadership Fellow 2013, International House of Japan, Tokyo, September, 2013
2. *The Social Value and Function of Myanmar Lacquer ware in Bagan*, International Conference on Japan &- Myanmar, 21/22 February 2014, Myanmar- Korea Local Knowledge Centre, University of Yangon
3. *Sustainable development in livelihood of Shan National (Zaw Ti Gone Village, Hmwe Bi Township, Yangon, Myanmar)*, International Conference on Myanmar & The Sustainable Development Goals: Informed by the Past, Looking to the Future, presented by the Australia Myanmar Institute, University of Yangon and Myanmar Institute of Strategic and International Studies, University of Yangon, 11 July, 2015 . Website- Australia Myanmar Institute, [aumi.edu.au> uploads> sites> 2014/10](http://aumi.edu.au/uploads/sites/2014/10))
4. *Kinship Terminologies and Naming System of Shan National, Zaw-ti-gone Village, Hmaw-bi Township, Yangon*, Asia Pacific Sociological Association (APSA) Conference, Transforming Societies: Contestations and Convergences in Asia and The Pacific, Chaing Mei University, Thailand, 23 July, 2015
5. *Legal hybridity in everyday justice provision in a Mon village*, 2017 Myanmar Update Conference, Australia, Australian National University, Feb, 2017

4. Kinship Terminologies and Naming System of Shan National, Zaw-ti-gone Village, Hmaw-bi Township, Yangon, Asia Pacific Sociological Association (APSA) Conference, Transforming Societies: Contestations and Convergences in Asia and The Pacific, Chaing Mei University, Thailand, 23 July, 2015

Abstract

According to the Twell-let-myar project, the research team members of Yangon University, Hanyang University(Republic of Korea) and Reshaping Development Institute (Republic of Korea), jointly launched by KOICA (Korean International Cooperation Agency), the researcher went to the Zaw-ti-gone village, Hmaw-bi Township, Yangon for the field work during April to July, 2013. During field trip, the research team members went to the Zaw-ti-gone village's houses and learnt the **kinship terminologies** and **naming system** of Shan Nationals. The aim of this presentation is to understand the kinship terminologies and naming system of Shan Nationals who live in Zaw-ti-gone village, Hmaw-bi Township, Yangon and how they engaged the **cultural diversity** of ethnic communities from different perspectives. And then, it is to conduct the important role of Anthropologist and how they played in various capacities as a trainer, a researcher and an advocate, to materialize various visions. In this research presentation, all together two main themes; kinship terminologies and naming system of Shan National were expressed. Methodology used in this research are: desk review, library survey, field research, Key Informant Interview, Participant observation, taking photographs and recording with video were performed for special activities associated with kinship terminologies and naming system of Shan Nationals. These data were analyzed from Cultural Anthropology point of view.

Key words; kinship terminologies, naming system, cultural diversity

Introduction

Myanmar is situated in Southeastern part of Asia. Asia has the rich diversity _ different social institutions, economic systems, cultures, religions and ethnicities _ co-exist and include. Myanmar also has cultural diversity because over 100 ethnic groups live together in there.

Myanmar Anthropologists engage cultural diversity of ethnic communities from different perspectives. They learn social anthropology, cultural anthropology, ethnology, medical anthropology, research methodology, human palaeontology and archaeology point of views by doing personal research, departmental research, Pet project, Asia Research Center research Project. Anthropologists in Myanmar strongly possess a vision to bring Myanmar people out of poverty through development-linked interventions which put high emphasis on equity and gender-oriented and right-based approaches.

Nowadays, there is violence against human life and its dignity in the form of socio-economic disparity through which racial, religious and cultural conflicts coming up. While globalization, along with social media, apparently offers the potential for broader unity across borders, also on the other hand, many stereotypes about and within Asia that often negatively result in mistrust, intolerance, ignorance and indifference through conflict of interests. States and markets alone are not capable of coping with the region's challenges.

The challenges are many but should be and can be articulated, understood and addressed from the perspective of strength in civil society. Believing so, being as an Anthropologist, mutual understanding on each others' cultures and traditions supposedly those two nations or the two ethnic groups should pay respect between and among. For this reason, Anthropologists have to explore every ethnic group or nations' culture and tradition as much as it can be and try to express those do and don't (Taboo and Mana), rules and regulations as much as possible. Therefore, it has to be enhanced that intellectual dialogues and exchanges among those who share the same concerns about the future of the globe, and feelings of the need to build an equitable civil Asian society in the region for reaching out to other parts of the world.

Therefore, according to the Twell-let-myar project, the research team members of Yangon University, Hanyang University(Republic of Korea) and Reshaping Development Institute (Republic of Korea), jointly launched by KOICA (Korean International Cooperation Agency), the researcher went to the Zaw-ti-gone village, Hmaw-bi Township, Yangon for the field work during April to July, 2013. During field trip, the research team members of Yangon University, Hanyang University(Republic of Korea) and Reshaping Development Institute (Republic of Korea) went to the Zaw-ti-gone village's houses and learnt the **kinship terminologies** and **naming system** of Shan Nationals.

The aim of this presentation is to understand the kinship terminologies and naming system of Shan Nationals who live in Zaw-ti-gone village, Hmaw-bi Township, Yangon and how they engaged the cultural diversity of ethnic communities from different perspectives. And then, it is to conduct the important role of Anthropologist and how they played in various capacities as a trainer, a researcher and an advocate, to materialize various visions.

In this research presentation, all together two main themes; kinship terminologies and naming system of Shan National and other sub- themes like **adoption, ethnicity and decision makers** were expressed.

Methodology used in this research were: desk review, library survey, field research, Key Informant Interview, Participant observation, taking photographs and recording with video were performed for special activities associated with kinship terminologies and naming system of Shan Nationals. These data were analyzed from Cultural Anthropology point of view.

The Yangon Team researchers visited to the houses and had some key informants' interviews and then did participatory research learning about their daily routine including kinship system and naming system. According to the interviews, we got some information about their kinship terminologies, their naming system, beliefs and customs.

Finding and Discussions

In 2013, there are about 60 households in Zaw-ti-gone village, with a total population of about 260. About 125 persons of the men and about 135 persons of the women villagers lives in there. Above all, children (under 20years old) account for 34% the population of village.

According to older villagers, it is assumed that the initial villagers came to Zaw-ti-gone village about 120~150 years ago. First migrants were Shan national from Phu-gyi lake. But now, there are varieties of nationals as if Shan, Bamar, Kayin and Mon for reason of marriage and job etc. usually they called Shan even if they are Shan-Bamar family. Most of the Shan National lives together with Bamar National for the long time. So, they also practice their naming system not only their Shan national's tradition but also their neighbor; Bamar National's tradition.

Village Profile																																					
Accessibility to (Zaw-ti-gone)village	Distance from Yangon to Zaw-ti-gone (60)Km, (37)miles Hmaw-bi to Zaw-ti-gone (6)Km, (4)miles																																				
Household	(65) Households																																				
Population	Total (262) Male(124) Female(138) Children (89 / 33.9 %) Adult(173 / 66 %) <table border="1" style="margin-top: 10px;"> <thead> <tr> <th>Age</th> <th>Total</th> <th>Male</th> <th>Female</th> </tr> </thead> <tbody> <tr> <td>0-9</td> <td>42</td> <td>15</td> <td>27</td> </tr> <tr> <td>10-19</td> <td>47</td> <td>24</td> <td>23</td> </tr> <tr> <td>20-29</td> <td>48</td> <td>25</td> <td>23</td> </tr> <tr> <td>30-39</td> <td>49</td> <td>25</td> <td>24</td> </tr> <tr> <td>40-49</td> <td>31</td> <td>13</td> <td>18</td> </tr> <tr> <td>50-59</td> <td>22</td> <td>11</td> <td>11</td> </tr> <tr> <td>60-69</td> <td>18</td> <td>8</td> <td>10</td> </tr> <tr> <td>70 and above</td> <td>5</td> <td>3</td> <td>2</td> </tr> </tbody> </table>	Age	Total	Male	Female	0-9	42	15	27	10-19	47	24	23	20-29	48	25	23	30-39	49	25	24	40-49	31	13	18	50-59	22	11	11	60-69	18	8	10	70 and above	5	3	2
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70 and above	5	3	2																																		
Language	Burmese Ethnic language (Shan, Ka yin, Mon)																																				
Organization(internal)	<pre> graph TD A["head of village, U Sai Kyi Win"] --> B["Shan Literature Committee U Sai Kyi Win(Head) U Moe Hein(Secretary)"] A --> C["Village Man Association U Myint Thein(Head) Ko Myint Kyaing(Secretary)"] A --> D["Village Woman Association Daw Hla Ngwe(Head) Daw Kam Yon(Secretary)"] A --> E["Funeral Association U Aung Ngwe Myint"] C --> F["Youth Leader Sai Win Myint Sai Nyan Lyn Aung"] </pre>																																				
Organization(external)	<ul style="list-style-type: none"> - UNICEF (primary school established in 1979) - JICA (plant trees at school) 																																				

	<ul style="list-style-type: none"> - World Vision (campaign for health care)
Private business	<ul style="list-style-type: none"> - 2 Chicken farms - 1 Fertilizer factory
public facilities	<p>Village library (1) School (1, primary) Monastery (4) Playground (1, rattan ball) Well (19) Villages Shop (5)</p>
Infrastructure	<p>Water</p> <ul style="list-style-type: none"> - well, water donation <p>Electricity</p> <ul style="list-style-type: none"> - battery, generator - public electricity : monasteries, chicken farms, house no.12, no.18, no.32, no.55, no.60 <p>Telecommunication</p> <ul style="list-style-type: none"> - cell phone
Religion	<p>Buddhism (63) households Christianity (1) household Hindu (1) household</p>
Ethnic groups	<p>Barma (23) households Shan (37) households Ka yin (3) households Mon (1) households Indian (1) household</p>
Annual event(ceremony)	<ul style="list-style-type: none"> - Shan national day (February) - Water festival & Shin Pyu Pwe(April) - Annual meeting (April) - Full moon day ceremony & Robe donation(July to September) - Shan new year (November)
Agriculture	Major crop(land utilization)

	<ul style="list-style-type: none"> - Betel leaves, Golden flowers, Paddy. <p>Livestock</p> <ul style="list-style-type: none"> - Chicken, Cow, Pig, Duck.
Major income	Farming, Migration work
Occupation	Farmer, Housewife Migration worker Student, Teacher Daily worker (factory, farm) Public institution official (red cross, firehouse) Driver, Shop owner
Education	Primary school attendance (100)% <ul style="list-style-type: none"> - Zaw-ti-gone Primary School - Low Wa-net-chaung Primary School (distance to 2 miles) - Wa-net-chaung High School (distance to 1mile) - Wa-net-chaung Kindergarten (distance to 1mile)
Transportation	<ul style="list-style-type: none"> - Bicycle, Motorcycle
Health	<p>Type of Treatment</p> <ul style="list-style-type: none"> - Midwife (1, low wa-net-chaung village, 2miles) - Traditional healer (1, monk) - Clinic (1, low wa-net-chaung village, 2miles) - Hospital (1, upper wa-net-chaung village, 1mile) <p>Health problem</p> <ul style="list-style-type: none"> - Common cold, Diarrhea, T.B.

Historical back ground of Zaw-ti-gone

The major ethnic group of Zaw-ti-gone is Shan national who is originated from Shan state and settled down Phu-gyi lake, Hmaw-Bi Township. When initial Shan national migrant moved to Yangon from Shan state in eastern part of Myanmar, they looked for the location a similar mountain or hill of Shan state. Zaw-ti-gone also located on the hill. The village name has a word “gone” at the last word of the village name “gone” means “hill” of the Shan state. Most other Shan national villages also called the “gone” around Zaw-ti-gone village.

According to older villagers, First migrants were Shan national from Phu-gyi lake. It is assumed that the initial villagers came to Zaw-ti-gone village about 120~150 years ago. Before they moved to Zaw-ti-gone, there were some project a new dam. That's why many Shan people moved into new village but also zaw-ti-gone villagers.

The name of the village "Zaw-ti" refers to Zaw-ti-Shan which means only worshipping the Buddhist scripture. However, they worship Buddha, Dhamma (Buddhist scripture), and Sanga (monk) at the present. As the name suggests, most villagers are Theravada Buddhist and closely connected with their belief in life.

Kin Groups and Descent

Descent is bilateral. Kinship is not an organizing principle in Shan society; people recognize a wide range of others who are their kin and those who behave toward them as if they were kin.

Kinship Terminology

Kin terms distinguish relative age and sex with different terms for older/younger siblings and older/younger siblings of one's mother or father. Kin terms are used primarily as terms of address because Shan do not refer to people by their name without an address term or title. Even when using titles such as "teacher" or "ex-monk," a kin term precedes it. ([www.everyculture.com › East / Southeast Asia › Shan](http://www.everyculture.com/East/SoutheastAsia/Shan))

Shan kinship system can compare with the Chinese kinship system. In the **Chinese kinship system** ([simplified Chinese](#); [traditional Chinese](#); [pinyin](#);) is classified as a "[Sudanese](#)" or "[descriptive](#)" system for the definition of [family](#). Identified by [Lewis Henry Morgan](#) in his 1871 work *Systems of Consanguinity and Affinity of the Human Family*, the Sudanese system is one of the six major kinship systems together with [Eskimo](#), [Hawaiian](#), [Iroquois](#), [Crow](#), and [Omaha](#).

The Sudanese/Chinese kinship system is the most complicated of all kinship systems. It maintains a separate designation for almost every one of [Ego's](#) kin based on their generation, their lineage, their relative age, and their gender.

In the Chinese kinship system:

- Maternal and paternal lineages are distinguished. For example, a mother's brother and a father's brother have different terms.
- The relative age of a sibling relation is considered. For example, a father's younger brother has a different terminology than his older brother.
- The gender of the relative is distinguished, as in [English](#).
- The generation from ego is indicated, like in English.

Chinese kinship is [agnatic](#), emphasising [patrilineality](#). (en.wikipedia.org/wiki/Chinese_kinship)

The scientific study of kinship began with the publication of Lewis Henry Morgan's *Systems of Consanguinity and Affinity of the Human Family*, published in 1870. Morgan had amassed a huge amount of data on kinship terminology, and using this he worked out a classification of kinship systems. Morgan assumed that human society had evolved through a series of stages from primitive savagery to civilization, and he saw kinship terminologies as reflecting these stages. Primitive promiscuity, for example, is signalled by a Hawaiian type of kinship nomenclature. Morgan made two major criterial distinctions between kinds of kinship terms: classificatory terms, which subsume a relatively large number of biological kin types, and

descriptive terms, which subsume relatively small numbers of types - preferably having unique referents. He imposed this scheme on whole terminological systems. He then fitted the typological scheme to his evolutionary framework, where he said that "primitive systems were classificatory, whereas civilized systems were descriptive. He ignored the problem of how to analyze degrees of extension, or the how to discover the semantic criteria by which people made distinctions between kindred.

Kroeber, in a 1929 paper, exploded the notion of any kind of simple classificatory/descriptive typology. This was quite an important paper. He looked at the principles that were used in separating kinds of kin, and suggested eight: generation, affinity, collaterality, sex of relative, bifurcation, sex of speaker, relative age, and decedence. Lowie added a ninth - polarity. He examined the kinds of differences which can be employed to distinguish kin. For example, in English and American kinship terminology, father and son differ only on the dimension of generation. Father and father-in-law differ in that father-in-law is an affine, that is, a relative by marriage. Father and uncle are distinguished by collaterality. The criterion of collaterality rests on the distinction between siblings and lineal relatives. In English, only cousin ignores the distinction of collaterality. Cousin also ignores the distinction made concerning sex of the relative concerned - the female child of our mother's brother is called by the same term as his male child. Grouping lineal and collateral relatives under the same term is technically called "merging", and in kinship systems in general the relatives most frequently merged are a parent and sibling of the same sex, a sibling and parallel cousin, or a son or daughter and nephew and niece.

Bifurcation means "forking", and recognizes that relatives may be traced through either a male or female connecting relative. Our own kinship system ignores this - an uncle may be traced through either parent, a grandparent is a parent of either or our parents.

Polarity recognizes that a relationship consists of two parties, and thus two terms - aunt, niece. If this criterion is ignored, the two parties call each other by the same name. In English, cousin is an example. "Brother is not, although both brothers use the same term to indicate each other. Brother results from the fact that the same criteria is being used to assign both people to the classification. In English, we almost always acknowledge polarity. In some kinship systems, this is not the case: it is, for example, fairly common for grandfather and grandson to be called by the same term.

The last three criteria are much less commonly used - the criteria of relative age recognizes that within a generation people differ in age. They have different terms for elder brother and younger, elder brother of the father and younger brother of the father, for example. Some groups have different terms depending on the sex of the speaker - male speakers use different terms than female speakers. Decedance assigns a different term to a relative depending on whether the relative is alive or dead.

Kroeber's 1929 paper is important because, first, it destroyed the notion of a simple classificatory / descriptive typology of kinship terminologies. All kinship systems have both classificatory and descriptive terms. Second, because it suggested a way of dealing with the mass of kin terms from different groups. Malinowski, in 1930, said that "We badly need a large collection of native terminologies, collected on a frame of reference that excludes direct

translation to our own kinship terms. Until this has been done, discussion of their meaning would appear to be premature." Much of the work that has been in kinship terminologies has been an attempt to describe systems of kin terms on their own terms, without reference to direct translation. Componential analysis is one such example. Most of the work you read on kinship terminology will involve arguments about either how to describe the terms or the relationship of the terminology to behaviour within the society.

Kinship Terminologies

Kinship is one of these more complex systems of culture. All human groups have a kinship terminology, a set of terms used to refer to kin. Many parts of life are impacted by kinship, and in most societies kinship relations influence things like who one can and can not marry, who one must show respect to, who one can joke with, and who one can count on in a crisis.

Kinship terminologies vary in different societies from as few as twelve to more than fifty terms. English kinship terminology is in the middle, and contains the following principal terms:

mother, father, son, daughter, brother, sister
uncle, aunt, nephew, niece
cousin (differently elaborated in different English speaking cultures)
grandfather, grandmother, grandson, granddaughter
granduncle, grandaunt, grandniece, grandnephew (in many dialects)
plus
great-grandmother, great-great-grandmother etc.
and
great-grandfather, great-great-grandfather etc.

there are also the affinal terms:

wife, husband, brother-in-law, sister-in-law, mother-in-law and father-in-law as well as uncle and aunt.

Anthropologists have learned many interesting things about kinship terminologies. In terms of our topic today, how cultural ideas are organised, kinship terminologies are organised in at least two important ways.

Firstly, they provide a means of classifying relationships with other people, for every person in the society. When different kinds of genealogical relationships are merged into one category, such as (in English terminology) all male siblings being denoted as *brother*, or all mothers of parents being called *grandmother*, this reduces the information that might have been needed (many terminologies have different terms for male siblings, often based on relative age, and many have different terms for father's mother and mother's mother) to describe kinship relationships. Thus *genealogical* relationships are different from *kinship* relationships. There are a large number of genealogical relationships. For example, in a society of 1000 individuals, there may be nearly one million genealogical relationships, though this number will more typically be a few hundreds of thousands .

In most kinship terminologies this large number of genealogical relationships can be denoted with the 12 to 50 terms that make up human kinship terminologies. What makes this possible is using a limited number of classificatory criteria to define terms, limiting the distance that counts as a denotable kinship relationship, and the fact that the use of these terms is relative to each individual in the society. That is, every person in a society will denote a different person as mother, father etc. Kinship terminologies are thus systematically limited by classificatory restrictions and relative application.

(www.era.anthropology.ac.uk/Era_Resources/Era/Kinship/kinIntro.html)

In 2013, Zaw-ti-gone village has varieties of nationals such as Shan, Bamar, Kayin and Mon. Shan is the biggest ethnic group and usually they called Shan even if they are Shan-Bamar family. On the other hand, There are Bamar, Kayin, Mon and Indian in the order of bigger. They came to Zaw-ti-gone for reason of marriage and job etc. The movement of migrants (other nationals) was of comparatively recent date except Shan.

In the village, most of the families are nuclear family type. But, in case of Shan, they have complicated relations. According to village woman , Daw Hla May(Age- 68), when she was young she came from Tha-pyay-gone village to Zw-ti-gone village with her family. Her youngest sister; Daw Nan Htwe Nyunt(Age- 58) was born in Zaw-ti-gone. She got married at the age of 20 years with Zaw-ti-gone villager and gave birth six children. From about ten years ago, she lives separately with her husband. Her husband lives in other village with son.

Now Daw Hla May lives alone. But she is not lonely and isolated by economic and social. Because she has many relationships by marriage and by blood. Daw Oo (Age-78) and Daw Nan Htwe Nyunt(Age-58) are her sisters and live in Zaw-ti-gone village together. And Daw Hla Ngwe(Age-56) also has relationship as a distant in kinship. Daw Hla May's grandmother and Daw Hla Ngwe's mother were sisters. And there is another sister relationship with Daw Hla May's daughter in law and Daw Kam Yon(Age-30) who got married with Zaw-ti-gone villager. So there are altogether seven relative's houses of Daw Hla May. According to in-depth interview, there are 75 villagers who have Kinship relationship with only one domestic. They are related to each other from their mother's side.

In case of Bamar who are living in Zaw-ti-gone village with Shan Nationals, usually they have not connection with other household by blood. Most of their reason to settle down to Zaw-ti-gone is for marriage and the job. As a Bamar family in Zaw-ti-gone, U Myint Aung's family has lived in village since 1996. They are from Htan-ta-pin Township and U Myint Aung' aunt suggested them moved to Zaw-ti-gone. The eldest daughter lives in Hlaing Tharyar after married. The second and third daughters work in chicken husbandry in low Wa-net- chaung. Two sons attend in school. Even they did not have blood ties, they can live happily and harmony with other Shan villagers.

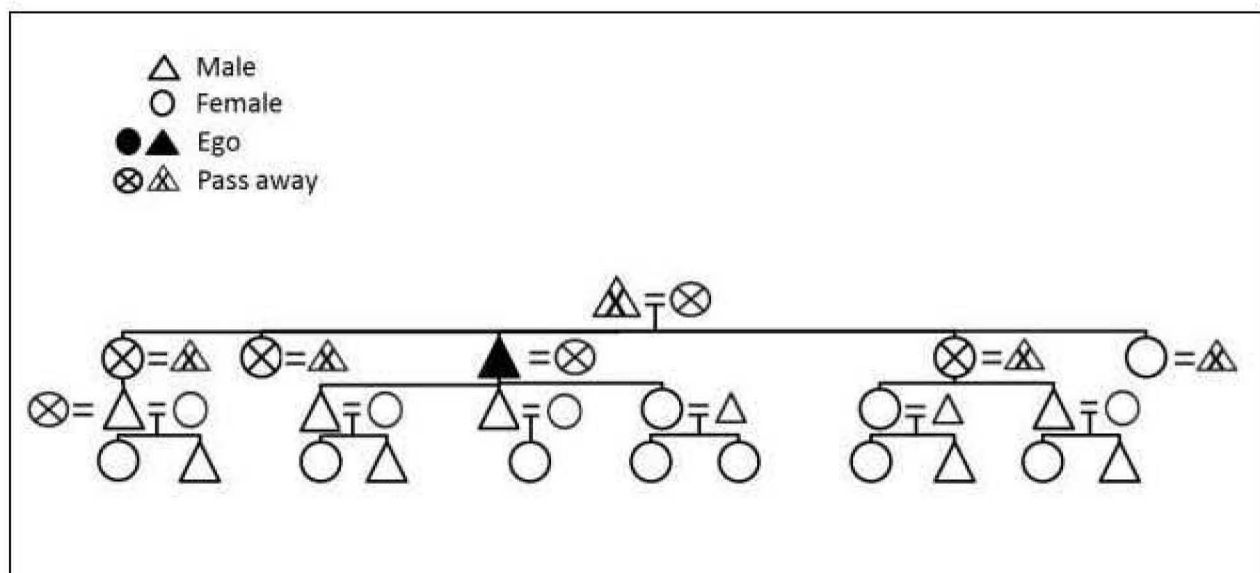
In the Zaw-ti-gone village, one couple of Shan national who cannot get their own children adopted the two children; one is boy and one is girl. Boy is their poor remote relative and girl is a stranger who is gotten by the hospital and not Shan national. She is Bamar national and they adopted since their earlier childhood and regarded as their real blood and they can attend the government high school. Nowadays these children help and support to their parents and they live peaceful and happily together.

Daw Khin Win runs a small shop in Zaw-ti-gone house no.10. She has no family to take care for her and she is the only one Indian blood in the village. Her daughter comes to visit her

sometimes. She has no connection with other villagers. She could not invite to the any rituals and festivals in village because of her religious background and she seems to cut herself off society.

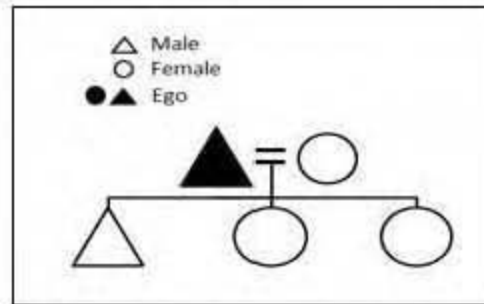
In kinship and family tree of U Ba Tin (Age-85) can be learnt as a case of comparative study between Bamar and Shan National. In this tree, the relationship by blood and marriage could be found. Five households are existed as neighbouring relatives' houses in Zaw-ti-gone. U Ba Tin and his three cousins live together in Zaw-ti-gone with their family. U Ba Tin has three children and his wife already passed away. All of his children got married and lived in Zaw-ti-gone together. According to this kinship tree, there are 23 persons live in Zaw-ti-gone who has relationship with U Ba Tin. This case study shows that most of our Myanmar ethnic group has such a big family ties and relationship and they can live with unity and have a mutual understanding each other. (See in Figure-1)

Figure 1. Kinship tree of U Ba Tin family in Zaw-ti-gone>



In case of migrant people, kinship system is completely different from Shan national. Likewise Bamar family, they don't have any relatives in the village. Because of that their kinship tree is very simple and clear. Saw Al Phoe (Age- 44) is Kayin national and migrated from delta area of Myanmar. His father was a government official. So he was wandering about from place to place. Now, he works on a chicken husbandry daily in Zaw ti gone village. He got married Nant Kyar Htay(Age- 42,Kayin) and have 3 children. His son and daughter attend in school and the youngest girl was born in 2013. (See in Figure-2)

Figure 2. Kinship tree of Saw Al Phoe family in Zaw-ti-gone>



Kinship terminologies of Shan Nationals

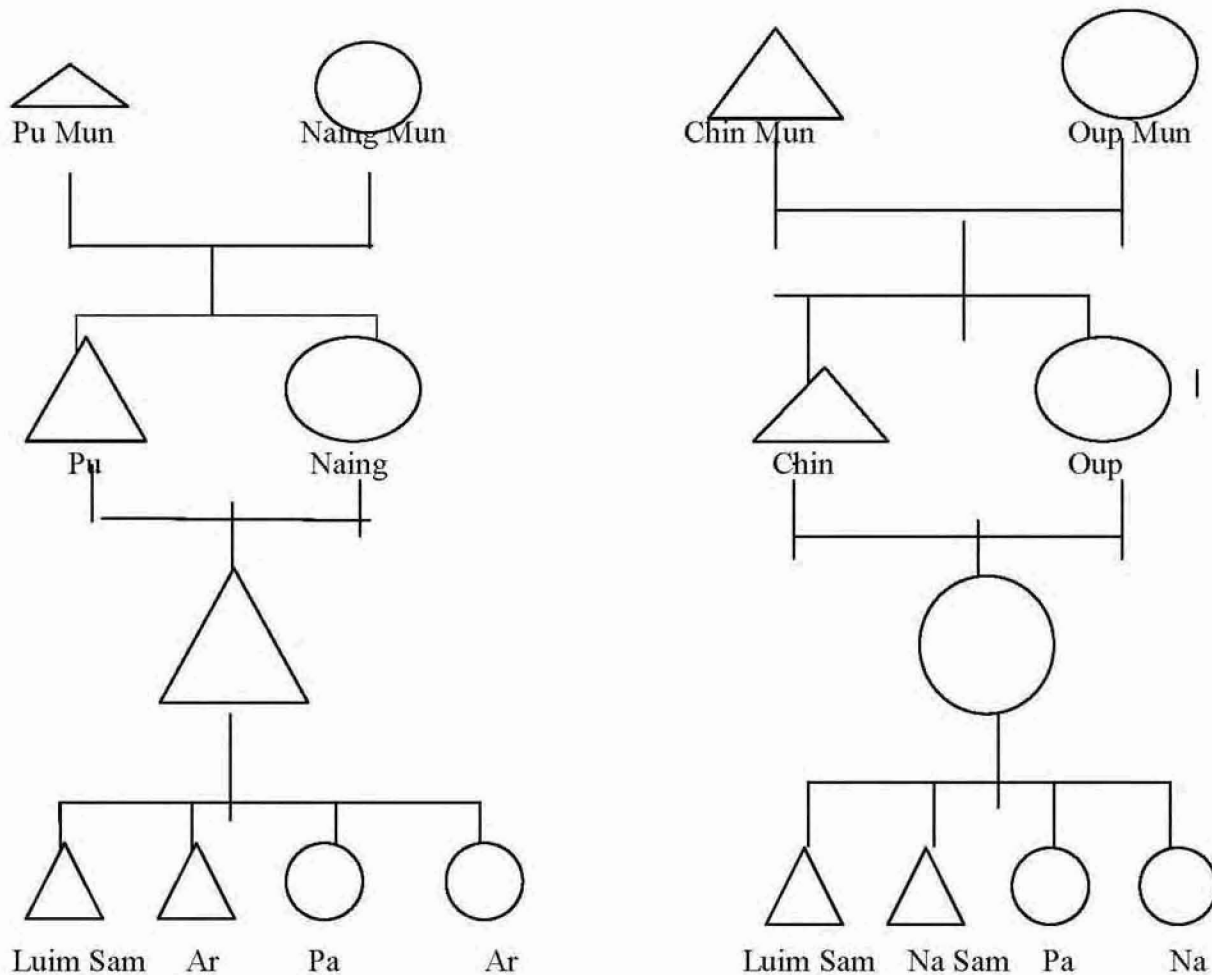
People define kin relationships differently in different cultures, using different patterns of kinship terminology to refer to relatives. In any culture, kinship terminology is a classification system, a taxonomy or a typology. However, it is not a system developed by anthropologists. Rather, it is a native taxonomy, developed over generations by the people who live in a particular society. A native classification system is based on how people perceive similarities and differences in the things being classified. (Kottak, Conrad Phillip, 1991)

According to the key informants' interview, some data about the **kinship terminologies from the children's side to their parents** of Shan ethnic group got. These were:

- Father- Paw (Shan Language)
- Mother-Myae (Shan Language)
- Grandfather from father's side- Chin (Shan Language)
- Grandmother from father's side- Oup(Shan Language)
- Grandfather from mother's side- Pu (Shan Language)
- Grandmother from mother's side- Naing (Shan Language)
- Father's elder sister-Pa (Shan Language)
- Father's elder brother- Luim Sam (Shan Language)
- Mother's elder sister- Pa (Shan Language)
- Mother's elder brother- Luim Sam (Shan Language)
- Father's younger sister- Ar (Shan Language)
- Father's younger brother- Ar (Shan Language)
- Mother's younger sister- Na/ A Na (Shan Language)
- Mother's younger brother- Na Sam (Shan Language)
- Mother's elder sister's husband- Na Kwe(Shan Language)
- Mother's elder brother's wife- Na Pipe (Shan Language)
- Mother's younger's brother's wife- Na Pipe (Shan Language)
- Father's elder sister's husband- Ar Kwe (Shan Language)
- Father's elder brother's wife- Ar Nan(Shan Language)

Kinship Terminologies from the parents to their children:

- Son- A-sai (Shan Language)
- Daughter- Ar yuine (Shan Language)
- Brother- Ipi (Shan Language)
- Sister- Ayepi (Shan Language)
- Young girl (Maiden)- Sao(Shan Language)
- Young boy- Maung(Shan Language)



Kinship Terminologies Diagram Of Shan National, Zaw-ti-gone Village, Hmaw-bi Township, Yangon (By Sai Kyi Win)

After studying their kinship terminologies, anthropologists discovered that there are a limited number of ways in which people classify their kin. People who speak very different language may use exactly the same system of kinship terminology. In this research area, most of the Shan Nationals use their kinship terminologies on the parental generations: lineal relative kinship terminology, collateral relatives kinship terminology, bifurcate merging kinship terminology, generational kinship terminology.

Anthropologists pay attention to kinship terminology because kinship is vitally important in bands, tribes, and chiefdoms. Moreover, kinship and descent play basic roles in regulating both interpersonal relations and political organization in such cultures. Kinship terms provide useful information about social patterns. If two relatives are designated by the same term, one can assume that they are perceived as sharing socially significant attributes.

Nevertheless, cross-cultural studies have found that kinship terminology is one of the slowest- changing aspects of social organization. Land ownership, inheritance patterns, residence rules, and descent rules all change more easily and quickly than terminology does. As a result, many societies have kinship terminology that doesn't fit their other social patterns. If

generational terminology in a society with virilocal residence and patrilineal descent could be found, for example, one can conclude that kinship terminology has lagged behind changes in residence and decent.

Naming system of Shan National

Most of the Shan National lives together with Bamar National in Zaw-ti-gone village about over 100 years ago. Therefore, they practice their naming system not only their Shan national's tradition but also their neighbor; Bamar National's tradition.

Some of their names were given by monk and sometimes they gave their names by astrologer and fortune tellers. Now, most of their Shan national names were given by their Shan language teachers when she came from Shan State.

Due to their traditional custom, they give their children's names in some Shan language words and also give them other Bamar national names and only put "Sai" for boy and "Nan" for girl in front of the name. So, they mix with the Shan and Bamar national's naming system.

<Table 1. Naming system in Myanmar>

	Barma	Shan	Kayin
Man	U	Sai	Saw
Boy	Ko, Maung		
Woman	Daw	Nan	Nant
Girl	Ma		

According to the key informants' interview with Sai Kyi Win and Nan Htwe Nyunt, some data about the kinship terminologies from the children's side to their parents of Shan ethnic group and Kinship terminologies from the parents to their children, their naming system and traditional beliefs and customs were got.

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For example, the eldest son of U Sai Kyi Win is called Sai Min Thu Win as Bamar national name and the other Shan national name is called "Phon Sian"(Phon means rain and Sian means jewellery in Shan language). The name Sai Min Thu Win was given by their grandfather; U Sai Thu Seindar. So his name is one word comes from his grandfather's name "Thu" and one word comes from his father's name "Win". Thus, his name was given by their respectful person and elderly person of their family and peaceful and wealthy meaning for their future life.

Another example is that the second son of Sai Kyi Win is called Sai Han Win Aung as Bamar national name and the other Shan national name is called "Sai Lian" (Lian means future bright light) because he was born in the early morning. According to this custom, the third son of Sai Kyi Win is called Sai Nyan Lin Aung as Bamar national name and the other Shan national name is called "Aom Lun" (Aom means warm and Lun means waning moon) because he was born in the Waning Day of War Khaung Month (July). In doing so, the fourth son of Sai Kyi Win is called Sai Chan Myay Win as Bamar national name and the other Shan national name is called " Sai Moon" because he was born in Fullmoon Day of Tabotwe Month(February). By this way, the fifth daughter of Sai Kyi Win is called Nan Ei Mon Kyi as Bamar national name and the other Shan national name is called" Aom Lian Sai" (Aom means warm, Lian means bright and Sai means cleanliness). And then, the sixth son of Sai Kyi Win is called Sai Htet Naing Win as

Bamar national name and the other Shan national name is called “Say Noom” (means young tiger).

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Their mother; Nan Htwe Nyunt kept all her children’s placentas and mask of her child and believe that if it was used as a mana (do), this mask can give the lucky charm and become rich.

Most of their Shan national names were given by their Shan language teachers come from Shan State. Some of their names were given by their monk and sometimes they gave their names by astrologer and fortune tellers.

The meaning of family is that the people who live in the same house and share the entire economic, social, religious affair together with equally and related with by blood.

Another interview for the naming system with Nan Hla Ngwe and she gave all her nieces’ names with Bamar nationals and Shan nationals. In her household, even she is single woman, all of her family members pay respect to her and decision maker is she.

Nan Hla Ngwe gave her first niece’s name as Nan Moon Moon (means Circle shape in Shan language) and also Nan Moe Moe Nyein as Bamar national name.

And then, her second niece is called Nan Pi Pi (means Fat in shan language) and also Nan Pan Ei Phyu as Bamar name.

For her third niece is called Nan Kham Pi (means Golden Fat in Shan language) and also Nan Zon Pan Phyu as Bamar name.

Another fourth niece is called NanHanLi (means Beauty in Shan language) and also called Nan Khin Pyay Son Nyein as Bamar name.

The last niece is called Nan Hay Moon (means Bright Moon in Shan language) and Nan Seisar Kyiw Sin Tun in Bamar name.

Most of Shan nationals value their ethnicity and customs generation after generation and they can live peacefully together with other nationals such as Bamar national, Karen (Kayin) nationals and Indian Hindu people.

Conclusion

By studying these themes, other ethnic people and their communities can get the mutual understanding about the Shan National and they can compare the similarities and difficulties between Shan Nationals and other Nationals. Moreover, they can avoid their taboo (don't) and also value their mana (do) and other specific customs and beliefs. Other researchers can learn their peaceful life and unity, their strong will for their ethnicity, how to live harmony with their native people and other neighbouring people about multi-cultural residence. Especially, their interesting customs of kinship and naming system can be learnt thoroughly. By doing so, we can build the unity and harmony within our ethnic communities in Myanmar and hope that this can support the development of not only Shan National but also our country in the near future.



Fig.1. Zaw-ti-gone Shan Oo-zi team preparing and performing their orchestra



Fig.2. Zaw-ti-gone women team preparing and serving the food to the guests



Fig. 3. Research team members and native people



Fig.4. Zaw-ti-gone women team cooking and helping for the donors



Fig.5. Preparing the costumes of novice-to-be and the dancing scene of U Shwe Yo and Daw Moe (Bamar traditional dance)