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SPEECH ACTS FEATURES OF KIMUTHAMBI UTTERANCES USED FOR PERSUASION

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Citation: Ileri, H., Muriungi, P. K., Waita, Z. N. and Muriungi, C. K. (2016). Speech Acts Features of Kimuthambi Utterances Used for Persuasion. In: Isutsa, D. K. and Githae, E.W. *Proceedings of the Second Chuka University International Research Conference held in Chuka University, Chuka, Kenya from 28th to 30th October, 2015*. 522-537 pp.

ABSTRACT

Persuasion is inherent in everyday communication and is very important in relationships, leadership, peace-building and success in virtually every area of livelihood. The objective of this study was to describe the speech acts features of Kimuthambi utterances used for persuasion. Language is a strong tool for persuasion. Studies have been conducted on persuasion in various languages of the world but Kimuthambi has not been studied on this perspective. Every linguistic variety is unique and culture-dependent and therefore warrants a holistic analysis. The study was guided by the relevance theory by Sperber and Wilson and Searle's speech act theory. It utilized qualitative and quantitative research designs in Muthambi Division, Tharaka-Nithi County, Kenya. The population included all the Kimuthambi communicative events. The researcher purposively sampled ten real life communicative events conducted in Kimuthambi, which involved 14 speakers. Data was collected using a digital audio recorder and an observation schedule. The recorder captured conversations in Kimuthambi in the selected communicative events and the observation schedule was used to record the contextual information. The researcher transcribed utterances from the data collected that utilized strategies used for persuasion. The transcribed utterances were 166. Guided by the communicative principle of relevance, the researcher identified and discussed 84 utterances used for persuasion in Kimuthambi. The study established that speech acts features of Kimuthambi utterances used for persuasion were mainly directives. This study enhanced the analysis of Kimuthambi as a language variety and added to the existing knowledge on pragmatic analysis of persuasion in various languages of the world. It enriched knowledge on tenets of relevance theory, analysis of speech acts of languages spoken in the world and cross-linguistic studies from the perspective of a unique cultural orientation.

Keywords: *Utterances, Relevance, Illocutions, Directives*

INTRODUCTION

Persuasion is an act or process of presenting arguments to move, motivate, or change your audience (Covino and Jolliffe, 1995). Persuasion is a very important aspect in communication and it is required in every community's communicative events to achieve particular ends. Persuasion also has bearing on cohesion

and integration among individuals, communities and nations. Language is a strong tool for persuasion. Studies have been carried out on the speech acts of various languages of the world but Kimuthambi has not been studied on this perspective. Every linguistic variety is unique and culture dependent and therefore warrants a holistic analysis. Given the central role of persuasion in society, this study provides an analysis of the speech acts of utterances used for persuasion in Kimuthambi and thus contributes to cross linguistic studies in persuasion and speech acts.

Speech acts as an area of study fall under pragmatics. Many scholars define pragmatics as the study of meaning in context. Such scholars include Levinson (1983) and Adegbija (1999) who advance the idea that utterances can only be properly interpreted within the social cultural situation in which they are made. Pragmatics as a field of study as theorized by Austine (1962), Searle (1975), Grice (1975) and Sperber and Wilson (2002) encompass elements like intention, presupposition, inference, implicature, speech act, context and relevance. These scholars posit that language use is of crucial importance and they draw attention to the fact that the occasion of an utterance is important and that the specific context of such an occasion must be fully understood before the meaning of an utterance can be fully grasped. They disagree with structural linguists who posit that the meaning of an utterance is solely determined by its structure (surface arrangement of words). Though this study mainly focuses on the speech acts, other elements of pragmatics are utilized through the relevance theory to determine the utterances used for persuasion in Kimuthambi.

LITERATURE REVIEW

Working within the Speech act theory, Ubong (2012) investigates the first inaugural addresses of two presidents: Nigeria's Goodluck Ebele Jonathan (2011) and America's Barack Obama's (2009). The study considers the illocutionary forces in the speeches as well as the face threatening and face saving acts respectively, with the aim of identifying the similarities and differences in the speeches. Ubong (2012) found out that the speeches are relatively alike and that the presidents utilized mainly 'assertives' and 'commissives' to speak to the nation. 'Assertives' served to emphasize the presidents' messages and 'commissives' were mainly used to thank the electorates for electing them. This study seeks to analyse Kimuthambi utterances used for persuasion into various classes of illocutionary acts.

Kindiki (2008) supports the claim made in Sperber and Wilson's (2002) Relevance Theory. He finds that; in an on-going Kiitharaka discourse, any new information that is added has some contextual effect in a particular context. Thus, when a Kiitharaka hearer perceives the contextual effect of an attitude marker in an utterance, he/she does not only find it necessary for 'relevance' but also sufficient enough for clarifying the speaker's attitude. This study establishes that within the same communicative event it is possible for the hearer, after perceiving the contextual effects of an utterance, to determine with the utterances used for persuasion.

Theoretical Frame Work

This study is guided by Sperber and Wilson's (2002) relevance and Searle's (1975) speech act theories.

Relevance Theory

Sperber and Wilson (2002) advance that in an ongoing discourse; any new information that is added has some contextual effect. They suggest that when the hearer perceives the contextual effect of new information in an utterance he or she will not only strive to interpret its 'relevance' but also to find out in which way it can be used to clarify the speaker's meaning. During this communicative information exchange, any contribution by the speaker either 'increases' or 'weakens' the strength of the hearer's assumptions; deletes them altogether, or, adds new beliefs. However, information that merely duplicates

available information or has no connection to the already existing information is not perceived as being relevant (Sperber and Wilson, 2002).

This study utilizes this theory to determine the Kimuthambi utterances that are used to persuade. This is by the expectation that speakers are able to produce utterances with the intention of persuading their targets. Speakers are able to do this because they expect the hearers to pick the most relevant meaning from their expressions informed by the input and the context of utterance.

Searle's Speech Act Theory

Searle (1975) argues that the speech act is the basic unit of communication; the speech acts are intentional behaviours, and that speaking a language is performing speech acts according to rules. Searle believes that, the illocutionary act is the totality of the speech act while the consequences or effects the illocutionary act has, is the perlocutionary act. He also distinguishes the simple act of uttering words "utterance acts" which Austin calls "phatic acts" from "propositional acts" which refer and predicate. Searle (1975) proposes taxonomy of illocutionary acts into five (5) mutually exclusive and jointly exhaustive classes as follows,

Assertives: Speech acts that commit a speaker to the truth of the expressed proposition. The speaker fits his words to the world which incorporates his belief. Examples include assertion, claim, description, hypothesis, conclusion, report, suggestion, prediction, as well as making statement of facts. **Directives:** Speech acts that are to cause the hearer to take a particular action. Examples include questioning, commanding, requesting, pleading, advising and inviting. **Commissive:** Speech acts that commit a speaker to some future action. Examples include promising, threatening, offering, guaranteeing, vowing, warning, betting and challenging. **Declaratives:** Speech acts that change the reality in accord with the proposition of the declaration. Examples include baptizing, passing sentence, arresting and marrying. **Expressives:** Speech acts that express the speaker's attitudes and emotions towards the proposition. Examples include apologizing, congratulating, thanking, appreciating, complaining, condoling, greeting and scolding.

This study used Seale's (1975)'s five classes of taxonomy of illocutionary acts to establish illocutions in Kimuthambi utterances (Locutions) used for persuasion. Kimuthambi utterances are the locutions, the perlocution is persuasion while Illocutionary act, being the force of an utterance, is one of the main concern of this study. That is to find out the illocutions of persuasion in Kimuthambi.

Population, Sampling Procedure and Sample Size

The population for this study includes all communicative events conducted in Kimuthambi. The study adopted purposive sampling technique to arrive at real life communicative events conducted in Kimuthambi. The researcher limited the study to ten real life communicative events and recorded the entire conversations. These included: marriage negotiation ceremonies, family meetings, chiefs barazas, political meetings, farmers consultative meetings, land buying processes and church meetings. The events generated sufficient data for the study. Though the reasearcher had collected data from more communicative events, analysis beyond this would have been repetitive. Kothari (2004) posits that under non-probability sampling, the researcher purposively chooses particular units for constituting a sample on the basis that the sample will be representative of the whole.

METHODS OF DATA COLLECTION

Data was collected using a guiding card and an observation schedule. The card captured conversations in Kimuthambi in the selected communicative events and the observation schedule was used to record the contextual information. The contextual information was used to determine utterances used for persuasion.

Methods of Data Analysis

This study utilizes both qualitative and quantitative methods in data analysis. The researcher transcribed all the utterances from the data collected via a voice recorder onto a guiding card. Guided by Elizabeth, Imogen, and Melanie (2013) suggestions on strategies used to persuade, the researcher picked all the utterances from the transcribed utterances that had the suggested characteristics. Guided by the communicative principle of relevance (Sperber and Wilson 2002) the researcher constructed a hypothesis about the speaker's meaning which satisfied the presumption of relevance conveyed by the Kimuthambi utterances. This aided in determining utterances that are used for persuasion. The speech acts features of these utterances are then analyzed.

Speech Acts Features of Kimuthambi Utterances used for Persuasion

Communicative Event 1 (C1)

Communicative event one (C1), is a funds drive towards the purchase of church land. Consider the illocutionary acts in the utterances C1.7 to C1.9 by the M.C.

Utterance C1.7 Locution: *Uka urutire Ngai kiria ubangite*

Come and give to God what you have set aside

Illocutionary act: directive (appealing)

Utterance C1.8 Locution: *Gwi antu bakunyaga tutuni tunini betereke benyenkwa*

There are people who give little by little awaiting pleas

Illocutionary act: Directive (appealing)

Utterance C1.9 Locution: *Waruta wira wa Ngai umenye nourathimirwe*

When you serve God you will be blessed

Illocutionary act: Assertive (stating)

Utterances C.1 7 and C1.8 are direct appeals by the speaker to the audience to contribute towards the church project whole heartedly. Utterance C1.9 uses the illocutionary act (assertion) directly to achieve persuasion. Utterance C1.9 asserts the fact that giving attracts blessings from God and the intention is to bring the audience to believe this fact hence be persuaded to give (Perlocutionary act). Let's describe further utterances in the same event by the MC (C1.10 to C1.12).

Utterance C1.10 Locution: *Bamwe bagatura bakionaga antu bebarathime!*

Some will just be witnessing the blessings of others!

Illocutionary act: Assertive (stating)

Utterance C1.11 Locution: *Kana kabukwenda tutura kamugundani gaka?*

Or you want us to stay on this small piece of land?

Illocutionary act: Directive (appealing)

Utterance C1.12 Locution: *Tutikwenda aibu.*

We don't want shame.

Illocutionary act: Assertive (stating)

Utterance C1.10 is an indirect assertion which implies that those that do not give will never be blessed; 'they will only witness the blessings of others'. This locution achieves persuasion by indirectly asserting that fact which if believed by the audience the perlocutionary act is automatically persuasion. Utterances C1.11 and C1.12 are indirect appeals to the hearers to act in a way that the members of that church will not suffer shame. Utterance C1.11 is a rhetorical question whose intention is to provoke the hearers to take a particular action: in this case to obey (be persuaded) hence avoid the consequences (remaining in that land). From the contextual data the land belonged to the public and could be repossessed any time. It was too small too. Utterance C1.12 achieves the perlocution (persuasion) by asserting the consequence of not giving. Now let's describe utterances C1.16 to C1.18 made by the MCA.

Utterance C1. 16 Locution: *Ndiambiria na kubucokeria nkatho ni gututhura twi atongoria benu.*
Let me begin by thanking you for electing us to be your leaders.
Illocutionary act: Expressive (thanking)

Utterance C1. 17 Locution: *Bamwe benu nibanegenete ni barabara, stima na buria antu batikwandikwa.*
Some of you have been complaining concerning poor roads, electricity and unemployment.
Illocutionary act: Assertive (stating)

Utterance C1. 18 Locution: *Tigani ndiburieni? Barabara ino yathondekwa kwina mbura?*
I want to ask? Can this road be repaired during the rainy season?
Illocutionary act: Assertive (saying)

Utterance C1.16 is an indirect expressive speech act that shows the speaker's attitudes and emotions towards the audience. This is not just a normal thanking statement, but it is intended to have the effect of persuading the hearers that the leader is a courteous person who warrants re-election. Utterance C.17 is an indirect assertion that aims at persuading the hearers that the leader is well aware of their problems while utterance C1.18 directly asserts the reason that has led to leaders not to honor pre-election pledge of repairing the road. The speaker expects to persuade audience that delaying of the process of roads repair is deliberate and justified. Lets continue to describe utterances by the MCA (C1.19 to C1.22).

Utterance C1. 19 Locution: *Burienda twitura mithanga na kagoto ikinathi na ruuji?*
You want us supply sand and ballast then they get swept away by rain water?
Illocutionary act: Assertive (stating)

Utterance C1. 20 Locution: *Eterani gutenie tukinathondeka njira ino ibwe buru.*
Please wait for the rains to subside then we repair this road properly.
Illocutionary act: Commissive (Promising)

Utterance C1 .21 Locution: *Mwena wa stima butikamake*
Concerning electricity, do not worry
Illocutionary act: Assertive (stating)

Utterance C1. 22 Locution: *Ndimunenkere transformer inya na imwe ni yenu*
I have been allocated four transformers, and one is yours
Illocutionary act: Commissive (promising)

Utterance C1.19 is a statement to the listeners; to persuade them to be patient and wait for the rains to subside so that the roads can be done properly and effectively. Utterance C1.20 is a direct promise to the hearers and the perlocution is that they are persuaded to wait. Utterance C1. 21 is a direct assertion; that the hearers should not be alarmed because the leader is in control as regards the electrification of that area. This is to persuade the hearers to wait for the installation patiently. Utterance C1.22 is a direct assurance to the hearers that the speaker is committed to fulfil the promise he has given. Consider C1.23 to C1.26.

Utterance C1. 23 Locution: *Bamwe bariuga ntikwandikithia antu ba guku county*
Some are claiming that I am not recommending people from this area for employment.
Illocutionary act: Assertive (Stating)

Utterance C1. 24 Locution: *Mbirani onabwi. Kethwa muntu atina maratathi ri, akandikwatia*
Tell me. How can we employ people without proper qualifications?
Illocutionary act: Expressive (Excusing)

Utterance C1.26 Locution: *Twikaraga ndi, tukagaira ward jionthe; indi nkongera* (speaker B) *kanyamu*
We allocate money to all wards but I reserve something for (Speaker B)
Illocutionary act: Assertive (stating)

Utterance C1.23 is a direct statement that intends to show the audience that the leader is aware about some of his critics. He uses the assertive illocution to persuade the hearers that the critics are not right. Utterance C1.24 is an expressive that shows the reason as to why many people have not been employed by the county government. This is attributed to the fact that they do not meet the required qualifications yet they complain about being sidelined in employment. Utterance C1.26 is an assertive that intended to bring the audience to the fact that the governor really loves them. It is meant to persuade them to continue being loyal to the governor since he favors them, by allocating them more money than other wards in the county. Let's consider utterances C1.27 to C1.31.

Utterance C1.27 Locution: *Watho wa mbiti uugite atia?*
What does the law of the hyenas state?
Illocutionary act: Assertive (stating)

Utterance C1.31 Locution: *Riu 2017 bukaraita wira wakwa bukinarutha buria kubaterie*
In 2017 you will evaluate my performance and act accordingly
Illocutionary act: Directive (appealing)

Utterance C1.27 is an assertion through a common cultural saying whose intention was to position the hearers to agree with the speaker's earlier assertion. The response the audience gave 'Ndukanerigwe' 'Never fail to consider your interests' was expected by the speaker shows that he had convinced them in his earlier discourse. Utterance C1.31 is a directive speech act whose intention is to appeal to the hearers to re-elect the leader in the next general elections gauged by his performance in the present five year term.

Communicative event two (C 2)

Communicative event two (C2) is a meeting convened by an assistant chief to address the many cases of people taking loans that they couldn't repay. Consider utterances C2.2, C2.3, C2.5 and C2.6.

Utterance C2.2 Locution: *Muntu arithi gikundini agakoba mbeba njingi aiji ati atiremwa kuria niagakama.*
Someone goes to a group, takes a loan banking on milk money
Illocutionary act: Assertive (stating)

Utterance C2.3 Locution: *Aremwa kuria akathi gikundini kingi ageukia mbeba kenda aria gikundini kiambere.*

When he/she is unable to repay, s/he takes money from another group to repay the first loan.
Illocutionary act: Assertive (saying)

Utterance C2.5 Locution: *Muntu uu atiomorerwa nyomba?*
Won't this person's property get auctioned?
Illocutionary act: Directive (advising)

Utterance C2.2 uses a direct assertive to show the credit status of the people in that sub-location. The speaker who is an assistant chief uses this illocution to persuade the hearers to avoid indiscriminate borrowing which might lead to what he says in utterance C2.5 which is an indirect speech act (directive) to advise members against irresponsible borrowing by revealing the consequences of such acts. Utterance C2.3 is a continued assertion on the dealing that some people in that area have been involved in. These dealings expose them to great risks and the speaker makes this assertion to continue persuading the hearers against such. Let's consider utterances C2.6 to C2.9.

Utterance C2. 6 Locution: *Rui antu betu menyerani butikaririeni twana bukirira*
Oh! My people spare your children great suffering
Illocutionary act: Directive (advising)

Utterance C2. 7 Locution: *Tiganani na ichecho ino rui*
Please stop this habit
Illocutionary act: Directive (advising)

Utterance C2. 8 Locution: *O muntu nieganirwe ni kiria enakio rui.*
Let everyone be content with what they have.
Illocutionary act: Directive (advising)

Utterance C2. 9 Locution: *Tiga baria bagutonga batonge*
Let those determined to get rich do so
Illocutionary act: Assertive (Stating)

Utterance C2.6 is an advice to all concerned that they be careful not to cause their children great suffering through their careless borrowing while utterance C2.7 advises the people to stop this bad habit. Utterance C2.8 is another directive that sought to persuade the people to desist from taking loans they are not able to service. Utterance C2.9 calls the audience to agree with the assertion that some methods of trying to get rich will not actually enable them actualize that reality.

Communicative Event 3 (C3)

Communicative event 3 was basically a bonding session; the bride's parents had visited the groom's people. Lets look at C3. 8 to C3.10.

Utterance C3. 8 Locution: *Untu uria wa bata muno ni gikeno kia jiana ino*
The most important thing is the joy of these children
Illocutionary act: Assertive (saying)

Utterance C3. 9 Locution: *Tugerieni muno tubauthirie mauntu.*
Let's try as much as we can to lighten their burden
Illocutionary act: Directive (appealing)

Utterance C3. 10 Locution: *Na bakirathimwa, onatwi tutitigirirwa*
And we will partake of their blessing too.
Illocutionary act: Commissive (assuring)

Utterance C3.8 is an indirect assertion that calls upon all parties to do all they can to ensure that the couple that is about to wed live a happy life. Utterance C3.9 is a direct appeal to all involved to lessen the burden of the couple. Though the utterance appears to be directed to all the audience present (a face saving strategy), the message is meant for the bride to be people who are raising the bride price too high and expecting alot of money before they allow the wedding tplan to proceed. Utterance C3.10 is a direct commissive assuring the hearers that treating that couple well will lead their blessing. These three utterances are informed by the presupposition that a couple that is almost wedding in that society gets troubled by demands of all sorts from the relatives.

Communicative Event 4 (C4)

In communicative event four (C 4) the principal is attempting to persuade parents to embrace the idea of beginning a boarding wing in a school that had been day. Consider utterances C4.1, C4.3 and C4.4 .

Utterance C4.1 Locution: *Ajari betu gwi gauntu tukwenda kubwereca*
There is something we want to explain to you, our parents.
Illocutionary act: Directive (requesting)

Utterance C4.3 Locution: *Antongoria na atiririri cukuru batirimana, bareciririe bambiririe rwang’i rwa Kulala*
When leadears and stakeholders met, they proposed that we start a boarding wing
Illocutionary act: Directive (appealing)

Utterance C4.4 Locution: *Mpani kanya ndibwerese kaora antu betu*
Please allow me to explain step by step our people
Illocutionary act: Directive (Requesting)

Utterance C4.1 is a direct appeal to the parents to give the speaker ample time so that he can explain some important things about the school. The fact that he uses the plural [tu] [we] in this utterance implies that he is not in this alone. That it was not a person decision but a well reasoned ou decision by many stake holders. Utterance C4.3 is an explanation and an appeal to the parents on the decision that the school management had undertaken. The speaker aimed at persuading the audience but the murmuring by the audience (from the observation schedule) showed that they were not persuaded. Utterance C4.4 uses another directive to request the parents to remain calm and get the full explanation. After they calmed down, the speaker seizes the opportunity to try and persuade them as evident in utterances C4.5 to C4.7.

Utterance C4.5 Locution: *Ka mbere kwina twana twingi tukuthomera guku na tumaga kuraja muno.*
Firstly, there are students that commute from very far
Illocutionary act: Assertive (Saying)

Utterance C4.6 Locution: *Baingi barirarirua guku nturani.*
Many are being accommodated in the villages around.
Illocutionary act: Assertive (stating)

Utterance C4.7 Locution: *Butikwona ni kaaba tubaruthire antu a kurara ?*
Don’t you think we need to accommodate them?
Illocutionary act: Directive (assessing)

Utterances C4.5 and C4.6 are assertives that reveal some of the facts that led to the management’s decision of beginning a boarding wing. The reasons are meant to persuade the audience. Utterance C4.7 is a directive that assesses whether the earlier locutions have achieved the persuasive effect. Utterances C4.8 to C4.11 give other reasons for the decision by the school’s management to bagin a boarding wing. Their speech acts features are described here.

Utterance C4.8 Locution: *Untu ungi ni wa ugitiri.*
Then we have the issue of insecurity.
Illocutionary act: Assertive (saying)

Utterance C4.9 Locution: *Kwi mwana atirimanine na amba aukite cukuru rukiri.*
One student encountered thieves as he came to school.
Illocutionary act: Assertive (stating)

Utterance C4.10 Locution: *Rwangi rwa kwinukaga rutithira. Tigani kumaka.*
Worry not we will not do away with the day section.
Illocutionary act: Commissive (assuring)

Utterance C4. 11 Locution: *O murutwa akathomera kuria akenda.*
Students will choose the form they prefer.
Illocutionary act: Commissive (assuring)

Utterance C4.8 assertively introduces another reason; that is insecurity; which made the management undertake such a decision. Utterance C4. 9 assertively sites a specific case of insecurity that involved a student. These assertions that are presented as facts are meant to help the speaker persuade the audience. This perlocution was achieved because the noises that had persisted at the beginning of the principal's speech subsided and the audience nodded in agreement. Utterances C4.10 and C4.11 have locutions that utilize commissives that assure the audience that their fears have been taken into consideration. These assurances go along with way into persuading the audience to agree with the speaker.

Communicative Event 5 (C5)

Communicative event five (C5) was a meeting of dairy farmers. The dairy officials had called for a meeting to explain the reason for very low payout rate. Consider utterances C5.8 to C5.10

Utterance C5. 8 Locution: *Antu betu tumanitie kuraja muno.*
My people, we have come along way.
Illocutionary act: Expressive (gratitude).

Utterance C5. 9 Locution: *Gatutigeni Kuriganirwa na mpwi.*
Let's not forget quickly .
Illocutionary act: Directive (Appealing)

Utterance C5. 10 Locution: *Twambiririe dairy ino guti na ingi guku kunthe*
We began this dairy as a pace setter in this region
Illocutionary act: Assertive (Saying)

Utterance C5. 8 is an expressive that expresses the speaker's gratitude towards the hearers for the support they had rendered her in the past. It is also an assurance that the matter at hand concerned both the speaker and listeners. The illocution is intended to position the hearer to agree with the speaker; just as they have done in the past. Utterance C5.9 is a directive speech act which appeals to the hearers to recall their past encounters with the speaker hence change their minds on the current encounter too. Utterance C5.10 is an assertive that was intended to bring the audience to remember their history with the speaker hence change their minds regarding their current engagement.

Utterance C5.11 Locution: *Ni uma kurari na kathina indi nitugukathiria*
There has been a problem but we are addressing it
Illocutionary act: Commissive (assuring)

Utterance C5. 12 Locution: *Nitwetikaniririe tugure mashini nene na ngari ya gukamata iria. Tibu?*
We had agreed to buy coolants and a vehicle to ferry milk. Isn't it?
Illocutionary act: Directive (assessing)

Utterance C5.13 Locution: *Into iu nijio iratumire mbecha inyia*
Those items affected the pay rate
Illocutionary act: Asserting (saying)

The illocution in utterance C5.11 is a commissive that assures the hearers that the problem that exists will be addressed accordingly. This is to persuade them to desist from leaving the milk buying company.

Utterance C5.12 uses a directive to assess whether the members remember the success of the dairy in the past. Following that assessment, utterance C5. 13 asserts the reason for the decline of the pay rates in the previous months. These utterances are meant to persuade the audience into staying with the dairy; assured that the situation would improve. Consider utterances C5.14 to C5.16.

Utterance C5. 14 Locution: *Riu niturikitie kuria buru.*
We have settled the payments in total.
Illocutionary act: Assertive (stating)

Utterance C5. 15 Locution: *Tueni mieri iiri yonka aki bwoneni.*
Please give us only two months and you will note the difference.
Illocutionary act: Directive (Requesting)

Utterance C5. 16 Locution: *Kana uria akwenda kuthi gikundini kingi athi.*
Or if someone wants to try another group, we let them.
Illocutionary act: Directive (Instructing)

Utterance C5.14 is an assertive that explains to the audience that the reasons that had caused the deteriorating pay rates are now sorted. Utterance C5.15 is a directive that appeals for more time to rectify the situation. Utterance C5.16 is a directive that changes tact and instructs those that are so disgruntled to the extent that they can't listen to logic could leave the group. This is an indirect way of persuading many to remain in the group. Lets now focus on utterances C5.17 and C5.18.

Utterance C5. 17 Locution: *Buria akona gutiwe akera*
The experience that person will get, he wont tell anyone.
Illocutionary act: Directive (warning)

Utterance C5. 18 Locution: *Tiga tumanirieni tukurie gikundi gietu.*
Lets encourage one another and grow our group.
Illocutionary act: Directive (Requesting)

Utterance C5.17 is a directive that seeks to persuade the audience not to leave the group. It does this by claiming that leaving the group will be extremely unhealthy for the members thus indirectly this locution promises that sticking with the group guarantees greater benefits. Utterance C5.18 has a directive speech act which is a request to the audience to accept to stick with the group.

Communicative Event 6 (C.6)

Communicative event six (C. 6) involved two groups negotiating; the bridegrooms side are asking to be allowed to proceed and plan the wedding while the brides side insist that more money for bride price should be added before that happens. Let us look at utterance C6.1 to C6.4.

Utterance C6.1 Locution: *Twauka butwitikiria twendelea na uiki, Kiria tutiretete tukareta twarikia Uiki.*
We've come to request that you allow us continue planning the wedding
Illocutionary act: Directive (appealing)

Utterance C6.2 Locution: *Tutiumba gwitikiria butiretete gintu niuntu mwiriga ni wiji na niu ukarekeria mwari.*

We can't just allow without a nod from the clan because it is the one that releases the bride
Illocutionary act: Assertive (Stating)

Utterance C6.3 Locution: *Iukiani kiria twaruta bukimenyagirira aana baba batikambirie uturu uthuku*

Please accept what we have gladly, being careful that these children won't begin their lives badly

Illocutionary act: Directive (Appealing)

Utterance C6.4 Locution: *Tika tukurega, bwaruta ngiri mirongo ithandatu ongerani ikinye igana*

We are not refusing. You have only given sixty thousands. Make it at least one hundred

Illocutionary act: Directive (appealing)

The speaker in utterance C6.1 uses a directive illocution to appeal to the bride's people to allow the couple continue to plan their wedding. The bride's spokes person uses an assertive in utterance C6.2 to insist that they cannot cede ground. This is to persuade not to lower the price further. Utterance C6.3 is a directive that furthers the appeal by the speaker A while utterance C6.4, speaker B (Check appendix 4), uses a directive to insist on his argument. These utterances have the intension of persuading their targets. Consider further persuasive utterances; C6.5 to C6.8.

Utterance C6.5 Locution: *Iu itioneka, ntibuenia, nonga uiki utire.*

That isn't possible, unless we postpone the wedding

Illocutionary act: Directive (Advising)

Utterance C6.6 Locution: *Tigani kwaria ugu, tibu antu baragia ugu. Bukongera jiiigana?*

That's not how to approach issues, how much will you add?

Illocutionary act: Directive (requesting)

Utterance C6.8 Locution: *Ari, kinyiani kibau, kibau gionka onakaba tukongera tukagaira antu.*

Make it twenty, twenty only. We would better make additions ourselves and distribute

Illocutionary act: Directive (Requesting)

In utterance C6.5 the speaker uses a directive to advice his hearers to be more cautious on the issue they were dealing with. Utterances C6.6 and C6.8 are directives requesting the audience to add more money. The request is based on the argument that it is not the immediate family which requires all this money but the clan. They claim that what is demanded by the clan is non-negotiable.

Communicative Event 7 (C7)

Communicative event seven is a meeting of extended family members, convened by one of them for the purpose of persuading them to begin raising funds for a member of the family who has been very sick for long. Consider utterances C7.2 to C7.5.

Utterance C7.2 Locution: *Nitukwenda tumurutire gantu kanini kamutethererie.*

Let us contribute something small to help him.

Illocutionary act: Directive (Appealing)

Utterance C7.3 Locution: *Mbeca jiongwa ikinyite ngiri Magana manana.*

The bill adds up to eight hundred thousand.

Illocutionary act: Assertive (Stating)

Utterance C7.5 Locution: *Antu betu gatutethieni umwe wa jietu riu ena thina*

Our people lets help one of us in this time of need

Illocutionary act: Directive (Appealing)

Utterance C7.2 uses a directive to appeal to the audience to assist one of their own who was hospitalized to pay the medical bill. Utterance C7.3 is an assertive that quotes the amount that is required at the hospital. This assertion is an indirect way of showing that the audience need to be convinced to give good amounts of money (because of high bill). Utterance C7.5 is a directive that appeals for support from the audience in an endeavour to persuade them to give generously. Consider utterances C7.6 to C7.10.

Utterance C7.6 Locution: *Gutiwe utigwatwa ni thina teno.*

Anyone of us can get into such a situation.

Illocutionary act: Directive (Appealing)

Utterance C7.7 Locution: *Kana ingi muntu agwatwa ni untu akebanga ?*

Do we leave individuals to struggle alone?

Illocutionary act: Directive (Appealing)

Utterance C7.8 Locution: *Mauntu mama guti muntu matigwata*

These things can affect any one.

Illocutionary act: Assertive (Saying)

Utterance C7.9 Locution: *Omundi ni niu, ru nigweu.*

If I am affected today, remember tomorrow is your turn.

Illocutionary act: Directive (Appealing)

Utterance C7.10 Locution: *Omuntu arute akimenyaga untu uu ni munene.*

Let each one of us contribute with the knowledge that this is a big task.

Illocutionary act: Directive (Appealing)

Utterance C7.6 is a directive that indirectly appeals to the audience to contribute. The locution that, 'no one can not get sick' was to have some effect on the audience so that they can behave in a particular way. That is contribute money towards the medical bill of the one affected. Utterance C7.7 is an indirect appeal too meant to persuade the hearers. Utterance C7.8 is an assertion that indirectly states the facts that should make any person want to give generously. Utterances C7.9 and C7.10 are directives that appeal to the audience accept to pledge or contribute towards the said event. The observational data showed that the audience were persuaded and went ahead to pledge towards the medical bill.

Communicative Event 8 (C8)

Communicative event eight (C8) is a meeting between the local community and water project officials. Consider utterances C8.3 to C8.6.

Utterance C8.3 Locution: *Ikiirani ruji ruru muno, niuntu rukabutethia*

Support this project and you will benefit

Illocutionary act: Directive (Appealing)

Utterance C8.4 Locution: *Twetana kwinja mitaro ukani. Uria akenja akaruta tubeca tunini Ruji rukinywiwa.*

When we ask people to help in digging trenches please come and you will be reducing your final fee

Illocutionary act: Directive (Appealing)

Utterance C8.5 Locution: *Ndigwa ona kwibo batikwenda ruji rwitukira kwao. Tamaka?*

Imagine some are opposed to the pipes passing on their lands. Imagine?

Illocutionary act: Assertive (Saying)

Utterance C8.6 Locution: *Tonga muntu emurogi?*

Unless one is a witch.

Illocutionary act: Assertive (Saying)

Utterance C8.3 is a directive appealing to the audience to support the water project. Utterance C8.4 is another directive that seeks to convince the audience by providing the benefits they would enjoy if they support the project. Utterance C8.5 on the other hand is an assertion that gives the state of affairs in that community. Utterance C8.6 is an assertion that seeks to show how serious the state in utterance C8.5 is (that some people do not even want the pipes to pass through their land) and so persuade members to desist from such behaviour. Let us now consider the speech acts features of utterances C8.7 to C.8.9.

Utterance C8.7 Locution: *Ka ruji rukuria mugunda uriku?*

How much land will the water pipes occupy?

Illocutionary act: Commissive (Assuring)

Utterance C8.8 Locution: *Gwanca ona rwinjagirwa ndi muno. Gutibu rukugiria kurutha.*

Actually the pipes are placed quite deep underground and they can not interfere with your activities.

Illocutionary act: Commissive (Assuring)

Utterance C8.9 Locution: *Ringithwa ni nkoro bai nomenye ruji ni mwoyo.*

Get touched please and know that water is life.

Illocutionary act: Directive (Appealing)

Utterances C8.7 and C8.8 are commissives indirectly assuring the hearers that not much of their land will be affected by the water project. The final illocution that has the perlocutionary effect of emphasis in this communicative event is in utterance C8.9, which is a directive that directly appeals to the members of this community to fully support the water project.

Communicative Event 9 (C9)

Communicative event nine is a haggling process between a buyer and a seller. Consider utterances C9.5 to C9.8.

Utterance C9.5 Locution: *Mugunda ti muthuku indi milioni ni nyingi muno, iukia ngiri Magana Mathandatu.*

The land isin't bad but a million is too much. Take six hundred thousands.

Illocutionary act: Directive (Appealing).

Utterance C9.6 Locution: *Aiii, tibu migunda ikuma ugu, gokwenda kumbinyiria atia.*

Ooh no! That is not the current price of land; unless you want to exploit me.

Illocutionary act: Directive (Assessing)

Utterance C9.7 Locution: *Ndutarutira bai tiga kumiria oaria wambiririe, gotikumenya twibamwe?*

Adjust for me abit please; don't you know we are one people?

Illocutionary act: Directive (Appealing)

Utterance C9.8 Locution: *Ruta Magana manana turikanie indi na utikarie kairi.*

Make it eight hundred then and don't bargain further.

Illocutionary act: Directive (Appealing)

Utterance C9.5 is a directive appealing to the seller to reduce the price earlier stated in utterance C9.4. Utterance C9.6 is a directive too but uttered by the seller to resist the haggling of the buyer. The aim is to persuade the buyer to buy at the price stated. Utterance C9.7 is another directive by the buyer still appealing to the seller to cede more ground and sell the land at a lower price. The seller does not give in and uses a directive yet again in utterance C9.8 appealing to the buyer to increase the amount of money for that particular piece of land. Let us now focus on utterances C9.9 to C9.11.

Utterance C9.9 Locution: *Kandute mugwanja bai na nkoro imwe*
Let me pay seven hundred sincerely
Illocutionary act: Directive (Requesting)

Utterance C9.10 Locution: *Gweu riu kobangite kundiria, Nkurengerete Magana mairi ririkana!*

It seems you've planned to finish me. Remember I have already reduced two hundred thousands!

Illocutionary act: Assertive (Stating)

Utterance C9.11 Locution: *Muriwa ni mwene atithiraga.*
You will not run broke by supporting your people.
Illocutionary act: Directive (Appealing)

Utterance C9.9 is a directive whereby the buyer requests the seller to accept the price he is offering. In utterance C9.10 the seller uses an assertive to show the buyer that his offer is very bad in an endeavour to persuade him not to lower it further. In utterance C9.11 the buyer uses a directive and going by the latter utterances the seller got persuaded to sell him the land at the price he had suggested.

Communicative Event 10 (C10)

Communicative event ten is a wedding planning committee. Consider utterances C10.2 to C10.5.

Utterance C10.2 Locution: *Rui antu betu twiumieni turutaruteni mbeba ino.*
Please our people; let us put more effort and contribute more money.
Illocutionary act: Directive (Appealing)

Utterance C10.3 Locution: *Kana kabutikwenda antu baba bagurana?*
Do we really want this wedding to succeed?
Illocutionary act: Directive (Appealing)

Utterance C10.4 Locution: *Onatwi gatwatethirwe, tigani tutethenagieni bai.*
We were helped too, let us keep helping each other
Illocutionary act: Directive (Appealing)

Utterance C10.5 Locution: *Kana ingi tubere beukie runi baturugire uiiki bacoke kuthina?*
Do we ask them to get a loan to finance the wedding then they are left to suffer?
Illocutionary act: Directive (Appealing)

Utterance C10.2 is a directive, appealing to the committee members to give generously to assist the couple that is planning their wedding. Utterance C10.3 is a directive that continues with the same appeal.

Utterances C10.4 and C10.5 are also directives in which the speakers are appealing to achieve persuasion. Finally on the speech acts features of Kimuthambi utterances used for persuasion, let us consider utterances C10.6 and C10.7.

Utterance C10.6 Locution: *Tukendelea ugu tutikinyia mbeba itutethia.*
If we continue giving at this rate, we can't help the situation.
Illocutionary act: Directive (Assessing)

Utterance C10.7 Locution: *Gatugeni omuntu auke na kiria etwirire mucemanioni uu ungi. Tibu?*
Lets agree to bring with us the amount we pledged ourselves
Illocutionary act: Directive (Appealing)

Utterance C10.6 is a directive that helps the hearers to assess their performance in the giving and hence be persuaded to improve. Utterance C10.7 is the final directive which passionately appeals to all the committee members to heed to the need and respond as per the agreement during the following meeting. Table 1 is a summary of Speech Acts features of Kimuthambi utterances used for persuasion

Table 1: Summary of speech acts features of Kimuthambi utterances used for persuasion

Speech Act	Frequency	Percentage
Directives	46	54.76 %
Assertives	27	32.14 %
Commissives	08	9.53 %
Expressives	03	3.57 %
Declaratives	00	0 %
Total	84	100 %

As illustrated in table 4, persuasion in Kimuthambi is mainly through directives. That is Speech acts that are to cause the audience to take a particular action. For instance requests, commands and advice. Out of the eighty four (84) utterances that were used for persuasion, forty six (46) were directives accounting for 54.76 % of the total utterances. To persuade therefore speakers gave requests, advice, instructions and sometimes commands.

The second most frequent speech acts for persuasion are the assertives. These were inherent in twenty seven out of eighty four utterances which accounted for 32.14 % of the total utterances. Commissives accounted for 9.53 %, Expressives 3.35 and declaratives 0 %. From the data collected therefore, there were no utterances used for persuasion in Kimuthambi that were declaratives.

The low tally of utterances that are commissives and expressives could be attributed to the fact that it is not usual for persuasion to take the nature of promising, threatening and warning in the case of commissives, and thanking, complaining and scolding in the case of expressive. There were no declaratives in the utterances probably because declaratives are found in performatives which are in the realm of activities which are controlled like actual wedding or naming ceremonies which were not sampled. Even if such events were included in this study the performatives which would generate declaratives would still not be relevant for this study because they are not used to persuade; they just perform an action, like baptize or wed.

SUMMARY

Communicative events in Kimuthambi involve many utterances used for persuasion. Out of a total of one hundred thirty six (136) utterances collected from the communicative events, eighty four (84) are used for persuasion which account for (61.76 %). Persuasion in Kimuthambi is mainly through the use of directives. Out of the eighty four utterances that were used for persuasion, forty six were directives accounting for

54.76 % of the total utterances. The second most frequent speech acts for persuasion are the assertives. These were inherent in twenty seven out of eighty four utterances which accounted for 32.14 % of the total utterances.

CONCLUSION AND RECOMMENDATION

Speech acts features of persuasion are mainly directives and assertives. Persuasion depends on culture and culture is highly embedded in a language. This study recommends studies that compare speech acts features of utterances used for persuasion between languages of different cultures.

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