UNIVERSITÉ DU BURUNDI
GRENIER DU SAVOIR DU BURUNDI
Dépôt institutionnel officiel
https://repository.ub.edu.bi

Apragmatic analysis of some words used in the Burundian unity anthem " Ubumwe bw'Abarundi"

Ndayirukiye, Lysa Diandra; Supervisor : Dr. Grégoire Njejimana

2018
UB, Faculty of arts and social sciences
https://repository.ub.edu.bi/handle/123456789/1147

Document téléchargé depuis le **Grenier du Savoir du Burundi** — https://repository.ub.edu.bi

UNIVERSITY OF BURUNDI

FACULTY OF ARTS AND SOCIAL SCIENCES

DEPARTMENT OF ENGLISH LANGUAGE AND LITERATURE

A PRAGMATIC ANALYSIS OF SOME WORDS USED IN THE BURUNDIAN UNITY ANTHEM "*Ubumwe bw'Abarundi*"

By

Lysa Diandra NDAYIRUKIYE

Supervisor:

Dr. Grégoire Njejimana

Lecturer at the University of Burundi

A Thesis Submitted in Partial Fulfilment of the Requirements for the Award of the Degree **'Licence en Langue et Littérature Anglaises.'**

Bujumbura, April 2018

DEDICATION

To my beloved and precious mother and late father,

To my lovely brother and sisters,

To my aunts and uncles,

To all my friends,

I warmly dedicate this work.

ACKNOWLEDGEMENTS

This work has been accomplished thanks to many people who contributed in a way or another over the years of my studies. Thus, I would like to express my heartfelt gratitude to only few of them.

First and foremost, I am deeply indebted to Dr. Grégoire Njejimana, lecturer at the University of Burundi in the English Language and Literature Department for having accepted to supervise this work from its draft to the present shape. He really deserves my deepest gratitude for his academic experience, guidance and availability despite his other duties.

Second, I am equally grateful to the teachers who greatly contributed to my education, from those who taught me in primary school, in secondary school and all the lecturers in the Department of English Language and Literature. My special thanks go to them.

I would also like to express my heartfelt gratitude to the families of Dieudonné Nimubona and Philbert Musobozi.

I am also indebted to my family who has contributed to my happiness and motivation throughout my education.

Finally, I am thankful to all my classmates, my colleagues, my friends and all those who contributed in many ways to the production of this work.

LIST OF ABBREVIATIONS

i.e. : Id est (Latin), that is (English)

e.g : exempli gratia (Latin), for example (English)

ABSTRACT

The thesis was carried out with an attempt to make a pragmatic analysis of some words used in the Burundian Unity Anthem : *Ubumwe bw Abarundi* .The work is subdivided in five chapters .

Chapter One is the General Introduction which introduces the topic, presents the background of the problem ,objectives of the study, research questions, limitations and significance of the study .

Chapter Two made by Literature Review ,dealt with providing definitions of the key word, that is progmatics,its related theories and fields.

Chapter Three presents which methodology is used in data collection and analysis. It shows also the difficulties encountered in data collection such as translation of some kirundi words used.

Chapter Four is the study itself. It gives answers to the different reseach questions stated in the first chapter. It made a pragmatic analysis of the different words used in the anthem.

Chapter Five is the General Conclusion and recommendations. It helps in giving suggestions on how to improve the undersanding of this anthem.

The objective of the study was to make a pragmatic analysis of some words used in the Burundian Unity Anthem : *Ubumwe bw'Abarundi* .

To conduct the study, I used two research questions which are the following :

1. What are the socio-cultural values expressed in some selected words from the Burundian National Unity Anthem?

2. How does the Burundian National Unity Anthem '*Ubumwe bw' Abarundi'* make use of the different speech acts?

As findings it showed how the research questions have been answered , that is, through the influence of socio-cultural context in the understanding of the words used and the conveyed message through the use of different speech acts and their illocutionary forces

Some suggestions and recommendations were made. Many studies can be done on the anthem in other domains such as semantics and it should also be given a place in education

TABLE OF CONTENTS

DEDICATION i
ACKNOWLEDGEMENTS ii
LIST OF ABBREVIATIONS iii
ABSTRACT iv
TABLE OF CONTENTS v
CHAPTER 1. GENERAL INTRODUCTION 1
1.1. Introduction 1
1.2. Background to the Problem 2
1.3. The Problem Statement 6
1.4. Objectives of the Study 6
1.5. Research Questions 7
1.6. Scope of the Study 7
1.7. Justification and Significance of the Study 7
1.8. Limitations 8
CHAPTER TWO. LITERATURE REVIEW 9
2.0. Introduction 9
2.1. Origin and Evolution of Pragmatics 9
2.2. Definition of Pragmatics 10
2.2.1. Pragmatics and Semantics 10
2.2.2. Pragmatics and Discourse Analysis 11
2.3. Context 12
2.4. Speech Acts Theory 14
2.5. The Theory of Implicature 16
2.6. Language and Culture 18
2.7. Definition and Objectives of an Anthem 18
CHAPTER THREE. METHODOLOGY 21

3.0. Introduction 21
3.1. Data Collection Procedures 21
3.1.1. Words Selected to be Analysed 23
3.1.2. Translation of a Text 24
3.2. Data Analysis Procedures 25
CHAPTER FOUR. PRESENTATION, ANALYSIS OF THE DATA AND FINDINGS 26
4.0. Introduction 26
4.1. Presentation of the Data 26
4.1.1. Main Ideas in the National Unity Anthem 26
4.1.2. Context 29
4.2. Data Analysis 31
4.2.1. Data Analysis according to Socio-cultural References through Selected Words 31
1. Traditional Weapons 31
2. Collective Work and Wealth 33
3. Water 35
4. Wisdom and Social Life References 36
4.2.2. Data Analysis according to Speech Acts Performed 39
1. Speech Acts Performed 39
a. Searle's Classification 40
b. Austin's Illocutionary Forces 43
4.3. Findings 46
4.3.1. The Influence of Socio-cultural Context in the Understanding of Some Words Used and their Message 46
4.3.2. Conveyed Message through Different Speech Acts and their Illocutionary Forces 47
CHAPTER 5. GENERAL CONCLUSION AND RECOMMENDATIONS 49

Recommendations 50
APPENDIX 51
BIBLIOGRAPHY 55

CHAPTER 1. GENERAL INTRODUCTION

1.1. Introduction

Language has always played a key role in human life. Since language is so important in our everyday life, it is surprising that when men have turned to examine their own behaviors, language has always figured among their interests. Language is a crucial feature in the creation and maintenance of communication in a society. According to Sapir (1921), language is a purely human and non-instinctive method of communicating ideas, emotions and desire by means of voluntarily produced symbols. Language is part of human behavior.

The human capacity to communicate has been hypothesized to be mostly dependent upon language. In a certain way, there are factors that can be considered as influencing human use of language among which meaning is very important, for we certainly choose our words and make sentences to express ourselves and communicate easily.

Language is the primary tool for communication purposes, for establishing peace and order in our communities, strengthening our good relations facilitating humans' understanding of one another. We can say that language performs various functions in the society when used in an appropriate way.

Language use is understood as a universal human capacity to communicate and can be easily understood by others. According to Reboul&Moeschler (1998:35), the study of language use has to explain how those sentences produced are successfully interpreted by interlocutors.

Moreover, the meaning of a word depends on several factors. When a sentence is uttered, it is used by a speaker to address a hearer and at the same time, it is relating to a certain state of affairs. The meaning of words can be studied or viewed differently according to what the speaker's focus is based on.

Human beings cannot only communicate using words but equally they can use other means of communication like gestures, postures, facial expressions and others. They can produce sounds and combine them into meaningful units.

Moreover it necessitates recourse to non-linguistic elements to be properly interpreted, because it makes use of inference and knowledge of the world.

It is very important to know the language, and other factors which can influence its use because there are so many factors which are essential in understanding a message through language; it is in that scoop that came pragmatics to facilitate the use of language.

Pragmatics is defined as the study of the use of language in communication, particularly the relationship between sentence and situations in which they are used (Richards et Al (1985:225). It is concerned with the use of sentences by speakers and hearers, showing the relationship between words and their users. This study will be helpful in the analysis of different words constituting the content of the National Unity Anthem *'Ubumwe bw'Abarundi'* evocating the great moment during which it has been done.

1.2. Background to the Problem

a. Historical background

The history of Burundi has three major periods, i.e. the periods before, during and after tutelage. Those periods have been characterized by some radical features like beginning of conflicts due to those leading the country at that time. Its population consists of three ethnic groups (*tutsi, hutu and twa)* sharing the same language, culture, and territory. Those groups live intermingled in the country. Despite those similarities, it is known that Burundians have a long history of conflicts through those different periods. Through these paragraphs below, I will try to show how the idea of adopting a Unity Charter came up and how it started all along the different periods that characterised the country.

-Burundi before German colonisation

Burundi has been a strong and well organized kingdom for centuries. Even before the 15th century, Burundi was organized with political structures and a social organization of its own. It had a line of 17 kings of four dynasties ruling the country such as Ntare, Mwambutsa, Mutaga and Mwezi.

There was an elaborate hierarchy centered on a divine king (mwami) whose officials were drawn from royal princes (ganwa). They formed the ruling oligarchy that governed through largely autonomous chiefdoms. It was a complex integrated social structure bound together by a common loyalty to the monarchy. The extensive system of government and administration that had been developed, tied the people of various states of the society to another. The ethnic conflicts did not exist under the kings' reign. They had a complex system of governing with an intelligent share of ethnic and clan elders in the working class. Moreover, they shared a common religion and an ethno-political identity.

-During German colonization and Belgian tutelage

In 1899, Burundi became a German colony and in 1903, the king Mwezi Gisabo signed the Treaty of Kiganda and became a German protectorate. The German rule was indirect as well as in other inaccessible colonies, achieved by placing agents at the courts of the various social rulers. The German influence was not yet intensive because the colonies were taken abruptly from their power after the 1st World War.

After the 1st World War, Burundi was declared an occupied territory and was placed under the Belgian tutelage, and colonial rule takes a very different form in those territories. The administration was left in the hands of the Tutsi aristocracy. Indeed, the Belgians observing the distinction between Tutsi and Hutu made it the very basis of their colonial system, i.e. to implement their vision. The Belgians used existing indigenous power, structure to stratify the society on racial lines. Hutus became angry at the elite mostly composed by Tutsis, rather than the distant colonial power, that Belgian attitude setting in stone the distinction between the two groups and favouring one of them, prepared the ground for future violence in earlier times, racially based massacres that had never occurred between Hutus and Tutsis.

- **After independence**

In 1959, King Mwambutsa IV championed the movement for independence, yet late in that same year, violence sparked with a disagreement between Hutus and Tutsis. In September 1961, elections were held and put Prince Louis

Rwagasore in power as a Prime Minister, but was assassinated a month later (13th October 1961). Independence was achieved after a year in 1962 and became a Republic on 28th November 1966.

After the killing of the Prime Minister Pierre Ngendandumwe in 1965, many persons were killed. The government suppressed the riot, Tutsis established control over the police and army, and Colonel Michel Micombero established the 1st Republic. On 29th April 1972, King Charles Ndizeye was killed, and a revolt in which many innocent Tutsis were killed started, which was followed by a systematic counter-violence, which quickly became a repression and the killing of many Hutu elites in the country.

On the 1st November 1976, Colonel Jean Baptiste Bagaza proclaimed the 2nd Republic. The Hutu organization known as *Umugambwe w'Abakozi* (Burundi Workers Party) made an anti-Tutsi ethnic propaganda disseminated by mainly remnants of the 1972, which was reorganized to form PALIPEHUTU in 1981. It led to killings of many Tutsis in the northern communes of Ntega and Marangara in August 1988 resulting in massacres of several hundreds of people. On the 3rd September 1987, Major Pierre Buyoya took the power with the army and proclaimed the 3rd Republic.

On 4th October 1988, the President appointed a national commission. It had as mission to work on how to achieve the National Unity. On 6th February 1991, the National Unity Charter was ratified in the referendum and an anthem was composed, a unity flag hoisted. The Unity day was born in Burundi and celebrated for the first time on the 5th of February 1992, with hopes of finally bringing the ethnic conflicts to an end.

-Burundian National Unity Flag and Monument

In Burundi, a second national flag has been recognized as the National Unity flag after the notification in referendum of the National Unity Charter. It has been agreed by all ethnic groups in the country to be used alongside the national flag. It was hoisted for the first time on February 5th, 1992.

A Mausoleum Monument of National Unity stands since that same day as the flag was hoisted. The mausoleum monument was built on a hill overlooking the Capital of the country, Bujumbura. It was done as a souvenir of their agreement to be united and live together peacefully.

The colors and emblems chosen by each country for its flag are deeply meaningful. The national unity flag is blue, with a gold disc in the middle. In the gold disc is a map of Burundi crossed by green and red ropes tying a bundle of fire woods together. The flag is flanked by two towers in the mausoleum.

The bundle of fire woods evokes the sentence '*dusenyere k'umugozi umwe'* which means collecting fire woods on one rope. This sentence is equally written in the middle of the unity monument. Its message is based on the features of Burundian culture mainly based on unity and solidarity, where people looked for firewood, and use one rope to tie them together. It has the signification of working together for a common development.

The unity flag and monument can be considered as tools, which are used to remind Burundians that they must live together without any distinction of ethnic belongings or any other form of division. Burundians should gather all ethnic groups in a way that aims at a good cohabitation and unity.

b. Background to the Problem

Different civil wars that tormented our country Burundi were a result of injustice which was based on tribalism, regionalism and ethnicism. Many Burundians were victims of their origin and it constituted the beginning of several divergences among citizens. Thus the third Republic of Burundi set a commission to study the question and, this led to a successful voting of the National Unity Charter. Many works and actions were made to show their support.

This event was crucial for the country's life and an anthem was composed as a memory of the Unity Charter '*Ubumwe bw'Abarundi*' .It was sung day by day in schools to remind them of the unity they sought for during a long period. It was written in Kirundi and, it is an expression of the Burundian culture.

The words used were selected according to that particular event and convey a particular message to the hearers.

However, this anthem is not easy to be understood by everyone even a Burundian. Its language has to be carefully examined because there is a message which is purposefully meant to be given. The words used are not a result of a random choice; they were selected for a specific goal, i.e. to give a message. Its real meaning can be lost if not well analysed.

1.3. The Problem Statement

Although some people may think that the Burundian National Unity Anthem is understandable to everyone, the use of some words can provide ambiguity to the hearer. The choice of those words concentrates mostly on the event and Burundian culture revealing unusual contexts for foreigners or Burundians themselves because the words and phrases changed the meaning through time causing the bad perception of the intended meaning by the hearer, that is why the focus will be on pragmatics.

Moreover, the Burundian National Unity Anthem *'Ubumwe bw'Abarundi'* reveals the importance of this concept *'unity'* among Burundians. It is crucial to make clear and understandable the words used in the anthem. It helps the reader understand it, go beyond the literal meaning and focus on the user's intention and hearer's response.

1.4. Objectives of the Study

This research will focus on the pragmatic analysis of some words used in the National Unity Anthem *'Ubumwe bw'Abarundi'*. The goal is to make them more understandable beyond their literal meaning. This study will provide an understanding of the anthem which could be misunderstood when disconnected from the context. It is possible to make a good analysis of this anthem through pragmatics. Therefore it is an attempt to contribute to the understanding of some identified words which may constitute areas of misunderstanding and confusion.

1.5. Research Questions

Since this research deals with a pragmatic analysis of some words used in the Burundian National Unity Anthem, it will be mainly based on a pragmatic study. While carrying this research, we shall attempt to answer some questions such as:

1. What are the socio-cultural values expressed in some selected words from the Burundian National Unity Anthem?

2. How does the Burundian National Unity Anthem '*Ubumwe bw' Abarundi'* make use of the different speech acts?

1.6. Scope of the Study

The Burundian National Unity Anthem is a too broad field to study because it can constitute a subject of several studies, for example semantics, syntax, symbolism and many others. That is the reason why we limited our research to the pragmatic analysis of some words used in the Burundian National Unity Anthem.

Our concern will not be on the whole anthem but we selected some words which were used in the anthem. Those words were chosen because they provide an important answer to our needs in the pragmatic field.

1.7. Justification and Significance of the Study

The Burundian National Unity Anthem '*Ubumwe bw'Abarundi*' constitutes the object of our attempt to provide the meaning of the words beyond their literal meaning. The Burundians need for unity is our motivation. Hopefully, the deep understanding of those selected words will enhance unity among Burundians.

This analysis helps to have a comprehensive transmission of the national determination towards unity from generation to generation. Lack of unity leads to bloody wars .It is very important for countries which got such experience and bad memories of that, to do anything to preserve it. There may be a need such as to include it in the school curriculum, trying to teach and explain to students

that concept; it would help in making people understand its importance. This would help to understand the motivation of the anthem writer, his expectations towards his audience. It is a great task for everyone to contribute to its preservation because 'our unity' is a treasure to cherish.

Our wish is to see this analysis helping to contribute to the understanding of Burundian National Unity Anthem. This can be a tool to strengthen our consciousness towards our unity. I will try to awaken the Burundian leaders to reconsider the importance of this treasure 'our unity', given all the sacrifices made in order to get it.

1.8. Limitations

In this process of collecting data, the difficulties encountered are that the works related to the Burundian National Unity are not many or contain some gaps. Those documents related to the anthem are less abundant. It was also impossible to find the author of this anthem, who could have helped in many ways like providing some additional information.

CHAPTER TWO. LITERATURE REVIEW

2.0. Introduction

This study will be dealing with the National Unity Anthem, analyzing some words used in it through pragmatics. Before everything, we need to start by giving the definition of the different words which will help in doing this study. This will help also to have a good understanding all along this study. This chapter provides a detailed review of these words and their use.

2.1. Origin and Evolution of Pragmatics

Pragmatics is considered as a new branch of linguistics, but its roots can be traced back to classical traditions of rhetorics and stylistics. What was referred to rhetorics by Greeks and Romans seems today to be thought of as pragmatics. It is derived etymologically from the Greek root 'pragma' meaning action or activity. It was equally used in the classic Latin as 'pragmaticus' meaning being practical.

Pragmatics has a long history from the Greek sophists as one of the three liberal arts through the medieval nominalists who tended to consign photo pragmatic insights to pragmatics. It started between 1780 and 1830 in Britain, but also in Germany and France. In 1930s, pragmatics was used as a branch of semiotics, that is, the description and theory of a certain system of signs. During that period, Charles Morris divided semiology into 3 parts: syntax, semantics and pragmatics. It should focus on relationship between users, words, and reference relationship. This term was coined in 1938 by Charles Morris (Morris: 1938) as a tribute to the philosophy of C.S.Peirce, i.e., pragmatism.

This theory led some scholars to do studies on the field. Austin, Searle and Grice established their theory of speech acts and implicature. Discoveries were made in this area: cooperative principle by Grice (1975) and politeness principle by Leech (1983).The consideration of meaning as a part of an utterance or speech acts was initiated by the philosopher J.L.Austin and developed by Searle and H.Y.Grice.

2.2. Definition of Pragmatics

Pragmatics is considered as the study of language used by both speakers and hearers. According to Richards et Al (1985:225) pragmatics is the study of the use of language in communication particularly the relationship between sentences and situations in which they are used.

It can be recognized as the part of meaning involving the speaker, i.e. the one conveying the message and the hearer, i.e. the one getting the message. Thus it is the part of meaning involving the speaker and hearer, what the sign evokes or expresses. Pragmatics is equally known as the study of those relations between language and context that are grammaticalised or encoded in the structure of language (Levinson 1985:9). He also stated that pragmatics is the study of the relation between language and context that are basic to an account of language understanding. (Levinson 1985:25) This definition provided by Levinson shows that pragmatics interferes with other linguistic fields especially grammar.

Pragmatics is defined in Richards et Al Longman Dictionary of Applied Linguistics (London Longman, 1985) as the study of the use of language in communication, particularly the relationship between sentences and the contexts and situations in which they are used. It includes the study of how the interpretation and use of utterances depends on knowledge of the real world, how the speakers use and understand speech acts and how the structure of sentences is influenced by the relationship between the speaker and the hearer.

2.2.1. Pragmatics and Semantics

Both pragmatics and semantics are branches of linguistics dealing with meaning. The question will be to know on which extent pragmatics is different from semantics. It is wise to start by giving their respective definitions before going to their differences.

As seen in the paragraph above, pragmatics analyses the relation between linguistic expressions and their uses. On the other hand, semantics is the study of the meaning of words, sentences, phrases of a language. It is that branch of linguistics which is concerned with the meaning of words and sentences without

taking in account the context of the situation. It is the study of the meaning of linguistic expressions. Leech (1983:319) puts it for some scholars pragmatics is a part of semantics, for others, semantics and pragmatics are distinct and complementary fields of study.

The difference between these two disciplines tends to go with the distinction between meaning of linguistic expressions and their uses. Unlike semantics which examines meaning that is conventional or 'coded' in a given language, pragmatics studies the transmission of meaning which depends not only on structural and linguistic knowledge of the speaker and listener but also on the context of the utterance offering context dependent meaning. Hurford J. and Brendan (1988:1) say that Semantics is the study of meaning in language .Pragmatics is the study of meaning in context while semantics is the study of meaning out of context.

2.2.2. Pragmatics and Discourse Analysis

Pragmatics and discourse analysis are said to be the same, but they are very different when examining their fields of studies. We can say that they are related fields. Pragmatics handles language use in context, analyzing individual utterances taken in their context contributing to their meaning. It studies how the transmission of meaning depends not only on structural and linguistic knowledge(grammar, lexicon,....)of the speaker and listener ,but also on the context of the utterance, any preexisting knowledge about the participants, the setting and many other factors.

On the other side, discourse analysis is a general term for a number of approaches to analyze written, vocal, or sign language use or any significant semiotic event. It makes its main focus on organized set of utterances. It represents the socio-cultural perspective, an interest in socially determined linguistic behavior. It can be considered through its relation with the different domains of social activity within which the discourse is produced.

These two areas are related, they go beyond structural study of the phrase and focuses on higher units, i.e. conversation and speech acts. But even if they are always in pair, they constitute two different linguistic fields as shown in the above paragraphs.

2.3. Context

Wardhough (1985:102) states that, it is the context which creates possibilities for interpretation and helps remove the multiple ambiguities that utterance would have if they occur in isolation; context may help in the understanding of an utterance.

According to Cummings (2005:4), the notion of context extends beyond its obvious manifestation as a physical setting within which an utterance is produced to include linguistic, social and epistemic factors. Context is more than a matter of reference and of understanding what things are about practically speaking, it takes a big part in the pragmatic learning.

Mey (1993:42) said that pragmatics is the study of the conditions of human language uses as these are determined by the context. When we think about meaning, it is also important to take into account the contribution of context in the study of oral literature.

Pragmatics helps as the study of the contribution of context to a given meaning. No definition of pragmatics will be complete without context. These are four subareas involved in giving more information on the meaning of context. First, there is the physical context defined as where the conversation is taking place, what objects are present, what actions are occurring...Second, we have the epistemic context which refers to the background knowledge about the world which is shared by the participants in the conversation. Third, the linguistic context refers to what has been said before in the utterance. Fourth, we have the social context which can be defined as the social relationship among speakers and hearers.

It equally includes the context of utterance which refers to the participants' identity, role, location etc. and, the context of culture which is related to the participants' culture. Context helps in understanding the meaning of the expressions, words and the use of language in reference to those things which influence their choice.

a. Participants

Like in any other communicative event, we find two kinds of actors, i.e., the speaker and the hearer. Lyons (1977:36) stated that the speaker addresses an utterance to another person who is present in the conversation. This person can be a hearer or a receiver who can be present not directly concerned with the message, or an addressee whom the message is particularly intended. For our case, there is the speaker, referring to the person transmitting the message, i.e. singers of the anthem '*Ubumwe bw'Abarundi'* and the hearer, referring to the audience or all Burundians. So speaker and hearer play a great role in the conversation, called participants in the conversation.

b. Setting

The setting can be said to be the place where the communicative event is taking place, which objects are present and which actions are occurring as postures, gestures, facial expressions... Place, time and other physical features contribute a lot in the context and help to interpret the utterance meaning.

c. Knowledge of the World

It can be defined as the background knowledge about the world which is shared by the participants in the conversation. According to Brown and Yule (1983:233), the interpretation of the discourse is based to a large extent on a simple principle of analogy that we have experienced in the past.

2.4. Speech Acts Theory

Pragmatics examines the kinds of speech acts that speakers use and how they use and understand them. Speech acts attempt to explain how speakers use language to accomplish intended actions and how hearers infer intended meaning from what is said. They are produced during a conversation between a speaker and a hearer. Austin (1962:192) distinguished three types of speech acts, such as a locutionary, illocutionary and perlocutionary acts.

-Locutionary Act

A locutionary act can be defined as the act of uttering a sentence in a communicative situation, which is meaningful and can be understood. In other words, it is the act of uttering a sentence with a meaning. For example, a speaker utters a sentence like 'Bring that book' talking to a hearer. 'Bring that book' is a locutionary act when those words bring that and book are understood by the hearer and the things they are referred to.

-Illocutionary Act

When the speaker utters a sentence, he may have intended his utterance to perform an action on the hearer. That action performed on the hearer through the utterance, is called the illocutionary act. The action performed may be informing, requesting, claiming, guessing, suggesting, describing, reminding, naming, threatening... It can equally be a criticism, an agreement, a promise or a warning.

For instance, the sentence 'Bring that book' may be an order, a request or an advice. The illocutionary act is the action performed by the sentence on the hearer; it can be taken as an order to bring the book, a request or an advice to the hearer.

-Perlocutionary Act

In a speech event, the speaker utters a sentence with a meaning, which sentence is expected to perform an action on the hearer. On the other hand, there is a certain response expected from the hearer. In few words,

perlocutionary act can be defined as the effects or results of the utterance by the speaker. For example, bringing the book in the sentence 'Bring that book' can be taken as a perlocutionary act.

Apart from Austin three-part distinction, Searle established a five-part classification of speech acts, such as commissives, declaratives, directives, expressives and representatives or assertives.

✓ Commissives

They express speech acts that commit a speaker to some future action, for example a promise, a threat or an oath.

✓ Declaratives

These are speech acts which change the state of affairs in the world, bring a change in the reality such as baptism, pronouncing someone guilty or pronouncing someone husband and wife.

✓ Directives

They are speech acts that have the function to cause the hearer to do something such as a request, a command or an advice.

✓ Expressives

They represent speech acts in which the speaker's attitudes and emotions are expressed through the utterance about something such as an apology, a complaint, congratulations and thanks.

✓ Representatives or Assertives

They express speech acts which describe states or events in the world such as reciting a creed, an assertion, a claim or a report.

Speech acts can be divided into two parts or in other words can have two kinds of meaning such as 'the propositional meaning' which is known as the locutionary meaning and can be defined as the literal meaning of an utterance conveyed by the words and structures forming the utterance, and the illocutionary meaning, which is known as the illocutionary force. It can be defined as the effect an utterance has on the listener. (Longman Dictionary of Applied Linguistics)

2.5. The Theory of Implicature

In a conversation, the speaker and the hearer are conveying a message between them through communication. They are cooperating and aiming to be relevant where the speaker may well imply something that he or she does not actually refer to, confident that the listener will understand. So how effective would language be communicative as needed?

The philosopher Grice (1989) established maxims which are a framework to understand how humans cooperate through communication using a language. Grice's theory is based on principles governing the conversation between two people and influencing the form of their exchanges. He formulated the notion of cooperative principle. It attempts to mark the cooperative aspect of human behavior across situations.

Grice stated those principles in a set of four maxims:

Maxim of quantity

- ✓ The speaker is requested to make his contribution as informative as required.
- ✓ Not make more informative than is required.

Maxim of quality

- ✓ The speaker cannot say what is not true.
- ✓ The speaker cannot say something he lacks adequate evidence for.

Maxim of relevance

- ✓ The speaker is requested to be relevant.

Maxim of manner

- ✓ The speaker must avoid obscurity of expression
- ✓ He must avoid ambiguity.
- ✓ He must be brief and orderly.

The use of maxims to imply meaning during conversation is conversational implicature and the cooperative relationship between speakers using them is called cooperative principle. Brown and Yule (1983:31-32) present Grice's cooperative principle as follows: 'Make your contribution such as required, at the state at which it occurs by the accepted purpose or direction of the talk exchange in which you are engaged.'

Implicature

Implicature has been introduced in pragmatics by Grice (1975). According to him, implicatures are what a speaker can imply, suggest, or mean distinct from what the speaker literally meant. It is defined by Leech and Michael H. Short (1981) as the extra meaning that we infer.

Grice identified two kinds of implicatures that is the conversational and conventional implicatures.

The conversational implicatures are the hypothesis that the hearer is led to make, in order to reconcile a given utterance with his assumption that the speaker is obeying as far as possible the maxims of conversation. A conversational implicature is generated by general rules of conversation, as applied to a particular conversational implicature.

A conventional implicature is generated by meanings of words used. It is independent of the cooperative principle; a statement carries its conventional implicature. It provides some explicit account of how it is possible mean more than what is actually said.

2.6. Language and Culture

Language can be viewed as a verbal expression of culture. It is used to maintain and convey culture and cultural ties. Language and culture are closely related, since it is the culture which is seen as providing the environment in which languages develop, even as it influences how they are used and interpreted.

The power of language to reflect culture was first proposed by the American linguist anthropologist Edward Sapir, and his student Benjamin Whorf. The Sapir-Whorf hypothesis stated that the way we think and view the world is determined by our language .Examples of cultural language differences are put in evidence in that some languages have specific words for concepts whereas other languages use several words to represent a specific concept.

Language provides us with many of the categories we use for expression of our thinking, and then it is natural to assume that our thinking is influenced by the language which we use.

Thus, for a better understanding of the anthem, we need to relate it to the Burundian culture where it took its roots. The values and customs in the country we grow up in shape the way in which we think or interpret messages in a conversation to a big extent.

2.7. Definition and Objectives of an Anthem

The word 'anthem' is commonly used to describe a celebratory song or composition for a distinct group as in the term 'national anthem'. For most people, this word refers to the term national anthem but the use of it is fairly recent.

It entered the Old English before the year 1000 and was usually spelled 'antefn'; an alteration of the Late Latin word 'antiphona'. The etymology of the word 'antiphona' reflects its meaning. It goes back to the Greek adjective 'antiphonos'(responsive) from anti-(opposite) plus –phone(voice). This word denoted a musical composition sung responsively, i.e. by one chorus in response to another.

That word changed in the Middle English and became antiphone borrowed from Middle French. Antiphone became in Modern English antiphon, which still denotes a composition sung responsively. An anthem, broadly speaking, was a choral composition with English words from the Bible or some other religious texts performed during protestant church services. However, despite its connection with music and religion, political pressures influenced the use of the anthem in the 17th century.

Because of political differences with the Roman Catholic Church, Henry VIII founded the Church of England and separated it from Rome in 1534. They replaced Roman Catholicism's Latin texts and elaborate musical style with English texts and a simplified style. At that time, the principal musical form in the Roman Catholic Church rites was the motet.

A motet was the most important form of early polyphonic music, particularly during the Middle Ages and Renaissance. It can be defined as an unaccompanied choral composition based on sacred Latin texts. However, there have been some exceptions, such as motets with secular texts or with an occasional instrumental accompaniment.

The Church of England version of the motet was the anthem which showed clear differences from the motet, such as being more syllabic, homophonic and simplified in rhythm and phrasing. Political pressures and events continued to influence the anthem in the 17th and 18th century where anthems were composed for the coronation of kings in England such as James II in 1685 and George II in 1727.

By the 19th century, one of those political applications was attached to 'GOD SAVE THE KING/QUEEN' a patriotic hymn that is a song praising the nation. From that application rose the term national anthem which will be soon applied to a patriotic song of any other country as well. The term 'anthem' is now used more often to denote a song in which the words affirm a collective identity, usually expressing attachment to their nation, institution or cause. That song is officially adopted and played on formal occasions as a mark of loyalty to the nation.

Since the past three hundred years, when a country gets its independence, one of the first things established is a national anthem. These anthems retell the battles in which the countrymen succeeded against all odds to emerge as victorious and united as a nation. These national anthems always remind people how their nation came to be and how they should be proud of their identity.It has a purpose of instilling patriotism and nationalism in citizens' hearts.

The Burundian National Unity Anthem *'Ubumwe bw'Abarundi'* is a special song for formal occasions such as the February 5th of each year or, when hoisting the National Unity flag. Unity is the main topic in the anthem awakening Burundians to put their strength together and build up their country. It is meant to rouse a sense of patriotism and reconciliation among the citizens especially put an end on their social differences.

CHAPTER THREE. METHODOLOGY

3.0. Introduction

This chapter will be dealing with the methodology applied to do this research. It will be divided into two main headings:

-data collection procedures

-data analysis procedures

Under the first heading, the study will focus on how the data has been collected, which approach has been used in collecting the data.The second part gives a brief overview on how the data is going to be analyzed in this study.

3.1. Data Collection Procedures

The choice of data collection is very important in conducting a research, the reason why the researcher takes time to see which method fits with the research. For our concern, the object of this study is a pragmatic analysis of some words used in the National Unity Anthem.

This anthem will be presented in the form of a lyric text. When a person is doing a study on an hymn, he can take the data either from written texts or from tape recordings. We chose the written texts, to analyze this song in the form of a text, which have been found in the books related to the Burundian Unity Anthem or on internet. This research does not entail inquiry since this text is one and does not change from a region to another as it is transcribed in the National House and the Burundian Armed Forces Music based at Ngagara Military Camp.

National Unity Anthem

Ubumwe bw'Abarundi

Ubumwe bw' Abarundi

Muheto w' abasokuru

Wadusubije intahe

Soko ridakama

Uburaro n'uburamuko

Bw'abato n'abakuze

Uri inkinzo y'Uburundi

Uri inking y'iterambere

Murikira intwari

Intwaro rusangi idusange.

Chorus .Ubumwe bw'Abarundi

Kiyago twayaze

Tuzogushingira intahe y'umugumya

Twisunze amasezerano twiyemeje

Amahoro n'amahonda

Bihore iwacu I Burundi

Ubuzima nikatihabwa ntitubuhahaze

Urwanko ntirwubaka

Turwanye amacakubiri

Dutuze n'abagateranya

Tuzokwubahiriza zina muntu

Dusenyere kumugozi umwe

Dusangire ikivi n'ikigega.

Tunga ridakama

Ridashumbushwa

Tuzokugendera, tugusasagaze

Tuzoguteramira

Zina Murundi wese

Atunge atunganirwe

Turamurire Uburundi

Mw'iteka n'itekane.

3.1.1. Words Selected to be Analysed

The following words have been selected among others for several reasons. Firstly, they have a strong connection to the Burundian culture, secondly to the history. These words evoke and eulogize the history, the tradition and the struggles of the forefathers. They can be misunderstood when not connected to the different factors which influenced their choice to be used in the anthem and serve their purpose of transmitting the intended message.

1. Ubumwe (Unity)

2. Umuheto w' abasokuru(Bow of our forefathers)

3. Soko(Source)

4. ***Inkinzo***(Shield)

5. ***Inkingi*** (Pillar)

6. ***Intahe y' umugumya***(scepter of wisdom)

7. ***Amahonda*** (Sorghum)

8. ***Dusenyere kumugozi umwe*** (In solidarity shall we work)

9. ***Ikivi n'ikigega***(Duty and harvest)

10. ***Tunga ridakama***(Wealth that never tarries)

3.1.2. Translation of a Text

The translation of this anthem in English is needed to facilitate its understanding by Kirundi non speakers. However, translation is a very hard task especially when dealing with two languages, which are from different origins and cultures.

Indeed, it is difficult to make a literal translation, even impossible because there are some words in Kirundi with no equivalent in English or vice versa. The translator will try to find another expression which can have the same meaning or quite the same.

Alan Duff (1981-11) suggests that the translator should help his reader understand source language terms even if no satisfactory equivalent exists in the target language by embedding an explanation of the source language expression.

The translation of the text will not be word-for-word, which can make the task a bit confusing. We can take the example of '***intahe y'umugumya***'; this word is untranslatable into English. ***Intahe*** and ***umugumya*** are unknown in English. *Intahe* is the stick used by wise men (***Abashingantahe***) while settling disputes among people. They strike it on the ground as a sign of stirring up the ancestor's wisdom.

CHAPTER FOUR. PRESENTATION, ANALYSIS OF THE DATA AND FINDINGS

4.0. Introduction

This chapter constitutes the core of the study. It is dealing with the pragmatic analysis itself. It will present the data and explain it, make the pragmatic analysis of the selected words. The text will be studied through the illocutionary force and the different speech acts present in it.

4.1. Presentation of the Data

In this section, we will try to present the subject of our study, which is the Burundian national unity anthem '***Ubumwe bw'Abarundi***'. The anthem will be analyzed as a text. In order to have a view of the anthem, an analysis is done of the whole text. It will help the reader to understand the main idea which is presented through this text.

4.1.1. Main Ideas in the National Unity Anthem

The Burundian National Unity Anthem '***Ubumwe bw'Abarundi***' is generally presented in the form of a poem. While reading this anthem, it is possible to realize that this text is subdivided in different parts presenting different ideas. The text has 31 lines and 4 parts, which can be called stanzas. The stanzas are expressing an idea but all focusing on the main topic 'national unity'.

We can classify the stanzas as follow: the first stanza begins from the first line to the tenth:

1.Ubumwe bw'Abarundi	*Burundians' unity*
2.Muheto w'abasokuru	*The bow of our forefathers*
3.Wadusubije intahe	*You brought sovereignty back to us*
4.Soko ridakama	*The spring that never dries up*
5.Uburaro n'uburamuko	*Shelter and survival*

6.Bw'abato n'abakuze	***For the youth and the elders***
7.Uri inkinzo y'Uburundi	***You are a shield for Burundi***
8.Uri inking y'iterambere	***You are a pillar for the development***
9.Murikira intwari	***Enlighten the heroes***
10.Intwaro rusangi idusange.	***For democracy to occur.***

This stanza introduced the main subject, 'unity' on the first line and continues in praise all along the other lines. It reveals how unity is very important for Burundians. This can be seen through the comparison of unity to some tools very important in the traditional Burundian society. Those words are ***umuheto*** (bow), i***soko*** (source), ***intahe*** (sovereignty***), uburaro*** (home), ***inkinzo*** (shield***), inkingi*** (pillar). Some of these words were traditional weapons which were very valuable in the history of Burundi.

In fact the use of those words highlights the importance given to unity. Burundians are giving praise to unity, aware of its importance and showing how they appreciate to have it. Praise to unity is the main idea in this stanza and its value.

The second stanza is the chorus (from 11 to 16):

11.Ubumwe bw'Abarundi	***Burundians' unity***
12.Kiyago twayaze	***the talk we shared***
13.Tuzogushingira intahey'umugumya	***we shall testify your bravery***
14.Twisunze amasezerano, twiyemereje	***In respect of our own Unity Charter***
15.Amahoro n'amahonda	***For peace and prosperity***
16.Bihore iwacu I Burundi.	***To stay in our home Burundi forever.***

The chorus starts with the main topic Burundians' determination to safeguard their unity and keep it .The singers remember their agreement, i.e the Unity Charter made to be united and protect unity. The end of this chorus presents Burundians' wish to see prosperity and peace prevailing in Burundi.

The third stanza is found from the 17th to the 23rd line:

17.Ubuzima ni katihabwa ntitubuhahaze	***Life is very important ,let us not abuse it***
18.Urwanko ntirwubaka	***Hatred never constructs***
19.Turwanye amacakubiri	***Let us combat division***
20.Dutuze n'abagateranya	***Let us banish those who divide us***
21.Tuzokwubahiriza zinamuntu	***We shall respect every human being***
22.Dusenyere kumugozi umwe	***In solidarity we shall work***
23.Dusangire ikivi n'ikigega .	***Duty and harvest we shall share.***

The main idea in this stanza highlights the respect owed to every human being's life. Burundians recognize that life is precious, and must not be mishandled. It is not possible to achieve and keep their unity while divisions are still there. Intolerance, revenge and all kinds of hatred should be banished with those who bring them. They are ready to fight any kind of discrimination or division. Work is considered as the way leading to development, in unity people will work together and will share the harvest without egoism.

24. Tunga ridakama	***Inexhaustible wealth***
25. Ridashumbushwa	***Nor be redeemed***
26. Tuzokugendera ,tugusasagaze	***We shall behave accordingly and praise you***
27. Tuzoguteramira	***We shall guard you***
28. Zina Murundi wese	***So that every Burundian***

29. Atunge atunganirwe	*In peace be prosperous*
30. Turamurire Uburundi	*So that we bestow upon Burundi*
31. Mw'iteka n'itekane	*Dignity and peace of mind.*

Aware of their divine wealth fragility, Burundians promise in the fourth stanza, to bear it in their hearts to protect it .They will be led by unity, which is the beginning of any successful national development. This stanza shows how Burundians are proud of it, to share it with others, protect it, the source of their welfare.

Even though these four stanzas have different ideas developed, the main topic introduced is national unity. This anthem is a call to all Burundians and awakes their national consciousness to work and fight for their unity. It is a way of making their agreement lasts for generations and teaches them.

4.1.2. Context

Participants

Like in any other conversation between two or more persons, we distinguish two or more persons: the one who is speaking and the one whom the message is addressed to. In this anthem, we have the addresser and the addressee, both sharing something in common, they are Burundians. Unity is coming in some cases as the addressee.

The first line is introducing the topic '***Ubumwe bw'Abarundi'***, which reveals the identity of the participants. Unity is considered in many parts as the addressee. For example the second and third lines are referring to unity; it gave them back their independence. It can also be seen in other lines such as:

E.g. ***Soko ridakama*** = Inexhaustible spring of water (the singer is referring to unity which is the source of everything)

Kiyago twayaze = Dialogue we shared (this dialogue is referring to the Unity Charter).

These two sentences are examples which show how unity is the addressee; the singers are giving a message which is mainly addressed to unity. Unity is not a person, but seen the way it is used like having human properties, it is personified. It is another way to refer to Burundians themselves.

The addresser is revealed through the use of ***tu,du***,and ***iwacu*** (we, our).The first line reveals the addresser ,i.e. Burundians and the addressee referred to unity. The use of the second person referring to Burundians, together reconciled and decided to work together like in:

Tuzokwubahiriza = We will respect you (together Burundians are willing to respect one another).

Dutuze n'abagateranya = We will banish those who divide us

Bihore iwacu I Burundi = To stay in our home Burundi.

We and *our* are mostly used in the anthem referring to the singers, that is Burundians united but were enemies before they got unity. Now they are willing and ready to work together without division. Now they are conscious that they are brothers not enemies. Participants in this anthem are Burundians considered as the addresser and addressee even though the last is concealed by unity.

2. Place

Place is an important element in a context, it helps to get the understanding of some words in the conversation. Place will help in understanding some features connected to a given area, community even country because it differs from one place to another.

This anthem is sung in Burundi by Burundians. This is revealed by the use of the mother tongue of Burundians, Kirundi. It is only used in Burundi and is the language shared by all Burundians. This anthem is equally performed on special

events like every fifth of February of each year or when hoisting the flag of unity.

4.2. Data Analysis

4.2.1. Data Analysis according to Socio-cultural References through Selected Words

Burundian oral literature is rich and can present some difficulties when it comes to the understanding of the message given through it via wedding songs , lullabies and many more other forms. In fact, this section aims at analyzing some words used in the National Unity Anthem and how their meaning is provided according to different factors, and classified on the basis of their cultural references, what they represent apart from the literal meaning.

1. Traditional Weapons

a. ***Muheto w' Abasokuru*** (Bow of our forefathers)

Muheto w'Abasokuru translated as the bow of our forefathers is very symbolic in the Burundian culture. The bow was known as a weapon used to fight or defend themselves against the enemy before the coming of the modern ones. Burundians conquered territories and protected their land with it. A bow was a long curved piece of wood with a tight string joining both ends. It was used with arrows. The arrows were poisoned at the end of them and could kill a person stroke by it.

This was a traditional powerful weapon. In this anthem, the use of a bow without arrows refers to the whole weapon, i.e. bow and arrows. A bow serves for offensive purposes, i.e. to attack the enemy and to protect themselves against the enemy.

Apart from that, a bow had another symbolic use in the traditional Burundi. It was used in a family where they had a new born especially if the baby is a boy. The father gave a bow to his son in his left hand, made by himself and told him '*Uri intwari, uzoba umurinda mu rugamba* ' which means you are a hero, you will be courageous in wars. This bow was put on the doorway to show to

visitors that a baby boy was born in that family. It was a great honour to have a boy in a Burundian family. He was considered as the one to ensure the continuation of the family, the family strength, able to protect the whole family.

The first male born in a family was called *umuheto.* It was a horrible insult to say to another person *'urakavuna umuheto'* literally meaning may you break your bow, i.e. may your first son die. Through these different uses of bow, it carries different connotations: it stands for power, strength and courage.

Abasokuru 'forefathers' were respected in the traditional Burundi even now. They were venerated for the great works done to extend their territory and protect it. It was equally believed that the ancestors watched out for the families and had the ability to curse or bless according to one's deeds. They were thought to detain the ability to help the living family in case of need of help. The use of *'umuheto w' abasokuru'* revealed their pride of descending from ancestors worth praising. They were conscious of their origins and show their will to perenise their values given by their forefathers and would be handed from generation to generation. Unity was compared to the bow of forefathers because it stood for the weapon to help them when attacked or to keep their land inherited from their fathers.

b. Inkinzo (shield)

I*nkinzo* is a shield a traditional defensive weapon, that Burundians used .It derives from the verb g*ukinga* which means to protect or prevent. A traditional warrior had a bow, a spear for offensive purpose and a shield to defend and protect himself against the enemy's arrows or spear. The shield is the most wide spread weapon protecting a warrior from his enemy's blows and could only be used to deflect thrown spears or arrows. Almost all shields were used defensively because it has some form of grip on the inside designed to leave the hand free to hold an offensive weapon. It is reflecting the fact that it was designed for long term use and to save the owner's life.

when forefathers defended heroically the borders of the country against different aggressors .This word could have been used in this anthem for the honorific deeds of the united great warriors. It symbolizes heroism, celebrating forefathers' strength and courage to defend their country. In fact, unity represents that important tool to preserve Burundi as a nation.

2. Collective Work and Wealth

a. Dusenyere kumugozi umwe(unity,solidarity)

This sentence literally means we will fetch and tie the fire wood with a single rope. In Burundi, firewood was used for many purposes. It was the only way Burundians could get only using firewood. They collected it from the bush, dry branches found on the ground. This task was a responsibility for women and children but girls mostly. They went out in the forests, swamps, bushes where they could find it.

Umugozi which can be transcribed as rope was equally a tool that was used in the traditional daily life. After collecting the fire wood, they had ropes to tie them together. This rope was used to facilitate its transportation. *Umugozi* was also used in lullabies when a mother was nursing a child referring to the baby: *'hora kagozi ko mu nda'* which literally means weep not womb's rope. This symbolized maternity in Burundi which was a divine gift and an honour to have children. It was an attribution given to fertile women.

In the traditional Burundi, firewood was a daily necessity for the family. It was used to entertain fire for cooking, lighting the house at night, warming the cows at night or in the morning... It was equally around that fire that family members gathered and sat throughout the evening for oral tradition where parents transmitted to their children cultural values through myths, proverbs, poems such *as amazina* or other forms of literature.

This fact of collecting fire wood was brought up in this anthem, to highlight the need of cooperation and calling every Burundian to work close to one another in the realization of their country's policies to achieve their goals mainly developing the country. Gathering fire wood can be understood as working

together without any form of divisions, discrimination tied together with one rope. This represents unity for all Burundians through cohabitation, cooperation and collective work for a good and common destiny bringing them together.

This comes to remind the story of the old man asking his sons to be united giving them the example of breaking fire wood tied together. It is easy to break them separately but quite impossible when they are tied together. Burundians are aware of that, if united they will be able to achieve any goals they will set and unbreakable. They show their determination to cooperate tied together with the rope of oneness for a common vision: the welfare of their motherland.

b.Dusangire ikivi n'ikigega(joint efforts in production and development)

Dusangire ikivi n'ikigega can be translated as we shall share the work and the harvest. Burundians referred *ikivi* to work and *ikigega* to harvest. In the traditional Burundi, the majority of the population was farmers and lived of their harvest. Fields and cows were a sign of wealth. It was the main responsibility for the whole family from morning to evening to take care of their lands and cows.

There was a system called *ikibiri*, i.e. when someone was in need of workers, he would invite them to his fields and seek their help to cultivate it. Those invited could not refuse because they were helping one another. They were not paid in terms of money or given something but rather they were sharing food and the local beer.

During the time of harvest, Burundians kept their harvest in loft which was used to store it and wait for the next harvest. This was not a hindrance to them to share it with their neighbours. For example, they would never go to visit others empty handed but rather with some of their harvest.

In this anthem, *ikivi* is representing not the soil but the work. Burundians are supposed to work together without any distinction of any kind. *Ikigega* is used to emphasize on the harvest which can be considered as the national economy. If it was well done, the harvest would be good and the country developed. This is a call to Burundians to work collectively for a great future. They show their

willingness to banish individual work which could be the beginning of egoism leading to divisions, nepotism. They are ready to share the harvest, fruit of their collective labour.

*c.**Tunga*** (wealth)

Itunga derives from the verb *gutunga* which means to possess, to own or to have. In Burundi, the wealth of a person was valued on how many cows or how many lands they had. But there are other things which could constitute one's wealth. Burundians distinguished perishable and non-perishable wealth based on their importance.

In this anthem, it was mentioned *'tunga ridakama'* which means everlasting wealth on one hand, *'ridashumbushwa'* meaning that cannot be compensated. The comparison of unity to eternal and non-exchangeable wealth reveals the attitude of Burundians towards it. They are proud of it and are convinced of its grandeur and importance. In fact, unity is a divine wealth without any equal. Burundians have the responsibility to protect it because once ill-used, it is irreplaceable.

3. Water

a. Soko ridakama (source of water, spring or river that never tarries)

In Kirundi, *isoko* has different meanings depending on the way it is said, or stressed. *Isoko* can stand for market but it is not the one implied in this anthem. *Isoko* has two different meanings: the first is the origin of everything, life has its origin, and every person has an origin or background. The second is the stream of water where water comes from; it was generally a source of clean water or virgin water.

In Burundi, water occupies a very important place in Burundians' daily life but also it occupied an important place in spirituality. Burundians believed that God The Creator, after putting life in a mother's womb , God used newly fetched water to create children, otherwise ,the child would have some infirmities or be a monster without nose, eyes or ears. Water was believed to be an important tool during creation, thus having creative powers.

Isoko 'source' has another function: purification. This was done on the bereavement removal day, where the late family went early in the morning before others to the river to take shower with clean water for men and ladies at home.

It was called'*guca ku mazi'* which means to cross water or *kwisukako ibirohe* 'to pour oneself clean water on'. This is done to purify the late family from death.

Unity is pictured as the source *(isoko ridakama)* of everything; it is the origin of welfare in every country, development in general. Unity is portrayed as the perennial source, which could never dry out because of its importance. It is the source of every good act like peace, justice, wealth, and many more; in the absence of unity life is not possible. Burundians compare unity to the source of water, aware of its great role for their survival, accomplish many tasks. It is equally portrayed as a tool for regenerating the history, purifying Burundians from former divisions and mark the new beginning.

4. Wisdom and Social Life References

a. *Ubumwe bw'Abarundi* (Burundian Unity)

Ubumwe bw' Abarundi, which can be translated as the unity of Burundians, constitutes the main subject presented in this anthem. It has a paramount importance in Burundi since long time ago. This could be seen through their daily life and their culture. Unity between them was thought as the only way to build their country and live peacefully. It was equally something that helped them in their cohabitation.

Burundians are aware that they cannot survive without unity; no prosperity, peace or welfare is possible. Traditional Burundi was a nation where could be found several ethnic groups but this had never constituted a source of conflict. They were visiting one another to strengthen their relationship, tied together. But later the country has faced different killings based on ethnic divisions mostly which brought them to sit together and make an agreement to protect

unity. Burundians are determined to safeguard their unity through peaceful cohabitation.

The use of "*Abarundi*" refers to all the citizens regardless where they come from, their ethnic group or whatever can be a hindrance to their oneness. Burundians are evoked as one people, sharing the same country, their motherland .This can be interpreted as a way of awakening their patriotism, reminding them their sameness .United they will be able to stand as one and fight for their motherland.

b. *Amahonda* (sorghum)

Also called *amasaka*(sorghum), it is one of the plants found in Burundi even before the coming of White men. It was planted in December and harvested after seven months. The sorghum was used for two purposes: to make the local beer and to make the bread. It was equally used during the celebration of the coming year which was called *kuganura* or *kwakira isugi. Isugi* was something which has never been eaten or destroyed. Only the king was the only person allowed to eat a sorghum bread, reason why it was called a year of sorghum *'umwaka w'amasaka'*. After eating, the King would give to all the country the year of sorghum, giving the permission to plant it. It was considered as a symbol of power.

Amasaka was equally used to make a local beer called after it. It was drunk during different ceremonies of joy such as paying dowry, weddings ... or entertainment. Burundians were meeting and sharing this beer, which was helping to strengthen their relationship and creating new ones.

Moreover, it was believed that in the royal family, the heir would come into the world with seeds of sorghum in his hands. This was a sign to show who would succeed to the king. It was also a sign that the new born king brought blessings for their crops, people and everything in the country.

Amahonda was used with *amahoro* (peace) which was done purposefully. In poetry, it sounds well but it is very important in Burundian life. *Amahoro* was

used as a form of greeting and considered as a wish. In this anthem, it was used to show the wish of Burundians to live in a prosperous and peaceful country.

*c. Inkingi (*pillar)

Inkingi means in English a pillar. It is a column; it might be a firm and upright wooden post that supports the whole house. Something was called *inkingi* (pillar) when that thing is very important for the sake of other things. A person was equally said to be *inkingi* when he was sustaining or supporting others.

Unity is compared to that sustaining column *inking*i to development because it is the firm foundation for developing the country and everyone has the responsibility to protect it. Unity stands as the pillar, the sustaining power for development without which any initiative of developing is quite impossible.

d. Intahe y'umugumya(scepter of wisdom)

Intahe (scepter of wisdom) can be described as a stick the wise men *(abashingantahe)* used to give the floor to one another during their sessions, whipping the ground with it to put an emphasis on what they are saying. Afterwards, this word has been attributed to the final sentence when the wise men say this person is guilty and the other one not.

Abashingantahe (gushinga+intahe) were mature, chosen men for their wisdom, their sense to render justice in truth .They were equally able to solve conflicts in their surroundings in honesty and truth. This word plays an important role in Burundi. *Intahe* was a symbol of power, justice, perfection and also the national sovereignty. Wise men must be blameless persons in their community, and this constitutes an important tool for their capacity of rendering justice without favoritism. A new king was given a stick, considered as the first wise men in the country, as a symbol of power, and guidance in his new responsibilities.

Umugumya (erythricaabyssinica) comes *from kugumya* which means to hold firmly.It was a very useful tree in Burundi, sacred with medical virtues. This tree was planted by kings on the enthronization day and their death to mark those places . *Umugumya* was also called *umurinzi* from the verb *kurinda* which

means to protect or prevent from. It was also found near homes fences because it was thought to bear ancestors spirits to protect the family.

In this anthem, unity is praised as the one who gave back their sovereignty "*Wadusubije intahe*". Burundians had always been ruled over by kings, they were united but there had been equally a European domination. Together they fought against it and got back their sovereignty, dignity and honour. They were able to assure the management of their motherland, Burundi.

Tuzogushingira intahe y'umugumya which means we will testify for you. Through this anthem, Burundians show their willingness to be the spokespersons and witnesses of the importance of unity and make it known to the future generations. They will plead firmly for unity no matter what it might cost them.

Unity is very important in the life of Burundians as individuals and as a country as well. It has always been their priority in order to live in harmony and keep their country far from any form of fights. This is then the reason why unity was presented as the giver of sovereignty (*intahe y'umugumya*) very meaningful in the Burundian tradition.

4.2.2. Data Analysis according to Speech Acts Performed

1. Speech Acts Performed

Under this section, our goal is to identify speech acts performed through this anthem. An utterance is meant to perform a speech act or even more than one speech act. This analysis will be done by selecting examples taken from this anthem and analyzed to identify different speech acts performed in their context. This will be done according to the Austin's and Searle's speech acts classification.

a. Searle's Classification

-Commissives

Committing yourself to a future action is one of the functions of language, where the speaker's meaning ascribes to a certain commitment to some future action such as promises, threats, pledges, vows, contracts, guarantees and many other types of commitment. This anthem contains some examples of commissives such as:

1.Tuzogushingira intahe y'umugumya

We shall pitch everlasting sovereignty for you

2. Tuzokwubahiriza zina muntu

We shall respect every human being

3. Tuzokugendera,tugusasagaze

We shall behave accordingly and praise you

4. *Tuzoguteramira*

We shall guard you

5. *Dusenyere kumugozi umwe*

We shall work in solidarity

6. *Dusangire ikivi n'ikigega.*

We shall share work and harvest.

The above utterances are examples of commissives which in this case are mostly promises. The action performed is promise made by the singers i.e., Burundians to their unity, to protect it and treasure it. For example in the first utterance, Burundians show their determination to protect unity, promising to pitch everlasting sovereignty. The use of '*intahe y'umugumya*' reveals the importance given to unity that is why they promise to safeguard it.

The second utterance *'tuzokwubahiriza zina muntu'* is another promise. The respect of every human being is the main important tool to maintain unity. Burundians are aware of that and, promise to respect one another without any distinction. They recognize how life is precious and the principal right for every human being.

The third utterance *'tuzokugendera, tugusasagaze'* is also a commissive. Proud of their achievement, Burundians promise to bear unity in their hearts. They show their willingness to be guided by unity, to spread it all over the world and make it known to the future generations and everywhere.

The fourth utterance *'tuzoguteramira'* shows a commitment to protect unity. Burundians promise to stay awake and fight against anything that can be a hinder to unity. In Burundi, they used to stay awake at night and protect their families or their wealth, unity is precious why their commitment to stay awake for it.

For the fifth *'dusenyere kumugozi umwe'* and sixth utterances *'dusangire ikivi n'ikigega'*, the commitment is to work together, close to one another, avoiding any form of divisions among citizens. Burundians agreed to share everything after their collective work; they will share even the harvest. The examples above are commissives where the speaker commits himself to do something.

- Expressives

In the course of a communicative interaction, there are speech acts devoted to expressing psychological state of the speaker and his feelings or attitudes. Paradigm cases would include thanking, praising, apologizing, criticizing, congratulating...In this anthem, we find many utterances expressing the Burundians attitude towards unity and, our concern is mostly on praising.

The first stanza in this anthem (from 1 to 10) is a good example illustrating expressives. The singer is praising the unity of Burundi making metaphors comparing it to important traditional weapons *(umuheto, inkinzo)*, things (*inkingi, isoko*); those words are carrying a great meaning in Burundian society. For example, unity is compared to *umuheto w'abasokuru* (bow of our

forefathers), which is a traditional weapon used by forefathers to conquer territories, to enlarge the territory and protect it against invaders. This shows the great importance given to unity; it embodies the country strength and protection.

The fourth and fifth lines compare unity to a source of life that never tarries *(soko ridakama)*, and life and survival (*uburaro n'uburamuko*).A source is considered as the origin of everything. Unity is the beginning for any development and welfare; it constitutes the background of Burundians, their ascendance, their life and survival. This shows how Burundians are happy and proud to be united.

- Directives

Directives are speech acts that request the addressee to do something. They can be considered as attempts by the speaker to get the addressee to perform an action. Examples of directives are wishing, requesting, begging, pleading, ordering and commanding.

In this anthem, we can find some examples of directives such as:

1. Turwanye amacakubiri

Let us combat division

1. *Dutuze n'abagateranya*

Let us banish those who divide us

In these examples, the singers are calling other Burundians to fight any form of division. He is equally asking them to banish all those who are enemies of unity and all evil doers. These utterances can be considered as advices where the hearers are called to do something, that is to be united, put their strength together and, united they will be able to fight their enemies.

b. Austin's Illocutionary Forces

Here, our focus is to show illocutionary forces bound to the speech acts discussed above contained in the Burundian national unity anthem '*Ubumwe bw'Abarundi* 'using Austin's theory of illocutionary acts. Our task is to identify the illocutionary forces and try to show what is implied by those utterances. It is meant to show the speaker's intention in producing one or two utterances, characterized by a particular illocutionary force; for example wishing, appreciating, advising, requesting, warning, supporting , approving, welcoming....

-Wishing

Wishing is one of the illocutionary forces, we can find in an utterance. To wish is to feel or express a strong desire or hope for something of great value to happen in one's life .We can find some examples of peoples making wishes in the anthem, such as the utterances below:

Kirundi

1. ***Amahoro n'amahonda***
   For peace and prosperity
2. ***Bihore iwacu I Burundi***
   To stay in our home Burundi forever.

In the above utterances, we have an example where the singers made a wish for their country Burundi, to be peaceful and developed. The above utterances have been made to express a desire for his country, home to have peace and prosperity all the days, source of welfare for everyone.

- Appreciating

Generally, people show appreciation or approval when they are satisfied with someone's actions. Appreciation applies when someone has a highly favorable opinion of something or someone. When you appreciate an action someone has done, you show gratefulness by praising him which is very common in

Burundian society. For this case, the singer appreciates unity in the country and its importance.

Singers are praising unity through comparing it to important tools such as *inking y'iterambere* (pillar for development) and traditional weapons as *muheto w'abasokuru* (bow of our forefathers), *inkinzo* (shield) used in Burundi. Unity is compared to the bow of their forefathers, which was a weapon used by Burundians to defend themselves but also, to protect their territory. They are thankful to unity which brought back their sovereignty.

The use *of umuheto* reminds the audience, the historical deeds achieved because they were united. *Inkinzo* derives from the verb *gukinga*'(to prevent or protect) ,unity is compared to a shield for Burundi, it is a protective weapon against the enemy. The singers' intention is to show their appreciation towards unity in the country, Burundi.

- Advising

In some contexts, the singers are giving advices through the use of expressives and directives. An advice is an opinion that a person can give to another one about the best thing or action to do in a particular situation, to tell people an information or opinion worth following. This can be seen in the following sentences:

-Dusenyere kumugozi umwe

We shall work in solidarity

-Dusangire ikivi n'ikigega

We shall share work and harvest.

The speaker is advising the hearers i.e, Burundians to work collectively and share the harvest, the only way to achieve development. The singer is advising the listeners to avoid egoism by individual work and harvest profiting to one group of people. These advices are given to Burundians in order to achieve development through a collective labour and harvest sharing.

- Requesting

Generally a person makes a request, when he wants another person to do something for him. In many cases, a request is made through an imperative utterance but it does not mean that other grammatical forms are excluded, because they can equally be used.

E.g. ***Murikira intwari***

Enlighten the brave

The singer requests unity to enlighten the brave, the patriots so that they can see their way. The verb '*kumurikira*' is used in the subjunctive form, to show the singer's request to unity to guide them. It is difficult even impossible to see things in darkness. The singer is asking unity to be the light and help Burundians to be able to make good choices. It is a necessity to be united, without it there is darkness, reason why there is a request to be led by unity.

- Warning

A warning is an utterance or an action that tells someone about possible danger or trouble, an alert to the public of an imminent hazard. A warning is made especially to let a person be aware of things providing evidence of impending danger or trouble. In this anthem, we can find some utterances serving as warnings:

e.g. Ubuzima ni katihabwa,ntitubuhahaze

Life is very important, let us not abuse i*t*

Urwanko ntirwubaka.

Hatred never constructs

These utterances have the force of a warning, the hearers are warned about how hatred in all its forms (intolerance, revenge, wickedness) never builds a community or a country, but is the source of social disorder, war and instability.

The singers are also warning the hearer to respect life, because it is precious. When life is harmed, it is not possible to get it back.

These two utterances can be considered as warnings stated by the singers, to indicate the possible dangers of the non-respect of others' lives and hatred. The speaker is intending to warn the hearer about some danger ahead and expect him to undertake an action accordingly.

4.3. Findings

This section aims at showing how the research questions have been answered to through the provided answers in the previous parts of this work. The research questions were formulated as follows:

1. What are the socio-cultural references expressed through some selected words in the Burundian National Unity Anthem?

2. How does the National Unity Anthem make use of speech acts?

4.3.1. The Influence of Socio-cultural Context in the Understanding of Some Words Used and their Message

The National Unity Anthem contains many symbols to put an emphasis on the meaning of different words. This appears in this fact of using different figures of speech such as personification and metaphor. For example, unity has been compared to *'umuheto w'abasokuru '*(the bow of forefathers). The bow of forefathers is very meaningful for Burundians and carries a meaning for what it represents in the Burundian tradition. This weapon was used by the forefathers. In the Burundian religion, it is believed that a person never dies except his body. That is the reason why elders are venerated because they are thought to be able of protecting their families.

We can find also the unity being compared to '*inkinzo*', which is also a traditional weapon, to portray the defensive qualities of unity. *Umuheto* (bow) and *inkinzo* (shield) are both weapons and have specific meanings, very useful in the Burundian daily life.

Referring to bow and shield, they can be analyzed in the sense that it is a way of portraying the different qualities of unity, which is offensive and defensive. Offensive because Burundians were able to conquer new territories or protect their motherland with the bow, this was a weapon. The use of this symbol, that is comparing unity to the bow of forefathers, is linked to the traditional beliefs which are shared by Burundians. On the other hand, unity has a defensive trait because it is pictured as that traditional strength, union to protect the country against enemies. Here it recalls the traditional weapons involving the Burundian tradition, to be able to understand all the symbols which have been used in this anthem.

Another example *is amahonda* (sorghum), which is a traditional plant very important in the Burundian society. Its use is very symbolical but it depends on which society from where the word is used. This plant was used for different purposes: selected to celebrate the national festival savings.

Those different words used, are symbolizing different features which can be meaningful to a given society and culture. These examples given above, show the influence of the tradition, the society where the action takes place and their culture. It is hard to understand their meanings, if not related to the different features of their context.

4.3.2. Conveyed Message through Different Speech Acts and their Illocutionary Forces

It was noticed that through this anthem, different speech acts and illocutionary forces have been used to fulfill several purposes. We found speech acts such as commissives, directives and expressives on one hand, and illocutionary forces among which we can say wishing, appreciating, advising, requesting and warning on the other hand.

In this anthem, the lines 13, 21, 26 and 27 highlight the wish of Burundians to preserve and protect their unity. The future simple tense is used to show the commitment to a future action, the promise to watch over unity, fight together against any attempt to the national harmony. Burundians commit themselves to future actions such as protecting, spreading it to the coming generations.

The first lines (1-10) show the singers' feelings towards unity. The singers, i.e. Burundians are expressing their gratitude through praising it. This was done through several comparisons such as traditional weapons very important in Burundi .They showed their appreciation and approval, unity which is very important for it stands as the bow of forefathers for its defensive traits and as shield for offensive ones.

Unity was compared to the source of life (*isoko ridakama)*. All the examples above express their feelings towards unity that is pride and happiness.

We found also examples where singers are requesting others to take an action. This can be seen in this *'turwanye amacakubiri'* which is a call to all Burundians to fight against any form of divisions, anything that could constitute a hindrance to the national unity.

These sentences *'Ubuzima ni katihabwa, ntitubuhahaze'* and *'Urwanko ntirwubaka'* can be taken as warnings. Warnings because Burundians should be aware of the value of everyone's life, it should be protected, handled with care. Hatred does not construct, Burundians should avoid it in their society ,cause of the several civil wars .The message conveyed in these lines, is a kind of warning about the divisions between brothers in the country they should protect.

CHAPTER 5. GENERAL CONCLUSION AND RECOMMENDATIONS

All along the previous chapters, the topic was 'A Pragmatic Analysis of some words used in the Burundian national unity anthem *Ubumwe bw' Abarundi'*. My goal was to put a focus on the message conveyed in this anthem, but hindered by speech techniques such as the use of symbols constituting problems to understand the message delivered in this anthem.

This anthem plays a great role in the life of the country after long periods of instability. The words used are well chosen to carry an important message. This analysis has been done via pragmatics, focusing on different speech acts used in this anthem. The illocutionary forces highlighted the feelings, attitudes or actions to be performed either by the singers or the audience or listeners.

All these tools in communication help to show the importance attributed to unity in Burundi through its socio-cultural, religious, political and traditional role. To achieve my goal successfully, this analysis was done in different steps, divided in four chapters all of them with a specific aim.

The first chapter is the General Introduction, which introduces the topic and shows the aim and objective of the study, my motivation. It goes on with giving the background of the problem, the scope of the study, limitations and significance. It equally shows the main research questions the analysis will try to give answers.

In the second chapter, we dealt with the review of related literature. This chapter helped to give definitions of the different key words which would be used. We put emphasis on theories related to pragmatics and its different fields. We tried to bring some studies carried by linguists, their theories on the subject.

The third chapter studied which methodology to be used in collecting and analyzing the data needed for this analysis. We did it through different steps; the first step to collect the data using works related to the National Unity Anthem and also to the Burundian culture. Secondly, it was to show the different steps to analyze the data.

Thirdly, I showed the difficulties encountered while collecting the data such as translation of the documents in Kirundi.

The fourth chapter could be considered as the heart of the study. It started by giving a historical background of the national unity because it was a process. It made a presentation of the data, the reading of the National Unity Anthem facilitating its understanding as a text. It discussed also on the context where it is performed involving participants and place.

In addition, the fourth chapter made an analysis on the basis of the speech acts used in the anthem to give out a message and illocutionary forces that are found behind the uttered sentences. We noticed that the words were not randomly uttered but it was done for a specific purpose and were meant to perform a given action such as advising, warning and so on. I tried to make a pragmatic analysis of some words that have been used throughout this anthem revealing the socio-cultural, religious features that influenced their use.

Recommendations

This study focused on the pragmatic field in this anthem but we cannot say that it was exhaustive. We analysed some words not all that are found in this anthem, there are many that can constitute a whole study. Indeed, a number of studies can be carried out in this domain and other domains such as semantics, sociolinguistics, discourse analysis...as well. Another suggestion would be to give it its place in the education of the Burundian youth, in order to perenise our treasure i.e. unity, and fulfill our promise to make it known to the future generations and make it every Burundian's legacy. I would like to suggest the key stakeholders to take this work into consideration.

APPENDIX

The text

Ubumwe bw'Abarundi

Ubumwe bw' Abarundi

Muheto w'abasokuru

Wadusubije intahe
Soko ridakama
Uburaro n'uburamuko
Bw'abato n'abakuze
Uri inkinzo y'Uburundi
Uri inking y'iterambere
Murikira intwari
Intwaro rusangi idusange.

Chorus .Ubumwe bw'Abarundi

Kiyago twayaze

Tuzogushingira intahe y'umugumya

Twisunze amasezerano twiyemereje

Amahoro n'amahonda
Bihore iwacu I Burundi

Ubuzima ni katihabwa ntitubuhahaze

Urwanko ntirwubaka

Turwanye amacakubiri

Dutuze n'abagateranya

Tuzokwubahiriza zina muntu

Dusenyere kumugozi umwe

Dusangire ikivi n'ikigega.

Tunga ridakama

Ridashumbushwa

Tuzokugendera,tugusasagaze

Tuzoguteramira

Zina Murundi wese

Atunge atunganirwe

Turamurire Uburundi

Mw'iteka n'itekane.

Translation of the anthem

Burundian Unity Anthem

Burundians Unity

The bow of our forefathers

You brought our sovereignty back to us

The spring that never dries up

Life and survival

For the youth and the elders

You are a shield for Burundi

You are a pillar for the development

Enlighten the brave

For democracy to occur.

Chorus: Burundians unity

Thee, the talk we shared

For thee, we shall pitch everlasting sovereignty

In respect of our own agreement

For peace and prosperity

To stay in our home Burundi forever.

Life is not a commodity, let us not mishandle it

Hatred never constructs

Let us combat division

Let us banish those who put us at loggerheads

We shall respect every human being

In solidarity shall we work

Duty and harvest shall we share.

Oh, wealth that never dries up

Nor be redeemed

In pride we shall walk and spread you

We shall guard thee

So that every Burundian

In peace be prosperous

So that we bestow upon Burundi

Dignity and peace of mind.

Translated by the English Language Center

BIBLIOGRAPHY

1. Published works

Austin, J.L. 1962. *How to do Things with Words*: Oxford: Basil Blackwell

Brown, J.C. et Yule, G. 1983. *Discourse Analysis*: Cambridge: Cambridge University Press

Duff, A. 1981. *The Child Language*: Oxford: Pergamum Press

Geoffrey, N. Leech 1983. *Principles of Pragmatics*: Longman Group Limited

Grice, H.P. 1975."*Logic and Conversation" in P. COLE&MORGAN, J. Syntax and Semantics.* Vol.3. Speech acts: New-York: Academic Press

James, R. Harford and Brendan Heasley. 1983. *Semantics: a course book:* Cambridge University Press

Leech (1983) G.N. *Pragmatics.* Cambridge: Cambridge University Press.

Levinson, S., C. 1983. P*ragmatics*: London: Longman

Lyons, J.1977. *Semantics.*2vils Cambridge: Cambridge University Press

Morris, Charles W. 1938. *Foundations of the Theory of Signs.* Chicago: The University of Chicago Press.

Ntahokaja, J.B.2000. *Imico n'Imigenzo y'Ikirundi*

Richards, J., R.1965. *Longman Dictionary of Applied Linguistics.* London: Longman

Sapir E. 1921. *Language: An Introduction to the Study of Speech.* New York: Harcourt, Brace, 1921; Bartleby.com, 2000.

Searle 1969, *Speech Acts, An Essay in Philosophy of Language.* Cambridge University Press Roger T. Bell, Sociolinguistics (1983) Linguistics2

Searle, J., R. 1965. *"Indirect Speech Acts"* in P. Cole and J. L. Morgan (Eds). *Syntax and Semantics* Vol3: Speech acts. 82. New York: academic press

Wardhaugh, R. (1985). *How Conversation Works*. Oxford: Basil Blackwell

Wardhaugh, R, (1977*) Introduction to Linguistics*, University of Toronto.

2. Unpublished works

Mubi, E. 2000. *Pragmatic Analysis of Speeches Delivered During the Ceremony of Investing anUmushingantahe (a Wiseman)* B.A. Dissertation, University of Burundi

Mpitabavuma, V. *The Role of Symbols in the Burundian Unity Anthem "Ubumwe bw' Abarundi"* B.A. Dissertation, University of Burundi

Hakizimana, G. *A Pragmatic Analysis of Some Kirundi Political Songs* B.A. Dissertation,University of Burundi

3. References

Crystal, D. 1987: *-Dictionary of Linguistics and Phonetics 2nd Edition*, Oxford: New-York: Basil: Blackwell/ London: A.Deutsh

-The Cambridge Encyclopedia of Language; Cambridge: Cambridge University Press