

# Language Contained in Barangay Utod, Patag and Pangasugan

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## ABSTRACT

*The purpose of this research is to evaluate the languages spoken in the villages of Utod, Patag, and Pangasugan in Baybay Leyte. A case study was used. This study included nine (9) individuals ranging in age from sixty (60) to ninety (90). Two types of instruments were created by the researchers. First, the researchers compiled a wordlist. Second, there are thirteen (13) interview questions. According to the findings of the study, languages in the barangays of Utod, Patag, and Pangasugan exhibit distinct traits or variants. The geographical position, the lack of linguistic inter-marriage, and the communities' distinct cultures are the causes for the language variances in three villages. The geographical position, the lack of linguistic inter-marriage, and the communities' distinct cultures are the causes for the language variances in three villages. The findings of the study indicate that geography/location and culture have become significant factors in the language differences between the three communities. The researchers proposed strengthening the native language by continuing to study it not only in different varieties, but also in the style of reciting words and deep learning of the three communities' unique culture.*

**Keywords:** *geographical location, no inter-marriage of language, variation*

## 1.0 INTRODUCTION

Language plays a major role in human life. It serves as a mirror in one place. It serves as the main factor to identify where and what place or race a person comes from. Each society has a sure language used. The Mother Tongue subject is a major challenge in the present, for young people are successful in embracing dynamic words but there must also be limitations to never forget their native language. Diversions of words emerged as a common expression to the most youth. These words came from internet and social media.

The terminology, methods of speaking and tone provide human identity to their society. Reyes (2011) says that each person in society has a certain language used according to their level of living, race, gender, employment, interest and other social dimensions. Borong (2019) said that there are many reasons why humans have a unique means and terminology used even in both the city or town. Borong (2019) suggested that there would be more study in Leyte's languages to gradually answer and meet the problem of teachers teaching mother tongue. The researchers were encouraged to continue this study because the three villages (Pangasugan, Utod and Patag) had a unique characteristic of their language compared to other villages of Baybay City. The researchers believe that through this study it can help other researchers continue to study in different languages in the Philippines. The researchers also hope that through this recognition of the unique language the town of Baybay will serve as a basis for those who wish to constitute instructional materials for the Mother Tongue's subject. The major objective of this study aims to assess the language contained in the village Utod, Patag and Pangasugan in the city of Baybay, Leyte. Based on the objectives, this study tried to examine the languages contained in the village Utod, Patag and Pangasugan. The results of the study, are useful not only in the city of Baybay, as well as the desire of the K to 12 curriculums to preserve the native language by joining Mother Tongue as a subject in the elementary.

## Theoretical Framework of the Study

The statement by Horst, White, and Bell (2010) is anchored for this study and they said that the local/native language must remain in mind of every individual. This study used the statement by Horst, White, and Bell (2010) because it is clear that each individual must appreciate preservation and maintaining its own language before learning in a different language. According to the researchers' interviews, they teach their native language to their children and use it to communicate at home all the time. They added that although many strangers in their area have learned to use their language as well because they heard it.

In connection with this, Nerbonne (2013) said, variety of words emerging as a word of expression of most youth. These words came from internet and social media. Because of the diversity of languages today, it is human nature to communicate with other communities who speak a different language, keeping the native language in the minds of the youth is a huge challenge.

Huisman, Majid and van Hout (2019) shared that language changes because of geographical, social, or even own speaker styles, each person has different ways of speaking. In a particular community, various groups can find different ways to use their language according to the situation. These situations serve as obstacles to maintaining a language.

Everyone knows that no one has one way of speaking at all times. It simply suggests that Horst, White, and Bell (2010) statements are crucial to knowing or being aware of the history of their own language. Leonardo (2014) said that real citizens are interested in knowing the truth of where their language originates.

Esparza, Sierra, and Kuhl (2014) shared that it is inevitable that there were different terms of language. No matter how different the term the meaning will remain the same. Macatabon and Calibayan (2016) says, the languages of ethnic groups of the Philippines have its own characteristics.

The statement by Horst, White, and Bell (2010) is the basis of analyzing the history on maintaining the language Baybayanon of barangay Utod, Patag and Pangasugan.

## 2.0 METHODOLOGY

A case study was used in designing this study. The case study is appropriate to use in these research because according to Salmona Madriñan (2014) it is about a concept, culture, event and so on. It is a systematic design of analyzing data with the purpose of describing, explaining and understanding. From three villages of Baybay City the area was examined. The Villages are Utod, Patag and Pangasugan. The three villages were examined and they are close to each other.

The participants are naturally residing from the village Utod, Patag and Pangasugan of Baybay City, Leyte. The researchers choose three (3) participants in each village. This study has nine (9) participants. Ages sixty (60) and older participants were taken. Participants were deliberately selected 60 years old and older that did not go somewhere else because the researchers believe they were less influenced or exposed in modern speaking styles nowadays.

Referral technique or snowball technique is the method of choosing participants in which the researchers get a key informant for them to have an

idea who will be participating by using probability sampling. The selected participants of this study are those who naturally residing in their area.

Two types of instruments were prepared by the researchers for the nine (9) participants to answer. First the wordlist researchers' prepared. Wordlists prepared are usually used in daily contacts or conversations between the people living in Baybay so that it is easy for the participants to respond/answer. Furthermore, the result of the terminology contents of the participants in the prepared wordlist are used as an output of this study.

This is where the participants put their terminology or meaning. The words prepared by the researchers are always used in daily conversations by the people living in Baybay. Second, the researchers prepared thirteen (13) questions for interviews. The response of the prepared questions is what the researchers examined with the assistance of colleagues who teach Filipino subjects.

The results of the interview served as an answer to the first problem of the study on how Baybayan Language maintained in barangay Utod, Patag and Pangasugan. And the wordlist applied by the terminology of the participants was to respond to the second problem in recognizing languages contained in the three villages.

After the panelist approved this study. Immediately made a permission letter to the mayor, the village's chief executive and the participants. Besides of the letter the researchers personally explained the purpose of the study. In gathering data, the researchers did the following: First, the researchers in three villages was able to know the history of the village by interviewing. Second, the participants were chosen by the help of key informants. Third, the researchers in three villages are relatively close so the researchers made an immersion to seeing and observing their language and personally witness and hear their words. In this part the participants did the response and interview with the researcher.

Responding towardlist and interviews was made in their free time. An informal way is to obtain data so that participants can be complacent in applying words and answering researchers' question. The words used in this study are the language the participants often used their daily associations and communications. And these are the words that the participants often used during the interviews and communication between the researchers and was also a basis for choosing words by the researchers.

## 3.0 RESULT OF THE STUDY

### *Languages Contained in Barangay Utod, Float and Sugar*

Based on analysis the language in village Utod, Patag and Pangasugan is called *Utudnon* or *Baybayanon*. It was discovered that the language contained in the three villages had characteristics *or*

variations. It has to do with geographical *location*, the *no inter-marriage* and the *language culture*. It was clearly shown on Table 1 that selected languages from the data obtained from the participants were based on the evaluation.

**Table 1:** Selected Words of Baybay City

English	Language of Village Utod, Patag and Pangasugan of Baybay City	Language of the Different Villages in Baybay City
ask	ginsiling	gipangayu
bring	daya	dala
canal	gahung	kanal
cat	iding	iring
chair	lingkuranan	lingkuranan
cover	takyob	takub/taklub
different	lain-lain	lain-lain
eight	wayo	walu
father	amahan	amahan
fear	hadyok	hadluk
fell asleep	natuyog	natulug
have	ada/naa	naa
house	bayay	bay/balay
informed	pahibayo	pahibalu
inter	suyod	sulud
itch	katoy	katul
jungle	buyo	bu
knowledge	Kahibayo/ /nasabtan	Kahibalo/ /nasabtan
known	kilaya	kaila
mine	akun	aku
none/right	waya	wala
now	karon/sada	karun
ours	amon aton	amu atu
rain	uyan	ulan
remember	hinumdom	hinumdom
salty	ayat	parat
snake	hayas	has
ten	napuyo	napulu
there	dida	diha
three	tuyo	tulu
turn back	tayikod	talikud
unite	kuyog	kahiusa
waited	ginhulat	gihulat
waste	biya	hugaw/basura
wave	bayud	bawud/balud
word	puyong	pulung

The recorded words in Table 1 are few words taken from the wordlist that the participants respond to the researchers. The table shows that the three villages have unique features.

**Characteristic or Variation of Language Baybayanon in Village Utod, Patag, and Pangasugan**

The table clearly demonstrated that there is variation in the terminology used in three villages. As a citizen of Baybay noticed that other terminology used in village Utod, Patag and Pangasugan is not the terminology used in most villages or areas in the Baybay city.

The recorded words in Table 1 are few words taken from the wordlist that the participants respond to the researchers. The table clearly demonstrated that there is variation in the terminology used. As a citizen of Baybay noticed that other terminology used in village Utod, Patag and Pangasugan is not the terminology used in most villages or areas in the Baybay city. Like the word *alat* or *salty* were called *ayat* in the three villages while most of the area in Baybay calls it *parat*. The terminology used in three villages of the word *kanal* (*canal*) is *gahung* but the majority of the citizen in Baybay called it *kanal*.

The result was a major relation to the statement Alvarado, Bacalla, and Largo (2018), who said it could not deny that a country possesses a variation of language to other languages especially in the regional language. The variety of language is part of a sociolinguistic that needs more time focus. The focus should be on the variety in which the language plays a major role in individual as well as in society.

Bautista (2015) also shared that languages in one area have variations. These variations are sometimes unchecked for any reason there is. So studying of language is endless. The current study consistent with Bautista (2015) statement that sometimes cannot explain the true reason for having a ridge of variation of terms.

Melad, Baggay, and Empedrad, (2016) explained that there is no human language in a town that is the same, all language shows variation. The terminology, terms, pronunciation, language definition, and others possess variation (Ayeomoni, 2012). This statement applies to the results of the study. This result shows that three villages that are adjacent are the same terminology used but differ in other villages of Baybay City. The city of Baybay is an area to use a language Leyteñong Binisaja but can be seen in the words on the table with a word differently used by three villages even if it belongs to the town of Baybay.

The result was a major relation to the statement of Alvarado, Bacalla, and Largo (2018), who said it could not deny that a country possesses a variation of language to other languages especially in the regional language. The variety of language is part of a sociolinguistic that needs more time focus. The focus should be on the variety in which the language plays a major role in individual as well as in society.

So studying of language is endless. The current study consistent with Bautista (2015) statement that sometimes cannot explain the true reason for having a ridge of variation of terms. Based on the results of the analysis discovered the reasons for the presence of Baybayanon language variations. These are as follows:

**Geographical Location**

Based on the analysis, there is no difference between the language of village Utod, Patag and Pangasugan. One of the reasons why both languages are the same in terminology used because these three

villages are adjacent. One of the factor affecting the variety of language is the geography or the place. The Philippines is an archipelago divided by waters, plains, and mountains that inevitably create its own dialectical use. The word *ayat* (salty) is both used in the village Utod, Patag and Pangasugan where the various villages called this *parat*, so is the word *gahung* (canal) another village called this *kanal*, *sada* (now) is the term used of the village Utod, Patag and Pangasugan, while the other villages called this *karun*, and so on.

It simply suggests that Leyte has a unique feature that identifies the Leyteño. It shows that the difference between language usage introduces that individuals and groups have differences, even in their homes, interests, activities, education and so on. The study found a major challenge for teachers teaching mother tongues especially nowadays that teachers still don't have enough equipment, such as the book, specifically in Leyte for this subject. This is one of the obstacles of teachers in implementing the government's desire to gain adequate knowledge in the first language. Teachers themselves struggle with teaching because they are exposed to dynamic words and from elsewhere. The researchers believe this study is an answer to the problems of the teacher teaching mother tongue.

Nerbonne (2013) said that human dialect depends on the location or geography in which he or she belongs. The presence of language variations is due to geographic distance. As a result of Borong (2017) study discovered that the language gains variations due to a geographic location. The village Utod, Patag and Pangasugan were examined and those three villages were just adjacent in the map. The only wonder of this result is that the terminology used in three villages is not found in the dialect of the Leyteñong Binisaja but rather resemblance to dialects in other provinces such as Surigao. Borong (2017) said that one of the reasons why there is a variety of language because of human interaction elsewhere. Associated with other speakers and were infested with the terminology the other speaker used. The researchers believe Borong (2017) statement, due to personal observation when a person goes to another place in a long-term influence over registers, dialects used and the tone in the area where he worked. This is why the native language will die in the long run. One of the proofs is the currently widespread of the dynamic language. This is one reason children are struggling with mother tongue's subject because of the influence of dynamic words.

This is a major challenge for teachers who teach language because of the natural characteristic of the language. The government's aspiration is that the children will learn their native language because learning the regional language help students in school because students can better understand and internalize their own language and become a strong foundation in their native language. This study found that

Baybayanon language in three villages were retained because people continued to use their language and there's no *inter-marriage of language*.

### ***No Inter-Marriage of Language***

The Baybayanon language was kept or preserved in village Utod, Patag and Pangasugan of Baybay City because people in three villages are patronizing their language. Based on the interview the participants said that even if they went somewhere else inside or outside Baybay City they used their language even though they noticed their terminology was different from the conversations. Simply to say they are not as ashamed of their unique language. Participants added that although they had neighbors who went to Manila, Cebu and Mindanao to find a job they still have not forgotten their native language. This means there is no other language mixed and influence the language of the three villages. This is why Baybayanon language is preserved.

People's relationships with other people, mimic or adapt the way someone speaks, to give importance to his or her collaboration, intimacy or pride that he or she belongs to a group. Because the use of language is part of human life, sometimes people are no longer aware that their language is varying because of the influence of someone they talked with. It means, interaction with others from other regions or areas can influence the accustomed language.

Pasion (2014) and Kalmijn and Tubergen (2010) said the loss of the native language was due to the intermarriage of language. It's the natural nature of Filipinos who immediately embrace the learned new language, proof of which is gay lingo, jejemon, bekemon and net lingo initialism that this is the reason why the native language gradually dies. The statement by Pasion (2014) and Kalmijn and Tubergen (2010) contradicts the results of this study. In fact even the widespread changes of language still the three villages preserved the Baybayanon language. Maintaining a native language begins with people who live in a particular area. Wagner (2014) said young people were successful in embracing dynamic words but also it is important to have limitations so that the native language will not vanish forever. People constitute society, and human beings are the ones who cultivated development of their own culture, inevitably distinguished by beliefs, practices, knowledge, and language as well.

### ***The Unique Culture in the Villages***

The language is the transformation of the spirit and attitude of a culture. It connects people to a

culture, and through this culture can be understood and appreciated even to those who are not belong in the referred-to culture. Just as tradition changes over time along with global change. At the speed of civilization and the effect of modernization clans must accept the inevitable changes. A person lives filled with physical objects and adequate lifestyle but varies the use of cultures and beliefs.

A good culture of a community can be considered a great help to maintain or preserve an important history in a particular area. Just like village Utod, Patag, and Pangasugan because of the culture of obedience and respect of children from their parent's instructions. Just as the participant 4 said "*do not forget what we have*". Above all a good culture demonstrated by the participants is patronizing of what they have. They are immovable and unashamed at every gathering even when they noticed that their language is different from others. This culture can be considered a reason why Baybayanon Language has been kept and preserved in three villages.

In the village Utod, Patag, and Pangasugan of Baybay City, it in their custom to be proud of what they have. According to participants no matter how simple their lives they value what they have like their language. Broughtby different people's groups of different residents, interests, activities and education are the reason for having a variety of languages. And there are also social aspects that have caused language changes such as social, religious status, or race they are in. Language differences also resulted in various views, perspectives, and attitudes associated with inequality of languages including speakers, cultures, and civilizations.

The results of the study were indicated that it was important to have a solid foundation in their native language. The current study aims to preserve languages that are preserved not only in village Utod, Patag, and Pangasugan of Baybay City as well as in various locations of Leyte.

Nebonne and Heeringa (2007) suggested to retain the original feature a place have especially language. The language is bound in culture and introduces who the person is. Rather, cultural identity is blurred due to the influence of western countries. The country is also developing cultural diversitybecause of new languages. Jejemon and gay lingo are the secret language that messed up the native language. This statement by Pasigay (2012) relates to the statement by some participants who said they did not understand the words used by the youth today.

Botangen, Vodanovich and Yu (2017) believes that preserving culture and tradition as well as local languages is a major challenge nowadays. Therefore, this study was very important and contributed to the city of Baybay especially in three villages because it was a way for the new generation to recognize that their local language made their place renowned. This means youth from village Utod, Patag, and Pangasugan

will appreciate their language that serves as their treasure.

In this relationship Kinzler, Elizabeth and Spelke(2007) explained that since the language is the identity of each person, learning the language in a place or a tribunal needs to focus on or how it is recited. Its purpose is for readers to have sufficient ideas about why a person develops a difference between speaking to his neighbor. A language is sealed with a unique and distinguished nature in many languages.

The Philippines is a rich country in various languages. One of the findings of problems in the native language is that young people become foreigners in their own language. One of the questions and assessments of the elderly citizens, the words used of youth today are different. As with the results of interview the participants said their child had language that they did not understand too much.

In Tulloch (2010) statement he believes it is easy to preserve the native language, a good way to do this is to love, to keep in the heart and mind. Don't forget your native language no matter wherever you go. Tulloch (2010) statement was probably one of the reasons the language of the three villages was kept even in the spread of dynamic words.

The participants noticed, many of their youth have different languages used and they had not understood. This statement may have caused their original language to die wherein because of their language they will be known to the people of Baybay of which place they were came from. Young at Hadaway (2014) noticed that many of the indigenous languages were gradually lost in the new millennium. This could be considered a major problem because everyone knew it was so important to preserve their own language.

It is important to study the histories because it is a way to preserve the language of one's place. In the coming days the accustomed will be lost because it will be changed to the occurrences, so that history will not be lost that it must be preserved by documenting, studying, and analysis. Many of the youth currently don't know their history because they have fully embrace the changes and forgot the native culture, traditions and so forth (Tulloch, 2010)).

The results of this study one of the concerns of a few professional citizens in three villages they were afraid that by the time the native language they had might gradually disappear because of the influence of dynamic words. They especially believe that the Utudnon says that their language is the true language of Baybay called Baybayanon.

As for the teachers who teach linguistics they become nervous and worried that the time will come for local languages to permanently die. Albay (2020) observed that innumerable words that appeared might be promoting Filipino language modernization. It is an indication that the Filipino language continues to grow,

but on the other hand the youth also are aware that their native language gradually disappears.

#### 4.0 CONCLUSION

Based on the results of the analysis the language calls in village Utod, Patag, and Pangasugan are *Utudnon* or *Baybayanon*. It was discovered that the language contained in the three villages had *variations*. Contains unique or different terminology of other areas in Baybay. The *geographical location, no inter-marriage* and the language culture have a great to do with why *Utudnon* or *Baybayanon* were maintained in three villages. A language study or analysis is not only to preserve a unique language as well as a way to clearly identify the unique nature of a language.

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