A RELEVANCE-THEORETIC APPROACH TO THE STUDY OF FIGURATIVE LANGUAGE IN SELECTED HOMILIES IN NEO-PENTECOSTAL CHURCHES IN KAGIO, KIRINYAGA COUNTY OF CENTRAL KENYA

BY

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DEDICATION

This work is dedicated to my husband, Geoffrey, and children, Alex and Samuel.

You were there for me morally, spiritually and financially, thus, I pray that God bless you richly.

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May God bless you all.

ABSTRACT

This study focused on illustrating how the interpretation of figures of speech is attained in selected homilies from three sermons in Neo-Pentecostal churches in Kagio,in Kirinyaga County. In the study, I sort to clarify how the congregation got to understand the meaning of the figures of speech used by the homilist. To this effect, a Relevance-Theoretic approach was employed to account for the speaker's intended meaning. By way of purposive sampling, three sermons were selected. The themes and specific figures of speech were identified and classified. The figures of speech examined included: metaphors, proverbs, idioms, hyperbole, and simile, all contained in spiritual sermons regarding *Gifts from the Holy Spirit, Hope and Restoration,* and *Faith and prayer*. Using the primary and secondary data, the study established that context played a vital role in the interpretation of figures of speech. Likewise, the ad hoc concepts of broadening and narrowing were instrumental in the processing of the meaning of the figures of speech in the homilies.

DEFINITION OF TERMS

For the purposes of this study, the following terms will be defined as follows:

Believer – Someone who ascribes to a certain faith.

Cognitive Implication – thoughts that are activated in certain situations

Cognitive Principle of Relevance – a principle that states that human cognition tends to be geared to the maximization of relevance.

Communicative Principle of Relevance – a principle that states that every ostensive stimulus conveys a presumption of its optimal relevance.

Context – a set of mentally represented assumptions used in interpreting a given item of information

Contextual Implication – a conclusion deducible from input and context together.

Explicature – an ostensive communicated assumption

Implicature – intended contextual assumptions

Homily – a religious topic delivered by religious leaders to explain the literal and spiritual meaning of the sacred text.

Inference – evidence provided by a speaker that he intended to communicate

Interpretation – the intended combination of explicit and implicit content and context.

Input – anything that activates thoughts. It could be external stimuli like sights, sounds, utterances or actions; or internal representations such as thoughts, memories or conclusions of inference.

Ostensive Stimulus – an overt act by the communicator designed to attract the attention of the audience and focus it on the communicator's meaning.

Overt – obvious

Stimulus – an item that attracts the attention of an individual.

Relevance – potential property of inputs to cognitive processes.

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CHAPTER ONE: INTRODUCTION

This chapter outlines the general background to the study, statement of the problem, and the research objectives. The chapter also discusses the hypothesis, rationale, scope, and limitations, as well as the theoretical framework, literature review and research methodology.

1.1 Background to the Study

The study aimed to describe and analyze the figurative language used in homilies in Neo-Pentecostal churches in Kagio region of Kirinyaga County in Central Kenya. The region is on the slopes of Mt Kenya. The main language which is spoken by the natives of Kagio region is *Gikuyu* language. English and Kiswahili languages are also widely spoken due to interaction with the outside world and people from other communities who have moved in for various reasons such as education, religion, and politics as well social and economic factors. Majority of the residents in Kagio are Christians as evidenced by a large number of churches in the region. The churches include those introduced by missionaries (also referred to as mainstream churches) such as the Roman Catholic, protestant churches like the Anglican church, Pentecostal churches like the Full Gospel church and the newly established churches like the Neo-Pentecostal or charismatic ones. Other forms of religion found in the religion include Islam and traditional cults.

Neo-Pentecostal churches which were the focus of our study refer to a group of churches that adhere to a movement of religious beliefs that has crossed denominational boundaries. The movement is characterized by personal experiences with the Holy Spirit which is manifested through speaking in tongues, healing, prophesy, discernment of spirit and casting of demons. Establishment of Neo-Pentecostal churches in Kagio were on the increase with each newly established church acquiring members who mainly defected from other churches. Agriculture is the main economic activity practiced in Kagio region. It is aided by reliable rainfall and natural water sources which include rivers, wells, springs, streams, and dams.

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In Neo-Pentecostal churches, our focus is on homilies delivered during Sunday church services. A homily is a term used synonymously with the word sermon to refer to a religious topic that is delivered by a religious leader with the intention of explaining the literal and spiritual meaning of a sacred text. A homily takes into account the mystery in the sacred text and relates it to the particular needs of the congregation. This means that a homily can be based on various topics that affect human life.

A homily is delivered during a church service or when an appropriate congregation is available, for instance, in a funeral or a wedding ceremony. In the delivery of the message contained in the homily, homilists use language either literally or figuratively to achieve their communication objectives. Literal meaning of words and expressions is the meaning assigned by the grammar of a particular language while figurative meaning is the one that departs from the literal interpretation.

Consider the following utterances which can be understood in different ways depending on the context of the utterance:

1. (a) Tom kicked the bucket.

    Literally, this utterance can be understood that 'Tom hit the bucket with his foot and threw it away.

    Figuratively, the utterance would be taken as an idiom that means that 'Tom died'

    (b) The coffee is boiling.

    The utterance can have the following interpretations.

    I.   Literally – To mean that the coffee is actually boiling.

    II.   Hyperbole – To mean that the coffee is extremely hot.

    III.   Approximation – To mean that the coffee is almost boiling.

IV.   Irony – To mean that the speaker expected the coffee to be hot only to find it is ice cold.

V.   Metaphor – To mean that a good deal has been realized.

The above illustrations show that the hearer needs to identify the speaker's intended meaning depending on a particular occasion and purpose of making the utterance. This is so because figurative language is chosen in place of literal language either to create emphasis, influence and manipulate the hearer, enhance expression or block unintended listeners from understanding what is being communicated.

1.2 Statement of the Problem

The study sought to investigate the figurative language used in homilies in Neo-Pentecostal churches in Kagio, Kirinyaga County and the role played by context in the interpretation of underlying meaning in the identified figures of speech in selected homilies. The study also aimed at investigating the main thematic issues addressed through figures of speech incorporated in homilies. From the knowledge of the researcher, use of figurative language in homilies delivered in Neo-Pentecostal churches in Kagio region had not been investigated, so the researcher hoped to bridge that gap.

1.3 Research Questions

The research was guided by the following questions:

1. Which figures of speech are incorporated in homilies in Neo-Pentecostal Churches in Kagio?

2. What is the role of context in the interpretation of figurative language in homilies delivered in Neo-Pentecostal Churches in Kagio?

3. What are the main issues addressed through figures of speech in homilies?

1.4 Research Objectives

The reaserch aimed at achieving the following objectives:

1. To identify and classify the specific figures of speech used in selected homilies from the Neo-Pentecostal Churches in Kagio.

2. To find out the role of context in the interpretation of figurative language in homilies.

3. Investigate how figures of speech are used to explain various themes in texts that form the homilies.

1.5 Rationale of the Study

The study was deemed useful in addressing the gap in the analysis of figurative language in homilies from Neo-Pentecostal churches in Kagio region. The study was also seen as a potential source of reference to other researchers interested in the study of figurative language in homilies or other aspects of communication. The study dealt with the language used in religious circles, thus, it was hoped that it would offer an insight on how religious leaders used language to convey their intended message and how the hearer arrived at the relevance of the encoded message. In addition to that, the study also hoped to add to the existing knowledge in homilies and figurative language. The study also brings the homilies in Neo-Pentecostal churches in Kagio into the linguistic field.

1.6 Scope and Limitations

Religious discourse is quite wide as it entails a system of beliefs in a deity. This system has its own ceremonies and traditions such as practiced in Christianity, Islam, Judaism, and African traditional religious practices, among others. This study concentrated mainly on Christianity. Christianity is divided into various denominations like the Roman Catholic, the Protestants, the Pentecostals, and the Neo-Pentecostals, among others. This study concentrated on Neo-Pentecostal churches in Kagio, Kirinyaga County.

Typically, worshipping in Neo-Pentecostal churches involves more elaborated and decorated elements (incorporating prayers, songs, and testimonies as well as sermons, among others) compared to other denominations such as the Roman Catholic, Pentecostals and Protestants. This study focused on homilies which contain figurative words and expressions. Neo-Pentecostal group of churches was chosen due to its increased presence and the worshippers' considerable expressiveness during worship, both of which were suitable in providing the needed data. Kagio region was preferred as the area of study because the researcher was a resident of Kagio town and was conversant with the religion, social, economic, political and cultural developments in the area. The researcher was also familiar with the *Gikuyu* language which was mainly used in the delivery of sermons in Neo-Pentecostal churches in that part of the country. On top of that, the researcher was also conversant with figures of speech in *Gikuyu* language and their usage in different contexts. This was critical since it meant that key information that formed the data would not be lost in translations. In the same way, aspects of cost and time were kept to the minimum.

Homilies may be delivered on different occasions like funerals, weddings or when an appropriate congregation is available. This study limited itself to homilies delivered in Sunday services and only in churches. This is because the majority of the Neo-Pentecostal Christians from different social-cultural, economic and educational backgrounds attend church services for worship on Sundays.

Taking into account the wide scope of figurative language, the study limited itself to the following: metaphor, proverb, idiom, hyperbole, and simile. The study concentrated on the pragmatic aspect of the language of homilies, that is, how the meaning of words was interpreted in context. The study used Relevance-Theoretic Approach owing to its applicability in the analysis of the meaning of utterances in context.

1.7 Theoretical Framework

This section provides an overview of Relevance Theory, cognitive and communicative principles of relevance.

1.7.1 Relevance Theory

Relevance Theory claims that expressions of intentions are a central feature in human communication, both verbal and non-verbal. It asserts that expectations of relevance raised by an utterance are precise enough and predictable enough to guide the hearer towards the speaker's meaning. The theory, therefore, explains how expectations of relevance lead to comprehension of the intended message. This was important in the interpretation of figurative language in homilies since homilies communicated a given message to the hearer. Accordingly, relevance is a potential property of utterances and other observable phenomena, thoughts, memories, and conclusions of utterances according to Sperber and Wilson (1986). Thus, any external stimulus or internal representations which provide an input to cognitive processes may be relevant to an individual at some time. This view was useful in the study of homilies since the message in a homily was based on a religious text which was interpreted in line with the background knowledge between the homilist and the hearer. Every utterance raises expectations of relevance because relevance is a basic feature of human cognition. The study was guided by basic tenets of Relevance Theory which included the cognitive principle and communicative principle of relevance. Interpretation of figurative language also relied on Relevance-Theoretic account of lexical pragmatics.

1.7.2 Cognitive Principle of Relevance

Cognitive principle of relevance states that "Human cognition tends to be geared towards maximization of relevance" (Sperber and Wilson, 1995). This principle brings a strong relationship between cognitive effects and processing effort. This is so because an individual will assign any processing effort to an input if it is relevant to him. If the input does not make

sense, it is likely to be abandoned. In this study utterances that contain figures of speech formed the input which required to be assigned processing effort necessary for the interpretation of the underlying meaning which was intended by the speaker. Cognitive principle of relevance was useful in the investigation on how the hearer arrived at the intended message in his search for relevance.

Clark (2013) points out that, "Cognitive effects are worthwhile adjustments to the way an individual represents the world as produced by processing input in context". The more cognitive effects a stimulus has, the more relevant it is. Also, the less processing effort is required for an input, the more relevant it is. Cognitive effects activate the mind and involve creating conclusions based on new or existing assumptions. Processing new inputs can strengthen or lead to the abandonment of the available assumptions. This concept was useful in the study since figurative language can acquire more than one interpretation depending on the context, background knowledge shared by the speaker and the hearer, as well as the specific needs of the listener. An illustration is a situation where the homilist told the members of the congregation to take all their 'burdens to the cross.'

In this case, the words 'burden' and 'cross' have both literal and figurative meanings. Literally, the word 'burden' means a heavy load while the word 'cross' refers to a place where roads intersect and lead off in four directions or a wooden post made of two pieces of wood that bisect one another. Figuratively, the word 'burden' refers to any problematic issue that an individual may have. For instance, lack of any source of income. On the same note, the word 'cross' is used figuratively to refer to Jesus Christ who is believed by Christians to possess power for solving any kind of problem. Cognitive principle of relevance enabled us to determine how the hearer chose between the figurative and literal meaning of an utterance so as to arrive at a conclusion that satisfied his search for relevance. It was also useful in the

study of homilies because the utterances made by the homilist aimed at convincing the hearer to adopt or change their attitude on various issues that constitute human beliefs.

Processing effort refers to the mental effort required to process the relevance of an input. Inputs may have the same cognitive effects but each may require a different amount of processing effort to be retrieved from the memory. Sperber and Wilson (2002) explain that other things being equal, the greater the processing effort required, the less relevant the input will be. Understanding the notion of processing effort was useful in the interpretation of homilies owing to the fact that human cognition is relevance oriented, such that human systems of perception, memory, and inference have involved in such a way that they automatically allocate attention and processing effort to the most relevant input available and process that input in the most productive way. Cognitive principle governs all types of information transformation whether accidental or intentional, verbal or non-verbal. An input is relevant when once processed in the context of available assumptions yields positive cognitive effects. This was useful in the interpretation of homilies since the communication of the intended message depended mainly on context.

Schroeder (2005) hypothesizes that context is like encyclopedic information about the world. It contains the values and norms of a society, personal beliefs, and cultural norms. This means all the knowledge the communicators have stored in their minds at the time they enter the conversation. Good knowledge of this concept was instrumental in understanding why the homilist in this study chose certain figures of speech with the hope that the congregation would understand their meaning using their contextual capabilities.

May (1994) defines context as the surrounding, in the widest sense, which enables the participants in the communication process to interact and which makes the linguistic expressions intelligible. Understanding the concept of context was useful to this study since

the figurative language used in homilies was based on shared knowledge between the speaker and the audience and much of it was borrowed from the environment.

1.7.3 Communicative Principle of Relevance

Communicative principle of relevance states that "Every ostensive stimulus conveys a presumption of its optimal relevance" Sperber and Wilson (1995). This principle implies that to communicate with someone is to offer them information or that you wish to convey some message to them. In this case, utterances or any other ostensive stimulus is expected to be relevant enough to be worth processing by the audience. This principle enabled the researcher to investigate the main themes contained in homilies and the figurative words and expressions used to convey these themes. This is because the speaker's utterances are required to be relevant to the expectations of the hearer. The hearer, on the other hand, is expected to construct assumptions about the speaker's meaning. He is supposed to take the linguistically encoded sentence meaning, enrich it contextually in a number of ways, and follow the path of least effort until the resulting interpretation satisfies his expectations of relevance. This is explained in the relevance-theoretic comprehension procedure which states:

(a) "Follow a path of least effort in computing cognitive effects. Test/Consider interpretive hypothesis (disambiguation, reference, resolutions, and implicatures, among others) in order of accessibility".

(b) "Stop when your expectations of relevance are satisfied" Sperber and Wilson(1986b).

Relevance-theoretic comprehension procedure was useful in our study of figurative language since the hearer was expected to work on any ambiguities, assign appropriate reference and context and test implicatures until he arrived at an interpretation that satisfied his expectation of relevance.

Consider the statement: Jesus is the Lamb of God.

To arrive at the meaning of the word 'lamb' that is intended by the speaker, the hearer needs to consider the context in which the utterance is made and the characteristics of 'the lamb' that may also apply to Jesus Christ. This is so because the word 'lamb' in this statement has both literal and figurative meaning. Literally, a 'lamb' is a young sheep while figuratively, especially in the *Gikuyu* community, a 'lamb' refers to a person who is gentle, meek, patient, and innocent, and one who has suffered for long. Bearing this in mind, the hearer is likely to abandon the literal meaning since the speaker would not have implied that Jesus Christ belongs to the animal kingdom. The figurative meaning is likely to be adopted as the intended meaning because Jesus Christ shares some characteristics of a lamb referred to by the speaker. Christ is understood by the Christian community to have been without blemish, He was humble and gentle in character. The communicator is therefore expected to convey information that is relevant enough to be worth the processing effort of the hearer. This is captured in the notion of optimal relevance which states: "An ostensive stimulus is optimally relevant to an audience if: It is relevant enough to be worth the audience's processing effort, or, if it is the most relevant one compatible with communicator's abilities and preferences" as explained by Sperber and Wilson (1995).

Optimal relevance was useful in the study of figurative language as it highlighted what the audience expected from the communicator and also explained how the communicator chose the aspects of figurative language to use in a certain context.This view is supported by Sperber and Wilson,(1995) who argue that, the intention of the speaker is to be understood and therefore within the limits of his own capabilities and preferences he must make his ostensive stimulus as easy as possible for the audience to understand, process and arrive at the speaker's intended meaning.

1.7.4 Relevance-theoretic Account of Lexical Pragmatics

Sperber and Wilson (2002) stated that the main goal of lexical pragmatics is to investigate the processes by which linguistically specified (literal) word meanings are modified in context. They also asserted that in some cases there is a gap between the concept encoded by a word and the concept communicated by use of the same word on a particular occasion. This may happen to individual words or an entire utterance.

Example: (a) Your record is clean

The utterance might be understood in different ways depending on the context as follows:

I.   Literally – To mean that the record is actually clean.

II.   Approximation- to imply the record is almost clean.

III.   Metaphorically – to imply that the record has complied with the required standards.

IV.   Irony – To imply that the record is very dirty or does not meet the required standards.

These illustrations show that encoded meaning undergoes pragmatic processes of broadening and narrowing to arrive at the speaker's intended meaning that satisfies relevance. This study used lexical broadening and lexical narrowing in the interpretation of figurative language in homilies.

1.7.4.1 Lexical Narrowing

Wilson and Carston (2007) explain that lexical narrowing involves use of a word to convey a more specific sense than the encoded one resulting to narrowing of the linguistically specified denotation. Narrowing process increase implications to the hearer and therefore he is

expected to narrow the interpretation until he gets an interpretation that satisfies his expectations of relevance. The diagram below illustrates the concept of lexical narrowing.
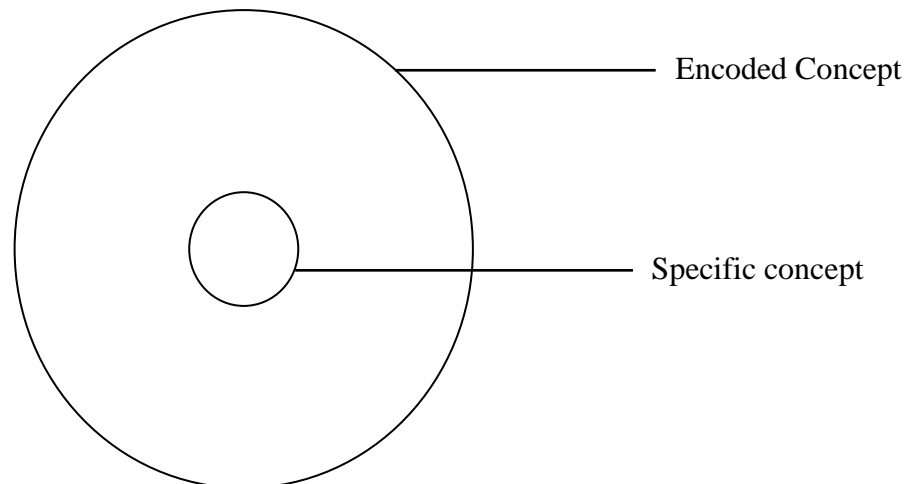
Narrowing can take place in different directions and in different degrees.

Example: He lost.

Interpreted to mean:

    a. He lost an item.

    b. He did not win in a competition.

    c. He realized some loss.

In this case, each successive interpretation is narrower than the previous one and with a more restricted denotation. The extent and direction of narrowing can be guided by context and inference provided. In this study, narrowing was useful in the interpretation of idiomatic expressions where polysemy was used to acquire different meanings depending on the context in which they were used.

Barsalou (1987) argues that an adequate pragmatic account of narrowing process should shed light on what triggers the narrowing process, what direction it takes, and when it stops. One way of checking how flexible and context-dependent narrowing process can be is by considering the different interpretations the same word can receive in different linguistic contexts.

Examples:

(a) Leave – One's family.

- A note.

- Work place.

(b) Open – A book.

- A bottle.

- School.

The meaning in each case is different depending on the context. It involves narrowing of the general concept LEAVE and OPEN.

Murphy (1997) also provides another way of checking the flexibility of narrowing. This is by attempting to provide the antonyms of a concept. The outcome is that a concept will be narrowed depending on the context of use.

Consider the Adjective 'Fresh'

Noun	Adjective	Antonym
Bread	Fresh	Stale
Air	Fresh	polluted
Fruits	Fresh	Rotten
Water	Fresh	Salty

These illustrations show that a lexical item can be narrowed or fine-tuned in different ways and in different linguistic contexts to support the claim that narrowing can take different directions. Whereas the adjective 'fresh' remains the same, the antonyms keep changing depending on context of use.

Understanding the concept of narrowing enabled the researcher to investigate how the narrowing of figurative language in homilies was done to arrive at the intended meaning that satisfied search for relevance.

1.7.4.2 Lexical Broadening

Lexical broadening involves using a word to convey a more general sense than the encoded one. This results in the expansion of the linguistically encoded concept. The diagram below illustrates the concept of lexical broadening.
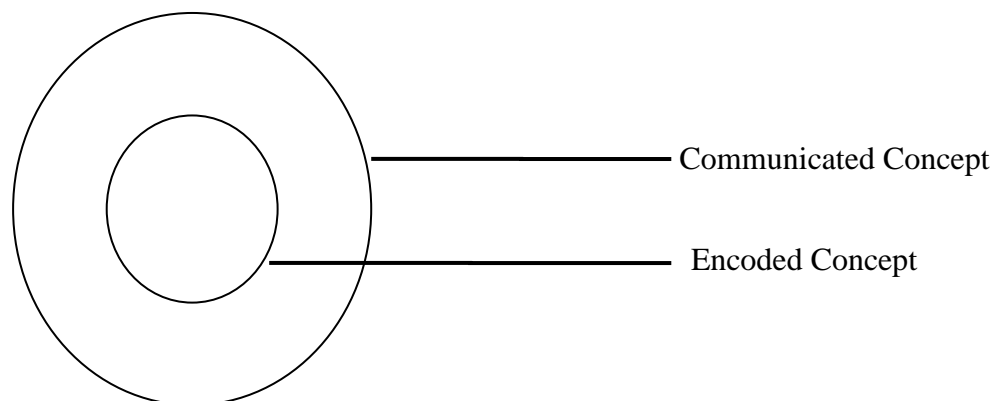
Adapted from Wilson (2006-2007)

Wilson and Carston (2007) argue that approximation, hyperbole, and metaphor are sub-varieties of broadening which differ mainly in the degree to which the linguistically-specified denotation is expanded. Approximation is a situation where a word with a relatively strict

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sense is marginally extended to include other related items that strictly speaking fall outside its linguistically-specified denotation.

Example: The tank is full,

The word 'full' which has a relatively strict sense might be intended in this case and therefore understood as an approximation. The speaker would be interpreted as claiming that the tank in question is 'full' for the intended purpose. The concept of approximation was useful in our study in the interpretation of figurative meaning contained in similes and proverbs in the selected homilies.

1.7.4.3 Hyperbole

Hyperbole is a kind of broadening which is in the form of exaggeration. Diagrammatically it can be represented as follows:

CommunicatedConcept

Encoded Concept
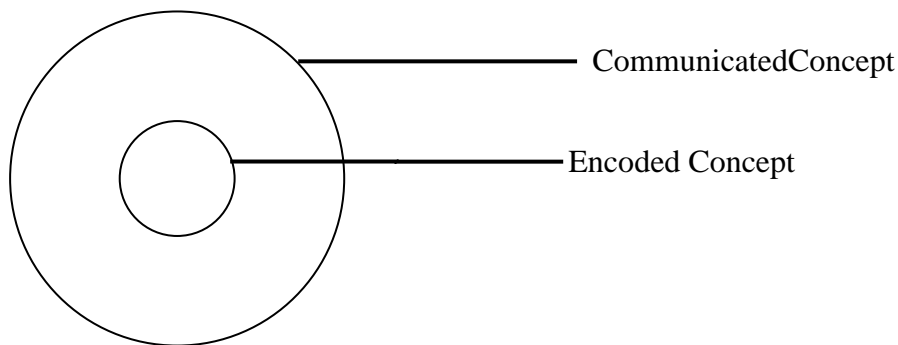
Adapted from Wilson (2006-2007)

Example: He has taken a century to arrive here.

Hyperbole is seen in the mention of the word 'century' which raises the concept of time. Literally one cannot take a century but the exaggerated expression emphasizes the long time the said person takes. Understanding the concept of hyperbole was essential in our study as it enabled us to analyze exaggerated expressions in homilies and the intended meaning by the speaker.

1.7.4.4 Metaphorical Extension

Metaphor is a more radical type of broadening than hyperbole, where the communicated concept departs from the encoded concept.

Diagrammatically it can be presented as follows:
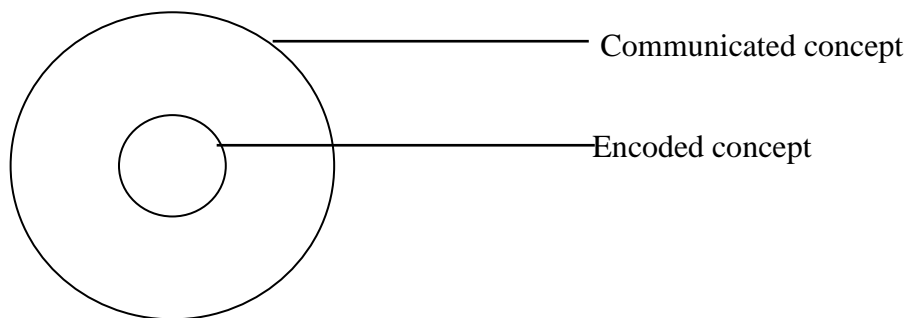
Adapted from: Wilson (2006-2007)

Example: Peter is a snail.

In this example, the encoded meaning of the word 'Snail' is the concept SNAIL which denotes animals of a certain group. However, in certain situations, the utterance may be used metaphorically to communicate that Peter, who is not literally a SNAIL, can walk slowly like a SNAIL. This metaphorical use involves expansion from the category SNAIL to the category SNAIL*, which denotes both actual snails and people who share with snails the encyclopedic property of moving slowly. Interpretation of lexical items in metaphor is based on information readily accessible from the encyclopedic entries of the encoded concept, shared knowledge between the hearer and the speaker, and the expectation of relevance. Understanding how meaning is interpreted in metaphor was useful in the study of metaphorical expressions in the figurative language in homilies.

1.8 Literature Review

This section provides a review of existing literature on homilies and figurative language.

1.8.1 Literature Review on Homilies

King'ati (2002) investigated cohesive devices used to create persuasion in Swahili homilies of the Roman Catholic Church. He informed our study in his conclusion that the involvement of the listener through well-known responses keeps them alert to the development of the sermon. He also contributed to our study in his conclusion that figurative language helps the homilist to expound on the message contained in a homily.

Ouko (2012) focused on the *infosuasive* power of religious discourse in the Kenyan electronic media. She explored how media helps the world to view sermons delivered by various protestant preachers through electronic media and how power is enacted and abused in relation to religious discourse. This study benefited from hers in the analysis of metaphorical expressions used in homilies to highlight God's power and to discuss main themes that a preacher would wish to address. Her study was based on sermons that were recorded on tape while our study plans to go a step further and collect homilies in their natural setting as they are delivered in a Sunday church service.

Waznak (1998) explored the purpose of homilies and the importance of short sentences. He also addressed the importance of openings and closings of homilies in the Roman Catholic Church. His study informed ours as he pointed out that, there are different structures of homilies each of which serves to pass a certain message to the congregation. He also noted that the use of simple sentences makes it easier for the listener to understand the intended meaning in an utterance.

Apart from Khang'ati (2002), Ouko (2012), and Waznak (1998), this study also benefited from another research by Waruguru (2014) who did a discourse analysis of catholic homilies

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in a case study at Queen of Apostles Seminary Church, Ruaraka Nairobi. Similar to this study, Waruguru employed the use of Relevance Theory in her analysis and noted on the contribution of context in the understanding of the speaker's meaning. In the same way, Waruguru looked at the divergence of a liturgical language to the language of sermons which was yet another central aspect to this study.

Similarly, our work also benefited from Hajara (2015) in his work that focused on the use of figurative language in the Hadiths of Prophet Muhammad (P.B.U.H) where he demonstrated the use of Relevance Theory in the understanding of figurative language. Although based on the written word, Hajara proved that the use of figures of speech in religious language can be understood through the Principles of Relevance Theory. Likewise, he illustrated that language used in religious circles, other than liturgical language employs the use of style, in this case, figurative element. Like in this research, Hajara also demonstrated an appreciation of the context in terms of background information.

1.8.2 Literature Review on Figurative Language

This section reviewed existing literature related to our study of figurative language.

Koech (2013), using the Lexical pragmatic approach, studies the figurative language used in Kipsigis songs. The study affirmed that interpretation of the meaning in figurative language requires activation of the encyclopedic entries shared by both the speaker and the hearer. The study was useful to our investigation of the transfer of meaning contained in figurative language and how hearers decode the intended meaning.

Wangui (2010) used a lexical pragmatic perspective to study the manifestation of stereotypes through Gikuyu figurative language. Her study informed ours in the analysis of figurative language in homilies through pragmatic processes of narrowing and broadening.

Kaula (2015) through a lexical pragmatic approach studied metaphorical expressions in selected Mipasho Taarab songs. The study informed our investigation of the role of context in the interpretation of underlying meaning in metaphorical expressions. His study restricted itself to metaphorical expressions leaving behind other figures of speech that aid transmission of meaning. Our study wished to bridge that gap by investigating the use of simile, proverbs, idiomatic expressions and hyperbole in communication of message contained in homilies.

Kariuki (1994) used Relevance Theory to investigate figurative language used in Joseph Kamaru's songs. His study contributed to our investigation on metaphorical use of figurative language to communicate euphemistic information.

Ndichu (2013) investigated challenges faced by interpreters in interpreting figurative language and culture-bound terms. Her study shed light into the difficulties encountered in translation and interpretation of figurative language. She also echoes ideas in our study in her assertion that effective interpretation of figurative language depends on the context and shared background knowledge between the communicators.

Elsewhere, Ogola (2006) used Relevance Theory in the pragmatic analysis of intercultural common features. Her emphasis on the importance of inference and context in the search for relevance in communication informed our study, which also aimed at investigating the interpretation of utterances in context.

Soi (2004) used Relevance Theory in the stylistic and pragmatic study of Kipsigis proverbs .Her study provided insight into the investigation on summative and aesthetic aspects of proverbs in delivery of the message in homilies. Our study also benefited from her observation that appropriate interpretation of proverbs is context bound. Her study dealt with use of proverbs in general conversation whereas our study went further to investigate use of proverbs in religious circles.

Wanjala (2014) studied the use of irony in selected Kenyan political speeches using Relevance Theory. Our study benefited from hers in the study of the importance of context and cognitive effects in the study of figurative expressions. She also informed our study in the investigation of spoken discourse as she asserts that delivery of information is affected by the mood and the attitude of the speaker towards the issue under discussion. Our study shifted from hers in the fact that she studied spoken discourse that was influenced by hatred and rivalry that is witnessed during political campaigns. Our study was based on religious discourse where the speaker is expected to demonstrate humility and acceptance of the congregation as he discusses issues at hand.

1.9 Research Methodology.

This section looked at the research methodology. This included: Population size and sampling, data collection and how data was analyzed.

1.9.1 Population size.

The population of Neo-Pentecostal churches in Kagio during data collection was 23 churches. Preliminary research was conducted in fifteen Neo-Pentecostal churches in Kagio region. Ten of the churches were distributed within the town. The distance from one church to the other was between five hundred meters to seven hundred meters. The other five churches were located in different areas outside the town of Kagio at a distance of about one kilometer each from the town. They were included in the research since most of their members were from Kagio town. Out of the fifteen churches piloted, three churches which were noted to have majority of the followers were selected for the purpose of this study. The researcher visited each of these three churches twice so as to collect sermons which had adequate data for the study. The preachers in the three churches were noted to be more charismatic compared to the preachers in the other Neo-Pentecostal churches that the researcher visited.

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The total population of the followers in the three churches was 1575 Christians. The figures of this population and gender distribution were obtained from church records as noted by church attendants in every Sunday service. The population included only the Sunday Church services in which the data was collected. Distribution of the population in the three churches was as shown below. The churches were categorized as Church A, Church B and Church C for ethical reasons.

Gender	Church A	Church B	Church C
Male	270	220	163
Female	350	300	262
Total	620	520	425

Table I: Total population according to gender.

In the three churches that were selected for the study, the church program started at ten o'clock in the morning and ended at three o'clock in the evening. The structure of the service started with prayers from the congregation where everyone prayed on their own and the preacher closed the session by conducting a conclusive prayer. That session was then followed by welcoming of the congregation by the preacher and then a singing and praising moment followed. This would last for one to two hours. The singing was characterized by rigorous dancing that was accompanied by modern and traditional musical instruments such as; the drum, the piano, the flute, the whistle, the vuvuzela among others. Worshippers who were not playing musical instruments would clap their hands vigorously as they jumped up and down dancing to the tune of the songs. Songs were sung in mother tongue and they involved well known tunes. Several soloists led the songs in turns.

After singing, a lengthy prayer session followed. Prayers were characterized by loud voices, movement around the church, clinching of fists, clapping hands, rolling on the floor and

speaking in tongues. A prophet or a prophetess summarized the session by declaring prophesies for various individuals and the church at large. The preacher closed the prayer session by praying for individual needs and the needs of the church. The prayer session spillt over into an exorcising period.This was done to those worshippers who were perpoted to be possessed by evil spirits. This is followed by spiritual testimonies from the worshippers and then preaching would begin. The preaching session in the three churches lasted between one and a half hours to two hours.

1.9.2 Sample size and sampling procedure.

The sample size was determined through the non-probability sampling since the study was qualitative in nature. Purposive sampling was adopted where only churches that suited the purpose for which the study was conducted were selected. The study had an initial target population of 15 Churchesbut the convenience, reliability, and suitability of the information that was being sought prompted the researcher to focus on 3 churches; they were selected as they met the requirements and objectives of the study. The choice of the sermonsfrom the three churches allowed the researcher room for comparison that eliminates errors of small samples. The choice of purposive sampling was pegged on the fact that it allows the researcher the freedom to choose a sample size that meets study objectives and it is simple to apply especially in qualitative or mixed methods research designs.

1.9.3 Data Collection

The researcher used participant observation and focus group discussion methods to collect data. This entailed attending church Sunday services and recording the audio sermons on phone. After recording 10-15 randomly selected members of the church were requested to participate in a focus group discussession to assess their interpretation and understanding of the sermon. Permission was sought from the homilist by writing a letter to him before any

recording intended for this research. The specific day for recording was not stated so that the researcher could avoid behavior modification of the people under study and modification of the homilies by the homilist. This method was chosen as it enabled the researcher to record the sermons in their natural setting, that is, without the knowledge of the congregation and the homilist. The method also enabled the researcher to capture the mood in terms of facial expressions, gestures, body movements, silence, and the response of the audience towards the sermon delivered.

The researcher used an audio-visual recording. To ensure all aspects regarding mood and responses of the congregation were noted, the researcher took short notes on how the congregation responded to sermons. The method enabled the researcher to interact freely with the audience and the homilist noting the unique aspects of the Neo-Pentecostal Sunday church service and delivery of sermons. Fifteen sermons were collected from fifteen different Neo-Pentecostal churches and then three sermons were selected for the purpose of this study. The number was chosen for reasons of variety and minimizing error that could happen due to a small sampling. To ensure the validity of the study, the researcher hired the services of one assistant to help in recording and sampling of the sermons. This did not only reduce overload on the part of the researcher but it also ensured that a relatively larger amount of data was collected for validity purposes.

1.9.4 Data Analysis

The three selected sermons were transcribed and then translated from *Gikuyu* language into the English language. In the translation, the researcher relied on her intuition since this maintained a single perspective and avoided dilution, but where necessary, the researcher consulted other native speakers of *Gikuyu* language to avoid loss of meaning in various figures of speech. Each sermon was then analyzed and its figures of speech identified and classified into different categories as metaphors, proverbs, idioms, hyperboles, and simile.

Specific effect(s) the homilist achieved by the use of such figures of speech were also identified. Data was then interpreted to find the speaker's explicit and implicit meaning.

1.10 Conclusion

This chapter discussed the direction of the study. In so doing, the chapter discussed the background to the study, statement of the problem and the research questions that guided the study. The chapter also discussed the objectives of the study, rationale, scope, and limitations and the theoretical framework which the study was based on. Also, in this chapter, the literature review on homilies and literature review on figurative language were discussed. Finally, the chapter discussed the research methodology of the study which included population size, sampling procedure, data collection and data analysis.

CHAPTER TWO: TYPOLOGY OF THE FIGURATIVE LANGUAGE IN SELECTED HOMILIES

2.0 Introduction

This chapter looks into the figurative language used in selected homilies. The chapter deals specifically with figures of speech which include metaphor, proverbs, idioms, hyperbole, and simile. The chapter explores the meaning and functions of each and how each was used to bring out the message contained in sermons. The sermon used in this study bear the titles: *Gifts from the Holy Spirit, Hope and Restoration,* and *Faith and prayer*.

2.1 Figures of Speech

Turnbull et al (2010) define a figure of speech as, "a word, phrase or statement that is used differently from its literal meaning." The meaning is conveyed by comparing one thing to another which has a meaning or connotation that is familiar to the listener. The comparison helps to create a vivid picture in the mind of the listener, or the reader. An illustration of this definition can be borrowed from the sermon on *Hope and Restoration* where the preacher urges the listeners to pray for their needs. The preacher says, "The devil disappears like lightning when he hears prayers." (*Caitani oraga ta ruheni angiigua mahoya*) (Appendix III, p. XV). The simile uses the image of lightning to create a picture in the mind of the listener about the power of God, through the speed by which the devil disappears. This helps him to pass the message on the importance of prayer as well as emphasize the need to trust in God when problems arise.

Figures of speech are categorized into various groups like imagery, sound devices, irony, metaphor, metonymy, synecdoche, allusions, puns, proverbs, simile, and oxymoron among others. The focus of this study remained on metaphor, proverb, simile, hyperbole and idiomatic expressions noted in the homilies that formed our data.

2.2 Metaphor

According to Sperber and Wilson (2002), a metaphor is a figure of speech that makes an implicit comparison between two things that are unrelated but which share some common characteristics. They continue to add that a metaphor requires context and appropriate cognitive effects to be understood. In other words, the hearer uses the concept encoded with its associated encyclopaedic knowledge to construct a hypothesis about the concept the speaker wishes to express and the implications he intends to communicate. This is so because the lexical item(s) that form a metaphor may acquire different meanings in different contexts.

This understanding of metaphor can be illustrated form the sermon on *Gifts from the Holy Spirit*. The homilist uses a metaphor to explain the role of the Holy Spirit in the life of a Christian. He says, "The Holy Spirit is the parent of any serious Christian" (Appendix I, p. II) (*Roho mutheru ni muciari wa mukristiano murumu***".** To understand what the homilist intends to communicate; the hearer considers the issue under discussion and the role of a parent to his children. Any responsible parent is expected to provide basic needs, security, love, and guidance to their children. The issue under discussion is the direction one takes when faced by challenges. Thus, the hearer is expected to recall the qualities of a responsible parent and transfer them to the Holy Spirit. This means that, as a parent, the Holy Spirit provides for the needs of a Christian and guides him/her in the right direction. This view of metaphor is shared by Turnbull et al (2010) who argue that "a metaphor describes something in a way that is different from its normal use to show that the two things have similar qualities". This is done to make description more powerful than it would be if the literal language was used.

2.2.1 Construction of Metaphor

Sperber and Wilson (2008) point out that "Metaphor is a loose way of using language that arises naturally in communication". This is done in an attempt to express thoughts in a clear way. Sometimes metaphors are constructed from everyday language. Such metaphors are

called conventional metaphors. For instance, in the sermon on *Faith and Prayer*, the homilist refers to the congregation as *the Light and Salt of the world* as he explains that a Christian should stand out as a good example and representative of Christ on earth. In this metaphor, the homilist says, "A true Christian is the light and salt of the world" (*Mukristiano murumu ni utheri na cumbi wathi)* (Appendix III, p. XVI)**.** The word '*Light*' is used figuratively to refer to a source of clarity or direction. On the other hand, '*salt*' is used figuratively to refer to something that adds good flavor to something else. In this case, it implies doing good as it is required in Christian teachings. The word '*world*' is used to refer to sinners who do things contrary to the teachings in the Bible.

The terms '*light*', '*salt*' and '*world*' are used in everyday communication in their literal meaning but when used figuratively to refer to Christians, it implies that a Christian who is '*Light and salt*' should be a perfect example who can be admired and be emulated by those who have not accepted Christ. Communicating through the metaphor enabled the speaker to add weight to his utterance and put more emphasis on the expected behavior of a born again Christian.

2.2.2 Functions of Metaphor

When metaphors are used appropriately, they appeal directly to the senses of listeners. They sharpen their imagination and enable them to understand what is being communicated. For instance, in the metaphor discussed above concerning the Christian being referred to as '*the light and salt of the world*,' one can imagine the function of the two images: '*light and salt*' and deduce what conduct is expected from a Christian. To understand the deeper meaning one would understand that without '*light*' a place is engulfed in darkness and it is difficult to carry out any activity. On the other hand, without '*salt*' food has no flavor. These two characteristics are transferred to the Christian making the message clearer and memorable.

Metaphor offers the speaker and the listener a fresh way of thinking, examining ideas and viewing the world around them. For instance, in the sermon on *Gifts from the Holy Spirit,* the preacher uses the metaphor of '*burden*' to explain the challenges that people experience when they decline to use their talents to do God's work. He explains that a drunken man by the name Kinyua became a burden to his family because he refused to serve God. The preacher says, "Kinyua became a *burden* to his family" (*Kinyua atuikire murigo kuri family yake*) (Appendix I, p. V).

Literally, the word '*burden*' refers to a heavy load that is difficult to bear. To understand the implication created by the speaker, the hearer had to use extra effort since the speaker chose not to speak plainly by saying that Kinyua was bothersome but he called him a '*burden*' to imply that he had characteristics of a *burden*. These include: heavyweight, causes a lot of worries and is nagging. The listener was therefore invited to examine the character traits of Kinyua and find out what qualities he shared with the literal '*burden*'. Kinyua drunk heavily to an extent that he did not accomplish his responsibilities as a father, a husband and a member of the church. Consequently, his family members did a lot of difficult work to take care of him and struggled to put up with his negative behavior as a drunkard. This created worries to his family and the church at large. To arrive at the speaker's intended meaning; the listener could conclude that, just like a literal burden, Kinyua was bothersome, difficult to deal with and caused a lot of worry to his family. Use of this kind of metaphor helped the speaker to pass his message and to warn any listener who could be having similar habits.

Metaphor enhances creativity and improves the quality of our conversation. Appropriate use of metaphor depicts the creativity of the speaker and his ability to observe the world in a way that allows him to draw appropriate comparisons between things which are not related but they share certain characteristics. For example, from the sermon on *Gifts from the Holy Spirit* the homilist wished to address the driving force of a Christian and compared the Holy Spirit

to a driver. The homilist said, "The Holy Spirit is the driver of a born-again Christian" (*Roho Mutheru ni dereva wa mukristiano muhonoku)* (Appendix I, p. II). In this kind of comparison, he meant that the Holy Spirit has some characteristics like those of a driver. Some of the encyclopedic entries of a driver include: the driver is in total control of the vehicle such that, it moves in the direction the driver wishes and the vehicle takes the speed as controlled by the driver.

Consequently; if the Holy Spirit is the '*driver'* of a born-again Christian, then the born again Christian is the '*vehicle'*. This implies that the Holy Spirit is in control of the thoughts and actions of such a Christian. Such a Christian is beneficial to other people around him/her and he becomes a good example that can be emulated. On the same note, referring to the Holy Spirit as the '*driver'* of the born-again Christian created implicatures of what the preacher did not say. The listener was left to make his own deductions on who could be the *driver* of the Christians who are not born again. In Christian teachings, the opposite of Holy Spirit is evil spirit, so the listener could conclude that those who are not led by the Holy Spirit are led by the evil spirit and are in the category of worldly people or sinners.

2.3 Proverb

Sperber and Wilson (1966) explained that "a proverb is a short, popular, wise saying that gives advice and is based on human life, behavior, experiences and common truth. Its popularity is brought about by usage in spoken language and folk literature". This view can be illustrated from the sermon on *Gifts from the Holy Spirit* where the preacher discussed the characteristics of a born-again Christian who has accepted to be guided by the Holy Spirit. The preacher started by quoting a proverb that equated the Christian to *millet*. The preacher said, "Good millet is known by its produce." (*Mwere mwega umenyagwo na ngetho)* (Appendix IV, p. XIX). This proverb portrays wisdom that is gathered from the experience of growing millet. A wise farmer cannot declare that his millet would give him a good harvest

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by just observing it while it is still on the farm. The farmer must wait until when he harvests to make such a conclusion. This implies that a Christian cannot be declared to be born again by just looking at their physical appearance, but such a conclusion can only be arrived at after observing their actions while in and out of the church. The proverb, therefore, advised people not to be quick in making judgments and at the same time to be cautious about their behavior because everybody is observing them and they can only be judged depending on their behavior. The proverb also commented on truth based on experience since sometimes people pretend to be what they are not. For instance, one can pretend to be a staunch Christian depending on what he wishes to achieve while the same person will behave as a sinner in a different situation.

2.3.1 Communicative Power of Proverb

Mieder (1985) noted that "proverbs contain a lot of wisdom that is expressed in a metaphorical, fixed and memorable way and they are handed down from generation to generation". He was of the idea that proverbs enhanced the ability of a speaker to make a speech in a concise and figuratively enriched manner than what ordinary language would do. Proverbs use few words but they carry deep meaning. This implies that one needs to consider the context in which a given proverb is used to unravel the hidden, deeper meaning.

This can be illustrated by a proverb in the sermon on *Faith and Prayer* where the preacher wished to guide the listener on how to solve problematic issues when they arise at home. The preacher used an analogy of two women, Mary and Jane, who had been disturbed by the behavior of their husbands. The priest used a proverb that cautioned people against informing everyone who cared to listen about challenges that take place in a homestead. The priest said, "Challenges that take place in a homestead should not be told to all and sundry" (*Cia mucii ti como*) (Appendix VI, p. XXXV). Through this short proverb, the homilist advised the listener to keep family issues to the family members alone and pray to God for a solution. The

proverb helped the homilist to sum up his message as well as comment on general truth that becomes clearer when contained in a proverb.

Sperber and Wilson (1996) observed that every community has its own proverbs based on different experiences, observations, and different aspects of life such as work, health, religion wealth, death, family, development, war among others. This implies that the cultural beliefs of a community are reflected in the proverbs used in that specific community. Thus, to understand the deeper meaning of a proverb one needs to understand the cultural background as well as the context of use. Proverbs are known to be metaphorical, whereby, they use imagery borrowed from the community in question. As a consequence, interpretation of a proverb uses extra processing effort.

This can be illustrated from a proverb in the sermon on *Faith and Prayer* where the preacher discouraged young men from engaging in potentially reckless endeavors which could lead to death as they competed to win a girl who was believed to be extraordinarily beautiful. The proverb state: **'***Things which are as good as………will forever be there' (Kiega ta ki, gitithiraga)* (Appendix VI, p. XXII). The proverb uses the image of '*something good*' **'kiega'** which is a general term referring to anything regarded as the best of its kind at any given time or place. In the situation at hand, the girl whom the young men were competing for was the one who was regarded as the 'good thing.' This is because, at that moment, she was the most beautiful compared to other girls around her. The preacher, therefore, implied that the competitors were endangering their lives because of their limited exposure. If they moved to other places where there were girls, they would still find one who would be regarded as 'very beautiful'. In other words, beautiful girls are all over. The preacher used the proverb to demonstrate that Christians should have self-control even when they come across things they consider to be good. This is so because, if they failed to get one desired thing at a certain place or time, they could always wait for another chance.

2.4 Idiom

Turnbull at al (2010) defined an idiom as, "a word or a phrase which carries a figurative meaning that cannot be understood from its individual words". The underlying meaning of an idiom is understood on shared knowledge between the speaker and the listener. An illustration can be taken from the sermon on *Gifts from the Holy Spirit* where the homilist used an idiom to castigate Christians who failed to use their talents to serve other people yet they were gifted by God to do so. The homilist said, "*Some Christians make people eat grass*" (*Akristiano amwe nimariithagia andu nyeki*) (Appendix I, p. v). The underlying meaning of this idiom has nothing to do with '*eating' or 'grass'* rather it means refusing indirectly to offer services to people. In this case, one does not say 'no' directly but keeps giving lame excuses or keeps people moving back and forth as they seek assistance from him.

2.4.1 Unique Features of Idioms

Idioms have characteristics that make them distinct from other figures of speech. In some cases, idioms are mistaken for metaphor. The two of them are similar in the fact that they use images borrowed from the environment. However, a metaphor compares two items which are thought to share certain qualities. However; there is no direct relationship between the words that constitute an idiom and the item it is used to describe. For instance, in the example used above where someone is said to '*make others eat grass*,' there is no connection between '*eating grass'* and '*declining indirectly* to offer services'. The constituent words of the idiom cannot even help one guess its underlying meaning. For instance, consider the metaphor in our previous example that said, '*Holy Spirit is a driver'* (Appendix I, p. II). One is likely to use less processing effort to relate the work of a driver and that of the Holy Spirit in directing Christians since there is a relationship between driving and directing.

Another characteristic of idioms is that an idiomatic expression does not translate well. When an idiom is translated word for word, its meaning is either lost completely or distorted. This is

because of the meanings implied. The words that form an idiom have the specific meaning assigned by the grammar of the language used in the translation. For instance, in the sermon on *Hope and Restoration*, the homilist used an idiom to refer to the pain some men experienced due to mistreatment from their wives. The homilist said, "*Some men have been sat on by their wives*," (*Athuri amwe nimaikariirwo ni atumia ao*) (Appendix II, p. X). Literally, to sit on somebody means to rest one's body on another person while the back is on vertical position. However; the idiomatic expression, '*sit on somebody*' means to 'oppress or hen-peck a person. In this case, the homilist implied that men who were hen-pecked by their wives had no say in their homes. The homilist encouraged such men to seek mediation and pray for the problems they experienced in their homes.

Besides that, the other key feature of idioms is that they do not apply to every situation; rather they are used in specific contexts where their underlying meaning applies. They are also culture-specific in that every community has its idioms which are best understood by native speakers of a given language. Foreign speakers of a language are required to learn the meaning and usage of idiomatic expressions. For instance, the idioms discussed above, *'making people eat grass'* and *'sitting on a husband'* each applied to a specific context and one could not be used in place of the other. Also, anyone who was not used to their usage had to learn their deeper meaning and usage in order to apply them appropriately.

2.4.2 Functions of Idioms

Idiomatic expressions are commonly used in communication to spice up language and to add weight to the message conveyed. For instance, in the sermon on *Hope and Restoration*, the homilist described men who were hen-pecked by their wives figuratively by saying that such men '*had no voice*' (*matiri mugambo*) (Appendix II, p. X)**.** The idiomatic expression here has more weight than plain language since it exacerbates the state of such men. The deeper meaning of the idiom '*having no voice' (kwaga mugambo)* implies that such men do not

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speak at all; they are equal to dumb people. The same message would not have come out effectively if it was literally put that such men do not make *any decisions* in their homes.

In other instances, idioms are also used to tone down the language and to communicate matters that are considered a taboo or vulgar in a community. Such issues are not discussed openly in public. For instance, in the example above, where '*a hen-pecked man'* was said to be *'one who had been sat on'* by his wife was a lighter way of saying that such a man was over-ruled by the wife. This was because, in the Gikuyu community where the data was collected, men were assumed to be the heads of families and decision-makers. It was shameful for a man to be overruled by a wife. On taboo and vulgar language in Gikuyu community, issues concerning sex, reproductive organs and circumcision are among those which were not discussed openly. Such issues were well coated in idiomatic expressions such that only those who understood the idiom comprehend what was communicated. This can be illustrated from the sermon on *Hope and Restoration* where the homilist castigated sexual immorality by advising the listeners to '*lock their dogs' (O mundu ni ahingire ngui yake*) (Appendix IV, p. XXVIII).The homilist used the imagery of a *'dog'* to put the message across.

To understand what the homilist intended to communicate one needed to recall the encyclopedic entries of a restrained dog and another one that is let loose. The encyclopedic entries of a restrained dog include the following: it does not loiter in the village or estate, it waits to be fed by the owner, it feeds only on the food provided by the owner, it escapes many dangers that may be outside its kennel. On the other hand, encyclopedic entries of a loose dog are the opposite of the restrained one. These include: a loose dog loiters in the entire village or estate looking for something to eat, it feeds on anything edible that it comes across as well as the food provided at home by the owner, and it risks encountering all dangers that may be outside its kennel.

In addition to that, one needed to know the context in which the idiomatic expression of *'locking one's dog'* was used so as to apply it and derive its deeper meaning. In this case, the homilist was discussing issues related to sexual immorality where a hen-pecked man decided to look for a beautiful woman to marry as his second wife. The homilist continued to say that, those days were dangerous and one needed to be cautious since there was a dangerous worm. Thus, the listener could conclude that the homilist was not talking about a literal *dog* rather he figuratively referred to people taming their sexual desires by ensuring that their sexual organs were restricted or tamed. To arrive at this conclusion, the listener also relied on shared knowledge concerning that idiomatic expression.It can be concluded that idiomatic expressions are useful in communication in everyday speech and that is the reason why homilist incorporated them in sermons to put across their intended message.

2.5 Hyperbole

Turnbull at al (2010) defined hyperbole as "a way of speaking or writing that makes something sound better, more exciting or more dangerous than it really is. It is a way of exaggerating things for emphasis and putting messages across. He added that, exaggeration is done through overstatement or understatement that makes the message humorous". This can be illustrated from the sermon on *Faith and Prayer* where the preacher encouraged the listener to pray for their needs but also cautioned them to take action after praying. The preacher hyperbolically said that faith without action is dead and no amount of prayer or sacrifice can solve one's problems if one does not work. He retorted, "*Faith without action is dead. Even if one would make a sacrifice of one hundred goats, problems will remain*" (Appendix II, p. XIII).

This encouraged the hearer to combine prayer and work since some members of the congregation only prayed and waited for God to help them miraculously. The exaggerated number of animals that one can sacrifice undermines the importance of sacrifice. This is to

mean that sacrifice should be combined with action. In the sermon on *Gifts from the Holy Spirit,* the homilist emphasized the importance of the Holy Spirit in one's life when he hyperbolically said that no number of witches would match the power of the Holy Spirit in providing the needs of Christians. He quipped, "Even if they would bring you a lorry full of witches, the Holy Spirit of God is sufficient" (*Hata wakuletee waganga lori moja, roho wa Bwana anatosha) (*Appendix I, p. II). This statement also undermined the power associated with witches in solving problems that may afflict a Christian.

It can, therefore, be pointed out that hyperbole helps one put his message across in a humorous way as one says more than it is necessary to create a memorable impression in the mind of the hearer. Hyperbolic expressions also make human feelings remarkable in a way that the hearer can pay more attention to what is said. The hyperbolic statement creates implicatures that make the listener use more processing effort as he chooses the most suitable impression the speaker intended to convey through hyperbole rather than using ordinary language.

2.6 Simile

Deuter et al (2015) defined a simile as "A figure of speech that uses the words 'like' or 'as' to compare two things that are not related by definition." Comparison made through a simile is considered to be overt and more explicit than comparison made through a metaphor which is usually covert. Cuddon (1991) argued that "the use of simile in communication makes the message delivered clearer since the images used in the comparison are familiar to the speaker and the hearer". For instance, in the sermon on *Faith and Prayer*, the homilist compared undecided Christians to '*bat.*' He asserted, "*Some Christians live like a bat. You cannot tell whether they are born again Christians or not". (Akiristiano amwe mahana ruhuhu, ndungimenya kana niahonoku kana ti ahonoku*) (Appendix VI, p. XXX).

In the simile, the homilist was castigating the behavior of some Christians who sometimes behave like they are born again while at other times they behave like sinners or people who do not understand Christian teachings concerning expected behavior of a true Christian. To understand what the homilist implied by using the imagery of a 'bat' one needed to recall the encyclopedic entries of a bat which portrays indecisiveness. Some of such encyclopedic entries include the following: A bat has both characteristics of a mammal and a bird. As a mammal, it gives birth and nourishes its young ones with milk from the mother. Like a bird, it flies and has two legs. Other remarkable characteristics of a bat include the fact that it flies at night and while at rest. It hangs upside down. (This is strange because no other bird rests in that position)

Use of this simile that compared any undecided Christian to a *bat* was appropriate in the context because *bat* cannot qualify to be a bird nor a mammal because it combines the characteristics of the two. In the same way, any Christian who is fickle about their born-again commitment qualifies to be compared to a *bat*. Through the use of this simile, the homilist made his message clearer that a Christian needed to be steadfast to the side of Christ rather than being a Christian and a sinner at the same time.

Similes are important in communication since they appeal directly to the senses of the listener. This is because the imagery used in the simile is familiar to both the speaker and the hearer. The imagery used in simile is usually borrowed from the environment making it easy for the listener to process the encyclopaedic entries shared by both the source domain and the target domain. A Simile also depicts different ways of observing the world around us and also activates the power of imagination. This is illustrated in the example above where the homilist compares an undecided Christian to a bat. In a different situation, somebody else might compare such a person to a chameleon or a watermelon which also exhibit different colors in different contexts.

2.7 Conclusion

This chapter identified and classified the figures of speech used in homilies that formed our data. Figures of speech that were analyzed include; metaphor, proverb, idiom, hyperbole, and similes. The chapter examined how the homilist used these elements of figurative language and the effect that was achieved. Referring to different sermons, the chapter also focused on the main message the homilist hoped to pass on to the audience, and how the use of the figures of speech helped to give power to the message and leave a memorable impact on the listeners.

CHAPTER THREE: ROLE OF CONTEXT IN INTERPRETATION OF FIGURATIVE LANGUAGE

3.0 Introduction

This chapter focused on the role of context in the interpretation of the figurative language used in homilies. The figures of speech identified included metaphor, proverbs, idioms, hyperbole, and similes. The chapter looked at how various scholars defined the term 'context' and how these definitions applied to our study of homilies. The chapter then discussed how the hearer combined explicit content, implicit content, and context to interpret utterances in a way that was intended by the speaker. This was based on the Relevance-Theoretic assumption that there is a gap between sentence meaning assigned by the grammar and the meaning intended by the speaker, Sperber and Wilson (2002).

3.1 Definition of Context

Various scholars have defined the term context in various ways, all of which are geared towards highlighting the important role it plays in the communication process. May (1994) defined context as, "The surrounding in the widest sense, which enables participants in the communication process to interact, hence making the linguistic expressions intelligible." According to May (1994), context entails several important aspects including time and place where the utterance was made, the purpose of making the utterance, and the attitude of the speaker towards the issue under discussion. This view is shared by Hornby (2015) who points out that context refers to the situation in which something happens, and that which helps one understand the happenings. This also applies to the situation in which communication takes place. On his part, Malmkjaer (1998) defined context as the part of the discourse that surrounds a word, a phrase or a passage and sheds light on its meaning. In other words, it is the environment or setting in which communication or event takes place.

This understanding of context was useful to our study of homilies as it shed light on the setting in which homilies were delivered and which in return helped in their interpretation. Inthe study of homilies, it was noted that a homily is a religious exposition in which a priest gave more information from an extracted statement from a religious book such as the Bible. Language of a homily formed a register of its kind. It was characterized by the use of words that referred to deities such as God, Holy Spirit, evil spirit, devil, evil, angel, prophet, among others.The language used in homilies is the ordinary language of everyday communication but the lexicon is manipulated to fit the religious community in question. It was observed that members of the religious community under our study understood the usage of terms and expressions used in the delivery of homilies such as Hallelujah, Amen, prophecy, among others. They also knew the expected responses to the utterances and expressions used by the homilist. For instance, when the priest invoked, 'In the name of the father …." The congregation responded in unison, "….and of the Son and of the Holy Spirit, Amen."

In the religious context under which homilies were delivered, the homilist addressed several issues that affected the listeners by castigating what was deemed to be ungodly or inclined to the work of the devil and also emphasized what was accepted as values and norms that bind the society together. The homilist also offered possible solution to the problems that affected some of the listeners. The solution offered was at times in material form such as money, clothes, and foodstuffs, among others. In some cases it was in form of moral support such as; a listening ear and a shoulder to lean on or a spiritual solution where the listener would be advised to seek God's guidance through prayer and sacrifice. Neo-Pentecostal churches in Kagio formed a religious community that emphasized on believing and trusting in God and leading a humble life that was free from sins. As a result, the figurative language used in homilies was interpreted along this context. This view was shared by Schroader (2005) who defined context as encyclopaedic entries about the world. Schroader (2005)

argued that,"Context constitutes the values and norms of a society, personal beliefs, and cultural norms. In other words, context refers to all the background knowledge the communicators have stored in their mind at the time they engage in conversation."

This view of context was useful to our study of homilies as it helped us understand that in some cases the context was not selected during the interpretation of utterance, rather it was determined in advance. The hearer only required to retrieve it from his memory to arrive at the interpretation that satisfied his relevance.

On their part, Sperber and Wilson (2002) defined context as,"A set of mentally represented assumptions used in interpreting or processing a piece of information." They argued that information is relevant when it interacts with context to yield cognitive effects, that is, to create information that is meaningful to the hearer and that which is worth his attention. This view helped us understand that language used in delivery of the message contained in homilies would only make sense to the hearer when it interacted with meaningful context that resulted to appropriate interpretation intended by the homilist.

3.2 Interpretation of Utterances in Context

Previous studies in language acknowledge the pivotal aspect of the interpretation of utterances. In this study, we sought to understand what interpretation entails and how the speaker and the hearer create a connection (bridging the gap) to the point of understanding each other. Hornby (2015) favors the view that explains linguistic context based on the dialectical socio-cognitive aspects as advanced by Kecskes and detailed by Hornby (2015). In this approach, Kecskes acknowledges that context remains a controversial and even confusing linguistic concept for reasons that, in its complex nature, context entails epistemic, linguistic, physical, cultural and social factors all which influence the meaning of utterances. However, Kecskes' approach seems to agree with prior discussions about context by May

(1994), Hornby (2015) and Malmkjaer (1998) as it attempts to clarify this intricate aspect of linguistic study.

According to Kecskes, the speakers' utterance is informed by individual and social factors. Kecskes maintains that the context of an utterance is, in many ways, a situational context which is shared by both the person speaking and the hearer. This is not only determined by the immediate situation in which the utterance is made, but also prior knowledge. This prior knowledge is unique to the hearer and is only present to the hearer's mind, and as such; it is registered and linked to his or her experiences. This prior knowledge will influence the manner in which the lexical items are kept and interpreted by the hearer.

The question of interpretation seeks to find out how an addressee chooses what information the speaker is trying to pass across. The general agreement about this idea by various scholarly works points to the fact that it will take more than the addressee's grammatical competence to interpret what is said Malmkjaer (1998). This means that there exists a gap that the hearer will experience if he or she relied only on his or her linguistic competencies. To arrive at meaning, therefore, it will be necessary for the addressee to employ the non-linguistic factors or "inter alia" in addition to his or her linguistic knowledge. These non-linguistic factors include contextual knowledge, world knowledge, and background knowledge. It is the context that will determine and dramatically impact utterance interpretation and hence meaning cognition.

In relevance-theoretic terms adopted by this study, interpretation of utterances in context was guided by two main principles: Cognitive principle of relevance which states that "Human cognition tends to be geared towards maximization of relevance," and The Communicative Principle of Relevance which provides that "Every ostensive stimulus conveys presumptions or expectations of its optimal relevance" as outlined by Sperber and Wilson (1995).

This implies that though the homilist may incorporate several utterances that constitute figures of speech, not all of them are relevant to the hearer. The hearer is likely to pay attention to what makes sense to him and abandon what does not attract his attention. Consider the following metaphor from the sermon on *Faith and Prayer* (Appendix III, p. XII). The preacher said, "Use the stick that you have" (*Huthira muti uria uri naguo).*

The key word in this statement is the word *stick* which has both literal and figurative meaning. According to the communicative principle of relevance, the speaker aimed to communicate and be understood by the hearer. To arrive at the meaning intended by the speaker the hearer needed to consider both the literal and figurative meaning and decide which one fitted the context of use.

Literally, the word 'stick' refers to a relatively long, thin piece of wood of any size. Stick has extended meaning related to "helping to do" or "enabling in doing something" as in words such as "cooking stick", "walking stick". Figuratively, therefore, the word 'stick' connotes to something that one can use to help himself or solve his problems. For communication to take place as intended, the hearer needed to retrieve from his memory the background knowledge about the use of the stick in the Bible and then apply it to the situation that appeared in the sermon. Shared knowledge about the use of*stick* in the Bible included a case where Moses was instructed to touch a rock with the stick that he held and upon doing so, the rock produced a lot of water that was used by thousands of people (Exodus 14:16). In yet another instance, Moses was instructed by God to touch the Red Sea with his stick and in doing so; a pathway was miraculously formed at the middle of the sea; (Exodus 16:6)

 In the situation that appeared in the sermon under discussion, a prophet of God called Elisha dipped his 'stick' into a deep part of a river where an axe-head had fallen and that stick miraculously stuck on the axe-head retrieving it from the water. The homilist therefore

creatively advised the listener to solve his or her problems using the stick he/she had because in the Bible 'stick' was significantly used to solve problems. These illustrations coupled with the hearer's prior knowledge and cognition of "stick" as having a meaning related to "helping to do" or "enabling in doing something", aided in the interpretation of the utterance.

Apart from retrieving shared knowledge, to arrive at the intended meaning by the speaker, the hearer also needed to consider other utterances that surrounded the statement under scrutiny since this also guided him in making the interpretation that was in line with what the speaker wished to communicate. For instance, in the instance where the homilist used the metaphor of the 'stick', he went ahead to add (Appendix III, p. XII):

> "Use what you have!
>
> "If it is your compound, use it!
>
> "If it is your land, use it!
>
> God will make use of what you have!"

This explanation helped the hearer to recover the message which the homilist intended to convey. That is, when one experienced a problem he was expected to try to solve it using the available resources since God always helps those who make some effort to solve their problems.

3.3 Context and meaningful information

In the attempt to explain the meaning of his utterances, the homilist was aware that interpretation of his intended message was dependent on the individual needs of the listener. In Relevance Theory, it is argued that human cognition is geared towards maximization of relevance. This means that information that is communicated may be relevant in one context and not in another or more relevant in one context than in another. The explanation that the homilist used to expound on his intended message was only relevant if it combined with the

context to yield cognitive effects. In this case, the yielded cognitive effects would strengthen or contradict contextual assumptions to yield contextual implications. For instance, in our example on the use of a *stick* to solve problems, the hearer who would be having financial problems could come up with the following contextual assumptions in search of relevance on the speaker's utterance:

        a)   I don't have money to pay school fees.

        b)   I have a piece of land that I can lease.

        c)   If I lease my piece of land I can get money.

The homilist in his utterance provided the hearer with new information that, "*if they had any problem they were expected to try to solve it with the resources that they had*'. This input strengthened the assumption in (b) and combined with the assumption in (a) to yield the contextual implications; *If I lease my piece of land, I will solve my financial problems.*

The utterance delivered by the homilist about the use of available resources to solve one's problems would, therefore, be relevant to the hearer if interpreted in this context.

In another instance, the same information would not make sense to the hearer and it would end up being abandoned. For instance, in a situation where the hearer listened to the homilist equate the 'stick' to 'land' and then he remembered that he had a financial problem but he had already sold out his entire piece of land the following thoughts would cross his mind;

        d) I have a financial problem.

        e) I have sold out my entire piece of land.

        f) I cannot overcome my financial problem by using my piece of land.

This new information contradicts the contextual assumption that: '*I can lease my piece of land'.* The new information would, therefore, be abandoned because it contradicted with the old information. In this context, the contextual implication that would be yielded would be:

'If I don't lease my piece of land, I won't get money. As a result, I won't solve my financial problem'. The information would be relevant to the hearer in this context since it contradicted and eliminated an existing assumption. The hearer would, therefore, consider other ways of solving his financial problems since the advice offered did not apply to him but it still offered a possible way of solving one's problems.

3.4 Context and mental effort

So far, it has been pointed out that information is relevant in any context in which it yields cognitive effects. However, it is also important to point out that information that is relevant in context also depends on the processing effort required to interpret it. In a communication process, information may have the same cognitive effect in context, but each may require a different amount of processing effort to be retrieved from the cognitive systems used to represent and process it. This may affect the hearer's search for relevance and attempt to attend to a particular input.

In the homilies that formed our data, all the figures of speech were found in everyday language, but the hearer was expected to apply them to the context in which they occurred in a given sermon so that he could understand their meaning as intended by the speaker. In a case where the hearer was unable to infer application of any figure of speech in context, he would likely not assign any processing effort to it and this would lead to the rejection of the figure of speech and communication would not take place.

The figures of speech used in these sermons were also derived from the surrounding environment which included: physical features such as hills, mountain, rivers, and wells. Some figures of speech were derived from economic activities and political practices that were familiar to the listener. All these factors formed a context which aided the hearer in the interpretation of the utterances that contained figures of speech. Processing effort needed in

the interpretation of an utterance was also affected by other factors such as recentness and frequency of use of a figure of speech and the linguistic complication entailed. Consider the following figures of speech that appeared in the sermon on *Gifts from the Holy Spirit* (Appendix I, p. IV).

Simile: Gifts are as many as leaves.

                 Iheo ni nyingi ota mahuti.

Proverb: A string outside the house does not miss something to tie (Appendix I, p. IV).

                 Rurigi ruri nja rutiagaga gia kuoha.

Idiom: You have been shaving with my razor.

                 Ukoretwo ukienja na rwenji rwakwa (Appendix IV, p. XXIII)

In this case, interpretation of the simile was easier for the hearer since it was derived from the physically visible environment which he could readily access as a reference. This was because the context in which the sermon was delivered was endowed with leaves from different plants.

On the other hand, interpretation of the proverb and the idiom would require more processing effort since it involved retrieving a reference from memory to interpret the meaning of '*a string'* as something that could be useful or handy, and '*a razor'* as a private and personal relationship that two people shared. In addition to that the hearer was expected to recall the function of '*a string'* and '*a razor'* and relate them to the issue at hand which in this case was; the proper use of one's ability to do God's work.

Interpretation of the proverb and the idiom would also be affected by the linguistic complexity of the words that formed them. For instance, the word 'string' '*rurigi*' was used in a general sense to refer to any strand that could be used to tie. This included ropes, shoe races, knitting thread, weaving thread, and stalking strands, among others. The hearer was expected to narrow down the specific 'string' that the speaker referred to in the utterance to

arrive at the speaker's intended meaning. On the other hand, the word 'razor' '*rwenji*' used in the idiom was archaic since it was not commonly used in everyday language. The reason was that it had been replaced by modern technology where shaving machine was commonly used and the term '*rwenji*' had generally been replaced by the term '*kanyui*' which still meant 'razor'

In Relevance-Theoretic terms, utterances that cause the hearer extra effort to process should be interpreted by use of Relevance-Theoretic comprehension procedure which states:

Follow a path of least effort in deriving cognitive effects:

a) Consider interpretations in order of accessibility.

b) Stop when your expectation of relevance is satisfied.

This means that the first hypothesis that makes the utterance relevant in an expected way is the one that is accepted, all other interpretations are disallowed. Thus in the above two cases that involved 'a string' and 'a razor' which had both literal and figurative meaning, the first interpretation that satisfied the hearer's search for relevance would be accepted as the only acceptable interpretation in the available context.

3.5 Context and unclear utterances

In the interpretation of ambiguous utterances, the hearer is expected to disambiguate, assign reference and look for an appropriate context to arrive at an interpretation that satisfies his search for relevance. Consider the following expression from the sermon on *Gifts from the Holy Spirit* (Appendix IV, p. XXI).

Mathiaga makihoyaga mbao.

This statement has two linguistically possible interpretations:

i) The drunkards walk around begging for money, *twenty shillings coin* since they don't have or are too lazy to work and earn some; or,

ii) They walk around begging *pieces of wood. (*In this case, this would be unlikely).

Intuitively, the first interpretation that satisfied search for relevance was the only acceptable interpretation. The context of the utterance guided the hearer to choose which interpretation was the most appropriate. In this case, the homilist was castigating drunkenness and he, therefore, pointed at the embarrassing behavior of the drunkards who moved around begging more money to facilitate their drinking habits. Thus, the interpretation of the word '*mbao*' to mean 'twenty-shilling coin' was likely to be the most acceptable. Also, it would be the first to be tested as the most accessible and the first to be accepted as the only interpretation that was capable of satisfying the hearer's expectation of relevance. This involved the physical context, the mentally represented context and the background information stored in memory concerning drunkards and their incessant need for money. In a situation where the speaker intended the second interpretation where the drunkard went round begging pieces of wood, the speaker would have provided cognitive effects that would lead the hearer to that interpretation.

In the interpretation of ambiguous utterances, sometimes a hearer may arrive at two or more interpretations that seem satisfactory to his search for relevance. Based on the assumptions in this study, relevant interpretation would be guided by the context available. This implies that to arrive at the interpretation that was intended by the speaker the hearer was expected to look for further evidence as provided by the context in the general sense. That is, information stored in his memory, shared background information, physical surrounding, time when the utterance was made and other utterances that preceded and followed the utterance in question. If possible the hearer could seek further clarification from the speaker. Instances, where an utterance had two or more equally accessible interpretation were common where figures of speech were used or in cases of polysemy. Consider the following example:

John has *left*.

The word *left* can be interpreted differently depending on the context:

As an idiomatic expression to mean, *'John has died'.*

As a verb to mean, *'John has gone away from a place'.*

As a verb to mean *'John has ceased to be a member of a certain group'.*

As a noun to mean *'John owns the left side'.*

In such a situation, appropriate interpretation would only be guided by context.

3.5.1 Context and Wrong Interpretation

In a communication process, sometimes the hearer accepts an interpretation as the satisfactory one only for it to turn out later to be the wrong interpretation. Sperber and Wilson (2002) clarify that in such cases, the hearer needs to understand that utterance interpretation takes place at risk and new evidence may alter the initial interpretation. When this happens, the hearer is free to choose the new interpretation based on the new evidence provided. Such cases of making the interpretation that turn out to be wrong are common in figurative utterances. Consider the following utterance from the homily on *Faith and Prayer* (Appendix III, p. XVII), where two women, Jane and Mary, were looking at possible ways of solving their marital problems:

> Jane told Mary, "Come to my house, my husband has no issues" *Jane akira Mary,*
> *"Uka gwakwa, muthuri wakwa ni mwega muno"*

Upon hearing this information, Mary packed all her belongings and moved in to put up with Jane because she interpreted the statement to mean that Jane's husband was actually good enough as expressed by Jane. However, later in the night, Mary realized that Jane's husband was very problematic since he slept on Jane's laps and urinated on her like an elephant. This new evidence made Mary change the interpretation of the sarcastic utterance and she immediately re-evaluated her course of action. The following morning, she left Jane's house at the first light and went back to her house.

3.6 Context and Optimal Relevance

In a communication process, a speaker who aims at optimal relevance is supposed to make his utterance in a way that does not subject the hearer to unnecessary processing effort. In Relevance-Theoretic terms, the speaker is guided by presumption of optimal relevance which states that an utterance (or other ostensive stimuli) should be: (a) at least relevant enough to be worth the hearer's processing effort, and (b) the most relevant one compatible with the speaker's ability and preferences.

In the interpretation of figurative language, the speaker causes the hearer extra processing effort to arrive at the speaker's intended meaning. Consider the following example from the sermon on *Faith and Prayer* (Appendix III, p. XV);

   a. The homilist said, "Do not listen to the *world*"

   Ndugathikiririe bururi.

   b. The homilist said, "Do not listen to *non- believers"*

   Ndugathikiririe aria matetikitie.

Referring to contextual assumptions about Christian believes on faith, the utterance in (b) could be derived as the contextual implication from the utterance (a). In this case, the speaker puts the hearer to the excessively extra effort since he just wanted to communicate the information in (b). Relevance Theory explains that the reason why a speaker causes the hearer more processing effort is that he intended to achieve some extra effects that could not have been achieved simply by communicating using the utterance in (b). In this case, when the speaker refers to '*non- believers'* as '*the world*' he can create more implications such as, 'Non- believers are those people who are guided by the earthly desires and they do not understand Christian teachings concerning strategies of solving problems.' Thus, it can be concluded that, though the speaker causes the hearer extra effort by communicating through the use of figures of speech, it is still an economical way of passing information since the

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speaker can provide more information than he would do if he used language in its literal form.

3.7 Conclusion

This chapter focused on the important role that context played in the interpretation of figures of speech as outlined in the research objectives. The chapter defined context as comprising the time and place where the utterance was made, the speaker and his attitude in communication process at hand, the utterance that preceded and followed the specific utterance under discussion, background information shared by the speaker and the hearer as well as the information stored in the memory of the speaker and the hearer at the time of communication. It was demonstrated that interpretation of utterance was dependent on combination of context, explicit information, implicit information, cognitive effects and processing effort involved as contained in Relevance Theory which this study was based on. The chapter also addressed the role of context in the interpretation of ambiguous utterances and how the hearer was guided by Relevance Theory to deal with instances where wrong interpretation was made. Lastly, the chapter looked at how the concept of optimal relevance was used in context to guide the speaker and the hearer in a communication process.

CHAPTER FOUR: THEMES ADVANCED THROUGH FIGURES OF SPEECH

4.0 Introduction

This chapter looked into the main themes addressed in homilies through the use of figures of speech. Issues that cut across the three homilies that formed our data included: relationship between God and man, manifestation of God's power, relationship in marriage, consequences of sin, hope, and greed.

4.1 Relationship Between God and Man

The issue of the relationship that exists between God and man was addressed in the three sermons that formed our data. Various figures of speech were used by homilists to emphasize what God expects of man so that their relationship remains intact. From the three sermons, it came out clearly that God expects total loyalty from a Christian and in return He (God) supplies all of the Christian's needs and delivers him from problems when they arise. This was evident from the sermon on *Gifts from the Holy Spirit* (Appendix I, p. II) when the homilist metaphorically referred to the congregation as the body of Christ. He said, "*We are the body of Christ*".

The homilist went ahead to explain that the body of Christ has different functions such as speaking in tongues, translating the tongues, healing, prophesying, among others. The Christian was equated to *'a body'* which has different parts such as hands, head, legs, eyes, ears, heart, among others. The preacher emphasized that every individual part of the body is important and each part works in collaboration with other parts to form a whole functioning unit. Referring to Christians as '*a body*' served to persuade them to do God's work in the church. The Christian was required to assess how each organ of the body carries out a specific function and then apply these to the members of the congregation. This led to the conclusion that members of the congregation were blessed in different ways and each was supposed to do the work of God using their unique talents. The preacher asserted that God

always gives various gifts to those who are loyal to him. He sends the Holy Spirit to guide their ways and to provide them with everything that they need. The homilist said, "Those with the Holy Spirit drink from their father's well". (Appendix I, PIII)*'Drinking from the well'* metaphorically referred to the many benefits that come by one's acceptance of Jesus Christ and the Christian faith. He added that such people are blessed in many ways such that they can do God's work in and out of the church.

The homilist hyperbolically continued to say that Christians who had established a good relationship with God had their boundaries expanded such that everything they touched just multiplied. The expression of **'*expanded boundary*'** implied that whatever one owned would be increased. For instance, if one had half an acre of land, its boundaries would be expanded such that one could get a whole acre. Likewise, it implied that those who related well with God, He increased everything they had. The exaggerated expression that everything they touched just multiplied served to persuade the congregation to establish a good relationship with God. This meant that one would never lack whatever they needed since their hands were conditioned to multiply whatever they touched.

The preacher went on to remind those who did not relate well with God that the church suffered when some people failed to serve in it as required. He said, *"The church experiences a lot of pain without your gift"* (Appendix I, p. V). The church was metaphorically given the feeling of a human being through personification. The preacher added, "How much pain do you experience when one part of your body is hurt and cannot function properly?**"** (Appendix I, p. V). This invited the Christians to recall the pain that resulted when any part of the body would not be functioning properly and then apply it to the Christians who failed to use their talents in the church. This metaphorical use of the Christians as one body served to persuade everyone to offer their services in the church just the way each of the body organs played its part.

In another instance, the homilist metaphorically used two characters, '*Kinyua*' and '*Mutugi*' (Appendix I, p. V), to tell off Christians who had not established a committed relationship with Christ. In the Gikuyu community, the name '*Kinyua*' was coined from excessive drinking of alcohol while the name '*Mutugi*' was coined from the act of generosity. Using the two characters, the preacher illustrated that failure to serve God allowed one to serve the devil. This was because *Kinyua*, who drank too much alcohol, had no time to serve either in the church or at his home. The outcome was that his wife resulted to an adulterous life with a 'generous' man, *Mutugi*. The word *'generous'* was metaphorically used to refer to sexual immorality in that, the man was too generous to extend his love to Kinyua's wife since Kinyua spent much of his time drinking. The metaphorical expression was used to persuade the listener to use his talent in serving the church rather than engaging   in immoral behavior. In the sermon on *Hope and Restoration* (Appendix II, p. VII) as the homilist taught about establishing a committed relationship between God and Christians, he explained that Israelites were a chosen people of God but God abandoned them when they contaminated themselves by sinning against Him. He used a simile that equated God to milk. He said, "God is as clean as *milk*"**.**

To understand what he implied the listener needed to consider encyclopedic entries of milk that could be applied to God. Some of them included the fact that pure milk is white in colour while contaminated milk acquires undesirable color, flavor, and texture. Milk requires to be kept out of anything that can contaminate it. If contaminated it gets spoilt. In this context, the homilist was discussing a group of people that spoilt their relationship with God because of worshipping idol gods and indulging in sinful activities. The listener could therefore conclude that, just the way milk must be kept away from contamination it was also the same way committed Christian was not expected to contaminate his relationship with God by engaging in sinful activities. This conclusion was also guided by the statement that followed the simile

where the preacher added; "Anyone who has decided to keep God's company should keep off from sin."The simile helped the homilist to deliver his message about establishing a pure relationship with God since the listener was familiar with milk and how easily it gets spoilt if it is not handled with care.

In the sermon on *Faith and Prayer* (Appendix III, p. XIII), the homilist also used the metaphorical expression of '*gumboot*' and '*oxygen*' to explain the kind of relationship a true Christian was expected to establish. The homilist said, "Some Christians treat God like gumboots which are used during the rainy season." In this context, the homilist was discussing the behavior of Christians when they were in need. He pointed out that some Christians only claimed to be born-again when they were in the church but after that when they got in trouble they rushed to witches to find solution for their problems. This explanation enabled the listener to look into the characteristics of *'gumboot'* that could be equated to God in such a situation.

Some of the characteristics of gumboots include: gumboots are shoes made of rubber; they are commonly used during the rainy season to protect a person from mud and water, gumboots are mainly used as protective shoes and they are kept aside once one is through with the activity that had made one put them on. These characteristics were taken through a selection process depending on the issue at hand. In this case, the listener could conclude that, if any Christian claimed to have a committed relationship with God only when in the church, then such a Christian was pretentious because he put God aside after church service. Thus, such a Christian treated God like gumboots which one uses when need arises and then keeps them aside when the task, he/she wanted to perform is over.

The homilist went ahead to caution Christians against such a relationship and used the image of *oxygen* to explain what was expected of a Christian. The homilist said, "God requires us to

treat him like the oxygen that we breathe in" (Appendix III, p. XIII). The Christian was thus required to examine the characteristics of oxygen that he breathed in. Some of the characteristics are as follows: one requires oxygen all the time, oxygen cannot be substituted with another gas, oxygen is vital for survival. The Christian would then apply these characteristics to the kind of relationship that he was expected to establish with God. This would mean that a true Christian was required to establish a permanent and committed relationship with God; a relationship that cannot be substituted with anything else, including the power associated with witches. The metaphorical expression of *gumboot* and *oxygen* applied well in that context as they enabled the homilist to pass his message across and persuade the listener to examine what kind of relationship he kept with God. The two images were familiar to the listener and their usage was well known such that the same could be applied to refer to any serious relationship and one that was not serious.

4.2 God as the Most Powerful

Another theme that was addressed through the use of figures of speech was the miraculous and infinite power of God. To start with, in the sermon on *Gifts from the Holy Spirit* (Appendix I, p. III), God was depicted as the giver of all abilities that enabled a Christian to do God's work in and out of the church. The homilist used the image of the *sun* to remind the Christians that they were endowed with various talents to serve all people. The homilist asserted, "Our talents are like the sun that serves the whole world".

The Christian was expected to search the encyclopedic entries of the sun that could apply to his talents. Such characteristics included the following: the sun produces light that shines in the world over. The sun produces heat that benefits every creation in the universe. The sun produces heat that sometimes turns to be destructive in the world. Given the context where the homilist urged the Christians to utilize their talents in a way that matched the needs of the church, the listener could conclude that the homilist implied that the Christian was expected

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to use his/her talents to benefit people both in and outside the church, just the way the *sun* benefits people in the universe by producing light and beneficial heat.

In the sermon on *Hope and Restoration,* (Appendix II, p. VII-VIII), God was depicted as one who had the power to destroy, create and restore. This characteristic of God who had all the power was illustrated in a situation where He created a group of people called Israelites, showered them with glory and then destroyed them when they disobeyed Him. Later He restored their dead bones to life and restored their glory. The homilist used the imagery of a *potter* to refer to this characteristic. He said, "God is like a potter". To understand what the homilist implied, the listener had to look into the work of a potter and apply it to God as a creator. In this case, a potter molds the pot using clay; he molds the pot in his own desired size, shape and decorates the pot as he wishes. This means he has all the power to use the mold as he wishes. Likewise, equating God to a *potter* in the life of a Christian meant, he created the Christian and controls everything he has. This implied that God decides to give glory to a Christian and he also holds the power to destroy that glory. Referring to God as a potter in a Christian's life helped the homilist to persuade the Christians to remain loyal to God and do everything according to his will, rest a Christian is destroyed like the Israelites who disobeyed God.

In the sermon on *Faith and Prayer* (Appendix III p. XII) the power of God was depicted in a situation that seemed so difficult in the eyes of man. In the first instance, God's power made a metallic axe-head stick miraculously to a piece of stick. This was taken to be strange because in ordinary circumstances metal and stick do not stick to one another nor is there any magnetic power between them. In another instance, the homilist used the image of the *wind* to describe God's power. He said, "God is like the wind" (Appendix III, p. XV). In this context, the homilist was discussing the power of God in a situation where the servant of God called Elisha found himself surrounded by chariots of his enemies in readiness to attack him.

The servant who accompanied Elisha cried to him and declared that the enemy would kill them in one blow.

However, Elisha called the name of God and within no time, the enemies were struck blind and diverted to another direction and Elisha guided them to their destination. To arrive at the speaker's intended meaning as he compared God to wind in these circumstances, the listener needed to look at the features of wind that may apply to God. Such features include: wind is invisible; wind contains the force that moves things, movement of the wind is heard, wind can change the direction of things like clouds, smoke, water, among others. These characteristics could be applied to God in that context since Elisha knew His presence but since He was invisible, the servant could not see Him. God was said to be all-powerful because just like the wind, he was able to change the cause of action of the enemy. In addition to that, Elisha whom they planned to attack turned to be their guide. Using this simile that equated God to *wind* helped the homilist to pass the message that God was all-powerful and one only needed to believe in Him. Like the *wind*, His presence is felt and His power is seen in the work He does in the life of man.

4.3 Marriage and Fidelity

Another pivotal issue that cuts across the three sermons is faithfulness and relationship in marriage between husband and wife. From the first sermon on *Gifts from the Holy Spirit* (Appendix I, p. V), a hyperbolic anecdote between two men Kinyua and Mutugi, and Kinyua's wife was used to address these issues. The hyperbole was used euphemistically to castigate adultery and drunkenness. Hyperbole was seen through the adulterous man Mutugi who was so 'generous' as to extend his love to Kinyua's wife since Kinyua was a drunkard. The homilist used the names of the two men figuratively since each was named after his behavior. In the Gikuyu community where data was collected, the name 'Mutugi' which means 'a generous person' was derived from the verb '*Utugi*' which means 'generosity'. On

the other hand, the name 'Kinyua' which means 'a drunkard person' was derived from the verb 'Kunyua' which means 'drink'. The homilist used the two names creatively to discuss sex-related matters which could not be discussed openly in public and especially where there were mixed groups of people as in a church setting.

To arrive at the message the homilist wished to pass across, the listener had to look into the behavior of each man. To begin with, Mutugi who was very 'generous' was said to have visited Kinyua's home with a packet of flour and a loaf of bread and finally spent the night there. He was also said to have relaxed like a tourist in Kinyua's bed even when Kinyua arrived home soggy like a sponge. The homilist humorously stated that Kinyua's son who benefited from the loaf of bread that was provided by Mutugi reportedly expressed his affection for Mutugi because he had noted his generosity. This report served to illustrate the innocence of the boy as far as infidelity was concerned. On the other hand, Kinyua, the drunkard, was said to have abdicated his duties as a father and a husband. He was also said to have drunk a lot of beer until he could not tell that another man was resting comfortably in his bed. To exaggerate his drunkenness, the homilist said that when it was reported to Kinyua that a certain man was spending the night in his house, he confronted his wife. The wife denied the allegation and took him to the bedroom and asked Kinyua to count the heads that were in that room. At that time the wife lay next to Mutugi in bed.

At this point, the homilist demonstrated the irrational reasoning of Kinyua who was under the influence of alcohol because he counted his head, that of his wife and that of Mutugi and concluded that there were two heads.

Considering the behavior of these two men would help the listener get the message that excessive drinking was dangerous since it affected one's reasoning power and also made someone abandon his responsibilities. This in turn may lead to sexual immorality and

misleading of children who may end up thinking that whatever Mutugi was doing was acceptable in the society. The listener was also likely to conclude that since the homilist main issue was encouraging people to use their talents in and out of the church, it then meant that excessive drinking would prevent one from being useful in the church and at his home. One was also likely to lose respect in the society as demonstrated by Mutugi, who shamelessly relaxed on Kinyua's bed. One is also likely to lose respect from family members. This was demonstrated by Kinyua's wife who allowed another man to lie on their bed.

In the sermon on *Hope and Restoration* (Appendix V, p. XXVII) the homilist addressed the issue of relationships in marriage by pointing out that husband and wife were expected to respect one another just as they did when they got married. He pointed out that disrespect led to marriage breakups. He used a polysemy which left the hearer making hypothesis as to the appropriate meaning the homilist referred to. He said, "Disrespect in marriage makes some men *run to* or *get in to* beer dens and drug abuse" (*Athuri amwe moragira njohi-ini kana ndawa cia kurebia*). The word '*moragira*' can have two meanings in this context. It may mean that some men *take to habitual drinking* to overcome challenges at home and it may also mean that some men *disappear* from home.

Whatever implication one arrived at, it turned out to be appropriate if it satisfied his search for relevance. Since the two outcomes may be realized by a man who engaged into drinking alcohol and drug abuse. The homilist went ahead to point out the decision taken by any wife who would be angered by her husband. He humorously said, "The woman ties up her bundle of items and disappears to wherever she thinks of" (*Mutumia ohaga mirigo, o karima a kagua).* The weight of the statement is realized in the conventional metaphor of *"tyingup a bundle of items"* (Appendix II, p. V). The content of the bundle that a woman would carry is not specified thus it allowed the listener to guess what it would entail. The listener is guided by shared knowledge about such situations when a woman would leave her husband's home.

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In most cases a woman would just carry her clothes which would be referred to as 'a bundle of items' but in extreme cases, a woman would carry everything that would be in the house.

The idiomatic expression '*wherever she thinks of*' (O karima akagua) created implicatures as to where the woman would go after leaving her husband's home because of anger. The homilist used the idiom to create an impression that such an estranged wife never went back to her parents'home as expected by the *Gikuyu* custom, but she disappeared to an unspecified place. To castigate such behavior where husband and wife resulted to drastic measures due to disrespect in marriage, the homilist advised that Christians were not expected to behave that way. Instead; they were supposed to pray for any challenge they encountered in their relationship and live according to Christian teachings about marriage.

From the sermon on *Faith and Prayer* (Appendix III, p. XVII), the homilist addressed the issue concerning relationship in marriage by using a hyperbolic anecdote that involved two women, Jane and Mary. He said that the two women were disgusted by the behavior of their husbands since Mary's husband *snored loudly like a frog at night* while Jane's husband *wet himself with as much urine as that of an elephant*. Exaggeration of the situation was noted in the two similes where a husband snored as loudly as a frog while the other one produced as much urine as an elephant. To understand the concept the speaker wanted to convey, the hearer was expected to activate encyclopaedic entries that provided information about the sound produced by frogs at night. These included: frogs usually croak loudly at night. The sound is rough to the ear. The sound is bothersome since it disrupts anyone wishing to sleep. The sound is made while frogs are in hidden places. The hearer would then engage in a selection process and following a path of least effort, he would select encyclopaedic entries that applied to the context at hand and that would help him derive contextual assumption that the sound produced was rough to Jane's ears and prevented her from sleeping comfortably. This helped the hearer to arrive at the contextual implication that the husband's snore was

disturbing enough to warrant her running away from her home to a place where she thought she would find peace of mind.

To discourage the listener from taking such drastic measures when problems arose in marriage, the speaker brought in a more disturbing situation where Mary's husband slept on Mary's laps and when he fell asleep he would wet Mary with as much urine as that of an elephant. Using this simile to convey a message to the hearer, the speaker expected the hearer to form a hypothesis about the urine of an elephant and apply it to the context. Contextual assumptions about an elephant's urine included the fact that it is in large amount, perhaps more than that of a man. The urine has a bad smell just like that of a man. The urine makes someone wet. The urine spills onto the floor. Once these assumptions are applied to the context the hearer can arrive at the contextual implication that the husband's action was disgusting and difficult for the wife to bear.

The homilist called the hearer to compare the experiences of the two women and consider who between the two had a more difficult problem to deal with. Following a path of least effort as provided by Relevance-Theoretic comprehension procedure which required the hearer to consider assumption as they appear, the listener could recover the conclusion that Mary had a more difficult issue yet she persevered and always prayed to God to change the situation for her. The similes served to pass the message that every home experienced its own unique challenges. Christians were, therefore, expected to seek God's guidance to sort out any challenges rather than running away from home and creating more problems.

4.4 Wages of Sin

According to the Christian faith, sin occurs when someone violates the will of God. God's will is for His people to obey Him unconditionally at all times. Disobeying God leads to sin

which ultimately leads to suffering. This was illustrated across the three sermons through various figures of speech.

To start with, from the sermon on *Gifts from the Holy Spirit* (Appendix I, p. II), the preacher likened those who accepted Christ in their life to 'God's children'. He continued to add that such people would be under the care of the Holy Spirit. He asserted, "Jesus said he would not leave you *like orphaned children*". To interpret the message contained in that simile, one had to use the encyclopaedic entries of orphaned children. These include: orphans have no one to care for them. Orphans have no one to show them love. Orphans suffer in many ways. Orphans are adopted by well-wishers. These assumptions led to the contextual implications that those who obeyed God were under his care and they do not suffer like orphans. On the other hand, those who disobeyed God were like orphans; they had no one to take care of them and they ended up suffering a lot. The smile helped the homilist to pass the message that Christians were expected to obey God or else He would abandon them and they would suffer just as orphans do.

In the sermon on *Faith and Prayer* (Appendix III, p. XV), Elisha was used metaphorically to refer to God's people, that is, those who obeyed God were covered in God's power such that the enemy could not destroy them. On the other hand, those who disobeyed God were abandoned by God and they were therefore exposed to the *enemy*. The word *enemy*, in this case, was used in a broader sense to refer to anything that could harm someone or hinder his/her progression to success. This conclusion was guided by the homilist's explanation where he said that the devil was a great enemy to Elisha but he (devil) did not understand that Elisha was a warrior in faith. Thus, in this context, the enemy could refer to a human being or the powers of evil. On the same note, the word *devil* was used metaphorically to refer to the Syrian army that had surrounded Elisha and his servant. To understand the metaphorical use of the word *devil* one would look at the characteristics of the *devil* that might have been

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exhibited by the Syrian army. Such features included; the devil is invisible. The devil attacks those who are against him. In this context, the Syrian army surrounded Elisha intending to destroy him. The army did not alert that it was about to attack, the army was against Elisha.

Considering these similar characteristics, the hearer can conclude that the Syrian army was indeed the devil`s incarnate and qualified to be referred to as the *devil*. Through these metaphorical expressions, the homilist succeeded to pass his message that any Christian who disobeyed God was abandoned by God and released to his tormentors to torture him. In the sermon on *Hope and Restoration* Israelites were depicted as people who obeyed God at first and He glorified them. When they disobeyed Him, he abandoned them and released them to their *enemy* to enslave them. In this case, the word *enemy* was used metaphorically to refer to Babylonians. This illustrated that the meaning of the word *enemy* depended on the context of use.

4.5 Hope

In a Sunday church service, the homilist is expected to give hope to the listener who may have been afflicted by various issues in life. In the sermon, *Gifts from the Holy Spirit* (Appendix I, p. I), the homilist assured the listener that the Holy Spirit was sent to reconcile the relationship between God and man after that relationship was spoilt by Adam and Eve in the Garden of Eden. Metaphorically, he said that those who had not yet accepted to be in the *herd* of Christ, they had been given a chance by God to repent their sins and join Christ. Literally, the term *herd* is used to refer to a group of animals of the same type that live and feed together. They are taken care of by the same shepherd. Thus, the homilist implied that those who were not in the group that followed Christ were in the camp of sinners. The homilist gave hope to such people by assuring them that once they repented their sins, they would get a chance to join the group that is led by Christ.

The message of hope was also delivered in the sermon on *Hope and Restoration*. The homilist assured the listener that God could handle every difficult situation. He metaphorically told the listener not to lose hope but to *take all his burdens to the cross*. He said, "Do not lose hope. Take all your burdens to the cross" (Appendix II, p. VIII). The word *burden* was used figuratively to have a meaning that departed from the literal meaning which refers to a heavy load. Knowles and Moon (2006) argue that metaphorical use of a lexical item gives the word a more general sense than the semantically encoded one. In this case, the image of a *burden* was used to refer to other things beyond the literal *burden*. To arrive at the speaker's intended meaning of a *burden*, the hearer was required to consider the context of the utterance, add appropriate cognitive effects and then hypothesize about the encyclopaedic entries of *a burden* which provided the following information: *a burden* is a load. It is heavy, it is tiresome, it is nagging, it makes life difficult to bear, and it causes worries. All these characteristics of a *burden* existed in the mind of the speaker and the hearer at the time of communication. The hearer was required to select only those characteristics that applied to the context in which the utterance was made.

In this case, the setting was a Sunday church service and the topic under discussion involved the power of God in solving difficulties in life. Since the speaker did not refer to difficulties explicitly but used a metaphorical term, *burden*, the hearer was required to assess the characteristics of a *burden* that could apply to the life of a Christian. The hearer was also required to consider the utterances that preceded and followed the metaphorical expression to arrive at the meaning intended by the speaker. In this situation, the speaker started by saying that God brings life to desperate situations and Christian should always remind Him of what could be disturbing them. This could be an employer, a spouse, health, poverty or any other issue. The hearer was therefore required to consider what issue in his life had the characteristic of a burden. For instance, *sickness*, the hearer would look at the characteristics

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that were shared by both *sickness and burden*. These include: sickness is nagging, it makes life difficult, and it causes a lot of worries. The hearer could then conclude that by using the term *burden* the homilist did not necessarily refer to *a heavy load* rather he figuratively referred to his *sickness*. *Taking the burden to the cross* also figuratively meant praying for one's needs. This is because Jesus is believed to have died on the cross to save mankind. It is believed that Jesus has the power to solve all problems that afflict mankind.

Use of the figure of speech that had a broad sense helped the homilist pass his message of hope in an economical way since he did not have to tabulate all the varied difficult experiences the members of the congregation would have been going through. The hearer was left to process the figure of speech and then assign meaning that was relevant to his/her specific situation.

4.6 Greed

Greed was believed to be a leading factor to many negative outcomes and that was why the homilists took time to rebuke it in their sermons. In the sermon on *Gifts from the Holy Spirit* (Appendix I, p. III), the homilist pointed out that those who were led by the Holy Spirit were contented with what they had because they were fed by the Holy Spirit. He said, "Those who have accepted the Holy Spirit *eat and drink* from God's table. They were contented with what they had". The expression of *eating and drinking* from God's table had a figurative impression since there was no table that was literally set anywhere for people to feed on. The homilist explained that, such people were satisfied with what they had. The opposite of satisfaction is greed as explained by the homilist. He asserted, "Those who are not led by the Holy Spirit are led by the evil Spirit. They have a spirit that likes *free things. Their greed burns like flames of fierce fire*" (Appendix I, p. III).

The word '*things'* here was used in a general sense to refer to anything that one would be obsessed to acquire. It created implicatures in the mind of the listener about anything that could be admired strongly by a person who was led by evil powers. Out of the many things that a listener could think of, he was expected to narrow down to specific things that could apply to his own situation or experience and use it in his search for relevance. The homilist used a simile that likened greed to *flames of fierce fire* to intensify the act of greed and also to create a vivid picture of such greed in the mind of the hearer. Encyclopaedic entries of fierce fire flames included: A flame of fierce fire is hot, dangerous and consumes everything around it, thus, in the same way; greedy people consume and destroy everything around them without any concern of the effect of their action. The homilist went ahead and cautioned people against such behavior since it led to the miserable death of the greedy people and untold suffering of those people around them.

In the sermon on *Faith and Prayer*, the homilist criticized greed by using a proverb which stated that too much obsession was dangerous. He asserted, "If it loves too much it spoils the umbilical cord". The proverb is derived from the act of an animal, for instance, a cow, which licks its newborn calf to an extent that it spoils the umbilical cord that has not yet healed after birth. The outcome is that the calf is likely to die out of the love of its mother while on the other hand; the mother is likely to suffer the loss of the calf. The proverb was used in a context where a woman had a daughter who was believed to be extra ordinarily beautiful. She never wished to marry her off to any of the many men who were competitively seeking her hand in marriage. To put them off, she stated that whoever would climb to the top of a very tall tree outside her house would be the one to marry the girl. Due to their obsession for the girl, men engaged in a dangerous contest of attempting to climb to the top of the tree. Many of the on-lookers were devastated by both the behavior of that woman and that of the men.

Using this proverb the preacher passed the message that greed is dangerous and may lead to death. He cautioned people to act in moderation as they worked to satisfy their needs. The homilist castigated the greed displayed by those young men to win the girl and also castigated the greed displayed by the mother of that girl since she would have allowed her to get married because she was of age. The homilist advised the Christians to have self-control even when they came across admirable things.

4.7 Conclusion

This chapter discussed the themes that formed our data. By reference to the ideas in the sermons, *Gifts from the Holy Spirit, Hope and Restoration*, and *Faith and prayer* the chapter expounded on the themes/message that the homilists hoped to sermonize about in the Sunday services they had with the congregation. The selected themes included; Relationship between God and man, Infinite power of God, Marriage and fidelity, Wages of sin, Hope, and Greed. Throughout the chapter, there was an attempt to explain how the homilist employed the use of figures of speech to, fittingly and without much difficulty, pass across his message. The discussion was based on the Relevance Theory as advanced by Sperber and Wilson (1986/1995) that explained how the listener was able to understand the communicated message by bridging the gap between the speakers's intended meaning and the meaning assigned by the grammar. A connection was made between the homilist's utterances and the reception and cognition by the hearer using the tenets explained in the theory.

CHAPTER FIVE: CONCLUSIONS AND RECOMMENDATION

5.0 Introduction

This chapter provides a summary of the findings which led to the conclusions and recommendations for future study. This work sought to investigate figures of speech in selected homilies from Neo-Pentecostal churches in Kagio, Kirinyaga County. The study was based on Relevance-Theoretic approach.

5.1 Summary of Reseach Findings

The study came up with several findings. To start with, it was established that Relevance-Theoretic Approach applies pragmatic processes of broadening and narrowing in the interpretation of underlying meaning in figures of speech used in homilies. This was seen when the homilist utilized polysemy and hyperbole in the sermons. For instance, in a situation where the homilist used the word '*mbao*' the listener had to narrow down the intended meaning so as to understand that the homilist meant *twenty-shillings* and not *timber* which were all possible interpretations. In another instance the listener had to use the pragmatic process of broadening to understand the phrase; '*alorry full of witches*,' as an exaggeration meant for emphasis.

Another key finding was that, whereas all hypothesized figures of speech were used in the homilies, some were used more frequently than others. Proverbs and idioms were particularly less frequent while similes, hyperbole, and metaphors tended to dominate in their usage. This was due to preference on the part of the homilist, but it could also imply choice in terms of processing effort needed. The images used in these figures of speech were borrowed from the physical environment which was familiar to the listener. This included physical features like rivers, mountain, and hills, among others. Some images were borrowed from social-cultural practices such as marriage as well as economic activities practiced in the area of study like

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farming and general merchandise. This determined the preference and hence frequency of the specific figures of speech used.

Also, the study found out that context and shared background knowledge played a key role in the interpretation of figures of speech. This was because a lexical item could acquire varied meanings depending on the context of use. It was seen that the listener who shared background information with the homilist concerning the usage of a figure of speech found it easier to arrive at the intended meaning and was likely to make correct interpretation through broadening or narrowing of non-literal lexical items. On the other hand, the listener who did not have background knowledge of usage misinterpreted or abandoned the effort to interpret the conveyed meaning. This led to communication breakdown. For instance, the idiomatic expression *burning ash (gucina muhu)* which literally refers to the action of 'burning ash' but used figuratively to refer to 'extra ordinary.'

Likewise, it also came out clearly that use of non-literal language sometimes led to misunderstanding in communication. This was noted in the use of figures of speech derived from polysemy. For instance, the word '*mbao*' which literally means *'wood'* or *'goal'* was figuratively used to mean *'direction'*. Also, the word, 'draw' *(gucora),* which literally means '*to make* a *picture of something using a pencil* or a piece of *chalk',* was non-literally used to mean *'to guide'*. In this regard, it was established that context and shared knowledge helped the listener to arrive at the appropriate interpretation that was intended by the speaker. In a situation where both the literal and non-literal meaning seemed appropriate the listener was guided by Relevance-Theoretic Comprehension procedure to consider the appropriateness of interpretations as they occurred.

The study similarly found out that figures of speech were creatively used by homilists to address various issues that affect human beings in their everyday life. The language was

manipulated to fit a religious setting where homilies were delivered. Issues addressed through figures of speech, in that case, included acceptable moral values such as respect, commitment, faithfulness, hope, trust in God, prayer, relationships in marriage, among others.

Furthermore, the study found out that figures of speech were useful in the delivery of a message that was considered a taboo and could not be discussed in a public setting where there were different age groups. Such issues included sex and reproductive organs. For instance, it was noted that homilists creatively addressed the issue of sex through idiomatic expression where sex act was referred to as **'**to shave' *(kwenja)* while the female sex organ was referred to as 'razor' (*rweji*). Shared common knowledge of the usage of such an idiomatic expression helped the listener to arrive at the communicated message. It was observed that euphemistic use of figures of speech was intended to keep off outsiders from understanding what was communicated and it was also a way of toning language so that the homilist could not sound vulgar.

5.2 Conclusion

Our study of figures of speech led to the conclusion that shared background information, context, and appropriate cognitive effects were useful in the correct interpretation of figures of speech. Figures of speech were useful in elaborating the message the speaker intended to communicate since they created images in the mind of the hearer such that he could explore different ways of observing ideas, events and the world in general. It was also concluded that figures of speech were useful in addressing issues that affected man in his everyday life. Besides aiding communication, misinterpretation of figures of speech could lead to communication breakdown.

5.3 Recommendations for Future Research

This study focused on figures of speech in selected homilies from Neo-Pentecostal churches in Kagio, Kirinyaga County. The figures of speech that were investigated included: metaphor, proverb, idiom, hyperbole and simile. The research was based on Relevance Theory by Sperber and Wilson (1986/1995). The researcher recommends further study in the following areas: (a) an intensive study should be done in the use of speech acts which are common in homilies in Neo-Pentecostal church, (b) a study should also be done in the use of song in homilies from Neo-Pentecostal church and finally (c), further study is suggested on the structure of homilies from Neo-Pentecostal church.

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APPENDIX I

<div align="center">

GIFTS FROM THE HOLY SPIRIT

1 Corinthians 12:1-20

</div>

Preacher   : Praise God!

Congregation :Amen!

Preacher   : Tell your neighbor, "God loves you!"

Congregation : God love you!

Preacher   : Tell your neighbor, "Were it not for God we would not be the way we are!" 5

Congregation : Were it not for God we would not be the way we are!

Preacher   : Clap for the lord!

              (Congregation claps vigorously and applauds)

Preacher   : We are going to look at three things:

1. Body
2. Love   10
3. Holy Spirit in our lives

Reading   : 1 col 12:1-28

Preacher   : God is good……………

Congregation : All the time!

Preacher   : All the time…………

Congregation : God is good!   15

Preacher   : Good millet is known by its harvest.

               : A good Christian is known by his action.

Preacher   : Before you got saved, you didn't know the Lord. You used to worship idols.

              You looked like someone who has no direction.

            Jesus came because of the love He had for the world.   20

            Adam sinned in the Garden of Eden and this separated us from God.

The Holy Spirit directs us to the Lord.

Holy Spirit is the driver to Christians.

You cannot claim God is Lord if you don't have the Holy Spirit in your heart.

Preacher : When Jesus ascended into heaven, He promised not to leave His children as orphans. He left them with the Holy Spirit.   25

A Christian who has no Holy Spirit in him is like a strayed buffalo.

He risks being attacked by the enemy.

Preacher : Halleluya!

Congregation : Amen!

Everyone has a right to inherit from his parent or is that not so?   30

Preacher : Ask your neighbor, "Do you have a right to inherit from your parents?"

Congregation : Do you have a right to inherit from your parents?

Preacher : The Holy Spirit is the parent to Christians.

: Are you born again in Jesus?

Do you have a right to inherit anything from Him?   35

If you are not born again, what are you waiting for?

God has given you a chance to repent your sins and come back to his herd.

Haleluya!

Once you are born again in Christ, you have a right to inherit from his kingdom!

Even if you were given a lorry full of witch doctors to prophesy for you, you cannot get any help.   40

We are the body of Christ!

He has given us varied gifts so that we can do his work:

Some speak in tongues, some interpret the tongues, some can heal while others prophecy.

Halleluya!

II

You have been given a certain gift. 45

Gift as a farmer, business person, teacher, doctor, among others

God gives gifts to his men!

God gives gifts to his women!

God blesses his youths!

God blesses his children! 50

Once you are blessed don't be a stabling block to others.

Allow them to be blessed.

I dare say you are a blessed man!

I dare say you are a blessed woman!

I dare say you are a blessed youth! 55

Our talents are like the sun, they should give light to the whole world,

Our talents are like the rain, they should give water to all.

(Pause)

Those led by the Holy Spirit eat and drink from their father's table.

Those without the Holy Spirit in them are with the evil spirit that demands free goods and services. Their greed is like flames of fire. 60

They are those who go asking for twenty bob.

They have no shame.

Upon their death, their wives and children enquire why in their eulogy they are said to have left anything behind.

They should be referred to as destructive people (muimwoniiri)

Because they left nothing for their families to inherit. 65

Haleluya!

Greet your neighbor in "high-five" style and tell them, "Those with the Holy Spirit drink from their fathers well."

III

Congregation : Those with the Holy Spirit drink from their fathers well.

Preacher   : They have varied gifts.

God widens their boundaries and everything they touch just multiplies. 70

Once they drink from their fathers well they are able to use their gifts to serve God.

Those without the Holy Spirit they are in greet trouble.

Even if you would ask for a lorry full of witches, it is all in vain.

Haleluya!

Why are we given various gifts?   75

So as to make the body of Christ complete

Some are preachers!

Some are doctors!

Some are soldiers!

Some are business men!   80

Who doesn't have a gift? None.

Everyone has a certain gift

Gifts are as many as leaves in our environment.

When everyone uses his gift appropriately, the work of God is accomplished.

You are a well; a well that God has dug for others to drink from.   85

Preacher   : Tell your neighbor, "I am well!"

Congregation : I am a well!

Preacher   : Do not lie on your gift!

Do not sit on your gift!

There is no one gift that is better than the other!   90

Every gift is useful at its own specified time.

IV

(Rurigi ruri njaa rutiagaga gia kuoaha)

A string in the homestead cannot fail to have something to tie.

In the church we have sweepers, singers, ushers, instrumentalists, among others.

Everyone should play the ball on his side. 95

All these people are important in one way or the other.

Just the way your body has many parts, that is the way the body of Christis.

Is there any part of your body that is useless?

Consider your eyes! The eye is a very small organ but you cannot see without it

Consider if your finger is cut off. 100

What pain do you encounter?

That is the same pain that the church experiences without your gift or when you lose direction.

Some Christians make others eat grass forgetting they also need assistance from other people.

Other Christians refuse completely to offer their services.

Preacher   : Halleluya! 105

Congregation : Amen!

Preacher   : Greet your neighbor in 'high-five style'

Ask your neighbor, "What work do you do in the church?"

Congregation : What work do you do in church?

Preacher   : Tell your neighbor you are the one who makes God's work to be complete. 110

Congregation : You are the one who makes the work of God complete.

It is important for everyone to use his gift from the Holy Spirit to accomplish God's work.

Preacher   : Halleluya!

Listen to this story about a man who failed to use his gift to praise the name of the Lord. He was snared by the devil and he became a burden to his family, the society and the church.

There was a man named Kinyua.   115

Kinyua used to drink a lot of local liquor.

He never bothered with family.

His son used to tell him that there was a tall, dark man who used to visit them

every evening and the man's name was Mutugi.

Mutugi used to carry with himself a packet of maize flour and a loaf of bread.

The son loved that man and the man slept on his father's bed.   120

One day Kinyua went home at midnight, drunk as usual.

He could not differentiate between good and bad.

He told his wife that he had a report about Mutugi who used to spend the night in that house.

The wife welcomed Kinyua to their bedroom where Mutugi was relaxing like a tourist. She told Kinyua, "Let me lie on the bed and then you count the heads and the legs that you can see."

Kinyua counted the heads and the legs and then reported to the wife," I can see two heads and four legs."   125

The wife asked Kinyua, "How many are we here?"

Kinyua said, "We are two".

The wife answered, "If we are two then how many heads do you expect?"

Kinyua said, "I have believed that I had been given the wrong report. Let me sleep on my usual seat." (He left)

Men should be careful not to be like Mutugi because even the squirrel does not sleep into a hole that it has not dug.   130

You will cry and make others cry.

VI

This means that, if you do not use your gift properly for God's work, the devil will snatch you so that you work for him and then use your gift to punish you.

Let us use our gifts to do God's work.

If you are a father, provide for your family.

If you are a youth obey your parents and use your strength to serve God. 135

As a youth use energy in your studies.

Everyone should be a blessing to others through their gifts.

Do not be a burden like Kinyua.

That is the end of the sermon.

Stand up we pray.   140

Appendix II

HOPE AND RESTORATION

EZEKIEL 37:1-14

Preacher	: Praise the Lord!
Congregation	: Amen!
Preacher	: Clap for Jesus!

   (Congregation Claps)

Preacher   : Israelites were God's chosen people.

They disobeyed his Holy name so God handed them over to other nations where they were mistreated and handled like slaves.   5

Later, God had mercy on them and promised to restore them back to their land and to their glory.

That is when God called Ezekiel to pass the message of hope and restoration to Israelites.

God took Ezekiel to the valley of dry bones and asked him whether the dry bones could ever come back to life.

Ezekiel told God that He was the one who had the answer.

God told Ezekiel to prophesy to the bones that they could have life.   10

Ezekiel prophesied to the bones and they became living human beings.

My dear Christians, God is as clean as milk. He hates to be contaminated. If you decide to follow him, keep off from sin.

God requires total loyalty to him.

Do not keep one leg inside and one outside.

God is like a potter, He can mold and he can spoil.   15

Somethings that happen are beyond human understanding.

Halleluya!

Congregation   : Amen!

Preacher	: Tell your neighbor, "What God can do no man can!"
Congregation	: "What God can do no man can!" 20
Preacher	: Clap vigorously for the Lord

(Congregation claps heartily and applauds.)

Everybody has his/her dry bones.

Don't believe what world says.

When you reach dead end, God is able to turn your scars into stars of honor.

He brings life to our dead ends.   25

In your life dry bones can take different forms:

Your employer can be the dry bones.

Your wife or husband can be the dry bones.

Your health can be the dry bones.

If you are surrounded by darkness, do not lose hope.   30

God gives light.

Take all your burdens to the cross.

God will give you solutions to your problems.

No matter how difficult the situation is, God is able to turn it around.

Even if your burden is as heavy as stones or as heavy as metal.   35

(*Preacher leads the congregation in to a verse of a popular sacred song*)

Let us humble ourselves before him,

(*Tumwinyihirie*)

Let us praise his name.

(*Tugooce ritwa riake*)

Because He is the God who turns situations around.

(*Tondu we ni Ngai uria ugaruraga maundu*)

IX

Yes! God is able to change desperate situations into joyous situations.

Listen to this testimony; 40

Majority of you know Muhoro who used to work in that store and was a Christian in this church. He works as hard as an ant.

When he was sacked, he became so desperate that he could not even continue attending usual meetings with his fellow men.

We have been praying with him.

Last week I met him and enquired how he was is fairing.

The report was, "Even if I am called again and be awarded triple the salary I used to be paid, I cannot accept that job as a store keeper. 45

That is zero work, like fetching water with a sieve or pounding water with a motar and pestle.

The reason is, I started rearing daily cows and God blessed them.

My cattle produce as much milk as the waters in river Sagana.

These days I am a successful daily farmer.

I sell a lot of milk and I have managed to purchase a brand new pickup. 50

God came at the right time."

Preacher   : Is that the God who turns situation around?

(The congregation claps and applauds)

Muhoro had reached a dead end but God turned his scars into stars.

He had hit a stone.

Are you in a desperate situation? 55

What are you doing about it?

Do not sit there like a confused person!

You are a child of God.

God is our father and he has given us all weapons to fight with the enemy.

X

We should pray and read the word of God.   60

Prophecy to all your problems, God will turn events around!

For some men when they got married it was all bliss.

You called each other endearing names, like my dear, my sweetheart my…… don't know what else.

But many men are weeping.

You look at your wife and you wonder whether she is still the girl you married. She has turned into bitter herbs.   65

When you arrive at home no one is there to welcome you.

Woe unto you if you don't have young children who can receive you at home!

Woe unto you if the children have been set against you by their mother! You call her a hundred times, but she cannot respond. She is like a fierces bull!

When you get a response, it is quite insulting;

"Are you suffering from a calling disease?"   70

"Do you think I am deaf?"

"Say what you want, I am getting tired of standing here!''

Some men have been sat on by their wives. They have no voice in their homes, they are like chicken that are rained on.

If you are such a man what would you do?

We have many solutions.   75

Somewill start singing and planning:

(Pastor leads the congregation in to a popular hit)

Ngwetha kihiki kimwe very beauty

Kiega muno size na figure 8

Kihiki understanding, kihiki kiega,

Ukanjetha ta ciringi nandunyone,   80

Ukanjaria ta ndege iria ya Maricia

Some men take to heavy drinking and abusing drugs.

Some women carry all their belongings to unknown places.

(Pastor Opens wide his arms and says)

Oh Halleluya!

That is what some Christians do.   85

It is better the devil you know than the angel you don't know.

God of Israel, restore our situations.

When you reach this dead end;

Prophecy to it!

Prophecy to your marriage!   90

God will restore it.

He is the only one who understands our dry bones.

That is the end of our sermon.

Preacher: In the name of the father ………………………….

Congregation   : ……And the Son, and the Holy Spirit.   95

Preacher   : Stand up we pray.

Appendix III

FAITH AND PRAYER

2nd KINGS 1-7, 8-19

Preacher : As one of the prophets was cutting down a tree, suddenly his iron axe-head
fell in the water.

"What shall I do, sir? He exclaimed to Elisha.

It was a borrowed axe!

"Where did it fall?" Elisha asked.

The man showed him the place.   5

Elisha cut off a stick, threw it in the water and made the axe-head float.

"Take it out!" he ordered and the man bent and picked it up.

Preacher : Now, from the science that you know, does metal and wood stick together?

Is there any magnetic force between them?

Congregation : No!   10

Preacher : What made Elisha think of using wood to pull metal from water?

It is the faith that he had.

And what made the prophet consult Elisha?

It is the faith that he had in Elisha.

He was a prophet, but he knew Elisha had more power than he.   15

Elisha used a piece of stick because it was what was at his disposal.

When you are in problems, use the stick that you have.

If your problems are as huge as Mt.Kenya, do not lose hope!

If the grinding machine cannot produce fine flour, do not lose hope!

Use the stick that you have: 20

If it is your small compound, use it!

God's power will be on that stick, make use of it.

XIII

When your axe head falls in water, where do you seek help?

Some Christians are like the bat, you cannot tell whether they are saved or not.

When they are in trouble, they rush to the witches.   25

When they are at peace, they are in the church.

They treat God like gumboots-to be used during the rainy season and to be kept in the store when the rain is over.

God requires we treat Him like oxygen.

We should not substitute Him with other gases.

The prophet consulted Elisha who was more powerful and he got help. 30

Preacher	: Halleluya!
Congregation	: Amen!
Preacher	: Praise God
Congregation	: Amen
Preacher	: There are people who have more power than you do, though you may be endowed with other powers. 35

Do not shy off to seek help.

Pastors like me can pray for you and you get divine help.

A doctor can prescribe drugs for you, and you get healed.

A teacher can train you, and you learn what you don't know.

A farmer can train you how to grow crops, and you get out of hunger. 40

We are blessed differently so that we can assist one another.

Christians are like armed forces; some are navy officers, some are in the airforce while others keep security in the dry space.

Do not remain in one spot like a post.

So my dear brothers and sisters, let's have faith when seeking assistance and our axe will be taken out of water.

XIV

Remember Faith without action is dead.   45

You must do as expected after your petition.

Let's have faith like that of a farmer, who plants hoping to harvest.

We shall be happy and glad once we are ordered to take our axe.

This prophet had other fellow prophets, but he didn't seek help from them.

He went straight to Elisha.   50

If you seek help from the world, you are likely to be misled.

It is like smearing danger on yourself. You will be given many pieces of advice which will mislead you.

You will be discouraged; you will be told it is impossible.

Listen here:

There was once a woman who had a very beautiful daughter.   55

Her beauty is the one that said to burn the ash.

Her beauty was shinning like the sun.

People adord her beaty like full moo light.

Many men approached her seeking the daughters hand in marriage.

They used to be in large numbers like flying ants.   60

To test them, she told them that whoever would climb the tallest tree outside her house, would be allowed to marry the daughter. The tree was as tall as a mountain.

A day was set when a contest would be held.

Huge crowds like the one seen in political ralies assembled to witness and applaud.

There were six contestants.

As every man climbed up the tree, the crowd applauded.   65

As the climber went higher and higher the crowd would start screaming, crying and beseeching him to come down, rest he fell and died.

XV

Some would say:

Good things will never end.

Others would say, a lightskinned lady is disaster in waiting.

Others: if it loves its child too much it spoils the umbilical cord. 70

These men would get discouraged and move down with lightning speed or as a dashing lizard.

However, one man dared to climb up to the top, in spite of the screams, whistling, weeping and shouting.

The man finally got the daughter to marry.

Do you know how he managed this?

The man gave the crowd a deaf ear!   75

He ignored the discouragements.

Don't listen to the world!

Seek help from the right people and you will get the right assistance.

Verse 8-19	: Early the next morning Elisha's servant got up, went out of the house, and saw the Syrian Troops with their horses and chariots surrounding the town. He went back to Elisha and exclaimed, "We are doomed, Sir! What shall we do?"

"Don't be afraid" Elisha answered, "We have more on our side than they have on theirs."   80

Then he prayed, "O Lord, open his eyes and let him see!"

The lord answered his prayer.

When Elisha's servant opened his eyes he saw the hill side covered with horses and chariots of fire all round Elisha.

Preacher	: What do your eyes see?

Do you look but you don't see?   85

If you are blind you will always see failure and defeat.

If you have eyes you always see success in every situation.

XVI

We are talking about spiritual blindness.

We are talking about lack of Faith in God.

Pray in faith all the time. God is like the wind. If you believe, you will experience his power. 90

If you disown God, He will release you to the enemy.

If you don't pray, you give the devil a chance to devour you.

A staunch Christian is light and salt of the world.

His Faith is like that of Elisha.

The devil targeted Elisha. 95

The devil didn't know that Elisha was a warrior in prayer.

Elisha prayed in faith to God and the devil was diverted to Samaria.

Do not seek help from the world, seek help from the Lord.

The lord will divert the devil away from you.

Preacher	: Praise God!	100
Congregation	: Amen!	
Preacher	: Clap to our faithful Lord.	

(The congregation claps heartily)

What do you do when the devil strikes?

Do you grabble like a boiling pot?

Do you move from person to person explaining about your fallen axe or the surrounding army? Do you behave like the radio or television that spreads news? 105

Elisha gives the answer!

Pray! Pray! Pray all the time!

Don't listen to the worldly report!

Elisha did not rely on his servant who proclaimed that they were doomed!

XVII

He knew that all power rests with the Lord.   110

And so the answer: 'those on our side are many than those on theirs'

Elisha knew that when God is on our side nothing can defeat us!

If you are admitted in hospital, your kins and friends always come to visit you. There are reasons why they visit:

Those who are blind they see you passing on.

Those who have eyes they see you recovering,

They call upon the lord to lift that axe for you!   115

The blind take home the negative report,

Some say, "Only God knows."

Others say,"That one can't leave that place. Let's start preparing the burial."

Others start sharing out your property.

If you have faith, just pray! Pray! Pray all the time like Elisha!   120

Preacher   : Halleluya!

Congregation   : Amen!

Preacher   : Have you ever heard of this story?

There were two women in our neighboring village.

One was called Mary and the other was called Jane.   125

Mary's husband used to snore like a frog every night.

She kept grabbling about the noise until when she reported her misery to Jane.

She forgot that family issues should be restricted to the family members.

Jane told her, "If you are troubled by your snoring husband, just shift to my house. My husband is quite good."

That night Mary took all her Clothes and shifted to Jane's house with a plan to put up with them forever.   130

At night, when it was time to sleep, Jane's husband rested on her laps like a baby because that is where he slept.

Jane also sung soothing songs for the husband to sleep.

Mary watched quietly with wondering eyes.

After an hour, Mary was requested to assist in holding the sleeping man.

She accepted to assist.   135

The man was sound asleep.

Soon after she assisted, the man urinated on her laps. The urine was as much as that of an elephant.

She looked at her friend, Jane, to take up her burden.

She asked Jane, "Did I jump from the fire to the friying pan?"

Jane reminded her, "Remember my husband is quite good, he does not snore."   140

In the morning, Jane left hurriedly like an ostrich that was escaping from fire.

 When she arrived at her house she hugged her husband and said, "It's better you! It's better you!"

(Kaba wee! Kaba wee!)

Halleluya!

In short, all of us have a surrounding enemy!

Visiting many places sharpens the mind.   145

You think others do not have issues so you can report yours to them.

Take all your burdens to the lord.

Have faith, pray all the time.

Our God is able.

He can make the impossible, possible.   150

There is no difficult situation for Him if you call him in faith

<div align="center">XIX</div>

He will answer your prayers, as it happened to Elisha.

That brings us to the end of our sermon.

Stand up we pray.

Appendix IV

IHEO KUMA KURI ROHO MUTHERU

1 Akorinthu 12:1-20

Muhunjia :   Mwathani agocwo!

Akiristiano :   Amen!

Muhunjia :   Ira uciomuikaranitie nake, "Ngai niakwendete!"

Akiristiano :   Ngai ni akwendete!

Muhunjia :   Ira uciomuikaranitie, "Tiga ni Ngai, tutingiri uguo turi."   5

Akiristiano :   Tiga ni Ngai , tutingiri uguo turi

Muhunjia :   Hurira Ngai witu ruhi

Akiristiano :   (Makahura ruhi na makaugiriria)

Muhunjia :   Tukurora maundu matatu:

    1. Mwiri
    2. Wendo
    3. Roho mutheru thiini wa muturire witu.   10

Ithomo: 1 Akorinthu 12: 1-28(Ithomo rigathomwo)

Muhunjia :   Ngai ni mwega………….

Akiristiano: Hindi ciothe.

Muhunjia :   Hindi ciothe…………..

Akiristiano: Ngai ni mwega   15

Muhunjia: Mwere mwega umenyagwo na ngetho.

    Mukiristiano mwega amenyekanaga na ciiko ciake.

Mbere ya uhonokete, ndwari uui Mwathani, wahoyaga mihianano.

Wahana ta mundu utari mwerekera.

Jesu okire niundu wa wendo wa andu a guku thi.

Mehia ma Adam mugunda-ini wa Eden, nimo matutigithukanirie na Ngai.   20

No Roho mutheru niwe atuonagia njira ya gucoka kuri Mwathani.

Roho Mutheru niwe dereba wa Mukristiano.

Ndungihota kuuga Jesu ni Mwathani utari na Roho Mutheru thiini waku.

Riria Jesu ambataga matuini nieraniire ndagatiga arumiriri aake ta ciana cia ndigwa.

Niamatigiire Roho Mutheru   25

Mukristiano utari rurui-ini rwa Kristo no ta mbogo ya nduiki.

We utari na Roho Muhteru uri na ugwati munene wa gutharikirwo ni thu.

Muhunjia :   Halleluya!

Akiristiano: Amen!

Omundu wothe arina rutha rwa kugaya aciari ake, kana tigwo?   30

Muhunjia :   Uria ucio murigainitie, "Uri na rutha rwa kugaya aciari aku?"

Akiristiano: Uri narutha rwa kugayaa ciari aku?

Muhunjia: Roho Mutheru niwe niwe muciari wa Mukristiano.

               Uri na rutha rwakugaya kindu ogiothe kuma kuri we?

               Akorwo utari muhonoku-ri, wetereire ki?   35

               Ngai ni akuhete mweke wa kwirira ucoke rurui-ini rwake.

               Riria wahonoka, ugiaga na rutha rwa kugaya kuuma Uthamaki wa Jesu Kristo!

               Ithui turi mwiri wa Kristo!

               Atugaire iheo ciake tucirutithagie wira: Amwe ni a kwaria na thiomi,

               Amwe ni agutaura thiomi, amwe ni kuhonania, na amwe ni kuratha.   40

               Ona ungireherwo waganga rori ng'ima, Roho wa Ngai nowe ungihota maundu mothe.

Muhunjia :   Halleluya!

Akiristiano: Amen!

Muhunjia: Uri muhe kiheo ni Mwathani:

Kiheo ta gia gukorwo uri murimi, mundu wakwendia indo, Mwarimu, Dagitari ona kana kiheo kingi o giothe.   45

Ngai aheaga iheo kuri athuri ake!

Ngai aheaga iheo kuri atumia ake!

Ngai arathimaga anake na airitua ake!

Ngai arathimaga ciana ciake!

(Agakira hanini)

Aria matongoragio ni Roho Mutheru mariaga na makanyua kuma metha-ini ya Mwathani.   50

Aria matari na Roho Mutheru, matongoragio ni roho wa caitani;

Roho uria wendaga indo cia buri

Roho mwendi kindu

'Roho mtaka kitu"

Thuti yao ihiana ninimbi cia mwaki.Mona kindu manjagia kuhia hia

Nio mathiaga makihoyaga mbao.   55

Matihotaga kuna maitho.

Riria makua, mutumia na ciana moragia, "Rugano rwake rurandikwo mutiga-iri niki?"

Agiriirwo ni gwitwo 'muimwo-ni-iri"

Tondu gutiri kindu matigagira ciana ciao.

Muhunjia: Halleluya!   60

Geithia ucio murigainie ngeithi cia 'high-five' na umwire, "Aria marina Roho Mutheru manyuaga kuma githima-ini kia Ithe wao"

We utari na Roho Mutheru wina thina munene,

Ona ungireherwo waganga lori ng'ima no wira wa tuhu!

Manyua githima-ini kia Ithe wao, nimahotaga kuhuthira iheo ciao kuruta wira wa Mwathani.

XXIII

Nake akamaramiria mihaka.   65

Kiria giothe mahutia ni githeremaga.

Halleluya!

Niki gitumaga tuheo iheo ngurani –ngurani?

Nigetha tuhote kuruta wira wa Mwathani

Amwe ni Ahunjia!   70

Amwe ni Madagitari!

Amwe ni Biraru!

Amwe ni endia a indo!

Nuu utari kiheo giake?

Iheo ni nyingi ota mahuti kana njata cia matu-ini.   75

Omundu ari na kiheo mwanya mwanya.

Omundu angihuthira kiheo giake wega, Wira wa Ngai niurutikaga.

Wee urigithima

Githima Ngai enjete, aria angi manyuage kuma kurikio.

Ira ucio muriganitie, "Nii ndigithima!"   80

(Akiristiano magacokera ouguo)

Ndugakomere kiheo giaku!

Ndugaikarire kiheo giaku!

Gutiri kiheo kiega kuri kiria kingi!

Tondu o kiheo ni kiri hindi yakio ya kubatarania.   85

Rurigi ruri njaa rutiagaga gia kuoha!

Kanitha-ini turi na andu mari na iheo mwanya, mwanya; amwe ni ahaati, amwe ni aini, amwe ni akuingiria andu murango-ini, amwe ni aguthaka kinanda na iheo ingi nyingi, nyingi.

O mundu athake mubira mwena wake.

XXIV

O uria mwiri wakwa kana mwiri waku uri na ciiga nyingi, noguo mwiri wa Kristo uri na ciiga nyingi.   90

Kuri kiiga kia mwiri waku gitari bata?

Tarora ritho.

Riitho ni kiiga kinini, no ndungiona utari nario. Ungitinio kiiga kimwe kia mwiri waku, uiguaga ruo ruigana atia?

Uguo noguo kanitha iiguaga ruo riria utakurutithia kiheo giaku wira.

Kana riria watuguga ukarega kuruta wura uria wihokeirwo.

Akiristiano amwe mariithagia aria angi nyeki.   95

Mkariganirwo onao ni mabataraga uteithio wa andu aria angi.

Akistiano amwe nao maregaga biu kurutithia iheo ciao wira.

Ngai ni aratwira turutithie iheo ciitu wira uria kwagiriire!

Muhunjia :	Halleluya!
Akiristiano:	Amen! 100
Muhunjia :	Geithia ucio murigainie ngeithicia high-five na umurie, "Urutaga wira uriku kanitha-ini?
Akiristiano:	(makageithania na magacokera ouguo.)
Muhunjia :	Mwire, "Wee ni we utumaga wira wa Kristo urutike"
Akiristiano:	Wee niwe utumaga wira wa Kristo urutike.
Muhunji:	Nikwagiriire omundu atumire kiheo kiria ahetwo ni Roho Mutheru, kuruta wirawa Mwathani. 105
Muhunjia :	Halleluya!
Akiristiano:	Amen!
Muhunjia:	Thikiririani rugano rwa muthuri waregire kurutithia kiheo giake wira wakugocithia Mwathani; Agitahwo ni mucukani na agutuika murigo kuri family, kanitha ona itura.

Kwari muthuri wetagwo Kinyua.   110

XXV

Kinyua ari munyui makaabo muno.

Ndathumbukaga na andu ake.

Kahii gake nikamwiraga ati muthuri uria muraihu, muiru, witagwo Mutugi niaceraga kwao mucii o hwaini.

Mutugi aceraga akuite mbagiti ya mutu na mugate.

Kahii kau nikaugaga nikendete Mutugi muno no mutugi akomaga gitanda kia baba wao. Muthenya umwe, Kinyua nia inukire thaa thita cia utuku ahehete ota mutugo. Akira mutumia wake ati nianyitite ndumiriri ati Mutugi nienjaga na rwenji rwake riria atari kuuo.   115

Mutumia akimwira, "Tuthii rumu ya toro."

Hindi iyo Mutugi akomete o gitanda-ini anogokete ota mugendi.

Muhunjia :   Halleluya!

Akiristiano: Amen!

Muhunjia: Mutumia akiira Kinyua, "Reke ngome, nawe utare ciongo na maguru maria ukuona." Kinyua agitara maguru na ciongo.   120

Akira mutumia, "Ndatara ciongo igiri na maguru mana."

Mutumia akimuria, "Turi aigana nyumba ino?"

Kinyua akiuga, "Turi eeri"

Mutumia akimwira, "Akorwo turi eeri ri, tukiri na ciongo cigana na maguru maigana?"

Kinyua agicokia, "Nindetikianindira henetio, reke ngakome giti-ini giakwa."

(Na agithii)   125

Halleluya!

Athuri mwimenyererei tondu ona nduru ndiingagira irima itenjete.

Waikara ta Mutugi, ukurira na undirie.

Uu nitakuuga ati, ungirega kuhuthira kiheo giaku wega, ngoma niagukioya na agukihuthira gukuherithia.

XXVI

Kwa uguo, rekei o mundu wothe ahuthire kiheo giake wega, kuruta wira wa Mwathani.

Akorwo uri muthuri, tungata andu aku.   130

Akorwo uri mwanake kana mwuiritu athikira aciari aaku nauhuthire hinya waku mathomoini maku.

O mundu niatuike kirathimo kuri andu aria angi, atige gutuika murigo.

Ithomo ritu riakinya hau.

Rugamai tuhoe.

XXVII

MWIHOKO NA GUCOKERIA.

Ezekiel 37:1-14

Muhunjia: Mwathani agocwo!

Akirisitiano: Amen!

Muhunjia: Hurira Jesu ruhi rwega.

(Akirisitiano makahura hii)

Aicirairi mari andu athuranire a Ngai.

Maremeire Ngai na makinyururithia ritwa riake.   5

Ngai akirakara akimaneana kuri thuu ciao mabururi-ini mangi kuria matuirwo ngombo.

Thutha ucio Ngai akimaiguira tha akiuganiakumacokia bururi-ini wao na amacokerie riri wao.

Hindi iyo niguo Ngai etiire Ezekiel amatwarire ndumiriri ya mwihoko.

Ngai agitwara Ezekieli mukuruini wa mahindi momu.

Ngai akiuria Ezekieli kana mahindi macio no magie muoyo ringi.   10

Ezekieli akiira Ngai nowe uui.

Ngai akira Ezekieli arathire mahindi macio magie na muoyo.

Ezekieli akirathira mahindi macio magituika andu mari muoyo.

Halleluya!

Andu a Mwathani, Ngai ni mutheru ta iria ndendaga gutukanio na indo ingi.

We utuite ciira kumurumirira, wiyamuranie na mehia.   15

Ngai arenda tumwihoke na tumwathikiere owe wiki.

Tutigaikare kuguru kumwe njaa na kumwe thiini.

Halleluya!

Ngai ahiana mumbi wa nyungu; niombaga na niamburaga.

Maundu mariaNgai ekaga matingimenyekana ni mundu wa thi.

Halleluya! 20

Akirisitiano: Amen!

Muhunjia: O mundu ni ari mahindi make momu!

Ira ucio muriganitie. "Uria Ngai angika, gutiri mundu ungihota".

Hurira Jesu witu ruhi!

(Akirisitiano makahura ruhi na kuugiriria)

Ndugathikiririe uria thi irauga. 25

Riria mugogo watendera, ukona ukinyite muuico wa maundu, Ngai noahote gucenjia ironda ciaku cituike njata ciaku.

Ngai arehaga uturo kuri muico witu uria ukuite.

Mahindi momu muturire-ini nomakorwo mari:

Mukwandiki no atuike mahindi momu.

Mutumia kana muthuri waku noatuike mahindi momu. 30

Aria muciaraniirwo no matuike mahindi momu

Ugima waku wa mwiri no utuike mahindi momu

No Ngai no ahote gucokia utuuro kuri mahindi macio momu!

Hallelujah!

Gutiramakania maundu marituhite atia onangikorwo marituhite ta mahiga. 35

Ngai no ahote kugarurania maundu.

Hari rwimbo ruinagwo atiriri…..

Tumwinyihirie.

Tugoce ritwa riake.

Tondu wee ni Ngai uria ugaruranagia maundu. 40

Iini! Ngai no ahote kugarurania maundu maria marakuriria matuike maundu ma gukena.

XXIX

We urigiciirio ni nduma nene tiga gute mwihoko. Ngai niwe muheani wa utheri.

Ni undu uriku ucio uri naguo muritu muno?

Mirigo yothe miritu mitware mutharaba-ini.

Ngai niagukuhe aja.   45

Halleluya!

Thikiriria uira uyu:

Aingi anyu nimoi Muhoro uria warutaga wira haria thitoo na ari umwe wa

Kanitha uyu.

Arutaga wira na kio ta muthua kana machine.

Riria abutirwo, niahinyiririkire muno.   50

Onginya akiremwo guthiaga ndunduini cia athuri

Tukoretwo tukihoya nake.

Twacemanirie nake kiumia githiru.

Na akinjira ati angirwo acokio wirana arihwo maita matatu ma uria arihagwo,

Ndangitikira gucoka wira wa thitoo, tondu ucio ni wira wa gutaha mai na gichungi kana kuhura mai na ndiri.   55

Anjirire atiri, "Ndambiriirie kuriithia ng'ombe cia iria, nake Ngai akindathima na iria ringi ta mai ma rui rwa Thagana.

Thiku ici nyendagia iria na nindirahotire kwigurira ngari ya bikabu.

Ngai wakwa okire o riria kwagiriire.

Muhunjia: Ucio ti Ngai uria ugaruranagia maundu?

(Akirisitiano makahura hii na makuugiriria.)

Muhunjia: Muhoro akinyite handu akaringa ihiga.   60

No Ngai akigarura irema ciake, agicitua njata ciake.

Uri na undu muritu uraguthumbura?

Ureka atia iguru riri undu ucio?

XXX

Rathira undu ucio! 65

Ngai niakuugarura.

Tiga guikara oro uguo, we uri mwana wa Ngai.

Ngai ari ithe witu niatuhete matharaita ma kurua na mahindi momu.

Matharaita macio nio mahoya na guthoma kiugo kia Mwathani.

Halleluya! 70

Athuri amwe riria mahikanirie maundu mari mega,

Mwitanaga maritwa mega ta mwendwa wakwa wa ngoro, mwendwa wakwa nyendete, mwendwa wa …

No umuthi uyu athuri aingi nimararira.

Mundu arigagwo kana mutumia ucio ari nake kana nowe muiritu uria ahikirie.

Mutumia agarurukirire, ururu wake nota macatha. 75

Ugikinya mucii, gutiri mundu wa gukwamukira.

Mutino, ciana ciikurwo niicogeretwo ni nyina wao.

Witaga mutumia maita igana na ndanditika. Omitie kiongo ta ndegwa ndui.

Agigucokeria akuiraga, "Wi murwaru murimu wa gwitana?"

"Ureciria nii ndiri matu?" 80

"Uga uria urauga narua nindiranoga nikurugama haha?"

Athuri angi nimaikariirwo ni atumia ao. Omundu ni ohingire ngui yake

Micii matikoragwo na migambo makoragwo mahana ta nguku njurire.

Halleluya!

Akirisitiano: Amen! 85

Muhunjia: Ungikorwo uri muthuri ta ucio ungika atia?

Kuri maundu maingi maria ungika!

Amwe mangiambiriria kuina na kubaanga.

XXXI

(Muhunjia agakuya rwimbo ruikaine muno rwa ndaci)

Ngwetha kihiki kimwe very beauty (githaka muno)

Kiega muno size naa figure eight.   90

(Kihana tandemwa iria itagwo inyanya)

Kihiki understanding kihiki kiiho

(Kihiki kiugaga)

Ukanjetha ta ciringi na ndunyone

'kanjaria ta ndege iria ya Malysia…

(Muhunjia atamburukitie moko make akauga)

Haleluyah!   95

Athuri amwe nao moragira njohi-ini na ndawa cia kurebia.

Mutumia nake arakario ni kaundu kanini, akoha mirigo-o karima akagua!

Uguo niguo akiristiano mekaga?

Ni kaba ngoma iria uui, kuri muraika utoi.

Ngai wa Isiraeli, tuiguire thaa.   100

Riria wakinya muico ta uyu, urathire.

Rathira uhiki waku

Na Ngai niakuucokaniriria

Ucio niguo muthia wa githomo gitu,

Na riwa ria ithee……………………..   105

Akirisitiano: Na ria mwana, na aria Roho mutheru

Amen.

Muhunjia: Rugamai tuhoe.

XXXII

Appendix VI

<center>

MAHOYA NA WITIKIO

Athamaki wa keri 6:1-19

</center>

Muhunjia: Halleluyah!

Akiricitiano: Amen!

(Ithomo 1-7)

Muhunjia: Hari sayanci iria yoothe uui, kuri hindi cuma na rubau iri cianyitana?

Akiricitiano: Aaca!

Muhunjia: Nikii giatumire Elisha ecirie kuruta cuma mai-ini agitumira muti?   5

Ni tondu wa witikio uria aari naguo

Nikii giatumire murathi ete Elisha?

Ni tondu wa witikio uria aari naguo hari Elisha.

Murathi ucio ari na hinya, no Elisha aari nahinya makiria.

Elisha ahuthirire muti tondu niguo ari naguo.   10

Riria uri na mathina maingi,ukageria kumanina ukaringa ihiga, huthira muti uria uri naguo.

Ona angikorwo mathina ni manene ta kirima kia Mt. Kenya.

Tiga gukua ngoro. Itikia Mwathani.

Akorwo ni mugunda, huthira guo!

Akorwo ni gwaku njaa, huthira kuo!   15

Ngai agukurwo thiini wa muti uria ukuhuthira.

Riria ithanwa riaku riagua mai-iniri, wethaga uteithio ku?

Akiristiano amwe mahana ta ruhuhu.

Ndungimenya kana ni ahonoku kana ti ahonoku tondu uturo warituha,

Mateng'eraga kwa waganga kuhoya uteithio.   20

<center>XXXIII</center>

Matuire Ngai ni gumboots mamuoyage riria kwaura na riria kwara makamuikia thitoo.

Ngai aratwira tumutue ta riera riria tuhuhagia.

Uria tutangiikara tutari na riera noguo tutangiikara tutari na Ngai.

Tutige gucenjanagia Ngai na mihianano.

Riria maundu marituha ukonaga ta githeire njenga rora na iguru.   25

Muraathi oririe Elisha amuteithie na agiteithio.

Halleluya!

Akiristiano: Amen!

Muhunjia: Mwathani agoocwo!

Akiristiano: Amen!   30

Kuri andu mari na hinya gugukira,

Ndukaigue hinya kumoria uteithio.

Muhunjia tanii nonguhoere na Ngai aguteithie,

Ndagitari no akwandikire ndawa, na uhone.

Murutani no aguthomithie, na ugie na umenyo.   35

Murimi no akurute kurima, na uthirwo ni ng'aragu.

Turathimitwo na njira ngurani tuteithanagie.

Akirstiano mahana borithi-kuri cia maa-ini, kuri cia thi nyumu, kuri cia mihaka-ini na ingi nyingi.

Kwa uguo, ariu na aari a ithe witu, tutigaikare ougwo ta gikingi.

Rekei tugie na witikio, riria tugucaria uteithio.   40

Tugie na witikio ta murimi.

Na ithanwa riitu ni rikurutwo maai-ini na uririkane witio utari ciiko ni mukuo.

Ona ungiruta mburi igana rimwe ituike igongona, no wira wa tuhu utari na ciiko.

Twarikia kuhoya, twike uria kwagiriire.

XXXIV

Muhunjia:	Halleluya!	45
Akiricitiano:	Amen!	
Muhunjia:	Hugukira ucio muikaranitie na umwire,	

"Ngwetha uteithio kuuma kuri Ngai".

(Akiristiano makehugura na makauga oro uguo.)

Murathi ucio ari na arathi angi, no ndamonirie mamuteithiie, athiire kuri Elisha.

Nawe woria uteithio kuri bururi, niukuhitithio.

Uguchorithio micoro miingi, imwe ya guguteithia mbao.   50

Niukoragwa ngoro.

Ukwirwo gutingihoteka uteithike.

Thikiririani rugano ruru muigue:

Kwari mutumia wari na mwari muthaka muno, uthaka uria wiragwo ucinaga muhu. Othaka wake warirukaga ta riua. Eroragirwo ta mweri ucangararite njaa.

Muiritu ucio nioragio ni anake aingi muno aria mendaga kumuhikia.   55

Aanake mahurutanaga ta nguya.

Nyina wa muiritu ucio nierire anake acio atiri; "uria ukahaica muti uyu uri haha njaa,

Uyu muraihu ta kirima, niwe ukuhikia mwari uyu."

Muthenya niwatuirwo wa gucindana kuhaica muti.

Na kirindi kinene gigikinyia kwirorera; kirindi kiahanaga ta mucemanio wa ciaca.

Kwari na acindani atandatu.   60

O mucindani anjiriria kuhaica, andu nimamugagiriria.

Ahaica iguru muno mambagiriria kuuga mbuuna kumukaiiriria aume.

Amwe mari hau thi maugaga atiri:

Kiega ta kii gitithiraga

Aria angi, muka mweru ni magambo.   65

Aria angi: Yenda muno ikuuraga rurira.

Acindani aya nimathiragwo ni hinya, makauma narua muno ta ruheni kana mahiukite ta njagathi.

Halleluya!

No kuri orouguo, hari mundurume umwe watuire mikwa akihaica, nginya iguru biu. Ndathikiriirie mbuu, biringi, kiriro kana mbugiririo.

Mucindani ucio niwe wahikirie mwari ucio.   70

Nimui ahotire atia kuhaica iguru uguo? Etuire gitaigua!

Na njira nguhi, witue gitaigua hari bururi.

Ndugathikiririe aria matetikitie.

Hoya uteithio kuria kwagiriire na niuguteithika.

Muhari wa 8-19   75

Maitho maku monaga kii?

Niuroraga na nduone kindu?

Akorwo uri mutumumu, wonaga okuhotwo.

Wonaga o nduma!

Akorwo ni wonaga na Roho, wonaga uhotani.   80

Turaria uhoro wa utumumu wa kiroho!

Kwaga witikio thiini wa Mwathani!

Kwaga witikio thiini wa mahoya!

Hoya uri na witikio,

Ngai witu ahiana ta ruhuho-twetikia tukona na tukaigua hinya wake,   85

Twamurage agaturekereria kuri thu.

Waga witikio niukuhe caitani mweke wa gukwananga.

Mukiristiano murumu ni cumbi na utheri wa thi.

Witikio wake wagiriirwo kuonekana ta wa Elisha.

XXXVI

	Caitani abangite kwananga Elisha,	90
	Elisha akihoya.	
	Caitani ndamenyaga Elisha ni njamba ya witikio.	
	Caitani ucio agarurirwo agithii Samaria.	
	Halleluya!	
	Ndukahoe uteithio kuma kuri andu athi.	95
	Hoya uteithio kuri Ngai.	
	Ngai niagukwehereria caitani.	
Muhunjia:	Mwathani agocwo!	
Akiricitiano:	Amen!	
Muhunjia:	Hurirai Ngai witu ruhi.	100
	(Akiricitiano makahura hii na makaugiriria.)	
	Caitani agukora wikaga atia?	
	Nikunuguna unugunaga ta nyungu igitheruka?	
	Uthiururukaga ugitaragiria andu othe mathina maku ta radio kana telivision?	
	Kana uriraga ta mwana?	
	Elisha niaratwira uria twagiriirwo nigwika;	
	Hoya! Hoya! Hoya! Utagutigithiria.	105
	Amen!	
	Ndugathikiririe uria andu a thii marauga.	
	Elisha ndathikiriirie muteithia wake, uria wonaga okohotwo.	
	Elisha nioi, hinya wothe ukoragwo na Jehova.	110
	Nikio amwirire, "Aria mari mwena witu, nio aingi kuri aria mari mwena wao".	
	Jehova angikorwo mwena witu, gutiri kindu kingitutoria!	
Muhunjia:	Halleluya!	

XXXVII

Akiricitiano:	Amen!	
Muhunjia:	Riria wakoma thibitari, andu anyu nimakuroraga.	115
	Aria matari maitho, monaga ugikua.	
	Aria mari maitho, magwitanagira na iguru.	
	Ithanwa riaku rikarutwo maiini.	
	Aria itumumu maugaga, "Ucio ni witu na Ngai!"	
	Aria angi nao, "ucio ndangiruta kuo".	120
	Aria angi nao, makanjiriria gukugaya.	
	Akorwo uri na witikio, hoya! Hoya! Hoya! Hoya ta Elisha!	
Muhunjia:	Halleluya!	
Akiricitiano:	Amen!	
	Uri weaigua rugano ruru?	125
	Kwari atumia eeri itura turiganitie, Mary na Jane.	
	Muthuri wa Mary ni ang'orotaga muno utuku, agambaga ta kiura.	
	Mary ni anugunaga muno ni undu ucio.	
	Muthenya umwe niaririe na Jane akimwira uria muthuri wake amuonetie ndogo.	
	Akiriganirwo cia mucii ti como.	130
	Jane akimwira, "Uka gwakwa muthuri wakwa ni mwega muno".	
	Hwaini ucio, Mary nioire indo ciake ciothe	
	Agithi kwa Jane, atanyite guikara kuo.	
	Mathaa magukoma makinya, muthuri wa jane agiikarira jane wega ota kaana uria gaikaragira nyina.	
	Akomaga agwatitwo!	135
	Jane niamuinagira turwimbo twakumuthuthira ni getha akome.	
	Hindi iyo Mary noeroreire.	

XXXVIII

Thuthawa ithaa rimwe, Mary nioririo ateithie kunyita muthuri, na agitikira.

Thutha wa kahinda kanini, muthuri akianjia guthugumira Mary mathugumo maingi ta ma njogu.

Mary akimwira Jane, ooe murigo wake.   140

Akiuria, "Kai nyumire kwa nju-ngurie ndoka kwa nju- ngumerie!"

Jane akimuririkania ati muthuri ucio ndang'orotaga.

Kwaroka gukia, Mary athiire ta nyaga hiire.

Akinya gwake, akihimbiria muthuri akimwiraga,"Kaba wee! Kaba wee! Kaba wee!"

Halleluya!   145

Akiricitiano: Amen!

Muhunjia: Nanjira nguhiri, gutiri mundu utarigiciirio ni thu;

              Kumagara ni kuuhiga.

              Nowiciragie aria angi matiri mathina,kwauguo umatwaragire mathiina maku.

              Mathina maku mothe twarira jehova.

              Gia na witikio.   150

              Hoya mahinda mothe!

              Ngai witu ndari undu umuremaga.

              Ungimwita na witikio, niagukuigua. Otauria aiguire Elisha.

              Ithomo riakinya hau.

              Rugamai tuhoe.   155

XXXIX