

Analysis of Well-being in Some Visayan Languages

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Abstract

This study is unique because it focuses on language consultants' perceptions of their life satisfaction. This paper looks into their well-being and how it reflects their culture. The questions addressed were, "Are you happy with your life right now?" and "How can you ensure yours and your children's well-being?" After the in-depth interview, three domains have been identified: livelihood, money, and wishes. They are satisfied if they are able to work for a living and mind if their family eats twice or thrice a day. They hope that whatever they failed to achieve in life would be carried on by their descendants. Reduplication, affixation, transfer emphasis, phoneme deletion, and borrowing are analyzed on how some terms related to well-being are being formed in Romblomanon, Waray-Leyte, and Visaya-Mindanao language consultants.

1 Introduction

The experience of pleasant emotions such as happiness and contentment, as well as the development of one's potential, gaining some control over one's life, gaining a sense of purpose, and enjoying meaningful connection, was classified as well-being (Huppert, 2009). According to the World Health Organization (WHO, 2001), well-being is a long-term state that allows a person or a group to grow and develop. It is associated with professional, personal, and interpersonal success, with well-organized people demonstrating higher work productivity, more effective learning, and enhanced creativity. There are ethnolinguistic groups that have the same pronunciation, sound, and spelling but also have different lexicons (words) but with the same semantics (meanings).

2 Methodology

This study utilized a comparative approach to compare the language consultants' perspectives on their well-being at present. It also aims to compare

their views of well-being on Romblomanon, Waray-Leyte, and Visaya-Mindanao.

Life satisfaction as one of the measures of well-being is viewed as happiness. This is an initial study because the data collected is limited. The consultants are twelve native speakers of Romblomanon, Waray-Leyte and Visaya-Mindanao aged 25-50. The data gathered were presented and analyzed through componential analysis.

3 Results and Discussions

The terms 'maginhawa', 'mas maginhawa' and 'pinakamaginhawa' are expressed same in Romblomanon, Visaya-Mindanao, and Tagalog. In Romblomanon, well-being or being well is having an adequate occupation or farm, a happy family, and having a good connection towards various types of trade. The life of the Waray-Leyte people is comfortable without bad weather because they make a living from rice and copra. In Waray-Leyte, 'maupay' is the equivalent of the Tagalog words 'ginhawa' and 'maginhawa'. Therefore, having a comfortable life for Waray-Leyte is having a luxurious life. 'Ungod' which is equivalent to 'pinaka' in Tagalog can be associated with 'ubod' which means 'sobra' like 'sobrang ginhawa'. In fact, the different language varieties of Visaya are influenced by different languages in the Philippines such as Tagalog and English. Being comfortable in the life of the Visayan-Mindanao is having a more uplifting life for other people, more uplifting in life. In those days, the datu in Visaya-Mindanao were considered wealthy people in their area.

Table 1 shows the different lexicons for 'ginhawa', 'maginhawa', 'mas maginhawa', and 'pinakamaginhawa' based on the language consultants.

Table 1: Lexicons for Comparing Well-being in Visaya

Visayan Language	Well-being			
	Ginhawa	Maginhawa	Mas Maginhawa	Pinakamaginhawa
Romblomanon	Ginhawa	Maginhawa	Mas maginhawa	Pinakamaginhawa
Waray-Leyte	Maupay	Maupay	Mas maupay	Ungod na maupay
Visaya-Mindanao	Ginhawa	Maginhawa	Mas maginhawa	Pinakamaginhawa

Table 2 shows the consultants'

componential analysis of their livelihood. Farming is the livelihood of the Romblomanons, Waray-Leyte and Visaya-Mindanao. The word "pagsasaka" is used by the Romblomanons and Waray-Leyte for the Tagalog word "pagsasaka". Visaya-Mindanao, on the other hand, uses the word "Pag-ooma" which is equivalent to the Tagalog word "pagsasaka". "Oma" is the root word with the equivalent of the word "saka" in Tagalog. It uses the so-called process 'reduplication' wherein the prefix "pag-" is added in front of the root word 'saka' and repeats the phoneme 'o' to form a new word just like in 'pag' + oma = pag-ooma. This also happens in Tagalog, Romblomanon and Waray-Leyte just like in 'pag' + saka = pagsasaka.

Table 2: Componential Analysis of the Visayan Livelihood

Visayan Language	Livelihood (Kabuhayan)	Farming (Pagsasaka)
Romblomanon	Pagsasaka	+
Waray-Leyte	Pagsasaka	+
Visaya-Mindano	Pagooma	+

All the consultants of Romblomanon, Waray-Leyte, and Visaya-Mindanao believed that they cannot achieve their well-being as shown in Table 3 below.

Table 3: Componential Analysis of Over-all Well-being in Visaya

Visayan language	Over-all well-being
Romblomanon	-
Waray-Leyte	-
Visaya-Mindanao	-

Paz (2008) mentioned that the possible reasons why Philippine languages are similar are due to the cultural influence of the country's invaders - Spain and the United States. It means the culture has become the foundation of the Filipinos to have one nation, the Philippines.

It is undeniable that the word "ginhawa" has different meanings among the aforementioned varieties of Visaya. See Table 4, below. The 'maayo' meaning of 'ginhawa' for Romblomanons comes from the word 'maayos' which has undergone a morphophonemic change called 'assimilation' in which there is a deletion of the phoneme of

the original word. The 's-' was removed from 'maayos' which is a word in Tagalog so the word 'maayo' came out. The equivalent words "Hayahay" and "Paghinga" for the word 'Ginhawa' in Waray-Leyte and Bisaya-Mindanao are also noted to use such words in Tagalog but "Hayahay" in Tagalog means doing nothing or resting (word denoting action in the present). On the other hand, Waray-Leyte and Visaya Mindanao have the same meaning of 'may maayos na paghinga' for the words "Hayahay" and "Paghinga".

Table 4: Lexicon for Well-being (Ginhawa) in Visaya

Visayan language	Well-being (Visaya)
Romblomanon	Maayo
Waray-Leyte	Hayahay
Visaya-Mindanao	Paghinga

Consultants of the aforementioned Visaya varieties have the same view of 'money' as a material object and have the same level of valuation or importance. According to the same article by Paz (2008), having beautiful houses symbolizes material things in the various ethnolinguistic groups mentioned in the article but not mentioned about the Visayans. See Table 5 below which shows the call to money as a material object among the Visayans. "Kwarta" is what the Romblomanons, Waray-Leyte, and Visaya-Mindanao call the same word "kwarta". The word "kwarta" is also used in Tagalog but it indicates the influence of the Spaniards on our own language, the Filipino. In fact, money is important to everyone but we are different in valuing it. As a native speaker of Tagalog, I am satisfied that I can buy/pay for my basic needs such as food, water, clothing, electricity, and education. Therefore, the desire for extra money shows luxury and obedience to vice.

Table 5: Componential Analysis of Money (Pera) in Visaya

Visayan Language	Money (Pera)	Valuing (Halaga)
Romblomanon	Kwarta	+
Waray-Leyte	Kwarta	+
Visaya-Mindanao	Kwarta	+

Consultants believed that well-being does not just end with what they currently enjoy prosperity (kaginhawaan/kasaganaan) but well-being is a cycle that must be

maintained. Table 6 below shows the lexicons comparing their 'wishes' (naisin) in Romblomanon, Waray-Leyte and Visaya-Mindanao. Tagalog and Romblomanon use the same word 'gusto' as an equivalent to the word nais. Waray-Leyte and Visaya-Romblomanon use the same word 'pangandoy' as an equivalent to the word 'nais'. The equivalent word for 'ninanais' and 'nanaisin' is the same in the native speakers of Waray-Leyte and Visaya-Mindanao where the root word 'pangandoy' is added by the prefix 'gi-' with the equivalent prefix "ni-" and "na-" in Tagalog. The meaning of "ninanais" and "nanaisin" is the same, which is called 'gipanganduy' in Waray-Leyte and Visaya-Mindanao wherein the process of phonemic change is being used. However, romblomanon uses 'gina-gusto' as an equivalent to the word 'ninanais' in Tagalog. They also use the equivalent word 'gugustuhon' for the word 'nanaisin' in Tagalog. Adds the prefix 'gina-' to the root word 'gusto' to have an equivalent in the Tagalog word 'ninanais' and adds the prefix 'gu-' and the suffix '-hin' to the root word 'gusto' and there will also be a shift, a phonemic change in which the emphasis changes when pronounced as in 'gu-' + "gusto" + "-hin" = "gugustohin" = "gugustohon".

Table 6: Lexicons for Comparing Wishes (Naisin) in Visaya

Visayan Language	Naisin		
	Nais	Ninanais	Nanaisin
Romblomanon	Gusto	Ginagusto	gugustuhon
Waray-Leyte	Pangandoy	Gipan-ganduy	gipanganduy
Visaya-Mindanao	Pangandoy	Gipan-ganduy	gipanganduy

Indigenous speakers of Romblomanon, Waray-Leyte, and Visaya-Mindanao also mentioned that they have 'wishes' in life not only for themselves but also for their families. Table 7 lists the 'wish' of the consultants. It can be seen that the consultants of Romblomanon, Waray-Leyte, and Visaya-Mindanao have given different things when it comes to their wishes which increases the expectation of achieving them. The degrees of the adjectives (nais, ninanais, and

nanaisin) reflect their wish to achieve them. In Romblomanon, they want to graduate, they want to have a permanent job and they want to have their own house. This means they have to finish school first so that they can have their own home in the future. Waray-Leyte and Visaya-Mindanao, on the other hand, have the same wish for life and this is a simple life as well as what they wish is abundant life (prosperity). A prosperous life for Waray-Leyte and Visaya-Mindanao consultants means having "maupay" or maayos (good) health.

Table 7: Wishes (Naisin) of Native speakers of Some Varieties of Visaya to their Families

Visayan language	Naisin		
	Nais	Ninanais	Nanaisin
Romblomanon	makapagtapos ng pag-aaral	magkaroon ng permanenting trabaho	magkaroon ng sariling bahay
Waray-Leyte	simpleng buhay	Masaganang buhay	Masaganang buhay
Visaya-Mindanao	simpleng buhay	Masaganang buhay	masaganang buhay

Paz (2008) mentioned that the Waray ethnolinguistic group has a wish to "make life easier". This can be seen up to this day. There is probably no one who does not want life to be easier. It shows that consultants are not satisfied with their lives and even in their present lives, as shown in Table 8.

Table 8: Componential Analysis of Life Satisfaction

Visayan language	Life Satisfaction
Romblomanon	-
Waray-Leyte	-
Visaya-Mindanao	-

Paz (2008) noted in the same article that many ethnolinguistic groups believe in the world of spirits. In fact, he mentioned performing rituals and chants as a means to drive them away from pain and attain peace, contentment, and order. For the purpose of this research paper, the well-being of the consultants was looked at because they believe that when you live well you have also achieved peace of your heart and your contentment.

Table 9 shows the consultants' beliefs about achieving well-being. Romblomanon consultants need to study hard to achieve the desired well-being. For Waray-

Leyte consultants, in order to achieve prosperity, they need to work hard to provide for the daily needs of their families as well as the proper care of children because they believe that children, so as not to grow arrogant, depend on the proper nurturing of them. Therefore, in order for Waray-Leyte and Visaya-Mindanao consultants to provide for their families, they need to work well.

Table 9: Ways to achieve Well-being

Visayan language	Well-being strategy
Romblomanon	Pag-aaral ng mabuti
Waray-Leyte	Paghahanapbuhay at Wastong Pag-aaruga sa mga anak
Visaya-Mindanao	Paghahanapbuhay

The consultants of Romblomanon and Visaya-Mindanao have their own description of the well-being of the children and this is through their wishes. In the question: how can they achieve well-being? This ethnolinguistic group provided answers and according to them, their children will continue what was left to them. The Waray-Leyte consultant, on the other hand, believes that while their children are still on them, it is their obligation to raise them. There are also consultants of the same ethnolinguistic group who say that if their children, would not graduate, they will continue it as mentioned in the consultants of Romblomanon and Visaya-Mindanao.

Table 10 provides the componential analysis of the children's well-being of the aforementioned consultants.

Table 10: Componential Analysis of Well-being of Children

Visayan language	Children's well-being
Romblomanon	-
Waray-Leyte	+/-
Visaya-Mindanao	-

Waray-Leyte and Visaya-Mindanao consultants believe in a superstition that their farming will be more efficient (prosperous) if they perform a ceremony (ritual) they call offering. The offering is the offering of the body of the slaughtered pig/chicken and its blood and is performed at six o'clock in the afternoon. There are two people involved,

the owner (mag-ooma) of the omahan (farmland) and the prayer who is usually also a 'mag-ooma'. Nowadays, chickens are often slaughtered because pork is so expensive. Back then the pig was slaughtered because it was the custom of the Ancestors (ancestors). The slaughtered pork/chicken is placed in the container (bilao) of the harvested rice and its blood is dripped in each corner of the rice field and then the bilao is placed in the middle of the house where the slaughtered pigs/chickens are placed. And this will be followed by prayer. The prayer includes their wishes in the prosperity spirit that their homestead grows well as well as when the harvest comes. After the ritual, the slaughtered pork/chicken will be cooked and shared by those in the household. In the same article, Paz (2008) mentioned the spirit world as a separate domain of well-being but in the present paper, the spirit world is part of their claim in relation to their livelihood, farming. Nevertheless, Romblomanons do not believe in Spirits in order to have prosperity. According to them, the spirit you often only hear in other people's stories, street stories, and superstition. If you also look at it, perhaps the spirit and superstition are connected because in Romblon, following superstitions brings misfortune that is said to be brought by evil spirits. For them, it is man himself who makes his luck and misfortune. Sometimes, there are things we don't get and we consider bad luck but it's just not really for us and not at the right time.

Table 11 shows Prosperity Spirit's componential analysis of the aforementioned ethnolinguistic groups.

Table 11: Componential Analysis of Prosperity/Spirit In Visaya

Visayan language	Prosperity/Spirit
Romblomanon	-
Waray-Leyte	+
Visaya-Mindanao	+

The well-being of Romblomanon, Waray-Leyte, and Visaya-Mindanao speakers is determined by their source of income (livelihood), money, and demand (wishes). As a Tagalog speaker, I see work as the most important factor in having a good life

because my life satisfaction is also dependent on it (pleasure), but pleasure is not permanent. If my job is good, my money will be fine, as will my life's demands. Table 12 shows the componential analysis of the well-being of the Romblomanon, Waray-Leyte, and Bisaya-Mindanao consultants. These consultants believe they are not yet experiencing happiness. Huppert's (2009) article supports the notion that well-being is more than just being happy and satisfied with life, as does the World Health Organization's article that well-being is a permanent state that allows a person or group of people to grow and develop.

Table 12: Componential Analysis of Specific Well-being in Visaya

Visayan language	Specific Well-being		
	Kabuhayan (livelihood)	Pera (money)	Naisin (wishes)
Romblomanon	-	-	-
Waray-Leyte	-	-	-
Visaya-Mindanao	-	-	-

4 Conclusions

Most of the ethnolinguistic groups included in this study are surviving through agriculture. For consultants, a good harvest determines well-being. This is supported by the same article by Paz (2008).

Therefore, the well-being of the language consultants of Romblomanon, Waray-Leyte and Visaya-Mindanao is based on their livelihood (hanapbuhay), money (kwarta) and wishes (kahilingan/naisin).

As a native speaker of Tagalog, I also consider occupation as a primary basis of a good life because it depends on my life satisfaction (ginhawa) but satisfaction is not permanent. If I have a good job, then I will get a good income so I can meet my expectations.

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Appendix A. Morphophonemic Changes in Some Lexicons Related to Well-being in Some Visayan Languages

VISAYAN LANGUAGE	Root word	Prefix	Suffix	New word	Morphophonemic Change
Romblomanon	saka	pag-	n/a	pagsasaka	Reduplication
	ayos	n/a	n/a	maayo	Phoneme deletion
	gusto	gina-	n/a	ginagusto	Affixation
Waray-Leyte	gusto	gu-	-hin	gugustohon	Transfer emphasis
	saka	pag-	n/a	Pagsasaka	Reduplication
	hayahay	-n/a	n/a	Hayahay	Borrowing
Visaya-Mindanao	pangandoy	gi-	n/a	gipanganduy	Transfer emphasis
	oma	pag-	n/a	pag-ooma	Reduplication
	hinga	pag-	n/a	paghinga	Affixation
	panganduy	gi-	n/a	gipanganduy	Transfer emphasis