

COMPLAINTS AND RESPONSES IN SELECTED TSHIVENDA DRAMAS

BY

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DECLARATION

I, the undersigned, hereby declare that the work contained in this assignment is my own original work and that I have not previously in its entirety or part submitted it at any university for a degree.

ABSTRACT

When we consider the total number of complaints, which have been used in the selected Tshivenda dramas, we find that the drama ZWO ITWA has the most complaints. i.e. 24.8% of complaints in the six books. The drama VHO LU FUKULA also has a high number of complaints i.e. 20.8% of all the complaints.

In the analysis of complaints in selected Tshivenda dramas, eight strategies were considered. It frequently happened that more than one strategy was used in individual complaints. On average, 2.1 to 1.7 strategies appear in a complaint with an average of 1.9 strategies per complaint.

With regard to the analysis of individual strategies in all books, we find that indirect accusation has the highest frequency i.e. 35.7%. This refers to an accusation in which the complainer wants to find out whether the hearer may be the potential agent of the complaint. Thus, the complainer does not directly accuse the hearer of the complaint.

The study also reveals that characters like using strategies which are less direct and less face threatening. The strategies which appeared most frequently in of each book are annoyance, indirect accusation, ill consequences and explicit blame on behaviour (action).

When we consider the total number of responses, which have been used in all the dramas, the study shows that ZWO ITWA has the most responses i.e. 22.6% of all the responses to the complaints in the six books. The drama VHO LU FUKULA also has a high frequency of responses i.e. 20.5% of all responses.

Out of the six types of responses that were identified, question has the highest frequency of 37.3%. It also became clear in this study that some of the questions were used to object. The response, which also has high frequency, is contradiction. This response has a percentage of 21.2% of the total responses.

OPSOMMING

Wanneer die totale getal klagtes in die geselekteerde Tshivenda dramas oorweeg word, vind ons dat ZWO ITWA die meeste klagtes het, naamlik 24.8% van die klagtes in die ses boeke. Die drama VHO LU FUKULA het ook 'n groot aantal klagtes, naamlik 20.8% van al die klagtes.

In die analise van klagtes in die geselekteerde Tshivenda dramas is agt strategieë oorweeg. Dit gebeur dikwels dat meer as een strategie gebruik is in individuele klagtes. Vanaf 2.1 tot 1.7 strategieë verskyn in 'n klagte met 'n gemiddelde van 1.9 strategieë per klagte.

Ten opsigte van die analise van individuele strategieë in al die boeke is gevind dat indirekte beskuldiging die hoogste frekwensie het, naamlik 35.7%. Dit verwys na 'n beskuldiging waarin die klaer wil uitvind of die hoorder die potensiële agent van die klagte is. Dus, die klaer beskuldig nie die hoorder direk oor die klagte nie.

Die studie toon ook dat karakters daarvan hou om strategieë te gebruik wat minder direk is en nie 'n persoon se selfbeeld aantast nie. Die strategieë met die hoogste frekwensie in elke boek is ergernis, indirekte beskuldiging, nadelige gevolge en eksplisiete blaam op die gedrag (handeling).

Ten opsigte van die totale getal response die klagtes in die betrokke dramas, het die studie getoon dat ZWO ITWA die meeste response het, naamlik 22.6% van al die response op klagtes in die ses boeke. Die drama VHO LU FUKULA het ook 'n hoë frekwensie reaksies, naamlik 20.5%.

Van die 6 tipes reaksies het die vraag die hoogste frekwensie, naamlik 37.3%. Dit is ook duidelik dat sommige vrae gaan oor objeksies. 'n Respons wat ook 'n hoë frekwensie het, is teenstelling naamlik 21.2% van alle response.

DEDICATION

This study is dedicated to my late father Vho-Piet Mutshinya whose immortal words are my source of inspiration. " Pfunzo kha i vhe lone ifa lawe nwananga"

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CHAPTER 1

INTRODUCTION

1.1 AIM

The problem to be investigated in this study is how complaints and responses to those complaints may be expressed in Tshivenda. For this purpose a number of dramas will be selected to establish how complaints and responses are expressed in authentic Venda texts.

The following are the selected dramas of Tshivenda:

1. N. A. Milubi (1986): Mukosi wa lufu
2. M. J. Netshivhuyu (1984): Vho lu fukula
3. A. M. Mahamba (1989): Zwo lungwa
4. M. L. Mufamadi (1992): Bvela khagala
5. A. M. Mahamba (1993): Zwo itwa
6. E. S. Netshilema (1989): Vhamusanda Vho-Dzegere

The complaint is a speech act. A speech act may be defined as actions performed via utterances.

Complaints may be defined as the way in which the speaker communicates his/her negative feelings towards the addressee about oneself or someone/something that is/was against the speaker's interest; i.e. a negative feeling of annoyance, dissatisfaction or unhappiness about someone or something.

People generally complain about many issues such as money, health, government, parents, children, weather, poverty and so forth. The specific problem here will be to establish how people complain in Tshivenda.

This study will benefit students of Tshivenda because it should indicate by what means people complain in Tshivenda as well as the extent of politeness showed by Venda people.

Another aim will be to show that when people complain, there is usually some response to such a complaint. This study will then also focus on the responses to complaints.

The reason for using drama in this study is because of the interpersonal communication in this literary genre.

1.2 ORGANISATION OF THE STUDY

This study on complaints will be organised as follows:

Chapter 2: Speech acts and politeness theory.

Chapter 2 exposes the views of Trosborg, Jenny Thomas and George Yule regarding speech acts. This will be followed by the politeness theory as described and outlined by Trosborg and Jenny Thomas.

Chapter 3: The speech act of complaining.

Chapter 3 deals with a broad definition of complaints summarised from the works of Trosborg (1995) and Drew (1988). The directness levels of complaints by Trosborg and Boxer (1993) will also be explained.

Chapter 4: Complaint strategies.

Chapter 4 will throw light on: categories of strategies (Trosborg: 1995), directive acts and indirect complaints by Boxer (1993), complaint perspective (Trosborg: 1995), internal and external modification by Trosborg.

Chapter 5: Complaints and responses in Tshivenda literary works.

Chapter 5 is the chapter on research in the selected literary works. The aim of study, the genre selected and its significance will be mentioned. The selected literary works will be given, thereafter complaints and responses to those complaints will be analysed.

Chapter 6: Conclusions.

Chapter 6 is the conclusion of the study, and it will give a brief summary of the findings in chapter 5.

Appendix: Complaints and responses in the six identified literary works.

Appendix contains all the examples of complaints and responses from the selected literary works.

CHAPTER 2

SPEECH ACTS AND POLITENESS THEORY

2.1 INTRODUCTION

This chapter looks at different views regarding speech acts as outlined by Trosborg, Jenny Thomas and Yule. Politeness theory will also be dealt with focusing on the ideas of Trosborg and Jenny Thomas.

2.2 SPEECH ACTS

2.2.1 Trosborg (1995)

According to Trosborg (1995) speech act model is used to analyse a theory of communicative functions. The model in question is based on the extended theories of illocution acts, which were founded by Austin (1962) and which were further advocated by Searle (1969, 1971, 1975, 1976).

Austin and Seale's theories of illocution acts and the idea of politeness (Leech 1983, Brown, Levinson 1978, 1987) form the basis for the development of the descriptive framework utilized as an instrument for analysing aspects of foreign language (FL) learners' communicative competence and their potential success in achieving intended perlocutionary effects.

Illocutionary acts can be divided into major categories, namely:

- (i) The speaker's communicative intention – (This refers to the purpose)
- (ii) Correspondence between direction of fit –(This has to do with the relation between words and world)
- (iii) Psychological state of the mind – (sincerity condition)

Below are the five major classes of communicative function:

- **Representatives** - The speaker commits him/herself to the belief that the propositional content of utterance is true. He/she tries to make the words match the world.
- **Directness** - The speaker gives directives; he tries to get the hearer to commit him/herself to some future course of action. This is done through verbal or non-verbal communication. Directives can be in the form of: request, advice and permission. In request the speaker involves the hearer in some future action, which has positive consequences for the speaker and may imply costs to the hearer. Advice is intended to the sole interest of the hearer. In permission the speaker communicates to the hearer that he/she is not against the hearer carrying out a future action, which is in the hearer's own interest and may imply costs to the speaker.
- **Commissives** - Here the speaker commits himself/herself in varying degree to some future course of action. Good examples of commissives are offer and promise. Offer is not against the hearer's carrying out a future action which he assume to have positive results to the hearer, but the speaker is not sure whether the hearer wants this action carried out. Promise on the other hand: the speaker has reasons to believe that the hearer is in favour of the speaker carrying out the action in question.
- **Expressives** - The purpose of this class is to express the speaker's psychological state of mind about an attitude to some prior action or state of affairs. Truth is taken for granted, but varies with propositional content. This has to do with thanking, complaint and apology. When thanking, the speaker expresses gratitude for the hearer's participation in a prior action, which is beneficial to the speaker. Complaint is when the speaker communicates his/her negative feelings towards the hearer, who is made responsible for a prior action, which was against the speaker's interests. Apology serves to express regret on the part of the speaker at having performed or failed to perform a prior action, which had negative consequences for the hearer.
- **Declarations** - This class requires extralinguistic institution for their performance; it takes a priest to christen a baby, a dignitary to name a ship, a judge to sentence a defendant. If anyone other than the people above performs any of the tasks mentioned above, his action won't be considered.

According to Searle language fulfils a finite and determinate number of functions.

The decomposition of a speech act.

Speech act is a term which researchers from different fields of study agreed upon as a focal point. When a speaker utters a sentence, he performs several acts. According to Searle three distinct acts slightly different to that of Austin (1969) are formed:

- (i) An utterance act – (This has to do with bringing forth certain speech sounds, words and sentences)
- (ii) A propositional act – (This is when someone predicts some properties of a thing or person)
- (iii) An illocutionary act – (This has to do with investing the utterance with a communicative force of promise or statement of fact.

The above acts are interdependent sub-acts of the complete acts – performed simultaneously. Austin includes understanding, which is a happiness condition. If X is not achieved, illocutionary act will not be happy. That will mean the act was not successfully performed. Warned audience should understand what you say and act accordingly.

Illocutionary act is happy if the speaker's utterance achieves the effect that the hearer understands the propositional content of the offer. Austin (1962; 116) states that there are effects, which bring about the understanding of meaning of the force of the locution, so the performance of an illocutionary act involves the securing of uptake. A speech act, which brings certain effects on the hearer, is perlocutionary act. Examples are alarming, persuading, convincing, deterring, misleading, gratefulness, boredom, surprise and shock. Illocutionary act is achieved solely by conventional means, this means it should be understood or taken up by listeners, whereas perlocutionary act is achieved through non-conventional means. The hearer's action will indicate the success of the message conveyed. The difference lies in the speaker's hope to achieve different sorts of effects.

Perlocution is happy if the desired effect of the listener is brought about. The nature of this effect varies from one perlocution to another.

Criticism of Searle's theory of illocution acts

- (i) Classificatory basis of his approach - He takes the complete sentence as the characteristic-grammatical form of the illocutionary act. A sentence is a grammatical unit, a speech act is a pragmatic unit referring to a stretch of

speech with communicative function, and the speech act is considered the minimal unit of common. Sentences are linguistic units consisting of formal elements.

- (ii) His strength of speech act theory lies in his success in establishing taxonomy at one time economical and finite, which associates illocutionary acts with typical functions.
- (iii) Searle builds his theory on logic of obligation and authority. His theory contradicts the analysis of empirical behaviour (Reiss 1985)
- (iv) He claims that conditions are universal whereas conditions vary with cultures.
- (v) Each act is applied with a double purpose and Searle does not include perlocutionary acts except for directives. He concentrated on illocutionary acts.
- (vi) He failed to develop Austin's notion of perlocution.
- (vii) He is further blamed for neglecting the listener's role in interaction. His speech act is one – way traffic. The listener takes a passive role.

Communicative / Interactive purpose

Communicative act theory refers to the account for the speaker's intentions and tacit assumptions. A speaker uses language not only to listeners understood, but also hope to achieve the intended outcome as advocated by Reiss (1984: 23). Speech acts are not solely intended to be heard, but a particular response is expected from the listeners. Illocutionary acts serve a communicative aspect and perlocutionary serves an interactional aspect.

Requesting is a communicative act and to do what one is told is an interactive aspect. Request and persuasion have different happiness condition. Request is happy (Illocutionary act) when the listener understands. Convincing is happy (perlocution act), when the listener accepts a request.

Inherent perlocutionary effects deal exclusively with acceptance of the speech acts by the listener and has a minimal effect. Consecutive perlocutionary consequences comprise all other consequences of the speech act and have an optimal effect. Accidents do happen, like the speaker insulting while making an offer or request. If the speaker can provide reasons for causing the effect or consequence in question, then the act is intended and can be regarded as perlocutionary act.

Towards an interactional framework of illocutionary acts.

Eemeren (1984, 24 – 28) made a distinction between communicative aspects and interactive aspects. Communicative aspects cover illocutionary effects. This secures the hearer's understanding, and illocutionary acts are viewed as communicative tools expressing the intended environmental effect. Acceptance of the speech act for a subsequent action performed by the hearer is known as inherent perlocutionary effect. Intended environmental effect. Acceptance of the speech act for a subsequent action performed by the hearer is known as inherent perlocutionary effect. Intended subsequent acts are consecutive perlocutionary consequences.

2.2.2 Jenny Thomas

According to Jenny Thomas utterances have sense and force. Locution refers to actual words uttered, illocution refers to force or intention behind the words and perlocution is the effect of illocution on the hearer. It is possible that a request can be turned into an offer. Below is a good example:

(01) Ticket Examiner (A) speaking to a passenger (B)

A: **Ndi nga vhona thikhithi?**

(May I see your ticket)?

B: **Kha vha renge yavho.**

(You better buy yours)

Locution uttered in example (01) was wrongly heard by the passenger, what the ticket examiner wanted was for the passenger to show him/her the train ticket. In other cases locution have different illocutionary force or intention in different contexts. Asking someone what the time is may mean telling the exact time, being late or time to go home. Speech act refers to an utterance and the total situation in which the utterance is issued. There are different ways of performing same speech acts.

(02) (i) **Dzulani fhasi.**

(Sit down)

(ii) **Wanani tshidulo**

(Get yourself a chair)

- (iii) **Zwi nga vha hani na dzula fhasi.**
(What if you sit down)
- (iv) **Zwi khwine u dzula fhasi.**
(It's better to sit down)
- (iv) **Muthu u naka u amba o dzula.**
(Speaking while seated is appreciated).

Speakers sometimes say more than they mean. They may say exactly, or mean more than the words say or mean the opposite. J.L. Austin who is regarded as the founder of pragmatics foreshadows major issues in pragmatics. He talks of ordinary language philosophy. Some philosophers advocate that everyday language is full of ambiguities, imprecision and contradictions. Austin tried to understand how it is that people manage to live with it as well as they do.

Logical positivism and truth conditional semantics.

Logical positivism are statements, which can be tested empirically. Linguistics consider the truth of conditional semantics. According to Austin, there is a lot more to a language than the meaning of its words or phrases. Language is not used only to say things, but to do things. This led him to illocutionary acts. He started by the performative hypothesis, which was later abandoned.

Types of performatives

- Metalinguistic performatives – In this category we have straightforward examples, self-referential, self-verifying (own truth) and non-falsifiable.
- Ritual performatives – There are people authorized to perform certain task like naming. If the naming is done by someone not authorised it won't be binding or legitimate.
- Collaborative performatives – The jury's verdict is a good example of this, its success rest on the particular uptake of another person.
- Group performatives – Categories overlap, the collaborative and ritual are the ones which always overlap.

Cross-cultural differences – In a country with no baptism, the performative verb “I hereby” won’t be there. Performatives differ with regard to country and culture. In some countries divorce is binding whereas in other countries it is not so.

Why did performatives hypothesis collapsed?

- There was no formal way of distinguishing performative verb from other verbs.
- The presence of a performative verb does not guarantee action.
- There are various ways of doing thing than using performative verbs.

H.P. Grice explains clearly how a hearer gets what is said (from expressed meaning to implied meaning). Implicature has two dimensions, which are conventional and conversational. Conventional carries same implicature regardless of context, and conversational sticks to the contextual meaning. An implicature is generated intentionally and the hearer may or may not understand it. Implying is to deduce something from evidence, this is what the hearer does.

The Cooperative principle (CP)

In life we make assumptions that certain set of rules are in operation. If one does not observe road signs while driving a car, we may assume that he is drunk. There are cases where rules are not to be observed: Talking to a child, talking to a drunken person, someone who is in pain or distress, or someone from a different cultural background. These examples clearly show that rules are not always observable.

Four conversational maxims

- (i) Quantity – The speaker should not give more information than required.
- (ii) Quality - The speaker should not say what he believes to be false.
- (iii) Relation - This has to do with relevancy.
- (iv) Manner - The speaker should avoid ambiguity.

If people observe all the maxims there won’t be further questions, but in case there is non-observance of the maxims due to flouting, violating, infringing, opting or suspending, the

implicature won't be carried and questions are likely to come. Implicature changes because some words carry different implications on different occasions. The hearer should calculate every implicature: if there is a difference between semantic and implied meaning the implicature can be cancelled.

Shortfalls in Grice's theory.

- There are utterances having many possible interpretations.
- It is difficult to distinguish different types of non – observance.
- Maxims are different in nature.
- Maxims seem to overlap.
- Calculating an implicature is not clear.

J.R. Searle who studied under Austin came with a theory of Indirect Speech Act: Searle (1975)

According to Searle (1976: 60) an indirect speech act is one performed by means of another. Getting from what is meant from what is said.

Conditions for speech acts

(03)

- (i) Propositional – The speaker predicts a future act
Ndi do ni rengela goloi.
 (I will buy you a car)
- (ii) Preparatory - Speaker believes that the hearer will be interested.
U do takalela goloi
 (He will be interested in the car)
- (iii) Sincerity condition – Speaker intends to do it for the hearer.
Ndo di imisela u ni rengela.
 (I am prepared to buy for you)
- (iv) Essential condition – Speaker undertakes an obligation.
Ndi do zwi ita zwa u ni rengela goloi.
 (I promise to buy you a car)

Problems concerning Searle's work.

- Speech act cannot be fully distinguished.
- Plugging all the gaps in Searle leads to complexity.
- His conditions are good for abnormal instances of a speech act.
- Some speech acts cover a range of slightly different phenomenon and some overlap.

Searle concludes by saying that grammar is governed by rules, and pragmatics is constrained by maxims and principles.

2.2.3 George Yule (1996)

According to Yule (1996) utterances not only contain grammatical words but actions. These actions performed via utterances are speech acts. He cited apology, complaint, compliment, invitation, promise or request as communicative intentions. A praise can become a complaint, this speech event is determined by the interpretations in given circumstances.

Action of an utterance is locutionary act: this refers to where a speaker produces a meaningful linguistic expression. Then Illocutionary act is the purpose or communicative force of an utterance. Perlocutionary act is the intention of an utterance to have an effect.

Illocutionary Force Indicatives Device [IFIDS]

This refers to slot for a verb that explicitly names the illocutionary act being performed. This verb is called performative verb.

(04) **Ndi a fulufhedzisa** (I promise)

Ndi a tsivhudza (I warn)

Explicit and implicit

Explicit is denoted by "hereby" and implicit is without "hereby". The advantage of hereby is to make clear what is being said. The disadvantage of explicit is that it has a serious impact.

Speech act classification

This topic was clearly elaborated previously when explaining types of communicative function.

Direct and indirect speech act

What distinguishes types of speech act is the structure.

- (05) Ni fanela u vhofoha mabannda.**
 (You should wear seat belts) –Declaration
- Ni a vhofoha bannda?**
 (Do you wear a seat belt) – Interrogation
- Vhofohani bannda!**
 (Wear a seat belt) – Command

In direct speech act there is a direct relationship between structure and function and in indirect speech act there is an indirect relationship between structure and function. Request is an imposition by the speaker on the hearer; this can be avoided by using direct request. Asking without causing offence/risking refusal. In speech events the speaker assumes that the hearer is able to act. Speech event is an activity in which participants interact via language in some conventional way to arrive at some outcome leading to other utterances. Request is not made by single speech act.

2.3 POLITENESS THEORY

2.3.1 Trosborg (1975)

Politeness is a pragmatic mechanism in which a variety of structures (verbal and prosodic features) work together according to the speaker's intention of achieving smooth communication (Weydt 1983). Lokoff (1973, 1975); Brown – Levinson (1978, 1987) and Leech have presented the following principles: giving options; do not coerce hearer and minimize cost of other. For the purpose of conversational exchange Grice pointed the four maxims of quantity, quality, relation and manner as important. According to Lakoff (1975:

64) politeness have been developed in order to reduce friction in personal interaction. During mitigation the illocutionary force is softened.

Leech (1977) has come up with the maxim of “tact”, this he developed in order to fill the gap between Gricean’s cooperative principle and the problem of relating sense to force. He does not want the CP to be changed, but he adds six sub-maxims namely: tact, approbation, modesty, agreement and sympathy to supplement the CP.

To avoid flouting of maxims during social interaction Leech introduced his principle of politeness. People have the tendency of giving a partial or indirect answer when trying to be polite unaware that they are flouting the maxim of quality and manner.

Criticism against Leech and Grice with regard to number of maxims and uncooperativeness led to Sperber formulating a single principle known as the principle of relevance which proved to be better in terms of applicability compared to the cooperative principle of Grice. This principle explains why a less direct formulation may be more relevant than a direct one. Its success rests in its simplicity, for it sticks to a single principle that of relevance.

The notion of face

Brown and Levinson presented their theory in terms of positive politeness and negative politeness. This notion of losing face refers to embarrassment or humiliation. Politeness and maintaining face are commonly accepted notions.

Negative face is the wants of an adult member that others do not impede his actions, and positive face is the wants of every member that his wants be desirable to at least some others. According to Goffman (1972), a speaker is always on the look to save his/her face and his/her interlocutor’s. In every interaction face can be lost, maintained or enhanced, so it is emotionally determined. Brown and Levinson (1987: 61) advise that face saving should be mutual. There are some speech acts which threaten face i.e. face – threatening acts (FTAs). If the speaker wishes to do the FTA, he/she may do so off record. That will mean he/she won’t be liable or he/she may do it on record that means he /she is fully aware of the consequences of such acts. When speaking on record the speaker may use redressive action: this includes negative or positive politeness. Negative politeness is when the speaker recognizes the hearer’s privacy its markers are minimizing, weakening

and avoiding. Positive politeness on the other hand deals with showing recognition and the validation of the hearer's self-image. Seriousness is based on the weightiness of the imposition and there are three factors in this regard namely: The relative power relationship between speaker and hearer (P), the social distance between speaker and hearer (D), and the individual ranking of the particular imposition in the social context in which it is used (R). These factors form the basis on which the speaker can assess face-threatening act. Various strategies are employed by the speaker in order to protect the hearer's face and self-image and of his/her own. Politeness is a desire to protect self-images. At all times smooth communication is achieved through saving each other's face.

Criticism of Brown and Levinson's theory

The notion of face is said to be universal, but it is characterized by cultural specification and elaboration in any particular society. For more information consult Brown and Levinson (1987: 13 – 15). Brown and Levinson have been criticised for being unable to avoid an ethnocentric bias towards Western languages and Western perspective. The notion of face is more complicated and dependent on culture. In some cultures the role played by face is smaller and it is different. Brown and Levinson are blamed for ignoring honorifics, which give politeness in some languages. Tshivenda language has prefix **Vho-**. Levinson distinguishes two types of honorifics, which are relational and absolute. He claims relational to be more important that is correct in egalitarian societies, whereas in developed societies it is the absolute, which is regarded highly.

In Western societies face is regarded as the central aspect of communication. In societies where group membership is regarded highly, the notion of face gives way to polite expressions rather than interactive strategy. If we want to have a universal politeness theory we should broaden our perspective beyond the Western way of living.

Politeness and illocutionary functions

Illocutionary functions are classified according to different degrees of politeness. Below are the four types.

- The competitive functions – Here there is competition between the illocution goal and the social goal i.e. ordering, asking, demanding and begging. Desires and good manners are harmonised by politeness.

- The convivial class – In this class the illocutionary goal coincides with the social goal namely: offering, inviting, greeting, thanking, congratulating. These acts are positive politeness. By inviting someone the speaker adheres to the listener's positive face.
- The collaborative function – In this case the illocutionary goal is indifferent to the social goal, e.g., asserting, reporting, announcing and instructing. These acts are regarded as neutral so there is no need for politeness.
- The conflictive function – This refers to acts in which the illocutionary goal conflicts with the social goal, e.g., threatening, accusing, cursing, and reprimanding. These acts are designed to cause offence, they are not polite. Haverkate (1988: 386 – 387) advocates two discourse genres, one for communicating information, a good example is a classroom lecture, and another one is used in ordinary conversation. She classified politeness in threefold: Polite, non- polite and rude. Non- polite does not utilize politeness strategies. Lackoff bases her threefold distinction on behaviour pattern, whereas Leech and Haverkate use inherent properties of communicative acts. Both ways are necessary. For an act of thanking which is polite in nature, can be realized in an impolite way.

Temporal and personal deixis

Rights and obligation of the speaker and hearer should be observed for better communication. The greater the distance from the deictic centre, be it temporal or personal dimensions, the greater the degree of politeness and the lesser the degree of illocutionary force.

- (06) **A. Ni nga mpha muno?**
 (Would you give me salt)?
- B. Ndi khou funa ni tshi mpha muno.**
 (I would like you to give me salt)

In the above example A is more polite than B. All languages should be seen as operating within politeness parameters.

2.3.2 Jenny Thomas

According to Jenny Thomas, politeness is a sub-discipline of pragmatics. There has been confusion and misunderstanding with regard to politeness, which end up delimiting the concept of politeness. Below are the five related sets of phenomena.

- (i) Politeness as a real –world goal - It has no place within pragmatics. We can never get what motivated speakers to speak as they do, and saying one is more polite than the other is abhorrent. We can only understand what they say and how the hearers react. We cannot generalize and say Chinese are group orientated than other societies. Many people think politeness is deferent, which is totally untrue.
- (ii) Deference versus politeness – Deference is the opposite of familiarity, that is the respect we show to other people by virtue of their higher status, greater age. Politeness on the other hand is more general, which is showing consideration to others. Social behaviour like standing up when a person of high authority enters, hold the door and many more are examples of politeness. Deference is also built into grammar of languages such as Tshivenda. The prefix **vho-** plays a very significant role in politeness. Prefix **vho-** is used when addressing somebody older than you, e.g. **Vho – Phungo**. It shows respect. First names like (Joseph, David) are used to create a friendly relationship. Usage of deference is dictated by sociolinguistic norms. It will be unthinkable for a soldier not to address his superior officer as Sir or Ma'am unless he wishes to be punished.

(07) Situation: In a wedding ceremony the bridegroom 's response was:

U bva namusi ndi pfi Vho-Magwala, nga nnda ha vhane vha mphira.

(As from today address me as Vho-Magwala, except those who are older than me)

In case of obligatory form it is not pragmatics. The speaker who chooses to use **Vho-** does so in observance of politeness.

- (iii) Register – This term refers to systematic variation in relation to social context (Lyons 1977: 584). The language spoken or written varies with regard to situation. Register has little to do with politeness and little connection with

pragmatics, for there is no choice to use formal language in formal situation. Register is mostly a sociolinguistic phenomenon. In register the speaker changes deliberately and uses unexpected forms in order to change the situation.

- (iv) Politeness as an utterance level phenomenon – One language has a number of ways of performing a particular speech act. With regard to the most polite way members of a particular community have to agree on the most polite way or what they regard to be most polite. Politeness differs from culture to culture.
- (v) Politeness as a pragmatic phenomenon –According to Leech (1980) and Brown Levinson (1987) politeness is interpreted as a strategy used by a speaker to achieve different goals such as promoting, or maintaining harmonious relations. This includes conventional and non-conventional indirectness. Fraser (1990) further grouped pragmatic approaches to politeness under three headings, which are conversational-maxim, face-management, and conversational-contract view. There is a fourth approach, which supports and covers the weakness of the above-mentioned three approaches, which is called pragmatic scales view.

Politeness examined in terms of principles and maxims

Leech sees politeness and tact as very important tools in explaining why people are always indirect in conveying what they mean. That is why he introduced two concepts namely ambivalence and pragmatic principles.

- Ambivalence and politeness- It is very difficult to convey something that will cause offence in a polite way, but however that is so if we are using surface level encoding of politeness, but we can convey such message without causing offence by using ambivalent. Ambivalent utterance has more than one potential pragmatic force.

(08) Situation: Principal complaining to a learner wearing a wrong uniform.

Rogo yanu ndi ya vhudi, yo lugela Swondaha.

(Your dress is beautiful, but it's good for Sunday)

The principal didn't want to tell the learner openly that her dress was not Suitable at school.

- Pragmatic principles – The politeness principle (PP) introduced by Leech calls for the minimization of impolite beliefs and the maximization of polite beliefs. People choose consciously not to observe politeness norm. What goes on in people's mind is different to what Leech advocates. People have impolite thoughts or feelings, which they convey indirectly. Leech's maxims of tact, generosity, approbation, modesty, agreement and sympathy are mostly formulated as imperatives; they should be interpreted in terms of pragmatic parameters. Each maxim takes into account relation and intimacy.

The tact maxim, states that speakers should minimize the expression of beliefs, which imply benefit to other. The size of imposition should be looked at. There are minimizers like just, second or a bit of, but the politeness concept is cultural bound. Another aspect of the tact maxim is that of offering options, but this is not universal for in Chinese society it has no place. The last aspect of tact maxim is of cost/benefit scale. What is perceived to be good for the hearer is expressed politely without any indirectness. Where the utterance may be costly to the hearer, greater indirectness may be required.

The generosity maxim calls for the minimization of the expression of benefit to self and maximization of cost to self. Culture differs with regard to generosity.

(09) Vhone kha vhanwe ho renga nne.

(Keep on drinking, I am the one who bought)

The approbation maxim states that the speaker should minimize the expression of belief, which expresses dispraise of other, and maximize those that express approval of other. It is very rare to hear people passing destructive criticism.

(10) Situation: Praising the Program Director after a function.

No fara mushumo zwavhudi

(You directed the function well)

The modesty maxim calls for the minimizing of the expression of praise of self and maximizing the expression of dispraise of self. This varies in its application from culture to culture. Self-praise and self-congratulation are regarded as a sign of immaturity.

The agreement maxim minimizes the expression of disagreement between self and other and maximizes of the expression of agreement between self and other. For healthy

communication participants should use this maxim although people differ with regard to other different issues, a compromise should be found. That's why you hear people using yes, but:

- (11) **Vhathu vha fhana a vha toti pfunzo. Ndi zwone fhedzi, ...**
(Many people of this village hate education. It's true but,)

The Pollyanna Principle calls us to put the best possible gloss on what we have to say. This means we should use minimizers such as a bit for something that is too short. Another way of employing this principle is through relexicalization, which is replacing unpleasant ones.

Problems with the Leech's approach

Several researchers criticize Leech saying there appears to be no motivated way of restricting the number of maxims. This has to do with the limited applicability. Leech's maxims should be seen as a series of social-psychological constraints influencing pragmatic parameters. There should be a list ranked in terms of different cultures influencing linguistic behaviour.

Politeness and the management of face

This heading is similar to "The notion of face" as outlined by Brown Levinson (1978) in the previous pages. Face is best understood as every individual's feeling of self-worth or self-image; this can be damaged, maintained or enhanced through interaction with others. Face has two aspects namely: positive and negative. Positive face refers to situations where others like one and negative face is not to have the freedom to act as one wishes.

Face- Threatening Acts (FTA)

Illocutionary act can damage the hearer's positive face by disapproving what the hearer holds dearly. The very same illocutionary act can damage the speaker's positive face by admitting to have done the work in a clumsy way. The weightiness of the FTA can be calculated on the basis of power (P), distance (D) and rating of imposition (R).

Superstrategies for performing face-threatening acts.

Performing an FTA without any redress (bald-on-record) - This happens in situations of emergency or where there are limitations and constraints of some kind. The speaker then concentrates on the propositional content of the message than on the interpersonal aspect of what is said.

(12) A is talking to an elderly person who is trapped in a burning house.

A: "Tavhanya u bve"

(Get out quickly)

Where the power differential is great the speaker will make no attempt to mitigate the FTA but if the face threat is small the speaker may take no redressive action.

(13) **Mmbwa yenyi.**

(Your are a dog)

- Performing an FTA using off-record politeness.

The above example is too offensive, but the speaker is prepared to face the music.

- Performing an FTA with redress (positive politeness)- When speaking to someone the speaker should orient himself to the hearer's positive face and use positive politeness.

(14) **He nambi, ni nga da ra tuwa rothe.**

(Hey artist, you may go with me)

- Performing an FTA with redress (Negative politeness)- This is oriented towards a hearer's negative face, which appeals to the hearer's desire not to be impeded or put upon, to be left to act as they choose. Conventional politeness markers of negative politeness are deference markers and minimizing imposition
- Performing an FTA using off-record politeness- This includes using hinting, metaphors, ambiguity and being vague or eclipses or incomplete sentences. If you don't want to criticize someone this is the right strategy to use. Let him/her finish the incomplete statement on his/her own unless forced to do so.

- Do not perform FTA – When you think something is face – threatening you simply say nothing. There are two strategies as mentioned by Tanaka (1993). The Ooc-genuine and the Ooc-strategic. Ooc-genuine is used to let the matter remain closed. Ooc-strategic is used while expecting and wishing the addressee to infer the perlocutionary effect. There are situations where saying nothing has a terrible FTA. Failing to say keep well to someone who is sick may be worrisome to the patient.

Criticisms of Brown and Levinson

Brown Levinson states that FTA is threatening to the face of either the speaker or the hearer whereas it does a great damage to both the speaker and the hearer and the hearer simultaneously. They also maintain that positive and negative politeness is mutually exclusive, which is wrong because a single utterance can be both negative and positive face simultaneously. Again they say the greater the degree of face threatening. However according to Dascal (1977: 315) speaking to someone in its own demand conversation, and is trespassing on another person's space. Even saying nothing is face threatening, Nofsinger (1975).

Politeness viewed as a conversation contract

Fraser (1990) states that when people interact that is conversational contract (cc). The situations in which people find themselves require some kind of politeness. The norms of politeness are: acknowledgements of status and the nature of the circumstances. He also includes rights and obligation.

Politeness measured along pragmatic scales

According to Spenser-Oatcy (1992: 30-3) Brown Levinson's theories are culturally biased because of their openness. Spenser has three sets of dimensions namely: need of consideration (autonomy-imposition), need to be valued (approbation, interest-criticism) and need for relational Identity (inclusion - exclusion)

CHAPTER 3

THE SPEECH ACT OF COMPLAINING

3.1 INTRODUCTION

In this chapter Trosborg and Drew define broadly the concept of complaint. Thereafter Trosborg and Boxer highlight the directness levels of complaints.

3.2 THE COMPLAINT

3.2.1 Trosborg (1995)

The speech act of complaining falls under the category of expressive functions. In this category the speaker expresses his state of mind or feeling. It is in this category where moral judgements are made based on the speaker's approval and disapproval of the behaviour quoted in the judgement. This latter function i.e. moral judgement will be our focal point for it is involved in the communicative act of complaining.

Complaints are based on past events. So according to Langaere's (1983) terminology, the event is "projected". This means that what the speaker is complaining about is something the complainee has already committed or failed to do or is busy doing.

The complaint as an abusive act

In this case the complainer expresses his/her dissatisfaction or negative feelings towards the action committed by the complainee who is being apportioned with accountability either directly or indirectly. Leech states it clearly that such a complaint is a representative of conflicting function, which includes acts of threatening and reprimanding. Such acts cause rifts in the social relationship of the complainer and the complainee.

The complaint as a face-threatening act

A complaint is a "face-threatening act". It leads to social rejection in the sense that the accused damages the bond of love, oneness and that of supporting one another. In making a complaint the speaker exposes the inefficiency of the hearer, there by breaking

the relationship that might have existed. A complaint also flouts the hearer-supportive maxim even though what the hearer did is wrong for he laid the ground for a complaint by flouting maxim, he must accept that his action has damaged the social standing of the complainer. Both the speaker and the hearer are striving to gain back their integrity.

The non-politeness of complaints.

Complaints are non-polite acts, so there is no way one can curse or threaten someone in a way which can be regarded as polite, that would be ridiculous. Instead, mitigating devices are used to harmonise the impact the complaint will have on the complaine. Shouldering blame is not an easy task, so a complainer should be tactful in his approach, he should give the complaine a number of rooms for making excuses when taking the blame.

Mitigating devices

There are a number of strategies available, which the complainer can resort to if he wants to avoid direct confrontation with the complaine. The degree of involvement of the complainer and the complaine is of paramount importance for this helps us in establishing a scale of directness levels of complaints. The complainer should focus on the hearer who is accountable. The complainer should focus on the unbecoming action and bad results thereof, without mentioning the person causing such action.

Another way of making the impact less bitter is that of using downgraders. A complainer can again lessen the directness of the blame by making a general blame. When avoiding confrontation the speaker should not give shaky statements, which will be easily overturned, so supportive statements to justify the act of moral censure should be taken into consideration.

Other types of communication should replace conflicting functions. Complaints should be phrased indirectly, so as to avoid direct confrontation

3.2.2. Drew (1988)

Some general features of complaints sequences:

- (i) Complaint sequences are bounded sequences.

Complaint sequences may appear to have bounded sequences, but in actual fact the complaint has a unique topic, the beginning and ending which can be easily seen. It may start like a story introduction or an announcement then ends up bringing forth subsequent topics. This is what Jefferson (1984: 191-198) calls "stepwise". A story is used to open-up a complaint. In the coming example complainer A makes his complaint on his third turn.

(15) Situation: Complainer's wife was unfairly dismissed, so the Husband (A) complains to the employer (B).

A: Vhuria ho dzhena tshothe.

(Winter is now at its best)

B: Ha nanwaha a vhu ambiwi.

(This year is worse)

A: Kha hu kundwe ri tshi do wana mvula dzavhudi.

(Maybe we will get good rain)

B: Hu divha ene Mudzimu.

(Only God knows)

A: Ni a divha ndo diswa nga fhungo helia la u thathwa ha musadzi wanga.

(I came here because of my wife's dismissal)

B: Mafhungo o no vha kha khorwana ya mishumo.

(Her case has been referred to labour court)

Announcement also initiates expressions of complaints, look at the announcement made in the following example and pay attention to line 4.

(16) 1.Lucas: **Hu rini James.**

(Hi! James)

2.James: **Na ni kha di tshila?**

(Are you still alive)?

3.Lucas: **Ndi nga ya ngafhi.**

(Where can I go)

4.James: **Namusi ni tou mpha tshelede yanga.**

(Today you must give me my money)

5. Lucas: **A thi shumi u swika zwino.**

(I am not working)

Some complaints have terminal summaries followed by the disjunctive openings of new topics, look at the example below. Mulalo switches to another topic in line 5, which is unconnected to the initial story or announcement.

- (17) 1. Mulalo: **U funzea ndi zwavhudi.**
(Being educated is good)
2. Peter : **Ndi zwone**
(You are right)
3. Mulalo : **Hu tou vha mishumo a i vhonali.**
(Its just that jobs are scares)
4. Peter: **Ndi zwone.**
(You are right)
5. Mulalo: **Kha ndu dza masenge na dza mahatsi ho naka dzifhio?**
(Tell me, between houses roofed with corrugated Iron and those that are thatched roofed, which are the best?)

(ii) Explicit formulation of the transgressions.

Complaint refers explicitly to the nature of the transgression that another has committed, not the recipient or third party. In this case the speaker states clearly the nature of transgression that the hearer has done. The transgression that the speaker is guarding against is seen only through our cultural and interactional knowledge. In this type of complaining the character of the impropriety is overtly formulated. Fabrications are made in order to cover-up the blunder committed by the third person.

(iii) Expressions of moral indignation.

Here the complainant expresses indignation (moral) about what the other has done. An offence or transgression is reported together with the reaction to it, the way it made the complainant feels. Indignation has the tendency of showing

collaboration with the recipient displaying affiliation with the complainant through a reciprocal expression of indignation, as in these fragments. This has to do with how far other's behaviour has caused offence. Indignations are first person assessments.

3.3. DIRECTNESS LEVELS OF COMPLAINTS

3.3.1. Trosborg (1995)

There are different levels of directness which a complaint can be made ranging from hints and mild disapprovals to extremely severe disapprovals in which the complainee is deemed to be an inefficient and antisocial member. Leech (1983: 123-124) has outlined two indirectives. One formulated from speaker's point of view and the other formulated from the hearer's point of view.

What the speaker says in a complaint indirectly conveys the speaker's negative attitude towards the hearer, or directly accuses him/her. When an utterance has been made indirectly the complaint has to make an inference so as to establish a link between what the complainer has said and this situation in which the utterance was made. The choice the complainer makes with regard to the level of directness helps in deciding the conflict potential of the complaint.

Assignment of illocution force

Complaints are statements, but that cannot clearly indicate complaints from other sentences, or can modal verbs be indicators of abusive force. The directness scale of complaints is established taking the semantic scale, which expresses the severity of the offence into consideration.

The following are the criteria used when establishing the scale of directness.

- P: Propositional content (complainable)
- C: Complainer (complainant)
- A: Accused (complainee)

Factors determining the directness level of a complaint:

- The complainable is or is not expressed directly in the prepositional content.
- The complainer's negative evaluation of the prepositional content is implicitly or explicitly expressed.
- The agentive involvement of the complainees is implicitly or explicitly expressed.
- The complainer's negative evaluation of the complainees' behaviour is implicitly or explicitly expressed.
- The complainer's negative evaluation of the complainees as a person is implicitly or explicitly expressed.

3.3.2. BOXER (1993: 277-285)

Boxer looks on a type based on negative evaluation, which is called Indirect complaint (IC). This speech act (IC) weighs person and situation in a negative manner. It differs with direct complaint because in IC the addressee is not held responsible, neither is he/she required to rectify the offence claimed to have occurred. Further more the expression of dissatisfaction is done in the absent of the complainees. Indirect complaints have the potential of leading to lengthy interactions, where even people who are not close to each other may share their beliefs and views. On the other hand direct complaint are face-threatening acts, because they apportion blame to the one responsible or to the one who should rectify what he committed.

Indirect complaints are directed to a party not responsible for the perceived offence. According to Katriel (1985) the griping rituals of the Israeli, Jefferson (1984) and Jefferson and Lee (1981) troubles telling, these studies show that IC has a unifying element (solidarity). It is common knowledge that people who share some views are likely to stand together. According to Boxer (1991) 75% of Ics show rapport-inspiring tendency and only 25% Ics did the opposite. This study was based on a group of 10 native English-speaking rates. The same study indicated that English speakers resort to Ics when making solidarity. The studies also indicate that female interlocutors of equal status, friends, acquaintances or strangers were found to be using IC sequences, which gave them support. Interlocutors of the same status and sharing the same degree of friendship between them are likely to go along well.

3.3.3. Boxer (1993)

The case of indirect complaint

Negative evaluation is known as indirect complaint (IC). In IC the addressee is not liable for the offence in question. When one grumbles over something or someone not present that is IC. Ics are regarded as troubles-telling speech events, which brings about speech act. It is the expression of dissatisfaction to whoever is listening about self or someone/something that is not present.

(18) Situation: (A and B are neighbours)

A: **Hu tou rini, vho nwala hani?**

(How are you, how did you write)

B: **Sa zwenezwo.**

(Just)

A: **Nne ndi yo nwala matshelo**

(I am going to write tomorrow)

B: **Nne ndo neta lwa u fa.**

(I am dead tired)

A: **Vha nga si kundwe, vhone vhe maduvha mana dzi tshi khou tevhekana.**

(You are bound to, writing four consecutive days is tiresome)

In example (18) there are Ics turn taking. A has made numerous turns trying to accommodate or show rapport to B's feelings. The only difference of IC to direct complaints is that the addressee is not held liable to the offence committed. Direct complaints are face-threatening acts and Ics seek to establish rapport or solidarity.

IC themes

In the study conducted after 426 conversations containing 533 Ics exchanges were made around the university, three types (themes) were found namely: (1) self, (2) other, and (3) situation.

The study revealed that self-Ics had the lowest % of 6,8% of the total, other Ics made 27,49% and the highest was situation Ics with 65,69%. The situation was further divided into two categories namely: personal (A situation) which had 37,74% and B situation (impersonal) with 27,95%.

What does this figure tells us:

Self-Ics focus on complaints where one makes self-denigration.

(19) Situation: A and B are two pensioners queuing for their monthly grant.

A: **Muhumbulo wanga a u tsha shuma, henefha hune nda kundwa na u divha madzina a vhadulu.**

(My memory is very weak these days, I can't even recall names of my grand children)

B: **Mmvi dzi na zwine dza amba.**

(That's what we expect from a grey-headed person)

This example (19) shows how speaker A is complaining about his weak memory, that is self-denigration. In self-Ics the speaker denigrates himself/herself attributing his ability or actions as contributing factors to his poor performance.

In Type A (personal) situation Ics, these appear to be personal but blame is apportioned to specific situation. E.g. when someone complains about his car's battery, which cannot even turn the engine because of low power in it. In Type B (impersonal) situation Ics, these are said to be more global than personal. E.g. blaming the media for making mountain of stories out of a hill.

Other Ics concentrates on talk about another person, this is commonly known as gossip. E.g. talking about someone who is a womaniser when he is not around and citing his uncultured behaviour as contributing factors.

IC themes as a function

Table 1 below shows distribution of IC theme as a function of the social distance relationship between interlocutors.

Table 1

	Friends	Strangers	Intimates	Totals
(a) Observed frequency				
Self	20	11	3	34
Other	91	14	36	141
Situation A	119	34	41	194
Situation B	84	43	17	144
Totals	314	102	97	513
(b) Percents of column totals				
Self	6.37	10.78	3.09	6.63
Other	28.98	13.73	37.11	27.49
Situation A	37.9	33.33	42.27	37.82
Situation B	26.75	42.16	17.53	28.07
Totals	100	100	100	100

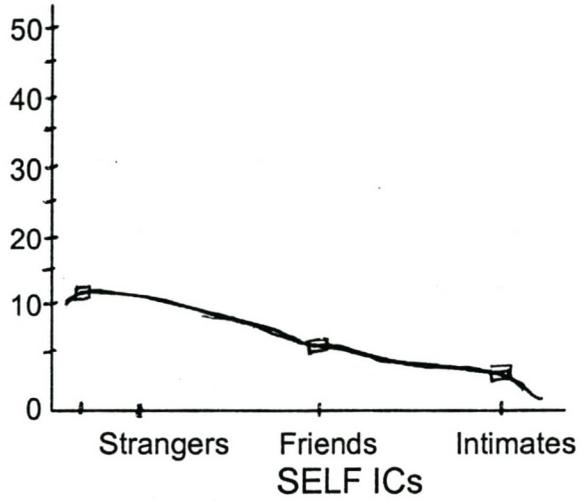
Reading from the above table, situation appears to be the most frequent in all the three groups i.e. friend, strangers and intimates. Interlocutors, who are not intimate made ICs based on less-serious topics, like weather, food and time wasted. Close friends and intimates showed a greater frequency of personal.

All in all Type A (personal) situation Ics were found more among intimates, other Ics were found more among intimates than in friends or strangers. Self-Ics and Type B situation Ics happened more among strangers and in service encounters.

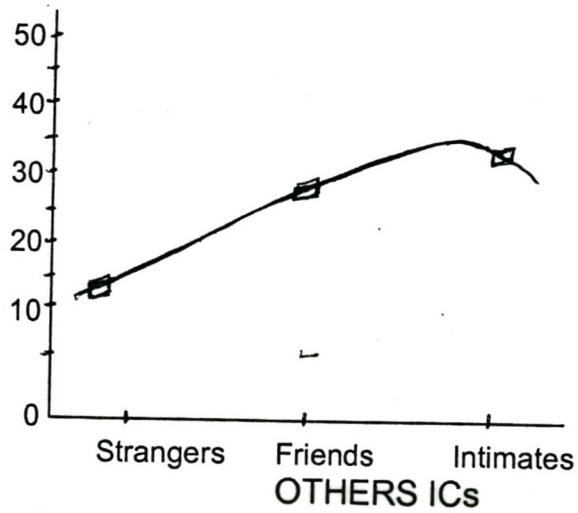
We can conclude by saying intimate and strangers always show very different behaviour, whereas friends and acquaintances show similar behaviour.

The four graphs will clearly indicate the findings from Table 1

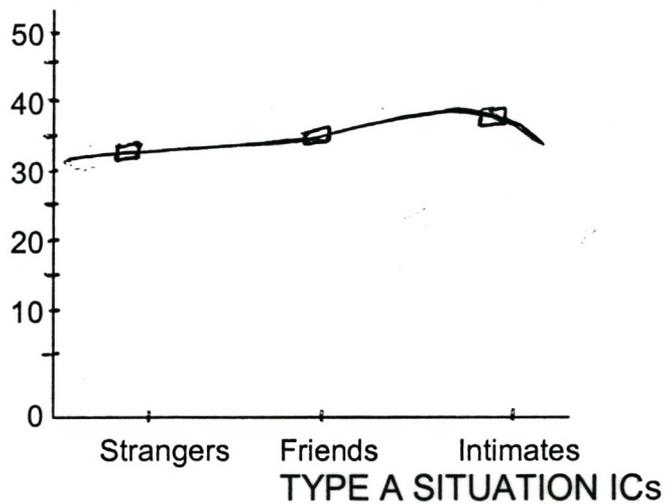
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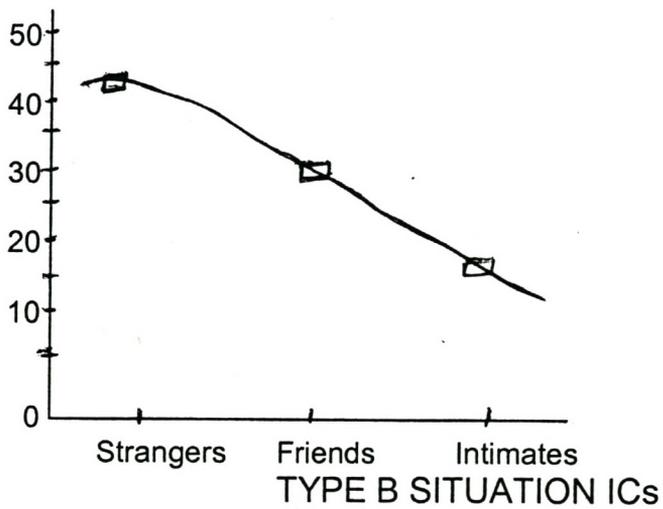
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CHAPTER 4

COMPLAINT STRATEGIES

4.1. INTRODUCTION

In chapter 3 the concept of complaint was broadly defined, now in this chapter different strategies of complaint by Trosborg will be outlined. These strategies will be followed by directive acts/commiserations (Trosborg and Boxer), complaint perspective, internal modification, and external modification (Trosborg).

4.2. STRATEGIES

There are four main categories of complaint strategies according to Trosborg (1995):

No explicit reproach. Cat I

When making a complaint the action denounced is not mentioned in the proposition. This is done in order to avoid conflict. The complainer just hints knowing that the complainees will be listening. This is the weakest strategy, but it is good as a foundation for more strategies to take off. There is that possibility that the complainees may not know that the offence is directed to him or her.

Str 1. Hints

(20) Situation: A has borrowed money from B, he hasn't returned it, so B complains.

B: Maduvhano a ni tsha vhonala, no dzumbamafhi? Ndi fhanu ndi tou nukha a thi na na peni.

(You are scarce these days, where is your hideout? I am completely broke, not even a cent in my pocket)

Expression of annoyance or disapproval. Cat II

A complainer shows his annoyance or disapproval of certain action or state of affairs, which he/she views to be bad for him/her. Here the complainer shows his/her feelings in the presence of the complaine. The complainer may also express the ill consequences caused by such an offence, which is strategy 3.

Str 2. Annoyance

(21) B: **Ni a zwi divha uri a thi shumi ndo fulufhela tshelede ye nda ni hadzima, inwi a ni vhuisi.**

(You know very well that I depend on the money that I gave you, but you failed to return it)

Str 3. Ill consequences

(22) B: **Vhonani, na vhananga vho thathwa tshikoloni nga mulandu wa tshelede.**

(Look, even my children were chased away from school because of money)

Accusations – Cat III

There are two levels of directness. The complainer asks the hearer questions connected with the situation trying to make the hearer a potential agent (Indirect accusation). The complainer directly accuses the complaine (direct accusation). These are strategies 4 and 5 respectively.

Str 4. Indirect accusation

(23) B: **A no ngo fulufhedzisa mulovha uri ni do vhuisa tshelede yanga.**

(Didn't you promise yesterday that you will bring my money back)

Str 5. Direct accusation

- (24) B: **Ni khou kundiswa nga mini u vhuisa tshelede yanga.**
Vhuisani tshelede yanga uri vhananga vha ye tshikoloni.
(What makes you not to pay back my money? Bring it back
so that my children can go to school)

Although in strategy 4 the complainer is accusing, the hearer can disclaim responsibility without explicitly contradicting what the complainer had said.

Blaming – Cat IV

When blaming someone, it means the complainer has already concluded that the complainees is guilty of the offence. There are three levels of which the complainer apportions blame to the accused. In all cases, the complainer should pass a value judgement on the complainees with regard to his/her action or to him/her as a person.

Str 6. Modified blame

The complainer speaks smoothly indicating a better way, which the hearer might have used.

- (25) B: **Arali muholo wo xela no vha no fanela no amba.**
(If your salary got lost, you should have told me)

Str 7. Explicit condemnation of the accused's action

The complainer states it clearly that what the accused has done is bad. That is stated in a direct way.

- (26) B: **No nkhakhela nga maanda nga u sa vhuisa tshelede yanga.**
(You have seriously offended me by not bringing my money back)

Str 8. Explicit condemnation of the accused as a person

- (27) B: **Ni tou vha danana, no ntshonisa nga maanda.**
(You are a real fool, you have disappointed me)

Complaint strategies

Situation: Bunking periods.

Students were making noise because teachers were not honouring their periods. The principal complains.

Cat I No explicit reproach

Str 1. Hints: **Dzikilasini hu nga barani.**

(Our classes are like beer halls)

Cat II Expression of disapproval

Str 2. Annoyance: **Vha a zwi divha uri phosho a thi i todi, kha vha pfe uri vhana vha khou rasa hani.**

(You know very well that I don't like noise, listen how students are making noise)

Str 3. Ill consequences: **Arali vhabebi kana vhaingameli vha da afha vha do ri mini?**

(If parents or inspectors come to our school how are they going to take it)

Cat III Accusation

Str 4. Indirect accusation: **No da u shuma kani a si zwone.**

(You are here to teach, aren't you)

Cat IV Blame

Str 6. Modified blame: **Arali no fhedza silabasi no vha no fanela no dzula henengei kilasini.**

(If ever you have finished the syllabus you should have stayed in the class)

Str 7. Explicit blame (behaviour):

Arali vho dzula nga khole, a hu na ane a do vha imelela.

(If you are doing this deliberately, nobody will defend you)

Str 8. Explicit blame (person):

**Hu na vhadededzi vha si na
vhudifhinduleli nahone a vha khou
aluwa mushumoni hoyu.**

(There are teachers who are
Irresponsible and not growing in their
profession)

4.3 DIRECTIVE ACTS / COMMISSERATIONS

4.3.1. Trosborg (1995)

A complaint is usually followed by directive act. As a result of the complainees's undesired actions, he becomes liable to damages incurred by the complainer, he may be ordered to repair, that will serve as a deterrent for such type of unbecoming act in future, that is in its form an imperative force. Place (1986) and Kant favour moral judgements because they carry with them their own incentives as reinforcers in the case of moral praise, and as punishers in the case of moral blame. The culprit won't repeat what he has been condemned of doing.

The following are directive acts, which a complaint may seek:

- Request for repair - It is the wish of the complainer to see to it that what he/she is complaining about stop and it will be wise on the part of the complainees to repair his/her undesired action.

(28) Situation: Principal B talking to teachers who bunk their periods.

B: Kha ri ite zwe ra dela.

(Let's do what we are here for)

The above speaker is complaining. Reverse is possible, for this is a reversible act. The complainer can issue an explicit formulation.

Threats are used only if request to repair has failed

- Threat – Here the complainer issues an attack at the complainee openly in a form of a threat. The complainee is given an ultimatum.

(29) B: **Mafhungo haya a endelela ndi do a swikisa kha khorwana mbusi ya tshikolo.**

(If this tendency continues I will be forced to take it to the school governing body)

- Request for forbearance – The complainee may be warned not to repeat the offence again. He would then be given a chance to make a promise of forbearance on his own as a complainee.

(30) B: **Ndi khou tenda ndi khou amba na vhaaluwa, ndi a fulufhela uri a zwi nga tsha bvelela.**

(I believe you are adults and I hope it won't happen again)

According to Weighbach (1985, 1987) request and threats are taken as part of the speech act of complaining, while request for forbearance are not listed.

4.3.2. Boxer (1993: 286 – 287)

Addressee's way of answering questions can influence or lengthen the dialogue. The way he/she responds can bring the two parties together or create a social distance between them. In IC interaction one should know how to respond well in order to create solidarity with the complainer.

In a study, which was conducted the researchers came up with six types of IC responses, namely:

- Joking – It serves to lighten a situation.

(31) Situation: Teacher (A) complains to student (B) who failed to produce his/her homework.

A: Tshunwahaya yanu i ngafhi.

(Where is your homework)

B: Ndo bva ndo dzhaya nda i hangwa.

(I forgot it because I was in hurry)

- Non-substantive reply – Null response, nonverbal back channels, and verbal back channels.

(32) Situation: In a restaurant, shop owner complains about people who don't speak louder when they make their order.

A is the shop owner and B is one of the customers:

A: Vhathu vha sa ambeli nthu vha a dina, a si zwone nandi?

(People who speak softly are bothersome, isn't ?)

B: Hmn (Nodding his head)

A: Vha khou ima na nne.

(So, you share my view)

- Question – This type of response calls for elaboration of the IC. It challenges the speaker to defend his/her IC:

(33) Situation: Two male teachers during break-time.

A: Mulovha ndo vha ndo tshuwa nga maanda.

(Yesterday I was very frightened)

B: Mulandu?

(Why?)

A: Ndo rwa nwana a fa tshidu.

(The kid I was punishing fainted)

B: Zwo vhuya zwa bvelela kha nne.

(It once happened to me)

A: No itani-vho?

(What have you done?)

B: Ndo vha ndo vha imisa duvhani sa maga a ndatiso.

(I had ordered them (students) to stand in the sun as a form of punishment)

- Advice – In this IC advice is given on how to solve the problem.

(34) Situation: A is a mechanic and B is a student doing practical.

B: Heyi dzhege a l shumi.

(This lifting device is out of order)

A: I rembuluseni ni sombele kha tsha monde.

(Turn it around and wind it to the left)

- Contradictions – Here there are disagreements. The complaineer may defend the object of the complaint.

(35) Situation: A is a doctor and B is a patient.

A: Vhone a vha khou nwa pilisi dze nda vha nea.

(You are not taking the tablets I prescribed for you)

B: Ndi tshi nwa dzi a nanisa.

(When I take them, the pain becomes unbearable)

A: Ndi dokotela wavho kha vha ite zwine nda amba.

(I am your doctor, so do as I say)

B: Vhutungu hafhu vhu pfiwa nga nne.

(I am the bearer of all the pains)

- Commiseration – The complainer and the complaineer share concern, this type of IC establishes solidarity.

(36) Situation: A is a member of a church and B is the priest of the very same church.

A: Ngoho zwi a vhavha u lovhelwa nga mme .

(It's really painful to lose one's mother)

B: Na nne mahola ndo vhai sala makhulu wanga vho lovha, fhedzi ndi lufuno lwa Mudzimu.

(Last year I experienced the same feeling when my grandmother passed away, but that's God's love)

A: Zwone ndi zwone.

(You are quite right)

Below is the table indicating percentages of Native Speakers (NS) IC Responses between males and females interlocutors.

Response Type	NS / NS IC Responses	NS/ NS Females	Ns/NS Males
Joking	6.47	4.38	6.73
Non-substantive	6.67	6.7	2.88
Question	12.16	10.36	24.04
Advice	14.12	10.36	16.35
Contradiction	15.29	11.16	17.31
Commiseration	45.29	56.97	32.69

4.3.3 Boxer (1993: 114 – 123)

IC Responses tables indicating major categories from a study conducted with university community

Category	% Of corpus
1. ∅ or topic switch	6.67
2. Question	12.16
3. Contradiction	15.29
4. Joke	6.47
5. Advice	14.12
6. Commiseration	45.29

IC responses as a function of IC theme.

(a) Observed Frequency	Self	Other	Situation	Totals
∅ or topic switch	6	13	35	54
Question	2	20	40	62
Contradiction	13	13	52	78
Joke	4	6	23	33
Advice	1	18	53	72

Commiseration	8	71	152	231
Totals	34	141	355	530
(b) Percents of column totals				
∅ or topic switch	17	9.22	9.86	10.19
Question	5.88	14.18	11.27	11.7
Contradiction	38.24	9.22	14.65	14.72
Joke	11.76	4.26	6.48	6.23
Advice	2.94	12.77	14.93	13.58
Commiseration	23.53	50.35	42.82	43.58
Totals	100	100	100	100

The first response category had related types of responses and they were followed by question(s), which did the opposite. Questions call or poke the complainer to give more meaning to his complaint. They initiated other responses, by giving the speaker the chance of pouring out what is bothering him/her.

Contradiction serves to remind the speaker that his complaint is rejected. Contradiction occurs more often among intimates. Joking appears to be more frequent among strangers and service encounters. This serves as self-presentation.

The advice category took both relative social status and social distance into consideration.

Commiseration was the most frequent response of them all. Responses in this category included those showing agreement or reassurance, exclamations. In commiseration the aim is to try and make the speaker feel better. Straightforward agreement with the speaker was the most common where the speaker was given chance to elaborate. IC / Commiseration helps in opening and sustaining interactions in strangers, friends and acquaintances. Strangers use commiserations more often, more so when they exchange what they perceived to be negative feelings. Through IC openers strangers can disclose their innermost information about themselves. People who share nationality get together well when both are in a foreign country.

Responses as a function of social distance

IC responses are strongly a function of social distance relationships. Below is a table showing IC response as a function of social distance.

	Friends	Strangers	Intimates	Totals
(a) Observed Frequency				
∅ or topic switch	15	10	9	34
Question	45	7	10	62
Contradiction	38	10	30	78
Joke/Teasing	18	10	5	33
Advice	42	16	14	72
Commiseration	154	48	29	231
Totals	312	101	97	510
(b) Percents of column totals				
∅ or topic switch	4.81	9.9	9.28	6.67
Question	14.42	6.93	10.31	12.16
Contradiction	12.18	9.9	30.93	15.29
Joke	5.77	9.9	5.15	6.47
Advice	13.46	15.84	14.43	14.12
6.47Commiseration	49.36	47.52	29.9	45.29
Totals	100	100	100	100

Commiseration has a character of rapport inspiring in it. Strangers and friends had high frequency of 47.52% and 49.36% respectively. Contradiction is not often found in people who are not close. In order to obtain agreement Ics are the rightful strategies.

Theoretical Implications

ICs are geared at agreeability. Only friends, acquaintances and strangers are polite compared to intimates. According to Wolfson's Bulge theory interlocutors at both extremes of the social distance continuum have in common the relative certainty of their relationships. There are also different pattern for Ics. Strangers use IC in order to

establish solidarity with friends. ICs in their own nature are less face threatening. They serve as openers for strangers to share their sentiments. Negative evaluations in most cases are not directed to the hearer, so the risk is very less.

4.4 COMPLAINT PERSPECTIVE

4.4.1 Trosborg (1995)

In a situation where the speaker does not mention the hearer as the guilty party, the complaint thereof is taken lightly, but in the case of one-to-one conversation when a speaker issues a request, the next person automatically becomes the requestee. What makes the above analysis complicated is that there is a distinction between focalising expressions are used by speakers who have the intention of making, what they are describing known, whereas defocalizing expressions do the opposite.

Here are possible ways of referring to the complainer / the complaine.

Focalizing reference to the complainer (speaker-perspective-I): Focalizing reference is not restricted to the speaker only; it can be made to the hearer. In making reference to the speaker the complaint should have a first person singular pronoun I, non- pronominal, or both proper and common nouns.

(37) **Nne khonani yanu a thi toti muthu a sa fulufhedzei.**

(I your friend hate a person who is unfaithful)

Defocalizing reference to the complainer (speaker perspective-we): If the complainer does not want to take responsibility for issuing blame, he/she should use defocalizing. Here the speaker uses the plural pronoun of the first person –we. By so doing the speaker is indicating that he/she is sharing the responsibility for issuing blame with others, not alone. What follows are categories in defocalizing reference:

- Class –inclusive reference – This is an opinion not of the speaker alone, but an opinion which is shared and believed by the class which the speaker represents. The speaker uses this type to avoid direct confrontation on a personal note. This

category protects both the face of the complainer and that of the complaine. The pronoun **we** stand for the speaker and the hearer(s).

(38) **Ro vha ri hone ni tshi tswa mbudzi.**

(We were present, when you stole the goat)

- All – inclusive reference – This category embraces the speaker, the hearer, and other persons. It generalizes or it is embracive.

(39) **Munwe na munwe u khou vhilaela nga vhukando he na dzhia.**

(Everybody is complaining about the decision you have taken)

- Pseudo- inclusive reference. – When academicians put an agument forth, they use this category. They use *we*, even though he is alone. People who have high position or authoritative powers over their juniors.

(40) Situation: Teacher addressing students.

A ri pfani na vhana vha sa thetshelesi.

(We don't like students who don't listen)

Focalizing reference to the complaine (Hearer-perspective-you):

The complainer makes the hearer an agent of the complainable. The speaker uses the second-person pronoun-*you* or common noun.

(41) **No dovha no fariwa Mathakha mudulu wanga.**

(Mathakha my nephew, are you arrested again)

The possessive concord –**wanga** (my) is used to create a social distance between the speaker and the hearer or it makes a favourable impression on the hearer.

Defocalizing reference to the complaine (Hearer – perspective): This category does not clearly indicate the agent of the complainable (undesired action). This strategy is used in hiding information of the accused responsible for bad behaviour. Gentles passives are used – someone, one, they.

- (42) **Munwe o tswa bugu yanga.**
(Somebody stole my book)

Generalizing makes the medicine less bitter; it also protects both the complainer and the complainees' faces.

4.5 INTERNAL MODIFICATION

4.5.1 Trosborg (1995)

Modality markers cause difference in what the speaker says. There are two main categories of modality markers, which are: downgraders and upgraders.

Downgraders serve to moderate the condition, which the undesired action was committed and this ultimately lessens the blame, which the complainees was supposed to shoulder.

Upgraders make the complainable to look big, there by increasing its effects, which the complainees is to face.

The inclusion of downgraders and upgraders has a direct effect on the complaint.

Downgraders.

- (a) Downtoners: These are adverbial sentence modifiers like (just, simply, perhaps, maybe, possibly)

- (43) **Khamusi no xedza muholo, ni sa ambi?**
(Maybe you lost your salary, why don't you say so)

- (b) Understaters: They under-represent the state of affairs.
(A little-bit, a second, not very much)

- (44) **Ndo ni sedza hothe, fhedzi hu si nga maanda.**
(I looked for you everywhere, but not very much)

(c) Hedges: These are adverbial employed when the complainer is avoiding being straightforward. (Kind of sort of, somehow)

(45) **Kani no dowela zwiito zwi no nga izwi.**

(Are you, somehow used to this type of behaviour)

(d) Subjectivizers: They express personal opinion. (I think I, I suppose, I'm afraid)

(46) **Ndi vhona unga vhana vha khou rasa ngauri vhadededzi a vho ngo ya dzikilasini.**

(I think students are making noise because teachers are bunking their periods)

(e) Cajolers: These are used to restore harmony. (You know, you see, I mean)

(f) Appealers: These are discourse elements. (Okay, right, don't you think)

Upgraders- (They modify part of a proposition, sentence and lexical)

(a) Intensifiers: They are the intensifiers of proposition. (Such, so, very, quite, really).

(47) **Ndi vhuada vhuhulu u sa ya kilasini.**

(It's very bad to bunk periods)

(b) Commitment upgraders: - They express a special commitment towards the proposition. (I'm sure, I'm certain, I'm positive)

(48) **Ndi a tenda nothe ni do ya dzikilasini.**

(I am sure you are all going to honour your classes)

(c) Lexical intensification: - They reveal an attitude- (swearing words may be used)

(49) **Ni tou vha dabadaba, ni lifhe zwikolodo.**

(You are a fool; you should pay your accounts)

4.6 EXTERNAL MODIFICATION

4.6.1 Trosborg (1995)

According to Trosborg (1995) a complainer should make low level of directness when making a complaint. That is good when avoiding conflict and saving the face. He should make his accusation in a sound and justified way.

Supportive moves: This strategy protects the face of the complainer and approves of his behaviour of apportioning blame to the complaine. It functions on three levels, that of, structural level of discourse, interpersonal as well as the content level.

Preparators: Signalling the complaine about that which is to come.

Disarmers: It is the duty of the complainer to make sure that the complaint does not hurt the complaine i.e. face-saving for both parties.

(50) **Vhonani , arali muholo wo xela, mbudzeni duvha line ni nga I wana na mpha.**

(Look, if your salary got lost, tell me when can I expect my money)

Providing evidence: Here the complainer shows that the complaine did what he (complainer) considers a horrible act.

(51) **Ni divhe uri no nwala hafha ni tshi dzhia tshelede.**

(Remember you signed here when you took my money)

Substantiation: Here the complainer shows that what he is saying is nothing but the sole truth)

(52) **Khevha vhana vho thathwa vha songo badela**

(Here are my kids, they were sent home for failing to pay school fees)

Factors that can increase the blame towards the accused

Aggravating the offence: Extreme cases are not excusable more so if the behaviour (bad) has been stressed. Irreversible actions are likely to increase the blame.

- (53) Nwedzi u daho arali wa fhela ngoho a ri nga pfani na luthihi.**
(Should you fail to pay next month surely there will be trouble)

Repeated action: An offence, which is recurring increases its effects.

- (54) Ndi amba uri a si u thoma ni tshi koloda, na di lenga u badela.**
(I mean, it is not for the first time to pay after the due date)

Lack of consideration:

- (55) Zwine zwa khou nndina ndi uri ni sumbedza u sa dinalea nga mafhungo haya.**
(What worries me, it is your attitude, which shows lack of consideration in this issue)

No excuse:

- (56) No vha no fanela no vhona uri tshelede a ni na na toda hunwe.**
(You should have borrowed money elsewhere)

A general nuisance (Not just from complainee's point of view):

- (57) A hu na zwine nda nga ita, ndi fanela u wana tshelede uri vhana vhanga vha ye tshikoloni.**
(There is nothing I can do, I must get money so that my kids attend school)

A breach of contract or promise:

(58) Ndo ni fha tshelede, na ri ni do vhuisa, a no ngo vhuisa. Ndi ngani ni songo vhuisa.

(I gave you money, you promised to repay, but didn't. Why didn't you ?)

Deceived expectations:

(59) Ndo ni vhudzisa arali ni tshi do i kona nwedzi u tshi fhela, na ri ee. Ndo ni vhudza na zwauri ndi ya vhana ya tshikolo na ri zwo luga i do vhuya, mathina ni khou mphura.

(I asked you if you would be able to repay when the month ends and you said yes. I told you it was for my kids' school fees and you said no problem, but now you deceived me)

Appeal to the complaine'e's moral consciousness:

(60) Ni dipfa hani vhananga vha si ho tshikoloni, ngeno inwi ni na tshelede yanga.

(How do you feel when my kids are not at school whereas you have my money)

CHAPTER 5

COMPLAINTS AND RESPONSES IN TSHIVENDA LITERARY WORKS

5.1 AIM

In section 2 of this chapter, the genre, its significance and the literary works selected will be mentioned. Reasons for selecting these literary works will also be given. This chapter will identify a number of complaints derived from the selected works in question and classify them into groups with regard to number of complaints in each book. Further more the number of strategies used, and the reason why some strategies were used more / less than others, will be examined. Strategies will be compared in all books and each strategy then analysed to find out how each operated throughout the selected literary works and the reason for such behaviour. It is in this section where strategies will be distributed in each book and then analysed.

Section 3 of this chapter seeks to analyse the behaviour of responses of complaints mentioned in section 2. The same procedure outlined with regard to complaints will be followed when examining responses.

5.2 COMPLAINTS

5.2.1 Selection of literary works

The genre selected in this study is **Drama**, it is in drama where the plot is characterised by interpersonal communication throughout.

“Derived from the Greek word dran (to act), drama, according to Aristotle, in its essence, is an imitation, not of human beings as such, but of action and life. As a literary genre, the aim of this life-imitation is achieved through a text, which presents, mainly through dialogues between dramatis personae, a slice of the life (a history) of selected characters (represented by the actors). This ‘slice of life’ is comparable to a history, and quite understandable when we read (hi)story as ‘a story’”. (cf: UNISA study guide for MDRAMA-6: p1)

Webster's dictionary defines drama as a composition, in prose and poetry accommodated to action and intended to portray life or character, or to tell a story by actions and usually dialogue tending towards some result directly based on them.

While dramatis personae are engaging in their conversation (speech acts) the plot develops; complaints and responses to those complaints can be clearly identified and investigated. This makes the selected genre to look more appropriate. The selected literary works were chosen at random only to find that all are tragedies. Below are the six literary works that were chosen: (see the APPENDIX)

- Mukosi wa lufu: Book I
- Vho lu fukula: Book II
- Zwo lungwa: Book III
- Bvela khagala: Book IV
- Zwo itwa: Book V
- Vhamusanda Vho-Dzegere: Book VI

5.2.2 Number of complaints

Table I: The total number of complaints in each book as well as the percentage of the total number of complaints

	Number	Percentage
Book I	16	16/149: 10.7%
Book II	31	31/149: 20.8%
Book III	23	23/149: 15.4%
Book IV	19	19/149: 12.8%
Book V	37	37/149: 24.8%
Book VI	23	23/149: 15.4%
Total	149	

A total number of 149 complaints have been identified in the six literary works that have been selected. According to the table above, there seems to be a clear difference in the number of complaints when these books are compared with each other. The six books can be classified into three categories if one only looks at the total number of complaints in each book:

Books V and II:	24.8% and 20.8%
Books III and VI:	15.4% and 15.4%
Books IV and I:	12.8% and 10.7%

The reasons why books V and II have more complaints is due to the presence of more characters (antagonist) in those books. There is a direct relationship between number of complaints and characters. The sensitivity that their themes hold is also a contributing factor: witchcraft is a deeply rooted belief among the **Vhavenda** people as indicated in book V and adulterous behaviour raises a lot of uncertainty, hence more complaints as demonstrated in book II.

5.2.3 Complaint strategies

There are four main categories of complaint strategies according to Trosborg (1995: 315 – 319), which are:

- Non explicit reproach. Cat I (Strategy 1: Hint)
- Expression of annoyance or disapproval. Cat II (Strategy 2: Annoyance and Strategy 3: Ill consequences)
- Accusations. Cat III (Strategy 4: Indirect accusation and Strategy 5: Direct accusation)
- Blame. Cat IV (Strategy 6: Modified blame, Strategy 7: Explicit condemnation of the accused's action or behaviour, and Strategy 8: Explicit condemnation of the accused as a person).

Examples of these strategies were give in chapter 4 of this study.

Table 2: Strategies

Strategy	Book I	Book II	Book III	Book IV	Book V	Book VI	Total
1	2	6	4	2	4	2	20
2	4	10	10	11	7	11	53
3	4	6	3	7	6	6	32
4	7	21	16	11	29	15	99
5	3	3	6	-	5	3	20
6	1	1	1	-	2	2	7
7	5	12	2	1	6	2	28
8	2	6	3	1	5	1	18
Total	28	65	45	33	64	42	277

5.2.3.1 Number of strategies

Eight complaint strategies have been identified in the previous chapter and under par. 2.3. Of these eight strategies, a total number of 277 strategies have been identified in the six books as illustrated in table 2 above. These strategies may be grouped into three subcategories according to the number of strategies in each book:

Book II and V:	23.5% and 23.1%
Book III and VI:	16.2% and 15.2%
Book IV and I:	11.9% and 10.1%

The classification above correlates exactly with the classification in par.5.2.2 above. Such a classification is to be expected because more strategies have to be used if more complaints are present. Thus, in both par. 5.2.2 and 5.2.3 books II and V share the first position in the classification. In par. 5.2.2 they have the most complaints per book and in par. 5.2.3 it follows that they will also have the most complaint strategies per book.

5.2.3.2 Number of strategies in the complaints

The total number of strategies used in the complaints and the total number of strategies in the complaints in each book will be given below:

Total number of strategies in the complaints:

Complaints: 149

Strategies: 277

Number of strategies: $277/149: 1.9$

Total number of strategies in the complaints in each book:

Book I: Complaints: 16

Strategies: 28

Number: $28/16: 1.8$

Book II: Complaints: 31

Strategies: 65

Number: $65/31: 2.1$

Book III: Complaints: 23
Strategies: 45
Number: 45/23: 2.0
Book IV: Complaints: 19
Strategies: 33
Number: 33/19: 1.7
Book V: Complaints: 37
Strategies: 64
Number: 64/37: 1.7
Book VI: Complaints: 23
Strategies: 42
Number: 42/23: 1.8

An average of 1.9 strategies have been used per complaint. It is thus clear that people complain longer in **Tshivenda**: they do not only use one strategy to complain. If one compares this average number of 1.9 with the average in each book, one finds the following classification:

Book II: 2.1

Book III: 2.0

Books VI and I: 1.8

Books IV and V: 1.7

The reason why book II and III use more strategies than the average 1.9 per complaint is that the two books have more than one antagonist. These antagonists make numerous complaints in search for the ungodly behaviour (adultery) of the protagonist, this result in many strategies being used. The characters are able to support their complaints with different strategies. Book III specifically questions the social standing of the pastor's promiscuity, which touches his family and the congregation at large. Why books I, VI, IV and V use less strategies than the average of 1.9 is that characters in those books could not support or beef up their complaints by using different strategies, instead they resort to very few strategies, which are not convincing.

5.2.3.3 Individual strategies in all books.

The total number and percentages of individual strategies in all books will be given below. Different figures will then be grouped together according to frequency of appearance. After this a discussion will follow:

Total number of each individual strategy in all books:

Strategy 1: Number: 20

Percentage: 20/277: 7.2%

Strategy 2: Number: 53

Percentage: 53/277: 19.1%

Strategy 3: Number: 32

Percentage: 32/277: 11.6%

Strategy 4: Number: 99

Percentage: 99/277: 35.7%

Strategy 5: Number: 20

Percentage: 20/277: 7.2%

Strategy 6: Number: 7

Percentage: 7/277: 2.5%

Strategy 7: Number: 28

Percentage: 28/277: 10.1%

Strategy 8: Number: 18

Percentage: 18/277: 6.5%

If one uses the total number of each individual strategy in all books as a criterion, it is possible to classify these strategies into five groups:

Group 1: Strategy 4: 35.7%

Group 2: Strategy 2: 19.1%

Group 3: Strategy 3, 7: 11.6% and 10.1%

Group 4: Strategy 1, 5, 8: 7.2% and 6.5%

Group 5: Strategy 6: 2.5%

In-group 1 above, strategy 4 has the highest percentage i.e. 35.7% of the total strategies. This strategy refers to an indirect accusation, in which the complainer wants to find out

whether the hearer may be the potential agent of the complaint. Thus, the complainer does not directly accuse the hearer of the complaint (see p.317 of Trosborg). The complainer may ask the hearer questions about the situation that he/she was in some way connected with the offence and thereby try to establish the hearer as a potential agent of the complainable. The reason why it is the most frequent strategy in the six books is that characters are more polite with each other and they do not want to antagonise each other. Venda people generally are very polite in their making of complaints; they are a community that regard group membership highly, hence the use of polite expressions. They always like to harmonise the social bond that exist amongst them. They know how damaging complaints are, so in order to save another person's face they use indirect accusation, which is less direct and less threatening to the accused. Complainee is also given room to disclaim responsibility.

In group 2, strategy 2 received 19.1% of the total strategies. This strategy refers to annoyance. In annoyance the complainer shows his disapproval or annoyance of certain action or state of affairs, which he/she views to be bad for him/her. Here the complainer shows his/her feelings in the presence of the complainee, but does so without mentioning him/her as the guilty party. This strategy is also used to pave way for other strategies to take off. Annoyance is also a less direct strategy, which Venda people prefer in safeguarding other people's face, that is why it is second to strategy 4. Adulterous behaviour, as appeared to be a theme in most books prompted characters to resort to annoyance when making their complaints. According to Venda culture it is uncalled for to complain to people of high authority, so this strategy can be used to initiate interaction. This strategy was mostly used by children and women who in Venda culture belong to the lower level and they are not expected to pose direct complaints to men, should they do so, that will be regarded as a sign of disrespect.

In group 3, strategy 3 and 7 received 11.6 and 10.1% respectively, which is not far from the average. Strategy 3 refers to ill consequences. The complainer in this strategy expresses the ill consequences caused by the complainee, but he/she does so not pointing the hearer as the potential agent to the complainable, he/she is held implicitly responsible. Venda people are very polite, by just expressing the consequences of the complainable they are in a way protecting the face of the hearer and in the same time reducing friction, which might be impaired if the hearer is mentioned as a potential agent of the complainable. Themes in most books contributed to the use of ill consequences

strategy: relinquishing of responsibilities by father/husband due to adultery forced children to be away from school, congregants were also worried about the bad image their church was likely to get. Strategy 7 refers to explicit condemnation of the action of the accused; the complainer states it directly that an action for which the accused is held responsible is bad. Condemning action is less face threatening than condemning the person. Strategy 7 was mostly used by elderly women when they attacked strange actions (behaviour) of the protagonists. Both strategy 3 and 7 seek to protect the person's face, which the Venda people are very sensitive at. This correlates with the politeness theory. According to Lakoff (1975: 64) politeness have been developed in order to reduce friction in personal interaction.

Strategies 1, 5 and 8 fall in group 4 and they received 7,2 and 6.5%. Strategy 1 refers to hint. When making a complaint the action denounced is not mentioned in the proposition. This is done to avoid conflict. The complainer just hints knowing that the complainees will be listening. It is regarded as the weakest, but it is good for more strategies to take off; its implication is easily ignored; sometimes it can be used as a retreat when the accused eluded responsibility or as a post complaint. Venda people do not use this strategy mostly, because using it will suggest that more severe complaints are coming, which will be contrary to the Venda culture. Strategy 5 is direct accusation; in this strategy the complainer directly accuses the complainees of having committed the offence and a room is given to disclaim responsibility. Strategy 8 refers to explicit condemnation of the accused as a person. The complainer explicitly states what is implicit at all other levels, namely, that he/she finds the accused a non-responsible social member. Strategies in this group are direct and face threatening with the exception of hint, which was used as openers. In Venda culture these strategies are used by people who have high authority over their hearer(s) like chiefs addressing their subjects, parents complaining to their children or people of the same age-group complaining to each other. Venda people generally are less direct in making complaints, that's why this group has less percentage compared to group 1.

Group 5 has only strategy 6 with 2.5%, which is 7 out of 277 and it's known as modified blame. In this strategy the complainer states a preference for an alternative approach not taken by the accused. The complainer expresses modified disapproval of an action for which the accused is responsible. This strategy was least used; the reason might be that

Venda people do not want to be seen as if they are protecting or promoting bad behaviour by giving alternative approach; instead they opt for strategies in other groups.

5.2.3.4 Individual strategies in each book

The number and percentages of each individual strategy in each book will be given below. Different figures will then be grouped together according to frequency of appearance in the various books; after this a discussion will follow on the specific strategy:

Strategy 1: Hinting strategy with no explicit reproach:

Book I: Number: 2	Percentage: 2/20: 10%
Book II: Number: 6	Percentage: 6/20: 30%
Book III: Number: 4	Percentage: 4/20: 20%
Book IV: Number: 2	Percentage: 2/20: 10%
Book V: Number: 4	Percentage: 4/20: 20%
Book VI: Number: 2	Percentage: 2/20: 10%

Categories of frequency

1. Book II: 30%
2. Book III, V: 20%
2. Book I, IV, VI: 10%

In group 1 above, book 2 has the highest percentage compared to books in other groups. The reason for being on top is that the theme of book II is centred around two families each having its own antagonist, so the presence of more antagonists has a direct influence on more use of these strategy. For example: book II has the following antagonists; Vho-Sophie, Vho-Khani, Vho-Mavhengano na Vho-Mavhengano; everyone of them hint on the

adulterous behaviour of Vho-Mafanywa and Vho-Mafanedza who also are planning to murder Vho-Mavhengano, so that they could take his money.

There is nothing to comment about in group 2 and 3 above because the difference in percentage makes no significant difference.

Strategy 2: Annoyance:

Book I: Number: 4	Percentage: 4/53: 7.5%
Book II: Number: 10	Percentage: 10/53: 18.9%
Book III: Number: 10	Percentage: 10/53: 18.9%
Book IV: Number: 11	Percentage: 11/53: 20.8%
Book V: Number: 7	Percentage: 7/53: 13.2%
Book VI: Number: 11	Percentage: 11/53: 20.8%

Categories of frequency

1.	Book IV, VI:	20.8%
	Book II, III:	18.9%
2.	Book V	13.2%
3.	Book I:	7.5%

The characters in all books in group 1 are annoyed by the behaviour of the protagonist, that's why they are in the same category; they have more or less the same number. For example in book III, Vho-Ema and Vho-Radzuma are annoyed by the adulterous behaviour of pastor Rabada who is in love with one of his congregants by the name of Vho-Efa.

In group 2, book V has an average of 13.2%; this shows that they are less annoyed compared to those of group 1. For example, in book V the wife of Vho-Gumani is annoyed by the **sangoma** who arrives late and gives senseless excuses.

The percentage in group 3 is so small that it will not make any significant influence.

Strategy 3: Ill consequences:

Book I:	Number: 4	
	Percentage: 4/32:	12.5%
Book II:	Number: 6	
	Percentage: 6/32:	18.8%
Book III:	Number: 3	
	Percentage: 3/32:	9.4%
Book IV:	Number: 7	
	Percentage: 7/32:	21.9%
Book V:	Number: 6	
	Percentage: 6/32:	18.8%
Book VI:	Number: 6	
	Percentage: 6/32:	18.8%

Categories of frequency

1.	Book IV:	21.9%
	Book II, V, VI:	18.8%
2.	Book I:	12.5%
3.	Book III:	9.4%

Books in group 1 above have more or less equal number of strategy 3, that is a result of the ill consequences the characters are experiencing in different books. For example: in book IV Maga and Nnzeru were forced to leave school because their father failed to pay school fund.

In group 2 and 3 the frequency of appearance is too low to comment about.

Strategy 4: Indirect accusation:

Book I:	Number: 7	Percentage: 7/99: 7.1%
Book II:	Number: 21	Percentage: 21/99: 21.2%
Book III:	Number: 16	Percentage: 16/99: 16.2%
Book IV:	Number: 11	Percentage: 11/99: 11.1%
Book V:	Number: 29	Percentage: 29/99: 29.3%
Book VI:	Number: 15	Percentage: 15/99: 15.2%

Categories of frequency

1.	Book V:	29.9%
	Book II:	21.2%
2.	Book III:	16.2%
	Book VI:	15.2%
3.	Book IV:	11.1%
	Book I	7.1%

In group 1 above, book V and II have the highest percentage; the presence of more number of antagonists in these two books led to more use of indirect accusation than in other groups. For example, in book II there are four antagonists namely: Vho-Sophie, Vho-Khani, Vho-Nyambobvu na Vho-Mavhengano. These antagonists question indirectly trying to find out what Vho-Mafanywa and Vho-Mafanedza are up to.

The percentage of frequency in books of group 2 is too low to comment about.

Strategy 5: Direct accusation

Book I:	Number: 3	Percentage: 3/20: 15%
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Book II: Number: 3
 Percentage: 3/20: 15%

Book III: Number: 6
 Percentage: 6/20: 30%

Book IV: Number: 0
 Percentage: 0

Book V: Number: 5
 Percentage: 5/20: 25%

Book VI: Number: 3
 Percentage: 3/20: 15%

Categories of frequency

1. Book III: 30%
- Book V: 25%
2. Book I, II, IV, VI: 5%

The frequency of strategy in the above two groups is too small to comment about.

Strategy 6: Modified blame

Book I: Number: 1
 Percentage: 1/7: 14.3%

Book II: Number: 1
 Percentage: 1/7: 14.3%

Book III: Number: 1
 Percentage: 1/7: 14.3%

Book IV: Number: 0
 Percentage: 0

Book V: Number: 2
 Percentage: 2/7: 28.6%

Book VI: Number: 2
 Percentage: 2/7: 28.6%

Categories of frequency

1.	Book V, VI:	28.6%
2.	Book I, II, III:	14.5%
	Book IV:	0%

The difference in percentage in the above two groups is very small to comment about.

Strategy 7: Explicit blame (behaviour)

Book I:	Number: 5	
	Percentage: 5/28:	17.9%
Book II:	Number: 12	
	Percentage: 12/28:	42.9%
Book III:	Number: 2	
	Percentage: 2/28:	7.1%
Book IV:	Number: 1	
	Percentage: 1/28:	3.6%
Book V:	Number: 6	
	Percentage: 6/28:	21.4%
Book VI:	Number: 2	
	Percentage: 2/28:	7.1%

Categories of frequency

1.	Book II:	42.9%
2.	Book V:	21.4%
	Book I:	17.9%
3.	Book III, IV:	7.1%
	Book IV:	3.6%

In group 1, book II received 42.9%, which is the highest percentage compared to 3.6% of book IV. The reason for this book to be alone is due to its theme, which has to do with adulterous behaviour committed by couples from different families. For example: Vho-Mafanywa is a married man who is in love with Vho-Mafanedza who is also married, so

their actions (relationship) make family members from both sides to condemn them, specifically their actions.

In group 2 and 3 the frequency of appearance is too small to comment about.

Strategy 8: Explicit blame (person)

Book I:	Number: 2	
	Percentage: 2/18:	11%
Book II:	Number: 6	
	Percentage: 6/18:	33.3%
Book III:	Number: 3	
	Percentage: 3/18:	16.7%
Book IV:	Number: 1	
	Percentage: 1/18:	5.6%
Book V:	Number: 5	
	Percentage: 5/18:	27.8%
Book VI:	Number: 1	
	Percentage: 1/18:	5.6%

Categories of frequency

1.	Book II:	33.3%
	Book V:	27.8%
2.	Book III:	16.7%
	Book I:	11%
	Book IV, VI:	5.6%

The frequency of appearance in all groups above is too low to comment about.

5.2.3.5 Distribution of strategy in each book

The total number of strategies used in each book and the percentage of different strategies in each book will be given below. Different strategies will then be grouped together according to frequency of appearance in each book; after this a discussion will follow on the specific book.

Book I: 28 strategies

Strategy 1: 2/28:	7.1%
Strategy 2: 4/28:	14.3%
Strategy 3: 4/28:	14.3%
Strategy 4: 7/28:	25%
Strategy 5: 3/28:	10.7%
Strategy 6: 1/28:	3.6%
Strategy 7: 5/28:	17.9%
Strategy 8: 2/28:	7.1%

Categories of frequency

1.	Strategy 4:	25%
	Strategy 7:	17.9%
2.	Strategy 2, 3:	14.3%
	Strategy 5:	10.7%
3.	Strategy 1, 8:	7.1%

The strategies, which have been used in complaints in book I, can be grouped into three subgroups according to the frequency of their appearance. In the first group strategy 4 and 7 may be grouped together. Strategy 4 refers to an indirect accusation; an example of such an accusation can be found where Maria questions her husband Vho-Mawela about the merits for taking Vho-Masindi who is illiterate as his first wife. She uses an indirect accusation against her husband because a wife should show respect to her husband.

The other strategy, which has a significant frequency in group 1, is strategy 7, which refers to explicit blame on the behaviour or action. This frequency may be explained because people in general blame the action and not the person who started the action.

In group 2 and 3 above, the frequency of appearance of the various strategies is too low to comment on.

Book II: 65 strategies

Strategy 1: 6/65:	9.2%
Strategy 2: 10/65:	15.4%

Strategy 3:	6/65:	9.2%
Strategy 4:	21/65:	32.3%
Strategy 5:	3/65:	4.6%
Strategy 6:	1/65:	1.5%
Strategy 7:	12/65:	18.5%
Strategy 8:	6/65:	9.2%

Categories of frequency

1.	Strategy 4:	32.3%
2.	Strategy 7:	18.5%
	Strategy 2:	15.4%
3.	Strategy 1, 3, 8:	9.2%
	Strategy 5:	4.6%
	Strategy 6:	1.5%

The strategies which have been used in complaints in book II can be grouped into three subgroups according to the frequency of their appearance. Strategy 4 in group 1 has the highest frequency of appearance. This strategy refers to indirect accusation; an example of such an accusation can be found in book II where Vho-Sophie questions her husband Vho-Mafanywa who is behaving strangely after meeting Vho-Mafanedza (his mistress) in town. As a wife, she uses indirect accusation against her husband to show respect.

The other strategies which have significant frequency are strategy 7 and 2 of group 2. Strategy 7 refers to explicit blame on the behaviour or action, strategy 2 refers to annoyance. Both strategies can be explained because they put more emphasis on the action, rather than the person who started the action.

The frequency of appearance in various strategies of group 3 is too low to comment about.

Book III: 45 strategies

Strategy 1:	4/45:	8.9%
Strategy 2:	10/45:	22.2%
Strategy 3:	3/45:	6.7%
Strategy 4:	16/45:	35.6%

Strategy 5:	6/45:	13.3%
Strategy 6:	1/45:	2.2%
Strategy 7:	2/45:	4.4%
Strategy 8:	3/45:	6.7%

Categories of frequency

1.	Strategy 4:	33.6%
	Strategy 2:	22.2%
2.	Strategy 5:	13.3%
	Strategy 1:	8.9%
	Strategy 3, 8:	6.7%
3.	Strategy 7:	4.4%
	Strategy 6:	2.2%

The strategies which have been used in complaints in book III may be grouped into three subgroups according to the frequency of their appearance. Strategy 4 and 2 in group 1 have the highest frequency of appearance in book III. Strategy 4 refers to indirect accusation and strategy 2 refers to annoyance. An example of annoyance in book III is when Vho-Ema complains about Vho-Rabada's tendency of coming home late. As the pastor's wife, she finds the promiscuous life of her husband very annoying, she cannot complain directly, so she uses such a strategy to complain. Strategy 4 can also be explained for it questions the action, not the person who caused such an action.

The frequency of appearance in group 2 and 3 are too low to comment on.

Book IV: 33 strategies

Strategy 1:	2/33:	6.1%
Strategy 2:	11/33:	33.3%
Strategy 3:	7/33:	21.2%
Strategy 4:	11/33:	33.3%
Strategy 5:	0/33:	0%
Strategy 6:	0/33:	0%
Strategy 7:	1/33:	3%
Strategy 8:	1/33:	3%

Categories of frequency

1.	Strategy 2, 4:	33.3%
	Strategy 3:	21.2%
2.	Strategy 1:	6.1%
	Strategy 7, 8:	3%

Strategies, which have been used in complaints in book IV, can be grouped according to frequency of appearance into three subgroups. In the first group strategies 2, 3 and 4 may be grouped together. Strategy 2 refers to annoyance; an example of annoyance in book IV is when Maga and Nnzeru complain to their mother about their father who has relinquished his responsibilities as a family man; he does not buy food and they are about to drop their education because of not paying school fund. The two children use annoyance because facing their father directly is considered a sign of disrespect.

Strategies 3 and 4 have significant frequency, which can be explained. Strategy 3 refers to ill consequences and strategy 4 refers to indirect accusation; both strategy put focus on the action, rather than on the person who started that action.

The frequency of appearance in various strategies in group 2 above is too low to comment on.

Book V: 64 strategies

Strategy 1:	4/64:	6.3%
Strategy 2:	7/64:	10.9%
Strategy 3:	6/64:	9.4%
Strategy 4:	29/64:	45.3%
Strategy 5:	5/64:	7.8%
Strategy 6:	2/64:	3.1%
Strategy 7:	6/64:	9.4%
Strategy 8:	5/64:	7.8%

Categories of frequency

1.	Strategy 4:	45.3%
2.	Strategy 2:	10.9%

Strategy 3, 7:	9.4%
Strategy 8.5:	7.8%
Strategy 1:	6.3%
Strategy 6:	3.1%

Strategies that have been used in complaints in book V can be grouped according to frequency of appearance into two subgroups. Strategy 4 in group 1 above has the highest frequency of appearance in book V. This strategy refers to indirect accusation; an example of such an accusation in book V is when Vho-Gumani implicates Vho-Matidze as a witch; he does so through questioning not mentioning him by name. Vho-Gumani knows that pointing someone as a witch is an offence, so he uses indirect accusation.

Strategies in group 2 above have low frequency of appearance, as such they warrant no comment.

Book VI: 42 strategies

Strategy 1:	2/42:	4.8%
Strategy 2:	11/42:	26.2%
Strategy 3:	6/42:	14.5%
Strategy 4:	15/42:	35.7%
Strategy 5:	3/42:	7.1%
Strategy 6:	2/42:	4.8%
Strategy 7:	2/42:	4.8%
Strategy 8:	1/42:	2.4%

Categories of frequency

1.	Strategy 4:	35.7%
	Strategy 2:	26.2%
2.	Strategy 3:	14.3%
	Strategy 5:	7.1%
	Strategy 1, 6, 7:	4.8%
	Strategy 8:	2.4%

Strategies that have been used in complaints in book VI can be grouped according to frequency of appearance into two subgroups. Strategies 4 and 2 may be grouped in the first group. Strategy 4 refers to indirect accusation; an example of such an accusation is when chief Vho-Dzegere complains about Nyelisani, whom he deployed to restore order which was deteriorating, but does not listen to him anymore. Chief Dzegere is sensitive to the relationship between him and Nyelisani; he does not want to sour it, that is why he uses strategy 4.

The other strategy, which has a significant frequency in group 1, is strategy 2, which refers to annoyance; much can be explained about this strategy because it places more emphasis on the action, rather than on the person who committed the action.

There is nothing to comment on in group 2; the frequency of appearance in various strategies is very low.

5.3 RESPONSES

According to Boxer (1993: 286 – 287) there are six categories of responses. These categories and their examples will be given below:

The six categories of response:

Response 1: Non-substantive

Response 2: Question

Response 3: Contradiction

Response 4: Joking/teasing

Response 5: Advice/lecture

Response 6: Commiseration

Examples of responses:

Response 1: Nonsubstantive reply.

[Overhead in a dentist's office. A is a female employee; B is a male patient]

A: They keep tearing down those historical buildings. If one supermarket went up in that location, who's to say... maybe if it were something else

altogether, but when they replace it with the same thing...

B: Hmn (nods head repeatedly)

A: So you have the summer off?

Response 2: Question

[Two female graduate students]

A: I was up all night with C (A's daughter).

B: What's wrong?

A: She's had this backing cough, and it's gotten worse. So I'm gonna take her to the doctor.

B: You know, M (B's daughter) is home sick today too.

A: Why?

B: I'm not sure, she's still sleeping. She's either exhausted or caught a chill or both.

Response 3: Contradiction

[A is a male graduate student; B is a male lecturer]

A: This doesn't follow your basic economic, uh, theories.

B: It has to. I would have a fit if you said that.

Response 4: Joking/Teasing

[A is a female graduate student; B is a female office worker:

A: How are ya doing B?

B: Oh, not so great. I can't find S. Maybe she told me she was doing something this morning and I don't remember.

A: You're getting old!

Response 5: Advice/Lecture

[A is a male office employee; B is a female office manager]

A: This vacuum doesn't pick up the little pieces.

B: You probably have to put more pressure on it.

A: It still doesn't work.

Response 6: Commiseration

[Two female acquaintances]

A: My husband is in Greece this week, so I'm packing myself. Most of it is books and manuscripts.

B: Oh, that's the worst!

A: I told him that after this move I'm never moving again.

B: That's what I said after our last one. It's tiring.

5.3.1 Number of responses**Table 1: Number of responses**

	Number	Percentage
Book I	26	26/217: 12%
Book II	49	49/217: 22.6%
Book III	40	40/217: 18.4%
Book IV	33	33/217: 15.2%
Book V	44	44/217: 20.3%
Book VI	25	25/217: 11.5%
Total	217	

The above table shows that a total number of 217 responses in the selected literary works have been identified. When these responses are compared to each other there seems to be a clear difference in the number of frequency. The selected literary works can be grouped into four subgroups if the frequency of responses in each book is used as criterion.

1. Book V and II: 22.6% and 20.5%
2. Book III: 18.4%
3. Book IV: 15.2%
4. Book I and VI: 12% and 11.5%

In the above subgroups, book V and II have the highest frequency of responses compared to other books in group 2, 3 and 4, such a pattern is expected because the two books have the highest number of complaints in par. 2.3. There seems to be a direct relationship between number of complaints and responses. This relationship shows that if there are more complaints in a book, there might be more responses to match those complaints.

Another contributing factor is that the theme of book V and II are very topical and sensitive. For example book V's theme has to do with witchcraft, which leads to many death of innocent people.

5.3.2 Individual responses

5.3.2.1 Individual responses in all books

Table 2 will show the number of individual responses in all books. There after different responses will be grouped according to their frequency of appearance. A discussion will then follow for each specific group.

Table 2: Individual responses

Responses	Book I	Book II	Book III	Book IV	Book V	Book VI	Total
1	-	1	2	1	5	2	11
2	7	21	20	13	13	7	81
3	9	13	3	8	7	6	46
4	4	3	3	2	-	2	14
5	2	5	4	5	11	5	32
6	4	6	8	4	8	3	33
Total	26	49	40	33	44	25	217

Total number of each individual response in all books

Response 1: Number: 11

Percentage: $11/217$: 5%

Response 2: Number: 81

Percentage: $81/217$: 37.3%

Response 3: Number: 46

Percentage: $46/217$: 21.2%

Response 4: Number: 14

Percentage: $14/217$: 6.5%

Response 5: Number: 32

Percentage: $32/217$: 14.8%

Response 6: Number: 33

Percentage: $33/217$: 15.2%

If one uses frequency of responses in all books as a criterion, four subgroups can be formed.

1. Response 2: 37.3%
2. Response 3: 21.2%
3. Response 5, 6: 15.2% and 14.8%
4. Response 4, 1: 6.5% and 5%

Reading from the above subgroups it is clear that response 2 has the highest frequency of appearance. This response belongs to the question category; in this category the addressee uses questions to request the complainer/speaker to elaborate the complaint. In other instances questions may challenge the complainer to defend his/her complaint. Another function of this category is to indicate interest in what is being said. The reason why it was mostly used in all books might be that characters find this category to be very useful in clarifying complaints. This idea can be substantiated by the incident in book V, where Vho-Matidze was complaining about his stomach, through questioning it then became clear that Vho-Matidze was beaten by Vho-Gumani. Another reason is that Venda people are more polite to each other; ignoring someone is regarded as a hostile behaviour and it is frowned upon, so using questions the addressee is in a way showing interest.

The second group in terms of frequency of response is a category known as contradiction. When there is contradiction, the hearer disagrees/defends the object of the complaint. This is one way of telling the speaker that the complaint is not approved. No wonder why this category was mostly used; people generally do not shoulder blame easily, they are likely to defend themselves and this category becomes very useful. In book IV, this response 3 was demonstrated when Vho-Bammbasi defends what he said while dreaming; in his dream he said he would buy Tambudzani (his mistress) a Honda Ballade car. When he is questioned about this dream, he defends himself by fabricating a story of "**honndo na dzibalaga**" (the pronunciation is similar to Honda Ballade, but it means fireplace and timber yard)

Group 3 has response 6 and 5 with 15.2% and 14.5% respectively. The two responses have more or less the same frequency. Response 6 refers to commiseration and response 5 refers to advice. In commiseration the hearer supports, agrees, reassures,

and accepts the complaint of the speaker. This is another way of establishing solidarity, and is similar to the politeness theory. In the advice category, we have responses that moralize or give simple advice on how to solve problems. Advice was illustrated in book V, when Vho-Gumani who thought someone was bewitching his family, was advised to consult a divine healer using the correct way to prove his allegations. An example of commiseration is found in book IV, where Vho-Thinavhuyo concurs with the problem Maga and Nnzeru are experiencing because of the unscrupulous behaviour of their father. Both advice and commiseration have a place in the Venda culture; helping and sharing is what Venda people are known for, hence the saying "**Nwana wa munwe ndi nwana wau**" (Someone's child is also your child).

Group 4 contains response 1 and 6 having the lowest frequency of responses. Response 1 refers to nonsubstantive reply; this includes null response, verbal channels and verbal backchannels. This category usually indicates the unwillingness of the hearer to express mutual concern, with respect to the topic in question. Response 4 refers to joking/teasing; this type of response category serves to make the situation to be light. Both this categories of response received too low frequency to comment on.

5.3.2.2 Individual responses in each book

The number and percentages of every individual response in each book will be given below. Different figures will then be grouped together according to their frequency of appearance in the various books; after this a discussion will follow on the specific response.

Response 1: Nonsubstantive reply:

Book I:	Number: 0
	Percentage: 0
Book II	Number: 1
	Percentage: 1/11: 9.1%
Book III:	Number: 2
	Percentage: 2/11: 18.2%
Book IV:	Number: 1
	Percentage: 1/11: 9.1%

Book V:	Number: 5
	Percentage: 5/11: 45.5%
Book VI:	Number: 2
	Percentage: 2/11: 18.2%

Categories of frequency

1. Book V: 45%
2. Book III, VI: 18.2%
3. Book II, IV: 9.1%

In group 1 above, book V has the highest frequency of response 1. The reason for such behaviour might be that characters are not willing to express their feelings because of the sensitivity the theme in this book, which is witchcraft. The conflict that exist between Vho-Gumani and Vho-Matodzi who are not in good terms makes other characters to give nonsubstantive reply.

With regard to group 2 and 3, the frequency in those books is too low to comment on.

Response 2: Question

Book I:	Number: 7
	Percentage: 7/81: 8.6%
Book II:	Number: 21
	Percentage: 21/81: 25.9%
Book III:	Number: 20
	Percentage: 20/81: 24.7%
Book IV:	Number: 13
	Percentage: 13/81: 16%
Book V:	Number: 13
	Percentage: 13/81: 16%
Book VI:	Number: 7
	Percentage: 7/81: 8.6%

Categories of frequency

1. Book II, III: 25.9% and 24.7%
2. Book IV, V: 16%
3. Book I, VI: 8.6%

Book II and III have the highest frequency of response 2. This response, which refers to question, was mostly used in the two books because of the similarity of their themes. Both themes look at adultery. Through questions the addressee can clearly get the picture of the complaint. This was demonstrated in book II by pastor Rabada when Vho-Thinavhuyo (wife) was complaining about his tendency of coming home late. He asked her whether when he was away something, which seeks his attention happened. After this question, she then put her complaint clearly, saying she was worried because the tendency of coming home late was recurring.

In group 2 and 3 the frequency is too low to comment on.

Response 3: Contradiction

Book I:	Number: 9	
	Percentage: 9/46:	19.6%
Book II:	Number: 13	
	Percentage: 13/46:	28.3%
Book III:	Number: 3	
	Percentage: 3/46:	6.5%
Book IV:	Number: 8	
	Percentage: 8/46:	17.4%
Book V:	Number: 7	
	Percentage: 7/46:	15.2%
Book VI:	Number: 6	
	Percentage: 6/46:	13%

Categories of frequency

1. Book II: 28.3%
2. Book I, IV, V, VI: 19.6%, 17.4% and 15.2%
3. Book III: 6.5%

From the above subgroups it is clear that book II has the highest frequency of response 3. Characters of book II, disagree with most of the complaints levelled against them. An example of disagreeing is found in book II where Vho-Khani questions Vho-Mafanywa's association with Luvholela; he defends himself by saying that Luvholela's father raised him. Vho-Mafanywa uses contradiction to reject Vho-Khani's complaint.

The other groups have low frequency to comment on.

Response 4: Joking/Teasing

Book I:	Number: 4	
	Percentage: 4/14:	28.6%
Book II:	Number: 3	
	Percentage: 3/14:	21.4%
Book III:	Number: 3	
	Percentage: 3/14:	21.4%
Book IV:	Number: 2	
	Percentage: 2/14:	14.3%
Book V:	Number: 0	
	Percentage: 0	
Book VI:	Number: 2	
	Percentage: 2/14:	14.3%

Categories of Frequency

1. Book I: 28.3%
2. Book II, III: 21.4%
3. Book IV, VI, V: 14.3%

The frequency in the above groups is too low to comment on.

Response 5: Advice

Book I:	Number: 2	
	Percentage: 2/32:	6.3%

Book II:	Number: 5	
	Percentage: 5/32:	15.6%
Book III:	Number: 4	
	Percentage: 4/32:	12.5%
Book IV:	Number: 5	
	Percentage: 5/32:	15.6%
Book V:	Number: 11	
	Percentage: 11/32:	34.4%
Book VI:	Number: 5	
	Percentage: 5/32:	15.6%

Categories of frequency

1. Book V: 34.4%
2. Book II, IV, VI, and III: 15.6% and 12.5%
3. Book I: 6.3%

The above groups have too low frequency to comment on.

Response 6: Commiseration

Book I:	Number: 4	
	Percentage: 4/33:	12.1%
Book II:	Number: 6	
	Percentage: 6/33:	18.2%
Book III:	Number: 8	
	Percentage: 8/33:	24.2%
Book IV:	Number: 4	
	Percentage: 4/33:	12.1%
Book V:	Number: 8	
	Percentage: 8/33:	24.2%
Book VI:	Number: 3	
	Percentage: 3/33:	9.1%

Categories of frequency

1. Book III, V: 24%
2. Book II: 15.2%
3. Book IV, VI, I: 12.1% and 9.1%

The frequency in all groups is too low to comment on.

5.3.2.3 Distribution of responses in each book:

The total number of responses used in every book and the percentage of different responses in every book will be given below. Different figures will then be grouped together according to frequency of appearance in each book; after this a discussion will follow on the specific book.

Book I: 26 responses

- Response 1: 0/26: 0
- Response 2: 7/26: 26.9%
- Response 3: 9/26: 34.6%
- Response 4: 4/26: 15.4%
- Response 5: 2/26: 7.7%
- Response 6: 4/26: 15.4%

Categories of frequency

1. Response 3: 34.6%
2. Response 2: 26.9%
3. Response 4, 6: 15.4%
4. Response 5, 1: 7.7%

The responses, which have been used in book I, can be grouped into four subgroups according to the frequency of their appearance. In the first group response 3 has the highest frequency. This category refers to contradiction; an example of contradiction is found in book I where Sambu blames Vho-Maria (his mistress) for arriving late; she then

defends herself by saying she has arrived at the time they agreed upon. Because they are intimates, she finds it easier to object using this category.

Another category that can be explained is response 2. This category refers to question; an example was used by Vho-Mawela in book I where he asked Vho-Maria who she was referring to as the serpent in their home. Getting more information about the complaint is what response 2 seeks to get. Vho-Maria was blaming Vho-Masindi for her child's illness.

The frequency in group 3 and 4 are too low to comment on.

Book II: 49 responses

Response 1: 1/49: 2.0%
Response 2: 21/49: 42.9%
Response 3: 13/49: 26.5%
Response 4: 3/49: 6.1%
Response 5: 5/49: 10.2%
Response 6: 6/49: 12.2%

Categories of frequency

1. Response 2: 42.9%
2. Response 3: 26.5%
3. Response 5, 6: 12.2% and 10.2%
4. Response 4, 1: 6.1% and 2%

The responses used in book II can be grouped together into four subgroups according to frequency of their appearance. In the first group, response 2 has the highest frequency. This response refers to question. An example of question is when Vho-Sophie complains about the long conversation which Vho-Mafanywa had with Vho-Mafanedza; Vho-Mafanywa responded by asking her whether he was not allowed to speak with other people in town. Through this question Vho-Sophie's complaint became clear; she was suspicious that her husband was in love with Vho-Mafanedza.

Other responses have too low frequency to comment on.

Book III: 40 responses

- Response 1: 2/40: 5%
- Response 2: 20/40: 50%
- Response 3: 3/40: 7.5%
- Response 4: 3/40: 7.5%
- Response 5: 4/40: 10%
- Response 6: 8/40: 20%

Categories of frequency

1. Response 2: 50%
2. Response 6: 20%
3. Response 5, 3, 4, 1: 10%, 7.5% and 5%

The responses used in book II can be group together into three subgroups according to frequency of their appearance. Response 3 has the highest frequency. This response refers to question. An example of question in book II is when Vho-Radzuma asks Vho-Rabada why he was reluctant to visit Vho-Thisumbwi. It sounded strange to Vho-Radzuma when, of all the people, the pastor denies seeing one of his congregants, so he used this category to get clarification. Characters in this book use this type of response because they are very close to each other they belong to the same church. Other responses have too low frequency to comment on.

Book IV: 33 responses

- Response 1: 1/33: 3.0%
- Response 2: 13/33: 39.4%
- Response 3: 8/33: 24.2%
- Response 4: 2/33: 6.1%
- Response 5: 5/33: 15.2%
- Response 6: 4/33: 12.1%

Categories of frequency

1. Response 2: 39.4
2. Response 3: 24.2%
3. Response 5, 6: 15.2% and 12.1%
4. Response 4, 1: 6.1% and 3%

After responses were grouped according to their frequency of appearance, four subgroups emerged. Response 2 has the highest frequency of appearance; this category refers to questions. Questions are used in order to get the complaint clear. An example in book IV is found where Vho-Bambasi asks Vho-Thinavhuyo what she means when she says he should go away. As the head of the family he does not expect such a statement to be uttered by his wife, so she is liable to explain.

Other groups received too low frequency to comment on.

Book V: 44 responses

- Response 1: 5/44: 11.4%
- Response 2: 13/44: 29.6%
- Response 3: 7/44: 15.9%
- Response 4: 0: 0
- Response 5: 11/44: 25%
- Response 6: 8/44: 18.2%

Categories of frequency

1. Response 2: 29.6%
2. Response 3: 25%
3. Response 6, 3: 18.2% and 15.9%
4. Response 1, 4: 11.4%

The responses used in book III can be grouped together into three subgroups according to frequency of their appearance. In the first group, response 2 has the highest frequency and then followed by response 5. Response 2 refers to question; this was mostly used in

book V and through it the complaints became clear. For example: Vho-Mulelu tries to find out from Musiwalo why he was crying; he then explains, saying he had been beaten by Nnditsheni who started by pointing his grandfather (Vho-Matodzi) as a witch. Vho- Mulelu again asks him why he did not report him to the teachers. Musiwalo replies by saying he did report him and got punishment. This example clearly shows how information was gathered through questions

Response 5, which refers to advice, can also be explained; its frequency is not far from that of response 2. Advice, from elderly people is mostly welcomed according to Venda culture.

Other responses have got too low frequency to be commented on.

Book VI: 33 responses

Response 1:	2/25:	8%
Response 2:	7/25:	28%
Response 3:	6/25:	24%
Response 4:	2/25:	8%
Response 5:	5/25:	20%
Response 6:	3/25:	12%

Categories of frequency

1. Response 2, 3: 28% and 24%
2. Response 5: 20%
3. Response 6, 1, 4: 12% and 8%

The responses used can be grouped together into three subgroups according to their frequency of appearance in book VI.

Very few responses were used in this book and as such there is no significant difference to comment on.

CHAPTER 6

CONCLUSION

This chapter presents the main findings of chapter 5. According to the data collected from the selected Tshivenda dramas, the study indicates the following:

When we consider the total number of complaints, which have been used in all identified dramas, we find that the drama ZWO ITWA has the most complaints. i.e. 24.8% of complaints in the six books. The drama VHO LU FUKULA also has a high number of complaints i.e. 20.8% of all the complaints. This high frequency of complaints in these two dramas can be explained as follows: the sensitiveness that the themes of these two dramas hold is a contributing factor. Witchcraft is a deeply rooted belief among the Vhavenda people as indicated in ZWO ITWA and adulterous behaviour raises a lot of uncertainty, hence more complaints as demonstrated in VHO LU FUKULA.

In the analysis of the complaints, eight strategies were considered. It frequently happened that more than one strategy was used in individual complaints. On average, 2.1 to 1.7 strategies appear in a complaint with an average of 1.9 strategies per complaint. This is clearly an indication that people usually make a lot of effort in complaining because they use different strategies in communicating their complaints.

With regard to the analysis of individual strategies in all books, we find that indirect accusation has the highest frequency i.e. 35.7%. This refers to an accusation in which the complainer wants to find out whether the hearer may be the potential agent of the complaint. Thus, the complainer does not directly accuse the hearer of the complaint. This significant difference may be explained as follows: characters in Tshivenda drama books are always very polite with each other and they don't want to directly antagonise the other character; it shows that the Venda people in general are very polite in their making of complaints.

The study also reveals that characters like using strategies, which are less direct, and less face threatening. The strategies, which appeared most frequently in the top subgroups of each book, are annoyance, indirect accusation, ill consequences and explicit blame on behaviour (action). This may be explained as follows: characters in Tshivenda dramas in

complying with the politeness theory will always favour strategies which put focus on the action rather than on the person who started the action.

When we consider the total number of responses, which have been used in all the dramas, the study shows that ZWO ITWA has the most responses i.e. 22.6% of all the responses to the complaints in the six books. The drama VHO LU FUKULA also has a high frequency of responses i.e. 20.5% of all responses. This high frequency may be explained as follows: there seems to be a direct relationship between the number of complaints and responses. This shows that if there are more complaints in a book there will be more responses to match those complaints.

Out of the six types of responses that were identified, question has the highest frequency of 37.3%. This type of response was mostly used because it gives characters in Tshivenda dramas a chance to seek clarity on the complaint, and to show interest in what the other character is saying. It also became clear in this study that some of the questions were used to object. The response, which also has high frequency, is contradiction. This response has a percentage of 21.2% of the total responses. This frequency may be explained as follows: generally people do not like shouldering blame, so in order to defend themselves they use contradiction category, which is one way of telling the speaker that the complaint is not approved,

With regard to other complaints strategies and responses not highlighted in this summary it is because their frequency were too low to make any significant contribution.

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APPENDIX

COMPLAINTS AND RESPONSES IN SIX LITERARY WORKS

1. COMPLAINTS IN BOOK I (MUKOSI WA LUFU)

Complaint 1

(1) Ni vhona zwi zwa mini yeneyi ine khotsi anu vha endela u tshenisa wa mmane wanu muta, ngeno washu u tshi khou shanduka madumbani.

(See how your father is behaving, he is giving your young mother's family his full attention while neglecting us)

Str 2. Annoyance.

(2) Hafhu ri fhano ri vho nga mmbwa i si na mune.

(We have been neglected like a dog without an owner)

Str 3. Ill consequences.

Complaint 2

(1) Vhukuma Itani u nga si mu kone wa mu kona.

(Really one cannot understand Itani)

Str 8. Explicit blame (person)

(2) Vha khou zwi pfa naa zwine a khou ita.

(Are you aware of what she is doing)

Str 7. Explicit blame (behaviour)

(3) Kha vha pfe lunzhombwe lwe a lu vusa.

(Listen to the havoc she has caused)

Str 7. Explicit blame (behaviour).

Complaint 3

Hone vhone vho vha vho zwi itelani hezwi zwa u mala bofu lo raliho li si na luvhonela.

(Why did you marry such a blind woman, blind with no light at all)

Str 4. Indirect accusation.

Complaint 4

(1) Tshililo ni dina-vho nga u tamba nga lufo musu ni tshi bika.

(Tshililo, your problem is that you play while cooking)

Str 5. Direct accusation.

(2) Hafhu duvha lo kovhela.

(By the way it is getting late)

Str 3. Ill consequences.

Complaint 5

Inwi ni dinwa nga u tolou u lopola itshi na tshila.

(You are always rambling about this and that)

Str 7. Explicit blame (behaviour).

Complaint 6

(1) Vhone vha tou vha mutsinda ane a si kone u vhona na u pfa tshililo tsha thodea dza fhano hayani?

(Are you a stranger who does not know the necessity of this family?)

Str 4. Indirect accusation.

(2) Thelevishini yo vha yo no fhela nga lini u badelwa.

(Is the television set paid-up)

Str 4. Indirect accusation.

(3) Goloi ila ye nda pfi ndi do rengelwa, ndi do vhuya nda rengelwa lini?

(What about the car you promised to buy me, when am I going to get it)

Str 4. Indirect accusation.

Complaint 7

Uvhu vhuloi hanga ni vhu divha ngani ngeno ni nwana o raliho?

(How do you know about my witchcraft practices whereas you are just a mere kid?)

Str 4. Indirect accusation.

Complaint 8

(1) Afhu ni tshi ri nazwino ndi na mangilasi a vhuloi.

(You said I have witchcraft spectacles)

Str 5. Direct accusation

(2) Idani ni ntsumbedze one.

(Come and show me)

Str 2: Annoyance.

Complaint 9

Zwo iteaho fhando mudini wanga zwo ntshela phepho i sa ntutsheli.

(What happened in my homestead gave me coldness that stays with me)

Str 3. Ill consequences.

Complaint 10

(1) Ndi khou amba hezwi zwe mathomoni wazwo a vha inwi .

(I am referring to that which you initiated)

Str 1. Hint.

(2) Ni vho nga ni do nnona ndevheni na nnzhena itoni sa mbongolane.

(You are now getting in my ears and eyes like wild cockroaches)

Str 7. Explicit blame (behaviour)

Complaint 11

Vho di ri ndi zwa vhulwadze vhu do fhola, ngeno nne ndo di amba uri a si zwa vhulwadze fhedzi, ndi zwa tshira mudini.

(You said it was just a disease that will go away soon, whereas I told you there is a serpent in our home)

Str 2. Annoyance

Complaint 12

(1) Nne a thi tsha dzula hafhano.

(I am not staying here any more)

Str 1. Hint

(2) Ndi lini na fhano ndi tshi khou di vha vhudza.

(How long have I been telling you)

Str 8. Explicit blame on the person.

(3) Namusi ndi hone vho tenda.

(Today you have seen it yourself)

Str 5. Direct accusation.

Complaint 13

Naho vhana vhe si vhau, muthu ha iti nga heyi ndila.

(Even if they are not your kids, this is not the correct way of behaving)

Str 6. Modified blame.

Complaint 14

Zwino vhone mmawe vhe zwa tshikolo ndi hone zwo ri fhelela?

(Mother, is this the end of our schooling?)

Str 4. Indirect accusation.

Complaint 15

(1) Ndi lini na fhando ndo lindela.

(It's long I have been waiting)

Str 4. Indirect accusation

(2) Kha vhe e si mafhungo a uri mbilu yo tswiwa, ndi musi vho wana ndi siho.

(Had it not been that I am deeply in love with you, you wouldn't have found me)

Str 2. Annoyance

Complaint 16

(1) Inwi Sambu, nne ndi vho tou disola uri ndo gidimela lumalo.

(Sambu, I blame myself for rushing into marriage)

Str 7. Explicit blame (behaviour)

(2) Mbilu yanga i dzula yo bva vhudzuloni nga mulandu wa havhala munna Vho-Mawela.

(My heart is always sad because of Mr Mawela)

Str 3. Ill consequences.

2. RESPONSES TO COMPLAINTS IN BOOK I (MUKOSI WA LUFU)

Response 1

(1) Vhone vha kha di amba izwo?

(Are you still saying that?)

Question.

(2) Nne hu nwiwa idzo dzigofhi dza hone ndo sokou lavhelesa.

(They drink their coffee in my presence)

Commiseration.

Response 2

(1) Ndo ni vhudza nde litshani hezwo zwa u kona na u konea ha Itani.

(I told you to leave Itani's business)

Contradiction.

(2) Itani hezwo zwe nde ni ite zwone.

(Do what I told you to do)

Advice.

Response 3

(1) U mala ndi nge u mala ha vha ho da.

(I married because of pressure)

Joking.

(2) Nda hu tangedza ngau ha vha ho ndela.

(I had to accept)

Joking.

(3) Ho ro balelwa mato u vhona zwi re phanda.

(My eyes deceived me)

Joking.

Response 4

(1) A si mafhungo a u tamba nga lufo-lini.

(It's not that I am playful)

Contradiction

(2) Ndi khou tou humbula uri vhuswa uvhu wa tou vhu wana na nama u nga pfa zwi tshi tou isana.

(I am contemplating how nice this porridge could be if eaten with meat)

Advice

Response 5

(1) A zwo ngo dela u lopolani.

(I am not rambling)

Contradiction

(2) Ndo ri u vhona nama I tshi khou nzhenzhema ha mmane wanga nda pfa na mulomo wanga u tshi ngawo tangana nayo.

(When I saw meat at my aunt's place, my mouth became watery)

Joking.

Response 6

Maria mufunwa wanga, zwino ni ri mmbwa dza mune tshirabani u puta dzi a puta naa ngeno mune o di sedza naa?

(Do you think I should let them starve while looking on?)

Question.

Response 7

O! nne a thi zwi divhi.

(O! I don't know)

Contradiction.

Response 8

Vha amba zwifhio? Oh. Nne a thi zwi ...

(What are you referring to? Oh I don't...)

Contradiction.

Response 9

Vha amba zwifhio?

(What are you referring to?)

Question.

Response 10

(1) Ndi nga kundwa ngani ngeno ndo kwama hu khethwa hu sa kwamiwi.

(I knew I would for I said what cannot be said)

Contradiction.

(2) Tshire hone rine vhanwe ri do tou fhela na vhana ngauri hu pfi a zwi ambiwi.

(My self and my children are the ones who are going to suffer because we are not allowed to express our dissatisfaction)

Contradiction.

Response 11

Tshira ndi tsha mini-ha zwino.

(Now, what is now the serpent for)

Question.

Response 12

(1) Ra pfuluwa zwi do tou itwa hani?

(How will it be if we leave this place?)

Question

(2) Nahone shango li do tou ri mini?

(How will the community react?)

Question.

Response 13

Ni khou ri mini?

(What are you saying?)

Question.

Response 14

Ni do tou ita hani ngauri asifho tshidudu tsho raha vhuse.

(There is nothing we can do)

Commiseration

Response 15

(1) Ni songo vhuya ne ralo.

(Don't say that)

Contradiction.

(2) Tshifhinga tshe ra langana tshone ndi tshenetshi tshe nda swika ngatsho.

(I have arrived on the agreed time)

Contradiction.

Response 16

(1) Yanga mbilu i nana u tshina nga dakalo lo i takadzaho.

(My heart jumps with joy which triggered it)

Commiseration

(2) I mbo tshina- tshina ya redza muhali wa vuhali ha vhahali,

(It jumps excreting power that matches brave warrior)

Commiseration.

3. COMPLAINTS IN BOOK II (VHO LU FUKULA)

Complaint 1

Zwenezwi ni do twa ni tshi ita zwa thotho ngeno ni tshi khou zwi vhona uri divha li khou bvisa mulomo.

(You are delaying us, and the sun is getting out)

Str 2. Annoyance

Complaint 2

(1) Vha diitiselani Vho-Pishishi?

(Mr Pishishi, why do you pretend as if you know nothing?)

Str 4. Indirect accusation

(2) Rine ri vhudzisa vhone hafhu?

(I am the one who is asking you)

Str 4. Indirect accusation

(3) Khamusi ndi zwavhvhili tivhani la Mahunguvhu, hu divha nnyi?

(Maybe they are lovers, who knows?)

Str 4. Indirect accusation

Complaint 3

(1) A hu na mini?

(What is it that is not there?)

Str 1: Hints

(2) Vha ri ndi kha di mamiswa gunwe ndi musadzi mungafha.

(Do you think you can fool such a grown up woman like me)

Str 2. Annoyance

(3) Thi itelwi nne lini, hune nda sokou kokodzwa ndi tshi kokodzelwa....

(I don't stomach nonsense, how can I be dragged for ...)

Str 2. Annoyance

Complaint 4

(1) Nazwino aredi, e vha vha vha tshi khou tshea one kha a kundwe e mahulu a firahe na a matinyambado.

(I am sure you have been discussing serious issues)

Str 1. Hint

(2) Ndi lini na fhanu ndo pakiwa na milenzhe i tshi nga i sa fovhela thumbuni.

(It's long I have been parked and my legs nearly folded inside my stomach)

Str 3. Ill consequences

Complain 5

Zwi do kundwa hani, ayo maluvha a shango a sa bvisi ito tshanga a do vha o fhela?

(That's normal, this world has flowers that should be seen, are they finish?)

Str 4. Indirect accusation

Complaint 6

(1) Ndi hone ndi tshi khou amba.

(That's what I am saying)

Str 1.

(2) Vhone vhe ndi ya sokou kokodzwa hayani ndi tshi da u imiswa vhathuni vhangafha.

(It's unfair to be dragged from home and left standing in this multitudes)

Str 2. Annoyance

(3) Ha, a zwi pfali Vho-Mafanywa, ngoho a zwi pfali.

(This is really unfair)

Str 2: Annoyance

Complaint 7

(1) Vha nnyita nwana wavho kana?

(Do you think I am your kid?)

Str 4. Indirect accusation

(2) Ndi khou vhudzisa uri vha nnyita nwana naa?

(I am asking you, am I a kid?)

Str 2: Annoyance

Complaint 8

Ndi amba ngauri tshe nda bva ndi tshi dzhena ndi di wana vho ima sa muthu a re mihumbuloni

(I have been watching you the whole day and you seem to be having a problem)

Str 7. Explicit blame (behaviour)

Complaint 9

A, namusi vha vho tou kuvhama na khuhu mulandu?

(Why are you going to bed earlier?)

Str 4. Indirect accusation

Complaint 10

(1) Sophie na inwi-vho ni di nga ni ya hofhola.

(Sophie, you are behaving like a mad person)

Str 7. Explicit blame (behaviour)

(2) Ani pfi u amba ha hone hu tshi tou rengwa.

(Listen how careless you are with words)

Str 7. Explicit blame (behaviour)

Complaint 11

(1) E! E! Ni ri tshuwiselani?

(Why are frightening us)

Str 4. Indirect accusation

(2) Vhutama hanu na luvholela ho thoma lini.

(When did you befriend Luvholela?)

Str 4. Indirect accusation

(3) Ndi amba ngauri hu na zevhe-zevhe la uri ha tati u dzhenisa lufhanga mukuloni wa muthu.

(I am saying this because it is alleged that he doesn't hesitate to kill a person)

Str 7. Explicit blame (behaviour)

(4) Zwino inwi a ni tati u disendedza tsini na tshivhanda tshenetsho?

(So, are you not afraid to be near such a cruel creature)

Str 4. Indirect accusation

(5) Nazwino khamusi ni khou tou pfumbudzwa

(Maybe you are being trained)

Complaint 12

Sophie! Sophie! Mulomo wanu a thi andani nawo!

(Sophie! Sophie! I don't like what you are saying)

Str 7. Explicit blame (behaviour)

Complaint 13

(1) Nne nyofho dzo vha dzo no di nnzhena nga henefha ha uri vhasadzi a vha tou fulufhedzea tshothe.

(I was terrified because women are not completely trustworthy)

Str 4. Indirect accusation

(2) Wa vhofha mulanga navho, matshelo u sala kothoni u wothe vho no memedza na shango.

(If you make an agreement with them, they disclose it and you face the music alone)

Str 3. Ill consequences

(3) Zwino mafhungo mahulu mangafha, a punduwa kana a polika, tsho salaho a si dindi?

(If this secret leaks won't death be the only option?)

(Str 4. Indirect accusation)

Complaint 14

Khe vha tshi vho nga movhi ane naho a sa pandamedzwi a shavha!

(Why are you behaving like a devil that runs even though not chased)?

Str 8. Explicit blame (person)

Complaint 15

(1) Ha swa-swa-swa Vho-Vavhi.

(You are very scarce Mrs Vavhi)

Str 1. Hint

(2) Vha khou tou tshila kha lifhio?

(In which area are you living?)

Str 4. Indirect accusation

Complaint 16

(1) Vhone zwino vha tou diita mutali hezwi vha hafha?

(So, are you claiming to be smart?)

Str 8. Explicit blame (person)

(2) Vha ri ndi kha di masiswa gunwe-vho ndi mukegulu mungafha?

(Am I too young to be fooled?)

Str 4. Indirect accusation.

(3) Hoyu Tshidzumbe na Lutomola vho bebwa nga nne na vhone.

(You and I brought Tshidzumbe and Lutombola in this world)

Str 1. Hint

Complaint 17

(1) Shango a vha nga li fhedzi Vho-Mafanywa.

(You won't derive satisfaction in this world)

Str 5. Direct accusation

(2) A vha nga lifhedzi heli shango.

(You won't finish this world)

Str 5. Direct accusation

(3) Haya mato malapfu a tshikalahelo a do vha wedza- wedza.

(Your lust will put you in trouble)

Str 7. Explicit blame (behaviour)

Complaint 18

(1) Zwino ndi maravhado a mini ndo rumela nwana uri vha de-ha vha dadzise?

(What are you moaning and groaning about, I sent a child to call you)

Str 7. Explicit blame (behaviour)

(2) Hafhu ndi kale ri tshi khou la mavhele rine Vho-Sophie ari...

(It's long we Sophies have been in this world, we...)

Str 1. Hint

Complaint 19

Ndo pfa mukosi hoyu wa madekwe, zwino vhathu ndi mukosi wa mini?

(Last night I heard the screaming, what was it about?)

Str 4. Indirect accusation

Complaint 20

(1) Khe vho lenga u swika?

(Why did you arrive late?)

Str 4. Indirect accusation

(2) Ndi amba ngauri tshe nda komolela ngaho tsha matsheloni.

(I have been waiting for you since morning)

Str 2. Annoyance

Complaint 21

(1) Vho tou vhuyela hone u ri tanzwa?

(Are you back so that you can ill-treat us?)

Str 7. Explicit blame (behaviour)

(2) Vha ri tambelela ro tshinyani?

(Why are you harassing us, what wrong have we done?)

Str 7. Explicit blame (behaviour)

Complaint 22

Zwino ni tshi bva ni sokou khwasa sa luvhuda ni sa onesi, ni ri ndi mahundwaneni fhano?

(Why don't you bid us goodbye when you go away, is this a pseudo-family?)

Str 7. Explicit blame (behaviour)

Complaint 23

(1) Inwi vhone Vho-Nyambobvu! Vha ntsalelani murahu?

(Mrs Nyambobvu! Why are you after me?)

Str 4. Indirect accusation

(2) Vha khou toda thoho yanga kani?

(Are you after my head?)

Str 4. Indirect accusation

Complaint 24

(1) Hei, Alice ndi khou welwa nga mini matoni?

(Alice, what is falling in my eyes?)

Str 4. Indirect accusation

(2) Alice, ndi fungani luvhone ndi khou kombodzala.

(Alice, switch on the lights I am being blinded)

Str 3. Ill consequences.

Complaint 25

(1) Madekwe ndo edela vhutunguni vhukuma.

(Last night I slept in terrible agony)

Str 3. Ill consequences

(2) Nazwino mato kha a kundwe e matswuku-tswuku.

(I am sure my eyes are blood red)

Str 3. Ill consequences

Complaint 26

(1) Ndi nnyi a na mushumo na inwi?

(Who cares about you?)

Str 8. Explicit blame (behaviour)

(2) Phuthamadzhesi yenei.

(You are a rascal)

Str 8. Explicit blame (person)

(3) Nda dovha nda zwi vhona hezwila zwa mulovha ndi do ni honyola nne Mavhengano!

(If I experience again what you did yesterday, I will kill you)

Str 7. Explicit blame

(4) A thi kondeleli muthu wa tseramatanga mudini wanga.

(I don't tolerate a bad person in my house)

Str 8. Explicit blame (person)

Complaint 27

No tou thanya zwavhudi Mavhengano kana no farwa nga hone vhutanzhe?

(Mavhengano, are you clever enough or are you trapped by being the first born)

Str 4. Indirect accusation

Complaint 28

(1) Zwino vhathu ni todou itani masiari mangafha?

(So, what are you trying to do during broad daylight?)

Str 7. Explicit blame (behaviour)

(2) Inwi ni vhathu a vha imi nga dzikhurani vha ni sea?

(Won't people stand behind their fences and laugh at you?)

Complaint 29

(1) A u pfi, ni vho thoma u vha phambana nadzo mbudzi ya mbokoto.

(Listen now; you are being irrelevant like a male goat)

Str 8. Explicit blame (person)

(2) Ri vho fhedza shango ri tshi itani ro di kegula ro rano?

(How can we go around gossiping, old as we are?)

Str 2. Annoyance

Complaint 30

(1) Mafanedza! A si hone no takala zwino?

(Mafanedza! Aren't you happy now?)

Str 4. Indirect accusation

(2) Hone arali no mu dzhenisa fhasi wanga nthu khea, ndi do sumbedza muthu.

(If you have killed my son, I will show you)

Str 6. Modified blame

(3) Ngoho ndi do tou penga tshipengo tsha vhaloi arali no...

(You will see my madness if you...)

Str 3: Ill consequences

Complaint 31

(1) Uyu Mafanywa na namusi u nga u do lala ndila hoyu.

(It seems as if even today Mafanywa won't show-up)

Str 2. Annoyance

(2) Huufha ri tshi vho thoma u bva makona nga u lindela ri sa vhoni tshithu?

(We have waited for too long and he hasn't come back)

Str 2. Annoyance

4. RESPONSES TO COMPLAINTS IN BOOK II (VHO LU FUKULA)

Response 1

(1) A thi khou ita thotho

(I am not slow)

Contradiction

(2) Ndi uri ũ wa musadzi a u sokou khusu wa sia zwithu zwo vhilingana.

(As a woman I can't just leave everything in a mess)

Advice

Response 2

Vha songo isa mbilu kule Vho-Sophie a hu na hezwo, ndi vhathu nwedzi wo fhela.

(There is nothing-serious going on, that's how people interact during month end)

Commiseration

Response 3

(1) Vha amba ngani Vho-Sophie?

(Why are you saying so Sophie?)

Question

Response 4

(1) Pfarelo Sophie, ndi uri musadzi houla ni tshi vhona a tshi ndengisa u khou ntalutshedza nga matungu a munna wawe.

(I am sorry Sophie, that lady was telling me about her husband's illness)

Advice

(2) Hai, ro no lengesa kha ri dobidobi zwithu ri bve ri sa do siwa nga zwiendedzi.

(Lets quickly buy otherwise we will miss transport)

Nonsubstantive reply

Response 5

Ni amba hani Sophie?

(How are you saying that Sophie?)

Question

Response 6

(1) Ndi zwifhio zwi sa pfali Sophie hi?

(What is it that is not understandable Sophie?)

Question

(2) Ni todou ri itela phosho nga zwithu zwi sina na vhutanzi.

(You are making noise for nothing)

Contradiction

(3) Zwino muthu u do tou litsha u amba na vhathu?

(Am I not allowed to speak with other people?)

Question

Response 7

Na ndi mini Sophie ri sa rengi ra tuwa?

(Why don't we buy and go, Sophie?)

Question

Response 8

Ndi khou tou pfa ndi sa diphini zwavhudi.

(I am not feeling well)

Contradiction

Response 9

(1) Zwine nda khou ni vhudza a zwi dzheni afho dembani ?

(Don't you understand what I am saying?)

Question

(2) Ndi amba ngauri ndi khou talutshedza uri a thi dipfi zwavhudi inwi ni khou di ntokonya.

(I am telling you nicely that I am not feeling well, but you keep on pricking me)

Contradiction

Response 10

(1) Avha hofholi vha khou tou amba.

(She is speaking the truth, she is not ironical)

Commiseration

(2) Huufha namusi no ri u ya Tshitandani na vhuya na halwa ni sa vhu todi?

(Why aren't you interested in liquor after coming from Louis Trichardt?)

Question

(3) Khamusi no tou dzivhiswa nga ene, musadzi.

(Maybe your wife prevented you)

Teasing

Response 11

(1) Naa na vhahulwane vha sokou tevhela zwithu?

(Do older people also follow useless gossips?)

Question

(2) Khaladzi vha khou tou hangwa uri ndo undwa nga mune wawe?

(Sister, did you forget that his father raised me?)

Question

(3) A vha tsha zwi elelwa zwenezwo?

(Don't you remember that?)

Question

Response 12

(1) Matsina maambiwa ndi one.

(What is being said is true)

Commiseration

(2) Hoyu nwana wa mme anga kha hu kundwe hu na zwinwe.

(There might be something wrong with my brother)

Contradiction

Response 13

(1) Izwo ndi zwone vhunga na ntsa ya hone ya vhuya ya tshenzhela i vho do dzula i phoswo.

(That's correct for an experienced springbok is always defaulting)

Commiseration

(2) Zwino zwa vhuya zwa ralo ri do vha ri songo tsha vhofha pfundo lo khwathaho, ra vho do vha ro no diokela masimbe thohoni.

(Should that happen we would have put ourselves in a serious mess)

Advice

Response 14

Zwine ra vha khazwo Vho-Mafanywa a zwi toti na thavhi thavhi zwayo

(What we are up to doesn't need to be disturbed)

Advice

Response 15

(1) Henefha Lwamondo!

(Here at Lwamondo!)

Question

(2) Huufha vhone vha tshi vho nga vho tshotsha la mutshetshete.

(You are the one who is very scarce)

Contradiction

Response 16

Ha, ni khou mphunga! Nahone mphumuleleni.

(You are making noise for me! Shut-up)

Contradiction

Response 17

Sophie ndi ni rwe kana, ndi amba uri ndi ni rwe naa?

(Sophie, should I beat you, I mean should I beat you?)

Question

Response 18

U dadzisa ni amba nne Sophie, hii?

(Sophie, am I the one who should add?)

Question

Response 19

A vha vhudzisi khaladzi avho?

(Why don't you ask your sister?)

Question

Response 20

(1) Iyi pfarelaulila yanga Sophie!

(This pseudo-wife of mine Sophie!)

Teasing

(2) Hafhu mulovha ndo todou lala tshishivhe ndi tshi khou imbedzwa na u shengiswa zwi sa milei

(Yesterday she was complaining throughout)

Joking

Response 21

Makulela a zwithu-de vhathu vha tshi tou diitisa tshikhuna kholekhole?

(There is nothing serious, isn't that people try to be hostile?)

Question

Response 22

Ndo vhudza makhulu wa Mmboni.

(I told Mmboni's grandmother)

Contradiction

Response 23

Yo, wa sa fhambana nazwo!

(Well, I better abandon it)

Contradiction

Response 24

(1) Ndi mini zwino zwithu zwa hone hii!

(What's up now?)

Question

(3) Ndi mini rine ri sa vhoni tshithu?

(Why can't we see anything?)

Question

Response 25

(1) Ni do kundwa ngani nwananga.

(You are bound to my son)

Commiseration

(2) Ni ri zwine nda khou vhona sa mmemubebi a zwi lidzi nowa dangani?

(As your mother; do you think what I am seeing pleases me?)

Question

Response 26

(1) Itali vha na zwavho vha sa iti zwine vha funa nga iwe?

(Aren't the poorer (usually) harassed by the rich?)

Question

(2) U do ita hani wo rano u mutshena!

(There is nothing you can do as a poor person)

Commiseration

Response 27

(1) Kha nne mme anga, vhutulu vhu la mune waho.

(With me, the one who sets the trap will fall on it)

Contradiction

(2) Nazwino ndo no di lenga kha vha ime ndi tse Masisi u thavha.

(I am getting late, let me rush to Masisi where my abattoir is)

Advice

Response 28

Kha vha litshe vha nthwe vha rudze mbilu yavho.

(Let him beat me so that he could derive gratification)

Contradiction

Response 29

Hafhu zwa fhanu a u lengi u fhingula naho mbilu yo tshenela-vho vhathu.

(In our homestead one is easily accused, even though one is in a happy mood)

Contradiction

Response 30

Vho-Nyambobvu ndi mini huufha na nne ndo vha ndi si ho?

(Nyambobvu, what do I know, I was also not in)

Question

Response 31

(1) A si dzimamudi naa Vho-Tshivhilavhusiku.

(Is he not a nightrider?)

Contradiction

(2) Vhone vhe wa wana lo sina midzi zwa murahu zwi kha di da thohoni ya muthu?

(Can you think of going back if your being treated nicely?)

Question

5. COMPLAINTS IN BOOK III (ZWO LUNGWA)

Complaint 1

Zwino vhone mmawe vha vhona uri baba vha nga vha vha ngafhi li tshi vhuya la swifhala la rali?

(Mother, do you have any idea where our father could be at this awkward hours?)

Str 4. Indirect accusation

Complaint 2

Yehova wa mavhuthu o vha o rumafhi mudzio wawe we a dinangela.

(How far did the Lord send his dear servant?)

Str 4. Indirect accusation

Complaint 3

(1) Tsho dinaho a tsho ngo vha hone .

(There was nothing wrong)

Str 1. Hints

(2) Nne u rali nda vhudzisa ndi tou tshuwa nga u vhona lu lwa vhuraru nwedzi wonouno vha tshi vhuya vhusiku.

(The reason I am asking is because it's now the third time in one month coming home late)

Str 5. Direct accusation

Complaint 4

Wonoyu mulenzhe une musadzi wanu a khou kanda ngawo ano maduvha kana ni khou vhuya na u hona-vho?

(Have you noticed your wife's ways these days?)

Str 7. Explicit blame (behaviour)

Complaint 5

(1) Itali u nga vhala nga ngafhi?

(How can you read?)

Str 4. Indirect accusation

(2) Mushumo a si u twa u tshi vhimbila na bada?

(Aren't you good at roaming the streets?)

Str 4. Indirect accusation

(3) Na hune wa do komba hone a thi divhi

(When coming of age you will be worse)

Str 8. Explicit blame (person)

(4) I do vha mililomidugudugu – midzinwa-nga-madi.

(You will become a misfit)

Str 8. Explicit blame (person)

(5) Henefha hune wa thoma vhutumbudzi u lushie?

(Practicing promiscuity at your tender age?)

Str 7. Explicit blame (behaviour)

Complaint 6

(1) Ni tshi ralo ni a divha ni a nkwelela kha Mudzimu Ema?

(Emma, do you know how angry God will be with me by what you are saying?)

Str 4. Indirect accusation

(2) Nne ndi nne nnyi hune na vhuya na mpfanyisa na Mudzimu Ema?

(Who am I to be compared with God?)

Str 4. Indirect accusation

Complaint 7

Ri khou amba mutakalo wo nengaho tshifhatuwoni tsha vhafunzi na mulilo u si tsheeho kha pfunzo yavho.

(We are worried about the absence of happiness and coldness of the pastor's sermon)

Str 5. Direct accusation

Complaint 8

(1) Na nwaha u ne nda do fa ni do tou xuu!

(You will rejoice when I die)

Str 5. Direct accusation

(2) Hone a thi divhi uri lwone dulu lalwo li ngafhi.

(It's just that I don't know where the death's den is)

Str 2. Annoyance

(3) Lu sokou dzhia vho ditakalelaho nne lwa ntangela.

(It takes those who are happy and surrounds me)

Str 2. Annoyance

(4) Fhedzi linwe duvha arali ni tshi di khwathela u ntshinisa holu lunya sa khomba ya tshikhuna, ni do ri ni tshi vuwa na wana ndo swifhala na gavhi mukuloni.

(If you keep on treating me like a hostile lady don't be surprised to find me dangling with a rope around my neck)

Str 2. Annoyance

Complaint 9

(1) Hei,hei bara ro i pfa vhokhotsimuhulu.

(We're fed up with this wheelbarrow, uncle)

Str 1. Hint

(2) Yone ri bva nayo kule nga maanda.

(We've come a long way with it)

Str 2. Annoyance

(3) Tshigayoni tsha Ndikandafhi vha hone hu fhanu lini.

(Ndikandafhi's grinding mill is very far)

Str 2. Annoyance

Complaint 10

(1) Mudini wa vhatendi hu na tshira, Sathane o fhata tshitaha ngomu.

(There is a serpent in this Christians family; Satan has erected his nest inside)

Str 2. Annoyance

(2) Mukegulu vha a vhindisa havha Efa.

(Eva, this old lady is very irritating)

Str 5. Direct accusation

Complaint 11

U beba ndi u bva muya nne wa Vhanzhelele.

(Giving birth is useless)

Str 2. Annoyance

Complaint 12

(1) Nne a thi divhi uri Yehova u mmbala mini.

(I don't know what God needs from me)

Str 2. Annoyance

(2) A thi na shanzha.

(I don't have happiness)

Str 2. Ill consequences

(3) Zwine nda fara a zwi nkunisi.

(Whatever I hold doesn't give me happiness)

Str 2. Annoyance

(4) Mudi wa khotsi anga u khou thuthea ndo lavhelesa.

(My father's family is in shambles in my presence)

Str 3. Ill consequences

Complaint 13

(1) Ni a divha Efa ni do mpfungisa nne?

(Eva, do you want to drive me insane?)

Str 4. Indirect accusation

(2) Naa ndi uri vhasadzi vhothe vho dzulaho na vhanna vhavho midini vha di tou rali?

(Are all married women treating their husband like this?)

Str 4. Indirect accusation

Complaint 14

(1) Zwino ndi hone ni tshi khou khakha Lazarosi.

(Lazarus, what you are doing now is very bad)

Str 5. Direct accusation

(2) Litshani nwana wa vathu ni vhulahe nne Lazarosi!

(Leave her alone and kill me Lazarus!)

Str 6. Modified blame

(3) Lazarosi ni toda u ri vhonisa mini zwino nwananga.

(Lazarus my son, what do you want us to get into?)

Str 4. Indirect accusation

Complaint 15

Namusi ndi khou funa vha tshi tou mbudza bangakupalula.

(Today you must tell me the whole truth)

Str 1. Hint

Complaint 16

Naa ndi uri ho tou dzhena mini mbiluni yavho ano maduvha ngoho khotsi a vhananga ngoho?

(What's troubling you these days darling?)

Str 4. Indirect accusation

Complaint 17

Naa ndi uri khotsi a vhananga vha khou tou mbo di dikumedzela zwandani zwa Sathane tshothe ngoho?

(Darling, are you seriously giving yourself to Satan your life?)

Str 4. Indirect accusation

Complaint 18

(1) Nazwino nne-nne! Vha a divha zwo vha zwi songo tea Sathane a tshi phusukanya hoyu mudi nga u rali.

(Satan shouldn't be disrupting this family in such a way)

Str 2. Annoyance

(2) Ndi uri ngoho a vha tshee na maanda na matukutuku a u lwa na tshivhi ngoho?

(Don't you have any power left to fight the devil?)

Str 4. Indirect accusation

Complaint 19

(1) Khotsi a vhananga.

(My husband)

Str 1. Hint

(2) Muya wa Mudzimu wo tou pfuluwa tshothe kha vhone lune vha si tsha tama zwi re zwivhuya?

(Has the Lord's spirit totally gone out of you; in such a way that you don't desire good things?)

Str 4. Indirect accusation

(3) Kha vha vhone mudifho we ra vha ri tshi dzula nawo fhanoyani wo pfuluwa fhanoyani mudini.

(Have a look, the happiness we had has departed)

Str 3. Ill consequences

(4) Ndi uri vhone a vha fani na Dafita wa Bivhilini?

(Are you different from the Biblical David?)

Str 4. Indirect accusation

Complaint 20

Vha a divha arali vha sa funi u bula muhwalo wavho vha tou litsha zwavho mafhungo a vhufunzi?

(If you find it hard to confess your sins, won't it be better to leave priesthood?)

Str 4. Indirect accusation

Complaint 21

Musadzi hoyu ndi bere ua gada mme anga.

(Mother, this woman is a horse, she gallops)

Str 8. Explicit blame (person)

Complaint 22

Vho vhulaha muya wanga vhafunzi.

(Pastor, you destroyed my soul)

Str 5. Direct accusation

Complaint 23

Naa vhafunzi khezwo vha tshi nga vha na zwine vha khou tou shavha zwone u ya phanda ha mufunziwa wavho a tshi khou lwala?

(Pastor, why are you reluctant to see your church member now that he is suffering?)

Str 4. Indirect accusation.

6. RESPONSES TO COMPLAINTS IN BOOK III (ZWO LUNGWA)

Response 1

(1) lina-vho; ngoho nne mbilu yanga i tou vhavha nga maanda ngauri a hu na nwedzi.

(You are right; I feel pity for him; it's very dark outside)

Commiseration

(2) Nandi mmawe, vha nga vha vhe ngafhi baba?

(Mother, where do you think our father is?)

Question

Response 2

(1) Ndo vha ndo enda mme a vhananga.

(I was away darling)

Nonsubstantive reply

(2) Kani ha hu na zwinwe zwo dinaho mme a vhananga?

(Is there any trouble darling)?

Question

Response 3

(1) Zwo naka mme a vhananga.

(Well and good darling)

Commiseration

(2) Thabelo yone i fareni.

(Keep on praying)

Advice

(3) Vhuleme ndi vhuhulu vhune ra khou tangana naho.

(We are encountering serious problems)

Commiseration

(4) A ri i si marambo manweni?

(Shouldn't we go to bed?)

Question

Response 4

(1) A u pfi mme anga!

(Oh mother!)

Nonsubstantive reply

(2) Vha a divha u sokou humbulela muthu ndi tshivhi phanda ha Mudzimu na vharunwa vhawe?

(Do you know how sinful it is to apportion blame without enough evidence?)

Question

Response 5

Yuwii mune wanga; maipfi o raloho a tshi bva kha mubebi wa muthu ndi thabelo mmbi.

(It's unfair to speak in such a way as a parent)

Advice

Response 6

(1) Kha vha rudze mbilu; nne ndo vha farela.

(Don't worry, I have forgiven you)

Commiseration

(2) Mudzimu na ene o vha farela.

(Even God has pardoned you)

Commiseration

Response 7

Ndi khou kundwa tshifhinga tsha u didzima vhalanda vha Yehova Mudzimu wanga.

(I am not getting time to fast dear congregants)

Contradiction

Response 8

Yuwii mme anga, kha vha humise thabelo dzavho nandi.

(Oh mother, reverse your prayers, please)

Contradiction

Response 9

Ndi zwone khotsimunene; tenda no swika.

(It's fine brother, as long you have arrived)

Commiseration

Response 10

Takalani vhozwi vhatendi vhahulu ni no do dzula kha vhundimbwa ha tadulu rine ri tshi khou la hatsi ri tshi sevha nga mitodzi heleni.

(Be happy you who are Christians; you will see the kingdom of God while we eat grass and shed tears in hell)

Teasing

Response 11

(1) Matsiko ndi ayo a mukegulu vha no khou pandelwa?

(Do you want to tell me about the old lady who is being chased away?)

Question

(2) Na nne ndi tuwa navho.

(I too am going with her)

Commiseration

Response 12

Kha vha dikhwathise ngoho.

(Be brave really)

Commiseration

Response 13

A tshi! Vha pfa vha sa ambi zwa vhanwe vhasadzi vha re na vhanna?

(Are you interested in other women who have husband?)

Question

Response 14

Kha vha litshe ndi vhulahe musadzi hoyu; ndi thundu yanga ndo tou renga musi.

(Let me beat her, after all she is my property)

Contradiction

Response 15

La mini?

(What for?)

Question

Response 16

(1) Nga mini ni tshi tou ralo?

(Why are you saying so?)

Question

(2) Kani ndo bvula zwiambaro ndi tshimbila fhedzi?

(Am I roaming, naked?)

Question

(3) Ni songo ndavhalesa sa ndi no khou tshina; a thi baisikopo yanu.

(I am not a centre of attraction)

Teasing

Response 17

(1) Arali ni si tshee na mahungo bvelani nda!

(If you have nothing to say, go away!)

Teasing

(3) Ndi khou pfala zwavhudi Ema?

(Is that clear?)

Question

Response 18

Ni khou amba mini ni tshi ralo?

(What do you mean?)

Question

Response 19

(1) Ngani?

(Why?)

Question

(2) Ene ngauri o vha a sa tshinyi?

(Was he immune to sin?)

Question

(3) We a vhuya a tahisa musadzi wa Uria muhethe a fhedza nga u vhulahisa ene Uria nndwani ndi nnyi?

(Who once took Uria Muhethe's wife and let him die in war?)

Question

Response 20

Ndo

vhewa nga inwi vhufunzi ha hone?

(Did you ordain me?)

Question

Response 21

(1) Ea?

(Is it?)

Question

(2) Ndi hone no tenda zwino Lazarosi nwananga?

(Lazarus my son, do you now concur with me?)

Question

(3) Hafhu zwila ndo ri mini?

(By the way what have I said?)

Question

(4) A tho ngo ri ni do vhudza gona?

(Haven't I told you?)

Question

Response 22

(1) Arali ni na lufhanga nthavheni ni mmbulahe murathu wanga Thisumbwi.

(My brother Thisumbwi, if you have got a knife stab and kill me)

Advice

(2) A tho ngo tsha tea u tshila kha shango le Yehova Mudzimu a li vhumba lo naka.

(I am no longer fit to live in this wonderful universe which God created)

Advice

Response 23

Ni khou zwi pfa uri ni khou mpomoka Ndiafhi?

(Ndiafhi, can you hear that you are implicating me?)

Question

6. COMPLAINTS IN BOOK IV (BVELA KHAGALA)

Complaint 1

(1) Kha vha bvele hangei kule.

(Go away)

Strategy 2. Annoyance

(2) Ndi mudi wavho fhano?

(Is this your home?)

Strategy 4. Indirect accusation

(3) Vhathu na u shona a vha shoni.

(You are not even ashamed)

Strategy 8. Explicit blame (person)

Complaint 2

(1) Vho-Phirisipala vha khou toda tshede ya mulingo na ya mutendelo.

(The principal needs school and examination fees)

Strategy 3. Ill consequences

(2) Ho sala nne na Maga kha tshikolo tshothe.

(We are the only two who haven't paid)

Strategy 4. Indirect accusation

Complaint 3

Ndo ni vhudza kale nda ri khofhe dzanga dzi a shanda.

(I told you my dreams convey opposite meanings)

Strategy 3. Ill consequences

Complaint 4

Na musu hu tshi pfi thophi asiyo, hewzi zwa khotsi anga a zwi tsha kondelelea.

(What my father is doing is now unbearable)

Strategy 3. Ill consequences

Complaint 5

Nne hezwo zwo vhuyaho na vhone ndila a thi imi nazwo na luthihi, zwigidi zwina zwa dziranda. U tou vha mukhuwa musidzana wa hone?

(I strongly reject what the mediator came with; Four thousand rands? How special is she?)

Strategy 2. Annoyance

Complaint 6

Mmawe, ndi na kuipfi navho.

(Mother, I would like to talk to you)

Strategy 1. Hint

Complaint 7

(1) Arali vha si tsha mpfuna kha vha tou amba ndi ditutshele.

(If you no longer love me, please let me go)

Strategy 2. Annoyance

(2) Kha vha rwe ngoma vha litshe u rwa danda.

(Be straightforward; don't beat about the bush)

Strategy 2. Annoyance

(3) Ndo no swifhadzwa nga tshinyai, a si zwone?

(I am too dark, isn't?)

Strategy 4. Indirect accusation

Complaint 8

(1) Arali zwo ralo ndi ngani vha songo ri vhudza mathomoni a nwaha.

(He should have told us from the beginning)

Strategy 2. Annoyance

(2) Hafhu hezwi zwo no vha zwa vhusiku, vha mpfarele u amba ngaaurali.

(His actions are ungodly; forgive me for saying like this)

Strategy 7. Explicit blame (behaviour)

Complaint 9

(1) li, mafhungo ndi eneo khaladzi.

(That's it)

Strategy 1. Hint

(2) Vhomakhulu vha ri lumalo ndi lwonolwo nga nda ha tsindelamavu na khamita, na izwi zwinwe zwitshakatshaka zwinzhi-zwinzhi.

(Our in-laws are demanding several items beside the actual bride price)

Strategy 3. Ill consequences

Complaint 10

(1) Inwi muhalivho ni tou vha buphuthu kani?

(My sister in law, are you a fool)?

Strategy 4. Indirect accusation

(2) U funzea a si u kona u nwala fhedzi, haano maduvha ndi u vha masiterese kana nese.

(Nowadays to be educated doesn't necessary mean to be able to write, one should be either a teacher or a nurse)

Strategy 2. Annoyance

(3) Zwino uyu wa zwigidi zwina ndi mini kha izwi zwivhili.

(Is she a teacher or a nurse)?

Strategy 4. Indirect accusation

Complaint 11

Ndi Vho-Bammbasi na we, namusi ro humbulwa-vho?

(Oh! Is it Mr Bammbasi, have you remembered us today?)

Strategy 4. Indirect accusation

Complaint 12

Dzibiriki dza hone dzi tshi tou fuma fhasi mulandu wa hone ndi mini namusi?

(Why are you braking in such haste)?

Strategy 4. Indirect accusation

Complaint 13

(1) Idzonu mmbudza hafha, ili libwa lingafha-ngafha ndi la nnyi?

(Who is the owner of such a big dog)?

Strategy 4. Indirect accusation

(2) Iyi ndu yanga yo penndwa nga nnyi?

(Who painted my house)?

Strategy 4. Indirect accusation

Complaint 14

Idzonu mmbudza hafha, nna musidzana ane a khou vhingwa fhanu ha Mushadu ndi nnyi?

(Tell me, who is getting married with a surname similar to yours)?

Strategy 4. Indirect accusation

Complaint 15

(1) Ndi khou kundwa nga khomba inwi no lavhelesa, hu uri ni khou ya u tusa tshelede?

(I am unable to get married whereas you have money)?

Strategy 4. Indirect accusation

(2) Ni do ntusela-vho ni a zwifha, nda yo vHINGA khomba yanga.

(You are lying; you will give me some, so that I could get married)

Strategy 3. Ill consequences

Complaint 16

Maduvha ano kha nne marifhi a tou phaphulana.

(I am always receiving letters these days)

Strategy 2. Annoyance

Complaint 17

(1) **Ha mulovha vhu bva kha khotsi anga, ha namusi kha mme anga.**

(That one of yesterday was from my father and this one is from my mother)

Strategy 1. Hint

(2) **Dzhiani othe ni vhale ni pfe-vho heli dembe line nda khou sumbedzwa.**

(Take and read them; you will get what I am experiencing)

Strategy 3. Ill consequences

Complaint 18

(1) **Ndo ni vhudza nda ri khotsi anga vha ya mmbenga, a vha funi zwanga zwi tshi penya.**

(I told you that my father hates me, he never wishes me good luck)

Strategy 2. Annoyance

(2) **Ri fanela u vha na mashudu matshelo, vho vha vha tshi do shona nga maanda.**

(I wish we succeed tomorrow, he would be very embarrassed)

Strategy 3. Ill consequences

Complaint 19

(1) **Ndi humbela uri ni vha kaidze, vha songo da vha tshi ndina hezwi ndi hangei khishini.**

(Please, I beg you to reprimand your visitors not to disturb me when I am in the kitchen)

Strategy 2. Annoyance

(2) **Munwe mbamulovha o da a dzima luvhone hezwi ndi vhukati na u vhala.**

(One of them switched off the lights while I was busy studying)

Strategy 2. Annoyance

7. RESPONSES TO COMPLAINTS IN BOOK IV (BVELA KHAGALA)

Response 1

A si wanga ndi wa nnyi?

(If I 'm not the owner, who is?)

Question

Response 2

A thi mangali nwananga, na Maga o vhuya mulovha nga lenelo, zwithu zwa hone zwo da tshivuwankundu.

(I am not surprised, even Maga came with the same story. It's really frustrating)

Commiseration

Response 3

(1) Vha khou mmbudza mini vha tshi ralo?

(What are you trying to tell me?)

Question

(2) Ndo zwi vhona kale nne nwana wa Dakwa, ndi lalwa nyalilo.

(I am aware of your dirty tricks)

Contradiction

Response 4

Ndo linga nga ndila dzothe, vha sokou suvha-suvha sa khovhe.

(I tried by all means, but he kept on slipping like a fish)

Joking

Response 5

(1) Hai nandi makhadzi wa Vhudzani, hu pfi o funzea.

(Auntie, she is educated)

Commiseration

(2) A thi ri na Maga u a mu nwalela marifhi na ene a fhindula-vho?

(She corresponds with Maga in writing, doesn't she?)

Question

Response 6

Thomani u nwata nwananga ni do konou ntalutshedza.

(Eat first and explain later my son)

Commiseration

Response 7

(1) Thina mufunwa wanga, ambelani fhasi.

(Thina my darling, speak softly)

Advice

(2) Hafhu hu na vhana vhahulwane hafha mutani, vha do ri ndi zwa mini.

(There are grown up children present, how are they going to react)

Advice

Response 8

(1) Ndi ni farelani?

(On what should I pardon you?)

Question

(2) A hu na vhudabadaba khazwo.

(You did nothing foolish)

Commiseration

(3) Ndi do ya tieni kana Nyongilanda, nwananga a nga si fe nga ndala ndo sedza.

(I will seek employment at the tea plantation; my daughter can't starve while looking on)

Advice

(4) Aredi vhoiwi vhahulwane a ni tsha lilelwa.

(You grown-ups will fend for yourself)

Contradiction

Response 9

(1) Nne hezwo zwo vhuyaho na vhone ndila a thi imi nazwo na luthihi, zwigidi zwina zwa dziranda!

(I strongly disagree with what the mediator came with, you mean Four thousand rands?)

Contradiction

(2) U tou vha mukhuwa musidzana wa hone?

(Is she a white lady?)

Question

Response 10

Ri do vhona uri ri do zwi bva hani.

(We shall see how to come out)

Nonsubstantive reply

Response 11

E, ndi nne i no vha ni tshi ndi nnyi munwe, he?

(Yes, it's me! Who did you think it was?)

Question

Response 12

Ili libwa lingafhangafha ndi la nnyi?

(Who is the owner of such a big dog?)

Question

Response 13

(1) E, vhone khezwi vha sa ntshuwiseli hone!

(E, why are you frightening me!)

Contraction

(2) O no vha afhio zwino?

(What's wrong now?)

Question

Response 14

(1) He vhone, naa vho dela u nzhenisela khothe?

(Am I in the court of law?)

Question

(2) Vha si na mafhungo kha vha bvele kule hangei!

(If you are news less, go away!)

Contradiction

(3) Hone arali ndi zwi divhe uri vhana lulindo, ndi musi ndo vha shakulisa kale!

(Had I known about your jealous behaviour I would have chased you long ago!)

Contradiction

Response 15

(1) Ni tshe no rongomelwa kani?

(Are you still fast asleep?)

Question

(2) Tshelede i fana na mufumakadzi, kana ni na vhanzhi ni nga si nkhadzime muthihi na ri a mbikele ngauri ndi thama yanu.

(Money has a status like that of a wife; nobody can lend you one even if he has dozens of them)

Advice

Response 16

A bva kha nnyi?

(Where are they from?)

Question

Response 17

Ndi thome nga vhufhio-ha?

(Which one should I start with?)

Question

Response 18

(1) Kha aya ashu ri nga si dinangele; zwithu zwi a ima nga Nzhelele.

(Our deal is unpredictable; things may go the other way round)

Contradiction

(2) Hu na dyambila lino fhira helo line na do tangana nalo lounzhini ya bakoni.

(The matter is complex than what is indicated in your letter)

Contradiction

Response 19

(1) Ni tou vha manngoda muthannga, houla musidzana u khou toda inwi duvha na duvha.

(You are a real coward, that girl loves you)

Contradiction

(2) Vha da vhe vhavhili, nanga dzo lingana vhalidzi.

(One of the girls is yours)

Advice

(3) Kha ene a zwi ho muyani, u tou balelwa na nga u vha lumelisa.

(You are less concerned, and you don't even greet them)

Teasing

9. COMPLAINTS IN BOOK V (ZWO ITWA)**Complaint 1****(1) O, ni khou zwifha muthannga, o a ni vhuyi na shona?**

(You are lying; aren't you ashamed?)

Strategy 4. Indirect accusation

(2) Ni sokou thoho i no nga ya thagalu.

(Your head looks like that of an ant bear)

Strategy 8. Explicit blame (person)

Complaint 2**(1) A he vhanna, lutukana ulu lu na swili ni khou zwi vhona?**

(This boy is cheeky can't you see?)

Strategy 4. Indirect accusation

(2) Ni khou tou tongisa dzone thuri?

(Are you relying on your polecats)

Strategy 4. Indirect accusation

Complaint 3**(1) Thi ri no tou ri makhulu wanga ndi muloi naa muthannga?**

(Didn't you say my grand father is a witch?)

Strategy 4. Indirect accusation

(2) Fhedzi ngoho zwa u vhona ri vhatuku ra vho tou tovholana, linwe duvha ngoho iya...

(This tendency of taking advantage on us, just because we are small, one day...)

Strategy 2. Annoyance

Complaint 4

(1) Nwana wa Gumani kha hu kundwe a tshi do penga sa khotsi awe vhe vha di thomo hovho:

(Gumani's son will take after his father who once became mad)

Strategy 7: Explicit blame (behaviour)

(2) A nga sokou galela nwana wa vhatu?

(Why is he beating you?)

Strategy 4. Indirect accusation

Complaint 5

(1) Hafhu vhatu havha a si zwivhotshwa.

(This people are not convicted criminals)

Strategy 1. Hint

(2) Vho disa nala kha Thovhela, a vho ngo dela u salwa murahu sa mbongola dzo panwa.

(They are working for His Excellency; they should not be harassed like donkeys)

Strategy 2. Annoyance

Complaint 6

(1) Arali vha tshi ri "Gumani" vha khou amba nnyi henefha?

(When you say "Gumani" whom are you referring to?)

Strategy 4. Indirect accusation

(2) Nne na vhone a no khou levhela munwe nga u amba dzina la munwe ndi nnyi?

(Between you and me who is provoking someone by mentioning his name?)

Strategy 4. Indirect Accusation

(3) Nne hafhu a thi ofhi u loiwa, a thi shavhi mvula ndo no naiwa.

(I am not afraid to be witched, I'm already wet)

Strategy 1. Hint

Complaint 7

(1) Hee vhone Vho-Matidze, nna ndi mini vha tshi ntsema?

(Hey Matidze why are you cursing me?)

Strategy 4. Indirect accusation

(2) A, he vha hashu; lukalaha ndi do vhulaha holu nne.

(I will kill this old man)

Strategy 5. Direct accusation

Complaint 8

(1) Hezwo Vho-Gumani a si zwone; vha itani zwino shonisa vhukati ha vhatu vhangafhangafha?

(Gumani, why do you do uncalled actions before this multitude?)

Strategy 4. Indirect accusation

Complaint 9

Litshani ndi mu bwise mbanzhe yothe ya vhuloi, hoyu muloi wa muloi.

(Let me take dagga out this witch)

Strategy 8. Explicit blame (person)

Complaint 10

(1) Asizwo Makhubu, hafhu vhanwe vhatu no ita sa mabuphuthe, no vha no fanela nono fhindula kale.

(Makhubu, you should have answered already, some people are like morons)

Strategy 8. Explicit blame (person)

(2) A no ngo pfa zwo zwiwaho?

(Didn't you hear what was said?)

Strategy 4. Indirect accusation

Complaint 11

Nne ndo todou tanza a tshi khou nnengisa nga u nana.

(I nearly vomited because of his baseless argument)

Strategy 2. Annoyance

Complaint 12

(1) Hei, ni a mmbulaha Gumani,

(Gumani, you are killing me)

Strategy 2. Annoyance

(2) Kani ni tou vha thunwa?

(Are you a messenger?)

Strategy 4. Indirect accusation

Complaint 13

Mala anga Vho-Mulelu, ndi a fa.

(Oh my intestines; I am dying Mr Mulelu)

Strategy 3. Ill consequences

Complaint 14

Na sa fhindule mbuno, kani mavhudzi anu a tshi tshena a vhulaha ndevhe?

(Why are you not responding, is old age affecting your ears?)

Strategy 7. Explicit blame (behaviour)

Complaint 15

(1) Vha amba hani vha tshi ri ndi khou hana u farwa.

(What do you mean when you say I am resisting to be caught)

Strategy 4. Indirect Accusation

(2) Kani na vhone vha kha lenelo la vha ha Negota la uri nne ndi muloi?

(Are you also conniving with the Negotas who are saying I am a witch?)

Strategy 4. Indirect accusation

Complaint 16

(1) Hee Mukosi, nia divha ndi vho pfa ndi khwine zwino;

(Mukosi, I am feeling better now);

Strategy 1. Hint

(2) Ngoho donngi yo todou mmbulaha heila.

(That donkey nearly killed me)

Strategy 3. Ill consequences

Complaint 17

Hai, Nditsheni ni khou fhura, nna ni nga pfuka hani ilo dindi?

(Nditsheni you are cheating me; how can you skip this hole)?

Strategy 4. Indirect accusation

Complaint 18

(1) Nangwe iwe wa shavha, khonani ndi do vhulaha.

(You may run away; I am going to kill your friend)

Strategy 3. Ill consequences

(2) Ni lisa mavhele angai?

(You let your cattle graze my maize?)

Strategy 4. Indirect accusation

Complaint 19

(1) Nwana wa muloi ndiwe.

(A witch's child)

Strategy 8. Explicit blame (person)

(2) Ni lisa mavhele anga nga u fulufhela tshinwanakadzi na tokoloshi ya khotsi.

(You let cattles graze my maize knowing your father's witchcraft will protect you)

Strategy 5. Direct accusation

Complaint 20

(1) Vhone mukalaha vha nga via vha a divha?

(You can be a ritual murderer you know?)

Strategy 4. Indirect accusation

(2) Vha sokou vhugona vhu no nga mbuno.

(Look at your shapeless knees)

Strategy 8. Explicit blame (person)

Complaint 21

(1) Vha kha di ambani e ene mammbonisaluno?

(He is the one who is the troublemaker)

Strategy 4. Indirect accusation

(2) Hoyu ha konwi nga tshinwe arali I si mbado.

(He needs an axe)

Strategy 6. Modified blame

(2) U funa u tou remelelwa sa nama ya marambo i tshi todou bikiwa.

(He must be chopped just like bony meat which is about to be cooked)

Strategy 2. Annoyance

Complaint 22

(1) Zwino vha ngafhi vhomaine vha hone

(So, where is the sangoma)

Strategy 2. Annoyance

(2) Kani vhone vho sokou bva vha si ye u vha vhidza?

(Didn't you call him?)

Strategy 4. Indirect accusation

Complaint 23

(1) Zwino khee avha vhomakhulu vha tshee fhanu nda?

(Why is this woman still outside?)

Strategy 4. Indirect accusation

(2) Ndo ri ndi do shuma vhe henefho?

(Did I ever mention that I will work in her presence?)

Strategy 4. Indirect accusation

Complaint 24

Vhone kha vha fhumule; malofha a do fhalala.

(Just keep quite; there will be blood shed)

Strategy 3. Ill consequences

Complaint 25

Hezwi zwa dzinanga zwi dina henefha-vho, muthu a vhidzwa u thoma u lenga khole a tshi da a konou amba mazwifhi.

(Sangomas have this bad tendency of coming late and telling lies)

Strategy 7. Explicit blame (behaviour)

Complaint 26

Khwine hu nga fa nne a sala, hone ndi do vha ndo shuma tshi mangadzo.

(I may rather die not him, but people will be shocked by what I would have done)

Strategy 6. Modified blame

Complaint 27

(1) Zwino vha ri vho lenga nga mini Vhomaine?

(So, what delayed the **sangoma**?)

Strategy 4. Indirect accusation

(2) Hafhu rine ro vha ro no hanganea.

(We were frustrated)

Strategy 3. Ill consequences

Complaint 28

Fhedzi-ha kha vha mmbudze vhomaine uri hu dipfi muthu a kondelele u tovholwa honohu?

(Do you think I should tolerate to be provoked?)

Strategy 4. Indirect accusation

Complaint 29

Zwino hafhu no da mbamulovha fhando, na vho tuwa ndo no ni vhona nga lini nwananga?

(You came here yesterday and now you say you are leaving, have I seen you enough?)

Strategy 4. Indirect accusation

Complaint 30

(1) Vha khou itani vhomalume?

(Uncle, what are you doing?)

Strategy 4. Indirect accusation

(2) Kha vha vhudze nne hezwo zwine vha khou toda u vhulahela zwone muthu.

(Tell me what you would like to kill (him) for)

Strategy 1. Hint

Complaint 31

(1) Ngoho shango la Tshihondwa lo ima nga milenzhe.

(Really Tshihondwa village is upside down)

Strategy 2. Annoyance

(2) Vhathu vhalo zwine vha ita zwo li bvisa mvumbo.

(It has deteriorated by the actions of its people)

Strategy 7. Explicit blame (behaviour)

(3) U sala nda ha mavu itali hu u vhona zwinwe zwithu.

(This world is full of strange things)

Strategy 3. Ill consequences

Complaint 32

Nne ndi sa athu amba nda ya thambo, ndi funa u humbela uri muhali vha kaidze Makhubu uri arali a tshi wana ndi mafhungoni anga a songo diita pharamela.

(Before I elaborate further, may the honourable chief warn Makhubu not to interfere in my business)

Strategy 7. Explicit blame (behaviour)

Complaint 33

(1) Hei, ni songo fhafhada phanda hanga hafha hone ni tshi khou fhedza muta wanga wothe.

(Don't ramble before me whereas you are the person who is ruining my family)

Strategy 7. Explicit blame (behaviour)

(2) Ra tsa iyi thavha vhone vhakoma uyu muthu a nga swika a ntsumbedza izwo zwithu?

(If we descend this mountain is this man going to show me what he is saying?)

Strategy 4. Indirect accusation

(3) Naa mukalaha uyu u vho delela lune a vho tou vhea na zwithavhane zwawe mudini wanga?

(Is this old man undermining me to such an extent that he hides his witchcraft apparatus in my house?)

Strategy 4. Indirect accusation.

Complaint 34

(1) Kha vha fhumule vhone hafha.

(You keep quite)

Strategy 5. direct accusation

(2) Naa vhakoma ro tou dela u pfa vhone Vho-Gumani fhedzi?

(Headman, are we here to listen to Gumani only?)

Strategy 4. Indirect accusation

Complaint 35

Ndi lilo heli dithu.

(This monster is a witch)

Strategy 5. Direct accusation

Complaint 36

Muhali, avha vhatu vha do swika henengei buluni na ndala thumbuni?

(Chief, are these people going home hungry?)

Strategy 4. Indirect Accusation

Complaint 37

Ndi lwa vharuru vha tshi khou nkanda hafha.

(You are trampling me down for the third time now)

Strategy 5. Direct accusation

10. RESPONSES TO COMPLAINTS IN BOOK V (ZWO ITWA)

Response 1

Nditsheni, nditsheni ni khou zwi pfa?

(Nditsheni, leave me alone, aren't you listening?)

Question

Response 2

Ni tshi tou ndevhela nga khole vhanna?

(Aren't you provoking me intentionally?)

Question

Response 3

O, he muthannga, zwino makhulu wanu vhe muloi rine ri litshe u amba?

(Shouldn't we say it if your grandfather is a witch?)

Question

Response 4

O tou ri makhulu wanga ndi muloi ri tshikoloni.

(When we were at school he said my grandfather is a witch)

Advice

Response 6

U levha hafhu a hu pfali vha hashu; ndi khou amba na inwi Gumani nne?

(Gumani, you are provoking me; am I talking to you?)

Question

Response 7

Ndo ni sema nda ri mini?

(How did I curse you?)

Question

Response 8

Ni khou zwi vhona uri uyu muthu u na biko li a phopha?

(Can't you see that this man is ready to fight?)

Question

Response 9

Hu mmbulaha kha mmbulahe, litshani ndi mu edzise.

(Let him kill me, I will try him)

Nonsubstantive reply

Response 10

Mbilalume, zwo tou ralo vhafuwi. Mulevhi ndi havha Vho-Gumani)

(Gumani is the perpetrator)

Commiseration

Response 11

E, khoyo!

(That's him)

Advice

Response 12

Ndi do bvisa zwanga mbudzi, vha nga si nnyambe thunwa ndi tshi kha di poidza.

(I rather pay the fine, how can I be called a messenger)

Contradiction

Response 13

Nna ho tshinyalani Vhambedzi?

(What's wrong Vhambedzi)

Question

Response 14

(1) Ndaunduna, zwo tou ralo vhakoma.

((That's the way it is)

Commiseration

(2) Ro vhifhelwa nga zwo vhifhaho zwi re mbiluni zwo daho na Nyaluvhani.

(We are sadden by the news brought by Nyaluvhani)

Advice

Response 15

(1) Thetshesani Vhambedzi.

(Listen here Vhambedzi)

Nonsubstantive reply

(2) Zwi pfalese zwi dzhene malofhani a muthu

(This should be clearly understood)

Nonsubstantive reply

(3) Nne a thi kangi tshikoli na khaladzi.

(I don't have time to play)

Advice

(4) Vhone vhakoma kha vha vhudze hoyu Nyaluvhani uri a ri na tshifhinga tsha u tanda tsinga nga mato.

(Headman, you should clearly tell Nyaluvhani that we don't have time to play)

Advice

(5) Arali a tshi hana u bva u a tuwa fhana Tshihondwa.

(If she doesn't want to be cleared by the divining dice she better get out of Tshihondwa)

Advice

Response 16

A thi ri ndo ni vhudza nda ri Sikofani a i namelwi i a pfunya na si pfe; zwino ndi hone no tenda?

(I told you that Sikofani is not easily ridden and you did not listen; now you have seen for yourself)

Contradiction

Response 17

Nga khaladzi tho ngo pfuka.

(I swear I didn't skip)

Contradiction

Response 18

Yowee, yowee, yowee mayo! Ne a si rine ro lisaho mavhele avho wee, yuwii, kha vha nditshe nandi-nandi.

(Yowee! We are not the ones who let cattle graze in your maize mealie field, leave me alone)

Contradiction

Response 19

Ndi ri ndo lata nandi khotsi anga.

(Please, father I won't do it again)

Non-substantive reply

Response 20

Tshimbila u yo mu vhudza ene Gumani arali e ene a no u ruma u lisa mavhele anga nga u pika tokoloshi .

(Go and tell Gumani if he is the one who sent you)

Advice

Response 21

A ni tshete, ndi do shuma dambi duvha lithihi arali a sa nkhume...

(Just keep quite; I will do the unthinkable one-day if he doesn't get away...)

Commiseration

Response 22

(1) Ni songo nkovhola nga mbuno dzanu.

(Don't throw bad remarks over me)

Contradiction

(2) Ni humbula uri ndi tou vha nwana hune ndo do sokou bva nda si ye fhethu?

(Do you think I am a kid who can just go aimlessly?)

Question

Response 23

Ndi kale ndo amba uri vha fanela u dzhena nduni.

(I told her long to go inside)

Commiseration

Response 24

Malofha?

(Blood ?)

Question

Response 25

(1) Nne ndi vhaiwa nga hezwi zwine ha pfi ndi songo vhuya nda bva mudini.

(I am worried by not being allowed to get outside the yard)

Contradiction

(2) A hu na inwe ndila hoyu ha tsha fa.

(There is no other way; this one shouldn't die)

Nonsubstantive reply

Response 26

(1) Hezwo ndi zwone; u beba a si u ka muroho lini.

(That's correct; giving birth is not a child's play)

Commiseration

(2) Nna vhone vhe ri tou vha matsilu tshingafhani hune ra sokou fhela sa ro loho musika ro di lavhelesa?

(Do you think we can just vanish like people who have eaten poison, are we fools?)

Question

Response 27

Hoho u hanganea hothe hu hafha tshandani tshanga.

(All your frustrations are in my hands)

Commiseration

Response 28

Inwi fhumulani-vho hafha Tshilopo; ni divha muloi ni mungome?

(Stop rambling, do you know who the witch is? Are you a **sangoma**?)

Question

Response 29

(1) Hai, ndi a huma.

(No, I must go back)

Contradiction

(2) Ndi tshi bva ndo amba uri thi nga lali.

(When I came here I told them that I won't sleep)

Lecturer

Response 30

Nnditsheni ndi mu vhulahe nandi! Ni a divha a si zwino a tshi khou ntsala murahu uyu muthu?

(Let me kill him; he has been after me for a long time)

Question

Response 31

Thovhela a songo tou isa mbilu vhusendekamisi.

(Our chief should not worry too much)

Commiseration

Response 32

Kha vha ambe mafhungo vha litshe vhubiti ha khole-khole.

(Talk sense and put your false temperament aside)

Advice

Response 33

Zwino inwi ambani no dzula fhasi hafha malume.

(Speak while seated)

Advice

Response 34

Vha ri mini Vho-Ravhudzulo?

(Ravhudzulo, what are you saying?)

Question

Response 35

Makhubu ni gude u amba na vhathu vha re vhahulwane kha inwi.

(Makhubu, you should learn to speak well with elders)

Advice

Response 36

U amba zwone Muhali, hafhu tshee la tsha a ri athu vhuya ra doba, zwino a sili li khou fhambanya

(He is quite right, we haven't eaten anything and now is noon)

Commiseration

Response 37

Naa hu pfi ndi mini hafhu zwino naa?

(What's up now?)

Question

11. COMPLAINTS IN BOOK VI (VHAMUSANDA VHO-DZEGERE)

Complaint 1

(1) Shango langa li vho nga li khou fhela.

(My country is deteriorating)

Strategy 2. Annoyance

(2) A li tshee na tshileme tsha maduvha.

(It has lost its usual weight)

Strategy 3. Ill consequences

Complaint 2

(1) Atsina inwi ni pfunzi ya uyu nwana?

(Are you the tutor of this child?)

Strategy 4. Indirect accusation

(2) Kana u do dzula fhano kana u do dzula hunwe, a tho ngo ni vhidzela one!

(Whether he will stay here or somewhere else that's not what I called you for)

Strategy 2. Annoyance

Complaint 3

(1) Fhumula u nwana!

(Shut-up, you are a child)

Strategy 5. Direct accusation

(2) Nahone o vha o pfi u do dzula kha iwe?

(Who said he was going to stay with you?)

Strategy 4. Indirect accusation

Complaint 4

(1) Tshee ra vha lindela ndi fhano?

(It's long we have been waiting for you?)

Strategy 2. Annoyance

(2) Zwino ndi musu vho katiwa ngani?

(What was delaying you?)

Strategy 4. Indirect Accusation

Complaint 5

(1) Mafhungo aya a a nkhaka.

(I am confused by this news)

Strategy 3. Ill consequences

(2) Huufha ndo mu vhudza uri a de ndi na kuipfi nae?

(Didn't tell him to come so that I could talk to him?)

Strategy 4. Indirect accusation

Complaint 6

(1) Naa Nyamuvhuya ni wana hani mafhungo aya u fhira nne ane nda tshimbila?

(I am always roaming around, so how can you Nyamuvhuya be more informed well than I?)

Strategy 4. Indirect accusation

(2) Ni a pfa nga nnyi ni fhanu hayani?

(Who informs you because you are always at home?)

Strategy 4. Indirect accusation

(3) Ni muthu wa vhuvhili namusi.

(You are the second person today)

Strategy 5. Direct accusation

Complaint 7

Ndo mona na magota othe ndi tshi pfa kuambeke kwao, ndo wana manzhi a na tshipimbi.

(I visited all the headmen trying to get their views, I found many to be hostile)

Strategy 7. Explicit blame (behaviour)

Complaint 8

Vhone itali vha sa hanedzwi, na tsevhi vha nayo?

(You are not easily defeated; do you also have a spy?)

Strategy 4. Indirect accusation

Complaint 9

Ndi mini vha songo swika navho?

(Why didn't you come along with him?)

Strategy 4. Indirect accusation

Complaint 10

Ndi tshi tangana nae a thi vhuyi nda nga ndi nwana wavho.

(When I meet him he doesn't act like I am his child)

Strategy 2. Annoyance

Complaint 11

(1) Nne mafhungo aya a vho nkela matari

(This issue is complicated)

Strategy 3. Ill consequences

(2) Ndi vho tou ri ngavhe ndi divhe ndi musi ndi songo mu vhidza.)

(Had I known I wouldn't have called him)

Strategy 4. Indirect accusation

(3) Ndi amba ngauri ndo tangwa nga duvha na mulilo.

(I am in a dilemma)

Strategy 3. Ill consequences

Complaint 12

(1) Fhano hanga o vha a sa fhidzi

(He used to frequent my place)

Strategy 1. Hint

(2) Tshi tsheetsho tshee a thoma mukhwa wawe lwayo ha tsha lu vhea fhano hanga.

(Since he started his ungodly ways he has never set his foot here)

Strategy 2. Annoyance

(3) Nne ndo vhuya nda humbula uri kani-ha o itwa nga Thinavhuyo.

(At one stage I blamed Thinavhuyo)

Strategy 6. Modified blame

Complaint 13

Tshi re hone musadzi hoyu Zwiito, ndi ene lufheto luhulu.

(This woman Zwiito is the troublemaker)

Strategy 8. Explicit blame (person)

Complaint 14

A si one magota a Nyelisani?

(Are this not Nyelisani's headmen?)

Strategy 4. Indirect accusation

Complaint 15

(1) Ndo mu vhidza ndi na ndivho ya uri ha nga di.

(When I summon him to come I knew he wouldn't)

Strategy 2. Annoyance

(2) Ndi do mu pandela zwa tshinyala zwazwo.

I will chase him; I don't care about the after effects

Strategy 5. Direct accusation

(3) Kani vha a ledzana?

(Are you conniving with him?)

Strategy 4. Indirect accusation

Complaint 16

Ndi khou thavhiwa hafha nandi, kha ndi todelwe mushonga.

(I have got pains here; bring me the medicine)

Strategy 2. Annoyance

Complaint 17

(1) Ni sala ni tshi da namusi tsha kale-kale?

(Why did you come late?)

Strategy 4. Indirect accusation

(2) Musadzi hoyu o tangana thoho.

(This woman is mad)

Strategy 7. Explicit blame (behaviour)

Complaint 18

(1) Hu pfi ri vhuye navho ngauri hayani hu na biso.

(We were told to come with you; your father is sick)

Strategy 3. Ill consequences

(2) Na vhathu a vha tshee na mulayo.

(And there is lawlessness)

Strategy 3. Ill consequence

Complaint 19

(1) Ndi hone zwo nkela matari

(I am totally confused)

Strategy 2. Annoyance

(2) Fhedzi ndi vho tou ri henefho hune mambule a do fasha hone.

(I am just crossing my fingers for a good catch)

Strategy 2. Annoyance

Complaint 20

(1) A hu na zwine nda vhidzelelwa nga nda ha uri ndi vhuyelele hayani tshothe.

(There is nothing serious that they are calling me for, they want me to return home forever)

Strategy 6. Modified blame

(2) Zwino fhungo li no ndina ndi uri vhathu vha fhando?

(What about people of this village?)

Strategy 4. Indirect accusation

Complaint 21

(1) Ni a divha nda vuwa ndo tuwa fhando shango lino li do thubwa nga vha bva kule.

(If I die, foreigners will take this country)

Strategy 2. Annoyance

(2) Zwino zwa itea nga nne a si khombo shu?

(If that happens won't it be a disaster?)

Strategy 4. Indirect accusation

Complaint 22

Khezwi vha songo dzula, mulandu ndi mini?

(Why didn't you stay; what's wrong?)

Strategy 4. Indirect accusation

Complaint 23

(1) Zwothe zwo luga

(All is well)

Strategy 1. Hint

(2) A hu na vhuawelo fhanu shangoni.

(There is no relaxation in this world)

Strategy 2. Annoyance.

12. **RESPONSES TO COMPLAINTS IN BOOK VI (VHAMUSANDA VHO-DZEGERE)**

Response 1

Ndi uri zwifhinga ndi zwinwe.

(Times have changed)

Advice

Response 2

Fhano a zwi nga itei; vha vhona uri...

(It won't be possible here; do you think...)

Contradiction

Response 3

Vho-Nyelisani vha ri ndi swikiswe.

(Nyelisani wishes to be introduced)

Nonsubstantive-reply

Response 4

Ndi tou dzivhuluswa nga nwana ndi musi ndo no hangwa.

(I was just reminded; it was off my mind)

Contradiction

Response 5

Vhone vha ri u do dovha a vha thetshesela?

(Do you think he will ever listen to you?)

Question

Response 6

Vhone vhafuwi, vha ri mafhungo a ya dzula fhasi?

(Do you think you can hide information?)

Question

Response 7

Tshivhidzo tsha hone tshi do vha ngafhi?

(Where will people assemble?)

Question

Response 8

Ndi ya mini?

(What is it for?)

Question

Response 9

Ndo humbula uri Thavhani hu tshee ho fanwa.

(I thought you were still asleep)

Contradiction

Response 10

Zwine avha vhakololo vha amba ndi fhungo li ambwa nga vhana.

(What these heirs are saying is too childish)

Teasing

Response 11

Hone u kha di kanda?

(Does he ever come here?)

Question

Response 12

(1) Vhuhosi vhu tou bebelwa

(Kingship is gained through blood)

Advice

(2) Shango lothe li you bvuma li ri khotsi ndi Vho-Nyelisani.

(Everybody is hailing Nyelisani as the king)

Contradiction

Response 13

Mutavhatsindi!

(Your worship!)

Nonsubstantive reply

Response 14

Ndi vhone muhali

(They are the ones)

Commiseration

Response 15

Ya kanda kanwe i a rewa muhali.

(Let's give him a second chance)

Commiseration

Response 16

A vha litshe ndi yo dzhia thevhele.

(I am going to take my divine tools)

Commiseration

Response 17

Nne a tshi swika ndi ri khamusi ri do pfa-vho.

(I thought we would hear something when she arrived)

Teasing

Response 18

(1) A thi nga zwi koni namusi

(It won't be possible today)

Contradiction

(2) Ndi nga tevhela matshelo.

(I may follow tomorrow)

Advice

Response 19

Nna ndi afhio muhali?

(What's up chief?)

Question

Response 20

Ndi khwine u thoma u humbula ngauri thavhanyedza i la mbudzi tsalela i la kholomo.

(Think twice so that you make a genuine decision)

Advice

Response 21

A hu na zwivhuya, zwothe zwi a fana.

(There is nothing better)

Contradiction

Response 22

Ndo wana vhadinda vho ima, mafhungo othe ndo vhudzwa u pfi a na vhakoma.

(I found messengers waiting; and I was told the headmen were informed)

Advice

Response 23

Ni ri mini?

(What do you say?)

Question