

# **GENDER IN RONGMEI LANGUAGE**

A Dissertation submitted to ASSAM UNIVERSITY, SILCHAR in partial fulfillment of the requirement for the master degree in Department of Linguistics

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**Year of Submission: 2020**

## DECLARATION

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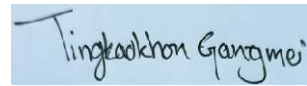
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Hereby declare that the subject matter of the Dissertation entitled “GENDER IN RONGMEI LANGUAGE” is the record of the work done by me. The content of this work did not form the basis for award of my degree or anybody else to the best of my knowledge.

The project is being submitted to the Assam University, Silchar for the degree of Master of Arts in Linguistics.

Dated: 5<sup>th</sup> October 2020.

Place: Silchar, Assam University.



Candidate: Tingkaokhon Gangmei

## CERTIFICATE

It is certified that the Dissertation project entitled

“GENDER IN RONGMEI LANGUAGE”

Submitted by Roll. 042018 No 2083100003 Registration No 20180016658 for Master degree in Linguistics in Assam University, Silchar. It is further certified that the candidate has complied with all the formalities as per the requirement of Assam University. I recommend that the Dissertation may be placed before examiners for consideration of awards of the Degree of this University.



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**LIST OF MAP**

	Page no.
Figure 1.1 Rongmei Inhabitant population wise map of India.	2
Figure 1.2 Assam Map	3
Figure 1.3 Manipur Map	3
Figure 1.4 Nagaland Map	3

## LIST OF FIGURE

	<b>Page no.</b>
Figure no. 1.1 Rongmei inhabitant population wise map of India.	2
Figure no. 1.2 Assam Map	3
Figure no. 1.3 Manipur Map	3
Figure no. 1.4 Nagaland Map	3
Figure no. 1.5 Rongmei lady in Traditional 'Langmiu pheisoi.	4
Figure no. 1.6 Rongmei folk dance & necklace.	7
Figure no. 1.7 Rongmei lady in weaving act	9
Figure no. 1.8 Gender distribution	18

## **LIST OF ABBREVIATION**

Fig. = Figure

Viz . = Namely

No. = Number

## TABLE OF CONTENTS

Declaration	II
Acknowledgement	III
List of Map	IV
List of figure	V
List of abbreviation	VI
Table of content	VII-IX

### CHAPTER-1 INTRODUCTION

1.1 History and origin	1
1.2 Geographical Distribution	2
1.3 Custom and Division of Labor in Rongmei society	4
a) Origin of Clan	5
b) Kinship	5
c) The Family:	5-6
d) Birth Ceremony	6
e) Naming Ceremony:	6
f) Nathanmei (Birthday)	6-7
g) Membership Enrolment	7
1.4 Festival	7
1.5 Food system and profession.	8
1.6 Marriage rules	8

## **CHAPTER - 2**

2.1 Review of literature	10
2.2 Gender in Rongmei,	11
2.3 Phonological Typology of Rongmei	11
2.4 Phonemic inventory of Rongmei	11
2.5 <i>The Consonantal System:</i>	11-12
2.5.1 Description and distribution of consonantal sounds.	12-13
2.6 Vowels:	14
2.7 Description and distribution of Vowels sounds	14-15

## **CHAPTER 3 Methodology / Objectives** 16

## **CHAPTER 4 GENDER IN RONGMEI**

4.1 To explore Gender in Rongmei	17
4.2 Neuter gender	19
4.3 Common gender	19-20
4.4 Masculine Gender	21-22
4.4.1 Lexical	21
4.4.2 Suffixation	21
4.4.2 (A) In attributive noun	21
4.4.2 (B) in Person's name	21

4.5 Feminine gender	22
4.5.1 Lexical marking	22
4.5.2 Suffixation	22
4.5.3 In Attributive noun.	23
4.6 Gender of Loan Words.	23
<b>CHAPTER 5 CONCLUSION</b>	24
<b>BIBLIOGRAPHY</b>	25

# CHAPTER 1

## INTRODUCTION

### 1.1 History and origin

The history of the Rongmei migration down the ages has not been handed down in written record or as a book but taken from the source of orally handed down through fore fathers who is well verse on migration history

Rongmeis, as a whole, migrated from a place called Mahow (Minhow) the migration of 892 A.D. at Mahow Tauhbhei, late migrants of 892 A.D. The Rongmeis from Mahow migrated to North-East India and settled there. The exact year of Rongmei migration could not be ascertain but we assume that the migration was from China in 221 B.C during the reign of Qin Shihuangdi. The Great Wall of China by Jet wings June 2003 Vol-3 issue 6 The Rongmei migration in a large scale was perhaps started during the reign of Qin Shihuangdi 221 B.C. Rongmei dialect was first spoken in China

Migration from Mahou Tauhbhei to Chiangmai Province (in Thailand) is through the costal of China Sea. Rongmei came to India through Nampuk Valley, Namyung Valley and Namphalong of Sagaing Division in Mayanmar. The Rongmeis migrated through Mayanmar along the ranges of Makhel and Makuilongdi. From here they migrated to the present villages.

The **Rongmei** (Manipuri people called kabui) are a major Naga tribe indigenous to North-East India. The Rongmei Naga are a scheduled tribe under the Constitution of India. The Rongmei have a rich culture, customs and traditions. They share similarity with their kindred tribes of Zeme, Liangmai and Inpui which together are known as Zeliangrong. Rongmei total population as per 2011 census is 150,000. Aprox..Rongmei is a tribe of head hunter since time immemorial. And hunting is their main job. Rice is their staple food.

## 1.2 Geographical Distribution

The Rongmeis are mostly concentrated in the three states of Assam, Manipur and Nagaland in Northeast India. Their ancestral land falls in Tamenglong district (including Noney district) and its contiguous hill slope in Assam, Manipur and Nagaland. Over time, some Rongmei have also settled in adjacent plains/valley region. **Manipur** - In Manipur, most of the Rongmei settlements are concentrated in Tamenglong District (includes Noney district) and its contiguous areas like Jiribam; Kangvai subdivision of Churachandpur; Kangchup geljang, Bungtechiru and Tadubi subdivision of Senapati District (includes Kangpokpi district). There are also large Rongmei settlements in Imphal, Bishnupur and Thoubal areas. **Assam** – In Assam, they mostly resides in Cachar district and few in Dima Hasao District, Karbi Anglong District and Hailakandi District .Most of Rongmei villages/urban colonies of Cachar are concentrated in Lakhipur subdivision and some around Silchar town. There is 1 Rongmei village that falls under Hailakandi district. There are also Rongmei villages/urban colonies in Haflong town of Dima Hasao district. **Nagaland** - In Nagaland, The Rongmeis are concentrated in Dimapur, Jalukie and Kohima. Most of the Rongmei settlements in Dimapur and Kohima are under urban areas.

The term *Rongmei* means "the southerners" and refer to the traditional Rongmei settlement south of the Zeliangrong Naga.



Fig 1.1 Rongmei inhabitant population wise map of India.

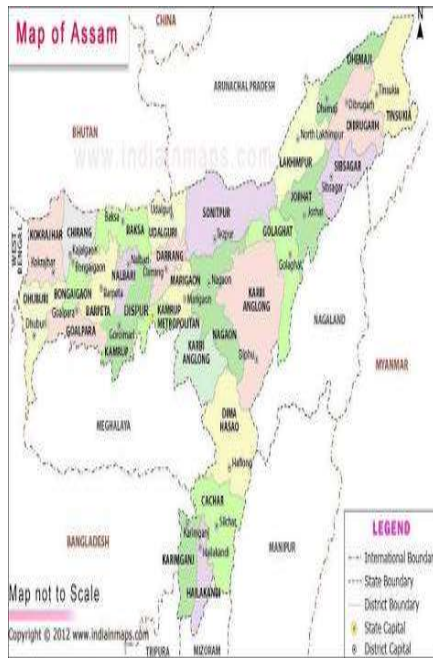


Fig 1.2 Assam Map

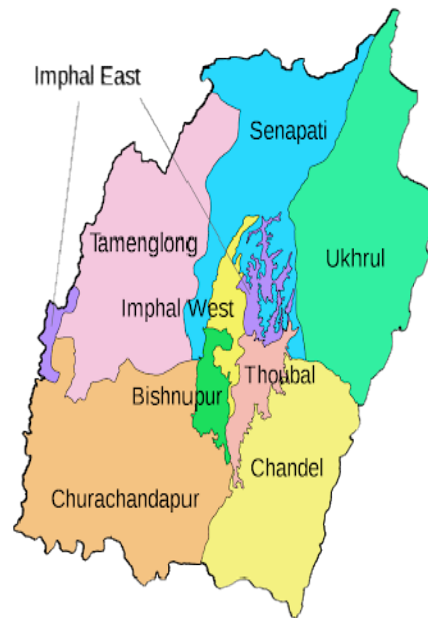


fig 1.3 Manipur Map



Fig 1.4 Nagaland Map

### 1.3 Customs and Division of Labor in Rongmei society.

Division of labor exists to certain extent. In agricultural activities both men and women contributes but more than 70 percent of labor is shared by womenfolk. Seeds sowing, weeding, harvesting, drying paddy and other things, storing and husking are all women's job. But carrying is done by both men and women. Men helps at the time of clearing of jungles by cutting big trees and making footpath, making farm-house but apart from these it is women who continuously devote towards the activity. Again womenfolk take responsibility in caring of children and performing domestic chores. During construction of houses men usually climb on the roof top and do jobs such as thatching, tying of poles, while women remain on the ground and carry out the menial jobs such as cleaning, passing of necessary items to the men who are on the roof. Women also look after the refreshment for the people who are engaged in the works. In Rongmei society, construction works, collection of poles, ropes, stones, wood, bamboos and cutting of big trees, making footpath, hunting, ploughing and herding jobs are done out by men traditionally. Whereas weaving, pounding, husking, fetching water, collection of firewood are done exclusively by women. As per routine activities women spend most of their time in cultivation field than men. Rongmei women usually get up before dawn. They do the job of cooking, feeding children and other family members. Before they set out for outdoor work, they packed the food stuffs, tea and other beverages which they carry in the baskets. Rongmei men and women reach to cultivable field more or less at the same time. Men and women participate in the reciprocal activities as and when required. Women also go for collecting seasonal fruits, and different varieties of vegetables in the wild, fruits, tubers, mushrooms etc. They come back from work before dusk. In the absence of the women in charge for the family other women members perform the household chores. During the season after harvesting the job of weaving and collection of firewood are done by women.



Fig 1.5 Rongmei lady in Traditional 'Langmiu pheisoi.'

### **A) Origin of the Clan:**

Naga society is composed of families by the close knit-structure of clan. In order to counteract against any kind of aggression (external or internal) several families united to form a clan. Any clan could be traced back to a single family which had multiplied into numerous families but stayed connected to each other. The clan is believed to have been the continuation of the family unit on the paternal side.

In the Rongmei Naga society there are many clans. Some major clans are:

the Gangmei , the Kamei/Pamei, the Panmei, and the Gonmei.

**b) Kinship:** Kinship plays a pivotal role in a family and community life of the tribal. On all important occasions, at birth, death, marriage, rites and ritual ceremony or other observances each member of the family has individual role to play. Kinship is a covenant bond which is very fundamental for the community members to enable their willing participation in the social intercourse such as worship, festival, mourning, etc.

The Rongmei society could be described as a kin-oriented society. Like other tribes, rongmei tribe also recognizes both types of kinship viz. consanguineous kinship and affinal kinship.

Consanguineous kinship comes within the purview of kin's related through blood of biological ties and affinal kinship consisted of those recognized through marriage. Both these kinships are separately known.

**c) The Family:** The family has been the basic social institution for the Naga society. Generally, most families consisted of husband and wife, their unmarried and minor children. These families are normally nuclear in nature since its core is the married couple. Traditionally, Rongmei Nagas have a patriarchal social structure where descendants are traced through their father or forefather. The father is the head of the family. The family usually consists of grand parents, parents and unmarried children. Sometimes, sons or daughters who were married are also allowed to stay with their parents in an exceptional case. Joint family system is common in the Rongmei Naga society because they believed that it promotes peaceful and harmonious family relationship. According to the strict and rigid Rongmei custom, the father would stay with his youngest son till his death and the youngest son inherits his father's movable and immovable properties. The eldest son in the family shoulders most of the family responsibilities after the death of his father. The mother also plays a vital role in running the household.

**d) Birth Ceremony:** When a child is born, the members of the family used to perform a ceremony by offering rice and ginger lay on plantain leaves to their God. People outside the family are strictly barred from having any casual or physical contact with the family of the new born baby.

**e) Naming Ceremony:** Traditionally, in the Rongmei society, soon after the birth of the child, elders are engaged in the naming of the new born baby. It has been a belief among the Rongmei that in case of delay in naming the child, the god or evil spirit gives a name first to the child and that brings miseries and death of the child. This traditional naming ceremony is locally called Najum Gaimei. Any members could give new names to the newborn child and get it confirmed by elders as per customary practice.

According to McCulloch, the political agent of Manipur, naming of the child begins five days after the birth of the child. Names are not given at random basis but are compounds of their famous father's or grandfather's names or those of other near relations. Ear piercing was literally initiated by an old woman called Kiangja. This ear piercing is associated with a festival called Nah-Nu which falls on the month of February. If the child is born later than February, then ear piercing ceremony would be postponed till the next February or festival. Ear piercing is performed by a needle or thorn of lemon/orange with a thread attached on it so as to keep the hole open for earrings. The child is blessed during this traditional ceremony by the elders chanting oral recitals which are in accordance with the Rongmei traditional and customary practice. This chanting of oral recitals is known as Kasuai-Kadam in local term of the Rongmeis.

**f) Nathanmei (Birthday):** Nathanmei is one of the important ceremonies organized by both the rich and the poor. Mostly, this ceremony takes place within the year of the child birth. Some well-to-do families held the ceremony soon after five days lapsed of the birth. But poor families delayed the celebration till two to three years. This ceremony signifies social recognition, acceptance and acknowledgement of the new born baby. People of the village and relatives from different places are invited and performed some rituals which are parts of the ceremony. Invocation of blessings, singing, dancing, drinking and feasting are the characteristics of Nathanmei. A number of bulls, cows or pigs may be slaughtered for the feasting.

**g) Membership Enrolment:** As the child grew up and learned to walk, small functions were organized by the dormitory members of the village and gave recognition to the child by including him/her as a new member in their community. Rites were also performed during this ceremony with prayers and offerings made to God. Later, the child even though he might still be a minor becomes full-fledged member of the community.

#### 1.4. Festival

Rongmei also have skilled in arts and literature also they enjoyed their folk dance and songs in times of festival some of the important festival are, *Ringhngai*, *Nahnungai*, *Napkawngai*, *Ginkihngai*, *Maliangngai*, *Twngngai*, *Duiduamngai*, *Pukphaangai*, *Matuic/Baanruh/Muriang*, *Gaanhngai*, etc. they also have many dance step and style. Like harvesting dance, war dance, hunting dance, etc.



Fig 1.6 Rongmei folk dance & necklace

## 1.5 Food system and profession.

As Rongmei are the people who live mostly in hill they feed on wild life like vegetable, animals and fish. There are few things which they don't really eat. And their major profession since history can remember is hunting, they used spear, Dao, trap and much poisonous substance, their main staple diet is Rice and rice-bear. Wine also plays an important role in every function of happy or sad.

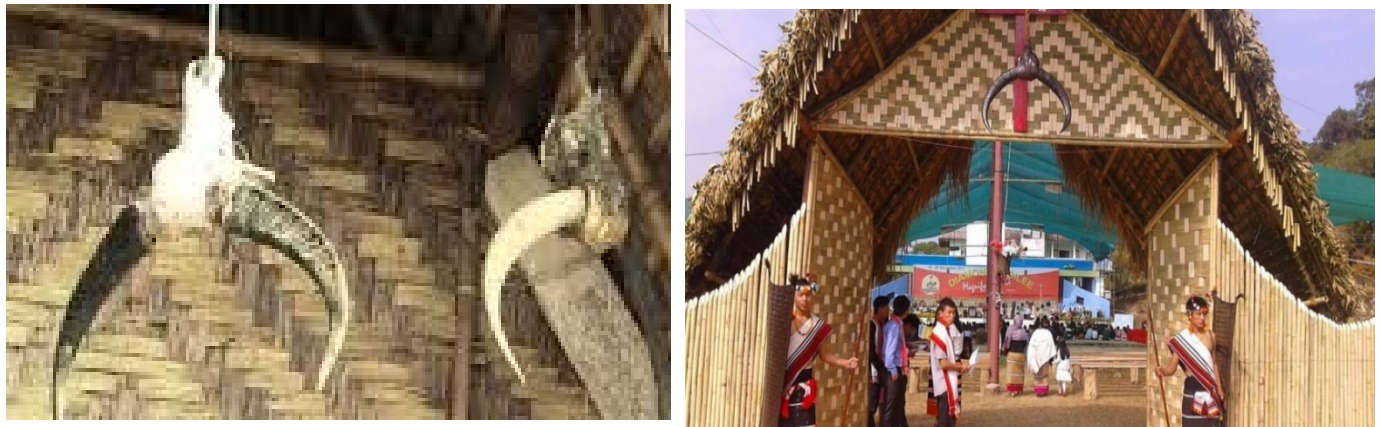


Fig 1.7 Rongmei olden day houses

## 1.6 Marriage rules:

The marriage systems in Rongmei are strictly followed. There are definite rules regulating whom the members of the community may and may not marry. They strictly follow clan exogamy. They are divided into four exogamous clans, namely Kamei, Gonmei, Gangmei and Rongmei. Marriage between parent and child, brother and sister is strictly prohibited. "Each clan is an exogamous unit and a man cannot marry a woman if she belongs to the same clan. A man cannot marry his father's brother's daughter or mother's sister's daughter because parallel cousins are regarded as taboo and marriage with any of them is unthinkable.

However, marriage with mother's brother's daughter is allowed and preferred. Marriage with father's sister's daughter is not permissible." There is no evidence of any linked marriage among the Rongmei "a man with his wife's brother's daughter, a woman with her husband's sister's son; a man with his sister's daughter and a woman with her brother's son." The society prohibits such oblique marriages.



Fig 1.7 Rongmei lady in weaving.

## CHAPTER -2

**2.1 Review of Literature.** The Tibeto-Burman family of languages, considered by many to be a branch of a large Sino-Tibetan family, is, in terms of number of languages the largest of any spoken in south Asia. Shafer (1955) reports about 300 of these languages. The existence of the TB family was posited as early as the 1980s when it was noticed that many words in "Written Tibetan" (WT), attested since the 7th century A.D., appeared cognate to forms in "Written Burmese" (WB), attested since the 12th century A.D. British colonial rulers and scholars in India and Burma began to study some of the dozens of little known "tribal" languages of the region that seem to be genetically related to the two great literary languages, Tibetan and Burmese. The early works were collected and compiled in the Linguistic Survey of India (Grierson and Konow 1903-1928), three volumes of which (Vol.III, Parts 1, 2, 3) are devoted to these TB languages. 2 In the 'Linguistics survey of India', G A. Grierson has presented a brief grammatical sketch of Rongmei popularly called as 'Kabui Grammars' but he does not go beyond describing the consonantal and vocalic phonemes of the language. In the recorded volumes of the Linguistic Survey of India, "Kabui" or "Maruanghai" presently called as Rongmei language was also documented to some extent by Grierson. However, due to the time factors and other circumstances like illiteracy on the part of the source, collections of data and documentation of the works are limited. There are also some books mostly historical ones published by local authors. Some of the books and journals published on the Rongmei language are rare but they provide some information about the literature of Rongmei. Prof. Gangmei one of the pioneers of Rongmei literature has expounded on some of the historical facts regarding the Rongmei people. However, he fails to give a linguistic background of the Rongmei people. In one of his books "The history of Zeliangrong: from Makhel to Rani Gaidinliu", he presents a clear account of the tribe and their background but it does not go beyond the history of the tribe. Other authors like Ramkhun, Makuga, etc., have given their own description regarding the Rongmei history and people and they too failed to give any grammatical description of the Rongmei language. Elungkiebe (2004) in his book "Learning Zeliangrong Dialects with English" has given some of the basic word list with their meanings. He has also given some of the parts of speech like, Noun, Pronoun, Adjectives and some basic sentences. Fr. Francis SDB(1991) has also given some of the basic words form in his book "The Rongmei Dictionary", but he too provides only the commonly used words and does not use any linguistically scientific method.

## 2.2 Gender in Rongmei,

The gender marking in Rongmei language is purely lexical and suffixing phenomenon without any grammatical implication, so this finding will be based on the raw data collected by me from Rongmei community in Tamenglong district of Manipur and Cachar district of Assam.

## 2.3 Phonological Typology of Rongmei

The most prominent and noteworthy phonological feature of the Tibeto-Burman languages in general is their use of tones to convey phonemic distinction. These tones are not observed with equal rigor in every member languages, in many Himalayan languages, they are in fact hardly noticeable while so little is known about the phonetic properties of many Tibeto-Burman languages that it is difficult to come to any hard and fast conclusions.

## 2.4 Phonemic inventory of Rongmei:

The sound system of Rongmei consists of 19 consonants & 6 vowels under segmental features, and three tones, mid-level, high-rising and low-falling. Rongmei phonology consists of seven vowels (a, i, e, o, u, a, ::>) and twenty consonantal sounds (b, ch, d, g, k, ~, l, m, n, y, p, ph, r, s, t, f, z J}.

## 2.5 The Consonantal System:

In Rongmei, the consonantal system makes use of the distinction between aspirated and un-aspirated, voiced and voiceless in the case of stops and fricative. The other manner of articulation in which consonants are found to occur are nasal, affricative, trill, lateral and semi-vowel. Rongmei has 19 consonantal sounds.

They are; **b, ch, d, g, k, kh, l, m, n, p, ph, t, f, h, r, s, lJ, z, 'l**. They are found to occur in six places of articulation- *bilabial, dental, alveolar, palatal, velar and glottal*. The description of their occurrence in different places of articulation is given in the table below: Consonants will be described in the following ways.

- a. Place of articulation (bilabial, alveolar etc.)
- b. Manners of articulation (stops, flaps etc.)
- c. Phonation process (voiced /voiceless)
- d. Aspiration.

### 2.5.1 Description and distribution of consonantal sounds.

/p/ and /p/ is the voiceless bilabial stop and occurs in the initial, medial and final positions.

Initial: /piŋ/ 'fear'

Medial: /munpuaŋ/ 'flower'

Final: /kap/ 'cries'

/p<sup>h</sup>/ /p<sup>h</sup>/ is the voiceless bilabial aspirate stop and is found to occur in the initial and medial positions only.

Initial: p<sup>h</sup>ei 'cloth'

Medial: kaip<sup>h</sup>un 'plot of land'

/t/ /t/ is the voiceless dental un aspirated stop and occurs in the initial, medial and final positions.

Initial: /tiŋ/ 'rain'

Medial: /katin/ 'edge'

Final: /k<sup>h</sup>ət/ 'one'

/t<sup>h</sup>/ /t<sup>h</sup>/ is the voiceless aspirate dental stop and occurs in the initial and medial positions.

Initial: /t<sup>h</sup>iŋ/ 'wood'

Medial: /kat<sup>h</sup>iak/ 'style/ design'

/c<sup>h</sup>/ /c<sup>h</sup>/ is the voiceless alveolar stop and found in the initial and medial positions.

Initial: /c<sup>h</sup>ei/ 'sticks'

Medial: /kac<sup>h</sup>uŋ/ 'middle'

/k/ /k/ is the voiceless velar un aspirated stop and occurs in the initial, medial and final positions.

Initial: /koi/ 'house'

Medial: /napkuak/ 'plate'

Final: /pak/ 'run'

/k<sup>h</sup>/ /k<sup>h</sup>/ is the voiceless velar aspirated stop and can occur in the initial and medial positions.

Initial: /k<sup>h</sup>un/ 'hole'

Medial: /maik<sup>h</sup>ou/ 'smoke'

Medial: /kac<sup>h</sup>uŋ/ 'middle'

Medial: /kac<sup>h</sup>uŋ/ 'middle'

/ʔ/ /ʔ/ is the glottal stop and occurs only in the final position of the word.

Final: /giʔ/ 'skin'.

## 2.7 Vowels:

Vowels are sounds which are produced without the constriction in the air passage and the air flows out of the mouth freely and the sounds are relatively distinct. The vowels sounds in Rongmei are described in the following three ways:

- a). Body of the tongue-the body if the tongue can be divided into front, central and back of the tongue.
- b). Height of the tongue-the height of the tongue can be high, mid and low (high, mid high, mid low and low).
- c). Position of the lips-the lips can be rounded or unrounded or close/open. 5 Vowels in Rongmei occur in almost all the position except a few restrictions which will be represented while dealing with the phonemic contrast and the allophonic distribution. The phonemic contrast is shown in all possible environments on the basis of minimal pairs.

## 2.8 Description and distribution of Vowels sounds

/i//i/ is a high, front and unrounded vowel and occurs in the initial, medial and final positions.

Initial:/inri/ 'axe'

Medial: /tim/ 'wet'

Final:/chi/ 'lips'

/e/ /e/ is the front, mid, unrounded vowel and occurs only in the medial and final position.

Medial: /t<sup>h</sup>eŋ/ 'hang'

Final: /nde/ 'sarcastic'

/a/ /a/ is the low, back, unrounded vowel and occurs in initial and medial positions.

Initial: /ak<sup>h</sup>eŋmei/ 'bears'

Medial: /lan/ 'wealth'

/ə/ /ə/ is a central, mid, unrounded vowel and is found to occur in the medial position only.

Medial: /kənam/ 'back/above'

/o/ /o/ is the higher-mid, back, rounded vowel and occurs only in the medial and final position. In the initial position lo/ occurs as an address term or an expression of surprise.

Medial: /gou/ 'frog'

Final: /bonpo/ 'palm'

/ɔ/ /ɔ/ is a back, lower-mid, rounded vowel and occurs only in the final position.

Final: /k<sup>h</sup>ɔ/ 'jaw'

/u//u/ is the back, high, rounded vowel and can occur in the medial and final position of the word.

Medial: /nc<sup>h</sup>uŋ/ 'centre'

Final: /su/ 'boar'

/b/ /b/ is the voiced bilabial stop and occurs in the initial, medial and final positions of the word.

Initial: /bam/ 'bench/seat'

Medial: /kabam/ 'foundation'

Final: /dab/ 'smashes'

/d/ /d/ is the voiced dental stop and is found to occur in the initial, medial and final position of the word.

Initial: /diŋ/ 'stand'

Medial: /kadui/ 'juice'

Final: /bad/ 'boils'

/g/ /g/ is the voiced aspirated velar stop and is found to occur in the initial and medial position only. Initial: /gun/ 'snow'

Medial: /kagui/ 'circle/ring'

## CHAPTER -3

### 3.1 Methodology / Objectives

The main purpose of this research is to explore the Gender system in Rongmei language which is spoken in northeastern part of India viz., Assam, Manipur and Nagaland, a family of Tibeto-Burman languages, that this research may throw a light to the upcoming Rongmei language learners, Rongmei literature students and all aspirants youngster of the particular community and as whole for students. To be well inform and served as a leading path to work further in exploring the Rongmei Language.

#### **The objectives of these studies:**

- (a) To explore Gender in Rongmei
- (b) To find the Kinds of Gender in Rongmei Language
- (c) To find how the Gender in Rongmei differ from other Tibeto-Burman Language.

**Data collection:** The collection of data are done in two ways i.e., a) *primary data* and

b) *Secondary data*.

Primary data: as the native speakers of Rongmei language I have collected the data by investigating and

## CHAPTER -4

### GENDER

#### 4.1 Gender in Rongmei.

Gender is a category of noun. A noun can have a masculine gender, feminine gender, common gender and neuter gender. As per the finding of the RUANGLAT LITERATURE FORUM there are four type of Gender in Rongmei, viz. Masculine Gender, Feminine Gender, Common Gender and Neuter Gender.

**Neuter Gender,** A noun that is used to denote non-living and lifeless things is called neuter gender. It is a noun that denotes a thing that is neither male nor female.

**Note:** Neuter means neither, i.e. neither male nor female.

**Common Gender,** A noun that denotes either a male or a female sex is called common gender. Besides, Masculine Gender and Feminine Gender, there is a gender which is said to be the Common Gender. Therefore common gender is mostly used when we don't have any information of the sex of noun.

**Masculine Gender,** refer to the word for male figure or male member of a species,

**Feminine gender,** it is used to denote that a sex of a noun is female.

The gender marking in Rongmei is purely lexical and suffixing phenomenon without any grammatical implication. The main purpose of this chapter is to explore the Gender system of Rongmei a Tibeto-Burman language spoken in the three states of North Eastern India, viz., Assam, Manipur, and Nagaland.

Nouns are assigned to a gender class on a strictly semantic basis. The gender of a noun is only determined by its meaning. The basic semantic distinction between the two genders is animate and inanimate. The animate nouns in Rongmei are morphologically marked for masculine and feminine genders. There are different gender markers for the human and non-human nouns. All inanimate things fall under the neuter gender, as we can see in the below given figure

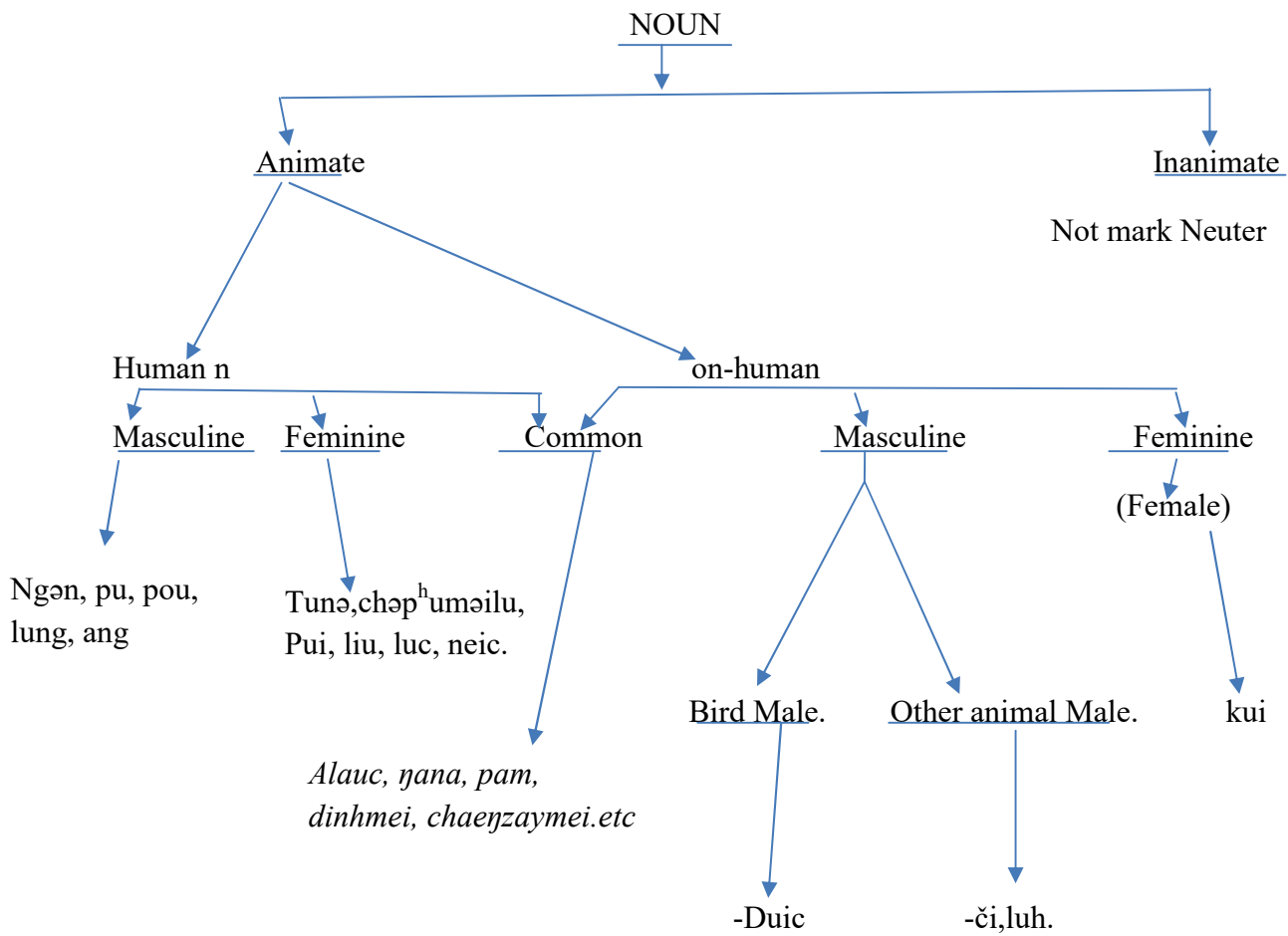


Fig. 1.8, Gender Distributions.

## 4.2 Neuter gender.

These are nouns representing inanimate objects. The gender is lexical.

A noun that is used to denote non-living and lifeless things is called a neuter gender. It is a noun that denotes a thing that is neither male nor female.

**Note:** Neuter means neither, i.e. neither male nor female.

Example;

Rongmei            English

T<sup>h</sup>iŋ        =        wood

Tiŋ        =        rain

Hikuaŋ =        pen

  Mai     =        ‘fire’

  Kai     =        ‘house’

t<sup>h</sup>iŋbəŋ =        ‘tree’

## 4.3 Common Gender

The gender refers to animate being, which, however, make no distinction for male and female.

A noun that denotes either a male or a female sex is called common gender. Besides, Masculine Gender and Feminine Gender, there is a gender which is said to be the Common Gender. Therefore common gender is mostly used when we don't have any information of the sex of noun.

Example;

*Alauc, ʔana, pam, dinhmei, chaenzaymei*, etc.

*Alauc*,                    ‘*children*’

*ʔana*,                    ‘*infant*’

*Pam*,                    ‘*friend*’

*Dinhmei*,               ‘*teacher*’

*Chaenzaymei*,       ‘*leader*’

#### 4.3.1 Human nouns representing professions belong to common gender.

Amu ‘priest’

#### 4.3.2 Non-human animate beings other than birds and animals. The gender distinction is never made.

Təniaŋ    ‘snail’

Raga      ‘scorpion’

Apaŋc<sup>h</sup>rə   ‘spider’

#### 4.3.3 Many human nouns not representing to professions belong to common gender.

gəndau    ‘elder’

pam        ‘friend’

pui pu     ‘parents’

#### 4.4 Masculine gender

Masculine Gender is express in two ways:

##### 4.4.1 Lexical:

*Dganv* = 'boy'

*Put<sup>h</sup>au* = 'father's elder brother'

##### 4.4.2 Suffixation:

**The human animate masculinity is expressed by the suffix –pu, *Luŋc*, *Pou.Naŋ*.**

Rongmei-pu = 'rongmei+man'

##### 4.4.2 (a) *In attributive noun*

Lu-suanmei-pu = 'singer man'

John-pu = 'John father'

##### 4.4.2 (b) Person's name

Gai-guaŋ-luŋc = *Good-come* + *male*

*Peter-pou* = 'peter + male'

*Dikhon-naŋ* = *dikhon* + *male*

**The non-human animate masculinity of birds is expressed by the suffix -*duic***

ruai-duic 'cock'

p<sup>h</sup>um-duic 'duck (male)'

p<sup>h</sup>ina-duic 'pigeon (male)'

**The non-human animate masculinity of animal is expressed by the suffix –či, luh, in most of the cases.**

Example

Asən-či, =deer+male .

Guak-luh = pig+male

Sih-luh = dog+male

#### **4.5 Feminine Gender**

Feminine gender is expressed in two ways

##### **4.5.1 Lexical marking**

Tuna = girl

Chəp<sup>h</sup>umeiluc = girl/female

ənai= father's sister.

##### **4.5.2 Suffixation**

**(a) The human animate feminine is expressed by the suffix –*pui, liu, luc, neic*.**

Khasimei-pui = khasi+female/mother.

NB: 'pui' refer to mother in Rongmei language.

**(b) Person's name where by adding suffixed like, *liu, luc, neic* denote female.**

Rose-liu = rose+female

Jian-luc = love+female

Lubuan-neic = lubuan+female

Jirim-neic = Jirim+female.

### 4.5.3 In attributive noun.

bəmai-pui ‘mad lady/female’

### 4.5.4 The non-human animate feminine of birds is expressed by the suffix -kui only.

ruai-kui ‘hen’

p<sup>h</sup>um-kui ‘duck’ (female)’

ak<sup>h</sup>ouna-kui ‘dove’ (female)

### 4.5.5 The non-human animate feminine is also expressed by the suffix –kui.

Kamaŋ-kui = tigress

Jou-kui = female monkey

Shi-kui = bitch/Female dog.etc.

### 4.5.6 ‘Nay’ it is also sometimes used to indicate non-human animate feminine

Asən-nay = deer+female

Guak-nay = pig+female

Jiu-nay = goat+female/she goat

## 4.6 Gender of Loan Words

The inanimate loan words also do not show gender distinction. For example:

t<sup>h</sup>iŋbaŋ ‘tree’

gari ‘vehicle’

latrik ‘book’

## CONCLUSION

In conclusion to the finding of Gender in Rongmei we can see that Rongmei is a tonal language and have no grammatical implication. It is purely lexical and suffixing phenomenon though it has four types of Gender viz., Masculine, Feminine, Common, and Neuter Gender.

Through this work we can say that Gender in Rongmei Tibeto-Burman language which are mainly spoken in three state of Assam, Manipur and Nagaland has different lexis and suffixed when it comes to Gender marking. And also through the comparison of Gender in Rongmei and Anal language we can see that, Anal language have postposing a word or suffix to a noun stem to denote Gender. In Anal, gender of animate nouns is marked morphologically except in some kinship terms which are absolute forms. All the inanimate nouns are considered as neuter gender and also the third person pronoun in Anal does not distinguish for gender. The Anal gender-marking system distinguishes female versus male in human and nonhuman beings including animals, birds, plants, etc. And thus from the above mention project we can know that even among Tibeto-Burman languages the features of Gender are not equal though they sound similar or behave equally in some features.

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