

UNIVERSITY OF EDUCATION, WINNEBA

A PRAGMATIC STUDY OF APOLOGY EXPRESSIONS IN GURUNE

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DECLARATION

STUDENT'S DECLARATION

I, Elizabeth Aniilebna Anabila declare that this thesis, with the exception of quotations and references contained in published works which have all been recognized and appropriately acknowledged, is entirely my original work, and it has not been submitted either in part or in whole, for another degree elsewhere.

SIGNATURE:

DATE:



SUPERVISOR'S DECLARATION

I hereby declare that the preparation and presentation of this work was supervised in accordance with the guidelines for supervision of thesis as laid down by the University of Education, Winneba.

NAME OF SUPERVISOR: DR. CHARLOTTE FOFO LOMOTEY

SIGNATURE:

DATE:

DEDICATION

I dedicate this work to my dear children Milagre Ayinemaaliya Ayuunsune and

Breindel Apegeyine Ayuunsune



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ABSTRACT

This thesis explores the study of apology in Gurune. The design for the study is ethnography type. 20 participants were used for the study from dialects namely Boone, Bolne, Talene, Nabt and Nankani. 4 participants from each dialect were selected using a purposive sampling technique. The study instrument used was Audio-recorded Role plays to allow participants to socially interact and by doing that the participants assume and enact roles within stated circumstances. The participants' age range was from 12 to 60 years. 12 situations were considered for the study. The data discovered that, the speakers use single, double or multiple strategies in expressing apology. The data again revealed that, social distance and power influence the choice of a particular politeness strategy in apology expression in Gurune. The study discovered that when the speakers of Gurune use responsibility strategy in expressing apology, they (offenders) threaten their faces by expressing self-deficiency, self-blame and expression of embarrassment. On the other hand, Gurune chiefs save face by not apologizing to somebody of low class. Also, husbands mostly save their faces by either justifying by putting the blame on others or deny responsibility when apologizing to their wives. Friends sometimes minimize the severity of the offense by reminding the offended about the relationship that exists between them. They do these to avoid apology in other not to face threatened. The study also proved that, the speakers modify apology by using intensifiers, exclaims and address terms. It was again confirmed that, apology expressions in Gurune show the belief of the Gurune people in the supremacy of God. The data proved that, Gurune speakers use proverbs in their apology expressions and this testifies to the fact that, there are evidence of Gurune culture in terms of apology giving. It was discovered that, the speakers save face by involving the use of their ancestors and their totemic ancestors to prove how deeply sorry they are. The data again showed that, Gurune people belief in brotherhood and sisterhood and for that matter in order to mitigate the offense and not to be face threatened, they remind the offended people how they relate.

CHAPTER ONE

INTRODUCTION

1.1 Background to the study

Apology is among the most frequently used speech acts in people's daily affairs (Blum-Kulka & Kasper, 1989). Alfattah (2010) apology is an important aspect of our culture to study in that, it guides us to understand individual's everyday communication. Many scholars have different views on apology. An apology is defined as "a speech act used to address V face-needs and intended to remedy an offence for which A takes responsibility, and thus to restore equilibrium between V and A (where A is the apologist, and V is the victim or person offended)" (Dufon, 2010, p. 196).

Bataineh (2015) posits that the methods employed by individuals in order to express the speech act of apology are referred to as apology strategies. Some of the strategies are Illocutionary Indicating Device (IFID), taking responsibility, giving explanation, promise of forbearance, minimizing the severity of the offense, seeking forgiveness. The use of apology strategies differs from culture to culture.

Culturally speaking, pragmatics is concerned with examining how speech acts might be more appropriately, efficiently and satisfactorily understood within and between cultural communities (Ting-Toomey, 2012). It focuses on interpreting concepts, ideas, and assumptions based on a model of understanding culture or cultures related to the intentions of participants. It is clear that, understanding the use of language depends upon the cultural context, which has been the interest of a great number of researchers, but relatively few studies have clearly explored pragmatics within a culture. Speech acts are regarded as utterances which are accompanied by

action performance. According to Cohen and Shively (2017), an utterance is a means of communication between the speaker and the hearer. That is, the hearer performs an action in reaction to the speaker's utterance within the social context or a situation. There are various types of speech acts, such as expressions of condolence, invitations, refusal, request and apologies. The focus of the present study seeks to bring on board a pragmatic study of apology in Gurune language.

Gurune is a Gur language spoken in the Upper East, Region. The language consists of five dialects namely Bolene, Nabt, Nankani, Boone and Taln spoken in districts like Bolga, Nabdam, Kasena Nankani, Bongo and Talensi respectively, with an estimated total population of 600,000 speakers (Atintono, 2013). The capital town is Bolgatanga. Among all the dialects Bolene dialect of Gurune is regarded as the standard language with the reason that, it has the majority speakers and sited in the regional capital. Fafari is a general term used to umbrella the five dialects of Gurune and sometimes used interchangeably. The occupation of the people is mainly farming. However, some are into weaving such as basket, fan, hat.

1.2 Statement of the problem

It is expected that the use of apology strategies differs from culture to culture and for that reason one cannot focus on one's culture to generalize an apology. Certainly there will be differences and such differences are related to social norms and cultural context. However, while a lot of studies have been conducted to understand apology strategies in different contexts from different languages, none has been conducted in Gurune to the best of my knowledge. The claim to competence in a particular language is not limited to the knowledge of that language's grammar and vocabulary but goes beyond also to the knowledge of the pragmatics of the said language. To understand and produce speech acts appropriately in a given situation

constitute an important aspect of pragmatic competence (Cheng, 2015) and apology is no exception.

In Ghana, Obeng (1999) conducted a study on apology in Akan and based on natural interaction to collect his data. He discovered that apologies in Akan culture are closely associated with the social rules of power. Although this study was on apology, the work was not conducted in Gurune. Since cultures differ, there is the need to conduct an examination of the speech act of apology expressions in Gurune.

Again, Agyekum (2015) conducted a research on political apology in the 4th Republic of Ghanaian contemporary politics from the year 2013 to 2015. The current study will explore a particular ethnic group, the Gurune, on their use of the speech act of apology expression. It is based on these gaps identified that the study seeks to conduct a pragmatic study of apology in Gurune, a language in the Upper East Region of Ghana.

1.3 Research objectives

The objectives of the study were to:

1. Examine apology strategies that exist in Gurune.
2. Identify the combined strategies that exist in Gurune
3. Explore aspect(s) of Gurune culture that might be evident in their apology expressions in Gurune?

1.4 Research questions

The study was guided by the following questions:

1. What forms of apology strategies exist in Gurune?

2. How are apology strategies combined in Gurune?
3. Which aspect(s) of Gurune culture is/are evident in their apology expressions?

1.5 Purpose of the study

Literature review has shown that speakers of different languages prefer different ways of apologizing. Also, speakers of some languages use a single category in most of their apologies, while speakers of other languages prefer to combine several categories of apologies in their strategies. Obeng (1999) conducted a study in Akan and discovered that in Akan it is difficult to see apology that consist of a single strategy. At most times they are either complex or compound.

1.6 Significance of the study

The findings of the study serve as a source of reference for both learners and teachers of Gurune culture and belief. The findings from the study also serve as a guide to researchers who are interested in cross cultural studies. This is because they reveal to other researchers aspects of Gurune culture that are evident in their apologies and responses to apology expressions that differentiate them from other speech communities. Moreover, the findings fill the gap between research on teaching and learning and provide valuable data for the development of pragmatic knowledge in Colleges of Education English/Ghanaian language learning.

1.7 Delimitations of the study

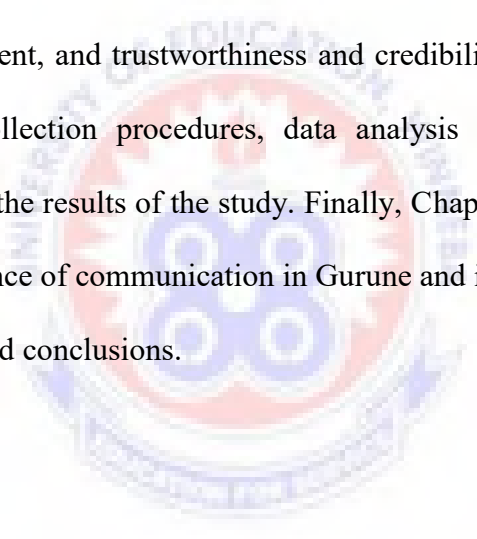
The study was delimited to a pragmatic study of apology in Gurune in the Upper East Region of Ghana (specifically Gurune speakers only). This study is delimited in that, though the work covers all the five dialects but not all the communities from the five dialects will be selected for the study. Only five communities (one community from each dialect) will be considered for the study.

1.8 Limitation of the study

The limitation that the researcher encountered is the readiness of participation. That is to say, some participants refused to partake in the study due to fear. Also, postponement of date and time for data collection became an issue to deal with. Since the role play involved two people, getting the participants in pairs was a challenge.

1.9 Organization of the study

The rest of the study is organized as follows: Chapter 2 presents literature review. Chapter 3 discusses the methodology of the study. This includes research design, population of the study, sample and sampling techniques. It further discusses the research instrument, and trustworthiness and credibility of the instrument. It also focuses on data collection procedures, data analysis and ethical considerations. Chapter 4 discusses the results of the study. Finally, Chapter 5 discusses the summary of findings, importance of communication in Gurune and its implications, followed by recommendations and conclusions.



CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

The chapter presents the literature review of the study. Themes covered in the chapter are: Pragmatic Competence, notion of culture, language and culture, high context and low context communication. The study also discusses speech act theory, and this entails Austin speech act theory, Searle's speech act theory, speech act and felicity conditions, speech and politeness theory. The theoretical framework adopted for the study is politeness theory. The study conferred about Leech theory of politeness was followed by Lakoff politeness theory and Brown and Levinson politeness theory. The study again elaborated on the concept of face. The study discussed definitions of apology and strategies of apology by scholars. Concerning empirical studies, the study throws light on cross cultural studies followed by studies in other languages and then studies conducted in Ghana.

2.1 Pragmatic competence

Pragmatics is simply about language in use. It is concerned with the relationships between linguistic forms and the users of those forms. Yule (1996, p. 3) defines pragmatics as being "concerned with the study of meaning as communicated by a speaker (or a writer) and interpreted by a listener (or reader). Consequently, it has more to do with the analysis of what people mean by their utterances than what the words or phrases in those utterances might mean by themselves. Pragmatics therefore examines language in use and its users. Pragmatics is the use of language in a speech situation in which the speaker uses language in order to produce a particular effect in the mind of the hearer. Crystal (1997, p. 301) views pragmatics as "the study

of language from the point of view of users, especially of the choices they make, the constraints they encounter in using language in social interaction and the effects their use of language has on other participants in the act of communication”. Levinson (1983) also describes pragmatics as the study of language from a functional perspective, that is, it attempts to explain facets of linguistic structure by reference to non-linguistic causes.

The term competence was introduced by Chomsky when he drew up his distinction between competence and performance. Chomsky identifies competence as grammatical “knowledge of language” while performance is the appropriateness of performed speech (Canale & Swain, 1980, pp. 3-6). This distinction has been influential, but has been criticized due to consequential disregard of sociocultural features of language. However, Chomsky’s distinction has been famously reformulated into communicative competence. Hymes (1972) presented the concept of communicative competence, but in the same way of Chomsky’s definition, as the speaker's knowledge and his/her ability to use it. Erton (2017) observes that the competence appeared to be a very broad concept including linguistic and sociolinguistic knowledge on the one hand and the ability or skill to use this knowledge for communicative purposes on the other.

Pragmatic competence is the ability to use language effectively in order to achieve a specific purpose and to understand language in context. One needs to be aware of the knowledge of sociocultural rules in order to use language effectively in a context. According to Wolfson (1989), Pragmatic competence involves the ability to understand and produce socially appropriate language functions in discourse as well as linguistic or grammatical knowledge. Fraser (1983) is of the view that pragmatic

competence is “the knowledge of how an addressee determines what a speaker is saying and recognizes intended illocutionary force conveyed through understated attitudes” (p. 30). This means that pragmatic competence goes beyond grammatical competence. Pragmatic competence is also seen as the ability to use language appropriately in a social context (Taguchi, 2009). It can never be overlooked in that when assessing interlocutor’s conversation, it is actually the skill which native speakers subconsciously use to define a native speaker or a non-native speaker as a successful communicator. This means that both interlocutors (speaker and a hearer) possess pragmatic competence in order to encode and decode information for effective communication.

Canale and Swain (1980, p. 27) set three major units that constitute communicative competence. These are sociolinguistic, grammatical and strategic competence. A communicative model of interaction basically aims at facilitating the combination of all these components that constitute communicative competence. Scholars acknowledge the importance of grammatical competence, but at the same time they argue that without paying attention to the sociolinguistic competence, sociocultural knowledge is not sufficient to ensure a successful communication. Canale and Swain (1980) have established a well-developed complementary model for understanding communicative competence. Similarly, Leech (1983) puts more emphasis on the sociolinguistic competence, which refers to the interlocutor’s ability to choose the appropriate linguistic formulae to realize a specific speech act. Based on Leech’s view, it is important for one to have exposure to acquire the cultural norms of a particular language or any possibility to live in such a cultural community to acquire the sociolinguistic competence. It is important for one to get exposed in order to gain

cultural familiarity for pragmatic competence since what is an appropriate topic of conversation in one culture may be unacceptable or inappropriate in another.

2.2 The notion of culture

Culture is the context within which we exist, think, feel and relate to others. It is the “glue” that binds a group of people together (Brown, 1994, p. 163). Here, what Brown is portraying is that culture is simply about our way of life and it is culture that brings the people together. In view of this, Herskovits (1955) is of the view that Culture comprises everything that is human made or a system of all meanings. Everything human made is regarded as artificial, therefore, what Herskovits is saying is that every artificial thing that is manmade should be seen as culture. Through language, we identify culture. In the opinion of Hall (1959), culture is communication and communication is culture. Based on this definition, it can be argued that communication and culture work hand-in-hand in that through communication we are able to express our feelings, beliefs, and taboos, and all these are regarded as culture. Lyons (1990) defines culture as a social knowledge that one acquires by virtue of being a member of a certain society. The speech act of apology is culturally based in that due to culture variations, interlocutors’ way of apologizing is influenced by their culture. Based on this notion, the study is very necessary as it portrays ways of expressing apology that also reflects cultural beliefs.

2.2.1 Pragmatics and culture

Pragmatics emerges through culture. This means that pragmatics is about language in use. The language in use belongs to a culture. Without culture, there will be no pragmatics and in the absence of pragmatics, there will be no effective communication. Before someone can claim to be pragmatic competent in a particular

language, she or he needs to be culturally competent in that language. Erton (2017) notes that cultural competence has to do with knowing culture, either in the native or target language, social structure, traditions, taboos, beliefs and their ways of doing things. Lyons (1990) is of the view that culture cannot be taught separately with its social values. Le (1978. P 14) indicates that when we come to the central question of 'competence' we have to ask: 'What is it an individual needs to know, in order to operate as a member of this society?' A society only exists in the competence of its members to make it work as it does; a language only exists in the competence of those who use and regard themselves as users of that language; and the latter competence is the essential mediating system for the former.

2.2.2 Language and culture

Language can be viewed as a verbal expression of culture. It is used to maintain and convey culture. Language provides us with many of the categories we use for the expression of our thoughts. It is therefore natural to assume that our thinking is influenced by the language which we speak. Emmitt and Pollock (1997) believe that language is a system of arbitrary signs which is used by a group of people in a society. Their view of language is in line with Crystal (1971, 1992) who explains language as the systematic, conventional use of sounds, signs or written symbols in a human society for communication and self-expression. Chase (1969) suggests that the motive of language use is to communicate with others, to reason and to form one's position and viewpoint in life. Here, Chase argues that without language there will be no communication (we cannot express our feelings or ideas for one to understand). To ensure effective communication, one needs to be pragmatically competent to understand the use of language in context.

Many scholars stress the close connection between language and culture. According to Brown (2000, p. 177), “a language is a part of culture, and a culture is a part of language, the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture”. Similarly, Freimuth (2006) notes that language is part of a culture, and a culture is part of language. Bryam (1889, p. 94) states that “the language holds the culture through the denotations and connotations of its semantics”. Based on their views, language and culture are intertwined. A particular language usually points to a specific group of people. When you interact with another language, it means that you are also interacting with the culture that speaks the language. You cannot understand one’s culture without directly accessing its language. When you learn a new language, you do not only learn its alphabet, the word arrangement and the rules of grammar, you also learn about the words in context. By doing that, there is a reflection of pragmatics. Pragmatics studies the language in its context and the relation between language and context that are grammaticalized, or encoded in the structure of a language. The context in this case can be the context of situation or context of culture.

2.2.3 High context and low context communication

The way we communicate with each other reflects our own cultural background and context. In some cultures, people tend to convey messages explicitly and implicitly; verbal and written words are the primary way to deliver a message. It is the speaker’s responsibility to deliver a clear message to the listener. In other cultures, among Gurune language and other languages like Akan, Ga and Ewe, messages are delivered through more indirect and non-verbal means. Key information is conveyed via context. It is the listener’s responsibility to understand the meaning by reading between the lines. The terms Low-Context Communication (LCC) and High-

Context Communication (HCC) come from the anthropologist Edward T. Hall (1976), who used them to describe the way in which human communication styles differ. According to Hall, in LCC, meaning is expressed through explicit verbal messages, both written and oral. In HCC, on the other hand, intention or meaning can best be conveyed through implicit contexts, including gestures, social customs, silence, nuance, or tone of voice.

In low-context cultures, what (content) is said is of primary importance, whereas in high-contexts cultures, how the message is delivered often matters more. According to Hall (1997), communicating within a high cultural context concentrates upon in-groups while engaging in a low cultural context focuses upon individuals. Saving face or avoiding loss of face is facilitated in less clear or more ambiguous discourse because if the addressee takes an utterance as face threatening the speaker can always resort to this ambiguity to clarify an alternative meaning which is already a possible implied meaning. Context has been considered as a key issue for all those interested in the social and cultural perspectives of language. Linguists realized that language should be established within a specific time and place since utterances might not be realized or understood without being involved within a dynamic account of meaning in verbal interaction.

2.3 Speech act theory

The Speech act theory is one of the elementary concepts in the study of pragmatics. The main aspect of speech act theory refers to the speakers' use of language to express different actions performed by themselves or others. The main focus for the present study is apology. However, apology cannot be dealt with without discussing speech act theory. Speech acts allows us to regulate and modify our

reality based on the power of words. Speech act theory does not only allow us to see language as an instrument of action but also a device for communication. People use language to perform different kinds of acts like warning, pledging, requesting, challenging, just to mention few, in different ways depending on the situation. When it comes to speech act theory, it is not only the words that simply say something; rather, the act does as well. According to Hassan (2014), Speech act means using language to do things, such as using words to perform the acts of promise, order, request, invitations.

2.3.1 Concept of speech act

Cheng (2005) pragmatic competence is achieved when speech acts are produced and understood appropriately in a given context. This is because, a speaker's intention and the effect it has on a listener is what defines a speech act. Bach (2014) points that several acts are performed at a go almost in any speech act and these are distinguished by different aspects of the speaker's intention: there is the act of saying something, what one does in saying it, (e.g. request or promise), and how one is trying to affect one's audience. As originally proposed by Austin (1962), three levels of speech act can be distinguished: locutionary acts, illocutionary acts and perlocutionary acts.

A locutionary act has to do with the simple act of a speaker saying something, (i.e. the act of producing a meaningful linguistic expression). It consists of three sub acts namely, a phonic act of producing an utterance-inscription, a phatic act of composing a particular linguistic expression in a particular language, and a hectic act of contextualizing the utterance-inscription. The first of these three sub acts concerns itself with the physical act of producing a certain sequence of vocal sounds (in the case of a spoken language), which is also called a phonetic act, or a set of written

symbols (in the case of a written language). The second refers to the act of constructing a well-formed string of sounds and/or symbols, be it a word, phrase, sentence, or discourse, in a particular language. The third sub-act is responsible for tasks such as assigning reference, resolving deixis, and disambiguating the utterance inscription. So for instance, Aku performs a locutionary act with distinct phonetic, syntactic and semantic features if she said to Kwao: “Please hand over the keys to me”. The term illocutionary act is virtually synonymous with speech act. It refers to the way in which a sentence is used to express an attitude with a certain function or “force” (called illocutionary force). For instance, if a lecturer, upon entering a lecture hall with closed windows, says *it is very warm in here*, the illocutionary act (the effective meaning conveyed) is *please open the windows*.

An illocutionary act can also be made explicit by the use of a performative verb formula. For example, a speaker can make explicit promise by introducing the performative verb, *I promise to indicate such*. A perlocutionary act or perlocutionary effect is an action or state of mind brought about by, or as a consequence of, saying something. In other words, the perlocutionary act is the consequent effect a speaker intends his utterance to have on a hearer. These include such acts as comforting, persuading, angering, inciting, or inspiring. So if in a noisy class a student says, can we have some silence, please? The illocutionary act (the meaning conveyed) is effectively be quiet, please, even though the locutionary act (the literal sentence) was to ask a question about having some order in the class. The perlocutionary act (the actual effect), was to cause the class to be quiet.

2.3.2 Austen's speech act theory

Austin (1962) introduced the theory of speech acts. Austin proposed three acts namely: “locutionary acts”, “illocutionary acts”, and “perlocutionary acts” (1962, pp. 94-99). Locutionary acts are acts that have to do with utterance performance. It is a form of uttering a meaningful linguistic expression. According to Hassan (2014), locutionary act deals with the meaningfulness of the created utterances and the skill of the listeners to understand the utterance. Illocutionary acts, also called illocutionary force and are only related to the speaker. These utterances are used to achieve a purpose such as “shut the door” which is understood by the hearer as an order (Hassan, 2014). According to Austin (1962), preliminary informal description made it clear that “illocutionary acts” can be captured by emphasizing that “by saying something we do something”. You are uttering the words and addition acting as well.

Perlocutionary acts are acts that when uttered, have an effect on the hearer. The acts are centered only within the hearer or listener. For instance, you are in a board meeting when the air conditioner is on and a member passes a comment like ‘I am freezing in here’. Considering the meaning and the grammatical rules of the language and the location at which the comment or statement was uttered, the speaker’s illocutionary effect could be that he or she is feeling cold, and the perlocutionary effect may be that they should put off the air conditioner. Austin (1962) claims that a perlocutionary act’s actual effect gets someone to do something or realize something or inspire, enlighten or persuade someone. Yule (1996) comments on the three acts by saying that if one has difficulty with forming the sounds and words to create a meaningful utterance, then one might fail to produce a locutionary act. If one understands the meaning of an utterance, but does not

understand its function, it means they failed to produce the illocutionary act. The illocutionary act is performed via the communicative force of an utterance.

Based on illocutionary acts, Austin developed speech acts into five categories and they are verdictives, exercitives, commissives, expositives, and behabitives. Verdictives speech acts are speech acts that make judgment. The propositional content of a verdict can be viewed as being either true or false but the verdict itself can only be viewed as being felicitous or infelicitous after it has been pronounced regardless of external truths (Austin 1962). Austen (1962, p. 152) states that things related to this category include verbs like “acquit, hold, calculate, describe, analyze, estimate, characterize, date, rank and assess”. Exercitive speech acts have to do with exhibition of one’s right. According to Austin (1962, p. 51), this category entails “appointing, voting, ordering, warning, advising, and ordering”.

Commissive speech acts are used by speaker to commit themselves into some future action. This kind of speech act can be performed alone or by a group of people. With commissive speech acts, the person is saying something while acting as well. Promises and other declarations of intent are prime examples of commissives (Austin 1962). This speech act entails promise, covenant, pledge and taking an oath. Expositive speech acts are acts about how a speaker’s words fit into the course of an argument. (Austen 1962, p. 150) identifies examples like report, emphasize, affirm, concede, illustrate, accept, identify, answer, object, class, describe and call interpretation of speech act. Behabitives speech acts are associated with social conduct and attitude in a community. Examples of this speech act include apologizing, (apologizing to someone you offended), congratulating (congratulating

someone for academic excellent performance), challenging (challenging someone in a debate), cursing (cursing someone for cheating you), condoling, and commending.

2.3.3 Searle's speech act theory

Austin's primary classification marked the beginning of a new field in pragmatics known as speech acts. However some scholars criticized it. Searle, who was Austin's student, was of the view that these categories contained several weaknesses and needed to be modified and improved. Searle (1999) argues that Austin's taxonomy is a classification of English illocutionary verbs, not illocutionary acts. His reason is that not all listed verbs are illocutionary verbs. For example, 'intend' 'sympathize' and 'mean to', obviously are not performative verbs. Based on this reason, Searle recommended constructing a categorization based on illocutionary point, direction of fit, and expressed psychological state, in order to define and distinguish different kinds of speech acts. Following this premise, he listed five categories of speech acts: representatives, directives, commissives, expressive, and declarations.

A declarative speech act is a form of speech act where people utter words by declaring in order to change the world by representing it as being changed. An example is a man and a woman who decide to marry and become one flesh. On the wedding day the pastor or priest comes out to bless and afterwards says 'I hereby declare you husband and wife. From that day, the couple begins to act as a wife and a husband where the woman assumes her responsibilities as a wife by cooking, washing, or cleaning the house. The man also assumes the financial role as a husband. This role-playing means the words uttered by the pastor have changed their way of

life from singlehood to husband and wife roles. Examples of declarative statements are:

- A. 'I hereby declare war in your country'.
- B. 'Henceforth I pronounce you husband and wife'.
- C. 'Per the constitution demanded I hereby sentence you to death'.
- D. 'I hereby name you Alice'.
- E. 'Per the evidence gathered, I hereby declare John Dramani Mahama as the president of Ghana'.

Commissive speech acts are utterances that speakers utter to commit themselves to act upon it as they have stated. According to Hassan (2014. p. 64), "this speech act commits the speakers to perform something in the future, as in the case of a promise which requires the speaker to accomplish what s/he promised". Example of commissives are:

- A: 'I will give you ten dollars for the book'.
- B: Because of my condition, I will be exercising every morning'.
- C: 'For my children's sake, I swear to tell the truth before the court'.

Directive speech acts make the listener or the addressee to do something like commanding, requesting, or suggesting. Examples of directive speech statements are:

- A: 'Shout up'. (Command).
- B: 'please madam, give me pen to write'. (Request).
- C: 'Why don't you sit down first then we offer you water'? (Suggestion).

The utterances indicate the speaker's intention. When you consider the utterance 'Shut up', it means the speaker is talking and the listener or the addresser is ordering or commanding the speaker to keep quiet. This is different from Example B in that with the B, the speaker is asking the hearer to give him or her a pen to write. By doing that, the speaker is begging by saying 'please', therefore, this is in a form of request to get something from the hearer. Example C is also different from A and B. Here, the addressee could stand to be offered water but the speaker is making a suggestion to sit before they offer him or her water.

Representative speech acts are used to assess someone. It could be in a form of assertion, claim, affirmation, state, denial, disclaim, assurance, argument, rebuttal, information, notification, reminding, or objection. In expressive speech acts, utterances are produced to portray the feeling of speakers. They are apology, gratitude, condolence, congratulation, complaint, lamenting, protest, boasting, complimenting, or praising. The study in question falls under this category of speech acts. Examples of expressive speech act statements are:

A: 'I am deeply sorry for breaking your cup, it wasn't intentional'. (Apologizing)

B: 'We are so grateful for making our day'. (Thanking)

C: 'She is the most beautiful girl in this community'. (Praising)

Based on the view of Searle (1976), Leech (1983) differentiated speech acts by considering the verbs that express them. Leech (1983) divided the verbs into the following categories: commissive verbs, directive verbs, assertive verbs, expressing verbs and rogative verbs. Searle's work on speech act is popularly known to have refined Austin's concepts. However, some scholars strike the differences between the

two concepts by noting that Searle emphasized on psychological speech acts and these interpretations have to do with intentions, emotion, and beliefs. Austin on the other hand emphasized on conventional speech acts.

2.3.4 Speech acts and felicity conditions

In realizing a speech act, there are constitutive rules that have to be met. In other words, whenever an illocutionary speech act is performed, a set of rules must be followed. Searle (1969, pp. 54-71) formulated these rules and they are called felicity conditions. These include essential conditions, which state what kind of illocutionary act the utterance is to count as and propositional content conditions, which specify contextual requirements, in this sense meaning the speaker's and the hearer's epistemic and volitional state. The last condition is one of sincerity, indicating which psychological state of the speaker will be stated by the speech act. For the appropriate use of the illocutionary force indicating devices, a set of semantic rules can be drawn from the felicity conditions in terms of illocutionary acts. Its appropriate use is dependent on the felicity conditions of the illocutionary act. The illocutionary effect is achieved when the felicity conditions are satisfied and the speaker uses the needed linguistic devices that express the related illocutionary force in normal communication circumstances.

2.3.5 Direct and indirect speech acts

Another classification of speech acts is related to whether they are direct or indirect. In the case of direct speech acts, there is a direct match between a clause type and an illocutionary force including explicit performatives. In the case of indirect speech acts, however, there is no direct match to the clause type and the illocutionary force. In other words, direct speech acts can be defined as acts in which the speaker

says what he means, whereas indirect speech acts entail acts in which the speaker means something more than what he says (Searle et al, 1980). Indirect speech acts are generally considered to be more polite than direct ones. In the case of an utterance like, “Can you open the door?”, for instance, two acts are realized - the direct question concerning the hearer’s ability to open the door; the indirect one a request to get access into the room. Demeter (2006) opines that the use of indirect speech acts is not rare or marginal and is employed so often that little inferencing is needed to establish the underlying intention.

2.4 Speech acts and politeness

Speech act theory is also closely related to the concept of politeness. Early studies on politeness claimed that this concept is universal (Brown & Levinson, 1987; Lakoff, 1973). According to Lakoff (1973), there are three main rules of politeness, namely “do not impose,” “give options,” and “make [the hearer] feel good – be friendly” (p. 298). Answering objections to the universality of politeness, Lakoff claimed that her theory does not contradict the fact that different cultures have different customs. Lakoff believes that what creates differences in the interpretation of politeness across cultures is the order in which these rules take precedence, one over the other. According to Brown and Levinson (1987), all members of a society tend to keep a certain image of themselves, an image that they call “face”. Brown and Levinson distinguish between two types of face; negative face and positive face. While the first one is defined as one’s desire that nobody impedes his or her actions, the second one implies that people expect their needs to be desirable to others, as well. Thus, those functions of language that are expressed with the help of speech acts are intended either to prevent a threat to the speaker’s or hearer’s face by being polite when requesting something, for example, or to recover, or save face in the case of

apologies (Staab, 1983). As far as apologies are concerned, Lubecka (2000) claims that they are face threatening, as apologizing means admitting that the speaker has done something wrong,. However, it is also face saving because if accepted, the apology is supposed to alleviate the offense of the speaker.

Many scholars still do not agree with the theory that the notion of face is universal. Studies have shown that Brown and Levinson's (1987) theory of face does not apply to Japanese (Matsumoto, 1988) or Chinese speakers (Gu, 1990), which leads to the conclusion that the notion of face may be culture specific. Thus, according to Matsumoto (1988), the Japanese, unlike Europeans, do not define themselves as individuals, but as belonging to a group based on rank relationships. Thus, saving face, for example, means something else than caring for the individual's well-being. Similar claims have been put forward by Gu as well. In the Chinese culture, politeness is more than what Brown and Levinson mean, in that it is a social norm whose infringement brings along social reprimand. This leads to the fact that for the Chinese, negative face is never threatened, as speech acts such as offering or inviting would never be considered as threatening to one's face. According to Gu (1990), for the Chinese "politeness exercises its normative function in constraining individual speech acts as well as the sequence of talk exchanges" (p. 242). Consequently, as speech acts are linked to this concept of face, using the wrong speech act in cross-cultural communication can have as a cause the differences in the perception of face that each culture has.

In light of such findings, Nwoye (1992) believes that it is necessary to subclassify the concept of face into "individual face" and "group face." Thus, individual face "refers to the individual's desire to attend to his/her personal needs and to place

his/her public-self-image above those of others” (p. 313), while group face “refers to the individual’s desire to behave in conformity with culturally expected norms of behaviour that are institutionalized and sanctioned by society” (p. 313). Nwoye has also shown that in some cultures, in light of this reclassification of the notion of face, speech acts such as requests, offers, thanks, and criticisms are no longer face threatening acts. For example, in the culture of the Igbo, people follow a system where the sharing of goods and services is a norm. Fraser (1990) has argued that language functions and actions that are considered to be polite under normal circumstances in human interaction may not be so under contextually determined factors. For example, people who are being much more polite than the social norms would call for could be considered, according to Fraser, arrogant, disrespectful, and even impolite.

Another problem that speech acts raise in connection with politeness is the fact that some speech acts seem to be impolite by their nature, such as orders or commands, while others are polite by nature, such as offers or invitations (Leech, 1983). Thus, according to Leech, when we talk about speech acts, “we must distinguish between positive politeness, which increases the politeness in the case of inherently polite speech acts, and negative politeness, which reduces the impoliteness of inherently impolite public-self-image above those of others” (p. 313), while group face “refers to the individual’s desire to behave in conformity with culturally expected norms of behavior that are institutionalized and sanctioned by society” (p. 313).

2.5 Theoretical framework: Politeness theory

There are many scholars who have conducted research on politeness and the following are some of them.

2.5.1 Lakoff's theory of politeness

Lakoff is among those who first conducted studies on politeness. Lakoff (1990, p. 34) defines politeness as a system of “interpersonal relations” which functions to facilitate communication by diminishing the option of conflict and confrontation that are intrinsic in all human interaction. She is viewed as the founder of Politeness theory as she was the first linguist to explore politeness within the field of Pragmatics (Elen, 2001, p. 2). Lakoff focused her theory of politeness by adopting Grice's conversational maxims, which were measured by their universal constructs. She expanded Grice's view and projected two basic rules which are (1) be clear and (2) be polite. Lakoff is of the view that that grammar is not only the acceptability and the applicability of grammatical rules, but include the pragmatic aspects as well (1975, p. 296). Based on the rules of politeness, Lakoff (1973) considered the significance of pragmatic competence in her theory as she tried creating integration with Grice's conversational maxims. Under her first rule, be clear, she included Grice's maxims for the reason that they are mainly related to the intention of making speech clear. Lakoff (1973) argued that clarity permits a speaker to be clear in his speech and communicate his message clearly.

Therefore, since Grice's conversational maxims are mainly concerned with the message communicated clearly without ambiguity, Lakoff (1973) listed them under her first rule. On the other hand, she is of the view that the second rule in her theory, focuses on the social factors that govern the communication among interlocutors in a particular situation. As a result, these two rules may have the same effect though they are fundamentally and functionally different. For this reason, Lakoff (1973) made a clear distinction between them in that the first rule concerns Grice's maxims, while the second rule of politeness was classified into sub rules, which are *don't impose*,

give options, and make a feel good and be friendly (Lakoff, 1975). She explains that the first sub-rule is related to the distance and formality that join participants of the same or different societies together in a certain act of communication. While the second takes into account the deference when addressing others. The last focuses on the hearer feeling through interaction in that it is necessary for the speaker to be friendly with his hearer.

Some scholars have criticized Lakoff theory of politeness for not fit as a universal theory and the reason was that the terms of politeness used in these theories were not integrating each other, which is necessary and important in social relationships among interlocutors (Brown, 1976, p. 246). Similarly, Tannen (1984) argues against the universality of Lakoff's (1973, 1975) rules of politeness with the reason that her use of terms such as 'informal' and 'aloof' were questionable. Reiter (2000, p. 7) observes that Lakoff's rules about politeness could be universal to all cultures but what contradicted her universality of politeness was that when she modified her theory, she did not distinguish her terms from each other. For instance, she confused 'formality' with 'aloofness,' 'deference' with 'giving opinions,' and 'camaraderie' with 'showing sympathy.' Reiter (2000) emphasizes the need to clearly define aloofness, deference, and camaraderie, abstracted from formality and showing sympathy. Furthermore, since politeness is a universal phenomenon and requires a non-finite number of rules to account for, it is not adequate to generalize her rules of politeness to all cultures and languages as they are limited and not universal.

2.5.2 Leech's theory of politeness

Leech's approach to linguistic politeness forms a general pragmatics. He conceptualizes general pragmatics as the general conditions of the communicative use

of language. He suggests two pragmatic systems: (1) pragmalinguistics and (2) sociopragmatics. According to Leech, pragmalinguistics “considers the particular resources which a given language provides for conveying particular illocutions” while sociopragmatics “studies the more specific local conditions on language use” (1983, p. 11). Through pragmatics, people develop the skills to behave in a society so that in its development many people developed some theories of pragmatics to support their skills in communicating. One of the scholars is Leech, who developed the Politeness Principles (PP) theory.

Leech’s notion of Politeness Principle is to minimize the expression of impolite beliefs, and there is a corresponding positive version or maximizing the expression of polite beliefs which is somewhat less important. He projected it to produce and comprehend language grounded on politeness. The purpose of politeness principles is to establish a feeling of community and social relationship. Further, Leech proposed six maxims; Tact Maxim - minimizing cost to other and maximizing the benefit to other. In this maxim, the speaker minimizes the cost and correspondingly maximizes the benefit to the listener. Generosity Maxim - self-oriented in that it minimizes benefits to self and maximizes cost to self. Approbation Maxim - minimizing dispraise of others and maximizing praise of others. This maxim is used to avoid saying unpleasant things about others, especially to the hearer. Agreement maxim - minimizing the expression of disagreement between self and other and maximizing the expression of agreement between self and other. The disagreement in this maxim is usually expressed by regret or partial agreement. Sympathy Maxim - minimizing antipathy between self and other and maximizing sympathy between self and other.

2.5.3 Brown and Levinson's theory of politeness

Brown and Levinson's (1987) theory of politeness is the most prominent theory that most researchers rely on to conduct most of their studies on politeness. Brown and Levinson (1987) based their theory on Goffman's (1955, 1967), who first introduced the concept of face and indicated its importance and necessity in any particular social interaction (Brunet et al., 2012). However, Brown and Levinson (1987) were more apparent in their treatment of face. The theory mainly focused on how politeness is expressed to protect participants' face. They emphasized two ways of portraying the concept of face. The first way dealt with face from positive and negative points of view, while the second concentrated on the claim that positive and negative faces represent interlocutors' steady wants.

Brown and Levinson (1987) further extended their notion of face into politeness. They viewed politeness as a concept with two features: positive and negative. Positive politeness is used to refer to what can be communicated to fulfil the wants of positive face while negative politeness functions in two ways. First, it can be expressed to save the interlocutor's face negatively or positively, and second, it can be expressed by achieving the requirements of the negative face by the way of showing respect to the addressee and bearing in mind that his rights must be respected and "not to be imposed on" (Kitamura, 2000, p. 1). In this regard, for interlocutors to maintain their face, they cooperate with each other in any social communication as the need to maintain everyone's face relies on others (Wijayanto et al., 2013). Brown and Levinson (1987) proposed strategies of politeness to protect speakers' face when expressing their speech acts in an interaction. According to them, their strategies may be universal to help speakers to consider social factors involved with the speaker maintaining others' face through his use of speech acts. The importance of social

factors in clarifying politeness strategies has compelled the researchers to shed light on them before explaining politeness strategies.

2.5.6 The concept of face

Due to individual differences, everybody has a way of carrying himself or herself in a community to be seen by others. Brown and Levinson (1978) define 'face' as "the public self-image that everyone wants to claim for himself" (p. 61). Deduced from this definition, face is simply a public self-image of an individual. The face represents the image a person projects in his or her social contact with others in a group, gathering, or community. Brown and Levinson identify two forms of face "positive face and negative face" (p. 13). Positive face is the need to be respected and appreciated while negative face is the desire not to be disturbed by others. In every human relationship, people compete against one's wish and wants due to individual differences and this may bring about what Brown and Levinson call Face Threatening Acts (FTAs).

Brown and Levinson (1978) developed a theory of the relationship between the intensity of FTAs and linguistic manifestation of politeness. In human interaction when people use speech acts in apologizing, thanking, or requesting, there are certain sociocultural factors that influence the way they produce these acts. Brown and Levinson propose three sociocultural variables: rate (R), Distance (D) and power (P). They claim the intensity of FTAs is expressed by its weight. The weight can be equated to $W = R + D + P$. The rate (R) stands for rate of imposition. One of the variables affecting the speech act utterance is referred to as imposition (R). Brown and Levinson (1987) mention the notion of imposition in terms of their politeness theory and state that some speech acts might place high imposition on the hearer so

that S will probably choose a more polite version of that act in order to mitigate the speech act. And, in cases where (R) is low, S might prefer to utter more conventional realization of that act. Brown and Levinson (1988) argue that the higher the speaker judges the total weight of imposition, the more indirect the speaker's strategy will be. They claim that every rational speaker would want to reduce the threat to his/her own face as well as the hearer's face and thus choose the appropriate way of realizing the speech act according to the estimated risk of face loss in the situation. Thomas (1995) argues that speakers tend to use a greater degree of indirectness with people who have more power or authority over them. The reason for this, she argues, may partly be that the hearer may have the authority to influence the speaker's situation in some way, for example, in an employer-employee situation, the employer has the authority to influence the employee's career. This parameter is unlike the other parameters where the degree of (R) may change from culture to culture.

Another micro-social variable that is significant when deciding on a realization pattern is the degree of familiarity or distance (D) between the interlocutors. Acquaintances will use different realizations than friends who know each other very well. Again, cultures vary in to what extent (D) is important in uttering a speech act. The Distance (D) is about the social distance between the speaker and the hearer. Distance has a great influence when it comes to the speech act of apology. For instance, when the social distance is close, interlocutors find it easy to render an apology and when the social distance is wide they render an apology with less ease. When the addressee is a sister, the social distance is less and when the addressee is a neighbour, the distance becomes more. Same happens when the addressee is a stranger. Here, the distance is more and less when the addressee is a neighbour. Mills criticizes Brown and Levinson's social distance variable as being

limited in that for classifying interlocutors into stranger and familiarity. Whereas the stranger is socially distant, familiarity has to do with socialness close. Mills' critique is that, Brown and Levinson overlook natural social relationship between the interlocutors. In Africa, especially the Western and the Eastern parts, younger people respect older ones due to the culture. Mills argues that age is a social variable which Brown and Levinson do not state. Kadar and Mills (2011) also argue that when it comes to age, the factors of gender and social status can have effect based on polite conduct in cultures.

Mills criticizes the social distance variable as being stable. For him, this suggests that the interlocutors are classified into socially distant (stranger) or socially close (familiar), which ignores the dynamic nature of the social relationship between the interlocutors. Additionally, Mills (2003a) criticizes Brown and Levinson's model for not including the social variable of age as a negotiable factor. With regard to this, she found different perceptions of politeness between older and younger generations. Pecchioni, Ota & Sparks (2004) stress that social Power (P) is another social variable that influences the use of speech acts. Power (P) is a social parameter referring to the degree to which the speaker (S), participating in the interaction can impose his/her plans at the expense of his/her interlocutor's plans. The variable power (P), according to Brown and Levinson (1978), should be seen as an integral part of a role set. The degree of (P) is culture-dependent; certain social roles may be perceived having high (P), whereas in the same situation in another culture, it may be lower. This means that social power determines whether the addressee or speaker is a subordinate or superordinate. When the speaker has power over the listener, rendering an apology will be different from when the listener has power over the speaker. This is mostly found in Africa, specifically Ghana, due to the way we respect people of high status

like chiefs. Agyekum (2004) claims that among the Akans, people of high class like chiefs, traditional leaders, and politicians are respected in a society. People of high status are normally addressed by their titles in order to save face. Failure to do that by a subordinate is said to be disrespect and call for punishment. Mills once again argues that social power should be assessed over the interaction as a whole and not based on somebody's position in a certain posture (Mills, 2003a)

2.6 Concept of apology

The speech act of apology has been the subject of numerous studies that have attempted to clarify what exactly an apology is and to portray different ways in which apology can be classified, as well as how this particular speech act is performed and perceived both in English and in different languages around the world. The following sections would provide an overview of these issues. Just as in the case of speech acts, different scholars define apologies in different ways. Also, as there are different types of speech acts, there are different types or categories of apologies, as well. Some of these categories overlap in the different studies, yet other ones are unique to certain studies, mostly according to the specific features of the different populations used.

2.6.1 Definitions of apology

Goffman (1967) is of the notion that an apology is viewed as a corrective act that aims at reestablishing the social harmony and unity among interlocutors. Holmes (1990, p. 156) sees an apology as "...a speech act addressed to the [hearer's] face-needs and intended to remedy an offence for which the apologizer takes responsibility, and thus to restore equilibrium between the apologizer and the person offended". Here, Holmes implies that the definition of an apology cannot be effective when one does not consider the possibility of a speaker to apologize for someone else'

act. Fraser (1981) is of the view that apology is at least taking responsibility for the violation and displaying regret for a committed offence. Similarly, Kasper (1993) sees an apology as an act to repair social relational agreement after the offence is committed. Obeng (1999) observes that an apology preserves the social balance among and between ethnic groups and nations. His view is in line with Cohen (1996) who suggests that an apology maintains an emotion of warmth and unity between interlocutors. Leech (1983) views an apology as an effort to restore an imbalance between the speaker and the hearer created by the fact that the speaker committed an offence against the hearer. According to him, an apology needs to be successful in order for the hearer to pardon the speaker, and thus reestablish the balance.

Edmondson et al (1984) also sees an apology as a face saving act since it maintains the person's face. Blum-Kulka and Olshtain (1984) on the other hand note that an apology causes a face-loss to the speaker since the person recognizes the act that has already occurred or yet to occur and by apologizing, the addresser becomes aware and intends to remedy the problem. Bergman and Kasper (1993) define an apology as a "compensatory action to an offence in the doing of which S was casually involved and which is costly to H" (p. 82). In addition, Demeter (2006) states that the cost can be in terms of losing face or a severe misunderstanding. An action, in Bergman and Kasper's terminology, that is considered very serious in one culture, may not require an apology at all in another culture (Demeter, 2006).

Owen (1983) stated that apologies are remedial moves that follow a priming move on the part of the person who expects the apology, which is a move that triggers the apology. Demeter (2006) views Owen's notion of apology as the most limited concept with the view that his definition is that he restricts the use of the term apology

to only those utterances that actually contain the explicit phrases *I'm sorry* or *I apologize* and variants of these. Trosborg (1995), based on Owen's definition, broadens an apology by including other utterances that express apologies and not the ones that express explicit apologies. In her view, Trosborg views an apology to have a corrective function. This function is the one that differentiates them from showing gratitude, congratulating, or complimenting. Brown & Levinson (1987) intimate that an apology is a negative politeness strategy. Apologies are assumed to redress face-threatening acts to the speaker's positive face; the speaker indicates regret doing the threatening act. Consequently, this will incur a face loss to some degree on the part of the speaker.

Brown and Levinson (1987, p. 70) define apologies as "acts that express negative politeness". Their definition came under the classification of positive and negative politeness. In addition, Marquez-Reiter (2000) identifies an apology as a compensatory action for an offence committed by the speaker which has affected the hearer (p. 44). All these definitions agree on one principle; that is, an apology is made when there is an offence and this offence occurs due to the violation of the social norms prevailing in a specific area. However, from the definitions, it is obvious that scholars have different views of apology and this is as a result of culture variation. This points to the fact that one cannot conclude that apology strategies or expressions are same across languages and that it is based on this view that the present study is significant in revealing the way apologies are rendered in Gurune.

2.6.2 Forms of apology

We all make mistakes or hurt others' feelings. After causing displeasure and try to make amends, we apologize for forgiveness. Without an offense, there will be

no apology. This indicates that “the necessity of apology is based on the existence of offense” (Hassan, 2014, p. 51). Gurune speakers are people who highly regard apologies and they believe that human beings are fallible and for that matter, they cannot live without rendering apologies. There is a popular wise saying in Gurune that, **nɛra n tuuri a tadaana gee dagi tia** meaning ‘it is not an animal that offense human being rather, human being that offense his/her follow human’. Based on this saying, the speakers see apology to be part of them that they do not hesitate to apologize to one another since that is the only mechanism to remedy an offense. Hassan (2014, p. 55) regards an apology as a powerful speech act that has the ability to heal the interlocutors after committing an offense.

A person who does not know how to apologize is seen as an uncultured person, and such a person is not regarded as a human being among the Gurune speakers. Based on this notion, there is a saying in Gurune language that **duɲa ma’a n ka mi n tuu ya** meaning ‘it is only an animal that does not know I am sorry’. A person who has children can confirm that apologizing is not something which comes naturally; it has to be learnt and it is part of Gurune culture. Great efforts go into teaching children to say *sorry*. In Gurune, for instance, children are taught by their parents to apologize whenever they offend an elderly person, a stranger, a colleague, or a friend. Parents and families teach their children forms of apology in Gurune to ensure peace and harmony in their communities. Some of these forms are **gaafara** ‘sorry’, **zaam zaam** ‘sorry’, **soso** ‘sorry’, **n tuu mɛ** ‘I made a mistake’, **n ka baɲɛ mɛ** ‘I didn’t know’, **di sugeri** ‘exercise patience’, **dikɛ peɲɛ ma** ‘forgive me’, **dikɛ daasi ma** ‘forgive me’, **zɔ n nim bu’ɔ** ‘have pity on me’.

These forms can further be demarcated into short and long ones. Examples of long forms are **n tuu mɛ** ‘I made a mistake’, **n ka baɲɛ mɛ** ‘I didn’t know’, **di sugeri** ‘exercise patience’, **dikɛ peɲɛ ma** ‘forgive me’, **dikɛ daasi ma** ‘forgive me’, and **zɔ n nim bu’ɔ** ‘have pity on me’, **n ka nɔŋɛ** ‘it was not intentional’. The short forms are **gaafara** ‘sorry’, **zaam zaam** ‘sorry’, and **soso** ‘sorry’. Some of these short forms of apology in Gurune are also found in to be used among the Akans. For example, Sodoke (2017. p. 24) is of the notion that Akan parents teach their children to say *meda wo ase*, when they receive gifts from another and say *kafra/kosɛ* when they hurt others. In the Akan language, **kafra/kosɛ** are same like **gaafara** ‘sorry’, **zaam zaam** ‘sorry’, and **soso** ‘sorry’.

Sometimes, Gurune speakers go beyond oral apology. For instance, it is expected of Gurune children to respect parents or aged people and for that matter, it is forbidden for a child to offend the parent or an elderly person. When a child commits an offense or hurts the parents or an elderly person, such a child is not expected to only say sorry. The understanding is that, using oral apology alone is not enough to compensate someone who gave birth to you or old enough to give birth to you. After expressing apology orally, he/she is expected to give a guinea fowl to the parents for compensation. A guinea fowl is regarded as an animal of value, and is used to perform many rituals. When the child refuses to apologize to the parents, it is believed that, such a child has brought upon himself a great curse. Therefore years to come the children of the offender will revenge by doing same to him/her (the offender). This is seen as a generational curse.

2.6.3 Apology strategies

The way apologies are classified depends on the way they are defined. Thus, the diversity in apology definitions also brings about diversity in apology classification. Cohen and Olshtain (1981, p. 119), Olshtain and Cohen (1983, pp. 22-23) and Blum-Kulka and Olshtain (1984, p. 207) conducted apology based on five strategies and they are “an illocutionary force indicating device (IFID), an expression of responsibility, giving an account or explanation of cause of violation, an offer of repair, and a promise of forbearance”. Holmes (1990) cited in Abidin (2016) classifies apology strategies into four main types with eight subcategories. Holmes modified Olshtain and Cohen’s (1983) taxonomy. The super four categories are: explicit expression of apology, explanation or account, acknowledgement of responsibility, and promise of forbearance.

Holmes deemed it necessary to rearrange these strategies in order to make them clearer. Thus, under *explicit expression of apology*, the sub-categories entail offer apology/IFID, express regret, and request forgiveness. Within the second super category *explanation or account*, an excuse or justification is found. The third main category *acknowledgment of responsibility* contains accept blame, express self-deficiency, recognize H as entitled to an apology, express lack of intent, and offer repair/redress. The fourth and final category is *promise of forbearance* (Holmes, 1990, p. 167). Still on the strategies of apology, Trosborg (1995) distinguishes five categories. She discovered that apologetic strategies can be divided according to either the speaker acknowledges whether an act is needed to be apologize or not. The first two categories come from the speaker’s not accepting that an apology is necessary, and are explicit denial and implicit denial. The remaining three categories

are the result of the speaker accepting the fact that there is a need for an apology where we have trying to justify, blame someone, or attack the complainant.

Bergman and Kasper (1993) distinguish seven different apology categories. According to them, the most commonly used seems to be the Illocutionary Force Indicating Device (IFID) such as *I'm sorry*. The other strategies are intensified IFID ("I'm terribly sorry"), taking responsibility ("I haven't graded it yet"), giving an account of the reasons that led to the action that requires an apology ("I was suddenly called to a meeting"), minimizing the effects and severity of the action ("I'm only 10 minutes late"), offering repair or compensation ("I'll pay for the damage"), and verbal redress ("It won't happen again"). The last one seems to be very close to the minimization category, if we take into account the example used by the authors, "I hope you didn't wait long" (Bergman & Kasper, 1993, p. 86).

Owen (1983) classifies apologies based on the type of utterance they incorporate. Owen discovered three types and they are (1) one that incorporates "apology," or "apologies," (2) one that incorporates "sorry;" and (3) one that is created by the phrase "I'm afraid" followed by a sentence. Owen merged apologies in the broader context of primary remedial moves. Thus, there are seven strategies for primary remedial moves: assert imbalance or show deference, assert that an offence has occurred, express attitude towards offence, request restoration of balance, give an account, repair the damage, and provide compensation (Owen, 1983, p. 169). The first four are grouped under non-substantive strategies, the second one, a semi-substantive strategy, while the last two are substantive strategies. According to Fraser (1981, p. 263), for an apology is viewed as convincing, the offender has to use a combination of two or more of the following nine strategies:

1. Announcing that an apology is forthcoming through clauses like (I hereby apologize);
2. Stating the offender's obligation to apologize with words like (I must apologize);
3. Offering to apologize to show the sincerity of the act with sentences like (Do you want me to apologize?);
4. Requesting the acceptance of the given apology with clauses like (please accept my apology for);
5. Expressing regret for the offense through the use of intensifiers like (terribly or so sorry);
6. Requesting forgiveness for the offense; the offender is asking the offended person to let go of the offense committed. (Please forgive me)
7. Acknowledging responsibility for the offending act; when the offender apologizes by acknowledging the fact that it was her or his fault (it is all my fault, if I had given the book to you wouldn't have gotten lost)
8. Promising forbearance; when an apologizer commits herself or himself by telling the offended person that it will not happen again. (I promise you that will never happen again).
9. Offering redress to show that the offender really regrets the offense with offers like (please let me pay for the damage I have done).

Under the main strategy explicit expression of apology, there are three subcategories and these are 1. an offer of apology, 2. an expression of regret, and 3. a request for forgiveness. There are no subcategories under explanation or account and promise of forbearance. Fraser subsumes five sub categories under acknowledgement of responsibility: 1. accepting the blame, 2. expressing self-deficiency, 3. recognizing

deserving apology, 4. expressing lack of intent, and 5. offering repair. Due to cultural differences, the strategies are different from one study to another as they stretch to seven strategies by Trosborg (1987) and to nine strategies by Fraser (1981). This flexibility in classifying apology strategies paves way for other strategies to come into existence and re-categorized and for that matter, Gurune cannot be exempted. Wolfson (1989) and Meyer (1998) are of the view that new empirical studies are needed in order for apology speech acts in other languages to be promoted so as to understand the social/cultural values and beliefs that give more information about the performance and the interpretation of the speech acts in these languages. Regarding the present study, five strategies are adopted from Blum-Kulka, House and Kasper (1989). These strategies are offer of repair, illocutionary force indicating devices, taking on responsibility, promise of forbearance, and explanation or account.

2.6.3.1 Offer of repair

In this apology strategy, offenders indirectly acknowledge the responsibility and try to correct the wrong situation by offering redress or payment in return to show that they (offenders) really regret the offence. They apologize with offers like *please I will buy you a new glass*. Because the offender feels that he/she is responsible for the offence, and to show remorse, he/she would repair the damage caused by replacing it. Hassan (2014) is of the view that this strategy is mostly related to a materialistic damage that threatens somebody's face depending on the social distance between the offended and the offender. In English apology speech acts, it is typically said like *I'll buy you a new one*. Marquez-Reiter (2000) notes that this strategy is only fit for actual damage. Thus, it cannot be used with non-materialistic offences when the hearer's feeling is hurt or damaged. According to Scher and Darby (1997), an offer of repair is described to be of symbolic function, as it works as a technique of self-punishment.

Some scholars like Chang (2008) and Faerch and Kasper (1984) argue that another name for offer of repair is called *compensation*.

2.6.3.2 Explanation or account

Under this type of apology strategy, offenders show remorse by trying to justify what actually happened. This type can be seen as a detailed strategy described as compared to rest. Hassan (2014) observes that this type of apology strategy comes as an independent strategy or accompanying the IFIDs or other strategies to make them more effective ones and is often made to clarify the IFIDs. The more explanation is made, the more sincere and effective the apology is.

2.6.3.3 Taking responsibility

This happens when the offender apologizes by acknowledging the fact that it was his or her fault (e.g. it is all my fault, if I had given the pen to you it wouldn't have gotten lost). Hassan (2014, p. 75) intimates that “this type of apology is culture-specific as it requires admitting the offender's fault”. Considering culture differences, House (2005) opines that Germans use more frequent responsibility expressions than English subject and that they are typically verbose in expressing responsibility. Nuredeen (2008) classifies taking responsibility into: explicit responsibility acknowledgement and implicit responsibility acknowledgement. Olshtain and Cohen (1983) add another apology strategy and it is semantic formulae; which is concern for the hearer (i.e. apology receiver). In doing so, the apology is represented by six strategies. These serve as a modification of Fraser's (1979, 1981) semantic formulae with regard to apology speech act.

2.6.3.4 Illocutionary force indicating device (IFID)

The IFID is the acronym for illocutionary force indicating device. According to Wipprecht (2004), the use of the IFID as an explicit expression of apology shows the acceptance of the need to apologize on the speaker's side and also the acceptance of the cost to do so. Intensifiers are also usually used in apologies, strengthening the apology, increasing support for the hearer, and indignity for the speaker. This intensification is usually internal to the IFID, in the form of such expressions as "very" or "truly." This strategy is particularly used by lower status people in order to encourage a stronger and more sincere interpretation of the apology (Olshtain, 1989). Apologies are sometimes downgraded by minimizing the offense, for instance, "I'm sorry, but still, you shouldn't be so sensitive" (Olshtain, 1989) or proposing self-justification (Kitao, 2012). Olshtain and Blum-Kulka (1983) argue that the IFID realizations in languages are indicated differently between English and Hebrew. Their view was that for instance, in English, the explicit IFIDs are represented by the performative verbs such as (be) sorry, apologize, excuse, forgive, pardon, and regret, whereas in Hebrew, the most conventional realization of apology is represented by the word *slixa*, meaning *forgiveness*.

Based on the size of offence, IFIDS might be divided into *flat* IFIDs when the apologizer uses only a common ritualistic such as "sorry" as the only apologetic strategy, and *compound* IFIDs when accompanied by other strategies and sub-strategies. However, Ide (1997) is of the view that an IFID might be of multifunctional task as in the case of Japanese 'Sumimasen' to express thanks and apology together according to the situation. This researcher's own classification will be adopted in the present study with regard to the IFIDs. The occurrence of IFIDs depends on the extent of the offence. For instance, Trosborg's (1987) data showed

different results in using the IFIDs as her data witnessed low occurrence of the formulaic expressions of apology (i.e. IFIDs) due to the severity of offences covered in her study as she explained. Thus, it is expected that the flat IFIDs are usually consistent with small-sized offences, whereas the compound IFIDs are more associated with big-sized offences.

2.6.3.5 Promise of forbearance

Promise of forbearance is when an apologizer commits herself or himself by telling the offended person that it will not happen again (I promise you that will never happen again). This strategy is considered a promise for future correction of the wrong doing that has happened. This means that the promise of forbearance strategy is related to only the future. It is like taking an oath by repenting from a sin and assuring the offended person that the incidence will never occur again. To Trosborg (1994), the apologizer promises not to repeat the offence in the future in one way or another. Therefore, the success of this strategy is conditionally based on the offender's future behaviour.

In English, it is typically expressed by “this won't happen again” (Blum-Kulka & Olshtain, 1984, p. 208). It is sometimes associated with the performative verb “promise”, such as “It won't happen again, I promise” (Trosborg, 1994, p. 383). Scher and Darby (1997) believe that the promise of forbearance makes the apology more effective when the offender assures the offended not to repeat the wrongdoing. It might be argued that the promise of forbearance is like repenting for a sin where promises are made not to do it again. This means that the offender is aware of the violation s/he has committed. Therefore, s/he would be keen on correcting that

mistake in the future by promising not to repeat it. It is therefore a future behaviour-based strategy.

Jebahi (2011) conducted a study in Tunisian using 12 strategies. He used a DCT and discovered that *statement of remorse* was the highest occurring strategy (64.9%), followed by account strategy (51.5%), denying responsibility (24.8), intensification (12.2), assuring responsibility (10.20), invoking Allah's name (9.1%), and offer of repair (3.7). Whereas the other four strategies recorded the lowest rate of occurrence, labelled as (0.3%), (0.5%), (0.6%) and (0.7%) for the strategies of humour, blaming the victim, minimization and self-castigation respectively. Obeng (1999) examined apologies in Akan through natural interaction and found that it is difficult to find an apology that consists of a single strategy in Akan. At most times they are either complex or compound. The complex ones are the combination of explicit and implicit strategies and the compound ones combine two or more implicit apology strategies. The current study takes into consideration, which strategy is mostly used among the Gurune as well as how the speakers combine their strategies.

2.7 Empirical studies

For the past years there have been numerous studies conducted on the speech act of apology from different countries. The greatest number of these studies looked at the way one apologizes in English, both with native and non-native speakers. Nonetheless, there are other studies that have investigated the perception and production of apologies in different languages. These are discussed in the following section:

2.7.1 Cross-cultural studies

Abidin (2016) conducted a research on apology strategies used by Iraqi EFL University Students. The aim of the research was to explore apology strategies of English used by the students, apology strategies in Iraqi Arabic, and the pragmatic strategies of Iraqi EFL students in relation to the use of apology as a speech act. The quantitative data were obtained from fifty-five Iraqi FL students using Discourse Completion Task Questionnaires (DCTQs) while the qualitative data were obtained from individual interviews carried out with 12. The findings showed that Iraqi EFL students used a variety of apology strategies, and they were found to be well aware of how to use adequate apology forms to meet the requirements of specific situations and relationships. Again, they felt the need for explaining and avoiding interpretation of their response as an apology.

In another instance, Tamanaha (2003) conducted a study on apology in Japanese and English. According to the study, native speakers of English used more rational strategies while native speakers of Japanese used more emotional ones. For example, the Japanese speakers would express remorse and use explicit expressions of apology while the American speakers would give an explanation or justification for the offence and then use an explicit apology. Barnlund and Yoshioka (1990) examined apology with Japanese and American speakers. The results suggest that Japanese speakers used more direct and extreme apologies while Americans were more indirect. Demeter (2006) conducted a study on apology in Romanian language to examine the differences and similarities between Romanian and English concerning the way speakers apologize. The instrument used for the study was discourse completion survey. The researcher adapted 10 situations from the show for which the respondents had to provide an apology in their native language. The situations for the

survey were taken from the American TV show and then translated into Romanian. The respondents were 158 (155 females and 3 males) students at a public university in Romania. The findings were that Romanian speakers tremendously preferred to use more than one category when apologizing.

Thijittang (2010) conducted a study of the apology strategies of the English of Thai University Students. The study aimed at examining cross-cultural pragmatics by focusing on apologies in Thai and English and investigating the production of interlanguage apologies of Thai EFL (English as a Foreign Language) learners for different sociolinguistic variables. The study focused on two main aspects: a Discourse Completion Task (DCT) and qualitative data from an interview. The quantitative data were collected through a DCT questionnaire from 160 Thai undergraduate students of various disciplines at a university in Thailand while the qualitative data were gathered from an individual interview with nine of the original 160 students in order to find the apology strategies used and the views toward significance of apology and apology teaching in language learning. The findings showed some differences that there are more strategies for apologizing in English than in Thai. It was also discovered that universality and culture-specificity co-exist in the act of apologizing in Thai and English.

2.7.2 Studies in different languages

Bataineh and Fahmi (2006) investigated male and female Jordanian EFL university students' apologies. Their findings revealed that male and female participants applied their primary strategies in different orders. In addition, female participants selected non-apology strategies that tended to avoid the discussion of offence, whereas male participants used strategies that tended to blame the victim.

Afghari (2007) paid attention to the influence of the value given to the two context-external variables of social distance and social dominance on the frequency of the apology intensifiers. He found that the given value of the two context-external factors had a considerable effect on the frequency of the intensifiers used in various situations.

Nureddeen (2008) attempted to outline the type and extent of apology strategies used in Sudanese Arabic, thereby highlighting the sociocultural attitudes and values of this society. The corpus consisted of 10 different social situations of varying severity of offence, strength of social relationship, and power between hypothetical speakers and hearers. Her results also confirmed earlier findings proposing the universality of apology strategies as well as culture-specificity in language use. The similarity between Nureddeen's (2008) search and the current study is about the number of situation used for the study. He used 10 situations and the present study also employed 10 situations. Even though the difference is the context construction, they are same in terms of number.

Jebahi (2011) discussed the use of the speech act of apology by 100 Tunisian university students whose mother tongue was Tunisian Arabic. His findings indicated that Tunisian university students utilized statements of remorse most frequently in three key situations, when the offended person was: "(i) a close friend, (ii) aged and (iii) capable of affecting the offender's future". Moreover, a considerable percentage of the participants denied blame for their offences, and shifted the responsibility to other sources. Hassan (2014) Embarked on a study on apology strategies in Kurdish language. Discourse Completion Task (DCT) from 120 Kurdish subjects in the Garmian region in Iraqi Kurdistan, supported by 24 interviews and triangulated with

44 observed real situations. The participants were equally divided based on gender. For the Discourse Completion Task (DCT) data, the males were 60 and the females were also 60. For the interview data, 12 males and 12 females were used. Eleven (11) females and 33 males were used for the real situations. It was found that the use of similar apology strategies by both gender groups over the situations was employed, but with proportionally different frequencies, except in certain situations due to gender differences. The study again discovered the significance of age and social status of the participants in conceptualizing apology acts.

The similarity between Hassan's study and the present study is the adoption of seven strategies from Blum-Kulka, House and Kasper (1989). However, the current study differs from Hassan's in terms of research instruments for gathering the data. The current study used role play while Hassan used DCT in data collection. Ahangar and Dastuyi (2014) conducted a study in Sarawani Balochi dialect. The aim of the study was the effect of status and gender of addressees on the type and number of apology strategies employed. This was based on a revised version of the Cross Cultural Speech Act Realization Project (CCSARP) proposed by Blum-Kulka, House and Kasper (1989). The results showed that while they used most of the apology strategies mentioned in CCSARP, which speaks to the universality of employing apology strategies, the participants also used new strategies reflecting the influence of their religious and cultural values. The results also showed that although the status of the addressees significantly influenced the type and number of apology strategies used by the SBFUS in each type of apology situation, gender did not seem to have any such effect. Regarding the type and number of apology strategies, the most frequently used apology strategies were "illocutionary force indicating devices" and the "combination of 2" strategies.

2.7.3 Studies in Ghana

To the best of the knowledge of the researcher, all the works conducted on apology in Ghana are done by Obeng and Agyekum. They all focused on same language among the Kwa family of languages spoken in the southern part of Ghana. The present study concentrated on speech act of apology in Gurune which is a Gur Language. Obeng (1999) conducted a study on apology in Akan and used natural interaction to collect his data. After the analysis, he discovered that apologies in Akan are closely associated with the social rules of power relations, as the speakers have to use high degrees of politeness when interacting with each other and this means a person with high rank would rarely apologize to someone with low class. It was also discovered that in Akan it is rare to see an apology that consists of a single strategy. At most times they are either complex or compound. The similarities between Obeng (1999) search and the study in question is the consideration of how the people combine apology strategies though the languages differ.

Agyekum (2015) conducted a search on political apology in the 4th Republic of Ghanaian contemporary politics from the year 2013 to 2015. He took data from apologetic speeches by political officials and from apologies rendered to politicians. The study discussed the semantics and pragmatics of political apology. He examined the use of the language of apology; he paid attention to expressives, commissives and persuasion when he was examining the use of language by illustrating on the speech act of apology and political discourse analysis (PDA). He discovered that the obligation on the part of the offender to apologize and for the offended to accept the apology and to forgive for socio-political harmony is driven by both the social pact and the Ghanaian communalistic setting.

Although Agyekum worked on apology in Ghana, his work is different from the current study in that his work was more or less general where he focused on politicians in Ghana. The present study is limited to a particular tribe in Ghana, the Gurune. Agyekum (2016) conducted a study on apology in Akan again and investigated pre-eventive apologies. He examined the elementary differences between the pre-eventive and the post-eventive apologies and tried to place each of them within the general framework of politeness. The study discovered that even though the Akan places a lot of importance on post-eventive apologies as a politeness strategy, pre-eventive apologies is considered to be very crucial in determining one's politeness as well as one's communicative competence; since they unlike the post-eventive prevent or avoid rather than repair damages to rapport and politeness. Based on the studies on apologies discussed, it is argued that the speech act of apology is very much influenced by socio-cultural factors. Also, the choice of apology strategies depends on both the cultural background of the speaker and that of the hearer. It is important to note that there are no available studies on apology in Gurune. Moreover, Gurune is not part of the many languages that have been studied in comparison with English. These reasons necessitated the present study in order to explore and understand how native speakers of Gurune render the apology speech act.

2.8 Conclusion

This chapter reviewed scholarly works on the speech act of apology. This helps strengthen the objective of the study in question. Issues discussed include pragmatic competence, notion of culture, language and culture, and high context and low context communication. The chapter also discussed the speech act theory, and this entails Austin speech act theory, Searle's speech act theory, speech act and felicity conditions, and speech and politeness theory. The theoretical framework

adopted for the study is politeness theory. Lakoff's politeness theory was discussed, followed by Leech's theory of politeness and then Brown and Levinson's politeness theory. The study again threw light on the concept of face. The notion of apology was discussed and the definitions and strategies of apology by scholars were discussed as well. Concerning empirical studies, cross-cultural studies were discussed followed by studies in other languages and then studies conducted in Ghana.



CHAPTER THREE

METHODOLOGY

3.0 Introduction

The chapter presents the methodology of the study. It is discussed under the following sub-headings: research design; study setting; population of the study; sample and sampling techniques, data collection method and instrument for the study, method for collecting oral elicited discourse, and data collection procedure. It further conferred on the trustworthiness credibility, and ethical issues. The chapter finally ends with data analysis.

3.1 Research approach

The study employed qualitative research approach. The reason for choosing this approach is that it describes naturally occurring social phenomenon and based on this the researcher cannot manipulate the data. Also, the approach focuses on the individuals' feelings, subjective opinions and experiences in order to discover the opinions of the participants. This approach is flexible and for that matter, paves way for detailed information during the data gathering process. It allows the researcher to use different sets of data such as diary entries, observation, field observation, and documents. The researcher can even combine images such pictures and videos in the study. Qualitative research approach helps to understand, describe, and clarify human experience (Dörnyei, 2007). This will help the researcher to describe, understand and clarify apology expressions in Gurune.

3.2 Research design

The research design for the study is ethnography. The word ethnography comes from two Greek words namely “ethnos”, meaning people and “graphein”,

meaning writing. The word ethnography literally means ‘a portrait of people’, which reminds us that ethnography is about representing the field (Van, 1995). Wolcott (1999) is of the view that ethnography accounts for the customary social behaviors of an identifiable group of people. Ethnographic research takes a cultural lens in studying people’s lives within their societies (Fetterman, 2010; Hammersley & Atkinson, 2007). The study employed ethnography design since the focus is to discover how apology is pragmatically expressed in Gurune (a particular ethnic group).

3.3 Study setting

The setting considered for the study was Bolgatanga in the Upper East Region of Ghana. Bolgatanga is a place noted to be where the indigenous Gurune speakers are located. Five communities in the Upper East were considered and these are Bongo community in the Bongo district, zo’obiisi community in Bolga district, Nangoode community in the Nabdam district, Tongo community in the Talensi district, and Kuligo community in the Kasena Nankana district.

3.4 Population

Native speakers of Gurune consist of the population for this study. The Gurune speakers are located in the northern part of Ghana, specifically Upper East region. The 2010 census conducted by the Ghana Statistical Service shows that the Gurune population consist of 1,046,545. Five dialects were considered for the study namely, Boone, Bolne, Nabt, Taln, and Kuligo. Boone dialect is spoken by people from Bongo community, Bolne dialect is spoken by people from Bolga community, Nabt dialect is spoken by the people from Nadamdram community, Taln dialect is

spoken by the people from Talensi community, and Kandigene dialect is spoken by the people from Kuligo. These dialects are mutually intelligible.

3.5 Sample and sampling technique

The sample for the study was twenty (20). It comprised 10 males and 10 females. They were selected using purposive sampling technique. Thus, participants who have lived in the area for more than three years were sampled for the study. The participants were farmers, weavers and market women. According to Dörnyei (2007), adopting this sampling technique really helps the researcher to save time and money. Also, participants who were fluent in the Gurune language were sampled for the study. This helped in selecting information-rich participants.

3.6 Method for collecting oral elicited discourse: Role play

Although role play method appears to be a bit difficult, it allows participants to socially interact and by doing that the participants assume and enact roles within stated circumstances. Role plays are either open or closed ended. The open role play allows participants many turns to produce utterances as they would need to complete the task, while the closed role play allows participants to produce single turn utterances to fulfil a task. Grando (2016) notes that role play can either be spontaneous or imitative pretending. It is spontaneous when participants are required to assume researcher's role. On the other hand, it is imitative pretending when participants are required to take on a different role/identity from their own. Some scholars like Golato (2014) argue that role cannot be considered to be real since the respondents create interactions from pretend contexts. However, Grando (2016) is of the view that researchers who embark on role play in data gathering are able to monitor the research situations.

3.7 Data collection procedure

The researcher was led by an elder who is popularly known in the communities and this made it easier to get the participants. The purpose of the data collection was explained to participants who consented to take part in the role play. Thus, participants were given explanation about the purpose of the research, aspects of confidentiality and the intended use of the data. Participants were assured that no information provided would be shared with other participants or outsiders. In all, 20 participants were used to conduct role for the study and 12 situations were used. Before commencing the role play, the first three minutes were used to establish rapport with the participants. The data were collected by using a mimetic-pretending and open-ended role plays in order to collect oral responses from participants.

The role play scenarios were typically based on real-life in order for participants to easily relate to these scenarios. They described situations involving two interlocutors playing the role of an offender and an offended person. The focus of the study is on how to capture the expression of apology in Gurene. Therefore, much concentration was on the apologizer (offender). However, to make it real for participants to agitate on what to say in a natural environment it takes to two play the role. Participants were provided with different contextual information in each scenario description pertinent to their respective roles as beneficiary vs. benefactor. The scenarios varied with respect to the social parameters; social distance, power and degree of imposition.

The participants were grouped in pairs for separate elicitation sessions. The researcher interviewed the participants to confirm their age, mother tongue, and dialect before allowing them to take part in the role play. The researcher created

rapport to ensure the participants were comfortable with her presence. After making sure participants had understood what to do, the researcher read the scenarios to them. Before the participants started to perform, an audio recorder was set up to record the oral expressions. The same process was considered for all the scenarios. The participants were given 15 minutes to perform their task and they were allowed to repeat their presentation in case they made a mistake. After the role play, all of them were thanked.

3.8 Trustworthiness and credibility

To ensure trustworthiness and increase the degree to which the results of the study could hold true as well as inform other studies, the researcher undertook the following measures: Firstly, the researcher provided a detailed description of the findings of the study. The intention was to provide information which could inform other audiences and help in determining whether the study findings are applicable to their situations. By describing a phenomenon in sufficient detail, one could begin to evaluate the extent to which the conclusions drawn are transferable to other times, settings, situations, and people (Babbie, 2004; Creswell, 2009). Secondly, the researcher discussed the emerging data and interpretation with a well-informed person (knowledgeable in the field) who consistently commented on the study. Her feedback was valuable in shaping the field activities as well as data interpretation. Moreover, the researcher recorded as much data and accurately as possible as well, undertook member checks with participants to ascertain that data recorded reasonably represent their accounts. The participants did not dispute the accuracy of the information. The use of an audio recorder enabled the researcher to revisit events (Creswell, 2009) and conversations especially where the researcher was in doubt. An audit trail was kept by

recording details of activities and the nature of data collected such that an independent person could authenticate the accuracy of the results.

3.9 Ethical issues

A well-known person with good character in the area helped the researcher get access to the participants by taking her around the communities. To convince participants that the research was nothing more than an academic work, the researcher showed her student ID card to prove she is really a student from University of Education, Winneba. Participants were assured that no information shared would be revealed to a third party. This enabled them to open up during the role play. Participants were assured that their identities would be hidden. Thus, serial codes were written on the field notes instead of participants' real names. This made it difficult for other people to identify these participants.

3.10 Data analysis

Data were analyzed in themes. The role play data were first transcribed focusing on the key elements in the play that highlighted the aims of this research. Personal and identifying details were left out to ensure the anonymity of the participants. Codes were assigned to the participants so as to hide their identities. The audio taped proceedings of the role play were transcribed and subjected to thematic analysis (Bedu-Addo, 2010). According to Kusi (2012), thematic analysis is an analytical strategy which requires the researcher to organize or prepare data, immerse him or herself in and transcribe the data, generate themes and code the data, and describe them. The data were coded by using strategies from Blum-Kulka, House and Kasper (1989). These strategies are IFIDs, taking responsibility, the promise of forbearance, expressions of embarrassment, explanation or giving an account, and

offer of repair on apology speech act. These seven codes were the basis for analyzing the data for the present study. The basic strategies of apologetic speech acts are presented in Chapter 4. The examples were taken from the collected data and original Gurune apology were firstly given, followed by morpheme-by- morpheme glossing, and finally, the English translation.

3.11 Conclusion

In conclusion, this chapter has presented the methods of the study. The study used qualitative research approach in order to describe naturally occurring social phenomenon. The design used for the study is an ethnography type. In terms of the study setting, five communities were considered namely, Bongo, zo'obiisi, Nangoode, Tongo and Kuligo community. The study population was also discussed as well. The sample for the study was twenty (20). It comprised 10 males and 10 females using 12 situations. They were selected using purposive sampling technique. The study further discussed method for collecting oral elicited discourse. The study ensured trustworthiness and credibility. Ethical issues regarding the study were also considered. Finally, the data were analyzed in themes by transcribing and focusing on the key elements in the play and assigning codes to the participants so as to hide their identities

CHAPTER FOUR

RESULTS AND DISCUSSION

4.0 Overview

The chapter presents the analysis of the data collected on apology expressions in Gurune. In order to answer the research questions accurately, a qualitative type of analysis was carried out on the collected data to demonstrate apology strategies that exist in Gurune. The study in question further portrayed the different ways apologies are combined in Gurune. The study also exhibited the aspect(s) of Gurune culture that is/are evident in their apology expressions. The study considered the Gurune apology expression with regard to sociocultural variables such as social distance, power and rank.

4.1 Apology strategies that exist in Gurune

Gurune speakers have so many ways of expressing apology. A single word can be used for expressing apology for instance, **gaafara**, **soso**, **zaam zaam** are short ways of saying sorry. All these words mean the same. Sometimes, the speakers form phrases or sentence when apologizing for instance, **di sugeri** ‘exercise patience’, **n ka nɔŋɛ** ‘it is not deliberate’, **n ka sɛ** ‘it is not my will’, and **n ka mi** ‘I did not know’. All these are different ways of expressing apology in Gurune. Sometimes too, they can be realized occurring single or in combination with others. Hence, the study in question makes a difference between single strategy **gaafara** meaning ‘sorry’, double strategies e.g., **gaafara, n ka nɔŋɛ** ‘sorry, it is not intentional’, and multiple strategies e.g. **gaafara, n ka nɔŋɛ, diki daasi ma** ‘sorry, it is not intentional, forgive me’. All these are some of the examples emerged from the data. It will be analyzed with regards to apology strategies.

Single category of apology strategies that were identified in the data are: Forgiveness, IFID (Illocutionary Force Indicating Device) and minimizing the effects and severity of the action, repair, giving explanation and taking responsibility.

4.1.1 Forgiveness strategy

With this type of strategy, the apologizers explicitly ask the offended person to be forgiven. When you consider the apology below it is apparent that, the speakers use verbs like **daasi** and **kɛ** interchangeably. These words both mean ‘forgive’. **Daasi** is the indigenous word in the Gurune language but **kɛ** is a word borrowed from Akan language. In Akan, forgive is called **fakyɛ** and it is transcribed like /fatʃɛ/. The Akan word **fakyɛ** /fatʃɛ/ is borrowed into Gurune language. Due to the absence of voiceless alveo-palatal affricate sound [tʃ] in the Gurune language, the voiceless velar fricative sound [k], which is present in the Gurune language is used to replace the [tʃ] and when this happens, they produce the word **kyɛ** as **kɛ** to mean ‘forgive’. Though there is difference in pronunciation, however the meaning remains same. The people using the **kɛ** were bilinguals who had history of travelling to Kumasi before and those using **daasi** were monolinguals who had not travel to Kumasi. Examples are shown as follows:

Example 1

Context: A speaker is showing apology to a close friend for an offense committed.

Dikɛ daasi ma

Take forgive 1SG

‘Forgive me’.

Example 2

Context: A speaker is showing apology to a close friend for an offense committed.

Dikε kε ma.

Take cut 1SG.

‘Forgive me’.

This forgiveness strategy is mostly used when the relationship between the interlocutors is close. Due to the close distance between the interlocutors, they see each other as friends and for that matter, there is the need to be easily forgiven when they use forgiveness strategy. When they are seeking forgiveness in Gurune language, they use the verbs **kε** and **daasi** interchangeably and they mean the same.

Illocutionary force indicating devices

Illocutionary force indicating devices (IFIDs) are formulaic expressions that make a speaker’s apology explicit. With respect to Ohlstain and Cohen (1983), Blum-Kulka et al (1989) and Holmes (1990), apologizing by an IFID is usually the first and most direct manner of expressing remorse, whereby the offender uses one of the sets of formulaic, routinized performative verbs (“(be) sorry, excuse, apologize, forgive, regret, pardon”) to apologize. The data below shows how Gurune speakers show apology using IFIDs.

4.1.2.1 Request for forgiveness

The Gurune speakers use Illocutionary force indicating devices (IFIDs) making an expression of showing apology by requesting for forgiveness. Speakers show apology seeking forgiveness by using certain words to be forgiven for committing the offense. Among the Gurune speakers, they use direct words to mean they are

sorry. In the example 3 below **Dikε daasi ma** the verb **daasi** means ‘forgive’ in Gurune.

Example 3

Context: A speaker is showing apology to a close friend for an offense committed.

‘Dikε daasi ma’

Take gift 1SG

‘Forgive me’.

4.1.2.2 Expression of regret

The Gurune speakers use Illocutionary force indicating devices (IFIDs) making an expression of showing remorse for the offense committed. In example 4. The speaker makes a surprise state of mode by saying ‘Ooi!’ before making a statement saying **n tuu mε**. The verb used for saying sorry in Gurune language is **tuu** meaning ‘wrong’. The interjection portrays that the addresser was not expecting the incident to happen therefore he/she has wronged the addressee.

Example 4

‘Ooi! n tuu mε’

Ooi! 1SG wrong PAST

‘Ooi! I am wrong’.

4.1.2.3 Request for patience

Gurune speakers use Illocutionary force indicating devices by asking the offended person to be patience with him/her. Below is an example:

Example 5

Context: A child showing apology to a mother.

‘Di sugeri bo ma’.

Eat patience for 1SG.

‘Be patience with me’.

With example 5 above, the speaker is using Illocutionary force indicating devices by telling the offended person to be lenient on him/her by ‘saying. **Di sugeri bo ma** meaning ‘exercise patience’. By saying that the offender is indirectly telling the offended person not to be harsh on him or her for the offense committed. In this case the speaker save face by using the word **sugeri** meaning ‘patience’ to mitigate the offense.

4.1.2.4 Denial of responsibility

Another indirect way of using an IFID is denying of not responsible.

Examples to illustrate this can be found in 6 and 7:

Example 6

Context: Showing apology to stranger for stepping on the toe.

La dagi ma yele.

It NEG 1SG issue.

‘It is not my fault’.

Example 7

Context: Showing apology to stranger for stepping on the toe.

N ka se

1SG NEG cut

‘It is not intentional’

Sometimes speakers of Gurune indirectly use an IFID by denying the offense. When the distance between the speaker and the listener is wide, they deny by saying that, **La**

dagi ma yele which means ‘it is not my fault’ in Example 6 and **N ka se** in Example 7 meaning ‘it is unintentional’.

4.1.3 Minimizing the effects and severity of the action

Bergman and Kasper (1993) distinguished seven different apology categories and one of them is minimizing the effects and severity of the action. Among the speakers of Gurune this strategy is used when the interlocutors are close or couples.

Below are examples;

Example 8

Context: Apologizing to a close friend for lying.

Ai! ‘**Ma la fu mi**’.

Ai! 1SG and 2SG too.

‘Ai! You and I too’.

Example 9

Context: A husband apologizing to a wife for drinking alcohol.

Ma veesi ti nyu la gilaa ma’a

1SG pep to drink DET glass just

‘I pep to drink just a glass’

For instance, when you consider the Example 8 **Ai! Ma la fu mi** meaning ‘Ai! you and I too’ instead of apologizing for committing offense, the speaker save face by reminding the listener about their friendship and this means both interlocutors have a very close relationship that they always forgive each other. The Example 9 **Ma veesi ti nyu la gilaa ma’a** meaning ‘I pep to sip just a glass’. With this statement the speaker is minimizing the severity of the offense by saying **gilaa ma’a** meaning ‘just

a glass'. The offender is only trying to convince the offended person that the intake of the alcohol is small that is why the word **ma'a** which means 'just' was used.

4.1.4 Offer of repair

Offer of repair is a kind of strategy that has to do with materials. It involves mending the spoilt material. If the damage or the degradation act affected the offended person, it can be compensated. The following are examples:

Example 10

Context: A woman apologizing to a child for breaking a bowl.

N beere wan da la paalega bo fu.

1SG tomorrow will buy bowl new give 2SG.

'I will buy you a new bowl tomorrow'.

Example 11

Context: A woman apologizing to a child for breaking a bowl.

Goe kaasega gee n wan maale fu laa bo fu.

Stop crying for SG will repair 2SG bowl give 2SG.

'Stop crying for I will repair your bowl for you'.

Example 12

Context: A (neighbour) woman apologizing to a child for breaking a bowl.

Goe kaasega gee n wan maale fu laa bo fu.

Stop crying for SG will repair 2SG bowl for 2SG.

'Stop crying for I will repair your bowl for you'.

Example 13

Context: A woman apologizing to a child for breaking a bowl.

Da kaase gee n wan tee da mina ani suṇa gana ina bo fu.

Buy cry for 1SG will change buy one that beautiful than this for 2SG.

Don't cry for I will buy you one that is nicer than this for you.

Example 14

Context: A woman apologizing to a child for breaking a bowl.

Gaafara. Beeri n wan da lemese.

Sorry. Tomorrow 1SG will buy replace.

'Sorry. Tomorrow I will buy to replace'.

Example 15

Context: Showing apology to a close friend for breaking a calabash.

Da base ti la dena daaṇɔ bɔ'ɔra fu, n daa san kiŋe da'a daare n wan tee da wan paale bo fu.

Buy leave it DET be problem give 2SG, 1SG when will go to market day, I will buy you a new calabash.

Don't let it be a problem, when I go to market on market day I will buy you a new calabash.

Example 16

Context: Showing apology to a close friend for breaking a calabash.

Ma ka gurɛ wanɛ la suṇa ti ku lu wɔregɛ bala zuo tee to'e lagefu ta da.

1SG NEG hold calabash DET well and it fall break for that head change collect money to buy.

‘I did not hold the calabash well and it fell and broke so collect money for a new one’.

Example 17

Context: Showing apology to a close friend for breaking a calabash

Di sugeri ti n beeri wan bo fu wanε.

Eat patience for 1SG yesterday will give 2SG calabash.

‘Exercise patience for I will give you calabash tomorrow.’

Among Gurune speakers, in terms of offering repair in apology expression, the offenders decide to offer repair in relation to the damaged in question. On the other hand, the speaker chooses to buy a new item to replace the damaged item. The data above proved that, Gurune speakers show apology by repairing or paying the damaged material in question. In the data, some will try to minimize the threat imposed on the offended person’s face by adding that, **Da kaase gee ti n tee da mina n ani suŋa gana wana bo fu** meaning ‘Don’t cry for I will buy you one that is nicer than this for you’. The statement ‘one that is nicer than this for you’ is for the offended person not to be face threatened and therefore, feel ease and be happy that even the new one will be nicer than the damaged one. Hassan (2014, p. 132) stated that, repair is centered on social distance between the chatterers in that, it most possibly happens among strangers and very rarely among friends and relatives. The data indicate above that, among the speakers of Gurune, friends save face by mostly repairing or replacing the damaged item. The reason behind this may be for peace and harmony to prevail between them in order to keep the relationship moving without frowning at each other.

4.1.5 Explanation

This strategy includes justifying and clarifying the offense committed. This strategy gives a clear explanation on why the offense happened. This type of strategy allows the offender prove to the offended person that, the act was not intentional. Below are examples from the data.

Example 18

Context: A husband apologizing to the wife for breaking a promise.

La dela puti'ira n base ti ma yuura daam wa gee ma ka boti ni bo bala.

It is thinking 1SG made for 1SG drinking alcohol this for 1SG NEG want it like that.

It is about the thinking of problems that is making me to drink this alcohol for I never wanted it this way.

Example 19

Context: A husband apologizing to the wife for breaking a promise.

Puti'ira tari ma paa

Thinking have 1SG much.

I have been thinking a lot.

Example 20

Context: Showing apology to a friend for lying.

**Ma ka tari la lagefo bala sai ti ma ka boti n kɔligɛ fu gee
parum ti n bi'ri mɛ.**

1SG NEG have DET money that why is 1SG NEG want escort 2SG and lied
that 1SG sick PAST.

I don't have the money that is why I did not escort you and lied to you that I
was sick.

Example 21

Context: A chief showing apology to a non-royal.

Ma ka ta beleŋo wan belum nera

1SG NEG have apology will apologize human.

I owe no one apology.

Example 22

Context: A chief showing apology to a non-royal.

Ma ka tari nera beleŋo sanɛ.

1SG NEG have human apology debt.

'I owe nobody apology'.

Example 23

Context: A mother showing apology to a child for spoiling a phone.

La dage n mia yɛm ti fono la lu sa'am.

It NEG 1SG self mind for phone DET fall spoilt.

'It is not my will that the phone fell'.

Among the Gurune people, explanation is mostly given when the offender is a superordinate and the offended person is a subordinate. This may be due to culture values or perception that, among the Gurune people, husbands are seen as superiors over wives and based on this mentality, you hardly see a husband apologizing to a wife and this could be the reason why they use explanation to justify the offense committed. Husbands save face by opting for explanation strategy to justify the act. In terms of social parameters, explanation is mostly given based on power, when the offender is of higher rank than the offended person, explanation is given more than the other strategies among Gurune. That is the reason why in the data, husbands express apology using explanation strategy. This data reinforces the notion of Agyekum. Agyekum (2004) stated that, the Akans accord special importance to people who are of higher rank in the society such as the royal rich, political or traditional leaders, and heads of corporations. Agyekum further stated that people with higher rank and power also appear to hold monopoly of free speech and are at liberty to use whatever language they prefer against those of lower rank and power without paying any attention to their face wants. Same applies to Gurune. A Gurune chief is at liberty not to apologize to a person with no title whenever he offense. In the data, respondents stated that, they owe the offenders no apology.

4.1.6 Taking responsibility

In order to make the offended person to be placated, the speaker chooses to express responsibility for the offense which created the need to apologize. Among the Gurune speakers, when they express apology taking responsibility strategy, they save face of the offended person by expressing self-deficiency, self-blame, lack of intent, expression of embarrassment or refuse to acknowledge guilt by denying being responsible and rather putting the blame on something or somebody else. However, in

taking responsibility strategy, they threaten their faces by expressing self-deficiency, self-blame and expression of embarrassment. The speaker takes responsibility by admitting the offense by blaming the act committed using words such as immature, childish or foolish act.

4.1.6.1 Expressing self-deficiency

Speakers take responsibility by using words to express self-deficiency about the offence committed. Examples are shown as follows:

Example 24

Context: Apologizing to a close friend for lying.

La dela yem pɔ'ɔrɛ tuuma.

It is wise small work

'It is immature act'.

Example 25

Context: Apologizing to a close friend for lying.

N tum la giri tuuma

1SG work DET foolish work.

'I acted foolishly'.

Example 26

Context: Apologizing to a close friend for lying.

Di sugeri gee ma tum la bi nyã'ãtɛ.

Eat patient for 1SG work DET childishness.

'Exercise patience for I behaved childishly'.

Speakers of Gurune accept responsibility by insulting themselves with regards to the act committed. Speakers use abusive words like **yempɔ'ɔɛ tuuma**, meaning 'immature act,' '**giri tuuma**' meaning 'foolish act' and **bi nyā'āte** meaning 'childishness'. The speakers of Gurune threaten faces using these profane words to themselves (the offenders). The rationale behind this could be saving the offended face by making him/her feel good.

4.1.6.2 Expressing self-blame

The speaker openly admits the fact that he/she is at fault therefore blaming himself or herself for the offense committed.

Example 27

Context: Showing apology to a close friend for breaking a calabash.

Ma ka fɔɔɛ.

1SG NEG try.

'I did not do well'.

Example 28

Context: Showing apology to a stranger for stepping on the toe.

Ma ka mɔ bala zuo di sugeri.

1SG NEG well reason head eat patience.

I did not do well so exercise patience.

Example 29

Context: Expressing apology for lying to a close friend.

N ka mɔ la ma parum bo fo la.

1SG NEG well for 21SG lie give 2SG DET.

‘I did not do well for lying to you’.

Example 30

Context: Showing apology to a stranger for stepping on the toes.

Ma ka mɔ bala zuo di sugeri.

1SG NEG well reason head eat patience.

I did not do well so exercise patience

The expression of self-deficiency is influenced by distance. Whether the distance is close or wide speakers of Gurune express self-deficiency statements like **Ma ka mɔ** or **Ma ka fɔɔsɛ** meaning ‘I did not do well’. However, when the distance is wide the speakers further add in examples 28 and 30 **di sugeri** meaning the offended person should ‘exercise patience’. This could be new to the wide distance there is tension in the apology as compared to where the interlocutors are friends.

4.1.6.3 Lack of intent

This is another way Gurune speakers show apology accepting responsibility by expressing lack of intention. The following are examples:

Example 31

Context: Showing apology to a close friend for breaking a calabash.

Ma ka nɔŋɛ ti wane la lu.

1SG NEG love that calabash DET fall.

It is not intentional that the calabash fell.

Example 32

Context: Showing apology to a stranger for stepping on the toe

Ma ka baɲɛ ti fu ze ni n poorun. Di sugeri dikɛ daasi ma.

1SG NEG know that 2SG stand PAST 1SG back. Eat patience take forgive
1SG.

‘I am not aware that you are standing at my back. Exercise patience and
forgive me’.

Example 33

Context: Showing apology to a close friend for breaking a calabash

N ka baɲɛ mɛ. Soso!

1SG NEG know PAST. Sorry!

‘It was not deliberate. Sorry!’

Example 34

Context: Showing apology to a stranger for stepping on the toe.

**Ma ɲmɛregere ni la n ka baɲɛ ti fu ze n poorun. Di’si
suure.**

1SG beating PAST DET 1SG NEG know that 2SG stand 1SG back. Press
heart.

When I was turning, I did not know that you were standing at my back. Take
heart.

Example 35

Context: Showing apology to a stranger for stepping on te toe

N ka baɲɛ gee nɛ fu na’arɛ sugeri sugeri.

1SG NEG know and step 2SG leg patience patience.

‘I am not aware and stepped on your leg. Patience’.

Example 36

Context: Showing apology to a stranger for stepping on the toe.

N ka nyε. Gaafara

1SG NEG see. Sorry

‘I did not see. Sorry’.

The use of the phrases **N ka baŋε**, **Ma ka baŋε**, **N ka nyε** are expressions of intention with regards to the act in question. Per the examples above, it is obvious that the speakers of Gurune accept responsibility by making the offender to know that they offended alright but it was not deliberate.

4.1.6.4 Expression of embarrassment

Among the Gurune speakers, when the offence is committed and the distance between the interlocutors is close, some speakers seek forgiveness making certain comment like **N pugum kan nyaŋε gorege biε fu niŋa** meaning ‘I cannot even look at your face’. This is to tell the offended person that he / she is at fault and guilty of the offense committed to the extent that, they cannot look at the offended face. Below is an example.

Example 38

Context: Expressing apology for lying to a close friend.

Ohmm! N pugum kan nyaŋε gorege biε fu niŋa.

Ohmm! 1SG even NEG cannot lift look 2SG face.

‘Ohmm! I cannot even look at your face’.

In Gurune, the speaker or offender communicates to the offended person that he or she fully understands the level of offence inflicted upon him or her and for that

reason he/she feels shy to even look at the offended face. This could be due to close distance between the interlocutors.

4.1.6.5 Refusal to acknowledge guilt

The speaker completely rejects responsibility for the offence committed:

Below are examples:

Example 39

Context: A husband showing apology to a wife for not keeping a promise.

La dela puti'ira base ti ma yuura daam wa gee ma ka boti ni bo bala.

It is thinking leave to 1SG drinking alcohol this for ISG NEG want PAST it like that.

'It is due to thinking that is making me to drink this alcohol for I never want it this way'.

Example 40

Context: A husband showing apology to a wife for not keeping a promise.

Akolgo wa'ana pãregẽ ma ti n yese ta nyu.

Akolgo come force 1SG to 1SG go out to drink.

'Akolgo came and forced me out to drink'.

This strategy is mostly used by Gurune men per the data. Instead of accepting the mistakes after committing the offense, they rather put the blame on others. For instance a situation where a husband promised the wife for not drinking again was caught drinking in a spot. Instead of him apologizing to the wife, he was rather

putting the blame on others for making him going out to drink. This could be due to power influence between couples. Husbands are generally seen as heads of families therefore the Gurune husbands feel big to admit guilt. They therefore save face by putting blames on others.

4.1.7 Summary

In summary, single strategies emerged from the data are offer of repair, illocutionary force indicating device (IFID) and under this strategy, they opt for four means of expressing apology whereby the speakers, request for forgiveness, express regret, request or deny responsibility. Explanation is also used by the speakers in apology expression. Another strategy discovered is forgiveness strategy. The speakers also use the acceptance of responsibility in apology expressions. When taking responsibility, Gurune speakers threaten faces by expressing self-deficiency, self-blame and expression of embarrassment.

4.2 Combination of apology strategies in Gurune

Among Gurune speakers, most of them combined different apology strategies in rendering apology. Among Gurune, the speakers combined two categories of strategies or three categories of strategies in apology expressions. The following are two combined strategies emerged from the data:

4.2.1 Explanation and illocutionary force indicating device

This is a double strategy that the speakers use both illocutionary force indicating device (IFID) and justification in showing apology. Examples from the data are as follows.

Example 41

Context A: Is a situation whereby a person of low rank is apologizing to a person of high rank (an elder is apologizing to a chief for been late for an invitation).

Mam ye ni la, n bia ka paa ni a miɲa ti ma tari e kiɲε asibetin,...[Providing justification] zaam zaam n yem fã. [IFID]

1SG going PAST, 1SG NEG reach PAST 2SG self and 1SG take PAST 3SG go PAST hospital. Dike daasi ma gee n nyem fã.

When I was about to come my child was not feeling well and I had to take him to hospital,...[Providing justification], forgive me for it was absent minded. . [IFID]

Example 42

Context A: Is a situation whereby a person of lower rank is apologizing to a person of higher rank.

N kiɲε ni la Ania zi'ε ka nyaɲε wa'am kalam,...[Providing justification], N beni fu mε naa di sugeri. [IFID]

1SG go PAST DET Ania place NEG could not come early. 1SG beg 2SG chief eat patience.

'I went to Ania's place and was not able to come early,...[Providing justification], I beg you chief have patience on me'. [IFID]

Exempl 43

Context A: Is a situation whereby a person of lower rank is apologizing to a person of higher rank

Naa di sugeri bo ma,... [IFID], ma n boni sore kina na la loore n lu gu sore la. [Providing justification].

Naa eat patience give 1SG in PAST way waking car fall block way the.

Naa be patience on me, when I was coming a car fell and blocked the way.

Example 44

Context: Is a situation whereby a person of low rank is apologizing to a person of high

N bia bi'iri ti n tari e kiε asibetin, naa dike daasi ma ti bā'a ta'asε.

1SG child sick and 1SG have 3SG go hospital, chief take give 1SG for sickness cause.

'My child fell sick and I took him/her to hospital, chief forgive me for it is the cause of sickness'.

Example 45

Context: Is a situation whereby a person of lower rank is apologizing to a persom of higher rank.

Naa di sugeri bo ma,... [IFID] **ti n puure n zaam daam ma fii wa.** [Providing justification].

Chief eat patience give me for 1SG tommy yesterday worry 1SG small.

Chief be patience on me,...[IFID] for my tommy worried me small yesterday.
[Providing justification].

Example 46

Context: Is a situation whereby a person of lower rank is apologizing to a person of higher rank
Naa sugeri,...[IFID] **Saa n ni pire kuleka n sai ti n ka nyane wa'am kalam na.** [Providing justification].

Chief patience. Rain PAST full the stream that is why 1SG NEG come early.

‘Chief patience. It rained and the water flooded the stream’.

Example 47

Context: Is a situation whereby a person of low rank is apologizing to a person of high rank

Naa sugeri, di sugeri,...[IFID] **gee yire ka sum.** [Providing justification].

Chief patience, eat patience for house NEG good.

‘Chief sorry, be patience for the house was not good’.

Example 48

Context: Is a situation whereby a person of low rank is apologizing to a person of high rank.

Naa sugeri gee n pɔga zaam ka paa a mia suŋa nyu'ungɔ.

Chief patience for 1SG wife yesterday NEG rich 3SG self rope well night.

Chief be patience for my wife was not feeling well yester night.

With regards to sociocultural factors, surprisingly the combination of explanation and illocutionary force indicating device (IFIDS) happens in terms of power, and that is when somebody of low rank apologizes to somebody of high rank. Gurune speakers believe chief has the right to sanction or to forgive, therefore for when apologizing to such a person for committing an offense they try giving a laudable explanation and pointing at themselves for committing offense or telling the offended person to show clemency.

When combining IFID and explanation strategies, the explanation could come before the IFID or the other way round. The data showed that, among the Gurune speakers when an offender apologizes to someone with a title or high status they acknowledge the title. In Gurune a chief is called **naba** and the title of a chief is “**na'am**”. **Na'am** literally means ‘elevate’. The people say **na'am** to elevate the title of the chief to calm his anger on the offense committed. The title comes either after or before the apology. Examples are as follows:

Example 49

Context: A non-royal apologizing to a royal.

Naa sugeri. Saa ni pire kuleka sɔi ti n ka nyaŋɛ wa'am kalam

Chief patience. Rain rain full stream that is why 1SG NEG able come early.

‘Chief patience. It rained and got flooded’.

Example 50

N daa kinɛ la Ania zian daa ka nyaŋɛ wa’am kalam. N beni fu mɛ naa di sugeri.

1SG PAST go DET Ania place PAST NEG come early. 1SG beg SG PAST chief eat patience.

‘I went to Ania’s place and was not able to come early. I beg you chief have mercy on me’.

4.2.2 Forbearance and illocutionary force indicating (IFID)

Considering the examples below, it shows that Gurune speakers combined illocutionary force indicating device and forbearance when showing apology. Examples are as follows:

Example 51

Context: Is a situation whereby a person of low rank is apologizing to a person of high rank.

Example 52

Context A: Is a situation whereby a person of low rank is apologizing to a person of high (an elder rendering apology to a chief for being late).

Naa di sugeri gee n beeri ka le pa’asɛ di.

Chief eat patience for 1SG tomorrow NEG again add it.

‘Chief exercise patience for I will not do that again’.

Example 53

Context: showing apology to a friend for breaking a calabash.

Soso. Beere sa'am n wan gure suŋa.

Sorry. Tomorrow spoil 1SG will hold nice.

'Sorry. Tomorrow I will hold it well'.

Example 54

Context: showing apology to a close friend.

N beni fu mɛ n beeri ka le pa'asɛ di.

1SG beg 2SG build 2SG tomorrow NEG again add it.

'I beg you it will not happen again'.

Example 55

Context C: showing apology to a stranger.

Gaafara. Beere n ka le iŋɛ.

Sorry. Tomorrow 1SG NEG again do.

'Sorry, it will not happen again'.

The combination of Forbearance and IFID strategies is due to the influenced of power and distance. When the relationship is between non royal expressing apologies to a royal, the speakers of Gurune combined Forbearance and IFID. When the distance between the interlocutors is wide they used forbearance promising non-occurrence of the act and at the same time using IFID by using performative verbs like **soso** meaning 'sorry'. Forbearance and IFID are combined for showing regret and giving an assurance that the act will not be repeated. Others apologized by asking the offended to be patient and also promising the offended that, it will not happen again

some also show apology by using words **soso** meaning ‘sorry’ and also promising to hold the damaged material well in future.

4.2.3 Explanation and forbearance

In the following examples, the speaker is someone apologizing to a chief by using explanation and forbearance. With this strategy the speaker gave an account of what happened and then preceded by promising the addressee future non-occurrence.

Example 56

A person of lower rank expressing apology to a person of higher rank (an elder rendering apology to a chief for being late).

N beni fu mε naba n zaan ka nyaŋε isege kalam.
1SG beg 2SG PAST chief 1SG yesterday NEG able wake early’.

‘I beg chief yesterday I could not wake up early.it will not happen next time’.

Speakers combined explanation and forbearance strategies when there is influence of power. The offender give an account of what hapened and proceed by promising of non-occurance of the act in future.

4.2.4 Forgiveness and explanation

Among the Gurune, they combined forgiveness and explanation categories in expressing apology. These combined strategies in apology expression in Gurune is due to the influence of power between the intelocutors. Examples 57-58 illustrate below:

Example 57

Context: Is a situation whereby a person of low rank is apologizing to a person of high (an elder rendering apology to a chief for being late).

Naa dikɛ daasɛ ma gee ma zuo zaam wageri ma.

Chief take give 1SG for 1SG head yesterday pain 1SG.

‘Chief forgive me for my head was paining me yesterday’.

Example 58

Context: Is a situation whereby a person of low rank is apologizing to a person of high (an elder rendering apology to a chief for being late).

Ma doose la Asibetin ta toe tiim tibe n zuo. Naa dikɛ daasɛ ma.

1SG pass DET hospital to collect medicine treat 1SG head. Chief forgive me.

‘I went to the hospital to get some medicine for the treatment of my head. Chief forgive me’.

Among the speakers of Gurune, the combination of forgiveness and explanation is used when the offended person is of higher rank than the speaker. In the example 57 and 58 above whereby people of lower rank first seek for forgiveness for committing offense and then followed by giving an account to what happened. By giving reason or explanation to what caused the offense they believe the offended person will understand it is not their making therefore he/she (offended person) will show some clemency.

4.2.5 Forgiveness and illocutionary force indicating

With this strategy the speakers of Gurune seek for forgiveness and using illocutionary force indicating by pointing at certain devices for the cause of the act thereby indicating how regretted they are for committing the offense for that matter asking forgiveness. This is shown in Example 59:

Example 59

Context: Rendering apology to a stranger for stepping on the toe.

N tuu mε dikε daasε ma

1SG lost PAST take give 1SG.

‘I wronged you forgive me’.

This combined strategy is used when the interlocutors distance is wide. The speaker points at himself or herself for committing the offense and also seeking for forgiveness at the same time as stated in Example 59. The speakers first use illocutionary force indicating performative verb like **tuu** in the statement **N tuu mε** literally ‘I am wrong’. They (offenders) then proceed by adding forgiveness strategy by saying that **dikε daasε ma** meaning ‘forgive me’.

4.2.6 Expression of lack of intent and illocutionary force indicating device

This combination of expression of lack of intent and illocutionary force indicating strategy is used among the people of Gurune to show apology. Examples are shown as follows:

Example 60

Context: showing apology to a friend for breaking a calabash

N ka baηε mε. Soso!

1SG NEG know PAST. Sorry!

‘It was not deliberate. Sorry!’

This type of strategy is normally used among the Gurune only when the relationship between the speaker and the hearer is close. Among the Gurune, this combination of expression of lack of intent and illocutionary force indicating strategy is used when both the offender and the offended person relationship is close.

The speakers first express lack of intent by saying that **N ka baɲɛ mɛ** meaning ‘it was not deliberate’. They (offenders) then proceed by adding illocutionary force indicating device strategy by using performative verbs like **soso** meaning ‘sorry’

4.2.7 Explanation, I.F.I.D and forgiveness

Speakers of Gurune use up to three strategies in apology expressions. One of them is explanation, IFIDS, and forgiveness. This is seen in Example 62 as follows:

Example 61

‘Ma ka baɲɛ ti fu ze ni n poorun, [explanation] di sugeri [IFID] gee dike daasi ma. [forgiveness].’

1SG NEG know that 2SG stand PAST 1SG back, eat patience and take forgive 1SG.

‘I am not aware that you were at my back, ...[explanation] exercise patience [IFID] and forgive me[forgiveness]’.

With this type of combination, speakers of Gurune express apology by giving an account of what happened, indicating devices and then seeking forgiveness.

Explanation, I.F.I.D and forgiveness

The speakers first give an account of what happened by saying that **Ma ka banɛ ti fu ze ni n poorun** meaning ‘I am not aware that you were at my back’. They (offenders) then proceed by adding illocutionary force indicating device strategy saying **di sugeri** meaning ‘exercise patience’. They (offenders) then ended their apology seeking forgiveness by saying **dikɛ daasi ma** meaning ‘forgive me’.

4.2.8 Explanation, I.F.I.D, and offer of repair

The speakers of Gurune also combined three categories of apology strategies firstly giving an account of what happened, followed by pointing at certain devices that caused the act and therefore ending the apology offering to repair the damaged item. The following example illustrates this:

Example 62

A mother expressing apology to a child

Nɔŋa n dum man n sɔi ti fone la lu ko’omla puan sa’am. Di sugeri, n beeri san kiŋɛ da’a n wan ta maale wa’a na.

Scorpion bit PAST 1SG that is why DET phone fall PAST water and spoil PAST. Eat patience tomorrow when 1SG go to market will repair it for 2SG.

‘I was bitten by a scorpion and the phone fell and spoilt. Exercise patience for when I go to market I will take it along to repair for you’.

4.2.9 Explanation, I.F.I.D, and offer of repair

The speakers first give an account of what happened by saying that **Nɔŋa n dum ma sɔi ti fone la lu ko’om la puan sa’am** ‘meaning I was bitten by a scorpion and the fell and got spoilt’. They (offenders) then proceed by adding illocutionary force indicating device strategy saying **di sugeri** meaning ‘exercise patience’. They

(offenders) then ended their apology by opting to repair the spoiled item saying **N beeri san kiɛ da'a n wan ta maale wa'na bo fu** meaning 'when I go to market I will take it along to repair for you'.

Between husband and wife in apology expression, some men prefer using explanation to justify their apology. It is obvious in the data that, the Gurune men and women both preferred accepting responsibility in showing apology, however, the men deny responsibility by putting the blame on somebody else or or try minimizing the severity of the action . The women however accepting responsibility by expressing self-blame or lack of intent. They both try giving credit to the offended person for complaining or annoyed for the offense committed, however the women mostly use alerters to call for the hearer's attention and add the expression of lack of intent to mitigate the offense. This is shown in example 63 to 70 below:

Example 63

Context: A husband showing apology to a wife for committing offense.

Puti'ira tari ma paa

Thinking have 1SG much.

'I have been thinking a lot'.

Example 64

Context: A husband showing apology to a wife for commit offense.

Akolgo wa'ana perege ma ti n yese ta nyu.

Akolgo come force 1SG to 1SG out to drink

'Akolgo came and forced me out to drink'.

Example 65

Context: A husband showing apology to a wife.

Oh! Zina ma'a

Oh! Today only.

'Oh! Only today'

Example 66

Context: a wife apologizing to a husband for committing offense.

Zuo daana, n beni fu me n yem fa.

Head owner, 1SG beg 2SG PASS 1SG mind escaped

'Boss, I beg you it escaped me'.

Example 67

Context: a wife apologizing to a husband for committing offense.

N minḡa nḡere, ma ka fɔse.

1SG self love, 1SG NEG well.

'My own love, I did not do well'.

Example 68

Context: a wife apologizing to a husband for committing offense.

N sira za'a za'a, Nyine bo fu sugeri, gee ko'om ganḡ zom.

1SG husband only only, God give 2SG patience for water more flour.

'My only and only husband, God give you patience for things were beyond my control'.

Example 69

Context: a husband showing apology to a wife.

Hmm! Fu nyoyɔm tari buurɔ.

Hmm! 2SG complains have right.

‘Hmm! Your right for complaining’

Example 70

Context: a wife showing apology to a husband

Sunke’ene, n ka sɛ, di sugeri gee fu tari buurɔ.

Boss, 1SG NEG cut, eat patience for 2SG have right.

Head, it is not deliberate, exercise patience for you are right.

When compared royal and non-royal expressing of apology, it is clear that the non-royal uses alerters **naa** to get the attention of the chief. Non-royal express apology to royals, royals on the other hand, save face by not apologizing to the non-royals at all. This may be due to the fact that the royal feels like they can decide to apologize or not without any problem. Such instances are seen in the following examples 71 to 74 below:

Example 71

Context: a non-royal apologizing to a royal

Ma doose la Asibetin ta to’e tiim tibe n zuo, naa dikɛ daasi ma.

1SG pass DET hospital to collect medicine treat 1SG head, chief take give
1SG.

‘I went to the hospital to get some medicine for the treatment of my head, chief forgive me’.

Example 72

Context: a non-royal apologizing to a royal.

Naa n ηemi’ri la nupu’ɔ ti fu dike daasi ti n ka mɔ. Soso, di sugri.

Chief 1SG clap DET palm for 2SG take give for 1SG NEG well. Sorry, eat patience.

‘Chief I beg you to forgive me for I did not do well, sorry. Exercise patience’.

Example 73

Context: a royal apologizing to a non-royal

Ma ka ta beleŋo wan belum nɛra

1SG NEG have apology to apologize human.

‘I owe no one apology’.

Example 74

Context: a royal apologizing to a non-royal.

Ma ka tari nɛra beleŋo sanɛ.

1SG NEG have human apology debt.

‘I owe nobody apology’.

In terms of apology expression in Gurune between mother and child, mothers show apology by seeking to repair or replace the damaged item. Children on the other hand seek abundant replacement from God. Again children and mothers both show apology by using alerters. They try saving face by using the alerters to get attention and also,

to remind the kind of relationship that exist between them. Below are examples 75 to 79 below:

Example 75

Context: mother expressing apology to child.

N bisuṇa, fone la fā mε lu ko'om la puan. N wan tee da bo fo.

1SG child good, phone DET slipp PAST fall water DET inside. 1SG will change buy give for 2SG.

‘My good child, the phone slipped and fell. I will buy for you’.

Example 76

Context: mother expressing apology to child.

N bisuṇa beere n wan maale bo fo bala zuo pugum da le tɔgε.

1SG good child tomorrow 1SG will repair give 2SG for that reason don't talk.

‘My good child tomorrow I will repair for that matter don't talk’.

Example 77

Context: child expressing apology to mother.

N ma di sugeri ti Nyinε wan lebese bo fu lagefu ti bo gana bala.

1SG mother eat patience for God will replace give 2SG money that wii be more than that.

‘My mother exercise patient for God will replace money more that for you’.

Example 78

Context: mother expressing apology to a child.

N bi sunka, ma tue ka gurɛ fone la suŋa, di sugeri.

1SG child good, 1SG mistakenly NEG hold phone DET well, eat patience.

‘My good child, I mistakenly did not hold the phone well, exercise patience.’

Example 79

Context: child expressing apology to mother.

N ma, soso ti n ka sɛ.

1SG mother, sorry for 1SG NEG cut.

‘My mother, sorry for it is not intentional’.

4.2.6 Use of modifiers

The study identified modifiers such are: alerters, intensifiers and downgraders. The function of an alerter is to call for the hearer’s attention. An intensifier increases the illocutionary force of an apology. Downgraders also either mitigate the offense or distract from it. In the process of apology, a speaker may use one or more modifiers to enhance the apology.

4.2.6.1 Use of intensifiers

According to Felix-Bradsdefer (2007), there are several methods to modify a strategy: intensifier (“terribly,” “awfully,” “very”), downtoner (“possibly,” “perhaps”), hedges (“maybe,” “sort of,” “kind of,” “somehow”), mental state predicate (“I suppose,” “I think,” “I believe”) to soften it, intensifying expression, such as an adverb (“very sorry”), iterations or duplications of the adverb (“very, very sorry”), and explicit expression of concern for the hearer (“Have you been waiting

long?"). In the present study, three types of internal modification appeared: upgraders, uptakers and address terms. Upgraders increase the impact of an illocution (Blum-Kulka, House, and Kasper, 1989b). The typical example of upgraders that showed up in the data is Intensifying adverbial. This is done by duplicating the adverb 'zo'e' meaning plenty or much making it zo'e zo'e literally plenty plenty or much much. The speakers applied the word 'zo'e zo'e' (meaning very very) to intensify the apology:

Example 80

Naa zo n nim bu'uo gee ma tuu me zo'e zo'e.

Chief run 1SG face gutter for 1SG wrong PAST plenty plenty.

'Chief have mercy on me for I have wronged you so much'.

Another type of upgrader that occurred in the data is double intensifier or repetition of --intensifying adverbials.

Example 81

Naa sugeri. Di sugeri gee yire ka sum.

Chief patience. Eat patience for house NEG good.

'Chief be patience for the house was not good'.

4.2.6.2 Use of begging

The use of I beg you is also use to intensify an apology n Gurune. This may help mitigate the offense. The following example illustrates this:

Example 82

'N beni fu me'.

1SG beg 2SG PAST

'I beg you'.

4.2.6.3 Swearing

This is a new strategy in the language that allows the respondents to intensify their apologies. Among the Gurune, swearing portrays sincerity. The following are examples:

Example 83

N pɔ n yaabeduma ti n ka baŋɛ gee nɛ fu
1SG swear 1SG ancestors that 1SG NEG know and step 2SG
'I swear by my ancestors that I stepped on you unknowingly'.

Example 84

N pɔta ŋmaŋa ti n ka mi ti fu ze n poorun.
1SG swear monkey that 1SG NEG know that 2SG stand 1SG back
'I swear by monkey that I stepped on you unintentionally'.

. Gurune speakers swear to prove being innocent or the heart feel to impress someone. By trying to prove to the offended person how deeply they have regretted for committing an offense they swear using their ancestors and totems names.

-Concern for the hearer: The speaker or the offender takes explicit cognizance of the hearer's feelings, which he or she may have offended.

By taking cognizance of the hearer's feelings, speakers of Gurune try calming down the offended person by saying **di'isi suure** as seen in Example 91. They also show apology by telling the offended person not to behold anything against him or her in the Example 92. They express apology by trying to be in the shoes of the offended person by telling him or her tht he/she is right for getting offended.

4.2.6.4 Use of uptakers

Uptakers occur in pre-message position and they frame the head act from the outside (Grande, 2016). The data confirmed Grande's view in that, among Gurune all the uptakers occur in pre-message position. The subtype which occurred in the data has been termed exclaim. The function of exclaim, according to Schneider (2005), is to express an attitude towards a preceding thanking act. With regards to apology expressions, it can be considered to express a reaction towards an offense to show how remorse one feels being innocent for committing an offense. A typical example from the data include oh, ommm, ooi, hmm, ai, ohm. These examples are indicated as follows:

Example 85

Oh!! Ma ka baɲɛ ti fu ze ni n poorun. Gaafara

Oh!! 1SG NEG know that 2SG stand PAST 1SG back. Sorry.

Oh!! I am not aware that you stand at my back. Sorry.

'Oh!! I am not aware that you were at my back. Sorry'.

Example 86

Ommm! Ommm! Di sugeri gee n ka mi.

Ommm! Ommm! Eat patience for 1SG NEG deliberate.

'Be patience for it is not intentional'.

Example 87

Ooi! N tuu mɛ.

Ooi! 1SG wrong PAST.

‘Ooi! I am wrong’.

Example 88

Hmm! Fu nyonyom tari buurɔ.

Hmm! 2SG complains have right.

‘Hmm! You are right for complaining’.

Example 89

‘Ai! Zina ma’a.

‘Ai! Today only’.

Example 90

Hmmmm! Valum waa ma la ma parum bo fo .Sugeri.

Hmmmm! Shyness steam 1SG for 1SG lie give you. Sorry.

‘Hmmmm! I feel shme for lying to you’.

Example 91

Ohmm! N pugum kan nyaŋɛ gorege bise fu niŋa.

Ohmm! 1SG even NEG cannot lift look 2SG face.

‘Ohmm! I cannot even look at your face’.

The speakers use exclamations to heighten the apology for the offended person to know how regretted they are for committing the crime. They use different exclams

to mean they are sorry and some that emerged from the data are **Ai! Hmmmm!**
Ohmm!

4.2.6.5 Use of alerters

Another type of modification from the data is address terms. This refers to a cultural setting in which closeness, distance, respect, and reverence prevail (Farekia, 2013). Grando (2016) refers to this as “alerters” because they attract the interlocutors’ attention. Examples of address terms that occurred in the data include **naa**; chief, **bisuŋa**; ‘good child’, **n pɔgesuŋa**; ‘my good wife’ **sunke’ene** ‘boss’, **zuo** daana; head, **nyem bunɔ**; ‘ my heart desire, **ma ma’a sira**; ‘my only husband’’. The following are illustrations:

Example 92

Naa di sugeri gee n beeri ka le pa’asɛ di.

Chief eat patience for 1SG tomorrow NEG agan add it.

‘Chief exercise patience for I will not do that again’.

Example 93

N bisuŋa beere n wan maale bo fo bala zuo, pugum da le tɔgɛ.

1SG child good tomorrow 1SG will repair give you for that reason, don’t talk.

‘My good child tomorrow I will repair for that matter don’t talk’.

Example 94

N ka nɔŋɛ n pɔgesuŋa

1SG NEG love 1SG wife good

‘It is not my wish my good wife’.

Example 95

Sunke’ene, n ka sɛ, di sugeri gee fu tari buurɔ.

Boss, 1SG NEG cut, eat patient for 2SG have right.

‘Boss it is not deliberate, exercise patient for you are right’.

Example 96

Zuo daana, n beni fu mɛ n yɛm fã.

Head owner, 1SG beg 2SG PASS 1SG mind escaped.

‘Head, I beg you it escaped me’.

Example 97

N yɛmbunɔ, di sugeri gee ma tam mɛ.

1SG heart desire, eat patience for 1SG forget PASS.

‘My heart desire, exercise patient for I forgot’.

Example 98

Ma ma’a sira, di’isi suuri ti n tam mɛ.

1SG only husband, press heart for 1SG forget PASS.

‘My only husband, calm your heart down for I forgot’.

Whenever the relationship between the interlocutors is close, the speakers refer to the offended as ‘my good wife’, ‘my good child’, ‘head or boss’, ‘my ‘heart desire’, or ‘my only husband’. This is done to show the close communicative distance between the speaker and the hearer as stated in Examples 92 to 98. However, in Example 92, the speaker used a more formal address term **naa** because of the distance in their relationship. Power has a big influence in that whenever the offended is bigger

than the speaker, they mostly use the terms to remind the offended people the kind of position they are. They do that probably to lessen the offense. The use of the formal address term for a stranger could be a polite way of the speaker trying to get the attention of the offended person.

4.2.7 Summary

It was discovered that, in expressing of apology, the Gurune speakers use single or combined strategies. The study discovered that, the speakers combined two or three strategies in expressing apology. It was further discovered in the data, that social distance and power influence the way of apologizing in Gurune. There is sometimes tense in the apology expression when the distance is wide, but when the distance is close the speakers feel less tense and there by reminding the offended person how they are related. In terms of power the study found out that, among the Gurune speakers, a chief does not apologize to somebody of low rank therefore in expressing apology in Gurune, chiefs refuse to apologize to people of lower rank.

4.3 Gurune culture that manifest in apology expressions

The aspect of Gurune culture evident in apology expressions in Gurune from the data are proverbs, belief in God, Belief in totemic ancestors, belief in ancestors and belief in brotherhood and sisterhood.

4.3.1 Use of proverbs

The Gurune speakers integrate proverbs and idioms in their speech expression. It is culturally believed that it takes only the astute and eloquent people to include the use of proverbs and idioms when communicating. Proverbs are world known wise sayings that entails advice or generally accepted truth. According to Meider and Dundes (1981, p. 119), a proverb is “a short, generally known sentence of the folk

which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation”. Since proverbs are part and parcel of Gurune culture, the speakers exhibit some proverbs in apology and some of the proverbs that were used are listed as follows:

Example 99

Context: expressing apology to a friend for lying.

Dageti ma mi mε gee zagesε gee bunkuriba n yele se'em la “fu nini san ka ana sunηa nεra ka ta εεra” bala zuo di sugeri.

It is not that 1SG know PAST and refuse for elders 2SG say DET “2SG eyes is NEG good human NEG roam.

‘It is not that I intentionally refused for there is a saying that if your eyes are not good you cannot roam so exercise patience’.

Context: expressing apology to a friend for lying.

Example 100

Context: showing apology to a stranger.

Pugum da namese fu mia tεge ti zua wan lu fu nuurun gee fu tari buuro.

Don't buy worry 2SG self talk for house flie will fall 2SG mouth for 2SG have right.

‘You are right so don't talk for a house flie to your mouth’.

Example 101

Context: expressing apology to a friend for lying.

N ka pebele wia ti di kele.

1SG NEG toot whistle for it cry.

I did not do well.

Example 102

Context: showing apology on behalf of the child for committing an offense.

Gaafara. N wan dugɛ e.

Sorry. 1SG will cook 3SG.

Sorry. I will punish him/her

Example 103

Di sugeri gee n wan base ti a tuba nii zum.

Eat patience for 1SG will leave for DET ears grind flour.

‘Be patience for I will punish him/her’.

Example 104

N dɔgɛ la biya n ka tari ka Nyinɛ, Nyinɛ di’isi fu suuri bo ma.

1SG birth DET child, 1SG NEG have 3SG God press 2SG heart for 1SG.

‘I gave birth to a child but I cannot determine his or her destiny, God calms your heart for me’.

Example 105

N beni fu mɛ dike daasi ma gee ko’om gaŋɛ zom.

1SG beg 2SG PAST forgive take 1SG for water than flour.

‘I beg you forgive me for things are beyond my control’.

Example 106

‘Ommm! N ko’om ŋmi’ira la nupu’o ti fu di sugeri bo ma gee n ka sɛ, soso’.

Ommm! 1SG just beating DET hands for 2SG to eat patience 1SG did not cut, please.

Ommm! I am just beating hands for you to exercise patient for it is not intentional, please’.

Example 107

Da tɔgɛ ti zua wan lu fu nuurun

Don't talk for fly will enter 2SG mouth

‘Don't talk for a fly will enter inside your mouth’.

4.3.2 Belief in God

The Gurune have a strong religious belief in Supreme Being. Yinε is a name given to God in Gurune language. In everything the speakers involve the name of God. They believe people who are dead are closer to God, therefore when they are pouring libation they pass through the late fathers or great grand fathers to God the Supreme Being for peace, protection, procreation, fest, just to mention few. They believe in the existence of God in their mist and call His name in times of troubles. The Gurune speakers believe in the supremacy of God and this is confirmed in Tovagonze (1992) who is of the view that, Africans all over the world worship and acknowledge God as their father, eternal, creator, beneficent, ethically and completely holy and omnipotent. During the apology they involve the name of God to make the offended person feel how remorse they are in order for the apology to be accepted. The following are examples from the data:

Example 108

Context: a mother showing apology to a child.

Nyinε bo fu sugeri

God give 2SG patience.

‘God give you patience’.

Example 109

Context: showing apology on behalf of the child for committing an offense.

Guruge bise Nyinε gee zɔ a nim bu’uɔ ti Nyinε wɔn lemese bo fo.

Lift look God and run 3SG face pity for God will replace give 2SG.

‘Look at God and have pity on her for God will replace you’.

According to Tovagonze (1992), the beliefs that Africans have in God is made evident in their songs, names, prayers, proverbs, stories, myths and religious ceremonies which are all easy to remember and pass on to other people. Among the Gurune there are numerous names used to refer to God such as:

Ayinemaaliya

‘God has resolved’

Apegeyine

‘Exalt God’

Ayinemi

‘God knows’

Apu’usinyine

‘Praise God’

Ayingura

‘God is protecting’.

Ayinebisa

‘God is watching’

Asaaladagenyine

‘Human being is not God’

There are also proverbs and short sayings in Gurune which confirm the beliefs of the Gurune in the supremacy of God. Such proverbs and sayings include:

Nyine san ka ku tiŋa kan di.

‘If God did not give you the chance you cannot kill’.

Nyine n duusi dunseka n ka tari zuure fiseka zu’usi ba’ora e.

‘God provide help to the needy’

Nyine san kan base ti fu di, a kan base ti beere yilige fu.

‘If God will not feed he will not leave to see the next day’.

Nyine n puuri kiibega

‘God is the provider of the orphan’.

4.2.3 Belief in totemic ancestors

Totem is a spirit being, sacred object, or symbol that serves as a symbol of a group of people, such as a family, clan, lineage, or tribe. According to Merriam Webster dictionary, totem is an object (such as an animal or plant) serving as the emblem of a family or clan and often as a reminder of its ancestry. Gurune speakers believe in their totemic ancestors, therefore using them in expression of apology.

Example 110

Context: showing apology to a stranger.

N pɔ ŋmaɔŋa ti n ka mi ti fu ze n poorun.

1SG swear monkey that 1SG NEG know that 2SG stand 1SG back

‘I swear by monkey that I stepped on you unintentionally’.

Gurune follows a patrilineal system of family. They are organized in clans and yizuo. The yizuo means the head of the house and people with a common ancestor form the yizuo. The yizuo is bound together by their specific totemic ancestors and taboos. Among speakers of Gurune, every clan has an animal that they forbid. According to history, it is believed that such an animal has ever in one way or the other helped their ancestor of that particular clan and due to that, the ancestor took an oath that, his generation will forever forbid eating such an animal, so anybody that belongs to that clan is forbidden as well. Based on that, the people of that clan regard such animals as humans and they also believe they are very powerful and help them spiritually, so they regard them as totemic ancestor. People use the totemic ancestors to defend themselves in times of difficulty. However, they do not use the totemic ancestors' names anyhow. They see the totemic ancestors to believe in justice and for that matter, the people do not use them to swear on false basis. In apology the people use them to show sincerity and above are examples from the data.

4.3.4 Belief in ancestors

The Gurune also believe in their late great grandfathers. For Africans, before someone is regarded as an ancestor, such a person must have certain qualities such as living a virtuous life, married and having children, be a responsible person etc. And when he dies, he can be considered as ancestor.

Example 111

Context: Showing apology to a stranger for stepping on the toe.

N pɔ n yaabeduma ti n ka baɲɛ gee nɛ fu. Soso.

1SG swear 1SG ancestors that 1SG NEG know and step 2SG. Sorry.

I swear by my ancestors that I stepped on you unknowingly. Sorry

Among speakers of Gurune, when somebody lives a good life and dies, he is expected to be hailed as an ancestor. They believe that because of their good deeds, the person still lives among the spirits of the dead and can still help the people in times of need. They pour libation through the great ancestors to God. What it means is that the ancestor is alive and closer to God and can serve as a link between the people and God. In showing apology, the speakers use the names of their ancestors to portray how deeply sorry they are. They try saving their face by involving the use of their ancestors in expressing apology to make the offended feel how deeply they have regretted committing that offence.

4.3.5 Belief in brotherhood and sisterhood

Speakers of Gurune culturally have a common belief that, once they all speak the same language, they are all regarded as one people by family or blood. That is why they call one another **n ma bia** literally ‘my mother’s child’. This manifested in their apology expressions. The following are examples from the data:

Example 112

Context: showing apology on behalf of the child for committing an offense.

Dike daasi e gee fu sũ bia de e.

Take forgive 3SG for 2SG brother or sister child is 3SG

‘Forgive him or her for he or she is your brother or sister child’

In expressing apology among Gurune speakers, some apologize by reminding the offended person about the general perception on their relationship. This is believed that, the offenders feel by reminding the offended people how they are related, their apology will easily be accepted.

4.3.6 Summary

This chapter set out to analyse and discuss apology strategies and apology strategies combinations in Gurune. It again discussed the aspect(s) of Gurune culture evident in apology expressions in Gurune. It was evident in the data that, the speakers of Gurune use different strategies in expressing apology. The analysis revealed that in expressing apology, Gurune speakers use single or combined strategies. The combined strategies are either double or multiple strategies used in expressing apology. Single strategies that emerged from the analysis are offer of repair, illocutionary force indicating device where speakers opt for four means of expressing apology: request for forgiveness, express regret, request for patient, and deny responsibility. Explanation is also used by the speakers in apology expression. Another strategy discovered is forgiveness strategy. The speakers also use the acceptance of responsibility. When taking responsibility, the speakers of Gurune threaten their faces by expressing self-deficiency, self-blame and expression of embarrassment.

The speakers combined double strategies using explanation plus IFID, forbearance plus IFIDs, explanation plus forbearance, forgiveness plus explanation, and forgiveness plus IFID. They also combined multiple categories in expressing apology such as explanation plus IFIDs plus forgiveness and explanation plus IFIDs plus offer of repair.

It was again confirmed that apology expressions in Gurune show the belief of the people in the supremacy of God. The data proved that Gurune speakers use proverbs in their apology expressions and this testify to the fact that there are evidence of Gurune culture in terms of apology giving. It was discovered that the speakers save

face by involving the use of their ancestors and their totemic ancestors to prove how deeply sorry they are. The analysis again showed that the speakers believe in brotherhood and sisterhood and for that matter in order not to threaten others' face, they remind the offended people about the relationship that exists between them. The data again showed that the speakers believe in brotherhood and sisterhood and for that matter in order not to be face threatened, they remind the offended people how they relate

4.4 Conclusion

The chapter presents data analysis of apology expressions in Gurune. It was discovered that, in expressing apology, the Gurune speakers used single or combined strategies. The study discovered that the speakers combined two or three strategies in expressing apology. It was further discovered in the data that social distance and power influence the way of apologizing in Gurune. There is sometimes tense in the apology expression when the distance is wide but when the distance is close, the speakers feel less tense and there by reminding the offended person how they are related. In terms of power the study found out that, among the Gurune speakers, a chief do not apologize to somebody of low rank therefore in expressing apology in Gurune, chiefs refused to apologize to people of low rank. The study again discovered that, when the speakers of Gurune use responsibility strategy in expressing apology, they threaten their faces by expressing self-deficiency, self-blame and expression of embarrassment. The study also exhibited the aspect(s) of Gurune culture that is/are evident in their apology expressions. It was found that, Gurune speakers believe in the supremacy of God, their ancestors and their totemic ancestors, and for that reason, they involve their names in expressing apology to make the offended feel sincerity of the apology. Modifiers like Alerters and intensifiers were also discovered in the data.

The study discovered the use of Gurune proverbs in expressing apology. These proverbs are not used in isolation rather in combination the apology strategies.



CHAPTER FIVE

SUMMARY OF FINDINGS, RECOMMENDATIONS, AND CONCLUSION

5.0 Introduction

Language use differs from one culture to another, and not knowing one's cultural norms may affect effective communication (Damen, 1998; Ogiermann, 2009). Another scholar is of the view that a successful communication between interlocutors rests upon proper speech acts (Zhao & Throssel, 2011). Before embarking on this study a problem was first identified that, there is no known study on apology in Gurune to the best of my knowledge. It is based on this that the study sought to bring a pragmatic analysis of apology in Gurune language and culture. To achieve this aim, research questions and objectives were stated. The study adopted politeness theory as its framework. It further throws more light on the literature review on apology works in different languages.

To obtain the results, this study employed a qualitative research approach in order to describe naturally occurring social phenomenon since the study design was ethnography type. The participants considered for the study were farmers, weavers and market women. The study used purposive sampling technique considering 20 participants, (10 farmers, 5 weavers, 5 market women) using audio-recorded role plays as the instrument. The data were analyzed by first transcribing, identifying the strategies and then coding them. This chapter is divided into two parts: the first part presents a summary of the findings from the study while the second part stated recommendations for further studies.

5.1 Summary of Findings

The analysis revealed apology strategies that exist in Gurune and also examine how apology strategies are combined in Gurune. It has further established the aspect(s) of Gurune culture obvious in apology expressions in Gurune. The analysis provided information about the speaker strategies, combined strategies, modification, and aspects of Gurune culture evident in their apology expression. The analysis indicated that speakers use different strategies in producing apology. From the data, speakers used single strategies, double strategies and multiple strategies. One of the single strategies that emerged from the data is offer of repair. When the damage item in question is replaceable or repairable, the speakers saved face by offering to repair or replace to make the offended feel good regardless of the distance. This notion disagree with Hassan (2014) view that repair strategy possibly happens between strangers and rarely among friends and relatives. It was also discovered that, speakers use illocutionary force indicating device (IFID) strategy by requesting to be forgiven, expressing regret, requesting patience, or denying being responsible. The results again proved that, Gurune speakers use forgiveness, minimizing the effects and severity of the action, explanation, and taking responsibility strategies. In the case of taking responsibility, the speakers of Gurune, threaten their faces by expressing self-deficiency, self-blame and expression of embarrassment. Concerning combined strategies, Gurune speakers use double or triple strategies. Double strategies that were identified in the data are explanation plus illocutionary force indicating devices (IFIDs). Another double strategy is forbearance and illocutionary force indicating devices (IFIDs), explanation and forbearance, forgiveness and explanation, and forgiveness and illocutionary force indicating devices (IFIDs). They also combined triple categories forming multiple strategies in expressing apology. These are

explanation plus illocutionary force indicating devices (IFIDs) plus forgiveness and explanation plus illocutionary force indicating devices (IFID) plus offer of repair. The data seem to prove the claim that social distance and power influence the choice of a particular politeness strategy in apology giving. For instance, the analysis revealed that, among the Gurune, a chief does not apologize to somebody of low class, while husbands either justify the offense or deny responsibility instead of accepting in expressing apology to wives. Friends sometimes minimize the severity of the offense by reminding the relationship that exists between them. They do these to avoid apology in order to save face. In terms of power, the non-royal apologizes to royals. Royals on the other hand save face by not apologizing to the non-royals at all.

The results revealed that speakers use modifiers in expressing apology and one of them is the use of intensifiers. The typical example of upgraders that showed up in the data is Intensifying adverbial. This is done by duplicating the adverb **zo'e** meaning 'plenty' or 'much' making it **zo'e zo'e** literally 'plenty plenty or much much'. The speakers apply the word **zo'e zo'e** meaning 'very very' to intensify the apology. Another modifier found in the data is exclamation. Exclamations were used to express a reaction towards an offense to show how remorse one feels being innocent for committing an offense. The final modifier identified in the data is address terms.

Regarding the aspects of culture in apology expressions, the data revealed that, Gurune associate apology expressions with competence in the language. This is based on the fact that they express apology by using proverbs which is a sign of proficiency in the language. The Gurune again acknowledge the supremacy of God in their apology. For instance, they express apology using expressions such as **Guruge bise Nyine gee zo a nim bu'uo ti Nyine won lemese bo fu** meaning 'look at God and have

pity on her for God will replace you'. Culturally, they see themselves as one family or blood since they are native speakers of the language. In expressing apology, they remind each other of how they are related. The analysis also revealed that the speakers believe in their totemic ancestors in that, they use their names in apology expressions. Finally, they also use the names of their ancestors in expressing apology.

5.2 The importance of apology in Gurune

Goffman (1967) views apology as a corrective act. On this notion, it allows the Gurune save face knowing their apology is accepted. Also, apology in Gurune helps them to repair relationship by getting people talking again, and making them feel comfortable with each other and by doing that helps re-establish dignity for those they hurt. This is in line in with the notion of Kasper that apology repairs social relational agreements after the offense is committed (Kasper, 1993). Finally, apology is important in Gurune in that, it makes the apologizer fit in the society. Agyekum (2002) observes that in Akan, a loquacious woman is not fit in the Akan society. Same applies in Gurune in that a person who does not know how to apologize is seen as inhuman and does not fit into the society.

5.3 Implications for communicating in Gurune

Communication becomes difficult in situations where people do not understand each other's language (Hall cited in Adler & Elmhorst, 1999. p. 40). Based on this, there are several protocols one needs to consider when communicating in Gurune. One should consider the beliefs, values, and practices of the culture. This is because Samovar and Porter (cited in Verderber et al., 2007) state that cultural context entails the values, beliefs, and customs of the people. Again, when communicating in Gurune, there is the need to consider the human relationship.

According to Brown and Levinson (1978), power, distance, and rank have influence in every speech act. There is therefore the need to consider the status of the interlocutors. This has to do with the roles of the speaker and the listener in terms of power, rank, and age.

5.4 Suggestions for future research

This study has addressed many important issues concerning the study of apology expressions in Gurune. However, there are more yet to be covered in many areas. Further studies can consider other sociological variables such as age and education to assess their influence on speaker choice of politeness strategy in apology expressions. Again, a comparative study of Gurune and a different language can be considered to determine the differences between the two languages regarding apology expressions.

5.5 Conclusion

This study examined apology in Gurune, a language spoken in the Upper East Region of Ghana. The chapter has discussed a summary of the findings from the data analysis. It has also discussed the importance of apology in Gurune and its implications, as well as made recommendations towards future studies. The data showed that in expressing apology in Gurune, the speakers use either single category, double or multiple strategies. It was also revealed that social distance and power influence the choice of a particular politeness strategy in apology expression. For instance the study discovered that when the speakers of Gurune use responsibility strategy in expressing apology, they threaten their (offenders) faces by expressing self-deficiency, self-blame and expression of embarrassment.

Address terms, intensifiers and exclamations were used to modify apology expressions in Gurune. The aspects of culture in apology expressions showed that, Gurune associate apology expression with competence in the language, as speakers involve the use of proverbs in their apology expressions. The data again proved that Gurune speakers acknowledge the supremacy of God in their apologies, and that they also recognize the power of their ancestors and totems when rendering apology.



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APPENDIX A

ROLE PLAY SCENARIOS FOR DATA COLLECTION

GURENE VERSION

CONTEXT	SITUATIONS
CONTEXT A	Fu dela kiima fu so'olum puan. Ti Naba ita a tigesigo gee yi fu. Saŋa la dela karifa 10 gee fu ka paa bini kalam.
CONTEXT B	Fu kiŋe la fu zo zian ta paa ti a bo fu zom ko'om. Fu nyuure la ti wane la lu tiŋa wɔrege.
CONTEXT C	Ya tagele la foole agera ko'om, fu n yeti fu ŋmeregɛ ka nye gee ne fu yirepɔka nadibeli.
CONTEXT D	Fu yele fu pɔga yeti fu kali nyu daam, ti daanse'ere fu pɔga nye fu ti fu zi'a daam deo nyuura daam.
CONTEXT E	Fu zo n yeti fu koleke e ti a kiŋe zi'e tip arum bo e ti fu bi'iri me ti fu zo la ye'esa gee nye ti fu ŋme'era boole.
CONTEXT F	Fu dela naba, ti fu so'olum nera ita a pɔgedire gee ye fu ti fu ka nyaŋe kiŋe.
CONTEXT G	Fu to'e la fu bia foni ti fu yi nera gee pɛera logero ti foni la lu sa'am.
CONTEXT H	Fu boti la kalam ye'e sa da'a gee to'se saana n tu a kamatoosi sore kina,ti fu nyaa yeti fu boe fole ti ka tole tulege ne a tagete ti a kamantoosi la kaɛ tiŋa.
CONTEXT I	fu koose la dia ti bia ti fu ka mina ka ze'ele fu so'olum wa'ana ti a da dia ti a laa la fubegɛ fu nu'usin lu tiŋa wɔrege.
CONTEXT J	Fu zi fu yire vɔ'osa ti saana gure fu bia nuo wa'ana pa'ali fu ti fu bia la zu la a dia ti a ko.
CONTEXT K	Fu sira n yele fu ti fu pɛrese a danseka bo e ti beere a ye kiŋe de'eoŋo ti fu tam ti fu sira sunso nya nyii ti a nyona.
CONTEXT L	Fu dela bia ti fu ma tum fu ti fu kiŋe ta da kamegebɔ w abo e ti fu ye'esa ti fu ta da ti liegeri la bɔrege

ENGLISH TRANSLATION

CONTEXT	SITUATIONS
CONTEXT A	You are an elder in your community. One day the chief invited you to a gathering. The time given was 10: 00 am but unfortunately you got there late.
CONTEXT B	You visited your best friend in the house and she served you millet flour water with a new calabash that he or she recently bought. When you were drinking the water, the calabash slipped and got broken and your friend was furious at you
CONTEXT C	You are in a queue fetching water, then when you were about to turn you unknowingly step on the toe of a total stranger.
CONTEXT D	You promised your wife or husband that you will never drinking alcohol again, then one day your wife saw you in a spot drinking alcohol and became annoyed.
CONTEXT E	Your best friend ask you to accompany him or her to a funeral and you lied to her that you are not feeling well. He decided to go alone and on his way he saw you playing with your neighbours and for that reason your friend realized that you lied to her.
CONTEXT F	You are a chief and a member in your community invited you to his weeding and you couldn't make that day due to certain reason.
CONTEXT G	You took your child's phone to make a call while washing then all of a sudden the phone felt inside the soapy water and stopped functioning.
CONTEXT H	You were in a hurry to market to sell. When a stranger is carrying a bucket of tomatoes was about to pave way for you to pass you mistakenly stepped on the slippers and the bucket of tomatoes poured.
CONTEXT I	You are selling food and a child from your community you are very free with the mother came to buy your food
CONTEXT J	You are sitting in your house one happy Sunday receiving fresh air, then all of a sudden, a stranger appeared there holding your child with fruits that your child stole from his farm
CONTEXT K	Your husband ask you to iron one of his favorite smock for a durbar show and you forgot so your husband was annoyed with you.
CONTEXT L	A mother sent her child to buy her sheabutter and on her way going the money got lost and the mother became annoyed with the child.

TEXT TRANSCRIPTS OF ORAL DATA

NB//: The transcripts are in line with the various contexts. In other to avoid repetitions, participants who produced same data on same context was not transcribed.

CONTEXT A TRANSCRIPTS

A1

Ma ye ni la, n bia ka paa ni a miŋa ti ma tari e kiŋɛ Asibetin. Zaam zaam n yem fã.

A2

Naa di sugeri gee n beeri kale pa'ase di.

A3

N daa kiŋɛ la Ania zian daa ka nyaŋɛ wa'ana. N beni fu mɛ naa di sugeri.

A4

Sɔsega n bo ni yire n soi ti n ka nyaŋɛ wa'am kalam. Naa dike daasi ma ti n ka le pa'ase di.

A5

Naa di sugeri bo ma, ma boni sore kina na la, loore n lu gu sore la.

A6

N bia bi'iri ti e tari e kiŋɛ Asibetin, naa dike daase ma ti bã'a n ta'ase.

A7

Naa di sugeri bo ma ti n puure n zaam daam ma fii wa.

A8

Naa sugeri gee ma tam.

A9

N beni fu mɛ Naa n zaam ka nyaŋɛ isege kalam. N beere ka le pa'asi di.

A10

Naa dike daasi ma gee ma zuo n zaam wageri ma.

A11

Ma kiŋɛ ni la kuure ka pɔŋɛ kalam bala zuo naa di sugeri gee dike daasi ma.

A12

Zo n nimbu'ɔ Naa dike ke ma.

A13

N ka tum alanari soso Naba.

A14

Naba zo n nim bu'ɔ gee ma tue mi zo'e zo'e.

A15

Naa sugeri. Ssaa n ni pire kuleka n soi ti n ka nyaɛ wa'am kalam na.

A16

Ma doose la Asibetin ta toe tiim ti tibe n zuo. Naa dike daasi ma.

A17

Ma inya zaam ka nae taaba n soi ti n zaam ka nyaɛ wa'am kalam na. Naa di sugeri.

A18

Naa sugeri. Di sugeri gee yire ka sum.

A19

Naa Nyine bo fo sugeri. N bia zaam ka paa a mia.

A20

Naa sugeri gee n pɔga zaam ka paa a mia suɲa nyu'uɲɔ.

CONTEXT B TRANSCRIPTS

B1

soso

B2

N ka baɲe gee ti wane la lu tiɲa wɔreɲe.

B3

Ma ka nɔɲe ti wane la lu.

B4

Ma tue. beere sa'am n wan gure suɲa ti la kan wɔregɛ.

B5

Da base ti la dɛna daaŋɔ bɔ'ɔra fu, n daa san kiŋɛ da'a daare n wan tee da wan paale wa bo fu.

B6

Wanɛ la fa la n nu'usin lu tiɲa wɔregɛ. Di sugeri.

B7

N beni fu mɛ dike daasi ma gee ko'om gaŋɛ zom.

B8

Ma tue. Ma ka baŋɛ ti wanɛ la lu tiɲa wɔregɛ. N wan da wan paale bo fo da'a daare.

B9

Wanɛ la fa fubegɛ mɛ lu. N ka baŋɛ gee ti la iŋɛ.

B10

Ma tue. beere sa'am n wan gure suɲa ti la kan wɔregɛ.

B11

N ka baŋɛ mɛ. Soso.

B12

Dike daasi ma.

B13

Dike kɛ ma.

B15

Ma ka gure wanɛ la suɲa ti ku lu wɔregɛ bala zuo tee to'e lagefu ta da.

B16

Di sugeri ti n beeri wan bo fu wanɛ.

B17

Soso, beere sa'am n wan gure suja.

B18

N beni fu me n beeri kale pa'ase di.

B19

Ma ka noje ti wane la lu.

B20

Gaafara! N nuo fa gaafara.

CONTEXT C TRANSCRIPTS

C1

Oh!! Ma ka banje ti fu ze n poorun. gaafara.

C2

Ma ka banje gee ne fu na'are. zaam zaam, di sugeri.

C4

Sugeri sugeri gee n ka banje gee ne fu.

C5

Ma ka banje ti fu ze ni n poorun. Di sugeri dike daasi ma.

C6

Ma nmeregere ni la n ka banje ti fu ze n poorun. di'si suure.

C7

N ka banje gee ne fu na'are sugeri sugeri.

C8

Gaafara beere n ka le ije.

C9

Soso, ma tue. bala la dike daasi ma.

C10

Ma ka mɔ bala zuo di sugeri.

C11

N ka nyɛ.gaafara.

C12

Pa'ase sugeri gee n ka baɲɛ gee nɛ fu na'arɛ.

C14

N tuumɛ, dike daasi ma.

C15

Ommm! ommm! Di sugeri gee n ka mi.

C16

Ooi! N tuu mɛ.

C17

Ma gee fu mɛ zo'e zo'e bala la pa'ase sugeri gee la daam ma mia mɛ.

C18

La dagi ma yele.

C19

Soso, n wan pɛ bo fu.

C20

N ka sɛ.

Context D transcripts

D1

Ma veesi ti nyu la gilaa ma'a.

D2

La dela puti'ira n base ti ma yuura daam wa gee ma ka boti ni bo bala.

D3

Hmm! fu nyonyom tari buurɔ.

D4

Puti'ira n tari mam paa.

D5

N ka nɔŋɛ n pɔgesuŋa.

D6

Akolgo n wa'ana na pɛrege ma ti nyese ta nyu.

D7

Sitaani base ti la wa'am bala na. N ka nɔŋɛ.

D8

Oh! zina ma'a.

D9

Zina n za'a n kali make nyu.

D10

Neresaala iŋa dela Neresaala, bala n sɔi ti n ka nyaŋɛ ŋmibe.

D11

A di malum ka tari basega bala la ma nyu la pika pika.

D12

Fii wa gee a iŋɛ bono malum ka tari basega.

D13

N zɔ n pa'asi ma ti n nyu. N kali nyu ye'esa.

D14

Base ti la ba'ase.

D15

Ai! zina ma'a.

CONTEXT E TRANSCRIPTS

E1

Ma ka tari la lagefo bala soi ti ma ka boti n koligee gee parum ti n bi'ri me.

E2

Goom n tari ni ma n soi ti ma parum bo fu yeti n bi'iri me, di sugeri bo ma.

E3

Ma boti n kiye ta hme la boole gee ka mina ma wan yele fu se'em bala, zuo n soi ti n parum bo fu la. Ma la fum n ani se'em la zuo, n beni fu me da base ti la paa puurum.

E4

Mam ka foose la ma ka toge yelemere bo fu la. Base ti la ba'ase.

E5

Fu tari buuro bala la di sugeri.

E6

Base ti la ba'ase. Ma tue fu.

E7

N ka mo. Di sugeri.

E8

Di sugeri gee ma tum la bi ya'ate.

E9

Hmmm! valum waa ma la ma parum bo fo la. Sugeri.

E10

Base ti fu tari buuro.

E11

N ka mo la ma parum bo fo la.

E12



Gaafara.

E13

Dageti ma mi mɛ gee zagesɛ gee bunkuriba n yele se'em la “fu nini san ka ana sunja a ka ta ɛra” bala zuo di sugeri.

E14

Hmmmm! ma pugum ka mina ma wan lebese fu se'em.

E15

N ka pebele wia ti di kele.

E16

Ohmm! N pugum kan nyaɲɛ gorege bise fu niɲa.

E17

La dela yempɔ'ɔre tuuma.

E18

N tum la giri tuuma.

E 19

Ai! ma la fu mi.

CONTEXT F TRANSCRIPTS

F1

Ma ka ta beleɲo wan belum nɛra.

F2

Ma ka tari nɛra beleɲo sane.

CONTEXT G TRANSCRIPTS

G1

Ma peeri ni logerɔ la gee iti ni kɔɔlu la ti fooni la fã n nu'usin lu ki'ibo ko'om la puan. N wan bo fo lagefɔ ti fu maale.

G2

N bi sunka, mam n tue ka gure fone la suna, di sugeri.

G3

Nana n dum man n soi ti fone la lu ko'om la puan sa'am. ni sugeri, n beeri san kine da'a wan ta maale w abo fu.

G4

N bisuna, fone la fa mi lu ko'om la puan. N wan tee da bo fo.

G5

N bisuna beere wan maale bo fo bala zuo pugum da le toge.

G6

N bia la dage n miha yem ti fu fone la lu ko'om puan bala zuo base ti la ba'ase.

G7

Gaafara. N san nye lagefo n wan da foni bo fo.

G8

La dage n mia yem ti foni la lu sa'am.

G9

Ki'ibo la base ti fon la serege lu ko'om puan.

G10

Ma nyige la ma ka miti la wan lu ko'om la puan. sugeri.

G11

N wan maale bo fo.

G12

Ma miti la daam fu me gee di sugeri.

G13

N ma gaafara

G14

Soso ma tue.

G15

N tuu mɛ.

G16

‘Nyine bo fu sugeri.

CONTEXT F TRANSCRIPTS

H1

Ohmm!! gaafara. Ma ka baɲɛ. Ma yeti n bo ni fu la sore ti fu tole.

H2

Di sugeri gee n ka sɛ.

H3

Di sugeri gee n ka nɔŋɛ gee nɛ fu. N wan lebese da fu kamantoosi bo fu.

H4

Ommm! N ko’om ŋmi’ira la nupu’ɔ ti fu di sugeri bo ma gee n ka sɛ, soso.

H5

Di sugeri bo ma.

H6

Pugum da namese fu mia tɔgɛ ti zua lu fu nuurun gee fu tari boorɔ.

H7

Ti n pɔta Dmaanya ti n ka miti fu ze n poorun.

H8

N boti ni la kalam. zaam! zaam!.

H9

N ka baɲɛ. Gaafara.

H10

N to’e n tuure.

H11

Ma pɔ bua ti n ka sɛ gee nɛ fu bala zuo di sugeri bo ma.

H12

N pɔ n Yaabeduma ti n ka baɲɛ gee nɛ fu. soso.

H13

Nyine bo fu sugeri.

H15

Fu sɔɔ bia n de ma.

CONTEXT I TRANSCRIPTS

I1

Yele fu ma yeti ma ka baɲɛ gee iɲɛ ti laa la lu tiɲa wɔregɛ bala zuo a di sugeri.

I2

N beere wan da la palega bo fu.

I3

Go'e kaasega gee n wan maale fu laa bo fu.

I4

Da kaase gee ti n tee da mina n ani suɲa gana ina wa'ana bo fu.

I5

Gaafara. beeri n wan da lemese.

I6

Yele fu ma yeti n ka mi gee iɲɛ ti laa la lu wɔregɛ. A di sugeri bo ma.

I7

Go'e kaasega gee n ka se.

I8

Go'e kaasega n bi sunka.

CONTEXT J TRANSCRIPTS

J1

A dela bia aka mina sɛsɛla n sɔi ti a iŋɛ bala zuo dike ke e.

J2

Sugeri gee n wan duge a tuba bo e.

J3

Di sugeri gee sukaam vua san paa n wan tee vɔ n sukaam wa'ana bo fu.

J4

N beni fu mɛ, soso, a tum la bi nya'atuuma bala zuo di sugeri bo e gee n wan feebe e.

J5

Di sugeri gee ma miti kom zuo n sɔi ti a iŋɛ bala.

J5

Di sugeri gee ma miti kom zuo n sɔi ti a iŋɛ bala.

J6

Di sugeri gee n wan base ti a tuba nii zum.

J7

Gaafara. N wan duge e.

J8

N wan base ti a tuba niim zom.

J9

N dɔge la bia n ka tari ka Yinɛ, Nyine di'isi fu suuri bo ma.

J10

Di sugeri gee n wan dɔlegɛ a tuba.

J11

Guruge bise Nyine gee zɔ a nim bu'us ti nyine wɔn lemese bo fo.

J12

Dikɛ daasi e gee fu sũ bia n de e.

CONTEXT K TRANSCRIPTS

K1

N suuri bunɔ, n tam mɛ di sugeri bo ma.

K2

N sira za'a za'a, Nyine bo fu sugeri, gee ko'o gaɲɛ zom.

K3

Ma ma'a sira, di'isi suuri ti n tam mɛ.

K5

Sunke'ene, n ka sɛ, di sugeri gee fu tari buurɔ.

K6

Ma tam mɛ, di sugeri bo ma.

K7

Oh! N nyem fã, soso.

K8

N minɲa nɔɲɛ, ma ka vɔsɛ.

K9

Fu nyunyɔ tari buurɔ, di sugeri bo ma.

K10

N yɛmbunɔ, di sugeri gee ma tam mɛ.

K11

Zuo daana, n beni fu mɛ n yɛm fã.

K12

Kɔma ba'am lebege ma ganɛ ti n tam, gaafara.

K13

Nyine bugelɛ fu suuri bo ma.

CONTEXT L TRANSCRIPTS

L1

N ma, zɔ n nim bu'uɔ dike daasi ma.

L2

N ma, n pugum ka banɛ la iɛ se'em ti lagefu la borege.

L3

N ma, Yine bo fu sugeri gee la iɛ ma miɲa la pakere la lagefu la boregere.

L4

Di sugeri bo ma ti lagefu la lu mɛ.

L5

N ma n tue mɛ di'isi suuri.

L6

N miɲa ma, Yine bo fu sugeri gee n nuure pugum ka ta ya'ara.

L7

N ma di sugeri ti Nyine wan lebese bo fu lagefu ti bo gana bala.

L8

Ma ka vɔɔse, di'isi suuri ti Nyine mi sela woo.

L9

Gaafara, dike daasi ma.

L10

N ma, soso ti n ka se.

L 11

Di sugeri bo ma.