

POLITENESS STRATEGIES AND THE USE OF ORAL ABUSE IN
IKA BY OLDER WOMEN

BY

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CERTIFICATION

I ASIANA FAVOUR, a student in Department of linguistics and African languages, university of Benin with the matriculation number art 1101038 has completed the requirement for coursework and research for the Bachelor of Arts Degree of the University of Benin. The work embodied in the project is original and has not been submitted in part or whole for other degree or diploma programme of this or any other university institution

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DEDICATION

This work is dedicated to God Almighty who has always been my strength and sustainer. This work is also dedicated to my lovely mum (Mrs. V.O ASIANA) for her support and encouragement.

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Firstly my sincere appreciation goes to God Almighty who gave me the grace to finish this work and his mercies upon my life.

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TABLE OF CONTENT

TITLE PAGE -----	i
CERTIFICATION -----	ii
DEDICATION-----	iii
ACKNOWLEDGEMENT-----	iv
TABLE OF CONTENT-----	v
ABSTRACT-----	viii
CHAPTER ONE: INTRODUCTION	
1.1 BACKGROUND OF STUDY-----	1
1.2 THE IKA PEOPLE-----	4
1.3 RESEARCH METHODOLOGY-----	6
1.4PURPOSE OF STUDY-----	8
1.5 SIGNIFICANCE OF STUDY -----	8
CHAPTER TWO: LITERATURE REVIEW	
2.1 INTRODUCTION -----	10
2.2 CONCEPTUAL REVIEW-----	10
2.2.1 THE CONCEPT OF POSITIVE POLITENESS STRATEGY-	11

2.2.2	THE CONCEPT OF NEGATIVE POLITENESS-----	13
2.2.3	THE CONCEPT OF BALD ON RECORD STRATEGY-----	14
2.2.4	THE CONCEPT OF OFF-RECORD STRATEGY-----	16
2.3	PREVIOUS STUDIES ON POLITENESS STRATEGY-----	17
2.4	THE CONCERN OF PRESENT STUDY-----	20
2.5	SUMMARY-----	21
CHAPTER THREE: THEORETICAL FRAME WORK		
3.1	INTRODUCTION-----	23
3.2	METHOD OF DISCOURSE ANALYSIS-----	24
3.3	TYPE OF DISCOURSE ANALYSIS-----	26
3.3.1	CRITICAL DISCOURSE ANALYSIS-----	26
3.3.2	CONVERSATIONAL ANALYSIS-----	27
3.4	JUSTIFICATION OF THE THEORETICAL FRAME WORK--	28
3.5	SUMMARY-----	32
CHAPTER FOUR ANALYSIS AND DISCUSSIONS		
4.1	INTRODUCTION-----	33

4.2	METHODS OF DATA ANALYSIS-----	33
4.3	DATA ANALYSIS ON PROVERBS-----	34
4.4	DATA ANALYSIS ON EUPHEMISM-----	39
4.5	SUMMARY-----	43

CHAPTER FIVE: FINDINGS AND CONCLUSION

5.1	FINDINGS-----	44
5.2	CONCLUSION-----	44
	REFERENCES -----	46
	APPENDIX -----	49

ABSTRACT

This study explores politeness strategies and the use of oral abuse in Ika. Communication is the exchange of meaningful information between individuals or a group of individuals in a community. Communication among human involves the use of language and there are various ways human beings use language and these difference in the ways of language use, constitute a difference in the ways the expressions are interpreted. This study is about a particular way language use constitutes difference in the ways the expressions are interpreted.

The focus in this study is to investigate how older women in Ika use abusive expressions in a polite manner without hurting the feelings of those persons towards whom the utterances are directed. The study also sets out to examine the types of abusive expressions and their contextual meaning. This means the different meanings these abusive expressions might have depending on the environment or situation where the utterance (s) occurs.

The method of analysis employed in this study is personal interview of elderly people who speak Ika to get abusive utterances and also recorded conversations in different settings in Ika, the result revealed the type of abusive expression used by older women and the context in which they are used. Also it shows how abusive expression can be used in a polite manner.

CHAPTER ONE

INTRODUCTION

1.1 Background of Study

Communication is the exchange of meaningful information between individuals or a group of individuals in a community. Communication among human involves the use of language and there are various ways human beings use language and these different ways of language use, constitute a difference in the ways the expressions are interpreted. This study is about a particular way language use constitutes difference in the ways the expressions are interpreted. However, politeness is defined as using communication strategies to create and maintain social harmony.

According to Brown and Levinson 1987 politeness is used as a way of known deception in order to help preserve each others' face need. Politeness can be viewed as derivation from maximally efficient communication as violation (in some sense).

Politeness is described as a social norm or set of prescriptive social rules Brown and Levinson (1978/1987) distinguish between positive and negative politeness, both types of politeness involves maintaining or redressing threats to positive and negative threats.

Politeness strategies are used to formulate messages in order to save the hearer's positive face when threatening act are inevitable or desired "Brown and Levinson outlined four types of politeness strategies which are" Bald on record, negative politeness, positive politeness and off record (indirect politeness).

Bald on record politeness strategy: Bald on record strategy, speakers provide no effort to reduce the impact of the face threaten act (the act that deliberately threatens the face need of the hearer) and are likely to shock the addressee, embarrass them or make them feel uncomfortable.

Negative politeness strategy: negative politeness strategy is designed to redress the hearer's negative face (by negative face we refer

to the desire to have freedom and not to be imposed upon). The speaker indicates respect for the hearer's face want and the wish not to interfere with the hearer's freedom of action.

Positive politeness strategy: positive politeness strategy seeks to minimize the threat to the hearer's positive face (by positive face we mean the desire to be appreciated and like). It is used to make the hearer feel good about himself, his interest or possession and are most usually used in situations where the audience knows each other fairly well.

Off-record strategies: In off-record strategies the utterance bears an implicature that evades clarity and this can be immediately dismissed because theoretically the speaker doesn't commit him/herself to a specific intent.

Furthermore, this study seeks to examine oral abuse in Ika land among older women through positive politeness strategy because it seeks to minimize the threat to the hearer's positive face. The choice for using positive politeness strategy was motivated based on the fact that majority

of older women considers the feeling of the hearer when employing such abuse.

Politeness strategies and the use of oral abuse by older women in Ika investigates how older women can employ abuse and yet be polite. It also investigates or examines types of oral abuse used by older women and the different meanings they might have in different contexts. Politeness strategies and the use of oral abuse talks about using insulting words in a polite manner. Politeness strategies and the use of oral abuse talks about using insulting words in a polite manner.

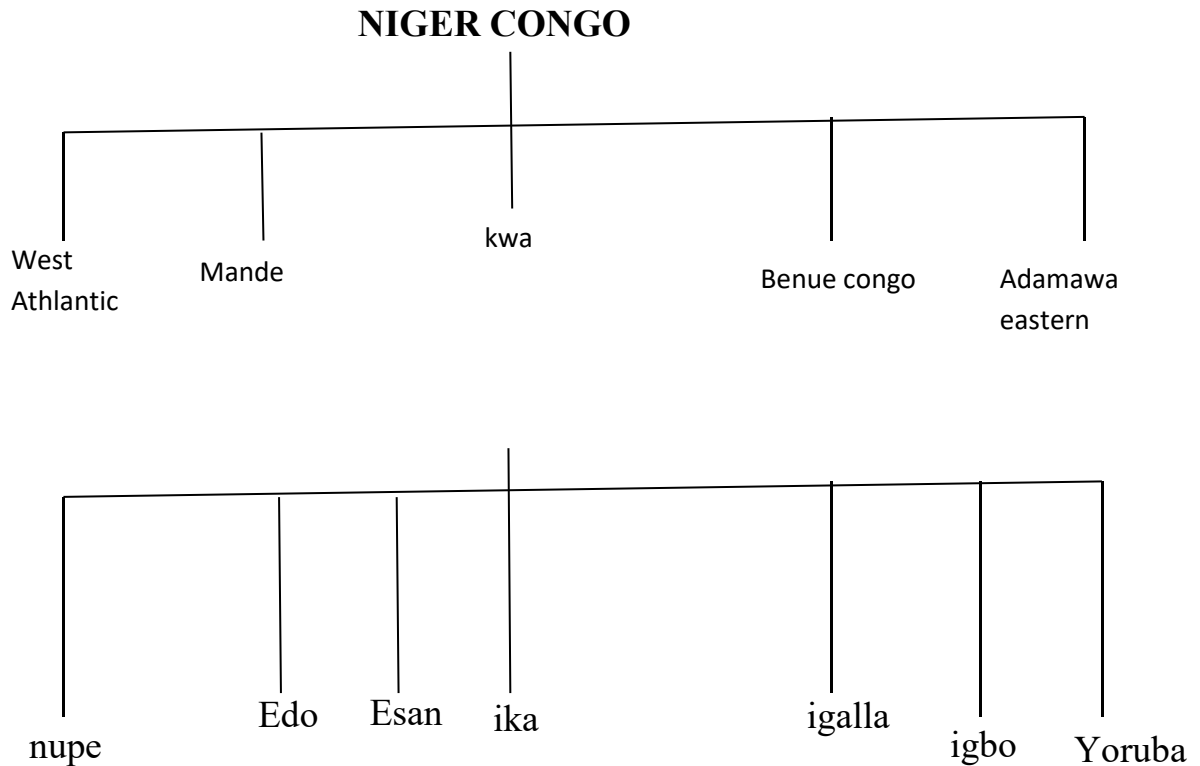
1.2 THE IKA PEOPLE

The Ika people occupy the land area of 117.45 square kilometers the boundary between the Edo and Delta State. The Ika territory shares boundary on the west with Orhionmwon local government area of Edo State, on the east with Aniocha south local government area of Delta State. On the north with Esan south east local government area of Delta State.

Ika is situated in the rain forest zone, lying between 6.15°N longitude 6.120E. The Ika are predominantly farmers.

The Ika people occupy Ika north east and Ika south local government area of Delta State with 350,000 people (1966 census) and it shares borders with surrounding languages, these are Ishan (Esan) on the north, Edu (Iduu) on the west Ukwani ndokwa on the south and Aniocha on the east. Ika is a dialect of Igbo (Williamson, 1965). Ika has twelve clans and a metropolis which are Agbor, owaabavo, ure-okpu, ute-ogbeje, umunede, akumazi, igbodo, otlokpo, mbiri, idumuesah and orogodai, boji boji. Ika is spoken by people of Igbanke in Orhionwon local government area in Edo State. The Igbanke village was said to have been founded by Ika farmers who migrated to north and in some cases cohabited with Ishan speakers (Isichei, 1976). Ika is assumed to be a compound of two domineering language groups namely Edo and Ibo. These two groups belong to a large language family called kwa sub family of the Niger-Congo. Ika is characterized by conscious and unconscious borrowings, facilitated by contact with neighbouring language groups.

Greenberg (1963/1976) listed Ibo, Edo, Esan and Ika as a sub group of kwa-under the Niger Cong family classification of African state



1.3 RESEARCH METHODOLOGY

The data for this analysis will be collected by two methods:

- Personal interviews
- Recorded conversations

For the personal interview method, data will be collected by meeting elderly people that speak Ika to get a lot of abusive utterances, this will be done by assuring the elders question that will trigger such utterances. This method will be employed because this study is on oral abuses by elders and to get accurate data we need to go of directly from the elders.

For the recorded conversation on the other hand, conversation will be recorded in different and setting in Ika, these conversations will be between elderly persons and younger ones and it will know the use of oral abuses. However, this will be done without them being conscious that they are being recorded. This method is employed because this study is not majorly about the abuses, we also need to know how the communicate interpreted the utterances to show how well the politeness strategy employed by the communicator works

However, the data gotten from these two methods above will then be examined to know which politeness strategies are employed in the language and to know how effective these strategies are. This study will be making use of discourse analysis to analyze the data gathered for the study.

1.4 PURPOSE OF THE STUDY

The purpose of this work is to investigate how older women in Ika use abusive expressions in a polite manner without hurting the feelings of those persons towards whom the utterances are directed. This study also sets out to examine the types of abusive expressions and their contextual meaning(s). This means the different meanings these abusive expressions might have depending on the environment or situation where the utterance (s) occur.

1.5 SIGNIFICANCE OF STUDY

This work when completed has a lot of relevance and significances. Some of which includes:

First, this study will help to explore and promote the Ika language and culture because through this work people will get to know about the rich culture of Ika through language use.

Secondly, this study will also enlighten Ika speakers on this particular way of using language

Thirdly, this study will provide a basis from which scholars native speakers and language teachers will be use to draw facts, techniques and procedures for educating others on the use of Ika language.

Lastly, this work will serve as a research and reference material for other researchers who wishes to conduct a research of this nature on Ika Language or an another language.

CHAPTER TWO

2.1 INTRODUCTION

This section sets out to review literature, this is necessary because, it helps us identify previous works done on the research area and serve as a guide to the present study. The identified works will serve as a background upon which the present research can be built. Also, reviewing literature justifies the study by showing that the study is original.

2.2 CONCEPTUAL REVIEW

This section seeks to review some key concepts related to this study. The concepts we will be reviewing are: positive politeness strategy, negative politeness strategy, bald on record strategy and off-record strategy.

It is expedient and necessary that we review these concepts, this work seeks to investigate the politeness strategies employed by older women in Ika (by older women, we refer to women of within the age range of 45-50 and above, women of within this age range are usually

mothers and grandmothers) so reviewing these concept will give the readers some insight on the types of politeness strategies existing and it will also help us to isolate the types of strategy older women in Ika use to show politeness.

Furthermore, the study seeks examining oral abuse in Ika land, among older women, the choice of oral abuse was motivated based on the fact that majority of the women who falls within the age range or which qualifies to be regarded as or referred to as “older women” in Ika are not educated, so the sole means by which they communicate is through oral means. Furthermore, the phenomenon we want to investigate is manifested majorly through the oral means of communication.

2.2.1 The Concept of positive politeness strategy

Positive politeness strategy seek to minimize the threat to the hearer’s positive face (by positive face, we mean he desire to be appreciated and like). It is use to make the hearer feel good about himself, his interest or possession and are most usually used in situation where the

audience knows each other fairly well. For example, mother and daughter, some strategies of positive politeness include the statement of friendship, solidarity, and compliment.

Positive politeness strategies are intended to avoid giving offense by highlighting friendliness

Examples of positive politeness strategy in Ika

Ngózí	wú	ezégbó	íhián	} Statement of friendship
“Ngozi	Is	a nice	person”	

Ní	Ényi	lé chá	ró gbámá	} Solidarity
“let	Us	All	work together”	

Yá	Máká	mmá	} Compliment
“you	Too	beautiful	

You are too beautiful

Jónní	Wá	ézégbó	owúm	} Statement of friendship
“John	Is	a good	friend my	
John	is	my	best friend	

2.2.2 The Concept of Negative Politeness Strategy

Negative politeness strategies are designed to redress the hearer’s negative face (by negative face we refer to the desire to have freedom and not to be imposed upon). The speaker indicates respect for the hearer’s face want and the wish not to interpret with the hearer’s freedom of action. The main focus for using this strategy is to assume that there may be some imposition on the hearer, or some intrusion into their space. Some strategies of negative politeness are indirectness, forgiveness, minimize imposition, using passive voice etc.

Examples in Ika to illustrated negative politeness strategies

N	Lá	Chó	áhí yá	} indirect

“I Am looking comb”

“ I am looking for a comb”

N	La	Chó	ákpúkú	m	} indirect
I	Am	looking	Shoe	a	

I am looking for a shoe

Chó	Ní	Jui	eméní	nkásáká	wéri	ite	i	} Minimize imposition
just	Want	Ask	if	could	use	pot	you.	

Just want to ask if I could use your pot

N Chó ní j ú elógén ké wé jí Igbákíkóme

I Just ask the time for the meeting

I just want to ask the time for the meetng

2.2.3 The concept of Bald on record strategy

In Bald on record strategy speakers provide no effort to reduce the impact of the fact threaten act (the act that deliberately threatens the face

need of the hearer) and are likely to shock the addressee, embrace them or make them feel uncomfortable. This type of strategy is commonly found with people who know each other very well, e.g. close friends and family. Some strategies of Bald on record politeness include emergencies, task oriented commands, help etc.

Examples of Bald on record strategy in Ika

Só m	e kám	lá dún	ókún	} Emergencies
“help!!	hand	my is	burn fire”	

Help!! my hand is burning

Yem	íhíahú	} Task oriented
“give me	that”	

Give me that!

Bútó	ókúkuó	} Request

“keep book”

Keep the book

Bútó Ókpiá

“keep Bag

Keep the bag

Dodo som nioko m la fum

“help!! me my leg Is hurt”

} Emergencies

“Help! My leg hurt”!

2.2.4: The Concept of Off-Record Strategies

In off-record strategies the utterance bears an implicative that evades clarity and thus can be immediately dismissed because, theoretically the speakers doesn't commit him/herself to a specific intent. Examples of some off-record strategies are hunts, vague, sarcastic etc.

Examples in Ika to illustrate off-record strategies

Ólá	Nú	Ókú	Ébeáhú
“it	hot	Fire	out there

“It is hot out there”

éméní	kén jí	lá rú	órú ké wé	} Sarcastic
dé lá	Kam	úgué mé ké	wú ógbé yén	

I work 40 hours a week to be this poor

Óyí	Lá	tú	ébéní	} Hint
cold	Is	cold	Here	

“It is cold in here”

2.3 Previous Studies on Politeness Strategy

Lakoff (1975:64) defined politeness as “some thing which is developed in order to reduce friction on interpersonal interaction” she also defined politeness as “a means of minimizing the risk of confrontation in discourse both the possibility of occurring at all and the possibility that a confrontation will be perceived as threatening”.

Another linguist Leech (1983: 104) states that “politeness is an important missing link between the Gricean Co-operation. Principle and the problem of how to relate sense to force” Leech also sees politeness as “a features that undergoes contineous changes and modifications during interactions and also, a formality or style which tend to remain stable over a long period of time”.

From the definition above, politeness is developed in order to reduce friction on interpersonal interaction, according to Lakoff (1975) which helps to minimize the risk of confrontation.

Weydt (1983) “maintains that politeness must be seen or understood as a pragmatics mechanism in which a variety of structure work together to give the intended sense” this means that politeness should be seen as using the appropriate words in the appropriate situation.

Ide (1989) agrees that the definition above gave an insight into the definition of politeness.

Lakoff (1990:34) states that politeness “facilitates interaction by minimizing the potential for conflict and confrontation inherent in all human interchange”.

It's assumed that people follow co-operative principle by engaging with each other for meaningful communication in which they act as rational agent.

Brown and Levinson (1975) states that linguistic strategies are employed by speakers to realize politeness which manifest one's respect and recognition of another's face.

Adegbija (1989) states that politeness is associated with situation in which one speaks or behaves in a way that is socially and culturally acceptable and pleasant to the hearer.

Ide (1993) views politeness as a cover term for behaviour without friction. Brown and Levinson (1980) claims that politeness is “saying and doing something on such a way as to take into account the other person feelings”.

Engel (2003) views politeness as the implementation of conversational right and obligations, as speakers and hearers operate under the terms and conditions of conversational contact”.

This politeness is conceptualized as social interaction with the activation of interlocutors psychological needs.

Leech (1983) classifies politeness in four different categories according to the inherent functions of communication act the convoral function of politeness manifest in cases where illocutionary and social communication aim coincide as in when we interact, as greeting, congratulating, offering, inviting etc. The collaborative function refers to context in which the illocutionary and the social aim are independent of one another, when speakers declare assert, report announce, etc. The competitive function of politeness is realized in situation where the illocutionary goals compete with the social goals and speaker order.

2.4 THE CONCERN OF PRESENT STUDY

The concern of this work is to investigate how older women in Ika (by older women, we refer to women between the ages of 45-50 and above, women of within this age range are usually mothers and grandmothers) use abusive expressions in a polite manner without hurting the feeling of these persons towards whom the utterances are directed. This study also sets out to examine the types of abusive expressions and their contextual meanings. This means the different meanings these abusive expressions might have, depending on the environment or situation where the utterances occur.

2.5 SUMMARY

This chapter has reviewed literature; we have also reviewed some concept relevant to the study.

2.1 Introduced the chapter, its concern and the relevance of its content in the entire study

2.2 Introduced some concept which were later viewed, we have also stated how relevant these concept are to the understanding of the goals of

this study. Furthermore, we defined what is meant by “older women” and also we stated what brought about the choice of oral form of abuse.

Furthermore in (2.3), we review some works on politeness strategies, the work we reviewed includes, Lackoff (1975); Leech (1983); Weydt, (1983); Ide, (1989) and Brown and Levinson, (1975), among others. Finally in (2.4), we stated the concern and the course of the present study.

CHAPTER THREE

THEORETICAL FRAME WORK

3.1 INTRODUCTION

Discourse analysis is based on the understanding that there is much more going on when people communicate than simply the transfer of information. Discourse analysis is not an effort to capture literal meanings rather it is the investigation of what language does or what individual or cultures accomplish through language. This area of study raises question such as how meaning is constructed and how they function in society. Discourse analysis is a modern discipline of the social sciences that coves a wide variety of different social linguistic approaches and it is concerned with language use in social context, particularly with interaction or dialogue between speakers. Discourse analysis is sometimes defined as the analysis of language beyond the sentence.

3.2 METHODS OF DISCOURSE ANALYSIS

Discourse analysis is a broad and complex interdisciplinary field. It includes somewhat diverse theoretical and methodological approaches from linguistics, anthropology and sociology. All approaches to discourse share a commitment to study language in context. But “context is notoriously indeterminate and different approaches to discourse analysis emphasize different aspects of context as potentially relevant to understanding language. The following are steps in which discourse analysis can be conducted.

- Establish the context: where the source material came from should be noted down. The language, the historical context of the source should be written and also records on when and how to get sources that was produced should be done
- Explore the production: background check should be done to find out additional information on the producer of your source material as well as their personal background. The medium in which information is presented is the crucial element that shapes meaning

- Prepare the material for analysis: in order to analyze the actual text, it is better to prepare the way that will allow your work with the source material.
- Examine the structure of the text: this section examines structural features of the text.
- Collect and examines statement: All statement should be examined. The collection of statement will allow you map out “truths” the text establishes
- Identify cultural references: identify if the materials contain references of other sources and what meaning does the text attribute to such sources.
- Identify linguistic and rhetorical mechanism: identify how the various statement function at the level of language.
- Interprets the data: there is need to tie all the result together in order to explain what the discourse is about and how it works. This means combing the knowledge of structural features and individual

statement and then placing these findings into broader context that was established.

- Present the findings: the result of the finding should be gotten across to the target evidence.

3.3 TYPES OF DISCOURSE ANALYSIS

3.3.1 Critical Discourse Analysis

Critical discourse analysis (CDA) is a type of discourse analytical research that primarily studies the way social power, abuse dominance and inequality are enacted, reproduced and resisted by text. Critical discourse analyst takes explication position and thus wants to understand, expose and ultimately resist social inequality.

C.D.A is not so much a direct or specialization next to the many other “approaches” in discourse studies. Rather it aims to offer different “mode or perspective” of theorizing analysis through out the whole field. There maybe more or less critical perspective in such diverse areas as

pragmatics, conversation, analysis, narrative analysis, ethnography or media analysis among others.

3.3.2 Conversational Analysis

Conversational analysis (CA) is an approach within the social sciences that aim to describe analyze and understand talk as a basic and constitutive feature of human social life. C.A. is a well developed tradition with a distinctive set of methods and analytic procedures as well as a large body of established findings. At its core, conversational analysis is a set or method for working with audio and video recording of talk and social interaction. Those methods were worked out in some of the earliest conversation analytic studies and have remained remarkably consistent over the years.

Conversational analysis is an approach to the study of social interaction, embracing both verbal and non verbal conduct, in situation of everyday life. As its name implies C.A. began with a focus on casual conversation but its methods were subsequently adapted to embrace more

task and institution, centered interaction such as those occurring on doctor's offices, court, law enforcement, helpline, educational setting and the mass media.

Conversational analysis has continued as a term for a distinctive and successful approach to the analysis of social interaction.

Examples to illustrate conversational analysis in Ika

Èmù ri èzè Ònu mà ri òbi

Smile is in the face but anger is in the heart

This statement can be employed to insult someone who pretends to be good when indeed the person is an enemy.

JUSTIFICATION OF THE THEORETICAL FRAME WORK

The justification for this study include first, discourse analysis investigates how meanings of abusive expressions on Ika is constructed and how these meanings function on the society.

Secondly, discourse analysis investigates what abusive expression in Ika does or what older women or culture accomplish through language.

Thirdly, discourse analysis helps to investigate how abusive expression in Ika constitutes a difference in the way they are interpreted.

Fourthly, discourse analysis is concerned particularly with interaction or dialogue between speaker of Ika dialect

Lastly, discourse analysis studies abusive expression in context. That is how abusive expression can be used in context.

Examples of discourse analysis in Ika

Mmá wú ésé kaní nke élé yá

Braons aren't everything in fact on your case they are nothing

This statement is employed by an old woman to a child who does things foolishly she uses this statement to tell the child that he/she is foolish

Ánolé Íwé weí kaní ogboo wú ijen olawá
ndo uwa ní ízuzú kpuí ókpukpú?

Don't get insulted but is your job devoted to spreading ignorance

This statement is used by an old woman to a child who goes around gossiping or spreading false news. She uses this statement to tell her that she should stop spreading false news

mgbé Óhú nwá óbá teé ófé óté ófeogí

The only day oba's daughter cooked soup, she cooked black one

This statement is used by an old woman to a child who hate cooking. She uses this statement to tell her that she can't cook well when she finally decided to cook

Nkité Ámarin Íferen

The dog does not know shame

This statement is employed by an old woman to a child who has the habit of misbehaving in public she uses this statement to tell the child that he/she has no shame

Úkú hun Éjen mgbogba mgbogba, énya hun
élezikwo mgbogba Mgbogba hu óleghaní

The fast walking legs have fast watching eyes seeing them

This statement is employed by an old woman to a child who engages in evil act. She uses this statement to tell the child that anyone who engages in evil act has someone watching him.

Émú ri eze onuma ri obi

Smile is in the face but anger is in the heart

This statement is employed by an old woman in Ika community to a child who pretends to be good when indeed the child is an enemy. She uses this statement to tell the child that he/she is pretending

íkén nsí á marí éghó gi

The anus does not know the price of yam.

This statement is employed by an old woman to a child who is wasteful. She uses this statement to tell the child he/she is wastefully cautioning him/her on wastage

ónyé hó ká di Ó orí ókón

If you are too selective you would select something bad

This above statement is employed by an old woman to a child who has the habit of always selecting. She uses this statement to tell that he/she is too selective and thereby cautioning about too selective.

3.5 SUMMARY

In chapter three, we presented the theory adopted for the study, which is discourse analysis. And we stated the types of discourse analysis which are critical discourse and conversational discourse analysis, as an approach to the study of language use that focuses on the interactive, practical and pragmatic construction of everyday communication.

CHAPTER FOUR

ANALYSIS AND DISCUSSIONS

4.1 Introduction

This chapter presents an analysis on various samples as conversation within the Ika people showing how older women in Ika communities can employ abusive expressions in a polite manner. It is hoped that the linguistic study of Ika would be improved on the by this study

4.2 METHOD OF DATA ANALYSIS

The method of data analysis of politeness strategy and the use of oral abuse is employed through the use of proverbs and euphemism. Proverbs can be used by older women in Ika employ abusive expression in a polite manner. They are short saying in general use. Proverbs are frequently used in all manner of situation, clarification of loaded statements, giving point and adding colour to ordinary and important conversation. with the large stock of proverbs, the appropriate application of them on speech enhances the reputation and social esteem of the speaker. Those who are

able to use proverbs so well are held in very high esteem because of the prestigious nature of proverbs in Ika.

4.2 DATA ANALYSIS ON PROVERBS

Nkoté ámarin Iferen

The dog does not know shame

This statement can be employed by older women in Ika to insult someone who doesn't have decent behaviour or someone who has the habit of quarreling in public

Nwatá ri Íme epeti ámarin éru íverí

The child inside the incubator does not know the type of mushroom to be eaten

This proverb is employed by older women in Ika to insult a child that is been pampered. She uses this proverb to tell the child that he/she does not know the value of life

Ónyé bú Ihien Ésiní,kpóí nzizin óguá

Anybody carrying smelling meat has invited house pioes to dinner

This proverb is employed by older women Ika to insult someone who does things that invite criticism

Ónyé iðumú tuenya ni osime nni ri eso nená

Everybody expect that she is cooking food behold she presented soap.

This statement is used by an older women to insult someone who disappointed her. She uses this statement to express disappointment

Ikén nsí Á mání óghó gí

Hole faces not now money yam

The anus does not know the price of yam.

This statement is employed by an old woman in Ika to insult a child who is always wasteful. She uses this proverb to caution him about wastage

Éjé mkun Hun émé ónuru wn

Bad firewood that causes smoke

The above proverb is employed by an older woman in Ika to insult a child who produces little, or who is not hard working. She uses this statement to tell the child, he/she is not hard working

Nkoté á'rú ísi enwé

The dog does not perceive its smell.

The above proverb is employed by older woman in Ika to insult a child that is not conscious of his deficient character. She uses this statement to tell the child that he/she has a bad character

agede ántaher Ónwé ímé nni

It is the plantain that describe itself in the food

The above proverb is used by older woman in Ika to insult someone who give himself away by his character or conduct

Íferé Emené Ózu

The dead knows no shown

The above proverb is used by older woman in Ika to insult a child who misbehave especially in public

E wu so Nkiete kpa ori nsí

When the goat partners with the dog it foods of faces

The above proverb is used older women in Ika to insult a child who keeps bad company. She uses this statement to tell him/she that if he/she is not careful, he would soon involve in bad things.

Nzizi bériré Ihienile ó hunie

When the fly peches on every object around. It peches on fore.

The above proverb is used by older women in Ika to insult a child who is always pocknesing. She uses this statement to tell he/she that any one who is in the habit of pocknesing will and up in problem

mgazi ámirí Éghó Ósikapá

The above proverb is used by older women in Ika to insult a child who is always wasteful. she uses this statement to tell the child that he/she is wasteful.

Épú péhinti mmebekwú kéwé ájuú

If the part of mushroom is broken, you ask Mr. tortoise

The above proverb is used to insult a child who does not take things seriously she uses this statement to caution the child to be responsible

ónyé hun ri Áyunsin éziogwá

He who passes ficeeses outside in the night does not k now that the night will be over.

The above proverb is used by older women in Ika to insult someone who does evil act. She uses this statement to tell the person that such act will certainly come to light.

úkú hun Éjen mgbogbá mgbegbá onyá

hun élézikwó mgbogbá mgbogbá hú eleghani

The fast walking legs have fast watching eyes seeing them

The above proverb is used by older women in Ika to insult someone who engages in evil act. She uses this statement to tell the person that someone else is watching him.

Udele agrou ilu

The vulture never fails to feature in folktales.

The above proverb is used by older woman in Ika to insult someone who always wants to involve in everything that doesn't concern him/her.

4.3 DATA ON EUPHEMISM

Euphemism is a substitution of a mild, indirect or vague expression for one thought to be offensive, harsh or blunt. Euphemistic statement is employed to show how older women in Ika communities can employ abuse in a polite manner.

Donri enyai anikwole Mmai chanbani

Careful, Now don't let your brains go to your head.

The above statement is employed by older women in Ika to a child who is becoming proud. She uses this statement to caution him/her against pride.

Onye huni Osini iwu ihuan

Any similarity between you and human.

The above statement is employed by older women in Ika to a child who is behaving like an animal. She uses this statement to tell him/her that he/she is behaving like an animal.

Tani ke Iminkite esi nwucchan

Are you always stupid or is today a special occasion?

The above statement is employed by older women in Ika to someone who is misbehaving. She uses the above insult to caution the person from misbehaving.

Mma wu ese kani nke ele ya.

Brains aren't everything. Infact in your case they're nothing.

The above statement is employed by older women in Ika to insult a child who is dull or a child is not good in his intellect. She uses this statement to indicate that the child is dull.

Ato eku, ekerekete eno betan Iyu a ku Oku ban erere

Keep talking someday you'll say something intelligence.

The above statement is employed by older women in Ika to insult someone who has the habit of saying things that are useless.

Anile Iwe woi kani ogboi wu Ijen Ilagwa

Don't get insulted but is your job devoted to spreading ignorance.

The above statement is employed by older women in Ika to insult someone who is uninformed.

Anile efo chokehi ele Ihianile nwo Iye chukwu

Don't feel bad a lot of people has no talent.

The above statement is employed by older women in Ika to insult someone who is not talented.

Iya ghosi ni Ihian Saska now Ihunaen ya Omini enya

The above statement is employed by older women in Ika to insult someone who behaves foolishly. She thus statement to tell the person that he/she is foolish.

Ohu aru agan, ehui ajahani ehu ke Ihui

At least there's one thing good about you your body isn't as ugly as your face.

The above statement is employed by older women in Ika to insult someone who is ugly. She uses this statement to tell the person that he/she is ugly.

Ahi Unu nokeme ali ilolo?

Do you come from the village next to that of sheep?

The above statement is employed by older women in Ika to insult a child that act stupidly.

4.4 SUMMARY

In summary this chapter presents us with data and the method of data analysis of politeness strategies and the use of oral abuse by older women in Ika. This chapter made use of proverbs and Euphemistic statement to show how older women in Ika employ abusive expression in a polite manner.

CHAPTER FIVE

FINDINGS AND CONCLUSION

5.1 FINDINGS

We have treated how older women can employ abuses in Ika and yet be polite. We have also examined the types of oral abuses used by older women and the different meanings that they might have in different contexts. We treated also how politeness strategies and the use of oral abuse is about using insulting words in a polite manner. This study also treated the particular way language uses constitute difference in the ways the expressions are interpreted.

5.2 CONCLUSION

Following the study and analysis carried out on this work, it is possible to conclude that abuses can be employed by older women in Ika in a polite manner. We can also conclude that politeness strategy and the use of oral

abuse on Ika treated a particular way language use constitutes difference
in the ways the expressions are interpreted.

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APPENDIX

1. Onye huni esini iwu ihian

Any similarity between you and a human

2. Tani ke iminite egii nwuchan?

Are you always stupid or is today a special occasion?

3. Onye kpo nwa nkuru ile?

As an outsider, what do you think of the human race?

4. Mkeme akpu donzi ezei keni Ihuzo riwaye Mma

I'd like to knock you in the teeth but should I improve your looks?

5. Ohu aru agan, ehui ajohani ehu ke Ihui

At least there's one thing good about you your body isn't as ugly as your face.

6. Mma wu ese kani nke eleya

Brains aren't everything. In fact in your case they're nothing

7. Donri enyai anikwole mma i chanban i.

Careful now, don't let your brains go to your head

8. Ihien i asuokam, uwa esini amam ho kani Ihien i suom.

I like you. People say I've no taste, but I like you.

9. Onwe ogen ndimuni Igii si Igu gha ulo gbapu?

Did your parents ever ask you to run away from home?

10. Omeni we bu ihu ini nyenko alkpe ndimunim ogwa.

If I had a face like yours, I'd sue my parents.

11. Anile efo chokohi ele ihianile now Oyiye chuku.

Don't feel bad. A lot of people have no talent

12. Anile Iwe wei kani ogboi wu ijen alagwa ndi uwa ni izuzu kpui
okpu kpu?

Don't get insulted, but is your job devoted to spreading ignorance?

13. Ato eke, ekerekete, Onobetan Iyu a u oku banerere

Keep taling, someday you'll say something intelligence

14. Ihien chuku keto asuoni? Baru ihien ile hun omehi?

Don't you love nature? Despite what it did to you?

15. DoAmala, ni osake yeni uburu I' eka

Don't throw it may sprawn your brain

16. Ndi noke unu ghapuha

Fellows like you don't grow from trees they swing from them

17. Mgbe Ogii rinma wu mgbe a gii mgba ohihi

He is dark and handsome when its dark he's handsome

18. Iya ghosi ni ihian saeks now Ihunaenya omini enya.

He is living proof that man can love without a brain.

19. Onye Idumu hienya ni Osime nni ri esi ncha

Everybody expect that she is cooking food behold she presented soap.

20. Mgazi amiri egho Osikapa

The spoon does not know its price of rice

21. Nkite amarin Iferein

The dog does not know shame

22. Onye eme nwa Egbo, a fie nwa egbo

It is always happening with Egbo's daughter, it doesn't miss her

23. Mkpoko moto egbu lucy

Abondened car he, killed lucy.

24. Eru pehinti Mmebekwu kevre ajuu.

If the part of mushroom is broken you ask Mr. Tortoise

25. Onye jenleni ugbo agha ugba.

If you did not go to far you cannot cross the fence

26. Nwata ri ime ekpeti amarin eru weri

The child inside the incubator does not know the type of mushroom
to be eaten

27. Uku hun ejen mgbogba mgbogba evyya hun elezikwo mgbogba
mgbogha hu eleghani

The fast walking legs have fast watching eyes seeing them

28. Onye hun ri ayunsin eziogwa ime uhihin anya ha ni eki efon

He who passes feces outside in the night does not know that the
night will be over.

29. Onye zun egede elebe ke ono kpa

He who steals a band, where will he play it?

30. Onye bu ihien esini, kpo nzizin ogwa.

Anybody carrying smlling meat has invited house flies to diner

31. onye kpo nwa mkpuru ile

He is too short when it rains he is always the last one to know.

32. Nani ime ruole ebeni, owo onye kpopuni ugba?

How did you get here? Did someone leave your cage open

33. Nani ime biale ebeni, mtesi we kpokin ulo anu asisini?

How come you're here, I thought the zoo is closed at night.

34. Mkpotu ole ke I oho ime uburni

How much resound do you expect on your head now that it is
empty

35. Hene mwu ihian, ki iwu?

Ho I'm a human being, what are you

36. Enya hun elegha uzo ghaleni eleghani owe.

The eyes that see, sees not itself.

37. Eje agbo hun ami mkpo

Bad calabash that produces spon

38. Eje Mkun hun eme enwurun

Bad fire wood that causes smoke

39. mgbe ohu nwa Oba tee ofe, Ote ofeogi

The only day oba's daughter cooked soup, she cooked black one

40. Nzizi berike ihienile ohunle oberi ikeke okun.

When the fly peaches on every object around, it peach on fire

41. Ogede antah enwe ie nni

It is the plantain that describes itself in the food

42. Egedi Becke mkpu, udee atua ie

When the agel stays too long at the toilet, the vulture picks his anus

43. Nkite a'nu isi enwe

The dog does not perceive its smell

44. udele agwe ilu

The vulture never fails to feature I folktales

45. Atuhu ameri egho osikapa

46. Eze agwan Oko

The king does not talk to me

47. Ali unu nokleme ali ilolo?

Please permit my being inquisitive, do you come from the village next to sheep.

48. Emu ri eze onuma ri obi

Smile is in the face but anger is in the heart.

49. Ifere ememe Ozu

The dead knows no shame

50. Ewu so nkite kpa ori insi.

When the goat partners with the dog it feeds on faces.