USMANU DANFODIYO UNIVERSITY, SOKOTO
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AN ANALYSIS OF POLITENESS IN HAUSA CONDOLENCE: A CASE STUDY OF TSAFE LOCAL GOVERNMENT AREA OF ZAMFARA STATE

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DEDICATION

This research work is dedicated to my father, late Malam Ibrahim Dankande Tsafe and my mother, Hajiya Maimuna Ibrahim (‘Yarbaba). May Allah raise them among His righteous servants and grant them Jannatul Firdaus.

CERTIFICATION

This research work entitled "An Analysis of Politeness in Hausa Condolence: A Case Study of Tsafe Local Government Area" was conducted by DANKANDE, Bala Tsafe with admission number 14210105014 and it was not submitted, in part or in full, to this or any other University for the award of any Certificate or Degree.

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TABLE OF CONTENTS

TITLE PAGE i
DEDICATION ii
CERTIFICATION iii
ACKNOWLEDGEMENTS iv
TABLE OF CONTENTS vi
LIST OF TABLES viii
APPENDICES ix
ABSTRACT x

CHAPTER ONE

1.0 INTRODUCTION 1
1.1 Background to the Study 1
1.2 Statement of the Problem 2
1.3 Aim and Objectives of the Study 3
1.4 Research Questions 3
1.5 Significance of the Study 3
1.6 Scope of the Study 4
1.7 Limitations of the Study 4

CHAPTER TWO

2.0 LITERATURE REVIEW 6
2.1 Introduction 6
2.2 Some Important Concepts 6
2.2.1 Pragmatics 6
2.2.2 Culture 8
2.2.3 Politeness 11
2.2.4 Condolence 15
2.2.5 Turn-taking 19
2.3 Politeness and Culture 21
2.4 Theoretical Framework 25
2.4.1 Rationality 26

2.4.2 Face 26
2.4.3 Face threatening acts (FTAs) 27
2.4.4 Politeness strategies 28
2.4.5 Factors influencing the choice of a strategy 32

CHAPTER THREE

3.0 RESEARCH METHODOLOGY 34
3.1 Introduction 34
3.2 Description of the Study Area 34
3.3 Research Design 36
3.4 Population of the Study 36
3.5 Sample and Sampling Technique 36
3.6 Instruments for Data Collection 37
3.7 Method of Data Analysis 37
3.7.1 Transcription 38
3.7.2 Translation 39

CHAPTER FOUR

4.0 DATA PRESENTATION AND ANALYSIS 40
4.1 Introduction 40
4.2 Text one 41
4.3 Text two 61

CHAPTER FIVE

5.0 SUMMARY AND CONCLUSION 92
5.1 Introduction 92
5.2 Summary of Findings 92
5.3 Conclusion 93
5.4 Suggestions for Future Research 93
5.5 Recommendations 94
REFERENCES 95

LIST OF TABLES

Table 4.1: Key to some codes used in the transcripts.....40
Table 4.2: Positive Politeness (PP) in Text One..... ..59
Table 4.3: Negative Politeness (NP) in Text One.....60
Table 4.4: Summary of Results from Text One.....61
Table 4.5: Positive Politeness (PP) in Text Two.....76
Table 4.6: Negative Politeness (NP) in Text Two.....77
Table 4.7: Summary of Results from Text Two.....78
Table 4.8: Positive Politeness (PP) in Text Three.....88
Table 4.9: Negative Politeness (NP) in Text Three.....89
Table 4.10: Summary of Results from Text Three.....90

APPENDICES

APPENDIX 1 Audio Text One Recorded at Hayin Kagana on 15/10/2016

APPENDIX 2 Audio Text Two Recorded at Hayin Kagana on15/10/2016

APPENDIX 3 Audio Text Three Recorded at Tsafe on 20/12/2016

APPENDIX 4 Audio Text Four Recorded at Tsafe on 20/12/2016

APPENDIX 5 Audio Text Five Recorded at Tsafe on 02/02/2017

APPENDIX 6 Audio Text Six Recorded at Tsafe on 28/02/2017

APPENDIX 7 Audio Text Seven Recorded at Tsafe on 09/03/2017

APPENDIX 8 Audio Text Eight Recorded at Tsafe on 09/03/2017

APPENDIX 9 Audio Text Nine Recorded at Tsafe on 04/3/2017

ABSTRACT

The study aims at showing the importance of politeness in condolences in Hausa and how it promotes harmony and understanding among the people using Tsafe local government area as a case study. However, the three tape-recorded texts analyzed have been selected out of nine texts recorded using simple random sampling. The researcher uses Brown and Levinson's (1987) Face Saving Theory of Politeness which was built around the notions of "face" and "face-threatening-acts" (FTAs). The data were obtained in a free and natural setting by the use of participant observation of real life situation and tape-recording of actual conversation in condolence sessions by the researcher and the data were subsequently transcribed, translated and analyzed. Consequently, the study reveals that politeness is a reciprocal venture. Death-talks particularly condolences are potentially face-threatening-acts and the level of politeness involved is informed by the relative gap in terms of power and social distance between the speaker and the addressee(s). There are substantial evidences from the data that show how interactants employed various politeness strategies, particularly the positive politeness and negative politeness strategies. There are also instances where various indirect and, euphemistic expressions were used politely to express condolences in a less offensive manner.

CHAPTER ONE

1.0 INTRODUCTION

1.1 Background to the Study

Language, as a primary medium of social interaction, is seen as a system of communication by means of which individuals express their ideas, emotions, desires, thoughts and beliefs (Kemmer, 2008). However, the kind and nature of language does not matter in interaction, but what matters more is whether it is used appropriately and politely or not because effective communication depends on the appropriate and polite use of the language.

The major language spoken in Tsafe local government area is Hausa language, though there are other languages spoken by some non native speakers such as Yoruba, Igbo, Igbira, Igala, Idoma, C'lela etc. Hausa language belongs to the family of Chadic languages and it is culturally and linguistically close to other members of the group (Abdullahi, 2016:527). The language has borrowed quite a good number of words and expressions from other languages especially Arabic as a result of the contact between Hausas and the Arabs and the influence of Islam. The religion also influenced the belief and culture of Hausa people where one hardly communicates without this influence of Islam manifesting in his speech.

Expressing condolence in Hausa is not as easy as it seems to be because of the fact that the situation under which it is done is serious and heart touching, and the addressees are often destabilized. Therefore, it involves struggling to find the appropriate linguistic expressions that would be capable of conveying the feelings, thoughts and the intended meaning of the speaker bearing in mind that he is duty bound to negotiate face needs with the addressees.

Politeness therefore is concerned with the consideration a speaker has for the addressee while safeguarding his own self-esteem. People often have different expectations as to how they should be addressed by the people they meet in various contexts (Grundy, 2008). Politeness is seen from the point of view of the hearer as any term or act we use to describe the relationship between how something is said or done to an addressee and the addressee's judgment as to how it should be said or done. Therefore one needs to bear in mind that speaking to someone else entails putting ones self-esteem at stake. In other words, the speaker's personality, which is manifested in the way he speaks to the addressee, is critically evaluated.

1.2 Statement of the Problem

Expressing condolence is a day to day activity in all languages of the world, but the way and manner it is done is relatively culture specific. For instance, the expressions *Ya hasahi?"* meaning: How are you coping with the grief and *Allah ya sa kwanciya hutawa* meaning: May Allah make his soul rest in peace, will sound strange to someone who is not familiar with the Sokoto and Kano dialects of Hausa language respectively. If this is so, how then can a non-native speaker, who is not familiar with the intricacies of Hausa culture, manage to communicate his/her condolences meaningfully so as to be fully understood and appreciated? It is not uncommon to find some speakers, who are not conversant with the cultural norms and practices that relate to offering condolences in Hausa, struggling for the approprite words and expressions to use. Instances abound where some people grow insensitive to or find it difficult to capture most of the cultural specifications of Hausa language in order to make their message clear and also to avoid any act that may offend the addressee(s). Politeness therefore, provides solutions to most of our communication problems especially in Hausa condolence interchange.

1.3 Aim and Objectives of the Study

This study aims at analyzing politeness in Hausa condolence with a view to finding out how participants can have a hitch free interaction. The study is therefore set to achieve the following specific objectives;

(a) To explore the common linguistic expressions often used in expressing Hausa condolence in Tsafe local government area,

(b) To find out the roles of culture in expressing Hausa condolence in Tsafe local government area,

(c) To find out the difficulties a non-native speaker faces in expressing Hausa condolence in Tsafe local government area, and

(d) To find out how politeness ensures a hitch-free interaction in expressing Hausa condolence in Tsafe local government area.

1.4 Research Questions

The study is intended to provide answers to the following questions:

(a) What are the common linguistic expressions used in expressing condolence in Hausa language in Tsafe local government area?

(b) How does culture influence politeness in expressing Hausa condolence in Tsafe local government area?

(c) What difficulties does a non-native speaker face in expressing Hausa condolence in Tsafe local government area?

(d) How does politeness ensure hitch-free interaction in Hausa condolence in Tsafe local government area?

1.5 Significance of the Study

The collaborative efforts of both the speaker and the hearer make or mar the interaction, hence; in attempting to maintain social equilibrium and friendly relation,

interactants need to adhere to politeness strategies that will be capable of saving their face and that of others. Researches were carried out on the use of politeness in the English of some Nigerians. And there are also studies on Hausa culture with some attention given to Hausa condolence. However, no study has been conducted particularly on politeness in Hausa condolence which justifies the choice of this topic. The study will be of use to Hausa speakers, both native and non-native, future researchers, teachers and students with particular interest in Hausa language and Linguistics.

1.6 Scope of the Study

The research is a study of politeness founded within the realm of Pragmatics, specifically Socio-pragmatics which is a blend of Pragmatics and Sociolinguistics. Therefore, attempt was made to pin down Hausa condolence conversation into the study of language use in social context. However, the study is not intended to prescribe what is syntactically or semantically acceptable, but rather how people actually use language in context.

1.7 Limitations of the Study

The data were obtained mainly through the use of tape-recording. Consequently, the researcher found it very difficult to freely tape-record data in all the places visited partly due to some socio-cultural implications which may be the reasons why Awwal (2016:519) says that tape-recording condolence conversation is a taboo. Most of the people we wanted to engage as research assistants could not do what was expected of them partly due to the nature of the research topic. As such, the researcher had to visit various places where condolences were offered in order to collect his data.

The data were gathered in a purely natural and relaxed speech context where the researcher did not have the slightest control over the kind of language used and how the

interactants take their turns in talk. Sometimes the utterace used to be quite inaudible that one can hardly decipher what message was intended to be conveyed. Moreso, the interaction that ensued in all the places was just too much for the researcher to tape-record all bits of data that came his way. Therefore, only a small and manageable set of data was used, taking into consideration the use of polite language by the speakers.

CHAPTER TWO

2.0 LITERATURE REVIEW

2.1 Introduction

Politeness is attracting attention of scholars in Pragmatics, Sociolinguistics and Cultural Anthropology. Therefore, it is necessary to review the contributions of scholars and researchers so as to see how the present study will fit into the world of researches and also have something to contribute to knowledge. The review comprises some important concepts, politeness and culture and theoretical framework. The review does not cover everything in politeness studies, but it only touches few relevant areas that will serve as guide to the present study.

2.2 Some Important Concepts

This section talks about concepts deemed to be important for this study. These include the following: pragmatics, culture, politeness, condolence, and turn-taking. The researcher briefly discussed each with a view to finding out how it contributes to the understanding of the present study.

2.2.1 Pragmatics

The term 'Pragmatics' was derived from ancient Greek word *pragmaticus* via Latin *pragmaticos* with the meaning of 'being practical' or 'fit for action' (Jackson and Smith, 2014). It started as a full fledged discipline in the 1960s with the publication of Austin's work entitled 'How to do things with words' which was posthumously compiled, elaborated and popularized by his disciple John Searle. At the beginning, Pragmatics suffered a very serious neglect by linguists especially from the camp of structuralism which was the most prominent school in Europe and the United States in the 50s and 60s (Asher, 1994). It was often seen as a 'waste basket' of Linguistics and an uninteresting and unpopular area of study (Mey, 2001:20).

According to Crystal (2008:379), Pragmatics is seen as,

> The study of language from the point of view of the users, especially of the choices they make ,the constraints they encounter in using language in social interaction and the effects their use of language has on other participants.

This highlights the importance of users as well as the choices they are able to make depending on the kind of social interaction they engage in. Widdowson (2007:13) reaffirms that Pragmatics is "what language users make of language i.e. what a P1 means by a text and what the text means to P2" with P1 meaning first participant and P2 the second participant. Here, the orientation of the users is given a greater emphasis.

Fromkin *et al*. (2011:167) equally agree that Pragmatics is concerned with our understanding of language in context. This might have been informed by Yule (1996:3) who sees it as;

> The study of meaning in interaction or meaning in context exploring how linguistic utterances could be interpreted differently as a result of different contextual forces and communicative goals.

Fromkin *et al*. (2011) go further to distinguish two kinds of contexts that are relevant to Pragmatics; the linguistic contexts and the situational contexts. The linguistic context, according to them, is concerned with the discourse that precedes the phrase or sentence to be interpreted, and the situational context virtually refers to everything non-linguistic in the environment of the speaker (such as the addressee, the place, the time and circumstance). Hence, speaker's meaning is necessarily bound to contextual meaning and certain contexts influence what is uttered and how it is uttered.

In Hausa condolences for example, when one says *ashe wane ciwo ya warke* or *ashe wane ya riga mu* (is it that so so person has passed away?), it is not taken literally to mean someone has recovered from an ailment or someone has arrived earlier. Even the word *sannu* (hello!, hi! or how are you?) is often used in Hausa condolence to mean

sorry, be patient, take heart, thank you etc. Here, one can understand that Pragmatics studies meaning beyond the level of Semantics as it lays greater emphasis on how people produce and interpret language in context. It explores all the linguistic and non linguistic contexts that are very crucial in the interpretation of an utterance. Therefore, Pragmatics accounts for why people converse with one another in certain ways rather than in the others, so as to sustain a successful and hitch-free interaction.

2.2.2 Culture

It is not easy to arrive at an agreeable definition of the term *culture* due to its complex nature and wider application. However, one can understand it better in terms of how members of a speech community operate. Culture is explained in terms of participatory responsibilities of the members of a speech community;

> A society's culture is made up of whatever one has to know or believe in in order to operate in a manner acceptable to its members, and to do so in any role that they accept for anyone of themselves (Wardhaugh, 2006:219).

Here, one can see that culture entails whatever people need to know, cherish and believe in, in order to function effectively as useful members of their society. The behaviour of a people, their actions and reactions can adequately be understood in terms of their culture. Hence, cross-cultural communication may be hindered when the interlocutors lack the basic knowledge of each other's culture. To this end, Spencer-Oatey (2012:2) opines that culture can be seen as,

> A fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures and behavioural conventions that are shared by a group of people, and that influence each member's behaviour and his/her interpretations of meaning of other people's behaviour.

Culture is also seen as "a socially inherited assemblage of practices and beliefs that determine the texture of our lives" (Elmes, 2016:12). This might have been informed by Geerzt (1973:89) who sees it as;

> A historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate and develop their knowledge about and attitudes towards life".

To sum up, culture presupposes the ways of life of a people including their religion, language, arts, custom etc which often guide their actions, beliefs, norms and occupations. Therefore, one can conclude that culture is the sum total of all the distinctive defining features of a particular society which are historically transmitted from generation to generation and shared by all its members. It includes the material properties that belong to a particular speech community or a society such as; tools, weapons, clothing, shelter, etc; and the non-material ones like language, literature, arts, religion, rituals, morals, laws, customs etc. This shows that culture is acquired and transmitted from generation to generation, and it also touches all aspects of our life including the manner in which we use language in social interactions such as Hausa condolence exchange.

Muhammad (1982) points out that Islam has greatly influenced the culture of Hausa people as they now begin to believe that it is Allah alone who has the power to cause the death of any person. This change in world view brings about the use of utterances that have direct bearing to Islam, unlike in the period before Islam when the deceased's weakness or that of his spirits is regarded as responsible for his death. The researcher gives the following as common utterances used in expressing condolences:

Ashe wane Allah ya yi mashi cikawa?

Is it so that Allah has caused the demise of so so person? Or ;

Ashe wane lokaci ya yi? Is it so, it is time for so so person's demise (as Allah wished)? Or; *Ashe wani abu ya faru haka?* Is it so that something happened (so serious) like this? The mourners use to answer as follows:

Haka Allah ya so. That is what Allah wished, or;

Lokaci ya yi. It is time.

The condoler will say:

Allahu Akbar Allah is the greatest. or *Inna lillahi wa inna ilaihi rajiun* From Allah we came and to Him we return. And then continues to say:

To sannun mu, Allah ya jiqan shi, ya gafarta mashi, Allah ya sa ya huta, ya kuma ba mu cikawa da imani. Take heart, may Allah have mercy on him, forgive him and make his soul to rest in peace and make us die with faith.

Muhammad (1982) shows condolence exchanges before Islam and after the coming of Islam. He also shows that Hausa culture and Islamic culture are partly inseparable and both emphasize showing sympathy to the grieved over the loss of a family member. The relevance of this work to the present study is that it shows that Islam has great impact on Hausa culture and it also provides some grounds to ascertain that politeness is embedded in Hausa condolence exchange. As a point of departure however, the present study focuses much attention on the use of politeness in Hausa condolence as a means of enhancing harmonious relation among the people.

Balarabe (2008), who might have been informed by Muhammad's (1982) work, adds that when a condoler goes to offer his condolences he begins by saying the words of *Salam*; that is, *Assalamu alaikum* Peace be with you and then follows it with the normal greeting like *ina kwannan ku* (good morning all of you) or *ina wuni* (good afternoon or good evening). He then continues to convey his condolences. He also adds that some people use to recite portions of the Qur'an and then pray for the deceased.

Awwal (2016) also posits that there is substancial evidence for the influence of society's conventions on the conduct of Hausa condolence which has been to receive condolences in line with the teachings of Islam. He also shows that like any form of conversation, condolence exchanges unfold into three parts, viz; initiation, sustenance and termination. The method used by the researcher in collecting data was eaves-dropping and not tape-recording which according to him is "a taboo". The work can be relevant to the present research as it shows that society's conventions influence the way people engage in condolence exchange, but the present researcher is yet to accept that tape-recording condolence exchange is a taboo. This is because both eaves dropping and tape recording are done without the prior concent of the participants.

2.2.3 Politeness

Etymologically, the word "politeness" derives from the late Medieval Latin word *politus* meaning 'smoothed and accomplished'. The term 'polite' was synonymous with concepts such as 'refined', 'polished' when people were concerned. In the seventeenth century a polite person was defined as 'one of refined courteous manners', (Ehlich, 1992). Similarly, Honby (2013) associates politeness with terms such as "civility", "courtesy", "good manners" and "training". Being polite entails having or showing good manners and consideration to people (Eelen, 2001). When you engage in a conversation, it is necessary and important not only to be meaningful, but also to be polite in order to ensure a hitch free interaction. And to be polite is to speak to people in a manner that is appropriate and comfortable to them in the light of your relationship with them. However, many scholars have attempted to offer an acceptable and concise definition of the term 'Politeness'.

One of the earlier definitions of politeness was posited by Goffman (1967:213) who sees it as "face-work" which he explains to be the communicative actions that

orientate the speaker's and the addressee's face. Geyer (1990:6) also agrees that it can be seen as part of a larger phenomenon called 'face-work', that is, the behaviour that displays and acknowledges others' and the speaker's interactional self image. The following expressions are also found in Goffman (1967); to lose face, to maintain face, to save face, to be out of face, to be in the wrong face etc. He states that "to study face-work is to study the traffic rules of social interaction". This proposal emphasizes the need to recognize the importance of face needs and the various strategies employed to negotiate and maintain face in conversation.

According to Leech (1983:82), politeness is a conflict avoidance which aims at maintaining social equilibrium and friendly relations. Thus, Lakoff (1990:34) maintains that;

> Linguistic politeness is a system of interpersonal relations designed to facilitate interaction by minimizing the potential for conflict and confrontation inherent in all human interchange.

Here, Politeness is seen in terms of how participants can converse in a friendly manner with the aim of enhancing and maintaining good social relations devoid of conflicts and confrontations.

It is also viewed in terms of value and goal direction, where a speaker (S), in communicating politely to hearer (H), gives (or attributes) greater value to other person (O), who is probably H rather than to S, while impoliteness is defined in the opposite way, viz; that S in communicating impolitely to H, gives (or attributes) greater value to S than to O. In other words, a polite utterance expresses or implies a polite belief where a polite belief means one in favour of O and not in favour of S (Leech, 2014:100). Therefore, the greater the difference between the value accorded to O and the value accorded to S, the greater the politeness or impoliteness. For instance, if the direction of

value or goal is geared towards the hearer rather than the speaker, the speaker can be said to be speaking politely and if otherwise, he is impolite.

Byram and Hu (2009:107) define linguistic politeness as,

> A language use which enables smooth communication between conversational participants according to the norms of social interaction in a particular contextual situation within a given speech community.

Every society has a specific set of social norms which consists of rules that prescribe certain expressions as acceptable or unacceptable in certain contexts. This makes some expressions which have direct reference to events or experiences that indicate pain, shame, displeasure etc to be regarded as taboo and as such substituted with milder ones. In Hausa for example, it is not expected of one to address his/her parents by their names or a woman to address her husband especially the first husband by his name, but by the use of euphemisms such as 'baba' (dad) 'mama' (mum) 'inna' (mum or aunt) 'kawu' (uncle) 'kai' (you) 'shi' (him) 'malam' (learned person) to show respect, 'mai dadin hira' (sweet-heart), etc (Usman, 1993).

Politeness is also seen as showing awareness and consideration for another person's face and attempting to save our face and that of others. In other words, it is seen as:

> A redressive action taken to counter-balance the disruptive effects of the Face-Threatening Acts (FTAs) i.e. those acts that run contrary to the face wants of the speaker or the addressee (Brown and Levinson, 1987).

However, some kinds of utterances such as requests, imperatives, apology etc constitute threats and potential damage to the face. Therefore, politeness tries to redress and mitigate all potential face threats. Consider the following utterances for example: 'Pass the salt.'/ 'Could you pass the salt?' 'Lend me your pen.'/ 'Would you mind lending me your pen?' 'Shut the door.'/ 'It is extremely cold in here.' Here, a close look will reveal that the first part of each pair is more direct and impolite. Therefore, as a facilitating

factor that influences harmonious relationship between the speaker and addressee, politeness "minimizes the expression of impolite beliefs as the beliefs are unpleasant or at a cost to the hearer" (Leech, 2014).

Therefore, one can understand that politeness is to speak to people in a manner that is appropriate and comfortable to them in the light of your relationship with them. When people engage in a conversation, it is necessary and important not only to be meaningful, but also to be polite in order to ensure a hitch free interaction. However, being polite does not mean that the speaker must demean him/herself, for he/she has a 'face' to protect in all interactions especially in Hausa condolence exchange.

In his submission, Okoro (2012) observes that most Nigerians lack the necessary linguistic capability and the required tact and courtesy to express their feelings appropriately in English language. He laments that this causes serious set-back in communication between non teaching staff and the other people in the University of Nigeria, Nsuka. The work is relevant because the researcher shows some ways in which communication can be face-threatening as in indiscriminate use of direct speech and suggests how one could apply politeness strategies in order to mitigate the threat and sustain communication. The work studies the use of politeness expressions in the English language of some Nigerians and the present study too is on politeness but in Hausa condolence.

In a related study, Sani (2012) maintains that politeness is responsible for effective communication between the students and members of staff of some selected libraries in Ahmadu Bello University, Zaria. The writer uses the Brown and Levinson's (1987) model of politeness and shows the attitudes of some members of staff of the libraries to students and vice versa. The study also concludes that politeness can provide solution to most of the problems people face in interaction. This study is relevant to the

present research as it shows how politeness shapes interaction in institutional setting. As a point of departure, the present study is intended to uncover the phenomenon of politeness in non-institutional setting like the Hausa condolence where interaction is unconstrained by any formal rules.

However, in offering condolences as according to William (2007), individuals always try to balance their opposing needs of being involved with others, as expressed in the solidarity of positive face and having freedom of thought and action, as expressed in the claim to independence of negative face. He identifies three strategies for expressing condolence, in Western English speaking society, from most independence-oriented to most solidarity-oriented; viz: acknowledgement of sympathy, question of concern and inquiry for information. He also recognizes the importance of social variables of power and distance as factors that determine the choice of politeness strategy. This submission can be a very good starting point except that the cultural realities described in the research may not be the same with what obtains in the present study. For example, he included in his "inquiry for information" strategy things like making inquiry about the cause of the death, whether the deceased was not too careless or even how the ailment was managed all of which are not appropriate in Hausa condolence.

2.2.4 Condolence

The word condolence was derived from Latin *condolere* meaning "to suffer together". It simply means acknowledging a loss, showing sympathy and empathizing with someone. The word can also refer to the expression of sympathy with another's grief. It is also a near synonym to words like; comfort, commiseration, sympathy and consolation. Here when something bad happens to someone he can be offered condolences. Condolence "is the sympathy for someone who has had something bad

happens to him especially when someone has died" (Honby, 2013). When you offer or express your condolences to someone, you express your sympathy for him because he has lost a family member, a friend or a neighbour recently. Sometimes, the condoler gives moral and financial support especially when he is close to the bereaved person(s).

The above definitions show that condolence is offered when someone suffers something bad that happens to him like business misfortune, disaster or death of a parent, relative, a friend or a neighbour. However, the present study is essentially concerned with offering condolence because of death of a person(s). As a type of conversation, condolence is characterized as having three component parts, namely: initiation, sustenance and termination (Awwal, 2016). There is yet another important feature observable in condolence exchange that is "turn-taking" that distinguishes social interaction from a mere monologue.

The importance attached to condolence in Hausa culture is such that one hardly forgives someone else who is expected to condole with him for the loss of a friend or family member but fails to do so. This explains why Hausa people do not take condolence lightly as it is often used to strengthen relationship (Sarkin-Gulbi, 2013). People travel to far away places in order to offer their condolences to the family of the deceased. Expressing condolence is very important, but how it is expressed matters a lot in that one has to conduct the talk exchange in an appropriate and polite way. Hence, politeness is a very important factor in making interaction effective and successful, and also making the interactants comfortable and satisfied.

When someone suffers a loss of a friend or a family member, he needs support from those around him. On the contrary, some people tend to take going to places for offering condolences as an opportunity for them to go and get free food. In addition, others engage in behaviours that are incongruous with the context, such as political

campaign, back-biting other people, discussing football matches, business and other worldly affairs. This no doubt hurts and threatens the face of the mourners who are already bereaved from the loss they suffer. One may wonder whether this kind of behaviour is socially acceptable or not and how does it impact on the face of the speaker and that of the addressee. Politeness in Hausa condolence addresses issues that border on how people show sympathy, give support to other person (the addressee) and make him/her feel comfortable.

Some utterances used to express condolences by the Hausa pagans known as *Maguzawa* are highlighted in (Abdullahi, 2008). According to the writer, when someone dies his family members use to observe some days of waiting at the premises of the house of the deceased in order to receive condolences from people coming from different places. When a person goes to offer condolences, he will begin by greeting the people who gather there and says:

Ashe wane bai jure ba? Is it that so so person could not survive, or ;

Ashe wane ya yi kasala? Is it that so so person became too weak to survive? Or;

Ashe wane haka ta kasance? Is it so that this is what has happened to so so person?

Then the mourners will respond as follows:

E, ai wane bai jure ba. Yes, it is so he could not survive, or;

Lalle wane ya yi kasala. Indeed so so person could not survive.

After this exchange, then the condoler will continue to say:

Sannun ku da wannan rashi. I sympathize with you for this loss.

The research is relevant to the present study as it shows among other things, how Hausa people particularly the pagans known as *Maguzawa* use to express sympathy to the grieved person(s) over the death of a family member. The study also shades lights on some cultural believes and practices of Hausa people relating to marriage, birth and

death. However, the present study intends to look at politeness in Hausa condolence as practiced in the present Hausa community with a view to finding out how it enhances social harmony.

Studies revealed that Hausa speakers often avoid direct mentioning of death because of the pain and discomfort associated with it. Instead, they resort to the use of euphemisms which are the milder, softer and pleasant equivalents of the words and expressions considered to be taboo, harsh, impolite and too open to use (Yahaya, 2012). He however classifies euphemisms for death and gives some examples under each class as follows:

(a) Euphemisms expressing death with reference to religion where it is associated with the will of Allah, as in:

waane ya koma ga Allah. Waane has returned to Allah.

Allah ya yi wa waane rasuwa. Allah has caused the death of waane.

(b) Euphemisms expressing death as a journey whereby the deceased is seen as embarking on a journey from this world to the world beyond. This brings to mind the thought that everybody on earth is like a wayfarer and it equally reduces the pain and depression suffered as a result of the loss of a loved one. Consider the following examples:

waane ya tafi gidan sa na karshe. Alhaji has gone to his last home/abode.

waane ya tafi matabbata. Alhaji has gone to eternity.

(c) Euphemisms expressing death as a loss. For example:

waane ya rasu. Alhaji is lost/not alive.

An yi rasuwa a gidan waane. There is a human loss in waane's house.

(d) Expressing death as a relief or rest for the dead especially when he/she suffered some sickness before the death. For example:

waane wahala ta kare. Waane's suffering has come to an end.

waane ciwo ya warke. Waane has been relieved of his sickness.

(e) Expressing death as an inevitable end of human life as in the following examples:

waane sa'i ya yi. Waane's time is over.

Yau babu ran waane. There is no waane's life today.

The link between Yahaya (2012) and the present study is that all the euphemisms suggested can serve as instances of polite expressions in Hausa condolence. Hence, the use of euphemistic expressions in expressing Hausa condolence enhances peaceful coexistence among the people.

It is equally argued that observing certain days of waiting for receiving condolences which is known as "zaman makoki" in Hausa helps in promoting good relationship in a number of ways such as uniting blood relations, encouraging inter-family marriages, promoting good neighbourliness and cooperation (Sarkin-Gulbi, 2013). This brings to light how condolence can help in promoting good relationship by staying for some days in order to receive condolences from people coming from different places.

2.2.5 Turn-taking

Conversation is not an unstructured or unorganized piece of talk, but it is characterized by turn-taking which regulates and controls the flow of talk across two or more participants. Levinson (1983) posits that turn-taking is the orderly transition of turns from one speaker to another, where one participant, 'A' talks, stops; and another, 'B' talks, stops, giving the interaction an A-B, A-B structure. This kind of interchange is partly what motivates Yule (1996) to conclude that "turn-taking is the change of speaker during conversation". However, where the number of participants is more than two, speakers may enter and exit the pool of participants.

At this point, it is necessary to say a word or two on what a turn is in order to clearly understand turn-taking. A turn is seen as the opportunity to speak at some point during conversation; thus turn-taking operates in a turn-by-turn basis (Yule, 1996). Mey (2001) posits that turns occur normally at certain well designed junctures in conversation which are often called turn relevance place (TRP). It can also vary from minimal utterances to many minutes of continuous talk; and if there are more than two parties, provision is made for all participants to take their turns without necessarily stepping on the rights of other participants to have their own turns.

Levinson (1983) suggests that the mechanism that governs turn-taking and accounts for its systematization is a set of rules with ordered options which operate on a turn-by-turn basis. These rules are seen as "a sharing device" or "an economy" operating over a scarce resource; that is, control of the floor. A turn relevance place can be exploited by the speaker holding the floor and allots the right to talk to another participant. However, there are certain rules that operate at TRP that serve as allocation formulae where C stands for current speaker, N is the next speaker and TRP is the recognizable end of a turn-constructional unit. The rules are as follow: Rule 1 – This rule applies initially at the first TRP of any turn;

(a) If C selects N in current turn, then C must stop speaking, and N must speak next, transition occurring at the first TRP after N selection.

(b) If C does not select N, then any other party may self-select, first speaker gaining rights to the next turn.

(c) If C has not selected N, and no other party self-selects under option (b), then C may (but need not) continue (i.e. claim rights to a further turn construction unit).

Rule 2 – This rule applies at all subsequent TRPs:

When Rule 1(c) has been applied by C, then Rules 1 (a)-(c) apply, recursively at the next TRP, until a change in speaker is accomplished (Levinson, 1983: 298)

Leech (1983:139) and Thomas (1995:154) believe that interrupting the speaker is an impolite act in British English. Lyons (1997:252) also reaffirms that,

> It is impolite in all societies to speak out of turn. That is, to speak when the social role that one is playing does not grant authority and precedence or, alternatively, when the rules that govern turn-taking in that society do not grant one the authority to speak at that point.

This shows that for one to be polite, he/she needs to abide by the rules of turn-taking in any social interaction including condolence exchange not only in British society, but in all societies. When one arrives at the place of offering condolence, in Hausa speech community, he/she has to wait for his/her turn. Therefore, the speaker or the condoler must neither be denied turn, nor must he interrupt other person's turn.

2.3 Politeness and Culture

Nowadays contact between members of different communities is on the increase and each of these communities bears its own culture, knowledge, ways of thinking and communicating. However, it is through inter-cultural communication that speakers tend to discover which ways of talking and thinking they share with others and which is unique to them. Native speakers speak not only with their own individual voices, but that of the community or society, the stock of metaphors this community lives by and the categories that represent their ways of life (Lakoff and Johnson, 1980). This helps native speakers to understand each other and make it a bit difficult for non-native speakers to effectively communicate freely with the host community and share their knowledge and experience. Even when they master the forms of the new language, they may still find it difficult to overcome the differences between the cultures in contact to

be able to meet the societal expectations on them. Hence, what is polite in one culture may not necessarily be so in another.

Holmes (2008) also cites an instance with one Rebecca who after arriving in New Zealand from England, she and her family was invited to a Christmas party at a neighbour's house. *Bring a plate* she was told and thinking that her host must be having a very big party and expected to run out of plates, she obligingly brought four empty plates. When she arrived, she was embarrassed to find out that *bring a plate* meant bring a contribution to the food. In New Zealand, the phrase; *bring a plate* means bring food as your contribution; and precisely *ladies a plate* and *gentlemen a crate*, meaning: women should bring food and men beer to the party, are used to request for contribution. Therefore, to arrive at the actual interpretation of these kinds of culture specific utterances, a sound knowledge of the societal cultural practices is very crucial. This is partly because language and culture are two inseparable entities that form parts of a whole just like the two sides of a coin.

Spencer- Oatey (2000) equally gives an example with a Japanese student who bows a lot to her Professors. When she was advised that she should not bow to American Professors because it is not considered appropriate to bow to someone else in American culture, she replied "I know Americans don't bow but that is my culture and if I don't do that, I am not being respectful and I won't be a good person." Thus, not compromising one's own cultural specifications can be seen as enrichment to one's own culture, but can also lead to misinterpretation and confusion by people who are not familiar with different cultures in contact. One may wonder how the act of squatting or prostrating to parents, elders, and people in authority in some African languages such as Hausa, Fulfulde, Nupe, Igbira, Yoruba etc would be interpreted by an outsider.

Another example is also given of a Navajo man who went to his child's school, opened the door to the classroom and stood silently, looking at the floor. The Anglo-American teacher said 'Good morning' and waited expectantly, but the man did not respond. The teacher then said 'My name is Mrs. Jones,' and again waited for a response. There was none. In the meantime, a child in the room put away his crayons and got his coat from the rack. The teacher, noting this, said to the man, 'Oh, are you taking Billy now?' He said, 'Yes.' The teacher continued to talk to the man while Billy got ready to leave, saying, 'Billy is such a good boy,' 'I'm so happy to have him in the class,' etc. Billy walked towards the man (his father), stopping to turn around and wave at the teacher on his way out and saying, 'Bye-bye.' The teacher responded, 'Bye-bye.' The man remained silent as he left.

From a Navajo perspective, the man's silence was appropriate and respectful. The teacher, on the other hand, expected not only to have the man return her greeting, but to have him identify himself and state his reason for being there. Although such an expectation is quite reasonable and appropriate from an Anglo-American perspective, it would have required the man to break not only Navajo rules of politeness but also a traditional religious taboo that prohibits individuals from saying their own names. The teacher interpreted the contextual cues correctly in answer to her own question ('Are you taking Billy?' and then engaged in small talk. The man continued to maintain appropriate silence. Billy, who was more acculturated than his father to Anglo-American ways, broke the Navajo rule to follow the Anglo-American one in leave-taking. This encounter undoubtedly reinforced the teacher's stereotype that Navajos are 'impolite' and 'unresponsive', and the man's stereotype that Anglo-Americans are 'impolite' and 'talk too much.

An anecdote was also cited in Kachru and Smith (2008) of a Japanese named Koreo who recounts his experience of taking a group of western scientists around some places in Japan soon after the Second World War. After a day of walking about, he asked the visitors "aren't you tired?" He was surprised when contrary to his expectations one of them answered in the affirmative. And when the following suggestion was made: "you must be hungry", it was again followed by "yes I am". Koreo admits that he was "taken a back" that is he was surprised. According to Japanese culture, it is inconsiderate to admit fatigue to a person who has acted as your guide all day, and in answer to the question about being hungry, the polite response is to say something like "just a little" or "I always have supper late" so as to avoid worrying the host. This shows a sharp difference between the Eastern and Western cultures.

An important point is raised in Spencer-Oatey (2012) that although certain aspects of culture are physically visible, their meaning is invisible. Their cultural meaning lies precisely and only in the way these practices are interpreted by the insiders. For example, a gesture such as the 'ring gesture' (thumb and forefinger touching) may be interpreted as conveying agreement, approval or acceptance in the USA, the UK and Canada, but as an insult or obscene gesture in several Mediterranean countries. Similarly, choice of clothing for example can be interpreted differently by different groups of people, in terms of indication of wealth, ostentation, appropriateness, and so on.

There was a time the researcher personally attended a place of offering condolences in Kaduna town when a non native Hausa speaker came and surprised many people. The man packed his car at a distance, greeted the people and sat very close to the elder brother of the deceased and continued to praise him (the deceased). He started saying that he had lost a good friend with whom he used to go to bear palour. He

added that the deceased drank so much that they even called him broken bottle. Then he started sobbing and lamenting about the loss of a friend who often paid their bill at the bear palour. The researcher and most of the people there were not happy with the man, but they only managed to hide their displeasure because the man was not a native speaker of Hausa language.

Therefore, when speaking a foreign language one must know how to deal with other people's culture and must be aware of the need to choose the right form of expression which conveys his intended meaning. One must also be aware of the differences between his native language and the other language especially those differences that are central to cultural experiences. This is because as Lakoff (1973:303) puts it "what is polite to me may be rude to you" as an individual or a member of a society.

2.4 Theoretical Framework

The theoretical frame-work of the study was based on Brown and Levinson's (1987) Face Saving Theory of Politeness. Many theories such as The Speech Act Theory, The Cooperative Principle, The Rules of Politeness and The Politeness Principles have greatly contributed to the study of politeness but none of them is as influencial and clearly articulated as the Brown and Levinson's (1987) Face Saving Theory of Politeness (Eelen, 2001:3), (Mohsen and Bidabadi, 2013), and (Leech, 2014:33). This theory provides practical solutions and a good working model for the study of politeness in social interaction such as the Hausa condolence exchange. The focus of this theory is on the Face Threatening Acts (FTAs) and the strategies designed to redress them (Leech, 2014). Brown and Levinson (1987) also make the assumption that there is a universal Model Person (MP) who is said to be a fluent adult speaker of a

natural language and who is equipped with two special characteristics namely "rationality" and "face".

2.4.1 Rationality

Rationality enables the Model Person to engage in means-ends analysis; and by way of reasoning from ends to means, the MP satisfies his or her ends. This makes him/her to decide appropriately towards selecting the best politeness strategy from different possible options. In other words, the MP rationalizes from communicative goals to the optimal means of achieving those goals. In so doing, the model person assesses the dangers of threatening other participants' face and chooses the appropriate strategies in order to minimize any face threats that might be involved in carrying out the activity (Brown and Levinson, 1987).

2.4.2 Face

Face, as the other endowment of the MP and a key term in the study of politeness, is seen as the individual's public self-image or feeling of self-worth, reputation or good names that everyone has and expects everyone else to recognize (Brown and Levinson, 1987). It is also seen as "the emotional and social sense of self that everyone has and expects everyone else to recognize" (Yule, 1996:60). The above definitions might have been informed by Goffman (1967:213) who sees face as the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact. Such self-image or sense of self is something that is emotionally and socially invested in and as such can be threatened, lost, saved, maintained, or enhanced and therefore it must be constantly attended to. Hence, in social interaction "we present a face to others and to other's faces" (Goffman, 1967) as we are obliged to protect our faces and that of others.

People generally cooperate and assume each other's cooperation in maintaining face in interaction, and such cooperation is based on mutual vulnerability of face (Brown and Levinson, 1987: 66). The interlocutors strive to maintain the face they have created for themselves in social situations so as to save it from eminent loss. They are emotionally attached to their faces, in such a way that they feel good when their faces are saved or maintained and suffer emotional pain when the faces are lost or threatened. Certain speech acts such as requests, orders, apologies, offers, compliments, condolences etc constitute threat to either the speaker's or the addressee's face (Leech, 2014). Therefore, politeness serves as a redressive action taken in order to mitigate the disruptive effects of face threatening acts (FTAs) with the aim of ensuring a hitch-free interaction.

Brown and Levinson (1987) posit that every individual has two types of face: "Positive Face" and "Negative Face". Positive face is the positive consistent self-image or personality claimed by a competent adult member of the society. In other words, it is the desire to be approved of, liked, respected and appreciated by others. While negative face is the basic claim to rights, territories, freedom of action and freedom from imposition; that is, the desire to be unimpeded by others. Therefore, politeness in interaction can be employed to show awareness of another person's face. Thus, face is a linguistic tool constructed around the behaviour of a competent adult speaker personalized as the Model Person (MP), who is said to be a theoretical person and not a real person (Eelen, 2001:51).

2.4.3 Face threatening acts (FTAs)

Face threatening acts (FTAs) are verbal or non verbal acts that go contrary to the face wants of either the speaker or the hearer (Brown and Levinson, 1987). An FTA is done when a person says something that represents a threat to another individual's

expectations regarding self-image (Yule, 1996:61). It can be a threat to negative face or positive face of the speaker or the addressee.

Negative face is threatened when an act inherently damages the negative face of the addressee or the speaker by acting in opposition to the wants or desires of the other to be unimpeded or free from imposition. Acts that threaten the need to be independent, to have freedom of action and from imposition are considered to be negative face threatening acts. Instances of such acts include orders/requests, suggestions/ advice, reminders, threats, warnings, offers/ promise, compliments etc. For example, in making requets, the speaker utters something like "Lend me your book". Here, the speaker anticipates a future action of the hearer thereby restricting his personal freedom. And to reduce the level of imposition, one can use expression like: "Could you lend me your book?"

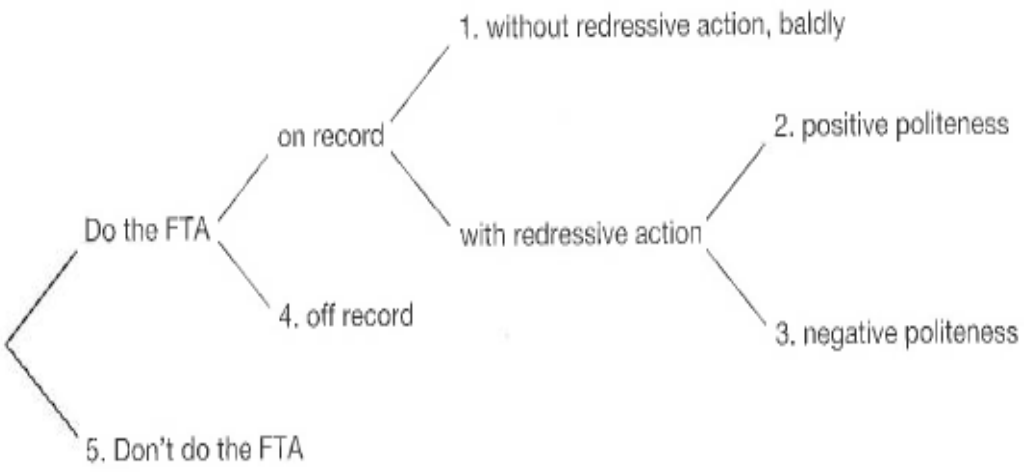
On the other hand, positive face is threatened when the speaker does not care about the hearer's feelings and needs, or does not want what the other wants. Acts that threaten the need to be accepted, liked or treated as a member of certain social group are considered as positive face threatening acts. Instances of such acts include disapprovals, criticisms, complaints, accusations, contradictions, disagreements etc. The following is an example of a criticism: "I think your report was not concise enough". Here, the hearer's positive face is threatened because he is negatively evaluated for having done something badly. To redress the threat, one can use something like "I know you have done a wonderful work, but I think the report would be much better if you remove irrelevant details".

2.4.4 Politeness strategies

The speaker decides on the politeness strategy necessary for maintaining his face wants and that of other persons. When someone has to perform a "Face Threatening

Act" (FTA) such as a request asking for a lift to the station for example, then a choice can be made from the proposed strategies. These strategies for doing the FTA are ordered bottom-up according to the estimated increase in risk of face threat and they include; bald on record, positive politeness, negative politeness, off record and don't do the FTA as shown in the following diagram:

Figure 3.2: Politeness Strategies



(Adopted from Brown and Levinson, 1987:69)

The five strategies above are referred to as "super-strategies" with each having a number of "sub-strategies" (Brown and Levinson, 1987) as we are going to see. However, the present study intends to use positive politeness and negative politeness strategies with little adjustment. Each of the two strategies chosen has a number of sub-strategies out of which the most suitable ones were carefully selected in analyzing the data.

2.4.4.1 Positive politeness

Positive politeness is oriented towards the positive face of H, the positive self-image that he claims for himself. This strategy is characterized by solidarity and friendship and can be used to boost the hearer's (H's) positive face as in "Oh my dear,

give me a lift to the station". Brown and Levinson (1987) proposed some sub-strategies of positive politeness from which the most appropriate ones are to be selected.

(1) Intensify interest or sympathy about the deceased as in: *wane ai ba shi da matsala (*he doesn't have problem), *Allah ya jiqan shi/ Allah ya yafe ma shi/ Allah ya gafarta ma shi* (May Allah forgive/ sympathise with him) etc.

(2) Seek agreement by presenting safe topics as in: *yanzun nan ni ke jin labarin cewa wane an cimma lokaci* (it is just now I heard that so so person has passed away).

(3) Avoid disagreement by telling white lies or pretending to agree. e.g. Speaker A: *ai wane mutumin kirki ne* (so so person is a nice man) Speaker B: *qwarai da gaske* (that is quite true). It is likely that what speaker A says may not be true and B may be pretending to agree.

(4) Assert or presuppose knowledge of and concern for addressees' positive face needs as in *Allah ya ba da haquri* (may Allah give you the courage to bear the loss), *Allah ya albarkaci abin da ya bari* (may Allah bless his children) *mu kuma Allah ya sa mu cika da imani* (and may Allah make us die as sincere believers), *amin/ Allahumma amin (amen)* etc.

(5) Using an inclusive "we" as in *ya mu ka ji da haquri* (how do we cope with the loss?), *sannun mu* (let us be more patient).

(6) Give or ask for reasons. e.g. *dama baya lafiya ne* (was he already sick?), *ban ji wane ya rasu ba* (I was not aware that so so person has died).

Positive politeness enables the speaker and the hearer to show solidarity, friendship and sense of belonging. The participants try to seek for approval, acceptance and appreciation from one another. As a special kind of social interaction therefore, Hausa condolence offers a very fertile ground for positive politeness. People always try to show concern, sympathy and willingness commiserate with the bereaved mourners.

2.4.4.2 Negative politeness

Negative politeness is a redressive action addressed to the H's negative face, i.e. his want to have his freedom of action unhindered and his actions unimpeded. Negative politeness is mainly illustrated by using indirect speech such as "Could you possibly give me a lift to the station? Here, the speaker reduces the face threat by mitigating the force of the imposition thereby giving the hearer an option to decline the request. Brown and Levinson (1987) regard negative politeness as the heart of respect and a behaviour performing the function of minimizing the particular imposition that the FTA unavoidably effects. The followings are some sub-strategies of negative politeness:

(1) Be conversationally indirect. A systematic way of making indirect speech acts in English is to state or question a felicity condition (Searle, 1969). e.g; Can you please pass the salt? In Hausa condolence, the following can serve as examples; *ai duk mai rai mamaci ne* (everybody is going to die), *wane an cimma lokaci* (so so person has reached his demise etc.

(2) Give deference by abasing S himself or raising H. e.g; Please bring your ennobling presence to the hut of this dust-like person. This can be exemplified in Hausa condolence where a participant says words of salam, greets the addressees as in *ina kwanan ku* (good morning to you all) or addresses the addressees using titles or words denoting seniority or respect to other person as in *Alhaji, Malam (learned person), Allah gafarta Malam* (Sir), *Maigida* (Master), *Baba* (Dad), *Kawu* (Uncle) *etc*.

(3) Presuppose negative face need by admitting the impingement. E.g. I don't want to bother you, but I'm sorry to let you know that I need your help. In Hausa condolence, one can simply use expressions like *ya aka ji da haquri* (how do you bear with the loss?) Or *ya Qarin haqurin mu* (please be more patient) etc.

(4) Impersonalize S and H by avoiding the pronouns 'I' and 'you' as in 'This needs to be done'. In this directive act, the speaker uses a passive voice so as to avoid directly pointing out the hearer. In Hausa condolence conversation one hears expressions like *ya a ka ji da haquri* (how do we bear with the loss or let us be more patient), *a karanta salatin Annabi* (let everybody pray for the prophet) and *a cika da fatiha* (let everybody complete the prayer with Suratul Fatihat) *an gode* (thank you) *Allah ya bada lada* (may Allah reward you) etc. Here, the speaker acted very politely by avoiding the pronoun "you".

(5) The use of polite plural form of 'you' to address someone who is elderly or who has authority over the speaker.This happens in Hausa condolence especially when there is difference in power and distance as in *sannun ku* (please accept my condolences), *sannu ku da zuwa* (you are welcome), *Baba ina kwanan ku* (good morning Baba etc).

(6) Use rhetorical questions to decline from taking full responsibility of the damage the act is likely to cause. In Hausa condolence for example, one uses expressions like; *ashe wani abu ya faru haka* (is it that something so happened like this?), *ashe wane an cimma lokaci* (is it that so so person has reachwed his demise?) etc.

2.4.5 Factors influencing the choice of a strategy

In their politeness framework, Brown and Levinson (1987) point out that for each FTA, the seriousness or weightiness of a particular FTAx consists of both risk to S's face and risk to H's face. They further provided a formula to calculate the weightiness of an FTA as follows: Wx = D (S, H) + P (H, S) + Rx. Here, Wx is the numerical value that measures the weightiness of the FTAx, D (S, H) is the value that measures the social distance between S and H, P (H, S) is a measure of the power that H

has over S, and Rx is a value that measures the degree to which the FTAx is rated as an imposition in that culture.

According to Brown and Levinson's analysis, these three sociological parameters (D, P and R) influence the weightiness of an FTA and thus further influence the choice of politeness strategies, namely; the "social distance" (D) between S and H, the relative "power" (P) of H over S, and the absolute "ranking" (R) of the FTA in a culture. Brown and Levinson hold that it might be appropriate to demonstrate that P, D and R factors are all relevant and independent, and they are the only relevant ones used by speakers to assess the weightiness of FTAs and to choose appropriate politeness strategies. However, the influence of the three factors (P, D and R) on the choice of politeness strategies can be shown as follows:

(a) In the circumstances where P and R are held constant, politeness increases as D goes up. Hence, the larger distance between S and H is, the more polite S tends to be and the smaller distance between S and H is, the less polite S tends to be in language.

(b) In the circumstances where D and R are held constant, politeness increases as P increases. As such, the higher the power H has over S, the more polite S tends to be and the lower the power H has over S, the less polite S tends to be in language.

(c) In the circumstances where P and D are held constant, politeness increases as R goes up. Hence, the bigger the R of an FTA in the specific culture, the more polite S tends to be; and the smaller the R of an FTA in the specific culture, the less polite S tends to be in language.

CHAPTER THREE

3.0 RESEARCH METHODOLOGY

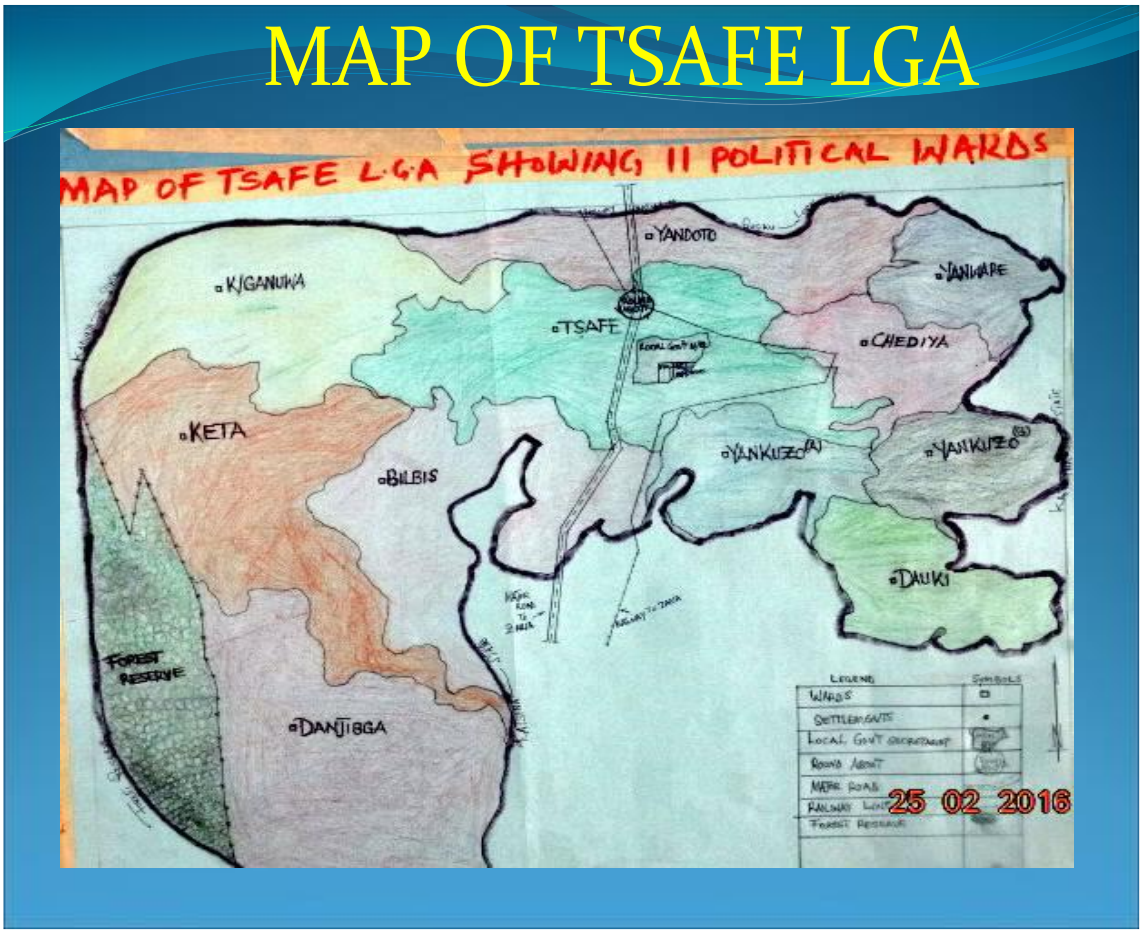
3.1 Introduction

This chapter presents the method employed in gathering and analyzing the data for this research. It consists of the followings: description of the study area, research design, population of the study, sample and sampling techniques, instrument for data collection, and method of data analysis which comprises transcription, free translation and explanation. Research Methodology entails everything that has to do with data collection, processing, analysis and presentation for ease of access, interpretation and use by other people.

3.2 Description of the Study Area

Tsafe local government is one of the fourteen local government areas in Zamfara state, Nigeria. The local government was first established in 1980, dissolved in 1984 and re-established in 1989. It has an area of 1,698 square kilometers, with an estimated population of 266,929 people (National Population Commission, 2006). It comprises eleven wards, namely: Tsafe, 'Yanwari, 'Yankuzo "A", 'Yankuzo "B", 'Yandoto, Xanjibga, Bilbis, Chexiya, Kwarin-Ganuwa, Keta and Xauki. It also shares boundary with Gusau and Bungudu local government areas of Zamfara state, Kankara, Xan-Musa, Safana and Faskari local government areas of Katsina state, Birnin-Gwari local government area of Kaduna state, and Sakaba-Wasagu local government area of Kebbi state.

FIGURE 3.1: The Map of Tsafe Local Government Area



(Source: office of the Coordinator WASH Project, Tsafe Local Govt. Secretariate)

The people of Tsafe local government area are predominantly farmers with some of them engaging in other occupations like rearing of animals, hunting, black-smithing, carving, pottery, fishing, barbing, hair plaiting (for females), bone-setting etc. With the advent of modern technology, the people now engage in occupations like carpentry, bricklaying, tailoring, driving, auto mobiles repair, electronic repair, computer services, etc. This scenario and the hospitality of the people of Tsafe local government area explain the reason why the place is attracting people from different cultural backgrounds to settle there and make the area their second home.

Hausa is the predominant language, though there are some languages spoken by some non indigenes such as Yoruba, Igbo, Igbira, Igala, Idoma, C'lela etc. The language belongs to the Chadic group of Afro-Asiatic language family and it is culturally and linguistically close to other members of the group, Adamu (1997) in (Abdullahi, 2016). It borrowed quite a good number of words and expressions from other languages especially Arabic as a result of the influence of Islam which spread into Hausa land. The language, belief and culture of Hausa people are greatly influenced by Islam where a Hausa speaker hardly communicates without this influence of Islam manifesting in his speech.

3.3 Research Design

The design of the research is therefore descriptive and analytical in nature using a mixed method of analysis. It uses both the qualitative and quantitative methods of analysis as it involves qualitative and quantitative data. Hence, it can be said to be data driven where the nature of the data greatly influenced the research design.

3.4 Population of the Study

Population refers to the collection of people, animals, objects, places etc that the study is focussing on (Moore and Mc Cabe, 2015). Therefore, the population of this study comprises all Hausa speakers in Tsafe local government area, including the native and non native speakers. Therefore, studying this large population of subjects will be extremely difficult or almost impossible except that a manageable sample was drawn to serve as a representative of the larger population.

3.5 Sample and Sampling Technique

A small and manageable sub-set was drawn to serve as representative sample of the entire population. The method used in sampling the population of the study is the simple random sampling (SRS) which is said to be the basic sampling technique where

a small group of subjects (a sample) is selected for study from a larger group (a population) with each subject chosen entirely by chance and each member of the larger population having equal chance to be selected and included in the sample (Easton and Mc Coll, 1997). The researcher visited several places of receiving condolences and made nine audio recordings out of which three were randomly selected for the purpose of this study. The audio tapes were intended to represent how people in the urban and rural areas in Tsafe local government express condolences in Hausa language.

3.6 Instruments for Data Collection

The data for this research work were obtained by using two data- gathering methods in order to come up with relatively comprehensive information. The first one was the participant observation by the researcher who was involved as a participant observer of real condolence sessions. And the second one was the use of tape-recording where the data was made readily available and easily accessible to the researcher for analysis. The researcher also used a research assistant. The use of a variety of instruments was meant to add to the authenticity of the data and the validity and reliability of the results.

3.7 Method of Data Analysis

The research is qualitative in nature and therefore it will use descriptive method of analysis. The data were obtained, transcribed, translated, analyzed and presented in tabular form. Therefore, different speech events were explored in the three audio-tapes so as to see how the social variables of distance, power and ranking of imposition influence the choice of politeness strategy and how the choice impact on the relationship between the speaker and the addressee.

The data were gathered in a purely natural speech context where the researcher did not have the slightest control over the kind of language used and how the

interactants take their turns in talk. Attempt was made to touch various parts of the local government area in order to have a wider coverage. However, a small sample was employed to represent the target population of the study, that is, all Hausa speakers (native and non-native) in Tsafe local government area.

Moreso, the interaction that ensued in all the places was just too much for the researcher to tape-record all bits of data that came his way. Therefore, only a small and manageable set of data was used, taking into consideration the use of polite language by the speakers. It seems relevant and helpful at this point to spare some few lines to shade more light on transcription and translation.

3.7.1 Transcription

Transcription according to Jefferson (1985) "is something one does to prepare (audio/video recorded) material for analysis, theorizing etc". It is also seen as "the process of creating a systematic representation in writing of a speech event in such a way as to make it accessible to researchers and analysts" (Du-Bois, 1992). However, it shows functional and pragmatic aspects of natural talk exchange such as overlap, latching, delay, emphasis, pause, pitch movement, loudness, lengthening, truncation, laughter, clear throat, cough, sneeze, sniff, silence etc.

There are two major approaches to transcription which are narrow and broad transcription otherwise referred to as phonetic and orthographic transcription respectively (Du-Bois, 1992). A broad transcription represents only the fundamental features of conversation while narrow tries to represent more features. For example a broad transcription tends to ignore such features like volume, speed, lengthening, pitch movement etc, whereas the narrow transcription indicates them. For simplicity, clarity and convenience, broad transcription was used in the present study to represent the audio-recorded data in writing, there by employing Atkinson and Heritage (1984)

transcription symbols to notate the texts. The transcripts were arranged in numbered lines which represent intonation units and segmented into data sets. Tone was marked using the Newman's (2000) and Sani (1999) approach where low tone is marked with a grave accent as in *àyàbà* (banana), falling tone with a circumflex accent as in *rãi* (life), *kãi* (head) and high tone is left unmarked.

3.7.2 Translation

Translation should not be confused with transcription as it is a systematic process of representing the meaning of a source language text in a target language. It is a very useful technique for presenting data to readers and listeners who are not conversant with the source language thereby making the data meaningful to them in a language they understand better. In the present study, data were collected in Hausa, transcribed in Hausa and translated into English which is the language of the research report. The results were presented using frequency and percentage table.

CHAPTER FOUR

4.0 DATA PRESENTATION AND ANALYSIS

4.1 Introduction

This chapter analyses and presents the data in a systematic and coherent way. It highlights the use of politeness as a means of facilitating effective communication between the interactants and strengthening harmonious social relationship among the people. The data were analyzed based on Brown and Levinson's (1987) politeness theory with a view to exploring the ways speakers in the three texts manage to save their face and that of other persons.

Table 4.1: Key to some codes used in the transcripts

Code	Function
FT	Free translation (separated from the text)
L	A line of the text numbered serially; L01, L02, L23, etc.
C	A condoler and it is numbered serially; C1, C2, C3, etc.
M	A mourner and it is numbered serially; M1, M2, M3, etc.
R	The researcher (Bala Dankande Tsafe)
CH	This shows where people speak in chorus
X	This symbol stands for unidentified speaker
I	This stands for Isah (in text one)
MT	This stands for Mati (in text one)
H	This stands for Hantsi
N	This stands for Nomau (in text one)
MK	For Malan kalla (in text two)
ALH	This code stands for Alhaji (in text two)
MM	This stands for Malan Mani (in text two)
D	This code stands for Dan-Tsahe (in text two)
K	This stands for Kawu (in text two)
AB	Alhaji Babba (in text two)
BL	Baban Legas (in text three)

4.2 Text one

Place:	Gobirawa
Ward:	Danjibga
L.G.A:	Tsafe
State:	Zamfara
Date:	25th January, 2017
Deceased:	Alhaji X
Recorded by:	Bala Dankande Tsafe

Set 1

L01	C1:	sàlamà àlaikũm.
FT		Peace be upon you.
L02	M1:	Hamzà!
FT		a condoler named Hamza
L03	C1:	sannũn mù.
FT		Let's take heart.
L04		(...) ya hàqùrì?
FT		How do you bear with the loss?
L05		(( ))
L06	C1:	sànnũn kù.
FT		Accept my condolences.
L07	R:	kãi! sannù malàm.
FT		Thank you malam!
L08	C1:	ya hàqùrì?
FT		How do you bear with the loss?
L09	R:	Alhamdù lillahì.

FT		Thanks be to Allah.
L10	C1:	Mati ya qarin hàqùrì?
FT		Mati how are you coping with the loss?
L11	MT:	hàqùri dà godìya.
FT		We are thankful.
L12	C1:	ìnà lahìyà?
FT		How are you?
L13	MT:	lahìyà lãu.
FT		Fine.
L14	C1:	ya gajìya?
FT		How are you doing?
L15	MT:	lahìyà lãu.
FT		It is okay.
L16	C1:	ìyàlin lahìyà?
FT		How is the family?
L17	C1:	ìnà lahìyà?
FT		How are you?
L18	M1:	lahìyà lãu.
FT		Fine.
L19	C1:	Isah!
FT:		A mourner named Isah
L20:		ùwũm.
FT:		attention signal
L21	C1:	inà lahìyà?
FT		How are you?

L22	I:	lahìyà lãu.
FT		Fine.
L23	C1:	sannù.
FT		Accept my condolences.
L24	I:	sannù.
FT		Thank you.
L25	C1:	ya àkãi dà hàqùrì?
FT		How do you bear with the loss?
L26		((xxx))
FT		an incomprehensible utterance
L27	C1:	Alhàjì wà'àdi ya yì.
FT		Is it so (as Allah ordained it) that it is time for Alhaji's demise?
L28		(( ))
FT		silence
L29	C1:	kãi! Sannũn mù (...).
FT		Oh! let's take heart.
L30		>sannũn mù<
FT		Let's take heart.
L31	C1:	Alhàjì sannũn mù.
FT		Alhaji let's take heart.
L32	I:	yawwà sannù!
FT		Thank you!
L33	C1:	>Alhàjì sannũn mù (…) sannũn mù<
FT		Sorry Alhaji, let's take heart.

L34		=Kawù ya ìyalìn?
FT		How is the family Uncle?
L35		sannũn mù (...) sannũn mù!
FT		Sorry, let us take heart.
L36	K:	yawwà sannù!
FT		Thank you!

The first text opens with a condoler who began by offering the words of *salam* (L01) and then he used such expressions like *sannun mu* let's take heart (L03), *ya haquri* How do you bear with the loss? (L08) This was done in order to display positive politeness by identifying himself with the mourners. He also recognized the mourner's negative face- need to be supported as he enquired *Mati ya qarin haquri?* (L10) Mati how are you coping with the loss? *Ya akai da haquri* (L25) How do you bear with the loss? This equally shows that using expressions like *sannun mu, ya muka ji da haquri,* and *ya qarin haqurin mu* indicates involvement and inclusiveness. The condoler was not influenced by the factor of power or distance but by the rank of imposition of the face threatening act because death talk is generally face threatening.

Set 2

L37	R:	kãi! Sannù MATI.
FT		O! Mati accept my condolences.
L38	MT:	sannù sannù!
FT		Thank you so much.
L39	R:	an yì ràshe-ràshe.
FT		The losses were too many.
L40	MT:	kãi! al'àmàrin kãm sãi hàqùri.
FT		There is nothing one can do.

L41	R:	wallahì (…).
FT		To Allah!
L42		don nì:: jìyà na:: zo wùrin Hantsì
L43		ya kè ce man yayan kà Allah ya yi mà shi ràsùwa,=
FT		It was yesterday when I went to Hantsi's place that he told me your elder brother has died,
L44	MT:	e:: qwàrai kùwa.
FT		Yes ofcourse.
L45	R:	=amma yãu za su tàho,
L46		na cè in sha Allahù in sun tashì sãi mù tàho tare.
FT		but they are going to come today, then I said I will come with them by the grace of Allah.
L47	MT:	i:: lallai kãm.
FT		That is really so.

Here the researcher himself expressed his condolence to the son-in-law of the deceased named Mati. The active participation of the researcher gave him the opportunity to get first hand information from the real speech situation.

Set 3

L48	C2:	sàlamà àlaikùm. (...) Sannũn kù.
FT		Peace be with you. Please be more patient.
L49	R:	Mãigìda sannù!
FT		Wellcome Mai-gida!
L50	C2:	sannù!
FT		Hello!
L51		ìna kwanan kù?

FT		Good morning all of you.
L52	Ch:	lahìyà lãu.
FT		Fine!
L53	C2:	ya hàqùri?
FT		How do you bear with the loss?
L54	Ch:	Alhamdù lìllahì.
FT		Thanks be to Allah.
L55	R:	=ìna zùwa sai sùka ce=
L56		=sùrùkin kà ma àn aiko Allah yà yi mà shì rasuwà.
FT		When I went (to Hantsi's place), they said that they got information about the death of your father-in-law too.
L57	MT:	qwarai ... ba shãkka.
FT		That is quite true!
L58	R:	o! o! … Allah yà jìqan sù.
FT		Oh! Oh! May Allah have mercy on him.
L59	MT:	amìn amìn.
FT		Amen.
L60	R:	Allah yà sanyàya.
FT		May Allah sympathize with him.
L61	MT:	amìn amìn.
FT		Amen.
L62	R:	Allah yà badà daãngàna.
FT		May Allah give you the fortitude to bear the loss.
L63	MT:	amìn amìn.
FT		Amen .

L64		((xxx))
FT		Incomprehensible utterance
L65	R:	kãi ya za àyi?
FT		What can we do?
L66		(…) sai hàqùrì.
FT		One needs to be more patient.
L67	M2:	(…) abin ai sai hàqùrì.
FT		There is nothing one can do.
L68	MT:	to dàxà (…) ya za àyi?
FT		What can we do?
L69		(( ))
FT		Silence

The second condoler came, offered the words of *salam; salamu alaikum* peace be with you and greeted the mourners and then said his condolence as *Ya haquri* (L52) How do you bear with the loss? The mourners responded *Alhamdu lillahi* (L54) Thanks be to Allah. This condoler was very brief and straight to point, but many people prefer the longer condolence with hedges, hesitations, enquiries, and prayers. Consequently, the researcher took over the turn and continued narrating how he got to know about the death. This part of the talk by the researcher is latched to his previous talk in the last set making it more meaningful.

Set 4

L70	C3:	Matì, shi kùmà Mãmman lokàci ya yì?
FT		Mati, so Mamman too has passed away?
L71	MT:	lokàci ya yì.
FT		It is his time.

L72	M3:	wà’àdi ya yì.
FT		It is his (appointed) time.
L73	M2:	WÃ?
FT		Who?
L74	M3:	Mãmmãn na shì.
FT		his Mamman.
L75	M4:	Mãmmãn ba.
FT		Mamman (confirms).
L76	X:	Mãmmãn kò!
FT		Mamman (enquires)!
L77	MT:	e::!
FT		Yes!
L78	C3:	sannù!
FT		Accept my condolences!
L79	MT:	sannù!
FT		Thank you!
L80	C3:	sannù!
FT		Take heart!
L81	MT:	lallai sannũn mù!
FT		Let us take heart!
L82	C3:	Allah yà yahe mãi.
FT		May Allah forgive him.
L83	MT:	amìn.
FT		Amen.
L84	C3:	Allah yà gafartà mãi.

FT		May Allah forgive him.
L85	MT:	amìn amìn.
FT		Amen.

This is an instance where condoler three (3) came up with an obvious face threat when he mentioned another person named Mamman who again died recently. This made the condoler and the mourner vulnerable to face loss where a horrible experience was brought back to the memory of the mourners. However, the condoler was tactful enough as to employ an on-record politeness strategy with redressive action by making indirect reference to death *Mati, shi kuma Mamman lokaci ya yi?* Mati, is it so that Mamman too has passed away? And he went ahead with some polite expressions of condolence that could further mitigate the face threat and lessen the pain. These expressions include: *sannu* (L78 and 80) Accept my condolence or take heart, *Allah ya yahe mai* (L82) May Allah forgive him and *Allah ya gafarta mai* (L84) May Allah forgive him. The mourners too answered with *amin* amen (L83 and 84) making the interaction more fulfilled and satisfied.

Set 5

L86	C4:	kãi! Matì ni wallahì ban jì bà=
FT		O Mati! I was not aware,
L87		=ban jì babà ya ràsu bà,=
FT		I was not aware that Baba has passed away.
L88		=sai dà àzàhar hãt ta wùce,=
FT		(I was not aware) until after noon prayer.
L89	MT:	Allah sarkì!
FT		Allah is the most powerful.
L90	C4:	=sannan na:: zo nan Indo ta fàxà manì.

FT		And then Indo told me when I came here.
L91	C5:	jiyà ne yar ràsù ko shèkaran jiyà?
FT		Was it yesterday he passed away or the previous day?
L92	C3:	shin jiyà kwana ùkù.
FT		Yesterday was three days.
L93	MT:	yanzù an kà yi addù'a.
FT		We have just finished prayer (for the first three days).
L94	M4:	yãu kwana ùkù ke nan.
FT		Today is three days (from his death).
L95	MT:	e::!
FT		Yes!
L96	C4:	=ni ban jì bà wallahì.
FT		I was not aware about it wallahi.
L97	MT:	lallai hàkà ne.
FT		That is true.
L98	C5:	kumà ka riga ka zo nãn.
FT		And you have already come here.
L99		(…) sannù Matì!
FT		Accept my condolences Mati.
L100	MT:	yawwà sannù.
FT		Thank you!
L101	C4:	Ùbangìjì Allah yà jìqan shì.
FT		May Almighty Allah have mercy on him.
L102	MT:	amìn.
FT		Amen.

L103	C5:	kumà na tashi ìna son ìn je dà sahè,=
FT		and I intended to go in the morning
L104		=(…) to kumà sai ga wannan.
FT		and then this one occurred.
L105	Ch:	qwarai kùwà.
FT		Yes of course.
L106	MT:	uhm!
FT		Uhm!
L107	C5:	Ùbangìjì Allah yà ba dà hàqùri.
FT		May Allah give you the heart to bear the loss.
L108	MT:	ai Nomãu kò ya je.
FT		But Nomau was there.
L109	C4:	e:: hàkà.
FT		Yes, it is true.
L110		(…) to ka gà bai fàxà mãn bà.
FT		And he did not tell me.
L111	MT:	Allah sarkì. (…) To dàxà.
FT		Allah is the most powerful.
L112	C4:	bãi fàxà man bà.
FT		He did not tell me.
L113	MT:	hakà àbubuwan su kè.
FT		That is how things are.
L114	C4:	Allah yà ba dà hàqùrì.
FT		May Allah give you the heart to bear the loss.
L115	R:	sai hàqùrì.

FT		There is nothing one can do.
L116	MT:	hàqùri ya zan dole.
FT		One has to be more patient.

Condoler four (4) began by showing ignorance about the death of Mati's elder brother Mamman. *Kai Mati ni wallahi ban ji ba* (L86) Oh Mati! To Allah I was not aware, *ban ji Baba ya rasu ba* (L87) I was not aware about the death of Baba. There was relative distance between the condoler and the mourners where he (the mourner) was socially above the condoler making it necessary for the condoler to be more polite. This is an indication that the condoler was trying to give excuses for not going to offer his condolences; as it is unpardonable in Hausa culture to deliberately refuse to offer condolence to someone you are expected to. And when Mati was trying to challenge that *Nomau ko ya je* (L108) meaning that Nomau went and condoled us, the condoler still maintained that *to ka ga bai faxa man ba* (L110) And he didn't tell me. The use of the above expressions was meant for condoler to exonerate himself of any offence thereby satisfying his positive face need to be accepted and recognized.

Set 6

L117	C5:	malàmãn gà ìna kwanãn kù?
FT		Good morning all of you.
L118	Ch:	lahiyà lãu.
FT		Fine!
L119	C5:	ya aikì?
FT		How is work?
L120		ya àkãi dà gàjìyà?
FT		How are you doing?
L121	Ch:	Alhamdù lillahì.

FT		Thanks be to Allah.
L122	C5:	babà dàxà lokàcì ya yì?
FT		Is it that Baba has reached his demise?
L123	R:	lokàcì ya yì.
FT		It is his time (to pass away).
L124	C5:	tò Allah yà jìqan shì.
FT		May Allah have mercy on him.
L125	R:	amìn amìn.
FT		Amen.
L126	C5:	Allah yà sà ya hutà.
FT		May Allah rest his soul in peace.
L127	R:	amìn amìn.
FT		Amen.
L128	C5:	Allah yà ràhãmshe shì.
FT		May Allah have mercy on him.
L129	R:	amìn amìn.
FT		Amen.
L130	C5:	mu:: kùmà Allah yà ba mù sa'az zùwà.
FT		May Allah receive us as faithful servants.
L131	R:	amìn amìn.
FT		Amen.

The fifth condoler engaged the mourners in a long greeting to clear ground for the actual condolence exchange *malaman ga ina kwanan ku*. (L117) Good morning to you all. *ya aiki?* (119) How is work? *ya akai da gajiya?* (120) How are you doing? The mourners too responded appropriately as *lahiya lau* (118) fine and *alhamdu lillahi*

(L121) Thanks be to Allah. He then launched his face threatening act (FTA) which was deathtalk as in *Baba daxa lokaci ya yi?* (L122) Is it that Baba has reached his demise? Then, he lessened the threat with the following expressions: *to Allah ya jiqan shi* (L124) May Allah have mercy on him. *Allah ya sa ya huta* (L126) May Allah rest his soul in peace. *Allah ya rahamshe shi* (128) May Allah sympathize with him. *mu kuma Allah ya ba mu sa'az zuwa* (L130)May Allah receive us as faithful servants. The mourners were being polite when they responded *lokaci ya yi* (L123) It is time for his demise. The careful selection of words like "Baba" connotes politeness and the use of prayers like *Allah ya ba mu sa'az zuwa* shows that one is aware that everybody on earth will definitely die and gives the mourners a feeling of relief and reassurance; and as such they continued to respond *amin amin* amen amen.

Set 7

L132	C6:	dũkkãn kù duk kùna lahìyà?
FT		How are you all?
L133	X:	(xxx)
FT		Incomprehensible utterance
L134	C6:	Alhajì lokàcì ya yì?
FT		Is it that it is Alhaji's time (to pass away)?
L135	R:	kwana [ya qarè.
FT		He has passed away.
L136	M4:	[kwana ya qarè.
FT		He has passed away.
L137	R:	sãi hàqùrì.
FT		Be more patient.
L138	MT:	hàkà Allah ya so.

FT		That is what Allah has decreed.
L139	R:	qwarai dà gaske.
FT		That is quite right.

The sixth condoler talked very little in which the only identifiable politeness marker was the indirect reference to death *Alhaji lokaci ya yi* (L234) Is it that Alhaji has reached his demise? He did the face threatening act with very little redress and no prayer for the deceased or the members of his or her family.

Set 8

L140	C7:	sàlamà àlaikũm.
FT		Peace be with you.
L141	R:	wà àlaikùmũs sàlam.
FT		Unto you be peace too.
L142	C7:	ìna kwanà?
FT		Good morning!
L143	R:	lahìyà lãu.
FT		Fine!
L144	C7:	lahìyà lãu.
FT		Fine!
L145	Ch:	lahìyà lãu.
FT		Fine!
L146	C7:	inà lahìyà.?
FT		How are you?
L147	C6:	lahìyà lãu.
FT		Fine!
L148	C7:	lahìyà lãu.

FT		Fine!
L149		lahìyà lãu.
FT		Fine!
L150	C6:	lahìyà lãu.
FT		Fine!
L151	C7:	Allah [yà jìqan shì].
FT		May Allah have mercy on him.
L152	C6:	[lahìyà lãu].
FT		Fine!
L153		… a àkai dà gàjìyà?
FT		How are you doing?
L154	MT:	Alhamdù lillahì.
FT		Thanks be to Allah.
L155	C6:	madàllà.
FT		Thanks be to Allah.
L156	C7:	duk gàrin lahìyà?
FT		How is the town?
L158	A:	lahìyà lãu.
FT		Fine!
L159	C6:	(...) ISÃH!
FT		A mourner named Isah
L160		lahìyà lãu.
FT		Fine!
L161	C7:	tò Allah yà rahamshe shì.
FT		May Allah sympathize with him.

L162	C6:	amìn … amìn.
FT		Amen.

Here, condoler seven engaged the mourners in a very long greeting exchange and then prayed for the deceased as in *Allah ya jiqan shi* (L151) May Allah have mercy on him. *To Allah ya rahamshe shi* (L161) May Allah sympathise with him. Here, the speaker went off-record and politely declined from doing things that offend the addressees. He did not make any reference to Alhaji's death whether directly or indirectly thereby trying to avoid offence. On the other hand, condoler six changed his role from that of a condoler to a mourner as he responded to condoler seven in a polite manner as in *lahiya lau* (LL147, 150 &152) fine, *madalla* (L155) We are thankful to Allah, *amin amin* (L162) amen amen.

Set 9

L163	C8:	barkan kù.
FT		How do you do!
L164	MT:	barka dãi.
FT		How do you do!
L165		jàmà'al lahìyà?
FT		How are your people?
L166	C8:	ya àkai dà hàqùrì?
FT		How do you bear with the loss?
L167	MT:	Alhamdù lìllahì.
FT		Thanks be to Allah.
L168	C8:	(…)ashe wãnnãn kùma sa'ì ya yì?
FT		Is it that this person has reached his demise?
L169	G:	an cĩmmà lokàcì.

FT		He reached his demise.
L170	C8:	tò Allah yà jìqàn shì.
FT		May Allah have mercy on him.
L171	R:	amìn.
FT		Amen.
L172	C8:	Allah yà jìqàn shì dà rahàmà.
FT		May Allah have mercy on him.
L173	R:	amìn(…).
FT		Amen.
L174		Allah yà ba dà ladà.
FT		May Allah reward you.

Condoler eight (8) began with a more casual greeting *barkan ku* (L163) How do you do? The mourner responded in the same manner *barka dai* (L164) How do you do? The condoler is an elderly person of almost the same age with the deceased who was over eighty years old before he died and that influenced the level and type of politeness he employed. He went on with his face threat as in *ashe wannan sa'i ya yi* (L168) Is it that this person has reached his demise? And he continued to condole with the mourners *to Allah ya jikan shi* (L170), *Allah ya jikan shi da rahama* (L172) meaning; May Allah have mercy on him, and May Allah sympathize with him respectively. As a sign of appreciation and in order to save the positive face of the condoler, the mourners responded as follow: *alhamdu lillahi* (L167) thanks be to Allah, *amin* (L171 &173) Amen and *Allah ya ba da lada* (L174) May Allah reward you.

Table 4.2: Positive politeness (PP) in text one

S/N	Sub-strategies of PP	Lines in the text	Frequency	Percentage
1	Intensify interest or sympathy	LL 7, 10, 23, 34, 37, 40, 58, 60, 62, 82, 84, 99, 101, 122, 123, 124, 126, 128, 130, 151, 161, 166, 170, 172,	24	31.17
2	Seek agreement by Presenting a safe topic	LL 42, 43, 45, 56	4	5.19
3	Avoid disagreement by telling white lies or pretending to agree	LL 41, 44, 57, 105, 109, 113	6	7.79
4	Presuppose concern for positive face needs	LL 9, 11, 32, 34, 36, 37, 48, 49, 54, 59, 61, 63, 78, 79, 80, 83, 85, 100 102, 121, 127, 129, 130, 140, 162, 171, 173	27	35.06
5	Use the pronoun 'we' to show inclusiveness	LL 3, 29, 30, 31, 33, 35	6	7.79
6	Give or ask for reasons	LL 86, 87, 88, 90, 96, 99, 103, 104, 110, 112,	10	12.99
	Total		77	100*

* This indicates that 99.99 was rounded up into 100%

Table 4.2 shows that 27 lines representing 35.06 show the use of the 4th sub-strategy which is *presuppose concern for positive face needs* and 24 lines representing 31.17 percent show the use of the 1st sub-strategy which is *intensify interest or sympathy* to apply positive politeness, whereas 4 lines representing 5.19 percent show the use of the 2nd sub-strategy which is *seek agreement by presenting a safe topic*.

Table 4.3: Negative politeness (NP) in text one

S/N	Sub-strategies of NP	Lines in the text	Frequency	Percentage
1	Be conversationally indirect	LL 27, 70, 91, 108, 121, 122, 134, 135, 136, 168, 169	11	16.42
2	Give deference to addressee	LL 1,12, 14, 16, 17, 21, 48 51, 114, 117, 119, 120, 132, 142, 143	15	22.38
3	Presuppose concern for negative face needs	LL 4, 8, 10, 25, 40, 53, 59, 61, 63, 66, 67, 83, 85, 102, 107, 114, 115, 125, 127, 137, 129, 131, 162, 166, 171, 173	26	38.82
4	Impersonalise by avoiding 'I' and 'you'	LL 25, 39, 49, 62, 65, 66, 107, 137, 166, 174	10	14.92
5	Use of the plural 'you' to show respect	LL 6, 153, 163	3	4.48
6	Use of rhetorical questions	LL 65, 68,	2	2.98
	Total		67	100

Table 4.3 shows that 15 lines representing 38.82 percent show the use of the 2nd sub-strategy which is *presuppose concern for negative face needs* and 15 lines representing 22.38 percent show the use of the 3rd sub-strategy which is *give deference to addressee* to show negative politeness, whereas, only 2 lines representing 2.98 percent show the use of the 6th sub-strategy which is *the use of rhetorical questions.*

Table 4.4: Summary of results from text one

S/N	Types of politeness Strategy	Frequency	Percentage
1	Positive politeness	77	44.25
2	Negative politeness	67	38.51
3	Others	30	17.24
	Total	174	100

Table 4.4 shows that 77 lines representing 44.25 percent show the use of positive politeness and 67 lines representing 17.24 percent show negative politeness in expressing Hausa condolence in Tsafe local government area while 30 lines representing 17.24 percent neither show positive nor negative politeness. This shows that the interactants in text one used positive politeness strategy more than they used negative politeness.

4.3 Text two

Place: Sabon-gida, Tsafe

Ward: Tsafe

L.G.A. Tsafe

State Zamfara

Date: 9th March, 2017

Deceased: Alhaji Y

Recorded by: Bala Dankande Tsafe

Set 10

L01 CH: Innà lillahì wà inna ilaihi rajì'ũn.

FT From Allah we came and to Him we return.

L02	C1:	sàlamù àlaikum.
FT		Peace be with you.
L03	MK:	Alhàjì!
FT		Title of the first condoler
L04	ALH:	malam Kalla!
FT		Name of a mourner
L05	MK:	barka dà zuwà.
FT		You are welcome.
L06	C1:	malãm Manì!
FT		Name of a mourner
L07	MM:	ìna gajìya?
FT		How are you doing?
L08	C1:	sallãu!
FT		Name of a mourner
L09	DT:	lahìya lãu.
FT		Fine!
L10	C1:	ya àkà ji dà haqùrì?
FT		How do you bear with the loss?
L11	M2:	an godè mà Allah.
FT		We are thankful to Allah.
L12	C1:	Allah yà jìqan shì.
FT		May Allah have mercy on him.
L13	MK:	Allahũmmà amìn.
FT		Amen.
L14	C1:	Allah yà ràhamshe shì.

FT		May Allah sympathize with him.
L15	MK:	Allahũmmà amìn.
FT		Amen.
L16	C1:	Allah yà sà ya hutà.
FT		May Allah rest his soul in peace.
L17	MK:	amìn amìn.
FT		Amen.
L18	C1:	Allah yà gafarta mà shì.
FT		May Allah forgive him.
L19	MK:	Allahũmmà amìn.
FT		Amen.
L20	C1:	Allah yà kyãutàtà ta mù.
FT		May Allah make us die as good muslims.
L21	MK:	amìn Alhàjì.
FT		Amen Alhaji.
L22	C1:	Allah yà ba kù ladàj jinyà.
FT		May Allah reward you for taking care of him.
L23	MK:	Allahũmmà amìn.
FT		Amen.
L24	C1:	sannũn mù.
FT		Let’s take heart.
L25	MK:	Allah shì ba dà ladà.
FT		May Allah reward you.
L26	C1:	sannũn mù.
FT		Let’s take heart.

L27	MK:	sannù Alhàjì.
FT		Thank you Alhaji.
L28		Allah yà [saka dà alherì.
FT		May Allah reward you.
L29	CH:	[Allah yà ba dà lada.
FT		May Allah reward you.
L30	MK:	akwãi icce nàn kak kà mancè.
FT		Be careful not to hit your head with (a branch of) a tree.
L31	C1:	ma sha Allah.
FT		As Allah wishes.
L32	MK:	na gode!
FT		Thank you!
L33		Allah yà ba dà lada.
FT		May Allah reward you.

Here, a condoler addressed as Alhaji (L03) came and started by offering the words of *salam* and greeting the mourners calling some by their names. This reveals that the gap between the speaker and addressees was not too wide and it looked as if the speaker was trying to say that he was one of them. He however posed threat to face by reminding them of their father's death but he redressed the threat with prayers such as *Allah ya sa ya huta* (L16), May Allah rest his soul in peace. *Allah ya kyauta ta mu* (L20), May Allay make us die as good muslims. *Allah ya ba ku ladaj jinya* (L22), May Allah reward you for taking care of him. In essence, the deceased, the mourners and all of us that remained alive were not left out by this condoler making the people there comfortable.

Set 11

L34	R:	ò ò!
FT		Oh oh!
L35		watò sai yà zo yà faxi dà kanshì?
FT		So he went and reported the case himself?
L36	M3:	ya-su ya-su nè.
FT		They are of the same background.
L37		dũk ‘yan‘ùwa nè.
FT		They are relatives.
L38	M4:	duk fà ‘yan ùwa ne tun da shì wannàn=
L39		=gidàn nàn fà ka san watà ‘yas santà ce xai hàkà,=
FT		they are all relatives since their houses share one entrance,
L40	M3:	e:: kà gà?
FT		Can you see it?
L41		ũmm! ũmm!
FT		Uhm! uhm!
L42	M4	=in kà shigò ga [wannàn gidà ga wannàn gidà.
FT		if you get into the entrance you find the two houses.

Text two begins with a prayer drawn from the Qur’an *inna lillahi wa inna ilaihi raji’un* From Allah we came and to Him we return (L01). Here, the mourners expressed their sudden emotion over a murder case that occurred at Bamamu near Tsafe town. The incidence involved two young boys who were in a very serious rivalry over a young girl in the village. The girl was more interested in one of the boys, as a result of which he was ambushed and killed by the other boy. The story was terrible and devastating; and as such the mourners resorted to reciting the above du’a and the narrator too showed

how sympathetic the incidence was since both the victim and the murderer were from the same neighbourhood. The revelation was on-going when the recording began and it continued in (LL34-42).

Set 12

L43	MK:	[kãi Manì! kai shì cãn wurin ìnna.
FT		Mani take him to mum.
L44	M3:	ũmm! ũmm!
FT		Uhm! Uhm!
L45	MK:	ko yà na ganè wurìn?
FT		Can he locate the place?
L46		ko ko Xan-Tsahè na wurìn.
FT		Is Xan-Tsahe around?
L47	MM:	((xxx))
FT		Incomprehensible utterance
L48	MK:	ãi! Xan-Tsahè na wurìn?
FT		Okey! Is Xan-Tsahe around?
L49	C2:	kawù sannũn mù.
FT		Let’s take heart uncle.
L50	K:	to madallàh.
FT		We are thankful to Allah.
L51	C2:	Allahù akbàr.
FT		Allah is the greatest.
L52	C1:	sai an jìman kù.
FT		Goodbye!
L53	MK:	tò Allah yà kiyàye.

FT		May Allah take you (to your destination) safely.
L54	MM:	ga yà can.
FT		See him there.
L55	AB:	sàlamu àlaikũm.
FT		Peace be with you.
L56	R:	wà àlaikũmus salam.
FT		May peace be with you too.
L57	MK:	Mãigìdà!
FT		A polite address to (male) elders
L58	AB:	sàlamu àlaikũm.
FT		Peace be with you.
L59	R:	wà àlaikũmus salam.
FT		Peace be with you too.
L60	AB:	Kalla!
FT		Name of a mourner
L61		sàlamu àlaikũm.
FT		Peace be with you.
L62	MK:	wà àlaikũmus salam.
FT		May peace be with you too.
L63	R:	Alhàjì Babba!
FT		Name of a condoler
L64	MK:	an tashì lahìya?
FT		How are you today?
L65	AB:	lahìya lãu.
FT		Fine!

L66	MK:	lahìya lãu.
FT		Fine!
L67	AB:	ya haqùrin mù?
FT		How do we cope with the loss.
L68	MK:	alhãmdù lillahì.
FT		Thanks be to Allah.
L69	AB:	Manì!
FT		Name of a mourner
L70	MM:	iyè::, Alhàjì!
L71	AB:	e::! sànnun kù.
FT		E::! Let's take heart.
L72		Sallãu!
FT		Name of a mourner
L73	S:	Iyè::, Alhàjì Babba!
FT		an answer to Alhaji Babba's call
L74	AB:	barka dãi.
FT		How do you do!
L75	S:	Alhàjì barka dãi.
FT		How do you do Alhaji?
L76	AB:	inà lahìyà?
FT		How are you?
L77	S:	lahìyà lãu.
FT		Fine!
L78	AB:	ashè Alhajì an cimmà lokàcì?
FT		Is it that Alhaji has reached his demise?

L79	S:	e::! Lokàcì ya yì.
FT		He has reached his demise.
L80	MK:	Babà an cimmà lokàcì?
FT		Is it that Baba has reached his demise?
L81	R:	lokàcì ya yì.
FT		Yes, he has reached his demise.
L82	AB:	ciwo ya warkè.
FT		He has passed away.
L83	MK:	ciwo ya warkè.
FT		He has passed away.
L84	AB:	Allah yà sa ìyakar wahàlar ke nàn.
FT		May Allah make it the end of his suffering.
L85	MK:	Allahũmmà amìn.
FT		Amen.
L86	CH:	amìn.
L87	AB:	Allah yà sà an je à sa'à.
FT		May Allah make him among the lucky ones.
L88	CH:	amìn.
FT		Amen.
L89	MK:	amìn Alhajì, amìn.
FT		Amen.
L90	AB:	kumà an ce an aikò 'ya'ùwash shì ma ta rasù?
FT		Is it so that his sister too has died?
L91	CH:	e::! Hàkà nan fà.
FT		Yes that is true.

L92	MK:	nàn ma àkà kawo tà.
FT		She was brought here.
L93	AB	duk lokàcì gudà ne.
FT		They all passed away the same time.
L94	R:	ò ò!
FT		Oh oh!
L95	MK:	da mukà dawo akà kawo ta nàn,
L96		ità ma akà yi mà tà wanka akà kai tà.
FT		She was brought here, bathed and taken (to her grave) too.
L97	R:	to:::! nãn ma akà yi mãt- nãn akà yi jàna'izãt tà?
FT		Okay! So it was here that her jana'iza was done?
L98	MK:	nãn akà yi mà tà salla.
FT		It was here that people prayed (jana'iza prayer) for her.
L99	R:	ũmm ũmm!
FT		Uhm uhm!
L100		Allahù akbar.
FT		Allah is the greatest.
L101	AB:	Allah yà sà sun je à sa'à.
FT		May Allah make them among the lucky ones.
L102	MK:	Allahũmmà amìn.
FT		Amen.
L103	AB:	Allah yà sà sun je à sa'à.
FT		May Allah make them among the lucky ones.
L104	CH:	amìn.
FT		Amen.

L105	S:	lokàci ya zamà gùdà.
FT		They all passed away the same time.
L106	AB:	lokàcì gudà.
FT		It is the same time.
L107	R:	qwarãi dà gaske.
FT		That is quite true.
L108	AB:	dùk sun yì rana.
FT		It all happened the same day.
L109	R:	e::: mànà!
FT		Yes of course.
L110	AB:	lokàcì ya zamà gùdà.
FT		it was the same time.
L111	R:	hakà Allah ya sò.
FT		That was what Allah has decreed.
L112	M3:	bà à zo tare bà,
L113		à koma tare.
FT		They were not born at the same time but passed away the same time.
L114	AB:	Allah yà sà an je à sa'à.
FT		May Allah make them among the lucky ones.
L115	MK:	amìn Alhàjì.
FT		Amen Alhaji.
L116	AB:	Allah shì amfanì zuri'ad dà su kà bàrì.
FT		May Allah make their children beneficial (to the society).
L117	MK:	Allahũmmà amìn.

FT		Amen.
L118	AB:	Allah yà amfanì zuri'ad dà su kà bàrì.
FT		May Allah make their children beneficial (to the society).
L119	MK:	Allahũmmà amìn.
FT		Amen.
120	AB:	Allah yà kyautàtà ta mù bayan ta sù.
FT		May Allah make us die as good muslims.
L121	MK:	Allahũmmà amìn.
FT		Amen.
L122		Allàh yà ba dà lada.
FT		May Allah reward you.
L123	R:	Allàh yà ba dà lada.
FT		May Allah reward you.

Condoler two came in tears and said *salamu alaikum* Peace be with you (L61) and greeted the mourners. He did an FTA off-record where he made indirect reference to death as in *Alhaji an cimma lokaci* Alhaji has reached his demise/ has passed away (L78). *ciwo ya warke* The ailment has healed up (L82). The above expressions are more polite than openly saying *ya mutu* or even *ya rasu* which is a bit lighter. He used different forms of prayer such as *Allah ya sa iyakar wahalar ke nan* May Allah make it the end of his suffering (L87). When the condoler confirmed the demise of the deceased younger sister, he prayerfully added *Allah ya sa sun je a sa'a* May Allah give them good luck (LL101, 103 and 114). *Allah ya amfani zuri'ad da suka bari* May Allah make their children beneficial (LL116, 118). In appreciation, the mourners responded *amin* (LL104, 115) amen. *Allahumma amin* amen oh Allah and *Allah ya ba da lada* (L120) May Allah reward you.

Set 13

L124	AB:	kowà dà lokàcì nai.
FT		Everybody has his appointed time (to die).
L125	MK:	su yà zo xãuka?
FT		Has he come to carry them?
L126	M3:	((xxx))
FT		incomprehensible utterance
L127	MK:	to::!
FT		Agrees
L128	AB:	kowà dà lokàcì nai.
FT		Everybody has his appointed time (to die).
L129	R:	qwarai dà gaske.
FT		That is quite true.
L130	AB:	ba wànì sai in àn yo tà.
FT		Nobody will die unless it is time for him to die.
L131	M4:	ũmm ũmm!
FT		Uhm Uhm!
L132	R:	ũmm ũmm!
FT		Uhm Uhm!
L133	AB:	an ãuno lokàci ya yì.
FT		It is one’s appointed time.
L134	MUH:	salamù alaikũm.
FT		Peace be with you.
L135	R:	lokàci gùda nè.
FT		It is at the same time.

L136	M3:	Mahãmmadù!
FT		Name of a condoler
L137	AB:	bà mota bà bà komi bà.
FT		It was neither road accident nor anything (caused the death).
L138	MK:	e:: mànà!
FT		Yes of course.
L139		qàrar kwana nè.
FT		It was the end of one's life time.
L140	AB:	qàrar kwana dai.
FT		It was just the end of one's life time.

Having said the above prayers, Alhaji Babba held them into a very lengthy discussion that made him to even contradict himself. He started again *kowa da lokaci nai* (L124) Everybody has his own appointed time to die, *an auno lokaci ya yi* (L133) It was one's appointed time to die, *ba mota ba ba komi ba* (L137) It was neither road accident nor anything that caused the death, *karar kwana dai* (140) It was just the end of one's life time, *etc*. Instead of them to caution him, they allowed him to continue unimpeded making him feel comfortable and respected at least for politeness sake.

Set 14

L141	MUH:	ìna kwanan kù.
FT		Good morning.
L142	CH:	lahìyà lãu.
FT		Fine!
L143	MK:	ìna kwana.
FT		Good morning.
L144	MUH:	lahìyà lãu.

FT		Fine!
L145	MK:	ya gidãn?
FT		How was the family?
L146	MUH:	Alhamdù lillahì.
FT		Thanks be to Allah.
L147	R:	Mùhãmmadù!
FT		Name of a condoler
L148	MUH:	an tashi lahìyà?
FT		Good morning.
L149	R:	lahìyà lãu.
FT		Fine!
L150	MUH:	ya àkãi dà haqùrì?
FT		How do you bear with the loss?
L151	CH:	Alhãmdù lillahì.
FT		Thanks be to Allah.
L152	MUH:	Alhàjì lokàcì ya yì?
FT		Is it that Alhajì has reached his demise?
L153	R:	lokàcì ya yì.
FT		Alhaji has reached his demise.
L154	MUH:	Allah yà jìqan shì.
FT		May Allah have mercy on him.
L155	R:	amìn.
FT		Amen.
L156	MK:	Allah yà ba dà ladà.
FT		May Allah reward you.

Another condoler named Malan Adamu came in and discovered that he had to interrupt Alhaji Babba or else he would not be given turn. He started with salam *salamu alaikum* (L134) Peace be with you and then greeted the mourners *ina kwanan ku* Good morning all of you. He consoled the mourners before doing the face threat *ya akai da hakuri* (L150) How do you bear with the loss, then he went ahead with the face threat *Alhaji lokaci ya yi* (L152) Is it that it istime for Alhaji's death? He closed with prayers for Allah's mercy to Alhaji.

Table 4.5: Positive politeness (PP) in text two

S/N	Sub-strategies of PP	Lines in the text	Frequency	Percentage
1	Intensify interest or sympathy	LL 1, 12, 14, 16, 18, 22, 27, 34, 41, 51, 84, 87, 94, 99, 100, 101, 103, 114, 116, 118, 120, 131, 132, 154	24	35.29
2	Seek agreement by Presenting a safe topic	LL 2, 36, 37, 38, 39, 42, 55, 58, 61, 93, 124, 128, 141	13	19.12
3	Avoid disagreement by telling white lies or pretending to agree	L 111, 138	2	2.94
4	Presuppose concern for positive face needs	LL 20, 13, 15, 17, 19, 21, 23, 32, 43, 56, 68, 86, 88, 89, 102, 101, 103, 117, 119, 121, 146, 155	22	32.35
5	Use the pronoun 'we' to show inclusiveness	LL 24, 26, 49, 67	4	5.89
6	Give or ask for reasons	LL 137, 139, 140	3	4.41
	Total		68	100

Table 4.5 shows that 24 lines representing 35.29 show the use of the 1st sub-strategy which is *intensify interest or sympathy* and 22 lines representing 32.35 percent show the use of the 4th sub-strategy which is *presuppose concern for positive face needs* to apply positive politeness, whereas 2 lines representing 2.94 percent used the 3rd sub-strategy which is *avoid disagreement by pretending to agree*. This shows that 47 lines representing 67.64 percent fall within the 1st and 4th sub-sub-strategies.

Table 4.6: Negative politeness (NP) in text two

S/N	**Sub-strategies of NP**	**Lines in the text**	**Frequency**	**Percentage**
1	Be conversationally indirect	LL 78, 79, 80, 81, 82, 83, 108, 112, 113, 124, 128, 152, 153	13	28.26
2	Give deference to addressee	LL 32, 33, 57, 63, 70, 73, 89, 115,	8	17.39
3	Presuppose concern for negative face needs	LL 7, 10, 53, 64, 76, 105, 143, 145, 148, 150,	10	21.74
4	Impersonalise by avoiding 'I' and 'you'	LL 10, 25, 28, 122, 123, 133, 148, 156	8	17.39
5	Use of the plural 'you' to show respect	L 141	1	2.17
6	Use of rhetorical questions	LL 35, 45, 46, 78, 80, 152	6	13.04
	Total		46	100*

* This indicates that 99.99 was rounded up into 100%

Table 4.6 shows that 13 lines representing 28.26 percent show the use of the 1st sub-strategy which is *be conversationally indirect* and 10 lines representing 21.74 percent show the use of the 3rd sub-strategy which is *give deference to addressee* to show negative politeness, whereas, only 1 line representing 2.17 percent shows the use

of the 5th sub-strategy which is *use of the plural 'you' to show respect*. This shows that 23 lines representing 50 percent fall within the 1st and 3rd sub-strategies.

Table 4.7: Summary of results from text two

S/N	Types of politeness strategy	Frequency	Percentage
1	Positive politeness	68	43.59
2	Negative politeness	46	29.49
3	Others	42	26.92
	Total	156	100

Table 4.7 shows that 68 lines representing 43.59 percent show the use of positive politeness and 46 lines representing 29.49 percent show negative politeness in expressing Hausa condolence in Tsafe local government area while 42 lines representing 26.92 neither show positive nor negative politeess. This shows that the interactants in text two used positive politeness strategy more than they used negative politeness.

4.4 Text three

Place: Tsafe

Ward: Tsafe

L.G.A. Tsafe

State Zamfara

Date: 29th February, 2017

Deceased: Malam Z

Recorded by: My research assistant

Set 15

L 01 M1: lokàcì ya zo?

FT Is it that the time (for Malam Z's demise) has come?

L02 C1: Allah yà gafarta mà shì.

FT		May Allah forgive him.
L03	C2:	Malãm Z lokàcì ya zo?
FT		Is it that Malam Z‘s demise has come?
L04	M1:	lokàcì ya zo.
FT		It is time (for his demise).
L05	C1:	Allah yà sà ya hutà.
FT		May Allah rest him in peace.
L06	M2:	amìn amìn.
FT		Amen.
L07	C1:	Allah yà sà iyakar wahalar ke nàn.
FT		May Allah make it the end of his suffering.
L08	M2:	amìn amìn.
FT		Amen.
L09	M1:	Allah yà ba dà ladà.
FT		May Allah reward you.
L10	C1:	Allah yà yahe mà shì.
FT		May Allah forgive him.
L11	M2:	amìn amìn.
FT		Amen.
L12	C1:	Allah yà sanyàya.
FT		May Allah sympathize with him.
L13	M2:	(in a low voice) Amìn amìn.
FT		Amen.

Text three opens with some members of staff of Zamfara State Radio who went to condole with the family members of one of their colleagues who died recently. They

prayed for the deceased and showed their sympathy to the bereaved family. One very striking thing is that neither the condolers nor the mourners used direct reference to death. One only hears something like *lokaci ya zo* the time has come (for Malam Z's demise), *Malam Z lokaci ya zo* Malam Z reached his demise.

Set 16

L14	C1:	mùtùmin qwarãi.
FT		A very nice man.
L15	M2:	wallahì!
FT		Honestly!
L16	C1:	wallahì mu kãm can gìdan rediyo=
FT		Honestly speaking, we at the Radio Station,
L17	BL:	to lallai Allah yà ba kù ladà.
FT		May Allah reward you.
L18	C1:	=kowa---
FT		everybody (among us)
L19		kowa na fàxin alherì game dà shì.
FT		everybody is praising him.
L20	BL:	sabo dà hãssàdà ya yì yàwà.
FT		Because people are becoming more envious.
L21	C1:	=ga shì haziqì.
FT		And he is hard working.
L22	C1:	haziqin mà'aikàci.
FT		A hard working officer.
L23		Allah yà gafarta mà shi.
FT		May Allah forgive him.

L24	M2:	amìn.
FT		Amen.
L25	C1:	Allah yà yahe mà shi.
FT		MayAllah forgive him.
L26	M2:	amìn.
FT		Amen.
L27	C1:	Allah yà sà ya hutà.
FT		May Allah rest his soul in peace.
L28		((xxx))
FT		Incomprehensible utterance

Here, condoler 1 praises the deceased that he was a nice man and that everybody at the radio station was saying good things about him trying to save the positive face of the mourners as in *mutumin qwarai* He was a nice man (L 14), *kowa na faxin alheri game da shi* Everybody is saying good thing about him (L 19), *ga shi haziqin ma'aikaci* He was a brilliant staffer (L 21). In trying to respond, Baban Legas opened up that *saboda yanzu hassada ya yi yawa* People are more envious now a days (L 20). Line 20 can easily make the addressee to take offence if uttered by a native speaker. And instead of the addressees to correct him, they allowed him to continue in order not to infringe on his right to freedom of action and expression; that is, his negative face needs.

Set 17

L29	C2:	sannù Babà.
FT		Take heart Baba.
L30	C2:	sannũn mù dà wannan rashi fã.
FT		Let's take heart for this loss.
L31	BL:	to!

FT		Okey!
L32	C2:	Allah yà gafarta mà shì.
FT		May Allah forgive him.
L33	BL:	amìn.
FT		Amen.
L34	C2:	Allah yà sa ya hutà.
FT		May Allah rest his soul in peace.
L35	BL:	amìn.
FT		Amen.
L36	C2:	gaskìya ya samù yàbo.
FT		Indeed he was commended.
L37		ya samu shedà sosai.
FT		He was highly commended.
L38	BL:	tò an godè.
FT		Thank you.
L39	C2:	Allah shì ba dà hàqurì.
FT		May Allah give you the fortitude to bear the loss.
L40	BL:	amìn.
FT		Amen.
L41	C2:	Allah shì ba dà hàqurì.
FT		May Allah give you the fortitude to bear the loss.
L42		Allah shì ba dà hàqurì.
FT		May Allah give you the fortitude to bear the loss.

Condoler 2 started by using word of greeting to condole with the father of the deceased (L 29) and went ahead to include himself in the loss as he said *sannun mu da*

wannan rashi Let us take heart for this loss (L 30). The addressee named Baban Legas responded *to* okey (L 31). In Hausa, *to* okey is not the appropriate pair to *sannu* hello, sorry or take heart, but the speaker is allowed to continue scare free in order not to threaten his face. The condoler used repetition in (LL 37 and 38) and (LL 39, 41 and 42) in order to stress his condolences.

Set 18

L43	BL:	wallahì na yì murnà.
		(an gode qwarai.))
FT		Thank you very much.
L44		sabo dà kun zùwà wurin nan tun jìyà.
		(sabo dà tun jiya kuke ta zowa nan.)
FT		Because you have been coming here since yesterday.
L45		tò gaskìya duk bàyanì na ji tà dà kyãu.
		(na ji duk bayanan dà aka yi da kyau.)
FT		And I heard all what has been said.
L46		shi ya sà hankali nà ya komà kwantà.
		(shi ya qara kwantam mà nì da hankali).
FT		That was what made me relieved.
L47		Allah ya yãddà.
		(haka Allah ya so.)
FT		That was what Allah had decreed.
L48		Allah mai iko.
FT		Allah is the most powerful.
L49	C2:	qwarãi!
FT		Ofcourse!

L50	BL:	Allah sà à samu (…) àbun aikì.
		(Allah yà ba ku wànì abokin aiki na qwarãi).
FT		May Allah give you more competent people.
L51		Allah zãi albarkàcì,
FT		May Allah bless him.
L52		kumà yà yafe mà shì.
FT		And May He forgive him.
L53	C2:	amìn.
L54	BL:	kumà yà gyara mà shì---
FT		And may He bless his---
L55		yà gyara mà shì gidan shì.
		(Allah yà shirya mà shì zuriyyash shì).
FT		May He guide his family.
L56	C2:	amìn amìn.
FT:		Amen.
L57	BL:	yà gyarà gaban shì.
		(Allah yà karbì baquncin shì),
FT		May He make the hereafter a better place for him.
L58		yà gyarà bayãn shì.
FT		And guide his offsprings.
L59	C2:	amìn.
L60	BL:	sabo dà shi kàdãi shì ke yin komì.
FT		Allah is all-Powerful.
L61	C2:	wallahì!
FT		Quite true!

L62 BL: kumà Allah yà qarà ba kù hàqurì.

FT May Allah give you fortitude to bear the loss.

L63 C2: amìn amìn.

FT Amen.

Here, the mourner Baban Legas opened up in order to respond *wallahi na yi murna* Honestly, I am happy (L 43). He adds that *to gaskiya duk bayani na ji ta da kyau* I heard all what was said (L 45), *shi ya sa hankali na ya koma kwanta* That was what made me pleased (L 46), *Allah ya yarda* That was what Allah wished (L 46). He also prayed for them *Allah sa a samu abun aiki* May Allah give you more comptent people (L 50) and prayed for deceased *Ya gyara ma shi gidan shi* And may He protect his family (L 51), *Ya gyara gaban shi* May He make the hereafter a better place (L 57), *Ya gyara bayan shi* And guide his offsprings (L 58). The actual meaning of the above utterances can only be uncovered when the speaker's level of profficiecy in Hausa language and the context in which he utters them are taken into consideration. The speaker was struggling with the language, but the addressees accepted him and tried to make meaning out of the utterances.

Set 19

L64 BL: to mutũncì dũk Allah ya ba kù.

(mutane na jin dadin aikin ku).

FT People are happy with your work.

L65 in sha Allawu gaskìyà ne ìrin aikin shì ke yì=

L66 =ku kà yaddà dà shì.

FT As Allah wished, you liked him because he was hard working.

L67 Allah yà qarà ba kù wànì (wanda)=

L68 =zãi yì irin wannãn aikì.

FT		May Allah give you another person like him.
L69	C2:	amìn.
L70	BL:	tò mu ma Allah yà taimàka.
FT		May Allah help us too.
L71	C2:	amìn.
FT		Amen.

Baban Legas tried to employ negative politeness where he appreciated the condolers for performing very well in the Radio Station *To mutunci duk Allah ya ba ku* People are happy with your work (L 64). He attempted to do an FTA where he praised his deceased child as hard working, but he tactfully used the preceding expression *insha Allah* As Allah wishes (L 65), in order to mitigate the negative effects of the acts. Then he prayed that Allah gives them another person who can work hard as well *Allah ya kara ba ku wani zai yi irin wannan aiki* May Allah give you another person like him (LL 67&68). He seemed to be struggling with the language, but he tried to be a bit more polite.

Set 20

L72	BL:	gaskìya na yì murnà dà qoqarì dà ku kà yì.
FT		I am very grateful for the gesture you have shown us.
L73		dan sàbo dà duk gidan rediyo xin=
FT		Because everybody in the Radio Station,
L74	C2:	redìyo qwàrãi.
FT		Yes ofcourse!
L75	BL:	=har ma Kwãmìshinà ya zo.
FT		Even the Commissioner has come.
L76		to me mù ke so?

FT		Then what do we want?
L77	C2:	wallahì qwàrãi!
FT		That is quite true.
L78		Alhãmdù lillahì.
FT		We are thankful to Allah.
L79	BL:	kun kumà nunà cewa ku nà kãuna dà shi.
		(kuma kun nunà cewa ku na kãunar shì).
FT		You have shown us that you liked him.
L80	C1:	wallahì qwàrãi, mu nà qãunash shì sosai.
FT		Honestly, we liked him so much.
L81	C2:	mu nà qãunash shì wallahì.
FT		Honestly, we liked him so much.
L82	C1:	Allah shì yahe.
		(Allah yà yafe mà shì).
FT		May Allah forgive him.
L83	BL:	to Allah yà ba mù zamãn lafìyà.
FT		May Allah make us live peacefully.
L84		Allah yà ba mù zamãn lafìyà.
FT		May Allah make us live peacefully.
L85	C2:	amìn.
FT		Amen.

The father of the deceased continued to show his appreciation for the concern shown to them *gaskiya nayi murna*..... I am very happy with your kind gesture (L 72). He added that everybody in the Radio Station, even the Commissioner, came (LL 73&75). And then rhetorically asked *To me mu ke so* Then what do we want (L 76). He

went on to comment on the mutual relationship that existed between the condolers and the deceased *kun kuma nuna cewa ku na kauna da shi* You have shown us that you liked him (L79).

Table 4.8: Positive politeness (PP) in text three

S/N	Sub-strategies of PP	Lines in the text	Frequency	Percentage
1	Intensify interest or sympathy	LL 2, 5, 7, 10, 12, 23, 25, 27, 32, 34, 47, 48, 51, 52, 54, 55, 57, 58, 82	19	45.24
2	Seek agreement by Presenting a safe topic	LL 16, 19, 36,	3	7.14
3	Avoid disagreement by telling white lies or pretending to agree	LL 74, 77, 80, 81,	4	9.52
4	Presuppose concern for positive face needs	LL 14, 21, 22, 29, 36, 37, 62, 70, 73, 75, 77	11	26.19
5	Use the pronoun 'we' to show inclusiveness	LL 30, 83, 84	3	7.14
6	Give or ask for reasons	LL 20, 22	2	4.76
	Total		42	100*

* This indicates that 99.99 was rounded up into 100%

Table 4.8 shows that 19 lines representing 45.24 used the 1st sub-strategy which is *intensify interest or sympathy* and 11 lines representing 26.19 percent used the 4th sub-strategy which is *presuppose concern for positive face needs* to show positive politeness, whereas 2 lines representing 4.76 percent used the 6th sub-strategy which is *give or ask for reasons*. This shows that 30 lines out of 42 representing 71.43 percent fall within the 1st and 4th sub-strategies.

Table 4.9: Negative politeness (NP) in text three

S/N	**Sub-strategies of NP**	**Lines in the text**	**Frequency**	**Percentage**
1.	Be conversationally indirect	LL 1, 3, 4, 37, 55, 57, 58	7	23.33
2.	Give deference to addressee	LL 29, 44, 64, 75	4	13.33
3.	Presuppose concern for negative face needs	LL 15, 17, 39, 41, 42, 47, 48, 49, 61,62, 65, 66, 67, 68	14	46.67
4.	Impersonalise by avoiding 'I' and 'you'	LL 9, 38, 50	3	10
5.	Use of the plural 'you' to show respect	NIL	NIL	NIL
6.	Use of rhetorical questions	LL 3, 76	2	6.67
	Total		30	100

Table 4.9 shows that 14 lines representing 46.67 percent show the use of the 3rd sub-strategy which is *give deference to addressee* and 7 lines representing 23.33 percent show the use of the 1st sub-strategy which is *be conversationally indirect* to show negative politeness, whereas, only 2 lines representing 6.67 percent show the use of the 6th sub-strategy which is *use of rhetorical questions.* This shows that 21 lines representing 70 percent fall within the 3rd and 1st sub-strategies.

Table 4.10: Summary of results from text three

S/N	Types of politeness strategy	Frequency	Percentage
1	Positive politeness	42	49.41
2	Negative politeness	30	35.29
3	Others	13	15.29
	Total	85	100*

* This indicates that 99.99 was rounded up into 100%

Table 4.10 shows that 42 lines representing 49.41 percent show the use of positive politeness and 30 lines representing 35.29 percent show negative politeness in expressing Hausa condolence in Tsafe local government area while 13 lines representing 15.29 percent neither show positive nor negative politeness. This shows that the interactants in text three used positive politeness more than they used negative politeness.

One can see that the texts were segmented into twenty smaller and manageable data sets. Two sets are not related to the current condolence; thus, set eleven (11) was about an incidence involving a murder that was quite unconnected with the present condolence, and set thirteen (13) introduced irrelevant details. Three sets; set two (2), four (4) and five (5) contained neither words of *salam* i.e *salamu alaikum* nor any normal greeting. And four sets, set six (6), seven (7), nine (9) and fourteen (14), began with greeting but no words of *salam* were offered. More so, five sets, set one (1), three (3), eight (8), ten (10) and twelve (12) began with *salam* and the normal greeting and then the actual condolence. This shows that greater number of occurrence which represents the common practice of Hausa speakers in Tsafe local government area begins condolence exchange with *salam* and greeting such as *ina kwana* good morning or *ina wuni* good afternoon.

Since the data were recorded surreptitiously, it was not everything that could easily be captured. For instance, in most of the places visited, people were served food for free, making the occasion more of a ceremony than a place of mourning. This habit of going to places of offering condolences in order to get food is becoming a tradition. And it is observed as negatively impacting on the face needs of the bereaved family of the deceased who had to look for money in order to prepare food and give it out to people especially when they do not have enough to spare. The family of the deceased including the helpless orphans, widows and other dependants were more in need of moral and material support with the death of their bread winner. Instead, people were observed to be pleased while eating up all the food brought to them irrespective of whether there was enough to spare or not. A close observation revealed that this habit no doubt constituted serious encroachment into the territories of others, particularly the family members of the deceased since behaving to them in an unsupportive manner worsened their situation more.

CHAPTER FIVE

5.0 SUMMARY AND CONCLUSION

5.1 Introduction

This is a closing chapter which consists of a summary of findings, conclusion, suggestions for future research and recommendations. It sums up the work, calls for more attention to the study of politeness and also shows gaps that future researchers may wish to venture into. It gives a recap of what the work was all about and how useful it would be.

5.2 Summary of Findings

From the data analysed, the researcher was able to come up with the following findings:

Politeness is a dominant feature in condolence conversation as shown in the three audio recorded texts. The speakers and the addressees have demonstrated their awareness of certain expectations and obligations towards one another.

Both positive politeness and negative politeness occur in all the texts, but positive politeness appeared to be more prominent. Most of the times, in trying to identify with the mourners, the condolers changed roles as they remained there for a while to be receiving condolences with the mourners.

Politeness in Hausa condolence exchange, in Tsafe local government area, enhances harmonious relationship among the people. This can be deduced from text two where a condoler was trying to politely give reasons and apologize for not condoling with one of the mourners named Mati for the death of his elder brother who died recently.

The level of politeness exhibited by some of the participants in the data was informed by the relative gap in terms of power and distance between the speaker and the addressee.

Hausa culture plays a very crucial role in expressing condolences in Tsafe local government area as clearly shown in text three where a non native speaker was struggling with culture sensitive conversations.

5.3 Conclusion

The bench mark of politeness in Hausa condolence in Tsafe local government area, as concluded from the data, is principally the expression of sympathy to the bereaved mourners. This entails giving consideration to the positive face as well as the negative face needs of both the speakers and the addressees. In Hausa community, especially in Tsafe local government area, offering condolences is culture sensitive and is a peculiar form of social interaction where certain conventions guide the conduct of the exchange. Hausa culture have adopted all the Islamic etiquettes for social interaction, therefore all the rules and regulations for interpersonal relationship in Islam must be observed in order to speak and act politely so as to save one's own face and that of another person.

5.4 Suggestions for Future Research

Politeness enhances smooth interaction and promotes good social relationships. It plays a vital role in the success of any talk-exchange and it is a key to conflict resolution. Therefore, the researcher deems it necessary to suggest that future researchers should endeavour to conduct more advanced researches on the area of politeness study. This will help towards creating more awareness on the need for politeness in our day to day interactions. Among the areas that require attention include;

1. The role of politeness in conflict resolution,
2. Politeness as a marketing strategy,
3. Politeness in the family,
4. Politeness in teaching and learning,

5. Politeness in females' condolence conversation,
6. The tone pattern of Hausa condolence conversation etc.

5.5 Recommendations

The researcher also finds it necessary to recommend that;

1. Politeness should be given more attention by policy makers, curriculum planners, educators, linguists and researchers,
2. Research on politeness should be encouraged and supported by government, private and non-governmental organizations so as to provide an easy panacea to most of our social, ethnic, political and religious crisis, and
3. Scholars should intensify efforts to expose out some of the bad practices that people are fond of doing during condolence sessions like feeding people, looking for free food, engaging in political campaign, talking about foot ball matches etc.

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