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WIKANG BAHAGHARI: ANALYSIS OF THE CONTEMPORARY VISAYAN GAY LINGO

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ABSTRACT

This research aims to identify Visayan gay-lingo's contemporary-Bekimong Bisaya. This study examines the unique gay language used in Southern Leyte, which includes the analysis of its meaning, importance, etymology, and usage in daily conversations. According to this study, the Visayan gay-lingo or bekimong Bisaya is a sociolinguistic, gender-based language medium that is been utilized by gay men in their interaction with other people. There are words spoken backward, words with added sounds, added letters, and words with different spellings. Some words originated from different celebrities and personalities with different, fresh meanings. The Visayan gay lingo (bekimong Bisaya), similar to the gay lingos spoken in the different regions of the Philippines, has no formal structure, specification, conventions, or subscriptions to grammatical rules. It is a dynamic, creative, and free-flowing language that shaped the gay perspective.

KEYWORDS – *bekimon, Bisaya, Gay Lingo, gender-based language medium, sosyolek, Visayan*

INTRODUCTION

A sociolect is a language used by a particular group of people. They are grouped based on their profession or any other similarities (Ki, 2020). One primary example of a sociolect is the "bekimon." Bekimon is widely spoken by gay men in the Philippine society which is part of their creative expression of communication. Santos (2010) states that the bekimon is the "new face of Philippine gay-lingo." According to him, the word "bekimon" is a portmanteau of the words "beki" which means "gay" and "mon" which is short for "jejemon" which is a flourishing sociolect in the modern world. Further, Legaspi (2019) noted that bekimon is classified as a "secret language" that bridged the understanding among homosexual males. This is the outcome of gay men being closeted or their resistance to the patriarchal society. With this, this study aims to identify and list the contemporary lexicon of bekimong Bisaya to uplift the gay community.

As the world continues to evolve, comes the rise of gay members of society. Gay men in the Philippines are known as "bading" or "bakla." In the Philippines, the empowerment of homosexual communities is unacceptable in the eyes of the highly conservative and Christian country where same-sex unions are considered to be a form of sin. The term "bekimon" is coined by Bern Josep Persia, a YouTube personality (Alano, et al., 2019).

Moreover, Alano, et al. (2019) noted that language is dynamic and can be compared to a living organism. As time passed by, communities started to evolve and grow which contributed to the transformation of language. Concerning the viewpoint of Barrameda, et al. (2010), gay lingo started to flourish when gay people experienced discrimination in their communities. Because of this, gay lingo serves as a way to develop a personal language that only gay men within society can understand and use to avoid and evade the judgment of society. Aside from that, bekimon is a very dynamic language with rapid and continuous evolutions. According to Martinez (2023), bekimon is utilized by gay men to talk about matters in private so that the public can not understand.

It is difficult to trace the origin of bekimon because it has no specifications. Bekimon is similar to the Filipino language because it can be used in any part of speech (Herrero, 2013). Based on the study of Alano, et al. (2019), until now, the formation and development of the linguistic structure of bekimon is still a mystery because there are no formal studies regarding this topic. Examples of this sociolect are *tomguts, akes, itech, ganern, wapak, eklabush, gandur,* among others. There is no limitation with bekimon. A manifestation of this is the utilization of the names of celebrities and known personalities as part of their vocabulary. For instance, *Bitter Ocampo, Hagardo Verzosa, Tom Jones, Stress Drilon, Kalad Karen,* etc. These are driven by celebrity names used to convey a different meaning in conversations.
Further, Alano, et al. (2019), noted that bekimon influences the daily living of a person. However, as per Martinez (2023), the continuous development and flourishing of bekimon in society also bring a negative effect: it replaces the Filipino language. It overshadows the Filipino language because the youth are more

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interested in learning the bekimon compared to their national language.

As history continues to unfold, the society becomes more open to liberal thought. The members of the Lesbian, Gay, Bisexual, Transgender, Queer, Questioning, Intersex, Asexual, + (LGBTQIA+) learns to empower themselves and fight for their rights to live free from humiliation and discrimination. A rational perspective sprung—it is to fight to achieve the most basic human rights and get acknowledged and protected by law. People are now aware and more accepting of the third gender in comparison to the past. Because of gay men's creative communication, a variety of languages was formed: the bekimon. The study of bekimon is important to analyze and record the modern vocabulary of this sociolect as it continues to progress, flourish, and develop.

The bekimon symbolizes the powerful identities of gay men in society. It gives color to their dark history. Their sociolect becomes the main ingredient to mold their identities and strengthen their bonds among other gay people.

In this study, the researchers emphasized the vocabulary of bekimong Bisaya, or the Visayan gay lingo that is spoken in Southern Leyte. This is because there are certain nuances and differences in gay lingos in the different regions of the Philippines. Thus, this study deepens the importance of understanding bekimon: its meaning, etymology, reasons, importance, and methods of using this sociolect in daily interaction and conversations.

METHODOLOGY

This section illustrates how the data were collected and analyzed, including the research design, research participants, methods of data collection, and data analysis procedure.

Research Design

This study utilized the descriptive – qualitative research design wherein the researchers interviewed the participants to list and analyze the contemporary vocabulary of bekimong Bisaya, provide definitions, describe its usage, understand the reason for using this sociolect, and understand the significance of bekimong Bisaya. The researchers constructed the guide questions which were used to gather and analyze the data. From the collected data, it was listed in a matrix and categorized according to the parts of speech.

Research Participants

The participants of this study included 30 gay male students of Southern Leyte State University – Tomas Oppus campus. This research utilized purposive sampling where the participants are the selected gay students to identify the most common words that they used in daily conversations. Participants of this study are those gay male students who are already out and not closeted due to convenience and sensitivity. Those who are not closeted are already comfortable and open to gay discourse and dialogue which made them a convenient sample for the study.

The following tables include the information and demographic data of the participants including their age, program, and years

Table 1. Age of the Research Participants

Age	Number of Students
18	1
19	10
20	8
21	8
22	1
23	2
Total	**30**

The table above shows the age and number of gay male students who participated in the study. One participant, aged eighteen (18), and two participants, aged twenty-two (22), are included in this study. Additionally, two participants, both twenty-three (23) years old, are included. Eight participants fall within the age of twenty (20), while another eight fall within the age of twenty-one (21). There are ten participants aged nineteen (19). In total, thirty (30) Bisaya gay students took part in this research.

Based on the data, the mean age of the participants is twenty (20) years old, indicating that the participants involved in this research represent the queer youth. The data suggests that the homosexual men who participated in this research belong to Generation Z, the latest generation in the population.

Because the participants in this research are youth, it can be assured that the language documented in Bekimong Bisaya is a product of the latest generation. This linguistic expression captures the words commonly used by Bisaya *effeminates*, as they engage in conversations with their peers.

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Talahanayan 2. Programs and Specializations of the Research Participants

Programs and Specializations	Number of Students
BEED	0
BPED	9
BSBA	2
BSIT	1
BSED-English	3
BSED-Filipino	2
BSED-Mathematics	2
BSED-Science	6
BSED-Social Studies	5
Total	**30**

The second table presents the program courses of the *"binabae" or effeminates*, participants who took part in this research. There were no participants from the Bachelor of Elementary Education (BEEd) program. Nine (9) participants came from the Bachelor of Physical Education (BPEd) program. Additionally, two (2) participants originated from the Bachelor of Science in Business Administration (BSBA) program. One (1) participant came from the Bachelor of Science in Information Technology (BSIT) program. Meanwhile, three (3) participants were enrolled in the Bachelor of Secondary Education (BSEd) majoring in English. There were two (2) participants each from the Bachelor of Secondary Education program specializing in Filipino and Mathematics. Further, six (6) participants were enrolled in the field of Science in the Bachelor of Secondary Education program. And, five (5) participants were specializing in the field of Social Studies in the Bachelor of Secondary Education program.

Based on the table, the Bachelor of Elementary Education program had no participants, while those studying in the Bachelor of Physical Education program had the highest number of participants. This indicated that the Bachelor of Physical Education has a higher percentage of queer or gay students compared to our programs. On the other hand, the lack of participants from the Bachelor of Elementary Education program suggests a small representation of *effeminate* or gay male students in this field.

Even though there were more participants from the Bachelor of Physical Education program, the credibility of the research can still be maintained because there were participants from other courses as well. Above all, the uneven number of participants does not significantly disrupt the study, as this research depends on the gender of the individual rather than their field of expertise.

Table 3. Year Level of the Participants

Year Level	Number of Students
First Year	6
Second Year	13
Third Year	11
Total	**30**

Table 3 shows the participants' academic year. It is indicated that there were six (6) participants in the first year who took part in this study. Meanwhile, there were thirteen (13) participants in the second year and eleven (11) participants in the third year. In total, thirty (30) Bisaya gay male students participated in this research.

Based on the data, the year level with the highest number of participants was the second-year college, while the first year had the smallest number of gay participants. There were no gay participants from the fourth years who were part of this study.

Gay participants only came from Southern Leyte State University – Tomas Oppus, ranging from the first to the third-year college. The researchers did not include participants from other institutions in this study.

Data Gathering Procedure

The researchers constructed guide questions which served as the basis for the interview with the participants. The interview was divided into two parts. In the first part, the researchers asked the demographic profile of the respondents including their age, program and specialization, year level, and address. In the second part, the respondents were asked the following questions:

1. What are the words that you utilized as a gay man that were rarely or never used by different gender groups or cisgenders?
2. What are the definitions of these words?
3. How do you use it in daily interactions and communications?
4. Why are you using these words?
5. As a gay man, how important is bekimong Bisaya?

This research was conducted under the Republic Act No. 10173, or the Data Privacy Act of 2012. It was assured that any personal data gathered from the research participants would be kept confidential. The collected data would be utilized solely for academic purposes.

The compilation of the bekimong Bisaya language was examined by understanding the meanings of the words, their inclusion, etymology, and their use in sentences.

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Data Analysis Procedure

The collected words or vocabulary of contemporary bekimong Bisaya were provided definitions by the respondents themselves to ensure the correctness of the data gathered. The researchers are in no capacity to provide definitions of the said words because this sociolect did not originate from them. After the study was completed, the data were evaluated by two of the research respondents to analyze the facticity of definitions and examples. Therefore, the vocabulary collected originated from Visayan gay men, in the context of gay dialogue and discourse.

DISCUSSION

The following tables contain the list of bekimong Bisaya that was collected by the researchers. It includes their definition, examples of how they use these words in daily conversations, the methods of using these words in communal interactions, the reasons for using bekimong Bisaya, and the significance of bekimong Bisaya.

Table 4. Bekimong Bisaya as Nouns

Word	Definition	Etymology	Sample Sentences
abab	baba (mouth)	The word "abab" comes from the Filipino word "baba," but it is reversed.	*Bahuag **abab** ni Aling Rosa, uy.* (Aling Rosa has very bad breath)
abas	saba (noisy)	The word "abas" is a reversed Bisaya term for "saba."	*Shudi **abas** bayet!* (Shush, don't be noisy, girl!)
amej	jema (joke)	The word "amej" is a reversed Bisaya term for "jema."	***Amej** raman gud 'tung ahung gisulti ganina.* (I was just kidding with what I said earlier).
asnik	kinsa (who)	The word "asnik" is a reversed Bisaya term for "kinsa," which means "who" in English.	***Asnik** ang pinaka-gwapo nilang lima?* (Who is the most handsome among the five of them?)
aws	wala (none)	The word "aws" comes from the Filipino word "wala," which means "nothing" or "none" in English.	***Aws** pa man 'kuy sapi kay wala pa man ko padad-i ni mudra.* (I don't have money at the moment because my mother hasn't sent me any yet.)
baklush/ beki	bakla (gay)	The word "baklush" comes from the Filipino word "bakla," which refers to someone who is gay in English.	*Sukua jud ni Victoriano kay **baklush** iyang duha ka junakis.* (Victoriano got angry because both of his children are gay.)
balur	bahay(house)	The word "balor" comes from the Filipino word "bahay," which means "house".	*Layshu ang **balur** sa atung silingan, uy.* (Our neighbor's house looks beautiful.)
bavarian	goodbye	The word "bavarian" is derived from the English word "goodbye."	***Bavarian**, adtu na 'ku.* (Goodbye, I'm leaving now.)
bayet	bakla (gay)	The word "bayet" comes from the Bisaya word "bayot," which refers to a gay person.	***Bayet**, ayaw ra gud pag dinanghag.* (Gay, don't act foolish there.)
bet	gusto o nais (like)	The word "bet" comes from the English word "like."	***Bet** jud na nakung kiki nga naas' luyu.* (I like that guy with his back turned.)
biancaro	babae (girl)	The word "biancaro" comes from the Filipino word "babae," which means " girl ".	*Pagkahuman sa napulu ka tuig nga hinuwatay, **biancaro** na jud ang anak nilang Klay ug Fidel.* (After ten years of waiting, Klay and Fidel finally had a daughter.)
chika	kwento (rumor story)	"Chika" is a slang term equivalent to the Filipino word "tsismis," both means gossip.	*Daghanang **chika** gihisgutan nilang mag-beshies, uy.* (Many rumors were discussed between them.)
churvavels	etc.	The term "churvavels" is derived from the colloquial term "churva."	*Ang mga ganahan naku nga prutas kay mansanas, dalandan, santul, ug mga **churvavels**.* (My favorite fruits are apples, oranges, santol, and others.)

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dikabilities	ari ng lalaki (boys private part)	"Dikabilities" is derived from the English slang term "dick," referring to the male private part.	*Dapat jud limpyu pirmi ang* ***dikabilities*** *uy.* (It's only right to keep men's private parts clean.)
dzai	babae (girl)	*The term "dzai" is derived from the Bisaya word "day".*	***Dzai****, ka-gwapa ba nimu uy.* (Miss, you look really beautiful.)
echos	biro lang o hindi totoo (joke)	"Echos" is a colloquial term.	*Sus uy, shudi ug tuu uy,* ***echos*** *ra man gud 'tu.* (Come on, don't believe that, it's just a joke.)
eme	joke lang (joke only)	The term "eme" is a reversed form of the word "meme," but with one letter "e" removed.	***Eme*** *ra 'tu uy.* (That was just a joke.)
etneb	bente (ten pesos)	The term "etneb" is a reversed word, derived from the Spanish word "veinte," which means "twenty."	***Etneb*** *ra jud ang baw'n ni Junjun kada adlaw.* (Junjun only has twenty pesos for his daily allowance.)
eyab	babae (girl)	The term "eyab" is a reversed Bisaya word for "baye" or female.	*Kadtu bang* ***eyab*** *gahapun kay bahu'g iluk.* (The girl yesterday had smelly armpits.)
ikal	lalaki (boy)	The term "ikal" is a reversed Bisaya word for "laki" or male.	*Kagwapo sa* ***ikal****.* (The guy is handsome.)
jema	kidding or joke	The term "jema" originated from the real name Jema, who was the first to use this word.	***Jema*** *raman tu uy.* (Just kidding.)
juwa	nobyo/nobya (girlfriend or boyfriend)	"Juwa" is a colloquial term derived from the Filipino word for spouse or "asawa."	*Ihatud sa naku ang akung* ***juwa*** *una ku muuli.* (I'll accompany my girlfriend first before going home.)
juwabelles	jowa (girlfriend or boyfriend)	The term "jowabelles" comes from the word "jowa" and is enhanced with "belles," making it "jowabelles."	*Bantayi jud nang imung* ***juwabelles****, talig makakita 'nag laing kiki.* (Watch over your boyfriend, he might find another girl.)
junakis	anak/bata (son or daughter)	The term "junakis" is derived from the Filipino word for child.	*Dusi jud kabuuk* ***junakis*** *nilang Mario ug Rosalinda.* (Mario and Rosalinda have twelve children.)
kebs	okay ra (it's okay)	"Kebs" is derived from the word "keber," which means okay.	***Kebs*** *ra ag amung exam ganina.* (Our exam earlier was fine.)
keme	carry lang or kaya to (i can handle it)	The term "keme" comes from the English word "carry."	***Keme*** *lang*. (It's okay)
keri	kaya (i can handle it)	The term "keri" is derived from the English word "carry."	***Keri*** *nimu musaka anang bungtud?* (Can you climb tall mountains?)
kiki	lalaki (boy)	The last two syllables of the word "lalaki" were replaced with "ki."	*Shufu'g borta jud 'tung* ***kiki*** *nga akung nakit-an sa canteen uy.* (The guy I saw near the canteen is handsome and fit.)
kumburub urus	burus (pregnant)	The term "kumburoburos" comes from the Bisaya word "buros," which means pregnant.	***Kumburuburus*** *man diay ang anak ni Rosa, nu? (Is it true that Aling Rosas daughter is pregnant?)*
lavern	laban (fighting)	The last syllable of the word "laban" was replaced with "vern."	***Lavern*** *lang jud sa life, bisan lisud na.* (Keep fighting in life even if it's difficult.)
layshu	sosyal (classy)	The term "laysho" comes from the English word "sosyal".	***Layshu*** *sii 'tung event nga akung gi rampage gabii uy.* (The gathering I attended last night was very classy.)
maamsh	ma'am (gender neutral)	The letter "sh" was added to the English word "ma'am."	***Maamsh****, naa tay klasi ugma?* (Ma'am, do we have classes tomorrow?)
mare	friend	The term "mare" is from the Spanish word "kumadre," a term used for godmothers or close friends of parents.	***Mare****, manglaag ta sunud simana.* (Let's hang out next week, friend.)

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mudra	ina(mother)	The term "mudra" is from the English word "mother."	*Gikasab-an man ko ni* ***mudra*** *uy, gabii naman gud ko kaayu nakauli.* (My mother scolded me because I came home late.)
ngo	nawng (face)	The term "ngo" is from the Bisaya word for face or "nawong."	*Kadaghan ba ug bugas 'tung iyang* ***ngo****.* (There's a lot of pimples on her face.)
pudra	ama(father)	The term "pudra" is from the English word "father."	*Buutan ug rispunsabli jud ang akung* ***pudra****. (My dad is kind and responsible.)*
shabeng beng	shabu (illegal drugs)	"Shabengbeng" is a colloquial term from the Tagalog word "shabu."	*Musuyup man gud siyag* ***shabengbeng*** *maung na-prisu.* (He uses illegal drugs, that's why he got imprisoned.)
shokton	buktun (shoulder)	The term "shokton" is a Bisaya word derived from "bokton," with the first syllable replaced by "shok."	*Kadaku sa iyang* ***shokton****.* (His arms are really big.)
shudi	ayaw o hindi (no)	The term "shudi" is from the Filipino word "hindi," meaning not.	***Shudi*** *abas, natulug ang bata.* (Don't make noise because the baby is sleeping.)
sisterakas	magkapatid (sister)	The term "sisterakas" is from the English word "sister."	*Kana nga* ***sisterakas*** *nu, silang Glein ug Glee kay haniti jud musayaw ug mukanta.* (Glein and Glee are sisters that are excellent at dancing and singing.)
yads	dzae (miss)	The term "yads" is a reversed Bisaya word from "day," with an added "s" at the end.	***Yads****, unsa may balita natu diha?* (Miss, any news about there?)
yagats	tagay (drinking session)	The term "yagats" is a reversed Bisaya word from "tagay," with an added "s" at the end.	***Yagats*** *ta unja adtu's baybayun.* (Let's have a drink by the seashore later.)

In table 4, the Bekimon Bisaya words are listed as nouns. The table consists of four rows: the first row includes the Bekimon words, the second row for their meanings, the third row encapsulates the etymology or origin, and the fourth row for examples of sentences showing how these words were used in daily communication.

Based on this table, there are various types of Bekimon words. Some are reversed from their Bisaya counterparts, like "***abab***" from "*baba*," "***abas***" from "*saba*," and so on. Some words have similar meanings but different spellings. Words like "***biancaro***," "***dzae***," and "***eyab***" refer to females, while "***ikal***" and "***kiki***" refer to males. Some words express humor or falsehood, such as "***eme***" and "***jema***." Expressions like "***kebs***," "***keme***," and "***keri***" convey a sense of indifference or approval. Some words have been altered or added to make them sound more appealing and colorful, such as "***Bavarian***," "***churvavels***," and others.

This table illustrates various aspects of the bekimong Bisaya language, showcasing its unique and creative use. The numerous words with similar meanings, it reflects the rich and rapidly changing nature of this language.

Table 5. Bekimong Bisaya (Visayan Gay Lingo) as Verb

Word	Definition	Etymology	Sample Sentences
anatch an	tara na (Let's go)	The word *"anatchan"* is derived from the Filipino word *"tara na,"* which means *"let's go."*	***Anatch an*** *talig mag sugud nag speech sa atung presidinti.* (Let's go, the President's speech might have started)
ansaveh?	anong sabi? (What did he/she say?)	The word *ansaveh* is derived from Filipino phrase *anong sabi* which means *"what did he/she say?"*	***Ansaveh*** *mu ganina?* (What did you say earlier?)
eagatch	tagae (To give)	The word *eagatch* is derived from the Bisaya word *tagae*.	***Eagatch*** *ku ba!* (Can you give it to me!)
fang	kaon (To eat)	The word *fang* is shortened from the word *lafang*, which means *"to eat"*	*Ayaw jud mu kalimut ug* ***fang*** *kay ma-ulcer mu.* (Don't forget to eat, you might get an ulcer.)

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fly high	umalis sa malayo/layas (To leave or to go far away)	The phrase *fly high* is a *hyperbole* that means to leave or depart to a faraway place.	*Anatch an,* ***fly high*** *na ta. Laaya man anhia uy!* (Let's go, it's boring here!)
gora	pagtungo sa isang dako o pook (Going to a certain place or location)	The word *gora* is derived from the English word *go.*	***Gora*** *natas plaza, naghuwat na atung ubang beshies.* (Let's go to the plaza, our friends are waiting.)
Janno Gibbs	mapagbigay (Generous)	The phrase *Janno Gibs* refers to a popular artist.	*Basta* ***Janno Gibs****, dapat jud sundugun.* (When it comes to Janno Gibs, we should follow his example.)
jumbag	suntok (Punch)	The word *jumbag* is derived from the Bisaya word *sumbag*, which means *"to punch".*	*Gisugsug ni Rico si Yoyong mau tung gi-****jumbag*** *niya.* (Rico provoked Yoyong, that's why he punched him)
kaka	kaon (To eat)	The last syllable of the word was replaced with *ka*	***Kaka*** *na ta et.* (Let's eat now sis.)
kara-karaka	bilisan o dalian (To hurry or hasten)	The word *kara-karaka* is derived from the Tagalog word *kara-kara.*	*Pa anhia na siya, karun na, pagdali, faster,* ***kara-karaka.*** (He's coming, hurry up, faster, quickly!)
kilab	balik (To return)	The word *kilab* is a reversed form of the word *balik.*	***Kilab*** *na diri uy.* (Come back here.)
lafang	akto ng pagkain (Act of eating)	The word *lafang* is a slang term derived from the Filipino word *nilalapang.* which means *"to eat heartily"*	***Lafang*** *na ta na.* (Let's eat now)
rampage	gimik/rampa (Hanging out/ Partying)	The word *rampage* is derived from the English word *ramp.*	***Rampage*** *ta sa mall unya.* (Let's go on a rampage at the mall later.)
shudi abas	ayawg saba (Don't be noisy)	The phrase *shudi abas* is derived from the Binisaya phrase *di magsaba.*	***Shudi abas*** *bayet.* (Don't be noisy, girl.)
shudiwoii	ayaw uy (Do not)	The word *shudiwoii* is a variation of the word *shudi* which means *"no"* or *"not".*	*Speaker 1: Mag-cheat ta unja sa exam ni ma'am.* *Reply:* ***Shudiwoii****, basin masakpan ta!* (Speaker 1: Let's cheat on Ma'am's exam later. Reply: No way, we might get caught!)
trophy	manalo (To win)	The word *trophy* is derived from the symbol of victory.	***Trophy*** *o lotlot sa contest unya, kebs ra, ang important gi buhat natu ang unsay atung keri.* (Whether we win or lose in this contest later, it doesn't matter. What's important is that we did our best.)

In the fifth table, the Bisaya bekimong verbs or action words were listed. A verb is a word that indicates an action. This table has four columns where the words, definitions, etymology, and usage in sentences are listed. In the first column, the bekimon words are recorded. In the second column, the meanings of the words are listed in the context of their usage. The third column contains the etymology, documenting the origin of the words. In the fourth column, examples of sentences are provided, demonstrating the use of these specific bekimon words in everyday communication.

In the fifth table, various types of bekimon words can be observed. Some words are simply reversed counterparts, like ***kilab*** derived from *balik*. Some words are reversed and modified to sound more appealing, such as ***eagatch*** meaning *tagae*, ***anatch*** from the Bisaya word *tana*, and ***shudi abas*** from *ayawg saba*, all with the addition of the sound "**etch**". Some words undergo pronunciation changes, like ***jumbag*** from the Bisaya word *sumbag*. Additionally, English words are incorporated, such as ***fly high*** meaning *paglayas* or *pag alis sa malayo*, ***rampage*** for *gimik/rampa*, and ***trophy*** for *manalo.* Some words are derived from celebrity names, like ***Janno Gibs***, signifying generosity. There are words with different spellings but similar meanings, like ***fang*** and ***kaka***, both meaning *kaon*, and ***lafang*** denoting the act of eating. Words from the Bisaya language, such as ***kara-karaka*** from *kara-kara*, meaning in a hurry, are also present.

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Table 6. Bekimong Bisaya (Visayan Gay Lingo) as Adjective

Word	Definitions	Etymology	Sample Sentences
Aan na	naa na (Here already)	The term *aan na* is a reversed Bisaya word, originating from *naa na.*	***Aan na*** *si sir.* (Sir is here.)
atima-nag lawas	macho (Masculine)	The phrase *atimanag lawas* comes from the Bisaya word *atimana ag lawas.*	***Atimanag lawas*** *uh, ana jud na basta sigi'g exercise!* (Take care of your body, that's really evident when you consistently exercise!)
Bitter Ocampo	malungkot (Sad)	*Bitter Ocampo* is a name of a celebrity.	***Bitter Ocampo*** *naman siya, sugud adtung nagbuwag silas iyang jowabelles.* (He's like Bitter Ocampo, ever since he broke up with his girlfriend, he's been sad.)
bonggacious	grand (Grandoise)	The term *bonggacious* is derived from the Filipino word *bongga,* meaning *extravagant* or *impressive.*	***Bonggacious*** *man kaayu ang kasal nilang Dingdong ug Marian uy.* (The wedding of Dingdong and Marian is really extravagant.)
borta	macho/malaki (big)	The word *borta* originated from the name of an individual, *Borta*, who has beautiful/ large physique.	***Borta*** *sii 'tung ikal, uh.* (That guy, he's really macho.)
catching na	may raket (has a job/ gig)	*Catching na* is derived from the English word *catch.*	***Catching na*** *oks, maung shudi sa skwila.* (I have a side job later, so I won't go to school.)
chada	pangit (ugly)	The term *chada* comes from *pachada* o façade.	***Chada*** *kaayu imung suut gabii.* (What you wore last night was really not good.)
chaka	pangit (ugly)	C*haka* is a colloquial term meaning *not beautiful*	***Chaka*** *man ang pagkahimu sa imung project, uy.* (The way you executed your project is also not good.)
chararat	pangit (ugly)	C*hararat* is derived from *chaka,* with a modern twist.	*Kakita kus imung kuntra ganina,* ***chararat*** *man diay sa pirsunal.* (I saw my opponent earlier, turns out he's ugly in person.)
Dakota Manila	malaki (big)	*Dakota* comes from the Bisaya word *dako,* and *Manila* is a place in Luzon.	***Dakota Manila*** *man ang swildu sa mga nurse adtus gawas.* (Nurses' salaries abroad are really big.)
daks	malaki (big)	The word *daks* is from the Bisaya word *dako,* with an added "s" at the end.	***Daks*** *daug niya sa bingo.* (He won big in Bingo.)
daling	ngil-ad (ugly)	The word *daling* is reversed Bisaya word from *ngil-ad.*	***Daling*** *iyang bag.* (His bag is not good.)
echosera	mapagkunwari/ mapagbiro (pretentious/funny)	The word *echosera* originates from the term *echos.*	***Echosera*** *sii ka, gi tarung baya kag pangutana.* (You're so funny, you even asked him properly.)

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Elsa	maginaw/malamig (cold)	The word *elsa* is a character from the popular movie "Frozen."	***Elsa*** *ang Baguio uy.* (It's really cold in Baguio.)
forever	mabagal/mahinhin (slow/gentle)	The word *forever* is a combination of *for* and *ever.*	*Forever man ang bau uy.* (The turtle's pace is really forever.)
harbat	ginamit na (already used)	*Harbat* is a Filipino slang term for taking something without permission.	*Layshu pa ang sinina nga gihatag ni Madam Alex naku, bisan ug* ***harbat*** *na.* (The dress Madam Alex gave me is still beautiful, even if it's second-hand.)
imalin	lamion (delicious)	The word *imalin* is from Bisaya word *lamion.*	***Imalin*** *ang BBQ nga amung napalit gahapun.* (The barbecue we bought yesterday was delicious.)
Joray	mataray (snobbish)	The word *joray* comes from the Filipino term *mataray.*	***Joray*** *man ang bag-ung juwabelles ni ate.* (My older sister's new boyfriend seems snobbish.)
juts	gamay (small)	The word *juts* is from the Bisaya word *gamay.*	***Juts*** *ra ang ahung score sa amung exam ganina.* (My score in our exam earlier was just small.)
Kuya Germs	madumi (dirty)	The phrase *Kuya Germs* is derived from the name of a famous personality. German Molina Moreno.	***Kuya germs*** *naman ilang balur.* (Their house is dirty.)
lot-lot	talo (loser)	The word *lot-lot* is from the Filipino word *talo,* means losing.	*Hambug man kaayu nis Jane.* ***Lot-lot*** *raba ug pa-gwapahay.* (Jane is really boastful, but loses when it comes to beauty.)
Lucita Soriano	loser	The phrase *Lucita Soriano* is from the name of a famous artist.	*Mga* ***lucita soriano*** *ilang tan-aw namu, na lot-lot man pud lagi mis contest.* (They see us as losers, as we also lost in the contest.)
majinit	mainit (hot)	The word *mainit* has been modified by adding the letter "j"to become *"majinit"*	***Majinit*** *man aris Pilipinas kay duul man tas ekwadur.* (It's really hot in the Philippines because we're near the equator.)
majontot	mabaho (smelly)	The word *majontot* is from the Filipino term for *smelly.*	***Majontot*** *man abab ni Alberta kay 'di man siya manutbras inig skwila.* (Alberta's breath smells bad because she didn't brush her teeth before going to school.)
ofosh	gwapo (handsome)	The word *ofosh* comes from the term shofo.	***Ofosh*** *juds Mark.* (Mark is really handsome.)
okad	daku (big)	The word *okad* is a reversed Bisaya word for *dako.*	***Okad*** *ang daug ni Manung Lucio sa lotto.* (Manong Lucio won a large amount in the lottery.)

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shunga	tanga (foolish)	The word *shonga* is from Filipino term for *foolish.*	***Shunga*** *jud ku kay gibuba naku iyang pagsalig sa akua.* (I'm really stupid because I broke his trust in me.)
shufa	maganda (beautiful)	The word *shufa* comes from the Filipino term for *beautiful.*	***Shufa*** *man ang design sa stage uy.* (The stage design is really beautiful.)
shufu	gwapo (handsome)	The word *shufo* comes from the Filipino term for *handsome.*	***Shufu*** *jud ang nanguyab naku sa amung room.* (My suitor in our room is very handsome.)
Tom Jones	gutom (hungry)	The phrase *tom jones* is from the name of a famous singer.	***Tom Jones*** *na oks.* (I'm hungry.).
Winnie the Pooh	winner	The phrase *winnie the pooh* is from the popular television character.	*Kami ang* ***winnie the pooh*** *sa contest.* (We were declared the winners in the contest.)
yamag	gamay (small/few)	The word *yamag* is a reverse Bisaya word for *gamay.*	***Yamag*** *ra ahung gikaun ganina.* (I only ate a little earlier.)
yupaks	kapuy (tired)	The word *yupaks* is a reversed Bisaya word *kapuy*, with an added "s" at the end.	***Yupaks*** *naku uy!* (I'm tired already.)
chugi	patay (dead)	The word *chugi* comes from the Filipino term for *dead.*	***Chugi*** *na daw'g pudra ni Lando.* (Lando's father is reportedly dead.)

In the sixth table, the Bisaya bekimon adjectives are recorded, which are words describing people, things, animals, places, or events. This table has four columns listing the word, definitions, etymology, and its usage in a sentence.

Commonly, Bekimon adjectives in Bisaya describe people, such as the words ***chaka*** (ugly), ***daks*** (big), ***daling*** (ugly), ***imalin*** (delicious), and ***juts*** (small). These words can be used to portray both the physical characteristics and personality traits of a person. Some Bekimon Bisaya adjectives are also mentioned in the table which are derived from the names of celebrities or characters in movies. Examples include ***Bitter Ocampo*** (sad), ***Elsa*** (cold), ***Kuya Germs*** (dirty), ***Lucita Soriano*** (loser), ***Tom Jones*** (hungry), and ***Winnie the Pooh*** (winner).

The presented Bekimon words highlight the uniqueness and creativity of the gay community, as they have coined terms that contribute to the enrichment of the language. These words are utilized in various forms of communication and interaction. As a result, the Bekimon language has thrived and progressed even further.

Table 7. Bekimong Bisaya (Visayan Gay Lingo) as Pronouns

Words	Definitions	Etymology	Sample Sentences
anith	what	The last letter of the word was replaced with the letters "ith."	***Anitch*** *man jud?* (What is it really?)
itech	this	The last letter of this word was replaced with the letters "ech."	***Itech*** *ang favorite nakung pamahaw.* (This is my favorite breakfast)
sinetch	who	The last two letters of the word "sino" were replaced with the letters "etch."	***Sinetch*** *'tung ikal kita kung kauban nimu gabii?* (Who is this man I saw with you last night?)
okems	I, me	The word "okems" is derived from the English word "me."	***Okems*** *na ang bahala aning tanan.* (I'll take care of everything)

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The seventh table records the bekimon (gay lingo) pronouns or words used as substitutes for names. It consists of four rows. The first row lists the words used as pronouns gathered by researchers from participants' responses. The second row provides the meanings of the words based on the first row. The etymology or origin of the collected words is found in the third row. And the fourth row contains sentences illustrating the use of the words from the first row, according to their context.

The bekimon words used by respondents as pronouns are ***anith***, ***itech***, ***sinetch***, and ***okems***. These words are commonly used by respondents in daily interactions and conversations. ***Anith*** means "*ano*" in Filipino, originating from the word "ano" with the letter "o" replaced by "ith." The second word in the table is "***itech***," meaning "*ito*" or "this." It evolved from the original word "ito," with "ech" replacing the last letter. On the other hand, "***sinetch***" translates to "*sino*" or "who" with the last two letters of "sino" replaced by "etch." The fourth word is "***okems***," which means "*ako*" in Filipino and "I" or "me" in English.

Among the four words listed, "***anith***" and "***sinetch***" are frequently used by respondents in their conversations with fellow *bekis* (gay men) or even with others. In conclusion, the words documented in the table are bekimon words utilized as pronouns, commonly employed by respondents in their daily dialogues or interactions. These words contribute to emphasizing, enriching, and facilitating better understanding.

Table 8: Bekimong Bisaya (Visayan Gay Lingo) as Adverb

Words	Definition	Etymology	Sample Sentences
ditey	here	The word 'ditey' is derived from the word 'dito.' The last letter of 'dito' was replaced with 'ey,' resulting in 'ditey	***Ditey*** *mi sa akung uyab unang nagkita.* (In this place, my boyfriend and I first met.)
pa evol	backward/ anal sex (noun)	The word "pa evol" is derived from the Bisaya word "lubut" or butt in English	***Pa evol*** *niyang gi daut iyang amigo.* (He spoke ill of his friend behind their back)

The eighth table records bekimon (gay lingo) adverbs or words used as adverbs that modify verbs, adjectives, or other adverbs. The table includes two words used by respondents as adverbs, illustrating the characteristics of a person, thing, quality, or event. The eighth table consists of four rows. The first row lists the words used by respondents. The second row provides the meanings of the words from the first row. The third row contains the etymology or origin of the recorded words. Finally, the fourth row includes sentences where the researchers used the gathered words.

The bekimon words used as adverbs are "***ditey***" and "***pa evol***." The most frequently used word among respondents is "***ditey***," while "***pa evol***" is the second most commonly used. "***Ditey***" originated from the word "dito," with the last letter replaced by "ey." On the other hand, "***pa evol***" means backward or anal sex (as a noun) and is derived from the Bisaya word "lubut." The documented words refer to adverbs that give descriptions in the daily conversations of respondents during interviews.

These recorded words indicate the creative thinking of bekis, where they use modern language in diverse ways. Bekis use these words in various ways, showcasing their creativity in communication. Therefore, the words "***ditey***" and "***pa evol***" play a significant role in every conversation among bekis.

Table 9. Bekimong Bisaya (Visayan Gay Lingo) as Categorized According to Etymology and Transformation of Words

Category	Visayan Gay Lingo
1. ***From the Bisaya language***	*Kiki, ngo, shudi abas, shudiwoii, atimanag lawas, Dakota Manila, juts, pa evol, chada*
2. ***A reversed Bisaya word***	*Abas, amej, asnik, eyab, ikal, abab, yads, yagats, anatch an, eagatch, kilab, aan na , daling, okad, yamag, yupaks*
3. ***A Bisaya word with an added letter***	*Bayet, dzai, shokton, jumbag, kaka, daks, imalin, kaburoburos*
4. ***From the Filipino language***	*Shabengbeng, aws, beki, baklush, balor,biancaro, chika, jowa, jowabelles, junakis, kebs, lavern , shudi, ansaveh, fang, kara-karaka, lafang, bonggacious, borta, chaka, chararat, harbat, joray, lot-lot, majinit, majontot, ofosh, shonga, shufa, shufo, chugi, anith, itech, sinetch, ditey*
5. ***From the English language***	*Bavarian, bet, keme, keri, laysho, maamsh, mudra, pudra, sisterakas, fly high, gora, rampage, trophy, catching na, , forever, okems*
6. ***From the Spanish language***	*mare*
7. ***A reversed Spanish word***	*etneb*
8. ***From the names of artists/characters/movies***	*Janno Gibbs, Dieter (Bitter) Ocampo, Elsa, Kuya Germs, Lucita Soriano, Tom Jones, Winnie the Pooh, Jema, Borta*

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The ninth table contains bekimon words categorized based on their origin and alterations. The first row includes words originating from Bisaya, such as ***kiki***, ***ngo, shudi abas, shudiwoii, atimanag lawas, Dakota Manila, juts,*** and ***pa evol.*** The second-row lists bekimon words derived by reversing Bisaya words, for example***, abas, amej, asnik, eyba, ikal, abab, yads, yagats, anatch an, eagatch, kilab, aan na, daling, okad, yamag,*** and ***yupaks***. The third row presents Bekimon words formed by adding letters to original Bisaya words, such as ***bayet, dzai, shokton, jumbag, kaka, daks,*** and ***imalin***. The fourth row includes words borrowed from Filipino, like ***aws, beki, baklush, balor, biancaro, chika, jowa, jowabelles, junakis,*** and ***shabengbeng***. The fifth row encompasses words derived from English, such as ***Bavarian, bet, keme, keri, laysho, maamsh, mudra, pudra, sisterakas,*** and ***fly high***. The sixth row includes words borrowed from Spanish, with the example of ***mare***. The seventh row features Spanish words reversed, as seen in the word ***etneb***. In the eighth row, bekimon words are derived from the names of artists, characters, or movies, like ***Janno Gibs, Bitter Ocampo, Elsa, Kuya Germs, Lucita Soriano, Tom Jones,*** and ***Winnie the Pooh.***

These mentioned words have diverse origins, and their formation follows no specific rules. Pronunciation and spelling may vary, given the dynamic nature of language that evolves with societal progress.

In conclusion, the bekimon language flourished due to people's interest in understanding its meanings and word formations. Thus, it is a continuously evolving language without formal structure or grammar rules (Herrero, 2013; Alano et al., 2019; Rosales & Careterro, 2019; and Nuncio et al., 2021).

Table 10. The Methods of Using bekimong in Daily Conversations

Methods of Using Bekimon in Daily Conversations
• Utilized as expression in speaking. • Used in providing entertainment to other people. • Used in conversations with peers, other gay men, and people belonging to other gender groups. • Utilized as a "secret language" to prevent understanding of people from different gender groups. • Used when they are comfortable with the people they are interacting with or when they can also understand the gay language.

Bekimon was used in different methods or occasions. First, it is used as an expression of speech. This indicates that this sociolect has been used casually and that it has become a part of their daily living. Through this sociolect, they can effectively communicate their thoughts and feelings.

Second, bekimon is used to give entertainment to other people. There are times that the masses are entertained when they hear the vibrant language of the Visayan gay men. The charismatic tone and comedic delivery of these words causes entertainment and authentic joy to the audience. Aside from that, bekimon has been used by gay comedians in comedy bars during their comical skits, all for entertainment reasons.

Third, bekimon is utilized by gay men in their interaction with their peers, other gay men, and other people in different gender groups. The use of bekimon is common and rampant in the country because it is not only limited nor exclusive to the gay community. This sociolect is also shared across different gender groups which means that cisgenders also have the knowledge to speak in gay language.

Fourth, bekimon is used as a secret language. When gay men are in dialogue with their peers in crowded environments, they opted to communicate in gay lingo to keep their communication private in public environments. When gay people are gossiping, they tend to switch in their own language to prevent those who overheard to comprehend what they are saying.

Lastly, bekimon is used when they are comfortable with the people they are communicating with and when they are talking to someone with knowledge of the language. Gay men sometimes use the bekimong Bisaya when they understand that the other party concerned can also converse in this language. They are keen and careful in using this language to ensure successful and effective communication.

Table 11. Reasons for Using Bekimon

Reasons for Using Bekimon
• To communicate and be at par with other gay men. • To establish the identity of the LGBTQIA+ community. • To be creative and unique in conversations. • To fully and freely express their thoughts and feelings. • To discreetly communicate unpleasant messages with other gay men. • To captivate the attention of other people through their language.

There are different reasons why gay men use their distinct language. First, to communicate and dynamically interact with other gay men. The use of gay lingo is prevalent in society; thus, other gay men are using this language to keep up with their queer peers to conform to the society that they are interacting with.

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Second, bekimon is also used to give identity to the LGBTQIA+ community. The daily use of this language shapes the gay consciousness of the society which fosters their culture and colorful history. Because it is deeply rooted within the Filipino consciousness, the bekimong Bisaya becomes impossible to erase.

Third, bekimon is used to be creative in daily interactions. It is undeniable that gay people are innately creative and cerebral in forming their language. With this, many people are encouraged to use this language due to its uniqueness and creativity. This sociolect is continuously evolving, developing, and patronized by the people.

Fourth, bekimon is used to wholeheartedly express their thoughts. It is a medium to channel their feeling to the people whom they are communicating with. Through the use of this language, gay people can effectively communicate their feelings, opinions, beliefs, or ideas about a certain matter.

Fifth, it is used to hide the unpleasant words that they tend to communicate with their peers. As was noted earlier, bekimon serves as a secret language that was used to hide the feelings of their libelous statements, especially when gossiping.

Lastly, bekimon is used by gay men to capture the attention of other people in their language. Because bekimong Bisaya is unique, one-of-a-kind, and special which is the reason why it can be easily noticed by others.

Table 12: Significance of Bekimong Bisaya

How Important was Bekimon?
Important • Gay men used bekimon to have secretive conversations • It reflected their identity; bekimong Bisaya was a positive symbol for homosexual men
Very Important • Gay men used it to express their true feelings • It provided entertainment for their conversations • It led to positive discussions • It emphasized the importance of their gender

Based on the responses of the participants in this study, there were two reasons why Bekimon language was deemed "important." First, it was used for discreet conversations, and second, it reflected identity and served as a positive symbol for women. Additionally, some participants considered Bekimon as a "very important" language for four reasons. First, it was crucial because they used it to express their true feelings; second, it provided entertainment for their conversations; third, it led to positive discussions, and finally, it emphasized the importance of their gender.

CONCLUSION

The researchers concluded that bekimong Bisaya was a "gender-based language medium" where it was narrated and used by gay men for communication and social interaction. This language had been developed, evolved, and enriched by gay men in society to create a unique language used in discreet communication. These set of langauges indicates that the sociolect used by gay men shaped their identity and consciousness. It was a sociolinguistic language with no formal structure, specifications, and strict rules. Bekimong Bisaya was a sociolect that reflected the vibrant and intricate history and culture of gay men in our society.

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