Analysis of the Language Usage Logic and Social and Cultural Characteristics of Kinship Titles among the Miao Ethnic Group

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Abstract: Kinship terms are the markup language of social kinship status, and for the internal society of an ethnic group, the structure of kinship terms corresponds to the internal social organizational culture. The kinship language of the hmongb lens branch of the Miao ethnic group in the western dialect reflects the relational framework of its internal social structure, forming a hierarchical kinship social rule of "center - outer circle - edge" through the use of kinship language that includes five generations of names vertically and three branches of blood relatives, collateral relatives, and in-laws horizontally.

Keywords: kinship titles; Miao ethnic group; kinship language; social structure; cultural characteristics

1. Introduction

Kinship titles are a cultural symbol that records a network of relationships centered around the family. Morgan used kinship titles as a remnant of the kinship system in Ancient Society to infer the history of human society. Structuralist scholars, on the other hand, use kinship titles as units of social structure to systematically analyze social culture. Of course, scholars such as Levi-Strauss, David Schneider, and Marshall Sarlins have offered unique insights into "kinship" and related studies. As for the study of Miao kinship titles and their culture, it mainly focuses on the views of scholars within China. Wang Huiqin's "A Brief Discussion on the Kinship System of the Miao People in Guizhou" is based on the theory of "kinship system" and conducts a comparative study of kinship cultures in different regions, analyzing the evolution and evolution of their historical culture. There is an in-depth comparative study of Miao kinship titles using linguistics as a framework. He Youning's "A Comparative Study of the Cultural Characteristics of Kinship Terms between Han and Miao People" is a broader cross-ethnic perspective on the cultural logic of kinship terms between the Miao and Han people. Su Xiaohong's paper, "The Characteristics and Cultural Connotations of Kinship Terms in the Miao Dialect of Eastern Guizhou from the Perspective of Cultural Linguistics," studies the culture of kinship terms in the Miao ethnic group from the perspective of returning to local knowledge. Radcliffe Brown has said, "The use of a title indicates not so much a particular relationship as a general attitude. There may be a specific legal relationship or personal relationship involving a particular individual in such categories [1]." Because of the cultural attributes of the social structure behind the language of kinship terms, with the development of human society, in the context of multiethnic language contact, key word borrowing and dominant language intervention, re-examining the language of kinship terms used within an ethnic group to maintain bloodline and non-bloodline groups helps us understand behind the surface material needs of human society, A closely connected common cultural foundation of destiny. This article starts with the vocabulary of kinship

terms and analyzes the rules of kinship terms and the social and cultural logical characteristics highlighted by these rules.

2. Language Vocabulary Used in Miao Kinship Terms

Hmongb lens belongs to the first branch of the Sichuan-guizhou-Yunnan sub-dialect of the western Miao dialect, and its kinship terms are used to refer to five generations, namely ancestor, father, self, child, and grandson. Within these five generations of kinship groups, there are three levels: cenb (direct bloodline), ndul (collateral bloodline), and nbeul (in-laws). At the same time, the terms used to address relatives in hmongb lens also involve terms based on gender, age, marital status, and other languages. Combining the language system used for hmongb lens kinship terms, there are mainly the following types of roots.

2.1. Gender Roots

Gender terms, from the perspective of traditional human cognitive language, are only divided into male and female, but in the use of kinship terms in hmongb lens, there are terms for men and women that represent people, as well as terms for female and male that represent the object level. It also takes into account the use of gender in age groups such as old age, middle age, and youth (including teenagers). The specific root list is shown in **Table 1.**

Table 1. hmongb lens Kinship terms use table gender roots.

Gender	Old Age	Middle-aged	Young	Children (infants)	General term (commonly known as)	A beautiful name
male	Yeuf	Yeus	Dob	(Nyuas) Dob	Zid	Ndrous
female	Bos	Box	Ncaik	(Nyuas) Ncaik	Naf	Ngoux

Among the roots used in these terms of address, there are multiple layers of address language usage situations. Words for men include Yeuf, Yeus, Dob, Zid, Ndrous, etc. Among them, Yeuf, Yeus, DOb are mainly used to refer to people, while Zid, Ndrous can refer to both people and things. Similarly, roots such as Bos, Box, Ncaik, Naf, Ngoux, Bos, Box, Ncaik are used to represent people, while Naf, Ngoux can be used to represent both people and things. This shows that hmongb lens has a strong social-natural logic when using gender roots for kinship designations, especially the use of homomorphic designations, highlighting human cognitive wisdom that belongs to nature and transcends independence from nature.

2.2. Age-Gap Roots

Age differences are also an important feature in kinship terms and a reference for establishing hierarchy within kinship groups, especially for non-bloodline groups, where age-difference terms are mainly used as a basis for addressing. The Hmongb lens lineages mainly show two forms of age-differential terms of address. One is that an object of the same gender is used with a different language of address that is different from one's own age; Two, a person of a different gender is used in a different language of address that is different from their own age. On this basis, the terms used are also influenced by gender, generation, and social status. The common age-differential address roots of Hmongb lens are shown in Table 2.

Table 2. hmongb lens Kinship Terms Use Table Age Difference Roots.

Age difference	Old and young	Seniority.	Brotherhood	Sisters	Uncle division
Older	Loul	Hlob	Dix	Daik loul	Yeuf loul
Xiaoling	Hluak	Yout	Gud	Naf hluak	Zid zneuf

Some of the terms in Table 2 are used as references for designations, that is, the first step to determine the identity of the addressee; Some words are used as salutations, that is, as the second salutation language. In the hmongb lens family relationship, when brothers, Cousins, sisters, and Cousins are addressed, they often use terms that distinguish "seniority", namely Hlob and Yout. Hlob means older than or born first; Youtt means younger than or later born. Also, when using terms of address, take into account other terms, self-designations, and honorifics. In addition to the address roots listed in Table 2, suffixes nzeus (for male) and nzeuf (for female) are added when addressing the youngest order of age. For example, yeb nzeus indicates the "uncle" who is the smallest in the uncle sequence; By the same token, niangd nzeuf is the smallest "auntie" in the aunt sequence. By analogy, Dob nzeus represents the youngest "boy" in the sibling sequence, and Ncaik nzeuf represents the youngest "girl" in the sister sequence, etc. At the same time, nzeus (male) and nzeuf (female) can be used as individual names or as suffixes.

2.3. Generational Division of the Root of the Title

In the hmongb lens lineage terms, there are also languages that divide the kinship system. Such language is rarely used for direct designations, but is used when it is discussed or explained as the other. As He said, "Kinship terms are not a simple symbol but a cultural reflection. The blood ties of human society, ancient marriage customs, and the institutional cultures of different nations may all be reflected in kinship terms, which can be called 'linguistic fossils of human history and culture' [2]." In hmongb lens' system of kinship terms, there are specific terms that define and categorize blood ties, marital ties, and closeness. Such as drangk, cenx, ndul, cenb, nbeul, "ib ndrangk or ib cenx" means the same generation or the same generation. cenb is regarded as a descendant of the same patrilineal line; nbeul represents descendants that extend from the maternal line; ndul can be regarded as a descendant of collateral bloodline. To use such hierarchical specific terms, you need to use them in the order of yeuf ndrangk (grandparents), zid ndrangk (fathers), god ndrangk (offspring), dob ndrangk (children), and gud ndrangk (grandchildren). Thus, the three levels of kinship divided by cenb, ndul, and nbeul combine with the five generations of yeuf ndrangk, zid ndrangk, god ndrangk, dob ndrangk, and gud ndrangk. Together they form the hmongb lens lineal kinship social network of "five generations vertically and three layers horizontally", and on this basis they jointly expand the "marginal kinship" group within the category of non-blood and non-in-laws, and use the logic of "interpretation of names" to extend to the entire group. Eventually, the entire hmongb lens community is a cultural community established by "relatives".

2.4. Other Specific Title Roots

There are a large number of specific terms in hmongb lens' system of kinship terms. Some of these terms are borrowed from other ethnic groups, some are native words, some are used to indicate a specific social status, and so on. These specific words are closely linked to the internal social structure of the Miao people in hmongb lens and form certain rules or taboos of salutation, such as the loanword gongb (possibly borrowed from the Chinese word "gong"), which cannot be used as a salutation suffix at will. Likewise, these specific address roots can be used either as a noun alone or as a combination word, and the grammar of the address structure is mainly determined by the kinship between the address and the person being addressed, such as dlangb, voud, etc. Other specific salutations are shown in Table 3:

Table 3. hmongb lens Kinship terms use specific pragmatic roots.

Phonetic vocabulary	Language imagery or usage meaning
Gongb	A relative used to refer to a grandparent, great-grandfather, or ancestor
Daik	A relative used to refer to a grandfather, a distant relative, or a relative object
Dlangb	Used among relatives to refer to spiritual companions or ancestral spirits
Yeb (yel)	A relative used to refer to a male object younger than the father
Voud	A relative used to refer to a male partner married to a daughter, granddaughter, or junior female
Nyangb	A relative used to refer to a female partner married to a son, grandchild, or junior male
Nol	Used in kinship to refer to a female sibling to a brother, cousin, or other sibling
Muaf	Used in kinship to refer to male Cousins of the same generation
Ved njoul	Used among relatives to address women of the same generation as sisters, Cousins, and so on
Ngoux muaf	A general term used by a young man to refer to a young woman among his peers in everyday communication.
Ndrous nbeul	A general term for young men among peers in everyday communication.
Cenb	Used to address relatives of the same parents among peers
Ndul	Used to indicate a person with a lineal blood relationship in the same or younger generation
Nbeul	Used to represent a cousin object resulting from an in-laws relationship
Zid	A common specific term referring to "male" traits
Naf	A common specific term referring to the "female" trait
Jual	Refers to the title of the owner of an alliance formed when representing
Yix	Specifically used for uncle-in-law, a term used by men to address a sister's husband

3. Hmongb Lens Social Attribute Characteristics of Kinship Address Language Use

Kinship titles are a particular form of social language in which the use of language reflects the structural rules among members of ethnic groups within the social sphere. On this basis, the language used for kinship designations is both the symbolic semantics of the language itself and the interpretation of the social structure category. As Zhou Qingsheng pointed out, "the meaning of a word is manifested by the communicator in the use of a specific language context. Communicators with the same social characteristics tend to use the same or similar forms of words in the same social environment; Conversely, the use of words is also different. In the use of kinship titles, we call this form of word with the same characteristics and usage a title variant [3]." Likewise, we have a variety of structural types in hmongb lens' rules of kinship terms, which are subject to terms from both consanguineous and non-consanguineous circles, within which there are lineal and collateral relatives. The structure is shown in Figure 1.
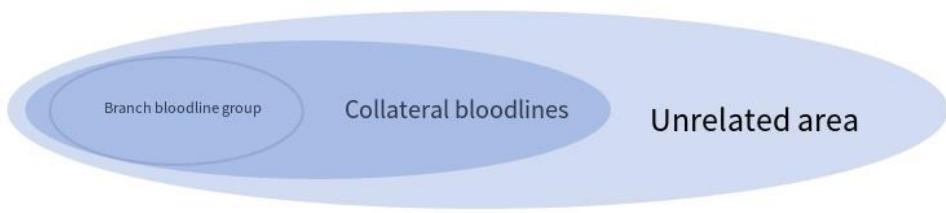
Figure 1. hmongb lens 1Kinship address language uses social structure circles.

3.1. Characteristics of Terms Used in the Bloodline Circle

Subordination is an important form in the use of kinship address language, which refers to relatives through a "quasi-other" perspective or role, reflecting the social structure and educational function within the ethnic group. There are various types of subordinate titles, and the corresponding language of the title is used to achieve the purpose of the title according to the social identity of the addressee and the addressee.

3.1.1. Subordinated Titles

hmongb lens is a term of address in the tone and perspective of one's own child. The object of the term of address generally covers all relative objects starting from "one's own generation", and the principle of the condition of address is to raise the original address by one generation or use a specific noun to address. Such as zid loul, yeuf loul; zid dlangb, naf dlangb; naf daik loul, mid daik hluak, etc., these words are used both as personal and sub-terms.

3.1.2. The Consort

The term "hmongb lens" generally refers to the situation where a woman refers to her husband and her husband refers to her husband after marriage, both of which are related to the husband's social identity or status, and the language used in this term can change at different stages before and after having a child. Before a woman is married and has no children, she refers to relatives of her husband's family according to the role of her husband; After a woman gets married and has children, she addresses her husband's family members in the role of her husband and by the children. Such as zid, naf, muaf, yeuf yix, dix loul, zid hluak, etc., these terms change from "dependent" to "dependent" after a woman gives birth. When others refer to married women, they also refer to the social identity or name of the husband. For example, the box loul zox address, where box loul means aunt and zox is the name of the woman's husband, such as naf nzeuf kab, naf nzeuf dangb, box loul qangd, box loul zux, etc. The last words all come from the woman's husband's name.

3.1.3. From the Name of the Wife

The term "Hmongb lens" refers to a man addressing his wife's relatives after marriage based on her role in the original family. "Hmongb Lens" reflects that the marriage makes the man an important member of the woman's family. For married men, naf (mother), zid (father), yeuf (grandfather), box (grandmother), yib (uncle) are used to address the woman's elders. For example, zid hluak (husband of the wife's sister), mid(daik) hluak (sister of the wife); naf hluak (the wife's sister), zid loul (the husband of the wife's sister); daik dlangb (spouse of the wife's brother), zid dlangb (brother of the wife), etc. The term "hmongb lens" is a subordinate culture in which a man quickly integrates into a woman's family system by taking advantage of his wife's social status after marriage, and it is also a manifestation of the function of expanding the circle of relatives from the bloodline to the non-bloodline through titles.

3.2. *The Attribute Logic of Designations in the Non-bloodline Circle*

The kinship terms of the Hmongb lens branch are not only for people within the bloodline area, but also for many ethnic groups within the non-bloodline area. Radcliffe Brown believes that "the form of kinship of a nation reflects the general way of thinking of that nation. However, a nation's system also reflects the nation's general way of thinking about kinship and marriage [4]. " hmongb lens' marriages are mostly based on people of ethnic groups outside of consanguinity, and establishing new marital relationships means breaking through the original consanguinity circle and expanding into new kinship circles. In this process, not only marriage is relied upon, but also progressive modifiers are used to complete titles based on gender affiliation, specific relationships, and other circumstances.

3.2.1. Specific Social Relationship Titles

There are many non-consanguineous kinship titles in the Hmongb lens branch, which are mainly based on the surname, generation order, age and other conditions of the person being called. Some object titles are influenced by only one condition, while others require consideration of multiple factors. At the same time, the terms used in the non-kinship circle are influenced by the social status of the title itself. For example, the godfather and godmother are addressed as zid khuad and naf khuad, and they are addressed as "children" in the relative circle, with the suffix "khuad" added. This extends the address to the relative system that is not related to the addressee. In addition, in the absence of any conditional relationship, starting from the addressee, referring to the age or surname of the addressee. If you encounter someone of the same age, address them as brother (dex gud, dix loul) or sister (ngoux muax); If you encounter someone of similar age to your father, address them as an uncle (yeuf loul, zid nzeuf) or an aunt (nyangd, mid hluak). Depending on the age of the addressee, there may also be an addition of identity modifiers to the addressee. For example, a grandmother's brother is called naf bos zid dlang XX, and a grandmother's sister is called naf bos daik loul XX. These titles are addressed in the social role of "fathers," and they are addressed as if they were the same identity as the grandmother and grandfather. Likewise, when referring to the younger generation, such as the female relative of a granddaughter-in-law or the male relative of a son-in-law, the salutation is extended based on the social status of the grandson or granddaughter. For example, the brother of a granddaughter-in-law is called nyangb gud nol gud XX. voud gud nol yout, voud gud dix loul, etc. are used to address them as if they were of the same social status as their grandchildren. The names of godfathers, godmothers, or relatives of grandsons' in-laws are established on the basis of a specific or established non-bloodline relationship, which determines that the terms of address need to take into account social identity, the level of the relationship, and the role to which one belongs.

3.2.2. Gender-Based Social Relationship Titles

Gender-based designations are also a prominent sociocultural feature of the hmongb lens branch. If we divide the gender terms of kinship terms into similar-meaning terms, we can see that all kinship terms are divided into only two groups. If the word representing zid (father) is used to refer to a large number of self-generation or fathers and above, this group includes zid (father), zid dlangb (uncle), zid loul (husband's brother) and zid loul (aunt's husband), zid hluak (sister-in-law's husband), zid XX (husband's brother) Such as zid khuad, which includes two generations and multiple blood relatives, are addressed as the same "father, male" group. Likewise, use the word for naf (mother) to one's own generation or beyond the mother's generation, This group includes naf (mother), naf bos (grandmother), naf daik (grandmother), naf daik loul (elder sister, cousin or aunt), naf hluak (younger sister, cousin or aunt), naf dlangb (aunt), naf box (mother-in-law), naf khuad (godmother), naf box loul (aunt), and so on, are referred to as

"mother, female". The attribute logic behind these rules of address is to refer to uncles, aunts, husbands' brothers, etc. as "fathers" or "male companions", and grandmothers, sisters, Cousins, sisters, aunts, mothers-in-law, aunts, etc. as "mothers" or "female companions".

3.3. Titles Related to Marriage or Not

Marriage is an important condition for changing the terms of kinship. The emergence of marital relations is accompanied by a change in social identity, and the corresponding terms of kinship change accordingly. Therefore, whether married or not constitutes the basis and condition for the use of terms of kinship in the social roles of addressing and being addressed. For example, a young woman is addressed by a boy as muaf XX (meaning sister or partner) before she is married; A young man is called dlangb XX by a girl before marriage. Before marriage, the young man was called zid XX by his sister-in-law. After marriage, he might be called yib XX, or zid loul XXX, or yeuf loul XX, or grandparent, if he had children. In addition, in the actual interaction, there is a kind of "virtual kinship" to address each other, and the kinship language used in this virtual address mainly depends on the basis of whether the two are married and whether there is a blood relationship. As Li Aiqin puts it, "pseudo-kinship titles also carry specific emotional overtones and reflect the etiquette, attitude and behavior of interaction. By means of respect, compliance or dignity, care, the attitudes and behaviors prescribed by the hierarchy and seniority of kinship titles are extended to non-kinship relationships, playing a cohesive role in the relationship between communicators [5]." This expansion of social designations based on "virtual relatives" is also an important feature of hmongb lens' kinship designations, and by constructing the designations of "virtual relatives" it enables the expansion of designations from the bloodline area to the non-bloodline social circle, thus allowing the entire group to construct "kinship" through designations. To build solidarity and emotional connections within the community.

"Kinship designations are often used as a tool for establishing and identifying these categories," says Radcliffe Brown. One title can be used to refer to one category within a relative, and different titles will distinguish different categories."66 The definition of the "category" of the social identity of the person being addressed is crucial in the hmongb lens rules of kinship designations. Once the "category" is defined incorrectly, the designations used will also be incorrect. Defining the "category" of the title is a prerequisite for the hmongb lens branch to complete the terms of kinship, and this prerequisite is determined by the "kinship role" of the person who issued it. Therefore, the terms of kinship in hmongb lens are a language logic of progressive attribute relationships, with each additional layer of language defining or recognizing one layer of social relationship. And continuously incorporate this relationship into the vast tribal bloodline system of "kinship". It is also the hmongb lens branch that has expanded from bloodline groups to non-bloodline groups and eventually formed "kinship" groups with social responsibilities and obligations embedded in each other by using the "superposition" of terms.

4. Conclusions

Language and culture are an accumulative phenomenon of social development, and kinship terms are used as special terms for social family and bloodline organizational structure. By analyzing the roots such as gender, age difference, and generation order used in hmongb lens kinship terms, as well as the attribute types such as specific relationship, gender division, and marital status, it is revealed that the rules and logic of hmongb lens kinship terms are closely related to the kinship behind them. By gender roots and age differences, all self-generation, father-generation, and grand-generation designations can all be divided into zid (male partner) and naf (female partner), and except for brothers and sisters from the "paternal line" or "maternal line" who cannot

marry, other designations with zid (male partner) and naf (female partner) can have marital relationships. This also indicates that in the hmongb lens line, there are still marriages between Cousins, aunts and nephews, uncles and nephews, aunts and nephews, uncles and nephews, and children of uncles and aunts. This paper, through the use of gender words, age differences, generations and other designations, and in accordance with the rules of "rephrase modification", forms a "vertical five generations, horizontal three layers" system of kinship designations covering all ethnic groups in the bloodline (blood relatives, collateral relatives, in-laws) and non-bloodline, and constantly draws on social culture such as marital relations and specific relations, Let the "relatives" of the hmongb lens branch expand and extend, forming a logic of kinship designations from "the core group of the bloodline of the branch" - "the outer group of the collateral bloodline" - "the peripheral non-bloodline group", ultimately shaping the hmongb lens branch of the Miao ethnic group to construct a culturally common cluster of "relatives" through designations.

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