

# Gay Lingo: Its Etymology and Word Formation Processes

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*Abstract* — This study aimed to determine and describe the etymology and word formation processes of gay lingo used by the senior high school gay students in Catubig Valley National High School. It tried to gather the different gay lingo terminologies used by the gay students, the etymologies of these gay lingo terminologies, and the word formation processes that these gay lingo terminologies have gone through.

Qualitative type of research was used in the study. The respondents of the study were the gay senior high school students enrolled in Catubig Valley National High School who participated in the focus group discussion. Data were recorded, transcribed and analyzed based on the collection of terminologies and their etymologies using content analysis. In addition, the data from the extracted conversations were divided into different word formation processes.

The findings revealed that there were gay lingo terminologies showcasing the ability of students to adapt dynamic linguistic features with its own structure, variation, and usage in actual conversations. It is a sociolect that promotes inclusion and creativity, making it an important and growing method of communication.

The findings of this study also revealed that gay lingo modified words from Waray, English, Filipino, Spanish, Greek, Japanese, and Cebuano to create unique linguistic expressions. Most terms originated from existing words but they underwent alterations through linguistic changes. Many terms captured the most typical example of gay humor, turning ordinary words into something with flair. Beyond the fun, gay lingo works as both shield and welcome mat for LGBTQ+ folks and it carries along its sociolinguistic function.

Further, several word formation processes were observed in the creation of gay lingo like substitution and addition of letters, use of foreign word, rhyming foreign words other than English, Filipinized reading, use of Philippine slang, rhyming with object/thing/event, misappropriation of affix, repetition of words, creation of portmanteau, association with a characteristic of an object/thing/event, and abbreviation or use of acronym.

Generally, this study found out that the gay lingo used by senior high school students in Catubig Valley National High School has evolved into a vibrant linguistic phenomenon with cultural and social significance.

*Keywords* — *Gay Lingo, Etymology, Word Formation Processes, Gay Students, English Language Competence*

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## I. Introduction

Language is deeply intertwined with power and identity, shaping how individuals perceive themselves and the world. Words may either question or reinforce societal norms. Gay lingo, in particular, highlights the LGBTQ+ community's tenacity and innovation, demonstrating how they have utilized language to express themselves, create safe spaces, and fight prejudice. It is more than simply slang; it is a cultural weapon for affirming identity and building unity in the face of exclusion.

The undying wonder of using language is its ability to connect people from different geographical locations, from different races, and generally, from different walks of life. It is inevitable that with the greatness of the minds of language enthusiasts, a multitude of codes and languages used by different groups of people emerge into being. Over the years, in hopes of precipitating people's awareness and recognition of the varying languages that are emerging, linguists aim to formalize every one of these, considering their varieties and dialectal counterparts, but some of these need thorough studies since they have just been coined and are lacking consensus of understanding among societal members.

The concept of swardspeak began in the 1970s when it was coined by a columnist and movie critic, Nestor Torre. It is a "lingo" or language spoken by gay people when they are gathered together to cloak their conversational topics. It is known that when gay people talk to each other, they often talk in a way that is vulgar and it is one of their intentions to protect the ears of those who are hearing their conversations. Swardspeak is mostly spoken by gay people, but it has also been adapted by those who are around them as time passes. Throughout the years, the term "sward" has become rather derogatory to those in the LGBTQIA+ spectrum, so the most common terminology that people can hear today which refers to swardspeak is "gayspeak" or "gay lingo".

As societal attitudes toward the LGBTQ+ community evolved, so did the language. By the late 2000s and into the 2010s, swardspeak began to decline in everyday usage, giving way to more contemporary and inclusive terms like "gay lingo" and "beki speak"—terms that better resonated with younger generations and digital culture. This linguistic shift was not just lexical but also social, reflecting a move from concealed code to a more visible and empowered form of expression. The evolution underscores language's role in adapting to cultural shifts while preserving its function as a marker of identity and community.

In the present situation, where there are different coinages of terminologies coming from social media platforms, small groups of people, and especially from the members of the LGBTQIA+ spectrum, recognizing this living proof of the dynamism of language allows people to understand, especially those who are closely studying languages, that language is evolving. Although there are positive impacts of the evolution of language, the fact cannot be denied that it can affect the formal linguistic foundations of English language learners. Due to the emerging

multiple trends and networks of linguistic variations, their communication skills might be influenced greatly and drastically.

The issue comes in with the gap between gay people who make use of gay lingo and those who do not understand these newly coined terminologies. It might cause confusion and conflict between these two parties that can stem from misunderstanding verbal cues, and it might be interpreted differently by the receiving party. Hence, the researcher attempted to establish and recognize the etymology and word formation processes in gay lingo. Through this study, the concept of gayspeak was textualized, and a visual representation became available to those non-speakers of gay lingo for them to further understand the terminologies and their underlying counterparts in normal language.

In the Philippine context, since even in the present time, there are still a lot of people who are not well-versed about emerging genders, gay people tend to hide behind a character and in words. The word formation processes in the study of Demetrio et al. listed and described all of the processes and themes that went into the creation of Filipino gay terms. They observed that these processes help to create new phrases that act as markers of identification and unity among speakers.

The proponent of this study was bothered by the pitfalls of gay lingo, for it could greatly affect one's language and communication. This study is recommended to all readers, especially to English major students and other language learners. This may guide them in their standard and accurate English grammar.

## **Literature Review**

### Gay Lingo Terminologies and Etymologies

Gay lingo in the Philippines is a dynamic and changing sociolect that serves as both a language invention and a badge of identity for LGBTQIA+ people. Studies have shown how this type of language expresses innovation, resistance, and solidarity.

Recent research has looked into the growth and significance of Filipino homosexual language, often known as sward speak or gay lingo, emphasizing its fluid character and function in identity construction within the LGBTQIA+ community. Quimosing-Ocay and Ocampo investigated the morpho-sociolinguistic characteristics of sward speak among college students, revealing morphological derivations such as the insertion of the "j" phoneme, code-switching and change of the final phoneme. Their research found that all LGBTQIA+ and "Prefer-Not-to-Say" groups are sward speakers, with females outnumbering males. This correlates to the study to determine the extent to which phonological and morphological features manifest in the speakers' speech patterns. The "j" phoneme plays a distinct and expressive role in Filipino gay lingo. The use of code switching and change of the final phoneme bring creativity to the language.

In a paper written by Racoma, she discussed sward speak's etymology and how they came into acceptance in society. According to her, sward speak came into being as they provide privacy and secrecy to gay people's conversations, and this also shows their creative minds because they incorporate different terminologies proposing other meanings, including the names of celebrities, politicians, brands, and even using words from other languages. The article further discusses how colorful and entertaining Filipino gay language is as it creates new words like adding: "j", "sh", or "ny" in the beginning of the word, replacing its original first syllable and also words ending in vowels are replaced with "er", "or", and "ur". This is connected to the study through the introduction of different gay lingo terminologies that readers can compare with the local terminologies used in CVNHS.

Additionally, in a paper written by Catacutan, he laid out the varying perspectives concerning gay people not only in terms of gender orientation, in language use, but also in terms of the potential of sward speak to dominate other languages in the future because of its binding feature that puts people together. He added a series of gay terminologies such as: balaychina, jombagin, Janno Gibbs, Ombre Miles, nochikels, etc. that explain how Filipino people, especially the gay men, have a broad spectrum of vocabulary inferences that they put together to create new terminologies that mean entirely different. It is very much helpful to the study as it provided a broader perspective about sward speak that may allow readers to view it not only as a nuisance to the established formal languages, but in a way that is creative, literary, and useful.

#### Word Formation of Filipino Gay Lingo

Recent research has looked at the origins and growth of Filipino homosexual slang, highlighting its fluidity and cultural significance within the LGBTQIA+ community. Gay lingo, also known as sward speak or bekispeak, is distinguished by its creative manipulation of existing languages, mostly Filipino and English, using word formation processes. These linguistic inventions serve both functional and symbolic reasons.

Demeterio, Gidalanga and Belacho conducted a comparative analysis of the creation of gay words, where it specifically highlights and enumerated the 19 processes involved in the Creation of the Filipino Gay Words but only 15 emerged, like Association with Characteristics of a Person, Substitution and Addition of Letters, Use of Foreign Word, Rhyming Foreign Words other than English, Use of Philippine Slang, Rhyming with Object/Thing/Event, Rhyming with a Person's Name, Misappropriation of affix, Repetition of Words, Creation of Portmanteau, Association with a Characteristics of an Object/Thing/Event, Use of Radio 10 Code, Use of Anagram, Use of Abbreviation or Acronym and Set-Member Substitution. They observed that these processes help to create new phrases that act as markers of identification and unity among speakers. The study clearly categorized the different word formation processes on gay lingo. The process demonstrated the varied ways this sociolect grows and develop. It helped the researcher to further understand the concept of word formation processes involved in the creation of Filipino gay words as it is in the study that the researcher anchors the ways words are formulated.

A study by Cabelita et al. also researched on the neologisms or coined terminologies by gay speakers present in the speech of the Davao gay community. This further discusses that gays tend to shield themselves from societal harm by creating their own vocabulary words that only they would understand. Through qualitative analysis, it was found that the morphological processes that gay speakers use to create new words are affixation, reduplication, blending, and clipping while on the process of data analysis, these terminologies appeared: aida (aids), baboosh (goodbye), balur (house), betlog (egg), burlog (sleep), burnelas (slippers), chaka (ugly), curriculum (correct), gorabels (go), inlababo (in love), jalousie (jealous), korekong (correct), shunga (dumb), etc. The spectrum of coinages ranges from the different languages in the Philippines, and terminologies vary based on the language where it originated. This helped the researcher to find new coinages aside from those that came from Tagalog and Bisaya because the dialect used in the locale is Ninorte Samaron.

Another study in 2019 by Oficiar sought to reveal the reason of the usage of swardspeak and also the linguistic features that they belong to. This study was conducted in 3 institutions in Tagum City and was participated by 28 gay informants with varying backgrounds rooted in their respective campuses. The result of the study showed patterns in the formation of these terminologies and these are: clipping with affixation, variety formation, straight words derivation, popular words derivation, gay word affixation, foreign sounding, and gay word expressions. There were also listed gay lingo terminologies from the simulation of gay conversations and words that emerged are the following: Borlog (sleep), bundalo (soldier), kyumbokary (fat person), shulok (dumb), London (loan), titleholder (dead), Betty La Fea (bet or like), Leila De Lima (to lay down), pudra (father), yeba (lover), backstage (loser), nota (male genital organ), etc. These results show how terminologies vary from different places where similar studies were conducted. This helped the researcher in comparing and contrasting these terminologies.

Moreover, in the study of Susandi, et al, in 2018 titled “Gay Language in Bali (Sociolinguistics Study on Homosexual and Bisexual Men in Bali)” it explores the linguistic features, word formation, and functions of the language variation that they call Bahasa Bencong/Banci or Bahasa Gay (Gay language). The study involved eight respondents, and data were collected by tape-recording respondents’ conversations in normal settings. The study revealed interesting facts of the features of gay language. It involves creative semantic alteration to the original words, the new words were formulated by adding affixes to the morphemes, syllable substitution, blending, vowel shift, backformation, borrowing, reduplication, clipping, and acronym. Words that emerge are akika from Indonesian ako meaning I, gedong from Indonesian gede meaning big, hambreng from Indonesian homoseksual meaning homosexual, and others. It is connected to the study as it utilized the same method of gathering the data, and the word formation that appeared resembled the same linguistic processes.

## II. Methodology

### *Research Design*

This study employed descriptive qualitative research particularly employing the tenets of content analysis. It used directed content analysis since the researcher directly supervised the procedure and the participants during data collection to ensure a focused study of the retrieved materials. Furthermore, the study made use of an already established framework and the data retrieved from the discussions were divided into categories.

### *Data Gathering Procedure*

The researcher handed in a copy of letter request to the school head of Catubig Valley National Haigh School to ask for permission in conducting the data gathering procedure in the locale. The participants of this study were the gay senior high school students under all the strand offerings namely: General Academic Strand (GAS), Technical-Vocational-Livelihood (TVL) Strand- Information and Communications Technology (ICT), and Agriculture and Fisheries Arts (AFA)- Horticulture.

With the approval of the school head, the researcher went to each of the senior high school classrooms and introduced herself and stated the purpose. The researcher made clear that the recording will take place after the class concludes and made sure to ask if it is alright for the participants to stay longer than usual.

The researcher then prepared and handed in a conversation guide for the focus group discussions in order for the flow of the conversations to be organized. It was followed by the recording of the casual conversations of the gay students which lasted last for more or less one hour per group. It was divided into three(3) groups among all senior high school students to make room for more topics to be tackled and more gay lingo to appear.

After this, the audio recordings were transcribed into textual data using manual transcription by the researcher and the gay lingo terminologies and etymologies were then identified from the textual transcription with the help of the selected participants who provided the accurate meanings of the term. The terminologies were divided into (19) word formation processes identified by Demetrio et al. in their studies. The final step was the analysis of the terminologies based on their word formation using qualitative analysis.

### *Data Processing and Analysis*

The study utilized the (19) word formation processes identified by Demetrio et al. in their studies namely: substitution and addition of letters, use of foreign word, use of Philippine slang, rhyming with object/thing/event, rhyming with a person's name, rhyming with a foreign word other than English, misappropriation of affix, repetition of words, creation of portmanteau, association with a characteristics of an object/thing/event, association with a characteristic of a

person, use of radio 10 code, use of anagram, use of other Philippine language, use of foreign word, abbreviation or use of acronym, use of old word or name, highlighting of a specific characteristics and set-member substitution. The gay lingo terminologies were divided under these categories and analyzed qualitatively.

### *Ethical Considerations*

The researcher strictly adhered to ethical guidelines in conducting this study. Participants willingly volunteered themselves to participate in the focus group discussion. Their responses were kept confidentially and accessible only to the researcher, adviser, and evaluators. The researcher also ensured proper citation of all the sources to avoid plagiarism and upheld integrity throughout the process.

## **III. Results and Discussion**

### *Gay Lingo Terminologies*

There was a total of 187 different gay lingo terminologies that have emerged, with some of these having their own variations.

A majority of the gay lingo that emerged in the transcribed conversations were action-based terms. Action-related words in gay slang, especially in social dialects like gay lingo, come from a lively mix of creative language use and practical purpose. A lot of verbs in gay slang are changed, altered, or given funny twists by changing sounds, repeating parts, or adding prefixes/suffixes.

The addition of prefixes, infixes, suffixes and meaningless syllables changes meaning and adds style like *pyuka*, *igpyuka*, *pagpyuka* *nagpupupluka*, *nagpyuka-pyuka* all means to speak, *nagchichika*, *magchichika-chika* and *nagjujulibak* is more of gossiping and sharing of more personal opinions, *jiristorya* the casual conversation and *magchatting galore* the exaggerated way of conversing online which is the new trend. *Maglafangwa*, *maglafang*, *paglafs*, *lala*, *lalamore*, all variants of *lamon* which means to eat. *Magdimlo*, *pagdirimlo*, *nagdirimlo* and *jinumers* adds flair to the word *dim-dim* as well as *jumintindi*, *pagkyuntindihan* and *magkyuntindihan*. Affixation is often used to exaggerate, forming verbs that improve narrative story telling.

Another aspect of verb formation in gay lingo is the humorous twist achieved through sound modifications like *orlok*, *naborlogs*, *magpuyattsina*, *magshuksil*, *ginkukyuli*, *paglabatsi*, *ginsyudayhan*, *paghugaserm*, *pagtog-onerms*, *sightos*, *sightseeing*, *hibarotra*, *makyulance*, *knows*, *knowing*, *nashudto* and *shudtoon*.

The verb forms mark also the use of “j” phoneme inserted to the word to create a unique linguistic identity and distinctiveness to words like *magpajulig*, *pagjurubligay* and *magjurubligay*; *jimoon*, *ginjijimo* and *pagjimo*; *nagjujusap* and *pagjujusapan*; *majumbagers* and *ginjumbagers*, *majumam* and *majujuman*, *jaram* and *majaram*, *najurog*, *majulance*, *majibaro*, *ginjajaccept*,

pagjurigo, magjunod, igjolo, majubos, majuha, najuli, najupod, pagjulong, najuskol, ginjujuyakis, jusa, magjusawa ang nagjujuyagerms. The transformation of words adds a fun, exaggerated tone to conversations that strengthens in-group communication. It is the ordinary way they use to twist the word.

Language keeps evolving, leading to new action-related expressions, showing the shifting trends, views, and influences in the LGBTQ+ community. These verbs often undergo unique modifications that set them apart from standard counterparts.

Gay lingo is full of humor, expressiveness and drama, making it a lively and fun way of using it. It often employs intentional sound distortion to create comedic effect like gijonggahe, syubereto, churbaniz, stressor, abstring, bogaserms, witsikils, pagkukyohal, lovesolaniz, lovesola, pagkukyohal, shigugmaon, foodrakels, panrampa, magchakabels, selfonar, tatsyemen, pislak, nyimpola, syutronan, titserakas, schoolisyon and pan-girlet.

Gay lingo is full of funny expressions, making daily conversations lighthearted, interesting and full of social connections like bongga, char, monar, hawda, syudto, jootan kyootan, gorabels, kyotholic, juhi, jutos, jata, syuti, jolusyon, teacheraka, wiz, merlat, mashuri, kyuta and nashurian. Gays often stretch, twist or amplify sounds to provide style, irony or emphasis.

Repeating syllables or whole words conveys emphasis and also entertaining like eme-eme, majuri-juri, jungog-jungog, krutata and truelala. Playful exaggeration conveys layers of meaning beyond their literal interpretation.

Family and relationship terms in gay lingo are deeply intertwined with linguistic creativity and functions. There are many variations pertaining to the word “mother” like maderet, mudra, mudrakel and mudrakiling. Likewise, to “father” like pudra, pudrakels, fuderet, and fudrakiling. Gays are known to be family-oriented person and greatly love their parents. As socially-inclined individuals they value friendship, which they have varied terms like frenny, friendsola, friendship, friendlalo, jamigo, magjaramigo, pagjumigo and the ones their closest ever, their BFF. They also used terms related to family members like sisteret, sisterakas, brotherstra, jugto, shudtoerms and kyunak as part of the shumily or shumelya as they convey. They usually giggle when they talk about their jowawi or jowaers and willing to do everything for their loved ones.

Pronouns and interrogatives are also part of gay lingo terms like akiz, akira, akils derived from ako (I/me) has undergone creative linguistic mechanisms. The initial syllable is retained and an addition of meaningless syllables to make the word sound more stylish. In the pronoun syume which means me adding “syu” created more stylized pronunciation. These terminologies roughly translate to I/me/myself which indicates a strong connection with the Ninorte Samaron syntactic formation with the subject coming from the last part of the sentence as compared to the Standard English sentence pattern which is on the first part. Moreover, in connection to the main reason of the usage of gay lingo, to cloak the meaning of the words uttered by gay students and to informally hide that the statement is coming from them, aside from saying “ak” which is me/myself in Ninorte

Samaron, they add more letters into it to complicate the understanding of those who can hear it and purposefully hide the content of their conversations. The demonstrative pronoun *itiz* and *itik* which means *ini/iton* (this/that) also creates a rhyming tone to soften the original term.

Gay lingo has also its identity terms referring to themselves, there were a lot of variations like *akla*, *tukla*, *tuklaba*, *tukling*, *jubakla*, *shuklara*, *shuklaerms*, *syuding* and *gayla*. *Akla* is a widely recognized term for a gay person, often used in casual conversation especially if one is very close to the gay speaker. *Tukla*, *tuklaba*, *tukling* reinforcing playfulness in communication. *Jubakla* a more exaggerated form often used for humorous emphasis. *Shuklara*, *shuklaerms* and *shuding* exhibit phonological play through sound shifts and *gayla* highlights a general and collective terms for all the gays.

Using borrowed words and codeswitching are important ways that gay lingo forms. These processes enable to mix languages in a fun and imaginative way. Incorporating terms like *monarchy*, *Manila Zoo*, from English and *otoko* from Japanese.

Code switching is the practice of the gays alternating between languages within a word or conversation. This often involves mixing Tagalog and English like *ginwiwinarla*, *nawawarla*, *magwathalern*, *nagwawalkathon*, *nag-gygymsti* and *nag-aasking*. It allows speakers to communicate in a way outsiders may not immediately understand.

Some words that emerged are part of an interesting language trend known as coded language, insider language, or secret speech. The specific way of speaking that mixes Tagalog, English, Spanish, and pop culture cues to enable a fun, expressive, and sometimes mysterious form of communication. *Nota* is a term for penis associatively relates to the form of the *nota* (a musical symbol), to the male organ. Likewise, *daks* connotatively mean “big” describing the “penis”. These are secretly used by the gays to hide their conversation especially when they are surrounded by men or boys. *Boylet* and *kulam* both referring to a handsome young man, the love interest of the gays. They used these words especially if they are attracted to a charming young man. *BY* is a creation from the word “beauty” which usually describe the females, however gays perceive it describing a handsome young man/lad. It deviates to the convention just like the popular song of M2M “Pretty Boy”. Moreover, *chugigi* is a playful and exaggerated way of saying *pogi*. Both used as code in describing the men that they admire.

### *Gay Lingo Etymologies*

The etymologies of the appearing gay lingo terminologies showcasing how gay students in Catubig Valley National High School modify words from Filipino, English, Spanish, Greek, Cebuano and Waray to create unique linguistic expressions – showing off the Philippines amazing mix of languages. It is a remarkable example of how language evolves through cultural blending and creative adaptation. Numerous foundational words came about from Waray, often modified for expressiveness like the pronouns *itik* and *itiz* which means *iton* (that) switching the final sounds

that makes boring pronouns feel undisclosed and playful. The shortening of manang (miss/woman) to mana adds a younger look to a woman.

Terms about daily life, feelings and social conversation were used in a more exaggerated and creative way like mashuri, makuristra and nasyurian from kuri(when something is difficult), magdimlo, pagdirimlo, and nagdidirimlo from dim-dim(to drink alcoholic beverages),syudto from sadto(before), nasyudto from kadto (to go), daks from dako(big), kyootan from bootan(kind), naborlogs and orlok an invention word from turog(sleep),hibarostra from hibaro(to know how to do something),pagkyuntindi and magkyuntindihan from intindi means(understand), shudtoerms from bugto(siblings), shigugmaon from higugmaon(being loved by someone), syutronan from patronan(fiesta), shuti from guti(small),ginkukyuli from gin-uuli(to discuss the problem at home),nag-gygymsti from nag-gygym, pagtog-onerms from tog-on(cooking rice),bogaserms from bogas(rice)), and ginsyudayhan from pabay-an(let it be). The addition of prefixes, suffixes and meaningless syllables creates a distinct sound able to hide the gays conversation.

Most Waray terms when transformed to gay lingo used of “j” phoneme inserted to the word, a playful linguistic strategy that aligns with the phonological and morphological creativity. like aramigo, magjaramigo and pagjumigo from amigo(friend), majuri from kuri(difficult), mapajulig, pagjurubligay, and magjurubligay from bulig (help), jinomers from inom(to drink alcoholic beverages), ginjijimo, jimoon, and pagjimo from himo(make), ginjumbagers and majumbagers from umpag(to beat someone), jowaers and jowawi from ma-asawa(a romantic partner), jootan from bootan(kind), najurog from turog(sleep), majuman and majujuman from human(get things done), majibaro from hibaro(to know how to do something), jungog-jungog from bungog(stupid), The insertion of “j” in words creates a unique sound that adds flair and humor.

Many words from gay lingo came about from English, created through different ways of forming words and adapting them. This playful use of words shows phonological play, cultural influences and the need for secretive or expressive ways of conversation.

Gay lingo often changes English words with sound modification, giving it a playful and unique language style like frenny, friendship, friendsola, friendlalo which means friend. Lovesolaniz and lovesola mean love. Gorabels which means go, selfonar which means cellphone, and truelala which means true.

Some terms start with English words but undergo affixation and stylization like pyuka, igpyuka, , pagpyuka, nagpupupluka nagpupyuka-pyuka are all modification from the word “speak”, which means to speak or spill describing the degree where gays converse. Pyuka is just an ordinary casual conversation while nagpupyuka-pyuka is the all-out sharing of opinions, stories and secrets to a close group.

Misappropriation of affix where the word boylet for attractive male, the diminutive affix “let” (such as in piglet and booklet) is forcibly attached to boy not to significantly smallness but

cuteness that is understood as attractiveness. The word pan-girlet from the word girl but means things appropriate for a girl like dress or accessories.

English mixes with Tagalog and other languages to form new expressions like ginjajaccept from the word and means accept, pagkyuport from the word support, nag-aasking from the word asking, ginwiwinarla, nawawarla from the word war which means to quarrel, nagwawalkathon from the blended word walk and marathon which means to walk around with friends, magwatchalern from watch and learn, magchatting galore from chat which means to chat a person in a long period of time.

Semantic shift is also evident with words repurposed with entirely new meaning like monarchy which means a form of government but diversely means money. Sightos from the word sight shift its meaning from able to see to particularly focus on the physique of a man. Similarly with sightseeing which is the act of visiting and exploring interesting places, deviates its meaning to seeing and observing group of persons insulting someone. Manila Zoo means a popular place for animals however it has new meaning that refers to a residential place in Manila.

Filipino words have been creatively adapted into gay lingo through various linguistic processes that transform their meaning, sounds and structures. Words are altered in sound to make them more playful or coded like the pronouns akiz, akira, akils which means ako(I/me), anik and aniz which means ano(what) and sinetch means sino(who). The initial syllable/sound is retained in the pronouns and an addition of meaningless syllables at the end of the word.

There are variations for the word bakla like akla, tukla, tuklaba, tukling, jubakla, shulaerms, shuklara and shuding. Akla is a commonly used by gays belonging to the same age group. Tukla, tuklaba, tukling and Jubakla suggest exaggeration and humor. Shuklara, shuklaerms and shuding exhibit some playful sounds and Gayla point out a general term for all the gays. Similarly, the word lamon which means to eat, has also a unique naming, words like lala a shortened, casual form often used in quick conversation, lalamore a reduplication of lala plus “more” suggests an enjoyable eating event, paglafs a twist of paglamon which mimics the sound, malafang is a morphological change both convey a pleasurable and satisfying meal and maglafangwa is a hyperbolic expression of eating just like in a boodle fight.

The variability shows the active linguistic innovation when terms go outdated through social or trend patterns. The fact that there may be more than one word for a word or idea, is an indication that gay lingo is multiform and ever changing.

Other gay lingo/terms adapted from Filipino show the addition of meaningless syllables and reduplication like chugigi from pogi(handsome), krutata from bata(kid), syubereto from paborito(favorite), panrampa from rampa(something stylish clothes that can be used), titserakas from titser(teacher) and merlat from bilat which means a girl, associating the female genitalia of female.

These changes make gay lingo very flexible, letting it grow with new trends. It acts as a way to communicate secretly, promoting unity and identity among LGBTQIA+ community.

Less common but still present are the Cebuano, Spanish, Japanese and Greek influences. *Wiz* and *witzikils* are sound modification of Cebuano “*wa*” which means none. *Nagchichika* and *magchika-chika* are Spanish influence from the word *chisme* that evolves to *chika*. *Madre* which means mother to *mudra*, *mudrakel*, *maderet*, *mudrakiling*, *padre* means father to *puadra*, *fuderet*, *puadrakel*, *fudrakiling* and *nota* a musical symbol but implied differently as penis/male organ. *Otoko* referring to boy/man an original Japanese term which the gay lingo borrowed exactly and *churbaniz* from the Greek *cheorvamus* means a filler or the lack of the right word to say especially when gays do not know what to say anymore, they just say, *churbaniz*.

There are also some original gay lingos that undergo transformation like *gijonggahe* from *bongga*, all means an expression of amazement. *Char* from *charot* which means just kidding, both used interchangeably. *Eme-eme* a famous gay expression which means nothing in particular and *magchakabels* from *chaka* meaning ugly/unattractive. Gays are known to be straightforward and say things blatantly.

This showcases creative language play, often sparked by sound similarities or humorous twists. The way gay lingo borrows and adapts words from Japanese, English, Spanish, Greek and other languages revealed this linguistic flexibility -pulling in outside influences to make its vocabulary even richer.

#### *Gay Lingo Word Formation Processes*

This study utilized the 19 word formation processes used by Demeterio et al, moreover, the collection and analysis identified only 11 processes which include substitution and addition of letters, use of foreign word, rhyming foreign words other than English, Filipinized reading, use of Philippine slang, rhyming with object/thing/event, misappropriation of affix, repetition of words, creation of portmanteau, association with a characteristic of an object/thing/event, and abbreviation or use of acronym.

The major word formation that emerged in the collected data is substitution or addition of letters, which includes addition of affixes and meaningless syllables that shows playful twisting and sound patterns to create unique expressions. As a special sociolect, it does not have standard rules if forming the word. The adding of affixes and messing with non-sense syllables suggests a preference for rhythm and expressiveness, giving that language style. The change by adding and substituting of letters conveys fun and expressive version like *magjunod* from *sunod*, substitute /s/ to /j/ and addition of prefix “*mag*”, *magshuksil* from *taksil*, substitution of the syllable “*ta*” to “*shu*” and addition of prefix “*mag*”. *Mudrakiling* from the word *madre*, alters the word by changing the /a/ to /u/, and /e/ to /a/ as in *mudra* and addition of nonsense suffix “*killing*”, the new word expands its reference to affectionate representation of maternal figures.

Similarly, in the word *fudrakiling* undergoes similar changes, from *padre* it changes the “pa” to “fu”, the “re” to “ra” as in *fudra* and addition of meaningless syllables “kiling” which expands its reference beyond biological fatherhood, often used in affectionate way. *Magjaramigo* from *amigo*, addition of prefix “mag” and meaningless syllable “jar”. *Pagjulong* from *tulong*, substitution of /t/ to /j/ and addition of prefix “pag”. *Titserakas*, the addition of meaningless syllables “akas”, daks the substitution of final sound /o/ to /s/, when attached with affixes it only changed the spelling, not the syntactic category it belongs to. The phonological and morphological changes that occurs is varied, some gay lingos are just easy to create and some are complex.

Foreign words do not just come about into gay lingo, it mixes and sometimes acquire completely new meanings. There are words that emerged in the process- The use of foreign Word, like *monarchy* is a form of government but creates new meaning which is money forming new words like *monarchy* and *monar* due to the association of monarchs with wealth. From the word “ramp” turns to *rampa* means walking confidently, changes the meaning to something worn for fashion the term *panrampa*. *Otoko* a Japanese term means boy/man to create unique and coded linguistic patterns. The word “knows” and “knowing” implied the same in gay lingo which means awareness of something. In English “friendship” is the state of being friends, but in gay lingo it refers to an individual, a friend. This shift broadens the meaning beyond its original grammatical category. *Stressor* in gay lingo means mental strain caused by pressure, it deviates to its original meaning which is an event that triggers stress. The root word *sight* means vision while *sightos* has new implication which is to see or figure out handsome young man.

Gay lingo is very dynamic, frequently mixing original and borrowed parts to form new word. Rhyming foreign words other than English is another process used by the gays. *Magchatting galore* sounds Irish, the word *galore* comes from Irish *galeor* meaning plenty. The aesthetic way of adding *galore* adds a sense of abundance and exaggeration. *Nagchichika*, creates new words from existing word *chika* which derived from the Spanish word *chisme* meaning to gossip, a fun way where gays come together exchanging funny conversation. *Churbaniz* refers to a filler when gay can no longer explain things, they just say the word, it is from the Greek word *cheorvamus* just mean the same but change its spelling. *Schoolisyon* has also Spanish sounding word, the suffix “isyon” resembles Spanish derived adaptations like *diskusyon* (discussion, *konbersasyon* (conversation).

Another interesting word process that appeared is the *Filipinized reading*. New lexicons were created including the formation of new words and borrowing from English. New terms adjust and are modified to the rules of Filipino like *nag-gygygsti* the English word *gym* is adapted into Filipino morphology. The prefix “nag” marks the verb as an action in progress, following Filipino verb formation patterns. Another is *nag-aasking*, from the English word *ask* and creates a unique expression of blending Tagalog and English, but implies same verb form. The word *ginjajaccept* from the English word *accept* and creates a creative expression of mix Tagalog and English

following the same rulings in word formation. Also, pagkyuport the English word support is adapted into Filipino phonology and morphology, aligning with Filipino grammatical structure.

Gay lingo keeps changing with new word creations especially in local dialects and daily slang that introduces many new words in the language. Words that emerged in the process, the use of Philippine slang, is jowa it is a Filipino slang word that means boyfriend or girlfriend that turns to jowawi and jowaers that are commonly used in everyday chats and have become part of contemporary gay lingo.

Gay lingo is often inspired by object, thing or event that serves as marker of identity. There are also words that emerged in the process of rhyming with an object/thing/event like the word war denotes battle, nawawarla and ginwiwinarla repurpose it to signify a different action and actually soften the act which just mean to be scolded. Chaka or chararat is a Filipino gay lingo which means unpleasant or ugly and the new word magchakabels also means undesirable.

Another captivating pattern in the word formation is the misappropriation of affix, as the term implies, affixes are being misused. The addition of -let functions as diminutive suffix as in(booklet), however it means differently in boylet where it means a young handsome boy/man. Similarly, pan-girlet uses the diminutive -let, stylizing girl in a creative manner. However, it implies things exclusively for girls.

Another interesting language feature of gay lingo is the use of reduplication of terms. In the process, Repetition of the word, emphasizes and exaggerates the word chika, in magchika-chika, juri in majuri-juri, and jungog in jungog-jungog. It stretched the meaning to be more dramatic or intense, adding more fun.

The process of association with a characteristic of object/thing/event is an emerging linguistic trend in word formation. The word nota refers to musical symbol but nota in gay lingo implies differently. It means the male organ, associating its form. Manila Zoo means a place for animals, but it extends its meaning to a residential place where a person lives in Manila.

Portmanteau is a word that blends two or more words together such as Taglish, from Tagalog and English. In the process creation of portmanteau, there are words that surfaced like nagwawalkathon blend parts of two words - walk and marathon that creates a new meaning. Watch and learn are fused together into a single, compact phrase magwatchalern creating a dynamic or playful expression. This mixing of languages is not just clever- it is a playful and creative way that multilingual Filipinos express themselves and signal they belong to the group.

In the process “abbreviation or use of acronym, word that emerged is BFF or Best Friends Forever, the common term that gays used referring to their closest companion.

These etymological transformations serve both aesthetic and functional purposes, allowing speakers to establish identity, exclusivity, and solidarity within their social group.

Gay lingo is constantly being created and reinvented, showing how adaptable this sociolect really is. Each generation puts its spin on it, and it soaks up influences from other languages like a sponge. It is evident in all the borrowed words and sound changes. As gay lingo keeps evolving some of its catchier terms might go mainstream and end up as regular Filipino slang that everyone uses.

#### IV. Conclusion

Overall, Gay lingo follows no specific rules in word formation. Although there are several common gay words, still there are new gay words coined spontaneously during conversations of young gays or the Gen Z gays.

There are 187 gay lingo terminologies that appeared in the data collection which showcase the ability of students to adapt to linguistic variation and usage in actual conversations. Through this, it is implied that even if they are exposed to academic rigor, grammatical structure and adherence to the norms in linguistics can be set aside when talking about gay lingo, since it is a concept that does not follow the basic conventions of grammar, hence the word formation processes are also creative.

These linguistic transformations highlight the creativity and adaptability of gay lingo as a language variety, particularly within the LGBTQ+ community. Through phonological playfulness, morphological innovation, gay lingo continues to evolve, reflecting cultural identity, social relationships, and humor. By classifying these terms into linguistic categories, the study provides a deeper understanding of how language adapts and flourishes within a specific cultural framework. Furthermore, this analysis reveals that gay lingo is not merely a collection of slang but a dynamic linguistic phenomenon with its own structures. It serves as a sociolect that fosters inclusivity and creativity further solidifying its role as a significant and evolving form of communication.

Most gay lingo terms and etymologies originate from existing words but undergo alterations through linguistic changes. These etymological transformations serve both aesthetic and functional purposes, allowing speakers to establish identity, exclusivity and solidarity within their social group. They serve as protective mechanisms, helping gay individual to discreetly converse while strengthening their cultural and social ties. It can be implied that gay lingo is not just a static slang but a dynamic linguistic phenomenon, continuously evolving as it interacts with different language systems and social environments

Lastly, (11) word formation processes surfaced in this study. It is implied that even if they are non-conforming to the norms of linguistic rules, they build their identity in the realm of language which is an indicator of an established identity, ultimately leading to its standardization in the future. Given the dynamism of language, it will still continue to evolve, but as time passes, it will have a baseline for other standardized variations to follow.

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