

Complex Adaptive Language: The Kamayo Circumstance

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Abstract

Language education relies much on how learners understand their first language. Educative processes fail in the event that language is distortedly interpreted. Kamayo natives are among the students of SDSSU. This research traced the origin of the language Kamayo and the movement of the language across cultures. Identification of the language as complex adaptive is anchored on the theory of Beckner et al. (2009) that says "The structures of language emerge from interrelated patterns of experience, social interaction, and cognitive mechanisms. "It was done through the use of Wave- Model Based Diagram of Language by Johannes Schmidt. The study went through primary data collection, personal interview, focused group discussion and secondary data collection. Results of the study show that Kamayo which is spoken in Surigao del Sur had moved into variations. These variations are a sort of complex adaptive system. The complex experience, social interaction and cognitive mechanisms of the language is brought about by its historical origin from Davao Oriental. Its transmission to the province of Surigao del Sur could be traced back on the early 1900. It is an official language of Mandayan tribe. It enlightened language educators on its utility to teaching language. When the complex language adaptive system is well understood in its role to describe dynamic language experience, language education deems effective.

Key words: Language Education, Kamayo, complex adaptive system, language change, wave model-based diagram of language

Introduction

Language education is a prime tool in all educative media. Languages change for a variety of reasons (Lobeck, 2008). Large-scale shifts often occur in response to social, economic and political pressures. History records many examples of language change fueled by invasions, colonization

and migration. Even without these kinds of influences, a language can change dramatically if enough users alter the way they speak it. It is on this end that mapping out the traces of a language origin is significant.

It is interesting to note that as of 2008, the number of Philippine Languages was estimated at 139 (Mag-atas et al., 1998). Some of these languages had already gone with numerous studies by the language scholars. But some of them are still strange to most number of people hence, need to be studied. Furthermore, it is well to note that Surigao del Sur, where SDSSU is seated, is a multilingual province. One of the languages in the province is the language spoken by the people of Eastern Mindanao – the Kamayo language with the estimate of 7,565 speakers (WCD, 2009), the language is widely spoken by the people of Surigao del Sur, particularly in the Municipalities of Marihatag, San Agustin, Barobo, Hinatuan and Lingig. (Mag-atas et al. 2008). The language has distinct form of lexicon compared to the Surigaonon naturalis. Moreover, it also varies some of its lexicon from one municipality to another (for instance in Marihatag the word 'hamok' (plenty in English), will become 'daig' in Hinatuan). Still these words are having one meaning and categorized as a one of the distinct vocabulary of Kamayo Language (Datu Payad Sangkuan, 2011). But on where this language came from, how was this language able to reach the province and why is this language having varied lexicon from one municipality to the other the answer to

this series of question is the main concern of this paper.

This study is historical and tracer in nature. It systematically scrutinizes the previous historical record and the different activities of the people within their respective tribal communities. Moreover, it also attempted to formulate a diagram/wave for language family relationship of the area which is believed to be a contributing factor on the formation of Kamayo language. In hundreds of languages that this country has. It is one's pride (the native speakers who used the language) to have his distinct form of language which he inherited from his ancestors. Indeed, the language one is using, also determines the cultures one has. Having a variation of language, also proves a rich history that a society can only appreciate its precious value by studying its historical origin. It is most significant as well to the language educator and learners to have grasp of a language variety documented. Looking into such thoughts, this study was seen to serve as an instrument between the people who used the language, to the gateway of information on the Philippine Languages.

Theoretical Framework

The theoretical framework of this study aims to establish a reliable springboard to the paradigm. This study is anchored in the theory of Beckner et al.(2009) on language as a complex adaptive system; that is, speakers' behavior is based on their past and current interactions together feed forward into future behavior. A speaker's behavior is the consequence of competing factors ranging from perceptual constraints to social motivations. The structures of language emerge from interrelated patterns of experience, social interaction, and cognitive mechanisms. The CAS approach reveals commonalities in many areas of language research, including first and second language acquisition, historical linguistics, psycholinguistics,

language evolution, and computational modelling on the Wave model theory of Johannes Schmidt (1872). In this theory relatedness can be easily put into diagram to emphasize language relationship and determine it from parental language. Further, it states that language change spreads in waves outward from central points of initial change in a series of concentric circles

The Wave Model implies that the evolution of each individual language into its modern form is the product of the spontaneous appearance of new dialectal features (within a given language or as traits of other languages) in a given area combined with the subsequent spread of these features through contact in a wave form. It incorporates the borrowing of words that happens between language, such as when one culture introduces new concepts or trade goods to another) the borrowing of new linguistic features by children from their peers, and the spread of those children (with their modified dialects) to other areas. The wave model diagram also represents the idea that linguistic features defused (move from one place to another). A feature that starts to defuse from one area (usually an area of socio-cultural significance) moves to other areas where the maybe rejected, accepted as is, or modified to fit the existing linguistics system of the receiving group. The feature may not defuse to more isolated areas (Crowe, 2009)



Fig. 1. The Wave Model Diagram of Language by Johannes Schmidt.

Furthermore, this study is also anchored on the theory established by Edward Sapir (1884-1939) and Benjamin Lee Whorf (1897-1941) the theory of linguistic relativity which has become known as Sapir-Whorf theory. In this theory, it's stated that at people of different cultures think and behaves differently because the languages that they speak require them to do so. In other words the way in which individual view the world around them is affected by the language that they have learned to use to interpret their world (Shaw, 1997).

So, the relationship among the environment, the culture and the language of a people is self-reinforcing. The environment causes the people to have a particular worldview, that worldview is encoded in the language, and then the language forces the people to speak and think about the world in a way that expresses the same worldview. Sapir and Whorf noticed that the lexicon of a language is not simply a list of words and definitions, but is a system for organizing the experience of the people who speak of the language. Such theoretical backgrounds support the characteristics of educative process where learners the way they interpret facts and knowledge through their language adaptation.

Research Methodology

This research is basically qualitative in nature. It used systematic subject approach to describe informants' experiences and interpret meanings of the information supplied by them. Before arriving at interpretations and conclusions, traditional techniques of data collection and ethnographic review namely: interview, focused group discussion and documentation. The selection of the sample of this study is extracted from the three Municipalities namely: Marihatag, Hinatuan and Lingig in the Province of Surigao del

Sur known of their Kamayo language. The samples include the different Datu(s) (Tribal Chieftains) and native Kamayo speakers of Kamayo language and the number of Key Informants is indefinite. This was because the researchers only rely to the direction of every Datu in each municipality on the basis of choosing the reliable Key Informants to be interviewed. However, the researchers saw to it that the possible number of Key Informants will not be less than 10 native speakers in each municipality.

Primary Data Collection

The researchers collected data from the respective Key Informants through Personal Interview and Focused Group Discussion. A Structured Interview Guide question was used in facilitating good flow of conversation. The first information collected from Key Informants was their personal profile. This includes their Name, Age, Years of residence in a particular town, and languages spoken aside from their native tongue (Kamayo).

Personal Interview was done by researchers by personally going to the locale of the study and personally conducting the interview with the Key Informants (including the tribal Chieftain of each Municipality) following the Interview guide questions. The said interview was properly documented and recorded in an audio recorder. This was to crosscheck the accuracy of all the Key Informants' answers.

Focused Group Discussion was done by bringing together a small number of Lumad speakers to discuss the topic interest the group had; being it as a small group, so each participant had no feeling of intimidation instead, each had expressed their opinion freely. Moreover, the researchers set out a certain place where all the Datus of the different Municipalities (of the locale of the study) convened in one group to discuss the topic interest. Another group also of Datus (Tribal Chieftains) from

outside the province were interviewed too in order to give contrast to the statements of the Datu from Surigao del Sur province.

Secondary Data Collection was made by gathering relevant information which reinforced the actual and fresh data of the study. It was made through reviewing all readily available printed materials (magazines, local publications and literatures on the web) which served as springboard/reference in the trace of historical origin of Kamayo.

Results and Discussion

With the 3 municipalities mentioned above the process had conglomerated 33 reliable Key Informants: eleven (11) from Lingig, ten (10) from Hinatuan and twelve (12) from Marihatag. The basis of getting the number of Key Informants depended upon the direction and command of the Municipal Tribal Chieftain (MTC) of each municipality (expectedly, the MTC was the one who knows his native constituents and determined the real native speaker).

With the 33 key informants of varied ages, all of them were native residents of the said places (Marihatag, Hinatuan and Lingig Surigao del Sur). However, most of them knew other languages aside from their native tongue Kamayo. Such languages were Boholano, Leyteño, Manobo and Cebuano (excluding Tagalog and English where they acquired from school).

On the interview guide question, question number 1 stating: “Taga kain sa an mga kaliwat ng kanmo mga ginikanan?” (*From what place did your parent’s come from?*), from their mother side – Ten (10) of the Key Informants’ ascendants are Davaoeño. Nine (9) are Boholano, three (3) are Leyteño and ten (10) are native Surigaonon. From their father side – five (5) are Davaoeño, seven (7) are Leyteño, another seven (7) for Boholano while four (4) are Cebuano and nine are native Surigaonon.

For the question number 2, stating “Sa kanmo ingkasydan, uno na mga inistoryahan and ingkatigaman ng kanmo mga ginikanan?” (*In your knowledge, what are other languages your parents knew?*). From their mother side – 31 answered that their mother knew how to speak Bisaya (without specific variety of Bisaya languages), 17 answered Kamayo seven (7) answered Manobo and the rest of them had no idea. On the other hand, from their father side – 29 knew how to speak Bisaya (without specific variety of bisaya languages), four (4) spoke Butuanon, 21 knew Kamayo and 7 knew not to speak Manobo.

On the question number three 3 which asked: “Uno say tribo ng kanmu mga ginikanan?” (*From what tribe did your parent come?*). From their mother side – nine (9) of their parents came from the tribe of Manubo, 11 are Mandaya, six (6) are Leyteño, (4) are Boholano and two are Cebuano. On the other hand, from their father side, eight (8) of them came from the tribe of Manubo, thirteen (13) from Mandaya, five (5) are Leyteño, three (3) are Boholano and three (3) are Davaoeño.

For the question number four (4) asking “Aron bay kanmu ingkatigaman na kalainan ng ngan sinin kamayo komparar sa iban na mga Kamayo isab na lungsod?” (*Do you know any difference of this kamayo of yours here from the kamayo of other municipalities?*). The Key Informants answered to this question is quite complicated but explicit. Out of the 36 Key Informants only few had an idea of word differences. However, 15 of them gave evident examples of which were shown in the next page:

Table 1. Examples of Kamayo Lexicons with Different Form but Having One Meaning

Marihatag	Hinatuan	Lingig	Meaning (in English)
<i>hamok</i>	<i>daig</i>	<i>daig</i>	<i>plenty</i>
<i>Badi</i>	<i>badi</i>	<i>bagas</i>	<i>big</i>
<i>ngaon</i>	<i>ngaton</i>	<i>ngawon</i>	<i>their</i>
<i>lawm</i>	<i>lawom</i>	<i>sad</i>	<i>deep</i>
<i>ugma</i>	<i>ugma</i>	<i>kisom</i>	<i>tomorrow</i>
<i>iswag</i>	<i>uswag</i>	<i>uson</i>	<i>to move</i>
<i>tabo</i>	<i>kabo</i>	<i>sag=ob</i>	<i>fetch</i>

Finally, the answers to the fifth question were very interesting. Though out of 32 Key Informants only few of them had knowledge pertaining to the historical origin of Kamayo language of Surigao del Sur' it's good to note that the different Datus (Tribal Chieftain) of every municipality were found to have a significant and parallel knowledge pertaining to the answer of the said question.

In a conversation with Datu Carmelito Serenio (DatuLito) of Hinatuan, he categorically answered the questions as quoted: *"Ining Kamayo na inistoryahan, gikan gayod ini sa Davao Oriental, sa mga tribu ng mga Mandaya."* (Kamayo Language has really originated from Davao Oriental from the tribe of Mandaya"). That statement of Datu Lito is supported by Datu Payad Sangkuan (a Mandaya-Manubo blooded Datu of Lingig). In a different interview he said: *"The official Language of Mandaya is Kamayo, and Mandaya is Tribe, ug ang kanaan official na inistoryahan amo ang Kamayo"*. (The official language of Mandaya is Kamayo, Mandaya is the name of the tribe while Kamayo is their language). Related to this statements of two Datus, it was also strengthened by the different Datus of the different Kamayo Communities confirming the accuracy and reliability of their statements. These Datus are: Datu Aliwalis of Hinatuan, Datu Roura of Tagbina, Datu Rogelio Bantaya of Lingig and Datu Rodufo

Kalipayan of Bislig. However, when the Researcher asked them with a follow-up question: "Ang Mandaya ba an mga otaw sa Davao Oriental na laong mayo na Kamayo ang inistoryahan, parehas daba ug waray kalahian ang inistoryahan niran ng ngan sini sa Surigao na Kamayo?" (*Is the Mandayan people of Davao Oriental whom you are calling Kamayo, are having the same language to those who are living here in Surigao?*). Datu Lito answered: *"Medyo aroy kalahian pero gamay da. Parehas ng siang maglaong siran ngadto ng "Ngawon" Ngani kanato "Ngaon" isa pa iyang magalaong siran na "Niyon" ngan sini magalaong kita "Iyan". "Pero ang sure gayud na mga Mandaya na idto pa gayud gahuya sa bukid na iyang mga uncivilized pa diri isab kami kasabot (statements were recorded is an audio recorder). ("There is a little difference but just a little one. Just like for example when they said 'ngawon' (their) here in us, it will become 'ngaon'. Furthermore when they say 'niyan' (that), here, it becomes 'iyan'. But those who are really a pure Mandaya who were still uncivilized, their dialect is yet difficult to understand".)*

The statement of Datu Carmelito Serenio was also similar to the answer of Datu Payad Sangkuan of Lingig Surigao del Sur. With a similar comparative question, the researcher asked the question: Sa libro sagud ni Rosario Mag-atas galaong sagud ngadto na ang Mandaya na aron sa Davao Oriental, gaistoryan siran ng Minandaya. Wara sa ngadto maglaong na Kamayo. Contradict ini siya sa gipalaong na ang opisyal language ng Manadaya ang Kamayo. Uno kaha nanga na ang Mandaya sa Davao Oriental lahi sa inistoryahan ng Kamayo ngadi sa Surigao del Sur? ("In the book written by Rosario Mag-atas, it was categorically stated that the Mandayan people of Davao Oriental have spoken with their native language 'Minandaya' not Kamayo. It was contradictory to your statement before that the official language

of Mandaya is 'Kamayo'. What do you think Kamayo language here in Surigao del Sur differs from the language of Mandayan people living in Davao Oriental?") Datu Payad Sangkuan answered: *Sa kanami pagtubo amo iyan ang giistorya ng kanami mga katiguwangan, na ining Kamayo amo ini ang sinultihan ng Mandaya. Inday i-check nato iyang author na kanmo libro, kay wa pasa kami ka istoryahi ng kanami mga katiguwangan na aroy lain na sinultihan ining Mandaya. usahay agaw iyang maglaong na "Minandaya", pero ang buot pasabot sian na "Minandaya", "Kinamayo". Kay manglahi sagud ini, kay bisan usahay gani ang "Mandaya magkalahi-lahi pa usahay ng depende sa Geographical Location. Biskan tood maglaong kaw na Kamayo ini hurot pero makalahi-lahi gihapon depende sa Geographical Location*" ("Ever since when we are still in our childhood years, that was already the history which our ancestry told, that this Kamayo language is the language of Mandaya, I don't know but we'll still have to check the author of that book you have said, since our grandparents didn't have any story yet that this Mandaya is still having other form of language. Though sometimes some would say 'Minandaya' but that simply means 'Kinamayo'. Because indeed this language itself really have variations even as to their intonations and words, but are closely related to each other, depending on its geographical location.")

The statement of Datu Carmelito Serenio of Hinatuan and Datu Payad Sangkuan of Lingig were similar to the statements of Datu Kalipayan (Rodolfo Villeges) of Bislig and comparatively parallel to the statements of some native Kamayo Speakers of the said Municipalities. However, the answer on where was the language first spoken and how it came to the province of Surigao del Sur is not yet revealed. In this sense, the researcher focused the interview on the different knowledge of Datu's of the

province. The researcher set a place where these Datu's will convene for a Focus Group Discussion. In a KAHIMUNAN/ Panagdapog (Manubo-Mandaya Cultural Communities Alliance) held in Tree Park on November 11-13, 2011. The different Datu's of Mandaya and Manubo together with their native constituents were convened in the said place. In these seldom setting the researchers took a chance to conduct the Focused Group Discussion. The Datus in the Panel were the following Datu Rogelio Bantayan of Lingig, Datu Kalipayan (Rodolfo Villeges of Bislig), Datu Carmelito Serenio and Datu Aliwas of Hinatuan, Datu Raura Carlos of Tagbina, Datu and Datu Payad Sangkuan of Lingig.

The researcher started to ask the first question: "Uno gayod ang official language ng Mandaya?" (What is really the official language of your tribe Mandaya?) Datu Payad Sangkuan answered; "*kamayo*", it was supported also by the 4 other Datu's present in the panel. On the second thought of question: Hain sa gikan ini na mga inistoryahan? (*Where does this language come from?*) Datu Lito answered: *Sa mga Mandaya gayud ini na mga taga Davao Oriental.*" ("This has really originated from the Mandayan tribe living in Davao Oriental".) Same thought of answers was also given by Datu Aliwas and Datu Carmelito Sereño.

On the third question posed by the researcher: Nanga na yakaabot ini na inistoryahan ngan sini na mga lungsod sa Surigao del Sur? (Why has this language reached the province Surigao del Sur?) Datu Lito Sereño politely discussed the brief History of the geographical location and the previous activities of the Mandayan from its origin of home up to the location (Surigao del Sur) he started: "*Sa wa pa ma divide ang Davao Oriental into sub provinces, part Davao Oriental sakop sa Surigao. Ang Surigao diri pa divided into two Provinces na ining Surigao City of Surigao del Sur doon. So normally, tungod ka yang katiil*

sakop ng Surigao ngadi sila magbayad ng buhis sa Surigao City. Pag yahimo da ng mga tawo na panginabuhian ang kompanya ng Andres Soriano, ang mga nonsettler ng mga Manubo isab yanganha. So nag-intermarriage ang mga Mandaya ug Manubo. Dili kami pure na Mandaya, may mga dugo sab name na Manubo. Sa papa ko na side ka yang inahan naan Manubo. Taga Maliksi. (“when Davao Oriental was not yet divided in sub-provinces, a portion of Davao is part of Surigao. So normally because Cateel is part of Surigao, they will be paying their taxes in Surigao City (the center of Governance before). Upon the existence of the Andres Soriano Company, the Manobo non-settlers went there. It resulted to Mandaya-Manobo intermarriage. Thus, we are not pure Mandaya, but we are also Manobo-blooded.”)

The statement of Datu Lito was quite vague at first, but this was clarified by Datu Payad Sangkuan in his statement: *“Before, Davao Oriental was the center of business ngani sa Mindanao. From there, mobitbit ang mga Prayle ng mga Mandaya didto himoun nilang workers, laborers. Amoy ila ubanon paingon sa Surigao City kay magbayad ng buhis amo sa lage iyan sauna ang center of Governance. Biyahi.on nila ang Surigao sulod sa tulo ka buwan. Magsakay da ng Baruto. These people (the Mandaya workers) have spoken the dialect ng Kamayo karon dinhi. Now, nang yabahin da ang Davao ug Surigao, din a sila ganahan mauli didto”* (Davao). (“Before, Davao Oriental is the center of trade here in Mindanao. From there, the Friars would get on their journey to Surigao City for 3 months just by a boat. These Mandayan people have now spread with the Kamayo language here. On the time that the Province of Davao has been separated from Surigao, they don’t like to go back to their place anymore. They would love to settle here.”). It is interesting to note when Datu Payad stated that as the Mandaya travel from Davao Oriental going to Surigao it took 3

months to travel and this was the reason why they won’t go home anymore. But their statements were supported by Datu Sereño when he explained the means of transportation on that particular time. Datu Lito Sereño said: *Sa nag-edad ko ug 5 anyos baruto palang ang means ng transportation. Mosakay kami ng ‘gunos’ (a boat with a wooden base and having a nipa sidings) kung muadto kami sa Surigao City, mao ng common na transportation (to pay their taxes to Surigao City). Ang diri sa upland magbaktas gayud”. Mga year 1960’s naa nay nagsugod ug kalsada, pero Daitagon-Lianga lang pero dili pa klaro ang kalsada paingon Davao. Pero usahay naay mobiyahe nga lantsa nga maoy sakyan sa ako lolo gikan Surigao paingon diri sa Hinatuan. Duha na ka semana. (“When I was yet at the age of 5, the boat is the only means of our transportation. We will ride on a ‘gunos’ whenever we will go to Surigao City. But for those who are living in the uplands, they will really have to take a long walk. But in the year 1960’s there was already starting construction of road. It’s route was however just Diatagon to Lianga. The road going to Davao was still incomplete. Sometimes my Lolo used to ride a Galleon which seldom travel from Surigao city going here in Hinatuan. It took 2 weeks.”).*

With these parallel statements of the different Datus, the researchers eventually grasped a clear picture on the beginnings and the culture of the province and activities of this tribes (Mandaya). It describes how they were about to reach Surigao and why do they prefer to settle in this land. In this sense, to get into the very point, the researchers asked them critical question: *Uno ang kamayo idea nanga na ang Kamayo sa Surigao del Sur lahi sa ng pagkakamayo ng mga Mandaya na gahuya sa Davao Oriental? (What is your idea, why is Kamayo language of Surigao del Sur really differs from those Mandaya in Davao Oriental?)* Datu Payad of Lingig

categorically explain the phenomenon: “*Ako mokuan sa ako sing ipang-istorya ng kanami mga katiguwangan na ining Kamayo amo gayud ini ang inistorahan ng Mandaya. Wa pa sab kami kaistoryahe ng kanami mga katiguwangan na lahi ang inistoryahan ining Mnadaya. Pero tuod biskan ang mga Mnadaya, managlahi ng kaniran mga inistoryahan sa intonasyon iyan depende sa Geographical Location pero Minandaya gihapon iyan*”. “I would still adhere on the history which have been told to us by our grandparents, that Kamayo is really the language of Mandaya. We have not been told yet for any history that this Mandaya is having other variety of Language. Though sometimes there were variations of this language as to its intonation and words, but still it is language of Minandaya.”)

Datu Payad further add some examples of words which are having morphological variations of different Municipalities he added: “*Pananglitan sini na word, instead na sa kanami kinamayohan magalaong na “yakaan dakaw” pag-abot sa Baganga Davao Oriental “yokaan dakaw”. (“Let’s say for example of this word- instead of we have to say ‘yakaan da kaw’ their in Davao Oriental they would have to say ‘yokaan da kaw’)*).

Datu Payad further added that even in the origin of the Mandayan tribal area in Mati Davao Oriental, Tagalog Mandaya is now arising. He gave an example of the word “kagandahay” which means “so beautiful”. Categorically the root word “ganda” may added a prefix “ka” and the suffix which serve as a modifier the origin of the Mandaya word which is “gwapa” the same as in Bisaya Naturalis In these phenomenal occurrence of variations of the Mandaya language which is Kamayo. Datu Payad put emphasis on why Surigaonons have variations in their Kamayo lexicons within Surigao area only. Indeed, the Kamayo of Marihatag is quite different

from Lingig and also Lingiganons are quite different from Hinatuan. Datu Payad explained: “*Gakalahi-lahi da doon and inistoryahan ngan sini kay diri sa lagi ini original ngani. Dili kalikayan na kan.on da yaan ng inistoryahan ng Surigao. Pero aronay gihapon kuman survival tungod sidtong mga Kamayo na mingkani lagi ngani na ga-istorya gihapon siran sini na inistoryahan. Pero amo lage iyan na sa dagan ng panahon aron da lage iyang pagalaong na Language evolution – Language change “or Language Permutation. (“There is now a variation of this Kamayo language here because of the fact that it is not an original language here. It is inevitable that this language will be subsume to the common language of Surigaonon. But somehow there was still a survival that’s because of those lumad Kamayo speakers who came here using the language. but it is now a fact that there is now an evident change which is so called Language Permutation.”)*

As the researchers tend to end the conversation of the different Datu’s, one last question was thrown: Kung ang Kamayo gikan sa Mandaya, na amo gayod ang official na language ng Mandaya, hain sab gikan ang Mandaya? (If the kamayo came from Mandaya that is actually the official language of Mandaya, where did Mandaya came from?) Datu payad answered: “*Sa Davao Oriental*” (“in Davao Oriental.”) the researcher immediately did a follow-up question – “pero hain sa isab gasugod o uno ang parent language ng Mandaya?” (“But where did it originate or what is the parent language of Mandaya.”) In this question Datu Payad politely answered: “wara na kami sian kasayod...di ko na ma-recall kay wara pa sa isab estorya sa amo mga katiguwangan bahin sian.” (“We don’t have an idea on that anymore... I couldn’t recall since we have not heard a story yet from our grandparents pertaining to that.”). At this point the researchers have already clear understanding and factual basis as to the

historical origin which gave birth to the permutation of a language showing the complex adaptive system in the Kamayo circumstance.

Analysis

The 32 Key Informants of this study are all native Kamayo speakers. However, though each of them are having a distinct history of family ancestry, they have one thing in common, all of them knew and occasionally spoken other languages which expectedly using it in their daily conversation. There was evident fact noted on the interview conversation with Datu Lito Serño of Hinatuan. At first, he talked of purely Kamayo but later on, he was already switching to Bisayan Naturalis. Same is true with the answer of Datu Payad Sangkuan of Lingig. Code switching was so evident and sometimes borrowed words were unconsciously mixed to his utterances. This common and inevitable manner of code switching was further explained by the linguist Edward Sapir in his book *Introduction to the Study of Speech*. In his work, he categorically stressed that “language influences language ...the simplest kind of influence that language may exist on the other is the borrowing of words (Daniel, 2002). Sapir added that language authentically is vulnerable. This is due to the influence of the socio cultural activities such as exchange of trades to a morphological change” (Daniel, 2002).

In this sense, the researcher believed that the variations of Kamayo lexicons within the known Kamayo Municipalities of Surigao del Sur is due to the influence of other neighboring languages. This was justified through the interview of Datu Payad Sangkuan of Lingig. In his example, he put emphasis on the word “gaya” (a Kamayo word used by Hinatuan and Marihatag) which means “late” originally this word is derived from the word “gada” Manubo for “later”. Datu Payad explained

that “gada” was eventually permuted to ‘gaya’ its because of the influence of Surigaonon Naturalis. Usually, Surigaonon Naturalis substitute some morphemes to “y” or “ay” (the example of this is the Bisayan word wala will become waya). Thus the word “gada” is now “gaya” and adapted it as one of their Kamayo lexicon. (That was just in the area of Hinatuan and Marihatag). Permutations are categorized as omission, substitution, addition and reduction. However, the word “gaya” of Marihatag and Hinatuan would differ when we go to Lingig. (There comes) “gaya” will become “mal-aw”. Thus anyone says “gaya da” or “later on” in Lingig it becomes “mal-aw da”. Evidently, this word is an original word from Mandayan tribe of Davao Oriental. It is evident that the Geographical Location of Lingig is now Davao Oriental. So they seldom use “gaya” instead, the people casually used the word “mal-aw da”.

The Origin of Language

It was clearly mentioned in the book “Komunikasyon ng Akademikang Filipino by Mag-atas et.al., that this Kamayo language is a language spoken in Surigao del Sur within the Municipalities of between Marihatag and Lingig. Though not all of the 32 KI’s were able to give their ideas pertaining to the Historical Origin of Kamayo Language of Surigao del Sur, they have significantly decoded the complex adaptive system of the Kamayo which is the main concern of this study. This study was able to come up with analysis pertaining to their record of family ancestry and the course of adaptation where Kamayo lexicon vary through substitution, omission, addition and reduction. Their profile record shows that the dominant tribal ancestors of these 32 Key Informants were Mandaya, next is Manubo, followed by Boholano, Leyteño and Butuanon. In this sense, the researcher has already idea as to the origin

of this language and how it moved and became varied.

Focused Group Discussion among Datu's of the province had systematically explain it all. All of them are having parallel answers to the questions and the researcher come up with this analysis: Kamayo is an official language of Mandayan tribe, where originally found in Davao Oriental however, the varieties of Kamayo language in Surigao del Sur quietly differ from the original Kamayo of Mandayan people in Davao Oriental. This phenomenon was further explained by Datu Payad Sangkuan and Datu Carmelito Sereño of Hinatuan. According to them "It varies in some of its lexicon due to the influences of the neighboring language of the province."

As to how this language reached to this province, their answer could be analyzed and summarized: On the early 1900's before Davao was divided into 3 provinces, Surigao del Sur is yet part of Davao. The province is called Caraga. On that particular time, the center of Governance was Surigao City, while the center of Religion was Tandag and the center of trade is Boston (Davao Oriental). Since Surigao City was the center of governance, the Friars and Business men of Boston had to go to Surigao City to pay their taxes. On their travel they bring along with native Mandayan people as their laborer to carry their belongings. On that time there was no road and vehicle yet. Their way of transportation is through riding a boat called "Gunos". Their route is at the sea coast of the Philippine sea passing to Cateel, Lingig, Hinatuan Marihahatag, Tandag until they reach Surigao City. They travel for almost 3 months. On the time that Davao and Surigao had been separated politically, Davao was divided into 3 provinces and Surigao divided into 2 provinces (Surigao City and Surigao del Sur). In this case the Mandayan people who used to temporarily settle here in Surigao did not go back anymore to their place in

Davao Oriental. They love to settle here. The place where they prefer to live was Hinatuan, since that time the Andres Soriano Company was yet stable where they prefer to work. These Mandayan people who prefer to stay the province and had with the Lumad Manubo settlers who use to anchor their livelihood in that particular company also. In the long run of time, after the said Company stopped its operation, these Mandayan people migrated to other Municipalities in Marihatag, San Agustin, Barobo, Lianga and Lingig for their abidance.

The History and the Theory

The history of Kamayo language of Surigao del Sur justify the statement of Johannes Schmidt. In his book he stated "the movement of people spread new ideas, values, beliefs, behavior and language. This movement might be due to peaceful trade and travel on to invasion and warfare, because people went around and carry their language with them, languages that develop in one area can wind up being widely distributed." To connect all these, the researchers had come up with the diagram analysis which shows of the language relatedness which as a contributing factor on the formation of Kamayo Language of Surigao del Sur. The concept of the diagram was based on the theory of Johannes Schmith, the Wave Model Diagram.

To connect all these, the Researcher justified the scenario. The variation of Kamayo language of Surigao del Sur is due to the influences of the different neighboring languages existing in the province. The scenario can be summarizes following the Wave Model-based Diagram as presented in next page.

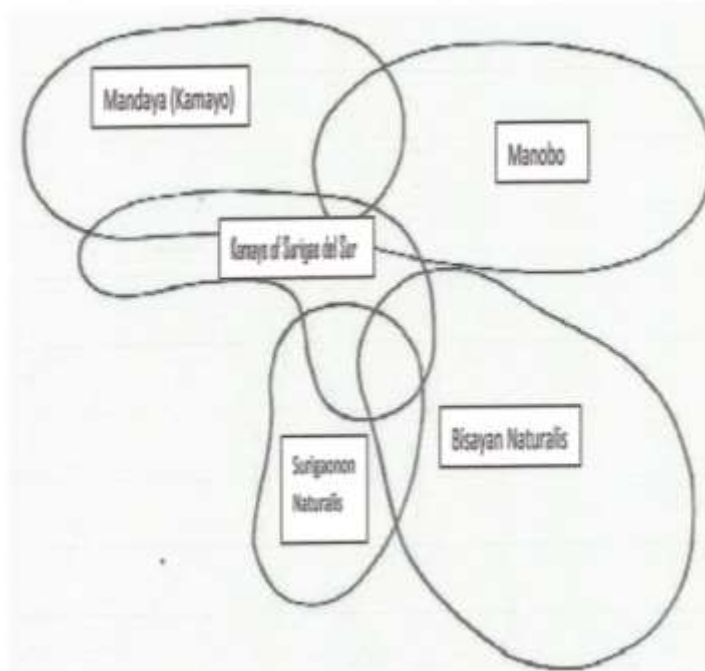


Fig. 1 The Wave Model Diagram of Language by Johannes Schmidt.

Fig. 2. The Wave Model-Based Diagram of the language interrelationship of Kamayo and its neighboring languages.

The Diagram shows that Kamayo language of Surigao del Sur is greatly affected by its neighboring languages. Though evidently greater part of its body is a part of Mandayan Kamayo, part of it on the other side is subsumed by the Manobo. On the other hand, a portion of it is dominantly influenced by the Bisayan and Surigaonon naturalis which causes it to stretched its figure and nearly to form into a new language.

Conclusion

The findings of the study suggest that language changes eventually with the movement, activities, cross-cultural exchanges and intermarriages. Its great implications to language education is the knowledge that “*Language change overtime*

along with its users’ interactions and movements of geographical location”

Recommendations:

Knowledge on one’s own language is the starting point of all Language Education directions. It is of prime importance for Language Educators to include in their professional preparations the substantial knowledge on the First Language of their Language learners. Language learners on the other hand must be well informed of their language beginnings. It is well to ponder on “*Knowledge in wanting is education in quandary”*”.

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