

AN ANALYSIS OF PATEP HORTATORY TEXTS

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0 INTRODUCTION

Patep is an Austronesian language of the Buang language family in the Morobe Province of Papua New Guinea. It is part of the Mumeng dialect chain and is spoken by approximately 1,200 speakers. Most of these speakers live in five villages in proximity to the Lae-Wau road.

This paper is based upon analysis of tape recorded texts collected between November 1972, and August 1975, under the auspices of the Summer Institute of Linguistics. Miss Velma Foreman gave valuable advice in the analysis and presentation of these materials.

0.1 General

This brief survey of Patep HORTATORY DISCOURSE and PARAGRAPH types is based on four texts of varying length which have been studied to date. Two of these texts were completely hortatory, one was a reported hortatory embedded in a NARRATIVE DISCOURSE, and one was a HORTATORY DISCOURSE which came at the end of a NARRATIVE DISCOURSE.

In the following pages HORTATORY DISCOURSE and PARAGRAPHS are presented first in the form of a bi-dimensional array which names the tagmemes of the discourse and paragraphs and lists under each tagmeme label the constructions which have been found to expound that tagmeme. The special features relating to the tagmemes are then set out. This is followed by a general description of the discourse and paragraph with some added details, and finally an array showing the tagmemes and their exponents of the actual discourses and paragraphs which have been studied. Examples of HORTATORY DISCOURSES and HORTATORY PARAGRAPHS are given after each description.

Since this study is based on such a limited amount of material the analysis must be regarded as highly tentative and not conclusively proven, but reflects recurring patterns which have been found. It is expected that the study of a wider selection of material will show a greater number of tagmemes in HORTATORY DISCOURSE and PARAGRAPH types, a more specialised function of some tagmemes, and a greater variety of exponents of the tagmemes.

0.2 Abbreviations

+	obligatory
+	optional
=	equal to
n superscript	any number
<u>Cond S</u>	Conditional Sentence
<u>Co-ord S</u>	Co-ordinate Sentence
<u>Quote S</u>	Quotation Sentence
<u>S</u>	Sentence
ADVER P	Adversative Paragraph
AMP P	Amplification Paragraph
COND P	Conditional Paragraph
GEN-SP P	General-Specific Paragraph
HORT COMM P(a)	Hortatory Command Paragraph (Type a)
HORT COMM P(b)	Hortatory Command Paragraph (Type b)
HORT REB P	Hortatory Rebuke Paragraph
NEG-POS PARA P	Negative-Positive Paraphrase Paragraph
P	Paragraph
SEQ P	Sequence Paragraph

Abbreviations used in examples:

def	definite marker
emp	emphasis marker
neg	negative marker
pl	plural
poss	possessive marker
pot	potential
ref	reflexive
rel	relative clause marker
rep	repetitive marker
sg	singular
,	non-final rising intonation and short pause
.	declarative final intonation
:	tagmeme is filled by

Typographical Conventions:

- 1) All capitals and underlining indicate tagmemes on the DISCOURSE level.
- 2) All capitals without underlining indicate tagmemes on the PARAGRAPH level.
- 3) Capitalization of the initial letter with underlining indicates tagmemes on the Sentence level.

1 HORTATORY DISCOURSE =

+ <u>TITLE</u>	+ <u>GENERAL TOPIC</u>	+ <u>EXHORTATION</u>	+ <u>SPECIFIC TOPIC</u>
<u>Simple S</u> AMP P	<u>Quote S</u> <u>Co-ord S</u>	HORTATORY	<u>Quote S</u>

+ <u>POINTⁿ</u>	+ <u>SUMMARY</u>	+ <u>EXHORTATION</u>
HORTATORY COMMAND P (a) HORTATORY REBUKE P <u>Reason S</u>	REASON P <u>Reason S</u> <u>Cond S</u>	<u>Co-ord S</u>

Special Features:

- In the data at hand there has been a minimum of two tagmemes in HORTATORY DISCOURSE, though only POINT₁ is obligatory. A maximum of ten tagmemes has been noted.
- Linkage of tagmemes is by juxtaposition, however there is frequent usage of the conjunctions om 'so' and megem 'therefore' at the beginning of some tagmemes.
- There is no fixed pattern of tense aspects¹ used, though the first EXHORTATION is usually in the potential tense and the last EXHORTATION is in the actual tense.
- The discourse is addressed to second person plural or singular. If second person plural is used, the speaker may switch to singular somewhere in the discourse, even in the same sentence. First person plural inclusive is sometimes used to include the speaker.
- Chronological ordering is not used.

- f) HORTATORY COMMAND PARAGRAPHS and HORTATORY REBUKE PARAGRAPHS have not been observed to occur in the same discourse.

Description:

The purpose of HORTATORY DISCOURSE is to influence human behaviour. This is done either through a series of commands or rebukes.

TITLE when it occurs is the same as APERATURE in NARRATIVE DISCOURSE, namely "This is the advice I am going to say", or "The talk is about ..."

GENERAL TOPIC states the basis for the HORTATORY DISCOURSE. It may simply be a statement of fact (e.g. "Some ways are good and some bad."), or it may contain a command upon which the rest of the discourse is based (e.g. "Leave the bad ways and follow the good.").

EXHORTATION is a series of commands not directly related to the topic of the discourse. It functions as an attempt on the part of the speaker to get the audience's attention and to exhort them to listen to what he has to say. There are no reasons given with the commands.

SPECIFIC TOPIC is a statement of the particular subject is going to talk about. When TOPIC occurs on PARAGRAPH level then SPECIFIC TOPIC never occurs.

POINTⁿ gives the commands or rebukes the speaker wishes to make. Only POINT₁ is obligatory. A maximum of four POINTS have been observed to date. POINT often includes such lexical items as 'beware', 'fear', 'know', or 'watch out'.

SUMMARY is a summary of the POINTS and includes lexical repetition of either GENERAL TOPIC or SPECIFIC TOPIC, or if neither of these occur it may be a repetition of the TOPIC on the PARAGRAPH level of POINT.

EXHORTATION functions as a closure and is a series of commands to listen to what has been said and to do it. Again, no reasons are given with this EXHORTATION. EXHORTATION has only been observed in one text. It is filled by a Co-ordinate Sentence which functions lexically as a HORTATORY COMMAND PARAGRAPH (Type b).

There is much embedding within each of the tagmemes of a HORTATORY DISCOURSE.

The following array shows the tagmemes and their exponenets as they occur in four HORTATORY DISCOURSES which have been studied.

<u>HORTATORY DISCOURSE</u>	1	2	3	4
<u>TITLE</u>	<u>Simple S</u>		<u>AMP P</u>	
<u>GENERAL TOPIC</u>	<u>Quote S</u>	SEQ P	SEQ P	
<u>EXHORTATION</u>	HORT COMM P(b)			
<u>SPECIFIC TOPIC</u>	<u>Quote S</u>			
<u>POINT₁</u>	HORT COMM P(a)	HORT COMM P (a)	HORT REB P	<u>Reason S</u>
<u>POINT₂</u>	HORT COMM P(a)	HORT COMM P(a)	HORT REB P	
<u>POINT₃</u>	<u>Reason S</u>			
<u>POINT₄</u>	<u>Reason S</u>			
<u>SUMMARY</u>	<u>Reason S</u>		RESULT P	<u>Cond S</u>
<u>EXHORTATION</u>	<u>Co-ord S</u>			

Example of HORTATORY DISCOURSE

"Advice To Young Men And Women"

TITLE: Simple Sentence

kíyang xôlac wê a ob nêl vô xam vêxwo
talk advice that I pot say to you.pl girls

yuu ngi vihi gwêbaga vac yuac stesin di
 and young.men today in work stations and
viyangtôv.
 village.

This advice I am going to say to you young women and men who are working at stations or are here in the village.

GENERAL TOPIC: Quotation Sentence

kiyang bêga bê, xôlac wê Anutu vông
 talk like.this that, gospel that God gave
ge nêl kitong bêga nêbê, il sea
 rel say about like.this say, we.pl leave
môp nipaên, dec tup vô môp niviha.
 way bad, and run to way good

The talk is like this, the gospel that God gave says this, we should leave the bad ways, and follow the good ways.

EXHORTATION: HORTATORY COMMAND PARAGRAPH (Type b)

mêgem xam wê xam dô vac stesin
 therefore you.pl that you.pl be on stations
di dô vac viyangtôv ge xam xovô môp
 and be in village rel you.pl know way
bêga bê xe kipwoc wê xe dô
 like.this that, we pl old.men that we.pl be
vac viyangtôv ge xe ob nêl xôlac vô
 in village rel we.pl pot say advice to
xam. lec môp wê xam obêc dô nimviha
 you.pl. About way that you.pl pot be good
vac ge. om môp wê xam ob dô nimviha
 in rel. So way that you.pl pot be good
vac ge, xam xovô bêga bê xam
 in rel, you.pl know like.this that, you.pl
obêc vô ninyam vô xe vyam, mi vinoo
 pot be ears to we.pl talk, and choose
kiyang wê xe ob nêl ge bê xam
 talk that we.pl pot say rel that you.pl
obêc hôm nôn niviha wê obêc vông xam
 pot take seed good that pot do you.pl

dô nimvîha ge, xam ngô kîyang xôlac dî
 be good rel, you.pl hear talk advice and
vông i vin. xam vô ninyam lehe vô tame
 give it help. you.pl be ears soft to mothers
mame vya dî vông yuac i tîyi he vya.
 fathers talk and do work it same they talk.
Kîyang ge wê Anutu nêl vô Mose om i
 talk that that God say to Moses so he
nêl kîlong vô il.
 say told to we.pl.

So those of you at the stations and in the village, you realise this, that we old men here in the village, we will tell you what to do. Regarding the ways that will be good for you. So the ways that will be good for you, realize that they are like this, you will listen to our talk, and choose from the talk we say thus, you will take hold of the good parts which will be good for you, you hear our advice and believe it. Listen respectfully to your parents' talk and do work like they say. That talk is what God said to Moses so he told it to us.

SPECIFIC TOPIC: Quotation Sentence

mêd môp gwêbaga wê nêl ên nêbê, il
 then way today that say so said, we.pl
o sea nîdnîvi vax vax lem.
 neg leave skin careless neg.

The way today says to us, we shouldn't be careless about our "skins".

POINT₁: HORTATORY COMMAND PARAGRAPH (Type a)

mêgem xam xona nêm ên môp ti wê
 therefore you.pl fear poss of way one that
nêbê baa ge wê numên bia ge, môp nîpâên
 say bar rel that drink beer rel, way bad
ya yêp vac. xam ngwe wê stesin ge
 some lie in. you.pl other that stations rel
xam kisuu lec xam mônê, dî kô mî
 you.pl buy with you.pl money, and take and
loc vac bom xumac lôma ti wê xacxam
 go in home house inside one that you.ref

bom ge lê, lêc loc num ên dô
home rel first, and go drink, so be

nimviha.
good.

Therefore you beware of the way of bars where you drink beer, there are some bad things about it. Those of you at the stations, you buy beer with your money, and take it back inside your houses where you live, and then drink it, so that you will remain safe and well.

POINT₂: HORTATORY COMMAND PARAGRAPH (Type a)

yaên wê xam ob wa ge le i lêc
food that you.pl pot eat rel ? it def

vông ên xomxo ngwe gilis di ya
do because person other grease and eat

he xen loc vax vax ge lêm. ên
they poss go careless that neg. Because

ge wê xam ob sea nimmivi vac ge.
that that you.pl pot leave skin in rel.

xam wê xacxam ob kisuu lec xam
you.pl that you.ref pot buy with you.pl

mônê, di la wa vac bom me num, êdec
money, and go eat in home or drink, so that

dô nimviha yu mamviha lê. lêc xomxo bangwe
be good and alive emp. But person another

gilis ge wê ob kitya ông vêl
grease that that pot destroy you.sg completely

mì vông ông sea kibun lutibed.
and cause you.sg leave ground quickly.

The food that you eat, don't do it because of another person's flattery and indiscriminately eat their food. Because that is how you will be harmed. You should buy it with your money, and go eat in your house or drink, so that you will remain alive and well. But other people's flattery is what will destroy you, and cause you to die quickly.

POINT₃: Reason Sentence

kiyang xôlac wê nêl ên nêb ông ob dô
talk advice that say so say you.sg pot be

mamviha ge ông ob xona ên môp nipapa,
alive rel you.sg pot fear of way bad

wê ông ob hôm kíyang tikwe wê mame
 that you.sg pot take talk old that fathers
bume vông ge ti mì loc vông xocbê
 ancestors gave rel one and go do same
ông ob kô mì la vac baa ge wê
 you.sg pot take and go in bar rel that
baa ob vông nipaên vô ông bê ob hi
 bar pot do bad to you.sg thus, pot hit
ông wib, me hi ông len ti pec.
 you.sg die, or hit you.sg bone one break.

The advice for staying well you will beware of bad ways, like taking an old way from your ancestors and go do it like taking it to the bar, this is how the bar will be bad for you thus, it will kill you, or break one of your bones.

POINT₄: Reason Sentence

di xam vìyangtôv ga wê xam ob xona
 and you.pl village here that you.pl pot fear
nêm ên locên vac pati vìyang vìyang ge,
 poss of going to party various various rel,
xona nêm ên ti wê xomxo ob vông
 fear poss because one that person pot do
vevac ge di pec ên, ên tige wê
 fight rel and break from, because that that
ob vông ông vông nêm mônê la vac kot,
 pot give you.sg give poss money go to court,
dec ông ob hi xomxo vib ge, od
 and you.sg pot hit person die that, then
ông ob la kalibuhu yuac vâyin.
 you.sg pot go jail work heavy.

And you here in the village you should beware of going to all sorts of parties, beware of when people will fight and run away from the fights, because that is what will cause you to give your money for court fines, and if you kill a person, then you will go do hard work in jail.

SUMMARY: Reason Sentence

mêgem môp ga xam ngivihi yuu vêxwo
 therefore way this you.pl young.men and girls
vihati wê xam dô vac vìyangtôv di dô
 all that you.pl be on village and be

vac stesin ge, xam ngô, dec xona nêm
on stations rel, you.pl hear, and fear poss

ên môp vilu wê nipaên ge, dì vông môp
of way other that bad rel, and do way

vilu wê xêmyaa vin lec xacxam nimnivi
other that stomachs help on you.ref skins

ge lê ên i vô niviha vô xam, dì
rel emp so it be good to you.pl, and

xam dô, lêc buc wê Anutu ici obêc
you.pl be, and day that God he.ref pot

tyuc nêbê xam loc ge, ge od xam
call say you.pl go rel, when then you.pl

loc i tâyi Anutu vya, dì miloc dô vac
go it like God talk, and go be in

vigwe niviha, gê lag puune.
place good, at sky up.

Therefore this way, all of you young men and women who are in the village and at stations, you hear, and beware of the bad ways, and follow the ways of loving your skins (taking care of yourselves), so that it will be good for you, and you will live, and then on the day that God calls to you saying you should go, then you obey God's voice, and go live in the good place up in the sky.

EXHORTATION: Co-ordinate Sentence

kîyang xôlac ga a nêl vô xam, xam
talk advice this I say to you.pl, you.pl

ngô, dì xovô, dì vông i vô nôn lec.
hear, and know, and cause it to fruit on

This advice I have said to you, you hear it, and understand it, and cause it to bear fruit.

2 HORTATORY PARAGRAPHS

2.0 Introduction

HORTATORY PARAGRAPHS may be defined as a unit composed of two or more tagmemes (at least one of which is obligatory) expounded by sentences or embedded paragraphs. HORTATORY PARAGRAPHS fill tagmemes on the discourse level, primarily the HORTATORY DISCOURSE.

Three types of HORTATORY PARAGRAPHS have been postulated: HORTATORY COMMAND PARAGRAPHS which have been sub-divided into types (a) and (b), and HORTATORY REBUKE PARAGRAPHS.

2.1 Hortatory Command Paragraphs

2.1.1 Hortatory Command Paragraph (Type a)=

+ TOPIC	+ COMMAND ⁿ	+ REASON
<u>Simple S</u> AMP P	<u>Reason S</u> <u>Purpose S</u> REASON P COND P ADVER P GEN-SP P	<u>Co-ord S</u>

Special Features:

- Although only one COMMAND is obligatory, one other tagmeme must always occur with it. A maximum of two COMMANDS has been noted.
- Although there may be only one COMMAND in the PARAGRAPH, there are always at least two commands given which are embedded in COMMAND.
- Most common exponents of COMMAND are Reason S and REASON P, which give a command and reason for that command. When other sentence and paragraph types expound COMMAND, usually Reason S or REASON P are embedded in the construction so

that the command-reason relationship is in each COMMAND.

- d) The only link between tagmemes is juxtaposition.
- e) There is no fixed pattern of tense aspects.
- f) Subject is second person singular or plural.

Description:

HORTATORY COMMAND PARAGRAPH (Type a) fills POINT on the discourse level.

The purpose of HORTATORY COMMAND PARAGRAPH (Type a) is to give specific commands to be carried out by the listener and reasons showing the necessity of these commands.

TOPIC, when it occurs, gives a general introduction to the more specific commands. It always includes the lexical item bega 'like this'.

COMMAND gives the particular commands which the speaker wishes to give. A maximum of two COMMANDS has been observed to occur.

REASON has been found to occur only once as an extra tagmeme when COMMAND was filled by a GEN-SP P which did not have a Reason S or REASON P embedded in it. Although REASON is filled by a Co-ordinate S rather than a Reason S it functions lexically to preserve the command-reason relationship of the paragraph.

The following array shows the tagmemes and their exponents as they occur in four HORTATORY COMMAND PARAGRAPHS (Type a) which have been studied.

HORTATORY COMMAND P(a)	1	2	3	4
TOPIC			<u>Simple S</u>	AMP P
COMMAND	<u>Reason S</u>	REASON P	COND P	
COMMAND	<u>Purpose S</u>	ADVER P		GEN-SP P
REASON				<u>Co-ord S</u>

2.1.1.2 Examples of Hortatory Command Paragraph (Type a)

Example 1:

TOPIC: Simple Sentence

mêgem xam xovô môp nipaên bêga.
therefore you.pl know way bad like.this

Therefore understand that the bad ways are like this.

COMMAND: CONDITIONAL PARAGRAPH

ông obêc vông môp nipaên bêgae wê
you.sg pot do way bad like.this that

ông ob vông yôdac vô xomxo xe
you.sg pot do steal to person poss

yaên. hi xomxo bwoc yôdac mì wa. me
food. Hit person pig steal and eat. Or

hi xomxo ti yib. me vông yôdac
hit person one die. Or do adultery

vêx yau vux. me wa xomxo xe vac yuac
women and men. Or eat person poss in garden

lôma vax vax. ged mop vilu ge
inside indiscriminantly. Then way part that

wê ob vông nipaên vô ông. mì obêc
that pot give bad to you.sl, and pot

kitya ông vêl ngivih. di ông ob
destroy you.sg comp young.men, and you.sg pot

dô mamviha luta lêm.
be alive always neg.

If you do bad things like these like if you steal a person's food. Kill a person's pig and eat it. Or if you kill a person. Or if you commit adultery. Or if you eat a person's things in the garden without permission. Then those are the kinds of ways that will bring bad to you, and will destroy you while you are young, and you won't live long.

Example 2:

TOPIC: AMPLIFICATION PARAGRAPH

nang di môp vilu. môp wê ob dô
next and way another. Way that pot be

nimviha mi dô mamviha luta ge, bêgae.
good and be alive long rel, like.this.

Next and another way. The ways that will allow you to remain well and live long are like this.

COMMAND: GENERAL-SPECIFIC PARAGRAPH

ông ob xona nêm ên môp nipaên vilu
you.sg pot fear poss because way bad other

ge mê dec tup vô môp manôn nôn tibed.
that emp, and run to way eye true one.only.

wê ông ob la yuac ge, od ông
when you.sg pot go work rel, then you.sg

ob la vông yuac di yev yii le vac
pot go do work and plant spear stand in

yuac tige, yii le kisii, ên lime baba
garden that, spear stand up, so sib other

wê ob la dô vac he yuac ge i
that pot go be in they garden rel they

lêc le yê ma loc di xovô nêbê, ông
def rep see eye go and know say, you.sg

gên dô vac yuac om ông yii dile
still be in garden so you.sg spear stand

vac yuac, dec buc wê ông obêc vông
in garden. and day that you.sg pot do

yuac pyap ge, ge dec ông kidii mi
work finish rel, that and you.sg get.up and

pul yii di kilê mi loc, lêc he bêc
pull spear, and carry and go, and they pot

yê bê, ông pul vii mi kilê mi
see that, you.sg pull spear and carry and

lam, mêgem xam vihati ob lam, ên
come, therefore you.pl all pot come, in.order.to

lam kitucma, di lam vô môp.
come gather, and come on road.

You will fear the bad ways, and follow the main road. When you go to the garden, then you will go and work and plant your spear in the garden, the spear will be standing up, so that your friends who will go to their gardens will look over there and know that you are still in your garden, your spear is standing there in your garden. And when you finish your work, then you get up and pull out the spear,

and carry it and go, and they will see that you pulled up your spear and carried it and came, so then all of you will come, in order to come together and walk on the road.

REASON: Co-ordinate Sentence

mêd môp tige wê ông ob lam nimviha,
 then way that that you.sg pot come good,
dec ge wê ob vô nivaha vô ông, di
 and that that pot be good to you.sg, and
ông obêc la vac vevac wê ob timu vô
 you.sg pot go in fight that pot follow to
mame bume vixa ge, ged ông ob
 fathers grandfathers legs rel, then you.sg pot
le nimviha, ob tyoo yii yuu nuhu
 stand good, pot dodge spears and arrows
wê ob lam ge, di le nimviha, dec
 that pot come rel, and stand good, and
dô, mi vô kâpwoc lê, lêc wib.
 be, and be old.man first, and die.

That way is how you will come safely, and it is the one that will be good for you, and when you go to fight, following your fathers and grandfathers, then you will remain well, you will dodge the spears and arrows that will come, and you will remain unhurt, and live on, and become an old man first, and then die.

2.1.2 Hortatory Command Paragraph (Type b)=

+ INTRODUCTION	+ COMMAND
AMP P	AMP P <u>Quote S</u>

Special Features:

- Subject of INTRODUCTION is first person, and subject of COMMAND is second person singular or plural.
- There is no fixed pattern of tense aspect.

c) Tagmemes are linked by juxtaposition.

Description:

HORTATORY COMMAND PARAGRAPH (Type b) fills the EXHORTATION tag-meme on the discourse level. Its function is to command or exhort the hearers to listen and do what will be said or has been said. It has thus far only been observed in one text.

In INTRODUCTION the speaker mentions himself either by pronominal reference "I", or by title such as "we old men".

A minimum of two COMMANDS has been observed to date. COMMAND may occur as one command or as a sequence of commands embedded in COMMAND. No reasons are given for these commands.

2.1.2.1 Examples of Hortatory Command Paragraph (Type b)

INTRODUCTION: AMPLIFICATION PARAGRAPH

mêgem xam wê xam dô vac stesin
therefore you.pl that you.pl be on stations
di dô vac viyangtôv ge xam xovô môp
and be in village rel you.pl know way
bêga bê xe kipwoc wê xe dô
like.this that, we.pl old.men that we.pl be
vac viyangtôv ge xe ob nêl xôlac vô
in village rel we.pl pot say advice to
xam. lec môp we xam obêc dô
you.pl. About way that you.pl pot be
nimviha vac ge.
good in rel.

Therefore those of you at the stations and in the village, you realize this, that we old men here in the village, we will tell you what to do. Regarding the ways that will be good for you.

COMMAND₁: Quote Sentence

om môp wê xam ob dô nimviha vac ge.
si way that you.pl pot be good in rel,
xam xovô bêga bê, xam obêc vô
you.pl know like.this that, you.pl pot be
ninyam vô xe vyam, mî vinoo kivang wê
ears to we.pl talk, and choose talk that

xe ob nêl ge bê xam obêc hôm
 we.pl pot say rel that, you.pl pot take
nôn nivaha wê obêc vông xam dô nimviha
 seed good that pot do you.pl be good
ge xam ngô kiyang xôlac dì vông i vin.
 rel, you.pl hear talk advice and give it help.

So the ways that will be good for you, realize that they are like this, you will listen to our talk, and choose from the talk we say thus, you will take hold of the good parts which will be good for you, you hear our advice and believe it.

COMMAND₂: AMPLIFICATION PARAGRAPH

xam vô ninyam lehe vô tame name vya
 you.pl be ears soft to mothers fathers talk
dì vông yuac i tây he vya. kiyang
 and do work it same they talk. Talk
ge wê Anutu nêl vô Mose om i nêl
 that that God say to Moses so he say
kítong vô il.
 told to we.pl.

Listen respectfully to your parents' talk and do work like they say. That talk is what God said to Moses so he told it to us.

2.2 Hortatory Rebuke Paragraph=

+ TOPIC	+ BACKGROUND	+ REBUKE
<u>Cond S</u>	NARRATIVE DISCOURSE	AMP P
<u>Quote S</u>	SEQ P	NEG-POS PARA P

Special Features:

- All tagmemes are obligatory.
- Only the actual tense aspect is used in BACKGROUND and REBUKE.
- The only link between tagmemes is juxtaposition.

- d) Subject of REBUKE is second person singular or plural.
- e) Only first person has been noted as subject of BACKGROUND, but since NARRATIVE DISCOURSE may occur in first or third person, it is assumed that third person may also occur in BACKGROUND.

Description:

HORTATORY REBUKE PARAGRAPH fills POINT on the HORTATORY DISCOURSE level. The purpose of HORTATORY REBUKE PARAGRAPH is to rebuke the listeners for some action they ought not to have done, or should have done. A minimum of two REBUKES has been noted.

TOPIC gives an introduction stating the reason for the rebuke. It always includes the lexical item bega 'like this'.

BACKGROUND is in the form of a narrative giving information leading up to REBUKE.

No reasons for actions occur in HORTATORY REBUKE PARAGRAPHS.

The following array shows the tagmemes and their exponents as they occur in two HORTATORY REBUKE PARAGRAPHS which have been studied.

HORTATORY REBUKE P	1	2
TOPIC	<u>Cond S</u>	<u>Quote S</u>
BACKGROUND	<u>NARRATIVE DISCOURSE</u>	SEQ P
REBUKE	AMP P	NEG-POS PARA P
REBUKE	NEG-POS PARA P	AMP P

2.2.1 Examples of Hortatory Rebuke Paragraph

Example 1:

TOPIC: Conditional Sentence

obêc nipaên me niviha, od kehe bêga.
 pot bad or good cond reason like.this

Whether it is good or bad, then the reason is like this.

BACKGROUND: NARRATIVE DISCOURSE

vac kilismas 72, kitucmaên we xam Pîtêp
 in year 72 meeting that you.pl Patep
vông ge xam vihati lam kitucma, di xam
 did rel you.pl all come meet and you.pl
nêl xam nêbê SIL ti loc dô vô xam
 say you.pl say SIL one go be to you.pl
ên pilepac xôlac vac xam vyam.
 in.order.to turn gospel into you.pl talk
mêgem SIL he ngô di he vông i vin
 so SIL they heard and they gave it help
xam vyam, tiyi xocbê Anutu tyuc ên
 you.pl talk like as God call.out so.that
nêbê xo ti loc dô vô xam ên
 say we.pl one go be to you.pl in.order.to
pilepac xôlac vac xam vyam ge. mêgem
 turn gospel into you.pl talk there. Therefore
xii loc. 73 ge xii hâlung xii vô xam.
 we.2 go. 73 then we.2 show we.2 to you.pl.
xii la Xabuhu, di la Monanyung, di
 we.2 go Xabuhu, and go Monanyung and
loc mi la Degalu ganê, xii la vac vigwe
 go and go Degalu there, we.2 go to place
ge vihati, di keac vô xam, di xam
 there all, and talk to you.pl, and you.pl
xovô ên xam nêbê xii wê xii ob dô
 knew so you.pl say we.2 that we.2 pot be
Mahôba, me xii ob dô vac Pîtêp ben.
 Mahoba, or we.2 pot be in Patep home.

In 1972, the meeting that you Pateps had - you all came and met, and you said that an SIL team should go to you in order to translate the gospel into your language. So SIL heard, and they believed your talk, as though God had called out saying one of us should go to you in order to translate the gospel into your language. So we went. During 1973 we showed ourselves to you. We went to Xabuhu, and went to Monanyung, and went to Degalu, we went to all the places, and talked to you, and you knew that we were the ones who would live at Mahoba, or we were going to live in the Patep area.

REBUKE: AMPLIFICATION PARAGRAPH

Kiyang wê xii kivuu nê, tiyi xocbê xii
talk that we.2 write here, like as we.2

nêl gwêbage, xii nêb xii ob nêl kitong
say today, we.2 want we.2 pot say talk

vô xam bê, xam ti o lêc val Mahôba
to you.pl that, you.pl one neg def ame Mahoba

vô xii lêm. Xabuhu ge, gyovixa tibeac
to we.2 neg. Xabuhu there, leaders many,

Monanyung, Degalu ganê xam xovôên
Monanyung, Degalu over there you.pl knowledge

tibeac dô, xam gyovixa, tibeac, xam dô
many be you.pl leaders many you.pl be

vêx xam tibeac ge ti o val Mahôba.
women you.pl many there one neg come Mahoba

This talk that we wrote, it's like we just said, we want to say to you that, not one of you came to us at Mahoba. Xabuhu has lots of elders, Monanyung, Degalu over there, there are plenty of you with knowledge, there are lots of leaders among you, you were like women, not one from you came to Mahoba.

REBUKE: NEGATIVE-POSITIVE PARAPHRASE PARAGRAPH

lêc mad xam Mahôba ga kîpwoc me nîpwo
but you.pl Mahoba here old men or children

me vêxta ge ti xam ti o keac
or old women there one you.pl one neg talk

nivîha vô xii lêm. xam vông xii dô
good to we.2 neg. you.pl did we.2 be

tiyi xocbê ge il Pîtêp vihati
like as that we.pl Patep all

However, you here at Mahoba you old men and children and old women - not one of you talked good to us. You caused us to be like all of us were Pateps.

Example 2:

TOPIC: Quotation Sentence

lêcom kiyang wê xii kivuu nê, obêc
however talk that we.2 wrote here pot

niviha me nipaen ge kehe bêga nêbê
 good or bad that reason like this say
xii ngô kiyang tibeac vô Pitêp nu
 we.2 hear talk much from Patep children
xêtuactuac tya wê he diloc lec wotôv ge
 naked those that they going to space rel

But if this talk that we have written is good or bad the reason is like this: we heard lots of talk from the naked Patep children that play in the village center.

BACKGROUND: SEQUENCE PARAGRAPH

he lam tidii kipihac vac xii bom dî
 they came turn books in we.2 home, and
le keac xam vyam lêc xii ngô dî
 rep talk you.pl talk and we.2 hear. and
xii ngô kiyang ya lec wotôv lec mata
 we.2 hear talk some on center at meetings
dî ti o dô hixôn xii mî nêl kiyang
 and one neg be with we.2 and say talk
ya lêm.
 some neg.

They came to look at books in our house, and talk your language and we hear. And we heard some talk at the village center in the gatherings and not one person came and worked with us and talked to us.

REBUKE: NEGATIVE-POSITIVE PARAPHRASE PARAGRAPH

me xam wê levac levac ge ya o lam
 or you.pl that big big rel some neg came
dô hixôn xii mî nel kiyang niviha ya vô
 be with we.2 and say talk good some to
xii mî xii kivuu lêm xam sea xii
 we.2. and we.2 wrote neg. you.pl left we.2
dom xii loc dô tiyi xocbê xam keac
 however we.2 went be same like you.pl talk
xii ge lêcom xii kivuu Genesis.
 we.2 there, however we.2 wrote Genesis.

Neither did some of you adults come and visit us and talk some good talk to us. And we write it down. You left us nevertheless we stayed like you called us to do, and we wrote Genesis.

REBUKE: AMPLIFICATION PARAGRAPH

om Genesis wê xii kivuu ga, ge xii kô
 so Genesis that we.2 wrote rel, it we.2 took
xomxo ngivihi ti yuu vinê. yuu ge
 person young.man one and wife. They.2 those
o kîpwoc yuu vêxta nang lêm nge yuu
 neg old.man and old.woman again neg yes they.2
ngivihi yuu pyap vac yuac nikwem.
 young.man they.2 finish in work white.men.
dî val dô hixôn xii dî xe kivuu.
 and came be with we.2 and we.pl wrote.

So Genesis that we wrote, we took a young man and his wife.
 They aren't an old man and an old woman rather they are
 young, they finished working for white people. And they
 stayed with us and we wrote.

FOOTNOTES:

¹There are two tense aspects in Patep, actual and potential,
 which match the distinction found in many Austronesian languages.
 The actual aspect refers to actions in process or completed. The
 potential aspect refers to hypothetical actions or to those which will
 happen in the future. The actual aspect is unmarked, while potential
 aspect is marked by ob or obêc.