

Maguindanaon Dialogs and Drills

**Tenex Racman
R. David Zorc
Edited by: Jason Lobel**

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dp **2009**
DUNWOODY
P R E S S

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All inquiries should be directed to:

Dunwoody Press

6525 Belcrest Rd., Suite 460

Hyattsville, MD 20782, U.S.A.

ISBN: 978-1-931546-62-1

Library of Congress Control Number: 2009928904

Printed and bound in the United States of America

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PUBLISHER'S PREFACE

Maguindanaon Dialogs and Drills is the first in a series of four textbooks on the languages of the Philippines. The other three in the series are for Maranao, Pangasinan, and Yakan. The books are intended for learners who have had basic instruction in the language, or who have a firm understanding of another Philippine language. The purpose of this series is to expose students to the spoken and written language through dialogues between native speakers, and to reinforce knowledge of grammar and syntax through drills presented here as framed sentences.

The Publisher wishes to express sincerest thanks and deep appreciation to Dr. R. David Zorc who suggested this series, conducted two fruitful seminars in Manila with the participants, and who guided the initial drafts to completion. Dr. Zorc's knowledge of linguistics, and more importantly, his unique ability to explain complicated grammatical concepts to non-linguists, is unmatched. His forty-plus years of groundbreaking work in the languages of the Philippines, not to mention the languages of Africa and Eurasia, make him one of the foremost linguists of his or any generation.

The Publisher also wishes to acknowledge Jason Lobel's contribution to this book. Mr. Lobel, working with colleagues in Maguindanao, carefully edited and enhanced the text and the recordings, thus making this publication possible.

As always, the Publisher welcomes any comments and suggestions to improve this book.

The Publisher
Dunwoody Press

PREFACE

This book contains 22 dialogs and 22 drills intended for an intermediate student of Maguindanaon, or a newcomer to Maguindanaon but with knowledge of another Philippine language. The purpose is to give students additional exposure to written and spoken material in the language through controlled conversations and tailored exercises.

Maguindanaon: Alphabet and Phonology

There are 21 letters in the native Maguindanaon alphabet, 17 consonants and 4 vowels. The consonants “j” and “z” are seldom used in this book, because these are mostly used in unassimilated Arabic borrowings. Some Maguindanaon writers do not follow the spelling of the four cardinal vowels, the “u” is usually pronounced or spelled as “o”, whereas “i” always has the value of [i] ("ee") in pronunciation, but is also spelled as “e.” Meanwhile, in this book, the “e” always represents the pepet or schwa sound, and never the “soft e.” Maguindanaon does not have a hard “i” or a soft “e”. The letters “c”, “f”, “o”, “q”, “v” and “x” are not used in the Maguindanaon alphabet.

There are also some complications as to the spelling of the semivowels “w” and “y”. “W” is also spelled as “u,” as in the word “kwa” or “kua” 'get.' “Y” can likewise be spelled as “i”, as in “kyug” or “kiug” 'want.' But in a recent study (Skoropinski), the CCV patterns contraindicate the use of “w” and “y” as vowels, therefore the “w” and “y” position in most instances should be the semivowels for “u” and “i” respectively.

The following is a list of the letters of the Maguindanaon alphabet as used in this book. Each letter is followed by its phonetic values (in IPA linguistic symbols, when necessary):

Consonants

b	b	as in <i>bangala</i> 'clothes, apparel'
d	d	as in <i>dalig</i> 'root'
g	g	as in <i>gamut</i> 'pain reliever, drugs'
h	h	as in <i>halal</i> 'any food allowed in Islam'
j	j	as in <i>jihad</i> 'pleasing someone in an Islamic way'
k	k	as in <i>kaluma</i> 'spouse, husband, wife'
l	l	as in <i>lampay</i> 'plate'
m	m	as in <i>malung</i> 'blanket'
n	n	as in <i>niug</i> 'coconut'
ng	ŋ	as in <i>ngali</i> 'mouth'

p	p	as in <i>papanuk</i> 'bird'
r	r	as in <i>riba</i> 'usury'
s	s	as in <i>sagkung</i> 'echo'
t	t	as in <i>talumpa</i> 'shoes'
w	w	as in <i>wata</i> 'child;' rarely used; usually spelled with u
y	y	as in <i>yug</i> 'saliva;' rarely used; usually spelled with i
z	z	as in <i>Zalika</i> [female name], <i>Zulkaida</i> [month in lunar calendar]

Vowels

a	a	as in <i>aden</i> 'there is'
e	ə	as in <i>ebpamasa</i> 'buying'
i	i	as in <i>ibpabagilay</i> 'be shown,' <i>ibpagidsa</i> 'asking'
u	u	as in <i>umbal</i> 'do, make, build'

Maguindanaon: The People and Their Language

The Maguindanaon are known as the people of the flood plain, located along the Rio Grande de Mindanao, which is the longest and widest river in Mindanao, and which is both a travel route and a source of livelihood. Farming and fishing are two of the major means of making a living for the Maguindanaons.

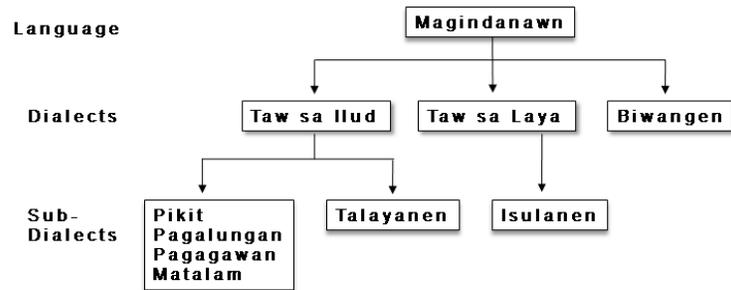
Maguindanaon has 3 major dialects: Taw sa ilud, Taw sa laya, and Biwangen. The Taw sa ilud are the people from the lower part of the Pulangi River where the water flows. These are the City of Cotabato, municipalities of Sultan Kudarat, Parang, Datu Odin Sinsuat, Upi, North Upi, Kabuntalan, Datu Piang, Datu Unsay, Sharief Aguak, Ampatuan, Mamasapano, Guindulungan, Sultan sa Barongis, Pagalungan, Pagagawan, Talitay and Talayan. From the province of North Cotabato, the municipalities of Aleosan, Banisilan, Carmen, Pikit, Midsayap, Kabacan, Matalam, Mlang. The speech of the municipalities of Pikit, Matalam, Pagalungan and Pagagawan differs in pronunciation and intonation from the Taw sa ilud dialect, but is similar in vocabulary.

The Taw sa laya are those people residing in the upriver part of the Pulangi River. This includes the municipalities of Buluan, Paglas, Salipada K. Pendatun, and Paglat, all in the province of Maguindanao, and Tulunan in the province of North Cotabato; the municipalities of Esperanza, Laguilayan, Isulan, Ninoy Aquino, Tacurong, Pres. Quirino, Columbo and Lutayan, all in the province of Sultan Kudarat; the municipalities of Sto. Nino, Surallah, Norala, Banga, Lake Sebu, Koronadal, Tantangan, Polomolok, and Tupi, all in the province of South Cotabato as well as some

other parts of Davao City, Davao Del Sur, Davao Del Norte, Davao Oriental and Bukidnon.

The Biwangen area comprises the areas of General Santos City, Sarangani Province, the coastal municipalities of Sultan Kudarat: Palimbang, Kalamansig and Lebak; the coastal municipalities in the Province of Zamboanga Del Sur, some municipalities in Zamboanga Del Norte and the City of Pagadian.

Words used in this book are mostly common to all three dialects, whether from Taw sa ilud, Taw sa laya, or Biwangen. There are also some minor subdialects in the Taw sa ilud areas, such as in the municipalities of Pikit, Pagalungan, Pagagawan, and Matalam. The municipalities around Talayan are distinct in their pronunciation and vocabulary, for example 'cat', which they call "sika" instead of "bedung" or "puting". In the case of Taw sa laya, there is the Isulanen dialect. There are also some differences in vocabulary, but the basic vocabulary of Maguindanaon is generally understood, whether Taw sa ilud, Taw sa laya and Biwangen.



User's Guide

This book contains dialogs and drills intended for an intermediate student of Maguindanaon or one transferring to the language with a firm knowledge of another Philippine language. There is a broad array of dialog topics including greetings, cooking, planting crops, shopping, the weather, sports, and telling jokes. The drills, presented as framed sentences, are intended to reinforce one's understanding of basic Maguindanaon grammar and syntax. Some of the drill topics include position slots, spatial relators and locatives, stative verbs, and intensive adjectives and statements of surprise.

The book is divided into two sections: dialogs and drills. Ideally, one would first work through all of the dialogs and then the drills. Some students, however, may choose to use one section or the other depending on their specific learning needs, for example, the dialogs for translation practice, the drills for grammar practice.

Using the Dialogs

To use this book effectively it is suggested that you first listen to the entire dialog once through to catch intonation patterns and words with which you are familiar. Then, listen to each sentence one-by-one, stop the recording, and repeat the sentence aloud.

After listening to the dialog you should translate the text into English. A model translation is provided on the facing page of each dialog against which one can compare his or her translation.

Using the Drills

The drills are composed of framed sentences with particular frames or slots to reinforce vocabulary and grammar patterns. Listen to the starter sentence, then repeat the sentence with the vocabulary items under the sentence, one at a time. Next, translate the sentence to English and compare your translation to the model at the right.

Acknowledgements

Finishing this work without acknowledging the people who have contributed to its completion would be unconscionable. They are the ones responsible for the initiation of the project and for the encouragement to work on it. This book could not have been completed without them:

To Dr. R. David Zorc, who I fondly call “Kaka David”, who helped us out from the very conception of this book. This universal man was able to unite Muslims and Christians in one room with representatives from different Filipino tribal groups: Maguindanaon, Maranao, Yakan, and Pangasinan. During the seminar he sponsored for us, he always reminded us that if someone is in need of help while working on the book, “I may be halfway around the world, but I’m only an email away from you.” He was always there whenever we submitted our work, and almost immediately gave us feedback reports with suggestions and recommendations.

He guided us on the formation of the words of the Maguindanaon, especially on prefixation, infixation, and suffixation. Although the use of the “**um**” and “**mag**” verbs is very hard to distinguish, he did a good job of explaining how the rules worked. In just a few days he could speak Maguindanaon well, and could teach us native speakers about its usage and grammar. He is a true linguist, as well as being a great motivator and group leader.

“Kaka David” is an American in appearance, but a Filipino in heart and deed. After only a few days of talking with him, he had shown himself to be the true image of an American with a golden heart when it comes to depressed communities like the Bangsamoro.

He never got angry whenever there were lapses in completing the tasks that were assigned to us. He always mentioned if someone got upset with him, “I did not intentionally say it. Pardon me if I said something that hurt you.” He was saying this because he well understands the culture of Filipinos, and especially the Bangsamoro, not to hurt someone in word or deed.

He gave us his room key whenever it was time for us to pray. He always reminded us that “if anyone needs to pray, the key is with me, and just ask if you need to use the bathroom.” He gave everyone a “pasalubong” gift when he came from the United States to follow up on the project, never forgetting the Filipino custom of giving someone a gift when you come from a faraway place, or you haven’t seen someone for a long time.

To Sir Mel Deatherage, a great English editor. I learned so much from him in our day-to-day exchanges and pleasantries in e-mails.

To Sir Tom Creamer, a very generous boss, who joined us in the seminar and helped us with his very interesting topics, making many suggestions concerning the dialogs. These were very helpful in the process of putting the dialogs together. He is a man that I describe as “Maamo”: sweet, accessible, approachable, humble in his dealings with his subordinates, fluent in talking, and understanding whenever anybody had a problem. He even granted us a more flexible timetable for the deadline for final submissions.

To my Ama and Ina (Mother and Father) for their untiring support from my childhood until now. They are my greatest mentors. They are the greatest parents, who molded us not to quarrel with each other. They guided us towards the right path. To my brothers, Nords, Dhelipov, Harbe, Taskie, Jacob, Megro; and my sisters, Fatima and Deng. They have always been by my side whenever there have been problems, by comforting me or by helping to solve my problems. I also wish to thank Sanurin Sandanjan who helped with the initial draft.

Most especially to Allahu Taalla for making my mind, body, and soul active, and for giving me the strength to finish this work.

Tenex Racman

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Dialogs

Maguindanaon Dialogs

Maguindanaon

Dialog 1. Greetings (Salam)

- 1: Asalamu alaikum!
- 2: Alaikumi salam!
- 1: Ngin pan i lemawan sa nia ba a salam?
- 2: Su laki bu na dala lemawan lun sia sa lekitanu a manga Muslim, ugayd na mamagidsan bun tanan i salam. Apia ngin i salam nengka na egkasabutan nu Kadnan tanan.
- 1: Panun i kaped a nan a aden edsiap-siapan nin kanu gay i kaped salam sa taw?
- 2: Ya nengka pedtalun a nan na: “mapia mapita,” “mapia maudtu,” “mapia malulum,” enggu “mapia magabi.”
- 1: Uway namba, dili ba i nia egkapakay ipedsalam?
- 2: Egkapakay sa apia entayn, ugayd sa agama Islam na “Asalamu Alaikum.”
- 1: Di mapakay sa semalam aku sa apia entayn?
- 2: Egkapakay ugayd na ya muskila na su di kena Muslim. Dili makatuntay enggu dala mawagib sa kanu manga Sakakayu i salamen silan.
- 2: Di kena bu i nan i kaped a ipedsalam. Su Insik, Apun, Hindu, Dius, endu madakel pan a embalangan na basa, aden ukit a salam kanu ped nin.
- 1: U aden nadsumbak ku a taw na dili ku katawan u Muslim atawa ka Sakakayu?
- 2: U nasalam nengka sekanin ka dili makasumpat, ya nin mana na di kena Muslim sekanin. Usal ka su “mapia mapita” udi na endaw napantagan a gay.

Maguindanaon Dialogs

English

Dialog 1. Greetings

- 1: *Asalamu alaikum.* (Peace be upon you.)
- 2: *Alaikumi salam.* (Peace be upon you, too.)
- 1: What else could be used in place of these greetings?
- 2: For me, nothing would replace these for us Muslims, but all greetings are the same. Whatever your greetings, all are understood by God.
- 1: What about greetings that are specific to parts of the day?
- 2: Then you would say: “good morning”, “good afternoon” (at noon), “good afternoon” (past noon), and “good night”.
- 1: Of course. Isn’t that possible when greeting?
- 2: It’s possible for anyone, but in Islam, it’s “*Assalamu Alaikum.*”
- 1: Can’t it be used for greeting just anyone?
- 2: It can, but it’s a problem for non-Muslims. They don’t understand it, and the Christians aren’t required to greet each other like that.
- 2: These aren’t the only greetings; Chinese, Japanese, Hindu, Jews, and many different languages have ways of greeting others.
- 1: What if I meet someone and I don’t know if he or she is a Muslim or a Christian?
- 2: If you greet him and he can’t reply, that means that he’s not a Muslim. Then you’ll use “good morning”, or whatever time of the day it is.