

RHETORICAL QUESTIONS IN KALAGAN

LEILANI G. LEAÑO-MALLORCA

Translators Association of the Philippines

lani_leano-mallorca@sil.org

Questions are of two kinds: those that seek information and those that have other functions. The latter are called rhetorical questions, and in the Kalagan language of Davao, the following functions have been discovered so far: to force the hearers or readers to think and thus be engaged in the topic, to emphasize a known fact, to express an evaluation of a decision about to be made, to express exasperation, to administer a mild rebuke or scolding, to express strong negative emotion, and to indicate doubt or uncertainty. More functions will come to light as more studies will be conducted on the Kalagan language.

1. Introduction

Generally speaking, a question may fall under one of two main categories: 'real' and 'rhetorical.' Rhetorical Questions (RQ) are commonly defined as "interrogative grammatical forms used with a non-question meaning" (Larson, 1998, p. 257). Kalagans use questions extensively in their daily discourses and even in more formal settings, such as community meetings and religious celebrations.

This paper demonstrates that rhetorical questions occur in Kalagan discourse and illustrates their functions in conversation, narrative, expository and hortatory texts.

Kalagan is the name of a people and a language. McFarland (1980, p. 96) writes about the Kalagan, "...only 4, 394 are listed, with no particular concentrations; Kalagan is undoubtedly under-enumerated." At present, Kalagans number approximately 21,402 (1990 census, which the author feels is still very much under-enumerated), according to *Ethnologue* (2005). They are scattered along the coast of Davao City and the three provinces of Davao, namely, Davao del Sur, Davao Oriental and Davao del Norte. Kalagan is distinguished from Kagan Kalagan which is spoken mainly in Davao del Sur, and from Tagakaolo Kalagan which is spoken in South Cotabato. Kalagan belongs to the Western Mansakan subgroup of the Central Philippine group of languages. Sometimes the Kalagan language is referred to as Davawenyo, Dinabaw, Minuslim or Kinalagan.

The dialects of Kalagan are Isamal, Piso, Tumuaong and Lucatan. Isamal is spoken on Samal Island, Piso by people living midway between

MALLORCA

Tagum and Lupon, Tumuaong by those living between Mati and Tarragona towards the East Coast, and Lucatan by people in an isolated area of Tarragona facing the Pacific Ocean. According to the *Ethnologue* Piso may be the prestige dialect.

2. Methodology

During the researcher's field work among the Kalagans, texts were recorded and transcribed. Community meetings, radio programs in Kalagan, ordinary conversations, and more formal writing contests were rich sources of texts.

The corpus for this study consists of eight written and recorded Kalagan texts. There are also examples from daily speech as heard by the writer. These were collected when the writer lived among the Kalagans in Hagonoy, Davao del Sur; Lucatan, Davao Oriental; Mati, Davao Oriental and Matina, Davao City, from 1983-1998.

3. Review of the literature

Larson (1998) notes six functions of RQ's in the English language: (a) to emphasize a known fact in order to communicate a suggestion or command, (b) to indicate doubt or uncertainty, (c) to introduce a new topic or a new aspect of a topic, (d) to show surprise, (e) to admonish or exhort, (f) to express the speaker's evaluation.

In the Kinaray-a language of Antique, Abadiano (1988) found the following functions of RQ's: (1) to make a theme statement in an explanatory discourse in the form of a suggestion, (2) to administer a mild rebuke or scolding, (3) to introduce an expository discourse, (4) to introduce the theme in a procedural text, (5) to end an expository discourse, (6) to highlight thematic information in a narrative discourse, (7) to highlight known information by expressing it as a strong assertion, and (8) to serve as a reminder of a fact known to both the speaker and the hearer in order to cause a person to act.

Examples of RQs in daily conversation:

- To show shock or dismay, a parent may say to a child: *Nanga da kaw?* "Why are you like that?" This can also be said by anybody with whom one is related as friend, kin or associate.
- To admonish, rebuke or exhort, a Kalagan religious leader, an imam or Ustadj (teacher of Arabic), or a political leader such as a barangay captain or a councilman might say: *Karim ba mayo makafir?* 'Would you like to become non-Muslims?' but really meaning: 'You surely do not want to become non-Muslims!' Or they might say, *Bisaya ba kita?* 'Are we Visayan?' But really saying: 'We are Muslims!'

RHETORICAL QUESTIONS IN KALAGAN

- To show doubt, uncertainty, or hopelessness with his situation/problem one might say: *Makain da kita adon?* ‘Where shall we go now?’ (for help) or *Maonono pa kita sini adon?* ‘How (are) we (going to solve) this now?’
- To express an evaluation or rebuke, an older Kalagan, or a person with authority might say to a young person: *Madyaw ba yan na inang mo?* ‘(Is) what you are doing good?’
- To express surprise at someone’s unexpected arrival: *Yadatung da kaw?* ‘You have arrived?’ really meaning, ‘Oh, you’re here now!’

4. Rhetorical questions in Kalagan narratives

4.1 Examples from a traditional narrative, “Sawpak,” by Ilde Banzali

(1) *Nangaon na potika na wa pay*
 nangaon na potika na wa pa -y
 ADV LK time CONJ NEG still LK
 ‘Before (lit. that time) when our world was still young

matas na omor ng kanatun karibotan,
 matas na omor ng kanatun karibotan
 long LK life-age ERG 1PL-GEN world
 (lit. no long years yet)

aon matikadung ka sang boyag
 aon matikadung ka sang boyag
 EXIS old-man and DET old-woman
 there was an old man and an old woman

na wa -y anak nilan
 na way anak nilan.
 CONJ NEG LK child 1PL-ERG
 who have no child.’

(2) *Yamarido yang matikadung, laong nan,*
 yama- rido yang matikadung laong nan
 R-TH worry ABS old-man say 3S-ERG
 ‘The old man was worried, he said,

Nanga yani, kay Boyag,
 Nanga yani kay boyag
 QW DEM VM old woman

MALLORCA

'Why is this, Old Woman,

<i>na</i>	<i>way</i>		<i>kanatun</i>	<i>anak?</i>
na	wa	-y	kanatun	anak
CONJ	NEG	LK	2PL-ABS?	child

that we do not have a child?'

- (3) *Laong* *ng* *boyag,* *Maynan,* *kay* '*Tadung,*
laong *ng* *boyag,* *maynan* *kay* *tadung*
say *ERG* *old woman* *like that* *VM* *old man*
 'The old woman said, "It is like that, Old Man

<i>kay</i>	<i>wa</i>		<i>atagan</i>		<i>ng</i>	<i>Tagallang.</i>
kay	wa		atag	-an	ng	Tagallang
CONJ	NEG		give	IRR-LOC	ERG	God

because God did not give it.'

- (4) *Laong* *ng* *matikadung,* *Maonono* *pa*
laong *ng* *matikadung* *maonono* *pa*
say *ERG* *old man* *how* *ADV*
 'The old man said, "How else

<i>kita</i>		<i>sini</i>	<i>adon,</i>	<i>kay</i>	<i>Boyag?</i>
kita		sini	adon,	kay	boyag
1PL-INCL?-ABS		DEM	now	VM	old woman

(are) we (going to solve) this, Old Woman? (lit. How else we this?)'

- (5) *Yakadumdum* *yan,* *laong* *nan,*
Yaka- *dumdum* *yan* *laong* *nan*
R-TH - think *3S-ABS* *say* *3S-ERG*
 'He thought, he said,

<i>Akadtonan</i>		<i>ko</i>	<i>yang</i>	<i>soltan</i>
A- -nan		kadto	ko	yang
IRR-LOC		go	1S-ERG	ABS

'I will go to the Soltan

<i>kay</i>		<i>magakandori</i>		<i>ako.</i>
kay		maga-	kandori	ako
CONJ		IRR-AG	offer-prayer-meal	1S-ABS

because I will offer a prayer-meal.'

Translation:

(1) At that time when our world was still young, there was an old man and an old woman who had no children. (2) The old man was worried, saying, “Why is this, Old Woman, that we do not have a child? (3) The old woman said, “It is like that, Old Man, because God did not give it.” (4) The old man said, “How else are we going to solve this, Old Woman? (5) He thought, saying, “I will go to the Soltan because I will offer a prayer-meal.”

Function of RQ: To emphasize a known fact; to indicate doubt or uncertainty

The first RQ above (found in sentence 2) repeats the idea that the narrator already expressed in the first sentence: “a childless couple,” which is also the global theme of the narration. This illustrates one of the main functions of an RQ, which is to emphasize or highlight a known fact, as mentioned by Larson (1998). The use of the interrogative form here is also an effective way of encoding the husband’s distress at their being childless. The response points to God who is the one who gives children. The second RQ (in sentence 4) conveys, on the one hand, a sense of hopelessness about the situation, but, on the other hand, also expresses a strong desire to find a solution to their current situation which is consequently expressed in sentence 5. On the discourse level, the RQ’s here move the next episodes in order to find a resolution to the complication.

4.2 Examples from a factual narrative, “Life’s Troubles,” by Jobaida Tambuco

(6) *Si ama, sigi nan kadamanan*
 si ama sigi nan ka- -an daman
 ABS father continue 3S-ERG IRR-LOC scold
 ‘Father, he continually scolds

yang asawa nan
 yang asawa nan
 ABS wife 3S-GEN
 his wife.’

(7) *Nanga da kaw gao na matikadung kaw? “*
 Nanga da kaw gao na matikadung kaw
 QW EMP 2S-ABS PART CONJ old man 2S-ABS
 ‘Why are you (like that), you old man?’

MALLORCA

- (8) *Yadi kay, sigi kami magtanam,*
yadi kay sigi kami mag- tanam
 DEM-LOC? PART continue 1PL-EXCL-ABS IRR-AG fight
 ‘Here (it is), we continually fight,
- sigi ko kadamanan*
sigi ko ka- -an daman
 continue 1S-ERG IRR-LOC scold
 I continually scold (him).’
- (9) *Kay kami oman adi,*
kay kami oman adi
 CONJ 1PL-EXCL-ABS also here ‘Because we also here
gadumdum sa, kay Di, kamayo.
ga- dum dum sa kay Di kamayo
 R-TH think PART VM Di 2PL-OBL
 we also think, Di, (of) you.’
- (10) *Na onoon sagaw na wa pagakaputa?*
na ono -on sagaw na wa paga- -a kaput
 CONJ QW IRR-TH? really CONJ NEG IRR-TH reach up
 ‘What can (we) do really when (we) cannot cope? (lit. reach up)’
- (11) *Gaid kaw ng kang Ambo kompormiso,*
gaid kaw ng kang Ambo kompormiso
 even 2S-ABS ERG GEN Ambo problem
 ‘Even Ambo’s problem,
- na ak sa giapon yang yasagubang san.*
na ak sa giapon yang ya- sagubang san
 CONJ 1S-ABS LK still ABS R-AG carry DEM
 still I (am)the one carrying that.’

Translation:

(6) Father, he continually scolds his wife. (7) “Why are you like that, you old man?” (8) You see, we always fight, I always scold (him). (9) Because we also here, we also think, Di, of you. (10) “But what can we do, really, when we are not able?” (11) Even Ambo’s problem, still I am the one carrying that!

RHETORICAL QUESTIONS IN KALAGAN

Function of RQ: To administer a mild rebuke or scolding; to express negative emotion

The RQ in sentence 6 above expresses the speaker's grief and exasperation at her father's conduct and at the same time signals the start of admonishing him. In sentence 10, the RQ is used to express the author's resignation or dismay at being unable to solve another aspect of the theme "family problems" mentioned in the preceding sentences, school needs.

4.3 Examples from another factual narrative, "Mini-war," by Gloria Bastian

- (12) *Maonono yang paginyan ko*
 Maonono yang pag- inyan ko
 QW ABS NOM-IRR filler ERG
 'How can I (manage)

ng gakamokan ako?
 ng ga- kamokan ako
 CONJ R-AG baby 1S-ABS
 when I have a baby?'

- (13) *Yana yang pagainyanun mo*
 Yana yang paga- -un inyan mo
 QW ABS NOM-IRR filler 2S-ERG
 'What will you (use)

ng way pagalaba, way sabon?
 ng wa -y paga- laba wa y sabon
 CONJ NEG LK IRR-NTH wash-clothes NEG LK soap
 when (there is) nothing to wash clothes with, (there is) no soap?'

- (14) *Makaagwanta kaw san?*
 Maka- agwanta kaw san
 IRR-TH-ABL endure ABS DEM
 'Can you endure that?'

- (15) *Nanga sa magailis kaw way sabon?*
 Nanga sa maga- ilis kaw wa -y sabon
 QW PART IRR-AG change-clothes ABS NEG LK soap
 'Why will you change-clothes (when there is) no soap?'

MALLORCA

Translation:

(12) How can I manage when I have a baby? (13) What will you use when there is nothing to wash clothes with, there is no soap? (14) Can you endure that? (15) Why will you change-clothes when there is no soap?

Functions of RQ: To express strong negative emotion; to engage the hearer in the topic

In this true story, the high emotional content is evident as the speaker relates her firsthand experience of a mini-war. In sentences 12 and 13 the RQ’s express her distress at having given birth when they were fleeing. Sentence 14 summarizes all her distress by asking the hearer this RQ which is in essence saying, “You cannot endure that!” Using second person singular pronouns encode the highest ranking emotive content. These four RQ’s encode high emotional peaks of different episodes in the narration.

5. Rhetorical questions in Kalagan expository and hortatory texts

The following are examples of rhetorical questions from expository and hortatory texts.

5.1 Example from an expository text, “Feast of Sacrifice and Unity,” by Alim Akhmad Mamunas

(16) *Sa bunna-bunna yang pagkasambok na*
sa bunna-bunna yang pagka- sambok na
 PART truly-indeed ABS NMR one LK
 ‘Indeed, unity

iwajib katanun kamo na mga Muslim
i-wajib katanun kamo na mga Muslim
 R-TH require 1PL-COH LK PL Muslim
 (is) required of us (COH) who are Muslims

kay yang Id ul Adha piyagakasambokan
kay yang Id ul Adha piyagaka- -an sambok
 CONJ ABS Feast of Sacrifice NMR-R one
 because the Feast of the Sacrifice (is) being-agreed-upon (lit. being oned)

ng opat na ka pidyuu ng alam ng kamusliman.
ng opat na ka pidyuu ng alam ng ka- -an muslim
 RG four LK PART corner GEN world GEN PLUR Muslim
 by the four corners of the Muslim world.’

RHETORICAL QUESTIONS IN KALAGAN

(17) *Nanga saba inyan?*
 nanga saba inyan
 QW so that
 ‘Why (is) that really?’

(18) *Sabap opat na*
 sabap opat na
 because four LK
 Because four

ka pidyuu yang piyagasikunan
 ka pidyuu yang piyaga- -an sikun
 PART corner ABS NMR-R origin
 corners (of the world) is the origin

ng mga otaw na yanagnaikhajji.
 ng mga otaw na ya- -nag- naikhajji
 ERG PL person CONJ R-TH -PL go-on-pilgrimage
 of the people who go-on-pilgrimage.’

Translation:

(16) Indeed, unity is required of us who are Muslims because the Feast of Sacrifice is being-united-upon by the four corners of the Muslim world. (17) Why is that, really? (18) Because the people who go-on-pilgrimage are coming from four corners of the world.

Function of RQ: To encourage hearers to think and thus be closely engaged with the topic

This is a deductive text. The RQ in sentence 16 is used to prompt the hearers to think of the reason why, as Muslims, they should celebrate the Feast of Sacrifice, which is a part of the Pilgrimage to Mecca participated in by Muslims from the four corners of the world, which in turn, reinforces unity.

5.2 Examples from a short expository-hortatory text, “The Duties of a Muslim,” by Roselyn Martin

(19) *Kong way gawbuk ta na madayaw,*
 kong wa -y gawbuk ta na madayaw
 if NEG LK work PL-INCL-ABSLK good
 ‘If we do not have good works

MALLORCA

kong yosopak kita sang piyagasogo
kong yo- sopak kita sang piyaga- sogo
if R-AG disobey 1PL-INCL-ABSOBL NMR.R command
if we disobeyed what-is- commanded of God,

ng Allah,
GEN Allah
of God

kong ininang ta yang piyagaharam
kong in- inang ta yang piyaga- haram
if R-TH do PL-INCL-ERGABS NMR.R forbidden
if we do what-is-forbidden

aw kabunsii yang halal,
aw kabunsi -i yang halal
and dislike IRR-TH ABS allowed
and disliked the (things) allowed

di ba alkansi kita?
di ba alkansi kita
NEG QPART loss-lack 1PL-INCL-ABS
are we not disadvantaged?'

(20) *Di ba oman kita*
di ba oman kita
NEG QW also 1PL.INCL.ABS

masipug kanan matobang
ma- sipug kanan mo- atobang
IRR-STAT shame 3S-OBL IRR-AG face

sang allaw ng qiyamah?
sang allaw ng qiyamah
OBL day GEN judgement
'Would we not also be ashamed to face him on the day of judgment?'

Translation:

(19) If we do not have good works, if we disobeyed the commands of God, if we did the things forbidden, and disliked those allowed, are we not disadvantaged? (20) Would we not also be ashamed to face him on the day of judgment?

Function of RQ: To administer a mild rebuke or scolding; to emphasize a known fact

This is a deductive text. The writer is a housewife with no authority “to command.” Her use of an RQ is a mitigating device that recasts a “command” or even a “reminder” as a “logical conclusion” that anybody would arrive at.

The global theme is religious duties of a Muslim. The first sentences describe man as the highest of all God’s creation, but is charged with heavy responsibilities. She then enumerates the religious duties of a Muslim in an “if-then” clause negating each duty, and asks an RQ, “Are we not disadvantaged?” Then, the next RQ is appealing to the value of shame in the culture, “Would we not be ashamed facing God on Judgment Day?”

The RQ’s serve a double purpose: mitigating a command to perform religious duties and appealing to ‘shame value’ while highlighting the privileges of a Muslim. The argument hence has great impact. On the discourse level, these two RQ’s encode the hortative peak.

5.3 Examples from a short expository text, “Water,” by Hajji Jerry Wahab Porza

(21) *Sambok gaid na poso yang akaatag*
 sambok gaid na poso yang a- -ka- atag
 one only LK pump ABS IRR-TH-?? Give
 ‘Only one pump given

sang sambok na banwa,
 sang sambok na banwa
 OBL one LK place
 to one place,

butangan mayo sang ginawa
 butang -an mayo sang ginawa
 put IRR-TH 2PL-ERG OBL breath
 (you) remember (lit. put in your breath)

na yani da yang pinakadakowa na tabang.
 na yani da yang pinaka- dakowa na tabang
 CONJ DEM EMP ABS SUP big LK help
 that this is already the biggest help.’

(22) *Laong mo nanga?*
 laong mo nanga
 say 2S-ERG QW
 ‘You say, “Why”?’

MALLORCA

(23) *Tobig yani ha?*
 tobig yani ha
 water DEM ha
 'This is water, ok?'

(24) *Kong atagan kaw sang lomon mo*
 kong atag -an kaw sang lomon mo
 if give IRR-LOC 2S-ABS OBL. brother 2S-GEN
 'If your brother in the Islam religion gives you water,

sa agama islam ng tobig,
 sa agama islam ng tobig
 PREP religion islam ERG water

na baba pa kaw nan na kiyompleto
 na baba pa kaw nan na kompleto -iy-
 CONJ low EMP 2S.ABS 3S-ERG LK complete R-TH
 then it is more than (lit. low still you) as if he completed

ng kanmo piyagalaong na agama.
 ng kanmo piyagalaong na agama
 ERG 2S-GEN called LK religion
 what is called your religion.'

(25) *Kay nanga di da?*
 kay nanga di da
 CONJ QW NEG EMP
 'And why not really?'

(26) *Maskin pa maonono*
 maskin pa maonono
 even though EMP QW
 'Even though how

yang agama mo,
 yang agama mo
 ABS religion 2S-GEN
 your (SG) religion (is),

kong yang tobig yang wa,
 kong yang tobig yang wa
 if ABS water ABS NEG
 if water is the one that is missing

RHETORICAL QUESTIONS IN KALAGAN

<i>na</i>	<i>magalisud</i>		<i>da</i>	<i>kaw</i>		<i>gaid</i>	<i>sinyang</i>	
na	maga-	lisud	da	kaw		gaid	sinyan	-g
CONJ	IRR-AG	hard up	EMP	2S-ABS		EMP	DEM	LK

then you (SG) will really be hard up

<i>kanmo</i>	<i>pagindug</i>		<i>ng</i>	<i>piyagalaong</i>	
kanmo	pag-	indug	ng	piyaga-	laong
2S-GEN	NMR-IRR	stand	ERG	NMR-R	call

(in) that your performance (lit. standing up) of what is called

<i>na</i>	<i>yanning</i>	<i>sogowan</i>	<i>ng</i>	<i>Allaho Taala.</i>
na	yani -ng	sogowan	ng	Allaho Taala
LK	DEM LK	command	GEN	Almighty God

this command of Almighty God.'

Translation:

(21) Only one pump given to one place, remember that this is already the biggest help. (22) You say, "Why"? (23) This is water, okay? (24) If your brother in Islam gives you water, then it is more than he completed what is called your religion. (25) Because why not? (26) Even though how your religion is, if water is the one that is missing, then you will really be hard up in the performance of what is called this command of Almighty God.

Function of RQ: To force hearers to think and thus be engaged in the topic; to emphasize a known fact

The discourse structure of this expository text is also deductive. The global theme is stated first, "Having water is very important." The RQ introduces arguments that support the claim made in the global theme. The RQ in sentence 22 introduces reasons that lead to the peak in Sentence 24. "Water is very important because you need it for your ritual purification." The second RQ in sentence 25 introduces support to the statement made that anybody who gives you water helps you become a good Muslim. It vividly highlights contrast, reason and result.

5.4 Examples from a short expository text, "Islam and the Philippine Constitution," by Imam Akhmad Sakar

(27)	<i>Laong nilan,</i>	<i>ninyang</i>		<i>sangka</i>	<i>bad,</i>
	laong nilan	ninyan	-g	sangka	bad
	say	1PL-ERG	DEM	LK	one

They say, that one group

MALLORCA

na di pa kita mapakay laong nan,
na di pa kita mapakay laong nan
 CONJ NEG yet 1PL-INCL-ABS able say 3S-ERG
 that “We (are) not yet able,” saying,

adon magimplementar sinyan
adon mag- implementar sinyan
 now IRR-AG implement DEM
 “now to implement that

kay bukun pa ng kanatun yang agama.
kay bukun pa ng kanatun yang agama
 CONJ NEG yet LK 1PL-GEN ABS religion-community
 because the community is not yet ours.”

- (28) *Idto yang kanatun kadaigan yamangkadungug.*
idto yang kanatun kadaigan yamangka- dungug
 DEM ABS 1PL-GEN oftentimes R-TH-PL hear
 ‘That is what we oftentimes hear.’

- (29) *Laong ng kadaigan oman, Nanga, laong nan,*
laong ng kadaigan oman nanga laong nan
 say ERG others also QW say he
 ‘Others also say “Why,” they say,

di kita maimplementar na hokoman oman ng
di kita ma- implementar na hokoman oman ng
 NEG 1PL-INCL-ABS IRR-AG implement CONJ law also GEN
 can we not implement when it is also the law

agama islam na islam oman kita?
agama islam na islam oman kita
 religion islam CONJ islam also 1PL INCL
 of Islam (religion) and we are also Muslims?”

- (30) *Ag inyan yagalomba na mga piyaglaongan.*
ag inyan yaga- lomba na mga piyaglaongan
 all DEM R-TH contest LK PL words
 ‘All these words are competing.’

RHETORICAL QUESTIONS IN KALAGAN

- (31) *Way kanan komplikto sang piyagatawag*
 wa -y kanan komplikto sang piyaga- tawag
 NEG LK 3S-GEN conflict OBL R-NMR call
 'It (does) not have a conflict (with) what-is-called
- na pamarinta nining Konstitusyon ng Pilipinas.*
 na pamarinta nini -ng Konstitusyon ng Pilipinas
 LK rules DEM LK Constitution GEN Philippines
 the rules of this Constitution of the Philippines.'
- (32) *Kay nanga di da?*
 kay nanga di da
 CONJ QW NEG EMP
 'Because why not?'
- (33) *Ona-ona amakita*
 ona ona ama- kita
 firstly IRR-TH see
 Firstly, they-will-see
- nilan na hokoman ng agama islam.*
 nilan na hokoman ng agama islam
 3PL-ERG CONJ law GEN religion islam
 'that (it is) the law of the Islam religion.'
- (34) *Yang katarongan ta ansinyan,*
 yang katarongan ta ansinyan
 ABS reason 1PL-INCL-GEN, DEM
 Our reason there,
- na kong di kami sini magagad,*
 na kong di kami sini mag- agad
 CONJ if NEG 1PL.EXCL.ABS DEM IRR-AG follow
 'that if we will not follow this
- sining kanami hokoman,*
 sini -ng kanami hokoman
 DEM LK 1PL-EXCL-GEN law
 this our Law,

MALLORCA

kanino *yang* *agadan* *nami?*
kanino *yang* *agad* *-an* *nami*
QW ABS *follow* IRR-LOC 1PL-INCL-ERG
whose do we follow?

Translation:

(27) They say, that one group, that we are not yet able, they say, to implement that now because the community is not yet ours. (28) That is what we oftentimes hear. (29) Others also say, “Why”, they say, “can we not implement when it is also the law of Islam and we are also Muslims”? (30) All these words are competing. (31) It does not conflict with what-is-called the rules of this Constitution of the Philippines. (32) Because why not? (33) First of all, they will see that it is the law of Islam. (34) Our reason is that if we will not follow this, this our law, whose do we follow?

Function of RQ: To express exasperation; to force hearers to think and be engaged with the topic

The global theme is “Public Beating and Philippine Laws.” The speaker is relating over the radio different opinions regarding a Muslim tradition of publicly beating offenders. Some Muslims believe that Muslim laws cannot be fully implemented, because “the community is not entirely ours yet,” which means “we are in a Christian-dominated country.”

The RQ in sentence 29 expresses one group’s exasperation at why they cannot implement such laws, and also contains their argument against another group. The RQ in Sentence 32 expresses a follow up to the negative statement in the preceding sentence and is a prompt to the reason that comes right after the RQ. The RQ in the last clause of Sentence 34 is the *then* clause of an *if-then* statement and seems to encode exasperation on the part of the speaker.

5.5 Examples from a long expository text, “Fighting among Muslims,” by Hajji Jerry Wahab Porza

(35) *Yang kanatu* *dumdumun,*
yang kanatu *dumdum* *-un*
ABS 1PL-GEN *think* IRR-TH
‘What we should think (about is)

daw *nanga inyan?*
daw *nanga inyan*
LK QW DEM
“Why (is) that?”

RHETORICAL QUESTIONS IN KALAGAN

- (36) *Sarta nan, iyan sang banwa*
 sarta nan iyan sang banwa
 while PART Loc OBL community
 ‘While there in the community
- yang kariko da ng mangkatigam.*
 yang kariko da ng mangkatigam
 ABS all EMP LK wise people
 (are) all the wise people.’
- (37) *Iyan da obos.*
 iyan da obos
 Loc EMP all
 ‘(They are) all there.’
- (38) *Medyo masakit kanatu inyan.*
 medyo ma- sakit kanatu inyan
 somewhat STAT-R pain 1PL-OBL DEM
 ‘That (is) somewhat painful to us.’
- (39) *Wain da idto, yaning piyapaningugan*
 wain da idto yani -ng piyapani- -an dungug
 QW EMP DEM DEM LK R-TH hear
 ‘Where are those, these that we are hearing
- sang kanatu mangkatigam na mga uztadj,*
 sang kanatu mangkatigam na mga uztadj
 OBL 2PL-GEN knowledgeable LK PL Arabic teacher
 from our knowledgeable people who are the Arabic teachers,
- mga ulama?*
 mga ulama
 PL wise-men
 the wise men?’
- (40) *Yatowada da koman silan daw ono*
 ya- towada da koman silan daw ono
 R-AG teach EMP EMP 3PL-ABS LK QW
 They already advised

MALLORCA

yang di mapakay paginangun ng otaw na islam.
 yang di mapakay pag- -un inang ng otaw na islam
 ABS NEG allowed IRR-TH do ERG person LK Muslim
 what (are those things) not permitted to be done by a person who is a Muslim.'

- (41) *Awgaid apabila yan da yang magtanam*
 awgaid apabila yan da yang mag- tanam
 but if 3S-ABS EMP ABS IRR-AG fight
 'But if it (is) already who will fight

yang mga dato sang banwa
 yang mga dato sang banwa
 ABS PL ruler OBL community
 the leaders of the community

na yadagondok yang sang otod sang banwa.
 na ya- dagondok ang isa -ng otod sang banwa.
 CONJ R-TH tremble ABS one LK half GEN community
 'then one half of the community trembles.'

- (42) *Kay nanga di da?*
 kay nanga di da
 CONJ QW NEG EMP
 'Because why not?'

- (43) *Kay powersado silan!*
 kay powersado silan
 CONJ strong 3PL-ABS
 'Because they (are) strong!'

- (44) *Kay yan sagaw yang mga miskin,*
 kay yan sagaw yang mga miskin
 CONJ DEM really ABS PL poor
 'Because that (is) really the poor (people),

maskin pa makadumdum ng mat,
 maskin pa maka- dumdum ng mat
 even though EMP IRR-TH-ABL think ERG bad (things)
 even though will be able to think of something-bad

RHETORICAL QUESTIONS IN KALAGAN

<i>na</i>	<i>dumdumun</i>		<i>pa</i>	<i>nan</i>	<i>oman</i>
na	dumdum	-un	pa	nan	oman
CONJ	think	IRR-TH	still	3S-ERG	again

then he will still think again

<i>daw</i>	<i>onoon</i>	<i>nan</i>	<i>paginang</i>	<i>ng</i>	<i>mat.</i>
daw	ono	-on	nan	pag-	inang ng
LK	QW	IRR-TH	3S-ERG	IRR-TH	mat
OBL	bad				do

how he will do the bad thing.'

- (45) *Amagaga* *ba* *nan* *atawa ka* *di?*
 Ama- gaga ba nan atawa ka di
 IRR-TH able QW 3S-ERG or LK NEG
 'Will he be able (to do it) or not?'

- (46) *Idtong* *dumduman* *nan* *pirmaninti*
 idto -ng dumduman nan pirmaninti
 DEM LK mind 3S-ERG always
 'That his mind-thinking always

<i>aon</i>	<i>pagdowa-dowa.</i>
aon	pag- dowadowa
EXIS	R-TH doubt

has doubts.'

- (47) *Makadumdum* *ng* *mat,* *na,* *di* *nan*
 Maka- dumdum ng mat na, di nan
 IRR-TH-ABL think OBL bad CONJ NEG 3S-ERG
 '(When he is) able to think bad, he cannot

<i>amainang</i>		<i>dayon yang</i>	<i>piyagalaong</i>	<i>na</i>	<i>mat.</i>
ama-	inang	dayon yang	piyagalaong	na	mat
IRR-TH	do	at once ABS	called	LK	bad

do at once that which is-called bad.'

- (48) *Kay* *nanga di* *da?*
 kay nanga di da
 CONJ QW NEG EMP
 'Because why not?'

MALLORCA

- (49) *Way kagaga nan maginang ng mat.*
wa -y kagaga nan mag- inang ng mat
NEG LK capacity 3S-ERG IRR-AG do ERG bad
'He does not have the capacity to do the bad (thing).'

Translation:

(35) What we should think about is "Why is that?" (36) While there in the community are all the wise people. (37) They are all there! (38) That is somewhat painful to us. (39) Where are those, these that we are hearing from our knowledgeable people who are the Arabic teachers, the wise men? (40) They already advised what are those things not permitted to be done by a person who is a Muslim. (41) But if it is already the leaders in the community who will fight, then one half of the community trembles. (42) Because why not? (43) Because they are strong. (44) Because that is really how the poor people are, even though he would think of something bad, then he would think again how he will do the bad thing. (45) Is he able to do that or not? (46) His mind always has doubts. (47) If he thinks of something bad, then, he cannot do at once what is called the bad thing. (48) Because why not? (49) He does not have the capacity to do the bad thing.

Function of RQ: To force the hearers to think and thus be engaged in the topic; to emphasize a known fact; to express an evaluation of a decision about to be made

In this text, the RQ introduces a reason to support the global theme: "Muslims should not fight one another." It also encodes exasperation at the reality that Muslims still fight one another. Since this is spoken over the radio, the tone of voice is high-pitched. Sentence 38 encodes the speaker's feelings of pain at what is happening, being a leader himself. Sentence 39, which is cast in RQ form, is the answer to the *why*-RQ in sentence 35. It is itself the reason for the killing but also a rebuke. "Where are those that we hear...?" In other words, "we do not obey what we hear!"

Hence, in this text, RQ's are employed to add intensity to the discussion, to express the author's evaluation of the supposed preventive advice by the religious leaders, and to force the hearers to reason out with him as an answer to the cryptic, provocative RQ's. The RQ's make the hearers feel the seriousness of the topic at hand, thus becoming an aggravating device. In some literature and in another Kalagan text, a question form is a mitigating device. In this text, the speaker has great authority, being an educated person who occupies a high position in a government office, and a Hajji, one who has gone on pilgrimage to Mecca.

The RQ formulas in sentences 42 and 48 are both used to highlight some differences between the rich and the poor regarding fighting which is

RHETORICAL QUESTIONS IN KALAGAN

also the global theme. Sentence 45 expresses the poor man's uncertainty what to do when a bad thought comes to mind.

Locally, the *why*-RQ's introduce a reason or support, but globally or on the discourse level, they mark progression of arguments in a hortatory text. The speaker's status in Kalagan society determines the function of RQ in the Kalagan texts so far studied.

6. Conclusion

The functions of Rhetorical Questions in Kalagan discovered in this research are the following:

- To force the hearers to think and thus be engaged in the topic;
- To emphasize a known fact;
- To express an evaluation of a decision about to be made;
- To express exasperation;
- To administer a mild rebuke or scolding;
- To express strong negative emotion;
- To indicate doubt or uncertainty.

However, the author believes that as more and more studies are conducted on the Kalagan language, more functions will also be discovered.

Abbreviations used:

ABS	absolute
AG	agent
CONJ	conjunction
COH	cohortative
DEM	demonstrative
EMP	emphasis
ERG	ergative
EXIS	existential
GEN	genitive
INCL	inclusive
IRR	irrealis
LK	linker
Lit.	literally
LOC, Loc	location
NEG	negation
NMR	nominalizer
OBL	oblique
PART	particle
PL	plural-pluralizer
PREP	preposition
QW	question word
R	realis
RQ	rhetorical question

MALLORCA

SUP	superlative
TH	theme
VM	vocative marker
WISH	jussive

REFERENCES

- Abadiano, B. T. (1988). Functions of rhetorical questions in the Kinaray-a language. *Notes on translation*, 2(1), 40-47.
- Gordon, R. G., Jr. (Ed.). (2005). *Ethnologue: Languages of the world*, 15th edition. Dallas, TX: SIL International. Available at <http://www.ethnologue.com/>.
- Larson, M. L. (1998). *Meaning-based translation: A guide to cross-language equivalence*, New York: University Press of America.
- McFarland, C. D. (1980). *A linguistic atlas of the Philippines*. Study of Languages and Cultures of Asia and Africa. Monograph Series # 15.