WARAY VISAYAN DIALECTAL VARIATION IN LEYTE

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ABSTRACT

This paper argues that morphologic variations are revealed in the content words of Waray Visayan as spoken in Leyte Province from the original. This scholarly argument is anchored on the Social Theory of Language Change proposed by William Labov (1966), which advocates that a small part of a population begins to pronounce certain words that have, for example, the same vowel, differently from the rest of the population. This occurs naturally since humans cannot all reproduce exactly the same sounds. This linguistic investigation utilizes linguistic research focusing on the linguistic analysis of the morphological structure of the content words such as Nouns, Verbs, and Adjectives in Leyte Province. The affixations vary from the original which makes them variant, while some words were substituted. In the analysis of nouns, four words were substituted, one suffix was changed, the same prefix was used, one infix was changed, an infix was omitted, and another infix was added. In the analysis of verbs, only two words were substituted, two prefixes were omitted, two infixes were changed, a prefix was changed, a suffix was added, and two suffixes were changed to prefixes. In the analysis of adjectives, three words were substituted, three suffixes were changed, one suffix was inserted, one suffix was omitted, one prefix was omitted while an infix was changed, and one root word was changed. Hence, morphologic variations are revealed in the content words of Waray Visayan as spoken in Leyte Province from the original. It is hereby recommended that knowledge of the morphologic structure and morphologic change from the dialectal to the original as well as the mother tongue in both speech communities should be sought. Speakers of the same language need to learn the variations in other localities to avoid misunderstanding and confusion.

Keywords: Visayan, Waray Visayan, variation, dialect, dialectal variation, language variation, linguistic variation, morphologic structure

1.0. Introduction

Everyone is living in a multilingual country, where most people do not understand each other. This is because everyone speaks at least one language, and probably most people in the world speak more than one (Thomason, 2021). Even Americans, most of whom speak only English, usually know more than one dialect. Certainly, no one talks exactly the same way at all times. All dialects start with the same system, and their partly independent histories leave different parts of the parent system intact.

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In some parts of the country, the teachers and the media use the standard variety of English, which creates a hierarchical system, in which some regional and social dialects become looked down upon; despite the fact that even the most extreme dialects have regular grammatical structures and work perfectly well to express sophisticated and subtle ideas.

The English language varies not only on individual and national levels but also even more on the global level. It is becoming the language of international communication and is acquiring the status of a global language. English is a major language because Great Britain and the United States have been powerful militarily, politically, and economically for the past two centuries. Crystal (2003, p. 59) observed that English received its world status due to "the expansion of British colonial power […] and the emergence of the United States as the leading economic power of the twentieth century". It is used worldwide in such areas as business, science, aviation, music, sport, and now the Internet. In spite of its popularity in the world, we need to remember that English is not superior to other languages, and the use of other languages should be respected.

Region is more than physical location; it also has social meaning as it grounds people's identities in localized communities. Physical space and phenomenological place may interact in various ways to construct a notion of a "homeland community." People make spaces but spaces, at the same time, provide the opportunity for the construction of identity and a sense of place. A sense of place belonging, or "Heimat" is a key component of social organization and human existence (Rohkrämer and Schultz 2009) that includes language. Linguist Barbara Johnstone notes, "sociolinguists have typically thought of place in physical terms, as the location of speakers of varieties in space, on the globe or on a map…we need to conceptualize place not just as a demographic fact, but as an ideological construct, created through human interaction." (Johnstone 2013:33). As one Lumbee Indian from Robeson County put it, "When you hear the [Lumbee] dialect, no matter where you are, you know it's somebody from home." In relating his dialect to "home," the Lumbee was referring not so much to physical location or region per se, though that was part of it, but to local cultural "place."

Some researchers reported that language shift can be detrimental to at least parts of the community associated with the language which is being lost. Language shift (when it involves loss of the first language) can lead to cultural disintegration and a variety of social problems such as dysfunctional families. Ohiri-Aniche (1997) observes a tendency among many Nigerians to bring up their children as monolingual speakers of English and reports that this can lead their children to hold their heritage language in disdain and feel ashamed of the language of their parents or grandparents. As a result, some Nigerians are said to feel neither fully European nor fully Nigerian.

In line with this, American linguist Joshua Fishman (1991) proposed a method of reversing language shift which involves assessing the degree to which a particular

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language is disrupted in order to determine the most effective way of assisting and revitalizing the language.

In the Philippines; however, Spanish-speaking families have gradually switched over to English since the end of World War II until the former eventually ceased to be a practical everyday language in the country. Another example would be the gradual death of the Kinaray-a language of Panay as many native speakers especially in the province of Iloilo are switching to Hiligaynon or mixing the two languages together. Kinaray-a was once spoken outside the vicinity of Iloílo City, while Hiligaynon was limited to the eastern coasts and the city proper.

However, due to media and other factors such as urbanization, many younger speakers have switched from Kinaray-a to Hiligaynon, especially in the towns of Cabatuan, Santa Barbara, Calinog, Miagao, Passi City, Guimbal, Tigbauan, Tubungan, etc. Several towns still have a sizeable Kinaray-a-speaking population, with the standard accent being similar to that spoken in the predominantly Karay-a province of Antique.

There are several causes why language varies and shifts; but according to the 18th-century view, languages naturally fell into decay because of society's decadence or disinterest. People took their language for granted and were sloppy in their use of it causing it to stick fast and changed accordingly to suit. As evidence, scholars pointed to the fact that older languages tend to depend on highly complex grammatical inflections-word endings, to show their grammatical function in a sentence.

Different varieties of English are used throughout the world. Kachru (1985) identified three concentric circles: (1) the Inner Circle, which includes countries where English is used as a primary language, such as the U.S. and Canada; (2) the Outer Circle, which consists of countries where English is used as a second or official language, such as India or Singapore; and (3) the Expanding Circle, which refers to countries where English is studied as a foreign language, such as Russia or China. Non-native speakers of English outnumber native speakers of English. Therefore, it is important to understand that no variety is superior over another variety, and develop an increased tolerance for all varieties of English (Crystal, 2003).

For example, sociolinguistic researchers such as Labov (1966, 2010) have shown that much change in American English is initiated in upper working- and lower middle-class groups, as defined by various socioeconomic measures, and spreads from these groups to other classes.

One of the common misunderstandings of speakers of any language is the question of standard and non-standard varieties of the language. The latter is often called a dialect, and people who speak it are considered to be inferior to the speakers of the standard variety. Hence, it is erroneous to believe that the standard variety is the 'correct' one. Every language has dialects, and no dialect is substandard to other dialects. We all speak a dialect and we all have an accent (Levin, 2022).

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Although most Filipinos understand that they speak with a different accent and that no language is superior nor inferior to the other, little study is conducted on its morphological structure; thus, misunderstanding of speakers within the same locality is inevitable.

It is for this reason that the researcher takes the initiative to analyze the content words of Waray Visayan in Leyte Province.

2.0. Framework of the Study

This scholarly argument is chiefly anchored on the Social Theory of Language Change proposed by William Labov (1966).

Labov (1966) advocates that a small part of a population begins to pronounce certain words that have, for example, the same vowel, differently from the rest of the population. This occurs natural since humans cannot all reproduce exactly the same sounds. However, at some later point in time, for some reason, this difference in pronunciation starts to become a signal for social and cultural identity. Others of the population who wish to be identified with the group either consciously or unknowingly adopt this difference, exaggerate it, and apply it to change the pronunciation of other words. If given enough time, the change ends up affecting all words that possess the same vowel, and so, this becomes a regular linguistic sound change.

Moreover, Labov'sSocial Theory of Language change sounds much more plausible than other previous theories. Humans are, after all, social animals who rarely do things without a social reason. They are also deeply bitten with the idea of superiority and power; and so, this theory do seem to make the most sense.

Labov (2007) notes that important linguistic consequences are associated with these different processes.

Thus, based on the abovementioned pieces of literature, this paper suggests that morphologic variations are revealed in the content words of Waray Visayan as spoken in Leyte Province from the original.

3.0. Methodology

This study utilizes the linguistic research focusing on the linguistic analysis of the morphological structure of the content words such as Nouns, Verbs, and Adjectives in Leyte Province.

The data needed in this study are the ten nouns, ten verbs, and ten adjectives in both the dialectal and the original, and the mother tongue in both speech communities.

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The verbal data is generated in three phases: (1) analysis of the morphologic variation in nouns, (2) analysis of the morphologic variation in verbs, and (3) analysis of the morphologic variation in adjective.

4.0. Results and Discussion

The analysis of nouns included ten words with its variant, origin, English, and morphologic variations from the standard.

Table 1. *Morphologic Variations in Nouns*

	Variant	**Origin**	**English**	**Morphologic Variations from the Standard**
1	amyaw	silingan	neighbor	Word substitution
2	apoy	apohan	grandparent	Suffix -Y to -HAN
3	asyete	mantika	cooking oil	Word substitution
4	ayam	ido	dog	Word substitution
5	gab-i	gabie	night	Infix –E- added and (-) omitted
6	harigi	haligi	pillar	Infix -R- to -L-
7	iroy	inahan	mother	Same prefix I-
8	kalayu	kayu	fire	Infix LA- omitted
9	sungo	sugnod	firewood	Same prefix SU-
10	tamsi	langgam	bird	Word substitution

In the first word 'amyaw,' it is substituted with 'silingan' which means neighbor in English. In the word 'apoy,' the suffix -Y is changed to -HAN making it 'apohan,' which means grandparent in English. In the word 'asyete,' it is substituted with 'mantika,' which means cooking oil in English. In the word 'ayam,' it is substituted with 'ido,' which means dog in English. In the word 'gab-i,' an infix -E- is added, while the hyphen (-) is omitted making it 'gabie,' which means night in English. In the word 'harigi,' the infix -R- is changed to -L- making it 'haligi,' which means pillar in English. In the word 'iroy,' the prefix I- is retained but the root ROY is changed to NAHAN making it 'inahan,' which means mother in English. In the word 'kalayu,' the infix -LA- is omitted making it 'kayu,' which means fire in English. In the word 'sungo,' it has the same prefix SU- but the suffix -NGO is changed to -GNOD making it 'sugnod,' which means firewood in English. In the word 'tamsi,' it is substituted with 'langgam,' which means bird in English.

Levin (2022) claims that different factors affect how a language is spoken within a country. They can be regional (geographical), ethnic (national and racial), and social (class, age, gender, socioeconomic status and education). All these factors are interconnected. They are reflected in every language variety's pronunciation, vocabulary, grammatical constructions and syntax.

Language change is not, however, simply a by-product of interactional patterns and demographic characteristics. As we saw in chapter 4, the social meanings attached to dialect features and community attitudes about language may have a profound effect on the spread of language change. For example, Guy Bailey and his associates (Bailey,

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Wikle, Tillery, and Sand 1993) have shown that, although some linguistic innovations in Oklahoma (e.g. the merger of the THOUGHT vowel and the LOT vowel in word pairs such as hawk and hock) have spread throughout Oklahoma in the expected hierarchical pattern, other features, most notably the use of the special modal fixin' to, as in They're fixin' to go now, displayed exactly the opposite diffusion pattern. That is, fixin' to initially was most heavily concentrated in the rural areas of the state.

The analysis of verbs included ten words with its variant, origin, English, and morphologic variations from the standard.

Table 2. *Morphologic Variations in Verbs*

	Variant	Origin	English	Morphologic Variations from the Standard
1	kalakat	lakat	to walk	Prefix KA- omitted
2	karida	dalagan	run	Suffix -DA to prefix DA-
3	karigo	karigos	take a bath	Suffix -S added
4	mulay	uyag	play	Word substitution
5	pakadi	ngadi	come	Prefix PA- omitted, K – NG
6	pasingadto	kadto	go	Prefix PASING- to K-
7	sabat	batun	respond	Suffix -BAT to prefix BAT-
8	surat	suwat	write	Infix -R- to -W-
9	tukdaw	buhat	stand	Word substitution
10	tutdo	tudlo	teach	Infix -T- to -D-

In the first word 'kalakat,' the prefix KA is omitted making it 'lakat,' which means **to walk** in English. In the word 'karida,' the suffix -DA becomes a prefix making it 'dalagan,' which means **run** in English. In the word 'karigo,' a suffix -S is added making it 'karigos,' which means **take a bath** in English. In the word 'mulay,' it is substituted with 'uyag,' which means **play** in English. In the word 'pakadi,' the prefix PA- is omitted and an infix -K- is changed to -NG- making it 'kadi,' which means **come** in English. In the word 'pasingadto,' the prefix PASING- is changed to K- making it 'kadto,' which means **go** in English. In the word 'sabat,' the suffix -BAT becomes a prefix making it 'batun,' which means **respond**in English. In the word 'surat,' the infix -R- is changed to -W- making it 'suwat,' which means **write** in English. In the word 'tukdaw,' it changes to 'buhat,' which means **stand** in English. In the word 'tutdo,' the infix -T- is changed to D making it 'tudlo,' which means **teach** in English.

Though radically different in research design and sampling technique, many phonological variables in Labov, et al. (2006) show patterns of regional variation that parallel those shown for lexical items. As with lexical variables, phonological features show regional layering. Linguisits may, for example, expect to find a core Southern or core Northern area, where the highest concentration of specific phonological features is found, and secondary and tertiary zones surrounding these primary areas.

The analysis of adjectives included ten words with its variant, origin, English, and morphologic variations from the standard.

Table 3. *Morphologic Variations in Adjectives*

	Variant	Origin	English	Morphologic Variations from the Standard
1	balikad	baliktad	reverse	Suffix -T inserted
2	garudgatud	kindalkindal	rough	Word substitution
3	hagung	haguk	snore	Suffix -NG to -K
4	halarum	lawum	deep	Prefix HA- omitted, R to W
5	harani	duulay	near	Word substitution
6	harayuay	harayu	far	Suffix -AY omitted
7	madagmit	malaksi	fast	Root DAGMIT to LAKSI
8	mahusay	gwapa	beautiful	Word substitution
9	malagay	malapuk	muddy	Suffix -GAY to -PUK
10	maraksut	maraut	ugly	Suffix -KSUT to -UT

In the word 'balikad,' a suffix -T is inserted in between K and A making it 'baliktad,' which means **reverse** in English. In the word 'garud-gatud,' it is substituted with 'kindal-kindal,' which means **rough** in English. In the word 'hagung,' the suffix -NG is changed to -K making it 'haguk,' which means **snore** in English. In the word 'halarum,' the prefix HA- is omitted and the infix -R- is changed to -W- making it 'lawum,' which means **deep** in English. In the word 'harani,' it is substituted with 'duulay,' which means **near** in English. In the word 'harayuay,' the suffix -AY is omitted making it 'harayu,' which means **far** in English. In the word 'madagmit,' the prefix MA- is still used but the root word DAGMIT is changed to LAKSI making it 'malaksi,' which means **fast** in English. In the word 'mahusay,' it is substituted with 'gwapa,' which means **beautiful** in English. In the word 'malagay,' the suffix -GAY is changed to -PUK making it 'malapuk,' which means **muddy** in English. In the word 'maraksut,' the suffix -KSUT is changed to -UT making it 'maraut,' which means **ugly** in English.

Language change inevitably leads to variation, and variation within a speech community often leads to social valuation of particular features as 'good' or 'bad'. 'Good' variants are typically believed to be characterized by logical superiority or venerability, or both; 'bad' variants must then be illogical and/or recent inventions by the vulgar (Tomason,

In writing or speaking, different factors influence one's choice of language variation. Look into a definition of language variation, including context; the speaker's age, gender, and culture influences; and education, class, and vocation impacts (Barzallo, 2022).

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5.0 Conclusion

The affixations vary from the original that makes them variant, while some words were substituted.

In the analysis of nouns, four words were substituted: amyaw to silingan (neighbor), asyete to mantika (cooking oil), ayam to ido (dog), and tamsi to langgam (bird); one suffix was changed from Y to HAN in apoy to apohan (grandparent); same prefix was used such as: I in iroy to inahan (mother) and SU in sungo to sugnod (firewood); one infix was changed from R to L in harigi to haligi (pillar); another infix LA was omitted in kalayu to kayu (fire); and an infix E was added while omitting the bar (-) in the word gab-i to gabie (night).

In the analysis of verbs, only two words were substituted: mulay to uyag (play), and tukdaw to buhat (stand); two prefixes were omitted: KA in kalakat to lakat (to walk), and PA in pakadi to ngadi (come); two infixes were changed: R to W in surat to suwat (write), and tutdo to tudlo (teach); a prefix PA was changed to K in pasingadto to kadto (go); a suffix S was added in karigo to karigos (take a bath); two suffixes were changed to prefixes: karida to dalagan (run), and sabat to batun (answer).

In the analysis of adjectives, three words were substituted: garudgatud to kindalkindal (rough), haranin to duulay (near), and mahusay to gwapa (beautiful); three suffixes were changed: hagung to haguk (snore), malagay to malapuk (muddy), and maraksut to maraut (ugly); one suffix was inserted in balikad to baliktad (reverse); one suffix was omitted in harayuay to harayu (far); one prefix was omitted while changing an infix in halarum to lawum (deep); and one root word was changed in madagmit to malaksi (fast).

Hence, it has been proven that morphologic variations are revealed in the content words of Waray Visayan as spoken in Leyte Province from the original.

6.0 Recommendations

In view of this study's findings, it is strongly recommended that speakers of the same language need to the variations in other local regions. Hence, a knowledge on the morphological structure and morphologic change from the dialectal to the original as well as the mother tongue in both speech communities should be sought. Likewise, local officials should plan and organize awareness programs on the different variations of the speech words to avoid misunderstanding and miscommunication within the same locality.

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