Gay Language Morphosyntactic Anatomy: A Tandaganon Sociolect

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Abstract:

This study claims that there is an internal variation of the gay language as a sociolect, from its internal etymologies. This paper had an aim to identify the morphological processes of the gay language; analyses the affixes formed in the gay language in terms of nouns, verbs, and adjectives; identify the basic structures/patterns of the gay language; analyses the structure of the gay language; and identify the language variety of professionals, non-professionals, and non-gay users of the language.

The study found out that the morphological processes of the gay language are allusion, creative letter reversal, creative suffixation, internal syllabic retention, language phrasing, letter retention, letter substitution, lexical adoption, past tensing, reversal/jumbling, rhyme association, syllabic duplication, syllabic substitution, and total syllabic distortion.

The affixes formed in the gay language in terms of nouns are ating, che, chenes, ching, d, er, ever, ification, in, ing, ingsing, is, iting, lin, ling, ring, and sing. In terms of verbs, the affixes formed are alin, che, ching, d, ed, elin, ever, ga, gi, gikyupi, han, i, ing, ipa, ipan, ka, ma, mag, maka, mu, nag, nagpa, pag, paga, and pagka. In terms of adjectives, the affixes formed are che, chenes, d, ed, ever, in, ing, ious, kyu, lin, pagka, and y.

The basic structure/patterns of the gay language are Subject-Verb, Subject-Verb-Object, Subject-Adjective, Verb-Subject, Adjective-Subject, and Adverb-Subject-Adjective.

The gay language possesses distinct characteristics in terms of their basic structure or observable patterms namely Subject-Verb, Subject-Verb-Object, Subject-Adjective, Verb-Subject, Adjective-Subject, and Adverb-Subject-Adjective.

The language variety of professionals, non-professionals, and non-gay speakers is determined by their registers, lived experiences, and language etymology.

The social experiences of the gay language speakers define the creativity and depth of their construction. The wider their social experience, the more unique and complex their utterances may become.

Keywords: morphology, syntax, morphosyntax, morposyntactic anatomy, language, gay language, Tandaganon

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1. Introduction

People with shared experiences and interests like gays or even students create a language that binds them. Since gays or even those who are not gays also use the variety of language that gays utilize, there is still a great influence of English language in the kind of language that can be seen in the registers that they are using.This phenomenological qualitative research is a study on the morphosyntactic analysis of the gay language as an existing sociolect among peculiar groups such as the gays. This study will Identify the morphological processes of the gay language; analyze the affixes formed in the gay language in terms of nouns, verbs, and adjectives; identify the basic structures/patterns of the gay language; analyze the sentence structure of the gay language; and identify the language

variety of professionals, non-professionals, and non-gay users of the language.

Lunzaga et al. (2011) mentioned that the language of the gays has now earned respect from the communities and it also has been infused in the mainstream languages of the society. Bendulo et al. (2011) also added that gayspeak is not an exemption in the documentation of existing languages for posterity reasons to which the gay language is part of the evolution and changing nature of language. The study of Felisilda et al. (2011) revealed the use of morphological processes in the gay language for the purpose of shielding themselves (gays) from chasms of the heterosexuals.. Thus, gays construct their language. Change has been part of people's lives (Altintas et al., 2007:np). Every creature in the world undergoes changes. Even the farthest land, miles away to the most single soil of the beaches cannot escape this inherent change set for all. That is why, the addage that goes "nothing is permanent in this world except change" affirms to the latter which stands to be true that anyone can prove right, even through the test of time, life, and history.A language of every group is peculiar since a language of a particular group is different from other languages (Flores, 2011:np). Even gays have words which are peculiar only to them. These words are not just words without meaning. These words are used in expressing one's feelings and in referring to things. The gay language in a technical term shows their creativity. It may be that they invent their own language to show to other people their difference from them.In this undergoing change, language also experiences changes. Due to the changes in the society, language is also affected. In the changing generations there have been changes in sounds, words, and grammar of various languages of a particular community. We can know a person's status and social belongingness, work, education, culture, place of residence, and religion through the language being used.(Gavilan, 2015:np)Due to these changes, there is a need to have a morphosyntactic analysis in the gay language as part of the said change in language.

However, according to Rafel (2010), gayspeak is the most unstable and malleable of all languages. There is a need to conduct this study in order to have a proper documentation of the said variety of language since it differs from year to year. Therefore, documenting the gay language is important for posterity reasons. Moreover, if the said variety is dying, the study can be an aid in providing language documentation as posited in the language modernization and intellectualization theory. No language is superior or inferior as a truth based on the Sapir-Whorf Hypothesis, it is therefore implying that documenting this language variety as a sociolect is a need for posterity reasons. Everyone could not escape from the alluring and colorful language used by gays because it is funny and it is more fun to say it that is why some of us are influenced by gay language (Cayabyab, cited in Camalig et al., 2016:2). Hence, the need to conduct the study is considered a necessity for language progression as a development.

Since sociolect is a social variety of language, it is significant that users have an established basis about this language variety as documented through a morphosyntactic analysis. The analysis dealt on the registers that compose a peculiar group of speakers. To the aforementioned statement, there is an interest by the researcher to study and perform morphosyntactic analysis of its register and then come up with a vocabulary list contained in a mini-dictionary. This is study is further important since language is not static.Language moves and progresses as our society takes a step forward for improvement. Thus, many sub-languages are formed and created for different purposes. Through this study, there can be

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reference in understanding future literature written today.

II. Methodology

The study employed survey research. To Trochim (2006), survey research is one of the most important areas of measurement in applied social research. In this study only the version of (Tandaganon) Tandag City, Surigao del Sur Philippinres was covered. The researcher involved asking questions to the informants. A one-on-one in-depth interview was done in clarifying some unclear items in the recorded utterances of the informants. There were informal conversations with the informants after recording. In addressing the research questions, the researcher utilized the Corpus-based Approach so that data collected would be naturally-occuring.

The researcher used research prompts with guide questions in eliciting responses from the informants. The informants' utterances were recorded. Qualitative Data Analysis (QDA) was used to identify the morphological processes of the gay language; analyze the affixes formed in the gay language in terms of nounds, verbs, and adjectives; identify the basic structure/patterns of the gay language; analyze the sentence structure of the gay language; and identify the language variety of professionals, non-professionals, and non-gay users of the language.

Qualitative Data Analysis (QDA) is the range of processes and procedures which from the qualitative data collected, it is moved into a form of explanation, understanding or interpretation of the people and situations being investigated. QDA is usually based in the interpretative philosophy in which the idea is to examine the meaningful and symbolic content of the qualitative data obtained. (http://onlineqda.hud.ac.uk/Intro_QDA/what_is_qda.php)

Qualified pictures validated by outside experts were used by the researcher in obtaining a Corpus-based data from the informants. There was only one questionnaire for obtaining the demographic profile of the informants. The demographic profile questionnaire identified the research informants which only included their name (optional), highest educational attainment, and two follow-up questions under the highest educational attainment. The other part of the data gathering process was through the use of the qualified pictures on obtaining a Corpus-based spoken discourse of the language. Research intrument and prompts are found on the appendices.

The researcher began by securing the consent and informed consent forms with the identified informants of the study. After the forms have been secured, the researcher then went one-on-one with the informants of the study to elicit responses from them through the use of research prompts in forms of photos with guide questions. Then, the utterances of the informants were recorded. After the recording of data, informal conversations were conducted by the researcher to the informant in order to clarify some unclear items in the audio file. The audio data was transcribed. The transcript was then coded for ease in the analysis part. After data has been coded, qualitative data analysis was deployed to treat the coded data, addressing the research questions.

The study employed a Corpus-based Approach in which all data needed was gathered one at a time after every informant. Observing proper protocol, the informants were requested to freely comment on the self-administered prompts. The identified informants' naturally-occuring discourses were recorded. Theresearcher immediately conducted informal conversations with the respondents to verify if there were unclear items in the recorded data as well as on clarifying meanings of the words being used.

Biber et al. (1994:15 [2] 169-189) illustrated the use of Corpus-based

Analytical Technique to address the range of issues present in the current study like this. They mentioned two main strengths of the Corpus-based approach. One is that text corpora provide a large databases of naturally-occuring discourse, enabling empirical analysis of the actual patterns of use in a language. "These strengths are illustrated with respect to three areas of applied research: (1) English grammar; (2) Lexicography; and (3) ESP and register variation."Moreover, reaching the saturation point in qualitative data gathering was considered.

The data which were primarily qualitative were subjected to morphosyntactic analysis. In here, the vocabulary/registers or expressions of the gays were examined in terms of their structure and meaning and the morphosyntactic patterns evident in their conversations. The vocabulary list of the gay language registerswas validated by gays with the following criteria: fluent speakers of the language, professionals, and are preferably with inclination to language.

III. Results

After the researcher's interview with the research informants, the following morphological processes of the gay language were identified namely allusion, creative letter reversal,creative suffixation, internal syllabic retention, language phrasing,letter retention, letter substitution, lexical adoption, past tensing,reversal/jumbling,total syllabic distortion,syllabic duplication, syllabic substitution, andrhyme association.

Table 1. Morphological Processes of the Gay Language

Morphological Processes	Gay Language Register	Meaning/Description
Allusion	DENR	Environment/nature
	LA City	Developed city
	Mountain Apoling	Mountain/s
	Nota	Cock/penis (the image of a note is like the image of a penis)
	Nota bells	Cock/penis (Nota evolves into nota bells)
	Notavells	Cock/penis (Nota bells evolves into notavells)
	Notation	Cock/penis (notavells evolves into notation)
	Luba	Criticize (A person who's been stabbed experiences pain. It is just the same with a person being criticized.)
	Tassel	Cock/penis (The image of a tassel is likened to a penis.)
	Chaka doll	Ugly (The image of Chaka doll in the movie Bride of Chucky is ugly.)

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Creative Letter Reversal	er-ok	Big
	atup	Puta (naughty)
	otad	Dato (rich)
	toyab	Bayot (gay)
	ikal	Laki (boy/man)
	bayu	Uyab (girl/boyfriend)
	tuyi	Iyut (sex)
	yagal	Lagay (penis)
	okad	Dako (big)
	talib	Bilat (vagina)
Creative Suffixation		
	airplanating	Airplane
	buildering	Building
	conservative-ever	Conservative
	control-ever	Control
	drugsening	Drugs
	foresing	Forest
	function-ever	Function
	gorgeous-ever	Old
	healthening	Health
	iboniting	Bird
	ivanned-ever	Ban
	miningring	Mining
	mountain apoling	Mountain
	mountering	Mountain
	peacefulin	Peaceful
	peoplelin	People
	picture-ever	Picture
	picturification	Picture
	picturing	Picture
	picturingsing	Picture
	placelyn	Place
	planeting	Planet
	plantis	Plant
	plentious	Many/plenty
	recycled-ever	Recycle
	tanumche	Plant
	treesification	Trees
	virgining	virgin
Internal Syllabic Retention		
	gikyupikitasing	Showing
	jubot-ever	Chaotic
	juhayching	Home
	junakis	Child
	jusurache	Garbage
	Kyubentache	Nobenta (place)
	kyucialization-ever	Socialization
	kyudlawching	Day
	kyukidsing	Mountain
	kyukyanan-ever	Car
	kyulaud-ever	Law/policy
	kyumansing	Human
	Kyumo-Kyumoever	Sumo-Sumo
	kyunalching	Canal
	kyunaltyche	Penalty
	kyunhundred-ever	One hundred
	kyupaever	dirty
	kyupaever	soil
	kyusakansing	ricefield
	kyutasanchenes	manners/behavior
	mermotche	weeds/algae
	pagkyulising	going home
	paytomche	black
	tetaring	kid

Language Phrasing		
	cigarette smoking	Cigarette
	cloud nine	Cloud
	cutting of ribbons	Logging/cut trees
	first honors	First
	fish fillet	Fish
	forest interluding	Forest
	green leafy	Green
	green leafy vegetables	Green
	holding hands	Holding
	house and lot	Home
	Ilog Pasig	River
	kabahayan festival	Homes
	labor of love	Labor/work
	land area	Land
	larawang kupas	Picture
	livelihood education	Livelihood
	mining corporation	Mining
	pangkabuhayan showcase	Livelihood
	rice terraces	Ricefield
	second honors	Second
	third honors	Third
	worldwide web	world
Letter Retention		
	er-o (tao)	Person
	er-oche	Person
	kyug-oching (bag-o)	New
	kyuo (tao)	Person
	kyuosing (tao)	Person
	kyu-r-sing	3R (reuse, reduce, recycle)
	makakyuut (makaraut)	Destructive
	otralens (katawhan)	People
	wez (wara)	Nothing
	wish	Nothing
	wishing well	nothing
Letter Substitution		
	Kooy (looy)	Pity
	Kuku (dako)	Big
	Memay (gamay)	Small
	Suin (hain)	Where
	Judto (yadto)	There
	Juboy (baboy)	Pig
	Tata (bata)	Kid
	Jubo (mubo)	Short
	Juas (taas)	Long
	juba (taba)	fat
Lexical Adoption		
	gahandelin (gahawid)	Giving/holding/handling
	grassland	Grass
	magworkalin	To work
	muworkalin	To work
	pagkaworkalin	Quality of being done
	riverbank	River
	seenzone	See/saw
	sing-aling	Singing
	bringingness	Carrying/bringing
	holdilyn	Holding something
Past Tensing		
	ipagoed	Let go
	irecycled	Recycle
	ivanned-ever	Ban
	machined	Machine
	owned	Own
	showinged	Showing
	simpled	Simple
	byed	Goodbye
	ma'amed	Ma'am
	yesed	yes

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Reversal/Jumbling	Otaw	Person
	a-as	where (asa)
	kanabu	companion (kauban)
	gatae	give (tagae)
	chonle	lechon
	yabyabon	seashore (baybayon)
	watana	see (tan-awa)
	ngulob	burial (lubong)
Rhyme Association	makanosi-balasi	To know
	tres marias	Trees
	No man is an island	No
	Kurikung na may takung	Correct
	Kurikikik	Correct
	checkerik	Check/yes
	corrected by	correct
Syllabic Duplication	junaknak (anak)	Child
	kiki (laki)	Boy/man
	kyutataever (bata)	Child
	dada (datung)	Money
	bebe (dear boy)	Boy/man
	palpal (paglo^lo^)	Masturbate
	tingting (titing)	Boy/man
Syllabic Substitution	Gaberbak (labak)	Throwing
	gikyuba (giguba)	Destroy
	gipaybak (gilabak)	Throw
	ikyucyle	Recycle
	ipankyutagkyutag (katag)	Scatter
	juenavista	Buenavista
	julaud (balaud)	Law/policy
	julibot (palibot)	Surrounding
	jusok (aso, usok)	Smoke
	jusura (basura)	Garbage
	jutang (butang)	Thing
	jutitude	Attitude
	juybay (baybay)	Seashore
	kyubig (tubig)	Water
	kyubo (mubo)	Short
	kyucture	Picture
	kyugdankyugdan (hagdan-hagdan)	Terraces
	kyuhoy (kahoy)	Wood
	kyukot (net)	Net
	kyukyanan (sakyanan)	Car/vehicle
	kyulayan (gulayan)	Vegetable farm
	kyulding	Building
	kyulooy (kalooy)	Pity
	kyuman	Human
	kyumay (gamay)	Little
	kyumo (damo)	Many
	kyumot (kamot)	Hand/s
	kyunahon (panahon)	Time/weather
	kyunaltihan	Given penalty
	kyunewspaper	Newspaper
	kyungin (hangin)	Wind/air
	kyunilas (tsenelas)	Slipper
	kyunthousand	One thousand
	kyuntrak	Dump truck
	kyunvironment	Environment
	kyunyo (panyo)	Neckerchief
	kyupa (lupa)	Soil/land
	kyuper	Super
	kyuspaper	Newspaper
	kyutaas (kataas)	Very long
	kyutasan (batasan)	Manners/behavior
	kyutitude	Attitude
	kyuwayan (kawayan)	Bamboo
	kyuwid (hawid)	Hold on
	magjubak (maglabak)	Throw
	magkyucycle	Recycle
	magkyunomkyunom (magtanum)	Plant/planting
	makakyuba (makaguba)	Destructive
	makakyukay (makasakay)	Can ride
	makyukpan (madakpan)	Caught
	nagjugdanjugdan (maghagdan-hagdan)	Forming terraces
	nagkyuwa(nagkuha)	Getting
	pagakyutolkyutol (putol-putol)	Cut into pieces
	pagkaberbak (pagkalabak)	Way/manner something is thrown
	pagkyubak	throwing
		kid
	teta (bata)	

Total Syllabic Distortion		
berba (pama^ba)		What one can say
erfa (gwapa)		Pretty
erfalin		Beautiful/pretty
kakyuksan (kasakyan)		Vehicle which one can ride
kyuksur		Picture
makyumpo (malimpyo)		To be clean
pagkakyuamod (mamuangod)		Not caring
tatering (bata)		children

Allusion. The words of the gay language use allusion to elicit meaning in their conversations. They use words to which they can associate something or someone, be it a person, a place, or a situation (KII27, KII8, KII11).

For example, one of the informants used DENR or the Department of Environment and Natural Resources (KII27) in describing an image which shows trees or the environment in general.

Creative Letter Reversal. Some of the informants use creative letter reversal in the words that they utter. They do it by reversing the last letters of the word and adding creativity to it by supplying a prefix of his/her own choice which he/she finds fitting to the ears either through rhyme or other creativity.

Take for example the word er-ok (KII12) which means dako. The last two letters of the word dako are k and o. These letters are being reversed. Hence, it turns to ok. Then through creativity, a prefix er is supplied to the reversed letters forming er-ok.

Creative Suffixation. This morphological process utilized in the gay language is one of the most commonly apllied. What happens in creative suffixation is that the original work is being affixed with a creative suffix of their own choice. One of the few suffixes used are ing, in, and ever among others (KII19, KII13, KII30, KII33, KII19, KII13, KII33, KII27, KII19, KII18, KII33, KII13, KII11, KII13, KII10, KII1, KII24, KII24, KII12, KII13, KII11, KII34, KII12, KII27, KII25, KII29, KII32, KII3, KII5, KII27, KII18).

Sample words for creative suffixation are peacefulin (KII10) and peoplelin (KII1). In this case, using 'lin' as the creative suffix.

Internal Syllabic Retention. This is another commonly used morphological process in the gay language. In internal syllabic retention, there is/are syllable/s which can be noticed internally or found at the center part of the word. The rest of the syllables are being substituted with creative affixes. These internal syllables are culled out from the word of origin (KII22, KII28, KII1, KII11, KII14, KII13, KII31, KII33, KII21, KII33, KII34, KII22, KII34, KII22, KII34, KII11, KII15, KII34, KII34, KII34, KII11, KII21, KII12, KII19, KII13, KII20).

See for example the word 'gikyupikitasing' (KII22). This word means 'gipakita' in the Tandaganon dialect. So how did it become 'gikyupikitasing'? Through internal syllabic retention, the internal syllables retained are 'ki' and 'ta'. The rest of the syllables were substituted with creative affixes 'gikyupi' and 'sing'.

Language Phrasing. Language phrasing has been used by the speakers of the gay language. In this morphological process, phrases are used to associate the meaning to what is being described or meant by the speaker. These phrases may be in Filipino or English (KII10, KII7, KII24, KII12, KII11, KII6, KII11, KII12, KII12, KII29, KII4, KII3, KII6, KII8,

KII11, KII28, KII30, KII29, KII2, KII6, KII28, KII29, KII28, KII22, KII28, KII12, KII13, KII27, KII30).

Trying to examine the phrase 'house and lot' in KII6 and KII8, it was used by the informant to refer to just a house building but preferred to use the phrase house and lot. Another phrase 'Ilog Pasig' in KII11 was used by the informant to refer to just a river.

Letter Retention. Another unique morphological process used in the gay language is letter retention. What makes it unique is that only a letter is left in the gay word from its origin. The rest of the letters or syllables are being substituted with creativitiy, be it an affix or just another letter (KII16, KII16, KII18, KII30, KII23, KII23, KII3, KII21, KII2, KII21, KII1).

In the gay word 'er-o' in KII16 which means 'tao', only the letter o is evident in the new gay word. The first syllable of the word 'ta' is being substituted with a creative syllable 'er' forming the gay word 'er-o'. Other words using letter retention are 'wez' in KII2 which means nothing or 'otralens' in KII21 which also means tao.

Letter Substitution. In letter substitution, only one alphabet is being changed in order to produce a new word (KII1).

For instance, the word 'looy' which means pity is altered to a gay word 'kooy' in KII1. The first letter of the word which is 'l' is substituted with letter 'k'. The letter to be substituted may depend on the creatvity of the speaker. It may also be a syllable like 'shu' in order to make a word like 'shuoy' which means the same 'pity'.

Lexical Adoption. In this morphological process of the gay language, the gay word adopts a lexicon from existing languages like Filipino or English while affixation is also supported. In some sort, the association of something to another which is implicitly suggested by the lexical item being adopted is evident (KII27,

KII25, KII30, KII30, KII30, KII26, KII16, KII3, KII7, KII8).

For example, in KII27, the gay word 'gahandelin' is used to mean that someone is holding. The lexicon being adopted is an English word which is 'hand'. This is associated to the intended meaning since the hand is used in holding something. Other words are 'grassland' (KII25) and 'magworkalin' (KII30) to mean 'grass' and 'to work' respectively.

Past Tensing. This may be the simplest of all the morphological processes used in the gay language. The existing word which may be Filipino or English is being inflected with 'd' or 'ed' in order to transform the word into its past tense even if other words are not plausible for tense inflection (KII33, KII32, KII33, KII30, KII30, KII27, KII30).

Examples to this are the gay words 'ipagoed' in KII33 and 'irecycled' in KII32. Notice that the word 'go' is not plausible for tense inflection but it is possible in the creativity of the gay language.

Reversal/Jumbling. This is another morphological process utilized by the gay language speakers which only involves reversal or jumbling of letters of the word (KII23).

The word 'otaw' in KII23 is an example of a gay word which undergoes reversal/jumbling of letters.

Rhyme Association. Rhyme association is a fun morphological process in the gay language. The way how someone or something is called is being associated to another word, farther from meaning, as long as at least a syllable rhymes with the original word being meant by the speaker (KII17, KII20).

See for example 'makanosibalasi' in KII17. This gay word was used to mean 'in order to know'. Why was this so? The sound of the word 'know' is also found in the gay word 'makanosibalasi', the reason why it was used to mean 'in order to know'. This may also happen in English. Another

word in rhyme association is 'Tres Marias' in KII20. This was used to refer to trees since there is a similar sound found in 'Tres Marias'. People, things, events, among others are used in rhyme association.

Syllabic Duplication. In syllabic duplication, there is a syllable from the original word being duplicated and creatively developed with substitution of affixes (KII4, KII4, KII26, KII30).

'Kyutataever' in KII26 and KII30 was used to refer to 'bata'. The syllable 'ta' was duplicated. Another is 'kiki' in KII4 to mean 'laki', from which the syllable 'ki' was duplicated.

Syllabic Substitution. Syllabic substitution showed that gay words are derived from subtituting the first syllable of the word with creativity. This is a widely used morphological process used in the gay language by the informants. One common syllabic substituion used by the informants was 'kyu' like 'gikyuba', which means 'giguba' (KII21).

The gay words 'kyubig' in KII4 and KII9 and 'kyuman' in KII8 also used the syllabic substitution 'kyu' which meant 'tubig' and 'human' respectively. Hence, syllabic substitution is evident for both English, Filipino, and Tandaganon languages.

Total Syllabic Distortion. This is another fun morphological process evident in the gay language. Words of this process are sometimes hard to understand but fun since the speaker is free to replace the syllables of the original word into something very creative but has rhyme relation to the word of origin (KII1, KII3, KII2, KII2, KII16, KII21, KII22, KII11, KII21, KII21).

Let us take for example 'berba' in KII1. This gay word means 'saba'. Both words have rhyme relations. However, depending on the speaker, the syllables are replaced with more creative ones like 'erfa' to mean 'gwapa' and 'kakyuksan' to mean 'kasakyan' in KII3, KII2 and KIIKII16.

According to Daniels (1985:18-36), speakers of all languages employ a range of styles and a set of subdialects or jargons. These styles and set of subdialects or jargon are called registers, and registers are learned after the grammar itself is learned. Human beings utilize language, therefore possessing culture. Human language is unique. It is complex even in written form. It is the central feature of all human cultures.

Affixes Formed in the Gay Language

Nouns

The informants use nouns without prefixation but only infixation and suffixation. Most of which is suffixation namely*ever, che, sing, ing, ring, ification, ching, is, in, d, iting, ating, chenes, ingsing, ling,* and *lin.* On the other hand, only one infix is evident in their nouns which is *er.* These affixes are formed out of the speakers' creativity in the use of the medium. Some are derived from the English language like *d* and *ing,* among others. Others are also derived out of rhyming to the word being inflected like *picturingsing* and the rest out of creativity due to sound coordination like *kyudlawching* and *placelin,* among others (KII1, KII3, KII5, KII11, KII12, KII13, KII14, KII15, KII16, KII18, KII19, KII20, KII21, KII22, KII23, KII24, KII27, KII28, KII30, KII31, KII33, KII34).

Words	Root Woord	Meaning/Description	Prefix	Infix	Suffix
		Table 2. Affixes Formed in the Noun Gay Registers			
buildering	build	Building		er	
cloud nine	cloud	Cloud			
control-ever	control	Control			ever
denr		environment			
er-o	tao	Person/human			
er-oche	tao	Person/human			che
erplanating	Airplane	Airplane			ating
fish fillet	fish	Fish			
foresing	forest	Forest			ing
forest interluding	forest	Forest			
function-ever	function	Function			ever
grassland	grass	Grass			
green leafy vegetables	green	Green			
healthening	health	health			ing
house and lot	house	Home			
iboniting	ibon	Bird			iting
ilog pasig	ilog	River			
juenavista	Buenavista	Place			
juhayching	bahay	Home			ching
julaud	balaud	Policy/law			
julibot	Palibot	Surrounding			
julkan	bulkan	Volcano			
junakis	anak	Child			is
jusuk	usok	Smoke			
jusura	basura	Garbage			
jusurache	basura	Garbage			che
jutang	butang	Thing			
jutitude	attitude	Attitude			
juybay	baybay	Seashore			
kabahayan festival	bahay	Homes			
kiki	laki	Man/boy			
kyuarsing	3R	Reuse, reduce, recycle			sing
kyubentache	Nobenta	Place			che
kyubig	tubig	Water			
kyucialization-ever	social	Socialization			ever
kyudlawching	adlaw	Day			ching
kyuhoy	kahoy	Wood/tree			
kyukchur	picture	Image/photo			
kyukidsing	bukid	Mountain			sing
kyuksur	picture	Image/photo			
kyukyanan	Sakyanan	Car/vehicle			
kyukyanan-ever	sakyanan	Car/vehicle			ever
kyulaud-ever	balaud	Law/policy			ever
kyulayan	gulay	Vegetable farm			
kyulding	build	building			
kyuman	human	Human being/person			
kyumansing	human	Human being/person			sing
kyumo	damu	Many/plenty			
Kyumo-Kyumo-ever	Sumo-Sumo	Place			ever
kyumot	lumot	Weeds/algae			
kyunahon	panahon	Time/weather			
kyunalching	canal	Passage of water			ching
kyunaltyche	penalty	Fine			che
kyungin	hangin	Wind/air			
kyunhundred-ever	hundred	One hundred			ever
kyunilas	tsinelas	Slippers			
kyunthousand	thousand	One thousand			
kyuntruck	truck	Dump truck			
kyunuspaper	newspaper	News publication			

kyutasan	batasan	Manners			
kyutasanchenes	batasan	Manners/behavior			chenes
kyutataever	bata	Child			ever
kyutitude	attitude	Attitude of a person			
kyuu	tao	Person			
kyuwayan	kawayan	Bamboo			
L.A. City	city	Developed city			
labor of love	labor	Work			
land area	land	Soil/land			
larawang kupas	larawan	Image/photo			
livelihood education	livelihood	Work/job			
machined	machine	Machine for work			d
mermotche	lumot	Weeds/algae			che
mining corporation	mining	Land mining			
miningring	mining	Land mining			ring
mountain apoling	mountain	Mountain/s			ling
mountering	mountain	Mountain/s			ring
otaw	tao	person			
otralens	tao	People			
pangkabuhayan	buhay	livelihood			
showcase					
pepolin	people	People			in
picture-ever	picture	Photo/image			ever
picturification	picture	Photo/image			ification
picturing	Picture	Photo/image			ing
picturingsing	Picture	Photo/image			ingsing
placelin	Place	Place			lin
planeting	Planet	Planet			ing
plantis	Plant	Plant			is
rice teracces	Rice terraces	One in Banaue			
riverbank	River	With flowing water			
tanumche	Tanum	Plant			che
tatering	Bata	Kid			ring
teta	Bata	Kid			
treesification	Tree	Trees			ification
tres marias	Tree	Trees			
worldwide web	world	World			

ating. The suffix *ating* is evident in the word *airplanating.*

che. The suffix *che* is evident in the gay words *tanumche, jusurache, mermotche, kyubentache,* and *er-oche.*

chenes. The suffix *chenes* is evident in the word *kyutasanchenes.*

ching. The suffix *ching* is evident in the words *kyunalching, kyudlawching,* and *juhayching.*

d. The suffix *d* is evident in the word *machined.*

er. The infix *er* is evident in the word *buildering.*

ever. The suffix *ever* is evident in the words *picture- ever, kyupaever, kyutataever, kyukyanan- ever, function-ever, control-ever, kyulaud-ever, Kyumo-Kyumo-ever, kyunhundred- ever, and kyucialization-ever.*

ification. The suffix *ification* is evident in the words *picturification* and *treesification.*

in. The suffix *in* is evident in the word peoplin.

ing. The suffix *ing* is evident in the words *picturing, planeting, foresing, and healthening.*

ingsing. The suffix *ingsing* is evident in the word *picturingsing.*

is. The suffix *is* is evident in the words *junakis* and *plantis.*

iting. The suffix *iting* is evident in the word *iboniting.*

lin. The suffix *lin* is evident in the word *placelin.*

ling. The suffix *ling* is evident in the word *Mountain Apoling.*

ring. The suffix *ring* is evident in the words *miningring, mountering, tetaring,* and *tatering.*

sing. The suffix *sing* is evident in the words *kyusakansing, kyukidsing, kyumansing, kyuosing,* and *kyuarsing*

According to Sapir (cited in Panopio & Rolda, 2000), language is a purely human and a non-instinctive method of communicating ideas, emotions and drives through voluntarily produced symbols. In the case of gay language, symbols represent something or anything else.

Numbers, words, marks, colors, emblems and designs are considered symbols. Those of which are found in the gay language.

Verbs

Gayspeak, as a language of gays and even non-gays, uses affixation in its verb registers. Present in the language are prefixation and suffixation. As what the words showed, prefixes used in they gay language are ***mag, maka, pagka, pag, gi, ga, i, nagpa, nag, ipan, ka, paga, gikyupi, mu, ipa, ma,*** and ***ga.***On the other hand, suffixes used are ***alin, ed, ever, ing, sing, han, che, ching, elin,*** and ***d***(KII1, KII3, KII4, KII6, KII10, KII11, KII13, KII14, KII15, KII16, KII17, KII18, KII19, KII20, KII21, KII22, KII24, KII27, KII30, KII32, KII33, KII34)*.*

Table 3. Affixes Formed in the Verb Gay Registers					
Words	**Root Word**	**Meaning/ Description**	**Affixes Formed**		
			Prefix	**Infix**	**Suffix**
berba	baba	What one can say			
cigarette smoking	cigarette	Any cigarette brand			Ing
cutting of ribbons	cut	Cut something			Ing
gaberbak	labak	Throwing	ga		
gahandelin	hand	Holding	ga		Elin
gikyuba	guba	Destroy	gi		
gikyupikitasing	kita	Shown	gikyupi		Sing
gipaybak	labak	Throw	gi		
holding hands	hold	Holding something			
ibanned-ever	ban	Ban something	i		ed, ever
ikyucycle	recycle	Recycle	i		
ipagoed	go	Proceed	ipa		Ed
ipankyutagkyutag	Katag	Scatter	ipan		
irecycled	recycle	reuse	i		D
kakyukyan	sakay	Any vehicle one can ride on	ka		
kyubo	mubo	Short			
kyug-oching	Bag-u	new			Ching
kyukot	pukot	Fish net			
kyunaltihan	penalty	To fine or give penalty/sanction			Han
kyuwid	hawid	Holding			
magjubak	labak	Throw	mag		
magkyucycleche	recycle	To recycle	mag		Che

magkyunomkyunom	tanom	planting	mag		
magworkalin	work	Do something	mag		Alin
makakyuba	guba	Destructive	maka		
makakyukay	sakay	Rideable	maka		
makakyuut	daut	Has bad effect	maka		
makanosibalasi	know	Able to know	maka		
makyukpan	sakpan	Caught	ma		
makyumpo	limpyo	Clean	mag		
muworkalin	work	To work	mu		Alin
nagkyuwa	Kuha	getting	nag		
nagpaseenzone	see	Showing	nagpa		
pagakyutolkyutol	putol	Cutting into pieces	paga		
pagkaberbak	labak	They way something is thrown	pagka		
pagkaworkalin	work	Way work is done	pagka		Alin
pagkyubak	labak	Act of throwing	pag		
pagkyulising	uli	Act of going home	pag		Sing
recycled-ever	recycle	Reuse something			Ever
seenzone	see	What one sees			
showinged	show	Showing a thing			Ed
wishing well	wish	Nothing/none			

alin. The suffix *alin* is evident in the words *muworkalin, nagworkalin,* and *pagkaworkalin.*

che. The suffix *che* is evident in the word *magkyucycleche.*

ching. The suffix *ching* is evident in the word *kyug-oching.*

d. The suffix *d* is evident in the word *irecycled.*

ed. The suffix *ed* is evident in the words *showinged, ibanned-ever,* and *ipagoed.*

elin. The suffix *elin* is evident in the word *gahandelin.*

ever. The suffix *ever* is evident in the words *recycled-ever* and *ibanned-ever.*

ga. The prefix *ga* is evident in the words *gahandelin* and *gaberbak.*

gi. The prefix *gi* is evident in the words *gipaybak* and *gikyuba.*

gikyupi. The prefix *gikyupikita* is evident in the word *gikyupikitasing.*

han. The suffix *han* is evident in the word *kyunaltihan.*

i. The prefix *i* is evident in the words *ikyucycle, ibanned-ever,* and *irecycled.*

ing. The suffix *ing* is evident in the words *cigarette smoking* and *cutting of ribbons.*

ipa. The prefix *ipa* is evident in the word *ipagoed.*

ipan. The prefix *ipan* is evident in the word *ipankyutagkyutag.*

ka. The prefix *ka* is evident in the word *kakyukyan.*

ma. The prefix *ma* is evident in the word *makyukpan.*

mag. The prefix *mag* is evident in the words *magkyumpo,magjubak, magkyucycleche, magkyunomkyunom,* and *magworkalin.*

maka. The prefix *maka* is evident in the words *makakyuut, makakyuba, makanosibalasi,* and *makakyukay.*

mu. The prefix *mu* is evident in the word *muworkalin.*

nag. The prefix *nag* is evident in the word *nagkyuwa.*

nagpa. The prefix *nagpa* is evident in the word *nagpaseenzone.*

pag. The prefix *pag* is evident in the words *pagkyubak* and *pagkyulising.*

paga. The prefix *paga* is evident in the word *pagakyutolkyutol.*

pagka. The prefix *pagka* is evident in the words *pagkaworkalin* and *pagkaberbak.*

sing. The suffix *sing* is evident in the words *pagkyulising* and *gikyupikitasing.*

The researcher found out that only infixation is not utilized by the gay language while many of the registers use prefixation and suffixation. Notice that there are similarities with the affixes of the noun registers and that of the verb registers. Take for example the suffixes *ing, che, ching, sing, ed, ever,* and *d,* they are also present as suffixes which can be found in the noun registers of the gay language. While there is only one infix found in the noun registers which is *er*, and the absence of prefixation, the verb registers do not possess infixation and there is much prefixation than suffixation. This result can be associated to infitive verbs in the English language. Infinitives *to jump* or *to walk* for instance, can be compared to gay verbs *magjubak* or *magkyucycleche.*

The above analysis is supported by Gianan (2008) who said that gay lingo is a portmanteau of Taglish and Carabao English. In a way, people started asserting themselves in speaking in English through gay lingo even though they know that it is grammatically wrong. It has been a way of poking fun at the society and being proud of the social status and then eventually breaking the barriers of communication between speakers. This affirmed that gay lingo is one of our inherent rich languages that is also part of our present culture. Despite the many people's opposition, gay language has really been stuck in the daily routine of speaking. It has added color and fun in the ordinary conversations of people and in a way had boosted the morale of the fellow Filipinos when it comes to speaking.

Adjectives

The informants of the study used adjective gay registers with prefixes and suffixes in its affixation. The prefixes present in the gay language adjectives are ***kyu*** and ***pagka.*** On the other hand, the suffixes present are ***lin, y, ing, in, che, chenes, ious, ed, d,*** and ***ever*** (KII1, KII4, KII7, KII9, KII10, KII13, KII21, KII25, KII26, KII27, KII28, KII30)**.**

Table 4. Affixes Formed in the Adjective Gay Registers					
Words	**Root Word**	**Meaning/ Description**	**Affixes Formed**		
			Prefix	**Infix**	**Suffix**
blackening shampoo	black	Having black color			ing
conservative-ever	conservative	Conservative			ever
dirty-minded	dirty	Not clean/messy			ed
erfa	gwapa	Pretty/beautiful			
erfalin	gwapa	Pretty/beautiful			lin
er-ok	dako	Big/huge			
first honors	first	First one			
forever alone	alone	The only			
gorgeous-ever	gorgeous	Old/senior			ever
green leafy	green	Color Green			y
green leafy vegetable	green	Color green			y
jubot-ever	gubot	Chaotic			ever
kooy	looy	Pity			
kyulooy	looy	Pitiful	kyu		
kyutaas	taas	Tall	kyu		
orange and lemon	orange	Color orange			
owned	own	Possession			ed
paytomche	itom	Black in color			che

peacefulin	peace	Peaceful			in
plentious	plenty	Many/abundant			ious
second honors	second	Next to first			
silent night	silent	With silence			
simpled	simple	With simplicity			d
third honors	third	Third in order			
virgining	virgin	Having quality of a virgin			ing
wez pagkaerfa	gwapa	Not pretty			
wish kyutasanchenes	batasan	No manners			chenes
wish pagkakyuamod	puangod	No care at all	pagka		

che. The suffix *che* is evident in the word *paytomche.*

chenes. The suffix *chenes* is evident in the word *kyutasanchenes.*

d. The suffix *d* is evident in the word *simpled.*

ed. The suffix *ed* is evident in the word *simpled.*

ever. The suffix *ever* is evident in the words *gorgeous-ever, jubot-ever,* and *conservative-ever.*

in. The suffix *in* is evident in the word *peacefulin.*

ing. The suffix *ing* is evident in the words *blackening* and *virgining.*

ious. The suffix *ious* is evident in the word *plentious.*

kyu. The prefix *kyu* is evident in the words *kyulooy* and *kyutaas.*

lin. The prefix *lin* is evident in the word *erfalin.*

pagka. The prefix *pagka* is evident in the word *pagkakyuamod.*

y. The suffix *y* is evident in the word *leafy.*

In the adjective registers of the gay lingo, the affixes used by the informants of the study are only prefixation and suffixation. There is no infixation evident in the words uttered by the participants. The result is consistent with the verb registers which also revealed no infixation and only one infixation in the noun registers. Moreover, the adjective registers have more suffixation than prefixation. It is consistent with the noun registers which have no prefixation and opposite to verb registers which have more prefixation than suffixation. Both verb and adjective registers have no infixation. There are similarities in the affixes shared by the gay language registers. For instance, the prefix *pagka* is also a prefix in some of the gay language verb registers. Moreover, the suffixes *ing* and *che,* among others, are suffixes also evident in the noun and verb registers. The most shared affix in the gay language are the suffixes. There is quite a wide variety of prefixes among nouns, verbs, and adjectives, while infix is seldom used.

Gay language truly mirrors and reinforces the culture of freedom. It is the freedom to expand the Filipino vocabulary and the freedom to express ourselves in a more creative and wittier way. It is also the freedom from dictation given by the society. As seen in the status of the gay language now, it is in the mainstream of Filipino communication and consciousness. It now shows no signs of fading. Whatever is the future of this language, Filipinos' lives would never be the same without the flamboyant jargon called gay lingo (Gianan, 2008). Language is evolving. With its changing nature, an existing language needs to be documented for posterity reasons. Gay language is not an exemption to this. The gay language has to be analyzed especially in terms of its morphology (Lunzaga et al., 2011:163).

Basic Structure/Patterns of the Gay Language

From the utterances produced by the informants of the study, there are basic observable patterns evident from among them.

While there are five (5) basic structures in the English Language, the gay language has six (6) observable basic patterns namely *adjective-subject, adverb-subject-adjective, subject-adjective, subject-verb, subject-verb-object,* and *verb-subject.*

From the six gay language structures mentioned above, some of the observable patterns are similar to the structure of the English language like subject-verb and subject-verb-object.

Table 5. Gay Language Utterances and their Observable Basic Structures	
Patterns	**Key Informant Interviews**
Subject-Verb	Isa ka junaknak na kiki nag holding hands sa kyutaas na kyuwayan sa may kyubig na kyuper ka lipa.*(A male child is holding the tall bamboo tree on a polluted pond.)*
	Kyusa ka kyumay na tanum na min kyubo sa kyupa na kyuper cute.*(It is a little plant that grows on soil. It is very cute)*
	Isa ka kyumot ga kyuwid nan half of the earth.*(A hand that holds half of the earth.)*
	May soks na seenzone sab na kyuper blackening shampoo na aso na kyusingod sa cloud 9.*(I see a polluting smoke going up the clouds.)*
	Bongga na julkan nag cigarette smoking!*(Wow! The volcanoe is active. It emits smoke.)*
	Kyutams kuno na mga kyuosing reduce.*(We, people, should reduce.)*
	In terms nan industry, an mga kyuu sa kyunaever muworkalin gayud juun sa ila mga handelin.*(In terms of industry, people before work through their hands.)*
	Kyuman, an mga kyuu, magworkalin with machined na wish na pagkaworkalin sa ila gayud mga owned na mga labor of love.*(Nowadays, people work with mahcines. They no longer labor with their own hands.)*
	Kyuu kyunahanglan mag recycled-ever sa kyunuspaper kay kon dili ikyucycle an kyuspaper wish nay juun pagkafunction or pagkagamit-ever.*(Yes, it is necessary to recycle newspaper for if we do not recycle it, it will have no more function and use.)*
Subject-Verb-Object	Sa third honors na picture, sa soks ya seenzone, isa ka tao ga holding hands sa isa ka little erfa na tanumche!*(In the third picture, what I see is a man holding a little plant which looks nice.)*
	An mga larawang kupas nagpaseenzone nan mga kyuno'y available na mga jutang sa earth and life sciences.*(The pictures show available resources on earth.)*
	Wez mag thinking an mga pepolin nan effect kun all of the above ma wishing well.*(People are not thinking of the effects if the earth's resources will be gone.)*
	Shunis na picturingsing nakakuan siya sa Mountain Apoling.*(This picture shows a mountain.)*
	Shudi sab na kyuksur gikyupikitasing an our mother nature.*(This picture also shows our mother nature.)*
	Tapos, shudems isab pangutana na kuan, kyucycle an mga newspaper, mm mm kay shutams kuno na mga otaw kyunahanglan kay save our mother nature.*(Regarding the question about recycling newspapers, yes, people should recycle because they need to save our mother nature.)*
	Shudems picturification showing nan cho nga image.*(This picture shows two images.)*
	DENR, worldwide web featuring Vigan City. Plentious.*(There are many trees on the mountains. The world is in the age of high technology. There are many innovations.)*

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Subject-Adjective	Sa second honors na larawang kupas, ka very green leafy. An mga kyuhoy green leafy vegetable pa.*(The second picture shows a virgin forest.)*

An kyubig sa dagat may halo-halong orange and lemon.*(The waters in the ocean is colored orange.)*

Shunis na kuan sa mga kyusakansing.*(This picture is in the ricefield.)*

Shunis sab yaun sa forest interluding tapos tagkyubas jumoms.*(This picture as well is in the forest and the trees are being cut.)*

Then, shunis shuun sa kyunalching jumom nan teta sumom juun mga jusurache.*(And this picture is in the drainage which the child saw many wastes dumped.)*

Shunis na picturing juun sa mga mermotche.*(This picture shows many algae and weeds.)*

Shunis na picturing yakakuan siya sa itechewa nagjugdanjugdan shumoms then jumoms judi sa kuan buildering juun mga jusuk jumoms na paytomche makakyuut sa kuan jubakon jumoms.*(This picture shows rice terraces. On the other hand, this building is velching smoke.)*

Juun judi sa Kyubentache juun kuan miningring.*(That picture is similar with Nobenta. There is mining operation.)*

Shuun sa mountering makakyuba nan kuan foresing.*(What I see in the mountain is that it destroys the forest.)*

Shudems sab na mga kyuksur, wish pagkakyuamod gihapon an mga tatering or mga otralens kay shuun ho gikyuba an kyukidsing.*(This picture tells us that people are not so concerned about the environment. They are destroying the mountains.)*

Shuun picture-ever, destruction mode, cutting of ribbons.
An picture na jusaching, land area, rice terraces, kyuun mga kuan, plentious na mga grassland.*(That picture shows destruction of the mountain. Trees are being cut. There is rice terraces and a wdie area of grass.)*

An kyukchur na next, shuun kyutataever cleaning sa mga riverbank.*(The next picture shows a child cleaning the river.)*

An shudems, gorgeous-ever na gahandelin nan treesification.*(This one is an old person holding the tree.)*

DENR, worldwide web featuring Vigan City. Plentious.*(There are many trees. There is a world-class city.)*

Image next, plentious na mga kabahayan festival with matching smoky mountains, mmh, rice terraces, mmh pangkabuhayan showcase.*(The next image has many homes with smokes in its surrounding. There are rice terraces and there is livelihood.)*

An shudems, plentious na mga juhayching.*(This one shows many homes.)*

Jubot-ever an ila livelihood education.*(Their way of living is not peaceful.)*

An shudems silent night.*(This one is very silent.)*

Land area, mining corporation, shudems plentious preserved an mga natural resources.*(The land experiences mining operations. Opposite to it, these are preserved natural resources.)*

Plentious na mga green-leafy vegetables.*(There are many trees which grow perfectly.)*

Juun mga kyuu sauna perfect, well-preserved an mga jutitude.*(The attitude of the people before is very conservative.)*

Verb-Subject	May mga fish fillet, kyuhoy, mga kyulding, kyukyanan sab.*(There are fishes, trees, buildings, and ricefields as well.)*
	May tres marias na mga wind mills.*(There are three windmills.)*
	May mga house and lot sab.*(There are also trees.)*
	Bongga an kataas.*(Very tall!)*
	Yesing through the snowman, magkyucycle jumoms nan kuan kay para makanosi balasi an mga er-o nan unhon pagrecycle.*(Yes we should recycle so that people will also know how to do it.)*
	Pagakyutol-kyutol ang mga Tres Marias.*(The trees are being cut.)*
	Love our mother nature kyuno.*(As they say, we should love our mother nature.)*
	So magkyunomkyunom kuno kita nan mga kuan rice terraces.*(So let us plant rice.)*
	Sa shukems yes-ever kay juun mga kyutitude nan yaacquire na juun sa latest kyunvironment.*(Yes because there are attitudes which are acquired and are still evident in the present.)*
	Sa kyucialization-ever juun na isab mga manners na yaget through time or present time.*(In terms of socialization, there are manners which are gotten through time or in the present time.)*
	Kyuun siguro mga code kon sinech kyukyanan ipagoed nan yaun na kyudlawching.*(There shall be coding for cards which are allowed to go on certain days.)*
	Shuun kyulaud-ever juun sa Kyumo-Kyumo-ever na wish pagkaberbak nan mga kyupaever juun sa mga environment.*(There is an ordinance in Sumo-Sumo against throwing garbage or wastes anywhere.)*
	Juun sa kyunhundred-ever to kyuntawsand kon makyukpan kyukaw na gaberbak juyo nan imo kyupaever sa kuan placelyn.*(The penalty costs around five hundred to one thousand if one is caught throwing wastes anywhere.)*
Adjective-Subject	Murag boy scout ini na kiki kay kyungod sa iya kyunyo sa leog.(This is probably a boyscout because of his neckerchief.)
	Forever alone an tanumche.(There is only one plant.)
	Perfect! Na mga kyugdan-kyugdang kyulayan.(What a nice rice terraces.)
	Kyuper green ug murag peacefulin an julibot.(The surrounding is greend and peaceful.)
	Wish pagkakyuamod an mga tetaring.(People are not mindful.)
	Dirty-minded an riverbank.(The river is dirty.)
	Juun mga kyuu sauna perfect, well-preserved an mga jutitude.(People before are perfect. They are imbued with much values.)
Adverb-Subject-Adjective	Kyuper kyudayaw kyuguro sa kyungin kay presko.(I believe the air is super clean since it is very fresh.)
	Judi an kyureho sa first honors na wez pagka erfa.(It is not like the first picture which is not good.)

As seen in the Table 6, the pattern Subject-Adjective is the most commonly used structure in the utterances of the gay language speakers. On the other hand, the structure that is least used by the speakers of the gay language is the pattern Adverb-Subject-Adjective.

Below is a sample utterance from the Key Informant Interviews which fall under the structure Subject-Adjective.

"Shudems sab na mga kyuksur, wish pagkakyuamod gihapon an mga tatering or mga otralens kay shuun ho gikyuba an kyukidsing." –(KII21)*(This picture also shows people who are not mindful of the*

environment. There you can see that they are destroying the mountains.)

The subject is the "kyuksur" (picture) and is being described by the adjective "wish pagkakyuamod" (no sympathy) and is being complemented by "gihapon an mga tatering or mga otralens kay shuun ho gikyuba an kyukidsing" (Children or people. See, they are destroying the mountain).

A sample utterance in the pattern Adverb-Subject-Adjective is presented below.

"Kyuper kyudayaw kyuguro sa kyungin kay presko." –(KII2a)(I believe that the air is very clean since it is very fresh.)

The adverb "kyuper" (super) modifies the adjective "presko" with respect to the subject "kyungin" (wind). However, in the case of the gay language, instead of the adverb modifying the verb, it modifies the adjective in the sample utterance above (which is also plausible in the English language) following the subject of the sentence.

As stressed by Baker (2002), gay language can be considered as a linguistic phenomemon that has its own discourse. Baker expressed that the study of the ways gay people use and structure their language will give people an insight into the construction and maintenance of the gay identity across multiple contexts. Speakers produce words or language which only them know and use it. It serves as the identity of the group. The language they produce is now their register.

Sentence Structure of the Gay Language

We now come and attempt to analyze the sentence structures of the gay language. Utterances of the study informants were already categorized according to the pattern they posses as reflected in Table 4.

Subject-Adjective

1. An picture na jusaching, land area, rice terraces, kyuun mga kuan plentious na mga grassland. – (KII25)*(The other picture shows ricefield. There are many grasses.)*

Sentence 1 shows the structure Subject-Adjective. The subject of the sentence is "an picture na jusaching" or the other picture. It is being followed by the adjectives in forms of nouns desribing the subject namely "land area, rice terraces" and "plentious na mga grassland." Since the gay language uses language phrasing from both Filipino and English as one of its morphological processes, it (the process) is evident in Sentence 1. Hence, the adjectives land area, rice terraces, and grassland do not literally mean terraces and so on. It only describes that what the speaker saw in the photo is a land, planted rice, and grass. Due to language phrasing as part of the gay language's creativity, those phrases are used as adjectives modifying the subject. Besides, unlike the English language, we use a verb before the adjective in the structure Subject-Verb-Adjective. However, it is plausible in the gay language that sentences have structures which do not use verb anymore just like in Sentence 1. From saying "An picture na jusaching," it is directly followed by the adjectives and does not expressly say in English "The other picture shows...". There is the absence of verb in the structure Subject-Adjective
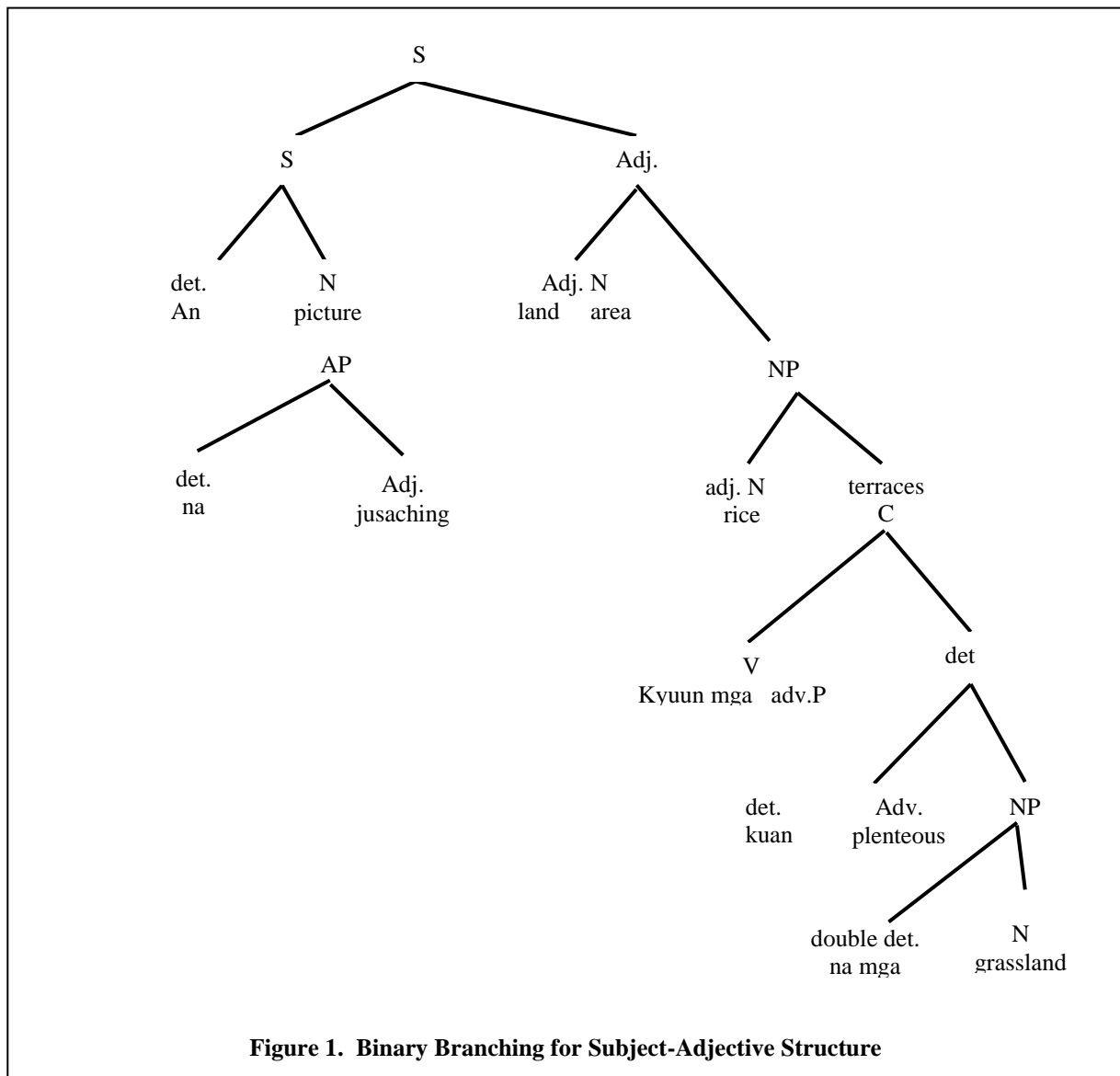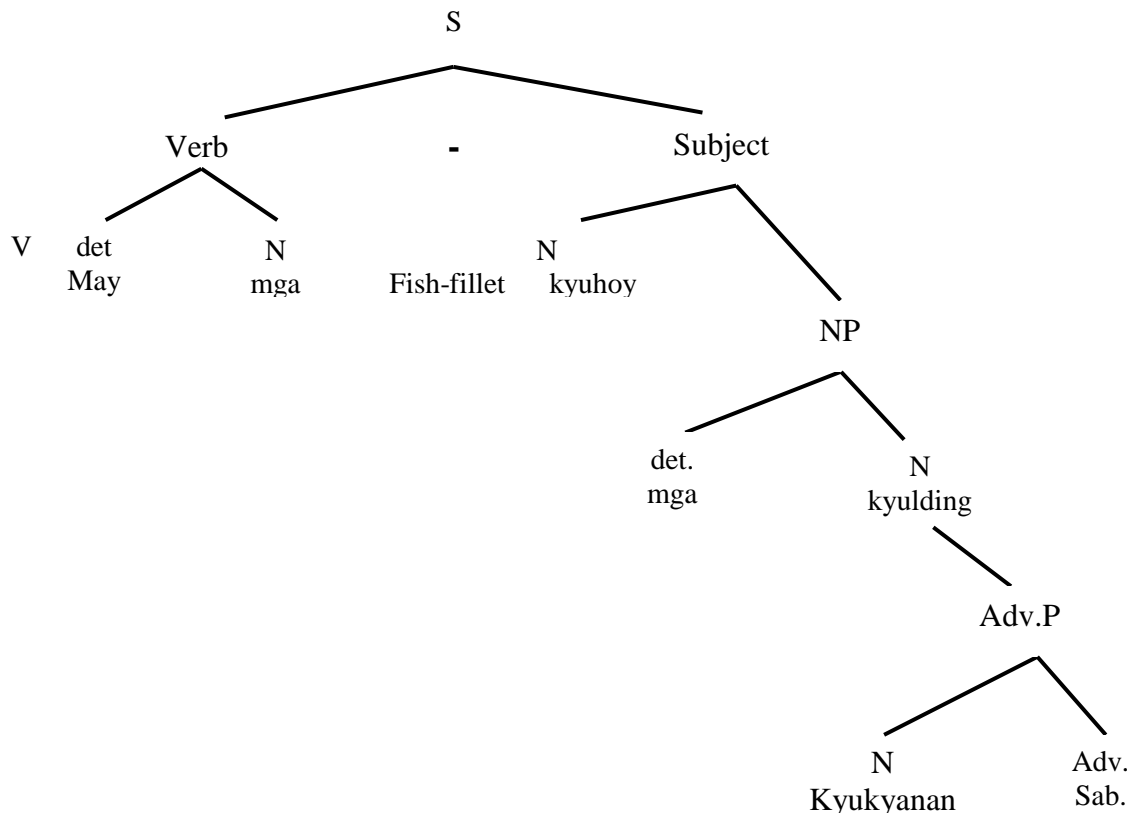
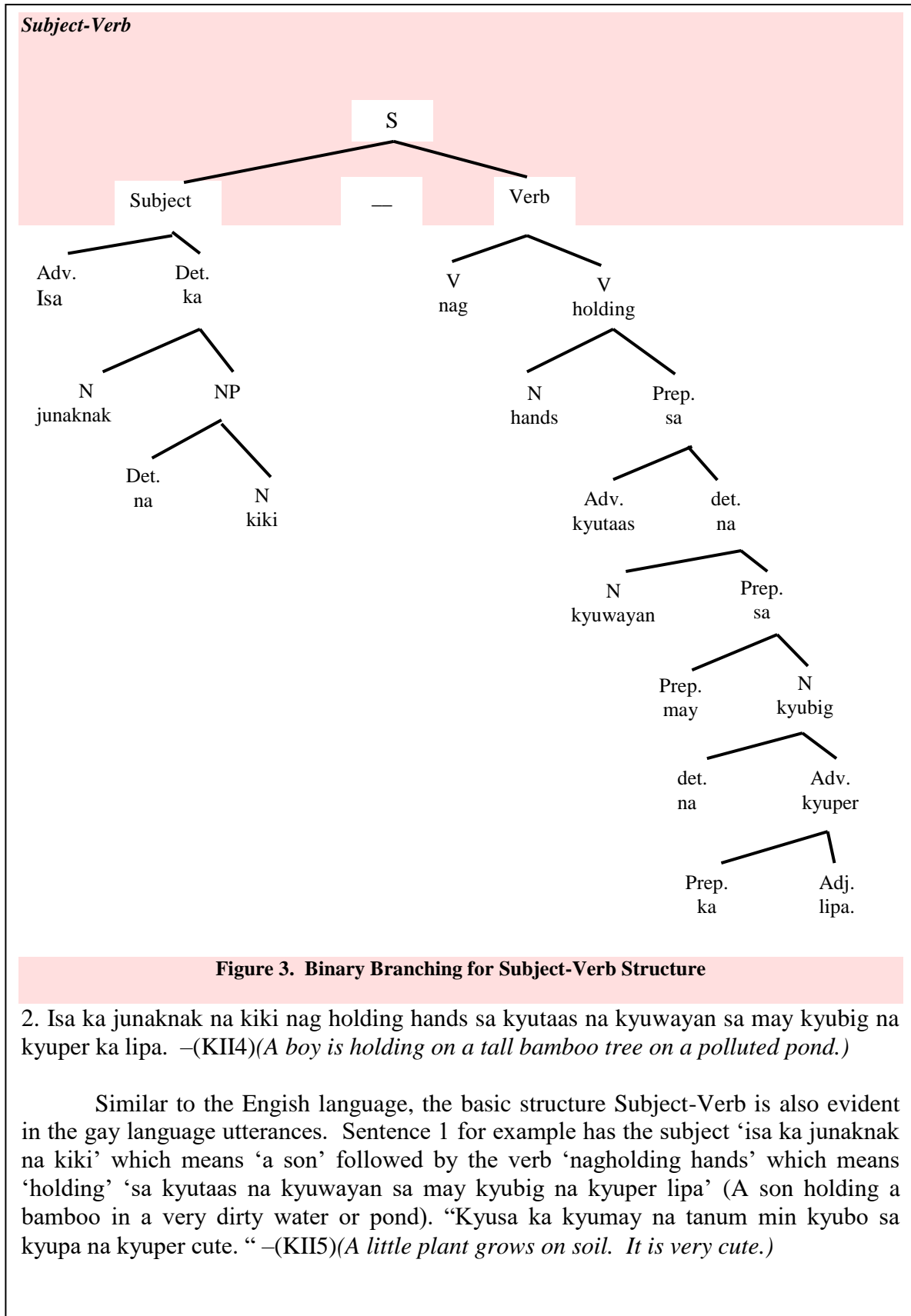**Figure 1. Binary Branching for Subject-Adjective Structure**

2. May mga fish-fillet, kyuhoy, mga kyulding, kyukyanan sab. –(KII6b) *(There are fishes, trees, buildings and cars as well.)*

Sentence 1 follows the pattern Verb-Subject. 'May' means This is/are. In this case, the utterance uses linking verb to refer to the subject 'fish-fillet' (just fish in English), 'mga kyulding (buildings), and 'kyusakan sab' (ricefield as well)

Verb-Subject

Figure 2. Binary Branching for Verb-Subject Structure

Subject-Verb

Figure 3. Binary Branching for Subject-Verb Structure

2. Isa ka junaknak na kiki nag holding hands sa kyutaas na kyuwayan sa may kyubig na kyuper ka lipa. –(KII4)*(A boy is holding on a tall bamboo tree on a polluted pond.)*

Similar to the Engish language, the basic structure Subject-Verb is also evident in the gay language utterances. Sentence 1 for example has the subject 'isa ka junaknak na kiki' which means 'a son' followed by the verb 'nagholding hands' which means 'holding' 'sa kyutaas na kyuwayan sa may kyubig na kyuper lipa' (A son holding a bamboo in a very dirty water or pond). "Kyusa ka kyumay na tanum min kyubo sa kyupa na kyuper cute. " –(KII5)*(A little plant grows on soil. It is very cute.)*

Figure 4. Binary Branching for Subject-Verb-Object Structure

Subject-Verb-Object

1. An shukems ma berba sa first honors na picture, an mga kyuhoy kyuper kooy. – (KII1)*(What I can say on the first picture is that I feel pity on trees.)*

The structure Subject-Verb-Object in the gay language is also similar to one of the basic structures of the English language. However, there are little variations since words in the English language are labeled individually while in the Gay language, phrases are used to mean a word like 'an shukems' for 'I' and 'mga kyuhoy' for 'trees.' The subject 'an shukems' (I) is followed by the verb 'maberba' (say) and

then the object 'sa first honors na picture' (in the first picture) and then complemented by another noun 'an mga kyuhoy' (trees) and an adverb 'kyuper' (super) and adjective 'kooy' (pity).

2. Sa third honors na picture, sa soks ya seenzone, isa ka tao na gaholding hands sa isa ka little erfa na tanumche. –(KII3)*(In the third picture, what I see is a person holding a little plant over his palms.)*

Another utterance using the basic structure Subject-Verb-Object is Sentence 2. The subject of the sentence is 'third honors

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na picture' (third picture). The verb 'soks' (I) is complemented by the verb "yaseenzone" (see) as it leads to the object of the sentence which is 'isa ka tao' (one person). It is then complemented by another verb 'ga holding hands' (holding) to define what the object does. Another adjective 'isa ka little erfa' (small and beautiful) is used to define the noun 'tanumche' (plant).

Adjective-Subject

1. Murag boy scout ini na kiki kay kyungod sa iya kyunyu sa liug. –(KII4a)*(I think he's a boyscout because of his neckerchief.)*
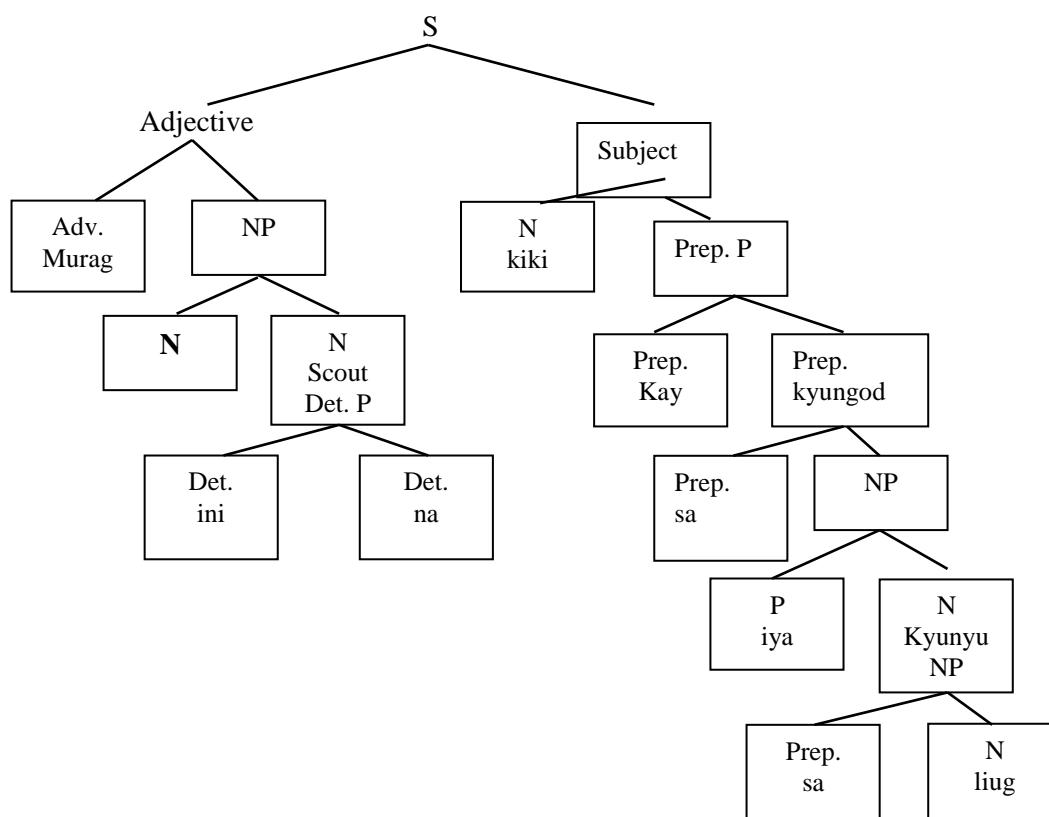
Figure 5. Binary Branching for Adjective-Subject Structure

Sentence 1 shows the basic gay structure pattern Adjective-Subject. The adjective 'boy scout' is used to define the subject 'kiki' (male/man). An adverb 'murag' (maybe) is added to express uncertainty. Nouns 'kyunyo' (neckerchief) and 'leog' (neck) are added to further describe the subject which is identifed with a pronoun 'kiki' (male/man).

2. Forever alone an tanumche. –(KII5a)*(The plant is alone.)*

Sentence 2 shows the basic pattern of the gay language which is Adjective-Subject. 'Forever alone' (only one) is the adjective used to describe the subject which is identified as a noun 'tanumche' (plant). Since the gay language uses the dialect as the basis of its utterances, it is using ligatures like 'na' and 'an'.

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study of Ochieng (2013:77-8) also supports the results where the phenomenon
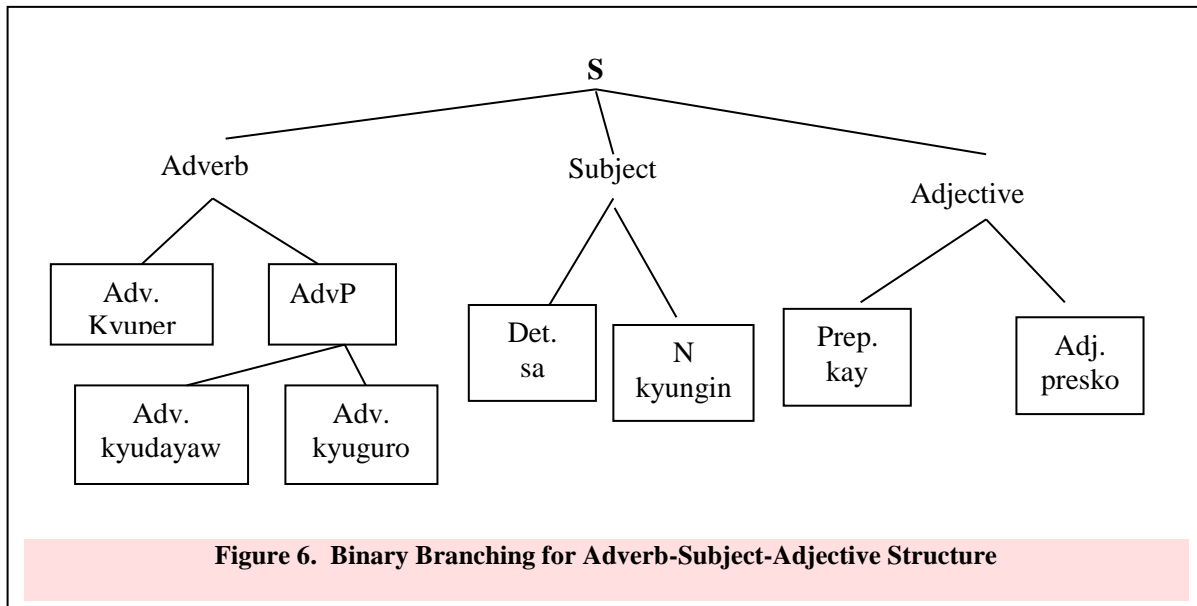
Figure 6. Binary Branching for Adverb-Subject-Adjective Structure

Sentence 1 shows the baisc pattern of the gay language which is Adverb-Subject-Adjective. The adverb 'kyuper kyudayaw' (super) is followed by the subject 'kyungin' (hangin) which is described by the adjective 'presko' (fresh).

2.Judian kyureho sa first honors na wez pagkaerfa. –(KII2c)*(It is not like the first picture which is not really good.)*

Sentence 2 shows the basic pattern of the gay language which is Adverb-Subject-Adjective.   The adverb 'judian kyureho' (not like/similar) is followed by the subject 'first honors' (first picture) which is described by the adjective 'wez pagkaerfa' (not beautiful).

The gay language uses elements from Filipino and English as well as celebrities' names and trademark brands. They give them new meanings in different contexts. It is largely localized within gay communities. Speakers of the gay language use words derived from the local languages or dialects including Tandaganon (Maruja, 2007). The touches every level of language to mention phonology, syntax and semantics, either directly or indirectly. The study gave an evidence that there is a high level of inter-dependency where the morphological structure of words is just but syntactic derivations.

Language Variety of Professionals, Non-Professionals and Non-Gay Users of the Language

This study provided some relevant and essential information about the gay language. Not just about the language itself, it also provided data about the differences among speakers who are using the language. These differences in language use which is referred to as language variety can be attributed to speakers categorized as Professionals, Non-Professionals, and Non-Gay Speakers of the Gay Language. The language variety was traced to their utterances through the Key Informant Interviews (KIIs).

the professionals and a non-gay speaker (who is also a professional) constructs the

Table 6. Language Variety of Professionals, Non-Professionals and Non-Gay Users of the Language	
Informant Category	**Gay Language Variety**
Professional Gays	• Oftentimes use language phrasing • Oftentimes using English words • Richness of their utterances is influenced by their previous, existing, and current knowledge and eperiences • Uses Filipino, English and Tandaganon as origin of the peculiar language
Non-Professional Gays	• Seldom use of language phrasing • Richness of their utterances is influenced by their previous, existing, and current knowledge and eperiences • Uses Filipino, English and Tandaganon as origin of the peculiar language
Non-Gay Users of the Language	• Also uses English terminologies • Richness of their utterances is influenced by their previous, existing, and current knowledge and eperiences • Uses Filipino, English and Tandaganon as origin of the peculiar language

Registers. The gay language registers of the three categories of informants vary on their registers. The professionals oftentimes use language phrasing compared to the non-professionals. The non-gay speaker also uses English terminologies. Professionals use English words more often than the non-professionals.

Lived Experiences. The wide array of gay registers and utterances are also determined by the lived experiences of the speakers. It is evident from the informants that their expressions or contributions using the gay language are and can be traced from their previous, existing, and current knowledge and experiences. They used to associate the construction of the language to what they know and to what they have experienced. For example, a gay student who is categorized as a non-professional constructs the language by using words which are true to his being a student. On the other hand,

language with registers true to their professions. The wider the knowledge of the speaker, the more creative he or she can become in the use of the language. Hence, speakers manipulate the language according to their lived experiences.

Language Etymology. One of the unique features of the gay language is that it uses existing languages known and is of use to speakers. Since the informants of the study are speakers of Filipino, English, and the dialect, they are using these languages as origin of the peculiar gay language. Gay language registers have these languages as part of their etymology similar with its language structure and meaning. The interpretation of its morphological and syntactic properties can be best understood through the etymology of the gay language.

This language variety of the gays is supported by the study of Gascon et al. (2015:284) which revealed that the

formation of words and expressions through the processes, functions, and rhetorical style has made a distinct mark of the modern diversity of the Filipino language. Its uniqueness is established with the emergence of these new expressions. These expressions are influenced by the society of the Filipinos as they live in nowadays. Also, Casabal (2008:74) concluded that gay language has achieved a higher degree of acceptance in the recent years in the country. Professionals, non-professionals, and even non-gays can be heard uttering gay expressions. The main role of gayspeak for gay people in the country is to function as an armor to shield themselves from the chasm and the social stigma caused by gender differences. The study also looked at how code mixing or gayspeak and the English language is made possible. It also revealed that code-mixing creatively violates the grammatical structure of the use of the English language in the country.

Vocabulary List of the Tandaganon Gay Language	
Gay Language Register	**Meaning/Description**
DENR	Environment/nature
LA City	Developed city
Mountain Apoling	Mountain/s
Nota	Cock/penis (the image of a note is like the image of a penis)
Nota bells	Cock/penis (Nota evolves into nota bells)
Notavells	Cock/penis (Nota bells evolves into notavells)
Notation	Cock/penis (notavells evolves into notation)
Luba	Criticize (A person who's been stabbed experiences pain. It is just the same with a person being criticized.)
Tassel	Cock/penis (The image of a tassel is likened to a penis.)
Chaka doll	Ugly (The image of Chaka doll in the movie Bride of Chucky is ugly.)
er-ok	Big
atup	Puta (naughty)
otad	Dato (rich)
toyab	Bayot (gay)
ikal	Laki (boy/man)
bayu	Uyab (girl/boyfriend)
tuyi	Iyut (sex)
yagal	Lagay (penis)
okad	Dako (big)
talib	Bilat (vagina)
airplanating	Airplane
buildering	Building
conservative-ever	Conservative
control-ever	Control
drugsening	Drugs
foresing	Forest
function-ever	Function
gorgeous-ever	Old
healthening	Health
iboniting	Bird
ivanned-ever	Ban
miningring	Mining
mountain apoling	Mountain
mountering	Mountain
peacefulin	Peaceful
peoplelin	People
picture-ever	Picture
picturification	Picture
picturing	Picture
picturingsing	Picture

placelyn	Place
planeting	Planet
plantis	Plant
plentious	Many/plenty
recycled-ever	Recycle
tanumche	Plant
treesification	Trees
virgining	virgin
gikyupikitasing	Showing
jubot-ever	Chaotic
juhayching	Home
junakis	Child
jusurache	Garbage
Kyubentache	Nobenta (place)
kyucialization-ever	Socialization
kyudlawching	Day
kyukidsing	Mountain
kyukyanan-ever	Car
kyulaud-ever	Law/policy
kyumansing	Human
Kyumo-Kyumoever	Sumo-Sumo
kyunalching	Canal
kyunaltyche	Penalty
kyunhundred-ever	One hundred
kyupaever	dirty
kyupaever	soil
kyusakansing	ricefield
kyutasanchenes	manners/behavior
mermotche	weeds/algae
pagkyulising	going home
paytomche	black
tetaring	kid
cigarette smoking	Cigarette
cloud nine	Cloud
cutting of ribbons	Logging/cut trees
first honors	First
fish fillet	Fish
forest interluding	Forest
green leafy	Green
green leafy vegetables	Green
holding hands	Holding
house and lot	Home
Ilog Pasig	River
kabahayan festival	Homes
labor of love	Labor/work
land area	Land
larawang kupas	Picture
livelihood education	Livelihood
mining corporation	Mining
pangkabuhayan showcase	Livelihood
rice terraces	Ricefield
second honors	Second
third honors	Third
worldwide web	world

er-o	Person
er-oche	Person
kyug-oching	New
kyuo	Person
kyuosing	Person
kyu-r-sing	3R (reuse, reduce, recycle)
makakyuut	Destructive
otralens	People
wez	Nothing
wish	Nothing
wishing well	nothing
Kooy	Pity
Kuku	Big
Memay	Small
Suin	Where
Judto	There
Juboy	Pig
Tata	Kid
jubo	Short
juas	Long
juba	fat
gahandelin	Giving/holding
grassland	Grass
magworkalin	To work
muworkalin	To work
pagkaworkalin	Quality of being done
riverbank	River
seenzone	See/saw
sing-aling	Singing
bringingness	Carrying/bringing
holdilyn	Holding something
ipagoed	Let go
irecycled	Recycle
ivanned-ever	Ban
machined	Machine
owned	Own
showinged	Showing
simpled	Simple
byed	Goodbye
ma'amed	Ma'am
yesed	yes
Otaw	Person
a-as	where (asa)
kanabu	companion (kauban)
gatae	give (tagae)
chonle	lechon
yabyabon	seashore (baybayon)
watana	see (tan-awa)
ngulob	burial (lubong)
makanosi-balasi	To know
tres marias	Trees
No man is an island	No
Kurikung na may takung	Correct
Kurikikik	Correct
checkerik	Check/yes
corrected by	correct

junaknak	Child
kiki	Boy/man
kyutataever	Child
dada	Money
bebe	Boy/man
palpal	Masturbate
tingting	Boy/man
Gaberbak	Throwing
gikyuba	Destroy
gipaybak	Throw
ikyucyle	Recycle
ipankyutagkyutag	Scatter
juenavista	Buenavista
julaud	Law/policy
julibot	Surrounding
jusok	Smoke
jusura	Garbage
jutang	Thing
jutitude	Attitude
juybay	Seashore
kyubig	Water
kyubo	Short
kyucture	Picture
kyugdankyugdan	Terraces
kyuhoy	Wood
kyukot	Net
kyukyanan	Car/vehicle
kyulayan	Vegetable farm
kyulding	Building
kyulooy	Pity
kyuman	Human
kyumay	Little
kyumo	Many
kyumot	Hand/s
kyunahon	Time/weather
kyunaltihan	Given penalty
kyunewspaper	Newspaper
kyungin	Wind/air
kyunilas	Slipper
kyunthousand	One thousand
kyuntrak	Dump truck
kyunvironment	Environment
kyunyo	Neckerchief
kyupa	Soil/land
kyuper	Super
kyuspaper	Newspaper
kyutaas	Very long
kyutasan	Manners/behavior
kyutitude	Attitude
kyuwayan	Bamboo
kyuwid	Hold on
magjubak	Throw
magkyucycle	Recycle
magkyunomkyunom	Plant/planting
makakyuba	Destructive

makakyukay	Can ride
makyukpan	Caught
nagjugdanjugdan	Forming terraces
nagkyuwa	Getting
pagakyutolkyutol	Cut into pieces
pagkaberbak	Way/manner something is thrown
pagkyubak	throwing
teta	kid
berba	What one can say
erfa	Pretty
erfalin	Beautiful/pretty
kakyuksan	Vehicle which one can ride
kyuksur	Picture
makyumpo	To be clean
pagkakyuamod	Not caring
tatering	children

VI. Conclusions

Based on the findings, the following conclusions were derived.

While code mixing was made possible between and among Filipino, English, and the dialect, the study revealed that multiple-code-switching creatively violates the grammatical structure of the use of the English language and Filipino as well.

The gay language is an adaptation of the English, Filipino, and the dialect as mainstream languages. Gay language is used to protect the speakers from chasms of heterosexuals. It is the reason why gays construct their language through the identified morphological processes.

In the gay language variety of the Tandaganons, the dialect is considered the etymology of the basic syntactic patterns.

There are only five (5) lexical categories in the gay language variety out of the eight (8) parts of speech. These are nouns, pronouns, verbs, adjectives, and adverbs. Ligatures of the dialect are adopted in the gay language.

The social experiences of the gay language speakers define the creativity and depth of their construction. The wider their social experience, the more unique and complex their utterances may become.

V. Recommendations

Relative to the conclusions of the study, the following recommendations were derived. Recommended viewpoints are stated below.

Since gay language defies the rules of English grammar, speakers of the language may have measures so as to not affect their linguistic competence in the use of English as a universal language.

Speakers of the gay language may acquire linguistic competence or proficiency in the mainstream languages so that errors in multiple-code-switching can be minimized.

Speakers may try having the other mainstream languages of the gay language, aside from the dialect, as the etymology or basis of its basic syntactic patterns.

Future researchers may study the kinds of sentences the gay language uses, whether or not their utterances are mostly simple, complex, compound, or compound-complex.

Further investigation may be conducted as to the category of speakers who are most likely to utter fragments and complete sentences. Significant difference among professionals, non-professionals, and non-gay speakers may then be found out.

Users of the Tandaganon gay language may set limitations in the utilization of language in a way that it is not used to talk ill of others.

There shall be safety nets in the use of the Tandaganon gay language. The language is not to be used for any other purposes but a way of identity and recognition on the existence of gays thus, having a sociolect which is the Tandaganon gay language. The language variety is not to be used as medium of instruction in teaching. The study is a documentation relative to the principle that no language is inferior or superior. It is also for people who wanted to communicate with the gays using their peculiar language as their identity.

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