The Lexical Categorises of the Tinonanon-Monobo

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THE LEXICAL CATEGORIES OF THE TINONANON-MONOβU

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Abstract

Language is an intrinsic facet of the human race, and fostering investigations that equate sophisticated methodologies is of utmost significance. This function as an extensive foundation for the *Tinonanon MonuꞜu* community that will eventually be passed down to future generations.The *Tinonanon-MonoꞜU* is a unique sub-group of the Manobo found in Arakan Valley Complex. It is derived from the Tinanan River that flows from Mt Sinaka and joined with the Kulaman River. An in-depth interview among ten (10) bearers of the language from the Barangays of Greenfield, Kinawayan, and Sto. Niño was done. This paper infers that the *Tinonanon MonuꞜu* language has corresponding expressions for lexical varieties such as noun *(ngaran),* verb *(kudwaw'ng),* adjective *(kudbuyo – Ꞝuyo),* preposition *(notowwan),* and conjunction *(ponsuppay)*. This study offers an enlightenment on the idiosyncrasies, peculiarities, and functions of the *Tinonanon MonuꞜu* language. Indeed, apart from culture, language is also an imperative approach to further promote the diversified cultural legacy.

1   Introduction

The Arakan Valley Complex is the home to the Tinonanon-Monoβu, an ethnolinguistic group distinct from the Obo Manobo and the Matigsalug. However, speakers of the language are intelligible with the Obo Manobo. The Tinonanon-Monoβu language is not yet catalogued by the Ethnologue, which calls for its documentation. Various linguists believe that many of the world's languages may disappear by the end of the 21st century, particularly those spoken by minority groups.

2   Research Question

What are the lexical categories of the Tinonanon-Monoβu?

3   Methodology

3.1   Data Description

The primary data collected consisted of recorded interviews with 10 native speakers of the Tinonanon-Monoβu language. These recordings were transcribed and analyzed to identify lexical categories.

3.2   Geographical Scope

The research was conducted in the Municipality of Arakan, where the Tinonanon-Monoβu language is primarily spoken.

3.3   Participant Profile

The study's participants included 10 native speakers of Tinonanon-Monoβu, aged 25–75, all familiar with the linguistic structures of their language.

3.4   Limitations

This research was limited by the small sample size, the time constraints of fieldwork, and the lack of prior documentation of the Tinonanon-Monoβu language.

3.5   Method of Data Collection

Data collection involved in-depth interviews and recording natural language usage among participants, with a focus on eliciting examples of nouns, verbs, and adjectives.

4   Result and Discussions

In this section, I discussed some features of the lexical categories of the *Tinonanon MonuꞜu* language. This will help gain new insights into the

richness of this language in the Municipality of Arakan and the nearby towns. Below are the corresponding translations of lexical categories of the aforenamed language accounted with its lexical examples that are taken from the participants' statements during the in-depth interview.

Ngaran (Noun)

Stemming from the data collection and conforming to the informants' authentic remarks, the substitution of nouns in their language, *Tinonanon MonuЂu* is *ngaran*. The term *ngaran* is analogous to naming, an act of giving or assigning a name to something. This finding is supported by the statements of the informants.

> *"Nobbuttan kod otten od towwan ko tu bullas no ngaran ini so noun gamit ini so linahan doy no kuwa meen ikas ngaran ko so id ko bullas ko."* (I understand it, if I would give a replacement term of noun using our language it would be *ngaran*). **Informant 1**

In the same vein, this claim is also supported by the informants 2,3 and 7.

> *"Unggad kaay to Tinonanon no linahan ini so noun no id lag. Ini en kos ud osengon no ngaran. Ngaran kos translation."* (In *Tinonanon* language, noun is what we call *ngaran*. *Ngaran* is the translation of a noun). **Informant 2**

> *"Bilang sukkad no Tinonanon MonuЂu kos noun to kuddi no pud labbot so ngaran en sikkanden."* (As a *Tinonanon Monubu*, I comprehend noun as *ngaran*). (**Informant 3**)

> *"Iling to mongo tad do gina od ko lag ta no ngaran en sikkanden".* (The same with your examples earlier I could say that noun is *ngaran*) **Informant 7**

This asserts that noun is *ngaran* in *Tinonanon MonuЂu* since the majority of their responses are all the same. *Ngaran* could also be specified as *lallow* or *sangod* comparable to the nickname. Native speakers of the mentioned language tend to use *lallow* or *sangod*, particularly the elders since they believe naming a person is inappropriate and could divulge *mwokan* or disrespect or bad luck.

Therefore, as a sign of appreciating the value of their peers, they tend to employ *lallow* or *sangod* like brother-in-law *(ayaw)*, sister-in-law *(ipag)*, father, grandfather *(ama)*, mother, grandmother *(ina)*, male, female elders *(apo)*, friends *(suwod)*, sibling, friends *(tobboy)*, *etcetera*.

Tinonanon MonuЂu makes use *ngaran* or naming based on its classification, the name of a person, place, animal, etc. Naming is the first human action found in the Old Testament. This is through providing, giving, or assigning names. The giving of names may have to appear ordinary but the most eccentric action (Van Mannen et al., 2007). Below are several examples of *ngaran*.

1.

I want to buy a dress.

"Kotosan a od bulli to ugget."

[want I *(present)*buy of dress.]

2.

The old lady used a winnowing basket to separate the rice from the rice chaff.

"Id uttapan to boyag no molitan kos buggas gamit dos nihû amoy od kowora dos uttap. "

[*(past)* separate of **old lady** the **rice** *(past)* use the **winnowing basket** *(present)* remove the rice chaff].

3.

The chair is small.

"Disok dos unsaran."

[small the chair.]

Above are the following instances of *ngaran* in *Tinonanon MonuЂu*. The mentioned language embraces its abundance particularly in the feature of lexical categories. *Tinonanon MonuЂu* language does not follow the standard structure of English grammar on the contrary, they harness V-S-O word constituent order, particularly in speaking. However, the S-V-O can be applied, but the bearer of the language made sure they utilized the V-S-O since this crafted the

peculiarity of their language. *Tinonanon MonuЂu* language's unique features have a salient function in harnessing words through English sentences.

In addition, *Tinonanon MonuЂu* has two types of nouns: singular noun *(sukkad no ngaran)* and plural noun *(moura no ngaran)*. In due course, *Tinonanon MonuЂu* used *mongo* instead of adding *-s, -ies,* etcetera in signifying the pluralization. The employment of *mongo* in the word or sentence/s suggests that a specific noun is in plural form.

1.

Sukkad no Ngaran

I saw a cat in the cabinet.

"Nokita ko dos mingko diyon to kaЂan."

[*(past)*see I the cat in cabinet.]

2.

Moura no Ngaran

I saw cats in the cabinet.

"Nokita ko dos mongo mingko diyon to kaЂan."

[*(past)*see I the are cat in cabinet.]

If we look thoroughly at the given examples, no variations occur within the noun, *mingko* or cat. Adding *mongo* is imperative, making it evident that the specified word is plural.

Kudwaw'ng (Verb)

Adding to the lexical categories of *Tinonanon MonuЂu* is *kudwaw'ng*. *Tinonanon MonuЂu* informants inferred the verb as *kudwaw'ng*. *Kudwaw'ng* is the accurate indication of verbs in their native tongue since verbs appertain to movement or concepts. Below are the participants' justifying assertion of *kudwaw'ng* relative to the verb.

> *"Action word ma unno? Kuwa ini sikkanden to linahan doy ikas kudwaw'ng."* (It is an action word, right? So, in our language this is *kudwaw'ng*). **Informant 1**

> *"Unggad inis verb kaay to Tinonanon MonuЂu ini sikkanden kos kudwaw'ng, mongo lag nu duwon kudwaw'ng."* (When we talk about verb, in our language this is *kudwaw'ng*. These are words that shows action). **Informant 2**

> *"Kuwa ini sikkanden ikas od waw'ng o ko kudwaw'ng bos to konami no inosengan."* (This is *waw'ng* I mean *kudwaw'ng* in our language). **Informant 3**

The verbalization of *kudwaw'ng* is supported by most of the informants. Their statements provide the justifications:

> *"Kon od lubbasan ko ini so verb to konami no linahan yon ko Ђo ud ko buggoy so kudwaw'ng."* (*Kudwaw'ng* is another term that I could replace). **Informant 8**

> *"Od ko lag ko no kudwaw'ng ini sikkanden pomon to mongo tad woy depinisyon no id lag do."* (Based on the definition and examples that you had given I could say that it is *kudwaw'ng*). **Informant 10**

The term *kudwaw'ng* in *Tinonanon MonuЂu* denotes action or concept. It transpires from the root word *waw'ng*, to act or to move. Many participants acknowledged *kudwaw'ng* as the precise terminology of the verb rather than *waw 'ng*. Both are similar which alludes to action, but they possess distinct differences. *Kudwaw'ng* is an expression referring to action words or concepts; stand *(lohinat),* eat *(kaan),* cook *(iluto),* love *(ginawa),* dream *(tohinoppon),* think *(pundom)*. Otherwise, *waw'ng* means to move, for instance, *waw'ng ka* or make a move. Hence, the researcher deduced *kudwaw'ng* as the most veracious term of the verb.

1.

"Id kaan dos minuЂu to kannon."

The man ate food.

[*(past)*eat the man of rice.]

2.

I will dance.

"Od sogengke a simag."

[*(future tense)*dance I tomorrow.)

3.

The horse runs fast.

"Mosiyapat od lungkusso dos kuda ko."

[fast *(present)*run the horse I.]

The tenses of verbs also exist in the *Tinonanon MonuЂu* language like *od*, which signifies either present or future depending on its usage in the sentence. Subsequently, *od* is applicable in future tense through additional markers of adverbs of time such as *later, tomorrow, etcetera*. On the other hand, *id* represents that the action has already been completed. The utilization of tenses of verbs serves as an identifier of whether the action occurs in the present, past, or future.

1.

I wash the dishes.

"Od unaЂan ko dos mongo unaЂon."

[*(present)*wash I the are dish.]

2.

I washed the dishes.

"Id unaЂan ko dos mongo unaЂon."

[*(past)*wash I the are dish.]

I will wash the dishes.

"Od unaЂan ko dos mongo pinggan kangkan."

[*(future tense)*wash I the are dish <u>later</u>.]

The underlined word serves as a time marker that indicates the employment of *od* in the verb signifies future tense.

Kudbuyo– Ђuyo (Adjective)

The bearer of the language veraciously linked the adjective to *kudbuyo-Ђuyo*. *Kudbuyo-Ђuyo* is an earmark in modifying and giving attributes or characteristics using the expression of an adjective. Exhibited below are the participants' authentic statements affirming the claim of *kudbuyo-Ђuyo*.

"Kon od lag ki no adjective no to langun-langun peen ini sikkanden kos kudbuyo-Ђuyo." (When we say adjective, it is *kudbuyo-Ђuyo*). **Informant 1**

The claim of Informant 1 has been supported by Informants 2 and 4

"Unggad ikas adjective, kaay to Tinonanon MonuЂu. Id ngaranan ikas sikkanden no kudbuyo-Ђuyo." (Speaking of

adjectives in *Tinonanon MonuЂu*, we refer to it as *kudbuyo-Ђuyo* in our language).

Informant 2

"Kudbuyo-Ђuyo to sukkad no mgo linahan iling to mgo lag do gina no ngaran owoy to sukkad po nu ngaran." (*Kudbuyo-Ђuyo* is the same as an adjective which gives characteristics or attributes to a noun or pronoun).

Informant 4

The *Tinonanon MonuЂu* speakers possess their expressions in conveying description that connotes adjectives such as *loddoy, uwa-uwa,* and *kudbuyo-Ђuyo*. They obtain a distinct lexicon in furnishing general and specific wording of giving descriptions. The terms *loddoy* and *uwa-uwa* are utilized for particular details when relating to the features of the face. On the contrary, equating to overall characteristics is designated as *kudbuyo-Ђuyo* relative to the adjective. We employ *kudbuyo-Ђuyo* in describing nouns and pronouns.

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Tinonanon MonuЂu consists of classifications of adjectives, the before the noun *(kounnan no ngaran)* and after the certain verb *(potinundog tud waw'ng)*. The *kounnan no ngaran* indicates when the adjective in the given sentence is placed before the noun. For instance, *"Kotoosan ko dos mokawag no ugget."* [want I of the yellow of dress.] The term *mokawag* or yellow is regarded as an adjective and placed before the noun *ugget* or dress.

On the other hand, *potinundog tud waw'ng* can be identified when the adjective is next to the verb. Example, *"Id lungkusso no mosiyapat dos kuda."* [*(past)*run of fast is/the horse.]. Noticeably, our adjective *mosiyapat* or fast appears after the verb, *lungkusso* or run. The researcher enlisted several examples of *kudbuyo-Ђuyo*.

1.

The girl is beautiful.

"Molihonnoy dos molitan."

[beautiful the girl.]

2.

Our house is small.

"Disok dos konami no ubpan."

[small the our of house.]

3.

The man walks fast.

"Mosimbukot od ipanow dos minuЂu."

[fast *(present)*walk the man.]

Based on the given example, most of the descriptive words appear at the beginning of the sentence.

Notowwan (Preposition)

Tinonanon MonuЂu participants remark *notowwan* as comparative to preposition. *Notowwan* introduces or gives information to which something can be found or situated. It consists of word marking to determine the placement of certain things.

"Ini so preposition to Tinonanon MonuЂu ini

sikkanden kos notowwan." (This preposition in *Tinonanon MonuЂu*, it called *notowwan*).
Informant 2

"Ini sikkanden dos ud omawon no notowwan so ud tuddowon den kon ingkon notaow dos sukkad no linahan.'' (This is called *notowwan* because it tells where the location of a certain statement is).
Informant 6

In rendering with the above notions, the researcher stipulated several instances below. It intends to offer a steer-clear example of *notowwan*.

1.

The cat is in the cabinet.

"diyon to kaЂan dos mingko."

[in cabinet the cat.]

2.

The glass is on the table.

"duton to untoran dos pokawan."

[on table the glass.]

3.

I stand at the door.

"Id lohinat a diyon to subbangan."

[*(past)*stand I at door.]

It is perceived that, *in* and *at* have similar expressions in *Tinonanon MonuЂu*, their variation occurs depending on their function in the sentence. The utilization of -*in* alludes to giving out insights near to the subject. On the contrary, -*at* is employed when providing details situated far from the sight of the subject.

Ponsuppay (Conjunction)

Ponsuppay is an abbreviation in *Tinonanon MonuЂu*, known as a conjunction in English. It is labeled as adding new words or another word to make the thought complete and essentially not gauche. There are various terms analogous to *ponsuppay* such as *pud suppayon, pud ubpowon, pud duromannon,* and *pud suppaton.* Based on the information gathered, most of those who took in the study asserted *ponsuppay* relative to conjunction. Hence, to make it understandable the researcher exhibited the participants' comments to help strengthen the claim of conjunction as *ponsuppay*.

"Ini bos conjunction kuwa inis sikkanden ikas ponsuppay to linahan woy sukkad po no linahan." (This is called *ponsuppay* in our language. It helps connect one word and another word).
Informant 1

"Ini bos conjunction ini bo kos ponsuppay." (This conjunction is called *ponsuppay*).
Informant 5

"Kaay ki to conjunction to konami ud ko omow roy ini sikkanden to ponsuppay. Toman to lag do gina iddos, "and" *no "owoy'' mo ika to konami."* (In conjunction, we call this *ponsuppay*, just like what you have

said, the term *and* which we call, *owoy)*.(**Informant 7**

Presenting below are some examples of conjunction as *ponsuppay*:

1.

I want to take a bath, but I'm tired.

"Kotosan a od pomolihos peru naɃulloy a."

[want I *(present)*take a bath, but tired I.]

2.

I know how to write because the teacher taught me.

"Notoweg ad od batok oyya so id nonowwan a to mo-istra."

[know I *(present)*write because *(past)*teach I of teacher.]

When discussing conjunction, the mentioned tribe has also its corresponding key term. This just proves that the language aside from other languages encompasses greatness in terms of language. *Tinonanon MonuɃu* has a corresponding substitution of conjunction as *ponsuppay* to their language; but *(peru),* because *(oyya so),* so that *(pomon so),* between *(noko ollot, nokotungnga,* above *(daɃow),* under, below *(dawom),* beside *(tokeleran)*, behind *(noko oyyog)* and many more.

This truly authenticates that the *Tinonanon MonuɃu* language is not just rich in culture but also in language. Although its language has not been studied thus, it is a remarkable experience to be the first to investigate and unveil its lexical categories.

Implications to the *Tinonanon MonuɃu* Community

The lexical varieties presented in this study served as a guideline to the bearer of the language especially, young learners. Through this research, native speakers are much more aware that they also encompass the idiosyncrasy of language. This function as a guide to the indigenous community to truly appreciate and enrich their language hence, preservation of the language is essential.

A significant concern for investigating the mentioned language is to ensure that the *Tinonanon MonuɃu* language is discovered and to help the preservation, cultural heritage, and its distinctive identity. In the course of this research, I discovered that the *Tinonanon MonuɃu* language encapsulates uniqueness not just in culture but also in language. These peculiarities of language can be passed down to younger generations. This study can contribute to the body of knowledge, particularly to the *Tinonanon MonuɃu* community. Above all, this research calls for language experts to work for the documentation of this language unique among the Manobos of Arakan, Cotabato, Philippines.

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