



Structural Classification of Surigaonon, Cebuano, and Tagalog Languages: A Comparative Morpho-Lexical Analysis

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Abstract

This study compares the morphological affixation and lexical analysis of the Tagalog, Cebuano, and Surigaonon languages. Using a descriptive-analytical methodology, the researcher combines morphemes and scrutinizes the lexical words employed in the context to compare and contrast the three languages. Based on the study's findings, it was found that, despite having similar spelling in all three languages, some words have different meanings or registers when identifying and analyzing them. Even if each of them can cover the majority of a language's words and the method or system of affixation is nearly the same, the language still has a relationship with Surigaonon, Cebuano, and Tagalog in exposing meanings in a context, despite variations caused by geography. Regarding identification, it has been shown that the Surigaonon, Cebuano, and Tagalog languages share similarities in employing a morpheme's suffix. However, they differ in terms of the suffix used for a word. We should continue to promote and uplift the Filipino people by implementing various initiatives to foster and stimulate both our national language and the indigenous languages of the Philippines.

1. INTRODUCTION

Language is a logical structure that distinguishes it from other languages when utilized in spoken or written discourse. It has its system and the capacity to create significant meanings when communicated clearly. A person must have a wide range of knowledge and fluency to utilize language effectively as a community member. The country's partition is responsible for a heterogeneous language; the language varies depending on the region, social group, and need for its use, demonstrating language diversity.

Language diversity also results from its arbitrary nature. According to Gleason (in Bernales' book 2), one of the qualities of language is arbitrary, which means a person with no connection to the community will not be able to speak about how the community members utilized a language because language's primary function is in society. It is clear that diverse regional languages, such as Tagalog and Surigaonon, used in different communities in a country like the Philippines, ease the transfer of messages through communication in a community.

One of the primary languages spoken in the Philippines, Tagalog was used as the foundation for Filipino, the country's official language from 1961 to 1987, according to Manuel

L. Quezon. Metro Manila and the provinces of Region IV (CALABARZON and MIMAROPA) are native speakers. It is also spoken in the Northern Mariana Islands, where Filipinos are the biggest ethnolinguistic group. In 1989, an Ateneo de Manila University survey revealed that 92% of Filipinos nationwide could speak and understand Tagalog (Almario, 2014). The approach inevitably depends on how words and morphemes are produced in Tagalog and served as the foundation for the study's conceptualization of language.

Cebuano is one of the most widely spoken languages in the Philippines. This language belongs to the Austronesian family of languages, formerly known as Malayo-Polynesian, one of the world's most prominent languages. It belongs to the Indonesian subgroup of that family. This is another Austronesian language belonging to the Visayan language family that about 33 million people speak in the Philippines (Philippine Census – 2000). In the Philippines, this has the most native speakers. The Central Visayas and some regions of Mindanao speak this as their native tongue. According to Pesirla (2012), Cebu is the center and source of the Sugbuanong Bisaya that people utilize to socialize throughout the Visayas and Mindanao regions of the Philippines.

The Surigaonon language is the primary language of the indigenous peoples of Surigao del Norte and Surigao del Sur. According to a survey conducted in the Caraga Region (Census, 2002), the region had 88,129 residents, or 22.40% of the total population, and 95% of the locals reported using Surigaonon (provincial scope) as their first language at the Tausug point (Reid, 2009). No society uses monolingual communication because members seek to build relationships, take risks, and interact with others through communication, leading to language variance. Examples include the always-used Surigaonon-Tandag and Surigaonon-Cantilan which, which are always utilized in the Surigao del Sur province. Additionally, Lanuza, Carascal, Carmen, Madrid, and Cantilan are among the five towns of Surigao del Sur that utilize the Surigaonon language to communicate, in addition to Surigao del Norte, according to Dumanig and Jubilado (2006). According to Camar (2020), the Surigaonon language is known as jaon-jaon language or waya-way language since the letter *j* is typically used as a *y*.

Tagalog, Cebuano, Surigaonon, and other languages spoken in the Philippines are all considered Malayo-Polynesian. These languages' shared ancestry indicates that there will likely be some vocabulary overlap, although there are variances in how suffixes are added to words to create new words and meanings. A study on using the prefixes gitlapi, unlapi, and kabilaan in the Pampango language's nouns and adjectives was also carried out at KWF. Word changes include glottal stop deletion, total assimilation, and truncation (Bacalla, 2020).

Remarkably, conducting morphological and lexical examinations for such suffixes and root words is crucial. Words should be constructed correctly, like in the Filipino language, using suffixes when appropriate. The cited investigations are connected to the current investigation into the analysis of morpheme type and illustration. Determine the morpheme's differences and similarities. The purpose of this study is to compare the morphological affixation and lexical analysis of the Tagalog, Cebuano, and Surigaonon languages. The researcher attempted to respond to the following queries based on the stated objective: (1) Examine words from the Surigaonon, Cebuano, and Tagalog languages that appear similar but have different meanings; (2) Examine words from the Surigaonon, Cebuano, and Tagalog

languages that appear different but have the same meaning; and (3) Examine the similarities and contrasts between the Surigaonon, Cebuano, and Tagalog languages' use of suffixes to create morphemes. As a result, understanding the similarities and differences between affixes and lexical structures in Tagalog, Cebuano, and Surigaonon is designed to aid speakers of those three languages.

2. LITERATURE REVIEW

The researcher's objective in this section is to demonstrate via relevant literature and various viewpoints that will advance and broaden the researcher's study.

2.1. Studies on Surigaonon Language

Several studies have been conducted about the Surigaonon language since the appearance of the K-12 MTB-MLE for grades K to 3 to be used as a teaching medium in each province or region. Since the Surigaonon language is included as an additional language in implementing MTB-MLE, it is necessary to have the language in form so that teachers in Surigaonon schools can thoroughly teach it.

Liwanag (2015) said in the study, "One thing evident about Surigaonon is its lack of consistent orthographic system." The vowels u and o can be freely exchanged in the spelling of words, for example, in "nukaon-nukaun" there is no difference in meaning, only one, but the vowels o and u alternate. In his study, there are only three vowels: /a/, /e, i/, and /o, u/. It has 19 consonants due to adding /ts/ and /dz/ in its check appreciative articulation. The consonants /b/, /d/, /g/, /h/, /j/, /k/, /l/, /m/, /n/, /ng/, /p/, /r/, /s/, /t/, /w/, /y/, /' and the /ts/, /dz/ appreciative.

In Eugene Vertraelen's study (1986), he emphatically revealed in his analysis that the Surigaonon dialect has only three vowels /a/, /i/ and /u/ and 16 consonants /b/, /d/, /g/, /h/, /j/, /k/, /l/, /m/, /n/, /p/, /r/, /s/, /t/, /w/, /y/ and /' glottal stops.

If examined, there are only three vowels: /a/, /i/, and /u/. However, it can also be noticed that there are vowels /e/ and /o/ in the writing method of the Surigaonon people, which are different if they are spoken orally (Dumanig, 2015). It was also suggested that the Surigaonon language belongs to the Western group because of its visible cognates in Butuanon and Cebuano, which recorded 60%-70% similarity of words (Thomas and Healy (1935) cited by Liwanag, 2015). Walton (1979) also stated that Surigaonon has 82% Cebuano; Butuanon 69%; Hiligaynon 68%; 66% Kamayo/Mamanwa; 64% Mandaya/Waray; 57% Tausug; and 55% Mansaka. It is worth noting that the distribution of percentages of cognates needs to be determined, and which of the two provinces of Surigao is referred to (Surigao del Norte or Surigao del Sur).

Surigaonon speakers in Surigao City and the nearby towns in Surigao Del Norte can quickly switch to Cebuano-Visayan when the media interview a politician or a school principal is hosting a meeting with Parents and Teachers Association (PTA) members, even though they still speak Surigaonon in casual conversations (Lewis et al., 2015). as other formal settings, Surigaonon speakers typically speak English or Tagalog as addition to switching to Cebuano-Visayan (Penera, 2017).

Despite speaking the same language—English—Bostonians, New Yorkers, Texans, African-Americans in Chicago, and Hispanics in Albuquerque all exhibit speech variations, according to Fromkin, Rodman, and Hyams (2014). Reflecting the same phenomenon,

Surigaonons who speak the same Surigaonon language, which is [to borrow Belahsen Ouahmiche's (2017, p. 25) label the "functional daily mode of expression in casual conversations," seem to tend to use English or Tagalog when necessary (Penera, 2017) and can quickly switch to Cebuano Visayan (Lewis et al., 2015).

The Surigaonon sentence, *Umay imu trabahu*, was included in the same study by Dela Cerna (2017), for example, which can be rendered *Uno may imu trabahu?* (What is your job?). *Bisan kun dili kita musugut, waya may atu mahimu* (Even if we disagree, we can do nothing) and *Bisan kun dili "ta musugut, way atu mahimu"* or *Musugut "ta o dili, way atu mahimu* could be substantiated by social and stylistic variations," primarily manifesting morphological and syntactic variants, are statements made by another Surigaonon.

The tribes of Mansaka, Mandaya, Tausug, and Kamayo are nearer Surigao del Sur. Based on current research findings, the only tribes with a more significant presence in the Surigao del Norte region are the Mamanwa, Waray, Cebuano, and Butuanon. Pormada, plastada, Tunada, and Pasabot, a book by FT Paredes (2014) about Sinurigao, provides structural knowledge about the Surigaonon language. His book uses nineteen letters—four vowels and fifteen consonants—to illustrate the phonology of the archaic Sinurigao language. The only letters utilized are /J and Y/, together with /d and r/, which highlight the word formation-based exchange. It is also possible to see morphological examination and interpretation of the usage of each Sinurigao suffix. In addition, the aspect of the Sinurigao verb is provided, and a wealth of additional structural information is available for reading. Although the studies that are being presented all center on the Surigaonon language, their scopes and source informants vary. Most only cover some of the province of Surigao del Norte; they cover the city of Surigao.

2.2. Studies on Cebuano Language

The goal of the conquerors has been to advance the native language ever since the colonial era (Spiecker-Salazar, 1992, 2013; Gilmour, 2006). It is brought about by the realization that a people's language reflects their values, culture, and consciousness in addition to their ideology. For more than 400 years, Filipino languages have piqued the interest of Europeans. It is important to note that historical occurrences like colonization and liberation from conquerors correspond with the tendency of language experts to study languages. It was only later that scholars from Tausug and Sebwano became more interested in studying the fundamentals of their language; this was partly because more universities were opening up in the nation, and more native scholars were leaving to pursue advanced linguistic techniques elsewhere. That is present abroad.

According to information gathered from the National Library of the Philippines, the Spanish translation of the word "Cebu," which means "Sugbo," or walking on water, is the source of the Cebuano language. Many people who do not speak this language go by the moniker Visaya. There are rumors that the Cebuano language competed with the national tongue to become the official language of the government, the academic community, and the general populace. The sheer number of people using Cebuano created a "language war" and crisis between it and the then-official "Filipino" language since Cebuano was just Tagalog in disguise (Almario et al. 59). Particularly in the Visayas region (Cebu, Bohol, Negros Oriental, Siquijor, and Leyte) and Mindanao, the Cebuano language is predominant.

The Sebwano language has been more developed than the others in terms of the number and quality of grammatical studies compared to the languages in the Southern Visayas branch. However, compared to other prominent languages in the Philippines, like Tagalog and Ilokano, even the Sebwano language has only been the subject of a small amount of research. For instance, only 20 (4%) of the 476 texts that Blake (1920) reviewed discuss Cebuano. Asuncion-Lande's (1971) research indicates that 14 works, or 7% of the total, concern this language. Welsh (1950) found 6 out of 1,154, or less than 1% of the sample, learned grammar in Cebuano.

2.3. Studies in the Tagalog Language

One of the primary languages of the Republic of the Philippines, Tagalog is considered to be the national language of the Filipino people *de facto* (or "in fact") rather than *de jure* (or "in-law") (from 1961 to 1987 Filipino). It is also spoken in the Northern Mariana Islands, where Filipinos comprise the majority ethnolinguistic group. Even though almost all publications are written in English, English is the primary language used on national television and radio in the Philippines, where it is also the primary language. Being Filipino, Tagalog is one of the two co-official national languages of the Philippines, along with English. As the *lingua franca*, or "real language," Tagalog is extensively spoken inside and outside Filipino communities in the Philippines.

Though Tagalog is widely used in various domains, English is more commonly used in trade and government, albeit to differing degrees of fluency. A *managalog*, or speaker, is a person with a high level of proficiency in the language. There are no written examples of the original Tagalog before the arrival of the Spaniards; some say that the early Spanish priests may have burned them because these examples were also said to be demonic. Little is known about the history of this language. However, speech experts like Dr. David Zorc and Dr. Robert Blust believe that the ancestors of the Tagalog came from northeastern Mindanao or eastern Visayas, along with its language relatives of the Central Philippines. The word Tagalog is derived from the word *taga-ilog*, from the prefix *tagá-* which means "native of" added before the word river or "Naloy" (Tagal).

One of the Philippines' primary languages is Tagalog, which Manuel L. Quezon formally acknowledged as the foundation for the country's national language, Filipino, from 1961 to 1987. The provinces of Region IV (CALABARZON and MIMAROPA) and Greater Manila speak it as their native tongue. The majority ethnolinguistic group in the Northern Mariana Islands is Filipino, where it is also spoken. In 1989, the Ateneo de Manila University poll revealed that 92% of Filipinos could understand Tagalog.

2.4. Levels, Shapes, and Mechanisms of Language Planning

Language planning is divided into two levels: macro and micro. Three dimensions, or current aims or components, exist in the interim. These are acquisition of language, corpus language planning, and situational language planning. The language planning scenario highlights specific applications, such as the official language of the government (court, legislature, and executive branch), business, and other social institutions, as well as the language of learning, academic activities, and intellectualization.

Once more, Cooper (1989) states that the invention, modification, and selection of forms or codes utilized in oral or written communication are the main objectives of corpus

language planning. This includes activities involving word formation, creation, and spelling correction. In the language acquisition dimension, the emphasis is on the language's dissemination and its effects on language users. According to Haugen (1966), the Field comprises the procedures for choosing, codifying, developing, and implementing linguistic features.

Dr. Constantino's summary in the Introduction (SANGFIL Sourcebook 2, 2005) outlines four distinct language planning procedures. The first step involves choosing or practicing the norm, a language, or a subset of a language. It is intended for particular usage and purchase by approved institutions or organizations to create codes or policies. The codification of the language, the language form, or the code selected according to the intended application will come next. Creating a dictionary and grammar book/rulebook can complete the process. The goal of elaboration is to increase variety, possibilities, and choices—a minor variation between the two processes indicated in the final stage.

The last phase involves confirming that any modification or solution has been implemented to fully represent the group responsible for the choice, change, or language work. Neustupny's (1970) last section concerns cultivating or promoting a particular cultivar.

2.5. Study of Concept in Morphology and Lexical Structure

Morphology focuses on the scientific study of morphemes (Santiago & Tiangco, 2003). A morpheme is the most minor meaningful constituent of a word. Although many of the morphemes in Filipino are loanwords from Spanish and English, many also originate from Tagalog and the languages of the Philippines. Zorc (1990) asserts that because Spain has been a part of the nation for so long, borrowing in Spanish is prevalent. Another language that the Filipinos borrowed is English.

Sapir's work emphasizes the interconnected nature of language and culture. He explained that language and culture are inextricably linked and cannot be separated based solely on race. Language employed by an individual or group can also reveal cultural norms and values (Elmes, 2013). Beyond the simple fact that humans appreciate language, Wardhaugh (2003) agreed with Sapir's theory that language might reveal something about a person's understanding and way of life.

More points were awarded in research on the impact of geography on language. According to Nerbonne's research (2018), the linguistic difference between European languages and German was measured by a comprehensive study that included a quantitative approach and a variation component known as the Levenshtein distance. Their geographic region influences the speaker's linguistic diversity. The complexity of a site increases with distance relative to a closer location (Nerbonne, 2018). In other words, the lexical variety of the language in this paper is partly explained by the geographic location.

As a result, it makes sense to link linguistic change and distance. Meanwhile, Pasion's (2014) study revealed that social, psychological, and geographic variables contribute to the diversity of cultural terminology associated with the Mandaya way of life. The Mandaya language is spoken by the Caraga, Banganga, and Cateel communities in Davao Oriental. The two forms of the B'laan language, To Lagad and Baba, were found in Macatabon and Calibayan research. Certain vocabulary words in the B'laan ng Bacong, Tuluhan North Cotabato language

have spelling and form differences from those in the Blaan ng Lampitak, Tampakan South Cotabato language. Morphological variety is also evident in the Blaan language, and the Blaan tribe's geographic remoteness from one another leads to the language's existence in its various variants.

2.6. Framework

The language was developed because of the need of the person who responds to the everyday communication. A language will cease to exist if there are no speakers, but it will go on if speakers still utilize it for communication.

This study is anchored or based on sociolinguistic theory and variationist theory by Labov et. al (1968). Sociolinguistic theory believes that language survives because of language. This theory makes the assumption that language is a social phenomenon. Any action, speech, or remark made by an individual that is explained to other people or groups in the framework of society has significance. As a result, different contexts are created by language use because different tasks, roles, interests, attitudes, and perspectives are engaged in communication.

According to Constantino (in Liwanag's study - 230), the sociolinguistic theory is the idea of utilizing heterogeneous language since different persons and groups have varied locations of residence, opinions, attitudes, interests, activities, studies, and so on. This theory suggests that language is a communal force, an amalgamation of forms into one various cultural and social activities and groups, rather than a simple communication tool utilized by the individual in accordance with a system concept.

Saussure's perspective is also supported by his structural method of collation, which entails gathering voice corpora and classifying all of the corpus's components according to their respective language levels using phoneme, morpheme, and lexical categories. Its core tenet is the identification of the precise functions and placements of each word in a sentence's semantics despite a syntax that is no longer descending. It focuses on the descriptive grouping of the words in a statement according to their form rather than according to their meaning.

Figure 1 depicts the study's general structure, which focuses on a comparative analysis of the affixation of morphemes and lexical terms in the languages of Tagalog, Cebuano, and Surigaonon. The similarity and differences in the ways that words are added to the said languages will be evaluated through interaction within the society and in the analysis of the structure of said languages. Based on the data gathered, it will also be examined how different lexical forms differ. The information acquired will then be improved in order to promote respect and comprehension of the Tagalog, Cebuano, and Surigaonon languages

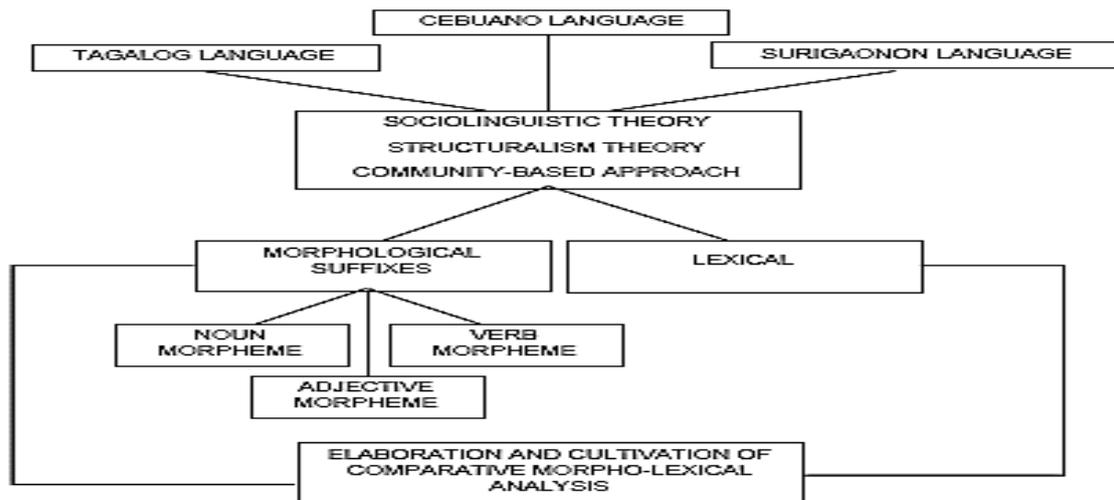


Figure 1
Research Paradigm

2.7.Objectives

The purpose of this study is to compare the morphological affixation and lexical analysis of the Tagalog, Cebuano, and Surigaonon languages. The researcher attempted to respond to the following queries based on the stated objective:

1. Examine words from the Surigaonon, Cebuano, and Tagalog languages that appear similar but have different meanings;
2. Examine words from the Surigaonon, Cebuano, and Tagalog languages that appear different but have the same meaning;
3. Examine the similarities and contrasts between the Surigaonon, Cebuano, and Tagalog languages' use of suffixes to create morphemes.

3. RESEARCH METHODOLOGY

This study employed a descriptive or descriptive-analytical methodology. It utilized structural analysis and sociolinguistic design to evaluate and compare Surigaonon, Cebuano, and Tagalog languages according to the method of morpheme words and analysis of lexical terms used by the three languages in context. Descriptive research uses learning events such as recording, describing, interpreting, analyzing, and comparing.

This is a community-based approach, as Wardhaugh (2006) described in William Labov's exploration of the interactions between language and society and how language functions in intercommunal communication. Additionally, the collection of speech corpora and the subsequent categorization of all of the corpus pieces into their many linguistic levels based on morpheme and lexical category provide the foundation of Saussure's (1916) structural approach to attachment. Its fundamental idea is to provide each word with a definite function and position within a syntax that does not go beyond the semantics of the sentence. It focuses

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on classifying words in a statement in a descriptive manner according to their form rather than their meaning.

The Swadesh list and a few Sebwano dictionaries were utilized to gather the data for the lexical analysis. Tagalog (UP et al.'s Filipino and Silverio's New Filipino Dictionary) and Sebwano (English/Cebuano Dictionary by Rigdon and Project Gutenberg's ENGLISH-ENGLISH ASSEMBLY) dictionaries were also used (Sinurigao Sulti Surigaonon and Sinurigao: Pormada, Tunada, Palstada, Pasabot-Titot in Surigao). The words given are all morphemes for studying words that sound different but have the same meaning, and root words are used for review purposes only. On the other hand, the researcher had wordlists and aligned them in several languages to analyze morphemes gathered from online literature exploration and actual interview videos in the review. This pattern or approach of merging Surigaonon, Cebuano, and the language Tagalog was used. A structural analysis will be performed on the words after recording them.

Purposive sampling is a non-randomized sampling method employed in qualitative research to choose particular subjects or units according to preset standards. This approach ensures that the data gathered are high-quality and directly related to the study's context by concentrating on a specific subset of the population that is thought to be pertinent to the research aims. The study's informants are Lumad-Surigaonons and ordinary civilians, students, office workers, and others. The researcher's initial thought when choosing speakers of a Surigaonon language for interview and observation was to use a purposive sampling method. Age was considered while selecting the three informants in each municipality of Surigao del Norte: 50 and over, 30-49, and 20-29.

Group and individual interviews were also performed, with organized or unstructured interviews depending on the person being interviewed. There are several reasons for the interview's abandonment of the individual type, which helped the group. The corpus used to analyze how the Surigaonon, Cebuano, and Tagalog languages are affixes will be the words gathered from native Surigaonon speakers.

The following is a method of gathering data to organize and guide researchers and colleagues during fieldwork. Here it is the following;

- **They are requesting permission from the Mayor of the Town.** Before traveling, the mayors of the municipalities they will be visiting should be contacted for permission. This is how people communicate in the town's LGUs. Following notification that the researcher has made the request, the target informants' availability schedules in particular barangays or municipalities are asked.
- **Observation / Visit.** I visited the location for a few days to collect the necessary data. Here, intimacy with informants, adaptation, and fellowship take place. Their speech pattern, including spoken language acquisition, is seen here.
- **Interview.** During the visit, the researchers conducted two types of interviews, casual, formal, structured, and unstructured, to collect the necessary data for the study.

- **Recording.** The researcher took the data using a camera, recorder, or listing to ensure that all of the data was accurately recorded and sent to the informant. Every observation, discussion, and interview were recorded to complete the research study.
- **Gathering of Corpus.** Following an interview, the interviewer additionally collects the information that will make up the study's corpus for analysis. Like the Swadesh list, a few Sebwano dictionaries (such as Rigdon's English/Cebuano Dictionary and Project Gutenberg's KAPNGAN BINISAY-INGELS), Tagalog (UP Almario's Filipino Dictionary, and Silverio's New Filipino Dictionary), and Sinurigawnon (Sinurigao Sulti Surigaonon and Sinurigao: Pormada, Tunada, Palstada, Pasabot-Titot in Surigao)

4. RESULTS AND FINDINGS

In this section, the researcher's data from the corpus of crucial data for lexical analyses of Surigaonon, Cebuano, and Tagalog languages are analyzed, analyzed, and interpreted.

4.1. Lexical analysis of words that have a similar form but different meanings

To make sure that there is agreement over the lexical words that have similar forms, the responses to the problem will be discussed in this section.

Table 1. Words with similar appearances but distinct meanings.

SALITA	SURIGAONON (Definition from Sinurigao Sulti Surigaonon and online dictionaries)	CEBUANO (Definition from Rigdon's English/Cebuano Dictionary, Project Gutenberg's BINISAYÁ-INGLÍS ASSEMBLY and online dictionaries)	TAGALOG (Definition from UP Diksyonaryong Filipino by Almario, New Diksyonaryong Filipino by Silverio and online dictionaries)
usa	a kind of animal that is typically found in deserts and woods, and it is a member of the Mammalia family. (Deer, in English)	indicates the number one.	a kind of animal that is typically found in deserts and woods, and it is a member of the Mammalia family. (Deer, in English)
habol	It alludes to something that lacks sharpness.	a piece of cloth used for cooling and sleeping	It means chasing someone
langgam	It's an animal or bird with wings that flies.	It's an animal or bird with wings that flies.	a tiny, painful-biting creature without wings and with an antenna
buhat	relates to an individual's actions.	carrying something.	carrying something.
bugaw	keeping insects or	keeping insects or animals	those who deal in prostitution

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	animals away	away	or comfort.
hangad	a motion that happens when you glance up	a motion that happens when you glance up	expresses a desire to accomplish or get something
buto	refers to the noise that the explosion produced.	refers to the noise that the explosion produced.	the general support system of the body, which shapes the body's overall form.
palit	call to purchase a good from a store.	call to purchase a good from a store.	desire to alter something's form, structure, or entirety
upa	is used to describe crushed rice husks that are fed to domestic pigs.	refers to the reproducing process via which animals, including chickens, mate.	refers to the amount paid as rent for the home.
balak	refers to the poem made by a writer	refers to the poem made by a writer.	speaks about a person's strategy.
taya	To wager on a gamble is what it means.	call rust on steel	To wager on a gamble is what it means.
kumot	pinch a thing or a human bodily part.	pinch a thing or a human bodily part.	Cloth sleeping garments that envelop the body to protect it from the cold
sugod	alludes to the start.	alludes to the start.	alludes to attacking opponents.
bala	refers to the negative outcome that something produces.	alludes to a weapon's firing mechanism.	alludes to a weapon's firing mechanism.
lugod	describes a bathing tool that is brushed across the body to remove filth.	describes a bathing tool that is brushed across the body to remove filth.	signifies happiness.
inday	alludes to not knowing anything.	phrase, typically used informally, for a woman who is the speaker's age or younger.	is used to describe a woman employed as a maid.
ipis	It means putting the beverage in a glass or other container.	Scooping out water from the tap.	a typical home pest that we frequently observe crawling through filthy areas and trash cans.

palit	It is the purchase of necessities for an individual.	It is the purchase of necessities for an individual.	It is the taking away or changing of something.
hugot	It is to fasten firmly to an object.	It is to fasten firmly to an object.	Using rhetoric, similes, or comparisons, the present tense is used to convey emotions.

The table will show several interpretations or applications of words in the three languages mentioned above. They vary according to the environment in each location where they exist. Even if they have similar spellings, words still do not have the same meaning across languages. One of the factors influencing this discrepancy is the geographic component. In addition to this, it can be argued that the cultural feature of the region also contributes to the existence of these languages. The term for this is the cultural lexicon.

Every group residing in a nation, city, region, or community has its own culture. A group of people's art, language, literature, beliefs, and practices are collectively referred to as their culture in the broadest sense. (James, 1978). Language is one of the most significant things for people and society. Language is developing for people and society in the meantime. This claim is consistent with Gleason's observation that language is arbitrary by nature and a product of culture. Language is active in societies where culture is present, and more and more individuals use it.

Language domination with various connotations is a result of a location's culture. Every location has its terminology for customs, art, means of subsistence, and other things. The geographic component of language diversity is one of the variables influencing its existence, according to Eastman (1971). Due to the sparse placement, this describes or refers to spatial dispersion and linguistic variety. Communicating one's perspective through speech or writing makes language vital to a nation. Language gives individuals in various locations the chance to communicate, comprehend one another, and forge bonds of cooperation. Culture determines a person's general line of employment or activity in a specific location. (Ignacio, 2011)

Due to its division among islands, the Philippines speaks various languages. Each island in the archipelago has a culture that represents the local tongue. Since all of the languages spoken in the Philippines are related, there are many similarities between them regarding word and sentence pronunciation, sound, and structure.

4.2.Lexical analysis of words with different forms but similar meanings

In this part, the responses to the problem will be discussed to ensure that meet about the lexical words in which there is a difference of form but the meaning is similar.

Table 2. Words that sound different but have the same meaning

SURIGAONON	CEBUANO	TAGALOG	ENGLISH
nituwaw	nihilak	umiyak	cry
niiwat	nihawa	umalis	leave
nidayagan	nidagan	tumakbo	run
magbaligja	magbaligya	maglaku	vend
maghuyat	maghulat	mag-antay	wait
pagdigamu	paglung-ag	magsaing	branch out
magkadajon	magkadayon	magkatuluyan	stay together
tagbaligja	gibaligya	binenta	sold
magpadajaw	magpaayu	magpapa-ayos	will fix it
nagisi	nagusbat	napunit	torn
makadajaw	makaayo	makapagpagaling	healing
idajun	idayon	ituloy	continue
dung-agi	lutui	ipagluto	cook it
dajawa	ayuha	ayusin	fix it
yauton	mauton	pangit	ugly
karadjawan	kaayuhan	kabutihan	goodness
parabayong	parahubog	lasingero	drunkard
paratuwaw	palahilak	palaiyak	always crying
kawayong	kanawong	kamukha	similar
kahamok	kadaghan	marami	many
hagilapon	hanapon	hanapin	find
katuwawon	kahilakon	malapit ng umiyak	i'm just about to cry
manughit	mantughit	manungkit	grab
pag-ujok	pagpuyo	tumigil	stop
ijabu	ibubu	itapon	throw away

The table illustrates the variety of words used in each language despite their similar meanings. The Surigaonon, Cebuano, and Tagalog languages are still working together to reveal meanings in context despite geographical variations, and each can replace the majority of a language's terms. It should be noted that some words in Surigaonon and Cebuano are nearly identical, except for a few phonemes. Examples include the words *magbaligja*: *magbaligya*, *magkadajon*: *magkadayon*, *idajun*: *idayon*, where the only distinction between them can be made between the phonemes *j* and *y*, and *maghuyat*: *maghulat* where the phonemes *y* and *l* are different.

It means that everyone has a significant influence on social communication. According to Liwanag's (2015) study, Cebuano has 82% of the Surigaonon language's cognates. Julian (2009) claims that the Surigaonon, Cebuano, Butuanon, Manobo, and Mamanwa people of Caraga speak Surigaonon, Bisaya, Butuanon, and Manobo as their native languages. However, there are numerous theories that the Surigaonon language is related to Cebuano, so Surigaonon is no longer considered a distinct language (McFarland cited by Dumanig 2015). The Surigaonon language, which includes Surigaonon-Siargaonon, Kantilanon, Tinandag, and

Tausug, is a subgroup of the Visayan language in the southern half, according to Zorc's study (1977), albeit there are differences between each language even though they are grouped.

The fact that only those they do not know well use the Cebuano language suggests that it serves as the province's lingua franca (Bayang, 2013) even though few people speak it. This is because the media, including the press, radio, and television, heavily uses the Cebuano language, making it a language that is understood throughout the province. The Cebuano language may be positioned as only being used sporadically. According to Lewis, Simons, and Fennig (2013), it had a language shift or change of language the Surigaonons speak to the Cebuano language if it was noticed that his interlocutor was not a Surigaonon immediately switched to the Cebuano language to understand each other, which is what he claimed Frawley (2003) that the majority of Surigao speakers are bilingual and are. This notion concurred with Bayang's (2013) prior study, which found that Cebuano is regarded as the regional tongue.

The map indicates that the Visayas are next to the island of Mindanao if you additionally look at the geographical element. It will be seen that individuals go out and about virtually every day in these places via maritime transportation and aviation. Business, education, employment, and indigenous activities, including farming, fishing, mining, and curing, facilitate quick communication. A case like this demonstrates the non-uniformity of language among speakers from various cultures or origins who have joined a community that has changed its language. This language change is a social component, as explained by Constantino (2000) in the article by (LB Liwanag, 2007). According to the researcher's interview, more immigrants from Bohol than from Leyte or Cebu arrived in Surigao.

4.3. Analysis of Noun Morphemes

In this part, the responses to the problem will be discussed to ensure that meet about the declension of morpheme words contained in be named

Table 3. Morpemang Makangalan-Makangan-Makangayan.

Surigaonon	Kahulugan	Cebuano	Kahulugan	Tagalog	Kahulugan
-an/-han	<i>It means the location or role or time.</i>	ka-an/an	<i>This means the place where it is located or performed.</i>	-an	<i>This means the place where it is located or performed or time.</i>
Example:		Example:		Example:	
abuhan iskuylahan agihan		Kasabutan Kasagingan kadaruhan		asinan usapan taguan	
ka-...-an/han	<i>This means a relationship.</i>	ka-, ka-an, ka-han	<i>This means a relationship.</i>	ka-	<i>This means a relationship.</i>
Example:		Example:		Example:	
kakilaya		kabanayan		kapatid	

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kaiban kalumunan		kapulongan kaigsoonan		kabaro kapamilya	
mang- /man-	<i>It means Work or occupation.</i>	mag+ paguulit ng unang pantig	<i>Indicates work or occupation</i>	mag- +pag- uulit ng unang pantig ng salitang- ugat	<i>means work or occupation</i>
Example:		Example:		Example:	
mangahujay mansugbahay mananajaw		magtutudlo magsusulat magtutuon		magtataho magtatanim mag-aaral	

In one morpheme, different suffixes are used to apply a word. Like suffixes in Surigaonon, Cebuano, and Tagalog: /-an/-han/; /ka- an/anang/; /- an/, / ka-...-an/han/; / ka-, ka-an/; /ka-/, / mang- /man-;/ mag+ repetition of the first syllable /; / mag+ repetition of the first syllable of the root word/. Example of morpheme words: iskuylahan (Sinurigawnon); kabanayan (Sebuwano); asinan (Tagalog), kalumunan; kaigsoonan; kapatid, mangahujay; mag-uuma; magtataho.

The table can also determine whether the meaning of the root word has changed when suffixes are added. For instance, in the Surigaonon language, the suffix (-han) transforms the root word abu into abuhan, which denotes a location, a function, or a time. According to Bacalla (2020), each suffix has a meaning, and a new term is created when it is joined to a root word. Bacalla concurs that understanding the Itawit language's suffixes aids in learning the language that may be utilized for communication. There are similarities in affixes and the creation of words with new meanings, just like in the Sinurigawnon, Cebuano, and Tagalog languages.

4.4. Analyzing Morphemes Adjectives

In this part, the responses to the problem will be discussed to ensure that meet about the declension of morpheme words contained in adjective.

Table 4. Morpemang Makauri-Makapungway.

Surigaonon	Kahulugan	Cebuano	Kahulugan	Tagalog	Kahulugan
ma- at ma-on	<i>It means being many or possessing a characteristic.</i>	-on/-hon	<i>It indicates the presence of what the root word indicates to show the quality</i>	ma-	<i>Denotes existence indicated by the root word or being many.</i>

			<i>beyond the usual quantity, size, intensity and so on.</i>		
Example:		Example:		Example:	
malipajon matigajunon makwarta		humukon gahion hilason		mayaman mabuti makisig	
para-	<i>It is attached to the root word of the adjective as a prefix meaning habitually doing or tending to in the Surigaonon language</i>	pala-	<i>It indicates a characteristic that is always or repeatedly done.</i>	pala-	<i>It indicates a characteristic that is always or repeatedly done.</i>
Example:		Example:		Example:	
parabayong parasadjaw paratuwaw		Palauyab palahubog palainom		palasulat palabiro palangiti	
ka-an/ -on, ma-on, ma- in-on	<i>It means having a high level of what the root word indicates It means positive human qualities.</i>	ma- in-on	<i>It means having a high level of what the root word indicates It means positive human qualities.</i>	ma-in	<i>It means having a high level of what the root word indicates.</i>
Example:		Example:		Example:	
kabuotan kakugihan ma-ampunon matinabangon		masinabtanon matinud anon mabinantayon matinahuron		madasalin maramdamin matulungin masunurin	

It is noticeable in the table that the Surigaonon language contains the suffixes *ma-* and *ma-on*, *mala*, *para*, *ka-an/-on*, *ma-on*, and *ma-in-on*, while the Tagalog language includes the suffixes *ma*, *mala*, *pala*, and *main-hin*. In contrast to Tagalog and Surigaonon, where the suffix *ma-* is linked to the root word, Cebuano does not have a standalone suffix *ma*. However, Sebuwano has the equivalent of the suffixes *-in* and *-on*, and Sinurigawon also has a counterpart of the suffix *-on*. When linked to those root words that signify repeated in Cebuano and Tagalog, the suffix *pala* has a similar spelling and meaning, while in Sinurigawon, the suffix *for* is used to express repetitive labor. Examples of nouns with the *pala* and *para* suffixes in Sebuwano, Tagalog, and Surigaonon are *palauyab* (WS), *palasulat* (WT), and *parabayong* (WS).

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The attachment location varies, although the suffix is present in all three languages. The table demonstrates that the suffix in Tagalog is at the end or used as a prefix while it is appended as a hyphen in Cebuano and Surigaonon but that the combination of suffixes is similar and the meaning is similar. Use the words *matinabangon* (Surigaonon), *masinabtanon* (Sebuwano), and *madasalín* as examples (Tagalog).

In summary, the principles for adding suffixes to words to give them a new meaning are similar in the Surigaonon, Cebuano, and Tagalog languages. The fact that each language can make up for other suffixes, even though the method or rule is identical across all languages, is also expressed in the study of the morpheme class.

4.5. Analyzing the Verb Morpheme

In this part, the responses to the problem will be discussed to ensure that meet about the declension of morpheme words contained in the verb.

Table 5. Morpemang Makadiwa- Makapunglihuk

Wikang Sinurigawnon	Kahulugan	Wikang Sebuwano	Kahulugan	Wikang Tagalog	Kahulugan
ma- at na-; maka- at naka-	<i>Surigaonon and Bisaya, it indicates an unintentional act. ma- is in the accusative and imperfective; and naka- is in the contemplative aspect, naka- is in the perfective.</i>	mi-	<i>It is stated that it is currently being done and is in the focus of the performer.</i>	ma-	<i>Denotes the ability to perform the action indicated by the root word and denotes involuntary performance.</i>
Example:		Example:		Example:	
madajaw/maradjaw nagisi makadajaw nakadajaw		misuwat mikaon milabay milingkod		Masulat malaro maluto maupo	
magka-	It is used both in the Surigaonon and Bisaya structure which is also similar to the Filipino structure.	maka-	Indicates the presence of something	magka-	Indicates the presence of something

	When the suffix kaga- is attached to the root word of the verb, it indicates the existence of an object or the occurrence of the action expressed by the word.				
Example:		Example:		Example:	
Magkasinabot <u>magkadajon</u>		Makasapi Makauyab		magkalapi magkalupa	
mag- sa unahan; - in- sa gitna; at - ay/-nay sa hulihan	<i>Similar structure in Surigaonon and Bisaya where it indicates an action to accompany, In Filipino, the prefix mag- and suffix -an/-han attached to root, similarly indicates that the action is also accompanied.</i>	mag-in -ay	<i>It indicates a complementary gesture of companionship.</i>	mag- an/-han	<i>It indicates a complementary gesture of companionship.</i>
Example:		Example:		Example:	
Magtinabangay <u>Magsinabtanay</u>		Magpinatiray magkinulatahay		Maghiyawan magtakbuhan	

According to the table, Tagalog has the suffixes *ma-*, *maga-*, and *magan/-han*, whereas Cebuano has *mi-*, *maka-*, and *mag-in*. The suffixes in Sinurigawnon are *ma-*, *na-*, *ka-*, *naka-*, *kaka-*, and *-in* the beginning, middle, and end. The absence of the prefix *mi* in Tagalog, Surigaonon, and Cebuano is highlighted in the table, along with the absence of the prefixes *ma*, *na*, and *kaga*. Notable: *Gitlapi* is a suffix used in three languages. However, if you pay close attention, there is a difference in its use to form a verb morpheme. The Cebuano language utilizes it less than other languages, Surigaonon and Tagalog, which have little in common.

As with the prefixes *ma-* (Surigaonon) and *ma-* (Tagalog), and *magka-* (Surigaonon) and *magka-* (Tagalog), there are situations when the suffix employed in the Surigaonon language and the Tagalog language are identical. Words like "*madajaw*," "*maluto*," and "*magkadajon*" are examples. On the other hand, it can be seen that the suffix *mag-in -ay* in the

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Surigaonon and Cebuano languages denotes accompanying activity, as in the terms *magsinabtanay* (Sinurigawnon); *magbinatiay* (Sebuwano). It indicates that these three languages are linked even though there may occasionally be differences in suffixes, as the folding rule in morphemes remains the same.

5. CONCLUSION AND RECOMMENDATIONS

Based on the results of the analysis, this study will provide the conclusion to the following:

1. Even though Surigaonon, Cebuano, and Tagalog are related languages, the meanings of the words differed, yet the spelling stayed consistent.
2. Despite the three languages' distant geographic locations, the meanings of their rhyming terms are common, indicating a significant impact between them.
3. The Surigaonon, Cebuano, and Tagalog languages can all be folded according to the same rule. Even though the terms are different and the methods of affixing are similar, the suffixes are employed in the three languages because they serve a specific purpose and place each word in a syntax that no longer further degrades the semantics of the context.

From the conclusions drawn in this study, it is heartily suggested:

1. **For KWF/NCCA.** It is recommended to continue supporting and motivating Filipino individuals through a variety of initiatives that will aid in nurturing and stimulating not just our national language but also the indigenous languages of the Philippines, including Surigaonon, Cebuano, and Tagalog.
2. **For DepEd.** It is suggested to have various activities, such as seminars and workshops, pertaining to indigenous languages, such as the Surigaonon language in Surigao, in order to further enhance teachers' capacity to teach MTB-MLE.
3. **For Teachers.** To advance students' learning and increase their appreciation of their own language, it is suggested that they use caution when learning indigenous languages.
4. **For Surigaonon.** It is suggested that as a citizen of Surigao, you keep the Surigaonon language alive in your heart and mind by trying to utilize it, developing it, and embracing it.
5. **For Students.** It is recommended to continue learning and improving Philippine indigenous languages, especially the mother tongue.
6. **For Researchers.** To further develop and extend the vitality of the native language throughout the archipelago, it is suggested that additional research on its morphology, lexicon, phonology, and grammar.

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