A PRAGMATIC ANALYSIS OF COMPLIMENTS IN HAUSA SOCIAL CONTEXTS

BY

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DECLARATION

I hereby declare that this thesis was written by me, and that it is a record of my own research work. It has not been presented in any application for a Higher Degree. All quotations are indicated and sources of information are specifically acknowledged by means of references.

BRISKA Solomon Barkindo

…….	……	……
Name	Signature	Date

DEDICATION

Unto the KING eternal, immortal, invisible, the only wise GOD, be honour and glory for ever and ever. Amen!

CERTIFICATION

This Thesis titled: 'Pragmatic Analysis of Compliments in Hausa Social Contexts', meets the regulations governing the Award of Master Degree in English Language of the Ahmadu Bello University, Zaria, and is approved for its contribution to knowledge and literary presentation.

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KEY TO ABBREVIATIONS

NP	----	Nominal Phrase
VP	----	Verb Phrase
N	----	Noun
PR.	----	Pronoun
PP	----	Preverbal Pronoun
Unit. Adj.	----	Unitary Adjective
Adj. Cx.	----	Adjective Complex
VC	----	Verbal Complex
V	----	Verb
Ideo.	----	Ideophone
Adv.	----	Adverb
DCT	----	Discourse Completion Test
CIQ	----	Compliment Introspection Questionnaire
Pp	----	Politeness Principle
CP	----	Cooperative Principle
S	----	Speaker
H	----	Hearer
SAT	----	Speech Act Theory
IP	----	Irony Principle

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ABSTRACT

The purpose of this research is to investigate the speech act of complimenting among the Hausa native speakers. A compliment is a speech act which explicitly or implicitly attributes credit to someone other than the speaker for some "good" (possession, characteristic, skill, etc) which is positively valued by the speaker and the hearer Holmes, 1988:17. The research aims at examining the basic strategies of compliments along with their responses within the Hausa social contexts. It also examines how social variables like age, gender, and social relationships affect the expression of compliments and compliment responses. In any communicative situation, people grapple with choices as to which form of language to use in a variety of social situations, therefore making speech a complex human activity. This sociolinguistic complexity can either make or break social relationship among members of a community. One hundred native speakers of Hausa language take the two forms of the Discourse Completion Test (DCT) with 12 scenarios in each, to cover the possibility of different social situations. The speech act data (compliments) are analysed according to models proposed by Pomerantz (1978), Wolfson and Manes (1980), Herbert (1989), Ye's (1995).The data are then tabulated based on frequency and percentage of occurrence using the Microsoft Excel programme 2007. The study then reveals three basic compliment expression strategies namely admiration, appreciation, and feeling. These strategies are realised either explicitly or implicitly by the use of certain semantic carriers like positive verbs, adjectives and nouns. Also revealed by the study, are the three compliment response strategies: acceptance, mitigation, and rejection. Like in other speech communities being studied, this research reveals that compliments are aimed at showing solidarity in order to consolidate social relationship in the Hausa community, and that they are highly context sensitive. Accordingly, the study reveals some commonly used compliment structure by the participants.

CHAPTER ONE

INTRODUCTION

1.0 Preamble

Pragmatics studies the use and understanding of language. It involves the process of expressing meaning by the speakers. Crystal and Varley (1993:54) are of the opinion that:

> Pragmatics is the study of the factors that govern our choice of language (the sounds, construction, words) in social interaction, and the effects of our choice upon others. The subject includes the analysis of what it means to be appropriate and cooperative in our speaking behavior, and it thus begins to explain what it involved when we use language to convey politeness, intimacy, playfulness, rudeness, awkwardness, and a range of other social attitudes.

Pragmatics can therefore be seen as a systematic way of explaining how language is used in context. It also seeks to explain aspects of meaning which cannot be found in plain sense of words or structures Thomas, (1983). In other words, pragmatics is the study of meaning in context. It also deals with particular utterances in particular situations, and is especially concerned with various ways in which many social contexts can influence how language is used. According to the *Webster's New World Dictionary of the American Language,* (1951), context means "the parts of a sentence, paragraph, discourse, etc, immediately next to or surrounding a specified word or passage and determining its exact meaning." Following Goffman's (1974) abstraction, Goodwin and Duranti, (1992) describe context as a "frame that surrounds the event being examined and provides sources for its appropriate interpretation."

In other words, context refers to the whole situation, background or environment relevant to a particular event, personality, creation, etc. Simply put, context is the environment on which utterances rely to make meaning.

The language we use in real life situation has various positions in our daily life. Therefore, in the process of expressing ourselves, we have to clarify who speaks to whom, when, where, what, and why. In normal situations, when we have conflicting opinions with one another, we respond differently to different people. For example, to an elder we could say: "I am not sure if I'd agree with you"; to a colleague we could say: "I cannot agree with you" or "I could not go along with you" and to a good friend we could say: "I totally disagree with you" Quan (2001:104). Similarly, in different occupations and on different occasions, the language we use is different. For example, "a boy at home must call his mother (who is a teacher) mum, but at school he must call her Mrs" Stalnaker, (1998:82).

In Malinowski's opinion, the context of culture refers to the social and cultural background which language forms can depend on. He sees language as the carrier of culture and affirms that culture is an integral part of language. Hu (1944:73), therefore, argues that "one language must be deep-rooted in a given culture. Conversely, the social culture is unavoidably reflected by context." This simply means that in a given context of culture, when people use language to communicate with one another, they must follow certain conventional rules for social communication.

1.1 Background to the Study

In everyday life, there are a number of speech acts we can choose to show positive politeness, for example, greetings, thanks, friendly terms and expressions of concern, as well as compliments. A compliment is a speech act which explicitly or implicitly attributes credit to someone other than the speaker for some "good" (possession, characteristic, skill, etc) which is positively valued by the speaker and the hearer Holmes, (1988:17).

Since the 1970s, pragmatists and linguists have attributed great importance to the study of speech act behaviour, such as Apology, Request, Compliments, Refusal, and Complaint. These studies show that the social situational factors, which exert their influences on the use of the speech acts, include age, gender, education, social distance, social relationship, style, ethnicity, and so on. Compliments, as a positive speech act, will be inevitably influenced by these factors.

Compliments and compliment responses have been described as highly formulaic speech acts according to Wolfson and Manes, (1980). For instance, the most appropriate response to a compliment is "thank you" in western societies. However, Chinese would most of the time reject compliment. Despite the strong awareness of the prescriptive form, many speakers still feel embarrassed by compliments and feel uncomfortable when they respond to them (compliment). Hu, (1944).

Although a lot of researches have been carried out on compliments and compliment responses, they are mainly conducted in the West and the United States, with very few studies conducted in African contexts. This study is set out to investigate the characteristics of speech act of complimenting and compliment responses in Hausa social contexts. The research would, hopefully, add to the literature of speech act of complimenting set in African languages and offer useful information for cross-cultural communication.

1.2 Statement of the Research Problem

Language is a part of the culture of a people and it is the principal medium by which the members of a speech community communicate Gumperz (1982). Therefore, language is a dynamic, social and interactive phenomenon whether between the speaker and listener or

between the writer and reader. It is plausibly argued that meaning is conveyed not by single sentences but by more complex exchanges, in which the participants' beliefs and expectations, the knowledge they share about the world, and the social situation in which they interact, play a crucial part Gumperz (1982). This implies that whenever people speak, they organize their speech in ways over and above those governed by rules of grammar Hymes, (1974).

In communicative situations, people grapple with choices as to which form of language to use in a variety of social situations such as parties, wedding, naming, funeral, and graduation ceremonies; how to address an interlocutor, whether to be direct or indirect; whether to be polite, rude or sarcastic; whether to speak or to remain silent. In the opinion of Gumperz, (1982), these choices are not in free variation, but are patterned according to rules which are part of the social knowledge of a particular speech community. In view of this, compliments can be said to be a complex social as well as linguistic phenomenon. It can make or break social relationship among members of a community. Thus, knowing when and how to compliment verbally and adhering to the norms and conventions of the language used in any speech act lead to successful communication. However, pragmatic failure occurs when a foreign learner is not aware of the cultural and social differences between his native language and the foreign one.

To investigate and explain this complex socio-linguistic activity, (compliments and compliment responses), why they occur as they do, what they mean to those who participate in them, there is need to carry out a detailed investigation into the social contexts in which they occur.

1.3 Research Questions

Based on the issues mentioned above, the following research questions have been raised. They are:

1. What are the basic compliment and compliment response strategies in Hausa?
2. How are the basic compliment strategies modified in Hausa?
3. What are the social functions of compliment and compliment response in Hausa?
4. How do social factors (age and gender) affect compliment and compliment response in Hausa?
5. What are the basic compliment structures in Hausa?

1.4 Aim and Objectives

The aim of this study is to investigate and establish various ways in which compliments can be expressed and be responded to in Hausa language. In this study, the speech act and politeness theories of Austin (1962), Searle (1969), Grice (1975), Leech (1983), and Brown and Levinson (1987) are examined. In the analysis of compliments and compliment responses in Hausa, this study examines both social constraints and individual variables to which this speech act is sensitive. These variables include age, gender, and social relationship. In dealing with compliments specifically, the works of Wolfson and Menes (1980), Wolfson (1983), Holmes (1986) and Herbert (1989, 1990) and so on is reviewed. Briefly, this study aims to:

1. investigate compliments and compliment responses realisation strategies in Hausa social contexts.
2. examine the modification of the basic compliment strategies in Hausa social context.
3. highlight the social functions of compliments/compliment responses in the Hausa language.

4. examine the sensitivity of compliments and compliment responses to social variables like age, gender, and social relationship.
5. identify the basic compliment structure in the Hausa language.

1.5 Justification for the Study

We use language in many different ways and for many different purposes. Language is the most important and available instrument employed to foster and maintain cohesive social interaction. Importantly, compliments, among other things, serve to revitalise, establish, create or encourage solidarity (Wolfson, 1983).

This study, offers useful information regarding compliment and compliment response in Hausa which is significant for cross-cultural communication. The concept of speech act plays a crucial role in language studies. Previous studies in other languages have shown that compliments and compliment responses are clearly influenced by both linguistic and sociolinguistic norms of behaviour. In view of this, this study provides a valuable insight into the speakers' reactions to external evaluations of their personal and social identity. Moreover, it will help language learners to give appropriate compliments and respond to them accurately. It can also help language teachers to know how to improve their students' communicative competence.

1.6 Scope of the Study

This study investigates the speech act of complimenting and compliment responses in Hausa social contexts. It is, therefore, limited to the analysis of compliments and compliment responses within the Hausa socio-cultural setting only. In view of this, the study is limited to the examination of compliments and compliment responses realisation patterns, compliments

situation, sex of complimenters and recipients, social status and relationship of complimenters, as well as the types and functions of compliments in Hausa.

The study is also limited to the analysis of data collected from selected native speakers of Hausa language within Zazzau Emirate council, Zaria. The number of the subjects involved in the study was 100 (50 males and 50 females). The data was derived from an open-ended questionnaire carefully designed to cover different socio-linguistic situations. The participants that took part in providing the necessary information in the questionnaire were selected from different socio-cultural settings ranging from markets, schools, wedding and naming ceremonies, and so on with the use of variables such as age, gender, occupation and education.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 Preamble

This chapter is divided into two sections. The first section focuses on the review of related works on speech acts, politeness theories, cooperative principles, and compliments. The second section focuses on the review of related works on compliments and compliment response taxonomy. Finally, the theoretical framework upon which this study is based would be presented in this section.

2.1 Speech Act Theory

The emphasis on language in use in the latter half of the twentieth century led to the increased interest in studies in the field of pragmatics. Tseng, (1999) states that one important approach in pragmatics is the application of the notion of speech acts. He posits that the essential insight of speech act theory is that language performs communicative acts. The founding father of speech act theory, British philosopher John Austin, proposes the concept of "performative", which states that the issuing of an utterance is the performing of an action. Austin (1962) distinguishes performatives from constatives, that is, declarative statements whose truth or falsity can be judged. Sentences such as "I do" (as uttered in the course of the marriage ceremony), "I name this ship the Queen Elizabeth" (as uttered when smashing the bottle against the stern), and "I bet you two dollars it will rain tomorrow" are all examples of performatives. He further notes that to achieve their performative function as speech act, such utterances need to meet certain contextual conditions, called *felicity conditions,* which were later formalised by Searle (1969).

According to Austin (1962), the utterance that a speaker produces conveys three layers of meaning interrelated to one another: the literal meaning of the utterance produced by the speaker, the speaker's intention conveyed in the utterance, and the effect that the utterance has on the hearer. The three layers of meaning are linked to three types of acts: locutionary acts, illocutionary acts, and perlocutionary acts. A *locutionary* act is the production of sounds and words with meaning; an *illocutionary act* is the issuing of an utterance with conventional communicative force achieved in saying something; and a *perlocutionary* act is the actual effect achieved by saying something (Austin, 1962: 92-101). For example, when someone says 'Don't smoke!', he does not just utter the words 'don't' and 'smoke', which subsume the locutionary act, but he also performs an illocutionary act, namely, that of urging, advising, or ordering someone not to smoke. If, as a consequence of this utterance, someone stops smoking, the perlocution is that the speaker convinced someone not to smoke.

Searle (1969) builds upon Austin's work and proposes a systematic framework by which to incorporate speech acts, or more specifically, illocutionary acts, into linguistic theory. Searle (1969) states that "the speech act is the minimal unit of communication." Being aware of the significance of context, Searle (1969) takes Austin's felicity conditions a step further and systematises the nature of the conditions as: the prepositional content condition, the preparatory condition, the sincerity condition, and the essential condition, which are necessary for a particular utterance to count as a given act; that is, for the successful performance of a particular speech act, a set of felicity conditions that correspond to the speech act performed have to be met. Searle (1969) also introduces several ideas that contribute to the application of speech act theory to discourse, such as the classification of speech acts and indirect speech acts.

Although Austin proposes a classification of speech acts (1962: Lecture 12), Searle (1976: 8) argues that Austin's classification "does not maintain a clear distinction between illocutionary verbs and acts; nor are the categories based on consistently applied principles." Furthermore, Searle relies on some taxonomic principles, which reflect the different types of conditions underlying speech acts, and proposes five different classes of speech acts:

1. **Representatives***:* commit the speaker to the truth of the expressed proposition (e.g. asserting)
2. **Directives***:* are attempts by the speaker to get the addressee to do something (e.g. requesting),
3. **Commissives***:* commit the speaker to some future course of action (e.g. offering)
4. **Expressives***:* express a psychological state (e.g. thanking) and
5. **Declaratives***:* immediately pronounce changes in the institutional state of affairs (e.g. appointing).

Searle contributes further to the speech act theory by discussing the importance of indirect speech acts. Searle (1975) opines that direct speech acts are defined as utterances in which the propositional content (sentence meaning) of the utterance is consistent with what the speaker intends to accomplish (speaker meaning) Searle, (1976). For indirect speech acts, such a relation need not exist. As a result, sentence meaning and speaker meaning may be different. For example, a speaker may utter the sentence "Can you reach the salt?" and mean it not merely as a question but as a request to pass the salt. The problem posed by indirect speech acts is how it is possible for the hearer to understand the indirect speech act when the sentence he hears and understands means something else.

Searle (1979) observes that the speaker communicates to the hearer more than he actually says by way of relying on their mutually-shared background knowledge, both linguistic and non-

linguistic, together with the general power of rationality and inference on the part of the hearer. Searle also contends that certain linguistic forms will tend to become conventionalised standard idiomatic forms for indirect speech acts. For example, utterances such as "Can you reach the salt?" and "Do you have the time?" are conventionally used to make indirect requests. Searle (1979) also states that "the chief motivation for using indirect forms is politeness." Using the "Can you" form as a request instead of using an imperative shows that the speaker does not presume to know about the hearer's ability and also gives the hearer the option of refusing. However, in expressing admiration, an indirect strategy might be considered rudeness, especially when it comes from a younger person to an older one. For example, "who gave you this phone?" or "My father recently bought this type of your phone"

2.2 Grice's Cooperative Principle

Whereas Austin and Searle focus their discussion on prepositional meanings Austin, (1962); Searle, (1969), another important theory developed to concentrate on unstated propositions. This communication model owes much to the philosopher Grice (1975), who deals with indirectly-conveyed meaning called "conversational implicature." In his view, communication is seen as a series of cooperative efforts between the participants who observe a common principle that he calls the Cooperative Principle (CP): "Make your contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged" Grice, (1975). There are four maxims included in this principle:

1. Maxim of Quantity: Make your contribution as informative as is required; do not make your contribution more informative than is required.
2. Maxim of Quality: Do not say what you believe to be false; do not say that for which you lack adequate evidence.

3. Maxim of Relation: Be relevant.
4. Maxim of Manner: Avoid obscurity of expression; avoid ambiguity; be brief; be orderly.

Grice (1975) suggests that it is these principles that allow hearers to arrive at implicatures, by inferring the communicative intent of the utterance that goes beyond the conventional meaning of what the speakers say. Consider the following exchange Grice, (1975:51):

A: Smith doesn't seem to have a girlfriend these days.

B: He has been paying a lot of visits to New York lately.

In this conversation, B's response implies that Smith has, or may have, girlfriend in New York. The implication is reached when both A and B are observing the maxim of relation. In fact, most of Grice's discussion revolves around the notion of implicatures, which are generated when a maxim is flouted. In general, the making of a conversational implicature is similar to the process involved in the recognition of performing an 'indirect speech act' Searle, (1975). Both models involve a stage at which inferences are made to understand the indirect illocutionary force. However, while speech act theory stresses speaker intentions that are related to the illocutionary force of the utterance, Grice's model presents a broader view of intentionality in communication by emphasizing the interaction aspect in communication.

2.3 Politeness Theory

Politeness can be regarded as a strategy used by a speaker to achieve a variety of goals such as promoting or maintaining successful relations Brown and Levinson, (1987). This includes verbal and non-verbal communication. Lakoff (1975) claims that politeness theory was developed in societies in order to reduce friction in personal interaction. The phenomenon of politeness has attracted a tremendous amount of linguistic interest in the past two decades,

resulting in an explosion of publications and studies on politeness. Despite the volume of literature on politeness, researchers are still daunted by the difficulty in defining politeness and in adequately specifying the context of a situation, with all its aspects and changeability. Lakoff (1973) is one of the first to conduct studies on politeness. She expands on Grice's views in her attempt to account for politeness phenomena. She proposes the following two basic rules, which she calls rules of pragmatic competence.

(1) Be clear

(2) Be polite

Lakoff argues that all Grice's conversational postulates fall under her Rule (1) – 'Be clear' because Grice's maxims relate mainly to clarity and orderliness in conversation. Lakoff (1973) further notes that if the main concern is the message to be communicated, the speaker will concentrate on the clarity of the utterance, whereas if consideration of the status of the interlocutors and or the situation is involved, then the main concern will be the expression of politeness. She also points out that although sometimes clarity is politeness, very often the two are incompatible. In most cases in which they are in conflict, it is clarity that is sacrificed. Lakoff (1973) further suggests that in most informal conversations, actual communication of important ideas is secondary to reaffirming and strengthening relationships.

Brown (1976: 246) points out that Lakoff's definition of politeness, consisting of three kinds of rules, "rigidifies her account and is her major weakness." Another charge against Lakoff's rules is their claimed universality. Tannan (1984) contends that Lakoff not only does not define the terms that she uses, but those notions such as 'informal' and 'aloof' are also culture-specific. Tannan claims that politeness is something broader and more complex than the sum of these rules and it is difficult to capture in its entirety by some finite-set number of rules of the type Lakoff proposes. Watts (2003) goes further and states that Lakoff's approach is not

considered a theory of politeness production, despite her efforts in explaining all the pragmatic rules and the need to make them as 'rigorous' as syntactic rules. This is because Lakoff's approach does not lead to a model depicting how speakers come to produce utterances that are classified as 'polite'.

Similarly, Leech (1983) proposes a general pragmatic model based on Grice's views. He uses the term 'rhetorical' to characterize his approach to pragmatics. He focuses on a "goal-oriented speech situation, in which *S* uses language in order to produce a particular effect in the mind of *H"* (1983: 15). Leech (1983) distinguishes two forms of rhetorics; one is *Interpersonal* and the other *Textual*. Each rhetoric consists of a set of principles. Under the Interpersonal rhetoric, Leech includes Grice's Cooperative Principle (CP), a Politeness Principle (Pp) and an Irony Principle (IP). Leech notes that the Pp regulates the "social equilibrium and the friendly relations which enable us to assume that our interlocutors are being cooperative in the first place" (1983). Just as with Grice's CP, Leech's Pp also consists of a set of maxims: Tact, Generosity, Approbation, Modesty, Agreement, and Sympathy. Tact concerns minimising cost and maximizing benefit to the hearer. Generosity tells people to minimise their own benefit, while maximizing that of the hearer. Approbation involves minimising dispraise and maximizing praise of the hearer. Modesty concerns minimising self-praise and maximising self-dispraise. Agreement is about minimizing disagreement and maximizing agreement between one self and other. Finally, Sympathy involves minimising antipathy and maximising sympathy between one self and other. Each of the maxims operates by way of a set of scales: cost-benefit, optionality, indirectness, authority and social distance.

Brown and Levinson (1987) present a cohesive and comprehensive theory of politeness in which the concept of 'face' is central. Several researchers have investigated the concept of "face", all of whom borrow their use of the term from Goffman (1967), who may have derived it

from Chinese usage Hu, (1944); Ho, (1976). Goffman defines 'face' as the "positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact" (1976). Based on his observational research, Goffman claims that there are three features of a person's face: A person desires to be seen as consistent, as having worth and as worthy of respect. He claims that there are two basic rules of social interaction, 'be considerate' and 'be respectful,' both of which exist for the maintenance of face.

Following Goffman's views on face and face-work and his interactional perspective, Brown and Levinson (1987) offer a descriptive analysis of the strategies used by interactants to maintain their respective faces in social interaction. They assume that all competent adult members of a society have (and know each other to have) 'face', which they define as "the public self-image that every member wants to claim for himself (1987: 61). For Brown and Levinson, face is something that is "emotionally invested, and that can be lost, maintained, or enhanced, and must be constantly attended to in interaction" Brown and Levinson, (1987).

Brown and Levinson (1987) propose that the concept of face can be described as having two components, 'positive face' and 'negative face', which are two related aspects of the same entity and refer to two basic desires or 'wants' of any individual in any interaction:

(a) Negative face: the basic claim to territories, personal preserves, rights to non-distraction, that is, to freedom of action and freedom from imposition.

(b) Positive face: the positive consistent self-image or 'personality' (crucially including the desire that this self-image be appreciated and approved of) claimed by interactants.

In Brown and Levinson's theory, people want their actions to be unimpeded by others (negative face), and people want a positive consistent self-image that others appreciate or approve of (positive face). By examining three unrelated languages, English, South Indian Tamil, and Tzeltal (a Mayan language spoken in Chiapas, Mexico), Brown and Levinson claim

that these two face wants are universal. Brown and Levinson (1987) further propose that the most polite way of communicating a face-threatening act is to convey the act 'off record' so that more than one communicative intention could be attributed to the act. Such "off record" acts leave the responsibility for the face-threatening act as well as the correct interpretation of the act open to question. Thus, if a speaker wants to do an FTA, but wants to avoid the responsibility for doing it, he can do it off record and leave it up to the addressee to decide how to interpret it. For example, "who did this sewing for you?" In order for a speaker to communicate a face-threatening act "off record," the speaker must violate Grice's maxims of efficient communication; such a move triggers the hearer to search for the interpretation intended by the speaker.

2.4 Studies of Compliments in other Cultures

The earliest and most detailed account of compliment response was done by Pomerantz (1978) who classifies compliment response into two categories: acceptance and rejection. She states that compliment responses pose a dilemma for recipient where he/she agrees with and/or accepts compliments and avoids self-praise.

Shezi, (2005) conducted a study on compliments and compliment responses among the Zulus in South Africa. The study examined various ways in which compliments may be realised and responded to in Zulu language, especially the functions and the most common patterns. The results have shown that compliments can be used in a variety of social situations which among others, includes: parties, evening receptions, graduation ceremonies, etc. Shezi (2005), reports that the most important function of compliments in Zulu is to reinforce a bond of solidarity between the speaker and hearer. The study has also shown that women use a lot of compliments on appearance and on material things such as clothes, while men seldom use

compliments. Moreover, men prefer to use the compliment response pattern "thank you" or appreciation token in a high frequency compared to their female counterparts who prefer challenge, sincerity, and question.

Following many studies of compliment responses of many speech communities, especially native English speakers Pomerantz, (1978), (Holmes, 1986), and (Herbert, 1989), Abolaji, (2003) conducts a study on compliments by examining 1200 compliment responses ethnographically collected among speakers of Nigerian English (ESL variety). In his analysis, he compares the compliment response patterns realised by Nigerian speakers of English in his corpus with what has been reported in the other English communities. The findings of his research suggest areas of both convergence and divergence. The divergent patterns underline cultural difference in responding to compliments, thus providing information that might be necessary for cross cultural communication.

2.5 Functions of Compliments

The functions of complimenting are varied. People may compliment one another to maintain or re-establish a social relationship, to reinforce a desired action (e.g., teacher-student interaction), or to soften a speaker's discourse before uttering a face threatening act (FTA) Holmes (1986); Brown and Levinson (1987). Holmes (1988) maintains that compliments appear to be functionally complex speech acts which serve as "solidarity signals, commenting on friendships, attenuating demands, smoothing ruffled feathers and bridging gaps created by possible offenses".

Compliments are usually intended to make others feel good. The primary function of a compliment is most obviously affective and social, rather than referential or informative. They are generally described as positively affective speech acts serving to increase or consolidate the

solidarity between the speaker and addressee. In brief, compliments have been said to "grease the social wheels" and thus to serve as "social lubricants" that create or maintain rapport Wolfson (1983).

While the primary function of compliments is most obviously affective, it is possible that some compliments are intended to convey and perceived as having a stronger referential message than are others. Johnson and Roen (1992) argue that the compliments they analyse in written peer reviews simultaneously convey both affective (or interpersonal) meaning and referential (or ideational) meaning. In some contexts, compliments may function as praise and encouragement. Herbert (1990) suggests, based on an analysis of American compliments, which some compliments serve as expressions of praise and admiration rather than offers of solidarity.

Thus, the relationship between participants is crucial in accurately interpreting the functions of a compliment. However, compliments may have a darker side. Compliments can be used to express sarcasm or disapproval, to put someone down, to insult, to manipulate, and to threaten the addressee's negative face. Brown and Levinson (1987) claim that a compliment can be regarded as a face-threatening act to the extent that it implies the complimenter envies the addressee in some way, or would like something belonging to the addressee. It is also true that compliments may be considered somewhat face-threatening in different cultures or social groups. Holmes (1988) suggests that in some situations, men in New Zealand may interpret compliments negatively as face threatening acts.

2.6.1 Structural Features of Compliments

Systematic studies of compliments reveal that compliments are formulaic in nature. In an earlier work on the analysis of complimenting behaviour among middle class Americans, Wolfson and Manes (1980), argue that there exist a considerable amount of patterning at both

the syntactic and the semantic levels. Based on their study of approximately 700 examples of compliments gathered through observation of everyday interaction, their investigation of the semantic formulas shows that the overwhelming majority of compliments contained a highly restricted set of adjectives and verbs. The most commonly used adjectives are those with positive semantic load: “nice”, “good”, “beautiful”, “pretty” and “great”. Of all the compliments in their data, 80% are of the adjective type and 16% make use of the verbs.

A small number of semantically positive verbs appear in compliments, especially “like” and “love”. Wolfson and Manes (1980) also examine the adverbs, (usually, well) or nouns (e.g. genius), which can express positive evaluation. Thus, they conclude, that the speech act of complimenting is characterised by the formulaic nature of its syntactic and semantic composition. By the analysis of all compliments in the corpus, the scholars reveal that more than half (53%) make use of three syntactic patterns:

I. NP (is/looks) (really) ADJ. (e.g. your sweater is really nice.)
II. I (really) (like/love) NP.(16.1%) (e.g. I like your car.)
III. PRO is (really) (a) ADJ.NP.(14.9%) (e.g. That is a good question.)

What this means is that 85% of all the compliments in the corpus can be described by only three syntactic structures.

2.6.2 Status of Complimenters and Recipients

Most compliments occur between status equals. As Wolfson (1983) puts it, “the overwhelming majority of all compliments are given to people of the same age and status as the speaker”. Many researchers have reported the same pattern Knapp, Hopper and Bell (1984);

Holmes (1988); Herbert (1990). However, in New Zealand data, Holmes (1986) finds that higher status females are twice as likely to receive compliments as higher status men, and that men are even more likely to compliment women of higher status than women are. This is further support for the view that it is more acceptable to compliment high status women than high status men. This interpretation of the patterns observed is consistent with the suggestion that higher status women are perceived as more receptive to compliments than their male counterparts are, because in society as a whole, women are generally regarded as socially subordinate and less powerful and influential than men Holmes (1988). Alternatively, women are seen as more approachable because they value solidarity more highly than status, and tend to reduce rather than emphasize status differences. Based on the results, Holmes (1988) concludes that in New Zealand, women tend to use compliments as solidarity signals, but men are more likely to experience them as FTAs.

2.6.3 Compliment Topics

A topic may properly serve as the focus of a compliment. In spite of the broad range of topics found in some researches, the majority of compliments are restricted to only a few general topics. Based on the U.S. data, Manes and Wolfson (1981) and Wolfson (1983) observe that compliments seem to fall naturally into two general categories—those which focus on appearance and/or possessions, and those which have to do with ability and/or accomplishments. With respect to the first category, in addition to compliments on apparel, hairstyle, and jewelry, it is very common for Americans to compliment one another on such seemingly personal matters as weight loss. Favourable comments on the attractiveness of one's children, pets, and even husbands, boyfriends, wives, or girlfriends seem to fall within this same category, as do compliments on cars and houses.

Compliments assigned to the second category include those referring to the addressee's skill or performance, e.g. a well-done job, a skillfully played game, a good meal. According to Manes and Wolfson's (1981) and Wolfson's (1983) studies on compliments in American English, the greatest number of appearance/possession compliments are given and received by acquaintances, colleagues, and casual friends, especially by females. Upper-status males rarely received compliments, and these are nearly never associated with appearance. By contrast, women are the recipients of the great majority of compliments on appearance/possession.

2.6.4 Compliment Responses

One major focus of research on complimenting events has been on compliment responses. Pomerantz (1978) points out that, responses represent the recipient's resolution of conflicting conversational constraints. In any conversational exchange, she suggests, the preferred second part will present an agreement with the previous utterance. There is, thus, pressure on the recipient to agree with the complimenter and accept the compliment. On the other hand, there is strong pressure on speakers to avoid or minimize self-praise. Her American data reveal that a large number of compliment responses deviate from the model responses of accepting compliments, and actually show a prevalence of disagreements and rejections. According to her analysis, the prevalence of disagreements and rejections is an outcome of yet another system of constraints which co-operates along with the other systems on compliment responses; that system involves speaker's minimization of self-praise Pomerantz (1978:81).

There have been several cross-linguistic studies on compliment responses. Based on the previous work of Pomerantz (1978), Herbert (1989, 1990) further distinguish 12 types of compliment responses: (1) appreciation token ("Thanks," "Thank you"), (2) comment acceptance ("Yeah, it's my favourite too"), (3) praise upgrade ("Really brings out the blue in my eyes, doesn't it?"), (4) comment history ("I bought it for the trip to Arizona"), (5) reassignment

("My brother gave it to me," "It really knitted itself"), (6) return ("So's yours"), (7) scale down ("It's really quite old"), (8) question ("Do you really think so?"), (9) disagreement ("I hate it"), (10) qualification ("It's alright, but Len's is nicer"), (11) no acknowledgment, and (12) request interpretation ("You wanna borrow this one too?"). They are subsumed within three broad categories: agreement, nonagreement, and request interpretation.

Herbert conducts a contrastive study on American and South African compliment responses spoken by college students (1989, 1990). His data suggest that Americans exhibit a high frequency of compliment-expression but a low frequency of compliment-acceptance; South Africans exhibit a low frequency of compliment-expression but a high frequency of compliment-acceptance. He explains the contrast in terms of ideological differences between Americans and South Africans. That is, the high frequency of compliments and the low rate of acceptance in the U.S. data reflect American notions of equality and democratic idealism, whereas the low frequency of compliments and the high rate of acceptance are tied to elitism in South Africa.

Using Herbert's (1989, 1990) taxonomy of compliment responses, Lorenzo-Dus (2001) examines a corpus consisting of a thousand compliment responses by British and Spanish male and female undergraduates. The results show the existence of cross-cultural and cross-gender similarities as well as differences between the four groups of subjects. For example, Spanish males tended to upgrade compliments ironically (a type of compliment response absent in the British data) more frequently than their female counterparts.

In the light of the above review, a number of observations can be made about compliment and compliment response behaviour:

1. Classifying compliment response strategies, researchers have shown some variation in terminology. For example, Holmes (1993) uses informative comment, Nelson et.al (1996) use

deflecting or qualifying comment and Herbert (1989) uses comment history to refer to the same strategy.

2. The variation is not only in terminology, but also in the taxonomy of compliment types. For instance, Herbert (1989) classifies compliment responses into agreement, nonagreement, and request interpretation, but Nelson et.al (1996) classify them into accept, mitigate, reject and no response. One interpretation of this variation is that the classification depends on the data itself since a strategy might occur in one study but not shown in another.

3. There were two methods of collecting data: natural as in Wolfson (1981) and simulated in a discourse completion test (DCT) as in Lorenzo-Dus (2001).

4. More notably, there was much more emphasis on the proposal that languages, as Wolfson (1981) states, differ greatly from one culture to another in their patterns and norms of interactions. Consequently, the sociolinguistic information of speech acts and rules of speaking are needed in order to understand the problem of language learners.

5. There is a tendency to accept the compliment and to avoid or minimize self-praise which is manifested in most of the studies investigating compliment behaviour.

6. Most of the studies have investigated compliment strategies semantically, but only Lewandowska-Tomaszczyk (1989) examined the illocutionary and linguistic structure of compliment.

7. There is no total consensus among researchers on the universality of politeness. That is, there is variation concerning compliment strategies, their frequencies and the attributes complimented. However, there is consensus on the purpose of compliments, which is to maintain solidarity.

2.7 Theoretical Framework

Much of the preoccupation of linguistic analysis revolves around the speaker's (S), as well as the hearer's (H), ability to process, construct, and decipher the meaning of communicative utterances (Searle, 1996). One of the powerful theoretical paradigms that impacted on the course of linguistic inquiry in this regard is Speech Act Theory (SAT) Austin, (1962), Searle, (1969). In fact, according to Nuyts, the appeal that SAT has on linguistics can be primarily attributed to the fact that it does not consider language as a mere "isolated structural phenomenon", but rather, presents it as performing action within contexts (Nuyts, 1993). SAT shifts the focus rather, towards the achievement of these actions by virtue of its socially conventionalized context. Despite the introduction of context in analysing speech utterances, the driving force behind this theoretical conceptualisation of SAT is geared toward essentially "mapping utterances into speech act categories" Levinson, (1983). Levinson (1983) further argues that in order for a speech act to conventionally perform a given illocutionary act; it must specify the nature of its context in the form of felicity conditions. These felicity conditions are divided into three subcategories, namely, the preparatory conditions, which check the speaker's ability to perform A, the sincerity conditions, which are the conditions that the speaker wants in order to perform A, Green, (1996), and the executive condition, which checks the adequate execution of the speech act Allan, (2001).

However, the pressing question facing SAT, and pragmatic theory in general, is "to describe how, for any given utterance, the hearer finds a context which enables him to understand it adequately" Sperber and Wilson, (1986,). According to Leech (1983), SAT has failed to consider cultural context as a determining factor, even in the performative nature of

verbs. Leech asserts that the utterance "I divorce you" constitutes an action in the Islamic world, which shows that context (Levinson 1981) determines what reading an utterance should take.

A long standing issue, for those interested in the intersection of language and culture, is defining the notion of context. Although Goodwin and Duranti (1992) recognise the impossibility of delineating a consensual definition of context, they do argue that the latter is the "background" in light of which verbal and nonverbal acts alike, as the "focal event", derive their interpretations. However, Goodwin does acknowledge that what constitutes as background and focus does alternate as the interaction unfolds. Context is described as a frame Goffman, (1974), that surrounds the event being examined and provides sources for its appropriate interpretation" Goodwin and Duranti, (1992). The utterance, *"Wa ya baki sarkar nan?"* (Who gave you this necklace?), could be interpreted either as a question/request, requiring information when uttered by a mother, or as implicit admiration (compliment) if uttered by a friend or classmate, as a result of two divergent social contexts. In fact, we can posit three interlacing dimensions of context that are at play. The primary element is the cultural context, which encompasses our understanding of social norms of behaviour and speech and incorporates the moral code, laws Morgan, (1977), cultural norms, and behavioural expectations governing interpersonal relations. The cultural component of context is relatively more stable, and is referenced by speakers, as well as hearers, in encoding and decoding the linguistic meaning conveyed during social interaction. Of primary importance to the analysis of compliments is the social context which encompasses the features such as social status, age, and interactants' relationship, and interactants' socio-pragmatic knowledge of the speech community.

Socio-pragmatic competence is the appropriate usage and selection of language in accordance with context, and the ability to understand the social conventions that govern communication. Failure to use appropriate socio-pragmatic features may result in serious

communication breakdown between speakers even at a rudimentary level. Thomas (1983), based on Leech's (1983) distinction between socio-pragmatics and pragmalinguistics, discusses two kinds of "pragmatic failure": socio-pragmatic failure; and pragmalinguistic failure. She defines socio-pragmatic failure as the failure to perform the required speech act in the right context. She also makes clear that while pragmalinguistic failure is basically a linguistic problem caused by differences in the linguistic encoding of pragmatic force, socio-pragmatic failure stems from cross-culturally different perceptions of what constitutes appropriate linguistic behaviour. She argues that socio-pragmatic failure is concerned with miscalculation of size of imposition, cost/benefit, social distance, and relative power, which may be caused by cross-cultural differences in understanding certain social values. In view of the forgoing, this study is conducted within the premise of socio-pragmatics.

CHAPTER THREE

METHODOLOGY

3.0 Preamble

The purpose of this chapter is to present the philosophical assumptions underpinning this study, as well as to present the research strategy and the analytical techniques applied. This chapter also presents the research design as well as situating the research amongst existing research tradition in pragmatics and linguistic science.

3.1 Sampling Population

The participants that took part in providing the necessary information in the questionnaire were selected from different socio-cultural settings such as schools, market places, wedding and naming ceremonies, and so on. The number of subjects involved in the study is one hundred (100) native Hausa speakers within Zazzau emirate, with the male and female groups equally represented. Other variables considered in the selection of participants are age, occupation, education and so on.

3.2 Description of Variables

The variables in this study are of different levels which include social relationship, age, and gender. These variables are used in the selection of participants as well as in designing the socio-linguistic situations in the questionnaires.

3.2.1 Social Relationships

The variable of social relationship was divided into different levels in the Discourse Completion Test (DCT). For example, in each of the situation, there existed a relationship between parents and children, teacher and students, employer and employee, between friends and so on. Thus, there were also different possibilities in each situation designed in the questionnaire. That is to say, the two interlocutors in each situation might be parents and children, teacher and student, employer and employee, friends and so on. In view of this, the variables, at different levels and in each situation, might influence the expression or selection of a compliment and compliment response strategy.

3.2.2Age classification

In designing the situations in the questionnaires, the age variable was divided into two levels which included the same and different age groups (older and younger). Here also, there were two possibilities in the sense that the two interlocutors in each situation might be of the same age, or different age groups (one interlocutor older than the other).

3.2.3 Gender classification

There were two levels of gender in this study-males and females. This variable was considered in both the selection of subjects and the situation design in the questionnaires. In the former, for example, there were two possibilities of gender groups, that is to say, the two interlocutors in each situation might be of the same or different gender groups.

3.3 Description of Data

The data in this study are numerical and were collected from different groups of native speakers of the Hausa language through the use of the Discourse Completion Test (DCT). The data also comprised different patterns of compliment expressions and compliment responses adequate to represent socially differentiated situations which could be analysed statistically so as to provide satisfactory description.

3.4 The Instrument of Data Collection

3.4.1 Discourse Completion Test (DCT)

The Discourse Completion Test (DCT) is a written open-ended questionnaire containing a series of scenarios with empty slots for the speech act under investigation. The respondents are required to fill in their responses which provide the speech act targeted in the given context. In this study the Discourse Completion Test (DCT) was considered the most suitable instrument for the collection of data. However, observation and elicitation were also employed in this study.

3.4.2 Compliment Introspection Questionnaire (CIQ)

This technique was adopted from the previous works of Ismail (1999) and Zahra (2005). The questionnaire was administered in Hausa (see appendix II) and was given after the DCT in the same version. The instructions on CIQ requested participants to look back at their responses to each situation without making any changes to their answers. They had to answer the question: Was your response intended to be a compliment or a response to a compliment? With "Yes" or "No." The researcher attempted to find out whether they consider situations numbered (1, 2, 3, 4, 5, 6 7, 8, 9, 10 11and 12,) as compliments, or whether they considered their responses as to compliments in situations numbered (13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23 and 24). The

researcher sought to examine the effect of social distance of participants, setting and directness or indirectness of compliment, for example, whether the participants consider an indirect expression of admiration as compliment, or not (situation 20).

3.5 Validity of the Questionnaire

Three types of validity were sought in this investigation: face validity, content validity, and construct validity.

3.5.1 Face Validity

To obtain face-validity, the questionnaire in its entirety was submitted to the supervisors and to other lecturers in the Department of English and Literary Studies Ahmadu Bello University, Zaria to judge the clarity of the language used and adequacy of instructions given.

3.5.2 Content Validity

Some Hausa speaking lecturers in the Hausa Department and the Department of English and Literary Studies, Ahmadu Bello University, Zaria were requested to respond to the situations so that the researcher could find out whether the situations designed to elicit compliments did in fact produce the intended responses. Moreover, to ensure an adequate coverage of compliment situations, the questionnaire was also designed to reflect the various acts that trigger compliments (such as comments on good look, new house or achievement). The questionnaire also reflected a variety of social perspectives, such as the relationship between participants.

3.5.3 Construct Validity

The investigation was based on the underlying assumption that compliment behaviour was dependent on socio-cultural factors. It was also assumed that language behaviour was a form of communication which could not be investigated by using a multiple-choice format since such a form would test recognition rather than use. Thus, a free response format was adopted,

(that is the DCT) which has been extensively used to study various speech acts, including compliments.

3.6 Administration Procedures

The researcher administered the Hausa version of the DCT and CIQ to the participants. Before administering the questionnaires to the participants, the researcher introduced himself to them and explained the purpose of his study. He then explained the instructions as to avoid any ambiguity. Further, the researcher assured the participants that he would be willing to answer any queries and to clarify any difficulties regarding their comprehension of the situations.

3.7 Procedures for Data Analysis

Data were obtained from one hundred (100) native speakers of Hausa language from Zazzau emirate, most of whom were students. The participants' responses were divided into three parts. The first part was about compliment strategies for which the researcher followed Ye's (1995), and Zahra's (2005) with some alterations. The second part was about compliment response strategies for which the model of Pomerantz, (1978) and Wolfson and Mane's (1980) were adopted with some alterations too. The researcher, however, followed his own model in the third part, where he analysed the structural patterns of compliments in Hausa. The semantic strategies incorporated in each participant's response to each situation were identified in Hausa and frequencies of each strategy employed and tabulated on a data assessment form, DAF designed by the researcher himself. Then, the frequencies and percentage were computed using the Microsoft Excel programme, 2007. Frequencies and percentages were computed as follows:

Frequency = total number of times the subjects used a particular strategy

Percentage (%) = frequency over total number of responses multiplied by 100

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND RESULTS

4.0 Preamble

This chapter attempts to answer the research questions set out earlier. Question one which is concerned with basic compliment and compliment response strategies and their realizations is dealt with in 4.1 and 4.4 respectively. Section 4.2 discusses the modifications to the basic compliment strategies (research question 2). The functions of compliments and compliment response strategies (research question 3) will be examined in 4.5. While the effects of social variables like age and gender (research question 4) will be examined in section 4.3. Section 4.6 will examine compliment structural patterns (research question 5). The percentage in this chapter is calculated by dividing the frequency of each strategy by 1200 (number of subjects X number of compliment situations in the DCT).

4.1 Basic Compliment Strategies

Since people usually compliment each other to achieve solidarity, most compliments depend on a positive evaluation in expression of admiration. However, appreciation and feeling expressions were used by the participants.

4.1.1 Explicit Expression of Admiration

In English language, an explicit admiration can be realised by the selection of any of the following positive adjectives: nice, beautiful, great, good, excellent, pretty, wonderful, lovely, brilliant, charming, interesting, intelligent, perfect, adorable, sweet, neat, fine, special, smart, fabulous, creative, admirable, marvelous, attractive, etc. In this study, explicit expression in Hausa was realised by the selection of the following nominals: *'kyau'*-(nice, beauty), *'kokari'*-(praiseworthy effort), *'sha'awa'*- (desire), *'himma'*-(diligence), *'Ilimi'* (ability or knowledge),

'bajinta'- (distinguished ability), *'hazaka'*-(quick perception), *'gwaninta'* (expertise*), 'hikima'*-(wisdom), *'dadi'*-(pleasure), *'kanshi'*-(aroma, fragrance), *'inganci'*-(good quality), *'tsada'*-(expensiveness), and 'gwani'-(expert).

Participants also used the pattern which contains adjectives; these include simple adjective, unitary adjective and adjective complex. These set of adjectives are classified as positive adjective for the sake of this study, and these positive include: *'Kyakkyawar'*-(handsome, beautiful), *'haziki'*-(one who is quick in perception), *'ingantatce'*-(qualitative), *'mai' kyau*-(what is fine), *'mai kokari'*-(one who is hardworking), *'mai tsada'*-(what is expensive), and '*mai inganci'*-(one who is reliable/something of good quality). A number of positive verbs were also selectively used which were: 'so'-(like), *'sha'awa'*-(desire), *'birge'*-(impress) *'kokarta'*-(make effort), and 'fito/hade'-(informally to look good). However, the response was considered non-specific when the participants expressed admiration without using (Nouns, adjectives, and Verbs) or any of the above semantic carriers. Adverbs and ideophones were used by participants to intensify these semantic carriers, among which were: *'sosai'*-(well, correctly, exactly), *'kwarai'*-(very), *'ainun'*-(greatly), *'matuka'*-(extremely), *'tsaf', 'cif,'* (to fit perfectly) and so on.

Table 1: Explicit Expression of Admiration

S/NO	Semantic Component	Frequencies and Percentages		Examples of Realisations and English Translations
		Fq.	%	
1	Positive Adjectives	16	1.3%	*Ki na da **kyakkyawan** jiki.* (You have a beautiful figure),
2	Positive Nouns	198	16.5%	*Sarkar ki na da **kyau*** (your necklace is nice)
3	Positive Verbs	141	11.75%	*Ina **son**/ Kin birge* (I like…), *Ina **sha'awa**r…* (I desire…)
4	Non-specific	22	1.8%	*Zaki bani sirrin…* (You'll give me the secrete of…)
5	Total	377	31.4%	

The data in Table (1) indicate that participants used more positive nouns with 198 frequencies which represent 16.5% percent, than verbs, adjectives, and non-specific expression to express admiration. However, verbs were used with the frequency of 141 which also represents 11.75% percent. This makes positive verbs the second most used strategy. On the other hand, positive adjectives and non-specific strategies were less used with the frequencies of 16 which is 1.3% for adjectives and 22 which is 1.8% for non-specific expression respectively.

4.1.2 Implicit Expression of Admiration

Indirectly, participants expressed their admiration in various realisations with different purposes. In order to initiate and maintain solidarity between people, compliments might be needed in new relationships. Participant showed good impression when they started a talk in a new relationship. The data show that each realisation was used in a specific situation, i.e.,

interrogatives and requests were used to compliment possession whether they were valuable and expensive items (e.g. necklace) or normal items, for instance, a new dress. Participants believed that a brilliant participation or excellent performance in SSCE which requires intensive study might be complimented. Hence, admiring a student's excellent SSCE results was realised in the form of surprise with 1.75%. The data also show that participants expressed good impression by desiring to emulate others. This was realised with the frequency of 11 which also represents 0.91%. Another strategy used by the participants is in the form of "encouraging" but with less frequency of 14 representing 1.1%.

Admiration was dominantly used as a major complimenting strategy, however, participants also employed two other strategies: appreciation and feeling expressions, but with less frequency. The percentage of admiration expression (42.4%) was higher than appreciation and feeling expressions put together which is 16.58%. Table 2 shows the five implicit realisations of admiration.

Table 2: Implicit Expression of Admiration

S/NO	Semantic Component	Frequencies and Percentages		Examples of Realisations and English Translations
		Fq.	%	
1	Interrogative Expression	39	3.25%	*Wa ya miki dinkin nan?* (Who did this sewing for you?)
2	Request	47	3.91%	*Za ki ara mun sarkar ki* (You'll lend me your necklace)
3	Desire to Emulate	11	0.9%	*Zan so in iya lissafi kamar ka.* (I'll like to know mathematics as you do)
4	Encouraging	14	1.1%	*Ki ci gaba da irin hazakar nan.* (keep it up)
5	Expression of Surprise	21	1.75	*La'ila! Kai ka rubuta jarabawar.* (What! Did you write the examination yourself?)
6	Total	132	11%	

4.1.3 Expression of Appreciation

Participants expressed their appreciation specifically using the word 'Ina godiya'- (*I'm grateful*) and 'Na gode'-(*Thank you*) or non-specifically as the examples in Table (3) show below. These expressions occurred when complimenting a teacher's personality because of the teacher-student relationship. More so, a mother used appreciation to encourage her child, and so on.

Table 3: Expression of Appreciation

S/NO	Semantic Component	Frequencies and Percentage		Examples of Realisations and English Translations
		Fq.	%	
1	Specific	15	1.25%	*Ina* ***godiya*** *da…* (I'm grateful for…)
2	Non-specific	10	0.83%	*Ka fidda mu daga kunya.* (you've saved our faces)
3	Total	25	2.08%	

4.1.4 Expression of Feeling

Expressing a feeling was a preferable strategy to maintain solidarity particularly among students, and from teachers to their students and vice-versa about achievement. This strategy was manifested in various semantic components: (Kindness, pride, jest, longing, happiness and prayer). Table (4) illustrates the realizations used to express these feelings.

The Hausa corpus reveals that subjects admired explicitly 31.4% of the 1,200 compliment situations, and implicitly 11%, while they used appreciation 2.08% and expression of feelings 14.5%.

Table 4: Expression of Feelings

S/NO	Semantic Component	Frequencies and Percentages		Examples of Realisations and English Translations
		Fq.	%	
1	Kindness	48	4%	*Ka huta gajiya.* (Have a pleasant rest)
2	Being proud	15	1.25%	*Ina alfahari da kai.* (I'm proud of you)
3	Jest	30	2.5%	*Ba sabon ba…* (You're not used to it)
4	Longing	16	1.3%	*Zan yi kewar ka/ki* (I'll miss you)
5	Happiness	35	2.91	*Na yi maka murna…* (I'm happy for you)
6	Prayer	30	2.5%	*Allah Ya sa alheri…* (God bless)
7	Total	174	14.5%	

4.2 Modification of Basic Compliment Strategies

The corpus shows four modifications to the main strategies: intensifiers and ideophones, intensity of sincerity, comments and emotionals.

4.2.1 Intensifiers and Ideophones

The data reveal that intensifiers were used with nouns, and verbs. Table (5) indicates the realization of intensifiers in the forms of adverbs of degree, adverbial complex and ideophones. The data showed that participants gave preference for adverbs of degree like 'sosai' (so much), 'matuka' (very), and 'kwarai' (indeed) with the frequency of 95 representing 7.9%. This was followed by exaggerative adjectives with 5.8%. Double intensifiers were also used with 3%, and

ideophones having 2%. Adverbial complex was also employed, however with less frequency 0.1%

.**Table 5: The use of Intensifiers and Ideophones**

S/NO	Semantic Component	Frequencies and Percentages		Examples of Realisations and English Translations
		Fq.	%	
1	Adverbs of Degree	95	7.91%	*Ka yi kokari **sosai**.* (You have done so much)
2	Exaggerative Intensifiers	67	5.58%	*Kin yi **masifar** kyau.* (You're extremely beautiful)
3	Adverbial Complex	2	0.1%	*A **tsanake** ka jefa kwallon cikin raga* (You hit the ball gently into the net)
4	Double intensifiers	36	3%	*Ka fito **kwarai** da **gaske**.* (Your outfit is very beautiful indeed)
5	Ideophones	24	2%	*Rigan ta miki **cif**.* (The dress fits you well)
6	Total	224	18.6%	

4.2.2 Intensity of Sincerity

Participants modified their expression of admiration in different realisations as Table (6) shows. For instance, to admire a friend after losing some weight, participants showed their admiration by notifying the change. Participants also used exaggeration more frequently. To admire a friend's performance though she/he was complaining about it, participants employed the use of assurance by swearing. The data further revealed that to compliment a friend's ability, simile was used. A metaphor was also used to admire the beauty of a friend, while comparison was used to compliment a person's beautiful dress. Lastly, participants added congratulation to compliment one's achievement.

Table 6: Intensity of Sincerity

S/NO	Semantic Component	Frequencies and Percentage		Examples of Realisations and English Translations
		Fq.	%	
1	Exaggeration	66	5.5%	*Kin fi kowace mace kyau a duniya.* (You're the prettiest girl in the world)
2	Assuring	24	2%	*Wallahi, ka taka rawar gani.* (I swear, that was remarkable)
3	Noticed change	37	3.08%	*Kin sabe. Kuma jikin ya karbe ki.* (You've lost weight and you look beautiful)
4	Simile	10	0.8%	*Kana taka leda kamar Maradona.* (You play football like Maradona)
5	Metaphor	8	0.6%	*Ke ce tauraruwa ta mai haske.* (You're my shining star)
6	Comparison	5	0.4%	*Ko ke fa, rigar nan tafi waccan.* (How do you see it? This gown is better than that)
7	Congratulations	24	2%	*Wannan abu yayi. Barka!* (This is excellent. Congratulations)
8	Total	174	14.5%	

In showing intensity of sincerity of the compliments, "exaggeration" was more frequently used with 5.5%, followed by "noticed change" with 3.08%. "Assurance" and "congratulations" take 2% each, while "simile" has 0.8%, "metaphor" with 0.6% and "comparison" with 0.4%.

Table 7: Realisations of Emotional Devices

S/No	Semantic Component	Frequencies and Percentages		Examples of Realisations and English Translations
		Fq.	%	
1	Interjection	27	2.25%	*Tirkashi! Ai ko kin yi kyau.* (Wonderful! You look beautful)
2	Invocation	6	0.5%	*Waiyo Allah! Ka yi masifar kokari.* (Oh my God! You have done very well)
3	Exclamation	16	1.3%	*Kai! Kai ka ci duk kwallayen.* (Wow! You scored all the goals)
4	Greeting	9	0.75%	*Sannu da kokari.* (Well done)
5	Total	58	4.83%	

4.2.3 Emotional Devices

The data in Table 7 above illustrate that emotion signaled the speakers' sentiment to intensify their wondering by the expressions- *tirkashi* (wonderful), *wai-wai-wai* (Oh, my goodness), *Kai*! (You!), and *Allah* (God).

Table (8) Non Compliment Expression with Possible Reasons

S/No.	Reasons and Situations	Frequencies	Percentages
1	Socially not appropriate (sit.1,5,& 12)	9	0.75%
2	Envy (sit.2&3)	5	0.41%
3	Reasons withheld (sit. 1,2,3,4,5,8,&12)	22	1.83%
Total		36	3%

In the DCT (see appendix I page 83), respondents were asked to state any reason that could restrain them from offering any form of admiration or responding to any form of admiration offered to them. In view of this, table (8) indicates that in thirty six (36) instances, respondents did not write any form of compliment expression. Reasons were given in some situations, but were withheld in others. Participants thought it is socially inappropriate to express admiration on teacher's beauty or possession, (sit.1&12) and on student's possession, (sit.5). This decision possibly, was informed by the teacher- student relationship, especially when they share different gender status. Envy was impliedly considered as another reason for the failure of some participants to admire one's friend or a sister or school mate (sit.2&3), going by statements made by the participants, like: *"Bai kai nawa tsada ba"* "It's not as expensive as mine" *"Ka dan yi kokari"* "You've tried a little", to mention but few. Furthermore, in the most of the instances where admiration was not expressed, no reason was stated, the spaces were left empty (sit. 1, 2, 3, 4, 5, 8, &12).

Table (9) Summary of Compliment Expressions Strategies

EXPLICIT EXPRESSION OF ADMIRATION			
S/No.	Semantic Components	Frequencies	Percentages
1	Positive Adjectives	16	1.3%
2	Positives Nouns	198	16.5%
3	Positive Verbs	141	11.75%
4	Non-specific	22	1.8%
Sub-total		377	31.4%
IMPLICIT EXPRESSION OF ADMIRATION			
S/No.	Semantic Components	Frequencies	Percentages
1	Interrogative Expression	39	3.25%
2	Request	47	3.91%
3	Desire to Emulate	11	0.9%
4	Encouraging	14	1.1%
5	Expression of Surprise	21	1.75%
Sub-total		132	11%
EXPRESSION OF APPRECIATION			
S/No.	Semantic Components	Frequencies	Percentages
1	Specific	15	1.25%
2	Non-specific	10	0.83%
Sub-total		25	2.08%

EXPRESSION OF FEELINGS			
S/No.	Semantic Components	Frequencies	Percentages
1	Kindness	48	4%
2	Being Proud	15	1.25%
3	Jest	30	2.5%
4	Longing	16	1.3%
5	Happiness	35	2.91%
6	Prayer	30	2.5%
Sub-total		174	14.5%
USE OF INTENSIFIERS AND IDEOPHONES			
S/No.	Semantic Components	Frequencies	Percentages
1	Adverbs of Degree	95	7.91%
2	Exaggerative Intensifiers	67	5.58%
3	Adverbial Complex	2	0.1%
4	Double Intensifiers	36	3%
5	Ideophones	24	2%
Sub-total		224	18.6%
INTENSITY OF SINCERITY			
S/No.	Semantic Components	Frequencies	Percentages
1	Exaggeration	66	5.5%
2	Assuring	24	2%
3	Notice change	37	3.08%
4	Simile	10	0.8%
5	Metaphor	8	0.6%
6	Comparison	5	0.4%
7	Congratulations	24	2%
Sub-total		174	14.5%
REALISATIONS OF EMOTIONAL DEVICES			
S/No.	Semantic Components	Frequencies	Percentages
1	Interjection	27	2.25%
2	Invocation	6	0.5%
3	Exclamation	16	1.3%
4	Greetings	9	0.75%
Sub-total		58	4.83%
NON RESPONSE WITH REASONS			
S/No.	Reasons	Frequencies	Percentages
1	Socially not appropriate	9	0.75%
2	Envy	5	0.41%
3	Reasons withheld	22	1.83%
Sub-total		36	3%
TOTAL		**1,200**	**100%**

4.3 Combination of Basic Compliment Expression and modifications with Age and Gender Variations

4.3.1 Explicit Admiration

The data in table 8 show that "positive adjectives" were more frequently used by older interlocutors complimenting younger interlocutors with 0.3%. This is followed by age mate interlocutors and male to male interlocutors with 0.25% each. For younger interlocutors complimenting older interlocutors, male interlocutors complimenting female interlocutors and between female interlocutors, each has 0.1%. However, such strategy was not realised by female interlocutors complimenting male interlocutors. Positive nouns were used with greater percentage 2.6%, by male interlocutors complimenting female interlocutors, between male interlocutors 2.58% was used and female interlocutors complimenting male interlocutors used 2.5%. Age mate interlocutors used 2.4% of positive nouns, followed by older interlocutors complimenting younger interlocutors 2.25%, younger interlocutors complimenting older interlocutors, and female interlocutors complimenting fellow female interlocutors each used 1.9%. The data further reveal that positive verbs were more frequently used by younger interlocutors complimenting older interlocutors with 2.8%, followed by male interlocutors complimenting female interlocutors 2.5%, and female to female interlocutors 2.2%. The data show that only 2% of positive verbs were used by age mate interlocutors, while older interlocutors used only 1% complimenting younger interlocutors. For non-specific expression, female interlocutors were the highest users when complimenting fellow females with 0.4%, followed by age mate interlocutors complimenting one another and male interlocutors complimenting female interlocutors having 0.3% each. Older interlocutors complimenting younger interlocutors and male interlocutors complimenting fellow male interlocutors

complimenting one another have 0.25% each. While younger interlocutors complimenting older interlocutors used 0.1%, female interlocutors complimenting female interlocutors used 0.08%.

In sum, the data show that male interlocutors were the highest users of explicit expression of admiration when complimenting female interlocutors with 5.75%, followed by younger interlocutors having 5.08% when complimenting older interlocutors. Age mate interlocutors, irrespective of gender difference used 5% of explicit expression. While male interlocutors used 4.9% when complimenting fellow males, female interlocutors, however, used 5% when complimenting fellow females, and 4.3% when complimenting the opposite sex. Furthermore, older interlocutors, irrespective of gender used the remaining 3.8% when complimenting younger interlocutors. All in all, explicit expression of admiration takes 31.4%.

Table 10: Explicit Expression of Admiration with Age and Gender Variations

S/NO	Semantic Component	Older To Younger		Younger To Older		Age Mates		Male To Female		Female To Male		Male To Male		Female To Female	
		Fq	%	Fq	%	Fq	%	Fq	%	Fq	%	Fq	%	Fq	%
1	Positive Adjectives	4	0.3%	2	0.1%	3	0.25%	2	0.1%	0	0%	3	0.25%	2	0.1%
2	Positive Nouns	27	2.25%	23	1.9%	29	2.4%	32	2.6%	30	2.5%	31	2.58%	26	2.1%
3	Positive Verbs	12	1%	34	2.8%	24	2%	31	2.5%	21	1.7%	22	1.8%	27	2.2%
4	Non-Specific	3	0.25%	2	0.1%	4	0.3%	4	0.3%	1	0.08%	3	0.25%	5	0.4%
5	Total	46	3.8%	61	5.08%	60	5%	69	5.75%	52	4.3%	69	4.9%	60	5%

4.3.2 Implicit Expression

The data show that older interlocutors were the highest users of interrogative expressions to offer compliment to younger interlocutors with 1.3%, followed by age mate interlocutors with 1%, and between female interlocutors 0.3% was used, but between male interlocutors only

0.25% was used. While male interlocutors used 0.1%, to compliment female interlocutors, younger interlocutors complimenting older interlocutors, and female interlocutors complimenting male interlocutors used 0.08% each. For request, younger interlocutors were the highest users when complimenting older interlocutors with 1.08% and 0.75% each was used by age mate interlocutors and between female interlocutors. Male interlocutors used 0.6% when offering compliment to fellow male interlocutors, older interlocutors complimenting younger interlocutors used 0.3%, and male interlocutors complimenting female interlocutors used 0.25%, but female interlocutors complimenting male interlocutors used 0.1%. Furthermore, male to male interlocutors, and younger interlocutors complimenting older interlocutors were the highest users of "desire to emulate strategy" with 0.25% each. This is followed by older interlocutors complimenting younger interlocutors, age mate interlocutors; male to female interlocutors; female to male interlocutors, and female to female interlocutors each having 0.08%. Out of the 1.1% compliments offered in the form of encouraging, 0.6% was used by older interlocutors to younger interlocutors, male to male interlocutors 0.25%, age mate interlocutors 0.1%, while male interlocutors complimenting female interlocutors and female to female interlocutors 0.08% was used each. However, for younger interlocutors complimenting older interlocutors and female interlocutors complimenting male interlocutors, there was no such realisation. Expression of surprise was another compliment strategy used by the participants. As illustrated in table 9, this strategy was more frequently used by age mate interlocutors with 0.5% irrespective of gender difference. This was followed by male interlocutors complimenting male interlocutors, and female interlocutors complimenting female interlocutors having 0.3% each, while female interlocutors complimenting male interlocutors used 0.1%. Older interlocutors to younger interlocutors used 0.25, while younger to older interlocutors; male to male interlocutors each used 0.08%.

Implicit expression of admiration was more frequently used by older to younger interlocutors with 2.58% and age mate interlocutors having 2.5%. Female to female interlocutors used 1.58%, younger to older interlocutors, 1.5% and male to male interlocutors 1.4%. While male to female interlocutors used 0.9%, female to male interlocutors used only 0.5%.

Table 11: Implicit Expression of Admiration with Age and Gender Variations

S/NO	Semantic Component	Older To Younger		Younger To Older		Age Mates		Male To Female		Female To Male		Male To Male		Female To Female	
		Fq	%	Fq	%	Fq	%	Fq	%	Fq	%	Fq	%	Fq	%
1	Interrogative Expression	16	1.3%	1	0.08%	12	1%	2	0.1%	1	0.08%	3	0.25%	4	0.3%
2	Request	4	0.3%	13	1.08%	9	0.75%	3	0.25%	2	0.1%	7	0.6%	9	0.75%
3	Desire to Emulate	1	0.08%	3	0.25%	1	0.08%	1	0.08%	1	0.08%	3	0.25%	1	0.08%
4	Encouraging	7	0.6%	0	0%	2	0.1%	1	0.08%	0	0%	3	0.25	1	0.08%
5	Expression of Surprise	3	0.25%	1	0.08%	6	0.5%	4	0.3%	2	0.1%	1	0.08%	4	0.3%
6	Total	31	2.58%	18	1.5%	30	2.5%	11	0.9%	6	0.5%	17	1.4%	19	1.58%

4.3.3 Expression of Appreciation

There are two strategies under this category: specific and non-specific expressions. For specific expression, younger interlocutors were the highest users when complimenting older interlocutors with 0.4%, followed by older interlocutors to younger interlocutors, age mate, female to male interlocutors, and female to female interlocutors each having 0.1%. Similarly, male to female interlocutors and male to male interlocutors each used 0.08% of the specific expression of appreciation. On the other hand, for the non-specific strategy, older interlocutors were the highest users with 0.25%. This is followed by male to female interlocutors having

0.1%. Younger interlocutors complimenting older interlocutors, age mate interlocutors, female to male interlocutors, male to male interlocutors and female to female interlocutors, each used 0.08%.

In summary, younger interlocutors were the highest users of appreciation strategy when complimenting older interlocutors with 0.5%, followed by older to younger interlocutors with 0.4%, age mate interlocutors, male to female interlocutors, female to male interlocutors and female to female interlocutors each used 0.25%, but male to male interlocutors used 0.1%. In all, appreciation expression strategy was used with the frequency of 25 representing 2.08%.

Table 12: Expression of Appreciation with Age and Gender Variations

S/NO	Semantic Component	Older To Younger		Younger To Older		Age Mates		Male To Female		Female To Male		Male To Male		Female To Female	
		Fq	%	Fq	%	Fq	%	Fq	%	Fq	%	Fq	%	Fq	%
1	Specific	2	0.1%	5	0.4%	2	0.1%	1	0.08%	2	0.1%	1	0.08%	2	0.1%
2	Non-Specific	3	0.25%	1	0.08%	1	0.08%	2	0.1%	1	0.08%	1	0.08%	1	0.08%
3	Total	5	0.4%	6	0.5%	3	0.25%	3	0.25%	3	0.25%	2	0.1%	3	0.25%

4.3.4 Expression of Feelings

The corpus shows that kindness as a strategy of expressing feelings was used with greater percentage 4% by the participants. This was realised by age mate interlocutors with 1.5%, followed by older to younger interlocutors with 0.8%, and male to female interlocutors, male to female interlocutors each using 0.5%, while female to female interlocutors used 0.3%. Among male interlocutors, kindness was used with 0.25%. However, there was no such realisation by younger to older interlocutors. Older interlocutors happened to be the highest users of the "being proud" strategy when complimenting younger interlocutors with 0.58%, followed

by age mate interlocutors 0.25%, and 0.08% each was used by younger to older interlocutors, male to female interlocutors, female to male interlocutors, male to male interlocutors, and female to female interlocutors respectively.

Jest was another strategy used by the participants with a greater percentage, 2.5% than "being proud" strategy which is 1.25%. The data reveal that 1.9% of the total 2.5% was used by age mate interlocutors, followed by female to female interlocutors 0.4%, while male to female interlocutors and male to male interlocutors used 0.3% each. Older interlocutors used 0.25% when complimenting younger interlocutors, while younger interlocutors used 0.1% to compliment older interlocutors. Female interlocutors complimenting male interlocutors used only 0.08%. Longing strategy was also used by the participants but with less percentage 1.3%. The highest users of this strategy were age mate interlocutors with 0.3%, followed by male to female and female to female interlocutors each having 0.25% respectively. Older interlocutors used 0.1% when complimenting younger interlocutors, while younger interlocutors used not more than 0.08% complimenting older interlocutors. The same percentage was used by male interlocutors to offer compliment to fellow male interlocutors. (0.08%).

Among age mate interlocutors, 'happiness' strategy was used with the highest percentage 1.75% of the total 2.9%. This was followed by older interlocutors complimenting younger interlocutors with 0.58%, and male to male, male to female interlocutors each used 0.4%. Female interlocutors used 0.4% when complimenting female interlocutors and male interlocutors respectively, while younger interlocutors used 0.08% to compliment older interlocutors. Prayer also takes the same percentage as Jest strategy 2.5%, out of the total 14.5%. This strategy was more frequently used by female to female interlocutors with 0.5%, followed by older to younger and male to female interlocutors each having 0.4%. Age mate interlocutors, and male to male

interlocutors, each used 0.3% respectively, while younger to older interlocutors and female to male interlocutors used 0.25% each.

In sum, expression of feelings was used 174 times representing 14.5%, among which age mate interlocutors used 4.16%, older to younger interlocutors 2.8%, male to female and female to female interlocutors each used 1.9%, while female to male and male to male interlocutors used 1.4% each, and 0.6% was used by younger interlocutors complimenting older interlocutors.

Table 13 Expression of Feelings with Age and Gender Variations

S/NO	Semantic Component	Older To Younger		Younger To Older		Age Mates		Male To Female		Female To Male		Male To Male		Female To Female	
		Fq	%	Fq	%	Fq	%	Fq	%	Fq	%	Fq	%	Fq	%
1	kindness	10	0.8%	0	0%	19	1.5%	6	0.5%	6	0.5%	3	0.25%	4	0.3%
2	Being proud	7	0.58%	1	0.08%	3	0.25%	1	0.08%	1	0.08%	1	0.08%	1	0.08%
3	Jest	3	0.25%	2	0.1%	11	1.9%	4	0.3%	1	0.08%	4	0.3%	5	0.4%
4	Longing	2	0.1%	1	0.08%	4	0.3%	3	0.25%	2	0.1%	1	0.08%	3	0.25%
5	Happiness	7	0.58%	1	0.08%	9	0.75%	5	0.4%	4	0.3%	5	0.4%	4	0.3%
6	Prayer	5	0.4%	3	0.25%	4	0.3%	5	0.4%	3	0.25%	4	0.3%	6	0.5%
7	Total	34	2.8%	8	0.6%	50	4.16%	24	2%	17	1.4%	18	1.5%	23	1.9%

4.3.5 Intensifiers and Ideophones

Table (13) indicates that adverbs of degree have greater frequency of use with 7.91%. Out of this, age mate interlocutors were the highest users, followed by female to female interlocutors 1.3%, and male to male interlocutors 1.25%. Older interlocutors when complimenting younger interlocutors used 1.1%. While male interlocutors used 1.08% when complimenting the opposite sex, 1% was used by female interlocutors to give compliment to their male counterparts. Moreover, younger interlocutors used as low as 0.58% to compliment

older interlocutors. Exaggerative intensifiers are the second most frequent strategy used by the participants with 5.58%. Here also, age mate interlocutors used 2.5%, while 1.1% was used by male interlocutors. On the other hand, female interlocutors used 0.6% when complimenting their male counterparts. Exaggerative intensifiers were used with 0.58% by male interlocutors and 0.4% was used by female interlocutors. Between older and younger interlocutors, 0.1% was used, while younger to older interlocutors used 0.08%.

This table further illustrates that adverbial complex was also used but with less frequency 0.1%. Hence, male to male interlocutors and older to younger interlocutors, each used 0.08%, while there was no such realisation by younger to older interlocutors, age mate interlocutors, and female to male interlocutors. Also, there was no realisation of adverbial complex by male to male interlocutors and female to female interlocutors respectively. A "double intensifier" was another strategy frequently employed by the participants as indicated in the table. Of the total of 3%, older interlocutors used 1.1% when complimenting younger interlocutors, while 0.58% was each used by younger interlocutors complimenting older interlocutors and male interlocutors complimenting female interlocutors respectively. Age mate interlocutors, however, used 0.4%, while female to male interlocutors, male to male interlocutors and female to female interlocutors each used 0.08% respectively.

Ideophones are adverbials used by the participants to intensify the compliment expressions offered, particularly by modifying the verbs. The corpus shows that participants used ideophones like *'tsaf'* (neatly), '*cif'* (fitly), *'kam'* (securely), '*farat*' (at once).

The data in Table (5) earlier show that ideophones were used 24 times, representing 2%. Of this, female interlocutors were the highest users when complimenting fellow female interlocutors' appearance with 0.58%, followed by age mate interlocutors having 0.5%. Older to

younger interlocutors and male to female interlocutors each used 0.25%, while younger interlocutors complimenting older interlocutors, and male interlocutors complimenting male interlocutors, each used 0.1%. For female to male interlocutors, however, 0.08% was used.

The use of intensifiers and ideophones as shown in table (5) was 224 times, representing 18.6%. Hence, 4.1% was used by age mate interlocutors. Male to male interlocutors used 3.1% and older to younger interlocutors used 2.8% while female to female interlocutors used 2.4%. For male to male interlocutors 2.08% was used, while younger interlocutors used 2% to compliment older interlocutors, and female interlocutors when complimenting the opposite sex, used 1.8%.

Table 14 Intensifiers and Ideophones with Age and Gender Variations

S/NO	Semantic Component	Older To Younger		Younger To Older		Age Mates		Male To Female		Female To Male		Male To Male		Female To Female	
		Fq	%	Fq	%	Fq	%	Fq	%	Fq	%	Fq	%	Fq	%
1	Adverbs of Degree	14	1.1%	7	0.58%	18	1.5%	13	1.08%	12	1%	15	1.25%	16	1.3%
2	Exaggerative Intensifiers	2	0.1%	1	0.08%	30	2.5%	14	1.1%	8	0.6%	7	0.58%	5	0.4%
3	Adverbial Complex	1	0.08%	0	0%	0	0%	1	0.08%	0	0%	0	0%	0	0%
4	Double Intensifiers	14	1.1%	7	0.58%	5	0.4%	7	0.58%	1	0.08%	1	0.08%	1	0.08%
5	Ideophones	3	0.25%	2	0.1%	6	0.5%	3	0.25%	1	0.08%	2	0.1%	7	0.58%
6	Total	34	2.8%	24	2%	59	4.9%	38	3.1%	22	1.8%	25	2.08%	29	2.4%

4.3.6 Intensity of Sincerity

The data show various strategies used by the participants in order to show the intensity of the sincerity of the compliments. Table (13) illustrates the frequency and percentage of the use of exaggeration, assurance, change-noticed, metaphor, simile, comparison, and congratulation as strategies.

Exaggeration was more frequently used 66 times which represents 5.5% of the total 14.5% of intensity of sincerity. Here, male interlocutors were the highest users with 2.% when giving compliment to their female counterparts. This is followed by age mate interlocutors with 1.8%. Younger interlocutors complimenting older interlocutors used 0.75%, while male interlocutors used 0.5% to compliment fellow male interlocutors. The table also indicates that female interlocutors used 0.25% when complimenting their male counterparts, while 0.1% was used each by older interlocutors complimenting younger interlocutors and female interlocutors complimenting female interlocutors. Assuring was used 24 times to stand for 2%. The data show that female interlocutors were the highest users with 0.75% when complimenting fellow female interlocutors. This is followed by younger interlocutors complimenting older interlocutors and age mate interlocutors complimenting one another with 0.3% each. While male interlocutors used 0.25% to compliment female interlocutors, they only used 0.1% to compliment their fellow male interlocutors. On the other hand, older interlocutors complimenting younger interlocutors and female interlocutors complimenting male interlocutors, each used 0.08%.

In the 'noticed change' strategy, female interlocutors used 0.8% of the 37% when complimenting other female interlocutors. While 0.6% was used by age mate interlocutors, male interlocutors used 0.5% to compliment female interlocutors. Older interlocutors used 0.4% to compliment younger interlocutors, and female interlocutors used 0.3% to compliment male interlocutors as shown in the table. Furthermore, younger to older and male to male interlocutors, each used 0.1% of the "noticed change" strategy. Using metaphor to intensify the sincerity of compliment, 0.25% was used by older interlocutors to compliment younger interlocutors. Age mate interlocutors and male interlocutors complimenting female interlocutors

used 0.1% each, while female interlocutors used 0.08% to compliment fellow female interlocutors.

For younger to older, female to male, and male to male interlocutors, there was no realisn ation of metaphor. However, age mate interlocutors, irrespective of gender difference, and female interlocutors complimenting fellow female interlocutors, respectively, were the highest users of simile with 0.1% each as shown in the table. This is followed by male interlocutors complimenting other male interlocutors with 0.08%. But for older to younger, younger to older, male to female, and female to female interlocutors respectively, there was no realisation of simile. In the use of comparison, the data show that male interlocutors were the highest users with 0.3% when complimenting other male interlocutors. Older interlocutors used 0.25% to compliment younger interlocutors, while age mate interlocutors used 0.1% and female interlocutors used 0.08% to compliment their male counterparts. There was however, no realisation of comparison by younger to older, male to female, and female to female interlocutors respectively. For the congratulation strategy, male interlocutors were also the highest users with 0.6% when complimenting other male interlocutors. Age mate interlocutors and female to female interlocutors, each used 0.4%. Older to younger and male to female interlocutors each used 0.1% while younger to older and female to male interlocutors used 0.08% each respectively.

Out of the 15.4% of intensity of sincerity, male interlocutors were the highest users when complimenting their female counterparts with 3.8%, followed by age mate interlocutors with 3.75%, female interlocutors complimenting fellow female interlocutors used 2.4%, and male interlocutors complimenting fellow male interlocutors with 1.91%. While older interlocutors complimenting younger interlocutors and younger interlocutors complimenting older

interlocutors, each used 1.3%, female interlocutors used 0.8% when complimenting their male counterparts.

Table 15 Intensity of Sincerity with Age and Gender Variations

S/NO	Semantic Component	Older To Younger		Younger To Older		Age Mates		Male To Female		Female To Male		Male To Male		Female To Female	
		Fq	%	Fq	%	Fq	%	Fq	%	Fq	%	Fq	%	Fq	%
1	Exaggeration	2	0.1%	7	0.58%	18	1.5%	29	2.4%	3	0.25%	5	0.4%	2	0.1%
2	Assuring	1	0.08%	4	0.3%	4	0.3%	3	0.25%	1	0.08%	2	0.1%	9	0.75%
3	Change Noticed	5	0.4%	2	0.1%	8	0.6%	6	0.5%	4	0.3%	2	0.1%	10	0.8%
4	Metaphor	3	0.25%	0	0%	2	0.1%	2	0.1%	0	0%	0	0.%	1	0.08%
5	Simile	0	0%	0	0%	2	0.1%	0	0%	0	0%	1	0.08%	2	0.1%
6	Comparison	3	0.25%	0	0%	2	0.1%	0	0%	1	0.08%	4	0.3%	0	0%
7	Congratulation	2	0.1%	1	0.08%	5	0.4%	2	0.1%	1	0.08%	8	0.6%	5	0.4%
8	Total	16	1.3%	14	1.16%	41	3.41%	42	3.5%	10	0.8%	22	1.83%	29	2.4%

4.3.7 Emotional Devices

The data in table 14 show that emotional devices were realised through the use of interjections, invocation, exclamation, and greetings. Out of the 2.5% of interjection used by the participants, female interlocutors were the highest users with 0.58% when complimenting fellow females. Age mate interlocutors followed with 0.5%, while older interlocutors complimenting younger interlocutors and male to male interlocutors used 0.3% each. Female interlocutors used 0.25% when complimenting male interlocutors, while male interlocutors used 0.1% to compliment female interlocutors, and younger interlocutors used 0.08% to compliment older interlocutors. Invocation was used with 0.5% out of which age mate interlocutors used 0.3% and female interlocutors used 0.1% to compliment fellow female interlocutors. There was, however,

no realisation of invocation by older to younger, younger to older, male to female, female to male, and male to male interlocutors.

As it is evident from the data, female interlocutors were the highest users of exclamation when complimenting fellow females with 0.5%, while older interlocutors complimenting younger interlocutors as well as age mate interlocutors used 0.25% each. Female interlocutors complimenting their male counterparts used 0.1% and younger interlocutors complimenting older interlocutors and male interlocutors complimenting female interlocutors each used 0.08%. However, there was no such realisation by male to male interlocutors. Younger interlocutors used 0.25% of the greeting strategy to compliment older interlocutors, while older interlocutors complimenting younger interlocutors, and among age mate interlocutors, each used 0.1%. Male to female interlocutors and female to male interlocutors 0.08% was used, however there was no such realisation by male to male and female to female interlocutors respectively.

In summary, out of the 4.83% use of emotionals in the compliments offered by the participants, age mate interlocutors and female interlocutors complimenting fellow female interlocutors used 1.58% each. Older interlocutors complimenting younger interlocutors used 0.75%, while female interlocutors complimenting male interlocutors used 0.5% and younger to older interlocutors, 0.4% was used. Male to female and male to male interlocutors used 0.3% each respectively.

Table 16 Emotional Devices with Age and Gender Variations

S/NO	Semantic Component	Older To Younger		Younger To Older		Age Mates		Male To Female		Female To Male		Male To Male		Female To Female	
		Fq	%	Fq	%	Fq	%	Fq	%	Fq	%	Fq	%	Fq	%
1	Interjection	4	0.3%	1	0.08%	6	0.5%	2	0.1%	3	0.25%	4	0.3%	7	0.58%
2	Invocation	0	0%	0	0%	4	0.3%	0	0%	0	0%	0	0%	2	0.1%
3	Exclamation	3	0.25%	1	0.08%	3	0.25%	1	0.08%	2	0.1%	0	0%	6	0.5%
4	Greeting	2	0.1%	3	0.25%	2	0.1%	1	0.08%	1	0.08%	0	0%	0	0%
5	Total	9	0.75%	5	0.4%	15	1.58%	4	0.3%	6	0.5%	4	0.3%	15	1.58%

4.4 Basic Compliment Response Strategies

The data reveal 3 basic strategies of responding to compliments, each of these strategies is examined with frequencies and percentages:

i. Acceptance Strategy

ii. Mitigation Strategy

iii. Rejection Strategy

4.4.1 Examination of Acceptance Strategy

The data revealed that acceptance strategy was used more often than any strategy 26.33%. Participants expressed their acceptance in different realisations as table 17 shows with examples. Appreciation token was realised explicitly using the expressions “na gode” (*thank you*), or “Na yi godiya” (*I’m grateful)*. This conventional response in Hausa was intensified by the adjectives *“sosai”* (well) and *“Kwarai”* (very). Participants used appreciation token alone and in combination with other strategies when accepting, mitigating, and rejecting the compliments.

Comment acceptance strategy was realised either explicitly or implicitly. Participants avoided agreeing with the speaker because accepting the compliment might be interpreted as arrogance, which violates modesty maxim Leech, (1983). However, participants agreed when a teacher complimented their achievement since they believed that they deserved admiration.

'Humorous praise upgrade' strategy occurred mostly 16.6% between friends regarding achievement. But no student-teacher or younger-older praise upgrade was realised. Expressing gladness was realised by the use of the expressions *"Na yi murna"* (I'm happy) or *"Na ji dadi" (I am delighted).* This strategy was used 1.25% by the participants in order to show their gladness for the compliment offered to them on achievement, personality, and appearance. Advice strategy occurred 12 times in the corpus mostly from a teacher accepting a student's compliment.

Table17: Realisation of Acceptance Strategy

S/NO	Semantic Component	Frequencies and Percentages		Examples of Realisations and English Translations
		Fq.	%	
1	Appreciation Token	268	22.3%	*Na gode, Ina godiya* (Thank you)
2	Comment Acceptance	20	1.6%	*Na dade ina nazari ne.* (I've been studying hard for a long time)
3	Praise Up-grade	28	2.3%	*Ka rage mani kima.* (You have down graded me)
4	Expression of gladness	15	1.25%	*Na yi farinciki da wannan abu.* (I'm glad with this)
5	Advice	12	1%	*In haka ne, sai ka yi koyi.* (If that is it, learn from it)
6	Total	315	26.25%	

4.4.2 Examination of Mitigation of Acceptance of Compliments

Most of the realisation occurred on its own as table 18 shows, and they are mentioned in descending order:

i. 'Explanation strategy' was most frequent among the realisation of mitigation (12.25%). In responding to an indirect compliment, most of the participants explained how they reached the conclusion that the compliment was a question.

ii. 'Compliment return strategy' was the second highest strategy to mitigate accepting the compliment. Some participants intensified it by the use of "fi" (more than), as in *"Naki ya fi nawa kyau" (Yours is finer than mine).* They reciprocated the compliment in most cases. Compliment return occurred often in combination with appreciation and with compliment refusal in order to mitigate rejection.

iii. 'Reassignment' occurred when an older person or a teacher complimented a student's excellent result or a younger person's achievement. The participants remarked that "it was all God's doing". The difference between the 'compliment return' and 'reassignment' is that, in the latter the complimentee compliments a third person or an object not the complimenter as in the case of the former.

iv. 'Thanking God strategy' occurred in the data 64 times making up 5.33% of the total responses. This is also like 'reassignment', however, it came in the form of appreciation. The use of this strategy by the participants could have been influenced by religious beliefs. Going by the dominance of the Islamic faith among the Hausa society, participants believed that it would amount to pride and arrogance to claim responsibility for what they believed God should be accorded the praise.

v. 'Wish strategy' was realised in the form of *"Ina fatar haka ne"* (I hope it is so) or in a form of prayer as in *"Allah ya sa haka ne"* (May God make it so). Wish strategy occurred singly (to show that speaker 2 was modest, which is a preferable attribute), and in combination with 'reassurance strategy', as in *'kwarai! Ina fatar haka'* (very well! I hope it is so).

vi. 'Qualification strategy' occurred when a participant was complimented on his achievement and personality by a friend or a teacher

vii. 'Comment history strategy' occurred 41 times (3.41%) as a response when one's possession was complimented.

viii. 'Request interpretation strategy' occurred when participants interpreted the compliment as an indirect request. This semantic realisation occurred in responding to a compliment on the possession of something new between friends, not between student and a teacher or between a younger person and an older person.

ix. 'Reassurance strategy' was realised by the expressions *"fadi da karfi"* (say it louder), or *"sake fadi"* (say it again).

x. 'Scale down strategy' occurred when possession of something new or achievement was complimented.

xi. 'Humorous comments strategy' occurred only between age mates and friends; not between teacher and student, or between an older person and a younger person, or employee and employer due to the formality of their relationship.

xii. 'Offer of object strategy' was related to or a consequence of interpreting the compliment as a request. It was realised in the form of *"Dauka na ba ka"* (Take it) or *"Zaki iya dauka"* (You can have it). In a Hausa society, it is regarded as being polite and hospitable to offer an object kindly to the admirer, though in most cases with no intention to give it away. This strategy occurred mostly between friends and from older to younger or from a teacher to a student. It occurred only 25 times (2.08%) in the corpus.

Table 18: Realisation of Mitigation of Acceptance

S/NO	Semantic Component	Frequencies and Percentages		Examples of Realisations and English Translations
		Fq.	%	
1	Comment History	41	3.41%	*A Dubai na sayo shi.* (I bought it from Dubai)
2	Qualification	57	4.75%	*A ina! Ai sakamakonki ya fi nawa.* (Oh not really. Your result is better than mine)
3	Reassurance	35	2.91%	*Tabbas! Fadi da karfi* (Certainly! Say it loud)
4	Compliment Return	125	10.41%	*Ke ma kin yi kyau.* (You look beautiful too)
5	Scale down	33	2.75%	*Sa a ce kawai…* (I was just lucky)
6	Explanation	147	12.25%	*Ina tabbatar da cewa nayi shiri kamin in fara komai.* (For every thing I make sure I plan well)
7	Wish	62	5.16%	*Ina fatar haka.* (I hope so)
8	Humor	32	2.66%	*Wanan kodawa ce ko me?* (Are you flattering me or what?)
9	Reassignment	64	5.33%	*Ikon Allah ke nan.* (It's God's doing)
10	Request interpretation	41	3.41%	*In baki aron wannan ma?* (Do I lend you this one too?)
11	Offer of object	25	2.08%	*Za ki iya dauka. Na baki.* (You can have it)
12	Thanking God	64	5.33%	*Alhamdulillah, Godiya ga Allah.* (Thanks be to God)
13	Total	726	60.5%	

4.4.3 Examination of Rejection of Compliments

The third strategy to responding to a compliment is to refuse it, mostly because speaker 2 thinks that speaker 1 is exaggerating, or insincere. Participants expressed their rejection in the following three realizations as table (17) illustrates.

Table 19: Realisation of Rejection Strategy

S/NO	Semantic Component	Frequencies and Percentages		Examples of Realisations and English Translations
		Fq.	%	
1	Non-acceptance	42	3.5%	*Dakata, ban son ba'a.* (I don't want a joke)
2	Expressing Doubt	11	1%	*Anya! Kai ma dai ka fadi ra'ayinka.* *(*Really?You have just said your opinion)
3	Showing embarrassment	5	0.4%	*Kar ki kunyata ni* (Don't embarrass me)
4	Total	58	5%	

Refusal was realised by not accepting the compliment because some participants did not agree with the complimenter either evenly as in *"...ban son ba'a"* (I don't want a joke) or in combination with different realisation to mitigate refusal, such as expressing appreciation and showing gladness as in *"Na gode da irin wannan washin"* (Thanks for the flattery) and *"To, nayi murna da jin haka daga wurin ka*" (I'm glad to hear this from you). One participant rejected the compliment because of the misinterpretation of the complimenter's intention. Non acceptance was absent when a teacher complimented a student's dress, an older person complimented a younger person's achievement and when a boss complimented his employee's personality. Participants also showed their doubt about the sincerity of a tailor's admiration of

their appearance. In this case, there is a logical justification for their suspicion because of the source of the compliment. One participant politely rejected a compliment by showing his embarrassment as in *"Don Allah ka daina. Ka na sani jin kunya"* (Please stop it. You are embarrassing me).

Table 20: Examination of Non- Response with Possible Reasons

S/No.	Reasons and Situation	Frequencies	Percentages
1	Disingenuity	35	2.91%
2	Reasons withheld	66	5.5%
Total		101	8.41%

Table 20 indicates that 2.91% of the participants did not accept or reject the supposedly compliment offered to them, expressing their suspicions in the sincerity of the complimenter. This mostly occurred in situation 13, 21, & 24. On the other hand, 5.5% of the participants neither said anything in response to the compliments nor stated any reason for not saying something in response to the compliment (13, 14, 18, 21, & 24).

Table 21: Summary of Compliment Response Strategies

REALISATION OF ACCEPTANCE STRATEGY			
S/No.		Frequencies	Percentages
1	Appreciation Token	268	22.3%
2	Comment Acceptance	20	16.6%
3	Praise up-grade	28	2.3%
4	Expression of Gladness	15	1.25%
5	Offer of Advice	12	1%
Sub-total		315	26.25%
REALISATION OF MITIGTION OF ACCEPTANCE STRATEGY			
S/No.		Frequencies	Percentages
1	Comment History	41	3.41%
2	Qualification	57	4.75%
3	Reassurance	35	2.91%
4	Compliment Return	125	10.41%
5	Scale down	33	2.75%
6	Explanation	147	12.25%
7	Wish	62	5.16%
8	Humour	32	2.66%
9	Reassignment	64	5.33%
10	Request Interpretation	41	3.41%
11	Offer of Object	25	2.08%
12	Thanking God	64	5.33%
Sub-total		726	60.5
REALISATION OF REJECTION STRATEGY			
S/No.		Frequencies	Percentages
1	Non-acceptance	42	3.5%
2	Expressing Doubt	11	1%
3	Showing embarrassment	5	0.4%
Sub-total		58	5%
NON RESPONSE WITH REASONS			
S/No.		Frequencies	Percentages
1	Disingenuity	35	2.91%
2	Reasons withheld	66	5.5%
Sub-total		101	8.41%
Total		**1200**	**100%**

4.5 Social Functions of Compliments in Hausa

Generally speaking, the main function of compliments is to show speaker's good will and his wish to increase or consolidate the relationship with the hearer. In Hausa society, people usually, widely use compliments which play an important role in communication. Gradually, using compliments becomes a custom just like regards, thanks, and apology. In a Hausa society, people encourage some admirable actions with compliments. Hausa people also build and keep social relations with compliments and usually use them along with regards, apologies, and thanks. Two good friends will compliment each other before they appraise each other's deeds frankly. More so, when two companions or friends who have not seen each other for a long time meet again, they will compliment each other. Compliments are also used to initiate conversation.

It is evident from the analysis and results that a number of different functions of compliments in different contexts have been identified. From the data, we can identify the following compliment functions:

i. To express solidarity
ii. To express positive evaluation, admiration, appreciation or praise
iii. To express envy or desire for hearer's possession, appearance, or ability
iv. To express offer of advice and request
v. To express greetings, encouragement and congratulations
vi. To show politeness
vii. To mitigate criticism
viii. To elicit for information from the hearer and so on.

These functions are not necessarily mutually exclusive, but the relationship between the participants is crucial in interpreting the primary function of a particular compliment. Thus, analysis in context is essential.

4.6 Structural Patterns of Compliments in Hausa

Structural feature of compliments is one of the topics already discussed in the literature review. Researches on compliments show that compliments "are remarkably formulaic speech acts" (Holmes and Brown 1987: 529). This formulaic nature can be shown by the limited range of lexical items, which are the positive semantic carriers of compliments, and some frequently used syntactic patterns and structures which convey the compliments.

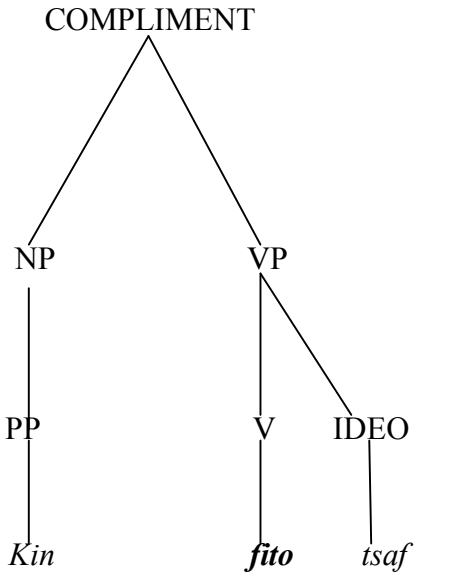
The data used in this section are the basic compliment expression strategies collected from the participants of this study. It is clearly evident that the participants employed the use of different structural patterns is expressing compliments. These compliment expressions contain sets of semantic carriers like nouns, adjectives, verbs and adverbials. In order to make clear the syntactic analysis of the Hausa compliments, a tree diagram method is employed.

It is therefore observed from the structural analysis below that each compliment structure is made up of two basic segments namely; the subject segment and the verbal segment. The subject segment position is occupied by a nominal phrase (NP), while the verbal segment is occupied by a verbal phrase (VP). It is important to note that the grammatical item that immediately precedes the verbal phrase is also considered as a nominal phrase (NP). The nominal phrase under both the subject segment and the verbal segment consist of the following grammatical items: Noun (N), Pronoun (Pr), Preverbal Pronoun (PP), Unitary Adjective (Unit. Adj.), and Adjective Complex (Adj. Cx). On the other hand, the verbal phrase (VP) consist of the Verbal Complex

(VC), the main verb (V), Ideophone (Ideo), Adverb (Adv), Pronoun (Pr), Noun (N), Unitary Adjective (Unit Adj), and Adjective Complex (Adj Cx).

Like in the English language, adverbs in Hausa language are flexible, that is, they appear in different positions of the sentence. For instance, figures 2, 4, 10, 11, & 12 exemplify some of the positions adverbials may occupy in a sentence. However, the presences of adverbs in these constructions are optional, in the sense that the constructions would have been grammatically correct without them. It is important to note that the presence of these grammatical items and the different positions they occupy in compliment expressions determine the different structural patterns of compliments in any language, including the Hausa language. As explained in Holmes (1988), there exists a number of frequently occurring syntactic patterns within compliment behaviour. Among the following compliment patterns identified in this study, the most frequently occurring patterns are of the positive nouns- figures 7, 8, 10, 11, & 12. Besides the positive nouns, positive verbs were also used to carry positive semantic evaluation such as in figures 1, 2, 4, 5, & 6. The third pattern is of the adjective type such as in figures 3&9. Contrary to what is found in most English data, the Hausa data shows that the most frequently used pattern is of the positive noun type. However, there is a similarity in the use of positive verbs as observed in both English (Holmes, 1988) and Hausa data respectively. Importantly, the adjective type pattern is the least used pattern in our Hausa data.

Figure 1.



You are perfectly dressed.

Figure 2

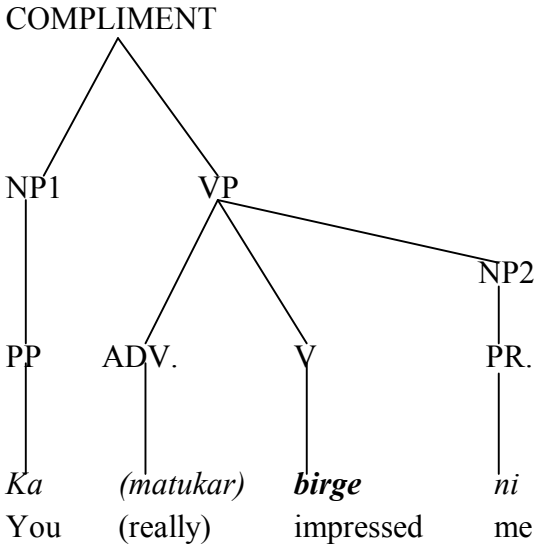


Figure 3

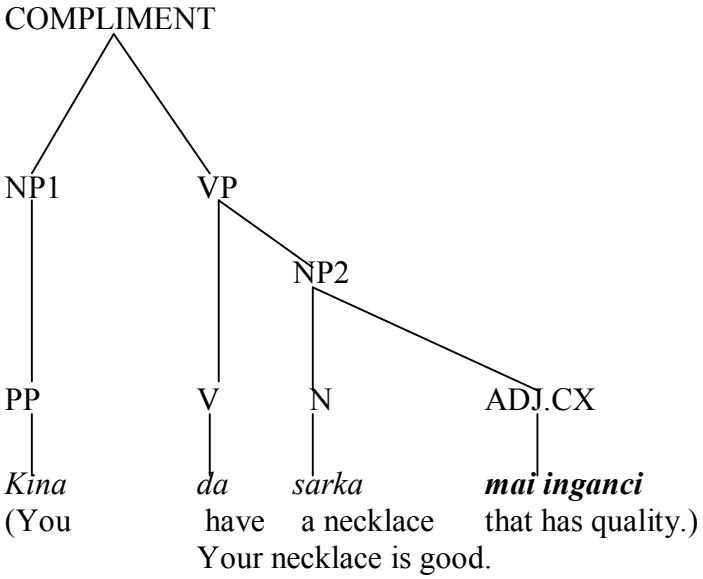


Figure 4

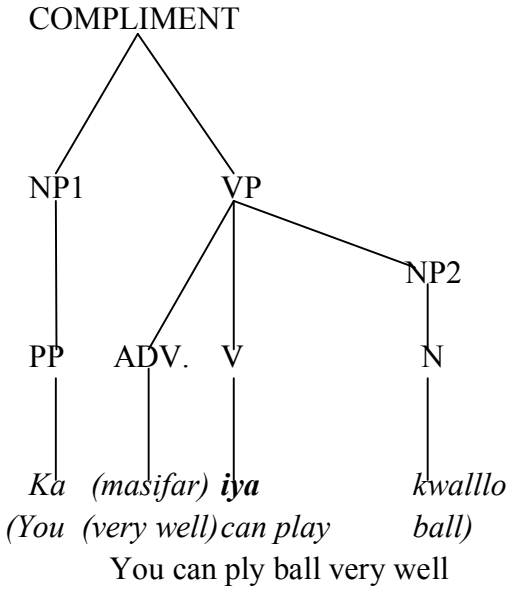
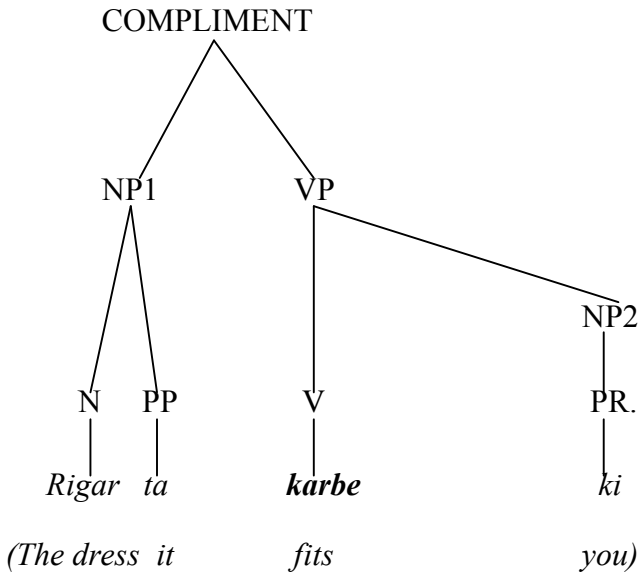
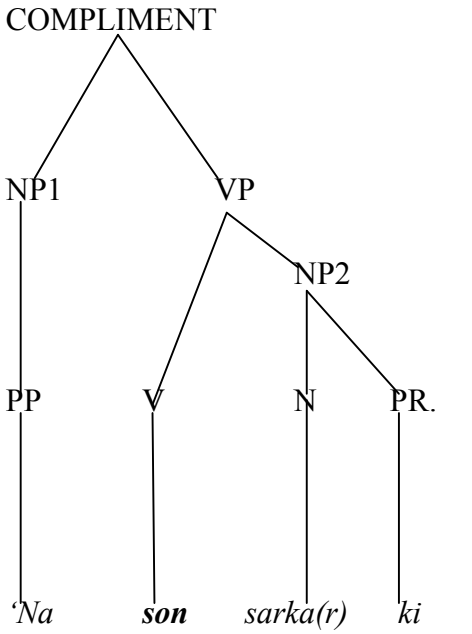


Figure 5



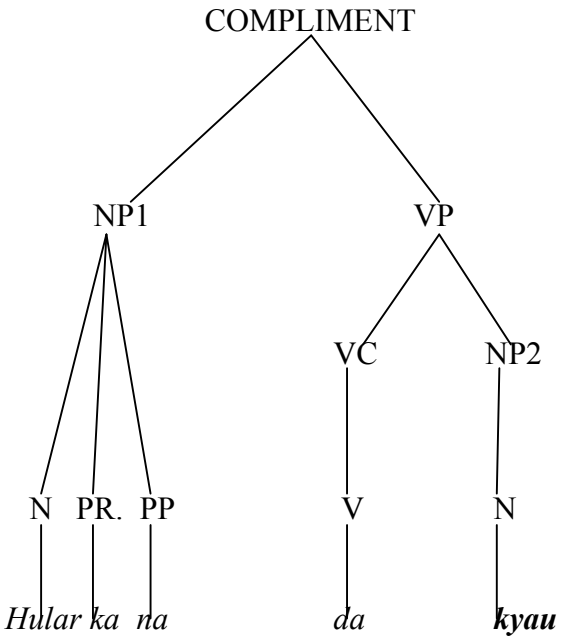
The dress fits you

Figure 6



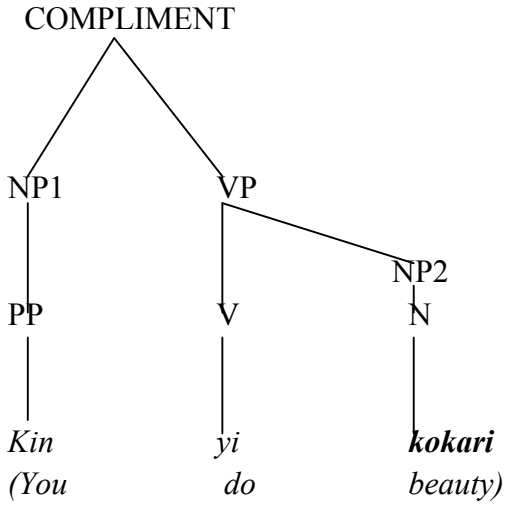
I like your necklace

Figure 7



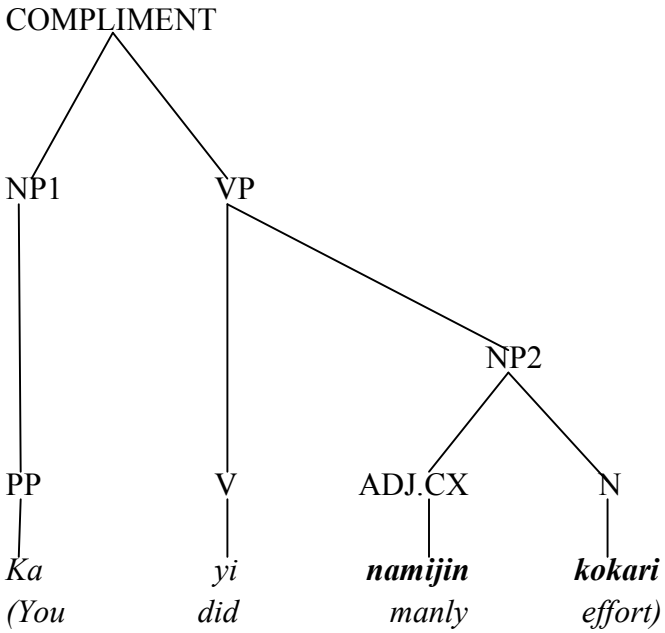
Your cap is fine.

Figure 8



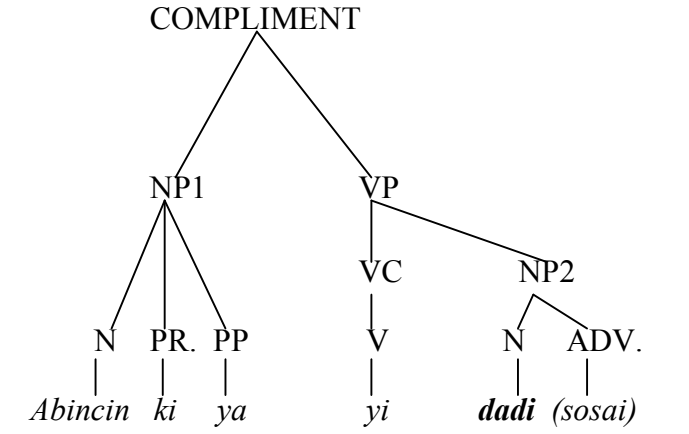
You look beautiful

Figure 9



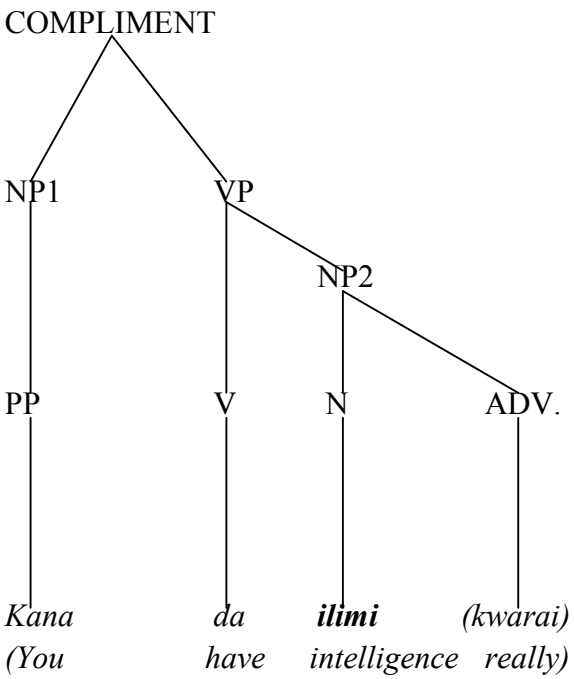
You have made a worthwhile effort

Figure 10



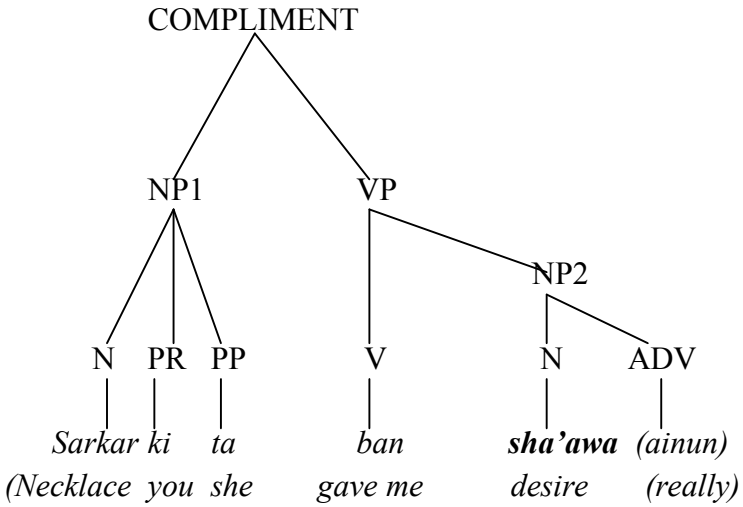
Your food is very delicious.

Figure 11



You are very intelligent

Figure 12



Your necklace is attractive

4.7 Examination of Respondents' Intention as Regards their Compliment Behaviour

The Compliment Introspection Questionnaire (CIQ) asked participants to look at their responses to the DCT and to ask themselves whether they considered their answers to be compliments or to be responses to compliments. This was necessary to determine whether subjects considered a compliment to be communicated only by performative expressions (positive adjectives, verbs or nouns) or whether it could be conveyed indirectly.

It should be noted that each situation was examined separately, and according to the gender of the participants in order to show comparison between male and female respondents as regards the introspection of their compliment behavior. It also shows the effect of social distance between participants, attribute and setting in order to examine the attribute, the person and the relevant occasion. The percentage is calculated by dividing the frequency in each situation by the total number of participants.

Table 22: Introspection of Compliment Expression Strategies

Compliment Situations	Male Respondents				Female Respondents			
	Yes		No		Yes		No	
	Fq.	%	Fq.	%	Fq.	%	Fq.	%
1	17	34%	23	46%	34	68%	16	32%
2	40	80%	10	20%	44	88%	6	12%
3	48	96%	2	4%	41	82%	3	6%
4	37	74%	13	26%	49	98%	1	2%
5	45	90%	5	10%	46	92%	4	8%
6	43	86%	7	14%	19	38%	31	62%
7	34	68%	16	32%	39	78%	11	22%
8	38	76%	12	24%	40	80%	10	20%
9	39	78%	11	22%	41	82%	9	18%
10	40	80%	10	20%	46	92%	4	8%
11	44	88%	6	12%	42	84%	8	16%
12	8	16%	28	56%	30	60%	14	28%
Total	433	72.1%	143	23.8%	471	78.5%	117	19.5%

4.7.1 Respondents' Intentions Regarding Compliments

Table 22 shows introspection of respondents' responses in each situation which examines compliment strategies.

Among the male respondents, the highest rating of considering responses as compliments occurred in situation 3 (between age mates on performance); the lowest in situation 12 (expressed by students on teacher's new possession). But for the female respondents, the highest

percentage of **Yes** occurred in situation 4 (between friends on appearance) and the lowest in situation 6 (expressed by teacher to student on personality).

In summary, female participants considered their responses as compliments more than the male participants (78.5% and 72.1% respectively).

Table 23: Introspection of compliment Response

Compliment Situations	Male Respondents				Female Respondents			
	Yes		No		Yes		No	
	Fq.	%	Fq.	%	Fq.	%	Fq.	%
13	23	46%	22	44%	44	88%	2	4%
14	36	72%	10	20%	44	88%	2	4%
15	35	70%	11	22%	43	86%	3	6%
16	33	66%	13	26%	43	86%	3	6%
17	45	90%	1	2%	42	84%	4	8%
18	36	72%	10	20%	37	74%	9	18%
19	44	88%	2	4%	41	82%	5	10%
20	34	68%	12	24%	39	78%	7	14%
21	35	70%	11	22%	40	80%	6	12%
22	31	62%	15	30%	41	82%	4	8%
23	41	82%	5	10%	38	76%	8	16%
24	22	36%	26	52%	28	56%	17	34%
Total	411	68.5%	138	23%	480	80%	70	11.8%

4.7.2 Respondents' Intentions Regarding Compliment Responses

Participants were asked to determine if their answers were responses to compliments or not. That is, they were asked to say ***Yes*** if they considered the question e.g., "Nawa ka sayi agogon nan?," (How much did you buy this wrist watch) as a compliment or not. In this section also, the percentage for each situation was calculated by dividing the frequency by 50 (the total number of each gender participants).

The highest frequency of **Yes** occurrence among male participants was in situation 17 (a compliment by a coach to a player on excellent performance) and 19 (compliment by a teacher to a student on intelligence). On the other hand, the female participants considered what they responded to as compliments mainly in situations 13 (expressed by a boss on personality) and 14 (by a hairdresser on customer's appearance) with the same percentage.

4.8 Summary of Findings

From the analysis of the data, a number of observations can be made about compliments and compliment response behavior in Hausa social contexts.

1. Participants responded naturally in the DCT. . Responses were long, consisting of opening and ending sentences in Hausa. Participants used different semantic components (positive adjectives, positive noun, and positive verbs) to explicitly express compliments with varying degrees of occurrence. Participants were also non- specific, in the sense that they did not employ the use of any of the above semantic components. (See table 1).
2. There was an extreme divergence in responses by the participants. Some of them were conservative to compliment a teacher or a teacher to compliment a student, especially if they are not of the same gender. But others freely expressed their compliments explicitly because they have different characters with different attitudes based on many factors such as self-confidence, exposure, etc.

3. Indirectly, participants expressed their compliments in various realisations with different degrees of frequency. In this case, participants employed the use of different semantic component such as interrogative expressions, request, desire to emulate, encouraging, and expression of surprise. (See table 2). Participants used appreciation either specifically or non-specifically, to offer compliments as table (3) reveals.
4. Participants were aware of the socio-pragmatic norms governing speech act of complimenting in their speech community. Therefore, a student would not compliment a teacher implicitly, using such strategies like interrogative expression, encouraging, and expression of surprise. However, table (9) shows that, implicit expressions (interrogative, encouraging, and expression of surprise) had the highest occurrence in the case of an older person complimenting a younger person, while implicit expressions like, request, and desire to emulate were mostly used by younger persons complimenting older persons.
5. Expression of feelings was used by participants to show compliments. This strategy was used separately, or in combination with other basic compliment strategies. Additionally, our data reveal that participants used different devices and forms to modify the basic compliment strategies. (See tables 5, 6, and 7).
6. Participants used structures that contain interjections, invocations, exclamations, and greetings in order to show emotions. Table 14 clearly, shows that male interlocutors used more emotional devices in compliment to females than when they were complimenting fellow male interlocutors. By contrast, female interlocutors used more emotional devices in their compliment to fellow females than when complimenting male interlocutors.

7. In response to compliments offered, participants employed the use of different strategies to accept, mitigate, or even totally reject the compliments. Tables 15, 16, and 17 explain more on the semantic components used.
8. From the analysis of our data, participants in different contexts used compliment to express solidarity; to express positive evaluation, admiration, appreciation, and praise. Participants also used compliment to express envy or desire for the hearer's possession, appearance, or ability. They also used compliment to elicit for information from the hearer. In addition, participants used compliments to express offer, advice, encouragement, congratulations, and greetings. Initiating friendship with a stranger was also achieved by participants through compliments.
9. It is clearly observed that older interlocutors were the highest users of indirect strategy when complimenting younger interlocutors. Direct strategy on the other hand was used more frequently by male interlocutors when complimenting female interlocutors, than when complimenting fellow male interlocutors. It is also observed that younger interlocutors were the highest users of appreciation strategy in their compliments to older interlocutors.
10. Equally observed in this study is that male interlocutors used more exaggerative intensifiers *(masifar…)* when complimenting female interlocutors, than when complimenting fellow male interlocutors, and more than when it was a female interlocutor complimenting fellow female interlocutor. Furthermore, female interlocutors used less of exaggerative forms of compliment when complimenting fellow female interlocutors and their male counterparts than what male interlocutors used when complimenting female interlocutors.

11. On the use of emotional devices like interjections, invocations, exclamations, and greetings, female interlocutors used more when complimenting fellow female interlocutors than when complimenting their male counterparts. More so, female interlocutors used more emotional devices when complimenting male interlocutors, than when it was a male interlocutor complimenting fellow male interlocutor.
12. The study reveals that compliment responses can be expressed in three different ways which include: acceptance, mitigation of acceptance and rejection. The participants used different strategies to achieve these, and in this regard, they mostly used appreciation token, even though other forms such as compliment return, thanking God, reassignment, comment history, etc were used to mitigate acceptance. On the whole, participants rejected compliments with only 5%, this shows that in Hausa socio-cultural life, compliments are considered tools for social development. Furthermore, the study reveals that female participants interpreted the expressions in the compliment response questionnaire as compliments or expressions of appreciation.
13. Compliments in Hausa, like in other languages being studied Wolfson and Manes (1980); Holmes 1988; & Herbert (1990), are formulaic in nature. Our data in figures 1-12 show the different basic compliment structures mostly used by the participants in this research.
14. Considering the introspection of compliments and compliment responses, it is evident from the data that female participants intended their responses as compliments and compliment responses than did the male participants. This implies that as far as this study is concerned, female folks offer and respond to compliments explicitly and implicitly than male folks. The introspection also reveals that sincerity was a very important issue for participants. When they gave their real opinion, they did not consider it as a compliment. In their responses participants commented that they cared about the

sincerity of their compliments, so they did not often respond when a compliment was between a teacher and a student, student to teacher, etc.

CHAPTER FIVE

SUMMARY AND CONCLUSION

5.0 Preamble

This chapter summarises the study and discusses the major findings of the research in relation to the questions of the study as outlined in chapter one. In addition, it examines the implications of the study.

5.1 Summary of the Study

The main objective of this study was to investigate the compliment behaviour of Hausa native speakers in Zazzau Emirate, Zaria. This study investigated and established different forms and strategies in which compliments and compliment responses could be expressed in Hausa social contexts. In chapter one, the study focuses on discussing the background of the study and the statement of the research problem. The chapter therefore revealed the importance of speech act behaviour in any social interaction; how people are faced with the dilemma of making a choice amidst different items of pragma-linguistic and socio-pragmatic principles, in order to show positive politeness.

The Speech Acts and Politeness theories of Austin (1962), Searle (1969), Grice (1975), Leech (1983), and Brown and Levinson (1987), were part of the focus of the literature review in chapter two. On the other hand, attention was also given to the works of Wolfson and Manes (1980), Wolfson (1983), Holmes (1980, 1986), Herbert (1986, 1989, 1990) on compliments and compliment responses. Studies on compliments and compliment responses conducted in other cultures were among the woks reviewed in this chapter. These works included: Pomerantz (1978), Farghal Al-Khatib (2001), Wolfson (1981), Nelson et al (1993. 1996), Chen (1993),

Lorenzo-Dus (2001), Golato (2001), Lewandowska-Tomaszczyk (1989) and so on. Finally in this chapter the theoretical framework was presented.

The philosophical assumptions underpinning this study, as well as the research design, strategy and analytical models have been presented in Chapter Three. Hence, the chapter looked at the population sampling, description of variables, description of data, instruments of data collection, analytical framework and the statistical procedures of the study.

Chapter four provided the answers to the research questions set out earlier in chapter one. In doing so, the data which were collected using the Discourse Completion Test, DCT were tabulated in terms of frequencies and percentages in order to present the strategies and realizations of the compliments and compliment responses in Hausa with translation in English. In sum, the chapter examined (1) The Basic Compliment and Compliment Response Strategies in Hausa and the Ways by which they are realised, (2) Modification of the Basic Compliment Strategies in Hausa, (3) Functions of Compliments in Hausa, (4) Effects of Social Contexts on the Hausa Compliments, and (5) the Structural Patterns of Compliments in Hausa.

5.2 Main Findings

The discussion of the findings is highlighted in this section.

5.2.1 The Basic Compliment and Compliment Response Strategies in Hausa and the Ways In which they are realised

There is one basic compliment strategy mentioned in the literature of complimenting behaviour which is the expression of admiration either explicitly or implicitly. However, two more strategies were presented in various degrees in Hausa: expressions of appreciation and expression of feeling. The strategy most preferred by the participants was the expression of

admiration with 51.4%. Unlike in English where the most frequent semantic carriers used in the expression of admiration are positive adjectives (nice, beautiful, great, good, and pretty) according to Wolfson (1981), in Hausa the corpus showed that the most frequent semantic carriers are positive nominals, kyau',(nice, beauty, handsome, good, quality, etc.) and 'kokari' (praise worthy efforts: diligence, intelligence, hard work, etc.).

Positive verbs were the second preferred semantic carrier used by the participants. There were only two most frequent positive verbs, namely 'so' (like), and 'sha'awar' (desire). The use of these two positive verbs in the Hausa corpus supports the universality of the strategy in Wolfson (1981) and Nelson et al. (1993). Positive adjectives were less used in the corpus (1.3%).

Appreciation was expressed either specifically by the expressions "Ina godiya" or "Na gode" (*I'm grateful, or thank you*) or non-specifically by the expressions "Ka fidda mu kunya" (*you have saved our faces*) or "Ka yi kokari" (*You have done well*). In sum, expression of appreciation and feeling, have the percentage of 2.08% and 14.5% respectively.

On the other hand, the corpus shows three strategies of compliment response: acceptance, mitigation, and rejection. The most frequent was mitigation strategy of acceptance 60.5% which was also the most frequent strategy in Pomerantz (1978). Mitigation of acceptance occurred in the form of comment history, qualification, reassurance, compliment return; scale down, explanation, wish, humour, reassignment, request interpretation, offer of object and thanking God. The second most frequent was acceptance strategy. This strategy occurred in different realisations: appreciation token, comment acceptance, praise upgrade, expression of gladness and giving advice. The realisation reached 26.25%. The third strategy, rejection, occurred mostly

with exaggeration or suspicion. This strategy was used evenly (5%) and in combination with thanking or with one of the mitigation realisations such as compliment return.

5.2.2 Modification of the Basic Compliment Strategies

The study reveals that the participants used different semantic components with varying degrees of frequency to intensify their compliments. Adverbials and ideophones were used in this regard. These forms occurred as adverbs of degree, exaggerative, adverbial complex, double intensifiers, and ideophones. The realisation reached (18.6 %.) Out of these, the most frequent form was the adverb of degree (7.91%). Participants also modified their compliment in order to intensify the sincerity of the compliments. This realisation occurred evenly and in combination with the strategy of exaggeration, assurance, notice of change, simile, metaphor, comparison and congratulations. Exaggeration was the most frequent strategy here with 5.5%. Emotionals strategy, on the other hand, took the form of interjections, invocations, exclamations and greeting.

5.2.3 Functions of Compliments in Hausa

Compliments, as observed from the data collected in the Hausa socio-cultural setting, principally function to show speakers' goodwill and their wish to increase or consolidate the relationship with listeners. In other words, compliments were used by participants in various situations to show solidarity and consolidate social relationship via the expression of admiration, appreciation, praise, greetings, requests, encouragement, and so on.

5.2.4 The Effects of Social Contexts on the Hausa Compliments

This research shows divergence in giving and responding to compliments in ascending and descending interpersonal relationships. The corpus shows how social contexts affected the

participants' responses in expressing and responding to compliments. For instance, interrogative expressions, encouraging, request and jest rarely took place between unequal status (teacher-student, employer-employee, older-younger, and so on). Whereas some participants admired a teacher's or employer's beauty, possession of garment and personality directly, others did not respond on account that, there should be limitation in these kinds of relationships.

In the responses generated from varied contexts, the participants accepted compliments in different realisations depending on four considerations: the type of relationship between interlocutors, age and gender of interlocutors, the attribute complimented, and setting. For instance, the humourous 'praise upgrade strategy' which violates the modesty maxim, did not occur between a student responding to a compliment from a teacher, this reflects the participants' awareness of social appropriateness.

5.2.5 The Structural Patterns of Compliments in Hausa

The participants showed divergence in structuring their compliments due to several factors, usually linguistic. In other words, the data reveal that compliments have different syntactic patterns in Hausa, among which are the following:

1. *PP(Kin)+V(fito)+IDEO.(taf)* ⟶ You are perfectly dressed.

2. *PP(Ka)+ADV(matukar)+V(birge)+PR(ni)* ⟶ You really impressed me.

3. *PP(Kina)+V(da)+N(sarka)+ADJ.CX(mai inganci)* ⟶ Your necklace is good.

4. *PP(Ka)+ADV(masifar)+V(iya)+N(kwallo)* ⟶ You can play football very well.

5. *N(Rigar)+PP(ta)+V(karbe)+PR(ki)* ⟶ The dress fits you.

6. *PP('Na)+V(son)+N(sarkar)+PR(ki)* ⟶ I like your necklace.

7. *N(Hular)+PR(ka)+PP(na)+V(da)+N(kyau)* → Your cap is beautiful.

8. *PP(Kin)+V(yi)+N(kyau)* →You look beautiful.

9. *PP(Ka)+V(yi)+ADJ.CX(namijin)+N(kokari)* → You have really tried.

10. *N(Abincin)+PR(ki)+PP(ya)+V(yi)+N(dadi)+ADV(sosai)* → Your food is very delicious.

11. *PP(Kana)+V(da)+N(ilimi)+ADV(kwarai)* →You are very intelligent.

12. *N(Sarkar)+PR(ki)+PP(ta)+V(ban)+N(sha'awa)+ADV(ainun)* →

Your necklace is attractive.

5.3 Implications of the Study

This research into the compliment behaviour of native Hausa speakers has the following theoretical implications:

5.3.1 Theoretical Implications

Theoretically, it would contribute to the literature of compliment. Some of the significant implications are listed below:

Compliment behaviour is considered as a positive politeness strategy. However, it could be viewed negatively if it threatens the others' face (Brown and Levinson, 1987; Lorenzo-Dus, 2001; and Chen, 1993) since it implies evaluation of one's interlocutor and consequently invasion of his/her face wants. This multifunction of complimenting might contribute to the dilemma that respondents have in giving or responding to a compliment.

Sincerity was an important issue to the participants. Some participants commented that they did not compliment a person whom they liked but they expressed their real attitude. In situation (2), (see appendix I) a participant acted sincerely and refused to compliment her sister.

On the contrary, the same situation supported Lewandowska-Tomaszcyk's (1989) claim that motivation of compliments is to satisfy the addressee's expectation rather than to express a positive judgment of positive assessment sequences.

Appreciation token was realised explicitly using the expressions 'Na gode' (*thank you*), or 'Ina godiya' (*I'm grateful*). The conventional compliment response strategy in Hausa mentioned above, was intensified by the adverbials 'sosai' (*well*), and 'kwarai' (*very)*. This finding supports the claim of the universality of appreciation token as compliment response strategy. This strategy was used alone or in combination with comments when accepting, mitigating, or rejecting compliment. Thus, appreciation token is said to have two functions: implied and negated appreciation, Pomerantz, (1978). Participants also used appreciation token to mitigate the refusal of compliment as in "Na gode. Amma ko kusa da Maradona ban yi ba" (*Thanks. But you cannot compare me with Maradona*).

Lewandowska (1989) mentions the reasons for refusal or mitigation of a compliment by some logical justifications. She claims that the complimenter may compliment an attribute which may not be valued highly by the addressee or not noticed at all. A normal reaction may be disagreement or downgrading response to the compliment. This claim is supported in the findings of this study since some participants thanked the complimenter as that was the first time they noticed the object complimented. However, others had a feeling that the complimenter tried to denigrate them. The divergence in responding to a compliment implies that people act differently even if they belong to the same community. Another justification is that, there seems to be a balance in complimenting behaviour; that is, if self-praise is performed by a speaker, a recipient might take notice of this violation (Leech 1983, Pomerantz, 1978). Consequently, people try to keep their face wants and then avoid agreeing or crediting themselves even if they believe that they are worthy.

It was difficult to interpret the Discourse Completion Test (DCT) because of the absence of facial expressions and tone which help avoid misinterpretation of intention of the compliment, particularly in the ironic upgrades. Hence, a researcher is sometimes obliged to analyze his data subjectively. However, the Compliment Introspection Questionnaire (CIQ) was administered immediately after the DCT was administered. This was necessary to determine whether subjects considered a compliment to be communicated only by performative expressions (positive adjectives, verbs or nouns) or whether it could be conveyed indirectly.

Socio-pragmatic studies are difficult to be generalised because people, in interrogative situations, tend to give responses that are different from reality because of different and complicated factors influencing their speech such as the relationship between each other, sex and setting. Moreover, people are creative in their responses, that is, they are interested in expressing themselves in unpredictable utterances. Consequently, some studies which examine the ethnography of speaking may lead to false stereotyping.

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APPENDIX I

Discourse Completion Test (DCT)

(Hausa Version)

TAMBAYOYI GAME DA FURCIN YABAWA DA KUMA MAIDA MARTANI

Dear Respondents,

Dalibin nan mai suna Briska Solomon Barkindo, yana karatun digiri ta biyu a Department of English and Literary Studies, a Jami'ar Ahmadu Bello dake Zariya. Manufar wa'yannan tambayoyi shine domin a samar da bayanai game da furcin yabawa da kuma yadda ake maida martini (amsawa). Wannan binciken na kokarin zaiyana hanyoyi da ake anfani domin furta yabo a cikin rayuwar zamantakewar hausawa. Da haka ana fatar cewa bibciken nan zai bada haske kwarai da gaske game da hanyoyi da ake bi domin furta yabo a tsakanin hausawa. Baya ga haka, zai samar da bayanai masu gamsarwa game da sadarwa a tsakanin al'adu daban-daban.

BAYANEN HAIHUWA

Umurni:

Ka/Ki zaba dag a cikin rukunonin da ke biye 1-5 wanda ya je daidai da matsayin ka/ki. Idan kuwa babu, sai ka/ki baiyana matsayin ka/ki a inda aka rubuta "wasu".

1. SHEKARU

shekaru 15-18 [ ]

shekaru 19-24 [ ]

shekaru 25-29 [ ]

shekaru 30-34 [ ]

shekaru 35-39 [ ]

shekaru 40 zuwa sama [ ]

2. ILIMI

Takardar barin firamare [ ]

Takardar barin makarantar gaba da firamare [ ]

Grade II [ ]

Manyan kwalegi [ ]

3. JANSI

Namiji [ ]

Mace [ ]

4. SANA'A

Dalibi [ ]

Dankasuwa [ ]

Manomi [ ]

Malami [ ]

Maiaikin kiwon lafiya [ ]

Wasu (baiyan) ……..

5. AURE

Ina da aure [ ] Bani da aure [ ]

Umurni

Ka/Ki sanya kan ka/ki a cikin yanayin dake biye, sa'lin nan kuma ka/ki zaci cewa a cikin kowane yanayi za ka/ki fadi wani abu. Sai ka/ki rubuta abun da za ka/ki fadi a Hausa, a guraban da aka tanadar. Ka/ki tabbata cewa ka/kin karanta tambayoyin sosai kamin ka/ki bada amsa. Mai yuwuwa ne ka/ki sami amsoshi fiye da daya da suka dace da tambayar, in haka ta faru, sai a rubuta su duka. Amma in ka/ki tunani babu wani abun fadi, to sai rubuta dalili.

1. Mai zaka/zaki fadi ga malamar ka/ki domin kyaun ta idan zaka/zaki nuna mata cewa tana da kyau?
   Kai/Ke:.....
   .
2. Mai zaka/zaki fadi indan mahaifin ka/ki ya sayo ma kanuwar 'yankunaye masu kyau kuma sun baka sha'awa?
   Kai/Ke:.....
   .
3. Mai zaka/zaki fadi ga dalibi sa'arka/ki wanda ya taka rawar gani a gasar muhawara?
   Kai/Ke:.....
   .
4. Mai zaka/zaki fadi ga abokiyar ka/ki a farkon sabuwar shekara wada ka/ki ka kula cewa ta sabe amma kuma jikin ya karbe ta?

Kai/Ke:.....

.

5. Mai zaka/zaki fadi ga dalibar ka/ki wacce ke sanye da sarkar zinare mai kyau da tsada a yayin liyafar cika ranar haihuwarta?

   Kai/Ke:.....

   .

6. Mai zaka/zaki fadi ga wani yaro da ya taka rawar gani a wassn kwallon kafa?

   Kai/Ke:.....

   .

7. Mai zaka/zaki fadi ga danka/danki da ke sanye da sabuwar riga da tabaka sha'awa?

   Kai/Ke:.....

   .

8. Mai zaka/zaki fadi ga wani/wata mawakiyar hausa wacce ka/ki ke son wakarta kuma ka/kin kasance a wani taro inda ta rangada waka mai dadi?

   Kai/Ke:.....

   .

9. Mai zaka/zaki fadi ga wani yaro ko yarinya da ta/ya ci jarabawar SSCE sosai?

   Kai/Ke:.....

   .

10. Mai zaka/zaki fadi ga wani yaro wanda ya saba zuwa makaranta a makare saboda nisan wuri, amma yanzu ya sami sabuwar keke?

    Kai/Ke:.....

    .

11. Mai zaka/zaki fadi ga wata da ta girka abinci maidadi a wurin liyafar tunawa da ranar haihuwar ta?

    Kai/Ke:.....

    .

12. Mai zaka/zaki fadi ga malamin ka/ki wanda ya sayi sabuwar mota maikyau?

    Kai/Ke:.....

    .

13. Yaya zaka/zaki amsa idan shugaban ka/ki yace maka/maki "kai/ke mainasara ne kuma kana/kina da kima a idon jama'a?"

Kai/Ke:.....

.

14. Yaya zaki amsa idan mai miki kitso tace “Ke ce mace mafi kyau dana taba gani”?

    Ke:.....

.

15. Yaya zaka amsa idan kana sanye da agogo maitsada sai abokin ka /abokiyar ka tace “Agogo maikyau! Zan so in sami irin shi?”

    Kai:.....

16. Yaya zaka/zaki amsa idan ka/kin iya Hausa sosai kuma malamin ka/ki yace “Da kyau! Hausa ta zauna a bakin ka/ki. Zaka/ki yi kyau da aikin jarida?”

    Kai/Ke:.....

    .

17. Yaya zaka amsa idan ka taka rawar gani a kwallon kafa inda ka zira kwallaye biyar sai kocin ka yace “ Ka yi kokari. Ina fahariya da kai?”

    Kai:.....

18. Yaya zaki amsa idan saurayin ki yace “Kece mace mafi kyau a duniya?”

    Ke:.....

19. Yaya zaka/zaki amsa idan ka/ki ka ci gwadawa sai malamin ka/ki yace “Na dai san kai/ke mai ilimi ne, amma ka/kin yi kokari fiye da yadda nake zato?”

    Kai/Ke:.....

    .

20. Yaya zaka/zaki amsa idan wata ‘yar ajin ku ta nemi ka taimaka mata yin wani aiki mintoci talatin kamin jarabawa?”

    You:.....

    .

21. Yaya zaka/zaki amsa idan wani/wata tace dakin ka/kin na da kyau da tsari kwarai?

    Kai/Ke:.....

    .

22. Yaya zaka/zaki amsa idan dalibin/dalibar ka/ki ya ziyarce ka/ki a sabuwar gidan ka/ki ya/tace “ Gidan nan na da kyau kwarai?”

Kai/Ke:.....

.

23. Yaya zaka/zaki amsa idan abokin ka/ki yace maka/ki " Kana da halin kwarai"?

    Kai/Ke:.....

    .

24. Yaya zaka/zaki amsa idan ka/kin ji wani/wata 'yar ajin ku na wasiwasin cewa gabatarwar sa/ta bai yi kyau ba, amma a tunanin ka/ki gabatarwar yayi?

    Kai/Ke:.....

    .

APPENDIX II

Discourse Completion Test (DCT)
(Translated English Version)

QUESTIONNAIRE ON COMPLIMENTS AND COMPLIMENT RESPONSE

Dear Respondents,

The researcher, Briska Solomon Barkindo, is a post-graduate student (Master's Degree) in the Department of English and Literary Studies of the Ahmadu Bello University, Zaria. The purpose of this questionnaire is to elicit for information on compliment expression and compliment responses as the study is set out to investigate the characteristics of the speech act of

complimenting and compliment responses in Hausa social contexts. The research would hopefully shed light on this speech act set in Hausa culture and offer useful information for cross-cultural communication.

BIODATA

Instruction:

You are to indicate with a tick in the square bracket against the option that represents your status in questions 1-5. Where there is no option to represent your status, a space has been provided for you to specify.

1. AGE

15-18 years [ ]

19-24 years [ ]

25-29 years [ ]

30-34 years [ ]

35-39 years [ ]

40 years and above [ ]

2. EDUCATIONAL ATTAINMENT

Primary school certificate [ ]

Senior secondary school certificate [ ]

Grade II [ ]

Tertiary institution [ ]

3. GENDER

Male [ ]

Female [ ]

4. OCCUPATIONAL STATUS

Student [ ]

Petty trading [ ]

Farming [ ]

Teaching [ ]

Medical personnel [ ]

Others (please specify)

……..

5. MARITAL STATUS

Married [ ] Single [ ]

Instruction

Please put yourself in the following situations and assume that in each instance you will say something. Write down what you would say in Hausa in the space provided. Make sure that you read the whole situation carefully before you respond. You might find more than one response socially appropriate. If you think there is nothing to be said, do not write anything, but state why.

1. What would you say if your teacher looked very beautiful and you wanted to express your admiration of her beauty?

   You:.....
   .

2 What would you say if your father bought ear rings for your younger sister and you like them?

   You:.....
   .

3 What would you say to a student (your age-mate) who brilliantly participated in a debate?

   You:.....
   .

4 What would you say to a friend (female) at the beginning of the New Year if you discovered that he or she had lost weight and looked adorable?

   You:.....
   .

5 What would you say to a student wearing a beautiful and expensive necklace at a party if you wanted to express your likeness?

   You:.....
   .

6 What would you say to a young boy who performed excellently in a football match?

   You:.....
   .

7 What would you say if a young man (your child) were wearing a new shirt and you liked it so much?

You:.....

.

8 What would you say to a Hausa music artist if you were attending his music performance and whose songs you liked very much?

You:.....

.

9 What would you say to a student (your child) who had performed excellently in his or her Senior School Certificate Examination, SSCE?

You:.....

.

10 What would you say to a young boy who used to come to school late because of long distance from his house, but now he got a new bicycle?

You:.....

.

11 What would you say to a lady who cooked a very delicious meal for the guests at her birthday party if you enjoyed it?

You:.....

.

12 What would you say to your teacher who just bought a new car and you liked it?

You:.....

.

13 How would you respond if your boss told you, "You are a great successful person; your strong personality makes people respect you?"

You:.....

.

14 How would you respond if your hairdresser told you, "You are the most beautiful lady I have ever seen?"

You:.....

.

15 How would you respond if you were wearing an expensive watch and your friend and said, "How much did you buy this watch?"

You:.....

.

16 How would you respond if you were speaking Hausa fluently and your teacher said, “Great! Where did you learn Hausa language?”

You:.....

.

17 How would you respond if you performed excellently in the football match in which you scored five goals and your coach told you; “you did very well. I am proud of you.”

You:.....

.

18 How would you respond if your boyfriend told at a party, “you are the most beautiful girl in the world.”

You:.....

.

19 How would you respond if you got full marks on the test and your teacher told you, “I know you’re intelligent, but you showed more than expected?”

You:.....

.

20 How would you respond if your classmate asked you to help her to do the assignment half an hour before a test.

You:.....

.

21 How would you respond if you moved to live with a well-organised roommate, and you wanted to initiate a friendly talk with him or her?

You:.....

.

22 How would you respond if your student visited your new house, and told you that it was a nice house?

You:.....

.

23 How would you respond if a friend told you, “You have an impressive character?”

You:.....
.

24 How would you respond if you heard your colleague complaining about her presentation, though you thought it was good?"

You:.....
.

APPENDIX III

Compliment Introspection Questionnaire (CIQ)

Instructions:

Look back at each situation you have responded to. Without making any alternations to your responses, answer the following questions by ticking (√) either "Yes" or "No" for each situation: Was your response intended to be a compliment or a response to a compliment?

1.	Yes	No
2.	Yes	No
3.	Yes	No
4.	Yes	No
5.	Yes	No
6.	Yes	No
7.	Yes	No
8.	Yes	No
9.	Yes	No
10.	Yes	No
11.	Yes	No
12.	Yes	No
13.	Yes	No
14.	Yes	No
15.	Yes	No
16.	Yes	No
17.	Yes	No
18.	Yes	No
19.	Yes	No
20.	Yes	No
21.	Yes	No
22.	Yes	No
23.	Yes	No
24.	Yes	No