

# Research on the Evolution Types and Cultural Values of Appellations in Tibetan Context

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**Abstract:** Contextual appellation is part of the social appellation system. The Tibetan language has formed a rich contextual appellation during its development. Research has found that Tibetan contextual appellations show openness and tolerance, with profound characteristics of the times and historical inheritance. This article intends to make a preliminary discussion on Tibetan culture through Tibetan contextual appellations.

**Keywords:** field theory, situational context, national culture

## 1. Analytical horizon: Bourdieu field theory and its applicability

The term "field" originated from the field of physics, and later in the process of clarification by Pierre Bourdieu, it was gradually introduced into the field of social analysis to form "field theory" [1]. In Bourdieu's view, the social field is a complete system composed of various objective relations, including the political field, the knowledge field, and the ethnic field. Together they form a gridded relational three-dimensional model. Its core concepts are habituation, capital, and field, among which habituation is an important content. While constructing the field, it is also affected by the field, which is both stable and dynamic [2]. Individuals in the "area" of the field will start from their own position in this model, influence the surrounding environment, and try to maintain or improve their position.

From the perspective of the vast social system of Tibetan society, as a central system, it is composed of many independent but mutually influencing subsystems. These subsystems form their own multi-organization, multi-node, and multi-content grid. Nested layer by layer in the social center system. In these different grids, the constituent members use their recognized authority, interpersonal relationship, personnel overlap, contract spirit, perceive or feel the consistency of interests, the similarity within the system, and the status place with symbolic value[3]. Mutual recognition of varying degrees of contact. The change of appellation in different situations reflects the collective consciousness of this group and is an exchange of identification and being identified.

Contextual appellation refers to a direct or indirect and referential appellation or name that appears in a specific social and cultural system for concrete or abstract communicative objects and shows emotional colors[4], including modest and respectable names, and nicknames and derogatory names. Modest and respectable names refer to the expressions of humility or respect formed by relevant information that expresses humility or respect when the giver and the recipient communicate; nicknames and derogatory names are the expressions of intimacy or respect when the giver and the recipient communicate. An appellation of closeness or alienation formed by disgusting information.

Affected by social culture such as national customs, values, aesthetic habits, and cultural background. Tibetan language contextual appellations widely exist in Tibetan national customs and national culture. In-depth understanding and analysis of these contextual terms will not only enable us to better understand Tibetan values, aesthetic habits, etc., but also help enhance our understanding of Tibetan culture, strengthen ethnic ties, and promote the building of ethnic unity. This article intends to explore through culture, language, customs, environment, etc.

## 2. Main types and forms of appellation in Tibetan context

Language is the language of the nation, and culture is the culture of the nation. A nation is a complete world, and the culture of a nation is also a complete "world"[5]. This "world" contains a concept of unity of opposites, a system of unity of opposites. The members of this system exist in a differentiated and coordinated system of institutionalized and mutually adapted individual actions, and these actions are constantly realizing their value in the process of social and cultural self-reproduction. And meaning.

The Tibetans have their own unique national language-Tibetan, which belongs to the Tibetan-Burman Tibetan branch of the Sino-Tibetan language family[6]. The Tibetan language is an intermediary for the Tibetan people to realize the strange connection between the realistic objective material world and the surreal spiritual world. There are rich contextual appellations in its language system. These appellations accompany a person from birth to death. It changes with continuous changes in economic strength, social status, and rights. The Tibetan language is generally agglutinative, but it also has analytic features. Here, although the linguistic expression of its contextual appellation is generally constructed by adding prefixes and suffixes to the name, it also has the characteristics of analytic language and has rich artistic contextual changes.

### 2.1 Modest and honorable titles

The modest and respectful names in Tibetan have been used since ancient times and are very rich. It is widely used in the daily communication of Tibetans and plays a role that cannot be ignored. These titles, which play different roles on different occasions, condense the Tibetan people's sense of identity and belonging to the ethnic group to a certain extent, and further inherit and develop Tibetan culture.

#### 2.1.1 Names between peers

The same generation is of different age, and the younger ones are called the older ones ཨ་ཕྱི་——brother, eldest brother, ཨ་མུ་——sister, elder sister. If you encounter different people with the same name, they will usually be distinguished according to their birthplace, family, age, gender, etc, such as ཉ་ཐུང་བཟུ་ཤེས།——Datong Tashi, ཉོང་ནུ་བཟུ་ཤེས།——South Tashi, བཟུ་ཤེས་ཆེ་བ།——Tashiche, བཟུ་ཤེས་ཐུང་བ།——Tashi Qiong, etc.

Table 1: Names of peers (partial)

Attributes	Types	Call	Translation
Place of Birth	Place of birth + name	གྱང་ཅེ་པའ་ཤིས་	Gyangze Tashi
Family	Place of birth + name	དབུང་བའ་ཤིས་	Yang Zashi [7]
Age	Name+big/small	དོན་གྲུབ་ཆེ་བ་	Dunzhu big
Gender	Gender+name	བུ་ཅུང་	Bujon
Profession	Occupation + Name	ཨ་མ་ཇེ་ཉི་མ་	Angelima

### 2.1.2 The name of the junior (younger) to the elder (elder)

In the process of daily communication, the elders are usually called honorifics, men call them སློ་བོ་ལགས་——grandpa, grandpa, etc., women call it སློ་བོ་ལགས་——grandmother, etc. Form the form of honorific + name (abbreviation), such as སློ་བོ་རིན་འཛིན་ལགས་——Grandpa Renzin, སློ་བོ་མཚོ་མོ་ལགས་——Grandma zom.

Table 2: Names of elders (partial)

Title	Name	Honorific
སློ་བོ་ལགས་ Grandpa	བའ་ཤིས་དོན་གྲུབ་ Tashi Dunzhu	སློ་བོ་བའ་ཤིས། Uncle Tashi
སློ་བོ་ལགས་ Aunt	དགོན་མཚོག་སློན་མ་ Gongjue Zhuoma	སློ་བོ་སློན་མ་ Dolma
ཨ་ཁྱ། Uncle uncle	བཟུན་པ་རྒྱལ་མཚན་ Tampa Ginseng	ཨ་ཁྱ་རྒྱལ་མཚན་ Uncle's Ginseng
ཨ་ཟེ་ལགས་ Aunt	དབྱངས་ཅན་ལྷ་མོ་ Yangjin Ram	ཨ་ཟེ་དབྱངས་ཅན་ Aunt Yangjin

### 2.1.3 Appellation in special context

The beauty of language can not only reflect the cultural characteristics of this nation, but also the appearance of the beautiful soul of this nation. What cannot be ignored is that, in terms of historical development, people of all ethnic groups have developed from a society of class oppression and exploitation, and Tibetans are no exception. In the process of social interaction, some modest names and honorific names reflect the consciousness of social hierarchy. For example, ཤི་བ།——death, ordinary people call ཤི་བ།——death, princes and nobles call ཆེ་ལས་འདས།——Death, living Buddhas and monks called ལྷ་ངན་ལས་འདས་པ་——death, etc., and made strict judgments.

For people with high social status and uniqueness, such as the parents of the Panchen Lama, they are called སངས་རྒྱལ་མ།——Buddha, སངས་རྒྱལ་པ།——Buddha. In the case of the same status, ཨ་པ།——Lingtang, ཨ་མ།——honorable name will also be used.

We know that language is the product of culture, and culture is the result of the times. As the times

change, the old honorific titles that have lost their living soil will gradually disappear, and the Tibetan people will create more vigorous honorific titles through hard work and wisdom, adding a rich and beautiful spiritual outlook to the Tibetan culture.

#### 2.1.4 ལགས་——"La" application in daily communication

In address terms, ལགས་——"La" has important value and is commonly used in interactions between members. ལགས་——"La" itself does not mean any direct meaning, but the Tibetans care about the use of ལགས་——"La". In practical applications, it means respect and affection. When a younger generation meets an elder, it can follow the name and title of the elder add "friends" such as " ཨ་ཁྱེས་བསྟན་འཛིན་ ལགས་——uncle Tenzin friends" " ཨ་ཁྱེས་བསྟན་འཛིན་ལགས་——Bobo Jiang Pakistani friends" " ཨ་ཁྱེས་བསྟན་འཛིན་ ལགས་——sister Gesang", expressing respect for the elders. When students call the teacher, the teacher can be added after the name "friends", such as " དགེ་རྒན་ཀར་མ་སང་ལགས་——teacher Karma Sang friends" " དགེ་རྒན་ཀར་མ་སང་ལགས་——Teacher Luo Sang La" " དགེ་རྒན་བདེ་ལྷོ་ལགས་——Teacher Dejie La", expressing respect for the teacher.

Respect is a product of abstract generalization. It comes from people's recognition or recognition of the elite or central figure in the system to which they belong. It is not aimed at biological people, but value. Most people in society will have a spontaneous judgment of their own social position and will produce inherent improvements. This judgment and improvement will make themselves in the social network not to collapse while pushing people to go further. To develop towards the elite or central figure. People's respect for Zanpu in the past, youth's expectation for growth, ordinary people's eagerness to change status, etc., all reflect the national spirit of people who have been imprinted in Tibetan society to gain respect for raising social status.

#### 2.1.5 To sacred natural objects

The Tibetans originated from the Yarlung Zangbo Valley, lived along the river and along the river, and gradually developed into their present scale. The culture formed in this long river is an indispensable and important condition for the Tibetan people to transform from a natural person to a social person. At present, there are still ancient cultural beliefs in the society, which have a long-term occurrence and have an important impact on society.

In agricultural activities, there is still worship for Anima Qin (i.e. mountain gods), and they will produce a certain sense of varying degrees on specific occasions, that is, they feel that they face the source of the ultimate existence and have a certain irresistible, Incomprehensible power, such as divine power and divinity[8]. This indescribable perception of ultimate existence will be promoted as a belief system, and people in this system will eventually share this belief unevenly. People who have this kind of belief will give certain cultural characteristics to those who share this kind of belief. Under the influence of cultural characteristics, a community of beliefs will be formed, and a kind of respect for sacred natural objects such as Anima Qin will be formed.

Here, we can see a kind of standardization, which is recognized and shared by the interacting parties, and further transformed into a certain order in society. Within the order, the inter-personal relationship is maintained by the mutual satisfaction of the needs of both parties. This satisfaction is constantly reciprocating in the flow of time, as stable as a reef, and it becomes an institutional existence. In the long-term development of modest names, they have found their own meanings in society, and individuals who apply these meanings have established their positions in society through it. This fluid, dynamically changing position will make individuals who follow it exchange rewards and benefits.

## 2.2 Nicknames and derogatory names

### 2.2.1 Tibetan nicknames for its members

The Tibetans are a hospitable, simple and upright people, deeply imprinted with perseverance and perseverance. Contemporary Tibetans have rich and colorful nicknames, some of which are based on the wishes or blessings of their elders, such as མེད་ལྷོ་—Meido (female only), རྣ་རྩེ་—Douji (male only), the former originally referred to beautiful Nowadays, the flowers mean that women are beautiful and beautiful, and men are strong and brave; some have some profound religious significance, such as རྩ་མོ་—Ram (for women only), བྱམས་པ་—Qianba. The former represents a woman full of immortality, that is, fairy, the latter represents Maitreya Bodhisattva Mahasattva, that is Maitreya Buddha; some are objective entities, such as རྩ་བྱ་—Robu, བད་མ་—White Ma. The former originally referred to precious objects and had extremely important meaning-namely treasures, but now it means a cordial address for children, similar to "baby" in Chinese, while the latter originally referred to white lotus flowers, which now represents the purity, elegance and sacredness of women; Some show the content of new life in the new era, such as གསར་བཞེད་—revolution, བརྒྱུད་བཅོས་—reform, ཏང་ལ་དགའ་བ་—aidang

From the above-mentioned nicknames, we can see that no society will maintain its original state of society for a long time and is always in a state of constant change. Of course, stability and continuity are indispensable for the long-term development of a society, and it is vital to it. However, cultural voyeurism is inevitable in every society, and it is this voyeurism that makes people continue to explore socially, culturally precipitate, and provide society with new developmental context and possibilities. The Tibetans are good at summing up important content from social changes, living environment, and historical experience, and passing them down in the development of the nation.

Most Tibetan names are in ABCD style. When friends of the same age call each other, it is used to express kindness, affection, intimacy, etc. Under the ABCD-style name, the following types of address usually appear: ①The other party's name is སྐལ་བཟང་ཚས་སྒྲོན་—Jane, everyone will kindly call it Gequ. ②The other party's name is ཡོན་ཏན་རྩ་མོ་—Yundan Ram, and everyone will be called Yundan amiably. ③The other party's name is རྩ་མོ་—Cirengiba (Longevity and Happiness). Everyone will kindly call Jiba.

People's names will be nicknamed by the consensus that exists in a certain society. This level of consensus does not cause misunderstandings in the process of social interaction and at the same time achieves the successful and satisfying interaction required for intimate interaction with each other. It is conceivable that this kind of mutual understanding, whether expressed or implied, will inevitably exist a set of social grids recognized by the nation, and people seek positions and obtain satisfaction at various nodes [9].

### 2.2.2 Tibetan's nickname for domestic animals

As a nomad on the Qinghai-Tibet Plateau, the Tibetans have long had the habit of raising livestock in their homes. This habit has been inherited to this day, and we can still see livestock in Tibetan homes. Tibetans live in Tibetan yurts that are light and easy to install and disassemble. Keeping dogs is to prevent animals from harassing cattle and sheep, and cats are to prevent snakes and rats from destroying yurts. such as:

ཁོ་ལོ། — Little white, usually named according to the color of the cats, dogs and other animals raised

Born in Sri Lanka, the environment that grew up in Sri Lanka allows society to form a stable cognition that maintains the living environment. This cognition can survive across generations and across time and space with actions or beliefs. Just as people choose to raise cats and dogs to maintain a stable and peaceful family life, this concept continues to emerge through intergenerational exchanges in the form of heritage. It is a continuation of the past culture. It is also dependent on the past culture, forming a national consciousness that exists in the present but is sharing the past.

### 2.2.3 General noun + nickname prefix/suffix

This nickname has a wide range of applications and many situations. This kind of nickname is usually formed by adding prefix/suffix before/after the noun. Such as:

ཕ་མོ་ཆེ་བ།

Big brother      Big + brother      ➡ Big brother

ཁྱིམ་པ་ཆུང་ཆུང་།

Little boy      Little+boy      ➡ Little boy

ཁྱིམ་མོ་ཆུང་ཆུང་།

Little girl      Little+girl      ➡ Little girl

ཐུང་ཐུང་ཐུང་པོ་ལོ།

Smart boy      Smart + boy      ➡ Smart boy

ཐུང་ཐུང་ཐུང་པོ་ལོ་མོ།

Smart girl      Smart + girl      ➡ Smart girl

We can see that when adjectives with the same meaning are combined with different genders, there will be two forms. Although this kind of language difference caused by gender differences is not common, it still reflects the society's attitude and understanding of different genders.

### 2.2.4 Tibetan derogation

Derogation is a kind of appellation that is alien to others. This kind of appellation is mostly used to demean or abuse others. In the Tibetan language system of the Amdo region, there are different derogatory terms for different genders, such as "fool": ཐོག་པོ་ for males and ཐོག་པོ་མོ་ for female.

Here, it still reflects the subtle influence of gender differences on language vocabulary. Individuals in the social system deliberately proceed from their own value orientation in their actions, and make an

expected judgment based on their own expected judgments of the situation: age, gender, role, kinship, social position, etc., and judged by the expected judgment. In a given situation, it is appropriate to use which method to take which action to achieve which purpose.

### **3. The cultural significance of appellations in Tibetan context**

It can be seen that a society is a society composed of individuals, and each individual bears the responsibility of individual actions in the society. Individuals often interact with other individuals, whether direct or indirect, and this kind of social interaction is mostly the case. The next will be limited to a range. In this range, that is, the domain, whether it is a modest name or a respectable name, a nickname or a derogatory name, the domain it uses is established by convention.

Tibetan culture is open and inclusive. Tibetan contextual appellations widely exist in Tibetan customs and have been constructed by generations of Tibetans, forming what Tibetans have agreed upon in daily communication, imprinting Tibetan cultural psychology and character. By understanding the appellation of Tibetan context, we can see that these complicated contents reflect the aesthetics, psychology, expectations, and blessings of Tibetans.

All existing things have a past. Through the discussion and analysis of the above content, we can see: Tradition has a consensus that transcends time. For example, people habitually use Meitu to refer to women's beauty. This reality not only refers to the past but also reflects the tendency of the future, and is imprinted in the cultural system by means of "transmission from generation to generation". However, the existing things will not be fully accepted. The Tibetan people will eventually create new things with their innovative consciousness. These new things will make the existing things make corrective operations to conform to social development.

As an important part of the kinship system and social customs, the contextual appellation is like a shimmering water surface, accumulating the culture of the next nation, flashing the shadow of civilization, and projecting the memory of society. Observing the surface of the water, we can see that the application of national language is closely related to the development of the nation. Through the surface of the water, we can see the psychological characteristics of the nation in the common culture. The continuous application of contextual appellations in society not only highlights the closeness and distance in the process of social group communication, but also directly reflects the dynamic changes of social members' social status. Therefore, it is of great significance to understand the context of Tibetan life and communication, and even to understand Tibetan traditional culture.

### **4. Conclusion**

Contextual appellations, as a way of social and cultural embodiment, are in this way either explicit or implicit, more or less highlighting the value orientation of a nation, and standardizing a nation's code of conduct. Of course, we can also say that in the course of thousands of years of development, they have formed a social and cultural system of orderly growth and order, and distinctions between inferiority and inferiority. Prescribes everyone's position in this system. Through the study of it, we can see the characteristics of the social system and cultural changes involved in the kinship system, social interaction, cultural change, national belief, etc. directly and clearly revealed by the contextual title. The above analysis and discussion is to explore the cultural connotation and social meaning hidden

behind the contextual appellation.

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