LEXICOGRAPHIC DESCRIPTION OF MARANAO LANGUAGE

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ABSTRACT

One of the most significant local languages in Mindanao is the Maranao language. It has been featured in popular literary masterpieces of Mindaonaon and played an important part in its culture and history. Using a semi-structured interview guide, the researcher explored the existence of Filipino words in the Maranao language as well as comparing both languages in terms of structure and meaning through the interview conducted with three Maranao native language speakers. The objective of this study is to provide an example of the Maranao language's overall lexicographic components, patterns and meanings. Results revealed that nouns, adverbs, adjectives, and verbs make up the majority of the researcher's established Maranao terms collected during this examination. Additionally, "hard consonants" are aspirated in Maranao syllables, which enhance the sound of the vowels that follow. When it comes to words that are used in counting, the Maranao language, like all other languages, makes use of the technique of adding new words to the root words, which alters the meaning of the word and creates a different quantity or way of counting. In addition, words are stressed but in a way that creates a down step accent rather than a stress accent. Additional encouragements for writers, students, professors, and other language experts are required in order to use Maranao as a medium in education, literatures, publications, research, and many other sectors.

KEYWORDS: *applied linguistics, lexicography, native speakers, Maranao language*

INTRODUCTION

One of the most distinctive regional tongues in the Philippines is Maranao. In Mindanao's Lanao del Sur region, particularly in Marawi City, the Maranao language is extensively spoken. The Darangen, a Maranao folk epic, and totol, a collection of Maranao tales, are two literary works that use the language. Even though the Philippines is home to several regional tongues, Maranao has consistently been one of the least used languages in academic writing and research. There has been a limited number of attempts to advance the study of the Maranao language and other Muslim regional dialects, but the majority of academic work is done in the Luzon areas.

Gordon (2005) in his book: Ethnologue: Languages of the World, 15th edition theorizes that the Maranao language had originated from the Austronesian, Malayo-Polynesian, Southern Philippines, Danao, Maranao and Iranon language family. However, Gordon Jr. did not investigate how the Arabic language and other languages had influenced the Maranao language.

In addition, it demonstrates that more than 600 Maranao words currently used by Maranao people have Arabic roots. It was determined that the Maranao language was impacted by Arab settlers and traders after Islam arrived in the Philippines, and that the vocabulary it absorbed was mostly employed to express sociopolitical activities. No studies to date have explored how Arabic words are incorporated into the Maranao language spoken by the Maranao people of Mindanao, Philippines. Hence, this study aims to identify the Arabic words borrowed by the Maranaos (Racman & Lulu 2021).

Meanwhile, the phoneme system of the Muslim Maranao language was unknowingly deciphered in the early 1970s while numerous now-deceased Maranao Muslim experts worked to create a more ideal orthography than had previously been in use, according to Lobel (2009). This discovery, which linguists had previously been unaware of, enables rewriting of the phonological analysis and a greater comprehension of its historical development. In turn, such a revision is a prerequisite to the analysis of the morphophonemically complex verbal system, which by its nature cannot be properly analyzed unless based on a clear understanding of the language's phonological system.

However, despite the use of language in everyday conversations, there are no known studies established or conducted that will help in the promotion of the Maranao

language to other groups of people in the local areas or even in the national scope. Specifically, lexicographical description of the Maranao language is very limited even the literatures written about the language are very infrequent.

In the Philippines, linguistic analysis of local languages has yet to achieve consensus on certain aspects of grammar. Since lexicographic description also needs to take into account certain grammatical features of the language, this condition has contributed to the problems found in presenting important linguistic features in monolingual dictionaries of Philippine languages (Flores, 2015). In addition, Filipino lexicography deals with two problems related to the linguistic features of the language: the lexicon and the grammatical features including orthography. To at least assist in addressing the problems of few studies that focus on lexicographic descriptions in the Philippines, the researcher devised a plan to focus on one of the most popular local languages in the Philippines, the Maranao language, which is spoken by many communities in Marawi City. It has distinct sounds, and the interpretations and usage of the meaning vary depending on where it is from. One cannot say that the Maranao language is identical to other Muslim languages spoken in other parts of the Philippines. In addition, limited studies were conducted that focuses on the Maranao language when it comes to usage, adaptation, compilations, and evaluation. Studies focused on the Tagalog, and Visayan languages. Because of those gaps, the researcher was able to come up with focusing the present study on the lexicographic description of the Maranao Language. The researcher will be able to share the overall lexicographic components of the Maranao language through this study, which is an important part of understanding the language itself and its uniqueness.

Research Questions
The following were the research questions of this study:
1. What are the overall lexicographic components of the Maranao language?
2. What are the patterns and meanings of the identified corpora in the Maranao language?

LITERATURE REVIEW
Lexicon and Lexicography
Lexicology is the scientific study of a language's lexicon, including its historical evolution and current usage. The way, in which some thematic region is encoded, its social stratification, or its quantitative makeup. Lexicography is the study of words (Dzharasova, 2020). Mel'uk and Polguère (2018) defined lexicography as a set of six lexicographic principles that are formulated and discussed in the same language as the word defined. Meanwhile, natural language is built on the foundation of lexical meanings. To begin, when we communicate linguistically, we speak in order to convey informative content – and we do so using words. Second, natural language plays a critical role in how we comprehend the world and attempt to make sense of it; this, too, is accomplished with words. Meanwhile, Stringer further explained that lexical semantics is

concerned with the inherent aspects of word meaning, semantic relationships between words, and how word meaning is related to syntactic structure.

In addition to the above definitions, lexicography is concerned with dictionaries, both the compilation process and the analysis of the final output. The latter is sometimes referred to as "metalexicography" or "dictionary research," whereas the production of dictionaries is referred to as "practical lexicography" and the study of dictionaries is referred to as "theoretical lexicography" (Jackson, 2013). On the other hand, a schism occurred within lexicography after the development of the glossary. Babich (2016) emphasized that lexicology, in particular, is concerned with words, word groups, phraseological units, and morphemes. It includes the study of morphology, etymology, and the history of words, as well as semantics and lexicography. Lexicography is a discipline of study that focuses on the creation of dictionaries and other reference materials. On the one hand, there was a new collection of even more intricate and sophisticated glossaries and dictionaries. Glosses were traditionally inserted into manuscript copies of literature from earlier eras.

Connell (2013) theorizes that there is a tendency to presume that linguistics encompasses all that has to do with language. Linguistics is often defined as the scientific study of language in all of its forms. This may need to be altered for today's professional linguist, as many features of language, or its scientific study, appear to be of little relevance to linguistics. This could be interpreted in two ways: one, as a signal that some aspects of language aren't important enough to warrant a trained linguist's attention; or two, as a recognition of the discipline's limitations, that there are important aspects of language that we don't yet have the tools to investigate.

In theory, Hoey (2014) restates his idea, which he first proposed in 2005 that the lexical priming hypothesis aims to connect psycholinguistic research with corpus linguists' discoveries. It states that each person's understanding of language is the consequence of everything we have heard and read repeatedly. To put it another way, the lexicon is probabilistic. Michael Halliday, who claims that his own understanding of grammar (and, by extension, the lexicon) is "inherently probabilistic," is one of the most well-known proponents of a probabilistic lexicogram (Halliday, 1992). Conflicting primings are reconciled by such common variables as education, mass media, literary and religious traditions, grammars, and dictionaries.

Maranao Language
The Maranao originally inhabited the areas surrounding Lake Lanao in Northern Mindanao, particularly Lanao del Norte and Lanao del Sur. The Maranaos, on the other hand, have settled in a variety of locations throughout the Philippines. They are part of the larger Muslim ethnic group and the Philippines' sixth largest cultural minority. They are famous for their sophisticated weaving, artwork, wood and metal craft, epic "Darangen," and dance "Singkil."

In general, the Maranaos are not all found along the shores of Lake Lanao. Some of them can be found in small towns near mountains, along the seacoast, near large rivers, or along national highways. Maranaos who live near mountains and in upland areas are known as Igivaonon or Igaonun, which means "dwellers of the forests or mountains." Because this group has only been nominally Islamized, some of their traditional beliefs dating back to pre-Islamic days can still be observed. They continue to make offerings to supernatural beings or tononngs believed to inhabit the sky, rivers, lakes, rice fields, and even trees. Furthermore, they feed their inikadowa, or "unrevealed self." According to Laubach's article "An Odessey from Lanao," which was cited by Madale (1966), "the Moros of Lake Lanao region have amazingly rich in literature, all the more amazing because it exists only in the memories of the people and had just begun to be recorded to writing." (Madale v)

Furthermore, they are known for the richness of their culture, which is still visible today and has continued to live on in the hearts of every Maranao. This culture has been preserved and has stood the test of time, keeping it very much alive even after all these years. The Maranao, like other cultural groups in the country, are known for their literary involvement, which has yet to be fully recorded and appreciated. (Ulla, n.d.).

Meanwhile, Maranao has one of the most diverse morphologies of any Philippine language (cf. McKaughan), even more diverse than Tagalog, Bikol, or Waray-Waray. Complex morphophonemics and obstinate phonology further complicate the system, preventing proper analysis for the first 95 years of foreign research into the language. The findings of Lulu and Sohayle's study revealed that over 600 Maranao words have Arabic roots and are currently used by Maranao speakers. It was concluded that, following the arrival of Islam in the Philippines, the Maranao language was influenced by Arab settlers and traders, and its borrowed vocabulary was primarily used to express sociopolitical activities.

RESEARCH METHODOLOGY

The study concentrated on the overall lexicographic components, patterns, and meanings of the identified Maranao corpora. The qualitative descriptive research method was used in this study. The term qualitative description (QD) is commonly used to describe qualitative studies on a variety of phenomena. This research design is a label used in qualitative research for descriptive studies (Polit & Beck, 2005).

Participants/Respondents of the Study

The participants of the study were the Maranao native language speakers who are considered as the most knowledgeable members of the community when it comes to the Maranao language. The researcher utilized three (3) identified participants for the interview. The sample size for the present study was smaller compared to other quantitative research methods. According to Creswell (2018), narrative contains 1-2, phenomenology contains 3-10, and grounded theory contains

20-30. The ethnography consists of a single culture-sharing group, whereas the case study consists of five to six cases.

Instruments of the Study

The instrument used in the study was a 615-word list and was taken from University of the Philippine's Department of Linguistics. An intent letter to use the instrument was addressed to UP which was eventually returned with UP's approval to use it for the study.

Procedure

The data collection for this study started from coordinating with the director of National Commission on Muslim Filipinos based in Marawi City. Based on recommendations, the researcher asked for an appointment to identified participants to discuss the purpose of conducting the study. When the permission was granted, the researcher set the time and place of the interview. Recorders and documentation paraphernalia were made available. Semi-structured interview was utilized by the researcher.

The interview lasted for three hours wherein each participant was provided one hour. Each participant was encouraged to respond clearly to the questions. To support responses of the participants of the study, the researcher also asked for any available documents written in the Maranao language. Oral literatures can also be beneficial as additional documents and justification. Responses during the interview were analyzed by the researchers.

Ethical Considerations

The researcher ensured that all ethical considerations were strictly followed based on the ethical protocols and guidelines set forth by the University of Mindanao Ethics committee with protocol number UMERC-2022-139. These ethical considerations helped the present study to avoid practices which may implicitly or explicitly abuse or exploit those whom she sought to do research with. Before the conduct of the study, the researcher asked permission from the participants by sending them both written and electronic copies of letter of intent explaining the objectives of the study. Furthermore, the possibility of loss or injury or any types of dangers during the conduct of the research were greatly considered by the researcher.

RESULTS

This section presents the results and discussions of the study on the lexicographic components of Maranao Language.

Lexicographic Components of the Maranao Language
a. Lexical Category

On the basis of the examples given and their translations, the researcher identified typical lexical categories when researching the Maranao language. Lexical categories are typically collections of words (such nouns, verbs, and prepositions) that vary in the ways in which they can be joined

to create new words. One can make new words, for example, by ending words that belong to the verb category with the suffixes -ing and -able.

In a broad sense, the Maranao language includes parts of speech found in other languages as well including pronouns, nouns, adjectives, adverbs, conjunctions, exclamations, determiners, verbs, and others. However, the researcher's established compilation of Maranao words gathered throughout this investigation primarily consists of nouns, adverbs, adjectives, and verbs.

For example, the Maranao language is rich when it comes to the use of **nouns** which can be replaced by eg (water/tubig), dumpas (mat/banig), *gabon* (cloud/ulap), *Ida-ida* (song/awit/kanta), and *ikog* (tail/buntot). Meanwhile, there are certain terms (used as nouns) in the Maranao language that have distinct spellings but the same meaning (synonymous). For example, ikhalot, L'b'ng which can be used either "*to bury (baun/libing)*" or the words *Ipag/wiya* which both means "*sister-in-law (hipag)*". The word *ilo* which means an "orphan" can also be replaced with a phrase *wata a ilo* bearing the same meaning but more specified to a *"wata" (child)*.

Adverbs are another important lexical category in the Maranao language, second only to nouns. Adverbs (adverbs) are words that describe an action, occurrence, or circumstance that is stated in a phrase. Although the Maranao language collected in the present study has a limited vocabulary, as demonstrated by the lexical compilation, adverbs can be used alone or combined with other words to make phrases and convey meaning. For instance, "*igira*" [ʔi.gi.ɹaʔ] can be used as single-word adverb which literally means *sometimes (paminsanminsan);* "*guwani*" [gu.wa.ni] which means once upon a time (*noong unang panahon;dating panahon);* and "*mapita*" which either means *tomorrow (bukas, kinabukasan).*

Adverbs in the Maranao language can be paired with other words to create new words while maintaining their lexical category and meaning. For example, "*imanto*" [ʔi.man.tu] is an adverb which means *now/this day (ngayon)* can be mixed with other Maranao words such as "*gawi-i*" [ʔa.ga.wi] or "*alongan*" [a.lɔ.ŋan] thus retaining the same meaning and can be spelled as "*manto a gawi-i/imanto a alongan*" [ʔi.man.tu.ʔa.ga.wi] [[ʔi.man.tu.ʔa.ʔa.lɔ.ŋan].

A major observation is also made about adjectives in addition to nouns and adverbs. Normally, adjectives (ædʒɪktɪv) occur after link verbs or before nouns. In the compilation of Maranao words, adjectives can be identified as a single word with a single meaning. For examples, *walopolo* [wa.lu.pu.luʔ] which means *eighty/ walumpu, uman dun* [u.man.dən] which means *always/madalas* or *malimit, t'pol* [tə.pul] which means *dull/purol* or *mapurol, malibotng* [ma.li.bu.tɔŋ] which means *dark/madilim*, and *kiyalotoan* [kja.lu.tu.ʔan] which means *ripe/hinog*. In addition, just like other languages, Maranao adjectives can be used in different tenses like *uyagoyag* [ʔu.jag.ʔu.jag] which means to *live/mabuhay* and *uyag* [ʔu.jag] which means *alive/buhay.*

In case of verbs (vɜːʳb), simple verbs can also be identified within the Maranao language. These verbs are used as part of the daily conversations in Maranao either as the grammatical center or verbs predicate. For example "tokaw" [tukaw] which mean *know/alam*. It can be used in the Maranao sentence as "Panoka**tokaw** ka sa peur a miyasowa". Another example is the word "ipo" [ʔi.pɔ] which means rub/kuskos and used in the sentence as "**Ipo** anga piya piya".

This has confounded all prior attempts by non-Maranao researchers to analyze the verb system and spelling of the Maranao language and necessitates an accurate understanding of Maranao phonology a vital aspect of any examination of the verbal morphology of the language. As a result, Maranao has the highest level of morphophonemic complexity among all the languages spoken in the Philippines, and only a few viable root word forms are not closely related to the language's intricate morphophonemics. A fully functional emphasis and mode system, as well as a large number of imperative and subjunctive forms, significantly complicate the verb conjugations in Maranao beyond the morphophonemic problems. (USAID, np)

According to Simone and Masini (2014), the classification of lexical items into categories (also called 'parts of speech' or 'word classes') has been a fundamental concern in linguistic research from ancient times. This issue was already fascinating the Greek philosophers Plato, Aristotle and the Stoics as early as the fourth century B.C. They de-bated exactly "which word classes should be recognized, what their respective rationale is, and why the lexicon is organized in parts of speech instead of be-ing composed of just one type of word" (Simone and Masini, 2014)

In relation to the result, McKaughan and Al-Macaraya (1996), morphological criteria alone are insufficient for dictionaries. To determine parts of speech for this revision, a combination of morphological, syntactic, and semantic criteria are used. Pronouns, Nouns, Adjectives, Adverbs, Conjunctions, Exclamations, Determiners, Ligatures, Particles, and Verbs are the parts of speech used in Maranao. Users should be aware that the Maranao has a significant level of flexibility in this regard even though we have highlighted the most important portions of speech for each item in this revision. The same word base frequently serves as an adjective in one context, a verb in another, and a noun in a third.

In other words, another widespread modern idea, a variety of grammaticalization phenomena take place within each word class and between word classes; indeed, word classes are the locus of both grammaticalization and lexicalization. In fact, items belonging to certain word classes may diachronically derive from items belonging to other classes: for instance, conjunctions can be demonstrated to derive from adverbs, adverbs from adjectives, articles from demonstratives, nouns from adjectives and so on. Given that these transitions are regular among languages, the idea of 'lexical cycles' has been postulated, in the diachronic successions linking distinct word classes according to a specifiable order (Ross & Simone, 1972)

B. Patterns and Meanings of the Maranao Language

It is very important to note that Maranao language is Austronesian in nature. Accordingly, Maranao is the only Danao language spoken with a pronounced downstep accent rather than a stress accent. Maranao also has aspirated "hard consonants," which improve the sound of the vowels that follow.

Significantly, some of the Maranao words identified in the present study are also being used commonly by the Christians specially those who are using Tagalog and Visayan dialects (e.g. Cebuano or Sugbuanon, Hiligaynon, Waray-waray)

Table 1. Maranao Words used by Christians

Maranao words	Transcription	English gloss
utang	*[u.taŋ]* .	debt
ulo	[u.lu],	Head of the family
tindug	*[tin.təg]*	To stand

As shown, the word for "debt" is utang *[u.taŋ]*. This word is used to allude to a debt or other financial responsibility in the sentence. Another illustration is the word ulo [u.lu], which refers to the head or another portion of the body. Additionally, the verb tindug, which is pronounced *[tin.təg]* literally means to stand or tindig.

Table 2. Maranao Words used in Counting

Maranao words	Transcription	English gloss
t'lo	[tə.lɔ]	three
t'logatos	[tə.lu.ga.tus]	three hundred
t'lopolo	[tə.lu.pu.luʔ]	thirty
t'lo-t'lo	[tə.lu.tə.lu]	by three

There are certain words in Maranao that are used in counting. Maranao language, like any other languages, utilizes adding new word to the root word which changes the meaning of the word and forms a different quantity or way of counting.

Table 3. Placement of Stress in between Letters

Maranao words	Transcription	English gloss
t'bo	[t'bu]	pipe
Takhd'g	[ta.kə.dəg]	upward
b'tad	[bə.tad]	to place
Tagin'pun	[ta.gi.nə.pən]	dream
L'taw	[l.taw]	floating
kasig'ng/Sig'ng	[ka.si.gəŋ] [si.gəŋ]	snore

Another pattern that can be observed in the Maranao language is the placing of stress in between letters which is also common in other languages. However, stress is placed to words but creating a downstep accent rather than a stress accent. As a result, when pronouncing Maranao words, an accentual peak is lowered or reduced after another accent.
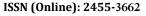
Despite the word-final glottal stop's phonemic status, Maranao has no orthographies that represent it, as with other Philippine languages. Additionally, many of the orthographies that have been used for Maranao over-specify the vowel system by drawing a false distinction between "o" and "u" (although in some native orthographies, the letter "u" is used instead of "e" to represent the schwa, which is written as <ë> in current Department of Education pedagogical materials. (USAID np)

In addition, the vowel "e" denotes the schwa, as in English "but," "what," or "shut," and these vowels are raised after a voiced stop (b, d, g) or a semivowel. The vowels "a," I "o," and "u" generally correspond to their equivalents in Tagalog or Spanish (w, y). The consonants b, d, g, h, k, l, m, n, ng, p, r, s, t, w, and y all have the same values as their Tagalog equivalents (Lobel, 2009).

As cited by Lobel and Riwarung in their study entitled, "Maranao: A Preliminary Phonological Sketch with Supporting Audio", the traits of Maranao's strong consonants and their effects the vowels are startling enough, as detailed in Lobel and Riwarung (2009). They are even more notable in light of the discovery of a very similar phenomena in Madurese, a language spoken in eastern Java and Madura in Indonesia, around 2,000 kilometers southwest of Maranao.

In addition, the purpose of this kind of consonant vowel interaction is questioned by Cohn (cited by Lobel and Riwarung, 2009). For a variety of reasons, this interaction between the height of the vowel that follows the stop and its voicing or aspiration is noteworthy. First, when vowels and consonants interact phonologically, the interaction frequently involves traits that are either shared by both, like nasalization, or they entail superimposing a vocalic trait onto a vowel.

CONCLUSION

Based on the findings, it was determined that several Maranao phrases (used as nouns) have different spellings but the same meaning (synonymous). Adverbs can be used alone or in conjunction with other words to form phrases and communicate meaning. They can also be joined to form new words while keeping their lexical category and meaning.

Additionally, adjectives can be recognized as a single word with a single meaning when it comes to the collection of Maranao terms. Similar to English, Maranao speakers frequently utilize erbs as verb predicates or as the grammatical focus of sentences. Additionally, some of the Maranao words found in the current study are also often used by Christians, particularly those who speak Tagalog and Visayan. The Maranao language, like all other languages, makes use of the technique of adding new words to the root words in order to change the meaning of the term and create a new number or method of counting.

In addition, Maranao language has the same type of letter stressing that is used in many other languages. However, rather than establishing a stress accent, downstepping is used to emphasize words. Last but not least, unlike other Philippine languages, Maranao lacks orthographies that correspond to the word-final glottal stop despite its phonemic position. Our ideas regarding the phonetic causes of voice register and other phenomena may need to be revised as a result of further research. It is hoped that the data presented in this work and the preliminary analysis thereof would provide an important starting point in that direction.

Furthermore, additional encouragements for writers, students, professors, and other language experts are required in order to use Maranao as a medium in education, literatures, publications, research, and many other sectors.

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