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PEACE CORPS PRIMER FOR THE WESTERN VISAYAS, PHILIPPINES.

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THIS TEXT WAS WRITTEN FOR PEACE CORPS VOLUNTEERS WORKING
IN AREAS OF PANAY AND THE ROMBLON ISLANDS IN THE PHILIPPINES.
COVERED IN THIS SHORT TEXT ARE "ALL THE DIALECTS OF THE
WESTERN VISAYAS" (EXCEPT THE DIALECTS SPOKEN BY THE
NEGRITOS)--AKLANON, KINARAY-A, CAPIZNON, ILONGO, LOOCNON,
ODIONGANON, AND ROMBLOMANON. IN SPITE OF DIFFERENCES AMONG
THESE DIALECTS, THEY ARE MUTUALLY INTELLIGIBLE TO SOME
DEGREE. THE FORMAT FOLLOWED HERE IS THAT OF--(1) A BRIEF
INTRODUCTION TO THE PURPOSE AND TERMINOLOGY OF THE BOOK, (2)
A SERIES OF 12 SHORT DIALOGS WRITTEN IN A PHONETIC
TRANSCRIPTION FOR EACH OF THE SIX DIALECTS, (3) GENERAL
GRAMMAR NOTES FOLLOWING THE DIALOG SECTIONS DEALING WITH
COMMON FEATURES OF THE DIALECTS, (4) ENGLISH TRANSLATIONS FOR
THE DIALOGS, AND (5) BRIEF PEDAGOGICAL NOTES ADDRESSED TO THE
PEACE CORPS VOLUNTEER LEARNING THE DIALECT IN THE FIELD. (JD)

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PEACE CORPS PRIMER FOR THE WESTERN VISAYAS

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION

PHILIPPINES

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Containing dialogs and grammar notes
for the dialects on the islands of:

Negros: Negros Occidental

Panay: Antique

Iloilo

Capiz

Aklan

Romblon: Tablas

Romblon

Sibuyan

Banton

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WESTERN VISAYAN PEACE CORPS PRIMER--

I N T R O D U C T I O N

The purpose of this work is to get some materials relating specifically to your dialect into your hands during training, or at least by your arrival in the Philippines. Previously, materials had been available in the Hiligaynon or Ilongo dialect (spoken in Iloilo, Negros Occidental, and Capiz). However, the dialects in other areas of Panay and all the dialects on the Romblon islands were not available. This present booklet contains all the dialects of the Western Visayas with the exception of dialects spoken by the Negritos (mountain people so far unacquainted with Peace Corps projects). The dialects and their locations are as follows:

- Aklanon -- spoken in the province of Aklan on Northwestern Panay.
- Kinaray-a -- (also known as "Hinaray-a") spoken mainly in the province of Antique on the west coast of Panay.
- Capiznon -- identical to the Ilongo dialect except for its intonation; spoken in Capiz province on Panay.
- Ilongo -- spoken in Iloilo Province on Panay, in Negros Occidental; it is the "literary language" of the Western Visayas. Most sermons are delivered in it, and most literate people throughout the Western Visayas can and do speak it.
- Loocnon -- spoken in the town (and barrios) of Looc, and in Alcantara on the island of Tablas, Romblon. It is the basic dialect of the entire lower section (southern) of Tablas. Certain regular and patterned changes take place (such as the interchange of "L" and "R" in words) but otherwise the dialect is identical in these areas.
- Odionganon -- (otherwise known as Bantoanon) is spoken in Odiongan on the island of Tablas, Romblon. The dialect originates (according to folk linguistics) from the island of Banton, and is spoken on this island, as well as the islands of Corcuera and Sibali. In addition, a slight variation of it is spoken in the barrio Calatrava of San Agustin, Tablas, Romblon.
- Romblomanon -- spoken on the main island of Romblon, on the island of Sibuyan, and in the town of San Agustin on Tablas, Romblon.

Although you will see a large variety of differences in the six dialects presented, the basic language group remains the same. They all stem from or are influenced by "proto-Hiligaynon", an ideal language formulated by linguists which was spoken some one thousand years ago. They still influence each other today, especially with the introduction of radio. Usually, the people of one province or dialect area can understand and communicate with those of other areas. It is not unusual to find an Ilongo tuned to the Aklanon radio station, or vice versa; and the people of other areas can be found listening to broadcasts emanating from just about any area (or dialect) of the Philippines. Two things specifically unite these dialects: similarity of root words and similarity of grammar.

By similarity of root words is meant that the basic vocabulary of the whole region is centered on certain consistent sound changes. First, this whole region differs from Tagalog in that the basic sound of some Visayan words is "O", whereas the sound in the same position of Tagalog words is "I". Some examples:

<u>tagalog</u>	<u>visayan</u>	<u>meaning</u>
BITUIN	BITUCN	star
KAIN	KAON	to eat
NGIPIN	NGIPON	tooth

Second, the dialects differ among themselves with relationship to the sounds "D, R, L, fricative G, and Y" which become characteristic of each specific dialect. For example, Aklanon favors the fricative 'G', Ilongo the 'L', and Romblomanon the 'Y', while Kinaray-a favors the 'R'. However, this is not necessarily a hard fast rule. Note examples of root words in the different dialects:

	"wait"	"house"	"nothing"	"bring"
Aklanon	HUYAT	BAQAY	OWAQ	DAQA
Ilongo	HULAT	BALAY	WALAQ	DALA
Kinaray-a	HURAT	BARAY	WARAQ	DARA
Romblomanon	HUYAT	BAYAY	WAYAQ	DAYA

By similarity of grammar is meant that the basic structure of the sentence is basically the same. Each language has a system of markers which corresponds in both function and meaning to the other. Each has focus in verbs, and each has similar word order. All of these things will be explained in detail in the course of the grammar notes on the dialogs.

* * * * *

The one difficulty of the scope of this work is that you will have no informant available (most probably) who can help you with your specific dialect problems. The one thing that this book makes no attempt at doing, is outlining the intonation patterns of sentences. The work involved in such a project would involve at least a master's thesis in linguistics. Although the dialects of certain regions are the same, the intonation differs from town to town, and even from barrio to barrio. The best you can do is mimic standard Tagalog (or better yet) Ilongo intonation, and then adjust upon arrival in your location. At least you will have the basic patterns down, and experience has shown that volunteers who can lick the basic patterns, phrases, and dialogs before or shortly after their arrival can really become substantially fluent in their dialect.

Another difficulty might be the pronunciation of the dialogs here presented. We have overcome this difficulty by writing these dialogs in phonetic orthography rather than in the script of the area. You can learn to write the dialect, if necessary, upon arrival. What is most important at this stage is your ability to speak it. So keeping in mind the basic dictum of scientific linguists that speaking and writing are not to be confused, the following dialogs are written the way they should be spoken--not the way they are usually written. The following chart is therefore essential, please take note of every letter and the sound it will represent consistently in all of the following dialogs.

All languages here presented contain the following consonantal sounds: (their arrangement is not by alphabetical order, but by where they are pronounced in the mouth)

- P - same as in English 'stop' or 'tap'; it is not aspirated (that is, it is not spoken with the puff of air) as in English 'peal'. Hence, it sounds rather like 'a silent "p"'.
- B - as in English generally, such as 'boy' or 'bee'.
- T - same as in English 'rat' or 'fat'; again, like 'p', it is not aspirated.
- D - as in English generally, such as 'damp' or 'do'.
- K - as in English 'sick' or 'stack'; it is not aspirated.
- G - as in English 'game'.
- Q - a symbol for the glottal stop; do not pronounce as English 'q'. It is like the sound when we tell a baby "no" as in "uh-uh" which would

be written as "AQ AQ" in this book; or it is like the sound in the slang word for 'yes', usually written as "uh-huh", but would be written as "AH HAQ" in this book. Technically, the glottal stop is the cutting off of the flow of air from the throat by the glottis. It is best to consult a linguist or a Filipino for examples of this in order to better understand it. It's pronunciation is essential to understanding and meaning in Philippine languages. Some examples would illustrate this quite clearly:

- "IHI" (written as 'ihi' by the natives) means 'mainspring of a watch'
- "IHIQ" (also written 'ihi' by the natives) means 'urine'.
- "AMO" (written as 'amo') means 'lord, master, foreman'
- "AMOQ" (also written as 'amo') means 'monkey'
- "BAHO" (written as 'bahu') means 'bass or low of sound'
- "BAHOQ" (also written as 'bahu') means 'smelly or stinky'.

H - denotes spoken with a puff of breath, such as in English 'home' or 'who'.

S - as in English generally; 'seal' or 'hiss'.

M - as in English generally; 'meal' or 'man'.

N - as in English, though less nasalized, such as 'man' or 'kneel'.

NG - as in English 'singing' or 'thing'. However, the sound is peculiar to Americans since we usually use it at the end of syllables and never at the beginning or in the middle. It is, remember, one ~~xxxxx~~ sound, but because of the nature of the typewriter we must transcribe it as two letters. Examples of Visayan usage in other positions are:

"NGIPON" which means 'tooth'

"NGILOQ" which means 'gum' (as in the mouth, not the chewy stuff).

"SINGSING" which means 'ring'

"SINGGALONG" which is a section of Manila, often mispronounced by Americans as if related to Mitch Miller's "sing-along"

"LANGGAW" which means 'vinegar'.

L - as in general English usage when pronounced in the front of the mouth, such as 'lap', 'lick', or 'loose'.

R - as in European languages more than English. The 'R' is usually trilled once or twice, though the American pronunciation does not change the meaning; it just sounds funny to Filipinos. In some dialects, not in the Visayas, the pronunciation of 'R' does make a difference in meaning. Those who have taken German, French, or Spanish will be able to make a better 'R', closer to the Visayan sound.

W - as in English "wait" or 'bow'.

Y - as in English "boy". 'Y' occurs with the vowels 'A, E, O'. 'AY' is pronounced like the 'i' in English 'smile'. 'EY' like the 'ey' of 'they' or the 'ay' of 'say'. 'OY' like the 'oy' of 'Boy' or 'toy'.

The only additional consonant is the voiced velar fricative, or the fricative 'G' (transcribed as 'G' in this booklet) which is used exclusively in the Aklanon dialect. For its pronunciation a linguist or an Aklanon had best be consulted. The Aklanon dialect has the corresponding unvoiced velar fricative (usually transcribed as 'X'), but it only occurs when the 'K' sound occurs before the 'G' sound, such as in the name of the province "AKKAN" (pronounced and/or transcribed "AXKAN"; the name of the dialect, "AXKANNON" (transcription); and the word for 'to open up the eyes', which would be transcribed here as "MUXAT".

All languages presented here contain the following vowel sounds:

A - as in English 'ah', 'again', or 'attack'.

WESTERN VISAYAN PEACE CORPS PRIMER--p.8

- I - like the 'ee' of English 'see' or 'teeth'
- E - like the 'i' of English 'it' or 'lit'.
- O - like the 'oe' of 'toe' or the 'oa' of 'boat'
- U - like the 'oo' of 'boot' or the 'oe' of 'shoe'

The only additional vowel is the high-mid front-rounded vowel of Kinaray-a, which is pronounced like the 'eu' of French 'peu' (meaning 'little') or like the 'ü'-umlaut of German 'grün' (meaning 'green'). Consult a linguist if there are doubts about its pronunciation. The transcription for this sound will be "y" throughout this booklet.

Hence, most West Visayan languages have 16 working consonant sounds (Aklanon has 18), and 5 vowel sounds (Kinaray-a has 6).

* * * * *

The format of this book is as follows. It is a series of twelve dialogs, some of which are complete in themselves; a few of which are cut into smaller parts in order to avoid excessive length. Each dialog will be followed by either a grammatical explanation of some areas of the dialects in general, or else by suggestions for adapting the dialog into pattern drills for quicker mastery of the dialect upon arrival in the host country. At the end of the book you can find English translations of the dialogs along with a few cultural notes where they are relevant.

Note that each dialog is translated by each of the six dialects, with grammar notes following. Thus, importance is stressed--for those who care to note it--on each dialog and the similarities and differences of translation, rather than on each dialect itself. Those who only wish to study their dialect should proceed to each translation of it and also follow it up by reading the relevant material in the grammar notes that follow.

* * * * *

A final note should be added about STRESS. Stress operates in English, but even when it does the basic meaning is usually preserved. Some examples might be the differences between: DE-sert (a void wasteland) and de-SERT (to leave behind); PREscent (a gift) and pre-SENT (to give); AD-dress (the place where one lives); ad-DRESS (to call someone by name, or to write down the place where one lives on something).

In West Visayan languages stress is important in this same way, and in other instances even more important to meaning. For example, the root word for 'to play' is HAMPANG. But to say "HAMPANGAN KO IKAW" and "HAMPANGÁN KO IKAW" is to say two very different things. The first means "I will play with you", while the second means "You are my plaything." Here, stress and affixation play together to change or give meaning.

But some words, though sounding very much the same, have no relationship of meaning; yet they differ in pronunciation by stress. Some examples of this are the Tagalog: ASO (meaning 'dog') and ASÓ (meaning 'smoke') which are used in some Visayan languages; the Aklanon: TUBAQ (meaning 'fermented coconut sap') and TUBAQ (meaning 'to cut down bananas'); or the general Visayan: ATOBANGAN (meaning 'the front of' or 'in front of') and ATOBANGÁN (meaning 'genitals').

N.B. Unless a word receives an accent in this book, it will be accented on the second last syllable which is most common in Philippine languages.

ABBREVIATIONS AS USED IN THIS TEXT

Languages

AK. (Aklanon)
IL. (Ilongo-Hiligaynon)
KR. (Kinaray-a or Antiquino)
LC. (Locnon-Alcantaranon)
OD. (Dionganon or Bantoanon)
RM. (Romblomanon)

Grammar Notes

Am (Assosiative Marker)
Dp (Discourse Marker)(Discourse Particle)
Em (Existential Marker)
Lm (Linking Marker)
Om (Object or Goal Marker)
Pm (Plural Marker)
Rm (Referent Marker)
Tm (Topic or Subject Marker)
Vm (Pseudo-verb marker)(Predicate Marker)

GENERAL SURVEY: In the course of the following twelve dialogs you will be exposed to several grammar points. Nonetheless, it is best to have in mind the basic makeup of the West Visayan languages. Such an outline as this is imperative for a quick mastery of the basic language patterns of your respective dialect. Hence, the five classes of language units in Visayan are as follows:

1. **ROOT WORDS**, or bases, are the basic units from which other words can grow. In English they are rather hard to discern at times (such as in "food, feed, fed, feast"), what is basic to the entire form. It is usually much simpler in Visayan where a root is found in only one of two ways. (a) simple, such as in BILIN, PAGBILIN, BILINAN, or BINILIN; or also in TAPUS, PAGKATAPUS, NATAPUS, or KATAPUSAN. (b) reduced, where some letter is "left out" or "changed" or even "switched around". Hence, the root words: ADTO, BUKID, BANUWA, INOM when undergoing types of affixation can become: ADTUNAN, KABUKIRAN, KASIMANUWA, and IMNON. Hence, ADTO-ADTUN, BUKID-BUKIR, BANUWA-MANUWA, INOM-IMN are pairs of simple and reduced root words. However, these reductions take place by very systematic "rules" or patterns, which will be discussed later on. They are not as confusing as they may seem at the present.

2. **AFFIXES** are syllables which can be attached to the front or end of words, or they can be put in the middle. Affixes are the things which make it possible for a root word to fit into the sentence: they give it form, function, and even meaning (beyond its basic root-meaning). A current theory claims that Philippine languages have root words, which are no basic part of speech, they are merely roots which can grow into parts of speech. There is a good deal of truth in this theory, since certain affixes are almost always occurring on nouns or verbs or adjectives: for example, KA--AN affixes usually occur on nouns; NAGA- and GINA- almost always occur on verbs; MA- is the basic prefix for most adjective forms. The following are the basic forms of affixation:

- (a) prefixes, which occur before the root: PAGKATAPUS or KASIMANUWA
- (b) infixes, which are put into the root: BINILIN, QUMADTO, HILINAMBAL from the roots BILIN, QADTO, and HAMBAL.
- (c) suffixes, which follow the root: ADTUNAN, IIIQAN, IMNON, KABUKIRAN, TAWQI.
- (d) reduplication, which is the repetition of part of the root word, such as in TUTURO (from TURO) or BIBILIN (from BILIN) or TIGSILILAK (from SILAK).

Of course, you can have many forms of affixation occurring at one time on the same word. For example, the word MAYAD in Aklanon means "good"; the word for "betterment" or "improvement" is KANAQAYRAN which contains the prefix KA-, the infix -QA-, and the suffix -AN, on the reduced root "MAYR"--all that from the word MAYAD!

3. **PRONOUNS** which are complete in themselves, and have no affixation: words such as IKAW (you), AKO (I), and KITA (you and I) and all of their forms.

4. **PARTICLES** which are idiomatically essential to these dialects. Often you will ask your informant, what does this word mean, and he'll reply: "Oh they're just expressions; they don't mean anything. You can forget all about them." The simplest dialog without them would be stilted, incorrect, and (possibly dangerously) confusing. They are as essential and crucial to the dialect as SIR and politeness are to the culture. Just because equivalents are either hard to find or not found in English doesn't mean "they have no meaning"--it simply means they have no relationship to English. There are two types of particles: (a) the negative particles like INDIQ, WALAQ, etc. and (b) the discourse particles, which color and direct the meaning of every conversation. A relatively small set is here presented (more exist in your region and it will be your job to discover them), and they should be mastered early and quickly. For example, one particle is roughly equivalent to "too, also" in English, but it is used far more frequently. It literally is a marker that means "this is what I say or answer to (that) what you just said." It is "IAN" in AK, IL, KR, and IG; but "DA" in PH, and "RA" in OD. A sample 'English-Visayan' conversation might read:

A: Good afternoon.
 B: Good afternoon MAN.
 A: How are you?
 B: I'm fine MAN. Where are you going?
 A: To the movies. Come along MAN.
 B: O.K. MAN. Shall we walk or ride?
 A: It's nearby MAN, so let's walk.
 B. O.K. MAN.

(The appropriate form of DA (for Romblomanon) or RA (for Cdionganon) would apply here also.)

The above conversation should show how the translation of MA/DA/RA by "also" or "too" would be far from standard English; yet the Visayans use it in their dialect, and even when speaking English: It is such an essential part of their speaking habits. And yet you might be told or led to believe: "Oh, never mind that 'MAN', it's just an expression."

5. MARKERS are a different sort of particle, they both show and give function to words in sentences, and are also the basic building materials in constructing meaningful sentences. Markers are the things that make a noun a noun in Visayan, and also give it its function in the sentence. For example, look at the markers IT and KU of Aklanon in the following sentences:

RO BAYE GINBAKYAN KU ~~AKI~~ ET ISDAQ.
 (Tm)(woman) (buy) (Am)(man) (Om) (fish)

which means: "The man bought a fish for the woman" (emphasizing woman)
 But if we change the markers and yet retain the same word order:

RO BAYE GINBAKYAN ET ~~AKI~~ KU ISDAQ.
 (Om) (Am)

it would mean: "The fish bought a man for the woman." Identical words and word order, but the markers make the meaning clear.

Although they will be explained shortly, it is best to see them in relation to all the dialects at once. (Consult the list of abbreviations if necessary:

	<u>Tm</u>	<u>Om</u>	<u>Am</u>	<u>Rm</u>	<u>Lm</u>	<u>Pm</u>	<u>Em</u>	<u>Vm</u> "because"	"and"	
IL	ANG	SING	SANG	SA	NGA, -NG	MGA, KA	MAY	AY	KAY	KAG
AK	RO	ET	KU	SA	NGA, -NG	MGA, KA	MAY	HAY	AY	AG
KR	ANG	ET	KANG	SA	NGA, -NG	MGA, KA	MAY	AY	HAY	KAG
LC	ANG	ET	TANG	SA	NGA, -NG	MGA, KA	MAY§		KAY	KAG
OD	KAG*	ET	TONG	SA	NAK, -NG	MGA, KA	INGWA		KAY	AG
RM	ANG	NING	NANG	SA	NGA, -NG	MGA, KA	MAY§		KAY	KAG

* ANG is sometimes used too in Odionganon due to Tagalog influence.
 § INGWA is also used occasionally in Romblomanon and Loocnon due to Bantoanon language influence.
 ¶ Form may exist but was not available from existing materials.

In the case of "because, since" and "and" the function would naturally differ. These two markers are used to fuse clauses in the same way that conjunctions do the same job in English. Hence, the 'function' given would be to unite clauses and fit them into the sentence, the same way that the other markers unite nouns and fit them into the sentence.

DIALOG ONE, The Volunteer Meets His Host, Part 1 -- ILONGO TRANSLATION

1. MAQAYONG HAPON.
(good)(Lm) (afternoon)
2. MAQAYONG HAPON MAM.
(Dp&)
3. BAGGO KA LANG NAGQABOT?
(new) (you) (just) (arrive)
4. HUGO. KAGINA LANG.
(yes) (earlier) (Dp.)
5. SANGO KA NAGQABOT DIRI SA PILIPINAS?
(when) (you) (here) (Rm)(Philippines)
6. SANG SETEMBRE KINSE, PERO PAGKATAPOS SANG DUHA KA ADLAW SA
(Am) (September)(15) (but) (after) (Am) (two) (Pm)(day) (Rm)
MANILA, NAGKADTO AKO SA POTOTAN.
(Manila) (go) (I) (Rm) (-a town in Iloilo Province)
7. NAGQANO KA DEDTO?
(what)(you) (there)
8. NAGTUDLOQ AKO SA ILA ESKWELAHAN.
(teach) (Rm) (their) (school)
9. DIQIN KA NAGHIGDAQ?
(where) (you) (lie down)
10. SA ILA NI FRANK KIMBY, ANG PIYS KOR NGA TAGA POTOTAN.
(Rm)(their)(Om) (Tm) (Lm)(from)
11. SIGURO NAKAPOY KA GUSTO MO NA MAGHIGDAQ?
(probably) (tired) (you) (liking)(your) (now) (lie down)
12. HUGO. KAPOY GID AKO. SA DIQIN ANG KATRI KO?
(Dp*) (Rm)(where)(Tm) (bed) (my)
13. SA IBABAW.
(above)
14. SALAMAT GID.
(thanks) (Dp*)

-
- 3 - "NAG" is the verb prefix denoting past time and emphasizing the actor of the sentence.
 - 5 - "SANGO" means "when" for both past and future time. The verb prefix "NAG-" shows that it refers to the past. This is unlike other dialects which have a separate word for "when" in the past or in the future, and also use an identical verb prefix for each.
 - 6 - The marker "SANG" is used to show past time in days or months or years; the marker "SA" is used to show the future for the same. "SANG MAYO" means "during the past May" whereas "SA MAYO" means "during this coming May".
 - 10 - "SA ILA NI" followed by a name is an idiom for "at the house of" or "at... 's place". Less idiomatically it could be: "SA BALAY NI", literally "at the house of".

DIALOG ONE, The Volunteer Meets His Host, Part 1 -- AKLANON TRANSLATION

N.B. "g" is the symbol for the fricative 'G' (the voiced velar fricative found in the dialect), which the Aklanons themselves transcribe as the letter "E", since the Spanish introduced it as such when they taught Western transcription. However, the "g" is a common linguistic symbol. "x" is the symbol for the corresponding unvoiced velar fricative. (See the introduction, page 7 for an explanation of their occurrences.)

1. MAYADGAYAD NGA HAPON.
(beautiful)(Lm) (afternoon)
2. MAYAD MAN.
(good) (Dp&)
3. BAGGO KA gANG NAGGABOT?
(new) (you)(Dp.) (arrive)
4. HUQO. KAGINA gANG.
(yes) (earlier) (Dp.)
5. KANGO KA MAGGABOT DIYA SA PILIPINAS?
(when) (you) (arrive) (here)(Rm)(Philippines)
6. KU SEPTEMBRE KINSE, PERO PAGKATAPOS ET DAYWANG KA AILAW SA
(Am)(September) (fifteen) (but) (after)(Om) (two)(Lm)(Pm)(day) (Rm)
- MANILA, NAGGADTO AKO SA POTOTAN.
(manila) (go) (I) (Rm) (-a town in Iloilo Province)
7. NAGGALIN KA FITO?
(do) (you)(there)
8. NAGTURQ AKO SA ANDANG ESKUYLAHAN.
(teach) (I) (Rm)(their)(Lm) (school)
9. SIQIN KA NAGGUBOG?
(where)(you) (lie down)
10. SA ANDAY FRANK KIMBY, RO PIYSKOR NGA TAGA POTOTAN.
(Rm)(their) (Tm) (Lm) (from)
11. SIGURO NAGGOY KA. NAQILAQ KA gON GAGUBOG?
(probably) (tired)(you) (want)(you)(now) (lie down)
12. HUQO. GAGOY GID AKO. SIQIN DO AKONG KATRI?
(yes) (Dp*) (I) (where) (Tm) (my)(Lm)(bed)
13. SA IBABAW.
(Rm) (above)
14. SAgMAT GID.
(thanks) (Dp*)

- 3 - "NAG" is the verb prefix denoting past time and emphasizing the actor.
 5 - "KANGO" asks "when in the past" and takes the prefix "MAG-" on the verb. "HINGUNO"
 means "when in the future" and takes the same verb prefix "MAG".
 6 - "KU" is a marker used for past dating, while "SA" is used for future dates. "KU MAYO"
 would mean "during the past May" while "SA MAYO" means "this coming May."
 7 - "ALIN" is the word for "to do something." "ALINON" would mean "what can be done with
 it" such as in "ALINON NAJON RO KWARTA" - "What can we do with money".
 10 - "SA ANDAY" is short for "SA ANDA AY" and is an idiom for "at the home of..."
 (Rm)(their)(Om)

DIALOG ONE, The Volunteer Meets His Host, Part 1 -- KINARAY-A TRANSLATION.

N.B. "ɸ" is a symbol for the high-mid front-rounded vowel of Kinaray-a, equivalent to the German umlaut "Ü" or the French "EU" as in "PEU". (See Introduction p. 8.)

1. MAYAD NGA HAPON.
(good) (Lm) (afternoon)
2. MAYAD NGA HAPON MAN.
(Dp&)
3. BAGGO KAW LANG MAGQABOT?
(new) (you)(just) (arrive)
4. HPOOD. KAGINA LANG.
(yes) (earlier) (Dp.)
5. KANO KAW MAGQABOT DUGYA SA PILIPINAS?
(when) (you) (here)(Rm)(Philippines)
6. KANG SEPTEMBRE KINSE, PERO PAKATAPOS KANG DARWA KA ADLAW SA MANILA.
(Am) (September)(fifteen)(but) (after) (Am) (two) (Pm) (day) (Rm)(Manila)
- NAGKADTO AKO SA POTOTAN.
(go) (I) (Rm) (-a town in Iloilo Province)
7. NAGQANO KAW DUGTO?
(do) (you)(there)
8. NAGTULLOQ AKO SA ESKWELAHAN.
(teach) (I) (Rm) (school)
9. DIQIN KAW MAGHINGAG?
(where)(you) (lie down)
10. KANDAY FRANK KIMBY, ANG PIYSKOR NGA TAGA POTOTAN.
(Rm) (Tm) (Lm)(from)
11. SIGURO NABUULAY KAW. GUSTO MO NA MAGBATANGBATANG?
(probably)(tired) (you) (liking)(your)(now) (rest a while)
12. HPOOD. NABUULAY GID AKO. DIQIN ANG KATRI KO?
(yes) (tired) (Dp*) (I) (where)(Tm) (bed) (my)
13. SA IBABAW.
(Rm) (above)
14. SALAMAT GID.
(thanks) (Dp*)

-
- 3 - "BAGGO" is used with the prefix "MAG-" to show literally "new to arrive."
 5 - "KANO" is used to ask questions about "when in the past". It also takes "MAG" prefix.
 6 - "KANG" is a marker used to show past dating; "SA" shows the future. "KANG MAYO" means "during the past May", whereas "SA MAYO" would mean "this coming May."
 10 - "KANDAY" is an idiom for "at the house of" or "at... 's place."

DIALOG ONE, The Volunteer Meets His Host, Part 1 -- Loocnon Translation

1. MAYAD NGA HAPON.
(good) (Lm) (afternoon)
2. MAYAD NGA HAPON MAN.
(Dp&)
3. PAGABOT MO PA LANG.
(arrival)(your) (Dp#)(Dp.)
4. HUGO. KARINA LANG.
(yes) (earlier)(Dp.)
5. KANGO KA NAGABOT OHI SA PILIPINAS?
(when)(you) (arrive)(here)(Rm)(Philippines)
6. TANG SEPTYEMBRE KINSE, PERO PAGKATAPUS ET DARWANG KA AILAW SA MANILA,
(Am) (September) (fifteen)(but) (after) (Om)(two)(Lm)(Pm)(day) (Rm)(Manila)
- NAGGAYAN AKO SA POTOTAN.
(go) (I) (Rm) (- a town in Iloilo Province)
7. NAGIWAN KA ITO?
(do) (you) (there)
8. NAGTUULOQ AKO SA ANDANG ESKWELAHAN.
(teach) (I) (Rm)(their)(Lm) (school)
9. (SA) DIQIN KA NAGHIGTAG TANG SA POTOTAN IKAW?
(Rm) (where)(you)(lie down) (Am) (Rm) (you)
10. SA BALAY NI FRANK KIMBY, ANG PIYSKOR NGA TAGA POTOTAN.
(Rm)(house) (Am) (Tn) (Lm)(from)
11. SIGURO BULAY KA. GUSTO MO BON MACHIGDAG.
(probably)(tired) (you) (liking) (your)(Dp.) (lie down)
12. HUGO. BULAY GID AKO. SA DIQIN ANG KATRE KO?
(yes) (Dp*) (I) (Rm)(where) (Tn) (bed) (my)
13. SA IBABAW.
(Rm) (above)
14. SALAMAT.
(Thanks)

- 3 - "PAG" is a prefix making a standard verb root a noun, here meaning 'arrival'. The particles "PA" and "LANG" give it the sense of "Is it still (PA) just (LANG) your arrival?"
- 5 - "KANGO" is "when in the past"; another word "SANGO" means "when in the future."
- 6 - The marker "TANG" is used to locate an action in past time; "last May" would be "TANG MAYO". Note its use in line 9--"TANG SA POTOTAN IKAW" ("then when you were in Pototan")
- 10 - The phrase "SA BALAY NI" literally means "at the house of"; the idiomatic phrase "SA ANDAY" has the same meaning, hence "SA ANDAY FRANK KIMBY" would also be correct. Locate the various noun markers: ANG, ET, SA, KANG, and NGA or -NG respectively. How are they used?

1. MAQADONG HAPON.
(good) (afternoon)
2. MAQADONG HAPON RA.
(Dp&)
3. PAGABÓT PA YANG NIMO?
(arrive)(Dp&)(Dp.) (your)
4. OHÓQ. KUMÁN YANG.
(yes) (earlier)(Dp.)
5. KAGUNO KA GIQABÓT HILI SA PILIPINAS?
(when) (you) (arrive) (here)(Rm)(Philippines)
6. TONG SETYEMBRE KINSE, UGALING PAKATAPOS ET RUHANG ADLAW SA MANILAQ,
(Am) (September)(fifteen) (but) (after) (Om)(two)(Lm) (day) (Rm)(Manila)
7. NAGQONO KA ROTO? NAGPAGTO RA AKO SA POTOTAN.
(do) (you) (there) (go) (Dp&) (I) (Rm) (-a town in Iloilo Province)
8. NAGTUROQ AKO SA INRANG ESKUWELAHAN.
(teach)(I) (Rm)(there)(Lm) (school)
9. HARIQIN KA NAGHIGRAQ ROTO?
(where)(you) (lie down) (there)
10. ROTO SA BAYAY NI FRANK KIMBY, KATO BAGANG PIYSKOR NAK TAGA POTOTAN.
(there) (Rm)(house)(Am) (then)(Dp?)(Lm) (Lm)(from)
11. SIGURO INAPILAY KA GUSTO MONG MACHIGRAQ?
(probably) (tired) (you)(liking)(your)(Lm) (lie down)
12. OHÓQ. INAPILAY NAK GADOR AKO. HARIQIN KAG KATRE NAKOQ?
(yes) (tired) (Lm) (Dp*) (I) (where)(Tm) (bed) (my)
13. SA ITAGAS.
(Rm) (high)
14. SALMAT.
(thanks)

3 - "PAG" is a prefix making a standard verb root a noun, here meaning 'arrival'. The particles "PA" and "LANG" give it the sense of "Is it still (PA) just (LANG) your arrival?"

5 - "KAGUNO" means "when in the past"; the word "SAGUNO" means "when in the future."

6 - The marker "TONG" is used to show past dating, while "SA" means the future: "TONG MAYO" refers to "last May" and "SA MAYO" refers to "this coming May."

9 - "HARIQIN" is the fusion of "SA + RIQIN", however the "S" is reduced to an "H" in this case. (For reduction see the notes after Dialog 12.)

The linking marker "NAK" is used to show the relationship between words or clauses. In most cases it links a noun and an adjective. It is abbreviated "-NG" and becomes a suffix when linking a word ending with a vowel sound, as in MAQADONG and MONG.

DIALOG ONE: The Volunteer Meets His Host, Part 1 -- Romblomanon Translation

1. MAQAYONG HAPON.
(good)(Lm) (afternoon)
2. MAQAYONG HAPON DA.
(Dp&)
3. KAQUNO KA NAGABOT?
(when)(you) (arrive)
4. KAJINA PA LANG.
(earlier)(Dp&)(Dp.)
5. KAQUNO KA NABABOT DIRI SA PILIPINAST
(here) (Rm)(Philippines)
6. NANG SEPIYEMBRE KINSE, PERO PAGKATAPOS NING DUHA KA AILAW SA MANILA,
(Am) (September) (fifteen) (but) (after) (Om) (two)(Pm) (day) (Rm)(Manila)
NAGKADTO AKO SA POTOTAN.
(go) (I) (Rm) (-a town in Iloilo Province)
7. NAGGONO KA DIDTO?
(do)(you)(there)
8. NAGTUULOQ SA INDA ESKUWELAHAN.
(teach) (Rm)(their) (school)
9. SA DIQIN KA NAGHIGDAG DIDTO SA POTOTAN.
(Rm)(where)(you) (lie down)(there)
10. SA BAYAY NI FRANK KIMBY, ANG PIYSKOR NGA TAGA POTOTAN.
(Rm)(house)(Am) (Tm) (Lm)(from)
11. SIGURO GINAKAPOY KA. GUSTO MO NA MAGHIGDAG?
(probably) (tired) (you) (liking) (your)(Dp,) (lie down)
12. HUQO. KAPOY NA GID AKO. SA DIQIN ANG AKON KATRE?
(yes) (Dp,)(Dp*)(I) (Rm)(where) (Tm) (my) (bed)
13. DIDTO SA IBABAW.
(there)(Rm) (above)
14. SALAMAT GID.
(thanks)(Dp*)

-
- 3 - "NAG" is a verb prefix emphasizing the main actor and expressing past time.
 3 - "KAQUNO" means "when in the past"; "SAQUNO" means "when in the future." Each takes the appropriate past or future verb prefix. (Note "NAG" as the past.)
 6 - "NANG" is a marker used to locate an action in past time: "NANG MAYO" means "last May."
 "SA" marks the future: "SA MAYO" means "this coming May."

Locate the main noun markers: ANG, SA, NANG, and NING; and also the linking marker NGA or its abbreviation "-NG" (suffix).

There are two basic classes of pronouns in the Western Visayan dialects, the first of which are the topic or subject pronouns. In function, they are similar to those of English which function as the topic and subject of the sentence. However, these serve to stand even when the particular pronoun in use may not be the subject, but nevertheless is stressed as the most important word, and, hence, becomes the topic of its sentence. Some examples in English translation would be:

I am your friend.
I will go with you.
 She gave the gift to him.
 The race was won by him.

If in each case a Visayan wanted to stress the underlined pronoun, he would use a form from the following class of TOPIC PRONOUNS; however, first note that they are not oriented by person as in English (i.e. 'first person', 'second person', and so on), but rather by orientation to the speaker or the person being spoken to. This is due to the peculiarity of both their language and their culture.

	speaker		spk-list.	listener		other		
AK	AKÓ	KAMÍ	KITÁ	KA, IKÁW	KAMÓ	IMÁW	SÁNDA	(N.B. All of these forms are accented on the LAST SYLLABLE except for the forms for "they"; hence, AKÓ, KITÁ...)
IL	AKO	KAMI	KITA	KA, IKAW	KAMO	SIYA	SILA	
KR	AKO	KAMI	KITA	KAW, IKAW	KAMO	TANA	SANDA	
LC	AKO	KAMI	KITA	KA, IKAW	KAMO	IMAW	SANDA	
OD	AKO	KAMI	KITA	KA, IKAW	KAMO	SIDA	SINRA	
RM	AKO	KAMI	KITA	KA, IKAW	KAMO	SIYA	SANDA	
Eng.	"I"	"we"	"you and I"	"thou"	"you"	"he, she"	"they"	

* * * * *

We will discuss focus in the next grammar notes, and we need not go into it here. The simplest rule governing the use of these pronouns is that WHEN THE SPEAKER WANTS TO EMPHASIZE A PRONOUN AS THE MOST IMPORTANT WORD IN HIS SENTENCE, THEN ONE OF THE ABOVE FORMS WILL BE USED. It doesn't matter if that pronoun may have the role of object, indirect object, or associate in its English translation. Keep in mind that the Visayan language works by stress, and these forms function at all times as the topics (or most important words) of their sentences. Some examples from the different dialects to show this:

- (OD) "ANONTAN NAKOQ IKAW." - "I will go with you."
- (AK) "GINTAWQAN NAKON IMAW IT REGALO." * "I gave him a gift."
- (IL) "AKO ANG GAIHAMBAL SUBONG." - "I am the one speaking now."
- (KR) "NALUYAGAN KO SANDA." - "I like them."
- (RM) "NAKITAQ MO NA BA SIYA?" - "Have you seen him yet?"
- (LC) "MAPATUDLOQ AKO SA IMO." - "I will have you teach me."

All this is possible because of some gymnastics with the verb, whereby the verb is made to fit into any situation, thereby letting the speaker emphasize or focus on any other part of the sentence. But all this will come later in the section on FOCUS.

DIALOG TWO, The Volunteer Meets His Host, Part 2 -- Ilongo Translation

1. KONGSTA KA?
(be well) (you)
2. MAJAYO MAN, SALAMAT. HAYG, IKAW?
(fine) (Dp&) (thanks) (but) (you)
3. MAJAYO MAN. NAKAPOY KA PA?
(Dp&) (tired) (you)(Dp#)
4. WALAQ NA.
(none) (Dp,)
5. NAGUTOM KA NA?
(hungry)(you)(Dp,)
6. WAGAY MAN. NANYAGA AKO SA KARINDERYA.
(not) (Dp&)(eat lunch) (I) (Rm) (luncheonette)
7. TAGA DININ KA SA AMERIKA?
(from)(where) (Rm)
8. TAGA SHIKAGU ILLINOY. (phonetic spelling is used here)
9. PILA KANONG MAGULOTOD?
(how many)(you) (brothers & sisters)
10. TATLO KAMI. ISA ANG BABAYING MANGHUD, DUHA ANG LALAKI.
(three) (we) (one)(Tm)(girl)(Lm)(younger) (two) (Tm) (man)
11. PWEDE KO MABILIN DI ANG MGA DALA KO, KAY MAKADTO PA
(may I)(by me)(leave behind)(here)(Tm) (Pm)(bring)(my) (because) (go) (still)
AKO SA ESKUELAHAN?
(I) (Rm) (school)
12. PWEDE MAN. IBILIN LANG.
(sure)(Dp&) (leave) (Dp,)
13. SALAMAT. HALAKAT NA AKO.
(thanks) (leave) (Dp,)(I)
14. HUGO. SIGE.
(yes) (go on)

3 - "NA" is a prefix for stative verbs or verbs which talk about different conditions or needs of a person, such as being hungry, angry, loving, tired, etc. (See also line 5)

6 - "WAGAY" is an abbreviation for "WALAQ ANAY" which literally means "not for now".

12 - "IBILIN" is the root word for "leave behind" (see line 11). The prefix "I-" is a polite imperative emphasizing or focusing on the instrument of an action; hence, it literally might read "Just go ahead and be instrumental in leaving them behind" or "Just leave them behind."

12 - "PWEDE" is a permission asker and giver with many meanings: "sure, worthy, certainly, may I, can" are only some. Its exact English meaning will be found in context.

Locate the different root words (such as QAYO, KADTO, KAPOY, GUTOM), affixes (such as TAGA-, MA-, NA-, or I-), and discourse particles (such as MAN, NA, PA, and LANG).

DIALOG TWO, The Volunteer Meets His Host, Part 2 -- AKLANON TRANSLATION

1. KOMUSTA KA?
(be well) (you)
2. MAYAD MAN, SAAMAT. HAYG, IKAW?
(fine) (Dp&) (thanks) (but) (you)
3. MAYAD MAN. NAGAGOY KA PA?
(Dp&) (tired)(you)(Dp#)
4. WAG SON.
(not)(Dp.)
5. NAGUTOM KA SON?
(hungry) (you)(Dp.)
6. OWAG MAN. NAGILABAS AKO SA RESTORANTE.
(not) (Dp&) (eat lunch) (I) (Rm)(restaurant)
7. TAGA SIGIN KA SA AMERIKA?
(from) (where) (you)(Pm)
8. TAGA SHIKAGU ILLINOY. (phonetic spelling is used here)
9. PILA KAMO MAGMAGANGHOD?
(how many)(you) (brothers & sisters)
10. TATLO KAMI. BABAYING MANGHUD DO SAMBILOG. DAYWA KAMI HAY GAGAKI.
(three)(we) (girl)(Im)(younger) (Tm) (one) (two) (we) (Vm) (man)
11. PWEDE KO MABILIN DIYA RO AKONG MGA DINAGA, AY MAQADTO PA
(may I)(by me)(leave behind)(here) (Tm) (my) (Pm) (brought)(since) (go) (Dp#)
AKO SA ESKUYLAHAN?
(I) (Rm) (school)
12. SIGE. PWEDE.
(sure) (all right)
13. SAAMAT. MAPANAW SON AKO.
(thanks) (leave) (Dp.) (I)
14. HUGO. SIGE.
(yes) (go on)

-
- 3 - "NA-" is a prefix for 'stative verbs' (verbs which talk about different conditions or moods of a person), such as being hungry, angry, leaving, tired, thirsty, etc. (see 5)
 - 4 - "WAG" and "OWAG" (in line 6) are Aklanon for "nothing" or "none" or "not". This particle is used to negate statements of possession and also verbs in past time.
 - 11 - "MABILIN" means "to leave something behind". "MA-" here emphasizes the object of the action (here, the things which were brought), and indicated possibility "can be left".
- "PWEDE" is a permission asker and giver with many meanings: "sure, worthy, certainly, may I, can" are only a few such meanings. Its exact meaning is found in context.
- Locate the different root words (such as AYAD, ADTO, GAGOY, GUTOM, DAPA); the affixes (such as TAGA- and MA- and NA-); and the discourse particles, (such as MAN, SON, PA, GAGANG).

1. KAHUSTA KAW?
(be well) (you)
2. MAYAD MAN, SALAMAT. HAYO, IKAW?
(fine) (Dp&) (thanks) (but) (you)
3. MAYAD MAN. NABULAY PA IKAW?
(fine)(Dp&) (tired)(Dp#) (you)
4. WARAO NA.
(not) (Dp.)
5. NAGUTOM KAW NA?
(hungry)(you) (Dp.)
6. WARAO MAN. NAGIGMAO AKO SA KARINDERYA.
(not) (Dp&) (eat lunch) (I) (Rm)(luncheonette)
7. TAGA DEQIN KAW SA MERIKA?
(from) (where) (Rm)
8. TAGA SHIKAGU ILLINOY. (Phonetic spelling is used here.)
9. PIRA KAMO NGA MAGBUGTO?
(how many)(you) (Lm) (brothers & sisters)
10. TATLO KAMI. SAMBILOG ANG BAYE, KAG DARWA KAMI NGA LAKI.
(three) (we) (one) (Tm)(girl) (and) (two) (we) (Lm)(man)
11. SARANG BALA MABILIN KO DUGYA ANG AKONG MGA DARA, HAY
(can I) (Dp?) (leave behind)(by me) (here) (Tm)(my)(Lm)(Pm)(bring) (because)
MAQAGTO PA AKO SA ESKWELAHAN?
(go) (Dp#) (I) (Rm) (school)
12. HYOOD. SIGE.
(yes) (go on)
13. SALAMAT. MAPANAW RYN AKO.
(thanks) (leave)(now) (I)
14. HYOOD. SIGE.
(O.K.) (Go on.)

- 3 - "NA-" is a prefix for stative verbs (verbs which talk about different conditions or moods of a person), such as being hungry, angry, loving, tired, thirsty, etc. (See 5)
- 11 - "BILIN" is the root word for "to leave something behind". "MA-" here emphasizes the object of the action (the things which were brought), and indicates possibility "can be left behind".
- "SARANG", like "PWEDE", is a permission asker and giver with many meanings: "sure, worthy, certainly, may I, can" are only a few such meanings. Its exact meaning can be found in context.

Locate the different root words (such as AYAD, AGTO, BULAY, DARA); the affixes (such as TAGA-, MAG-, MA-, and NA-); and the discourse particles (such as MAN, NA, RYN, BALA, and PA).

DIALOG TWO, The Volunteer Meets His Host, Part 2 -- LOOCNON TRANSLATION

1. KOMUSTA KA?
(be well) (you)
2. MAYAD MAN, SALAMAT. IKAW, MAN?
(good) (Dp&) (thanks) (you) (Dp&)
3. MAYAD MAN. BULAY KA PA?
(Dp&) (tired) (you)(Dp#)
4. WALA RON.
(not) (Dp.)
5. NAGUTOM KA RON?
(hungry) (you)(Dp.)
6. WAG MAN. NAKAGON PA AKO SA RESTARANT.
(not)(Dp&) (eat) (Dp#)(I) (Rm) (restaurant)
7. TAGA DIGIN KA SA AMERIKAP
(from)(where)(you)(Rm)
8. TAGA SHIKAGU ILLINOY. (Phonetic spelling is used here.)
9. PILA KAMO SA INYONG PAMILYAP
(how many)(you) (Rm)(your)(Lm) (family)
10. TATLO KAMI. ISYANG MANGHOD NGA BAYE, KAG ISYA NGA MAGULANG NGA LAKI.
(three) (we) (one)(Lm) (younger) (Lm)(girl)(and) (one) (Lm)(elder) (Lm) (man)
11. MAGARI KO MABILIN ANG AKON MGA DALA, KAY MAGAYAN PA AKO
(please)(by me)(leave behind)(Tm) (my)(Pm) (bring)(because) (go) (Dp#) (I)
SA ESKOL?
(Rm)(school)
12. HUGO. BILINAN LANG.
(yes) (leave behind) (Dp.)
13. SALAMAT. MAPANAW RON AKO.
(thanks) (leave)(now) (I)
14. HUGO.
(yes)

- 11 - "BILIN" is the root for "to leave behind". The "MA-" prefix here puts emphasis on the object of the action (DALA), and illustrates ability ("can be left behind").
- 12 - The "-AN" suffix on BILIN stresses the place involved in the action ("here" is understood) and illustrates an action not yet begun (like English 'future').
- 13 - PANAW means to "leave" or to "depart" and refers to leave taking.
- Pick out the root words (such as AYAD, GUTOM, KAGON, BILIN); the markers (such as ANG, MGA, SA, NGA or -NG); and the discourse particles (such as RON, MAN, PA, LANG).

DIALOG TWO, The Volunteer Meets His Host, Part 2 -- ODIONGANON TRANSLATION

1. KOMUSTA KA?
(be well) (you)
2. MAQADO RA. IKAW BAGÁ?
(fine) (Dp&) (you) (Dp?)
3. MAQADO RA. INAPILÁY KA PA?
(Dp&) (tired)(you)(Dp#)
4. OYÁ RA.
(not)(Dp&)
5. NAGUTOM EY KA?
(hungry)(Dp,)(you)
6. OYÁ RA. NAGPANIYUGTÓ AKÓ SA RESTARAN.
(not)(Dp&) (eat lunch) (I) (Rm)(restaurant)
7. TAGÁ RIQIN KA SA AMERIKÁ?
(from)(where)(you)(Rm)
8. SA SHIKAGU ILLINOY. (Phonetic spelling is used here.)
9. PILA KAMO SA INRONG PAMILYA?
(how many)(you)(Rm)(your)(Lm)(family)
10. TATLO YANG. USANG MANGHOR NAK KABADE, AG USAING MAGUYANG NAK KAYAKE.
(three) (Dp.) (one)(Lm)(younger)(Lm) (girl) (and)(one)(Lm)(elder) (Lm) (man)
11. PWEDE BAGA NAKOQ MABILIN DILI KAG AKOQ MGA RAYÁ, KAY MAPAGTO
(can I) (Dp?)(by me)(leave behind)(here) (Tm) (my) (Pm) (bring) (because) (go)
PA AKÓ SA ESKUWELAHAN?
(Dp#) (I) (Rm) (school)
12. PWEDE. SIGE.
(sure) (go ahead)
13. SALAMAT. MAPAGTOY RA AKÓ.
(thanks) (go)(Dp,)(Dp&)(I)
14. OHOQ. SIGE.
(yes) (go on)

- 9 - Here "How many in your family?" is literally translated. Another expression calls for the 'brother-sister relationship'.
- 11 - This sentence focuses on the object of the action (leaving things behind) and, hence, the topic marker "KAG" appears before "RAYA". The "MA-" prefix corresponds to the future passive in English; it is 'future object focus' in Visayan grammar.
- 12 - PWEDE and SIGE are words with many possible English translations. The best translation must be found in context.

Locate the various root words (such as QADO, GUTOM, PAGTO); the various markers (such as KAG, NAK or -NG, SA); and the discourse particles (such as EY, RA, PA, YANG).

DIALOG TWO, The Volunteer Meets His Host, Part 2 -- ROMBLOMANON TRANSLATION

1. KOMUSTA KA?
(be well) (you)
2. MAAYO. IKAW DA?
(fine) (you) (Dp&)
3. MAAYO DA, SALAMAT. GINAKAPOY KA PA?
(thanks) (tired) (you)(Dp#)
4. WAYA NA.
(not) (Dp.)
5. GUTOM KA NA BA?
(hungry) (Dp.)(Dp?)
6. WAYA DA. NAGKAGON PA AKO SA RESTARAN.
(not) (Dp&) (eat) (Dp#)(I) (Rm)
7. TAGA DIQIN KA SA AMERIKA?
(from)(where)(you)(Rm)
8. TAGA SA SHIKAGU ILLINOY. (Phonetic spelling is used here.)
9. PILA KAMO SA INDONG PAMILYA?
(how many)(you) (your)(Im)(family)
10. TOYO KAMI. ANG ISA MANGHOD NGA BABAYE, KAG ANG ISA MAGUYANG NGA LAYAKE.
(three) (we) (Im)(one)(younger) (Im) (girl) (and) (Im)(one)(elder) (Im) (man)
11. MAQARI KO BA MABILIN DIRI ANG AKON MGA DALA, KAY MAKADTO
(please)(by me) (Dp?)(leave behind)(here)(Im) (my) (Pm)(bring) (because) (go)
PA AKO SA ESKOL?
(Dp#)(I) (Rm)(school)
12. HUGO. BILINAN LANG.
(yes) (leave behind)(Dp.)
13. SALAMAT. MAKADTO NA AKO.
(thanks) (go) (Dp.)(I)
14. HUGO.
(O.K.)

-
- 4 - "GINA-" or "NA-" is a prefix used on stative verbs (verbs which show the different needs or conditions of a person), like being angry, happy, hungry, thirsty, etc.
 - 5 - Romblomanon, unlike the other West Visayan dialects, almost always uses a question particle in questions. "BA" is most standard, but a special query has "BAGA".
 - 11 - "MAQARI" is another sign of Tagalog influence; however, the Spanish "PUEDE" is also used.
 - 13 - "MAKADTO NA AKO" is the standard form of leave taking. One does not leave without asking permission from the owner of the house. Another common form: "I'll just be going ahead."
 - 12 - "BILIN" is the root word for "to leave something behind." The "-AN" suffix here stresses the place where the article is to be left, which is "here" (understood) in this case.
 - 11 - "The "MA-" prefix here stresses the object of the action along with possibility: "can be left behind".

WHAT IS FOCUS? Focus is perhaps the key element of Philippine languages in general. It is crucial to sentence structure and sentence meaning. Yet it is often underrated by Peace Corps Volunteers and other foreign learners of these dialects. Western thought patterns use stress in sentences; but western stress is usually by intonation or word order, or, in cases, by special words. The Visayan languages have stress built right into the structure; and this is basically what focus means: it refers to the emphasis put into the sentence, though in particular it refers to verbs, which are the kernel of the sentence.

Focus, then, is stress, or emphasis: a means of (literally) focusing in on what the speaker thinks his most important idea in the sentence, and orienting the other ideas around this. The verb, working hand in hand with the different markers, is the key in this operation.

Take a look at the following examples, all of which are in Aklanon, but all of which are directly relevant to your dialect

Preliminary points:

- "RO" marks or points out the topic or most important concept in the sentence.
- "ET" marks the object of an action in the sentence.
- "KU" marks the person or thing directly associated with the action.
- "SA" marks an object or thing referred to by the action, but not directly involved in it: hence, it could mark an 'indirect object', a 'place where' the action occurred, and so on.
- "NAGA-" is a verb prefix used when the verb focuses on the subject or doer of the action, and the action is going on and not yet complete (roughly equivalent to our 'present tense.')
- "GINA-" is a verb prefix used when the verb emphasizes the object of the action and the action is going on and not yet complete.
- "GINA-" and "-AN" are verb affixes used when the verb emphasizes a person or thing referred to, but not directly involved with the action.
- "MAGU~~ANG~~" means an old person, man or woman.
- "ISDAQ" means 'fish.'
- "ASAWA" means 'spouse', be it husband or wife.
- "BAKA~~Q~~" (along with its reduced root, BAKY-) means 'to buy.'

Examples:

- "RO MAGU~~ANG~~ NAGABAKA~~Q~~ ET ISDAQ PARA SA ASAWA."
(The old one is buying a fish for the spouse.)
- "RO ISDAQ GINABAKA~~Q~~ KU MAGU~~ANG~~ PARA SA ASAWA."
(The fish is being bought by the old one for the spouse.)
- "RO ASAWA GINABAKYAN KU MAGU~~ANG~~ IT ISDAQ."
(The spouse is the one for whom the old one is buying a fish.)

These could be translated into your dialect with the same effect. The English translation does not quite grasp the full import and the extreme subtlety of both stress and meaning as changing in the above paradigm (example). Every sentence contains the marker "RO"; each also contains the nouns: "MAGU~~ANG~~ ISDAQ, ASAWA"; and each contains some form of the verb "BAKA~~Q~~". But by alternating exactly where the "RO" (topic) marker appears, and by equally alternating the affixes on the verbs, certain stress and meaning changes occurred.

Admittedly, most volunteers learn the actor focus first. It is the easiest and admits of the fewest root changes or reductions. However, some neglect to

ever learn the other forms. In effect, more than half of the language problems may seem reduced; but, in reality, more than twice as many problems ensue. Let me illustrate with a practical example:

We all know the TV image of the buxom lady on the phone who had a run in with someone she never could see I to eye with. She exclaims: "Well, I told her where she was wrong; and she dared to tell me I was crazy. Imagine that, in front of all those people, there I was standing, and she embarrassed me by saying that I was 'crazy.' The thought of it. Me 'crazy'..!" and on it runs. Now what if someone mis-learned English intonation and always talked like that? We'd think, if he spoke quite well in other areas, that he was proud. This is precisely the judgment that Filipinos have made of some Volunteers who really could speak the dialect quite well, but spoke primarily with the actor focus.

For example, in this simple dialog: "Do you want to go the the movies? ...O.K. Let's go. I'll go with you." that last sentence's translation makes a good bit of psychological difference. If you translate with the stress: "I'll go with you." you are evidently talking down to the person, consider yourself above him; or else it might imply that you didn't want to go, but you would make the effort. However, if you translate with the stress: "I'll go with you." then you are being more polite, using "a little oil" so to speak, and, in general, trying to make the person feel good. It emphasizes him, assures him of your friendship, or of your earnestness in going. It may be a small example, and the world won't end in a day for something like this, but if you repeatedly speak this way, it begins to leave an impression: a bad taste in the mouth, a feeling of inferiority in someone else, or something like that.

A subtitle for these present grammar notes might be: "The Actor Focus-- Handle with Care." At any rate, the forms for verbs which will show emphasis are as follows: (Only the affixes are given, they work for all verbs of action. Verbs of feeling, liking, hating, thirst, hunger, etc. take a different form)

	AK, IL, KR, LC, RM	OD.	(The time structure of verbs is not as clear cut as this chart seems to show. Time is not so important as aspect. In other words, present means more or less going on and not completed; past means completed; future means anticipated; ability means able to be done anytime; and perfect means just completed. The past negative refers to the past time when talking about something one did not do.)
present	NAGA-/GA-	GI-	
past, pos.	NAG-	NAG-	
future	MAGA-/GA-	MA-(reduplication)	
ability	MAKA-/KA-	MAKA-	
perfect	NAKA-	NAKA-	
past, neg.	MAG-	!	

EXAMPLES:

- (LC) BASIQ NAGENTRA IKAW SA PIYS KOR? (Why did you join the Peace Corps?)
 (RM) DIQIN KA NAGAESTAR DIRI? (Where do you live here?)
 (AK) OWAQ AKO MAGKAQON ET ILABAS. (I didn't eat lunch)
 (OD) KAGUNO KA GIABOT SA PILIPINAS? (When did you arrive?)
 (Here KAGUNO calls for a present form of the verb.)
 (IL) MAKAHAMBAL KA SANG BISAYAQ. (You can speak in Visayan.)
 (KR) NAKALAKAT RYN SANDA SA MANILAQ. (They just left for Manila.)

DIALOG THREE, The Volunteer Meets a Stranger, Part 1--Ilongo Translation

1. HEY, DYO, DIQIN KA MAKADTO?
(Joe) (where)(you) (go)
2. DIDTO, SA ESKWELAHAN.
(there) (Rm) (school)
3. BANQAI KAHIBALO KA NA MAGHAMBAL SAM BINISAYAQ.
(wow) (know) (Dp,) (speak) (An) (Vl sayan)
4. DIYUTAY LANG, KAG ASTA KARON SIGE PA ANG PAGTUON KO.
(little) (only) (and) (until) (now) (go on)(still)(Tm) (study) (my)
5. NALUYAG KA MAN DIRI?
(like) (Dp&)(here)
6. HUQO. NALUYAG AKO DIRI, KAY MAQAMIGOHON ANG MGA TAWO.
(yes) (I) (since) (friendly) (Tm)(Pm) (person)
7. PILA KA TUQIG ANG PAGTENIR MO DIRI?
(how many)(Pm) (year)(Tm) (stay) (your)(here)
8. DUHA KA TUQIG.
(two) (Pm) (year)
9. MAQUNA NA LANG AKO.
(go ahead)(Dp,)(Dp.) (I)
10. SIGE SALAMAT.
(O.K.) (thanks)

-
- 1 - "MA-" is the verb prefix for actions going on but not yet completed.
 - 3 - The word "HIBALO" is used and means "to know how to do something". Watch for the sense of the word 'to know'; for example, there is "to know a person" (KILALA) and "to know" in the sense of "to be wise about", which is "ALAM".
 - 3 - "KA-" is short for "MAKA-" and is the verb prefix denoting an ability to do something. It roughly means "can" in English.
 - 3 - "SAM" is the reduction (see Grammar Notes, Dialog Twelve) of "SANG" before the letter "B".
 - 7 - "KA" here is a marker for both enumerations and questions of quantity. It proceeds all nouns which follow either "PILA" or any number of enumeration. It may literally be taken to mean "of", but such a translation would render a stilted English: e.g. "How many of chickens do you have--I have three of them."

DIALOG THREE, The Volunteer Meets a Stranger, Part 1--Aklanon Translation

1. HEY DYÓ, SIQIN KA GAADTO?
("Joe") (where) (you) (go)
2. IDTO LANG, SA ESKUYLAHAN.
(there) (just) (Rm) (school)
3. AQBAI MAKAHAMBA KA SON SA INAXANON.
(wow) (speak) (you) (Dp,) (Rm) (Aklanon)
4. SANGKURÓT GÁNG. HASTA MAKARÓN HAY GATUQON PA AKÓ.
(little) (just) (until) (now) (Vm) (study) (Dp#) (I)
5. NAQILAG KA MAN IYA?
(like) (you) (Dp&) (here)
6. HUGO GID. NAQILAG MAN AKÓ RIYA AY AMIGOHÓN DO MGA TAWO.
(yes) (Dp*) (Dp&) (here) (since) (friendly) (Tm) (Pm) (person)
7. PILANG KA DAGQON RO PAGTENIR MO RIYA?
(how many) (Pm) (year) (Tm) (stay) (your)
8. DAYWANG KA DAGQON.
(two) (Lm) (Pm) (year)
9. MABUNA GÁNG AKÓ KIMO.
(go ahead) (Dp.) (I) (you)
10. SIGE. SAAMAT.
(o.k.) (thanks)

-
- 1 - "GA" is the verb prefix for an action going on and not yet completed.
 - 2 - Aklanon uses both "LANG" and "GÁNG".
 - 3 - "MAKA-" is the verb prefix denoting ability at doing something; it is used to put emphasis on the doer of the action, and may be considered equivalent to the English "can".
 - 5 - "MAN" may seem to have no referent here, but actually it denotes the continuity of the conversation. We have seen (p.11) how this particle can mean "this is my answer to what you have just said"; it also can have the use or sense of "by the way" or "on the other hand".
 - 7 - "KA" is a marker for the plural after "PILA" and any number. It often is a matter of choice as to whether or not it will be used.
 - 9 - "KIMO" represents a class of pronouns found in Aklanon and Kinaray-a, the referent pronouns. Whereas the other dialects say "SA IMO", Aklanon says "KIMO". The pronoun class is as follows:

	singular	plural
speaker	KAKON (-me)	KAMON (-us)
speaker-listener	KATON (-me and you)	KATON (-us and you)
listener	KIMO (-thee)	KINYO (-you)
other party	KANA (-him,her)	KANDA (-them)

This may be compared to the indirect object of English or other Western languages, but a fuller treatment can be found on p. 50 under "Associative Usage of Pronouns".

DIALOG THREE: The Volunteer Meets a Stranger, Part 1 -- Kinaray-a Translation

1. HEY DYU, ^{DIQIN} IKAW ^{MAQAGTO?}
("Joe") (where) (you) (go)
2. DUGTO SA ^{ESKWELAHAN.}
(there) (Rm) (school)
3. ^{ABAW!} MAQARAM KAW ^{FIN} MAGHAMBAL KANG KINARAYGA.
(now) (know) (you) (Dp.) (speak) (An) (Antiquino)
4. ^{INDIQ} PA GID, KAG SIGE PA GANIQ ANG PAGTUQON KO.
(not) (Dp#) (Dp*) (and) (go on) (Dp#) (Dp!) (Tm) (study) (my)
5. NALUYAGAN MO ANG LUGAR (DUGYA)?
(is liked) (by you) (Tm) (place) (here)
6. ^{HYOD.} NALUYAGAN KO ANG LUGAR HAY MAQALOWAN ANG MGA TAWO.
(yes) (by me) (Tm) (because) (friendly) (Tm) (Pm) (person)
7. ^{PIRA} KA TUQIG ANG PAGTEUR MO HUGYA?
(how many) (Pm) (year) (Tm) (stay) (your) (here)
8. DARWA KA TUQIG LANG.
(two) (Pm) (Dp.)
9. MAQUNA LANG AKO KANIMO.
(go ahead) (Dp.) (I) (you)
10. SIGE. SALAMAT.
(O.K.) (thanks)

-
- 1 - "MA-" is a verb prefix for an action going on and not yet completed.
 - 3 - "ARAM" is a root word for "intelligent, wise, knowing". It is also used in Kinaray-a to denote "know how" to do something. There are other words for know depending on the sense, such as "to know a person" or "be acquainted" (KILILA).
 - 5 - "LUYAG" is the root word for "to like". This construction illustrates the use of FOCUS in verbs. The "NA-" prefix and "-AN" suffix unite to focus on or emphasize the object of one's liking rather than the subject of the action. Literally the sentence might read: "Is it the place which is liked by you?"
 - 6 - The same 'place' or 'referent focus' is used in this sentence.
 - 6 - Note the "MA-" prefix used on an adjective root.
 - 7 - "KA" is a plural marker used after statements or questions of quantity. It can occur after "PIRA" or after any number. It might be literally taken to mean "of", but a translation as such would be stilted: "How many of chickens?--Three of them."
 - 9 - "KANIMO" represents a special class of pronouns, the associative or referent class, which is as follows:

	singular	plural
speaker	KANAKON (-me)	KANAMON (-us)
speaker-listener	KANATON (-me and you)	KANATON (-us and you)
listener	KANIMO (-thou)	KANINYO (-you)
other party	KANANA (-him,her)	KANANDA (them)

This may be compared to the indirect object of English or other Western languages, but a fuller treatment can be found on p. 50 under "Associative Usage of Pronouns."

DIALOG THREE: The Volunteer Meets a Stranger, Part 1--Loocnon Translation

1. HEY DYÓ, HIGÍN KA MAQAYÁNT
("Joe") (where) (you) (go)
2. ITO SA ISKWELAHÁN.
(there) (Rm) (school)
3. ABÁ, ANIIGO KA RON GALIÓ MAGEINISAYÁ.
(wow) (know how) (you) (Dp,) (Dp!) (speak Visayan)
4. MAISÓT LANG, HASTA KADYÁ NAGATUQON PA AKÓ.
(little) (just) (until) (now) (study) (Dp#) (I)
5. NAQILÁ KA MAN OHI?
(like) (Dp&) (here)
6. HUQO. MAQAMIGOHÓN ABI ANG MGA TAWO.
(yes) (friendly) (since) (Tm) (Pm) (person)
7. PILÁNG TUQIG IKÁW OHI?
(how many) (year) (you) (here)
8. DARWANG TUQIG.
(two) (Lm) (year)
9. MAQUNA LANG AKÓ.
(go ahead) (Dp.)
10. SIGE. SALAMAT.
(O.K.) (thanks)

-
- 1 - "MA" is a verb prefix for an action going on and not yet completed, emphasizing the actor of the sentence.
 - 3 - "ANIIGO" is the root word for "to know how". There are other words for types of knowing, like "to know or be acquainted with a person" (KILALA) and another for "to know information or facts" (KASAYUD).
 - 3 - Here the general term for Visayan is used instead of the particular name of the dialect.
 - 4 - "NAGA-" is the verb prefix for general present time of verbs which emphasize the actor in the sentence.
 - 5 - "MAN" is generally used as a referent to a previous question, meaning "this is my answer to what you just said". However, here it can have the introductory sense of "by the way" or "well, on the other hand".
 - 6 - "ABI" is a discourse particle, literally meaning "to give." It has an idiomatic meaning, however, which is hard to capture in English. Some possible connotations might be: "take it from me", "well, after all", "but on the other hand", or "yet."
 - 6 - Note the "MA-" prefix for adjective roots.

DIALOG THREE: The Volunteer Meets a Stranger, Part 1 -- Odionganon Translation

1. HEY, DYÓ, RIQÍN KA MAPAGTÓ.
("Joe") (where) (you) (go)
2. ROTÓ SA ESKWELAHAN.
(there) (Rm) (school)
3. ABÁ! MAQAYAM EY KA MAGBISAYAN 'T ODIONGANON.
(wow) (know) (Dp.) (Visayan) (Om) (Odionganon dialect)
4. MAISÓT YANG. HASTA NGASING AY NAGTUTUQÓN PA AKÓ.
(little) (just) (until) (now) (Vm) (study) (still)
5. GUSTO NIMO DILI?
(liking) (your) (here)
6. OHOQ. GUSTO NAKÓQ KAG MGA TAWO AY MAMIGOHÓN.
(yes) (my) (Tm) (Pm) (person) (Vm) (friendly)
7. MGA PILANG TUQIG KA DILI?
(about) (how many) (year) (you) (here)
8. RUHANG TUQIG.
(two) (Lm)
9. MAQUNA YANG AKÓ.
(go ahead) (Dp.)
10. SIGE. SALAMAT.
(o.k.) (thanks)

-
- 1 - "MA-" here is a verb prefix for an action going on and not yet completed, putting emphasis on the actor.
 - 3 - "AYAM" is a root word in Visayan for "intelligent, wise, knowing". Here it is used to denote "know how to do something." There are other words for types of knowledge: such as to know or be acquainted with a person, to know facts, and to remember.
 - 3 - "MAG-" is equivalent to the infinitive here. It is used with the general word for Visayan, and has the connotation "to speak Visayan". Note also that both the general term for Visayan, and the name of the specific dialect are here used together. 'Visayan' is the verb, and 'Odionganon' is the object of that verb.
 - 3 - "'T" is an abbreviation or slur of the Object Marker "ET."
 - 4 - "NGASING" is the specific word for "now, at this present time" and also means "today". "EY" on the other hand is a color or discourse particle referring generally to a point of time.
 - 4 - Besides the "NAG-" prefix on the verb, Odionganon here follows Tagalog and reduplicates the first syllable of the root word (TUQON-to study). Hence, "NAG-" + reduplicated first syllable" refers to present and uncompleted actions, and emphasizes the actor.
 - 6 - Note the prefix "MA-" here used as an adjective prefix. "MA-" is also the most common adjective prefix for adjectives in the positive degree.

DLALOG THREE: The Volunteer Meets a Stranger, Part 1 -- Remblomanon Translation

1. HEY, DYO, DIQIN KA MAKADTO?
(**"Jee"**) (where) (you) (go)
2. DIDTO SA ISKWELAHAN.
(there) (Rm) (school)
3. ANTIGO KA NA GALIQ MAGBINISAYAG!
(know) (you)(Dp,)(Dp!) (speak Visayan)
4. ANTIGO NING MAISOT. HASTA NIYAN SIGE PA ANG PAGTUQON KO.
(Om) (little) (until) (now) (proceed)(Dp)(Tm) (study) (my)
5. NALUYAG KA BA DIRI?
(like) (you) (Qm)(here)
6. HUQO. MABINUQOT ABI DIRI ANG MGÁ TAWO.
(yes) (very kind) (since) (here) (Tm) (Pm) (person)
7. PILANG TUQIG IKAW DIRI?
(how many) (year)
8. DUHA KA TUQIG.
9. MAQUNA LANG AKO.
(go ahead)(just)
10. SIGE SALMAT.
(O.K.) (thanks)

-
- 1 - **"MA-"** is a verb prefix for an action going on and not yet completed, putting emphasis on the main actor.
 - 2 - **"ANTIGO"** is the root for "to know how". There are other words for various types of knowing: such as, 'to know or be acquainted with a person', 'to know facts', and 'to remember'.
 - 5 - **"BA"** is again used as a marker to show a question.
 - 6 - **"ABI"** is a discourse particle or color word. It literally means to 'give' and is used in commands; however, it has an idiomatic meaning which might be translated as "well, take it from me", "but, on the other hand", "but since", or "well, after all."
 - 6 - **BUQOT** is the root word. **"MA-"** is an adjective prefix, and **"-IN-"** is an infix which here intensifies or strengthens the meaning of the root word. Thus, though **MABUQOT** means kind; **MABINUQOT** means very kind.

MARKERS, in general, are small particles that give function, position, and (some) meaning to words as they occur in the sentence. They orient, so to speak, the words in the sentence, showing the listener what the speaker considers the most important concept and how the other parts are related to it. Hence, they are function, and not content words. This is to say they give meaning and/or assign a function to words, phrases, or sentences without possessing any meaning in or of themselves. In general, it can also be said that the markers transform either roots or any words, phrases, or even clauses that follow them into nouns. (With the exception of the linking marker.)

There are two basic groups of markers, those used with all classes of nouns except names of people; and those only used with the names of people. The former class is given in detail on page 11. The later is as follows for all the dialects here concerned:

Subject marker:	SI (singular)	SANDAY (plural)†
Object marker:	**	**
Referent marker:	KAY (singular)	KANDAY (Plural)
Associative marker:	NI (singular)	NANDAY (plural)†

All other markers (Lm, Em, Vm) are as listed on page 11.

** People can generally not be made the direct object of a verb. This is somewhat due to a built in respect mechanism of the language itself. Even to say "I will eat Pedro" one must translate by emphasizing or focusing on "Pedro", and use a construction similar to our passive: "Pedro will be eaten by me." Hence, even if one were to go so far as to eat one's fellow humans, they would have to be the subject or topic of the sentence, even if they might be the object of your action.

† Some dialects or areas use different plural markers. Unfortunately, such information is not available from existing materials as to which dialects differ. The force of the plural marker is not to pluralize a name, like "the Johns" in English, but rather to group others around the name mentioned. "SANDAY JUAN" would mean "JUAN AND HIS COMPANIONS"

THE TOPIC MARKERS. common: ANG (IL, KR, LC, RM), RO (AK), KAG (OD)
proper name: SI (all, singular) SANDAY (most, plural)

The Topic Markers serve the most important function, for they point out or mark the most important word or concept in the speakers mind. The words or phrases following it will be the topic of the sentence, and the rest of the sentence that falls out of its sphere will contain the predicate or news. Examples:

(IL) "MATAHUM ANG LALAKI." (The man is handsome.)
(AK) "GWAPO RO KAYAKI." (Ibid.)
(OD) "GWAPO KAG KAYAKE." (Ibid.)

Note first that the sentence order is reversed and that the predicate is first, and the topic second. The topic (In this case 'man') is shown as the most important word in the speaker's mind. The topic marker can also transform other parts of speech into a noun, serving as the subject of the sentence.

(AK) "NAGPANAW SI TATAY SA MANILAQ." ("Father left for Manila.")

Here, 'father' serves as subject; and 'left for Manila' is predicate. But in

(AK) "SI TATAY RO NAGPANAW SA MANILAQ." ("The one who left for Manila was Father.")

Here, the phrase "the one who left for Manila" becomes both topic and noun. Before "nagpanaw" ("left") was clearly a verb; now it becomes part of a noun phrase, and could even serve alone as a noun ("RO NAGPANAW"). This is a clear instance of the function-giving power of markers; in this case, a verb is transformed into a noun, or a verb phrase into a noun phrase.

It should be noted again that the topic marker does not always illustrate the subject of the sentence, but rather the topic or most important word or concept. For example,

- (IL) "ANG PRESIDENT KANTAHANANG SANG MGA BATAQ."
 ("The children will sing for the president.")
 ("The president will be sung for by the children.")
- (AK) "SI MAYOR RO ADTUNAN NI MARIA."
 ("Mary will go to the Mayor.")
 ("The Mayor will be the one to whom Mary will go.")

Here the actual subjects, or doers of the action, are 'children' and 'Mary'; yet the topics of the Visayan sentences are 'president' and 'Mayor' respectively.

THE REFERENT MARKERS: common: SA (all dialects)
 proper name: KAY (all, singular) KANDAY (some, plural)

The Referent Markers have the function of marking any or all words which are referred to, but not directly involved in, the main action of the verb. If this sounds sufficiently vague, it is meant to. These markers are used where English and other Western languages have a multitude of forms. The referent markers 'take the place of' the whole system of prepositions, and almost all instances of the 'indirect object' and times or locations of actions. When an act is done, there is a doer and a receiver (subject and object), all other instances are categorized under referents. Look at the following English translations of such situations:

- | | |
|---------------------------------------|-----------------------------------------|
| a. He gave a gift <u>to the boy</u> . | f. They're looking <u>at the game</u> . |
| b. Throw me <u>the pillow</u> . | g. We hate <u>their habits</u> . |
| c. Sweep <u>the floor</u> . | h. She walked <u>into the door</u> . |
| d. Go <u>home</u> . | i. I am returning <u>home</u> . |
| e. He <u>likes children</u> . | j. Wash <u>the dishes</u> . |

A reflective study and analysis of the underlined words or phrases will begin to show you the sense of the Visayan referent. Some may at first seem confusing. For examples 'c' and 'j', aren't "the floor" and "the dishes" the direct receivers of the action? To the Visayan mind, they are indirect receivers and hence referents because one sweeps dust off of floors and washes dirt off of dishes. Hence, 'dust' and 'dirt' are the direct receivers, while 'floor' and 'dishes' are only referred to in the action. In examples, 'd', 'h', and 'i' intransitive verbs have no direct object, and hence everything but the subject would be referred to in the action. In 'e' and 'g', the Visayan mind thinks of liking and hating as indirectly involving the thing mentioned. In fact, if the same verb were used with the object marker, it would imply 'wanting' and 'killing.' Hence, if 'SA' is used, it would mean "He likes children." But if the object marker were used ('ET, SING, NING'), it would mean "He wants (to have) children."

The referent markers are only used when the referent is not made the topic of the sentence. Take the above examples about the 'president' and 'the mayor':

- (IL) "ANG MGA BATAQ MAGAKANTA SA PRESIDENT."
 (AK) "SI MARIA GAGADTO KAY MAYOR."

In this case, the referents remain referents and are not topics as above.

DIALOG FOUR, The Volunteer Meets a Stranger, Part 2--Ilongo Translation

1. SIR, SIR, MAY KLASÉ KA SUBONG?
(sir) (Tn) (class)(you) (now)
2. WALÁ MAN. BAKANT NA AKÓ.
(none) (Dp&) (vacant) (Dp,) (I)
3. PWEDE AKÓ MAKAPMANGKOT SA IMO?
(please) (can) (ask) (Pn)(you)
4. PWEDE SIGÉ.
5. SINGO ANG NGALAN MO, SIR?
(who) (Tn) (name) (your)
6. SI TOM SMITH AKÓ. IKAW? SINGO?
(Tn)
7. AKÓ SI PIQO ESPINOSA. PILÁ NA ANG EDAD MO, SIR?
(Tn) (how much) (age)(your)
8. BYNTE TRES.
(twenty-three)
9. HUBEN KA PA, NO? PERO KATAKAS NA. PILÁ ANG TAGAS MO?
(young)(you)(Dp&) ('tag')(but)(very tall)(Dp,)(how much)(Tn)(height)(your)
10. SIKS WUN.
11. ABA, SIKS ROTYR BAP PILÁ KA NA KA TUWIG IDI?
(wow) (Dp?) (you)(Dp,)(Pn) (year) (here)
12. ISÁ LANG KA BULAN.
(one) (only) (Pn) (month)
13. ISÁ LANG GALIQ. PERO KABALO KA MAGHAMBAL SANG BISAYAN.
(Dp,) (Dp!) (but) (know) (you) (speak) (An) (Visayan)
14. DIUTAY LANG, INDIQ PA MAGAYD.
(little) (only) (not) (yet) (good)

(this dialog is to be continued)

-
- 1 - "MAY" is an existential or predicate marker. It can be used, as here, with the meaning of 'have, possess'. But it more properly means 'there is', and the pronoun, even if serving as topic of the sentence, might be taken to mean 'for you'.
 - 2 - "BAKANT" shows the borrowing from modern American slang, but with Visayan pronunciation.
 - 3 - "MAKA-" is a verb prefix denoting 'can' or 'may', and emphasizing the actor.
 - 9 - "NO" or "AND" are used for a question tag, like "aren't you?"
 - 13 - "GALIQ" is a discourse particle expressing surprise. All of the discourse particles 'denote' more than they 'mean.' Yet they are absolutely crucial to conversational meaning. (See Grammar Notes on p. 41 and 42.)
 - 11 - Note that "KA" is two separate phenomena. One is the pronoun abbreviation for IKAW (you), the other is a marker for enumerations.

DIALOG FOUR, The Volunteer Meets a Stranger, Part 2--Aklanon Translation

1. SIR, SIR, MAY KLASÉ KA MAKARÓN?
(Em) (class) (you) (now)
2. OWAQ ØON. BAKANT ØON AKO.
(none)(now) (vacant)(now) (I)
3. PWEDE AKO MAKAPANGOTANAQ KIMO?
(may) (I) (ask question) (to you)
4. PWEDE GID. SIGE.
5. SINGO RING NGAØAN SIR?
(who)(Tm)(you)(name)
6. SI TOM SMITH AKÓ. IKÁW BAQA?
(Tm) (what is it?)
7. SI PIO ESPINOSA AKÓ. PILÁ RING EDÁD, SIR?
(Tm) (how many) (age)
8. BYNTE TRES.
(twenty three)
9. BATAQ PA GALÍQ IKÁW! PERO KATAAS KA ØON. PILA RING KATAAS?
(young)(yet)(indeed) (but)(very tall) (now)(how much) (height)
10. SIX WUN.
11. ABÁ! SIX FOWYR, BAQA? PILÁNG KA DAGQON ØON IKAW RIYA?
(wow) (indeed) (Pm) (year) (now) (you)(here)
12. SAMBATONG BUØAN ØANG.
(one) (Lm)(month)(just)
13. PERO ANTIGO KA ØON MAGHAMBAQ SA INAXØANON.
(but)(know how) (now)(to)(speak)(Rm) (Aklanon)
14. SANGKURÓT ØANG, BUKÓN PA ET MAYÁD.
(little) (only) (not) (yet)(Om) (good)

(this dialog is to be continued)

- 1 - MAY is an existential or predicate marker. It can be used, as here, with the meaning of 'have'. But it more properly means 'there is', and the pronoun, even if serving as topic of the sentence, might mean 'for you.' A literal translation might read 'there is for you'.
- 2 - BAKANT shows the borrowing from modern American slang, but the pronunciation is Aklanon.
- 3 - MAKA is the verb prefix denoting 'can' or 'may', emphasizing the actor.
- 5 - RING is a contraction for RO IMO NGA (the topic marker, the possessive form of the pronoun, and the linking marker). It occurs again in 7 and 9.
- 6 - BAQA is a discourse marker. It 'denotes' more than it 'means.' Yet it and all other discourse markers are crucial to conversational meaning. BAQA is used to interrogate further or to express surprise (see 11).
- 9 - KA is seen here as two separate prefixes. The first use is to make an adjective 'very much so'; the second makes ~~it~~ a noun of the root word.
- 14 - BUKON is used with ET to negate adjectives, as here 'not good'.

DIALOG FOUR: The Volunteer Meets a Stranger, Part 2--Kinaray-a Translation

1. SIR, SIR, MAY KLASÉ KA TULAĀKADYÁ?
(sir) (Im) (class)(you) (now)
2. WARÁ. BAKANT AKÓ TULAĀKADYÁ.
(none) (vacant) (I)
3. SARÁNG AKÓ MAKAPMANGKOT KANIMO?
(Cf. II, 11)(I)(can) (ask) (you)
4. HĀOD. SIGÉ.
5. SINGO ANG NGARAN MO, SIR?
(who) (Tm) (name) (your)
6. SI TOM SMITH AKÓ. IKÁW? SINGO?
(Tm)
7. AKÓ SI PIO ESPINOSA. PIRÁ ANG EDÁD MO?
(Tm) (how much)(Tm)(age)(your)
8. BYNTE TRES.
(twenty-three)
9. BATAQ PA GALIQ IKÁW, NO? PERO KATAĀAS KANIMO. ANÓ IKÁW KATAĀAS?
(young)(Dp#)(Dp!) (you) (tag)(but)(very tall) (you) (what) (height)
10. SIKS WUN.
11. ABÁ! SIKS FOTYR KA. PIRÁ RĀN IKÁW KA TUBIG DUGYÁ?
(wow) (you) (how many) (now) (you) (Pm) (year) (here)
12. SAMBULAN PA LANG.
(one)(month)(Dp#)(Dp.)
13. SAMBULAN PA LANG GALIQ. PERO MAĀRAM KAW RĀN MAGHAMBAL KANĀ KINARAYÁ.
(Dp!) (but) (know) (you)(Dp.) (speak) (Am)(Kinaray-a)
14. EKIQ PA LANG. INHIQ GID MAYÁD.
(little)(Dp#) (Dp.) (not) (very) (good)

(This dialog is to be continued.)

-
- 1 - "MAY" is used to show possession in this case. In other cases it might mean 'there is', but here it means 'have' or 'possess'. Literally it could read: 'Is there for you a class now?' but the focus or emphasis is on 'you', and, hence, the topic pronoun is used.
 - 2 - "BAKANT" shows borrowing from modern American, but with the Visayan pronunciation.
 - 3 - "MAKA-" is a verb prefix denoting 'can' or 'may', and stressing the actor.
 - 9 - "GALIQ" is a discourse particle expressing surprise. All of the discourse particles 'denote' more than they 'mean'. Yet they are crucial to conversation meaning. (See Grammar Notes on pp. 41-42.)
 - 9 - "NO" or "ANO" are used for a question tag, like "you're going, aren't you?"
 - 11 - Note that "KA" is two separate phonemes (words). One is the pronoun abbreviation for IKAW (you), the other is a marker for enumerations.
 - 12 - "SAMBULAN" is the abbreviation of "SANG" (one) and "BULAN" (month). They are run together, and phonemic reduction (see Grammar Notes, Chapter 12) takes place.

DIALOG FOUR: The Volunteer Meets a Stranger, Part 2--Loocnon Translation

1. SIR, SIR, MAY KLASÉ RON IKÁW?
(Em) (class)(Dp,) (you)
2. OWAQ. BAKANT AKÓ.
(none) (vacant)
3. PWEDE AKÓ MAKAPAMANGKOT SA IMO?
(may I) (can) (question)(Rm)(you)
4. HUQO. SIGE.
5. SINQO ANG IMONG NGALAN, SIR?
(who) (Tm) (your) (name)
6. SI TOM SMITH, IKÁW MAN BALÁ?
(Tm) (you) (Dp&) (Dp?)
7. SI PIO ESPINOSA. ANÓ ANG IMONG EDAD, SIR?
(what)(Tm) (your) (age)
8. BYNTE TRES.
(twenty-three)
9. BATAQ KA PA GALIQ, PERO KATAAS RON PILÁ ANG TAAS MO?
(young) (Dp#)(Dp!) (but)(very tall)(Dp,)(how many)(Tm) (height)(your)
10. SIKS WUN.
11. ABA! SIKS FOTYR KA GALIQ. MA'T BUHAY KA RON ODI?
(wow) (you) (Dp!) (how) (long) (you)(Dp,)(here)
12. SANG BULAN PA LANG.
(one)(month)(still)(Dp.)
13. ISYA LANG GALIQ, PERO ANTIGO KA RON MAGBINISAYAQ.
(one) (Dp.) (Dp!) (but)(know how) (Dp,) (speak Visayan)
14. ANTIGO MAN ET MAISOT. BUKON PA ET MAYAD.
(know) (Dp&)(Om) (little) (not) (yet)(Om) (well)

(This dialog is to be continued)

-
- 1 - MAY is used to show possession in this case. In other cases it might mean 'there is'; here it means 'have' or 'possess'. Literally it means: 'is there for you?' but the focus or emphasis is on you, and, hence, the topic pronoun is used.
 - 3 - PWEDE is a general permission asker like 'please' or 'may I' in English.
 - 6 - BALÁ is a particle used in asking questions again or in earnestness.
 - 11 - MA'T is the abbreviation for MANA and ET. "MANA" means, literally, "he said" or "it is said". An extremely literally translation would then read: "what could be said of the length you are now here".
 - 13 - ISYA is the numeral for one; it is used in counting. It's adjective form is SANG (see line 12).

Note and find the various discourse particles: PA, RON, MAN, GALIQ, LANG, and BAGA. Confer with the grammar notes of this chapter.

1. SIR, SIR, MAY KLA^{SE} KA NGAS^{ING}?
(Em) (class) (now)
2. WAYAQ. BAKANTE AKO.
(none) (vacant)
3. MAARI BAGA[!] MAKAPANGOTANAQ AKO[!] SA IMO?
(may) (Dp?)(can)(question)
4. OHOQ. SIGE.
5. SINQO KAG IMO NGUYAN, SIR?
(who) (Tm)(your)(name)
6. SI TOM SMITH. IKAW BAGA[!]?
(Dp?)
7. SI PIO ESPINOSA AKO[!]. PILA[!] KAG IMO EDAD NGAS^{ING} SIR?
(how many)(Tm) (age) (now)
8. BYNTE TRES.
(twenty-three)
9. BATAQ KA PA YAKIQ, PERO ABANG TAAS. PILA[!] KAG TAAS MO?
(young)(you)(still)(Dp!) (wow) (tall) (Tm)(height)(your)
10. SIX WUN.
11. ABA[!] SIX FOTYR KA YAKIQ! PILANG TUQIG EY KA DILI?
(you)(Dp!) (year) (Dp,) (here)
12. ~~USA~~ YANG NAK BUYAN.
(one)(Dp.) (Lm) (month)
13. USA YANG YAKIQ! PERO MAAYAM EY KA MAGBISYAQ ET ODIONGANON.
(Dp.) (Dp!) (but) (know) (Dp,)(you) (speak) (Om)
14. MAISOT YANG. BUKOQ PA MASYADONG QADO.
(little)(only) (not) (yet) (very) (good)

(this dialog is to be continued)

-
- 1 MAY is used in this instance showing the influence from Tagalog and other Visayan dialects. Normally the marker INGWA would be used: INGWA ET KLA^{SE}...
 - 3 MAARI is a permission asker idiomatic to Tagalog (as MAAARI) and could be translated as "may I", "please", "could it be".
 - 9 ABA usually means "wow" or "my goodness". Used here as a modifier it would have the meaning of "very" or "extremely".
- Note the use of the various discourse particles:
 BAGA in lines 3 and 6; YAKIQ in lines 9, 11, and 13;
 EY in lines 11 and 13; PA in 9 and 14; YANG in 12 and 13.
- 14 BUKOQ is a particle used to negate adjectives and other modifying words or phrases. (See XII, line 10)

DIALOG FOUR: The Volunteer Meets a Stranger, Part 2--Romblomanon Translation

1. SIR, SIR, MAY KLA^hSE KA NI^hYAN?
(Em) (class) (now)
2. WAYAQ. BAKANT AKO.
(none) (vacant)
3. PWEDE BA MAKAPAMANGKOT SA IMO?
(may I)(Qm) (question) (Rm)(you)
4. HUQO. SIGE.
5. SINGO ANG NGALAN MO, SIR?
(who)(Tm) (name) (your)
6. SI TOM SMITH, IKAW BA?
(Tm) (Qm)
7. SI PIO ESPINOSA. PILA ANG EDAD MO, SIR?
(how many) (age)(your)
8. BYNTE TRES.
(twenty-three)
9. BATAQ KA PA GALIQ, PERO KATAAS KA NA. ANO ANG TAAS MO?
(young) (yet)(Dp!) (but)(very tall) (Dp,)(what)(Tm)(height)(your)
10. SIKS WUN.
11. **ABA!** SIKS POTYR KA GALIQ. PILA KA NA BA KA TUQIG DIRI?
(you) (Dp!) (how many)(you)(Dp,)(Qm)(Pm) (year) (here)
12. ISA PA LANG KA BUYAN.
(one)(still)(Dp.)(Pm)(month)
13. ISA PA LANG GALIQ, PERO ANTIGO KA NA MAGBINISAYAQ.
(Dp!) (but)(know how)(you)(Dp,)(speak Visayan)
14. ANTIGO NING MAISOT. BUKON PA GID MAAYO.
(know) (Om) (little) (not) (yet)(very)(good)

(This dialog is to be continued)

-
- 1 - MAY is used to show possession in this case. In other cases it might mean 'there is'; here it means 'have, possess'. Literally it means: 'is there for you?' but the focus or emphasis is on you, and, hence, the topic pronoun is used.
 - 3 - PWEDE is a permission asker in general use meaning 'may I' or 'please'.
 - 6 - Note the use of the question marker BA throughout this dialog. It is essential to Romblomanon, which is the only Visayan dialect that marks every question with some sort of particle: either BA or BAGA.
 - 11 - Note that the word KA has two uses; it is actually two separate words. One word, KA, is the abbreviation for IKAW (meaning "you"); the other is a plural marker used after enumerations (one, two, etc.) and after questions about enumerations (how much, how many).
 - 14 - NING the object marker can be used to make adverbs or adverbial phrases. ANTIGO NING MAISOT (I know a bit); KAGON NING MAAYO (eat well)...
- Note and find the various discourse particles: BA, GALIQ, PA, LANG, NA, and GID.

GRAMMAR NOTES: The Discourse Particles

The Discourse Particles have, in the past, been the most neglected elements in the study of these Visayan dialects by PCV's; yet, ironically, they are among the most crucial. Of course, the Markers and Focus are the mainstay of every sentence; but there are few sentences without some sort of discourse particles in everyday Visayan speech.

They are little words, usually of only one syllable, which color the sentence and give important cues and information. They differ among themselves in both color and character, yet every dialect has an equivalent marker in at least seven categories as follows in this chart:

<u>SYMBOL</u>	<u>AK.</u>	<u>ILONGO</u>	<u>KR.</u>	<u>LC.</u>	<u>OD.</u>	<u>RM.</u>	(approximate English)
1. (Dp&)	MAN	MAN	MAN	MAN	RA	DA	'also', 'too', 'and'
2. (Dp,)	QON	NA	RON	RON	EY	NA	'now', 'at this time'
3. (Dp.)	QANG	LANG	LANG	LANG	YANG	LANG	'just', 'only'
4. (Dp#)	PA	PA	PA	PA	PA	PA	'still', 'yet'
5. (Dp*)	GID	GID	GID	GID	GADOR	GID	'very (much so)'
6. (Dp?)	BAGA	BALA	BALA	BALA	BAGA	BA(GA)	'truly?' 'really?'
7. (Dp!)	GALIQ	GALIQ	GALIQ	GALIQ	YAKI	GALIQ	'really!' 'wow!'

The symbols are as they occur in the course of this text. We will now discuss them one by one in order to find both the color and character of each.

1. THE ANSWER PARTICLE (MAN, RA, or DA) is almost always used when giving an answer, when expressing information requested or called for, and also when the sense of the 'English "also" or "too" are called for. The examples at the top of page 11 give a vivid picture of the frequent use of this particle. It's "meaning" in these cases might be: "what I am saying now is in answer to what you have asked or said." Other examples of its use can be found throughout the dialogs.

2. THE TIME RELATING PARTICLE, (QON, RON, NA, EY in the respective dialects) is used to set an action in a particular point of time. If speaking of the present, it means "now" or "at this time." But if speaking of the past or future it would mean "then (when" or "at that time". However, it is used most commonly for the present, and certainly more frequently than in English. Some situational translations into English will show this frequent usage: "How old are you now?" "What time is it now?" "How long have you been here in our country now?" "Do you have a girl friend now?" "When she arrives, then we will leave." "It's three hours ago now since he departed." (Many of these examples occur in and are translated in the dialogs.)

3. (LANG, QANG, YANG) This particle might be called the "limiting" or "definite" particle since it's duty or job is to limit in general. It can limit time: "He just arrived." or space: "It's just nearby." or relationships "You're my only friend." It stays fairly close to the English meanings of "just, only, alone" and is generally used in the same situations. Again, check out the dialogs for its use.

4. "PA" is the one particle that has the same form in all of the dialects here presented. It's rough English equivalent is "still" or "yet" and is used generally in the same situations that its English equivalent occurs. "He still is not here." "There's still three hours to go." "You haven't paid yet."

5. THE INTENSIVE PARTICLE, (GID or GADOR, OD.), is used to strengthen or extend the force of a situation or quality. It has the English equivalent meaning from "quite" on through "very; extremely" and even "most." It occurs after the word it intensifies in the dialect. Some situations of its usage are:

"It is quite finished." "I love you very much." "She is (the) most intelligent."
 "I'm very sleepy." "He's extremely hungry."

6. THE QUESTION PARTICLE is used generally in questions asked in surprise. At times it occurs in statements of great surprise. It's roughly equivalent situation would be instances of our English use of "Oh, really?" or "My goodness, are you sure?" Some further examples beyond those presented in the dialogs are:

- (IL) PULDE BALA NGA AKO MAGMAQESTRO SA INYO? (Are you sure that I can teach you.)
 (AK) ANO BAGA SINIMO? (WHAT did you say? Huh?)
 (OD) SI HENRY BAGA KAG PRINSIPAL SA INRO? (Is Henry really the principal at your place?)

7. THE SURPRISE PARTICLE (GALIQ, all but YAKI, OD.) is used in expressions of surprise, admiration, or wonder. It's situational equivalent in English would be in cases when we explain: "wow", "I don't believe you," or "really!" Dialogs four has some good examples of its use; dialog eight also shows a situation into which many of these markers might be put, can you find where and how?

In addition to these above markers, most dialects contain quite a few more. Aklanon for example has about thirteen more, making a total of twenty! The markers or discourse particles to look for in general are as follows:

8. THE "PATIENCE" PARTICLE ("ANAY" in AK, IL, KR, and LC) is used to beg for time: "wait a minute", "just a sec," "hold on", or "o.k. cool it" might be approximate English situational equivalents. It can be used as a matter of fact phrase, almost meaning "please", as in "Please, I'll be with you in a moment." or in "Please sit down" or "Keep quiet, please, while I'm speaking." It can also be used in extreme irritation: "ANAY!" when shouted means "Damn it, cool it!" in almost uncertain terms. Some typical uses are:

- (AK) LINGKOD ANAY. (Sit down please)
 (IL) HULAT ANAY. (Wait a moment please)
 (KR) HIPOS ANAY! (Shut up!)
 (LC) DALIQ LANG ANAY. (Just a second please)

9. THE "EXCUSE" PARTICLE (ABI in AK, IL, KR, LC; KALING in OD) is used in giving reasons or excuses in almost any situation. It is roughly equivalent to "well..." or "but..." or "after all" in English. Examples:

"Why weren't you at the dance last night?"...

(AK) MASAKIT ABI RO AKONG TIYAN. (Well, I had an upset stomach.)

(OD) MASAKIT KALING KAG AKOQ TIYAN. (Same translation)

"What! You can drink tuba. Maybe you'll get sick"...

(IL) INDIQ. ANAD NA ABI ANG AKONG TIYAN. (No, my stomach's used to it.)

(OD) INDIQ. AMAR EY KALING AKOQ TIYAN. (Same translation)

10. THE "QUOTING" PARTICLES. Most dialects have them in some form or another since they make it easy to repeat a conversation held previously at rather high speed. In Aklanon, "I say" or "I said" is "MAKON" and "he or she says or said" is "MANA". (Note that these come from the second pronoun forms.) There is also one for "we (you and I) should say" which is used in correcting a person politely, as in: "You spell your name 'S-M-Y-T-H'?"... "'S-I-I-T-H', MATON." Or, so often the children tell you "good morning" in the afternoon; and you can answer "good afternoon, maton".

DIALOG FIVE, The Volunteer Meets a Stranger, Part 3 -- Ilongo Translation

15. SAND KA MAPAULIQ SA STEETS?
(when) (go home) (Rm)(States)
16. SA JUNYO, MIL NWEBE SYNTOS SIYSENTA EY OTSO.
(Rm) (june)(1000) (nine) (hundred)(sixty) (and)(eight)
17. DIQIN KA NAGAESTAR SA DIRI?
(here)(you) (live) (Rm)(here)
18. SA DALAN LIBERTAD, SA BALAY NI MISTER GONSALES.
(Rm)(street) (liberty) (Rm)(house)(Am)
19. NGAQA NAGENTRA KA SA PIYSKOR?
(why) (join) (Rm)
20. NAGENTRA AKO SA PIYSKOR KAY DYUTAY LANG ANG NABALAN KO PARTI SA
(join) (I) (Rm) (because)(little) (Dp.)(Tm)(know) (my)(about) (Rm)
PANGABUHIQ SANG IBAN NGA MGA TAWO SA GUWA SANG ESTADOS UNIDOS. GUSTO KO
(life) (Am)(other)(Lm)(Pm)(man)(Rm)(outside)(Am) (United States) (like)(I)
MAGPANGABUHIQ UPOD SA IBAN PARA MADAMO AKO SING MAHIBALAN.
(live) (together) (so that)(much) (I) (Om) (knowledge)
21. MAGAYO MAN. MAY NOBYA KA SA INYO?
(good) (Dp&)(En)(fiancee)(you)(Rm)(your)
22. WALAQ GID.
(none)(Dp*)
23. MAY NOBYA KA NAA DI SA PILIPINAS?
(En) (Dp.)(here) (Rm)
24. WALAQ MAN. HALOK AKO SANG MGA DALAGA KAY BATAQ PA AKO.
(none) (Dp&) (afraid) (Am)(Pm)(girls)(since)(young) (Dp#)
25. DIQIN ANG MGA GWAPA, MGA PILIPINA UKON MGA AMERIKANAQ?
(where) (Tm) (Pm)(pretty) (Pm) (or)
26. PAREHO LANG. ANG IBAN NGA KANAQ GWAPA, ANG IBAN LAQAY. ANG IBAN NGA
(same) (just) (Tm) (some) (Lm)(Americ.)(pretty) (ugly)
PILIPINA GWAPA, ANG IBAN LAQAY. PERO MAS BUQOT ANG MGA PILIPINA
(but) (more)(kind) (Tm) (Pm)
SANG SA MGA AMERIKANAQ.
(than)(Rm)(Pm)
27. ARA NA ANG BEL. MAY KLASE AKO. MAUNA LANG AKO. SALAMAT.
(that)(Dp.)(Tm)(bell)(En)(class)(I)(go ahead)(Dp.) (thanks)
28. WALAQ SING AND-MAN.
(none) (Om)(what-again)

16 - Note the Spanish influence in numbers and dates.

26 - BUQOT is a word of many meanings: "kind", "not quarrelsome", "well-mannered" and/or "generous" are but a few. It is as vague as "fine" or "good" in English, with so many shades of meaning or implication.

26 - "SANG", the associative marker, can mean "than" when making a comparison.

27 - "ARA" means "that", but refers to 'that, near both you and me.'

DIALOG FIVE, The Volunteer Meets a Stranger, Part 3--Aklanon Translation

15. HINQONÓ IKÁW MAGULIQ SA AMÉRIKA?
(when) (you) (go home)
16. SA JUNYO, MIL NWEBE SYNTOS SIYSENTA LY OTSO.
(June) (-1968)
17. SIQIN KA GAESTAR RIYA?
(where) (live) (here)
18. SA KALYENG LIBERTAD, SA ANDAY MISTER GONSALES.
(street) (liberty) (Rm)(cf.I,10)
19. HANQAN NAGENTRA KA SA PIYS KOR?
(why) (entered)
20. NAQILAQ AKO MAGTUÓN HANONGUD SA MGA TAWO NGA SA GOWAQ
(like) (to)(study)(about) (Rm)(Pm) (people)(Lm) (outside)
ET ESTADOS UNIDOS.
(Om) (United States)
21. MAYAD MAN. MAY IMO NGA NOBYA IDTO SA INYO?
(good) (Em) (your)(Lm) (fiancee)(there)(Rm)(your place)
22. OWAQ GID.
(none)(at all)
23. MAY NOBYA KA QON IYA SA PILIPINAS?
(Em) (now)(here)
24. OWAQ MAN. NAIUYAQ QON AKÓ SA MGA DAQAGA AY BATAQ PA AKO.
(none)(too) (shy) (girls)(because)(young)
25. SINQO BAQA RO MAS GWAPA, MGA PILIPINA O MGA AMERIKANAQ?
(who) (tellme) (more)(pretty)
26. PAREHO QANG. RO MGA IBANG KANAQ GWAPA, RO MGA IBA MAQAWQAY.
(same) (just) (Tm) (other) (pretty) (ugly)
BASI PAREHO MAN DO MGA PILIPINA, PERO MAS MABUOT RO MGA PILIPINA.
(maybe) (too) (but) (more)(good)
27. DOYUN QON RO BEL. MAY KLASE AKO. MAUNA QANG AKO. SAQAMAT GID.
(there) (Tm) (Em) (go ahead)
28. OWAQ ET ANÓ-MAN.
(none)(Om)(what-again)

15 - Note the use of HINQONO as future 'when'. See Dialog One, note 5.

16 - Note the Spanish influence in numbering and dates.

21 - Aklanon has a second use of the existential marker, MAY, here. Note how the pronoun form changes from IKAW to IMO, and that the linking markers are used. This serves to focus on the relationship of possession rather than on the possessor or the thing possessed.

26 - MABUOT is a word of many meanings. It means 'kind', 'not quarrelsome', 'well-mannered' and/or 'generous'. It is as vague as our "She is a fine girl" or "He is a good boy." There are many shades in the words "fine" and "good."

27 - DOYUN is one of four demonstratives. It means 'there near us', not far away.

DIALOG FIVE, The Volunteer Meets a Stranger, Part 3--Kinaray-a Translation

15. SANJO KAW MAULTO SA AMERIKA?
(when) (you)(go home)(Rm)
16. SA JUNYO, MIL NWEBE SYNTOS SIYSENTA EY OTSO.
17. DIQIN KAW MAESTAR DUGYA?
(where)(you) (live) (here)
18. SA KALYE LIBERTAD, SA BALAY NI MISTER GONSALES.
(Rm)(street)(liberty) (Rm)(house)(Am)
19. ANDOT NAGENTRA KAW SA PIYSKOR?
(why) (join) (you)(Rm)
20. HAY IKIG PA LANG ANG NAMANAN KO PARTI SA PANGABUHIG KANG IBÁ NGA
(since)(little)(Dp#)(Dp.) (Tm) (knew) (my)(about)(Rm) (life) (Am)(other)(Lm)
MGA TAWO SA SAGWA KANG AMERIKA. GUSTO KO MAGDAPON SA IBÁ AGUD DORO
(Pm) (person) (outside)(Am) (like)(by me) (live) (Rm)(other)(so that)(much)
ANG AKON MAMANAN.
(Tm) (my) (knowledge)
21. MAGAYO MAN. MAY NOBYA IKAW SA INYO?
(good) (Dp&) (En)(fiancee) (you)(Rm)(your)
22. WARAW GID.
(none)(Dp*)
23. MAY NOBYA RIN IKAW DUGYA SA PILIPINAS?
(En) (Dp,) (here)(Rm)
24. WARAW MAN. HALOK AKO SA MGA DARAGA HAY BATA RIN PA AKO.
(none) (Dp&) (afraid) (I)(Rm)(Pm) (girls)(since)(young)(Dp,)(Dp#)
25. SIGKA GWAPA ANG MGA PILIPINA KAG ANG MGA AMERIKANO?
(which) (pretty) (Tm)(Pm) (and)(Tm)
26. PAREHO. ANG IBANG KANAG GWAPA, ANG IBÁ RAWAY. ANG IBANG PILIPINA
(same) (Tm)(some)(Lm)(Americans)(pretty) (ugly)
GWAPA, ANG IBÁ RAWAY MAN. PERO MAS BUOT ANG MGA PILIPINA KA SA MGA AMERIKANO.
(ugly)(Dp&) (out)(more)(kind)(Tm)(Pm) (than)(Rm)
27. MAYAD. NAGBAGTING RIN ANG LINGGANAY. MAY KLASÉ AKO. MAUNA LANG AKO, HAY SALAMAT.
(good) (ring) (now) (Tm) (bell) (En)(class) (go ahead)(Dp.) (O.K?)(thanks)
28. WARAW MAN SING AND?
(none) (Dp&) (Om) (what)

16 - Note the use of Spanish in numbering and dating.

20 - "MANAN" is the root for 'to know'. The "NA-" prefix is for stative verbs (see Dialog II note on 3) in the present; "MA-" is the stative verb prefix for the future.

25 - "SIGKA" means "which of two". It is used when a choice is to be made; the linker "KAG" ("and") is used instead of the word for "or".

26 - "KA" means "than" here, and is used in comparisons. It comes from "KANG" the ass. marker

28 - Is idiomatic for "Don't mention it" or "You're welcome"; but literally means "without a what."

15. SANQO KA MAQULIQ SA AMERIKA?
(when)(you)(go home)(Rm)
16. SA JUNYO, MIL NWEBE SYNTOS SIYSENTA EY OTSO.
17. DIQIN KA NAGAESTAR ODI?
(where) (live)(here)
18. SA KALYE LIBERTAD, SA BALAY NI MISTER GONSALES.
(Rm)(street)(liberty) (house)(Mm)
19. BASIQ NAGENTRA IKAW SA PIYS KOR?
(why) (join) (Rm)
20. GUSTO KO MAQOSYAN ANG PANGABUHIQ ET IBANG MGA TAWO SA
(desire)(my) (look at)(Tm) (life) (Om)(other)(Pm)(person)(Rm)
GUWAQ SA AMERIKA.
(outside)(Rm)
21. MAYAD MAN. IGWA KA ET NOBYA ITO SA INYO?
(good) (Dp&) (Em)(you)(Om)(fiancee)(there)
22. OWAQ GID.
23. MAY KA ODI SA PILIPINAS?
(Em) (here)(Rm)
24. OWAQ M'Y. NAHUYAQ AKO SA MGA DALAGA KAY BATAQ PA AKO.
(none)(D;c) (shy) (Rm)(Pm) (girls) (since)(young)(Dp#)
25. SINQO ANG GWAPA, MGA PILIPINA O ANG MGA AMERIKANAQ?
(who) (Tm)(pretty) (Pm) (or)(Tm)
26. PAREHO LANG. MAY MGA AMERIKANAQ NGA SAYOD MAN. MAY MGA PILIPINA
(same) (Dp.) (Em) (ugly)(Dp&) (Em)
GWAPA KAG ANG IBA SAYOD MAN. PERO MAS MABUOT ANG MGA PILIPINA
(and)(Tm)(some)(ugly) (Dp&) (but)(more) (good)
KAY SA MGA AMERIKANAQ.
(than)(Rm)
27. MAYAD. NAGABAGTING RON. MAY KLASA AKO. MAUNA LANG AKO. SALAMAT GID.
(fine) (ring) (Dp,) (Em)(class) (go ahead) (Dp#)
28. WALANG ANO-MAN.
(none) (what)(Dp&)

- 15 - Note the use of SANQO to ask 'when in the future'. See Dialog I, note 5.
- 16 - Note the Spanish influence in numbering and dates.
- 20 - MAQOSYAN comes from the root 'OSOY' which literally means "to look for"; here, however, it means "to look at" or "to observe."
- 21 - IGWA is used here to show possession ("Do you have...")
- 23 - MAY is the most common marker for possession or existential statements.
- 26 - MABUOT is a word of many meanings: "kind", "generous", "not quarrelsome", "well-mannered or behaved." It is about as vague as our "She is a fine girl" or "He is a good boy."
- 28 - WALANG ANOMAN is borrowed from the Tagalog and has become idiomatic for "Don't mention it."

DIALOG FIVE, The Volunteer Meets a Stranger, Part 3--Odianganon Translation

15. SAQUNO KA MABALIK SA AMERIKA?
(when) (return) (Rm)
16. SA JUNYO, MIL NWEBE SYNTOS SIYSENTAY OTSO.
17. SA RIIN KA GIESTAR DILI?
(Rm) (where) (you) (live) (here)
18. SA DAYAN LIBERTAD SA BAYAY NI MISTER GONSALES.
(Rm) (street) (liberty) (Rm) (house) (Om)
19. QASIQ NAGIBA KA SA PIYS KOR?
(why) (join)
20. GUSTO KO RA MAGPANGABUHIQ KAIBALANAN NANG MGA IBA AGUR
(wish) (my) (Dp&) (live) (companion) (Am) (Pm) (other) (so that)
MARAMO KAG AKOQ MASADURAN.
(much) (Tm) (my) (know)
21. MAQADO RA. INGWA KA ET NOBYA SA INRO?
(good) (Dp&) (Em) (you) (Om) (fiancee) (your)
22. OYAQ RA.
(none) (Dp&)
23. INGWA EY KA ET NOBYA DILI SA AMOQ?
(Em) (Dp,) (Om) (here) (Rm) (our)
24. OYAQ RA. NAHUDAQ AKO SA MGA RAYAGA KAY BATAQ PA AKO.
(none) (Dp&) (shy) (Rm) (Pm) (girls) (since) (young) (Dp#) (I)
25. SINQO KAG GWAPA, MGA PILIPINA O ANG MGA AMERIKANAQ?
(who) (Tm) (pretty) (Pm) (or) (Tm)
26. PAREHA YANG RA. ANG IBANG KANAQ GWAPA AG ANG IBA KAYAYAIN RA.
(same) (Dp.) (Dp&) (Tm) (some) (and) (Tm) (ugly) (Dp&)
ANG IBANG PILIPINA GWAPA AG ANG IBA KAYAYAQIN RA, UGALING KABUOT
(Tm) (and) (Tm) (but) (kind)
RA KAG MGA PILIPINA KI SA AMERIKANA.
(Tm) (Pm) (than) (Rm)
27. HINAQI KAG BEL. MAY KLAQE AKO. MAUNA YANG AKO. SALAMAT.
(there) (Tm) (Em) (I) (go ahead) (Dp.) (I)
28. OYAQ ET ANO PA RA.
(none) (Om) (what) (Dp#) (Dp&)

15 - Note the use of SAQUNO to ask 'when' in the future. (See I, note on 5).

16 - Spanish is used in telling time, days, months, and years.

26 - KABUOT is the intensive form the the adjective, KA implying "very much so." MABUOT is an adjective with many meanings: "kind, generous, well-mannered" or it can simply mean "not quarrelsome". It is a vague word like our "She is a fine girl" or "He is a good boy." Many shades of meaning are implied.

Note how the topic markers KAG and ANG are interchanged; and also how INGWA and MAY are also switched around. Odianganon is a "living language" and undergoing much outside influence and change.

DIALOG FIVE, The Volunteer Meets a Stranger, Part 3--Romblomanon Translation

15. SAQONO KA MAPAULIQ SA AMERIKA?
(when)(you)(go home)(Rm)
16. SA JUNYO, MIL NJEBE SYNTOS SIYSENTA LY OTSO.
17. DIQIN KA NAGAESTAR DIRI?
(where) (live)(here)
18. SA KALYE LIBERTAD, SA BAYAY NI MISTER GONSALES.
(Rm)(street)(liberty) (Rm)(house)(Am)
19. BASIQ NAGENTRA KA SA PIYS KOR?
(why) (enter)(you)(Rm)
20. GUSTO KO MATUNQAN ANG PANGABUHIQ NING IBAN NGA MGA TAWO
(desire)(my) (study)(Tm) (life) (Om) (other)(Lm)(Pm) (person)
SA LUWAS NING AMERIKA.
(Rm)(outside)(Om)
21. MAAYO DA. MAY NOBYA KA BA DIDTO SA INYO?
(good)(Dp&) (Em)(fiancee)(you)(Qp)(there)(Rm)
22. WAYAQ GID.
(none) (Dp*)
23. MAY NOBYA KA NA BA DIRI SA PILIPINAS?
(Em) (you)(Dp,)(Qp(here))(Rm)
24. WAYAQ PA DA. NAHUYAQ AKO SA MGA DALAGA KAY BATAQ PA AKO.
(none) (Dp#)(Dp&) (shy) (Rm)(Pm) (girls)(since)(young)
25. SINGO BAGA ANG GWAPA, MGA PILIPINA, O ANG MGA AMERIKANAQ?
(who) (Dp?) (Tm)(pretty)(Pm) (or)(Tm) (Pm)
26. PAREHO LANG DA. MAY MGA AMERIKANAQ DA NGA KISADYAQ. MAY MGA
(same) (Dp.) (Dp&) (Em)(Pm) (Dp&)(Lm) (pretty) (Em)
PILIPINA NGA KAQAYOQAYOQ KAG MAY KISADYAQ DA. PERO MAS
(Lm) (ugly) (and)(Em) (pretty)(Dp&) (but)(more)
MABUOT ANG MGA PILIPINA KAY SA AMERIKANAQ.
(good)(Tm)(Pm) (than)(Rm)
27. MAAYO. NAGABAGTING NA. MAY KLASE AKO. MAUNA LANG AKO. SALAMAT.
(fine) (ring) (Dp,)(Em)(class) (go ahead)(Dp.)
28. WAYAQ NING ANO-MAN.
(none) (Om) (what)(Dp&)

- 15 - Note the use of SAQONO as 'when in the future.' See Dialog One, note 5.
- 16 - Note the Spanish influence in numbering and dates.
- 20 - MATUNQAN comes from the root word "TUQON" which means to 'study.'
- 21 - MAY is used here to show possession: "do you have..."
- 26 - MABUOT is a word of many meanings: "kind," "generous," "not quarrelsome," "well-mannered". It is about as vague as our "She is a fine girl." or "He is a good boy."
- 28 - Literally: 'no what again' or freely: "Don't mention it."

The second basic class of pronouns in the different dialects runs as follows:

	speaker		listener		spk-list.	other	
AK	AKON, KO	AMON	IMO, MO	INYO	ATON	ANA, NA	ANDA
IL	AKON, KO	AMON	IMO, MO	INYO	ATON	IYA	ILAQ
KR	AKON, KO	AMON	IMO, MO	INYO	ATON	ANA, NA	ANDA
LC	AKON, KO	AMON	IMO, MO	INYO	ATON	ANA, NA	ANDA
OD	AKOQ, KO	AMOQ	IMO, MO	INRO	ATON	IBA	INRA
RM	AKON, KO	AMON	IMO, MO	INDO	ATON	IYA	ANDA
Eng.	"my" "mine"	"our" "ours"	"thy" "thine"	"your" "yours"	"yours & mine"	"his, hers"	"theirs"

* * * * *

The above are the basic 'roots' for the other classes of pronouns, but their uses are relative to the other non-topic markers, and are as follows:

1. MODIFYING USAGE. Whenever a pronoun is linked up to a noun (and functioning as an adjective) or linked with a verb (and functioning as the subject of a sentence whose topic is other than the subject--see FOCUS), if it precedes the word it is used as in the above chart. Examples:

- (IL) SA ILAQ ESKUYLAHAN. (at their school)
- (OD) MABILIN DILI KAG AKOQ NGA RAYA. (I'll leave the things I brought right here.)
- (LC) ANO ANG IMONG EDAD? (What is your age?)
- (AK) NAGADTO AKO SA ANDANG BAGAY. (I went to their house.)

Note that IL, OD, and sometimes RM do not require the use of the linking marker "NGA" (or its abbreviation "-NG"); but that you must use the linking marker in AK, KR, and LC.

However, if the pronoun form will follow the noun or verb it is linked to, then the letter "N-" is prefixed to the above mentioned forms. Examples:

- (IL) SA ESKUYLAHAN NILAQ. (at their school)
- (AK) NAGADTO AKO SA BAGAY NANDA. (I went to their house.)
- (KR) GINOBRA NANA ANG BALAY. (He built the house.)

But if the abbreviated form "KO", "MO", or "NA" are used (when applicable), they follow the word without prefix:

- (all) ANO ANG GUSTO MO? (What do you want)
- (IL) DIQIN ANG KATRI KO? (Where is my bed?)
- (AK) RO KALIBANGAN NA HAY GANGGOY. (Swimming is his hobby.)

2. REFERENT USAGE. Whenever the marker "SA" is used to discuss place or position, then the above pronouns can stand alone, with the place being understood from context.

- (IL) GAQULAN SANG YELO DIDTO SA INYO. (Does it snow in your country?)
- (AK) IAY AWAY KABIQI SA AMON. (There was a fight at our place last night.)
- (LC) MAY BAYLI KARON SA INYO? (Is there a dance at your house?)

3. ASSOCIATIVE USAGE. In all dialects but AK. and KR., companionship or association of people is shown by using "SA" plus the previously listed pronoun forms. Examples:

- (IL) AMBOT SA IMO. (It's up to you.)
 (OB) MAUNA AKO SA IMO. (I'll go ahead of you.)
 (OD) KATAAS PA SIDA KI SA AKOQ. (He is taller than I.)

However, Aklanon and Kinaray-a have special forms. The Aklanon is listed on page 28 and the Kinaray-a on page 29.

- (AK) MAUNA AKO KIMO. (I'll go ahead of you.)
 (KR) MAUNA AKO KANIMO. (I'll go ahead of you.)

4. THE DISCOURSE OR 'QUOTATION' PRONOUNS. Aklanon and perhaps some of the other dialects contain pronoun forms which are abbreviations used for quoting other people. You will have to check on this with your informant upon arrival in-country. The Aklanon class simply has the prefix "SIN-" and is as follows:

	<u>singular</u>	<u>plural</u>
speaker:	SINAKON	SINANON
listener:	SINIHO	SININYO
spk-list:	SINATON	SINATON
other:	SINANA	SINANDA

Examples:

- ANO SINIMO? (What did you say?)
 ANO SINANON KON KAMI IDTO MAGABUT?
 (What should we say when we arrive there?)
SINANA HAY MAY PRAKTIS KITA HINDONAQ.
 (He said that we have practice later on.)

1. **DIQIN ANG OPISINA SANG PRINSIPAL?**
(where)(Tm) (office) (Am) (principal)
2. **DIDTO SA PIHAK.**
(there)(Rm)(other side)
3. **ARA NA SIYA?**
(there)(Dp,)(he)
4. **AMBOT. WALAQ AKO KAHIBALO.**
(don't know)(not)(I) (know)
5. **SALAMAT, HA?**
(o.k?)
6. **WALAQ SING ANO MAN.**
(none) (Om)(what)(Dp&)

- 2 - Ilongo, like other Philippine dialects, uses both pronouns and demonstratives with reference to the speaker. Hence, the general demonstratives, namely the words for "here" and "there" are four in number, depending upon both speaker and listener.

speaker:	DI or DIRI ('here', near me)
spk-list:	ARA ('here', near you and me)
listener:	INAQ ('there', near you)
other:	DIDTO or ATO ('there', far away from both of us)

However, they do not necessarily mean 'here' or 'there' in point of 'space.' They can also refer to 'time', 'social distance', and to 'conversational distance'--in this last point, then, having the meaning of 'the former' and 'the latter'.

- 3 - Note that ARA is used here, not with reference to 'near both of us' in terms of space, but rather to that of 'conversational distance'. It might mean 'the former' or 'that which we both are talking about.' The DIDTO of the previous sentence set the actual distance of space; once understood, either "ARA" or "DIDTO" could have been used here. However, the "ARA" sets up a conversational air here, and tends to be more polite. The use of one or the other depends on the orientation of the speaker. For example, "INAQ" could also be used here if the speaker knew that the person he was questioning had just come from the office; then the 'distance' would be somewhat 'social', implying 'there, where you have been in contact with the principal.'
- 4 - "AMBOT" is already the idiom for "I don't know." However, it is common to repeat the expression literally with its full impact, even if it does seem a bit redundant.
- 6 - This expression has the force of "Don't mention it" or "you're welcome" and is used idiomatically throughout in just this sense.

DIALOG SIX, The Volunteer at School, Part 1--Aklanon Translation

1. SIQIN DO OPISINA IT PRENSIPAL?
(where) (Tm) (office)(Om) (principal)
2. IDTO QANG SA PINAK.
(there) (other side)
3. UNAQ QON IMAW?
(there) (he)
4. TAQO. OWAQ AKO KASAYUD.
(don't know)(not) (know)
5. SAQAMAT, HA?
(o.k?)
6. OWAQ ET ANO-MAN.
(none) (Om)(what-again)

- 2 - Aklanon, like other Philippine dialects, uses both pronouns and demonstratives with reference to the speaker. Hence, the general demonstratives, namely the words for "here" and "there" are four in number, depending upon both speaker and listener.

IYA (here, near me)
 UNAQ (here, near you and I)
 INAQ (there, near you)
 IDTO (there, far away from both of us)

They do not necessarily mean near in point of 'space'. They can refer to 'time', to 'social distance', and to conversational 'distance.'

- 3 - Note that UNAQ is used here, not with reference to 'near us' of space, but rather of 'conversational distance'. It might mean 'the former' or 'that which was mentioned by both of us'. Since (or when) both speaker and listener understand what is being spoken about, UNAQ is used. The handling of these various forms is not discernable immediately. One might also use IDTO to refer to the actual distance, rather than the fact that 'the office' has already been mentioned by both. The use of one or the other depends on the orientation of the speaker, or on what he chooses to say. For example, INAQ might be used if the speaker knew that the person he was questioning had just come from the office; then the 'distance' would be somewhat 'social', meaning 'there, where you have been in contact with the principal.'
- 4 - TAQO is literally the root word for to 'give'. In this idiomatic usage it means 'I give it to you', and, hence, 'I don't know.' The OWAQ AKO KASAYUD is actually redundant, and, in effect, it could be done without. Yet, the people usually repeat the phrase anyway; but the TAQO could also stand alone.
- 6 - ANO-MAN is written like this to show that it is the composite of ANO (what) and MAN (again). The accent however falls on ANO, and the MAN is without accent. It has the force of: "DON'T MENTION IT."

1. **DIQIN** ANG OPISINA KANG PRENSIPAL?
(where) (Tn) (office)(An)(principal)
2. RUGTO SA PIHAK.
(there)(Rn)(other side)
3. DIYAN DUN TANAN?
(there)(now) (he)
4. **AMBAY.** INDIQ KO NAMANQAN.
(don't know)(not)(by me) (known)
5. SALAMAT GID.
(Dp*)
6. WARAQ MAN SING ANO.
(none)(Dp&) (Om) (what)

2 - Kinaray-a, like other Philippine dialects, uses both pronouns and demonstratives with reference to the speaker. Hence, there will be ones for 'here' and 'there' but with orientation to speaker, listener, or another. Usually there are four in number, however, the necessary materials containing such research into Kinaray-a are not available, so that unknown forms will be marked "Ø". This means that you personally will have to research this upon arrival, to discover if a form exists or not.

speaker:	DUGYA/RUGYA	('here', near me)
spk-list:	Ø	('here', near you and me)
listener:	DIYAN/RIYAN	('there', near you)
other:	DUGTO/RUGTO	(Øthere', far away from both of us)

However, they do not necessarily mean 'here' or 'there' in terms of actual space; they can also refer to 'time', 'social distance', and/or to 'conversational distance' --in this last case, having the meaning of 'the former' and 'the latter'.

- 3 - Note that "DIYAN" is used here, with reference to 'there, near you'. It might be taken to imply that the person being questioned had just come from the office; or it might also be a matter of 'conversational distance', implying that the person spoken to knew what the speaker was asking about, and meaning 'there, concerning that which I have just spoken about.'
- 4 - "AMBAY" is already the idiom for "I don't know." However, it is common to repeat the expression literally with its full impact, even if it does seem a bit redundant.
- 6 - This expression has the force of "Don't mention it" or "You're welcome" and is used idiomatically throughout in just this sense after 'thank you'.

1. DIQIN ANG OPIS ET PRENSIPAL?
(where)(Tm)(office) (Om)(principal)
2. ITO SA GUWAQ.
(there)(Rm)(outside)
3. DIYAN BALA IMAW?
(there) (Dp?) (he)
4. ILAM. OWAQ AKO KASAYOD.
(don't know)(not) (know)
5. SALAMAT, HA?
(O.K?)
6. WALANG ANO MAN.
(not)(Lm)(what) (Dp&)

2 - Loecon and Alcantaranon, like other Philippine dialects, have both pronoun and demonstrative systems arranged with reference to speaker, listener, or another. Hence, the words for 'here' and 'there' are not usually just two as in English, but three or four. ("Ø" means that the form was not available from currently existing materials. It will be up to you to research if the form actually exists or not in the dialect when you arrive.)

speaker:	ODI	('here', near me)
spk-list:	Ø	('here', near you and me)
listener:	IYAN	('there', near you)
other:	ITO	('there', far away from both of us)

However, their meaning is not just restricted to 'here' or 'there' with reference to space; they can also refer to 'time', 'social distance', and/or to 'conversational distance--in this last case, having the meaning of 'former' and 'latter'.

- 3 - Note the use of "DIYAN" (a variation of "IYAN") with reference to 'there, near you', having the implication that the person questioned may have just come from the office; or else implying that the person spoken to knew what the speaker was asking about, and meaning: "there, concerning that which I have just spoken about."
- 4 - "ILAM" is already the idiom for "I don't know." However, it is common to repeat the expression literally with its full impact, even if it does seem a bit redundant.
- 6 - This expression is borrowed from Tagalog, and is used idiomatically for "Don't mention it" or "You're welcome" after 'thank you'.

DIALOG SIX, The Volunteer at School, Part 1 -- ~~Basaha~~ ^{Odianganon} Translation

1. HARIQIN KAG OPISINA ET PRENSIPAL?
(where) (Tm) (office)(Om)(principal)
2. ROTO SA KAWUDO.
(there)(Rm)(other side)
3. HARIQIN SIDA?
(where) (he)
4. ILAM. OYAQ AKO KASADOR.
(don't know) (I know)
5. SALAMAT, HA?
(o.k?)
6. OYAQ ET ANO PA RA. (Cf. V, 28)

- 2 Odianganon, like other Philippine dialects, uses both pronouns and demonstratives with reference to the speaker. Hence, there will be one for 'here, near me', 'there near you', and 'there, far from both of us'. In addition, some dialects have one for 'here, near both of us.' Unfortunately the necessary materials containing this research into Odianganon are not available, so that unknown forms will be marked †; this means that you personally will have to research upon arrival there.

DILI (here, near me)
 † (here, near you and I)
 † (there, near you)

ROTO (there, far away from both of us)

They do not necessarily refer only to distance in point of 'space'; they can also refer to 'time', 'social distance', and to conversational 'distance.' Hence, these same words can also mean 'the former' and 'the later'.

- 4 ILAM already is the idiom for "I don't know." However, quite often the full phrase is literally repeated: OYAQ AKO KASADOR--"I do not know."
- 5 Why 'thank' the person? Because of the etiquette when talking to a stranger; it is important to be polite to those people you don't know, just as we always preface an interruption to a stranger with "Pardon me, but..."
- 6 Although the word for 'what' is INAQO, ANO is here used due to influence from other dialect areas. It's literal meaning, if translated word for word, would be nonsensical in English; but the force of the statement is quite simply: "Don't mention it."

1. DIQIN ANG OPISINA NING PRENSIPAL?
(where) (Tn) (office) (Om) (principal)
2. DIDTO SA KAPIHAK.
(there) (Rn)(other side)
3. YARA BA SIYA?
(there)(Dp?) (he)
4. ILAM. WAYAQ AKO KASAYOD.
(don't know) (not) (I) (know)
5. SALAMAT, HA?
(O.K?)
6. WAYAQ NING ANO MAN.
(none) (Om) (what) (Dp&)

- 2 - Remblenanon, like other Philippine dialects, have both pronoun and demonstrative systems arranged with reference to speaker, listener, or another. Hence, the words for 'here' and 'there' are not usually just two, as in English, but rather three or four. ("j" means that the form was not available from current existing materials. It will be up to you to research if the form actually exists or not in your dialect when you arrive there.)

speaker:	DIRI	('here', near me)
spk-list:	ǀ	('here', near you and me)
listener:	YARA	('there', near you)
other:	DIDTO	('there', far away from both of us)

However, their meaning is not just restricted to 'here' and 'there' with reference to space; they can also refer to 'time', 'social distance', and/or to 'conversational distance'--in this last case, having the meaning of 'former' and 'latter'.

- 3 - Note the use of "YARA" with reference to 'there, near you', having the implication that the person questioned may have just come from the office. It also might imply that the person spoken to was included in the conversation as a matter of politeness by the speaker, and hence mean or imply "there, concerning that which I have just spoken about and which you understand".
- 4 - "ILAM" is already the idiom for "I don't know." However, it is common to repeat the expression literally with its full impact, even if it does seem a bit redundant.
- 6 - This expression is borrowed from Tagalog, and is used idiomatically for "Don't mention it" or "You're welcome" after 'thank you'. The Tagalog reads: "WALANG ANO MAN."

(Refer first to the description of "MARKERS" on page 33.)

THE OBJECT MARKERS. common: ET (AK, KR, LC, OD), SING (IL), NING (RM)
proper name: (none--see ** on page 33)

Whenever the direct object of an action is not made the topic or most important thought of a sentence, then the object or 'goal' markers are used. Note, however, that people can not be made the direct object of actions, and, hence, must be made the topic or referent of an action instead. But with common nouns the occurrence of the object marker in sentences is very usual and regular. Examples:

- (IL) "NAGBAKAL SING LIBRO ANG BATA." (The child bought a book.)
- (AK) "NAGBAKAL ET TUUNGAN PO ONGAL." (The child bought a book.)
- (OD) "MAPARAYA SA AKO SI PIO ET BUGAS." (I'll have Pio send me rice.)
- (RM) "PADAYAN AKO NI PIO NING BUGAS." (I'll have Pio send me rice.)
- (KR) "ARAM KAW MAGSAOT ET DYERK?" (Do you know how to dance the jerk?)
- (LC) "ANTIGO IKAW MAGSAOT ET DYERK?" (Do you know how to dance the jerk?)

There are other uses for these markers, namely to show objective possession and also to make adverbial relationships. Examples:

- (AK) "NAGUTOM AKO ET DORO." (I'm very hungry.) (adverbial usage)
- (IL) "KAGON SING MATAYO." (Eat well.) (adverbial usage)
- (KR) "TUON ET MAYAD" (Study hard.) (adverbial usage)
- (LC) "DIJIN ANG OPISINA ET PRENSIPAL?" (Where is the principal's office?) (possession)
- (RM) "AWTO NING PRENSIPAL" (the car of the principal) (possession)
- (OD) "PELIKULA ET ARTISTA" (the star's movie) (possession)

* * * * *

THE ASSOCIATIVE MARKERS. common: SANG (IL), KU (AK), KANG (KR), TANG (LC), TONG (OD) and
NANG (RM)
proper name: NI (all, singular), NANDAY (most, plural)

The associative markers are used, in general, to show the instrument, reason, companion, or other factors somehow associated with the acting or doing of an action, but not the direct doer or actor itself. In most dialects, however, the use of the associative markers and the associative focus (shown by the prefix "I-" in the verb) is dying out. Aklanon makes frequent use of its marker "KU"; Ilongo, Kinaray-a, and Romblomanon use the marker as an alternative for their proper object markers; and Loocnon and Odionganon rarely use the associative, except to show past dating (see Dialog I, note on 6 for this use in all dialects). Examples in English for associative focus or marker use in Visayan are as follows:

- a. I went with Juan.
- b. I'll accompany you home.
- c. Cut the meat with this knife.
- d. Work in the field for your debt.
- e. Cook the meat in/with this pot.
- f. Work for me because of your debts.
- g. Leave your things here.
- h. Hide the book with this box.
- i. Please sit down with this magazine and wait for me.

An analysis will show the 'mood' of the Visayan associative. Examples, 'a', 'b', and (to some extent) 'g' show COMPANIONS to an action. Examples 'c', 'e', 'h', and 'i' show the INSTRUMENTS of an action. And examples 'd' and 'f' show the REASON or cause of an action. However, in most instances, except for the names of persons (as in 'a' and 'b'), the various dialects would use another construction instead of the associative, since it seems to be 'dying out'.

However, as noted in all dialects for Dialog I, the associative marker is actively used to date all past events given in terms of days, months, and years.

1. AMIGO, SINGO ANG GINAPANGITAN MO?
(friend) (who) (Tn) (looking for)(your)
2. SI MISTYR ARUYO.
(Tn)
3. ATO SIYA SA OPISINA. MAUPOD AKO SA IMO.
(there) (he) (Rn) (accompany) (Rn) (you)
4. ANO ANG GINATUULOQ MO DIRI?
(what)(Tn) (teach)(your)(here)
5. MATEMATIKS.
(mathematics)
6. INDIQ MASABAD ANG MGA ESTUDIANTE DIRI?
(not) (noisy) (Tn)(Pm) (pupil)
7. INDIQ MAN. KALABANAN SA ILA KABUQOT KAG KAPISAN.
(not) (Dp&) (most) (Rn)(them) (good) (and)(industrious)
8. DIQIN ANG MAQALAM NGA ESTUDIANTE, DIRI UKON DIDTO SA INYO?
(where) (Tn) (smart) (Lm) (or) (Rn)(your)(place)
9. HAS MABULAY MAGTUQON DIRI SAN SA AMON, KAY ANG HAMBAL SA SOLUD
(more)(difficult) (study) (An) (Rn) (our) (since) (Tn)(language)(Rn)(inside)
SANG KLASSE INGLIS, PERO SA GUWAG ILONGO.
(An) (class)(English) (but) (Rn)(outside)(Ilongo)
10. PILA KA KLASSE ANG GINATUULOQAN MO?
(how many)(Pm)(class) (Tn)(being taught)(by you)
11. SA AKON, TATLO; PERO GAKOTITS AKO SING TATLO MAN.
(Rn) (my) (three) ("oo-teach") (Om) (three)(Dp&)
12. ARI NA KITA SA OPISINA. MAY KLASSE AKO. MAUNA NA LANG AKO SA IMO.
(here)(Dp,)(we) (Rn) (Rn) (go ahead)(Dp,)(Dp.) (Rn)(you)
13. SIGE. SALAMAT GID.
(O.K.) (Dp*)
14. WALAQ SING ANO MAN.

-
- 1 - "GINA-" is a prefix emphasizing the object of one's action and in the present time, somewhat equivalent to the present passive of English. "PANGITAN" is the root for "to look for" or "to search".
 - 3 - See p. 51, note on 2, for "ATO"
 - "UPOD" is the root for to "accompany" or "to go with."
 - 9 - Note the use of the associative marker in comparing qualities, and meaning "than".
 - 10 - The prefix "GINA-" with the affix "-AN" emphasize the place where the action occurs; in this case 'one's classes'.

DIALOG SEVEN, The Volunteer at School, Part 2--Aklanon Translation

- 1. PARE, SINQO RING GINAOSOY?
(friend) (Tm)(your)(look for)
- 2. SI MISTYR ARROYO.
(Tm)
- 3. IDTO IMAW SA OPISINA. MAIBA AKO KIMO.
(accompany) (Cf.III,9)
- 4. ANO GINATUROQ MO IYA?
(What) (teach)(by you)(here)
- 5. SA MATEMATEKS AKO GATUROQ.
(Rm)
- 6. BUKOT MAQANUG DO MGA EKUYLEA IYA?
(not) (noisy) (student)
- 7. BUKON MAN. KAABOQAN KANDA HAY MABUOT AG MAHOGUD.
(no) (most) (Cf.III,9) (V,26)(and)(industrious)
- 8. SIQIN RO MGA MAQAMAM NGA ESKUYLA, IYA O IDTO SA INYO?
(Tm)(Pm)(wise) (Lm) (Rm)
- 9. MAS MABUDLAY MAGTUON IYA KU SA AMON AY RO HAMBAQ SA SUQUD.
(more)(difficult)(study) (Am)(Rm)(ours)(since)(language)(Rm)(inside)
- ET KLAHE HAY ININGLES, PERO SA GOWAQ INAXANON.
(Om) (Vm)(English) (but) (out) (Aklanon)
- 10. PILANG KA KLAHE RO GINATUDQAN MO?
(how many)(Pm) (Tm) (teach) (your)
- 11. RO AKON HAY TATLO, PERO GAKOTITS AKO IT TATLO MAN.
(Tm)(mine)(Vm)(three) ("co-teach") (Om) (also)
- 12. IYA QON KITÁ SA OPISINA. MAY KLAHE AKO. MAUNA QONLANG AKO KIMO.
(you and I)(Rm) (Em) (go ahead) (III,9)
- 13. SAQAMAT GID NGA ABOQ.
(very)(Lm) (much)
- 14. OWAQ ET ANOMAN.

- 1 - PARE is a term of address to all males your age or your social equals, it is both familiar and friendly; but must be used carefully within your peer group, and not outside it.
RING is the abbreviation for RO IMO NGA (Cf.Dialog IV, note on 5)
GINA is the prefix emphasizing the object of an action; roughly in the present tense. OSOY is the root word for 'to look for'.
- 4 - TUROQ is the root word for to teach. It is used again in 5 and later in 10 - but notice how the root is reduced to TUD-, while the suffix -QAN is added.
- 6 - BUKOT is an abbreviation for BUKON and ET.
- 7 - Notice how MAN functions as a discourse marker; here it shows "my 'BUKON' is an answer to your question."
ABOQ is the root word for 'much, many' (see 10 also). The prefix KA- and the suffix -AN denote the superlative 'most' or 'very, very many'
- 9 - KU, the Associative Marker, serves as 'than' in comparing situations, such as 'harder than in our place'

1. AMIGO, SINO ANG GINASAGAP MO?
(friend) (who) (Tm)(looking for)(your)
2. SI MISTYR ARRUYO.
(Tm)
3. RUGTO TANÁ SA OPISINA. IBQHAN TA IKÁW.
(there) (he)(Rm) (go with)(we) (you)
4. ANO ANG GINATUDLOQAN MO RUGYA?
(what) (Tm) (being taught)(you)(here)
5. MATEMATIKS.
(mathematics)
6. INDIQ MASUTIL ANG MGA ESKWELA RUGYA?
(not) (naughty) (Tm) (Pm)(pupil)
7. INDIQ MAN. KALABANAN KANANDA MABUQOT KAG MATANDP'S.
(not) (Dp&) (most) (them) (good) (and) (industrious)
8. SIGKA ARAM ANG MGA ESKWELA, RUGYA KAG DUGTO SA INYO?
(which)(smart) (Tm)(Pm) (and) (Rm)(your)
9. MAS MABULAY MAGTUQON DUGYA KANG SA AMON, HAY ANG LANGWAHI SA SOLUD
(more)(difficult) (study)(here)(An)(Rm) (our)(since) (Tm) (language)(Rm)(inside)
KANG KLASÉ INGLIS, PERO SA GUWAQ KINARAYQA.
(An) (class)(English)(but) (Rm)(outside)(Kinaray-a)
10. PIRA KA KLASÉ ANG GINATUDLOQAN MO?
(how many)(Pm) (Tm)(being taught)(by you)
11. ANG AKON GID, TATLO; PERO GAKOTITS MAN AKO SA TATLO.
(Tm) (my)(Dp*) (three) (but)("co-teach")(Dp&) (Rm)
12. RUGYA RYN KITA SA OPISINA. MAY KLASÉ AKO. MAUNA LANG AKO KANIMO.
(Dp.) (we) (Rm) (Rm) (go ahead) (Dp.) (you)
13. HJQOD. SELAMAT GID.
(yes) (Dp*)
14. WARAQ MAN SING ANO.
(none)(Dp&) (Om) (what)

-
- 1 - "GINA-" is a prefix emphasizing the object of one's action and is in the present time, somewhat equivalent to the present passive of English. "SAGAP" is the root for "to look for" or "to search."
 - 3 - "IBA" is the root for "to accompany" or "to go with". However, it undergoes reduction (See pp. 101-02) with the addition of the suffix "-(H)AN". This particular suffix emphasizes the referent of the action (I'll go with you.) and is in the future.
 - "TA" (short for "NATON") is idiomatic here, since it means "You and I". Literally it would read, "You and I will go with you". "KO" would also fit, but "TA" is the usual idiomatic form.
 - 4 - The prefix "GINA-" and the suffix "-AN" focus on the place ('here', understood), and are in the present.
 - 7/12 - For "KANANDA" and "KANIMO" see p. 29, note on line 9.
 - 8 - For "SIGKA" and associative marker "KANG" see p. 45, notes on lines 25 and 26.

1. AMIGO, SINGO ANG GINAQOSYO MO?
(friend) (who) (Tm)(look for) (your)
2. SI MISTYR ARUYO.
(Tm)
3. ITO IMAW SA OPISINA. MOS, MONQTAN TA IKAW.
(there) (he) (Rm) (let's go)(go with)(we) (you)
4. ANO ANG GINATUDLOQ MO ODI?
(what) (Tm)(being taught)(you)
5. MATEMATEKS.
(mathematics)
6. BUKON MALINGAW ANG MGA ESTUDIYANTE ODI?
(not) (noisy) (Tm) (Pm) (pupil) (here)
7. BUKON SA KALABANAN SA ANDA MABUQOT KAG MAHUGOD.
(not) (so) (most) (Rm)(them) (good) (and)(industrious)
8. DIQIN KASARANGAN ANG MGA ONGAQ, ODI O ITO SA INYO?
(where) (smart) (Tm) (Pm) (child) (or) (Rm)(your place)
9. MAS MAHUGAQ ODI MAGTUQON KI SA AMON, KAY ANG LANGWETS SA SOLUD
(more)(difficult) (study) (than)(Rm)(our) (because) (language) (Rm)(inside)
ET KLASA ININGLIS, PERO BINISAYA SA GUWA.
(Om)(class) (English) (but) (Visayan) (Rm)(outside)
10. PILA KA KLASA ANG GINATUDLOQ MO?
(how many)(Pm) (Tm)(being taught)(by you)
11. SA AKON, TATLO. PERO NAGAKOTITS AKO ET TATLO PA.
(Rm) (my) (three) ("co-teach") (Om) (Dp#)
12. ODI RUN KITA. MAY KLASA AKO. MAUNA LANG AKO.
(here)(Dp,) (we) (Rm) (go ahead)(Dp.)
13. SIGE. SALAMAT GID, HA?
(O.K.) (Dp*) (O.K?)
14. WALANG ANO MAN. (Cf. V, 28)

- 1 - "AMIGO" or "PARE" are common terms of address to strangers of the same age or social standing as you. They should not be used with elders or superiors.
- "QOSYO" is the root word for "to look for". "GINA-" is a verb prefix emphasizing the object of an action, and is in the present tense.
- 3 - "MUNOT" is the root for "to go with" or "to accompany". Here it is reduced (see pages 101-02) and the suffix "-AN" is added, to stress the referent (I'll go with you.)
- 8 - "KASARANGAN" literally means "the most worthy" or "the best".
- 9 - The associative is not often used in Leecnen (see p. 57), so "KI" is used for "than" in comparisons. Note also the 'Visayanization' of the English word "language".
- 3 - "TA" (short for "NATON") is idiomatic here since it means "you and I". Literally it would read "You and I will go with you".

DIALOG SEVEN, The Volunteer at School, Part 2 - **Idianganon** Translation

1. AMIGO, SINGO KAG IMO INGHAHANAP?
(friend) (who) (Tm) (your) (look for)
2. SI MISTYR ARRUYO.
(Tm)
3. SA OPISINA SIDA. ANONTAN NAKOQ IKAW.
(Rm) (he) (accompany)(by me)(you)
4. INAQO KAG INGTUTUDLOQ DILI?
(what)(Tm) (teach) (here)
5. MATEMATEKS.
6. BUKOQ MAGULO KAG MGA ESTUDYANTE DILI?
(not) (naughty)(Tm)(Pm) (student)
7. BUKOQ RA. KARAMUQAN SA INRA MABUOT ~~KAY~~ AG MAHUGOR.
(Dp&) (most) (Rm)(them) (good) (and)(industrious)
8. SINGO KAG MAAYAM NAK MGA ESTUDYANTE, ANG DILI O ANG ROTO SA INRO?
(who) (Tm) (smart) (Lm) (Pm) (Tm) (or)(Tm) (Rm)(your)
9. KAHIRAP MAGTUON DILI KI SA ANOQ, KAY ANG LANGWADS SA
(difficult)(study) (than)(Rm)(our)(because) (language)(Rm)
SUYOR ET KLASE INGLIS, OGALING SA LUWAS ODIONGANON.
(inside)(Om) (but) (outside)
10. PILANG KLASE KAG INGTUTUDLOQON?
(how many) (Tm) (teach)
11. SA AKOQ, TUYOQ, PERO TUYOQ PANG KLASE KAG AKOQ GIKOTITS.
(Rm)(my) (three) (but) (Dp#)(Lm) (Tm) ("co-teach")
12. HALI EY KITA. MAY KLASE AKO. MAUNA YANG AKO.
(here)(Dp,) (Em) (go ahead)(Dp.)
13. SALAMAT GID, HA?
(Dp*) (O.K?)
14. OYAQ ET ANO PA RA. (Cf. V,28)

- 1 AMIGO or PARE are common friendly terms to strangers of the same age or social standing.
HANAP is the root word for 'to look for'. The prefix ING- and the first syllable of the root word which is reduplicated go together to make a verb in the present which emphasizes the object of the action.
- 3 ANONTAN is the combination of the reduced root for the word to 'accompany' (ANONT-) and the suffix -AN which make a verb emphasizing the person indirectly involved with the action (the associate), "I'll go with you."
- 4 Note the ING- prefix and reduplicated first syllable on TUDLOQ, again emphasizing or focusing on the object of the action.
- 7 KARAMUQAN comes from the root word MARAMOQ (much, many). The KA- prefix and the -AN suffix go on the reduced root RAMUQ to show the superlative: "Most".
- 10 INGTUTUDLOQON shows the phenomenon of prefix (ING-), reduplication (-TU-), and suffix (-ON), which make the future form emphasizing the object.

1. AMIGO. SINGO ANG GINAPANGITAG MO?
(friend) (who) (Tm) (look for) (by you)
2. SI MISTYR ARROYO.
(Tm)
3. DIDTO SIYA SA OPISINA. MONOTAN TA IKAW KABI. ANO
(there) (he) (Rm) (go with) (we) (you)(there)
4. ANO ANG GINATUDLOQ MO DIRI?
(what)(Tm)(being taught)(you)(here)
5. MATEMATIKS.
(mathematics)
6. BUKON BA KALINGAW ANG MGA ESTUDIYANTE DIRI?
(not) (Dp?) (noisy) (Tm) (Pm) (pupil)
7. BUKON DA. KALABANAN SA INDA MABUQOT KAG MAHUGOD.
(not) (Dp&) (most) (Rm)(then) (good) (and)(industrious)
8. DIQIN KA MAQAYO ANG MGA ONGAQ, DIRI O DIDTO SA INDO?
(where) (Pm)(good) (Tm) (Pm)(child) (or) (Rm)(your)
9. MAS MABUDLAY DIRI SA INDO ANG MAGTUQON, KAY ANG LANGWETS SA SULOD
(more)(difficult)(here)(Tm)(your)(Tm) (study) (because)(Tm)(language)(Rm)(inside)
- NING KLASSE INGLIS, PERO SA GUWA, BINISAYO.
(Om) (class)(English)(but) (Rm)(outside)(Visayan)
10. PILA NGA KLASSE ANG GINATUDLOQ MO?
(how many)(Lm) (Tm)(being taught)(by you)
11. TOYO ANG AKON, PERO NAGAKOTITS PA AKO NING TOYO PA.
(three) (Tm) (my) ("co-teach")(Dp#) (Om) (Dp#)
12. DIRI NA KITA. MAY KLASSE AKO. MAUNA LANG AKO.
(here) (Dp,)(we) (Rm) (go ahead) (Dp.)
13. SIGE. SALAMAT NGA MADAMO.
(O.K.) (Lm) (much)
14. WAYAQ NING ANO MAN.
(none) (Om) (what)(Dp&)

-
- 1 - "AMIGO" or "PARE" are common terms of address to strangers of the same age or social standing as you. They should not be used with elders or superiors.
 - "PANGITAG" is the root word for "to look for". "GINA-" is a verb prefix emphasizing the object of an action, and is in the present tense, somewhat equivalent to the English present passive.
 - 3 - "MUNOT" is the root word for "to go with" or "to accompany". Here it is reduced (see pages 101-02) and the suffix "-AN" is added to stress the referent (I'll go with you).
 - "TA" (short for "NATON") is idiomatic here since it means "you and I". Literally the sentence would read "You and I will go with you."
 - 8 - Note the use of the enumerative marker "KA" with the adjective.
 - 9 - "DIRI SA INDO". The "SA" has the force of comparison here-- "It is harder here ~~than~~ at your place." ("than it is at ours", understood)

(Please refer to pages 25-26 for the basic concept of just what focus is, and how it operates in the Visayan languages.)

The Object Focus is the system of verb affixes whereby a sentence emphasizes or focuses on the direct object or goal of an action. The Topic Marker will occur with the Direct Object (and not the Object Marker) since the object is now made the topic or most important thought of the sentence. It is with this focus, particularly in the future, that reduction of roots take place (letters are left out, switched around, or changed in some way or other), and at least some quick reference should be made to the Grammar Notes of Dialog Twelve (see pages 101-102 on Morphophonemic Reduction).

This object focus is roughly equivalent to the passive voice of English, but a clearcut parallel is by no means possible. It is much easier just to remember that the direct object of the sentence is emphasized, and hence made the topic; and all other elements: namely, subject, associative, and/or referent, take a minor role. (It is obvious that the subject, not being the topic, will receive some other marker within this construction--usually the associative, and sometimes even the object, marker.)

The forms are as follows, corresponding to the forms for the Actor Focus (page 26). The same comment on time hold true. Time is not clear cut; and aspect is what is most important in the verb prefix. That is why there is a prefix for 'being able to' and also for a 'past negative' (did not do); while the 'perfect' only expresses an air of nearness to the present--linking past and present rather closely.

	AK, IL, KR, LC, RM	@Dienganon	
present	GINA-/NA-	ING-(reduplication)	(Reduplication in OD implies the repeating of the first syllable of the root word.)
past, pos.	GIN-	ING-	
future	(+ root) -ON	ING-(redup.) (+root) -ON	(+ means the root after it has been reduced. See pp. 101-02.)
ability	MA-	MA-	
perfect	HA-	ǀ	(ǀ means form was not available from currently existing materials.)
past, neg.	PAG- (root) -ON/-A ǀ		

EXAMPLES:

- (RM) ANO ANG GINATUDLOQ MO DIRI? (What are you teaching here?)
 (LC) OWAQ GINATUGOT ANG DIBORS. (Divorce is not permitted.)
 (AK) OWAQ PAGTAKAWA RO ANANG KAHITA. (His wallet was not stolen.)
 (IL) BAKLON KO ANG KARNE KON BARATO. (I will buy the meat if it's cheap.)
 (The root for to 'buy' is "BAKAL", but the reduced root is "BAKL-")
 (KR) GINBALIGYAQ NANDA ANG MOSKITERO. (They sold mosquito nets.)
 (OD) SINQO ANG IMO INGHAHANAP. (Who are you looking for.)
 (AK) HABAKAS IKO KON RO BAGQONG BAHAY. (I have just bought a new house.)
 (IL) PWEDE KO MABILIN DI ANG MGA DALA KO? (Can I please leave my things here?)

As a reminder, the above forms, as these for the Actor Focus, depend upon emphasis for their use. It is not "better" to speak with either the Actor or the Object Focus. Each must be used when and if emphasis is called for. If the speaker is going to emphasize the doer of the action, then the Actor Focus is used; if the object of the action is foremost in his mind, then the Object Focus is used. The dialogs give but a small glimpse of how alternations subtly occur throughout the course of a single conversation. The use of 'focus' is an art that practice and not science will perfect.

1. GUYOM KA NA?
(hungry)(you)(Dp.)
2. HUQO, GUYOM GID KATAMAQ.
(Dp*)(extremely)
3. DALIQ LANG MAKAQON KITA. KAQUYON KA SANG MGA PAGKAQON DIRI?
(quickly)(Dp.) (eat) (we) (like) (Am) (Pm) (food)
4. SYEMPRE. MANAMIT ANG PAGKAQON LI.
(of course)(delicious)(Tm) (here)
5. KABALO KA MAGKAQON KANQON.
(know how) (to eat) (cooked rice)
6. HUQO 'E, PAGKATAPUS SING TENIR KO, KON MAKAQULIQ AKO SA MERIKA,
(yes)(oh) (after) (Om) (stay) (my) (when) (return) (Rm)
- PADALHAN AKO NI PIO SING BUGAS KADA BULAN.
(have send) (Am) (Om)(rice) (every)(month)
7. ANO ANG PAVORITO MO NGA SUDQAN?
(what) (Tm)(favorite)(your)(Lm)(food served along with rice--viand)
8. KAQUYON AKO TANAN, PERO ANG PAVORITO KO, SIGURO, GINAMUS.
(like) (all) (but) (Tm) (my)(probably) (marinated foods, esp. fish)
9. GINAMUS! GAKAQON KA GINAMUS?
(marinated) (eat)
10. HUQO. KANAMIT.
(delicious)
11. BASI MASAKIT ANG TIYAN MO.
(maybe) (sick) (Tm)(stomach)(your)
12. INDIQ. MABAKUD NA ANG TIYAN KO.
(no) (strong) (Dp.)(Tm)(stomach)(my)
13. SIGE. LUTOQ NA ANG PAGKAQON. KAQON NA TA. KAQON ASTA BUSOG. INOM
(ready) (Dp.) (Tm) (food) (eat) (Dp.)(we) (eat) (until)(full) (drink)
- ASTA HUBOG.
(drunk)

-
- 3 - "DALIQ" is the root word for 'to be quick', 'fast', or 'to hurry'.
 - "KAQON" is the root word for 'to eat'.
 - "QUYON" is the root word for 'to like', 'to cherish', or 'to have a taste for'.
 - 6 - "DALA" is to 'bring' or 'carry'. The "PA-" prefix gives the meaning of 'to have it done for you', and is called the "instrumental prefix". The "-HAN" suffix emphasizes the person responsible for the acting ("I will have Pio send me rice.).
 - 8/9 - Note how Ilongo can have sentences without the object marker "SING" or its substitute "SANG".

1. NAGUTÓM KA ØON?
(hungry)
2. HUQO. NAGUTÓM GID AKO IT DORO.
(Om)(very much)
3. DALIQ LANG ANAY KITA MAGKAQON. NAQILAQ KA ET MGA PAGKAQON IYA?
(little while) (eat) (like) (Om)(Pm) (foods)
4. SYEMPRE. KANAMIT RO PAGKAQON RIYA.
(of course)(delicious) (here)
5. ANTIGO KA MAGKAQON ET HUMAY?
(know how) (Om) (cooked rice)
6. HUQO, RON. PAGKATAPOS ET AKONG PAGTENIR IYA, PADAQHAN KO
(yes indeed) (after) (Om) (stay) (have send)(by me)
SI PIO IT BUGÁS KADA BUQAN.
(Tm) (uncooked rice)(every)(month)
7. NANO RING NAGUSTOHAN NGA SUQAG?
(what)(Tm) (favorite) (food served with rice, viand)
8. NAQILAQ AKO SA TANAN, PERO RO AKONG NAGUSTOHAN SIGURO HAY GINAMUS.
(every) (probably)(Vm)(marinated)
9. GINAMUS, GAKAQON KA ET GINAMUS?
(you)(Om)
10. HUQO. KANAMIT RON. GAINOM MAN AKO. ET TUBAQ.
(that) (drink) (tuba-fermented coconut sap)
11. BASI MASAKIT RING TIYAN.
(sick) (stomach)
12. BUKON GID. MAQANAD ØON RANG TIYAN.
(no indeed) (used) (Tm)
13. SICE. MAKAQON ØON KITA. KAQON HASTA MABUSOG. INOM HASTA MAHILONG.
(eat)(until)(full) (drink) (drunk)

-
- 3 - DALIQ is the root word for 'to be quick', 'fast', or 'to hurry'
ANAY is a conversation marker meaning 'in a minute', 'please', 'just a second'
KAQON is the root for 'to eat'; the prefix PAG gives the meaning of 'edibles'.
- 6 - Just as the words for 'here' and 'there' (Cf. VI,2) there are words for "this" and "that" which show orientation to speaker and listener.
RAYA, abbreviated RA means "this, near me"
ROYON, abbreviated RON means "this, near both you and me"
RANAQ, also said RANHAQ means "that, near you"
RATO, abbreviated TO means "that, far away from both you and me"
They also refer to distance of space or time, but also reflect social and conversational distance. Here RON means "I say 'yes' to that which you said."
- 6 - PADAQHAN is the combination of the PA instrumental affix; the root DAQA (which is here reduced to DAQ-), meaning 'to carry', but with PA meaning 'to send' or 'to have carried'; the AN suffix emphasizes the actor of the instrumental or causative sentence. Literally: "I'll make Pío send me rice."
- 12 - RANG, like RING, is a contraction. Here: RO (Tm) and AKON (my) and NGA (Lm)

1. NAGUTOM KAW RŪN?
(hungry)(you)(Dp.)
2. HŪD. NAGUTOM RŪN AKO.
(yes) (Dp.)
3. DALIQ RŪN LANG KITA MAGKAGŪN. KAQUYON KAW KANG MGA PAGKAGŪN DUGYA.
(quickly)(Dp.)(Dp.) (we) (eat) (like) (Am) (Pm) (food) (here)
4. SYEMPRE. MANAMIT ANG PAGKAGŪN DUGYA.
(of course)(delicious)(Tm) (food)
5. KAGUYON KAW MAN KANG KANGON?
(like) (Dp&) (Am) (cooked rice)
6. HŪD. KON MAKAGULIQ AKO SA AMERIKA, LIHOGON KO SI PIO NGA MAPADARA
(yes)(when) (return) (Rm) (request)(by me)(Tm) (Lm) (have send)

KANAKON KANG BŪGAS KADA BULAN.
(to me) (Am) (rice) (every) (month)
7. ANO ANG PABORITO MO NGA DAPLIQ.
(what)(Tm)(favorite)(your)(Lm)(food served along with rice--viand)
8. NAQUYONQAN KO ANG TANAN, PERO ANG PABORITO KO GID-GINAMUS.
(is liked)(by me)(Tm)(every) (but) (Tm) (my)(Dp*)(marinated foods, esp. fish)
9. GINAMUS! GAKAGŪN KAW KANG GINAMUS?
(marinated) (eat) (Am)
10. HŪD. KANAMIT KARA.
(delicious) (that)
11. BASI MAGSAKIT ANG BUSONG MO.
(maybe) (sick) (Tm)(stomach) (your)
12. INDIQ. NABUYO RŪN ANG BUSONG KO.
(no) (used to)(Dp.) (Tm) (my)
13. SIGE. MAKAGŪN RŪN KITA. RAHAQ RŪN ANG PAGKAGŪN. KAGŪN ASTA MABUSOG.
(o.k.) (eat) (Dp.)(we) (ready)(now) (Tm) (food) (eat)(until) (full)

INOM ASTA MALINGIN.
(drink) (drunk)

- 3 - "DALIQ" is the root word for 'to be quick', 'fast', or 'to hurry'.
- "KAGŪN" is the root word for 'to eat'.
- "QUYON" is the root word for 'to like', 'to cherish', or 'to have a taste for'.
- 6 - "DARA" is the root word for 'to send'; the "PA" prefix is instrumental and gives the meaning of 'to have it done for you'; the "MA-" prefix is future emphasizing the actor.
- 8 - The "NA-" prefix and the "-QAN" suffix emphasize the referent object of one's liking. Another similar phrase could be: "NAQUYONQAN KO IKAW" ("I like you"). This is not a direct object, since verbs of liking, hating, etc. do not have such direct objects.
- 13 - "RAHAQ" is used of both cooking and fresh fruits and means either 'cooked' or 'ready' or 'ripe', depending on what is referred to.

DIALOG EIGHT, The Volunteer Is Invited to Dinner -- Loecnon Translation

1. NAGUTOM KA HUNP
(hungry) (Dp.)
 2. HUQO. PWERTE HUN GID.
(ruined) (Dp.)(Dp*)
 3. ANAY MADALIQ LANG. KAGUYON MAN IKAW ET PAGKAQON ODI?
(please)(quickly) (Dp.) (like)(Dp&) (Om) (feed) (here)
 4. SYEMPRE. MANAMIT ANG PAGKAQON ODI.
(of course)(delicious)(Tm)
 5. MAKAKAQON KA ET HUMAY?
(can eat) (Om)(cooked rice)
 6. HUQO 'E. PAGQULIQ KO SA AMERIKA, PADALQAN AKO NI PIO ET BUGAS BULANBULAN.
(yes)(oh) (return) (my)(Tm) (have send) (me)(Am) (Om)(rice) (monthly)
 7. ANO ANG PABRITO MO NGA SURAQ?
(what)(Tm)(favorite)(your)(Tm)(food served with rice, "viand")
 8. KAGUYON AKO ET TANAN. PERO ANG PABRITO KO GID ANG GINAMUS.
(like) (Om)(every) (but)(Tm) (my)(Dp*) (Tm) (marinated feeds, esp. fish)
 9. GINAMUS. NAGAKAQON IKAW ET GINAMUS?
(marinated) (eat) (Om)
 10. HUQO. KANAMIT.
(delicious)
 11. BASI KON SAKITAN IKAW ET TIYAN.
(maybe if) (sick) (you) (Om)(stomach)
 12. INDIQ. ANAD HUN ANG AKON TIYAN.
(no) (accustomed)(Dp.)(Tm)(my) (stomach)
 13. SIGE. MALI MAKQON KITA. RAHAQ HUN ANG PAGKAQON. KAQON HASTA MABUSOG.
(O.K.)(let's go) (eat) (we) (cooked)(now) (Tm) (food) (eat) (until) (full)
- INOM HASTA MAHILONG.
(drink)(until) (drunk)

-
- 3 - "DALIQ" is the root word for 'to be quick', 'fast', or 'to hurry'.
"KAQON" is the root word for 'to eat'.
"QUYON" is the root word for 'to like' or 'to have a taste for'.
 - 4 - "NAMIT" is the root for 'delicious'. "MA-" is the adjective prefix for the positive.
 - 10 - Note the "KA-" prefix for adjectives with the sense of 'very' or 'extremely'.
 - 6 - "DALA" is the root for 'to bring' or 'to carry'. The "PA" prefix is instrumental and gives the meaning of 'to have it done for you'. The "-QAN" suffix emphasizes the one main actor, in this case the one effecting the action ("I will have Pio send me rice").
 - 11 - "SAKIT" is the root word for 'pain', 'hurt', or 'to be sick'. The "-AN" suffix emphasizes the location of the action; a literal translation would read: "You will be made sick as to (ET) your stomach." The object marker shows the object or relationship of the sickness to the whole (IKAW).

1. NAGUTOM EY KA?
(hungry) (Dp,)
2. OHOO, ABANG GUTOM!
(very)
3. MADALIYANG. KAQUDON KA ET MGA PAGKAQON DILI?
(quickly) (Dp.) (like) (Om)(Pm) (foods) (here)
4. SYEMRE. MANAMIT ANG PAGKAQON DILI.
(naturally!)(delicious)
5. KAQUDON RA KA ET KANQON?
(Dp&) (Om)(cooked rice)
6. OHOO. KUNG HAAGTOY AKO SA AMOQ, MAPARAYA SA AKOQ SI PIO
(if) (leave) (Rm)(our)(have send)(Rm)(me) (Tm)
ET BUGAS BOWA 'T BUYAN.
(Om)(uncooked rice)(every)(Om)(month)
7. INAQO KAG IMONG PABORITO SUYAQ?
(what)(Tm)(your) (favorite)(food served with rice, viand)
8. NAQUDONAN KO ANG TANAN, OGALING KAG AKONG GADOR PABORITO AY GAMOS.
(like)(by me) (all) (but) (Tm) (special)(favorite)(Vm)(marinated)
9. GAMOS! KAUDON KA ET GAMOS?
(Om)
10. OHOO. ABANG NAMIT. NAINOM RA AKO ET TUBAQ.
(very)(delicious) (drink)(Dp&) (Om)(fermented coconut sap)
11. SUBALING MAGSAKIT KAG IMONG TIYAN.
(perhaps) (sick) (Tm) (your) (stomach)
12. INDIQ. AMAR EY KALING AKOQ TIYAN.
(used to)(Dp,) (my)
13. SIGE. MALIQ EY MAKAQON KITA. YUTOQ EY KAG PAGKAQON. KAQON
(let's)(Dp,) (eat) (cooked) (eat)
HASTA MABUSOG. INOM HASTA MAYANGO.
(until) (full) (drink) (drunk)

-
- 3 - DALIQ is the root word for 'to be quick', 'fast,' or 'to hurry'. KAQON is the root for 'to eat'; the prefix PAG- gives the meaning of 'edibles.'
 - QUDON is the root for ~~the~~ 'to like' or 'to crave for'. Note its recurrence in lines 5, 8, and 9.
 - 6 - note the root RAYA ('to ~~bring~~) with the instrumental affix PA has the meaning of 'to have send'. The MA- prefix here focuses on the actor of the causative sentence: I'll have Pio send me rice."
 - 12 - KALING is a particle used to explain an almost evident situation; it has the force of "well, after all, I'm used to it."

1. GUTOM KA NA BAP
(hungry) (Dp.)(Dp?)
 2. HUQO. GUTOM NA GID AKO.
(Dp.)(Dp*)
 3. DALIQ NA LANG. KAQUYON KA BA NING MGA PAGKAQON DIRI?
(quick)(Dp.)(Dp.) (like) (Dp?) (Om) (Pm) (food) (here)
 4. SYMPRE. MANAMIT ANG PAGKAQON DIRI.
(of course)(delicious)(Tm)
 5. MAKAKAQON KA BA NING KANQONT
(can eat) (Dp?) (Om) (cooked rice)
 6. HUQO. PAGULIQ KO SA AMERIKA, PADAYQAN AKO NI PIO NING BUGAS BUYANBUYAN.
(yes) (return) (my)(Rm) (have send) (Am) (Om)(rice) (monthly)
 7. ANO ANG PABRITO MO NGA SUYAQ?
(what) (Tm)(favorite)(your)(Lm)(food served with rice, "viand")
 8. KAQUYON AKO NING TANAN, PERO PABRITO KO GID ANG GAMUS.
(like) (Om) (every) (but) (favorite)(my)(Dp*) (Tm)(marinated feeds, esp. fish)
 9. GAMUS. GAKAQON KA BA NING GAMOS?
(marinated) (eat) (Dp?)(Om)
 10. HUQO. KANAMIT.
(very delicious)
 11. BASI KON MAGSAKIT ANG IMONG TIYAN.
(maybe if) (sick) (Tm)(your)(Lm)(stomach)
 12. INDIQ. ANAD NA NING AKON TIYAN.
(no) (accustomed) (Om) (my) (stomach)
 13. SIGE. LUTOQ NA ANG PAGKAQON. KARI, MAKAQON NA KITA. KAQON HASTA MABUSOG.
(O.K.)(ready)(Dp.)(Tm) (food) (here) (eat)(Dp.)(we) (until) (full)
- INOM HASTA MABAYONG.
(drink) (drunk)

-
- 3 - "DALIQ" is the root word for 'to be quick', 'fast', or 'to hurry'.
"KAQON" is the root word for 'to eat.'
"QUYON" is the root word for 'to like' or 'to have a taste for'.
 - 4 - "NAMIT" is the root word for 'delicious'. "MA-" is the common adjective prefix.
 - 10 - Note, however, how "KA-" is an adjective prefix with the force of 'very' or 'extremely'.
 - 6 - "DAYA" is the root word for 'to send' or 'to carry'. The "PA" prefix is instrumental and gives the meaning 'to have it done for you'. The "-QAN" suffix emphasizes the main actor, in this case the one effecting the action ("I will have Pio send me rice.").
 - 12 - "NING" is used to show the relationship between "accustomed" and "stomach". The actor or topic marker is not used here, but rather the object marker (NING). Though this is not a very frequent construction, it does occur from time to time, especially with adjectives.
 - 13 - "LUTOQ" means 'cooked, ready' of foods; and 'ripe, ready' for fruits and vegetables.

There are four BASIC ADJECTIVE PREFIXES common to all of the West Visayan dialects. The first is the standard adjective prefix in the positive degree: "MA-". The second is an intensifier with the force of 'very', 'quite', or 'extremely': "KA-". The third is a word borrowed from the Spanish used in comparing adjectives, and having the force of 'more': "MAS". The fourth is equivalent to the superlative and is borrowed and understood throughout from Tagalog: "PINAKA-", and has the force of 'most'. Examples are as follows:

- (IL) MASADYA ANG ILA PANIMALAY. (Their house is a happy one.)
 (AK) MAS MABUQOT INAW KU SA ANANG IGMANGHUD. (He is kinder than his brother.)
 (RM) KAKORIPUT SA IMO. (You are very stingy.)
 (LC) PINAKAMABAHOL ANG INYONG BALAY. (Your house is the biggest.)
 (KR) MAHULAS ANG PAGDALA ET AUTO. (Driving a car is easy.)
 (OD) MAS MAPILAY KAG INPANG PUGPANGITAO. (Their lives are much harder.)

In addition, the suffixes "-AN", "-ANON" and "-ON" are used to make basic noun-type roots into adjectives.

- | | | |
|---------|-------------------------------|---------------------------------------------|
| (AK,OD) | MANGGAD (riches, possessions) | MANGGARANON (rich, wealthy) |
| (IL) | KALIPAY (happiness) | (MA)LIPAYON (happy) |
| (all) | SIPON (mucus) | SIPONON (having a cold) |
| (all) | BUQOT (one's inner self) | BUQOTAN ('having "heart", kind, charitable) |

There is also the "TIG-" or "TAG-" prefix in the different dialects which is used to group things together. For example, "PILA" means "how much" or "how many"; while "TIGPILA" or "TAGPILA" means "how much apiece". These same prefixes are used for naming the seasons and various times for doing things, such as (AK) "UGAN" means "rain", and "TIGUGAN" means "rainy season"; (AK) BUNGA means "a bunch of fruit", while "TAGBUNGA" means "the fruit-bearing season." This prefix can be seen in Dialog Ten.

* * * * *

Most dialects have a great number of prefixes which most commonly occur on words which are used as nouns or substantives. Some dialects, such as Aklanon and Ilongo, have as many as 32 or 36 respectively. However, the most common ones as occur in all dialects here presented are as follows:

- (1) The "PAG-" prefix is used to make a commonly used verb root into a noun. Examples:

ABOT (to arrive)	PAGABOT (arrival)
KAQON (to eat)	PAGKAQON (food, edibles)
SULAT (to write)	PAGSULAT (writing)
BASA (to read)	PAGBASA (reading)

- (2) The "KA-" prefix is probably the most commonly used noun prefix. This prefix also occurs with the variations of including the suffix "-AN" after the root, and also as the form "KINA-" (namely, the "-IN-" infix on the "KA-" prefix). Each one of these gives a certain characteristic type of meaning to the basic root. For example, the "KINA-" prefix means 'the basic outgrowth of', 'the climax of', or 'the culmination of' what the root implies. Examples:

TAMQIS (sweet)	KATAMQIS (sweetness)
HABA (long)	KAHABA (length)
PUTIQ (white)	KAPUTIQQAN (whiteness)
BUDLAY (hard, difficult)	KABUDLAYAN (misery, hardship)
BUDLAY (hard, difficult)	KINABUDLAYAN (the fruit of one's labors)
ANAD (accustomed, used to)	KINAQANARAN (one's habits and customs)
TAWO (person, one who is born)	KINATAWOHAN (birthday)

(3) The "PA-" prefix denotes 'instrumentality', allowing something implied in the root word to happen, or having something or somebody else do what the root implies. Examples:

SULÓD (to enter)	PASULÓD (an entrance)
SAYOD (to know)	PAHISAYOD (a notification)
GUWAQ (to go out, leave)	PAGUWAQ (an exit)
HANONGUD (because of)	PAHANONGUD (a dedication)
SWERTE (luck, fate)	PASWERTE ("potluck", taking what comes)

(4) The "PANG-" prefix denotes a particular habitual involvement with what the root word implies. The nouns formed from this prefix are subject to rules of morphophonemic reduction, and one must be aware of these observations as made on pp. 101-102.

NGALAN (name)	PANGNGALAN (one's personal name)
SUGID (to tell)	PANUGIRON (a story)
SUDLAY (to comb hair)	PANUDLAY (combing hair)
TINDAHAN (market place)	PANINDAHAN (to go to market)
DUMDUM (to think)	PANUMDUM (a thought)
ADYE (to pray)	PANGADYE (a prayer)
DAMGUQ (to dream)	PANAMGUQ (a dream)

(5) Nouns with the "MANOG-" prefix show the occupation or profession of a person, while nouns with the "INOG-" prefix show the use of a thing.

SULAT (to write)	MANOGSULAT (a writer)	INOGSULAT (a writing instrument)
BUNIT (to fish)	MANOGBUNIT (fisherman)	INOGBUNIT (a fishing string)
TUDLOQ (teach)	MANUNUDLOQ (a teacher)	INOGTUDLOQ (a teaching aid)

* * * * *

The linking marker "NGA" (all but OD), "NAK" (OD), and its abbreviation, the suffix "-NG" is used to link or unite two different parts of speech and relate them grammatically to each other. It is also called a ligature; and it even can be used as a conjunction or conjunctive (see p. 79). Its most common function is to link nouns with adjectives, and on occasion, verbs with adverbs. Examples:

- (OD) INAPILAY NAK GADÓR AKÓ. (I'm very_tired.)
- (AK) NAGOBRA IMAW ET MAYADQAYAD NGA BAGAY. (He made a beautiful_house.)
- (IL) M^{AR}AYONG AGA. (Good_morning.)
- (RM) MAY BALIGYAN KAMO NGA MOSKITERO? (Do you have mosquito nets_for sale?)
- (LC) PIYSKOR NGA TAGA LOQC AKÓ. (I'm the Peace Corps_from Loec.)
- (KR) MANGARANON NGA ARTISTA TANA. (He is a rich_ator.)
- (IL) SA DIQIN NGA LUGAR ANG ESKWELAHAN? (In what_place is the school?)
- (AK) PWEDENG AKO MAGMAESTRO KINYO? (Can I really_teach you well?)

1. HELLO, DYO, ANITENG?
(Joe) (anything)
2. HUQO. PERO ANG NGALAN KO SI STIB, INDIQ SI DYO.
(but) (Tm) (name) (my)(Tm) (not) (Tm)
3. ABAW, KABALO KA MAGHAMBAL SANG BIYSAYAQ. ANO ANG BAKLON MO, STIB?
(wow) (know) (speak) (Am) (Visayan) (what)(Tm) (buy)(your)(Steve)
4. KARNE TANIQ, KON BARATO.
(meat)(hopefully) (if) (cheap)
5. TRES BYENTE ANG ISA KA KILO. GUSTO MO?
(three-twenty) (Tm)(one) (Pm) (want)(your)
6. HUQO. PERO SALAPIQ LANG.
(50 cents) (Dp.)
7. BAW, MAQIMUT KA.
(wow) (stingy)
8. HUQO, KAY DYUTAY LANG ANG KWARTA KO.
(because)(little)(Dp.) (Tm)(money) (my)
9. INDIQ KO MAGPATIQ. PILA ANG SWELDO MO DIRI?
(not) (I) (believe)(how much)(Tm)(salary)
10. DOS SYNTOS KWARENTA EY SINGKU PESOS ANG BULAN.
(two hundred forty and five) (Tm)(month)
11. PESOS UKON DOLLARS?
(or)
12. PESOS LANG.
13. ABAW, SAKRIPIS EY? ANO PA ANG BAKLON MO?
(sacrifice)(huh?)(what) (buy)
14. WALAQ NA, SALAMAT. MALAKAT NA AKO.
(none)(Dp,) (leave) (Dp,)
(Cf. II,13 and English translation, note 'd'.)

-
- 3 - "BAKAL" is the root for to buy, but its reduced root is "BAKL-" with the "-ON" object focus future suffix (see Grammar Notes, p. 64).
 - 4 - "TANIQ" is a particle expressing hope or desire, like "if only".
 - 6 - "SALAPIQ" is the nickname for 'fifty cents'. The word originally meant 'money in general'.
 - 13 - "EY" is a particle thrown in to show surprise. It generally signified a statement of fact: either assertion of fact or agreement with it. The particle "AH" is thrown in to show disagreement with a statement. The particle "OH" is used to exhort and asserts either the wish to comply with or to be complied with.
 - 7 - If the "MA-" adjective prefix is used, the topic form or pronoun is used as here. But if the "KA-" adjective prefix is used, the referent marker or form is used. Examples: "MAQIMUT KA", but "KAQIMUT SA IMO". "MATAHUM KA" (you are handsome), but "KATAHUM SA IMO" (you are very handsome). "MABUQOT ANG BATAQ" (the child is good), but "KABUQOT SA BATAQ" (the child is very good).

1. HEY DYÓ, NANO RO IMO?
(joe) (what) (Tm)(yours)
2. BASI MAY AKON NGA GINABAQAQ, PERO RANG NGAQAN SI STIV,
(maybe) (Em) (my) (Lm) (buy) (but)(VIII,12)(name)(Tm)
BUKÓN SI DYÓ.
(not) (Tm)
3. ABÁW, ANTIGO KA MAGHAMBAG SA BINISAYAQ. NANO RING BAKON, STIB.
(wow) (know) (speak) (Rm) (Visayan) (what) (buy) (Steve)
4. KARNE KONTAQ, KON BARATO.
(meat) (hopefully)(if)(cheap)
5. TRES BYENTE RO SANG KA KILO, NAQILAQ KA?
(three-twenty)(Tm)(one)(Pm) (like)
6. HUQO. PERO SALAPIQ QANG.
(50cents)(just)
7. ABÁ, DIMUT KA.
(well!)(cheap)
8. HUQO, AY SANGKURÓT QANG RANG KWARTA.
(because)(little) (only)(Tm)(my)(money)
9. INDIQ TANG MAGPATIQ. PILÁ RO SWELDO MO IYA?
(not)(Om)(my) (believe)(how much) (salary)(your)(here)
10. DOS SYNTOS KWARENTA EY SINGKU PESOS SANG BUQAN.
(two hundred forty and fifty) (one) (month)
11. PESOS O DOLARS?
(or)
12. PESOS, QANG.
13. SAKRIPISYO GALIQ. ANÓ PA RING BAKON?
(sacrifice)(indeed) (yet)(Tm) (cf. 3 above)
14. OWAQ QON, SAQAMAT. MAPANAW QON AKÓ.
(cf. II,13 and English translation, note 'd')

- 2 - BAKAQ is the root word for 'to buy'; GINA the prefix emphasizing the goal or object of an action.
- 3 - BAKON is the reduced root of BAKAQ, namely 'BAK-' plus the suffix -ON which is the future form for verbs emphasizing the object of an action.
- 4 - KONTAQ is a particle expressing hope or desire, like 'if only'.
- 6 - SALAPIQ is the nickname for 50 cents; BAKOD is 5 cents; PESEYAS is 20cents.
- 9 - TANG is the abbreviation for ET AKON NGA. An alternative for the above expression would also be: INDIQ AKO MAGPATIQ.
- 10.- ISAQA is the numeral for 'one'. SANG or ISANG is the adjective form. However the usual form is SAMBATO (enumerating things) and SAMBILON (enumerating people). (Check dialog IV, the note on line 12 for use of SAMBATO.)
- 13 - GALIQ is another discourse particle used to express surprise at what was just said, especially when it was unexpected. The butcher above expected to hear 'dollars' for the answer. He gave his comment (sacrifice) and also interjected the surprise particle, GALIQ.

1. HELLO DYO. ANO ANG IMO?
(Joe) (what) (Tm)(your)
2. MAY BAKLON AKO, PERO ANG NGARAN KO SI STIB, INIQ SI DYO.
(En) (buy) (but) (Tm) (name) (my)(Tm) (not)
3. ABAW, MAARAM KAW MAGHAMBAL KANG KINARAYQA. ANO ANG BAKLON MO, STIB?
(wow) (know) (speak) (Am) (your)
4. KARNE RAQAD, KON BARATO.
(meat)(hopefully)(if)(cheap)
5. TRES BYENTE ANG KILO. GUSTO MO?
(three-twenty) (Tm) (want)(your)
6. HOD. PERO BALIQ SALAPIQ LANG.
(yes) (worth) (50 cents) (Dp.)
7. ABAW. KAKIMUT KANIMO.
(very stingy)(you)
8. HOD, HAY IKIQ LANG ANG KWARTA KO.
(because)(little)(Dp.) (money)(my)
9. INIQ AKO MAGPATIQ. PIRA ANG SWELDO MO RUGYA?
(not) (believe)(how much) (Tm)(salary)(your)(here)
10. DOS SYNTOS KWARENTA 'Y SINGKU PESOS ANG BULAN.
(two hundred forty and five) (Tm)(month)
11. PESOS UKON DOLLARS?
(or)
12. PESOS LANG.
13. ABAW. NAGASAKRIPISYO KAW, EY? ANO PA ANG BAKLON MO?
(sacrificing) (huh?)(what)(Dp)(Tm) (buy) (your)
14. WARA RIN. SALAMAT. MAPANAW RIN AKO.
(none) (new) (leave) (Dp.)
(Cf. II, 13 and English translation, note 'd'.)

-
- 1 - "BAKAL" is the root word for 'to buy', but its reduced root is "BAKL-" with the "-ON" object focus future suffix (see Grammar Notes, p. 64).
 - 4 - "RAQAD" is a particle expressing hope or desire, like "if only".
 - 6 - The "ANG" marker is sometimes omitted as here in "BALIQ (ANG) SALAPIQ LANG."
 - 6 - "SALAPIQ" is the nickname for 50 centavos. The word originally means "money in general."
 - 13 - "EY" is a discourse particle thrown in to show surprise, or agreement of/with a statement. Another particle "AH" is thrown in to show disagreement. The particle "OH" is one used for exhortation, and asserts either the wish to comply with or to be complied with.
 - 7 - When the "KA-" adjective prefix is used, the referent (and not the topic) form or marker is used. Examples: "GWAPO IKAW", but "KAGWAPO KANIMO". "MABUQOT ANG BATAQ", but "KABUQOT SA BATAQ" (The child is good; the child is very good.)

1. HELÓ DYÓ, MAY BAKLÓN?
(Joe) (Tm) (buy)
2. HUQO. PERO SI STIB AKÓ, BUKÓN SI DYÓ.
(but) (Tm) (not) (Tm)
3. ABA, ANTIGO KA RUN MAGBINISAYÁ. ANÓ ANG BAKLÓN MO, STIB?
(know how) (Dp.) (speak Visayan) (what) (Tm) (buy) (your)
4. KARNE, KONTÁ, KON BARATO.
(meat) (hopefully) (if) (cheap)
5. TRES BYENTE ANG ISYANG KILO. GUSTO MO?
(three-twenty) (Tm) (one) (Lm) (want) (you)
6. HUQO. PERO SALAPIQ LANG.
(but) (50 cents) (Dp.)
7. ABA. BARAT IKAW, AH.
(wow) (stingy) (Huh?)
8. HUQO. KAY ISOT LANG ANG AKONG KWARTA.
(since) (little) (Dp.) (Tm) (my) (Lm) (money)
9. HINDIQ AKÓ MAGPATIQ. PILA ANG IMONG SWELDO?
(not) (believe) (how much) (Tm) (your) (Lm) (salary)
10. BDS SYNTOS KWARENTA 'Y SINGKU PESOS ANG BULAN.
(two hundred forty and five) (Tm) (month)
11. PESOS O DOLYAR. 12. PESOS LANG.
(or) (only)
13. ABAW. SAKRIPISYO GALIQ. ANÓ PA ANG BAKLÓN MO?
(sacrifice) (Dp!) (what) (Dp#) (Tm) (buy) (your)
14. OWA RUN. SALAMAT. MAPANAW RUN AKÓ.
(none) (now) (leave) (Dp.)
(Cf. II, 13 and English translation, note 'd'.)

-
- 1 - "BAKAL" is the root word for 'to buy'. However it is seen throughout this dialog as its reduced root "BAKL-" with the object focus future suffix "-ON". (See Notes, p.64)
 - 4 - "KONTÁ" is a discourse particle expressing hope or desire, like "if only" or "I hope."
 - 6 - "SALAPIQ" is the nickname for fifty centaves.
 - 7 - "AH" is a particle thrown in to show disagreement. "EY" is another particle often used to show assertion of a statement or agreement. "OH" is used also to show exhortation.

1. HEY DYÓ, INGWA KA ET BAKYÓN?
(Joe) (Em) (you(Om)) (buy)
2. INGWA. PERO ANG NGAYAN KO SI STIV, BUKÓQ SI DYÓ.
(Em) (but)(Tm) (name)(my) (Tm) (not) (Tm)
3. ABA, MAAYAM EY KA ET BINISAYAQ! INAQO KAG IMO BAKYON?
(wow) (know) (Dp,) (Om)(Visayan) (what) (Tm) (your) (buy)
4. KARNE, TANQA, KUNG BUKÓQ ET MAHAY.
(meat) (hopefully) (if) (not) (Om)(expensive)
5. TRES BYENTE KAG USANG KILO. GUSTO MO?
(three-twenty) (Tm) (one) (want) (by you)
6. OHÓQ. PERO SALAPIQ YANG.
(but) (50cents)(just)
7. SOQAY RA! KORIPUT KAQADO KA, AH?
(gosh!)(Dp&)(stingy) (very) (you)
8. BHÓQ, KAY KAISOT ANG KWARTA NAKOQ.
(since)(little)(Tm) (money) (my)
9. MATUQOR? INDIQ AKOQ PATIQ. PILA KAG IMO SWELDO.
(true) (not) (my) (belief)(howmuch)(Tm)(your)(salary)
10. DOS SYNTOS KWARENTAY SINGKU PESOS ANG BUYAN.
(two hundred forty-five) (Tm) (month)
11. PESOS UKÓN DOLARS?
(or)
12. PESOS YANG.
13. ABA! GASAKRIPISYO YAKIQ KA? INAQO PA KAG IMO BAKYÓN?
(Dp!) (what) (Dp#)(Tm)
14. OYÁQ EY RA. SALAMAT. MAPAGTOY AKÓ.
(none)(Dp,)(Dp&) (leave)

-
- 1 - BAKAY is the root word for 'to buy.' However it is seen throughout this dialog in its reduced form (BAKY-) with the suffix -ON, making it a verb which emphasizes on the object, the thing bought. Note lines 3 and 13.
 - 4 - TANQA is a particle expressing hope or desire: 'if only' or 'I hope.'
 - 7 - SOQAY is a very common expression throughout the Visayas; it is used in many situations of surprise, and might be equivalent to our "get a load of this."
 - KAQADO is the intensifying prefix KA- with the root QADO, meaning 'good'. Here it has the effect of "you're good and stingy."
 - 10 - Note that money, as well as dates, is counted in Spanish.
 - 14 - MAPAGTOY. See dialog two, note on 13.

1. HELLO DYO, MAY BAKYON?
(Joe) (Em) (buy)
2. HUQO, PERO SI STIB AKO, BUKON SI DYO.
(but) (Tm) (not) (Tm)
3. ABA, ANWIGO KA NA GALIQ MAGBINISAYAQ. ANO ANG BAKYON MO?
(wow) (know) (Dp.)(Dp!)(speak Visayan) (what)(Tm) (buy) (your)
4. KARNE KONTAQ, KON BARATO.
(meat)(hopefully)(If)(cheap)
5. TRES BYENTE ANG ISA KA KILO. GUSTO MO?
(three-twenty)(Tm) (one) (Pm) (want)(your)
6. HUQO. PERO SALAPIQ LANG.
(but) (50 cents) (Dp.)
7. ABA, KAKORIPUT SA IMO, A!
(very stingy)(Rm)(you)
8. HUQO. KIQISOT LANANG AKONG KWARTA.
(very little)(only)(my)(Lm) (money)
9. INDIQ AKO MAGPATIQ. PILA ANG IMONG SWELDO?
(not) (believe) (how much) (Tm)(your)(Lm)(salary)
10. DOS SYNTOS KWARENTA EY SINGKU PESOS ANG BUYAN.
(two hundred forty and five) (Tm)(month)
11. PESOS O MGA DOLYAR?
(or)(Pm)
12. PESOS LANG.
13. ABAW. SAKRIPISYO GALIQ. ANO PA ANG BAKYON MO?
(wow) (sacrifice) (Dp!) (what) (Dp#)(Tm) (buy) (your)
14. WAYAQ NA. SALAMAT. MAKADTO NA AKO.
(none) (now) (go) (Dp.)

-
- 1 - "BAKAY" is the root for 'to buy', but its reduced root is "BAKY-" with the "-ON" object focus future suffix (see Grammar Notes, p. 64).
 - 4 - "KONTAQ" is a particle expressing hope or desire, like "if only" or "I hope."
 - 6 - "SALAPIQ" is the nickname for 'fifty centavos'.
 - 7 - If the "KA-" adjective prefix is used to show stress, then the referent marker or form is called for, as here: "KAKORIPUT SA IMO". However, if the "MA-" adjective prefix were used it would simply be: "KORIPUT KA". Other examples: "MABUQOT ANG TINDERA" (the saleslady is kind), but "KABUQOT SA TINDERA" (the saleslady is very kind).
 - "A" or "AH" is a particle used to show disagreement. Another particle, "EY" is often used to show agreement or some surprise; while still another "OH" is used to exhort or request.
 - 8 - QISOT is the root word for 'little' or 'small'.
 - "LANANG" is the slur of "LANG + ANG".

Various question words can be outlined for the different dialects and are as follows. Their use can be seen scattered throughout the twelve dialects...

	Aklanon	Ilonggo	Odianganon	Leccnon	Kinaray-a	Remblanon
"who"	SINQO	SINQO	SINQO	SINQO	SINQO	SINQO
"why"	HAMQAN	NGAQA	QASTQ	BASTQ	ANDUT	BASTQ
"what"	AND	AND	INAQO	AND	AND	AND
"where"	SIQIN	DIQIN	RIQIN	DIQIN	DIQIN	DIQIN
"when" (past)	KANQO	SANO	KAGUND	KANQO	KANO	BAQUNO
"when" (future)	HINQONO	SANO	SAQUNO	SANQO	SANO	SAQUNO
"which"	ANONG	ANONG	INAQO NAK	ANONG	ANONG	ANONG
"how much" "how many"	PILA	PILA	PILA	PILA	PIRA	PILA

GRAMMAR NOTES: The Conjunctive Markers

There are a few common construction markers that are translated as and serve roughly the same function as the conjunctions in English. The most common is the Linking Marker, discussed on page 72, which also can be the translation for the English conjunctives: "which" or "that". Examples:

- "The man that left for Manila was my father."
 (AK) RO TAWO NGA NAGPANAW SA MANILAQ SI TATAY KO.
 (IL) ANG TAWO NGA NAGLAKAT SA MANILAQ SI TATAY KO.

- "The money which was stolen was returned to me."
 (AK) GINQULIQ KAKON DO KWARTA NGA TINAKAW KATO.

The fact that Aklanon and Ilonggo illustrate the examples does not limit them to these dialects. All dialects bear these same words and constructions, except that Odianganon uses the word "NAK" instead of "NGA".

Other common conjunctive markers are as follows: (dialects are as ordered above)

"and"	AG	KAG	AG	KAG	KAG	KAG
"or"	UKON	UKON	UKON	UKON	UKON	UKON
"because"	AY	KAY	KAY	KAY	HAY	KAY
"if"	KON	KON	KON	KON	KON	KON

The use of these above conjunctive markers can also be found throughout the twelve dialects.

1. DAY, GABALIGYAQ KAMO SANG MOSKITERO?
(miss) (sell) (you) (An)(mosquito net)
2. HUQO. MAY ARA MAN.
(En)(here)(Dp&)
3. PILA INI?
(how much)(this)
4. SINGKO SINGKWENTA.
(five - fifty)
5. ABA! KAMAHAL. KWATRO LANG.
(very dear) (four) (Dp.)
6. INDIQ PWEDE SINGKO LANG.
(not) (possible) (five) (only)
7. SIGE. MAY ARA MAN KAMO SANG BUTONEST?
(En) (here)(Dp&) (An)
8. TAGPILA?
(how much apiece)
9. TATLO DIYES.
(three) (ten)
10. BA, DUHA SINGKO LANG.
(huh!)(two) (five) (Dp.)
11. MAPERDE AKO.
(lose)
12. PITO PESEYTA, PWEDE
(seven)(20 cents)(all right)
13. SIGE. SINGKO BYENTE TANAN?
(five - twenty)(everything)
14. BILOG NGA DIYES PESOS INI, MAY SINSILYO KAMO?
(solid) (Lm) (ten) (this)(En) (change)
15. HUQO...SALAMAT.

-
- 1 - "DAY" is the standard term of address for girls or ladies below your status. Such public nicknames are quite common. See English translation of Dialog Three, note 'a'.
 - "BALIGYAQ" is the root for 'to sell'.
 - "SANG" the associative marker is often used in place of the object marker (SING).
 - 5 - "KA-" is the prefix for adjectives, denoting 'very much so'.
 - 8 - "TAG" is a prefix denoting 'apiece', 'at a time', generally putting things into a group. For example, "TAGULAN" means 'rainy season' from 'rain' (ULAN).

DIALOG TEN, The Volunteer at Market, Part 2--Aklenon Translation

- 1. DAY, GABALIGYAQ KAMÓ IT MOSKITERO?
(miss) (sell) (you)(Om) (mosquito net)
- 2. NUQO, MAY IYA MAN.
(Em)(here)(also-discourse marker used in answers)
- 3. PILÁ RA?
(how much)(this)(Cf.VIII,6)
- 4. SINGKO SINGKWENTA.
(five fifty)
- 5. SUS! KAMAILAQ. KWATRO QANG.
(Jesus)(expensive)(four)
- 6. INDIQ PWEDE. SINGKO QANG.
(not) (o.k.) (five)
- 7. BUQON KO. MAY UNAQ MAN KAMÓ NGA PAKOT.
(take)(by me) (Em)(VI,2) (Im) (button)
- 8. TIGPILÁ?
(how much apiece)
- 9. TATLO DIYS.
(three)(ten)
- 10. BA. DAYWA SINGKO QANG.
(huh) (two) (five)
- 11. MAPERDE AKÓ.
(lose)
- 12. PITÓ PESEYAS, PWEDE?
(seven)(20cents) (o.k?)
- 13. SIGE. SINGKO BYENTE SA TANAN.
(five twenty) (Rm) (everything)
- 14. BILOG NGA DIYS PESOS RA. MAY SINSILYO KAMÓ?
(solid)(Im) (ten) (this) (Em)(change)
- 15. NUQO...SAQAMAT.

- 1 - DAY is the standard term of address for girls or ladies below your status. Such public nicknames are quite common. See English translation of Dialog Three, note 'a'.
- BALIGYAQ is the root for 'to sell'.
- 5 - KA- here is the prefix for adjective roots denoting 'very much so'.
- 7 - BUQON is the reduced root of BUQ (namely, BUQ-) along with the suffix -ON for future verbs emphasizing the goal or object of an action. Here the subject is taken for granted, it would be BUQON KO RO MOSKITERO if stated completely.
- 8 - TIG is a prefix denoting 'apiece', 'at a time', generally putting things into a group. TIGPILA (how much apiece); TIGTATLO (three by three); TIBSAMBATO (one by one). It also can denote seasons: UGAN (rain)--FIGUQGAN (rainy season); SILAK (sunlight)--TIGSILKLAK (summer season).

1. NIQ, MAY GINABALIGYAQ KAMO NGA MOSKITERO?
(miss) (Em) (sell) (you) (Im)(mosquito net)
2. HJQOD. MAY DUGYA MAN.
(Em) (here) (Dp&)
3. PIRA RAI
(how much)(this)
4. SINGKO SINGKWENTA.
(five - fifty)
5. ABAW, KAMAHAL GID. KWATRO PESOS LANG.
(wow) (most dear) (Dp*) (four) (Dp.)
6. INDIQ PWEDE. SINGKO GID LANG.
(not)(possible) (five)(Dp*) (Dp.)
7. SIGE. MAY BUTONES KAMO NGA BALIGYAQ?
(O.K.)(Em) (buttons) (Im) (sell)
8. TAGPIRA?
(how much a piece)
9. TATLO DIYES.
(three) (ten)
10. BAW, DARWA SINGKO LANG.
(two) (five) (Dp.)
11. MAPERDEY AKO.
(lose)
12. PITO PESEYAS, PWEDE?
(seven) (20 cents)(all right)
13. SIGE. SINGKO BYENTE TANAN.
(five-twenty) (everything)
14. BILOG NGA DIYES PESOS DYA. MAY SINSILYO KAMO?
(solid) (Im) (ten) (this) (Em)(change)
15. HJQOD....SALAMAT.

-
- 1 - "NIQ" is the standard term of address for girls or ladies below your status. Such public nicknames are quite common. See English translation of Dialog Three, note 'a'.
 - "NGA" links MOSKITERO with GINABALIGYAQ (mosquito nets which are sold)
 - "BALIGYAQ" is the root for 'to sell'; "GINA-" the present object focus prefix.
 - 5 - "KA-" here is the prefix for adjective roots denoting 'very much so'.
 - 8 - "TAG-" is a prefix denoting 'a piece', 'at a time', generally putting things into a group. For example, "TAGULAN" means 'rainy season' from 'rain'(ULAN).

1. NIQ, MAY BALIGYAN KAMO NGA MOSKITERO?
(miss) (En) (sell) (you) (Lm)(mosquito net)
2. IGWA MAN.
(En) (Dp&)
3. PILA DIYA?
(how much)(this)
4. SINGKO SINGKWENTA.
(five fifty)
5. ABO, MAHALMAHAL. KWATRO LANG.
(wow)(somewhat dear) (four)(Dp.)
6. AH, INDI PWEDE SINGKO LANG.
(no) (not)(possible) (five) (only)
7. BULOON KO. MAY BUTONES KAMO?
(take) (by me) (En)(buttons)
8. TIGPILAS
(how much apiece)
9. TATLO DIYES.
(three) (ten)
10. AH, DALWA SINGKO LANG.
(no) (two) (five) (Dp.)
11. PYERDE AKO.
(lose)
12. PITO PESEYAS, PWEDE
(seven)(20 cents) (all right)
13. SIGE SINGKO BYENTE TANAN.
(O.K.) (five - twenty)(everything)
14. BILOQ NGA DIYES DIYA. MAY SINSILYO KAMO?
(solid)(Lm) (ten) (this) (En) (change)
15. HUQQ...SALAMAT GID.
(Dp*)

-
- 1 - "NIQ" is a standard term of address for girls or ladies below your status. Such public nicknames are quite common.
 - "BALIGYAN" is the root for 'to sell'.
 - The "NGA" links MOSKITERO with BALIGYAN (mosquito nets which are sold).
 - 5 - Note the reduplication of the root "MAHAL" (dear, expensive), meaning 'a bit expensive'.
 - 7 - "BUOOL" is the root for to 'get' or 'take'. Its reduced root is "BULO-" along with the future object focus suffix "-ON" (see p. 64).
 - 8 - "TIG-" is a prefix denoting "apiece" or "at a time", generally grouping things together. "TIGTATLO" would mean 'three at a time'. Together with reduplication in the root word, it can denote temporal units or seasons: TIGSILILAK (sunny season, summer), from SILAK. TIGULOLAN (rainy season), from ULAN (rain).

1. NIQ, INGWA KA ET BALIGYANG MOSKITERO?
(miss) (Em) (you)(Om)(sell) (Lm) (mosquito net)
2. OHOQ. MAY INGWA.
(Em)
3. TIGPILÁ?
(how much apiece)
4. SINGKO SINGKWENTA.
(five fifty)
5. ABA, KAMAHAY. KWATRO YANG?
(very dear) (four) (only)
6. SINGKO YANG, AH?
(five) (Dp.)
7. SIGE. INGWA RA KAMO ET BUTONES?
(OK) (Em) (Dp&) (Om)(buttons)
8. TAGPILÁ?
9. TUYOQ DIYS.
(three)(ten)
10. ABA, RUHA SINGKO YANG.
(two) (five) (Dp.)
11. MALULUGI AKO.
(lose)
12. PITO PESEYTAS, YANG EY?
(7) (20cents)(Dp.)(Dp,)
13. SIGE. SINGKO BYENTE TANAN.
(twenty)(everything)
14. BILOG NAK DIYS KEYQI. INGWA KA ET SINSILYO?
(solid) (Lm)(ten) (this) (Em) (Om)(change)
15. OHOQ. SALAMAT.

-
- 1 - NIQ is a colloquial term of address for girls or ladies below your status level. Such public nicknames are quite common. See English translation of Dialog Three, note 'a'.
 - BALIGYAQ is the root for 'to sell'. The glottal is dropped with the addition of the linking marker -NG.
 - 2 - Note the idiomatic usage of two existential markers at the same time. This again reflects the nature of the living and changing dialect.
 - 3 - TIG- is a prefix denoting 'apiece' or generally putting things into a group. TIGTUYOQ would mean 'three at a time' or 'three by three'.
 - 8 - TAG- here is an alternate form of TIG- (see 3 above)
 - 11 - Note the prefix MA- along with the duplication of the first syllable of the root word. MA- could stand alone, but the reduplication here shows a little more emphasis: "I really would lose out."

1. NIQ, MAY BALIGYAR BA KAMO NGA MOSKITERO?
(miss) (En) (sell) (Dp?)(you) (Lm)(mosquito net)
2. HUQO, IGWA DA.
(En) (Dp&)
3. PILA INI?
(how much)(this)
4. SINGKO SINGKWENTA.
(five fifty)
5. ABO, KAMAHAHAY. KWATRO LANG.
(wow) (quite dear) (four) (Dp.)
6. NA, INDIQ MAQARI. SINGKO LANG.
(no) (not)(possible) (five) (only)
7. BUYQON KO. MAY BUTONES BA KAMO?
(take)(by me) (En)(buttons)(Dp?)
8. TIGPILAP
(how much apiece)
9. TOYO DIYS.
(three) (ten)
10. AH, DUHA SINGKO LANG.
(no) (two) (five)(Dp.)
11. PERDE EY.
(lose) (See IX, note on 7, page 78)
12. PITO PESEYAS, PWEDE
(seven) (20 cents) (all right)
13. SIGE. SINGKO BYENTE TANAN.
(O.K.) (five-twenty) (everything)
14. DIYES PESOS INI. MAY SINSILYO KAMO?
(ten) (this) (En)(change)
15. HUQO....SALAMAT.

- 1 - "NIQ" is a standard term of address for girls or ladies below your status. Such public nicknames are quite common. See English translation of Dialog Three, note 'a'.
- 5 - "BALIGYAR" is the root word for 'to sell'.
- 5 - "KAMAHAHAY" shows reduplication of the root "MAHAY" (dear, expensive) and the adjective prefix "KA-", giving the meaning "a little bit too expensive". The initial reduplication lessens the meaning (a little expensive), but the "KA-" strengthens it again (too).
- 7 - "BUYA" is the root for to 'get' or 'fetch'. Its reduced root is "BUYQ-" along with the future object focus suffix "-ON".
- 8 - "TIG-" is a prefix denoting 'apiece' or 'at a time', generally grouping things together. TIGTOYO would mean 'three at a time'.

(Please refer to pages 25-26 for the basic concept of Focus, and to page 65 for the explanation of the Object Focus, which is somewhat related to the Referent Focus.)

The Referent Focus is the system of verb affixes that occur in a sentence which emphasizes or focuses on the referent of the action of a verb. (Please see page 34 for an explanation of what 'referent' entails.)

The mechanics of the sentences in this case is that instead of a word receiving "SA" or "KAY" it will receive the appropriate topic marker (ANG, RO, KAG and/or SI/SANDAY), the verb focus will receive the Referent Focus affixes, and the rest of the sentence will remain basically intact, except that the Subject or Doer of the Action will usually receive the Object or Associative marker. For example, the sentences--

(IL) ANG MGA BATAQ MAGAKANTA SA PRESIDENT.
(The children will sing for the president.)

(AK) SI MARIA GAQADTO KAY MAYOR.
(Mary is going to the Mayor.)

are in the standard Actor Focus. If we wish to change them to the Referent Focus, they would read as follows:

(IL) ANG PRESIDENT KANTAHAN SANG MGA BATAQ.
(The president will be sung for by the children.)

(AK) SI MAYOR RO ADTUNAN NI MARIA.
(The Mayor is the one to whom Maria will be going.)

Both 'president' and 'Mayor' remain referents of the action. However, in the first set of examples, each is just the simple referent; but in the second set, each is now both Referent and Topic (not Subject!) of the sentence. In all sentences, the subjects remain 'children' and 'Maria' respectively. However in the first set, they are both Subject and Topic; but in the second set, they are subject only and marked with the Associative Markers. This decided change of markers and focus illustrates that there is a definite change in meaning which the English translation cannot quite capture. In the above paradigm, simple referents becomes topics; and topic subjects become associatives. Though it may seem confusing, it can best be seen by only concentrating on the fact that a matter of emphasis (with decided shades of meaning) is in effect, with certain consistent grammatical or pattern changes. The fact that they are so consistent is what in the long run will make this focus easy to grasp, but only after a considerable deal of practice in order to 'get the feel' of Visayan sentence construction.

All the forms are identical to the forms for the Object Focus as stated on page 64 with the exception that they all have the suffix "-AN" occurring after the root word; and this is consistent with the future--instead of the object focus "-ON" suffix, there will be the "-AN" suffix. It is precisely this "-AN" suffix which typifies the Referent Focus.

EXAMPLES: (These examples strive to parallel those on p. 64 for construction.)

(RM) SINAO ANG GINATUULOQAN MO DIRI? (Who are you teaching here?)

(LC) OWAQ AKO GINASUGTAN. (I am not permitted.) (from "SUGOT", to permit)

(AK) OWAQ AKO PAGHIYUMHIYUMAN NIMO KAGINA. (You didn't smile at me earlier today.)

(IL) SIYA ANG BAKLAN KO SING KARNE. (I will buy meat for him.)

(KR) GINBALIGYAQQAN AKO NANDA EP MOSKITERO. (They sold me a mosquito net.)

(OD) NAMUYATAN MO SIDA SA SINE. (Did you see him in the movie?)

(IL) BILINAN DI SING DALA MO. (Leave your things here with me.)

1. TAGÁ DIQIN KA SA STEYTS?
(from)(where) (Rm)(States) (Cf. II,7)
2. TAGÁ ILINOY AKÓ.
3. DAKOQ ANG INYONG BALAY?
(large) (Tm)(your)(Lm)(house)
4. INDIQ DAKOQ, PERO LAIN SANG SA INYO, KAY KATUGNAW TOQ KAQAYO
(not) (large) (different)(Am)(Rm)(your) (since) (cold) (there) (good)
- KON WENTER.
(if) (winter)
5. GAULAN SING YEO DIDTO SA INYO?
(rain) (Am) (ice)(there) (Rm)
6. HUQO. KON WINTER.
7. MAY AWTO IKAW?
(En) (auto)
8. MAY ARA AKÓ SANG UNA, PERO GINBALIGYAQ KO.
(En) (that) (Am) (once) (but) (sold) (by me)
9. KABALO KA MAGDALAY?
(know) (drive)
10. SYEMPRE, KAHAPOS, IKAW SA KABALO KA?
(of course) (easy) (Dp?) (know)
11. INDIQ PA. MAPATUDLOQ AKÓ SA IMO?
(not) (yet) (have teach)(I) (Rm)(you)
12. PWEDE, PERO WAQAY KITA SING DYIP.
(not have)(we) (Om) (jeep)
13. SIGE NA LANG. ANO ANG SALAKYAN MO PAGKADTO MO DI?
(oh well) (what)(Tm) (ride) (your) (come) (here)
14. EROPLANO NGA MAGHALIN SA SHIKAGO.
(airplane) (Lm)(come from)(Tm)(Chicago)

-
- 4 - "SANG" again is used here for comparison, "different from".
 - "KAQAYO" is used idiomatically here much the same as 'good' is in English: it's good and cold in the States during Winter.
 - 5 - There is no word for "snow" in the dialect, so they speak of "raining ice."
 - 8 - Here "SANG", the associative marker, is again used to show past dating: here, "once upon a time, I used to have a cary.."
 - 10 - The "KA-" prefix here shows 'very much so', "very easy".
 - 11 - Here the instrumental prefix and the "MA-" object focus prefix give the sense of: "I will have you teach me" with the focus or emphasis on 'me'.
 - 13 - "SAKAY" is the root for 'to ride a vehicle'. The "LA" infix is used to stress something which is always used as a vehicle. The "-AN" prefix shows the location of the action: a thing which is ~~ride~~ on.
ridden

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1. TAGÁ SIQÍN KA SA AMÉRKA? (cf. II,7)
2. TAGÁ ILINOY. (cf. II,8)
3. MABAHOQ RO INYONG BAQAY IDTO?
(large) (Tm) (your)(house)
4. BUKOT MABAHOQ, PERO QAQIN MAN SA INYO AY MAQAMIG ET MAYAD
(VII,6) (different) (cold) (Om) (good)
IDTO KON WINTER.
(if)
5. GAOQAN ET YELO IDTO SA INYO?
(rain)(Om) (ice)
6. HUQO, KON WINTER.
7. MAY AWTO KA?
(Em)(car)
8. MAY AKON KATO, PERO GINBALIGYAQ NAKON.
(Em) (then) (but)(was sold) (by me)
9. ANTIGO KA MAGDAQA?
(know how) (carry; in this case it means 'drive')
10. SYEMPRE, MAQUMO. IMAW BAQA? KAANTIGO?
(of course)(easy) (IV,6) (know)
11. OWAQ PA. TUNQI AKO, HA?
(teach) (o.k?)
12. PWEDE, PERO OWAQ KITA ET DYIP.
(sure) (but)(without) (Om)
13. SIGE NA LANG. NANO RING GINSAKYAN PAGADTO RIYA (SA PILIPINAS).
(oh well--) (what)(Tm) (ride) (come) (Rm)
14. EROPLANO NGA NAGHALIN SA SHIKAGO.
(airplane)(Lm)(come from) (Chicago)

(to be continued)

- 4 The phrase ET MAYAD is used here as an intensifier meaning "very". Other uses might be: MAGUTOM AKO IT MAYAD (I'm very hungry) or BARATO IT MAYAD (very cheap). It is idiomatically equivalent to the "but good" or "good and..." of American English, such as "good and cold", "I hit him a good one", or "good and cheap".
- 9 DAQA, which normally means "carry" or "bring", is used idiomatically with reference to driving any vehicle; however to 'ride' a vehicle is SAKAY.
- 11 TUNQI comes from the root word TUON ('teach'), which is reduced to TUNQ-. The suffix -I is the imperative form, emphasizing the receiver of the action: that is, "teach me".
- 12 OWAQ is a negative particle, negating (usually) statements of possession along with the marker ET. It is also used to negate past actions along with the verb prefix MAG-. Examples: OWAQ AKO MAGKAQON (I didn't eat) or OWAQ IMAW MAGSAKAY SA EROPLANO (He hasn't ridden an airplane.)
- 13 SAKAY is reduced to SAKY-. The GIN prefix and AN suffix emphasize a verb action in the past, putting focus on the place involved in the action: "ride on an airplane."

1. TAGA' DIQIN KAW SA AMERIKA?
(from)(where) (Rm) (cf. II,7)
2. TAGA' ILINOY AKO.
3. BAHOL ANG INYONG BALAY?
(large) (Tm)(your)Lm)(house)
4. INDIQ BAHOL, PERO LAQIN KA SA INYO, KAY TAMQAN KARAMIG RUGTO
(not) (large) (but)(different)(A-Rm)(your)(since)(very) (cold) (there)

KON WENTER,
(if)(winter)
5. NAGAURAN KANG YELO RUGTO SA INYO?
(rain) (Am) (ice)
6. HIGOD. KON WENTER.
7. MAY AWTO IKAW?
(Rm) (auto)
8. HIGOD. MAY AWTO AKO' KAGUNA, PERO GINBALIGYAN KO.
(Rm) (then) (but) (sold) (by me)
9. MAQARAM KAW MAGDARA?
(know) (drive)
10. SYEMPRE, MAHULAS. IKAW, MAQARAM KAW?
(of course) (easy) (you) (know)
11. INDIQ PA. MAPATUDLOQ AKO' KANIMO?
(not) (yet) (have teach) (I) (you)
12. SARANG, PERO WARAG KITA ET DYIP.
(possible)(but) (none) (we) (Om) (jeep)
13. SIGE LANG. ANO ANG GINSAKYAN MO PAGQAGTO MO RUGYA.
(oh well) (what) (Tm) (ride) (your) (come) (here)
14. EROPLANO NGA MAGHALIN SA SHIKAGO.
(airplane)(Lm)(come from)(Rm) (Chicago)

- 4 - "KA SA" is short for the associative and referent marker combination "KANG SA" and is used here to show the comparison, "different from your place". "TAMQAN" is used idiomatically here as 'very much so', with some of the sense of our own English "good and cold". Literally TAMQAN means 'right, proper'.
- 5 - There is no word for "snow" in the dialect, so they speak of "raining ice."
- 9 - "DARA" literally means to 'carry' or 'lead on' or 'bring.''
- 11 - Here the instrumental prefix (PA) and the object focus ability prefix (MA) give the sense of "I will have you teach me" with the emphasis or focus on 'me'.
- 13 - "SAKAY" is the root for 'to ride a vehicle', but here it is reduced to 'SAKY-'. The "LAN" prefix shows the location of the action: 'a thing which is ridden'.

1. TAGÁ DEQIN IKAW SA AMERIKA? (Cf. II,7)
2. ILINDY.
(Illinois)
3. MABAHOL ANG INYONG BALAY?
(large) (Tn)(your)(Lm)(house)
4. BUKÓN MABAHOL, PERO IBÁ, KIN SA INYO KAY MARAMIG ITO KON WINTER.
(not (large) (different) (than) (Rn)(your)(since)(cold)(there)(if)
5. GAURAN YELO ITO SA INYO?
(rain)(ice)
6. HUQO, KON WINTER.
7. MAY AWTO KA?
(Hn) (auto)
8. NANGUNA IGWA AKÓ, PERO BINALIGYAR KO.
(then) (Hn) (but) (sold) (by me)
9. ANTIGO IKAW MAGDRIB.
(know) (drive)
10. SYEMPRE KADALIQ LANG. IKAW, ANTIGO MAN?
(of course) (quick) (Dp.) (Dp&)
11. INDIQ PA. MAPATULOQ AKÓ SA IMO.
(not)(yet) (have teach)(I) (Rm)(you)
12. PWEDE, PERO OWAQ KITA ET DYIP.
(possible) (none) (we) (Om)(Heap)
13. BILANG. ANO ANG SAKAYAN MO PAQAYAN ODI?
(never mind)(what)(Tn)(ride) (your) (go) (here)
14. EROPLANO NGA MAGHALIN SA SHIKAGO.
(airplane)(Lm)(come from)(Rm)(Chicago)

-
- 4 - "KI SA" is used in comparisons with the force of 'than', here: "different from".
 - 5 - "There is no word for ~~show~~" in the dialect, so they speak of "raining ice."
 - 11 - Here the instrumental prefix (PA) and the object focus ability prefix (MA) give the sense of "I will have you teach me" with the emphasis or focus on 'me'.
 - 13 - "BILANG" is an abbreviation for "BIRONAQ LANG" or "PABIROQ NA LANG" (let it be).
- "SAKAY" is the root for 'to ride on'. "SAKY-" is the reduced root, with the "-AN" referent ~~suffix~~ showing the location of the action: 'a thing which is ridden'.
suffix

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1. HARIQIN KA SA AMERIKA?
(where)
2. SA ILINOY.
3. RAKOQ KAG INRO BAYAY?
(large)(Tm) (your)(house)
4. BUKOQ RA RAKOQ, PERO IBA KI SA BILI KAY MAYAMIG ROTÓ
(not)(Dp&) (but)(diff)(V,26) (since) (cold) (there)
KON WINTER.
(if)
5. NAGAQUYAQ ET YELO SA INRO?
(rain)(Om)(ice)
6. OHOQ, KUNG WINTER.
7. INGWA KA ET AWTO?
(Em) (Om) (car)
8. INGWA TONG UNAQ AKO, OGALING INGBALIGYAQ NAKOQ.
(Em) (Am) (there)(I) (but) (sell) (by me)
9. MAAYAM KA MAGMANEHO?
(know) (you) (drive)
10. SYEMPRE, KARALI YANG. IKAW MAAYAM RA?
(of course)(easy) (Dp.) (Dp&)
11. INDIQ PA. MAPATUROQ AKO SA IMO?
(not) (yet) (teach)
12. MAARI RA. OGALING OYAQ KITA ET DYIP.
(sure) (Dp&) (but) (none) (Om)(jeep)
13. BAD YANG. INAQO KAG IMONG SINAKYAN PAPALI DILI?
(never mind) (what) (Em) (your) (ride) (come)
14. EROPLANO NAK NAGHALIN SA SHIKAGO.
(airplane)(Im) (come from) (Chicago)

(continued)

-
- 4 - IBA, as we have seen (V,26) means "some, other"; it can also have the meaning of "different", as it does here.
 - KI SA is the idiom for comparisons with "than" or "from"--"different from".
 - 8 - Note the use of the Associative Marker to show the past tense (see I,6)
 - ING- (without reduplication) is somewhat equivalent to the past tense, emphasizing the object of the action: "the car was sold by me."

1. TAGÁ DIQIN KA SA AMERIKÁ?
(Cf. II,7)
2. ILINOY.
(Illinois)
3. MABAHÓY ANG INDONG BALAY?
(large)(Tm) (your)(Lm) (house)
4. BUKÓN MABAHÓY, PERO IBA KI SA INDO, KAY MALAMIG TOQ KON WINTER.
(not) (large) (but)(different from)(your)(since)(cold)(there) (if)
5. NAGAUYAN ET YELO DIDTO?
(rain) (Om)(ice) (there)
6. HUQO. KON WINTER.
7. MAY AWTO KA?
(En)(auto)
8. IGWA AKÓ NING UNA, PERO GINBALIGYAQ KO NA.
(En) (Om)(before) (sold) (by me)(Dp.)
9. ANTIGO IKAW MAGDRIB?
(know) (drive)
10. SYEMPRE, KADALIQ LANG. IKAW MAN, ANTIGO?
(of course) (quick) (Dp.) (Dp&)
11. INDIQ PA. MAPATUULOQ AKÓ SA IMO.
(not yet) (have teach)(I) (Rm)(you)
12. PWEDE. PERO WAYAQ KITÁ NING DYIP.
(possible) (none) (we) (Om) (jeep)
13. MAQUNÓ. ANO ANG GINSAKYAN MO PAKARI DIRI?
(never mind)(what)(Tm) (ride) (your) (come)(here)
14. EROPLANO NGA MAGHALIN SA SHIKAGO.
(airplane)(Lm) (come from)(Rm)(Chicago)

-
- 4 - "KI SA" is used in comparisons with the force of 'than', but here "different from".
 - 5 - There is no word for "snow" in the dialect, so they speak of "raining ice."
 - 8 - "NING UNA" is the idiom for "beforehand" or even "once upon a time"
 - 10 - "KADALIQ" is used here in the sense of "very easy".
 - 11 - Here the instrumental prefix (PA) and the object focus ability prefix (MA) give the sense of "Can I have you teach me?" with the emphasis on 'me'.
 - 13 - "SAKAY" is the root word for 'to ride on'. "SAKY-" is the reduced root, with the "AN" suffix showing the location of the action: 'a thing which is ridden'.

The Associative Focus is the system of verb affixes which emphasize or focus on the instrument, reason, companion, or other factors somehow associated with the action of the verb, but neither the direct actor nor action itself. Unfortunately most uses of this type of focus have all but died out in the West Visayan dialects. Ilongo and Loocnon have only rare uses for it; while Aklanon has a full system still in practice, but with even some mutations of the original affixes.

The forms as once existed for all the West Visayan dialects are as follows:

present:	IGA- (very rare), now transformed to GINA-
past, positive:	IN- (used, but quite rare)
future:	I- (quite frequently used, especially as imperative)
ability:	IKA- (also quite frequent)
perfect:	IG- (infrequent)
past, negative:	IG- (infrequent)(but used)
causative:	IPA- (frequent)

Let us now look at a paradigm or chart which will show the use of both the associative and the associative focus, and how they work:

(AK) GASIQAD AKO ET KARNE KU SIYAW SA DAPAGAN.
 (cut) (I) (Om) (meat)(An) (knife)(Rm)(cutting board)
 ("I will cut the meat with a knife on the cutting board.")

This shows the associative marker being used in a sentence where the actor of the sentence ('I') is the Topic ("AKO"). However, the associative can be made the topic of the sentence, and, hence, the Associative Focus will be used:

(AK) RO SIYAW ISIQAD KO ET KARNE SA DAPAGAN.
 (Tm)(knife) (cut) (I) (Om) (meat) (Rm)(cutting board)
 ("The knife will be what I cut the meat with on the cutting board.")

Now the associative, that is the instrument in the action ('the knife') is made the Topic of the sentence ("RO SIYAW").

Some other examples of the associative focus are as follows: (Aklanon)

OWAQ NAKON IGSIQAD ~~ME~~ ET KARNE RO SIYAW.
 (not)(by me)(did cut) (Om) (meat)(Tm) (knife)
 ("The knife was not what I cut the meat with.")

RO ANWANG HAY IKAARADO ET ANAS.
 ("The carabao can be used to plough the rice fields.")

IGAHAG MO RO KARNE SA KUGON.
 ("Cook the meat in the pot")--Here the associative is used with what might normally be taken to be object, that is 'cook the meat'. But in effect, the meat is only associated with the action of cooking, and when it is emphasized the associative and not the object focus is called for.

RONDAYANG KWARTA HAY IPABAYAD NAKON PARA SA UNIFORM.
 ("This money is what I will use for payment for the uniform.")

This is by way of introduction only to the Associative Focus, so that when you arrive you will be able to "fish out" the forms existing and used in your dialect. The focus was very active in the proto-language some thousands of years ago, but it is used with varying degrees of frequency in each dialect; but, unfortunately, sufficient research hasn't been done on it yet.

* * * * *

The CAUSATIVE FOCUS, which is obtained with almost all other focuses by the simple addition of the prefix "PA-" (occurring after the other prefixes, however), is very frequent and common. It has been jokingly called "the lazy man's focus" since it is used to show that you caused or were instrumental in an action, but that you personally did not do the work. For example,

- (AK) GINOBRA NAKON RO BAHAY. (The house was made by me.)
 (make)(by me)(Tm)(house) (I built the house.)
- (AK) GINPAOBRA NAKON RO BAHAY. (I had the house built.)
 (The house was had built by me.)

The simple addition of the prefix changes the whole focus of the sentence in all of the dialects. (See Dialog Eight, line 6 for use of the prefix; as also Dialog Eleven, line 11.) Instead of having an actor who acts, the prefix shows that the actor only influences or causes, but does not really act himself.

As a summary of the many types of focus, and to show how the "PA-" prefix works, let us look at the following paradigm. Even if the examples here given are in Aklanon, verbatim translations into the other five dialects are directly possible, but would be too space consuming.

- (a) NAGLINGKOD RO TAWO SA BANGKOQ. (The person sat down on the bench.)
 (sit) (Tm)(man) (Rm) (bench)
- (c) GINLINGKORAN RO BANGKOQ KU TAWO. (The bench was sat on by the person.)
 (sit) (Tm) (bench) (Am) (man)

These above two sentences show two focus possibilities. The first illustrates the Actor Focus, with the Topic of the sentence being the actor, the one who sat down. The second illustrates the Referent Focus, with the Topic of the sentence being the Referent of the Action, or the place where the action occurred. Note how the subject of the sentence when it is not topic is made the Associative. (Some dialects which do not have an active associative marker use the Object Marker, but in the same way.)

Now look at how the Causative Focus changes the whole tenor of the sentence.

- (a) NAGPALINGKOD RO TAWO IT BISITA SA BANGKOQ. CAUSATIVE/ACTOR FOCUS
 (sit) (Tm)(man) (Om)(visitor)(Rm) (bench)
 ("The person had the visitor sit down on the bench.")
- (b) GINPALINGKOD RO BISITA KU TAWO SA BANGKOQ. CAUSATIVE/OBJECT FOCUS
 (sit) (Tm)(visitor)(Am)(man) (Rm) (bench)
 ("The visitor was made to sit down on the bench by the person.")
- (c) GINPALINGKORAN RO BANGKOQ KU TAWO SA BISITA. CAUSATIVE/REFERENT FOCUS
 (sit) (Tm)(bench) (Am)(man) (Rm)(visitor)
 ("The bench was where the person had the visitor sit down.")

Note, in particular, how the third example has the special variation: normally (in 'a') BISITA is the object of the verb; but in 'c' it is made the referent. Such changes as this follow a pattern which, once more, will take much time and effort in learning as you progress in ability at your own particular dialect.

1. MATANQAW KITA SA SINE, MIGS.
(see) (we) (Rm)(movie)(friend)
2. SIGE. MAQANO TA? MASAKAY O MALAKAT?
(OK) (do) (we) (ride) (walk)
3. AMBOT, SA IMO. (Cf. VI,4)
(don't know)(Rm)(you)
4. LAKAT LANG, KAY MALAPIT MAN.
(walk) (Dp.) (since) (close)(Dp&)
5. SINGO ANG PAVORITO MONG ARTISTA?
(who) (Tm) (favorite)(your(Lm) (actor)
6. AMBOT. SI ELBIS PRESLIY SIGURO.
(Tm) (probably)
7. NAKITA MO NA SIYA SA PERSONAL?
(seen)(by you)(Dp.)(he) (in person)
8. INDIQ PA, PERO PERME KO GINATANQAW ANG IYA PELIKULA, KAE PERMI
(not) (yet) (always)(me) (see) (Tm) (his) (films) (and) (always)
- AKO NAGAPAMATIQ SANG IYA MGA KANTA.
(hear) (Am) (his)(Pm) (song)
9. MANGARANON ANG MGA ARTISTA, NO?
(rich) (Tm) (Pm) (stars) (aren't they)
10. HUQO. MANGARANON, PERO INDIQ SILA MALIPAYON.
(not) (they) (happy)
11. ~~MAKAT?~~
(why)
12. KAY MABUDLAY ANG AILAQ, PANGABUHIQ.
(since) (difficult)(Tm)(their)(Lm) (life)
13. HUQO. PERMI MAN SILA GINADIBORS, NO?
(Dp&)(they) (divorce) (aren't they?)
14. HUQO. SI ELISABET TEYLOR MAY APQAT KA BANA.
(Tm) (Rm) (four)(Pm)(husband)
15. SA AMON DIRI, GINADILIQAN MAGDIBORS.
(Rm)(ours) (here) (forbid)
16. MAS MAQAYO PARA SA MGA BATAK KON WALAQ DIBORS.
(more) (good) (for) (Rm)(Pm)(child) (if) (no)
17. ARI DI KITA SA SINE. AKO LANG ANG MABAYAD.
(this)(here)(we)(Rm)(movie) (Dp.) (Tm) (pay)
18. AY! SALAMAT GID.
(Gee!) (thanks) (Dp*)

7 - "NAKITAQ" is here a stative verb emphasizing the object or referent of the action.
9/13 - "NO" or "ANO" are used as tag question markers.

DIALOG TWELVE, The Volunteer Talks About the States, Part 2--Aklanon Trans.

- 1. MOS KITA' MATANQAW SA SINE.
(let's go) (see) (Rm)(movie)
- 2. SIGE. GAALIN KITA', MASAKAY O MABAGTAS?
(do) (ride) (hike)
- 3. TAGO, KIMO. (Cf. VI,4 and III,9)
- 4. BIKTAS LANG, AY MAGAFIT QANG.
(near)
- 5. SINGO RO PAVORITO MO NGA ARTISTA?
(who) (favorite) (actor)
- 6. TAGO. SI ELBIS PRESLI GIATO.
(Tm) (maybe)
- 7. HANITQAN MO QON IHAW NGA PERSONAL?
(seen) (by you)(now) (he) (Im)
- 8. OWAQ PA, PERO PERMI KO GIHATANQAW RO ANANG MGA SINE AG PERMI
(always)(by me) (his) (and)
- AKO MAGAPAMATIQ SA ANANG NGA KANTA.
(hear) (song)
- 9. MANGARANON RO NGA ARTISTA, ANO?
(rich) (tag question marker)
- 10. NUQO, MANGARANON SANDA, PERO BUKON GID ET MALIPAYON.
(they) (happy)
- 11. HANQAN?
(why)
- 12. MABUDLAY ABI DO ANDANG PANGABUHIQ.
(hard) (since) (their) (life)
- 13. NUQO. PERMI MAN SANDA GINADIBORS, ANO?
(they) (divorce)
- 14. NUQO. SI ELISABET TEYLOR MAY APAT KA ASAWA.
(Tm) (Em)(four)(Pm)(husband)
- 15. SA ALON IYA, BAWAQ RO DIBORS.
(Rm)(ours)(here)(forbid) (divorce)
- 16. MAS MAYAD PARA SA NGA UNGAQ KON OWAQ ET DIBORS.
(--better)(for)(Rm) (child)(if) (no)
- 17. IYA QON MITA SA SINE. AKO QANG RO GABAYAD.
(Tm) (pay)
- 18. SUS! KABUOT KA. SAQAMAT GID NGA ABOQ.
(Jesus)(kind)

7 - HANITQAN contains the reduction of KITAQ (to see), KITIQ. The prefix HA and the suffix AN show the past form of the verb emphasizing the person seen.

1. MATANAW KITA SA SINE
(see) (we) (Rm)(movie)
2. SIGE. MARANO KITA MASAKAY UKON MAPANAW.
(OK) (do) (we) (ride) (walk)
3. AMBAY, KANIMO.
(don't know)(up to you) (Cf. VI,4)
4. MAPANAW LANG KITA, HAY MARAPIT MANLANG.
(walk) (Dp.) (since) (nearby)(Dp&)(Dp.)
5. SINGO ANG PABORITO MONG ARTISTA?
(who) (Tm) (favorite)(your)(Lm)(star)
6. AMBAY. SI ELBIS PRESLEY SIGURO.
(Tm) (probably)
7. NAKITA MO TANA SA PERSONAL?
(see) (you) (he) (Rm)("in person")
8. WARA PA. PERO PERMI AKO NAGASUWONG KANG ANANG SINE, KAG PERMI AKO
(not) (yet) (always) (watch) (Am)(his)(Lm) (and)
NAGAPAMATI KANG ANANG MGA KANTA.
(listen) (Am) (Pm) (song)
9. MANGARANON ANG MGA ARTISTA, ANO?
(rich) (Tm) (Pm) (star) (aren't they?)
10. HOD. MANGARANON, PERO INDI SANDA MASADYA.
(but) (not) (they) (happy)
11. WANHA?
(why)
12. HAY MABULAY ANG ANDANG PANGABUHIG.
(since) (difficult) (their)(Lm) (life)
13. HOD. PERMI LANG SANDA GINADIBORS, ANO?
(always) (Dp.) (they) (divorce) (aren't they?)
14. HOD. SI ELISABET TEYLOR KAPAT RIN MAMANA.
(Tm) (fourth(Dp.)) (have/marry a husband)
15. DUGYA SA AMON, WARA TI DIBORS.
(here) (Rm) (ours) (no) (Om)
16. MAS MAYAD PARA SA MGA KABATAAN KON WARA ET DIBORS.
(much) (good)(for) (Rm)(Pm) (children)(if) (no) (Om)
17. DUGYA RIN KITA SA SINE. AKO LANG ANG MABAYAD.
(Dp.) (Rm) (Dp.) (Tm) (pay)
18. SALAMAT.

7 - "NAKITA" is here a stative verb emphasizing the object or referent of the action.
15 - "TI" is here used as a phonetic variant of "ET".

1. MOS. MATANQAW KITA ET SINE.
(go) (see) (we) (Om)(movie)
2. SIGE. MOS. MARIKAY KITA O MAPANAW LANG?
(ride) (or) (walk) (Dp.)
3. ILAM BAY.
(don't know) (Cf. VI,4)
4. MAPANAW LANG KITA, MALAPIT MANLANG.
(walk)(Dp.) (nearby)(Dp&)(Dp.)
5. SINO ANG PABORITO MO NYA ARTISTA?
(who) (Tm) (favorite)(your)(Lm)(actor)
6. ILAM. SI EBIS PRESLEY SIGURO.
(Tm) (probably)
7. NAKITA MO RUN IMAW SA PERSONAL?
(seen)(by you)(Dp.)(he)(Rm) ("in person")
8. OWA PA. PERO PERMI KO GINATANQAW ANG ANANG PELIKULA, KAG GINAPAMATIQAN
(not yet) (but)(always) (see) (Tm) (his)(Lm) (film) (and) (listen to)
- ANG ANANG KANTA.
(Tm) (song)
9. MANGARONAN ANG MGA ARTISTA, NO?
(rich) (aren't they?)
10. HUQO. MANGARONAN, PERO BUKON SANDA MALIPAYON.
(rich) (not) (they) (happy)
11. BASIQ HAW?
(why) (that)
12. MABUULAY ABI ANG ANDANG PANGABUHIQ.
(difficult)(since) (their)(Lm) (life)
13. HUQO. PERMI SANDA GINADIBORS, NO?
(always) (divorce) (aren't they?)
14. HUQO. SI ELISABET TEYLOR AY NAKAQAPQAT ET ASAWA.
(Tm) (Vm) (have four)(Om) (spouse--husband)
15. ODI, OWA GINATUGOT ANG DIBORS.
(here)(not) (permit) (Tm)
16. MAS MAYAD PARA SA MGA ONGAQ ANG OWA ET DIBOR-S.
(much) (good)(for)(Rm)(Pm)(child) (Tm) (bone)(Om)
17. ODI RUN KITA SA SINEHAN. AKO LANG ANG MABAYAD.
(Dp.) (Rm) (theatre) (Dp.) (pay)
18. SALAMAT GID.
(Dp*)

* - "NAKITA" is here a stative verb emphasizing the object-referent of the action.

1. MAMUYAT KITA ET SINE.
(see) (Om)(movie)
2. SIGE. MAQONO KITA, MASAKAY O MAPANAW?
(do) (ride) (walk)
3. ILAM, SA IMO.
(not know)
4. MAPANAW YANG KAY MAYUNGOT RA.
(since) (close)
5. SINQO KAG PAVORITO MONG ARTISTA?
(who) (Tm) (favorite)(your) (actor)
6. ILAM. SI ELBIS PRESLI SIGURO.
(Tm) (probably)
7. NAMUYATAN MO SIDA SA PERSONAL?
(seen) (by you) (he) (Rm)
8. OYAQ PA. PERO PERMI KO SIDA NAMUYATAN SA PELIKULA.
(by me)(they) (see) (Rm)(movie)
9. MANGARANON KAG NGA ARTISTA, NO?
(rich) (Tm)(Pm) (star) (tag question marker)
10. OHOQ, MANGARANON, OGANG BUKOG RA SINRA HALIPAY.
(but) (not) (happy)
11. ASI?
(why)
12. MAPILAY RA KAG INRANG PANGPANGITAQ.
(hard) (Tm) (their) (life)
13. OHOQ. PERMI SINRA HAGADIBORSYO.
14. OHOQ. SI ELISABET TAYLOR MAKAUPAT EY.
(four)(now)
15. SA AMOQ, BAWAL KAG NGA DIBORSYO.
(Rm)(ours) (forbidden)(Tm) (divorce)
16. BINTAHA SA NGA ANAK KUNG OYAQ ET DIBORSYO.
(good) (child)(if) (none)(Om)
17. HALI EY KITA SA SINEHAN. AKO YANG ET MABADAR.
(here) (theatre) (Om) (pay)
18. SALAMAT, HA?

- 7 - NAMUYATAN is the combination of MUYAT ('to see'), and the affixes NA- and -AN which denote past ability 'have you been able to' and focus on or stress the referent (indirect object) of the verb: 'see him'.
- 14 - MAKA- is the prefix meaning 'able to'; UPAT is the root word for 'four'. The literal translations reads: 'she was able to reach four'.
- 16 - BINTAHA SA has the force of 'it is better for'

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1. HOY AMIGO, KARI. MASIRO KITA NING SINE.
(hey)(friend)(go) (see) (we) (Om) (movie)
2. SIGE. MASAKAY KITA O MAPANAW LANG?
(ride) (or) (walk) (Dp.)
3. ILAM BAY.
(don't know)
4. MAPANAW NA LANG KITA MALAPIT LANG DA.
(walk)(Dp.)(Dp.) (nearby) (Dp.)(Dp&)
5. SINQO ANG IMONG PAVORITO NGA ARTISTA?
(who) (Tm) (your)(Lm)(favorite) (Lm) (actor)
6. ILAM. SI ELBIS PRESLIY SIGURO.
(Tm) (probably)
7. NAKITAK MO NA BA SIYA SA PERSONAL?
(seen)(by you)(Dp.)(Dp?)(he)(Rm)("in person")
8. WAYAK PA, PERO PERMI KO GINASIRO ANG IYA NGA PELIKULA, KAG GINAPAMATIQAN
(not yet) (but)(always) (see) (Tm)(his) (Lm) (films) (and) (listen to)
- ANG IYA NGA KANTA.
(Tm)(his) (Tm) (song)
9. MANGARONAN ANG MGA ARTISTA, NO?
(rich) (Tm) (Pm) (aren't they?)
10. HUQO. MANGARONON, PERO BUKON SANDA MALIPAYON.
(rich) (not) (they) (happy)
11. BASIQ HAW?
(why is that)
12. MALIBUG ANG ANDANG PANGABUHIQ.
(hard) (Tm)(their)(Lm) (life)
13. HUQO. PERME DA SANDA NAGADIBORS, NO?
(always)(Dp&) (they) (divorce)(don't they?)
14. HUQO. SI ELISABET TEYLOR MAY APQAT NA KA ASAWA.
(Tm) (Em)(four) (Dp.)(Pm)(spouse-husband)
15. WAYAK GINATUGOT ANG DIBORS DIRI.
(not) (permit) (Tm) (divorce)(here)
16. MAS MAGAYO SA MGA UNGAQ ANG WAYAK DIBORS.
(much) (good) (Rm)(Pm)(child) (Tm) (no) (divorce)
17. YARI NA KITA SA SINEHAN. AKO LANG ANG MABAYAD.
(here)(Dp.) (Rm) (theatre) (I) (Dp.) (Tm) (pay)
18. SALAMAT, HA?

7 - "NAKITAK" is here a stative verb emphasizing the object-referent of the action.

GRAMMAR NOTES: The Case of the Missing Links

One of the most important facts about language in general, and language learning is specific, is that LANGUAGE IS ORAL AND NOT BASICALLY WRITTEN. We often feel more secure if we see a word written, and we get out of everyday problems in language by spelling: "I mean 'r-e-d', not 'r-e-a-d'." Yet, actually the invention of writing came quite late in the whole history of man; and many, many people on the face of the earth have little or no knowledge of any form of script or writing. Language is basically speech; and the science of language is linguistics. Most of us, including the present author, fear formal linguistics with its big terminology. Yet there is much that the linguist can offer to help us learn the Visayan dialects quicker. Hence, fear of 'big names' in linguistics is unwarranted if what we can learn will not only assist us generally, but give us chances to make big strides in both speed and efficiency.

The title of this section should be "MORPHOPHONEMIC REDUCTION", something which we have spoken about quite a bit. It probably is scary--a big word with little content to most. Yet the process is occurrent throughout the Visayan grammar and vocabulary and is important. We even have it in English; and sometimes the confusion of writing makes it worse. (Take the case of "woman" and its plural, "women". In spelling we change the 'a' of "woman" to 'e' in "women". Yet where is the real change? The true change is one of sound and occurs in the first syllable: /wuman/ becomes /wɪman/.)

The various instances of morphophonemic reduction, or "sound changes" (NOT letter changes!), or even "missing links" of sound or 'letters' are rather few and simple in Visayan, and can be outlined here. But they are only outlined; as you go about learning your dialect, and various words or sounds puzzle you, if you can grasp these rules, you will also be able to understand just what happened to words. For example, can you see the similarities and the changes in the following word pairs?

BUKID - BUKIRAN	BUGA - BUGAGGON
MAYAD - KAMAGAYRAN	NIQOG - KANYOGAN
ADTO - ADTUNAN	TAKAW - MANAKAW
INOM - IMNA	BALAY - PANIMALAY
KAGON - KANGA	GAHUG - LINAHUG
SILAK - TIGSILILAK	TUDLOQ - MANUNUDLOQ

The following rules and their instances should prepare you and make you aware of the possibilities occurring within your dialect. (Actually, these are not 'rules', but rather 'observations'.)

(1) **STRESS CHANGE.** Stress will usually move over one or even more syllables when various suffixes are added to the root word. This is most normal since, as we have noted, the second last syllable is stressed. Hence, with additional syllables added, the stress will have to move at least the number of syllables over equivalent to those which were added. Examples:

MANGGAD (wealth) - MANGGARANON (rich)
 SIMBA (worship) - SIMBAHAN (church)
 ESKWELA (student) - ESKWELAHAN (school)

Sometimes it is important to note that some suffixes, which may appear identical, are really different. Like the "-AN", which can be used to make a noun or verb. The verb suffix "-AN" carries (usually) the accent to the final syllable; whereas the noun suffix "-AN" accents the penultimate (second last syllable). Examples: (as stated on p. 8)

HAMPANGAN (will be played with), a verb, or PAGKAGON (having eaten)
 HAMPANGAN (a toy), a noun, or PAGKAGON (food, edibles)

(2) **VOWEL LOSS, CHANGE, OR REDUCTION** usually occurs when a weak or unstressed vowel is "upstaged" by accent or addition within a different syllable in the word. Hence, when there is a major stress on the last syllable (ultimate), usually the primary syllable receives a secondary stress, and the penultimate is dropped. However, when the first syllable is stressed, and suffixes are added, then the vowel in the penultimate is usually changed.

ASAWA (spouse) - ASAWAN (will be married)
 ADTO (go) - ADTUNAN (will be gone to)
 NIQOG (coconut) - KANYOGAN (coconut plantation)

GRAMMAR NOTES: The Case of the Missing Links (Morphophonemic reduction)

OBUS (low) - MAPAINUBSANON (humble)
AGI (pass by) - HAGAGYAN (will be passed by)
HUGOD (industrious) - HINUGDAN (in the mood to work)
SAYOD (know) - NASAYRAN (is to be known)
TUBO (sugar cane) - KATUBWAN (sugar plantation)

(3) ASSIMILATION is the process whereby the sound 'NG' is changed to either 'M' or 'N' or else remains 'NG' due to the articulation of the following consonant. We might say 'it is easier to pronounce' if the sound is 'changed' or articulated in a different position of the mouth, depending on where the next consonant is to be articulated. Hence, if the sound 'NG' occurs before the following letters, the following changes will take place:

(a) before 'B' or 'P' sound, 'NG' assimilates to 'M'. Examples:

SANG BILOG	becomes	SAMBILOG
SANG BULAN		SAMBULAN
SANG BATO		SAMBATO
KASING BANWA		KASIMANWA
PANG + BALITAWAN		PAMBALITAWAN
SANG + BISAYA		SAMBISAYA

(b) before 'D', 'T', 'S', 'L', 'R' or 'Y' sound, 'NG' assimilates to 'N'. Examples, in this case, are a matter of 'quick conversation' since most words in this category have gone a step further in morphophonemic reduction and also have consonant reduction (which will be #4 in this present discussion).

SANG DAKOP	is pronounced	SAN DAKOP	(one catch)
SANG TIMOG		SAN TIMOG	(one finger full)
SANG SOPUT		SAN SOPUT	(one bag full)
SANG SIPAK		SAN SIPAK	(one kick)
SANG LIBO		SAN LIBO	(one thousand)

(c) before 'G', 'K', 'H', or 'W' sound, the 'NG' is usually retained. Examples:

SANGKURUT (a little bit)	PANGHUNAS (becoming low tide)
SANG GANTA (one ganta)	PANGWANGUT (to be peeved at)
PANGAKAD (one large step)	SANG GATOS (one hundred)

(4) CONSONANT REDUCTION is the loss of a consonant due to previous assimilation. It corresponds directly to the rules as stated above for assimilation. Examples:

KASING + BANWA	becomes	KASIMANWA (fellow citizen)
PANG + BISAGA		PAMISAGA (phrase)
PANG + TINDAHAN		PANINDAHAN (go marketing)
PANG + TIMOG		PANIMOG (to take by small handfuls)
PANG + DUMDUM		PANUMDUM (to think or reflect)
PANG + SUGIRON		PANUGIRON (to tell a tale)
MANG + TAKAW		MANAKAW (a thief)
PANG + RILIS		PANILIS (a railroad)
PANG + KALISUD		PANGALISUD (to suffer)

Note how each of the above examples follows the rules for assimilation, but then the first consonant of the root word is dropped. Hence, both ASSIMILATION and CONSONANT REDUCTION take place.

(5) CONSONANT GEMINATION IS A MATTER OF SPEAKING AND NOT OF WRITING. It is simply the process where a sound is repeated in the pronunciation of a word, especially when affixation takes place. BUGAG + ON = BUGAGON or APOY + AN = APOYAN

GRAMMAR NOTES: The Case of the Missing Links (Morphophonemic reduction)

(6) **METATHESIS** is the changing of the positions of sounds. Again, this is most occurrent when the process of affixation (especially suffixes) takes place on a word.

<u>INOM</u>	Becomes	<u>INNA</u>
<u>KANON</u>		<u>KANON</u>

In the first example, notice how the 'M' and the 'N' "switch positions" and, in the second, how the 'N' and the glottal stop also "switch".

(7) **CONSONANT CHANGE** is the most frequent form of reduction, and the following instances can be noted.

(a) The 'D' sound changes to 'R' (or sometimes 'L') in the presence of affixation.

Examples:

BUKID	becomes	<u>KABUKIRAN</u>	
SAYUD		<u>NASAYURAN</u>	
SUGID		<u>PANUGIRON</u>	(also #3b and #4 from above)
SUGID		<u>SUGILANON</u>	
MANGGAD		<u>MANGGARANON</u>	

(b) The fricative 'ɸ' of Aklanon changes to 'L' in the presence of an 'I' sound (whether preceding or following); and changes to 'Y' if it is first in a word which follows another word ending in 'D', 'T', 'S', 'L', 'R' or 'Y'. Examples:

ɸAHUG	becomes	<u>LINAHUG</u>	(to be naughty)
ɸANGAS		<u>LINANGAS</u>	(to be noisy)
ɸAQGA		<u>LINAQGA</u>	(to boil in water)
KASAYUD ɸON	is said as	KASAYUD YUN	(know now)
TAPUS ɸON		TAPUS YUN	(finished now)
MAGSAYSAY ɸON		MAGSAYSAY YUN	(tell now)

(8) **REDUPLICATION** is the process of repeating part of a word or even the entire word itself. Various types of reduplication are always occurrent, and involve various types of change in meaning.

(a) Total reduplication of a word usually involves a meaning of artificiality, or in some way lessens its quality. Examples:

TAWO (a person)	TAWO-TAWO (a puppet)
BALAY (a house)	BALAY-BALAY (a doll house)
KANON (to eat)	KANON-KANON (to nibble a bit at a time)
BUKOS (to replace)	BUKOS-BUKOS (to alternate back and forth)
TIYOG (to turn)	TIYOG-TIYOG (a man about town)
MALAMIG (cold)	MALAMIG-LAMIG (cool)
MAKINIT (hot)	MAKINIT-QINIT (warm)

(b) Partial reduplication of the first syllable of a word usually denotes extension, either of time or quality.

TULOG (sleep)	TUTULOG (will sleep) (OD)
BUKOT (one's psyche)	MAGBUKOT (God, the all powerful force)
SILAK (sunshine)	TIGSILILAK (summertime, the sunny season)
ULAN (rain)	TIGULULAN (the rainy season)
TAHI (to sew)	MANATAHI (a tailor) (also #3b and #4 above)
HILAW (raw, uncooked)	MANGINGILAW (a cannibal, one who always eats raw)

The last four examples here show various sorts of reduplication. The last two show the "MANG-" prefix, assimilation and reduction, and a reduplication of the nasal sound plus the first vowel of the root word. The previous two show reduplication of the first vowel plus addition of the letter 'L' (in Aklanon it would be 'ɸ').

D I A L O G O N E

THE VOLUNTEER MEETS HIS HOST, Part 1.

1. Good afternoon.
2. Good afternoon.
3. Have you just arrived
4. Yes. Just a little while ago.
5. When did you arrive in the Philippines?
6. On September 15. But after two days in Manila, I went to Pototan.
7. What did you do there?
8. I taught at their school.
9. Where did you stay?^a
10. I stayed with Frank Quimby, who is the Peace Corps in Pototan.
11. You're probably tired.^b Would you like to lie down?
12. Yes, I'm very tired. Where is my bed?
13. Upstairs.^c
14. Thanks a lot.

^a - The word "stay" in English is idiomatic. Filipinos ask where you slept or where you lied down.

^b - As in English, there are two words: one for tired (meaning physically or mentally worn out) and one for sleepy (meaning quite ready to fall asleep). They should not be confused, since one can be tired, but not very sleepy at the same time.

^c - Literally, in Visayan, it would be "on top" or "above", or in Odiangan, "on high".

D I A L O G T W O

THE VOLUNTEER MEETS HIS HOST, Part 2.

1. How are you?^a
2. Fine, thanks. And you?
3. Just fine. Are you still tired?
4. Not any more.
5. Are you hungry?
6. Not now. I ate at the restaurant for lunch.
7. Where do you come from in the States?
8. From Chicago, Illinois.
9. How many are there in your family?^b
10. There are three of us. One younger sister, and one older brother.
11. Can I leave my things here since I have to^c go to school?
12. Sure. Just leave them behind.
13. Thanks. I'll be going now.^d
14. All right.

Notes:

- a - Filipinos usually ask "Where are you going?", "Where are you coming from?", or "What are you doing?" as their most frequent questions. To us Americans these seem very personal; yet, to Filipinos, "How are you?" is equally personal. Nonetheless, due to American influence, they are beginning to use this expression with friends and close acquaintances.
- b - Filipinos actually ask "How many are you 'in brotherhood'?" (literally) The above is an idiomatic American translation.
- c - Filipinos do not actually say "I have to" do something, they just say "I will..."
- d - This is the most frequent form of leave taking. They rarely just say good-bye, except when going on long journeys. They just inform you that they are going, returning home, going ahead, and so on.

D I A L O G T H R E E

THE VOLUNTEER MEETS A STRANGER, PART 1

1. Hey, Joe,^a Where are you going?
2. Just to school.
3. Wow! You already know how to speak Visayan.^b
4. Just a little. I'm still studying now.
5. Do you like it here?
6. Yes, I like it here because the people are friendly.
7. How many years will you be here?
8. Two years.
9. Well, I'll just be going ahead.^c
10. O.k. Thanks.

^a Of course, ever since the war, all Americans are Joe. It is the people's pet name for you, and it is not meant to be insulting. Pet names for whole classes are common; they even have one for themselves: "PINOY." Also, in public address, every boy is "TOY", every girl is "DAY", every elder man is either "PARE" or "NONG" and every elder lady is "NANG" or "COMMARE".

^b Even if these dialects differ among themselves, each still calls itself "Visayan." In some cases, the translation will read in the particular dialect being spoken; however, keep in mind the point that they consider themselves one dialect.

^c Another of the most common forms of leave taking.

D I A L O G F O U R

THE VOLUNTEER MEETS A STRANGER, PART 2

1. Sir, sir, do you have a class now?
2. No, I don't. I'm vacant.
3. May I please ask you some questions?
4. Sure, go right ahead.
5. What's your name, sir?
6. I'm Tom Smith. What's yours?
7. I'm Pio Espinosa. How old are you, sir?
8. Twenty-three.
9. Well, you're still young. But you're very tall. What's your height?
10. Six one.
11. Wow, a six footer, ha? How long have you been here?
12. Just one month. → Yet you can speak Visayan.
- 13
14. Just a little, I'm still not very good.

This dialog constitutes some of the basic questions you will be asked again and again. The form of questioning sometimes changes, but the basic questions remain the same. Volunteers should get used to these questions from the very beginning, and the better your endurance to repeated exposures, the less strained you'll be. It must be admitted that times of the so-called 'culture shock' make it difficult to answer something for the thousandth time; yet remember that part of the culture is highly contingent on one's ability to be pleasant in public, particularly with strangers. The observation has been made that Filipinos are frank and open with their closest friends, and worst enemies; but with that wide middle range of new acquaintances and the general public body, they have a specific code of hospitality and formality heavily filled with 'SIR' or *makikisama*. The same sort of response is expected of foreigners, though many Filipinos are understanding of cultural differences.

DIALOG FIVE

THE VOLUNTEER MEETS A STRANGER, PART 3

(continued from previous dialog)

- 15 ~~14~~. When will you return to the States?
- 16 ~~15~~. June, 1969.
- 17 ~~16~~. Where do you live here.
- 18 ~~17~~. On Liberty Street at Mr. Gonzales' house.
- 19 ~~18~~. Why did you join the Peace Corps?
- 20 ~~19~~. I wanted to learn about the lives of people outside the United States.
- 21 ~~20~~. Fine. Do you have a girl back home?
- 22 ~~21~~. No. Not at all.
- 23 ~~22~~. Do you have a girl friend here in the Philippines?
- 24 ~~23~~. No. I'm shy towards girls since I'm still young yet.
- 25 ~~24~~. Tell me, which girls are prettier: Filipinas or Americans?
- 26 ~~25~~. Just the same. Some Americans are pretty, so are some Filipinas. Some are also ugly. But Filipinas are more modest and mannerly.
- 27 ~~26~~. There's the bell. I'll just go ahead. Thanks a lot.
- 28 ~~27~~. You're welcome.
-

D I A L O G S I X

THE VOLUNTEER AT SCHOOL, Part 1

1. Where is the principal's office?
 2. Just over there.
 3. Is he in?
 4. Sorry, I don't know?
 5. Thank you.
 6. You're welcome.
-

D I A L O G S E V E N

THE VOLUNTEER AT SCHOOL, Part 2

1. Who are you looking for?
2. Mr. Arroyo.
3. He's over there in the office. I'll go over with you.
4. What are you teaching here?
5. Mathematics.
6. Aren't the students noisy around here?
7. Not really. Most of them are good and industrious.
8. Where are they brighter: here or in your place?
9. That's hard to say, since English is the language in the classroom; yet Visayan is spoken outside.
10. How many classes are you teaching?
11. I have three of my own, but I'm also co-teaching in two others.
12. Well, here we are. I have a class now, so I'll go ahead.
13. ~~Thank~~ a lot.
14. You're welcome.

D I A L O G E I G H T

THE VOLUNTEER IS INVITED TO DINNER

1. Hungry?
2. Yes, I'm starving!
3. Just a minute, please. Do you like our food here?
4. Of course, it's delicious.
5. Can you eat rice?
6. Yes. In fact, after I return home, I'll have Pio send me rice every month.^a
7. What's your favorite dish?
8. Just about anything. But my favorite is 'ginamus'.^b
9. *Ginamus... ginamus...*
10. Oh yes, it's delicious. I even drink tuba.^c
11. You might have an upset stomach.
12. No, I have a strong stomach.
13. O.K. Let's eat. Eat until you're full and drink 'til you're drunk.

^a - Pio in this case is the houseboy of the volunteer. "I'll have...send" is a rough English translation of the CAUSATIVE AFFIX which will be put into the verb root.

^b - "Ginamus", literally meaning 'marinated' is a type of cooking, usually of fish, in which the food is marinated in vinegar and/or other strong flavorants for quite some time. Usually it is served raw, or only briefly cooked. The above volunteer may very well be making a great stab at PR, or else his stomach is quite strong.

^c - "TUBA?" (with a glottal at the end) is a native drink favored by the common tao. It is made by catching fresh coconut sap in vessels and letting it ferment. It is mildly alcoholic: if fresh, it is sweet, but when old it is very sour, and is even used as a substitute for vinegar.

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D I A L O G N I N E

THE VOLUNTEER AT MARKET, Part 1

1. Hello, Joe, will you buy anything?^a
2. Yes, but my name's Steve, not Joe.^b
3. Gee, you know how to speak Visayan already! What'll you buy Steve?
4. Meat--if it's cheap. How much is it?
5. Three twenty a kilo. Want any?
6. Yes, but if it's only fifty centavos worth.
7. Ah, what a cheapskate!
8. Yes, since I don't have much money.
9. I don't believe you. How much do you get?
10. Two hundred forty five a month.
11. Pesos or dollars?^c
12. Pesos.
13. Well it's really a sacrifice. What else will you buy?
14. That's all. Thanks. I'll be going now.

^a - Again we find the American as "Joe". Remember that it is a sort of pet name, and no offense is meant.

^b - One sensible reaction is to correct the person by giving your correct name. However, intonation should be watched. If done properly, it will not only be polite, it will also be interpreted as extremely friendly of you. It is best, in fact, to introduce yourself to people whom you suspect you will be dealing with, since they will help establish you through the ever-present 'grape vine'. By the next day, everyone in the market will know Steve is Steve, and not "Joe."

^c - To the Filipino, all Americans are rich. They take it for granted you are receiving cash directly from the States, in dollars--and plenty of them. The Peace Corps idealizes the establishment of our 'counterpart agreement' (the feeling that all volunteers should live like their foreign country peers), but it is up to the volunteer to instruct the peers of this. No matter how poorly you dress or live, the natives will still think you're rich. The poor appearance will be interpreted as 'humility' and not 'poverty.' The universal belief of the richness of Americans is difficult, if not impossible, to change.

D I A L O G T E N

THE VOLUNTEER AT MARKET, Part 2

1. Miss, are you selling mosquito nets?
2. Yes, we are.
3. How much?
4. Five-fifty.
5. Gads, that very expensive. How about four.
6. I'm sorry, I couldn't do that. Make it five.
7. I'll take it. Do you have any buttons?
8. How much are they apiece?
9. Three for ten centavos.
10. How about two for five.
11. But, I'd lose out.
12. Seven for twenty, o.k?
13. All right. That'll be five-twenty for everything.
14. I only have a ten peso bill. Do you have change?
15. We do....Thank you.

This dialog shows you some of the standard bargaining techniques. If at first bargaining seems a bother; after a while it becomes a great deal of fun, both in learning the dialect, meeting people, and learning mannerisms. After a while, you may even get to dislike the fixed prices you find at some stores in Manila when you're on vacation.

DIALOG ELEVEN

THE VOLUNTEER TALKS ABOUT THE STATES, Part 1

1. Where are you from in the States?
2. From ~~San Francisco~~ Illinois.
3. Do you have a big house there?
4. It's not very big, but it's different from yours because it's very cold during the winter time.
5. Does it snow where you live.
6. Yes, during the winter time.
7. Do you have a car?
8. I used to, but I sold it.
9. Do you know how to drive?
10. Of course, it's easy. Do you drive?
11. Not yet. Maybe I'll have you teach me?
12. Sure. But we don't have a jeep.
13. Oh well, that's all right. How did you get here (to the Philippines)? What was your transportation?
14. Airplane, all the way from Chicago.

(to be continued)

D I A L O G T W E L V E

THE VOLUNTEER TALKS ABOUT THE STATES, Part 2

1. Let's go see a movie?
2. Shall we walk or ride?
3. Don't know, it's up to you. ^a
4. O.K. Let's walk. It nearby anyway.
5. Who's your favorite actor?
6. Don't know. Perhaps Elvis Presley.
7. Have you ever seen him in person?
8. Not yet, but I always see his pictures and hear him sing.
9. The actors are rich, aren't they?
10. Yes, they're rich, but not very happy.
11. Why's that?
12. They have a hard life.
13. Yes. They're always getting divorces too, aren't they?
14. Yes. Elizabeth Taylor has had four husbands already.
15. We don't allow divorces here.
16. It's much better for the children when divorce isn't allowed. ^b
17. Well, here we are already. Let me pay.
18. Well, thanks a lot!

^a - Another very common expression in the dialect. Filipinos usually come up with this response far more than Americans do; and sometimes it's very peevish. We Americans like to guess, even if we're not sure. Unless someone has a definite opinion, they seem to always shrug it off with 'don't know.' Yet there are instances when they really stick their necks out. I guess it's cultural--and it's hard to pinpoint.

^b - This is one way the dialog could run. ^{One} ~~The~~ author doesn't personally agree with an answer leaving the topic like that. ~~His~~ own personal answer is: "Divorce is actually a law helping the wife and children receive money and stay alive if the parents can no longer stay together. It's much better to have divorce than have the husband or wife just run away and leave the rest of the family to starve." Filipinos seem to condemn divorce without thinking of it as a law; they think it rather a license for adultery. And on that point, they can act rather blind to the great deal of open adultery in their ^{own} country. The double-standard is a living reality.

Although this book may seem of formidable size, your concern is with roughly 39 or so pages, exclusive of the English translations. There are 12 dialogs relating to your particular dialect of one page each; there are 7 pages of introduction; and some 20 pages of Grammar Notes.

Hence, for the several weeks of work you have, the task is not so formidable as it may seem. In addition, it is best to explain that the main purpose of the work is to show you 'what your dialect is like'. The ideal thing to get into your hands, of course, would be a grammar and a dictionary, and a very comprehensive series of dialogs; not to mention a first class linguist and informant from your particular area. Unfortunately you may have none of these; you may only have this small booklet--a primer, a first book at a most elementary level.

It was because of the shortcomings you yourself may face in training and upon arrival that phonetic script was used. Once you learn the writing of the dialect you may growl at the use of 'Q' for glottal stops, and 'ɕ' and 'ɟ' for the unique sounds of Aklanon and Kinaray-a. But for now, this phonetic script is the only authoritative pronunciation guide, at least, which we can be sure to give you.

The gloss underneath the words is also subject to criticism, but if it bothers you or makes it more difficult for you to memorize the meaning of words, then simply cover it up with cardboard or paper as you read each line. In fact, such a process will eventually be necessary so that you will have only the dialect and its sound before your mind's eye and ear. After all, the local people will not speak to you with marginal gloss.

For the more industrious, they can begin their language notebook now by recording words (roots) and their meanings, and various grammar points as they learn them. Some can also make flash cards with the dialect word on one side and its meaning in English on the other. All of these methods are invaluable for quicker and more thorough learning.

A suggested course of study in steps and stages would be as follows:

1. Read and understand the Introduction, especially the notes on just how each letter must be pronounced. Pronunciation is essential. (pp. 5-9)
2. Browse over the "GENERAL GRAMMATICAL SURVEY" keeping in mind only the different categories of words. (pp. 10-11)
3. Have the first dialog read to you. Just listen to the words and try to note the intonation and general breakup of vocabulary.
4. Repeat the dialog line by line, emphasizing first the sound--don't worry too much about the meaning of the dialect words or the constructions.
5. Note both word meaning and sentence construction.
6. Memorize the dialog and play it with other friends or instructors. If you find memorization distasteful, at least understand it and be able to respond to parts of it and to questions about its structure.
7. Move on to the next dialog after reading the grammar notes at the end of the previous dialog. Be sure to memorize the "in-dialect" materials that specifically relate to your dialect.
8. Repeat steps 3-7 for each separate dialog.
9. Check with the English translations only if necessary; or you may read them first, but do not refer too often. You must begin thinking in idiomatic Visayan, and try not to get English idioms or sticky-literal translations into your learning processes.