



**MALAYSIAN ENGLISH DISCOURSE PARTICLES AND THEIR MEANINGS IN
COVID-19 THEMED YOUTUBE VIDEOS**

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Approval Form

This research paper attached hereto, entitled **Malaysian English Discourse Particles and their Meanings in COVID-19 themed YouTube Videos** prepared and submitted by **Jacqueline Tew Hui Ee (19AAB06053)** in partial fulfilment of the requirements for the **Bachelor of Arts (Hons) English Language** is hereby accepted.

Supervisor

Date

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Abstract


This research aims to identify the types and placement of discourse particles in Malaysian YouTube videos and find out the meanings of the identified discourse particles. To date, there was a lack of research done on Malaysian English and its discourse particles, and no discourse particle study using YouTube videos as data which served as motivations for the current research. A corpus-based methodology was used to analyse seven COVID-19 themed YouTube videos made by Malaysian YouTubers collected between February 2020 and October 2021 with the addition of Tay et al. (2016)'s discourse particle categorisation as a framework. The research findings identified ten Malaysian English discourse particles and four discourse particles not listed in the framework or past studies. The findings showed that the framework could be updated as more content on Malaysian English discourse particles was shared throughout the media and people. Malaysia's local languages were found to influence the creation of the identified discourse particles, especially the Chinese dialects and Malay language. Findings also showed that data from YouTube videos could provide accurate information on the uses of the discourse particles in daily utterances for future research. Likewise, this research proved Schneider's Dynamic Model whereby Malaysian English is in the Nativisation phase because its linguistic features undergo structural nativisation.

Declaration

I declare that the material contained in this paper is the end result of my own work and that due acknowledgement has been given in the bibliography and references to ALL sources be they printed, electronic or personal.

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Chapter 1: Introduction

1.0 Introduction

According to Mohd Uzir Mahidin (2020) from the Department of Statistics Malaysia, the country has achieved a total population of 29.3 million Malaysian citizens with 69.3% of Bumiputera, 22.8% of Chinese, 6.9% of Indians, and 1.0% of other ethnic groups in 2019. The Bumiputera in Malaysia constitutes a majority of Malays or Muslims and other indigenous ethnic groups from Sabah and Sarawak such as the Kadazandusuns, Ibans, Bidayuhs, Kenyahs and many more (International Work Group for Indigenous Affairs, n.d.). While the national language in Malaysia is Bahasa Malaysia or better known as Malay (Kamila Ghazali, n.d.; Kuang 2002), many Malaysian citizens can speak other languages such as English, Mandarin, different Chinese dialects, and Tamil, to name a few, thanks to the diversity of ethnic groups coexisting together in the country. The English language is not indigenous to Malaysia because it was brought into the country during British colonialism (Vollmann & Soon, 2018). The language is then considered a prestigious language due to its origin from a first world country: Great Britain. Even after British colonialism, the language is still perceived as such because it is used in education, where Science and Mathematics are taught in English, business, technology and international relations (David & McLellan, 2014, as cited in Vollmann & Soon, 2018). However, the English language used in Malaysia undergoes many alterations due to the influence of the local and indigenous languages in the country which leads to a variety of the language called Malaysian English.

To put more emphasis on Malaysian English, Schneider (2007) determined that Malaysian English is in Phase Three which is the nativisation of the language. Malaysian English undergoes “structural nativisation” in its phonological, syntactical, semantic, lexical, and grammar. The language, especially its spoken or informal form, is widely used by Malaysians regardless of their ethnicity which is another representation of Malaysia's identity

as the form is influenced by the multitude of local languages in the community (Tay et al., 2016). And because of the language's structural nativisation, there is a new emergence of lexical and grammatical conventions (Schneider, 2016) such as borrowed words, and the formation of discourse particles.

Among the better-known features of Malaysian English (ME) is its spoken form, Colloquial Malaysian English (CMalE) or *Manglish*, and its variety of discourse particles which are derived from the multilingual ethnic groups found in the country. Just as the previous paragraph suggested, Malaysian English is an English variety that differs greatly from Standard English as it contains localised features that people outside of Malaysia and its neighbour, Singapore (because of their proximity), may find difficult to understand (Tay et al., 2016). Its discourse particles are used to emphasise a statement, decrease formality in a conversation, and encourage a more approachable environment with other speakers although the use of discourse particles in a conversation is unnecessary (Hassan & Hashim, 2009). Tay et al. (2016) added that they are used to add depth to the utterances without changing the meaning of the sentence, at the same time, discourse particles are also used to convey pragmatic meanings to the listeners. Additionally, over the years, discourse particles are becoming more multifunctional which means a particle may have different meanings and uses. Hence, this serves as the main motivation to further this research.

Undeniably, Malaysian English do share some similarities with Singaporean English. This is due to the two countries sharing similar history and demographics such as having Chinese, Malays and Indians as citizens in the country. It can be observed that Singaporean English shares similarities in terms of lexical, grammar, syntax, and other linguistic features in the language, but unlike Malaysian English which is still in Phase 3 in Schneider's Dynamic Model, Singaporean English has achieved Phase 4 which is the endonormative stabilisation (Schneider, 2007). The English language is one of the four official languages in

Singapore because the country believes that the language is crucial for business, economy, education and international relations (Leimgruber, 2011). With that, the language policy in Singapore plays an important role in making sure that English is regarded as important. Singaporean children were taught in English from a young age and that resulted in them developing English as their first language rather than a second language (Schneider, 2007).

Furthermore, the advancement of technology, the Internet and globalisation have indeed brought many people across the world closer together--be it in distance, culture, language, relationship or business. With the development of the World Wide Web and technology, a variety of social media platforms, for instance, Instagram, Facebook, WeChat, WhatsApp and YouTube, were created to bridge the gap between people and cultures from different parts of the world (Schneider, 2016). The gap between people became almost non-existent and Schneider (2016) believed that the accessibility of the new media enabled people to be exposed to different varieties of English hence, the exposure to World Englishes. With that said, YouTube is chosen as the platform for data collection because it is a video-sharing platform that contains a treasure trove of content that uses different varieties of English as the medium of communication.

There are over two billion Internet users who logged into YouTube every month, and these users spent hours watching content created by other users which generated tens of thousands if not millions of views and subscriptions every day ever since its inception in 2005 (YouTube, n.d.). The platform is widely used because of the diversity of content created and shared by the creators which attract people of like-minded interests. In Malaysia, YouTube is ranked as the most actively used social media platform at 93.0%, followed by WhatsApp (91.0%), Facebook at 89.0%, and Instagram at 72.0% (Digital Influence Lab, 2021). YouTube is a user-friendly platform where it allows its users to leave comments which establish communication and social networking between the users and the creators.

Opinions and suggestions can be shared as long as it follows the strict guidelines imposed by the company, YouTube itself. There are over a thousand Malaysian YouTube channels that generate educational, beauty, informative, business and entertainment content (HypeAuditor, 2021) and it is a good place to start a linguistic study on Malaysian English discourse particles.

1.1 Statement of Problem

In the last 20 years or so, there has been a lack of research done on Malaysian English and its discourse particles. The most recent research was done in 2016. Even though there has been some notable research on Malaysian English discourse particles done by Tay et al. (2016), Hassan & Hashim (2009) and Kuang (2002), their data may not be sufficient and relevant now in 2022. Interestingly, as the current research is about Malaysian English and its discourse particles, it was found that discourse particles in Malaysian English are quite similar to that in Singaporean English such as the particles, *lah, mah, meh, leh, lo, kan, and bah* (Tay et al., 2016; Zhia, 2015; Leimgruber, 2011). Lim (2007, as cited in Leimgruber, 2011) claimed that most Singaporean English discourse particles originate from the Chinese dialects: Hokkien and Cantonese. On the other hand, the origins of discourse particles in Malaysian English are slightly different or left unclear.

Besides, discourse particles are not the only linguistic element that is similar in the two varieties of English. Both Malaysian English and Singaporean English do share similarities in their vocabulary, semantics, syntax, and even grammar, to name a few (Leimgruber, 2011; Tay et al., 2016) because of their similar culture and ethnic groups. Unlike Malaysia where English is categorised as a second language, Singapore categorised English as a first language besides Mandarin, Malay and Tamil (Leimgruber, 2011; Leimgruber, 2014). And unlike Malaysia where it uses Malay, the official and national language, in its government and administrative sectors, Singapore uses English instead

(Leimgruber, 2011). The constant use of English in official and formal sectors of the country encourages its people to embrace the language in their daily conversations which would develop the language and eventually, localise it.

Additionally, there have been no discourse particles research using YouTube videos as data which is why the platform for collecting such data is chosen. Instead, other contemporary forms of data such as private messages on Facebook (Tay et al., 2016), blogs, chat and instant messages, emails, and text messages (Hassan & Hashim, 2009), and recorded conversations (Zhia, 2015; Kuang, 2002) were used as data to analyse Malaysian English discourse particles and its meanings. However, the problem with these data, especially written data, is not enough to accurately interpret the meaning of those discourse particles. Tay et al. (2016) clarified that they were unable to decipher the meaning of the discourse particles accurately because the tone and intonation of particles were not available in text messages on Facebook. Therefore, the current research will use data from YouTube videos that are more suitable to analyse and interpret the meaning of the discourse particles as they are used in the spoken form of Malaysian English.

1.2 Research Objectives

- a) To identify the types and placement of discourse particles in Malaysian YouTube videos.
- b) To find out the meaning of the discourse particles identified in (a).

1.3 Research Questions

1. What are the types and placement of discourse particles in Malaysian YouTube videos?
2. What are the semantic meanings of the discourse particles identified (1.)?

1.4 Significance of Study

The advancement of technology and globalisation in the past decades have indeed

improved the lives of many people around the world. With the Internet at the touch of a fingertip, people can access any information or materials they need. YouTube has become one of the most used social media platforms worldwide because of its accessibility and speed of sharing live information (Alexa, 2021). YouTube serves as a platform for all sorts of content that are relatable, humorous, informational, and entertaining, and since there are over a billion users who frequent the platform for the above-mentioned reasons (YouTube, n.d.), it is safe to say that YouTube can be a suitable platform to disseminate information and knowledge about the varieties of the English language. Moreover, the accessibility of English language varieties is important on a global scale because every variety of English is a representation of their country and identity which is why research on the use of Malaysian English on YouTube is conducted. To reinforce the choice of data, Schneider (2016) claimed that YouTube is a suitable media platform for providing interesting information about World Englishes to the world. As Malaysian English is only one small part of it, it can be shared and promoted through interesting media such as YouTube and other social media.

Besides, research into the use of discourse particles in Malaysian English YouTube videos may be an addition of information into the basis of Malaysian English. Because of the wide accessibility of content on YouTube, it would provide the exposure needed for Malaysian English and its discourse particles to people outside of Malaysia and Singapore to learn about the variety. This could also serve as a benefit to the global stages of sociolinguistics (Schneider, 2016). By using audiovisuals as the medium of sharing information about Malaysian English and its linguistic features, it can ensure accuracy and reliability for language users outside of Malaysia and Singapore to learn about it (Zhia, 2015). It is also important to understand that discourse particles in Malaysian English are an interesting feature of the language as it represents the identity of Malaysians (Tay et al., 2016; Zhia, 2015; Hassan & Hashim, 2009; Kuang, 2002). Besides, Tay et al. (2016) and

(Kuang, 2002) reiterated that discourse particles are typically found in the informal and spoken form of a language, therefore, it would be interesting to observe how useful the data collected from Malaysian English YouTube videos can be for the research.

1.5 Definitions of Key Terms

1. Malaysian English

Malaysian English is a variety of Standard English. According to Kuang (2002), Malaysian English (ME) is known for its “ungrammatical structures, monosyllabic tones, colourful and borrowed expressions” (p. 134) which are all influenced by the local languages in the community, for instance, Malay, Chinese dialects, and Tamil. It is said that the multiethnic community in Malaysia begins to speak the English language with a distinct dialect or accent that is different from the Standard English spoken by the British (Thirusanku & Yunus, 2012; Schneider, 2017). Despite having three sub-varieties of Malaysian English namely acrolect, mesolect, and basilect (Thirusanku & Yunus, 2012), this study would be looking into mesolect, the nationally intelligible sub-variety.

2. Discourse Particles

Discourse particles are also known as discourse markers. They are a group of linguistic elements that are otherwise meaningless or do not show any meaning by themselves unless they are used to display pragmatic meanings in an utterance (Jucker, 1997). Discourse particles are also used to convey a different meaning depending on the context provided by the speaker (Siegel, 2002). As such, these elements are typically found in the spoken form of a language although there are instances where they are used in written languages as well (Jucker, 1997). In a simpler explanation, discourse particles do not change the meaning of the entire sentence, but they do enrich the utterances between speakers and listeners. As this study

investigates the use of discourse particles in Malaysian English, they may derive from local languages in Malaysia or from Standard English.

3. COVID-19 themed YouTube videos

Recently, there has been a rise in COVID-19 themed content on the media, especially on YouTube as the COVID-19 cases continue to rise globally (Abhishek Shukla, 2021). As YouTube is the second most used social media platform (Alexa, 2021), it became a pivotal platform for disseminating reliable COVID-19 related information such as COVID-19 vaccination, positive cases, preventive measures, and other healthcare information. Thus, YouTube videos in this study primarily refer to clips that are not more than 15 minutes aiming to raise awareness about COVID-19.

Chapter 2: Literature Review

2.0 Introduction

This chapter will present reviews on the definition of discourse particles, past research on the native variety and non-native variety of English discourse particles, studies on Malaysian English, and lastly, existing language studies on social media and YouTube videos.

2.1 Defining Discourse Particles

Discourse particles are classified as a linguistic element that serves no meaning in itself, and they are usually used in spoken discourses despite some instances of them being used in written content (Jucker, 1997). They are items that usually do not have a grammatical function in a sentence but they do present a pragmatic meaning depending on the context and how they are used (Siegel, 2002; Mattson, 2009). Similarly, Mattson (2009) posits that some discourse particles derived from singular words or short phrases which could be used as propositions in a sentence. According to Schourup (1985), the term ‘discourse particle’ is used to describe the linguistic elements that people used in their daily conversations. He believed that the term ‘discourse particle’ was suitable to describe singular words or short phrases that acted as a form of a particle in between utterances (Schourup, 1985). On the other hand, Jucker (1997) used the term ‘discourse marker’ instead despite the similar uses and meaning of both terms. Examples of singular words and phrases are ‘so’, ‘well’, ‘y’know’ and ‘I mean’.

Although there was a slight variation in the term used to describe such linguistic elements, it was undeniable that discourse particles or markers were frequently used in any spoken language. Researchers such as Schourup (1985), Jucker (1997), Mattson (2009) and Tay et al. (2016) all agreed that the study of discourse particles in spoken languages was important because it showed the speakers’ repertoire of linguistic control in the particular language. Likewise, other researchers such as Kuang (2002), Tay et al. (2016) and

Leimgruber (2011), for example, believed that discourse particles represent the identity of the English language users in their countries. While Standard English discourse particles consisted of *well, like, y'know* (Schourup, 1985; Jucker, 1997; Mattson, 2009), other varieties of English such as Malaysian English and Singaporean English discourse particles consisted of *lah, mah, le, lo, lor, and hah* (Kuang, 2002, Hassan & Hashim, 2009, Tay et al., 2016; Leimgruber, 2011) which derived from local languages. Jucker (1997) then remarked that discourse markers or particles were essential for giving or changing meaning in a conversation in relation to the context thus, they were typically used to fill in a theoretical space in between utterances. With that, these claims were still relevant in today's view towards discourse particles or markers.

2.1.1 Standard English Discourse Particles

Discourse particles have long been a part of the English language since the Old English period, and they have been used in everyone's daily utterances whether they realised it or not. Examples of notable Standard English discourse particles include *well, y'know, and like*. Nevertheless, discourse particles are sometimes misunderstood or classified as other linguistic elements such as interjection and hedges because of their almost similar uses (Schourup, 1985).

In Jucker's (1997) research, he identified that the grammatical adverb and adjective *well* could also function as a discourse marker on a textual and interpersonal level of the speakers. Based on his study, he identified that the discourse marker *well* had four uses, namely, as a "frame marker, face-threat mitigator, qualifier, and pause filler" (p. 92). He determined that *well* was used at the beginning of a new utterance whenever the speaker wanted to change or start a new topic in a single conversation. Next, it was used to show disagreement with the earlier discourse between the speakers. The third use of *well* as a discourse marker was when it was used to add more information into the previous discourse

so that the listener could understand the context better. Lastly, *well* could be used as a pause filler when the speaker was thinking of the right word to say or describe something in a conversation. From his research, it could be concluded that *well* as a discourse marker did not serve any purpose semantically but was used pragmatically according to the context.

Next, *y'know* was also classified as a discourse particle. Newman (1974, as cited in Schourup, 1985) stated that *y'know* did not have any linguistic function and it represents the disfigurement of speech instead. Despite that, Schourup (1985) determined that the discourse particle *y'know* was often used to introduce a new topic in an utterance. It was observed that the use of *y'know* shared similar uses to *hey*, *oh*, *by the way*, *speaking of* and *guess what*. Schourup (1985) also said that this discourse particle was often used when the new topic does not correlate with the previous topic within the conversation. Thus, it would stop the flow of the conversation momentarily to stop the discussion of the earlier topic to introduce a new topic.

Unlike *well* and *y'know* which were categorised into two linguistic elements at most, *like* was categorised into many different elements of the English language such as fillers (Maclay & Osgood, 1959, as cited in Siegel, 2002), interjections (Schourup, 1985), a discourse particle or marker (Schiffrin, 1987, as cited in Siegel, 2002; Schourup, 1985). It was due to pragmaticalisation that some discourse particles could be used as fillers, interjections and hedges (Mattson, 2009). Similar to Schourup's study on the discourse particle *like*, Siegel (2002) determined that it was used to indicate a contrasting idea to the current discourse the speaker was having with the other speaker. Contrastingly, Fuller (2003) discovered that *like* could also be used when the speaker wants to emphasise an idea or statement in his or her utterances. A speaker would use *like* mid-sentence to add information or to put emphasis on whatever he or she was saying. Fuller (2003) also noted that *like* could sometimes function as a filler similar to Siegel (2002)'s claims. It was also discovered that

the placement of the discourse particle could be anywhere in an utterance, be it the front, middle, or the end (Siegel, 2002).

To sum up the above literature review on English discourse particles, *well*, *like* and *y'know* were used for various functions within the spoken discourse.

2.1.2 The Difference between Discourse Particles, Interjections and Hedges

Interjections were described as linguistic elements which occurred within the thoughts of the speaker at the moment of utterance. This meant that the speaker may not have thought of using this particular element until the moment it crossed his or her mind. Interjections used to be elements of linguistics that carried strong emotions from the speaker (James, 1974, as cited by Schourup, 1985), however, the claim has become uncertain when considering interjections such as *oh* or *ah* which did not necessarily carry a 'strong emotion'. Schourup (1985) also found that interjections were used spontaneously during the instant of the conversation without the speaker even realising of using the element in the first place. For instance, Schourup (1985) identified *well*, *oh*, *hey*, *man*, *hmm* and *um* as interjections from a total of 328 conversational quotations in his corpus research. This clarified that interjections were different from discourse particles.

According to Holmes (1990), hedges are a type of linguistic element that is used to soften speeches or utterances. Examples of hedges are *I mean*, *you know/y'know*, *eh*, *are you*, *isn't she* and *I think* (Holmes, 1990) since they can be used as tag questions. In some instances, it can be observed that some examples were also categorised as interjection or discourse particles and to be honest, these groups of linguistic elements do bear some similarities with each other. The difference only lies within how the speaker used them and for what purpose. The researcher discovered that hedges were not only used to soften a speech or utterances but were also used to display confidence, politeness, reflect uncertainty, and reaffirm a previous idea or statement.

2.1.3 Discourse Particles in Non-Native Variety of English

Malaysian English Discourse Particles. With regards to Kuang (2002)'s research on Malaysian discourse particles, she aimed to identify the placement of Malaysian English discourse particles in an utterance and the influence of the mother tongue. Discourse particles such as *lah*, *lo*, *ma*, *ah*, *hah*, *kan* could not be avoided from daily conversations between Malaysians because they were especially unique in Malaysian English. More importantly, Kuang (2002) stated that discourse particles were often used unconsciously rather than consciously in spoken conversations. The data collected were from audio recordings of conversations by three people from three different ethnicities and settings. From her findings, discourse particles *lah*, *ah* and *hah* were identified. A table of the identified discourse particles, their placement, meaning and origins were provided below:

Table 1

Malaysian English Discourse Particles according to Kuang (2002)

Discourse particle	Placement (in an utterance)	Meaning	Origin
<i>lah</i>	Mid-sentence End	<ul style="list-style-type: none"> - To emphasis an action - Soften a statement - Show disapproval or disagreement - Display rebellion - Show sarcasm or mockery 	Chinese
<i>ah</i>	End	<ul style="list-style-type: none"> - Indicate a question 'is it?' - To say 'yes' or confirm - Show a softer/friendlier tone - Sarcastic remark - For the function of turn-taking 	Chinese
<i>hah</i>	End	<ul style="list-style-type: none"> - Form of agreement - Indicate a question for further explanation 	Malay

Contrastingly, in Hassan and Hashim (2009)'s research, data was collected from blogs, chat and instant messages, and emails to analyse the uniqueness of Malaysian English through the use of computer-mediated communication. In this research, the researchers had chosen written data instead of spoken data like Kuang (2002). They explained that discourse particles were commonly found in colloquial Malaysian English to convey emotions or attitudes, and discourse particles were used to replace various functions in an utterance which were usually represented by grammar and intonation in Standard English (Hassan & Hashim, 2009). They were able to identify three discourse particles, for instance, *meh*, *ler*, and *la*. Interestingly, the discourse particle *la* shared similar meanings with the *lah* identified by Kuang (2002) but the meaning of *ler* was not specified. A table of the identified discourse particles, their placement, meaning and origins were provided below:

Table 2

Malaysian English Discourse Particles according to Hassan and Hashim (2009)

Discourse particle	Placement (in an utterance)	Meaning	Origin
<i>meh</i>	End	- Raise question - Display disbelief	Chinese
<i>ler</i>	End	Not specified	Chinese
<i>la</i>	End	- Reassures - Reaffirms	Malay, Chinese

Unlike the earlier past research, Zhia (2015) identified the discourse particles such as *lah*, *mah*, *meh*, *lor/lo*, and *kan* from his data consist of interview transcripts. From his research, it was discovered that most of the discourse particles he identified originated from the Chinese language, while *kan* originated from Malay. There was an additional finding in the discourse particle *lah* which differed from Kuang (2002) and Hassan and Hashim (2009) *lah* or *la*. While the earlier researchers found the discourse particle *la/lah* to be placed mid-

utterance or at the end of an utterance, Zhia (2015) discovered that it could also be placed at the beginning of an utterance with the use of appeasing the listener. Additionally, he also found similarities in *meh* with Hassan and Hashim (2009)'s research where it was used as a question marker and to display disbelief. The table below displayed the identified discourse particles, their placement, meaning and origins:

Table 3

Malaysian English Discourse Particles according to Zhia (2015)

Discourse particle	Placement (in an utterance)	Meaning	Origin
<i>lah</i>	End	- Show confidence - Reflect anger	Chinese
	Beginning	- Plead/appease a person	
<i>mah</i>	Mid-sentence	- Ask questions	Chinese
	End	- Emphasize a statement	
<i>meh</i>	Mid-sentence	- Interrogative	Chinese
	End	- emphasizer - Display disbelief	
<i>lor/lo</i>	Mid-sentence	- Make a statement	Chinese
	End	- Show nonchalance, anger, sarcasm	
	Beginning	- Show agreement	
<i>kan</i>	End	- Interrogative emphasizer	Malay

In the most recent study on Malaysian English discourse particles, Tay et al. (2016) determined that discourse particles were typically found in the colloquial or spoken form of Malaysian English. Private messages from Facebook were collected as data and 20 particles were identified. 10 were mentioned in past studies: *la/lah, lor, leh, ma/mah, ah, meh, what, hor, ya* and *nah*, while the other 10 were not: *wor, de, one, o, wei, ke/kah, bah, gua, geh, kan*. More importantly, they affirmed that the meaning of discourse particles was difficult to be identified in written form because discourse particles were usually used with different tones

to indicate the pragmatic context of the conversation. They claimed that discourse particles were multifunctional which meant they had different meanings depending on their placement and uses. From their research, they found that Malaysian English discourse particles were influenced by the Malay and Chinese languages (Mandarin, Hokkien, Teochew and Cantonese) and all the identified discourse particles were placed at the end of written utterances. The table below showed the identified discourse particles, their placement, meaning and origins:

Table 4

Malaysian English Discourse Particles according to Tay et al. (2016)

Discourse particle	Placement (in an utterance)	Meaning	Origin
<i>la/lah</i>	End	<ul style="list-style-type: none"> - Show agreement - Show politeness - Show irritation or exasperation or unhappiness or sarcasm - Contradict in a defensive tone 	Not specified
<i>lo/lor</i>	End	<ul style="list-style-type: none"> - Indicate sincerity while expressing sympathy - Soften an order/advice - Express resignation 	Not specified
<i>leh</i>	End	<ul style="list-style-type: none"> - Similar to ‘What about...?’ - Show irritation - Express politeness - Contradict a point - Show disagreement - Give compliment 	Hokkien Teochew
<i>meh</i>	End	<ul style="list-style-type: none"> - Express disbelief or disagreement - Correct another’s assumption which is wrong - Challenge a statement 	Hokkien

			judgmentally	
<i>ah</i>	End	-	Indicate additional information Question marker Soften an order/advice Show disagreement	Not specified
<i>ma/mah</i>	End	-	Question marker Statement Soften an order/advice Indicate the obvious	Chinese, Mandarin
<i>what</i>	End	-	Assert dominance in an argument	Not specified
<i>hor</i>	End	-	Indicate continuation of an utterance Show realisation and agreement Sarcasm or teasing manner	Cantonese
<i>ya</i>	End	-	Soften an order/advice End a conversation politely	Not specified
<i>nah</i>	End	-	Soften an order/advice	Not specified
<i>wor</i>	End	-	Contradict gently Show disagreement	Not specified
<i>de</i>	End	-	Possessive marker	Chinese Mandarin
<i>one</i>	End	-	Show emphasis on an assumption	Not specified
<i>o</i>	End	-	Give advice in a friendly manner	Mandarin
<i>wei</i>	End	-	Question marker Assert a statement Soften a contradiction or disagreement	Cantonese Hokkien Teochew Mandarin
<i>ke/kah</i>	End	-	Indicate a question Express sarcasm or disbelief	Malay
<i>bah</i>	End	-	Express uncertainty	Mandarin Borneo language
<i>gua</i>	End	-	Indicate uncertainty	Cantonese
<i>geh</i>	End	-	To challenge Seek sympathy	Cantonese
<i>kan</i>	End	-	Similar to 'Right?'	Malay

As Tay et al. (2016)'s categorisation of Malaysian English discourse particles was more detailed and updated compared to the other past studies (e.g. Kuang, 2002; Hassan & Hashim, 2009; Zhia, 2015), it will be adopted as the framework during the analysis of the discourse particles found in the COVID-19 themed Malaysian YouTube videos.

Singaporean English Discourse Particles. In the case of Singaporean English, it does share some similarities with Malaysian English. Due to the proximity of Singapore's and Malaysia's geographical locations, both countries were heavily influenced by the English language during British colonialism. Now, the language has undergone development due to the culture and ethnicity in Singapore and Singaporean English has become one of the four official languages in the country (Leimgruber, 2011). The discourse particles found in Singaporean English are very similar to that of Malaysian English such as *ah*, *la/lah*, *mah*, *lo/lor*, *hah*, *meh*, and the meanings for most of them are usually the same. According to Lim (2007, as cited in Leimgruber, 2011), he found that discourse particles in Singaporean English were mostly influenced by the Chinese dialects: Hokkien and Cantonese. Based on the research conducted, a table was created to display the types of discourse particles and their meanings, however, the placement of the discourse particles was not discussed:

Table 5

Singaporean English Discourse Particles according to Leimgruber (2011)

Discourse particle	Meaning	Origin
<i>ah</i>	- Continuation marker	Hokkien
<i>hah</i>	- Question marker	Cantonese
<i>hor</i>	- Prompt an agreement from the listener	
<i>lah</i>	- Express an emotion - Prompt for leniency	

<i>leh</i>	- Offer a suggestion
<i>lor</i>	- Indicate the obvious - Show resignation
<i>mah</i>	- Indicate the obvious
<i>meh</i>	- Display scepticism towards the topic of conversation
<i>ya</i>	- Soften a demand

In another research on Singaporean English discourse particles, Leimgruber et al. (2020) updated the meanings and uses of the discourse particles. Based on this research, *ah* was still used as a continuation marker, it was also used to soften a command and mark a question. They also found that *bah* was used to display uncertainty and as a hedging effect when the speaker gave a piece of advice. *Leh* on the other hand, was discovered to share a similar meaning to the phrase ‘What about ...?’.

From the reviews above, it is agreeable to a certain extent that Malaysian English and Singaporean English discourse particles shared many similarities in terms of their meanings and function. Even if there was a slight variation in meanings for some selected discourse particles such as *ah*, *meh*, *lah/la* and *mah*, both varieties of English still shared many similarities due to the influence of similar ethnic languages and history.

2.2 Malaysian English and Discourse Particles

In Malaysia today, English serves as a lingua franca between different ethnic groups in the country such as the Chinese, Indian, Malay, and other indigenous groups (Deterding & Yamaguchi, 2016). English is a first language to some Chinese and Indian Malaysians especially those staying in major cities, a second language to most Malaysians, but most rural dwellers consider it a foreign language (Deterding & Yamaguchi, 2016). English is no longer an exclusive language as the language has developed into different independent varieties

because of the influence of local languages found in a particular community (Schneider, 2017). Thus, new Englishes are formed.

Schneider (2007) attested that Malaysian English is in the nativisation phase of the Dynamic Model, and he explained that this happens when the local community adopted and accepted the language in their daily interactions. The local community incorporates their own languages into the English language where it changes the system of the language adhering to the rules of their local tongues. This is where the emergence of sub-varieties of Malaysian English is developed.

These sub-varieties of English are called *acrolect*, *mesolect* and *basilect* Malaysian English. The *acrolectal* variety of Malaysian English is said to be the more formal and standard version of the language (Thirusanku & Yunus, 2012). The researchers confirmed that many Malaysian students would have learned this variety of English in educational institutions as they reflect on Standard English's linguistics, grammar, and vocabulary as it is normally used in formal settings and written form. Zhia (2015) however, deduced that Malaysians who have a better command of the English language would enable them to switch from the formal and *acrolectal* variety to the more informal and casual *mesolectal* and *basilectal* form depending on the context and people in the conversation.

Mesolect, on the other hand, is less formal and is mostly used by Malaysians in their daily conversations. Thirusanku and Yunus (2012) realised that Malaysians prefer using the *mesolectal* variety because it contains local jargons and slangs that can create solidarity and familiarity between Malaysians of different ethnicities. This sub-variety of Malaysian English is where users would include bits and pieces of the languages they know with English in their utterances. One prominent feature of *mesolectal* Malaysian English is code-switching and code-mixing (Thirusanku & Yunus, 2012). Zhia (2015) also explained that Malaysian English speakers would often use the *mesolectal* variety when they engage in conversations

with non-Malaysian speakers to make sense of the conversation and not confuse the other speakers.

Lastly, the basilectal variety of Malaysian English is also called broken Malaysian English or bazaar Manglish (Tan et al., 2018) where Malaysians who are less proficient in the language would use it. Be that as it may, this sub-variety of Malaysian English is where the emergence of discourse particles is found. Thirusanku and Yunus (2012) claimed that the basilectal variety of Malaysian English is the variety that is most influenced by the local tongues of Malaysians. Wong (1983, as cited in Thirusanku & Yunus, 2012) stated that basilectal Malaysian English users have limited vocabularies and only use this variety for conveniences in communication which is why discourse particles were easily found in the utterances.

2.3 Language Studies on Social Media

The English language has left a significant mark in the international market and relations as a widely used language among people of different cultures and languages (Nair-Venugopal, 2000). The language is used as a lingua franca between people from different countries to communicate and carry out businesses. With that, Nair-Venugopal (2000) expressed that English has gained its status as an international language in many workplaces because many people do possess at least a minimum proficiency level in the language. As the Internet and technology both progresses more and more advanced, the creation of different platforms for communication is established as well. Platforms such as instant chats, blogs, and the famous Twitter have long asserted their dominance over the more traditionally known methods of communication in the modern world (Hassan & Hashim, 2009). Considering this, language studies can be conducted on various platforms of communication such as the examples above as well as other social media platforms which can provide the data to study how language is used.

For example, research conducted on Singaporean English discourse particles used data from videos posted by a social media account called SGAG (Febryanto & Suastra, 2018). Based on this study, the discourse particle *lah* was analysed and discussed. The researchers found that *lah* was used to persuade a change of mind and emphasize a statement or opinions after analysing 62 *lah* found in the videos. The researchers managed to identify and categorise the discourse particle into different uses and functions because they were able to listen to the tone used by the speakers in the videos.

2.3.1 Language Studies on YouTube Videos

According to Ho (2021), using videos as a medium to disseminate information or facts creates a space for users to display translanguaging. Translanguaging is a form of approach that is suited for multilingual language users where they practice using multiple languages in their daily utterances (Ho, 2021). To put it simply, multilingual users can utilise the languages they learned creatively by mixing and matching pieces of different languages together, and this is due to the influence of their cultural background and upbringing which goes beyond any restrictions imposed by a specific language. It would enable these multilingual users to creatively express their thoughts and feelings by using the languages they learned in their lives. The researcher claimed that language studies on YouTube videos created by language users of different linguistic and cultural backgrounds (especially that of a multilingual background) allow the research into how one would use the languages they learned. Thus, YouTube videos can be a good platform to provide linguistic analysis on how people use language and how this can influence the perceptions of others through information and solidarity.

Because no research conducted whereby YouTube videos were chosen for data analysis on discourse particles thus far, this segment would review a past study which used movies, notably, *Ah Boys to Men 1* and *Ah Boys to Men 2* to analyse discourse particles in

Singaporean English. Corresponding to Wulandari (2016)'s research, it focused on the discourse particles *ah* and *lah*, which had the highest frequency in the two movies. From her findings, she found that there were many uses and meanings to the discourse particles. For the discourse particle *ah*, it was often used to emphasize an idea or statement, soften a statement and imply a question. Meanwhile, the discourse particle *lah* was used frequently as a proposition in the utterances where it suggested an idea, gave advice or persuaded the listener to change his or her mind on something. Like many other researchers before Wulandari (2016), they suggested that discourse particles should be analysed on spoken data because one discourse particle had many uses and it all depended on the tone of how the speaker said it, as well as the context of the conversation.

Chapter 3: Methodology

3.0 Introduction

In this chapter, the research design, collection of data, procedure and tools, as well as the study's conceptual framework used to analyse the data will be discussed.

3.1 Research Design

The method chosen for this study is corpus-based methodology. Corpus-based research is a part of corpus linguistics where it is used to prove, debunk or modify an existing linguistic theory or hypothesis (Baker, 2010; Ngula, 2018, p. 208). Corpus linguistics is an approach which analyses “real-world instances of language” to uncover the language trend and rules used by people in their daily conversations (Baker, 2010, p. 94). Linguists who use corpus linguistics as a methodology can discover how people use a language and quantify the trends into numbers or frequencies which enable them to come to a grounded conclusion. The use of a corpus also provides a quick and accurate analysis on the selected linguistic items with information on the frequency provided (Ngula, 2018, p. 207). This study is conducted with reference to Tay et al. (2016)'s framework on Malaysian English discourse particles and the methodology is used to clarify whether discourse particles found in the YouTube videos follow the existing categorisation provided by Tay et al. (2016) or not.

3.2 Data Collection

In this study, the texts used for this corpus-based analysis are the spoken utterances in the transcription of the selected COVID-19 themed YouTube videos, where the linguistics element of Malaysian English discourse particles in the spoken texts are identified and categorised. This means that a specialised corpus made up of seven COVID-19 themed YouTube videos produced by JinnyBoyTV and Epicism will be developed. While a specialised corpus may mean that it has a much narrower text focus and smaller size, it provides a closer look into the selected linguistic item and how it is used in similar or

different contexts (Koester, 2010, as cited in Ngula, 2018). As Baker (2010) and Ngula (2018) stated, corpus linguistics involves the study of texts stored digitally which require the use of electronic software to identify and categorise the selected group of words.

The data of this study are YouTube videos collected from Malaysian YouTube channels such as JinnyboyTV, and Epicism dated between February 2020 and October 2021. These YouTube channels are chosen because they are popular channels frequented by many viewers in which JinnyboyTV has over 1.14 million subscribers (JinnyboyTV, n.d.), and Epicism with more than 366 thousand subscribers (Epicism, n.d). JinnyboyTV is chosen because the channel was ranked #13 in the Top 1000 Most Subscribed Entertainment YouTube Channels in Malaysia in July this year (HypeAuditor, 2021). Epicism is currently ranked #46 but the channel is ranked #12 under the People & Blogs category in Malaysia (HypeAuditor, n.d. b). Although these two Malaysian YouTube channels are nowhere near the Top 10 most subscribed channels, their videos are still viewed and enjoyed by many Malaysians. It is undeniable that their contents are based on Malaysian contexts which creates the sense of camaraderie and solidarity among fellow Malaysians.

Besides, these three channels have been using Malaysian English in their videos which is suitable for this study. The use of Malaysian English in the videos also fuel the sense of solidarity and relatability (Hassan & Hashim, 2009; Tay et al. 2016) between Malaysians which is why these videos garnered tens of thousands of views and likes on YouTube. The theme of COVID-19 is highlighted because the virus and the pandemic has already been a part of everyone's daily lives and many people are devastated by the ongoing coronavirus pandemic. These channels created insightful and entertaining videos about COVID-19 which aim to spread awareness while mitigating the severity of the issue in hopes to spread awareness in an entertaining way. Viewers can enjoy the humour used in the videos, at the same time learn about the issues of the current situation.

3.3 Tool for Data Analysis

AntConc is a text mining tool which is used to identify clusters of similar words and display the frequencies and placement, at the same time. In this study, AntConc is used, specifically the Wordlist to identify the frequencies and the Concordance list to identify the placements of Malaysian English discourse particles in the specialised corpus of Malaysian English COVID-19 themed YouTube videos. With the use of this text mining tool, it is easy to highlight the frequencies of the discourse particles in the texts using the wordlist function, at the same time, it provides an opportunity to identify the placement and meanings of the discourse particles using the concordance tools provided in AntConc.

3.4 Procedure

The first step is to identify three famous Malaysian YouTube channels which use Malaysian English in their videos. The choice of identifying three different Malaysian YouTube channels is to ensure that there is a high possibility for comparing the YouTubers' way of using the language in their contents. Four videos from JinnyBoyTV and three videos from Epicism were chosen from each YouTube channel to increase the chances of highlighting various uses of Malaysian English discourse particles in the videos for the analysis process. The chosen videos must be COVID-19 themed to ensure consistency in the topic. YouTube videos which discuss the COVID-19 virus, pandemic, vaccinations, and quarantines are identified. Once the videos are chosen in each YouTube channel, the prepared transcriptions are downloaded and pasted into separate word documents. Every video is played for five times while going through the downloaded transcription to ensure accuracy in the transcription.

After finalising the transcriptions, the word documents are converted into text files to be used in a text mining tool called AntConc. The wordlist from AntConc is used to identify the frequencies of the discourse particles, while the concordance tools are used to analyse the

placements of the discourse particles in the data and interpret their meanings. After collecting the frequencies and placements of the discourse particles, Tay et al. (2016)'s categorisation of Malaysian English discourse particles is used to identify the meanings of the discourse particles found in the transcripts. The summary of the procedure of this study can be seen in Figure 1.

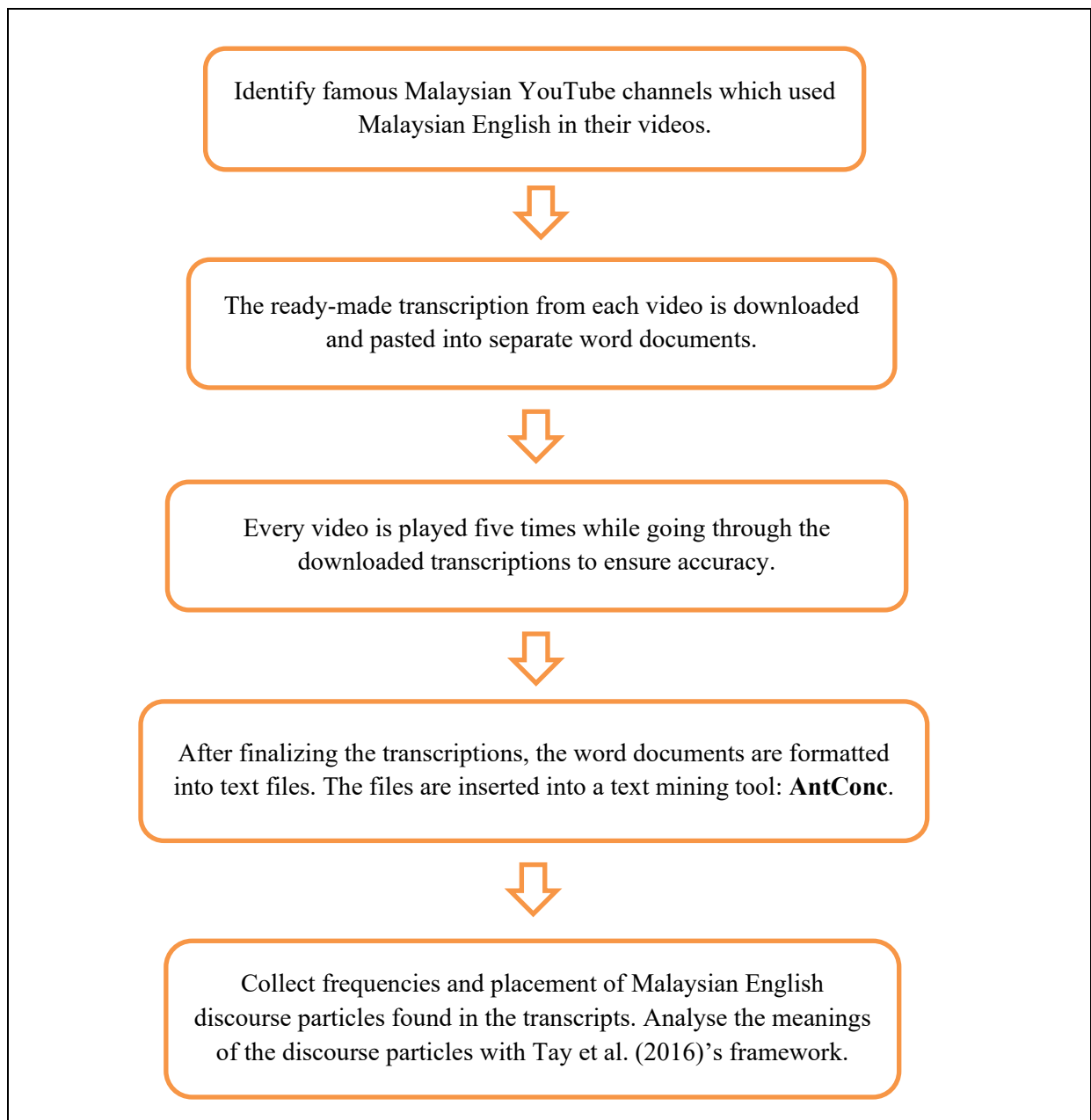


Figure 1. The procedure of the study

3.5 Conceptual Framework

To answer the two research questions and achieve the research objectives presented in Chapter 1, Tay et al. (2016)'s categorisation on Malaysian English discourse particles will be adopted as the framework to analyse the data collected for this study. With that as reference, this study will analyse the data collected and examine the similarities and differences based on the categorisation. Figure 2 shows the conceptual framework of this study.

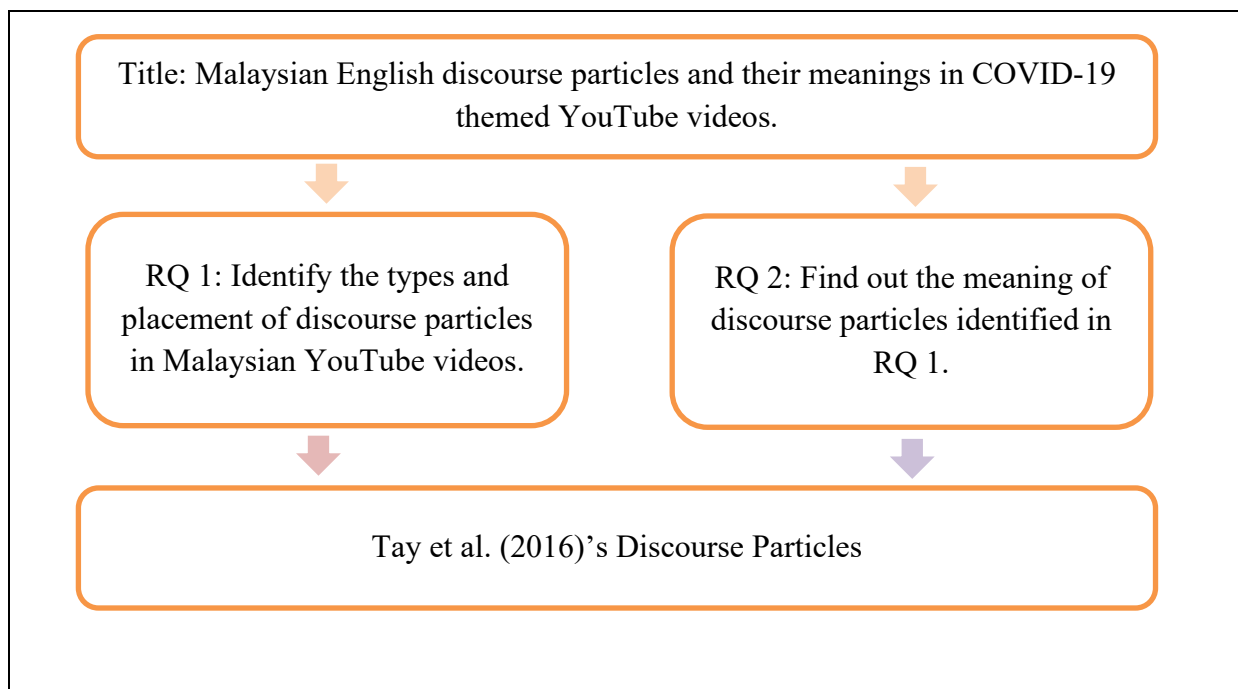


Figure 2. The conceptual framework of the study

Chapter 4: Findings and Analysis

4.0 Introduction

This chapter comprises the findings and analysis of the seven selected COVID-19 themed YouTube videos. The chapter will present the types and frequency of the identified discourse particles, their placements in the utterances of the videos, and the meaning of each discourse particle in Section 4.1 and Section 4.2, respectively.

4.1 Types and placements of the identified discourse particles

After inserting the transcripts into AntConc, 5,097 word tokens and 1,039 word types were identified from the seven selected YouTube videos. Ten Malaysian discourse particles: *ah, lah/la, one, leh, meh, hor, lor/lo, mah/ma, wor* and *what*, and four other discourse particles: *I tell you, you know, oh* and *eh* which were not listed in the selected framework, were identified in the selected YouTube videos. An overview of the identified discourse particles and their frequencies was presented in Table 6.

Table 6

Overview of the identified discourse particles and their frequencies

Malaysian English Discourse Particle	Frequency	Others	Frequency
<i>Ah</i>	93	<i>I tell you</i>	12
<i>Lah/La</i>	78	<i>You know</i>	12
<i>One</i>	27	<i>Oh</i>	4
<i>Leh</i>	12	<i>Eh</i>	2
<i>Meh</i>	8		
<i>Hor</i>	6		
<i>Lor/Lo</i>	6		
<i>Mah/Ma</i>	4		
<i>Wor</i>	3		

The analysis of each identified discourse particle, its frequency and placements would be presented in the sub-sections below to understand how each discourse particle was used in the spoken discourse of Malaysians.

4.1.1 Discourse Particle *ah*

This sub-section consisted of the frequency and placement of the Malaysian English discourse particle *ah* identified in the selected YouTube videos. The discourse particle *ah* occurred 93 times in the data where 70 instances of *ah* occurred at the end of utterances and 23 instances of *ah* occurred mid-utterances. Examples from the selected YouTube videos were also shown in the table below to illustrate the placement of the discourse particle.

Table 7

Frequency and placement of discourse particle ah

Discourse Particle	Placement	Frequency	Example
<i>ah</i>	Mid	23	Don't worry Mi, now ah we sit also far far. (Video 1)
			Lisa, how many times have I told you. Your cooking ah , no flavour, no taste! (Video 2)
			Uh, miss ah , this one (the vaccination jab) very painful one ah? (Video 3)
			Aiyo, you take the vaccine ah , you get blood clot and die you know? (Video 4)
			You know, Aunty Joanne has already been vaccinated. And, ah , she's even older than you. (Video 2)
End	70	<i>Sei zai bao ah hah!</i> (You little naughty boy!) I got say you can go out, ah ? (Video 1)	
		I already cannot walk properly, and you want to run over me ah ? (Video 2)	

China one (China vaccine) ah? (Video 4)
Haih! Better be safe than sorry ah! That boy! See all the footprints! Haih! (Video 6)
Wah, <i>wo de er duo you mei you wen ti</i> (did my ears deceive me) ah? Ask me cook for you?! (Video 6)

Table 7 displayed that *ah* was the most frequently used discourse particle in the Malaysian English context. Findings observed that *ah* was commonly positioned at the end of the utterances compared to mid-utterances. Based on the examples in Table 7, there were many uses of the discourse particle depending on the context. The discourse particle *ah* came from the Chinese word or sound 啊 (*ah*) which showed its high usage in daily utterances. Furthermore, characters in the selected YouTube videos used the discourse particle *ah* for a variety of reasons at the time of the conversation. On a side note, there were 31 missed hits where *ah* was used as an interjection or an exclamation.

4.1.2 Discourse Particle *lah/la*

This sub-section consisted of the frequency and placement of the Malaysian English discourse particle *lah/la* identified in the selected YouTube videos. The discourse particle *lah/la* occurred 78 times in the data whereby 56 instances of *lah/la* occurred at the end of utterances and 22 occurred mid-utterance. Examples from the selected YouTube videos were also shown in the table below to illustrate the placement of the discourse particle.

Table 8

Frequency and placement of discourse particle lah/la

Discourse Particle	Placement	Frequency	Example
<i>lah/la</i>	Mid	22	I heard that this vaccine, ah, got side effects like blood clot lah , stroke lah , you know, nerve damage lah , epilepsy lah . (Video 2)

		Don't want <i>la</i> , later we quarrel. Your mother is very argumentative, you know? (Video 2)
		Don't know <i>la</i> , maybe from China one? (Video 4)
		I throw away already <i>lah</i> , that taifu (underwear)! (Video 6)
		Hah, tell me <i>lah</i> ! Tell me <i>lah</i> one thing. (Video 7)
End	56	And then, the food no taste anymore. Don't want to eat <i>lah</i> ! (Video 2)
		You think I your who?! You go cook yourself <i>lah</i> ! (Video 6)
		Haih, you cook finish already you come up then only you call me <i>lah</i> ! (Video 7)
		MCO also almost lifted already <i>lah</i> ! So scared for what? (Video 7)
		I don't have son already! Die already <i>lah</i> . The virus eat him already <i>lah</i> ! (Video 7)

Table 8 displayed that *lah/la* was often placed at the end of the utterances compared to mid-utterances. The frequent use of *lah/la* showed that many Malaysian English speakers used this discourse particle in their daily utterances. Moreover, the discourse particle came from the Chinese and Malay languages which showed that the discourse particle was adopted into the Malaysian English language.

4.1.3 Discourse Particle one

This sub-section consisted of the frequency and placement of the Malaysian English discourse particle *one* identified in the selected YouTube videos. The discourse particle *one* occurred 27 times in the data where 20 instances of *one* occurred at the end of utterances and 7 occurred mid-utterances. Examples from the selected YouTube videos were also shown in the table below to illustrate the placement of the discourse particle.

Table 9*Frequency and placement of discourse particle one*

Discourse Particle	Placement	Frequency	Example
<i>one</i>	Mid	7	Walao, Mi. Of course la! Your hand immune to heat one ! Confirm you don't feel shit la! (Video 5) HA?! Who cook rice like that one ?! (Video 5)
	End	20	Nothing one , just like ant bite, hm? (Video 2) You don't know how to go learn something new to cook one meh!?! (Video 7)

From Table 9, it was shown that *one* was the third most frequently used discourse particle in the selected videos. As for its placement, the discourse particle *one* was often used and placed at the end of the utterances and only seven instances occurred mid-utterances. Interestingly, Malaysian English speakers tend to spell the discourse particle *one* as 'wan'. This was perhaps to avoid confusion about mistaking the discourse particle as a number or a discourse particle in their daily conversations. The examples in Table 9 showcased a few instances of *one* being used as a discourse particle. In the selected videos, there were 22 other instances where *one* was used as a number which would not be counted in the data.

4.1.4 Discourse Particle *leh*

This sub-section consisted of the frequency and placement of the Malaysian English discourse particle *leh* identified in the selected YouTube videos. The discourse particle *leh* occurred 12 times in the data where 11 instances of *leh* occurred at the end of utterances and once mid-utterance. Examples from the selected YouTube videos were also shown in the table below to illustrate the placement of the discourse particle.

Table 10*Frequency and placement of discourse particle leh*

Discourse Particle	Placement	Frequency	Example
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<i>leh</i>	Mid	1	Eh, guys guys, I heard <i>leh</i> the new vaccine right, you take already right, it... (Video 4)
	End	11	HUH? I don't want the AZ <i>leh!</i> (Video 3)
			Aiyo, Mi. I think I not feeling well <i>leh</i> . Mi, I got fever. (Video 5)
			Aiyo, suddenly ah, I feel like coughing <i>leh</i> Mi. (Video 6)

From Table 10, discourse particle *leh* was often used and placed at the end of the utterances and only one instance of it was used mid-utterance. The frequent occurrence of the discourse particle showed that *leh* was frequently used in the Malaysian English language. Additionally, characters in the selected YouTube videos used an exasperated tone when they used the discourse particle *leh* to show a variety of emotions at the time of the conversation.

4.1.5 Discourse Particle *meh*

This sub-section consisted of the frequency and placement of the Malaysian English discourse particle *meh* identified in the selected YouTube videos. The discourse particle *meh* occurred eight times in the data and all instances occurred at the end of utterances. Examples from the selected YouTube videos were also shown in the table below to illustrate the placement of the discourse particle.

Table 11

Frequency and placement of discourse particle meh

Discourse Particle	Placement	Frequency	Example
<i>meh</i>	End	8	Mi, you never read the news <i>meh</i> ? Now so few cases already! (Video 1)
			You think this one <i>shen xian yao</i> (God's medicine) <i>meh</i> , Mi?! (Video 5)
			Har?! <i>Kukubird</i> (crotch) also need to wash <i>meh</i> Mi!? (Video 6)
			You don't know how to go learn something new to cook one <i>meh</i> !? (Video 7)

From Table 11, the findings showed that *meh* was frequently used and placed at the end of the utterances. Interestingly, *meh* was always placed next to a question mark at the end

of the utterances. The discourse particle *meh* was commonly used in the Chinese language which was later adopted into the Malaysian English language. In the collected data, it showed that the discourse particle *meh* was commonly used between speakers of close relations which allowed the speakers to speak more freely and informally with one another.

4.1.6 Discourse Particle *hor*

This sub-section consisted of the frequency and placement of the Malaysian English discourse particle *hor* identified in the selected YouTube videos. The discourse particle *hor* occurred six times in the data. As shown in Table 6, *hor* occurred once in mid-utterances and five times at the end of utterances. Examples from the selected YouTube videos were shown in the table below to illustrate the placement of the discourse particle.

Table 12

Frequency and placement of discourse particle hor

Discourse Particle	Placement	Frequency	Example
<i>hor</i>	Mid	1	You know Aunty Joanne’s son, <i>hor</i> , got promoted and he is younger than you. (Video 2)
	End	5	Now you can talk back to mummy lo, <i>hor</i> ? (Video 1)
			You forgot the Coronavirus, <i>hor</i> ? You still want to go out? (Video 1)
			Wah! You very brave lo, <i>hor</i> ? (Video 1)

From Table 12, *hor* was frequently used and placed at the end of the utterances compared to mid-utterance. Interestingly, when *hor* is used at the end of utterances, it would end as an interrogative. The discourse particle *hor* was used in the Chinese language to soften the topic of utterance at the time of conversation. Similar to the previous discourse particle, it was observed that the discourse particle was used between speakers with close relationships such as family members and companions. The examples from Table 12 were dialogues from a mother speaking to her child which showcased the close relationship between the speakers when using the discourse particle *hor*.

4.1.7 Discourse Particle *lor/lo*

This section consisted of the frequency and placement of the Malaysian English discourse particle *lor/lo* identified in the selected YouTube videos. The discourse particle *lor/lo* occurred six times in the data. As shown in Table 13, *lor/lo* occurred six times at the end of utterances. Examples from the selected YouTube videos were also shown in the table below to illustrate the placement of the discourse particle.

Table 13

Frequency and placement of discourse particle lor/lo

Discourse Particle	Placement	Frequency	Example
<i>lor/lo</i>	End	6	... thought, maybe I will help you do some house chores <i>lo</i> . (Video 1)
			Now you can talk back to mummy <i>lo</i> , hor? (Video 1)
			WAH, 40 (degree Celsius) ah, Mi? 40 can go hospital already <i>lor</i> , Mi! (Video 5)
			Ya la, Mi! I washing <i>lo</i> now! (Video 6)

Table 13 illustrated the use of the discourse particle *lor/lo* in the collected data. As observed, all instances of *lor/lo* were placed at the end of utterances. From the examples in the table, it was observed that *lor/lo* was commonly used to express negative or matter-of-fact emotions. Unlike some of the identified discourse particles which were used to elicit positive responses, *lor/lo* was seen to express negative responses.

4.1.8 Discourse Particle *mah/ma*

This section consisted of the frequency and placement of the Malaysian English discourse particle *mah/ma* identified in the selected YouTube videos. The discourse particle *mah/ma* occurred four times in the collected data and all instances occurred at the end of the utterances. Examples from the selected YouTube videos were also shown in the table below to illustrate the placement of the discourse particle.

Table 14

Frequency and placement of discourse particle mah/ma

Discourse Particle	Placement	Frequency	Example
<i>mah/ma</i>	End	4	New norm, new me, mah . (Video 1)
			You are ghost mah . So you should know tomorrow's 4D number what. (Video 2)
			She says she got problem walking mah . (Video 2)
			You don't want to go to school, that's why you act sick ma! (Video 5)

From Table 14, the discourse particle *mah/ma* was used and placed at the end of the utterances. It was observed that the discourse particle was often used at the end of utterances because it softened the topic of utterances that occurred between speakers and listeners of close relationships. The discourse particle *mah* or *ma* could be used interchangeably because both displayed the same uses as a discourse particle which would be further discussed in Section 4.2. There were 13 other instances in the selected YouTube videos where *mah/ma* was not identified as a discourse particle because it was used as the Chinese term 妈 (*ma*) which meant 'Mother' in the selected videos.

4.1.9 Discourse Particle wor

This section consisted of the frequency and placement of the Malaysian English discourse particle *wor* identified in the selected YouTube videos. The discourse particle *wor* occurred three times in the data and all instances occurred at the end of the utterances. Examples from the selected YouTube videos were also shown in the table below to illustrate the placement of the discourse particle.

Table 15

Frequency and placement of discourse particle wor

Discourse Particle	Placement	Frequency	Example
<i>wor</i>	End	3	Hmm. But I already have COVID, wor . (Video 3)

Eh, the sound is coming from here *wor*. (Video 5)

Now can hire a funeral service, come and con (lie to) me *wor*! Die already this kid. (Video 5)

From Table 15, findings observed that all instances of the discourse particle *wor* occur at the end of utterances in the selected video. The discourse particle *wor* was influenced by the Chinese language where speakers used it to express emotions that would increase the social distance between the speakers and the listeners. While it was not an actual word in the Chinese language, many Chinese speakers would use *wor* in their daily utterances, and Malaysian English speakers, especially those who were Chinese or had Chinese friends would be influenced to use it in their daily utterances.

4.1.10 Discourse Particle *what*

This sub-section consisted of the frequency and placement of the Malaysian English discourse particle *what* identified in the selected YouTube videos. The discourse particle *what* occurred twice in the data and both instances occurred at the end of the utterances. Examples from the selected YouTube videos were also shown in the table below to illustrate the placement of the discourse particle.

Table 16

*Frequency and placement of discourse particle *what**

Discourse Particle	Placement	Frequency	Example
<i>what</i>	End	2	You are ghost mah. So you should know tomorrow's 4D number <i>what</i> . (Video 2)
			You think mummy last time never learn science is it? 40 (degrees Celcius) is normal <i>what</i> ! (Video 5)

From Table 16, findings showed that *what* was used at the end of the utterances in the selected video. The discourse particle *what* was not frequently used in the Malaysian English language. Besides, the tone used by the characters in the selected videos was assertive which showed that the discourse particle was not used as an interrogative or a question marker.

There were also 47 other instances where *what* was not used as a discourse particle. Instead, it was used as an interrogative or question marker.

4.1.11 Others: *I tell you**

This sub-section and the following three sub-sections (sub-sections 4.1.12, 4.1.13 and 4.1.14) consisted of the frequency and placement of discourse particles which were not listed in Tay et al. (2016) framework, but they were relatively important in this research. The phrase '*I tell you*' was identified as a discourse particle in the selected YouTube videos. The discourse particle *I tell you* occurred twelve times in the data and all instances occurred at the end of utterances. Examples from the selected YouTube videos were also shown in the table below to illustrate the placement of the discourse particle.

Table 17

Frequency and placement of discourse particle I tell you

Discourse Particle	Placement	Frequency	Example
<i>I tell you</i>	End	12	You better stop lying to mummy ah, <i>I tell you!</i> (Video 5)
			I don't care la! You don't talk so much ah, <i>I tell you!</i> (Video 5)
			You don't later come in and simply spread your virus ah, <i>I tell you!</i> (Video 6)
			Har, correct, correct! You better wash properly ah, <i>I tell you!</i> (Video 6)
			I cook what you eat what ah <i>I tell you!</i> (Video 7)

From Table 17, it was observed that *I tell you* was used and placed at the end of the utterances. The occurrence of the phrase showed that *I tell you* was often used in the Malaysian English language due to the influence of the Chinese phrase 我跟你讲 (wo gen ni jiang) which could display a variety of emotions. Based on how it was used in the context of the selected video, it was deduced that *I tell you* was a discourse particle.

4.1.12 Others: *You know**

This sub-section consisted of the frequency and placement of *you know* as a discourse particle identified in the selected YouTube videos. The discourse particle *you know* occurred twelve times in the data where all instances occur at the end of utterances. Examples from the selected YouTube videos were also shown in the table below to illustrate the placement of the discourse particle.

Table 18

Frequency and placement of discourse particle you know

Discourse Particle	Placement	Frequency	Example
<i>you know</i>	End	12	We do not know when this COVID pandemic is going to end, <i>you know</i> ? (Video 2)
			Aiyo, you take the vaccine ah, you get blood clot and die <i>you know</i> ? (Video 4)
			He said got someone take the vaccine from China, <i>you know</i> ? (Video 4)
			My flight in 2 hours <i>you know</i> Mi? Now I freaking late d! (Video 6)

From Table 18, it showed that *you know* was used and placed at the end of the utterances. The occurrence of *you know* was often used in the Malaysian English language as it functions similarly to the Chinese phrase 你知道吗 (ni zhi dao ma). The Chinese phrase was often used to express emphasis on the topic which this case, could be observed in the examples.

4.1.13 Others: Oh

This sub-section consisted of the frequency and placement of *oh* as a discourse particle identified in the selected YouTube videos. The discourse particle *oh* occurred four times in the data where it was used three times at the end of utterances and once mid-utterance.

Examples from the selected YouTube videos were also shown in the table below to illustrate the placement of the discourse particle.

Table 19

Frequency and placement of discourse particle oh

Discourse Particle	Placement	Frequency	Example
<i>oh</i>	Mid	1	Wah, damn hungry wei, Mi! What you cook <i>oh</i> today? (Video 7)
	End	3	Wah, now very clever already <i>oh</i> ? (Video 1)
			Go out no need to tell mummy <i>oh</i> ? (Video 1)
			Wah, got so many medicine, how I know which one <i>oh</i> ? (Video 5)

From Table 19, it displayed that *oh* was mostly placed at the end of the utterances and only once was it used mid-utterance. The usage of the discourse particle *oh* came from the Chinese word 哦 (*oh*) which sounded like ‘oh’ in English, and the findings showed that the Chinese characters in the selected videos often incorporated this word in Malaysian English in their daily utterances. In addition, it was observed that the discourse particle *oh* was usually used as an interrogative or a question marker as shown in Table 19.

4.1.14 Others: *Eh*

This sub-section consisted of the frequency and placement of *eh* as a discourse particle identified in the selected YouTube videos. The discourse particle *eh* occurred two times in the data where it was used once at the end of utterances and mid-utterance each. Examples from the selected YouTube videos were also shown in the table below to illustrate the placement of the discourse particle.

Table 20

Frequency and placement of discourse particle eh

Discourse Particle	Placement	Frequency	Example
<i>eh</i>	Mid	1	Aiyo, Mi! I a bit hungry <i>eh</i> , can help me cook something ah? (Video 6)
	End	1	Eh guys, guys, guys, I heard ah if you take the vaccine right you will get blood clot and you’ll die <i>eh</i> ! (Video 4)

From Table 20, it demonstrated that *eh* was equally used in mid-utterance and at the end of the utterance. It was observed that the discourse particle *eh* was not frequently used as a discourse particle in the collected data. This was perhaps due to it sharing a similar function to the discourse particle *leh* which was more often used in Malaysian English. Furthermore, there were 20 other recorded instances where the discourse particle was used as an interjection or hedges.

4.2 Meanings of the identified discourse particles

Following the identification of the discourse particles in the seven selected COVID-19 themed YouTube videos in Section 4.1, the meanings of each discourse particle would be analysed in accordance with the placements in Section 4.2. The sub-sections below would display the frequency and meanings of each discourse particle found in the selected YouTube videos.

4.2.1 Discourse particle *ah*

This sub-section contained the meaning and frequency of *ah* as a discourse particle identified in the selected YouTube videos. The discourse particle *ah* had the highest frequency of usage in the selected YouTube videos and it was used to indicate additional information, act as a question marker or interrogative, soften an order or request, emphasise a statement, and act as a warning in spoken utterances. Examples from the selected YouTube videos were shown in the table below to illustrate the meaning and usage of the discourse particle.

Table 21

Meaning and frequency of discourse particle ah

Discourse Particle	Placement	Freq	Meaning	Freq	Example
<i>ah</i>	Mid	23	Question marker/Interrogative	1	Let me ask you something, Shawn! What time you slept <i>ah</i> last night? (Video 7)

		Indicate additional information	22	Then ah , after they take already ah , they start puking ah , orh orh orh, and then ah ... (Video 4) Ah! Since my mother so paranoid ah , I can use this as my advantage! (Video 6)
End	70	Soften an order	2	Wipe cleaner, ah . (Video 1) Mi, like this la, later you cook finish d, go up to my room there, and help me unpack my luggage ah . (Video 6)
		Indicate additional information	3	Kids nowadays ah , ask them go school like <i>yao da ming ze yang</i> (as if it will cost them their lives)! (Video 5) OI, WAKE UP! Wa, can tahan the pain ah this guy! (Video 5)
		Emphasise a statement	9	Come back, come back, come back. You forgot something ah , huh boy? (Video 1) Wah, my skin used to be so nice one ah . (Video 2)
		Act as a warning	17	Har, don't try to act smart with me ah ! (Video 5) Don't simply spread your disease ah ! (Video 6)
		Question marker/Interrogative	39	Wah. Since when ah , we got another cat ah ? (Video 1) Now 2pm already you still in your room ah ?! (Video 7)

Table 21 showed that the discourse particle was used to indicate additional information, act as a question marker or interrogative, soften an order or request, emphasise a statement, and act as a warning. *Ah* was often used as an indicator for additional information in Malaysian English where it functioned similarly to the Standard English “And...” or “What’s more...”. It was observed that the discourse particle was also commonly used as an interrogative or a question marker at the end of utterances. Sometimes, *ah* was used to soften an order or request or when a speaker wanted to emphasise a statement. The table above showed that *ah* had a plethora of meanings when it was used at the end of utterances.

4.2.2 Discourse particle *lah/la*

This sub-section contained the meaning and frequency of *lah/la* as a discourse particle identified in the selected YouTube videos. The discourse particle *lah/la* was used to express exasperation, show politeness, soften an order or request, emphasise a statement, and act as a warning making this discourse particle the second most frequently used discourse particle in the selected videos. Examples from the selected YouTube videos were shown in the table below to illustrate the meaning and usage of the discourse particle.

Table 22

Meaning and frequency of discourse particle lah/la

Discourse Particle	Placement	Freq	Meaning	Freq	Example
<i>lah/la</i>	Mid	22	Soften an order or request	2	Mi, like this lah , later you cook finish already, go up to my room and unpack my luggage. (Video 6)
					Mi! Please lah I beg you, let me out! (Video 6)
			Act as a warning	3	Lock me lah , har Mi? 2 weeks. Lucky I smart, 1 week only. (Video 6)
					Ah go lah , go! Go go go! If no key, I see how you go out. (Video 7)

		Emphasise a statement	7	Don't know <i>la</i> , maybe from China one? (Video 4)
				I throw away already <i>lah</i> , that <i>taifu</i> (underwear)! (Video 6)
		Express exasperation	10	This girl crazy ah? Eh, duwan (don't want) watch already <i>la</i> , stupid show! (Video 5)
				Ok <i>lah</i> , ok <i>lah</i> , ok <i>lah</i> , I unpack for you <i>lah</i> ! (Video 6)
End	56	Show politeness	1	Please la I beg you, let me out! Why you lock me ah? Sorry <i>lah</i> , <i>Mi</i> . (Video 6)
		Soften an order or request	3	It would be even more dangerous if you got COVID. Be reasonable <i>lah</i> . (Video 2)
				Eh! How about this <i>lah</i> , <i>Mi</i> ! You give me some money, can or not? (Video 6)
		Act as a warning	3	China is gonna attach us. YOU just wait and see <i>la</i> . (Video 4)
				Ah! Cough some more, cough some more <i>lah</i> Shawn! I dare you! (Video 6)
		Emphasise a statement	12	I very tired leh. I want to go back to sleep <i>la</i> . (Video 2)
				Die already! I no more son already! Die already <i>lah</i> . The virus eat him already <i>lah</i> . (Video 6)
		Express exasperation	37	Don't understand simple English ah? Haih, I go ask my mother <i>la</i> ! My god! (Video 6)
				Aiya, <i>Mi</i> ! Won't die one <i>lah</i> ! Can you don't think so much or not?! (Video 6)

Table 22 showed that the discourse particle was used to express exasperation, show politeness, soften an order or request, emphasise a statement, and act as a warning. *Lah/la* was often used to express exasperation. The data showed that the characters in the selected videos would use the discourse particle *lah/la* when they felt intense irritation or annoyance towards the other characters in the videos. Furthermore, *lah/la* was often used to emphasise a

statement in the speaker’s utterances as well. It shared a similar function with the discourse particle *mah* where speakers used it when they said something with a matter-of-fact tone.

Additionally, the discourse particle served to soften an order or request, show politeness, and act as a warning. These three uses would be dependent on the tone and context of when the speakers decided to use *lah/la*.

4.2.3 Discourse particle *one*

This sub-section contained the meaning and frequency of *hor* as a discourse particle identified in the selected YouTube videos. The discourse particle *hor* was used to emphasise an assumption and act as a question marker or interrogative. Examples from the selected YouTube videos would show in the table below to illustrate the meaning and usage of the discourse particle.

Table 23

Meaning and frequency of discourse particle one

Discourse Particle	Placement	Freq	Meaning	Freq	Example
<i>one</i>	Mid	7	Emphasise an assumption	7	Aiya, Mi! Won’t die one lah! Can you don’t think so much or not?! (Video 6) Aiyu, Mi! Now MCO everyone also sleep late one lah. (Video 7)
	End	20	Question marker/Interrogative	7	Uh, miss ah, this one (the vaccination jab) very painful one ah? (Video 3) Aiyu, Shawn! Why so much hair one ? You <i>lat mou</i> (hair fall) is it?! (Video 7)
			Emphasise an assumption	13	Of course la! Your hand immune to heat one ! Confirm you don’t feel shit la! (Video 5)

Ma de (swear word) virus
where got so easy spread
one?! (Video 6)

Table 23 showed that the discourse particle *one* was used to emphasise an assumption and act as a question marker or interrogative. The discourse particle *one* was used when a speaker wanted to stress an assumption the speaker had. The concordance line, “Of course la! Your hand immune to heat ***one***! Confirm you don’t feel shit la!” from Video 5 showed that the son character was emphasising the assumption that his mother’s hands were immune to heat which was why she could not feel his fever. Moreover, *one* was also used as a question marker or interrogative. It was assumed that *one* was used as a question marker or interrogative because it was similar in meaning or function to the Chinese word 的 (*de*). From the data collected, *one* only functioned as a question marker or interrogative when the discourse particle was placed at the end of the utterances.

4.2.4 Discourse particle leh

This sub-section contained the meaning and frequency of *leh* as a discourse particle identified in the selected YouTube videos. The discourse particle *leh* was used to hint at something, show irritation, show politeness and suggest something. Examples from the selected YouTube videos were shown in the table below to illustrate the meaning and usage of the discourse particle.

Table 24

Meaning and frequency of discourse particle leh

Discourse Particle	Placement	Freq	Meaning	Freq	Example
<i>leh</i>	Mid	1	Hint at something	1	Eh guys, guys, I heard <i>leh</i> the new vaccine right, you take already right, it will turn you into a robot <i>leh</i> . (Video 4)

End	11	Show politeness	2	If you take already right, it will turn you into a robot <i>leh</i> . (Video 3)
				Aiyo, Mi. I think I not feeling well <i>leh</i> . (Video 5)
		Show irritation	3	HUH?! I don't want the AZ <i>leh</i> ! (Video 3)
				Woi, my <i>taifu</i> (underwear) <i>leh</i> ? Haiyo, I told my mother how many times already! (Video 6)
		Suggest something	6	Mi! Aiyo, today my body a bit sore <i>leh</i> , Mi! (Video 6)
				I want to buy this shoe <i>leh</i> . But ah, I got no money <i>leh</i> , Mi! (Video 6)

Table 24 showed that the discourse particle *leh* was used to hint at something, show irritation, show politeness and suggest something. *Leh* was mostly used by speakers when they wanted to suggest something to the listeners or other speakers. The discourse particle was also used to show politeness when the speaker is speaking. Contrastingly, *leh* could also be used to express or show irritation. It was observed that *leh* was used to express negative responses depending on the context and situation of the spoken utterances.

4.2.5 Discourse particle *meh*

This sub-section contained the meaning and frequency of *meh* as a discourse particle identified in the selected YouTube videos. The discourse particle *meh* was used to express disbelief and there was an instance when *meh* was used to challenge a statement judgementally. Examples from the selected YouTube videos in the table below would illustrate the meaning and usage of the discourse particle.

Table 25

Meaning and frequency of discourse particle meh

Discourse Particle	Placement	Freq	Meaning	Freq	Example
<i>meh</i>	End	8	Challenge a statement judgementally	1	Tiger balm! You think this one <i>shen xian yao</i> (God's medicine) <i>meh</i> , Mi?! (Video 5)
			Express disbelief	7	Mi, you never read the news <i>meh</i> ? Now so few cases already! (Video 1) Har?! <i>Kukubird</i> (crotch) also need to wash <i>meh</i> Mi!? (Video 6)

Table 25 displayed that *meh* was commonly used to express disbelief and there was an instance when *meh* was used to challenge a statement judgementally. From the data, *meh* was mostly used to express disbelief and it was used like an interrogative with a question mark at the end of the utterance. Similarly, when the discourse particle was used to challenge a statement judgementally, the tone used to articulate the discourse particle was a raised one which would make it sound like a question as well.

4.2.6 Discourse particle hor

This sub-section contained the meaning and frequency of *hor* as a discourse particle identified in the selected YouTube videos. The discourse particle *hor* was found to indicate a continuation of an utterance and to express sarcasm. Examples from the selected YouTube videos would be shown in the table below to illustrate the meaning and usage of the discourse particle.

Table 26

Meaning and frequency of discourse particle hor

Discourse Particle	Placement	Freq	Meaning	Freq	Example
<i>hor</i>	Mid	1	Indicate continuation of an utterance	1	You know Aunty Joanne's son, <i>hor</i> , got promoted and he is younger than you.

(Video 2)				
End	5	Express sarcasm	5	Wah! You very brave lo, <i>hor?</i> (Video 1)
				Now you can talk back to mummy lo, <i>hor?</i> (Video 1)

Table 26 indicated that the discourse particle was used to indicate the continuation of an utterance or to express sarcasm. *Hor* was also used to point out to the other speakers or listeners that the current speaker had yet to finish their turn in speaking, similar to the English term “And then...” or “Additionally...”. Besides, *hor* was used to express sarcasm in conversations where it was placed at the end of each utterance like a question. The concordance line “Wah! You very brave lo, *hor?*” showed the mother character’s sarcasm towards her son. It was deduced that the discourse particle *hor* in this context was similar to the term “Right?” in Standard English.

4.2.7 Discourse particle *lor/lo*

This sub-section contained the meaning and frequency of *hor* as a discourse particle identified in the selected YouTube videos. The discourse particle *hor* was used to soften an order or advice, express sincerity, express resignation, and express teasing. Examples from the selected YouTube videos were displayed in the table below to illustrate the meaning and usage of the discourse particle.

Table 27

Meaning and frequency of discourse particle lor/lo

Discourse Particle	Placement	Freq	Meaning	Freq	Example
<i>lor/lo</i>	End	6	Express resignation	1	Ya la, Mi! I washing <i>lo</i> now! (Video 6)

Express sincerity	1	I just thought, maybe I will help you do some house chores <i>lo</i> . (Video 1)
Soften an order/advice	2	<i>Yum cha</i> (Hang out with friends) <i>lo</i> . (Video 1)
		40 (degree Celcius) can go hospital already <i>lor</i> , Mi! (Video 5)
Express teasing	2	Wah! You very brave <i>lo</i> , hor? (Video 1)
		Now you can talk back to mummy <i>lo</i> , hor? (Video 1)

Table 27 displayed the uses of *lor/lo* to soften an order or advice, express sincerity, express resignation, and express teasing. A variety of tones and expressions was used when the characters in the selected videos used the discourse particle *lor/lo*. The concordance lines, “Ya la, Mi! I washing *lo* now!” from Video 6 and “I just thought, maybe I will help you do some house chores *lo*.” from Video 1 used the discourse particle to express resignation and sincerity respectively. There were also times when *lor/lo* was used to soften an order or advice, and to express teasing. These two functions or meanings of the discourse particle worked when the speaker used a light tone when speaking to the intended receiver or listener.

4.2.8 Discourse particle *mah/ma*

This sub-section consisted of the meaning and frequency of *mah/ma* as a discourse particle identified in the selected YouTube videos. The discourse particle *mah/ma* was used to express a statement in an utterance and indicate the obvious. Examples from the selected YouTube videos were shown in the table below to illustrate the meaning and usage of the discourse particle.

Table 28

Meaning and frequency of discourse particle mah/ma

Discourse Particle	Placement	Freq	Meaning	Freq	Example
<i>mah/ma</i>	End	4	Emphasise a statement	2	New norm, new me, <i>mah</i> . (Video 1)
			Indicate the obvious	2	She says she got problem walking <i>mah</i> . (Video 2)
					You are ghost <i>mah</i> . So you should know tomorrow's 4D number what. (Video 2)
					You don't want to go to school, that's why you act sick <i>ma!</i> (Video 5)

Table 28 displayed that the discourse particle was used to express a statement in an utterance and indicate the obvious. Based on the data collected, *mah/ma* was used twice equally between emphasising a statement and indicating the obvious. The discourse particle *mah/ma* was used to lighten the atmosphere between the speaker and the listener as seen in the concordance line, “New norm, new me *mah*.” in Video 1 when the son character tried to convince his mother by emphasising that he wanted to help her do some chores out of goodwill. Furthermore, *mah/ma* was also used when a speaker wanted to state the obvious to the listener or other speaker, for instance, in the concordance line, “You are a ghost *mah*. So you should know tomorrow's 4D number what.” in Video 2 whereby the character believed that the ghost would know the next day's lottery number just because he was a ghost hence, the action of stating the obvious.

4.2.9 Discourse particle *wor*

This sub-section contained the meaning and frequency of *hor* as a discourse particle identified in the selected YouTube videos. The discourse particle *hor* was used to express disbelief and emphasise a statement. Examples from the selected YouTube videos in the table below illustrated the meaning and usage of the discourse particle.

Table 29

Meaning and frequency of discourse particle wor

Discourse Particle	Placement	Freq	Meaning	Freq	Example
<i>wor</i>	End	3	Emphasise a statement	1	Hmm. But I already have COVID, <i>wor</i> . (Video 3)
			Express disbelief	2	Eh, the sound is coming from here <i>wor</i> . (Video 5)
					Can hire a funeral service, come and con me <i>wor</i> ! Die already this kid. (Video 5)

Table 29 showed that *wor* was used to express disbelief and emphasise a statement. From the data collected, the discourse particle *wor* was commonly used to express disbelief compared to being used as a statement emphasis. All instances of the discourse particle occur at the end of the utterances.

4.2.10 Discourse particle what

This sub-section contained the meaning and frequency of *what* as a discourse particle identified in the selected YouTube videos. The discourse particle *what* was used to assert dominance in an argument between two or more speakers. Examples from the selected YouTube videos were shown in the table below to illustrate the meaning and usage of the discourse particle.

Table 30

Meaning and frequency of discourse particle what

Discourse Particle	Placement	Freq	Meaning	Freq	Example
<i>what</i>	End	2	Assert dominance in an argument	2	You are ghost mah. So you should know tomorrow's 4D number <i>what</i> . (Video 2)
					You think mummy last time never learn science is it? 40 (degrees Celcius) is normal <i>what</i> ! (Video 5)

Table 30 showed that the discourse particle was used to assert dominance in an argument between speakers. According to the data collected, *what* as a discourse particle was very low because other instances of *what* is used as an interrogative or to indicate a question. However, from the Examples in Table 30, when *what* was placed at the end of utterances, it became a discourse particle. It was observed that speakers used *what* to stress their points in an argument with other speakers.

4.2.11 Others: *I tell you**

The following sub-sections 4.2.11, 4.2.12, 4.2.13 and 4.2.14 would highlight discourse particles that were not identified in Tay et al. (2016)'s framework which were relatively significant to the study of Malaysian English discourse particles. This sub-section contained the meaning and frequency of *I tell you* as a discourse particle identified in the selected YouTube videos. The discourse particle *I tell you* functioned as a warning. Examples from the selected YouTube videos were shown in the table below to illustrate the meaning and usage of the discourse particle.

Table 31

Meaning and frequency of discourse particle I tell you

Discourse Particle	Placement	Freq	Meaning	Freq	Example
<i>I tell you</i>	End	12	Act as a warning	12	You all better stay in school and study hard, <i>I tell you!</i> (Video 5)
					Har, correct, correct! You better wash properly ah, <i>I tell you!</i> (Video 6)
					I'm sleeping?? I'm watching! You don't change the channel ah, <i>I tell you!</i> (Video 7)

Table 31 demonstrated that the discourse particle functioned as a warning. By itself, the discourse particle might seem grammatically incorrect as the phrase would usually be 'I am telling you' or 'I will tell you' or 'I can tell you'. However, the phrase 'I tell you' was

categorised as a discourse particle derived from the Chinese phrase 我跟你讲 (wo gen ni jiang) of the same meaning. Malaysian English speakers, especially those of Chinese descent, tend to use this discourse particle in their daily utterances to warn another speaker or listener.

4.2.12 Others: *You know**

This sub-section included the meaning and frequency of *you know* as a discourse particle identified in the selected YouTube videos. The discourse particle *you know* was used to reaffirm and emphasise the current topic in a conversation. Examples from the selected YouTube videos in the table below would illustrate the meaning and usage of the discourse particle.

Table 32

Meaning and frequency of discourse particle you know

Discourse Particle	Placement	Freq	Meaning	Freq	Example
<i>You know</i>	End	12	Reaffirm and emphasise the current topic in a conversation	12	We do not know when this COVID pandemic is going to end, <i>you know</i> ? (Video 2)
					Aiyo, you take the vaccine ah, you get blood clot and die <i>you know</i> ? (Video 4)
					He said got someone take the vaccine from China, <i>you know</i> ? (Video 4)

Table 32 indicated that the discourse particle was used to reaffirm and emphasise the current topic in a conversation. The discourse particle *you know* originated from Standard English and it was interesting to see it being used in the Malaysian English context. Unlike the function of *you know* in Standard English where it was used to introduce a new topic into a conversation, *you know* in Malaysian English was used to reaffirm and emphasise the current topic in a conversation similar to the Chinese phrase 你知道吗 (ni zhi dao ma). *You know* was categorised as a discourse particle because of its function in conveying pragmatic

meanings. As its intended meaning was to emphasise and reaffirm the current topic in a conversation, a particular utterance would lose its intended meaning if *you know* was omitted from the utterance thus, making it a discourse particle. It was also noticeable that *you know* often ends with a question mark in the utterance to beckon the other speaker to agree, disagree or add their opinions and thoughts on the current topic of conversation.

4.2.13 Others: Oh

This sub-section comprised the meaning and frequency of *oh* as a discourse particle identified in the selected YouTube videos. The discourse particle *oh* was used as an interrogative or a question marker. Examples from the selected YouTube videos would be shown in the table below to illustrate the meaning and usage of the discourse particle.

Table 33

Meaning and frequency of discourse particle oh

Discourse Particle	Placement	Freq	Meaning	Freq	Example
<i>Oh</i>	Mid	1	Question marker/Interrogative	1	Wah, damn hungry wei, Mi! What you cook oh today? (Video 7)
	End	3		3	Wah, now very clever already oh ? (Video 1)
					Wah, got so many medicine, how I know which one oh ? (Video 5)

Table 33 displayed that the discourse particle was used as a question marker or an interrogative. The discourse particle *oh* was often used at the end of utterances because of its function as an interrogative, however, it could also be used mid-utterance where it retained the same meaning. The use of *oh* as a question marker also softened the intensity of the question during the time of utterance to prompt a more positive response from the other speaker or listener.

4.2.14 Others: Eh

This sub-section included the meaning and frequency of *eh* as a discourse particle identified in the selected YouTube videos. The discourse particle *eh* was used to hint at something.

Examples from the selected YouTube videos illustrated the meaning and usage of the discourse particle in the table below.

Table 34

Meaning and frequency of discourse particle eh

Discourse Particle	Placement	Freq	Meaning	Freq	Example
<i>eh</i>	Mid	1	Hint at something	1	Aiyo, Mi! I a bit hungry <i>eh</i> , can help me cook something ah? (Video 6)
	End	1		1	Eh guys, guys, guys, I heard ah if you take the vaccine right you will get blood clot and you'll die <i>eh</i> ! (Video 4)

Table 34 indicated that *eh* was used to hint at something. The two instances when *eh* was used as a discourse particle showed that despite the use of the discourse particle at two different placements, both displayed the same function of hinting something. Similar to the discourse particle *leh*, *eh* was also used when the speaker wants to soften the intensity of the statement when conversing with the other speakers or listeners.

4.3 Conclusion

The discourse particles *ah* and *lah/la* contained the highest frequencies recorded in the data at 93 and 78 instances respectively. Meanwhile, discourse particles *what* and *eh* have the lowest frequencies recorded at 2 instances each. Four types of discourse particles not listed in Tay et al. (2016) framework were identified in the seven selected COVID-19 themed YouTube videos which were *I tell you*, *you know*, *oh* and *eh*. It was deduced that these four discourse particles were unique to Malaysian English discourse particles as not many Malaysians would use these in their daily utterances. However, it should be taken into

account that these discourse particles were still considered discourse particles used in Malaysian English.

Moreover, discourse particles *meh*, *hor*, *mah*, and *what* showed no new findings on their functions and meanings already identified in Tay et al. (2016)'s categorisation.

Discourse particles *ah*, *lah/la*, *one*, *leh*, *lor/lo* and *wor*, on the other hand, displayed new findings in addition to the functions and meanings identified by Tay et al. (2016). Discourse particles *I tell you*, *you know*, *oh* and *eh* were completely new discourse particles not explained in any past studies (e.g. Kuang, 2002; Hassan & Hashim, 2009; Zhia, 2015; Tay et al., 2016).

Chapter 5: Discussion and Conclusion

5.0 Introduction

This chapter consists of the summary of the research findings in Chapter 4 in Section 5.1. Discussion of the research findings which covers the methodical contribution of YouTube data in corpus-based research (Sub-section 5.2.1), the theoretical contribution to Tay et al. (2016)'s framework (Sub-section 5.2.2), and the contribution to the study of Malaysian English (Sub-section 5.2.3) will be discussed in Section 5.2. Furthermore, the recommendations for future research will be examined in Section 5.3 and lastly, a conclusion of the study will be made in Section 5.4.

5.1 Summary of Findings

This section will summarise the findings of the research which showcase the types and placements of the identified discourse particles, and the meanings of the identified discourse particles in sub-sections 5.1.1 and 5.1.2 respectively.

5.1.1 Types and Placements of the Identified Discourse Particles

This sub-section consists of the overview of the types and placements of the identified discourse particles and their frequencies in Table 35. 14 discourse particles were identified in the seven COVID-19 themed YouTube videos. The percentage of each discourse particle is displayed in the table below to show which discourse particle is most often used and least used among Malaysian English speakers.

Table 35

Overview of the types and placements of the identified discourse particles and their frequencies

Discourse Particle	Placement	Frequency	Total Frequency	Percentage
<i>Ah</i>	Mid	23	93	34.57%
	End	70		
<i>Lah/La</i>	Mid	22	78	28.99%

	End	56		
<i>One</i>	Mid	7	27	10.04%
	End	20		
<i>Leh</i>	Mid	1	12	4.46%
	End	11		
<i>Meh</i>	End	8	8	2.97%
<i>Hor</i>	Mid	2	6	2.23%
	End	5		
<i>Lor/Lo</i>	End	6	6	2.23%
<i>Mah/Ma</i>	End	4	4	1.49%
<i>Wor</i>	End	3	3	1.12%
<i>What</i>	End	2	2	0.74%
<i>I tell you*</i>	End	12	12	4.46%
<i>You know*</i>	End	12	12	4.46%
<i>Oh*</i>	Mid	1	4	1.49%
	End	3		
<i>Eh*</i>	Mid	1	2	0.74%
	End	1		
Total			269	100.00%

Note. Discourse particles *I tell you*, *you know*, *oh* and *eh* are marked with an asterisk (*) to show that they are discourse particles not listed in Tay et al. (2016)'s framework.

Based on Table 35, the discourse particle *ah* and *lah/la* are the most frequently used Malaysian English discourse particles in the selected YouTube videos at 34.57% and 28.99% respectively. The discourse particle *ah* is influenced by the Chinese language which many Malaysian English speakers have adapted into their daily utterances (Kuang, 2002). Similarly, Kuang (2002) also stated that the discourse particle *lah/la* was not just influenced by the Hokkien dialect, but by the Malay language as well. In the findings, *ah* is used more frequently compared to *lah/la* because the former is typically used to convey positive responses between the speaker and the listener. The influence of the Chinese word 啊 (*ah*) in the discourse particle *ah* allowed users to display a friendlier or softer tone when asking a

question or making a remark (Kuang, 2002; Tay et al., 2016). Additionally, it is suggested that *ah* is often used because it can serve the function of turn-taking which prompts the listener's reply in a conversation (Kuang, 2002). Besides, Kuang (2002) posited that *lah/la* is more effective in conveying negative responses which would increase the social distance between the speaker and listener and *ah* is more commonly used to convey positive responses. Thus, the discourse particle *ah* is more commonly used compared to the discourse particle *lah/la*.

Next, the frequency of Malaysian English discourse particle *what* is recorded at 0.74% which made it one of the least frequently used discourse particles identified in the data. The infrequent use of *what* in the data can be deduced from its function where it is used to assert dominance in an argument. This will essentially increase the social distance between the speaker and the listener as the speaker used the discourse particle to declare that they were right in the conversation (Tay et al., 2016).

Additionally, the discourse particle *eh* which is not listed in Tay et al. (2016)'s framework is also recorded at 0.74%. While there is no past research on the origin or influence of the discourse particle *eh*, it is observed that *eh* is used by speakers to reduce the social distance between the speaker and listener when it functions to hint at something similar to one of the meanings of the Malaysian English discourse particle *leh*. For example, the dialogue "Aiyo, Mi! I a bit hungry *eh*, can help me cook something ah?" from (Video 6) suggested that the speaker used *eh* to hint that he wanted his mother to cook for him instead of cooking for himself. If *leh* is used to replace the discourse particle *eh*, the intended meaning from the speaker would remain the same. Thus, the discourse particle *eh* has a lower frequency in the collected data.

Furthermore, it is discovered that the discourse particles were commonly used at the end of utterances compared to mid-utterances. The highest recorded frequency of a discourse

particle being used at the end of utterances is the discourse particle *ah* with 70 instances. While Kuang (2002) asserted that the discourse particle *ah* is always used as an interrogative, affirmative or positive response which would require its position at the end of utterances, however, findings in the data showed that *ah* can be used mid-utterances albeit with limited uses. The same goes for *lah/la* with 56 instances in terms of its frequent placement at the end of utterances rather than mid-utterances.

5.1.2 Meanings of the Identified Discourse Particles

This sub-section provides an overview of the meanings of the identified discourse particles and their frequencies in Table 36. The percentage of each discourse particle is displayed in the table below to show which discourse particle is most often used and least used in terms of its meanings and functions among Malaysian English speakers.

Table 36

Overview of the meanings of the identified discourse particles and their frequencies

Discourse Particle	Frequency	Meaning	Frequency	Percentage
<i>ah</i>	93	Soften an order	2	0.74%
		Emphasise a statement	9	3.35%
		Act as a warning	17	6.32%
		Indicate additional information	25	9.29%
		Question marker/Interrogative	40	14.87%
<i>lah/la</i>	78	Show politeness	1	0.37%
		Soften an order/request	5	1.86%
		Act as a warning	6	2.23%
		Emphasise a statement	19	7.06%
		Express exasperation	47	17.47%
<i>one</i>	27	Emphasise an assumption	20	7.43%

		Question marker/Interrogative	7	2.60%
<i>leh</i>	12	Hint at something	1	0.37%
		Show politeness	2	0.74%
		Show irritation	3	1.12%
		Suggest something	6	2.23%
<i>meh</i>	8	Challenge a statement judgmentally	1	0.37%
		Express disbelief	7	2.60%
<i>hor</i>	6	Indicate continuation of an utterance	1	0.37%
		Express sarcasm	5	1.86%
<i>lor/lo</i>	6	Express resignation	1	0.37%
		Express sincerity	1	0.37%
		Soften an order/advice	2	0.74%
		Express teasing	2	0.74%
<i>mah/ma</i>	4	Emphasise a statement	2	0.74%
		Indicate the obvious	2	0.74%
<i>wor</i>	3	Emphasise a statement	1	0.37%
		Express disbelief	2	0.74%
<i>what</i>	2	Assert dominance in an argument	2	0.74%
<i>I tell you*</i>	12	Act as a warning	12	4.46%
<i>You know*</i>	12	Reaffirm & emphasise the current topic in a conversation	12	4.46%
<i>Oh*</i>	4	Question marker/Interrogative	4	1.49%
<i>Eh*</i>	2	Hint at something	2	0.74%
		Total	269	100.00%

Note. Discourse particles *I tell you*, *you know*, *oh* and *eh* are marked with an asterisk (*) to show that they are discourse particles not listed in Tay et al. (2016)'s framework.

Table 36 shows the meanings and functions of each discourse particle identified in the seven selected YouTube videos. The findings of this research display some similarities and differences in the meanings of the identified discourse particles from Tay et al. (2016) framework.

The Malaysian English discourse particle *meh*, *hor*, *mah* and *what* shows no new findings in terms of their meanings and functions from Tay et al. (2016)'s framework as *meh* is still used to challenge a statement judgmentally and express disbelief. Hassan and Hashim (2009) and Zhia (2015) also found that *meh* is used to express disbelief as well as an interrogative marker. Thus, the function of *meh* as an expression of disbelief proved to be a salient function used by Malaysian English speakers in their conversations. On the other hand, *hor* is used to indicate the continuation of an utterance and express sarcasm while *what* is still used to assert dominance in an argument. Furthermore, *mah/ma* is still used to emphasise a statement and to indicate the obvious according to Tay et al. (2016)'s framework and similarly, in Zhia (2015)'s categorisation as well.

Next, the findings of this research show that discourse particles *ah*, *lah/la*, *one*, *leh*, *lor/lo* share some similarities with Tay et al. (2016)'s framework. However, there are new meanings and functions to the five discourse particles. Based on the new findings, *ah* and *lah/la* can be used to emphasise a statement and act as a warning. The new findings on *lah/la* from the data share similarities with Kuang (2002)'s identification of the discourse particle where it is used to emphasise action and soften a statement which corresponded with emphasising a statement. Additionally, Zhia (2015)'s identification of the meaning of *lah/la* to reflect anger matched with the new finding where *lah/la* is used as a warning. The discourse particle *lor/lo* is used to express teasing which is a new finding from Tay et al.

(2016)'s framework which also differs from Zhia (2015)'s findings where *lor/lo* is used to make a statement and show nonchalance, anger, sarcasm, or agreement. Discourse particle *one* can be used as a question marker or interrogative, and *leh* is found to hint at something.

Interestingly, the Malaysian English discourse particle *wor* shows new findings in the meanings of the discourse particles where it is used to emphasise a statement and to express disbelief. The new findings of this discourse particle can add to Tay et al. (2016)'s framework as the discourse particle initially functioned to contradict gently and show disagreement in a conversation. Moreover, four new discourse particles not listed in the framework are identified in this research: *I tell you*, *you know*, *oh* and *eh*. It is found that *I tell you* functions as a warning, *you know* is used to reaffirm and emphasise the current topic in a conversation, *oh* is used as a question marker or interrogative, and *eh* is functioned to emphasise a statement. The Standard English discourse particle *you know* or better known as *y'know* is commonly used to introduce a new topic in a conversation according to Schourup (1985) unlike its function identified in the findings of the data.

Although Tay et al. (2016)'s framework is not the most recent research on Malaysian English discourse particles, it still proves to be significant and relevant in this research as most of the identified discourse particles: *meh*, *hor*, *mah*, *what*, *ah*, *lah/la*, *one*, *leh* and *lor/lo* still share similar meanings to the framework. The discourse particles which show additional meanings: *ah*, *lah/la*, *one*, *leh*, *lor/lo*, *wor* and new discourse particles: *I tell you*, *you know*, *oh*, *eh* will be added to the framework and further elaborated on in the next section of the chapter.

5.2 Discussion

This section discusses the methodical contribution of YouTube data in corpus-based research, the theoretical contribution of this research to Tay et al. (2016)'s framework, and the contribution to the study of Malaysian English.

5.2.1 Methodical Contribution of YouTube Data

From the research analysis, some findings are significant and worth highlighting in the methodical contribution of YouTube data in corpus-based research.

As stated in the previous chapters, YouTube is becoming one of the most used social media platforms worldwide due to its availability and speed of information sharing to a wide audience (Alexa, 2021). YouTube serves as a platform for sharing a variety of content, from informative content to entertaining content, which makes YouTube a potential source of data for language studies and analysis. Besides, most of YouTube's content is English-generated content which makes it a suitable platform for studies of the English language varieties, specifically the non-native English varieties (Schneider, 2016).

Additionally, Ho (2021) affirmed that using videos as a medium to disseminate information could create a space for users to display translanguaging where multilingual language users can practice multiple languages in their daily utterances. This has become useful when language users wish to share their languages and culture with others outside of their country, in this case, outside of Malaysia and Singapore. Similarly, when Malaysian English speakers wish to share the uses of discourse particles in their daily conversations, they could do so with the video-sharing platform.

Furthermore, Ho (2021) also claimed that language studies on YouTube videos created by language users of different linguistic and cultural backgrounds, especially that of a multilingual background, would allow researchers to understand how one uses a language. As YouTube is a new emerging social media platform that has gathered a lot of viewers, researchers could consider gathering data from the platform. This showed that the video-sharing platform could be a good platform for linguistic analysis of spoken discourses, and how people use the languages they learn in their daily lives.

Next, Ho (2021) as well as Tay et al. (2016), have asserted that the study of language through spoken discourses could affect the solidarity between speakers. Febryanto and Suastra (2018) also expressed that they could identify the different meanings of the discourse particle *lah* in their research since they could listen to the tone used by the speakers in the videos. Tay et al. (2016) added that linguistic features of spoken language, especially the meaning of discourse particles, were easier to identify in spoken forms since tones and intonations were used to indicate different meanings. Interpretation of the meanings would be easier and more accurate when the tone and intonation are present.

Linguistic researchers can consider gathering data from YouTube videos even though most of the content is scripted as it is a global platform that helps disseminate language users' rich linguistic knowledge to the rest of the world, be it information on COVID-19 or other content.

5.2.2 Theoretical Contribution to Tay et al. (2016)'s Framework

From the research analysis, it presents some additional and significant findings worth highlighting which contribute to Tay et al. (2016)'s framework. Table 37 displays the additional findings on the meanings of the identified discourse particles towards the framework.

Table 37

Additional findings towards Tay et al. (2016)'s framework

Discourse Particle	Meanings
<i>Ah</i>	Emphasise a statement Act as a warning
<i>Lah/La</i>	Emphasise a statement Act as a warning
<i>One</i>	Question marker/Interrogative
<i>Leh</i>	Hint at something
<i>Lor/Lo</i>	Express teasing
<i>Wor</i>	Emphasise a statement

	Express disbelief
<i>I tell you</i>	Act as a warning
<i>You know</i>	Reaffirm & emphasise the current topic in a conversation
<i>Oh</i>	Question marker/Interrogative
<i>Eh</i>	Emphasise a statement

Based on the additional findings, Table 37 shows that Tay et al. (2016)'s framework could be updated. The Malaysian English discourse particles *ah*, *lah/la*, *one*, *leh*, *lor/lo* and *wor* contain additional meanings besides the meanings and functions identified in Tay et al. (2016)'s framework. Moreover, new discourse particles, namely, *I tell you*, *you know*, *oh* and *eh* which are not listed in the framework or past studies are identified in the findings of the research.

Although Tay et al. (2016) did not categorise Standard English discourse particle: *you know*, and the phrase *I tell you* as Malaysian English discourse particles, it is found that Malaysian English speakers do use them in their daily utterances. It is also extrapolated that both *you know* and *I tell you* correspond to the Chinese phrases 你知道吗 (*ni zhi dao ma*) and 我跟你讲 (*wo gen ni jiang*) respectively which are commonly used by Chinese speakers in Malaysia. In the case where *you know* or *I tell you* are used in an utterance; they are only added to display pragmatic meanings in the utterances.

From the research findings, *you know* functions to reaffirm and emphasise the current topic of conversation. For instance, the dialogue "Woi! Shawn, now what time already? Why you still haven't get ready for school yet? Your bus is coming already ***you know***? You want the whole *kampung* (village) wait for you is it?" from Video 5 shows that the speaker was reaffirming and emphasising that her son is going to be late for school. If the phrase 'you know' is omitted, the entire sentence would become a statement and no emphasis on being late would be given thus confirming that *you know* is a discourse particle.

Moreover, the research findings illustrate that *I tell you* is used as a warning. For example, the dialogue “Don’t later come in and simply spread your virus ah, *I tell you!*” from Video 6 displays that the speaker was warning her son to not return home if he contracted the virus. Similar to *you know*, the phrase only adds pragmatic meaning and emphasis to the entire utterance, and will not affect the intended meaning of the speaker. If the phrase is omitted, the underlying meaning of the utterance will still remain the same thus categorising it as a discourse particle.

While the four unlisted discourse particles are not often used in the selected YouTube videos, the findings still prove to be helpful to the contribution of the Malaysian English study, especially in its spoken form. To reiterate, discourse particles are useful linguistic tools that help speakers and listeners interpret intended or underlying meanings in their utterances (Tay et al., 2016). This research shows the variety of functions one discourse particle can possess which means that Malaysian English language users can use one discourse particle creatively depending on the context and tone they used. The addition of new findings will contribute to Tay et al. (2016)’s framework which is already more detailed compared to the older past studies from Kuang (2002), Hassan and Hashim (2009) and Zhia (2015). Despite being an optional element in a language, discourse particles can help listeners and speakers increase or decrease the social distance between one another and understand the underlying meaning of the utterances.

5.2.3 Contribution to the Study of Malaysian English

This sub-section will explain the contribution of this research to the study of Malaysian English. Some of the findings of this study are noteworthy and significant for the future study of Malaysian English.

The research into Malaysian English discourse particles is just a building block for the study of Malaysian English. Although discourse particles only constitute one small part of

Malaysian English, it gives readers and future researchers an insight into the range of uses of each discourse particle identified. It is found that discourse particles in Malaysian English can increase or decrease the social distance between the speakers and listeners (Tay et al., 2016). Discourse particles in Malaysian English are said to be commonly used to reduce the social distance between speaker and listener, however, certain Malaysian English discourse particles could be used to increase social distance. This research allows future researchers to better understand the functions of the discourse particles identified in Malaysian English, and categorise their functions based on increasing or decreasing social distance. Tay et al. (2016) further emphasised the multifunctionality of discourse particles by stating that discourse particles can be used to increase the social distance between speakers and listeners.

Besides, the use of YouTube data in the analysis of Malaysian English discourse particles can help propel the exposure of the English variety to a global audience where people outside of Malaysia and its neighbour, Singapore can learn more about the English variety. The data collected from the spoken dialogues in the selected YouTube videos can benefit many future researchers in the study of Malaysian English as they can identify the functions and meanings of Malaysian English discourse particles accurately. Additionally, this research would also benefit future studies of Malaysian English as the identified discourse particles are influenced by the local languages of Malaysia. This will also highlight the phase of Malaysian English in Schneider's Dynamic Model which is the nativisation phase (Schneider, 2007). It is stated that Malaysian English has undergone "structural nativisation" in its phonology, syntax, semantics, lexis and grammar because of the influence of Malaysia's local languages and culture (Schneider, 2007). The spoken variety of Malaysian English especially will display the influence of local languages the most and because of that, Tay et al. (2016) affirmed that it evolved into a representation of the country's identity. Therefore, the study of Malaysian English through YouTube videos

created by Malaysians may provide proof of the nativisation and localisation of the English variety.

5.3 Recommendations

This section will introduce some recommendations for future research on the study of Malaysian English and its discourse particles namely categorising discourse particles by their functions and meanings, conducting a detailed study into the influence of local languages, increasing the size of data, conducting a detailed study into the differences between hedges, interjections and discourse particles, and collecting more data from YouTube.

Firstly, the functions and meanings of Malaysian English discourse particles could be categorised instead of categorised by types of discourse particles. This is because some discourse particles share similar functions or meanings (Tay et al., 2016), thus by categorising via functions and meanings, researchers could easily identify which discourse particles share similar meanings or functions. In addition, future researchers could also categorise the discourse particles into two sub-categories which are increasing and decreasing social distance between the speaker and listener. This would allow further in-depth analysis of which discourse particles are more often used to increase or decrease the social distance between speakers and listeners.

Next, a more detailed study into the influence of the local languages such as the Malay language and the dialects of the Chinese language could be conducted for future research. The influence of local languages in Malaysian English discourse particles was not explained or elaborated on in detail in the past studies (e.g. Kuang, 2002; Hassan & Hashim, 2009; Zhia, 2015; Tay et al., 2016) therefore, it is worth researching to study how local languages can influence the use of the discourse particles in Malaysian English. The same thing can be said of the placements of discourse particles which would give different meanings or functions which were not explained in detail in past studies by Kuang (2002),

Hassan and Hashim (2009), Zhia (2015) and Tay et al. (2016). An in-depth study of the placements of discourse particles could be conducted to further categorise each discourse particle in future research.

Thirdly, future researchers should consider increasing the size of the data. In this study, only seven COVID-19 themed YouTube videos were selected which were not exactly sufficient for data analysis due to the small data size. The word count and word type of the seven selected videos were only 5,097 and 1,039 respectively which resulted in a lower frequency count in the types of discourse particles and number of instances. More data would increase the accuracy of the data analysis thus it is advisable for future researchers to increase their data size when it comes to discourse particle research.

Furthermore, future researchers are advised to look into the differences and similarities between hedges, interjections and discourse particles. This research had shown that some discourse particles could also be used as hedges or interjections which made the analysis of the findings challenging. This is because these three linguistic elements could sometimes be used interchangeably therefore, the nuances between hedges, interjections and discourse particles needed to be sought out so as to not confuse future researchers and ease the identification of discourse particle research.

Lastly, future researchers should consider collecting more data from YouTube as the platform is relatively a good data source for spoken language analysis. The data from YouTube videos could allow researchers to better understand the uses of Malaysian English discourse particles as the videos would allow researchers to analyse the facial expressions, tones and intonations used by the characters in the videos as hints to aid in the research analysis (Tay et al., 2016).

5.4 Conclusion

In conclusion, the research into Malaysian English discourse particles is important as it serves as a building block for the entirety of Malaysian English. Although discourse particles only constitute one small part of the English variety, it gives us and future researchers an insight into the range of uses or meanings each discourse particle can provide. The local languages in Malaysia are found to be an influence in the creation of Malaysian English discourse particles so it is interesting to see how much the local languages such as the Chinese dialects and Malay language, can contribute to the development and localisation of Malaysian English.

From the 14 discourse particles identified in the research, it is found that discourse particles *ah* and *lah/la* are most frequently used in the data because of the influence of the Chinese language which many Malaysian English speakers have adapted into their linguistic repertoire. Malaysian English discourse particles *meh*, *hor*, *mah*, and *what* showed no new findings in their meanings and functions from the selected framework whereas *ah*, *lah/la*, *one*, *leh*, *lor/lo* and *wor* have new meanings added into the framework. Additionally, four discourse particles are not listed in the selected framework: *I tell you*, *you know*, *oh*, and *eh* which are discovered in the data. The phrases *I tell you* and *you know* which were not typically categorised as discourse particles are considered discourse particles in the findings because of their pragmatic function in the spoken dialogues.

Besides, the use of YouTube videos as a potential source of data for language studies and corpus-based research could help propel the exposure of this English variety to a global audience. Since discourse particles are often found in spoken discourses, data from YouTube videos could provide relevant and accurate information on how discourse particles are used in daily utterances. Furthermore, an update on Tay et al. (2016)'s framework regarding the discourse particle types and meanings is much needed as more and more content on the uses of discourse particles is shared throughout the media and people.

Lastly, this study further proves Schneider's Dynamic Model where Malaysian English lies in the Nativisation phase where Malaysian English undergoes structural nativization in its phonological, syntactical, semantic, lexical and grammar forms. Malaysian English is an entirely different variety from Standard English which is another representation of Malaysia's identity and because of the structural nativization, new emergence of lexical and grammatical conventions such as discourse particles and borrowed words were formed.

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Appendix 1

Video 1: Asian Moms During a Pandemic (JinnyBoyTV)

Mother: Where are you going?

Son: Um, out.

Mother: Out where?

Son: *Yum cha* (Hang out) lo

Mother: With who?

Son: Friends.

Mother: How many?

Son: One? Five.

Mother: Wah, now very clever already oh? Go out no need to tell mummy oh? Wah, wah, big boy already huh?

Son: *Mi* (Mom), I am going out now, okay? Bye.

Mother: Come back, come back, come back. You forgot something ah huh, boy?

Son: Forgot what?

Mother: You forgot the Coronavirus, hor? You still want to go out? You *siao siao* one ah?
(Are you crazy?)

Son: *Mi* (Mom), you never read the news meh? Now so few cases already!

Mother: Still, dangerous! Stay home.

Son: Do not worry *Mi* (Mom), now ah we sit also far far (We sit far away from each other)

Mother: No.

Son: One metre.

Mother: No.

Son: 500 centimetres.

Mother: No, means no!

Son: Ah, *dah sampai dah oh ye?* (Ah, it has arrived?)

Son: *Kat luar sekarang?* (You are waiting outside?)

Son: *Boleh boleh, saya keluar sekarang, takpe takpe saya keluar, saya keluar* (Sure, I am coming out now.)

Son: *Pakej apa?* (What package is it?)

Son: *Oh pakej untuk ibu tersayang saya* (Oh the package is for my dearest mum).

Son: *Ah betul betul, yang itu saya order* (Yes, that is my order).

Mother: What?

Son: No, la. I see you work so hard, *Mi* (Mom). I thought, maybe I will help you do some house chores lo.

Mother: So good boy, ah?

Son: New norm, new me, mah.

Mother: Nah. Wipe cleaner, ah.

Mother: Did I say you can go out ah? Huh? Did I say you can go out? You think you can go outside?

Son: Come on, think think think. It is not that hard, she is old.

Son: Meow. Meow. Meow?

Mother: Wah. Since when ah, we got another cat, ah?

Son: Meow?

Mother: *Sei zai bao ah hah!* (You little naughty boy!) I got say you can go out, ah? I got say you can go out, ah?

Son: Sorry ah!

Mother: Boy ah, where you going, ah? (Son, where are you going?)

Son: *Mi* (Mom), I want to go out.

Mother: I got say you can go out ah? Got ah?

Son: You know what? I actually do not need your permission.

Mother: Wah! You very brave lo, hor? Now you can talk back to mummy lo, hor? Hor?

Son: Yeah, I mean no! I mean, I just want to go out!

Mother: No! Stay at home. Stay at home. Stay at home!

Son: I will wear mask! I will do social...

Mother: You are very stubborn, hor? If you *kena* COVID (If you are infected with COVID),

Mother: I *kena* COVID (I will be infected with COVID), everybody *kena* COVID (everyone will be infected). You are too stubborn!

Son: You know what?! You are the most paranoid person I have ever known!

Mother: Coronavirus! Out, out, out, out, out, out! (Coronavirus! Get out!)

Mother: Do not come in tonight! I tell you! (I am warning you, do not come home tonight!)

Son: Yes! Okay! On the way now.

Appendix 2

Video 2: The 3 Ghosts (JinnyBoyTV)

Madam Tan: Haih. Lisa, how many times have I told you. Your cooking ah, no flavour, no taste! How to eat, huh?

Lisa: Sorry, *Lai Lai* (Mother-in-law).

Madam Tan: OW!! Haiyo! You naughty boy, ah! I already cannot walk properly, and you want to run over me ah?

Madam Tan: You teach your son properly, ah!

Lisa: Damien, please stop playing and come sit down for dinner.

Madam Tan: Go, go, go!

Madam Tan: Who is it?

Bryan: No, it is just work, *Ma* (Mom).

Madam Tan: What if it is your boss, ah? You do not answer? So brave, ah?

Bryan: Bosses come and go, okay? I only have one mom.

Madam Tan: At your age, you should be in a senior position. You know Aunty Joanne's son, hor, got promoted and he is younger than you.

Bryan: Well, look, some of us just have got different priorities and...

Madam Tan: Look, you just work harder. Economy is bad, alright? And then uh, we do not know when this COVID pandemic is going to end, you know?

Bryan: Um, *Ma* (Mom), have you registered yourself to be vaccinated yet?

Madam Tan: Aiya, not safe lah! Let other people take the vaccine lah!

Bryan: You know, Aunty Joanne has already been vaccinated. And, ah, she is even older than you.

Madam Tan: Aunty Joanne want to die let her lah. It is not my problem. And then, what is more ah? I heard that this vaccine, ah, got side effects like blood clot lah, stroke lah, you know, nerve damage lah, epilepsy lah.

Bryan: *Ma. Ma. Ma. Ma. Ma. Ma* (Mom). The odds of all those happening are actually very, very low. In fact, it would be even more dangerous if you got COVID. Be reasonable lah.

Madam Tan: Oh, so both of you, huh, want me to take the vaccine and die is it? Huh? So that it will be would be easier for both of you lah! Huh?

Madam Tan: So you can take my, uh, all my properties, my fixed deposit...

Bryan: What are you talking about, *Ma* (Mom)?

Madam Tan: ENOUGH! I do not want to talk about these COVID, all these vaccines, you know? And then, the food no taste somemore. Do not want to eat lah! Aiyer!

Ghost of the Past: Madam Tan! I am your remembrance. Are you ready?

Ghost of the Past: Wei, wake up la wei! Wake up!

Madam Tan: Please do not hurt me! Uh, take anything you want! Uh, take the tricycle downstairs! Very expensive! Take that one! Take that one!

Ghost of the Past: I am not here to rob you. I am a Ghost. Eh, I am not an evil ghost. I am a Ghost of the Past. I have something to show you. Come, follow me.

Little Bryan: *Mama* (Mom), I am scared.

Young Madam Tan: Do not worry, it is just like an ant bite.

Doctor: Okay, finished. I will see you for your next booster dose.

Little Bryan: Okay.

Ghost of the Past: Because you were a responsible mother, Bryan did not get measles, mumps, rubella, pertussis, diphtheria, pneumonia, hepatitis, polio, and tuberculosis.

Madam Tan: Wah, my skin used to be so nice one ah.

Ghost of the Past: This is not about your skin care! It is about something more important.

You understand or not?

Madam Tan: What a weird dream.

Ghost of the Present: Madam Tan, I am your reckoning. Are you ready?

Madam Tan: Huh? Got some more, ah? Not finished yet, ah? Haiyo, very tired leh. I want to go back to sleep la.

Lisa: Damien, mummy told you many times, be careful when you ride this thing, huh?

Damien: I just want to practice so that next time I can drive Grandma to wherever she wants to go! She says she got problem walking ma.

Bryan: Damien. Hey darling, actually, I want to ask you this but uh. Recently, your cooking has been a bit, how to put it?

Lisa: Yes. I have been putting less salt, *Lai Lai* (Mother-in-law) has been diagnosed with hypertension, right?

Bryan: Well, then why didn't you tell her?

Lisa: Don't want la, later we quarrel. Your mother is very argumentative, you know?

Madam Tan: It is not true! I never argue!

Boss: Hello Bryan, can hear me ah?

Bryan: Hello? Hi? Hi, yes Mr Teng. Yeah, yeah, I can hear you.

Boss: Ah. Okay.

Bryan: Yeah.

Boss: Have you thought about the offer?

Bryan: Yeah, I made my decision. I am afraid I have to pass on the promotion for now.

Bryan: Um.

Boss: Why? What is the matter?

Bryan: No, no, nothing is the matter. I just want to spend more time with my mum.

Boss: Okay.

Bryan: Yeah.

Boss: Understand. Appreciate your answer.

Bryan: Okay, yeah. Thank you, Mr Teng.

Boss: Thank you.

Bryan: I will see you Monday. Alright.

Boss: Goodnight.

Bryan: Bye.

Ghost of the Present: Haih. Feel guilty already or not?

Madam Tan: Guilty, why should I feel guilty? I mean it is not my fault. I did not know!

Ghost of the Present: Oh. Shall we take a look at what you've been saying about your daughter in law to all your *mahjong kakis* (mahjong players or gambling friends)?

Madam Tan: No, no, no, please! No!

Ghost of the Future: Madam Tan, I am your re...

Madam Tan: Hey, yes, yes, yes, I know, I know already. Quick, quick, quick. Let us get it done and over with, okay? I want to go back to sleep la.

Ghost of the Future: Eh? I have not said what I am yet.

Madam Tan: Why are they crying? What happened?

Future Bryan: So stubborn.

Future Lisa: Now she is dead. Why didn't she listen?

Madam Tan: What happened? Where am I?

Future Madam Tan: Dinner is ready! Lovely, lovely, hot soup. Come, let us have our family dinner. Come Damien. Bryan, Lisa, come! Oh well, I cook all your favourite dishes.

Future Madam Tan: Lisa, take some for Damien. Your favourite soup Bryan, from young.

Madam Tan: The past was my remembrance, and the present is my reckoning. And you are?

Ghost of the Future: Your redemption.

Madam Tan: Redeem what? Vouchers ah?

Madam Tan: Oh ya, Ghost, can you tell me tomorrows 4D number ah?

Ghost of the Future: Huh? Why would I know that?

Madam Tan: You are ghost ma. So you should know tomorrows 4D number what.

Ghost of the Future: I have not done anything, this all happened in your head.

Madam Tan: But, you're the ghosts from the past, present and future. Just like A Christmas Carol?

Ghost of the Future: Haiyo, do not be silly. There are no such thing as ghosts.

Madam Tan: Bryan, I think I will take the vaccine.

Bryan: Oh?

Lisa: Really?

Bryan: Nothing one, just like ant bite, hm?

Doctor: Bye bye.

Appendix 3

Video 3: Types of People at Vaccination Centers (JinnyBoyTV)

Nurse: Okay, next! Okay, *kejap ye* (just a minute), sir.

Nurse: Oh! Um, sir, can you lift up your sleeve?

Mandalorian Wannabe: It is armor.

Nurse: I need you to remove your armor.

Mandalorian Wannabe: A Mandalorian never removes his armor.

Nurse: Okay, fine. Huh!

Mandalorian Wannabe: Ah!

Nurse: Next!

Pattern Aunty: Hmm... This is AZ (AstraZeneca) ah? Can I change to Cinovac (Sinovac)?

Nurse: Sorry auntie, cannot change.

Pattern Aunty: What about the Pizza (Pfizer)?

Nurse: Huh? What pizza?

Pattern Aunty: Neh, the American one la. They say very good!

Nurse: No auntie, you cannot change to Pfizer.

Pattern Aunty: HUH? I don't want the AZ leh!

Pattern Aunty: Aiyo!

Nurse: Too late. Next!

Pattern Aunty: Aiyo this girl, simply poke me!

Ms Influencer: Hi, do you mind if I film this?

Nurse: Um, sure.

Ms Influencer: Yay! Thank you! Okay, uh, do you mind if you... stood (stand) here instead?
Mmm, do you mind if I set up lights, ah? Oh, you don't mind right? Okay, never mind ah,
don't mind me. I am setting up green screen ya?

Ms Influencer: Okay, Thing One! You make sure you fan me, so my hair blows very nicely
in the wind, okay? *Phew, phew, phew*. I want that ah, okay?

Ms Influencer: Thing Two! You hold the phone. Make sure you get my best angles! Only I
want to look like Ariana Grande. And then Thing Three! Don't forget to... Ah!

Nurse: Done!

Ms Influencer: But I have not said record yet!

Nurse: Next!

The Scaredy Cat: Uh, miss ah, this one (the vaccination jab) very painful one ah?

Nurse: No, no, don't worry, it is not pain one.

Nurse: Just relax, it wont hurt.

The Scaredy Cat: Hmm hmm! Okay, okay.

Nurse: Just breathe.

The Scaredy Cat: Hmm! Hmm! HMM!

Nurse: Next!

Ultra Cautious Uncle: Excuse me, miss. May I inspect the vial please?

Nurse: Um.

Ultra Cautious Uncle: Mmm, good. This one (vaccine vial) ori (original).

Nurse: Okay...

Ultra Cautious Uncle: Wait! Let me see the syringe. Hey! You didn't give me all also (You
didn't give me the full amount of the vaccine)!

Nurse: Huh? The syringe is empty!

Ultra Cautious Uncle: No, it isn't! Look! I know you all want to cheat me! You don't want to give the proper vaccine! You want to keep it: all for yourself! I post on Facebook!

Nurse: Next!

Irresponsible One: So, if I get the vaccine, it will cure COVID, right?

Nurse: No, it just helps prevent you from developing severe symptoms from the virus.

Irresponsible One: Oh, it cannot cure COVID?

Nurse: No.

Irresponsible One: Hmm. But I already have COVID.

Nurse: Wait, WHAT?!

Appendix 4

Video 4: Verify Before You Terrify (JinnyBoyTV)

Robert: Hey, what's up guys? So, I just got vaccinated and I thought of sharing my experience with all of you guys and you know what? It's so fast and so efficient and honestly, I was so surprised because I just went there like 15 minutes before it- Ouch! Ah!

Robert: Oh, it hurts, oh my gosh. Uh! I'm bleeding! Ah! Oh wait, I don't feel so good.

Dennis: Eh, eh, eh, you heard or not, Robert took the vaccine and then he died in the car accident! He died! So scary you know? I heard his nose was bleeding and all. Oh my God, so gory!

Shu Faye: Aiyo, aiyo, ok ok!

Shu Faye: Hello, hello aunty, did you hear? Robert took the vaccine and he got a nosebleed and he died wei!

Auntie Dorene: Huh? Eh, boy ah boy,

Ah Boy: *Meh si* (What?)

Auntie Dorene: Aiyo, you take the vaccine ah, you get blood clot and die you know?

Ah Boy: Serious ah?

Auntie Dorene: Apparently it happened to this robot guy, you know?

Ah Boy: Oh?

Ah Boy: Eh guys, guys, guys, I heard ah if you take the vaccine right you will get blood clot and you'll die eh! And then after that ah, you die already right, you will turn into a robot, you know? Woiyo, better not take the vaccine leh.

Ryan Yee: Eh, guys guys, I heard leh the new vaccine right, you take already right, it will turn you into a robot leh.

Jason LeeZS: Har? Then later I go *jalan-jalan* (for a walk) then suddenly, *jujuguguguak*, become Transformers how?

Ryan Yee: Yalo, that's why. Eh, eh, guys guys guys, attack the helicopter first! Attack the helicopter first!

Qverse: Wait, wait, wait, what vaccine was that?

Davin_Final: Don't know la, maybe from China one?

Qverse: China one ah? I knew it man. They're gonna (going to) attack us. You just wait and see la.

Quan: Eh I just spoke to a friend ah. He said got someone take the vaccine from China, you know? Then ah, after they take already ah, they start puking ah, *orh orh orh*, and then they turn into robots you know?

Quan: Then all the robots they go to the streets, start killing people, you know?

Diggydes: *Zui san xiu xi! Zui san xiu xi!* (Latest news! Latest news!) *Teng gong ah, li ga zong guo ah yiu tong ngo dei da jiong ah lei ji mou* (I heard that China wants to go to war with us, you know)? *Yu gu lei da zo zong guo geh vaccine hei mei*, (If you took the China vaccine). *Xiu sam di, lei wui bin seng Transformers*. (Be careful, you will turn into Transfromers). Ah, *lei fai di share bei lei dei geh ah ba, ah ma, yi ma, gu jei kui dei ah* (Hurry up and send this to your father, mother, and aunties)!

Diggydes: *Fai di! Fai di!* (Hurry! Hurry!) *Zui san xiu xi! Zui san xiu xi!* (Latest news! Latest news!) *Zui san xiu xi! Zui san xiu xi!* (Latest news! Latest news!) *Zui san xiu xi! Zui san xiu xi!* (Latest news! Latest news!)

Reporter: I'm now standing in front of parliament as we begin to prepare for a third World War. And it is believed that China will be unleashing its wrath upon the nation in approximately 21 hours and 54 minutes.

Reporter: The government is devising an evacuation plan, but urges the *rakyat* (citizens) to remain calm, until then.

Robert: HAR!?! What the heck?

Reporter: In the meantime, the government has encouraged

Robert: Better pack up wey!

Reporter: The *rakyat* (citizens) to begin packing children, husbands, grandmothers, cats, dogs, chickens, and all other important belongings in preparation for the evacuation.

Reporter: They have also stressed the importance of only packing light and the necessary. So, that does not include, your in-laws.

Appendix 5

Video 5: When Asian Mom have Trust Issues (Epicism)

Mom: Now what time already ah? 7 o'clock already, that boy still haven't come down yet.

Wa, what is he doing ah? Check up on him first.

Mom: Woi! Shawn, now what time already? Why you still haven't get ready for school yet?

Your bus is coming already you know? You want the whole *kampung* (village) wait for you is it?

Shawn: Aiyo, *Mi* (Mom). I think I not feeling well leh. *Mi*, I got fever. I suspect got Corona leh, *Mi*.

Mom: *Ngo choi ko lei ba hao ah* (idk what that means hahaha). You don't simply say ah, I tell you. You think your mummy stupid ah? You don't want to go to school, that's why you act sick ma!

Shawn: No *Mi*, I really sick one! Why you don't believe me? You touch my forehead and see!

Mom: I don't feel anything also! You better stop lying to mummy ah, I tell you!

Shawn: *Walao, Mi*. Of course la! Your hand immune to heat one! Confirm you don't feel shit la! Everytime you microwave stuff, you don't need wear glove also can! Whose hand like that one?!

Mom: Oh, OKAY! Never mind. Mummy gonna (going to) prove you wrong. Scan *gao* you first!

Shawn: WAH, 40 (degree Celsius) ah, *Mi*? 40 can go hospital already lor, *Mi*!

Mom: What *masuk* hospital (What do you mean admitted in the hospital)? You think mummy last time never learn science is it? 40 is normal what!

Mom: Haiya, I don't care la! If you got problem ah, you just apply this one. Ah, apply, apply, apply!

Shawn: What's this? Tiger balm?!

Shawn: Walao, *Mi*! Last time I stomach pain, you give me tiger balm. My leg *patah* (broke), you give me tiger balm. Now, I fever also you give me tiger balm! You think this one *shen xian yao* (Gods medicine) meh, *Mi*?!

Mom: I don't care la! You don't talk so much ah, I tell you! I count to 10, you better be downstairs ah Shawn, I tell you!

Shawn: Aiyo, *sien* (tired) la. People not feeling well, still ask me go school. Crazy one ah, my mother! Walao, burn until like that still ask me go school. Cannot la, like that. Go eat medicine first la.

Shawn: Wa, got so many medicine, how I know which one oh. Haih, *cinlancai* (simply) take one only la! 2011?! *Mi*, this medicine since 2011 one *Mi*! Still can eat one or not?

Mom: Can la! Whatever you put in the fridge is still fresh! Understand or not? Huiyor, doesn't matter from when, just eat only la!

Shawn: Har, really meh? YOLO only la. Not like I got choice also.

Mom: HA?! Who cook rice like that one?! This girl crazy ah? Eh, duwan (don't want) watch already la, stupid show!

Mom: Whose this? Unknown number. Hello?

Caller: Hi, is this Mrs Chan?

Mom: Ya, who is this?

Caller: This is Principal Roger, calling from SMK Kepong. I'd like to inform you that your son is currently in critical condition. He has passed out due to high fever. I'd like you to come to the school ASAP (as soon as possible) to send him to the hospital!

Mom: Haiya, Alex! You think I stupid ah? I can recognise your voice la! Wa, now pandai ah you! Can act like (imitate) principal voice some more.

Caller: No maam! I'm the principal calling from SMK Kepong...

Mom: Eh, no no no no no! You all better stay in school and study hard, I tell you! Har, dont try to act smart with me ah!

Caller: No maam, your son...

Mom: EH! Shaddap (shut up) la! Kids nowadays ah. Ask them go school like *yao da ming ze yang* (as if it will cost them their lives)! Hoi, pattern *duo duo* (all sorts of pattern) one, I tell you!

Mom: What's that sound? Got people die meh? How come I dunno (don't know) one? Eh, the sound is: coming from here wor.

Mom: Who are you?

John: Hi Mrs Chan, I'm John from Nirvana Funeral Service. I'm very, very, very sorry to inform you that your son has passed away. Here, this is his very last bit of memory for you.

Mom: EH! I don't believe! Where is he now? You let me see him!

John: Uh, he's inside the hearse.

Mom: Eh, *siam* (move) la you! Wa, this boy, next level ah! Now can hire a funeral service, come and con (lie to) me wor! Die already this kid.

Mom: OI, WAKE UP! Wa, can tahan the pain ah this guy! Oscar worthy acting already, this one! Never mind! I see how long you can last!

Mom: Wa, not bad ah, this guy! Can tahan the heat ah! Never mind! I see how long more you can last!

Mom: OH SHIT!

Appendix 6

Video 6: When Asian Mom is Paranoid AF (Epicism)

Shawn: Woi, my *taifu* (underwear) leh? Haiyo, I told my mother how many times a-d (already)! Don't touch my *taifu* (underwear)! Where she put? My goodness! Tell her specifically that *taifu* don't touch, go touch. Don't understand simple English ah? Haih, I go ask my mother la! My god! Mother, seriously!

Shawn: *Mi* (Mom)! You got see my Spongebob *taifu* (underwear) or not?

Mom: I throw away a-d (already) la, that *taifu* (underwear)!

Shawn: Aiyoo, *Mi* (Mom)! Why you throw away my *taifu* (underwear)?!

Mom: Har? That *taifu* (underwear) got hole a-d (already), you still wear for what? You want your *kukubird* (crotch) slip out like that you only happy is it?!

Shawn: Oh my goodness, *Mi* (Mom)! I purposely make my *taifu* got hole one! Now how I go find my girlfriend like that?

Mom: Har?! Ysabel come back to Malaysia a-d meh?

Shawn: No *Mi* (Mom), my girlfriend at UK (United Kingdom). Gonna go there and find her today. My flight in 2 hours you know *Mi* (Mom)? Now I freaking late d!

Mom: You crazy ah Shawn?! Go UK!? You don't know now the world got this virus epidemic called Corona ah? You wanna go die only happy is it?!

Shawn: The virus is in China la *Mi* (Mom)! At Wuhan! I going UK! *Yi ke dong, yi ke xi* (One at the East, one at the West). Where can kena (contract the virus) one?

Mom: What won't kena (contract the virus)? You don't know how dangerous it is to go to the airport ah, hah?! Just now I send you the article, you never read is it?! The article says don't go to confined places, hah? Don't go to aeroplane!

Shawn: Aiyaa, *Mi* (Mom)! Won't die one la! Can you don't think so much or not?! Paranoid until like that! I don't know you la! I go a-d (already) la! Die, die, die! Always also die!

Shawn: Fucking hell mate! Weather is fucking hot, innit (ain't it)? God damn! *Mamii* (Mommy)!

Mom: Now, take 10 steps back!

Mom: Ok, good! Now, you go there and disinfect yourself! You don't later come in and simply spread your virus ah, I tell you!

Shawn: Haih, *sien* (annoying)!

Shawn: Haih, *malanfan* (vulgar way of saying 'so tedious'), seriously! *Ma de* (swear word) virus where got so easy spread one?!

Mom: Har, correct, correct! You better wash properly ah, I tell you!

Shawn: Ya la, *Mi* (Mom)! I washing lo now!

Mom: Wei! The bottom of your feet also! Better wash ah!

Shawn: Aiyo, my goodness! Wash la, wash la!

Mom: Wash finish the bottom of your feet, you wash your *kukubird* (crotch) also, I tell you!

Shawn: Har?! *Kukubird* (crotch) also need to wash meh *Mi* (Mom)!? Aiyo, *sien* (annoying) la! *Malanfan* seriously!

Shawn: Ah! Since my mother so paranoid ah, I can use this as my advantage!

Mom: Haih! Better be safe than sorry ah! That boy! See all the footprints! Haih!

Shawn: Aiyo, *Mi* (Mom)! I a bit hungry eh, can help me cook something ah?

Mom: Wah, *wo de er duo you mei you wen di* (did my ears deceive me) ah? Ask me cook for you?! You think I your who?! You go cook yourself la!

Shawn: Oh, you don't cook for me is it? Nevermind! Aiyo, suddenly ah, I feel like coughing leh *Mi* (Mom). My throat very itchy.

Mom: Hah?! Shawn you better don't cough ah! Don't simply spread your disease ah!

Mom: Ok la, ok la! I cook for you la!

Shawn: *Mi* (Mom)! Aiyoo, today my body a bit sore leh, *Mi* (Mom). No energy like that la! *Mi* (Mom), like this la, later you cook finish a-d (already), go up to my room there, and help me unpack my luggage ah.

Mom: You better don't too-!

Mom: Ah, ok la, ok la, ok la, I unpack for you la!

Mom: Haih, stupid boy!

Shawn: Aiyoo, *Mi* (Mom)! I really wanna buy this shoe leh. But ah, I got no money leh, *Mi* (Mom). Eh! How about this la, *Mi* (Mom)! You give me some money, can or not?

Shawn: Wah, nice la! Easy money baby! Young *mula*-!

Shawn: What the fuck? What the fuck?! *Mi*! What the hell, *Mi*?! Open! Why you lock me here?!

Mom: Ah! Cough some more, cough some more la Shawn! I dare you! I'm gonna lock you here for 2 weeks! After 2 weeks then only mommy let you out!

Shawn: *Mi*! Please la I beg you, let me out! Why you lock me ah? Sorry la, *Mi*. How I shit (excrete) like that? How I shower? Oh, shower got, but how I shit *Mi*? I eat what?

Mom: I don't know, you figure it out yourself!

Shawn: *Mi*! Nooooooooooooo!

Shawn: Shit! How to get out like that?

Mom: Hope he didn't die ah. Shawn, time to eat.

Shawn: Lock me la, har *Mi*? 2 weeks. Lucky, I smart, 1 week only. Hah, lock me *Mi*, lock me!

Appendix 7

Video 7: When Quarantine is making your Asian Mom Mad AF (Epicism)

Shawn: *Diu* (akin to OMG) where the hell is these 2 guys wei? So long no video one? 2 months *a-d* (alreaa-d) *sia*. Wah, confirm kena Wuhan (COVID-19) *a-d* (already) these 2 idiots. *Walao* whole MCO no content at all. Haih! Unsubscribe *kau* (9 in Hokkien) them la!

Mom: Woi, Shawn!

Shawn: What, *Mi* (Mom)?

Mom: Let me ask you something, Shawn! What time you slept ah last night?

Shawn: Ah? Uh, 3am *gua* I think. Why?

Mom: 3 o'clock?! Why you slept so late?

Shawn: Aiyo, *Mi* (Mom)! Now MCO everyone also sleep late one la. Also nothing to do, what you want me to do?!

Mom: If you nothing to do then go sleep la! Stay up so late for what?!

Shawn: Aiyo, *Mi* (Mom), you come in my room for what one? *San zhu lao* (Early in the morning) see me scold me *a-d* (already)!

Mom: What *san zhu lao lao*?! Now 2pm *a-d* (already) you still in your room ah?! Eh, mommy is cooking now, I want you to wait downstairs!

Shawn: *Mi* (Mom), you also haven't cook finish yet, you ask me to go down for what?! Haih, you cook finish *a-d* (already) you come up then only you call me la!

Mom: No no no no no! Since MCO Day 1 ah, you've been hiding in your room. You think I don't know what you do ah, Shawn?! The house ah, the tissue always so fast finish, I think about it ah I also.

Mom: Eh! I don't care ah! You better go down and wait for me now!

Shawn: Ah, ok la ok la ok la, *Mi* (Mom). I come down la, I come down la. You go first, *Mi* (Mom), you go first. Ah, coming la, coming la.

Shawn: Haih, *sien* (annoying)! Cook also haven't cook finish, ask me to come down for what? Woi, *Pa* (Dad)! What you watching, *Pa* (Dad)? *Ma de* (vulgar way of saying 'your mother'), sleeping then don't occupy (hog) the TV la.

Pa: Woi, I'm watching the TV!

Shawn: The hell *Pa* (Dad)! I thought you sleeping?

Pa: Which part of me look like I'm sleeping?? (proceed to slump against the seat with his eyes closed) I'm watching! You don't change the channel ah, I tell you!

Shawn: The fuck? Eyes close *a-d* (already) still watching? Crazy one.

Mom: Okay. Food is ready! Come *makan makan* (eat eat).

Shawn: Ah, finally! Cook also cook so long! Wah, damn hungry wei, *Mi* (Mom)! What you cook oh today??

Shawn: Oh my goodness, *Mi* (Mom)! You everyday cook the same food you not *sien* (tired of the food) one meh?! I see the same food everyday also no appetite to eat wei *Mi* (Mom)!

Mom: I see your *lan yong* (damn self) everyday at home, I got complain or not?! I cook what you eat what ah I tell you!

Shawn: Aiyo, *Mi* (Mom)! This whole MCO, 2 months time! 2 months time! You don't know how to go learn something new to cook one meh!?

Mom: Ok, Shawn! You tell me, you tell me ah! Name me one thing you learn in this MCO.

Shawn: I!

Mom: Hah, tell me la. Tell me la one thing.

Shawn: Ok, *Mi* (Mom)! You win. Nevermind, I can go out *tapao* (order takeout) food, hah? I don't need to eat your cooking!

Mom: Ah, go la, go! Go go go! If no key, I see how you go out.

Shawn: Oooh! Ok, *Mi* (Mom). Ok! You win again, hah! You win again! Nevermind! You wait and see, *Mi* (Mom)! You wait. You wait!

Mom: Aiyo, Shawn! Why so much hair one? You *lat mou* (hair fall) is it?! Hah?!

Mom: Die *a-d* (already). Die *a-d* (already)! I no more son already! Die *a-d* (already) la. The virus eat him *a-d* (already) la!

Shawn: Haih, *siao* (crazy) one, my mother. This whole MCO literally cook the same food every single day! She not *sien* (tired of the food), I also *sien* (tired of the food) la walao! MCO also almost lifted *a-d* (already) la! So scared for what? Not like anything gonna happen to me also. Haih!