

MITIGATION IN TIRURAY HORTATORY DISCOURSE

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1. INTRODUCTION

Hortatory discourse is that type of speech which commands or persuades. While the most efficient means of commanding someone might be simply to tell him to do something, this is often not the most effective way. One reason for this that people often do not like to be given orders. Thus a command, although it may be quite clear, may not be obeyed because of its harshness. A more mild way of telling someone what to do is often far more effective. This is especially true in certain contexts such as when a person of low status is attempting to persuade or command a person of higher status. Thus, for example, while it is generally appropriate for parents to command their children quite directly, a child would be well advised to use a more mild approach when trying to persuade his parents.

While this need to mitigate (make mild) commands would seem to be a universal, it is especially necessary in certain cultures in which ascribed status and nonconfrontation are valued highly. Tiruray¹ is one such culture. Thus, hortatory discourse is often mitigated, using a variety of methods to make commands culturally acceptable.

This paper is an attempt to do two things. First, it presents a framework for objectively classifying degrees of mitigation in hortatory discourse. And second, it applies this framework to Tiruray to describe the kinds of mitigation found in its hortatory discourse.

2. DEEP AND SURFACE STRUCTURES

Linguists generally acknowledge four types of discourse: narrative, procedural, expository, and hortatory. The purpose of narrative is to tell a story, whether fact or fiction. The purpose of procedural is to tell how to do something. The purpose of expository is to explain or describe something. And, as has already been said, the purpose of hortatory is to command or persuade. These underlying purposes reflect the deep structure of the various discourse types. The surface structure, on the other hand, is the actual speech itself, the features of which can be grammatically described in terms of specific occurrent features. Generally, there is a predictable correlation between the deep and surface structure of the various types of discourse. For instance, narrative discourse generally has the surface structure feature of chronological linkage, as in 'He got up, dressed, and then ate breakfast.' Narrative discourse is also characterized by either first or third person orientation.

Expository discourse, on the other hand, normally employs logical rather than chronological linkage in its surface structure. Hortatory discourse also uses logical linkage, but normally has second person orientation as in '(You) do this.'

In most instances, the deep structure of a discourse is realized by its corresponding surface structure the features of which make it easily identifiable. However, there are times when speakers will encode a discourse in a surface structure different from that which could be considered the norm. Thus, for instance, a story (narrative) could be used to persuade (hortatory). The result, which might be called a parable, may be far more effective in persuading the listener than a simple exhortation.

In the same way, a hortatory discourse may have a surface structure of an expository discourse. That is, it may appear only to be explaining or describing something. Yet, the real purpose of the speaker would be to persuade the listener in a more mild way than simply telling him what to do. As in the case of the parable, an expository surface

¹ Tiruray is spoken by approximately 30,000 people living mainly in the municipalities of Upi and South of Maguindanao province of Mindanao, Philippines.

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structure may be more effective in persuading someone to do something than a more direct hortation.

When a deep structure hortatory discourse is encoded in a surface structure which is different from the norm for that deep structure, the hortation (command) is implicit or hidden. A more detailed description of these terms appears in the next section.

3. TYPES OF MITIGATION

There are four basic ways to make a command more mild. The first is through the use of a particle, word, or phrase, which changes a command into a request. For instance, in English the word 'please' makes commands more mild. While this adjustment does indeed mitigate the command, it does not change the type of speech from hortatory surface structure to something else. Rather the hortation clearly remains an attempt to persuade or command. This kind of mitigation can change commands into requests and even into begging. It is the simplest way to make hortatory speech more mild, and will not be considered further in this paper.

The second way to make a command more mild is by making it indirect regarding the person who should obey it. That is, instead of saying 'You do this', the speaker would say 'Let's do this' or 'People should do this.' Thus instead of the normal (direct) command form employing second person, the speaker uses either first person plural inclusive or third person. The effect is that the listener is not singled out to be the one to obey the command. This indirectness mitigates the command.

The third way to make a command more mild is by not actually saying that something should be done, while still stating what should be done. Such commands are implicit in that they do not actually tell anyone to do anything. For example, the conditional sentence 'If we obey God's commands, then we are sure that we know him' does not explicitly tell anyone to obey God's commands. But it does state the desired action. The command element is what is implicit.

The fourth way to make a command more mild is not even to mention what should be done. Such commands are hidden because they only hint at what should be done. For example, the sentence 'I have to get up early in the morning' does not appear to be a command. Nonetheless, if it is said by the host of a party that has continued late into the night, it is really a hidden command to the guests telling them to leave.

Figure 1 shows how these last three methods of mitigation can be combined to form the five types of hortations:

	explicit	implicit	hidden
direct (you)	DIRECT EXPLICIT (Feed me.)	DIRECT IMPLICIT (If you give me something to eat I'll pay you.)	HIDDEN (I'm hungry.)
indirect (other than 2nd person)	INDIRECT EXPLICIT (Let's eat.)	INDIRECT IMPLICIT (If somebody would feed me, I wouldn't be so grouchy.)	

Figure 1. Five Types of Hortation From Three Methods of Mitigation

1. DIRECT EXPLICIT commands tell the listener to do something. This type of command is the most harsh. It is direct because it uses the second person (you). It is explicit because it tells both what should be done and that it should be done. An example is '(You) work harder' or 'You should work harder.'

2. INDIRECT EXPLICIT commands are more mild because they do not single out the listener as the one who should obey the command. It is this use of first person

plural inclusive or third person which mitigates the command. Still, this type of command is explicit in that it tells both what should be done and that it should be done. An example is 'We should work harder' or 'People should work harder.'

3. DIRECT IMPLICIT commands tell the listener what he should do, but they do not tell him to do it. They are direct because they use the pronoun 'you'. But they are implicit because, although they mention the desired action, they do not actually tell the listener to do it. An example is 'I wish you would work harder' or 'If you worked harder, you would make more money.'

4. INDIRECT IMPLICIT commands make a statement about what should be done but they do not actually say that it should be done. This type of command is also indirect in that it does not use the second person pronoun 'you'. An example is 'If everybody worked harder, they would be happier people.'

5. HIDDEN commands are the most mild. They are subtle because they only hint at what should be done. While an implied command at least states the desired action, the hidden command never even mentions it, or mentions it in such a way as to imply that the matter has already been settled.

A common method for giving a hidden command is by stating only the grounds (motivation) for obeying the command. For instance, the statement 'Smoking causes lung cancer' does not tell anyone to stop smoking. It only tells why they should stop. Thus the command is hidden because only the grounds are given.

Another method for giving a hidden command is what I call 'presumed realization.' In this very subtle type of command, the speaker makes a statement that presumes that the hidden command has already been obeyed, or has already been consented to. An example is 'I sure hope you didn't get me anything expensive for my birthday.' Such a statement presumes that the listener has already gotten something. It would be a hard-hearted listener who would not go right out and buy something, perhaps even something expensive.

Salesmen are experts in the use of presumed realization in hortatory speech. 'How many do you want?' presumes that the listener wants at least some. 'How much of a deposit do you want to put down on that?' presumes that the listener really wants to order the item.

Another way of giving a hidden command is the 'bandwagon' approach. When someone uses this approach, he implies that the prestigious thing to do is to follow what others do or have done. One example is 'Good citizens pay their taxes', implying that everyone should do the same. Other examples are 'Professionals who appreciate the finest quality use our tennis rackets' or 'Everyone else has Dodo shoes'.

This description of hidden command forms is not intended to be exhaustive. There are probably other kinds of hidden hortations besides grounds only, presumed realization, and bandwagoning.

The above discussion of mitigation in hortatory discourse provides an objective framework for classifying commands into five types.

4. TIRURAY HORTATORY DISCOURSE

The following is a brief description of normal (unmitigated) hortatory speech in Tiruray. There are two essential elements, as well as one minor element. The first essential element is the command itself. This occurs either as an imperative grammatical form that for all practical purposes functions as a command. For example, *Fatut rignoné*

moy ni 'You should do this': Although this form could alternately be analyzed as a mitigated command of the direct implicit variety, I have concluded that the word *fatut* ('should') functions as an unmitigated command. This analysis is based on the fact that *fatut* substitutes for the imperative form in indirect quotations. For example, the following two Tiruray sentences are equivalent in meaning:

- A. Béréhém dob beene mamo, Ule go.
 "Tell him, "Go home."
 B. Béréhém dob beene bé fatut mule.
 "Tell him that he should go home."

On the basis of this equivalence, I have analyzed the word *fatut* ('should') as an explicit command word, even though it is not grammatically an imperative.

The second essential element in Tiruray hortatory discourse is the grounds (motivation). This element *Non amuk énda bawagé no de, waléy fo mēkērit i ni kēnogon,,* 'Because if he does not marry her, that young woman will become very angry', tells why the command should be obeyed. It is thus the grounds.

A third but nonessential element in Tiruray hortatory discourse is background information. This may include the setting or description of the situation which created the need for the hortation. Background information has been alternately called 'conflict situation' by other linguists. My label 'background information', I believe, allows for the inclusion of any part of a hortatory discourse which is neither the command nor its grounds.

These three elements – command, grounds, and background information – may occur in various combinations and sequences. Preliminary analysis suggests that a Tiruray speaker may compose his hortatory discourse using a variety of sequencing of constituents. Also the choice of rhetoric (that is, logical argument, appeal to emotions, propaganda, Rogerian argument, or coercion) is left to the speaker.

5. EXAMPLES OF MITIGATION IN TIRURAY

The following are two Tiruray texts accompanied by my comments which show the types of hortations used by the speakers. For the purpose of illustrating the hortatory structure, only a free translation of each sentence is given in this section. For the Tiruray texts themselves, with their accompanying interlinear translation, see the Appendix.

TEXT I

COMMENT: This text was given by a middle-aged Tiruray woman to a younger single man who was contemplating 'dating' a young single Filipino woman, but was not ready to commit himself to marriage before he knew her. The young man, to whom the speech was directed, interpreted it as a definite exhortation not to court a young Filipino woman unless he intended to marry her.

1. As for us Filipino women, if there is someone who loves us, we pretend not to love him at first.
2. Then if the man continues his loving us, well then we love him.
3. Then we talk and we go around together.
 COMMENT: Sentences 1-3 function as background information.
4. Then if the man dislikes us, wow, we are very angry.
 COMMENT: Sentence 4 functions as a hidden command of the 'grounds only' variety. The unstated command is not to date a Filipino woman unless intending to marry her. By only stating the 'grounds', the speaker conveys the undesirable consequence of not obeying the hidden command.
5. And when we are really frustrated, we go to that man's house and commit suicide there.

6. There are some of us who drink poison.
COMMENT: Sentences 5 and 6 function as a hidden command not to court a Filipino woman unless intending to marry her. They provide the grounds for the unstated command.
7. There are some of us who will go home to that man's house, and we will marry him.
8. Even if the man does not love us, we will still sleep at his house.
9. Even if his parents send us home, we will certainly not go home.
10. Then we wash this man's clothes and cook very good meals for him.
11. We no longer think about going home to our parents because we don't want to be ashamed.

COMMENT: Sentences 7-11 function as a hidden command not to date a Filipino woman unless intending to marry her. It is a 'grounds only' hidden command because the paragraph tells why the unstated command should be obeyed. It does this by describing the undesirable consequences of not obeying it.

12. And if the man will not marry us, then we will commit suicide.
13. There are some who cut their throats.
14. There are some who drink poison.
COMMENT: Sentences 12-14 function as another hidden command of the 'grounds only' variety.
15. And thus many will ask saying, 'Why did this young woman commit suicide?'
16. Then the ones who know will answer saying, 'Because that young man did not marry her.'

COMMENT: These last two sentences function as another hidden command (grounds only).

GENERAL COMMENTS: This deep structure hortatory discourse is encoded in an expository surface structure. It is composed almost entirely of 'grounds only' hidden commands. Rather than say 'Don't court a Filipino woman unless you intend to marry her', the author merely gives the grounds (motivation) for obeying the unstated command. These grounds are an enumeration of the dreadful consequences of disobeying the hidden command.

Although I grouped the sentences into paragraphs, I think that in a way each sentence functions as a separate (but identical) hidden command. The listing of the unsavory consequences has a hammering effect on the listener. For instance, sentences 12, 13, and 14 all deal with suicide. Sentence 12 states the idea generally and sentences 13 and 14 amplify the idea with specific types of suicide. But I believe that each sentence was calculated to give another distasteful consequence of not obeying the hidden command. The effect could be likened to music in which a piano key is struck three times rather than just once and held.

Audience reaction was very good. That is, the hortation was effective in that the listener was quite convinced that he should obey the unstated command. As of the writing of this paper, he has.

TEXT 2

COMMENT: This text was written as a response to Text 1. The author of Text 2 is a much younger woman than the first author. When she read the first text, she felt a desire to respond. This is a written text and the audience is a general one. It is definitely a hortatory text, both in deep structure, and in some places, surface structure as well.

1. If there is a person who loves a single Filipino woman, she will not accept him right away even if she loves that man.
2. She will pretend not to love him.
3. She will not show that she loves him.
4. And if the young man does not get tired of her testing and he shows his good custom, this young woman will accept him.

5. Then they will always talk to each other.

COMMENT: Sentences 1-5 function as background information.

6. But if the young woman accepted the young man, he should continue to marry her.

7. Because if he does not marry her, that young woman will become very angry.

COMMENT: Sentence 6 is an indirect explicit command. It is indirect because the author does not use second person. Instead she simply said 'he'. But the command is explicit because the author states that something 'should' be done. Sentence 7 functions as the grounds for sentence 6.

8. But Filipino ladies are not all the same.

9. Each of them has a different thinking.

10. There is probably a young woman who, even though she is very angry because the one she loved left her, she will not want to commit suicide or kill the one she loves.

11. Because she thinks that the young man is not the only one in this world and he is not the man that God has given her.

COMMENT: Sentences 8-11 function as an indirect implicit command not to commit suicide or kill a lover. It is indirect because the author does not use second person. The command is also implicit because although the desired action is stated, the author does not actually say that it should be done.

Sentence 11 provides the grounds for the command in sentence 10.

12. Thus she will hopefully make her thinking good and really try to forget this man.

COMMENT: This sentence functions as another indirect implicit command.

13. There probably is a woman who, if she is left, will commit suicide because she reportedly has been shamed.

14. There probably is a woman who, if she is left by the one she loves, she will search for him and when she finds him she will kill him.

15. And there probably is a woman who will go home to the man, marrying him.

16. And she will scare the man and speak saying, 'If you do not marry me, I will commit suicide here at your house.'

17. Then the man will be afraid.

18. Thus whether he dislikes or loves this young woman, he still should marry her.

19. Thus there is nothing the man can do because if he does not marry this woman, she will commit suicide.

20. Then he will become blamed for her death.

21. The parents of this young woman and her relatives, they will take revenge.

22. They will kill any of his close relatives if they do not find that man.

COMMENT: Sentence 18 is an indirect explicit command. It is indirect because of the use of third person. It is explicit because of the use of the command word 'should'. Sentences 13-17 and 19-22 provide the grounds for the command.

23. So you young men, be good!

24. Don't quickly talk with a young Filipino girl if you don't yet know her real custom.

25. Really study her custom so that you don't get in difficulty.

COMMENT: Sentences 23-25 function as direct explicit commands. This paragraph and the following one are the peak of the discourse.

26. As for you young women, don't quickly commit suicide if the one you love leaves you.

27. Also don't kill them.

28. Because if you do these things, you are very foolish.

29. You should think well and say to yourself, 'Well, he is not the only man in this world. There are very many', or say, 'He is probably not the one that God has given me.'

COMMENT: This paragraph is a series of direct explicit commands. Sentence 28 is the grounds for them.

GENERAL COMMENTS: This hortatory discourse begins in a very mitigated way,

but builds to a frank series of direct explicit commands. For example, at first glance, sentence 10 appears to be merely descriptive. Yet it really functions as an indirect implicit command not to commit suicide or kill your lover. This is a more mitigated form of the explicit command found in sentence 26. The author's style could be called 'foreshadowing'. She implied the command early in the discourse and then explicitly stated it at the end. Thus the discourse builds toward two peaks, which are the two direct explicit command paragraphs at the end. The first is direct toward young men, and the second is direct toward young women. This technique of 'foreshadowing' and building toward a peak (composed of unmitigated commands) appears to be a very effective method of hortation.

6. CONCLUSION

Tiruray, like all languages, can make commands more mild by making adjustments so that the commands may not appear to be commands at all. This mitigation of hortatory discourse is especially necessary for cultural reasons among the Tiruray.

Quite common is the adjustment of second person to non-second person in command forms. This makes it possible for the listener to avoid being singled out to be the one to obey the command.

Another common method for mitigating commands is not to include the 'imperative' component of meaning, while still stating the desired action.

Finally, the speaker may not even mention what action he desires to be performed. Generally this hidden command is conveyed by stating only the grounds. Another way of giving a hidden command is to refer to the desired action as if it has already taken place. Such hidden commands are called 'presumed realization' because they presume that the command has already been obeyed.

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APPENDIX

The following are the abbreviations used in the Appendix:

foc	focus
incl	inclusive
plr	plural

APPENDIX

Text 1

1. I de begey do Filipina amuk wén i méuyot begey,
foc plr us.incl plr F.woman if there.is focus love us

As for us Filipino women, if there is someone who loves us,

ubo-ubo mika gey na.
pretend dislike we yet

we pretend not to love him at first.

2. Tidéw béno amuk fétauséy lagéye soy kéuyot ne begey,
after then if continue man also love his us

Then if the man continues his loving us,

na méuyot geyén.
then love we.

well then we love him.

3. Tidéw béno séuret-uret gey brab séodor-odor gey.
after then talk we and go.around.together we

Then we talk and we go around together.

4. Tidéw béno amuk ikaay lagéye begey, aba koy toow
after then if dislike man us wow very true

Then if the man dislikes us, wow,

gey fo mékérít.
we very angry

we are very angry.

5. Atin buluk fufusan gey mangéy gey fotoyo dob-lawi
and if frustrated we go we suicide at house

And when we are really frustrated, we go to that man's house

i lagéyo no.
foc man that

and commit suicide there.

6. Wén to miném gey mékéolon.
there.are someone.drink we poison

There are some of us who drink poison.

7. Wén to uleo key i lagéyo no, angeye key bawagén.
there.is someone go.home we foc man that go we marry

There are some of use who will go home to that man's house, and we will marry him.

8. Fiyon fo ké mika i lagéye, been so fidong gey
even very if dislike foc man still also sleep we

Even if the man does not love us, we still sleep

dob lawi ne.
at house his
at his house.

- 9 Fiyon fo ké féuleéy de lukésén begey, énda mon
even very if send.home plr parents.his us no certainly
Even if his parents send us home, we will certainly not

mule gey
go.home we
go home.

- 10 Tidéw béno tumaké key i de insod i lagéyo no brab
after then launder we foc plr clothes foc man that and
Then we wash this man's clothes and

fěamaé key fo fiyo.
feed we very good
and cook very good meals for him.

- 11 Endaén fo fěgitungé key i mulee naman mangéy
no.more verythink we foc go home again going
We no longer think about going home

dob de lukés gey non mika gey kémalanan
to plr parents our because dislike we ashamed
to our parents because we don't want to be shamed.

- 12 Atin amuk énda fo bawagéy lagéye begey, tidéw béno
and if no very marry man us after then
And if the man will not marry us, then

fétoyo gey.
suicide we
we will commit suicide.

- 13 Wén to sumbalié key i reer geye.
there.is someone butcher we foc neck our
There are some who cut their throats.

- 14 Wén to miném gey mékéolon.
there.is someone drink we poison
There are some who drink poison.

- 15 Atin mélaw médooy de ménginsa maro, 'Sedek
and thus many plr ask saying why
And thus many will ask saying, 'Why

ménfétoyo i no kénogon?
suicide foc that young.woman
did this young woman commit suicide?'

- 16 Tidéw béno démawa i de gétigan de maro, 'Non énda
 after then answer foc plr know plr saying because no
 Then the ones who know will answer saying, 'Because

bénawag i no de kénogo lagéy'.
 marry foc that her young man
 that young man did not marry her?

Text 2

- 1 Amuk wén i ségétéw méuyot bé ségétéwe kénogon
 if there.is foc person loves goal person young.woman

If there is a person who loves a single

Filipina énda fo témundugén témanggaf fiyon fo ké toow
 F.woman no very follow accept even very if really

Filipino woman, she will not accept him right away

fo méuyot bé no lagéy.
 very .love goal that man
 even if she loves that man.

- 2 Ubo-ubo toow fo mika.
 pretend true very dislike

She will pretend not to love him.

- 3 Enda fo féglolo no de ké méuyot de.
 no very show she it if loves him

She will not show that she loves him.

- 4 Atin amuk énda taluwan i ni kénogo lagéy bé kétukaw
 and if no too.much foc this young man goal testing

And if the young man does not get tired of her testing

ne de brab fégito noy kéfiyoy adat ne, tanggaféy libune ni.
 her him and shows he good custom his accept woman this

and he shows his good custom, this young woman will accept him.

- 5 Tidéw béno démoyun ro séuret-uret.
 after then always they talk-....

Then they will always talk to each other.

- 6 Endob amuk ténaggaf i kénogoney kénogoy lagéye fatut
 but if accept foc young.woman young man should

But if the young woman accepted the young man, he should

fétausé no bawagén.
 continue he marry.

continue to marry her.

- 7 Non amuk énda bawaggé no de
because if no marry he her
Because if he does not marry her,
waléy fo mékérít i ni kénogon.
become very angry foc this young.woman
that young woman will become very angry.
- 8 Endob énda ségiléw i de Filipina.
but no same foc plr F.woman
But Filipina ladies are not all the same.
- 9 Sénga ségétéw bero segigoy kaane kéfégitung.
each person them different her thinking
Each of them has a different thinking.
- 10 Wén key i no kénogon, fiyon fo ké toow
there are probably foc that young.woman even very if true
There is probably a young woman who, even though she is very angry because the
fo mékérít non ténagak i tayané nuwe, mika fétoyo
very angry because leave foc love she dislike suicide
one she loved left her, she will not want to commit suicide
taloo no féléhué noy tayané nuwe.
or or kill she love shé
or kill the one she loves.
- 11 Non fégitungé no békén saén i noy lagéye dob
because thinks she not only foc that man in
Because she thinks that the young man is
duniyae ni brab békén i noy lagéye iray
world this and not foc that man give
not the only one in this world and he is not the man that God has given
i Tuluse de.
foc God her
her.
- 12 Mélaw lémban féfiyoné noy kéfégitung ne brab
thus hopefully make good she thinking her and
Thus she will hopefully make her thinking good
toow fo télamané no lifotén i ni lagéy
true very try she forget foc this man
and really try to forget this man.
- 13 Wén key i no libun fétoyo ké tagakén
there is probably foc that woman suicide if left
There probably is a woman who, if she is left,

non ménkémalaman kun.
 because ashamed reportedly
 will commit suicide because she reportedly has been shamed.

14. Wén key i no libun, amuk ténagak i
 there.is probably foc that woman if leave foc

There probably is a woman who, if she is left,

tayané nuwe, séléde no atin amuk gito no féléhué no.
 love she search she and if find she kill she.
 by the one she loves, she will search for him and when she finds him she will
 kill him.

15. Atin wén so key i libun uleo
 and there.is also probably foc woman go.home

And there probably is a woman who will go home

noy lagéye, angéyé no bawagén.
 she man go she marry

to the man, marrying him.

16. Atin fégilaké noy lagéye atin béréhé no
 and scare her man and speak she

And she will scare the man and speak

mano, 'Amuk énda bawagé mo begén téfélehuu
 saying. If no marry you me suicide.I
 saying, 'If you do not marry me, I will commit suicide

dob lawi me ni'.
 at house your this

here at your house'.

17. Tidéw béno kégilakan i lageye.
 after then afraid foc man

Then the man will be afraid.

18. Mélaw fiyon fo ké mika look méuyot bé
 thus even very if dislikes or loves goal

Thus whether he dislikes or loves this

ni kénogon fatut so bawagé no.
 this young-woman should also marry he

young woman, he still should marry her.

19. Melaw énda i fiyo rigonéy lagéye non amuk énda
 thus no foc good do man because if no

Thus there is nothing the man can do because if he

bawagé noy libuné ni, fétoyo.
 marry he woman this suicide

does not marry this woman, she will commit suicide.

20. Tidéw béno waléy kéféguwaan bé kéléhu ne.
after then become blamed for death her
Then he will become blamed for her death.
21. I de lukés i kénogon, ni brab
foc plr parents foc young.woman this and
The parents of this young woman and her
de dumo no sémulí ro.
plr relatives her revenge they
relatives, they will take revenge.
22. Udenén féléhué ro bé de toow fo gédét
any kill they goal plr true very close
They will kill any of his close
do dumo no amuk énda gito roy ni
plr relatives his if no see they this
relatives if they do not find that
lagéy.
man
man.
23. Komon do kénogo lagéy féfiyo-fiyo gom!
thus plr young men make.good you
So you young men, be good!
24. Kagom tékow sébéréhon i kénogone Filipina
don't suddenly talk foc young.woman F.woman
Don't quickly talk with a young Filipina girl
ké énda séna gétiga kom i tintuwe adatén.
if no yet know you foc real custom.her
if you don't yet know her real custom.
25. Toow gom fo tulik i adat ne inok
true you very investigate foc custom her so.that
Really study her custom so that
énda kéfasangan gom.
no difficulty you
you don't get in difficulty.
26. I de begom do kénogon kagom tékow
foc plr you plr young.women don't suddenly
As for you young women, don't quickly
fétoyo ké ténagak i de tayané kom
suicide if leave foc plr love you
begom.
you
commit suicide if the one you love leaves you.

DOTY

27 Kagom so féléhuén bero.
 don't also kill them

Also don't kill them.

28 Non amuk rigoné kom i de ni do
 because if do you foc plr this plr

Because if you do these things, you are

dufang gom.
 foolish you
 very foolish.

29 Fatut fégitung gom fiyo brab béréhé gom
 should think you good and speak you

You should think well and say to yourself,

dob de itunga kom makom, 'Na békén been saén
 in plr mind your saying well not he only

'Well, he is not the only

i lagéy dob duniyae ni, toow na fo-
 foc man in world this true yet very

man in this world. There are very

médoo.' Taloo no, makom, 'Békén séna
 many or or say not yet

many,' or say,

key been i niray i Tuluse de begén.
 probably he foc gave foc God it to.me

'He is probably not the one that God has given me.'