



Signs and Meanings in Hiligaynon Contemporary Stories

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Abstract— This qualitative research employing semiotics analysis sought to discover the signs and meanings in the Hiligaynon contemporary stories. This study utilized the Order of Signification by Barthes (1957): denotative, connotative, and ideology. In analyzing the data of this study, the denotative meaning of every significant element found in stories was taken from the dictionary and in some cases was based on the context of the stories while the connotative meaning and ideological meaning were the perception and analysis of the researchers in relation to their knowledge and view of the society. The study is taking into considerations how meanings in different levels are created, the process by which meanings occur. Results reveal that denotative meanings of signs are agreed meaning objectively linked to the word represented. Connotative meaning is linked to emotions and feelings invoked and ideological meanings present beliefs established in the society. Findings revealed that words as signs are polysemic and open to different interpretations. In general, although words in denotation have fixed meaning, they could be interpreted and mean differently in the connotation which may yield various beliefs or worldview in the ideology. Therefore, one must take careful thought in interpreting or ascribing meaning to a word.

Keywords—semiotics, signs, meanings, stories, Hiligaynon.

I. INTRODUCTION

This paper offers an analysis on the signs and meanings in the Hiligaynon contemporary stories. A sign according to Chandler (2011) portrays meaning and also offers ideologies and worldviews. Anything can be a sign as long as it is interpreted to be signifying something other than itself. The meanings of sign are socially and contextually constructed which in return constructs the society. The paper gives meaning to the signs in Hiligaynon contemporary stories in three different levels based on Barthes's (1957) Order of Signification. The first level of meaning is the denotation which consists of the signifier and the signified. Aiello (2006) stated that the denotation level resembles the image's or word's literal meaning. The second is the connotation which points to the sign's meaning perceived through the values and emotions of an individual. The third level is the Ideology which is the dominant or prevailing belief or idea of a sign according to an individual, group or community.

The researchers embarked on this study to generate knowledge regarding the signs and their meanings revealed in the Hiligaynon contemporary stories. The study was directed to a semiotic analysis of the stories since human beings are social creatures that create meanings and interpret signs relative to their understanding and society. Semiotic analysis provides a description of the construction of meanings, the upheld values, the common ideologies, preferred lifestyles, or even the issues communicated through the stories (Chandler, 2002). Moreover, these stories were a good choice for analysis considering that Hiligaynon Literature is now continuously growing and could be used for Literature courses.

II. LITERATURE REVIEW

This study utilized the Order of Signification by Barthes (1957): denotative, connotative, and ideology. The first level of signification is the denotation or denotative

meaning which consists of the signifier and the signified. Chandler (2002) discussed the Order of Signification by Barthes (1957) through expounding that the first (denotative) order (or level) of signification is basically representational and relatively self-contained. Aiello (2006) stated that the denotation level resembles the image's or word's literal meaning. It is the direct meaning linked to what is being represented by the image. The second level of meaning of a sign is the connotative meaning, which points to the sign's meaning perceived through the values and emotions of an individual. Connotative meaning denotes the relations which are connected to a certain word or the emotional suggestions linked to the word. It lets humans expand the use of signs creatively. It is the operative mode of signification in the formation and understanding of all creative texts such as art works, poems, musical compositions, novels, and many more. In addition, an interpretation of cultural concepts like effeminacy or masculinity, friendship, and impartiality or justice, perpetually implicate connotation. Ideology is produced by the ideas or beliefs established in the society, which Barthes referred to as myth. It is the dominant or prevailing belief or idea of a sign according to an individual, group or community. Chandler (2011) expanded Barthes' third level or order of signification, myth, or more commonly identified as ideology, as the 'naturalized' values, beliefs, attitudes that are shared or apparent in a society. This ideology implicated from the sign is determined and influenced by the society.

III. METHODOLOGY

3.1 Research Design

This study employed a qualitative research taking on semiotic analysis to obtain and analyze the data for the meaning of signs in the Hiligaynon Contemporary stories. The character's use of language and utterances in various stories were the subject for analysis using semiotic lens. Qualitative method was used in this research where the researchers themselves are the key instrument; the data about utterances that were spoken by the characters or narrators in the stories are in the form of words rather than numbers. Semiotic analysis thru Barthes' (1957) Order of Signification was utilized to give meanings of the signs in denotation, connotation and ideology levels.

3.2 Data Sources

The sources of data were ten Hiligaynon Contemporary stories and were coded S1 to S10. "*Donato Bugtot*" or "*Hunchback Donato*" by Peter S. Nery coded as S1 was downloaded from petersolisnery.com; "*Dumdumon ko ang imong Guya*" or "*I'll Remember your Face*" (S2) by Ferdinand L. Balino from vdocuments.site; "*Duta Para sa*

mga Iskolar sang Banwa" or "*Land for the Scholars of the Municipality*" (S3) by Leoncio P. Deriada from www.ethnicgroupsphilippines.com; "*Hari sang Bungso*" or "*King of the Hill*" (S4) by Edgar Siscar taken from http://erisare09.blogspot.com; "*Lirio*" (S5) by Peter S. Nery from petersolisnery.com; "*Bukayo*" (S6) by Agnes España taken from tambubohiligaynon.blogspot.com; "*Mga Luha Para kay Tatay Jose*" or "*Tears for father Jose*" (S7) by Alice Tan Gonzales from tambubohiligaynon.blogspot.com; "*Nagakaangay nga Panapton*" or "*Appropriate Clothe*" (S8) and "*Sa Lum-ok sang imo Suso*" or "*On your Soft Breast*" (S9) by Early Sol Gadong both taken from missearlysol.blogspot.com; and "*Torbik*" (S10) by Alice Tan Gonzales from tambubohiligaynon.blogspot.com.

Prior the conduct of the study, the researchers asked permission from the authors or publishing sites through online messaging to use their stories as subject of the study.

3.3 Data Analysis

The ten Hiligaynon contemporary stories served as data in the study. Thru Semiotics analysis, the researcher analyzed the signs in the stories and determined their meanings using Barthes' (1957) order of signification: denotative, connotative, and ideology.

IV. RESULTS AND DISCUSSION

Table 1.a Signs and Meanings in the story *Donato Bugtot*(*Hunchback Donato*) (S1)

SIGNS	DENOTATIVE	CONNOTATIVE	IDEOLOGY
1 luha (tears)	watery fluid secreted from the eyes	sorrow	experience of pain
2 simbahan (church)	building for christian worship	holiness and faith	existence of God
3 anghel (angel)	spiritual creature characterized in human form with wings	kindness and goodness	being kind and doing good to others
4 dugo (blood)	red liquid circulating in human's arteries and veins	life, bravery, sacrifice and death	sacrificing one's life
5 balhas	moisture	diligence and	success in

(sweat)	exuded through the skin's pores	hard work	life
6 taguangka n (womb)	woman's lower body part where offsprings are conceived	fertility	the essence of being a woman

Luha (Tears). Luha denotes drop of saline fluid from the eyes (Merriam-Webster). Connotatively, tears mean sorrow for flowing when one hurts emotionally. Ideologically, a person must experience pain in life to become stronger to face inevitable challenges and hurtings.

Simbahan (Church). Simbahan is denoted as building for Christian worship. Connotatively, it means holiness and faith for it is where people mostly confess sins and show adoration to God. Ideologically, the church represents the existence of the all-knowing powerful God.

Anghel (Angel). Anghel is denoted as a spiritual creature serving as attendant or messenger of God in human form with wings (Cambridge Dictionary). Usually, an angel connotes kindness and goodness. Sometimes, people call a person an angel after a good or kind act. Ideologically, people should show kindness and goodness to others.

Dugo (Blood). Dugo denotatively is a red liquid circulating in veins and arteries (Merriam-Webster). Connotatively, blood means life, bravery, sacrifice and death. Blood is essential for one to live. Blood also symbolizes bravery and sacrifice as giving one's life for what he fights for. Blood also manifests death. Ideologically, sacrifice is inevitable. When a person loves a thing or person, one gets brave and becomes willing to sacrifice even own life.

Balhas (Sweat). Balhas denotes moisture exuding through the skin's pores. The sweat connotes diligence and hardwork. When one wants to attain something, one must work hard. Ideologically, diligence and hard work lead to success. Unfortunately, for underprivileged people, hardwork does not guarantee success.

Taguangkan (Womb). Taguangkan denotes a part of a woman's body where offsprings are conceived. It connotes fertility. Fertility is the woman's capability to conceive and give birth. Ideologically, it is the essence of being a woman since giving birth is naturally exclusive to women. Men would never be capable of naturally giving birth.

Table 1.b Signs and Meanings in the story *Dumdumon ko ang imo Guya(I will Remember your Face)* (S2)

SIGNS	DENOTATIVE	CONNOTATIVE	IDEOLOGY
7 mata (eyes)	organ through which people and animals see	gateway into the soul	people's honesty
8 traysikol (tricycle)	public vehicle for transportation	poverty	difficulty of life
9 iskuwater (squatter)	occupant of a building or an area without a legal right to do so	poverty	difficulty of Life
10 dagat (sea)	salt water expanse covering most of the earth's surface	hardships	challenges in Life
11 kamot (hand)	part of a person's arm beyond the wrist	help	the need for assistance and support
12 kalayo (fire)	state of burning that produces flame	passion	aspiring for particular goal
13 letrato (picture)	representation made by photography	memories	the lasting of memories

Mata (Eye). Mata is denoted as an organ located in the head through which people and animals see. Connotatively, it is the gateway into the soul of the person. What one feels and what's in his mind could be deciphered thru looking in his eyes. Ideologically, people desire for nothing but honesty. One wants genuine treatment, response and love from people around. This desire for honesty arose from the lies and deception people experience.

Traysikol (Tricycle). Traysikol denotes a three-wheeled public vehicle for transportation. Connotatively, it means poverty. Most tricycle drivers need to work hard to survive and make ends meet. Most of those who take the tricycles are those from the middle class or from the lowest class in the society. In the ideology, for most people, life is

difficult. People need to struggle for a living. Life, for majority of the human race is never comfortable and pleasant.

Iskuwater (Squatter). Iskuwater is denoted as the illegal occupants of an area. It connotes poverty. People who have nowhere to live tend to illegally occupy areas and make them their residences. This creates an ideological belief that life is difficult. For some, people are left with no choice but to commit illegal acts to survive.

Dagat (Sea). Dagat is denotatively an expanse of salt water that covers most of the earth's surface. The sea connotes hardships. The waves never stop and sometimes the current gets too strong. Similarly, challenges and hardships in life become recurring or even becoming harder. They appear to be endless. In Ideological concept, life is full of challenges. It continuously brings trials that are seemed endless and unescapable which cause some to lose hope.

Kamot (Hand). Kamot is denoted as part of a person's arm beyond the wrist that enables a person hold. Connotatively, a hand means help. It may symbolically be used to reach out to others who need help. This creates a view that no man is an island, that assistance and support is essential to endure. People will only survive if they allow and open themselves to others when necessary.

Kalayo (Fire). Denotatively, it is the state of burning that produces flame. The fire connotes passion. When the words "light the fire" is said, that means to bring back the passion one had for something that used to have inspired the person. Ideologically, people should aspire for what they truly desire, and persevere until attaining their goal. Unfortunately, due to poverty and spiteful events in life, people lose passion in their hearts.

Letrato (Picture). Letrato, denotatively is a representation made by photography. Connotatively, it refers to memories. Pictures or photographs remind people of moments, events, places, and people in the past. They bring back memories. This leads us to the ideology that people leave and disappear but the memories last. As the memories remain, some pain attached to it last as well.

Table 1.c Signs and Meanings in the story *Duta Para sa mga Iskolar sang Banwa (Land for the Scholars of the Municipality) (S3)*

SIGNS	DENOTATIVE	CONNOTATIVE	IDEOLOGY
14 aga (morning)	early part of the day	hope	hope for everyone who starts a new life
15 kalsada	way leading	journey	choosing

(road)	from one place to another		what path to take
16 oblisyon (oblation)	concrete statue in UP depicting a naked man facing upward with arms stretched wide	selfless offering	sacrificing one's life
17 karbaw (carabao)	swamp type domestic water buffalo	hardwork	working hard to attain goal
18 gwardya (guard)	person who keeps watch to protect or control	protection or safety	peaceful living and security

Aga (Morning). Aga is denotatively an early part of the day where the sun has just risen. It connotes hope as it may refer to a fresh start after a dark past. Ideologically, it means that every day brings a new chance and hope in life. The people's past does not determine their future, the present will.

Kalsada (Road). Kalsada denotes a way leading from one place to another. It could either be concrete or rough. Connotatively, it refers to a journey. One's journey in life is like taking a travel through a road, and sometimes, the road gets rough, symbolic to when problems and challenges come or the road gets smooth like when things are in the right place. Some roads have end, similarly, one's journey in life has an end too. This creates an ideology that people choose the path they take in life. Unfortunately, due to injustices and unfairness in life, some resort to ending their life to escape its miseries.

Oblisyon (Oblation). Oblisyon in the denotation level is a concrete statue in the University of the Philippines depicting a naked man facing upward with arms stretched wide. The statue connotes selfless offering of oneself which is seen as the highest form of sacrifice. This creates an ideological concept that people are willing to sacrifice themselves or even their lives for certain causes.

Karbaw (Carabao). Karbaw is denoted as a swamp type domestic water buffalo usually used for farming. It connotes hardwork. Since this animal is used for tilling the land to prepare it for the planting stage, and even for delivering the produce from farmland to market, this takes hardwork. Without hardwork, it is impossible to achieve success in life. Ideologically, people must work hard to attain their goal.

Gwardya (Guard). Gwardya denotes a person who keeps watch to protect a person or control access to an area. The

guard connotes protection or safety as it is his main concern. Ideologically, everyone desires for security and to live peacefully.

Table 1.d Signs and Meanings in the story *Hari sang Bungsod*(King of the Hill) (S4)

SIGNS	DENOTATIVE	CONNOTATIVE	IDEOLOGY
19 litik (crack)	line on the surface along which it has split without breaking into separate part	broken relationships	inevitability of problems in relationships
20 langit (heaven)	place where God, angels and saved souls live	peace and satisfaction	reaching heaven
21 suba (river)	natural stream of water flowing	passing of time	the value of time
22 asu (smoke)	gas produced by burning materials	prayers	to communicate to God
23 gab-i (night)	period of darkness, a time for sleeping	death	the impermanence of life
24 anay (termite)	small pale and tropical wood-eating insect	weakening relationship	to nurture and heed relationships
25 sulog (rushing water)	portion of a river where water flows in a sudden manner with sound	hardships	to endure hardships in reaching goal
26 silda (cell)	small room where prisoner is locked up	lack freedom	to live freely
27 itom nga kuring (black cat)	small carnivorous domesticated mammal with black fur	bad luck or misfortune	the feeling of miseries
28 atop (roof)	structure forming the upper covering of a	one's limitation	getting out of comfort zone

29 pana (arrow)	shaft sharpened at the front and shot from a bow as a weapon	direction	decisions in Life
30 ispada (sword)	weapon having a long, straight or curved blade	power	influence of the rich
31 rosarito (rosary)	sacramental necklace made of crucifix and beads	faith and prayer	trusting and believing the almighty

Litik (Crack). Litik in the denotation level is the line on the surface of something along which it has split without breaking into separate part. It is usually caused by an external pressure or force. In the connotation level, a crack would mean broken relationships due to problems or unwanted situations. When partners or friends experience problems between or among them, there exist a crack in their relationship and if not treated or solved immediately might lead to larger cracks and worst becomes unrepairable. Ideologically, people believe that problems are inevitable in life.

Langit (Heaven). Langit is denoted as the place where God, angels and saved souls inhabit. Connotatively, it means peace and satisfaction since heaven is thought to be a place of no pain and sorrow but complete joy. Ideologically, people aspire to reach heaven since the society has turned out to be a place of disorder and injustices.

Suba (River). Suba is denotatively a natural stream of water flowing in a channel to the sea. This natural stream may connote the passing of time. Similar to the water flow in the river, time that had passed could not be retrieved. People cannot undo and correct mistakes done in the past, as well as freeze memorable and joyful moments. Through this, people believe the concept that time is valuable and precious.

Asu (Smoke). Asu denotes the gas produced by burning materials. This may connote prayers. Some religious beliefs utilize smoke in performing their rituals especially their prayers. Ideologically, prayer is people's way to communicate to God.

Gab-i (Night). Gab-i is denoted as a period of darkness, usually a time for sleeping. The night connotes death. In literature, writers and readers symbolize the night for death since it is when the day has ended and consequently an end of a journey. This creates an ideology that life is not permanent and it has an end.

Anay (Termite). Anay denotes a small pale and tropical insect that eats wood (Cambridge Dictionary). It connotes the weakening of relationship. As termites slowly eat the wood, relationships are also slowly becoming weak if not taken care well. This creates an ideological concept that relationships should be nurtured and heeded to last.

Sulog (Rushing Water). Sulog denotes to the portion of a river where water flows in a sudden manner. This connotes hardships in one's journey in life. If the river stands for one's journey, the rushing water symbolize the hardships and trials one experience in his journey in life. Ideologically, one must endure hardships in life before reaching his goal.

Silda (Cell). Silda denotes a small room where a prisoner is locked up. This connotes lack of freedom. When a person lacks the freedom to do and choose whatever he/she wants, he is likened to be in a cell. Ideologically, life should be live freely. People on earth are like living in a world where freedom is invisible and is almost never attainable due to society's set standards and norms.

Itom nga kuring (Black cat). Itom nga kuring is denotatively a small carnivorous domesticated mammal with black fur, short snout, and retractable claws (Lexico). It connotes bad luck or misfortune. In some cases, when people who travel through a vehicle or just walk happened to encounter a black cat, they would think something bad is about to happen so they do not pursue or continue. This creates an ideology that miseries may be experienced by people.

Atop (Roof). Atop denotatively refers to the structure forming the upper covering of a building. It connotes one's limitation in life. The roof could symbolically limit one from soaring high. It hinders one from doing greater and significant things. It also limits one's growth. Ideologically, people should get out of their comfort zone and just do what they truly desire.

Pana (Arrow). Pana in the denotation level is a shaft sharpened at the front and shot from a bow as a weapon. It connotes direction. An arrow should be shot with accuracy in order to strike the target. In life, people should also have a careful thought before initiating a move or step. Ideologically, people make decisions for themselves thus one's future is in his hands. No other people should be blamed for a person's current situation.

Ispada (Sword). Ispada denotatively refers to a weapon having a long, straight or curved blade. The weapon is used to directly make a cut onto an opponent. Connotatively, as sword means power. Historically, the king uses the sword to release blessing to his subordinate being the one who holds the power. Ideologically, people now believe on the significant influence of the rich and that they hold power. Moreover, the rich dominate the poor.

Rosarito (Rosary). Rosarito denotatively refers to a sacramental necklace made of crucifix and beads (Merriam-Webster). The rosary is a significant symbol for the catholics. It connotes faith and prayer since it is usually held in hand when the believers pray. Ideologically, people trust and believe the Almighty despite the unpleasant events in the society.

Table 1.e Signs and Meanings in the story *Lirio* (S5)

SIGNS	DENOTATIVE	CONNOTATIVE	IDEOLOGY
32 alibang-bang (butterfly)	nectar-feeding insect with two pairs of wings	reincarnation	existence of an afterlife
33 kapilya (chapel)	Christian place of worship and prayer	holiness and faith	the existence of God
34 pakpak (wings)	part of animal's body, used for flying or gliding	freedom or aspiring	to try new and greater things
35 bintana (window)	opening in the wall for air and light admission	opportunities	grabbing the chance
36 pagkaapa (mute)	person who cannot speak	without courage to speak and stand for what is right	speaking as exercising freedom
37 libro (book)	written text published in printed form	knowledge, wisdom and education	education for enlightenment and wisdom
38 Mindanao	second largest island in the Philippines	war and chaos	to achieve peace and eradicate war

39	sweetly	purity	admiration
Sampaguita	scented		to
a	tropical white		immaculate
	flower		women
40	nectar-feeding	death	inevitability
alibangban	insect with		of death
g nga itum	two pairs of		
(black	wings and		
butterfly)	black in color		

Alibang-bang (Butterfly). Alibang-bang denotatively refers to a nectar-feeding insect with two pairs of wings. The butterflies may have or may be in different colors. Connotatively, it means reincarnation, especially the white butterflies. Butterflies appearing in a dead's burial symbolizes one's reappearance in a different form. Ideologically, people believe on the existence of an afterlife.

Kapilya (Chapel). Kapilya denotatively refers to a christian place of worship and prayer. A chapel connotes holiness and faith as it is where people repent for sins committed and show devotion to God. This creates an ideological concept on the existence of God- an omnipotent creator and sustainer of all creature.

Pakpak (Wings). Pakpak denotes a part of animal's body, used for flying or gliding. This connotes freedom and aspiring for greater things. The bird's wings are its instrument to fly freely, thus, some use the word wings to refer to people's freedom to soar and get their way into the things they long for without hesitations or doubts. Ideologically, people should try new things even if they demand risks.

Bintana (Window). Bintana is denoted as an opening especially in the wall for the admission of air or light. This connotes opportunities. Symbolically, when the doors are closed, there are windows that might open. The windows stand for opportunities people don't get notice immediately. People tend to focus on the door and if they see it close, they begin to lose sight of hope for other opportunities- the windows. But not all the time will the windows be open too. Some opportunities knock only once and if one missed the chance, it might be hard to have it again. People create an ideology that when opportunities or chances come, grab it.

Pagkaapa (Mute). Pagkaapa denotes the state of a person being unable to speak. Connotatively, this refers to a person who does not have the courage to speak and stand for what is right probably due to fear or doubt. Ideologically, speaking up is exercising freedom. In a society where political and social issues are prevalent, it is

necessary that people exercise their freedom of speech to alleviate oppression and abuse of power.

Libro (Book). Libro is denoted as a written text that is published in printed form. A book connotes knowledge, wisdom and education as it is used in teaching, learning and discovering things. Ideologically, the aim of education is enlightenment and wisdom.

Mindanao. Mindanao is denoted as the second largest island in the Philippines. It connotes war and chaos. For a long time, the Mindanao has been perceived as an island with extensive terrorism thus giving it a connotation of war and chaos. Ideologically, war must be eradicated to achieve peace.

Sampaguita. Sampaguita is denotatively defined as a sweetly scented tropical white flower. It connotatively refers to purity. Since a sampaguita is white and thus has a sweet smell, it is usually compared to a virgin woman. Ideologically, people believe that an immaculate woman during themodern time is admirable.

Alibangbang nga itum (Black butterfly). Alibangbang nga itum denotes a nectar-feeding insect with two pairs of wings which is black in color. It connotes death. A presence of black butterfly is symbolized as death as black is a color of sadness and mourning. Ideologically, death is inevitable. Everyone is bound to face death in his unknown appointed time.

Table 1.f Signs and Meanings in the story Bukayo (S6)

SIGNS	DENOTATIVE	CONNOTATIVE	IDEOLOGY
41 lumay (love potion)	magical drink making a person fall in love	deception	genuinity of Love
42 doktor (doctor)	medicine practitioner	healing	the value of health
43 rehas (prison bars)	bar forming a prison cell	captivity or lack of freedom	to be free

Lumay (Love potion). Lumay denotatively refers to a magical drink that makes a person fall in love. Connotatively, it means deception. Since love is expected to be genuine, any act involving a potion, especially a love potion is a manifestation of deception which may only last until the potion is still in effect. Ideologically, people search for genuine love.

Doktor (Doctor). Doktor is denoted as a medicine practitioner. It connotes healing. Since doctors are perceived to have the capacity to treat anyone who is sick or has disease, they are connoted for healing.

Ideologically, health is valuable. In Philippine context, very few have access to health services and the lower class are deprived of it.

Rehas (Prison bars). Rehas denotes to the bars forming a prison cell. The prison bars connote captivity or lack of freedom since it locks up prisoners and set them apart from the society. They serve as wall to take away liberty from the people inside. It may also refer to people who are captives of their past and could not get away from the horrors of it. Ideologically, people want to be free. Everybody desires for freedom from their mesirable past, slavery, injustices and violation of rights.

Table 1.g Signs and Meanings in the story *Mga Luha para kay Tatay Jose (Tears for Father Jose) (S7)*

SIGNS	DENOTATIVE	CONNOTATIVE	IDEOLOGY
44 kuarta (money)	coins and bills as medium of exchange	materialism or power	the powerful rich
45 nakasal (married)	two people united in marriage	commitment	bonded by love
46 patay (dead)	something/ someone that does not have life	sadness and grief	experience of pain
47 tatay (father)	man in relation to his child/children	protection, provision and teaching	responsible for his family
48 dyipni (jeepney)	4-wheeled vehicle for commuting	Philippine national ingenuity	to be patriotic
49 paghilibion (cry)	shed tears	pain or heart ache	the miseries of life
50 baboy (pig)	hoofed stout-bodied animal with four legs and a short tail, thick bristly skin, and long flattened snout	greediness	dissatisfaction of men
51 man-ug (snake)	reptile with a long body and no legs	deceit or betrayal	hardly earned and given trust

Kuarta (Money). Kuarta is denotatively a coin or bill as medium of exchange. It connotes materialism or power. In a world where everything is run by money, the rich remains on top of everyone, able to get what they want and having control over a lot of things. This creates an ideology that the rich are powerful and thus, have dominion over the middles-class and the poor.

Nakasal (Married). Nakasal denotatively refers to two people united in marriage. It connotes commitment. Getting into marriage is a lifetime commitment thus requiring courage and truth to engage to. Despite sickness and health, one has to commit himself/herself to lifetime bond and intimate partnership. Ideologically, people who marry should be bonded by love.

Patay (Dead). Patay denotes something or someone that does not have life. It connotes sadness and grief as one's death causes such feelings. Nothing could get rid of the pain the loveones feel for the loss of a beloved. Ideologically, the miseries of life, including death are inevitable.

Tatay (Father). Tatay is denoted as a man in relation to his child/children. A father connotes protection, provision and teaching. These duties are expected from a father as the head of the family-to ensure the safety of his children, provide their basic needs and teach them values and chores. Ideologically, the father is responsible for his family.

Dyipni (Jeepney). Dyipni in the denotation level refers to a 4-wheeled vehicle usually for commuting. It connotatively means Philippine national ingenuity since it is only commonly used in the Philippines for public transport. It has been a symbol of Filipino pride for decades. Ideologically, Filipinos should show patriotism and has to take pride in his identity.

Paghilibion (Cry). Paghilibion is denoted as shedding tears. This connotes pain or heartache. Crying is a manifestation of one being hurt either physically or emotionally. Ideologically, in life, miseries are inevitable.

Baboy (Pig). Baboy denotes a hoofed stout-bodied animal with four legs and a short tail, thick bristly skin, and long flattened snout. Connotatively, it means greediness. Similar to a pig, a greedy person takes everything without considering others. It is concern only of itself despite having too much. Ideologically, the dissatisfaction of men makes them inconsiderate of others.

Man-ug (Snake). Man-ug is denotatively a reptile with a long body and no legs and usually venomous (Cambridge Dictionary). Connotatively, it means deceit or betrayal. As pictured in the bible, the snake deceived Eve thus led to her and Adam being casted out of Eden. When a friend is

found out to have betrayed one, he/she is likened to a snake. Ideologically, trust is hardly earned and given.

Table 1.h Signs and Meanings in the story *Nagakaangay nga Panapton (Appropriate Clothe) (S8)*

SIGNS	DENOTATIVE	CONNOTATIVE	IDEOLOGY
52 nagbisa	to touch one's back of hand with another's forehead	respect	respecting the elders
53 laba nga buhok (long hair)	long fine thread-like strand growing on a person's head	femininity	appropriate for women
54 blusa (blouse)	woman's upper garment	femininity	appropriate for women
55 dalaga (maiden)	unmarried girl or woman	virgin	admiration to immaculate women
56 nitso (tomb)	structure where a dead person is buried	death	the impermanence of life
57 impyerno (hell)	place for punishment of the wicked after death	suffering	punishment for the wicked
58 altar	usually raised structure where sacrifices are offered, prayers are said and incense is burned	consecration or holiness	holiness of God and his followers

Nagbisa. Nagbisa is denoted as touching one's back of hand with another's forehead. It is a connotation for respect. It is usually done by young ones to the older ones to pay respect to them when they meet them. This creates an ideology of respecting and showing regard to the elders.

Laba nga buhok (Long hair). Laba nga buhok denotes a long fine thread-like strand growing on a person's head. It connotes femininity as women are expected to have long hair. Ideologically, there are determined characteristics and practices appropriate for women. They are expected to yield to set norms and standards in the society even if it is against their will.

Blusa (Blouse). Blusa in the denotation level is a woman's upper garment. It is a connotation for femininity since a blouse is intended to be worn by women and not men. This creates an ideology that there are identified characteristics and practices appropriate for women.

Dalaga (Maiden). Dalaga is denoted as an unmarried girl or woman. Connotatively, it means virgin as she is unmarried. Conservative and traditional contexts expect women to never engage in sexual relationships unless married. Ideologically, society shows admiration to immaculate women before entering marriage but does not discriminate men who engaged in sex outside marriage.

Nitso (Tomb). Nitso denotatively refers to a structure where a dead person is buried. It connotes death. When tombs appear in stories, it is always linked to the idea of death as it houses a dead body. Ideologically, life is not permanent and has an end.

Impyerno (Hell). Impyerno denotes a place for punishment of the wicked after death. It connotes suffering since it is pictured as a place of eternal torture and torment. This creates an ideological concept that after death, the wicked will be punished for their actions eternally.

Altar. Altar is denoted as a usually raised structure where sacrifices are offered, prayers are said and incense is burned. An altar connotes consecration or holiness. As an altar is thought to be a holy place, people entering it should also be holy by confessing their sins as they stand in front of it. This creates an ideological belief that God is holy and so must his followers be.

Table 1.i Signs and Meanings in the story *Sa Lum-ok sang imo Suso (On your Soft Breast) (S9)*

SIGNS	DENOTATIVE	CONNOTATIVE	IDEOLOGY
59 dughan (chest)	front surface of human's body below the neck and above the abdomen	feelings	to show and confess one's feelings
60 suso (breast)	two enlarged soft parts on a woman's chest	men's sexual pleasure	men as sexual creatures
61 Venus	Roman goddess/Planet	beauty and love	to love and be loved
62 Paskwa (Christmas)	annual festival on December 25 commemorating the birth of	gift-giving and family gathering	the gains in giving/ the importance of family

	Jesus Christ		
63 Martial law	military government	injustice	the lack of justice for the underprivile ged

Dughan (Chest). Dughan denotes the front surface of a human's body below the neck and above the abdomen. It is a connotation for feelings as it is usually used to refer to one's emotional state when used in a sentence. Ideologically, people should show and confess their feelings to avoid misunderstanding.

Suso (Breast). Suso denotatively refers to the two enlarged soft parts on a woman's chest. It connotes men's sexual pleasure. This is because commercials, TV Shows and movies make use of women's body to satisfy or attract man's attention as consumer. Ideologically, men are sexual creatures and women are objects of sex.

Venus. Venus is denotatively defined as a Roman goddess or a planet. It connotes beauty and love as Venus is labeled as the most beautiful among the goddesses and took essential role at Roman prenuptial rites and wedding nights. Ideologically, people want to love and be loved.

Paskwa (Christmas). Paskwa denotes the annual festival observed on December 25 commemorating the birth of Jesus Christ. It connotes gift-giving since people practice giving of gifts to family members and especially the underprivileged as a symbol of sharing the love of Jesus. It also connotes family gathering since it happens at the end of the year resulting to a Christmas vacation where members of the family usually return home. This produce an ideology that giving is gaining and family is important.

Martial Law. Martial Law denotes the military government. It connotes injustice due to the experiences some masses had during the Marcos regime in the Philippines. Some believe that people, especially the poor lost their right during the Martial law. Ideologically, people think that lack of justice is common to the underprivileged.

Table 1.j Signs and Meanings in the story *Torbik (S10)*

SIGNS	DENOTATIVE	CONNOTATIVE	IDEOLOGY
64 pusil (gun)	portable firearm	violence and danger	transitorines s of life
65 CCTV	TV system used for security and	safety	to protect life

	surveillance		
66 shabu	potent central nervous system stimulant used as a recreational drug	addiction	harmful effects
67 sigarilyo (cigarette)	tobacco rolled in paper for smoking	addiction	harmful effects
68 bao (turtle)	slow-moving marine reptile enclosed in a shell	peace	to remain calm despite chaos

Pusil (Gun). Pusil is denoted as portable firearm that is shot to a target. A gun connotes violence and danger as it usually results to lives getting at risk with misuse and mishandling. This results to an ideological belief that life is transitory.

CCTV. CCTV is denotatively defined as a TV system primarily used for security and surveillance purposes (WhatIs.com). It connotes safety since CCTVs are used to record movement and ensure the protection of the people involve. Ideologically, people believe that lives are to be protected since violent and illegal acts are common in the society.

Shabu. Shabu is denoted as a potent central nervous system stimulant used as a recreational drug (the free dictionary). This connotes addiction. A number of people abuse the use of this drug and it turn out to be addicting when not acted upon immediately. This creates an ideological belief that any addiction is destructive and has harmful effects.

Sigarilyo (Cigarette). Sigarilyo denotes a tobacco rolled in paper for smoking. It connotes addiction since people who smoke find it hard to get away from smoking. This creates an ideological view that any addiction is destructive and has harmful effects.

Bao (Turtle). Bao denotes a slow-moving marine reptile enclosed in a shell. This word connotes peace. Turtles are depicted as peaceful and calm animal, and are never influenced by their surroundings. Ideologically, people need to remain calm despite surrounding chaos.

V. CONCLUSION

As shown in the results of this study, denotative meanings of each sign are constructed based on the technically agreed meaning objectively linked to the word being

represented. The denotative meanings of words are established mainly in their usual or most basic sense without any metaphor or allegory. When it comes to the connotations, findings revealed that connotative meaning of each word is linked to the emotions and experiences of the people in the society. It is also found out that a single sign may have a number of connotations depending on how it is related to one's experiences, values and view in life. This means a sign's connotative meaning may change depending on a person's current situation or context. Although the researchers ascribed a connotation for the signs presented in the stories, various connotations can still be perceived based on other's culture and perception. Ideological meanings present the belief and ideas established in the society as perceived by the researchers. For each sign, there is a related prevailing societal idea or belief in which people see the world. These ideological concepts may as well vary depending on a persons' view. As established in the study, words as signs can be considered polysemic since they are open to different interpretations. In general, although words in denotative level have fixed meaning, they could be interpreted and mean differently in the connotation level which may yield various beliefs or worldview in the ideology level. Therefore, one must take careful thought in understanding or interpreting a word.

It was mentioned by Hayakawa and Hayakawa (1990) that one must have careful understanding of words and emphasized that it is a horrible mistake to depend on dictionary to capture meaning of a word. This is because people use words differently and may convey different meaning depending on the cultural context they are in. With that, it is necessary to learn the use of word and what it means before communicating in a certain context since word meaning varies in different cultural setting.

de Grammont (1990) stated that language plays an essential role in the distortion of meaning. He postulated that language introduces a reflective ability, which enables one to transform gradually the literal meanings of childhood into a metaphorical dimension of expanding awareness. This means that as one develops his language, his word meanings also expand and he could apply connotations to certain words. Therefore, people from different cultural and social contexts have diverse meanings for a certain word.

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