

**COHESIVE DEVICES IN DHOLUO SERMONS: A  
TEXTUAL ANALYSIS**

**BY**

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## DECLARATION

This dissertation is my original work and has not been presented for a degree in any other university.

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## **DEDICATION**

I dedicate this work to my loving and caring parents, Raphael Linus Saddimbah and Margaret Anyango Saddimbah, who encouraged me and have taught me the value of hard work, and to my lovely daughter Harriet Jessy who has been my greatest joy and motivation.

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## ABSTRACT

This study investigates the elements in spoken discourse that make words in a text be mutually connected within a sequence in selected Dholuo sermons. It falls in the area of discourse analysis. The Halliday and Hasan's model of cohesion was used to determine the nature of cohesion, establish the cohesive devices used and determine the frequency of use of the various categories of cohesive devices. The study is important since it adds information; on cohesive structure of spoken discourse, to the existing knowledge of spoken discourse and also to the already existing data on studies in Dholuo and other African languages. It is also of great assistance to translators due to the differences in the conventions of cohesive structure between languages.

Descriptive research design was used in the identification, classification and interpretation of the findings. The significant findings were that, though the five categories of cohesive devices were present in the sermons, not all preachers used all of them. The category of ellipsis and substitution were least used while lexical cohesive devices were preferred. Some subcategories like the article and clausal substitution were not present it was evident that gender does not determine the choice of cohesive devices.

It is recommended that other text types in Dholuo or other Nilotic languages be studied to find out whether their cohesive structure would be the same as the current structure. It is also important to note that the cohesive structure may differ from one language to the next thus the description of the cohesive structure of other African languages would make an interesting study.

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## LIST OF ABBREVIATIONS

1. C	Conjunction
2. CA	Additives
3. CADV	Adversatives
4. CC	Causal
5. CT	Temporal
6. E	Ellipsis
7. EC	Clausal Ellipsis
8. EN	Nominal Ellipsis
9. EV	Verbal Ellipsis
10. K	Cataphoric
11. KBC	Kenya Broadcasting Cooperation
12. L	Lexical
13. M	Mediate
14. N	Remote/non-mediated
15. O	Immediate
16. R	Reference
17. RC	Comparatives
18. RD	Demonstratives and Definite Article
19. RP	Pronominal
20. S	Substitution
21. S	Sermon
22. SC	Clausal Substitution
23. SN	Nominal Substitution
24. SV	Verbal Substitution
25. U	Utterance

## OPERATIONAL DEFINITION OF TERMS

The terms listed below were used as per the meanings given in the present study.

**Church** – a place of worship or a building for public worship.

**Cohesion** – refers to a set of possibilities that exist in the language for making a text hang together. It involves one item pointing to another source for its interpretation.

**Cohesiveness** – refers to the number of ties in a text, that is, what leads to coherence of a text.

**Cohesive devices** – refers to the way in which words in a text are mutually connected within a sequence. This involves connecting an element in the text to an antecedent that is crucial to its interpretation.

**Communication** – the process of transferring information from one person to another. It is the imparting or interchange of thoughts, opinions or information by speech.

**Discourse** – a stretch of language in use, taking on meaning in context for its users, and perceived by them as purposeful, meaningful and connected.

**Discourse analysis** – a study of the formal linguistic qualities of stretches of language (texts) and a study of the variable perception of these stretches of language by individuals and groups.

**Preacher** – refers to someone who preaches sermons or gives homilies. Not limited to religious views but extends to moral and social world views as well.

**Prosodic features** - refers to the rhythm, pause, tempo, stress and pitch features of a language.

**Sermon** – an oration by a preacher addressing a biblical, theological, religious or moral topic usually expounding on a type of belief, law or behaviour within both past

and present contexts.

**Text** – refers to a semantic unit above the sentence that has the function of communicating a message. The word ‘text’ has been used here to refer to any spoken discourse that form a unified whole.

**Tie** – is a single instance of cohesion, that is, one occurrence of a pair of cohesively related items.

**Utterance** – is a complete unit of speech in spoken language, generally but not always bounded by silence.

# INTRODUCTION

## 1.1 Introduction to the study

This section provides an introduction to the study. It begins by giving the background to the study and the problem statement. The research objectives, questions and assumptions are clearly stated followed by the rationale of the study and finally the scope and limitations of the study.

## 1.2 Background to the study

Discourse Analysis has for long been a popular field of study for those interested in finding out how language works. Discourse Analysis covers many fields, but finds unity in the description of language above the sentence and an interest in contextual and cultural influences that affect language in use (McCarthy, 1991). It refers to the study of the formal linguistic features of stretches of language (texts) and a study of the variable perceptions of these stretches of language by individuals and groups.

Texts are distinguishable from non-texts in terms of their property of 'texture' conferred by two factors. First, is their internal cohesiveness and secondly, their consistency with respect to the context of situation. The former is achieved through a phenomenon in the text whereby, the interpretation of some elements in the discourse is dependent on that of another (Halliday and Hasan, 1976). The latter refers to register, that is, consistency of text meaning in relation to situation. According to Leech (1975), the notion of clause relation states that whether in speech or writing, one has to help his/her interlocutors to understand the message by signalling how one idea leads to another, for the words and

phrases which have the connecting function are like 'signposts' on a journey. Brandt (1986) refers to these signals as the indelible marks the listeners must recognize for them to comprehend the text. In any text, every sentence except the first, exhibits some form of cohesion with a preceding sentence, usually with the one immediately preceding it. In other words, every sentence contains at least one anaphoric tie connecting it with what has gone before it. Some sentences may also contain a cataphoric tie, connecting it up with what follows; but these are very much rare, and are not necessary for the creation of text.

When one concentrates on the description of a particular language, the concern is normally with the accurate representation of the forms and structures used in that language. It is well known for example that, texts must have a certain structure which depends on factors quite different from those required in the structure of a single sentence. Some of those structures are described in terms of cohesion, or the ties and connections which exist within texts (Cook 1989).

Conventions of cohesion structure differ from one language to the next, for example, English whose cohesive structure has been analysed severally (Halliday and Hasan 1976; Hasan 1984) arriving at full categories of cohesive devices. There is need, however, to study other languages in terms of these features, that is, the cohesive structure. Hence this study has focused on the nature of cohesion and cohesive devices in Dholuo.

Dholuo is one of over forty two ethnic languages spoken in Kenya by an estimated 3.4

million joluo (Luo people) who live in Nyanza province of Western Kenya, around the eastern shores of Lake Victoria. It belongs to the western Nilotic sub-branch of the eastern Sudan family (Okombo 1977). It has two major varieties namely; the trans-Yala dialect and the South Nyanza dialect. The former is spoken in Ugenya, Alego, Yimbo and parts of Gem. The later is spoken in various parts of the former South Nyanza District and parts of Siaya and Kisumu which are not included in the trans-Yala group (Adhiambo 1990). These dialects are highly mutually intelligible, yet distinct enough in their lexical phonological features to remain separate varieties. The current study used the South Nyanza dialect since it is the most commonly used dialect in Suba district. This excludes the Suba speaking Bantu population, numbering about thirty thousand at present whom the Luo found already settled on the shores of Lake Victoria and annihilated culturally, linguistically and economically to the extent that they are now referred to as Luo-Abasuba by various historians (Okombo 1999).

Dholuo is among many of the African languages that have been studied at different levels of linguistic research, for example, Okombo 1982; 1997; Adhiambo 1990; Blount 1969, among others. There is hardly any study done on cohesion in Dholuo. The present study gives a description of the cohesive structure in sermons given in Dholuo. Cohesion, one of the features that function to realize a text in its communicative role, refers to those surface structure features linking different parts of a text and making it flow logically. These lexicogrammatical surface structure features are termed as cohesive devices, found inherent in the language of speakers who manipulate them to suit their purpose (Halliday and Hasan: 1976).

Spoken discourse is often considered to be less planned and orderly, more open to intervention by the receiver. There are some kinds of spoken discourse, however – like lessons, lectures, interview and trials – which have significant features in common with typical written discourse. These kinds of spoken discourse are also planned and the possibilities for subordinate participants can be severely limited. It is clear that in reading a novel one cannot influence its development, but it is almost equally hard for a criminal to influence the direction of a trial (Cook 1994). The same may apply to sermons. The preacher directs the sermon and it is almost impossible for a member of the congregation to change or influence the direction of the sermon.

In giving a sermon, a preacher chooses to use the first language of the majority of the congregation or a language that is most commonly used in a speech community. This is done with the aim of reaching a wide and varied group of people in terms of age and literacy. These preachers are crucial in the delivery of sermons and the congregation relies entirely on them. The present study investigated the cohesive devices used in Dholuo sermons.

### **1.3 Statement of the Problem**

Discourse being a stretch of language in use takes on meaning in context for its use and is perceived as being purposeful, meaningful and connected. Studies carried out in the English language have proved that to make meaning, a text must cohere and this is achieved through cohesive relations which are illustrated by Halliday and Hasan. In addition, whoever produces a text, for example, a preacher or any speaker will ensure it

has meaning. Halliday and Hasan (1976) and other scholars have elaborately illustrated how texts in English use cohesive devices to make whole texts, thus bringing meaning to the text. There is need therefore to study how other text types in other languages cohere and categorize the cohesive devices. No theory governed study known to the researcher has analysed Dholuo texts thus, the current study focuses on the cohesive devices in Dholuo in an attempt to bring out their structure and illustrate their use in sermons in bringing out a whole and meaningful text.

#### **1.4 Objectives of the Study**

- a) To determine the nature of coherence in Dholuo texts.
- b) To establish the cohesive devices preachers use in Dholuo sermons and give their frequencies.
- c) To classify the cohesive devices into their categories and sub-categories.

#### **1.5 Research Questions**

- a) Which elements in Dholuo bring out the cohesive relations?
- b) What cohesive devices occur in spoken Dholuo texts?
- c) In which categories and sub-categories do the cohesive devices identified fall?

#### **1.6 Research Assumptions**

Based on the above objectives the study proceeded on the following assumptions:

- a) Dholuo sermons are cohesive.
- b) Spoken discourse in Dholuo use a variety of cohesive devices.
- c) The cohesive devices in Dholuo sermons can be categorised and sub-categorised into different classes.

## **1.7 Justification and Significance of the Study**

It is a fact that there are still many people who can neither read nor write and depend entirely on the spoken form of their first language to communicate. Since the analysis of conversation is a growing field, the study of spontaneous sermons in such churches – that preach in Dholuo – will add to the already existing knowledge in spoken discourse.

Dholuo language has been widely studied. For instance, Okombo, 1982; 1997; Adhiambo, 1990; Blount, 1969, among others. However, there is hardly any publication on the analysis of cohesion in Dholuo texts known to the researcher thus the justification of the current study. According to Yule (1986:106) “Conventions of cohesive structure differ from one language to the next and may be one of the sources of difficulties encountered in translating texts” therefore a theory governed study on the cohesive devices in Dholuo language will be useful to translators. The cohesive structure in English is characterised by the occurrence of five distinct categories of cohesive devices, it is important to study and describe the cohesive structure of Dholuo as it can be used by writers of Dholuo grammar and also as a basis for teaching cohesion in Dholuo.

## **1.8 Scope and Limitations of the Study**

Speech contains discourse markers, focus elements, kinesic signals, prosodic and paralinguistic features. These may include the use of prefabricated fillers for example well, erm, body movements and pitch. Though the study uses recorded data bearing in mind these features, the main focus is on the cohesive devices. In addition it also focuses on spoken discourse in one language only, which is Dholuo and not other languages or

written text as this would be too wide a scope to study exhaustively. The study gives a description of the cohesive structure but does not give an evaluation of the effectiveness of the text.

The study adapted the Halliday and Hasan's (1976) model of cohesion as it provides a comprehensive description of point to point cohesion in texts as noted in Ogutu (1996). Other approaches to the study of spoken discourse (for example, conversation analysis, speech act theory and the Birmingham school model) were overlooked since these would go beyond the scope of the study. Other cohesion models (For example, Hartnet's (1986) model, Hasan's (1984) model and Hoey's (1991) models of cohesion) were also overlooked due to the fact that this model was by far the most comprehensive and elaborate model of cohesion. The cohesive model used also gives the cohesive structure of English language in five distinct categories within which, there are elements of the cohesive structure discussed in the other models.

# **LITERATURE REVIEW AND THEORETICAL FRAMEWORK**

## **2.1 Introduction**

In this chapter, an overview of the language of Dholuo whose cohesive devices is the subject of study, has been presented giving the basic grammatical and lexical nature of the language. Four lexical categories namely nouns, verbs, pronouns and conjunctions have been discussed. Literature relevant to the study and the theoretical framework on which the study is based has been outlined and discussed.

## **2.2 Literature on Dholuo Grammar**

This sub-section restricts itself only to those lexical categories of Dholuo that are of relevance to this study namely; verbs, conjunctions, nouns and pronouns. These are considered relevant since they are the categories most commonly used in the analysis of cohesion by many scholars. It is thus important for the reader to understand how these categories operate and occur within the language, as a basis of understanding how they work in a text. The examples and illustrations used below are adapted from Orwenjo (2009) unless otherwise stated.

### **2.2.1 Nouns**

Nouns in Dholuo are considered as having a monosyllabic root to which affixes can be added to form words of more than one syllable. Dholuo also has certain inflectional categories which are discussed below. Just like any other language, the category of number distinguishes plural from singular nouns. This is reflected both in the verb as concordial markers, in agreement with noun subjects and is marked on every nominal as illustrated below:

<b>Singular</b>	<b>Plural</b>
• dhiang ( <i>cow</i> )	dhok ( <i>cows</i> )
• diel ( <i>goat</i> )	diek ( <i>goats</i> )
• kidi ( <i>stone</i> )	kite ( <i>stones</i> )
• nyathi ( <i>baby</i> )	nyithindo ( <i>children</i> )

The expression of possession in Dholuo is syntactically achieved by a juxtaposition of two nominals, the possessed coming before the possessor as below:

- a) nyuka-nyathi – *porridge of the child*
- b) kom-ruoth – *seat of the chief*
- c) nyathi-diel – *young one of a goat*

Morphologically, the possessed nominal is optionally inflected as illustrated in the following examples:

- a) nyuk-nyathi – *porridge of the child*
- b) komb-ruoth – *seat of the chief*
- c) nya-diel – *young one of a goat*

Where -b- in komb indicates the inflection for possession determined by the preceding nasal /m/ sound. The rule which inflects the possessed nominal as observed above is optional, except in cases of semantically intimate possession that defines, for instance, parts of the body, intimate relationships or kinship associations. In such cases, morphological inflection is not optional but obligatory. The following examples illustrate this phenomenon:

- d) nyar Ochieng – *Ochieng's lady* (\*nyako Ochieng)
- e) thund nyako – *A lady's breast* (\*thuno nyako)
- f) wuod ruoth – *Chief's son* (\*wuoyi ruoth)

In plural, the possessed form remains the same in the regular cases with appropriate suffixation, while some irregular plurals exhibit changes as shown in the examples below;

- dhok (*cows*) - dhog ruoth (*cows of chief*)-irregular
- kombe(*chairs*) – kombe ruoth(*chairs of chief*)-regular
- tiende(*legs*)- tiende Atieno(*legs of Atieno*)
- guogi(*dogs*)- guogi jatelo(*dogs of the leader*)

### 2.2.2 Pronouns

Dholuo has three pronouns .an (*I*), .in (*you*), .en (*he/she/it*) in singular and .wan (*we*), .un (*you pl*) and .gin (*they*) in plural. They may stand as subject of non-verbal sentences. For example,

- |             |                      |
|-------------|----------------------|
| • an jaluo  | <i>I am a luo</i>    |
| • in maber  | <i>Are you well</i>  |
| • en ango   | <i>what is it</i>    |
| • wan joluo | <i>we are luo</i>    |
| • en oko    | <i>he is outside</i> |

Pronouns may stand after certain prepositions and conjunctions. For example,

- |                             |                            |
|-----------------------------|----------------------------|
| • o-wer kaka <b>in</b>      | <i>He sings like you</i>   |
| • an maber to <b>in- to</b> | <i>I am well, and you?</i> |

There are five main degrees of distance, which are realized in their simplest form. For

instance; **Singular**

- -ni *this*
- -no *that*
- -ka *yonder*
- -ko *yonder* (further away)
- -ka-nde *that* (references)

**plural**

- gi *these*
- go *those*
- ka *yonder*
- ko *yonder* (further away)
- kande *those* (reference)

There are also general infinitive pronouns such as ng'atmoro (*someone*), ginmoro (*something*) and ngato (*somebody*), which, in plural become jomoko (*some people*), gik moko (*some things*) and ji (*people*). Dholuo pronouns occur as headwords of noun

phrases which can be qualified by the element of determiner or relative clause. Syntactically, therefore, Dholuo pronouns function like any nominal headword in noun phrases. Examples in sentences;

- **Gipuro** gidhok e puodhwa (*They are ploughing with cows on our land*)
- **Ochamo** chiembwa (*He is eating our food*)
- **Aneno** guok e odu (*I have seen a dog in your house*)
- **Wadhi** e odwa (*Let us go to our house*)

Every Dholuo nominal can be reduplicated. The reduplicated form acquires a diminutive connotation although the language also has a diminutive morpheme ‘-nya’. Examples of reduplicated nominals;

- guok aguoka – *mere dog*
- nyako anyaka – *mere girl*
- japuonj apuonja – *mere teacher*

Reduplication in this way is highly productive and possible with nearly all nominals in Dholuo. This is in contrast to the use of the diminutive morpheme which cannot be affixed to certain nominals such as in japuonj \*nyapuonj above. There are also slight semantic and pragmatic differences in the use of the two way diminutive formation in Dholuo. The diminutive prefix –nya, is normally restricted in use to refer to size and age diminutives like the ones we have in nyaguok “*the young one of a dog,*” while the reduplicative diminutive is reserved for pejorative expressions such as guok aguoka, “*a mere dog*” or nyako anyaka, “*a mere girl*”.

### 2.2.3 Verbs

Okombo (1997:30) remarks on Dholuo verbs that it is possible to identify words in Dholuo which can defendibly be called verbs. In their function, verbs presuppose the presence of participants (noun phrases) which function as subjects and objects of the

verb. He proceeds to point out that Dholuo like many languages has both the finite and the non finite forms of the verb both of which can be used both transitively and intransitively. The base form (finite form) of Dholuo verb is usually a disyllabic word of the structure (c) VCV morphologically. It comprises the verb root (c) VCV and a suffix /o/ (Omondi 1982:31) she notes that there are a few exceptions to this characteristic pattern of the base form of the verb, but goes ahead to observe that even such exceptions often have semantically and morphologically related verbs of this base form. Such exceptions are illustrated below, together with the sentences showing their usage and the usage of their semantically and morphologically related verb forms:

(a) o- *to (over) flow*

(b) i- *to wrestle*

(c) ti- *to germinate*

(d) ke- *to disperse*

- Mogo **o** (*flour overflow*)
- Anyango **olo pi** (*Anyango is spilling water*)
- Dhok **ke** (*Cows are dispersing*)
- Polis **keyo ji** (*the police are dispersing people*)

Tucker (1994:65) identifies certain forms as being the infinitive forms in Dholuo. These

include: The base form such as:

- .nindo – *to sleep*
- .ywak – *to cry*
- .miel – *to dance*
- .dho – *to die*

The .ni/no forms such as:

- .rikni – *to hurry*
- .ndekni – *to shake*
- .chachni – *to confuse*
- .pugno – *to be fat*

The reflexive .ruok forms such as:

- .sungruok – *to boast oneself*
- .tedruok – *to cook oneself*
- .riwruok – *to delay oneself*
- .galruok – *to deceive oneself*

The verb in Dholuo agrees with its subject both in person and number, the agreement being indicated by pre-fixation on the verb. Person can either be general, indefinite or definite as in:

(a) .an ok a-dwar madho chak

- 1<sup>st</sup> sgNEG 1<sup>st</sup> sg-want drink milk
- *I don't want to drink milk*

“an” is the definite pronominal subject marked by prefix “a” on the verb.

(b) .i-madho chak

- 3<sup>rd</sup> sg-drink milk
- *Someone is drinking milk*

The sentence (b) above, on the other hand, has a general indefinite pronoun. The definite pronoun can be singular or plural. In addition it can be in the first, second or third person as in:

(c) .Nyithindo-go goyo koko

- Children-3<sup>rd</sup>pl DEM make noise
- *Those children are making noise*

In the example above “nyithindo” is the third person plural and agrees with the concord plural marker “go” as opposed to (d) below in which “ni” agrees with the third person singular en.

(d) .Nyathini-goyo koko

- Child-3<sup>rd</sup>sg DEM make noise
- *This child is making noise*

With regard to marking the features of the subject on the verb, the rule differs according to whether the subject noun phrase has a pronoun head or not. Person concord between the subject noun phrase and its verb is clear when the head word of the subject noun phrase is a personal pronoun. As shown in (a) and (b) above.

Dholuo has three **aspects**: the habitual, the progressive and the perfective. The habitual aspect is marked by the habitual marker “.ga” as in the following sentence:

(e) Mama dhi-ga e chiro

- Mother go-HAB to market
- *Mother (usually) goes to the market*

The habitual particle “.ga” is normally attached to the verb as shown in the example (e) above and occurs freely with all tense markers and the other two aspects. As such, it does not simply express the semantic notion of habit, doing so only where the verb expresses an action that is habitual in nature. The progressive aspect indicates an on going action and has no overt marker as in the sentence below:

(f) Mama dhi kanye?

- Mother go where?
- *Where is mother going?*

The perfect aspect on the other hand, indicates a completed action and is marked by the perfective marker, “.se” which is attached to the relative pronoun and is in concord in

terms of person and number. The sentences (g), (h) and (i) below give examples of the perfective aspect with a third person singular and plural subjects

(g) Mama osedhi e chiro – third person singular

- Mother 3<sup>rd</sup>sg-PERF-go market
- *Mother has gone to the market*

(h) Wan wasedhi nindo – first person plural

- 1<sup>st</sup> pl 1<sup>st</sup> pl-PERF go sleep
- *We have gone to sleep*

(i) Gisedhi e puodho

- 3<sup>rd</sup> pl-PERF- go farm
- *They have gone to the farm*

Dholuo verbs can be **transitive** or **intransitive**. Transitive verbs take a direct object while intransitive ones do not. Examples of transitive verbs include:

- (a) .chamo - *to eat*
- (b) .tedo - *to cook*
- (c) .luoko - *to wash*
- (d) .kwalo - *to steal*
- (e) .ngiewo - *to buy*

Examples in sentences,

- Wadhi chamo rech (*We are going to eat fish*)
- Gidhi tedo rech (*They are going to cook fish*)
- Jakuo odhi kwalo kom (*A thief has gone to steal a chair*)

Example of intransitive verbs include,

- (a) .nindo- *to sleep*
- (b) .ywak- *to cry*
- (c) .ringo- *to run*
- (d) .yweyo- *to rest*
- (e) .budho- *stay*

Examples in sentences,

- Nyathi dhi nindo (*The child is going to sleep*)
- Nyathi cha duaro yuak (*That child wants to cry*)
- Wa duaro budho (*We want to stay*)

A subcategory of transitive verbs allows optional deletion of their objects. When this happens, the object, in most cases, remains recoverable from the context. Almost all the transitive verbs given in the example above can be used intransitively. The verb “chamo” is such an example as shown below.

(a) Anyango chamo gweno

- Anyango eat chicken
- *Anyango is eating chicken*

(b) Anyango chiemo

- Anyango eat
- *Anyango is eating*

#### 2.2.4 Conjunctions

Conjunctions are words used to join sentences and are common in most languages. Below are examples of their usage in sentences.

Examples in sentences;

- **Kata** uyie, wan ok wayie  
*Although you believe we do not*
- Gineno **kendo** giwinjo  
*They have seen and heard*
- Kel pi **mondo** wamo dhi  
*Bring water so that we may drink*
- Ne wachiemo **eka** wadhi nindo  
*We ate and then went to sleep*

The table below gives an illustration of the various conjunctions used in Dholuo. They are illustrated in alphabetical order

**Table 1: Examples of Conjunctions in Dholuo.**

CONJUNCTION	DHOLUO EXAMPLE	GLOSS
Adversative	To	but, however
Causative	nimar, nikech	for, because
Comparative	ka, kaka	like, as
Concessive	Kata	Although
Conditional	Kadi	if, as, when, that, whether
	Ka	Unless
	Kata	even if
Narrative	mi, mit(i)	Then
	Ni	That
	Koro	now, as soon as
Purposive	(ni)mondo	in order that
	Nyaka	it is necessary that
Separative	Kata	or, nor
Verbal conjunction	(o)miyo	because of that, therefore
	no-no	Lest
	Kendo	And
Alternative	Koso	“... or not?” or “... or what”
	Eka	and then; thereupon

### 2.3 Literature on Spoken Discourse

The present study is on spoken discourse. This study adapted an interactive approach to text analysis, which holds the view that text is either spoken or written with the purpose of communicating with the listener or reader. The proponents of this approach are works of Hoey (1983) and Brandt (1986). Other scholars also looked at spoken discourse, for instance, Edmondson (1986) concentrates on the use of language in conversations. His study is pragmatic in its linguistic orientation and attempts to distinguish between

semantic and pragmatic issues. The model he presents may be interpreted as claiming that language is a means of doing things with words, with people. His investigation considered how far and in what way speech is a contribution to an ongoing spoken discourse. He further suggests that the coherence of a written text is derived from the notion of coherence in spoken discourse. He argues that in many text linguistics studies, an attempt is made to discover the nature of discourse and then further to interpret spoken discourse in terms of textual structural concepts. This idea is also suggested by Coulthard (1987) as a concluding remark a similar notion is explored in Gray (1977). Gray (1977) develops three types of inter-sentential relations namely; descriptive (continue and contrast), explanatory (conclude and support), and rhetorical (question and answer). He further claims that implied dialogue is the generating force in text production and that a writer is obliged to decide after each assertion what question to acknowledge and which questions to ignore or defer. In short he analyses texts as spoken discourse.

Edmondson's (1986) study and this study are similar in the sense that both look at spoken discourse. However, they are different in that, in his analysis of spoken discourse, he concentrates on the use of language in conversation and attempts to distinguish between semantic and pragmatic issues. The current study analyses the cohesive devices in spoken discourse and gives its description only, not meaning. In addition, while the current study looks at the cohesive devices that unify a text, his data is on conversation exchange. This involves elements of conversation structure for example turn taking, usually minimal in sermons as the preachers tend to dominate the conversation.

Cook (1989) states that there are many discourse types which are intermediate cases between writing and speech; spoken language which is read or learnt from a script is based on written notes, for example, news bulletins, plays, talks and lectures. The weakness in the traditional division of language into the two major categories of speech and writing is that it disguises an even more important division within the category of spoken language. This division is between one way speech, with a low degree of reciprocity for example, lecture and two way speeches with a high degree of reciprocity for example, conversation. There are ways in which one-way speech has more in common with writing than two way speech. Instances of spoken discourse can be placed on one of the following:

- Planned-unplanned
- Socially structured-less socially structured
- Aided by writing- unaided by writing
- Less reciprocal (one way) - more reciprocal (two way)

(Cook, 1989:115)

In relating to sermons, a sermon can be described as a speech with a low degree of reciprocity. It leans more towards one-way speech in which the congregation – who are the listeners – receive little if any turn to speak. Thus it is planned and well socially structured as the preacher considers his congregation when preparing for it. They are aided by writing since the preacher will from time to time read from the Bible. In order to study these sermons various approaches to the study of spoken discourse are discussed below to bring out the most appropriate approach for the current study.

### 2.3.1 Approaches to the Study of Spoken Discourse

Various approaches have been proposed for the study of spoken discourse. Examples of such approaches include conversation analysis, speech act theory and the Birmingham school model.

To begin with, conversation analysis is a sociological approach to analysis of the structure of conversation. Through studying conversation, the scholars find out about how people create structure or organize their speeches. Scholars in this field include Sacks, Schegloff and Jefferson (1974). They studied the organization of systematics of turn taking in conversation, and were concerned with descriptions of features of conversation that lead to orderliness. They observed that a conversation is well ordered though it is supposed to be spontaneous or naturally occurring speech.

The scholars were interested in the large scale organization principles found in conversation. They included features such as; turn taking, speaking turns, adjacency pairs, conversational phase, topic and story. Though sermons may contain some of these features, this theoretical framework is not suitable for the intended study, as the study does not seek to describe these features but to describe the cohesive devices.

Speech act theory, which may be considered another option to the study of the sermons, considers linguistic occurrences as performing actions. Austin (1962) focuses on this group of sentences which seem to be doing things.

- For example: '*I name this ship Ma Lady*'.

This sentence may be seen as actually performing the act of naming. He establishes two kinds of utterances, these are, constatives and performatives. He later decided that it wasn't necessary to have two categories because he could prove that all utterances were performatives. This he demonstrated by showing that in issuing an utterance a speaker performs three acts simultaneously. These are:

1. Locutionary act – the act of saying something
2. Illocutionary act – the act of doing something by uttering the words
3. Perlocutionary act – the effect/result achieved by the utterance

Searle further analysed the acts that utterances performed and grouped all possible utterance under five major categories namely,

- Representatives – utterances that make statements of facts or report on states of affairs in the world.
- Directives – utterances by which the speaker gets the addressee to do something.
- Commissives – utterances that commit the speaker to do some action in future to effect change in the world.
- Expressives – utterances which express a psychological or emotive state of mind or express feelings and attitudes.
- Declaratives – utterances that effect an immediate change in the states of affairs. The change begins as the utterance begins and is complete as the utterance stops.

This model may be appropriate in analysing the acts in sermons for example;

-----*omiyo onego wadog mondo water wach mondo jogewa obed giler 56*

(----*therefore we should go back so that we take the word so that our people may have light*) (Sermon 4 utterance 56)

The utterance above may be referred to as a commissive as the speaker expects her audience to do some action in the near future, that is, to take the message to others,

hoping that the message will change them to be better people. In this study however, the focus is not on the acts in the sermons but on the cohesive devices which according to Halliday and Hasan (1976) connect clauses or sentences to one another meaningfully.

The third approach, Birmingham school model which is associated with Sinclair and Coulthard (1975) explains how segments of a discourse combine to form larger structures including lessons, transactions, exchanges, moves and acts drawing from classroom discourse. They also include interactions, transactions, exchanges, moves and acts drawing from everyday conversations. The three approaches to the study of spoken discourse discussed focus on other aspects of discourse analysis while the main focus of the current study is the analysis of cohesive devices. Other models for the study of cohesion are therefore considered below.

#### **2.4 Works Done on Cohesion**

In a dissertation article by Yousif (1995) on cohesion in spoken discourse of Arab speakers of English at different proficiency levels of English, the use of reference, substitution, ellipsis, conjunction and lexical cohesion was studied. He uses the Halliday and Hasan (1976) model in his study. Though the current study does not look at the proficiency levels of preachers, it studies the same cohesive devices studied by Yousif. The same conceptual framework, that is, the cohesion model is used in both studies.

Anguka (1999) has carried out a comparative study of cohesion in academic and newspaper texts, seeking to establish how cohesion contributes to coherence of text

samples on road traffic accidents. Just like the current study, she uses the Halliday and Hasan (1976) model of analysis. She analyses the cohesive devices of reference, conjunction, ellipsis, substitution and lexical organization then reclassifies these devices into those that achieve staticness and those that achieve dynamism. However, the current study does not reclassify these devices into the two classes. Anguka (1999) reveals, using cohesion as the yardstick that academic texts used in her study were found to be more coherent than texts from the reportage text category.

Ogotu (1996) investigated the role of cohesion in coherence of students' written texts. The study explains how cohesive features contribute to coherence or incoherence using Hasan's (1984) model of cohesive harmony and Sinclair and Coulthard's (1975) model of encapsulation and prospection. Though the study is on cohesion and cohesive features, it is different from this study since the current study uses Halliday and Hasan's (1976) model of analysis, to investigate only the cohesive features.

Karanja (1993) studied how clarity, cohesion and coherence are achieved in Kenya Broadcasting Corporation (KBC), television broadcast discussion programmes. She identifies the linguistic resources available to second language English users in maintaining the discussions. The discussions were found to be too rigid and therefore unnatural due to too much censorship involved during production.

A recent study carried out by Chege (2009) on the nature of cohesion in selected Gikuyu texts showed evidence of the five categories of cohesive devices proposed in the Halliday

and Hasan's model of cohesion. The identified categories were reference, lexical organization, conjunction, ellipsis and substitution cohesive devices. Her study also revealed a type of ellipsis not mentioned in the Halliday and Hasan's model of cohesion: an a-link construction common in Bantu languages. In addition she revealed that both nominal and clausal substitution did not occur in the studied texts. Both her study and this study use the same theoretical framework to study cohesion. The major difference being that her work was on written texts in Gikuyu language while the current study is on spoken discourse in Dholuo language.

## 2.5 Literature on Cohesion

*What is cohesion?*

Halliday and Hasan in *Cohesion in English* (1976) provide a comprehensive description of cohesion in texts and their description normally serves as a starting point in any analysis of cohesion in discourse. They define cohesion as follows; *cohesion in texts occurs when the interpretations of some elements in the discourse are dependent on one another*. One presupposes the other in the sense that it cannot be effectively decoded except by recourse to the other. This definition concerns specifically cohesion by reference and substitution. Generally cohesion concerns the formal links that tie elements in a discourse together regardless of how long it may be. The concept of cohesion is a semantic one. It refers to the relations of meaning that exist within a text and that define it as a text.

The present study looks at formal links in Dholuo sermons, and how cohesion is set up to

account for relations and unity in discourse. Cohesion is viewed as a set of meaning relations that is general to all classes of texts that distinguishes text from non-text and inter-relates the substantive meanings of the text with each other. It does not concern what a text means but how the text is a semantic edifice.

## **2.6 Text and Interpretation**

Brown and Yule (1983), state that a text is the verbal record of communicative event. A number of authors are concerned with the principle of connectivity which binds a text together and forces co-interpretation. Halliday and Hasan (1976) take the view that the primary determinant on whether a set of sentences do or do not constitute a text depends on cohesive relationships within and between the sentences which create texture. A text has texture and this is what distinguishes it from something that is not a text. The texture is provided by the cohesive relations. Thus, making sense of a text is an act of interpretation that depends on what we listeners bring to a text and what the speaker puts into it to bring coherence.

In the case of a sermon, a preacher talks to a large congregation. Each member has his or her own background knowledge; hence the preacher takes all this into consideration and moderates his sermon to fit into the background knowledge of the majority in the congregation. He may talk about social issues affecting them at home and even give examples and elaborations using things they can identify with. A coherent text has certain words and expressions in it which link the sentences together. They are the glue which holds different parts of a text together. Cohesive devices are only one factor in making a

text coherent, but they are a good place to start the study of text and discourse because they are quite easy to identify. Just as important in making texts coherent are the intentions, expectations and background knowledge of the text producer and text receiver. For example, in a sermon, when the preacher tells the congregation not to do the evil they had planned to do before going to church, he gives the example of a person who had planned to steal firewood from her neighbour's fence after church. This example the congregation can easily identify with and understand what the preacher is trying to tell them because these are things that happen in their day to day life at home. However, this study does not dwell on these factors but concentrates on the elaborate description and analysis of the cohesive devices in use.

Cohesive devices help to distinguish new from old information in a text. A series of sentences without cohesive devices can give the impression of conveying completely new information in each sentence, unrelated to the old information from previous sentences. Often we can draw on our background knowledge and clues from the context thus organize the information without help of cohesive devices. Below is a discussion on the theoretical framework that has been used in the study.

## **2.7 Theoretical Framework**

Varied views have been proposed for the categories of cohesive devices. For example scholars such as Halliday and Hasan (1976), Hasan (1984), Hartnett (1986) and Hoey (1991) have given different views on how these devices should be categorised. The last three scholars developed what had earlier been proposed by Halliday and Hasan.

Hasan (1984) proposed the exclusion of collocation, and those relations previously under collocation were subsumed in the revised version. Her major modifications were on the category of lexical cohesion which she explained to include other categories, such as cohesion by reiteration or general repetition: here there are lexical items in a paradigm *for example, sit, sat, sitting*. She also includes repetition, synonyms, antonyms, hyponymy and metonymy. The other category was instantial cohesion which had three sub-categories. The sub-categories were equivalence, naming and instantial cohesion by semblance. In this perspective, the category of collocation such as; *snow-white, sheep-wool*, is left out as she argues that a word would not necessarily occur with another. She however maintains conjunction almost the same way Halliday and Hasan (1976) had it. Hasan (1984) did away with the category of collocation because she argued that a word would not necessarily occur with another. She however maintained conjunction almost in the same way Halliday and Hasan (1976) had it.

Hartnet (1986) made other modifications on the categorization of cohesive devices. She considered all the cohesive categories and decided that they could be talked about in terms of only two broad categories. The first category was static cohesion. Examples are: cohesion by reference apart from demonstratives, substitution, ellipsis and cohesion by lexical items. The second category was dynamic cohesion. Examples are: cohesion by demonstratives, pronouns, use of general word and all cohesion by conjunction.

Hoey (1991) had a different view on the categories. He reduces all these categories to one broad category – repetition. This is subdivided into seven sub-categories of repetition.

These are: simple lexical repetition, complex lexical repetition, simple paraphrase, repetition by reference, repetition by substitution and ellipsis, particular to general repetition and complex repetition.

The three models of cohesion discussed above are useful in the study of cohesion. On the other hand, they were not used in the current study due to various reasons. To begin with, Hasan (1984) does not recognize the category of collocation which is more clearly defined in the 1976 model. Hartnet (1986) on the other hand proposes two broad categories which are not used in the current study. However the sub-categories are the same as those proposed earlier on by Halliday and Hasan (1976).

Hoey (1991) does not include the category of conjunction in his categories of repetition. He argues that conjunction facilitates coherence in text but not in a sentence by sentence way or clause by clause. Hence, it is better addressed under the topic clause relational analysis or signalling in text. His work focuses on repetition, overlooking other cohesive devices which are not ways of repetition such as collocation, some types of reference items and conjunctions earlier mentioned. The present study finds all categories of cohesion equally important thus the Halliday and Hasan's model of cohesion was adopted.

The data in this study has been analysed through the Halliday and Hasan's (1976) model of cohesion which, it is argued, is by far the most comprehensive treatment of the subject and has become a fundamental approach to the study of cohesion. This model is

particularly preferred for the type of data in this study as it covers all the cohesive devices that the other models propose though does not categorise the same way. It also makes it possible to elaborately relate the study data with the categories hence bringing them out clearly. Below is a detailed discussion on the cohesive relations developed in this model.

### 2.7.1 The Cohesion Model for Text Analysis

Halliday and Hasan (1976) argue that the suprasentential – the level above the sentence – patterning of language is an important aspect of grammar of any language. In their version of the analysis model, they introduce the notion of cohesion in text in which a text is perceived as a realization of a language system and as such, studying a text involves showing how it uses language to communicate. The chief tenet of cohesion as noted by Halliday and Hasan is the way elements within a text depend on each other for their interpretation. The text is perceived as having devices through which cohesion is realized. A single instance of cohesion is marked by the occurrence of a pair of cohesively related items which form a tie. For example;

*Mary is going home to complete her chores before noon. She will see you later.*

Mary and she are cohesively related items forming a tie between the two sentences.

Cohesion concerns overt lexicogrammatical features existing in clauses or sentences of a text, which connect the clauses or sentences to one another meaningfully. The five categories of cohesive relations are reference, substitution, ellipsis, conjunction and lexical cohesion.

**Reference** is the relation between an element of the text and something else by reference to which it is interpreted, in the given instance. Reference is a potentially cohesive relation because the thing that serves as the source of the interpretation may itself be an element of text (1976: 309). Examples include:

- 1 Pronominals *for example; he, him, her, its, them et cetera.*
- 2 Demonstratives *for example; this/these, there, then et cetera.*
- 3 Definite article *for example; the.*
- 4 Comparatives *for example; same, similarly, such, other et cetera.*

All reference items of this type are specific, because their interpretation depends on identity of the referent. A reference item is one which is interpreted by reference to something else. For example: '*Mary went back to school, she was very happy*'.

'*She*' in the sentence above is a pronominal and refers to *Mary*.

### **Substitution**

Here words or phrases are replaced according to their sentential slots. The sub-categories include:

- 1 Nominal substitutes *for example; one/ones, so, the same et cetera.*
- 2 Verbal substitutes *for example; do, be, likewise, that et cetera.*
- 3 Clausal substitutes *for example; so, not et cetera.*

Example: *Peter picked the green pen but I picked the red one.*

The substitute '*one*' replaces the noun *pen*. This is nominal substitution.

**Ellipsis** is where a word or a phrase is simply omitted, but with the knowledge that the missing part can be reconstructed quite successfully. Instead of answering '*Would you*

*like a glass of water?*' with *'Yes, I would like a glass of water'* we can just say *'Yes, I would'*. Knowing that *'like a glass of water'* will be understood. There are nominal, verbal and clausal ellipses.

**Conjunction** is based on the assumption that there are in the linguistic system, forms of systematic relationships between sentences. Conjunction is provided by those words and phrases which explicitly draw attention to the type of relationship which exists between one sentence or clause and another. These words and phrases may simply add more information to what has already been said for example; *and, furthermore, add to that et cetera* or elaborate or exemplify it for example; *for instance, thus, in other words et cetera*. They may contrast new information with old information or put another side to the argument for example; *or, on the other hand, however, conversely et cetera*.

The conjunctions may relate new information to what has already been given in terms of causes for example; *so, consequently, because, for this reason et cetera*. Or in time for example; *formerly, then, in the end, next et cetera*. They may also indicate a new departure or a summary for example; *by the way, well, to sum up, anyway et cetera*. There are many more words and phrases which can be put into this category in English and different ways in which they can be classified (Cook 1989:21).

**Lexical Cohesion**, the last category proposed by Halliday and Hasan, is established through the structure of the lexis, or vocabulary and hence (like substitution) at the lexicogrammatical level. Lexical cohesion embraces two distinct though related aspects

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referred to as reiteration and collocation. Reiteration is the repetition of a lexical item, or the occurrence of a synonym of some kind in the context of reference; that is, where the two occurrences have the same referent. A reiterated lexical item is accompanied by a reference item, usually 'the' or a demonstrative. The use of 'the' plus a reiterated lexical item is thus cohesive by reference.

Collocation is used to refer to all other lexical cohesion devices not included under reiteration. A word that is in some way associated with another word in the preceding text, because it is a direct repetition of it, or is in some sense synonymous with it, or tends to occur in the same lexical environment, coheres with that word (for example, house and door collocate) and so contributes to the texture Halliday and Hasan (1976:319).

This model is particularly suitable in this study as it is descriptive in nature. It is thus possible to identify and describe the cohesive features, which are then listed into their categories. The following chapter is a discussion of the research methodology used in the study.

## **RESEARCH METHODOLOGY**

### **3.1 Introduction**

This section describes the methodology that was followed in the collection of data. It begins with the research design, followed by the sampling procedure, then the instruments that were used in the collection of data. Finally, the data analysis procedure is discussed and illustrated.

### **3.2 Research Design**

This study employed the descriptive research design whose major purpose is description of the state of affairs as it exists. Descriptive studies are not only restricted to fact findings, but may often result in the formulation of important principles of knowledge and solution to significant problems. Descriptive research design is more than just a collection of data but it involves measurement, classification, analysis, comparison and interpretation of data. In the current study, the descriptive research design has been applied in identification and classification of the cohesive devices into different categories. From the sampled data, the cohesive ties in each utterance are described and for each tie the kind of cohesion involved is specified. Finally the cohesive items have been categorised and sub-categorised following the Halliday and Hasan's model of cohesion. This has further enabled the analysis and interpretation of the findings.

### **3.3 Site of the Study**

The study draws its data from Nyanza province in Kenya, where there is a high population of Dholuo speakers. Nyanza province lies astride the equator, around the

Winam Gulf of Lake Victoria and it is made up of more than twelve districts (see map on appendix). This study narrowed down to Suba District which is bordered by Migori and Homabay district both of which are predominantly Dholuo speaking communities and is divided into five divisions. These are: Mbita, Lambwe, Gwasi, Mfangano and Central Division, out of which Lambwe and Mbita divisions were randomly selected. Random sampling was necessary as the target churches were present in all the divisions with the same order of service. The two divisions were adequate since there would be no much variation in the data between these sermons and sermons from other divisions. The target churches were also easily accessible within the two divisions.

### **3.4 Study Population**

The purposive sampling technique was used to select the churches from which the research data would be drawn. Kombo and Tromp (2006) state that, the power of purposive samples lies in selecting information rich cases for in-depth analysis related to the central issues being studied. It is also useful as it may be used with both qualitative and quantitative studies (Kombo and Tromp 2000).

Suba district is a region that is highly populated with Christians who belong to varied denominations whose churches are spread out all over the district. The researcher purposively sampled four churches. These were; one Seventh Day Adventist church which is a protestant church, two Anglican churches which are Pentecostal churches and finally one Catholic Church. This is because they have well programmed order of services that allowed for effective capturing of the sermons. Sermons were sampled from

normal daily Sunday and Saturday services, between 8.00 am and 12.00 noon. Translated sermons as well as marriage, baptismal and burial services were avoided. This was to avoid the interruptions by the translators in the case of translated sermons. The marriage, baptismal and burial services are routine and use specific verses from the bible reducing the chances of variation. In addition, sermons with a lot of code switching were avoided in order to provide relevant and reliable data in Dholuo.

Data from four sermons were considered sufficient for the analysis, since it was an intensive investigation of the cohesive devices in Dholuo. Labov (1966) and Tragil (1974) have shown that as far as linguistic data is concerned, large samples especially of tape-recorded data are no longer necessary. It should be borne in mind that large language samples do not guarantee the occurrence of important features. Milroy (1987) observes that language tends to be more homogenous than many other types of behaviour and requires less data since too much of it tends to exhibit repetitive characteristics and increases data handling problems. Since this was a descriptive research in a naturalistic situation, a small number of population was preferred.

### **3.5 Data Collection Method**

The actual data collection was undertaken by three research assistants attached to each of the sampled churches with the supervision of the principle researcher who later analysed it. Both observation through an observation schedule (see appendix 3) and tape recording were used to gather the data. According to Orodho (2002), observation implies the collection of information by way of own investigation and observation without

interviewing the respondents. The information obtained is then related to what is currently happening. On the other hand, tape recording was necessary as it acted as a back up to ensure that the sermons were captured accurately for transcription and analysis.

### **3.5.1 Data Collection Instrument**

An audio tape recorder was required for recording the sermons to be used later for analysis. In addition an observation schedule was used to gather more information on the churches. Information such as name and location of the church, time and topic of the sermon was captured through an observation schedule.

### **3.6 Data Analysis**

Both content data analysis and frequency data analysis were carried out. According to Mugenda and Mugenda (2000), content analysis is the systematic, qualitative description of the composition of the objects of the study. It involves observation and detailed description of items that comprise the sample. Borg (1963:256) states that content analysis is an objective systematic and quantitative or qualitative description of the content of communication. He notes that content analysis uses data from any form of communication, usually language. Thus content analysis technique was useful to this study as it allowed for both qualitative and quantitative description of the data. In addition frequency analysis was done to determine the frequency of occurrence of the various categories of cohesive devices.

The data analysis began with the transcription of the recorded data then the utterances were numbered after which, the number of cohesive ties in each utterance was indicated. The cohesive items and their glosses were grouped into categories and sub-categories which were coded and recorded in a table format. Finally the frequency of occurrence of each category and sub-category was calculated and presented on a pie chart. The findings generated using the methodology outlined above were also interpreted and discussed in the context of the theoretical framework and the literature review outlined in chapter two.

## **4.0 DATA PRESENTATION, ANALYSIS AND DISCUSSION**

### **4.1 Introduction**

The previous chapter focused on the research methodology used to carry out the study. In this chapter the focus is on the description of the elements that bring out the cohesive relations in Dholuo and discussion. The cohesive devices are then categorised according to the Halliday and Hasan's (1976) model of cohesion. Finally the frequencies of occurrence are determined and presented in forms of tables and pie charts.

### **4.2 Data Presentation**

The primary data used in the study is the recorded sermons. It consists of long sequences of speech produced by a single speaker. The speeches are interactive in the sense that listeners are present and their presence matter. This is because the congregation would interject with short remarks and minimal responses. The sample data is divided into chunks of speech, this is because, according to Deborah (2001) even if no one else says anything, when transcribing the sermon monologue it is not just presented as a single undifferentiated chunk of speech. Thus the sermons are divided into chunks on the basis of their information structure as signalled by intonation. The justification for dividing the sermons up is that it makes it easier to see how they are structured internally and to notice for instance the repetition. Though dispensation with spaces between words in transcribed talk might be more faithful to the original, it would make the transcript unnecessarily difficult to read. The study uses the qualitative approach in data analysis. All the tape recorded data are transcribed and a detailed description of trends exhibited by the data presented and analysed. Quantitative analysis is also used in the presentation through the

use of a pie chart to show the frequency of use of various categories of cohesive devices. The data is further analysed in the view of the Halliday and Hasan's (1976) cohesive theory. In the data presentation, the categories of cohesive ties present in each sermon are presented in a table format.

Below is a summary of the coding scheme used in presentation of the data. The coding scheme is developed from Halliday and Hasan's study. It is used in the study to categorize the cohesive devices into different categories of speech structure hence adequately applicable to the current study.

*A summary of the coding scheme*

Type of cohesion	Examples	Coding
<b>A. REFERENCE</b>		<b>R</b>
<b>1. Pronominals</b>		<b>RP</b>
(1) singular, masculine	he, him, his	1
(2) singular, feminine	she, her, hers	2
(3) singular, neuter	it, its	3
(4) plural	they, them, their, theirs	4
<b>2. Demonstratives and Definite Article</b>		<b>RD</b>
(1) demonstrative, near	this/these, here	1
(2) demonstrative, far	that/those, there, then	2
(3) definite article	the	3
<b>3. Comparatives</b>		<b>RC</b>
(1) identity	same, identical	1
(2) similarity	similar(ly), such	2
(3) difference (That is: non-identity and dissimilarity)	different, other, else, additional	3
(4) comparison, quantity	more, less, as many; ordinals	4
(5) comparison, quality	as+ adjective; comparatives and superlatives	5

<b>B. SUBSTITUTION</b>		<b>S</b>
1. <b>Nominal Substitutes</b>		<b>SN</b>
(1) for noun head	one/ones	1
(2) for nominal complement	the same	2
(3) for attribute	so	3
2. <b>Verbal Substitutes</b>		<b>SV</b>
(1) for verb	do, be, have	1
(2) for process	do the same/likewise	2
(3) for proposition	do so, be so	3
(4) verbal reference	do it/that, be it/that	4
3. <b>Clausal Substitutes</b>		<b>SC</b>
(1) positive		1
(2) negative		2
<b>C. ELLIPSIS</b>		<b>E</b>
1. <b>Nominal Ellipsis</b>		<b>EN</b>
(1) deictic as head		1
(2) numerative as head		2
(3) epithet as head		3
2. <b>Verbal Ellipsis</b>		<b>EV</b>
(1) lexical ellipsis('from right')		1
(2) operator ellipsis(from left)		2
3. <b>Clausal Ellipsis</b>		<b>EC</b>
(1) propositional ellipsis		1
(2) modal ellipsis		2
(3) general ellipsis of the clause(all elements but one omitted)		3
(4) zero (entire clause omitted)		4
<b>D. CONJUNCTION</b>		<b>C</b>
1. <b>Additive</b>		<b>CA</b>
(1) simple	and, and, also, nor, and...not, or, or else	1
(2) complex, emphatic	furthermore, add to that, alternatively	2
(3) complex, de-emphatic	by the way, incidentally	3
(4) apposition	that is, in other words, for example, thus	4
(5) comparison	likewise, in the same way, on the other hand, by contrast	5

<b>2. Adversative</b>		<b>CADV</b>
(1) adversative proper	yet, though, only, however, even so, all the same	1
(2) contrastive	in(point of) fact, actually	2
(3) contrastive	but, and, however, conversely, on the other hand	3
(4) correction	instead, on the contrary, rather, at least, I mean, or rather	4
(5) dismissal	in any/either case, in any case, anyhow	5
<b>3. Causal</b>		<b>CC</b>
(1) general	so, then, therefore, consequently	1
(2) specific	on account of this, in consequence, with this in mind	2
(3) reversed causal	for, because	3
(4) causal, specific	it follows, arising out of this, to this end	4
(5) conditional	then, in that case, in such an event, otherwise, under other circumstances	5
(6) Respective	in this respect, here, otherwise, apart from this, in other respect	6
<b>4. Temporal</b>		<b>CT</b>
(1) simple	then, next, just then, before that, hither to	1
(2) conclusive	in the end	2
(3) correlatives	first... then, at first/originally/formerly... finally/now	3
(4) complex	at once, soon, next time, next day, meanwhile, until then, at this moment	4
(5) internal temporal	then, next, finally, in conclusion	5
(6) correlative	first... next, in the first place... to conclude with	6
(7) here and now	up to now, at this point, from now on	7
(8) summary	to sum up, to resume	8
<b>E. LEXICAL</b>		<b>L</b>
(1) Same item repetition		1
(2) Synonym or near synonym (incl hyponym)		2
(3) Superordinate item		3
(4) 'General' item		4
(5) Collocation		5

## Direction and Distance

Immediate	O
Mediate	M
Remote non-mediated (number of intervening sentences)	N
Cataphoric	K

(A tie is assumed to be anaphoric unless marked 'k')

Below is an illustration on how the table of categories above is used in the study.

**Example (from sermon 1)...** ngero moro wacho ni keth nyingi to iger ang'owa?**8** dendi.**9**Koro sandrouk ni koro nyisowa wan uhuru to koro wacham ang'owa?**10** Gidwaro mondo gi dogi.**11**

**Table 2: Cohesive Devices in the Sermon.**

Sermon	Utterance Number	Cohesive Item	Gloss	Type	Distance	Presupposed Item	Gloss
1	8	Ni	That	RD2	0	U.7	
		To	And	CA1	0	U.7	
	9	Dend-i	Your body	EV1	0	U.8	
	10	Koro (x3)	Now	CT3	0	U.9	
		Ni	This	RD 1	0	U.9	
	11	To	And	CA1	0	U.9	
		gi(x2)	They	RP4	M.5 N.9	gi-gi-gi Jo-israel	they- Israelites
		Mondo	in order that	CC2	0	U.9	
	Dog	Return	L1	N.4	Dog	Return	

The table above shows the occurrence of cohesive devices in the sample utterances from sermon one, to allow for the explanation on how the data analysis was carried out. In the data presentation each sermon has been given a number as in column one above. Each utterance is then given an index number in column two, which is referred to as the

utterance number. The ties present in the utterances are entered in the third column for example *Ni* (that) above. For each tie the type of cohesion has been specified, for example RD2(reference-demonstrative) in column five. Its distance and direction from the presupposed item, for example M.5(five intervening utterances) is also indicated in the column six. The coding for each type of cohesive item allows for detailed analysis of the cohesive devices. The gloss is provided for each of the cohesive and presupposed items. Where there is no gloss it means that the tie refers back to the utterance indicated in column seven. The primary types of cohesion are shown by the initial letters in bold, while the sub-categories are shown by the second letter(s) in column five and the numbers after the letters.

From the table above the letter **C** in **CA1**, **CT3**, and **CC2** refers to the cohesive category of conjunctions. **A** in **CA** refers to the sub-category additive while the number 1 means the first type under the sub- category indicated. Hence *to* (and) is a cohesive item called simple additive. In **CT3**, **T** stands for temporal conjunctions thus the cohesive item *koro* (now) which is type **CT3** is a temporal correlative under conjunctions On the other hand **C2** stands for causal conjunctions. The repetition of the word *dog* (return) is a type of cohesive device given the code **L1** to mean the first category of lexical cohesive device which is use of the same item.

From the table above, in row three, **E** in **EV1** is interpreted as ellipsis (verbal) while 1 stands for the first sub-category under verbal ellipsis. Thus **EV1** is lexical ellipsis. Under the reference cohesive items, the code **R** in **RD1**, **RD2** and **RD4** stands for the cohesive

category of reference. D is the demonstrative while 1 and 2 stands for the first and second types under the sub-category demonstratives respectively; thus RD1 is demonstrative-near and RD2 is demonstrative-far. Finally P in RP4 refers to the sub-category pronominals and 4 is the fourth type under pronominals hence *-gi* (they) in row seven in the table above is plural pronominal.

As evident from the table given above each tie is specified as either immediate or non-immediate. 0 distance given in column six above means it is immediate, that is, there were no intervening utterances. For example, the conjunction *koro* (now) ties the two utterances (9 and 10) with no other utterance coming in between them. On the other hand if non-immediate it is specified as either mediated, remote or both as in M.5 and N.9. M.5 means that there are five other items referring back to the same cohesive item thus mediated (M) while N.9 means there are nine intervening utterances between the tie and the presupposed item thus remote or non-mediated (N). A numerical value is assigned to each instance of a non-immediate tie, showing the number of intervening utterances. This figure is the index of cohesive distance and shows both the number of mediating utterances, those containing an element that forms a link in a chain (M.5) and the number of the non-mediating utterances, those that do not contribute to the tie in question (N.9). In the presupposed item column the 'u' stands for the utterance for example, U.7 means utterance seven.

The table below gives a summary of the different categories of cohesive devices identified from the four sermons used as sample data. For each sermon, one of each type

of cohesive device is recorded; this is to give an insight on the various categories and sub-categories used by each preacher.

**Table 3: Categories of Cohesive Devices in the Sermons.**

Sermon	Utterance	Cohesive Item	Gloss	Type	Distance	Presupposed Item	Gloss	
1	1	Gi	They	RP4	0	Jo-Israel	Israelites	
	3	To	But	CADV3	0	U.2		
	4	Ni	That	RD2	0	U.3		
		Mondo	in order that	CC2	0	U.4		
	7	wa-sumbni	slaves	L1	N.1	wa-sumbni	Slaves	
	9	Dendi	body	EV1	0	U.8		
	10	Koro	Now	CT3	0	U.9		
	12	Kata	Or	CA1	0	U.11		
	2	2	To	And	CA1	0	U.1	
			Ma	That	SV4	0	U.1	
3		som-nwa	read for us	L1	0	o-som-nwa	read for us	
4		o-yudo	he finds	RP1	N.1	Paulo	Paul	
		No	That	RD2	0	Kendo	Fireplace	
5		Kasto	then	CT1	0	U.4		
14		Kata	even	CADV1	0	U.13		
28		Nikech	because	CC3	0	U.27		
3		2	E	Him	RP1	0	Nyasaye	God
		4	Hechmonk	Hechmonk	L1	0	Hechmonk	Hechmonk
		Ni	This	RD1	0	U.3		
	5	To	And	CA1	0	U.4		
	8	Nikech	because	CC3	0	U.7		
	13	Kaito	then	CT5	0	U.12		
	14	To	But	CADV2	0	U.13		
	19	Mano	That	SN1	0	U.18		
	33	weche ariyo-gi	these two words	SV2	0	muomo,nyal o	overcome, are able	
	34	keto chuny-e-- -duach polo	willing to---will of god	EV1	0	U.32		
51	mag chuny	of the heart	EN1	0	U.50			
4	2	en	It	RP3	0	Wach	Word	
	3	Verse	verse	L1	0	Verse	Verse	
		Kanyo	there	RD2	0	U.2		
	5	To	And	CA1	0	U.4		
	7	Mondo	in order that	CC2	0	U.6		
	9	Koro	Now	CT3	0	U.8		
	13	To	But	CADV1	0	U.12		
	44	Mano	That	SV4	0	U.44		
	47	Koso	Or	EC3	0	U.46		

The table above gives samples of all the categories and sub-categories of cohesive devices that were present in the sermon. It gives an insight on the presence of most of the categories suggested by Halliday and Hasan's (1976) model of cohesion in texts. It is evident from table three that the most frequent type of cohesive device is conjunctions. The conjunctive elements achieve cohesion by expressing certain meaning which presuppose the presence of other components in the discourse. Their cohesive function is to relate linguistic elements that occur in succession but are not related by other structural means. The conjunctions which are commonly used in both speech and writing help in the smooth flow of ideas in texts.

The most frequent sub-category is additive conjunctions (ff.table 6). Additives are elements that signal that whatever information that follows is being added to what has already been given (ff.4.5.1). On the other hand ellipsis is the least occurring cohesive device in the sermons. Most of its sub-categories were absent from the study sample (ff.table 9). This occurrence is possibly due to the fact that it is more preferably used in highly interactive face to face talks or speeches (Deborah, C. 2001). The sermons are mainly dominated by one speaker who is the preacher. In addition substitution was barely present except in the first sermon this is due to the absence of word equivalents that would be used in substitution.

It is evident that the preachers opted for the categories of reference, conjunction and lexical cohesion. This may be explained by the fact that in preaching, the preachers aim

at communicating to the congregation in a language that they feel the congregation will be most comfortable with and that which will not bring misunderstanding or ambiguity.

Below is a detailed illustration of the occurrence of each of the sub-categories of the cohesive devices found in the sermons. For each category the nature of occurrence of the cohesive devices is brought out in view of Halliday and Hasan's (1976). In addition, the frequency of occurrence of each of the sub-categories is determined.

### 4.3 Lexical cohesion

Lexical cohesion is whereby a variety of vocabulary is used to achieve coherence. It is divided into two sub-categories which are reiteration and collocation. Collocation refers to the cohesive ties from any pair of lexical items whose meanings are related in a recognizable manner. On the other hand reiteration involves the repetition of a lexical item, the use of a synonym or a near synonym, use of a superordinate term or a general noun to refer back to a lexical item. The table below summarizes the distribution of different lexical ties in the sermons.

**Table 4: Frequency of the Sub-categories of Lexical Ties**

Sub-categories of lexical items	S1	S2	S3	S4	Total
L1	56	118	83	90	347 (88%)
L2	9	15	04	6	38 (10%)
L3	—	—	4	—	4 (1%)
L4	—	1	1	—	2 (1%)
<b>Total</b>	65 (16%)	134 (34%)	96 (25%)	96 (25%)	391(100%)

From the table 4.1 above, it is evident that the sub-category of same item repetition is the most frequent in the lexical item class. This sub-category occurs 347 times which accounts for 88% of the sub-categories under lexical items. This is followed by synonyms occurring 38 times which is 10% of all the sub-categories in the sample data. The superordinate and general item sub-categories are third and fourth respectively with the superordinate item sub-category occurring 4 times while the general item sub-category occurs 2 times each of which represents 1% of all lexical ties.

#### 4.3.1 Same item repetition

This sub-category has the highest frequency of occurrence in all the devices identified, and is represented as L1 in column one above. This is due to the fact that in the study corpus the preachers repeated words and phrases rather than ellipsis or substitute them. Another reason for the high frequency is the fact that some words lack substitute forms that could replace the words and phrases instead of repeating them. In addition the repetition of a word in a text emphasizes that word hence making the message more memorable to the listeners. Therefore the key words that were important to the topic of the speech were repeated several times. For example the word *Nyasaye* (God) is repeated in all the sermons. In addition, in sermon 4, the word *jakristus* (Christian) is constantly repeated as the message in the sermon is on the importance of walking in Christianity and being the salt of the earth hence the word *chumbi* (salt) has been repeated 12 times cohesively. The repetition of these words creates a cohesive relation between the utterances in the text.

### 4.3.2 Synonyms and near synonyms

Synonyms are words with similar meanings while near synonyms are words that have closely related meanings and thus could refer to the same item. A cohesive tie occurs when synonyms or near synonyms are in separate sentences. Below are examples;

Hechmonk ni neen, ndiko kona ni neen nyathi moro matin mane ohero **Nyasaye**.4  
*The Bible tells me that Hechmonk was a young man who loved **God**.* 4

Nito ne omiyo wang'e to kane oyawo wang'e to ne oneno mana ka **Yesu** ema nie pache halleluya. 11  
*That he closed his eyes and when he opened them he saw **Jesus** in his mind hallelujah.* 11

**Sermon 3.**

Onyuome chuore jamoko kabisa en-ye **dhako** mar ariyo, en nyako maber. 32  
*She is married to a rich husband as a **second woman**, she is a good girl.* 32

To **chiege** maduong be en go koro ong'ama duong. 34  
*And also has a bigger **wife**, now he is a big person.* 34

**Sermon 1**

In the examples above the word Nyasaye is a near synonym to **Yesu** (*Jesus*). In addition the word dhako is a near synonym with Chiege. Both pairs of words occur in different utterances thus creating a cohesive relation. This sub-category occurs 38 times which accounts for 10% of the lexical ties in the study sample. The use of synonyms or near synonyms above forms a cohesive link between the utterances.

### 4.3.3 Super ordinate term.

A superordinate term refers to a more general class. For example, vegetables is a superordinate term, and within its scope of reference are more specific terms such as carrots, tomatoes, cabbages etc. when a superordinate term appears in a particular sentence, and a more specific member of the superordinate class occurs in the surrounding sentences then a cohesive tie is created. For example;

Tiende ni **Nyasaye** dwaro ni gimoro ka gimoro mitimo itim king'eyo gima omiyo itime. 20

*Meaning that **God** wants that all you do know why you are doing it. 20*

Kuom mano kik wabed jok mofuo to temuru ng'eyo gima **ruoth** dwaro. 35

*Therefore do not be foolish but try to know what the **Lord** wants. 35*

### **Sermon 2**

In this example the word **Ruoth** (*Lord*) is a superordinate term. The word **Nyasaye** (*God*) in utterance 20 is a member of that superordinate class thus, the two utterances are in a cohesive relation.

#### **4.3.4 General item**

This is a term used to refer to things in general. It is a set of nouns such as people which can refer to a wide range of human beings such as boy, girl and nurse themselves being general nouns which could refer to specific persons. The following example illustrates this point.

**Hechmonk** ni ne en ndiko kona ni ne en nyathi moro matin mane ohero Nyasaye. 4

*This **Hechmonk** the Bible tells me was a young child who loved God. 4*

Nito gimaber moloyo kendo gima ogik **wuoi** matin ni ne ong'ado wach-----8

*And the best and last thing is that this young **boy** made a decision-----8*

### **Sermon 3**

From the illustration above the word **wuoi** (boy) is a general term that cohesively relates to the word **Hechmonk** the name of a particular boy. This category has appeared cohesively four times which is 1% of all lexical ties.

#### 4.4 Reference

This is the cohesive device with the third highest frequency of occurrence in the study corpus. It has a total of 135 reference ties in the data accounting for 18% of all the cohesive devices in the study corpus. Reference items, according to Halliday and Hasan (1976, p.31) are those that make reference to something else for their interpretation. It is also observed that reference items in English are sub-categorised into the following; pronominals, demonstratives and comparatives. The reference items identified as being cohesive in this study data also fall into those sub-categories posited by Halliday and Hasan (1976). Below is a table illustrating the reference sub-categories.

**Table 5: Frequency of the Sub-categories of Reference Ties**

<b>Sub-categories of the reference cohesive devices</b>	<b>S1</b>	<b>S2</b>	<b>S3</b>	<b>S4</b>	<b>Total</b>
<b>Pronominals</b>	26	22	21	19	88(65%)
<b>Demonstratives</b>	23	8	10	6	47(35%)
<b>Comparatives</b>	0	0	0	0	0
<b>Total</b>	49(36%)	30(22%)	31(23%)	25(19%)	135(100%)

The table above shows the occurrence of the various sub-categories of reference cohesion. Only two of the sub-categories that is, pronominals and demonstratives occur in the study corpus, but the comparatives were not identified. The pronominals have the highest frequency of occurrence at 65% which translates to 88 instances of occurrence while the demonstratives occur 47 times which is 35% of all reference cohesive ties. Below is a detailed discussion of the sub-categories of the reference cohesive ties.

#### 4.4.1 Pronominals

Pronominals are words that act as pronouns also known as personal reference. According to Halliday and Hasan (1976), a pronominal is defined as reference by means of function in the speech situation, through the category of person. Examples of such pronouns in English are; *I, me, we, you, yours, it, he, she, his* among others. In the four sermons, the pronominals have the highest frequency of occurrence as mentioned earlier. This is due to the fact that sermons are predominantly meant to teach and change behaviour. For that matter, a lot of reference is made on real life experiences and stories in the Bible, all of which are on human behaviour and its consequences. Thus reference is constantly made on the people involved in the stories as well as on the members of the congregation. From the sermons, a lot of reference is made on various characters in order to elaborate on the particular issues being discussed. Thus use of pronouns is common in all the sermons, hence taking the highest frequency in the reference category. As discussed earlier (c.f.2.2.2) Dholuo has three pronouns, **an** (I), **in** (you), **en** (he/she/it) in singular and **wan** (we), **un** (you. pl) and **gin** (they). Below are examples of pronominals.

**Hechmonk** ni neen ndiko kona ni neen nyathi moro matin mane ohero Nyasaye. 4  
*The Bible tells me that **Hechmonk** was a young man who loved God. 4*

To chieng moro achiel ka jonyuol**ne** ne otho to **ne** oyudo ka piny ne ochame. 5  
*And one day when **his** parents died **he** found his world unbearable. 5*

#### Sermon 3

Agombo ni wang'eye **wach** Nyasaye matin ka wuok kuom injili mar Mathayo.1  
*I want us to look at the **word** of God a little coming from the gospel of Mathews.1*

**En** sura mar abich. Adwaro somo vases adek kende.2

*It is chapter five. I want to read 3 verses only.2*

#### Sermon 4

In utterance 5 the word *jonyuolne* (his parents) consists of a noun stem *jonyuol* (parents) and a genitive suffix *-ne* (his/her). This genitive suffix is the referential item referring to Hechmonk in the eighth utterance. In addition, in the fifth utterance the word *oyudo* (he found) consists of a verb stem *yudo* (find) and the prefix *o-* (he/she). This prefix is the referential item referring to Hechmonk in the fourth utterance. Another example is in utterance two of sermon four, the pronominal *en* (it) is used cohesively referring back to the word *wach* (word). These pronominals are used to create a link between the utterances.

#### 4.4.2 Demonstratives

This kind of reference is reference by means of proximity (Halliday and Hasan 1976:37). Examples of demonstratives are; *this, that, those, these, then, here, there* and *then*. Demonstrative ties occur 47 times in the study corpus accounting for 35% of all the reference ties. The following are examples of demonstrative reference ties in the sermons.

Chieng moro achiel ogolo Elija ma otero e luet *miyo* kendo mana miyo ma chiliel ma ok nyal. 63

*One day He took Elijah to the hands of a woman and who was a widow. 63*

Jahera ka Elija odhi oyudo ka miyoni dondo e tie rangach.64

*Friend when Elijah went he found when this woman was picking vegetable near the fence. 64*

#### Sermon 3

Kaka **joisrael** wacho nang'owa? Koro ere tiende kara ber mondo adog e ngimana mang'owa machon.28

*Like the Israelites saying what? Now what is the purpose we had better go back to what kind of life? The old one.28*

Ema omiyo wawinjo ka **jogi** ywak, Musa koro wadwaro ni mondo wadogi.54

*That is why we hear these people crying, Moses now we want to go back.54*

#### Sermon1

Utterance 64 from sermon3 has a referential partical *-ni* (this) which refers to something that had been mentioned earlier in utterance 63 which is *miyo* (woman). The demonstrative *-ni* (this) comes after the noun *miyo* (woman) making the reference specific. This creates cohesion between utterance 63 and 64. In addition in utterance 54 from sermon1 there is reference made to the Israelites in utterance 28. The word *jogi* (these people) refers to the Israelites earlier mentioned. This reference item has been cohesively used to create a link between utterance 54 an 28. Below is another example.

Gin ye magi ruako fadha, gin ye magitedone fadha. 23

*They are the ones who welcome the priest; they are the ones who cook for the priest.* 23

To into ing'eyo yaa, ka koro yaa **jogi**, magi e jokristus, kara to nyocha ber kata ka ok ang'owa? Ok ajakristus. 24

*And you know surely, if **these people** are the Christians, so it was better when I was not what? Not a Christian.* 24

#### **Sermon 1**

From the example above the cohesive relation between utterance 23 and 24 is created by the use of the demonstrative *gi* (these). This is affixed to the word *jo* ( people) to refer to those who assist the priest and are seen as the best examples of Christians. This is presupposed from utterance 23. Demonstratives are frequently used in speech due to the fact that they show that a noun is co-referential with one that was mentioned earlier, a role usually played by the definite article 'the' in English but which does not occur in Dholuo thus the need for demonstratives. This is similar to the Gikuyu language that lacks articles thus the demonstratives are used as observed by Chege (2009).

The comparative reference item was not evident in the study data, though with the use of more data it may be identified. In a study of cohesion in Gikuyu texts the comparative

reference item though present was the category with the least frequency of occurrence. In her study of cohesion in selected Gikuyu texts, Chege (2009) points out that the frequency of occurrence of comparative reference items in any text depended on the writer's choice of words and the nature of the text. None of the sermons made use of comparison, and this can be based on the fact that the study was mainly based on sermons and not much of comparison was made.

#### **4.5 Conjunctions**

Conjunctions are provided by those words and phrases which explicitly draw attention to the type of relationship which exists between one sentence or clause and another. It has been defined as a specification of the way in which what is to follow is systematically connected to what has gone before or vice-versa. According to Halliday and Hasan's (1976) model of cohesion this category does not consist of pure conjunctions only, but also includes any semantic relation which is conjunctive. There are four sub-categories of the conjunction cohesive category, these are; *temporal conjunctions*, *causal conjunctions*, *adversative conjunctions* and *additive conjunctions*. All the cohesive conjunctive elements identified in the study corpus fit into these four sub-categories. The table below shows the frequency of occurrence of the conjunctions in the data.

**Table 6: Frequency of the Sub-categories of Conjunction Ties**

Sub-categories of the conjunction cohesive ties	S1	S2	S3	S4	Total
Additives conjunctions	13	21	15	36	85(38%)
Temporal conjunctions	11	18	8	27	64(28%)
Causal conjunctions	10	5	6	25	46(21%)
Adversative conjunctions	9	8	4	8	29(13%)
<b>Total</b>	43(19%)	52(23%)	33(15%)	96(43%)	224(100%)

From all the conjunctions identified in the table above, the additive conjunctions has the highest occurrence of 38% meaning that it occurs 85 times. This is followed by the temporal conjunctions occurring 64 times which is 28% of all the conjunction ties. The causal conjunctions and adversatives are third and fourth in occurrence respectively, with the causal conjunctions occurring 46 times while the adversatives occur 29 times. This shows that the additive conjunctions were more highly used than others types of conjunctions in creating cohesion in the text. Below is a discussion of the sub-categories.

#### **4.5.1 Additive conjunctions**

Additive conjunctions as from the table above, have the highest frequency of occurrence. They are words and phrases that add more information to what has been said. They include words such as; add, furthermore, also, or, among others. An example is given below.

**Somo** makawuono nyisowa gik ma kawatimo kaka jokristus eka wayudo gweth mar Nyasaye.1

*Today's reading tells us what we do as Christians so that we get Gods blessings.1*

**To bende** kane watieko, kane wasewinjo gik ma rapar mar kitapuno wacho to ochak osomnwa somo mar ariyo.2

*And also after we finished after we heard what the book said then the second reading was read.2*

#### **Sermon 2**

The additive conjunction **to bende** (and also) starting the second utterance is a cohesive tie showing that what follows is additional information on what is in the preceding utterance 1.

Jomoko ne neno gi chung bel nikech ok neginyal yudo kata mana taya mar nyangile.16

*Some people were seeing using waste of millet because they could not get even a tin lamp.16*

**To** jomoko bende nigi tach nyangile, jomoko bende nigi tach chimney.17

*And some people also have tin lamps while others also have chimney lamps.17*

#### **Sermon4**

The additive conjunction **to....bende** (and also) at the initial position of utterance 17 signals that what follows is additional information to what is contained in the preceding utterance 16. Hence forming a link between the utterances.

### **4.5.2 Temporal conjunctions**

Temporal conjunctions have the second highest frequency of occurrence in the sub-categories of conjunctions, making 28% of all the conjunction ties. Examples of temporal conjunctions are; now, second, later, among others. Below are examples.

En e tuech mar richo. 13

*He is in the bonds of sin. 13*

**Bange** ibedo jakristu to imiyi baptism koro ibedo thuolo.14

*Later you become a Christian and are given baptism now you become free. 14*

#### **Sermon 1**

Mwandu na ayudo nikech ariek, nikech atiyo matek.66  
*My wealth I got because I am clever, because I worked hard.66*

**Kasto** wiwa will gi Nyasaye.67

*Then we forget with Jesus.67*

#### **Sermon4**

From the example above the conjunction **bange** (later), at the initial position of the utterance, is cohesively used to show the chronological order of events from being a sinner in bondage to being baptised and becoming a free Christian. In the example from utterance 67, **kasto** (then) is a temporal conjunctive element expressing the sequence result of getting wealth, mentioned in utterance 66, which is forgetting Jesus. Thus **kasto** (then) forms a cohesive tie.

#### **4.5.3 Causal conjunctions**

Causal conjunctions occur 46 times which is 29% of all conjunction ties. These conjunctions express a generally causal meaning such as those of reason, result and purpose. For example; so, consequently, because, hence and therefore among others. Some of the causal conjunctions are such as **nimar** (for), **(ni) mondo** (in order that) and **nikech** (because). The following are examples from the sermons;

Koso ne ibiro e kanisa nikech jumapil odiechingwa ma wadhigae kanisa.27

*Or you come to church because Sunday is the day that you go to church. 27*

**Nikech** an gi adiera ni nitie ji mang'eny ma kochopo jumapil okinyi obiro lemo nikech en jumapil. 28

*Because am sure that there are many people who when it reaches Sunday morning come to pray because it is Sunday. 28*

#### **Sermon 2**

Ka malaria ohingowa e ngueng' wan kod jogo manyalo nyisowa timo mago. 55

*If there is a lot of malaria in the village we have people who can help us to do those. 55*

**Omiyo** onego wadog mondo water wach mondo jogewa obed gi ler. 56  
*Therefore we should go back in order that we take word so that our people may stay in the light. 56*  
**Sermon 4**

In the first example from sermon 2, **nikech** (because) in utterance 28 creates a cohesive relation expressing reason for doubting the fact that they may not know why they go to church which is implied from utterance 29. In the second example from sermon 4, **omiyo** (therefore) expresses the purpose for the knowledge in utterance 55 which is to inform the village or the community so that they too may have the same knowledge.

#### 4.5.4 Adversative conjunctions

Adversative conjunctions are those words that give an expression of a situation that is contrary to expectations. They may contrast new information with old information or put another side to the argument. Examples of adversative conjunctions include; or, on the other hand, however, though, instead and conversely among others. The adversative ties occur 29 times which represents 13% of all the conjunction ties in the data. For example;

Emaomiyo ne wayudo nyoro ni mine muomo ka gise muomo to ginyalo. 28  
*That is why we found yesterday that women are breaking loose and they are able.*  
28

**To** in kibed piny ni ok inyal bed abeda osiepna ok chand polo. 29  
*But if you sit down that you can't then you just sit it doesn't bother heaven.* 29  
**Sermon 3**

The adversative conjunction tie **to** (but) expresses the contrast between the information in utterance 28 and 29 presupposing that the congregation had already heard the preceding utterance. Therefore the adversative **to** (but) creates a cohesive relation between the two utterances.

## 4.6 Substitution

Substitution occurs when a word or a phrase is replaced with another word usually a proform. In the study corpus, substitution has the second lowest frequency of occurrence. This can be explained by the fact that the kind of proforms that occur in English language are not common in Dholuo. Only one sub-category of substitution occurred which is the verbal substitution device, occurring 9 times. There were no clausal or nominal substitution ties. Below is a table illustrating this.

**Table7: Frequency of the sub-categories of Substitution ties**

<b>Sub-categories of the substitution cohesive devices</b>	<b>S1</b>	<b>S2</b>	<b>S3</b>	<b>S4</b>	<b>Total</b>
SN	0	0	0	0	0
SV	0	4	1	4	100%
SC	0	0	0	0	0
<b>Total</b>	0	44%	11%	44%	100%

From the table above, the first sermon had no occurrence of any substitution while in sermon 2 and 4, substitution occurred 4 times and in sermon 3 it occurred once. Below is a discussion of the verbal substitution sub-categories.

### 4.6.1 Verbal substitution.

When words such as *do*, *be*, *likewise* or *that* are used to replace an action that has already occurred in the preceding text then a verbal substitution tie has occurred. For example;

Kawaaka to wapimo. 49

*When we leave this place we tell others.* 49

Kaok watimnga kamano to onego wangeni onego **watim mano**. 50

*If we don't do that we should know that we should do that.* 50

**Sermon 4**

Kiduaro puro puothi.53

*If you want to dig your farm.* 53

Ka malaria ohingowa e gueng' wan kod jogo manyalo nyisowa timo **mago**.55

*If malaria has defeated us in the village we have those people who are able to show us to do that.* 55

**Sermon4**

In utterance 50 above, the clause watim **kamano** (we do that), **wa-** (we) is a pronoun that is affixed to the verb **tim** (do). Therefore **tim mano** (do that) in utterance 50 is used as a substitute for the verb **pimo** (tell) in the preceding utterance 49, thus creating a verbal substitution tie. In utterance 55 we observe the use of **mago** (those) as a substitute for the verb phrase **puro puothi** (dig your farm) it also includes fighting malaria. Hence it forms a link between utterance 55 and 53.

#### 4.7 Ellipsis

Ellipsis as a cohesive device has the lowest frequency of occurrence in the data. It refers to the omission of a word or a phrase with the knowledge that the missing part can be reconstructed from the preceding utterances. Below is a table showing the occurrence of the sub-categories of ellipsis ties.

**Table 8: Frequency of the Sub-category of Ellipsis Ties**

Sub-categories of the ellipsis cohesive devices	S1	S2	S3	S4	Total
EN	0	0	3	0	3(75%)
EV	0	0	1	0	1(25%)
EC	0	0	0	0	0
<b>Total</b>	0	0	4(100%)	0	4(100%)

From the data above it is evident that the ellipsis cohesive devices are least frequently used. In the study, ellipsis occurs 4 times which accounts for 1% of all the cohesive ties in the data. Below are examples of both nominal and verbal cohesive ties.

#### 4.7.1 Verbal ellipsis

Verbal ellipsis occurs when the verb in an utterance is omitted in the following utterance, this is only interpreted by referring back to the preceding utterance. The following is an example;

Ngero mo wacho ni keth nyingi to iger angowa? 8  
*Another proverb says spoil your name but build what? 8*

Dendi. 9  
*Your body. 9*  
**Sermon 1**

In the example above from sermon 1, there is a verbal ellipsis of the verb *iger* (build). This can be recovered from the preceding utterance 8. Thus the omission of the verb creates a cohesive relation between the utterances.

#### 4.7.2 Nominal ellipsis

Nominal ellipsis is a syntactic gap that happens when a noun phrase is omitted in an utterance but can be recovered from the preceding utterance. For example;

Ipuonji, kose ipuonji to itiegi kaito iketi kare kuom loso weche mag dongo mag angowa? 50

*You are taught, or are you taught and made strong and right in preaching the words of building of what? 50*

Mag chuny. 51

*Of the heart. 51*

**Sermon 3**

From the example above, the word *weche* (words) is ellipted as the answer should be *weche mag chuny* (words of the heart). Since this is readily recoverable from the preceding text, the noun *weche* (words) is left out thus creating a cohesive relation between utterances 50 and 51.

The table and pie chart below illustrate the frequency of use of various categories and sub-categories of cohesive devices to bring out the summary of the frequency of use of the categories identified in all the sermons.

**Table 9: Frequency of the Cohesive Devices in the Sermons.**

Category	S1	S2	S3	S4	Total	Percentage
<b>Lexical(L)</b>	64	134	92	96	386	<b>51%</b>
<b>Conjunction(C)</b>	43	52	33	96	224	<b>29%</b>
<b>Reference(R)</b>	49	30	31	25	135	<b>18%</b>
<b>Substitution(S)</b>	0	4	3	4	11	<b>1%</b>
<b>Ellipsis(E)</b>	1	0	4	1	5	<b>1%</b>
<b>Total</b>	<b>157</b>	<b>220</b>	<b>163</b>	<b>222</b>	<b>761</b>	<b>100%</b>

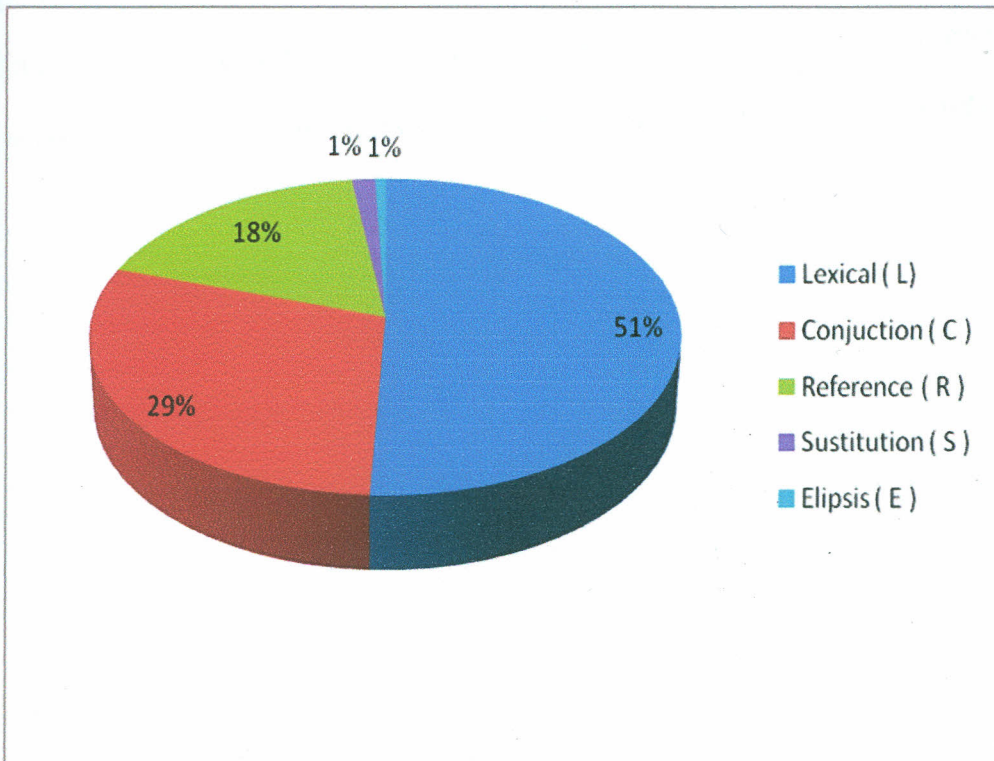
Only the first seventy utterances of each sermon were analysed and presented. According to Lee (1974); Tyack and Gottsieben (1974) the sample of utterances collected, which comprise the domain for analysis can be between 50 to 100 different utterances. It was evident that the occurrence of these devices was the same in terms of frequency and therefore it would be redundant to bring out all the utterances in the four sermons.

The table four above shows the frequency of occurrence of the cohesive devices in the sermons and each sermon is coded S with a number after it to indicate the sermon number, while the figure 4.0 shows the occurrence of the cohesive devices in percentages. Out of the 280 utterances analysed 761 cohesive ties were identified. Each utterance therefore contains approximately 3 ties each. The lexical cohesive device has the highest frequency of use with 386 ties, which accounts for (51%) of all the cohesive ties in the study corpus. This is a common feature in all the sermons since the preachers tend to repeat the lexical items that had occurred before due to lack of proforms for substitution and also for emphasis. This is followed by the use of conjunctions occurring 224 times accounting for 29% of all the identified ties. Conjunctions are joining words and will rarely miss in speech.

The cohesive device with the third highest frequency of occurrence is the use of reference cohesive devices occurring 135 times which represents 18% of the cohesive ties identified. Though substitution and ellipsis have the same percentage of occurrence (1%), it is evident that the use of substitution was slightly higher than the use of ellipsis. They occur 11 and 5 times respectively in the study data. From the table above it is evident that

there is a common trend in the occurrence of cohesive devices in all the sermons whereby the various categories have the same order of occurrence. The data can be presented in a pie chart using mathematical percentages as shown below.

**Figure 1: Frequency of the Cohesive Devices in Percentages**



From the pie chart above it is evident that lexical cohesive devices are the most highly used and the ellipsis cohesive devices are the least used. The differences in occurrence of different categories of cohesive devices, as shown on the pie chart above, are due to the nature of the text as it is dominated by a single speaker. Since the study was based on sermons that were delivered orally, the preachers used more of lexical cohesive items by constantly repeating words and phrases. (c.f.4.3) This is due to the fact that ‘one way of indicating force of an utterance is by making the key part of it prominent. In speech this

is done by stressing the particular words one wants to emphasize' Deborah (2001). The use of substitution or ellipsis would have meant looking for an equivalent or leaving out the word completely. Since the sermons were spontaneous, it was easier to use synonyms or near synonyms of words. In addition substitution requires the use of equivalent proforms for the common English substitutes like one, do and so which are rare in Dholuo. Instead of ellipting and substituting words and phrases, the preachers opted to repeat words, use synonyms, near synonyms or other meaning related words.

## **SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS**

### **5.1 Introduction**

This chapter provides a general summary of the study. It brings to light the objectives of the findings, conclusion drawn from the research work and areas for further study in related fields are recommended. The objectives of this study were:-

- a) To determine the nature of coherence in Dholuo texts.
- b) To establish the cohesive devices preachers use in Dholuo sermons and give their frequencies.
- c) To classify the cohesive devices into their categories and sub-categories.

This section examines these objectives in view of the findings and assesses how far the objectives have been achieved.

### **5.2 Summary of Findings**

This study had sought to identify and analyse the cohesive devices in Dholuo texts. The data used was mainly in Dholuo with minimal code-switching in English. This was because, not all conversations are in any single language since in many communities people know two or more languages and regularly engage in code-switching.

From the findings it is evident that coherence is achieved through the use of cohesive devices which occur in the nature of words phrases and clauses. These words, phrases and clauses are what are referred to as cohesive devices. In Dholuo certain affixes and syntactic gaps are important in bringing out cohesive relations in texts as illustrated in chapter four. Only when these occur in separate sentences do they achieve a cohesive

relation.

As mentioned earlier cohesive devices are an integral part of any communicative event. A coherent text has certain words and expressions in it which hold different parts of the text together. From the data presented earlier, it is evident that the preachers used a wide range of cohesive items for effective communication to their congregation. The five main categories as posited by Halliday and Hasan (1976) were evident in the sermons and they could be categorized into the five categories: lexical, conjunctions, ellipsis, substitution and reference as discussed in the theoretical framework. (c.f.2.7.1)

In determining the frequency of use of the various cohesive devices, tables and pie charts were used for the presentation of the data. From the table of frequency and percentages, the lexical category of cohesive devices had the highest frequency of use with the highest percentage. This was evident in all the sermons due to the fact that preachers tend to stress particular words for the congregation to obey or follow and also for emphasis. A preacher in his or her sermons is bound to make requests, give orders or plead et cetera with the intention of having to see what he says bear fruits. This was achieved by use of repetition of various lexical items that were key points in the message of the sermon.

The cohesive category of conjunctions was also frequently used in the four sermons as it is a common feature in most text types, followed by the use of reference cohesion. Conjunctions are important if a speech has to flow logically and coherently. These words help in joining words, phrases and clauses thus creating unity in a text. (c.f.4.5) As stated

earlier, conjunctions draw attention to the type of relationship which exists between one sentence or clause and another, and will rarely miss in any kind of speech. The use of reference was also evident and the congregation had to refer to a particular part of the text in order to decipher what was said. From the data it is evident that there was minimal use of substitution and ellipsis. It can be deduced that the preachers used the three types of cohesion more frequently as they are rarely a cause of ambiguity in speech as compared to the use of substitution and ellipsis. In substitution a speaker finds a new word to replace or substitute a particular word or phrase and if not clear this may cause ambiguity. In addition, the fact that performs used in English are not common in Dholuo made the use of substitution to be minimal.

The use of syntactic gaps was also present. The preachers would leave the gaps unfilled expecting the congregation to fill them using information from the surrounding text. The syntactic gaps presupposing verbs and nouns were cohesive in this data.(c.f.4.7) Ellipsis as a cohesive device is more commonly used in highly interactive talks or speeches where both the speaker and the listener are active participants and therefore any misunderstanding may be questioned or corrected but in this study ellipsis was least used.

### **5.3 Conclusion**

In conclusion it is evident that cohesive devices play an important role in speech and a speaker may manipulate these devices depending on his objective and the message s/he wishes to pass to her/his audience. Though two of the sermons were from female preachers while the other two were from male preachers, not much difference was noted

in the choice of cohesive devices as lexical cohesion had the highest frequency of use while ellipsis and substitution had the lowest in all the sermons. From this it can be concluded that gender does not determine the choice of cohesive devices in speech.

It is noted that due to the nature of the text under study, lexical cohesion came out prominently (51%) above the others in its usage while substitution (1%) and ellipsis (1%) were the least prominent. It also emerges that though the five categories of cohesive devices were well represented in the sermons, some sub-categories were not used at all. This may be attributed to the fact that the two languages that is English and Dholuo are not similar and certain words such as the definite article 'the' may not be found in Dholuo as it does not fall in Dholuo parts of speech thus the demonstratives and lexical items are used instead to do the function of the definite article.

#### **5.4 Recommendations**

In sermons preachers use language to persuade or influence their congregation to believe something, do something or stop doing something. It is important that other text types be studied for example; court sermons and public speeches to find out whether the same pattern of cohesive structure would be obtained. In addition, the current study was limited to spoken discourse. An interesting study to undertake would be non-verbal cohesive features. Furthermore the frequency of use of the various cohesive devices in written articles may be studied in order to find out their occurrence.

Secondly, Halliday and Hasan's model of cohesion recognizes three types of reference

cohesive items; these are pronominals, demonstratives and comparatives. This study found two types reference ties in the data (pronominals and demonstratives) while the comparative reference items were not present. The recommendation is that future researchers would analyse more texts (spoken) in Dholuo or other related language to find out if the cohesive items not identified in the current data occur cohesively.

Finally, since the cohesive structure differ from one language to the next, it would be interesting to study and describe the cohesive structure of other related African languages.

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## APPENDICES

### APPENDIX 1: TRANSCRIPTIONS OF THE SERMONS

#### SERMON: 1

CHURCH: ST. JOHANNES WAONDO CATHOLIC CHURCH

PASTOR: FATHER CHARLES OCHUONYO

DATE: 22/11/2009

Waneno kaneosegony jo Israel to gibedo gi mor<sup>1</sup>. Yawa oگویwa, oreswa, nyocha wasandore .2 To kagichopo e thim to gi chako ngur.<sup>3</sup> Gichako ngur niya ber mondo wa dog i Misiri ok wanenonwa.<sup>4</sup> Kata obedo ni kocha ne wabedo wasumbini to chiemo notimore nade? Chiemo to ne wan-go.<sup>5</sup> Nyasaye ber.<sup>6</sup> Niber mondo wa dog katanewan wasubini to chiemo nyocha otimore nade? To chiemo nyocha wan-go.<sup>7</sup> Ngero moro wacho ni keth nyingi to iger angowa? <sup>8</sup> Dendi.<sup>9</sup> Koro sandruok ni koro nyisowa wan uhuru to koro wacham angowa?<sup>10</sup> Gidwaro mondo gi dogi.<sup>11</sup> Mani puonjo jokristu nango kata somoni ere tiende kuomwa?<sup>12</sup> Tiende kuomwa en niya, sama ngato nie lit mar okobedo jakristu ngano nie tuech, kose o-onge etuech?<sup>13</sup> En e tuech mar richo. Bange ibedo jakristu to imiyi batism koro ibedo thuolo.<sup>14</sup> To bange iwinjo ka oyuak niya kara ne ber kapod ne an angowa? japiny.<sup>15</sup> Angeyo ni ngato nyalo wacho hamano.<sup>16</sup> Tiende ni iya e richo, iya epiny, indonje kristu to iparo niya, kadonjo ekristu to adhiyudo jokristu wedena mabeyo, jomaohera, joma i-gi ok timore nade? Joma igi oklit.<sup>17</sup> Adhiyudo joma ohera ma kayudo chandruok dhitimo angowa? Dhikonya. Idhiyudojoma ok kuoth ngato.<sup>18</sup> Nyasaye ber.<sup>19</sup> Idhiyudo jomaoknjau nying ngato, iparo kamano kasto iyudo ka tiegline ema obedo bathi kanyo.<sup>20</sup> Iyudo ka gin-ye chuny kanisa, gin-ye magitelo ekanisa, gin-ye magichiegni gi padri.<sup>21</sup> Nyasaye ber.<sup>22</sup> Gin-ye ma giruako fadha, gin-ye magi tedo ne fadha.<sup>23</sup> To into ingeyo yaa, ka koro yaa jogi, magi ejokristu, kara to nyocha ber kata ka ok angowa? Ok ajakristu.<sup>24</sup> Jomoko to wacho nangowa? Anto ok adhi lemo ka ngane giri ema timore nade? ema jokristu.<sup>25</sup> Iparoni jokongo onge, jomathi lemo onge.<sup>26</sup> Iwachoni kara ber mondo adog e ngimana mangowa? Machon.<sup>27</sup> Kaka joisrael wacho nangowa? Koro ere tiende, kara ber kawadok e ngima mangowa? Machon.<sup>28</sup> wan koro wadog kuma newan-ye angowa? misumba cha.<sup>29</sup> Nyasaye ber.<sup>30</sup> An gi nyako moro manyocha oa Buholo madakgo.<sup>31</sup> Onyuome, chuore jamoko kabisa to en-ye dhako mar ariyo, en nyako maber.<sup>32</sup> To ngani en-gi mwandu mangeny.<sup>33</sup> To chiege maduong be engo koro ongama duong.<sup>34</sup> En ngama duong kipimo gi nyakoni.<sup>35</sup> Koro nyakoni ogerone ot maber.<sup>36</sup> Kata Peugeot onyieone oringogo.<sup>37</sup> To ngani oketone niya, mtokani okitingiye ngato.<sup>38</sup> Kata dhako wadu okitim angowa? Okiting.<sup>39</sup> Dichuo to kitingo to anegi.<sup>40</sup> Odni to onge ngamabiro ndonje angowa? edalani.<sup>41</sup> simbi to ok-adwa neno ngato angata kata wuoi moro amora ni ugore go simu. Nyiri lilo ema ilosogo.<sup>42</sup> Ne okona nangowa?<sup>43</sup> Ni fadha gimoro amora an-go ,mtoka an-go to an e jela lilo.<sup>44</sup> Dueche ariyo to adhiweyo ngatni. Nyasaye ber.<sup>45</sup> Adhiwene Peugeot, adhiwene mtoka, adhiwene ode motimo angowa? Maogero.<sup>46</sup> Ok anyal macha jela ma an ok atim angowa?okanyal.<sup>47</sup> Neotieko dueche adek to otimore

nade? Oweye.<sup>48</sup> Kaineno ot ma oweyo, ot ma nyakono oweyo gi mtoka moweyo, gik-mokote.<sup>49</sup> An gi gimoro amora to an-ye jela.<sup>50</sup> Tiende niya, ni seche moko mawanyalo duaro ni mondo wabed thuolo.<sup>51</sup> Wan-ye tuech mangeny, wan-ye jela mangeny wayuak kata wagoyo masemo niya, an adwa mondo adog chien.<sup>52</sup> Ema omiyo odwa nangowa? Odog chien odog engima nikech awaneno ngima modakni ok ber.<sup>53</sup> Ema omiyo wawinjo ka jogi koro yuak, Musa koro waduaro ni mondo wadogi.<sup>54</sup> Wadogi nikech ma ok wanyal sandore kama.<sup>55</sup> Nyasaye dino timo nade?<sup>56</sup> Nyasaye onego otim ango?<sup>57</sup> An aparoni Nyasaye iye onego wang gi jogi.<sup>58</sup> Parie ngama itemo mondo ikony to ngur.<sup>59</sup> Kata ibedi ni, majanyuol gi nyathini ma ichandori ni ichulo ne fees.<sup>60</sup> Itere kata Waondo secondary iketho kari kichole.<sup>61</sup> Kiny otimo angowa? Oringo.<sup>62</sup> Owachoni, mama an ok adwar skol.<sup>63</sup> In ineno ni itimo mangowa? Maber.<sup>64</sup> Mama an skol ok-ochuna an gigo ok adwar.<sup>65</sup> Ere kaka joisrael yuagone Nyasaye?<sup>66</sup> Nyasaye nyalo wacho niya, kata ka nobedo ni in, iyi do wang.<sup>67</sup> Diwachoni nyathina, kata kaniluonge ni Brenda, Brenda kawuono angowa? Kawuono atiekora kodi.<sup>68</sup> Brenda in piny netim angowa? Nipujoni kata piny ni neni po! Atemo.<sup>69</sup> Mano ekaka wanyalo timo.<sup>70</sup> Kata Nyasaye dowacho ni an nnyocha asethagora kodu kanyocha ichuadou. Koro akelou to uchako yuak. An koro alogo kuomu ji ng'eny ma anyalo kawo kata mana joluogi obed joga matimora nade?m ayie. Ok en mana un jo Israel kende. Asandranu to un bende ung'ur. Ang'oma kendo otimore,Nyasaye kiny ochako omedogi mana mang'eny. Tiende niya Adwa weyo Nyasaye, Adwa weyo kanisa, an ji oola, japuonj oola, jakom oola an jogi oola.Nyasaye pod dhi timoni hono mang'eny mag hera. Ngeche "many signs of love."Nyasaye dhi timoni hono mag ang'owa? mag hera moheri go mondo okeli machiegni. Kuom mano kik chunyi par niya sama in "rejected" sama pachi, chunyi odok piny. Sama ji owang'o iyi, jo kanisa owang'o iyi, ji otimore kodi nade, Nyasaye pod tiyo kodi nikech oheri pod obiro medo timo ni hono mang'wa? Hono mang'eny. Mano en gima wawinjo e somo ni. Kasto wachako wawinjo niya Yesu en chiemo mar ngima othonwa, wan kaka jokristo wan gi kech mang'eny ok en mana kej chiemo kende mar lunch ni, mano be nitie to wan gi kech mar mor. Inyalobedo ni ionge gi ango'wa? Gi mor. Inyalo bedo ni in gi mitoka to ionge gi ango'wa? Gi mor inyalo bedo kata ni inyuol.Nyasaye ber (Amen). Samoro bende ionge nyathi to iwacho aiyawa Nyasaye konya anyuolie. Ineno kata machielo man gi nyithindo to be kata gin nyithinde gi ok otimore nade? Ok omor en mana gi kuyo nyithindo gi ok okelo mor e dala gi kelo mana ang'owa? Kuyo. Mago nitiere kuomwa kaka jo kristo. Nitiere bende kech mawan go mar luor. Wan gi kech mar luor "we are thirsty for respect" tiende niya in kata mana e dala, onge ng'ama oluori e dala kama intie ji ochayi makata nyithindo matindo dwaro mana ni mondo onyoni gi tiegi, Nyasaye ber (seche tee) ji ochayi achaya. Itimori nade in chiegi ng'ato kawo akawa kama to diwach ang'o? kata in gi puodho oolo mana jamni kama itere otimore nade? Onge. Kanidhi ir jalup ruoth mano bende osiepné ka wan gi paro ni ok ayudie kata ja odburani apimne, jaodbura no ang'wa? Osiepné. Maka seche moko en emagimadho kode nyuka. Yawa to koro atimng'o, atimnade? Kane pod wan Ulanda ne adak gi fadha Obong'o mane otho Nyasaye oket chunye kamaber. Mzee moro nobiro to wachonwa nia fadha nitie gimoro ma adwatimo to nyaka apimni. To fadha openje ni idwa nege nang'o? Ni fadha asedwaro kuma ayudie ng'ani mondo anege to otimanade? Otama. To kanisa ka ema ang'eyo ni adhiyude ang'owa? Thuolo. Idwa nege nang'o? ng'ano ochawa marach, ochawa marach.ooh, ooh, mano ber

an paro manyalo miyi kidwa nege kinege ka, to ing'e ni onyalo dhi e polo nikech otho kotimo ang'owa? Ka olemo. Koro kidwa nege to rite arita sama owuok makata ka osechopo kata mana e rangach kucho seche miyudeno nege anega ng'ano gi timo ang'owa? Kidwa nege. To ne ok onege. Gima omako dhoga enni ng'ani otimo ango'wa? Ochayo ji. Nitie joma chalo kamano, ji gi chayo ma ginyalo ng'ao mana gi tiendgi koro wan kata jomoko odenyo nikech ang'owa? Luor ma ok omiwa. Kata in gi jaodi, wuon paru to wuon paru ok omiyi ang'owa? Luor. Wuon paru ok omiyi luor. Nyasaye ber (seche tee) jaodi ok omiyi ang'owa? Luor kaka chiege. Inyalo bedo gi jaodi min nyithindi to ok otimo ang'owa? Ok omiyi luor. Koneni kia kucha to okoni, gigi koro biro, gigi ojoga. Odenyo odenyo mar ang'owa mar luor. Idak edalane to iluonge ni gigi. Kochopo to ipenje ni usebiro obiro ng'ato achiel to ipenje ni usebiro to irieyo mana tiendi. Chieng' ma fadha ema obiro e dalani to isechungo ooh Padri machiegni. Nyasaye ber (seche tee) an aweni mae e kaka ji odak e ang'owa? Edalani. To ng'ane jaodi aneno kama eka obiro, dakane kachalo kama woun ng'ane obudho oko? Mano ang'o mipenja go fadha ok chanda makata ka oyudo ka arieyo tienda to ok adol. Dwarore mondo wang'e niya ji nigi kech ma opogore opogore mier otudore mang'eny, kanisa oting'ore mangeny. Luor ni wayuage makata ei ango'wa? Ei kanisa luorie nyawadu nikech mabende en mana midenyo ma makowa ok en mana midenyo mar ich. Nyawadu odenyo nikech luor maok itmo ango'wa? Maok imiye. Adenyo adwaro timo ni gima duong'. adenyo adwaro mor. Ang'eyo gima inyalo nyiso jok makamagi. Duogie yesu onyalo en e ang'owa? Chiemo mar ngima. En monyalo pangoni kuma iparoni achaye otimore nade? Ji ochayi go. Nyalobedo ni samoro igombo ni ineg jokanisa gi te nikech ineno ka ok gi luori ok gimiyi mor. Injili wacho ni en ma opong'o pachi kej no kech mar luor no kech mar mor no en Yesu matimo nade? En Yesu mapong'e. emaomiyo Fanjili nyiso joka niya Musa ne okomiu makate Nyasaye emaneomiu makate makelo ngima. Koro inyaloparo niya nitie gik moko ma dhano ok chiw kata negi nyalo paro ni Musa ema ochiwe to Musa ok ochiw, ma Nyasaye ema timo nade? Emachiwo. Somo mar fanjili gi somo ma okuongo en owuoyo kuom chiemo. Jumapil mokalo Yesu ne pidho ji mang'eny gi chiemo matin. Kawuono jok mane opidh ka dhi manyo Yesu. Dhano dhi kuro ma inanyo Yesu gidhi mana gi yie. Ni baba kara ichopo karang'o? Ere ka ibiro ka to okinyiswa imanya ilawa. To fadha kara ichopo Genge dakinyisowa? Aito bed ni nyocha achiwo cham moro kanyo Nyasaye ber (seche tee) koro jiparo ni abiro chiwo kendo koro ji ochopo te kata joma okbiga e kanisa. To fadha ikalo nade maok waneni katakikalo, tichopo saadi fadha, ilawa aparo mana ni jogi dwaro winjo wach Nyasay. Ing'e adiera ni ng'ato ka ne omiyi chiemo. Injili wacho adier. Ewang' mar dhano ineno ni aah ma kara en Ruoth. Ni gik matin gi ema ng'ani opidho go oganda makaeni. Ne okao makati abich mondo opidh go oganda alufu abich ka ok okuan mon gi nyithindo. Iparo ni kata ka makati onge donge pod onyalo mana timo hono maji timo ang'owa? Maji chime. Ka makati abich nyalo pidho ji alufu kata makati onge jogi nyalo chiemo. Adier kara mae Ruoth, Yesu ni kara koro kae kama wayude ng'ani koro ok wawe ng'ani wamanye uru. Yesu oneno ah. Ma wach matek manadeni we apenjue. Hono ma nyocha atimo cha omiyo afail.nikech jogi ok owinjo wach mane adwa nanyisgi to bi umanya, umanya nade? Bwana wuo uru koda ane maber. Gima ne ayudo cha emauparo ni pod uboyudo to sani koro wach koro duaro lokore. Adwaro ni koro kik umany mar bund ich marumo cha, koro manyuru masiko makichamo timor seche ango'wa? Seche tee. To mano en wach mar

ng'awa? Un jo kristo kuon no uyude ei ang'owa? Puonjri ane ranyisini. Bende igombo chopo mondo ibed gi wach nyasaye kose idwaro ni mondo ineji. Nyasaye ber (seche tee) seche tee (Nyasaye ber kendo mano e kite) nitie kata ja moko ma lemo chieng' ma fadha bire..... adier joma ne nika jumapil ma okalo oting'ane badgi kane ji ne pok odhi Genge, machielo cha jok maneni ka oting'ane badgi, jomane onge otingane badgi. Koro duare ni ubed gi riyo mar biro pile pile kata fadha biro kata fadha ok tim ang'owa? Ok bi, nikech ubiro new ach mar ng'awa? Wach mar Nyasaye kendo ka isome chik iti maber sama fadha biro ber nikech bende misa nitiere. To gima lich nitie ni kuonde moko kata jodongo moko makama fadha dhiye ok olew. Ka abiro to pok aneno ka ilewo, to sama apora apoya ei kanisa mane ok alando to kare in ne ok ibi lemo nikech en ohero lemo koneno fadha. To ohero gweno ma inego ne ang'owa? Ma inego ne fadha. An awacho ni mano ber nikech samoro hero gueno no ematere eango'wa? E polo mano omiyo be ibiro ei ango'wa? Ei kanisa. Wamanyuru mano ma osiko ma kiyudo to onegoni kech ok mano mar bund ich kende, to nego ni kech mar mor, kech mar achaya nego ni kech mar ang'owa? Mar duaro Ruoth ma en ukaristia matakatifu. Somo mar ariyo nyisowa niya jogo ma yudo gin onego koro gi lokre. Ka ijamer to iyudo ukarestia koro mer itm ango'wa? Iwe ipogrie kata ga ayany. Wachne jowete ni owetena koro wea uru nyocha ayudo ukarestia weya uru katamana nyaka tich adek Nyasaye ber (seche tee) kae pod aler to mondo arit injili matin. Aparo ni ma be ne en paro maber. Kane wadhi bedo fadha to ne watimo gima iluongoni ritrit. Ka watimo ritrit to wabedo gi fadha tich abich. Ne kao ndalo apar ka odong' ndalo adek to jomoko e klaswa kanyo owachoni ni sani ok abi wuok kata ni adhi e taon, nikech ne wahero dhi bayo e taon. Okabiwuok Ni adhi. Mtoka nyalo dhi gueya to atur, kata janeko moro nyalo kao kidimoro, samoro akia otogo kata wang'i. To in'geni wan'gi ka otore to ok ibed an'gowa? okibed kata fadha,inyalo yudo ni janeko a kamoro gi beti moro to dhi beti godo ka in'gen'g,to ka on'gado lueti to ok ibed ang'owa?koro sani adwaro dimbora ok awuoth oko.Moro wacho ni aa wekuru weya an anindo mana ka kuma atimo ang'owa?kuma anenoue,mondo kapo gimoro otimore to unyalo konya.Sani bende jochiende n'geny,sani koro adwa dembora ma en mana kanisa gi oda ka.Koro ma n'gama oyudo ukarestia ekanisa ibe tem dembori .Yawa aaye misa,aa misa Genge ilemo due achiel weyauru atiek jumbe adiwa?jumbe ariyo.To Kichame kama,ka ichopo dala to Nyathini meru mama oa lemo?mani be ng'ama otimo ang'owa? Oa lemo? Lemo ok oloka.Injili wacho ni ng'ama oyude koro bedo dhano manyien.Dembrie,kik ibedni kanyathi chamo kuon iyi wan'g.Ma e gima onego bed ni ukarestia timo ang'owa?konyowa yudo.To oki bedni gima rach ma ichano timo ka pokibiro,iyao emisa to ireto idhi manatimo ang'owa? idhimana time kata iya mana edalani chiend tieglina ma achielogo kawuono akia ni awuodhie adek moko.To sama intie ilemo ringer kristu obed kodi,to iduoko padri amin.To idhi to ichako ikao chiend tieglina to ne dasewacho ni anakau.A mano itimo marach.Mano ukarestia oko otimo ang'owa?okokelo lokruok.Ukarestia Loka epiny,ogaya.Ki a elemo jumapil to iyudo wach maber.Wachno kik idhiketh bang lemo.Kik iketh wuok tich kik iketh tich ariyo ka ochuni ni nyaka ikethi to iketh mana tich abich to tich auchiel iduogie ang'owa e pentesia, kapo ni ochuni. To kain aina kama to to ia, to ka ichopo jiwacho ooh! Ma ekanyocha odonjo e katholoic magi e joma chamo sao. Magi e joma chiemo gi fadha sama ji lemo cha? Adog e misiri. Wakawuru Nyasaye mondo okonywa, odimbwa wechene obed gi tiende e ngimawa, ukarestia ma wachamo ma en makati mar ngima,

opong'o kech mawan go motimore nade? Mopogore opogore. Enying wuon gi wuowi gi chuny matakatifu Amen.

**SERMON: 2**

**CHURCH: ANGLICAN CHURCH OF KENYA WAONDO**

**PASTOR: GEORGE KIBOGO**

**DATE: 12/07/2009**

Somo makawuono nyisowa gik ma kawatimo kaka jo kristu eka wayudo gweth mar Nyasaye.**1** To bende ka ne watieko, kane wasewinjo, gik ma rapar mar ma kitabu no wacho to ochako somnwa somo mar ariyo.**2** To wayudo kaka isomonwa Paulo ni kamoro, to kuma entiere no to bende Paulo wuotho to yudo koket kendo moro mar misango.**3** To oyudo kondik e kor kendo no ni kendo ma oket ne Nyasaye ma ok ong'e.**4** kasto oloso gi jogueng'no kamoro ni elsaba.**5** To muma nyisowa maber ni jogo gin jo mbaka kabisa.**6** Koro Paulo temo nyiso gi ng'uono mar Nyasaye.**7** Yesu opaki.**8** To kane ang'iyu weche ma ondik e somo ma kawuono go, to ne kela e wach moro ma dwaro ni wang'i ang'iya kuom dakika abich kende to wapenje ni be wang'eyo gima omiyo wan ka.**9** Be ing'eyo gima omiyo ingima?**10** Be ing'eyo gima omiyo in jakristus?**11** Be ing'yo gima omiyo ibiro e kanisa ka?**12** Kata be ing'eyo gima omiyo idak?**13** Kinde kakinde seche moko ji mang'eny iyudo ka penjore kata ni akiya gima omiyo adak ka.**14** Samoro ng'ato inyalo yudo ka go mbaka to owachoni akiya gima omiyo be adhi e kanisa.**15** kata ng'ato inyalo yudo kagoyo mbaka to wacho ni akiya kata gima otera kanyo.**16** (pause) to kane ang'iyu muma seche moko chien kanyo to ayudo ka Nyasaye ok dwar Ni wadag ka wakia gima omiyo wadak.**17** Nyasaye ok dwar ni watim gikmoko ka ok wange'yo gima omiyo watimo.**18** Nyasaye ok dwar kata ni sani okethre koking'eyo gima omiyo okethore.**19** Tiende ni Nyasaye dwaro ni gimoro ka gimoro mitimo itim king'eyo gima omiyo itime,actually Nyasaye ok en 'interested' gima itimo.**20** Gima ochune kabisa en gima omiyo itimo gima itimo.**21** To mano e penjo maduon' ma ng'ato ka ng'ato onego penje kawuono, ni to be engimana be ang'eyo gima omiyo atimo gima atimoni.**22** Ka ichieo okinyi be in gi chenro ni odiechien'g ma kawuono adwa timo gini gi gini.**23** Kasto ing'eyo gima miyo idwaro timo gigo.**24** A iwuok e dalani kata e odi kucha ni ibiro e kanisa.**25** Be ing'eyo gima omiyo ibiro e kanisa?**26** Koso ne ibiro e kanisa nikech jumapil en odieching'wa ma wadhiga e kanisa.**27** Nikech an gi adiera ni nitier ji mang'eny ma kochopo jumapil okinyi obiro lemo nikech en jumapil.**28** Ne onyuole oyudo ni jumapil gi dhi kanisa gin.**29** Kata ne onyuole oyudo ni Ngeso gi dhi kanisa.**30** Odhi to ka ipenje gima duong' ma odhi yudo e kanisa ok onyal duoki.**31** To Paulo nyisowa i Efeso tielo abich matindo apar ga bich nyaka apar ga biriyo.**32** Paulo nyisowa wach moro ni, emaomiyo ka oloso gi jo Efeso to onyisogini, taang' uru ahinya kaka onego ubedi, kik ubed ka jok ma ofuwo to beduru ka jok ma riek.**33** Kik uketh kinde ma un go nikech ndalogi gin ndalo mag richo.**34** Kuom mano kik ubed jok mofuo to temuru ng'eyo gima Ruoth duaro.**35**Yesu opaki.**36** Tiende ni jokristus okonego obed ni okia gima timore nade?**37** Gima otimo.**38** Jakristus kinde ka kinde ka iluongori ni

jakristus onego ing'e ni to Nyasaye to dwaro ang'o?39 Gik matimogi, be Nyasaye nie igi?40 Be atimo ka oluore gi gima Nyasaye dwaro?41 Mano egima onego wapenjre ka jo kristus.42 Ngima, ka idak engima ma oking'eyo gima omiyo itimo gik maitimogo to ichal ng'amakia kama oae gi kama dhie.43 To seche ma ikia ichalo ng'ama kia kuma oae gi kuma odhie.44 Koro idak mofuo ma Paulo temo nyisowa ka.45 Tiende ni jakristus ma wacho ni ong'eyo Kristus no kende oluoro Nyasache no koro nyaka dag motang'.46 To koro odak motang' iyore mopogore opogore.47 Ok odak motang' e ngimane.48 Kendo, okodak motang' kata kaka otiyo gi mwandu ma nyasaye omiye.49 Tiende ni kakoro in jakristus ma Nyasaye osedonjo kuome to koro mwanduni ing'eyo kaka itiyogo.50 Itiyo kodgi eyo motang'.51 Kinde ni ma in go ma Nyasaye omiyo itiyogo eyomakare mamiyo nying Nyasaye duong'.52 Mich ma Nyasaye omiyo.53 Jomoko Nyasaye omiyo kata mich mag wer koro itiyogo eyo makare.54 To kata higni ma Nyasaye omiyigo itiyogo eyo makare.55 To nitiere kinde moko ma ka ing'iyu ngima jomoko to iyudo ka seche moko inyalo yudo ka ng'ato osetieko higni mang'eny.56 To ka koro ing'iyu ngimane, to ng'imane koro thi tami.57 Inyalo yudo ka ng'ato ngima ma koro entie, thoth higni ma osedak e pinyni koro okongima maber.58 To koro seche moko ipenjori ni to ang'o ma omiyo ngimane ok ber to Nyasaye omiye kinde.59 Tiende ni samoro ne ok otiyo gi kinde mane Nyasaye omiyeno maber.60 To Paulo nyisowa ka oloso gi joefeso onyiso gi ni koro tang'uru ane tiendeni jokristus nyaka bed ng'at mota'ng.61 Nyaka mokungo, nyaka ing'e ni ngima ma in go mar Nyasaye.62 Nyasaye omiyo ngima.63 Mwandu ma in go Nyasaye ema omiyo.64 Ang'eyo ni kinde mang'eny ji paro ga ni seche moko mwanduno oyudo nikech nadhi e skul65 Mwandu na ayudo nikech ariek, nikech atiyo matek.66 Kasto wiwa wil gi Nyasaye.67 Koro kendo mwandu wa go ema waketo mbele kasto gibedo nwa nyasaye ma ok ne kata, nyasaye ma ok ong'e.68 Koro wachal gi jo elbago mane ogero kendni mag misango mag nyasaye ma ok ong'e.69 To kawa sebedo jokristus to koro nyaka wabed gi Nyasaye mawang'eyo.70 Koro nyaka wang'eni gik moko duto mawantiere go Nyasaye ema omiyowa. Ka ingima kawuono to ingima nikech Nyasaye. Koro gima onengo ipenjri koro enni ei odiochieng' makawuono ni ma Nyasaye omiya ngima, ere kaka ngima ma omiya ni abiro tiyo go mondo nyinge oyud duong'. To kinde mathoth seche moko piny ru kata, kaka oru kawuono, ni chieng' podho apodha ka onge kata kaka ngima ni omakore kod ngima ng'ato, manying Nyasaye oyudo duong'. Halleluya (Amen). Ji adi makawuono seche moko nyaka piny ruu, nyaka seche mowuotho obiro kaen osemyo ng'ato mor e chunye? Mano e gima Nyasaye dwaro ni mondo watim, mondo wakot mor enigma jomoko bende. Nikech ki chuoyo mor kata ki chuoyo kodhi maber enigma ng'ato eka in bende hapi timore nade? Iyudo bedo maber. Mano e gima omiyo Nyasaye nyisowa ni nyaka wadag motang'. To kinde ka kinde thoth wa ok odak motang'. Seche moko waneno ni wadak motang' to ok wadak motang' kaka ngima ma ukristo dwaro. To nitiere Ruoth Moro mane ofuenyo wach ni ne odak kaka wadak odieching' ma kawuono ni, kata kaka wadak e kinde ma wadakie ni. Ruoth Solomon ne odak kamano. Ka usomo eklesiastes kata waluongo ni joyalo wanyalo elo mondo warangi. Eklesiastes tielo ariyo. Eklesiastes tielo ariyo nyisowa gik moko kani ma Solomon ne ong'iyu. Ne en mana ng'at ma ong'eyo Nyasaye kaka wang'eyo Nyasaye. To ka isomo bugno to iyudo ka owachoni kuom man one atimo gik madongo kaka gero udi mondo odagie kendo pidho puothe muzabibu bende ne alosu puothe moko ma apidho kit olembe duto bang'e nakunyo yeuni mondo gi yud pi. Ne anyiewo wasumbni mayawuoi

gi manyiri bende ne an gi wasumbni mamoko ma onyuol e dala na ne an gi jamni moloyo ng'ato ang'ata mane osedak. Jerusalem bende ne ochoko pesa gi dhahabu mane igolo e buch kendo mag Ruodhi mag pinje mane aloyo. Chuo gi mon bende werna mondo omiya mor kendo ne an gi mon duto ma ng'ama dichuo nyalo duaro. Kamano ne aduong' ma oloyo ng'ato ang'ata ma osedak Jerusalem kendo riekona ne okonya ahinya. Yesu opaki. Wawinjo ngima mane Solomon odake. Otiyo matek kendo en gi mwandu, kendo en gi rieko, kendo riekoneno bende nekonye. Kendo ka gik moko duto ma ng'ato nyalo duaro e piny ka to ne en go ma onge ng'ato mane rom kode e Jerusalem. To kidhi kare apar gachiel to iwinjo ka wacho kendo wach niya, nito bang'e ne aparo gik moko duto mane asetimo kendo kaka ne asetio matek katimo gi mi afuenyo ni gin mana gik manono machalo yamo makalo. Yesu opaki. Solomon temo nyisowa ni kidak marach to ka oduogo ong'iyto oyudo ka mago ok nyal yieng'e. mago be onge kuma nyalo tere. Tiende ni wanyalo dak e ngima maber e piny ka wanyalo tio matek e pinyka wanyalo yudo gik moko duto mawaduaro e piny ka miwaparo ni gigo miyowa mor to koro iduogo idak mariek kaka Paulo nyisowa cha, to ifuenyo ni gigo onge kama nyalo terie. Yesu opaki. Emomiyo Solomon ne ofuenyo ni gigo chalo mana yamo ma kudho. kasto kid hi kare apar kod adek to nyisowa gimomiyo dhano nie piny ka. Maowinjo kata wan okinyi makawuono wang'eni mano e gima omiyo Nyasaye ne ochueyo wa kendo oketowa e piny ka. Owacho wach moro kare apar gadek niya, kare apar gachiel ochako wacho ni to bang'e ne oparo gikmoko duto manease timo kaka ne atio matek katimo gi to afuenyo ni gin gik manono chutho machalo yamo makalo. To kidhi e Eklestiasates apar gariyo. Eklestiasates apar gariyo kuma Solomon koro wuoye mogik e bugno matindo apar gadek owacho ni bang' mago duto gimoro achiel kende ema odong' ma onego anyisu en ni luor Nyasaye kendo rit chikene. Ni mar mano ema ne omiyo ochue dhano. Yesu opaki. Mano e gima Solomon ketonwago. Kaosenyisowa ngima maber modakie. Kaosenyisowa kaka awinjo maber e ngima ma en go to ofuenyo n imago ok nyal miye mor be onge kuma nyalo tere. To oduogo ofuenyo ni kara dhano ne ochue mondo otimre nade? Mondo orit chike Nyasaye. Wanbende warito chik Nyasaye bende kinde kakinde gik mwayudo e piny ema miyowa mor. Be waluoro Nyasaye kendo warito chikene? Mano penjo maduong' ma onego wapenjre nikech seche moko kata kwang'iyoga seche moko kataka e kanisaka oland kaka ne awinjo kilando tich ka to iyudo kajariyo kata adek ema obiro. To mago ejomaoluoro Nyasaye kendo rito ang'owa? Chikene. Tich ma idhitimo ne ok en kata mar Joan ma obet kucha cha, giwacho ni ne en tij ang'owa? Nyasaye. Yesu opaki. Tiende ni kata tij Nyasaye no okorit, ni ok odhi timo to iyudo ni odhitiyo matek mondo oyud ang'owa? Jamni mang'eny nikech mano emaoneno ni biro tere e polo. Solomon ne ong'iyto ma ofuenyo n imago ok nyal tero wa e polo. Gima terowa e polo en luoro Nyasaye kendo rito chikene. Gimanyalo miyo wadhi e ngima ma nyakachieng' en luoro Nyasaye kendo timo ang'owa? Rito chikene. To ka ok warito chikene kata watii maber machalo nade e mieche kunde ma wantiere kata e gwen'g kuonde mawantiere go kata watim mana ang'o gi rieko wago te to achien nyaka wayudni gigi oknyal miyowa mor bende onge kuma gibiro terowa, gibiro konyowa mana e ngima mawantiere e piny ka to kakoro ogik e ngima mabiro no to koro iyudo ka onge tiende nikech ne ok waluoro Nyasaye to ne ok warito chikene ema omiyo Paulo nyiso jo Efeso ka nikoro timre uru nade? Ni koro tang'uru koro kik udag mofuwo tiendeni jokristus okodag mofuo nikech ong'eyo gima omiyo odak.

Ong'eyo gima omiyo odak. Ok odak mofuo koro. To mano e penjo maduon'g ma onego wapenjre okinyi ma kawuono ni ng'ato ka ng'ato kuomwa seche moko onego penjre ni to e ngimana ma Nyasaye osemiya gi kinde ma Nyasaye osemiya no osedak mofuo kose osedak machalo nade? Be asedak, ei dak nani bende nitiere kaka aluorogo Nyasaye, kaka aritogo chike Nyasaye. Nikech inyalo dak e ngimani to chike Nyasaye to okirit. Inyalo dak enigma to ok iluro Nyasaye. Inyalo bedo gi mwandu to in emakonyi kendi. To Nyasaye ochueyo wa to ok otieko chueyo wa gikanyo, wan bende wachuecho kode seche moko. Ka Nyasaye oluongi ibed jakristus to oluongi ni mondo in be ibed gueth ne jomamoko. Ok oluongi ni kose guedhi to koro gueth momiyino ogwedhi kendi. Magi wayudo kawarito chike Nyasaye kendo waluore. Ekinde kakinde kawabedo kamano to kata guethne koro onge kuomwa. Nikech Nyasaye kata ka oluongo Ibrahim to onyise ni abiro guedhi to kendo ibiro bedo gueth ne ang'owa? Ne joma moko. Wan ka Nyasaye oluongowa kendo omiyo wan jokristus, wan to wan gueth ne ng'ano? Onego wapenjre. Onego apenjra to onego, ipenjri, ni in gueth ne ng'ano? Nikech penjo ma kinde ka kinde wapenjore ni abiro e kanisa mondo Nyasaye ogwedha. Yesu opaki. Onge ngama biro e kanisa okinyi kawuono to wacho ni abiro e kanisa ka mondo a winjie gima Nyasaye dwaro timo kokalo kuom ngimana nikech inyalo biro e kanisa ka to Nyasaye tiyo kodi mondo ibed gueth ne ng'at ma chielo. To kinde ka kinde ka wabiro to wabiro e kanisa mondo wan ema Nyasaye ogwedhwa to ka Nyasaye osegwedha to ang'wanora gi gwethnano achomogo oda adhi, ok abed gweth ne joma moko. Koro gweth no onge ohala. Nyasaye dwaro ni wan bende wabed gweth jowadwa mamoko. Nikech kata e gwe'ng kuonde ma waae nyithindo adi ma nyithi kiye maseche moko ne ok oyudo kata nyuka ma de gimadhi to into ia e odi iyieng'. Ibiro kaa mondo iyudie gweth Nyasaye.n'gech to ing'eye to kendo be ing'eyo ni kata ni onindo kech, gin nyithi kich. To onge gima watimo to waduro gueth mar Nyasaye. Nyasaye ok tii kamano. Nyasaye dwaro ni mondo wan bende wabed gweth ne joma moko. Wang'eyo ni tek to tek emaomiyo onyisowa ni yoo ma dhi e polo diny nikech gin gik ma ka oki ng'wenyo mana chunyi to waduto wabiro yudo mana ka warem ka. Emomiyo okinyi makawuono wagopicha ngimawa, wagopicha chunywa, wagopicha kuonde ma waae. To ing'eni isedak e yoo machalonade. Nikech Paulo nyisowani nyaka wadag ka wang'eyo gima omiyo wadak. To gima duo'ng ma Solomon bende nyisowa enni nyaka.....Gima duo'ng momiyo ochue dhano en ni nyaka oluor Nyasaye to orit chikene. Koro kidak e ngima mi dakie no ok oketh go chike Nyasaye, mwandu ma Nyasaye omiya ni be nitiere kaka omiyogo Nyasaye luor? Mwandu ma Nyasaye omiyagi bende nitiere kaka aritogo chike Nyasaye? Kinde ma Nyasaye omiya ni mapoka thoni be nitiere gik matimo ma miyo nying Nyasaye luor. Bende nitiere gik matimo ma ok rit chike Nyasaye? Mano e gima Nyasaye oluongowa ni mondo watim. Koro en kinde ma owinjo wan'gi ngimawa to wan'gi kuonde maseche moko bende ne wasedakie mofuo. Kaka Paulo nyiso joefeso. Mondo wata'ng nikech kinde mabirogo orumo. Wadag motan'g kik wadag mofuo. Wakuluru wiwa mondo walem.

**SERMON: 3**

**CHURCH: SEVENTH DAY ADVENTIST CHURCH, WAONDO**

**PASTOR: MRS MARTABEL OJUONDO**

**DATE: 26/07/09**

Wagik e saa makende mwadwaro chike Nyasaye gi tong wang'wa mondo wayudie gik mabeyo kuome!**1**  
Wawero namba mia achiel piero adek gadek ma wayudo jandiko?**2** Nenitiere wuoi moro matin mane  
iluongoni Hechmonk.**3** Hechmonk ni ne en ndiko kona ni ne en nyathi moro matin mane ohero Nyasaye.**4**  
To chie'ng moro achiel ka jonyuolne ne otho to ne oyudo ka piny ne ochame.**5** Nito ng'ama----**6** Pache  
neodhi maber kendo pache ne oparo ka gima neonengo otim.**7** Ni to gima ber maloyo kendo gima ogik  
wuoi matin ni ne ong'ado wach ni ng'ma do dhi ire nikech ne en e bungu ne en, e lak sibuoche.**8** Ne en e lak  
ondiek kendo no oyude ka ne owuotho e bungu malich.**9** Nito were mane obiro e pache.**10** Ni to ne omiyo  
wang'e to kane oyawo wang'e to ne oneno mana ka Yesu ema ni e pache. Halleluya!**11** Emane oloso wach  
wendni.**12** Kasto to owero namba achiel niya bedi koda piny koro yusona.**13** Aparoni seche ma piny  
oyuso en seche mag Otieno to wuoi matin ni piny ne ochamo kendo ne ok onyal nikech ne oseyudo ka  
jonyuolne ne osebedo maonge ne odong' kende.**14** Eseche mane koro owere wendni , ni bedi koda piny  
oyusona polo to chido yesu bedi koda.**15** Ka onge moro madhi konyowa jakony jachan iwuon bedi koda.**16**  
Ang'o madwaro wachoni?**17** Adwaro ni ikaw wend no mondo iket e pachi, kaeto okelwa machiegni gi  
thuong wach ma wadhi wacho kawuono.**18** Mano emomiyo ne awacho nyoro niya ni kapolo okelo gimoro to  
kaw kaka polo okelo to kik ikaw kaka ngimani ematimonade?**19** Emadwaro.**20** Polo ne omiyowa weche  
moko ariyo ma beyo mane wawuoe nyoro.**21** Jayalo Dache ne owacho niya ni mine muomo.**22** Newachak  
wayudo thuong wach mane wacho newa ni mine muomo.**23** Newachak wayudo thuong wach mane wacho ne  
wan ni mine nyalo.**24** Ni ka osemuomo kuonde matek go kaka jawer maneok oyudo ka omuomo kuonde  
matek to oyudo ni ng'ma di bed kode kendo ng'ama di mak bade kata ng'ama di bed bute seche ma en  
kende ni to en mana ng'awa?**25** Yesu kende.**26** Halleluya uru.**27** Emaomiyo ne wayudo nyoro ni mine  
moumo ka gisemuomo to gi nyalo.**28** To in kibed piny ni ok inyal bed abeda osiepna ok chand polo.**29** Be  
ok mon polo dhi nyime be ok tam Yesu duogo nikech tich Yesu to chopo kata idagi kata iyie.**30** Dhi koda e  
thuong wach ma kawuono ma wachoniya mine maketo chuny gi kuom timo duach polo.**31** Newayudo ni  
wamuomo kaeto wanyalo.**32** To tok timo weche ariyo gi to wayudoni kara timo duach polo en duaro keto  
ang'owa?**33** Keto chunyi e timo duach polo.**34** Tich mar timo duach polo ok en tich ma iyudho.**35** Be ok  
en tich ma iliethruok godo, be ok en tich ma ininde.**36** Be ok en tich ma igoyo ne oka'ng to en tich mar keto  
chuny.**37** Som koda Ruodhi mokuongo apar ga biriyo wes apar ga ng'wen.**38** Ruodhi mokuongo apar ga  
biriyo wes apar ga ng'wen wacho nan'go?**39** Ka pok isomo to adwaro mondo awach wach moro ka niya, ni  
en adieri ni tich mar women ministry en tich mar puonjo.**40** Namba achielne wayudo nyoro niya ni" we are  
served to serve".**41** Oluongi kaeto owari kose wari to oluongi to ineno msalap Yesu kaeto msalap yesu no  
kaiseneno to obedo maber.**42** Nikech Yesu nodhi okawo ting'ni to obedo kare, kaito koro koseluonga to  
adonjo e kundni mondo koro akaw tich mane Yesu otimo nade?**43** Mane Yesu timo.**44** Halleluya uru.**45**

Ema omiyo onyisowa niya ni tijni en tich mar puonjo ok wabiro mbele mondo omi waling.**46** Ok oluongwa mondo omiyo watim ang'owa?**47** Wapuonji.**48** Ka wase puonjo oketowa kare kuom tiego kendo loso mine mondo gi dongi kuom weche mag chunyi.**49** Ipuonji, kose ipuonji to itiegi kaito iketi kare kuom loso weche mag dongo mag ang'owa?**50** Mag chunyi.**51** Somna ndiko.**52** Owacho niya ni mar Ruoth Nyasaye owacho kama.**53** Mogo manie dak kata manie agulu okanorum nyaka chop chieng' ma Ruoth Nyasaye nokel koth e piny.**54** Erokamano. E apar ga bich, dhako no ne odhi ma otimo kaka Elija ne owachone.**55** Ndalo mang'eny mogo manie dak kod moo manie agulu ok norum kaka Ruoth Nyasaye ne omiyo Elija no wach.**56** Elija owuok ka oyudo chandruok.**57** Nyasaye otimo honed bokao winyo mondo oter ne Elija chiemo.**58** Nyasaye timo hono gi gik maolosho.**59** Nyasaye timo hono gi gik ma ochueyo.**60** Oketo jatichne Elija mondo odhi onyis piny ni en Nyasaye manyalo gik moko duto.**61** Okao winyo mondo odhi oterne Elija chiemo.**62** Chieng' moro achiel ogolo Elija ma otero e luet miyo kendo mana miyo ma chi liel ma ok nyal.**63** Jahera ka Elija odhi ma oyudo ka miyoni dondo e tie rangach.**64** Aparo ni ung'eyo pogo tie dondo gi tie moto.**65** Elija ne dondo, Elija okao--No.... **66** Mamani ne dondo to Elija odhi e chi liel kama ne odondo e lak rangach.**67** Odong' gi mogo matin e dak mondo odhi ocham gi nyakuare ma ne en godo.**68** To ka Elija ne onuang'o to oyudo ka Elija en ng'at moro malich.**69** Elija yie wiye oyugno.**70** Elija okawo luth, kech Oromo Elija. Elija okao okapu to ogoyo e goke gi luthno. Aneno ka picha mar Elija en ng'at moro ma larichla kendo adwaro nyisi niya Yesu golo joma ok nyal to keto e luedo jok ma nyalo. Halleluya kodhi oyudo ka mama ni dondo to mama ni oloso to kaka ne en miyo mane Nyasaye nie ie nikech ne wawacho niya, ni ka ibedo ng'at Nyasaye to nyaka Nyasaye donj eiya. Yesu yuak kowacho niya ni baba bedna eigi kaka nibedo ei ang'owa? Eiya. Ka Elija ose moso mamani to ochako goyo gi mamani mbaka. Kaito mamani, ooro mamani to owachone niya ni kaise dondo to yie mondo ikung idhi itedie kuon matin ikuong itim nade? Imiya. Kaise miya koro eka modong' itim nade? Icham. To Elija goyo gi miyo ni mbaka to miyo ni yudo ka mogo ne odong' nyoro matin gi moo. Jahera kawuoye kit ngima ma chi liel ni godo. To gi kit ngima ma wan godo ka in bende diyie ni ikung idhi ited imi ng'ato. Ndiko wacho na niya, ni mamani ka ne osegoyo gi Elija mbaka to mamani ne ok omedo gi kiawa. Mamani ne ochako wuoth ma odhi otimo kaka Elija nokwaye. Ni to ka polo ne oyawore mamani osetedo kuon ma oterone Elija kane mamani dok e wes apar ga ng'wen Ruodhi mokwongo , nikech yie mane Nyasaye oneno ni mamani ne nigo eode mane ooro go Elija ir mamano emomiyo Nyasaye ne omedo. Omiyo ne awacho nyoro niya ni ka Nyasaye ochueyi e kido maket kode kendo Nyasaye oloshi dhano, Nyasaye oketi gir tichne ok oweyi maok omiyi gima idhi tiyogo tich ma oori go no. nyaka okaw gimoro oket e lueti. Nyaka okaw wch oket e dhogi mondo mi ichop go tich ma odwaro ni mondo idhi itine no. Ooro Elija mondo odhi ir chi liel. Chi liel ne odong' gi mogo matin. Bang'e ka mamani ne osemiyo Elija chiemo kaachiel gi nyakware cha mamani ne oyudo ka mogo kaachiel go moro ne odoko omedore e debe. Halleluya, odhi nyime kowacho niya Nyasaye no chweyo dhano e kido ma chalo kode mondo miye duong'. Owinje, oluore kendo odag kaluore gi duach Nyasaye. Ni ngima ma Nyasaye ochueyo wa mondo wabed godo e piny ka ochueyo wa ni mondo wamiye duong' kendo waluore kendo wadag ngima kaluore gi dwaro mar ngawa? Mar Nyasaye. To ok wadag ka luore gi ngima wan emawatimore nade? Mawadwaro. Polo ne okelowach ni" women ministry" kaachiel gi jo dorkas odog

piny e weche mag piny. E kama ne wayude ni mine nyalo. Somane Zaburi piero auchiel gi aboro wes apar gi achiel. El koda Zaburi piero auchiel gi aboro wes apar gi achiel.--- erokamano. Ni Ruoth Nyasaye ne ogolo wach ma oganda maduong' mar mine ne odhi olando wach. To ne ok gi dhi gi lando gi tekre gi giwegi to ne gidhi gi lando gi teko ma owuok e Ruoth Nyasaye. E seche mane mon gi wuok ka gi dhi e kedo, Ruoth Nyasaye ne obao gi ka akuche kendo gi teko mar roho. Kendo ndiko nyisowa niya ni mine moko to ne odhi odong' dala. Halleluya. Ubiroka ute da? Ibiro yudo ka jomoko oliaro ni dhoga okawe kende, kia ni nyakwara moro odong' e dala kende, kia ni wuon paru ok dang' awe ka ok ochiemo. Ok iwe ka ok ochiemo ne inyuole? Ing'ama onyuom, onyuom to iyudo ka niggi higa moro matin to wuon paru to ne iyudo ka osepith ma odongo ma osebedo jaduong' motii. Ni wuon paru ochi.....Idhi ikaw. Oketi gir konyo tije to in jakony. In aina jakony to idhi ibaorie gir ng'ato mane ng'ato oloso. Tami timo dwach ng'ano ma oloso gino. Apenjo u ni jachuech, gima ochue be di chik jachuech. An onge kaka diang adhi e rali to dalana nidiang awe kende. Dalani? Sama jakuo obiro bome to inindo e iot be inge'yo? To sam a thoo wuotho kata jaherana ni e bathi be inge'yo? Dakirite mondo omi kik tho owuotho e bathi, monde liete adi manka otinge badgi eh! Mond liete otng'ane badgi. Mos uru, erouru kanano. Wahero liero e weche moko ni okdak wawe chuowa kendgi. Tokendo ka okao to ubed piny to kendo odhi adhiya to katho osemayigo omayi lueti to ineno. Ichako yuak ni yawa kara adioeri yawa, kara adieri yawa. Adieri to ineno ka okawo ebuti kaito odhi go to ineno. Ipenjo gima ineno. Ruoth Nyasaye neogolo wach ne oganda mar mine mondo owuog oland ang'owa? Oland injili. To ne ok gi dhi lando gi tekregi gi weggi, negi dhi lando gi teko mowuok kuom ng'awa? Kuom Ruoth Nyasaye. Neok gi dhi lando gi muya magin godo, Negi lando gi muya mowuok kuom ng'awa? Kuom Ruoth Nyasaye. Som Jeremia piero Adek gi achiel wes piero ariyo ga riyo. Jeremia piero adek gi achiel, piero ariyo gi ariyo. Ni ubiro digni kuom paro ariyo nyaka kara ang'o? An Ruoth Nyasaye asechueyo gima hono. Ruoth Nyasaye osekawo miyo mondo odhi olok piny. Osekawo miyo mondi odh okaw chuech oduok e puodho mar eden ni kech mine emane ogalo chuo e pudho mar eden. Iduaro ni mondo ic hungi iduok ji e puodho mar eden. Joma niggi muma iting' ane Muma malo. Mine man gi muma oting' ane muma malo. To man gi lesu oting' ane lesu. Joma niggi lesu lilo oting' ane lesu. Asechueyo gima hono.....Nyagi near ka jachien oromo kodi sani to ikone nang'o? Ni asechueyo gima hono mondo omi gima hono no olok ang'owa? Olok piny. En mor ne an to onego bed mor ne in, to onego bed ilo ne an Ni ka miyo nyalo bedo ni nyalo timo crusade kendo miyo nyalo chung' mondo obi oyal. Okni wasungore nikech en dwaro marwa to en dwaro mar polo mondo mine olok ang'owa? Olok piny. Dak ine ka ikoni ose chue gima hono gima piny ne ok nyal ng'eyo. Gima ne piny ong'eyo ni ok nyal timore. To polo oseyye ni mondo mon koro ochung' Otim ang'owa? Oyal. Polo dwaro ni mondo mine okaw chuech oduok e puodho mar eden. Ka ok iduoko. Sani wan gi rali, tem ane ni ka rali ni rumo to ikaw ng'at achiel, Achiel kende to ikel ka. Mondo polo oyud duong'. Ndiko wacho niya, to nikech piny duto ni ekum ni mar chuech duto ne ose podho e richo koro chuno ni ng'ato ka ng'ato nyaka chung' mondo oyal injili. Gima omiyo oyiene mine mondo koro oyal injili ma omiyo polo oneno ni nyaka mine okaw chuech oduok e puodho mar eden nikech piny ngima ne osedok e richo to nikech miyo ma onyuolo jawar to nikech mine mane ochiewo okinyi ma ng'ich kadhi e dho bur kadhi fuenyo ni Yesu osedum odhi e polo. Halleluya. Fuane uru Yesu. Halleluya

church ero uru kamano. Onego wasungre mondo wakaw ting'no mondo wating' uru piny mondo wadog ir Yesu. Maka Yesu biro to yudo ka wa se loko piny. Ka Yesu duogo to yudo ka mine ose kawo church oduoko e puodho mar ang'owa? MarEden. Muma wacho ni chandruok owuok e piny Israel Dibora jaod Barak owuok ka dhi kedo. Barak kone Debora ng'a ma miyo mondo odhi odong', ni miyo ok dhi e kedo. Debora ng'ado wach ne Barak ni nyaka owug awuoga madhi kedi e ang'owa? E kedo. Barak odagi ni Debora ok dhi. To Debora bende odagi ni nyaka odhi e ang'owa? E kedo no. Ndiko nyisowa niya ni seche mane Debora owuok ka dhi kedo, Debora ne oketo genone kuom Nyasaye. To kore kane wuoth nitie Debora ne ok okawo genone maoketo kuom ng'awa? Kuomj Debora. Debora ne odagi ni nyaka gidhi adhia e lueny. Lueny odhi nyime ka Barak okawo pache oketo kuom ng'awa? Kuom Debora. To Debora ne okawo pache ma oketo kuom Yesu. Ne oloyo koso ne ok oloyo? Omiyo inyisowa ni ya ni mine kara nyalo kedo lueny. To moko to nitie ma kachaki kata mitoka nyoro sama ne abiro ka. Mtoka moro mar jo C I D ne laowa. Omera miyo moro okasore e mitoka, apenje nyathiwa in be iriembo? In be imako staring'. Debora medi! Medi! Medi! A penje ni He! Kimiyo ng'ani no gowa piny to? To moko to yot e nduru. Nyisa mana kama I goe Nduru mita oneno a nena gimoro towololo! Wuololo! Mayo, ma itimo nade? Kar mondo ipenj Yesu wach mokuongo ni Nyasaye ng'ado ne bura kaka idwa timnwa to ise mana Tugo mayo. Koro minu duong' molooyo Nyasaye? Koso wuonu duong' molooyo Nyasaye? Barak okawo geno ne oketo kum Debora, kalueny dhi to otamo Debora ni mondo odong' to Debora koni apana nyaka adhi ekedo. Debora okawo Yesu ma oketo mbele. To Kane wuoth dhi mara bora kama ne gi dhi kedo e Israel. To barak okawo geno ne oketo kuom Debora e giko Debora ne otyo gi teko ma oa kuom Nyasaye kendo kendo Debora ne oloyo lueny. Ndiko kona ni miyo miyo ma ogeno kuom Yesu "(A dong' gi dakika adi ma odong'? Erokamano)" ja ndiko ne wacho niya, ni Debora eseche mane odhi kedo, Debora ne ong'eyo ni en e luet Ruoth Nyasaye. Debora ne odhi oloyo lueny. Halleluya. Natemo wacho nu niya ni yiero madier, biro tinde ka wang'eyo kendo timo wach jachuech ma en Nyasaye wuoro mondo omi wagik e yiero madieri, mondo omi wang'eni wageno Nyasaye. Mad Nyasaye oweyo mondo omi otim dwarone mondo wan'eni wawuotho gi Yesu. Ni to yiero ma adiera wabiro timo mana ka watimo dwach ng'awa? Duach Nyasaye. Johera samoro wakao thuolo watimo gik moko gi pachwa to ok gi pach Nyasaye. Wakao thuolo mar wuondruok ni wan joge Nyasaye to seche moko wakao Nyasaye wamiyo bathwa to Nyasaye to ok omiyi bathe, to piny ochami. Nyasaye ka opo omiyi bathe matin to ekama ichake nduru(pause) Johana apar gi abich wes apar gi ariyo, apar gi abich apar ga ariyo. Ni kane iseng'ado wach mondo omiyi ibed ja dorkas kaachiel gi ja Women ministry to ka Ruoth Nyasaye osegoyo alama e kit ngimani kendo iseyie ni mondo Ruoth Nyasaye odonj e iyi, kaka neo bet e iyi Yesu. Ni to chakre gi chieng'no ok onego wago abaotan ka wang'iyoyo chien kuma ne wa ae. Onego wang'i mbele kama loko piny mondo piny ong'e Yesu. Nikech Yesu ose singonwa niya ni chakre gi chieng' ma ne wayie mondo omi wawe gombo mar piny to watim dwach polo ni ema ne Nyasaye oweyo luongowa ni wasumbine. Halleluya. Ni to omiyo wa nying mar bedo jo ang'owa? Jo herane. Neye kaka Nyasaye omiyi nying ma duong'. Ni wa aa bedo wasumbni mag satan ka ogolwa ebedo wasumbni mag satan to wad hi bedo e hera mar Nyasaye ka ogolwa e tuech mondo omi wabed joge Nyasaye kaito omiyo nying mar bedo jaherane. Ji adi ma mor kaen jahera mar Nyasaye? Ruth achiel wes

apar gi auchiel wacho niya, we achajane wiu. Mine mage mane otuere gi dagi? Awinjo ka jayalo owacho niya ni bedie gi wich kuot ni ji nindo to in ineno. Ruth odhi otuere gi dagi ka Naomi to odagi ni odhi kanye? En odok thurgi nikech dichuo mane engo osenindo koro odagi ni en ok obibedo chi liel. Odagi ni nying manyien ma iyudo ne ok itim nade? Yiena mondo ati gi dho luo moro niya adagi ni ringruok ne oloye ok obed kanyo maonge dichuo. Donge ma chokruok mar jo ma mine? E wa paro mana wach. Mama moro ne en e thurwa koni, owacho e kanisa niya, kendo oja dicones, ochoko chir gi sau otedo, owutho ka.....Ka karo jadecon pogo sau owutho ka ochiko polo ma oloso. cha. Naomi owacho niya, enOk onyal timo ang'owa? Ok onyal bedo gi dagi nikech dagi ose bedo ng'ama ng'ongo ma olokore pim . Owachoni ok obed gi Naomi nikech ringruok ma en godo koro ok en gi ringruok manyalo ling'. To Ruth to odagi ma otuere ma odong' gi dagi ma okone niya anto ok na wei, jo odi nobed jo ang'ona? Joodwa. To jou nobed jowa. Bende in inyalo tueri gi Nyasaye kata sama piny tek? Koso moche mag pinyini diyuayi. Ruth otamore ni ok onyal weyo ng'awa? Dagi. Ni dong' kende, ni dong' to en to odhi neon mor oko. Naomi otamore ma odhi kanye? Ma odok thurgi. Onyisowa niya, wagik ewes apar gi abiriyo. Ndiko kono wa niya ni Ruth oketo chunye odong' opidho dagi. Otuere gi NaomiBang' tho ang'owa? Bang' tho chuore. Ka chuore ne osenindo ne odagi ni ok no we dagi kwnde. To mine moko iyudo ka kata mana miyo ma onego koro odong' obed gi dagi, mondo obed mondo oter injili mondo owuoth gi Yesu mondo otine Yesu kaka polo dwaro to oneno ni tiyo ne Yesu onge ohala manie iye. Oneno ni tiyo ne Yesu onge pok maoyudo. Ing'eyo niya, nitiere weche moko maka timore to polo yudo duong'. Donge nitiere mine moko ma chuogi tamo ni ok dhi lemo. Kose gi onge thuru ka? Nitie mine moko ma chuogi tamo ni ok dhi lemo. To ka mago odhi onindo donge polo yudo duong'?(pause) Nitie weche moko maka otimore to polo yudo ang'owa? Duong'. Nikech nitie kamoro ma dhako nyalo keto dichuo kata dichuo nyalo keto dhako. Mon donge keto chuo e okang' matek. Kose uweni mon ok ket chuo e okang' matek? To ka polo oyudo ni ng'ato auchiel odhi oyue, to ng'ato auchiel otim tich. To ibe idhi inyisori kama oseketie pogruok cha mondo idhi iti tich. Polo mako ni bura nikara ne onego owegi mondo githo to gi mondo pogruok obedi mondo idhi iti tij ng'wa? Tij Nyasaye, tame dhi timo. Penja penj apuonjo an ok ayal.

**SERMON: 4**

**CHURCH: ANGLICAN CHURCH OF KENYA, GENGE**

**PASTOR: PAMELA ACHIENG OTUOMA**

**DATE: 22/11/2009**

Agombo ni wang' iye wach Nyasaye matin ka wuok kuom injili mar Mathayo.1 En sura mar abich. Adwaro somo verses adek kende.2 'Verse' apar gi adek nyaka apar gi auchiel. Ondik malo kanyo ni ngech kedo gi ngech ler.3 (reading- "un e kat piny. To kado ka ndhandhune orumo, noyud ndhandhu nade? Ok onyal gimoro, to iwito go mana oko, ma ji nyone, un e ler mar piny, dala moger ewi got ok nyal geng're, ji ok mok taya, kendo ume gi atonga, to gikete e rachung taya, kendo orieny ni ji duto manie ot. Kamano ler

maru mondo orieny e nyim ji, mondo gine tichu mabeyo, kendo gimi wuonu me polo duong”) Mae wach Nyasaye.4 basi kawasomo ka to wayudo ka Nyasaye wuoyo nwa kuom gik moko ariyo.5 Yesu wuoyo kod ngero.6 To ngero pile ka ng’ato ogoyoni to en ni mondo iwinj tiende kata idog ma ok iwinjo tiende no.7 To kaiwinjo tiendeno. To kaiwinjo tiende to iaye kairiek, to ka ok iwinjo to ng’atcha bended hi ka ong’eyo ni ngero ma ne ogoyoni ne ok iwinjo tiende.8 Koro Yesu puonjo gi ngero mondo omi wayud konyruok koa kuom ngerono kendo wayudie puonj.9 Kata ni mondo oumre nwa mondo waa ka pod wakia.10 Koro omiyo waa kaye ngech gikomoko ariyo.11 Omiyo wa kani chumbi to kod ler.12 Chumbi en gimoro ma ka idhi e ot to ibiro yudo ka chumbi nitie. Kata obed ot modhier machal nade to ni chumbi to nyaka obedie go.13 Ler bende kata ionge mafuta mar taya to inyalo moko yien ma idhi ikuany. 14 Ne aneno kane wadongo, inyalo dhi kuayo mach ka ng’ato to ikele koro mach in go.15 To koro urue gi owuoyo koro machni no nitie to koro saa asaya ma idwaro ni mondo iyud ler to inyalo chinyo kanyo.16 To jomoko ne neno gi chung bel nikech ok ne gi nyal yudo kata mana taya mar nyangile.17 To jomoko bende nigi tach nyangile, jomoko bende nigi tach chumni.18 Matiende koro ni wan kod tache mopogore opogore ma miyo wa ler.19 Omiyo en gima ka ng’ato wachonua ka owuoyo nwa kuom taya kata kuom ler to wan’eyo.20 Bende wang’eyo mudho kodonjo to kod sama ler nitie kaka koro ler nitie sani.21 Koro wanuango ka en gimoro ma wanyalo yudo tiende mayot.22 To chumbi bende kamano.23 Koro Yesu wachonua niya,jogo ma ose luongi ma obedo kaka jopuonjrene kor gin chumbi mar piny maonge ndhandhu.24 Kendo gin ler mar piny maniye mudho.25 Koro chumbi ingeyo ni iketo ga, en ok ole kamae,kaka dang ikor bel ka idhi. Komo ok kamano.26 Chumbi ibiro kao matin to ka ise kao kiasi moromono to iketo e chumbi moromono to ka owuok maber to en chiemo ma ji ohero.27 To ka imore to owuok ka okech.28 To ka itede ma onge chumbi to owuok chiemo ma onge ndhandhu.29 Koro omiyo chumbi ochalo kod grup ma wantiere godo ka endini.30 Nikech ma koro grup ma oluong kendo oket tenge.31 Koro ochal chiemo ma oket e sufuria achiel ma iduaro ni mondo oketie chumbi mondo obed gi ndhandhu.32 Koro room marwa nyalo bedo gi ndhandhu.33 Romo marwa nyalo bedo gi ndhandhu kagigo ma wabiro wabed kaendi kendo wawacho kendo wawuok ni wadhi timo watimogi gibedo ndhandhu ne girubni.34 To gibedo ndhandhu kuonde ma waaye nikech ji neno.35 Kata ka wabiroka to nitie gima waago ni ka wadok kucho to lokruok nenore.36 To ler bende en gima ok inyal pando nikech ka sama koro oselungwa miwasebiro kaendigo kendo wawuok ka wan kod ler.37 To weche gi duto wadok chien kucho to ok wapimo niya jo IDCCS ma wadhi ga romogodo e ZDC zone ni watimo ma gi ma gi ma.38 Projects ma jo IDCCS nyalokonyo wa e en ma gi ma gi ma gima.39 To ka wawuok ga to ok water ler chien kucha to kata joma wa ‘represent’ go pod odong’ adong’a ka kia ni watimo ang’o.40 Omiyo kata ka ng’ato openji ni to IDCCS en ang’o?41 To samoro joma ni e kanisani kia.42 Nikech be onge seche ma kiae meeting ka to idhiga kata mana e lemo kucho ma iwachonegi ni miyauru thuolo matin mondo mi a wach gik ma IDCCS timo ma wanyalo yudo go konyruok e kanisa wa ka.43 Agoyo ne Nyasaye erokamano ne joma timo mano.44 To anyalo wacho ni joma timo mano tin.45 Joma kaodok to kuayo thuolo ei services gi mondo mi giwach gik ma IDCCS timo manyalo kelo dongruok ne kanisani aparo ni watin.46 Koso?47 Wanie gi joma dhiga e ‘congregations’ gi to kuayo thuolo?48 Kawaaka to wapimo?49 Kaok watim ga kamano to onego wang’eni onego watim mano.50 onego

wawachni yawa nitie jomanyalo konyowa gi paro.**51** Kidwaeo pidho guen to idwaro ni guendi gi kia ni mondo odong maber kik gi tho wangi jomanyalo nyisi.**52** Kiduaro puro puothi.**53** Iduaro ni mondo olose mondo odong maber, ikom maber irit gikmoko maber wangi joma nyalo konyowa timo mano.**54** Ka malaria ohingowa e gueng' wan kod jogo manyalo nyisowa timo mago.**55** Omiyo onego wadog mondo water wach mondo jogewa obed gi ler.**56** To wan bende wabed kod ler ma kawase yudono.**57** Mondo koro chuny kaachiel gi ler odhi kanyachiel.**58** Nikech ka ok water lerno to tiende ni wachalo gi joma omoko taya to oketo e buo.... Ebuo mesa.**59** Koro wan wabiroga abira e room ni wadhi e ZDC to wadok, to gima buchwani timo onge.**60** Dongruok manenore e kanisewa bende onge.**61** To kawadok to watero wach to dongruok bedie.**62** To dongruokno ka nitie to koro ndhandhu nitie nikech ng'ama nyo kia ni nyalo timo gimoro koro nyalo timo.**63** Ng'ama ne ok nyal kata pidho guende bu guende dong' bu chak nyuol kata ang'ueen moko, koro nyalo pidho gueno.**64** Ng'ama ok nyal..... Kama kata mana "compound"ma choo onge koro inyalo ger ma bedie.**65** Nikech koro wayudo jomanyalo konyowa mondo omi gichom nua kamoro to wan bende wariu gimoro to kanyakla mondo wati maber.**66** Koro Nyasaye mondo okonywa mondo wabed chumbi kendo wabed ler mar bura ma wantie ka.**67** To kata e kanisema wantiere.**68** To kata e ngima wa kaka jo kristus onego wabed chumbi nikech oorwa mondo wabed gi ndhandhu.**69** To ka in ja kristus ma onge ndhandhu to ng'eni gi mayi----- pogruok ma ikelo kama intie onge nikech ka ji owinjo wecheni ka ji oneno timbeni to gin gik moko ma ok oriere.**70**To ka in ja kristus ma Yesu kristus oseluongo mowaro moketo tenge ma omiyo iidho ngas ichopo ka ma ibedo representative, ngima ni onengo bed ngima man kod ndhandhu seche duto kamoro amora ma wantie e gigo ma watimo, e gigo ma wawacho, kata gigo ma waparo kuom jowetewa.Mondo omi ler mar kristus omed rieny kendo nyinge omed yudo duong' kendo loch neo med neon ndalo duto Omiyo mano e gima nyalo hero mondo walalre sani to wang'e ni wan e ler, oseluongwa. To ka oseluongwa koro gik ma watimo nyaka koro omi nying Nyasaye duong' kendo nyaka Nyasaye yud gueth kod ng'uono koa kuom tije wa go mondo chieng' moro ji duto opak.

Nikech iyiero ga ndalo duto, ok kamano? Koro ndalo ma oyieri, ka ok oyieri ka idonje manyien to ji oneye pogruok mar tiji kod tij ng'ama chielo ma nyocha nitie, donge kamano? Nikare ndalo ma nyocha ne wan kod ng'ane ni ng'ane kare nyocha tiyo nwa kama.To ng'ane be kaobiro to eri enbende okelo nua ma ekagigi koro gin gi nongruok to be eka koro konyuok nitie. Koro Nyasaye mondo ogwedhwa waduto to be ng'uono ne mondo oritwa.

		mondo	in order that	CC2	0	U.9	
		dog	return	L1	N.5	dog	return
12	2	mani	this	RD1	0	U.11	
		kata	Or	CA1	0	U.11	
13	3	tiende kuomwa	meaning to us	L1	0	tiende kuomwa	meaning to us
		niya	That	RD1	0	U.12	
		tuech	bonds	L1	0	tuech	bonds
14	5	en	he is	RP1	0	ngato	person
		tuech	bonds	L1	0	tuech	bonds
		bange	later	CT2	0	U.13	
		jakristu	a christian	L1	N.1	Jokristu	Christians
		koro	now	CT3	0	U.13	
15	6	to	then	CT1	0	U.14	
		oyuak	he cry	L1	0	Jakristu	A Christian
		to	then	CT1	0	U.14	
		bange	later	CT2	0	U.14	
		O	He	RP1	0	Jakristu	A Christian
		japiny	of the world	L2	N.2	makobedo jakristu	not become a Christian
16	1	ngato	a person	L1	N.3	ngano	that person
17	4	piny	world	L1	0	piny	world
		to	And	CA1	0	U.16	
		niya	That	RD2	0	U.16	
		jokristu	christians	L1	M.1 N.2	O jakristu	A Christian
18	3	adhiyudo (x2)	am going find	L1	0	adhiyudo	am going find
		joma	people that	L1	0	joma	people that
19	1	Nyasaye ber	God good	L1	N .12	Nyasaye ber	God good
20	4	idhiyudo	you going find	L1	0	idhiyudo	you going find
		joma	people that			joma	people that
		iparo	you think	L1	N .1	iparo	you think
		kasto	then	CT1	0	U .19	
		kanyo	there	RD2	0	U .19	

21	5	iyudoka	you find that	L1	0	iyudoka	you find that
		gi(x4)	they	RP1	N .1	tieglina	tieglina
22	1	Nyasaye ber	God good	L2	N .2	Nyasaye ber	God good
23	3	gi(x2)	they	RP4	N .1	tieglina	tieglina
		Fadha	Father	L2	N .1	Padre	Padri
24	4	to	And	CA1	0		
		jogi	these people	RD1	M .2 N .3	Gi-gi Tieglina	They-they Tieglina
		Jokristu(x2)	Christians	L1	N .6	Jokristu	Christians
25	1	Jokristu	Christians	L1	N .6	Jokristu	Christians
26	1	iparoni	you think that	L1	N .3	iparo	you think
27	2	mondo	in order that	CC2	0	U.26	
		a -dog	i return	L1	N .17	dog	return
28	4	Joisrael	Israelites	L1	M .4 N .8	gi-gi-gi-gi joisrael	they-they israelites
		wacho	Say	L1	0	iwacho	you say
		kara	so then	CC1	0	U .27	
		dok	return	L2	0	dog	return
29	2	wa-dog	we return	L2	0	dok	return
		misumba	slaves	L1	N .21	wasumbini	slaves
30	1	Nyasaye ber	God good	L1	N .10	Nyasaye ber	God good
31	0						
32	4	O	She	RP2	0	nyako	girl
		to	And	CA1	0	U .31	
		E	She	RP1	M .1 N .1	o - nyako	she girl
		nyako	Girl	L1	M .2 N .2	o -e nyako	she-she girl
33	4	to	And	CA1	0	U.32	
		ng'ani	this person	RD1	0	chuore	husband
		en	He	RP1	0	chuore	husband
		mwandu mangeny	wealth a lot	L1	0	jamoko	rich person
34	6	to	And	CA1	0	U.33	
		chiege	wife	L2	0	dhako	woman
		be	Also	CA1	0	U .33	

		en	he	RP1	M .2 N .2	ngani-en Chuore	this-he Husband
		koro	So	CC1	0	U .33	
		O	He	RP1	M .2 N .2	ngani-en-en chuore	this-he-he husband
35	7	en	He	RP1	M .4 N .3	o -ngani-en-en chuore	he-he-he- husband
		ngama duong	person big	L1	0	ngama duong	person big
		nyako	Girl	L1	N .2	nyako	girl
		-ni	This	RD1	0	U .24	
36	4	koro	now	CT3	0	U .35	
		nyako	Girl	L1	0	nyako	girl
		ni	This	RD1	0	U .35	
		O	He	RP1	M .5 N .4	en-en-en -en chuore	he-he-he husband
		maber	good	L1	n .3	maber	good
37	3	kata	even	CADV 1	0	U .36	
		O	He	RP1	m .5 n .4	en -en-en-o chuore	he -he-he- husband
		O	She	RP2	0	nyako	girl
38	7	to	And	CA1	0	U .37	
		ngano	that person	RD1	M .5 N .5	o -o-o-ngano chuore	husband
		O	He	RP1	N .1	nyako	girl
		ne	Her	RP2	N .1	nyako	girl
		niya	That	RD2	0	U.37	
		mtoka	Car	L1	0	peugeot	peugeot
		ni	This	RD1	0	U.37	
39	2	kata	even	CADV 1	0	U.38	
		okiting	you not carry	L1	0	okiting	you not carry
40	2	kitingo	you carry	L2	0	okiting	do not carry
		to	then	CT1	0	U .39	
41	1	odni	house this	L1	N .4	ot	house

42	0						
43	1	o	She	RP2	N .2	nyako	girl
44	1	mtoka	Car	L1	N .5	mtoka	car
45	2	ngatni	person this	RD1	M .6 N .6	o-o-o-ngani chuore	he-he-he husband
		Nyasaye ber	God good	L1	N .14	Nyasaye ber	God good
46	2	peugeot	peugeot	L1	N .1	mtoka	car
		ode	his house	L1	N .5	odni	house this
47	1	jela	jail	L1	N .2	jela	jail
48	2	dueche	months	L1	N .2	dueche	months
		o(x2)	she	RP2	N .3	nyako	girl
49	2	ot(x2)	house	L2	N .2	edo	house his
		o	she	RP2	0	nyako	girl
50	2	to	but	CADV 3	0	U .49	
		jela	jail	L1	N .2	jela	jail
51	1	mondo	in order that	CC2	0	U .50	
52	2	jela	jail	L1	N .1	jela	jail
		dog	return	L2	N .22	dok	return
53	2	adog chien	return back	L1	0	odog chien	return back
		nikech	because	CC3	0	U .52	
54	5	emaomiyo	therefore	CC1	0	U .53	
		jogi	these people	RD1	N .25	Joisreal	Israelites
		koro	now	CT3	0	U .53	
		koro	now	CT3	0	U .53	
		dogi	return	L1	0	dogi chien	return back
55	2	dogi	return	L1	0	dogi	return
		nikech	because	CC3	0	U .53	
56	1	nyasaye	god	L1	N .24	Nyasaye	God
57	1	nyasaye	god	L1	0	Nyasaye	God
58	2	Nyasaye	God	L1	0	Nyasaye	God
		jogi	these people	RD1	N .3	Jo-Israel	Israelites
59	2	mondo	in order that	CC2	0	U .58	
		to	and	CA1	0	U .58	
60	1	kata	even	CADV 1	0	U .59	

61	1	itere	you take her	RP2	0	nyathini	child your
62	1	o(x2)	she	RP2	N .1	nyathini	child your
63	2	o	she	RP2	N .2	nyathini	child your
		skul	school	L1	0	Waondo secondary	Waondo secondary
64	0						
65	2	skul	school	L1	N .1	Skul	School
		o(x2)	she	RP2	N .2	Nyathini	Child your
66	2	Jo-Israel	Israelites	L1	N .7	Jo-Israel	Israelites
		Nyasaye	God	L1	N .9	Nyasaye	God
67	3	Nyasaye	God	L1	0	Nyasaye	God
		niya	that	RD2	0	U .66	
		kata	even if	CA2	0	U .66	
68	2	nyathini	child this	L1	N .5	nyathini	child this
		kata	or	CA1	0	U .67	
69	2	Brenda	Brenda	L1	0	Brenda	Brenda
		mano	that	RD2	0	U.68	
70	1	mano	that	RD2	0	U .69	

**TABLE 2a: COHESIVE DEVICES IN SERMON 2**

Utterance	No. of ties	Cohesive item	Gloss	Type	Distance	Presupposed item	Gloss
1	0						
2	3	to	and	CA1	0	U.1	
		bende	also	CA1	0	U.1	
		ma	that	SV4	0	U.1	
3	5	somnwa	read for us	L1	0	osomnwa	read for us
		to(x3)	and	CA1	0	U.2	
		Paulo	Paul	L1	0	Paulo	Paul
4	6	o-yudo	he finds	RP1	N.1	Paulo	Paul
		kendo(x2)	fireplace	L1	0	kendo	fireplace
		no	that	RD2	0	kendo	fireplace
		ni	that	RD2	0	U.3	
		Nyasaye	God	L1	N.2	Nyasaye	God
5	2	kasto	then	CT1	0		

		o-losó	he spoke	RP1	M.1 N.1	O-Paulo Paulo	He-paul Paul
		to	and	CA1	0	U.5	
		koro	now	CT3	0	U.6	
		Paulo	Paul	L1	M.1 N.3	O-O-Paulo	He -he-Paul
		Nyasaye	God	L1	N.2	Nyasaye	God
8	0						
9	6	to(x2)	and	CA1	0	U.8	
		somo	reading	L1	N.6	somo	reading
		makawuono	today's	L1	N.8	makawuono	today's
		to	then	CT1	0	U.8	
		ne	it	RP3	N.6	somo	reading
10	1	ing'eyo gima omiyo	do you know why	L1	0	ing'eyo gima omiyo	do you know why
11	1	ing'eyo gima omiyo	do you know why	L1	0	ing'eyo gima omiyo	do you know why
12	1	ing'eyo gima omiyo	do you know why	L1	0	ing'eyo gima omiyo	do you know why
13	2	kata	or	CA1	0	U.12	
		ing'eyo gima omiyo	do you know why	L1	0	ing'eyo gima omiyo	do you know why
14	3	kata	even	CADVI	0	U.13	
		gima omiyo adak	why i live	L2	0	gima omiyo idak	why you live
		ka	here	RD1	0	U.13	
15	2	to	and	CA1	0	U.14	
		gima omiyo	reason why	L1	0	gima owiyo	reason why
16	7	ng'ato	a person	L1	0	ng'ato	a person
		inyalo yudo	you can find	L1	0	inyalo yudo	you can find
		goyo mbaka	chatting	L1	0	goyo mbaka	chatting
		to	and	CA1	0	U.15	
		o	he	RP1	M.1 N.1	o -ng'ato ng'ato	he -someone
		wachoni	says	L1	0	wachoni	says

		kanyo	there	RD2	0	kanisa	church
17	5	to	but	CADV3	0	U.16	
		kanyo	there	RD2	0	kanisa	church
		to	and	CA1	0	U.16	
		Nyasaye	God	L1	N.9	Nyasaye	God
		gima omiyo wadak	why we live	L1	0	gima omiyo wadak	why we live
18	2	Nyasaye	God	L1	0	Nyasaye	God
		gima omiyo	reason why	L2	0	gima omiyo wada	why we live
19	1	Nyasaye	God	L1	0	Nyasaye	God
20	5	Nyasaye	God	L1	0	Nyasaye	God
		Ni	That	RD2	0	U.19	
		itimo	you are doing	L2	0	watimo	we are doing
21	2	E	Him	RP1	0	Nyasaye	God
		gima omiyo	reason why	L2		gima omiyo	reason why
22	6	to	and	CA1	0	U.21	
		mano	that	S V4	0	U.21	
		ng'ato ka ng'ato	everyone	L2	N.5	Ng'ato	A person
		kawuono	today	L2	N.13	makawuono	Today's
		gima omiyo	reason why	L1	0	gima omiyo	reason why
		gima itimo	what you are doing	L1	0	gima itimo	what you are doing
23	2	kawuono	today	L1	0	kawuono	today
		timo	do	L1	N.2	timo	do
24	3	kasto	then	CT1	0	U.22	
		gima omiyo	reason why	L1	N.1	gima omiyo	reason why
		iduaru timo	you want to do	L1	0	iduaru timo	you want to do
25	3	kata	or	CA1	0	U.24	
		kucha	there	RD2	0	dalani	your home
		kanisa	church	L1	N.7	kanisa	church
26	2	ing'eyo gima omiyo ibiro	do you know why you	L1	N.14	ing'eyo gima omiyo ibiro	do you know why you

			come				come
		kanisa	church	L1	0	kanisa	church
27	5	kose	or	CA1	0	U.26	
		ibiro	you come	L1	0	ibiro	you come
		e kanisa(x2)	to church	L1	0	kanisa	church
		nikech`	because	CC3	0	U.26	
28	4	nikech	because	CC3	0	U.27	
		jumapil	sunday	L1	0	Jumapil	Sunday
		o(x2)	he	RP1	N.6	Ng'ato	Person
29	3	jumapil	sunday	L1	0	Jumapil	Sunday
		ekanisa	to church	L1	N.1	e kanisa	to church
		gin	them	RP4	N.1	ng'ato	person
30	5	kata	or	CA1	0	U.29	
		o(x2)	he	RP1	M.7 N.1	O -o-o-ng'ato ng'ato	He-he-he- person
		onyuole oyudo	born and found	L1	0	onyuole oyudo	born and found
		e kanisa	to church	L1	0	e kanisa	to church
31	6	odhi	he goes	L2	0	githi	they go
		e kanisa	to church	L1	0	e kanisa	to church
		o(x3)	he	RP1	M.8 N.1	o-o-ng'ato ng'ato	he-he-person
		e	him	RP1	0	ng'ato	person
32	2	to	but	CADV3	0	U. 31	
		Paulo	Paul	L1	N.25	Paulo	Paul
33	3	Paulo	Paul	L1	0	Paulo	Paul
		nyisowa	tells us	LI	0	nyisowa	tells us
		efeso	ephesians	L1	0	Efeso	Ephesians
34	1	nikech	because	CC3	0	U.33	
35	4	mano	that	SV4	0	ndalo mag richo	days of sin
		kik ubed	don't be	L1	N.1	kik ubed	don't be
		jok mofuo	foolish people	L1	0	jok mofuo	foolish people
		Ruoth	God	L4	N.14	Nyasaye	God
36	1	Yesu opak	Praise God	L1	N.28	Yesu opak	praise God
37	1	o(x2)	he	RP1	0	jakristus	christian

			come				come
		kanisa	church	L1	0	kanisa	church
27	5	kose	or	CA1	0	U.26	
		ibiro	you come	L1	0	ibiro	you come
		e kanisa(x2)	to church	L1	0	kanisa	church
		nikech	because	CC3	0	U.26	
28	4	nikech	because	CC3	0	U.27	
		jumapil	sunday	L1	0	Jumapil	Sunday
		o(x2)	he	RP1	N.6	Ng'ato	Person
29	3	jumapil	sunday	L1	0	Jumapil	Sunday
		ekanisa	to church	L1	N.1	e kanisa	to church
		gin	them	RP4	N.1	ng'ato	person
30	5	kata	or	CA1	0	U.29	
		o(x2)	he	RP1	M.7 N.1	O -o-o-ng'ato ng'ato	He-he-he- person
		onyuole oyudo	born and found	L1	0	onyuole oyudo	born and found
		e kanisa	to church	L1	0	e kanisa	to church
31	6	odhi	he goes	L2	0	githi	they go
		e kanisa	to church	L1	0	e kanisa	to church
		o(x3)	he	RP1	M.8 N.1	o-o-ng'ato ng'ato	he-he-person
		e	him	RP1	0	ng'ato	person
32	2	to	but	CADV3	0	U. 31	
		Paulo	Paul	L1	N.25	Paulo	Paul
33	3	Paulo	Paul	L1	0	Paulo	Paul
		nyisowa	tells us	L1	0	nyisowa	tells us
		efeso	ephesians	L1	0	Efeso	Ephesians
34	1	nikech	because	CC3	0	U.33	
35	4	mano	that	SV4	0	ndalo mag richo	days of sin
		kik ubed	don't be	L1	N.1	kik ubed	don't be
		jok mofuo	foolish people	L1	0	jok mofuo	foolish people
		Ruoth	God	L4	N.14	Nyasaye	God
36	1	Yesu opak	Praise God	L1	N.28	Yesu opak	praise God
37	1	o(x2)	he	RP1	0	jakristus	christian

38	2	o	he	RP1	0	jakristus	christian
		timo	doing	L2	0	timore	behaving
39	2	jakristus	christians	L1	0	Jakristus	Christian
		Nyasaye	God	L1	m.29 N.28	E -Nyasaye	Him-God
40	1	Nyasaye	God	L1	0	Nyasaye	God
41	2	atimo	am doing	L1	0	matimo	am doing
		gima Nyasaye duaro	what God wants	L1	N.5	gima ruoth duaro	what God wants
42	3	mano	that	SV4	0	U.41	
		wa	we	RP4	N.1	Jokristus	Christians
		Jokristus	Christians	L1	N.2	Jokristus	Christians
43	3	oking'eyo	you don't know	L1	N.5	ikia	you don't know
		itimo	you are doing	L1	N.1	atimo	am doing
		n'gama kia	who doesn't know	L1	N.5	ikia	you don't know
44	3	ikia	you don't know	L1	0	ikia	you don't know
		kuma oae	where from	L1	0	kuma oae	where from
		kuma odhie	where to	L1	0	kuma odhie	where to
45	6	koro	now	CT3	0	U.44	
		idak	you are living	L1	N.32	idak	you are living
		mofuo	foolish	L1	N.9	mofuo	foolish
		Paulo	Paul	L1	N.11	Paulo	Paul
		nyisowa	tells us	L1	N.11	nyisowa	tells us
		ka	here	RD1	N.13	Efeso	Ephesians
46		jakristus	christians	L1	N.6	Jokristus	christians
		on'geyo	know	L1	N.2	on'geyo	know
		Kristus	Christ	L2	N.5	Nyasaye	God
		Nyasache	His God	L1	0	Nyasaye	God
		koro	now	CT4	0	U.45	
		dag	live	L2	0	idak	you are living

47	4	to	and	CA1	0	U.46	
		koro	now	CT3	0	U.46	
		o(x2)	he	RP1	0	jokristus	christian
		dak	live	L1	0	dag	live
48	1	dak motang'	live wisely	L1	0	odak motang'	live wisely
49	4	kendo	also	CA1	0	U.48	
		o(x2)	he	RP1	N.2	jakristus	christian
		dak	live	L1	0	dak	live
		Nyasaye	God	L1	N.2	Nyasaye	God
50	4	koro(x2)	now	CT3	0	U.49	
		jakristus	christian	L1	M.3 N.3	o -o-jakristus	he-he-christian
		mwandu	wealth	L1	0	muandu	wealth
		kaka itiyogo	how you use	L1	0	kaka itiyogo	how you use
51	2	itiyo kodgi	you use them	L1	0	itiyogo	you used them
		motang'	wisely	L1	N.2	motang'	wisely
52	2	Nyasaye	God	L1	N.2	Nyasaye	God
		itiyogo	you've used	L1	0	itiyogo	you've used
53	2	Nyasaye	God	L1		Nyasaye	God
		omiyi	given you	L1	0	omiyi	given you
54	6	Nyasaye	God	L1	0	Nyasaye	God
		omiyi	has given	L2	0	omiyi	given you
		kata	even	CADV1	0	U.53	
		mich	gift	L1	0	mich	gift
		koro	now	CT3	0	U.53	
		itityogo eyo makare	use the right way	L1	N.1	Itityogo eyo makare	Use the right way
55	5	to	and	CA1	0	U.54	
		kata	even	CADV1	0	U.54	
		Nyasaye	God	L1	0	Nyasaye	God
		omiyi	given you	L1	0	omiyi	given you
		itiyogo eyo makare	use the right way	L1	0	itiyogo eyo makare	used the right way
56	5	to	but	CADV2	0	U.55	
		kinde	time	L1	N.4	kinde	time

		jomoko	some people	L1	N.1	jomoko	some people
		to	and	CA1	0	U.55	
		higni	years	L1	0	higni	years
		to	and	CA1	0	U.55	
57	4	koro	now	CT2	0	U.56	
		ing'iyoy	you look	L1	0	ing'iyoy	you look
		ngima	life	L1	0	ngima	life
		ne	his	RP1	0	jomoko	some people
58	7	yudo	find	L1	N.1	yudo	find
		ng'atoy	someone	L1	N.1	ng'atoy	someone
		ngima	life	L1	0	ngima	life
		koro	now	CT3	0	U.57	
		e	he	RP1	0	ng'atoy	someone
		higni	years	L1	N.1	higni	years
		koro	now	CT3	0	U.57	
59	6	to	and	CA1	0	U.58	
		koro	now	CT3	0	U.58	
		ipenjori	ask yourself	L2	N.12	openjore	asks himself
		ngima	life	L1	0	ngima	life
		ne	his	RP1	0	ng'atoy	someone
		kinde	time	L1	N.2	kinde	time
60	5	o(x2)	he	RP1	0	ng'atoy	someone
		kinde	time	L1	0	kinde	time
		Nyasaye	God	RP1	N.4	Nyasaye	God
		omiye	has given	L1	0	omiye	has given
61	7	to	but	CADV2	0	U.60	
		Paulo	Paul	L1	N.16	Paulo	Paul
		nyisowa	tells us	L1	N.16	nyisowa	tells us
		Jo Efeso	Ephesians	L2	N.28	Jo Efeso	Ephesians
		gi	them	RP4	0	Jo Efeso	Ephesians
		koro	now	CT3	0	S.60	
		jakristus	christian	L1	N.1	Jakristus	Christian
62	1	Nyasaye	God	L1	N.1	Nyasaye	God
63	2	Nyasaye	God	L1	0	Nyasaye	God
		ngima	life	L1	0	ngima	life
64	3	mwandu	wealth	L1	N.13	mwandu	wealth

		Nyasaye	God	L1	0	Nyasaye	God
		omiya	has given you	L1	0	omiya	has given you
65	2	mwandu	wealth	L1	0	mwandu	wealth
		nikech	because	CC3	0	U.64	
66	4	mwandu	wealth	L1	0	mwandu	wealth
		ayudo	i got	L1	0	ayudo	i got
		nikech	because	CC3	0	U.65	
67	2	kasto	then	CT1	0	U.66	
		Nyasaye	God	L1	N.2	Nyasaye	God
68	7	koro	now	CT3	0	U.67	
		mwandu	wealth	L1	N.1	mwandu	wealth
		kasto	then	CT1	0	U.67	
		Nyasaye(x2)	God	L1	0	Nyasaye	God
		kata	or	CA1	0	U.67	
		ok on'ge	not known	L1	N.64	ok on'ge	not known
69	5	koro	now	CT3	0	U.68	
		kendni	altars	L1	N.65	kendni	altars
		Nyasaye	God	L1	0	Nyasaye	God
		ma ok ong'e	not known	L1	0	ma ok ong'e	not known
70	4	to	but	CADV2	0	U.69	
		jokristus	christians	L1	N.8	jokristus	christians
		koro	now	CT3	0	U.69	
		Nyasaye	God	L1	0	Nyasaye	God

**TABLE 3a: COHESIVE DEVICES IN SERMON 3**

Utterance	No. of ties	Cohesive item	Gloss	Type	Distance	Presupposed item	Gloss
1	0						
2	1	E	Him	RP1	0	Nyasaye	God
3	0						
4	6	Hechmonk	Hechmonk	L1	0	Hechmonk	Hechmonk
		ni	this	RD1	0	U.3	
		en(x2)	he	RP1	0	Hechmonk	Hechmonk

		wuoi matin	small boy	L4	0	wuoi matin	small boy
		Nyasaye	God	L1	N.2	Nyasaye	God
5	4	to	and	CA1	0	U.4	
		ne	his parents	RP1	0	Hechmonk	Hechmonk
		o(x2)	he	RP1	0	Hechmonk	Hechmonk
6	1	to	and	CA1	0	U.5	
7	4	e	his	RP1	0	Hechmonk	Hechmonk
		kendo	also	CA1	0	U.6	
		o(x2)	he	RP1	0	Hechmonk	Hechmonk
8	7	nito	and	CA1	0	U.6	
		wuoi	boy	L3	0	Hechmonk	Hechmonk
		matin	small	L1	N.3	matin	small
		ni	this	RD1	0	U.7	
		nikech	because	CC3	0	U.7	
		en(x2)	he	RP1	0	Hechmonk	Hechmonk
9	3	en	he	RP1	0	Hechmonk	Hechmonk
		elak	in the teeth	L1	0	elak	in the teeth
		kendo	also	CA1	0	U.8	
10	1	e	his	RP1	0	Hechmonk	Hechmonk
11	7	nito	and	CA1	0	U.10	
		o(x2)	he	RP1	0	Hechmonk	Hechmonk
		to(x2)	and	CA1	0	U.10	
		Yesu	Jesus	L2	N.6	Nyasaye	God
		e pache	in his mind	L1	N.3	pache	his mind
12	3	o	he	RP1	0	Hechmonk	Hachmonk
		wend	song	L3	N.1	wer	song
		ni	this	RD1	0	U.11	
13	5	kaito	then	CT5	0	U.12	
		o	he	RP1	0	Hechmonk	Hechmonk
		wer	sang	L2	0	wer	song
		niya	that	RD2	0	U.12	
		koro	now	CT3	0	U.12	
14	10	piny(x2)	world	L1	0	piny	world
		oyuso	dark	L1	0	oyuso	dark
		to	but	CADV 2	0	U.13	

		wuoi	boy	L3	N.5	Hechmonk	Hechmonk
		matin	small	L1	N.5	matin	small
		kendo	also	CA1	0	U.13	
		nikech	because	CC3	0	U.13	
		o(x2)	he	RP1	N.1	Hechmonk	Hechmonk
15	6	koro	now	CT3	0	U.14	
		o	he	RP1	0	Hechmonk	Hechmonk
		wer	sing	L1	N.1	wer	sing
		wend	song	L1	N.2	wend	song
		ni	this	RD1	N.2	U.14	
		bed koda piny oyuso	be with me it is dark	L1	N.1	bed koda piny oyuso	be with me it is dark
16	2	Jakony	Helper	L3	N.5	Yesu	God
		bed koda	be with me	L1	N.5	bed koda	be with me
17	0						
18	6	aduario	i want	L1	0	aduario	i want
		ni	that	RD2	0	U.17	
		wend	song	L1	N.2	wend	song
		no	that	RD2	0	U.17	
		mondo	in order that	CC2	0	U.17	
		kaito	then	CT1	0	U.17	
19		polo	heaven	L1	N.4	polo	heaven
20	1	aduario	i want	L1	N.1	aduario	i want
21	2	Polo	Heaven	L1	N.1	polo	heaven
		wach	word	L2	0	weche	words
22	0						
23	3	wach	word	L1	N.1	wach	word
		owacho	said	L1	0	owacho	said
		mine muomo	women overcome	L1	0	mine muomo	women overcome
24	3	ne wachako wayudo	we first found	L1	0	newachako wayudo	we first found
		mane owacho	that said	L1	0	mane owacho	that said
		mine	women	L1	0	mine	women
25	4	o	she	RP1	0	mine	women

		muomo(x2)	overcome	L1	0	muomo	overcome
		monk	monk	L1	N.10	Hechmonk	Hechmonk
26	1	Yesu	Jesus	L1	N.10	Yesu	Jesus
27	1	haleluya	hallelujah	L1	N.15	haleluya	hallelujah
28	3	mine muomo	women overcome	L1	N.3	mine muomo	women overcome
		nyalo	are able	L1	N.4	nyalo	are able
		gi	they	RP4	N.3	mine	women
29	2	to	but	CADV 2	0	U.28	
		polo	heaven	L1	N.7	Polo	Heaven
30	4	polo	heaven	L1	0	Polo	Heaven
		Yesu(x2)	Jesus	L1	N.3	Yesu	Jesus
		nikech	because	CC3	0	U.29	
31	3	wach makawuono	today's word	L2	N.13	wacho kawuono	said today
		mine	women	L1	N.2	mine	women
		polo	heaven	L1	0	polo	heaven
32	3	wamuomo	we overcome	L2	N.3	muomo	overcome
		kaito	then	CT1	0	U.31	
		wanyalo	we are able	L2	N.3	nyalo	are able
33	5	to	and	CA1	0	U.32	
		timo	doing	L1	N.1	timo	doing
		weche ariyogi	these two words	SV2	0	muomo, nyalo	overcome, are able
		wayudoni	we find that	L1	0	wayudoni	we find that
		duach polo	will of God	L1	N.1	duach polo	will of God
34	1	keto chunye- ---duach polo	willing to--- will of God	EV1	0	U.32	
35	1	timo duach polo	do the will of God	L1	0	Timo duach polo	Doing the will of God
36	1	oken tich	it isn't work	L1	0	oken tich	it isn't work
37	4	oken tich	it isn't work	L1	0	oken tich	it isn't work
		to	but	CADV	0	U.36	

				2			
		tich	work	L1	0	tich	work
		chuny	heart	L1	N.3	chunyi	your work
38	0						
39	2	ruothi mokuongo	1 <sup>st</sup> kings	L1	0	Ruothi mokuongo	1 <sup>st</sup> kings
		wes apar gi ang'uen	verse 14	L1	0	wes apar gi ang'uen	verse 14
40	4	wach	word	L1	N.8	wach	word
		ka	here	RD1		kanisa	church
		tich(x2)	work	L1	N.2	tich	work
41	1	namba achiel	one	SN1	0	U.40	
42	5	kaito	then	CT1	0	U.41	
		to(x2)	and	CA1	0	U.41	
		Yesu(x2)	Jesus	L1	N.12	Yesu	Jesus
43	6	Nikech	Because	CC3	0	U.42	
		Yesu	Jesus	L1	0	Yesu	Jesus
		to	and	CA1	0	U.42	
		kaito	then	CT1	0	U.43	
		koro	now	CT3	0	U.43	
		tich	work	L1	N.2	tich	work
44	1	mane Yesu timo	that Jesus was doing	EN1	0	U.43	
45	1	haleluya	hallelujah	L1	N.17	haleluya	hallelujah
46		tijni	this work	L2	N.2	tich	work
		tich	work	L1	0	tich	work
		puonjo	teaching	L1	N.6	puonjo	teaching
47	2	oluong	are called	L1	N.5	oluong	are called
		walin'g	keep quiet	L1	0	walin'g	keep quiet
48	1	wapuonj	we teach	EN1	0	U.47	
49	4	puonjo	teaching	L1	N.2	puonjo	teaching
		kendo	also	CA1	0	U.48	
		mine	women	L1	N.18	mine	women
		chuny	heart	L1	N.12	chuny	heart
50	4	iponji(x2)	you are	L2	0	puonjo	teaching

			taught				
		to	and	CA1	0	U.49	
		kaito	then	CT1	0	U.49	
51	1	mag chuny	of the heart	EN1	0	U.50	
52	1	som	read	L1	N.12	somo	reading
53	1	Nyasaye	God	L1	N.48	Nyasaye	God
54	1	Ruoth nyasaye	God	L1	0	Ruoth Nyasaye	God
55	1	dhako no	that woman	L1	0	from Bible reading	
56	3	mogo manie----ok rum	a lot of flour	L1	0	mogo manie ---- ok rum	alot of flour
		Ruoth Nyasaye	God	L1	N.1	Ruoth Nyasaye	God
		Elija	Elijah	L1	N.1	Elija	Elijah
57	1	Elija	Elijah	L1	0	Elija	Elijah
58	2	Nyasaye	God	L1	N.1	Nyasaye	God
		Elija	Elijah	L1	0	Elija	Elijah
59	2	Nyasaye	God	L1	0	Nyasaye	God
		timo hono	does miracles	L1	0	timo hono	des miracles
60	1	Nyasaye timo hono	God does miracles	L1	0	Nyasaye timo hono	God does miracles
61	4	O	He	RP1	0	Nyasaye	God
		Elija	Elijah	L1	N2	Elija	Elijah
		Ne	His	RP1	0	Nyasaye	God
		Nyasaye	God	L1	0	Nyasaye	God
62	2	O	He	RP1	0	Nyasaye	God
		Elija	Elijah	L1	0	Elija	Elijah
63	4	O(x2)	He	RP1	0	Nyasaye	God
		Elija	Elijah	L1	0	Elija	Elijah
		kendo	also	CA1	0	U.62	
64	3	Elija	Elijah	L1	0	Elija	Elijah
		miyo	woman	L1	0	miyo	woman
		ni	this	RD1	0	U.64	

65	1	dondo	cut to pieces	L1	0	dondo	cut to pieces
66	1	Elija	Elijah	L1	N.1	Elija	Elijah
67	4	mama	mother	L4	N.2	miyo	Women
		ni	this	RD1	0	U.66	
		dondo	cut to pieces	L1	0	dondo	cut to pieces
		rangach	gate	L1	N.2	rangach	Gate
68	3	o(x3)	she	RP2	0	mama	Mother
69	3	to	and	CA1	0	U.68	
		Elija(x2)	Elijah	L1	N.2	Elija	Elijah
70	1	Elija	Elijah	L1	0	Elija	Elijah

**TABLE 4a: COHESIVE DEVICES IN SERMON 4**

Utterance	No. of ties	Cohesive item	Gloss	Type	Distance	Presupposed item	Gloss
1	0						
2	1	en	it	RP3	0	wach	word
3	2	verse	verse	L1	0	verse	verse
		kanyo	there	RD2	0	U.2	
4	3	ma	this	RD1	0	somo	reading
		wach	word	L1	N.2	wach	word
		Nyasaye	God	L1	N.2	Nyasaye	God
		somo	reading	L1	N.1	somo	reading
5	3	ka	here	RD1	0	U.4	
		to	and	CA1	0	U.4	
		Nyasaye	God	L1	0	Nyasaye	God
6	2	Yesu	Jesus	L1	0	Nyasaye	God
		wuoyo	talks	L1	0	wuoyo	talks
7	4	to(x2)	and	CA1	0	U.6	
		ngero	parable	L1	0	ngero	parables
		mondo	in order that	CC2	0	U.6	
8	10	e	it's	RP3	0	ngero	parables
		to(x3)	and	CA1	0	U.7	
		winjo(x3)	hear	L1	0	winjo	hear

		bende	also	CA1	0	U.7	
		ngero	parable	L1	0	ngero	parables
		o	he	RP1	0	ngato	a person
9	4	koro	now	CT3	0	U.8	
		Yesu	Jesus	L1	N.2	Yesu	Jesus
		ngero	parable	L1	N.1	ngero	parables
		mondo	in order that	CC2	0	U.8	
10	4	kata	or	CA1	0	U.9	
		mondo(x2)	in order that	CC2	0	U.9	
		o	It	RP3	0	ngero	parables
11	3	koro	Now	CT3	0	U.10	
		o	He	RP1	N.1	Yesu	Jesus
		gikmoko ariyo	two things	L1	N.5	gikmoko ariyo	two things
12		o	He	RP1	N.2	Yesu	Jesus
		kani	here	RD1	0	U.11	
		to	And	CA1	0	U.11	
13	4	chumbi(x3)	Salt	L1	0	chumbi	salt
		to	but	CADV 1	0	U.12	
14	3	ler	light	L1	N.1	ler	light
		bende	also	CA1	0	U.13	
15		to	and	CA1	0	U.14	
16	10	to(x2)	and	CA1	0	U.15	
		koro(x3)	now	CT3	0	U.15	
		e	it	RP3	0	mach	fire
		mach(x2)	fire	L1	0	mach	fire
		ler	light	L1	N.1	ler	light
		kanyo	there	RD2	0	U.15	
17	3	to	and	CA1	0	U.16	
		nikech	because	CC3	0	U.16	
		gi	they	RP4	0	jomoko	some people
18	8	to	and	CA1	0	U.17	
		jomoko(x2)	some people	L1	0	jomoko	some people
		bende(x2)	also	CA1	0	U.17	

		tach(x2)	lamp of	L2	0	taya	lamp
		nyangile	tin lamp	L1	0	nyangile	tin lamp
19	3	koro	now	CT3	0	U.18	
		tache	lamps	L1	N.1	taya	lamp
		ler	light	L1	N.2	ler	light
20	4	omiyo	therefore	CC1	0	U.19	
		taya	lamp	L1	N.2	taya	light
		kata	or	CA1	0	U.19	
		ler	light	C1	0	ler	light
21	5	bende	also	CA1	0	U.20	
		wangeyo	we know	L1	0	wangeyo	we know
		to	and	CA1	0	U.20	
		koro	now	CT3	0	U.20	
		ler	light	L1	0	ler	light
22	2	koro	now	CT3	0	U.21	
		en	it is	RP3	0	ler	light
23	3	to	and	CA1	0	U.22	
		chumbi	salt	L1	N.10	chumbi	salt
		bende	also	CA1	0	U.22	
24	5	koro	now	CA1	0	U.23	
		Yesu	Jesus	L1	N.14	Yesu	Jesus
		ne	his	RP1	0	Yesu	Jesus
		chumbi	salt	L1	0	chumbi	salt
25	4	kendo	furthermore	CA2	0	U.24	
		gin	they	RP4	0	Jopuonjre	disciples
		ler	light	L1	N.3	ler	light
		mudho	darkness	L1	N.3	mudho	darkness
26	2	koro	now	CT3	0	U.25	
		chumbi	salt	L1	0	chumbi	salt
27	3	chumbi	salt	L1	0	chumbi	salt
		to	then	CT5	0	U.26	
28	4	to	but	CADV 3	0	U.27	
		e	it	RP3	0	chumbi	salt
		to	then	CT5	0	U.27	
		o	it	RP3	0	chiemo	food

29	6	to	but	CADV 3	0	U.28	
		e	it	RP3	0	chiemo	food
		chumbi	salt	L1	N.1	chumbi	food
		to	then	CT5	0	U.28	
		chiemo	food	L1	0	chiemo	food
		ndhandhu	flavour	L1	N.5	ndhandhu	flavour
30	3	koro	now	CT3	0	U.29	
		omiyo	therefore	CC1	0	U.29	
		chumbi	salt	L1	N.1	chumbi	salt
31	3	nikech	because	CC3	0	U.30	
		ma	this	RD1	0	grub	group
		koro	now	CT3	0	U.30	
32	7	koro	now	CT3	0	U.31	
		o	it	RP3	0	group	group
		chiemo	food	L1	N.2	chiemo	food
		mondo(x2)	in oder that	CC2	0	U.31	
		chumbi	salt	L1	N.1	chumbi	salt
		ndhandhu	flavour	L1	N.2	ndhandhu	flavour
33	2	koro	now	CT3	0	U.32	
		bed gi ndhandhu	have flavour	L1	0	bed gi ndhandhu	have flavour
34	2	romo marua	our meeting	L1	0	romo marua	our meeting
		bedo gi ndhandhu	have flavour	L1	0	bed gi ndhandhu	have flavour
35	4	to	and	CA1	0	U.34	
		gi	they	RP4	0	gigo	those things
		ndhandhu	flavour	L1	0	ndhandhu	flavuur
		nikech	because	CC3	0	U.34	
36	2	to(x2)	then	CT5	0	U.35	
37	5	to	and	CA1	0	U.36	
		ler	light	L1	N.11	ler	light
		bende	also	CA1	0	U36	
		nikech	because	CC3	0	U.36	

		koro	now	CT3	0	U36	
38	3	to	and	CA1	0	U.37	
		gi	this	RD1	0	U.37	
		to	but	CADV 3		U.37	
39		IDCCS	IDCCS	L1	0	IDCCS	IDCCS
		ma gi ma gi ma	this and this and this	L1	0	ma gi ma gi ma	this and this and this
40	5	to	but	CADV 3	0	U.39	
		to	and	CA1	0	U.39	
		ler	light	L1	N.2	ler	light
		chien kucha	back there	L1	N.1	chien kucha	back there
		watimo	we do	L1	N.1	watimo	we do
41	2	omiyo	therefore	CC1	0	U.40	
		IDCCS	IDCCS	L1	N.1	IDCCS	IDCCS
42	1	to	and	CA1	0	U.41	
43	6	nikech	because	CC3	0	U.42	
		kucho	there	RP	0	U.42	
		mondo	in order that	CC2	0	U.42	
		IDCCS	IDCCS	L1	0	IDCCS	IDCCS
		timo	do	L2	N.2	timo	do
		kanisa	church	L1	0	kanisa	church
44	3	Nyasaye	God	L1	N.38	Nyasaye	God
		timo	doing	L1	0	timo	doing
		mano	that	SV4	0	U.43	
45	2	to	but	CADV 3	0	U.44	
		timo	doing	L1	0	timo	doing
46	3	wach gik ma-- --	say what----	L1	N.2	wach gik ma----	say what--- -
		timo	does	L1	N.2	timo	does
		kanisa	church	L1	N.2	kanisa	church
47	1	koso	or	CC3	0	U.46	
48	1	kuayo thuolo	ask for a	L1	N.1	kuayo thuolo	ask for a

			chance				chance
49	1	to	and	CA1	0	U.48	
50	3	tim	do	L2	N.3	timo	do
		mano(x2)	that	SV4	0	U.49	
51	2	wach	say	L1	N.7	wach	say
		konyowa	help us	L2	N.7	konyruok	help
52	2	to	and	CA1	0	U.51	
		jomanyalo	those who can	L1	0	those who can	those who can
53	1	kiduaro	if you want	L1	0	kiduaro	if you want
54	6	iduro	you want	L1	0	iduro	you want
		e	it	RP3	0	puothi	your land
		mondo	in order that	CC2	0	U.53	
		jomanyalo konyowa	those who can help us	L1	N.2	jomanyalo konyowa	those who can help us
		timo	to do	L1	N.3	timo	todo
		mano	that	SV4	0	U.53	
55	3	manyalo	who can	L1	0	manyalo	who can
		timo	do	L1	0	timo	do
		mago	those	SV4	0	U.54	
56	4	omiyo	therefore	CC1	0	U.55	
		mondo	so	CC1	0	U.55	
		water	we take	L1	N.14	water	we take
		ler	light	L1	N.15	ler	light
57	3	to	and	CA1	0	U.56	
		bende	also	CA1	0	U.56	
		ler	light	L1	0	ler	light
58	3	mondo	so	CC1	0	U.57	
		koro	now	CT3	0	U.57	
		ler	light	L1	0	ler	light
59	5	nikech	because	CC3	0	U.58	
		water	we take	L1	N.2	water	we take
		ler	light	L1	0	ler	light
		to	then	CT5	0	U.58	
		taya	lamp	L1	N.37	taya	lamp
60	3	koro	now	CT3	0	U.59	

		to	and	CA1	0	U.59	
		timo	does	L1	N.4	timo	does
61	2	e kanisawa	in our church	L1	N.17	e kanisawa	in our church
		bende	also	CA1	0	U.60	
62	5	to	but	CADV 3	0	U.61	
		dok	go back	L1	0	dok	go back
		to	and	CA1	0	U.61	
		watero	we take	L1	N.2	watero	we take
		dongruok	growth	L1	0	dongruok	growth
63	9	to	and	CA1	0	U.62	
		dongruok	growth	L1	0	dongruok	growth
		to	then	CT5	0	U.62	
		koro(x2)	now	CT3	0	U.62	
		ndhandhu	flavor	L1	N.11	ndhandhu	flavor
		nikech	because	CC3	0	U.62	
		timo(x2)	do	L1	N.2	Timo	do
64	2	pitho guen	keep chicken	L1	N.11	pitho guen	keep chicken
		koro	now	CT3	0	U.63	
65	1	koro	now	CT3	0	U.64	
66	7	nikech	because	CC3	0	U.65	
		koro	now	CT3	0	U.65	
		nyalo konyowa	can help us	L1	N.10	nyalo konyowa	can help us
		mondo(x2)	so	CC1	0	U.65	
		to(x2)	and	CA1	0	U.65	
67	7	koro	now	CT3	0	U.65	
		Nyasaye	God	L1	N.23	Nyasaye	God
		mondo	So	CC1	0	U.66	
		chumbi	Salt	L1	N.33	chumbi	salt
		kendo	and	CA1	0	U.66	
		ler	Light	L1	N.8	ler	light
		bura	group	L2	N.6	buchwa	our group
68	2	to	And	CA1	0	U.67	

		kanise	church	L2	N.6	kanisa	church
69	5	to	And	CA1	0	U.68	
		wabed chumbi	we be salt	L1	N.1	wabed chumbi	we be salt
		nikech	because	CC3	0	U.68	
		mondo	in order	CC2	0	U.68	
		ndhandhu	flavor	L1	0	ndhandhu	flavor
70	5	to	But	CADV 3	0	U.69	
		Jakristus	Christian	L1	0	Jakristus	Christian
		ndhandhu	flavor	L1	0	ndhandhu	flavor
		to	Then	CT5	0	U.69	
		nikech	because	CC3	0	U.69	

