

**A PRAGMATIC ANALYSIS OF POLITENESS IN GICHUKA
REQUEST EXPRESSIONS**

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DECLARATION

Declaration

This project is my original work and has not been presented for a degree in any other University.

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DEDICATION

This study is dedicated to my husband Henry Kirimi and my sons Samuel Muthomi Kirimi, Mark Muriithi Kirimi and Caleb Mwenda Kirimi. They are a source of strength and inspiration to me.

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ABBREVIATIONS AND ACRONYMS

DCTs	Discourse Completion Tests
EFL	English Foreign Learners
FTAs	Face Threatening Acts
IFIDS	Illocutionally Force Indicating Devices
NACOSTI	National Commission for Science Technology and Innovation

OPERATIONAL DEFINITION OF TERMS

Communicative Event	An instance where utterances are being made for the purpose of interacting with others.
+Distance	Relationship that is not close.
-Distance	Relationship that is close.
Gichuka	The language spoken by the Chuka sub-tribe of the Meru people who live on the Eastern slopes of Mount Kenya.
Politeness	Verbal and non-verbal way of speaking that shows respect and regard for other people's feelings
+Power	Relationships that are at different social status one is higher than the other.
-Power	Relationship where people relate at the same social status.
Requests	Actions and utterances meant to ask for something politely from someone or make somebody do something which they would otherwise not have done voluntarily.
Social Events	Gatherings of people with a view to perform various societal functions. For example fund raising meetings, event planning meetings or dowry negotiation meetings.

ABSTRACT

Gichuka is a dialect of the Kimeru language - a Bantu language of the Niger Congo family- spoken by the Chuka people of Tharaka-Nithi County, Chuka Igamba-Ng'ombe Constituency. Chuka people reside in the Eastern slopes of Mount Kenya. The aim of this study was to analyze the politeness strategies used in Gichuka request expressions. Politeness is a social norm that is expected in any society and is important in maintaining cordial relationships in everyday life, especially in an aspect such as requests. Requests are imposive in nature and speakers attach much importance in protecting face from such imposition but such importance varies from culture to culture. The objectives of this study were: to describe the forms of Gichuka request expressions; to analyze the politeness strategies used in Gichuka request expressions and to discuss how the prevailing social and situational factors influence the choice of the politeness strategies in Gichuka requests. The study was guided by the Politeness Theory by Brown and Levinson; Relevance Theory by Sperber and Wilson and Blum-Kulka classification of request strategies. It utilized the descriptive research design to study social events conducted in Gichuka. Six Gichuka social events, which were purposively sampled, were recorded using a voice recorder and transcribed into guiding cards while contextual information was recorded using an observation schedule. The communicative principle of relevance by Sperber and Wilson guided the researcher in identifying one hundred and twenty eight request expressions from the Gichuka communicative events. The study established three things: that Gichuka request expressions mostly assume the mood derivable form; that Gichuka request expressions conform to Brown and Levinson Theory of Politeness and the most commonly employed strategies are the negative and positive politeness strategies and that power and distance influence the choice of politeness strategies in Gichuka requests. This study significantly enhances the analysis of the Gichuka language variety and adds to the existing knowledge on pragmatic analysis of politeness in requests in various languages of the world, and other Bantu languages.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Gichuka is a dialect of the Kimeru language. Kimeru is a Bantu language of the Niger-Congo family spoken by the Meru people who live on the Northern and Eastern slopes of Mt Kenya and on the Nyambene hills (Mbaka & Ileri, 2017). Kimeru has nine dialects: Kiigembe, Kimiitine, Gitigania, Kiimenti, Kitharaka, Kiigoji, Kimwimbi, Kimuthambi and Gichuka which have slight regional differences in accent and words (Mbaka & Ileri, 2017). Gichuka is spoken by the Chuka people of Tharaka-Nithi County. Tharaka- Nithi has three Constituencies: Tharaka, Maara and Chuka-Igamba Ng'ombe Constituencies, each of which speak their own variety of the Kimeru language. Gichuka, which is the subject of this study, is spoken by the people of Chuka-Igamba Ng'ombe Constituency. Chuka people border the people of Embu on the West and Tharaka people on the East (Ndwiga, 2014). This study analyzed the requests of Gichuka as used in social events to determine how they conform to the politeness theory by Brown and Levinson (1987).

Politeness has three components: speaker, hearer and context. They all come into play in determining the verbal and non-verbal behavior that the participants use in order to deliver their message appropriately. The concept of politeness has been argued to encompass the notions of first order and second order politeness (Watts, Ide, & Ehlich, 1992). First order politeness has the expressive, classificatory and met pragmatic politeness components (Felix & Cesar, 2008). Expressive first order politeness is termed as the manifestation of polite intention by the speakers through speech when they use such expressions as *please* and *thank you*. Classificatory first order politeness is classification of behavior as either polite or impolite based on the way people think of politeness and the way it is conceptualized in interactional contexts (Mohsen & Farinaz, 2013). Mohsen and Farinaz (2013) state that first order politeness is realized through use of language in daily interactions and through the speaker and the hearer's assessment of what is polite with regard to the societal norms while second order politeness attempts to develop a scientific theory of politeness by depicting clearly how politeness functions when people interact, and

provides a framework that distinguishes impolite behaviour and presents universal characteristics of politeness in different communities.

According to Leech (1983) pragmatics focuses on meaning in the use rather than meaning in the abstract. Pragmatics deals with conversational implicature, which means that the speaker implies and the listener infers. Pragmatics thus studies language that is not directly spoken, but the speaker hints at or suggests a meaning and the listener assumes the correct intention. This is so because words do not always have specifically defined meanings. More often than not, meanings of words and phrases are implied rather than stated directly. Pragmatics therefore studies how words can be interpreted in different ways according to the situation. Context is the most important aspect of pragmatics; situation is only vital in assisting the speaker to deduce the implied meaning.

A request is a speech act performed by utterances such as ordering, complaining, promising, and requesting among others (Austin, 1962). It is the expectation of the speaker that the hearer will react to what is said with either verbal or non-verbal behavior. A request therefore is seen as an illocutionally act in which the speaker asks the hearer to perform an act which is for the benefit of the speaker (Trosborg, 1995). Searle (1969) classifies the illocutionally acts as: representatives, directives, expressives, commissives and declaratives. A request is defined as a directive speech act whose purpose is to get the hearer to do something which he would otherwise not have done under normal circumstance (Searle, 1969).

Requests are Face Threatening Acts (FTAs); a speaker imposes his or her will on the hearer (Brown & Levinson, 1987). Confronted with the task of performing a FTA, one must choose between performing the FTA in the most direct and efficient manner or try to mollify the effect of the FTA on the face of the hearer (Brown & Levinson, 1987). The strategy an individual chooses to employ depends on how serious the threat to the face is. In making a request, the speaker encroaches on the freedom of the recipient by imposing his will on him. The request puts an obligation on both the speaker and the hearer with the requester on one hand feeling a burden of having to intrude into the freedom of the recipient by imposing and the recipient on

the other hand feeling the burden of having to contend with the obligation imposed on him (Blum-Kulka, House & Kasper, 1989). Therefore, it is always imperative that the speaker devices ways of minimizing the imminent damage to his face or that of the hearer by choosing an appropriate strategy of requesting.

There exists a considerable amount of cross-cultural studies in the speech act of requests in Western languages or between the Western languages and Asian languages (Rue & Zhang, 2014) but as Blum-Kulka (1987) establishes, the use of directness in requests vary across the cultures. This implies that ways of requesting are as diverse as are the cultures. The findings of his study reveal that English and Hebrew joined in using conventional indirectness as the most polite way of making a request.

César (2005) examines the notions of indirectness and politeness in speech acts of requests. The study also accesses the head acts and external modification of requests in formal and informal role plays among Mexican university students. The findings reveal that conventional indirectness which was realized mostly through query preparatory was the most common means of requesting in situations which display +Power or +Distance while directness was more common as the relationship between the interlocutors was closer (-Distance). The present study aimed at examining the request expressions of the Gichuka language variety in a naturally occurring social context. Requesting strategies have been found to vary according to the genre studied. Rue and Zhang (2014) found direct strategies of requesting in role-plays and naturally occurring conversations to vary in their study involving the same participants.

Alireja (2009) employs Discourse Completion Test (DCT) to investigate the request strategies of the Iranian English Foreign Learners (EFL) and Australian native speakers. The results reveal the usage of politeness strategies developed from direct strategies to conventionally indirect strategies on the part of the EFL. Learners with high command of the foreign language displayed overuse of indirect type of requesting, whereas the native group was characterized by a more balanced use of this strategy. The other observation was that Iranian EFL also had not acquired

sufficient socio-pragmatic knowledge to enable them display proper social behavior with regard to social distance. This study tried to establish whether Gichuka native speakers exhibit such a balance in the use of direct and indirect strategies.

Farahnaz (2014) investigates indirectness in English requests among Malay university students. The findings reveal that conventionally indirect strategies were preferred by students when making requests to their lecturers and their friends. The study concludes that Malay culture conforms to Brown and Levinson's theory on face saving acts of politeness. The present study was not just about indirectness; it sought to cast the net wider by examining the strategies of politeness that a naturally occurring discourse would elicit and thus determine whether Gichuka request expressions drawn from varied social contexts conformed to the Politeness theory by Brown and Levinson (1987)

Rue and Zhang (2014) carry out a comparative study of the request strategies of Mandarin Chinese and Korean using naturally occurring data and role-plays in work place. The findings of the study reveal a difference in the strategies used in both role-plays and in naturally occurring conversations. Both Chinese and Koreans used more strategies that are direct in natural conversations than in role-plays. They thus conclude that the genres that the researchers use, directly affect the results as they had different results for the role-plays and audio-recorded natural conversations. The Chinese native speakers were also found to be more indirect than Korean native speakers were. This means that different people use different strategies, depending on their cultural orientation. Thus, the present study aimed at finding out the Gichuka strategies of requesting, given that Chuka is a different culture.

Gichuka has received little attention in research (Elsie, 2016). A few studies particularly in the Syntax of Gichuka exist: Ndwiga (2018) analyzes the empty categories in the syntax of Gichuka; Ndwiga (2014) also undertakes a study on the syntax and pragmatics of the Gichuka sentence; Kathomi (2014) analyzes the WH-questions in Gichuka and Mbaka and Ileri (2017) have analyzed the strategies of causation in Gichuka. Elsie (2016) analyzes the discourse markers in Gichuka social events' speeches and establishes that Gichuka uses Discourse Markers for various

functions. Generally, there exists little research in pragmatics and specifically, request expressions of Gichuka language, which are the subject of this study. This study therefore analyzed Gichuka request expressions elicited from naturally occurring conversations so as to determine how politeness is achieved. This was with the assumption that Gichuka requestive forms conform to certain strategies of requesting and that social and situational factors influence the choice of particular politeness strategies in Gichuka request expressions.

1.2 Statement of the Problem

Politeness is a social norm that is expected in any society because it is an important factor in maintaining cordial relationships in everyday interactions. At the core of those everyday interactions are requests. However, requests are imposing in nature and thus speakers device means of protecting and saving their face from such imposition. The strategies used for protecting and saving face are dependent on the prevailing social and situation factors and the importance placed on face vary from culture to culture. Studies on politeness exist in other languages but different languages have different cultures, and different cultures have different strategies of requesting politely, and so is Gichuka. Though research exists in the Syntax of Gichuka, little research exists in pragmatics, and especially this area of requests. Therefore, this study analyzed the request expressions of Gichuka to establish how Brown and Levinson achieve politeness in this particular language in conformity to the politeness Theory.

1.3 Justification of the Study

This study significantly enhances the analysis of Gichuka language variety and adds to the existing knowledge of pragmatics in this particular language that is under-researched. The data collected is useful for comparison with other Bantu languages and other languages world over. The findings of this study contribute to linguistic theory and can be used for cross-cultural studies as requests are an aspect of language and language is culture-bound. Hence, any other culture will present aspects of language as varied as the culture itself and so are requests.

1.4 Research Questions

The research questions were:

- i. What forms do Gichuka request expressions take?
- ii. What politeness strategies are employed in Gichuka request expressions?
- iii. How do social and situational factors influence the choice of the politeness strategies in Gichuka requests?

1.5 Assumptions of the Study

This study assumed that:

- i. Gichuka requests take various forms.
- ii. Gichuka uses certain politeness strategies in requests.
- iii. Social and situational factors influence the choice of the politeness strategies in Gichuka requests.

1.6 General Objective

The purpose of this study was to analyze how politeness is achieved in Gichuka request expressions

1.7 Specific Objectives

The objectives of the study were:

- i. To describe the forms of Gichuka request expressions.
- ii. To analyze the politeness strategies used in Gichuka request expressions.
- iii. To discuss how the prevailing social and situational factors influence the choice of the politeness strategies in Gichuka requests.

1.8 The Scope and Limitations of the Study

The study was carried out in Karingani Ward, Chuka Igamba-Ng'ombe Constituency, Tharaka-Nithi County. The study falls within the broad area of pragmatics. The study was limited to the study of request expressions in Gichuka social events. The study concentrated on the forms of Gichuka request expressions, the strategies used to achieve politeness in Gichuka requests and the prevailing social and situational factors that influenced the choice of the politeness strategy.

CHAPTER TWO

REVIEW OF LITERATURE

2.1 Introduction

This section reviewed literature in the following order: what is implied by the term pragmatics, speech acts, requests, social situational factors, studies on requests and politeness in other languages, studies in Gichuka language and the theoretical framework.

2.2 Pragmatics

Pragmatics studies the way language is used, the choices that the speakers have to make when constrained by socio-cultural context of a given language situation and the effect that using language in a particular way has on the interlocutor (Crystal, 1997). This implies that pragmatics emphasizes the mediating effect of the socio-cultural context and the linguistic choices of the user (Timpe, Wain, & Schmidgall, 2015). Pragmatics is the study of the speaker's intended meaning (Yule, 1996). It is different from semantics which studies meaning as coded in a particular language in that it studies how language is affected by context and the relationship between speakers in a conversation (Parker & Relay, 1994). This study explores how language is used in context: specifically how strategies of requesting in Gichuka vary depending on the context.

2.3 Speech Acts

In the Speech Act Theory as introduced by Austin (1962) and further developed by Searle (1969; 1975; 1979) speech acts refer to what we do with words and they can be classified into three: locutionally act, illocutionally act, and perlocutionally act. A locutionally act, is the performance of an utterance: the actual utterance and its meaning. A perlocutionally act is its actual effect, such as apologizing baptizing, which gets someone to do something whether intended or not (Austin, 1962). An illocutionally act is the pragmatic illocutionally force of the utterance, thus its intended significance as socially valid action. Requests, which are the subject of this study, fall under the illocutionally acts.

According to Harnish and Kent (1979) an illocutionally act is an attempt to communicate - an expression of an attitude. Searle (1975) classifies illocutionally speech acts as follows: as assertive- those speech acts that commit a speaker to the truth of the expressed proposition; directives- those speech acts that cause the hearer to take a particular action for example requests, commands, and advice; commissives- speech acts that commit a speaker to some future action, for example promises, and oaths; expressives- speech acts that express the speaker's attitudes and emotions towards the proposition, for example congratulations, excuses and thanks and declaratives- those speech acts that change the reality according to what the utterance declares for instance in baptisms, pronouncing someone guilty or pronouncing someone husband and wife. Requests, which are the subject of this study, fall under the directives. They are meant by the speaker to make the hearer to take a particular action. This study establishes how such directives are executed in the Gichuka language.

An illocutionally act carries an illocutionally force, a property that gets the addressee to act accordingly (Searle & Vanderveken, 1985). They argue that the illocutionally force is often accompanied by illocutionally force indicating devices' (IFIDs) which are dependent on the illocutionally force and the illocutionally act adopted because an utterance is capable of eliciting different illocutionally acts. In English for example, they observe, that the interrogative mood indicates that the utterance is intended as a question while a directive mood indicates that the utterance is intended as a directive illocutionally such as an order or a request.

2.4 Requests

A request is an attempt by the speaker to get the hearer to perform or to stop performing some kind of action (Ellis, 1994). According to Blum-Kulka, House and Kasper (1989) requests have the ability to infringe on the speaker's freedom of action. The recipients on one hand feel that the request is an intrusion on their freedom to act and the requester on the other hand, may hesitate from making a request for fear of making the recipient lose face. Brown and Levinson (1987) state that requests are face threatening to both the recipient and the requester so when speakers want to do these acts that threaten the face they look for strategies to

minimize the imminent damage to the face. Requests that are direct are considered to be impolite because they infringe on the hearer's freedom while those that are indirect are considered to be more polite (Brown & Levinson, 1987; Leech, 1983).

2.4.1 Request Patterns

Blum-Kulka and Olshtain (1984), Blum-Kulka (1987) and Blum-Kulka *et al* (1989) analyzed requests into the following nine patterns: Mood derivable in which the force of the utterance is marked by the grammatical mood of the verb in it for instance when one says, *open the door, or clear the table, please*; Explicit performatives where the force of the utterance is explicitly named by the speaker. For example, *I'm asking you to come here, or I'm asking you to clear the table*; *hedged* performatives where the illocutionary force is embedded in the utterance. For instance when a speaker says, *I'd like to ask you to come here, or I'd like you to assist me to clear the table*; Obligation statements where what is being requested can be derived directly from the meaning of the utterance. For example, *you will have to come here, or you will have to assist in clearing the table* and Want statements, which express the speaker's intentions, desire or feeling. For example, *I really wish you would come to my aid, or I really wish you would assist to clear the table*. The above mentioned patterns, according to Blum-Kulka *et al* (1989) are the most direct means of requesting. They categorized them as direct strategies of requesting.

The sixth and the seventh patterns are the Suggestory Formulae on one hand, where the utterance only contains a suggestion to what the speaker wishes. For example, a speaker may say, *how about taking a photo together? Or why don't you clear the table?* On the other hand there is the Query Preparatory in which the speaker makes reference to conditions such as ability, willingness, or the possibility of the act being performed as conventionalized in any particular language. For instance, one may ask, *is it possible for you to stand in for my duty next week? Or would you mind speaking to the students this evening?* These two patterns have been categorized by Blum-Kulka *et al* (1989) as conventional indirect means of requesting.

The eighth and the ninth patterns are Strong hints and Mild hints. Strong hints contain partial reference to the object or what needs to be done- they directly imply

the act. For example if one is in need of food he can just say, *I am extremely hungry, I haven't eaten a thing since yesterday*. Mild hints on the contrary make no reference to the request proper and the request can only be deduced through the context- the act is indirectly implied. For instance where a speaker says, *'you are not transparent'* when they want to mean you are blocking their view of something and would wish that you move away. These two were categorized under non- conventional indirect means of requesting.

The requestive utterances elicited from the six social events that were studied have been mapped into the above patterns in order to be able to establish the forms assumed by the Gichuka request expressions.

2.4.2 Minimizing the Imposition on Requests

To minimize the imposition on the request, it can be modified either internally or externally. Blum-Kulka and Olshtain (1984) distinguish between internal and external modifications of the head act: external modifications are elements that are added to the syntactic unit that contains the headact for instance when one says; *a meeting is on-going in the adjacent room. Could you turn down the radio?* External modifications to the requests involve the use of **supportive moves** which normally affect the context where they are used and results to modification of the illocutionary force of the request indirectly. The speaker may modify their requests externally by **checking if the precondition necessary for compliance holds true**. For example, *will you be in school on Sunday?* If so, is it possible to give out an assignment on my behalf?

The speaker can also modify a request externally by first **getting a recommitment** from the addressee. For example, *are you ready to sacrifice your comfort?* Could you possibly extend your studies by an hour every evening? **Sweeteners** may also be used. The speakers exaggerate their appreciation of the requestee's ability to comply with the request, hence minimizing the imposition involved. For example, *you are so gifted in preaching*, would you like to become our guest speaker during the youth week? **Disarmers** are also used, where speakers indicate that they are aware that they could offend the hearer and that there is a possibility of their request being

declined. For example *Excuse me, I hope I am not bothering you*, but could you turn down the volume of your radio? **Cost minimizers** also apply where speakers indicate that they consider the imposition that their request could cost the addressee if they comply with their request for example, *Pardon me*, but could you turn down the radio, if you can, *as there is a meeting going on in the next room?*

Internal modifications on the other hand are elements that are added within a unit. For instance, could you *possibly* turn down the radio? Internal modifications involve the use of down graders and up graders which end up mitigating or aggravating the illocutionally effect of the request. Down graders are broken down into syntactic down graders and lexical or phrasal down graders. Syntactic down graders make use of **interrogatives** for instance, *could you turn down the radio?* **Negation**, for example, *well, excuses me. I wonder if you wouldn't mind turning down the radio;* **past tense**, for example, **I wanted to ask you turn down the radio** and **embedded 'if 'clause** for example, *I would be happy if you turned down the radio.*

Lexical/phrasal down graders involve the use of **consultative devices**, where the speaker seeks to involve the hearer and bids for his or her cooperation, for example, *do you think I could ask you to a movie tonight?*; **use of understaters** where the speaker minimizes the required action, for instance, *could you speak up a bit I want to hear?*; **hedges**, where the speaker avoids being specific about the request they are making. *It would really help if you did something* the volume of your radio; **down toners**, where the speaker minimizes the impact of the request by signaling the possibility of non-compliance, for example, could you *possibly* turn down the volume of your radio? And **politeness devices** for example, can I say something *please?*

Internal modification of requests may also make use of upgraders. The speaker here may employ, **intensifiers**, where the reality is over-represented, for example, turn down the radio, *you are such a nuisance!* And **expletives**, where the speaker explicitly expresses negative emotional attitudes, for example, you still haven't cleaned up that **bloody** mess!

To be able to arrive at either positive or negative politeness strategies in Gichuka request expressions, the researcher made an assessment of the modification devices that had been used to modify the request either externally or internally.

2.5 Social Situational Variables

According to Mohsen and Farinaz (2013) the interpretation of what is polite and impolite is dependent on social and contextual variables that vary from culture to culture. Brown and Levinson (1987) posit that social distance (D), relative power (P) and ranking of imposition (R) are important factors in the choice of a strategy. To reduce the threat to the face, Brown and Levinson further argue that these factors are all relevant and at the same time independent. That they will always come into play in determining how a particular face threat is to be mitigated and they operate independent of one another. Different mitigation strategies are dependent on the relationship between the speaker and the hearer (Holtgraves, 2009). In essence, the strategy that a speaker chooses to use to mitigate the FTA differs according to the setting, the subject matter and the relationship between the interlocutors. Cultures differ as to which factors count more than others and languages vary their directness levels according to situation (Blum-Kulka, House & Kasper, 1989). Besides power and distance, Blum-Kulka (1987) also identifies situational factors such as the hearer's degree of obligation in carrying out the request, the right the speaker has to issue the request, estimated degree of difficulty the speaker has in making the request, estimated likelihood of compliance on the part of the hearer. These variables are relevant to this study because it involves the use of language in context, thus they form an integral part of the context that determines the choice of the strategy used to make the requests. This study employs the above social-situational variables as the basis for analyzing the social-situational factors that influence the choice of the politeness strategy in Gichuka request expressions.

2.6 Studies on Requests and Politeness

Walters (1979) investigates the speech act of requesting and the semantic strategies for conveying that speech act. A contrastive analysis of Spanish and English strategies was undertaken. The findings reveal that the same request strategies were available to speakers of Spanish and English, but their use differed substantially.

More polite strategies were used in speaking Spanish, while more neutral strategies were used in English. This study aims at finding out the strategies used to request in Gichuka with the assumption that Gichuka being a dialect from a different culture, the strategies would be unique to that culture.

Blum-Kulka (1987) examines the notions of indirectness and politeness as applied to requests. He argues that indirectness does not necessarily imply politeness as faulted the current theory of politeness that suggests that the more indirect a strategy is, the more polite it is. His findings reveal that the most indirect requests were not rated as the most polite on a scale of politeness. The most polite strategies were rated to be conventional indirect requests. He thus concludes that, for politeness to be achieved, a balance has to be struck between the need to be clear (pragmatic clarity) and the need to avoid coerciveness. The present study examined the request expressions of Gichuka to establish whether such a balance is sought in Gichuka requests in order to achieve politeness.

Shams and Afghari (2011) investigate how gender and culture affects the comprehension of indirect requests. They administered questionnaires in Persian and to both males and females who were meant to comprehend an indirect request implied in situations described. The findings of the study reveal that gender has no effect on the interpretation of indirect requests while culture immensely affects the interpretation of both genders.

Hans (2012) investigates how requests are modified by British English speakers and Mandarin English speakers by use of role plays constructed in English and Chinese. The results indicate that the sociological variables of power and distance influenced the choice of the modification. The present study varies from Shams and Afghari(2011) and that of (Hans, 2012) both in scope and methodology. While the former investigates indirectness only by use of questionnaires, the present study encompasses politeness strategies in general. The latter study also significantly varies from the present study in that it uses role plays while the present study analyzes a data collected from natural conversations, and as earlier pointed, the results are bound to differ.

Davkalovska, Ivanovska, Kusevska and Ulavska (2016) studied the request strategies used by the English learners of the Republic of Macedonia using role plays and Discourse Completion Tasks. The findings reveal that the query preparatory strategies are the most frequently used in both formal and informal situations. The present study aims at establishing the request strategies used in Gichuka communicative events by collecting data via a voice recorder and observation. This way, context which is missing in Nina's study will be the other intervening factor in determining a strategy.

Yazdanfar and Bonyadi (2016) investigate the request strategies in everyday interactions of Persian and English speakers. The study compares the directness and the supportive moves in requests of both groups of speakers by studying English and Persian TV series. The findings reveal that both speakers of English and Persian used direct strategies more in their daily interactions. The Persians were found to use non-conventional indirect strategies more, while English speakers used conventional indirect strategies more. The Americans were also found to use more mitigation devices than their Persian counterparts in their day to day interactions. This study motivates the study of Gichuka to establish what mitigation devices are used in the face-threatening act of requests.

Alireja (2009) examines indirectness in requests among Malay students using Discourse Completion Tests and Questionnaires. The findings are that students while making requests to their lecturers and to their friends mostly use conventionally indirect strategies. The conclusion is that the Malay culture conforms to Brown and Levinson's theory – that both the speaker and the addressee are keen on saving face. This study aims at finding out whether and how the Gichuka requests conform to the theory of politeness by Brown and Levinson (1987).

Kuntsi (2012) investigates the politeness and impoliteness strategies of lawyers by studying the courtroom transcript of the 'Dover Trial.' He sampled 20% of the five thousand (5000)-page script. The results revealed that lawyers used both politeness and impolite strategies although politeness strategies were used more than impoliteness strategies. The concern of the present study is the politeness strategies

employed in the speech act of request by studying natural conversations of Gichuka social events.

Tawalbeh and Al-Oquaily (2012) compare the notion of directness and politeness in requests between Native Saudi Arabic speakers and Native American English speakers using DCTs. The participants are Saudi and American undergraduate students. The findings reveal that the American English speakers prefer conventional indirect strategies, while Saudi speakers' strategies varied depending on the sociological factors of power and distance. This motivated the present study to find out the extent such factors influenced the strategies used to request in Gichuka.

Aisha (2012) analyzes the politeness strategies in requests and refusals. The findings reveal that Pakistani Urdu speakers prefer to use negative politeness strategies while making requests and refusals. The study also finds that certain strategies are preferred according to the context. Considering that Gichuka is a different culture all together, and aspects of language vary from culture to culture. This study is relevant to the present study, as it seeks to establish the politeness strategies that are used to request in Gichuka, as well as how other contextual factors influence the choice of particular strategies. However, this study goes a mile further in describing the forms of requests as used in Gichuka social events.

Stadler (2018) examines how politeness is made manifest in the Singaporean society using data from video recordings of social interactions and observations of daily-life situations across a variety of situations from a Singaporean cultural context. The findings reveal that politeness in Singapore is achieved through brevity in conversations because the Singaporeans are naturally suspicious of strangers and their expressions are immensely affected by the hierarchical social system. The study records an obvious lack of overt politeness markers in Singaporean conversations. It is quite obvious that politeness is an aspect of language that varies from one culture to another and the outcome of the study is affected by the methodology used. Therefore, the present study set out to study the politeness strategies used for requesting in Gichuka as the strategies vary from one culture to another. Data from natural communicative events was preferred as it is more authentic.

Various studies of the Gichuka language especially in syntax exist: Ndwiga (2014) analyzes the Syntax and Pragmatics of Gichuka sentence using the Minimalist Program Analysis where he finds that the program cannot adequately provide the truth conditional meaning of sentences in Gichuka. Muriungi (2015) analyzes the formation of Wh- questions in Gichuka. The findings reveal that the formation of Wh- questions in Gichuka is constrained by such constraints as, the subject condition, the Wh- island constraint and the coordinate structure constraint except complex NP constraint.

Mbaka and Ileri (2017) investigate the causative constructions in Gichuka .The findings reveal that Gichuka is a multi-strategy language and that the strategies of causation are lexical analytic and inchoative causative alternations. Elsie (2016) analyzes Gichuka Discourse Markers. The findings of her study reveal that Gichuka like any other language has Discourse Markers that perform various functions.

2.7 Theoretical Framework

This study was guided by two theories: Sperber and Wilson (2002) Relevance Theory and Brown and Levinson (1987) Politeness Theory.

2.7.1 Relevance Theory

The central claim of the Relevance Theory is that the expectations of relevance raised by an utterance are precise and predictable enough to guide the hearer towards the speaker's meaning. According to Sperber and Wilson (2002) and Sperber and Wilson 1995) most utterances are potentially ambiguous in more than one way. Thus, Sperber and Wilson (2002) state that "An utterance makes manifest a variety of assumptions and the hearer attends to as many of these as seem relevant to him". They further claim that the hearer mostly infers the speaker's meaning by considering what is and what isn't relevant to the current conversation.

Relevance Theory has two main assumptions: one related to cognition and the other related to communication (utterance interpretation). The cognitive principle of relevance claims that cognition tends to maximize relevance and that human beings possess a deductive device, which play a central role in spontaneous inference

(Sperber & Wilson, 1986). The communicative principle of relevance on the other hand, claims that understanding an utterance is a matter of inferring what the speaker intended to convey from what they utter. It is on this premise that the researcher extracted what she deemed as requestive forms from Gichuka communicative events.

The Relevance Theory further posits that there are exactly two speaker's intentions that are central to communication. That is, the informative intention and communicative intention. The former is the intention to inform the audience of something, while the latter is the intention to inform the audience of one's informative intention (Sperber & Wilson, 2004). Thus, the basis for categorizing the Gichuka request expressions is their ability to express a communicative intention, which is to politely make request, in given contexts.

This study utilized the relevance theory to determine the Gichuka request expressions that were used in Gichuka social events. The basis of doing this was the expectation that the speakers are able to use certain request strategies with the aim of guiding their hearers to respond accordingly. The speakers are able to do this because they expect the most relevant meaning from their expressions, informed by the input and the context of the utterance.

In light of this, the researcher here identified the request expressions and the request strategies that the Gichuka speakers used in communicative events in different contexts. The researcher was able to construct a hypothesis about the speaker's meaning and the prevailing social situational variables that influenced the choice of the politeness strategies employed in requesting by the Gichuka speakers.

2.7.2 Politeness Theory

Brown and Levinson (1987) expound the notion of face in the Politeness Theory. They state that face is tied up to the notions of being embarrassed or being humiliated or losing face. Brown and Levinson further argue that, in general people cooperate in maintaining face in interaction because face is vulnerable and that face can be ignored in case of urgent cooperation or in the interest of efficiency. They propose that an individual has a negative and a positive face. Negative face is the

want of every member that his actions be unimpeded by others, while positive face refers to the want of every member that his wants be desirable to at least some others (Brown & Levinson, 1987). The theory suggests that certain acts threaten face. 'Acts' here mean both verbal and non-verbal communication. Brown and Levinson, refer to those acts that run contrary to the demands as Face Threatening Acts (FTAs).

Acts such as orders, requests, suggestions, advice, reminders, threats, warnings, offers, promises, compliments, threaten the hearer's negative face want while expressions of disapproval, criticism, contempt, reprimands, accusations, challenges, disagreements and irreverence threaten the positive face. Expressing thanks, acceptance of the hearer's thanks or apologies, excuses, acceptance of offers unwilling promises and offers offend the speaker's negative face while apologies, acceptance of a compliment, bodily leakage, falling down, self-humiliation, acting stupid, confessions, and admissions guilt damage the speaker's positive face. This is relevant to this study because requests in nature are face threatening. The study seeks to examine how face is treated in different contexts in Gichuka requestive situations, and the requesting strategies used to mitigate the effects of the face threat.

2.7.3 Politeness Strategies

Brown and Levinson (1987) argue that given the vulnerable nature of face, speakers will seek to avoid these face- threatening acts or will employ certain strategies to minimize the threat. They came up with five strategies for doing the FTAs (politeness strategies).

One strategy is Do the FTA on record without re-dressive action – baldly. Here, the communicative intention of doing the FTA is clear to the participants. The act is done in the most direct, clear, unambiguous and concise way possible. An FTA is done this way in the event where the hearer and the speaker agree to suspend the demands of face for the sake of the urgency of the matter or because of efficiency or where the danger to the hearer's face is very small as in offers, requests, or where the speaker is superior in power to hearer.

The second strategy is, Do the FTA on record with re-dressive action – positive politeness. Here the speaker is aware of the positive face wants of the hearer and tries to counteract the potential face damage of the FTA by doing everything possible. The speaker may modify or make additions to the FTA, include both the hearer and the speaker in the action, give reasons, treat the hearer as a member of an in-group, a friend, a person whose personality traits are known and liked.

The third strategy is, Do the FTA on record with re-dressive action – negative politeness. Here the speaker does the act in a way that shows that he recognizes and respects addressee's negative face wants and will not interfere with the addressee's freedom of action. Face threatening acts are redressed with softening mechanisms such as formality and restraint, difference, apologies for interfering, and impersonalizing mechanisms that provide the addressee with a face-saving line of escape, making him feel that his response is not coerced.

The fourth strategy is Do the Off record or indirectly. Here there is more than one ambiguously attributable intention of the act. The speaker cannot be held to have committed himself to one intention. These strategies include use of metaphor and irony, rhetorical questions, understatements, tautologies and hints. The fifth strategy is Do not do the FTA. In this strategy, the speaker avoids offending hearer at all.

Politeness theory by Brown and Levinson (1987) is an appropriate theoretical framework for this study because the study investigates politeness in requests. Politeness is central to this theory as the theory focuses on 'saving face', which is an integral part of politeness. This study investigates requests an aspect that puts a demand on one's face. Therefore, this study uses the politeness theory as the basis for analyzing the strategies used in Gichuka requests in order to demonstrate whether Gichuka requests conform to the theory of politeness.

CHAPTER THREE

MATERIALS AND METHODS

3.1 Introduction

This chapter covers the research design, location of study, target population, sampling procedures, data collection procedures and analysis.

3.2 Research Design

The research design utilized in this study is descriptive or qualitative in nature. The forms of requests and the strategies of politeness in Gichuka requests are described in details and the summaries are presented in tables and charts indicating the frequencies and percentages. In the same manner, how the social and situational factors influenced the choice of strategies is discussed in details and for each social event, the frequencies and percentages of the politeness strategies chosen are presented in tables and charts. A qualitative study involves a description of phenomena relating to or involving quality and kind (Kothari, 2004). This study adopts this research design because it involves a description of the forms of Gichuka request expressions collected through observation and voice recording of social events.

3.3 Location of the Study

The study was carried out in Tharaka-Nithi County, Chuka, Igamba-Ng'ombe Constituency Karingani Ward. This area was suitable for this study because the people that live there are predominantly native speakers of Gichuka, so this made it possible to access the data in pure Gichuka that has no interference from other languages. Karingani ward was specifically selected as the area of study for easier accessibility as the researcher hails from that ward. The other consideration was to facilitate data collection as the researcher could easily get to know where Gichuka social events were taking place.

3.4 Target Population

The targeted population for this study was the Chuka community where it was possible to capture request expressions from social events.

3.5 Sampling Procedures

The study used purposive sampling. According to Black (2010) in purposive sampling, the elements selected for the sample are chosen by the judgment of the researcher where the researcher believes that they can obtain a representative sample through sound judgment, which results in time saving and money. For the purpose of this study, the researcher sampled six social events all conducted in Gichuka. These social events included a funds drive event in the local community, a burial arrangement meeting, a Gichuka dowry negotiation ceremony, a church service, a prayer meeting and a church minister's licensing planning meeting. These functions were organized by different groups for different purposes. The researcher selected different events in order to provide a variety. The request expressions were extracted from the events to a saturation point where there were no new requests being generated without redundancy. Mastherie, Swann, Deumert and Leap (2004) advocate for a collection of a corpus that adequately represents the community under study. They recommend a sample size of anything from forty to one hundred and fifty and argue that any sample beyond one hundred and fifty would lead to data handling problems without significant gains in analytic insight. A total of one hundred and twenty eight expressions were identified as requests for analysis from the communicative events. The same data was used to analyze all the objectives.

3.6 Tools and Instruments

Data was collected using a voice recorder to capture communicative events in Gichuka in the selected social events. A guiding card was used to aid in transcribing and categorizing the request expressions into the various forms and strategies. An observation schedule was used to record the contextual information.

3.7 Collection Procedures

The researcher obtained a letter of introduction from the University and a research permit from the National Commission for Science, Technology and Innovation (NACOSTI). Permission was sought from the organizers of the social events. Data was collected from native speakers of Gichuka. Thirty minutes to one hour and a half long audio recording of six Gichuka social events: a burial arrangement meeting, a fund drive event in the local community, a dowry negotiation ceremony, a church

service, an event planning meeting, and a prayer meeting where request situations predominantly occurred wastaken. The data was then transcribed, and the request expressions extracted through the intuition of the researcher and informants who had significant command of the Gichuka language. A total of one hundred and twenty eight expressions were identified as requests for analysis from the six social events. Mastherie, Swann, Deumert and Leap (2004) recommend collection of data up to a point that sufficiently represents the community under study without resulting into data handling problems. They recommend a sample size of between forty (40) and one hundred and fifty (150). The researcher in this case stopped at six events after realizing that no new requests were being generated and the data was becoming repetitive. The researcher personally attended and recorded the social events. The researcher also observed and recorded any contextual details relevant to the study.

This method of data collection is appropriate as Patana (2011) observed, the strategy of requesting that is chosen is dependent on two variables that is, the context of the communication and the social relationship between the speaker and the hearer. He observes that other methods like the use of DCTs and role-plays may not supply the context, which is necessary for a pragmatic study. He also notes that naturally occurring conversations elicit more authentic requests as compared to role-plays and Discourse Completion Tests.

3.8 Data Analysis

Request expressions were extracted from the data collected via a voice recorder and transcribed on to guiding cards. To identify the request expressions from the various communicative events, the researcher took into account the speaker's meaning. To do this, the researcher was guided by the communicative principle of relevance by Sperber and Wilson (2002). The requests were then classified into various forms following Blum-Kulka, House and Kasper (1989) classification of requests. The researcher analyzed the request expressions into politeness strategies and discussed the then discussed how socialandsituational factors influenced the choice of those strategies by the Gichuka speakers following the politeness theory by Brown and Levinson (1987). The results were presented in a table form showing the frequencies and the percentages and the tables were converted into column charts for easy

comprehension. The same data was used to analyze all the objectives in terms of the research questions. The researcher ensured confidentiality of the data collected. Anonymity was guaranteed by avoiding the use of real names of the participants. The participants were also made aware of the purpose and the significance of the study and that the results of the study would not be used for any other purposes other than what was stated in the project.

CHAPTER FOUR

RESULTS

4.1 Introduction

This chapter presents results and discussions on the Gichuka request expressions as used in social events. The results are presented according to the objectives of the study, which are to describe the Forms of Gichuka request expressions; to analyze the Politeness Strategies used in Gichuka Request Expressions and to discuss how the prevailing Social and Situational factors influence the choice of politeness strategies, under the following sub-headings:

4.2 Forms of Gichuka Request Expressions

Requests are an everyday occurrence. They happen all the time as people interact and different people have different ways of requesting. In communicative events of the Gichuka social events, various forms are used by the speakers to get their audience to do what the speaker wants or even to get the audience to react in a certain way. To establish and discuss the forms of Gichuka request expressions, this study uses the classification of request patterns proposed in the Cross-Cultural Study of Speech Act Realization Pattern (CCSARP) project (Blum-Kulka, House, & Kasper, 1989). This model has been adopted in recent studies: Rue and Zhang (2008) in the comparative study of Mandarin Chinese and Korean request strategies and Yazdanfar and Bonyadi (2016) in the study of request strategies in everyday interactions of Persian and English speakers. The following are the forms of Gichuka request expressions that were identified from audio recordings of six Gichuka social events.

4.2.1 Social Event 1 (SE 1)

Social event one (SE 1) is a home Bible Church Gathering, commonly referred to as a District service. The PCEA church is structured in such a way that small groupings made of people from the same area of proximity such as a village, form a smaller 'church' which meets from time to time as stipulated in the church programme for the purposes of fellowship and gathering church funds commonly referred to as 'Cess'. The gathering here has met for the afore-said purposes and specifically to appeal to the members to participate well in a fourth- coming thanks- giving service. The communicative event captured here is part B of the service where one of the

deacons requests the members to prepare for the thanks-giving service. The programmer of the service also asks members to give their offerings for the day. The following are the Gichuka requests elicited and recorded from the communicative event in SE 1

SE 1:1 *Ninkuromba mumbitikiririe mbuge gauntu kanini*

I am requesting you to allow me to say something little.

SE 1:2 *Kambuge...*

May I say...

SE1:3 *Riu nwankinya twibange.*

Now, we have to prepare.

SE 1: 4 *Turietikiririe kuthii guciokia nkatho.*

We are allowed to go to offer thanks

SE 1:1 and SE 1:2 are hedged performatives. In a hedged performative the speaker embeds the request within the utterance Blum-Kulka *et al*, (1989). The speaker wishes to say something, but he inserts the request within other words. SE 1:3 is an obligation statement. It is another way of the speaker requesting the members of the need to organize themselves to give generously to the church as is their obligation. SE 1: 4 is a strong hint, where the speaker appeals to members to bring their offering in kind- a thing that is disallowed other times. She avoids directly telling them to bring.

SE 1:5 *Turietikiririe kuthii guciokia nkatho.*

We have been allowed to go to give thanks.

SE 1:6 *Tukebanga wega muthenya unu noturute gintu kiega muno.*

If we organize ourselves well on that day, we can give something substantial.

SE 1:7 *Turietikiririe muntu kuthii na kiria kionthe ukegua uri nakio.*

We have been allowed everyone to bring whatever one has.

SE 1:8 *Kaburi kau umenye tigaku nika Mwathani. Ona ng'ombe umenye iu ni ya ngai.*

You should understand that that calf or kid is not yours it is the Lord's

SE 1:9 *Ukabila ntuku inu wona buria ukarathimwa ni ngai.*

If you took on that day, you would be amazed at how God would bless you.

SE 1:5, SE 1:6, SE 1:7, SE 1:8 and SE 1:9 are strong hints. In strong hints, the speaker only makes partial reference to what he wants done. In this instance the speaker is requesting members to bring their thank offering to the church without seeming to do so. She also appeals to them to give generously, and in whatever way. Also she requests them to bring the first fruit of their goats and cows. In each instance the speaker avoids telling the members directly what she wants done. The request is only implied in what she says. The idea of being blessed in SE 1: 9 is to enhance the illocutionally force of the request earlier made.

SE 1:10 *Riu, twirutanirie muthenya unu nikenda muthenya unu twone tukuruta gintu kiega.*

Let us make effort on that day and see whether we shall give something good.

SE 1:11 *Gucokia nkatho ni buria Mwathani akuruthite, untu unu ni untu wa bata muno muno.*

Giving thanks because of what the Lord has done for you is a very important thing.

SE 1:10 is an explicit performative. In an explicit performative, the speaker states what they want done (Blum-Kulka, House, & Kasper, 1989). Here, the deacon states his request without mincing his words: that people give generously. After giving a long narration indirectly, this was necessary to make the message of clear. SE 1:11 is a strong hint. In it, the need to give thanks is emphasized thus appealing to the members to heed the call to give thanks.

SE 1:12 *Na umunthi muririkane nirio twaugite tukareta maketha ma mboco.*

We should remember that it is today that we had agreed to bring the thanks-giving for our beans harvest.

SE 1:13 *Tubangabangage uboro wa kambaaca gaka wega.*

Reconsider what we normally put in this envelop.

SE 1:14 *Thaa cia mubothi.*

Time for offering.

SE 1:15 *Maketha muterirwe muce namo umunthi?*

Weren't you asked to bring your harvest offering today?

SE 1:16 *Ruta mbaaca yaku baria uraigite.*

Get your offering envelope from wherever you had kept it.

SE 1:12 is an obligation statement. It is used by the programmer of the service to remind the members to live up to their obligation as earlier agreed. In essence, the members are being requested to now bring their bean harvest offering. SE 1:13 and SE 1:14 are mood derivable forms of requests. In a mood derivable according to Blum the grammatical mood of the verb in the utterance marks its illocutionally force; it is the use of an imperative statement to make a request. In this instance, the programmer of the service requests the members to put a good offering in the envelopes provided for that purpose and invites them to offer. SE 1:15 is an obligation statement. By it the speaker requests the members to give their bean harvest offering. It is expected that after the harvest everyone should bring, and thus the obligation. SE 1:16 is a mood derivable used to request the members to now give by getting out their offertory envelopes.

4.2.2 Social Event 2 (SE 2)

This is a fundraising occasion, where there is a Jumbo Sale to raise college fees for a needy girl in the community. The members of a local catholic church where the parents are members, relatives and neighbors have organized an urgent funds drive. The speakers are two famous men popular for presiding over such occasions as masters of ceremony. In this communicative event the speakers request members to participate in the sales and to give generously. The event closes with a vote of thanks and prayers from the programmer of the event. Several requests are made in the process and captured as SE 2.

SE 2:1 *Ninkwenda kuuga.*

I would like to say.

SE 2:2 *Nitukuria muthomi wetu ace baba mbere nikenda tumwone.*

We are requesting you, our daughter to come to the front.

SE 2:3 *Turiabe into na ningwitikia Ngai niagututethia kuiruta.*

We are all blessed with a lot of wealth and I believe God is going to help us to give.

SE2: 4 *Ciamani niukurua na gitio kinene muno urungame ukethie antu mama baba.*

Chair, you are being requested with a lot of respect to stand up and greet these people who are here.

SE 2:1 is a hedged performative. The master of ceremony uses it to request the audience to give him an opportunity to address them. SE 2:2 is an explicit performative. In an explicit performative, the illocutionally force of the utterance is explicitly named by the speaker (Blum-Kulka, House, & Kasper, 1989). The master of ceremony requests the girl whose fee is being raised to move to the front to be introduced to the people who have gathered to raise funds for her. SE 2:3 is strong hint; the speaker uses it to indirectly appeal to those present to release their money towards the girl's funds drive. SE 2:4 is a hedged performative. It is used by the speaker to request the chairperson of the church to greet the gathering.

SE 2:5 *Utikarie migambo mingi.*

Do not speak many words.

SE 2:6 *Ni mbeca tugucua.*

We are looking for money

SE 2:7 *Ndauga runchi rucauce baba bakubi.*

I have asked that the water be brought nearer.

SE 2:8 *Kwina soda na itambaa itigacoka.*

There are sodas, and handkerchiefs all of which will not be returned.

SE 2:5 is a mood derivable. The speaker is cautious of time and uses it to request the chairperson to take the least time possible to greet the gathering. SE 2:6 is a strong hint. By uttering this statement the speaker indirectly implies that those that are gathered there are required to be philanthropic. They are supposed to buy the items of sale that are being taken round like handkerchiefs, at whatever price, without refusal or questioning. SE 2:7 is an explicit performative. The master of ceremony explicitly asks those involved in the sale of water to bring it closer. SE 2:8 is a mild

hint. In a mild hint the speaker avoids making reference to the request proper (Blum-Kulka, House, & Kasper, 1989). By using this expression the speaker indirectly requests the audience to be active in buying and ensure all the sodas and the handkerchiefs are bought. In doing so, none would be returned to the shops.

SE 2:9 *Inanu wona muntu atina gatambaa, wamunenkerira irio niekirirwe.*

Please if you find anyone without a handkerchief give them after serving them food.

SE 2:10 *Niwega kugema.*

It is good to be smart.

SE 2:11 *Nimenda turungame baria muntu ari.*

I would like us to stand up from where we are.

SE 2:12 *Maria mena tutambaa manenkanire tutambaa tuu.*

Those with the handkerchiefs to give them out.

SE 2:9 is a mood derivable used by the master of ceremony to request those that are selling the handkerchiefs to be vigilant. SE 2:10 is a mild hint used to request a person who is quite reluctant to accept a handkerchief to do so. SE 2:11 is a hedged performative used to request the audience to stand up. SE 2:12 is mood derivable. The speaker uses it to request those that are selling the handkerchiefs to give them out to those who had just arrived and had not been given.

SE 2:13 *Lakini tika tubingite kuria.*

We have not put an end to eating.

SE 2:14 *Uinanu ncuni baba muntu arume tuirio.*

Please come here and have something to eat.

SE 2:13 is a strong hint. The master of ceremony uses it to encourage those that had come late to go and get served - that it was not odd to still get food and continue eating as the sales were going on. It was a way of urging them on. SE 2:14 is a mood derivable, and the speaker uses it to appeal to those who seemed reluctant to heed his earlier call to queue for food, to do so.

Speaker 2

This communicative event is after a successful funds drive. The speaker, who is the programmer, rises on behalf of the event organizers to move a vote of thanks as well as to pray.

SE 2:15 *Mbitikiriani mbuge...*

Allow me to say...

SE 2:16 *Itikirani kwamukira nkatho cietu.*

Accept to receive our gratitude.

SE 2:17 *Nimenda kuromba.*

I would like to pray.

SE 2:18 *Turungameni.*

Let us stand up.

SE 2:15 is a hedged performative. The speaker requests the people who are present to give him an opportunity to say something. SE 2:16 is a hedged performative also and the speaker is requesting those that had participated to accept their gratitude. It is time to pray, and in SE 2:17 the speaker uses a want statement. A want statement according to Blum-Kulka *et al*, (1989) expresses the speaker's feelings, desires or his intention. In this instance, he expresses his intention to pray. SE 2:18 is an explicit performative, the audience are being requested to stand in order to pray.

SE 2:19 *Gatuciokie nkatho na njira ya maromba.*

Let us give thanks in a way of prayer.

SE 2:20 *Tukiririeni.*

Let us be quiet.

SE 2:21 *Gankwenda tukireni.*

I would like us to keep quiet.

SE 2:22 *Nimo nkwenda makira.*

They are the ones I would wish they keep quiet.

SE 2:23 *Gaturombeni;turombeni.*

Let us pray; we pray.

SE 2:19, SE 2:20 are explicit performatives. In SE 2:19 the speaker requests the audience to give way to a prayer. It is a way of asking them to be attentive for a prayer. In SE 2:20, the speaker asks the audience to be silent. SE 2:21 and SE 2:22 are want statements. They come after the speaker had been requesting the audience to be silent and they did not seem to heed. In a want statement, the speaker gives a request by stating his feelings, desires or intentions (Blum-Kulka, House, & Kasper, 1989). The speaker thus states his desire to have the audience quiet so that he can pray. Once the audience is quiet, the speaker in SE 2:23 uses an explicit performative in requesting the members to bow for a prayer or to assume whichever posture they normally do while praying.

4.2.3 Social Event 3 (SE 3)

This is during the World Day of Prayer for women. The parish Woman's Guild is meeting in the church together with their leaders and patron, who is also the Reverend in charge of the parish. The speaker is the chairperson of the woman's guild. In this communicative event, she urges the members to pray for the issues affecting the whole world, as well as certain issues that are affecting the woman's guild. The requests that were elicited are recorded as SE 3.

SE 3:1 *Thii kuria wone kirikaniro nabo Ukinaciokia.*

Go there check for a Bible then you return.

SE 3:2 *Ukani aa bakubi, uka ukani aa bakubi bai.*

Come nearer, come near here please.

SE 3:3 *Turungameni tutongorue na rwimbo.*

Let us stand up.

SE 3:4 *Stella.*

Stella.

SE 3:1 is a mood derivable. The chair person uses an imperative to request one of the guild members to go to get a Bible from the vestry so that they can read and return after wards. SE 3:2 is also a mood derivable. The speaker is requesting the members to get closer. SE 3:3 is an explicit performative. The speaker is requesting the members to rise so that they can praise. SE 3:4 is an explicit performative also. The

speaker mentions the name of the person being requested to conduct a song and it is understood to mean “*I am asking you to conduct a chorus*” so, she conducts a song immediately her name is pronounced.

SE 3:5 *Turingire Jesus wetu rubi.*

Let us clap for our Lord.

SE 3:6 *Teringire rubi wiire uri murathime.*

Clap for yourself and say tell yourself that you are blessed.

SE 3:7 *Muntu umwe kana mairi uria ubotithitue.*

One person, or even two who to whom something has been done.

SE 3:8 *Riu noka nkwenda kuuria tuendelee kuboya.*

I would like to ask that we continue to pray.

SE 3:9 *Twendelee kuromba nitontu wa family inu.*

Let us continue praying because of that family.

SE 3:10 *Kwogu tukiromba please noka tukaririkana.*

Please as we pray, let us remember.

SE 3:5 is an explicit performative. The chairperson is requesting the members to clap for the Lord. SE 3:6 is a mood derivable; it is an imperative statement used to request members to clap for themselves for they had heeded the call to come to pray for the world. SE 3:7 is a strong hint. The chairperson is calling for personal testimonies. Here one or two is an elliptical statement which means that anyone with a testimony is being requested to rise up and testify. SE 3:8 is a hedged performative. SE 3:9 and SE 3:10 are explicit performatives requesting the members to remember to pray for the family of one of their members who has passed on.

SE 3:12 *Turingirwe karwimbo.*

A chorus be conducted.

SE 3:13 *Na umenye kiugo giauka nitontu wa weu wi baba- ni tontu wa twiu twi baba.*

You should know that that word was meant for you who is here- because of us who are here

SE 3:14 *Nitugerie tuthingate buria kiugo kiauga.*

Let us try and obey what the word has taught us.

SE 3:12 is a mood derivable. The chairperson is requesting the person that normally conducts choruses to do so and it is understood as so, and someone from the crowd does conduct a chorus. SE 3:13 is a strong hint. It is after a brief sermon and the members are being requested to heed the teaching in the sermon. The speaker here uses implicature. SE 3:14 is an explicit performative asking members to heed what the sermon has taught them. It serves to emphasize that they heed the teaching of the word of God, just in case the hint had not been well captured by some.

SE 3:16 *Ukathii withomere.*

You will go and read for yourself.

SE 3:17 *Ni nkumenya wi interpreter munene muno.*

I know that you are a great interpreter.

SE 3:18 *Kwogu tukiromba at least, twongerere prayer items.*

Let us at least expand the prayer items to include our world.

SE 3:19 *Twicirie nitontu bwa our environment.*

Let us think about the environment.

SE 3:16 is an obligation statement. The patron had come to the meeting late after the word had been preached. The chairperson requests him to go and read for himself. SE 3:17 is a strong hint. The chairlady presupposes that the Reverend can do the interpretation for himself but indirectly is requesting the Reverend to do so as the one who was interpreting has already finished. SE 3:18 is an explicit performative. The chairperson asks the members to broaden their list of prayer items as they pray. SE 3:19 is an explicit performative. The speaker is requesting the members to think about the environment and pray because it was one the issues the world prayers were to touch on because of the effects of global warming.

SE 3:20 *Atumia nimo makabanda miti.*

Women are the ones to plant trees

SE 3:21 *Tukinarikirirua ni mchungaji.*

The Reverend to conclude for us.

SE 3:22 *Nimenda kuthoma prayer items.*

I would like to read the prayer items.

SE 3:23 *Mbele ameba utukethie.*

First greet us.

SE 3:24 *Twithiranirwe mubothi.*

Let the offering be collected.

SE 3:20 is an obligation statement. The chairperson is putting across to the women the need for them to plant trees; that it is their responsibility to do that as the men folk is nowhere to be found. SE 3:21 is an obligation statement. It is used to request the reverend to pray, because as the patron, it is his responsibility. SE 3:22 is a want statement. The chairperson expresses her intention to read the prayer items, but before that, in SE 3:23 she uses a mood derivable I to request the reverend to greet those present before he makes his remarks. SE 3:24 is a mood derivable used to request someone to collect the offering; a formality observed any time there is a prayer meeting. The one to do that had prior information and thus that passive construction.

4.2.4 Social Event 4 (SE 4)

This is a meeting to plan on how to wait on visitors for an upcoming licensing ceremony of a student minister. The participants are the women of the church and their leaders. The speaker is the chairperson of the women group. In this communicative event, she reminds women of their usual role whenever there is such an occasion. She requests them to take their responsibilities seriously and to also grace the occasion with their uniforms. The following are the requests elicited from the recorded communicative event.

SE 4: 1 *Tumaini maria mariku nimaukirie njara.*

Those that are present from Tumaini, raise up your hands.

SE 4:2 *Ninkwenda kumumenyithia.*

I would like to let you know.

SE 4:3 *Guild members nitwi tugacaba.*

Guild we are the ones to serve.

SE 4:4 *Na tugauka na itambaa.*

And we shall come in the guild head gears.

SE 4: 5 *Muririkanie mau mangi maticire.*

You remind those who did not come.

SE 4:1 is a mood derivative. The chairperson is requesting the members who are present to raise their hands so that their presence can be acknowledged. SE 4:2 is a hedged performative, the chairperson is requesting for the attention of the members in order to get some information across. SE 4:3 and SE 4:4 are obligation statements. The women in such occasions are supposed to be in guild head gears, it is also their duty to serve and therefore these utterances serve to request them to do the necessary. SE 4:5 is a mood derivable. The chairperson here is requesting the representatives of the various areas to remind their members who were absent, of their obligations during the occasion.

SE 4:6 *Na guild tugekira uniform.*

We shall wear our uniform

SE 4:7 *Ugakorwa uri kuria gwa presbytery.*

You will be at the presbytery.

SE 4:8 *Taceria muntu ungi.*

Look for someone else.

SE 4:9 *Tukinebanga.*

Let us organize ourselves

SE 4:10 *Mwigi wa iguana ninkumenya agakorwa atukuirite kibeo gietu. Kwogu tika agakibira wenka.*

The treasurer will be carrying our present, but she will not take it alone.

SE 4:6 and SE 4:7 are obligation statements. SE 4:6 is a request to the guild members to wear their uniform as is the case whenever there is such a function. In SE 4:7 the duties of serving have been allocated, and this utterance serves to request that particular member to serve at a particular place. SE 4:8 is a mood derivable. The utterance is meant to request a particular member who is leaving and would not be available on the material day, to look for someone else to stand in for her. SE 4:9 is an explicit performative. The chairperson is asking for the members input in figuring

out how everything will appear on the material day. SE 4:10 is a strong hint. The chairperson is requesting the members to carry their own personal presents and be present to accompany the treasurer when she goes to present their common present.

4.2.5 Social Event 5 (SE 5)

This is a burial planning meeting. Someone's wife has passed on. The members of the church, neighbours and friends have come to condole with the family. The speaker is the chairperson of the burial planning committee. In this communicative event, the chairperson briefs those that are gathered on how far the arrangements have got, and he coordinates how the contributions are being made and makes any other necessary announcements.

SE 5:1 *Antu nimerwe marete mbia baba riu.*

Let the people be told to bring their contributions here.

SE 5:2 *Gatwambe twirwe mauntu maria maribo.*

Let us first of all be given the announcements.

SE 5:3 *Mwigi kigiina taukiria njara antu makwone.*

Treasurer raise your hand so that people can see you.

SE 5:4 *Muntu no amwone akamwira gauntu mbele ya auma baba.*

You can see him and talk to him before you leave this place.

SE 5:1 is mood derivable. The chairperson is directing the people on where to take their contributions. SE 5:2 is an explicit performative, where the chair requests that the people be briefed first. SE 5:3 is a mood derivable. The chair notices that people are stranded because the committee members have not sufficed. He requests the treasurer to come out so that people can identify where to submit their contributions. SE 5:4 is a strong hint. The chair is directing the people who have already started leaving before the meeting is over to hand in their contributions.

SE 5:5 *Kambuge.*

May I say.

SE5:6 *Twina witikio ati gwitukiririra utethio wenu tariki mugwanja igikinya tukegua tugukinya baria turerigiririte nikenda mauntu mau mathii wega.*

We have faith that through your assistance, by seventh we shall have attained our target.

SE 5:7 *Muke ona ringi ona ringi.*

Come again and again.

SE 5:5 is a hedged performative. The speaker is requesting for an opportunity to address the gathering. SE 5:6 is a strong hint. The speaker requests the members to chip in to ensure that the funeral budget is realized. In SE 5:7 the speaker uses a mood derivable form to request the people who were leaving after having participated to come again. SE 5: 8 is a strong hint where the speaker appeals to the contributors to give before the set day- he presupposes that by that day they will have met the budget. In SE 5:9 the speaker uses a mood derivable to ask those present to avail themselves again.

SE 5:8 *Twina witikio ati gwitukiririra utethio wenu tariki mugwanja igikinya tukegua tugukinya baria turabangite.*

We have faith that through your assistance, by seventh we shall have attained our target.

SE 5:9 *Turingire guild rubi ni gauntu kau marutha.*

Let us clap for the guild members.

SE 5:10 *Treasurer wa guild ningukuria uke baba mbele.*

Guild treasurer I am requesting you to come to the front.

SE 5:11 *Ninkuria mutungatiri aturikiririe.*

I am requesting the Reverend to conclude for us.

SE 5:12 *Kamburie mwene giti wa guild ambe arie gauntu kanini.*

Let me request the guild chairlady to first of all say something little.

SE 5:13 *Kamburie mwene giti wa guild ambe arie gauntu kanini.*

Let me first request the guild chair to say something little

SE 5:10 is a hedged performative. The chairperson is requesting the treasurer of the women to submit the contribution of the women. SE 5:11 is an explicit performative. Those available are asked to appreciate the good work done by the woman's guild. SE 5:12 is a hedged performative. A section of the people who had come earlier,

especially from the church are about to leave in order to give way to other members of the community and the Reverend is being requested to pray. SE5:13 is a hedged performative. The guild chairperson is asked to make her announcements.

SE 5:14 *Na gitio, nikienda kunenkerwa antu mairi kuma Ciku, Mathatu kuma Kibumbu, na Matano kuma Chuka.*

With a lot of respect, I would like to be given two people from Ciku, three from Kibumbu, and five from Chuka.

SE 5:15 *Ndauria twinthe turungame.*

I am asking all of us to stand up.

SE 5:16 *Ninkwendaga gwita mwiigi wa kigiina –wigue wi baba mbele na mbuku.*

I wished to call the treasurer –be here with the book.

SE 5:17 *Ninkwenda gwita secretary wakwa -onagwe uka baba mbele.*

I would like to call my secretary- even you come here to the front.

SE 5:18 *Mwene giti, rombithiria cai.*

Chairlady, pray for tea.

SE 5:19 *Na muririkane ona ruyu tukanyua cai.*

Even tomorrow we shall take tea.

SE 5:14 is a hedged performative. The chairperson of the woman's guild is requesting for volunteers who would go for the body. SE 5:15 is an explicit performative. The chairperson of the organizing committee is asking all those present to stand up for a final prayer. SE 5:16 is a want statement, where the chairperson asks the committee treasurer move to the front. SE 5:17 is a hedged performative. The secretary of the organizing committee is also being called to the front. SE 5:18 is a mood derivable, where the chairperson of the woman's guild is being requested to pray for tea before many people leave without taking. SE 5:19 is a strong hint, where the people are being requested to give money for the following day's tea.

4.2.6 Social Event Six (SE 6)

Social Event six is a dowry negotiation ceremony. The parents of the groom to be have made an initial visit to the bride's home. There is eating and drinking and general introductions. After this, the visitors request audience with the owner of the

family and a meeting is set aside for only a few selected people. The participants here are the parents from both sides, their relatives- mainly brothers and uncles and aunts of the bride- selected people from the groom's side and spokes persons from both sides. More intricate introductions are made. The agenda is left to the groom's spokes person and he has three requests to make: to be told what is required, to be allowed to begin negotiations and to be given the total dowry that will be required. The girl is called in and the talks begin after confirming that she is ready to get married and has no objection whatsoever to anything that will be agreed upon on her behalf.

SE 6:1 *Gankwendaga kuria na gitio, rungama.*

I would like to ask with a lot of respect, stand up.

SE 6:2 *Ana tarungama Isaac rungama Kirimo rungama.*

Ana just stand up Kirimo stand up Isaac stand up.

SE 6:3 *Muiritu, mwire ace.*

Tell the girl to come.

SE 6:4 *Maria matikwaria, nitumabe space.*

Let those who are not participating give us space.

SE 6:5 *Taicaicani naa.*

Just come near.

SE 6:1 is a hedged performative. The spokes person from the bride's side is doing introductions and is requesting the uncles to stand up. SE 6:2 is a mood derivable. The speaker uses an imperative statement to request the mother, and the brothers to the girl to stand to be introduced. SE 6:3, SE 6:4 and SE 6:5 are also mood derivable. In SE 6:3 the spokes person is sending someone to call the bride to be. SE 6:4 is a request for some people to give room to others who had no space and whose contributions were required in the ongoing conversation. In SE 6:5, the people outside are being requested to come nearer after some room had been created inside the house

SE 6:6 *Kiria kiribo, twiu twinkienda uthoni.*

What there is, is that we would wish to become your in laws.

SE 6:7 *Tungienda Mutwire buria gunkiendwa.*

We would like you to tell us what would be required.

SE 6:8 *Twire mzee, guti muntu wici bunthe.*

Tell us old man.

SE 6:9 *Gatukwendaga mutwire buria tukuthii Gichuka.*

We wanted you to tell us the Gichuka.

SE 6:6 is a want statement. The spokes person from the groom's side is expressing their wish to begin a marriage relationship with the girl's family. SE 6:7 is a want statement. In it, the speaker states their desire to know the requirements for such a relationship to be started. SE 6:8 is a mood derivable. The bride's spokes person requests another person from the groom's side for an addition before he gives his verdict. SE 6:9 is a want statement. The speaker in question again restates their wish to their intended in-laws- they wish to be guided on the dowry expectations of Gichuka.

SE 6:10 *Turiendaga Gichuka kiambiririe umunthi.*

We wanted Gichuka to begin today.

SE 6:11 *Gatukwenda kubanda itumo.*

We would like to plant the spear

SE 6:12 *Twakinya bau, nimukwamba kondo kana nyomba.*

Now, you will start the basket, or the house.

SE 6:13 *Riu ninkuromba twirwe kiria kiendagwa*

Now, I would like to request that we be told what is normally required

SE 6:10 and SE 6:11 are want statements. In these utterances the speaker expresses the intention of the groom's people to begin formal negotiations that day and to also plant the spear- to officially book the girl for marriage. Once this is done, no other suitor can be welcomed into that homestead for the said girl. SE 6:12 is an obligation statement. At this juncture, the bride's spokes person requests the groom's parents to do the necessary without which they cannot claim to be marrying from the family. SE 6:13 is a hedged performative. The spokes person requests the bride's people to be specific about what they would like them to give.

SE 6:14 *Munkithirwa mukiendaga kurutha gauntu mbele ya mwinuk mwirietikiririe.*

You are at liberty to do something before you go.

SE 6:15 *Ninkuomba twirwe cionthe nikenda tumenya riu nitutiga ki.*

I am requesting that we be the total dowry so that we can know what to leave behind.

SE 6:16 *Ninkuragia into inu ithatu ikari ugu, itiruthika thogora wacio?*

I wanted to know whether those three items cannot be given a value.

SE 6:14 is a strong hint. The speaker here requests the groom's people to not only pay the booking fee, but to also start paying the rest of the dowry. SE 6:15 is a hedged performative where the speaker requests that they be told the whole amount of dowry to be paid, so that they can know how much of it to pay. SE 6:16 is a want statement. The speaker is requesting to have the items that have been named as the requirements to 'close the house' - a good male and female goat and a knife - valued in monetary terms.

SE 6:17 *Nimendagakuria atiri.*

I wished to ask this.

SE 6:18 *Riu mugaturetera gakunia kamwe ka ngiri igana rimwe.*

Now, you will bring us one sack of sugar valued at a hundred thousand shillings.

SE 6:19 *Igaiguruka.*

Reduce the price a bit.

SE 6:20 *Bwana chairman, niu ninkwendaga kwaria.*

Bwana chairman, I wished to talk.

SE 6:17 is a want statement, where the speaker is requesting for a clarification. SE 6:18 is an obligation statement. The groom's parents are being requested to bring a sack of sugar. By using an obligation statement, the speaker implies that, that is not negotiable. In SE 6:19 the speaker uses a mood derivable to negotiate the value of sugar. He requests the value to be revised downwards. SE 6:20 is a want statement. One of the people accompanying the groom feels that the value of some items is not reasonable; he interrupts and would wish to be allowed to talk.

SE 6:21 *Tuthiini mbele.*

Let us move forward.

SE 6:22 *Kwi bantu nkwenda tucioka.*

I would like us to go back a bit.

SE 6:23 *Nimburagia atiri, niwega mutwitikiririe nikenda mabota gucua barua.*

I was requesting that it is good you give us a go ahead so that they(owners of the wedding) can acquire the necessary legal documents.

SE 6:24 *Gatangi ka ngiri forty five nikega.*

A tank worth forty five thousand is good.

SE 6:25 *Andika inu mirongo ina.*

Write that forty thousand.

SE 6:21 is an explicit performative. There has been a prolonged debate over the value of some items. The bride's side seems not to bulge, and in resignation, one of the speakers from the groom's side requests that they move on, an indication that they were in agreement and that they would pay whatever amount that was being required. SE 6:22 is a hedged performative. The speaker requests that they revisit an issue that had already been discussed in order to put things straight. SE 6:23 is a hedged performative. The speaker requests the bride's people to give them the green light so that the bride and the groom can begin to process the legal documents to allow them to wed. SE 6:24 is a strong hint. The speaker is actually requesting for a tank worth forty five thousand. SE 6:25 is a mood derivable. Both sides have reached a compromise price of forty thousand and therefore the spokes person for the groom requests the person who is writing to write that that.

SE 6:26 *Na njira ingi, no mugaca gutuomba ubiki.*

In other words, you will have to come to request us for the wedding.

SE 6:27 *Twireni kiria mukwenda mbele ya ubiki uruthwa.*

Tell us what you want before the wedding is conducted.

SE 6:28 *Nimenda mutige mwabinga nyomba ino.*

I would like you to leave having closed the house.

SE 6:29 *Bandani itumo.*

Plant a spear.

SE 6:30 *Twiu tutikurega ubiki, nyomba nibingwe, indi mukethwa kwina gintu kingi mwinakio tutirega.*

We are not opposed to the wedding, let the house be closed and if you have something else, we are not opposed to it either.

SE 6:26 is an obligation statement. Although the groom’s parents have been granted the green light to start planning for the wedding, they are being asked to make sure they set aside another day to come to request for permission to conduct the wedding. SE 6:27 is a mood derivable. Sensing foul play, the groom’s parents are requesting to be told exactly all that will be required for them to be allowed to conduct the wedding. SE 6:28 is a want statement. The bride’s spokesperson wants to be given the money to close the house. SE 6:29 is a mood derivable. The spokesperson rephrases what he requires the groom’s parents to pay. SE 6:30 is strong hint. At this time, the bride’s parents realize the need to squeeze out everything that the groom’s parents had brought besides the booking fee. They are in other words requesting them to begin paying up the rest of the dowry that day.

Table 1: Summary of the Forms of Gichuka Request Expressions

Forms of Requests	Frequency	Percentage
Mood derivable	32	25
Explicit performative	24	18.75
Hedged performative	20	15.63
Obligation statements	14	10.94
Want statements	15	11.72
Strong hints	21	16.41
Mild hints	02	1.56
Total	128	100

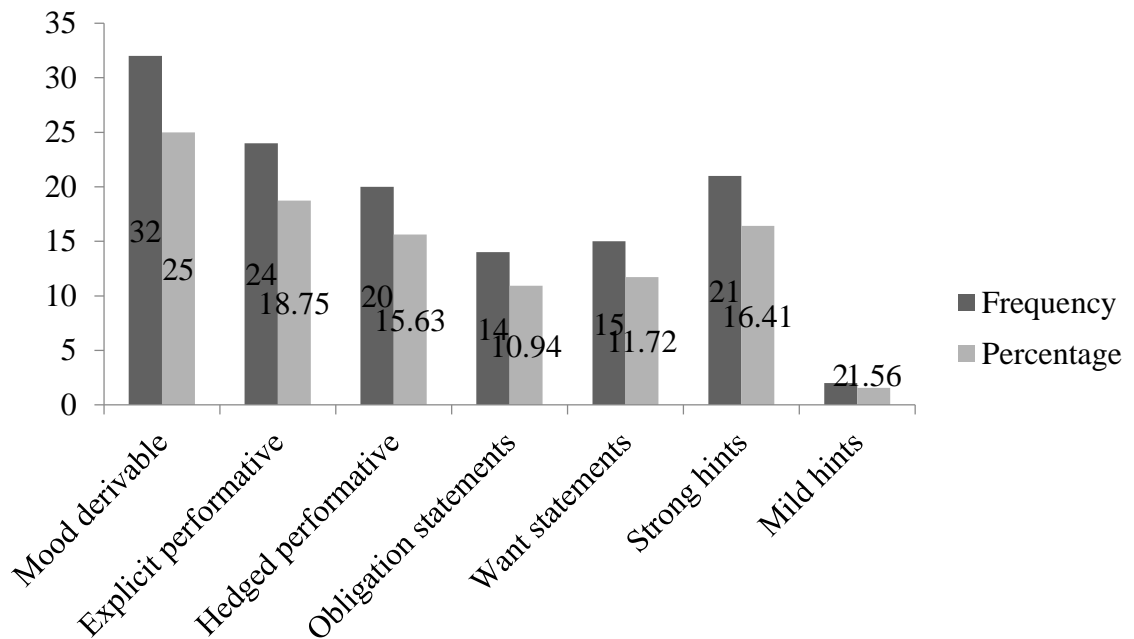


Figure 1: Summary of the Forms of Gichuka Request Expressions

From the analysis in the figure 1, it is clear that Gichuka request expressions take the forms of mood derivable or imperatives, explicit performatives, hedged performatives, want statements, obligation statements and hints. The suggestory formulas and obligation statements as proposed by Blum-Kulka were missing out from the data collected from the various social events. Out of the one hundred and twenty eight (128) requests collected, thirty two (32) are mood derivable or imperatives. This is the most direct way of requesting. It is the grammatical mood of the verb in the utterance that marks its illocutionary force (Blum-Kulka, House & Kasper, 1989). From the data collected mood derivable forms account for 25% of the total requests that were used in these communicative events. Twenty four (24) utterances, that is, 18.75 % are explicit performatives. The speakers preferred to explicitly name what they wanted done. Twenty one are strong hints, that is, 16.41% of the total number of utterances collected.

Twenty (20) out of the possible one hundred and twenty eight are hedged performatives that is 15.63%. Want statements constitute 11.72% while following closely are obligation statements, which constitute 10.94% of the number of the utterances collected. The mild hints were used very sparingly. They form only 1.56%. Mood derivable forms, explicit performatives, hedged performatives,

obligation and want statements are all direct means of requesting, while hints are indirect means of requesting.

4.3 Politeness Strategies of Gichuka Request Expressions

4.3.1 Introduction

Requests are threatening to both the positive and negative face of the speaker and the hearer (Brown & Levinson, 1987). The requester on one hand does not want to seem to coerce or to impose anything on the requestee. The requestee on the other hand desires that his or her personal space be “respected”. The requester is therefore careful on how to put across the request, every time taking care of both the content of the request and the face of the requestee. Brown and Levinson (1987) propose that speakers can use the following five strategies to save face: off-record strategies, bald-on record strategies, positive politeness strategies, negative politeness strategies and the fifth strategy is to refrain from doing the FTA. This section presents the results and discussions of the strategies of politeness as they were employed in the six social events that were recorded and transcribed (SE 1- 6).

4.3.2 On Record with Re-dressive Action – Negative Politeness Strategy

In negative politeness strategy, the speaker recognizes and respects the addressee’s negative face wants and will not interfere with the addressee’s freedom of action (Brown & Levinson, 1987; Lim & Bowers, 1991). According to Levinson Face threatening acts are re-dressed with apologies for interfering, deference, hedges, impersonalization (such as passives) and softening mechanisms. The following are the negative politeness strategies that were used in the request expression that were extracted from the recordings of six Gichuka social events.

SE 1:1 *Ninkuomba mumbitikiririe mbuge gauntu kanini.*

I am requesting to say something little.

SE 1:2 *Kambuge...*

May I say...

SE 1:14 *Maketha muterirwe muce namo umunthi?*

Weren’t you asked to bring your harvest offering today?

The speaker in SE 1:1 and SE 1:2 uses negative politeness strategy and he redresses the request by asking the audience that *he is requesting* them to allow him to talk. In this way, he does not impose himself on his listeners. He hedges the requests within the statement which makes it polite. In SE 1:14, by using a rhetorical question he plays down the imposition on the addressee. The service programmer is requesting the congregants to now bring in their harvest offering, but in a way that avoids being coercive.

SE 2:1 *Ninkwenda kuuga.*

I would like to say.

SE 2:2 *Nitukuria muthomi wetu ace baba mbele ni kenda tumwone.*

We are requesting you, our daughter to come to the front.

SE 2:4 *Ciamani niukurua na gitio kinene muno urungame ukethie antu mama mari baba.*

Chair, you are being requested with a lot of respect to stand up and greet these people.

SE 2:7 *Ndauga runchi rucauce baba bakubi.*

I have said that the water be brought nearer a bit.

SE 2:7 *Inanu wona muntu atina gatambaa, wamunenkerira irio niekirirwe.*

Please if you find anyone without a handkerchief; give them after serving them food.

The use of conventional politeness *I would* makes SE 2:1 polite, and the hearer does not feel like the speaker is imposing himself on the audience. In SE 2:2 the speaker here says that *they are requesting that* which is meant to politely request the student whose harambee is being conducted to come forward. Even the use of the plural *we* all are meant to mitigate the threat of that request so that the lady does not feel coerced. SE 2:4 uses impersonalization (passive voice) this serves to distance both the speaker and the hearer from the act and this strategy ends up mitigating the effect of this request. The speaker in requesting the sales people to bring the water for sale in SE 2:7 he uses understater *a bit*, instead of bluntly telling them. This underrepresents the propositional content of the utterance (Zia & Mariam, 2014) hence, mitigating the illocutionally force of that request. The use of politeness device *please*

in SE 2:7 is a marker of negative politeness in asking those selling the handkerchief to do so to everyone who does not have. This makes them to feel uncoerced hence protecting their negative face.

SE 2:14 *Uinanu ncuni baba muntu arume tuirio.*

Please come here and have.

SE 2:15 *Mbitikiriani mbuge.*

Allow me to say.

SE 2:17 *Nimenda kuromba.*

I would like to pray.

SE 2:22 *Nimo nkwenda makira.*

They are the ones I would wish they keep quiet.

The speaker in SE 2:14 is the master of ceremony requesting the people to go to get food. He uses the word *please* to make it polite. SE 2:15 is a polite way in which the speaker requests those present to give him attention without being imposing. In SE 2:17 and SE 2:22 the master of ceremony is politely requesting that he be allowed to pray and therefore he politely asks the people to maintain silence by using *I would* and *I would wish* respectively.

SE 3:2 *Ukani aa bakubi, uka ukani aa bakubi bai.*

Come nearer, come near here please.

SE 3:11 *Turingirwe karwimbo.*

A chorus be conducted.

SE 3:24 *Nimenda kuthoma prayer items.*

I would like to read the prayer items.

SE 3:26 *Twithiranirwe mubothi.*

Let the offering be collected.

The speaker here is addressing people who have come for a prayer meeting. They are seated far away. So in SE 3:2 the speaker requests them to come nearer politely by restating the request and using the word *please*. In SE 3:11 the speaker achieves politeness by impersonalizing the request. Instead of pointing out directly who

should do what, he uses the passive voice. This serves to distance both the speaker and the hearer from the request, hence, reducing the threat on their faces. SE 3:24 uses *I would* to politely request the audience to allow her to read for them the prayer items. Again, in SE 3:26 the speaker seeks to be polite by using the passive voice. It is common knowledge that it is the deacons who normally collect the offering, but in this case the speaker employs a politeness strategy to ask them to do that. So in response, they rise, take the offertory baskets and they begin to collect the offering.

SE 4:1 *Tumaini maria meku nimaukirie njara.*

Those that are present from tumaini, raise up your hands.

SE 4:2 *Ninkwenda kumumenyithia.*

I would like to let you know.

SE 4:7 *Arungamiriri ma Districts, maria mari baba maririkanie members ati Sunday guild nitwuu tugacaba.*

Representatives, who are here, should remind their members that on Sunday, guild members are the ones to serve.

SE 4:9 *Taceria muntu ungi.*

Just look for someone from your district to stand in for you.

SE 4 is a meeting meant to organize and share out roles for an upcoming licensing ceremony of a church minister. In SE 4:2 the phrase *I would* enables the speaker to request politely that the listeners give her audience so that she could avail some information. SE 4:7 the speaker hedges the request within the statement so as to avoid being imposing. The word *just* in SE 4:9 is a down toner which modifies that request internally thus modulating the impact of the speaker's utterance (Zia & Mariam, 2014).

SE 5:1 *Antu nimerwe marete mbia baba riu.*

Let people be told to bring their contributions here.

SE 5:3 *Guild treasurer ebaragiririe.*

Guild treasurer should be preparing herself.

SE5:6 *Kambuge.*

May I say.

SE 5:10 *Treasurer wa guild ningukuria uke baba mbele.*

Guild treasurer I am requesting you to come to front.

SE 5:12 *Ninkuria mutungatiri aturikiririe.*

I am requesting the Reverend to conclude for us.

Social event six is a burial arrangement meeting. In SE 5:1 the chairperson does not want to sound like he is compelling people to give their contributions. He impersonalizes the request by use of passive voice thus, making it less coercive. In SE 5:3 the chairperson of the burial committee is asking the chairperson of the guild to bring their common contribution, but instead of telling her directly which would have been much compelling, he hedges the request which makes it polite. The use of *may* in SE 5:6 makes it less imposing. In SE 5:10 and SE 5:12, the speaker makes the request polite by hedging. Thus, this is a polite way of requesting the treasurer to move to the front and to ask the Reverend to conclude the meeting.

SE 5:13 *Kamburie mwene giti wa guild ambe arie gauntu kanini.*

Let me request the guild chairlady to first of all say something little.

SE 5:14 *Na gitio, nikienda kunenkerwa antu mairi kuma Ciku Mathatu kuma Kibumbu Matano kuma Chuka.*

With a lot of respect, I would like to be given two people from Ciku, three from Kibumbu and five from Chuka.

SE 5:16 *Ninkwendaga gwita mwigu wa kigiina –wigu wi baba mbele na mbuku.*

I wished to call the treasurer –be here with the book.

SE 5:17 *Ninkwenda gwita secretary wakwa -onagwe uka baba mbele.*

I would like to call my secretary- even you come here to the front.

In SE 5:13 the speaker hedges as well as modifying the request by understating. The word *little* at the end of the request, minimizes its imposition. The chairperson is requesting for the names of the people to go for the body in SE5:13. She avoids being imposing by using a combination of strategies. First, she hedges the request by beginning by saying, *with a lot of respect*, which is actually a positive strategy then she appeals to the negative face wants of the addressees by use of impersonalization. The use past tense in SE 5:16 modifies this request internally. It reduces the

perlocutionally effect on the addressees (Zia & Mariam, 2014). SE 5: 17 the chair person requests the secretary of the planning committee to come to the front politely by use of *I would*.

SE 6:1 *Gankwendaga kuria gwa heshima, rungama.*

I wished to ask with a lot of respect, stand up.

SE 6:2 *Ana tarungama.*

Ana just stand up.

SE 6:5 *Taicaicani naa.*

Just come near.

SE 6:6 *Kiria kiribo, twiu twinkienda uthoni.*

What there is that we would wish to become your in laws.

SE 6:7 *Gwa ukubi, nika tukuria twirwe buria gunkiendwa.*

In short, we are asking to be told would be required.

The bride's spokes person uses a combination of strategies in requesting the uncles to stand up for introduction in SE 6:1. To save his own face, he modifies the request internally by use of past tense: *I wished* which is used to play down the imposition of the request. He also hedges the request within the statement to save the faces of those being asked to stand. In SE 6:2 and SE 6:5 the speaker minimizes the imposition by using a down toner: *just*. In both requests, there is a lot of threat involved in asking the in-laws to either move or stand up, hence the down toner, which minimizes the face threat. SE 6:6 and SE 6:7, the groom's spokes person uses a combination of negative strategies. That is, hedging and conventional politeness *would* in SE6:6 and hedging and impersonalization in SE6:7.

SE 6:9 *Gatukwendaga mutwire buria tukuthii Gichuka.*

We wanted you to tell us the Gichuka expectations.

SE 6:10 *Turiendaga Gichuka kiambiririe umunthi.*

We wanted Gichuka to begin today.

SE 6:11 *Gatukwenda kubanda itumo.*

We would like to plant a spear.

SE 6:12 *Twakinya bau, nimukwamba kondo kana nyomba.*

Now, you will start the basket, or the house.

The use past tense *wanted* in SE 6:9 and *wished* in SE 6:10 by the groom's spokesperson in asking for the dowry requirements, is meant to save his own negative face as it is not very easy to put across this request as there is fear of rebuff. The use of past tense here enables the speaker to make a cautious approach to his in laws. The spokes person also puts across their need to pay the booking fee referred here as *to plant a spear* by using *would* in SE 6:11. In response to that, the bride's spokes person uses hedging to request them what to pay for the time being in SE 6:12. There is normally a lot of cunningness on the part of the bride's spokes person, and therefore he hedges so as to be polite and at the same time be cunning.

SE 6: 13 *Riu ninkuomba twirwe kiria kiendagwa.*

Now I would like to request that we be told what is normally required.

SE 6: 15 *Ninkuomba twirwe cionthe nikenda tumenya riu nitutiga ki.*

I am requesting to be told everything so that we can know what to leave behind.

SE 6: 16 *Ninkuragia into inu ithatu ikari ugu itiruthika thogora wacio?*

I was asking whether those three items cannot be given a value.

SE 6: 17 *Nimendaga kuria atiri.*

I wished to ask this.

SE 6:18 *Riu mugaturetera gakunia kamwe ka ngiri igana rimwe.*

Now, you will bring us one sack of sugar valued at a hundred thousand shillings.

SE 6: 19 *Igaiguruka.*

Reduce the price a bit.

In SE 6:13 and SE 6:15 the bride's spokes person requests politely to be told exactly what is required by use of conventional indirectness, *I would, I am requesting*. In SE 6:16 and SE 6:17 he uses past tense, *I was asking, I wished to*, a strategy of playing down the request in order to sound polite, as well as to mitigate the threat to his face. The bride's spokes person uses hedging in SE 6:18 to now name the figure: to request for a bag of sugar worth a hundred thousand. The groom's spokes person in

SE 6:19 requests politely for that price to be revised downwards by understating using the phrase *a bit*.

SE 6:20 *Bwana chairman, niu ninkwendaga kwaria.*

Bwana chairman, I wished to talk.

SE 6:22 *Kwi bantu nkwenenda tucioka.*

I would like us to go back a bit.

SE 6:23 *Nimburagia atiri, niwega mutwitikiririe nikenda mabota gucua barua.*

I was requesting that it is good you give us a go ahead so that they can acquire the necessary legal documents.

SE 6:26 *Na njira ingi, no mugaca guturomba ubiki.*

In other words, you will have to come to request us for a wedding.

SE 6:28 *Nimenda mutige mwabinga nyomba ino.*

I would like you to leave having closed the house.

SE 6:20 is a request by one of the people accompanying the bride, who has had no opportunity to speak since the talks started. He uses past tense to reduce the threat of the request to be given an opportunity to speak because he is not the spokes person. This is a strategy to mitigate the threat to his negative face, as well as to sound polite. SE 6:22 is the use of *I would*, to politely request for a clarification. The use of *was requesting* in SE 6:23 and hedging the request in a statement in SE 6:26 and the use of *I would* in SE 6:28 are all strategies of negative politeness. In them, the groom's spokes person requests to be given the green light so that they can kick start the legal processes: SE 6:23 and the bride's spokes person states the requirements politely; that they would come a second time to request for a wedding: SE 6:26 and the final and ultimate request is that they leave having closed the house: SE 6:28.

4.3.3 On Record with Re-dressive Action – Positive Politeness

Positive politeness protects the positive face of the hearer. The positive face wants centre on the need to have one attributes and accomplishments well regarded (Metts, 1997). The speaker indicates that he wants the hearer's wants by treating him as a member of an in-group, a friend, or as a person whose wants and personality traits are known and liked (Brown & Levinson, 1987). According to Brown and Levinson

(1987) positive politeness strategies include: use of in-group identity markers, presuppositions, including both the speaker and the hearer in the activity, jokes, giving gifts, giving reasons, being optimistic, seeking agreement, assuming or asserting reciprocity and intensifying interest to the hearer among others. The following are the positive politeness strategies that were employed in the six Gichuka social events that were recorded and transcribed.

SE 1:3 *Riu nwankinya twibange.*

Now, we have to prepare.

SE 1:9 *Riu, twirutanirie muthenya unu nikenda muthenya unu twone tukuruta gintu kiega.*

Let us make effort on that day and see whether we shall give something good.

SE1:11 *Na umunthi muririkane nirio twaugite tukareta maketha ma mboco.*

Remember that it is today that we had agreed to bring the thanksgiving for our beans harvest.

SE 1:12 *Tubangabangage uboro wa kambaaca gaka wega.*

We should reconsider what we normally put in this envelope.

SE 1:13 *Thaa cia mubothi.*

Time for offering.

In SE 1:3, SE 1:9, SE1:11, and SE1:12 the speaker uses positive politeness by including both the speaker and the hearer in the activity, this strategy makes both the speaker and the hearer equal participants in the act or benefactors in the request (Brown & Levinson, 1987). SE 1:3 is appealing to the members to get ready for the heavenly journey. Even though the speaker has already told the members that on her part she is ready, she includes herself in the request. She uses *we*. The use of *let us* in the request SE 1:9 protects the positive face of the hearers because in asking the members to prepare a good offering, the deacon in charge includes herself there. Similarly, in SE1:12 the deacon includes both herself and the members when she requests them to put something better in the envelope. SE 1:13 is a positive politeness strategy where the speaker assumes that everyone has their offering and by just saying time for offering. To save the positive face of the hearers, the service

programmer presupposes that they have offering and therefore they will bring. Consequently, the members rise one after the other to give their offering.

SE 2:11 *Nimenda turungame baria muntu ari.*

I would like us to stand up from where one is.

SE 2:16 *Itikirani kwamukira.*

Accept to receive our gratitude.

SE 2:18 *Turungameni.*

Let us stand up.

SE 2:19 *Gatuciokie nkatho na njira ya maromba.*

May we give thanks in a way of prayer.

SE 2:20 *Tukiririeni.*

Let us be quiet.

SE 2:21 *Ganwenda tukireni.*

I would like us to keep quiet.

SE 2:23 *Gaturombeni; turombeni.*

Let us pray; we pray.

The use of *us* in SE 2:11 is a positive strategy, where the speaker though she is already standing in front, in requesting them to stand, she includes herself there as equal participants in the act. In SE 2:16 the speaker uses the strategy of rewarding or giving gifts. In requesting the people who had attended the fundraiser to accept to be appreciated, the people are treated as people whose services are highly valued. In SE 2:18 the speaker uses *let us* as a way of indicating positive politeness. SE 2:19 the programmer is asking those available to be attentive for prayers, and to indicate positive politeness, he uses *we* which indicates that everyone is a beneficiary of the prayer. The use of *us* and *let us* in SE 2:19, SE 2:21 and SE 2:23 in requesting the people who are making noise when he is about to pray to be quiet is a marker of positive politeness, combined with a negative strategy of restating the request. Obviously, there is no possibility that the speaker was also making noise and so he is also requesting self to be silent.

SE 3:3 *Turungameni tutongorue na rwimbo.*

Let us stand up.

SE 3:4 *Stella.*

Stella.

SE 3:6 *Turingire Jesu wetu mbi.*

Let us clap for our Lord.

SE 3:6 *Teringire rubi wiire uri murathime.*

Clap for yourself and tell yourself that you are blessed.

SE 3:8 *Riu noka nkwenda kuuria tuendelee kuboya.*

I would like to ask that we continue to pray.

SE 3:3 the chairperson of the woman's guild requests the women gathered to stand so that they can sing. By using *let us* while she herself is already standing in front, is to display positive politeness. She indicates that all are equal participants in the action of standing up. This makes the audience to feel liked. SE 3:4 the speaker uses ellipses. Instead of saying *Stella conduct a chorus*, by just saying *Stella*, she understands that she is being requested to do that and she does so. This way the addressee feels that her own personality is known and it needs no stamping in. SE 3:6 is a politeness strategy where, in the request the addressee is rewarded. They are requested to clap for themselves for having made it the prayer meeting. The speaker, though she is the chairperson, does not lord it over the members in SE 3:8 she includes herself and says *we continue* this makes the members feel they are liked and that praying for the world is their concerted business.

SE 3:9 *Twendelele nitontu wa family inu.*

Let us continue praying for that family.

SE 3:10 *Kwogu tukiromba please noka tukaririkana.*

Please let us remember.

SE 3:13 *Nitugerie tuthingate buria kiugo kiauga.*

Let us try and obey what the word has taught us.

SE 3:14 *Ukathii withomere.*

You will go and read for yourself.

SE 3:15 *Ninkumenya wi interpreter munene muno.*

I know that you are a great interpreter.

SE 3:9, SE 3:10 and SE 3:13 the chairperson uses positive politeness strategy by employing *let us*. In SE 3:9 the speaker includes the speaker and the hearer as she requests that the members pray for the bereaved family. In SE 3:10 she is requesting them to remember to pray, but again she includes herself. In SE 3:14 she indicates here as she requests the members to heed what the word of God has taught them that it applies to her too. The members feel that this concerns all of them and therefore they feel appreciated and that their wants matter to the speaker. In SE 3:14 and SE 3:15 the chairperson is requesting the Reverend who has arrived after the word has been read and interpreted to read for himself and to do the interpretation also. This is a positive politeness strategy where the speaker uses jokes. The joke itself is a complement as she affirms what everyone would think of a reverend: that he is well versed with reading and interpreting the word. The day's preacher cannot repeat the sermon for the reverend as it is already late and that is why this passes for a request.

SE 3:16 *Kwogu tukiromba at least, twongerere prayer items.*

Let us at least expand the prayer items to include our world.

SE 3:17 *Gaturirikane family ya uyu ukwiritwe.*

Let us remember the family that is bereaved.

SE 3:18 *Tuboye nitontu bwa our environment.*

Let us pray about the environment.

SE 3:20 *Atumia nitwii tukabanda miti.*

Women we are the ones to plant trees.

SE 3:21 *Turombe antu mecirie ugu matige kurengaga miti.*

We pray for people to stop cutting down trees.

SE 3:22 *Turombereni our environment nikenda antu macokeni gwicokera.*

Let us pray for the environment so that people can rectify.

The chairperson in SE 3:16, SE 3:17 and SE 3:18 uses inclusion of both the speaker and the hearer in the activity when he uses *let us*. The speaker is requesting the members to expand their list of prayer items to include the environment. In SE 3:20 the speaker uses *we*. This being an obligation statement, the chairperson makes the

members to feel that this is not their obligation alone. The speaker also employs presupposition as positive politeness strategy- she asserts her belief that women are the more responsible as compared to the male folk. SE 3:21 and SE 3:22 have also made use of inclusion of speaker and hearer as a positive politeness strategy. That is, the use of *we* and *let us* respectively.

SE 4:3 *Guild members nitwi tugacaba.*

Guild we are the ones to serve.

SE 4:4 *Na tugauka na itambaa.*

We shall come in the guild head gears.

SE 4:6 *Na guild tugekira uniform.*

Guild we shall wear our uniform.

SE 4:10 *Tukinebanga twone buria tugacaba.*

Let us organize ourselves and see how we shall serve.

SE 4:12 *Ntuku ya Sunday turirikane itambaa.*

On Sunday, let us remember the head gears.

SE 4:15 *Ntuku ya kiumia tugetia kwa muthuri wawe.*

On Sunday we shall visit her husband.

In SE 4:3, SE 4:4 and SE 4:6 the speaker is reminding the members of what is expected of them on such an occasion as the one they are planning. She uses the positive politeness strategy of inclusion of both the speaker and the hearer, to request them to serve: SE 4:3. She uses *we* to request them to come clad in their head gears as is their tradition in SE 4:4. Also she says *we shall* to request them to wear their uniform in SE 4:6. Both the speaker and the hearer here are equal participants, which helps to save the positive face of the hearer. In the subsequent requests: SE 4:10, SE 4:12 and SE 4:15 the speaker still uses the inclusion of both the speaker and the hearer in the activity to stamp in what she had earlier requested.

SE 5:4 *Mr. Treasurer taukiria njara antu makwone.*

Treasurer, raise your hand so that people can see you.

SE 5:7 *Tukamathagana kathageri.*

We shall meet them at Kathageri.

SE 5:11 *Turingire guild rubi ni gauntu kau marutha.*

Let us clap for the guild members.

SE 5:15 *Ndauria twinthe turungame.*

I have asked all of us to stand up.

The speaker in SE 5:4 is requesting the treasurer who is in the crowd to let people recognize him by raising his hand so that they can take their contributions to him. He makes the request and gives a reason which serves to save his positive face. The reason given saves the treasurer the humiliation he would have suffered for being told to raise his hand. Giving a reason to introduce request proper is necessary because as Julija and Mark (2016) observe, a reason helps to manage the relationship between the requester and the requestee. SE 5:7 is meant to request everyone to avail themselves to meet the body at some place. The speaker uses the strategy of including both the speaker and the hearer to mitigate the threat to the hearer's positive face. He says *we shall* to mean that both the ordinary people and the committee that is asking for their compliance, are equal participants in the activity. In SE 5:11 the speaker uses *let unto* request people to clap for the guild members who seemingly have given a good contribution. In SE 5:15 the chairperson of the burial planning committee who is already standing in front of the people, uses *all of us* in asking the people to stand for the final prayers. It is a strategy to protect the positive face of the people he is requesting.

SE 6:4 *Maria matikwaria nitontu kanyomba ni kanini, nitumabe space.*

Those who are not participating because the house is small to give us space.

SE 6:8 *Twire mzee, guti muntu wici bunthe.*

Tell us old man, no one knows everything.

SE 6:21 *Tuthiini mbele.*

Let us move forward.

SE 6:4 is a request by the bride's spokes person to some people who are quite passive in the meeting. The space is not sufficient especially to accommodate some key people who have to be present. This statement is preceded by a reason for asking the addressees to give way to save them the humiliation of being asked to go out. In

SE 6:8 the bride's spokes person protects the face of the groom's spokes person who has had difficulties of tactfully explaining their exact intent on that particular occasion, by requesting another old man from their group to intervene. He thus makes the request and gives a reason. SE 6:21 is a request that they proceed to another item of the agenda after contending over one item for some time. The speaker includes both the speaker and the hearer by using *let us* this indicates that all are benefactors in the request.

4.3.4 Bald on Record-Without Redressive Action

This strategy is where an act is done in the most direct, clear, unambiguous and concise way possible. The politeness theory posits that the demands of face can be suspended in the interest of urgency or efficiency; where the threat to the face is very small or where the speaker is superior in power to the hearer (Brown & Levinson, 1987). Gichuka was found to use this strategy in requests in the following instances:

SE 1:15 *Ruta mbaca yaku baria uraigite.*

Get your offering from wherever you had kept it.

Social event one is a Sunday service where members are expected to give secretly using envelopes. SE 1:15 above is a request said baldly without any redress. It is time for offering and everybody is aware that during offering time, they normally use envelopes. The programmer of the service does not have to circumlocute in requesting members to do what they already know too well. The request poses very little threat to the face of the hearer.

SE 2:5 *Utikarie migambo mingi.*

Do not prolong your speech.

SE 2:12 *Maria mena tutambaa manenkanire tutambaa tuu.*

Those with the handkerchiefs, give them out.

In SE 2:5, it is in a funds drive, and the addressee has only been given a little time to greet the people. The speaker is taking care of time, and it is very important that the hearer is made aware of time constraints in no uncertain terms. In a similar note, in

SE 2:12 the speaker requests those that are selling the handkerchiefs to do so. The speaker, who is the master of ceremony, has to be clear on what he requires done. He therefore appeals to the sales people in a most direct way, to be vigilant. He cannot take chances.

SE 3:1 *Thii kuria Wone kirikaniro nabo Ukinaciokia.*

Go there, check for a Bible there, then you return.

SE 3:23 *Tukinarikirirua ni mchungaji.*

The Reverend to conclude for us.

SE 3:25 *Mbele amba utukethie.*

First greet us.

The above requests take on a bald- on record strategy. In SE 3:1 a member of the woman's guild is being requested by the chairperson to get her a bible in a clear and unambiguous manner. The speaker in SE 3:23 and SE 3:25 requests the Reverend to do only what is his obvious obligation when he is present in such a gathering: to pray, but before doing so, she requests him to greet those that are present in SE 3:25.

SE 4:5 *Muririkanie mau mangi maticire.*

You remind those who did not come.

SE 4:8 *Ugakorwa uri kuria gwa presbytery.*

You will be at the presbytery.

SE 4:11 *Na muririkane itambaa.*

Remember the head gears.

Social event four is a planning meeting for an upcoming licensing ceremony for a student minister. The chairperson would like the day to be a success, and so for the sake of efficiency she makes requests SE 4:5 to ask the various representatives to ensure that every member is put on board. SE 4:8 and SE 4:11 are requests to the members to remember their obligations on that day.

SE 5:9 *Muke ona ringi ona ringi.*

Come again and again.

SE 5:18 *Mwene giti, rombithiria cai.*

Chairlady, pray for tea.

Social event five is a burial arrangement meeting. The meeting has ended, and in SE 5:9 the chairperson is requesting those that are leaving to come again. This request places very little demand to the face of the hearer because, in another way, it appreciates them for having come, hence the baldness. SE 5:18 is used by the chairperson of the burial committee to request the chairperson of the women to pray. It carries with it some urgency as people are already leaving and the chairperson does not wish that they leave without taking tea.

SE 6:3 *Muiritu, mwire ace.*

Tell the girl to come.

SE 6:25 *Andika inu mirongo ina.*

Write that forty thousand.

SE 6:27 *Twireni kiria mukwenda mbele ya ubiki uruthwa.*

Tell us what you want before the wedding is conducted.

SE 6:29 *Bandani itumo.*

Plant a spear.

Social event six is a dowry negotiation meeting. The spokes person from the bride's side is introducing the people on his side. He requests them to stand up in a most direct unambiguous manner. He wants to be as perspicuous as possible. In SE 6:3 he now wants to introduce the bride to be and out of urgency and need to be efficient, he asks one of her brothers who is seated next to the door to call her. In SE 6:25 a compromise price has been reached at forty thousand shillings for a water tank and the spokes person directs the person that is writing to put down what has been agreed upon; this has to be very clear. In SE 6:27 the groom's spokes person requests in no uncertain terms what they would be required to pay so that they can be allowed to conduct the wedding. SE 6:29 is a reply to that question and they are answered back very clearly that they pay the booking fee, a practice known as "*planting a spear*".

4.3.5 Off –Record Politeness Strategy.

In off –record politeness strategies, there is more than one attributable intention. The meaning is negotiable and the speaker cannot be held to have committed himself to particular intent (Brown & Levinson, 1987). Off record strategies include being vague, ironical, ambiguous or using hints. The six Gichuka social events analyzed were found to use off –record strategies in the following instances:

SE 1:4 *Turietikiririe kuthii guciokia nkatho.*

We have been allowed to go to give thanks.

SE 1:5 *Tukebanga wega muthenya unu noturute gintu kiega muno.*

If we organize ourselves well on that day, we can give something substantial.

SE 1:6 *Turietikiririe muntu kuthii na kiria kionthe ukegua uri nakio.*

We have been allowed to bring whatever one has.

SE 1:7 *Kaburi kau umenye tigaku nika mwathani. Ona ng'ombe yaku umenye iu ni ya ngai.*

You should understand that that calf or kid is not yours it is the Lord's.

SE1:8 *Ukabira ntuku inu wona buria ukarathimwa ni ngai.*

If you take on that day, you will be amazed at how God will bless you.

SE 1:10 *Gucokia nkatho ni buria mwathani akuruthite, untu unu ni untu wa bata muno muno.*

Giving thanks because of what the Lord has done for you is a very important thing.

The deacon in SE 1:4, SE 1:5, SE 1:6, SE 1:7, SE 1:8 and SE 1:10 is tactful in the way she appeals to the members to give their thanks offering - she uses hints. In SE 1:4 she is requesting the members to avail themselves to give thanks on that day that has been set aside by the church for that particular purpose. She cannot be pinned down to have said that, but in essence, that is what she is saying. The request in SE 1:5 is that the members should purpose and also plan to bring a good offering. In SE 1:6 the deacon here is requesting the members to do their best. In SE 1:7 the speaker is requesting the congregation to bring thanks giving offerings of the first fruits of their animals. In SE 1:8 still, she is requesting the members to bring the first fruits of their goats and cows. When she tells them that the first of every goat or cow does not

belong to them, she is asking them to bring them to the owner who she indicates is God, so that they can be blessed. By telling the congregation how important thanksgiving is in SE1:10 she is requesting them to bring their thank offering on the said day.

SE 2:3 *Turiabe into na ningwitikia ngai niagututethia kuiruta.*

We are all blessed with a lot of wealth and I believe God is going to help us to give.

SE 2:6 *Ni mbeba tugucua.*

We are looking for money.

SE 2:10 *Niwega kugema.*

It is good to be smart.

SE 2:13 *Lakini tika tubingite kuria.*

We have not put an end to eating.

The master of ceremony in SE 2:3, SE2:6, SE 2:10 and SE2:13 uses tactful means to get the hearers to do what he intends. In SE 2:3, indicating first that people are blessed with a lot of wealth, is a way of asking his listeners to contribute generously. SE 2:6 is meant to request the listeners to buy the items of sale at a much higher price than the normal because what is here is a serious business of soliciting for school fees. In SE 1:10 the speaker is indirectly requesting somebody to buy a handkerchief. As he pins the handkerchief to her dress this utterance is meant to say, *buy a handkerchief*. SE 2:13 requests people to continue eating as the Jumbo sale goes on.

SE 3:7 *Muntu umwe, kana mairi uria ubotithitue.*

One person or even two to whom something has been done.

SE 3:12 *Na umenye kiugo giauka nitontu wa weu wi baba- ni tontu wa twiu twi baba.*

You should know that that word was meant for you who are here- because of us who are here.

SE 3:19 *Muntu mbura ino ikiura please.*

Everyone as the rain falls this season please.

In SE 3:7 the speaker achieves off-record politeness by being vague. In essence, this utterance is meant to request the people who are gathered there to rise to give their testimonies. She does not commit herself to have asked anyone in particular to do that. In SE 3:12, the speaker is requesting those present to heed the teaching of the word that has been preached. SE 3:19 is an ambiguous statement meant to request the women to plant trees. The addressees are supposed to infer the request from the context of the conversation, which is about environmental degradation. So they are supposed to fill for themselves this elliptic statement with what they are being required to do when it rains.

SE 4:13 *Bungi, kwina ubiki wa muyouth ruyu.*

There is youth member's wedding tomorrow.

SE 4:14 *Treasurer Ninkumenya agakorwa atukuirite kibeo gietu. Kwogu tika agakibirawenka.*

The treasurer will be carrying our present, but she will not take it alone.

In SE 4:13 the speaker has used an ambiguous utterance to request the women to attend the wedding of a youth member. The chairperson is not merely passing information or even reminding because she follows the statement with *you know what we normally give* to mean that they will comply with the earlier request to attend. In SE 4:14, the statement, *but she will not take it alone* is a hint requesting the women to carry their own personal gifts besides the common gift that will be given on their behalf by the treasurer.

SE 5:5 *Muntu no amwone akamwira gauntu mbele ya auma baba.*

You can see him and talk to him before you leave this place.

SE 5:8 *Twina witikio ati gwitukiririra utethio wenu tariki mugwanja igikinya tukegua tugukinya baria turerigiririte nikenda mauntu mau mathii wega.*

We have faith that through your assistance, by seventh we shall have attained our target.

SE 5:19 *Na muririkane ona ruyu tukanyua cai.*

Even tomorrow we shall take tea.

SE 5:5 is an off-record strategy of requesting where the speaker the uses an ambiguous statement. *See the treasurer* is an indirect way of asking the people present to submit their contributions to the treasurer. The chairperson, in SE 5:8 is requesting those present to offer their support so that the funeral budget can be realized. He only hints at what he wishes to happen. In SE 5:19 the speaker is requesting that besides their contributions to the burial arrangements, they should also contribute money for tea.

SE 6:14 *Munkithirwa mukiendaga kurutha gauntu mbele ya mwinuka, mwirietikiririe.*

You are at liberty to do something before you go.

SE 6:24 *Gatangi ka ngiri forty five nkega.*

A tank worth forty five thousand is good.

SE 6:30 *Twiu tutikurega ubiki, nyomba nibingwe, indi mukethwa kwina gintu kingi mwinakio tutirega.*

The bride's spokes person in SE 6:14 is requesting the groom's people to give something extra besides the booking fee that they have already agreed to pay. SE 6:24 is the response given by the bride's spokes person in response to how much the required tank would cost. This is not a complement meant for the tank, but it is an ambiguous statement requesting the groom's people to bring a tank worthy forty five thousand. In SE 6:30 the speaker is using tact to request the groom's people to pay something extra in excess of the booking fee.

Table 2: Summary of the Politeness Strategies in Gichuka Request Expressions

Politeness strategy	Frequency	Percentage
Negative politeness	49	38.58
Positive politeness	41	32.28
Bald On -Record	16	12.60
Off- Record	21	16.54
Total	127	100

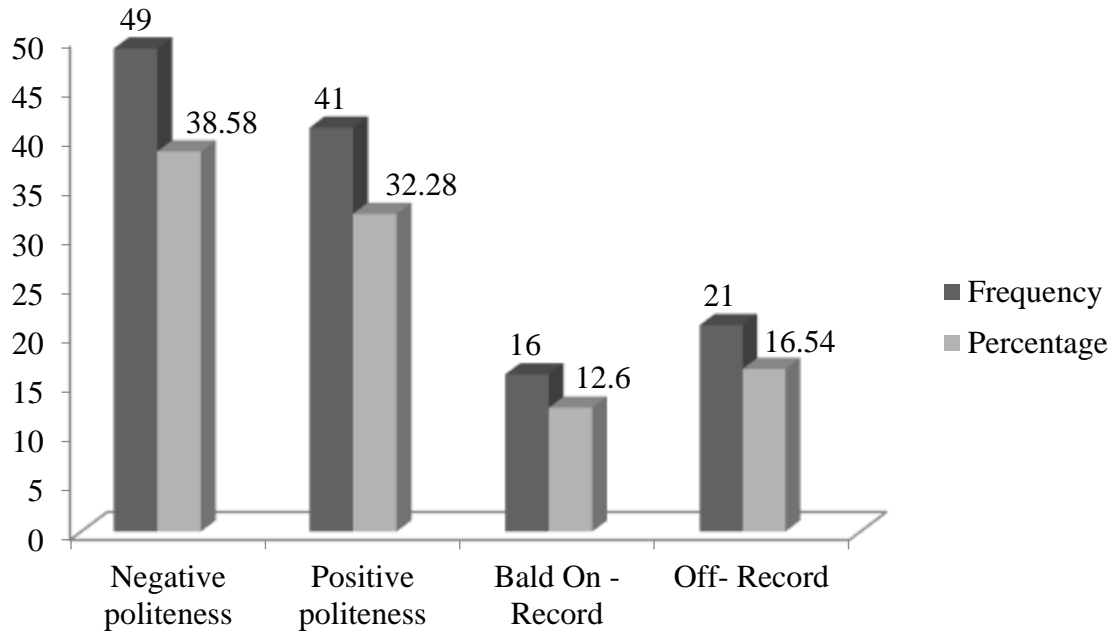


Figure 2: Summary of the Politeness Strategies in Gichuka Request Expressions

Figure 2 shows the one hundred and twenty seven requests that were analyzed for politeness from the six Gichuka social events that were recorded. The four politeness strategies proposed in Brown and Levinson (1987) model of politeness are found to be used in Gichuka requests. The utterances that employed Negative politeness strategies are forty nine (49) out of the possible one hundred and twenty seven requests. That is 38.58 % of the total requests analyzed. The negative strategies involved the use of conventional indirectness, hedges, politeness makers like *please*, use of impersonalization (passive voice), play downs inform of past tense to reduce the perlocutionally force on the addressee, use of understaters like *a bit* and down toners for instance, *just*.

The utterances that employed positive politeness strategies are forty one (41) out of the possible one hundred and twenty seven requests. This constitutes 32.28 % of the total requests analyzed. The positive strategies that were used in Gichuka requests included the use of presuppositions, giving reasons, and including both the speaker and listener in the action to a very large extent. The utterances where bald on-record strategies were employed are sixteen (16), that is, 12.6% of the total requests analyzed. Instances of Off-record politeness strategies are twenty one, that is,

16.54% of the total requests analyzed. Off record strategies involved the use of hints to large extent, and to a lesser extent ambiguity and vagueness.

4.4. Influence of Social-Situational Factors on the Choice of Politeness Strategies

4.4.1 Introduction

The following section examines the prevailing social and situational factors that influence the choice of a strategy used in request expressions of Gichuka social events. According to Mohsen & Farinaz (2013) the interpretation of what is polite and impolite is dependent on social and contextual variables that vary from culture to culture. Brown & Levinson (1987) posit that social distance (D), relative power (P) and ranking of imposition (R) are important factors in the choice of a strategy. This section tabulates the politeness strategies used in each event and discusses how that outcome was influenced by the above-mentioned variables.

Table 3: Summary of the Politeness Strategies Used in Social Event 1(SE 1)

Politeness strategy	Frequency	Percentage
Negative politeness	3	20
Positive politeness	5	33.3
Bald on-record	1	6.67
Off-record	6	40
Total	15	100

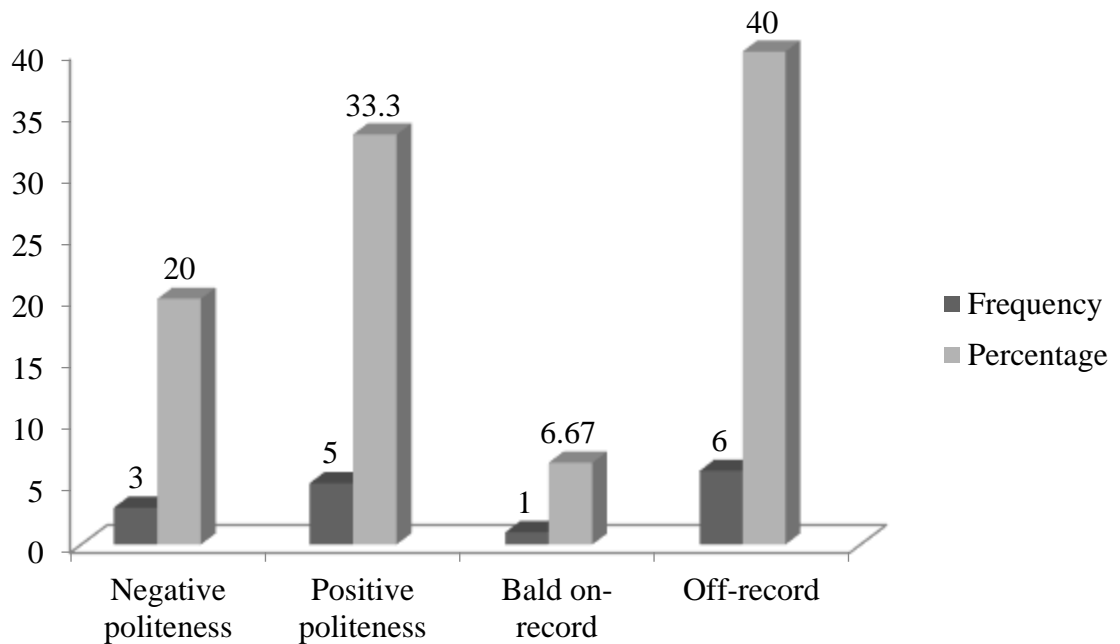


Figure 3: Summary of the Politeness Strategies Used in Social Event 1(SE 1)

Social event one is a congregation and the speaker is one of the deacons. The people she is talking to are people she only knows too well because they are her subjects. In their midst, is the elder in charge, but the mandate to appeal to the members has been given one of the deacons. Off-record politeness strategy rated the highest at 40%, followed closely by positive politeness at 33.3% and the least used strategy was bald on record at 1%. The choice of the strategy in this instance must have been determined by the relationship between the interlocutors and the subject matter.

The issue of giving is a sensitive one and in church, people are supposed to give willingly and cheerfully. The elder in charge probably must have picked on this particular deacon (as there are several other deacons) due to her ability to use tact or even manipulation to reach the desired end hence the higher number of off- record strategies as opposed to all the other strategies. The politeness strategies ranked second. This is a fellowship of believers so the positive strategies must have been used to great extent to show friendliness and brotherhood. The relationship between the speaker and the addressees is that one of shepherd and sheep – the shepherd cares for the sheep. For her to get the members to embrace the message to bring a good thank offering in order to meet the set target, she uses tact and indirectness more because they are operating at the same social position and there is a close social distance (-P -D), hence, the higher rating of off- record strategies.

Table 4: Summary of the Politeness Strategies Used in Social Event 2 (SE 2)

Politeness strategy	Frequency	Percentage
Negative politeness	9	39.13
Positive politeness	7	30.43
Bald on-record	2	8.7
Off-record	5	21.74
Total	23	100

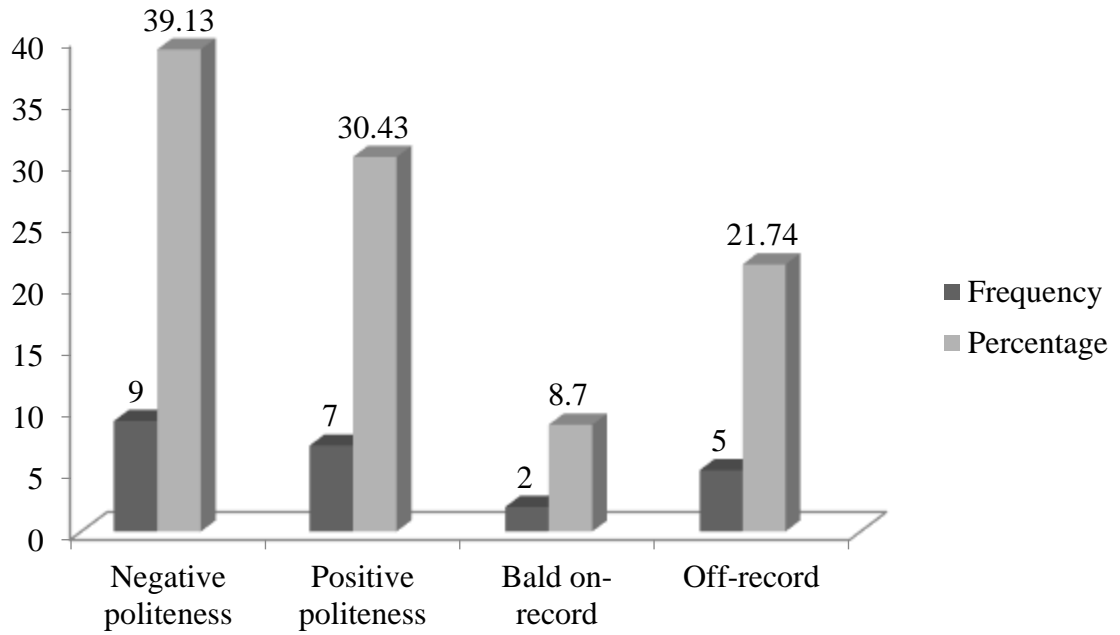


Figure 4: Summary of the Politeness Strategies Used in Social Event 2 (SE 2)

Social event two is a fundraising and the speakers are the two moderators of that occasion. It is unlikely that the speaker and the participants are close acquaintants. There is social distance and the speaker is in a position of influence (+P +D). In this event, negative politeness strategies rated the highest at 39.13% followed closely by positive strategies at 30.43%. Off- record strategies were at 21.74%, and bald on – record were at 8.7%.The speakers in this occasion were charged with the responsibility of mobilizing funds from those that were gathered. In this case, he had to protect the negative face by making sure he does not coerce, or impose thus damaging the negative face. To balance, the positive strategies were used in increasing measures so that the audience, on noticing that they are liked and no one is pushing them to give, participates fully and willingly towards the success of the event.

Table 5: Summary of the Politeness Strategies Used in Social Event 3 (SE 3)

Politeness strategy	Frequency	Percentage
Negative politeness	4	15.38
Positive politeness	16	61.54
Bald on-record	3	11.54
Off-record	3	11.54
Total	26	100

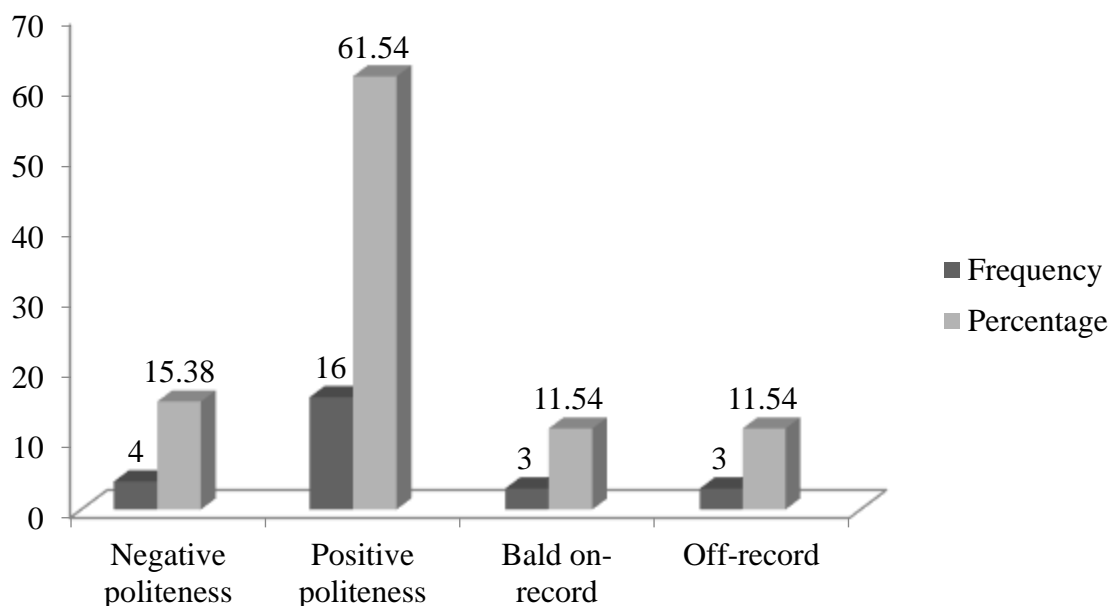


Figure 5: Summary of the Politeness Strategies Used in Social Event 3 (SE 3)

Social event three is a women prayer meeting for the world, and the speaker is the chairperson of the woman’s guild. The participants are people who know each other quite well. The relationship is that of (-D +P) Positive politeness strategies rated the highest at 61.54%. The rest of the strategies rated in almost equal measures: bald on record and off-record strategies were at 11.54%, while negative strategies were at 15.38%. The speaker and the addressees are operating on a level plane. They have come together for a voluntary exercise. The strategy chosen here is appropriate because the interlocutors in a matter as sensitive as prayers which is voluntary, are operating on equal basis, therefore the speaker in her requests treats the addressees as comrades.

Table 6: Summary of the Politeness Strategies Used in Social Event 4 (SE 4)

Politeness strategy	Frequency	Percentage
Negative politeness	4	26.67
Positive politeness	6	40
Bald on-record	3	20
Off-record	2	13.33
Total	15	100

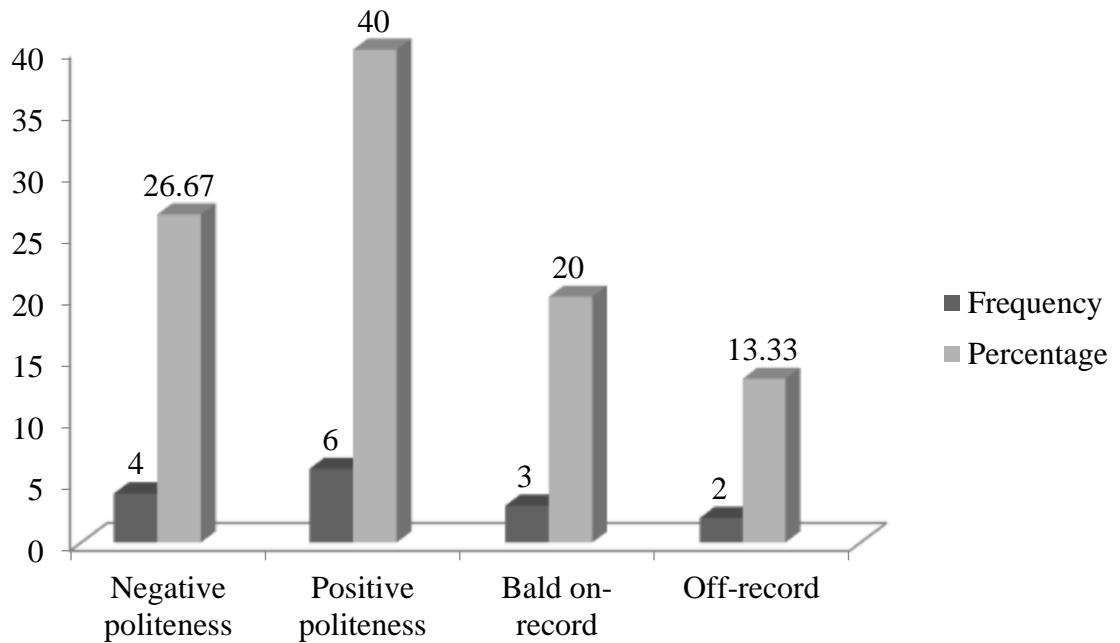


Figure 6: Summary of the Politeness Strategies Used in Social Event 4 (SE 4)

Social event four is a meeting to plan for duties and obligations of women in a forthcoming licensing ceremony of a student minister. The participants are people who know each other quite well. The speaker is the chair of the women, so their relationship is that of (-D +P) but in this particular instance unlike the previous occasion where she is calling on women to pray, in this occasion, she speaks to women who have been ordained and commissioned to serve in various areas in the church. The audience here is fully aware of their roles. Positive politeness strategies stood at a staggering 40%, negative strategies at 26.67%, bald on record at 20% and off-record strategy at 13.33%. Negative and positive strategies were used mostly in this occasion by the chairperson to both sound non-imposive -she is elected by the same members thus she is their servant and not their lord- and also friendly because they belong to the same group, pursuing common goals. She treats the women as colleagues.

Table 7: Summary of the Politeness Strategies Used in Social Event 5 (SE 5)

Politeness strategy	Frequency	Percentage
Negative politeness	10	52.63
Positive politeness	4	21.05
Bald on-record	2	10.53
Off-record	3	15.80
Total	19	100

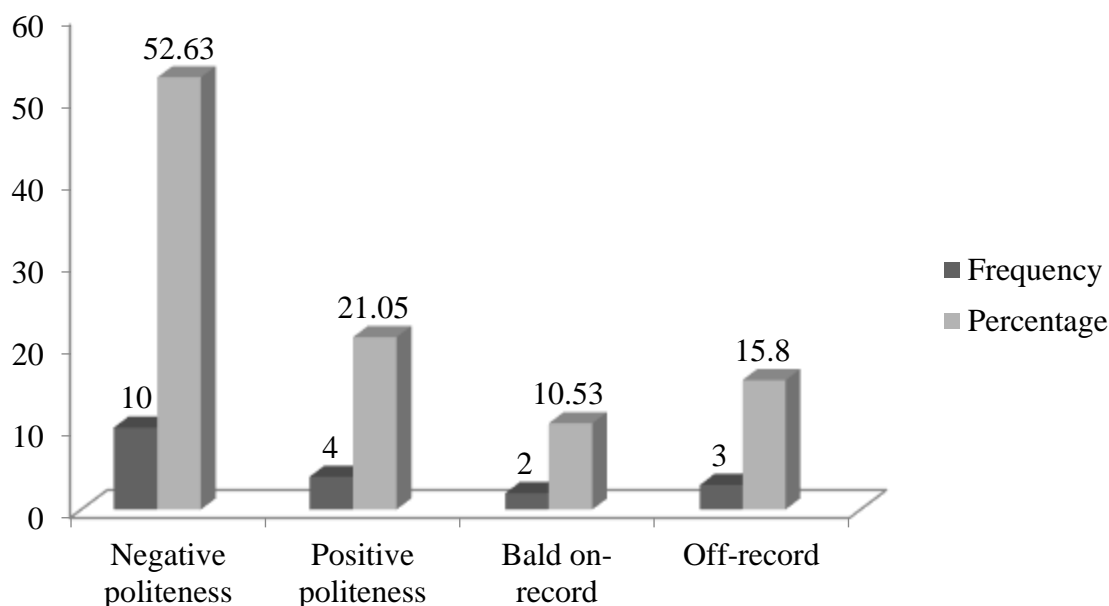


Figure 7: Summary of the Politeness Strategies Used in Social Event 5 (SE 5)

Social event five is a burial planning event. It is unlikely that the speaker and the addressees are closely acquainted with each other. The speaker is a person mandated to chair a haddock committee for that particular purpose therefore the relationship is that of (+D +P). Negative politeness strategies were the highest at 52.63%. Positive strategies were 21.05%, off-record strategies at 15.8% and bald-on record at 10.53%. The nature of the occasion, demands that people come to give their condolences as well as give towards the burial arrangements. The speaker here mostly uses negative politeness strategies as the nature of the occasion, requires they give- money is most needed here- but people have to give willingly, uncoerced.

Table 8: Summary of the Politeness Strategies Used in Social Event 6 (SE 6)

Politeness strategy	Frequency	Percentage
Negative politeness	20	64.52
Positive politeness	3	9.68
Bald on-record	5	16.13
Off-record	3	9.68
Total	31	100

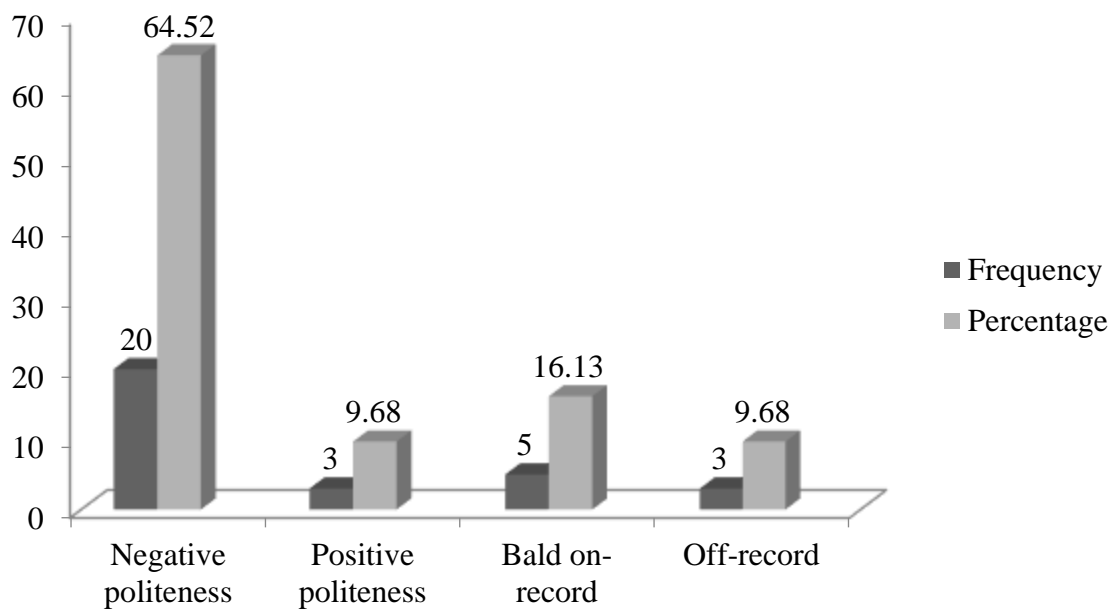


Figure 8: Summary of the Politeness Strategies Used in Social Event 6 (SE 6)

Social event six is a dowry negotiation ceremony, and the interlocutors are the spokes persons from both sides of the bride and groom. Their relationship is (+D +P). Negative politeness strategies rated the highest at 64.52%, bald on-record followed remotely behind at 16.13%. Positive and off record politeness strategies rated equally at 9.68%. The interlocutors barely know each other, but for the introductions that have just been made. The nature of the occasion demands that the bride’s people are able to request the groom’s people to pay what is worth their daughter and even much more according to the Chuka culture. This has to be done in a clear yet uncoercing manner. This is because they are establishing a relationship yet the demands of tradition have to be met. The groom’s people on the other hand specify what they are able to pay in a way that is unimposing, considering that these are their in-laws hence, the frequent choice of negative politeness strategies. In such an occasion, the bride’s spokes person normally is the more powerful. He or she has an upper hand in the negotiation process. This also is a very formal and serious occasion, and efficiency is required, hence the choice of bald on record politeness strategy. The relationship is that of (+D +P)

The results in figures 3-8 indicate that in social event one (SE1), off-record strategy rates the highest, where the relationship between the speaker and the audience was

close and they were operating at the same social position (-P, -D). In social event two (SE 2), social event five (SE 5) and social event six (SE 6) negative politeness strategy rates the highest. This is where the relationship between the speakers and their hearers was remote and the speaker was operating at higher social position (+D, +P). Where there was a close relationship (-D) and the speaker was at a position of influence for instance, in social event three (SE 3) and social event four (SE 4) the positive strategy was preferred more.

CHAPTER FIVE

DISCUSSION OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter presents the discussion of the findings of this study, conclusions made from the findings and the recommendations for further research.

5.2 Discussion of the Findings

The objectives of this study were: to describe the forms of Gichuka request expressions; to analyze the politeness strategies used in Gichuka request expressions and to discuss how the prevailing social and situational factors influence the choice of politeness strategies employed in Gichuka request expressions. Following the research questions and the assumptions of this study, the findings of this study reveal that Gichuka request expressions take various forms which conform to the politeness strategies proposed in the politeness theory Brown & Levinson (1987).

The study recorded six social events from which one hundred and twenty eight request expression were extracted and classified into various forms following Blum-Kulka, House and Kasper (1989) categorization of request patterns. The forms of requests were found to vary due to the context and other cultural factors.

On the first objective which sought to identify and describe the forms of Gichuka request expressions, this study identified seven forms (patterns) of requests. These are: mood derivable, explicit performatives, hedged performatives, want statements, obligation statements, strong hints and mild hints. The mood derivable form was the most prevalent form of request from the six Gichuka social events that were recorded for this study. Mild hints and strong hints have been categorized by Blum-Kulka as non-conventional indirect strategies of requesting, while the other five forms of requests realized in Gichuka are categorized under conventional direct strategies of requesting. The forms under non-conventional strategies of requesting constitute 17.97% of the total requests analyzed, while the forms categorized by Blum as conventional direct strategies of requesting constitute 82.04%.

It is clear from the findings of this study that the forms of requests used in Gichuka are mostly direct and pragmatic, and the most frequently used form of requesting is the mood derivable. Mood derivable, explicit performatives, hedged performatives, want and obligation statements constituted 82.04% of the total requests. These, according to Blum-Kulka, House and Kasper (1989) are categorized under conventional direct strategies of requesting. This study therefore concludes that the most common means of requesting in Gichuka are conventional direct strategies. The study indicates an over realization of conventional direct means of requesting in Gichuka as opposed to conventional indirect and non-conventional indirect means.

These findings compare to the study conducted by Yazdanfar and Bonyadin (2016) where Persian and English speakers were found to use mood derivable more frequently. These findings do not lend support to studies earlier cited in the literature review by César (2005), Alireja (2009) and Farahnaz (2014) which indicate the use of conventional indirect forms of requesting or a balanced use of direct and indirect request. In fact, in Gichuka social events, conventional indirect strategies were hardly used. Only conventional direct strategies 82.04% and non-conventional indirect strategies (hints) 17.97% were realized in this study. The reason could probably be the fact that the present study elicited requests from social events where the speakers preferred directness because they had to make their requests clear and urgent. The other reason could be the nature of the language: Gichuka was found to be explicit and “blunt” even in an aspect as sensitive as requests.

The second objective sought to analyze the politeness strategies used in Gichuka request expressions. One hundred and twenty seven request expressions were analyzed. Gichuka request expressions were found to use all the four politeness strategies as proposed by Brown & Levinson (1987). These are: on-record with re-dressive action- Negative strategy; on-record with re-dressive action- positive politeness; on-record without re-dressive action- baldy and off-record strategies.

It is clear that all the four politeness strategies as proposed in the politeness theory by Brown and Levinson (1987) are used in Gichuka request expressions but in varying degrees. Negative politeness strategies are used more than any other strategy. These

findings are in line with the findings of Shahrzad and Moini (2016) where students preferred negative politeness strategies to indicate respect, distance and difference in test messages to their lecturers as opposed to positive ones. Also the findings of this study agree with the findings of Aisha (2012) where Pakistani Urdu speakers were found to choose negative strategies over other strategies. The results of the present study, reveal that Gichuka request expressions conform to Brown and Levinson (1987) theory of face saving acts of politeness in that a combination of the four strategies as proposed in the theory are found to come into play in the social events studied. This study agrees with Farahnaz (2014) where the study found Malay culture to conform to the theory of politeness.

On the third objective that sought to discuss the prevailing social and situational factors that influence the choice of a politeness strategy, this study establishes that there is a relationship between the prevailing social-situational factors and the choice of the politeness strategies. The influence of sociological variables of relative power, social distance and other social factors as proposed by Brown and Levinson (1987) was evident.

The findings of this study reveal that the factors that influence the choice of the strategy more in the Gichuka requests that were studied are social distance and relative power besides other situational factors such as the subject matter and the setting. It is observed that where there is less social distance (-D) and the speaker is in a more superior position, (+ P) positive strategies are used more. For instance, in social event three (SE3) and social event four (SE 4), where we have the chairperson talking to colleagues

Where there was greater social distance (+ D) and the speaker was in a more superior position to the hearers (+ P), negative strategies were used more. For instance, in social event two (SE 2) social event five (SE5) and social event six (SE 6), the speakers are in particular positions of influence, and are not closely acquainted with the audience (+D +P). In social event one (SE 1), the speaker is at the same position with the audience (-P), and they are close acquaintances (-D), and the most preferred strategy is off- record. The findings of this study thus concur with Patana (2011)

where the sociological variables of power and social distance were seen to influence the level of language politeness among Thai speakers. The findings of this study also agree with Aisha (2012) where the Pakistani Urdu speakers were found to prefer certain strategies over others depending on the context.

5.3 Conclusion

The conclusions arrived at on the basis of the findings of this research are: First, that Gichuka request expressions are mostly direct and the most commonly used form of requests in Gichuka is the mood derivable. Second, all the four politeness strategies as proposed in Brown and Levinson (1987) are employed in Gichuka requests, and the negative politeness strategies are the most commonly used strategies followed by positive politeness strategies. Third, the choice of the politeness strategies used in Gichuka request expressions is influenced by variables such as social distance and relative power, besides other contextual factors like the setting and subject matter. A general observation is that Gichuka request expressions are very explicit (mood derivable) but at the same time those direct requests are redressed with softening mechanisms (negative politeness strategies)

5.4 Recommendations for Further Research

The researcher recommends a cross-cultural study of politeness in Gichuka requests and other Bantu languages to enhance cultural understanding between the various cultural groupings of Bantu speakers since politeness is dependent on culture and culture is language bound and also a study of politeness in other face threatening acts (FTAs) in Gichuka like apologies, complaints and complements.

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APPENDIX I
LETTER OF INTRODUCTION



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OFFICE OF THE DEAN
SCHOOL OF EDUCATION AND SOCIAL SCIENCES

Ref: UoEm/E552A/1058/2014

Date: 29th March 2018

TO WHOM IT MAY CONCERN

REF: LETTER OF INTRODUCTION FOR EMISE KAGENI MIRITI ADM NO. E552A/1058/2014

The above named is a bonafide student at the University of Embu pursuing an M.A in (Linguistics) Degree. She has successfully presented her research proposal at the Department and School level. She is proceeding to the field for data collection. Her proposal is titled "A Pragmatic Analysis of Politeness in Gichuka request expressions" As part of the requirements for the degree course; she needs to be assisted to get an introduction letter to enable her collect data.

Any assistance accorded to her will be highly appreciated.

Thank you.

Dr. Madrine King'endo
Dean, School of Education and Social Sciences



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APPENDIX III
OBSERVATION SCHEDULE

SN	Social event	Purpose	Speaker(s)	Hearer(s)
1.				
2.				
3.				
4.				
5.				
6.				

APPENDIX IV
GUIDING CARD 1

	1	2	3	4	5	6
EVENT: PURPOSE: UTTERANCE						
Mood derivable						
Explicit performatives						
Hedged performatives						
Want statements						
Obligation statements						
Strong/Mild Hints						

APPENDIX V
GUIDING CARD II

SN	Utterance	Bald on record	Negative politeness	positive politeness	off -record
1.					
2.					
3.					
4.					
5.					
6.					
7.					

APPENDIX VI

RECORDED COMMUNICATIVE EVENTS

SOCIAL EVENT ONE (SE I)

Event: District church service/ Home Bible Church.

Purpose: For members of the same Bible church to fellowship and bring their harvests.

Context: This is part B of the service after the sermon and the formal part of the service is over. One of the deacons makes an important announcement and the conductor of the services asks members to give their offering as well as their harvests.

Participants: members of the same Bible church, their church elder and their deacons. The speakers are a deacon (speaker 1) and the conductor of the service (speaker 2).

Speaker one

*Ninkuromba mumbitikiririe mbuga gauntu kanini, indi mbere kambuge nkoro yakwa ni ibariritiie ni tontu wa gutirima munyumbi. Eee... tika nkuga ni umunthi kana ruyu, indi gankuga nitwikarage indi cionthe twibangite. Tontu rionthe muini umwe wa ruimbo ainire auga, riria nkegua mugambo ukimbata iguru ngaukira ndimutige na ninkumenya uuma, nitwonete engi magiukira gatagatini getu na makathii buria tuteciritie. Riu ndauga ugu utikauge kandauga umunthi kana ruyu gutibu gutikarika, niuntu kwogu natwi nitwikarage twibangite ni tontu bwa kuthikiririria mugambo wa mutumbi, wa uria waturetire guku nitontu ona agitureta atari na kiatho, ona agituruta ku ga kwina kiatho aruthaga? **Riu nwankinya twibange.***

I am requesting to say something small. But before I say that, **may I say** that my heart is prepared to meet my maker. Eee ...I am not saying it is today or tomorrow, but I am saying that we should always be prepared because all the time. – as the singer sang, “when I will hear the voice calling me heavenwards I will go and leave you,” and I know we have seen many going from our midst unexpectedly - so when I say that am saying that anything is possible so as for us, **we should always stay prepared** for the reason of hearing the voice of our creator because when he brought

us, he did not make an appointment and when he takes us from here, does he ask for an appointment? **Therefore we must prepare.**

Riu... kuri na untu nkwiragwa ndimwire, ukonii kiumia gia April. Kiumia kia mweri wena nio kanitha uunthe, ti parish, ni East Africa. Mweri wena kiambiriria, kwithagua kwina kiumia kia gucokia nkatho. Ntuku inu niyo kanitha itikiriritie anokethwa wina ng'ombe yaku, anokethwa wina mburi yaku anokegua wina nguku yaku muthenya unu, turietikiririe kuthii guciokia nkatho. Tukebanga wega muthenya unu noturute gintu kiega muno. Niuntu ntuku inu ciingi tutigendaga na thoko indi ntuku inu turietikiririe muntu kuthii na kiria kionthe ukegua uri nakio.

Now, there is something I had been asked to tell you about April service. During the April service is when the whole church in East Africa has set aside for thanks giving. **We have been allowed even if you have your cow, goat, or chicken to bring in order to give thanks.** If we organize ourselves well on that day, we can give **something substantial** because other days we are not normally allowed to bring things to sell but on that day you are allowed, **come with whatever you may have.**

Kethwa mburi yaku irarikithathire na itanaciara ringi, kaburi kau umenye tigaku nika mwathani. Ona ng'ombe yaku umenye iu ni ya ngai. Ukabira ntuku inu wona buria ukarathimwa ni ngai. Riu, twirutanirie muthenya unu nikenda muthenya unu twone tukuruta gintu kiega. Gucoxia nkatho ni buria mwathani akuruthite, untu unu ni untu wa bata muno muno. Muntu endaga aciokie meciria thuba, buria mwathani amuruthite, kuria mwathani akurutite, baria mwathani agukinyitie bamwe na nyomba yaku. Matuku maria uturite nimaguciokeria mwathani nkatho, niuntu wataburia muntu wanthe akenaga riria aca guciokerua nkatho, kandimwire wana mwathani, nwabu akenaga riria wamuciokeria nkatho. Na umunthi muririkane nirio twaugite tukareta maketha ma mboco. Bau bangi, tubangabangage uboro wa kambaaca gaka wega nikenda ntuku taya umunthi, tukonaga kamu kega guku. Ntina bungi mwathani amurathime muno.

If you have your goat or your cow that has given birth for the first time, know that that calf or kid is not yours it is the Lord's. If you take on that day, you will be amazed at how God would bless you. So, let us make effort on that day and see whether we shall give something good. Giving thanks because of what the

Lord has done for you is a very important thing. One is supposed to reflect back at what the Lord has done for him or her where the Lord has taken you from up to where you are together with your family. As as a person is glad when they are appreciated, in the same manner, God is also very Glad when we appreciate what he has done. Also you should **remember it is today we were to bring our thanksgiving for our beans harvest.** The other thing is that **we reconsider what we normally put in this envelope** so that on a day like today, we be getting something better. I have nothing more to say, may the Lord bless you.

Speaker two:

Thaa cia mubothi.Maketha muterirwe muce namo umunthi?Kwogu uririkane kethwa utina mbaaca yaku kuruta baria uraigite.

It is now time for offering. Weren't you asked to bring your harvest offering today? So remember if you did not carry your envelop to **get your offering from wherever you had kept it.**

Social Event Two(SE 2)

Event: Jumbo sale/ fundraiser

Purpose: To raise funds for college fees

Context: One of the community's daughter has passed in her KCSE and urgently requires funds for college fees.

Participants: Members of a local Catholic Church where the conveners of the fundraiser worship and the church leaders, friends and relatives. The speakers are two famous men good at conducting a jumbo sale.

Speaker one

Ninkwenda kuuga turiabe ruutha tukorwe turi guku. Twina muthomi wetu, nitontu ni mbeca cia cukuru tuguceria. Nitukuria muthomi wetu ace baba mbele ni kenda tumwone ana tukigua buria aragia nikenda tukiruta mbia twithwe tukimenyage nuu tukurutira. Turiabe into na ningwitikia ngai niagututethia kuiruta. Kwina nkinya ciamani wetu – ciamani niukurua na gitio kinene muno urungame ukethie antu mama mari baba, na utikarie migambo mingi.

I would like to say that we have been allowed to gather here. We have our student here because as you all know, **we are looking for school fees. I am requesting you, our daughter to come to the front** so that people can see you and hear how you speak so that as people contribute they can know who it is they are contributing for. Greet the people. (She greets the people and sits down) Now, **we are all blessed with a lot of wealth and I believe God is going to help us to give.** In our midst also we have our chairperson, and **chair please stand and greet these people who are here and do no prolong.**

Ninkuga o muntu o wonthe ni egue e mukaribishe kiri kanitha uyu wetu was St John the Babtist wa Katholeki ni tontu ni mukwona ana atongoria ma kanitha mari baba. Kwogu, nimenda kuuga guntu kuunthe uri free na gunkigua ukuringirwa thimu ya rasma- ukaringirwa kathimu ka rasma karia utingigetikangira onau- nwaka ukathii baba, ukinabota kuthii gugetikira nau.

I am asking everyone that is here to feel welcome here on this ground of the St John the Babtist church, because as you can see we have all the leaders here. Therefore, I would like to say that everywhere feel free. If you are in dire need to relieve yourself, you will just go behind here and then you answer the call of nature.

Bau bangi, ungienda runci, ni mbeca tugucua, ndauga runchi rucauce baba karibu, maria makwendia makorwe menaru. Aa kwina soda, kwina itambaa itigacoka- tutikwenda icioka thokoni. Inanu wona muntu atina gatambaa, wamunenkerira irio niekirirwe- maria makuruta wira unu, ma Nkatha, ma Peter, ma Gitonga into inu ndauga tafadhali.

The other thing, **if you need water, we are looking for money-** (calling out) **I have said that the water be brought nearer** so that it can be in the hands of those who are selling. **Here we have soda, and there are handkerchiefs and all of them will not be returned to the shops. Please if you find anyone without a handkerchief, give them after serving them food.**

(Addressing a certain lady) Niwega kugema. Nimenda turungame baria muntu ari, namo maria mena tutambaa manenkanire tutambaa tuu. Bau bangi, muntu wonthe uria agukinya, amenye maria makinyire mbere nimarire, lakini tika tubingite kuria, muntu akinya, akenamirira bau ugu akathamba njara, agaca baba akaruma tuirio,

aruma tuirio akanenenkerua gaconda, na akanenkerua gatambaa. Muntu niaria irio free ba nonta, akebanga. Na antu maria maca thuba, uinanu ncuni baba muntu arume tuirio.

It is good to be smart with. I would like us to stand up from where we are and those with the handkerchiefs to give them out. Everyone that is arriving now, should know that those who arrived earlier have already fed and **we have not put an end to eating**, so when you arrive, you go down this way (signaling) wash your hands, serve some food take a handkerchief and a soda, food is free, but for the soda, this is a harambee. And those who have come last, **please come here and have something to eat.**

Speaker 2

*Mbitikiriani mbuge o muntu wonthe niagucokerua nkatho ni wira mwega uria mwaruta. o muntu agura na mbeba iria cionthe irari mubukoni wawe, mukiugaga mbeba iria cionthe iria itigarite nitukunenkanira bau niuntu wa kunenkeru kaana kithomo. Mwatunenkeru kitharimo na nkoro imwe you have blessed us single heartedly. kwogu naromba ndinama giki ni kitharimo mwacua na njira ya mwanya na kwogu **itikirani kwamukirankatho cietu.** Kiria twanenkanira, na kiria wanenkanira na nkoro mbeba ngai aromucokeru maita mengi muno.*

Allow me to say that everyone is being appreciated for the good work you have done. Everyone has spent all the money that was in his or her pockets because we you are all aiming at making sure that our child has an education. You have blessed us single heartedly and therefore am praying believing that you have sought for a blessing in a very special way and so **accept our to receive gratitude.** What you have given willingly, may the lord give it back to you multiplied many times.

*Kwogu **nimenda kuomba. Turungameni. Gatuciokie nkatho na njira ya maromba nikenda twithirwa turi free kurikia nyambura ino. Kwogu tukiririeni. Tukiririeni. Ganwenda tukireni; kwina antu nkwona makiaria mairi nimo nkwenda makira. Matikwenda gukira, magakira gwatwika turombe. Antu mau matigua mari aa turi. Gaturombeni ; turombeni.***

Hence **I would like to pray. Let us stand up. May we give thanks in a way of prayer** so that we are free to conclude this occasion. Therefore, **let us be quiet. Let us be quiet. I want us to keep quiet;** there are some two people who are still talking, **they are the ones I want to keep quiet.** They do not want to keep quiet they will keep quiet when it is said let us pray. Those people must be far away from here, **let us pray; we pray.**

Social Event Three(SE 3)

Event: Prayer meeting.

Purpose: To pray for the world.

Context: Women are gathered for the world day of prayer the chair person of the woman's Guild is addressing them.

Participants: Guild women, their leaders and their patron who is the Reverend in charge of the parish.

Jesu agocweni, muntu umwe thii kuria wone kirikaniro nabo tuthome Ukinaciokia. Ukani aa bakubi,uka ukani aa bakubi bai. Tutigekare kuraca muno tontu tutina microphone. Turungameni tutongorue na rwimbo . Stella.Turingire Jesu wetu mbi. Niatwendete tontu ri: twacuthiriria twiu turungamite baba nitwi ngai atumite kurungama bo nikenda turungamirira nthi yonthe. Teringire rubi wiire uri murathime. Bwana yesu asifiwe? Nwaka kanya gaka ngukira mbuge uria ungikorwa atethetue ni mwathani na akegua ena gauntu angitwira (buria ngai ekite) nitukwenda kwigua kuma Ciku, tucoke kwigua kuma Chuka church -tontu kibumbu iri kwao. Bwana asifiwe? Muntu umwe , uria ubotithitue ,kana mairi. Nikagita kau riu.

Praise the Lord. One person, **go there** (pointing) **and check for a Bible** there we read and **then you return.** (One lady lashes out to get the Bible). **Come nearer; come near here please.** We shouldn't sit very far because we do not have a microphone. **Let us stand up** so that we can be led with a song. **Stella.** (Stella immediately solos a song.) (After the song) **Let us clap for our Lord.** He loves us because if we look around, it is we who are standing here that He has sent to stand in for the world. **Clap for yourself and tell yourself that you are blessed.** Praise the

Lord? Now, **I would like to ask** whoever has something to say- what the Lord has done for you- to say for the congregations that are here as our other congregation has met in their church. Praise the Lord? **One person**, for whom the Lord has done something **or even two**. This is the time to do that. (People begin to rise to give their testimony one after the other)

Riu noka nkwenda kuuria tuendelee kuboya nitontu bwa umwe wetu uria utigitwe ni mutumia wawe. Maboya mau nimaboyetwe lakini twendelee nitontu wa family inu. Untu unu niumbikirite stress nitontu ni ona ntanona togu. Kwogu tukiromba please noka tukaririkana. Toka kari kaanya ga prayer items, indi kandauga kambuke ugu.

At this juncture **I would like to ask that we continue to pray** for one of us whose wife has passed on. People have prayed so much, but **let us continue praying for that family**. I have really been stressed by that occurrence because I have never seen anything like that. So as we play, **please let us remember**. It was not time for prayer items, but I have just felt that I should say this.

Ga kwi muntu ungi tunkigua twabingirira na testimony? Bwana yesu asifiwe? Kagita gaka gatuthii kwigua tukithomerwa. (The one that is reading proceeds to read) Turingirwe karwimbo tukaribishe muhunja. (One of the well-known soloists conducts a chorus).

Might there be somebody else whom we might have locked out of the testimony session? Now it is the time for the word to be read. (The one reading proceeds to read). (After the reading) **let a chorus be conducted to usher in the preacher**. (One member solos a chorus).

(After the sermon) Ngai akurathime muhunja. Maria marari na theme nimakumenya. Ni ndageretie gucuthiriria ndarigwa niatia ningiuga. Mwathii nitwendelee kuthoma. mutegua baria twathoma? Ngai akurathime. Kiugo kid giauka casita karia gabion, buria tureciritie kiarema guca.

(After the sermon) may the Lord bless you our preacher. Those that had the theme know how complex it was; I had tried to guess what to say but I was unable. When you go home, continue to read, (some members nod) haven't you heard where we have read from? May God bless you. The word has come at the right time and also in an unexpected manner.

*Na twathii nitwendelee kuthoma. Mutegua baria tukuthomaga? Ngai riria atumbire na twamenya science' twathoma twagia knowledge ciingi cia ajabu' technology ciauka – indi itigacenjia mugambo wa ngai. Bwana yesu asifiwe? **Na umenye kiugo giauka nitontu wa weu wi baba- ni tontu wa twiu twi baba. Nitugerie tuthingate buria kiugo kiauga. Tamuthii muthome verse 29 na 30. Ngai niaugite kiria tukaricaga. Ta muntu niagerie athome one kana nikio turicaga. Gatwirwe.***

And now when we go let us continue to read. Haven't you heard where we have read from? When God created us and we got knowledgeable in science, we became well versed in technology- but didn't change God's word. Praise the Lord? **You should know that that word was meant for you who are here- because of us who are here. Let us try and obey what the word has taught us.** Go and read verses twenty nine and thirty. The Lord has decreed what we should eat. Let everyone try to read and see whether that is what we eat. Let us be told.

*(The reverend comes in after the sermon) Mchungaji welcome. Niu ndimukenu muno. Kiugo kirari kia maria marari baba. Gigaturirikania buria design ya ngai yakari. **Twiu turari baba nitukumenya buria tukuthii twicokere ni tontu tukwirwa uboro wa science na ati itituruta wegani wa Ngai, bwana asifiwe? Mchungaji waca uri mucerere, twathoma genesis 1:1-31 ukathii withomerena ni nkumenya wi interpreter munene muno, waremwa mwalimu ari baba umwite, bwana yesu asifiwe? Wapendwa mutegua? Kana niniu ndegua ninka? Ndakwira guti gikaura kia ukire nitontu turungamiririte nthi yonthe, na guti ukenuka buria aukire.***

(The reverend comes in after the sermon) Reverend welcome. I am very pleased. The word was for the ones who were present. (To the reverend). The word has reminded us about God's original design. We who were here know where to go and

make remedies because we have been taught about Science and we know that it will not make us waver from the word of God, praise the Lord? (Members acknowledge with an Amen). Reverend you have come late but we have read from Genesis 1:1-31. **Go and read for yourself and I know that you are a great interpreter** but if you encounter any challenge, we have a teacher here. (Pointing at the preacher of the day). Brethren have heard? Or have I heard alone? I would like to assure you that no effort will go unrewarded for all who sacrificed to come and stand in the gap for the whole world.

*Na nwaka riu tukuthii gwi prayer items na nimukumenya umunthi turiromba ni tontu wa nthi yonthe, na ni tontu ni mukwigua na radio na mukegua na TV buria tugutinda tukirwa. Guti muntu mugeni utikumenya buria gugwikara nthi yonthe, tutikuromba ni tontu wa Chuka kana Tharaka-Nithi County, nituromba nitontu wa nthi. **Kwogu tukiromba at least, twongerere prayer items iria tungikorwa twinacio nikenda turombere nthi yetu. Kana ga kwina a burning prayer item iria tungirombera umunthi iretwe nikenda tumba kuromba. Ga turirikane family ya uyu ukwiritwe, na kwina members metu mairi marwarite turombe tamaria marwarite mabote kubora.***

Now, **we shall proceed to the prayer items and you all that we are praying for the whole world** because you have heard what is happening through the radios and TVs. Everyone knows what is happening in the whole world. So, we are not praying for this town or the county, but **we are praying for the whole world**. Therefore as we pray, **let us at least expand the prayer items to include our world**. Or is there a pressing issue so that it can be brought up for prayer? Also let us remember **the family that is bereaved**. We have also two members who are unwell, let us pray that those who are unwell get well.

*Nimukwigua buria tukurirkanua. **Tuboye nitontu bwa our environment.** Ningwiciria mauntu mama monthe maretetwe ni muntu ni tontu tutikurima na njira ya mwathani. Riu activities cia man citumite mauntu mama monthe mekarika. **Riu nitwicirie uboro wa environment. Muntu mbura ino ikiura please.** Tugaga arume nimo mabandaga miti lakini ntuku ino arume matina thaa inu. **Atumia nimo makabanda miti.** Arume matikwoneka mari mauntuni mangi. **Kwogu nikagita ga kubanda miti na turombe antu mecirie ugu matige kurengaga miti ni tontu tamaa***

*ya antu niyo itumite mauntu mama monthe moneka. **Turombereni our environment nikenda antu macokeni gwicokera..***

(A member raises an issue that had been forgotten). You have all heard what we are being reminded. **Let us pray because of the environment.** I think all these environmental issues have been brought by man because we are not following God's way. The activities of man are the cause of all these things. Now **Let us think about the environment. Everyone as the rain falls this season please.** We have always thought that men are the ones to plant trees but now a days, they do not have that time. **Women are the ones to plant trees.** Men are not available they are in other issues. So, it is time to plant trees and we also **pray for people to stop cutting down trees** because it is out of human greed that we have the present environmental hazard. **Let us pray for the environment so that people can rectify.**

*Kwogu nauga mauntu mamaingi turombe ni tontu wa maria magwikika nthi yonthe makiria our environment. Ni prayer item iriku ingi ? mbari ino (gesturing) kwina yo? Stella prayer item ingi. Nituromba ni tontu wa prayer items inu twauga. **Tukinarikirirua ni mchungaji. Nimenda kuthoma prayer items. alafu mchungaji atukethie alafu akina turikiriria. Mbele amba utukethie. Riu turombe ni tontu wa maria marwarite. Special needs, macibitari parish na environment. No kana gukethwa kwina ringi a burning one. Kuma au twithiranirue mubothi.***

In summary, I have said we pray for what is taking place in the whole world especially your environment. Which other prayer item? This side (gesturing) is there any? Stella, another prayer item? (Stella shakes her head to say no). We are praying for those prayer items that we have raised. Then, **the Reverend to conclude for us. I want to read the prayer items** the Reverend will greet us and then conclude. (To the reverend) **first greet us.** Now we pray for those who are sick special needs, the hospitals, the parish- unless there is a burning one. Then the offering be collected.

Social Event 4 (SE 4)

Event: A meeting to organize for a student minister's licensing.

Purpose: To share duties and coordinate various duties.

Context: Woman's guild have come together to coordinate themselves for the upcoming event of the licensing of the parish student minister. They are supposed to share duties as well as give their contributions for the same.

Participants: Woman's guild members and their leaders. The speaker is the chair person of the woman's guild.

*Kwina district imwe itibo. Tatiga twone. **Tumaini maria meku nimaukirie njara. Ushirika, upendo, umoja, Bethel Macedonia Zayuni. Ninkwenda kumumenyithia ati Sunday guild nitwi tugatethereria serving, guild members nitwi tugacaba na guild guntu kuu kunthe nitwi tukamenyerera serving. Presbytery igacabirwa ni antu mathatu. Na tugauka na itambaa, muririkanie mau mangi maticire. Na guild tugekira uniform. Nimukumbigua? Tugauka na itambaa. Kwogu district iria itibo ninkuthii nimandikire message ntinoga nikumera, natoka ntamerite tukegua turi baba. Na district ino iri baba arungamiriri ma districts muririkanie members ati Sunday guild nitwiu tugacaba.***

There are some home bible churches which are not present. Let us see. **Tumaini those who are present bai, raise your hands.** Umoja, upendo, Bethel, Macedonia, Zayuni. **I would like to let you know** that on Sunday guild we are the ones to assist in serving. Guild members we are the ones to serve and we are to make sure serving is taken care of everywhere. The presbytery will be served by three people. And **we shall come in the guild head gears and you remind those who did not come.** And women guild, **we shall wear our uniform.** Do you hear me? We shall come in head gears, so those who are not here I will sms them, I will not be tired of telling them, because I had informed them that we would be here today. And those **representatives who are here, you remind your members that on Sunday, guild members we are the ones to serve.**

*Na kwari na special request ya maria magacaba kwa presbytery. **Mama mchungaji ugakorwa uri kuria gwa presbytery. kegua utikethwa uriku ucithe uria ugatigira wa district yaku. Ukithii , taceria muntu ungi, district ino ciingi makirutaga mwothi. Kambetererete maruta onani nkiruta wakwa. Tukineorganize twone buria tugacaba.***

*Gutikagite mungild ukathii gwikara nthi tugicaba. Ona niwega mukethirwa mwikirite itambaa muntu akonekaga o baria ari atigutake part. Na muririkane itambaa mukwigua? Ninkwona antu naaria ona umunthi maukire mati na itambaa. Please for ua kindness, riria twabanga guild nitukage na uniform. Gitambaa mwekiririrwe kio mukenete muno na ntikumanya gitigagwa niuntu waki. **Kwogu ntuku ya Sunday turirikane itambaa.***

And there was a special request about those who will serve at the presbytery. (pointing) **Mrs. Reverend, you will be at the presbytery**, and if you will not be present, you **look for someone from your district to stand in for you**. As you go **look for someone else** as these other districts give their offering. I am waiting for them to give so that I can also give mine. Then **let us organize ourselves and see how we shall serve**. Let no guild member sit down when the serving will be going on. It is even good because you will be in our head gears , therefore it will be possible to see those that will not be taking part from far. And **remember head gears**, have you heard? I can see even today there are those who have come without them. Please for your kindness, when we plan to wear the uniform let us be doing that. You were very happy when you were given this head gear and I do not know why it is normally left behind. So **on Sunday, let us remember the head gears**.

Bungi, kwina ubiki wa Kathomi ruyu. Atumia nimukuririkanua buria turuthaga indi ya Mbeki. Treasurer ninkumenya agakorwa atukuirite kibeo gietu. Kwogu tika agakibira wenka. Na twina muciriki wetu akuite. Ntuku ya kiumia tugetia kwa muthuri wawe kuu niku tukaririria maria makagira na maria mageterera mwiri. Na o muntu niakumenya kiria turutaga.

Another thing, **there is a youth member's wedding tomorrow**. Women you are being reminded what we normally do for the bride. **I know the treasurer will be carrying our present, but she will not take it alone**. We also have our member who has passed on. On Sunday **we shall visit her husband**, and that is where we shall plan about those that will go for the body and those that will wait for the same. And **everyone knows what we normally give**.

Social Event 5(SE 5)

- Event:** Burial arrangement
- Purpose:** To condole and arrange for the funeral of one of the church elder's wife.
- Context:** The wife of a church elder has passed on and the people have gathered to pray and arrange for the burial.
- Participants:** Church members, elders, the reverend and other members of the community. The main speaker is the chairperson of the burial planning committee, who is also the elder in charge of the home bible church which the deceased belonged.

Antu nimerwe marete mbia baba riu. Gatwambe twirwe mauntu maria maribo tukinacoka tuthii bau bangi. Guild treasurer ebaragiririe. Na bau bangi bakinya nika nkwendaga kumwira ota buria mwigwite, kuma riria mauntu mama mekarikire, niturabangaga, na nituthurite treasurer ari baba Mr. treasurer taukiria njara antu makwone. (raising his hand). Uu niwe ugutwithiraniria mbia cietu muntu no amwone akamwira gauntu mbele ya auma baba.

And now, **let people bring their contributions here. Let us first of all hear the announcements** (announcements are made) and then we proceed. The **guild treasurer should be preparing herself**. Next I would like to say as you all know, since these things took place, we have been planning, and we have appointed a treasurer- **treasurer raise your hand so that people can see you**-(raising his hand up). That is the one who is in charge of all the collections. **You can see him and tell him something before you leave this place.**

kwogu kambuge otaburia mubango wikari kiatho gia kunogokia mami wetu ni tariki mugwanja. Na ningwiciria ta buria tubangite guku, kuri ngari ikauma guku ithii ikagwatane na maria makauma Nairobi kenda maukia mwiri maturetera. Kwina shuttle ikathii na ngari inu ikathii na guild. Ni turaugaga gunkiboteka akegua budget no itikiririe, no twithirwe turi na ngari ingi ya gutindikiria ngari inu no indi iu ikaugwa ni budget. Indi buria twatigiririte last time, twonire budget yetu itigwitikiriria ngari ingi na nikio twonire iu ya guild

niyo ya bata muno. Twiu turi ma guku ni tontu tutina mabinya ma kuthii Nairobi tukamathagana Kathageri. Na nitwarombete twauga muntu uria wonthe ena ngari erutire na nonkuga o ringi niwega wirutire ni tontu twaugite tukona no ngari ithatu kana itano, ikathii kuthagana mwiri, niwega tukathii twimakuma guku chuka.

Let me say, the plan is to lay our mother to rest on seventh. I think as we have planned, there is a vehicle that will come from this side and join those from Nairobi so that they can bring the body. There is a shuttle that will go with the guild. If the budget will allow, there can be another vehicle to accompany those, but that is all dependent on the budget. Last time we discovered that the budget might not allow another vehicle and we decided that the one for the guild was the most crucial. All the others from here because we are not able to go, **we shall meet them at Kathageri**. We had also requested anybody who has a vehicle to offer themselves and I am still saying again it is good you offer yourselves because if we can get two to five vehicles to go and meet the body, it is good for us to go from Chuka.

Kunogokua mwiri twonore ukathii kunogokua Ndagani- Kiramba ni nabo tukabira mwiri magongona marikia kuruthirwa kanithani monthe. Tontu nituronete kwina challenge ya ngari kwina mbasi turaceretie nikenda ikaruta antu baba town thuba ya igongona imakinyie nau kiramba, kwogu no tukuga muntu uria ankigua atina ngari na angituika wakuremwa kuthii nimukaribishe tukegua twina ngari ya gukua antu nkinya nau mathiko makegua mari. Mau nimo mauntu maria maribo indi no tukwingana na budget na twina witikio ati na gwitukiririra utethio wenu tariki mugwanja igikinya tukegua tugukinya baria turerigiririte nikenda mauntu mau mathii wega. Kwogu, muke ona ringi ona ringi mwigue mugwatanirite natwi na antu ma mucii uyu nkinya ntuku inu.

The body will be laid to rest at Ndagani- Kiramba after all the ceremonies in the church. We had anticipated a problem with the vehicles and so there is a bus that will ferry people from here to the burial place after the ceremony in the church. So if you would wish to go and you do not have the means, you are welcome, we have a vehicle to ferry people up to the burial site. Those are briefs that we have for today, but **we are still pursuing to meet our budget**, and **we have faith that through**

your assistance, by seventh we shall have attained our target so that everything can run smoothly. So **come again and again** and be part of us and this family until that day.

Treasurer wa guild ningukuria uke baba mbele.(to submit the contribution from the women guild) Turingire guild rubi ni gauntu kau marutha. Bau bangininkuria mutungatiri aturikiririe, indi mbele ga mwene giti wa guild ambe arie gauntu kanini.

Guild treasurer I am requesting you to come front. (She goes to submit the contribution from the women guild). **Let us clap for the guild members** because of that good work. Next, **I am requesting you Reverend to conclude for us**, but before that **let the guild chairlady say something small.**

Speaker Two:

*Riria turekarire nthi turabangire Ciku igatuba antu mairi, Kibumbu antu mathatu, na Chuka antu matano ni tontu niyo mother church. Nimwichi o buria turuthaga mutichi? Tukamugemia ace ari mugemie. Timu inu ingi guild ni tontu nimwichi wira tika uthiragira bau, tugakorwa twina ngari ya kuthii Kathageri. Maria magatigwa, kuthii Nairobi, magakorwa makigendaga Kathageri gweterera mwiri bo. **Na gitio, nikienda kunenkerwa antu mairi kuma ciku , mathatu kuma kibumbu na matano kuma chuka.***

When we sat down, we decided that Ciku will give us two people, Kibumbu three people and Chuka five people because it is the mother church. You all know what we normally do, don't you? We shall decorate her so that she comes decorated. The rest of the guild members, because you know that our work will not be over yet, we have another vehicle which will ferry you to Kathageri. The guild members who will not go to Nairobi, will go to Kathageri to wait for the body there. **With a lot of honour, I would like to be given two people from Ciku, three from Kibumbu, and five from Chuka.**

Speaker One

Muntu kiria araukite nakio one mwene kigiina lakini gaturikie. Ndauria twinthe turungame, turikie na kirathimo. Riu turi part B, part A ikuthira na riu kanya gaka ni ka withike. Ninkumenya kwina antu matugenerete tiga guild, na kwogu ninkwendaga gwita mwiigi wa kigiina wigwe wi baba mbele na mbuku na nikenda antu maca magakwonaga. Ninkwenda gwita secretary wakwa, onagwe uka baba mbele. Na nigugutwika kwina cai, guild please mutigatige cai yetu. Mwene giti, rombithiria cai, inu na nikenda antu matigatige cai. Gaturombere cai. Please mau makuthii, nimarungame turombele cai. Mwene giti wa withike uke baba – Margret uka baba. Na muririkane ona ruyu tukanyua cai, kwogu muntu akithii akona treasurer ni tontu wa cai ya ruyu.

Whatever you had come with see the treasurer but let us finish what we were doing. **I am asking all of us to stand up** so that we can finish with the grace. It is now time for part B, part A is over and now we want to usher in the welfare. I know that there are visitors apart from the guild members and so now, **I would like to call the treasurer – treasurer be here with the book** so that people can see you as they come. **I would like to also call my secretary- even you come here to the front.** It is being reported that there is tea. Guild members please do not leave without taking tea. **Chairlady, pray for tea.** Let us pray for tea. Please those that are moving, stop so that we can pray for tea. Welfare chairman come here- just come here. And remember **even tomorrow we shall take tea**, so as you leave see the treasurer because of tomorrow's tea.

Social Event Six (SE 6)

Event : Dowry negotiation ceremony

Purpose: To make an initial visit to the bride to-be's home, to ask start formal dowry negotiations.

Context : In this occasion, the engagement of the girl to the boy is sealed by paying some money referred to as planting the spear, or closing the house. The boy's parents also request to be given the full amount of the dowry expected to be paid, and to be allowed to undertake other preliminary wedding arrangements.

Participants : Parents, close relatives from both sides and their spokes persons.

The main speakers are the two spokes persons from both sides

Speaker One

*Turari twegweta nabaria turari, no turari antu engi nabaria indi riu turi baba, no twigwete. **Gankwenda kuria kwa heshima, rungama.** Antu mau mathatu ni ma muntu umwe witagwa Njoka. Kwina antu mangi nkwenenda kumwonia. **Ann tarungama.** Uyu niwe ng'ina wa mwari. **Kirimo rungama,** uyu ni muru wa ng'ina wawe. Kwina antu mangi namo nkwenenda kumwonia gwa ukubi muno. Isaac rungama, naweu rungama **ncu aa ndani** mau ni muru wa ng'ina ma mwari, matibo monthe. Nani mbitagwa Gitari, na turi ma mucii uyu. Nibu nkwendaga tumenyana ugu, tukiaria, tutikauragie ka mama mekiri atia.*

We had introduced ourselves outside but there we were many so we can briefly introduce ourselves again. **I would like to ask with a lot of respect, stand up** (pointing to the three uncles to the bride). Those three are son of the same man. They are uncles of the bride. There are others I would like to show you. **Anna stand up.** That is the bride's mother. *Kirimo stand .* that is her brother (the bride's mother). There are some other people that I wanted to show you very briefly. **Isaac stand up, and you also (to another brother) stand up.** Those are the brothers to the bride they are not all present, but from this side, that is how I wanted you to get to know us.

Speaker Two

*Niwega muno. Twui natwi, turi ma nyomba imwe. O ugu mwigwire twauga baria nja nibu gwikiri. Nokana mageciokera ringi. Kwina mangi mari baria nja, **taicaiacani uu.** Maria matikwaria, tumabe kanya. Riu niu kiria kiribo, kwi mugambo uribo munini. twiu tunkienda kuuga, na nirio rirari iromba rietu, **tunkienda uthoni kana rutha kumana namwi.** Niatiri, kuringana na process iria iriku, ni tontu nimenda kurutha uiki, no mutwire buria gunkiruthwa na nikenda mabota gwoca maratathi mau kuribo. **Mutwire buria gunkiendwa,** buria tunkiaraniria, nikenda menya nathii kuga atia. Na njira nkubi, uthoni wambiririe na twirwe **kiria ginkiendwa gutuma uthoni namwi.***

Thank you very much. We belong to the same family, the way we introduced ourselves out there still stands, if we introduce ourselves again it will be a repeat. There are others who belong to this side who are outside, **just come nearer so let those who are not going to talk give us space because the house is small.** Now, what there is, and that was our request, is that **we would wish to become your in-laws.** Because of the long process involved to conduct a wedding, we would like you to tell us what we can do what is to be done so that the legal documents can be obtained in good time, in short, **we are asking to be told what would be required for such a relationship to be forged.**

Speaker One

Ta twireni nthaka yenu, gaiciritie atia ? Twatuma uthoni umunthi, kamakwenda kuthii mweri woo ? kana kameciritie atia? Twireni bua bua.

Tell us, what is your son intending to do? Is he thinking of a wedding this month? **Just tell us explicitly.**

Speaker Two

Nthaka yetu iciritie kurutha ibiki mwakani woo nau Decembani. Ni tontu tuguka guku, nawirwe atiri, na ni tontu mugutwitikira, nika tugwitikia mugutwitikira, gatukwenda mutwire buria tukuthii Gichuka.

If we start the dowry negotiation process today, our son is planning to wed in December this year. And because we have come here and you have accepted us, **we wanted you to tell us the Gichuka expectations.**

Speaker One

Nuu ukwongerera bau bangi? Twire mzee, guti muntu wici bunthe.

Who will chip in something else from there? **Tell us old man, nobody knows everything.**

Speaker Two

Turiendaga Gichuka kiambiririe- uthoni wambiriria umunthi. Mwerekero no nabaria Decembani indi Gichuka kiambiririe umunthi. Niatiri bwana Gitari,

menyaga gatwaca. Nitontu riu tugucari, na tukugwatithanua ni roho wa ngai ri, gatugaca ringi atia? Twankinya tubange buria tugaca. Gatugaca wogu? Gatukwenda kubanda itumo.

We wished that Gichuka begins today with an aim of having a wedding in December. Now that we have come and we have been joined by the Spirit of God, how are we to come again? **We would like to plant a spear.**

Speaker One

Riu wakinya bau, kegua nimukwendaga kwamba kondo kana kubinga nyomba, tambitira muthoni ace, niace niace. Itibingwa ati baba, ataca kundetera thina, ni tontu mwari wakwa toka ari mumai. Ntigace kugwa kigerio.

At this juncture, **tell the girl to come.** The house cannot be closed without her consent.

Speaker Two

Riu ninkuromba twirue niuntu twinthe tukwigua, ninkuromba twirwe nitubinga atia twirue kiria kiendagwa, nina karani wa kwandika.

Now we have all heard you and I **would like to request to be told what is normally required** ; how are we to close the house? What is normally asked? I have my secretary to write.

Speaker One

*Atiri ageni metu, twinthe tugire turi akristiano na mauntu maria monthe tukwaria, niukwigua. Tukaria mauntu mankimukenia, akumaringa muuhuri na mauntu makinathii wega. No twina mutugo wetu wa Gichuka wa kurutha ugu tukurutha. Riria mwatwirire mugaca, nitwekarire nthi turi antu ma mucii na akuru mama, tukibanga mauntu mairi twauga mungica mucite kumenya guntu guku gwetu, na tugwatanira kuria na kunyua tukimenya buria cianacietu ikwenda, twabangite mungica mukiendaga ugu, noka tukaricanira, tukinaboya mukinenuka. Twacoka twekara nthi na aciari mama na akuru mama twauga kegua **mukiendaga kurutha untu guku mucii mbere ya mucioaka, no tumwitikirie muruthe.** Ni tontu guti muntu mwoneku wa gutindaga aa, ona guti irima twinjite ria gwiikua nkuniko ati no riria*

*rigecura kana turutha tuthioro nkwira uce mweri unu ungi nkwonie ithe wa mwana. Ntirutha ugu. Tunkirutha ugu, nika tukanogania. Kwogu buria twambagiria mukuru ri na nibu akuru mama maugire ni waca guca, **nimu kwamba kondo kana nyomba.** Ubinge nyomba kathi, na uge muntu ungi ungicha kuu atikarugurirwe. Na mwana auga nibingwe. Na akuru mekara nthi maugire atiri, guku gwetu, nyomba ibinga gwa na nthenge na mbarika. Iri ciiri. Riu **ukinauma nja baaria ukinandetera nthenge imbeega ma na mbarika imbeega ma ri**, ugutiga wabinga nyomba. Na ni macokete maumbira ni tontu wabinga magatigwa marie nthenge inu mari bamwe, **ona kabiu ugaturumia ko twakena muno. Ugatiga wabinga ugu twiu tugutoceka.***

It is like this our esteemed visitors. We earlier said that we are all Christians and so whatever we are doing here, God is watching. But I would like to state that we have our Gichuka heritage that dictates how to carry out the business at hand. When we heard that you are coming, we sat down and planned two things: that if your aim for coming is to just know our home and to eat and drink, we shall just do that and end the day with prayers. But if you come with an intention of doing anything here before you leave, **you are at liberty to do something before you go.** For that reason, I will not tell you to come so that I can give an answer to your question another day. For today **you will ‘start the basket or the house’.** You lock this house completely. So if can get out and then you bring me a good he and she goat, you will have locked this house. We had also said that a knife would accompany those goats because it would be required to slaughter them for people. If you do those two things for now, I will be satisfied

Speaker Two

*Ninkirumba twirue twinthe nikenda tumenya nitutiga ki. (liaising in low tones) Gankugaga atiri, mbinga nyomba ri, yekirwa into ithatu: nthenge, mbarika, na kabiu ga kuthinja. Riu **ninkuragia, into inu ithatu ikari ugu ri, itiruthirika value.***

I would like to request that we be told what is normally required so that we can know what to leave behind. There are three things required to close the house. Now **I was asking whether those three things cannot be given a value.**

Speaker One

Kegua mutikabota gwikira ngarini muturetera ri, to tumucuire nthenge ya guku? Ona mbarika ya guku? Ona tubiu, kuri maturaga tubiu guku. Ka mukuru uyu akumbira bamwe na kubinga nyomba kamukwendaga mwirua bunthe? Bunthe? Tirithua?

If you are unable to put in a vehicle to bring here, we you can give us money we source from here. There are good herders here and also blacksmiths; the knife can easily be obtained from around. This old man here was telling me whether you wanted to be told everything besides closing the house?

Speaker Two

Ii nitwirue, nitwirue kenda tugicari, tuce na ntiti.

Yes let us be told everything, so that when we come, we come powerfully.

Speaker One

Kwina gauntu antu mama mekara nthi meciria. Mauga mwinkigua mukiendaga kubinga nyomba yonka, ni sasawa . mauga munkigua mukiendaga kumenya bunthe no marabangite. Turaritie tutigane na mauntu ma kiriu. Tarie buria twaragia turi twiu antu ma cuka. Twiu, uthoni wetu ni wa mburi na ng,ombe, na uuki wa gucuna cuna ntinyua gacobi. Gukoneka gauki na gachie na ng'ombe na mburi twiu tukwiganira. Twina mbinga nyomba, twina mburi iria itaragwa cia Gichuka, naa gwetu mwari wa Gichuka, endagua na mburi mirongo ina; gacoka akendua na ng'ombe – ndegwa na mori ; uuki ; cukari ; guku gwetu bantu ba ncobi nitwendaga ukie; riria mwari wetu akubika, nitugaaga tureterwe , mirengeti iiri, mirengeti wa mukuru na mwekuru na cuka ya kwoba mirengeti uurua, muntu mukuru wa mucii niaguragirwa kabuti ga kwiobaga ririakwagia mbebo, na nkobia, ya gwikagira kiongo kiagia kibara, gitikaumbwe ni mbebo. Nawe mama ng'ina wa mwana nitumuguragira kaburana na gatambaa. Twarikia mauntu mau monthe, nituciokaga tukeera ithe wa mwana atiri, mwana uyu riria arari mucii, ng'ina niaramutumaga na kamutungi akamuretera tunchi. Riu ta untu mwari akuthii, ationa wa gutumaga muburoni. Riu nikenda atigace kunikira mugongo naa karimani, natigace kubeneria maru naa karimani, nitugaga mwari akithii, niatige acuiru ng'ina gatangi ka runci. Gakwambagiria runchi rwa mbura gatangi gakagucia ma mbure ikie na iu ingi ice,

agikundaga tuci bo ma twakuruga. Ni tontu mutabi ingi atathiire. Riu mauntu mau ikumi mugaturuthira bu tukwiganira. Na ka mwisho, nituraugite ona mauntu mau monthe munamaruthite, ntuku imwe mbere ya ntuku inu ikinya, nwamende kumenya kuria mwana wao athiite. Na riu niukumenya ubiki ugikuiriria ngaca? Turi athoni riu ii nkenda kagaari ka muthoni. (pre emptied by the other side). Nibu tureciritie ugu. Mbinga nyomba, ni ngiri mirongo ithatu na imwe.

These people sat and decided that if you want to close the house only, it is okay. But if you would wish to be told everything, they are prepared. Gichuka dowry is paid with cows and goats, honey and gruel. If you bring me those, I will be okay. After closing the house, a Gichuka girl is paid for forty goats, two cows, a twenty kilo gallon of honey, a sack of sugar, a sack of millet for gruel, two blankets and sheets, a coat and a hat for the girl's father and a pullover and a headscap for her mother, and last but not least, a tank to harvest rain water because the one who use to fetch water in the home has been married off. Those ten things constitute the Gichuka dowry. But we also require that a day to the wedding, we come to see where our daughter is going at the groom's cost.

Speaker Two

Riu nimendaga kuria atiri, kuria atiri, into inu cionthe ciandikwa, nwakuboteke igekirwa value ni tontu niyo raisi muno gucua? Tatiga mburie. Nimburia bai kathenge na mbarika nwa tutirurirwe kanyamu?

Now, I wanted to ask whether all those things that have been written can be converted into money, and whether the value for the he goat and she goat can be reduced a bit?

Speaker One

Kwina mburi forty lakini tika tukugaga nika mugaca na mburi mee ciicuri rori. Nika mucee akaricaga na gukunda karia kaboora etererete kiatho. Riu mburi cionthe ni ngiri magama mairi.

The forty goats are not to be brought at a go.

Speaker Two

Tatiga mburie, kamukuga mburi forty ni ngiri Magana mairi Gichuka? Ba ngombe ni sawa lakini mburi tukwigua iri iguru mono.

Are you saying that the value for forty Gichuka goats is two hundred thousand? The value for the cows is okay, but the value for the goats is too high.

Speaker One

Ii ugu nibu Gichuka gietu gia Karingani. Twaka mugatwira kienu kia Magumoni niatia. Lakini ntari nkurikia. Ndarikia nitukwiganania muriuma Magumoni, natwi tume guku Chuka, tutungane baria Ruguti, tukinegucana.

Yes, here in this division it is like that. We are not aware of what the people of your division do (the two group are from Chuka, but different divisions). But I have not yet finished. When I finish costing everything we shall meet somewhere. You will move from your division, we meet at the river that divides my people and your people and agree. (used figuratively to mean striking a compromise)

Speaker One

*Akuru ma mucii bamwe nani memakara nthi maraugire atiri, mauga mbinga nyomba ni ngiri mirongo ithatu na itano,ngombe ri, mama na mukururu wawe nimakwenda kang'ombe keega tiino cia tharaka ikuthii ikiruthaga mugongo uu. Inu ni ngiri igana rimwe cia ngombe ciiri. Nau uki matikuria mwingi nimenda kathenbe kamwe tu ka ngiri mirongo iri. **Na mukina turetera gakunia kamwe ga cukari ka ngiri igana rimwetu nuugu.** Macoka mona ona makareterwa kamwere mama agakiangaga, nako ni gakunia kamwe ka ngiri fifty. Macoka mauga atiri, matikuria mbia cia mirengeti na cuka mareterwe ungwa, na mucee acererue kagoti na gakobia ka jua kari tu, na mama otako ka ngiri itano itano. Twacoka twakinya bau twauaga mama niakwenda itangi rieega ria runchi, ona gagekirwa pick- upuni gakinaretwa baba ni sawa. Nako gatangi karia keega, ni kangiri forty five bawe na gukuithia ria five thousand litres. Riu nibu tureciritie ugu.*

When the family members sat, they decided that the house will be closed with thirty-five thousand. They also decided that they want two very good cows worthy a

hundred thousand, honey for twenty thousand shillings; **if you bring us one sack of sugar valued at a hundred thousand, it is over**; millet worthy fifty thousand shillings, a coat and a hat for five thousand, a scup and a pullover for five thousand, a five thousand liter tank worthy forty five thousand, forty goats for two hundred thousand shillings and the blankets and sheets in kind.

Speaker Two

Riu ri nitutungane. Kambuche Gichuka. Ka mburi imwe ikureta mbia ciigana.

Now let us come to a compromise. How much is a single goat costing?

Speaker One

Nitureciritie ugu natwona guti mburi ya ngiri itatu. Tutikwariiria mburi cia naa Katwana kana Iciara turiaririria kaburi keega na nthenge mbeega ti iria ina ngoci.

We had thought about that, and said that what we wanted are quality goats.

Speaker Two

Kau niko ukagura atia? Igaiguruka.

How much is it? **Reduce the price a bit**

Speaker One

Bwana chairman niu nikwendaga kwaria mbele ya bau. Riria tugire Gichuka nibu tukuthii guti muntu uri baba utichi Gichuka. Bau ba mburi ona ntienda kwigua bakiaririrua.

Mr. Chairman, **I wished to talk** before that, we are following Gichuka and I would not like them to negotiate the forty goats.

Speaker Two

Tatiga mbarie. Ti mathiga tugwikira njirani ni njira tugutema . Turuthe gauntu karia gagatuma megua mari free guca guku namwi mwifree guca guku. Ona tugetia million itano tumenye nimwana ugaceria. Tumenye ni ndugu tugutuma.

Let me speak. We are establishing a relationship, but not erecting stumbling blocks on these two. We should know that even if we ask for a mullion, it the two that are going to pay. So let us assist them to start a family and not to exploit them

Speaker One

Ugu mukwaria ni bwama. Na nika tukwenda kwendana ga tukwaraniria guti muntu tukwendia. Nituteme njira wega, tiria ina mabiga. Mbinga nyomba nitukinya ngiri Mirongo iri na itano. Tutituka bau. Ni tuthiini mbele.

What you have said is true. It is a relationship we are building, so we have reduced the amount for closing the house from thirty five to twenty five thousand. **Let us move forward.**

Speaker Two

Ngombe ciiri ngiri igana rimwe na uuki ngiri kibau nimbega. Lakini cukari nkunia imwe ya kilo igana rimwe, ngiri igana rimwe, tuthii na thogora wa kilo imwe ya cukari?

We are satisfied with a hundred thousand for the cows and twenty thousand for honey, but a sack of sugar for a hundred thousand is too high. Why don't we go with the market price per kilo?

Speaker One

Tukumurengera nkinya ngiri fifty, lakini murete mbia kenda mama akaguraga kiria akwenda. Lakini kamwere tutimurengera. Riu ri twatigaria gatangi ka runci.

We have reduced the price of sugar to a hundred thousand to be given in money form, so that the girl's mother can be buying at will, but the price of millet will remain as it were. The only major item remaining is the water tank

Speaker Two

Kwina bantu nkwendaga tucioka. Nimburagia atiri nitontu wa mauntu maria mariku niwega kuruguritwe makarekererua nikenda mabota guceria barua ma kurutha ubiki.

I wanted us to go back a bit. I was asking that you give us a go ahead so that they (groom and bride) could be able to obtain legal documents.

Speaker One

Gatangi ka ngiri forty five nkega. Mutikwona tutibititie muno onamwi? Kamukuga atia?

A water tank worthy forty five thousand is good. Can't you also see that we are within the limits?

Speaker Two

Nigakinye thirty. Tukagura twiiri. Kamwe gace uu, kau kangi kathii nabaria.

Let it be thirty. We shall buy two: one for this side and the other for the other side.

Speaker One

Inu itibua, ni tontu tika rikaigua nthi. Nomwanka rigatumirwa.

That price is not possible, because the tank will not be placed on the floor. A place to keep it will have to be built.

Speaker Two

Andika inu mirongo ina.

Write down that forty thousand.

Speaker One

Nitontu tugire into inu ni cia ibid areca. Nimenda mutige mwabinga nyomba ino kabisa. Riu riria mugaca ntuku ingi tukamwira kiria tungienda. Kethwa nimukwenda mwanawenu arutha ubiki mwaka uyu kana uyu ungi, kamugaca gutuomba ubiki.

Those things that we have counted will be paid over a span of time. Now **I would like you to leave closed this house completely.** When you come another day we shall tell you what else to bring. If your son decides to wed this year or the next, **you will have to come to request us for a wedding.**

Speaker Two

Twireni kiria mukwenda mbele ya ubiki uruthwa.

Tell us what you want before the wedding is conducted.

Speaker One

*Buria ndauga ni atiri, guti untu ndabingirira, kiria tukwenda: **bandani itumo**. Buria twauga ni atiri, into inu cionthe ciatarwa ni long term tatiga mbinga nyomba, indi, gatugaca kuromba ubiki na ona tukenda kwambagiria rugendo ruu ruraca notwambiririe. Nimendaga kuuga atiri **twiu tutikurega ubiki nitugwitikia mbinga nyomba nitukuria umunthi, indi mungithwakwina gintu kingi mukwendaga gutiga twiu tutirega ona mukenda kuuga gacukari kari baba, mumenye tutirega. Indi mumenye. Twiu kiria mugaturetera ntuku inu ya guturomba ubiki, nikio tukagura kibeo nakio.***

What I have said is that ‘you plant a spear. ‘What we have said is that all the rest of the items are long term ,and what I wanted to say is that **we are not opposed to the wedding, we have allowed you to close the house and if you have something else, we are not opposed to it.**

APPENDIX VII

UTTERANCES USED FOR REQUESTING IN GICHUKA

Social event one (SE 1)

Event: District church service

Purpose: For members of the same Bible church to fellowship and bring their harvests.

Context: This is part B of the service after the sermon and the formal part of the service is over. One of the deacons makes an important announcement and the conductor of the services asks members to give their offering as well as their harvests.

Participants: Members of the same Bible church, their church elder and their deacons. The speakers are a deacon (speaker 1) and the conductor of the service (speaker 2).

S/N	Gichuka Request Expressions	English Translation	Form & Strategy
1	Ninkuomba mumbitikiririe mbuga gauntu kanini,	I am requesting to say something little.	Hedged performative Negative politeness
2	Kambuge	May I say	Hedged performative Negative politeness
3	Riu nwankinya twibange	Now, we have to prepare	Obligation statement Positive politeness
4	Turietikiririe kuthii guciokia nkatho.	We have been allowed to go to give thanks	Strong hint Off –record- vague
5	Tukebanga wega muthenya unu noturute gintu kiega muno	If we organize ourselves well on that day, we can give something substantial	Strong hint Off- record- hint
6	Turietikiririe muntu kuthii na kiria kionthe ukegua uri nakio.	We have been allowed to everyone to bring whatever one has.	Strong hint Off –record- vague
7	Kaburi kau umenye tigaku nika mwathani. Ona ng'ombe yaku umenye iu ni ya ngai.	You should understand that that calf or kid is not yours it is the Lord's.	Strong hint Off-record- vague
8	Ukabira ntuku inu wona buria ukarathimwa ni ngai.	If you took on that day, you would be amazed at how God would bless you.	Strong hint Off-record
9	Riu, twirutanirie muthenya unu nikenda muthenya unu twone tukuruta gintu kiega.	Let us make effort on that day and see whether we shall give something good	Explicit performative Positive politeness
10	Gucokia nkatho ni buria mwathani	Giving thanks because of	Strong hint

	akuruthite, untu unu ni untu wa bata muno muno .	what the Lord has done for you is a very important thing	Off-record
11	Na umunthi muririkane nirio twaugite tukareta maketha ma mboco.	We should remember that it is today that we had agreed to bring the thanksgiving for our beans harvest	Obligation statement Positive politeness
12	Tubangabangage uboro wa kambaca gaka wega	Reconsider what we normally put in this envelope	Mood derivable Positive politeness
13	Thaa cia mubothi.	Time for offering	Mood derivable Positive politeness
14	Maketha muterirwe muce namo umunthi?	Weren't you asked to bring your harvest offering today?	Obligation statement Negative politeness
15	Ruta mba ^a ca yaku baria uraigite.	Get your offering from wherever you had kept it.	Mood derivable On record , baldly without re-dressive action

SOCIAL EVENT 2 (SE 2)

Event: Jumbo sale/ fundraiser

Purpose: To raise funds for college fees

Context: One of the community's daughter has passed in her KCSE and urgently requires funds for college fees.

Participants: Members of a local Catholic Church where the conveners of the fundraiser worship and the church leaders, friends and relatives. The speakers are two famous men good at conducting a jumbo sale

	Gichuka Request Expressions	English Translation	Form/ Strategy
1.	Ninkwenda kuuga	I would like to say	Hedged performative Negative politeness
2.	Nitukuria muthomi wetu ace baba mbele ni kenda tumwone	I am requesting you, our daughter to come to the front	Explicit performative Negative politeness
3.	Turiabe into na ningwitikia ngai niagututethia kuiruta.	We are all blessed with a lot of wealth and I believe God is going to help us to give	Strong hint Off -record
4.	Ciamani niukurua na gitio kinene muno urungame ukethie antu mama mari baba,	Chair, you are being requested with a lot	Hedged performative

		of respect to stand up and greet these people who are here	Negative politeness
5.	Utikarie migambo mingi	Do not speak many words	Mood derivable On record , baldly without re-dressive action
6.	Ni mbeba tugucua.	We are looking for money	Strong hint Off-record
7.	Ndauga runchi rucauce baba bakubi	I have said that the water be brought nearer a bit.	Explicit performative Negative politeness
8.	Kwina soda na itambaa itigacoka-	Here we have soda, and there are handkerchiefs and all of them will not be returned to the shops.	Mild hint Off -record
9.	Inanu wona muntu atina gatambaa, wamunenkerira irio niekirirwe	Please if you find anyone without a handkerchief; give them after serving them food.	Mood derivable Negative politeness
10.	Niwega kugema.	It is good to be smart	Mild hint Off-record
11.	Nimenda turungame baria muntu ari	I would like us to stand up from where we are.	Hedged performative Positive politeness
12.	Maria mena tutambaa manenkanire tutambaa tutu	Those with the handkerchiefs, give them out	Mood derivable On record , baldly without re-dressive action
13.	Lakini tika tubingite kuria,	We have not put an end to eating.	Strong hint Off- record
14.	Uinanu ncuni baba muntu arume tuirio.	Please come here and have something to eat.	Mood derivable Negative politeness
15.	Mbitikiriani mbuga	Allow me to say	Hedged performative Negative politeness
16.	Itikirani kwamukira	Accept to receive our gratitude	Hedged performatives Positive politeness
17.	Nimenda kuomba	I would like to pray	Want statement Negative politeness
18.	Turungameni.	Let us stand up.	Explicit performative

			Positive politeness
19.	Gatuciokie nkatho na njira ya maromba	May we give thanks in a way of prayer	Explicit performative Positive politeness
20.	Tukiririeni.	Let us be quiet	Explicit performative Positive politeness
21.	Ganwenda tukireni;	I would like us to keep quiet;	Want statement Positive politeness
22.	Nimo nkwenda makira	They are the ones I would wish they keep quiet.	Want statement Negative politeness
23.	Gaturombeni; turombeni.	Let us pray; we pray	Explicit performative Positive politeness

Social Event Three (SE 3)

Event: Prayer meeting

Purpose: To pray for the world

Context: Women are gathered for the world day of prayer and the chairperson of the woman's guild is addressing them.

Participants: Guild women, their leaders and patron who is also the Reverend in charge of the parish.

1.	Thii kuria Wone kirikaniro nabo Ukinaciokia.	Go there, check for a Bible there, then you return.	Mood derivable On record , baldly without re-dressiveaction
2.	Ukani aa bakubi, uka ukani aa bakubi bai.	Come nearer, come near here please.	Mood derivable Negative politeness
3.	Turungameni tutongorue na rwimbo	Let us stand up	Explicit performative Positive politeness
4.	Stella.	Stella.	Mood Derivable Positive politeness
5.	Turingire Jesu wetu mbi.	Let us clap for our Lord	Explicit performative Positive politeness
6.	Terungire rubi wiire uri murathime.	Clap for yourself and say tell yourself that you are blessed	Mood derivable Positive politeness.
7.	Muntu umwe , kana mairi uria ubotithitue	One person, or even two who to whom something has been done.	Strong hint Off-record
8.	Riu noka nkwenda kuuria tuendelee kuboya.	I would like to ask that we continue to pray	Hedged performative Positive politeness

9.	Twendelee nitontu wa family inu.	Let us continue praying for that family.	Explicit performative Positive politeness
10.	Kwogu tukiromba please noka tukaririkana.	please let us remember	Explicit performative Positive politeness
11.	Turingirwe karwimbo	A chorus be conducted	Mood derivable Negative politeness
12.	Na umenye kiugo giauka nitontu wa weu wi baba- ni tontu wa twiu twi baba	You should know that that word was meant for you who are here- because of us who are here.	Strong hint Off-record
13.	Nitugerie tuthingate buria kiugo kiauga.	Let us try and obey what the word has taught us.	Explicit performative Positive politeness
14.	Ukathii withomere	You will go and read for yourself	Obligation statement Positive politeness
15.	Ni nkumenya wi interpreter munene muno,	I know that you are a great interpreter	Strong hint positive politeness
16.	Kwogu tukiromba at least, twongerere prayer items.	Let us at least expand the prayer items to include our world.	Explicit performative Positive politeness
17.	Gaturirikane family ya uyu ukwiritwe	Let us remember the family that is bereaved.	Explicit performative Positive politeness
18.	Tuboye nitontu bwa our environment.	Let us think about the environment	Explicit performative Positive politeness
19.	Muntu mbura ino ikiura please	Everyone as the rain falls this season please.	Strong hint Off-record
20.	Atumia nitwiu tukabanda miti	Women we are the ones to plant trees	Obligation statement Positive politeness
21.	Turombe antu mecirie ugu matige kurengaga miti	We pray for people to stop cutting down trees	Obligation statements Positive politeness
22.	Turombereni our environment nikenda antu macokeni gwicokera..	Let us pray for the environment so that people can rectify.	Explicit performative Positive politeness
23.	Tukinarikirirua ni mchungaji.	The Reverend to conclude for us.	Mood derivable On record , baldly without re-dressive action
24.	Nimenda kuthoma prayer items	I would like to read the prayer items	Want statement Negative politeness
25.	Mbele amba utukethie	First greet us	Mood derivable On record , baldly without re-dressive action
26.	Twithiranirwe mubothi	Let the offering be collected	Explicit performative Negative politeness

Social Event Four (SE 4)

Event: a meeting to organize for a student minister's licensing.

Purpose: to raise money and to coordinate various duties.

Context: Woman's guild have come together to coordinate themselves for the upcoming event of the licensing of the parish student minister. They are supposed to share duties as well as give their contributions for the same.

Participants: Woman's guild members and their leaders. The speaker is the chair person of the woman's guild.

1.	Tumaini maria meku nimaukirie njara	Those that are present from tumaini, raise up your hands	Mood derivable Negative politeness
2.	Ninkwenda kumumenyithia	I would like to let you know	Want statement Negative politeness
3.	Guild members nitwi tugacaba	Guild we are the ones to serve	Obligation statement Positive politeness
4.	Na tugauka na itambaa	We shall come in the guild head	Obligation statement Positive politeness
5.	Muririkanie mau mangi maticire.	You remind those who did not come	Mood derivable On record , baldly without re-dressive action
6.	Na guild tugekira uniform.	We shall wear our uniform.	Obligation statement Positive politeness
7.	Arungamiriri ma Districts maria mari baba maririkanie members ati Sunday guild nitwiu tugacaba	Representatives who are here, should remind their members that on Sunday, guild members are the ones to serve.	Obligation statement Negative politeness
8.	Mama mchungaji ugakorwa uri kuria gwa presbytery.	Mrs.Reverend, you will be at the presbytery,	Obligation statement On record , baldly without re-dressive action
9.	Taceria muntu ungi	Just look for someone from your district to stand in for you.	Mood derivable Negative politeness
10.	Tukinebanga twone buria tugacaba. Gutikagite mungild ukathii gwikarantihi tugicaba.	Let us organize ourselves and see how we shall serve	Explicit performative Positive politeness
11.	Na muririkane itambaa	Remember head gears,	Mood derivable On record , baldly without re-dressive action
12.	Ntuku ya Sunday turirikane	On Sunday, let us	Explicit

	itambaa.	remember the head gears.	performative Positive politeness
13.	Bungi, kwina ubiki wa muyouth ruyu	There is a youth member's wedding tomorrow.	Strong hint Off- record
14.	Treasurer ninkumenya agakorwa atukuirite kibeo gietu. Kwogu tika agakibira wenka.	The treasurer will be carrying our present, but she will not take it alone.	Strong hint Off-record
15.	Ntuku ya kiumia tugetia kwa muthuri wawe	On Sunday we shall visit her husband	Explicit performative Positive politeness

Social Event Five (SE 5)

Event: Burial Arrangement

Purpose: To condole and arrange for the funeral of one of the church elder's wife.

Context: The wife of a church elder has passed on and the people have gathered to pray and arrange for the burial.

Participants: Church members, elders, the reverend and other members of the community. The main speaker is the chairperson of the burial planning committee, who is also the elder in charge of the home bible church which the deceased belonged.

1.	Antu nimerwe marete mbia baba riu.	Let people be told to bring their contributions here.	Mood derivable Negative politeness
2.	Gatwambe twirwe mauntu maria maribo	Let us first of all be given the announcements	Explicit performative Negative politeness
3.	Guild treasurer ebaragiririe.	Guild treasurer should be preparing herself	Mood derivable Negative politeness.
4.	Mr. treasurer taukiria njara antu makwone.	Treasurer raise up your hand so that people can see you-	Mood derivable Positive politeness
5.	Muntu no amwone akamwira gauntu mbele ya auma baba.	You can see him and talk to him before you leave this place.	Strong hint Off -record
6.	Kambuge	May I say	Hedged performative Negative politeness
7.	Tukamathagana kathageri.	We shall meet them at Kathageri.	Obligation statement Positive politeness
8.	Twina witikio ati gwitukiririra utethio wenu tariki mugwanja igikinya tukegua tugukinya baria	We have faith that through your assistance, by seventh we shall have	Strong hint Off -record

	turerigirite nikenda mauntu mau mathii wega.	attained our target	
9.	Muke ona ringi ona ringi	Come again and again	Mood derivable On record , baldly without re-dressive action
10.	Treasurer wa guild ningukuria uke baba mbele.	Guild treasurer I am requesting you to come to front	Hedged performative Negative politeness
11.	Turingire guild rubi ni gauntu kau marutha	Let us clap for the guild members	Explicit performative Positive politeness
12.	Ninkuria mutungatiri aturikiririe	I am requesting the Reverend to conclude for us	Hedged performative Negative politeness
13.	Kamburie mwene giti wa guild ambe arie gauntu kanini.	Let me request the guild chairlady to first of all say something little	Hedged performative Negative politeness
14.	Na gitio, nikienda kunenkerwa antu mairi kuma ciku Mathatu kuma kibumbu Matano kuma chuka.	With a lot of respect, I would like to be given two people from Ciku, three from Kibumbu, and five from Chuka.	Hedged performative Negative politeness
15.	Ndauria twinthe turungame,	I have asked all of us to stand up	Explicit performative Positive politeness
16.	Ninkwendaga gwita mwigu wa kigiina –wigu wi baba mbele na mbuku	I wished to call the treasurer –be here with the book	Want statement Negative politeness
17.	Ninkwenda gwita secretary wakwa -onagwe uka baba mbele	I would like to call my secretary- even you come here to the front.	Hedged performative Negative politeness
18.	Mwene giti, rombithiria cai,	Chairlady, pray for tea.	Mood derivable On record , baldly without re-dressive action
19.	Na muririkane ona ruyu tukanyua cai.	Even tomorrow we shall take tea	Strong hint Off-record

Social Event Six (SE 6)

Event: Dowry negotiation ceremony

Purpose: to make an initial visit to the bride to be's home, to ask start formal dowry negotiations.

Context: In this occasion, the engagement of the girl to the boy is sealed by paying some money referred to as planting the spear, or closing the house. The boy's parents also request to be given the full amount of the dowry expected to be paid, and to be allowed to other preliminary wedding arrangements.

Participants: Parents, close relatives from both sides and their spokes persons. The main speakers are the two spokes persons from both sides

SN	Gichuka Request Expression	English Translation	Form/Strategy
1.	Gankwendaga kuria kwa heshima : rungama	I wished to ask with a lot of respect: stand up	Hedged performative Negative politeness
2.	Ana tarungama Isaac rungama Kirimo rungama	Ana just stand up Kirimo stand up Isaac stand up	Mood derivable Negative politeness &On record , baldly without re-dressive action
3.	Muiritu, mwire ace	Tell the girl to come	Mood derivable On record , baldly without re-dressive action
4.	Maria matikwaria nitontu kanyomba ni kanini, nitumabe space	Those who are not participating because the house is small to give us space	Mood derivable Positive politeness
5.	Taicaicani naa	Just come near	Mood derivable Negative
6..	Kiria kiribo, twiu twinkienda uthoni.	What there is that we would wish to become your in laws	Want statement Negative politeness
7.	Gwa ukubi, nika tukuria twirwe buria gunkiendwa.	In short, we are asking to be told what would be required.	Explicit performative Negative politeness
8.	Twire mzee, guti muntu wici bunthe	Tell us old man, no one knows everything	Mood derivable Positive politeness
9.	Gatukwendaga mutwire buria tukuthii Gichuka	We wanted you to tell us the Gichuka expectations	Want statement Negative politeness
10.	Turiendaga Gichuka kiambiririe umunthi	We wished that Gichuka begins today	Want statement Negative politeness
11.	Gatukwenda kubanda itumo	We would like to plant a spear	Want statement Negative politeness
12.	Twakinya bau, nimukwamba kondo kana nyomba	Now, you will start the basket, or the house	Obligation statement Negative politeness
13.	Riu ninkuromba twirwe kiria kiendagwa	Now I would like to request that we be told what is normally required	Hedged performative Negative politeness
14.	Munkithirwa mukiendaga kurutha gauntu mbele ya mwinuka, mwirietikiririe	You are at liberty to do something before you go	Strong hint Off record
16.	Ninkuromba twirwe cionthe nikenda tumenya riu nitutiga ki	I am requesting to be told everything so that we can know what to leave behind	Hedged performative Negative politeness
17.	Ninkuragia into inu ithatu ikari ugu	I was asking whether	Want statement

	itiruthika thogora wacio ?	those three items cannot be given a value.	Negative politeness
18.	Nimendagakuria atiri	I wished to ask this.	Want statement Negative politeness
19.	Riu mugaturetera gakunia kamwe ka ngiri igana rimwe.	Now, you will bring us one sack of sugar valued at a hundred thousand shillings	Obligation statement Negative politeness
20.	Igaiguruka	Go down a bit	Mood derivable Negative politeness
21.	Bwana chairman, niu ninkwendaga kwaria	Bwana chairman, I wished to talk	Want statement Negative politeness
22.	Tuthini mbele	Let us move forward	Explicit performative Positive politeness
23.	Kwi bantu nkwenda tucioka	I would like us to go back a bit	Hedged performative Negative politeness
24.	Nimburagia atiri, niwega mutwitikiririe nikenda mabota gucua barua	I was requesting that it is good you give us a go ahead so that they can acquire the necessary legal documents	Hedged performative Negative politeness
25.	Gatangi ka ngiri forty five nikega.	A tank worth forty five thousand is good	Strong hint Off-record
26.	Andika inu mirongo ina	Write that forty thousand	Mood derivable On record , baldly without re-dressive action
27.	Na njira ingi, no mugaca guturomba ubiki	In other words, you will have to come to request us for the wedding	Obligation statement Negative politeness
28.	Twireni kiria mukwenda mbele ya ubiki uruthwa	Tell us what you want before the wedding is conducted	Mood derivable On record , baldly without re-dressive action
29.	Nimenda mutige mwabinga nyomba ino	I would like you to leave having closed the house	Want statement Negative politeness
30.	Bandani itumo	Plant a spear	Mood derivable On record , baldly without re-dressive action
31.	Twiu tutikurega ubiki, nyomba nibingwe, indi mukethwa kwina gintu kingi mwinakio, tutirega	We are not opposed to the wedding, let the house be closed and if you have something else, we are not opposed to it either.	Strong hint Off- record

**APPENDIX VIII
NACOSTI AUTHORIZATION LETTER**



**NATIONAL COMMISSION FOR SCIENCE,
TECHNOLOGY AND INNOVATION**

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NAIROBI-KENYA

Ref No **NACOSTI/P/18/14843/22247**

Date: **24th April, 2018**

Emise Kageni Miriti
University Of Embu
P.O. BOX 6 – 60100
EMBU.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on "*A pragmatic analysis of politeness in Gichuka Request Expressions*" I am pleased to inform you that you have been authorized to undertake research in **Tharaka-Nithi County** for the period ending **24th April, 2019**.

You are advised to report to **the County Commissioner and the County Director of Education, Tharaka-Nithi County** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit a **copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.

**DR. STEPHEN K. KIBIRU, PhD.
FOR: DIRECTOR-GENERAL/CEO**

Copy to:

The County Commissioner
Tharaka-Nithi County.

The County Director of Education
Tharaka-Nithi County.

**APPENDIX IX
RESEARCH PERMIT**

**THIS IS TO CERTIFY THAT:
MS. EMISE KAGENI MIRITI
of UNIVERSITY OF EMBU, 0-60400
Chuka, has been permitted to conduct
research in Tharaka-Nithi County**

**Permit No : NACOSTI/P/18/14843/22247
Date Of Issue : 24th April, 2018
Fee Received :Ksh 1000**

**on the topic: A PRAGMATIC ANALYSIS
OF POLITENESS IN GICHUKA REQUEST
EXPRESSIONS**

**for the period ending:
24th April, 2019**




.....
**Applicant's
Signature**


.....
**Director General
National Commission for Science,
Technology & Innovation**