

The Pragmatic Particles and Discourse Markers in Asi Bantoanon and Their Functions

A Linguistic Research Paper

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Abstract

For so long, grammatical categories and functions have been a challenge in Philippine linguistics, particularly when it comes to particles such as *lang* in Tagalog. In order to establish the grammatical category and functions of this kind of particles, the researchers have observed and analyzed this case in the language of Asi Bantoanon in Romblon. As the preliminary of this paper, the researchers have delved into the gathered previous studies to scrutinize and determine the proper terminology for such particles, particularly in Asi, deducing that some are ‘pragmatic particles’ like *ey* and *nopay* and others are ‘discourse markers’ such as *ay* and *di*. Moreover, the researchers have proven that these are multifunctional, ergo functions of the pragmatic particles and discourse markers in the language are identified and elucidated, as well as their combinations with others, e.g. *it* + *yang*.

Keywords: Asi, pragmatic particles, discourse markers, combinations, functions, context, discourse

1. Introduction

Mithun (1999) lists 3 classifications of morphemes that can be found in any language. They can be regarded as **roots**, **affixes**, or **clitics**. **Roots** are regarded as the obligatory foundation of words and thus, carry the main meaning of words. They are regarded as foundations since they are the elements with which the other types of morpheme (affixes and clitics) depend on or attach to. Examples of roots include *págto* ‘to go somewhere’, *halín* ‘to leave, come, or go from somewhere’, *ádlaw* ‘sun; or day’, *híngwar* ‘a bad name given to somebody; to call somebody by a bad name’, *guyá* ‘smile, laugh; to smile, to laugh’, etc.¹

Classification of words in Philippine languages has long been an issue among linguists. Since in comparison to other languages such as English, Philippine roots do not have a sharp noun/verb contrast. In English, we can readily determine that the word *book* is a noun while the word *give* is a verb. According to the Summer Institute of Linguistics (2017), a *noun* is “a member of a syntactic class of words that refer to people, places, things, ideas, or concepts; while a *verb*, on the other hand, is “a member of the syntactic class of words that typically signal events and actions.”

¹ Translations are from the Asi online dictionary: <https://asi.webonary.org/> The dictionary provides English as well as Tagalog counterparts of Asi words. Example sentences in Asi with translations to English can also be found at the website.

However, if we look at the Asi roots mentioned above, we can see that their translations indicate that they may be used as either a noun or a verb in a sentence. The root *guyá* functions as a noun in the sentence: *Kaling ingta-o nidang dulce ay kasing tam-is it ida guya*. “This candy which she gave me is as sweet as her smile.” But it functions as a verb in this sentence: *Naggiginuya kag mga anak dahil natutumba kag yango*. “The children were laughing and laughing because the drunk was falling over.”² This characteristic led Foley (1998) to claim that root words in Philippine languages are *precategory*—they are neither nouns nor verbs. Philippine root words are neutral by themselves. Nolasco (2011) agrees to this claim and adds that part-of-membership of roots is much clearer when affixes are attached to them or when they are used in phrases or sentences. Thus, going back to the examples, *guyá* is said to be a noun in the first sentence due to the third person, singular, genitive pronoun *ida* attached to it—making the smile an entity or property belonging to the person talked about. On the other hand, *naggiginuya* in the second sentence is said to be a verb due to the layers of affixes attached to it. Due to these affixes, the root has become a verb and is now able to function as the predicate that holds all the other arguments in the sentence.

Affixes are morphemes that never occur in isolation. They cannot serve as bases of words and they usually carry subordinate meaning that, when attached to the roots, combine and enhance the meaning of the root in order to function in a number of ways in the sentence. A distinction is made among affixes according to their placement after attaching to roots: **prefixes** are affixes that attach before the roots; **suffixes** attach after the roots; and **infixes** ‘open up’ the roots and attach within them. Some of the affixes in Asi include the voice affixes *m-/n-*, *-um-*, *-on*, *-an*, *i-*; the reduplicative affix *a-*; the nominal affixes *-on* and *-an*; and many more. An in-depth discussion of these affixes can be found at other sections of the study that deal primarily with nominals and verbs.

Clitics are prosodically weak elements that are similar to affixes in the sense that they always need to be attached to their hosts in order to express their meaning in a sentence. However, unlike affixes that attach to words alone, clitics attach to phrases, clauses, or even to sentences. An example of a clitic is the English possessive ‘s. Zwicky (1985) raises the issue that clitics appear to partake both of the properties of independent words and those of affixes. Strictly speaking, clitics are bound morphemes—they cannot stand alone as words (in contrast to free morphemes which can stand alone as words)—very much the same as affixes that fully attach to roots. Zwicky (1985) makes a distinction between a simple clitic and a special clitic. **Simple clitics** are variants of independent words. They are the reduced forms occurring in the same positions as corresponding full forms. An example of simple clitics would be the ‘ve in *I’ve seen that man*. On the other hand, **special clitics** are also reduced in form clitics which do not partake in the distribution of their corresponding full forms. They are “elements which fill the grammatical function of some specifiable structural element, but appear in an unusual linear or structural position, often one not available to corresponding non-clitic elements.”

² Sample sentences about *guyá* are also taken from the Asi online dictionary.

Zwicky (1985) limits the term *clitics* to those reduced forms that attach to full words since they are prosodically weak. He considered clitics to be those reduced forms that attach at the clausal, phrasal or sentential level. However, this definition of the category clitics does not encompass all other word forms that appear in languages such as Asi, Tagalog, and other Philippine languages. It turns out that there are clitics that appear to be independent words in form but very much behave like other clitics or even affixes. These word forms found in the Philippine languages can stand alone as words; however, they still need to be attached to their hosts to be able to perform their function.

In addition, since Zwicky (1985) limited the word forms that can be categorized under clitics to be prosodically weak items, we then cannot place prosodically stronger elements under the said category. In Asi, we can see word forms such as *gihápon*, *nópay*, *sabáng*, etc. that are not prosodically weak elements. They are not considered as prosodically weak since they already constitute a metrical foot³ on their own. Thus, if we are to look at the form alone, prosodically stronger elements do not fully attach to their hosts because they do not need to. Prosodically weak elements (fully) attach to their hosts since it is the only way for them to pronounce their positions in constructions. The word forms we are investigating are not clitics in form but are still clitics in behavior since they still need to attach to their hosts in order to express their meaning.

As this is the case, this paper wants to deviate from the classification of Mithun (1999) regarding the types of morphemes found in languages so that we may be able to account for clitic-behaving forms that are not prosodically weak enough to be considered as clitics. In a sense, we can say that the word forms being investigated may be considered as **bound morphemes** because they need to attach to their hosts; but, at the same time, they should also be considered as **free morphemes** since most, if not all, of them are in the form of independent words. As such, the third type of morpheme that this paper proposes is to be categorized as **particle**. For this paper, the use of the term clitics will only refer to the behavior of attaching to other words in order to function in a sentence. We are disregarding the limitation to the form (of clitics only being reduced forms) since there are independent-looking words that behave as clitics that can be found in Philippine languages.

According to Nolasco (2011), a word in Philippine languages may consist of: (a) a root; (b) a root plus one or more affixes; or (c) a particle. From this distinction, we can say that elements or word forms found in Philippine languages may be divided into three: roots, affixes,

³ Anderson (2002) points out that placement of ‘particles’ in Tagalog are relatively driven by phonology (in addition to other constraints that he had listed). Since the minimal foot in Philippine languages is bi-moraic, monosyllables which are monomoraic are not strong enough to stand on their own, and thus, still need to attach to other words. The Asi ‘particles’ *gihápon*, *nópay*, and *sabáng* (amongst many others) already constitute a foot and thus, does not really need to attach *after* stems or roots. They are already prosodically strong enough to be placed in initial positions of the words they attach to. However, categorization problems arise since these words behave like clitics despite being independent words in form.

and particles. This paper adheres to the definitions provided by Mithun (1999) for roots and affixes which leaves us with a need to discuss the nature and characteristics of particles.

Particles are elements found in a language that cannot undergo affixation. They are elements in a language that are intermediate of roots and affixes since they have the form of roots and independent words but they have the function of affixes. Despite the fact that their forms are that of independent words, they cannot be considered as roots since they do not have the ability to act as hosts for other word forms in the language. They do not have inherent meanings that are strong enough to require certain arguments in a sentence like root words do. They function like affixes in the sense that they help in enhancing the meaning of the element(s) they modify. The presence or absence of these particles are significant in the interpretation of the phrase, clause, or sentence wherein they occurred. Discourse is deemed lacking or incomplete with the absence of particles. In a sense, usage of particles in discourse add ‘flavor’ and ‘color’ to the talk. Particles may reflect the speaker’s intent, willingness, volition, effort, degree of commitment, etc. regarding his or her utterance. As such, particles also have modal uses and are interpreted with their contexts in consideration. More often than not, these particles may have varying interpretations depending on how it was used in an utterance.

Zwicky (1985) points out that the most common use of the term *particle* is to “label items which, in contrast to those in established word classes, have (a) peculiar semantics and (b) idiosyncratic distributions.” He further adds that *particle* is a cover term used for items that do not easily fit into syntactic and semantic generalizations. Thus, making the term *particle* a negatively defined item. These particles are also said to be *acategorical* since they cannot be labeled into any of the syntactic categories—nouns, verbs, etc. However, coming from the Transformational Grammar (TG)⁴ perspective, Zwicky (1985) does not adhere to acategoriality and even to the existence of the class of *particles* itself. For him, elements regarded as *particles* are only either independent words or clitics which may be placed under syntactic categories such as nouns, verbs, etc.

Considering the Philippine situation, it was proposed earlier that Philippine roots are *precategorical*. Thus, there really are no specific categories with which we can place the elements of the language under. In this case, the most practical division that we can do is to divide the elements by form and function. This results to the division *particle* being so diverse and wide that many elements of a language may be placed under it. The goal of this paper is to describe what particles are, their nature, and to zero in on what have been called as discourse particles / discourse markers / pragmatic particles / pragmatic markers / clitic particles / etc. in the literature. This study also aims to investigate whether the particles that appear in Asi can be grouped into smaller units or subgroups depending on features and characteristics they may possibly share.

⁴ The *Transformational Grammar (TG)* or *Transformational-Generative Grammar (TGG)* is part of the theory of generative grammar and considers grammar to be a system of rules that generate exactly those combinations of words which form grammatical sentences in a given language.

As mentioned previously, the elements of a language that we consider as particles are those that do not fall under the category of roots and affixes. Thus, in the general classification of particle, we can still see case markers, conjunctions, pronominals, and discourse connectives. The particle *ag* is considered as a conjunction in Asi. Case markers in Asi include the absolutive marker *ka* or *kag*; genitive marker *it* or *it kag*; and the oblique marker *sa*. Discourse connectives in Asi pertain to *kung*, *kapág*, *káhit*, *hálos*, etc. As we can see, all of these word forms are considered as particles. It is important to mention them as well in order to give a clearer picture of what particles are—both in form and function. However, all of these previously mentioned particles will not be the focus of this study.

Hendrickson and Kilgour (1985-1989) have described the particles we are about to discuss as tools for predicate expansion, in addition to adverbs. They have limited their discussion to enclitic particles, gave the order of occurrence of these particles in relation with each other, and discussed the possible interpretations for each. All in all, they have discussed the particles: *ey*, *pa*, *man*, *pay*, *ngani*, *ray*, *ra*, *abi*, *baga*, *kono*, *aboy*, *anay*, *yang*, *pati*, *tan-a*, *ara*, *yaki*, and *gador*. These are also the particles the researchers have investigated, given that they appear in the data.

However, before anything else, it is important to establish what these word forms should be called since we should not be contented with the term particle alone since this is a negatively defined term as pointed out by Zwicky (1985). Several terms such as: discourse markers, discourse particles, pragmatic markers, pragmatic particles, modal particles, adverbial particles, discourse connectives, etc. have been used to refer to these word forms. A discussion of each will follow which will then be concluded with a decision on what these word forms should really be called.

Particles in Asi are also said to be more flexible than Tagalog particles. This is because those identified as case determiners in Asi (*it*, *ka/kag*, *sa*) may also combine with other particles in order to form particle clusters. In Tagalog, we cannot see *ang*, *ng*, and *sa* combining with *na*, *pa*, etc. These particle clusters in Asi have interpretations that are completely different from the individual components. Some of these particle clusters will also be dealt with in this paper.

The primary source of data for this paper is the *Mahápros ka Kuyági*, *Malasa ka Ináslom* written by Mr. Ismael Fabicon. The story revolves around the wait for the arrival of Melodio and his wife Elena. As the characters wait for the arrival of the two, the simple life of the Bantoanons is depicted in several episodes of the story. Secondary source of data are the interviews that the researchers have gathered from native speakers of Asi. Their interviews were about their most unforgettable experiences. They were also tasked to watch the pear film and then retell it using their own language. All of these interviews were transcribed and parsed by the Linguistics 190 class of Dr. Ricardo Nolasco. Some examples were also taken from the *Ka Suyog ay Pamait* (The Sea Current is Westward). Translations were then verified with the native speakers. Furthermore, a corpus was created using the AntConc software. This software is a corpus analysis toolkit that collects all the information about the specific item being searched. It also

shows the environment or context where the item has occurred. With the help of AntConc, all of the items with the pragmatic particles and discourse markers were thoroughly obtained.

2. Discussion of Terms

In this section, concepts that are used by linguists on labelling the particles are enumerated and discussed: (1) Modal and Adverbial Particles, (2) Discourse Connective, (3) Discourse Particle and Marker, (4) Pragmatic Marker, and (5) Pragmatic Particle. This is a leeway for the researchers to establish the proper terminology for the particles in Asi Bantoanon, inferring that some are pragmatic particles and others are discourse markers.

2.1 Modal and Adverbial Particles

According to Weydt (1969)⁵, **modal particles** are "noninflectable words which indicate the speaker's attitude towards what was said. In this meaning they cannot serve as an answer to a question and cannot occur in a sentence initial position. They operate over whole sentences; they are integrated in sentences." Moreover, he said that they all have one or more meanings when they are put in other syntactic positions or stress differently; and they belong to different functional classes in the other meanings. Backing this up, Helbig (1988) has offered a criteria to distinguish what modal particles are and what set them apart from other kinds of particles, hence he said that modal particles: (1) do not refer to a special constituent of a sentence but to the sentence as a whole; (2) do not change the truth values of sentences but their function lies on a communicative level; (3) are restricted to certain sentence types/moods; (4) cannot be negated; and (5) cannot occur in sentence initial position, specifically their core class. Thus, one can basically perceive that these particles have weak lexical meanings and are context-dependent. In connection to this, Bross (2012) defines that the function of modal particles, on the basis of German and Japanese languages, "lies in the guidance of speaker-hearer relevant information based on the speaker's assumptions about their mutual knowledge."

On the other hand, according to Leah (2016) who based her study on the English language, **adverb(ial) particles** are interconnected to verbs, that they form the so-called **phrasal verbs**. These phrasal verbs allow the adverbial particles to interchange which result to a change of meaning, as the meaning of the particle changes. For example, *They always **looked up** to their parents* wherein the adverbial particle *up* can be interchanged with *round*, *away*, or *down* and either of these reflects a different meaning. Moreover, she stated that a verb combined with an adverbial particle can have a preposition, calling it as a **phrasal-prepositional verb**. The particle and/or the preposition cannot be separated from this kind of verb.

These two kinds of particles are applicable to certain languages. The use of modal particles can be observed in languages such as German, Japanese, Chinese, and Indonesian. Meanwhile, adverbial particles are used in languages like English. With all of those being said,

⁵ This, together with Helbig (1988), is translated and cited in Bross (2012), *German Modal Particles and the Common Ground*.

the researchers do not comply on using these terms for the case of Asi, since they have observed that such concepts are not appropriate or applicable on how the particles in Asi work, particularly vis-a-vis the contexts where they occur.

2.2 Discourse Connective

First of all, Fielder (2008) uses the term **connective** in order to distinguish the forms that express both conjunction and discourse marker in one term. She uses this term to those forms that simply connect two expressions, thoughts, or whatnot, varyingly based on the context of the discourse. In line with this, Hu and Li (2015) use and define **discourse connectives** as "multi-functional devices used to connect discourse segments and fulfill interpersonal levels of discourse." Likewise, its primary function is "to state the speaker/writer's perception of the relationship between two units of discourse."

In the study entitled *The Centre and Periphery of Discourse Connectives*, Rysova and Rysova (2014) define discourse connectives into two. The first one is the **primary connectives**. These are "mainly one-word expressions, lexically frozen that are not integrated into the clause structure as sentence elements and whose primary function is to connect two pieces of a text." These are basically conjunctions and some particles such as *only* and *too* (in Czech, at least). The other one is the **secondary connectives**. These "function as connectives mainly in various structures or combinations, they may be integrated into clause structure as sentence elements (like *because of this*), function as sentence modifiers (like *simply speaking*) or may even form a separate sentence (*the reason is simple*).” They are considered not as connectives like conjunctions but only in the form of free or fixed collocations.

The term ‘discourse connective’ is not applicable in the particles being studied by the researchers. There are certain ones in Asi that fit in the definition of this term (or the other one called ‘connective’, perhaps) and this is a separate study to focus on.⁶

2.3 Discourse Particle and Marker

Stede and Schmitz (2000) define **discourse particles** as "words that are uttered not because of their contribution to propositional content, but because of some pragmatic function for the ongoing discourse." D'Arcy (2008), on the other hand, refer to this set of particles as having interpersonal functions and occurring in positions other than clause-initial. Connecting this class to its counterpart, Traugott (1997) considered ‘discourse markers’ as its subtype. However, Schiffrin (1987) treats discourse particles as forms bracketing units of talk, referring to this class as ‘discourse markers’ instead. Thus, she defines **discourse markers** as “sequentially dependent elements which bracket units of talk.” These markers are sequentially dependent since they work on a discourse level—they do not work on smaller units of talk of which discourse is composed. They bracket units of talk since they are usually found initiating or terminating a spate of activity. It is also said that initial brackets typically do different kinds of work in discourse than

⁶ There is already an ongoing study about these particles called ‘connectives’ by the researchers, *Clause-combining in Asi, Bantoanon: Multi-functionality of Connectives*.

do terminal brackets. According to Goffman (1974), the initial brackets may carry more significance than the terminal brackets since the beginning bracket establishes a new episode as well as establish a slot for signals which will inform and define what kind of transformation is to be made of the materials within the episode. These brackets are also said to look simultaneously forward and backward—to be of anaphoric and cataphoric character—since the beginning of one unit is the end of another and vice versa. Furthermore, Schiffrin (1987), limited the discourse markers to be bracketing units of talk since in spoken discourse, it is rather difficult to identify full sentences. In order to be more general, markers bracket units of talk that are sometimes sentences, propositions, speech acts, utterances, or tone units.

Schiffrin (1987) concluded that there are three features that really categorize discourse markers. First, markers are apparently *multifunctional*. They may be used in several different discourse capacities simultaneously. Second, markers are *never obligatory*. Any utterance preceded by a marker may also have occurred without that marker. Third, markers are *syntactically diverse*. They may belong to different word classes such as adverbs, conjunctions, prepositions, etc. However, these specifications are applicable to the English discourse markers that she has investigated. Nevertheless, the researchers have investigated that there are discourse markers in Asi language, such as *e*, *ay*, *ha*, *o*, and *di*. The definition given to this class is applicable to the language *per se*.

2.4 Pragmatic Marker

Fraser (1990) proposes that the sentence meaning is comprised of two parts: first is the propositional content while the second is a set of pragmatic markers that are associated with the sentences. He defines **pragmatic markers** as the non-propositional part of the meaning of the sentence which signal the speaker's potential communicative intentions. They are linguistic cues which may correspond to the different types of potential direct messages a sentence may convey. He claims that there are four types of messages and that they have corresponding pragmatic markers which signal the particular message. First, there is the basic message which is the message that uses the propositional content of the sentence as its message content. Second are the commentary messages which are messages commenting on the basic message. Third are parallel messages which are additions to the basic message. Lastly, there are discourse messages which signal the relationship between the basic message of the current sentence and the preceding discourse. All of these messages come with their associated pragmatic markers.

2.5 Pragmatic Particle

Östman and Verschueren (1996) defines **pragmatic particles** as short, monosyllabic, unaccentable forms that perform a whole array of functions. These particles can: (1) modify the illocutionary force; (2) indicate the beginning, continuation, and end of a turn; and (3) indicate a coherence break in the ongoing discourse, or signal the background or foreground status of a stretch of discourse. These particles help to structure the communication process and to embed utterances into their communicative context.

This definition is very much like Schiffrin's (1987) definition of what discourse markers are. However, for this paper, we are to disregard the said definition but we are going to borrow the term pragmatic particles to refer to the elements that are being investigated in this paper. We decided to borrow the term for two main reasons. First, by using the term pragmatic, we want to shift away from the notion that these particles are tools used to structure the communication process since we view these particles to be operating even at the phrasal level. The term pragmatic was chosen because the interpretation of these particles are highly-dependent on their contexts as well as on other extralinguistic factors. Second, we use the term particle since as Heydt (2006) puts it, particle is a word class that consists of only single words and therefore, clauses and phrases are not to be considered as particles.

We borrow the term **pragmatic particles** for the sake of convenience to not have the need to coin up a new term. It is difficult and too simplistic to pinpoint and adopt just one set of defining characteristics from earlier studies of particles. As such, the need for a fitting categorization for these particles is important since Bantoanon, as a Philippine-type language, expresses these particles differently in form and function and does not strictly adhere to any one set of descriptions which previous researches provide. In delineating these specific details, we would get a clearer picture of how particles in this language work and thus may also possibly apply in other Philippine-type languages. The subsequent paragraphs will be a discussion on how these pragmatic particles take form and behave.

Going into detail, pragmatic particles take the **form** of independent words. But this is with the exception of the particle *ey* which forms and behaves as what can be considered as true clitics since it fully attaches to its host and is reducible. In terms of **behaviour**, these particles act as clitics since they need attach to their hosts either before (proclitic) or after (enclitic) them. Zwicky (1985) views these particles as intermediary of roots and affixes since they take the form of independent words but function as affixes. They function as affixes in the sense that they help in enhancing the meaning of the elements that they modify.

There is still no clear conclusions but this paper speculates that the relative freedom of the particles to move about within the sentence has something to do with their phonological strength. Phonologically stronger particles (disyllables and so forth) are freer to move within the sentence compared to the phonologically weaker elements (monosyllables). Phonologically weak particles always come attached to their hosts while those that are stronger have the tendency to occur even in different parts of the sentence (such as the particle *rabuno*). It is also speculated that phonologically stronger elements have more potential in functioning as discourse markers as defined by Schiffrin (1987).

As was mentioned, all that are not considered as roots and affixes are considered particles. As such, in this category, we can still see case markers, pronominals and non-pronominals. Particularly, the pronouns or pronominals usually co-occur with the non-pronominal particles and an **ordering** between them has been observed. Monosyllabic pronouns come first, insofar that they always precede the non-pronominal particles. Otherwise, when the pronouns are disyllabic, they come after the monosyllabic non-pronominals. This is what

Anderson (2002) has observed for the Tagalog second-position clitics and now were also seen to be applicable for Asi Bantoanon. It is important to note that whenever the sentences are negated (either with *buko*, *waya*, or *indi*, the particles come into second position after them--they never go initial).

When it comes to the ordering of non-pronominal particles within themselves, they have a specific internal ordering with which the combinations are relative to the semantic scope and language-particular stipulation. Hendrickson and Kilgour (1985-1989) have provided an order of occurrence for the Asi particles. This is as follows:

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
ey	man	ngani	ray	ra	abi	kono	aboy	anay	yang	pati	tan-a	ara	yaki	gador
pa	pay				baga									

Figure 1. Order of Occurrence (Hendrickson & Kilgour, 1985-1989)

The particles that are higher in order sometimes causes restrictions on the possible enclitics that can follow because of impossible semantic combinations. The preposed particles have their meanings more emphasized than the following members of a sequence.

Hendrickson and Kilgour (1985-1989) stated that these particles attach to hosts which are predicate expansions. Contrary to this, pragmatic particles do not choose the categories of hosts that they latch on to. These can be verbs, nominals, statives, and temporals, and even pronominals and case determiners (like *it*). These pragmatic particles are obligatory in sentences in order for the speaker to convey the message he/she wants to convey. In addition, they occur, most of the time, within the sentence and as such, do not bracket units of talk. That is why, for the particles such as *a*, *e*, *ha*, *di*, and *o*, the researchers decided to use the term discourse markers as defined by Schiffrin (1987) and Fraser (1987).

The **function** of pragmatic particles is to add meaning or nuances in the statement. The presence or absence of these particles are significant in the interpretation of the elements they modify. Discourse is deemed lacking or incomplete with the absence of these particles. These add, as the speakers of Bantoanon term it, “flavor” in discourse since the different feelings and intentions which they wish to convey are carried by these particles themselves. The utterances would lack sense if such is omitted. Pragmatic particles are also used by the speakers to facilitate better and easier understanding of their utterance to the hearer/listener. They may reflect the speaker’s intent, willingness, volition, effort, and degree of commitment. As such, their interpretation is always context dependent. As Fraser (1999) puts it, it is procedural as in the elements that these particles modify are to be interpreted relative to the prior utterances.

3. Asi Pragmatic Particles and Discourse Markers and Their Functions

The pragmatic particles and discourse markers to be discussed in this section are those that appeared in the text *Mahápros ka Kuyági*, *Malasa ka Ináslom* written by Mr. Ismael Fabicon. Only 31 will be dealt with in this paper but it is important to note that this number is not

the totality of Asi pragmatic particles and discourse markers. As preliminary study, the particles and markers that will be discussed in this paper are only those that appeared in the study of Hendrickson and Kilgour (1985-1989) and those that are mentioned in *Asi Webonary*. These are the following (arranged according to frequency):

Figure 2. Pragmatic Particles in Asi

(1) ey	(10) ngani	(19) gihapon
(2) pay/nopay	(11) ugaling	(20) tan-a
(3) pa	(12) бага	(21) rabuno
(4) yang	(13) aboy	(22) baka/sabang
(5) ray	(14) gador	(23) permi
(6) pati	(15) ra	(24) sabaling/baling
(7) anay	(16) kono/kuno	(25) abi
(8) yaki	(17) man	(26) anang
(9) imaw	(18) ara	

Figure 3. Discourse Markers in Asi

(27) e	(29) ha	(31) di
(28) ay	(30) o	

Combinations of some particles will also be discussed in this paper. Due to the limited number of data used for this paper, the researchers decided not to propose that the above mentioned are the prototypical particles and markers used in Asi. This generalization was avoided since the researchers took into account that the nature and content of the story as well as the personal style of the writer may have played roles regarding the occurrences of such. Nevertheless, all of these are to be treated equally since individual discussions for each are to follow. The discussion will include the nature of the particle or the marker as well as their functions in varying contexts. These pragmatic particles and discourse markers in Asi are separated, in order to clearly present the dichotomy between the two.

Pragmatic Particles

3.1 ey

The particle *ey* turns out to be the most frequently occurring particle in the story since it occurred 70 times. This figure includes the occurrences of both full and contracted forms of *ey*.

According to Hendrickson and Kilgour (1985-1989), the particle *ey* occurs first in their list of order of occurrences of particles. Since it is listed as first, the presence of the particle *ey* largely restricts the presence or occurrence of other particles since co-occurrence of such will result to impossible semantic combinations. This particle is said to be an enclitic that may occur in verb phrases as in predicate expansions; but may also occur as a movable enclitic that may attach to a variety of categories such as nouns, temporals, numerals, and other particles. The interpretation of the particle *ey* may vary depending on the word that it attaches to. Hendrickson and Kilgour (1985-1989) have also stated that the said particle may express either a temporal, limiting, logical, or descriptive aspect. When *ey* expresses a temporal aspect, it may be translated as '*already completed*,' '*now*,' or '*(not) any longer*.' When *ey* expresses a limiting aspect, it may be translated as '*(no) more*.' When *ey* expresses a logical aspect, it may be translated as '*instead*' in order to highlight dissimilarity. Lastly, when *ey* expresses a descriptive aspect, it may be translated as '*now*,' or '*the time when*' in order to highlight specificity. For examples of each interpretation, see Hendrickson and Kilgour (1985-1989).

The Asi particle *ey* may be regarded as the equivalent of the Tagalog particle *na*. In a recent study of Yuson (2017), she has ascribed four functions to the maturity marker *na* which include: (1) change of state marker; (2) marker for marginality; (3) exclusive contrast marker; and (4) marker for concession. This particle, depending on the context where it occurs, may express "annoyance, assertion, contrary to expectations, empathy, hedging, hesitance, immediacy, persuasion, positive politeness, reminiscence, and rhetoric, among many others."

Looking at the Asi particle *ey*, the researchers have found that this particle directly cliticizes or attaches to the first full word that it may attach to; however, it may also attach to other particles as well. There are 3 variations that happen to the form of *ey* whenever it attaches to other word forms which include the following:

- (a) *ey* [ʔey] drops its glottal stop when it attaches to a word form that ends with a consonant.

This is the case with the following example:

- (1) Tikyo: Naboborane~~y~~ nimo kag mga manok?

Naboborane~~y~~ nimo

n-(k)a-bobor-an-ey=nimo

REAL-STEM-to.feed-TR-PRT.already=2SG.ERG

'Have you already fed the chickens?'

kag mga manok?

kag=mga=manok

SPEC.ABS=PL=chicken

From the given example, we can see that *ey* was attached to a word form that ends with a consonant. In this kind of environment, *ey* drops its glottal stop then directly attaches to the preceding word form. Thus, *naboborane~~y~~* is pronounced as [na.bo.bo.ra.'ney] and not as [na.bo.bo.ra.n.'ʔey].

As we can see, the position of the particle *ey* is in accordance with Anderson's (2002) ordering of particles (both pronominals and non-pronominals) wherein monosyllabic particles occur before disyllabic particles. Thus, since *ey* is monosyllabic, it occurs before the disyllabic pronoun *nimo*. This example is also in agreement with Hendrickson and Kilgour's (1985-1989) propositions that particles are used for predicate expansion since in the example, *ey* actually attached to the verb or predicate of the sentence.

Following the restrictions mentioned, the particle *ey* in (1) cannot attach to the other word forms in the sentence to produce the following: **Naboboran nimoey kag mga manok?*; **Naboboran nimo kagey mga manok?*; **Naboboran nimo kag mgay manok?*; and **Naboboran nimo kag mga manokay?*. This is because what is precisely being asked by the speaker (Tikyo) in his question to the listener (Pelang) was if she has already accomplished her task of feeding the chickens. What is being referred to in the sentence is the accomplishment or realization of the action; therefore, it is only right that *ey* attaches to the verb, the word form that indicates the action to be realized. In general, particles are primarily analyzed in relation to the word they are attached to, while their overall impact to the interpretation of the sentence only comes secondary.

- (b) *ey* [ʔey] retains its glottal stop when it attaches to a word form that also ends with a glottal stop.

This is the case with the following example:

(2) *Yoto-ey siguro kag bibingka ag marhuda.*

Yoto-ey siguro	kag bibingka
0-yoto-ey=siguro	kag=bibingka
INTR.REAL- <i>to.cook</i> -PRT. <i>already</i> =PRT. <i>perhaps</i>	SPEC.ABS= <i>rice.flour.cake</i>
ag marhuda	
ag=marhuda	
CONJ. <i>and</i> = <i>fried.banana</i>	

'Perhaps the bibingka (rice flour cake) and marhuda (banana fritters) are already cooked.'

From the given example, we can see that since [yo.'toʔ] ends with a glottal stop and [ʔey] starts with a glottal stop, we can assume that the two glottal stops geminated and has occupied a relatively significant speech time for the glottal stop to not be dropped. This glottal stop is orthographically manifested as a hyphen (-) as can be seen in example (2). Again, we can see that *ey* attached to the word form it attached to since what is being doubted in the given sentence is whether the *bibingka* and *marhuda* are already cooked. The state of being cooked is expressed by the word form *yoto* so naturally, *ey* will attach to it (again, aside from the fact that particles have a tendency to be placed at the leftmost part of the sentence without actually being initial).

- (c) *ey* [ʔey] drops the [ʔe] and only retains the [y] when it attaches to a word form that ends with a vowel (or an [h] if we are to follow that the syllable structure for Philippine languages is generally CVC).

This is the case with the following example:

(3) Ha, ay ni-oy ngasing kináng si Tikyo?

Ha,	ay	ni-oy ngasing	kinang	si Tikyo?
ha	ay	ni'o-ey=ngasing	kina-nak	si=tikyo
PRT.WNDR	PRT.WNDR	QUES.who-PRT.already=now	MED.ABS-LKR	PERS.ABS=Tikyo

'Huh, then now, Tikyo is already what?'

From the given example, we can see that *ey* can also attach to question words such as *ni-o* 'what' as seen in the given. The question particle [ni.'o(h)] does not end in a glottal stop and in instances like this, [ʔe] is dropped and the remaining [y] directly attaches to the question particle that results to [ni.'oy]. In example (3), what is being asked is the state with which Tikyo is currently at. The question particle stands for what the state may be and thus, *ey* attached to it.

As we have already discussed the ways in which the particle *ey* attaches to possibly different kinds of word forms, it is now proper to focus on its functions and interpretations. Basing from the data at hand, the functions that the researchers have identified for the particle *ey* include the following: (1) change of state; (2) specificity; (3) degree reinforcement; and (4) immediacy. These functions are regarded as multifunctional since at times, some of these functions or interpretations work together and are expressed by a single sentence or utterance. It is multifunctional in the sense that many interpretations and nuances in meaning are expressed by the particle in just one usage. The researchers have yet to find out and encounter a sentence wherein all four functions are expressed at once. However, with the current data at hand, no such thing was found.

3.1.1 Change of State

The particle *ey* is said to indicate a **change of state** when the element it modifies undergoes some or any kind of change. A speaker incorporates the use of *ey* in his or her utterances to indicate that a previous state in the past changes into a new state in the present. This change of state happens when the modified element is said to have reached or crossed over its turning point. This turning point coincides with the moment of utterance which is why at the moment of speaking, a sense of change is perceived regarding the state of the modified element. Change that is regarded here can be anything as long as the modified element is not anymore the same (in any aspect) as before the moment of utterance. Changes in state may include from being raw to being cooked; from being light to being heavy; from being present at a given location to having left the location, etc. It is also important to keep in mind that changes in state imply that a certain threshold, target, boundary, or gate has already been crossed which then results to being the entity or event that is talked about different from its earlier version. We can say that a

formulaic phrase we can use to regard changes in state is *'from X to Y.'* In order to further clarify the point, look at the following examples:

(4) Andoy: **Tatlong buyaney** si Pelang!

Tatlong buyaney	si Pelang!
tatlo-nak=buyan-ey	si=pelang
three-LKR=month-PRT.already	PERS.ABS= <i>Pelang</i>
<i>'Pelang is already three months pregnant!.'</i>	

In example (4), the particle *ey* is considered to be an element that expresses a change of state in the sense that *Pelang*, the one that Andoy is talking about, has already gone from being two months pregnant to being three months into her pregnancy. This change of state undergone by Pelang is to be regarded to have taken place at the moment of utterance of Andoy. This interpretation can be considered valid if the sentence is taken out of its context. Without the context, we can assume that Andoy knows the exact date and time when Pelang conceived and thus, would enable him to exclaim that at the particular date he uttered his statement was the exact date that Pelang would become three months pregnant. However, this literal interpretation is absurd and difficult to believe in since Andoy is not capable of knowing the exact information.

If we are to consider the context wherein the utterance was spoken, the particle *ey* would still express a change of state, however, it is in the sense that the change of state concerns Balbi, the person Andoy was talking to. Prior to the statement (4), Andoy tells Balbi that what he has whispered to her earlier that day was true. But Balbi responds that she was not able to hear and understand what he has told her, leading Andoy to exclaim that *'Pelang is already three months pregnant!'*. This caused Balbi to exclaim in irritation or annoyance (*yamat*) which was followed by herself, confirming that her speculations of Pelang being pregnant were not false. This example is regarded as a change of state for Balbi since upon hearing Andoy's statement, she has gone from being unsure and doubtful of Pelang's state to being sure and knowledgeable of the fact that Pelang was already three months pregnant.

(5) Maring: **Nagbugdongey** ka Fortuna!

Nagbugdongey	ka Fortuna
0-n-(p)ag-bugdong-ey	ka=fortuna
INTR-REAL-STEM-sound-PRT.already	NSPEC.ABS= <i>Fortuna</i>
<i>'The Fortuna already sounded its horns!'</i>	

In (5), the context of the sentence is that Balbi, Panong and Maring are waiting for Meloy and Elena to arrive at their home. While waiting, Balbi and Panong (parents of Meloy) have already argued about a lot of things since they are nervous about meeting the wife of their child. A signal that the arrival of the two was already nearing was the sounding of the horns of the Fortuna. If we are to look at the example again, we can see that with or without the particle *ey*, the action will both be interpreted as realized or completed due to the aspect that the verb has. As such, we can see that even without the particle *ey*, a change of state can still be seen in the sense

that from the Fortuna having not sounded its horns, it has gone to a state where it has already sounded its horns. This interpretation, however, is if we are to analyze the given sentence without considering the context where it was spoken.

If we are to analyze (5) within the context where it occurred, the change of state that we are to consider will differ. As was previously explained, the particle *ey* was attached to the verb *nagbugdong* ‘tumunog; (it) sounded its horns’ to indicate that the action has just been realized or completed--bearing not much of a difference than its counterpart without the *ey*. The addition of the particle *ey*, however, implied a change of state in the sense that the people involved in the event are to be taken as people who are actually expecting to hear the sounding of the horns of the ship. Since they were able to hear the sounding of the horns, as signalled by Maring’s exclamation of it, the people involved went from a state of not having heard the sound to a state wherein they have already heard the sound and had their expectations actually fulfilled. The fact that they heard the sounding of the horns signals that their relatives will soon be arriving.

(6) Tikyo: Asing hali yaki ikaw Pelang? **Naboboraney** nimo kag mga manok?

Naboboraney nimo	kag mga manok?
n-(k)a-bobor-an-ey=nimo	kag=manga=manok
REAL-STEM-to.feed-TR-PRT.already=2SG.GEN	SPEC.ABS=PL=chicken
‘Have you already fed the chickens?’	

In (6), we can see that Tikyo is asking Pelang if she has already done her task of feeding the chickens. Since this is an interrogative sentence, wherein the speaker is only inquiring whether the action has already been done or not, we cannot say that a change of state has already occurred. The speaker, by asking the question, is inquiring whether the change of state has already occurred. The confirmation that the action has already been realized will depend on the answer of Pelang in which she replied with irritation that she is not a woman whose job is to feed the chickens. We still cannot be sure whether the action has already been realized with this kind of response but it is probable that Pelang already did. In addition, the presence of the particle *ey* indicates that the task of feeding the chickens is really expected of Pelang since she has done the job in the past and is still expected to accomplish the task at present and maybe even in the future. Thus, this justifies the irritation of Pelang regarding the statement of Tikyo. If we are to remove the particle *ey* from the sentence (*Naboboran nimo kag mga manok?*), there is still expectation for Pelang to accomplish the task but the habitual sense that she is supposed to do it every day will be gone. The inquiry for the change of state will now be regarded to that one time where Tikyo asked Pelang to feed the chickens.

(7) Pelang: **Yoto-ey** siguro kag bibingka ag marhuda.

Yoto-ey siguro	kag bibingka	ag marhuda
0-yoto-ey=siguro	kag=bibingka	ag=marhuda
INTR-REAL-cook-PRT.already-PRT.perhaps	SPEC.ABS=rice.flour.cake and=fried.banana	
‘Perhaps the rice flour cake and banana fritters are already cooked.’		

In (7), we can see that the particle *ey* has attached with the stative *yoto* ‘cooked.’ This is also to be regarded as a change of state in the sense that what is being doubted is whether the rice flour cake and banana fritters have already gone from a state of being raw to a state of being cooked and ready to eat. The presence of the particle *ey* indicates that the food items must first undergo the process of cooking and then reach a certain turning point in order to be declared as cooked or not. In the example, we still cannot claim for sure whether the food items are already cooked due to the presence of the other particle *siguro* which indicates doubt or uncertainty. In addition, the presence of the particle *ey* indicates that there are people actually expectant for the *bibingka* and *marhuda* to be cooked--they are expecting for the change of state to occur to the food items. If we are to remove the particle *ey* and take it out of context, we can say that what is now being doubted is whether the *bibingka* and *marhuda* are food items that still need to undergo the process of cooking. This interpretation is likely possible if the people conversing are not familiar with the food items.

(8) Ka pangisra ngasing ay **waya-ey** ka puyos-puyos.

Ka pangisra ngasing	ay	waya-ey	ka puyos-puyos.
ka=pang-isra=ngasing	ay	waya-ey	ka=puyos-puyos
NSPEC.ABS=STEM- <i>fish=now</i>	FOC	NEG.EXIST- <i>already</i>	NSPEC.ABS=DIM. <i>importance</i>
<i>‘Fishing is now useless.’</i>			

In (8), we can see that the particle *ey* has attached with a negative existential particle *waya*. This is regarded as a change of state in the sense that fishing is regarded as useful in the past, but at present times (or at the moment of utterance), it has already gone to a state that it has lost its value and usefulness.

From the given examples (4) to (8), we can see that the change of state particle *ey* may possibly attach to verbs, nominals, statives, and even to other particles. As a change of state particle, *ey* indicates that a previous state in the past changes into a new state upon reaching a certain turning point. This turning point coincides with the moment of utterance, which is why the previous state changes into a new state upon the moment of utterance.

3.1.2 Specificity

The particle *ey* is also regarded to give emphasis on **specificity**. In this function, the element to which the particle *ey* attaches to is clearly identified as the only element (and not anything else) to be in the state indicated by the host of *ey* in the sentence. Let us first look at examples:

(9) Balbi: Pelang, waya pa nautaya si Melodio, **inaslomey** ka ida pananamgo.

Pelang,	waya pa nautaya	si Melodio,	
pelang	waya=pa=n-(k)a-utay-a	si=melodyo	<in>aslom-ey
<i>Pelang</i>	NEG=yet=REAL-HAPP- <i>wean.away</i> -TR	PERS.ABS= <i>Melodio</i>	

inaslomey	ka ida pananamgo
<in>aslom-ey	ka=ida=paN-CV=ramgo
RESULT=sour-already	NSPEC.ABS=PREP.3GEN=STEM=REDUP=dream

'Pelang, even when Melodio has not been weaned away (as a child), he was already dreaming of / craving for inaslom.'

From the given example in (9), we can see that an emphasis is given on *inaslom*, that it is indeed *inaslom* and not any other food that Melodio wishes for. The presence of the particle *ey* specifies and clearly states that no other food item is wished for by Melodio when he was still an infant.

The multifunctionality of *ey* may be seen in this particular example since a sense of change of state is also implied here. The given example is formulated as *waya pa X, Y ey* 'still not X, (but) already Y.' In this type of construction, the particles *pa* and *ey* always come together to indicate that even though X still hasn't happened, a change of state may already occur to Y as indicated by the particle *ey*. If we look at (9), we can see that Melodio was probably still being breastfed and not fed any solid food, but he was already at a state wherein he was dreaming or wishing for solid food such as *inaslom*. This is regarded as a change of state in the part of Melodio since he has gone from a state wherein he probably likes milk more than any other food into a state wherein he already prefers *inaslom* than anything else. This type of construction (*waya pa X, Y ey*) expresses specificity since it explicitly indicates that even if certain circumstances still haven't happened, certain states or things are already transpiring or prevailing.

Furthermore, if we are to consider the plausibility of the event to be true in real life, we can say that the utterance was just an exaggeration in order for the speaker to make her point. This is because as an infant, Melodio is still not capable of explicitly stating (into words) that what he wants is not milk but *inaslom*. He might have probably shown it into his actions and gestures but still, the possibility still stands that the statement might not be true. Should we be able to prove that the statement is just an exaggeration, then we may say that the utterance is said so as to reiterate that Melodio *really* likes *inaslom*. The use of the particle *ey* reinforces the degree or impact of the statement. This degree reinforcement is listed as the third function or implication of the use of the particle *ey*.

3.1.3 Degree Reinforcer/Modifier

As previously mentioned, the particle *ey* also functions as a **degree reinforcer/modifier**. The use of the particle *ey* intensifies the impact of the word form that it attaches to. Look at the following examples:

(10) Balbi: Ni-ong mahay, Mariana? Masyado kang tuso. Ayam nako kung rien ray ka napa-agto. Masyado't katoy ng ing kidamot sa bingo. **Lalo-ey** sa kay-ho.

Ni-ong mahay Mariana?
 ni-o-nak=mahay maryana?
 what-LKR=expensive Mariana?
 'What expensive (are you talking about), Mariana?'

Masyado kang tuso.
 masyado ka-nak=tuso
 very 2ABS-LKR=crafty
 'You're too crafty.'

Ayam nako kung rien ray ka napa-agto.
 ayam=0 nako kung rien ray ka n-(p)ag-a-pa-agto
 know=TR 1GEN COMP where again 2ABS REAL-STEM-PREDICT-CAUS-go
 'I know where you're about to go again.'

Masyado't katoy ng ing kidamot sa bingo.
 masyado=it katoy ng=i(mo)=nak kidamot=sabingo
 very=GEN DIST.ABS GEN=2SG.GEN=LKR hands=OBL=bingo
 'You have very itchy hands when it comes to playing bingo.'

Lalo-ey sa kay-ho.
 lalo=ey sa=kay-ho
 especially OBL=kay-ho (a card game)
 'Especially in kay-ho.'

'What expensive (are you talking about), Mariana? You're too crafty. I know where you're about to go again. You have very itchy hands when it comes to playing bingo. Especially in kay-ho.'

In (10), we can see that the particle *ey* works with the word form *lalo* in order to single out the card game *kay-ho* as the game that Mariana often plays. Even without the particle *ey*, *kay-ho* would still be highlighted and singled out due to the meaning that *lalo* conveys. However, the use of the particle *ey* reiterates that Mariana's 'addiction' to *kay-ho* is greater than that of her liking to play *bingo*. In a sense, *ey* puts both games *bingo* and *kay-ho* in contrast with each other with the result that *kay-ho* is the one she is more addicted to playing. Without the particle *ey*, we can see that there is already a degree that can be attributed to Maring liking *kay-ho*; however, the use of *ey* raises it up to a higher degree of likeness in order for the speaker to reiterate her point.

3.1.4 Immediacy

The use of the particle *ey* is also seen to be constituting a sense of **immediacy** to the sentence or utterance where it occurs. This entails that elements modified by *ey* should, for example, be accomplished right there and then. The particle *ey* puts the turning point much closer to the moment of utterance so that the change of state may be accomplished immediately. *Ey* should be used when the speaker wants to hasten the pace of events or when he/she wants to

convey that what he/she is about to do is to be accomplished in the immediate future. Look at the following examples:

(11) Tikyo: **Mataliwaney** kami ni Pelang.

Mataliwaney kami	ni Pelang
0-m-(k)a-taliwan-ey=kami	ni=pelang
INTR-IRR-STEM-leave-PRT.already=1PL.ABS	PERS.GEN= <i>Pelang</i>
<i>'Pelang and I are going to leave already.'</i>	

If we are to compare the sentences with and without the particle *ey*, we can see that (11) indicates that the action of leaving is to be performed by Tikyo and Pelang right in the immediate future. They were leaving probably only moments after Tikyo have spoken. If we are to omit the particle *ey*, then the turning point where the action must have been accomplished is pushed farther away. The accomplishment of the action, without the particle *ey*, is not in the immediate future--it may be after weeks, months, or even years. The presence of the particle *ey* also includes a sense of finality that Tikyo and Pelang are really about to perform the action of leaving in a while. The use of the particle *ey* brought the turning point much closer to the moment of utterance. We cannot regard the moment of utterance as the turning point for the action since the verb is still in its irrealis form--meaning that the action still needs to be realized or performed.

As mentioned earlier in this paper, particles work together with other parts of the sentence in order for the speaker to better convey his or her message. The tense-aspect-modality (TAM) of the verb actually works with these particles. If we go back to (11), the change of aspect notion of the particle *ey* will not be able to hold through since the form of the verb is still irrealis. The change of state then is to happen in the immediate future that *ey* plots and not at the moment of utterance of the speaker.

(12) Maring: Lista sa tubi, Auntie. Binutang ka dulis ag tonsoy sa lamesa.
Maado'y buko agop-opon ngasing ka dulis kana Nanang Abel. Bag-ong abot
siguro ka Progreso.

Lista	sa tubi,	Auntie.
lista	sa=tubi	Auntie
to.list	OBL= <i>water</i>	<i>Auntie</i>
<i>'List (it) on the water, Auntie.'</i>		

Binutang	ka dulis	ag	tonsoy	sa lamesa
<in>butang	ka=dulis	ag	tonsoy	sa=lamesa
<REAL>to.place	NSPEC.ABS= <i>dulis</i>	CONJ.and	tonsoy	OBL= <i>table</i>
<i>'The dulis and tonsoy were placed on the table.'</i>				

Maado'y	buko agop-opon	ngasing
m-(k)a-ayo-ay	buko=agop'op-on	ngasing
STAT-STEM-good-FM	NEG=insect-FTRSLT	<i>now</i>

ka dulis	ag	tonsoy	kana Nanang Abel
ka=dulis	ag	tonsoy	kana=Nanang=Abel
NSPEC.ABS= <i>dulis</i>	CONJ. <i>and</i>	<i>tonsoy</i>	PERS.OBL= <i>Nanang=Abel</i>

'It's good that the dulis and tonsoy are not eaten by insects.'

Bag-ong abot	siguro	ka Progreso
bag'o-nak=abot	siguro	ka=progreso
<i>new-LKR=to.arrive</i>	<i>maybe</i>	NSPEC.ABS= <i>progress</i>

'Maybe the ship Progress has just arrived'

'List (it) on the water, Auntie. (She) placed the dulis and tonsoy on the table. It's that the dulis and tonsoy are not eaten by insects. Maybe Progress has just arrived.'

Balbi: Ayawey.

Ayawey

ayaw-ey

to.ask.for.burning.charcoal.from.a.neighbor=PRT.now

'Ask for burning charcoal (from a neighbor) now.'

The context of the conversation in (12) is that Balbi was in the middle of cleaning her house when Maring arrives. Prior to Maring's arrival, Balbi was already able to finish wiping the table and sweeping the floors. As such, in a list of her chores, some of it were already accomplished while some still needed attending to. So, when Maring arrived, Balbi asked her to immediately ask for burning charcoal from their neighbors so that she could continue on with completing her household chores. The particle *ey* is seen to be denoting immediacy in the command given by Balbi since Maring is supposed to accomplish the task right there and then. It is still up to Maring whether she will obey the command immediately but the statement of Balbi implies that she wants the job done instantly. However, as we read on in the story, we can see that Maring did not follow the command right there and then in her retaliation to just use gasoline to burn firewoods.

3.1.5 Particle *ey* in Combination with Other Particles

This section will discuss the particle *ey* in combination with other particles in Asi. The list is not exhaustive of all the possible combinations since the researchers only discusses particle combinations that can be found in the data.

3.1.5.1 *ey* + *yang*

First in the list of occurrences of *ey* with other particles is its occurrence with *yang*. In all instances where the two particles occurred together, it was always in the order that *yang* occurs first and *ey* fully attaches to it. If we are to consider the ordering of particles put forward by Anderson (2002), non-pronominal particles have an ordering within themselves that they follow

when the said particles occur together (or in clusters). Considering that both *ey* and *yang* are of equal phonological strength since they are both monosyllables, there really is no enough basis as to why *yang* always occurred before *ey*. Even more controversial is the fact that *ey* cliticizes to its co-particle *yang* and not to the predicate or verb that it modifies. This is probably due to the fact that the combination of *ey* and *yang* leads to a different interpretation of the new combination as compared to the interpretations of the individual parts. Look at the following examples: (Note that only the sentences containing *yangey* are from the data. All the other versions are constructed sentences for the purposes of comparison and clarification.)

(13a.) **Inako yangey** ni Meloy. Ayam nidang yamusang ka kagusto ni Tikyo kang

Pelang.

Inako yangey

ni Meloy

<in>ako=yang-ey

ni=meloy

<REAL>-to.own.up=PRT.only-PRT.already

GEN.ANIM=PN.Meloy

'Meloy just owned it up.'

Ayam nidang

yamusang

ka kagusto

ayam nida-nak

yamusang

ka=ka-gusto

know 3SG.GEN-LKR

exceedingly

NSPEC.ABS=STEM-like

ni Tikyo

kang Pelang.

ni=Tikyo

kang=Pelang

GEN=PN.Tikyo

OBL=PN.Pelang.

'(He/Meloy) knows that Tikyo loves Pelang so much.'

(13b.) **Inako** ni Meloy. ...

(13c.) **Inakoey** ni Meloy. ...

(13d.) **Inako yang** ni Meloy. ...

Looking at the four versions of (13) (with (13a) as the original one), we can see that the presence or absence of the particles make for different interpretations of each. The original sentence in (13a) indicates that Meloy was just forced to own up to the wrongdoings actually done by Tikyo. Had Tikyo stepped up and owned his actions, then Meloy would not have to cover up for him. Since Tikyo did not do so, Meloy just chose to do what he did. However, we cannot say that Meloy did the action half-heartedly--in fact, Meloy owning up to the wrongdoings of Tikyo shows how intentional his actions were. This combination, *yangey*, just shows that in this particular instance, at first, Meloy did not really have the intention of covering up for Tikyo; however, given the circumstances they were in, and considering the welfare of the relationship of Tikyo and Pelang, Meloy was 'forced' to own up the actions. The circumstances led Meloy to do the action but the actual performance of the action was still intentional since

Meloy chose to do it--he could have just let it pass; but he did not--showing us a glimpse of who Meloy is as a person. The fact that Meloy did not own up the wrongdoings of Tikyo right from the start makes him more of a human since it shows that he had pondered on his decisions for quite a while and after weighing things, has ultimately decided to help his friend. As such, this sentence shows that particles are powerful enough to even express attitudes and characteristics of actual people. Thus, the combination of the particles *yang* and *ey* into *yanzey* indicates that the action performed by the doer (or about to be performed by the doer) is a product of a lack of choice or option to do otherwise. All that is left for the person involved is to do so as the verb indicates.

Looking at examples (13b) to (13d), we cannot sense the nuances expressed by (13a). (13b) which is devoid of both particles *yang* and *ey* is a mere statement of what has happened or what Meloy did. The statement has now become rid of the probable hesitations Meloy felt before stepping up and coming to the rescue of his friend. This indicates that Meloy, right from the start, stepped up for his friend--without hesitations and without reservations since he fully knows how much Tikyo likes Pelang.

Moving on to (13c), this version is more likely to be said as a response to the inquiry regarding the state of affairs of the wrongdoings of Tikyo--whether he has owned up to it or whether someone has already stepped up for him. As such, it would not really be an exact fit if we are to use it instead. We cannot sense any hesitation or whatsoever on the part of Meloy since what the particle *ey* emphasizes in (13c) is the fact that a change of state in affairs has finally occurred. In the past, no one was even daring to own up to the actions, but finally, due to Meloy, things have changed.

Lastly, if we consider (13d), we can interpret it as that the act of owning up the wrongdoings is the only thing that Meloy did. He did not do anything more for Tikyo and Pelang; therefore he should not be expected to do more or to even be held responsible for all other repercussions that may arise. Since (13d) gave an emphasis and limitation on the things that Meloy has done, we should expect or should have expected a statement that is contrasting it. Probably a sentence in the lines of crediting much more things to Meloy when all he has done was own up to the actions of Tikyo. The particle *yang* functions as a limiter in this example.

(14a.) Ines: Kada ngani, tanom **yanzey** it nidog.

Kada ngani,	tanom yanzey	it nidog.
kada=ngani	tanom=yang-ey	it=nidog
<i>that.is.why</i>	<i>plant=PRT.just-PRT.instead</i>	GEN=coconut
<i>'That is why, just plant coconut (trees) instead.'</i>		

(14b.) Kada ngani, **tanom** it nidog.

(14c.) Kada ngani, **tanomey** it nidog.

(14d.) Kada ngani, **tanom yang** it nidog.

Sentence (14a) is taken from a conversation between Celes and Ines. Celes had just gone home and was not able to catch any fish. They started talking about how the livelihood of the people in their place is changing. Celes puts forth that there is already no more fish in Toctocon, and that even the *uwakon* and *ingles* are already rarely seen in the shallows of the ocean. Celes is seemingly saddened by this fact but Ines comes off as someone who has already accepted their fate and their present circumstances. As such, Ines did not dwell with such negativities and exclaims that they could just plant coconut trees as their livelihood. She continued to reason out to Celes that fishing is now useless and that fish nets do not have purpose anymore. In addition, it would really be good to plant coconut trees since the industry of abaca and loom is also weak. Celes then states that he could just study engineering like Alejandro did; however, Ines dismissed this, saying that Celes was only able to reach up to fourth grade. Celes then says that he can just run for the mayor's office--which really irritated Ines and led to a few more exchanges.

All versions of (14) are constructions that contain the infinitive form of the verb in an imperative sentence. As such, we are to interpret the sentences as not having been realized since they are mere suggestions of Ines on what they should do. From the previous example, we saw how each sentence was interpreted depending on the presence or absence of particles. This is also what we are going to do for example (14).

In (14a), Ines suggests to Celes that what they should just do is to plant coconut trees. Since the past ways of livelihood are not working for them anymore at present, Ines concluded that the only choice they have is to just plant coconut trees. She is suggesting an alternative means of livelihood for them. The use of the particles *yangey* puts forward only one option--it does not even provide choices--that the speaker thinks should be used. The use of *yangey* ultimately puts forward whatever is modified as the only option to do things because it dismisses other options that may have been suggested. This is done because it is really the only option left for the people involved. There is also a sense of expectation that whatever was put forward will be granted or accomplished.

(14a) is not really a suggestion in the sense that it is somewhat dictating what should be done instead--which is different from (14b) which is just a mere suggestion among many other options. The restricted and limited sense is not present in (14b). On the other hand, (14c) does not involve any issue of choice--it was already decided beforehand that they are to plant coconut trees. The issue in (14c) is the time with which the planting should start. Lastly, in (14d), the act of planting is already decided to push through. The only issue is the type of product to plant.

The combination of the particles *yang* and *ey* result to an interpretation where the modified element is to be seen as the only way or method to accomplish things. It has become like this since other options were not applicable or were ultimately dismissed. Due to the lack of choices or options, actions modified by *yangey* may come to be seen as half-heartedly or forcibly

done. On the other hand, the use of *yangey* could also mean that what is being put forward is an alternative way or means of doing things.

3.1.5.2 *ey* + *ngani*

The particle *ey* can also occur with the particle *ngani*. However, unlike *yangey* where *ey* fully attaches to *yang*, *ey* does not fully attach to *ngani* to create *ngani'ey*. Instead, *ey* attaches to the first full word in the sentence while *ngani* follows. Look at (15) for example:

(15) Pelang: **Rugayey ngani** nahinabo ugaling inding gador nako malimtan si

Meloy.

Rugayey ngani	nahinabo	0
rugay-ey=ngani	0-n-(k)a-hiN-tabo	(kato)
<i>long.time</i> -PRT. <i>already</i> =PRT.AFFIRM	INTR-REAL-STEM-AFF- <i>happen</i>	DIST.ABS

ugaling inding gador	nako malimtan
ugaling=indi-nak=gador	nako=m-(k)a-limot-an
PRT. <i>but</i> =NEG-LKR=PRT. <i>really</i>	1SG.GEN.POST=IRR-STEM- <i>to.forget</i> -TR

si Meloy.

si=Meloy

PERS.ABS=*Meloy*

'It has really been a long time already since it happened but I cannot really forget Meloy.'

Sentence (15) is taken from a conversation between Pelang and Balbi wherein the two were talking about the ship Luningning that sunk a long time ago and how thankful Pelang is to Meloy because if not for Meloy, Tikyo would have drowned in that tragedy. Pelang was already close to tears and thus, Balbi tried to pacify her by saying that the tragedy had happened a long time ago (Rugayey kato, Pelang.) and that she should put it to rest. Pelang answers with what is written in (15).

In (15), we can see that *ey* attaching to the word *rugay* actually allowed for *rugay* to be interpreted as a temporal indicator instead of being seen as a marker for duration. The addition of *ngani* in Pelang's statement actually entails emphasis and reiteration that indeed, a long time has already passed in between the unfortunate accident in the past and the moment of speaking at present. In addition, Pelang's use of *ngani* in her statement also indicates acknowledgement or agreement to what Balbi said that the accident has already happened a long time ago. The presence of *ngani* leads the hearer/reader to expect for an argument that would counter the previous parts of the statement with which the speaker should supply in order to complete her statement. (Note that there are other particles that can be found in this sentence. Their explanations will be provided in other sections of this paper.)

3.1.5.3 *ey* + *tan-a*

The particle *ey* also occurred with *tan-a* basing from the data. *Ey* does not attach to *tan-a* to produce *tan-a'y*; instead *ey* attaches to the first full word in the sentence. Let us now look at (16) for example:

(16) Panong: Kung **hinogey tan-a** katong yangka sa Gutosan ingua't i-dolce.

Kung hinogey tan-a	katong yangka	sa Gutosan
kung=hinog-ey=tan-a	kato-nak=yangka	sa=gutosan
if=ripe=PRT.already=PRT.wish	DIST.ABS-LKR=jackfruit	OBL=gutosan

ingua't i-dolce.
 ingua-it=i-dolce
 EXIST-GEN=IRR.TR-dessert

'If only that jackfruit in Gutosan is already ripe, we could have something for dessert.'

This was the time when Meloy and Elena have already arrived and they were already in the middle of their meal. Elena expressed how much she liked the *inaslom* to the astonishment of Melodio's parents. Panong commented that a dessert would complete their meal. Example (16) is an expression Panong's desire for the jackfruit to be ripe so that they could have something to eat for dessert. Meloy offers that they have apples and chocolates with them which he eventually takes out from the box. The statement above signifies that there is an available jackfruit but the problem is that it is still raw. If the jackfruit has only changed its state then they would have something to eat. The particle *ey* indicates a change of state while *tan-a* indicates a wish or desire. When put together, no changes in interpretation can be seen.

3.1.5.4 *ey* + *yaki*

The particle *ey* can also occur with *yaki*. Though there are still other combinations of *ey* with other particles, this paper will not try to discuss them anymore since the researchers want to deal only with those combinations that are found in the data. As such, this is the last combination to be discussed for *ey*. First, look at the example below:

(17) Balbi: (*Pumangoros.*) Sus mariaeyusep! Alas **dosey yaki** ay waya pa napabisong si Ulpiano!

Alas dosey yaki	ay	waya pa	napabisong
alas=dose-ey=yaki	ay	waya=pa	0-n-(k)a-pabisong
time=twelve-PRT.now	FOC	NEG=PRT.still	INTR-REAL-STEM-go.to.town

si Ulpiano!
 si=ulpyano
 PERS.ABS=Ulpiano

'(Balbi made the sign of the cross.) Jesus, Mary, Joseph! It is already 12 noon and yet Ulpiano still has not gone to town!'

Looking at (17), the combination of *ey* and *yaki* does not really result to a different interpretation as compared to when they occur individually--unlike *yangey* which leads to a different interpretation. Their occurrence together just add layers of meaning which work with each other in order to complete the essence of what the speaker wants to say. As such, *ey* still pertains to a change of state in the sense that at the moment of utterance, the time has already gone from a state of being before 12 noon to being past 12 noon--which was past the usual time of him going to town. If we are to view Balbi as not being really aware of the time during the moment she spoke, then we can interpret *yaki* as an indication of realization or awareness regarding the time. However, we can also view *yaki* as an indication of surprise or disbelief regarding Ulpiano being unusually late to go to town. It is more likely that the first one is really the intended interpretation since if it was the second, then *yaki* should have been placed after *pa* (...*waya pa yaki napabisong*...). From this, we can see that the placement of particles is also very important since placing them in other parts of the sentence may lead to different interpretations. This is also the reason why particles tend to attach to the elements that they really modify in order to facilitate the correct interpretation of the sentences.

3.2 *pay/nopay*

This particle has occurred 60 times in the available data. According to Hendrickson and Kilgour (1985-1989), it is the 2nd in order in what they term as 'enclitics' and occurs before or after the first word in a sentence. It restricts other particles to appear when it is preposed (such as *ey/pa*, *man*, *aboy*, *anay*, *yang*, and *yaki*). This particle means 'seems' which is a comparison of equality in the sense of semblance only. Both forms can be used interchangeably

In the analysis of the available data, the researchers have concluded that *pay/nopay* can have multiple meanings depending on the context of the exchanges in discourse. Its presence in a conversation signals that a certain speaker or referent's point of view of something is the starting point. The particle can mean:

3.2.1 Similative

(18) Maring: Ak maayaw anay. **Pay** kamong ruha'y oning ag iro.

Ak	maayaw			anay
Ak	<i>m-(k)a-ayaw</i>			<i>anay</i>
1SG.ABS	IRR-STEM- <i>to.ask.for.burning.charcoal</i>			PRT. <i>first</i>
<i>'I'll ask for embered charcoal first.'</i>				
Pay	kamong ruha'y	oning	ag	iro
pay	kamo-nak=ruha-ay	oning	ag	iro
PRT. <i>seems.like</i>	2PL.ABS-LKR= <i>two-FOC</i>	<i>cat</i>	CONJ. <i>and</i>	<i>dog</i>
<i>'You're both like cats and dogs.'</i>				

In (18), two other characters aside from *Maring* have argued as to whoever was pregnant among the people they were talking about and eventually had a short verbal spate. The speaker opted to leave the discussion by doing another action and ending the conversation. *Pay* here means 'like or seem' which is a comparison of two objects, wherein the object that is being compared to shares certain properties or a certain likeness, but not as purely identical as the other object. We coin this feature as **similative**. Hence the speaker comparing the two other characters as *like cats and dogs* to emphasize the height of their argument and hence leave the conversation.

3.2.2 Downplaying

(19) Panong: Manang Ine, kung sarang tan-a nak humugot ka it taybos, bago, ag manunggay.

Manang Ine,	kung sarang tan-a		
Manang=ine	kung=sarang=tan'a		
elder.sister=Ine	CONJ.COND.if=possible=PRT.wish		
nak humugot ka	it taybos	bago	
nak=0<um>hugot=ka	it=taybos	bago	
LKR=INTR<REAL>pull.something.out=2SG.ABS	GEN=new.sprouts	bago	
ag	manunggay.		
ag	manunggay		
CONJ.ADD.and	malunggay		

'Manang Ine, if it is possible, get new sprouts, bago and malunggay.'

Panong: Bakay pati it ruhang talin kang Tatang Tatong. Rutoy himoyboyi ag asayon.

Bakay pati	it ruhang talin	kang Tatang Tatong.	
0-bakay=pati	it=ruha-nak=talin	kang=tatang=tatong	
IRR-buy=PRT.also	GEN=two-LKR=pullet	from=Tatang=Tatong	
<i>'Also buy two pullets from Tatang Tatong.'</i>			
Rutoy himoyboyi	ag	asayon.	
Ruto-ay=himoyboy-i	ag	asay-on	
DIST.OBL-FOC=to.pluck.feathers-TR	CONJ.and	to.roast-TR	
<i>'There, have (the pullets') feathers removed and (the pullets) roates.'</i>			

Ines: Ulpiano, **pay** ako'y rinagwakan it imo sugo ngasing.

Ulpiano,	pay ako'y rinagwakan		
ulpyano	pay=ako-ay=<in>ragwak-an		
Ulpiano	PRT.seems=1SG.ABS=FOC=<REAL>receive.a.direct.hit-TR		

it imo sugo ngasing
 it=imo=sugo=ngasing
 OBL=2SG.GEN=*command*

'Ulpiano, it seems like (you) have given me a lot of commands today.'

The conversation was taken from the time when Panong visited the house of Celes and Ines in order to share the news that Meloy and Elena are arriving later that day. As a celebration, he brought with him a bottle each of Ginebra and Pepsi-Cola. Since they will need some food as accompaniment for the alcoholic drinks, he asked Ines to go and get new sprouts, *bago*, *malunggay*, and two pullets which she also need to get defeathered. As such, the reaction of Ines was that of disbelief that Panong had actually asked her to do a lot of things. This disbelief is **downplayed** or downtoned by the use of the particle *pay*. It is obvious that Ines would be irritated since it is a fact that Panong has asked for a lot of things when he should have done it on his own since he was the one who wanted to drink. Ines was able to express her complaint indirectly through the use of the particle *pay*. Her statement did not come out as offensive since *pay* adds a humorous element into it. She probably wanted to downplay her statements because she did not want to be in a fight with Panong who is a good friend of them.

3.2.3 Assumptive

(20) Pojas: Manong Panong! Manang Balbi! Telegrama! **Nopay** halin kang Meloy!

Mánong Pánong!	Mánang Balbi!	Telegráma!
(her)máno=nak=pánong	(her)mána=nak bálbi	telegrama
elder.brother=LKR=pánong	elder.sister=LKR bálbi	telegram

'Manong Panong! Manang Balbi! Telegram!'

Nopay halin	kang Méloy
nopay=halin	kang=méloy
seems=come.from	OBL=méloy

'It looks like it came from Meloy!'

Pay can also mean an **assumption** of what something is even if the speaker has not yet confirmed or determined the truth of such assumption. In (20), *Pojas* holds a letter while giving it to the people who will receive it. He then remarks that the letter itself seems to be from *Meloy* who he assumes is the sender even if he has not yet confirmed it.

3.2.4 Speculative

(21) **Pay** matikrag kag kutsara ni Panong; **pay** mayuyu-og si Balbi; kinindatan ni Meloy si Elena.

Pay matikrág	kag kutsára	ni Panóng
pay=0-m-(k)a-tikrag	kag=kutsara	ni=panong
PRT. <i>like</i> =INTR-STAT-STEM- <i>fall</i>	SPEC.ABS= <i>spoon</i>	GEN= <i>Panong</i>

'It seemed like Panong's spoon was about to fall.'

Pay mayuyú-og	si Balbi
pay=0-m-(p)a-yu-yuog	si=balbi
PRT. <i>seems</i> =INTR-STAT-STEM-CONT= <i>choke</i>	PERS.ABS= <i>Balbi</i>

'It seemed like Balbi was choking.'

Kinindatán	ni Meloy	si Elena.
<in>kindat-an	ni=meloy	si=elena
<REAL> <i>wink</i> -TR	GEN= <i>Meloy</i>	PERS.ABS= <i>Elena</i>

'Meloy winked at Elena.'

Since *pay* denotes that the speaker's point of view is the starting point, it can also mean the speaker's **speculation** of a certain change in state, action, or event depending on how he sees the situation at hand. In the context of (21), the characters did not expect the positive response coming from *Elena* after eating *inaslom*. The narrator, perceiving the characters' shock, speculates what happens to each of the characters according to his prior observations.

3.2.5 Conclusive

(22) Maring: Ati, **pay** nainit ka “dog fight”. Bumalik sa kusina, sinugba ka tonsoy.

Ati,	pay nainit	ka dog fight
Ati	pay=0-n-(k)a-init	ka=dog=fight
<i>older.sister</i>	PRT. <i>seemingly</i> =INTR-REAL-STEM- <i>to.heat</i>	NSPEC.ABS= <i>dog.fight</i>

'Oops, it seems like the dogfight is heating up.'

Bumalik	sa kusina	sinugba	ka tonsoy
0<um>balik	sa=kusina	<in>sugba	ka=tonsoy
INTR<REAL> <i>to.go.back</i>	OBL= <i>kitchen</i>	<REAL> <i>to.put.in.fire</i> -TR	NSPEC.ABS= <i>dried.fish</i>

'(She) went back to the kitchen, (and) grilled the sardines.'

(22) describes *pay* as coming to a realization or arriving at a **conclusion**. Since *Maring* observes and comes to the realization and conclusion that the *dogfight* or argument being talked about is heating up, it was now an imperative to leave the conversation and do something else to evade repercussions.

Some of the contextual meanings can be found in its equivalent *parang* in Tagalog. Alcantara and Camus (2017) provides the explanation that *parang* can exhibit the meanings of being: a) similitive; b) downplaying; c) elaborative; d) planning. These contextual meanings cannot exist individually, they are taken as a bundle of attributes for the particle, much like the case with *pay/nopay*.

3.3 *pa*

This particle has occurred 43 times in the available data. According to Hendrickson and Kilgour (1985-1989), it is the 1st in the order of occurrence and is counter-paired with the particle *ey*. When particles such as *man*, *anay*, and *yang* are preposed, *pa* does not occur in the sentence because these are its restrictions. *Pa* is classified as: a) temporal ('already completed, now'); b) limiting ('more'); c) logical ('anyway, despite..' when *ey* is in another related clause); d) social ('the one'/displeasure); e) descriptive ('still,keep on'). This particle is moveable and can be placed either in the initial, medial, or final part of the sentence.

In the analysis of the available data, the contextual meanings of *pa* has similar categories to what Hendrickson and Kilgour (1985-1989) has described but it is important to specify the and explain the contexts to which this particle is used with. *Pa* can mean:

3.3.1 Mid-Way Change of State

In (23), *pa* is used to describe something that has not yet changed from one state to another. *Andoy* wants to stay and asks *Manang Balbi* to fetch him some *champorado*. By his observation, there's still some more *champorado* left over. The food being talked about is in the state close to being minimal up to non-existent (if it is finished by *Andoy*). This is what *pa* means here. The food is expected to be eaten and finished but it is not yet so at the moment. It is still in the process of either becoming less or finished but very close to being so.

(23) Andoy: Ak mapabilin anay, Manang Balbi. Pumagto sa kusina ag binuksan
kag osang kaldero. Pay rakô **pa** kalí-ong samporado.

Ak mapabilin anay,	Manáng Balbi.
ako=0-m-(p)a-pa-bilin=anay	(her)mana-nak=Balbi
1PL.ABS=INTR-IRR-STEM-CAUS-request=PRT.for.now	elder.sister-LKR=Balbi

Pumagto	sa kusina	ag binuksan
0-<um>pagto	sa=kusina	ag=<in>bukas-an
INTR<REAL>to.go	OBL=kitchen	CONJ.and=<REAL>open-TR

kag osáng kaldero.
kag=osa=nak=kaldero
SPEC.ABS=one=LKR=rice.pot

Pay rakô pa	kali-ong samporado.
Pay=rako=pa	kali'o-nak=samporado
PRT.seems=many=PRT.still	PROX.ABS-EMPH-LKR=chocolate.rice.cereal

'I will stay first Madame Balbi. Go to the kitchen and open one pot. It seems there's still more of that champorado.'

3.3.2 Mid-Way Change of Place

(24) Panong: Ruto **pa** yang ako sa ban-og ay ak narungganey kamong nopay nag-aangil. Si-o ka nasabakan?

Rutó pa yang akó	sa ban-óg	ay
Ruto=pa=yang=ako	sa ban-og	ay
DIST.OBL= PRT.LIM=PRT. <i>only</i> =1SG.ABS	OBL= <i>rocky.area</i>	FM

ak narungganéy

ak=0-n-(k)a-rungan-ey

1SG.ABS=INTR-REAL-STEM-*to.hear*- PRT.*already*

kámong nópay nag-aángil

kamo-nak=nopay=0-n-(p)ag-a-angil

2PL.ABS-LKR=PRT.*seems.like*=INTR-REAL-STEM-RED.CONT-*to.argue*

Si-ó	ka nasabakán
Si-o	ka=n-(k)a-sabak-an
Q. <i>who</i>	NSPEC.ABS=REAL-STEM- <i>to.impregnate</i> -TR

'I was still just there at the rocks when I heard you two bickering. Who was impregnated?'

Another point is that if *pa* can be applied to mean a change in state, it can also be applied to mean a change in place of one object from point A to point B as the example in (24) shows. *Panong* arrived just in time to overhear the two other characters bickering over a person who was impregnated. The *pa* there means that *Panong*, who was travelling from point A to point B, reached the area between those two points when he overheard them. That area is not point B but close enough to it. Although the particle *yang* adds another meaning when combined with *pa* here (which will be discussed in the next sections), the meaning is still retained in this context.

It must be noted that *pa*, when used in the context that something is changing from one state to another or moving from one place to another, carries with it an inherent implication that the change or movement is expected to happen or will definitely happen. Something existing is expected to be diminished until it does not exist. Conversely, something that has not happened yet is expected to happen. There is always the expectation that even if something is described as

being in an initial state, it will eventually change into its expected state. Even if something is described as being in its initial place, it will inevitably move to wherever its destination must be. This is the underlying meaning that *pa* carries.

3.3.3 Continuing Existence

When it is after a marker for existence, *pa* means something that used to exist, still exists, and continues to until now.

(25) Arsen, ingua **pa**'t osang sapar na sab-a sa silong it abuhan.

Arsen, ingua pa't osang sapar na sab-á sa silong it abuhán.

arsen	ingua	pa-it=osa=nak=sapar=na	sab-a	sa=silong	it=abu-han
Arsen,	EXIST	PRT-PRT= <i>one</i> =LKR= <i>banana</i> =LKR	<i>saba</i>	OBL= <i>shed</i>	GEN= <i>ash-LOC</i>

'Arsen, there's still a bundle of saba banana in the shed of the fire place.'

3.3.4 Not Yet Existing/Done

When it is after a marker for a negation, *pa* means something has not been done or has not yet existed. In this case, *waya* hear means 'not' and therefore the implication here is that something is not done yet.

(26) Balbi: Dahil waya **pa** rabuno nakakatagam it mansanas katong amo mga eskueyla, indi ninra marompehan ka pangutana.

Dahil	wayâ	pa	rabunô	nakakatagam
dahil	wayâ	pa	rabunô	0-n-(p)aka-ka-tagam
CONJ. <i>because</i>	NEG.EXIST	PRT. <i>yet</i>	<i>pitiful.ones</i>	INTR-ABIL-STEM- <i>to.taste</i>

it mansanas	katóng amo mga eskueyla
it=mansanas	kato-nak=amo=mga=eskueyla
OBL= <i>apple</i>	DIST.ABS-LKR-1PL.GEN.PREP=PL= <i>schoolmates</i>

indi	ninra	marompehan	ka pangutana
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indi	ninra	m-(k)a-rompe-an	ka=pangutana
NEG	3PL.ERG	IRR-STEM.HAPP- <i>to.understand</i> -TR	NSPEC.ABS= <i>problem/question</i>

'Because no one has tasted an apple in our school before, they couldn't comprehend the questions.'

3.3.5 Additive

(27) Celes: Ingua pati't bokaw nal umistar ag indi rabuno matuyogan kag pari sa ka-kokokok it katong yanggam. Ag osa **pa**, rayanan katong salumpatihan papagto sa convent. Maramong beses nak kung si Padre Ramon ay nakasonata, imaw ra't hingan ka pag-ipot it mga sulipan.

Ingua pati't bokaw nak umistár ag indi rabuno

<i>íngua</i>	<i>pati-it</i>	<i>bokaw</i>	<i>nak</i>	<i>um-istár</i>	<i>ag</i>	<i>indi</i>	<i>rabuno</i>
EXIS	belief-GEN	owl	LKR	REAL-live	CONJ.and	NEG	expression.of.pity

matuyogan kag pari sa ka-kokokok it katóng yanggam.

<i>m-(p)a-tuyog-an</i>	<i>kag=pari</i>	<i>sa=ka-ko-kokok</i>	<i>it =kató-ng=yanggam</i>
REAL-STEM-sleep-TR	SPEC.ABS=priest	OBL=STAT-CONT-crow/hoot	GEN=DIST.ABS-LKR=bird

Ang osá pa, rayánan katóng salumptihán papagto sa convent.

<i>ang=osá</i>	<i>pa</i>	<i>rayán-an</i>	<i>kató-nak</i>	<i>salumpatihán</i>	<i>pa-pagto</i>	<i>sa=convent</i>
NSPEC.ABS=one	PRT	way-LOC.NOM	iyon-LKR	birdhouse	IRR-go	OBL=convent

Marámong beses nak kung si Padre Ramon ay nakasotána,

m-(k)a-rámo-nak beses nak kung si=Padre Ramon ay n-(p)a-ka-sotána

EXIS.STAT-many-LKR times LKR if PER.ABS=Padre FM REAL-ANTIP-STEM-clothes
Ramon

imáw ra't hingan ka pag-ipot it mga sulipan.

imáw ra it hingan ka=pag-ipot it=mga=sulipan

PRT though/too only then NSPEC.ABS=process-feces GEN=PL=raven

'There's also an owl that nestled and the priest couldn't sleep because of the noise it caused. And one more thing, the birdhouse was along the convent. There are lots of times when Father Ramon got pooped on while in a sotana.'

Pa can also mean to add something to a previously talked about other thing, either in quantity or quality. We call this an **additive**. This means that new information supporting a previous statement is added in the conversation. In (27), *Celes* is responding to a previous statement when *Arsenio* had asked him if he still remembers the birdhouse in the convent. The response was then a tirade of the humorous experiences of priests with birds in the convent. The statement with *pa* gives additional information to the reminiscence of *Celes*.

3.3.6 Rhetorical

But then again, in (28) and (29), we see that there are differences in the meanings of *pa* even if they are both technically questions:

(28) Ines: Ayamey nako. Ni-o **pa** ka imo isugo?

Ni-o pa ka imo isugo?

ni?o pa ka=imo=i-sugo

QM.what still NSPEC.ABS=2SG.GEN=IRR-command

'I know already. What else is your errand for me?'

(29) Ines: Ay nak si-o **pa**? Paspas ka arkiyo ni Gata sa yudo it patong. Ingua pati't rayang libon!

Ay nak si-o pa?

ay	nak	Si-o	pa
<i>Already</i>	LKR	QW. <i>who</i>	<i>else</i>
Paspas ka arkiyo ni Gata sa yudo it patong.			
paspas	ka	arkiyo	ni=gata sa=yudo it=patong
<i>go.fast</i>	NSPEC.ABS	<i>go.in.a.round-about.route</i>	GEN=PN. <i>Gita</i> OBL= <i>behind</i> GEN= <i>bamboo</i>
Ingua't pati't rayang libon.			
ingwa=it	pati=it	raya=nak	libon
EXIST=GEN	PRT. <i>also</i> =OBL	<i>Carry</i> =LNK	<i>libon</i>
'Oh who else? Gata's roundabout way behind the bamboo was quick. He's even carrying a basket.'			

The *pa* in (28) clearly has the meaning of an additive. *Panong* states to *Ines* that if ever she has difficulties in finding food, she could just get vegetables easily. *Ines* already knows this fact and what to do and therefore just asks him if there are any other errands needed to be done. This is additive in the sense that *Ines* asks as to whether some more errands will be added to the things that *Panong* has already requested.

But in (29), since it is a rhetorical question, it is not additive. In fact, it is the opposite. The *pa* there denotes that there is no one else being singled out other than *Panong*. The context of this is when *Ines* expressed the feeling of caving in after a previous discussion. *Celes* asked if it was because *Panong* was approaching. In agreement, *Celes* uttered the rhetorical 'who else' because there can be no other person that she is referring to but *Panong*. Thus, there is no additive function and instead it is implied that no one can be added to the list of possible people being talked about anymore since one is already singled out.

3.3.7 Contrastive

Pa can also show a certain **contrast** between two states or objects and is usually accompanied by the intensifier *mas*:

(30) Arsenio: Ka siling ni Meloy, mas maguyang **pa** sa limang estados sa U.S.!

Ka siling ni Meloy, mas magúyang pa sa limáng estados sa U.S.!

ka=siling ni=Meloy mas m-(k)a-gúyang pa

NSPEC.ABS=say ERG=Meloy more STAT-STEM-age PRT.still/yet

sa=limá-ng=estado=sa=U.S.

OBL=five-LKR=state=OBL=U.S.

‘What Meloy said is that its older than five states in the U.S.!’

The context of (30) is that, the people in the conversation were discussing history and speculating how old *Banto-on* is. Once they have referred to what *Meloy* has said, *Arsenio* states that *Banto-on* is older than five US states. There is now a point of comparison and contrast in terms of the age in years. The underlying message is that the one being referred to as old is in the superlative degree, so much so that it is compared with the combined age of five political states. *Pa* adds more quality to the augmentation.

(31) Celes: Mayagat-yagat **pa**. Aya nirali-rali.

Mayagat-yagat pa.

m-(k)a-yagat-yagat pa

STAT-STEM-DEG-later PRT.still

Aya nirali-rali

aya 0<in>rali-rali

NEG.IMP INTR<REAL>DEG-hurry

‘A little later. Don’t rush’

In Yuson's (2017) research on its Tagalog equivalent (also 'pa'), the particle demonstrates: a) a continuous state; b) as an additive; c) to show marginality; d) as an exclusive contrast marker; e) show concession. These contextual meanings coincide with the analysis on 'pa' wherein the meanings themselves lie on the spectrum between the 'not done' and 'done' time-frame. But its meaning does not only limit itself to time as it can also mean an addition of attributes or characteristics to the focused object in a sentence.

3.4 *yang*

Pragmatic particle *yang* has occurred forty (40) times in the corpus, wherein *pa yang* has occurred three (3) times. According to Hendrickson and Kilgour (1985-1989), this particle, which is basically *lang* in Tagalog, means ‘just/only’. However, together with other particles, forming certain combinations or collocations, *yang* functions differently, depending on the discourse provided. Moreover, it is quite noteworthy that when *yang* is preposed, *pa* will not co-occur. Meanwhile, when *pati* is preposed, *yang* will not co-occur, same with *pay*. This particle, in terms of the order of enclitic occurrence, is in 10th position.

Certain combinations or collocations with *yang* are mentioned in Hendrickson and Kilgour (1985-1989), including their meanings: 1) *yang’ey* (just already/now; just that one); 2) *yang’ey pati* or *yang pati* (just already including; might as well include/logically included; as a result; even; unexpectedly); 3) *man yang pati* (indeed just including; indeed just as well; even); 4) verb + *yang* (temporal); 4) *gador yang* (truly just); 5) *yang ra* (just also); 6) *waya man yang* (not indeed just); and 7) *waya pa man yang pati* (emphatic).

Meanwhile, the counterpart of *yang* in Tagalog (*lang*) has been in a few studies and one of those is the study of Ferido (2017), entitled *Hindi lang restrictive, interpersonal pa: a study on the discourse functions of lang/lamang in Tagalog*. In this research, Ferido (2017) has listed down 13 functions in accordance to her analysis of data from a collection of Tagalog pocketbooks. She uses a discourse-pragmatic approach as part of her framework.

Before looking through the particle *yang* in Asi, here are the following functions in Ferido (2017): 1) **depreciatory/downgrading**, which “minimizes the significance of a process or to express a belittling attitude to the proposition, situation, or event”; 2) **intensification** (under **emphasis**), which “intensifies an already facethreatening act”; 3) **mitigation** (under **emphasis** as well), which “mitigates or belittles or trivializes the referent situation or event”; 4) **downtoning**, which “downtones an action, situation, or event”; 5) **depersonalization**, which “refers to the avoidance of direct reference by way of hedging or softening the face threatening act”; 6) **minimizing**, which “refers to the playing down of the speaker’s statement in order to attune to the hearer’s wants and needs (in contrast to depreciatory/downgrading)”; 7) **exclusion**, which “expresses exclusivity towards the discourse segment”; 8) **rationalization**, wherein “the speaker rationalizes or reasons out his or her emotions, in an emotive situation or event”; 9) **compromise**, which “compromises in order to reach an agreement or a decision”; 10) **concession**, which “signals a contrast qualification, or concession in relation to the preceding proposition”; 11) **digression**, wherein “the speaker diverts the attention away from himself/herself”; 12) **marginal**, which “implies a little amount or a short distance from points A to B”; and 13) **prefacing**, which functions as “a preface to the next discourse segment.” Some of the functions here are also seen in the analysis of *yang* in the corpus of the researchers while other items in the data still need further analysis to be able to label the function of *yang*.

3.4.1 Depreciatory/Downgrading

In the examples below, one can assume that together with *hastang* or *hanggang* which is a 'pre-span-end' according to Hendrickson and Kilgour (1985-1989), a specifying endpoint of a continuing timespan, *yang* adds an inferior feature. Without *yang*, it obviously omits the debasing feeling:

(32) Oy, ka ing inarayan ay hastang 4th grade **yang!**

oy	ka ing inarayan	ay hastang	4th grade yang
oy	ka ing <in>aray-an	ay hastang	4th grade yang
hey	NSPEC 2SG.GEN <RES>study-TR	FM CONJ.until	4th.grade PRT.only

'Hey, you finished studying until 4th grade only!'

(33) Waya nako natapos ka high school hanggang 2nd year **yang.**

waya	nako	natapos	ka high school	hanggang	2nd year yang
waya	nako	0-n-(k)a-tapos	ka high school	hanggang	2nd year yang
NEG. EXIST	1SG. GEN	INT-REAL- STEM-finish	NSPEC.ABS= high.school	CONJ. until	2nd.year PRT. only

'I didn't finish high school, until 2nd year only.'

Examples (32) and (33) express a depreciating feeling. In the first example, Celes brought up the issue about the depletion of fishes in Toctocon, due to the usage of dynamites, and its looming effect on the industry. Ines then suggested an alternative occupation, which is planting crops. She supported the opinion of Celes regarding fishing, as she also believes that it's now useless, adding that the price of fishes in the market is greatly affected and fishnets have no purpose anymore. However, Ines also mentioned that the industry of abaca fibers and the like is weak. Celes then said that he would probably just study instead, taking up engineering in Masua. Yet Ines offended Celes, saying that he only studied until 4th grade in elementary and that he's dreaming big again. Meanwhile in (33), Arsenio was talking to Celes about how frequent Meloy writes to him when he was in Manila up until now. He said that it's probably because of how good grazing is in *Illinois*, pronouncing the name of the state incorrectly. Panong then butted in in their conversation, correcting Arsenio's pronunciation. Arsenio defended himself, saying that he did not finish high school, as he only studied until second year. In (32), the speaker (Ines) was the one who expressed the downgrading feeling to the hearer (Celes), saying an offensive comment about the hearer himself; while in (33), the speaker (Arsenio) was the one who depreciated himself, although defending him, at some point, against the correction of Panong on

his pronunciation. On the other hand, the item below also shows the function of *yang*, to depreciate one's characteristic or ability, but without the word *hastang* or *hanggang*:

(34) Masyádong kagorán **yang** láloey sa sinugbáng ipíngan.

masyadong	kagoran	yang	laloey	sa sinugbang	ipingan
masyado=n	kaguran	yang	lalo=ey	sa=<in>sugba	ipingan
ak				=nak	

<i>too.much=</i>	<i>greedy</i>	<i>PRT.onl</i>	<i>PRT.especially</i>	<i>OBL=<RES></i>	<i>ipingan</i>
<i>LKR</i>		<i>y</i>	<i>=PRT.already</i>	<i>grill=LKR</i>	

'(He) is just very greedy, especially to grilled 'ipingan.'

In example (34), Celes, Panong, and Arsenio were talking about Mr. Batag, the district supervisor of Romblon. Celes said that he can't forget Mr. Batag because of his relationship with the teachers, especially when he visited Banton, they have prepared boxes of San Miguel beer. Arsenio said that Mr. Batag is really good at public relations. However he said that he's very greedy, especially to grilled *ipingan*. But he just diverted from there, saying that they were getting farther to the point. Although the person they were talking about was not in the time and space of their conversation, the one who commented to Mr. Batag's personality (Arsenio) basically downgraded him, backbiting him, to say the least.

3.4.2 Intensification

Below, the speaker reinforces her right to voice out her opinion. Using *yang*, the context is in **intensification**, especially when it is in reiteration:

(35) Ines: Re-in ray nimo napuyot kináng “materialize”?

re-in	ray nimo	napuyot	kinang	materialize
hariin	ray nimo	0-n-(k)a-puyot	kina=nak	materialize
<i>QW.wher</i>	<i>again</i>	<i>INT-REAL-</i>	<i>NOM.FAR</i>	<i>materialize</i>
<i>e</i>	<i>2SG.GEN</i>	<i>STEM-</i>	<i>=LKR</i>	
		<i>get.the.idea</i>		

'Where did you get the word 'materialize' anyway?'

Celes: Maramo akóng mga bisayang indi nimo ma-onos, kadâ hipos yang Ines.

maramo	akong	mga	indi	ma-onos	kada	hipos	Ines
		bisayang	nimo			yang	
maramo	ako=	mga	indi	0-m-(p)a-	kada	hipos	Ines
	nak	bisaya=n	nimo	onos		yang	
		ak					

<i>many</i>	1SG. ABS =LKR	PL <i>words</i> =L KR	NEG 2SG. GEN	INT-IRR- STEM- <i>dive/retrieve</i>	CONJ. <i>so</i>	<i>quiet</i> PRT. <i>just</i>	<i>Ines</i>
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'I know a lot of words that you can't reach, so just shut up/keep quiet, Ines.'

Ines: Hipos **yang**?

hipos yang

hipos yang

quiet PRT.*just*

'Just shut up?'

Wayâ pa't pilatong kayang tabingon kaling akò nabitas.

waya	pa't	pilatong	kayang	tabingon	kaling	ako	nabitas
waya	pa=it	Pilato= nak	kaya=n ak	tabing-on	kali=nak	ako	0-n-(p)a-bitas
NEG. EXIS T	PRT. <i>still</i> = OBL	<i>Pilate</i> = LKR	<i>able</i> = LKR	<i>pin.together</i> /shut-TR	<i>near.abs</i> =LKR	1SG.ABS	INT-REAL- STEM- <i>break</i>

'No one has been born yet to keep my mouth shut. (Lit. No Pontius Pilate (has been born yet) to shut my words.)'

Adding to the part of the story wherein Ines offended Celes by saying that he only studied until 4th grade in elementary and that he's dreaming big again, Celes said that if ever he wouldn't be able to study engineering, he would run as mayor instead. Ines doesn't want to talk about politics, saying that it's a filthy word for her. Nevertheless, she asked Celes where he got the English word 'materialize' anyway, asking in insulting way. Celes confidently said that he knows many words that she doesn't even know at all. He told her to just shut up. Ines immediately repeated and emphasized the words *hipos yang*, irritated by what he said. She added that no one has ever told her to keep her mouth shut. Particle *yang* is used here by Ines to aggravate and reinforce her right to say her side in the argument, with a different intonation.

3.4.3 Downtoning

In **downtoning**, not only that the discourse exhibits the limiting aspect of *yang* but it also manifests the undersizing of the ability. In the example below, without *yang*, considering the sentence beforehand, it totally contradicts the essence of the matter being talked about:

(36) Nakainóm **yang**!

nakainom yang

0-n-(p)a-ka-inom yang

INT-REAL-ANTIP-ABIL-*drink* PRT.*just*

'We just drank!'

In the context of example (36), Pelang assumed that everyone was drunk during the time when they finished a container of coconut wine. However, one of the people who drank the wine that time said that they were not drunk because they just had some sip of it. In line with this, other than considering the example as a punchline to humour, *yang* basically downtones the ability *nakainom*, supporting what the speaker has said earlier that they were not drunk that time.

3.4.4 Minimizing

Below, meanwhile, the speaker minimizes his statement in order to accommodate to the hearer's position. Thus, the particle *yang* functions as **minimizing**:

- (37) Naka "jeans" nak Levis si Meloy ag kamiseta, bitbit ka "camera"; naka "shorts" si Elena; simple **yang** ka inra mga suksok.

naka jeans	nak Levis	si Meloy	ag kamiseta	bitbit	ka camera
0-n-(p)a-ka- jeans	nak=Levis	si=Meloy	ag=kamiseta	bitbit	ka=camera
INT-REAL- ANTIP- ABIL- <i>jeans</i>	LKR= <i>Levis</i>	PER.ABS = <i>Meloy</i>	CONJ. <i>and</i> = <i>kamiseta</i>	<i>carry</i>	NSPEC.ABS = <i>camera</i>
naka shorts	si Elena	simple yang	ka inra	mga suksok	
0-n-(p)a-ka- shorts	si=Elena	simple yang	ka inra	mga suksok	
INT-REAL- ANTIP- ABIL- <i>shorts</i>	1SG.PER. ABS= <i>Elena</i>	<i>simple</i> PRT. <i>just</i>	NSPEC.ABS =3PL.GEN	PL= <i>wear</i>	

'Meloy is (wearing) Levis jeans and a shirt, holding a camera; Elena is (wearing) shorts; their clothes are just simple.'

In the example above, Meloy and Elena were described by the narrator of the story. Although Meloy is wearing a Levis jeans and a shirt, plus holding a camera, while Elena is wearing shorts, the narrator described their clothing as 'simple'. Although it may be a fact, *yang* is contextually used not to depreciate how Meloy and Elena present themselves but to minimize the whole description to attune to the context of the story, especially in spite of the fact that

Levis is an expensive brand. The minimizing function of *yang* basically signals a humbling feeling.

3.4.5 Exclusion

Below, the example expresses exclusivity towards the discourse segment through the pragmatic particle *yang*, commanding to focus entirely on a specific thought. To give a background, it was believed that Meloy stole the coconut wine from the coconut farm in Ra-o. However, Meloy is not good at climbing, particularly coconut trees. Hence, afterwards, it was asked in the story who would climb if Meloy is persevering. Panong then answered that he was paid by Meloy to do so. Panong was told to just imagine such idea of being paid by Meloy to accomplish it. Thus *yang* here basically let Panong to focus on the idea, excluding any other thoughts, letting the one speaking to him to control the idea, saying that it seems like he (the speaker) outwitted Panong again:

(38) Hamak **yang** kina, Panong.

hamak yang kina Panong

hamak yang kina Panong

EXCL.*imagine* DEM.*that.* Panong
 PRT.*just* *nearby.*
 thing

‘Just imagine that, Panong.’

3.4.6 Rationalization

Example (39) below shows that the emotion of the speaker is being rationalized using *kada* and especially *yang*. In the story, Celes and Ines were in an argument since when the time Ines brought up the fact that Celes has only finished school until 4th grade. When Ines asked him where he got the word ‘materialize’, since he didn’t even reach high school, Celes immediately responded to her question that he knows many words that she doesn’t even know. Moreover, to stop Ines from asking him questions or, rather, irritating him, he told him to just shut up, since it’s the rational thing to say to cut off the argument. (Although after Celes told her to keep quiet, Ines overreacted to it, as aforementioned in 3.4.2):

(39) Ines: Re-in ray nimo napuyot kináng “materialize”?

re-in ray nimo napuyot kinang materialize

hariin ray nimo 0-n-(k)a-puyot kina=nak materialize

QW.*where* *again* INT-REAL- NOM.FAR *materialize*
e 2SG.GEN STEM- =LKR
 get.the.idea

‘Where did you get the word ‘materialize’ anyway?’

Celes: Maramo akóng mga bisayang indi nimo ma-onos, kadâ hipos **yang**
Ines.

maramo	akong	mga bisayang	indi nimo	ma-onos	kada	hipos yang	Ines
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maramo	ako=nak	mga bisaya=n ak	indi nimo	0-m-(p)a- onos	kada	hipos yang	Ines
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<i>many</i>	1SG. ABS =LKR	PL <i>words</i> =L KR	NEG 2SG. GEN	INT-IRR- STEM- <i>dive/retrieve</i>	CONJ. <i>so</i>	<i>quiet</i> PRT. <i>just</i>	<i>Ines</i>
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*'I know a lot of words that you can't reach, so just shut up/keep quiet,
Ines.'*

In example (40), on the other hand, the speaker (Celes) simply rationalizes the matter being talked about in their conversation, stating the fact that *supervisor of the division district* and *district supervisor* are both the same, that there's nothing wrong with using either of those two:

- (40) Celes: Pangután-à si Mr. Batág—katóng Ilocánong supérbisór it “división dístrect” sa Romblón.

pangutan-a	si Mr. Batag	katong	Ilocanong
0-pangutan?a- 0	si=Mr=Batag	kato=nak	Ilocano=nak
REAL- <i>ask.a.question</i> -TR	PER.ABS= <i>mister</i> =Batag	DIST.DEM.ABS=LKR	<i>Ilocano</i> =LKR
superbisor	it division district	sa Romblon	
superbisor	it=division district	sa=Romblon	
<i>supervisor</i>	GEN= <i>division.di</i> <i>strict</i>	OBL= <i>Romblon</i>	

'(He) asked Mr. Batag, 'The Ilokano supervisor of the division district of Romblon?''

Panong: Dístrict súpervísor, Mánong Celés.

district supervisor	Manong Celes
district supervisor	Mano=nak=Celes

district.supervisor *elder.brother=LKR=Celes*
'District supervisor, Manong Celes.'

Celes: Parého **yang** kinâ.

pareho yang kina
pareho yang kina
same PRT.*just* MED.ABS
'It is just the same.'

3.4.7 Concession

Particle *yang* in the examples below functions as **concession**. In example (41), the former negative situation shifts into a sense of relief because of the positive information that is brought up, with the support also from particle *ugaling*. In the story, Pelang was trembling in irritation and anger, saying that she would have choked and planted Eutiquio on a wall. However, due to a good news, her anger and frustration faded away. Because of particle *yang* in the example, the sentence itself expresses an idea that hints the opposite or contrast of the precedent. Meanwhile, in example (42), without *yang*, it means that the one being talked about is probably alive and the speaker still has high hopes. Meanwhile, if the particle is there, it expresses an idealistic thinking, a thought that won't even happen at all, since Pareng Ignacio and Kumadreng Bebi are indeed dead. In this example, concession can be perceived, since the contrast is between the imagination and the real world:

- (41) Ugaling **yang**, nopay napaya kag ida kahangit kag nakabisaya it maagnum nak balita si Alejandro.

ugaling yang	nopay	napaya	kag ida	kahangit
ugaling=yang	nopay	0-n-(k)a-paya	kag=ida	ka-hangit
CONJ. <i>however</i> =PRT. <i>only</i>	PRT. <i>seems.like</i>	INT-REAL- STEM- <i>to.erase</i>	SPEC.ABS=3SG. GEN	QUAL- <i>to.be.angry</i>
kag nakabisaya	it maagnum	nak balita	si Alejandro	
kag=0-n-(p)a- ka-bisaya	it=m-(k)a- agnum	nak=balita	si=Alejandro	
SPEC.ABS=IN T-REAL- ANTIP-ABIL- <i>to.scold</i>	ERG=IRR- QUAL- <i>sweet</i>	LKR= <i>news</i>	PER.ABS= <i>Alejandro</i>	

'However, it seems like the anger and frustration was erased because of Alejandro's good news.'

- (42) Kung buhi **yang** tan-a si Pareng Ignacio ag Kumadrenge Bebi, maaring mapapaihaw it baka katong nawalang mag-asawa.

kung buhi	yang tan-a	si Pareng Ignacio	ag Kumadrenge Bebi	maaring
kung buhi	yang tan-a	si=Pareng Ignacio	ag=Kumadre=nak= Bebi	maari=nak
CONJ. <i>if</i> <i>alive</i>	PRT. <i>only</i> PRT. <i>wish</i>	PER.ABS= <i>Pareng</i> . <i>Ignacio</i>	CONJ. <i>and</i> = <i>godmother=Bebi</i>	<i>possibly=LKR</i>
mapapaihaw	it baka	katong	nawalang	mag-asawa
0-m-(k)a-pa- pa-ihaw	it=baka	kato=nak	0-n-(k)a-wala=nak	mag-asawa
INT-IRR- STEM- CAUS- RED- <i>cry</i>	ERG=PRT. <i>I'm.a</i> <i>fraid.so</i>	DIST.ABS=LKR	INT-REAL-STEM- <i>dead</i>	<i>married.couple</i>

'If only (hypothetically/if they are but they are not) co-parent Ignacio and godmother Hebi were alive, it is possible that this late married couple would have cried (I'm afraid so).'

3.4.8 Additive

Other than the functions aforementioned, the researchers have found out that *yang* also functions as **additive**. Below are two of the items that show an additive or delimiting manner:

- (43) Buko **yang** Inaslom ka hingwar kang Melodio. Bagyas pa ag Gata.

buko yang	Inaslom	ka hingwar	kang Melodio	Bagyas pa	ag Gata
buko=yang	Inaslom	ka=hingwar	ka=nak= Melodio	Bagyas pa	ag=Gata
PRT.NEG= PRT. <i>only</i>	<i>Inaslom</i>	NSPEC.ABS= <i>bad.name</i>	NSPEC.ABS= LKR= <i>Melodio</i>	<i>Bagyas</i> PRT. <i>also</i>	CONJ. <i>and</i> = <i>Gata</i>

'Not only Inaslom is a bad name to Melodio. But also Bagyas and Gata.'

- (44) Kung бага sa panihi, ag mahukyab ka it osang bato, buko **yang** sarinlab ka imo mahahaphap, pati adakap ag paitan.

kung бага	sa panihi	ag mahukyab	ka it osang bato	buko yang
kung=бага	sa=panihi	ag=0-m-(k)a- hukyab	ka=it=usa=nak=bato	buko=yang
CONJ. <i>if</i> =PRT. <i>I</i> . <i>think</i>	OBL= <i>rocky</i> . <i>shore</i>	CONJ. <i>and</i> = INT-IRR-	2SG.ABS=GEN= <i>one</i> =LKR= <i>stone</i>	PRT.NEG=PRT. <i>only</i>

		HAB-pry. apart		
sarinlab	ka imo	mahahaphap	pati adakap	ag paitan
sarinlab	ka=imo	0-m-(k)a-ha- haphap	pati adakap	ag=paitan
<i>mussel</i>	NSPEC.ABS =2SG.ERG	INT-IRR- STAT- CONT-feel	PRT.including crab	CONJ.and=shell

'Like when you're in the rocky shore, and you pry apart a stone, not only will you feel mussels, but also crabs and shells.'

Above, one can see that *buko yang* is optionally complemented with *pa + ag* or *pati + entity + ag + entity*. Because of the preposed negator (*buko*), the limiting function of *yang* becomes the opposite. Thus, it offers or hints additional information in concomitance to the reference. Without *yang*, *buko* just simply negates the description. In example (43), the speaker was talking about how Melodio is called by the community. He said that other than *Inaslom*, Melodio is also called by them as *Bagyas* as well as *Gata*. In another example, Melodio's poems are the main concern. Celes, according to the story, cannot understand his poems, commenting that they have no melody. However, it was counterargued, saying that a poem doesn't need to be melodic, setting an analogy that when one is in the rocky shore and he/she pries apart a stone, one will feel not only mussels but also crabs and shells, concluding that a poem is like a riddle. Without *yang* in this example, the thought of the sentence itself is basically illogical.

3.4.9 Sudden Juncture

The use of *yang* below exhibits a 'sudden' juncture in the axis of *ngasing*. Generally speaking, *yang* indicates the particularity of time when a temporal entity such as *ngasing* preposed. Deleting *yang* here for instance changes the context of the construction, such that it doesn't express the unanticipated occurrence (without considering the particle *oh*). In other words, *yang* basically functions here as a **sudden juncture**:

(45) Andoy: Sa Mainit, inggwa't pakibat rutó kana Tatang Olaw.

sa Mainit	inggwa't	pakibat	ruto	kana Tatang Olaw
sa=Mainit	inggwa=it	pakibat	ruto	kana=Tatang Olaw
OBL=Mainit	EXIST= GEN	celebration	LOC.over.there	LOC=Tatang.Olaw

'In Mainit, there is a celebration in Tatang Olaw's place.'

Balbi: Ay asing ngasing **yang** kamo naka-oma sa akò?

ay	asing	ngasing yang	kamo	naka-oma	sa ako
ay	asi=nak	ngasing=yang	kamo	0-n-(p)a-ka-oma	sa=ako
DM. <i>oh</i>	QM. <i>why</i> = LKR	<i>now</i> =PRT. <i>just</i>	2PL.ABS	INT-REAL- ANTIP-ABIL- <i>tell</i>	OBL=1SG. GEN

'Oh, why did you tell me just now?'

In example (45), Andoy told Balbi that there is a celebration in Tatang Olaw's place in Mainit, which made Balbi surprised. She then asked him why he didn't tell her earlier. Andoy replied that Meloy just told him also. Omitting *yang* here, the sudden juncture wouldn't be emphasized, even though it can be noticed through particle *oh*, signaling a surprise, together with *ngasing*. Nevertheless, *yang* is a key pragmatic particle in this example since it limits the time in that specific moment.

3.4.10 Limiting

In contrast to Exclusion, this function sets a limit on the amount being talked about. Example (46) shows that with only that number of strike of a match, the worry would be solved right away. Meanwhile, in example (47), the speaker commands the hearer to cook rice with a specific amount (five), without any addition to it:

(46) Osang santik **yang** it posporo ayos na ang buto-buto!

osang santik yang	it posporo	ayos na	ang buto-buto
usa=nak=santik yang	it=posporo	ayos na	ang=buto-buto
<i>one</i> =LKR= <i>to.light.a</i> .match PRT. <i>only</i>	GEN= <i>matchbox</i>	<i>okay</i> PRT. <i>already</i>	NSPEC.ABS= <i>penis</i>

'Only one strike of a match, the thirst will be clenched.'

(47) Ag limang gatasan **yang** ka kaydoha.

ag limang gatasan	yang	ka kaydoha
ag=lima=nak= gatasan	yang	ka=kaydo-(h)a
CONJ. <i>and</i> = <i>five</i> = LKR= <i>measure</i>	PRT. <i>only</i>	NSPEC.ABS= <i>to.cook.rice</i> -TR.IMP

'And cook five measures (of rice) only.'

3.4.11 Anticipatory

In the following items, particle *yang* functions as **anticipatory**, together with particle *pa* (*pa yang*). Label for this case or function needs further data and analysis. Nevertheless, due to *pa*,

the doer is still active within a time and space (sanrig/ruto sa ban-og). The role of *yang* here is to limit the doer on that state, then signaling out an anticipation. Both examples (48) and (49) show this function of *yang*:

(48) Asa sanrig pa **yang**, omokaw.

asa sanrig	pa yang	omokaw
asa sanrig	pa=yang	0<um>ukaw
LOC= <i>staircase</i>	PRT. <i>still</i> =PRT. <i>just</i>	INT<REAL> <i>shout/yell</i>
<i>'I was still in the staircase, he shouted/yelled.'</i>		

(49) Ruto pa **yang** ako sa ban-og ay ak narungganey kamong nopay nag-aangil.

ruto pa yang	ako	sa ban-og	ay ak
ruto pa=yang	ako	sa=ban-og	ay=ak
DIST.OBL PRT. <i>still</i> =PRT. <i>only</i>	1SG.ABS	OBL= <i>rock.area</i>	FM=1SG.ABS
narungganey	kamong	nopay	nag-aangil
0-n-(k)a-runggan-ey	kamo=nak	nopay	0-n-(p)ag-a-angil
INT-REAL-STEM- <i>to.hear</i> -PRT. <i>already</i>	2PL.ABS=LKR	PRT. <i>seems.like</i>	INT-REAL-STEM- CONT- <i>to.argue</i>
<i>'I was just still at the rocks when I heard you arguing.'</i>			

There's another item with *yang* preceded by *pa*, which can also be perceived as anticipatory. One can assume that within the given stative entity which is *first year* (through the use of *pa*), the doer has done something that is not supposed to happen or beyond the 'norm' (through the use of *yang*). Due to particle *yang*, the anticipation of an event is present. There's definitely some sort of event or activity while in a certain state or time and space:

(50) First year pa **yang** si Meloy, binuyok nida it bato kag convent.

first year	pa yang	si Meloy	binuyok
first year	pa=yang	si=Meloy	<in>buyok-0
<i>first.year</i>	PRT. <i>still</i> =PRT. <i>only</i>	PER.ABS= <i>Meloy</i>	<REAL> <i>throw.stone</i> -TR
nida	it bato	kag convent	
nida	it=bato	kag=convent	

3SG.ERG GEN=*stone* SPEC.ABS=*convent*

'Meloy was still just a first-year (student) when he threw stones at the convent.'

3.4.12 Particle *yang* in Combination with Case Marker *it*

According to *Asi Webonary*, pragmatic particle *yang* preceded by the genitive case marker *it*, when combined, means 'in a moment, split second' or 'suddenly'. The researchers have only found one hit in the concordance. Below is the example:

(51) Asi Maring nak **it yang** ka napapatarok?

asi	Maring	nak it yang	ka napapatarok
asi	Maring	nak=it=yang	ka=0-n-(k)a-pa-pa-tarok
QW. <i>why</i>	<i>Maring</i>	LKR=PRT. <i>suddenly</i>	NSPEC.ABS=INT-REAL-STEM-CAUS-CONT- <i>stare</i>

'Maring, why are you suddenly staring?'

In *Mahapros Ka Kuyagi, Malasa Ka Inaslom*, Maring was asked how was their trip, asking them if there were a lot of waves. Maring answered that they were only a bit scared of it. Then, she was asked why she was suddenly staring somewhere. It's because of someone approaching her to congrats her as being a salutatorian in high school. Nevertheless, in this example, the collocation of *it* and *yang* is used to express that Maring, while talking to someone regarding their trip, suddenly diverted her attention to someone, the one who congratulated her. Hence, in this case, *it yang* functions as of **immediacy**. Without this certain combination, it might mean that Maring has been staring to someone since the start of the conversation. On the other hand, it might seem peculiar that *it* as a genitive case marker and *yang* as a pragmatic particle, knowing that they function differently, when conjoined, functions as pragmatic particle. In Tagalog, *it yang* is *basta na lang*. Its synonyms are *gulpi*, *kibot*, *antimano*, and *bigla*. Further research is needed for this, especially in determining how come the two under different grammatical category, when combined, functions as a pragmatic particle which commonly means 'suddenly'.

3.5 *ray*

This particle has occurred 26 times in the available data. According to Hendrickson and Kilgour (1985-1989), it is the 4th in the order of occurrence of enclitics. If it is preposed, the order of other clitics next to it becomes unrestricted. When the particle *ra* is preposed, *ray* cannot occur in the same sentence. This particle is classified as: a) temporal ('again'); b) modal ('and now you!'/ shift in viewpoint); c) logical ('instead'/dissimilarity); d) social (mild imperative); It is moveable and can be placed either in the initial, medial, or final part of the sentence.

In the analysis of the available data, *ray* can contain different contextual meanings somewhat similar to how Hendrickson and Kilgour (1985-1989) has classified it but with a few more specific details such as:

3.5.1 Habitual/Repetitive

- (52) Balbi: Eutiquio, nagtuna **ray** ka't paitong. Waya nimo nakikitang nagpapangyamudo ka mga mata ni Pelang?

Eutiquio, nagtuna ray ka't paitong.

yutikyo 0-n-(p)ag-tuna=ray ka-it=paitong

Eutiquio INTR-REAL-NOM-*to.start*=PRT.*again* 2SG.ABS-GEN=*joke*

Wayâ nimo nakikitang nagpapangyamudo

wayâ=nimo=n-(k)a-ki-kita-0-nak n-(p)ag-pa-paN-yamudo-0

NEG.EXIST=2SG.GEN=REAL-STEM-RED-*to.see*-TR-LKR REAL-NOM-RED-STEM-*to.get.red*-TR

ka mga mata ni Pelang?

ka=manga=mata ni=pelang

NSPEC.ABS=PL=*eye* PERS.GEN=*Pelang*

'Eutiquio, you're starting to joke again. Can't you see Pelang's eyes are getting swollen.'

(52) presents *ray* as a particle denoting a reminder of an action that has been done before. The action is repeated and the speaker reminds the other character of that action. *Balbi* here states that *Eutiquio* is at his regular antics once again. It gives the implication that *Eutiquio* has the habit of joking around and being insensitive.

- (53) Tikyo: Pelang, buko kami yango it kato. Nakainom yang!

Pelang, buko kami yango it kató.

pélang

buko=kami=yango

it=kato

Pelang

NEG=1PL.ABS=drunk

GEN=DIST.ABS

Nakainóm yang!

n-(p)a-ka-inom=yang

REAL-STAT-STEM-drink=PRT.just

‘Pelang, we weren’t drunk, we just drank!’

Pelang: Nagbalibar **ray** kali-ong mang-oy!

Nagbalibar ray

kalí-ong mang-oy!

0-n-(p)ag-balibar=ray

kali-o-nak=mang-oy

INTR-REAL-STEM-lie=PRT.again

PROX.ABS-PRT.EMPH-LKR=son.of.a.bitch

‘This son of a bitch is making an alibi once again.’

In (53), *Eutiquio* gives a reason for himself and his friend’s antics to *Pelang*, to which she retorts that he’s giving an alibi once again. This means that even before, *Eutiquio* is always in the habit of giving alibis whenever he or his friends are up to their antics.

3.5.2 Assurance

Ray can also act as an **assurance** of coming into being or into fruition the object, experience/action, or state being talked about and also stands-in as something that means ‘as a matter of fact’. When an action, state, or event has not yet happened and occurs with *ray*, it denotes a kind of assurance from the speaker to the person hearing the statement. It carries with it the possibility of happening. In (54), *Pelang* gives the assurance that she will be back in the afternoon and will not permanently leave.

(54) Pelang: Ruto ka amo paning-ogto kana Manang Karna. Yoto-ey siguro kag bibingka ag marhuda. Mapanha **ray** kami pagkapaninghapon, pag-abot ni Meloy ag Elena.

Rutó

ka amo paning-ogto

kana Manáng Karna.

ruto	ka=amo=paN-hiN-ogto	kana=(her)mana-nak=Karna
DIST.OBL	NSPEC.ABS=1PL.GEN=STEM-hi(N)-noon	MED.ABS=elder.sister-LKR=Karna
Yoto-ey siguro	kag bibingka	ag marhuda.
0-yoto=ey=siguro	kag=bibingka	ag=marhuda
INTR-REAL-cook=PRT.already=PRT.perhaps	SPEC.ABS=rice.flour.cake	CONJ.and=fried.banana
<i>Mapanha ray kami</i>		<i>pagkapaninghapon,</i>
<i>0-m-(k)a-panha=ray=kami</i>		<i>pagka-paN-hiN-hapon</i>
<i>INTR-IRR-STEM-arrive=PRT.again=1PL.ABS</i>		<i>STEM.after-STEM-hi(N)-afternoon</i>
<i>pag-abot ni Meloy</i>		<i>ag Elena.</i>
<i>pag-abot=ni=Melody</i>		<i>ag=Elena</i>
<i>STEM-arrive=PERS.GEN=Melody</i>		<i>CONJ.and=Elena</i>
<i>'Go have lunch there at Madame Karna's. I think the bibingka and marhuda are cooked already. We'll be back in the afternoon when Meloy and Elena arrives.'</i>		

3.5.3 Alternative

In two related clauses, this particle can also act as either an alternative to the statement before, a result in a long line of causes and effects, or the introduction to a new topic altogether. (55) is an example of meaning an alternative option.

- (55) Balbi: (Pumangoros). Sus mariaeyusep! Alas dose yaki ay waya pa napabisong si Ulpiano! Ag katoong si Mariana. Napaerhuesyo **ray** kag tonsoy ag dulis!
Sus mariaeyusep!

jesus=maria=ey=husep

jesus=mary=PRT.this.one.of=joseph

Alas dose yaki

ay

alas=dose=ey=yaki

ay

time.of.the.day=twelve=PRT.now=PRT.surprisingly

FM

wayâ pa napabisong

si Ulpiano!

waya=pa=0-n-(k)a-pabisong

si=Ulpiano

NONEXIST=PRT.*still*=INTR-REAL-STEM-*go.to.town*

PERS.ABS=*Ulpiano*

Ag katóong

si Mariana.

ag=kato-o=nak

si=Marina

CONJ.*and*=DIST.ABS-EMPH=LKR

PERS.ABS=*Marina*

Naperhuesyo ray

kag tonsoy

ag dulis!

0-n-(k)a-perwisyo=ray

kag=tonsoy

ag=dulis

INTR-REAL-STEM-*difficult.situtation*=PRT.*instead*

SPEC.ABS=*sardines*

CONJ.*and*=*anchovies*

‘(made the sign of the cross). Jesus Mary, and Joseph! It’s 12 noon already and Ulpiano hasn’t gone to town yet. And that Mariana. The dried fish and dilis were compromised instead!’

3.5.4 Trade-off

(56) on the other hand, serves as an indicator in a change of state or action, in a sort of **trade-off** context. The first statement relates an action done and the second statement explains the effect of that action which can be surmised as contrary to the usual effect or expectation.

- (56) Balbi: Aba, talagang “tunay na lalaki” kali-ong umabot. Kabubangyo it ginebra. Humaba **ray** ka listahan sa tinrahan ni Bolog.

Abá talagáng túnay na laláki

Aba talaga-nak=tunay=na=lalaki

PRT.oh PRT.really-LKR=real=LKR=man

kali-óng umábot

kali-o-nak=0-um-abot

PROX.ABS-PRT.EMPH-LKR=INTR-REAL-to.arrive

Kabubangyo it ginebra

ka-bu-bangyo it ginebra

STEM-PL-fragrance GEN=ginebra

Humába ray ka listáhan sa tinráhan ni Bológ

0-<um>haba=ray ka=listahan sa=tinrahan ni=Bolog

INTR-<REAL>to.lengthen=PRT.again NSPEC.ABS=list OBL=store GEN=Bolog

‘Oh, a real guy came. Gin is very fragrant. Then again, the list of debts in Bolog’s store got longer.’

3.5.5 Contrary to Expectation

- (57) Ines: Waya **ray** nadayon ka buen komer ano? Kalolo-oy rabuno katong tag-iya it mga uyang. Ak manobena insulip.

Wayá ray nadáyon

wayá=ray 0-n-(p)a-dáyon

not=PRT.again INTR-REAL-STEM-to.happen

ka buen komér anó

ka=buen=komér anó

NSPEC.ABS=good=food PRT.right

Kalolo-oy rabuno

ka-lo-lo'oy rabuno

STEM-RED.CONT-to.pity what.a.pity

katong tag-iya it mga guyang

kato-nak=tag-iya it=mga=guyang

DIST.OBL-LKR=NOM-to.own GEN=PL=chicken

Kalolo-oy rabuno katong tag-iya it mga guyang

ka-lo-lo'oy rabuno kato-nak=tag-iya it=mga=guyang

STEM-RED.CONT-to.pity what.a.pity DIST.OBL-LKR=NOM-to.own GEN=PL=chicken

Ak mánobena insúlip

ak=m-(p)á-nobena insúlip

1SG.ABS=IRR-PERIODIC-to.perform.a.novena tomorrow

'You didn't have a good meal right? I pity the owner of those hens. I'll pray the novena tomorrow.'

In line with cause and effect in this context, *Arsenio* recounts to *Ines* about how they stole three hens from someone and explains it in detail. This was then the reply of *Ines*, knowing that even if they did get the chickens for free, they wouldn't have a good meal since it was morally wrong to steal. There is an expectation of being happy for having a free meal but since the means of how it was acquired is morally questionable, then the *ray* there means that the expected outcome has an opposite effect. There is a contrast between the expected result and the actual result.

3.5.6 Obviousness

(58) Balbi: Si Mariana **ray** it nagpakita, buko?

si Mariana ray it nagpakita,

si=mariana ray it=0-n-(p)ag-pa-kita

1SG.PERSABS=mariana PRT.obvious GEN=INT-REAL-STEM-CAUS-see

buko?
 buko
 NEG
 'Mariana showed it, didn't she?'

Pelang tells *Balbi* that *Elena* might be paraded in the municipal hall because she saw her wedding pictures in Chicago a year before. *Balbi* was keen enough to deduce that it was *Mariana* who showed the pictures. It was very obvious for her that *Mariana* always wanted to show off. *Ray* here exhibits the obviousness of a certain fact that *Balbi* knows about *Mariana*. She is able to make the correct deduction when *Pelang* confirms it to be so.

A similar research conducted by AnderBois (2016) on its Tagalog equivalent *naman* posits much like the same conclusions although generalized in that: a) to convey the obviousness of the previous immediate clause; b) to signal a move to a sub-question/sub-issue of the previous immediate clause; and c) used in cases of contrast. He also states that the first of these are cases where the addition of *naman* serves to highlight the obviousness of the statement the speaker is making. Such descriptions are also similar to *ray* in a sense.

3.6 *pati*

This particle has occurred 17 times in the available data. According to Hendrickson and Kilgour (1985-1989), it is the 11th in the order of occurrence of clitics which basically means 'including'. When it is preposed, 'yang' cannot co-occur with it. This particle is classified as: a) limiting ('including'); b) emphatic ('even'/unexpected qualification). It is moveable and can be placed either in the initial, medial, or final part of the sentence.

The available data, when analyzed, shows generally that *pati* mainly functions as an **additive**, or to add some sort of attribute to an object, state, or action. But this general meaning can have accompanying meanings depending on the context as well. Some additional meanings observed are:

3.6.1 Additive

(59) Panong: Bakay **pati** it ruhang talin kang Tatang Tatong. [Tinaw-an it kuarta si Ines] Rutoy himoyboyi ag asayon.

Bakay patiit ruhang talin kang Tatang Tatong.

0-bakay	pati=it	ruha=nak	talin	kang	tatay=nak	Tatang
IRR-buy	PRT.also=O	two=LNK	pullet	OBL	father=LNK	Tatong
	BL					

(Tinaw-an it kuarta si Ines.)

<in>tao-an

it=kuarta

si=Ines

<REAL>give-TR

OBL=money

PER.ABS=Ines

Rutoy himoyboyi ag asayon.

ruto=ay

hiboyboyi

ag

0-asay-on

DIST.LOC.OBL=already

remove.feathers.IMP

CONJ.TEMP.after

IRR-roast-TR.IMP

‘Also buy two chickens from Old Man Tatong. [Gave Ines money] Just clean and grill it over there.’

Ines asks if *Panong* had additional errands for her. *Panong*, in turn, gave another errand where she was tasked to buy two chickens and to clean and grill them after buying them immediately. *Pati* is clearly an additive. *Panong* adds another errand to the previous ones he gave *Ines* and *pati* marks that addition.

3.6.2 Unexpected (Additive)

(60) Balbi: Ka inra perming narurungan,
“Banto-anon rako kaon, *pati* liwag inayubag!”

Ka inra

perming narurungan,

ka=inra

permi-nak=n-(k)a-ru-rungog-an

NSPEC.ABS=3PL.GEN.PERS

PRT.always-LKR=REAL-STEM-RED.CONT-to.listen-TR

“Banto-anon rakó’t kaon,

pati liwag inayubag!”

banto’ánon=rakó-it=kaon

pati=liwag=in-(p)a-yubag-0

Bantoanon=big-OBL=to.eat

PRT.even=coconut.ladle=REAL-STEM-to.squeeze=TR

‘They always hear: Banto-anons eat a lot, even the ladle gets twisted.’
(a saying or literary expression)

(61) Arsenio: Sa amoy ni Meloy ag ida paraluman, Manong Panong. Sa tumbo it sanggutan, na-espatan ako ni Nanay Ine kag papagto sida kana Tatang Tatong. Umukaw sida paaboton kuni si Inaslom isag sa gab-i! Ak nagtawog **pati** it botong. Maaring makagusto it kali si Elena.

Sa amoy ni Meloy ag ida paraluman, Manong Panong.

sa=amoy ni=Meloy ag ida=paraluman mano=nak Panong

OBL=*smell* PER.GEN=Meloy CONJ.ADD.*and* 3SG.GEN=*lover* *elder.brother*=LNK *Panong*

“In the smell of Meloy and his lover, Manong Panong.”

Sa tumbo it sanggutan, na “espatan” ako ni Nanay Ine kag papagto sida kana Tatang Tatong.

sa=tumbo it=sanggutan n-(k)a-espat-an ako

OBL=*top* GEN=*coconut.tree* REAL-STEM-*spot*-TR 1SG.ABS

ni=Nanay=Ine kag pa-pagto sida kana=tatay=nak Tatong

PER.ERG=*mother=Ine* CONJ.TEMP. INCP-*go* 3SG.ABS PER.OBL.PL=*father*=LNK *Tatong*
when

Umukaw sida—paaboton kuno si Inaslom isag sa gab-i!

0<um>ukaw sida pa-abot-on kuno si=Inaslom isag sa=gab?i

INTR<REAL>*shout* 3SG.ABS INCP-*arrive*-TR PRT PER.ABS=*Inaslom* *later* OBL=*night*

Ak nagtawog patiit botong.

ako 0-n-(p)ag-tawog pati=it botong

PRE.1SG.ABS INTR-REAL-STEM-*climb.a.tree.to.pick.something* PRT.*also*=OBL *young.coconut*

‘To the smell of Meloy and his muse, Mister Panong. At the top of the coconut, Madame Ine saw me as they were going to Old Man Tatong. I should leave some for Inaslom later, they shouted. Even the young coconut, i climbed and harvested. Elena might like it.’

Panong asks *Arsenio* if there was any good news. *Arsenio* recounted the instance where *Ine* saw him up a coconut tree and told him to get leave some for *Meloy* and company. Just so that he could impress *Elena*, he deliberately climbed even the young coconuts and harvested them. *Pati* is used here as adding an action that is more than what is expected. *Arsenio* was just harvesting regular coconuts when he gets reminded that *Meloy* and *Elena* was just around, thus going the extra mile to find young coconuts even if he didn’t have to. This makes his endeavour more special and the addition of a phrase with *pati* makes it so.

(62) *Balbi*: Kang Consing, manghor ni Pelang nak graduate sa School of Nursing it UST. Napatibaw sa kasadya si Pelang. **Pati** ako’y napayuha. Kung buhi yang tan-a si Pareng Ignacio ag Kumadrenge Bebi, maaring mapapaihaw it baka katong nawalang mag-asawa.

kung buhi	yang tan-a	si Pareng Ignacio	ag Kumadrenge Bebi	maaring
kung buhi	yang tan-a	si=Pareng Ignacio	ag=Kumadre=nak= Bebi	maari=nak
CONJ.if alive	PRT.only PRT.wish	PER.ABS=Pareng. Ignacio	CONJ.and= godmother=Bebi	possibly=LKR
mapapaihaw	it baka	katong	nawalang	mag-asawa
0-m-(k)a-pa- pa-ihaw	it=baka	kato=nak	0-n-(k)a-wala=nak	mag-asawa
INT-IRR- STEM- CAUS- RED-cry	ERG=PRT.I’m.a fraid.so	DIST.ABS=LKR	INT-REAL-STEM- dead	married.couple

‘To Consing, Pelang’s younger sister who graduated from UST’s School of Nursing. Pelang cried for joy. Even I teared up myself. If only Mister Ignacio and Madame Bebi were alive, they would have prepared grilled beef.’

Balbi and *Panong* were discussing who *Alejandro* was being married to. *Balbi* then reveals it is *Consing*, the younger sister of *Pelang*, who graduated with a degree in Nursing. The thought of her sister marrying made *Pelang* wept. To further accentuate this moment, *Balbi* also shed a tear even if neither *Pelang*, *Consing*, nor *Andoy* were her children. *Balbi* was just genuinely happy for what was happening to the children, which goes to show how close the relationship really is between them. *Pati* here is used once again to make sure that a certain event

is given such importance and gravity by positing a response from someone who is least expected to. Insofar that even the person who is not directly involved with the life of the experiencer is unexpectedly moved to tears.

3.7 *anay*

The particle *anay* (pronounced as [ʔa:.nay]) has occurred 11 times in the data. Hendrickson and Kilgour (1985-1989) has listed this particle as ninth in their order of occurrence of particles. They have also described this particle as expressing temporal and social aspects. When *anay* expresses a temporal aspect, it may be translated as ‘*a while,*’ ‘*first,*’ or ‘*for a while before...*’ When it expresses a social aspect, it may be translated as ‘*come on!*’ that implies social pressure.

First or For the Meantime

The particle *anay* indicates that another action (B) is chosen to be done or accomplished first than action (A), which is the original activity planned to be accomplished. It indicates that a certain action should be started first (not necessarily ending up in completion) before another action could start or continue its course. The use of the particle *anay* can also entail that an action in progress could be interrupted so that another action may begin. Most of the occurrences of this particle are found in imperative sentences while some are found in declarative sentences. Look at the following examples:

(63) Panong: Ayabaha *anay* si Maring ag sugo-a nak magbakay it dulis ag tonsoy kana Nanang Abel.

Ayabáhaánay si Maríng ag sugó-a nak

ayába=(h)a ánay si=maríng ag súgo-a nak

call=IMP.TR *first* PER.ABS=*Maring* CONJ *send.on.errand*.IMP.TR LKR

magbakáy it dúlis ag tónsoy kaná Nánang Abél.

m-(p)ag-bakáy it=dúlis ag tónsoy kaná=nánang=abél.

INT.IRR-STEM-buy GEN=anchovy CONJ *dried.sardines*
 PL.OBL=*elder.mother=Abel*

‘(But) Can you first call out to Maring and send her to buy some anchovies and sardines at Nanang Abel’s place.’

The context of (63) is that after receiving the telegram from Pojas and knowing that Meloy and Elena are about to visit their house, Panong readies to go to Gutosan to buy two pullets and to pick off some *bago* plants, new sprouts and *manunggay*. While preparing the things that he will need, Balbi comes into the picture and asks Panong where was he headed to.

Panong answers that he was about to Gutosan. When he already had his hat on, and his machete in its scabbard already placed on his hip, he asks Balbi to call out Maring first so that the girl could buy anchovies and sardines. Balbi then calls out to Maring but the latter does not respond.

In our example, we can see that Panong's request or command to Balbi to call out to Maring first is actually an interruption of the actions that Balbi might have been thinking of doing. It is possible that Balbi was still about to go on a series of questions for Panong; however, Panong intercepted it by asking for Balbi to do something else. The use of the particle *anay* also has a polite undertone into it--making the request more respectful. As the example is an imperative sentence, we can see that other people also have an ability to interrupt or intercept the flow or continuity of actions that other people are doing--given that the person receiving the orders follows the command.

For an example occurring in a declarative sentence, look at the example below:

- (64) Maring: Ak mapili **anay** it pasi.
 Ak mapili anay it pasi
 Ak=m-(k)a-pili anay it=pasi
 1SG.ABS=IRR-STEM-to.pick PRT.first ERG=pasi
 'I will first pick (pieces of) pasi.'

Example (64) is also taken from the conversation where (12) was taken from. As was said earlier, Balbi was in the middle of doing household chores when Maring arrived, placing the *dulis* and *tonsoy* her aunt asked her to buy from the store of Nanang Abel. As soon as she came, Balbi requested her to ask for burning charcoal from their neighbors right away so that Balbi could start cooking. Maring refused seeing that her aunt was still in the middle of accomplishing other chores. Instead, Maring took the winnowing basket because she had decided to pick *pasi* first before doing the other task. This is probably because Maring wanted to prepare all the ingredients first before asking for burning charcoal--asking for the charcoals too early before the cooking time may lead to the fire dying out even before the cooking time is done.

As we can see from the given example, the particle *anay* was used to indicate that Maring was to do another action than what she was asked to. This particle, when used, changes the order of events or actions, with the element it modifies being put first in the list of things to be done or performed. The use of this particle also indicates the temporariness of the elements modified. It may be translated to *first*, *for now*, or *for the meantime* in English. There is no need to differentiate between the functions relating to *first*, *for the meantime*, and *for now* since they essentially pertain to the same thing.

From the data, we can see that *anay* only occurred with verbs; however, it is not limited to it. Example (65) is a conversation between Delia and Perfecto from the play *Ka Suyog ay Pamait*.

(65) Perfecto: Ak máhágar ara it transferéncia paágto sa Mindóro agór pumayúngot sa ímo.

Ak mahagar ara		it transferencia	paagto
ak=m-(k)a-hagar=ara		it=tranferencia	pa-pagto
1SG.ABS=INTR.IRR-PREDICT-to.ask		GEN=transference	DIRECT-to.go
sa Mindoro	agor	pumayungot	sa imo
sa=mindoro	agor	<um>pa-yungot	sa=imo
OBL=Mindoro	so.that	<INTR>DIRECT-to.come.close.to	OBL=2SG.OBL

'I suppose I will ask for a transference to Mindoro so that I could be closer to you.'

Delia: Maádo kung ikáw sa súgtan?

Maado	kung	ikaw	sa sugtan?
m-(k)a-ado	kung	ikaw	sa=sugot-an
STAT-STEM-good		if	2SG.ABS OBL=to.agree-TR

'It would be good if they'd agree with you.' (lit: *Would it be good if you'd be agreed at?'*)

Perfecto: Átò porbahán. Tátlong túigey ra ákò it servício sa céntral óffice, ay sabáleng táw-an nínra it pagkakataón, máski magín assístant éngineer akó man yámang **ánay**.

Ato	porbahan.
ato	porba-han.
1.2PL.GEN	to.try-TR

'Let's try.'

Tatlong tuigey ra ako	it servicio	sa central office,
tatlo-nak=tuig-ey=ra=ako	it=servisyo	sa=sentral=ofis
three-LKR=year-PRT.already=PRT=1SG.GEN	GEN=service	

OBL=central=office

ay	sabaleng	taw-an	ninra	it pagkakataon,
ay	sabaleng	ta'o-an	ninra	it=pag-ka-ka-taon
FOC	perhaps	to.give-TR	3PL.GEN	GEN=NOM-RED-STEM-chance

maski	magin	assistant engineer	ako
maski	m-(p)agin	asistant=enjinir	ako
even.if	IRR.STAT-to.become	assistant=engineer	1SG.ABS

man yamang anay.
man=yamang=anay
PRT.just=PRT.only=PRT.for.the.meantime

'I have already been working at the central office for three years, they would perhaps give me a chance, even if I just become an assistant engineer for the meantime.'

Delia: Kabáy pa.

Kabay pa.
 kabay=pa
 may.it.be.so
 'May it be so.'

Delia and Perfecto are about to get married. As such, the conversation above was one of their exchanges regarding their plans for their future. In (65), we can see that, in contrast to examples (63) and (64) wherein *anay* directly follows the verbs in the sentence, strictly speaking, *anay* occurred with other particles. However, *anay* should still be seen as modifying the predicate in the sentence which is *making assistant engineer* 'to become an assistant engineer.' The predicate, however, can both be seen as a verb or a stative in this sentence since the speaker could be pertaining to either the process or state of becoming an assistant engineer. Nevertheless, regardless of the categorization of the predicate, the particle *anay* still modifies it in the same way.

As has been mentioned earlier, *anay* can be translated to *for the meantime*--this is perfectly exemplified by (65). This indicates that Perfecto is agreeing with the idea of being an assistant manager for the time being when they have just transferred to Mindoro. This indicates that being an assistant manager is only temporary--he hopes to become other far greater things after they have settled there for quite a while.

3.8 *yaki*

The particle *yaki* has occurred 10 times in the data and is said to be the fourteenth particle in the order of occurrence of Hendrickson and Kilgour (1985-1989). This particle may occur within the verb phrase but is also considered a moveable enclitic that occurs in other parts of the sentence as well. It expresses a social aspect and may be translated as 'Oh, by the way!' to indicate surprise about the word or statement it attaches to.

The particle *yaki* is identified to be indicating: (3.8.1) a realization or awareness function; a surprise or amazement function (3.8.2); and an attention-shifter function (3.8.3). The first two functions are not really exclusive of each other since the other nuance can still be seen at the same time. However, it was decided that the functions would be differentiated from each other since in each example that will be provided, we can still see a function that can be highlighted. Basically, the first two functions listed for this particle can be differentiated depending on the type of utterance that they occur in--realization or awareness for declarative sentences; and surprise or amazement for exclamatory sentences. This is the case in the examples that appeared in the data; however, it may not be the case in all of the instances wherein *yaki* may appear. Remember that language is creative--novel and infinite utterances may be produced with the finite resources available. That is, there are infinite combinations that humans may use the words of their language in and employing manners very different from the others--making every utterance or speech act to be differently interpreted than the others. Interrogative sentences were disregarded to be having a wondering or inquiring function since the questioning tone is not

brought forth by the particle *yaki*. Instead, in interrogative sentences, the third function was seen to be the interpretation according to the data the researchers have gathered.

3.8.1 Realization or Awareness

A speaker may use the particle *yaki* in order to indicate his or her realization or awareness regarding the experiences he or she is encountering at the moment of utterance; or realization or awareness regarding new information he or she is acquiring. Look at the example below:

(66) Andoy: Chewing tobacco. Iba **yaki** ka pagpuros it maskada sa States.

chewing tobacco	iba yaki	ka pagpuros	it maskada	sa States
chewing tobacco	iba yaki	ka=pag-puros	it=maskada	sa States
<i>chewing. tobacco</i>	<i>different PRT.oh.so.the. way</i>	<i>NSPEC.ABS= NOM-wrapping</i>	<i>GEN=chewing. tobacco</i>	<i>OBL=States</i>

‘Chewing tobacco. Oh so the way of wrapping chewing tobacco in the States is different.’

During this part of the story, Meloy and Elena have already arrived at the house of Celes and Ines where all the others are also waiting. It was the time wherein the couple were already distributing their gifts to the people they were visiting. Tikyo received Adidas shoes; Pelang received a tape recorder; Celes received swimming trunks; while Andoy received chewing tobacco. The use of the particle *yaki* indicates a realization or awareness on the part of Andoy that the methods of wrapping chewing tobacco in the Philippines and that of the States is indeed different. This goes to show that since Andoy is acquiring a new information, never been exposed to him in the past, his exclamation was a genuine realization of the difference in ways. In the Philippines, the most popular method of chewing tobacco is by wrapping the areca nut together with lime and chewing tobacco (mascada) in betel leaves and is then chewed on for hours. In the States, chewing tobacco are sold in seamless tin cans and are often chewed with gums.

The researchers have not watched the play nor do they have audio recordings of how the lines were supposed to be delivered. Thus, analysis of the particles are all the more made difficult since changes in intonation and the manner of delivery of speakers are essential in guiding and helping the audience and listeners regarding the proper interpretation of the intended meaning of each character in the story. Thus, the researchers try to provide varying interpretations for the examples used so that we can exhaust all of the possible interpretations.

Going back to the given example, the researchers came into a conclusion that Andoy was genuinely realizing that the methods of wrapping chewing tobacco are indeed different in the two countries since, one, the line in the script was a declarative sentence; two, the manner with which

Andoy is to deliver his lines were not indicated in parentheses (the playwright does so when he wants his characters to do or act in certain ways); and three, Meloy did not make any side comments regarding Andoy's statements--he merely proceeded on with distributing his gifts to other people in the room. As such, the researchers have come up with the conclusion that Andoy's reaction was that of a person who was acquiring new information.

If we are to remove the particle *yaki* and take the sentence out of its context, then we can say that the speaker is very sure about his statement (*Iba ka pagpuros it maskada sa States*). No changes in views or perspectives and no acquisition of new information is involved. The speaker already knows of the difference in the ways of wrapping tobacco--it was not new information at the time of speaking.

3.8.2 Surprise or Amazement

A speaker may also use the particle *yaki* in order to express his or her surprise or amazement regarding the things that he or she is experiencing at the moment of his or her utterance. In contrast to the earlier function, this interpretation indicates heightened emotions regarding the part of the speaker since it almost always occurs in exclamatory sentences. Look at the example below:

(67) Ines: Sa gab-ing kali'y dapat ingua kitang tanan it osang program! Hamak yang kali, magog-anak si Leni ag Pelang. Ag kali-ong si hampas-lupa nak ako Alejandro, ay kasayon **yaki**!

Sa gab-ing kali'y	dapat	ingua	kitang tanan
sa=gab'i-nak=kali=ay	dapat	ingua	kita-nak=tanan
OBL=night-LKR=PROX.ABS=FOC	should	EXIST	1.2PL.ABS-LKR=all

it osang program!
 it=osa-nak=program
 GEN=one-LKR=program

'This night, we should all have a program! To think that Leni and Pelang are both about to have a child. And this, my worthless Alejandro is about to get married!'

Example (67) was a remark made by Ines after Meloy and Elena had finished distributing their presents to the people present at that time. As the play is nearing its end during this part, the remark of Ines, in a sense, can be seen as a summary of the revelations that have been revealed throughout the play. In contrast with the previous function, the surprise or amazement function should be seen in this example since the information dealt with here is already an old information. Unlike (66) which involved a new information that Andoy realized, (67) is an expression of amazement, glee, and anticipation regarding the fact that Andoy is to be wed. This is not a function of realization or awareness regarding a new information since the information was revealed to Ines at the earlier parts of the story. Ines was just 'looking back' at the things that were revealed to her and thus, expresses her feelings about them--she was in awe and

amazement and this statement was a reiteration of it. In short, the realization or awareness function deals with new information revealed to the speaker; while the surprise or amazement function may deal with both new and old information since it is the general sentiment of the speaker regarding the state of things--but in this example, it dealt with old information.

3.8.3 Attention-Shifter

The third and last function listed for the particle *yaki* is attention-shifter. Unlike the two previous functions where they dealt with reactions or responses of the speakers regarding the circumstances they were facing, this function is not a matter of interpretation by the speaker, but rather, a device used in order to facilitate communication. Look at the example below:

(68) Tikyo: Asing hali **yaki** ikaw Pelang? Naboboraney kag mga manok?

Asing	hali	yaki	ikaw	Pelang?
asi-nak	hali	yaki	ikaw	pelang
QUES.why	LOC.NEAR	PRT	2SG.ABS	<i>Pelang</i>

'Why are you here, Pelang (when you're not supposed to be here)? Have you fed the chickens?'

In this example, Balbi and Pelang have just finished their conversation. Balbi then goes to the door, opens it, and lets Tikyo and Andoy enter the scene. As soon as the two came in, Andoy immediately whispered something to Balbi which was not revealed to the audience right at that moment. However, it will be revealed in the latter parts of the story that it was about Pelang being in the third month of her pregnancy already. Going back to the scene, the line in (67) was the first line that Tikyo delivered during that episode. If we imagine that particular scene of Tikyo and Andoy arriving, then we can think that all of the attention of the two women were directed upon the two men. Since Andoy whispered something to Balbi, naturally, she would become curious as to what it was about. By this time, not many people know about Pelang's pregnancy yet and it could be that she's anticipating whether Andoy would reveal it right then and there. However, no announcement was made since Balbi was not even able to understand what Andoy was whispering to her. Since in the example, no discourse marker (such as *by the way, uhm, etc.*) was used by the speaker to catch the attention of Pelang, he did so by just asking the question right away. Tikyo was able to break the train of thoughts of Pelang (by asking the question) and when the attention was already on him, he led Pelang into another topic.

We cannot say that the particle *yaki* alone adds the nuance of unexpectedness--Tikyo was not expecting Pelang to be there, but he finds her there--since Tikyo would not have asked the question if he knew that she would be there in the first place. The particle *yaki* is not the sole source of the wondering or inquiring interpretation since what we are dealing with is an interrogative sentence.

3.9 *imaw*

This particle has occurred 9 times in the available data. According to Hendrickson and Kilgour (1985-1989), it is included in the list of initial particles which expresses modal aspects of the predicate; but it is also described as the specifying demonstrative used to direct one's attention to a specific referent that is singled out from all others. The phrase containing 'imáw' may be linked to the remainder of the sentence by 'it' or 'kag'. Specific identification is made by the use of this demonstrative with the referent, and the verb is topicalized by using the nominative case marker. It is moveable and can be placed either in the initial, medial, or final part of the sentence.

In the analysis of the data, the particle 'imaw' exhibits the properties of focusing an object, event/action, or state. Along with this contextual meaning it includes a sort of emphasis or awarding of significance to the one being talked about or pertained to. There are also instances of specificity and inclusivity in the context of a certain time frame. As such, this particle is also regarded as a specifying demonstrative.

3.9.1 Emphasis

(69) [Inatubang ni Tikyo si Pelang]

Sa kakayhasan ikaw it bitoon

Iwag it ako puso sa gab-ing maruyom

Tala kang marilag nak sa kaaganhon

Ay **imaw** napukaw sa ako katuyogon

Inatubang

ni Tikyo

si Pelang.

in-atubang-0

ni=Tikyo

si=Pelang

REAL-to.turn.and.face-TR

PERS.GEN=Tikyo

PERS.ABS=Pelang

Inatubang

ni Tikyo

si Pelang.

in-atubang-0

ni=Tikyo

si=Pelang

REAL-to.turn.and.face-TR

PERS.GEN=Tikyo

PERS.ABS=Pelang

Iwag

it akò puso

sa gab'ing maruyom

iwag

it=akò=puso

sa=gab'i-nak=m-(k)a-ruyom

light

GEN=1SG.GEN=heart

OBL=night-LKR=STAT-STEM-dark

Tala kang marilag

nak sa kaaganhon

tala=ka-nak=m-(k)a-rilag

nak=sa=kaaganhon

morning.star=2SG.ABS-LKR=STAT-STEM-sparkling

LKR=OBL=dawn

Ay imáw napukaw

sa akò katuyogon...”

ay=imáw=n-(k)a-pukaw-0

sa=akò=ka-tuyog-on

FM=PRT.EMPH=REAL-HAPP-to.wake.somebody.up-TR

OBL=1SG.OBL=STEM-sleep-NOM

‘[Tikyo faced Pelang]

In the forest, you are the star

The light of my heart in the dark night

A star shining in the early morn

Oh you who woke me from slumber.’

Here in (69) *Tikyo* tells *Pelang* a poem expressing his utmost feelings. *Imaw* here is used to emphasize that *Pelang* is truly the one who has awoke his feelings from slumber. The addition of the particle *ay* makes it more so.

3.9.2 Only Choice (Out of the Many)

(70) Celes: Arsenio, aya nipaniloko. Tuna pa’t kato, ka balinghoy ay **imaw**’t naging hulmahan it mga matayog nak pananamgo it mga Bantoanon. Magpasalamat kita rutong ato mga ninuno.

Arsenio, ayá nipanilóko.

Arsenio ayá ni-panilóko

Arsenio NEG REAL-mock

somebody

Tunà pa’t kató, ka balíng hoy ay imáw’t naging hulmáhan

tunà pa’t

kató

ka=balíng hoy

ay

imáw-it

n-(p)agíng

hulmá-han

since DIST.AB NSPEC.ABS=*cassava* FM PRT-GEN REAL=*become* *pattern*-NOM
S

it mga matáyog nak pananagmo it mga Bantoanon.

it=mga=m-(k)a-táyog nak pananagmo it=mga=Bantoanon

GEN=PL=STAT-STEM-height LKR dream ERG=PL=Bantoanon

Magpasalamat kitá rutóng áto mga ninuno.

m-(p)ag-pa-salamat kita rutó-ng áto =mga =ninuno

IRR-STEM-IMP=*thank* 12PL.ABS DIST.OBL-LKR 12PL.OBL=PL=*ancestor*

‘Arsenio, I’m not fooling you. At the beginning, the Cassava is originally the shaper of lofty Bantoanon dreams. Let’s give to thanks to our ancestors.’

(70) showcases the argument of *Celes* about cassava. He posits that cassava is an important part of Bantoon since it has, as he put it, shaped the dreams and aspirations of Bantoanons as it is one of their staple foods. What he says next is an exposition of gratitude to their ancestors. *Imaw* is then used here as a marker of cassava as the most important and only choice out of the many staple foods available in Bantoon.

3.9.3 Rhetorical

(71) *Celes*: Ay **imaw** бага? Kada dapat akong mag-mayor. Ka una nako nak bandilyo, ak akalaboso ka si-o mang magtigib it aber maesoting buga sa pader!

Ay imaw бага?

Ay imaw бага?

PRT MED.ABS PRT.*isn’t.it*

Kada dapat akong mag-mayor

Kada dapat ako=nak 0-m-(k)a-mayor

akó

kaná=Nana-nak=Entang

1SG.ABS

PL.PER.OBL=mother-LKR=Entang

'Andoy is getting married! It's surely him who was being talked about when I got some embers from Mother Entang.'

Maring arrives at the moment when *Balbi* and *Panong* were conversing and suddenly exclaims this sentence in (72). There were doubts as to whether *Andoy* is the one who is going to be wed. *Imaw* is used to confirm this fact since *Maring* only barely overheard the chat at *Nanang Entang*. She is sure and confirms that it is *Andoy* who was being talked about and not anyone else.

3.10 *ngani/gani*

This particle has occurred 8 times in the available data. According to Hendrickson and Kilgour (1985-1989), it is the 3rd in the order of occurrence of clitics generally meaning 'really'. When it is preposed, the order of other particles is unrestricted. This particle is classified as: a) modal ('should really'/strong coaxing); b) emphatic ('really'); c) social ('come on!'/social pressure). It is moveable and can be placed either in the initial, medial, or final part of the sentence. The particle 'ngani/gáni' has two meanings which relate somewhat in result relations. This may be used on its own to mean 'therefore' or it may follow 'kadâ' to emphasize the meaning of 'kadâ'. This is possible since another meaning of 'ngani/gáni' is to emphasize in the sense of 'really' as well as being used to mean 'therefore'.

The analysis of the data shows that Hendrickson and Kilgour (1985-1989) has classified its functions correctly although the researchers might add that the emphatic attribute of the particle is its main meaning and from there, other attributes could be included but would not be able to exist separately from the main meaning. Some additional attributes are:

3.10.1 Reiteration (Emphasis)

(73) Balbi: Pelang, waya pa nautaya si Melodio, inaslomey ka ida pananamgo.

Pelang,	waya pa	nautaya	si Melodio,
Pelang	waya=pa	n-(k)a-utay-a	si=melodyo
<i>Pelang</i>	NEG=PRT.yet	REAL-HAPP-wean.away-TR	PERS.ABS= <i>Melodio</i>

inaslomey	ka ida pananamgo
<in>aslom-ey	ka=ida=paN-CV-rango
RESULT=sour=PRT.already	NSPEC.ABS=PREP.3GEN=STEM-
REDUP-dream	

'Pelang, Meloy hasn't weaned yet, inaslom is already his dream.'

Pelang: Kada yaki **ngani** nak si Meloy ay hingwaran it Inaslom.

Kada yaki ngani nak si Meloy.
kada yaki ngani nak si=meloy
PRT.*so* PRT.*surprise* in.*short* LKR PER.ABS=*Meloy*
'So that's why Meloy is called *Inaslom*.'

Balbi and *Pelang* were debating whether or not *Elena* would want to eat *inaslom* and dried fish in (73). *Balbi* then retorts that *Melodio* grew up eating *inaslom* as his favorite dish. *Pelang* replies by reiterating that the reason why *Melodio* was also called *inaslom* was such. This reiterative function of *ngani* is used here.

3.10.2 Reassurance (Emphasis)

(74) *Balbi*: Ha, ay ni-oy ngasing kinang si Tikyo? Maestro sa "high school."

Ha,	ay ni-oy ngasing	kináng	si Tikyo?
ha	ay=ni'o-ey=ngasing	kiná-nak	si=tikyo
PRT.WNDR	PRT.WNDR=QUES. <i>who</i> -PRT. <i>already=now</i>	MED.ABS-LKR	PERS.ABS= <i>Tikyo</i>
Maestro		sa "high school."	
maestro		sa=háy=skul	
<i>teacher</i>		OBL= <i>high.school</i>	

'Oh, so what is Tikyo right now? A teacher of "highschool".'

Pelang: Maayam **ngani** ka Makaako. Kag si Tikyo ag si Meloy ay asa Odiongan High.

Maayám ngani	ka Makáakò.
m-(k)a-ayám=ngani	ka=makáakò
STAT-STEM- <i>knowledge</i> =PRT. <i>indeed</i>	NSPEC.ABS= <i>God</i>
Kag si Tikyo	ag si Meloy
kag=si=tikyo	ag=si=méloy

SPEC.ABS=PERS.ABS=*Tikyo*

CONJ.*and*=PERS.ABS=*Meloy*

ay

asa Odiongan High.

ay

asa=odyóngan=hay

FM

STAT.LOC.*to.be.located*=*Odiongan=High*

‘God is truly able. That Tikyo and Meloy are in Odiongan High.’

Pelang reassures herself of her belief that god is good and able because *Tikyo* and *Meloy* were able to go to Odiongan High. She believes that god has truly helped them achieve what they are now. The exposition in (74) tells us that *ngani* functions as a reassurance of the ability of god to be good and able and attests this to the presumed luck of both *Tikyo* and *Meloy*.

3.10.3 Affirmation

(75) Balbi: Rugayey kato, Pelang.

Rugayey kató,

Pelang.

rugay-ey=kató

pélang

long.time-PRT.*already*=DIST.ABS

Pelang

‘That was long ago, Pelang’

Pelang: Rugayey **ngani** nahinabo ugaling inding gador nako malimtan si Meloy. Kung buko sida, si Tikyo tan-ay nayum-odan sa ag waya nipabad-i sa kalalawran hanggang sa inra pagrangoy-rangoy naabot ninra ka baktason it Yoksohan.

Rugayey ngani nahinabô

0

rugay-ey=ngani=0-n-(k)a-hinabô

(kató)

long.time-PRT.*already*=PRT.AFFIRM=INTR-REAL-STEM-*to.happen*

DIST.ABS

ugáling inding gadór

nakò malimtan

si Meloy.

ugáling=indi-nak=gadór	nakò=m-(k)a-limot-an	si=méloy	
PRT.but=NEG-LKR=PRT.really	1SG.GEN.POST=IRR-STEM-to.forget-TR	PERS.ABS=Meloy	
Kung bukô sida,	si Tikyo tan-ay nayum-odan		
kung=bukô=sida	si=Tikyo=tan'a-ey=n-(k)a-yumos-an		
PRT.if=NEG=3SG.ABS	PERS.ABS=PRT.would.have-PRT.already-REAL-STEM-to.drown-TR		
sa inra ag wayâ	nida	nipabad-i	sida
sa=sinra=ag=wayâ	nída	<in>-pa-bad'i-0	sída
OBL=3PL.ABS=CONJ.and=NEG.EXIST	3SG.ERG	<REAL>-STEM-to.neglect-TR	3SG.ABS
sa kalaláwran	hanggang sa inra pagrangoy-rangoy		
sa=kalaláwran	hangan-nak=sa=inra=pag-rangoy-rangoy		
OBL=sea	PRT.until-LKR=OBL=3PL.OBL=STEM-RED-to.swim		

'It happened long ago, which is why I really won't forget Meloy. If not for them, Tikyo and everyone would have died and no one would have noticed the place til they swam and reached the shores of Yoksohan.'

Pelang was emotional as she remembered the sinking of the ship, *Luningning*. *Balbi* tries to comfort her by stating that the event happened a long time ago. Noticing the comfort *Balbi* is giving, *Pelang* mimics what is said and thus affirming the fact. *Ngani* functions then as an affirmative particle to a stated fact.

3.10.4 Conclusion (Emphasis)

(76) Ines: Kada **ngani**, tanom yangey it nidog. Ka pangisra ngasing ay waya-ey ka puyos-puyos. Pati presyo it pinoypog ag sayap ay waya-ey ka agor-agor. Pay ak matungon it sug-ot ag haboy.

Kada ngani, tanom yangey it nidog.

kada ngani	tanom	yang-ey	it=nidog
Therefore	<i>plant</i>	<i>Only-already</i>	GEN= <i>plant</i>

Ka pangisra ngasing ay waya-ey ka puyos-puyos.

ka	pa-ngisra	ngasing	ay	waya-ey	ka	RED.puyos
NSPEC	STEM. <i>fish</i>	<i>now</i>	FM	NEG.EXIS- <i>already</i>	NSPEC	DIM. <i>importance</i>

Pati presyo it pinoypog ag sayap ay waya-ey ka agor-agor.

pati	presyo	it=<in>poypog-0	ag	sayap	ay	waya-ey	ka	RED.agor
------	--------	-----------------	----	-------	----	---------	----	----------

Also	<i>price</i>	GEN=<RES> <i>hit-TR</i>	CONJ.ADD. <i>and</i>	<i>Fish</i> <i>net</i>	FM	NEG.EXIS. <i>already</i>	NSPEC	DIM. <i>use</i>
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Pay-ak matungon it sug-ot ag haboy

pay=ak	matungon	it=sug-ot	ag	haboy
<i>similar-1SG.ABS</i>	STAT. <i>to.stop</i>	GEN= <i>comb.abaca.fibers</i>	CONJ	<i>loom</i>

‘That’s why, just plant coconut. Fishing now isn’t very efficient. Even the prices are smashed and nets don’t already get by. I think I’ll stop combing abaca fibres and looming.’

What ensued before (76) was a discussion about the glaring lack of fish in Toctocon because of rampant dynamite fishing. Even the other types of fish are not exempt from this occurrence. Thus, *Ines* concludes that it is much more feasible to plant coconuts. Aside from reasoning that there is dynamite fishing, prices of fish are very low and the methods of fishing are not very efficient. *Ngani*, partnered with the particle *kada*, shows the function where

events/statements before it lead to a final conclusion depending on the context of the said events/statements.

3.10.5 Confirmation

(77) Maring: Auntie, anang sabak si Pelang?

Auntie	anáng sabák	si Pélang
Auntie	ana-nak=sabak	si=Pelang
Auntie	as.I.heard-LKR=pregnant	ABS.PERS=Pelang

‘Auntie, I heard Pelang is pregnant’

Balbi: Asus, kita raw **ngani**. Rein ka nakasador?

Asús	kíta raw	ngáni
Asus	0-kita=raw	ngani
PRT.see	STAT-to.see=PRT.reportative	PRT.so
Reín	ka	nakasadór
Rein	ka	0-n-(p)aka-sadór-(on)
Q.where	NSPEC.ABS	INTR-REAL-ABIL-to.learn-TR

‘Jesus, it surely is. Where did you know?’

Maring wants to confirm whether *Pelang* is pregnant or not since she has heard chat about it from other sources. *Balbi* confirms this fact in (77) and the function of *ngani* for confirmation is realized. Although in the bigger context of the exchange, *Maring* was really just finding a way to escape the criticism of *Balbi* and change the topic. This was because *Maring* was called out for the undercooked rice and the small quantity of cooked fish.

3.11 ugaling

This pragmatic particle has occurred seven (7) times in the data, wherein two items are in combination with particle *yang* (*ugaling* + *yang*) and one with *pay* (*ugaling* + *pay*). Moreover, based on the data supported by Hendrickson and Kilgour (1985-1989), particle *ugaling* can occur

in sentence initial and it can also be enclitic which encodes modal meanings, a pre- and post-referential particle.

Ugaling, which means ‘however’, is basically used in **adversative relations**, meaning in discourse showing a sort of opposition and/or contrast. This can be used interchangeably with *ugang*, *galing*, *ugaling yang*, *kada ugaling*, and *kada yang*. Likewise, in the data, the researchers have found out that this particle expressing an adversative manner occurs in various ways (further needs to be proven).

3.11.1 Descriptive

The pragmatic particle *ugaling* in this function expresses contrary between two statives or descriptions. The first one is a negative description of *bukir* ‘countryside’ since *mabato* ‘rocky’ has an undesirable feature, something that is hassle for the people in the place, opposite of ‘flat’ or ‘steady’ which is like a path that is not difficult for them to take. Meanwhile, because of particle *ugaling*, the description of the countryside changes into something positive, *kawili-wili* ‘entertaining’, meaning that despite the fact that the countryside is rocky, it gives a kind of adventure to the people. The position of the two statives or descriptions can be interchanged (positive to negative), depending on the perception of the speaker and what he/she wants to emphasize more:

(78) Bukir nak mabato **ugaling** kawili-wili.

bukir	nak mabato	ugaling	kawili-wili
bukir	nak=m-(k)a-bato	ugaling	kawili-wili
<i>countryside</i>	LKR=STAT-STEM- <i>rock</i>	PRT. <i>but</i>	<i>entertaining</i>
<i>‘The countryside is rocky but entertaining.’</i>			

3.11.2 Distressing

(79) Rugayey ngani nahinabo **ugaling** inding gador nako malimtan si Meloy.

rugayey	ngani	nahinabo	ugaling	inding	gador	nako malimtan	si Meloy
rugay-ey	ngani	0-n-(k)a- hinabor	ugaling	indi=nak	gador	nako 0-m- (k)a- limutan	si=Meloy
<i>long.time- PRT. already</i>	<i>PRT.in. other. words</i>	<i>INT- REAL- STEM- unravel</i>	<i>PRT.yet</i>	<i>PRT.NEG =LKR</i>	<i>PRT.reall y</i>	<i>1SG.ABS INT-IRR- STEM- forget</i>	<i>PER.ABS =Meloy</i>

‘It is really unraveled for a long time yet he couldn’t forget Meloy.’

- (80) Pilang beses arang gustong ikaw akabisayahon, **ugaling** pay kono napanghu-ot sa ida katunlan ka ida tuytoyanon.

Pilang beses arang gustong ikaw akabisayahon

pila=nak beses ara=nak gusto=nak ikaw a-ka-bisaya-hon

QM.how. times maybe=LNK want=LNK 2SG.GEN PROS-STEM-
 many=
 LKR speak-TR

ugaling pay kono napanghu-ot sa ida katunlan ka ida tuytoyanon

ugaling pay kono 0-na-pang-hu-ot sa=ida katunlan ka=ida tuytoyan
 -on

however similar according INT-REAL- OBL= Throat INDEF. words
 STEM-become. 3SG. ABS=
 stuck GEN 3SG.
 GEN

'I had on so many times wished to talk to them but words get lumpy in my throat.'

In example (79), Pelang was solely thinking about the ship Luningning that has sunk in water and the people that got involved in this accident. Moreover, she got worried about Arsen because due to the accident, he became orphaned. The one she's talking to then told her that it's been a long time already. However, Penang responded that even though it's already been a long time since it happened, she couldn't really forget Meloy, adding that if not for him, Tikyo would already have drowned. Particle *ugaling* here mediates between two contrasting but connected thoughts. The preceding one is a reminisced memory of a particular accident while the latter is the speaker's feeling in connection to it, particularly to the person that has marked a heroic act during the accident. Particle *ugaling* here introduces a thought or situation that signals distress, despite the precedent. Likewise, in the case of example (80), because of *ugaling*, the sentence in the discourse also expresses distress. Balbi was telling Andoy that she will try to forget what happened, even though it's hard for her. Andoy replied to her that Tikyo can't sleep as well, that he also feels the same way as Balbi. Andoy added that Tikyo even wanted to talk to her many times, but Tikyo told him that it seems like his words had been stuck in his throat, that he doesn't even know how and when to start a conversation with her. The particle here connects the desire of Tikyo to talk to Balbi and the distress or worry of the former illustrated by a figure of speech through the particle *pay*. The commonality of the two is the structure wherein *ugaling* is the mediator: a positive thought in the preceding clause and a negative thought (a distressing one) in

the subsequent clause. Compared to the first function mentioned (Descriptive), this function of *ugaling* can only be observed in this kind of format. If the position of the two clauses are exchanged, a different pragmatic particle is used, i.e. *aber*, ‘even if’ or ‘even though’, to be able to express the same gist of the sentence.

3.11.3 Unexpected Adversative Relation

The particle *ugaling* in the example below leads the context into an unexpected adversative situation:

(81) Arsenio: Hanga si Tatang Tatong rutong bag-ong kaban.

hánga	si Tátang Tátong	rutóng bág-ong kabán
0-hánga	si=Tátang= Tátong	rutó-nak=bág'o- nak=kabán
REAL.INT- <i>to.admire</i>	PER.ABS= <i>Tatang=Tatong</i>	DIST.OBL- LKR= <i>new-</i> LKR= <i>chest</i>

‘Tatang Tatong admires that new chest.’

Tilohan **ugaling** ka ida kidamot ag ida inabrihan kag kaban.

tilohan	ugaling	ka ida	kidamot	ag ida	inabrihan	kag kaban
tilohan	ugaling	ka=ida	kidamot	ag=ida	<in>abri- (h)an	kag=kaban
<i>kleptomaniac</i>	CONJ. <i>however</i>	NSPEC. ABS=3SG. GEN	<i>all.fingers</i>	CONJ.and= 3SG.GEN	<REAL> <i>to.</i> <i>open-TR</i>	SPEC.ABS = <i>chest</i>

‘However his fingers were kleptomaniac and he opened the chest.’

Arsenio was talking to Ines about his experience with others when they rested at Tatang Tatong's place. Arsenio told her that Tatang Tatong admires a new chest. But since he's kleptomaniac, Tatang Tatong unconsciously opened the chest. Although more data is needed for this function of *ugaling*, it is evident that it acts in the discourse as a mediator between a fresh information and an unexpected adversative happening in connection to the information.

3.11.4 Relieved Adversative Relation

Because of the collocation *ugaling yang*, the previous situation in the example below which is negative shifts into a relief because of a positive information that is mentioned:

(82) Napasiling sida nak kung away kami ruto, ayotokon ag ipangru-ru sa haligi si Eutiquio.

napasiling	sida	nak kung	away kami	ruto
0-n-(k)a-pa-siling	sida	nak=kung	away kami	ruto
INT-REAL-STEM-CAUS- <i>to.say</i>	3SG.ABS	LKR=CONJ. <i>if</i>	<i>to.fight</i> 1PL.ABS	DIST.OBL
ayotokon	ag ipangru-ru	sa haligi	si Eutiquio	
a-yotok-on	ag=i-pang-ru-ru	sa=haligi	si=Eutiquio	
IRR- <i>to.choke</i> -TR	CONJ. <i>and</i> =IRR-STEM- <i>to.plant</i>	OBL= <i>pillar</i>	PER.ABS= <i>Eutiquio</i>	

'She told me that if we would fight there, she would have choked and planted Eutiquio on a wall.'

Ugaling yang, nopay napaya kag ida kahangit kag nakabisaya it maagnum nak balita si Alejandro.

ugaling yang	nopay	napaya	kag ida	kahangit
ugaling=yang	nopay	0-n-(k)a-paya	kag=ida	ka-hangit
CONJ. <i>however</i> =PRT. <i>only</i>	PRT. <i>seems.like</i>	INT-REAL-STEM- <i>to.erase</i>	SPEC.ABS=3SG.GEN	QUAL- <i>to.be.angry</i>
kag nakabisaya	it maagnum	nak balita	si Alejandro	
kag=0-n-(p)a-ka-bisaya	it=m-(k)a-agnum	nak=balita	si=Alejandro	

'However, it seems like the anger and frustration was erased because of Alejandro's good news.'

Other than *yang* functioning here as of concession, *ugaling* paves forward a relief, a positive thought, out of the negative one beforehand, in comparison to the particle's distressing function. Balbi was talking to Panong, describing Pelang that she was trembling in irritation and anger. Balbi said that Pelang told her that she would have choked and planted Eutiquio on a wall (a figure of speech). However, when Pelang heard of the good news from Alejandro, her anger and frustration towards Eutiquio faded away. One can say that its context illustrates that there's a relief not only in the position of Balbi but also of Pelang, and *ugaling* is crucial in the transition, from negative to positive.

3.12 *baga*

Particle *baga* has occurred six (6) times in the data. On the other hand, it is mentioned in Hendrickson and Kilgour (1985-1989) that this particle is called the **polite request** particle because of its essence to show a respectful and considerate behavior either to the hearer or to the one the speaker is talking about. It is enclitic and it cannot co-occur with *man* when it is preposed. However, this particle can be collocated with *kono* or *kuno* reversibly (*kono baga/baga kono*). It can be seen in other combinations such as *bali baga* meaning ‘in other words’, *gusto baga*, *pwede baga*, as well as with certain negators such as *buko baga*, *waya pa baga*, *indi baga*, and *waya ey baga*.

Baga is commonly used in questions particularly in Yes/No questions with rising intonation and in alternative questions (with *o*, ‘or’). It is basically optional, depending on the context if the speaker is understandably asking a question. Additionally, it can be seen expressing: 1) **social pressure** (Come on!); and, as aforementioned, 2) **polite request** (Won’t you please/Please won’t you). In the corpus, on the other hand, this particle expresses in four manners.

3.12.1 Confirmation

(83) Manang Balbi, matoor **baga** nak maabot halin sa America si Meloy ag si Elena?

Manang Balbi	matoor	baga	nak maabot
Manang Balbi	m-(k)a-toor	baga	nak=m-(k)a-abot
<i>Manang.Balbi</i>	STAT-STEM-true	PRT.QUES.polite	LKR=STAT-STEM-to.arrive
halin sa America	si Meloy	ag si Elena	
halin sa=America	si=Meloy	ag=si=Elena	
<i>coming.from</i> OBL=America	PER.ABS	CONJ.and=PER.ABS =Elena	

‘Manang Balbi, is it true that Meloy and Elena will arrive coming from America?’

(84) Nagbalíbar ray kalí-ong mang-oy!

nagbalíbar ray	kalí-ong mang-oy
0-n-(p)ag-balibar=ray	kali-o-nak=mang-oy
INTR-REAL-STEM-lie=PRT.again	PROX.ABS-PRT.EMPH- LKR=son.of.a.bitch

‘That son of a bitch lied again!’

Bukô **bagá** klaro nak linahay it dolos si Meloy it imo Tatay?

buko бага	klaro nak	linahay	it dolos	si Meloy	it imo Tatay
buko=bagá	klaro nak	<in>lahay-0	it=dolos	si=Meloy	it=imo=Tatay
NEG=QM= true	true LKR	<REAL>pursue -TR	GEN=short. bolo	PER.ABS= Meloy	GEN=2SG .GEN=father

'Is it not true that Meloy was chased by your dad with his bolo?'

(85) Ay imaw **bagá**? Kada dapat akong mag-mayor.

ay imaw бага	kada dapat	akong mag-mayor
ay imaw бага	kada dapat	ako=nak=0-m-(p)ag-mayor
DM.oh is.that.right PRT.QUES.polite	CONJ.that's.why need	1SG.ABS=LKR=INT-IRR- STEM-mayor

'Oh is that right? Therefore I should run as mayor.'

In example (83), *bagá* is used to basically ask for confirmation of a speculation or assumption, if Meloy and Elena will indeed arrive coming from America, whether it's true or not. Meanwhile, in the next example, the collocation (*buko + bagá*) shows that *bagá* is preposed by *buko* to express a negated form of question. In the context of the construction, same with the first one, it basically asks for confirmation of a speculation or assumption, if it is really not true that Meloy was chased by someone with a bolo. The third example, on the other hand, together with *ay*, the context portrays a feeling of surprise; while, at the same time, with *bagá*, it asks for confirmation, raising some sort of benefit of a doubt.

3.12.2 Cautionary Pressure

The example below expresses a sound of cautionary advice to the one the speaker is talking to:

(86) Panong: Mas maádo tán-a kung pakoy.

Mas maado tan-a kung pakoy.

mas	m-(k)a-ado	tan-a	kung	pakoy
DEG	STAT-STEM-good	PRT.wish	CONJ.COND.if	pakoy

'It would be better if it was pakoy.'

Celes: Ayâ nipamili **bagá**, Panóng.

Aya nipamili бага, Panong.

aya	0<in>pa-pili	бага	Panong
NEG.IMP	INTR<REAL>CAUSE-choose	PRT. <i>please.won't</i> .you	Panong

'Don't be choosy, Panong.'

Ines was given a lot of command by Ulpiano in this part of the story. She followed him in exchange of Inaslom, their local vegetable dish. Celes then commented that it would be better if it's ipingan, a snack in their area. However, Panong responded that it would be better if it was pakoy, a kind of fish that is eaten by the community (black durgon). But Celes told him not to be choosy, signaling a warning to Panong; and this warning is due to the pragmatic particle *бага*, pressuring him not to say something else in connection to it. If this particle is omitted, the warning is still evident due to the essence of the command; but when it's maintained, the pressure is present and the warning is further highlighted. Actually, it can be deduced that *бага* simply functions as of social pressure, as mentioned in the webonary. But to be specific, cautionary pressure is given to *бага* in this kind of construction.

3.12.3 Comparison of Equality

(87) Kung **бага** sa panihi, ag mahukyab ka it osang bato, buko yang sarinlab ka imo mahahaphap, pati adakap ag paitan.

kung бага	sa panihi	ag mahukyab	ka it osang bato	buko yang
kung=бага	sa=panihi	ag=0-m-(k)a-hukyab	ka=it=usa=nak=bato	buko=yang
CONJ. <i>if</i> =PRT. <i>I think</i>	OBL= <i>rocky.shore</i>	CONJ. <i>and</i> =INT-IRR-HAB- <i>pry.apart</i>	2SG.ABS=GEN= <i>one=LKR=stone</i>	PRT.NEG=PRT. <i>only</i>
sarinlab	ka imo	mahahaphap	pati adakap	ag paitan
sarinlab	ka=imo	0-m-(k)a-ha-haphap	pati adakap	ag=paitan
<i>mussel</i>	NSPEC.ABS=2SG.ERG	INT-IRR-STAT-CONT- <i>feel</i>	PRT. <i>including crab</i>	CONJ. <i>and</i> = <i>shell</i>

'It's like seashells, prying it off one stone, not only you will feel a kind of seashell, even a kind of crab and another kind of shell.'

In Tagalog, *kung бага* is combined into *kumbaga* which is frequently used. Nevertheless, the collocation is like *pay*, indicating a resemblance or similarity. In the example above, as mentioned in Section 3.4.8, Melodio's poems are the main concern. Celes, according to the story, cannot understand his poems, commenting that they have no melody. However, it was counterargued, saying that a poem doesn't need to be melodic, setting an analogy that when one is in the rocky shore and he/she pries apart a stone, one will feel not only mussels but also crabs and shells, concluding that a poem is like a riddle. Particle *kumbaga* in this example sets an analogy to better understand the idea, thought, or issue being talked about, which in this case is the poem that is not melodic, comparing to the feeling of different seashells and whatnot.

3.13 *aboy*

The particle *aboy* (pronounced as [ʔa.'boy]) has occurred 6 times in the data. Hendrickson and Kilgour (1985-1989) has listed it as eighth in their list of order of occurrence of particles. This particle expresses a modal or verbal aspect and in both occasions may be translated as 'perhaps' or 'do you think (that)...'

The particle *aboy* has only occurred in interrogative sentences from the data we have gathered. It performs a speculative function in its occurrences since it expresses the speaker's doubts, questions, or inquiries. We have yet to find examples occurring in non-interrogative sentences, but as of the time of writing, a uniform speculative function is found for the particle *aboy*.

3.13.1 Speculative

A speaker may use the particle *aboy* when he or she is asking questions or inquiring for (more) information. This particle is an enclitic that occurs right after the verb. In cases of sentences with negators, *aboy* attaches to the negator and is then followed by the verb. This particle may be translated as *do you think* or *do you suppose* in English. It is also the equivalent of the Tagalog particles *ba* or *kaya* when used in interrogative sentences as well. Look at the example below:

(88) Panong: Palabi-labihon **aboy** si Elena?

Palabi-labihon aboy si Elena?

palabi-labi-(h)on aboy si=elena

unfriendly-NOM PRT.*suppose* 1SG.PER.ABS=*Elena*

'Do you think Elena is unfriendly?'

Panong, Balbi, and Maring are engaged in a conversation while waiting for the arrival of Melodio and Elena. Balbi shared that all she knows about the couple was that they met in

Chicago; and that Elena was from Caloocan and was a graduate of the U.P. School of Nursing, because that was what Melodio wrote to them. As such, they continue on to speculate and wonder about the persona of Elena that is why Panong made that comment. When people speculate or ask questions, they do so because they want to get answers or clarify things that they are confused with. Since Panong haven't met Elena his whole life, he has little to no knowledge or information regarding the woman. Thus, we can say that Panong was fully speculating things. And since he wanted to gain information, it is just natural for him to ask such things. In addition, Panong asking this type of question also shows how much involved and attached he is with the situation. Another example is as follows:

(89) Balbi: Kaling adlaw nak kali ay pinakasadya. Paaboton si Melodio, kasayon si Alejandro ag sabak si Pelagia. Sadorey **aboy** si Manong Celes?

kaling adlaw	nak kali	ay pinakasadya	paaboton	si Melodio	kasayon
kali=nak= adlaw	nak=kali	ay=pinaka- sadya	pa-abot-on	si=Melodio	kasay-on
PROX.ABS= LKR=day	LKR=PROX. ABS	FM=DEG. super-happy	CAUS- arrive-TR	PER.ABS= Melodio	marry-TR
si Alejandro	ag sabak	si Pelagia	sadorey	aboy	si Manong Celes
si=Alejandro	ag=sabak	si=Pelagia	sador-ey	aboy	si=Manong Celes
PER.ABS= Alejandro	CONJ.and= pregnant	PER.ABS= Pelagia	to.know.somet hing.for.with. certainty- PRT.already	PRT.do.you. suppose	PER.ABS= Manong. Celes

'This day is the happiest. Melodio is about to arrive, Alejandro is about to get married, and Pelagia is pregnant. Do you suppose that Manong Celes is already informed?'

Panong: Marali yang kina. Ingua't "mailboat" sa sakop it ato bayay.

marali yang kina	ingua't mailboat	sa sakop	it ato bayay
marali yang kina	ingua=it=mailboat	sa=sakop	it=ato bayay
easy PRT.just MED.ABS	EXIST=GEN= mailboat	OBL=area	GEN=1(2)PL.OBL house

'That's just easy. There is a mailboat in the area of our house.'

The particle *aboy* in (89) also has a speculative function since Balbi is inquiring whether Manong Celes already knows the happenings in their place--especially the fact that his son is

about to get married. We can say that Balbi is genuinely curious whether Celes is already in the know or not due to the fact that Panong responded to her question with a legitimate answer--that is, if Celes still does not know, delivering the message to him is just easy since Maring, their niece, is talkative. News will spread fast through her. Thus, we can say that Balbi's question was just not a rhetorical one--she was expecting an answer because she really wanted to know the answer.

We can say that interrogative statements already have a speculating tone on their own; however, the addition of the particle *aboy* actually helps the hearers to more easily interpret the inquiries of the speaker. Again, let us remember that one of the functions of using particles in utterances is for the hearer to have an easier interpretation of the statements of the speaker. Thus, we can say that hearers are more able to easily interpret and respond to questions if they hear the particle *aboy* in addition to the rising intonation of the statement. Without the use of *aboy*, and with unclear changes in intonation, the statement may be mistaken for a declarative one, which may lead to confusion and even miscommunication.

3.13.2 Semi-Speculative

From the speculative function discussed previously, questions that were really inquiring for information were dealt with. In this section, a semi-speculative function is seen to be the interpretation for rhetorical questions. Unlike an interrogative statement, a rhetorical question is a question asked: without expecting an answer; which does not have an answer; or which might have too obvious of an answer but was still asked in order to make a point or to persuade the person addressed. Look at the example below:

(90) Panong: Kitang tanan ay masimba sa Domingo! Pulos maadong balita ka nagsisikwil sa ako tagipusoon.

kitang tanan	ay masimba	sa Domingo	pulos maadong
kita=nak=tanan	ay=0-m-(p)a-simba	sa=Domingo	pulos maado=nak
1(2)PL.ABS=LKR= <i>all</i>	FM=INT-IRR-CAUS- <i>go.to.church</i>	OBL= <i>Domingo</i>	<i>all good</i> =LKR
balita	ka nagsisikwil	sa ako	tagipusoon
balita	ka=0-n-(p)ag-si- sikwil	sa=ako	tagipusoon
<i>news</i>	NSPEC.ABS=INT- REAL-STEM-RED- <i>touch</i>	OBL=1SG.ABS	<i>heart</i>

'We all should go to church on Sunday! All of the news that have been touching my heart are all good.'

Maring: Uncle, pilang upos **aboy** ka imo mauubos?

Uncle	pilang upos	aboy	ka imo	maubos
Uncle	pilang upos	aboy	ka=imo	0-m-(p)a-u-ubos
<i>Uncle</i>	<i>how.many tobacco</i>	<i>PRT.do.you.think</i>	<i>NSPEC.ABS=2S G.ERG</i>	<i>INT-IRR-CAUS-RED-consume/finish</i>

‘Uncle, how many tobacco (tobacco leaves cigar rolls) do you think you can consume/finish?’

Maring: It naliwas pa man ikaw ag ni Tatang Celes sa simbahan kung naserman ka pari.

It naliwas pa man ikaw	ag	ni Tatang Celes	sa simbahan	kung naserman	ka pari.
it=n-(k)a-liwas-(on)	ag	ni=tatang=selles	sa=simbahan	kung=n-(k)a-sermon	ka=pari
GEN=INTR.REAL-HAB-to.go.outside	CONJ. and	PERS.GEN=Tatang=Celes	OBL=church	whenever=IN TR.REAL-HAB-sermon	NSPEC.ABS =priest

‘You and Tatang Celes always go out of the church whenever the priest delivers his sermon.’

Balbi: Ag pay tuna it katong imo linatigo it kuyagi si Melodio, pay waya ka nakompesay!

Ag	pay tuna	it katong	imo linatigo	it kuyagi	si Melodio,	pay waya	ka nakompesay
ag	pay=tuna	it=katonak	imo=<in>latigo-(on)	it=kuyagi	si=melodyo	pay=waya	ka=n-(k)a-kompesay
CONJ.and	PRT.probably	GEN=DI ST.ABS-LKR	2SG.GEN=<REA L>whip-TR	GEN=kuyagi	PERS.ABS=Melodio	PRT.see ms=NEG	NSPEC.ABS=IN TR.REAL-STEM-to.confess

‘And it was probably since (when)you whipped Melodio with the kuyagi, that you even haven’t confessed!’

Panong, Maring, and Balbi are all delighted regarding the news of Melodio and Elena’s arrival, Alejandro’s upcoming wedding, and Pelagia’s pregnancy. As such, Panong comments that they should attend mass in order to give thanks for all the blessings they have received. Both Maring and Balbi teased Panong for his statement. As such, we are led to an interpretation that Maring’s statement was just a rhetorical one. She was just teasing her uncle that should they

really attend mass, then he would have just smoked outside with Manong Celes when the priest is delivering his sermon. She teases him that he would not really attend mass but just go to the church for the sake of going. Thus, in this example, we cannot categorize it as fully speculative-- but rather as semi-speculative only since the intention of the speaker to tease her uncle is greater than her need to seek for an answer. Should the addressed ride on with her joke and answer how many cigarettes he could probably smoke, then her question would be answered.

(91) Meloy: Ag sa imo Tang Celes ay swimming trunk.

ag sa imo	Tang Celes	ay swimming trunk
ag=sa=imo	Tang Celes	ay=swimming trunk
CONJ.and=OBL=2SG.OBI	<i>Tang.Celes</i>	FM= <i>swimming.trunk</i>
<i>'And for you Tang Celes are swimming trunks.'</i>		

Celes: Buko **aboy** mabis-oy kali, Meloy? Masyadong sanay pa man ako rutong ako G-string.

buko aboy	mabis-oy kali Meloy	masyadong sanay	pa man
buko aboy	mabis-oy kali Meloy	masyado=nak=sanay	pa man
NEG PRT.do.you.think	<i>uncomfortable</i> PROX.ABS Meloy	<i>too=LKR=used.to</i>	PRT.. <i>still</i> PRT.. <i>really</i>
ako rutong	ako G-string		
ako ruto=nak	ako G-string		
1SG.ABS DIST.OBL=LKR	1SG.ABS <i>G-string</i>		
<i>'Wouldn't it be uncomfortable, Meloy? I am too used to (wearing) my G-string.'</i>			

This comment of Celes is also regarded as a rhetoric since he obviously was not seeking for answers. He was just injecting his humor into their conversation. But since the statement was still in the form of a question, the particle *aboy* is still to be interpreted as having a semi-speculative function. Omitting the particle *aboy* would make the statement seem incomplete or lacking. Another characteristic of particles is that their presence completes the essence of any statement. The use of particles, then, can be seen as the manifestation of the role of humans in the use of language. Native speakers just acquire the ways in which each particle is used and their corresponding interpretation in every circumstance that there is. Thus, we can say that the use of particles is naturally occurring and actually makes utterances more human.

3.14 *gador*

This particle has occurred 5 times in the available data. According to Hendrickson and Kilgour (1985-1989), it is the 15th in the order of occurrence of clitics and generally means 'truly'. When it is preposed, the order of other clitics next to it becomes unrestricted. This particle is classified as emphatic ('truly'). It is moveable and can be placed either in the initial, medial, or final part of the sentence.

According to the analysis of available data, 'gador' occurs with either a negative existential state ('aya'), a question marker, or an existential marker. The contextual meanings still correlate to a sort of exposition of truth or the reiteration or emphasis of it but it also has the following functions:

3.14.1 Certainty

(92) Panong: Balasubas talaga katoong si Melodio! Asi arang wayang **gador** nakasuyat sa atong ruha nak sida yaki ag si Elena ay ma-roaw rile sa Bantoon!

Balasúbas talagá katóong si Melódio!

balasúbas talagá katóo=nak si=melódyo

black.sheep really DIST.ABS=LKR PER.ABS=Melodio

Ási aráng wayáng gadór nakasúyat

ási' aráng waya'=nak gadór n-(p)aka-súyat

why do.you.suppose NEG=LKR PRT.actually INT.REAL-ABL-write

sa átong ruhá nak sida yaki

sa =áto'=nak ruhá nak sidá yaki

OBL=12OBL=LKR two LKR 3ABS PRT.discovery

ag si Elena

ag si=eléna

CONJ PER.ABS=Elena

ay má-róaw rile sa Banto-on.

ay má- róaw rile sa=bantó'on.

FOC INT.IRR.PREDICT- visit PROX.OBL.here OBL=Bantoon

'Damn that Melodio! Why is it that there isn't anything written here that he and Elena were going home here in Bantoon!'

Panong shows his disbelief and surprise when it was confirmed that *Meloy* and *Elena* were going home to Bantoon. It was presumed that he was really sure that there were no prior signs, such as letters, as to the intention of *Meloy* and *Elena*. The use of *gador* in (92) attests to the function of certainty.

3.14.2 Conclusion

(93) Pelang: Ay nak rien pa kung buko'y kang Maring. Pagkabaton ninro it telegrama ay rumayagan sa ako kinang imo hale ag ako'y hininghingan!

Ay nak rién pa kung buko'y kang Maring.

ay nak riín pa kung bukó'=ay kang=maring

PRT LKR where PRT PRT NEG=FM PER.OBL=Maríng

Pagkabatón ninró it telegráma ay rumayágan sa ákò

Pag-ka-batón=ninró it=telegráma ay <um>-rayágan sa=áko'

NOM-STEM-*receive*=2PL.GEN GEN=*télégram* FM INT.REAL=*run* OBL=1OBL

kináng ímo halé ag akó'y hininghingán!

kiná'=nak ímo=halí ag akó=ay <in>-hínghing-an

MED=LKR PRED.2GEN=relative CONJ 1ABS=FM REAL-whisper-TR

'Oh where else but from Maring. After you received the telegram, she ran to me and whispered it!'

Balbi: **Inding gador** mapiyaran kaling si Mariana! Talaga rang maabot si Melodio ag si Elena. Waya pa kami nakita tuna nagpa-America si Melodio it kag 1965.

Indíng gadór mapiyarán kalíng si Mariána!

Indí'=nak gadór m-(k)a-piyár-an kalí=nak si=maryána!

NEG=LKR *really* IRR-STEM-*depend*-TR PROX=LKR PER.ABS= *Mariána*

Talagá rang máabót si Melódio ag si Eléna.

talagá ra=ng m-(pag)-á-abót si=melódyo ag si=eléna
true though=nak IRR-STEM-PREDICT-arrive PER.ABS-Melodio CONJ
PER.ABS=Elena

Wayâ pa kami nákità túnà nagpa-América
 waya'=pa=kami n-(pag)-á-kíta' túna' n-(p)ag-pa-amérika
 NEG=PRT=1PL.ABS REAL-STEM-PREDICT-*see begin* REAL-STEM-DIR- *América*
'You can't really trust that Mariana! Melodio and Elena will arrive. We
haven't met since Melodio went to America in 1965.'

Balbi exclaims that she is sure that *Melodio* and *Elena* will arrive. She quips about *Mariana* as someone who cannot be trusted because of spreading news quickly without the prior consent of those involved. This function of *gador* as a particle for conclusion is combined with the negative marker *inding*. Because of the progression of events which show that *Mariana* always spreads news, *Balbi* concludes thus that she cannot be trusted.

3.14.3 Intensity

(94) *Balbi*: Rugayey kato, Pelang.

Rugayey kató, Pelang.

rugay-ey=kató pélang

*long.time-PRT.already=*DIST.ABS *Pelang*

'That was long ago, Pelang'

Pelang: Rugayey ngani nahinabo **ugaling inding gador** nako malimtan si Meloy. Kung buko sida, si Tikyo tan-ay nayum-odan sa ag waya nipabad-i sa kalalawran hanggang sa inra pagrangoy-rangoy naabot ninra ka baktason it Yoksohan.

Rugayey ngani nahinabô 0

rugay-ey=ngani=0-n-(k)a-hinabô (kató)

long.time-PRT.already=PRT.AFFIRM=INTR-REAL-STEM-to.happen DIST.ABS

ugáling inding gadór	nakò malimtan	si Meloy.	
ugáling=indi-nak=gadór	nakò=m-(k)a-limot-an	si=méloy	
PRT.but=NEG-LKR=PRT.really	1SG.GEN.POST=IRR-STEM-to.forget-TR	PERS.ABS=Meloy	
Kung bukô sida,	si Tikyo tan-ay nayum-odan		
kung=bukô=sida	si=Tikyo=tan'a-ey=n-(k)a-yumos-an		
PRT.if=NEG=3SG.ABS	PERS.ABS=PRT.would.have-PRT.already-REAL-STEM-to.drown-TR		
sa inra ag wayâ	nida	nipabad-i	sida
sa=sinra=ag=wayâ	nída	<in>-pa-bad'i-0	sída
OBL=3PL.ABS=CONJ.and=NEG.EXIST	3SG.ERG	<REAL>-STEM-to.neglect-TR	3SG.ABS
sa kalaláwran	hanggang sa inra pagrangoy-rangoy		
sa=kalaláwran	hanggan-nak=sa=inra=pag-rangoy-rangoy		
OBL=sea	PRT.until-LKR=OBL=3PL.OBL=STEM-RED-to.swim		
naabót ninra	ka baktason	it	Yoksohan.
n-(k)a-abót-(on)=ninra	ka=baktason	it=Yoksohan	
REAL-STEM-to.reach-TR=3PL.GEN	ABS=shore	GEN=Yoksohan	

'It happened long ago, which is why I really won't forget Meloy. If not for them, Tikyo and everyone would have died and no one would have noticed the place til they swam and reached the shores of Yoksohan.'

This again was the instance where *Pelang* was having intense emotions about the sinking of the *Luningning*. Since the exposition in (94) includes emotions of sadness and partly of

reminiscing, the fact that she could never forget *Meloy* tells something about the intensity of her statement. *Gador* functions to intensify the fact that she could not forget *Meloy*.

3.14.4 Confirmation

(95) Andoy: Buko бага klaro nak linahay it dolos si Meloy it imo Tatay?

Bukô bagá klaro nak linahay it dolos

buko=bagá=klaro nak=<in>lahay-0 it=dolos

NEG=QM=*true* LKR=<REAL>*pursue-TR* GEN=*short.bolo*

si Meloy it imo Tatay?

si=Meloy it=imo=Tatay

PERS.ABS=*Meloy* GEN=2SG.GEN=*father*

'Isn't it true that your father chased Meloy with a shovel?'

Balbi: Ag kag binidlisan kag inro hongot ni Melodio?

Ag kag binidlisan kag inro hongot ni Melodio?

ag=kag=<in>bidlis-an kag=inro=hongot ni=Melodio

CONJ.and=SPEC.ABS=<REAL>*urinate-TR* SPEC.ABS=2PL.GEN=*coconut.shell* PERS.GEN=*Melodio*

'And when he pissed on your coconut shell dish?'

Pelang: Sapo! Si-ong **gador** sa inrong tatlo kag nabungaran it katong lampara nak ako binaghot?

Sapo!

sapo

PRT.*serves.you.right*

Si-ong gadór	sa inrong tatlo	kag nabungaran
si'o-nak=gador	sa=inro-nak=tatlo	kag=n-(p)a-bungar-an
QUES. <i>who</i> - LKR=PRT. <i>truly</i>	OBL=2PL.OBL-LKR= <i>three</i>	SPEC.ABS=REAL-CAUS- <i>lump</i> -TR

it katóng lampara	nak akò binághot?
it=kato-nak=lampara	nak=ako=<in>baghot-0
GEN=DIST.ABS-LKR= <i>small.kerosene.lamp</i>	LKR=1SG.ERG=<REA

'Serves him right! Between the three of you, who really was hit with the lamp I threw?'

Andoy starts to reminisce when *Meloy* was very mischievous enough to be chased by a shovel. Then *Pelang* chimes in that it does serve him right to receive such circumstance. On a more related note, she wonders who really was the one who got hit by the lamp she threw since this was the next predicament that happened after the shovel-chasing. *Gador* functions as a confirmation for finding out the truth since *Pelang* has heard conflicting stories before and wants to figure out the facts with some finality. The same can be said for (96):

- (96) Celes: Kato-ong si Melodio ay maramong bisayang indi nako mahoytok.
Kung ayaw ninro kina, ay asing **wayang gador** nahinghingi ako ni
Alejandro?

Kato-ong si Melodio ay maramong bisayang indi nako mahoytok.

ka-to-ong	si=M elodio	ay	m-(k)a- ramo=nak=bisaya=nak	indi	nako	m-(k)a- hoytok
ABS- DEM.DIST	PER. ABS= Melo dio	FM	STAT-STEM- <i>many=LKR=language=L</i> <i>KR</i>	NEG	1SG. GEN	STAT- STEM- <i>hoytok</i>

Kung ayam ninro kina, ay asîng wayang gador nahinghingi ako ni Alejandro?

Kung	aya	nin	kina,	a	asi=	waya	gado	n-(ka)-	ako	ni=Aleja
	m	ro		y	nak	=nak	r	hing-		ndro?

hingi

CONJ	<i>to.k</i>	2P	DE	F	Q. <i>w</i>	NEG.	PRT.	REAL-	1SG.	GEN=
.if	<i>no</i>	L.	M.P	M	<i>hy=</i>	EXIS	<i>reall</i>	HAP-	ABS	Alejan
	<i>w</i>	OB	RO		LK	T=L	<i>y</i>	CONT-		dro
		L	X		R	KR		<i>whisper</i>		

'That Melodio has so many words that I am not contented with. If you didn't like them, why hasn't Alejandro whispered to me anything?'

Celes and company here are talking about *baroque* style of art that the other characters are unfamiliar with and how certain old artifacts should be respected. Then *Celes* retorts that if they didn't like the murals which were being talked about, why haven't they mentioned anything about it. This was only because he was under the assumption that *Alejandro* truly did not mention anything to him.

In a previous research conducted by Imperial and Taqueban (2017) on its Tagalog counterpart ('talaga'), they have identified 'degree modifier' as the core function of the particle as it exhibits scalar property. It modifies degree of truth, certainty, and intensity. The use of 'talaga' varies depending on the context to which it is used thus, they have listed 7 Sub-functions: a) No choice/alternative; b) Expectations; c) Contrary to Expectation; d) Exclusive Identification; e) Certainty of Actualization; f) Confirmation/Affirmation; and g) Intensity. The researchers posit that additional data on 'gador' is required to posit parallels in the different contextual meanings of its Tagalog counterpart.

3.15 *ra*

The particle *ra* has occurred 5 times in the data. Hendrickson and Kilgour (1985-1989) has listed this particle as fifth in their order of occurrence. They have also described this particle as expressing a limiting, logical, social, or descriptive aspect. *Ra* may be translated as: '*as well*,' '*too*,' or '*(not) yet either*' when it expresses a limiting aspect; '*(because) also*' when it expresses a logical aspect and is used when giving a reason; '*come on!*' to indicate social pressure, and '*still*' to indicate skepticism when it expresses a social aspect; and '*fairly*' or '*moderately*' when it expresses a descriptive aspect. This particle is also said to be a movable enclitic which means that it does not only occur in the verb phrase, but in other parts of the sentence as well. As a moveable enclitic, it may be used, in addition to those mentioned before, as a coaxing device or as a device to shift viewpoints.

3.15.1 Also or As Well

(97) Victor: Kung inggwa it hírap, ay inggwa **ra** it ginháwa.

kung inggwa	it hirap	ay inggwa ra	it ginhawa
kung inggwa	it=hirap	ay=inggwa ra	it=ginhawa

CONJ.*if* EXIST GEN=*suffering* FM=EXIST
PRT.*as.well* GEN=*ease.of.life*

'If there is suffering, there is ease of life as well.'

Looking at the example above, we can see that *ra* is to be interpreted as **also** or **as well**. Since the sentence is a conditional sentence, we are to interpret it as the existence of one guarantees the existence of the other element. It cannot be that only one of the two exists. Due to limited data, the next examples are taken from the Asi Webonary:

(98) Nagtatrabaho ngani **ra** kuno kamo ruto.

nagtatrabaho	ngani ra	kuno kamo ruto
0-n-(p)ag-ta-trabaho	ngani ra	kuno kamo ruto
INT-REAL-STEM-RED-work	PRT. <i>really</i> PRT. <i>too</i>	PRT. <i>they.say</i> 2PL.ABS DIST.OBL

'They say it's true that you're working there too.'

This example shows that whoever is referred to by the pronoun *kamo* also shares in the fact that he/she works at the place that *there* stands for. The use of the particle *ra* could indicate that the speaker knows someone aside from the person he or she is talking to, to be working there as well. Whatever the circumstances are, the particle *ra* indicates that the characteristic of working at the said place is also shared by the addressed.

3.15.2 Fairly or Quite

The particle *ra* when combined with a stative is to be interpreted as 'quite; fairly; or moderately.' Look at an excerpt from the interview with our informant.

(99) Sa ákò talagá tanáng búhay talagáy akóy nakaránas it katóng makúsog **ra** nak kuwán ay pay kató yan talagá nákö't naranásang ako'y nakakasiling sa ákò sariling nak imáw it katapusán it ákò kinabúhì.

Sa ákò talagá tanáng búhay talagáy
sa=ákò=talagá=tanán-nak=búhay=talagá-ay
OBL=1SG.OBL=PRT.*really=all-LKR=life=PRT.really-FOC*

akó'y nakaránas
akó=ay=n-(p)a-ka-ránas-(on)
1SG.ABS=FOC=REAL-CAUS-HAPP-*to.experience-TR*

it katóng
it=kató-nak
GEN=DIST.ABS-LKR

makúsog ra nak kuwán ay
m-(k)a-kúsog=ra=nak=kuwán=ay
STAT-STEM-*strong*=PRT.*quite*=LKR=*what.do.you.call.it*=FOC

pay kató

yan talagá nákö't

pay=kató
PRT.*probably*=DIST.ABS

iyan=talagá=nákò=it
MED.ABS=PRT.*really*=1SG.GEN=GEN

naranásang akó'y
n-(k)a-ránas-an-nak=akó=ay
REAL-HAPP-*to.experience*-TR-LKR=1SG.ABS=FOC

nakakasilíng
n-(p)a-ka-ka-silíng-(on)
REAL-CAUS-CONT-HAPP-*to.say*-TR

sa ákò sarlíng
sa=ákò=sarlíng-nak
OBL=1SG.OBL=*self*-LKR

nak imáw it katapusán
nak=imáw=it=ka-tápos-an
LKR=PRT.*that's.the.one*=GEN=STEM-*end*-NOM

it ákò kinabúhi.
it=ákò=<in>-ka-búhi-(on)
GEN=1SG.PREP.GEN=<REAL>-STEM-*life*-TR

'Really, in really all of my life, that was when I experienced a quite strong, what do you call it... probably that was really my experience that I can say to myself that was the one—the end of my life.'

From the given example, we are to interpret *ra* as *quite* and not as *also* or *as well* since it occurred with a stative. Further, the interpretation is *quite* and not *fairly* or *moderately* because the intensity of emotions of the speaker when she was narrating her story was very evident. In addition, the topic of the interview was her most unforgettable experience wherein the ocean suddenly became violent in the middle of their journey. It would just make perfect sense to interpret that the waves was just very rough and strong during their trip.

3.15.3 Instead

When the particles *ray* and *ra* combine with each other, the cluster that they form should be interpreted as *instead*. Look at the example below:

(100) Mario: Pulos kahirapan ka imo ginghahanap ag ging-iísip. Katóng Mindanáo ay pagkayádò-yádò... ag ka Mindoro **ray ra** ay púros it malária.

Pulos kahirapan	ka imo ginghahanap	ag
pulos=ka-hirap-an	ka=imo=ging-ha-hanap	ag
all=STEM- <i>suffering</i> -NOM	NSPEC.ABS=2SG.GEN=TR.REAL-CONT- <i>to.look</i>	CONJ. <i>and</i>

ging-iísip.	Katong Mindanao	ay	pagkayado-yado...
ging-i-isip	kato-nak=mindanao	ay	pag-ka-yado-yado
TR.REAL-CONT- <i>to.think</i>	DIST.ABS-LKR= <i>Mindanao</i>	FOC	INT.STAT-RED- <i>far</i>

ag	ka Mindoro ray ra	ay	puros	it malaria.
ag	ka=mindoro=ray=ra	ay	puros	it=malaria
CONJ. <i>and</i>	NSPEC.ABS= <i>Mindoro=instead</i>	FOC	<i>full</i>	GEN= <i>malaria</i>

‘(Victor), You are looking for and thinking about suffering/poverty only. Mindanao is very far... and Mindoro is full of malaria instead.’

Mario is asking Victor about where he would want to work as a teacher now that he has finished studying. Victor replies that either in Mindanao or Mindoro. The statement above is Mario’s reply. From the example, *ray ra* can also be interpreted as *naman* in Tagalog. The presence of this particle cluster indicates Mario’s opposition regarding what Victor has said. It was as if he was irritated regarding the two choices that Victor has put forward. It was basically him telling Victor to rethink his plans because they are absurd--that all he was just looking for was indeed suffering or poverty.

3.16 *kono/kuno*

Pragmatic particle *kono* or *kuno* (interchangeable) has occurred five (5) times in the corpus. All of them expresses in **reportative** manner. Thus according to *Bantoanon (Asi) Grammar Essentials*, it means ‘they say’, a reported speech. This particle is enclitic and it is commonly known to occur in indirect speech. Moreover, it is “always used by the last intermediary who reports a third party’s speech to the one who finally receives it or for whom it is meant”, in contrast to its twin, *nganat/ganat* which is “used by both the source of the message to be delivered to some third party who is not present.”

Below is one of the items in the corpus, showing the particle *kono* or *kuno* as of a reported speech, wherein Andoy was the one forwarding to Balbi what Tikyo has told him, that he is worried talking to her for no reason despite the fact that he really wanted to talk to her:

(101) Andoy: Indi ra patimatyugan si Tikyo.

Indi ra patimatyugan si Tikyo.

Indi	Ra	Pati	0-m-(k)atuyug-an	si=Tikyo
NEG	<i>still</i>	<i>also</i>	INTR-IRR-STEM- <i>sleep-NOM</i>	ABS.ANIM=PN. <i>Tikoy</i>

‘Tikyo can't still sleep as well.’

Pilang beses arang gustong ikaw akabisayahon ugaling pay **kono**
 napanghu-ot sa ida ka’tunlan ka ida tuytoyanon.

Pilang beses arang gustong ikaw akabisayahon,

Pila=nak	Beses	Ara=nak	Gusto= nak	Ikaw	a-ka-bisaya-hon
----------	-------	---------	---------------	------	-----------------

QM.how.many times maybe=LNK Want= 2SG. PROS-STEM-
=LNK LNK GEN speak-TR

ugaling pay kono napanghu-ot sa ida katunlan ka ida tuytoyanon.

Ugaling Pay Kono 0-na-pang-hu-ot Sa=ida Katunlan Ka=ida tuytoyan-on

However similar according INTR-REAL-STEM- OBL=3SG. Throat INDEF. ABS= words
become.stuck GEN 3SG. GEN

'He wanted to talk to you many times yet, he said that it seems his words had been stuck in his throat.'

3.17 *man*

This particle has occurred only 4 times in the available data. According to Hendrickson and Kilgour (1985-1989), it is 2nd on the order of occurrence of clitics meaning 'indeed'. It is restricted and will not occur if 'abi', 'baga', 'ara', and 'pay' are preposed. It is classified as: a) emphatic ('indeed,even'); b) logical ('either...or'); c) social ('even'/unexpectedly). It is moveable and can be placed either in the initial, medial, or final part of the sentence. It is usually in conjunction with *pa* in the data. The data shows that the classifications of Hendrickson and Kilgour (1985-1989) are somewhat sufficient, although *man* can have multiple functions such as:

3.17.1 *Albeit*

(102) Balbi: [Nagpanaw-panaw. Pay maado ka naiisip. Naghingab it marayum. Pinugong ka tibawon.] Andoy, mabug-at **man** sa ak rughan, katong nahinabong kato ay apagtis-an nako't limot.

Nagpanaw-panaw. Pay maado ka naiisip.

0-n-(p)ag-panaw-panaw. Pay M-(k)a-ado Ka=0-n-(k)a-i-isip

INTR-REAL-STEM-DIM.walk similar STAT-STEM-nice INDEF.ABS.NOM=INTR-REAL-STEM-CONT.think

Naghingab it marayum.

0-n-(p)ag-hingab

it=m-(k)a-rayum

INTR-REAL-STEM-*breath*

GEN=STAT-STEM-*deep*

Pinugong ka tibawon

<in>pugo-0=nak

ka=tibaw-on

<RES>*suppress*-TR=LNK

INDEF.ABS.NOM=REAL-*cry*-TR

Andoy, mabug-at man sa ak rughan

Andoy

m-(k)a-bug-at

man

Sa=ak

chest

PN

STAT-STEM-*heavy*

even

OBL=1SG.GEN

chest

katong nahinabong kato ay apagtis-an nako't limot.

Kato=nak

0-n-(p)a-
hinabo=nak

Kato

ay

a-pagtis-an

nako=it

limot

ABS.DIST=
LNK

INTR-REAL-
STEM-
untangle=LNK

ABS.DIS
T

FM

PROS-endure-
TR

1SG.GEN=LN
K

forget

'[Walked about. Like she thought of something good. Breathed deep. Controlled her tears] Andoy, even if it's heavy for my chest, the things that happened before, I suffered and forgotten.'

In this context, *Andoy* recalled how *Meloy* knew that *Tikyo* liked *Pelang*. But in line with this, he greatly feared that *Pelang* wouldn't like *Tikyo* because of what the elders might say to influence her. *Balbi* then, in an act of humility, told *Andoy* that even if what happened before was emotionally heavy for her, she opted to forget. The function of *man* means close to 'albeit' or to introduce a certain fact that reduces the significance of what was previously said.

3.17.2 Habitual

(103) Panong: Kitang tanan ay masimba sa Domingo! Pulos maadong balita ka nagsisikwil sa ako tagipusoon.

Kitáng tanán ay másimba sa Domningo

kitáng tanán ay 0-m-(p)a-simba sa=Domingo

CONJ.*that's*. *all* FM INTR-IRR-PERIODIC-*go.to.church* OBL=*Sunday*
why

Pulós maadong balita ka

Pulós m-(k)a-ado-nak=balita ka

[*Purely/Only* STAT-STEM-*good-LKR=news*]_{IDENTIFIED} CFM[1]

nagsisikwil sa akó tagipusoon

n-(p)ag-si-sikwil sa=akó=tagipusoon

[REAL-STEM-RED.CONT-*to.point.at/touch* OBL=1SG.GEN=
all.my.heart/deep.inside.my.heart]_{IDENTIFIER}

'We'll all go to mass together! It's all good news brushing up against my faith.'

Maring: [Napaguya.] Uncle, pilang upos aboy ka imo mauubos? It naliwas pa **man** ikaw ag ni Tatang Celes sa simbahan kung nasermon ka pari.

Napaguya

n-(k)a-pa-guya

REAL-STEM-CAUS-smile

<i>Uncle</i>	<i>piláng upos</i>	<i>aboy</i>	<i>ka imo mauubos</i>		
<i>Uncle</i>	<i>pilá-nak=upos</i>	<i>aboy</i>	<i>ka=imo=m-(k)a-u-ubos</i>		
<i>Uncle</i>	<i>Q.how.many- LKR=tobacco</i>	<i>PRT.do.you.think/ suppose</i>	<i>NSPEC.ABS=2SG.ERG=IRR-STEM- RED.CONT.IMPENG-to.consume</i>		
<i>It</i>	<i>naliwas</i>	<i>pa</i>	<i>man</i>	<i>ikáw</i>	<i>ag</i>
<i>it</i>	<i>. 0-n-(p)a-liwas</i>	<i>pa</i>	<i>man</i>	<i>ikáw</i>	<i>ag</i>
<i>Conj.While</i>	<i>INTR-REAL- PERIODIC.to.go.outside</i>	<i>PRT.more</i>	<i>PRT.indeed</i>	<i>2SG.ABS</i>	<i>CONJ.and</i>
<i>ni Tatang Celes</i>		<i>sa simbahan</i>			
<i>ni=Tata-nak=Celes</i>		<i>sa=simba-an[1]</i>			
<i>PER.ERG=father-LKR=Celes</i>		<i>OBL=to.go.to.church-NOM.LOC</i>			
<i>kung</i>	<i>nasermon</i>	<i>ka pari</i>			
<i>kung</i>	<i>0-n-(p)a-sermon</i>	<i>ka=pari</i>			
<i>CONJ.when</i>	<i>INTR-REAL-STEM.PERIODIC[1]-to.do.a.sermon</i>	<i>NSPEC.ABS=priest</i>			

‘[Laughing]. Uncle, how many tobaccos will you finish? You and Grandpa Celes usually go out of the church when the priest is having his sermon.’

Panong exudes gratitude for the blessings he has received and plans to go to mass with the family. *Maring* then quips jokingly to her uncle that they would just smoke cigarettes outside until the sermons are over. *Man* is used as a particle for a habitual action in conjunction with *pa*.

This is because *Maring* knows that her uncle usually does the habit of not listening to the sermons during mass and in this case reminds him of this certain habit.

3.17.3 Accustomed

(104) Meloy: Ag sa imo Tang Celes, ay “swimming trunk.”

Ag sa imo Tang Celes, ay “swimming trunk.”

ag=s=imo=tatay=nak=celes

ay swimming=trunk

CONJ=OBL=2SG.GEN.PREP=*father*-LKR=*celes* FM *swimming=trunk*

‘*And for you Grampa Celes, a swimming trunk*’

Celes: Buko aboy mabis-oy kali, Meloy? Masyadong sanay pa **man** ako rutong ako “G-string.”

Buko aboy mabis-oy kali, Meloy?

buko=aboy

m-(k)a-bis-oy

kali=meloy

NEG=PRT

STAT-STEM=*uncomfortable*

PROX.ABS=*Meloy*

Masyadong sanay pa man ako

masyado-nak=sanay=pa=man=ako

PRT.*very*-LKR=*used.to*=PRT.*still*=PRT.*acc*=1SG.ABS

rutong ako “G-string.”

ruto-nak=ako=ji-string

DIST.OBL-LKR=1SG.GEN=*g-string*

‘*Won’t it be uncomfortable, Meloy? I’m more used to my “G-string”*’

This humorous exchange between *Meloy* and *Celes* emphasized the discomfort of wearing swimming trunks. *Celes* then states that he might not get used to it since he is accustomed to wearing g-strings more (which is, ofcourse, a joke). Nevertheless, the function of *man* here, also in conjunction with the particle *pa*, is showing the state of the speaker being accustomed to something, when presented with another alternative.

3.18 ara

Particle *ara*, according to Hendrickson and Kilgour (1985-1989), does not occur with *man*, *abi*, and *anay* when it is preposed. It can be seen, though, as 13th in the order of enclitic occurrence, between *tan-a* and *yaki*. This pragmatic particle functions as of: 1) **uncertain**

invitation/speculation (perhaps/let's try to); and 2) **social pressure** (come on!). Based on the data, particle *ara* has occurred four (4) times. All of them revolve around the aspect of **speculation**. Thus, in the example below, particle *ara* indicates uncertainty as well as concern. In this case, the context of the sentence is in the initial point of thinking or figuring out various possible scenarios to the one referring to. The speaker is still in the process of wondering what might happen to Melodio:

(105) Naonoy **ara** katoong si Melodio nak layas.

naonoy	ara	katoong	si Melodio	nak layas
0-n-(k)a-onoy	ara	kato=nak	si=Melodio	nak=layas
INT-REAL-STEM- <i>to.happen</i>	PRT. <i>wonder</i>	DIST.ABS=LKR	si= <i>Melodio</i>	LKR= <i>prodigal</i>

'I wonder what has happened to Melody the prodigal.'

Below is another example. Particle *ara* here opens up a hypothetical opinion, a speculation to say it simply. In this discourse, Celes was arguing with Panong regarding food, right after when Ines told them that she has done some errands for Ulpiano in order to have Inaslom. Celes wants to have some ipingan while Panong suggested that it would be better if the food was pakoy. However, Celes warned him, telling him not to be choosy about it, since pakoy is almost extinct and they have no idea how this kind disappeared:

(106) Ka mgá pákoy rutô sa tungór it pámpang ay pulós panghakáy, hariínéy **arâ** nipángtagò!

Ka mga pakoy ruto sa tungor it pampang ay pulos panghakay,

ka=mga=pakoy	ruto	sa=tungor	it=pampang	ay	pulos	paN-hakay
NSPEC.ABS=PL= <i>pakoy</i>	DIST.LOC .OBL	OBL= <i>opposite</i>	GEN= <i>shore</i>	FM	PRT. <i>totally</i>	REAL- <i>yawn</i>

. . . hariiney ara nipangtago!

hariin=ey	ara	0<in>paN-tago
QM. <i>where</i> =PRT. <i>already</i>	3PL.ABS	INTR<REAL>STEM- <i>hide</i>

'The pakoy, there opposite the shore, are all yawning, where they are I think hiding!/The pakoy right in the fringes of the sea in Point Matagar are almost extinct. we have no idea where they went/disappeared.'

3.19 *gihapon*

The particle *gihapon* (pronounced as [gi.'ha:.pon]) has occurred 4 times in the data. Hendrickson and Kilgour (1985-1989) failed to include this particle in their order of occurrence of particles. However, they were able to describe *gihapon* as a particle that may be translated to '(nevertheless) still so,' 'even yet,' 'the same up to now,' or 'up to this time' as it expresses a temporal aspect. This particle may occur within verb phrases or as a moveable enclitic in other parts of the sentence. Like other particles, *gihapon* may also attach to nouns, pronouns, adjectives, temporals, locatives, numerals, interrogatives, as well as to other particles.

Continuity

The particle *gihapon* is an enclitic that indicates the continuity of things or states no matter what the circumstances are. When *gihapon* is used, the speaker wants to indicate that up to the moment of utterance, whatever it is that he or she is describing still continues to be the same way as it is before. This particle can be said to be similar to the particle *pa* when it also indicates continuity in an utterance. However, we will see later that there are instances where *pa* and *gihapon* actually occurred together. But before that, let us first look at the example below:

(107) Tikyo: Araes **gihapon** si Tatay sa Bag-ong Sikat at si Nanay ay taga-bantay ng tirahan sa Mainit.

Araes *gihapon* si Tatay sa Bag-ong Sikat at si Nanay

Araes=*gihapon* si=tatay sa=bag-o-nak-sikat at si=nanay

araes=PRT.*still* ABS=*father* OBL=*bag-o-LKR-sikat* CONJ ABS=*mother*

ay taga-bantay ng tirahan sa Mainit.

ay taga-bantay ng=tirahan sa=mainit

FOC *to.be-guard* GEN=*household* OBL=*Mainit*

'Tatay is still a captain in Bag-ong Sikat and Nanay is the caretaker of a house in Mainit.'

Melodio and Elena have just finished giving their gifts to Maring and to their parents when Tikyo, Pelang, Celes, Ines, and Andoy arrived at their house. Melodio then asks Tikyo regarding the welfare of his parents and the latter responds that his father still has the same job while his mother works as a caretaker of a house.

In this example, we can see that the sense of continuity that *pa* and *gihapon* conveys are different from each other. If we are to remove *gihapon* from the sentence and replace it with *pa*,

then what is highlighted now is the fact that Tikyo's father still continues to have the job as Tikyo speaks; but it would not remain for good since things are bound to change. It is as if Tikyo is actually waiting for the time when his father will lose the job. By using the particle *gihapon*, what is highlighted and established is the fact that Tikyo's father continues to be in the state of having the same job. With the particle *pa*, there is a turning point that can be reached--and when this turning point is reached, whoever or whichever is involved will undergo changes. As long as the turning point is not reached, then the element modified by the particle *pa* will continue to have the characteristics it possesses at the moment of utterance. The frame of time involved with the particle *pa* is from the moment of utterance up until the turning point (present and future). On the other hand, with the particle *gihapon*, the frame of time involved is from the past up to the moment of utterance but also actually extends up to the future, should there be no circumstances that may bring forth changes. In a sense, time is indefinite with the particle *gihapon*. It just conveys that a state of affairs that started in the past, continues on in the present, and given that there are no changes, may continue to thrive in the future.

The next example shows that the circumstances a person is in will not really have an effect on changing things as long as the person involved chooses to remain the same. Look at *gihapon* at the conditional sentence below:

(108) Panong: Arsen, asing waya ka natungon it yupyop?

Arsen, asing wayâ ka natungon

Arsen asi=nak waya ka 0-n-(k)a-tungon

Arsen QM.why=LNK NEG.EXIST 2SG.ERG INTR-REAL-STEM-stop

it yupyop?

it=yopyop

OBL=drink

'Arsen, why have you not stopped drinking?'

Arsenio: Asing waya ka natungon it palibor it upos?

Asing waya ka natungon it palibor it upos?

asi=nak waya ka 0-n-(k)a-tungon it=pa-libor it=upos

QM.why=LNK NEG.EXIST 2SG.ER INTR-REAL-STEM-stop OBL=CAU OBL=cigar
G S-revolve

‘Why have you not stopped revolving cigar (in your hands)?’ or ‘Why have you not stopped smoking?’

Celes: Aber ikaw ing pipiyo, yag-ok **gihapon** ka inaga.

Aber ikaw ing pipiyo, yag-ok gihapon ka inaga.

<i>aber</i>	<i>ikaw</i>	<i>0-ing-pipiyo</i>	<i>yag?ok</i>	<i>gihapon</i>	<i>ka=inaga</i>
<i>CONJ.CCS.e</i>	<i>2SG.ABS</i>	<i>REAL-TR-</i> <i>ven.if</i>	<i>chug</i>	<i>still</i>	<i>NSPEC.ABS=coconut.wine</i>
		<i>experience.rheumatis</i> <i>m</i>			

‘Even if you are experiencing rheumatism, you still chug on coconut wine.’

Arsenio: Malip-ot ka kinabuhi, Manong Celes. Tuna ako mag-gromete sa Pinagaralan, ka inom sa ako ay rugos; ka panggamas ay pangyumay ag buyong sa mapait nak mga paino-ino ag panambiton.

Malip-ot ka kinabuhi, Manong Celes.

<i>m-(k)a-lip?ot</i>	<i>ka</i>	<i><in>ka-buhi</i>	<i>mano=nak</i>	<i>Celes</i>
<i>STAT-STEM-short</i>	<i>NSPEC.ABS</i>	<i><RES>live</i>	<i>elder.brother=LNK</i>	<i>Celes</i>

Tuna ako mag-gromete sa Pinagaralan,

<i>tuna</i>	<i>ako</i>	<i>0-m-(p)ag-gromete</i>	<i>sa=Pinagaralan</i>
<i>CONJ.BPS.since</i>	<i>1SG.ABS</i>	<i>INTR-REAL-STEM-</i> <i>be.a.crew.member.on.a.fishing.boat</i>	<i>OBL=Pinagaralan</i>

. . . ka inom sa ako ay rugos; ka panggamas . . .

<i>ka=inom</i>	<i>sa=ako</i>	<i>ay</i>	<i>ru'gos</i>	<i>ka=pangamas</i>
<i>NSPEC.ABS=drink</i>	<i>OBL=1SG.ABS</i>	<i>FM</i>	<i>honey</i>	<i>NSPEC.ABS=smoking</i>

. . . ay pangyumay ag buyong sa mapait . . .

ay	paN-yumay	ag	buyong	sa=m-(k)a-pait
FM	INST- use.a.love.potion.on.somebody	CONJ.ADD. and	treat.with.medicine	OBL=STAT-STEM-bitter

. . . nak mga paino-ino ag panambiton.

nak	mga	pa-ino?ino	ag	paN-sambit-on
LNK	PL	CAUS-PL-ponder	CONJ.ADD.and	INST=mention-TR

'Life is short, Manong Celes. Since I was a crew member in Pinagaralan, drinking to me is like honey; smoking is my potion and medicine to bitter thoughts and longing.'

This is a series of exchanges between Manong Celes, Panong, and Arsenio over drinks. Panong questions why Arsenio haven't stopped drinking which Arsenio answers with a question in return. Manong Celes also tries to appeal to the conscience of Arsen regarding his health. Arsenio avoids their questioning by reasoning out that smoking and drinking alcohol helps him get by. From their exchanges, we can see the particle *gihapon* appearing in the statement of Manong Celes. The particle *gihapon* expresses continuity in the given sentence in that even in the circumstances that Arsen is in, he still continues to drink and smoke for personal reasons. In a sense, we can say that this continuity may lead to permanence of habits since Arsenio seems to be firm in his beliefs. As long as Arsen chooses not to stop, then his drinking and smoking will continue on.

As mentioned before, *pa* and *gihapon* may occur in a sentence together. Look at the example below:

(109) Pelang: Manang Balbi, asi arang hasta ngasing ay Melodio **pa gihapon** ka imo ngayan rahang imo osang anak?

Manang Balbi,	asi arang	hasta ngasing	ay	Melodio
(her)mana-nak=balbi	asi=ara-nak	hasta=ngasing	ay	melodyo
elder.sister-LKR=Balbi	why=suppose-LKR	until=now	FOC	Melodio
pa gihapon	ka imo ngayan	rahang		imo osang anak?

pa=gihapon ka=imo=ngayan raha-nak imo=osa-nak=anak
PRT=PRT NSPEC.ABS=PREP.2GEN=ngayan MED.OBL-LKR 2GEN=one-LKR=son

'Manang Balbi, up to now, why do you still call your son by his full name, Melodio?'

The presence of the particle *pa* reiterates that Manang Balbi calling her son with his full name continues on in the present time; while the particle *gihapon* indicates that this action of Manang Balbi is habitual. From the very beginning, Manang Balbi has been calling Melodio as Melodio and not Meloy as Pelang and all the others call him. The presence of *pa* establishes a turning point for the habitual or continuing action that has been described. Pelang's remark is an indication that she is actually expecting or anticipating for the time that Manang Balbi would start calling Melodio as Meloy. This sense of a deadline or endpoint is not present if *gihapon* alone is used because the presence of *gihapon* alone situates the habitual or continuing action as frozen in time. It is just a mere description that things are in the continuing state. This is also the case in the sentence below:

(110) Maring: Hustoy kinang intro discosyon! Maabotey si Manong Meloy ag si
Manang Leni, sigui **pa gihapon** ka intro ruyak.

Hustoy kinang intro discosyon!
husto-ey kina-nak=intro=discosyon
enough-PRT.already MED.ABS-LKR=2PL.GEN=argument

Maabotey si Manong Meloy
m-(k)a-abot-ey si=manong=meloy
INTR.IRR-PREDICT-to.arrive-PRT.already PERS.ABS=Manong=Meloy

ag si Manang Leni, sigui pa gihapon
ag si=manang=leni sige=pa=gihapon
CONJ.and PERS.ABS=Manang=Leni to.continue=PRT=PRT

ka intro ruyak
ka=intro=ruyak
NSPEC.ABS=2PL.GEN=fight

'Stop that argument already! Manong Meloy and Manang Leni are already about to arrive, (and yet) you are still fighting.'

Panong and Balbi are fidgety and nervous as they wait for the arrival of Meloy and Elena. As such, the couple was engaged in a series of exchanges that somehow irritated Maring--leading her to make the statement above. *Pa gihapon* indicates that the exchanges between Panong and Balbi was continuously happening up until Maring commented and stopped them. The presence of *gihapon* indicates that this kind of exchanges was not new to Maring since she has already seen her godparents engaged in one before. However, dividing the interpretations

into two wherein: (1) the particle *pa* contributes the continuous interpretation as well as the nuance of a turning point for the state or action; while (2) the particle *gihapon* contributes the habitual interpretation; seems to be a wrong idea since *gihapon* also has a sense of continuity to it. Rather, we should say that since this is a particle cluster, the individual meanings that both particle has are actually getting combined and incorporated with each other which produces a more conclusive interpretation.

3.20 *tan-a*

According to Hendrickson and Kilgour (1985-1989), *tan-a* occurs in sentence initial and it's also an enclitic. This particle means: 1) I hope (in sentence initial); 2) would, should (contrafactual modal enclitic); and 3) a wish (optative). In our data, *tan-a* has occurred four (4) times. Below, the researchers have observed that *tan-a* functions in **optative** and it can also be **contrafactual**.

3.20.1 Optative

In the first item, *tan-a* expresses an **optative** manner. The pragmatic particle *tan-a* in the collocation (*kung sarang + tan-a*) expresses a wish and, at the same time, shows politeness (much more with *kung sarang*):

(111) Panong: Manáng Iné, kung saráng **tán-a** nak humúgot ka it taybós, bágo ag manúnggay.

Manang Ine, kung sarang tan-a nak humugot ka it taybos, bago ag manunggay.

mana=nak	Ine	kung	sarang	tan?a	nak	0<um>hugot
<i>elder.sister</i> =LNK	<i>Ine</i>	CONJ. COND. <i>if</i>	<i>possible</i>	PRT. <i>wish</i>	LNK	INTR<REAL> <i>pull</i> . <i>something.out</i>
ka	it=taybos	bago	ag		manunggay	
2SG.ABS	OBL= <i>new.sprouts</i>	<i>bago</i>	CONJ.ADD. <i>and</i>	<i>malunggay</i>		

'Manang Ines, if possible, get new sprouts, bago and malunggay.'

In this part of the story, Panong initiated a blowout. He began by taking out a bottle of Ginebra San Miguel and a bottle of Pepsi-Cola. Celes got excited since it's a kind of celebration. While Panong was assigned in mixing Ginebra San Miguel and Pepsi-Cola, Celes volunteered on grilling the ipingan. While they were busy, Panong asked Manang Ine or Ines to get new sprouts, malunggay and bago (plant species with large green leaves that is eaten as a vegetable). It is

evident in this example that *tan-a* acts in an optative manner, since Panong here was hoping that Manang Ine, who obviously older than him, would follow his order, which she did.

3.20.2 Contrafactual

On the other hand, *tan-a* is also **contrafactual**, specifically expressing disillusionment, ‘a feeling of disappointment resulting from the discovery that something is not as good as one believed it to be’. In the example below, when Celes opened up to his conversation with Ines and Panong that ipingan snack is the best, Panong butted in saying that it would be better if the food was pakoy, which is already extinct as the community doesn’t know how it disappeared. Panong here was hoping something imaginative out of disappointment and this is through the particle *tan-a*:

(112) Celes: Waya-éy’t maraóg sa ipíngang sumsumán!

Waya-ey’t maraog sa ipingang sumsuman!

waya=ey=it	0-m-(k)a-raog	sa=ipingan=nak	sumsuman
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NEG.EXIST=PRT. <i>already</i> =OBL	INTR-IRR-STEM- <i>win</i>	OBL= <i>ipingan</i> =LNK	<i>snack.when.drinking.</i>
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‘Nothing can win against ipingan snack!’

Panong: Mas maádo **tán-a** kung pákoy.

Mas maado tan-a kung pakoy.

mas	m-(k)a-ado	tan-a	kung	pakoy
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DEG	STAT-STEM- <i>good</i>	PRT. <i>wish</i>	CONJ.COND. <i>if</i>	<i>pakoy</i>
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‘It would be better if it was pakoy.’

Celes: Ayâ nipamíli bagá, Panóng.

Aya nipamili бага, Panong.

aya	0<in>pa-pili	бага	Panong
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NEG.IMP	INTR<REAL>CAUSE- <i>choose</i>	PRT. <i>please.won't.you</i>	<i>Panong</i>
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'Don't be choosy, Panong.'

3.21 *rabuno*

The particle *rabuno* (pronounced as [ra.bu.'noʔ]) has occurred 3 times in the data. According to Hendrickson and Kilgour (1985-1989), this particle is a moveable enclitic which translates to *'poor thing'* which is an expression of pity or regret for something. *Rabuno* is also a moveable enclitic that may occur in limited positions outside the verb phrase.

The particle *rabuno* has no direct translation into English or Tagalog. As such, it is quite difficult for non-native speakers to get the essence that the particle adds into the statement. Let us first look at the example below:

- (113) Celes: Ruto nilapatik ni Alejandro katong mga sulipan ag kag tinamaan ay katong uyo ni Padre Ramon kung asing winagas kag salumpatihan. Ingua pati't bokaw nak umistar ag indi **rabuno** matuyogan kag pari sa ka-kokokok it katong yanggam.

ruto nilapatik	ni Alejandro	katong mga sulipan	ag kag tinamaan	ay katong uyo	ni Padre Ramon
ruto <in>lapitik-0	ni=Alejandro	kato=nak=mg a=sulipan	ag=kag=<in> tama-an	ay kato=nak=uy o	ni=Padre Ramon
OBL.DIST <REAL>hit- TR	PER.GEN= <i>Alejandro</i>	DIST.ABS=L KR=PL= <i>raven</i>	CONJ.and= <REAL>hit- TR	FM DIST.ABS=L KR= <i>head</i>	PER.GEN= <i>Padre.Ramon</i>
kung asing	winagas	kag salumpatihan	ingua pati't	bokaw	nak umistar
kung=asi=na k	<in>wagas-0	kag=salumpat ihan	ingua pati=it	bokaw	nak=0<um>is tar
PRT. <i>that.is.</i> <i>why</i> =LKR	<REAL> <i>destroy</i> -TR	SPEC.ABS= <i>b</i> <i>irdhouse</i>	EXIST <i>belief</i> =GEN	<i>owl</i>	LKR=INT <REAL> <i>live</i>
ag indi rabuno	matuyogan	kag pari	sa ka- kokokok	it katong yanggam	
ag=indi= rabuno	m-(p)a-tuyog- an	kag=pari	sa=ka- kokokok	it=kato=nak= yanggam	
CONJ.and= NEG=PRT. <i>expression.of.</i> <i>pity</i>	REAL- STEM- <i>sleep</i> - TR	SPEC.ABS= <i>p</i> <i>riest</i>	OBL=STAT- CONT- <i>crow/hoot</i>	GEN=DIST. ABS=LKR= <i>b</i> <i>ird</i>	

'There, Alejandro hit those sulipans if they mess up the birdhouse, and what he hit (instead) was Padre Ramon's head. There was also an owl that

lived there and how pitiful was the priest who was not able to sleep because of the hooting of the bird.'

From the given example, we can see that Celes expresses his pity for the priest who was not able to sleep due to the owl. It has been translated as **how pitiful** since it is regarded as the speaker's personal commentary or judgment regarding the situation. This particle is unique in the sense that the speaker's feeling of pity can directly be seen or heard since it is explicitly stated in the statement. Tone of voice or facial expression are not the tools used in order to express pity but rather, there is a word that can be used to express the said feeling.

This particle is also said to be very flexible in its positioning within the sentence. From the given example, we can see that '*Indi rabuno matuyogan kag pari sa ka-kokokok it katong yanggam.*' is already a sentence on its own. As such, we can see that *rabuno* directly follows the negator *indi* as a second position clitic. However, as *rabuno* is a moveable enclitic, it can be placed after *kag pari* in order to make '*Indi matuyogan kag pari rabuno sa ka-kokokok it katong yanggam.*' and even after *kag pari* which results to '*Indi matuyogan kag pari sa ka-kokokok it katong yanggam rabuno.*' All of the three versions have the same interpretation.

It is speculated that this flexibility of the particle *rabuno* is caused by two factors. First, in the earlier parts of this paper, it was postulated that the phonological strength of a particle has something to do with its placing with the sentence--monosyllables or phonologically weak elements need a host with which they can attach to which limits their freedom to move within the construction; while disyllables (and up) or phonologically strong elements are relatively freer to move within the construction since they already constitute a metrical foot of their own. The particle *rabuno* is a phonologically strong element which is probably why it can move about within the sentence. Second, it is probably due to the fact that *rabuno* is a personal judgment of the speaker--it is his or her feeling or assessment regarding the whole statement. Thus, it doesn't really affect the core meaning of the statement that is being dealt with. Since *rabuno* modifies the statement as a whole, then it is relatively freer to be placed in various parts of the sentence. However, it cannot be placed before *indi* since negators always precede particles. With or without *rabuno*, the sentence can still express its meaning. Removing *rabuno* from the sentence above does not deprive us of the information that the priest was unable to sleep because of the hooting of the owl.

3.22 *baka/sabang*

Pragmatic particle *baka* or *sabang* (interchangeable) has only occurred once in the corpus. In the *Asi Webonary*, it means 'I'm afraid so!' or 'lest; in case; perhaps', as of conjecture with anxiety. Meanwhile, based on the context of the item, the *baka* functions as of **contingency**. In contrast to *sabaling* or *baling*, *sabang* or *baka* is used simply for an event or circumstance that cannot be predicted with certainty. The possibility of an event to happen in the future is not considered. This pragmatic particle is broader in a sense than *sabaling* or *baling*:

(114) Balbi: Kang Consing, manghor ni Pelang nak graduate sa School of Nursing it UST.

Kang Consing	manghor	ni Pelang	nak graduate	sa School of Nursing	it UST
Kang Consing	manghor	ni=Pelang	nak=graduate	sa=School of Nursing	it=UST
<i>Kang Consing</i>	<i>sibling</i>	PER.GEN= <i>Pelang</i>	LKR= <i>graduate</i>	OBL= <i>School of Nursing</i>	GEN=UST

'To Consing, sibling of Pelang that is a graduate of the school of nursing of UST.'

Napátibaw sa kasadya si Pelang.

napatibaw	sa kasadya	si Pelang
0-n-(k)a-pa-tibaw	sa=ka-sadya	si=Pelang
INT-REAL-STEM-CAUS- <i>to weep</i>	OBL=MNR- <i>happy</i>	PER.ABS= <i>Pelang</i>

'Pelang weeped due to happiness.'

Patí ako'y napayúha.

pati	ako'y	napayuha
pati	ako=ay	0-n-(k)a-pa-yuha
PRT. <i>including/as well</i>	1SG.ABS=FM	INT-REAL-STEM-CAUS- <i>tear</i>

'I, as well, cried.'

Kung buhî yang tan-a si Pareng Ignacio ag Kumadreng Bebi, maaring mapápaihaw it **baka** katóng nawalang mag-asawa.

kung buhi	yang tan-a	si Pareng Ignacio	ag Kumadreng Bebi	maaring
kung buhi	yang tan-a	si=Pareng Ignacio	ag=Kumadre=nak=Bebi	maari=nak
CONJ. <i>if alive</i>	PRT. <i>only</i> PRT. <i>wish</i>	PER.ABS= <i>Pareng Ignacio</i>	CONJ. <i>and=</i> <i>godmother=Bebi</i>	<i>possibly=LKR</i>
mapapaihaw	it baka	katong	nawalang	mag-asawa
0-m-(k)a-pa-pa-ihaw	it=baka	kato=nak	0-n-(k)a-wala=nak	mag-asawa
INT-IRR-	ERG=PRT. <i>I'm a</i>	DIST.ABS=LKR	INT-REAL-STEM-	<i>married.couple</i>

dead

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EMP PRT.*though/too* PRT.*only.then* NSPEC.ABS=
PROCESS=*feces* GEN=PL=*raven*

‘There were many times where Padre Ramon sang (or played music), (and) only then, the ravens defecate.’

Permi *sidáng* *nawiwislikan!*

permi	sidang	nawiwislikan
permi	sida=nak	n-(k)a-wi-wislik-an
PRT. <i>always</i>	3SG.ABS=LKR	REAL.HAPP-HAB= <i>sprinkle-TR</i>

‘He’s always sprinkled (with it).’

In the example above, the birds (ravens) have done something ‘annoyingly’ to the priest (Padre Ramon). Since the birdhouse is somewhere near the convent, whenever Padre Ramon sang or played music, the ravens defecate, sprinkling him. This has happened to him repeatedly, due to certain factors: (1) the source of the event is near to the affected entity; and (2) his singing or playing music basically influences the ravens to do a particular action affecting him. Hence, it seems that the causes of the event have already been established that the effect happens all the time, unless something would divert from this sort of loop. Nevertheless, *permi* contributes to the case that happens persistently, on those times when Padre Ramon is sprinkled with the ravens’ feces. Omitting *permi* in the discourse implies that the event doesn’t happen always or frequently, that it just happens, without hinting the prevalence of the action.

Other construction with *permi* that is mentioned in *Bantoanon (Asi) Grammar Essentials* is *buko permi-permi*, meaning ‘occasionally’ due to *buko* which is a negator. Particle *permi* has only occurred once in the corpus.

3.24 *sabaling/baling*

Pragmatic particle *sabaling* or *baling* (interchangeable) has occurred only once in the corpus. *Sabaling* means ‘in case, might’. This particle, according to Hendrickson and Kilgour (1985-1989), occurs initially in a sentence and also is a movable enclitic. Thus it is identified either as pre- or post-referential particle.

Based on the analysis of the data, *sabaling* hints an impending possible situation (together with *nak*), wherein with the use of *kung* gives a back-up information, a conditional phrase, to support the likelihood of the future situation (*sabaling* + ground + *kung* + conditional phrase). Hence it is called **contingency**, meaning ‘a future event or circumstance that is possible but cannot be predicted with certainty’:

(116) Ayám nidang yamusang ka kagusto ni Tikyo kang Pelang.

Ayam nidang yamusang ka kagusto ni Tikyo kang Pelang

ayam	Nida=ng	Yamusang	ka	Ka-gusto	ni=Tikyo	kang=Pelang
<i>know</i>	3SG.ERG=LNK	<i>messy</i>	NSPEC. ABS	STEM. <i>like</i>	GEN=PN. <i>Tikyo</i>	OBL=PN. <i>Pelang</i>

'(He/Meloy) knows that Tikyo loves Pelang so much.'

Rakong kahadlok ni Meloy nak **sabaling** indi ni bot-on si Tikyo kung kamong mga O-L-D ay masador.

Rakong kahadlok ni Meloy nak sabaling indi nibot-on si Tikyo kung kamong mga O-L-D ay masador.

rako=nak		ka-hadlok	ni=Meloy	nak	sabaling
<i>Much</i> =LNK		STEM- <i>fear</i>	GEN=PN. <i>Meloy</i>	LNK	<i>maybe</i>

'Meloy greatly feared that Tikyo might be rejected if (Pelang's) parents knew.'

Looking at the discourse above, Meloy is the one who expresses the fear for Tikyo who he thinks has the 'possibility' of getting rejected by the parents of Pelang. The discourse shows that Meloy has great empathy towards Tikyo, as he knows him well, especially his intense feeling of deep affection to Pelang. In connection to this, since the likelihood of the rejection has been presented, it is required to have a clause that would support such possible event, which is the situation wherein the parents of Pelang would already have the information regarding the love of Tikyo to their daughter. Without this particular circumstance, there is no basis for Tikyo to get rejected. At the same time, Meloy would not feel such fear at all, in the first place. Likewise, *sabaling* and *kung* work hand-in-hand to cue something that is possible to happen in the future. This pair of pragmatic particles signals a sort of intuition, something from instinctive feeling, without any certainty.

Other important notes about this particle are as follow, based on Hendrickson and Kilgour (1985-1989): 1) **grounds-conclusion relation**, which includes a known fact (grounds) wherein a conclusion is made (combination of particles *sabaling* 'might' and *kada* 'therefore'; and 2) **action on planned grounds**, wherein grounds are also a conclusion. Particle *nak* can prepose *sabaling* which means 'which might' and is also perceived to function as Contingency.

3.25 *abi*

This pragmatic particle is defined as of: (1) **certainty** or a **recognised fact**, wherein *abi* means "know for sure or certain" or "known to be"; (2) **explanation**, wherein the particle is "for

example"; (3) **advise**, wherein it means "please tell them to understand my importunity or inability to help (as of applying social pressure when sending a message through an intermediary regarding one's inability to respond as requested)"; (4) **persuasion**, "come on, please! (as of applying social pressure to coax someone to do what is wanted)"; (5) **wish or envy**, "hope so; I wish; lucky things!"; and lastly, (6) **explanation** (as well), wherein *abi* acts in the context to express "because in someone's opinion (as of why a certain action was taken). All of these are from the *Asi online dictionary*. The researchers have not found any hits of this particle in *Mahapros Ka Kuyagi, Malasa Ka Inaslom* in the AntConc software. Nevertheless, in order to present some examples with *abi*, below are Hendrickson and Kilgour (1985-1989).

3.25.1 Certainty

In example (117) below, it seems that the speaker stressed to the hearer that he/she knows that the hearer was called a coward by a group of people. Particle *abi* here functions as of certainty or recognizing the fact that the hearer was indeed called a coward. It could also be perceived as a confirmation in the perspective of the hearer. Same with the next example, the speaker is certain that the one he/she is talking to did something that caused trouble. Without the particle, the speaker doesn't give any kind of assurance that something really happened. It would turn out into a sort of speculation in the hearer's viewpoint:

(117) Siling **abi** ninra ay matayaw kono ikaw.

siling	abi ninra	ay matayaw	kono ikaw
siling	abi ninra	ay=matayaw	kono ikaw
<i>said</i>	PRT.I.know	FM=coward	PRT.they.said 2SG.ABS
<i>'I know they said you were a coward!'</i>			

(118) Waya **abi** nimo gikandaduhi katong hagrah kada nasuyor it mananakaw.

waya abi	nimo	gikandaduhi	katong hagrah	kada nasuyor	it mananakaw
waya abi	nimo	gikandaduhi	kato=nak=hagrah	kada 0-n-(k)a-suyor	it=mananakaw
NEG PRT.I.know	2SG. ERG	<i>lock</i>	DIST.ABS= LKR=door	CONJ.so INT- REAL- STEM-get.in	GEN=thief

'I know you didn't lock the door therefore the thief got in.'

3.25.2 Explanation

(119) Nakabati kag anak. Kagulo **abi** ra kamo, e.

nakabati	kag anak	kagulo	abi	ra kamo e
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0-n-(p)a-ka-bati	kag=anak	ka-gulo	abi	ra kamo e
INT-REAL-ANTIP- ABIL-wake.up	SPEC.ABS=baby	CAUS-noise	PRT.know.for.s ure.or.certain	PRT.still.kept.on 2PL.ABS DM.unfortunately

‘The baby woke up. It’s because you were noisy.’

(120) Nahuli si Juan sa klase. Aga’ey ra **abi** sida nakabati, e.

nahuli	si Juan	sa klase	aga’ey	ra abi	sida nakabati e
0-n-(k)a-huli	si=Juan	sa=klase	aga=ey	ra abi	sida 0-n-(p)a- ka-bati
INT-REAL-STEM-late	PER.ABS= Juan	OBL=class	to.spend.the. night.or.go till.morning. doing. something= PRT.already	PRT.quite PRT.know. for.sure.or. certain	3SG.ABS INT-REAL- ANTIP-ABIL- sleep

‘Juan was late for class because he slept late.’

The examples above show that particle *abi* functions as of **explanation**. In example (119), the speaker voiced out his opinion, saying that the reason why the baby woke up is because of the one he/she is talking to. Meanwhile, in example (120), the speaker is also the one who gave the reason why Juan was late for class. Particle *abi* is used in the two examples to let the speaker in the discourse say his/her opinion regarding the precedent. Without it, obviously the speaker didn’t get the chance to say his/her opinion regarding the preceding thought, happening, or issue.

Below is another construction with *abi*, functioning as of explanation, yet the particle acts in the discourse as ‘for example’. The speaker was reflecting on what happened in the past, giving an alternative happening that could have let him/her made it to somewhere, perhaps an appointment:

(121) Kung kato **abi** ay adlaw pa, mahuhuman pa nako.

kung kato	abi ay	adlaw pa	mahuhuman	pa nako
kung kato	abi ay	adlaw pa	m-(k)a-hu- human	pa nako
CONJ.if DIST.ABS	PRT.for.example FM	daylight PRT.still	IRR-STEM- RED-to.make.it	PRT.still 1SG.ERG

‘If for example there had still been daylight I would have still made it.’

3.26 anang

The last particle that will be discussed for this paper is the particle *anang*. Hendrickson and Kilgour (1985-1989) failed to include this particle in their discussion of predicate expansion. On the other hand, the Asi Webonary Online dictionary identifies *anang* as a particle which means ‘I heard (as of true or false information).’

There are other particles in Asi such as *baga* and *kuno* that indicate reported speech. This particle also deals with reported speech but in the sense that it should be translated as *I heard that...* This particle is often used to confirm for things that the speaker has just heard. Like other constructions with the reportative particle, constructions with *anang* shifts the responsibility for the statement to the person the speaker has heard the information from. ‘*Auntie, is what I’ve heard true? Is Pelang pregnant?*’

(122) Maring: Auntie, **anang** sabak si Pelang?

Auntie	anang sabak	si Pelang
Auntie	anang sabak	si=Pelang
Auntie	PRT.I’ve.heard.true pregnant	PER.ABS=Pelang

Maring has just heard of the news about Pelang’s pregnancy. As such, she wants to confirm with her aunt whether the information was true or not. Since Maring used the particle *anang*, the burden or responsibility of being the source of information does not fall on her shoulders. This particle is reportative in a way that it does not say *he/she said that...* but rather, *I heard that...*

Discourse Markers

3.27 *e* and 3.28 *ay*

Discourse marker *ay*, meaning ‘then’ (interchangeable with *ay di*), has occurred in the data seventeen (17) times. According to Hendrickson and Kilgour (1985-1989), *ay* can be combined with *sa* (*ay sa*). The function of *ay* varies depending on the discourse or context *per se*. Besides this, there’s also marker *e* that functions like *ay*. These two discourse markers can be in free variation, phonologically speaking. Even if there are instances, particularly in other Philippine languages such as in Tagalog Bataan, that show these two having overlapping functions, the separation of their forms clearly imply that they have different core functions, at present (Abogado & Gonzaga, 2017). According to *Asi Webonary*, *e* functions as of: (1) **unexpected contradiction**, *oh it’s because... you see*; and as of (2) **regret** or **sympathy**, *unfortunately*. There are no hits of this marker in the corpus, but examples of these are the following, as mentioned in the webonary:

(123) Busog pa ako **e**.

busog pa	ako e
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busog pa	ako e
<i>full</i> PRT. <i>still</i>	1SG.ABS DM. <i>oh.it's.because.you.see</i>

'It's because I'm still full you see.'

(124) Igwa't sakit sida, e.

igwa't sakit	sida e
ingwa=it sakit	sida e
EXIST=ERG <i>sick</i>	3SG.ABS PRT. <i>unfortunately</i>

'Unfortunately he's sick.'

In their paper *Ay naku! Ikaw kasi E: The use of the Tagalog discourse markers ay and E in Tagalog Bataan*, Abogado and Gonzaga (2017) have observed that discourse markers *ay* and *e* are procedural and multifunctional. They have enumerated their differences in function, specifically in Tagalog Bataan, concluding that initial *e* functions as a **precursor marker**, “introduces or prefaces the situation before the speaker talks about the main topic”; while initial *ay* is a **repair marker**, “a speaker realizes he made a mistake (**realizational repair**) and correct the old information with a new one (**correctional repair**).” Moreover, they have also found out that final *e* functions as an **elaborational marker**, “that connects two statements wherein the second statement is a reason or an additional information to the first one”; while medial *ay* functions as a **topic discontinuity marker**.

In Asi language, compared to marker *e* functioning as of unexpected contradiction and as of regret or sympathy, marker *ay* functions as of emotional, immediate recognition, and as of resultative. Context and explanation of *ay* in these functions are below. This discourse marker is very crucial on the context it is belong to.

3.28.1 Emotional

The first function of marker *ay* that the researchers have found out, based on the analysis of the data, is **emotional**. In English, the marker *ay* is *oh*. It expresses an emotion, ranging from disappointment, fear, anger, and shock, to surprise and happiness. Below are some of the examples:

(125) Andoy: Sa Mainit, ingwa't pakibat rutó kana Tatang Olaw.

sa Mainit	inggwa't	pakibat	ruto	kana Tatang Olaw
sa=Mainit	inggwa=it	pakibat	ruto	kana=Tatang Olaw
OBL=Mainit	EXIST=	<i>celebration</i>	LOC. <i>over.there</i>	LOC=Tatang.Olaw
	GEN			

'In Mainit, there is a celebration in Tatang Olaw's place.'

Balbi: **Ay** asing ngasing yang kamo naka-oma sa akò?

ay	asing	ngasing yang	kamo	naka-oma	sa ako
ay	asi=nak	ngasing=yang	kamo	0-n-(p)a-ka-oma	sa=ako
DM. <i>oh</i>	QM. <i>why</i> = LKR	<i>now</i> =PRT. <i>just</i>	2PL.ABS	INT-REAL- ANTIP-ABIL- <i>tell</i>	OBL=1SG. GEN

'Oh, why did you tell me just now?'

(126) Pinangutana ako kung nakabakayey it daw rutong kaban ni Inaslom.

pinangutana ako	kung nakabakayey	it daw	rutong kaban	ni Inaslom
<in>pangutana ako	kung 0-n-(p)a- ka- bakay-ey	it=daw	ruto=nak= kaban	ni=Inaslom
<REAL> <i>to.question</i> 1SG.ABS	CONJ. <i>if</i> INT- REAL -ANTIP-ABIL- <i>to.buy</i> - PRT. <i>already</i>	GEN= <i>catch</i>	DIST.OBL= LKR= <i>chest</i>	PER.GEN= <i>Inaslom</i>

'I asked if (they) already bought a catch from that chest of Inaslom.'

Asi arang kaban ka namitlang!

asi arang	kaban	ka namitlang
asi ara=nak	kaban	ka=0-n-(k)a-mitlang
QW. <i>why</i> PRT. <i>do.you.suppose</i> =LKR	<i>chest</i>	NSPEC.ABS=INT-REAL- STEM- <i>to.mention</i>

'Why do you suppose the chest was mentioned?'

Arsenio: Kato'y kag kaming ap-at ay halin sa Sibay.

kato'y	kag kaming	ap-at ay	halin sa Sibay
kato=ay	kag=kami=nak	ap-at=ay	halin sa=Sibay
DIST.ABS=FM	CONJ. <i>when</i> =1PL. ABS=LKR	<i>four</i> =FM	<i>from</i> OBL=Sibay

'That was when the four of us were in Sibay.'

Ay asing kaban ka raya?

ay asing	kaban ka raya
----------	---------------

'Oh, why the chest brought (here)?'

Arsenio: Katong kaban ay panugon ni Meloy sa Batangas.

sa Batangas

sa=Batangas

OBL=*Batangas*

'That chest was Meloy's will in Batangas.'

In example (125), Balbi was told by Andoy regarding the event in Tatang Olaw's place in Mainit, which is a sudden news for Balbi. Other than the fact that Balbi used the time marker *ngasing* and the pragmatic particle *yang* that functions as a sudden juncture in this discourse, she used the marker *ay* to express her surprise on such unexpected news. Without *ay*, the question of Balbi to Andoy would be dull, meaning Balbi has concern to the celebration but it might be that her emotion towards it is diverted to something else or, rather, she just kept her emotion hidden right after she heard the news. Likewise, in example (126), someone brought up the topic regarding the chest of Inaslom. Then, out of curiosity, someone asked why it was supposed to be mentioned and why it was brought in their place. Arsenio responded that the chest was Meloy's will in Batangas. Nevertheless, other than curiosity, because of marker *ay*, there's an emphasis on the emotion of the speaker who asked and it's relatively a surprise. Without *ay*, the way the speaker asked Arsenio would be a serious one or, to say it simply, unemotional.

In *Asi Webonary*, *ay* is described to have a function as of unexpected difficulty, but the researchers deem that, in order to capture the other aspect (emotion), it is acknowledged to function in a discourse that brings out a certain emotion depending on the context. Thus, *ay* as of unexpected difficulty can be considered as something under the acute stress reaction, shock.

3.28.2 Immediate Recognition

The discourse marker *ay* here, on the other hand, is used to show that the speaker immediately remembers or recognizes someone or something in the middle of the conversation:

(127) **Ay** ikaw Andoy?

ay ikaw Andoy

ay ikaw Andoy

DM.oh 2SG.ABS Andoy

'And you Andoy?'

(128) **Ay** nak ni-o ikaw?

ay nak ni-o ikaw

ay nak=ni-o ikaw

DM.oh LKR=*what.about* 2SG.ABS

'Oh, what about you?'

3.28.3 Resultative

In this case, lastly, *ay* means 'and so' which signals a sort of result. Thus, the marker here functions as **resultative**. It can be referred to as a **logical sequence linker** or **marker**, as mentioned in *Asi Webonary*:

(129) Pay rakô pa kalí-ong samporado.

pay rako pa

kali-ong samporado

pay rako pa

kali-o=nak=samporado

PRT.*seems many* PRT.*still*

PROX.ABS-EMPH=LKR=*chocolate.rice.cereal*

'It seems there is still a lot of champorado.'

Ay hala lantaki, Andoy.

ay hala lantaki Andoy

ay hala lantaki Andoy

DM.*and.so* PRT.*watch.out go.ahead* Andoy

'And so Andoy just went ahead.'

Liniwag ag pinaspasan it ka-on ka samporado ni Andoy.

liniwag

ag pinaspasan

it ka-on

ka samporado

ni Andoy

<in>liwag-0

ag=<in>paspas-an

it=ka-on

ka=samporad
o

ni=Andoy

<REAL>*ladle*-TR

CONJ.*and*=<REAL>
quick-TR

GEN=*eat*

NSPEC.ABS
=*chocolate.
rice.cereal*

PER.GEN=
Andoy

'Andoy scooped and quickly ate the champorado.'

In the example above, Andoy went to the kitchen and opened a rice pot. He saw that there is still a lot of champorado in the pot, so then, as a result, he just went ahead to scoop and quickly eat some champorado.

3.29 *ha*

Discourse marker *ha* has occurred twice in the data. In Asi Webonary, *ha* is always considered to occur in sentence final. Hence, this discourse marker functions as of: 1) social importunity or coaxing (please answer me/please do that for me), 2) contradiction (we'll see about that), and 3) reassurance (really!). However based on the data, *ha* can also occur in sentence initial.

3.29.1 Clarification

(130) Tatang Tikyo, estyudent...

Tatang Tikyo estyudent

Tatang Tikyo estyudent

Tatang.Tikyo student

'Tatang Tikyo, student...'

Ha, ay ni-oy ngasing kináng si Tikyo?

ha ay ni-oy	ngasing kinang	si Tikyo
ha ay ni-o-ey	ngasing kina=nak	si=Tikyo
DM.huh DM.wonder QW.who-PRT.already	now MED.ABS=LKR	PER.ABS=Tikyo

'Huh, then now, Tikyo is already what?'

Maestro sa "high school."

maestro sa high school

maestro sa=high school

teacher OBL=high.school

'A high school teacher.'

In the discourse above, Pelang is talking about Tatang Tikyo when Balbi interrupts by asking about what's with Tikyo. When Pelang said estudyent, Balbi immediately cut off her talking and asked her about Tikyo's situation, requesting her to reiterate what she said and to continue from where she ended talking. Pelang said that Tikyo is a high school teacher. In this case, through the use of the marker *ha*, the speaker requests for reiteration of what the person she's talking to said. At the same time, it signals that the speaker might have misheard or misunderstood it, or perhaps did not expect it, appealing for clarification. Without *ha*, the expression of the speaker becomes bland or serious, uninterested on the topic, probably since she

already expected it. On the other hand, *ha* on the discourse below conveys an affirmation of the speaker's belief or opinion, based on a proof or a fact.

3.29.2 Reaffirmation or Reassurance

Moreover, the marker, rather than basically asking for reiteration, repeats the speaker's standpoint and uses it as a proof, removing or merely lessening the doubt from hearer's point of view. Thus *ha* shows **reaffirmation** or **reassurance**:

(131) **Ha**, no ka siling nako sa imo? Kitang klaro!

ha no ka	siling nako	sa imo	kitang klaro
ha ano ka	siling-0 nako	sa=imo	kitang=klaro
DM. <i>see</i> QW. <i>what</i> NSPEC.ABS	tell-REAL.TR 1SG.ERG	OBL=2SG.OBL	CONJ. <i>that's.why=true</i>

'See, what have I told you? It's true!'

3.30 *o*

Another discourse marker to be discussed in this paper is the sentence initial *o*. It is classified as a discourse marker because like all other particles placed under this category, the sentence initial *o* is not obligatory in the sentence. Look at the example below:

(132) Balbi: **O**, nagra-og ikaw?

o nagra-og ikaw

o 0-n-(p)ag-ra-og ikaw

DM.*so* INT-REAL-STEM-*win* 2SG.ABS

'So, did you win?'

Maring was ordered by her aunt to buy *dulis*, *tonsoy*, and *betsin* for the *inaslom* they are to prepare for Melodio and Elena. Balbi gave her money to spend but Maring said that the price of the food items she was tasked to buy had gone up. Balbi got irritated and said that Maring was just asking for more money so that she could play *bingo* and *kayho*. Without getting additional money, Maring went to buy the said ingredients with heavy steps. After a while of being outside, Maring arrives home with her aunt in the middle of cleaning their house.

The statement above was the comment that welcomed Maring as soon as she bought the ingredients. From the statement, we can see that her aunt was accusing her of playing *kayho* and *bingo* while she was out, when in fact, she was busy spreading the news that Meloy and Leni were arriving later that afternoon. The discourse marker *o* was used to initially grab the attention of Maring and in doing so, also expresses an **accusation** that the reason why it took a while for

the girl to return was because she played games again. This is again classified as a discourse marker since we can do away without the *o*. However, this particle conveys an accusatory meaning as well as irritation and slight disappointment in the part of Balbi that is why we can say that this discourse marker is more powerful than the *e* and *e di* from the examples given in this paper. The *o* in this example is more powerful in the sense that it conveys the speaker's feelings and emotions regarding the situation. The *o* does not just facilitate the flow for a smoother conversation but rather has functions that are more than that.

Due to the limited data that the researchers have, only the accusatory *o* was presented here. However, Hipolito (2017) lists other functions of the discourse marker *o* such as the following: deictic *o*, backchanneling *o*, realizational *o*, newsmarking *o*, illocutionary *o*, surprised *o*, and interrogative *o*.

3.31 *di*

This particle is different from the negator particle *indi*. It sometimes occurs with another particle--the sentence initial *e* in order to *e di*. This particle occurs sentence initially and may be categorized as a discourse marker as that defined by Schiffrin (1987). It is not syntactically obligatory and brackets units of talk. One of its main functions is to facilitate the flow of communication. As this is categorized as a discourse marker, data from *Mahapros Ka Kuyagi*, *Malasa Ka Inaslom* was deliberately avoided. Look at an excerpt from the interview with one of our informants:

(133) Sa di námò inaasáhan nagbiglá it subaskó so nagkusóg kag bayór patí kag hángin pagkakúsog nag-uyán.

sa di namo	inaasahan	nagbigla	it subasko	so nagkusog
sa=di namo	<in>a-asa-(h)an	0-n-(p)ag-bigla	it=subasko	so 0-n-(p)ag-kusog
OBL=DM.NEG 1PL.ERG	<REAL>RED- expect-TR	INT-REAL- STEM-sudden	GEN=strong.win d	CONJ.so INT- REAL-STEM- rough
kag bayor	pati kag hangin	pagkakusog	nag-uyan	
kag=bayor	pati kag=hangin	pag-ka-kusog	0-n-(p)ag-uyan	
SPEC.ABS=wav e	PRT.even SPEC.ABS=win d	NOM-STEM- rough	INT-REAL- STEM-rain	

'We were not expecting it when suddenly there were strong winds; so the waves and even the wind became rough; and upon becoming rough, it rained.'

Di akóy impakakabahán it kató.

di ako'y	impakakabahan	it kato
di ako=ay	<im>pa-ka-kaba-(h)an	it=kato
DM. <i>thus</i> 1SG.ABS=FM	<REAL>CAUS-RED- <i>nervous</i> - TR	GEN=DIST.ABS

'Thus, I became nervous then.'

The given example was taken from an unforgettable experience that one of our informants have experienced. It was a story about her near death experience when she rode a boat to Manila in order to celebrate the birthday of her sister. The lines above describe how the weather suddenly changed in the middle of their trip which made her very nervous.

If we look at the given example, we can see that omitting the particle *di* would still constitute for a perfectly fine sentence. Even without *di*, the statement would still make sense. Unlike most of the pragmatic particles discussed in this paper, *di* does not cliticize to any host and occurs sentence initially. As such, this particle should not be treated in the same way as the other pragmatic particles discussed in this paper. Their similarities lie in the fact that both types of particles rely on the context and other extralinguistic factors for their interpretation; however, pragmatic particles are technically obligatory in the sentence in order to convey the proper and intended meaning by the speaker. On the other hand, discourse markers or particles such as *di*, the sentence initial *ay*, *e*, *a*, and *o* as well their sentence final counterparts, mainly function for the purpose of maintaining the flow of communication. Discourse markers are used by the speaker in order for the hearer to more easily interpret and follow through the statements of the speaker. Discourse markers are devices that help in the overall construction and cohesion of the discourse or conversation.

Going back to the example, we can see that the first sentence actually displays the causes or reasons for the effect stated in the second sentence. In between the cause and effect comes the particle *di*. As such, we can say that the particle *di* in this example functions as a **resultative** *di* since it introduces the effects of the cause(s) previously mentioned. The particle *di* signals the relationship between the two sentences. In this particular example, the particle *di* may be translated into English as 'thus,' 'so,' 'therefore,' or 'as a result.' Since this is how *di* functions, we can say that it can be categorized as a discourse marker according to Fraser's (1999) definition. According to Fraser (1999), discourse markers "signal a relationship between the interpretation of the segment they introduce, S2, and the prior segment, S1." Examples of discourse markers were still chosen to be included in this paper in order to highlight the differences between discourse markers and pragmatic particles.

(134) **E** *di* imáw kató nakaábot kamí sa píliw sa Buenavista.

e di imaw kato	nakaabot kami	sa piliw	sa Buenavista
e=di imaw kato	0-n-(p)a-ka-abot kami	sa=piliw	sa=Buenavista

DM.*so* INT-REAL-ANTIP- OBL=*shallows.of.the.o* OBL=*Buenavista*
PRT.*that's.the.one* ABIL-*reach* *cean*
DIST.ABS

'So, that was that... we were able to reach the shallows of the ocean, in Buenavista.'

After sharing all of the difficulties that they have gone through during that boat ride to Manila, the informant closes off or concludes her experience with the statement that in the end, they were able to safely dock in Buenavista. The discourse marker *e di* in this example is a device employed by the speaker to signal to the listeners that she is ending her story. Once again, we can see that the particles employed function in the level of discourse--they signal that the speaker is done with her turn and thus, the interviewers now have the floor or turn to ask questions or end the interview altogether.

4. Summary

This section is a summary of all the functions and/or interpretations discussed in section three. The functions listed here are possibly not the only functions that can be attributed to each particle. It is important to note that the interpretations discussed here are only those that came up with the data available to the researchers. As such, this paper is exhaustive of the data at hand but possibly not of all the interpretations that native speakers are using and are able to identify. Figure 4 is a summary of the functions of Asi pragmatic particles while Figure 5 is that of the Asi discourse markers discussed in this paper. The order with which the functions are listed here has no significance whatsoever--this is just a mere list. We can see from the table that there are functions that seem to be the same for some particles; however, particles are elements of a language that native speakers naturally acquire and know the difference(s) of, that is why they do not get confused as to what should be used in different situations.

Pragmatic Particles

ey	(1) change of state (2) specificity (3) degree reinforcement (4) immediacy
pay/nopay	(1) similitive (2) downplaying (3) assumptive (4) speculative (5) conclusive
pa	(1) mid-way change of state

	(2) mid-way change of place (3) continuing existence (4) not yet existing/done (5) additive (6) rhetorical (7) contrastive
yang	(1) depreciatory/degrading (2) intensification (3) downtoning (4) minimizing (5) exclusion (6) rationalization (7) concession (8) additive (9) sudden juncture (10) limiting (11) anticipatory (12) 'suddenly' (it yang)
ray	(1) habitual/repetitive (2) assurance (3) alternative (4) trade-off (5) contrary to expectation (6) obviousness
pati	(1) additive (2) unexpected additive
anay	(1) 'first' (2) 'for the meantime'
yaki	(1) realization or awareness (2) surprise or amazement (3) attention-shifter
imaw	(1) emphasis (2) only choice (3) rhetorical (4) confirmation
ngani	(1) reiterations (2) reassurance (3) affirmation (4) conclusion

	(5) confirmation
ugaling	(1) descriptive (2) distressing (3) unexpected adversative relation (4) relieved adversative relation
baga	(1) confirmation (2) cautionary pressure (3) comparison of equality
aboy	(1) speculative (2) semi-speculative
gador	(1) certainty (2) conclusion (3) intensity (4) confirmation
ra	(1) 'also' or 'as well' (2) 'fairly' or 'quite' (3) 'instead'
kono/kuno	(1) reportative
man	(1) 'albeit' (2) habitual (3) 'accustomed'
ara	(1) speculative
gihapon	(1) continuity
tan-a	(1) optative (2) contrafactual
rabuno	(1) expression of pity
baka/sabang	(1) contingency
permi	(1) frequency
sabaling/baling	(1) contingency
abi	(1) certainty (2) explanation

anang	(1) 'I heard that...'
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Figure 4. Functions and Interpretations of Asi Pragmatic Particles

Discourse Markers

e (sentence-final)	(1) unexpected contradiction (2) regret or sympathy
ay (sentence-initial)	(1) emotional (2) immediate recognition (3) resultative
ha (sentence-initial)	(1) clarification (2) reaffirmation or reassurance
o (sentence-initial)	(1) accusatory
di (sentence-initial)	(1) resultative (2) ending

Figure 5. Functions and Interpretations of Asi Discourse Markers

5. Conclusion and Recommendation

This research has been successful in: (1) delineating the definitions which are apt for Asi Bantoanon particles and classified them into two main groups (Pragmatic Particles and Discourse Markers; (2) providing an exhaustive list of functions in varying contexts of all particles provided by the available data; (3) proving the multifunctionality of these particles and the improvement upon previous written researches in Asi Bantoanon; and (4) establishing a firm basis and opportunity for future studies using the methods and theoretical framework in this research since the exhaustive list is only limited to the data available at the time of study. Particles are of utmost importance in any language, most especially in Asi Bantoanon. These particles serve the purpose of translating human intention, speculation, emotion, etc. into discourse. They also provide a means for coherence in any part of common speech which helps in the effective communication of ideas between native speakers.

For future studies regarding the particles of Asi Bantoanon, it would be better to use actual spoken data with more varied topics since the study of these particles is highly-dependent on context. As such, there may be new and undiscovered particles that may appear (or other particles would probably would appear more) depending on the nature of the topic of the discourse or conversation. It would be better if there are actual (audio and) video recordings of all the interviews so that we may see even the extralinguistic factors and consider them for the analysis. Lastly, this study focused more on the discussion of each individual particle and only

discussed some particle combinations. As such, for future studies, it would be better to focus more on the cluster(s) of particles since there is still so much to discuss about it.

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7. Appendix (Symbols Used in Parsing)

1	first person	INT/INTR	intransitive
1(2)	first person (second person)	IMP	imperative
2	second person	IRR	irrealis
3	third person	LKR/LNK	linker

ABS	absolutive	LOC	locative
ADD	additive	MED	medial
ANTIP	antipassive	MOD	modifier
BSP	beginning-post-span	NEG	negative
CAUS	causative	NOM	nominalizer
CCS	concession	NSPEC	non-specific
COND	conditional	PER/PERS	person
CONJ	conjunction	PL	pluralizer
CONT	continuous	PRE	preposed
DEG	degree	PRT	particle
DEM	demonstrative	PROX	proximal
DIM	diminutive	PSE	pre-span-end
DISJ	disjunctive	QM/QW	question marker/question word
DIST	distant	REAL	realis
EXIST	existence	RES	result
FM	focus marker	RPT	report
GEN	genitive	RSN	reason
IMP	imperative	SPEC	specific
INCL	inclusive	STAT	stative
INCP	inceptive	TEMP	temporal
INST	instrument	TR	transitive
INTJ	interjection		