

Analytical Study on Naming Systems of Kachin for Cataloguing

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Abstract

The purpose of the paper is to fill the gaps in the cataloguing headings of Myanmar personal authors which are not fully discussed in the Anglo-American Cataloguing Rules (AACR). The focus is on the six ethnic groups of Kachin nationalities namely Jinghpaw, Zaiwa or Azi, Lawngwaw or Maru, Lacid, Rawang, Lisu. Unlike other Myanmar nationalities, Kachin has used clan names in accordance with their traditional custom. The paper analyzed, based on the AACR, the fundamental principles of their naming systems, the elements composed of in names to propose cataloguing headings of Kachin names. The findings show that Kachin has practiced two prominent naming systems, and clan names are used as surname or family names. Complying with the AACR, clan names of Kachin nationalities will serve as cataloguing headings. The result will be useful for Myanmar librarians in cataloguing books by Kachin personal authors. It can also serve in compilation of Name Authority File as one of the portion for Kachin nationalities. Therefore cataloguers can avoid inconsistency in making heading for Kachin personal authors.

Keywords: Name authority file, Naming system, Jinghpaw, Zaiwa or Azi, Lawngwaw or Mary, Lacid, Rawang, Lisu.

Introduction

It is generally assume that Myanmar nationality has used no surname or family names. But, there are some exceptions. Unlike other Myanmar nationalities, some Kachin nationalities have used their clan name as a family name in their names. This is a distinctive custom among Myanmar nationalities.

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This research emphasizes on Kachin tribes namely (1) Jing-Hpaw (2) Zaiwa (*a*) Azi, (3) Lawngwaw (*a*) Maru, (4) Lacid (*a*) Lashi, (5) Rawang and (6) Lisu especially on their fundamental principles of naming system. By understanding the elements of their names and their composition, it can increase the ability to create the proper heading for catalogue.

Aim and Objectives

This study aims:

- i. To analyze the fundamental principles of Kachin naming systems
- ii. To propose cataloguing headings of Kachin names
- iii. To serve in compilation of Name Authority File as one of the portion for Kachin ethnic groups

Naming Systems

Jinghpaw

Jinghpaw names are usually organized by clan name and the name of order of birth number.²

The names of the children (for either sex) of commoners are prefixed by *N* or *Ma*.

e.g. - *N* + *Gam* = *N Gam*

(*prefix*) + (*birth number*)

Ma + *Gam* = *Ma Gam*

(*prefix*) + (*birth number*)

The prefix *Ma* (meaning child) is generally replaced with the clan name when a person reaches the age of 20 or so.

e.g. - *Marip* + *Gam* = *Marip Gam*

(*clan name*) + (*birth number*)

Sometimes given name (personal name) is placed at the end of their names.

e.g. - *Zatang* + *Kha* + *Ra* = *Zatang Kha Ra*

(*clan name*) + (*birth number*) + (*given name*)

The abbreviated form of clan names is frequently used.

e.g. - *L. Hkawn Yi* = *Lazum Hkawn Yi*

² O Hanson. *The Kachin : Their Customs and Traditions* (Rangoon : American Baptist Mission Press, 1913), 32. (Here after cited as Hanson)

The personal names of the children of chief (*Duwa*) are preceded by the honourific terms **Zau** for males and **Nang** for females. These titles are equivalent to **Sir** or **Lord** and **Lady**.³

e.g. - *Zau* + *Gam* = *Zau Gam*
 (*honorific term*) (*birth number*)
 Nang + *Lu* = *Nang Lu*
 (*honorific term*) (*birth number*)

For the chief family, the honorific prefix **Zau**, **Hkum** and **Nang** are used instead of using family name. But, sometimes such chief names are preceded by the clan names.

e.g. - *Lazum* + *Zau* + *Tu* = *Lazun Zau Tu*
 (*clan name*) (*honorific term*) (*birth number*)

Sometimes they also used western (Christian) names either in full or abbreviated form in their names.

e.g. - *P (Patrick)* + *Lahpai* + *Shawng* = *P. Lahpai Shawng*
 (*western name*) + (*clan name*) + (*birth number*)
 Treza + *Maran* + *Hkawng* = *Treza Maran Hkawng*
 (*western name*) + (*clan name*) + (*birth number*)

Zaiwa (a) Azi

The naming system of the **Zaiwa** (or) **Azi** is the same as in Jing-hpaw and they also used the **Jing-Hpaw's** name of order of birth.

e.g. - *Mwihpu* + *Ja Tawng* = *Mwihpu Ja Tawng*
 (*clan name*) (*birth Number*)

Sometimes they used clan name in short form.

S. Gum Maw = *Shanghtin Gum Maw*

Lawngwaw (a) Maru

The naming system of Lawngwaw is different from Jinghpaw. The last syllable of father's name is used as initial syllable of offspring's name. They have no name of order of birth.

³Hanson, 34.

e.g. - The son of *Dau Hkawng* name may be *Hkawng Dau*, *Kawng Lum...* etc. and the daughter's name may be *Hkawng Nyi*, *Hkawng Nyoi ...* etc

Father's Name	Son	Daughter
<i>Dau Hkawng</i>	<i>Hkawng Dau</i>	<i>Hkawng Nyi</i>

To identify the same name for a different person, they used their grand-father's first name as an initial syllable of their names.

e.g. -	First person	Second person
Grand-father	<i>Kawng Lum</i>	<i>Lum Dau</i>
Father	<i>Lum Ze</i>	<i>Dau Ze</i>
Son	<i>Ze Zaung</i>	<i>Ze Zaung</i>

For the first person - *Kawng Ze Zaung*

For the second Person - *Lum Ze Zaung*

Sometimes they also used clan name combining with personal name

Lachyam + *Hkawng Lum* = *Lachyam Hkawng Lum*
 (*clan name*) + (*personal name*)

As in Jing-hapw naming system, abbreviated form of clan name is used in Lawngwaw's names.

e.g. - *R. Dau Lum* = *Rukchawng Dau Lum*

Sometimes they used the word (*Lo*) in the name when the name appears in traditional affairs and in folk-song.

e.g. - *Hkawng Lum* = *Hkawng Lo Lum*

Lacid or Lashi

In the Lacid custom, the newborn is given a name as soon as the sex is known. If not, the evil spirits will give the newborn as evil name. It is believed that the newborn is given the evil name, it will sicken and die. The parents are worried that their offspring might be given evil names.⁴

In their naming system, the last syllable of father's name is allocated to the initial syllable of offspring. If a father's name ends with the name "Boem", the offspring names can be as follows:

⁴ C. M Enriquez, *Races of Burma* (Delhi : Manager of Publications, 1933).

	son	daughter
First	- Boem Kho	Boem Ham
Second	- Boem Yeing	Boem Myoo
Third	- Boem Zung	Boem Sang
Fourth	- Boem Cang	Boem Vang ... etc.

They have no name of order of birth. But they identified the name for son and daughter separately.

To identify a person with the same name, they each used their grandfather's first name as an initial syllable of their names.

e.g. -	First person	Second person
Grandfather	<i>Lang Ting</i>	<i>Yin Chang</i>
Father	<i>Ting Bawn</i>	<i>Chang Bawn</i>
Son	<i>Bawn Sau</i>	<i>Bawn Sau</i>
For the first person	-	<i>Lang Bawn Sau</i>
For the second Person	-	<i>Ying Bawn Sau</i>

Rawang

The Rawang names are usually organized by clan name and name of order of birth.

e.g. -	<i>Nanghi</i>	+	<i>Hpone</i>	=	<i>Nanghi Hpone</i>
	<i>(clan name)</i>		<i>(birth number)</i>		

Sometimes they give their name without using clan name. But they used the name of order of birth and given name. Given name may be *Ahtang*, *Ahngang*, *Matang*, *Takau*, and *Malar* ... etc. They each have a definite meaning. The name *Ahtang* is given for the child whose elders died when they were born. So it is never used in first-born person. *Ahngang* means the relief of any disease or any injury. *Matang* means tall or high person. *Malar* means greedy person.

e.g. -	<i>Dee</i>	+	<i>Tang</i>	=	<i>Dee Tang</i>
	<i>(given name)</i>		<i>(birth number 6)</i>		

Lisu

The Lisu name is usually organized by clan name (as an initial syllable) and the name in the serial order of birth (followed by the family name).

e.g. - *Jezar* + *Arhpu* = *Jezar Arhpu*
 (clan name) + (birth number)

For the married man, his name is changed by adding the word "Hpa" at the end of his earlier name. Hpa means husband or male.

before married

Jezar Arhpu

after married

Jezar Arhpu Hpa

Since the Lisu woman is married, she used her husband's name but at the end of the word "Hpa" is replaced by the word "Ma". Ma means mother (or) female.⁵

husband's name

Jezar Arhpu Hpa

wife's name

Jezar Arhpu Ma

The naming system of Lisu is simple and clear to understand because the name is given by using clan name and name in serial order of birth. They never use any other terms in the name.

Findings

Kachin has practiced two prominent naming systems in accordance with their traditional custom.

- i. One type is using last syllable of father's name as initial syllable of offspring name. It can be found in the name of Lawngwaw and Lashi. The composition of this type may be:
 - a. Father last name + given name
 - b. Grand-father first name + Father last name + given name
- ii. Another type is using the family's clan name in their name. Jinghpaw, Zaiwa, Rawang and Lisu have practiced this type. The composition of this type may be:

⁵ rauwb? "ucsi bompum, Esipmayt aMumif" ('jvltmpwrf? &eUkivudL/f1999)? 109/

- a. Prefix + name of birth no.
- b. Clan name + name of birth no.
- c. Clan name + name of birth no. + given name
- d. Honourific term + name of birth no.
- e. Clan name + honourific term + name of birth no.
- f. Given name + name of birth no.
- g.. Christian name + clan name + name of birth no.

For the Jinghpaw chief family, the honorific prefix **Zau**, **Hkum** and **Nang** are used as initial syllable. Using such honourific prefix can only be found in Jing-Hpaw's names.

For the Lisu family, married woman inherit his husband's name. It is practiced by Lisu family only.

Discussion

- (a) If the name begins with honourific prefix, it should be transposed to the end, separating with coma.

e.g. - *Duwa Zau Gam* = *Zau Gam, Duwa*
- (b) If the name begins with family name in full form, with or without given name, it should be entered as direct order.

e.g. - *Zatang Hka Ra* = *Zatang, Hka Ra*
Sumlut Naw = *Sumlut, Naw*
- (c) If the name begins with abbreviated form of family name, it should be entered straight.

e.g. - *K. Htoi Bu* = *K., Htoi Bu*
L. Khawn Yi = *L., Khawn Yi*
- (d) If the name begins with western name both in full or short form, the western name should be transposed to the end.

e.g. - *P. Lahpai Shawng* = *Lahpai Shawng, P*
Treza Maran Hkawng = *Maran Hkawng, Treza*
- (e) Sometimes Myanmar honourific prefix- U, Ko, Mg, Ma, Daw ... etc is misused in their name. In this case, such terms of hornourific prefix are transposed to the end.

e.g. - *U Sumlut Naw* = *Sumlut, Naw, U*
Ma K. Htoi Bu = *K, Htoi Bu, Ma*

- (f) The names using the last syllable of father's name as initial syllable with given names should be entered in direct order.

e.g. - *Ting Bawn* = *Ting Bawn*

- (f) The names using the first syllable of grand-father to identify the same name of different person should be entered in direct order.

e.g. - *Lang Bawn Sau* = *Lang Bawn Sau*

Conclusion

Kachin has practiced two prominent naming systems. The first one is based upon the system of inheriting father's name. The names of Lawngwaw and Lacid family used this type of naming system. Mostly, their names are combined with the last syllable of the father's name and the personal name. To make the heading for catalogue entry, it is considered that such names are to be entered directly (*or*) may need any element which is to be transposed to the end. In such case, the suggestion is the first one because direct order of names is well known by others.

Another type is organizing family name and name of seniority, sometimes given (personal) name (*or*) honorific prefix are attached to it. This type is certainly different from Myanmar naming system because the Myanmar race has no family name. In this type, the names of Jing-hpaw, Zaiwa, Rawang and Lashi are included. The heading for catalogue of this type is entered in direct order except names beginning with honorific prefix (*or*) other appellation. Such honourific prefix and other appellation are transposed to the end. The suggested type of headings for catalogue is conferred with AACR 2 and it is just only prototype.

The naming system of Kachin race is one of the significant cultural traditions of Myanmar Nationals. There is the need to value and preserve the cultural traditions and customs of a race, which can be studied to determine the level of the development of such group. All the nationals also have a responsibility to strive their cultural traditions and customs for continuing to exist.

