

THE EXPRESSIONS OF GRATITUDE IN TSHIVENDA

BY

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DECLARATION

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

Signature

Date

SUMMARY

This study investigates how gratitude expressions may be expressed in Tshivenda. Studies on the expressions of gratitude have been conducted in various languages.

Politeness is a pragmatic mechanism in which a variety of structures work together according to the speaker's intention of achieving smooth communication. Speech acts on the other hand is the same as an illocutionary act (intention of the sender). The same world can be used to perform different speech acts.

The findings in this study is based on situations in which gratitude is expressed in response to receiving a reward, gift, favour, service and compliment (Eisentein and Bodman 1986). Gratitude is expressed when a person benefits from another person.

In this study the data shows consistent use of expressions of gratitude within specific contexts. The results of this study are consistently interpretable in that the bigger the imposition on the giver, the more polite expressions are employed. Gratitude expressions have been analysed from gratitude functions. These functions include the following: Thanking, appreciations, liking, surprise, generosity, pleasure, indebtedness, relief, desire, caring, enthusiasm, reciprocate, reason, reassurance and compliment.

In Tshivenda thanks, pleasure and appreciation have a high frequency and these gratitude functions show extreme politeness of the Venda people. There are also certain functions in Tshivenda which have a very low frequency, i.e. reason, desire, enthusiasm, reciprocate, generosity and caring. Therefore, they are not considered as possible gratitude functions in Tshivenda and are also unfamiliar in Tshivenda.

OPSOMMING

Hierdie studie ondersoek hoe uitdrukkings van dankbaarheid in Tshivenda uitgedruk kan word. Studies oor uitdrukkings van dankbaarheid is gedoen in verskeie tale.

Beleefdheid is 'n pragmatiese meganisme waarin 'n verskeidenheid strukture saamwerk volgens die spreker se bedoeling om gladde kommunikasie te bewerkstellig. Spraakhandelinge, aan die anderkant, is dieselfde as illokusione handeling (bedoeling van die spreker). Dieselfde woord kan gebruik word om verskillende spraakhandelinge uit te voer.

Die bevindinge in hierdie studie is gebaseer op situasies waarin dankbaarheid uitgespreek word as antwoord op die ontvangs van 'n beloning, geskenk, guns en kompliment (Eisenstein en Bodman, 1986). Dankbaarheid word uitgedruk wanneer 'n persoon voordeel trek uit 'n ander persoon.

In hierdie studie toon die data eenvormige gebruik van uitdrukkings van dankbaarheid binne spesifieke kontekste. Die resultate van hierdie studie is telkens interpreteerbaar soos volg: hoe groter die druk op die gewer, hoe meer beleefd is die dankbaarheids- uitdrukkings. Suike uitdrukkings is geanaliseer vanaf dankbaarheidsfunksies, naamlik bedanking, waardering, voorkeur, verrassing, vrygewigheid, plesier, skuld, verligting, begeerte, entoesiasme, wederkerigheid, rede, versekering en kompliment.

In Tshivenda het bedanking, plesier en waardering 'n hoe frekwensie van voorkoms en hierdie dankbaarheidsuitdrukkings toon die besondere beleefdheid van die Venda. Daar is ook sekere funksies in Tshivenda wat 'n baie lae frekwensie het, naamlik rede, begeerte, entoesiasme, wederkerigheid, vrygewigheid en sorg. Dus kan hulle nie beskou word as moontlike dankbaarheidsfunksies in Tshivenda nie.

MANWELEDZO

Ngudo heyi i khou todulusa uri ndivhuwo i shumiswa hani kha Tshivenda. Ndila dzo fhambanaho dza kulivhutshela dzo sedzuluswa kha nyambo dzo fhambanaho.

Kuambeke kwa vhudi ndi ndila ine zwithu zwinzhi zwa shuma zwothe zwi tshi ya nga ha ndivho ya muambi a tshi toda u swikelela u amba zwavhudi. Kuambeke zwi fana na muthu ane a khou amba. Ipfi lithihi li nga shumiswa u amba zwithu zwo fhambanaho.

Mawanwa kha thoduluwo heyi o disendeka kha zwithu zwine ndivhuwo ya ambiswa zwone musu hu tshi tangedziwa pfufho, tshifhiwa, thuso, nyito na u khodiwa (Eisenstein and Bodman 1986). Ndivhuwo i ambiwa musu muthu o wana thuso i bvaho kha munwe.

Kha ngudo heyi matodisiswa a sumbedza uri ndivhuwo i Elena na fhethu musu i tshi shumiswa. Mvelele dza ngudo heyi dzi sumbedza uri vhuhulwane ha munei, vhu sumbedza vhuhulwane ha ndivhuwo. Mishumo ya ndivhuwo i katela zwi tevhelaho: u livhuwa, u fhululedza, u tama, u mangala, vhudi, dakalo, tshikolo, u vhofoholowa, dzangalelo, u farwa zwavhudi, vhuimisi, u itela – vho, muhumbulo wa nyito, pfulufhedziso na u khoda.

Kha Tshivenda u livhuwa, dakalo na u fhululedza zwi wana zwi nthu vhukuma kha mishumo ya ndivhuwo zwine zwa sumbedza kuambeke kwa vhudi kha vhatu vha Vhavenda. Hu na minwe mishumo kha Tshivenda ine ya vha fhasi i nga sa muhumbulo wa nyito, dzangalelo, vhuimisi, u itela-vho, vhudi na u farwa zwavhudi. Nga u ralo a zwi dzihwi sa mishumo ya ndivhuwo kha Tshivenda na hone zwa dovha zwa si wanelese kha Tshivenda.

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CHAPTER 1

INTRODUCTION

1.1 AIM

Expressing gratitude is a language function that has important social value in any language including Tshivenda. The expression of gratitude is commonly used and is influenced by the relationship between the giver and the receiver. The language function of expressing gratitude is used frequently and openly in a wide range of interpersonal relationship, i.e. among intimates, friends, strangers and with superiors and subordinates (Eisenstein and Bodman 1986:167). If properly used, the expression of gratitude can engender feelings of warmth and solidarity. Inappropriate expression of gratitude can have a negative social consequences, sometimes resulting in severing the relationship of speaker and listener.

The main aim here is to examine whether Brown and Levinson's (1987) politeness theory would map onto another type of verbal behaviour, namely expressing gratitude. This study will look at the expression of gratitude consequent to an action. When a person (a receiver) receives a benefit from another person (a giver), he or she usually says something to express his or her feelings of gratitude. The expressions are diverse. They are considered to be influenced not only by the relationship between the giver and the receiver, but also by the characteristics of the giver's benefiting behaviour. It is thus expected that the imposition there is on the giver, the more often the more polite gratitude forms will be used.

Situations in which gratitude is expressed in response to receiving reward, gift, favour, service and compliment will be investigated. The investigation here thus will analyse a range of gratitude expressions in Tshivenda. These expressions will be supplied to students who will answer a questionnaire on certain gratitude situations.

Presentation of a socio-linguistic analysis of the usage of gratitude expressions in various languages will be made to help to achieve a substantial degree of predictability about the usage of gratitude expressions in Tshivenda.

According to Brown Levinson (1978) politeness is employed by speaker to achieve a variety of goals, such as promoting or maintaining harmonious relations. Central to the theory of politeness is the concept of face. Face refers to sense of reputation or good name. Face is every individual's feeling of self-worth or self-image: this can be damaged, maintained or lifted high through interaction with others. There is positive and negative face.

Speech acts, on the other hand, refer to an utterance and the total situation in which the utterance is used. This is the same as illocutionary act. Different words can be used to perform the same speech act (Austin 1962).

In this study the expression of gratitude will be analysed in detail in Tshivenda with regard to positive face.

1.2 METHOD

In this study five major situations will be selected in which gratitude is expressed. Such major situations are the following: reward, gift, favour, service and compliment. The following sub-situations in each major situations will be selected:

Major Situations

Sub-situations

- | | |
|-----------|---|
| 1. Reward | (a) A prize for academic performance at school.
(b) A reward for finding a lost article.
(c) A cup for winning in sport. |
| 2. Gift | (a) A gift on the birthday of your friend.
(b) A gift on completion of studies.
(c) A gift on the wedding of your brother or sister.
(d) A gift on completion of initiation. |

3. Favour (a) Offer to help a friend.
(b) Offer to help your sister.
4. Service (a) Preparation of food.
(b) Household chores.
5. Compliment (a) Compliment on new possession.
(b) Compliment on appearance.
(c) Compliment on ability.

From these situations, a questionnaire will be drawn up which will be answered by 20 students from Grades 11 and 12 from Ligege Secondary School in Dzindi Circuit of Vuwani Area in the Region 3 of the Limpopo Province. The answers in these questionnaire will then be analysed by means of a list of gratitude functions within the sub-situations, the major situations separately, and lastly with an overview of all situations.

1.3 ORGANISATION OF STUDY

- Chapter 1 : Introduction
Chapter 2 : Speech acts and politeness theory
Chapter 3 : Expressions of gratitude in various languages
Chapter 4 : Analysis of gratitude situations in Tshivenda
Chapter 5 : Conclusions

CHAPTER 2

SPEECH ACTS AND POLITENESS THEORY

2.1 INTRODUCTION

Du Plessis (2002:22) believes that people do not use language just to make statements about the world; they also use language to perform actions, actions which affect or change the world in some way.

Dlali (2001) defines a 'speech act' as an action that performed by producing an utterance. This action consist of three related acts namely, locution, illocution and perlocution. The locution is the production of the meaningful linguistic expression or, as Thomas (1995) puts it, the actual word uttered. When we utter word we do that with a specific purpose in mind. This is referred to as illocutionary act. In fact, an illocutionary act refers to the force of an utterance. When we create an utterance with a function we intend to have an effect. This is known as the perlocutionary act.

Dlali (2001) further says there has been a great deal of interest in politeness to such an extent that politeness theory could almost be seen as a sub discipline of pragmatics. In attempting to express themselves, people do not only produce utterance containing grammatical structures and words, they perform actions via those utterances. The speaker normally expects that his or her communicative intention will be recognised by the hearer. Actions performed via utterances are generally called 'speech act' and, in English, are commonly given specific labels, such as apology, complaint, compliment, invitation, promise, request, etc. These descriptive terms for different kinds of speech acts apply to the speaker's communicative intention in producing an utterance. Both the speaker and the hearer are usually helped in this process by the circumstances surrounding the utterance.

According to Austin (1990:52) the terms speech act, illocutionary force, pragmatic force or just force, are all used to mean the same thing- although the use of one rather than another may imply different theoretical position.

2.2 SPEECH ACTS

2.2.1 Trosborg

(a) Communicative functions

The data to be presented here will be analysed within a theory of communicative functions. As a theoretical basis of analysis, a speech act model will be used. This model is an extension of the theories of illocutionary acts originally introduced by Austin (1969, 1971, 1975, 1976). Austin and Searle's theories of illocutionary acts combined with notions of politeness and thus form the basis for the development of the descriptive framework utilised as an instrument for analysing aspects of foreign language (FL) learners' communicative competence and their potential success in achieving intended perlocutionary effects.

2.2.1.1 A classification of illocutionary acts

Both Austin and Searle base their theories on the hypothesis that "speaking a language is engaging in a rule-governed for a behaviour" (Searle 1969:11), but whereas Chomsky conceived of language as a set of sentences, they assume that language can be regarded as a form of verbal acting. In "A classification of illocutionary acts", Searle (1976:1-16) makes a consistent classification of functions of language usage by dividing illocutionary acts into a limited number of major categories. He takes, as the chief criterion of classification, the speaker's communicative intention manifested in the illocutionary purpose (or point) of the act (corresponding to the essential conditions) and the correspondence between direction of fit, i.e the relation between words and the world, and the psychological state of the mind expressed by the speaker (corresponding to the sincerity condition). Searle (1976) finds that communicative functions are reducible to five major classes, namely, representatives, directives, expressive, commissives, and declarations.

- **Representatives**

In this aspect, the speaker tries to commit himself/herself to the belief that the propositional content of the utterance is true. In this sense, the speaker says how

something is or tries to make the words match the world in his attempt to describe the world (Trosborg 1995:14).

Example 1

Shango lo mona.

The earth is round.

Ho vha hu tshi dudela ha fhisa.

It was a warm and sunny day.

These are speech acts that state what the speaker believes to be the case or not. Statement of fact, assertions, conclusions and descriptives, are all examples of the speaker representing the world as he or she believes it. In using a representative, the speaker make words fit the world.

• **Directives**

These are those kinds of speech acts that the speaker tries to get the hearer to commit himself/herself to some future course of action (verbal or non-verbal). As opposed to representatives, directives are attempts to make "the world match the words". Cost and benefit vary with respect to different illocutionary points; e.g. the purpose of a request is to involve the hearer in some future action which have positive consequences for the speaker and may imply cost to the hearer, whereas a piece of advice or a warning is intended to be in the sole interest of the hearer. In giving permission, the speaker communicates to 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 cost to the speaker.

Example 2

Ni nga nkhadzima R20-vho?

Could you borrow me R20, please?

Ni songo ya hangei.

Don't go there.

- **Commissives**

Commissive are those kinds of speech acts that the speaker commits himself/herself in varying degrees to some future course of action. As was the case with directives, the direction of fit is "world to words". In an offer the speaker communicates to the hearer that he/she is not against carrying out a future action which is assumed by the speaker to have positive consequences for the hearer, but the speaker is not sure whether the hearer wants this action carried out. A promise differs from an offer in that the speaker making a promise has reason to believe that the hearer is in favour of the speaker carrying out the action in question.

Example 3

Ndi khou da zwenezwino.

I am coming just now.

Ri khou ya u phasa rothe mafheloni a nwaha.

We are all going to pass at the end of the year.

Hezwo ri do zwi shuma tshifhingani tshi daho.

We'll work on that next time.

- **Expressives**

Expressives are the kinds of speech acts where the speaker expresses his/her psychological state of mind about or attitude to some prior action or state of affairs. There is no direction of fit, as the intention is neither to describe the world nor to exert an influence on future events; rather the truth of the propositional content is taken for granted. Expressives vary with regard to propositional content. When thanking, the speaker expresses gratitude for the hearer's participation in a prior action which was beneficial to the speaker; in a complaint the speaker communicates his/her negative feelings towards the hearer, who is made responsible for a prior action which was against the speaker's interest; an 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.

Example 4**Ndi khou humbela pfarelo.**

I apologise.

U fhululedza!

Congratulations!

Ndi khou hana!

I am denying!

The speaker makes words fit the world (of feeling).

- **Declarations**

Declarations require extra linguistic institution for their performance. Declarations are those kinds of speech acts that change the world via utterance. For example, it takes a priest to christen a baby, a dignitary to name a ship, a judge to sentence a defendant, etc. The direction of fit is both "words to world" and "world to words" as the actual expression of the declaration brings about a change in reality.

Example 5

Muhatuli	:	Ndi khou ni gwevha minwaha ya sumbe.
Judge	:	I sentence you to seven years.
Mufunzi	:	Ndi khou ni tanzwa zwivhi zwanu.
Priest	:	I absolve you from your sins.
Phuresidennde	:	Ndi ira muvhundu uyu, Duthuni.
President	:	I name this village, Duthuni.

In using a declaration, the speaker changes the world via words

2.2.2 Thomas (1995)

2.2.2.1 J.L. Austin

Austin is a person who is usually credited with generating interest in what has since come to be known as pragmatics. Austin was not a linguist at all (although he himself foresaw that it would be within an expanded science of linguistics that his work would be developed) but a philosopher. He worked at Oxford University in the 1940's and 1950's. He died in 1960. The name of his famous book is "How to do things words". There are four characteristics which explain the influence of his work:

- The appearance of the most influential collection of Austin papers.
- Austin's writing is admirably clear and accessible.
- His work represents a consistent line of thought.
- It foreshadows many of the issues which are of major importance in pragmatics today.

2.2.2.2 Meaning of Austin's ordinary language philosophy

To have a clear understanding of the significance of ordinary language philosophy one needs to understand what Austin and his group were reacting against. Philosophers such as G.E. Moore and Bertrand Russell were concerned with relationship between philosophy and language of the common sense, while Russell and others took the view that every language is somehow deficient or defective, full of ambiguities, and to create an ideal language.

Therefore Austin reacted to the views of the above philosophers. The response of Austin and his group was to observe that ordinary people manage to communicate extremely effectively and relatively unproblematically with language just the way it is. Instead of striving to rid everyday language of its imperfections, he argued, we should try to understand how it is that people manage with it as well as they do.

2.2.2.3 Truth or falsity

A philosophical system called logical positivism maintains that the only meaningful statements are those that are analytic or can be tested empirically. Logical positivist philosophers of language, therefore were principally concerned with the properties of sentence which could be evaluated in terms of truth and falsity.

Example 6

Ndi ni funa lwa u fa.

I love you to death.

Example 7

Vhathu vhothe vha vhenga Peter na vhuhwavho hawe.

Everyone hates Peter because of his friendliness.

Example 8

Piet o sokou bvelela tshikhalani a mphirela a wina mugidimo.

Piet came from nowhere and overtook me to win the race.

2.2.2.4 Austin's performative hypothesis

Performative hypothesis shows how Austin's ideas developed and demonstrates neatly the distinction between the truth-conditional approach to meaning and Austin's view of words as action. Performative hypothesis constitutes a very interesting subset of illocutionary verbs.

Example 9

(i) **Ndi ambara badzhi ntswu.**

I wear black jacket.

(ii) **Ndi humbela pfarelo.**

I apologise.

(iii) Ndi ira tshitarata itshi Takalani.

I name this street Takalani.

(iv) Ndi a ni betshela nga R20 uri ndi do kunda.

I bet you R20, I will win.

The above four sentences are systematically similar: All are in the first person , declarative (rather than interrogative), indicative (as opposed to the subjunctive), active (rather than passive) and in the simple present tense.

Sentence (i)

Pragmatically, the first sentence is very different from the other three. Sentence (i) is a statement (What Austin called constative) and it is a simple matter to establish empirically whether or not the statement is true.

Sentences (ii), (iii) and (iv).

In the case of sentences (ii), (iii), and (iv) it makes no sense at all to respond to them by saying, 'That is not true'. This is because the verbs in sentences (ii), (iii) and (iv) do not make statements (which can be judged true or false) but belong instead to a class of utterances called performatives which, according to Austin, cannot be judged to be true or false, but are best understood as performing an action. In uttering the word " I apologise"- I do not make a statement; I perform an act, the act of apologising.

One useful (but not infallible) test for a performative verb is to see whether you can meaningfully insert the adverb hereby between the subject and the verb and this clears the doubts of the sentences and makes the statement true.

Example 10**(i) Nga u di tukufhadza ndi hambela pfarelo.**

I hereby apologise.

(ii) Nga u di tukufhadza ndi ira tshitarata itshi Takalani

I hereby name this street Takalani.

(iii) **Nga u ditukufhadza ndi betsha nga R20**

I hereby bet you R20.

(iv) **But not: Nga u ditukufhadza ndi reila modoro mutshena.**

I hereby drive a white car.

Although sentences (ii), (iii), and (iv) are all instances of performatives, yet they are not quite the same in nature.

2.2.2.5 Four performatives of Austin

1. Metalinguistic performatives

These are the most straightforward examples of performatives. They are self-referential (the verb refers to what the speaker of the utterance is doing), self-verifying (they contain their own truth conditions) and non-falsifiable (they can never be untrue).

Example 11

(i) (a) **Ndi ri Vele ndi mbava.**

I say Vele is a thief.

(b) **Vele ndi mbava.**

Vele is a thief.

(ii) (a) **Ndi a zwi divha uri a thi na tshikha.**

I know that I am not dirty.

(b) **Ndo kuna.**

I am clean.

- (iii) (a) **Ndi a fhelisa u tshimbila vhusiku.**
I suspend walking at night.
- (b) **Ndi atenda kha uri hu songo tshimbilwa vhusiku.**
I believe that walking at night should be suspended.
- (iv) (a) **Ndi a tenda uri tshifhinga tsha mutangano tshifhungudzwe.**
I agree that the time for the meeting be reduced.
- (b) **Ndi toda tshifhinga tsha mutangano tshi tshi fhungudwa.**
I want the time for the meeting to be reduced.
- (v) (a) **Ndi humbela pfarelo kha u fhurela mulingoni.**
I apologise for cheating in the exam.
- (b) **Nga u di nyadza ndo fhurela mulingoni.**
I am sorry that I cheated in the exam.

Sentence (i) (a) is different from sentence (i) (b)- **Vele ndi mbava.** (Vele is a thief), has truth conditions. Sentence (i) (a) is self-verifying. Whatever words follows, **Ndi khou ri zwi nga si vhe mazwifhi** (I say that cannot be untrue). All the speaker is doing is making a statement about what he or she is saying. Sentence (ii) (a) and (ii) (b) are identical to sentences (i)(a) and (i) (b) in terms of their truth conditions. Sentences (ii) (a) must always be true, sentences (ii) (b) is true if and only if the speaker knows he is clean. Metalinguistic performatives are often used in precisely this way, even by the speakers who are completely naïve linguistically. To say, "**Ndi azwi divha uri athina tshikha**" ("I know that I am not dirty") is different from saying "**Ndo naka**" (I am clean")

Sentences (iii) (a) and (iv) (a), and (iii) (b) and (iv) (b) are identical in terms of truth condition to the first two pair of sentences. All the (a)'s sentences are self-verifying, while the (b)'s sentences are subjects to truth conditions. We would expect (iii)(b) and (iv)(b) to

be produced by speakers who are opposed to walking at night/ long meetings. Therefore the speakers of (iii) (a) and (iv)(a) are that they have formally opposed something.

On the other hand people seem intuitively to respond differently to (v)(a) –“I apologise ...” and to (v)(b)- “I am sorry that ...”. “I apologise” sound like something one says for forms sake and that is less sincere than “I am sorry”

2.2.2.6 Ritual performatives

These are performatives associated with various rituals or formal events. They are also culturally dependent. They occur in all languages and cultures and are done by specified people in specific situations.

Example 12

(i) **Ndi ira tshikolo itshi Duthuni.**

I name this school Duthuni.

(ii) **Ndi u lovhedza dzinani la Khotsi , la Murwa na la Muya Mukhetwa.**

I baptise you in the name of the Father, the Son and the Holy Spirit.

The above cases can only and successfully be uttered by the specified persons in specified situations:

(i) By the MEC for Education/Headman.

(ii) By the priest.

2.2.2.7 Felicity condition

Austin stated that in the felicity conditions:

A. (i) There must be a conventional procedure having a conventional effect.

(ii) The circumstances and person must be appropriate.

B. The procedure must be executed:

- (i) Correctly
- (ii) Completely.

C. Often

- (i) The person must have the requisite thoughts, feelings and intentions; and
- (ii) If consequent conduct is specified, then the relevant parties must do it.

Felicity conditions in order.

Condition A:

Example 13

According to the Venda culture when a man wants to get married, he sends the elders to the bride's home. From there negotiations start without his involvement. If the bride accepts that proposal for marriage, then certain amount of money is charged by the bride's family for proposing marriage to their daughter.

- (i) When everything finalised, through the elders of the bridegroom, eight cows are brought to the bride's family for marriage. This occurs without the bridegroom involvement, but through the elders.
- (ii) According to the Venda culture, when a man and his family are experiencing problems, such a man should call his aunt (**Makhadzi**) to come and solve the problems between the husband and wife. The aunt (**Makhadzi**) in Venda culture is only the appropriate person in solving family problem.

Condition C.

Example 15

Among the Vhavenda, a man who marries a woman without the women's elders' consent is not allowed. This is because when things turn sour, he will have no one to turn to for advice.

2.2.2.8 Collaborative performative

Some performative do not have felicity conditions in the sense that a specified person must utter the words in particular circumstances but nevertheless their success is not guaranteed (Thomas 1995). They require, for their success, the collaboration or particular uptake of another person.

Example 16

Ndi a ni betshela nga R100 uri ni do feila.

I bet you R100 you will fail.

Bet is only successfully made when the other person accept the challenge. However, when the hearer cannot accept this offer it means he will fail, which is bad for him. It means that the hearer is going to reject the offer.

2.2.2.9 Group performatives

These are performatives which are produced by more than one person. Group performatives may fall into any of the three preceding categories.

Example 17

Ri khou vha ro imisa tshumelo yavho hu tshi kha di itwa thoduluso.

We have decided to suspend your services pending the outcome of the investigation.

2.2.2.10 The collapse of Austin's performance hypothesis

By the means of the performative hypothesis, Austin had been able to demonstrate that people do not use language just to make statements about the world, they also use language to perform actions, actions which affect or change the world in some way. The effect may be very small or it may be cataclysmic. The effect is insight revolutionised the way people look at language and led directly to the development of pragmatics as an area of linguistic investigation. Austin's performative hypothesis collapse for a number of different sort of reasons:

- i) There is no formal or (grammatical) way of distinguishing performative verbs from other sorts of verbs.
- ii) The presence of a performative verb does not guarantee that the specified action is performed.
- iii) There are ways of "doing things with words" which do not involve using performative verbs.

- **The grammatical distinctiveness of performatives**

Austin saw that the grammatical basis on which he had initially tried to distinguish between performatives and other sorts of utterances could not be sustained. Performatives can be plural or singular as well as written or spoken. The performatives do not necessarily have to be in the first person.

Example 18**Khothe yo mu wana mulandu.**

The court finds him guilty.

Nor is it essential for a performative to be in the active mood.

Example 19**Goloi yanu yo dzhiwa u bva zwino.**

Your car is hereby taken from now.

Nor do they have to be in the simple present tense.

Example 20

The prosecutor is questioning the criminal in court:

A : **Ni khou hana uri no tswa?**

Are you denying that you stole?

B : **Ee, ndi khou hana.**

Yes, I am denying that.

- **Do performatives always perform action?**

We have already seen that 'ritual' and 'collaborative' performatives may fail because the requisite felicity conditions do not exist. However, it also become apparent that the supposedly self- verifying 'metalinguistic' performatives may also fail.

Example 21

Ndi khou fhulufhedzisa uri ndi do swika henefho ra lwa arali ni sa pfesesi.

I promise you I'll come over there and fight if you do not cooperate.

This utterance certainly performs an action, but not the one specified by the performative verb. In or out of context it is difficult to see how this could be taken as other than a threat, in spite of the promise explicitly mentioned in the utterance.

- **How to do things without performative verbs**

The most important reason for the collapse of Austin's performative hypothesis was the realisation that Austin had equated "doing things with words" with the existence of a corresponding performative verb.

Example 22

Nwana kha a bve kilasini.

Let the child out of the classroom.

People usually do not say 'I hereby let the child out of the classroom'. This is a very common action performed by means of language.

2.2.2.11 Difference between explicit and implicit performative

Explicit performative can be seen as a mechanism which allows the speaker to remove the possibility of misunderstanding the force may have behind an utterance. In implicit performative there is no substantial distinction in meaning and non-performance. The speaker first tries an implicit performative and move on to an explicit performative only if the first attempt fails.

Example 23

- (i) **Ri khou no humbudza uri mutangano ndi mathelo nga iri ya fumi.**
We remind you that the meeting is tomorrow morning at ten o'clock.
- (ii) **Hezwi ndi u ni humbudza uri mutangano ndi wa matshelo nga matsheloni nga iri ta fumi.**
This is to remind you that the meeting is tomorrow morning at ten o'clock.
- (iii) **Ni khou humbudwa uri mutangano ndi matshelo nga matsheloni nga iri ya fumi.**
You are reminded that the meeting is tomorrow morning at ten o'clock.
- (iv) **Mutangano ndi matshelo nga iri ya fumi.**
The meeting is tomorrow at ten o'clock.

Sentences (i), (ii) and (iii) all perform the same action i.e. reminding the people about a meeting. Sentence (i) uses an explicit performative to perform the act of reminding. Sentences (ii), (iii) and (iv) also do so, but use different sort of non-performative utterances.

Some utterances are more formal than others.

Example 24

- (i) **Ndi a ditukufhadza.**
I apologise.
- (ii) **Ndi humbela pfarelo.**
I am sorry.

Sentence (i) is more formal than sentence (ii).

2.2.2.12 Illocutionary force

Illocutionary force can be regarded as a force behind the speaker's words.

- **Locution; Illocution; Perlocution**

Austin distinguished three different senses or domains of the use of a sentence or the use of signal:

- (i) **Locution:** The actual words uttered (the utterance)
- (ii) **Illocution:** The force or intention behind the words (the sender' intention-presenting something).
- (iii) **Perlocution:** The effect of the illocution on the hearer (the receiver's reaction).

Example 25

Hu khou rothola (Locution)

It is cold here

Meaning: I want the heater in the room (illocution) and the perlocutionary effect might be that someone shuts the door or windows. Generally speaking there is a close and predictable connection between locution and perlocution effect.

Example 26

Khevha! (Locution)

Here are they!

Example 27

Vhonani phaiphi yo vulea! (Illocution)

Look water pipe is on!

The speaker is making someone to be aware that the water pipe is on. The illocution can be seen here as the intention or force behind the utterance.

Example 28

Perlocution can be regarded as a type of action performed in reply to the given stimuli. In reply or response to the above example one may run and close the water tap. Another example of perlocution is:

Example 29**Ndi a livhuwa (Perlocution)**

Thank you.

2.2.2.13 Speech acts

Austin (1960:52) originally used the term 'speech act' to refer to the utterance and the total situation in which the utterance is issued. Today the term "speech act' is used to mean the same as illocutionary act, illocutionary force, pragmatic force or just force, all used to mean the same thing - although the use of one rather than another may imply different theoretical positions. Speech act focuses on human interaction or the communicative nature of human utterances. The same word can be used to perform different speech act, and so different words can be used to perform the same speech act.

The following utterance illustrates different ways of performing the speech act of telling someone to eat the porridge.

Example 30

- (i) **Ilani vhuswa.**
Eat the porridge.

- (ii) **Ni nga la vhuswa?**
Could you eat porridge?

- (iii) **No sia vhuswa?**
Did you leave the porridge.

(iv) **Ni ita mini ni tshiswika hayani nga masiari?**

What do you do in the afternoon when you reach home?

The above sentences illustrate different ways of performing the speech act of "telling someone to eat the porridge".

2.2.3 Yule. (1996)

The speaker normally expects that his or her communicative intention will be recognised by the hearer. Thus, in attempting to express themselves, people do not only produce utterances containing grammatical structures and words, they perform actions via those utterances. There are some situations where the boss' utterance is more than just a statement. This shows that the boss has a great deal of power.

Example 31

No thathiwa.

You 're fired.

This utterance can be used to perform the act of ending your employment.

Some actions can be quite pleasant:

Example 32

(a) **Ni a takadza.**

You're so delicious

(b) **Ni khou tangedwa.**

You're welcome.

(c) **No naka.**

You're beautiful.

Actions which are pleasant are shown above i.e. in the compliment performed by (a) and (c) and the acknowledgement of thanks in (b). Actions performed via utterances are

generally called speech acts and in English, are commonly given more specific labels, such as apology, complaint, compliment, invitation, promise or request. These descriptive terms for different kinds of speech acts apply to the speaker's communicative intention in producing an utterance. The speaker normally expects that his or her communicative intention will be recognised by the hearer are usually helped in this process by the circumstances surrounding the utterance.

2.2.3.1 Speech acts

The action performed by producing an utterance consists of three related acts, i.e. locutionary act, illocutionary act and perlocutionary act.

- **Locutionary act**

This is the basic act of utterance and thus produces a meaningful linguistic expression. If you have difficulty with actually forming the sounds and words to create a meaningful utterance in a language, then you might fail to produce a locutionary act.

Example 33

Ndi khou bva u bika zwiliwa.

I've just cooked some food.

- **Illocutionary Act**

Mostly we don't just produce well-formed utterances with no purpose. We form an utterance with some kind of function in mind. The illocutionary act is performed via the communicative force of an utterance.

Example 34

Vothi lo vulea.

The door is opened.

We might utter the sentences, for example to make a statement, an offer, an explanation, or some other communicative purpose. In the above example the speaker is making someone to be aware that the door is open and thus should be closed. This is taken as the illocutionary force of the utterance.

- **Perlocutionary act**

We do not, of course, simply create an utterance with a function without intending it to have an effect. This is the effect of the illocution on the hearer, i.e. the receiver's reaction.

Example 35

Ndi khou bva u bika zwiliwa.

I've just cooked some food.

Depending on the circumstances, you will utter the above example on the assumption that the hearer will recognise the effect you intended e.g. to account for a wonderful smell, or to get the hearer to eat the food. This is generally known as the perlocutionary effect. Here, the most discussed is illocutionary force. The term 'speech act' is generally interpreted quite narrowly to mean only the illocutionary force of an utterance.

Example 36

(a) **Ndi do ni vhona nga vhuya.**

I'll see you later.

(b) **[Ndi khou humbulela uri]**

[I predict that]

(c) **[Ndi khou ni fhulufhedzisa uri]**

[I promise you that]

(d) **[Ndi khou ni kaidza uri]**

[I warn you that]

The illocutionary force of an utterance is what 'count as'. The same locutionary act as shown in (a) can count as a prediction (b), a promise (c), or a warning (d). These different analyses (b-d) of the utterance in (a) represent different illocutionary forces. One problem with the above example is that the same utterance can potentially have quite different illocutionary forces, for example, promise versus warning.

2.2.3.2 Illocutionary force indicating devices

Example 37

Ndi (Vp) inwi uri...

I (Vp) you that...

Yule (1996) says that the most obvious device for indicating the illocutionary force (IFID) is an expression of the type shown in the above example where there is a slot for a verb that explicitly names the illocutionary act being performed. Such a verb can be called a performative verb (Vp). In the preceding examples, [c,d] 'promise' and 'warn' would be the performative verbs and , if stated, would be very clear IFIDs. Speakers do not always 'perform' their speech acts so explicitly, but sometimes describe the speech act being performed.

Other IFIDs which can be identified are word order, stress, and intonation (Yule 1996)

Example 38

(a) **Ni khou la!**

You're eating!

(b) **Ni khou la?**

You're eating?

(c) **Ni khou la?**

Are you eating?

While other devices, such as a lowered voice quality for a warning or a threat, might be used to indicate illocutionary force, the utterance also has to be produced under certain conventional conditions to count as having the intended illocutionary force.

2.2.3.3 Felicity conditions

These are performances which are done by specified people in specified situations. There are certain expected or appropriate circumstances, technically known as felicity conditions, for the performance of a speech act to be recognised as intended.

Example 39

Ndi u lovhedza dzinani la Khotsi, la Murwa na Muya Mukhethwa.

I baptise you in the name of the Father, The son and the Holy Spirit.

For a case like this, the performance will be infelicitous (inappropriate) if the speaker is not a specific person in a special context (in this case, a priest in the church).

In every contexts among ordinary people, there are also preconditions on speech acts:

General conditions: The participants can understand the language being used and that they are not play-acting or being nonsensical.

Content conditions: For example, for both a promise and a warning, the content of the utterance must be about a future event. A further content condition for a promise requires that the future event will be a future act of the speaker.

Preparatory conditions: The preparatory conditions for a promise are significantly different from those for a warning. When I promise to do something there are two preparatory conditions: first, the event will not happen by itself, and second, the event will have a beneficial effect. When I utter a warning, there are following preparatory conditions: it is not clear that the hearer knows the event will occur, the speaker does think the event will occur, and the event will not have a beneficial effect.

Sincerity conditions: For example, for a promise, the speaker genuinely intends to carry out a future action, and, for a warning, the speaker genuinely believes that the future event will not have a beneficial effect.

Essential conditions: Essential conditions cover the fact by the act of uttering a promise, I thereby intend to create an obligation to carry out the action as promised. In other words, the utterance changes my state from non-obligation to obligation. With a warning, under the essential condition, the utterance changes my state from non-informing of a bad future event to informing. This essential condition thus combines with a specification of what must be in the utterance content, the context, and the speaker's intentions, in order for a specific speech act to be appropriately (felicitously) performed.

2.2.3.4 The performative hypothesis

One way to think about the speech acts being performed via utterances is to assume that underlying every utterance (U) there is a clause containing a performative verb (Vp) which makes the illocutionary force explicit. This is known as the performative hypothesis.

Example 40

Ndi (khou) Vp inwi (uri) U

I (hereby) Vp you (that) U

In this clause, the subject must be first person singular (I) followed by the adverb 'hereby' indicating that the utterance 'counts as' an action by being uttered. There is also a performative verb (Vp) in the present tense and an indirect object in second person singular ('you').

Example 41

1. (a) **Valani mulomo wani!**

Shut up your mouth!

(b) **Ndi khou ni vhudza uri ni vale mulomo wanu.**

I hereby order you that you shut up your mouth.

2. (a) **Ndu yo fhatiwa nga Mpho na Takalani.**

The house was built by Mpho and Takalani.

(b) **Ndi khou ni vhudza uri ndu yo fhatiwa nga Mpho na Takalani.**

I hereby tell you the house was built by Mpho and Takalani.

Examples like [1b] and [2b] (normally without 'hereby') are used by speakers as explicit performatives. Examples like [1a] and [2a] are implicit performative, sometimes called primary performatives.

2.2.3.5 Speech act classification

There are five types of general functions performed by speech act: declarations, representatives, expressive, directives and commissives.

Declarations: These are these kinds of speech act that change the world via their utterance. The speaker has to have a special institutional role in a specific context, in order to perform a declaration appropriately.

Example 42

Muhatuli : **Ndi khou ni gwevha minwaha mitanu.**

Judge : I sentence you to five years.

Mufunzi : **Ndi khu ni tanzwa zwivhi zwanu.**

Priest : I absolve you from your sins.

Muphiresidennde: **Ndi ira mudi uyu Duthuni.**

President : I name this village, Duthuni

In using a declaration, the speaker changes the world via words.

Representatives : Representatives are those kinds of speech acts that state what the speaker believes to be the descriptions are all examples of the speaker representing the world as he or she believes it is.

Example 43

(a) **Bola yo mona.**

The ball is round.

(b) **Ho vha hu Swondaha ya u rothola.**

It was a cold Sunday.

In using a representative, the speaker makes words fit the world (of belief).

Expressive: Expressive are those kinds of speech acts that state what the speaker feels. They express psychological states and can be statements of pleasure, pain, likes, dislikes, joy, or sorrow.

Example 44

Ndi khou borea.

I'm bored.

Ndi khou hana!

I'm denying!

Ri a fhululedza!

Congratulations!

As illustrated in the above examples, such psychological states can be caused by something the speaker does or the hearer does, but they are about the speaker's experience.

Directives: Directives are those kinds of speech acts that speakers use to get someone else to do something. They express what the speaker wants.

Example 45

Iyani tshikoloni.

Go to school.

Vha nga nthengela-vho zwienda?

Could you buy me a pair of shoes, please?

Commissive: Commissives are kinds of speech acts that speakers use to commit themselves to some future action. They express what the speaker intends. They are promise, threats, refusals, pledges, and they can be performed by the speaker alone, or by the speaker as a member of a group.

Example 46**Ndi khou vhuya zwino.**

I'll be back soon.

A thi nga do zwi ita hezwo.

I won't be able to do that.

The speaker, here undertakes to make the world fit the words.

2.2.3.6 Direct and indirect speech acts

A different approach to distinguishing types of speech acts can be made on the basis of structure. A fairly simple structural distinction between three general types of speech acts is provided by the following three basic sentence types. There is an easily recognised relationship between the three structural forms (declarative, interrogative, imperative) and the general communicative functions (statement, question, command/request).

Example 47**(a) Ni ambara bannda la tshidulo.**

You wear a seat belt (declarative)

(b) Ni a ambara bannda la tshidulo?

Do you wear a seat belt? (Interrogative)

(c) Ambarani bannda la tshidulo!

Wear a seat belt! (Imperative)

Whenever there is a direct relationship between a structure and a function, we have an indirect speech act. Thus, declarative used to make a statement is a direct speech act, but a declarative used to make a request is an indirect speech act. As illustrated below, the utterance in (a) is a deductive. When it is used to make a statement, as paraphrased in (b), it is functioning as a direct speech act. When it is used to make a command/request, as paraphrased in (c), it is functioning as an indirect speech act.

Example 48

(a) **Hu khou rothola nnda.**

It is cold outside.

(b) **Nga u ditukufhadza ndi khou ni vhudza nga mutsho.**

I hereby tell you about the weather.

(c) **Nga u ditukufhadza ndi ni humbela uri ni vale vothi.**

I hereby request of you that you close the door.

Different structures can be used accomplish the same basic function. Below, the speaker wants the addressee not to stand in front of the T.V. The basic function of all the utterance in this regard is a command/ request, but only the imperative structure in (a) represent a direct speech act. The interrogative structure in (b) is not being used only as a question, hence it is an indirect speech. The declarative structure in (c) and (d) are also indirect request.

Example 49

(a) **Ibvani ndilani.**

Move out of the way.

(b) **Ni nga ima phanda ha T.V.?**

Do you have to stand in front of the T.V.?

(c) **No ima phanda ha T.V.**

You are standing in front of the T.V.

(d) **Ndi kwine ni tshivha vothi u fhira ngilasi.**

You'd make a better door than a window.

One of the most common types of indirect speech act is shown here below, and has the form of an interrogative, but is not typically used to ask a question (i.e. we don't expect only an answer, we expect action). The examples below are normally understood as request.

Example 50

Fhirisani muno.

Could you pass the salt.

Ni nga vula izwi?

Would you open this?

Indirect speech acts are generally associated with greater politeness than direct speech acts.

2.3 POLITENESS THEORY

2.3.1 Trosborg

2.3.1.1 Theories of verbal politeness

Politeness is a pragmatic mechanism in which a variety of structures (including non-verbal and prosodic features) work together according to the speaker's intention of achieving smooth communication. Politeness has been of concern to a number of linguists, and principles of politeness have been presented, notably by Lakoff (1975), Brown-Levinson (1978,1987), and Leech (1983).

Lakoff (1975) sees politeness as being in conflict with the Gricean conversational maxims. She points to politeness as having been "developed in societies in order to reduce friction in personal interaction. Lakoff has postulated a super ordinate maxim "be polite" which takes priority if the relational level is preferred to the level of content. Mitigation strategies, i.e. strategies hedging or softening the illocutionary force, are incorporated for

the sake of politeness, even though they may be in opposition to less polite clarity process.

Leech (1983) in his maxim of 'tact' developed his theory to compensate for what he thinks is an important missing link between the Gricean cooperative principle and the problem of how to relate sense to force. Leech accepts the cooperative principle unaltered, but adds a politeness principle with six sub-maxims, i.e. the maxims of tact, generosity, approbation, modesty, agreement, and sympathy, as a necessary complement which rescues the cooperative principle from serious trouble. Leech felt it was necessary to set up his principle of politeness to account for language usage in which the maxims of Grice's cooperative principle are flouted for reasons of social interaction. He uses his maxims to explain the apparent violations of the cooperative principle.

(a) The notion of face

Brown and Levinson (1978) based their claims on "face " and "nationality" and present their theory of linguistic politeness in terms of two major categories of "positive politeness" and " negative politeness". The notion of face with the English folk term of "losing face" in the sense of being embarrassed or humiliated, it acknowledges politeness as ritual, and maintaining "face" in the central element in commonly accepted notions of politeness. Brown and Levinson (1978) treat the aspect of face as basic wants and distinguish between positive and negative face:

Negative face: The want of every 'component adult member' that his actions be unimpeded by others. Positive face: The wants of every member that his wants be desirable to at least some others.

A speaker is oriented towards both his/her own and his/her interlocutor's face exhibiting a defensive orientation towards saving his/her own face and a protective orientation towards saving that of the interlocutor's. Face is emotionally determined and can be lost, maintained, or enhanced, and must be constantly attended to in interaction. People can be expected to defend their faces if threatened, and when defending their own faces they are likely to threaten other people' s faces and they can be expected to cooperate in maintaining face in interaction.

Some speech acts intrinsically threaten face; these acts are referred to as 'face – threatening acts' (FTAs). The notion of face and the idea of face-work has been used by Brown and Levinson to set up a basic model for the linguistic description of verbal politeness as shown in the table below.

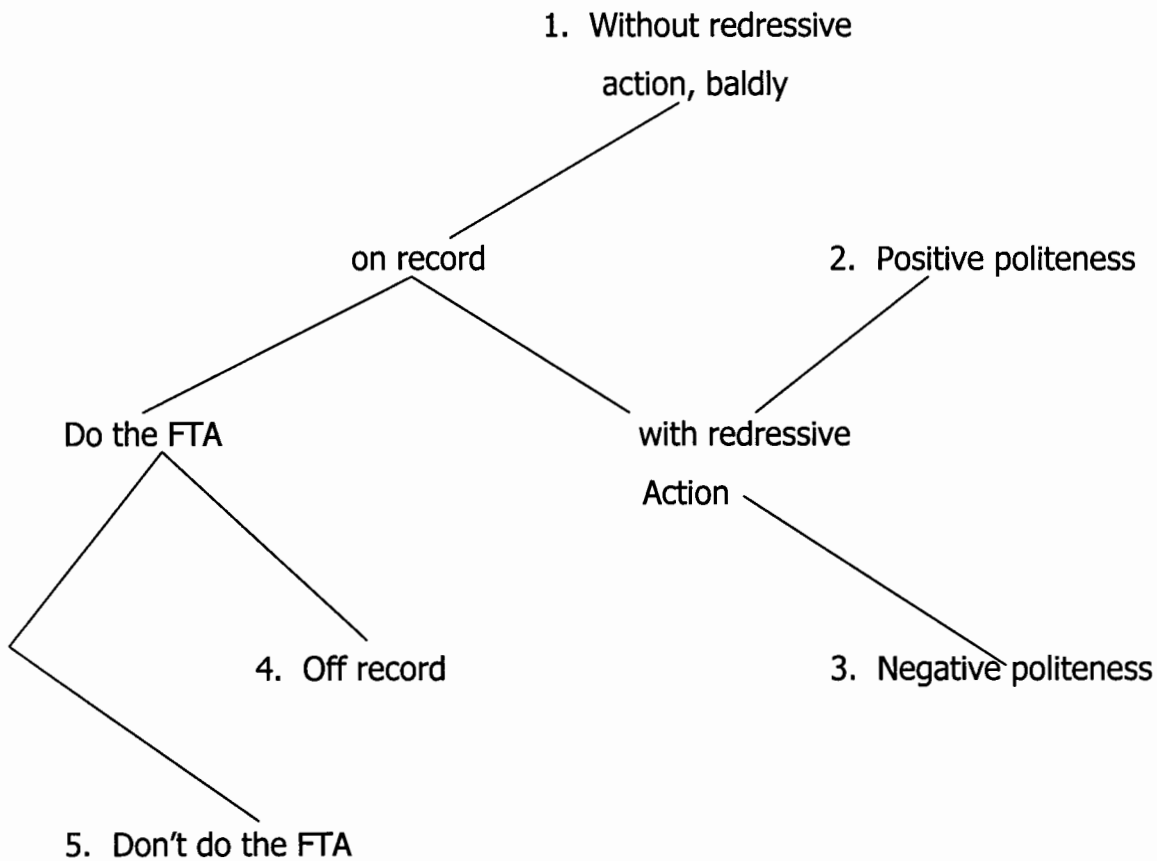


Table. Possible strategies for doing FTAs (Brown and Levinson 1987:60,69)

In the context of the mutual vulnerability of face, the speaker has two options: he/she may seek to avoid face-threatening act (Don't do the FTA) or he /she may decide to "do the FTA". If the speaker decided to do the FTA he or she can either go "off records" , in which case there more than ambiguous attributable intention so that the speaker cannot have committed himself/herself to one particular intent, or the speaker can go "on record" expressing his/her intention clearly and ambiguously.

In the latter case, the speaker may express his or her intention without repressive action, i.e. baldly on records, or the speaker may choose to employ strategies to minimise, the face threat referred to as redressive action. In using negative politeness strategies, such as minimising weakening, and avoiding, the speaker can acknowledge addressee's

personal territory and personal freedom of action. In using positive politeness strategies the speaker can show recognition and appropriate validation of the addressee's self image. Choice of strategy depends on the speaker's estimation of risk of face loss.

Politeness can then be defined as a desire to protect self-images. A speaker must show awareness of the hearer's face and self-image and of his or her own, and exhibit a desire to protect those self-images through various strategies. In order to achieve smooth and successful communication, the participants in an interaction should be concerned continually with maintaining each other's face.

(b) Criticism of Brown and Levinson's theory

The notion of face is claimed to be universal, but it is subject to cultural specification and elaboration in any particular society. Brown and Levinson have been criticised for being unable to avoid an ethnocentric bias towards Western languages and a Western perspective. It has been pointed out that the notion of face is much more complicated and culture dependent than claimed by Brown and Levinson. Severe criticism comes from the researcher from Asian speaking countries, who emphasise the Western bias of Brown and Levinson's notion of face. The concept of face plays a much smaller role in their cultures; besides, it is different. Brown and Levinson's framework fails to give a proper amount of formal linguistic forms such as honorifics, which is among the major means of expressing linguist politeness in some languages, e.g. Japanese language.

The use of formal forms is inherently dependent upon the speaker's observation of the social conventions of the society of which he or she is a member. In Japanese, practising polite behaviour according to social conventions is known as *wakimae*, for which the closest equivalent term in English is discernment. In his treatment of honorific, Levinson distinguishes two honorifics: relational and absolute, claiming the former variety to be the more important. However, this view is true only with reference to egalitarian societies, whereas societies where an honorific system is elaborately developed, it is the absolute variety that is basic.

In utterances, which are not face-threatening, the speaker is forced to make a choice among the variants, with or without honorific, according to the formality of the setting and the relationship between the participants. In Western societies, where individualism is a basic cultural trait, "face" is the key to interaction, with "face-wants" and "face-work" as central aspects of communication. In societies where group membership and role structures are central, the notion of face gives way to polite expressions according to social conventions (e.g. honorific) rather than to interactive strategy. It is not the content of face which is the critical issue, but the weight attached to face itself.

(c) Politeness and illocutionary functions

Leech (1983) proposed a classification of illocutionary function according to the notion of politeness. He points out that different types of situation call for different degrees of politeness and attempts a classification according to how illocutionary functions relate to the social goal of maintaining comity. He distinguishes the following four types: the competitive, the convivial, the collaborative and the conflictive functions.

The competitive type of function involves act in which the illocutionary goal compete with the social goal, e.g. ordering, asking, demanding, begging. Politeness is demanded to reduce the discord which lies implicit in the competition between the speaker's desire and what is considered "good manners". Negative politeness is demanded to mitigate the intrinsic discourtesy of goal.

The convivial class of function involves acts in which the illocutionary goals concedes with the social goal, e.g. offering, inviting, greeting, thanking, congratulating. These acts are intrinsically polite and take the form of positive politeness seeking opportunities for comity. By congratulating or complementing somebody, the speaker adheres to the listener's positive face. This class relates to part of Searle class of expressive, viz. the act of expressing the speaker's psychological attitude in cases where it is positive; e.g. thanking, congratulating, pardoning, praising, condoling. Searle's class of commissive, e.g. promising, vowing, offering, are considered convivial in nature, performed as they are in the interest of someone other than the speaker.

The collaborative function involves acts where the illocutionary goal is indifferent to the social goal; e.g. asserting, reporting, announcing, instructing. Politeness is considered largely irrelevant i.e. these acts are considered neutral with regard to politeness. It scarcely makes sense to talk about a priest christening a baby or a dignitary naming a ship in a polite way, and although sentencing a person may in itself be considered an unpleasant act, the judge can hardly be said to be impolite by performing his/her authoritative role.

The conflictive functions refer to acts in which the illocutionary goal conflict with the social goal; e.g. threatening, accusing, cursing, reprimanding. These acts are intrinsically impolite, as by their very nature they are designed to cause offence, which are geared towards the expression of the speaker's negative feelings, reactions, etc. towards the hearer, for example when giving vent to reproaches, accusations, acts of blame, etc. Trosborg distinguishes between polite and non-polite acts, the latter involving acts which can be characterised as neutral, non-polite and impolite speech act. Directives are considered non-polite acts, whereas expressives relating to the addressee in a negative way are classified as being intrinsically impolite.

The claim that the demand for politeness may be inherent in the communicative situation, for example courtroom discourse, do not demand politeness; on the contrary, non-polite behaviour can be systematic and normal. Lakoff's classification of politeness is threefold: polite, non-polite and rude. Non-polite behaviour is behaviour that does not conform to politeness rules and it occurs appropriately in situations in which politeness is not expected. Behaviour is considered rude if it does not utilise politeness strategies where these would be expected and the utterance can plausibly be interpreted as intentionally and negatively confrontational. Polite utterances are those utterances which adhere to rules of politeness whether or not those are expected in a particular type of discourse.

(d) Temporal and personal deixis

Freser and Nolen defines politeness in terms of the parties rights in a conversational contract between the speaker and hearer, who must adjust and readjust the conversation to adapt to the ongoing perception of those rights and obligations.

A crucial point is temporal and personal deixis. Shifting from the deictic centre of orientation may account for varying pragmatic effect such as the expression of degrees of politeness. 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.

Use of the conditional form in polite is explained in relation to the present tense frame of the speaker's moment of speaking. The conditional is the form possible in the present, future and conditional tenses which expresses a time frame the furthest from the speaker's coding time. Hearer-oriented utterances are more polite than speaker-based requests.

Example 51

Ni nga ita X? (Hearer- oriented utterance)

Would you/ could you do X?

Ndi khou tota nitshi ita X (Speaker-based request)

I would like you to do X

The framing of the request from the hearer's instead of from the speaker's point of view gives greater control to the hearer.

These examples of temporal and personal deixis support the notion that the greater the distance from the deictic centre, the greater the degree of politeness and the lesser the degree of illocutionary force stemming from the relationship to speaker's egocentric references.

2.3.2 Jenny Thomas (1995)

In the past twenty-five years within pragmatics there has been a great deal of interest in "politeness" to such an extent that politeness theory could almost be seen as a sub-discipline of pragmatics. People are using the same term in very different ways, operating with different definitions of politeness and talking at cross-purpose (Thomas 1995).

2.3.2.1 Delimiting the concept of politeness

There is a lot of confusion within the term politeness. The confusion begins with the very term 'politeness', which like cooperation, has caused much misunderstanding. Under the heading of politeness, people have discussed five separate, though related, sets of phenomena:

- Politeness as a real-world goal.
- Deference
- Register
- Politeness as a surface level phenomenon
- Politeness as an illocutionary phenomenon

2.3.2.2 Politeness as a real-world goal

Politeness is a real world goal (i.e. politeness interpreted as a genuine desire to be pleasant to others, or as the underlying motivation for an individual's linguistic behaviour) has no place within pragmatics. We can have no access to speakers' real motivation for speaking as they do, and discussions as to whether one group of people is politer than another (in the sense of genuinely behaving better to other people than do other groups) are ultimately futile. As linguists we have access only to what speakers say and to how their hearer behave.

2.3.2.3 Deference versus politeness

Deference is frequently equated with politeness, but is a distant phenomenon, it is opposite to familiarity. It refers to the respect we show to other people by virtue of their higher status, greater age, etc. politeness is a more general matter of showing (or rather, of giving the appearance of showing) consideration to others. Both deference and politeness can be manifested through general social behaviour (we can show deference by standing up when a person of superior status enters a room, or show politeness by holding a door open to allow someone else to pass through) as well as by linguistic means.

Deference is built into the grammar of languages such as Korean and Japanese. It is also found in a much reduced form in the grammar of those languages which have a 'T/V system-languages such as French, German and Russian in which there is a choice of second person pronoun. In French for example, you have to make a choice between the pronoun **tu** and **vous** in addressing someone. In the grammar of present day English, which, in its standardised form, ceased to make the T/V distinction (though/you) between three and four hundred years ago, virtually no deference form remains. Exception are address forms (Doctors, professor, etc) and the use of 'honorific' such as Sir or Madam which may be used to indicate the relative status of the interactants . Conversely, first names (Richard, Catherine) or diminutives of those first names (Dick, Kate)are used to show a friendly, non-deferential relationship.

Deference has little to do with pragmatics, unless the speaker deliberately wishes to flout the behaviour norms of a given society. The speaker has no choice as to whether to use the deferent form or not. Thus a soldier has no real choice about addressing a superior officer as Sir or Madam. Military discipline dictates the forms used: it is a socio-linguistic norm, with penalties attached to a non-observance of the norm, and does not (necessarily) indicate any real respect or regard for the individual so addressed.

It is also worth noting that the use of a deferent form does not in and of itself convey respect. In Venda families it is unusual for children to use the word '**ene**' when relating to their parent, but for some reason in some families they do. The speaker manages to express extreme disrespect, while using conventional form of deference.

Example 52

Ene o vhuya lini?

When did you arrive?

Outside the appropriate socio-linguistic situation, the use of a deference marker can convey the very reverse of respect. We can demonstrate that politeness and deference are distinct, though related systems, by noting that it is possible to be deferential without being polite.

Example 53

A: **Muhulisei vho-Vele vha toda u dzhenelela?**

A: Does the honourable Mr. Vele wish to intervene?

B: **Hai.**

B: No.

A: **Ndo vha ndi tshi vhona u nga vho no peta mulomo.**

A: I saw a mouth like that it has a hook in it.

The speaker uses an elaborative deference form, while at the same time impolitely implying that 'B' looked like a trout.

Example 54

Thoho tshena iyi i a dina.

This white head is troublesome.

The use of a colloquial form '**thoho tshena**' (meaning the old man) as a term of reference indicates that the speaker is in a subordinate position, but conveys no politeness whatever.

2.3.2.4 Register

The term register refers to systematic variation, in relation to social context or way in which the language we speak or write varies according to the type of situation.

Certain situations e.g. very formal meeting, or types of language use, e.g. report writing versus writing a note to a close friend, as well as certain social relationships require more formal language use. Register has little to do with politeness and little connection with pragmatics, since we have no real choice about whether or not to use formal language in formal situations. Register is primarily a sociolinguistic phenomenon: a description of the linguistic forms which generally occur in a particular situation

Choice register has little to do with the strategic use of language and it only becomes of interest to the pragmatics if a speaker deliberately uses unexpected forms in order to change the situation. Examples of the former might be if a prospective graduate student dropped into a university informal, information-seeking event which was changed by one of the participants into a formal admission interview. An example of the latter would be if you decide to disrupt a stuffy meeting by using language not normally associated with that particular type of event, such as cracking jokes or making fun of the person chairing the meeting.

2.3.2.5 Politeness as an utterance level phenomenon

Much early work in the area of politeness focused on utterance level realisations (e.g. the early work of Rindell, Walters, Fraser on cross-cultural pragmatics). Walters (1979 a and 1979 b) define his interest as being to investigate how much politeness could be squeezed out of speech act strategies alone, and to investigate the perception of politeness by native and non-native speakers of English and Spanish, using a standard lexical context in order to establish a hierarchy of politeness, instructing his informants to ignore context as much as possible. In a similar experiment Fraser (1978) asked informants to rate for politeness various forms of request (would you X?, could you X?, Do X etc, [Where X is some request or imposition]) for which no context was supplied. These studies found that members of a particular community showed a very high level of agreement as to which linguistic forms were most polite, and in general it was found that the more grammatically complex or elaborate the strategy, the more highly it was rated for politeness. Thus we might find that one language has ten forms available for performing a particular speech act, and that these correspond to just six in another language. English, for example, has an unusually large number of ways of expressing obligation: you must, you have to, you are to, you've got to, you should, etc.

Two issues arise from studies of this nature. The first again relates to the pragmatics/socio-linguistics divide: listing the linguistic forms which can be used to perform a speech act in a given language is not pragmatics, any more than, say, listing all the words for "adult human female" in a given language fall within the realm of pragmatics. These are sociolinguistic phenomena. This only becomes pragmatics when we look at how a particular form in a particular language is used strategically in order to

achieve the speaker's goal. This leads to the second issue: as soon as we put a speech act in context, we can see that there is no necessary connection between the linguistic form and the perceived politeness of a speech act. The third reason why it is unsafe to equate surface linguistic form with politeness is that some speech acts seem almost inherently impolite. For example, I can think of no polite way in any language I speak of asking someone to stop picking their nose: Regardless of the elaborateness of the linguistic form no matter how much you hedge it about, it is always going to be offensive.

We can see that we cannot assess politeness reliably out of context; it is not the linguistic form alone which renders the speech act polite or impolite, but the linguistic form and the context of utterance and the relationship between the speaker and the hearer.

2.3.2.6 Politeness as a pragmatic phenomenon

More recent work in politeness theory, notably that of Leech (1980[1977] and 1983a) and Brown and Levinson (1987 [1978]) has focused on politeness as a pragmatic phenomenon. In these writings politeness is interpreted as a strategy (or series of strategies) employed by a speaker to achieve a variety of goals, such as promoting or maintaining harmonious relations. These strategies may include the strategic use of the conventional politeness strategies, but also include a range of other strategies including many forms of conventional and non- conventional indirectness.

Following Fraser (1990), Thomas (1995) has grouped the pragmatic approaches to politeness under three headings: the conversational - maxim view (exemplified by Leech) the face -management view (exemplified by Brown and Levinson) and Fraser's own conversational-contact view. Thomas has also added a fourth approach, which he termed "pragmatic scales" which bring together many of the strengths and avoids some of the weaknesses of the three previous approaches.

2.3.2.7 Politeness explained in terms of principle and maxims

Leech (1980[1977] and 1983a) sees politeness (and the related notion of 'tact') as crucial in explaining why people are often so indirect in conveying what they mean. Leech also

introduces two concepts which are relevant for the present discussion: ambivalence and pragmatic principles.

2.3.2.7.1 Ambivalence and politeness

We have observed that it is difficult to put politely into words something which is, by its nature, likely to cause offence to the hearer. This is certainly true when we are dealing with purely surface level (grammatical) encoding of politeness. However, by employing an utterance which is ambivalent (i.e. one which has more than one potential pragmatic force) it is possible to convey messages which the hearer is liable to find disagreeable without causing undue offence.

2.3.2.7.2 Pragmatic principles

Leech introduces the Politeness Principle (PP) which runs as follows:

“Minimise the expression of impolite beliefs”

“Maximise the expression of impolite beliefs”

There is a good deal of evidence that people do respond consciously to considerations of politeness, for instance, people will explicitly mark the fact that they cannot or do not intend to observe politeness norms.

Leech (1983a: chapter 6) introduces a number of maxims, which he claims, stand in the same relationship to the PP as Grice's maxims stand to the CP. These maxims are necessary in order to explain the relationship between sense and force in human conversation. They range from those which have very extensive, but no means universal applicability, to the somewhat idiosyncratic. The maxims are Tact, Generosity, Approbation, Modesty, Agreement and Sympathy. They are formulated as imperatives. This according to Thomas (1995) is unfortunate, but it does not mean that they are in any sense rules for good behaviour.

2.3.2.7.3 The Tact Maxim

The Tact maxim states: "Minimize the expression of beliefs which imply cost to other; maximize the expression of beliefs which imply benefit to other".

One aspect of the Tact maxim relates to the third pragmatic parameter: Size of imposition. We can use 'minimizers' to reduce the implied cost to the hearer. Whether or not the strategy of minimizing the expression of cost to other' is perceived as polite or not may be highly culture-specific.

A second aspect of Tact is that of mitigating the effect of a request by offering optionality. A third component of the Tact maxim is the cost/benefit scale: if X can be expressed politely without employing indirectness e.g. Have a chocolate. However if X is seen as being costly to the hearer, greater indirectness may be required e.g. could I have one of your sandwiches?

2.3.2.7.4 The Generosity maxim

Leech's Generosity maxim states: " Minimize the expression of benefit to self; maximize the expression of cost to self". The Generosity maxim explains why it is fine to say: You must come and have a dinner with us, while the proposition that we will come and have a dinner with you requires to be expressed indirectly.

As Leech indicates, languages/cultures may vary in the degree to which you are expected to apply this maxim, underlying it will make the speaker appear mean, overlapping it will seem sarcastic. Leech also points out that some cultures attach much more importance to the Generosity maxim than do others.

2.3.2.7.5 The Approbation maxim

The Approbation maxim states: Minimise the expression of belief which express dispraise of other; maximise the expression of beliefs which express approval of other". The operation of this maxim is fairly obvious: all things being equal we prefer to praise others and if we cannot do so to side stop the issue, to give some sort of minimal response

(Well...) or to remain silent. Once again, societies (and sub-cultures, such as universities, within those societies) will vary greatly in the degree to which criticism is acceptable. And in any society there will be times when adverse criticism is expressed very strongly, and some activities types when gratuitously vicious and destructive criticism is the norm. thus it is normal to say: I enjoy your lecture, while if you did not enjoy it, you would either keep quiet about it or convey the fact more indirectly.

2.3.2.7.6 The Modesty maxim

The Modesty maxim states: " Minimize the expression of praise of self; maximize the expression of dispraise of self". This is another maxim which varies enormously in its application from culture to culture.

2.3.2.7.7 The Agreement maxim

The Agreement maxim runs as follows: "Minimize the expression of disagreement between self and other; maximize the expression of agreement between self and other". As with all other maxims, the unusual caveats apply concerning the need to take account of the relationship between speaker and hearer and of the nature of the interaction in which they are involved.

It is not being claimed that people avoid disagreeing with one another. It is observed that they are much more direct in expressing their agreement, than disagreement. Time and again you will hear someone who hold a diametrically opposed view to the one just expressed begin a counter-agreement by saying : Yes, but...

2.3.2.8 Problems with Leech's approach

There is a major flaw in Leech's approach to politeness as presently formulated, which has been discussed by a number of people (see, for example, Thomas, 1986; Brown and Levinson, 1987; Fraser ,1990). There appears to be no motivated way to restricting the number of maxims. In theory it would be possible to produce a new maxim to explain

every possible to produce a new maxim to explain every tiny irregularity in language use. This makes the theory at best inelegant, at worst virtually unfalsifiable.

Thomas (1995) has spent a considerable time and exemplifying Leech's approach because it allows us, better than any other approaches, to make specific cross-cultural comparison and to explain cross cultural differences in the perception of politeness and the use of politeness strategies.

2.3.2.9 Politeness and the management of face

The most influential theory of politeness was put forward by Brown and Levinson (1978 and revised in 1987). Central to Brown and Levinson's theory of politeness is the concept of "face" as proposed by Goffman (1967).

Within politeness theory "face" is best understood as every individual's feeling of self or self-image. This image can be damaged, maintained, or enhanced through interaction with others. Face has two aspects, viz. positive and negative. An individual's positive face is reflected in his or her desire to be liked, approved of, respected and appreciated by others. An individual's negative face is reflected and appreciated by others. An individual's negative face is reflected in the desire not to be impeded or put upon, to have freedom to act as one chooses.

2.3.2.9.1 Face-threatening acts

According to Brown and Levinson certain illocutionary acts are liable to damage or threaten another person's face; such acts are known as "face-threatening acts" (FTAs). An allocutionary act has the potential to damage the hearer's positive face, or its negative face, or the illocutionary positive face to S's negative face. In order to reduce the possibility of damage to H's face or to the speaker's own face, he or she may adopt certain strategies. The choice of strategy will be made on the basis of the speaker's assessment of the size of the FTA on the basis of the parameters of power (P) distance (D) and rating of imposition (R).

2.3.2.7.9.2 Super-strategies for performing face-threatening acts

According to Brown and Levinson, the first decision to be made is whether to perform the FTA or not. If the speaker does decide to perform the FTA, there are four possibilities: three sets of on-record super-strategies (performed the FTA on record without redressive action [bald-on-record], perform the FTA on record using positive politeness) and one set of off-record strategies. If the speaker decides that the degree of face threat is too great, he or she may decide to avoid the FTA altogether.

2.3.2.9.2 Performing a FTA without any redress (bald-on-record)

There are occasions when external factors constrain an individual to speak very directly, for example, if there is an emergency of some sort, or where there is a major time constraint (making an international telephone call) or where there is some form of channel limitation (e.g. speaking on a field telephone). In emergencies or in highly task-oriented situations, such as teaching someone to drive, we find the speaker is likely to focus on the propositional content of the message and pay little attention to the interpersonal aspect of what is said.

If the speaker decides that the overall "weightiness" of the FTA is very small (e.g. you are making a trivial request of someone you know well and who has no power over you) the request may be made "bald-on-record". The same is true if threatening act is perceived as being the hearer's interests: "Have a chocolate".

2.3.2.9.3 Performing a FTA with positive politeness

Within Brown and Levinson's theory, when you speak to someone you orient yourself towards that individual's positive face (which appeals to H's desire to be liked and approved of). Brown and Levinson (1987[1978]:101-129) list fifteen positive politeness strategies, giving copious illustrations from many different languages.

2.3.2.9.4 Performing a FTA with negative politeness

Negative politeness is oriented towards a hearer's negative face, which appeals to be hearer's desire not to be impeded or put upon, to be left free to act as they choose. Negative politeness manifests itself in the use of conventional politeness markers, minimizing imposition. It is also very interesting to note that many warning notices, which have a wide readership, employ negative politeness.

2.3.2.9.6 Performing a FTA using off-record politeness

Brown and Levinson list a further fifteen strategies for performing off-record politeness. These include give hints, use metaphors, and are ambiguous or vague.

2.3.2.9.7 Do not perform FTA

Brown and Levinson's final strategy "Do not perform FTA" appear to be self-explanatory. There are times when something is potentially so face-threatening, that you don't say it. Brown and Levinson do not discuss this strategy, but Thomas (1995) discusses two sorts of saying nothing. There are times when the speaker decided to say nothing and genuinely wishes to let the matter drop. There are other occasions when an individual decides to say nothing but still wishes to achieve the effect, which the speech act would have achieved had it been uttered. Thomas (1995) terms these two strategies OOC-genuine and OOC- strategic.

OOC-genuine : S does not perform a speech act, and genuinely intends to let the matter remain closed.

OOC-Strategic : S does perform a speech act, but expects A to infer his/her wish to achieve the perlocutionary effect.

There is a third situation- where there is such a strong expectation that something will be said that saying nothing is itself a massive FTA. For example, failing to express condolences to someone for the death of a loved one.

Bruce Fraser (1990) provide an overview of how scholars approach an account of politeness. He sees a common understanding of the concept and how to account for it as being the main problems. The lack of consistency among researchers on what politeness is struck him, never mind how it might be accounted for. Fraser attempts to identify and explicate what he has found to be the four major perspective on the treatment of politeness. These are the social-norm view; the conversational-maxim view; the face-saving view; and the conversational-contract view. For each of these views Fraser provides a characterization of politeness embraced if not articulated by these writings from the perspective, and shows how this notion gets out in their account.

2.4 CONCLUSION

In this chapter we have seen how utterances perform action, how speakers can mean considerably more than their words say. Here, the usefulness of speech act analysis in the illustrating the kinds of things we can do with words and identifying some of the conventional utterance forms we use to perform specific actions. However, we do need to look at more extended interaction to understand how these actions are carried out and interpreted within speech events.

On the other hand, within pragmatics, most people have been careful to define politeness as a pragmatic/ communicative phenomenon and not to equate it with any moral or psychological disposition towards being nice to one's interlocutor. Grice (1975) expresses this particularly well:

"... the speaker is really only going through the motions of offering options or showing respect for the addressee's feeling. The offer may be a façade, the options nonviable, and the respect a sham. It is the fact that an effect was made to go through the motions at all that makes the act an act of politeness".

Outside pragmatics, however this specialised conception of politeness is misinterpreted with tiresome frequency: pragmatists are accused of viewing the world through rose-coloured glasses, of having a vision of society where everyone is nice and kind to everyone else.

CHAPTER 3

EXPRESSIONS OF GRATITUDE IN VARIOUS LANGUAGES

3.1 INTRODUCTION

The primary aim of this chapter is to present a sociolinguistic analysis of the usage of gratitude expressions in American English, South African languages, England and Jordanian. Knowing the language well, it is generally agreed, is not only knowing the correct forms of gratitude expressions in the language but also knowing the appropriate situations in which to use such expressions. A secondary goal is to compare this aspect of polite behaviour in these communities to the existing societies. The reason for such a comparison is to draw attention to the obvious but often ignored fact that for participating in not only other but in one's own society, language competence should go hand in hand with cultural competence. Therefore, this chapter bears the orientations towards the importance of studying language as a communicative device in relation to the functions it attempts to serve.

3.2 AMERICAN ENGLISH (EISENSTEIN AND BODMAN :1986)

Expressing gratitude is a language function that has important social value in any language. The language function of expressing gratitude is used frequently and openly in a wide range of interpersonal relationships: among intimates, friends, strangers, and with superior and subordinates. When performed successfully, the language function of expressing gratitude can engender feelings of warmth and solidarity. Failure to express gratitude (or express it adequately) can have negative social consequences, sometimes resulting in serving the relationship of speaker and listener.

3.2.1 Definition of Gratitude

Some preliminary work on thanking has appeared in the literature. Searle (1969) considered thanking in his analysis of speech acts. He defines thanking as an illocutionary act performed by a speaker, which is based on a past act performed by the hearer. This

past act benefits him or her. The speaker feels grateful or appreciative and makes a statement, which counts as an expression of appreciation.

Leech (1983) also discusses thanking, but see it from a more socially oriented perspective. He describes thanking as a convivial function whose illocutionary goal (starting appreciation) coincides with the social goal of establishing and maintaining a polite and friendly social atmosphere. Leech further defines thanking as expressive, since it makes known the speaker's psychological attitude.

Van Ek (1977), likewise, categorises the words "thank you" as expressing an emotional attitudes, and list several alternative phrases which may be used by speakers in thanking.

Rubin (1983) has reported an empirical study conducted in Hawaii in which she and her students gathered natural data on uses of the words " thank you" from a range of people and a variety of situations. She reported that "thank you" can refer not only to gratitude but also to other language function such as complimentary or signalling the conclusion of a conversation ("That's all, thank you).

3.2.2 Procedure

To begin this study field notes is taken to identify situations in which gratitude was commonly expressed by listening for instances of people using conventionalised expressions that contained words like: "thank" , "grateful" and "appreciate".

Example :

A: Don't say anything dumb in you interview.

B: Well, thanks a lot. It's nice to know you have confidence in me.

In this case, "thank you" has illocutionary force of expressing irritation or and anger, rather than expressing gratitude.

Example:

A: Would you like some coffee?

B: Thank you.

In this example “thank you” has the illocutionary force of accepting an offer. Furthermore, little emphasis is given to the expression of gratitude made in response to a compliment. Situations in which gratitude is expressed include response to receiving a gift, favour, reward or service.

3.2.3 Situations of Gratitude

There are twenty-five situations in which interlocutors expression of gratitude had been observed. These situations were presented in a written form to a variety of informants and asked them to write what they would say if they found themselves in a similar situations. The Twenty-five situations that were selected represented a range of formality that required either no expression of gratitude, a short expression of gratitude, or an elaborate, extended expression of gratitude. Relationships of the interlocutors, along with the setting and the events and open-minded questionnaires were taken into consideration to describe the role, so that the informers could respond in any way that they wished. Final questionnaire, which consisted of fourteen situations, were chosen in which responses were clear and consistence.

After completing a preliminary analysis of the data collected from native speakers, we looked at questionnaires items 1, 3, 4, 7, 9, 10 and 14, since these produced the most detailed, varied and interesting responses. Such items are the following:

1. It's Friday, You look in your wallet and notice that you only \$2.00. Your good friend at work notice this and hears you say, 'Darw, I'll have to go to the bank'. Your friend asks if you need money, and you say that you forgot to go to the bank. Your friend says, 'I have plenty. How much do you need? You say 'could you lend me \$5.00? I'll pay you back on Monday'. Your friend says, 'Sure'. Are you sure you don't need more than that? You say you don't. your friend gives the \$5.00.
3. It's your birthday, and you are having a few people over for a dinner. A friend brings you a present. You unwrap it and find a blue sweater.

4. You work for a large company. The Vice-President of Personnel calls you into his office. He tells you to sit down. You feel a little nervous, because you have only been working there for six months. The Vice-President says, 'You're doing a good job. In fact, we are so pleased with you that I'm going to give you a \$20.00 a week raise'
7. You find yourself a sudden need of money-\$500.00. You mention this to a friend. Your friend immediately offers to lend it to you. You are surprised and very grateful. Your friend writes out a check for \$500.00 and gives it to you. At first you say, 'Oh no, I didn't mean for you to lend it to me. I couldn't take it'. After your friend insists again, you take the check.
9. Your friend suggest going out to lunch. You say that you'd like to go, but you only have \$2.00. Your friend says 'Ah don't worry. I'll take you today'. Your friend takes you to a very nice restaurant- a much more expensive one than the one you usually go to. You have a wonderful meal. Your friend pays, and you get up to leave.
10. You have just gotten a new and better job. A friend at the office tells you she has organised a farewell party for you.
14. You have been invited to the home of a rather new friend. You have dinner with him and his wife and a few other friends of theirs. The food was great, and you really enjoyed the evening. As you leave, your host accompany you to the door.

Other items:

2. You board the bus, pay your money and take a seat near the front of the bus. Just before your stop, you signal the driver to stop. You move to the front, the bus comes to a stop, and the doors open.
5. In the supermarket, the cashier puts your groceries in bags and turns to begin checking out the next customer. You pick up your bags to leave.

12. You are sharing an apartment with a friend. You are both sitting and relaxing in the living room. You ask your friend to hand you the newspaper, which is nearby. Your friend gives you the paper.

3.2.4 Possible Responses from Respondents.

Question 1: Your friend lend you some money

Tshivenda

Ndi a livhuwa nga maanda

(Thanks a lot)

Function

Thanking

Ndo livhuwa. Ndi azwi livhutshela.

(Thanks. I really appreciate it)

Thanking & expressing appreciation.

Ndi a zwi livhutshela.

(I really appreciate it)

Expressing appreciation.

Ndi a livhuwa. Ndi di nifha murahu nga Musumbuluwo.

(Thanks. I'll give it back to you on Monday)

Thanking& promise/
reassurance.

Ndi a livhuwa. Ndi do ni badela nga Musumbuluwo.

(Thanks. I'll pay you back on Monday)

Thanking& promise/
reassurance.

Ndo livhuwa. Ndo thusalea.

(Thanks. This will help me out)

Thanking & giving a reason.

Ee, ndo livhuwesa. Ndi khu zwi tanganedza.

(Gee, thank you so much. I really appreciate it)

Expressing surprise & thanking & expressing appreciation.

Ndo livhuwa zwinzhi. No ntshidza.

(Thank a bunch. You're a lifesaver).

Thanking & compliment

O, ndi zwi hulu. Ndo livhuwesa.

(Oh, that's great. Thanks a lot).

Expressing surprise & complimenting the action. & thanking

Question 3: your friend brings you a present for your birthday**O, ni a ndivha vhukuma. Ndo livhuwa. Ndi a zwi funa.**

(Oh, you know me so well. Thanks, I love it).

Expressing surprise & complimenting the person & thanking
expressing liking**Ndi zwavhudi.**

(That's gorgeous)

Complimenting the gift.

O, muvhala wanga. Ndo livhuwa nga maanda.

(Oh, my favourite colour. Thanks very much).

Expressing surprise & complimenting the object & thanking

Zwo naka. Ndi a livhuwa.

(It's beautiful. Thank you)

Complimenting the object & thanking

O, zwo naka. Ndo livhuwa vhukuma.

(Oh, how pretty. Thanks so much)

Expressing surprise & complimenting the object & thanking.

Ndi a livhuwa

(Thanks.)

Thanking.

O, ndi a livhuwa. Ndi zwavhudi.

(Oh, thanks. It's really lovely.)

Expressing enthusiasm & thanking the object & complimenting.

Zwe nda vha ndi tshi khou toda. Ndo livhuwa.

(Just what I needed. Thank you)

Complimenting the person & thanking.

Zwo naka. Ndo livhuwa nga maanda.

(That's beautiful. Thank you very much)

Complimenting the object & thanking

O, ndo livhuwa. Ndi zwavhudi.

(Oh, thank you so much. It's really nice)

Expressing enthusiasm & thanking & complimenting the object.

Question 4: The Vice-President of Personnel gives you a \$20.00 a week raise.**Ndi a livhuwa nga maamnda**

(Thank you very much)

Thanking.

Ndi a livhuwa

(Thank you)

Thanking.

Ndia livhuwa. Ndi a takala vha tshi vhona mashumele anda.

(Thank you. I'm glad you appreciate my work.)

Thanking &
expressing pleasure.**O, ndi zwihulwane. Ndi khou zwi takalela.**

(Oh, great. I really appreciate that)

Expressing surprise &
appreciation.**Ndi a livhuwa. Ndi a takalela uri vha a fushea nga mushumo wanga**

(Thank you. I'm glad that you're pleased with my work)

Expressing surprise &
appreciation**Ndi a livhuwa. Ndi a livhuwa vhukuma.**

(Thank you. Thank you very much)

Thanking & thanking.

Vho..., Ndi a livhuwa nga maanda.

(Mr. ..., thank you very much)

Stating the person's name
and thanking.**Ni na vhuhwavho. Ndo livhuwa nga maanda.**

(That's very kind of you. Thank you very much)

Complimenting the
person and thanking.**Ndi a livhuwa vhukuma. Ndi a funa u shuma fhano.****Ndi do shuma vhukuma.**

(Thank you very much. I like working here.

I'll continue to give it my best.)

Thanking & expressing
liking & promising.**Ndi zwihulwane.**

(That's great)

Complimenting the action
& expressing pleasure.**Question 7: Your friend lends you some money****Ni mutshidzi. Ndo livhuwa. Athi nga do zwi hangwa.****Zwi amba vhukuma.**

(You're a lifesaver. Thanks. I'll never forget it.

Complimenting the
person /action &
thanking & expressing

You really can't imagine what this means to me.)	indebtedness & expressing gratitude.
Ndo livhuwa nga maanda. (Thanking you very much)	Thanking
Ni toda lini tshelede yanu? (When do you need the money back?)	Asking about repayment/reassuring/ negotiating.
No ntshidza (You saved my life)	Complimenting the action/expressing gratitude.
Ndo livhuwa nga maanda. No nthusa. Ndi do ni lifheala ndi tshi i wana (Thank you so much. You really helped me out. I'll pay back as soon as I can)	Thanking & stating a result & promising to repay.
Ndi do vhuisa nga u tavhanya. Ndi a taklela zwe na ita. (I'll return it to you as soon as I can. I really appreciate what you're doing).	Promising to repay & and expressing appreciation.
Ndi a livhuwa. Ndi azwi takalela. Thank you. I really appreciate this.	Thanking & expressing appreciation.
Thi divhi ndi livhuwise hani. (I can't thank you enough.	Thanking.
Ni na vhutanzi uri ndi zwone? (Are you sure this is all right?)	Expressing reluctant to accept.
Mudzimu. Thi divhi uri ndi livhuwise hani. Ndo tshila. (God. I don't know how to thank you. This is a lifesaver).	Expressing relief & thanking & complimenting the action
Question 9: Your friend takes you out for lunch.	
Ndi a livhuwa. Ri do tou rali hafhu. Tshifhinga tshi daho ndi do tou rali-vho (Thanks. We'll have to do this again. Next time I'll treat you.)	Thanking & expressing desire & promising to reciprocate.

Ndi do ni bvisa-vho zwenezwino (I'll take you out soon).	Promising to reciprocate.
Ndo livhuwa tshiswitulo. Ndi do nibvisa-vho vhege idaho (Thanks for lunch. I'll take you next week)	Thanking & promising to reciprocate.
Ndi nne tshifhinga tshi daho, ho luga? (My treat next time, Ok?)	Offering to reciprocate.
Zwo vha zwavhudi. Ndo livhuwa zwiliwa. (That was very nice. Thank a lot for the meal)	Complementing the person / action & thanking.
Ndo livhuwa vhukuma. Tshifhinga tshidaho, zwi kha nne. (Thank you very much. Next time, though, it's on me)	Thanking & promising to reciprocate.
Tsho vha tshi switulo tshavhudi. Ndo livhuwa u rambiwa. (It was a wonderful lunch. Thanks you for inviting).	Complimenting the event & thanking.
Ndo livhuwa vhukuma. Ndi zwi hulwane. (Thanks a lot. That was great)	Thanking & complimenting the event.
Zwo vha zwavhudi. Tshifhinga tshidaho ndi nne-vho. (Thank you for lunch. Next time it's my treat)	Thanking & promising to reciprocate.
Question 10: A friend at the office organise a farewell party for you.	
Ni wavhudi. (That's very nice of you)	Compliment the action.
O, ndi zwavhudi. No vha no fanela ni songo zwi ita. (Oh, that's really nice. You didn't have to do that!)	Expressing surprise & complimenting the action & expressing lack of necessity.
O, ho fanela ni songo zwiita. Zwo vha zwavhudi u ita ngauralo (Oh, you shouldn't have. That was sweet of you the think of doing that).	Expressing surprise & lack of necessity & complimenting action/person
Ndi do ni tuvha. Ndo livhuwa zwothe. (I'm really going to miss you. Thanks for everything)	Expressing caring & thanking.

Ndi tshimangadzo. Ndi a livhuwa. Ndi zwavhudi vhukuma. Expressing surprise & thanking
(What a surprise! Thank you. That's really very nice) & complimenting the person/action.

Question 14: You are invited to have a very good dinner with a new friend and his wife and a few other friends of theirs.

No ita uri ndipfe ndi hayani. Ni dola ha hashu ndi tshi wana tshifhinga
(You really made me feel at home. You'll have dinner at my place when we get a chance.) Complimenting the person/action & offering reciprocity.

Ndi khou livhuwa muhumbulo wanu.
(Thanks for your thoughtfulness) Thinking.

Ndi livhuwa tshilalelo na vhathu. Ndo diphina. Ndi do ni vhona. Lo kovhela
(Thank you very much for the dinner and company. I really enjoyed myself. I'll see you later. Goodnight). Thanking & expressing pleasure & expressing an intention to continue a relationship & leave-taking.

Ndo takala u rambiwa. Ndo vha na tshifhinga tshavhudi.
(Thank you for inviting me I had a great time). Thanking & expressing pleasure.

Ndo di phina nga madekwana. Ndo livhuwa vhukuma. Zwiliwa zwo vha zwi tshi khou difha Ndi tama ni tshi da-vho
(I really enjoyed the evening. Thanks so much. The meal was delicious. I'd like to have over. I'll be in touch with you.) Expressing pleasure & thanking complimenting the event & offering reciprocate & promising.

Ndo livhuwa madekwana avhudi. Ri do dovha ra vha rothe hafhu.
(Thank you for a wonderful evening. I hope we'll get together again soon.) Thinking & expressing desire to continue a relationship.

Ndo livhuwa. Zwiliwa zwo vha zwavhudi. Ni de ha hashu-shu tshifhinga tshidaho.
(Thank you. The dinner was delicious.) I'd like you to come over to my place next time.) Thanking & complimenting the event & offering reciprocity

<p>Ndo vha na tshifhinga tshavhudi. Ho vha madekwana avhudi. (The evening was great. Thank you so much for such a lovely time . I really enjoyed it)</p>	<p>Expressing pleasure & complimenting the event.</p>
<p>Ndo vha na tshifhinga tshavhudi. Ho vha madekwana avhudi. (I had a lovely time. This was such an enjoyable evening)</p>	<p>Complimenting the events & thinking & expressing pleasure.</p>
<p>Madekwana avhudi. Ndo livhuwa tshifhinga tshavhudi Ndo diphina. The evening was great. Thank you so much for such a lovely time. I really enjoyed it.)</p>	<p>Complimenting the event & thanking & expressing pleasure</p>
<p>Ndi livhuwa madekwana avhudi. Ri do dovha ra vha rothe zwenezwino. (Thank you very much for a wonderful evening. Perhaps we can got together again real soon)</p>	<p>Thanking & expressing a desire to continue a relationship.</p>
<p>Ndo livhuwa u rambiwa. Ndo diphina vhukuma nga tshilalelo. Khari dovhe ri tangane hafhu (Thank you for inviting me. I really enjoyed myself and dinner was delicious. Let's get together again soon.)</p>	<p>Thanking & expressing pleasure & complementing the event & expressing a desire to continue a relationship.</p>

Item 2 (to a bus driver), 5 (to a cashier), and 12 (to a friend handing over a newspaper) produces phatic, ritualised responses: (Thank you), (Thank you. Have a nice day), (Thanks). Native indicated that they made these statements automatically- almost without thinking. Some native speakers, especially those who live in large cities, indicated that they would say nothing at all to the bus driver and the cashier if the were doing their jobs in a routine manner. Other native participants said that they would automatically thank anyone who did anything for them, whether it was that person's job to perform that service or not. The expression of thanks in these situation seems to be a social amenity.

Item 6 (to a friend who says to a fellow dinner, 'you have something on your face') usually produced a quick expression of thanks that was sometimes followed by a question

(Is it off?) or very rarely, by a joke (I was saving it for later) to make light of the potentially embarrassing situation. Item 11 (to a friend who compliment subject on a new hairstyle) usually produced an expression of thanks, followed by either a redundant question (Do you like it) or by expressing pleasure (I'm glad you like it). The responses to Item 8 (to a helpful spouse) were characterised by an expression of thanks followed by complimenting (you' re so nice), or expressing affection (you' re a sweetheart.)

In looking at Item , 3, 4, 7, 9,m 10, and 14, we noted that the expression of gratitude could appropriately be thought of as a speech act set, rather than a solitary speech act. In addition to expressing the simple function of thanking (thank you so much), our native-English- speaking subjects regularly expressed other functions such as complimenting (You're wonderful), reassuring (Just what I wanted. And blue's my favourite colour), promising to repay (I'll pay you back as soon as I can), Expressing surprise and delight (Oh, wow), expressing a lack of necessity or obligation (you didn't have to), and so on. These groups of functions combined to form the higher-level speech act set- expressing gratitude. This confirm the work of Cohen and Olshtain (1981), who have also found speech act sets for apologies. Depending on the situation, we found speech act sets ranging in length from two functions (expressing surprise + thanking) to five functions (thanking + expressing pleasure + complimenting + expressing a desire to continue a relationship or repay the favour.)

None of the individual language functions comprising the set could be deemed to be more important than other. As in Cohen and Olshtain (1981) with apologies, we find the various functions comprising the set did not need to occur in a fixed order. We also found that the language forms used by the participants in the more formal (employer-employee) situation did not differ significantly from many of those used friendly situations. What was different in the formal setting was that responding to the offer of a large loan, many participants used exaggerations to emphasize the depth of their gratitude (this is a lifesaver), (you saved my life), (you are a lifesaver). With the receipt of the gift of the sweater, many respondents chose to emphasize the generosity of the giver by expressing that lack of necessity for the gift (oh, you didn't have to get me anything), (you didn't have to do that). Although a wide variety of responses was theoretically possible, the native speakers were remarkably consistent in their choice of language.

Native data showed consistent use of expressions of gratitude within specifically defined contexts, often in the form of speech act sets. The extent of thank was meaningful with longer speech act sets produced under conditions of social disequilibrium when the perceived need for thanking was great. Shorter thanking episodes sometimes reflected greater social distance between interlocutors. Advanced non-native speakers have considerable difficulty adequately expressing gratitude in the target language. Some problems are pragmalinguistic in nature, exhibiting divergence from native use on lexical and syntactic levels.

3.3 SOUTH ASIAN LANGUAGES (APTE)

Here we are going to present a sociolinguistic analysis of the usage of gratitude expressions in the Marathi and Hindi speech communities of South Asia. Marathi and Hindi are among the various South Asian languages now being taught at various universities and colleges in the United States. The various terms as provided in some Marathi and Hindi language text books and by native speakers are usually the following:

In Marathi the words given as equivalent to 'thank you' are '**dhanyavad**' and '**abhar**'. The first word is used with the verb '**dene**' 'to give' and the second with the verb '**manne**' to express forms meaning 'to give or express thanks'.

e.g.

- Dyanyavad dene.
- Abhar manne.

Occasionally another word '**gratitude**' is also used with the phrase '**vyakata karne**' 'to express' so that the whole phrase is '**kartajnata vyakta karne**' 'to express gratitude'

In Hindi the same words, namely Dhanyavad, abhar and Kartajnata, are used. In addition the word sukriya which is of Persian origin is also used. All these words are considered as equivalent to the expression 'thank you'. In Hindi, as in Marathi, these words combine with various verbs to form the following expressions:

- dhanyavad dena
- abhor prakat karna
- krtajnata vyakt karna.

All these expressions mean 'to give' or 'to express thanks'. The phrase 'ka abharl **hona**' with the first particle added to the name of the person to whom thanks are due, means 'to be grateful to'.

Words for gratitude are used in public announcements at railway stations, bus terminals, public meetings, in conference and other similar situations, as well as in broadcasting over All-Indian Radio. At public functions there is a practice of expressing gratitude to the speaker in an elaborate verbalisation of gratitude also take place in writing. Introduction to books abound in expression of gratitude to individual who assist writer, editor or publisher.

In situations involving exchange of goods, no verbalisation of gratitude takes place. Neither customer nor the shopkeeper will therefore exchange phrases equivalent to 'thank you'. Similarly when service are exchanged for monetary reward , there is no verbal expression of gratitude. One does not thank a barber, a tailor, a waiter, a cab driver, and other in similar situations. The exception are situations where transitions take place in cater westerned department stores, bars and restaurants, which cater mostly to foreigners or to highly westernised Marathi and Hind speakers. In these situations, however, the language of transition is likely to be either English utterances or vocabulary.

When members of a family or households are involved in various interactions including verbal exchange, no verbalisation of gratitude takes place. Similarly when close friends interact and help each other, no verbal gratitude is expressed.

In informal social gatherings of educated and somewhat westernised Marathi or Hindi speakers the English term 'thank you' is commonly used. The equivalent term in the indigenous language, however, is rarely used. Person using the English expression in such situations may not always be a fluent speaker of English. Use of English expressions is also common among the white-collar employees in government offices and private firms.

However, no verbalisation of gratitude takes place between members of the clerical staff and those whose major function is to do the menial and physical work to run the office and to serve all members of the clerical staff.

The situational variations relating to the acts of verbal gratitude suggest that their usage falls into three broad domains each of which includes various settings. These domains are the following:

- A. Domain in which verbal gratitude is obligatory. Setting in this domain are :
 1. Public meetings and functions. In these events verbalisation of gratitude always occurs and is expected by the participants.
 2. Introductions to books. This is a setting in which expressions of gratitude are not verbal but written and can be considered as expressions of the actual speech acts. Expressions of gratitude are widespread in the introductions or prefaces of Marathi and Hindi books..
- B. Domain in which verbal gratitude does not occur and is considered a taboo. If it occurs, it has unpleasant connotations. Settings in this domain are:
 1. Interaction among relatives in a family and household.
 2. Interaction among close friends.
 3. Various daily events in which goods or services are exchanged for payment.
- C. Domains in which verbal gratitude occurs optionally depending on the intentions, motive and socio-cultural backgrounds of the participants. Settings in this domain are:
 1. Social events; ceremonies such as marriage, birthdays, etc.

2. Routine interaction among the collar employees in their place of work.
3. Various informal gatherings at educational institutions, clubs, restaurants, sport events, etc.

A. Obligatory occurrence of gratitude expressions

1. At all public functions, especially where formal speech-making is involved, the sequence of events and the roles of the participants are well institutionalised. Verbalisation of gratitude is mutual; the speaker thanks the audience and in turn is thanked on behalf of the audience and the institution organising consider himself humble in comparison with the audience. He therefore always thanks the listeners in a very verbose and formal style for listening patiently to his thoughts which he claims to be neither very original nor of high quality. The speaker in turn is presented to the audience as a learned man, very busy, yet willing to make concession for his public duties, and is letting others share his ideas. Some of the frequently used expressions by participants in these contexts are:
 - "we are indeed indebted to the learned speaker for coming here and giving a speech despite his very busy schedule,"
 - "I stand here to perform the most pleasant task of thanking today's speaker and all other individuals who helped to make this function a success;" or
 - "I consider it my very pleasant duty to thank our main speaker at this function"

Such verbalisation of gratitude takes place even if the speaker is paid. The speaker may also use expressions such as:

- "I am grateful for being invited to come and speak to you" or
 - "I am very grateful to all of you and I thank you for listening to speech patiently and for being with me."
2. Another elaborate form of gratitude expression is seen in writing. This is generally restricted to introductions of books in which him complete his work. The degree of

gratitude expression may be limited so that only two or three individuals are specifically thanked for their help. For example, the following could be the remarks:

"I am thankful to Dr Roux and Mrs. Tshilidzi for making some excellent comments after reading the whole book. I also thank NAM Publishers for publishing this book."

Such verbalisation may also be extensive where everyone who helped the author, editor, or publisher either directly or indirectly is thanked. For example, in a Marathi book, under the heading **Prakasakace Manogat** 'Publisher's statement' the publishers first thank all those who contributed to the volume. Then follow the statements thanking the editor, the high court judge who chaired the ceremony at which the book was officially declared as published, the artist who designed the cover, and the individuals who prepared the index.

B. Domain in which verbal gratitude is tabooed or disdained if it occurs

1. In a family, all members complement and reciprocate each other. This is both expected and anticipated. The responsibility of the head of the family is to provide food, shelter and other necessities for his dependants. The responsibility of the wife-mother is to run the household, cater for the needs of the children and other relatives who may reside there. The elders in the household expect the children to assist them in whatever way possible; such help is considered the duty of the children. It is assumed that everyone in the family has a specific role to play and all are aware of the other's roles. The basic principles on which the interaction of the individuals in a family unit is based seem to be:

- (a) Respect for age,
- (b) Respect for position in the scale of kinship,
- (c) Superiority of the male; and
- (d) Necessity of keeping certain family matters confined to the responsible members of the family.

In this setting there is no room for verbal gratitude because it is assumed that role performed is obligatory on the part of the individual and because acts of assistance are accepted in the spirit of mutual co-operation without words. For example:

(a) A father does not thank his daughter for doing errands just as a daughter does not thank her father for providing food and shelter.

(b) A husband does not thank his wife for making tea or for feeding his unexpected friends just as the wife does not thank her husband for buying her presents.

If indeed expressions of gratitude are used by one member of the family to another, the receiver of such gratitude may feel that something is wrong.

2. Interaction among close friends can be looked upon as an extension of the intimacy which exists among members of the closeness of friendship is determined by the degree to which there is reciprocity on the part of the individuals involved. Verbal gratitude is not considered proper payment for favours done. Instead, one pays in kind when possible. On occasion any inadvertent verbalisation of gratitude among close friends may even be considered an insult. Deliberate usage of gratitude expressions may suggest that from the speaker's point of view the friendship has come to an end because verbalisation of gratitude indicates a distant relationship.

3. Interaction with strangers and individuals outside family and close friends also does not involve verbalisation of gratitude. There is no verbal exchange or even non-reciprocal expression of gratitude, either on the part of the customers or on the part of the shopkeepers or others who offer their services. Perhaps the explanation for this lack of verbal gratitude is the feeling that since it is a business transaction and since both parties benefit from it there is no need for gratitude.

C. Domain in which Verbal Gratitude is Optional

Usage or non-usage of gratitude expression in various settings in this domain transmits additional information about participants, and their intentions. Because of the social nature of the settings in this domain the speaker has choice regarding the expression of gratitude and he may use options depending on either the kind of impression of gratitude and he may use his options depending on either the kind of impression he wants to create or on the basis of his evaluation of the setting and the participants. A variety of social, religious,

educational and occupational setting are included in this domain. The religious and social setting are included in this domain.

The religious and social setting involves festivals, parties, marriages, etc. The educational settings involve interaction among students, and between students and professors in colleges and universities. The occupational settings involve the interaction among the employees in governments and private offices, especially among the white-collar workers. The actions in these settings involve helping each other or doing favours while sharing food, gossiping, gift-giving, exchanging compliments, joking, conversing, playing games, etc.

The only generalisation that can be made about this domain is that there is a greater likelihood of gratitude verbalisation in an urban environment than in rural one, among the middle-class participants who are westernised. Both the speaker and the listener have to be from similar social classes for a high probability of gratitude occurrence. Thus the presence or absence of gratitude expression in this domain does not depend so much on the settings as in the other domain, but instead on the socio-cultural background of the participant.

Usage of the English phrase 'thank you' which is most common in the various settings in this domain, suggests that the speaker is educated, comes from the elite group or middle class, has a white-collar job, and is at least partially familiar with western mannerisms. It is also highly probable that his Marathi or Hindi speech is sprinkled with English sentences and /or English words. Such an individual is likely to be status conscious, and wants to be identified with those whom he considers elite, educated and westernised.

Just as the speaker has a range of choices in the various settings in this domain from not verbalising his gratitude at all to total imitation of western mannerism including the all too frequent use of English phrase 'thank you', the listener also can respond in many ways. He may go along with the speaker by responding in the typical Indian English phrase 'No mention' or 'mention not' to show that he shares the same attitudes and values with the speaker, or he may say nothing at all. A listener who is well-educated but has an orthodox outlook and is proud of the Indian cultural tradition is likely to react negatively to

gratitude verbalisation and especially to the use of the English phrase. He may look down upon such usage or may even ridicule such gratitude verbalisation, since he does not approve of what he considers superficial western manners.

Occasionally a listener who thinks that his friends and acquaintances are overdoing the 'thank you' act may find himself deliberately carry the usage of the English phrase to an absurd degree when interacting with them. The motive here, of course, is completely opposite to that usually associated with gratitude verbalisation in this domain. It is to show how ridiculous his friends appear with their constant 'thank you' expression in all situations.

Since it is in this domain that the individual participants have the maximum flexibility regarding the when-where-how of gratitude verbalisation, depending on the kind of impression the speaker may want to make, frequent or occasional use of English gratitude expressions may take place, or such usage may be restricted to a few select settings. The speaker will certainly use the English expression in many situations where participants consider its usage a "cultural symbol of modernity which is merely a matter of style, to be cultivated in private and exclusive circles" (Beteille, 1967:242), and associate such usage with westernisation.

3.3.1 Cultural Values

Although verbalisation of gratitude at public functions can be explained as the result of adopting parliamentary procedures from the West, the question still remains as to why gratitude is not verbalised among the Marathi and Hindu speakers in other domains of social interaction. In order to understand this lack of what westerners may consider an essential aspect of polite behaviour, it is necessary to look at the cultural values and ideals which prevail in Marathi and Hindu communities. Needless to say that they are part of the cultural values and ideals of the Hindu society as a whole.

One of the most basic concepts among the Hindu's is that of 'dharma' which can be broadly translated as 'duty, obligation religion', etc. The concept of 'dharma' was developed by the early Hindu philosophers and sages who codified the religious and social

behaviour of the various segments of society. The concept 'varnasrama dharma' 'appropriate associated with each of the four 'varnas' classes of the society as well as with the four 'asramas' classes of the society as well as with the four 'asramas' ` stages of life an individual is supposed to go through is considered to be a cornerstone of the Hindi way of life. The eternal salvation of an individual depends on his proper behaviour according to his 'varna' and according to the 'asrama' he may be in.

Another prevalent attitude is that formalities are for strangers and not for one's relatives and close friends. Verbalisation of gratitude is considered as part of the formal etiquette which, if at all acceptable, is not to be observed when interacting with one's parents, wife, siblings or friends. The notion that one's family members should not be thanked at all or , if they have to be thanked it should be done implicitly, is reflected in the following remarks from the preface to a book written by an Indian anthropologist settled in the U.S: " Following the traditional Hindu manner, I shall only implicitly thank my family which has, as always, helped me most, directly as well as indirectly, during the course of writing" (Khare, 1970: xxii).

A Hindu novel by a famous writer illustrates the notion that one should not verbalise one's gratitude to one's relatives. In this novel the hero, who has gone to England, writes regularly to his wife and is persuading her to join him there. In one such letter he writes:

"You have done much for me for which I could praise you. But such praise would be like thanking a person who holds the plate for you at the table. This kind of praise seems to me to be extremely formal and out of date. I want to find in you something so hurtful that without saying a single word I can praise you with my whole being (Rakes, 1961:146)"

Among the educated Marathi and Hindu speakers there appears a growing tendency to verbalise gratitude, but only by using the English phrase 'thank you' and that , too, outside the circles of family and close friends in which the cultural values discussed above seem to dominate. For those few who try to adapt western manners totally, the Indian cultural values are complexly discarded and verbalisation of gratitude takes place even among the family members and close friends. However, it is relatively rare.

3.3.2 The American Scene

Although polite behaviour occupies an important place in both the American as well as the Marathi and Hindu speech communities, the norms of what constitutes polite behaviour are quite different in them. With regard to the particular aspect of polite behaviour under consideration here, the following seem to be established norms the American speech community.

American students learning Marathi and Hindi want to know how to say 'Thank you' and "please" in these languages. The main reason for this desire is that they are well versed in using these expressions along with many others such as sorry, excuse me, pardon me, do you mind, may I and so on as part of polite behaviour in their daily encounters with other individuals both within the family and in the society at large. The usage of gratitude expressions in American culture is much more extensive than in South Asian communities. Americans verbalise their gratitude for all sorts of big and small favours, for gifts and compliments; they use gratitude expressions in situations involving exchange of goods and services for monetary payments; they use them in a variety of other informal and formal situations, for example, cocktail parties, gatherings of relatives and/or friends for special occasions, press conferences, entertainment shows, etc. There are many expressions all of which use the word 'thank' e.g. 'many thanks, thank you, thank you very much, thanks much, etc.

The use of these gratitude expressions in the American speech community is so pervasive that it becomes almost mechanical. An average American is oblivious to how often he says "thank you" in his daily interaction with members of his family, his friends, his colleagues, at his place of work and other individuals in society at large. Individuals often get annoyed or angry if proper gratitude response is not forthcoming within a reasonable time. On occasion 'thank you' is used not to express gratitude but to shut off incessant talk, action, etc. In such situations it is often used for a deliberate break in communication with the clear indication on the part of the listener that he is no longer interested in what the speaker has to say.

3.3.3 Rules for usage

1. An automatic response of saying "thank you " for every small favour done must be suppressed unless one happens to be among Marathi or Hindi speakers who are highly westernised and use either English, or the native language heavily sprinkled with English words for communication on most occasions.
2. Gratitude expression in Marathi and Hindi should be used at a public function, especially if the American guest is required to make a speech.
3. Gratitude expression should not be used in a traditional family and /or households, especially where the American guest may have been adopted as a member of the family.
4. No gratitude expression need be used when interacting with persons of lower socio-economic status such as servants.
5. Gratitude expression should not be used with non- westernised Marathi or Hindi speakers who may consider the American individual their close friends or whom he may consider as good friends.
6. There is no need to use gratitude expression in a buy-selling encounter or where payments are made for services.
7. As far as possible, only English expressions should be used when mixing with high-class westernised Marathi or Hindi speakers at informal gathering.

The emic analysis of gratitude verbalisation in South Asian communities and the resultant rules presented above help us to achieve a high degree of predictability with regard to the appropriate usage of such expression and also give us an insight into the cultural norms connected with the notions of polite behaviour. However the fact remains that ultimately it is the individual who makes decision, but his decision is always subject both to grammatical and social restrains (Gumperz, 1964:138). Having the communicative

competence, which analyses like the above provide, certainly facilitates the correct decision-making process.

In the South Asian environment, such a decision depends only on the constraints and rules the individual knows, but also on other available cues, especially in domains where cultural norms are not dominant. For example, the appearance of the listener, his dress, his mannerism, and his speech style will often suggest whether or not the speaker should verbalise his gratitude. In domains where cultural norms are dominant, inappropriate use of gratitude expressions are generally not used, but are not strongly tabooed if they occur, the response to the use of such expressions by a foreigner may simply be one of confusion, mild amusement or scepticism. On the other hand, observing the rules of verbalisation of gratitude properly will result in the individual's acceptance into the culture more readily.

3.4 ENGLAND (OKAMOTO AND ROBINSON)

The general aim of the two studies reported here was to examine whether the Brown and Levinson (1987) politeness model would map onto another type of verbal behaviour, namely, expressing gratitude. When a person (a receiver) receives a benefit from another person (a giver) (e.g., a receiver borrows something from a giver), he or she usually says something to express his or her feelings of gratitude. These expressions are diverse. They are considered to be influenced not only by the characteristics of the giver's benefiting behaviour. The result in these studies showed that gratitude expressions ranged from colloquial forms (e.g., "Ta" "cheer") to very formal forms (e.g., thanks ever so much) and that various additional expressions were also used.

Very different kinds of behaviour were compared in Miyake's study (Miyake 1993,1994); for example, helping complete an assignment before the deadline, filling the receiver's glass at a party, giving the receiver a souvenir of the giver's trip, and offering to show the receiver notes of lectures that the receiver missed because of illness. It is possible that factors other than the giver's imposition might also have been responsible.

STUDY 1

In every life, people often hold doors open for other, either for people behind them or people coming the opposite direction. In many cases the person for whom the door is opened (receiver) responds to the person opening the door (giver) by expressing gratitude. There are various types of door-opening behaviours. In this experiment, gratitude expressions were compared among the following types of door-opening behaviour.

Type 1. A, proceeding in front of B, holds a door open for B without looking back at him or after A goes through the door.

Type 2. A, proceeding in front of B, holds the door open for B and looks back at him or her after A goes through the door.

Type 3. A, reaching a door from the opposite direction of B, holds it open and lets B pass through before A goes through it. A waits and looks at B while holding the door open for B.

Type 4. A, reaching the door from the opposite direction of B, holds it open and lets B pass through A goes through it. A waits and looks at B while holding the door open for B.

All of the situations above A gives hold a door open for B (receiver). However, in other respect, the four types are different from one another. In each successive type, a new factor is added to A's action in relation to B. These additional factors are expected to influence the expression of gratitude by B.

In actual conversations, a receiver does not always express gratitude, even if he or she has received a benefit. Some factors may decrease the frequency of occurrence of gratitude expressions. First, if the giver has not made evident his or her intention that the helping behaviour has been directed to the receiver, The receiver might be inclined to the giver is small, the benefit to the receiver negligible, and the activity frequent, the receiver may judge that the cultural norm allows the receiver not express gratitude.

Type 2,3 and 4 are different from Type 1 in that A at looks B while keeping the door open for B. This action of A is expected to have an effect on the occurrence of gratitude expressions. When one person looks at another, this signals that he or she is paying him or her attention and a communication channel is open is opened between them (Argyle, 1994). Thus A's intention of door opening for B is shown explicitly to B, and at the same time, B is given an occasion to express in contrast, it is relatively easy for B not to say anything to A.

From Type 2 to 4, A's imposition in benefiting B was considered to increase successively. In type 2, A kept the door opened for B with only a minimal wait. In type 3, the waiting of A for B was increased. In type 4, A also let B pass through first. It was predicted that these three types, the likelihood of the gratitude expressions would successively increase from Type 2 to 4.

Method

Participants

Participants in study 1 were 228 people (108 males and 120 females) passing through doors in the main library of the University of Bristol. Most participants were students.

Experimental Conditions

The following four experimental conditions were established:

1. Going in the same direction, not looking back (NLB);
2. Going in the same direction, looking back with eye contact (LB);
3. Going in opposite directions, experimenter going first with eye contact(EF);
4. Going in opposite directions, participant going first with eye contact (PF)

Experimental Setting

Doors, identically placed between stairways and reaching rooms on each of three floors, were randomly used for the experiment. A handle was attached to each side of the doors.

Procedure

Only people who passed through the doors singly where chosen as participants of the experiment. In the NLB condition the experimenter preceeded the participant in

approaching the door. On reaching the door, the distance between the experimenter and the participant was about 1.5m. The experimenter pushed the door open, went through, and held it open for the participant without looking back at him or her.

The LB condition was identical to this except that the experimenter looked back with a neutral facial expression and made eye contact with the participant when he held the door open for him or her.

The EF condition, the experimenter moved to the door just before the participant reached the other side of it. The experimenter pushed the door open, went through it first, and then kept it open while the participant passed through it. The experimenter stopped and looked at the participant while keeping the door open.

In the PF condition, the experimenter reached the door at the same time that the participant reached the other side of it. The experimenter pulled the door open, let the participant go through first, and then he passed through it. The experimenter goes through first, and then he passed through it. The experimenter stopped and looked at the participant while he kept the door open for him or her.

Results

Categories of responses

Participants' verbal expressions were listed and then categorised:

1. Colloquial phrase: "cheers," "Ta"
2. "Thanks"
3. "Thank You"
4. Special forms (those with modifiers, additional phrases, or other special forms). In this investigation, the following frequencies occurred: "Thank you very much" (3), precomment + "thanks" (2), "sorry" (2), "Thank you so much" (1), " Thanks a lot" (1), "Thank you, thanks" (1), and "Thank you, Cheers(1).

Politeness of Expressions

Colloquial phrases appeared most frequently in the LB condition and special forms in the PF condition. Participants in the LB condition uttered less polite forms than those in the PF

condition. Although the EF condition was not significantly different from either the LB condition or the PF condition, it appeared to be somewhere between them. The occurrence of utterances or the politeness of expressions did not differ between the genders.

STUDY 2

Door opening is a simple form behaviour. Generally speaking the imposition accepted by a door opener is not great. Although the forms used in study 1 differed as a function of the experimental conditions, a wide range of variation was relatively narrow, and very polite forms were rarely used, even in the PF condition. This study focused mainly on the expressions used to a friend of the receiver: a familiar, equal status giver. However, except for giver responsible situations, this study also included another type of giver in each of the situations to confirm the generality of the results: an unfamiliar, high status giver. The reason for excluding high status givers in giver-responsible situations was that introducing this type was often considered to be unnatural. The conclusions reached concerning the hearer's imposition and the locus of responsibility thus far were expected to hold true for both types of givers.

METHOD

Participants

Questionnaire data were collected from 128 undergraduate of the University of Bristol. The data from 6 participants were excluded because their nationality was not British or their mother tongue was not English. Two others were omitted because they misunderstood the instructions. This left 120 participants (39 males and 81 females)

Outlines of the Vignette

- Neither responsible, large imposition. Set 1: The giver gives a guest lecture or her speciality at a meeting organised by the receiver.
Set 2: The giver lends his or her valuable photographs for an exhibition mounted by the receiver.
- Neither responsible, small-imposition. Set 1: the giver, sitting next to the receiver in a meeting receives two copies of a leaflet and passes one on the receiver.
Set 2: the giver gives direction to a laboratory in a building.

- Recover-responsible, large-imposition. Set 1: the receiver keeps the giver waiting outside of a university building and returns to the building to fetch his or her pen case left behind in a room.
Set 2: the giver bring a bag to the bus stop that a receiver has left behind at a giver's home that a 5-minute walk away from the bus stop.
- Receiver-responsible, small imposition. Set 1: the receiver returns to a room to turn off lights- keeping the giver waiting outside.
Set 2: the giver picks up a ballpoint pen that the receiver has dropped.
- Giver-responsible, large-imposition. Set 1: The giver returns \$30 borrowed from the receiver long after the agreed date of repayment.
Set 2: The giver removes his or her suitcase that has been blocking a corridor in a hall of residence for more than a week.
- Giver-responsible, small-imposition. Set 1: the giver returns a ballpoint pen borrowed from the receiver for a few minutes.
Set 2: the giver clears his or her bag from a vacant seat to a lecture hall for the receiver to sit down.

Procedure

Data were collected in an introductory psychology practical class. The two different sets of questionnaire were distributed randomly. The participants were instructed to imagine they were the receiver in the vignettes and were asked to write what they would say in each of the situations, first, if the giver were a close friend of the same gender (the equal status giver) and second, if the giver were a male professor of slight acquaintance (the high status giver).

Results

The gender the imposition, the more often the polite forms were used, especially in the neither-responsible situations. When the giver was responsible for the imposition, the extent of imposition in the receiver-responsible condition was unexpected and remains to be explained. ATEs, were used rather frequently in the receiver-responsible situations. For the equal status giver, ATEs appeared more in the large imposition condition than in the small-imposition condition. Further remarks need to be made about the use of ATEs. They were unexpectedly used in the giver-responsible situations. In these situations, some

participants might have considered that when the giver made restoration, his or her responsibility for having brought about an unfavourable state to the receiver was made explicitly and his or her positive face (Brown and Levinson, 1987) was threatened. Therefore, these participants might have used ATEs to show their consideration for giver's face.

Taken together, the results of the two studies have validated Brown and Levinson's (1978, 1987) "rash attempt" to bring structure to the phenomenon of variations in the use of polite expressions. Most of the previous work has relied on the verbal reports of participants, rather than on their actual speech behaviour in situations. Studies 1 and 2 yielded very similar data using the two different methods, thereby increasing confidence in the validity of earlier studies that relied solely on the reports of what participants would say. The data here are consistent with other analysis that have suggested extensions, elaborations and modifications to the Brown and Levinson (1987) theory. The studies here applied their theory to gratitude expressions in mundane contexts and have provided general and strong support for it in a basic sense. These studies have also obtained further findings that suggest that politeness phenomena are more complicated than Brown and Levinson (1978, 1987) originally proposed (e.g., Holtgraves, 1992, Lim & Bowers, 1991; Okamoto, 1986, 1992a, Tracy, 1990, Coulmas, 1981).

Brown and Levinson's theory is also problematic as an explanation of the use of ATEs. ATEs appeared often in the receiver-responsible situations but rarely in the neither-responsible situations. ATEs, being susceptible to the responsibility variable, rather than to the imposition variable, cannot simply be regarded as occupying a high position on Brown and Levinson's undimensional politeness scale. In study 2 there was variability both within and between the vignette sets and although this did not interfere with demonstrations of the relative differences predicted, the variability in the absolute level of politeness across examples within conditions is noteworthy.

3.5 JORDANIA (MAHMOUD A. AL-KHATIB, 1987)

Al-Khatib examines congratulations and thank you announcements in Jordanian newspapers. The practice of placing personal messages of congratulations and thanks in

newspapers, which is very common in Jordan, will be looked at in terms of their use by Jordanian people for the purpose of serving a number of communicative functions. The purpose of this investigation is to determine the full extends well beyond the normal information-giving function of newspaper announcements. Moreover, the study also revealed that congratulation and thank you announcement are governed by such sociological factors as sex, socio-economic status, an occasion, among other factors.

3.5.1 Definition of Congratulation or Thank You Announcement

All types of announcement, as Nwoye (1992) put it, have function of telling some readers/hearers about something. Congratulation and thank you announcement are no exception. They have done the specific function of communicating pleasure, approval, or praise to a particular person(s), and at the same time they intend to communicate particular information pertaining to the occasion itself. Bearing in mind the fact that congratulation and thank you announcement are primarily and essentially friendly social acts which aims at establishing and maintaining good relations between individuals, one might argue that any definition of this type of announcements should take function as the main criterion. Parallel to the definition suggested by Holmes (190:159) – a definition of congratulation and thank you announcement can be established:

“ A congratulation or thank you announcement is a communicative act addressed to B’s face-needs and intended to praise or approve a particular achievement or action, and thus to strengthen good and healthy relations between A and B (where A is the announcer and B is the person congratulated or thanked)”

Having agreed that congratulation and thank you announcements (CT announcement) represent communicative events, an attempt functions they intend to serve, how they serve them and by what means they attempt to serve them.

3.5.2 Congratulation and Thank You Announcements

By congratulation announcements we mean all these items or advertisements which are placed for a particular occasion, such as passing an exam, getting a degree, getting a promotion, a birth, a wedding, etc. Congratulation announcements are also used to make known publicly the arrival of a son who was studying abroad or the opening of new business, etc. Thank you announcements are also items which appear in the newspaper for the purpose of thanking somebody who has done a valuable favour to somebody else. Good examples of these are the notices which are addressed to doctors who carried out a successful heart operation, or to those who participated in an important delegation of reconciliation between two tribes, or to those who congratulated somebody on a successful achievement and so on.

Everyday the Jordanian newspapers carry a plenty of announcements, but the number of the newspaper insertions depends on the type of occasion taking place. For instance, upon the announcement of the result of the secondary level exam, or the formation of a new cabinet, congratulation announcements may occupy four or five pages in a single issue. It is also noticed that the frequency of an announcement ranges from a single to several insertions, sometimes running for several days. The same announcement can also be placed in more than one newspaper simultaneously. These announcements are usually made by the family, a friend, a relative, or a colleague or in some cases by an educational institution from which the addressee (s) has graduated.

3.5.2.1 The data

The data for this study was collected from two national newspapers, Al Ra'y and A Dustour, the oldest newspaper in the country. The chosen newspapers were selected over a period extending from January to June 1996. This was done in order to see whether the varied public occasion like the formation of a new cabinet, or the result of the secondary school and the university exams, have effect on the type, number, and size of announcements.

A total of 122 announcements of congratulation and thanks form the basis of this investigation. The announcements were of two types. One type is used to announce congratulations and other-the thank you notices- are made to convey feeling of gratitude. The present work is based on 122 announcements consisting of 94 'congratulations' and 28 'thank you'.

3.5.2.2 Objectives

Socio-linguistics research has contributed greatly to our understanding of the communicative functions of language, and there are in fact a good many studies that deal with Jordanian society in particular (Ide, 1993; Clancy 1986; Fries, 1990a; Hymes, 1972; Gumperz, 1972; Nwoye, 1992; Al-Khatib, 1995, 1994; Farghal and Shakir, 1993). The main objective of this study is to shed some light on the communicative functions of these announcements and also on sociological messages they are trying to express. Another purpose of the study is to see whether the socio-economic status, sex and other socio-cultural factors have any influence on the structure, size, pattern, number, and frequency of announcement, or on the type of language being used in announcing. The main objective is then is to provide insight into these issues, drawing on data collected from Jordanian society.

3.5.3 The study

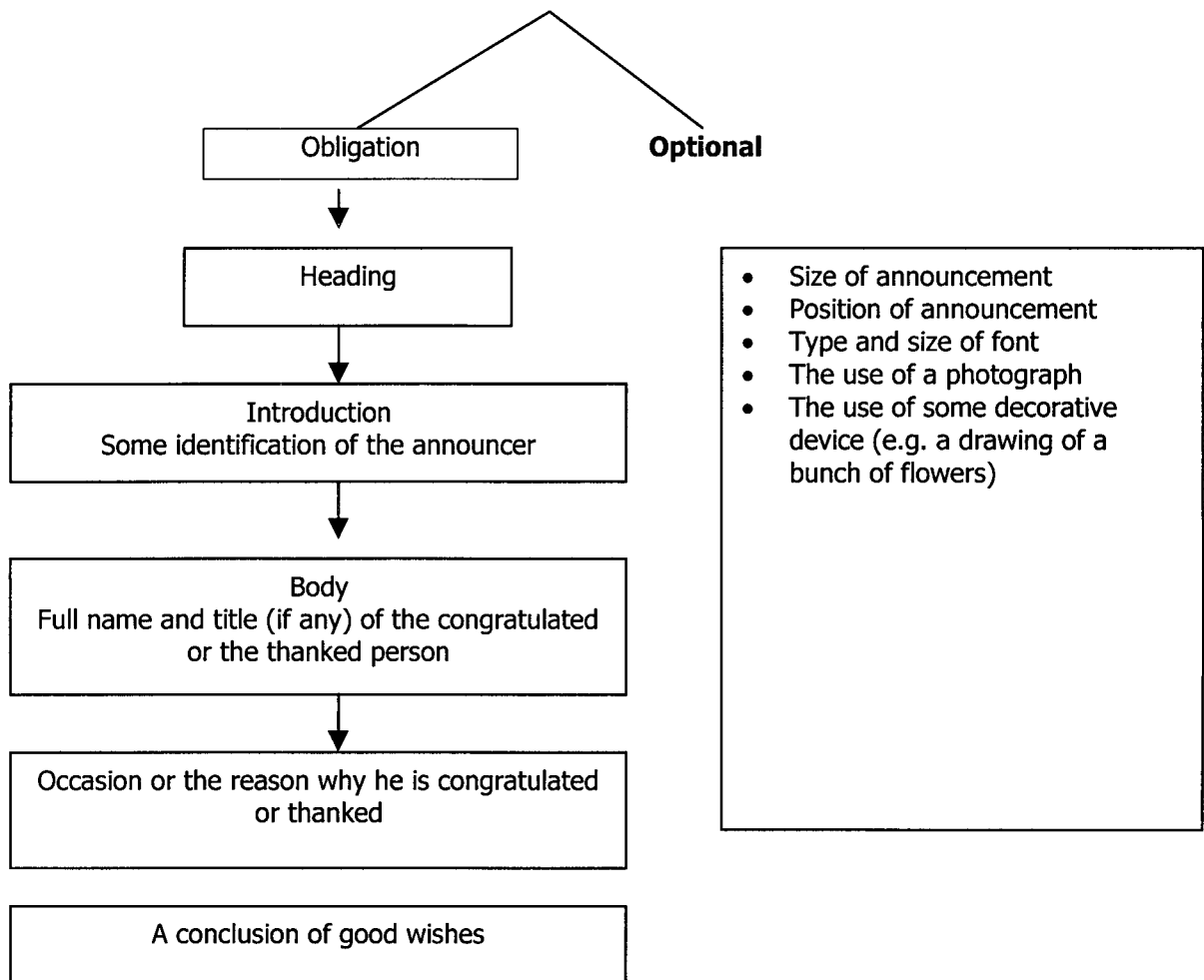
The analysis upon which the following discussion is based was carried out with three important points in mind: first, to examine the structural and linguistic components of announcements; second, to highlight the communicative functions they attempt to serve; and third, to see what type of socio-cultural factors might govern the use of these announcements.

3.5.3.1 Structural features of CT announcements

By structural features we mean all those elements which form the structure of an announcement such as its appearance, size, layout, position in the newspaper, type of font, graphics, etc. In fact, CT announcements belong to what Enkvist (1987) calls

template texts. It should be noted here that CT announcements have several features in common with obituary announcements which belong to the same family of texts (template text). The data below shows that CT announcements have obligatory as well as optional features. The obligatory are those features that should be included in the announcement, and the optional are those that are left to personal choice.

STRUCTURAL FEATURES OF CT ANNOUNCEMENTS



In congratulation announcements the heading is usually a very short phrase of the form 'congratulation and good wishes' or 'A deep congratulation' or 'hearty congratulation' or 'A message of love'. The introduction is usually of the form 'X would like to express his warm congratulation to...'. This is followed by the name and title (if any) of the person in question. The occasion is then stated by saying, for example 'for getting a PhD with a first class honours degree'. The announcement then would be rounded off by saying 'I wish you all the best' or 'I wish you all the success and progress under the auspices of His

Majesty the King' or 'under the sovereignty of the flapping Hashimite flag'. The heading, the names of the birth the announcer and the congratulated, their full titles (if any) and the concluding statement are all printed in bold-face with varied sizes of font.

As for the thank you announcement, the heading consist usually of two words, 'Thank and gratitude', or 'thanks and appreciation'. The following is a typical thank you announcement: 'X would like to express his deep thanks and gratitude to the skilful Dr. Y, the nurses and all members of staff in ... hospital for their hospitality and for the nice care that I received during my stay in the hospital. God bless you all for what you have done for me, helping that you will remain a good example for others in serving people and humanity'.

Congratulation announcement that were addressed to students who have got their MSc, MA, or PhD degree, particularly those who received their education in the US or in the West, it has been noticed that the name of the University from which they were graduated was stated in full in both Arabic and English. Jordanians tend to brag about having a son or a daughter studying outside the country, particularly in the West, because this is an indication that the graduates and their families and relations are of high socio-economic status.

Another feature of congratulation announcements, particularly those addressed to doctors who have got their higher degree in medicine or who have opened a new clinic, is the indication of their specialisation along with the address of his new clinic. For example:

'A and his family would like to congratulate Dr X for his return from the USA and getting his certificate'.

3.5.3.2 Linguistic features of CT announcements

Since they are aimed at maintaining good relations between people, the type of language used in CT announcements is polite and colourful. So, there is a direct and straightforward reference to the words 'congratulation' and 'thank you'.

To have a strong influence on the congratulated and to make their feeling more noticeable, some announcers tend to round off their congratulations by saying '... alf mabruuk', a thousand of congratulations to you'. Similarly, it has been observed that thank you notices have some other strong expressions that are not found in the notices have some other strong expressions that are not found in the notices of congratulation like 'a great deal of appreciation', we are greatly indebted to...', and some other meritorious expressions which talk of the generosity or skilfulness of the addressee and which seem to be used in order to pronounce the merits and goodness of the thanked person.

Literature and religion were also found to play a role in the process. Some announcers tend to include in their CT notices proverbs or some lines of verse that have gained the position of proverbs in the language. For Example:

- Man talaba? Al cula sahra? alayali-
(No gain without pain.)
- -? Al cilmu yabni biyutan la cimada laha walijahlu yahdim bayta? Al cizi walkarami
(Knowledge can support homes with no foundations, while ignorance can destroy the homes of rich and generous).

3.5.4 Socio-cultural factors affecting the use of CT announcements

A number of socio-cultural factors such as sex, socio-economic status (represented by the level of education, occupation, and family or tribal background), and occasion play an important role in determining the type of announcement in terms of size, content, frequency of an announcement as well as the number of times it is made in the newspaper.

3.5.4.1 Sex

One of the main objective of this study is to see whether the sex of the addressee has any effect on the way congratulations or thanks are announced. Sex factors in this study showed that it has nothing to do with the way of announcing congratulations or thanks in terms of using photograph in the announcement. In Jordan, like many other countries in the Arab world, men are much more involved in social, political, and economic life than

women. That is, they are apt to occupy more important positions in social life than those occupied by their female counterparts. By contrast, women, who are usually involved in less important social activities such as running continue their higher education or have fewer chances to continue their higher education or to participate as effectively receive CT announcements is much lower than their male counterparts, who occupy in the society such important positions as ministers, officers, managers, university professors, etc.

3.5.4.2 Socio-economic status

The population in Jordan are still undergoing a great deal of social mobility. In other words, it is a society still in the making (Al-Khatib, 1988; Abdul-Jawad, 1981). So, three important factors-education, occupation and family or tribal background determine the socio-economic status of the individual. People who occupy official positions or occupations receive more CT messages. The data revealed that there were four congratulation announcements directed to a Sherkh of a tribe who, by virtue of his position, enjoyed a higher socio-economic status upon his appointment as the head (Sheikh) of his tribe.

It has been observed that socio-economic status plays an important role in promoting a different type of language. The type of language used in writing announcements addressed to people of a high social status is characterised by being warmer, more flowery, and more formal.

3.5.4.3 Occasion

The number of announcements made in each newspaper is dependent on the type of public occasion which has taken place. For example, it is highly likely that the number of announcements which are made upon the occasion of announcing the secondary school exams, are much more than those made to congratulate people on their usual everyday occasion. The greatest evidence of the influence of occasion on CT announcement can be clearly seen in the analysis of the announcements included in a newspaper, which was issued upon the formation of a new cabinet. In that newspaper there were 154 announcements of congratulation occupying six consecutive pages in a single issue.

Occasion, therefore, plays a very important role in determining the number, size, and type of announcements being made in newspapers.

3.5.4 The communicative function of CT announcements

Congratulating and thanking are social acts aimed at maintaining good relation between individuals. To congratulate or to thank is to act kindly for the purpose of maintaining the social equilibrium and the friendly relations between people (Leech 1983:82) Thanking and congratulating were also looked at by some other linguists as good examples of face-supportive acts (Holmes, 1990, 1988; Harris, 1984, among others). This because CT announcements, like compliments, focus on the addressee' positive face wants.

Throughout a careful scrutiny of the data, the following patterns of communicative functions have been established:

- CT announcements are intended to communicate feelings of pleasure, approval, gratitude and good-wishes.
- They are aimed at maintaining good relations between the two concerned parties (the announcer and the addressee) through the use of a great deal of flattering expressions that might enhance the addressee's social status.
- They are informative in the sense that they communicate a lot of information about the announcer, the addressee, their relations, their socio-economic statuses, the addressee's achievements, etc.
- They call for a type of behaviour that is worthy imitation.
- They are motivational in the sense that they attempt to communicate a type language that might motivate the addressee to do more (progress and good-deed), and as well as motivate others to model their behaviour after that of the addressee(s).

- By including a photograph in congratulating announcements, the announcer attempt to support the communicative function of the announcement by supply a visual image of the addressee more clearly.

Another function which needs to be mentioned here is the use of CT announcements by some institutions or individuals for the purpose of selling themselves or selling addressee (e.g. a specialist doctor) to the public.

The main issue discussed here was the communicative functions of CT announcements. In an attempt to shed some light on the communicative functions, of these announcements, five Jordanian newspapers were examined. These announcements communicate a lot of information about the addressee(s). For example, it has been observed that those announcement which are made to congratulate a couple on their wedding, intend to communicate a lot of information far beyond the occasion itself. They communicate lengthy details about the wedding ceremony, the bride and the bridegroom, their families, and their social as well as economic status, time and place of celebration, time and place of the honeymoon, etc. Thank you announcements were also found to communicate a wealth of information about both the announcer and the addressee(s). In both types of announcements, The structural and the linguistic features of announcements have a role to play in the process o communication. Moreover, there is an obvious correlation between CT announcements and a number of socio-cultural factors such as sex, socio-economic status, and occasion.

3.6 CONCLUSION

In this chapter a presentation of the analysis of the usage of gratitude in various languages was made. In expressing gratitude the participants are bound by rigid norms while others have a range to select from, thus giving them an opportunity to choose the style and appropriate to the situation at hand. The more people know about a particular society the more efficiently they can express gratitude. The analysis of gratitude in these different languages and the resulted rules presented above help us to achieve a high degree of predictability with regard to the appropriate usage of such expressions and also give us an insight into the cultural norms connected with the notions of the expression of

gratitude. Observing the rules of verbalisation of gratitude properly result in the individual's acceptance into the new culture more readily.

CHAPTER 4

GRATITUDE SITUATIONS IN TSHIVENDA

4.1 AIM

In this chapter five major gratitude situations will be selected together with sub- situations in each of the five major situations. From these situations a questionnaire will be drawn up which will be completed by students. An analysis of gratitude expressions within these completed questionnaires in Tshivenda will be made in accordance with a list of gratitude functions, i.e. gratitude functions in the sub-situations, gratitude functions in the major situations as well as gratitude functions in all situations.

4.2 GRATITUDE SITUATIONS

Five major situations have been selected. This study chose to study situations in which gratitude was expressed in response to receiving a reward, gift, favour, service and compliment (Eisenstein and Bodman 1986:169). The following sub-situations in each of the five major situations were selected:

Major Situations

Sub-situations

- | | |
|-----------|---|
| 1. Reward | (a) A prize for academic performance at school.
(b) A reward for finding a lost article.
(c) A cup for winning in sport. |
| 2. Gift | (a) A gift on the birthday of your friend.
(b) A gift on completion of studies.
(c) A gift on the wedding of your brother or sister.
(d) A gift on completion of initiation. |
| 3. Favour | (a) Offer to help a friend.
(b) Offer to help your sister. |

4. Service
 - (a) Preparation of food.
 - (b) Household chores.
5. Compliment
 - (a) Compliment on new possession.
 - (b) Compliment on appearance.
 - (c) Compliment on ability.

The specific questionnaire is the following one:

1. Situations where a reward is given to a person

1.1 A prize for academic performance at school

Thoho-ya-tshikolo Vho - Tshivhase na vhadededzi vha vho ndi vhathu vhane vha ita uri hu vhe na mutatisano tshikoloni tshavho. Vhana vhane vha kona siani la zwa pfunzo vha a newa pfufho. Lufuno ndi ene o fhiraho vhagudiswa vhothe kha Gireidi 10. O pfa o hulisea vhukuma. Thoho-ya-tshikolo vho - Tshivhase vho mu nea pfufho nge a fhira vhagudiswa vhothe kha Gireidi 10.

(The principal Mr Tshivhase and his staff make sure that there is competition among the pupils. Pupils with high academic achievements are given prizes. Lufuno is the one who excelled in this regard at Grade 10. She felt proud when the school principal, Mr Tshivhase gave her her prize for being the best student in Grade 10).

Kulivhutshela: Musi Lufuno a tshi tangedza pfufho i bvaho kha thoho-ya-tshikolo, o livhuwa a ri:

(When Lufuno receives a prize from the school principal she thanks by saying):

1.2 A reward for finding a lost article

Todani o vha o namela bisi a tshi khou ya tshikoloni. A tshi swika tshikoloni a wana uri o xedza mutshini wa u shuma mbalo. Inwi na mbo di i doba na mu isela tshikoloni ngauri wo vha u na dzina lawe khawo. Todani o ni livhuwa nga tshifhiwa nge na mu dobela mutshini.

(Todani was going to school in the morning by bus. When she arrived at school she found out that she had lost her expensive calculator. You found it and gave it to her because there was her name on it. Todani thanked you for that and gave you a reward.

Kulivhutshela: Nga murahu ha musu no newa tshifhiwa nga Todani, no mu livhuwa na ri:

(After you received a reward from Todani, you thanked her by saying):

1.3 A cup for winning in sport

Tshikolo tsha khalavha tshi khou tamba makhaula-tshela na tshikolo tsha Duthuni kha vhana vha fhasi ha ninwaha ya 13. Vhane vha do fhenya vha do wana tshiphuga. Tshikolo tsha Khalavha ndi tshone tshela tsha fhenya tsha thuba tshiphuga.

(Khalavha School was playing against Duthuni School in the under 13 years cup final. The victorious school would win a cup / trophy. Khalavha School won the trophy).

Kulivhutshela : Nga murahu ha musu tshikolo tsha khalavha tsho fhenya, mukaputeni wavho a tshi tangedza tshiphuga kha Mulanguli wa Liisela o livhuwa a ri:

(After Khalavha School became victorious, when receiving the cup their captain thanked the circuit Manager by saying):

2. Situations where a gift is given

2.1 A gift on the birthday of your friend

Khonani yanu Tshilidzi o ni ramba kha u takalela divha lawe la mabebo. Heli ndi divha lihulwane vhukuma khae ngauri u na minwaha ya 17. Inwi no mu dela na tshifhiwa tshela na mu rengela.

(Your friend Tshilidzi has invited you to her birthday party. This is a special day for her because she is 17 years old. You have bought a gift for your friend).

Kulivhutshela: Nga murahu ha musu khonani yanu Tshilidzi o tangedza tshifhiwa, o ni livhuwa nga u ri:

(After your friend Tshilidzi received this gift, she thanks you by saying):

2.2 A gift on completion of studies

Murathu wanu o fhedza murole wa fumi. Hezwi ndi zihulwane vhukuma khae ngauri ndi gundo khae. Inwi no mu disela tshifhiwa ngauri o shuma zwavhudi.

(Your brother passed Grade 12 with flying colours. This is a great achievement for him. You bought a gift for your brother).

Kulivhutshela: Nga murahu ha musu murathu wanu o tangedza tshifhiwa itsho, o ni livhuwa a ri:

(After your brother has received that gift, he thanks you by saying):

2.3 A gift on the wedding of your brother or sister

Khaladzi anu Lufuno u na munyanya wa mbingano. Sa khaladzi anu inwi no mu rengela tshifhiwa hu u mu tamela mashudu kha mbingano yawe. O pfa o takala vhukuma ngauri heli ndi duvha lihulwane vhukuma khae.

(Your sister Lufuno was having a wedding ceremony. As your sister you bought her a gift for her wedding. She felt very happy because that was a special day for her).

Kulivhutshela: Nga murahu ha musu Lufuno o tangedza itsho tshifhiwa tshi bvaho kha inwisa khaladzi awe, o ni livhuwa ari:

(After Lufuno received that gift from you. She thanked you by saying).

2.4 A gift on completion of initiation

No fhedza vhege tharu ni murunduni. Duvha le na vhuya ngalo, makhadzi wanu vho ni disela tshifhiwa.

(You spent three weeks in the initiation school. When you came back, your aunt brought you a gift).

Kulivhutshela: Nga murahu ha musu no tangedza tshifhiwa tshi bvaho kha makhadzi wanu, no vha livhuwa na ri:

(After you received that gift from your aunt, you thanked her by saying):

3. Situations where you are doing favour for a person

3.1 Offer to help a friend

Khonani yanu u khou lwala, zwino ha koni u shuma mushumo wa tshikolo nga tshifhinga. Inwi na muthusa uri a ite mushumo uyo.

(Your friend is ill and he/she is not able to complete an assignment for school on time. You offer to help your friend to complete the assignment).

Kulivhutshela: Nga murahu ha musu khonani yanu o wana thuso iyi i bvaho kha inwi, o ni livhuwa ari:

(After your friend got this offer, he/she thanks you by saying):

3.2 Offer to help your sister

Khaladzi anu u kho pfa a si khou vuwa zwavhudi. U khou fanela u ya doroboni u renga zwiliwa ngauri zwo fhela. Inwi na mbo di mu thusa nga u ya u renga.

(Your sister is ill and she does not feel very well. However, she must go to town to buy some groceries because all the food is finished at home. You offer to go to town to buy the groceries for your sister).

Kulivhutshela: Nga murahu ha musu khaladzi anu o wana thuso iyi, o ni livhuwa ari: (After your sister has got this offer, she thanks you by saying):

4. Situations where a service is performed

4.1 Preparation of food

Ni na ndala vhukuma. Khaladzi anu o ni lugisela tshiswitulo tshavhudi vhukuma. (You are very hungry, Your sister has prepared a very nice lunch for you).

Kulivhutshela: Nga murahu ha musu khaladzi anu o ni lugisela tshiswitulo tshavhudi, no mu livhuwa na ri:

(After you have got this service from your sister, you thank her by saying):

4.2 Household chores

No nakisa mudi wothe nga u swiela na u phumula buse ngauri khaladzi anu ane a fanela u zwi shuma ha khou vuwa zwavhudi.

(You have cleaned the whole house by sweeping and dusting because your sister who is supposed to do this work is not feeling well).

Kulivhutshela: Nga murahu ha musu no thusa khaladzi anu, o ni livhuwa a ri:

(After your sister has got this offer, she thanks you by saying):

5. Situations where compliments are given

5.1 Compliment on new possession

Khonani yanu o renga zwiambaro zwavhudi zwiswa. Inwi no fhumuledza khonani yanu nga u mu vhudza uri zwiambaro zwawe zwiswa zwo naka na hone zwi a mu fanela vhukuma.

(Your friend has bought some very beautiful new clothes. You compliment your friend on these new clothes by saying that the clothes are very beautiful and that they fit him/her very well).

Kulivhutshela: Nga murahu ha musu khonani yanu o pfa o fhumuledzwa uhu, o ni livhuwa a ri:

(After your friend has got his compliment, he/she thanks you by saying):

5.2 Compliment on appearance

Khonani yanu o ya vhangeleni la mavhudzi doroboni a vhuya o itwa tshitaela tshiswa tsha mavhudzi. No mu fhumuledza kha tshitaela tshawe tshiswa tsha mavhudzi ngauri tshi vhone tshi tshavhudi na hone tshi tshi mu dzula vhukuma.

(Your friend went to the hairdresser in town and he/she came back with a new hairstyle. You compliment your friend on this new hairstyle by saying that it looks beautiful and it fits well).

Kulivhutshela: Nga murahu ha musu khonani yanu o pfa u fhumuledzwa, o ni livhuwa a ri:

(After your friend has got this compliment, he/she thanks you by saying):

5.3 Compliment on ability

No shuma vhukuma uri ni phase milingo yanu. Musu ni tshi sumbedza mme anu mvelelo dzanu dzavhudi, vho ni fhumuledza ngauri no shuma zwavhudi na hone vha a dihudza nga inwi.

(You worked very hard to pass your examinations. When you showed the good results to your mother, she complimented you by saying you did very well and that she is very proud of you).

Kulivhutshela: Nga murahu ha musu no pfa u fhuuledzwa uhu nga mme anu, no vha livhuwa na ri:

(After you got this compliment, you thanked your mother by saying):

These questionnaires have been answered by 20 students from Grades 11 and 12 from Ligege Secondary School in Dzindi Circuit of Vuwani Area in the Region 3 in the Limpopo Province. Students took them home to answer at their own time. 8 students were selected from Grade 11 and 12 students were selected from Grade 12. In Grade 11, 3 students were male and 5 were females whereas in Grade 12, 8 students were males and 4 were females (Total 11 males and 9 females).

4.3 GRATITUDE FUNCTIONS

An analysis of the gratitude expressions in the questionnaire will be made according to the list of gratitude functions in Eisenstein and Bodman (1986:180-183). The following are the list of functions:

Examples:

Thanking: **Ndi khou livhuwa** (Thank you)

Appreciation: **Ndi zwavhudi** (This is nice)

Liking: **Ndi a zwi funa hezwi** (I like this)

Surprise: **Ndo vha ndi songo zwi lavhelela hezwi** (I didn't expect this)

Generosity: **Ngavhe Mudzimu a tshi vha na inwi** (May God bless you)

Pleasure: **Ndi pfa ndo takala vhukuma** (I'm very happy)

Indebtedness: **A thi na maipfi a u ni livhuwa** (I don't have words to thank you)

Relief: **No nthusa vhukuma** (You helped me a lot)

Desire: **Vhathu kha ri gude u fhirisa afha** (Let's all students read more harder than this)

Caring: **Ni na vhuthu** (You really care)

Enthusiasm: **Ndi vhudimiseleli** (This is dedication)

Reciprocate: **Na nne ndi do tou rali-vho vha divha lanu** (I'll also do like this on your birthday)

Reason: **Hezwi ndi nga nthani ha vhadededzi vhang**a (This is because of my teachers)

Reassurance: **Ndi do shuma u fhirisa afha** (I'll work more harder than this)

Compliment: **A hu na a ngaho inwi** (There's no one like you)

4.4 ANALYSIS OF GRATITUDE EXPRESSIONS IN TSHIVENDA

4.4.1 Gratitude functions in the sub-situations

The table below, i.e. Tables A No. 1.1 – 5.3 will be analysed with attention to frequency of occurrence, reason for high frequency, and the language in expressing the function.

Sub-situation 1.1: A prize for academic performance at school

Questionnaire	Thanks	Appreciation	Liking	Surprise	Generosity	Pleasure	Indebtedness	Relief	Desire	Caring	Enthusiasm	Reciprocate	Reason	Reassurance	Compliment			Total
															Person	Object	Action	
No.1	1					1												2
No.2	1			1														2
No.3		1				1					1							3
No.4		1				1												3
No.5	1					2												3
No.6	2					1												3
No.7	1					1								1				3
No.8	1					2												3
No.9	1					1		1										3
No.10						3												3
No.11	2					1												3
No.12	1					2												3
No.13	1					2								1				3
No.14	1					1										1		3
No.15	1	1					1											3
No.16	1					2												3
No.17	1					2												3
No.18	1					1								1				3
No.19						3												3
No.20	1					2												3
Total	17	3	-	1	-	29	1	-	1	-	1	-	1	3	-	1	-	58

The gratitude function with the highest frequency in this sub-situations is the expression of pleasure in receiving the prize for academic performance at school, i.e. $29/58 = 50\%$ of all the gratitude functions. The reasons for this high frequency has to do with the personal feeling of happiness of the student at receiving such prize. Pleasure may be expressed as follows in Tshivenda. **Ndo hulesea** (I'm honoured), **ndo takala** (I'm happy), **ndi zwavhudi** (It's nice), **ndi na mafulufulu**(I have courage), **ndi makoleni** (I feel high), **ndi zwi hulwane** (this is great), **ndi gundo**(this is victory), **pfufho heyi i khou ntutuwedza** (this prize encourages me), **and ndo zwi shumela** (I worked for this). The gratitude function with the second highest frequency is the expression of thanking, i.e. $17/58 = 28,3\%$. This function relates to the gratefulness of the student in receiving this prize. Such thanks have been expressed in Tshivenda by expressions such as the following: **Ndi khou livhuwa** (thanks), **ndi khou livhuwa pfufho** (thanks for the prize), and **ndi khou livhuwa vhadededzi vhanga** (I thank all my teachers).

All the other functions of gratitude in this sub-situation No. 1.1 have a very low frequency and it is thus not possible to comment on them.

Sub-situation 1.2 A Reward for Finding a Lost Article

Questionnaire	Thanks	Appreciation	Liking	Surprise	Generosity	Pleasure	Indebtedness	Relief	Desire	Caring	Enthusiasm	Reciprocate	Reason	Reassurance	Compliment			Total
															Person	Object	Action	
No.1	1						1	1							1			4
No.2		1		1											1			3
No.3	1						2											3
No.4	1					1	1											3
No.5	1					2												3
No.6	1							1							2			4
No.7	1							2							1			4
No.8		1		1	1													3
No.9	1				1										1			3
No.10															2			2
No.11								2										3
No.12	1			1														3
No.13	1						1	1										3
No.14				1				1									1	3
No.15								1							1			3
No.16							1	1							1			3
No.17	1							2										3
No.18	1	1			1													3
No.19	1							1							1			3
No.20	1					+									1			3
Total	13	3	-	4	3	4	6	13	-	-	-	-	-	-	15	-	1	62

The gratitude function with the highest frequency in this sub-situation is the expression of the compliment on the person for finding a lost article, i.e. $15/62 = 24.2\%$ of all gratitude functions. The reason for this high frequency is that the person is congratulated for bringing back the lost article. Complimenting the person may be expressed in the following ways in Tshivenda: **A ni ntshileli** (you're great), **ni na vhuhwavho** (you're so kind), **ni a fhulufhedzea** (you're so faithful), **Musamaria wa khathutshelo** (A good Samaritan), **zwi a konda u wana muthu a ngaho inwi** (It is rare to find a person like you), **muthu ndi muthu nga munwe** (A man is a man by others), **ni bva ni ngafhi** (where are you from?), and **ni wa ntha** (you are great). The gratitude functions with the second highest frequency are the expressions of thanking and relief, i.e. $13/62 = 20.9\%$. The reasons for this high frequency is that there is relief for finding the lost article because it may possibly be difficult to replace it, whereas thanks is given for being grateful and faithful for bringing back the lost article. Relief in Tshivenda has been expressed in the following ways: **Ndo vha ndo tovhowa** (I had lost hope), **no nthusa** (you helped me), **ndo tshila** (I'm relieved), **no nthusa** (you helped me), and **a ni ntshileli** (you relieved me). Thanking someone for finding the lost article has been expressed in Tshivenda by expressions such as the following: **Ndo livhuwa** (thank you), **ndi khou livhuwa thuso yanu** (thank for your help) **ndo livhuwa nga maanda** (thank you very much).

Sub-situation 1.3 A Cup for Winning in Sport

Questionnaire	Thanks	Appreciation	Liking	Surprise	Generosity	Pleasure	Indebtedness	Relief	Desire	Caring	Enthusiasm	Reciprocate	Reason	Reassurance	Compliment			Total
															Person	Object	Action	
No.1	1					1												2
No.2	1					1									1			2
No.3						2							1	1				3
No.4						1	1								1			3
No.5						1								1				2
No.6						3												3
No.7	1					2												3
No.8	1					1												2
No.9	1					1								1				3
No.10	1										1			1				3
No.11						3												3
No.12		1				2												3
No.13	1					1												2
No.14	1					1												2
No.15						2								1				3
No.16	1					2												3
No.17	1					2												3
No.18						1								1				2
No.19						2												2
No.20						3												3
Total	9	1	-	-	-	32	1	-	-	-	1	-	-	6	-	2	-	52

A gratitude function with the highest frequency in sub-situation is the expression of pleasure in receiving the cup for winning in sport, i.e. $32/52 = 61,5\%$ of all the gratitude functions. The reason for this high frequency has to do with the personal feeling of happiness of the captain at receiving the cup. Here, such pleasure may be expressed as follows in Tshivenda: **Ndo takala** (I'm happy), **ndo hulisea** (I feel great), **ndi zwavhudi** (this is nice), **ho dala dakalo** (I'm full of joy), **ndi zwone** (that's nice), **ndi gundo** (this is a victory), **zwi ri vhea mathakheni** (that's wonderful), **ndi duvha lihulwane** (It's a great day), **ndi divhazwakale** (It's going to make history), and **ndi zwa maimo** (this is wonderful).

The gratitude function with the second highest frequency is the expression of thanking, i.e. $9/52 = 17,3\%$. This function relates to the gratefulness of the captain in receiving the cup. Such thanks here, may be expressed as follows in Tshivenda: **Ndi a livhuwa** (thank you), **ndi khou zwi livhutshela** (thank you very much), and **ndi livhuwa vhatambi vhothe** (I thank all the players).

The gratitude function with the third highest frequency is the expression of reassurance, i.e. $6/52 = 11,5\%$. In this function the captain promise the people not to let them down and keep up the standard of receiving the cup. Such reassurance may be expressed as follows in Tshivenda: **Tshiphuga hetshi a tshi tsha do tuwa fhana** (we'll make sure to keep this cup), **tshiphuga hetshi ri do tshi tsireledza** (we'll defend this cup), **na tshifhinga tshidaho ri do shuma nga u rali** (even next time we'll work on like this), **ri do futelela** (we'll keep it up), and **tshiphuga hetshi tshi do dzula tshi tshashu** (this cup will always be ours).

Sub-situation 2.1: A Gift on the Birthday of your Friend

Questionnaire	Thanks	Appreciation	Liking	Surprise	Generosity	Pleasure	Indebtedness	Relief	Desire	Caring	Enthusiasm	Reciprocate	Reason	Reassurance	Compliment			Total
															Person	Object	Action	
No.1		1													1			2
No.2		1				1												2
No.3						2												3
No.4				2			1											3
No.5	1			1			1									1		3
No.6		1				1												3
No.7	1			2			1											3
No.8	1														2			3
No.9	1					1												3
No.10	1											1						3
No.11		2															1	3
No.12		1		2														3
No.13	1	2																3
No.14			+			1	1											3
No.15		1				1											1	3
No.16	1	2																3
No.17	1	1				1												3
No.18	1	1		1														3
No.19	1					1	1											3
No.20	1	2																3
Total	11	15	1	8	-	9	5	-	-	-	-	1	-	-	3	3	-	56

In this sub-situation a gratitude function with the highest frequency is the expression of appreciation in receiving a gift on the birthday of a friend, i.e. $15/56 = 26,8\%$. The reason for this high frequency has to do with awareness and enjoyment of the unexpected gift received from a friend. Appreciation may be expressed as follows in Tshivenda. **Ndi zwihulwane** (this is great), **a thi nga do zwi hangwa** (I'll never forget this), **zwi sumba u thogomela** (this shows you really care), **no nthakha** (you help me a lot), **nga ri farene nga u rali** (let's keep it like this), **ni di rali misi yothe** (do like this all the times). The gratitude function with the second highest frequency is the expression of thanking, i.e. $11/56 = 19,6\%$. This function relates to the gratefulness of a friend after receiving a birthday gift from a friend. Such thanks in this sub-situation have been expressed in Tshivenda by expressions such as the following: **Ndi a livhuwa** (thank you), **ndi khou ni livhuwa** (I thank you), **ndo livhuwa nga manda** (thank you very much).

The gratitude function with the third highest frequency in this sub-situation is the expression of pleasure, i.e. $9/56 = 16,1\%$. The reason for this frequency has to do with the personal feeling of happiness of friend after receiving a gift. In Tshivenda such pleasure may be expressed as follows: **Hetshi ndi tshifhiwa tshihulwane** (this is a great gift), **ndo takala vhukuma** (I'm very happy), **ndi zwavhudi** (that's nice), and, **zwi ita uri ndi pfe ndo takala** (this makes me very happy). The gratitude function with the fourth highest frequency is the expression of surprise with $8/56 = 14,3\%$. The reason for this frequency is that such friend never expected to receive such a wonderful gift on his/her birthday. Such surprise has been expressed in Tshivenda by expressions such as the following: **No mmangadza vhukuma** (It's really a surprise), **ndo vha ndi songo zwi lavhelela** (I didn't expect this), **yo zwo naka hani** (Oh, it is beautiful), **E zwo naka hani** (Oh, it's good indeed), and **ndo vha ndi songo zwi humbula** (I didn't think of this).

The gratitude function with the fifth highest frequency in this sub-situation is the expression of indebtedness, i.e. $5/56 = 8,9\%$. After receiving a gift from

a friend, he/she feels indebted to a friend. He/she owes gratitude to a friend after receiving a gift. Such indebtedness may be expressed as follows in Tshivenda: **Ndo fhelelwa nga maipfi** (I'm lost of words), **a thi divhi uri ndi ri mini** (I don't know what to say), **zwi amba zwihulwane vhukuma** (It means a lot), and **a thi divhi uri ndi ri mini** (I don't know that to say).

Sub-situation 2.2: A Gift on Completion of Studies

Questionnaire	Thanks	Appreciation	Liking	Surprise	Generosity	Pleasure	Indebtedness	Relief	Desire	Caring	Enthusiasm	Reciprocate	Reason	Reassurance	Compliment			Total
															Person	Object	Action	
No.1		1				1												2
No.2	1	1																2
No.3	1		1											1				3
No.4	1					1								1				3
No.5		1				1								1				3
No.6		1				2												3
No.7	1	1													1			3
No.8		2																2
No.9	1	1				1												3
No.10	1					2												3
No.11	1			1														2
No.12	1	2																3
No.13						2											1	3
No.14	1	1				1												3
No.15	1					1								1				3
No.16	1		1															2
No.17		1												2				3
No.18						2				1								3
No.19		2		1														3
No.20	1														1		1	3
Total	12	14	-	1	-	14	-	-	-	1	-	-	-	6	2	-	2	55

In this sub-situation, of all the gratitude functions, there are two gratitude functions with the highest frequency. They are the expressions of appreciation and pleasure, i.e. $14/55 = 25,5\%$. The reasons for this high frequency is the following: The reason in the expression of pleasure has to do with the personal feeling of happiness of the student in receiving a gift from a brother after passing Grade 12 with flying colours. In Tshivenda pleasure may be expressed as follows: **Zwi a ntutuwedza** (this encourages me), **zwi mpha mafulufulu** (this give me more courage), **ndo takadzwa nga tshifhiwa** (I'm glad for the gift), **zwo naka hani** (that's very nice), **ndi thuthuwedzo** (this is a motivation), **zwi khou ntakadza** (It makes me happy), **ndi zwavhudi** (that's very nice) and **ndi gundo** (this is a victory). The reason for another gratitude function with the highest frequency (appreciation) relates to the awareness and enjoyment in receiving a gift from a brother/sister after completing studies. The expression of appreciation in Tshivenda can be expressed as follows: **Ndi zwa maimo** (this is great), **ndi zwa nthu** (this is great), **ndi zwavhudi** (it's good), **ndi zwihulwane** (this is great), **zwi mpha mafulufulu** (this give me courage), and **zwi a ntutuwedza** (it encourages me).

The gratitude function with the second highest frequency is the expression of thanking, i.e. $12/55 = 21,8\%$. This function relates to the gratefulness of the student in receiving the gift from his/her brother. Such thanks have been expressed in Tshivenda by expressions such as the following: **Ndi khou livhuwa** (thank you), **ndi khou livhuwa nga maanda** (thanks a lot), and **ndi khou livhuwa nga mbilu yanga yothe** (thank you with all my heart).

The gratitude functions with a much lower frequency are reassurance, i.e. $6/55 = 10,9\%$ and surprise, i.e. $4/55 = 7,3\%$. In reassurance the brother promises to keep on working hard. Reassurance in Tshivenda may be expressed as follows: **Ndi do vhalesa** (I'll read very hard), **ndi do shuma ngaaurali misi yothe** (I'll keep on working like this all the time), **ndi do fhirisa izwi tshifhinga tshidaho** (I'll work more harder than this next

time), and **a tshi nga do vha shonisa** (I'll never disappoint you). On the other hand, surprise has to do with the personal feelings after receiving an unexpected gift from a brother. Surprise in Tshivenda may be expressed as follows in this sub-situation: **Ndo vha ndi songo zwi lavhelela** (I didn't expect it like this), and **ndo vha ndi songo zwi humbula** (It was unexpected).

Sub-situation 2.3: A Gift on the Weeding of your Brother or Sister

Questionnaire	Thanks	Appreciation	Liking	Surprise	Generosity	Pleasure	Indebtedness	Relief	Desire	Caring	Enthusiasm	Reciprocate	Reason	Reassurance	Compliment			Total
															Person	Object	Action	
No.1		1																1
No.2	1	1																2
No.3		3																3
No.4		3																3
No.5	1	1	1															3
No.6						1	2											3
No.7	1		1			1										1		4
No.8			1			1										1		3
No.9			1			1										1		3
No.10	1		1													1		3
No.11		1		1												1		3
No.12	1															1		3
No.13	1		1												1			3
No.14	1		1				1											3
No.15	1	2																3
No.16	1					1												3
No.17		1					2										1	3
No.18		2				1												3
No.19		2															1	3
No.20		1		1			1											3
Total	9	18	-	9	-	6	6	-	-	-	-	-	-	-	2	4	4	58

In this sub-situation the gratitude function with the highest frequency is the expression of appreciation in receiving a gift on the wedding, i.e. $18/58 = 31,03\%$ of all the gratitude functions. The reason for this high frequency is the enjoyment of the wonderful gift received unexpectedly on the wedding. Such expression of appreciation may be expressed as follows in Tshivenda. **Ndi zwavhudi** (this is nice), **ndi zwi hulwane** (this is great), **ni murathu wa vhudi** (you are a good brother/sister), **ndi zwone-zwone** (this is what I need), **ndi zwa nth**a (this is great), **ri farane nga u rali** (let's keep it up like this), **ndi pfa ndo fhatutshedzea** (I'm blessed) and **zwi amba zwinzhi** (It means a lot).

The gratitude functions with the second highest frequency are the expressions of thanks and surprise, i.e. $9/58 = 15,5\%$. The reasons for these functions are gratefulness of the sister in receiving a gift on her wedding and receiving unexpected wonderful gift respectively. In this sub-situation, thanks may be expressed as follows in Tshivenda: **Ndi a livhuwa** (thank you), **ndo livhuwa nga maanda** (thank you very much), **ndo livhuwa vhukuma** (thanks a lot). On the other hand surprise has been expressed in Tshivenda by expressions such as the following: **Ndo vha ndi songo zwi lavhelela** (I didn't expect this), **yo zwo naka** (oh, that's nice), **yo ndi zwavhudi** (oh, that's really nice), **o ndi zwi hulwane** (oh, that's great), **yo ndi khou zwi funa hezwi** (oh, I love this), and **ndi tshimangadzo** (this is a surprise).

The gratitude functions with the lower frequency of occurrence are the expression of pleasure and indebtedness, i.e. $6/58 = 10,3\%$. The reason for the expression of pleasure has to do with the personal feeling of happiness of a brother after receiving a gift on the wedding. Pleasure in this sub-situation may be expressed as follows: **Ndi zwi hulwane** (this is great), **ndo takala vhukuma** (I'm very happy), **zwi khou ntakadza** (It makes me happy), **ndi khou pfa zwi zwa nth**a (I feel great), and **no ntakadza** (you've made me happy). In the expression of indebtedness, after receiving a gift from his/her brother he feels indebted to his/her brother. Such indebtedness may be

expressed as follows in Tshivenda: **A thi na maipfi** (I'm lost of words), **a thi divhi uri ndi ri mini** (I don't know what to say), **a tshi nga do ni hangwa** (I'll never forget you), and **zwe na ita ndi nga si zwi hangwe** (I'll never forget what you've done for me).

Sub-situation 2.4: A Gift on Completion of Initiation

Questionnaire	Thanks	Appreciation	Liking	Surprise	Generosity	Pleasure	Indebtedness	Relief	Desire	Caring	Enthusiasm	Reciprocate	Reason	Reassurance	Compliment			Total
															Person	Object	Action	
No.1		1													1			2
No.2	1						1								1			3
No.3						1									1	1		3
No.4	1					1										1		3
No.5						1											2	3
No.6	1		1			1												3
No.7	1					2												3
No.8			1			1												2
No.9		1		1													1	3
No.10	1	1														1		3
No.11	1	1																2
No.12	1									1							1	3
No.13	1																+	3
No.14	1			1													1	3
No.15		1	1														1	3
No.16	1	1															1	3
No.17				1		1											1	3
No.18							1										1	2
No.19	1			1		1												3
No.20		3																3
Total	11	8	1	7	-	9	2	-	-	1	-	-	-	-	3	3	11	56

In this sub-situation the gratitude functions with the highest frequency are the expressions of thanking and compliment on the action, i.e. $11/56 = 19,6\%$ of gratitude functions. The reasons for this high frequency are the following: Thanking relates to the gratefulness of the boy after receiving a gift from his aunt on completion of initiation. Such thanks have been expressed in Tshivenda by expressions such as the following: Ndi khou livhuwa vhukuma, ndo livhuwa nga maanda, etc. On the other hand a compliment is given on action for the wonderful gift from the aunt and thus feels honoured. Compliment on action may be expressed as follows in Tshivenda: **Vho nkholisa** (you honoured me) , **ndi zwavhudi** (this is nice), **zwi sumba u nzhiela nth**a (you really care for me), **zwi sumba lufuno** (it shows love) , **ndi zwihulwane** (this is great), **a hu na zwi fhiraho izwi** (there's nothing better than this), **di pfa ndo hulisea vhukuma** (I feel very much honoured) and **wo vha muhumbulo wa vhudi** (It was a very good idea).

The gratitude function with the second highest frequency is the expression of pleasure, i.e. $9/56 = 16,1\%$. The expression of pleasure here relates to the personal feeling of happiness of the boy in receiving a gift on completion of initiation. Pleasure have been expressed in Tshivenda by expressions such as the following: **zwi a ntakadza** (it makes me happy), **ndi zwavhudi** (this is nice), **ndo takala** (I'm happy), **ndi wa nth**a (I feel high), **ndi zwa nth**a (It's great), and **ndo hulisea** (I'm honoured).

The gratitude function with the third highest frequency in this sub-situation is the expression of appreciation, i.e. $8/56 = 14,3\%$. The reason for this frequency has to do with the awareness and enjoyment of good qualities of a gift from the aunt. Such appreciation has been expressed in Tshivenda by expressions such as the following: **zwe vha ita zwi a amba vhukuma** (what you've done means a lot), **ndi zwavhudi u fhululedzwa** (It's nice to be complimented), **vha a nzhiela nth**a (you always take care of me), **ndi pfa ndo fhatutshedza vhukuma nga tshifhiwa** (I feel truly blessed by

the gift), **ndi zwavhudi** (this is great), **wo vha muhumbulo wavhudi** (that's good idea) and **wo vha muhumbulo wavhudi u ita nga u ralo** (It's a good idea to do like this). The gratitude function with the fourth highest frequency in this sub-situation is the expression of surprise, i.e. $7/56 = 12,5\%$. Such expression of surprise has something to do with the receiving of an unexpected gift from aunt on completion of initiation. Surprise can be expressed as follows in Tshivenda: **Yo, ndo vha ndi songo zwi lavhelela** (oh, I didn't expect this) and **vho zwi ita ndi songo zwi humbula** (I didn't expect you to do things like this).

3.1: Offer to Help a Friend

Questionnaire		Thanks	Appreciation	Liking	Surprise	Generosity	Pleasure	Indebtedness	Relief	Desire	Caring	Enthusiasm	Reciprocate	Reason	Reassurance	Compliment			Total
																Person	Object	Action	
No.1		1	1																2
No.2			1					1											2
No.3			1														2		3
No.4		1							2										3
No.5		1	1						1										3
No.6								1	2										3
No.7			2														1		3
No.8			1						2										3
No.9									3										3
No.10		2					1												3
No.11		1							2										3
No.12			1						1									1	3
No.13			1						1								1		3
No.14		1	1						1										3
No.15			1					1	1										3
No.16			1						2							1			4
No.17									3										3
No.18									1									1	3
No.19		1							1									1	3
No.20		1							1								1		3
Total		9	12	-	-	-	1	3	24	-	-	-	-	-	-	4	-	6	59

In this sub-situation the gratitude function with the highest frequency is the expression of relief after getting an offer from a friend to complete the assignment, i.e. $24/59 = 40,7\%$ of all the gratitude functions. The reason for this high frequency has to do with getting a help from a friend by completing the assignment. Relief may be expressed as follows in Tshivenda: **Ndo thusalea** (I'm relieved), **ndo vha ndi si tsha divha** (I didn't know what to do), **ndo vha ndo hanganea** (I was stranded), **no nthusa** (you helped me), **a ni ntshileli** (I', relieved), **ndo vha ndo dada** (I was frustrated), **no mvisa maswiswini** (I'm relived), **no ntshidza** (you relieved me), and **ndo tshila** (I'm relieved).

The gratitude function with the second highest frequency is the expression of appreciation, i.e. $12/59 = 20,3\%$. The reason for this frequency relates to the value of the work done by friend as she/he was unable to complete the assignment. Such appreciation has been expressed in Tshivenda by expressions such as the following: **Ndi kho zwi fhuledza** (I appreciate this), **ni khonani vhukuma** (you're a good friend), **a zwi anzeli u wanala** (it's rare to find this), **ndi nga si zwi hangwe** (I'll never forget this), **ndi a ni humbula misi yothe** (I always think of you all the time), **ndi zwa makhatheni** (this is great), **ro farina vhukuma** (we are one indeed), and **khonani yanga ni bva ni ngafhi?** (my friend, where are you from).

The gratitude function with the third highest frequency in this subsituation is the expression of thanking, i.e. $9/59 = 15,3\%$. The reason for this frequency has to do with the gratefulness of a friend after getting a help. Thanks in Tshivenda may be expressed as follows in this subsituation: **Ndi khou ni livhuwa vhukuma** (I thank you very much), **ndi khou livhuwa vhukuma** (thank you very much), and **ndi khou livhuwa** (thank you).

The gratitude function with the fourth highest frequency is the expression of the compliment on action, i.e. $6/59 = 10,2\%$. A friend express praise and approves what his/her friend has done to him/her. Compliment on acton in

this subsituation may be expressed as follows in Tshivenda: **Zwe na ita ndi zwihulu** (what you've done is great), **ngoho ndi zwavhudi** (It's nice indeed), and **zwe na nnyitela ndi zwavhudi** (you've done me a great thing).

Sub-situation 3.2: Offer to Help your Sister

Questionnaire	Thanks	Appreciation	Liking	Surprise	Generosity	Pleasure	Indebtedness	Relief	Desire	Caring	Enthusiasm	Reciprocate	Reason	Reassurance	Compliment			Total	
															Person	Object	Action		
No.1															1			1	2
No.2								1		1									2
No.3	1	1															1		3
No.4	2									1									3
No.5	2														1				3
No.6	1							2											3
No.7		1					1										1		3
No.8	1							2											3
No.9		1								1								1	3
No.10		2						1										1	3
No.11	1							2										1	4
No.12		1																1	3
No.13								1							1			1	3
No.14		2																1	3
No.15	1	2																	3
No.16	1							1										1	3
No.17	1							1											3
No.18	1	1						1											3
No.19		1						1		1									3
No.20	1	1																1	3
Total	13	13	-	-	-	-	1	13	-	4	-	-	-	-	5	-	10	59	

In this sub-situation there are three gratitude functions with the highest frequency. They are the expressions of thanking, appreciation and relief with $13/59 = 22,03\%$. The reason for this high frequency in thanking has something to do with the personal feeling of happiness after getting an offer by the sister. Thanking may be expressed as follows in Tshivenda. **Ndi khou livhuwa** (thank you), **ndo livhuwesa** (thanks a lot). The reason for the expression of appreciation is related to the value of the work done and the awareness and enjoyment of help got from the brother or sister. Appreciation in this sub-situation may be expressed as follows in Tshivenda: **Ndi zwavhudi** (this is nice), **zwi a amba vhukuma** (it means a lot), **ndi di rali** (keep it like this), **ndi zwihulwane** (this is great), **zwe na ita zwi a amba vhukuma** (what you've done means a lot), **kha ri di thusa nga u rali** (let's help each other in this way), **ndi zwone zwi todeaho** (this is what is wanted), **na matshelo ni di rali** (do like this tomorrow), and **ndi toda zwi ngaho zwenezwi** (I like things like this). On the other hand the reason for high frequency for the expression of relief has something to do with the reduction of burden of work supposed to be done. Such relief has been expressed in Tshivenda by expressions, such as the following: **No nthadula** (you relieved me), **no nthusa** (you helped me), **ndo vha ndi nga si kone** (I wouldn't have made it), and **arali hu si inwi zwothe zwo vha zwo ima** (if it were not you everything would have come to a standstill).

The gratitude function with the second highest frequency is the expression of compliment on action on the offer to help the sister, i.e. $10/59 = 16,9\%$. This function relates to the approval and admiration of the help done. Expression of compliment on action may be expressed as follows in Tshivenda: **Ndi zwavhudi** (that's good), **ndi zwone-zwone** (this is what is needed), **zwo naka** (that's nice), **zwe na ita ndi thuso** (you've done a great help), and **ndi a ni khoda** (I praise you).

Sub-situation 4.1: Preparation of Food

Questionnaire	Thanks	Appreciation	Liking	Surprise	Generosity	Pleasure	Indebtedness	Relief	Desire	Caring	Enthusiasm	Reciprocate	Reason	Reassurance	Compliment			Total
															Person	Object	Action	
No.1	1														1			2
No.2				1											1	1		2
No.3						2									1	1		3
No.4						1						1						3
No.5	1					1										1		3
No.6		1				2												3
No.7						1									1	1		3
No.8	1	1													1	1		3
No.9	1					1									1	1		3
No.10								1								2		3
No.11		1				1									1	1		3
No.12		1				1									1	1		3
No.13						1						1					1	3
No.14						1										1	1	3
No.15	1						1								+	1		3
No.16		1													+	1		3
No.17	1	1														1		3
No.18						1									1	1		2
No.19	1					1									+			3
No.20	1					1										1		3
Total	8	6	-	-	-	15	-	1	-	-	-	2	-	-	5	17	3	57

The gratitude function with the highest frequency in this sub-situation is the expression of compliment on the object, i.e. $17/57 = 29,8\%$ of all the gratitude functions. The reason for this high frequency is for the fact that the food were delicious and well prepared to appease the hunger. Compliment on the object may be expressed as follows in Tshivenda: **Ndi zwavhudi** (that's nice), **zwi khou difha** (they are delicious), **zwo vha zwa nth**a (the were delicious), **ndi zwa mathakheni** (they are of high standard), and **tshiswitulo tsho vha tshavhudi** (the lunch was very nice).

The gratitude function with second highest frequency is the expression of pleasure, i.e. $15/57 = 26,3\%$ of all the gratitude functions. This relates to the personal feeling of happiness after eating the food that were delicious and well-prepared. Such the expression of pleasure may be expressed as follows in Tshivenda: **Ndo diphina** (I enjoyed a lot), and **ndo dikanda** (I really enjoyed).

The gratitude function in this sub-situation with the third highest frequency is the expression of thanking, i.e. $8/57 = 14,04\%$. Thanks here relates to the gratefulness of the sister after she got the service. Thanks in this sub-situation may be expressed as follows in Tshivenda: **Ndi a livhuwa** (thank you), **ndi khou livhuwa tshiswutulo tshanu** (thank you for your lunch), **ndo livhuwa vhukuma** (thank you very much), and **ndi khou livhuwa zwiliwa zwanu** (thank you for your food).

The gratitude function with the fourth highest frequency is the expression of appreciation, i.e. $6/57 = 10,5\%$. This appreciation relates to the service you've got from your sister. Such appreciation may be expressed as follows in Tshivenda: **Na matshelo ni tou rali** (do it like this next time), **ni dzule ni tshi bika nga u rali** (keep on cooking like this), **ni bike nga u rali misi yothe** (keep on cooking like this all the time), and **ni bike nga u rali tshifhinga tshi daho** (always keep this up).

The gratitude function in this sub-situation with the fifth highest frequency is the expression of the compliment on the person, i.e. $5/57 = 8,8\%$. The reason for this frequency has to do with the delicious food your sister had prepared. Compliment on the person in Tshivenda in this sub-situation may be expressed as follows: **Ni a kona u bika vhukuma** (indeed, you are a very good cook), and **zwo tea uri ndi ni khode** (you deserved to be praised).

Sub-situation 4.2: Household Chores

Questionnaire	Thanks	Appreciation	Liking	Surprise	Generosity	Pleasure	Indebtedness	Relief	Desire	Caring	Enthusiasm	Reciprocate	Reason	Reassurance	Compliment			Total
															Person	Object	Action	
No.1		1													1			2
No.2															1		1	2
No.3	1																2	3
No.4	2														1			3
No.5	1							2										3
No.6	2							1										3
No.7								2									1	3
No.8					1			2										3
No.9	1							2										3
No.10	2	1																3
No.11	1	2																3
No.12	1							1									1	3
No.13	1	1						1										3
No.14	1							2								1		3
No.15		1						1									1	3
No.16							1	2										3
No.17	1							1									1	3
No.18		1													1		1	3
No.19	1							1							1			3
No.20		3																3
Total	15	10	-	-	-	1	1	18	-	-	-	-	-	-	5	-	8	58

In this sub-situation the gratitude function with the highest frequency is the expression of relief, i.e. $18/58 = 31,03\%$ of all the gratitude functions. The reason for this high frequency relates to the easing of work from a brother or sister to a sister who is not feeling well. Such expression of relief may be expressed in Tshivenda by expression such as the following: **Ndo vha ndi si nga si kone** (I couldn't make it), **no nthusa** (you help me), **no mvisa makhabeni** (you relieved me), **no ntshidza** (you relieved me), **ndo vha ndi si tsha divha** (I didn't know what to do), and **ndi thuso ya vhudi** (it was a good help).

The gratitude function with the second highest frequency is the expression of thanking, i.e. $15/58 = 25,9\%$. This function relates to the gratefulness of the ill sister after getting such a wonderful help from her brother or sister. In this sub-situation thanking may be expressed as follows in Tshivenda: **Ndo livhuwa** (thank you).

The gratitude function in this sub-situation with the third highest frequency is the expression of appreciation, i.e. $10/58 = 17,2\%$. Your sister who is not feeling well appreciated the offer she got. Such appreciation may be expressed as follows in Tshivenda: **ni di tou rali** (keep it up like this), **zwi sumba mbavhalelo** (it shows you really care), **zwi amba zwithu zwihulwane** (It means a lot), **zwe na nnyitela zwi amba vhukuma kha nne** (what you've done means a lot to me), and **ri di thusana nga u rali misi yothe** (let's help each other this way).

The gratitude function in this sub-situation with the fourth highest frequency is the expression of compliment on action, i.e. $8/58 = 13,8\%$. This function relates to the offer your sister got who was not feeling well. Compliment on action in this sub-situation may be expressed as follows: **zwe na nnyitela zwone ndi zwavhudi** (you've done me a great thing), **ndi zwavhudi u ita nga u rali** (It's good to do this way), **ndi zwavhudi vhukuma zwe na ita**

(you've done a wonderful job), **ndi zwihulwane zwe na ita** (you've done a great thing), and **ndi zwavhudi** (this is nice).

Sub-situation 5.1: Compliment on New Possession

Questionnaire	Table A										Compliment			Total				
	Thanks	Appreciation	Liking	Surprise	Generosity	Pleasure	Indebtedness	Relief	Desire	Caring	Enthusiasm	Reciprocate	Reason		Reassurance	Person	Object	Action
No.1	1		1															2
No.2	1		1															2
No.3	1					2												3
No.4	1	1				1												3
No.5	1		1			1												3
No.6	1	1				1												3
No.7	1	1	1															3
No.8	1			1		1												3
No.9	1		1											1				3
No.10	1	2																3
No.11	1					2												3
No.12	1	1	1															3
No.13	1		1			1												3
No.14	1					2												3
No.15	1					2												3
No.16	1	1	1			1												3
No.17	1					1								1				3
No.18	2					1												3
No.19	2					1												3
No.20	1					2												3
Total	22	6	8	1	-	19	-	-	-	-	-	-	-	2	-	-	-	58

The gratitude function with the highest frequency in this sub-situation is the expression of thanking, i.e. $22/58 = 37,9\%$ of all the gratitude functions. The reason for this high frequency relates to the gratefulness of the friend after being complimented on new clothes. Such thanks have been expressed in Tshivenda by expressions such as the following: **Ndi khou livhuwa** (thank you), and **ndi khou livhuwa u fhululedziwa** (thanks for your compliment). The gratitude function with the second highest frequency is the expression of pleasure, i.e. $19/58 = 32,8\%$. Such function of pleasure has something to do with the personal feeling of happiness of a friend after being complimented on new clothes. Pleasure in Tshivenda may be expressed as follows: **Ndi zwavhudi** (that's great), **zwi a ntakadza** (this makes me happy), **ndi a takala** (I am happy), **zwi a ndzula** (they fit me), **ndo zwi divha** (I knew), **zwo naka** (they are beautiful), **ndi zwone** (that's good), and **ndi zwihulwane** (this is great).

The gratitude function in this sub-situation with the third highest frequency is expression of liking, i.e. $8/58 = 13,8\%$. The reason for this frequency is that the friend is very much pleased of the new clothes. Such liking has been expressed in Tshivenda by expressions such as the following: **Na nne ndi pfa ndi tshi funa** (I also like them very much), **ndi a divha u nanga** (I have a very good choice), **na nne ndi a zwi funa** (I also like them), and **ndi a zwi divha uri zwo naka vhukuma** (I really know they are beautiful).

In this sub-situation the gratitude function with the fourth highest frequency is the expression of appreciation, i.e. $6/58 = 10,3\%$. The reason for this frequency has to do with the awareness and enjoyment the friend has on the new clothes. In Tshivenda appreciation may be expressed as follows: **Ndi a takala maipfi anu** (I really like your words), **maipfi anu ndi a vhudi** (Your words are sweet), **ni a zwi divha vhukuma** (You know them very well), **ndi zwavhudi** (It's good), and **ndi zwavhudi u dzhielwa nthu nga u rali** (It's nice to be looked upon this way).

Sub-situation 5.2: Compliment on Appearance

Questionnaire	Table A										Compliment			Total				
	Thanks	Appreciation	Liking	Surprise	Generosity	Pleasure	Indebtedness	Relief	Desire	Caring	Enthusiasm	Reciprocate	Reason		Reassurance	Person	Object	Action
No.1	1					1												2
No.2	1					1												2
No.3	1					1												2
No.4	1													1				2
No.5	2					1												3
No.6	1					1								1				3
No.7	1					2												3
No.8	1		1			1												3
No.9	1					1								1				3
No.10	1					1								1				3
No.11	1					2												3
No.12	1					2												3
No.13	1													1				2
No.14	1					2												3
No.15	1					1								1				3
No.16	2					1												3
No.17	1	1														1		3
No.18	2					1												3
No.19	2					1												3
No.20	1	1	1															3
Total	24	2	2	-	-	20	-	-	-	-	-	-	-	6	-	-	1	55

In this sub-situation the gratitude function with the highest frequency is the expression of thanking, i.e. $24/55 = 43,6\%$ of all gratitude functions. The reason for this high frequency has to do with the gratefulness and pleasure of the friend after being complimented on his or her new hairstyle. Such thanks in this sub-situation have been expressed in Tshivenda by expressions such as the following: **Ndi khou livhuwa vhukuma** (thank you very much), **ndi khou livhuwa maipfi anu** (thank you for your words), and **ndi a livhuwa** (thank you).

The gratitude function with the second highest frequency is the expression of pleasure, i.e. $20/55 = 36,4\%$. Such frequency is caused by the happiness of the friend after being complimented on his or her new hairstyle. Such pleasure in this sub-situation may be expressed as follows in Tshivenda: **Ndi a takala u zwi vhona nga u ralo** (I also enjoy seeing it this way), **ndi pfa zwi tshi ntakadza** (this makes me happy), **zwi a ntutuwedza** (this encourage me), **ndi a takala vhukuma** (I am very glad), **tshitaela itshi tshi a mpfanela vhukuma** (this style fits me very well), **tshi a nnakisa vhukuma** (it make me more beautiful), **na nne zwi a ntakadza** (I also feel happy), and **ndi zwavhudi** (it's nice).

In this sub-situation the gratitude function with the third highest frequency is the expression of reassurance, i.e. $6/55 = 10,9\%$. This function relates to the fact that the friend is very much confident to maintain the new hairstyle. In this sub-situation reassurance may be expressed as follows in Tshivenda: **Ndi do tou rali misi yothe** (I'll keep it like this all the time), **ndi do dithogomela nga u rali** (I'll take care of myself this way), **matshelo ndi do dovha nda ni mangadza** (tomorrow I'll surprise you again), and **ndi do dzulela u ita tshenetshi tshitaela** (I'll keep on doing this style).

Sub-situation 5.3: Compliment on Ability

Questionnaire	Thanks	Appreciation	Liking	Surprise	Generosity	Pleasure	Indebtedness	Relief	Desire	Caring	Enthusiasm	Reciprocate	Reason	Reassurance	Compliment			Total
															Person	Object	Action	
No.1						1								1				2
No.2	1													1				2
No.3		1				2												3
No.4	1					1								1				3
No.5		1												2				3
No.6						2								1				3
No.7						1								1				3
No.8	2	1																3
No.9	1	1				1								1				3
No.10	1			1		1												3
No.11						3												3
No.12	1					1										1		3
No.13	1					1									1			3
No.14		1				1								1				3
No.15	1					1								1				3
No.16	1		1											1				3
No.17	1					1								1				3
No.18	1													1				2
No.19	1					1								1				3
No.20	1					1								1				3
Total	14	5	1	1	-	19	-	-	-	-	-	-	-	16	1	-	-	57

The gratitude function with the highest frequency in this sub-situation is the expression of pleasure, i.e. $19/57 = 33,3\%$ of all gratitude functions. The reason for this high frequency has to do with the personal feeling of happiness of the son or daughter after being complimented by the mother after passing examinations. Such pleasure may be expressed in Tshivenda by expressions such as the following: **Zwi khou ntakadza vhukuma** (It's really lovely indeed), **ndi pfa ndo hulisea** (I feel honoured), **maipfi avho a a mpha mafulufulu** (your words encourages me), **who ntutuwedza vhukuma** (you encouraged me a lot), **ndi zwihulwane** (this is great), **ndi pfa ndi tshi ditongisa nga vhone** (I feel very proud of you), **maipfi avho a a ntutuwedza** (your words encourages me), **zwi a ntakadza** (I feel happy), **ndi a dihudza** (I'm proud), **ndi zwone** (this is good), **na nne ndi pfa ndo takala vhukuma** (I also feel happy), and **ndi a takala u vhona vha tshi takadzwa nga mushumo wanga** (I'm glad that you are pleased with my work).

The gratitude function in this sub-situation with the second highest frequency is the expression of reassurance, i.e. $16/57 = 28,1\%$. After being complimented by the mother for passing examinations with flying colours, the son or daughter promises his or her mother to work very hard and thus will never disappoint her. Such reassurance may be expressed as follows in Tshivenda: **A thi nga do vha shonisa** (I'll never disappoint you), **ndi do vhala u fhirisa afha** (I'll read more harder than this), **thi nga do vha shonisa na luthihi** (I'll never disappoint you), **ndi do shuma ngau rali misi yothe** (I'll keep on working like this all the time), **ndi do gudesu nga maanda** (I'll be more serious), **ndi do gudesu u fhira hafha** (I'll read more harder), **ndi do gudesu** (I'll read very hard), **ndi do vhala u fhira afha** (I'll read more harder than this), **a thi nga do lala ndo vha shonisa** (I'll never disappoint you), **ndi do shuma ngaurali tshifhinga tshi daho** (I'll keep on working like this all the time), and **ndi do di rali misi yothe** (I'll keep on doing like this all the time).

4.4.2 Gratitude Functions in the Major Situations

Questionnaire		Thanks	Appreciation	Liking	Surprise	Generosity	Pleasure	Indebtedness	Relief	Desire	Caring	Enthusiasm	Reciprocate	Reason	Reassurance	Compliment			Total	
																Person	Object	Action		
Reward																				
Academic	17	3	-	1	-	29	1	-	1	1	-	1	-	1	3	-	1	-	-	58
Article	13	3	-	4	3	4	6	13	-	-	-	-	-	-	-	15	-	1	-	62
Cup	9	1	-	-	-	32	1	-	-	-	-	1	-	-	6	-	2	-	-	52
Total	39	7	0	5	3	65	8	13	1	0	2	0	0	1	9	15	3	1	1	172

A reward is something which is received as a return for doing something good or valuable (Oxford School Dictionary, 1994). Functions of gratitude which have a significant frequency in this situation are the following: pleasure: $65/172 = 37,8\%$, thanks: $39/172 = 22,7\%$, compliment on the person: $15/172 = 8,7\%$ and relief: $13/172 = 7,6\%$. In receiving such a reward, one may then have a feeling of pleasure because one is happy with the reward which one is enjoying. Secondly, one also expresses some words of thanks because one is usually grateful for that which one has received. One also has to compliment the person for getting a reward and one also feels relieved for achieving something difficult to achieve.

Questionnaire	Thanks	Appreciation	Liking	Surprise	Generosity	Pleasure	Indebtedness	Relief	Desire	Caring	Enthusiasm	Reciprocate	Reason	Reassurance	Compliment			Total
															Person	Object	Action	
Gift																		
Birthday	11	15	1	8	-	9	5	-	-	-	-	1	-	-	3	3	-	56
Studies	12	14	-	4	-	14	-	-	-	1	-	-	-	6	2	-	2	55
Weeding	9	18	-	9	-	6	6	-	-	-	-	-	-	-	2	4	4	58
Initiation	11	8	1	7	-	9	2	-	-	1	-	-	-	-	3	3	11	56
Total	43	55	2	28	0	38	13	0	0	2	0	1	0	6	10	10	17	225

A gift is a present (Oxford School Dictionary, 1994). One does not get a gift as a return for doing something but gets a gift free of charge or for doing nothing. Functions of gratitude which have a significant frequency in this situation are, i.e. appreciation: $55/225 = 24,4\%$, thanks: $43/225 = 19,1\%$ pleasure: $38/225 = 16,9\%$ and surprise: $28/225 = 12,4\%$. In receiving a gift one enjoys the gift he or she is receiving, while on the other hand thanks is expressed for receiving a gift. One may also have a feeling of pleasure because he or she is happy with the gift. Surprise is expressed for the unexpected and beautiful gift received.

Table A		Thanks	Appreciation	Liking	Surprise	Generosity	Pleasure	Indebtedness	Relief	Desire	Caring	Enthusiasm	Reciprocate	Reason	Reassurance	Compliment			Total	
																Person	Object	Action		
Questionnaire																				
Favour																				
Friend	9	12	-	-	-	1	3	24	-	-	-	-	-	-	-	4	-	6	59	
Sister	13	13	-	-	-	-	1	13	-	-	4	-	-	-	-	5	-	10	62	
Total	22	25	0	0	0	1	4	37	0	0	4	0	0	0	0	9	0	16	118	

A favour is a kind or helpful act (Oxford School Dictionary, 1994). It is a friendly support shown to one person. In this situation, functions of gratitude with a significant frequency are, i.e. relief: $37/118 = 31,4\%$, appreciation: $25/118 = 21,2\%$, thanks: $22/118 = 18,6\%$ and compliment on the action: $16/118 = 13,6\%$. One feels relieved after getting a favour because he or she was unable to carry out the task. Appreciation is expressed as one is aware of the great help one gets from someone. One also expresses thanks because one is usually grateful for the help that one has got. One also compliments the favour he or she has got.

Table A				
Questionnaire	Compliment			Total
	Person	Object	Action	
Service				
	Thanks			8
	Appreciation			6
	Liking			-
	Surprise			-
	Generosity			-
	Pleasure			15
	Indebtedness			-
	Relief			1
	Desire			-
	Caring			-
	Enthusiasm			-
	Reciprocate			2
	Reason			-
	Reassurance			-
Food	5	17	3	57
Household	5	-	8	58
Total	23	16	0	0
	0	0	0	16
	0	0	0	1
	0	0	0	19
	0	0	0	0
	0	0	0	2
	0	0	0	0
	0	0	0	10
	0	0	0	17
	0	0	0	11
	0	0	0	115

In this regard service is when one works for another person (Oxford School Dictionary, 1994). Functions of gratitude in this situation with a significant frequency are, i.e. thanks: $23/115 = 20\%$, relief: $19/115 = 16,5\%$, compliment on object: $17/115 = 14,8\%$, and appreciation and pleasure: $16/115 = 13,9\%$. Thanks is expressed because one is usually grateful for the service he or she got from someone, whereas one feels relieved for the help he or she got for the work he was unable to do. A compliment is given to that which the one enjoys. On the other hand one appreciates the service he or she got from someone and one may have a feeling of pleasure because one is happy with the service which one got.

Questionnaire	Thanks	Appreciation	Liking	Surprise	Generosity	Pleasure	Indebtedness	Relief	Desire	Caring	Enthusiasm	Reciprocate	Reason	Reassurance	Compliment			Total
															Person	Object	Action	
Compliment																		
Possession	22	6	8	1	-	19	-	-	-	-	-	-	-	2	-	-	-	58
Appearance	24	2	2	-	-	20	-	-	-	-	-	-	-	6	-	1	-	55
Ability	14	5	1	1	-	19	-	-	-	-	-	-	-	16	1	-	-	57
Total	60	13	11	2	0	58	0	0	0	0	0	0	0	24	1	0	1	170

Compliment is when something is said or done to show that you approve a person or a thing (Oxford School Dictionary, 1994). There are three gratitude functions with a significant frequency, i.e. thanks: $60/170 = 35,3\%$, pleasure: $58/170 = 34,1\%$, and reassurance: $24/170 = 14,1\%$. Thanks is expressed because one is grateful for the compliment received. In getting the compliment one may have a feeling of pleasure, whereas reassurance is expressed to have more confidence on the one who is complimented.

4.4.3 Gratitude functions on all situations

Questionnaire	Thanks	Appreciation	Liking	Surprise	Generosity	Pleasure	Indebtedness	Relief	Desire	Caring	Enthusiasm	Reciprocate	Reason	Reassurance	Compliment			Total
															Person	Object	Action	
1. Reward																		
1.1 Academic	17	3	-	1	-	29	1	-	1	-	1	3	1	3	-	1	-	58
1.2 Article	13	3	-	4	3	4	6	13	-	-	-	-	-	-	15	-	1	62
1.3 Cup	9	1	-	-	-	32	1	-	-	-	1	-	-	6	-	2	-	52
2. Gift																		
2.1 Birthday	11	15	1	-	9	5	-	-	-	-	-	1	-	-	3	3	-	56
2.2 Studies	12	14	-	4	-	14	-	-	-	1	-	-	-	6	2	-	2	55
2.3 Weeding	9	18	-	9	-	6	6	-	-	-	-	-	-	-	2	4	4	58
2.4 Initiation	11	8	1	7	-	9	2	-	-	1	-	-	-	-	3	3	11	56
3. Favour																		
3.1 Friend	9	12	-	-	-	1	3	24	-	-	-	-	-	-	4	-	6	59
3.2 Sister	13	13	-	-	-	-	1	13	-	4	-	-	-	-	5	-	10	59
4. Service																		
4.1 Food	8	6	-	-	-	15	-	1	-	-	-	2	-	-	5	17	3	57
4.2 House	15	10	-	-	-	1	1	18	-	-	-	-	-	-	5	-	8	58
5. Compliment																		
5.1 Possession	22	6	8	1	-	19	-	-	-	-	-	-	-	2	-	-	-	58
5.2 Appearance	24	2	2	-	-	20	-	-	-	-	-	-	-	6	-	-	1	55
5.3 Ability	14	5	1	1	-	19	-	-	-	-	-	-	-	16	1	-	-	57
Total	187	116	13	35	3	178	26	69	1	6	2	3	1	39	45	30	46	800

Thanks	:	187/800 = 23.4%
Pleasure	:	178/800 = 22.3%
Appreciation	:	116/800 = 14.5%
Relief	:	69/800 = 8.6%
Compliment on the action	:	46/800 = 5.8%
Compliment on the person	:	45/800 = 5.6%
Reassurance	:	39/800 = 4.9%
Surprise	:	35/800 = 4.4%
Compliment on the object	:	30/800 = 3.8%
Indebtedness	:	26/800 = 3.3%
Liking	:	13/800 = 1.6%
Caring	:	6/800 = 0.8%
Generosity	:	3/800 = 0.4%
Reciprocate	:	3/800 = 0.4%
Enthusiasm	:	2/800 = 0.3%
Desire	:	1/800 = 0.1%
Reason	:	1/800 = 0.1%

The list of functions can be classified into groups according to their frequency.

Group 1: Thanks, pleasure, appreciation

Group 2: Relief

Group 3: Compliment on the action, compliment on the person, reassurance, surprise, compliment on the object, indebtedness.

Group 4: Liking, caring, generosity, reciprocate, enthusiasm, desire, reason.

Group 1 is very important in expressing gratitude in Tshivenda and thus has a very high frequency. In thanking one feels grateful for something and feels

pleased and relieved about something good that has happened. In expressing gratitude pleasure is expressed to show a desire, a state or feeling of being happy. Pleasure is also for a thing that gives happiness. Appreciation is expressed in expressing gratitude as an awareness and enjoyment of the good qualities of something.

Group 2 is also found to be important in expressing gratitude in Tshivenda because such a function, i.e. relief, is expressed after something has been made less difficult or serious thus reduces the level or intensity of something.

Group 3 is of less importance in expressing gratitude in Tshivenda. In Tshivenda there is not much praise (compliment) in expressing gratitude. Reassurance is also not necessary to express gratitude. The Venda people do not in most cases express surprise to show feelings caused by something happened or unexpectedly as a way to express gratitude. Indebtedness is also least used to express gratitude.

Group 4 has a very low frequency and thus some are almost absent in Tshivenda. The Venda people are restricted from early ages not to be very fond of something from someone (liking). Functions such as caring, generosity, reciprocate, enthusiasm, desire, and reason are unfamiliar in Tshivenda and this makes them less typical of gratitude in Tshivenda.

CHAPTER 5

CONCLUSION

This chapter is conducted with the findings of the research conducted in Chapter 4 on the expressions of gratitude in Tshivenda.

5.1 AIM

Five major gratitude situations were selected in which gratitude was expressed in response to receiving a reward, gift, favour, service and compliment together with sub-situations in each of the five major situations (Eisenstein and Bodman, 1986:169). From these situations a questionnaire has been drawn up which were completed by students in Grade 11 and 12. An analysis of gratitude expressions in Tshivenda through a list of gratitude functions in the sub-situations was made.

5.2 SITUATIONS OF GRATITUDE

There were five major situations selected each with the sub-situations. They are the following:

Major Situations

Sub-situations

- | | |
|-----------|---|
| 1. Reward | (a) A prize for academic performance at school.
(b) A reward for finding a lost article.
(c) A cup for winning in sport. |
| 2. Gift | (a) A gift on the birthday of your friend.
(b) A gift on completion of studies.
(c) A gift on the wedding of your brother or sister.
(d) A gift on completion of initiation. |

3. Favour
 - (a) Offer to help a friend.
 - (b) Offer to help your sister.

4. Service
 - (a) Preparation of food.
 - (b) Household chores.

5. Compliment
 - (a) Compliment on new possession.
 - (b) Compliment on appearance.
 - (c) Compliment on ability.

5.3 QUESTIONNAIRE

These five major situations have been organised into a questionnaire. Such a questionnaire has been answered by 20 students from Grade 11 and 12.

5.4 ANALYSIS OF THE EXPRESSIONS OF GRATITUDE

Three different analysis have been done. The first one is concerned with the analysis of various gratitude functions in the sub-situations of each major situation.

Sub-situation 1.1: A Prize for Exceptional Academic Performance at School

Questionnaire	Thanks	Appreciation	Liking	Surprise	Generosity	Pleasure	Indebtedness	Relief	Desire	Caring	Enthusiasm	Reciprocate	Reason	Reassurance	Compliment		
															Person	Object	Action
1. Reward																	
1.1 Academic	28.3					50											
1.2 Article	20.9						20.9										
1.3 Cup	17.3					61.5										24.2	
6. Gift																	
2.1 Birthday	19.6	26.8															
2.2 Studies	21.8	25.5				25.5											
2.3 Weeding	15.5	31.03		15.													
				5													
2.4 Initiation	19.6					16.1											19.6
7. Favour																	
3.1 Friend		20.3						40.7									
3.2 Sister	22.03	22.03						22.03									
8. Service																	
4.1 Food						26.3											
4.2 House	25.9							31.03									29.8
9. Compliment																	
5.1 Possession	37.9					32.8											
5.2 Appearance	43.6					36.4											
5.3 Ability						33.3								28.1			

There is a huge difference between the gratitude function of pleasure (50%) and that of thanks (28.3%) of all gratitude functions. This difference can be explained because of the feeling of happiness we experience when receiving such a reward.

Sub-situation 1.2: A reward for finding a lost article of someone

In this situation there is not much difference in the frequency of the three gratitude functions, i.e. compliment on the person (24.2%) and relief and thanks (20.9%). The compliment on the person has been used because one wants to recognise the person who gave you the reward. A feeling of relief is then felt because one has been able to help the person, and lastly thanks is expressed for the reward.

Sub-situation 1.3: A cup for winning in sport at school

Here there is also a huge difference between the gratitude function of pleasure (61.5%) and that of thanks (17.3%). The reason for such difference can be explained because of the personal feeling of happiness the captain experiences when receiving a cup, and thus thanks is expressed for receiving the cup.

Sub-situation 2.1: A Beautiful Gift on the Birthday of your Friend

In this situation there is not much different in the frequency of the two gratitude functions, i.e. the gratitude function of appreciation (26.8%) and the gratitude function of thanks (19.6%). Appreciation is expressed here as a sign of awareness and enjoyment of the beautiful gift received from a friend, and thanks is expressed for the beautiful gift received.

Sub-situation 2.2: A Gift on Completion of Studies

There is no much difference in the frequency of the three gratitude functions, i.e. the gratitude functions of pleasure and appreciation (25.5%) and the gratitude function of thanks (21.8%). Pleasure is expressed because of the

feeling of happiness a person experiences when receiving a gift, and the brother appreciates the idea of his brother or sister for giving him a gift. Thanks is also expressed for the gift received.

Sub-situation 2.3: A Gift on the Weeding of your Brother or Sister

There is a big difference in the frequency of the three gratitude functions, i.e. appreciation (31.03) and thanks and surprise (15.5%). Appreciation relates to the enjoyment and liking of the wonderful gift received. On the other hand thanks is expressed after receiving a gift, and lastly, surprise is expressed for receiving an unexpected gift.

Sub-situation 2.4: A Gift on Completion of Initiation

In this situation there is not much difference in the frequency of the three gratitude functions, i.e. thanking and compliment on the action (19.6%) and pleasure (16.1%). Thanks is expressed for the gift you received from your aunt and compliment on the action has been used because one wants to recognise the action done by the aunt. In the expression of pleasure there is a feeling of happiness one experiences when receiving such a gift.

Sub-situation 3.1: Offer to help a sick friend

There is a huge difference between the gratitude function or relief (40.7%) and that of appreciation (20.3%) of all gratitude functions. A feeling of relief is felt here because one has been able to help the person. On the other hand appreciation is expressed for the offer the person gets.

Sub-situation 3.2: Offer to help your ill sister

In this situation there is not much difference in the frequency of the four gratitude functions, i.e. thanks, appreciation and relief (22.03%) and compliment on action (16.9%). Thanks is expressed for the offer one gets. Appreciation is expressed for the awareness for the offer the person gets. On the other hand relief is felt because one has been able to help the person.

Compliment on action has been used because one recognises the offer he or she gets.

Sub-situation 4.1: Preparation of Delicious Food

In this situation there is not much difference between the gratitude function of compliment on the object (29.8%) and that of pleasure (26.3%). The compliment on the object has been used because one enjoys the food given to him. Pleasure is expressed because of the feeling of happiness one experiences when eating the food.

Sub-situation 4.2: Household Chores

There is not much difference between the gratitude function of relief (31.03%) and that of thanks (25.9%) in this situation. Relief is felt after one gets help from another person, and thanks is expressed for the offer one gets.

Sub-situation 5.1: Compliment on New Possession

In this situation there is a slight difference between the gratitude function of thanks (37.9%) and that of pleasure (32.8%). This difference can be explained because one is grateful of the compliment. On the other hand pleasure is expressed because of the feeling of happiness after a person is complimented.

Sub-situation 5.2: Compliment on Appearance

There is not much difference in the frequency of gratitude functions in this situation, i.e. thanks: (43.6%) and pleasure (36.4%). Thanks is expressed for the compliment and pleasure is expressed because of the feeling of happiness one experiences when getting the compliment.

Sub-situation 5.3: Compliment on Academic Ability

In this situation there is not much difference between the gratitude function of pleasure (33.3%) and that of reassurance (28.1%). Pleasure is expressed

because of the feeling of happiness one experiences when getting a compliment. Reassurance is expressed to remove somebody's fears or doubts as far as school work is concerned.

The second analysis is concerned with the analysis of gratitude functions in the major situations. Such analysis of the gratitude expressions in Tshivenda concentrated on various gratitude functions in the five major situations. The following gratitude functions showed a significant frequency of occurrence:

In the Giving of a Reward to Someone

Two functions of gratitude with a significant frequency in this situation are pleasure (37.8%) and thanks (22.7%). In receiving a reward one may have a feeling of pleasure because one is happy with a reward which one is enjoying, and one also expresses some words of thanks because one is grateful for that which one has received.

In the Giving of a Gift to Someones

There are two gratitude functions which have a significant frequency in this situation, i.e. appreciation (24.4%) and thanks (19.1%). One expresses appreciation for the gift he or she gets, and thus thanks is expressed because one is usually grateful for that which one has received.

In doing a Favour for Someone

In this situation the functions of gratitude with a significant frequency are relief (31.4%) and thanking (18.6%). After a sick person got a help from someone he or she felt relieved because he or she was unable to do anything. Thanks is expressed because one is grateful for the help he or she gets from someone.

In Doing a Service for Someone

Two functions of gratitude with a significant frequency in this situation are thanks (20%) and relief (16.5%). Thanks is usually expressed because of the

gratefulness for the service one gets. A person on the other hand feels relieved after getting a service from someone.

In Giving a Compliment to Someone

There are two functions of gratitude which have a significant frequency in this situation, i.e. thanks (35.3%) and pleasure (34.1%). One expresses some words of thanks because one is usually grateful for the compliment that one has received. One also expresses pleasure to show the feeling of happiness after one gets the compliment.

Lastly, the various gratitude functions in all five situations have been considered. 800 gratitude functions in the gratitude expressions in Tshivenda within only 20 questionnaires were found. The list of functions was classified into four groups according to their frequency.

Expressing thanks, pleasure and appreciation seem to be important part in expressing gratitude in Tshivenda. These functions are of social amenity and thus form the high-level of speech act, i.e. expressing gratitude. The same can be said about Group 2. In group 4 and 3 certain functions have a very low frequency whereas some are almost absent in Tshivenda. Therefore these functions are unfamiliar in Tshivenda. These groups of functions mentioned above are in order of their politeness in Tshivenda.

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