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A COMPARATIVE STUDY ON THE FORMATION OF GAY LANGUAGE WORDS AND UTILITY VEHICLE EXPRESS CODES

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Abstract
In Metro Manila, there are two sets of coded language that baffle and amuse their observant bystanders: The Filipino gay language and the idiom used by the Utility Vehicle (UV) Express drivers. A UV Express is an air-conditioned public utility vehicle that is classier than the more famous Philippine jeepneys. Through a reconstructive contextualization and reverse engineering of 100 randomly collected Filipino gay words and another 100 randomly collected UV Express codes, this paper compared and contrasted their themes and creations. This paper is significant in offering a comprehensive listing and descriptions of the processes involved in the creation of Filipino gay words. This paper is also significant in being the first academic journal article that deals with the UV Express codes of Metro Manila. Furthermore, the methodology of this paper in studying either the Filipino gay language or the Metro Manila UV Express codes can be used in studying the variant Filipino gay languages in other places of the Philippines.

Keywords: Filipino gay language words, UV express codes, creation of new words, reverse engineering in linguistics

Introduction

Linguistic variation in the modern world is correlated with a small number of variables like gender and urban status (Labov, 2010). In Metro Manila, there are two sets of coded language that baffle and amuse their observant bystanders: The Filipino gay language and the idiom used by the Utility Vehicle (UV) Express drivers. A UV Express is an air-conditioned public utility vehicle that is classier than the more famous Philippine jeepneys, and much smaller than the usual buses. Filipinos in Metro Manila prefer this mode of transportation even if it charges higher fares than the jeepneys and buses because it is comfortable, has more frequent trips, and more city routes. Homosexuals communicate and interact with one another using gay language (Remoto, 2004; 2008). The reasons for doing so are to maintain the secrecy of their often sexually-related conversations, to set the parameters of the in-group against the out-group, and to show off their facility in using the remarkable language. On the other hand, UV Express codes are

jargons use by UV Express drivers as they communicate with one another through their two-way radios (Matias, 2017). The reasons for doing so are to maintain the secrecy of their conversations from the possibility of being overheard by the police and traffic enforcers through the radio, to also set the parameters of the in-group against the out-group, and similarly to show off their facility in using the remarkable codes. Through a reconstructive contextualization and reverse engineering of 100 randomly collected Filipino gay words and another 100 randomly collected UV Express codes, this paper compared and contrasted themes and creations of Filipino gay words and UV Express codes.

In as far as the creation of Filipino gay words are concerned, the most comprehensive listing and descriptions of these processes so far are contained in Eufracio Abaya and Jesus Federico Hernandez' *"Salitang Bakla: Makapangyarihan? Mapagpalaya?"* (1998) that catalogued a dozen processes. However, based on the initial reverse engineering undertaken by this paper the twelve processes proved to be inadequate to account for the creation of some Filipino gay words. For example, portmanteau and anagram are not covered by Abaya and Hernandez' twelve processes. The use of anagram and metathesis might closely resemble with each other, but these are actually two different processes, and the use of anagram occur much more than metathesis in as far as Filipino gay language is concerned. Furthermore, Abaya and Hernandez' tenth process substitution with famous names of personalities and places seems to need conceptual sharpening as there is a big difference between substitution with names of famous persons and places based on rhyme, and the substitution with names of famous persons and places based on the association of characteristics. Thus, there should be a distinction in the process involved in the creation of the word "Jiniit Jackson (for *mainit*, or warm/humid), from the process involved in the creation of the word "Aya Medel" (for *malaking suso*, or huge breasts). Even if substitution based on rhyme is covered by the ninth process substitution with rhyming words, the overlap between such process and the tenth process needs to be cleaned further. Hence, building on Abaya and Hernandez's efforts, the reverse engineering undertaken by this paper on the 100 randomly collected Filipino gay words resulted in a bigger number of less overlapping processes.

The literature review undertaken by this paper revealed no academic journal article yet on UV Express codes. Thus, in as far as the creation of these codes is concerned, the most comprehensive listing and descriptions of the processes involved is a conference paper of Gladys Matias, entitled "The Study of English Codes and Jargons Used by FX drivers of Robinsons' Novaliches to Trinoma Mall Trip" (2017). "FX" is the older equivalent of UV Express, and the name is based on the FX model of Toyota that was the dominant brand in as far as the older UV Expresses were concerned. Matias' conference paper merely identified five very small processes. When this paper did its initial reverse engineering on the 100 randomly collected UV Express codes, it was discovered that a number of the processes involved in the creation of Filipino gay words are actually also involved in the creation of these UV Express codes. Thus, this paper attempts not only to determine which of the processes involved in the creation of Filipino gay words are also involved in the creation of UV Express codes, but likewise to determine if there are other processes not mentioned by Abaya and Hernandez, and Matias that are involved in the creation of UV Express codes, and furthermore to determine

which of the processes involved in the creation of the UV Express codes may also be involved in the creation of Filipino gay words.

Method

Appendices A and B present the 100 randomly collected Filipino gay language words and the 100 randomly collected UV Express codes. These randomly collected words are the primary data that were analysed by this paper in order to answer the main problem and the six sub-problems. The first sub-problem was addressed by first reconstructing the general contexts or conversational topics that usually cradle these randomly collected words, and by categorizing the same randomly collected words into these reconstructed general contexts of conversational topics. Comparison and contrast are then done on the categorized words.

The second sub-problem of this paper was addressed by reverse engineering, a thorough and methodical examination of a process in order to understand as much as possible its function and use (Khorambin, 2016). Such reversed engineering built on the efforts undertaken by Abaya, Hernandez, and Matias, while being open to the possibility that there might be other processes that the two pioneering authors failed to identify. Such reverse engineering was guided with the principle of economy that is geared towards the listing of the least number of processes that can completely explain the creation of each of the randomly collected words. Figure 1 illustrates, as an example, how such reverse engineering was undertaken on a Filipino gay word that yielded five different processes, namely: 1) use of another Philippine language; 2) association with a characteristic of an object/thing/event; 3) creation of a portmanteau; 4) rhyming with an object/thing/event; and 5) use of an old word or name.

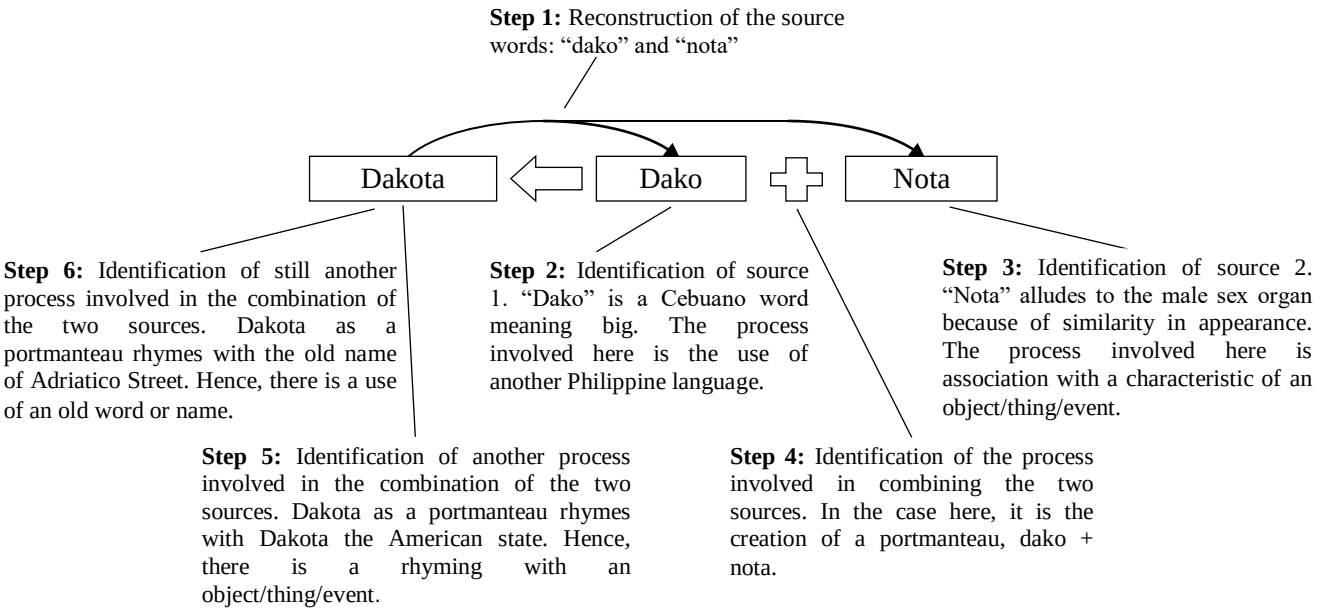


Figure 1. Illustration on How Reverse Engineering was undertaken on the Filipino Gay Word "Dakota"

Figures 2 illustrates, as another example, how such reverse engineering was undertaken on a UV Express code that yielded three different processes, namely: 1) association with a characteristic of an object/thing/event, as a city hall looks like a huge "*bahay*"; 2) highlighting of a specific characteristic, as playing the role of Asiong Salonga is one of the characteristics of the then Mayor Joseph Estrada; and 3) set-member substitution, as the then Mayor Estrada who was a member of the set Manila City Hall is used as the marker of the said set.

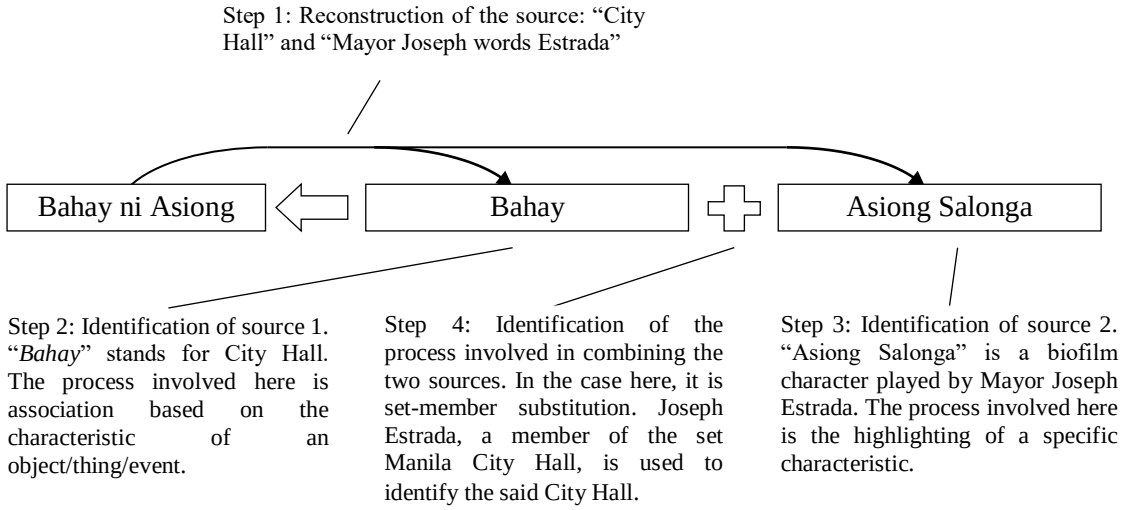


Figure 2. Illustration on How Reverse Engineering was undertaken on the UV Express Code "*Bahay ni Asiong*"

The third, fourth, and fifth sub-problems of this paper are concerned with specifying which of the identified processes involved in the creation of the randomly collected words are shared by Filipino gay words and the UV Express codes, which are proper only to the Filipino gay words, and which are proper only to the UV Express codes. A simple Venn diagram will address these three interrelated sub-problems.

The sixth sub-problem was addressed by computing the average number of processes involved in creating a Filipino gay word, as well as in creating a UV Express code. The set with the higher average number of processes involved in the creation of its words is the set with words that are more complex to create. This was also addressed by determining how many processes, based on cumulative frequencies, are needed in reaching half of the total number of processes involved in the creation of each set of 100 words. The set with the higher number is the set that uses more varied processes in the creation of its words. It is therefore also more complex to create.

The epistemological theory that justifies the comparative approach of this paper is the hermeneutic tradition of the German philologists Martin Heidegger (1889-1976) and Hans-Georg Gadamer (1900-2002). Specifically, the dialogical hermeneutics of these two theorists suggests that although two phenomena, or texts, are indeed radically different from one another, using one of them as a point of departure to study the other, and vice versa, could actually result in some

deeper and richer grasp of their radical individualities (Demeterio 2013, 301). Hence, by analyzing Filipino gay language side by side with UV Express codes, this paper will not just understand Filipino gay language on one hand, and the UV Express codes on the other hand, but more so understand them more fully and thoroughly.

By building on the efforts of Abaya and Hernandez, and by offering a more comprehensive listing and descriptions of the processes involved in the creation of Filipino gay words, this paper contributes to the understanding of Filipino gay language in general, and the creation of Filipino gay words in particular. By building on the efforts of Matias, and by offering a more comprehensive listing and descriptions of the processes involved in the creation of UV Express codes, this paper aspires to be the first full academic journal article on the study and analysis of UV Express codes, more specifically on the process of their creation. Furthermore, the methodology of this paper used in studying either the Filipino gay language or the Metro Manila UV Express codes can be used in studying the variant Filipino gay languages and distinctive languages of some social groups in other places of the Philippines, and even in the Southeast Asian region and beyond. The comparative findings of this paper may suggest that the creation of words and codes across distinctive social groups may share so much in common.

Findings and Discussion

Thematic Comparison of Filipino Gay Words and UV Express Codes

This section addresses the first sub-problem of this paper. The top five themes of Filipino gay words are: 1) sex-related concepts, constituting 31% of the words; 2) negative descriptions of persons, constituting 24% of the words; 3) concepts pertaining to psycho-physical states, constituting 14% of the words; 4) positive descriptions of persons, constituting 9% of the words; and 5) concepts pertaining to relationships, also constituting 9% of the words.

And, the five discernible themes of UV express codes are: 1) landmarks and places, constituting 60% of the words; 2) concepts pertaining to the road situations, constituting 13% of the words; 3) concepts pertaining to police and traffic enforcers, constituting 11% of the words; 4) concepts related to the passengers, constituting 9% of the words; and 5) communication devices, constituting 2% of the words.

Figure 3 compares and contrasts the frequencies in descending order of the themes of the randomly collected Filipino gay words and UV Express codes.

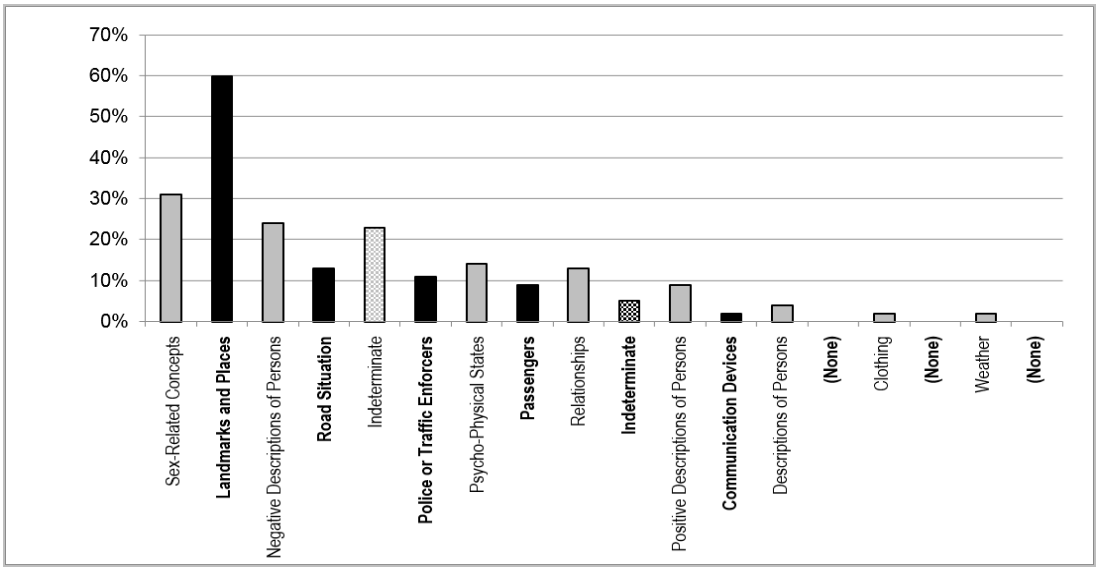


Figure 3. Comparison of the Themes of the Randomly Collected Filipino Gay Words (Gray Bars) and UV Express Codes (Black Bars and Bold Labels)

Figure 3 reveals a number of divergences. First, there are more themes that are discernible from the Filipino gay words than there are from the UV Express codes. Aside from the top five themes of the Filipino gay words that were already mentioned, there are three other themes shown in figure 3: neutral descriptions of persons, concepts pertaining to weather, and concepts pertaining to clothing. This means that the Filipino gay language covers more variety of topics than UV Express codes. It exposes the development of gender differences, as well as differences across social groups, in the language (Trudgill, 2000). Furthermore, the randomly collected Filipino gay words have a bigger number of words with indeterminate themes than the randomly collected UV Express codes, enabling the former to cover more conversational topics than the latter. Second, Filipino gay words are more personal compared to the UV Express codes (Remoto, 2008). The former is related to sexuality, to others, to the self, and human relationships; while the latter is related to objects and places (Muller, 2018; Zeng et.al, 2014). When UV Express codes relate to persons, they relate to them as things that need to be avoided (the police and traffic enforcers), or as things that provide income (passengers) (Chavez, et.al, 2013). Third, Filipino gay words often dwell on internal things such as sexuality and psycho-physical states; while UV Express codes dwell on external things such as what the drivers see while on the road for easy monitoring of the situation (Alba, 2006; Chavez, et.al, 2013). Fourth, Filipino gay words tend to pass judgment on persons, whether negatively positively; while UV Express codes tend to stay objective and merely report locations and situations (Romero, 2019; Narboneta and Teknomo, 2016). Fifth, Filipino gay words are preoccupied with sexual exploits and prospects while UV Express codes are preoccupied with the task of moving passengers from one place to another as quickly and as profitably as possible (Garcia, 2008; Sjobergh and Araki, 2008; Ogunmola, 2013).

In sociolinguistic, languages do not differ in what they can convey, only in what they have to convey. Trudgill explains that the social-class groups, like UV Express drivers and homosexuals, have linguistic characteristics in common

because their members communicate more frequently with each other than with outsiders. Language reflects the social roles of humans (Trudgill, 2000). In comparing the Filipino gay words and UV Express codes, it exposes the specific and unique characteristics of the languages of homosexuals and drivers as they differ in their social roles.

Reverse Engineering: The Processes Involved in Creating these Words and Codes

Through reverse engineering that was built on the efforts undertaken by Abaya and Hernandez, and Matias, this paper was able to list down 19 such processes (see appendices A and B for the detailed results). Table 1 enumerates these 19 processes in relation to Abaya and Hernandez and Matias' identified processes.

Table 1. The 19 Processes Involved in the Creation of Filipino Gay Words and UV Express Codes in Relation with Abaya and Hernandez, and Matias' Identified Processes

This Paper's Listing of Processes Involved in the Creation of Filipino Gay Words and UV Express Codes	Abaya and Hernandez's Processes for Filipino Gay Words	Matias' Processes for UV Express Codes
Abbreviation or Use of Acronym	✓	✓
Association with a Characteristic of a Person	✓	✓
Association with a Characteristic of an Object/Thing/Event	✓	
Creation of Portmanteau		
Filipinized Reading		
Highlighting of a Specific Characteristic		
Misappropriation of Affix	✓	
Repetition of Words	✓	
Rhyming with a Foreign Word (Other than English)		
Rhyming with a Person's Name	✓	✓
Rhyming with an Object/Thing/Event	✓	
Set-Member Substitution		
Substitution or Addition of Letters	✓	
Use of Anagram		
Use of Foreign Word	✓	
Use of Old Word or Name		
Use of Other Philippine Language	✓	
Use of Philippine Slang		
Use of Radio 10 Code		✓

Table 1 shows that out of the 19 processes identified by this paper, 10 were directly or indirectly mentioned already by Abaya and Hernandez, while four were directly or indirectly mentioned already by Matias. This paper was not able to detect Abaya and Hernandez's metathesis, onomatopoeia, and the use of metaphors in the sampled words. Hence, this paper was able to lay down eight completely new processes, and these are: 1) creation of portmanteau, 2) Filipinized reading, 3) highlighting of a specific characteristic, 4) rhyming with a foreign word, 5) set-member substitution, 6) use of anagram, 7) use of old word or name, and 8) use of Philippine slang. The following sub-sections explain in more detail each of the 19 processes identified by this paper.

Abbreviation or Use of Acronym

In Abaya and Hernandez's list of processes involved in the creation of Filipino gay words, abbreviations and the use of acronym are two separate processes (Abaya & Hernandez, 1998). In Matias' list, the use of acronym is a little distinct in the sense that it utilizes NATO's phonetic alphabet (Matias, 2017). In this paper, abbreviation, the use of acronym based on the Roman alphabet, and the use of acronym based on NATO's phonetic alphabet are lumped together as a single process.

An example of a Filipino gay word that is produced through the process of abbreviation and the use of acronym is "BIR," for "*babaeng inurungan ng regla*" (menopausal woman). An example of UV Express code that is produced through the same process is "*baga*" (lung), for the "Philippine Lung Center."

Association with a Characteristic of a Person

The process of association with a characteristic of a person is merely hinted at in both Abaya and Hernandez, and Matias' lists. Abaya and Hernandez mentioned the process of substitution with names of famous persons and places, while Matias mentioned the use of persons' names (Abaya & Hernandez, 1998; Matias, 2017). This paper, however, makes a distinction between the use of a person's name based on the characteristic of a person on one hand and based on mere rhyming with a person's name.

An example of a Filipino gay word that is produced through the process of association with a characteristic of a person is "Aga Mulach," for "very handsome," a characteristic that is possessed by the said actor. An example of UV Express code that is produced through the same process is "power ranger," for "traffic enforcer" whose helmet looks like a headgear of the mentioned television character.

Association with a Characteristic of an Object/Thing/Event

The process of association with a characteristic of an object/thing/event is merely hinted at in Abaya and Hernandez's list, as they mentioned only the process of substitution with names of famous persons and places (Abaya & Hernandez, 1998). Matias did not mention this process. This paper makes a distinction again between the use of an object/thing/event's name based on the characteristic of an object/thing/event on one hand and based on one mere rhyming with an object/thing/event.

An example of a Filipino gay word that is produced through the process of association with a characteristic of a person is "*blusang itim*" (black blouse), for a gay person who suddenly became beautiful after going to a beauty salon, as the black blouse in a Filipino film with the same title possesses magical powers that would make its wearer suddenly beautiful. An example of UV Express code that is produced through the same process is "*pamaypay*" (fan), for "Shell Gasoline Station," as the scallop logo of the said establishment looks like a fan.

Creation of Portmanteau

A portmanteau is a word that blended two or more words together, such as "Taglish," from "Tagalog" and "English" and "tapsilog," from "tapa" (cured meat), "sinangag" (fried rice), and "itlog" (egg) (Trommer & Cysouw, 2009). The

creation of portmanteau is not mentioned in both Abaya and Hernandez, and Matias' lists, but this paper, however, was able to detect such process in both the randomly collected Filipino gay words and UV Express codes.

An example of Filipino gay words that are created as portmanteau is "aiza," for a "person with only one eye," from "eye" and "*isa*" (one). The lone case of UV Express code created as a portmanteau is "smart," for those areas defined by an SM Mall branch and an MRT station, from "SM" and "MRT."

Filipinized Reading

New lexicons were created in this linguistic process include the formation of new words and borrowing from English (Bolton & Butler, 2004). Throughout the time of Filipinos' utilization, syntactic features of the English language had undergone a process that executed a series of changes (Esquievel, 2019). Since borrowing is rarely done deliberately in this manner, the borrowed term usually adjusts and is modified to the rules of Filipino (Paz, 2003).

The process of Filipinized reading is not mentioned in both Abaya and Hernandez, and Matias' lists, but this paper was able to detect such process in the randomly collected UV Express codes, although not in the randomly collected Filipino gay words. Many of Metro Manila's landmarks and establishments bear English names, and the UV Express drivers translate these names into Filipino in a distinctive manner. Some examples of UV Express codes that are created by the process of Filipinized reading are "*purong ginto*," for a Pure Gold branch; and "*siyudad ng pangarap*," for City of Dreams hotel and casino.

Highlighting of a Specific Characteristic

The process of highlighting a specific characteristic is also not mentioned in both Abaya and Hernandez, and Matias' list, but this paper was able to detect this in the randomly collected UV Express codes, although not in the randomly collected Filipino gay words. In this process, UV Express drivers pick out a single characteristic of a person, object or landmark, and build their code around such isolated characteristics. Thus, "*malaking bilog*" (big circle), for Quezon Memorial Circle, is built around the isolated characteristic of the big circle; and "*himala*" (miracle), for Quiapo Church, is built around the isolated characteristic of miracle, as Quiapo Church is reputed to be a place where miracles happen.

Misappropriation of Affix

The process of misappropriation of affix is hinted at in the list of Abaya and Hernandez, but not mentioned in the list of Matias. However, this paper was able to detect the process in the randomly collected Filipino gay words, although not in the randomly collected UV Express codes. As the name of the process implies, affixes are being misused here. Hence, in the Filipino gay word "boylet," for "attractive male," the diminutive affix "let" (such as in "piglet," "starlet," and "booklet") is forcibly attached to "boy" not to signify smallness but cuteness that is understood as attractiveness.

Repetition of Words

The process of repeating a word or portions of a word was mentioned by Abaya and Hernandez, but not by Matias. This paper, however, was not able to detect this process in the randomly selected Filipino gay words, but in the randomly collected UV Express codes.

Some examples of UV Express codes created through the process of repetition are "*Commo-commo*," for Commonwealth Avenue, where the first two syllables of the word "commonwealth" were detached and repeated; and "*Quiri-quiri*," for Quirino Avenue, where again the first two syllables of the name "Quirino" were detached and repeated.

Rhyming with a Foreign Word (Other than English)

The process of rhyming with a foreign word (other than English) is hinted at in the list of Abaya and Hernandez, but not mentioned in the list of Matias. Indeed, this paper was able to detect such process in the randomly collected Filipino gay words, and not in the randomly collected UV Express codes. Sward speak uses various strategies in forming words. Among these are loanwords or borrowing from foreign languages like Japanese, Spanish, German, Chinese, and French (Pascual, 2016; Red, 1996).

Some examples of Filipino gay words from this paper's own randomly collected samples that were created through the process of rhyming with a foreign word (other than English) are "*annichiwa*," for "*ano*" (what), that sounds Japanese; "*iteshiwa*," for "*ito*" (this), that also sounds Japanese; and "*buysung*," for "buy," that sounds German.

Rhyming with a Person's Name

The process of rhyming with a person's name is hinted at in both Abaya and Hernandez, and Matias' lists. Indeed, this paper was able to detect the said process in both the randomly collected Filipino gay words and UV Express codes. In the sub-section on the process of association with a characteristic of a person, this paper already made a distinction between the use of a person's name based on the characteristic of a person on one hand and based on mere rhyming with a person's name.

An example of a Filipino gay word that was created through the process of rhyming with a person's name is "Julanis Morissette," for "*ulan*" (rain), as it rhymes with the name of the singer Alanis Morissette. An example of UV Express codes that was created through the said process is "Vilma Santos Recto," for Recto Street, Vilma Santos Recto and Claro M. Recto share the same family name.

Rhyming with an Object/Thing/Event

The process of rhyming with an object/thing/event is hinted at in Abaya and Hernandez's list, but not in Matias' list. However, this paper was able to detect the said process in both the randomly collected Filipino gay words and UV Express codes. This paper already made a distinction between the use of an object/thing/event's name based on the characteristic of such object/thing/event on one hand and based on mere rhyming with such an object/thing/event's name.

An example of a Filipino gay word that is produced through rhyming with an object/thing/event is "pagoda," for "*pagod*" (tired) that rhymes with this Asian tower architecture that happens to be a name of a beauty supplies brand. An example of UV Express codes that is produced through the said process is "*sibuyas*" (onion), for a branch of Union Bank of the Philippines, for "onion" rhymes with "union."

Set-Member Substitution

The process of set-member substitution is not mentioned in both Abaya and Hernandez, and Matias' lists, but this paper detected this process in both the randomly collected Filipino gay words and UV Express codes. The process happens when a member of a given set is used as a shorthand for the whole set. Thus, in the Filipino gay word "anaconda," for "*ahas*" (snake/traitor), "anaconda" is supposed to be a member of the set "snakes" but it is used as a shorthand for the whole set.

As another example of a Filipino gay word that is formed through this process is "pocahontas," for "indian" (somebody who failed to appear in an agreed time and place), as Pocahontas is supposed to be a member of the set "Indians" but is used as a shorthand for the whole set. An example of UV Express codes that was created through this said process is "*osang*" (Rosanna Roces), for "Pegasus Club," as Roces was once a performer in the said club and therefore and member of the said set, but "*osang*" is used to substitute the whole set.

Substitution or Addition of Sound/Florish

The process of substitution or addition of sound/florish is hinted at in Abaya and Hernandez's list but not mentioned in Matias' list. However, this paper was able to detect the said process in both the randomly collected Filipino gay words and UV Express codes. The process involves the whimsical alteration of words through substituting some syllables or attaching flourishes. Hence, in the case of the Filipino gay word "*junakis*" (son/daughter), the first syllable of "*anak*" is substituted with "ju" and a "is" is added as a florish at the end of the word. An example of UV Express codes that was created through this same process is "*Pampam*" (Philippine Coconut Authority), where NATO's phonetic alphabet abbreviated acronym "Papa" is given a florish "m" at the end of each syllable.

Use of Anagram

The process of using an anagram is not mentioned in both Abaya and Hernandez, and Matias' list, but this paper was able to detect it in the randomly collected Filipino gay words, but not in the randomly collected UV Express codes. Anagrams are made by jumbling the letters of given words. Thus, "*domat*" is a jumbled word of "*tamod*" (semen), and "*astig*" is a jumbled word of "*tigas*" (hard/stiff). The use of anagram, however, is a process that closely resembles metathesis that was listed by Abaya and Hernandez.

Use of Foreign Word

The process of using a foreign word is mentioned by Abaya and Hernandez, but not by Matias. This paper was able to detect the process in both the randomly

selected Filipino gay words and UV Express codes. If in the process of Filipinized reading the English names of landmarks and establishments are distinctively translated into Filipino, the process of using a foreign word articulates a concept with a foreign word that is usually English (Paz, 2003). The expectation is that these Filipino speaking gay individuals and UV Express drivers should have articulated their concepts in Filipino instead of English or some other languages.

An example of a Filipino gay word that was created with the process of using a foreign language is "*chabelita*," for "chubby," where the English word "chubby" is used as a base for another transformation, instead of the Filipino "*mataba*" or "*malusog*." An example of UV Express codes that was created with the same process is "blue boys," for "traffic enforcers," where the English words "blue" and "boys" are used instead of the Filipino "*asul*" and "*lalaki*."

Use of Old Word or Name

The process of using an old word or name is not mentioned in both Abaya and Hernandez, and Matias' lists, but this paper detected the said process in both the randomly collected Filipino gay words and UV Express codes. The archaic nature of the words and names makes them not easily comprehensible by the average bystanders.

An example of a Filipino gay word that was created by this process is "*keber*," for "I do not care," which is a Filipinized rendition of the Spanish phrase "*nada que ver*" at a time when less and less Filipinos have knowledge of the Spanish language. An example of UV Express codes that was created by this same process is "Lima," NATO's phonetic alphabet abbreviation for "Lawton Plaza," where Lawton Plaza is the old name of Liwasang Bonifacio.

Use of Other Philippine Language

The process of using other Philippine languages was mentioned by Abaya and Hernandez but not by Matias. Indeed, this paper detected the process in the randomly collected Filipino gay words, and not in the randomly collected UV Express codes. The process involves borrowing words from the other Philippine language, usually Cebuano (Pascual, 2016). Thus, "*baler*," for house, is based on the Cebuano word "*balay*."

Use of Philippine Slang

The process of using Philippine slang was not mentioned in both Abaya and Hernandez, and Matias' lists, but this paper detected the process in both the randomly collected Filipino gay words and UV Express codes. The use of slang introduces many new words into the language by recombining old words into new meanings (Hai Liaw, Dani & Johari, 2013).

Examples of Filipino gay words that are older Philippine slang are "*esmi*" for mrs and "*chibog*" for eating. The lone case of UV Express code that is also an older Philippine slang is "*chopchopan*," for Banawe Street, where second-hand car spare parts are sold.

Use of Radio 10 Code

The process of using APCO's radio 10 code is not mentioned by Abaya and Hernandez but mentioned by Matias (Matias, 2017). Several terms of UV express

code are made up of APCO's radio 10 code which is the standard in radio communication (Unlay, 2018). Indeed, this paper detected the process in the randomly collected UV Express codes and not in the randomly collected Filipino gay words. This is expected because UV Express codes were indeed originally used through the handheld radio, while Filipino gay words are primarily used in face to face communication or through telephone.

Some more examples of UV Express codes from this paper's own randomly collected samples that were created using APCO's radio 10 codes are "16 ni Gloria," or "the problem of the former President Gloria Macapagal Arroyo," as referring to the Veterans Memorial Medical Center, where the said former president had been under hospital arrest for some years.

Table 2 sums up the reverse engineering undertaken by this section on the 100 randomly selected Filipino gay language words and on the 100 randomly selected UV Express codes, by showing the frequencies, percentages, and ranks of each of the 19 identified processes for both sample sets (see appendices A and B for the detailed basis of table 2). The total numbers of 177 and 158 imply that a number of both the Filipino gay words and UV Express codes took more than one process to create.

Table 2. Frequencies of the 19 Identified Processes Involved in the Creation of Filipino Gay Words and UV Express Codes

Processes Involved in the Creation	Filipino Gay Words			UV Express Codes		
Words/Codes	Frequency	%	Rank	Frequency	%	Rank
Abbreviation or Use of Acronym	13	7.34%	6.50	47	29.75%	1.00
Association with a Characteristic of a Person	8	4.52%	9.00	2	1.27%	13.00
Association with a Characteristic of an Object/Thing/Event	16	9.04%	5.00	18	11.39%	2.00
Creation of Portmanteau	10	5.65%	8.00	2	1.27%	13.00
Filipinized Reading	0	0.00%	17.50	17	10.76%	3.50
Highlighting of a Specific Characteristic	0	0.00%	17.50	17	10.76%	3.50
Misappropriation of Affix	3	1.69%	14.00	0	0.00%	17.50
Repetition of Words	0	0.00%	17.50	3	1.90%	10.50
Rhyming with a Foreign Word (Other than English)	3	1.69%	14.00	0	0.00%	17.50
Rhyming with a Person's Name	18	10.17%	4.00	8	5.06%	8.00
Rhyming with an Object/Thing/Event	19	10.73%	3.00	11	6.96%	6.00
Set-Member Substitution	3	1.69%	14.00	5	3.16%	9.00
Substitution or Addition of Sound/Florish	21	11.86%	2.00	3	1.90%	10.50
Use of Anagram	4	2.26%	11.50	0	0.00%	17.50
Use of Foreign Word	36	20.34%	1.00	12	7.59%	5.00
Use of Old Word or Name	4	2.26%	11.50	2	1.27%	13.00
Use of Other Philippine Language	6	3.39%	10.00	0	0.00%	17.50
Use of Philippine Slang	13	7.34%	6.50	1	0.63%	15.00
Use of Radio 10 Code	0	0.00%	17.50	10	6.33%	7.00
Total	177	100.00%		158	100.00%	

Comparison and Contrast of the Processes Involved in Creating these Words and Codes

This fourth and penultimate section shall address the third to the sixth sub-problems of this paper.

Shared Processes, and Processes that are Distinct to Filipino Gay Words, and UV Express Codes

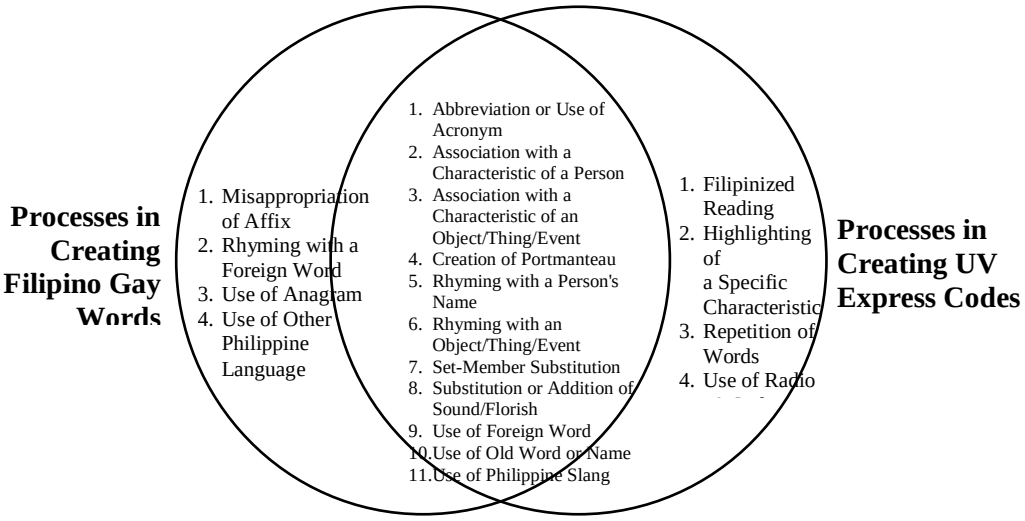


Figure 4. Venn Diagram for the Processes Involved in the Creation of Filipino Gay Words and UV Express Codes

Based on figure 4, there are 11 processes that are shared in the creation of both the Filipino gay words and the UV Express codes. Based on the same figure, there are four processes that are only involved in the creation of Filipino gay words. Based on the same figure, there are also four processes that are only involved in the creation of UV Express codes. The Venn diagram implies that 73.33% of the processes involved in creating Filipino gay words overlap with 73.33% also of the processes involved in creating UV Express codes.

Levels of Complexities in Creating Filipino Gay Words, and UV Express Codes

The last sub-problem of this paper, which aims to determine which is more complex to create among the two sets of linguistic phenomena, was answered in two ways. The first of which is by comparing the average number of processes involved in the creation of a Filipino gay word and a UV Express code. Table 2 shows that there are 177 processes needed to create the 100 randomly collected Filipino gay words. Such gives us the average of 1.77 processes per Filipino gay word. The same table shows that there are 158 processes needed to create the 100 randomly collected UV Express codes. Such gives us the average of 1.58 processes per UV Express code. By comparing the two averages, this paper determined that the average gay word is more complex to create than the average UV Express code, with a difference of 0.19 process. Table 3 supports this finding by pointing out that almost half (48%) of the UV Express codes are created with just a single process, and almost another half (48%) again of the same set of the linguistic phenomenon are created with just two processes.

Table 3. Frequencies of the Number of Processes Needed to Create Filipino Gay Words and UV Express Codes

Number of Processes Involved in Producing a Word/Code	Filipino Gay Words		UV Express Codes	
	Frequency	%	Frequency	%
1 Process	41	41.00%	48	48.00%
2 Processes	44	44.00%	48	44.00%
3 Processes	13	13.00%	2	2.00%

4 Processes	1	1.00%	2	2.00%
5 Processes	1	1.00%	0	0.00%
Total Number of Processes Involved	100	100.00%	100	100.00%

The second way of addressing the last sub-problem is by comparing the uniformity indices of the 19 processes as involved in the creation of Filipino gay words and the creation of UV Express codes. Following Daniel Katz and Kenneth Braly, a uniformity index is computed starting with the frequencies of the processes, arranged from the most to the least frequent, and by determining how many processes are needed to account for half of the total number of processes involved in the creation of each set of 100 words (Katz & Braly, 1933). Hence, Table 4 presents the calculation of the uniformity index of the processes involved in the creation of the 100 randomly collected Filipino gay words. Table 4 states that it will take 3.94 of the most frequent processes to explain half of the total number of 177 processes that are needed to create the said set of Filipino gay words.

Table 4. Computation of the Uniformity Index of the Processes Involved in the Creation of the 100 Randomly Collected Filipino Gay Words

Process	**Frequency**	**Cumulative Number of Processes**
Use of Foreign Word	36	36
Substitution or Addition of Sound/Florish	21	57
Rhyming with an Object/Thing/Event	**19**	**76**
Rhyming with a Person's Name	**18**	**94**
Association with a Characteristic of an Object/Thing/Event	16	110
Abbreviation or Use of Acronym	13	123
Use of Philippine Slang	13	136
Creation of Portmanteau	10	146
Association with a Characteristic of a Person	8	154
Use of Other Philippine Language	6	160
Use of Anagram	4	164
Use of Old Word or Name	4	168
Misappropriation of Affix	3	171
Rhyming with a Foreign Word (Other than English)	3	174
Set-Member Substitution	3	177
Filipinized Reading	0	177
Highlighting of a Specific Characteristic	0	177
Repetition of Words	0	177
Use of Radio 10 Code	0	177
Total Number of Processes Needed to Create the Sample of 100 Filipino Gay Words		**177**
Half of the Total Number of Processes Needed		**88.5**
Uniformity Index		**3.69**

On the other hand, Table 5 presents the calculation of the uniformity index of the processes involved in the creation of the 100 randomly collected UV Express codes. Table 5 states that it will take 2.82 of the most frequent processes to explain half of the total number of 158 processes that are needed to create the said set of UV Express codes.

Table 5. Computation of the Uniformity Index of the Processes Involved in the Creation of the 100 Randomly Collected UV Express Codes

Process	Frequency	Cumulative Number of Processes
Abbreviation or Use of Acronym	47	47
Association with a Characteristic of an Object/Thing/Event	**18**	**65**
Filipinized Reading	**17**	**82**
Highlighting of a Specific Characteristic	17	99
Use of Foreign Word	12	111
Rhyming with an Object/Thing/Event	11	122
Use of Radio 10 Code	10	132
Rhyming with a Person's Name	8	140
Set-Member Substitution	5	145
Repetition of Words	3	148
Substitution or Addition of Sound/Florish	3	151
Association with a Characteristic of a Person	2	153
Creation of Portmanteau	2	155
Use of Old Word or Name	2	157
Use of Philippine Slang	1	158
Misappropriation of Affix	0	158
Rhyming with a Foreign Word (Other than English)	0	158
Use of Anagram	0	158
Use of Other Philippine Language	0	158
Total Number of Processes Needed to Create the Sample of 100 Filipino Gay Words		**158**
Half of the Total Number of Processes Needed		**79**
Uniformity Index		**2.82**

Based on the uniformity index of 3.69 of the processes involved in creating the sample Filipino gay words and the uniformity index of 2.82 of the processes involved in creating the sample UV Express codes, this paper established that it will take more variety of processes to create the Filipino gay words than to create the UV Express codes.

Therefore, based on the two ways used by this paper to establish which of the two linguistic sets is more complex to create, it was ascertained that the Filipino gay words will not only take more processes but also more varied processes to create compared to what the UV Express codes will take.

Conclusion

This paper demonstrated that 1) the themes of the Filipino gay words and UV Express codes are very different from each other; 2) there are 15 specific processes involved in the creation of Filipino gay words, and also 15 specific

processes involved in the creation of UV Express codes; 3) there are 11 specific processes that are shared in the creation of Filipino gay words and UV Express codes, making an overlap of 73.33% to 73.33%; 4) the processes that are involved only in the creation of Filipino gay words are misappropriation of affix, rhyming with a foreign word, use of anagram, and use of other Philippine languages; 5) the processes that are involved only in the creation of UV Express codes are Filipinized reading, highlighting of a specific characteristic, repetition of words, and use of radio 10 code; and 6) the Filipino gay words are the more complex to create than the UV Express codes, as the former requires not only more processes but also more varied processes.

The exuberant and feisty Filipino gay language on one hand and the macho and militaristic UV Express codes on the other hand are actually created with widely overlapping processes. What made them different from each other are their themes, their small number of processes that are unique to each of them, and their levels of generative complexity.

Through the forays of reconstructive contextualization and reverse engineering of Filipino gay language and UV Express codes, it is deemed that this paper contributes to sociolinguistic studies, not just in the Philippine languages but also in other foreign languages, that can be used to this line of linguistic inquiry. Furthermore, it reveals the social function of language as new cultural traits manifest by humans as their social identity.

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