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Who is Copying Who? Similarities of Words between Bahasa Melayu and Maranao: An Ethnographic Study

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Abstract

This research came to its realization during my PhD studies in Brunei Darussalam. Since the past decade, it has been theorized that the Malay language of Nusantara region, now Malaysia, Indonesia, Borneo, Philippines, Singapore, Southern Thailand and other Southeast Asian nations originated from the Austronesian (Malayo-Polynesian) language family. The Malay language is spoken by the Malays in Southeast Asia. However, due to the sporadic nature of Southeast Asia consisting of chains of numerous islands and islets, the Malay language has developed and evolved across various localities, islands, and regions. In Philippines alone, there are 7, 641 islands and islets and the country is home to more than 150 languages, which all evolved from the Austronesian (Malayo-Polynesian) language family. The Maranao language is one of the major languages of the Philippines. Maranao is the *lingua franca* of the Maranaos in Mindanao island. Whereas, Bahasa Melayu or Malay is the language of the Malays in Brunei Darussalam. To pave the pace with the agenda of the research, the research was carried out using ethnography as a research method to find out the similar words between the Maranao language and Bahasa Melayu. Geographically, Brunei Darussalam is strategically closer to Mindanao, Philippines.

Keywords: Bahasa Melayu, Brunians, ethnographic research, Maranao language, Malay

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Introduction

This ethnographic research come to realization in 2015 when the principal author began his journey from his hometown Lanao del Sur in Mindanao for Manila, the capital of the Philippines. From Manila, he embarked on a journey to Brunei Darussalam to start studying PhD in Islamic Civilization and Contemporary Issues at Sultan Omar 'Ali Saifuddien Centre for Islamic Studies (SOASCIS), University Brunei Darussalam. Being foreigner in Brunei Darussalam; there was the pressure on adapting to the culture, food, language, mode of transportation, and social life. Meanwhile, in Mindanao, the principal author worked at Institute of Middle East and Asian Studies at University of Southern Mindanao, Kabacan, Cotabato as a professor in the International Relations Department. In December 2015, he had a skype interview with the faculty members of SOASCIS, namely Dr. Osman bin Bakar, Dr. Jabal Buaben, Dr. Mulyadhi Kartanegara, and Dr. Sheik Abdul Mabud who were the panellist of that interview. The said interview was about the application of the principal author for a PhD studies at SOASCIS, after the interview, the panellist told him to wait for a week for the result of interview. After a week, he received an e-mail from SOASCIS confirming that his application for a PhD studies has been approved, and thus, he travelled to Brunei Darussalam and attended the orientation week. While in Brunei, surprisingly the Bahasa Melayu or Malay spoken by the Brunians (Bruneians) has plenty of words which are similar to his mother tongue, the Maranao. The Maranao language is spoken by Maranao people in Mindanao, Philippines. Fast forward, in December 2019, he submitted his PhD manuscript to SOASCIS registrar, and returned to the Philippines. Likewise, his ethnographic research on the similar words between Malay and Maranao language has been completed. Overall, it took him four years to complete his PhD studies and this ethnographic research.

According to Hadji Abdul Racman and Lulu (2021), the Maranao language has been influenced by Arabic language as manifested in the borrowings of the Maranao language from Arabic. The said authors did not dwell on the similarities of words between the Maranao language and Bahasa Melayu or Malay.

The Maranao language originated from the Malay language which, in turn, originated from the Austronesian (Malayo-Polynesian) languages. The Malay language was spread in Southeast Asia by the Malay traders in the 7th century. Malay traders actively traded with Arab and Chinese traders in the said century (Ibid.). In the following page, red stars on the map indicate different places where Tang wares were found. These Tang wares were introduced from China and were brought by the Arab and Chinese traders to the Philippines in the 7th century. The places in the Philippines where these Tang wares were found include Ilocos, Pangasinan, Manila, Bohol, Cebu, Jolo, and Cagayan de Sulu. Cagayan de Sulu is located near the north-west of Borneo. Meanwhile, Tang wares were then traded by the natives in the Philippines with other inhabitants in Southeast Asia. These trading activities eventually facilitated the intimate communication between the people of Southeast Asia and East Asia.

The book *The Filipino Nation, The Philippines: Lands and Peoples, A Cultural Geography* by Eric S. Casiño (1982) reveals a very interesting finding. Quoting from Robert B. Fox in his book *The Archaeological Record of Chinese Influences in the Philippines*, published in 1967, Casiño stated that international trade existed between the natives of the Philippines and the East Asian people. Teodoro Agoncillo (1990) maintained that the natives of the Philippines traded not only with other inhabitants of Southeast Asia but also with the Chinese, as early as the Tang era (618-906) and continued to do so through the Sung (960-1279), Yuan (1260-1368), Ming (1368-1644) and Ching / Manchu (1644-1912) eras (Ibid., pp.24-25).

Evidence of Southeast Asian and East Asian Trade in the 7th Century

Figure 1

Map of the Philippines where Tang Wares were found



Chinese Tang wares were brought to the Philippines by Arab and Chinese traders. The trade relations of the Arab traders with Malays and the native inhabitants of the Philippines began in the 9th century or earlier. Landa Jocano (1975) in his book *Philippine Prehistory, An Anthropological Overview of the Beginnings of Filipino and Culture* stated that the Arabs travelled to the Philippines during the Tang Dynasty (618-906 AD). Arab and Chinese traders brought Chinese products, merchandize, goods, textile, jade jewellery, mirror, and metal ware to the Philippines for barter and trade.

Gifford (1949) stated that in 7th century, the native inhabitants of the Philippines were trading and bartering with the native inhabitants of old Malaysia, Indonesia, Thailand, Vietnam, Taiwan, China, India, among others. It shows that the native inhabitants of the Philippines had established trade and economic relations with other inhabitants of Southeast Asia and East Asia. In a nutshell, the said trade and economic activities facilitated the spread of Austronesian (Malayo-Polynesian) languages between and among the people of old Malaysia, Indonesia, Thailand, Vietnam, Taiwan, China, India, and other countries.

Brunei People or Brunians of Brunei Darussalam, Borneo Island

Borneo Island is located in the extreme southwestern part of the Pacific Ocean. In terms of land size, it is the third largest island in the world after Greenland and New Guinea. Geographically, Borneo is part of the Greater Sunda Islands group of the Malay Archipelago. It is bounded by the South China Sea to the northwest, the Sulu Sea of the Philippines to the northeast, the Celebes Sea to the east, and the Java Sea to the south—the latter separating Borneo from the island of Java. The largest part of the island belongs to Indonesia. It is known as Kalimantan and it is territorially divided into five provinces: Central Kalimantan, East Kalimantan, North Kalimantan, South Kalimantan, and West Kalimantan. Along the northwest coast and northern tip lie Sarawak and Sabah, which are two Malaysian states collectively known as East Malaysia. The Islamic sultanate of Brunei also called Brunei Darussalam—the abode of peace—comprises the third part of the island.

The size of Borneo including adjacent islands is about 292,000 square miles (755,000 square km). In 2015, the population in the five provinces of Kalimantan, including adjacent islands, was 15,320,017. In 2010, Sabah and Sarawak had a combined population of 5,677,882. Moreover, in 2014 Brunei Darussalam had 411,900 inhabitants. Today, Brunei has about 500,000 inhabitants (Encyclopædia Britannica, [2021](#)).

Brunei Darussalam is inhabited by Malay speaking people who are Muslims. There is also a Chinese minority, which comprises around one-tenth of the total population, and some other tribes, namely Dusun, Belait, Kedayan, Murut, and Bisaya also inhabit the country. Brunei Darussalam is a member state of the Association of South East Asian Nations (ASEAN), while the rest are the Philippines, Malaysia, Indonesia, Singapore, Thailand, Laos, Myanmar, Cambodia, Vietnam, and Timor-Leste, the newest observer state of the ASEAN. The languages spoken in these countries belong to the Austronesian language family (Haji Serudin, [2013](#)).

The Maranaos in the Island of Mindanao in Southern Philippines

Mindanao is the second largest island in the Philippines. It comprises the southernmost territory of the Philippines and is surrounded by chains of numerous islets and islands in the Sulu archipelago. Mindanao is inhabited approximately by one-fourth of the total population of the Philippines. It is divided into six administrative regions: (1) the Zamboanga Peninsula, Region IX, (2) Northern Mindanao, Region X, (3) Davao, Region XI, (4) South Cotabato, Cotabato, Sultan Kudarat, Sarangani, and General Santos City, collectively called (SOCCSKSARGEN) which is Region XII, (5) Caraga Region, and (6) the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM). The ancestors of the Maranaos inhabited Lanao, now Lanao del Sur, which consists of the municipalities surrounding Lake Lanao in the island of Mindanao, southern Philippines (Hadji Abdul Racman, [2020](#)).

Figure 2

The Mindanao Regions

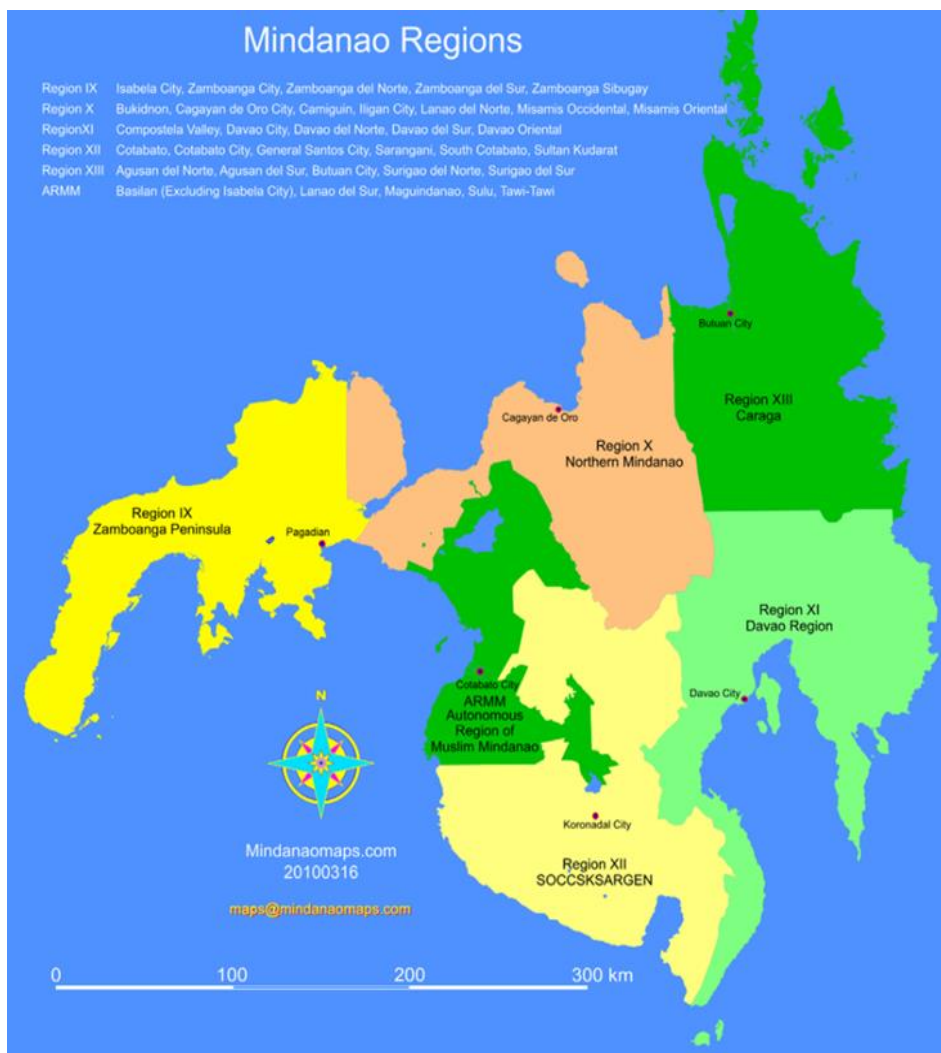


Photo source: Free Royalty Photos and Map

Research Questions

This research seeks to answer the following research questions:

1. What are the factors that caused Austronesian (Malayo-Polynesian) languages to spread across Southeast Asia?
2. What are the origins of the Maranao language and Bahasa Melayu?
3. What are the similar words between these languages?

Objectives of the Study

The objectives of this research are as follows:

1. Highlight the factors that caused Austronesian (Malayo-Polynesian) languages to spread in Southeast Asia.
2. Trace the origin of the Maranao language and Bahasa Melayu.
3. Identify the similar words between these languages.

Rationale of the Study

This research theorized that the reason behind the similar words between Bahasa Melayu and the Maranao language is that both languages originated from the Malay language which, in turn, originated from the Austronesian (Malayo-Polynesian) language family. Moreover, the Malay language has been propagated, circulated, and exchanged in Southeast Asia through the maritime trade in East Asia and Southeast Asia since the 7th century. The bustling trade and traffic in Southeast Asia in the 7th century and onwards facilitated the spread of the Austronesian languages. The island of Borneo where Brunei Darussalam is located is close to the Philippines archipelago. Hence, in the pre-colonial era, the exchange of ideas, language, and culture between the people of these nations was inevitable. The Maranaos and the Brunians have common ancestors.

Literature Review

Like other civilizations in the Philippines and Southeast Asia, the Maranao civilization was developed through the course of time which caused to evolve historical uprising during the Shri Vijaya empire with seat of power in Sumatra, Indonesia (Lourdes Rausa-Gomez (1967) quotes from Malcolm (1951). The early inhabitants in Lanao, now Lanao del Sur, established settlements within the surroundings and the nearby riverines of Lake Lanao. These native inhabitants cherished a vast mythical past (*illo tempore*). The Islamization of the natives in the Philippines began in the 13th century (Midori, 2009).

According to Madale (1997), Maranaos are lake dwellers or the people of the lake. Their history, civilization and political institutions developed in the surroundings of Lake Lanao. In the past and even today, their survival is very much dependent on the resources provided by Lake Lanao. "Lake Lanao, with an approximate area of 34,700 hectares, lies in the upland region of central western Mindanao. It is situated 700 meters above the sea level and it produces a climate that is pleasant all around the year with a temperature of 73 degrees Fahrenheit" (Ibid). It is engulfed and surrounded by numerous communities, *ingeds* (towns), and municipalities of Lanao del Sur. According to Birte Brecht-Drouart,

"Lake Lanao lies about 734 m above sea level (other sources write 702) and is of the tectonic-volcanic origin. With 375 m², it is the second largest and with a depth of 112 m. It is the deepest lake in the Philippines. It is feed by four rivers coming from the east and several smaller ones around the lake but it has only one outlet, the Agus River to the north of the lake. It flows into Iligan Bay in Lanao del Norte through two waterfalls, the Maria Christina Falls and the Linamon Falls" (Brecht-Drouart, 2011).

The water in Lake Lanao comes from the numerous forests watersheds, riverines, springs and swamps situated in Lanao del Sur. Lake Lanao provides different species of fish which is the main source of protein in the diet of the Maranaos. Lake Lanao also provides livelihood to the fishermen in the towns and fishing villages surrounding it (Hadji Abdul Racman, 2020).

There is no exact date when the ancestors of the Maranaos inhabited the Lanao area. The only known account associated with Lanao is Bumbaran, a name given to the island of Mindanao by Radia Indarapatra, a prince from Sumatra, presently part of Indonesia (Ibid.). *Ranao* is a Maranao word which means lake. The Maranaos established *Pat a Pangampong sa Ranao* or the four states surrounding the lake (Hadji Abdul Racman et al., 2021).

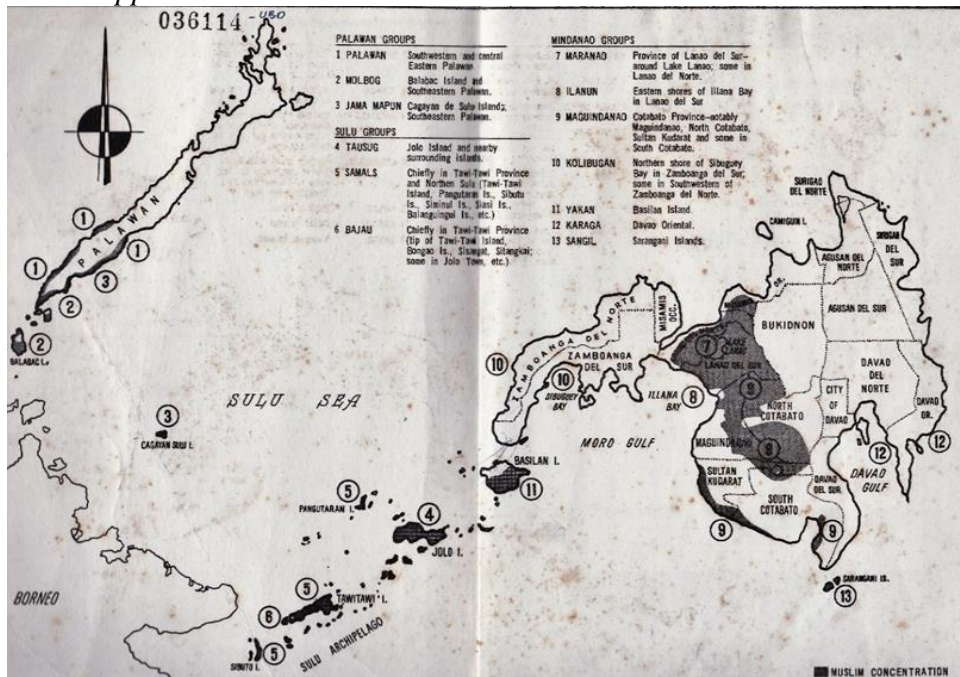
Geographically, the Maranaos are sporadically distributed and dispersed across different seacoasts in Mindanao, in Illana Bay, and Malabang Bay. There are also Maranaos in Kota Kinabalo, Sabah, Malaysia and Indonesia. The Maranao diaspora across the Philippines archipelago and other Asian countries wasn't came into existence recently. There were

also Maranao individuals who reached China during the *datu-ship* or chiefdoms system in the Philippines, which began before the arrival of the Spaniards in 1521 (Ibid.).

The word Maranao is a combination of two words *Mai* and *ranao*. *Mai* is the archaic name of the Mindoro Island, Philippines. *Mai* was inhabited by the migrant Chinese-Arab Muslim traders from China. When the *Mai* people migrated to Lanao, now the Lake Lanao, they acquired the name *Mairanao*. With the passing of time, *Mairanao* became Maranao. It can be inferred that some of the Maranaos in Lanao today are descendants of these Chinese-Arab Muslim traders (Hadji Abdul Racman & Lulu, 2021).

Figure 3

Distribution of 13 Muslim Ethno-linguistic groups in Mindanao Island of the Philippines.



Source: *Muslim Filipinos, Heritage and Horizon* by Gowing (1979).

According to Gowing (1979), the Maranao people are among the 13 Muslim ethno-linguistic groups in the Philippines. Madale (1997) posited

that Islam was introduced to the natives in Mindanao in the later part of the 15th century by Sharīf Kabunsuan, when he arrived in Malabang, Lanao after crossing the sea. Later on, he left for Cotabato, presently Cotabato City, to spread the teachings of Islam there. Sharīf Alawi followed him to proselytize Islam to the Maranaos (Ibid., p.15).

Madale (1997) stated that there are two theories regarding the origin of the Maranaos. One theory suggests that the Maranaos were the Iranons-sea pirates who inhabited the coastal areas of Malaysia and Indonesia. With the arrival of the British and the Spaniards (and other colonizers), the Iranons were pushed inland to seek refuge and later, settled there. Some groups migrated to Mindanao that separates Lanao and Cotabato (Ibid.). According to Madale (1997),

The Iranons who occupied the areas around the Lake Lanao came to be known as Maranaos or “dwellers of the lake”. Their association with the Magindanao and other Muslim groups including the Tausugs from whom they learned the brass art allowed them to develop a culture which was similar and yet distinct from that of their neighbors. On the opposite sides, the Iranons who stayed in the Lanao and Cotabato provinces developed their own culture, the same culture they brought with them during their migration (Ibid.).

Madale (1997) explained that the second theory suggests that Maranaos were from the Manobos. The ancestors of the Maranaos lived in isolation when Lake Lanao was not yet formed. Their occupation of the areas surrounding Lake Lanao came after its formation by volcanic eruption. They developed their economic activities and their social and cultural contacts with the Magindanaons, whose culture influenced theirs, such as language. Even today, the Magindanao language is intelligible to the Maranao language. The sultanate form of government among the Maranaos has similar features with that of the Magindanao Sultanate, even their ways of wearing their dresses have some commonalities (Ibid.). Gowing (1978) stated that the language of the Maranaos is mutually intelligible with the Iranons and Magindanaons languages. The proximity of the areas where they reside may explain the mutual intelligibility of the languages they use. It is safe to say that the ancestors of the Iranons, Magindanaons and Maranaos were related to each other or these groups had common ancestors.

Racial Origin of the Brunei People and Maranaos: The Malay Race

There are varied explanations regarding the origin of the Malay race

1. Van Ronekl states that Malays are the people who speak the Malay language and inhabit the Malay peninsula, Riau Lingga islands and the isogloss in Sumatra, especially Palembang.
2. Robequin is of the view that the Malay world covers the Malay peninsula, Borneo Island, Singapore, Indonesia and the Philippines, but does not include New Guinea and Melanesian islands.
3. N. H. Kerne, an anthropologist, is of the opinion that the Malays originated from a mixture of Malays with the Mongols. This view is based on the theory that says that the Malays originated from the Yunan region, South China (Ismail, [1988](#)).

The Philippines, the Malay peninsula, Borneo island, Singapore, and Indonesia are parts of the archaic Malay world, which the ancestors of Malays inhabited. According to Benthian William, the ancestors of the Malays descended from Proto Austronesians, Proto Malays, and Indonesian Mongoloid or Malay races. The Yunan area of South China is believed to be the place of origin of the Malay people. It was estimated that between 2500 and 1500 BC, they traversed south through the Mekong river valley. Thereafter, they inhabited the Malay peninsula, the islands of Indonesia, and Madagascar. Ismail Hamid ([1988](#)) is of the opinion that some people had inhabited the Malay world (Nusantara) since the Pleistocene period because fossilised human remains, such as skulls, teeth and thigh bones, were unearthed in a village on the outskirts of Bengawan Solo by a Dutch scholar E. Dubois. These fossils were stratigraphically unearthed in the Middle Pleistocene layer of soil. Carbon dating showed that these bones were between 200,000 to 800,000 years old (Ibid., p.5-6). This means that the people of East Asia and Southeast Asia had common ancestors.

According to Mamitua Saber ([1979](#)), the ancestors of the Maranaos who established themselves in Lanao areas were adventurous people whose scholars caused the civilisation of Malays. Their ancestors were grand ancestors of the present-day Filipinos in the lowlands and the coastal areas of Luzon, Visayas, and Mindanao. They arrived in what is today called Lanao. According to Mamitua Saber ([1979](#)),

As sea voyagers, they [Maranaos] were known in other parts of the Malay Archipelago as the Ilanun or Iranon, a name derived from *ranao* or *lanao* which means lake, as they used to start their trips overland from Lake Lanao and across the open sea from Illana Bay, thence to distant lands. Using efficient sea craft called the *padaw* or *prau*, they traversed the high seas as far as the coasts of New Guinea, Northern Luzon, Malaya and Burma for either trade or piracy, if not for joint purposes. Historians say that they once reached Persian Gulf. It is more likely that the Maranaos were among those great voyagers. Some of them used to travel desert trails on camel back for the pilgrimage to Mecca (Ibid.).

The Iranons in Sabah, Malaysia and the Maranaos in Lanao have common ancestors. Today, Sabah is occasionally visited by some Maranao merchants in Zamboanga both for trade and kinship reunion. Likewise, the Iranons in Sabah also claim that their ancestors were from Lanao (Ibid.). This explains why the language of the Maranaos in Lanao, Mindanao is similar to the language of the Iranons in Sabah.

Research Method

The undertaken study used ethnography as the research method to gather similar words between Bahasa Melayu and the Maranao language. Ethnography as a research method demands an intensive fieldwork, social interaction, and a long period of immersion of the ethnographers with the societies, communities, ethnic groups, or social organizations which are the subject of their study. The main purpose of an ethnographer is to gather rich and holistic insights into the peoples' lifeways, their world views and actions, norms, rituals, language, customs, traditions, and interactions, as well as the nature of the location they inhabit. In this context, ethnography involves immersion and active participation of the ethnographer, overtly or covertly, in people's lives and their activities for a prolonged period of time.

The ethnographer employs observation about human behaviors manifested in their cultural, social, and spiritual practices, as well as their political and economic activities. He attentively listens to the people and records what they said, discussed and resolved in a cultural setting and natural environment. From his actual observations, he describes the depths and complexities of human lifeways. He asks questions to people through informal and formal interviews that is either videotaped, recorded or

written. He analyses the uses of wide-ranging material cultures and the tangible artefacts of a cultural group, then connects his findings to his research questions. He gathers relevant information and data to address his research inquiries. Ethnography addresses with the temporal and special boundaries (Hadji Abdul Racman, [2020](#)).

To some extent, ethnography overlaps with other methods of research, such as the historical method and the interview method, which are used in other disciplines, such as sociology, anthropology, history, and politics, among others (Ibid.). Thus, ethnography is an interdisciplinary field of study.

Data Collection

As an ethnographer, the principal researcher stayed in Brunei Darussalam from 2015 to 2019 during his studies at Sultan Omar 'Ali Saifuddien Centre for Islamic Studies (SOASCIS), Universiti Brunei Darussalam. Maintaining intimate friendship, close interaction, and conversation with the Malays was essential in gathering the similar words between the Maranao language and Bahasa Melayu. Listening to the Malay news and living with the Malays facilitated the gathering of data. Attentive listening and speaking to the Malays on a regular basis enabled him to decipher the Bahasa Melayu words which are similar to the Maranao words.

While living in Brunei for four years, the principal author took note of the similar words between Maranao and Bahasa Melayu were gathered. For cultural immersion, he spent few days or months in Kampung Ayer (floating villages), Bandar Seri-Begawan, Kampung Kotabatu, and Kuala Belait, one of the districts of Brunei Darussalam, to learn Bahasa Melayu and also to have the actual experience of Malay culture, Malay celebrations, wedding ceremonies, and festivities. After the observation of the Holy Month of Ramadhan and *Eid al-Fitr*, the Istana Nurul Iman or the royal palace of Brunei Darussalam opens its doors to the public so that the public could visit it and meet the royal family members of Brunei Darussalam and the sultan of Brunei Darussalam Haji Hassanah Bolkuah Mu'izzaddin Waddaulah. For this occasion, the royal palace serves a buffet by serving sumptuous food which is considered as *sadaqa*, a spiritual obligation in Islam. The researchers visited the Istana Nurul Iman on several occasions. As a researcher, he read numerous books and dictionaries written in Bahasa

Melayu in the library of Universiti Brunei Darussalam. With respect to the Maranao words and language, the researchers are the native speaker of Maranao. They grew up in Lanao del Sur and stayed there for over 30 years. They speak the Maranao language at home, in public places, and with the Maranao older-folks, elder professionals, politicians, and local royals. Similar words between Maranao and Bahasa Melayu were reviewed multiple times by their Malay classmates, friends, and their Malay foster parents in Kampung Ayer, Brunei Darussalam.

Results and Discussion

Origin of the Malay Language, the Filipino Language, and the Maranao Language

According to Robert Andre Blast,

“Austronesian languages, formerly Malayo-Polynesian languages, family of languages spoken in most of the Indonesian archipelago; the Philippines, Madagascar, and the island groups of the Central and South Pacific, Malaysia; and scattered areas of Vietnam, Cambodia, Laos, and Taiwan. Before the European colonial expansions of the past five centuries, Austronesian languages were more widely distributed than any others, extending from Madagascar just off the southeast coast of Africa to Easter Island (Rapa Nui) some 2,200 miles west of Chile in South America—across an astonishing 206 degrees of longitude. Most of the languages are spoken within 10 degrees of the Equator, although some extend well beyond this, reaching as far north as 25° N latitude in northern Taiwan and as far south as 47° S latitude on New Zealand’s South Island” (Andre in Britannica, [2021](#)).

He further posited,

[The] major Austronesian languages include Cebuano, Tagalog, Ilocano, Hiligaynon, Bicol, Waray-Waray, Kapampangan, and Pangasinan of the Philippines; Malay, Javanese, Sundanese, Madurese, Minangkabau, the Batak languages, Acehnese, Balinese, and Buginese of western Indonesia; and Malagasy of Madagascar.

Tagalog forms the basis of Pilipino, the national language of the Philippines, and the Merina dialect of Malagasy, which is spoken in the

highlands around the capital of Antananarivo, forms the basis for standard Malagasy (Ibid.).

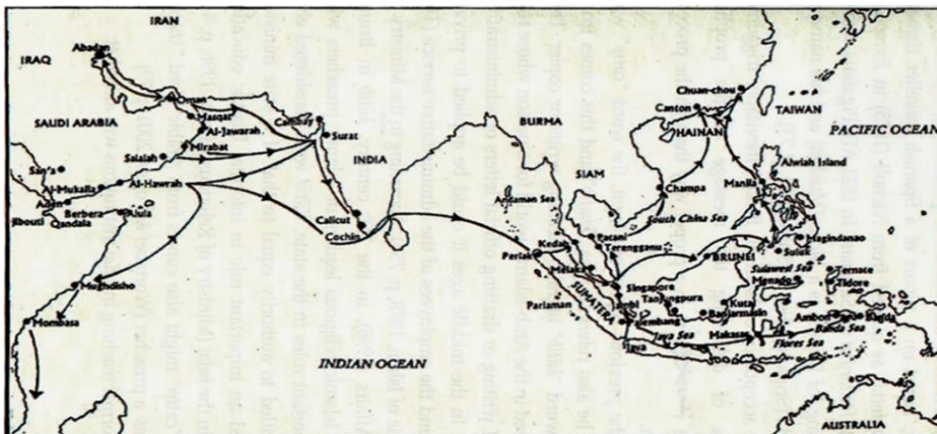
The Malay language shared the origination with Filipino language by assimilating from the ancestor, i.e. the Austronesian, Malayo-Polynesian languages. The Malay language is spoken in Malaysia, Borneo, Indonesia, Brunei Darussalam, Singapore, and in Southern Thailand. The Maranao language is among the major languages of the Philippines, which originated also from the Austronesian (Malayo-Polynesian) languages. It is spoken in southern Philippines by the Maranaos.

The ancient people of East Asia and Southeast Asia voyaged to different parts of the world, carrying with them their language to these areas. Thus, their language spread to the distant corners of the globe, such as Madagascar (situated at the southeast coast of Africa), Easter Islands (situated to the west of Chile in South America), northern Taiwan, and as far as New Zealand's South Island.

Malay Language was propagated through maritime trade in Southeast Asia

Figure 5

Norhazlin Muhammad (2014, P.101) Says that this Map Shows the Routes Taken by Muslim Missionaries and Traders in Southeast Asia (Malay Archipelago) Since The 7th Century



The route shown in the map is known as the Southern Arabia-China trade route, which was navigated via the Malay Archipelago, the eastern

islands and Indo-China. The Philippines have been frequented by traders coming from China and Southeast Asia due to its geographic position, since it is strategically located between East Asia and Southeast Asia. Additionally, it was an ideal hub for a stop over by traders in Asia and China, to trade, or to get food and drinking water supplies. Consequently, this explains why the Philippines has accumulated the languages, intangible cultures, religions, material cultures, and traditions of Asiatic races, that is, the Chinese, the Indians and the Arabs, and finally, of the Europeans from the 16th century onwards.

Table 1

Similar Words Between Bahasa Melayu and Maranao

Bahasa Melayu words	Maranao words	English meaning
Sana	San	There
Sini	sii	Here
Tarus	tarus	continue, straight ahead
Kurang	kurang	insufficient/reduce
Laju	lagud	Speed
manis	mamis	Sweet
tangan	Tangan	hand/received by hand
hitam	maitem/item	Black
putih	maputi/puti	White
dudul	Dudul	rice cake
mata	Mata	Eyes
telenga	Tangila	Ears
lida	Dila	Tongue
hidung	Ngirong	Nose
sakit	Sakit	pain, illness
belakang	Belakang	backbone, hips
duwa	Duwa	Two
empat	Pat	Four
lima	Lima	Five
anam	Nem	Six
kaki	Ai	Legs
kuning	Kuning	yellow, yellow rice
aku	Ako	me, us
kami	Kami	we, us, together
kelambo	Kolambo	mosquito net
pinto	Pinto	Door
langit	Langit	Sky
api	Apoy	Fire
babi	Baboy	Pig

buaya	Buwaya	Crocodile
bulan	Bulan	Month
otak	Otek	Brain
minum	Inom	Drink
buka	Buka	Open
sala	Sala	Mistake
gagawi	Gagawi	baking tool
dalam	Dalem	inside, depth
naik	naik, panic	going up, going hajj
saya	Saya	Here
tali	Tali	Rope
bangsa	Bangensa	Nation
gunting	Gunting	scissor
mangkok	Mangkok	Bowl
tipo	Tipo	destroying, lying
And senjata	Sandata	Weapon
hadap	Hadap	in front
bawang	Bawang	Garlic
makan	Makan	to eat
randang	Randang	a type of food
angin	angina	Air
kambing	Kambing	Goat
berita	Balita	News
basa	Basa	wet
rambut	Buk	Hair
tutup	Tutup	to close, closing
lompat	Lompat	Jump
bayad	Bayar	Pay
hutang	Utang	Debt
sepuluh	Sapolo	Ten
ujan	Uran	rain
laut	Laut	sea, ocean
kaka	Kaka	elder sister/brother
mura	Mura	to degrade, cheap
lebi	Lebi	very, more
panday	Panday	able person, carpenter
susu	Susu	milk, breast
rangit	Ranget	Mosquito
kerbau	Karabao	carabao, water-buffalo
ribu	Ngibu	1 thousand
lindung	Lindung	cover, to hide, protection
mengatur	Pengatur	to arrange, planning
jalan	Lalan	street, walking, way

sambahayang	Sambayang	Praying
bagi	Bagi	Give
pendaptar	Pendaptar	to put up, organize
pengenalan	Pangnalen	to know, introduction
sampur	Sembur	Mix
badak	Badak	Jackfruit
biru	Biru	Blue
warna	Warna	Color
raja	Radia	King
puteri	Potri	Princess
perang	Perang	War
manusia	Manusia	Human
lupa	Lipat	Forget
kerana	Karina	sign, reason, because
habis	Ubos	empty, all taken
miskin	Miskin	Poor
syurga	surge	Heaven
neraka	Naraka	Hell
maaf	Maaf	Forgive
bau	Baw	Smell
najis	Najis	dirt, feces
pengetahuan	Pangatauan	knowledge
cahaya	Tihaya	Light
tuhan	Tuhan	God
semua	kasama-sama	all, inclusive
akal	Akal	Intellect
putung	Putol	Cut
badan	Badan	Body
bertaubat	Barataubat	Repent
muda	Manguda	Young
tua	ma-tua	Old
jiwa	Niyawa	Soul
bunga	Unga	flower, fruit
bunuh	Bunu	Kill
mati	Matay	Dead
terima	Tarima	Receive
penuh	Penu	Full
pusar	Pused	Navel
lagu	Legu	sound, song
hormat	Kormat	Respect
ube	Ube	Ube
kayu	Kayu	Tree
batu	Bato	Rock

kampung	kampong	Village
banar	Benar	True
tapay	Tapay	fermented rice
kutuh	Kutu	Lice
lisah	Lisa	lice egg
patu	Patu	Duck
pait	Mapait	Bitter
asal	Asal	Origin
akhir	Akhir	End
bawa	Bawa	bring it
tahan	Tangan	Hold
zina	Zina	Adultery
dosa	Dosa	Sin
kapal	Kapal	Ship
tanda	Tanda	Sign
tuan	Tuan	Old
sambolayang	Sambolayang	a royal flag
payung	payung	Umbrella
adat	Adat	Custom
bapa	Bapa	father, uncle
kolintang	Kolintang	graduated small gongs
gong	Agong	Gong
merpati	Marapatik	Dove
seluar	Saruar	Jeans
bulan	Olan	Moon
tulak	Tulak	Push
buang	Buwang	throw away
lubang	lebo, lebeng	Hole
balik	Balik	return, come back
hilang	Ilang	lost, wasted
kuda	Kuda	Horse
umur	Umur	Age
Ahad	Akad	Sunday
Isnin	Isnin	Monday
Selasa	Salasa	Tuesday
Rabu	Arba'a	Wednesday
Khamis	Khamis	Thursday
Jumaat	Dyamaat	Friday
kanan	Kawanan	right, right hand
mara	Marangit	angry, brave
paria	Paria	better gourd
kawin	Kawin	Wedding
garay	Garay	Pair

tulang	Tulan	Bone
du'a	duwa'a	Prayer
sabar	sabra	Patience
kecil, sikit	Ketil	Little
awu	Uway	Yes
tidak, inda	Da	Nothing
turun	Turun	come down, descend
bangon	Bangon	wake up, to stand up
buat	Buat	make, to raise something
dahun	Raun	leaves
awal	awal-awal	very early
sabap	Sabap	because of
sampai	Sampai	until, to reach
lepas	Lepas	Gone
atu	Gyuto	That
sekita	Sekita	us together
menang, pemenang	menang (archaic Maranao)	Winner
ada	Aden	available, have
buruk	Buruk	spoiled, decayed
bunuh	Bunuh	Kill
banar	Benar	true, certain
eid-il-fitr	eid-il-fitr	eid-il-fitr
eid-il-adha	eid-il-adha	eid-il-adha
sekolah	Eskowelaan	School
keris	Kris	kris, sword
parang	Parang	Machete
lesung	Lesong	Mortar
pedang	Pedang	Sword
geroncong	Boroso	ceremonial bracelet
gantang	Gantang	measuring container
jaga	jaga, dyaga	night vigil
alu	Endu	Pestle
aqiqah	Aqiqah	animal sacrifice
calapa/salapa	Salapa	betel nut box
tembaga	Tumbaga	Brass
pelita	palitaan (archaic Maranao)	gas/oil lamp
tudung	Tudung	food cover
dulang	Dulang	traditional food display
lampu	Lembu	Fat
baru	Bagu	New
rusak	Rosak	Broken

cincin	Sising	Ring
pukat	Puket	fishing net
karang	Karang	wait for a while, in a while
merdeka	Maradika	freedom, independence
tangkap	Tangkap	animal cage, trap
padian	Padian	Market
bising	Biseng	deaf, noisy
puasa	Puasa	holy month of Ramadhan
hari raya	hari raya	Ramadan season
subu; luhur; asr; magrib,	subu; luhur; asr; magrib,	the five times Islamic daily
isha	isha	prayers
subang	Subang	Earring
perhiasan	Parahiasan	Ornaments
ukir	Okir	wood carving
pedagang	Padagang	Trader
dagangan	Dagangan	merchandise
kertas	Karatas	Paper
tahi	Tae	Poop
tiyup	Iyup	Blow
anay	Anay	Termite
tekan	Teken	Press
timbang	Timbak	to shoot or gun
senapang	Senapang	Gun
bahsa', bahasa	Basa	Language

Table 1 shows the similar words between Maranao and Bahasa Melayu. These words are neither arranged alphabetically nor classified according to their grammatical category. The researchers took note of similar words between the said languages right after they discovered or learned them. As for the findings, it has been found out that there are more than two-hundred words that are similar between Bahasa Melayu and the Maranao language; however, some words have minor differences, particularly in the pronunciation of vowels and consonants.

Some words common between the two languages were adopted from Arabic, such as *du'a*, *miskin*, *taubat*, *maaf*, *umur*, *zina*, *najis*, *adat*, *asal*, *akal*, *hormat*, *akhir*, *sabar*, *aqiqah*, *neraka*, *eid-il-fitr*, *eid-il-adha*, and the names of Islamic prayers. Islamic religion has influenced the languages in Southeast Asia as manifested in this study.

The words *pedagang*, *dagangan*, *padian*, *hutang*, and *bayar* are all related terms denoting trade and trading activities. This is an indication that both the Malays and the Maranaos were traders. It also shows that trading between the Brunians and the Maranaos occurred on a regular basis. In a nutshell, in the old days, the Malays and the Maranaos traded, bartered or exchanged their merchandise, goods and commodities. Hence, words associated with trade are similar in both languages.

Similarly, *kambing*, *kuda*, *patu*, *rangit*, *kutu*, *lisah*, *kerbau*, *buaya*, *merpati*, and *babi* are names of animals and insects, which are similar in Bahasa Melayu and the Maranao. These animals and insects are common in Brunei Darussalam and the Philippines.

Some numbers and periods of time have similar names or words, both in Bahasa Melayu and in Maranao. These include *bulan*, *sekarang*, *duwa*, *empat*, *lima*, *anam*, *sepuluh*, and *ribu*. These numbers and periods of time are frequently referred to in daily life.

Some species of fruits, foods and plants have similar names in Bahasa Melayu and in Maranao, namely *randang*, *badak*, *kayu*, *ube*, *tapay*, *dudul*, *bawang*, *dahun*, and *paria*.

Human beings have titles and hierarchy which is similar to Bahasa Melayu and Maranao. These include *kaka*, *tuan*, *bapa*, *puteri*, *raja*, *manusia*, *muda*, *tua*, and *bangsa*. The Malays and the Maranaos honor and respect their elders and leaders by addressing them with their titles.

Some colors have similar names in both languages. These include *warna*, *putih*, *hitam*, *biru*, and *kuning*.

Moreover, tool implements, weapons, and utensils have similar names. These include *parang*, *keris*, *senjata*, *mangkok*, *gagawi*, *pelita*, *gantang*, *payung*, *calapa*, *kapal*, *sambolayang*, *kolintangan*, *alu*, *tembaga*, *tudung*, *lesong*, *seluar*, *gong*, and *kertas*.

Some parts of the body have similar names in both languages. These include *mata*, *badan*, *telenga*, *hidung*, *lida*, *kaki*, *rambut*, *belakang*, *tangan*, *otak*, and *susu*.

Some ornaments have similar names in both languages, namely *geroncong*, *subang*, and *cincin*. Asian people adorn their bodies with these ornaments.

The Maranao language has borrowed words from Sanskrit, Arabic, Chinese, English, Spanish and local languages, such as Tagalog. Meanwhile, in terms of language influence, the Maranao language has been predominantly influenced by the Malay language.

Conclusion

The current study proved that the Maranao language and Bahasa Melayu have words that are similar to each other. Maranao is a variant of the Malay language. This study also proved that the said languages originated from the Austronesian (Malayo Polynesian) language family. The Malay language is spoken in several countries in Southeast Asia. It is spoken in Southern Philippines by the Maranaos and Iranons. The Maranao language has certain similarities with the Magindanao dialect, since both are the varieties of the Iranon group of languages.

The interactions between the Muslim missionaries, the Malays and traders in Southeast Asia began in the 7th century. The maritime route in Southern Arabia-China Trade Route was navigated via the Malay Archipelago, the Eastern Islands and Indo-China, this route facilitated the spread of Austronesian, Malayo-Polynesian languages in Southeast Asia.

The Philippines had been frequented by the people coming from Southeast Asia for trading activities and merchant enterprises, as a result, the native inhabitants of the Philippines had borrowed from Austronesian (Malayo-Polynesian) languages. Today, there are more than 150 languages in the Philippines, all of which are variations of Austronesian languages.

Due to the said trading activities and maritime enterprises in Asia, the Philippines had accumulated not only the archaic form of Austronesian (Malayo-Polynesian) languages, but also the intangible cultures, religions, material cultures, and traditions of the Asiatic races such as Chinese, Indians and Arabs.

The similar words between Maranao and Bahasa Melayu is a manifestation of the linked that was established by the old civilizations in

Southeast Asia, culturally, racially, socially, economically, and linguistically. Southeast Asians also borrowed words from other languages such as English, Spanish, Mexican and others.

In a nutshell, this research shows that the origin of the languages in Southeast Asia is Austronesian (Malayo-Polynesian) languages. As time went by, these languages had evolved within and across the mother tongues of various tribes, societies, nations, and communities in Southeast Asia and other countries such as Madagascar, Easter Islands, northern Taiwan and New Zealand's South Island.

Future researchers, anthropologists, sociologists and linguists may study about the accumulation of Korean, Japanese and other languages into the native tongues of various cultural groups in the Philippines.

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