

GENDER ANIMATENES MORPHEME IN MEYAH ITS MORPHOLOGY AND IDEOLOGICAL MEANING

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Abstract

Meyah is one of language spoken in Eastern birds. Meyah is categorized as Papuan language while it word order is SVO language pattern. This study aim to discuss gender animatenes morpheme in Meyah its morphology and ideological meaning. Gender is how about how the Meyah human categories and classifies the person's name as male and female. In this research I will use descriptive method to describe the data such as place and time, population and simple, tools of collecting data and data analysis. Basically the name of person is taken from kind of plants, animal and things. Ideologically the name happens while almost Meyah people are famer and hunting. During do activities such as hunt and farm, they found the new thing or new the phenomenon they named their children like that. Morphologically this phenomena almost same as Akang language, where the people of Akang named their children by using name of day, moon and year to naming their children.

Key word: *Meyah, Gender, Animatenes, Person, Ideology*

Abstrak

Meyah merupakan salah satu bahasa yang terdapat di wilayah kepala burung. Meyah tergolong dalam rumpun bahasa Papuan namun memiliki kelas kata SVO. Studi ini berbicara tentang gender animatenes morpheme in Meyah its morphology and ideological meaning. Gender is how about how the Meyah human categories and classifies the person's name as male and female. In this research I will use descriptive method to describe the data such as place and time, population and simple, tools of collecting data and data analysis. Basically the name of person is taken from kind of plants, animal and things. Ideologically the name happens while almost Meyah people are famer and hunting. During do activities such as hunt and farm, they found the new thing or new the phenomenon they named their children like that. Morphologically this phenomena almost same as Akang language, where the people of Akang named their children by using name of day, moon and year to naming their children.

Key word : *Meyah, Gender, Animatenes, Individu, Ideology*

INTRODUCTION

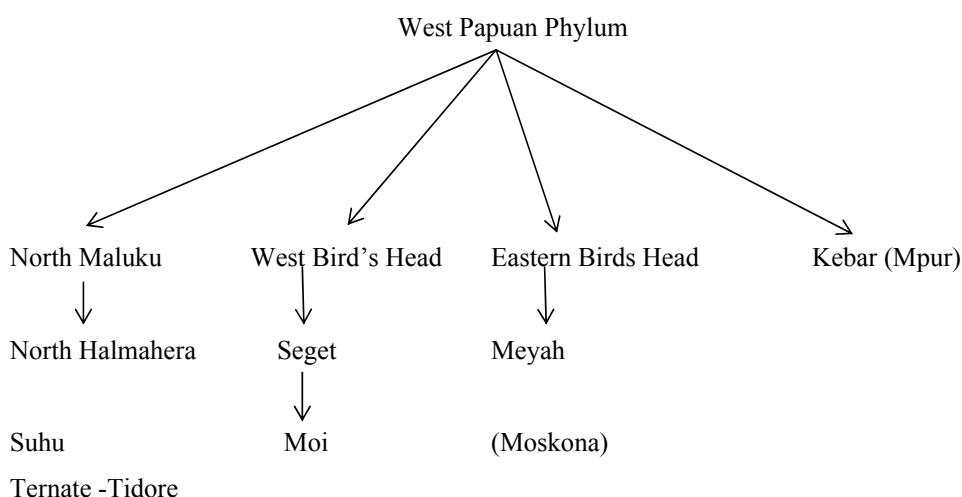
According to Igga P.c. (2013) Meyah people, language is a bridge of human communication among themselves in dearly. In other head Bonvillain (2001:1) state that, the language shows the identity of human race. So I conclude that, language is the tools of human communication which is used to communicate and found something what they need to know (argument, feeling, expression and understanding). Language in Papua is decide into two big parts such as Austronesia and Papuan, while Austronesian language are spread I eastern Indonesia from northern Halmahera, Alor and Pantar, two small island of West Timor until mountainous interior of eastern Timor. Furthermore, Papuan languages are spread from western Solomon Island, reef and Santa Cruz island, Vanuatu and all highlands of Papuan (Lincoln and Wurm, 1978 cited in Foley 1986:1). Also Foley (1986) , state that Austronesian language have been used by people that mostly live in the northern coast areas of Papua island such as; Ambai, Ansus, Biak and etc. then, Papuan language are used by people who live in highland area such as Dani, Hatam, Sougb, Meyah and Maibrat. Meyah is one of Papuan language (non-Austronesia) live in manokwari and east bird's head peninsula (From kamundan until weriagar river) with neighboring language such as Sougb, Hatam, Mpur, and Moile (Reesink 2002:1-2)

There are some branches in linguistics such as Phonetic, Phonology, Morphology, Syntax, and Semantic-Pragmatic. The focus of this study is morphology. "Morphology is study about word structure, and words are at the interface between phonology, syntax and semantics (Zwicky and Spencer 1998:1). Morphology is study about internal structure of word. Morphology itself has many aspects such as Affixation, reduplication, compounding, animatenes, word class, grammatical word and so forth. In this

paper I discuss about gender animatenes morpheme in Meyah; its morphology and ideological meaning. The animatenes is divided into two parts. They are animate and inanimate to describe noun as mark of gender.

This language also has alternative name such as given from people from outside such as *ma-ye* ‘who are outside’ in Mpur phrase (odden 2002:47 cited in Gravelle 2004:1-2), Alfur with alternative name Arafura (Forrest1778:10 cited in Gravelle 2004), name Arfak to describe the people who come from the hill behind Dorey bay which Meyah live until today (Wallance 1962:381 cited in Gravelle 2004), Cowan (1953, 1957 and 1960 cited in Gravelle 2004) state them as ‘mansibaber’ a derogatory term from the Biak/Numfor Language). Voorhoeve (1975 in Gravelle 2004) presented name Meyah as Meax and their alternative name is Mansibaber, and Mejach. Sliser and Clouse (1991 cited in Gravelle 2004) called meyah with alternative name Meyach. Gravelle (2004) applied name Meah and igga 2013 mention the name of Meyah /mɔ̃i:áh/ or meyahir (Meyah People) it carries out two meanings. The first one is the way of rive it means this ethnic is separated like water to walk to found the good place for living. Second is Meyah as the living water (water is source of life), philosophically it mean the beging of Papuan knowledge was started from Manokwari and Meyah as second ethnic who accepted and adopted the bible after Doreri.

Demographically, Meyah people do not live in a place for a long time, because they always move from one place to another place during tree or five month (Gravelle 2004:2), in other head Meyah is spoken in Manokwari, and also in some area of bintuni regency such as district Moskona, west Moskona, Mayado, Merdey, Biskop, South Moskona, Masyeta, Mestohu and one area in Distrik Kebar (Nekori village). The families name of Meyah are; Mandacan, Salabai, Meidodga, Isba, Tibya, Iggomu, Igga, Dowansiba, Mektis, Kasi, Sora, Manseni, Waramui, Arui, Umbuni, Matabua, Asari, Infanido, Wariki, Manim, Farian, Katobu, Wam, Jijga, Ranifos, Unio, and awopi. Ethnographically, the traditional live hood of Meyahir (Meyah Peoples) are hunter and famer, as a hunter they hunt animal such as Pig, Dear, Cassowary, Kinds of Bird, Kangaroo and cuscus and as a farmer they farm the plants like cassava, taro, corn, sweet potatoes, banana, and vegetables (Kankung, Gedi etc.) This ethnic is lived in house one thousand feet and also famous as Mandacan, the believe of Meyah is Christian (GKI, GPKAI, GBI, GBGP, GPI and Catholic church (GK). Linguistically, Meyah language is categories in Papuan language with neighboring language such as Moskona, Sougb, and Mpur with word order SVO.



Sumber: Gravelle (2004:8)

Sociolinguistically, Meyah are multilingual; they are able to speak either Meyah language as mother tongue or some language such as Sougb, Hatam, and Papuan Malay. In other side many meyah woman do not get formal education than Meyah men (Gravelle 2004:6). While today Meyah language is more

used by older people than younger people and many meyah men have marriage exchange with woman who come from other tribes such as, Sougb, Hatam, Mpur, Biak, Javanese, Ambones, Serui, Timor and etc. Meyah has connected with others languages such as Papuan Malay and Biak since 1890 when Petrus Kafiari (The Missionary) landed in Amban beach. Meyah language itself has three dialects such as Testega, Meyekiba, and Side e.g. Efesa /f/, Ebesa /b/ and Ewesa /w/ or Efet/f/, Ebet /b/, and Ewet /w/.

The Research questions of this paper are ; (1) what are gender animatenes morpheme in meyah and (2) what is the ideological meaning in Meyah's gender animatenes, while the purpose of this research are; (1) to find out gender animatenes morpheme in Meyah and (2) to find out ideological meaning in Meyah's gender animatenes. The Aim of this paper is given information about gender animatenes morpheme in Meyah: it is morphology and Ideology. The information will become a resource and reference material for those who want to do additional research

LITERATURE REVIEW

There are many research about Meyah such as; Reesink (2002) language of eastern birds head, Gravelle (2004) studied about "Meyah ; an eastern birds head language in Papua," Santoso (2013) wrote " identification of types, form, and function of adjective in Meyah," Siburian (2014) with studied " an analysis of morpheme in Meyah language; Sidei dialect in Manggoapi, Manokwari". And some research where related to my paper likes; Kofi Agyekum (2006), studied about, "the sociolinguistic of Akang (Ghana Language) person name", Lupenga Mphande (2006) with title " naming and linguistic Africanisms in African American," and Nikola Dobre (2010) research about theory of name and cognitive linguistic- the case of Metaphor. Those researches are discussed in general, but in my research I will mention about "Gender Animatenes Morpheme in Meyah; Its Morphology and Ideological Meaning that has not discussed yet. The theoretical background of this paper are consist of Morphology, animatenes, noun lexicon, word form, grammatical word, gender, person, person, prefix, and ideology.

Haspelmath (2002:1-3) mention that, linguistically the word construction included form (combination of Morpheme) and the meaning of the words is known as Morphology. In other head, Bergmann et.al (2007:148) state that, morphology the combination of sound and the relationship between word and meaning. For examples;

Example 1. Morphological process

Mesopotamia	Meaning	Mesopotamia	Meaning
Badu	"He goes away"	Inġen	" he went "
Baduun	"I go away"	Inġenen	" I went "
Bašidun	"He goes away to him"	inšġen	" he went to him"
Bašiduun	"I go away to him"	Inšġenen	" I went to him"

(Jacobsen (1974:53) cited in Haspelmath (2002:1-3))

Animate (adj) is a term used in the grammatical classification of words (especially Nouns) to refer to a subclass that position is person and animal, as opposed to inanimate entities and concept (Crystal 2008:26). In some language such as in Ngalakan language, there is zero coding of third person singular animate (masculine or feminine) subject. Examples (2) and (3).

Examples 2

Nugu-jawon-nowi 0-rabo gunmanyukaji

M-friend -his 3sGM- went.ps -r.pNcr Maybe forever

"maybe his friend went away forever"

Also in I Chichewa language, the human singular class 1 gender is used when the referent is not a word but a sound

Examples: 3

a- na- mu- mva ‘mayo’
 CLI.sai-PST-CLLOBJ-hears crying sound
 ‘He heard a crying sound’

Inside animatenes, noun lexicon as a part morphology. Lexicon (lexeme) is entity and can be thought of as sets of word form, Haspelmat (2002:13). In other side, Shoppe (2007) mention that, grammatical system of words and word as part of mental dictionary embedded on speaker mind and these stock-mental dictionaries are morphologically known as ‘lexeme’. Linguistically, lexeme is identified as distinctive unit in the semantic system of language, such as example English)

Examples: 4 process of lexeme / lexicon in English

Base	Lexeme/lexicon	Meaning
Create (Verb)	Ion	Creation (Noun)
Arrive (verb)	Al lexical Morpheme	Arrival (Noun)
Stupid (Verb)	Ity	Stupidity (noun)
Quit (Verb)	Ness	Quietness (Noun)

Haspelmath (2002:13) state that, the word can be pronounced and use in the texts are categories as word form, while each word from belong to one lexeme. Also same Shopen (2007) mention that, the lexicon structure organizations are made from word form, like example (5) in meyah language

Examples :5 the word from in meyah language

Ofa e-nejginat deyka guru
 3sg 3sg-forget more not
 ‘She (or he) doesn’t forget any more’

Some Partsof morphology is grammatical word, according to Aronoff and Fudeman (2011:37) mention that, grammatical words are known as morphosyntatic word. In fact, those two things are the same with words, but the application of them are different from depend on syntactic context. And also, Shoppen (2007) mention, the gramaticalzation focused on how the grammatical forms and its construction created out lexeme item that is known as grammatical word, eq. Aikhenvald and Green cited in shoppen (2007)

Examples: 6. grammatical word

Kamax- duka Grab-CHEST + REFL ‘He had a quick snack’ Literal meaning : ‘ He grabbed his own chest	Nah barew-wok 1SG Clean- head Literal meaning : ‘ I am clean head’
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The grammatical category can be defined as an analysis of word- classes displaying such contrasts as male or female, animate and inanimate (Crystal 2008:206). On the other hand, “gender is a category of morpho-syntactic properties which distinguish classes of nominal lexemes, used to describe and classify the word as famine (female) or masculine (male) in the word, (Zwicky and Spencer 1998:26), such as examples in English and Meyah bellow;

Examples 7: the gender word/ gender lexical

Word	Meaning	Gender
He	The word shows the classify gender man	Man
She	The word shows the classify gender woman	Female
Ona	The word shows the classify gender man	Male
Oja	The word shows the classify gender woman	Female

According to Schachter (1985) cited in Grevelle (2004) mention that, “ the person spoken to, or other persons presumably clear in the context for only to human, in other side Crystal (2008:358) state that, to

indicate the number and nature of participant in a situation, which is person categories used in grammatical description, see example person in Meyah

Examples 8: the person in Meyah

Meyah	Meaning	Hatam	Meaning
Didif	I	Andipoy	Grandfather
Buwa	You	Sindy	Grandmother
Rura	They	Dani	I
Yonatan	Yonatan	Bani	You

Crystal (2008:382) mentions that “prefixes is a term used in morphology referring to an affix, which is added initially to a root or stem.” In other hand, Kroger (2005:14), state that, an affixation which occurs before the root is called a prefix, such as examples bellow:

Examples 9: the prefix in English and Bahasa Indonesia

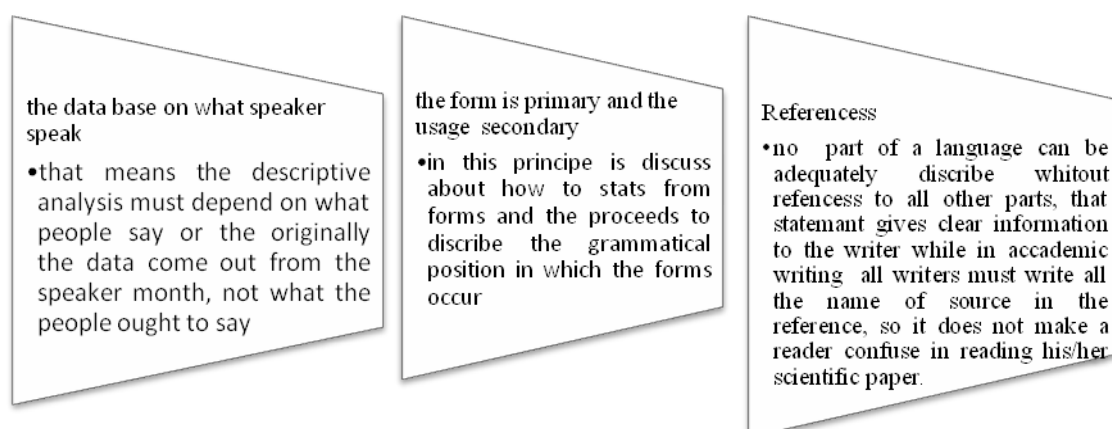
Prefix	Word
Un-	Un-happy
Dis-	Dis-like
Ber	Ber-tumbuh “grow up”
di-	Di-mana “where”

According to duration (1997:51) mention that more recently as language diversity has been recast as one of the dimensions of what identify as ‘language ideology.’ In other hand, Warami (2013 cited in Tifa Anthropology, 2013:129) “ideology as a system of representation between true relation with one other in society as way of imaginary relationship between people and among themselves as owner.

RESEARCH METHODOLOGY

Arranging the research method is the initial step before doing the process of collecting data and analyzing them, in conducting a research. It is important for a researcher to determine the research method that he or she would like to used covering, such as place and time, research method, population and simple, data collection, procedures, the tools of collecting data and data analysis.

This research was conducted in manokwari regency, especially at Manggoapi dalam Villange, RT/RW 03/II Kelurahan Amban west Manokwari District Barat. The data collection was done from April to May 2014. Descriptive Method as method used in this research to describe the data while, generally descriptive method used to get any information from the speaker about the language as followed Nida (1962:1-3) divided into third principle such as;



The population of the study is focused on all word class (noun) of Meyah. The samples of this research are 183 words to show the gender animatenes morpheme in Meyah. In collecting data, I used procedure

and tools of data collection such as procedure, the tools of data collection. In collecting data, I used some techniques such as library study (CELD), data elicitation, wordlist and interview. And I used several instruments during conducting this research such as Pen, Pencil, Toolbox Dictionary, Laptop, Wordlist, and Camera for collecting data. After collecting the data, I analyzed and identified kinds of gender animatenes morpheme and show the ideology, for examples in Kimyal and Irarutu

Examples 10 : Kimyak Langugae (Yahukimo)

Source Language	: Mabo	‘Mabo’
Target language	: k-e-l Mabo	‘Sister’
	n-e-ng Mabo	‘Brother’
Free Translation	: ‘Sister’ and ‘Brother’	

Both of two genders (Male and Female) are marked with morpheme /e/

(Sub.P.c.2013)

Examples 10 : Irarutu Langugae

Source Language	: Ade	‘old man’
Target language	: ad-i-e	‘Father’
	Aden-e	‘Mother’
Free Translation	: ‘father’ and ‘mother r’	

The morpheme /i/ refer to male and the morpheme /e/ refer to female

(Feneteruma.P.c.2013)

FINDINGS

The gender animatenes morpheme in Meyah is described first then the ideological behind its morphology.

Gender Animatenes Morphemes In Meyah

In some languages, animatenes is made morphologically contrast in gender. Morphologically, Meyah has specific morphemes that explain gender. To differentiate gender, both noun and adjectives take an important role. In this case, Meyah people compose a name, in composing a name of Meyah consists of noun and adjective as base form and it's as contrast of gender. There are some morphemes used to mark it, as show in example (11)

Example 11.

Source Language	: Moruj ‘Coral’
Meyah	: M(o)-ruj
Glossary	: Thing-Coral
Free translation	: ‘coral’

The word *moruj* in meyah means ‘coral’. The word *Moruj* morphologically consist of two morphemes, *m(o)-*; and *-Ruj*. Morphologically morphmeme *m(o)* is noun marker while *(o)* as optional vowel and *-ruj* as a base form of ‘*cora*’. In a different word, morpheme *m(o)*-refer to ‘*thing*’ and *-ruj* refer to coral. Moreover, this phenomenon is different from English and Bahasa Indonesia which is always come without thing marker. It is clear in the following example *min momos* below it appears in initial position behind other base form such as prefix *ø-* as a marker in noun.

All nouns in meyah always exist with *m* as a marker of noun (*Thing*) and it always comes in the initial position examples 12.

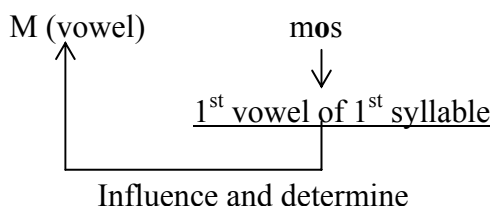
Table 1. the summary of process prefix ‘m’ in meyah

Word	Meaning	Word	Meaning
M(o)-mos Thing-taro	‘taro’	M(e)-ney Thing -banana	‘banana’
M(a)-rofok Thing -flower	‘flower’	M(e)- jweni Thing- crocodile	‘crocodile’
M(e)-sra Thing – bird of paradise	‘the bird of paradise’	M(e)-k Thing- pig	‘the pig’
M(e)s Thing - dog	‘the dog’	M(e)-sta Thing-moon	‘the moon’
M(o)-wa Thing- sun	‘the sun’	M(e)-y Thing- water	‘water’
M(o)-d Thing - house	‘house’	M(e)- siga Thing- arrow	‘arrow’
M(e)-m Thing-bird	‘bird’	M(e)-sina Thing- net bag	‘net bag’

Morphologically, on the example (12) I can conclude that the morpheme *m* refer to noun denoting entity in meyah. To understand more about this phenomenon could be seen example (13) below

Example (13). Process of prefix attached in noun base form

Words	Meyah
M(o)-mos	Mo-mos Thing taro
M(e)-ney	Me-ney Thing-banana



As illustration above, the unique from Meyah is each noun has specific morphemes, which indicate noun (thing). Where it always appear in initial positions. Where morpheme *m-* as prefix to describe thing and (vowel) is taken form the 1st vowel of 1st syllable in root to influence and determine the second syllable in root. While in Meyah syllable construction such as CVCVC, CVCCCVC syllable construction as follows words *momos* and *manger*.

Gender Animatenes Morphemes

Name of a person in meyah culturally is taken from noun and adjectives. To see the process of gender animatenes, see the next explanation.

Noun Base Form Become Name Of Person

Most of noun in meyah have started with initial *m-* and *ø-* or other morphemes that modify noun in meyah. From name of person, these morpheme are changing with prefix *i-* or *y-* for male marker and *e-*, *o-* or *a-* as a female markers, as we can see in table (2) below

Noun marker	Male person marker	Female person marker
m- ø	i-,y-	e-, o-, a-

The marker *m-* in noun indicate thing, the prefix *i-* and *y-* are initial markers of male as person name, where prefix *e-*, *o-*, *a-*, are as markers of female person name. meyah people able to used prefix male marker *i-* when in the root have 1st vowels *e-* or *o-* in 1st syllable construction as CVCVC, as follow words momos'taro,' meney 'banana.' Beside the prefix male marker *i-* meyah also have prefixed male marker *y-*. Basically, meyah people used prefix marker *y-* when the root consist of double or triple consonant attach with 1st vowel in the 1st syllable, where the syllable consist of prefix male marker *y-* is CVCCCVC as follow word Ma-ngger 'pineapple.'

Besided prefix male marker, there are also has prefix female marker such as *e-* and *o-* where in the root 1st vowel in 1st syllable take for classifies the gender. As followed the syllable construction CVC as examples *mos* 'taro' become *e-mos* ' a female person name taro' and *ney* 'banana' become *e-ney* ' a female person name banana.' Where the prefix *o-* and *a-* female marker is taken from 1st vowel in 1st syllable such as *mas* 'dirty' syllable construction CVC. For example follow the construction prefix marker male and female in Meyah

Prefix marker	Attached with
Male <i>i-</i>	Female prefix marker <i>e-</i> and <i>o-</i>
Male <i>y-</i>	Female prefix marker <i>a-</i>

The next explanation show noun in meyah that are followed by a changing based on noun. In the other hand we can say name of person is derived from noun could be seen in example (14) and (15)

Example (14)

Source Language	: momos 'taro'	Source Language	: momos 'taro'
Meyah	: <i>i-mos</i>	Meyah	: <i>e-mos</i>
Glossary	: male-taro	Glossary	: female-taro
Free translation	: taroan/a taro boy	Free translation	: a taro girl/woman

Prefix *i-* refers to man/boy attaches to *mos* 'taro' prefix *e-* is female marker attach to *-mos* 'taro' they change the prefix *m(o)* to become the name of the person 'taro' *i-mos* means ' a male person name taro' and *e-mos* means ' a female person name taro.' In (14) name of person *imos* is derived from noun *momos*. And the process to name person is started from deleting initial morpheme *m(o)* and it is replaced by prefix *I* for male and *e-* for female marker.

Example (15)

Source Language	: manger 'penapple'	Source Language	: manger 'pineapple
Meyah	: <i>y-angger</i>	Meyah	: <i>a-ngger</i>
Glossary	: male pineapple	Glossary	: female-pineapple
Free translation	: a pineapple man	Free translation	: a pineapple woman

The prefix *y-* is male marker name and prefix *a-* is the female marker name 'pineapple the process of name the person is attached by deleting initial morpheme *m-* and it is replaced by prefix *y-* for male and *a-* for female, from manger 'pineapple.' Note; the process of changing of prefix *i-* and prefix *y-* in example (15) while prefix *i-* and prefix *y-* phonetically in Meyah has same position in high front unrounded vowels, so it is able to change each other. The phonological motivation of the simulation of articulator phonetic system is made '*iangger*' colloquially becomes '*yangger*' the following examples (15), (16) and (17) are female person marker.

Example 16

Source Language	: <i>mesifek</i> 'chili'	Source Language	: <i>mesifek</i> 'chili'
Meyah	: <i>e-sifek</i>	Meyah	: <i>i-sifek</i>
Glossary	: female-chili	Glossary	: male-chili
Free translation	: a female name chili/ a chili woman	Free translation	: a male name chili/ a chili man

Based upon the illustration, we can see female markers as a gender marker, which comes in initial position and changes morpheme *m*. this is about the same as examples (16) and (17) prefix *e-* for female and prefix *i-* for male marker. Those morphemes are combined with *sifek* ‘chili’

Example 17

Source Language	: mamu ‘stone’	Source Language	: mamu ‘stone’
Meyah	: a-mu	Meyah	: y-amu
Glossary	: female -stone	Glossary	: male-stone
Free translation	: a stone female	Free translation	: a male person name stone

Based upon the examples, we can see which morpheme *y-* is male person marker and *a-* is female person marker (17) those morphemes are combine with *mu* ‘stone’ for the name of person

Examples 18

Source Language	: Moj ‘banya’	Source Language	: Moj ‘banya’ tree
Meyah	: o-j	Meyah	: y-o-j
Glossary	: female –banyan	Glossary	: male banyan tree
Free translation	: a banyan female	Free translation	: a banyan male

The base form *moj* ‘banyan tree’ in example (18) becomes person name thought deleting process , while *m-* in based form is deleted and modified with prefix *o-* as female marker and as male marker it changes with prefix *y-*.

Table 3. The summary of noun become person

Noun	Person name	
Word	Male	Female
M(o)-mos ‘taro’	i-mos ‘ a male person name taro’	e-mos ‘ a female person name taro’
M(e)-ney ‘banana’	i-ney ‘ a male person name banana’	e-mos ‘ a female person name banana’
M(e)-meg ‘crow’	i-meg ‘ a male person name crow’	e-meg ‘ a female person name crow’
M(e)-jweni ‘crocodile’	i-jweni ‘ a male person name crocodile’	e-jweni ‘ a female person name crocodile’
M(e)-k ‘pig’	i-k ‘ a male person name pig’	e-k ‘ a female person name pig’

Adjective form becomes person name

In the adjective, the base forms are morpheme *m* and also \emptyset , which are more dominantly beside other morphemes. Those adjective base forms become name of person when the morpheme *m* and \emptyset or other morphemes are modified with prefix *i-* and prefix *y-* as male marker and prefix *e-* *o-* and *a-* for female marker as shows in the table (4) below

Table 4. The process of prefix modified base form in adjective become person name

Adjective marker	Male person marker	Female person marker
<i>m-, \emptyset,</i>	<i>i-, y-</i>	<i>e-, o-, a-</i>

Same as noun, in adjective Meyah people able to used prefix male marker *i-* when the root has *Ist* vowels *e-* or *o-* in 1st syllable, where the syllable construction as CVCVC, as follow words sokay ‘ a poor baby’ become isokay ‘ a male person name a boy poor.’ Beside the prefix male marker *i-*, meyah also have prefix male marker *y-*. basically, meyah people used prefix marker *y-* when the root consist of double or triple consonant attach with 1st vowel in the 1st syllable, where the syllable construction of prefix male marker *y-* is CCVCCVCas follows word *-rforfes* ‘dug’become *yarforfes* ‘ a male person name dug’

Beside prefix male marker, there are also has prefix female markersuch as *e-* and *o-*, where in the root 1st vowel in 1st syllable take for classifies the gender. As followed the syllable construction CVC as

examples *mos* ‘taro’ become *e-mos* ‘a female person name taro’ and *ney* ‘banana’ become *e-ney* ‘a female person name banana.’ Where the prefix *o-* and *a-* is taken from 1st vowel in 1st syllable such as *mas* ‘dirty’ syllable construction CVC. For examples word *mas* ‘dirty’ become *a-mas* ‘a female person name dirty.’ As the structure of naming male and female as follow the example (19) below

Example 19 prefix marker attached with

Prefix marker	Attaché with
Male <i>i-</i>	Female prefix marker <i>e-</i> and <i>o-</i>
Male <i>y-</i>	Female prefix marker <i>a-</i>

The marker *m-* and *ø* are adjective. Morpheme *m* in adjective is taken from initial position. In giving name to person, of course it depends on gender. The gender classifies such as prefixes *i-* and *y-* replace marker *m-* and *ø-* in initial position to compose person male name. it also occurs in female name where *m* and *ø* are replace by prefixes *e-*, *o-*, and *a-*. see examples (20) and (21)

Example 20

Source Language : <i>maren</i> ‘sick’	Source Language : <i>maren</i> ‘sick’
Meyah : <i>y-aren</i>	Meyah : <i>a-ren</i>
Glossary : male -sick	Glossary : female sick
Free translation : ‘a sick male’	Free translation : ‘a sick female/girl’

The prefix *i-* and *y-* in (20) phonetically *i-* and *y-* are in high front unrounded vowel, so it is able to changes with morpheme *m,ø* and other base form in adjective. Phonologically motivation, because the assimilation of articulator phonetic system is made *iaren* ‘sick’ colloquially becomes *yaren* ‘male person name’ prefix *i-* or prefix *y-* in the example (21) are male person markers while the base form consist of morpheme *m* and *ø* morpheme.

Example 21

Source Language : <i>ø-sona</i> ‘success’	Source Language : <i>ø-sona</i> ‘success’
Meyah : <i>i-sona</i>	Meyah : <i>o-sona</i>
Glossary : male -success	Glossary : female success
Free translation : a success male	Free translation : a success girl/female

In example (21) *ø-sona* in an adjective meaning ‘success.’ The process to become name of person comes from deleting morpheme and replacing with prefix *i-* for male marker

Example 22

Source Language : <i>ø-mfena</i> ‘poor’	Source Language : <i>ø-mfena</i> ‘poor’
Meyah : <i>i-mfena</i>	Meyah : <i>e-mfena</i>
Glossary : male -poor	Glossary : female -poor
Free translation : a poor man’	Free translation : a female person name poor ’

In example (22) we can see the prefix *e-* as female marker name which comes in initial position. An adjective *-mfena* ‘poor’ comes with zero morphemes so there is not deleting process, however it is added by combining prefix *i-* in the initial position as male marker,

Example 23

Source Language : <i>ø-rita</i> ‘baby’	Source Language : <i>ø-rita</i> ‘baby’
Meyah : <i>y-arita</i>	Meyah : <i>a-rita</i>
Glossary : male - baby	Glossary : female - baby
Free translation : ‘a baby male’	Free translation : ‘a baby female’

The example above shows prefix *a-* as female marker which comes in the initial position of adjective base form *ø-rita* ‘baby.’ So *a-rita* that means ‘a female person name baby’

Example 24

Source Language : <i>ø-fer</i> ‘small’	Source Language : <i>ø-fer</i> ‘small’
Meyah : <i>i-fer</i>	Meyah : <i>e-fer</i>
Glossary : male - small	Glossary : female - small
Free translation : ‘a male person name’	Free translation : ‘a female person name’

The prefix *e-* in example (24) it attaches to adjective base form *ø-fer* to mark female person name and prefix *i-* as male marker person name. In adjective, the animatenes morphemes to identify male and female person names are same as noun base form. So in ending we can say that, the animatenes morpheme in Meyah are prefix *i-* and *y-* as male and prefix *o-*, *e-*, and *a-* as female marker. Base on the explanation, I have stated that Meyah has an animatenes morpheme to classify gender in adjective base form. For supporting those arguments, distinguish list of names that comes from adjective base form in table (5) below

Table 5. The summary of process name happen in adjective base form

Objective base form	Person name	
	Male	Female
Ø-mfena ‘poor’	<i>i-mfena</i> ‘ a male person name poor’	<i>i-mfena</i> ‘ a female person name poor’
Ø-ktata ‘blakc’	<i>y-aktata</i> ‘ a male person name black’	<i>a-ktata</i> ‘ a female person name black’
Ø-ngkoska ‘beautiful’	<i>I-ngkoska</i> ‘ a male person name beautiful’	<i>o-ngkoska</i> ‘ a female person name beautiful’
Ø-ska ‘bad’	<i>i-ska</i> ‘ a male person name bad’	<i>o-ska</i> ‘ a female person name bad’
Ø-yeckita ‘sweet’	<i>i-yeckita</i> ‘ a male person name sweet’	<i>e-yeckita</i> ‘ a female person name sweet’

What are the Ideology behind its morphology

In naming a person, Meyah has ideology motivation that influences process of morphology. The word *momos* ‘taro’ in Meyah which is ‘taro’ a kind of plant that can be personified by naming a person. In naming person the gender differences are marked morphologically though specific morphemes as in examples (19) and examples (20). Ideologically, the reason lies behind morphological process for Meyah to name are; ecological reason, physical condition of person, invention and natural reason.

1) Ecological reason

Traditionally, the people of Meyah are Hunter, gatherer and farmer who survive from hunting and gardening in the forest. When gardening, mostly they plant many kind of plantation such as taro, banana tree, sweet potatoes, papaya, cassava and vegetables. Besides gardening, they also go to hunt wild animals like; pig, bird, deer, cassowary, cuscus, and so fourth. The ecological reason relationship between human and their environment give good memory of information for their relationship. Those influence as the reason of naming a child.

For example *iney* which name is given as male person name and *eney* for female person name. The reason behind giving these names in daily life. They parents consume more banana fruits than others fruits. This is the reason why their parent name their child *iney* ‘a male person name banana’ and *eney* ‘a female person name banana’ this following table lists person name and the reason parents named their child. The more illustration sees table (6)

Table 6. The ideology of person name base of plant names

Name	From plants names	Reason
i-mos ‘ a male person name taro’ e-mos ‘ a female person name taro’	Momos ‘taro’	Because the parents mostly eat those foods in their daily life
i-weti ‘ a male person name pumpkin’ e-weti ‘ a female person name pumpkin’	Meweti ‘pumpkin’	
i-ney ‘ a male person name banana’ e-ney ‘a female person name banana’	Meney ‘banana’	
M(o)-w ‘ a male person name sweet potatoes’ o-w ‘ a female person name sweet potatoes’	Mow ‘sweet potatoes’	
i-gonana ‘ a male person name cassava’ o-ganana ‘ a female person name cassava’	Moganana ‘cassava’	

Besides food, they also name person with an expectation. That way the child mah have the same characters as animal that is found in the forest. For example *imoifa* ‘a male person name good bird.’ It means that a good bird. Parents want their child have the same characters as this kind of bird. That is the reason why their names him as bird. To support the argument see table (7);

Table 7. The ideology of person name based on animal’s names

Name	From plants names	Reason
i-meg ‘ a male person name crow’ e-meg ‘ a female person name crow’	M(e)-meg ‘crow’	Because his/her parents want his characters same as that animals they found in the forest or they make interaction with them
i-nonsa ‘ a male person name cassowary’ o-nonsa ‘ a female person name cassowary’	Nonsa ‘cassowary’	
i-k ‘ a male person name pig’ e-k ‘a female person name pig’	M(e)-k ‘pig’	
i-jweni ‘ a male person name crocodile’ e-jweni ‘ a female person name crocodile’	M(e)-jweni ‘crocodile’	
i-m ‘ a male person name bird’ e-m ‘ a female person name bird’	M(e)-m ‘bird’	

2) Physical condition of a person

The reason of naming a person influenced by the physicals condition of a person, when he or she or a child was born as image, his/her eye is abnormal as usual one, so the parent will name *e-tej* ‘a female person name eye’ for female and *i-tej* ‘ a male person name eye’ form male. See table (8);

Table 8. The ideology of person name in physical condition

Name	Physical condition of person	Reason
i-kow ‘ a male person name fingernail’ o-kow ‘ a female person name fingernail’	Ø-kow ‘fingernail’	Because one of his/her physical condition is abnormal
i-sum ‘ a male person name face’ o-sum ‘ a female person name face’	Ø-sum ‘face’	
i-ngggen ‘ a male person namenavel’ e-ngggen ‘ a female person name navel’	Ø-ngen ‘navel’	
i-wirfa ‘ a male person name head’ e-wirfa ‘ a female person name head’	Ø-wirfa ‘head’	
i-tunnga ‘ a male person name small heand’ o-tunnga ‘ a female person name small heand’	Ø-kow ‘small heand’	

3) Invention

The third reason why they do name person with such names because deal with invention of new thing. For examples when they first time see a gun. They will name the child person with such thing. For example *icog* ‘a male person name gun’ and *ocog* ‘ a female person name gun.’ That is the name given to male and female, because of seeing base on invention, see table (9);

Table 9. The process of naming base on invention

Name	Invention	Reason
<i>i-yfena</i> ‘ a male person name timor cloth’	M(e)-yfena ‘timor cloth’	The name happen because they have seen the new thing or that is new thing in their place
<i>e-yfena</i> ‘ a female person name timor cloth’		
<i>i-hug</i> ‘ a male person name traditional ring of papua (paseda)’	M(o)-hug ‘ traditional ring of papua(paseda)’	
<i>o-hug</i> ‘ a female person name traditional ring of papua (paseda)		
<i>i-fewrera</i> ‘ a male person name construction of building’	Ø-fewrera ‘construction of building’	
<i>e-fewrera</i> ‘ a female person name construction of building’		
<i>i-niyi</i> ‘ a male person name oil’	M(i)-niyi ‘oil’	
<i>e-niyi</i> ‘ a female person name oil’		
<i>i-rfej</i> ‘ a male person name’neckleg’	M(e)-rfej ‘neckleg’	
<i>e-rfej</i> ‘ a female person name neckleg’		

4) Natural phenomenon

The fourth or final reason for Meyah to name person is taken from natural phenomenon. For illustration, when a child was born at the same time rolling thunder happened. This experiences the parents to motivate their children with name *yoc* ‘a male person name is rolling thunder’ as male and *oc* ‘a female person name is rolling thunder’ as female person. See table (10);

Name	Natural phenomenon	Reason
<i>y-os</i> ‘ a male person name rain’	M(o)-s ‘rain’	The name happen when the child born in natural phenomena are show
<i>o-s</i> ‘ a female person name rain’		
<i>i-fesa</i> ‘ a male person name light’	Ø-fesa ‘light’	
<i>e-fesa</i> ‘ a female person name light’		
<i>i-yofot</i> ‘ a male person name flood’	M(e)-yofot ‘flood’	
<i>e-yofot</i> ‘ a female person name flood’		
<i>i-wiebriyi</i> ‘ a male person name earthquake’	M(e)-wiebriyi ‘ earthquake’	
<i>e-wiebriyi</i> ‘ a female person name earthquake’		
<i>i-sruk</i> ‘ a male person name war’	M(o)-sruk ‘war’	
<i>o-sruk</i> ‘ a female person name war’		

CLOSURE

Meyah is classified as Non-Austronesia language, which found in West Papua especially located in Manokwari regency (Language eastern Birds head of phylum) with SVO word order. Morphologically Meyah has prefixes to describe a person. Whereas, those prefixes are classified as person gender marker such as prefix *i-*, *y-*, *e-*, *o-* and prefix *a-*. Those prefixes are gender marker that attach in base form of noun or adjective, become name of person. Morpho-Syntactically animatenes morphemes mark a gender to classify male and female in person name. Besides that, Meyah people named their son based on their experience related to the body parts, place, plant, and thing as noun base form. Moreover in adjective words, the name comes from adjective base form such as initial morpheme *m-* and *ø-* that showing special characteristic of human. It is also happen in color words and adjective base form. There fourth ideology reason, Meyah names their children based on natural reason. Where they experience natural phenomena at the same time of baby bird, ecological reason, because the parents like or interest with a thing that is most used or consume, intentional it because of finding new thing, forth physical condition of person of physical appears at the time of baby bird. In short, the ideological reasons of Meyah people come from sharing experiences on natural reason, ecological reason, invention, and physical condition of person.

This study is only a small aspect of morphology. There are many aspects of morphology and also another linguistic study in Meyah has not been discussed yet. Those studies are Morpho-syntactically, mood, aspect, grammar, idiom, phonology, semantic-pragmatics and so forth. This study needs more researchers to do research in the phenomena of gender animatenes morpheme in Meyah

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