A Cultural Dictionary of Meranao

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Abstract

This study collected 2,000 lexical items which served as entries of a Meranao cultural dictionary that has the following objectives: (1) to present culture-related Meranao words; (2) to give the Filipino and English translations of the Meranao words; (3) to define and/or explain the items in English; (4) to provide a grammatical sketch of the Meranao language; and, (5) to present a pronunciation guide of the Meranao language.

The study used a qualitative ethnographic method where majority of the data were collected through community immersion and/or observation and interviews. The elicited data served as the corpus of the study. This corpus was translated to Filipino and English to form the lexicographic data of the study.

The collected Meranao words were then categorized under 22 semantic domains, namely, *Physical World, Mankind, Animals, Body Parts and Functions, Food and Drink, Clothing and Adornment, Dwelling and Furniture, Agriculture and Vegetation, Physical Acts and Materials, Motion and Transportation, Possession and Trade, Spatial Relations, Quantity and Number, Time, Sense and Perception, Emotion, Mind and Thought, Language and Music, Warfare and Hunting, Law and Judgment, Social Relations,* and *Religion and Beliefs.* The lexemes under each of these semantic categories were transcribed using the International Phonetic Alphabet (IPA) and were defined in English.

Keywords: Meranao, cultural dictionary, semantic domains, orthography, phonetic transcription

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Introduction

Everything changes and so does language. Language change is both obvious and mysterious (Anderson, 1987). Changes could come in many forms and may reflect modifications to the grammar of a language. There could be changes in the system of categories as well as the rules underlying language use.   These changes may affect any part of the grammar, ranging from the rules for sentence formation to the pronunciation of individual sounds (Anderson, 1987). Thus, modern speakers of a certain language will have difficulty understanding the "old version of the language."

Language change could either be viewed positively or negatively. Positively, in the sense that the language becomes enriched by its changes. Negatively, in a way that changes may threaten the language such that a new language is born. These changes could also lead to language death.

Measures will have to be undertaken in order to preserve a language. A good way of preserving a language is by making an inventory of the lexicon of the language through a dictionary. But like many other tasks of language documentation and description, creating a dictionary is an arduous work. Furthermore, the greatest source of language, which is the members of the language communities, is often untapped (Albright and Hatton, 2008). It is even sad to note that most dictionaries are made by foreigners who do not even speak the language.

This study made an inventory of one of the Danao languages—Meranao. The desire to undergo this study came after an evaluation of existing Meranao dictionaries and after a thoughtful consideration of the recommendations of studies on Philippine languages. The rough evaluation showed that most bilingual dictionaries of some Filipino languages have English as its source language and their compilers are foreigners, people who are not native speakers of the said languages.

In a study done by Hsiu-chuan Liao (2009), it was observed that most documentation of Philippine languages has been done by non-Filipinos. Accordingly, she recommended that Filipinos be involved in studies of Philippine languages and more studies should be done on other major languages. On a similar note, Hsiu-chuan Liao (2009), in her study entitled "The State of the Art of the Documentation of Philippine

Languages," revealed that among the major languages of the Philippines, only Ilokano, Cebuano, Hiligaynon, Kapampangan, and Bikol are better documented compared to other major languages such as Waray-waray, Tausug, Maguindanao, and Meranao. This goes to show that the other major languages are not given enough attention. It should be noted that there are 12 major languages in the Philippines; these 12 major languages are considered as such out of the approximately 170 Philippine languages because they have at least over a million speakers.

Filipinos need to be more involved in studies on Philippine languages. Dr. Bonifacio P. Sibayan (in Carreon-Ramos, 1998), a former commissioner of Komisyon ng Wikang Filipino (KWF), encourages field linguists, translators, and language studies scholars to work on lexicographic studies on Philippine languages in order to preserve them.

Hence, this study came up with a Meranao cultural dictionary whose source language is Meranao and its target languages—Filipino and English. This dictionary would help speakers of Meranao, especially those belonging to the young generation whose Meranao lexicon is already mixed with that of other languages, preserve the authentic Meranao lexicons; thus the term *kiyabaligan* meaning "the speaker's language is no longer pure." At the same time, this dictionary would also help other people, such as educators and social workers, who intend to learn the Meranao language in order to communicate well with a Meranao community or for other purposes.

Objectives of the Study

This study was a response to the need to preserve the lexicons of the Meranao language. It was the purpose of this study to collect, compile, and document the lexicon of Meranao relating to the culture of its speakers.

Specifically, the study developed a cultural dictionary which:
1) presented culture-related Meranao words in identified domains;
2) gave the Filipino and English translations of the included lexical items;
3) defined and/or explained the lexical items in English;
4) provided a grammatical sketch of the Meranao language; and

5) presented a pronunciation guide of the Meranao language.

Significance of the Study

In the same study presented by Hsiu-chuan Liao, she mentioned that there is only one existing Meranao dictionary. There is no Meranao cultural dictionary, a dictionary which presents lexicon of Meranao culture.

This study is significant since it is the first Meranao cultural dictionary. The study is also significant since the researcher is a native speaker of Meranao. Furthermore, the cultural dictionary includes a grammatical sketch and pronunciation guide of Meranao as added features. A rough evaluation of existing Filipino dictionaries showed that grammatical sketches and/or pronunciation guides are usually missing in most dictionaries. Thus these added features in the cultural dictionary provide learners of the language a ready guide on the syntax of the language thus making it easy for users to construct sentences and not just learn lexicons. Further, through the pronunciation guide, users of the dictionary will be able to pronounce the lexicons close to how native speakers pronunciation.

Finally, this study will provide more significant information to the studies on Philippine languages especially those of the Danao languages.

Conceptual Framework

Ethnography played a vital role in this study. It explains that every culture is different from another culture. Thus, even if groups of people live closely, they will still have differences such as in their practices and world views. Thus, a group of people is therefore somehow isolated from all the rest because of its perception of the world. The Sapir-Whorf hypothesis argues that a given people's conceptualization of the world is affected by the structure of their language; structure of language affects world views.

In addition to ethnography, other concepts such as meaning, semantic fields, and/or semantic domains also contributed in making the cultural dictionary.

Meanings (semantics) are traditionally said to form the core of linguistics since they deal with the most formally structured aspects of language (Aronoff & Rees-Miller, ed., 2002). However, in order to understand the most formally structured aspects of language, it is imperative to understand first, "the way language is used to convey information (pragmatics) in conversation (discourse) and in literature, and the way language interacts with other aspects of society (sociolinguistics)" (Aronoff & Rees-Miller, ed., 2002). Thus, when a group of words relate to the same topic, a semantic field exists.

The view on semantic domain or semantic field is related to various phenomena of a language at both lexical and textual levels. At a lexical level, semantic domains can be used as a model for lexical ambiguity and variability. On the other hand, at a textual level, semantic domains provide meaningful topic taxonomies that can be used to group lexicons into semantic clusters. The inherent multilingual nature of semantic domains would allow a uniform representation of the lexicon and the texts in most natural languages (Gliozzo, 2006).

Ethnolinguistics, which is considered as a "method of using language as an avenue in studying human groups" (Gonzalez, 1985), shaped the methodology of the study. The Meranao language was studied closely within its domains or fields.

Translation, which is discovering and re-expressing the meanings of words from Meranao to Filipino then to English, was done to complete the dictionary. In the translation process, the semantic domains or semantic fields were greatly taken into consideration so as to retain the meaning of the words.

The cultural terms elicited from interviews, immersions/observations, and transcripts of Meranao narratives which were translated to both Filipino and English then formed the lexicographic data of the cultural dictionary.

Scope and Limitations

First, the study used a corpus which was collected through transcripts of Meranao narratives, interviews of informants, and community immersions/observations. The corpus consists of lexicographic data in Meranao which is the source language and was then translated to the target languages, Filipino and English.

Second, it should be noted that there is no one correct translation of a given text because there will always be variations in translations. However, the semantic domains or semantic fields where a given word is used were greatly taken into consideration.

Third, the 22 semantic domains listed by Carl Darling Buck were used in this study. These were the following: (1) Physical World – universe, creation, world, water, living things, nature, and environment; (2) Mankind – people; (3) Animals – types of animals, parts of an animal, and animal husbandry; (4) Body Parts and Functions – body, body function, and body condition; (5) Food and Drink – basic ingredients of dishes, traditional sweets, food preparation, fire, and utensils; (6) Clothing and Adornment – types of clothing, adornment, and colors; (7) Dwelling and Furniture – household equipment, cleaning, and managing a house; (8) Agriculture and Vegetation – plant, growing crops, land preparation, harvest, agricultural tool, and farmland; (9) Physical Acts and Materials – marriage, sexual relations, birth, death, and physical actions; (10) Motion and Transportation – mode of transportation; (11) Possession and Trade – work, trade, and occupation; (12) Spatial Relations – location; (13) Quantity and Number – number, count, plural, and measurement; (14) Time – period of time, telling time, and aspectual time; (15) Sense and Perception – see, hear, taste, smell, and sense of touch; (16) Emotion – feel good and feel bad; (17) Mind and Thought – thoughts, opinions, and expressions of ideas; (18) Language and Music – language, musical instrument, school; (19) Social Relations – relationships, social activity, behavior, and kinship; (20) Warfare and Hunting – hunt, fish, and war; (21) Law and Judgment – authority, government, law, and conflict; and (22) Religion and Beliefs – religious practices, traditional beliefs, and customs.

Lastly, the dictionary has the following properties: (1) the language is multilingual and unidirectional; (2) the coverage is cultural material; (3) the size is concise; and (4) its medium is electronic.

Methodology

The following is the methodology employed in this study.

Research Design

This study used a qualitative ethnographic method. The method is relatively informal and open-ended, which largely depends on the approach of participant-observation; an approach in which the researcher approach the participants in their own environment thus becoming an insider and an outsider at the same time. Majority of the data was gathered through the process of community immersion and/or observation and interviews. These data were studied and analyzed in the context of Meranao culture.

Research Setting

The community immersion and observation were conducted in different Meranao communities in Lanao del Norte and Iligan City. The domains which were considered for the immersion and observation were trading (business), household, church, and education.

More specifically, the community immersion and observation were conducted at Baloi and Munai, Lanao del Norte for the trading (business) and household domains. The researcher attended a religious gathering in Iligan City to elicit data for the church and education domains. The researcher also witnessed a pre-wedding preparation at Maigo, Lanao del Norte, and a wedding ceremony in Iligan City, for the purpose of gathering more data.

Research Instruments

The instruments used in the study were the following:
1) Background questionnaire which asked for basic information from the language informants and language models
2) Interviews regarding Meranao lexemes, which were done informally during community immersion, supplied the data of the study.

3) Transcripts of Meranao narratives such as "Mga Kataro sa Lalag," lyrics of Meranao songs, "Bayok," and Meranao stories, "Totolan ko Pagay a Masa sa Mindanao" and "Totolan ko Solotan sa Agamaniyog" were selected based on their illustration of Meranao culture. These were analyzed in order to elicit additional data for the study.

Informants

The language informants, who are above 40 years old, are native speakers of Meranao. They have been using the language for most of their lives. There were 10 direct language informants, namely: Hadji Abdul Rauf Sandigan, Hadji Maimona Smith, Dapolog, Ingo Mutia, Hadji Abdul Kareem Pasandalan, Hadji Kareema Pasandalan, Nahar Mutia, Hadji Jalila Mangompia; Anisah Sandigan, Alema Noraisa, and Elena Bobonga. The people in the communities were also considered indirect language informants.

Data Gathering Procedure

To gather data from language informants, the researcher immersed in and observed the communities. There were participant observation and informal interviews. In participant observation, the researcher not only observed but also participated in different cultural practices such as trading, wedding, and praying. During the community immersions, the researcher informally interviewed key informants for additional data.

Treatment of Data

The collected Meranao lexemes were first, categorized according to the domain where they are used. Second, the Meranao lexemes were then translated to Filipino then to English. Third, the part of speech to which a Meranao lexeme belongs to was identified. Fourth, the Meranao lexeme was spelled according to the International Phonetic Alphabet, to illustrate its correct pronunciation. And lastly, the Meranao lexeme was defined according to its usage among Meranaos.

Data Validation Technique

To validate the Meranao sounds, five of the direct language informants were asked to produce words with critical sounds of the language.

Presentation and Analysis of Data

This presents the Meranao lexemes, their translation in Filipino and English, definition, and pronunciation. Furthermore, this also presents a pronunciation guide as well as a grammatical sketch of the language.

The data are presented here based on their order of appearance in the dictionary.

Pronunciation Guide

The guide presents the letters of the Filipino alphabet used in the conventional spelling of the entries. It also explains the symbols of the International Phonetic Alphabet (IPA) that are used in transcribing the entries of the dictionary.

The letters of the Filipino alphabet used in the conventional spelling of the entries are A, B, D, E, G, H, I, K, L, M, N, NG, O, P, R, S, T, W, and Y.

Adhering to the principles of Maranao Orthography (1977), this dictionary used the following conventions:

1) The high front vowel [i] is represented by i as lima [limɒ].
2) The high back vowel [u] is represented by o as in solotan [sulutɒn].
3) The low central vowel [ɒ] is represented by a as in tabas [tɒbɒs].
4) The [i] sound next to another vowel is written as iy if i comes first within a word as in tiyan [tijɒn]. When the [i] sound comes second as in maito [mɒʼitɯʼ], it is written as i except at the end of the word when it is written as y as in walay [wɒlɒj].

5) The ọ sound represented by [ʉ] next to another vowel is written as ow if the ọ comes first within a word as in bọwalan [bʉwɒlɒn]. If it comes second, the ọ shall be written as ọ as in laọn [lɒʉn] except at the end of a word when it is written as w̲ as in taw̲ [tɒw]. The ọ sound is also sometimes represented by [ɔ].

6) The glottal stop is symbolized as an apostrophe (').

7) The pepet sound represented by [ɔ] and [ʌ] is written as e̲ in all places.

The sound values close central unrounded /i/ and lax close front unrounded /ɪ/ were combined into one sound represented by /i/. The sound values close central rounded /ʉ/ and lax close back rounded /ʊ/ were also combined into one sound represented by /ʉ/. The said sounds were combined since the barred i̲ and barred u̲ are representative of both the short and long i̲ and u̲ respectively in Philippine languages.

The following symbols are used for the corresponding vowels in the dictionary:

Sound	Value	Example	Pronunciation
ɒ	open back rounded	lakad	[lɒkɒd]
ɔ	open-mid back rounded	sako	[sɒkɔ]
ə	schwa	gelat	[gəlɒt]
ɛ	open-mid front unrounded	tolitoli	[tʉlɛtʉlɛ]
i	close central unrounded	siko	[sikɔ]
	lax close front unrounded	inged	[iŋʌd]
ʉ	close central rounded	bodi	[bʉdi]
	lax close back rounded	dowa	[dʉwɒ]
ʌ	open-mid back rounded	ketep	[kʌtʌp]
j	vd palatal fricative	liyawaw	[lijʊwɒw]
ŋ	vd velar nasal	rangaw	[rɒŋɒw]
ʒ	vd postalveolar fricative	Jama·at	[dʒɒmʊʊt]

In Meranao, the stress on vowels and the length of vowels may perhaps be dependent on each other. However, the contrast between stress on vowels and length of vowels enters only in inflected items (McKaughan and Macaraya, 1996). Thus, as a general rule, the stress

falls on the second to the last syllable (penultimate). This rule is also true to other Filipino languages (Morrow, 2002).

Grammatical Sketch

The grammatical sketch outlines basic grammar rules of Meranao. The sketch provides a guide on voice, aspect, tense, particles, pronouns, and degrees of comparison.

1) Voice

Voice, which is also referred to as diathesis, marks the relationship of the action or state of the verb and the subject or object. In Meranao, voice is presented through affixes. The affixes mark the grammatical relationship between the main verb and the phrase introduced by the particle so, which is a topic marker.

The kinds of voice presented here were adopted from McKaughan and Macaraya's *A Maranao Dictionary* (1996). The four kinds of voice in Meranao are the following: subjective, objective, referential, and instrumental.

a) Subjective Voice

The infix -om- marks the subjective voice and the so-phrase is the actor.

Example: Somong   so   mama   sa   ig.
          go   marker   man   marker   water
          topic   location   (body of)
          'The man will go to the water.'

b) Objective Voice

The suffix -en marks the objective voice and the so-phrase is the direct recipient of the action or direct object of the verb.

Example: Tindaen   o   babay   so   koden.
          cook   marker   woman   marker   pot

source   topic
'The woman will cook in the pot.'

c) Referential Voice

The suffix -an marks the referential voice and the so-phrase stands as an indirect relation to the verb; it may receive the action indirectly, or be the location or beneficiary of the action.

Example: Songan o   mama   so   babay   sa   ig.
         go marker   man marker   woman marker   water
         source   topic   location (body of)
         'The man will go to the woman at the water.'

d) Instrumental Voice

The prefix i- marks the instrumental voice and the so-phrase is either the cause of the action or the instrument used to effect it.

Example: Itinda   o   babay   so   saging.
         cook   marker   woman   marker   banana
         source   topic
         'The woman will cook the banana.'

2) Aspect

Aspects in Meranao are used to indicate the kind of action found in a verb. The aspects may appear along with various voices. The seven types of aspects are the following: aptative, causative, apative-causative, distributive, completive, negative, and habitual

The first three aspects presented here were also adopted from McKaughan and Macaraya's *A Maranao Dictionary* (1996), while the remaining four were from Bautista and Maningo's study entitled "A Comparative Analysis of Aspect in English and Maranao."

a) Aptative Aspect

The prefix <u>ka-</u> indicates the aptative aspect in which someone has the ability or capacity to act out something.

Example: Kasombali   o   mama   so   sapi
         butcher marker man marker cow.
         source   topic
         'The man has the ability to butcher the bull.'

a.1) The prefix <u>pang-</u> (with variations in form such as <u>pan-</u>) serves as the distributive marker; that is, the action may occur distributive over time.

Example: Panalodan o   mama   so   babay sa   ig.
         fetch marker man marker woman marker water
         source   topic   object
         'It was for the woman that the man fetched water.'

a.2) The combination of the infix <u>-am-</u> and prefix <u>pang-</u> also serves additional emphasis for the distributive marker.

Example: Pamanalodan o mama so   babay   sa   ig.
         fetch   marker man marker woman marker   water
         source   topic   object
         'The man will fetch water for the woman many times.'

b) Causative Aspect

The prefix <u>pa-</u> indicates the causative aspect which signifies that someone permits or causes an action to take place. <u>Pa-</u> occurs with the objective voice when combined with the infix <u>-ka-</u>; it indicates that the one caused to act is the <u>so-phrase</u> of the sentence. But when <u>pa-</u> is combined with <u>ki-</u>, it indicates that the one caused to act is not in the <u>so-phrase</u>.

Example: Pakatindaen o mama so   babay   sa   saging.
         cook marker man marker woman marker banana

object   cause   topic
'The woman is the one tasked by the man to cook banana.'

Pakitindaen o   mama   ko   babay   so   koden.
   cook   marker man marker woman marker banana
   object   cause   topic
'The pot is what the man will have the woman cook on.'

c) Aptative-Causative Aspect

A combination of the aptative and causative aspects indicates either a very polite or indirect way of requesting or describing an action.

Example: Kapakitindaen o   mama   so   babay sa   saging.
       cook marker man marker woman marker banana
       cause   object   topic
'It is possible that the woman will cook banana for the man.'

d) Distributive Aspect

The prefix mi- when added to a word whose first syllable is repeated shows the distributive aspect.

Example: Mikakan siran.
       eat   they
    'They all ate.'

e) Completive Aspect

The completive aspect is indicated by words such as langon and palaya.

Example: Palaya   niyan   kiyan.
       all   he/she   ate
   'He/She ate (them) all.'

f) Negative Aspect

The negative statement <u>da</u> indicates the negative aspect.

Example: Da   sekaniyan   kan.
         negative   he/she   eat
         'He/She did not eat.

g) Habitual Aspect

Adverbs of time are the indicators of the habitual aspect.

Example: Oman gawii   sekaniyan   pekan.
          every day   he/she   eat
         'He/She eats every day.'

3) Tense

There are four tenses in the Meranao language. These are the past, immediate future, present progressive, and neutral (McKaughan and Macaraya, 1996).

a) The infix ·i· indicates that the action has been completed.

Example: Kiyanen o   babay   so   mamis.
          eat   marker   woman marker   sweets
          subject   object
          'The woman ate the sweets.'

b) A replacive morpheme <u>e</u> indicates that the action will happen in the immediate future. It is called replacive since it usually takes the place of some phoneme of the word where it occurs.

Example: Tindaen o   babay   so   koden.
          cook   marker woman marker   pot
          subject   object
          'The woman will cook in the pot for sure.'

c) The prefix <u>pe</u> combined with the immediate future indicates the present progressive tense.

Example: Pekanen   o   babay   so   mamis.
     eat   marker   woman marker   sweets
     subject   object
     'The woman is eating the sweets.'

d) When the tense markers are omitted, the verb is neutral which is translated as general future or general present.

Example: Kanen   o   babay   so   mamis.
     eat   marker   woman marker   sweets
     subject   object
     'The woman will eat the sweets.'

4) Particles

Particles, which are words that have comparatively little meaning and do not inflect, also appear in Meranao. According to McKaughan and (1996), there are two types of particles in the language: (1) those which add to the semantic content of the phrases where they occur; and (2) those which mark the grammatical relations.

The particles which add to the semantic content of the phrases are the following: <u>peman</u> 'again,' <u>imanto</u> 'now,' <u>den</u> 'emphasis,' and <u>di</u> 'no.' On the other hand, the particles which mark the grammatical relations are the following: <u>ago</u> 'and,' <u>ka</u> 'because,' <u>so</u> 'topic marker,' and <u>o</u> 'source marker.'

Examples:
a) Ganat   tano   imanto.
  leave   we   now
  'We are leaving now.'

b) Ganat   tano   imanto   den.
  leave   we   now   emphasis

'We are leaving now (emphasis).'

c) Di   tano   ganat   imanto.
   negative   we   leave   now
   'We are not leaving now.'

d) Kan seka niyan   sa   saging   ago   bayabas.
   eat   he/she   marker banana   and   guava
   object
      'He/She will eat banana and guava.'

e) Kan seka niyan sa   saging   ka miyaor   seka niyan.
   eat he/she marker banana because hungry   he/she
   object
      'He/She will eat banana because he/she is hungry.'

f) Kiyan   iyan   so   saging.
   eat   he/she   marker banana
   object
      'He/She ate the banana.'

5) Pronouns

Ordinarily, pronouns replace a noun but in Meranao, they may replace phrases introduced by particles (McKaughan and Macaraya, 1996). Four sets of pronouns were laid down. Set I, II, and III are used to mark case-like grammatical relations, while set IV indicates emphasis.

Set I shows the subjective/nominative case while set III marks the possessive case. Sets II and IV show the objective case with the difference that set IV also carries emphasis aside from the case.

Set I	Set II	Set III	Set IV	
ako	aken	raken	saken	I
ka	ngka(ka)	reka	seka	thou
sekanian	nian (ian)	rekanian	sekanian	he,she,it
kami	mi (ami)	rekami	sekami	we(not you)

tano	tano	rektano	sektano	we-all
ta	ta	rekta	sekta	we(two)
kano	nio (io)	rektano	sekano	you
siran	ran (iran)	kiran	siran	they

6) Degrees of Comparison

To illustrate degrees of comparison in Meranao, the markers <u>mas</u> and <u>pinaka-</u> are used to signify comparative and superlative degrees, respectively.

<u>Base</u>	<u>Comparative</u>	<u>Superlative</u>
mataid	mas mataid	pinakamataid
maito	mas maito	pinakamaito

3.3   Sample Dictionary Entries by Domain

Presented here are 10 of the 22 domains considered in this study. Each domain contains sample entries.

3.4.1 Physical World

aden [ɒdʌn] *v* Fil mamuhay Eng exist to have real being or to have life

agag [ɒgʌg] *v* Fil bilad Eng dry under the sun to free something from wetness, dampness, or moisture by putting it under the heat of the sun

agos [ɒgus] *n* Fil ilog Eng river   a large natural stream of water flowing toward an ocean, lake, or sea

alang manaot [ɒlɒŋ mɒnʊɔt] *n* Fil langit Eng sky   the atmosphere as viewed from the earth

alog [ɒlʉg] *n* Fil bangin Eng cliff   a very steep, high face of rock

alongan [ɒlʉŋɒn] *n* Fil araw Eng sun   the star around which Earth and other planets rotate

apoy [ɒpɔi] *n* Fil apoy Eng fire   a state or process of combustion that gives off heat, light, and flame

ator [ɒtɔr] *n* Fil bato Eng stone or rock   a consolidated or unconsolidated mass of solid mineral matter

baal [bʌ'ɒl] *v* Fil gawa Eng make to create or produce (Cross Ref.: Physical Acts and Materials) *Pembaalan o tohan so maaaden sii sa donya (God created the things here on earth.)*

bagel [bɒgʌl] *n* Fil alon Eng wave a disturbance on the surface of any body of water

3.4.2 Animals

babak [bʌbʌk] *n* Fil palaka Eng frog a tailless aquatic, leaping amphibian with a short squat body, moist smooth skin, and webbed feet

bakokang [bɒkɔkɒŋ] *n* Fil salagubang Eng coconut beetle a black insect characterized by its hard, horny forewings which cover and protect its wings

balangitaw [bɒlɒŋitɒw] *n* Fil buwaya Eng crocodile a large tropical reptile with long jaws and tail usually living in freshwater

bedong [bʌduŋ] *n* Fil pusa Eng cat a small domesticated animal with short retractile claws and soft fur

bibi [bibi] *n* Fil pato Eng duck a water bird with blunt bill and webbed feet

binatang [binɒtɒŋ] *n* Fil hayop Eng animal a living organism characterized by voluntary movement

bolang [bulɒŋ] *n* Fil sabong Eng cockfight a match between two specially bred fighting cocks

bombol [bumbul] *n* Fil balahibo Eng feather any of the flat appendages growing from a bird's skin

bowaya [buwɒjɒ] *n* Fil buwaya Eng crocodile a large tropical reptile with long jaws and tail usually living in freshwater

dagoroan [dʌguruwɒn] *n* Fil buwaya Eng crocodile a large tropical reptile with long jaws and tail usually living in freshwater

darnog [dʌrnug'] *n* Fil uod Eng worm any various relatively small, elongated, soft-bodied animals

3.4.3 Body Parts and Functions

dila [diːɒ] *n* Fil dila Eng tongue the movable organ located in the oral cavity which is used for eating, tasting, and speaking (in humans)

diramanis [dirɒmɒnis] *n* Fil palasingsingan Eng ring finger the finger on which a wedding band is usually placed

doti [duti] *n* Fil lason Eng poison a harmful substance that causes illness or death

gedam [gʌdʌm] *n* Fil sakit Eng disease a disorder that impairs normal body functions

gos [gus] *n* Fil gilagid Eng gum the firm, fleshy tissue that encloses the roots of the teeth and covers the jaw

gusok [gusɔk] *n* Fil tadyang Eng rib   one of a series of bones which curve from the spine toward the sternum (in humans)

ila [ilʊ] *n* Fil nunal Eng mole   a small congenital spot or blemish on the human skin

irek [irʌk] *n* Fil kilikili Eng armpit   the hollow area under the arm at the shoulder

kalogo [kʊlugu] *n* Fil kalugo Eng wart a small and usually hard abnormal elevation on the skin caused by a human papillamavirus

kanoko [kʊnukɔ] *n* Fil kuko Eng fingernail   the nail of a finger

3.4.4 Food and Drink

bakona [bʊkunʊ] *n* Fil kudkuran Eng coconut grater   an instrument having a semi-circular serrated blade attached to wooden body used for grating coconut

datola [dʊtɔlʊ'] *n* Fil lutoan Eng stove a kitchen appliance used for cooking, heating, and warming food

gata [gʊt'ʊ] *n* Fil gata Eng coconut milk   the milk extracted from grated coconut

gola [gulʊ] *n* Fil asukal Eng sugar a sweet substance obtained from sugarcane and sugar beet

ig [ig] *n* Fil tubig Eng water the liquid which forms the seas, lakes, rivers, and rain usually used for drinking and cooking (Cross Ref.: Physical World) *Maginem so wata sa ig (The child will drink water).*

iyaw [ijʊw] *v* Fil ihaw Eng grill to broil something over or before a fire

kadeg [kʊdʌg] *n* Fil apoy Eng fire   heat used for cooking which comes from the burning of materials such as firewood

kalawag [kʊlʊwʊg] *n* Fil dulaw Eng turmeric the powder prepared from the turmeric plant which is usually used as spice

kakaw [kʊkʊw] *n* Fil kokwa Eng cocoa the seeds of the cacao tree used in making chocolate or coffee drinks or as food flavoring

kamais [kɒmɒ'is] *n* Fil mais Eng corn a cereal plant which produces cylinder-shaped ears with yellow or white seeds (Cross Ref.: Agriculture & Vegetation) *Pamasa siran sa kamais (They will buy corn)*.

kapi [kɒpi] *n* Fil kape Eng coffee a drink usually brewed from the roasted and ground beans of a coffee plant

kiyoning [kijɨniŋ] *n* Fil kaning dilaw Eng traditional Meranao rice a traditional Meranao rice prepared with turmeric and coconut milk usually served during special occasions

3.4.5 Dwelling and Furniture

abog [ɒbɨg] *n* Fil alikabok Eng dust earth or other matter in fine, dry particles

alad [ɒlɒdʰ] *n* Fil bakod Eng fence barrier enclosing an area usually consisting of wooden posts

aladin [ɒlɒdɨn] *n* Fil lalagyan ng pagkain Eng food container a traditional Meranao food container made of white soft metal

badi [bʌdɨ] *n* Fil malaking kutsilyo Eng knife (big) an instrument used for chopping which consists of a big thick blade and a handle

bakbak [bɒkbɒk] *n* Fil martilyo Eng hammer a tool consisting of a heavy metal head attached to a handle used for breaking things or driving in nails

dempas [dʌmpɒs] *n* Fil banig Eng mat a piece of material usually made of abaca that is used to cover the floor and as a sleeping mat

dosol [dɨsɨl] *n* Fil banyo Eng bathroom a room having a bathtub and shower and usually a sink and a toilet

gibbon [gibɨn] *n* Fil kuwarto Eng bedroom a part of the house where a person sleeps or rests

3.4.6 Physical Acts and Materials

alima [ɒlimɒ] *v* Fil alaga Eng care to be concerned

ami [ɒmɨ'] *v* Fil ilagay sa bibig Eng put in the mouth to put something inside the mouth

arek [ɒrʌk] *v* Fil halik Eng kiss to touch or press with the lips slightly pursed

bangon [bɒŋɔn] *v* Fil itayo Eng put up; establish to put up something as in construct

begay [bʌgɒj] *v* Fil bigay Eng give   to present voluntarily

bitiyara [bitijɒrɒ] *n* Fil pag-uusap Eng dialogue   talk between two or more persons especially concerning a problem

daremet [dɒrɒmɒt] *v* Fil sugal Eng gamble to bet money on the outcome of a game

dasel [dɒsʌl] *v* Fil sipa Eng kick to strike with the foot or feet

dawag [dɒwɒg] *v* Fil pasa Eng pass to convey from one person to another

dola [dulɒ] *v* Fil gapang Eng crawl to move slowly on hands and knees or by dragging the body close to the ground

enda [ʌndʌ'] *v* Fil tanggal Eng remove to take something off

3.4.7 Quantity and Number

ba'ad [bɒ'ɒd] *n* Fil grupo Eng group a collection that is assembled together; one set

bagi [bʌgi'] *v* Fil hati Eng divide to separate or be separated into parts

bater [bɒtir] *adj* Fil dalawampu't limang kilo Eng twenty-five kilos a Meranao unit of measurement which is equivalent to twenty-five kilos

bekes [bʌkʌs] *adj* Fil bigkis Eng bunch a number of things grouped together or held together

gantang [gɒntɒŋ] *adj* Fil dalawa't kalahating kilo Eng two and a half kilo a Meranao unit of measurement which is equal to two and a half kilos

gatos [gɒtʊs] *adj* Fil daan Eng hundred being one hundred in number

gibo [gibu] *adj* Fil libo Eng thousand being one thousand in number

itongan [itɒŋɒn] *n* Fil bilang Eng number the sum, total, or count of a collection of units

kadakel [kɒdɒkʌl] *adj* Fil marami Eng many a large number of

kala [kʊlɒ] *n* Fil laki Eng size the measure of largeness or smallness according to a scale

3.4.8 Time

Aisa [ɒjsɒ] *n* Fil panggabing dasal Eng evening prayer the fifth obligatory prayer of the day among Muslims, evening prayer (Ety: Arabic)

Akad [ɒkɒd] *n* Fil Linggo Eng Sunday the first day of the week (Ety: Arabic)

amay [ɒmɒj] *adv* Fil mamaya Eng later at a later time

Arbaa [ɒrbɒ'ɒ] *n* Fil Huwebes Eng Wednesday the fourth day of the week before Thursday and following Tuesday (Ety: Arabic)

daondaw [dɒwndɒw] *n* Fil araw Eng daytime the time between sunrise to sunset

gagawi'i [gɒgɒwi'ɛ] *n* Fil gabi Eng evening the time between late afternoon and nightfall

gawi'i [gɒwi'ɛ] *n* Fil araw Eng day a unit of time equal to twenty-four hours

imanto [imɒntɐ] *adv* Fil ngayon Eng now at the present time

inalongana [inɒlɐŋɒnɒ'] *adj* Fil araw-araw Eng everyday   refers to daily occurrence or routine

Isnin [isnin] *n* Fil Lunes Eng Monday the second day of the week before Tuesday and following Sunday (Ety: Arabic)

3.4.9 Law and Judgment

akal [ɒkɒl] *v* Fil linlang Eng deceive to mislead or fool someone to believe in something

ayok [ɒjɐk] *v* Fil makiusap Eng plead to humbly appeal for something (Cross Ref.: Possession and Trade and Mind and Thought)

ayon [ɒjɐn] *v* Fil payag Eng agree   having the same opinion with that of another or others or to have the same views

bantang [bʌntɒŋ] *n* Fil totoo Eng truth in accordance with fact or reality

benar [bʌnɒr] *n* Fil totoo Eng truth in accordance with fact or reality

dalil [dʌlil] *n* Fil dahilan Eng reason a basis or cause for some action, belief, or fact

dosa [dɐsɒ] *n*Fil kasalanan Eng sin a morally wrong act (Cross Ref.: Religion and Beliefs)

haram [hɒrɒm] *n* Fil kasalanan Eng forbidden refers   to   an   act   or something which is prohibited by islamic laws (Ety.: Arabic)

ikelas [ikɔlɒs] *v* Fil kagustuhan Eng will   to decide about something without interference

ikral [ikrɒl] *v* Fil payag Eng consent give permission; agree to something

3.4.10 Social Relations

kaka [kɒkɒ] *n* Fil kuya; ate Eng elder sibling an elder sibling
kaka-kaka [kɒkɒ kɒkɒ] *n* Fil panganay Eng eldest sibling eldest sibling

kalolotan [kɒlɔlɔtɒn] *n* Fil kamag-anak Eng relative   a person connected by blood or marriage

karoma [kɒramɒ] *n* Fil asawa Eng husband; wife one's spouse

kilala [kilɒlɒ] *n* Fil kakilala Eng acquaintancea person one has met but does not know well

kulay [kulɒj] *n* Fil mahal Eng dear term of endearment which literally means my (mine) or beloved

layok [lɒjɐk] *n* Fil kaibigan Eng friend   one closely attached to another by affection and esteem

lilang [lilɒŋ] *n* Fil minamahal Eng beloved term of endearment which literally means my love, usually used for a loved one

lokes [lɔkʌs] *adj* Fil matanda Eng old   having lived for many years or a long time

maalima [mɒ'ɒlimɒ] *n* Fil tagapag-alaga Eng caregiver a person who is paid to watch over someone or something

Summary

The study collected, translated, and defined 2, 000 culture-related Meranao words or lexemes. These 2,000 lexemes were divided into 22 semantic domains, namely: (1) Physical World, (2) Mankind, (3) Animals, (4) Body Parts and Functions, (5) Food and Drink, (6) Clothing and Adornment, (7) Dwelling and Furniture, (8) Agriculture and Vegetation, (9) Physical Acts and Materials, (10) Motion and Transportation, (11) Possession and Trade, (12) Spatial Relations, (13) Quantity and Number, (14) Time, (15) Sense and Perception, (16) Emotion, (17) Mind and Thought, (18) Language and Music, (19) Social Relations, (20) Warfare and Hunting, (21) Law and Judgment, and (22) Religion and Beliefs.

The number of lexical items collected for every domain is shown in Table 1.

Table 1. Summary of Semantic Domains and Number of Lexical Items
          Collected

Semantic Domain	Number of Lexical Items
Physical World	93
Mankind	17
Animals	71
Body Parts and Functions	163
Food and Drink	82
Clothing and Adornment	121
Dwelling and Furniture	192
Agriculture and Vegetation	65
Physical Acts and Materials	242
Motion and Transportation	25
Possession and Trade	75
Spatial Relations	32
Quantity and Number	70
Time	37
Sense and Perception	67
Emotion	91
Mind and Thought	54
Language and Music	35
Warfare and Hunting	99
Law and Judgment	146
Social Relations	155
Religion and Beliefs	68

Recommendations

The researcher recommends the following:

First, more culture-related Meranao lexemes should be collected to improve the existing data. The Meranao language still has thousands of Meranao lexemes to be collected, translated, and defined. The

recommended domains for collection are the following: Food and Drink, Agriculture and Vegetation, Animals, Religion and Beliefs, and Language and Music.

Second, it is also recommended that there should at least be two lexicographers involved in a similar study. These lexicographers would collect the corpus of the study and later divide the task of translating the lexical items and defining them.

Third, during translation, the lexicographer should have language assistants to aid in the translation and at the same time, to serve as a discussion body of the lexical item's meaning in context or as used in a given domain.

Fourth, variations of this study should be made such as from unidirectional to bidirectional dictionary where the translation would go two-way, or a similar dictionary but involves another language such as Cebuano, Maguindanao, or Tausog.

Fifth, a study on the grammar of the Meranao language and its sound system should also be conducted to further understand and produce a more complete description of the language's grammar and sound system.

Lastly, support especially from the community involved should be given to studies such as this.

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