

THE LEXICAL CATEGORIES OF THE TINONANON-MONOBU

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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 MonuBu* community that will eventually be passed down to future generations. The *Tinonanon-MonuBu* 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 MonuBu* language has corresponding expressions for lexical varieties such as noun (*ngaran*), verb (*kudwaw'ng*), adjective (*kudbuyo* – *Buyo*), preposition (*notowwan*), and conjunction (*ponsuppay*). This study offers an enlightenment on the idiosyncrasies, peculiarities, and functions of the *Tinonanon MonuBu* 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-Monobu, an ethnolinguistic group distinct from the Obo Manobo and the Matigsalug. However, speakers of the language are intelligible with the Obo Manobo. The Tinonanon-Monobu 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-Monobu?

3 Methodology

3.1 Data Description

The primary data collected consisted of recorded interviews with 10 native speakers of the Tinonanon-Monobu 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-Monobu language is primarily spoken.

3.3 Participant Profile

The study's participants included 10 native speakers of Tinonanon-Monobu, 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-Monobu 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 MonuBu* 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 aforementioned 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 MonuBu* 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.

"Nobbutan 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 MonuBu 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 MonuBu* 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 MonuBu 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 MonuBu*. The mentioned language embraces its abundance particularly in the feature of lexical categories. *Tinonanon MonuBu* 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 MonuBu* language's unique features have a salient function in harnessing words through English sentences.

In addition, *Tinonanon MonuBu* has two types of nouns: singular noun (*sukkad no ngaran*) and plural noun (*moura no ngaran*). In due course, *Tinonanon MonuBu* 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 kaBan.*"

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

2.

Moura no Ngaran

I saw cats in the cabinet.

"*Nokita ko dos mongo mingko diyon to kaBan.*"

[(*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 MonuBu* is *kudwaw'ng*. *Tinonanon MonuBu* 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 MonuBu 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 bo 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 MonuBu* 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
 minuBu 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
 lungusso dos
 kuda ko."*
 [fast (*present*)run
 the horse I.]

The tenses of verbs also exist in the *Tinonanon MonuBu* 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
 unaBan
 ko dos
 mongo
 unaBon."
 "*
 [(*present*)wash I
 the are dish.]

2.
 I washed the
 dishes.
*"Id unaBan ko
 dos mongo
 unaBon."*
 [(*past*)wash I
 the are dish.]
 I will wash the
 dishes.
*"Od unaBan ko
 dos mongo
 pinggan
 kangkan."*
 [(*future
 tense*)wash I the
 are dish later.]

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

Kudbuyo– Buyo (Adjective)

The bearer of the language veraciously linked the adjective to *kudbuyo-Buyo*. *Kudbuyo-Buyo* 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-Buyo*.

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

Informant 1

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

*"Unggad ikas
 adjective, kaay to
 Tinonanon
 MonuBu. Id
 ngaranan ikas
 sikkanden no
 kudbuyo-Buyo."
 (Speaking of*

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

Informant 2

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

Informant 4

The *Tinonanon MonuBu* speakers possess their expressions in conveying description that connotes adjectives such as *loddoy*, *uwa-uwa*, and *kudbuyo-Buyo*. 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-Buyo* relative to the adjective. We employ *kudbuyo-Buyo* in describing nouns and pronouns.

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Tinonanon MonuBu 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-Buyo*.

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
minuBu.*"

[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 MonuBu 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
MonuBu ini*

*sikkanden kos
notowwan.*" (This
preposition in
*Tinonanon
MonuBu*, 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
kaBan 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 MonuBu*, 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 MonuBu*, 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
naBulloy 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 Monuʔu* 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 (*daʔow*), under, below
(*dawom*), beside (*tokeleran*), behind (*noko oyyog*)
and many more.

This truly authenticates that the
Tinonanon Monuʔu 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 Monuʔu* 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 Monuʔu 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 Monuʔu*
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
Monuʔu* 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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