

**A COGNITIVE LINGUISTIC ANALYSIS OF METAPHORS OF  
CHARISMATIC CHRISTIAN FELLOWSHIPS IN MACHAKOS COUNTY,  
KENYA**

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**JUNE, 2025**

**DECLARATION**

I declare that, except where due citations have been made, this thesis contains no material previously presented for the award of a degree or a diploma in any other University.

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**DEDICATION**

To the Almighty God, under whose favour mankind exists

To all Christian clergy, shepherds of goodwill who carry others' burdens

To all Christian faithful, whose knees get scarred interceding for humanity

To InyaaJoyShaBle, a matriarch of the Muthusi Kimwele lineage

To JoyShaBle, the trio of pearls that glitter and blind all darkness

To Raphael Kimwele Kiva, a citadel of hope and belief in the value of education

To Joyce Kanini Kiva, nimuvea muno Inyaakwa

To Mwendwa, Mutheu, Mbeke, Mbithe, Muuwo, Mumbua na Muendo, nimuvea

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## OPERATIONAL DEFINITIONS OF TERMS

**Communicative Function/ Value:** The practical purposes that metaphors serve in Charismatic Christian Fellowships in Machakos County.

**Cognitive Linguistics:** A linguistic approach that looks at language based on peoples' view and perception of abstract phenomenon.

**Charismatic Christian Fellowships:** refer to established Pentecostal-oriented congregations in Machakos County that emphasize experiential worship, active spiritual gifts (healing, prophecy, glossolalia), and dynamic practices including energetic praise, deliverance-focused sermons, and sacraments infused with charismatic theology.

**Linguistic form of a metaphor:** The specific grammatical and syntactical structure through which a metaphorical mapping is expressed, including word classes (nominal, verbal, adjectival, prepositional), syntactic patterns, and morphological features that shape its rhetorical and conceptual function in Charismatic Christian Fellowship discourse in Machakos County.

**Mapping:** Is a set of ontological correspondences from the Source Domain to the Target Domain.

**Source:** The item from which attributes are mapped onto the target domain. **Target or Topic:** The item whose interpretation is mapped onto another. **Metaphor:** Refers to a word or phrase mapped onto an object or action to which it is not literally applicable.

**Metaphor Identification Procedure *Vrije Universiteit*:** Is a research tool for identifying words which may be considered as potentially conveying metaphorical meaning based on how they are used in context.

**ABBREVIATIONS AND ACRONYMS**

<b>AIC</b>	African Inland Church
<b>AIM</b>	African Inland Mission
<b>CL</b>	Cognitive Linguistics
<b>CCF</b>	Charismatic Christian Fellowship
<b>CCFs</b>	Charismatic Christian Fellowships
<b>CMT</b>	Conceptual Metaphor Theory
<b>DMT</b>	Discourse Metaphor Theory
<b>MIP</b>	Metaphor Identification Procedure
<b>MIPVU</b>	Metaphor Identification Procedure <i>Virje Universitet</i> , Amsterdam
<b>MRW(s)</b>	Metaphor Related Word (s)
<b>Mflag</b>	Metaphor flag; signals an incoming metaphor
<b>PEFA</b>	Pentecostal Fellowship Assemblies
<b>RGC</b>	Redeemed Gospel Church
<b>SD</b>	Source Domain
<b>TD</b>	Target Domain
<b>WIDLII</b>	When in Doubt Leave It In

## ABSTRACT

Metaphors are common linguistic devices used by charismatic preachers in Machakos County to communicate to their congregations. The use of metaphors may, however, lead to difficulties in comprehension due to multiple interpretations that may be assigned to each of them. It is against this background that the present study identified and described metaphors used by charismatic Christian preachers in Machakos County. The objectives of the study were: to identify and categorize metaphors embedded in Christian discourse as used by charismatic preachers in fellowships in Machakos County; to describe the linguistic form of metaphors of Christian discourse used by charismatic preachers; to explain the conceptual structure of metaphors used in Christian discourse by charismatic preachers; and, to give an account of the communicative value of metaphors used in Christian discourse by charismatic preachers. Conceptual Metaphor Theory and Discourse Metaphor Theory were integrated to comprehensively analyze the metaphors in charismatic fellowships in Machakos County. The study employed descriptive research design and the target population was the congregants of charismatic Christian fellowships. Forty eight charismatic members were purposively sampled on the basis of gender, age and educational level to give their interpretations of metaphors used in charismatic fellowships in Machakos County. Four coders used the Metaphor Identification Procedure *Vrije Universiteit* to establish 29 metaphors from 31 terms collected from sermons in charismatic Christian fellowships in Machakos County. Identified metaphors were translated into English and presented in a table that categorised them into nominal, verbal, adjectival and prepositional on basis of their word classes. They were then analyzed thematically on basis of linguistic form, conceptual structure and communicative value in line with study objectives. Findings indicated that the linguistic form of metaphors in terms of word classes, syntactic and semantic structure is critical in revealing how metaphors are formed and how thought and perception regarding metaphors is shaped. Moreover, the conceptual structure of metaphors in this study was resourceful in unveiling the main thematic concerns regarding their use which include: spiritual growth and transformation, spiritual warfare and victory, divine protection and guidance and evangelism and misión. In addition, the study established that although metaphor is a critical tool of enhancing communication in religious discourse, there are discrepancies in the interpretation of most metaphors used in charismatic Christian fellowships in Machakos County. The study concluded that metaphors are resourceful in communication and should be explained using the cognitive linguistic paradigm. The study recommends that language researchers should employ the Metaphor Identification Procedure *Vrije Universiteit* in metaphor studies since it does not rely on unilateral introspection in identification of metaphors. Findings of the study will contribute to the field of Cognitive Linguistics which is relatively new and has not been subjected to extensive research. Moreover, the study will be resourceful to metaphor theorists and Kikamba scholars in conceptualizing religious metaphors.

## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.0 Chapter Overview**

This chapter covers the background to the study by placing studies on religious metaphor within the paradigm of Cognitive Linguistics. It also presents the research problem, objectives and assumptions of the study. The justification, scope and limitations of the study are also outlined.

#### **1.1 Background to the Study**

In religious contexts globally, metaphors serve as essential communicative tools that permeate scriptures, sermons, rituals and prayers across various faiths. Metaphors play a pivotal role in elucidating abstract spiritual concepts which renders them accessible and relatable to believers (Naicker, 2016). Metaphors, therefore, facilitate conceptualization of the divine and spiritual realms by simplifying complex theological notions into tangible, comprehensible forms for adherents. Metaphors also evoke emotional resonance and cognitive engagement by fostering a profound connection between believers and their faith. This is buttressed by Kövecses (2005) who notes that metaphors are fundamental in reflecting the unique cultural, historical and linguistic contexts within each religious tradition. Linguistic forms such as metaphors are also useful in construction of religious identity and in transmission of religious teachings across generations. It is, therefore, clear that metaphors stand as integral components of

religious expression that aid in bridging the gap between the abstract and the concrete in communicating sacred beliefs and experiences globally.

In many Charismatic Christian Fellowships (CCFs), metaphors serve as foundational elements within the fabric of religious discourse (Hollenweger, 1997). Charismatic churches are Christian congregations that emphasize and actively seek spiritual gifts, experiences and manifestations as described in the New Testament of the Holy Bible, especially in the Book of Acts. They are often characterized by a belief in the ongoing presence and work of the Holy Spirit in the lives of believers. This includes the practice of spiritual gifts such as speaking in tongues, healing, prophecy and other charismatic experiences.

Hollenweger (1997) further notes that a large percentage of metaphors used in CCFs often embody vivid imagery and allegorical expressions which symbolize the dynamism of spiritual encounters and the workings of divine intervention. An example includes metaphors such as *rain* which, according to Naicker (2016), is used to signify blessings or an outpouring of spiritual gifts. Metaphors, in this case, function as linguistic conduits that are useful in intensifying emotional connections and fostering a collective sense of spiritual communion among congregants. It is also clear that metaphors in charismatic Christian settings not only encapsulate shared beliefs but also shape the very essence of worship practices. This helps to

amplify the experiential aspects of faith and also contributes to formation of a cohesive religious identity within the CCFs.

The use of metaphor in charismatic Christian discourse is deeply rooted in the movement's theological and linguistic practices, particularly in its emphasis on experiential spirituality. Glossolalia (speaking in tongues), a hallmark of charismatic worship, is often framed metaphorically as a "*heavenly language*" or "*spiritual utterance*," bridging the divine and human realms (Kärkkäinen, 2002). This metaphorical conceptualization aligns with cognitive linguistic theories that view religious metaphors as mappings from concrete domains such as physical speech to abstract spiritual experiences (Lakoff & Johnson, 1980). Charismatic theology further employs metaphors of *warfare* ("spiritual battles"), *healing* ("Jesus Christ as the great physician"), and *prosperity* ("breaking financial curses"), which function as persuasive rhetorical tools that shape believers' cognitive and experiential realities (Robbins, 2004). Historically, the rise of Pentecostalism in the early 20th century amplified these metaphorical frameworks, as preachers utilized vivid imagery to foster emotional engagement and doctrinal adherence (Robbins, 2004).

From a linguistic perspective, charismatic metaphors are performative, often enacted through ritualized speech acts such as prophecies and prayers. Theological linguistics in charismatic circles treats glossolalia not merely as unintelligible

speech but as a "divine code" that requires interpretation (Robbins, 2004). This aligns with Sweetser's (1990) conceptual metaphor theory, where linguistic expressions in religious contexts map bodily experiences onto spiritual truths. For instance, metaphors of "*fire*," "*oil*," and "*living water*" recur in charismatic sermons, symbolizing the Holy Spirit's transformative power (Yong, 2005). Such metaphors are not merely decorative but serve as cognitive frameworks that reinforce doctrinal beliefs and communal identity (Gibbs, 2011). The persuasive power of these metaphors lies in their ability to render abstract theological concepts tangible, thereby sustaining the affective and doctrinal dimensions of charismatic worship.

In the present study, analysis of metaphors used in CCFs was anchored within Cognitive Linguistics (CL) framework. Etymologically, CL was adopted in the 1960s as a new framework to study language, social-physical experiences and the human mind as inseparable entities and as concepts borne in the mind (Fillmore, 1975). Proposed by linguists among them George Lakoff, Ronald Langacker and Len Talmy, CL considers language as an instrumental tool for organizing, processing and conveying information. According to Janda (2010), CL began as a protest against formal approaches to language that could not effectively account for Idealized Cognitive Models (ICMs) that include metaphor, metonymy, counterfactual reasoning and analogy. Therefore, CL was founded to provide

appropriate cognitive models to effectively explain linguistic phenomena such as metaphor that are considered deviant by the formal approaches of Linguistics.

CL linguists argue that, like sound, meaning is a property of language (Janda, 2010; Charteris-Black 2004). Hence CL treats language as part of human cognition because human beings have one faculty that processes language as well as other disciplines like Mathematics and Art. Among the linguistic phenomena that CL seeks to analyze is metaphor (Fauconnier & Turner, 2002). CL emphasizes the centrality of the human intellect in language creation. This school of thought contends that language and cognition influence each other (Semino, 2008; Gibbs, 2008; Searle, 1979). Henceforth, within the CL framework, metaphor must be looked at from the dimension of language forms, thought and meaning (Charteris-Black, 2004).

While CL provides a robust framework for analyzing metaphors, it has faced criticism for its universalist assumptions and limited attention to cultural and contextual variability. Scholars such as Haser (2005) argue that CL tends to overemphasize cognitive universals while neglecting socio-cultural and pragmatic factors that shape metaphorical meaning, particularly in religious discourse where symbolism is deeply context-dependent. Similarly, Deignan (2005) highlights challenges of applying CL to real-world language use, noting that its reliance on idealized models may overlook the dynamic and contested nature of metaphors in

specific communities, such as CCFs. This study addressed these limitations by incorporating ethnographic insights and contextual analysis, ensuring that interpretation of metaphors accounted for the unique religious and cultural frameworks of Machakos County's CCFs. By triangulating CL theory with empirical data, the present research bridged the gap between cognitive models and situated meaning-making practices.

In defining metaphor, cognitive linguists contend that metaphor originates from a process of cognitive constructions that take place in the mind. These mappings entail mental correspondences that help figure out the abstract from the physical and vice versa (Lakoff & Johnson, 2003; Steen, 2011). Bern (2008) adds that metaphors are not just ornamental semantic innovations but vehicles through which human beings increase their sense of reality by moving away from ordinary usage.

Metaphor in religion hence originates from breaking down what is otherwise referred to as "everydayness." Moreover, the cognitive value in metaphor helps us get new facts about the world through re-conceptualization of information already available to us (Kittay, 1987). Harrison (2007) defines religious discourse as written and spoken language typical of religious believers in talking of religious beliefs and experiences. This includes language of sacred texts, worship and prayer. He adds that this is discourse used either for a religious purpose or in a religious context or both.

The linguistic study of Christian discourse traces its origin to several linguists whose works revolutionized CL. Howe (2006) points out that the works of Lakoff and Johnson, Sweetser and Turner among others brought about a linguistic tectonic shift within CL. Until this shift, the world of biblical studies from a linguistic point of view had remained quiet. Subsequently, linguists started recognizing the importance of metaphor in religious discourse. In fact, Soslke (1985) argues that the study of religious discourse relies much on a better understanding of metaphor. This is because metaphor constitutes an indispensable tool in religious discourse.

Societies, including religious organizations, are not exempt from having characteristic discourses whose uniqueness determines their very control of social power. Cameron (1991) asserts that through language, a religion slowly asserts itself and slowly succeeds in establishing itself as the religion of the wider society. To achieve this, Cameron contends that each religion verbally articulates its faith. According to Bern (2008), this articulation of faith involves semantic absurdity which leads to creation of metaphors.

A study of metaphor in religious discourse is an endeavour to deduce religious principles and commandments from the real sources on a sound basis. Through analyzing metaphor in Christian language, we get a better insight into the manner the clergy and the faithful speak of God. In effect, this helps us understand other disciplines and sciences (El Sharif, 2011; Soslke, 1985). Since religion is part of

humanity, metaphor in religious discourse influences the thinking and action of followers of a religion.

The centrality of metaphor in religious discourse cannot be overemphasized. El Sharif (2011) contends that metaphors are inevitable in religious language as tools for transmission of the divine message through human language. Since religion does not have a special language of its own, the clergy must resort to ordinary language to reach out to the people. It is this romantic view that considers metaphor as an integral part to thought and as a way of experiencing the world (Saeed, 2007). Christianity faces a challenge of expressing what appears mysterious and inexpressible. This assertion, according to Kittay (1987), is borne out of the fact that religion is about use of language, language which has its limits in conceptualizing transcendent reality. Owing to this, metaphor in religious discourse is inevitable. Through metaphor, we experience the divine and understand religion because metaphor enhances creative imagination about Christianity. Furthermore, religion talks of the hereafter; a reality solidly removed from the living and only metaphors can capture this (Soskice, 1985; Avis, 1999).

Data for the present study was collected from Machakos County. This county is situated in the Eastern region of Kenya and boasts of a diverse religious landscape shaped by a blend of traditional African beliefs, Christianity, Islam and a myriad of other faith traditions. The predominant religious affiliation in Machakos County is

Christianity, with various denominations and expressions present throughout the region (Kipkorir, 2014). This Christian presence includes mainstream denominations such as the Catholic Church, Anglican Church and diverse Protestant groups. There is also notable representation of Charismatic and Pentecostal churches, which have gained substantial popularity among the local population in Machakos County (Mwangi, 2013). Moreover, traditional African religions and cultural practices continue to hold significance in the lives of many residents, influencing various aspects of social, spiritual and communal life within Machakos County (Oduyoye, 2012). Additionally, Islam maintains significant presence, particularly in certain areas, and it contributes to the religious diversity within Machakos County (Ondicho, 2019).

CCFs have emerged as prominent expressions of Christian faith and have deeply influenced the religious landscape in Machakos County (Muthama, 2016). CCFs exhibit distinct characteristics such as emphasizing dynamic worship experiences, fervent prayer sessions, and a strong belief in the manifestation of spiritual gifts as described in the New Testament (Muthama, 2016). Within the county, charismatic churches often attract a considerable following. CCFs often draw believers who seek a more experiential and emotionally engaging form of worship that is often characterized by enthusiastic praise and worship, spontaneous prayers, and a belief in the active presence and workings of the Holy Spirit in their lives (Muthama, 2016; Mwangi, 2013). This charismatic movement within Machakos County

reflects a shift towards a more vibrant, emotionally charged expression of Christianity that resonates deeply with many individuals seeking a direct and personal encounter with the divine.

In CCFs within Machakos County, metaphors which enrich spiritual discourse with vivid imagery and symbolic representations abound (Muthama, 2016; Mwangi, 2013). Commonly used metaphors include *mwaki* (fire) and *kyalo* (journey) (Muthama, 2016). *Fire* and *journey* metaphors can draw different interpretations based on the congregants' cultural backgrounds, personal experiences, and levels of spiritual maturity. Worthwhile to note is that metaphors are deeply embedded in charismatic Christian discourse. The metaphors also serve as powerful communicative tools and help to enhance a collective spiritual experience. This helps to foster a deeper connection with divine presence among congregants such as those in Machakos County.

Charteris-Black (2004), however, points out that there can be difficulties in metaphor comprehension especially if the hearer (congregant) is unaware of the properties that the source domain (what is known) and target domain (what is unknown) share. This can lead to miscommunication as the audience might fail to make sense of a speaker's intended message. Some speakers may take advantage of the metaphoric misinterpretation to cultivate an authoritative persona to exert an undue and unquestioning trust in their words and actions. This can influence some

congregants to accept some leaders' teachings without critical evaluation. There is, therefore, need to assess the communicative strategies of many of the charismatic fellowship leaders to unveil the level of effectiveness of their words and actions.

To fully appreciate metaphorical expressions in CCFs in Machakos County, it is essential to consider how the local language (Kikamba) and cultural worldview shape their interpretation. Kikamba language, rich in proverbs and figurative expressions, influences how biblical metaphors are conceptualized and adapted within CCFs, often blending Christian teachings with indigenous imagery (Kioko, 2019). Additionally, cultural emphasis on communal identity and ancestral reverence in Akamba traditions may reframe metaphors of spiritual kinship in ways that resonate with local notions of lineage and collective belonging (Nthamburi, 1991). For instance, metaphors of spiritual warfare in CCFs may draw from traditional conceptions of conflict resolution and communal protection, infusing them with Pentecostal theological urgency. This study thus acknowledged that metaphors in Machakos CCFs are not merely cognitive constructs but are dynamically negotiated within a sociolinguistic and cultural framework, ensuring their relevance to the lived experiences of believers.

The present study was resourceful in unveiling how a nexus among language, the mind and social-cultural experience is helpful in interpretation of metaphors used in CCFs. This is because metaphors often serve as pivotal elements within religious

discourse which enable believers to express, comprehend and experience spiritual concepts in tangible and relatable terms. Examining these metaphors through a CL lens offered a unique opportunity to explore cognitive processes underlying religious communication. This helped to shed light on how individuals within these fellowships conceptualized and interpreted their faith experiences. Additionally, this study sought to unearth cultural nuances and symbolic representations embedded in metaphors used CCFs. This assisted in providing perspectives on the collective identity and shared beliefs of believers within this specific cultural context.

In conclusion, religion is a field of human life, and every religious experience communication is dependent on language. Through metaphor, Dupre (1991) posits that sacral texts are beautified, and our religious experience is influenced. Metaphor comes in to bind two diversities: the diversity of transcendent reality that is beyond human grasp and the second one which is within a human being's experience.

## **1.2 Statement of the Problem**

Religion serves as a moral compass, providing ethical principles that shape personal conduct and societal norms. In Machakos County, it fosters community, bonds among believers, and values like compassion and mutual support. However, concerns have been raised about communicative strategies employed by some charismatic Christian fellowship leaders. In particular, the use of metaphors - due

to their embodied and often ambiguous nature - may lead to varied interpretations among congregants. While metaphors are powerful rhetorical tools, their potential for multiple meanings raises questions about how they influence congregants' understanding and engagement with religious messages. This study not only identified and described metaphors used by charismatic preachers in Machakos County but also analysed their cognitive mappings to reveal how metaphorical meaning is constructed and interpreted. It further explored how these meanings are potentially leveraged in religious discourse, thereby contributing to a deeper understanding of the role of language in shaping faith-based communication.

### **1.3 Objectives of the Study**

The study evaluated metaphors used during CCFs to unearth their meaning. Specifically, the study was guided by the following objectives:

1. To identify and categorize metaphors embedded in Christian discourse among charismatic fellowships in Machakos County
2. To describe the linguistic form of metaphors of Christian discourse in charismatic fellowships in Machakos County
3. To explain the conceptual structure of metaphors used in Christian discourse in charismatic fellowships in Machakos County
4. To give an account of the communicative value of metaphors used in Christian discourse in charismatic fellowships in Machakos County.

#### **1.4 Research Questions**

The study sought to answer the following questions:

1. What are the metaphors embedded in Christian discourse among charismatic fellowships in Machakos County?
2. Which linguistic forms do metaphors of Christian discourse in charismatic fellowships in Machakos County take?
3. What is the conceptual structure of metaphors used in Christian discourse in charismatic fellowships in Machakos County?
4. What is the communicative value of metaphors used in Christian discourse in charismatic fellowships in Machakos County?

#### **1.5 Research Assumptions**

The study made the following assumptions:

1. There are metaphors used in Christian discourse among charismatic fellowships in Machakos County that can be identified and categorized.
2. The linguistic forms of metaphors of Christian discourse in charismatic fellowships in Machakos County can be described.
3. The conceptual structure of metaphors in Christian discourse among charismatic fellowships in Machakos County can be explained.
4. The communicative value of the metaphors in Christian discourse among charismatic fellowships in Machakos County can be explained.

## **1.6 Rationale for the Study**

The motivation to undertake a study on metaphors embedded in Christian discourse among CCFs in Machakos County was grounded in the CL perspective of Lakoff and Johnson (1980), who argue that metaphors are not merely ornamental linguistic devices but powerful cognitive tools that shape thought, perception, and understanding. In religious settings, metaphors play a crucial role in structuring abstract theological concepts and guiding the communicative behavior of believers. Analysing these metaphors within charismatic Christian discourse, therefore, offered profound insights into conceptual frameworks and cultural underpinnings that shape beliefs, spiritual practices, and communicative patterns within these communities.

According to Lakoff and Turner (1989), metaphors in religious discourse function as cognitive models through which complex spiritual experiences are conceptualized and communicated. This study contributes to the theoretical advancement of cognitive linguistics by exploring the embodiment, cultural grounding, and conceptual mappings of metaphors specific to CCFs in a Kenyan context. It provided empirical data to further develop and localize cognitive metaphor theory, particularly by interrogating how universal conceptual structures interact with region-specific socio-cultural realities. In this regard, the study aligns with and extends the work of Kövecses (2010) by demonstrating how metaphors

are not only cognitively motivated but also shaped by local communicative and cultural exigencies.

From a practical standpoint, the study provided valuable insights into how language functions as a tool for meaning-making within religious communities. Describing the linguistic forms and conceptual structures of metaphors used in CCFs enabled a deeper understanding of how doctrinal teachings and spiritual experiences are constructed and shared. As Ntabo (2022) asserts, the exploration of metaphor in religious contexts reveals the cognitive mechanisms through which abstract religious ideas are internalized by believers. These insights can inform clergy training, theological education, and development of contextually appropriate communication strategies within religious institutions. This is particularly important in a setting such as Machakos County, where CCFs are rapidly growing and shaping religious identity and social cohesion.

Moreover, the study has implications for language and communication policy, especially within faith-based organizations and institutions engaged in religious education, interfaith dialogue, and social transformation. As Dupre (1991) and Dijk and Teun (1995) suggest, analyzing metaphoric discourse within specific socio-cultural contexts can uncover communicative norms, ideological frameworks, and discursive strategies that define community identity and influence public behavior. In this sense, the study contributes to formulation of communication policies that

respect cultural diversity, promote inclusive theological dialogue, and encourage socially responsible religious expression.

### **1.7 Scope and Limitations**

This study focused on a CL analysis of metaphors employed in CCFs within Machakos County. The scope of the research was confined to metaphors used in Christian discourse as articulated in sermons, prayer sessions, and worship contexts within selected CCFs in the region. The main objective was to identify, classify, and analyze metaphors in terms of their linguistic structure, conceptual mappings, and communicative functions.

The study utilized the Metaphor Identification Procedure *Vrije Universiteit* (MIPVU) for systematic identification and classification of metaphors. The MIPVU method enabled categorization of Metaphor-Related Words (MRWs) into direct, indirect, and implicit metaphors, and excluded Non-Metaphor-Related Words (NMRWs) where the contrast between literal and contextual meaning could not be established. This procedure allowed the research to build a reliable and replicable metaphor dataset for linguistic and cognitive analysis.

Additionally, the study investigated the linguistic structure of metaphors in selected CCFs. This included analysis of word classes, syntactic arrangement, semantic features, and pragmatic dimensions of metaphorical expressions. By describing

these linguistic features, the study sought to illustrate how metaphors are constructed and interpreted within the context of charismatic Christian discourse, with the aim of enhancing an understanding of how language shapes religious expression.

Another important component of the study was an exploration of the conceptual mappings underpinning the identified metaphors. Drawing on principles from Conceptual Metaphor Theory (CMT), the study examined how abstract religious and spiritual concepts (target domains) are understood through more concrete experiences (source domains). This approach facilitated the uncovering of deep cognitive structures that inform how congregants in CCFs understand and communicate religious ideas.

Furthermore, the study analysed the communicative functions of metaphors used in CCFs. It sought to establish how metaphors enhance message delivery, construct shared meaning, foster group identity, and influence spiritual engagement among congregants. By focusing on the use of metaphors as communicative tools, the study provided insights into their role in shaping religious narratives, reinforcing theological positions, and sustaining communal cohesion within charismatic Christian fellowships in Machakos County.

While this study offered a comprehensive analysis of metaphors within Machakos County's CCFs, its scope was necessarily constrained by practical limitations. The three-year timeframe for PhD research at Kenyatta University, coupled with financial and logistical considerations, precluded expansion to additional languages such as Kiswahili or other Kenyan dialects, counties, or other linguistic units such as metonymies and analogies among others. These constraints necessitated a focused approach, prioritizing depth over breadth in examining Kikamba-language metaphors within a single geographic and denominational context. Future research could extend these findings through comparative studies across regions or linguistic traditions.

A key limitation of the study was its exclusive focus on CCFs within Machakos County. This narrow scope may limit generalizability of the findings to other Christian traditions or religious groups within the county or beyond. By focusing solely on CCFs, the study may have overlooked metaphorical patterns and communicative practices present in mainline churches, Islamic communities, or indigenous religious systems. While this limitation was necessary to ensure depth and manageability within the study's scope, future research could benefit from a comparative interfaith approach to broaden understanding of metaphorical usage in diverse religious contexts.

### **1.8 Summary of the Chapter**

This Chapter has given a background to the study by placing it within the perspective of CL. It is noted that CL has advanced and diversified to study metaphor not just as an ornament of language but as an inseparable part of human cognition and communication. The pervasiveness of metaphor (Lakoff and Johnson, 1980) in Christian religious discourse has been shown.

The chapter also outlined the statement of the research problem, the research objectives and the questions the study sought to answer. Finally, Chapter One explained the rationale for carrying out the study and its scope and limitations. Chapter Two will provide a review of related literature and outline the theoretical basis of the study.

## CHAPTER TWO

### LITERATURE REVIEW AND THEORETICAL FRAMEWORK

#### 2.0 Introduction

This chapter presents a review of literature on metaphor studies, organized to reflect the study's objectives. It begins by examining methodological approaches to metaphor identification, particularly the Metaphor Identification Procedure *Vrije Universiteit* (MIPVU), followed by analyses of linguistic and conceptual structures in metaphorical expressions. The review then explores the communicative functions of metaphors, with special attention to gaps in research on religious discourse. The chapter concludes by outlining the integrated theoretical framework of Conceptual Metaphor Theory (CMT) and Discourse Metaphor Theory (DMT) that guided analysis of metaphors in Charismatic Christian Fellowships (CCFs) in Machakos County.

#### 2.1 Metaphor Identification and Classification

The study utilized the MIPVU to discern metaphors for examination. MIPVU is a systematic and transparent method that provides a step-by-step approach for identifying metaphors in both spoken and written discourse (Steen et al., 2010). Following the procedure, a word, phrase, clause, or sentence was considered metaphorical if its contextual meaning differed from its basic, more concrete or physical meaning as found in established corpus-based dictionaries. The primary dictionaries consulted for establishing the basic meaning of lexical items were the

*Macmillan English Dictionary for Advanced Learners* (Rundell & Fox, 2007) and the *Longman Dictionary of Contemporary English* (Summers, 2005). For example, in the phrase “*Break every chain,*” the word “*chain*” was marked as metaphorical because its contextual use (*referring to spiritual bondage*) contrasts with its dictionary definition (*a series of metal links*). Such contrasts signalled the presence of metaphor as defined by MIPVU guidelines.

To ensure reliability of metaphor identification, an inter-rater reliability process was employed. Four independent coders examined the data and assigned a score of 0.25 (25%) to each lexical item deemed metaphorical. A lexical item was considered a Metaphor-Related Word (MRW) if at least three coders agreed on its metaphoricity, achieving a cumulative score of 0.75 (75%). This threshold was guided by Cameron (2003), who maintains that a metaphor can be confirmed when at least three out of four coders reach consensus. Once identified, MRWs were categorized into four distinct types: direct MRWs (e.g., “*The Lord is a shield*”), indirect MRWs (e.g., “*walk in the light*”), implicit MRWs where the metaphor is implied rather than overtly stated, and Possible Personification (PP), where abstract concepts or objects are given human characteristics. Lexical items that did not meet the criteria for metaphoricity were marked as Not Metaphor-Related Words (NMRWs) and excluded from further metaphor analysis. This detailed application of MIPVU ensured a rigorous and replicable metaphor identification process in the study.

Studies on metaphor reveal that metaphor identification can be problematic. Falck and Konski (2023), for instance, observed that metaphor identification can be tricky due to the subjective nature of language interpretation. Falck and Konski who undertook their study in Sweden demonstrated how the MIPVU can be used to identify metaphorical terms reflected in language. The study noted that MIPVU can be useful in identifying metaphorical terms used in written and spoken discourses. The tool can also be used to identify metaphorically understood concepts coded by individual words. The method also focuses on situations evoked by linguistic expressions to distinguish metaphorical, non-metaphorical, and ambiguous cases. Falck and Okonski's study paid particular attention to relationships evoked by prepositional constructions and elements that are part of these relationships. It concluded that MIPVU can be used to identify metaphors in language that includes prepositions and to test the reliability of the procedure.

The present research gained useful insights on the functionality of the annotation procedure which was useful in establishing precise metaphors for study. In this study, MIPVU was utilized to create a corpus of metaphors used in CCFs in Machakos County. However, unlike Falck and Konski's (2013) study that employed three annotators, this study utilized four annotators to help establish metaphors used in CCFs in Machakos County.

In his 2012 study, Kaal utilized the MIPVU method to identify metaphors in everyday Dutch conversations, emphasizing the pervasive nature of metaphor in our daily speech. In addition to employing MIPVU for metaphor identification, Kaal incorporated a semantic analysis tool to complement MIPVU's analytical value in metaphor studies which helped to provide a conceptual domain perspective. Kaal affirmed the reliability of MIPVU as a robust and empirically sound procedure for identifying metaphors at a lexical level. Kaal's study considered similes as metaphors due to their indication of cross-domain mappings. The current research drew insights from Kaal's work, leveraging the MIPVU procedure to precisely analyse metaphors. Unlike Kaal's approach which left out the classification aspect of metaphors identified, this research categorized metaphors used in CCFs in Machakos County into direct, indirect, and implicit metaphor-related words (MRWs) using MIPVU as the basis.

In Hilliard's 2017 study conducted in the UK, MIPVU was effectively employed to identify metaphors in students' written texts and videos. Hilliard asserted that MIPVU stands out as the most widely accepted method for determining metaphor frequency in both written and spoken discourse. According to Hilliard, MIPVU is adaptable for coding metaphors into categories such as direct, indirect, possible personification (PP), and implicit metaphor-related words (MRWs). The study considered similes as metaphors given their inclusion of lexical items like *as*, *like*, and *as if* which are indicative of indirect comparisons in expressions. Hilliard's

research provided valuable insights for the present study as it emphasized the significance of employing MIPVU to categorize metaphors into direct, indirect, and implicit MRWs. Additionally, in the analysis of metaphors used in CCFs in Machakos County, this research distinguished them based on the contrast between contextual and denotative meanings of lexical items as guided by the MIPVU framework. Notably, this study classified metaphors used in CCFs in Machakos County that allude to human qualities as implicit MRWs, differing from Hilliard's research, which coded them as Possible Personification (PP).

In his 2014 study on isiXhosa in South Africa, Nokele utilized MIPVU to examine conceptual metaphors, highlighting the scarcity of research on the relevance of MIPVU in describing African languages. Identification of Metaphor-Related Words (MRWs) in Nokele's study relied on the contrast between contextual and denotative meanings. This emphasized MIPVU's ability to produce unbiased and authentic results. The present research drew upon Nokele's findings by affirming that MIPVU serves as a dependable method for metaphor identification which contributes to the linguistic study of metaphor theory. However, unlike Nokele's approach, which classified the identified metaphors as indirect MRWs, the present research categorized MRWs into direct, indirect, and implicit MRWs based on the collected data.

In 2018, Ondu's study underscored the effectiveness of MIPVU in identifying 20 metaphorical expressions from online computer articles. MIPVU provided guidelines for establishing metaphors at the word or phrase level on the basis of contrast between the connotative and the denotative sense of the terms. According to Ondu, MIPVU offered clear and straightforward steps that aid in precisely identifying metaphors in both spoken and written discourse. Ondu's findings align with Ntabo's (2022) research that supports the idea that similes should be considered metaphors as they indicate cross-domain mappings in a conceptual system. The current research derived valuable insights from Ondu's study, particularly in classification of similes as metaphors. Similes are recognized as metaphorical instances in this study due to the presence of Metaphor flags (Mflags) such as *like*. Mflags are used to signal indirect comparisons. However, unlike Ondu's approach, this research incorporated an inter-rater reliability test to ensure dependability of identified metaphors. An inter-rater reliability check was employed to ensure reliability and validity of the data analyzed. This was a diversion from Ondu's sole reliance on the contrast between dictionary and contextual senses of words for metaphorical marking.

Gachara's (2012) research in Kenya further underscored the importance of MIPVU in metaphor analysis. The study focused on marriage negotiation discourse recorded in audio format from two gatherings. Transcribed data was then analysed using MIPVU to identify metaphorical words. From the analysis, Gachara

emphasized the reliability of MIPVU as a tool for recognizing metaphors in Gikuyu marriage negotiations. The study noted that MIPVU's unit of metaphoric analysis is the word, encompassing direct forms like similes, analogy and personification. The present study drew valuable dimensions from Gachara's research, particularly regarding the methodology for identifying metaphors. In this study, the terms used in charismatic Christian churches in Machakos County were subjected to MIPVU for metaphor identification where the word was employed as the unit of analysis. However, in contrast to Gachara's approach of using audio recordings, this study utilized an interview schedule to gather the terms used in CCFs in Machakos County.

Gathigia and Maitaria (2019) also conducted a study affirming the efficacy of MIPVU in identifying plantosemic metaphors crucial for comprehending love in Gikuyu. Using four annotators, the study identified nine plantosemic metaphors of love in Gikuyu and applied an inter-rater reliability check through the MIPVU procedure. A lexical unit was annotated as a metaphor when its contextual meaning differed from its basic meaning. The simplicity and reliability of MIPVU was highlighted in their research. This study was valuable to the current research, particularly regarding the fundamental unit of metaphor identification. The present research identified metaphors used in CCFs in Machakos County based on lexical items and employed an inter-rater reliability test with four annotators to ensure precision in the identified metaphors. In contrast to Gathigia and Maitaria's (2019)

categorization of metaphors into direct and indirect MRWs, the present study classified identified metaphors into direct, indirect, and implicit MRWs to ease analysis.

Ndung'u and Ntabo (2023) highlighted the significance of MIPVU in identification and categorization of metaphors. They specifically focused on proverbial metaphors associated with young people in Ekegusii. The study utilized MIPVU to establish and categorize these metaphors. Data was collected from respondents across various age groups in Gusii and subjected to MIPVU analysis by marking terms as metaphorical if their contextual meaning contrasted with their basic sense. An inter-rater reliability check, involving four annotators, including the researchers, was also conducted using the MIPVU method. The study concluded that MIPVU is a valuable tool for metaphor identification as it provides clear guidelines for marking and categorizing metaphors. Similarly, the present study employed MIPVU to identify and categorize metaphors used in CCFs in Machakos County. The identified metaphors were classified into direct, indirect, and implicit metaphor-related words (MRWs) following MIPVU guidelines. Unlike Ndung'u and Ntabo's approach which employed image schemas to analyse Ekegusii proverbial metaphors, the present study utilized conceptual mappings to analyze religious metaphors used in CCFs in Machakos County.

While MIPVU offers a systematic framework for metaphor identification, this study recognized its limitations in addressing polysemy, cultural variability, and extended metaphorical forms. The procedure's reliance on dictionary definitions to distinguish "basic" from "contextual" meanings can indeed be problematic, as lexical boundaries are often fluid (Steen, 2017). For instance, in CCFs in Machakos County, terms like "*fire*" or "*chain*" may carry layered theological and cultural connotations that challenge binary categorization. Similarly, MIPVU's focus on individual words may overlook broader rhetorical devices like allegory or satire, which operate through sustained metaphorical frameworks (Semino, 2016). The study mitigated these constraints by supplementing MIPVU with qualitative analysis of sermon transcripts to capture context-dependent worldviews. It also explicitly documented cases where cultural or polysemic factors complicate categorization, ensuring a more contextually grounded interpretation of metaphorical language.

Adoption of MIPVU for the present study did not presuppose its infallibility but reflected a pragmatic choice for cross-analytical consistency. As Cameron (2003) notes, no metaphor identification method is universally neutral. MIPVU's value lies in its replicability and inter-rater reliability protocols, which this study strengthened through iterative coder training and local informant consultations. Alternative perspectives - such as the Pragglejazz Group's (2007) critique of dictionary-dependent approaches or Müller's (2008) work on gestural metaphors-

are acknowledged as valid challenges. However, for a study prioritizing comparative analysis of lexical metaphors across sermons, MIPVU's structured approach outweighed its limitations.

## **2.2 Studies on the Linguistic Structure of Metaphors**

Understanding the linguistic structure of metaphors provides valuable insights into how language is employed to convey abstract concepts and complex ideas. Analysis of the different ways in which metaphorical expressions are crafted helps to shed light on the intricate interplay between words and meaning. Additionally, insights into the linguistic form of metaphors can aid in linguistic theory development which can offer a deeper understanding of the mechanisms underlying metaphorical expressions. Investigating the linguistic form of metaphors, therefore, enriches our grasp of language dynamics and enhances our ability to decode intricate layers of meaning embedded in everyday discourse. Following is a review of studies on the linguistic form of metaphors.

In Birmingham, Deignan (2005) contended that semantic structures of metaphors are significantly influenced by their linguistic structure. Investigating the metaphorical meaning of polysemous lexemes, Deignan asserted a correlation between lexemes within a metaphor and its meaning. The scholar further observed that the collocational and syntactic structure of metaphors can be explained through application of the conceptual mapping principle. Deignan's insights guided the

present research particularly in utilizing the principle of conceptual mappings to analyze metaphors within CCFs in Machakos County. This study also aimed to determine the linguistic structure of metaphors in CCFs in Machakos County to elucidate their semantic structures. However, in contrast to Deignan's intuitive selection of metaphors for examination, the present study employed the MIPVU to systematically identify and analyze the metaphors under scrutiny.

In the USA, Skaliky and Crossley (2018) also noted that the linguistic features of metaphors play a pivotal role in shaping metaphorical meaning. They asserted that the intricate interplay of words, syntax and collocation within a metaphor contributed to creation of a unique semantic structure which allowed speakers to convey abstract concepts through vivid and imaginative language. The choice of specific lexemes and their arrangement in a metaphor influenced the different layers of meaning that emerge and this contributed to the overall richness of the metaphorical expression. The present study also analysed the linguistic structure of metaphors used in CCFs in Machakos County. This helped to determine how the linguistic features of these metaphors worked in tandem to create a metaphorical framework that enabled individuals to conceptualize and communicate complex ideas in a more accessible and evocative manner.

In Nigeria, Sobola (2023) investigated how the linguistic characteristics of metaphors utilized in Nollywood films contributed to their understanding. He

selected two Nollywood films based on their media popularity as the primary source of data. The scholar emphasized that each linguistic feature within a metaphor played a role in its interpretation. The study highlighted the presence of lexical features in metaphors from selected Nollywood films which encompassed both grammatical and lexical subsystems. Additionally, the metaphors exhibited a syntactical structure that significantly informs their semantic composition. Pragmatic elements within the metaphors contributed to achieving an experiential sense that represented the intended meaning of the metaphors. Similarly, the current research focussed on the linguistic features of metaphors within CCFs in Machakos County to establish the correlation between metaphorical form and meaning. Various linguistic features including lexemes, semantic structures and pragmatic aspects were examined to provide a comprehensive interpretation of the metaphors employed in CCFs in Machakos County. Notably, unlike Sobola (2023) who gathered data from two popular films, this study collected data for analysis from sermons delivered in selected CCFs in Machakos County.

Harosh (2016) similarly emphasized the association between metaphorical structure and meaning. In research conducted in South Africa, Harosh highlighted that the metaphorical structure serves as a fundamental element in communication of abstract ideas through language. He asserted that careful selection of words, syntactical arrangements and figurative language comprises the metaphorical structure. This facilitates drawing of parallels between distinct concepts. The

chosen lexemes and their organization contribute to the semantic depth of the metaphor that influences its intended meaning. Additionally, the intricate interplay of words and their arrangement aids in creating a more vivid and relatable expression of abstract concepts. There is, therefore, a crucial connection between metaphorical structure and the conveyed meaning. In alignment with Harosh's insights, the current study delved into the structure of metaphors employed in CCFs in Machakos County. The study examined the morphological, lexical and syntactic levels to ascertain how metaphor form shapes the intended message. Unlike Harosh, who categorized metaphors based on the levels of the Great Chain of Being Metaphor (GCBM), this study classified identified metaphors according to direct, indirect, and implicit metaphor-related words (MRWs) on the basis of MIPVU.

Ndung'u (2020) explored the lexical, syntactic and semantic organization of metaphorical constructions in Kiswahili. Based on library research, Ndung'u found out that verbs and nouns were the primary lexical categories influencing the structure of Kiswahili metaphorical constructions. The study observed that adjectives, adverbs and prepositional phrases were metaphorically understood within the framework of nouns and verbs. Additionally, Ndung'u highlighted that metaphorical expressions can be triggered by direct objects, indirect objects, complements and subordinate clauses within compound and complex sentences. This investigation, influenced by Ndung'u's work, focused on appreciating the

linguistic structure of metaphors in CCFs in Machakos County. Unlike Ndung'u's library-based approach, the present study gathered data from sermons in selected CCFs in Machakos County for analysis.

Oseko, Mayaka and Kamau (2017) investigated the linguistic structures inherent in Ekegusii proverbial metaphors. The linguists established that a substantial number of direct objects, indirect objects, complements and subordinate clauses within proverbs exhibit metaphorical qualities. The authors also observed that verbs function with other components to enrich metaphorical interpretation. Furthermore, they pointed out that linguistic elements like noun phrases, adjective phrases and prepositional phrases serve as indications of metaphorical content in proverbs. Oseko, Mayaka and Kamau hence proposed that linguistic features such as antonyms, synonyms and homonyms be scrutinized to determine their metaphorical nature, particularly in the context of Ekegusii proverbs. The current study also aimed to unravel the linguistic composition of metaphors within CCFs in Machakos County. It delved into various linguistic levels, including direct objects, indirect objects, complements, as well as the lexical, syntactic, and semantic aspects of the studied metaphors. In contrast to Oseko, Mayaka and Kamau's (2017) focus on Ekegusii proverbial metaphors, the present research concentrated on metaphors employed in CCFs in Machakos County.

### **2.3 The Conceptual Structure of Metaphors**

Lakoff and Johnson's (1980) Conceptual Metaphor Theory (CMT) employs the concept of conceptual mappings to unveil the conceptual structure of linguistic elements, particularly metaphors. This approach leverages connections between the tangible Source Domain (SD) and the conceptual Target Domain (TD) to explain metaphorical expressions. Various studies have demonstrated the efficacy of this principle in deciphering metaphorical meaning within both written and spoken discourse as exemplified in the following review.

Al-Ali (2018) emphasized the importance of a metaphorical interpretation of religious language, as demonstrated in his study in Canada. The scholar highlighted the necessity of establishing a metaphorical conceptual structure to reveal literary meaning, particularly in religious contexts where implied meanings abound. Al-Ali illustrated this through the example of the conceptual metaphor *LIFE IS A TEST*, commonly employed by Muslim believers in Canada in everyday religious discourse. However, this metaphor's interpretation may vary due to its absence in explicit terms in the Quran. Al-Ali utilized the principle of conceptual mappings to unveil a comprehensive understanding of *LIFE IS A TEST*, suggesting that life resembled a sequence of challenges akin to navigating trials. Drawing parallels between life experiences and the process of taking a test, Al-Ali concluded that, given that metaphors originated from our embodiment, a metaphorical conceptual structure was crucial in revealing a holistic metaphoric meaning. This current

research was informed by Al-Ali's insights, particularly in applying the principle of conceptual mappings to make sense of abstract concepts using concrete examples. In contrast to Al-Ali's study, which sourced data from everyday public discourse, the present study collected terms for analysis from sermons in selected charismatic churches in Machakos County.

In Holland, for instance, Imre (2010) investigated metaphors related to human beings using Lakoff and Johnson's (1980) CMT and aligned the study with the CL framework. The research employed the principle of conceptual mappings to elucidate metaphorical conceptual structure particularly on the way human attributes are understood in terms of those exhibited by other individuals. Imre highlighted the importance of systematic correspondences between the SD and the TD in defining human beings based on the characteristics of others. Imre's study underscored metaphor as a fundamental cognitive tool that provided insight into our daily experiences. This is because it aided comprehension of the unknown. Imre concluded that the principle of conceptual mappings facilitated understanding of metaphors by tracing their origins back to common and concrete language. The present study borrowed valuable insights from Imre's (2010) research on the value of metaphorical conceptual structure. It applied systematic correspondences between the SD and the TD to interpret metaphors used in CCFs in Machakos County. It is noteworthy that while Imre (2010) relied on intuition to identify metaphors, the present study utilized MIPVU to select metaphors for examination.

Metaphorical conceptual structure is essential in revealing inherent links between the perspective of conceptual metaphor and the occurrence of conceptual change. This was unveiled by Amin (2015) who utilized the concept of conceptual mappings to uncover the association between conceptual metaphor and conceptual change in Lebanon. Amin observed that, by employing conceptual mappings, abstract concepts can be grasped in terms of concrete knowledge. Amin successfully identified challenges in learning and comprehending the phenomenon of conceptual change through application of conceptual mappings. The present research gained valuable convergence from Amin's (2015) work on the significance of reasoning about abstract concepts based on concrete ones. For instance, in CCFs in Machakos County, the *fire* metaphor was commonly employed to symbolize the intense presence and transformative power of the Holy Spirit. In this case, the *fire* metaphor conveyed a sense of spiritual fervor, purification and dynamic energy. This emphasized the belief in the divine influence that ignites and empowers believers in their faith journey. In contrast to Amin's study which exclusively focused on conceptual mappings, the current research integrated cognitive models of conceptual mappings and Discourse Metaphor Theory to comprehensively give an account of metaphors used in CCFs in Machakos County.

In South Asia, the significance of conceptual mappings in delineating cultural conceptualizations associated with metaphors is emphasized. Mendis (2019), for example, conducted a study in Asia that revealed the richness of cultural

expressions through metaphors in the South Asian region. The South Asian region featured diverse cultures and distinct conceptual metaphors within its varieties of English. Recognizing the under-researched nature of conceptual metaphors in South Asian Englishes, Mendis advocated for further investigations by asserting that conceptual mappings were instrumental in uncovering embedded cultural information in metaphors. Similarly, the present research utilized conceptual mappings to uncover cultural and religious connotations related to language use in CCFs in Machakos County. The current study, however, employed a descriptive research design, differing from Mendis' (2019) qualitative approach.

In Nigeria, Okoye and Mmandike (2016) noted that conceptual mappings were inherent in Igbo body-part idioms. The metaphoricity of Igbo body-part idioms was established using the MIPVU. The research highlighted metaphorical conceptual structure as a useful cognitive framework that aided formation of meanings by establishing correspondences between different conceptual domains. Emphasizing the central role of conceptual mappings as a cognitive tool, the study underscored its utility in connecting diverse domains and thereby revealing the meanings embedded in idioms. Okoye and Mmadike also demonstrated the significance of conceptual mappings in shaping the meaning of Igbo body-part idioms. Their study served as a valuable reference for the current research as it emphasised the importance of conceptual mappings in conceptualizing idealized cognitive models like metaphors. This study, akin to Okoye and Mmadike's work, utilized conceptual

mappings to give an account of the correspondences between the concrete SD and the abstract TD in the metaphors used in CCFs in Machakos County. However, unlike their research, which gathered idioms through a Focus Group Discussion (FGD), the present study analyzed terms used in CCFs in Machakos County from audio recorded live sermons.

Jilala (2016) investigated the influence of metaphor in Tanzania politics by applying the conceptual mappings principle. Utilizing conceptual mappings, Jilala effectively revealed the embedded meanings and messages conveyed in political metaphors as presented in selected Tanzanian Kiswahili newspapers. The study also highlighted that political metaphors were often straightforward, with their meanings readily discernible within the context of use. Additionally, Jilala noted that politicians employed metaphors to convey their messages in a lighthearted manner. Similarly, the present research utilized the conceptual mappings principle to uncover religious and societal perceptions regarding metaphors used in CCFs in Machakos County. In contrast to Jilala's methodology which involved documentary reviews for data, the current study acquired terms used in CCFs in Machakos County through audio recording of sermons.

Metaphors have proved to be vital tools of communication especially regarding outbreaks such as the COVID-19 pandemic. In Uganda, Atuhura (2022), for example, employed the conceptual mappings principle to analyze metaphors related

to war in political communication concerning the COVID-19 pandemic. The study highlighted persistent use of war metaphors by government officials as a strategic communication tool to underscore the gravity of the pandemic. Through application of conceptual mappings, Atuhura demonstrated that war metaphors served to advocate for combative behaviors aimed at controlling, managing and eliminating the virus. The present research gained insights from Atuhura's (2022) study especially on the significance of conceptual mappings in conceptualization of metaphors. Unlike Atuhura's study, which sourced data from two televised presidential addresses, the current research collected information from live sermons conducted in different wards in Machakos County.

Ogana (2019) contended that metaphors, integral to everyday language, form the fundamental structure of communication. He observed that despite their universality, various Christian preachers tend to interpret Biblical metaphors divergently and this impeded clear understanding of intended teachings. Ogana advocated for application of the conceptual mappings principle to elucidate abstract religious knowledge through relatable experiences. The present research built on the significance of utilizing a metaphorical conceptual framework to interpret abstract religious concepts, drawing from concrete experiences of believers in CCFs in Machakos County. In contrast to Ogana's focus on discerning diverse interpretations of Biblical metaphors by preachers, the present study sought to

understand how believers in CCFs in Machakos County individually perceived and comprehended religious metaphors.

Nyakoe, Ongarora and Oloo (2014) also highlighted the significance of conceptual metaphors in the discourse surrounding HIV and AIDS in Ekegusii. They emphasized that numerous linguistic expressions related to food were utilized when discussing HIV and AIDS within the Abagusii community. The use of food metaphors in Gusii was motivated by the desire to avoid using tabooed words, particularly those associated with human sexuality, illnesses and other unfortunate events. The study underscored the usefulness of conceptual mappings in understanding the meaning conveyed through food metaphors. Similarly, the current research employed conceptual mappings to interpret the perception about metaphors used in CCFs in Machakos County. In contrast to Nyakoe, Ongarora, and Oloo (2014), who adopted an analytical research design, the present study utilized a descriptive research design to interpret metaphors used in CCFs in Machakos County.

Gathigia, Ndung'u and Njoroge (2015) also conducted a research project delving into euphemistic expressions for sexual intercourse in Gikuyu language. The investigation explored semantic and lexical mechanisms utilized in Gikuyu euphemisms. The study also highlighted the specific metaphors underlying euphemistic expressions. Gathigia, Nding'u and Njoroge's study additionally

elucidated the conceptual connections between the SD and the TD and emphasized that metaphor served as a crucial conceptual tool that enabled individuals to comprehend one experiential domain in terms of another. The present study drew insights from the methodology employed by Gathigia, Ndung'u and Njoroge (2015). As such, data collection involved utilizing an interview schedule to gather views of native Akamba respondents regarding metaphors used in CCFs in Machakos County. Notably, while Gathigia, Ndung'u and Njoroge's study utilized random sampling to identify research participants, the current study purposefully selected individuals based on the criteria of age, gender and educational level.

#### **2.4 Studies on the Communicative Value of Metaphors**

Metaphors play a crucial role in communication. They offer a unique and powerful means to convey abstract ideas, emotions and complex concepts in a more vivid and relatable manner. By drawing parallels between disparate entities, metaphors provide a tangible bridge that facilitates a deeper understanding of the intended message. Metaphors not only add richness and depth to language but also enable individuals to express thoughts that might be challenging to articulate directly. They engage the imagination and create a sensory experience, thus making communication more dynamic and memorable. Following is a review of studies that emphasize the communicative significance of metaphors.

In Switzerland, for example, Macagno and Rossi (2021) emphasized the integral role metaphors play in the cognitive processes of individuals. They contended that metaphors aided in comprehension of abstract societal concepts. Employing a CL approach, the research emphasized that emotions regarding males in Switzerland were best understood and expressed through metaphorical frameworks. Specifically, the study noted that the reluctance of most males to publicly convey emotions such as grief was represented by the metaphor of '*a strong man.*' The research also underscored the close connection between expression of male emotions and the physiological aspects of the human body and suggested that metaphors were not arbitrary but rooted in physiological realities. Macagno and Rossi (2021) concluded that metaphors were useful in pursuing a wide range of goals including explaining, summarizing, supporting, illustrating, clarifying and persuading on a viewpoint. Unlike Macagno and Rossi's (2021) study that examined emotion metaphors in Switzerland, the present study focused on the communicative value of metaphors used in CCFs in Machakos County.

Conducting their research in Germany, Zhou and Heinken (2009) observed that metaphor serves as a powerful tool essential for unveiling concealed meanings. They emphasized the importance of metaphors in pursuit of experiential truths, noting that comprehension of metaphors can be significantly shaped by individuals' pre-existing conceptual knowledge. Zhou and Heinken argued that metaphor was not merely a decorative element but a pervasive aspect of language. It holds the

capacity to convey abstract scientific concepts, frame problems and influence approaches taken to solve those problems. Building on the pivotal role of metaphors, this study aimed to elucidate how metaphors were utilized to communicate religious concepts within CCFs in Machakos County. In contrast to Zhou and Heinken's research which employed pragmatic methods for metaphor analysis, the present study applied the Discourse Metaphor Theory to scrutinize metaphors used in CCFs in Machakos County and unveil their communicative significance.

In Zimbabwe, Mberi (2010) explored the prevalence of metaphors in everyday Shona communication. Emphasis was on the communicative significance of metaphorical expressions that went beyond mere words. The study noted that metaphors constituted a larger framework for conceptualizing abstract concepts. According to Mberi, metaphors offered fundamental strategies for navigating human experiences by facilitating comprehension of what was obscure. Mberi (2010) advocated for the use of a CL approach to analyze metaphors by highlighting its ability to integrate human embodied experience with the conceptual structures associated with human thought. This study similarly employed the CL approach to investigate how metaphorical language was employed to shape notions of believers of CCFs in Machakos County. Unlike Mberi's research which focused on metaphorical representation of abstractness in Shona, the present study delved into meaning construction of metaphors used in CCFs in Machakos County.

Kobia (2016) conducted a metaphorical examination on the communicative function of domestic animals' metaphors. The study's particular focus was on chicken metaphors. Using a CL approach that offered tools for interpreting conceptual metaphors, Kobia uncovered that Kiswahili metaphors were significantly influenced by the sociocultural and economic context of the people to communicate critical truths of the Swahili. The study asserted that these metaphors served as a repository of traditional wisdom within the Swahili culture and were valuable tools for expressing their worldviews. Drawing from a similar CL approach, the present investigation aimed to reveal the meaning of metaphors used in CCFs in Machakos County.

Onchoke (2017) conducted a metaphorical investigation in Kenya, focusing on the communication value of metaphors in Ekegusii. Employing the CL approach, the study specifically analyzed metaphors associated with women in Ekegusii. Data was gathered through interviews with 48 purposively selected respondents based on gender, who were asked to provide common words and expressions used to describe women in Ekegusii. Using Conceptual Metaphor Theory, the research mapped elements from the concrete SD to corresponding elements in the abstract TD to understand perceptions of women in Ekegusii. Findings indicated that women were conceptualized through metaphors portraying them as objects, plants, animals and based on attributes like beauty. The study concluded that metaphors were fundamental in communicating worldviews about women in Ekegusii. This

research drew insights from Onchoke's (2017) work on metaphorical studies in Ekegusii using the CL framework. Additionally, inspired by Onchoke's recommendation, this study utilized a small sample size of 48 to collect world views concerning metaphors employed in CCFs in Machakos County. Unlike Onchoke's focus on Ekegusii women metaphors, this study delved into the communicative value of metaphors employed in CCFs in Machakos County.

### **2.5 A Review of Studies on Religious Discourse**

The examination of religious discourse represents a fascinating and multidimensional field, where language intertwines with spirituality, culture, and human experience. This review delves into a comprehensive exploration of studies centered on religious discourse. It seeks to unravel intricate ways in which language is employed to convey, shape and negotiate religious beliefs and practices across diverse contexts. As a dynamic and evolving domain, religious discourse encompasses a spectrum of communication forms, including sacred texts, sermons, rituals and interpersonal interactions within religious communities. Scholars from various disciplines have contributed to this area of research, employing diverse methodologies and theoretical frameworks to analyze the linguistic features, rhetorical strategies and socio-cultural implications inherent in religious language.

According to Holden (2009), language serves as the conduit through which religious beliefs are transmitted. The conservative adherence to religious beliefs,

Holden argues, can potentially foster conflict and, at times, violence between different communities. This discord arises when conservative followers of a particular religion hold an exclusive definition of their faith that diverges from alternative worldviews. Driscoll (2007) contends that for conservative believers, what aligns with their religion is deemed right, while all other faiths are considered incorrect. Mawdudi (1999) adds that such conservative adherents often view themselves as destined for heaven, while those not subscribing to their faith are seen as bound for hell, setting the stage for competition with non-believers. This inclination of a religious sect to regard itself as right and others as wrong can result in a sense of superiority, as noted by Deutsch (1973). This superiority complex may manifest in critical religious discourse, where followers openly criticize other faiths.

Pearson (2003) emphasizes that religious criticism extends beyond interfaith contexts; it can also manifest intra-faith, with sects asserting superiority based on doctrinal correctness. Wisdom (1983) suggests that conservative religious discourse employs specific vocabulary to clearly delineate how followers of a particular faith perceive others, using terms such as *sinners*, *adulterers*, *non-believers*, *true believers*, *disciples of Satan*, *followers of Christ*, *pagans*, *infidels*, and more. This lexical choice creates a breeding ground for conflict and violence, leading to a tense religious environment, as observed by Marini (2007). In such an atmosphere, Driscoll (2007) argues that meaningful religious persuasion, debate and

evangelization become challenging. Holden (2009) adds that tensions between religions and denominations can result in breakdown of dialogue, turning any interactions between different faiths into platforms for airing differences in belief systems. Rambo (1993) contends that such a religious environment is not conducive for evangelical conversion and becomes fertile ground for religious extremism, where innocent believers may be misled into adopting incorrect doctrines.

Another domain where misinterpretation of religious language may mislead followers is in its practical application. Fairclough (1989) notes that religious sermons possess ideological power, wherein ideology involves projecting one's practices as universally applicable and worthy of adoption. Described as hortatory discourse by Longacre (1992), a sermon aims to influence behavior through persuasion, dissuasion, or modification. Toynbee (1956) succinctly captures the risk of evangelical deceit by asserting that divine argumentation, relying on immaterial grounds, can easily beguile human beings. The manipulation of religious metaphor in doctrines may lead believers astray into unscriptural teachings as exemplified in the Kenyan context of evangelical entrepreneurs. Consequently, Steen (2008) contends that religious adherents sometimes employ metaphors as persuasive, entertaining, rhetorical, and informational tools to instigate change. This aligns with the communicative value of metaphor; a

dimension addressed in the present study by the fourth objective which sought to explore this aspect in response to the study's identified problem statement.

## **2.6 Religious Metaphor Studies**

Religious metaphor studies delve into the intricate realm where language intersects with spirituality and belief systems. Scholars in this field explore different ways in which religious ideas and experiences are conveyed through metaphorical language. This helps to uncover symbolic and rhetorical dimensions that shape religious discourse. These studies investigate how metaphors play a crucial role in expressing and interpreting religious concepts, rituals, and beliefs within diverse faith traditions. The exploration often extends to examining the potential impact of religious metaphors on individuals and communities, considering their role in shaping perceptions, attitudes, and cultural norms. Through a variety of theoretical frameworks and methodologies, religious metaphor studies contribute to a deeper understanding of the profound influence that metaphorical language exerts in conveying the sacred and transcendent aspects of human experience.

### **2.6.1 Religious Metaphor Studies in Africa**

El Sharif (2011) conducted a linguistic investigation into conceptual metaphors present in Islamic religious discourse in Libya. The study explored the usage of metaphors by Prophet Muhammad in his expressions related to the Islamic faith and when discussing other major religions, particularly Jewish and Christian

orientations. This research operated within the framework of the CMT developed by Lakoff and Johnson (1980) and adopted the Critical Metaphor Analysis Approach proposed by Charteris-Black (2004). The researcher selected a corpus of sayings attributed to Prophet Muhammad that identify the most frequently occurring Source Domains. A total of 826 instances of metaphors extracted from a collection of prophetic Islamic sayings were subjected to analysis. To validate the metaphorical nature of identified lexical units, the researcher consulted two Arabic monolingual dictionaries, namely *The Arab Tongue* and *The Intermediate Dictionary*. Subsequently, key words underwent the Metaphor Identification Procedure (MIP). El Sharif's study was invaluable to the present research, especially on the use of conceptual mappings to interpret metaphorical language. Unlike El Sharif's study that employed MIP to identify data for analysis, the present study employed MIPVU which is an extended version of MIP to gather metaphors commonly employed in CCFs in Machakos County. MIPVU provided for an inter-rater reliability check which was crucial in establishing the reliability of data for analysis.

A second study that had a bearing to this enquiry was Naicker's (2016) research on Hindu religious discourse in South Africa. The research was a cognitive linguistic analysis of conceptual metaphors in Hindu religious discourse and focused on Swami Vivekananda's Complete Works (CW). Conceptual metaphors found in Vivekananda's interpretation of ancient Hindu scriptural lore were investigated.

Vivekananda's works are considered seminal sacred literature critical in influencing Hindu philosophy. The study was built on the CMT and the MIPVU was used as the metaphor identification tool.

Naicker (2016) concluded that conceptual metaphors are used to talk of abstract Hindu religious concepts. The research demonstrated that metaphors were common persuasive tools in Hindu religious discourse. As a matter of fact, metaphors help human beings talk of abstract religious concepts. This is a tenet that this study sought to build up on and determine if the pervasiveness of metaphor applied to Christian religious discourse. Moreover, the reviewed study by Naicker (2016) was limited to water related conceptual metaphors. Unlike Naicker's study that chiefly dwelt on conceptual mappings of the metaphors analyzed, the present study endeavoured to integrate metaphoric structure, conceptual structure and communicative value to holistically reveal the use of metaphors in CCFs in Machakos County.

Another study on metaphor and which related to this research was by Carswell (2006). The study was an investigation into Biblical metaphors for God in a primary school level religious education curriculum. Carswell (2006) linguistically examined religious instructional material contained in a series called *To Know Worship and Love*. This curriculum was used in catholic schools in Melbourne, Australia. The church was considered to be influential in determining what was in

learners' curriculum and, therefore, Carswell (2006) sought to determine if Christian scriptures were properly articulated and interpreted in the religious lessons taught in sampled schools. In fact, the researcher endeavoured to establish whether Biblical metaphors used in Catholic schools' religious education curriculum were correctly interpreted. The corpus of analysis comprised 14 students' texts and teaching companions that made up the primary books in the curriculum *To Know Worship and Love* used for instruction in the year 2005.

Carswell (2006) argued that it was not contestable that the Bible contained numerous religious metaphors. This makes the Bible a rich linguistic tool besides being a sacred text for Christians. To this extent, linguists may be interested to study the Bible as a scholarly piece. This was important to the present study. While the study by Carswell (2006) was limited to identifying Christian religious metaphors which use a physical vehicle, this study identified Biblical metaphors conveyed in vehicles that use non- physical entities such as *love, anger, friendship* and *lust* among others.

Okpeh (2017) carried out a study on contextual considerations in the use of metaphors in Nigerian Pentecostal churches. This study embraced a pragmatic discourse dimension to metaphor use. According to Okpeh (2017), context determines the metaphoricity of utterances in every discourse genre. Through context, the researcher contended that we discern how metaphors of a certain

discourse are used and interpreted. The research was an appraisal of the role of context in the use and interpretation of metaphors and sampled three Nigerian Pentecostal churches. Data from purposively sampled sermons of three Nigerian Pentecostal preachers was qualitatively analyzed. In total, 30 sermons preached between the year 2014-2015 were recorded. The communicative settings of sermons were crusades, conferences, revivals and conventions. Data was then transcribed and the Metaphor Identification Procedure proposed by Cameron and Maslen (2010) used to identify metaphors.

Okpeh's study was founded on the Discourse Dynamics Approach to Metaphor Analysis by Cameron (2010) and the Critical Metaphor Analysis framework by Charteris-Black (2004). In the Discourse Dynamics Approach, Cameron (2010) conceptualizes metaphor as a result of influence of cognitive activity as well as social context within active language use. On the other hand, the Critical Metaphor Analysis framework by Charteris-Black (2004) is a discourse approach to metaphor. Okpeh (2017) opined that this framework involved three phases: metaphor identification, metaphor interpretation and metaphor explanation. At stage three, the ideological potency of metaphor comes into play. This blended well with the present study. In the current study, objective one focused on metaphor identification and classification which was guided by MIPVU as employed by Okpeh's research.

### **2.6.2 Religious Metaphor Studies in Kenya**

Nyakundi (2014) conducted a research project in Kenya, exploring the extent to which Lay Leaders comprehended metaphors present in the Biblical book of Revelation. Participants in this study were specifically chosen from the Seventh Day Adventist (SDA) Church. The investigation was grounded in the belief that the contemporary generation of Christians faced a significant challenge in interpreting Biblical texts. Within the same denomination, clergy members may offer varied interpretations of the same Bible text, leading to confusion among believers. Nyakundi's study aimed to shed light on the diversity of interpretations among Lay Leaders within the SDA Church.

Nyakundi (2014) noted that the Bible, particularly the Book of Revelation, was rich in figurative language, with metaphors playing a prominent role. Christians regard the Book of Revelation as a revelation of Jesus Christ. The study was framed by Relevance Theory, as proposed by Sperber and Wilson (1986). According to this theory, information may possess relevance even if it is not explicitly communicated, and the degree of relevance can vary across different contexts. Relevance Theory suggests that metaphors generate poetic effects within the framework of human cognition and emphasizes that human communication aims to maximize communication relevance. Unlike, Nyakundi's study that focused exclusively on sampling Bible verses from the book of Revelation, this study explored Christian metaphors more broadly, encompassing various books in the

Bible. Additionally, Nyakundi's data collection was centered on Bible verses, whereas this inquiry collected data from sermons in CCFs in Machakos County.

Gachara (2012) also examined metaphors used in marriage negotiations among the Gikuyu people. The study was based on the Career of Metaphor Theory and analyzed metaphors from a CL perspective. The MIPVU was used to investigate the metaphoricity of lexical items. Further, the research examined the linguistic form and conceptual structure of the metaphors identified. Conceptually, the study analyzed the novelty or conventionality of marriage metaphor. While Gachara (2012) employed the Career of Metaphor Theory to investigate metaphors of marriage negotiations, this study used the Discourse Metaphor Theory to study metaphors in CCFs in Machakos County.

## **2.7 Theoretical Framework**

The study integrated two theories to comprehensively analyse the phenomenon of metaphors used in CCFs in Machakos County. The two theories are Lakoff and Johnson's (1980) Conceptual Metaphor Theory (CMT) and Discourse Metaphor Theory (DMT) by Steen (2010). Integration of CMT and DMT in this study provided a comprehensive framework for understanding both the underlying cognitive structures and communicative dynamics of metaphorical expressions within this religious context. CMT allowed for an exploration of deep-seated metaphorical mappings that shaped individuals' thoughts and beliefs. This helped to

reveal the conceptual structures of the metaphors under investigation. On the other hand, DMT facilitated an examination of how these conceptual metaphors manifested and evolved in actual discourse. This helped to shed light on the communicative value of the metaphors used in CCFs in Machakos County. By combining these approaches, the study aimed to uncover not only the conceptual roots of metaphors in the minds of believers but also how these metaphors were strategically employed and disseminated in the spoken discourse of CCFs in Machakos County. The integration approach, therefore, offered a more holistic understanding of the role metaphors play in religious communication. The two theories are discussed in the next sub section.

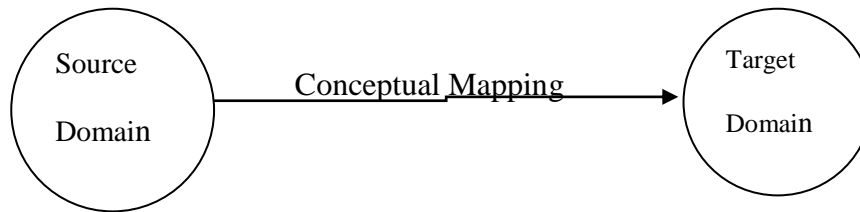
### **2.7.1 The Conceptual Metaphor Theory**

One of the frameworks that influenced this study was the CMT initially proposed by Lakoff and Johnson (1980) in their seminal work *Metaphors We Live By*. A fundamental principle of CMT posits that metaphors primarily characterize language and are integral to the realm of cognition (Ntabo, 2022). CMT has undergone further refinement by scholars such as Gibbs (1994), Lakoff and Turner (1989), and Kövecses (2005), who assert its significance in metaphorical studies by conceptualizing metaphor as a systematic framework used to comprehend one concept through the terms of another.

Another core principle of CMT is the assertion that it involves two conceptual domains: the Source Domain (SD) and the Target Domain (TD). The source domain is the conceptual realm from which the metaphor originates, while the target domain is the conceptual sphere to which the metaphor is applied (Gathigia, 2014; Ntabo, 2022). Gibbs (1994) further suggests that the source domain typically encompasses the concrete, tangible, or physical, whereas the target domain pertains to the abstract and intangible. Kövecses (2005) adds that both the source domain and the target domain are mental representations where characteristics of the target domain are comprehended based on those of the source domain.

The presence of conceptual mappings between the SD and the TD constitutes another crucial foundation of CMT. Conceptual mappings served as the underlying premise for this research. These mappings denote systematic correspondences existing between the constituent elements of the SD and the TD (Gathigia, Orwenjo & Ndung'u, 2018; Ntabo, 2022). For example, the metaphor *Wendo nĩ mũrigo* (Love is a burden), cited in Gathigia (2014), maps the concrete concept of a burden - something heavy and demanding- onto the abstract experience of love, suggesting that love involves emotional weight and responsibility. Similarly, *Ngai nĩ mũithi* (God is a shepherd) maps the guiding and protective role of a shepherd onto God, portraying Him as a caring and watchful figure. These mappings illustrate how conceptual metaphors connect tangible source domains to abstract target domains,

enabling deeper understanding through familiar imagery. Figure 2.1 illustrates the interrelationship between the source and target domains.



**Figure 2.1: The Two- Domain Mapping Structure of the Conceptual Metaphor**

Source: Ntabo (2022)

CMT was applied to analyze the third objective of the study which aimed at elucidating the conceptual structure of metaphors employed in CCFs in Machakos County. The revelation of corresponding information between specific concrete SDs and abstract TDs played a pivotal role in understanding the conceptual structure inherent in metaphors used in CCFs in Machakos County. In this case, the TD was articulated first and then connected to the SD using the copula "is" or the word "as." In other words, the format is TARGET DOMAIN IS/AS SOURCE DOMAIN.

For example, the present study applied CMT to analyse metaphor (13) which is *Ngai ni Muíthí* (God is a shepherd). Here concrete attributes of *Muíthí* (shepherd) that include herding sticks, pasture knowledge and flock protection are used to systematically structure the abstract understanding of *Ngai's* (God's) role. The Kikamba term *Muíthí* evokes cultural knowledge of livestock care, mapping onto

*Ngai* as a guide (*mũtongosya*), a provider (*munengani*), and a protector (*musuvii*) of believers (*aikii*). This CMT analysis demonstrated how CCFs embed theology in Kamba agrarian lived experience.

One weakness inherent in the CMT is its limited focus on individual conceptual mappings. Chapeton (2010) highlights that CMT tends to overlook the intricacies of cultural variations and diverse linguistic expressions. This leads to an oversimplification of the various meanings within metaphors and an inadequate consideration of social and cultural factors influencing metaphor usage. Consequently, while CMT effectively reveals the conceptual structures of metaphors used in CCFs in Machakos County, it may fall short in providing a comprehensive understanding of their communicative significance. This limitation prompted incorporation of a second theory, the Discourse Metaphor Theory (DMT), to better explain the communicative value of these metaphors.

### **2.7.2 The Discourse Metaphor Theory**

The Discourse Metaphor Theory (DMT) represents an advancement of the Conceptual Metaphor Theory (CMT). It was introduced by Steen (2010) to address weaknesses identified in CMT. This theory evolved as a response to critiques suggesting that CMT fell short in explaining language in practical use. A critical theoretical pillar of DMT is that it delves into the contextual aspects of metaphor. It

integrates the linguistic, the mind, and the social-cultural context of a metaphor to offer a comprehensive metaphorical interpretation.

Emphasis in DMT also lies in analysis of empirical corpus data derived from both spoken and written discourse and it concentrates on language use within specific contexts. McGlone (2007) noted the empirical insufficiency of CMT, critiquing it as a framework primarily based on intuition, arguing that conceptual mappings are not always required to understand conventional metaphors. To bridge this gap, DMT posits that interpretation of metaphor should not be a random and intuitive process but rather a systematic and methodological procedure (Chapeton, 2010; Steen et al., 2010).

A defining principle of DMT is that it considers meaning as a contextually motivated phenomenon. This is in line with McEnery and Wilson (1996) who argued that the discourse approach to metaphor studies in context was indeed language based on real life use. In this facet, Tognini- Bonelli (2001) posited that metaphor was analyzed within linguistic data that is naturally occurring. This dimension in the study of metaphor provided a methodological framework where metaphor is studied devoid of presumptions (Sinclair, 2004; Meyer, 2002; Ludeling and Kyto, 2008).

Alonge and Castielli (2003) observed that a discourse framework to the study of metaphor was a sign of success by linguists within CL to come up with a new tool of moving language from the concept of modularity to a broader psychological perspective. In this discourse approach, cognitive linguists look at empirical linguistic data in order to show the interplay existing between cognition, language and social interaction (Dijk, 1997; Peter & Wilks 2003; Lonneker, 2003). A discourse-based study to metaphor is thus an attempt to explain the discourse function of conceptual metaphor. It portrays how conceptual metaphors are mental representations of human experience (Coulson, 2001).

Another provision of DMT is that metaphor involves studying metaphor in natural discourse in an attempt to describe its form, its underlying mappings and finally the function of metaphor (Cameron, 2003). The theory is premised on the assumption that linguistic forms of metaphor do not explain the conceptual structure. In studying metaphor as part of discourse, Cameron and Deignan (2006) contended that focus is on discourse and corpus research in order to realize the linguistic manifestations of conceptual metaphors. There is thus need for a methodology that decides on underlying conceptual structures for each linguistic metaphor thus identified (Steen, 1999, 2010).

Lakoff and Johnson (2003) advanced a single conceptual metaphor but cognitive linguists in the discourse approach argued that there was no outright or single

straightforward conceptual mapping that binds onto a specific linguistic metaphor as postulated in the CMT. Veervaeke & Kennedy (1996) contended that a linguistic metaphor may have multiple underlying interpretations not borne of a single cross domain mapping. Furthermore, Semino, Heywood & Short (2004) criticized the presumption of conceptual mappings that CMT proposes. To this end, CMT was deemed intuitive and deductive. Analyzing a metaphor deductively means a researcher fails to identify and describe some conceptual metaphors because CMT seemingly constrains formulation of conceptual mappings (Gibbs, 2006; Haser, 2005; Jackendoff & Aron, 1991). DMT is hence inductive and bridges the gap between linguistic and conceptual metaphor (Steen, 1999) and enhances propositionalization which is a method of capturing conceptual structure. Through propositions, concepts borne in the linguistic form are activated.

Leezenberg (2001) mentioned that the CMT fails to account for variation in hearing or writing of closely related words. Ritchie and Dyhouse (2008) exemplified with the pair "*tow the line*" and "*toe the line*". These scholars argued that depending on what the person writing heard, these two phrases brought out different conceptual metaphors that had varying metaphorical entailments. Steen (1992) posited that a discourse study of metaphor sought to modify CMT to be more structured. Discourse here was defined as linguistic objects (texts, metaphors) by real people in socially constructed contexts. This discourse orientation to metaphor seeks to show the type of discourse in which linguistic metaphor occurs and the cognitive value of

that metaphor. It shows a correlation between the cognitive function and the discourse status of the metaphor. A discourse centered orientation to metaphor redefines past linguistic approaches that viewed metaphor as deviant, dispensable and ornamental/aesthetic units into a CL framework where metaphor is considered an expression of the cognitive ability of mankind (Gibbs, 1994).

Another key tenet of the DMT is that it begins at the linguistic level where the researcher looks at the non-literal meaning borne out of resemblance. Next is the psychological level where it is the domain of comparison. At this level, the researcher is concerned with conceptual activity. Lastly, DMT researchers focus on the why of the metaphor – the communicative function of metaphor. This function could be persuasion or information. Essentially, DMT is pegged on the proposition that metaphor should be studied by accounting for its linguistic features, cognitive and communicative aspects. Put differently, it is analyzing metaphor on three levels: linguistic, psychological and social (Steen, 1992; 2010). It is on these tiers that the present study was hinged as per the objectives: linguistic forms, conceptual structure and communicative value.

When cognitive linguists study metaphor in discourse, the main concern shifts to metaphor in cognition. Concern for the cognitive linguist is how to get to the underlying conceptual mappings. The locus of metaphor is thus not in language but in thought (Murphy, 1996; Verwaeke & Green, 1997; Sopory & Dillard, 2002). In

the discourse approach, metaphors are attributive assertions and not comparisons where salient properties of a TD are attributed to a SD (Steen,1999; Semino et al, 2004). Moreover, Deignan (1998, 2004) criticized the CMT as based on observation and introspection and not a thorough linguistic study of a corpus. Insistence here is on a more relevant theory of metaphor that refers to naturally occurring data. Gibbs (2008) therefore opined that the discourse theoretical framework to metaphor was an attempt to situate metaphor within the broader comprehensive model of human cognition and communication. It was a departure from the study of metaphor through speculation over a few isolated linguistic examples to a framework whose main focus is the context to the use and conceptualization of metaphor.

The discourse dimension to the study of metaphor takes care of variations in metaphorical use across different texts. This is derived from the fact that different discourse items have communicative goals. For instance, it has been researched and concluded that unplanned discourse is often characterized by use of many metaphorical expressions connected to a range of SDs. This calls for an empirical metaphor identification procedure.

In applying DMT, Steen (2010) proposed the use of linguistic resources in the name of dictionaries. The Macmillan Advanced Learners Dictionary is the independent reference tool whose use as a CL tool has an affiliation to discourse

analysis. The target churches in the present study were in a cosmopolitan society and some worship may be done in English and interpreted into Kiswahili or Kikamba. In such a case, English data had to be sampled with the help of the Macmillan Advanced Learners Dictionary. In case data was collected in Kikamba which is the mother tongue of most inhabitants of Machakos County, then a gloss of such items was provided.

Cameron (2003) noted that lexical resources like dictionaries may not show the figurative meaning of a lexical item at conceptual level. Chung *et al.* (2005) cushioned this argument by stating that metaphors were not represented separately in lexical resources. The reason is a dictionary will only provide a meaning entry-to decipher the metaphoricity therein requires a methodology that links language to cognition and communication. There is therefore need for an approach that establishes connectivity between lexical items and conceptual structure. A solution to this problem is provided by MIPVU.

This study employed DMT to analyze metaphor (6) which is *Ngai ni Mumbi* (God is a potter). This was done by examining how the Kikamba terms *Ngai* (God) and *Mumbi* (potter) interact across linguistic, cognitive, and communicative dimensions. Linguistically, the copula *ni* (is) establishes a metaphorical equation that activates both the literal craft of pottery (*yumba* for clay, *ndii* for potter's wheel) and divine attributes. Cognitively, the mapping extends beyond simple

comparison to incorporate multiple conceptual layers - divine creation as pottery shaping (*kũmba yumba*), spiritual authority as the potter's control, and human fragility as the clay's malleability.

Communicatively, the metaphor's function shifts across CCF discourse contexts: it comforts believers undergoing trials by framing hardships as divine molding (*kumbwa ni mootato*) while youth-oriented sermons recast *Mumbi* as a divine innovator to resonate with contemporary experiences. This DMT analysis demonstrates how the metaphor's meaning emerges from the interplay between Kikamba cultural knowledge of pottery and charismatic theological discourse, revealing worldviews that a traditional CMT approach might overlook. The Macmillan Dictionary serves as a reference point for establishing basic versus contextual meanings, while the Kikamba terminology grounds the analysis in local linguistic and cultural specificity.

## **2.8 Summary of the Chapter**

Chapter two provided a comprehensive literature review aligned with the research objectives. It began with an examination of literature on the Metaphor Identification Procedure *Vrije Universiteit* (MIPVU) which was the method used to identify metaphors in this research. The chapter then presented a review of studies concerning metaphorical linguistic structure, conceptual structures, and the communicative value of metaphors. The review extended to literature focused on

use of metaphors in religious discourse. Such a review was helpful as it aided in expounding on the methodology which guided the present study. Additionally, the chapter gave information on the theoretical framework underpinning the present study. Details on CMT and DMT were highlighted on the basis of the proponents, etymology, tenets, weaknesses, and appropriateness of these theories. The next chapter presents the methodology that guided this study.

## CHAPTER THREE

### RESEARCH METHODOLOGY

#### 3.0 Introduction

The chapter provides a summary of the methods utilized in the study. It discusses the research design, study location, sample size and sampling method used. Additionally, it outlines the research tools, the process of piloting, data collection, analysis and presentation. Ethical considerations relevant to the study are also addressed within this chapter.

#### 3.1 Research Design

The present study employed a descriptive research design to systematically investigate metaphors used in Charismatic Christian fellowships (CCFs) in Machakos County. This approach was selected because it provided a structured framework for accurately documenting and analyzing linguistic phenomena as they occur in real-world contexts. It enabled comprehensive examination of three crucial dimensions of metaphorical language: the surface-level linguistic structures, underlying conceptual mappings between domains of experience, and the pragmatic functions these metaphors serve in religious communication. Following established methodological protocols, the study implemented the Metaphor Identification Procedure *Vrije Universiteit* (MIPVU) framework to ensure rigorous and replicable identification of metaphorical expressions across different types of discourse data.

In CL, mixed-methods research designs are commonly employed to combine qualitative metaphor analysis with quantitative validation. This was demonstrated by Gathigia (2014) in analyzing Gikuyu love metaphors. Naicker (2016) also employed it to analyse religious metaphors in South Africa. This study used a descriptive research design to analyze metaphors in CCFs in Machakos County. The design allowed detailed examination of linguistic patterns in natural contexts. Similar studies like Ntabo (2022) on Ekegusii male metaphors and Anudo (2012) on Dholuo euphemisms and dysphemisms effectively used this approach. The design provided focused analysis of metaphor use in specific cultural settings.

Underpinning this descriptive investigation was a constructivist research philosophy that, according to Saunders et al. (2016), recognized knowledge as being socially constructed through human interaction and shared meaning-making processes. This philosophical orientation was especially appropriate for studying religious metaphors, which derive their significance from being embedded within particular faith communities and their collective belief systems. The constructivist approach informed all aspects of the research process, from formulation of interview questions that probed participants' personal understanding of spiritual metaphors to the analytical procedures that sought to identify patterns of shared meaning across individual responses.

The study was further guided by an interpretivist research paradigm that, according to Bryman (2016), emphasizes the importance of understanding social phenomena from the perspective of those who experience them. This paradigm shaped the research methodology in several important ways. First, it justified the focus on capturing and analyzing subjective interpretations that CCF members attribute to metaphors used in their religious practices. Secondly, it informed the decision to employ qualitative methods like interviews and FGDs that allowed participants to articulate their understanding in their own terms. Thirdly, it acknowledged the researcher's active role in the meaning-making process while maintaining rigorous standards of empirical investigation.

Integration of these three components - descriptive design, constructivist philosophy, and interpretivist paradigm - created a coherent and robust methodological framework for the study. The descriptive design provided systematic procedures needed to reliably identify and analyze metaphorical language, while the philosophical and paradigmatic foundations ensured that this linguistic analysis remained grounded in the lived experiences and meaning systems of the faith community being studied. This multidimensional approach enabled the research to achieve both empirical rigor in identifying metaphorical patterns and interpretive depth in understanding their religious significance within the specific cultural context of charismatic Christianity in Machakos County.

### **3.2 Site of the Study**

This study was conducted in selected regions of Machakos County, Kenya, focusing on eight specific wards - one from each of the county's eight constituencies: Mavoko, Machakos Town, Kangundo, Kathiani, Mwala, Yatta, Matungulu, and Masinga. The choice of Machakos County was informed by its high concentration of charismatic churches, which are predominantly offshoots of mainstream African Independent Churches (AIC) and the Catholic Church. Additionally, the county is linguistically rich, serving as a hub for various Kamba dialects, including Masaku (Machakos), South Kitui, North Kitui, and Mumoni (Kilungu) (Muthama, 2016). Since no significant variations in meaning have been reported across these dialects, findings of this study can be generalized to Kikamba speakers across the county. Kioko (2019) also emphasizes that despite regional variations, all Kikamba dialects remain mutually intelligible, with no significant grammatical differences affecting communication.

Data collection was strategically conducted in one ward per constituency to ensure broad geographical representation while maintaining methodological feasibility. The selected wards were Katani (Mavoko), Kalama (Machakos Town), Kangundo North (Kangundo), Iveti (Kathiani), Masii (Mwala), Ikombe (Yatta), Tala (Matungulu), and Kivaa (Masinga). Each constituency comprises multiple wards, and selection of a single ward per constituency was based on presence of active charismatic churches and demographic diversity. This approach allowed for a

balanced representation of different sub-regions within Machakos County. Data collection was carried out in eight wards which was one ward from each of the eight constituencies in Machakos County as illustrated in Table 3.1:

**Table 3.1: Data Collection Wards in Machakos County**

No	Constituency	Ward
1.	Mavoko	Katani
2.	Machakos Town	Kalama
3.	Kangundo	Kangundo North
4.	Kathiani	Iveti
5.	Mwala	Masii
6.	Yatta	Ikombe
7.	Matungulu	Tala
8.	Masinga	Kivaa

**Source: Kimwele: 2025 (Researcher)**

Participants were purposively selected from congregations of CCFs within these wards, ensuring diversity in age, gender, and educational background. Age variation was considered crucial since metaphorical interpretation often reflects differing social experiences across generations. Gender was another key factor, as prior research suggests that men and women may conceptualize metaphors differently (Astuti, 2016). Additionally, educational level was accounted for, as it influences the comprehension of abstract concepts such as metaphors. By incorporating these variables, the study captured a wide range of perspectives, enhancing the depth and reliability of findings.

Selection of specific wards within constituencies, rather than attempting to cover the entire county, allowed for a focused yet representative sample. This methodological decision ensured that the study remained manageable while still reflecting the linguistic and cultural diversity of Machakos County's CCF congregations.

### **3.3 Target Population**

Mugenda (2008) indicates that the target population is the larger group to which a researcher hopes to generalize and apply the findings. In this study, the estimated target population comprised 1,421,932 individuals residing in Machakos County according to the 2019 Population and Census Report. The research specifically targeted native Kamba speakers of varying gender, age, and educational levels within Machakos County, Kenya, with deliberate stratification across these demographic factors. For gender representation, the study maintained a balanced ratio of male and female participants (50% each) to account for potential differences in metaphorical interpretation. Age distribution was systematically categorized into three key brackets: young adults (18-34 years), middle-aged adults (35s-55 years), and older adults (56+ years), with each group representing approximately one-third of the sample to capture generational variations in metaphor comprehension. Educational attainment was stratified across three levels: primary education (up to 8 years of schooling), secondary education (9-12 years of schooling with post primary level qualification), and tertiary education (post-

secondary training), with proportional representation from each level based on county literacy statistics.

These demographic variables - age, gender, and educational level - were considered attributes of the target population due to their significance in understanding metaphorical expressions. For example, as pointed out by Khaleel (2017), members of different age brackets often interpret metaphors differently based on their social experiences. Koller and Semino (2009) also argued that interpretation of abstract concepts such as metaphors is normally based on gender. Additionally, educational level is acknowledged as a factor that influences individuals' ability to synthesize abstract information, as suggested by Carlson, Dahl, Ockert, and Rooth (2015). Therefore, the study aimed to explore perceptions of individuals belonging to different gender, age brackets, and educational levels regarding metaphors used in CCFs in Machakos County.

### **3.4 Sample Size**

According to Charmaz (2006), a sample size is a representation of the overall population under study, serving as a basis for generalizing findings to the entire population. In this study, data was collected from eight charismatic CCFs, with one selected from each of the eight constituencies in Machakos County. Moreover, 48 respondents were purposively sampled to provide their interpretations of metaphors used in CCFs within the region. The decision to use a sample size of 48

respondents was informed by several methodological and pragmatic considerations. First, Ritchie, Lewis, and Elam (2003) argue that a small sample size is appropriate for descriptive studies that seek to provide an in-depth understanding of social phenomena. Since this research aimed to explore interpretations of religious metaphors within CCFs, a smaller but focused sample allowed for a more detailed and contextually- rich analysis. Further supporting this approach, Yin (2011) recommends a sample size ranging between 40 and 60 participants for descriptive studies, as this range ensures sufficient data saturation while maintaining analytical depth. A sample of 48 fell within this optimal range, balancing the need for comprehensive insights with practical constraints in data collection and analysis.

Moreover, qualitative research often prioritizes depth over breadth (Patton, 2002). By limiting the sample size to 48, the study ensured that, each participant's responses can be thoroughly examined, allowing for a comprehensive interpretation of metaphorical language in religious contexts. This approach aligns with the principles of purposive sampling, where participants are selected based on their relevance to the research question rather than statistical representativeness (Teddlie & Yu, 2007). Furthermore, a smaller sample size enhanced the feasibility of data management, particularly in qualitative research where extensive transcription, coding, and thematic analysis are required. Given the intensive nature of metaphor analysis, a manageable sample size ensured that the study remained rigorous without compromising the depth of interpretation.

Finally, selection of 48 respondents - six from each of the eight constituencies - ensured geographic and demographic diversity within Machakos County while maintaining a structured and balanced dataset. This stratified approach enhanced the credibility of findings by capturing varied perspectives across different CCFs in the region. Given the county's linguistic diversity, the sample intentionally drew participants from areas representing key Kikamba dialects. These included Masaku, South Kitui, North Kitui, and Mumoni, ensuring their perspectives informed the analysis and contributed to a varied understanding of metaphor use across linguistic subgroups.

### **3.5 Sampling Techniques**

The study employed purposive sampling to select both charismatic churches and participants within Machakos County. This approach was chosen to ensure inclusion of cases with specific characteristics relevant to the research objectives (Newman, 2006). Eight charismatic churches were selected, one from each ward across the county's eight constituencies, with each church meeting the criterion of having at least 100 congregants. This selection facilitated a comprehensive exploration of theological language and cultural dynamics within the charismatic community.

A total of 48 participants were purposively sampled, with six participants selected from each ward. The sample was carefully stratified by gender, age, and

educational level to ensure diverse perspectives on metaphorical interpretations (Khaleel, 2017). Gender distribution was balanced, with 24 male and 24 female participants. This equal representation was designed to account for potential gender-based differences in metaphor comprehension. The study did not specifically include LGBTQ individuals, as the research focused on the predominant gender categories within the theological discourse of CCFs, where traditional male and female distinctions are typically emphasized.

Age distribution was divided into two categories: youth (18-34 years) and elderly (35 years and above). Each age group comprised 24 participants (12 males and 12 females). The youth category aligned with Kenya's Youth Development Policy (2019), capturing perspectives of younger congregants, while the elderly category included individuals with more extensive life and religious experiences (Albis & Collard, 2013).

Educational attainment was classified into two levels: basic education (up to secondary school) and post-secondary education (tertiary training). Each level included 24 participants (12 males and 12 females). This stratification was based on Kenya's Basic Education Act (2014), which defines basic education as encompassing pre-primary, primary, and secondary schooling. Post-secondary education, as outlined by Mulunga (2015), includes professional certificates, diplomas, and degrees. Inclusion of both educational levels allowed for an

examination of how varying levels of formal education influence metaphor interpretation.

Selection of six participants per ward ensured proportional representation across all eight constituencies. Within each ward, the sample included three males and three females, with each gender group further divided into one youth and one elderly participant. Each of these age-gender subgroups included one participant with basic education and one with post-secondary education. This meticulous stratification ensured that the study captured a wide range of perspectives while maintaining methodological rigor.

Age brackets were chosen to reflect distinct life stages: the 18-34 range represented younger individuals whose interpretations might be influenced by contemporary social experiences, while the 35+ group provided insights from individuals with more established life perspectives. The equal allocation of participants across educational levels controlled for the potential impact of literacy and cognitive training on metaphor comprehension, as higher education is often associated with enhanced abstract reasoning skills (Carlson et al., 2015). Table 3.2 displays the breakdown of participants for this study.

**Table 3.2: Break down of Participants for the Study**

No	Description of Participants	Distribution of the 48 Research Participants on the Basis of the Demographic Variables of Gender, Age and Educational Level							
1.	Gender	24 (Males)				24 (Females)			
2.	Age	12 (Elders)		12 (Youths)		12 (Elders)		12 (Youths)	
3.	Educational Qualification	6 (Ba)	6 (Pos)	6 (Ba)	6 (pos)	6 (Ba)	6 (Pos)	6 (Ba)	6 (Pos)

**Source: Kimwele: 2025 (Researcher)**

**KEY:**

**Ba** Basic Education

**Pos** Post Secondary Education

As illustrated in Table 3.2, an equal number of 24 participants was allocated to each gender category. Similarly, 12 participants were purposively selected for each age group within the dichotomy of gender. Regarding educational background, 6 participants from both basic and post-secondary academic qualifications were chosen within each age category.

### **3.6 Research Instruments**

Three primary instruments were used to collect data for this study: audio-recording, interview schedules, and FGDs. These methods were selected to ensure methodological triangulation and enrich the findings through diverse data sources.

The first instrument, audio-recording, was employed to capture sermons from eight charismatic churches across different wards in Machakos County. Each sermon averaged 1 hour in length, and recordings were conducted overtly with prior

consent from church leaders to maintain ethical transparency. This method was particularly useful because, as Mugenda and Mugenda (1999) suggest, it ensured data accuracy without interfering with the natural setting of the activity. Recorded sermons - collected between March and August 2023 - were later transcribed, translated into English, and analyzed using the MIPVU framework to identify and classify metaphors.

The second instrument, interview schedules, was used to gather conceptualizations of metaphors from 48 purposively selected respondents. Participants were chosen based on gender, age, and educational background to ensure diverse perspectives. Interviews lasted approximately 45-60 minutes each and were conducted in quiet, private settings to minimize distractions and encourage candid responses. Interview sessions followed a structured yet open-ended format, allowing respondents to provide detailed explanations of metaphors used in CCFs. Open-ended questions were particularly valuable, as they enabled deeper insights into participants' feelings, intuitions, and motivations (Ntabo, 2022). The researcher, being a native Kikamba speaker, accurately interpreted and contextualized responses.

FGDs provided a collaborative space where participants could discuss and debate their interpretations of metaphors, revealing shared or divergent understanding. This method enhanced data credibility through triangulation and offered richer, more comprehensive insights than interviews alone (Kitzinger, 1995). By

combining audio-recordings, interviews, and FGDs, the study achieved a comprehensive and reliable analysis of metaphor usage in CCFs.

### **3.7 Piloting Research Instruments**

Before implementing the interview schedule for data collection in this study, a pilot study was conducted to assess its effectiveness. According to Hassan, Schattner and Mazza (2006), a pilot study is a small-scale research aimed at testing research protocols and data collection tools. It helps to identify potential flaws before the main research. Davis and Dodd (2002) emphasize its role in ensuring that question items align with research objectives, thus ensuring reliability of data collection tools. Additionally, it helps estimate the time needed for data collection.

In this study, a pilot was conducted in Jesus Tabernacle Centre in Nguluni Ward in Machakos County. Jesus Tabernacle Centre was chosen because it has an average membership of at least 100 registered congregants. Members of different age groups, gender and educational levels also worship at the church. First the researcher audio-recorded a sermon delivered in the church and then transcribed and translated it. MIPVU was then used to establish metaphors used in the Jesus Tabernacle Centre sermon by the clergy. Eight participants selected based on gender, age and educational level were then used to give their interpretations of metaphors used during the sermon. The sample size of eight participants was determined in accordance with Patton's (2002) recommendation that a sample for a

pilot study should range between 12-18% of the total sample size. Participants chosen for the pilot study were also congregants of Jesus Tabernacle Centre in Nguluni Ward in Machakos County. The breakdown of participants used in the pilot study is presented in Table 3.3.

**Table 3.3: Break down of Respondents for the Pilot Study**

No	Description of Respondents	Distribution of the eight Research Participants on the Basis of the Demographic Variables of Gender, Age and Educational Level							
1.	Gender	4 (Males)				4 (Females)			
2.	Age	2 (Elders)		2 (Youths)		2 (Elders)		2 (Youths)	
3.	Educational Qualification	1 (Ba)	1 (Pos)	1 (Ba)	1 (pos)	1 (Ba)	1 (Pos)	1 (Ba)	1 (Pos)

**Source: Kimwele: 2025 (Researcher)**

**KEY:**

**Bas**            Basic Education  
**Pos**            Post Secondary Education

As shown in Table 3.3, participants were chosen such that both genders were represented equally, with two participants from each age group, and one for educational level variable from each class of age. Notably, those involved in the pilot study were excluded from the main study. This is in comport with a recommendation by Hassan, Schattner and Mazza (2006) that participants involved in a pilot study should not take part in the main study to prevent bias.

The pilot study encountered logistical challenges with audio recording quality during live sermons due to background noise and overlapping congregational responses. To resolve this, the research protocol was modified to use lapel

microphones for clearer audio capture. This adjustment significantly improved the quality of recorded data for transcription and metaphor analysis in the main study.

### **3.8 Data Collection Procedures**

Data collection procedure is a structured method for acquiring information aimed at addressing research inquiries (Burns & Grove, 2017). In the present research, the first step involved acquiring authorization for data collection from the clergy of specific churches in different wards in Machakos County. This step was necessary as Creswell (2006) emphasizes the importance of obtaining permission from relevant institutions. The researcher attended respective CCF sessions and recorded sermons using a digital audio device, with each recording averaging 1 hour in length.

Audio recordings were transcribed verbatim in Kikamba by the researcher (a native speaker) to ensure linguistic accuracy. These transcripts were then translated into English by bilingual experts (research coders) in Kikamba-English linguistics. This translation was necessary because the Macmillan English Dictionary - the primary lexical resource used in the MIPVU procedure for determining basic meanings - is only available in English. Translated sentences, clauses, phrases and lexical items were subjected to the MIPVU framework for metaphor identification. Throughout this process, the researcher cross-referenced the original Kikamba transcripts to ensure metaphorical meanings were preserved, as religious metaphors often carry

culture-specific nuances that require careful interpretation. Important to note is that the translation process recognized that Kikamba metaphors often convey meaning through culturally embedded expressions that do not have direct English equivalents. While the MIPVU framework required English translation for analysis, coders carefully interpreted these metaphors, with verification against the original Kikamba transcripts to maintain conceptual accuracy.

To undertake the MIPVU procedure, the researcher enlisted four coders, including himself, to take part in identifying metaphors used in CCFs in Machakos County from the transcribed and translated data. The coders were native speakers of Kikamba thus able to accurately contextualize the primary data. Selection of coders took into account factors such as gender, age and educational attainment. Each gender category was represented by two coders, one young and the other elderly. Following the classification by Albis and Collard (2013), individuals aged 35 and above were considered elderly, while those between 18 and 34 were categorized as youth.

The four coders were selected because they had graduated from university. The decision to choose coders based on their educational background was influenced by Mulunga (2015), who suggests that a person's ability to analyze abstract information and reveal meaning objectively is greatly impacted by their level of

education. The researcher provided training on MIPVU to the chosen coders to assist them in making well-informed decisions.

MIPVU was then used to identify the metaphor related words (MRWs) (metaphors used in CCFs in Machakos County) from transcribed and translated data. This process involved comparing basic and contextual meanings of words and expressions used in sermons in CCFs in selected churches. Basic meanings were extracted from the dictionary as provided by MIPVU. To ensure consistency, the Macmillan English Dictionary for Advanced Learners by Rundell and Fox (2007), as recommended by MIPVU, was initially consulted. Additionally, the Longman Dictionary of Contemporary English by Summers (2005) was consulted for a second opinion if necessary. Terms exhibiting a contrast between their basic and contextual meanings were then assessed for metaphoricity through an inter-rater reliability test before being marked as MRWs.

An interview was then administered to sampled participants to gauge their interpretation of metaphors used in CCFs in Machakos County. Interviews are relatively cost effective in the manner of their construction and can be administered to collect precise data concerning a given social phenomenon (Kothari, 2009). Participants' conceptualizations were helpful in determining the communicative value of metaphors used in CCFs in Machakos County.

### **3.9 Data Analysis and Interpretation**

#### **3.9.1 Transcription**

It is important to note that audio-recorded primary data were transcribed and translated into English to facilitate data analysis. According to Ntabo (2022), transcription involves converting spoken language into a written form to make it usable for researchers. Two types of transcriptions are identified: broad and narrow. Ntabo (2022) explains that broad transcription provides fundamental information such as words, while narrow transcription is more detailed as it focuses on phonological elements like breathing, accent, vocal sounds and tone, among others.

In this study, broad transcription was adopted to present terms which were used in CCFs sermons in Machakos County. The researcher listened to segments of recorded audios while noting words, phrases, clauses and sentences. In cases where clarification was needed, the researcher reached out to relevant clergy for additional information. Subsequently, transcripts were carefully reviewed for accuracy before undergoing translation.

#### **3.9.2 Translation**

For translation of transcripts, the researcher carefully reviewed them to ensure full understanding. Subsequently, the text was methodically translated into English. This was done by closely referencing the original content. This process was carried out step by step, moving from one transcript to another. Translations were then re-

examined by the researcher to verify their accuracy. The main objective of translation was to achieve equivalence with the original text to facilitate accurate portrayal of the intended meaning of metaphors used in CCFs in Machakos County. Additionally, the context of utterance was duly considered during the translation process. The translation was also reviewed by the four coders identified in this study to ensure accuracy.

### **3.9.3 Data Coding and Numbering**

Creswell (2006) posits that coding is a data analysis strategy in which some aspect of data is assigned a special label or number that allows a researcher to identify related content across the data. The present study employed word classes of nouns, verbs, adjectives and prepositions to code data. Use of word classes to code data was informed by Goatly (1997) who argues that it is the most obvious way of coding metaphors for study. Goatly also notes that metaphors which fall into all major word classes can readily be found. In this study, 29 metaphors that are used in CCFs in Machakos County were identified. Identified metaphors were coded into 19 nominal, 6 verbal, 2 adjectival, and 2 prepositional metaphors. The 29 metaphors were also consistently numbered where each metaphor was assigned a number whose range was 1-29 (cf. Appendix C). The aim of using the same number for each studied metaphor in the present study was to ensure consistency in data analysis.

### **3.9.4 Data Analysis and Interpretation**

According to Kothari (2009), data analysis involves systematically applying statistical or logical methods to assess, describe and elucidate data. In this study, analysis of metaphors used in CCFs in Machakos County was conducted descriptively and aligned with the research objectives. Firstly, MIPVU was employed to identify metaphors used in CCFs in Machakos County for examination. A word, phrase, clause or sentence was categorized as a metaphor if its contextual usage differed from its fundamental meaning in a dictionary as outlined by MIPVU.

A term identified as metaphorical also underwent an inter-rater reliability test to ascertain its metaphoricity. During this test, each of the four coders, working independently, assigned a score of 0.25 or 25% to a term they deemed metaphorical. The study considered a word or expression as a MRW if at least three coders marked it as metaphorical. This criterion was informed by Cameron (2003), who posits that a lexical unit can be considered metaphorical if at least three coders reach a consensus in an inter-rater reliability test. Consequently, the study multiplied 0.25 by three to yield 0.75, representing 75%. This threshold of 75% was the minimum requirement for a lexical unit to qualify as a MRW according to MIPVU standards. Additionally, MIPVU was utilized to categorize identified MRWs into direct MRWs, indirect MRWs, implicit MRWs, and Possible Personifications (PPs).

Secondly, the linguistic forms of metaphors in CCFs in Machakos County were described. This was done by analyzing linguistic features of these metaphors which included their syntactic structure, semantic content and stylistic devices employed. Additionally, cultural and contextual factors influencing usage of these metaphors within the charismatic Christian community in Machakos County was considered. This analysis was useful in providing a detailed description of the linguistic form of Christian metaphors in this specific religious setting. It also helped to shed light on their communicative functions and significance within the community's discourse practices.

Thirdly, metaphors used in CCFs in Machakos County were subsequently analyzed using Lakoff and Johnson's (1980) Conceptual Metaphor Theory (CMT) to delineate conceptual linkages between the tangible SD and the intangible TD. This was done by mapping information in the concrete source to the corresponding one in the abstract domain to reveal conceptual meaning.

Finally, Steen's (2010) Discourse Metaphor Theory (DMT) was applied to analyze the communicative value of metaphors used in CCFs in Machakos County. This was done by examining how these metaphors shape understanding and facilitate communication within the religious community. The theory was also useful in exploring underlying conceptual frameworks behind the metaphors. This helped in

revealing how metaphors reflect and reinforce particular beliefs, values, and cultural norms.

### **3.10 Data Presentation**

Data on metaphors was presented in tables. Tables were employed to illustrate conceptual connections between the tangible SD and the intangible TD of identified metaphors. Use of tables enhanced visual representation of distribution of conceptual domains within metaphors used in CCFs in Machakos County.

### **3.11 Ethical Considerations**

The researcher upheld integrity and confidentiality in using information gathered from research participants. Prior to data collection, all participants (interviewees, FGD members, and church leaders for sermon recordings) were provided with written consent forms (see Appendix D) detailing the study's purpose, their rights, and data usage. Participants were informed and assured that material obtained from them would be used strictly for research purposes. The researcher adhered to Kenyatta University and the Government of Kenya's legal and regulatory requirements on academic research by ensuring that all literature cited was duly acknowledged and that written consent was obtained from targeted respondents. Anonymity of respondents was guaranteed through use of pseudonyms in transcripts and reports, and participants were free to discontinue their involvement at any stage without consequence.

### **3.12 Summary of the Chapter**

This section has covered the methodology that was employed in the research. It has highlighted the research design, sampling procedures, sample size, target population as well as espoused data collection and analysis techniques that were used. Ethical considerations in the study were also discussed. The next chapter discusses metaphor classes and linguistic forms in charismatic discourse.

## **CHAPTER FOUR**

### **METAPHOR CLASSES AND LINGUISTIC FORMS IN CHARISMATIC DISCOURSE**

#### **4.0 Introduction**

This chapter presents identification, classification, and linguistic analysis of metaphors used in Charismatic Christian Fellowships (CCFs) in Machakos County. Using the Metaphor Identification Procedure Vrije Universiteit (MIPVU), the study systematically identified metaphor-related words (MRWs) from transcribed and translated religious discourse. Metaphors were then classified based on nominal, verbal, adjectival, and prepositional linguistic categories. Furthermore, the chapter examines the linguistic forms of identified metaphors within these word classes.

#### **4.1 Identification and Classification of Metaphors of Charismatic Christian Fellowships in Machakos County**

In line with the first objective of the present study, identification and classification of metaphors used in the CCFs was done. The MIPVU was used to identify metaphors for study. Metaphors were categorized on the basis of the language categories of nominal, verbal, adjectival, and prepositional. Next is a discussion on how metaphors in this study were identified and classified.

#### **4.1.1 Identification of Metaphors of Charismatic Christian Fellowships in Machakos County**

The study identified 31 metaphorical terms through a rigorous analytical process applied to audio-recorded, transcribed, and translated religious discourse collected from eight charismatic churches across Machakos County's eight constituencies. These terms emerged from systematic analysis using the MIPVU framework, which evaluates metaphoricity by examining the contrast between a term's basic meaning and its contextual usage in religious discourse. For instance, the expression "*Ngai ni ngao*" (God is a shield) was classified as metaphorical through this process, as the divine attribute (basic meaning of God) was conceptually mapped onto the protective function of a physical shield (contextual meaning in religious discourse).

As mentioned in the previous chapter, the identification process involved four trained coders, including the researcher, who independently applied the MIPVU criteria to assess the metaphorical status of each term. This methodological approach aligns with established linguistic research practices documented by Gathigia (2014), Naicker (2016), and Ntabo (2022), who recognize MIPVU's precision in detecting metaphorical language across various discourse contexts. The framework's reliability stems from its systematic evaluation of how ordinary linguistic expressions acquire metaphorical potential when used in specific communicative contexts, particularly in the specialized domain of religious

language found in charismatic Christian worship. Through this careful analytical process, 31 terms were identified as carrying significant metaphorical weight in the theological discourse of studied congregations.

Of the 31 terms analyzed using MIPVU, 29 were marked as Metaphor Related Words (MRWs). According to Gathigia (2014), MIPVU facilitates recognition of MRWs by examining the contrast and comparison between the fundamental and contextual meanings of words and phrases. In the words of Steen et al. (2010), if there is a distinction between the dictionary definition and the contextual interpretation of a word or phrase, it is labeled as a MRW. Furthermore, coders conducted an inter-rater reliability assessment, a key aspect of MIPVU method. Each coder independently assigned a score of 0.25 (25%) to terms deemed metaphorical. According to Cameron (2003), items achieving a 75% consensus in inter-rater reliability test are classified as metaphors. At least 75% for each term that was marked metaphorical was obtained after at least three coders assigned 0.25 or 25% to each of the metaphors. This required agreement from at least three coders to mark a term as a metaphor used in CCFs in Machakos County. A summary of identified metaphors is presented in Appendix C.

Three of the four coders, however, marked two terms as Not Metaphor Related Words (NMRWs). The coders made their independent decision on the basis that both the dictionary definition and the contextual meaning of these terms were

similar. According to Steen et al. (2010), words and expressions where the dictionary meaning aligns with their contextual sense are categorized as NMRWs and are excluded from metaphorical analysis. Consequently, this study excluded two NMRWs from further analysis. The terms which were marked as NMRWs are presented in Table 4.1:

**Table 4.1: Terms Marked as Not Metaphor Related Words**

No	Kikamba	Gloss	Reliability Test Scores (%)				
			Co.1	Co.2	Co.3	Co.4	Total
1.	<i>Ngai e yiulu</i>	God is high	0	0	0	25	25
2.	<i>Mwaki ni muvyu</i>	Fire is hot	25	0	0	0	25

**Source: Kimwele: 2025 (Researcher)**

**Key**

**Co. Coder**

An example of a term marked as NMRW is *God is high* as shown in Table 4.1. Three out of four coders established the basic and contextual meanings of the word *high* in order to find out whether it was metaphorically used or not. For instance, the Macmillan English Dictionary defines the term *high* as *elevated or towering* (Rundell & Fox, 2007). The word *high* is also contextually employed to refer to *a towering or an elevated being*. In the context of CCFs in Machakos County, God is marked as an elevated being who is often a transcendent entity. As pointed out by Ntabo (2022), MRWs are identified on the basis of contrast between the basic meaning in a dictionary and the contextual sense of the term. The three coders were in agreement that the word *high* was not metaphorically used and, therefore,

classified it as NMRW. The NMRWs were, thus, discarded and not considered for analysis because the focus of this study was metaphor analysis.

This research grouped MRWs into three categories namely: direct MRWs, implicit MRWs, and Possible Personifications. A total of 19 metaphors were coded as direct MRWs, 8 as implicit MRWs, and 2 as PPs. A discussion of each of these classes of metaphors follows.

#### **4.1.1.1 Direct Metaphor Related Words**

Direct Metaphor Related Words are linguistic elements that can be directly elucidated through a form of cross-domain mapping between two referential concepts. As provided by Naicker (2016), when a term is employed in a manner that its usage can potentially be explained through cross-domain mapping to a more fundamental referent or theme within the discourse, it is categorized as a direct MRW. Similarly, Ntabo (2022) highlights that direct MRWs pertain to terms that can be relatively straightforwardly expounded through some form of cross-domain mapping. This study identified 19 metaphors used in CCFs in Machakos County falling under the direct MRWs classification. These metaphors are illustrated in Table 4.2.

**Table 4.2: Direct Metaphor Related Words**

<b>No</b>	<b>Kikamba</b>	<b>Gloss</b>
1.	<i>Ngai ni ngao</i>	God is a shield
2.	<i>Akilsto ni kyongo, ti kisithe</i>	Christians are the head and not the tail
3.	<i>Ngai ni ithe witu, akilsto ni syana syake</i>	God is father, Christians are His children
4.	<i>Ukilsto ni kyalo</i>	Christianity is a journey
5.	<i>Akilsto ni munyu</i>	Christians are salt
6.	<i>Utangiyo ni iyoki</i>	Salvation is a yoke
7.	<i>Satani ni muwaani</i>	Satan is carnivore
8.	<i>Muthukumi wa ngai ni mwisikya</i>	A pastor is a midwife
9.	<i>Ngai ni mumbi</i>	God is a potter
10.	<i>Ndeto ya ngai ni mbeu</i>	The word of God is a seed
11.	<i>Athukumi ma ngai ni asuvii</i>	Religious leaders are stewards
12.	<i>Kikwu ni kyalo, kikwu ni too, kikwu ni uthyumuo</i>	Death is a journey, death is sleep, death is rest
13.	<i>Ngai ni muithi</i>	God is a shepherd
14.	<i>Utangiyo ni uvosyo</i>	Salvation is healing
15.	<i>Ngai ni kyeni</i>	God is light
16.	<i>Nai ni muio, nai ni uito</i>	Sin is a load, a burden
17.	<i>Ukilsto ni masindano</i>	Christian life is a race
18.	<i>Atangiwa ni ngombo</i>	Born again Christians are slaves
19.	<i>Ndeto ya ngai ni mukate na manzi</i>	The word of God is bread and water

**Source: Kimwele: 2025 (Researcher)**

The examples listed in Table 4.2 represent metaphors used in CCFs in Machakos County marked as direct MRWs. Each of these metaphors employs words in a

direct manner that can potentially be explained through a form of cross-domain mapping between concrete source domains and abstract target domains. For instance, in the metaphor *God is a shield*, the source domain *a shield* is directly correlated with the target domain *God* through the copula "is." This direct comparison allows for straightforward understanding of *God* in terms of *a shield*. The copula "IS" serves as an indicator of cross-domain mapping in a direct MRW context (Gathigia, 2014). Thus, in the metaphor *God is a shield*, *a shield* is employed metaphorically and falls under the category of direct MRWs.

#### **4.1.1.2 Implicit Metaphor Related Words**

Implicit metaphors typically draw comparisons between two dissimilar entities without explicitly naming one of them. According to Naicker (2016), implicit MRWs involve pronouns and ellipsis, which may suggest a cross-domain mapping within the broader context of discourse. Furthermore, when words are utilized for lexical grammatical substitution, such as third-person pronouns, or when ellipsis occurs, resulting in missing words, as seen in coordination structures that could be clarified through cross-domain mapping from a more fundamental referent or topic, the term is classified as an implicit MRW (Steen et al., 2010). Ntabo (2022) also observes that an implicit MRW can arise when substitutions or ellipses convey a direct or indirect meaning that can be interpreted through cross-domain mapping. In this study, 8 implicit MRWs were identified within metaphors used in CCFs in Machakos County as illustrated in Table 4.3.

**Table 4.3: Implicit Metaphor Related Words**

No	Kikamba	Gloss
1.	<i>Kwiyiinda mboyani</i>	Immersed in prayer
2.	<i>Kukitia mathayu kwa mwiai</i>	Winning souls to Christ
3.	<i>Kutembuanga mumaitha</i>	Canalize the devil
4.	<i>Kutwawa ni mwiai</i>	Getting married to Christ
5.	<i>Kukinyia mumaitha nthi</i>	Pin down the enemy
6.	<i>Akilisito aito, akilisti me ivu</i>	Pregnant Christians
7.	<i>Kwisila matatwani/ motatoni</i>	Passing through tribulations
8.	<i>Kwikala wendoni, kutua nthini wa wendo</i>	Abide in love

**Source: Kimwele: 2025 (Researcher)**

One of the metaphors marked as implicit MRW, as shown in Table 4.3, is *immersed in prayer*. The implicitness of the metaphor *immersed in prayer* lies in its ellipsis, where specific actions and sensations which are characteristic of charismatic fellowship prayers such as speaking in tongues are omitted but understood within the context of religious practice. This metaphor implies a deeply transformative spiritual experience without explicitly stating the individual components of prayer practice. In addition, the term *immersed* metaphorically extends beyond its literal meaning of being submerged in a liquid to signify a deep involvement or absorption in the act of prayer. It conveys the idea of being completely enveloped in the spiritual act, with one's entire being focused on communion with the divine.

#### **4.1.1.3 Possible Personifications**

According to Lakoff and Johnson (1980), personification is a clear ontological metaphor, whereby a physical object is attributed to human qualities. Personification facilitates understanding of diverse experiences involving non-human entities by framing them in terms of human motivations, traits, and behaviors (Naicker, 2016). Ntabo (2019) also provides that personification enables individuals to employ human-related language to describe attributes of objects, drawing upon associative similarities between human and non-human traits. Personification is, therefore, a metaphorical tool through which individuals interpret human behavior. It aids in comprehending abstract concepts, and inanimate objects by imbuing them with human-like motivations, characteristics, and behaviors. This allows for a more relatable understanding of these phenomena.

Steen et al. (2010) posit that terms suspected of personification should be designated as Potential Personification (PP). Gathigia (2014) distinguishes between two domains of personification: source and target personification. Source personification refers to the presence of an animate agent, while target personification involves inanimate entities onto which characteristics from the source personification are transferred. Table 4.4 highlights metaphors in CCFs in Machakos County that were marked as PPs.

**Table 4.4: Possible Personifications**

No	Kikamba	Gloss
1.	<i>Kuuwithya ikanisa</i>	Bleed the church
2.	<i>Ngoo mbaike</i>	A circumcised heart

**Source: Kimwele: 2025 (Researcher)**

One of the metaphors marked as PP as indicated in Table 4.4 is *bleed the church*. This metaphor was categorized as PP due to its capacity to imbue the church with human-like attributes and actions. The church is identified as if it were a living entity capable of bleeding. Bleeding is a distinctly human characteristic. In the context of charismatic fellowships, the example *bleed the church* metaphorically suggests a profound emotional or spiritual impact affecting the collective body of believers. The church is portrayed as vulnerable or susceptible to suffering or loss. This metaphorical usage reflects the charismatic belief in the church's spiritual vitality and its interconnectedness with experiences and actions of its members which underscores the deeply personal and emotional nature of their faith.

#### **4.1.2 Classification of Metaphors of Charismatic Christian Fellowships in Machakos County**

Classification of identified metaphors was done on basis of the word classes of nominal, verbal, adjectival and prepositional. According to Preiss, Briscoe and Korhonen (2007), categorizing metaphors based on word classes is crucial for understanding how different linguistic elements contribute to metaphorical expression of abstract concepts. Walde (2006) also notes that by categorizing

metaphors according to word classes such as nouns, verbs, adjectives and prepositions, we can identify patterns and structures that reveal how language is used metaphorically. This classification enables us to analyse specific roles played by different word classes in conveying metaphorical meaning which offers insights into cognitive processes underlying metaphorical thought and language use. Following is a discussion on the value of using word classes of nominal, verbal, adjectival and prepositional to classify metaphors used in CCFs in Machakos County.

#### **4.1.2.1 Classification of Metaphors of Charismatic Christian Fellowships in Machakos County on the basis of Nominal**

According to the Macmillan English Dictionary for Advanced Learners by Rundell and Fox (2007), the term nominal refers to *what relates to or that which is a noun*. It is also *a word or expression that takes a noun construction*. According to Walde (2006), metaphors can be categorized based on nominal elements, which include nouns and noun phrases. Walde further notes that one way to categorize metaphors on the basis of nominal is by examining the relationship between the source and target domains. Walde exemplifies that, in structural metaphors, the SD is structured like a physical entity, and the TD is abstract. An example of this by Walde (2006) is *building a relationship* where the abstract concept of *a relationship* is understood in terms of *the physical structure of a building*. Another type is ontological metaphors, where abstract concepts are understood in terms of

entities or substances. For instance, in the metaphor *love is a journey*, love is conceptualized as an entity (a journey) with its own characteristics and properties. The present study classified 19 metaphors using the criterion of nominal. These metaphors are displayed in Table 4.5.

**Table 4.5: Metaphors of Charismatic Christian Fellowships Classified on the basis of Nominal**

No	Kikamba	Gloss	Class
1.	<i>Ngai ni ngao</i>	God is a shield	Nominal
2.	<i>Akilisto ni mitwe, ti kisithe</i>	Christians are the head and not the tail	Nominal
3.	<i>Ngai ni ithe witu, Akilisto ni syana syake</i>	God is father, Christians are His children	Nominal
4.	<i>Ukilisto ni kyalo</i>	Christianity is a journey	Nominal
5.	<i>Akilisto ni munyu</i>	Christians are salt	Nominal
6.	<i>Utangiyo ni iyoki</i>	Salvation is a yoke	Nominal
7.	<i>Satani ni muwaani</i>	Satan is carnivore	Nominal
8.	<i>Mutavania ni mwisikya</i>	A pastor is a midwife	Nominal
9.	<i>Ngai ni mumbi</i>	God is a potter	Nominal
10.	<i>Ndeto ya ngai ni mbeu</i>	The word of God is a seed	Nominal
11.	<i>Athukumi ma ngai ni asuvii</i>	Religious leaders are stewards	Nominal
12.	<i>Kikwu ni kyalo, kikwu ni too, kikwu ni uthyumuo</i>	Death is a journey, death is sleep, death is rest	Nominal
13.	<i>Ngai ni muithi</i>	God is a shepherd	Nominal
14.	<i>Utangiyo ni uvosyo</i>	Salvation is healing	Nominal
15.	<i>Ngai ni kyeni</i>	God is light	Nominal
16.	<i>Nai ni muio</i>	Sin is a load, a burden	Nominal
17.	<i>Thayu wa ukilisto ni kyalo, ukilisto ni masindano</i>	Christian life is a race	Nominal
18.	<i>Atangiwa ni ngombo</i>	Born again Christians are slaves	Nominal
19.	<i>Ndeto ya ngai ni mukate na kiwu</i>	The word of God is bread and water	Nominal

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**Source: Kimwele: 2025 (Researcher)**

An example of a metaphor classified within the class of nominal as shown in Table 4.5 is *God is a shield*. In this metaphor, there are two entities which are: *God* and *a shield*. Both entities are nouns and are directly equated with another using a linking *is*. The metaphor implies that just as a shield protects physically, God provides protection or defense for human beings. The comparison also suggests that God offers a similar function or characteristic to that of a shield, which is shielding or safeguarding from harm or danger.

#### **4.1.2.2 Classification of Metaphors of Charismatic Christian Fellowships in Machakos County on the basis of Verbal**

Preiss, Briscoe and Korhonen (2007) argue that metaphors can be categorized on the basis of verbal depending on how action verbs are used to convey abstract concepts or ideas. One categorization, according to Preiss, Briscoe and Korhonen (2007), is based on the relationship between the action and its target domain. This includes types such as active, passive, and existential metaphors. Active metaphors involve action verbs where the SD performs an action upon the TD, such as *he conquered his fears*. Passive metaphors, on the other hand, according to Walde (2006), feature action verbs where the TD is depicted as undergoing an action, as in *her heart was broken*. This study classified six metaphors on the verbal basis as shown in Table 4.6.

**Table 4.6: Metaphors of Charismatic Christian Fellowships Classified on the basis of Verbal**

No	Kikamba	Gloss	Class
1.	<i>Kwiyiinda mboyani</i>	Immersed in prayer	Verbal
2.	<i>Kusindania mathayu kwa kilisto</i>	Winning souls to Christ	Verbal
3.	<i>Kutembuanga mumaitha</i>	Canalize the devil	Verbal
4.	<i>Kuuwithya ikanisa</i>	Bleed the church	Verbal
5.	<i>Kutwawa ni mwiai</i>	Getting married to Christ	Verbal
6.	<i>Kukinyia mumaitha nthi</i>	Pin down the enemy	Verbal

**Source: Kimwele: 2025 (Researcher)**

The metaphor *winning souls to Christ* as indicated in Table 4.6 is an example of one classified on the basis of the verbal category. The metaphor exploits the action word *winning* to convey a deeper spiritual meaning. In this metaphor, *winning*, which is a verbal category, implies *the act of persuading or convincing individuals to accept the teachings and beliefs of Christianity*. *Souls* represent the spiritual essence or inner beings of individuals. This is an example of an active metaphor where an implied SD performs the action of *winning* souls for Christ.

#### **4.1.2.3 Classification of Metaphors of Charismatic Christian Fellowships in Machakos County on the basis of Adjectival**

Adjectival, according to the Macmillan English Dictionary for Advanced Learners by Rundell and Fox (2007), refers to *anything that pertains to or functions as an adjective*. An adjective is a part of speech that modifies or describes a noun or pronoun. Walde (2006) points out that metaphors can be categorized based on

adjectival elements, which include adjectives and adjective phrases. One way to categorize metaphors in this manner is by examining the relationship between the source and target domains. Adjectival metaphors often involve attributing qualities or attributes associated with the SD to the TD. For example, the metaphor *a circumcised heart* is classified in the category of adjectival because it uses an adjective *circumcised* to modify and describe the noun *heart*. In this metaphor, *circumcised* does not refer to a literal surgical procedure but symbolizes *a spiritual transformation or purification*. In this study, two metaphors were codified under the adjectival class as shown in Table 4.7.

**Table 4.7: Metaphors of Charismatic Christian Fellowships Classified on the basis of Adjectival**

No	Kikamba	Gloss	Class
1.	<i>Akilsto aito</i>	Pregnant Christians	Adjectival
2.	<i>Ngoo mbaike</i>	A circumcised heart	Adjectival

**Source: Kimwele: 2025 (Researcher)**

From Table 4.7, *pregnant Christians* is an example of a metaphor coded under the adjectival class. The metaphor *pregnant Christians* uses the adjective *pregnant* to describe and characterize the noun *Christians*. In this metaphor, *pregnant* does not refer to physical pregnancy but rather symbolizes *a state of spiritual readiness, anticipation, and expectation among Christians*.

By employing *pregnant* as an adjective, the metaphor suggests that Christians are filled with spiritual potential, which involves awaiting the birth or realization of

new insights, revelations, or manifestations of faith. It also conveys the idea that Christians are metaphorically *expecting* or *carrying* something significant within them, such as spiritual growth, transformation, or the fulfillment of God's promises.

#### 4.1.2.4 Classification of Metaphors of Charismatic Christian Fellowships in Machakos County on the basis of Prepositional

Metaphors can also be categorized based on prepositional elements. Prepositional elements include prepositions and prepositional phrases. According to Walde (2006), prepositional metaphors often involve spatial or directional relationships conveyed by prepositions to describe abstract concepts or relationships. For example, in the metaphor *on cloud nine*, the preposition *on* suggests a spatial relationship and is used metaphorically to convey the feeling of happiness or euphoria. This study classified two metaphors as prepositional as shown in Table 4.8.

**Table 4.8: Metaphors of Charismatic Christian Fellowships Classified on the basis of Prepositional**

No	Kamba	Gloss	Class
1.	<i>Kwisila motatoni</i>	Passing through tribulations	Prepositional
2.	<i>Kwikala nthini wa wendo</i>	Abide in love	Prepositional

**Source: Kimwele: 2025 (Researcher)**

One of the metaphors that was categorized as adjectival as shown in Table 4.8 is *passing through tribulations*. This metaphor was coded as prepositional because it uses the preposition *through* to indicate the manner or process by which individuals

experience tribulations. In this metaphor, *tribulations* represent challenges, hardships, or difficulties encountered in life while *passing through* suggests navigating or enduring these adversities.

#### **4.2 The Linguistic Form of Metaphors of Christian Discourse in Charismatic Fellowships in Machakos County**

The present study also analyzed metaphors used in CCFs in Machakos County on basis of their linguistic forms. According to Sukirman et al. (2022), analyzing metaphors based on their linguistic forms is crucial as it unveils deeper layers of meaning embedded within language. By scrutinizing linguistic elements employed in metaphors, such as the word classes used to construct them, their morphological and syntactic forms, one can decode intricate ways in which language shapes thought and perception. Moreover, understanding the linguistic forms of metaphors enables language users to grasp cognitive processes involved in conceptualizing abstract ideas and experiences through language (Alkan & Bumen, 2020). Therefore, delving into linguistic dimensions of metaphors not only enhances our comprehension of language itself but also offers profound insights into human cognition, communication, and cultural dynamics. This study discussed the linguistic forms of metaphors in CCFs based on the categorization of nominal, verbal, adjectival, and prepositional metaphors as referenced in Section 4.1.2 of this thesis.

#### **4.2.1 Nominal Metaphors in Charismatic Christian Fellowships in Machakos County**

As indicated in Section 4.1.2.1, nominal metaphors are those that are classified based on nominal elements which include nouns and noun phrases. This study identified 19 nominal metaphors which are presented in Table 4.5 in Section 4.1.2.1. For example, the metaphor *God is a shield* is classified as a nominal metaphor. This metaphor is assigned number one (1) as indicated in the numbering system of the metaphors in this study in Appendix C.

In terms of word classes, metaphor (1) is structured by two nouns (*God* and *shield*), a linking verb (*is*), and a determiner (*a*). The nominal term *God* functions as a proper noun as it represents a deity in religions such as Christianity. *Is* is a form of the verb *to be* which functions as a linking verb in this sentence to equate the subject *God* with the complement *shield*. The indefinite article *a* is used as a determiner to form a noun phrase *a shield*.

The linguistic form of the metaphor *God is a shield* is quite useful in its interpretation as it provides insight into how the metaphor is constructed and what it signifies. By breaking down the structure of the sentence, we understand the relationship between the terms *God* and *shield* and how they are compared. It is important to note that the metaphor is marked as a noun metaphor because its referents are nouns with spatial dimensions. According to Goatly (1997), noun

metaphors are more easily recognized and their referents less prone to oblivion than other word classes. Firoozalideh et al. (2020) also argue that noun metaphors can directly evoke more memorable images than other word classes.

In metaphor (1), *God* is being likened to *a shield* in terms of providing protection and defense. Use of the determiner *a* further emphasizes the metaphorical comparison, indicating that God serves as one among many possible shields. Noteworthy is that understanding the linguistic form of metaphor (1) helps in interpreting its meaning within the context of charismatic Christian fellowships in Machakos County. It underscores the idea that charismatic believers view God as their protector, just as a shield guards against physical harm. Charismatic preachers in Machakos County exploit the linguistic structure of metaphor (1) to create images regarding the value of trusting in God only for defense and protection against harm.

Metaphor (2) *Christians are the head and not the tail* also classified as a nominal metaphor as shown in Appendix C. This metaphor employs a linguistic structure that carries profound symbolic implications. At its core, the metaphor utilizes a subject-verb-complement arrangement where the term *Christians* is the subject and *are* is the linking verb. The complement consists of two contrasting elements: *the head* and *not the tail*. In the context of CCFs in Machakos County, *the head* symbolizes leadership, authority, and prominence, while *not the tail* conveys the

absence of subordination or disadvantage. The metaphor's power lies in its concise yet vivid imagery that presents Christians as positioned for success and influence rather than relegated to a subordinate role. According to Preiss, Briscoe and Korhonen (2007), nominal metaphors employ familiar imagery from biblical references to reinforce Biblical scripture. The linguistic form of metaphor (2), therefore, resonates within the Christian community in CCFs in Machakos County to reinforce a sense of empowerment, significance and divine favour from God.

The linguistic form of the nominal metaphor (3) *God is father, Christians are His children* was analyzed. Structurally, the metaphor comprises a subject-verb-complement arrangement. In this structure *God* serves as the subject while *is* is the linking verb. The complement is two-fold: *father* and *His children*. In this case, *Father* represents the paternal, nurturing, and protective qualities attributed to God within charismatic Christian theology in Machakos County. *His children* conveys the relational dependency of Christians on God as their divine parent. It is important to note that use of possessive pronouns emphasizes the personal relationship between God and believers. This is used to reinforce the notion of spiritual kinship and familial bonds.

The linguistic form for metaphor (3) encapsulates fundamental aspects of Christian faith by portraying God as a caring and loving father figure. The metaphor is often exploited by the clergy in CCFs in Machakos County to beseech congregants to be

dependent on God. Metaphor (3) evokes a sense of belonging, security, and divine care within the CCF faithful and is useful in fostering a deeper understanding of God's role in believers' lives as their heavenly Father. This is in line with Alkan and Bumen (2020) who posit that nominal metaphors, which involve direct comparison of two nouns, are straightforward to understand and connect with because they present clear and tangible associations between different concepts or objects.

The nominal metaphor (4) *Christianity is a journey* (cf. Appendix C) holds profound linguistic significance. Structurally, the metaphor juxtaposes the subject *Christianity* with the complement *a journey* by employing the linking verb *is* to equate the two. This is a subject-linking verb-complement sentence structure. The metaphor was marked as a nominal metaphor because it has two referents: *Christianity* and *a journey* which are both nouns. This is in comports with Goatly (1997) who connotes that nominal metaphors are those with noun or noun phrase referents with spatial dimensions.

Linguistically, metaphor (4) encapsulates the idea that Christian faith is not merely a static belief system but rather an ongoing process of growth, exploration, and transformation. Within CCFs in Machakos County, this metaphor serves as a powerful linguistic tool that resonates deeply with believers who understand their spiritual walk as a dynamic and evolving pilgrimage. It underscores the notion that faith involves continuous movement towards deeper understanding, closer

relationship with God, and personal development. CCFs' preachers use the linguistic form in metaphor (4) to encourage believers to embrace challenges, joys, and discoveries inherent in their spiritual lives. This fosters a sense of purpose, direction and connection within CCFs in Machakos County.

In the context of CCFs in Machakos County, preachers frequently employ the metaphor *Christians are salt* to convey profound spiritual truths. Linguistically, this metaphor is structured with the subject *Christians* linked to the complement *salt* through the linking verb *are*. *Christians are salt* was marked as nominal metaphor (5) in this study because it makes use of two nouns as referents: *Christians* and *salt*. In the words of Firoozalideh et al. (2020), nominal metaphors employ at least two noun referents that are conceptualized as bundles of semantic features.

Metaphor (5) is deeply rooted in Biblical imagery that draws from Jesus Christ's teachings in Matthew 5:13 where believers are likened to salt (The Holy Bible, 1982). Within the charismatic community, this metaphor serves as a powerful linguistic device that conveys different meanings. For example, just as *salt* enhances flavor, preserves, and purifies, preachers use this metaphor to exhort believers to be agents of positive influence, moral preservation and spiritual purification in society. By employing this metaphorical language, preachers appeal

to the sensory and tangible qualities of salt to underscore the transformative potential of Christian faith amongst charismatic believers.

*Salvation is a yoke* was identified as metaphor (6) in this study (cf. Appendix C). In CCFs in Machakos County, preachers often employed metaphor (6) to convey significant spiritual concepts. Linguistically, this metaphor consists of the subject *Salvation* connected to the complement *a yoke* through the linking verb *is*. This motivated the assignment of metaphor (6) as a nominal mainly because two nouns: *salvation* and *yoke* are used in this composition. This is in line with Sukirman et al. (2022) who argued that nominal metaphors are constructed by equating two noun referents which facilitate direct comparisons between concepts or objects.

Metaphor (6) draws from biblical imagery that echoes Jesus Christ's invitation in the Holy Bible in Matthew 11:29-30 where he says, "*Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light*" (The Holy Bible, 1982). Within CCFs in Machakos County, this metaphor served as a powerful linguistic tool to communicate the transformative nature of salvation. By likening salvation to a yoke, preachers emphasized the idea of surrendering to Christ's lordship and finding rest from burdens of sin and worldly cares. This metaphorical language resonated deeply with believers by inviting them to embrace the liberating and transformative power of salvation in their lives.

The linguistic form of metaphor (7), *Satan is a carnivore*, was analysed. Linguistically, this metaphor juxtaposes the subject *Satan* with the complement *carnivore* by employing the linking verb *is* to draw comparison. This linguistic form echoes Biblical imagery particularly in 1 Peter 5:8 which warns viz: "*Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour.*" (The Holy Bible, 1982). Within CCFs in Machakos County, this metaphor served as a potent linguistic tool that vividly illustrated Satan's predatory nature. It also highlighted the constant spiritual warfare believers face. This metaphorical language reinforces the urgency for vigilance and spiritual fortification against schemes of the devil whom charismatic Christians view as "the enemy."

The present study assigned the nominal metaphor *A pastor is a midwife* number (8) (cf. Appendix C). Linguistically, the sentence structure for this metaphor is: subject-linking verb-complement. In this case, the subject is *a pastor* that is made up of a determiner *a* and a noun *pastor* and the linking verb is *is*. The complement comprises a determiner *a* and a noun *midwife* and the composition forms a simple sentence. According to Rundell and Fox (2007), a simple sentence consists of one independent clause that expresses a complete thought.

This linguistic form in metaphor (8) draws from Biblical imagery, particularly in 1 Thessalonians 2:7, where St. Paul describes his pastoral care for the Thessalonian

Church. St. Paul states that, "*But we were gentle among you, like a nursing mother taking care of her own children*" (The Holy Bible, 1982). Within CCFs in Machakos County, metaphor (8) serves as a potent linguistic device to illustrate the nurturing, supportive, and facilitating role of pastors in the spiritual birth and growth of believers. By likening pastors to midwives, preachers emphasize their role in aiding spiritual birth and development of congregants by guiding them through transformative experiences and helping bring forth the promises and purpose of God in their lives. This metaphorical language is in deep resonance with congregants because it highlights the central role of pastors as spiritual caregivers and facilitators of growth within the charismatic Christian community in Machakos County.

Metaphor (9) *God is a potter* was also identified in this study. This metaphor is frequently employed by preachers to convey important theological truths and inspire spiritual reflection among congregants. It draws upon the imagery found in Biblical texts such as Isaiah 64:8 where God is likened to a potter shaping clay. In terms of linguistic form, this metaphor utilizes a simile structure by equating *God* to *a potter* through use of the copula *is*. In this case, *God* is employed as a subject while *a potter* is a complement yielding a subject-linking verb-complement sentence structure. The metaphor is also a typical example of a simple sentence.

Use of metaphor (9) underscores the idea of divine sovereignty and creativity in shaping human lives. It carries connotations of craftsmanship, intentionality, and transformative power, which highlight God's role as the ultimate architect of human destiny. Through the linguistic structure of this metaphor, preachers aimed to evoke a sense of awe and reverence for God's authority and providence by urging believers to surrender to His will and allowing themselves to be moulded according to God's divine purpose.

The metaphor *the word of God is a seed* was assigned number ten (10) in this study (cf. Appendix C). This was one of the linguistic constructs frequently employed in CCFs in Machakos County. This metaphorical expression capitalizes on the linguistic structure of analogy where the word *is* serves as the comparative link between two distinct concepts: *the word of God* and *a seed*. As Lakoff and Johnson (1980) discuss, metaphorical language often relies on such comparisons to convey abstract ideas through more concrete, tangible imagery. In this case, *the word of God*, representing divine revelation and truth, is metaphorically likened to *a seed* which is a tangible and familiar object with inherent potential for growth and transformation. By employing this metaphorical structure, preachers tapped into the cognitive mechanism of conceptual metaphor, as outlined by Lakoff and Johnson (1980) to help believers grasp the transformative power inherent in scripture.

Furthermore, Alkan and Bumen (2020) suggest that metaphorical language operates as a bridge between the familiar and the unfamiliar, enabling individuals to make sense of abstract concepts by drawing on concrete experiences. In the context of this metaphor, the linguistic form not only elucidates the potency of divine revelation but also invites believers to envision their spiritual journey as a process of nurturing and cultivation. In this case, the word of God takes root, grows, and bears fruit in their lives.

The metaphor, *Religious leaders are stewards*, which was frequently used by charismatic preachers in Machakos County was assigned number eleven (11) in this study (cf. Appendix C). The metaphor manifests a syntactic structure that consists of a subject-predicate relationship. The term *religious leaders* serves as the subject and *are stewards* functions as the predicate. The subject comprises a noun phrase, while the predicate comprises a verb phrase with a complement. The noun *stewards* functions as a predicative nominative, equating religious leaders to stewards.

Metaphor (11) also employs a simple declarative sentence structure: *religious leaders are stewards*. Stating metaphorical expressions in the form of declarative sentences facilitates clear communication of the analogy between different referents (Alkan & Bumen, 2020). The two referents in this case are: *religious leaders* and *stewards*. The choice of *stewards* as the metaphorical term underscores notions of responsibility, care, and accountability inherent in stewardship. This

aligns with charismatic preachers' theological emphasis on serving their congregations faithfully. This linguistic form serves to evoke a sense of reverence and duty among the audience by emphasizing the sacred nature of the preacher's role within CCFs in Machakos County.

Findings of the present study indicated that metaphor (12), *Death is a journey, death is sleep, death is rest*, was euphemistically used by charismatic preachers in Machakos County to make reference to the taboo subject of death. According to Nyakoe, Ongarora and Oloo (2014), the subjects of death, dying and the dead are often dysphemistic in the context of Abagusii. Euphemistic terms such as *journey, sleep, and rest* are often employed to make reference to this subject in Ekegusii. Linguistically, metaphor (12) encompasses a complex syntactic structure that employs parallelism and repetition for rhetorical effect. Each segment of the metaphor follows a consistent sentence structure with *death* serving as the subject and *is a journey/sleep/rest* forming the predicate. This construction employs a copula verb *is* to establish the comparison between *death* and the *journey, sleep, and rest* respectively. This is achieved through use of the linguistic unit of parallelism. Parallelism, according to Abed (2021), means putting sentences or parts of sentences in similar structures; creating a connection among sentences within a text to make them easily memorized. The use of parallelism reinforces analogy, creating a rhythm and coherence in expression.

Important to note is that the metaphorical terms *journey*, *sleep*, and *rest* belong to the class of nouns. In the context of CCFs in Machakos County, these terms function as nominal metaphors for different aspects of the concept of death. For example, *journey* implies transition or passage to another realm. *Sleep* suggests a temporary state of repose while *rest* conveys a sense of tranquility and cessation of labour. Through this linguistic form, charismatic preachers evoked profound contemplation about the nature of death by offering solace and spiritual insights to their congregations. The term *death* is repeated in metaphor (12). The repeated structure emphasizes the significance of each comparison as highlighted in the metaphor.

Metaphor (13) in this study was *God is a shepherd* (cf. Appendix C). Structurally, the metaphor's sentence structure follows a subject-predicate format. In this metaphor, the word *God* is the subject and *is a shepherd* is the predicate. This conveys a straightforward comparison between *God* and *a shepherd*. The metaphor also relies on the word classes of *nouns* and *verbs* in its linguistic form. The term *God* functions as a proper noun which denotes a divine being, and *shepherd* as a common noun representing a caretaker or guide. Syntactically, the metaphor forms a simple declarative sentence. Alkan and Bumen (2020) posit that metaphors which take a linguistic form of declarative sentences facilitate easy comprehension and emotional impact. Noteworthy is that the sentence structure in metaphor (13) mirrors a familiar Biblical imagery of God as a shepherd. This image evokes

pastoral care, guidance, and protection, and resonates deeply with the religious and cultural background of the audience. This metaphor's effectiveness lies in its ability to encapsulate complex theological concepts in a concise and accessible form by fostering a sense of connection, trust, and reverence among congregants in CCFs in Machakos County.

The metaphor *Salvation is healing* was numbered fourteen (14) in this study. It embodies a deep linguistic form aimed at conveying spiritual transformation through a tangible and relatable concept. Structurally, the sentence follows a subject-predicate format where the word *Salvation* serves as the subject and *is healing* is used as the predicate hence establishing a direct comparison. This metaphorical expression predominantly utilizes nouns and verbs. For example, *Salvation* is a common noun that represents a theological concept and *healing* is also a noun form (gerund) that denotes restoration of health or wholeness. According to Rundell and Fox (2007), a gerund is a verb form that functions as a noun and ends in *-ing*. It is typically used to denote an action or activity. This is the case of *healing* as used in metaphor (14) in this study.

Syntactically, the metaphor forms a concise declarative sentence that facilitates clear communication in harmony with the audience's cultural and religious understanding. The metaphor's power lies in its ability to evoke imagery of physical restoration by tapping into universal human experiences of illness and recovery to

illustrate the transformative nature of salvation. By equating salvation with healing, charismatic preachers create a compelling narrative that emphasizes spiritual renewal, redemption, and alleviation of suffering which helps to foster a sense of hope and connection among their listeners.

Metaphor (15) *God is light* is linguistic form that is in consonance with spiritual symbolism. Structurally, the sentence follows a subject-predicate format, with *God* as the subject and *is light* as the predicate. This metaphorical expression also relies on the word classes of nouns and verbs. The term *God* is used as a noun that represents a divine being and *light* is also a noun that symbolizes illumination, purity, and enlightenment. The term *is* is a copula that links the two referents of *God* and *light*. Syntactically, the metaphor is composed of a simple declarative structure which facilitates easy comprehension while invoking rich imagery and symbolic significance drawn from religious teachings and cultural traditions. By equating *God* with *light*, charismatic preachers evoke themes of divine presence, truth, and guidance and this helps to instil a sense of awe, reverence, and spiritual awakening among CCF congregants.

The metaphor *Sin is a load, a burden* was labeled (16) in this study (cf. Appendix C). The metaphor has a parallel structure which presents *sin* as both *a load* and *a burden*. According to Abed (2021), parallelism is a resourceful linguistic unit that prevents unnecessary repetition in sentences. For instance, the word *sin* is ellipted

when making reference to *a burden*. In (16), parallelism is also useful in emphasizing the weightiness of sin and its oppressive nature. Also, word classes such as nouns and a verb are used in the structure of metaphor (16). In this case, *sin* which is a noun functions as the subject, and *load* and *burden* which are also nouns serve as complements in the sentence. *Is* is a linking verb that connects the subject to the complement in metaphor (16).

Syntactically, the metaphor forms a simple declarative sentence, which according to Alkan and Bumen (2020) facilitates clear communication and emotional resonance with the audience. The metaphor's structure mirrors the common cultural understanding of *a burden* as something heavy and cumbersome. By equating *sin* with *a burden* in this metaphor, charismatic preachers evoke feelings of guilt, remorse, and the urgent need for redemption by urging their audience to seek forgiveness and liberation from moral wrongdoing.

Metaphor (17) *Christian life is a race* was analyzed to reveal its linguistic form. The metaphor directly compares *life* with *a race* to suggest movement, competition, and perseverance. The word classes which predominantly feature in this metaphor are nouns and verbs: *Christian*, *life* and *race* are nouns while *is* is a linking verb and *a* a determiner. *Christian life* serves as the subject and *a race* as the complement of the linking verb *is*. Syntactically, the metaphor forms a straightforward declarative sentence which facilitates easy comprehension. The

linguistic structure of the metaphor reflects an understanding of races as challenges requiring endurance, determination, and a clear goal. This parallels the Christian journey with its trials and aspirations. The study established that charismatic preachers employ this metaphor to inspire their audience by emphasizing the importance of faith, discipline, and perseverance in navigating life's obstacles and striving towards spiritual fulfillment.

*Born again Christians are slaves* was marked metaphor (18) in this study. The metaphor embodies a provocative linguistic form that is designed to challenge conventional perspectives and evoke introspection. Structurally, the sentence features a subject-linking verb- complement format with *born again Christians* serving as the subject, *are* as a linking verb, and *slaves* as a complement. The nouns *Christians* and *slaves* represent individuals who have experienced spiritual rebirth. The structure of the metaphor juxtaposes the traditional notion of freedom associated with spiritual rebirth with the unexpected comparison to slavery. This prompts the audience to reconsider their understanding of faith and liberation. Findings revealed that charismatic preachers often use this metaphor to convey the idea that true freedom in Christ involves surrendering one's will to God. This serves as a powerful rhetorical device to challenge complacency and inspire deeper commitment to spiritual transformation.

The metaphor *the word of God is bread and water* which was commonly employed by charismatic preachers in Machakos County contains a linguistic form that conveys sustenance and nourishment for the spirit. Structurally, the metaphor employs a copula *is* to equate the subject *the word of God* with the complement *bread and water*. This form is used to suggest essential sustenance and life-giving properties. Word classes in this metaphor primarily consist of nouns, a linking verb, a determiner, a conjunction, and a preposition. The terms *word*, *God*, *bread* and *water* are nouns, *is* a linking verb, *the* a determiner, *of* a preposition, and *and* a conjunction. These word classes are essential ingredients that contribute to the formation of a simple declarative sentence, critical in facilitating clear communication through this metaphor. The structure of the metaphor parallels the physical necessity of bread and water for survival with the spiritual significance of the word of God for nourishing the soul. The study thus established that charismatic preachers normally employ this metaphor to underscore the importance of spiritual nourishment through the study and application of scripture. They also use this metaphor to urge their audience to seek sustenance and fulfillment in God's teachings as essential elements for spiritual growth and sustenance.

#### **4.2.2 Verbal Metaphors in Charismatic Christian Fellowships in Machakos County**

Goatly (1997) posits that metaphorically used verbs can indirectly evoke imagery but only by being hooked up to their conventional colligates. Goatly exemplifies

that *we cannot imagine kicking without imagining a foot*. As such, metaphorical verbs often refer to physical acts and events. In the context of metaphors used in CCFs in Machakos County, some verbs are used as metaphors to point out mental processes, events, and actions. An example is the verbal metaphor *Immersed in prayer* which was assigned number twenty (20) in this study (cf. Appendix C).

The linguistic form of metaphor (20) is inclusive of a verb *immersed*. This verb is modified by a prepositional phrase *in prayer*. This construction highlights a deep engagement with prayer, suggesting a state of complete absorption or devotion. As pointed out by Lakoff and Johnson (1980), verbal metaphors frame abstract concepts (like prayer) in terms of physical experiences. This facilitates comprehension and emotional resonance. Additionally, Langacker (1987) underscores the role of verbal metaphors in construing relationships between entities, implying a close connection between the individual and the act of prayer in this case. Thus, the study concluded that through this metaphorical expression, charismatic preachers evoke a sense of spiritual immersion and closeness to the divine. This enables their audience to envision and experience prayer as a profound and transformative journey.

The metaphor *Winning souls to Christ*, which was given number twenty one (21) in this study, is also employed by charismatic preachers in Machakos County. It embodies a rich linguistic structure aimed at conveying the evangelical mission

with persuasion. Structurally, it consists of a gerund *winning* which functions as the subject, followed by a direct object *souls* and a prepositional phrase *to Christ*. The direct object indicates what is to be beneficial to Christ. *Christ* can also be considered as an implied indirect object in this case. According to Rundell and Fox (2017), an indirect object receives the action of the verb while a direct object is the *what* or *whom* that is received by the indirect object. This construction emphasizes the active role of the preacher in evangelism and the central focus on salvation through Jesus Christ. Metaphor (21) is useful in emphasizing the power of metaphors in conveying abstract concepts within religious discourse. In this case, *souls* signify the spiritual essence of individuals and *Christ* symbolizes divine salvation. Thus, through this metaphorical expression, charismatic preachers effectively communicate their evangelical zeal and the urgency of bringing others into the fold of Christianity.

The verbal metaphor *Canalize the devil* was assigned number twenty two (22) in this study (cf. Appendix C). Structurally, it comprises a verb (*canalize*) followed by a definite article and noun phrase (*the devil*). This construction suggests redirection or channeling of demonic influences which also implies control or containment over malevolent forces. According to Lakoff and Johnson (1980), language is pervasively metaphoric. As such, the concept of *canalizing* is often used metaphorically to align with the idea of controlling and directing forces. Sukirman et al. (2022) discuss metaphorical language used in religious discourse to convey

abstract spiritual realities, where *the devil* symbolizes evil and temptation. The study therefore concluded that through this metaphorical expression, charismatic preachers evoke a sense of empowerment and divine authority in confronting spiritual adversaries. They employ linguistic structures, such as metaphor (22), that resonate deeply with their audience's religious beliefs and cultural context.

Metaphor (23) in this study was *Bleed the church*. In the context of the present study, this is a verbal metaphor since it is structurally introduced by the verb (*bleed*) which acts upon the noun phrase (*the church*). This construction implies a metaphorical extraction of resources, often financial or spiritual, from the church community. According to Walde (2006), use of the term *bleed* in a religious context often represents the concepts of selflessness and dedication especially on the basis of offering financial support to religious institutions. The verb *bleed* is, therefore, employed metaphorically to beseech congregants to sacrificially give in order to support evangelism. Thus, through this metaphorical expression, charismatic preachers evoke a sense of responsibility and commitment to supporting the church's mission. They utilize linguistic structures such as metaphor (23) to prevail on their congregants to take part in evangelism through spiritual or material gifts.

In metaphor (24) *Getting married to Christ*, a linguistic form that is characterized by a clear syntactic structure is employed to convey a significant spiritual message

of the need for believers' commitment to Christ. Analysis revealed that the metaphor utilizes a transitive verb (*getting married*) which implies an action and relationship between the subject and object. In this case, *Christ* functions as the direct object to signify the entity to which the subject is becoming united. This construction also employs metaphorical language to liken the relationship between the believer and Christ to the institution of marriage. Such a structure suggests deep commitment to Christ's teachings by the charismatic believers. According to Gibbs (2011), such metaphors are fundamental in shaping our conceptual understanding by mapping abstract concepts onto more concrete experiences. Moreover, the metaphor draws on religious symbolism and cultural understanding to resonate deeply with the audience's spiritual beliefs and values. It could hence be concluded that the linguistic form of metaphor (24) serves as a powerful rhetorical device for charismatic preachers to convey to their audience the intimacy and devotion of one's relationship with Christ.

Metaphor (25) *Pin down the enemy* (cf. Appendix C), was categorized as a verbal metaphor. This is because it employs the verbal group *pin down* to describe the act of restricting or immobilizing an opponent in a conflict or battle. In this metaphor, the verb *pin down* is used figuratively to convey the idea of trapping or restricting movement of an enemy, rather than literally using a pin. Structurally, the imperative phrase (*pin down*) functions as the main verb that conveys a command or directive to take action against an adversary. The subject (*you*) is implied, and

this makes metaphor (25) an implicit metaphor. According to Naicker (2016), implicit metaphors make use of ellipsis that may suggest a cross-domain mapping within the broader context of discourse. The direct object (*the enemy*), in metaphor (25), indicates the person (s) or what the action is directed towards.

By utilizing this linguistic structure, the charismatic preacher tries to explain abstract spiritual concepts to the congregants. For example, use of *pin down* is utilized to suggest a sense of strategic spiritual warfare against some adversaries. This is in line with Kövecses (2002) who underscores the role of metaphors in expressing abstract concepts through embodied experiences, such as the physical act of pinning something or somebody down. Arising from this analysis, it emerged that the linguistic structure of metaphor (25) conveys a sense of urgency and action while tapping into the cultural and cognitive frameworks of the audience. This enhances a preacher's persuasive appeal and clarity within the context of spiritual warfare.

#### **4.2.3 Adjectival Metaphors in Charismatic Christian Fellowships in Machakos County**

According to Goatly (1997), adjectival metaphors involve use of an adjective to metaphorically describe or modify a noun. Such metaphors imbue the described nouns with additional meaning or qualities beyond the literal interpretation. For example, describing someone as having *a heart of gold* uses the metaphorical

quality of *gold* to imply warmth, kindness, and value in their character. Gibbs (1994) argues that adjectival metaphors enrich language by evoking vivid imagery and conveying abstract concepts through concrete descriptions. They often draw upon shared cultural associations and symbolism to resonate with audiences and metaphor (26) *Pregnant Christians* (cf. Appendix C) is a good example.

The phrase *pregnant Christians* was considered an adjectival metaphor because it uses the word *pregnant* to describe or modify the noun *Christians* in a figurative sense. In this metaphor, *pregnant* does not refer to the physical condition of carrying a child in the womb but rather suggests a state of expectation, potential, or readiness to give birth to spiritual or transformative ideas, experiences, or actions. Charismatic preachers transform the literal term *pregnant* into a figurative expression of spiritual vitality, growth, and anticipation among believers.

Metaphor (27) in this research was *A circumcised heart*. It was classified as an adjectival metaphor because it employs an adjective as the head to figuratively convey a spiritual message. Rundell and Fox (2007) note that a *head word* is the word that governs the syntactic structure and determines the grammatical category or function of the entire group. A head word is typically the most important or central element in the group and often provides crucial information about the group's meaning or function. The linguistic form of metaphor (27) includes use of the adjective *circumcised* to modify the noun *heart*. In its literal sense,

circumcision refers to the surgical removal of the foreskin, primarily associated with religious or cultural practices (Rundell & Fox, 2007). However, in the present study, *circumcised* is used metaphorically to imply a spiritual transformation or purification of the heart. This linguistic form draws upon religious symbolism and Biblical imagery, particularly in Judeo-Christian traditions where circumcision is associated with a covenant between God and His people and represents spiritual renewal or purity of heart. Findings revealed that Charismatic preachers use the adjectival metaphor *circumcised heart* to convey the idea of inner transformation, repentance, and a commitment to righteousness or spiritual growth.

#### **4.2.4 Prepositional Metaphors in Charismatic Christian Fellowships in Machakos County**

Prepositional metaphors are those that use prepositions to convey abstract concepts by describing one thing in terms of its relationship to another (Goatly, 1997). Unlike other types of metaphors that typically involve nouns or adjectives, prepositional metaphors employ prepositions to create figurative associations. Glucksberg (2001) uses examples such as *on cloud nine*, *in the dark*, and *under the weather* to illustrate prepositional metaphors that evoke specific meanings beyond their literal interpretations. According to Goatly (1997), prepositional metaphors enrich language by offering imaginative and evocative descriptions that resonate with audiences due to their familiarity and symbolic potency.

In the present study, metaphor (28), *passing through tribulations* (cf. Appendix C), was categorized as a prepositional metaphor. This is because the preposition *through* is considered as the head word in the context of use of metaphor (28). Structurally, the metaphor consists of the verb *passing* which functions as the main action modified by the prepositional phrase *through tribulations*. In this construction, *through* indicates progression within a challenging or difficult situation. This suggests a journey or process of enduring and overcoming obstacles. The choice of *tribulations* as the object of the preposition further emphasizes the nature of these challenges as trials or adversities. The study concluded that this linguistic form draws upon spatial metaphorical concepts where *through* signifies movement from one side to another to symbolize temporal progression of navigating hardships in life. Charismatic preachers use metaphor (28) to instill a sense of resilience, perseverance, and eventual triumph over adversity.

*Abide in love* was classified as a prepositional metaphor in this study and was assigned number (29) (cf. Appendix C). The metaphor employs the preposition *in* to convey the abstract concept of being immersed or deeply connected within the domain of love. Its linguistic form includes use of the verb *abide* that serves as the main action. The verb is modified by the prepositional phrase *in love*. In this structure, *in* denotes a state of being or existence within the sphere or influence of love. This suggests a close and enduring relationship with the concept of *love* itself. The choice of *love* as the object of the preposition signifies affection, compassion,

and emotional connection. This linguistic form draws upon spatial metaphorical concepts where *in* signifies containment within a particular space suggesting the emotional and psychological immersion in the experience of love. The study thus concluded that charismatic preachers employ metaphor (29) to convey a sense of commitment in the service of Christ the Lord.

### **4.3 Summary of the Chapter**

This chapter has examined the use of metaphors in CCFs in Machakos County by focusing on their identification, classification, and linguistic forms. Through application of the MIPVU, a total of 31 metaphor-related words were identified and analysed. These metaphors were then classified according to their grammatical categories - nominal, verbal, adjectival, and prepositional - highlighting the diverse linguistic structures through which metaphorical meaning is conveyed in charismatic discourse. The chapter further dissected the linguistic forms of metaphors within these categories. This analysis offered insights into how metaphors function to express abstract religious concepts in relatable and impactful ways. This foundational analysis sets the stage for a deeper exploration of the conceptual mappings and communicative value of these metaphors in the next chapter.

**CHAPTER FIVE**  
**CONCEPTUAL STRUCTURE AND COMMUNICATIVE VALUE OF**  
**METAPHORS**

**5.0 Introduction**

This chapter presents an analysis of the use of metaphor in Charismatic Christian Fellowships (CCFs) in Machakos County. The chapter explores underlying conceptual structures of metaphors and their communicative value in conveying complex spiritual messages. The analysis is organized into key thematic areas, including conceptual structure of the metaphors, divine protection and guidance, spiritual growth and transformation, spiritual warfare and victory, and evangelism and mission. Furthermore, the chapter examines the historical evolution of metaphorical expressions in CCFs. It reveals how socio-cultural and historical contexts have shaped their development. Finally, it discusses contextual factors influencing metaphor usage.

**5.1 Conceptual Structure of Metaphors in Charismatic Christian Fellowships in Machakos County**

The research utilized Lakoff and Johnson's (1980) Conceptual Metaphor Theory (CMT) to explore the underlying conceptual structure of metaphors within CCFs in Machakos County. This theory facilitated comprehension of abstract concepts by establishing systematic connections between a concrete Source Domain (SD) and abstract Target Domain (TD). By analyzing these mappings, the study aimed to

elucidate the meanings conveyed through metaphors in CCFs in Machakos County. Furthermore, the research provided insights into the conceptual framework of metaphors utilized in these religious gatherings.

Worth noting is that conceptual metaphors can be systematically mapped using the SD and TD. Conceptual metaphors play a vital role in comprehending one domain of experience (TD) by drawing upon another domain of experience (SD) (Lakoff & Johnson, 1980). This implies that every SD contains information that can relate to the TD within the conceptual system. As a result, the information within the SD is aligned with its corresponding counterpart in the TD to interpret metaphors in CCFs in Machakos County.

In the present study, the conceptual structure of metaphors was presented on the basis of their classification. Metaphors in this study were classified according to their word classes including nouns, verbs, adjectives, and prepositions. This was informed by Preiss, Briscoe, and Korhonen (2007) who emphasize the importance of categorizing metaphors based on word classes to comprehend how various linguistic components contribute to expression of abstract concepts metaphorically. The next section presents a discussion of the conceptual structure of nominal metaphors in this study.

### 5.1.1 Conceptual Structure of Nominal Metaphors in Charismatic Christian Fellowships in Machakos County

The nominal metaphor (1) *God is a shield* (cf. Appendix C) was subjected to Lakoff and Johnson's (1980) CMT to establish its conceptual structure. According to Ntabo (2022), conceptual mappings take place unidirectionally from the SD to the TD. For example, in metaphor (1), *a shield* is the SD while *God* is the TD. The underlying sets of systematic correspondences between *a shield* and *God* occur as indicated in Figure 4.1:

#### *Mapping for the Shield Metaphor*

TARGET ← SOURCE

God is a shield

#### **Source: Kimwele: 2025 (Researcher)**

As indicated in Figure 4.1, the attributes of *shield* were employed to conceptually make sense who God is. It is the correspondences between what is known about *a shield* that is used to comprehend the nature of God that is referred to as metaphorical conceptual structure in this study. The conceptual structure for metaphor (1) is presented in Table 5.1:

**Table 5.1: Conceptual Structure of God is a Shield Metaphor**

No	SD: A Shield	TD: God
1.	Physical thing	→ <i>Spiritual being</i>
2.	Offers physical protection	→ <i>Offers spiritual protection</i>
3.	A shield is a symbol of strength and power in warfare as it provides the bearer with a means to withstand attacks	→ <i>God is often depicted as omnipotent and all-powerful capable of providing strength to believers in times of need</i>
4.	Can be used to guide and direct the course of a battle	→ <i>Believed to guide and direct believers' lives by providing them with a sense of purpose and direction.</i>
5.	Offers refuge and shelter to the one who holds it	→ <i>Believers often view God as their ultimate refuge and shelter in times of trouble or distress.</i>

**Source: Kimwele: 2025 (Researcher)**

As shown in Table 5.1, metaphor (1) *God is a shield* draws a comparison between the physical attributes and functions of *a shield* and the spiritual attributes and roles attributed to God. For instance, just as *a shield* offers physical protection in warfare, believers perceive God as providing spiritual protection. This interpretation is supported by Dozier et al. (2020), who depict God as a protector of His followers. Moreover, 22 out of 24 female participants in this study (see Appendix C) also attributed the protective role to God. Furthermore, the symbolism of *a shield* representing strength and power in battle corresponds with the omnipotence often associated with God in religious contexts. In this study, 20 out of 24 elderly participants (see Appendix C) cited Philippians 4:13 to support their interpretation of metaphor (1) by emphasizing their belief in God's omnipotence.

This conceptual framework underscores how devout believers derive strength from their faith in God particularly during challenging times.

Furthermore, the concept of guidance and direction emerged as another parallel between *a shield* and *God*. While *a shield* can be used to guide and direct the course of a battle, believers perceive God as guiding and directing their lives by providing them with a sense of purpose and direction. This interpretation resonates with religious teachings that emphasize the role of God in guiding individuals towards righteousness and fulfilling their spiritual destinies. The notion of refuge and shelter offered by both *a shield* and *God* underscores the idea of seeking solace and protection in times of trouble or distress. This conceptual structure reflects the profound sense of security and comfort that charismatic believers derive from their relationship with God.

According to Schoeneborn et al. (2022), metaphors serve as tools that shape societal concepts in a way that promotes shared understanding. For instance, in the present study, 17 out of 24 participants with basic education and 16 out of 24 participants with post-secondary education associated God with protection (cf. Appendix C). This indicated that participants across different educational backgrounds interpreted metaphor (1) similarly. It could hence be deduced that some charismatic preachers in Machakos County have succeeded in realizing similar effects of their metaphorical language such as use of metaphor (1). Lakoff

(2004) also suggests that when a metaphor fails to reconcile multiple interpretations, collective action becomes possible. Consequently, it can be inferred that materialistic and misguided charismatic preachers who manipulate the faithful thrive on misinterpreting religious metaphors to propagate incorrect doctrines. For example, if God promises Christians protection, it does not imply that believers should recklessly expose themselves to harm under the assumption of guaranteed divine protection.

The nominal metaphor (2) *Christians are the head and not the tail* was used by charismatic preachers in Machakos County. According to Zheng (2020), the term *head* is polysemic but we get the metaphoric implication by cognitively appreciating the metonymic affiliation it carries. *The head*, as pointed out by Zheng (2020), is a metonymy for a part of the body without which the whole body will cease to live. Metaphorical cognition is, therefore, applied on the term *head* within charismatic Christian discourse. In this case, the word *head* is accorded special attributes.

Preachers in CCFs in Machakos County derived metaphor (2) from Biblical verses such as Deuteronomy 28:13 which provides that the Lord will make His believers the head, and not the tail (The Holy Bible, 1982). The metaphor evokes conceptual correspondences between the SD (*the head and not the tail*) and the TD *Christians*. Firstly, the head is traditionally associated with leadership, decision-making, and

control as it houses the brain, which governs the body's actions and functions. This corresponds to the association of Christians with exercise of authority in accordance with Biblical teachings. This is because Christians are often seen as leaders within their communities. They often guide others to make decisions based on their faith and values. It is on this basis that 23 out of 24 study participants with post-secondary educational background (cf. Appendix C) associated metaphor (2) with leadership. These participants believed that by trusting in God, one will always be at the top, and never at the bottom.

Secondly, the prominence and importance of *the head* correspond to Christians' societal influence and the positive impact they are called to make. Just as the head is protected and provided for within the body, Christians are believed to be under God's protection and provision as they fulfill their roles. This assertion aligns with Naicker (2016) who argues that Christians are called to exert a positive influence in society through their adherence to Biblical teachings and values. The third conceptual structure for metaphor (2) is the direction and guidance provided by *the head* which corresponds with Christians' responsibility to lead others towards righteousness and godliness. It was thus inferred that the conceptual structures for metaphor (2) suggest that charismatic believers in Machakos County are expected to hold a position of superiority in societal governance. It reflects on the notion of excelling and overcoming obstacles with divine assistance.

Metaphor (3) in this study was used by a pastor in a church in Machakos County to make a supplication to God for blessings of rain. This was occasioned by a long spell of drought that caused devastating effects on human beings, plants and animals in Machakos County. The pastor intoned as indicated in the excerpt:

*“ ...our father and our God, we come before your presence this afternoon. We bow at your feet, we are your children whom you love. We come to you committing everything unto you. We pray that Father you open the skies for us. Our animals are dying, our wells are dry and the country is suffering. Help us to be selfless in our offering to celebrate the rains which will be abundant...”* (A pastor in a CCF in Katani Ward, Machakos County on Sunday 19<sup>th</sup> March 2023).

From the pastor’s prayer, metaphor (3) *God is father, Christians are His children* is derived. Based on the conceptualization by study participants, the conceptual structure in Table 5.2 was revealed.

**Table 5.2: Conceptual Structure of the metaphor God is father, Christians are His children**

No	SD: Father, God’s children	TD: God
1.	Physical being	→ <i>Spiritual being</i>
2.	Parents nurture and support their children	→ <i>God's role as a guiding figure who provides love, protection, and discipline to His children</i>
3.	The fellowship members are regarded as siblings in a divine family	→ <i>God is the ultimate patriarch</i>
4.	Congregants can be viewed as heirs to God's kingdom	→ <i>God's fatherhood can represent His role as the provider of spiritual blessings and inheritance to His children</i>

**Source: Kimwele: 2025 (Researcher)**

The study notes that there were variations in frequency counts of research participants who volunteered to give their interpretation of metaphor (3). For example, 13 out of the 24 male participants gave their interpretation of the metaphor while 17 out of the 24 female participants were able to give their conceptualization of metaphor (3) (please see Appendix C). Variation in frequency counts of research participants suggests that metaphorical understanding of *God as a father and Christians as His children* can be subject to misinterpretation. This can happen when individuals conflate the roles and attributes of human parents with those of the divine. For example, it was noted that there is a tendency to perceive God solely through the lens of earthly parental figures.

The study noted that *God as the father and Christians as His children* concept can be misused for selfish gain by exploiting the concept of God's fatherhood as a means to manipulate congregants into providing material wealth to members of the clergy. For example, when preachers emphasize the idea that congregants are heirs to God's kingdom, they may frame this inheritance in material terms by suggesting that blessings and prosperity on earth are indicative of one's status as a favored child of God. This manipulation can manifest in various ways, such as encouraging members to give large financial offerings under the guise of securing their place in God's kingdom or promising divine favor and prosperity in exchange for unwavering devotion to the preacher or church leadership. This is exemplified in

the pastor's prayer that beseeches congregants to give selflessly in celebration of the rains which are yet to come.

Metaphor (4) *Christianity is a journey* was used by a preacher in a charismatic church in Machakos County. This was after the main service when a pastor made an appeal to any member of the congregation who had not been saved to step forward to be prayed for. In the appeal, the preacher stated that there was need for everyone to get on board the ship of heaven because Jesus Christ was coming soon. Three new members walked to the altar and were led in reciting a prayer of repentance. Afterwards, speaking to the newly born-again brothers, the pastor advised them to keep the faith because they had just started a journey whose destination was heaven. The metaphor *Christianity is a journey* was, therefore, derived from this experience.

According to Huang and Chiang (2018), journey metaphors are pervasively used by preachers to explain the scripture. On the basis of the conceptualization of metaphor (4) by research participants, the conceptual structure of metaphor (4) between the SD *a journey* and the TD, *Christianity* was revealed. For instance, travelers often embark on a physical journey with the intention of reaching a destination. This corresponds with Christians who are encouraged to embark on a spiritual journey with the goal of deepening their faith and relationship with God. This mapping underscores the dynamic nature of Christian life by highlighting the

continuous process of learning, maturing, and encountering God along the way. This aligns with Bunyan (2022) who argues that the journey of faith is filled with obstacles and trials, but also with opportunities for spiritual growth and development.

The second conceptual mapping of metaphor (4) emphasizes the communal aspect of the Christian journey. In this, the conceptual structure is communal travellers in a journey which is equated with communal worshippers. Within CCFs in Machakos County, believers are viewed as fellow pilgrims walking together on the path of faith (Muthama, 2016). It is on this backdrop the preacher who used this metaphor asked the three born-again souls to embrace Christian community, fellowship, and mutual support as they navigate the ups and downs of their spiritual journey. Just as travelers in a caravan provide assistance and companionship to one another, Christians are encouraged to support and encourage each other in their walk of faith. This communal pilgrimage fosters a sense of belonging, unity, and shared purpose among believers.

The third conceptual structure for metaphor (4) is the physical encounters and experiences along a journey which correlates with the idea of spiritual encounters and experiences along the Christian journey. In Machakos County, charismatic preachers often emphasize the importance of moments of divine revelation, inspiration, and empowerment that believers experience as they progress in their

faith. These encounters serve as markers or milestones on the journey as they signify moments of deep intimacy with God and greater alignment with His purposes. This conceptual structure underscores the transformative power of God's presence in the lives of believers which motivates them to press on in their journey of faith with anticipation of encountering God afresh at every turn.

Metaphor (5) which is *Christians are salt* was derived from a preacher in one of the CCFs in Machakos County who emphasized the need for Christians to serve as role models to unbelievers. The verbatim text is highlighted in the excerpt that follows:

“...I get disturbed brothers and sisters when I meet brethren in worldly company. Don't we know that we have been called to a mission? I must say without doubt that brethren are the salt of the world and therefore we cannot afford to behave like the unbelievers....” (A pastor in a CCF in Kalama Ward, Machakos County on Sunday 16<sup>th</sup> April 2023).

To illustrate his submissions, the pastor read Matthew 5:13 that reveals Christ's advice to His followers that they are *the salt of the earth* (The Holy Bible, 1982). According to Bunyan (2022), salt has historically remained a valuable commodity, tracing its worth to the days when it was used to pay for work. Those were the origins of the adage *He is not worth his salt* which was used to mean somebody's day's work was insufficient to qualify for payment. To discern the metaphoricity of salt in the context of its religious use, the researcher analyzed properties and uses of salt. It emerged that salt is used to season food. In the ancient days when refrigerators had not been discovered, a saline solution of salt would be used to preserve food from decay.

On the basis of the conceptualization of metaphor (5) by participants in this study, the conceptual structure of (5) was revealed as indicated in Table 5.3:

**Table 5.3: Conceptual Structure of the metaphor Christians are salt**

No	SD: salt	TD: Christians
1.	Physical thing	→ <i>Human beings</i>
2.	Salt is used to preserve food from decay and to enhance its flavor.	→ <i>Christians are called to be agents of moral preservation and positive influence in the world.</i>
3.	Salt has long been used for its cleansing and medicinal properties.	→ <i>Christians are called to bring healing and restoration to a broken and hurting world.</i>
4.	A small amount of salt can profoundly impact the taste of a dish.	→ <i>Believers are called to bring about positive change and transformation in their spheres of influence.</i>

**Source: Kimwele: 2025 (Researcher)**

As indicated in Table 5.3, metaphor (5) draws on the physical properties of salt to suggest that believers are called to act as agents of moral preservation and positive influence in society. According to Bunyan (2022), Christians are encouraged to uphold moral values and contribute to the betterment of their communities just as salt is used as both a preservative and a flavor enhancer in food. Metaphor (5) also underscores the profound impact that even a small amount of salt can have on the taste of a dish. This highlights the potential for believers to bring about positive change and transformation in their spheres of influence, no matter how limited they may perceive their resources or capabilities to be. Thus, charismatic preachers in

Machakos County use metaphor (5) to inspire and mobilize Christians towards active engagement in social and moral renewal.

Metaphor (6) in this study (cf. Appendix C) drew parallels between salvation and a yoke. It was derived from a sermonette by a charismatic pastor in a CCF in Machakos County who used personal testimony to interpret the scripture. The pastor gave an explanation of his youthful life; how he witnessed budding lives cut short by wayward lifestyles. He compared his testimony to some youths in the contemporary society that grow up in Christian families, are taught morals but along the way get trapped into drug addiction and other sinful ways. The pastor was, however, happy to note that there is a redeeming power of God that offloads the yoke of sin from their necks. These sentiments were packaged as follows:

*“...many are the days that we suffered. We were worn down by sin, I have testimonies of brothers who toiled to feed families, but the devil stole their fortunes. The burden of sin put them down, frustrated them and hooked them into hopelessness. But hallelujah, we know the devil is a liar and that God whose yoke we carry shall give us rest and make the yoke light for us who trust in Him...”* (A pastor in a CCF in Kangundo North Ward, Machakos County on Sunday 28<sup>th</sup> May 2023).

From the pastor’s preaching, the metaphor *salvation is a yoke* can be inferred. A yoke is a wooden implement fitted on the neck of oxen, binding them so that they follow the traces of the mouldboard plough during tilling. In some cultures, yokes harness beasts of burden like donkeys so that it is easier to carry loads.

The conceptual structure which gives an account of the abstract TD *salvation* on the basis of the concrete SD *a yoke* was constructed. Views of research participants were also considered in forming the conceptual structure for metaphor (6). Table 5.4 highlights the conceptual mappings between the SD and TD for metaphor (6) as guided by Lakoff and Johnson's (1980) CMT.

**Table 5.4: Conceptual Structure of the metaphor salvation is a yoke**

No	SD: a yoke	TD: Salvation
1.	Physical thing	→ <i>An abstract thing</i>
2.	A yoke is a heavy burden or responsibility placed upon the animal wearing it	→ <i>Salvation can be seen as a burden or responsibility placed upon individuals to live according to certain principles or beliefs.</i>
3.	Animals wearing a yoke must submit or surrender to the direction and control of the farmer.	→ <i>Salvation may involve a surrender of personal will or autonomy to a higher power or divine authority.</i>
4.	The process of wearing a yoke can transform an animal's behavior or capabilities, enabling it to perform tasks it couldn't do alone.	→ <i>Salvation may bring about transformation or change in individuals, enabling them to live a different kind of life.</i>

**Source: Kimwele: 2025 (Researcher)**

As pointed out by Lakoff and Johnson (1980), metaphors play a crucial role in shaping our understanding of abstract concepts by linking them to more tangible, and physical experiences. For instance, the metaphor *salvation is a yoke* draws on the physical experience of a yoke-a farming tool- and applies it to the abstract concept of salvation. This metaphorical association, highlighted by Lakoff and Johnson (1980), aids individuals in conceptualizing salvation by leveraging their

familiarity with concrete objects like a yoke. Furthermore, the metaphorical association of *a yoke* with burden and responsibility underscores the weightiness and seriousness of salvation particularly among the charismatic congregants in Machakos County.

Similarly, according to Kövecses (2010), the term *surrender*, which is attributed to the yoke metaphor in this study, is commonly used in religious discourse. Therefore, in the context of the metaphor *salvation is a yoke*, faithful in CCFs in Machakos County are expected to surrender their personal will or autonomy to a higher power or divine authority that is God. Also, as revealed in the conceptual structure in Table 5.4, the process of wearing a yoke signifies transformation for the animal by enabling it to perform tasks it could not do alone. Likewise, salvation may bring about transformation in individuals, leading to a different life characterized by spiritual growth or adherence to religious principles. The pastor in a CCF in Machakos County, therefore, used metaphor (6) to beseech congregants to surrender to the will of God.

Metaphor (7) *Satan is a carnivore* was drawn from a sermon in a CCF in Machakos County. A charismatic pastor gave negative attributes of Satan citing that he was on a mission of luring the faithfuls into loss of faith in God. This is contained in the excerpt:

*“...we are called to a mission of prayerfulness. Pray, pray, pray until something happens. The devil is a carnivore and is looking at that brother or sister who cannot pray. Therefore, take time to speak to God, and go before the Lord with all humility. If you do not, Satan will devour you so prayer will shield you from this devourer...”* (Part of a pastor’s sermon in a CCF in Iveti Ward, Machakos County on Sunday 18<sup>th</sup> June 2023).

From the pastor’s presentation, the metaphor *Satan is a carnivore* can be inferred.

It is important to note that carnivores live exclusively on flesh and are ferocious hunters. A carnivorous animal fulfils a paradoxical natural situation where an animal must die for another to live. Carnivores have sharp teeth specifically adapted for tearing flesh and are adapted to sprint to catch prey. Most carnivores have paws to afford them a firm hold onto prey and they usually hunt at night, courtesy of their sharp night vision. Furthermore, their skins tend to camouflage with the natural environment for purposes of disguising from the enemy.

Metaphor (7) was subjected to Lakoff and Johnson’s (1980) CMT to help make sense of the TD *Satan* on the basis of the SD *a carnivore*. Views of study respondents were also significant in construction of the conceptual structure of metaphor (7) as shown in Table 5.5:

**Table 5.5: Conceptual Structure of the metaphor Satan is a carnivore**

No	SD: a carnivore	TD: Satan
1.	An animal	→ <i>A supreme being</i>
2.	Carnivores hunt and consume other animals for sustenance.	→ <i>Satan preys upon and destroys individuals spiritually, morally, or emotionally.</i>
3.	Carnivores are often perceived as dangerous and threatening due to their predatory nature.	→ <i>Satan poses a significant danger or threat to individuals' well-being and salvation.</i>
4.	Carnivores often use stealth and cunning to capture their prey	→ <i>Satan is believed to employ deceit and trickery to lure individuals into sin or spiritual downfall.</i>

**Source: Kimwele: 2025 (Researcher)**

As indicated in Table 5.5, the metaphor *Satan is a carnivore* draws on the characteristics and behavior associated with carnivorous animals to depict various aspects of Satan's nature and influence. For example, just as carnivores hunt and consume other animals for sustenance, individuals conceptualize Satan as preying upon and destroying them spiritually, morally, or emotionally, as discussed in various religious and cultural contexts.

In addition, carnivores' perception as dangerous and threatening due to their predatory nature aligns with the belief that Satan poses a significant danger or threat to individuals' well-being and salvation, reflecting the perilous nature attributed to the Devil in the teachings of CCFs in Machakos County. Furthermore, carnivores' utilization of stealth and cunning to capture their prey parallels the belief that Satan employs deceit and trickery to lure individuals into sin or spiritual

downfall. This aligns with Naicker (2016) who notes that the Devil is associated with deceit and is often focused on ensuring spiritual downfall of the saved ones. It therefore emerged that the conceptual structure of the metaphor *Satan is a carnivore* employs the imagery of carnivorous animals to symbolize and convey the perceived malevolent aspects of Satan's character and influence on believers such as those in CCFs in Machakos County.

Metaphor (8) in this study was *a pastor is a midwife* (cf. Appendix C). It was derived from a pastor who paused to enquire on how many brethren in CCFs in Machakos County had thought about the mystery of the establishment of the Church. He spoke at length about the role of evangelical leaders in ensuring that the church is established.

His verbatim excerpt is presented:

*“...we are going through hard economic times where families cannot afford meals, school fees and proper medical care leave alone other non basic items. But the God we serve is not a man that He may forget us. Believers are pregnant and nurturing faith, day by day, year by year, with each day marking a date with the promise. We are expectant and therefore cannot live carelessly during these end times. Therefore, I challenge all men of God in our branch churches to remain steadfast, faithful midwives so that we bring up a prayerful church...”* (Part of a pastor's sermonete in a CCF in Masii Ward, Machakos County on Sunday 30<sup>th</sup> July 2023).

Through the Metaphor Identification Procedure *Vrije Universiteit* (MIPVU) by Steen et al. (2010), the term *midwife* was established to be metaphorical in this context. It was revealed that use of the word *midwife* brings out an interpretation

beyond its basic meaning. A pregnant woman has a foetus growing in her womb, and nurtures it carefully for a period of nine months till it is delivered. On the date of delivery, the pregnant woman often visits a midwife who carefully ensures that the delivery is performed safely. The midwife has an obligation to comfort the delivering mother, assure her that it shall be well, and congratulate her upon successful delivery of the baby. The midwife receives the new-born baby tenderly and keeps it safe and warm as life on earth begins for the child.

The present study employed Lakoff and Johnson's (1980) CMT to help make sense of *a pastor* on the basis of *a midwife*. In this case, *a pastor* is the abstract TD while *a mid-wife* is the corresponding concrete SD. Perceptions of study participants were also taken into consideration in forming the conceptual structure for metaphor (8) as presented in Table 5.6:

**Table 5.6: Conceptual Structure of the metaphor a pastor is a mid-wife**

No	SD: a midwife	TD: a pastor
1.	A human being	→ <i>A human being</i>
2.	Midwives assist in the birthing process, aiding in the delivery of newborns	→ <i>Pastors often assist in spiritual "birthing" or renewal, guiding individuals through significant transitions or transformations in their faith journey.</i>
3.	Midwives provide support and guidance to expectant mothers during labor and delivery.	→ <i>Pastors always offer support and guidance to congregants or believers as they navigate challenging or transformative spiritual experiences.</i>
4.	Midwives provide nurturing care to both the mother and newborn during and after childbirth.	→ <i>Pastors normally nurture and care for the spiritual well-being of their congregation, offering comfort, encouragement, and pastoral care.</i>

Source: Kimwele: 2025 (Researcher)

The metaphorical mapping of *a pastor is a midwife* draws upon several conceptual similarities between the roles of these two figures. Just as midwives assist in the physical birthing process, pastors similarly aid in what could be termed as *spiritual birthing* or renewal experiences within their congregations. This involves guiding individuals through significant transitions or transformations in their faith journey, akin to the labour and delivery process overseen by midwives. Much like how midwives provide support and guidance to expectant mothers during labour and delivery, pastors consistently offer support and guidance to congregants or believers as they navigate challenging or transformative spiritual experiences. Furthermore, the nurturing care provided by midwives to both the mother and newborn during and after childbirth finds its parallel in the pastoral care offered by pastors to nurture the spiritual well-being of their congregation. This involves providing comfort, encouragement, and ongoing support to ensure the growth and flourishing of individuals within the faith community. Thus, through these conceptual mappings, the metaphorical linkage between *a pastor* and *a midwife* serves to highlight the caring, supportive, and nurturing roles that both figures play in facilitating important transitions and experiences in the lives of those they serve. The conceptual structure for metaphor (8) helps unearth essential roles played by most church pastors to spiritually nourish, care and guide their congregants especially within CCFs in Machakos County. This aligns with Pavlas, Vrabel, and Kozmer's (2018) assertion that metaphorical conceptual structure is crucial in

facilitating understanding of complex ideas by connecting unfamiliar concepts to familiar ones.

Metaphor (9), *God is a potter*, was obtained from one of the sermons delivered by a pastor in a CCF in Machakos County. In his prayer, the pastor intoned that *human beings were clay ready to be molded by God the potter*. This is indicated in the following verbatim extract:

*“...and now Father we bow down our heads to you with thanksgiving in our hearts. This afternoon your servant has spoken to us and we are indeed grateful. We now dedicate ourselves to you, committing every aspect of our lives into your hands. You are a potter and we are clay so mold us into what you deem fit for your glory and may your will be done in our lives ...”* (A prayer by a pastor in a CCF in Ikombe North Ward, Machakos County on Sunday 20<sup>th</sup> August 2023).

The study subjected the metaphor *God is a potter* to CMT to establish its conceptual structure. The conceptual structure, according to Kövecses (2002), is established by identifying similarities or relationships between disparate concepts. This structure is essential in creating meaningful connections between the SD and the TD to enhance comprehension (Lakoff & Johnson, 1980). In this study, perceptions of research participants about metaphor (8) were also included in construction of the conceptual structure. Table 5.7 highlights similarities between *a potter* and *God*.

**Table 5.7: Conceptual Structure of the metaphor God is a potter**

No	SD: a potter	TD: God
1.	A human being	→ <i>A supreme being</i>
2.	A potter moulds clay into vessels	→ <i>God crafts and shapes the world and its inhabitants according to His will and design</i>
3.	A potter has complete control over the clay on the wheel	→ <i>God exercises ultimate authority over the universe and its events.</i>
4.	A potter can reshape and repurpose flawed vessels	→ <i>God has the power to transform and redeem individuals, molding them into vessels of honor despite their imperfections.</i>

**Source: Kimwele: 2025 (Researcher)**

In the conceptual structure of metaphor (9) shown in Table 4.15, mappings are done between *a potter* and *God* to convey profound theological concepts. For instance, a human being (a potter) is likened to a supreme being (God). This helps to highlight the distinction between mortal beings and the supreme divine being. The second mapping in Table 4.15 is vital in emphasizing God's omnipotence and sovereignty in shaping the world and its inhabitants according to His divine will and purpose. This is in line with Naicker (2016) who underscores the omnipotent and sovereign nature of God by noting that God exercises absolute power and authority in orchestrating the events of the world and guiding the lives of its inhabitants according to His divine plan.

Furthermore, the third mapping in Table 5.7 foregrounds God's absolute control and authority over the universe. This mirrors the potter's mastery over the clay on

the wheel. Lastly, the pastor invoked the imagery of a potter reshaping flawed vessels to illustrate God's capacity for transformation and redemption. Just as a potter can repurpose imperfect clay into vessels of honour, the pastor conveyed the belief in God's ability to renew and sanctify individuals despite their shortcomings. Through these conceptual mappings, the pastor effectively elucidated complex theological ideas, enabling congregants in CCFs in Machakos County to grasp the profound nature of God's relationship with humanity.

*The word of God is a seed* was marked as metaphor (10) in this study (cf. Appendix C). It was derived from a pastor's remarks that *the word of God is a seed* that is planted in human beings. A pastor uttered these words in reference to the children ministry in a CCF in Machakos County. Following is a verbatim excerpt from the pastor's remarks:

*"...I want to thank the board of deacons of this church for the great service offered to the church. In the past two years, we have planted three more branch churches in our region. Here at our mother church, we have put up a sanctuary for these children who are the church of tomorrow. As we release these young ones to their service, we pray that the seed that is going to be planted in their minds and hearts shall germinate, grow and bear fruit for the glory and honour of God. Let us all lift up our hands and direct them to these dear young ones..."* (A pastor in a CCF in Tala Ward, Machakos County on Sunday 26<sup>th</sup> March 2023).

The study sought to understand the metaphorical connotation implied in the nominal metaphor describing the word of God as a seed. As guided by the MIPVU, the researcher first analyzed the basic and contextual meanings of *seed*, drawing on the attributes of *planting*. When a farmer goes to plant, there are certain key

considerations he or she makes. These include timing of the rainfall season, preparation of seed and the planting fields and readying farm implements among others. The seed that a farmer chooses to plant is specially selected. It is a healthy seed that is expected to germinate, grow and give sufficient produce to the farmer.

Metaphor (10) was subjected to Lakoff and Johnson's (1980) CMT to give an account of *a seed* on the basis of *the word of God*. Sentiments of study participants were also factored in establishing the conceptual structure for metaphor (10) as illustrated in Table 5.8:

**Table 5.8: Conceptual Structure of the metaphor the word of God is a seed**

No	SD: a seed	TD: the word of God
1.	A seed germinates and grows into a plant	→ <i>The Word of God has the potential to take root in individuals' hearts and minds, leading to spiritual growth and maturity</i>
2.	A seed planted in fertile soil yields a bountiful harvest	→ <i>Embracing and nurturing the Word of God can result in abundant spiritual blessings and manifestations of faith.</i>
3.	A seed provides essential nutrients for plant growth,	→ <i>The Word of God nourishes and sustains believers, providing them with spiritual sustenance and guidance.</i>
4.	One seed can produce multiple plants	→ <i>The Word of God has the potential to multiply and spread exponentially as believers share and spread its message, impacting lives and communities.</i>

**Source: Kimwele: 2025 (Researcher)**

As shown in Table 5.8, the metaphor *the Word of God is a seed* contains conceptual mappings that convey profound spiritual truths. Firstly, likening the *Word of God* to *a seed* suggests its potential to take root within individuals' hearts and minds

which leads to spiritual growth and maturity. This assertion is authenticated in Luke 8:15 which notes that the seed that falls on fertile ground represents those who possess an honorable and virtuous heart that listens to the word, and holds onto it (The Holy Bible, 1982). This means that just as a seed germinates and grows into a plant, the Word of God has transformative power to cultivate faith and understanding within believers.

Secondly, the metaphor highlights the importance of the soil in which the seed is planted. It implies that embracing and nurturing the Word of God in receptive hearts can yield abundant spiritual blessings and manifestations of faith. This conceptual structure is authenticated by Bunyan (2022) who opines that engaging with and fostering the Word of God within open and receptive hearts results in experiencing plentiful spiritual blessings and outward expressions of faith. The conceptual structure also underscores the significance of creating a fertile environment for the Word of God to flourish.

Thirdly, similar to how a seed provides essential nutrients for plant growth, the Word of God nourishes and sustains believers, offering them spiritual sustenance and guidance. This is in agreement with Bunyan (2022) who posits that the Word of God nourishes and supports believers by providing them with essential spiritual sustenance and guidance. Lastly, metaphor (10) suggests the potential for exponential growth and impact as one seed can produce multiple plants. This helps

in reflecting how the Word of God can multiply and spread through believers sharing its message and ultimately impacting lives and communities. As evidenced by the conceptual structure in Table 5.8, metaphor (10) is significant in illuminating the transformative power and expansive reach of the Word of God in shaping congregants in CCFs in Machakos County.

Metaphor (11) in this study was *Religious leaders are stewards* (see Appendix C). This metaphor was derived from a pastor's prayer in a CCF in Machakos County. The pastor was praying for a new clergy member who was being ushered into priesthood at a new church branch. The following text indicates part of the pastor's prayer:

*"...our dear heavenly father we thank you this morning. We are grateful that it has pleased heavens that we dedicate our dear brother as the steward at our new branch church. We therefore raise our hands to thank you and pray for your guidance as our brother who has been faithful takes over as the priest of the church..."* (Part of a pastor's prayer in a CCF in Kivaa Ward, Machakos County on Sunday 30<sup>th</sup> April 2023).

Ordinarily, a steward exhibits special attributes which point to prudent utilization of resources considering that God has given the Church two resources for accomplishment of her mission-His Word and His people. From the views of respondents, the study contended that preachers of the gospel must be responsible, faithful and committed. Just as a faithful steward effectively cares for his or her master's assets, church leaders must endeavour to prudently utilize church finances,

human resources and property. This nominal metaphor portrays pastors as accountable beings who uphold policies and procedures to protect the church.

CMT was used to derive the conceptual structure between the SD *stewards* and the TD *religious leaders*. According to Kövecses (2002), conceptual structures are crucial for understanding complex ideas by facilitating translation of abstract concepts into more tangible representations. This aids in communication, problem-solving, and advancement of knowledge across various domains. Perceptions of study participants about metaphor (11) were also factored in construction of the conceptual structure for metaphor (11) as expressed in Table 5.9:

**Table 5.9: Conceptual Structure of the metaphor Religious leaders are stewards**

No	SD: stewards	TD: religious leaders
1.	Shepherds lead their sheep to safety and sustenance	→ <i>Religious leaders guide their followers along a spiritual path</i>
2.	Shepherds protect and care for their sheep, ensuring their safety from predators and providing for their needs.	→ <i>Religious leaders are entrusted with the care and protection of their congregations, both spiritually and sometimes physically.</i>
3.	Shepherds are responsible for overseeing the well-being of their sheep, ensuring they are healthy and accounted for	→ <i>Religious leaders have a responsibility to oversee the spiritual welfare of their followers, providing pastoral care and support.</i>
4.	Shepherds develop a close relationship with their sheep, knowing them individually and tending to their unique needs.	→ <i>Religious leaders cultivate relationships with their congregations, offering personal guidance and support in their spiritual journey.</i>

**Source: Kimwele: 2025 (Researcher)**

As indicated in Table 5.9, pastors often employ the metaphor *religious leaders are shepherds* to convey their roles within the community. This metaphor draws parallels between the pastoral responsibilities of shepherds and spiritual duties of religious leaders. Firstly, just as shepherds lead their sheep to safety and sustenance, religious leaders guide their followers along a spiritual path. This illustrates the role of religious leaders in providing direction and guidance to their congregations. Secondly, like shepherds who protect and care for their sheep, religious leaders are entrusted with the care and protection of their congregations, both spiritually and sometimes physically. This aligns with Bunyan (2022) on the pastoral role of religious leaders in ensuring the well-being and safety of their followers. Furthermore, shepherds are responsible for overseeing the well-being of their sheep, a responsibility mirrored by religious leaders who oversee the spiritual welfare of their followers. Religious leaders in CCFs in Machakos County are, for example, expected to provide pastoral care and support for the congregants.

Additionally, just as shepherds develop close relationships with their sheep, knowing them individually and tending to their unique needs, religious leaders cultivate relationships with their congregations, offering personal guidance and support in their spiritual journey. This highlights the importance of relational ministry and personalized care within religious communities. It is worth noting that through the metaphor of shepherds, religious leaders in CCFs in Machakos County articulate their different roles that include serving as guides, protectors, caretakers,

and companions in the spiritual journey of their congregations. As MacArthur (2006) notes “The shepherd's role is one of leadership, provision, protection, and personal care” (p. 25). Similarly, Akin (2007) points out that “The shepherd knows his sheep, and the sheep know him” ( p. 62). The shepherd metaphor is, therefore, significant in understanding the pastoral duties of religious leaders particularly in CCFs in Machakos County.

Metaphor (12) *death is a journey, death is sleep, death is rest* (cf. Appendix C) was derived from part of a pastor’s sermon in a CCF in Machakos County on Sunday 19<sup>th</sup> March 2023. Next is a verbatim extract of the pastor’s sermon:

“...it is wise to leave inheritance for children because even the Bible itself encourages Christians to do so. Pursuing education is good, building good houses is okay, but above all that is giving your life to our Lord and saviour Jesus Christ. When we shall sleep and offload the troubles of this world and go to meet our Lord, we shall live in happiness for ever...” (Part of a pastor’s sermon in a CCF in Kangundo North Ward, Machakos County on Sunday 28<sup>th</sup> May 2023).

We draw various analogies to discuss the subject of *death* using various metaphorical insinuations. These include *sleeping, resting, and going*. The contextual meaning of the gerunds makes the metaphor nominal because they all denote events that describe death. From analysis of the gerund *going*, it emerged that human beings are viewed as passers-by in this world. Participants in this study asserted that there is a common phrase used among the Akamba people whenever death occurs: *ithyoonthe twi kyaloni* - we are all on a journey. The study revealed that Christian preachers coin metaphors such as (12) to discuss the subject of death.

Interestingly, the coinages echo euphemisms that are socio-culturally used by the Akamba people of Machakos County to represent the subject of death which include *kukoma* (to sleep), *kuthi* (to go), and *kuthyumua* (to rest).

Lakoff and Johnson's (1980) CMT was employed to give an account of the TD *death* on the basis of the SDs *sleep*, *journey*, and *rest*. The study blended the principle of conceptual mappings as provided by CMT and connotations of study participants to explain the conceptual structure for metaphor (12) as indicated in Table 5.10:

**Table 5.10: Conceptual Structure of the metaphor death is a journey, death is sleep, death is rest**

No	SD: sleep, journey, rest	TD: death
1.	Journey involves traveling from one place to another, exploration of the unknown, and passage through various stages or phases.	→ <i>Death involves transitioning from life to whatever lies beyond, embarking on an unknown or spiritual journey, and moving through stages of existence or afterlife.</i>
2.	Sleep involves temporary state of unconsciousness, rejuvenation and renewal, and transition from wakefulness to a state of rest.	→ <i>Death is perceived as cessation of consciousness, it is potential for renewal or rebirth in certain beliefs, and it involves transition from life to a state that may be likened to sleep, whether peaceful or dreamlike.</i>
3.	Rest involves relief from exertion or stress, replenishment and restoration of energy, and stillness and tranquility.	→ <i>Death involves cessation of physical and mental activity, freedom from the burdens and struggles of life, and peacefulness or cessation of suffering.</i>

**Source: Kimwele: 2025 (Researcher)**

The conceptual structure in Table 4.18 indicates that preachers in CCFs in Machakos County utilize the metaphor *death is a journey*, *death is rest*, and *death is sleep* to provide solace to their congregations. These metaphors draw upon conceptual mappings that offer vivid imagery and tangible understanding of death. According to Nyakoe, Ongarora and Oloo (2014), the metaphor of *journey* implies traveling from one place to another, exploring the unknown, and passing through various stages or phases. In the context of death, this metaphor signifies transition from life to an unknown or spiritual journey, moving through stages of existence or afterlife.

Furthermore, Barcelona (2000) elucidates the metaphor of *sleep*, which involves temporary unconsciousness, rejuvenation, and transition to a state of rest. In the case of death, sleep represents perceived cessation of consciousness, the potential for renewal or rebirth, and a transition to a state akin to sleep, whether peaceful or dreamlike. Additionally, Nyakoe, Ongarora and Oloo (2014) discuss the metaphor of *rest*, which denotes relief from exertion, replenishment of energy, and tranquility. When applied to death, rest symbolizes cessation of physical and mental activity, freedom from life's burdens and struggles, and attainment of peacefulness or cessation of suffering. By employing these metaphors, the study concluded that CCF preachers in Machakos County provide their congregants with comforting narratives and vivid imagery to navigate the profound mysteries surrounding death. This helps to offer solace and hope in the face of loss and grief.

Metaphor (14) *salvation is healing* (cf. Appendix C) was obtained from a preacher in a CCF in Masii Ward in Machakos County on 30<sup>th</sup> July 2023. The preacher asked congregants to undertake evangelism to attain new converts and healing. The preacher's call is contained in the excerpt:

*"...we trust in you God who feeds the birds of the wilderness. We have declared twenty one days of evangelism and therefore all prayer groups will embark on a door to door campaign to preach the gospel and shake the gates of hell. I know that after these twenty one days, there shall be new souls to Christ and healing will be our portion. I will hence request the intercessors to meet briefly after the service to come up with a timetable for the home-to-home prayers..."* (Part of a pastor's call in a CCF in Masii Ward, Machakos County on 30<sup>th</sup> July 2023).

The study analyzed the basic and contextual meaning of *healing* to discern its metaphorical usage and the conceptual structure that it maps. *Healing* is defined as a method of treating illnesses using special powers; a process of becoming healthy or happy again. From this definition, we infer that for somebody to be healed, there must be a disease, or a state of being indisposed. A sick person has some obvious attributes: characterized by weakness, malaise, lack of appetite, wasting, poor vision, low self-esteem, and sadness among others.

According to study interviewees, before salvation, a human being is considered as ailing because of the many drawbacks of life. Unbelief is seen as synonymous to a life of disorder, anxiety, pain, bitterness, bondage and hopelessness. However, when a human being is healed, he or she is reconciled with God and a new chapter of life begins. This is characterized by the virtues and fruits of the Holy Spirit

including fortitude, forbearance, faith, hope, mercy, kindness, love, hard work, and trust among others. The study employed CMT by Lakoff and Johnson (1980) and oral submissions of study participants about metaphor (14) to construct the conceptual structure for the metaphor as indicated in Table 5.11:

**Table 5.11: Conceptual Structure of the metaphor salvation is healing**

<b>No</b>	<b>SD: healing</b>	<b>TD: salvation</b>
1.	The process of treating and curing illness or injury. It also involves restoration of physical well-being.	→ <i>Salvation involves restoration of spiritual well-being and wholeness. It also involves recovery from spiritual afflictions or sins.</i>
2.	Healing requires medical treatment or therapeutic intervention. Care from a healer or physician is required.	→ <i>Salvation requires divine intervention or grace. Spiritual guidance or support from religious figures is necessary.</i>
3.	There has to be change or improvement in one's condition. There also has to be transformation of the body or mind towards health for healing to occur.	→ <i>Involves spiritual transformation or renewal. There has to be change from a state of sinfulness to righteousness.</i>
4.	Includes alleviation of pain or suffering. Restoration of comfort and well-being is achieved.	→ <i>Liberation from spiritual suffering or bondage. It involves attainment of peace and eternal life.</i>

**Source: Kimwele: 2025 (Researcher)**

As shown in Table 5.11, preachers express how salvation mirrors the process of physical healing in CCFs in Machakos County in several ways. Firstly, just as healing involves treatment and curing of illness or injury, salvation entails restoration of spiritual well-being and redemption from sin or spiritual afflictions. Secondly, akin to how healing requires medical intervention, salvation necessitates divine grace and spiritual guidance from religious figures.

Thirdly, as healing entails transformation towards health, salvation involves spiritual renewal and a transition from a state of sinfulness to righteousness. Lastly, similar to how healing brings relief from suffering, salvation brings liberation from spiritual bondage and attainment of eternal peace and life. Through these mappings, preachers offer a tangible and relatable framework for understanding salvation. This allows their congregants to find hope and comfort in the promise of spiritual healing and redemption particularly in CCFs in Machakos County.

Metaphor (15) which is *God is light* (cf. Appendix C) was derived from part of a pastor's sermon in a CCF in Machakos County. The metaphor was particularly used in the pastor's call for congregants who were not saved to surrender to God.

Below is an extract from the pastor's call:

*"...we have heard the word of God and the message was very clear that we must make our ways if we are to inherit the kingdom of God. Maybe you are here, and you are saying pastor I have lived a life of struggle. I have passed through difficulties, I have received heavy punishment and today I want to say enough is enough. I want to encourage you to abandon the path of darkness, you have stumbled enough, and join in the path of light. God is light, and he calls all of us who are heavy laden, to go to him so that he may give us rest. Brother, sister, come forward, I want to pray with you so that..."* (An excerpt from a sermon in a CCF in Ikombe Ward, Machakos County on Sunday 20th August 2023).

The study subjected metaphor (15) to Lakoff and Johnson's (1980) CMT to unearth its conceptual structure. In this case, the TD *God* was interpreted on the basis of the SD *light*. Views of study participants drawn from CCFs in Machakos County, were also considered in establishing the conceptual structure for metaphor (15) as highlighted in Table 5.12.

**Table 5.12: Conceptual Structure of the Metaphor God is Light**

No	SD: stewards	TD: religious leaders
1.	Light often symbolizes purity and clarity	→ <i>God embodies purity, clarity, and transcendence.</i>
2.	Light is often associated with knowledge and understanding.	→ <i>God's wisdom and enlightenment can bring clarity and understanding to believers.</i>
3.	Light provides guidance and direction in darkness.	→ <i>God serves as a guiding force, leading individuals towards righteousness, truth, and salvation.</i>
4.	Light is essential for life and growth.	→ <i>God as the source of all life and creation, providing nourishment and sustenance to the universe.</i>

**Source: Kimwele: 2025 (Researcher)**

The metaphor *God is Light* contains several conceptual mappings as exemplified in Table 5.12. For example, *light*, as a symbol of purity and clarity, signifies inherent holiness and transcendence of the divine presence. As noted by Persich et al. (2021), God is light, and in Him there is no darkness at all. The Biblical verse 1 John 1:5 also emphasizes the association of God with purity (The Holy Bible, 1982). Moreover, light's association with knowledge and understanding reflects God's role in illuminating spiritual truths and providing enlightenment to believers. This sentiment is echoed by Totibadze (2017) who stated, "God is the light of the mind" (p. 10).

Additionally, metaphor (15) suggests that God serves as a guiding force who leads individuals towards righteousness and salvation, akin to light providing guidance and direction in darkness. This mapping resonates with the teachings of Jesus

Christ, who proclaimed that He is the light of the world and whoever follows him will never walk in darkness but will have the light of life (John 8:12). Furthermore, the essential role of light for life and growth finds its parallel in God's function as the source of all life and creation, providing nourishment and sustenance to the universe. This concept is reiterated by Totibadze (2017) who asserts that God is the light of the heavens and the earth. The concept also illustrates the divine sustenance inherent in God's luminous presence. Charismatic preachers in Machakos County, therefore, use the metaphor *God is light* to portray God's purity, enlightenment, guidance, and sustenance in the spiritual journey of humanity. They use it to beseech people to be saved to enjoy God's purity, wisdom, guidance, and sustenance.

*Sin is a load, a burden* was marked metaphor (16) in this study (see Appendix C). It was derived from a charismatic preacher in Machakos County who made an altar call to congregants to be saved from sin. Below is part of the pastor's verbatim appeal:

*"... as we come to the end of our service today, I want to make a passionate call. You may be here, you have heard the voice of God today and you are saying, Lord I want to put down this load, this burden has weighed me down and from today I want to obey. The Lord is calling you to rest. Walk forward and let us pray for you and the Lord will wash away all iniquity..."* (Part of a pastor's appeal in a CCF in Katani Ward, Machakos County on Sunday 19<sup>th</sup> March 2023).

Sin is basically an action that contravenes religious law. Considering that sin is an abstract concept, it may not be clearly conceptualized. According to Kuczok

(2018), human beings can make a theological interpretation of sin by casting their experiences of evil against human experiences. In the context of the altar call by the pastor, it emerged that the word *sin* is given definitions of what it is outside the basic one of a contravention to religious law and this makes metaphor (16) nominal.

Metaphor (16) was analyzed for its conceptual structure using Lakoff and Johnson's (1980) CMT. The TD *sin* was interpreted based on the SD *a load, a burden*. Viewpoints of study respondents, who were affiliated with CCFs in Machakos County, were taken into account in formulating the conceptual framework for the metaphor, as outlined in Table 5.13.

**Table 5.13: Conceptual Structure of the Metaphor Sin is a Load, a Burden**

No	SD: a load, a burden	TD: sin
1.	A heavy physical load can be burdensome and difficult to carry	→ <i>Sin is perceived as burdensome and weighing down the individual's spiritual or moral well-being.</i>
2.	Unloading a burden brings relief and lightness	→ <i>Repentance and seeking forgiveness are seen as processes that alleviate the weight of sin, bringing a sense of relief and release from its burden.</i>
3.	Carrying a heavy load requires effort and may involve struggles	→ <i>Sin is understood as creating difficulties and challenges in one's life, leading to moral and spiritual struggles.</i>
4.	There is often emotional weightiness associated with carrying a burden.	→ <i>There is often guilt and shame associated with sin</i>

**Source: Kimwele: 2025 (Researcher)**

As indicated in Table 5.13, the metaphorical expression *sin is a load, a burden* draws upon conceptual mappings between the SD, which encompasses the physical weight or burden, and the TD, which represents sin. These mappings facilitate a deeper understanding of the moral and spiritual implications of sin within religious discourse. Firstly, the association between a heavy physical load and the burdensome nature of sin illustrates how sin is perceived as weighing down an individual's spiritual or moral well-being. This notion is further reinforced by the concept that unloading a burden brings relief and lightness, mirroring the relief and release experienced through repentance and seeking forgiveness for one's sins.

Moreover, the mapping between the effort and struggles involved in carrying a heavy load and difficulties and challenges posed by sin emphasizes moral and spiritual struggles individuals face in confronting and overcoming sin (Kuczok, 2018)). Additionally, the emotional weightiness often associated with carrying a burden corresponds to the guilt and shame individuals experience in connection with their sins, highlighting the emotional toll of moral transgressions. Charismatic preachers in Machakos County use metaphor (16) to explain the impact of sin on individuals' lives. They use the metaphor to ask congregants to be saved from sin in order to enjoy relief and peace of mind that comes with salvation.

Metaphor (17) *Christian life is a race* (cf. Appendix C) was used by a pastor in a CCF in Machakos County to relate the journey of faith to a marathon. Comparing

salvation to a marathon, the pastor noted that salvation is a lifelong engagement.

The pastor's sentiments were captured thus:

*"...brethren, we are to train ourselves in this marathon. We cannot fail to train and expect to win. If we start before the official flags us off, we shall be disqualified. If we overlap in the lanes or lose endurance and keep our heads down and lose focus of the medal that awaits us, we sell out our victory. As we run, we must listen carefully to the sound of the bell so that we do not push too early and exhaust ourselves..."* (A pastor in a CCF in Kalama Ward, Machakos County on Sunday 16<sup>th</sup> April 2023).

The excerpt highlights a comparison between Christian life and a long-distance race by contrasting it with a sprint, which is shorter in distance. The pastor emphasizes the importance of training for Christian life, likening it to the preparation required for a marathon. Without proper training, individuals may struggle to endure challenges of the Christian journey. Similar to a marathoner adhering to rules such as flagging regulations and staying in the designated running lane to avoid disqualification, Christians are urged to abide by spiritual guidelines. The pastor also emphasized the need for attentiveness, likening it to listening for the signal that indicates the final stretch of the race. In this analogy, the marathoner embodies qualities of deliberateness, wisdom, and patience, as they run with a keen ear, patiently awaiting the signal while conserving energy for the final push.

The study subjected metaphor (17) to Lakoff and Johnson's (1980) CMT to reveal its conceptual structure. In this case, the TD *Christian life* was interpreted on the basis of the SD *a race*. Given that the metaphor originated from a pastor within a CCF in Machakos County, the viewpoints of research participants, who were

selected from CCFs within the same county, were taken into account in formulating the conceptual structure for metaphor (17), as depicted in Table 5.14.

**Table 5.14: Conceptual Structure of the Metaphor Christian life is a race**

No	SD: a race	TD: Christian life
1.	A race has a beginning point and a finish line	→ <i>Christian life begins with conversion or acceptance of faith and concludes with the attainment of eternal salvation or reaching heaven.</i>
2.	Endurance and perseverance are crucial in a race	→ <i>Christians are encouraged to endure trials, overcome obstacles, and persevere in their faith journey despite challenges and setbacks.</i>
3.	Athletes prepare for a race through training	→ <i>Christians engage in spiritual disciplines such as prayer, Bible study, and fellowship to equip themselves for the challenges of the Christian life.</i>
4.	Races have rules and regulations	→ <i>Christians adhere to moral and ethical principles outlined in Scripture and upheld by their faith community.</i>

**Source: Kimwele: 2025 (Researcher)**

Table 5.14 highlights the conceptual structure for metaphor (17) that is used by the clergy in CCFs in Machakos County to explain the journey of faith. The first conceptual structure for metaphor (17) compares the starting of a race with the beginning point of Christian life. According to Bunyan (2022), the beginning point of a journey in faith often involves conversion or acceptance of faith, and its culmination is eternal salvation.

Secondly, endurance and perseverance are depicted as essential qualities in both races. Christians are encouraged to persist through trials and obstacles by remaining steadfast in their faith despite challenges and setbacks. This aligns with James 1: 2-4 that encourages believers to consider it pure joy when facing various trials and knowing that the testing of their faith produces perseverance (The Holy Bible, 1982).

Thirdly, similar to how athletes prepare for a race through training, Christians engage in spiritual disciplines such as prayer, Bible study, and fellowship to equip themselves for the rigors of Christian journey. Lastly, the analogy of races having rules and regulations, underscores the necessity for Christians to adhere to moral and ethical principles outlined in Scripture and upheld by their faith community. From the conceptual structure for metaphor (17), it is clear that pastors in CCFs in Machakos County employ metaphor (17) to enhance understanding of the challenges, preparations, and ultimate goals of Christian life.

The present study marked *Born again Christians are slaves* as metaphor (18). The metaphor was derived from a pastor's sermon in a CCF in Machakos County. In a sermon titled *Overcoming*, the preacher described born again Christians as slaves of Christ. Following is an excerpt from the sermon:

*“...as odd as the world perceives me, I want to remain a proud slave to Christ. Whenever my steps lose energy, I reassure myself that the journey is just about to come to an end and this gives me new energy because a crown awaits me. The Bible asks us what it would benefit a man to own the world but lose his soul. I would rather be a slave forever and see the kingdom hallelujah...”* (An excerpt from a CCF pastor’s sermon in Iveti Ward, Machakos County on Sunday 18<sup>th</sup> June 2023).

The study subjected metaphor (18) to Lakoff and Johnson’s (1980) CMT to establish its conceptual structure. *Slaves* are the SD while *born again Christians* are the TD in this metaphor. The conceptual structure for metaphor (18) is presented in Table 5.15.

**Table 5.15: Conceptual Structure of the Metaphor Born again Christians are Slaves**

No	SD: slaves	TD: born again Christians
1.	Slaves obey their masters	→ <i>Christians submit themselves to the will of God or the teachings of their faith.</i>
2.	Slaves depend on their masters for their livelihood	→ <i>Christians often depend on their religious beliefs and practices for guidance, support, and salvation.</i>
3.	Slaves have limited control over their lives due to their status as property	→ <i>Christians may relinquish personal desires and choices in favor of following religious doctrine and teachings.</i>
4.	Slaves experience a change in identity from free individuals to owned property	→ <i>Christians undergo a transformation in identity through their spiritual rebirth or conversion experience.</i>
5.	The master holds authority over the slave	→ <i>God is perceived as holding authority over born again Christians.</i>

**Source: Kimwele: 2025 (Researcher)**

The conceptual structure in Table 5.15 suggests that charismatic preachers in Machakos County employ metaphor (18) to instil spiritual insights and provoke

emotional resonance among their congregations. This metaphor draws parallels between the obedient and dependent relationship of slaves to their masters and the submissive devotion of born-again Christians to the will of God and teachings of their faith. As provided by Kaneen (2017), preachers often employ the comparison between slaves and Christians to emphasize the necessity for believers to relinquish personal desires and worldly attachments in favour of aligning themselves with divine guidance and authority. CCF congregants in Machakos County are, therefore, expected to undergo a change in identity through their spiritual rebirth or conversion. This is comparable with the transformation experienced by slaves transitioning from free individuals to owned property.

Moreover, the conceptual structure for metaphor (18) highlights the notion of dependency, as both slaves and born-again Christians rely heavily on their respective authorities for guidance, support, and provision. Charismatic preachers often stress the importance of trusting in God for daily needs and finding strength through prayer and scripture (Kaneen, 2017). Furthermore, the metaphor underscores the theme of authority by positioning God as holding dominion over lives of born-again Christians which corresponds to the control masters exert over their slaves. By employing metaphor (18), preachers in CCFs in Machakos County seek to deepen believers' understanding of their relationship with God and to encourage unwavering devotion and submission to divine will.

### 5.1.2 Conceptual Structure of Verbal Metaphors in Charismatic Christian Fellowships in Machakos County

This section analyzes the conceptual structure of verbal metaphors used in CCFs in Machakos County. Verbal metaphors, which are rooted in action-oriented expressions, reveal how spiritual experiences are framed through familiar physical and social activities. Examples such as *immersed in prayer*, *winning souls*, and *pin the enemy down* illustrate how abstract religious ideas are conceptualized through dynamic, embodied actions. By applying the principles of CMT, this section uncovers the underlying source-target domain mappings that give these expressions their communicative and theological impact.

An example is metaphor (20) which was *Immersed in prayer*. The expression *immersed in prayer* was used by a pastor in a CCF in Machakos County to ask congregants to be prayerful and loyal to God. The linguistic context within which the expression was used is given in the pastor's verbatim extract that follows:

“.....we must therefore remember that the devil is alert at all times, looking for an opportunity to strike us. The secret is to build our faith and never lose hope because our God does not rejoice in hopelessness. We ought to be immersed in prayer at all times, physically and as well as emotionally so that Satan never gets a chance to ruin our lives...” (Part of a pastor's sermon in a CCF in Kangundo North Ward, Machakos County on Sunday 28<sup>th</sup> May 2023).

The term *immersed* was marked metaphorical due to the agreement by coders of the present study that its contextual and basic meanings were in contrast. For example, according to the Macmillan English Dictionary for Advanced Learners which is the

main reference tool in MIPVU, the word *immersed* is basically used to denote putting something or someone in a liquid so that they are covered completely. *Immersed* is also used to indicate containment of someone or something inside a container, room, building, or vehicle among others. According to Kaneen (2017), the term *immersed* is contextually used within charismatic worship to indicate a situation where believers often find themselves involved in a powerful spiritual atmosphere, surrounded by fervent prayer, uplifting music, and dynamic preaching which leads to a deep connection with God's presence.

Coders for the present study derived the conceptual metaphor *Prayer is immersion* from the linguistic expression *immersed in prayer*. The derivation was informed by Naicker (2016) who argues that conceptual metaphors are often derived from linguistic expressions such as idioms, phrases, and everyday language usage, to convey abstract concepts through familiar and tangible imagery. For metaphor (20), derivation was done by equating the deep engagement and complete involvement experienced during prayer to the concept of immersion in an activity or experience. It presents the idea that engaging in prayer involves fully immersing oneself in communication with the divine and experiencing a sense of connection and spiritual depth. *Prayer is immersion* was then subjected to Lakoff and Johnson's (1980) CMT to establish the conceptual structure for metaphor (20) as shown in Table 5.16.

**Table 5.16: Conceptual Structure of the Metaphor Prayer is Immersion**

No	SD: Immersion	TD: prayer
1.	Immersion implies sinking deeply into something	→ <i>Prayer involves delving into one's innermost thoughts, emotions, and connection with the divine, reaching profound spiritual depths.</i>
2.	Immersion suggests complete involvement in an activity or experience	→ <i>Prayer entails wholehearted engagement, where individuals focus their attention, emotions, and intentions on their communication with the divine.</i>
3.	Immersion often evokes a sense of being surrounded or enveloped by something	→ <i>In the context of prayer, individuals may feel spiritually enveloped by the presence of God or a higher power, sensing a surrounding presence during their prayerful experience.</i>
4.	Immersion can lead to a transformative experience, altering one's state of being or perspective	→ <i>Engaging in prayer can bring about transformation, fostering spiritual growth, inner peace, and a deeper understanding of oneself and one's relationship with the divine.</i>
5.	Immersion can foster a sense of closeness or intimacy with an experience,	→ <i>Prayer enables individuals to cultivate a deep sense of intimacy with the divine, fostering a personal connection and communion with God through heartfelt communication and reflection.</i>

**Source: Kimwele: 2025 (Researcher)**

As indicated in Table 5.16, the metaphor *Immersed in prayer* from which *prayer is immersion* is derived serves as an important tool employed by pastors in CCFs in Machakos County to enrich the spiritual practice of prayer for believers. Drawing on the concept of immersion, pastors emphasize the descent into prayer to grow in their spiritual life. According to Dozier et al. (2020), through prayer, individuals delve deeply into their innermost thoughts, emotions, and connection with the

divine. This immersion translates into wholehearted engagement, as believers commit to prayer, focusing their attention, emotions, and intentions entirely on their communication with God. Furthermore, metaphor (20) evokes a sense of spiritual envelopment, where believers in CCFs in Machakos County feel surrounded and supported by the presence of God. This is in line with Kaneen (2017) who notes that prayer helps to foster spiritual intimacy and closeness with the divine which enhances individuals' spiritual growth. Engagement in prayer also leads to transformative experiences.

It is worth noting that the metaphor *Immersed in Prayer* highlights the journey of spiritual exploration and connection facilitated by pastors in CCFs in Machakos County. Through metaphor (20), pastors guide believers to dive deeply into the transformative power of prayer to foster spiritual intimacy with the divine and nurturing spiritual growth and renewal. It can therefore be concluded that Metaphor (20) serves as a beacon that illuminates the path towards a deeper understanding of charismatic faith and a more meaningful connection with God.

*Canalize the devil* was marked as metaphor (22) in this study. It was employed by a pastor in a CCF in Machakos County who used it to make a call for congregants to canalize the devil. He asked congregants to fast for ten days in the month of May in preparation for launching of a mega crusade. He encouraged worshippers to pray for Kenya as they fasted. The pastor also reminded the congregation that it was a

trying moment for the country considering that opposition leaders had threatened to call anti-government demonstrations. The pastor opined that these demos, coming after a peaceful general election in 2022, would cause death, destruction, fear and anxiety. The pastor reiterated that the devil was trying to lift himself up to destroy Kenya but Christians would stop him through prayer.

The pastor's oral appeal came out thus:

*".....I want to announce that May shall be a month of prayer for this country. Amen. Amen. We shall have ten days of prayer and fasting on dates to be issued by the deacon immediately after this service. You know what is happening in our country and we cannot sleep as Kenya burns. The devil is trying to lift himself up but we will stand in the gap, as Paul says in Ephesians with the breastplate of faith and a helmet of righteousness and we will canalize the devil as we ask God for the voice of reason to prevail amongst our leaders..."* (An excerpt from a pastor's call in a CCF in Kivaa Ward, Machakos County on Sunday 30<sup>th</sup> April 2023).

In military register, a canal is an artificial passage created to facilitate movement especially connecting a city to the sea. A canal is also a tube in the human body which enhances passage (Leonhard, 1991). For instance, the human birth canal serves as a vital passage that facilitates procreation. Usually, movement in a canal is restricted and guided in view of its narrow disposition. The contextual meaning of the utterance can only be discerned if analyzed alongside other military terms used by the pastor. For instance, the preacher talks of war attire in *breastplate* and *helmet* both of which resonate with battle. Noteworthy is that in military discourse, canalization is a tactic used by a commander majorly by taking advantage of terrains, obstacles and fire to restrict movement of the enemy to a narrow area with the aim of inflicting the most harm (Leonhard, 1991). The objective of canalizing

enemy forces is to reduce forces-spread by forcing them into a killing area, reinforce obstacles and leverage on fire to maximize casualty return.

Metaphor (22) was subjected to CMT by Lakoff and Johnson (1980) to describe its conceptual structure. *Canalization* which is obtained from the verb *canalize* is the SD while *the devil* is the TD. The corresponding information between the SD and the TD was used to give an account of metaphor (22). Since the metaphor was employed by a pastor in a CCF in Machakos County, perceptions of study participants, who were drawn from CCFs in Machakos County, were also considered in establishing the conceptual structure for metaphor (22) as indicated in Table 5.17.

**Table 5.17: Conceptual Structure of the Metaphor Canalize the Devil**

No	SD: Canalization	TD: the Devil
1.	To canalize implies guiding or directing a flow along a specified path	→ <i>The devil represents chaos or malevolence that needs to be controlled or guided in a particular direction to mitigate its harmful effects</i>
2.	Canalization implies containing or channeling something within defined boundaries	→ <i>Believers are focused on containing and restricting the devil against malevolent influence.</i>
3.	To canalize involves directing the flow of something, often with the intention of managing its effects	→ <i>The devil represents negative energy or malevolence.</i>
4.	To canalize involves directing or diverting a potentially destructive force along a specific path.	→ <i>When this applied to the devil, it suggests diverting or redirecting its destructive tendencies away from causing harm.</i>

**Source: Kimwele: 2025 (Researcher)**

Table 5.17 presents the conceptual structure of the metaphor *Canalize the devil* which was used by a pastor to reflect the pastor's approach to addressing challenges posed by malevolence or chaos within the community. As suggested by the conceptual structure for metaphor (22), the CCF pastor employed a strategy centered on guidance and control to communicate his message. In this context, to *canalize* embodies the notion of guiding or directing the flow of negative energy or malevolence which is symbolized by the devil along a specific path. This assertion aligns with Anudo and Awuor (2018) position that the devil symbolizes negative energy and malevolence through its portrayal in various religious and cultural contexts as a malevolent and corrupting force opposed to goodness and righteousness. The CCF pastor, therefore, sought to steer the congregation away from the harmful effects of chaos and malevolence by providing clear guidance and direction rooted in spiritual teachings. By framing the devil as a force that can be channeled or directed, the study inferred that the pastor empowers congregants in CCFs in Machakos County to confront adversity with a sense of purpose and agency, thereby mitigating its detrimental impact.

Furthermore, the metaphor suggests a strategy of containment and restriction in dealing with the devil's influence. As suggested in the conceptual structure in Table 4.25, *canalization* implies containing or channeling malevolent forces within defined boundaries, preventing their spread and minimizing their harmful effects. By invoking metaphor (22), the pastor, therefore, emphasizes the importance of

establishing spiritual boundaries and safeguards to protect the congregation from the destabilizing influence of the devil. This approach entails fostering a sense of spiritual discipline and discernment among CCFs members and thus enables them to recognize and resist temptations and disruptions posed by malevolent forces. It is, therefore, clear that the metaphor *canalize the devil* serves as an important rhetorical device through which the pastor articulates a strategy of proactive engagement and spiritual fortification that ultimately empowers the congregation to navigate challenges of life with resilience and faith.

### **5.1.3 Conceptual Structure of Adjectival Metaphors in Charismatic Christian Fellowships in Machakos County**

This section explores the conceptual structure of verbal metaphors in CCFs in Machakos County, focusing on expressions such as *pregnant Christians* and *a circumcised heart*. These metaphors convey complex spiritual experiences by drawing on familiar physical and cultural processes, such as pregnancy and circumcision. Through the lens of CMT, the section analyzes how concrete source domains are mapped onto abstract target domains to express ideas of spiritual maturity, transformation, and inner renewal. Analysis reveals how these metaphors reflect deeply rooted cultural and theological meanings within the CCF context.

For instance, metaphor (27) *a circumcised heart* was used by a CCF pastor in Machakos County to preach about the theme of redemption. The pastor used

metaphor (27) to discuss the need for spiritual liberation and enlightenment. The pastor's oral presentation was captured in the following excerpt:

*"...brothers and sisters, when you walk drunk in the market, when you quarrel and shout insults at other tenants in the plot where you live, when you bribe police officers to get your way from a traffic offence, when you participate in gossip and talk ill of fellow brethren, when you sit in offices at your work place framing charges against innocent subordinate staff, do you not know yours is a circumcised heart? Shame on you who still behave as if they were uncircumcised..."* (Part of a pastor's sermon in a CCF in Masii Ward, Machakos County on Sunday 30<sup>th</sup> July 2023).

From the pastor's oral presentation, it is clear that Christians are those that are comparable with circumcision. According to Dziadosz (2019), circumcision is an age-old Jewish tradition which usually involves removal of the male foreskin. In Africa, circumcision was a mark of identity and a revered religious and traditional process for the communities which practised it. Siweya et al. (2018) note that in Africa, male circumcision is a rite of passage from childhood to adulthood symbolized by the removal of the foreskin of the penis. Such is the importance of the rite that in some African cultures, an uncircumcised man was considered immature and impure. Additionally, circumcision is a precursor to marriage by men in many African communities.

Through MIPVU, *a circumcised heart* was marked as an adjectival metaphor by the study coders. This is because the term *circumcised* describes the nature of the noun *heart* as one that has experienced the act of 'circumcision.' The present study constructed the conceptual structure for metaphor (27) by drawing parallels

between the SD *circumcision* and the TD *heart*. Study participants' perspectives were also taken into account when establishing the conceptual framework for metaphor (27) as outlined in Table 5.18.

**Table 5.18: Conceptual Structure of the Metaphor a Circumcised Heart**

No	SD: Circumcision	TD: heart
1.	Circumcision is the physical act involving the removal of the foreskin, symbolizing the removal of impurities or barriers.	→ <i>Applied to the heart, it suggests a process of spiritual purification, where negative influences, sins, or barriers to spiritual growth are removed, leaving behind a pure and receptive heart.</i>
2.	Circumcision is often associated with rites of passage or rituals marking a new beginning or transformation.	→ <i>A circumcised heart represents a renewed or transformed inner state, signifying a departure from old ways and a commitment to a new spiritual path. It symbolizes a heart that has undergone a profound change, leading to greater spiritual awareness and growth.</i>
3.	In circumcision, the removal of the foreskin exposes the sensitive tissues underneath.	→ <i>Applied to the heart, it suggests a heightened sensitivity or vulnerability. A circumcised heart may thus symbolize openness, receptivity, and vulnerability to spiritual experiences, allowing for deeper connections with oneself, others, and the divine.</i>
4.	Circumcision is often linked to religious covenants or commitments to a higher power.	→ <i>A circumcised heart signifies a covenantal relationship with the divine, symbolizing a commitment to live according to spiritual principles and values. It also represents a heart that is dedicated to serving God or following a particular spiritual path, embodying a deep sense of devotion and obedience.</i>

**Source: Kimwele: 2025 (Researcher)**

A preacher in a CCF in Machakos County employed metaphor (27) to preach about the value of purity and need to shun sin. As indicated in Table 5.18, the physical act of circumcision which involves removal of the foreskin is metaphorically applied to the heart to symbolize a process of spiritual purification. In this case, negative influences, sins, or barriers to spiritual growth are likened to the foreskin which is removed to reveal a heart that is pure and receptive to divine grace. This assertion authenticates Obara's (2022) proposition that circumcision symbolizes removal of impurities leaving behind a state of spiritual purity and receptivity in Christian faith. Through this metaphorical framework, preachers in CCFs in Machakos County emphasize the transformative power of spiritual renewal where individuals are called to undergo an inner change by shedding old ways and embracing a new path of spiritual growth and enlightenment.

Furthermore, the preacher links circumcision with rites of passage or rituals marking new beginnings or transformations. Metaphorically, *a circumcised heart* represents a renewed inner state that signifies a departure from past ways and a commitment to a deeper spiritual journey. By framing the metaphor in this manner, the preacher encourages the congregation to embrace spiritual rebirth and transformation. Additionally, the metaphor underscores the vulnerability and sensitivity inherent in a circumcised heart. Just as removal of the foreskin exposes sensitive tissues underneath, a circumcised heart symbolizes openness and receptivity to spiritual experiences that help to foster deeper connections with

oneself, others, and the divine. In conclusion, the circumcision metaphor fosters a sense of spiritual depth by inviting congregants to cultivate a heart that is tender, responsive, and attuned to the guiding presence of God.

#### **5.1.4 Conceptual Structure of Prepositional Metaphors in Charismatic Christian Fellowships in Machakos County**

This section examines the conceptual structure of prepositional metaphors in CCFs in Machakos County. It focuses on the expression *abide in love*, which uses spatial prepositions to convey abstract spiritual relationships. Through Conceptual Metaphor Theory, analysis reveals how the metaphor maps physical location onto emotional or spiritual states.

The prepositional metaphor (29) *abide in love* was subjected to Lakoff and Johnson's (1980) CMT to establish its conceptual structure. The metaphor was employed by a pastor in CCF in Machakos County to rebuke vices such as gossip.

Discouraging worshippers against backbiting, the pastor uttered the following:

*"...there have been instances where we lose brethren from this church to the world. My heart is heavy for our three brothers who left this church and joined our neighbouring churches. I thank God for those brethren. I want to say here that we should not embark on a mission of blaming whoever gets into the wrong. Regardless of the failures by any brother or sister, we must keep the faith and abide in love. God is love and love is forgiving and patient..."*  
(Part of a pastor's piece of advice to his congregants in a CCF in Tala Ward, Machakos County on Sunday 26<sup>th</sup> March 2023).

According to Rundell and Fox (2007), the term *in* is basically employed to show where someone or something is; inside a container, room, building, vehicle etc. The term can also be contextualized to describe a particular state, a situation or relationship. Goatly (1997) uses the example *The students immersed themselves in their studies* to describe a state. In this case, the preposition *in* expresses a state of involvement or deep engagement that students have with their studies. It indicates that the students are fully engrossed or absorbed in their academic pursuits which suggest a state of immersion rather than a specific destination or goal. It is important to note that the basic meaning involves a concrete or physical location whereas the contextual meaning involves an abstract situation or state.

For instantiation (29), the contextual meaning of *to abide in love* is to stick together as a community, to obey dictates that govern, and to remain obedient to ensure a stable state. This is different from the basic meaning that directs addressees to adhere to certain guidelines. According to MIPVU by Steen et al. (2010), a term is marked metaphorical if there is a distinction between its basic and contextual meaning. It is on this basis that (29) (cf. Appendix C) was marked metaphorical.

To reveal the contextual structure, the SD *abiding* and the TD *in love* were mapped. Views of study participants were also taken into consideration to establish the conceptual mappings which are highlighted in Table 5.19.

**Table 5.19: Conceptual Structure of the Metaphor Abide in Love**

No	SD: Abiding	TD: In love
1.	Abiding suggests a deep spiritual connection or devotion to a particular belief or principle	→ <i>In love signifies a spiritual connection with the divine love of God.</i>
2.	Abiding also denotes a sense of unity or belonging within the community of believers.	→ <i>In love signifies a communal bond forged through the shared experience of divine love.</i>
3.	Abiding conveys a sense of permanence and continuity, suggesting a state of ongoing transformation and growth.	→ <i>It signifies a continuous process of spiritual growth and maturation fueled by the power of divine love.</i>
4.	It may also connote a sense of empowerment or authority derived from spiritual grounding.	→ <i>It signifies the empowerment and witness that come from abiding in the love of God.</i>

**Source: Kimwele: 2025 (Researcher)**

The metaphor *abide in love*, as used by a pastor in a CCF in Machakos County, carries a conceptual structure that resonates deeply within the spiritual context of the congregation. The SD *abiding* conveys a sense of deep spiritual connection and devotion that aligns with charismatic preaching aimed at whipping members to live in harmony. According to Obara (2022), one of the prevailing teachings of charismatic fellowships is to inspire Christians to remain united, be steadfast in their faith, and live in accordance with the teachings of Christianity. The metaphor *abiding in love*, therefore, signifies a strong spiritual connection with the divine love of God. The pastor, in this case, employed metaphor (29) to emphasize the importance of cultivating a deep and abiding relationship with God's love. In this,

he guides the congregation to draw strength, comfort, and purpose from this divine connection.

Furthermore, the pastor utilized metaphor (29) to denote a sense of unity or belonging within the community of believers. This highlights the pastor's emphasis on fostering a sense of communal bond and mutual support among the congregants. This aligns with Roselani (2020) who posits that Christian fellowship should manifest communal bond forged through shared experiences of divine love. Therefore, by emphasizing the importance of abiding in God's love together as a community, the pastor encourages the congregation in CCFs in Machakos County to strengthen their relationships with one another and to collectively experience the transformative power of divine love in their lives.

## **5.2 Communicative Value of Metaphors in Charismatic Christian Fellowships in Machakos County**

The present study also sought to establish the communicative value of metaphors employed in CCFs in Machakos County. According to Schoeneborn et al. (2022), analyzing the communicative value of metaphors is essential in unearthing the impact of metaphors in discourse. Barcelona (2000) also provides that metaphors are not merely linguistic devices; they serve as powerful tools for conveying meaning, shaping perceptions, and influencing attitudes. Barcelona further notes that by determining the communicative value of metaphors, we can assess their

ability to persuade, inform, evoke emotions, or achieve other communicative goals within a given context. Gaeraerts (2005) also notes that understanding how metaphors function communicatively helps us grasp their intended effects on the audience and enables us to interpret their implications accurately. Additionally, recognizing the communicative value of metaphors allows us to assess their role in either facilitating effective communication or the extent to which audiences form different interpretations of these metaphors.

As pointed out by Muthama (2016), most pastors in CCFs in Machakos County employ metaphors to shape the beliefs, attitudes, and behaviors of congregants. Muthama also points out that these metaphors could either be misinterpreted by congregants, or they might be misused by some members of the clergy for selfish gain. The present study, therefore, took into consideration the worldviews of research participants concerning metaphors employed by the clergy to determine their communicative value. Discourse Metaphor Theory (DMT) as propounded by Steen (2010) was used to put the interpretations of respondents into perspective. It is important to note that DMT was used to complement Lakoff and Johnson's (1980) CMT which was fundamental in revealing the conceptual structures of metaphors employed in this study. Critics argue that CMT is not effective in analyzing language in practical use. As a result, DMT was employed to delve into the contextual aspects of metaphor. According to Steen (2010), DMT has the capacity to integrate the linguistic, mental, and social-cultural context of a

metaphor to offer a comprehensive assessment of the communicative value of metaphors. Noteworthy is that analysis of the communicative value of metaphors in this study was present in four themes namely: divine protection and guidance, spiritual growth and transformation, spiritual warfare and victory, and evangelism and mission. The four themes were drawn from the conceptual structures of metaphors as revealed in section 4.3 of this study.

### 5.2.1 Divine Protection and Guidance

In this section, metaphors analyzed for their communicative value are those whose conceptual structures highlight the central message of divine protection and guidance within the Christian faith. The theme *divine protection and guidance* is inferred from the conceptual structures of these metaphors. They present a message that reassures believers of God's steadfast presence in their lives. It is important to note that metaphors are numbered consistently in this study (cf. Appendix C). Divine protection and guidance metaphors are presented in Table 5.20.

**Table 5.20: Divine Protection and Guidance Metaphors**

No	Kikamba	Gloss
1	<i>Ngai ni ngao</i>	God is a shield
2	<i>Akilsto ni syongo, ti isithe</i>	Christians are the head and not the tail
3	<i>Ngai ni ithe witu, Akilsto ni syana syake</i>	God is father, Christians are His children
9	<i>Ngai ni mumbi</i>	God is a potter
13	<i>Ngai ni muithi</i>	God is a shepherd
14	<i>Utangiio ni uvosyo</i>	Salvation is healing
15	<i>Ngai ni kyeni</i>	God is light

**Source: Kimwele: 2025 (Researcher)**

As indicated in Table 5.20, one of the examples used to foreground the theme of protection and guidance is metaphor (1) *God is a shield*. Metaphor (1) depicts God as a protective figure who shields and guides believers through life's trials and challenges. The imagery of God as a shield suggests His role in safeguarding His followers from harm and adversity. It is, therefore, used to reassure Christians of God's divine protection and guidance in their lives.

To reveal the communicative value of metaphor (1), the contextual use of the metaphor was first established. This was in line with the main principle of DMT by Steen (2010) that emphasizes analysis of metaphor within its linguistic, cognitive, and social contexts. Tognini- Bonelli (2001) also notes that the communicative function of metaphors is established by taking into consideration the discourse settings, and participants involved. For example, the metaphor *God is a shield* was used by a pastor in a CCF in Machakos County to encourage congregants to trust in God for protection against any harm. The teaching here was that God guards his faithfuls in all circumstances. The pastor gave an instance of a church member who had survived a close-range gun shot during a botched armed robbery at his home, attributing this to the mighty protection of God. This was met with a thunderous applause with the preacher leading the worshippers to recite the expression *God is a shield*.

To instantiate perceptions of research participants regarding metaphor (1), 22 out of 24 female participants (cf. Appendix C) attributed God to protection and guidance. The high frequency count of female participants in this case confirmed that preachers in CCFs in Machakos County have succeeded to use metaphor (1) to associate God with divine protection and guidance. It should, however, be noted that not all participants associated metaphor (1) with divine protection and guidance. For example, it is only 16 of the 24 participants with post-secondary educational qualification (cf. Appendix C) that associated metaphor (1) with God's protection and guidance. This suggested that not all congregants assigned metaphor (1) the same interpretation. Some might have associated God with a physical barrier or invincibility against all forms of harm or adversity, rather than symbolizing God's spiritual protection and guidance in navigating life's challenges. The study thus established that although metaphors are fundamental tools of communication that reflect the unique cultural, historical, and linguistic contexts within each religious tradition, it is important to use concrete references to enhance their communication function. This aligns with Cameron et al. (2009) who provide that speakers should often provide contextual explanations alongside their metaphors to prevent misinterpretation.

The theme *Divine protection and guidance* was also attributed to metaphor (2), *Christians are the head and not the tail*, on the basis of its conceptual structure highlighted in Section 4.3 of this study. Contextually, the metaphor was used by a

pastor in a CCF in Machakos County to celebrate the success of a needy but bright student who excelled in his education regardless of hardships. The pastor attributed the student's excellence to God's grace that surpasses human understanding noting that *Christians are the head and not the tail*; that it is God who protects and guides us to excellence. This is a non-literal interpretation which is provided for by DMT. According to Sinclair (2004), Meyer (2002), Ludeling, and Kyto (2008), DMT provides a methodological framework where metaphor is studied methodically from its environment of use to its non-literal meaning then to its contextual meaning.

To comprehend the communicative value of metaphor (2), the study resorted to establishing participants' perceptions about the metaphor. A total of 22 out of 24 elderly participants, for example, gave interpretations that associated God with divine protection and guidance. It was, however, notable that 18 out of 24 youthful participants associated metaphor (2) with a meaning related to divine protection and guidance (cf. Appendix C). The high frequency counts of elders who associated metaphor (2) with divine protection and guidance indicated that most elders in CCFs in Machakos County are more competent in making sense of metaphors that assure them of God's protection than the youths. This is buttressed by Albis and Collard (2013) who argue that most elders in society, unlike most youths, are more predisposed to interpret complex scripture due to accumulated life experiences which grant them a deeper understanding of various issues compared

to youths. The study recommends that differences in interpretation of metaphor (2) can be bridged through use of relational images to preach the scripture.

Metaphor (14) *Salvation is healing* was analysed to reveal its communicative value. The oral discourse within which the metaphor was used was assessed to establish the significance of using metaphor (14) to communicate religious messages. Resorting to context of use to analyse the communicative value of metaphor (14) aligns with the underlying principle of DMT that examining how metaphors are used in naturally occurring discourse is essential in revealing the communicative effectiveness of metaphors. This proposition is authenticated by Cameron and Deignan (2006) who contend that, in DMT, focus is on discourse context in order to realize linguistic manifestations of conceptual metaphors.

Contextually, metaphor (14) was used by a preacher in a CCF in Machakos County to inspire evangelism among his congregants. Congregants were expected to undertake a spiritual mission of spreading Biblical Good News in their neighbourhood to cause salvation and healing of souls. In this context, the metaphor *salvation is healing* suggests that finding salvation involves a process comparable to being healed. This interpretation aligns with the concept of divine protection and guidance because through salvation, one is expected to be led towards spiritual wholeness and restoration.

The study sought views of respondents concerning their interpretation of metaphor (14) in order to establish the metaphor's communicative significance. It emerged that 10 out of 24 male participants associated metaphor (14) with divine protection and guidance while 20 out of 24 female participants were in agreement that salvation is healing and that this is related with divine protection and guidance (cf. Appendix C). Variation in conceptualization of metaphor (14) by members of different gender resonates with Koller and Semino (2009) who assert that people often conceptualize metaphors differently on the basis of their gender. In addition, the low frequency count of male respondents in comparison with a higher one for females who gave their perceptions about the metaphor illustrates Semino, Heywood and Short's (2004) proposition that women and girls often demonstrate a deeper engagement and commitment to scriptural teachings than men.

The metaphor *salvation is healing* has, however, been miscommunicated by some clergy members. For example, Kenya has recorded cases of some clergy who mislead congregants about metaphor (14) leading to detrimental consequences, particularly regarding medical treatment. Certain religious leaders advocate against seeking medical care, instead promoting prayer and divine intervention as the sole means of healing. This approach has been particularly evident in cases involving serious illnesses such as HIV/AIDS, and cancer among others. For instance, in 2023, it was widely publicized how a 'pastor' referred employed misguided teachings within a church in Kilifi County, Kenya termed as Shakahola by leading

congregants to fast and avoid seeking medical treatment. This tragically resulted in preventable deaths among the faithful. By promoting faith healing over medical intervention, the Shakahola cult contributed to the loss of lives and underscored the dangers of extremist interpretations within religious communities. The Shakahola case highlights the urgent need for religious leaders to promote a balanced use of the metaphor *salvation is healing*. A balanced interpretation is one that recognizes the value of both spiritual and medical approaches to well-being, and one that ensures the holistic care of individuals and communities. To achieve a harmonized interpretation of metaphors such as *salvation is healing*, it is essential to engage in interdisciplinary dialogue that incorporates theological, philosophical, and psychological perspectives of the imagery in the metaphors.

Metaphor (15), *God is light*, was also interpreted on the basis of the theme *divine protection and guidance*. The metaphor was employed by a pastor in a CCF in Machakos County to make an appeal to unsaved congregants to seize the opportunity and surrender their lives to God through salvation. The pastor noted that God is light and that He will protect and guide His saved ones. Based on the context of use, metaphor (15) illustrates divine protection and guidance by portraying God as a source of illumination that dispels darkness and leads believers along paths of righteousness. Taking into consideration the context of use of metaphors is at the core DMT (Chung et al. 2005). Steen (2010) also notes that the

main focus in DMT is to exploit contextual resources to aid in metaphor conceptualization.

The study sought the worldviews of research participants to reveal the communicative effectiveness of metaphor (15). Participants with basic and those with post-secondary educational qualification presented almost similar frequency counts in the conceptualization of metaphor (15). Study findings revealed that 13 out of 24 participants with basic education and 12 out of 24 participants with post-secondary educational qualification expressed association between metaphor (15) and the theme divine protection and guidance. In this case, it was clear that preachers in CCFs in Machakos County appropriately used metaphor (15) to convince their congregants that God is light that illuminates the paths of His loved ones in righteousness.

### **5.2.2 Spiritual Growth and Transformation**

The study further noted that charismatic preachers in Machakos County utilize metaphors as powerful tools to communicate the message of spiritual growth and transformation to their congregations. As pointed out by Gathigia (2014), metaphors provide vivid imagery and relatable comparisons that enable preachers to convey abstract concepts in tangible ways. Naicker (2016) also argues that preachers use metaphors to make complex ideas more accessible and engaging for their audience. By drawing parallels between familiar elements of life and spiritual

principles such as journeys, salt, or seeds among others, preachers can effectively inspire believers to embrace the process of growth, navigate challenges with resilience, and cultivate deeper connections with their faith. Through the principle of conceptual structure, the present study found out that metaphors in Table 5.21 are used to communicate a message that relates with the theme of spiritual growth and transformation.

**Table 5.21: Spiritual Growth and Transformation Metaphors**

No	Kikamba	Gloss
4	<i>Ukilisto ni kyalo</i>	Christianity is a journey
5	<i>Akilisto ni munyu</i>	Christians are salt
10	<i>Ndeto ya ngai ni mbeu</i>	The word of God is a seed
17	<i>Ukilisto ni masindano</i>	Christian life is a race
18	<i>Akilisto ni ngombo</i>	Born again Christians are slaves
19	<i>Ndeto ya ngai ni mukate na kiwu</i>	The word of God is bread and water

**Source: Kimwele: 2025 (Researcher)**

For example, preachers liken Christianity to a journey as indicated by metaphor (4) in Table 5.21. They use metaphor (4) to emphasize the idea that Christian life is not static but rather dynamic, marked by progress and development. Through this metaphor, pastors in CCFs in Machakos County encourage believers to embrace the ongoing process of spiritual growth, acknowledging that it involves both challenges and milestones comparable to traversing a path towards a destination. By framing Christianity as a journey, preachers inspire their audience to persevere, remain steadfast, and continually strive for deeper connection with God. Worth noting is that metaphors in Table 4.29 are assigned a number that is consistent with the one assigned to it in the register of metaphors used in CCFs in Machakos

County (cf. Appendix C). The aim of using the same number for each studied metaphor in the present study was to ensure consistency in data analysis.

The study sought views of participants concerning metaphor (4) to establish its communicative value. In terms of frequency counts, only 13 out of 24 male participants assigned metaphor (4) an interpretation that relates to spiritual growth and transformation (cf. Appendix C). On the other hand, the study established that 22 out of the 24 female participants volunteered information about metaphor (4), and such information aligned with the theme of spiritual growth and transformation. It is, therefore, clear that although metaphor (4) was expected to inspire congregations to remain steadfast in their spiritual growth and transformation, this message was not uniformly comprehended by members of different gender. This finding corroborates Hendrick and Hendrick's (1995) assertion that people of different gender normally perceive most metaphoric expressions using different lenses. The study, for example, noted that some members regarded metaphor (4) as suggesting a fixed destination or a linear progression. This can lead to feelings of inadequacy as faithful perceive themselves as unable to reach certain milestones. To enhance communicative effectiveness of metaphor (4), the study recommends that preachers provide concrete examples of milestones and challenges along the spiritual path. Additionally, they can offer practical guidance on navigating this journey by emphasizing the importance of perseverance, growth, and continual learning.

The study also sought to establish the communicative value of metaphor (10) *the word of God is a seed*. The context of use of metaphor (10) was first established. According to McGlone (2007), a critical theoretical pillar of DMT is that it delves into the contextual aspects of metaphor. It integrates language, the mind, and the social-cultural context of a metaphor to offer a comprehensive metaphorical interpretation. Contextually, metaphor (10) was employed by a pastor in a CCF in Machakos County to compliment the congregation for putting up a sanctuary for children to worship. He noted that children should be nurtured well as they represent the church of tomorrow. He provided that the word of God is seed that should help children to blossom and undergo spiritual transformation.

Views of study participants were sought to establish the communicative effectiveness of metaphor (10). It was observed that only 11 out of 24 youthful participants volunteered their worldviews about metaphor (10). These worldviews were aligned with the theme of spiritual growth and transformation. On the other hand, 17 out of the 24 elderly participants interpreted metaphor (10) on the basis of spiritual growth and transformation. This means that members of different age brackets interpret metaphor (10) differently. For example, some youths interpreted metaphor (10) as implying a guaranteed and immediate outcome. This may lead to unrealistic expectations of instant spiritual growth or transformation without requisite time and effort. Such interpretation may overlook the importance of nurturing and *cultivating the seed of God* through consistent study, prayer, and

application of God's word. Findings also revealed that more elders are better placed to associate metaphor (10) with the theme of spiritual growth and transformation than the youths. According to Albis and Collard (2013), elders, unlike youths, are more able to appropriately interpret metaphors due to their extended experience in life matters. To enhance the communicative value of metaphor (10), preachers should highlight the gradual yet transformative nature of spiritual growth that comes from nurturing the seed of God's word in the hearts of believers.

The study went on to evaluate metaphor (19) *the word of God is bread and water* to find out its communicative value. The context of use of the metaphor was evaluated to reveal its contextual meaning. Important to note is that the metaphor was used by a pastor in a CCF in Machakos County to ask congregants to shun sin and seek salvation. In his appeal, he informed the congregation that the word of God is bread and water and all should work towards eating a share of this bread and drinking this living water at all times. The pastor's message aligns with the theme of spiritual growth and transformation as it suggests that just as bread and water sustains physical life, the teachings and guidance found in the word of God nourish and sustain the soul, fostering growth and transformation.

To reveal the communicative value of metaphor (19), the study assessed worldviews of study participants regarding this metaphor. Reference to respondents was guided by provisions of DMT which considers meaning as a contextually

motivated phenomenon. This is authenticated by McEnery and Wilson (1996) who posit that the discourse approach to metaphor studies metaphor in context. As such, perceptions of study participants were crucial in revealing contextualized interpretations of metaphor (19). As indicated in Appendix C, nine (9) of the 24 male participants gave an interpretation of metaphor (19) that related to the theme of spiritual growth and transformation while 21 of the 24 female participants aligned their interpretations with the theme of spiritual growth and transformation. This meant that metaphor (19) was not uniformly conceptualized by members of different gender.

Similarly, only 11 out of 24 participants with basic education qualification gave their connotations on metaphor (19) that were aligned with the message of spiritual growth and transformation. This was unlike 17 out of the 24 participants with post secondary educational qualification assessed on the same theme. These variations in frequency counts of participants of different demographics of gender and educational level indicated that the pastor's use of metaphor (19) was not uniformly interpreted by members in his fellowship. This is in line with Mulunga (2015) who argues that members of different educational levels interpret metaphors differently due to variations in their exposure to literary devices, critical thinking skills, and depth of understanding of cultural and historical contexts. To enhance the communicative value of metaphor (19), the present study recommends that CCFs preachers in Machakos County should provide contextual explanations, real-life

applications, and personal anecdotes to help congregants grasp significance and relevance of metaphor use.

### 5.2.3 Spiritual Warfare and Victory

Religious leaders in charismatic fellowships often utilize metaphors as powerful tools to communicate messages about spiritual warfare and victory to their congregations (Sopory & Dillard, 2002). Metaphors allow complex spiritual concepts to be conveyed in a relatable and accessible manner which fosters understanding and connection among listeners. For instance, they might liken spiritual battles to the struggles of a knight in armor, facing formidable foes but equipped with the armor of faith and the sword of the Spirit (Sopory & Dillard, 2002). Victories in these battles, according to Sopory and Dillard, could be depicted as triumphant conquests or overcoming towering obstacles. This helps to reinforce the idea of spiritual empowerment and divine intervention. By employing metaphor, for example, pastors in CCFs in Machakos County can effectively inspire their congregations to stand firm in faith, resist spiritual attacks, and emerge victorious in their spiritual journeys. Table 5.22 highlights metaphors used to emphasize a thematic message aligned to spiritual warfare and victory.

**Table 5.22: Spiritual Warfare and Victory Metaphors**

No	Kikamba	Gloss
7	<i>Satani ni muuwaani</i>	Satan is a carnivore
11	<i>Athukumi ma ngai ni asuvii</i>	Religious leaders are stewards
22	<i>Kumutaingania satani</i>	Canalize the devil
25	<i>Kukinyia mumaiitha nthi</i>	Pin down the enemy

**Source: Kimwele: 2025 (Researcher)**

As shown in Table 5.22, a metaphor often used to preach spiritual warfare and victory in CCFs in Machakos County is *Satan is a carnivore*. The metaphor was assigned number seven (7) in the register of metaphors in this study (cf. Appendix C). Preachers often employ this metaphor to underscore the intensity and relentlessness of spiritual warfare and the necessity of spiritual victory. Drawing from scriptures such as 1 Peter: 5:8 that present Satan as having a voracious appetite (The Holy Bible, 1982), preachers emphasize the predatory nature of spiritual opposition. They also liken Satan's tactics to those of a carnivore hunting for prey. This symbolizes threats posed by spiritual forces. By using metaphor (7), preachers in CCFs in Machakos County urge their congregations to be vigilant and equipped with spiritual armor. They also use metaphor (7) to underscore the message that victory in spiritual warfare requires unwavering faith, prayer, and reliance on the power of Jesus Christ to overcome the adversary.

The DMT by Steen 2010 was useful in establishing the communicative value of metaphor (7) as used in CCFs in Machakos County. According to Steen (2010), the communicative significance of a metaphor is best established by making reference to the social, cultural, linguistic, and philosophical use of the metaphor. Thus, for metaphor (7), the context in which it was used was evaluated to help in establishing its communicative importance. The study noted that metaphor (7) was used by a pastor in a CCF in Machakos County to beseech all members of the fellowship to pray. He noted that Satan is a carnivore that can devour those who do not pray. The

pastor emphasized the need for steadfastness in prayer to emerge triumphant in spiritual warfare.

To ascertain, whether the pastor's intended message was clearly understood by different members of the congregation, the study sought to find out the interpretation by respondents. It was established that male and female participants presented similar frequency counts in terms of how they interpreted metaphor (7) in alignment with the theme of spiritual warfare and victory. There were 18 out of 24 male, and 16 out of 24 females who attributed metaphor (7) to spiritual warfare and victory (cf. Appendix C). The study, therefore, concluded that metaphor (7) was effectively used to communicate the message of spiritual warfare and victory to members of both gender in CCFs in Machakos County. The study deduced that both males and females interpreted the metaphor *Satan is a carnivore* in a similar manner because it spoke to the universal experience of facing spiritual challenges and the shared need for vigilance, resilience, and reliance on faith to overcome them.

Another metaphor which was employed to pass across a message related to spiritual warfare and victory was (25) *Pin down the enemy* (cf. Appendix C). Contextually, a pastor used metaphor (25) in a CCF in Machakos County to illustrate the strategic aspect of spiritual warfare by urging congregants to identify spiritual enemies and confront them through fasting and prayer. By likening

spiritual opposition to a tangible foe that must be subdued, the pastor encouraged believers to actively engage in prayer, worship, and spiritual disciplines to weaken the influence of evil forces and advance the kingdom of God.

The study sought to find out whether the pastor's intended message was clearly comprehended by different members of the congregation. Findings revealed that there were variations in terms of frequency counts of participants that volunteered information regarding metaphor (25). As indicated in Appendix C, only 2 of the 24 male participants unlike 21 of the 24 female participants gave worldviews which aligned to the theme of spiritual warfare and victory. The large variation suggested that the *pin down the enemy* metaphor was not effectively used to communicate spiritual warfare and victory to members of both gender. This was the case for members of different age brackets where only three (3) elders gave interpretations that aligned with the theme of spiritual warfare and victory. This was in comparison to 19 youths who associated metaphor (25) with spiritual warfare and victory. The study, therefore, revealed that the metaphor *pin down the enemy* presented different interpretations by members of different gender, age brackets, and educational backgrounds. To mitigate this disparity, preachers should incorporate scriptural references and encourage personal reflection to deepen the congregation's engagement with the metaphor. This can also empower believers to actively participate in spiritual warfare through prayer, discernment, and reliance on the power of God.

#### 5.2.4 Evangelism and Mission

Pastors in charismatic churches often employ metaphors to enhance their audience's comprehension of scriptural messages such as evangelism and mission (Kaneen, 2017). Like a skilled artist painting vivid imagery with words, they may liken spreading the Gospel to sowing seeds in fertile soil, where each encounter becomes an opportunity for spiritual growth. Through metaphors, charismatic pastors often convey the urgency and transformative nature of sharing faith. Metaphors are expected to provide tangible frameworks for believers to grasp the essence of their calling by empowering them to become ambassadors of hope and love in a world hungering for spiritual connection. Table 5.23 presents metaphors which aligned with the theme of evangelism and mission in the context of CCFs in Machakos County.

**Table 5.23: Evangelism and Mission Metaphors**

No	Kikamba	Gloss
21	<i>Kusindia kilisto maveva</i>	Winning souls to Christ
24	<i>Kutwawa ni mwiai</i>	Getting married to Christ

**Source: Kimwele: 2025 (Researcher)**

As shown in Table 5.23, the two metaphors *winning souls to Christ* and *getting married to Christ* resonate with the context of evangelism and mission. For example, the notion of *winning souls* conjures images of a spiritual battle, where believers are called to engage in a mission of persuasion and redemption. This is comparable to gathering precious treasures for the kingdom of God. On the other hand, likening the relationship with Jesus Christ to a marriage, as alluded by

metaphor (24) (cf. Appendix C) evokes intimacy, commitment, and lifelong devotion. This metaphor suggests that evangelism is not merely about converting individuals but fostering a profound union with the divine. As such, each soul becomes betrothed to the Saviour in a covenant of love and grace.

The study employed DMT to establish the effectiveness of use of metaphors (21) and (24) to communicate the thematic concerns of evangelism and mission to the congregations in CCFs in Machakos County. According to Gibbs (2008), DMT does not involve studying metaphor through speculation. In addition, a metaphor is not evaluated for meaning in isolation but is conceptualized in relation to the context of use. Consequently, the present study established circumstances under which metaphors (21) and (24) were used before revealing their communicative value.

It was established that the *winning souls for Christ* metaphor was used by a pastor to compliment the prayer and evangelization team in one of the CCFs in Machakos County that had successfully undertaken a mission whose result was new converts. *Getting married to Christ* was used to emphasize that salvation was not only through public confessions but about inviting others into a transformative relationship with Christ.

The present study sought views of study participants to establish whether they clearly comprehended the pastor' intended message regarding metaphors (21) and (24). Exemplifying with the age bracket variable, the study found out that 23 of the 24 elderly participants (cf. Appendix C) volunteered interpretations that aligned with the theme of evangelism and mission for metaphor (21). This was unlike 14 out of 24 youthful participants who also interpreted the same metaphor on the basis of the same theme. The trend was replicated in interpretation of metaphor (24) where (8) of the 24 elderly participants assigned it a meaning comparable to the theme of evangelism and mission. On the other hand, 15 of the 24 chosen youths gave worldviews about metaphor (24) that aligned with the message of evangelism and mission.

The study, therefore, established that age is a factor in the differentiated interpretation of evangelism and mission metaphors used by the clergy in CCFs in Machakos County. This finding corroborates Okpeh's (2017) proposition that members of different age brackets interpret evangelism and mission metaphors differently due to varying life experiences, stages of spiritual development, and levels of cultural and theological understanding. The study thus posits that the clergy can provide explanations and illustrations that cater for diverse backgrounds and levels of understanding within their congregations. This can foster open dialogue to address any questions that may arise and encourage active engagement with metaphors through reflective activities.

### **5.3 Historical Evolution of Metaphors in Charismatic Christian Fellowships**

The study revealed that metaphorical language within CCFs was not static but dynamically interacted with socio-cultural shifts, as Kövecses (2002) affirms in analysis of religious metaphor evolution. A striking example is *Ndeto ya ngai ni mukate na manzi* (The word of God is bread and water), which is rooted in biblical scripture (John 6:35). It has been recontextualized within Machakos County's charismatic practices to reflect both spiritual sustenance and communal resilience amid economic hardships. This adaptation underscores how traditional agricultural metaphors persist yet acquire localized layers of meaning in response to urbanization and changing livelihoods.

The analysis further uncovered how certain metaphors, such as those invoking warrior imagery (*Ngai ni ngao*, "God is a shield"), retain their core theological function while absorbing contemporary inflections - such as framing divine protection in terms of modern-day security concerns. These observations align with Geeraerts' (2010) framework on lexical-semantic variation, demonstrating that metaphor evolution in CCFs is not merely a historical process but an active, lived phenomenon shaped by present-day cultural negotiations.

### **5.4 Contextual Factors Influencing Metaphor Usage**

Study findings revealed significant interactions between metaphorical language and contextual factors. Three primary contextual dimensions emerged as particularly

influential. Firstly was the cultural context where traditional Kikamba concepts of community (*uumwi*) and divine protection (*usuvio wa ngai*) permeate many metaphors. For instance, the prevalence of agricultural metaphors such as *Ndeto ya ngai ni mbeu* (The word of God is a seed) reflected Machakos County's agrarian heritage. Similarly, warrior imagery such as *God is a shield* resonated with traditional concepts of masculinity and protection. Secondly, on the basis of social context, data showed metaphors adapting to address contemporary social issues. Youth-focused ministries increasingly employed technology metaphors absent in older sermons, while economic metaphors have gained prominence in response to financial pressures. This aligns with Charteris-Black's (2017) observation that religious groups modify metaphorical frames to maintain relevance.

Thirdly, historically, post-colonial religious history surfaced in metaphors blending Christian and traditional Kikamba spiritual concepts. The personification metaphor "*Bleed the church*", for instance, simultaneously references Christ's sacrifice and traditional sacrifice rituals. This demonstrates what Mbiti (1990) describes as theological syncretism in African Christianity, much like how the Kamba traditional practice of *kuthambia* (ritual cleansing through animal sacrifice) finds metaphorical resonance in charismatic teachings about Christ's atoning blood.

### **5.5 Summary of the Chapter**

This chapter has explored key areas central to understanding metaphor usage in Charismatic Christian Fellowships in Machakos County. It examined the conceptual structure of metaphors using the Conceptual Metaphor Theory, revealing how abstract religious ideas are grounded in concrete experiences. The chapter also discussed the communicative value of these metaphors, showing their role in conveying messages of divine protection, spiritual growth, warfare, and evangelism. Additionally, it traced the historical evolution of metaphorical expressions and analyzed the contextual factors - cultural, social, and historical - that influence their usage. Collectively, these insights demonstrate that metaphor in CCFs is a dynamic and context-sensitive tool for meaning-making and spiritual engagement. The next chapter presents a summary of study findings, conclusions and recommendations.

## **CHAPTER SIX**

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

#### **6.0 Introduction**

The chapter presents the general summary based on the findings of the research. In addition, conclusions, recommendations and areas for further research are highlighted.

#### **6.1 Summary of Findings**

The present study sought to answer the following research questions: What are the metaphors embedded in Christian discourse among charismatic fellowships in Machakos County? Which linguistic forms do metaphors of Christian discourse in charismatic fellowships in Machakos County take? What is the conceptual structure of metaphors used in Christian discourse in charismatic fellowships in Machakos County, and; what is the communicative value of metaphors used in Christian discourse in charismatic fellowships in Machakos County? The next section presents a summary of how research questions were answered within the theoretical framework that guided the present study.

##### **6.1.1 Metaphors Used in Charismatic Christian Fellowships in Machakos County**

On the question of identification and categorization of metaphors, this study used MIPVU to identify 29 metaphors used in Charismatic Christian fellowships (CCFs)

in Machakos County. Two word items did not qualify to be marked as metaphor related words (MRWs) and were discarded. According to MIPVU, a word or an expression is marked as a MRW if its basic dictionary meaning contrasts with its contextual sense. In addition, at least three coders, according to MIPVU, have to mark a word as metaphorical before it is considered for study. This study categorized the MRWs into 19 direct MRWs, 8 implicit MRWs, and 2 Possible Personifications (PPs) based on the provisions of MIPVU.

For example, Metaphor (1) in this study *God is a shield* (cf. Appendix C) fell in the class of direct MRWs. Metaphor (20) *Immersed in prayer* was an example of an implicit MRW. Moreover, metaphor (27) *Pregnant Christians* was categorized as possible personification. The study revealed that metaphor was a resourceful tool used to communicate religious messages to congregations. This was realizable through identification of metaphors that were useful in revealing how the clergy in CCFs in Machakos County employed them to interpret the scripture.

### **6.1.2 The Linguistic Form of Metaphors in Charismatic Christian Fellowships in Machakos County**

Analysis of the linguistic form of metaphors used in CCFs in Machakos County was undertaken to unveil deeper layers of meaning embedded within language. This was done on the basis of word classes, morphological, and syntactic forms of metaphors to help decode intricate ways in which language shaped thought and

perception. Analysis of linguistic form of metaphors was systematically done based on the classes of metaphors in this study which included nominal, verbal, adjectival, and prepositional metaphors.

For example, the linguistic form of metaphor (2) *Christians are the head and not the tail* (cf. Appendix C) was done. The word classes of this metaphor included nouns (*Christians, head, and tail*), linking verb (*are*), and articles (*the*). Syntactically, the metaphor utilized a subject-predicate arrangement where the term *Christians* was the subject and *are the head and not the tail* the predicate. In terms of meaning, *the head* represented leadership or authority while *not the tail* conveyed absence of subordination or disadvantage in the context of CCFs, Machakos County. Study findings revealed that the linguistic form of metaphor (2) was resourceful in associating saved Christians with authority, empowerment, significance, and divine favour from God.

Another example was metaphor (29) *abide in love*. Metaphor (29) was classified as a prepositional metaphor because it employed the preposition *in* to convey the abstract concept of being immersed or deeply connected within the domain of love. Its word classes included *verb* (abide), *preposition* (in), and *noun* (love). In this structure, *in* denoted a state of being or existence within the sphere or influence of love. This suggested a close and enduring relationship with the concept of love itself. This linguistic form drew upon spatial metaphorical concepts where *in*

signified containment within a particular space suggesting the emotional and psychological immersion in the experience of love.

In summary, analyzing linguistic forms revealed how specific syntactic structures and word classes systematically shaped theological cognition in charismatic worship. The study demonstrated that nominal metaphors, such as *Ataangiwa ni ngombo* (born again christians are slaves) dominated charismatic discourse, with 19 out of 29 metaphors employing simple subject-verb-complement structures to concretize abstract theology through tangible Kikamba cultural concepts such as protection, journey, and kinship. Additionally, prepositional metaphors, for example, *abide in love*, uniquely spatialized spiritual experiences, using prepositions like "in" to conceptualize divine connection as physical containment. This is a pattern previously undocumented in African Pentecostal linguistics.

### **6.1.3 The Conceptual Structure of Metaphors in Charismatic Christian Fellowships in Machakos County**

The third research question focused on the relevance of the cognitive model of conceptual structure in analyzing metaphors used in CCFs in Machakos County. The study found that Conceptual Metaphor Theory (CMT) by Lakoff and Johnson (1980) was instrumental in explaining how metaphors function in this context. By mapping elements from familiar, concrete source domains onto abstract target domains, the study revealed how believers understood divine attributes such as

protection, strength, guidance, and refuge. These mappings made spiritual concepts more relatable, and this interpretation was consistently supported by study participants across different educational levels, indicating a shared conceptual framework.

Additionally, the study analyzed the conceptual structure of metaphors based on nominal, verbal, adjectival, and prepositional classes. The study established that charismatic preachers in Machakos County employed metaphoric language effectively to communicate complex spiritual truths and shape religious beliefs. However, the study also cautioned that such metaphors, while powerful, carried the risk of being misinterpreted.

For example, the conceptual structure for metaphor (4), *Christianity is a journey* was established. The corresponding information between the SD *a journey* and the TD, *Christianity* was exemplified as travelers who often embarked on a physical journey with the intention of reaching a destination. This was equated with Christians who are encouraged to embark on a spiritual journey with the goal of deepening their faith and relationship with God. The main idea conveyed by this structure was that metaphor (4) played a key role in amplifying a message about salvation achieved through spiritual growth and transformation.

Another example was metaphor (27) which was *a circumcised heart*. In this case, *circumcision* was the SD and *heart* the TD. The study constructed the conceptual structure for metaphor (27) by drawing parallels between the SD and the TD. One of the conceptual correspondences for metaphor (27) linked circumcision with rites of passage or rituals marking new beginnings or transformation which corresponds to a circumcised heart that represents a renewed inner state. Metaphor (27) also aligned with the theme of spiritual growth and transformation because it signified departure from past ways and commitment to a deeper spiritual journey.

Analysis of conceptual structure revealed that metaphors were powerful tools used to communicate scriptural themes of spiritual growth and transformation, spiritual warfare and victory, divine protection and guidance, and evangelism and mission. Additionally, metaphors in CCFs in Machakos County were critical in guiding members on a journey towards deeper understanding and personal development.

#### **6.1.4 The Communicative Value of Metaphors in Charismatic Christian Fellowships in Machakos County**

The fourth research question of the study focused on establishing the communicative value of metaphors in CCFs in Machakos County. Analysis of the communicative value of metaphors was resourceful in unearthing the significance of metaphors in communicating religious messages. The study revealed that metaphors used in CCFs in Machakos County carried significant communicative

value. These metaphors were key in conveying key spiritual messages related to evangelism and mission, spiritual warfare and victory, spiritual growth and transformation, as well as divine protection and guidance. Study findings revealed that metaphors shaped believers' perceptions, influenced attitudes, and evoked emotional and spiritual responses. By aligning with the congregants' worldviews, metaphors not only facilitated understanding of complex spiritual concepts but also played a vital role in reinforcing faith and guiding behavior within the charismatic religious context.

The study employed Steen's (2010) Discourse Metaphor Theory (DMT) to establish the effectiveness of metaphors used by the clergy in CCFs in Machakos County. Perceptions of study participants were taken into consideration to establish the extent to which congregants comprehended preachers' intended messages.

For example, metaphor (14) *salvation is healing* was subjected to DMT to establish its communicative value. In context, metaphor (14) suggested that achieving salvation was comparable to undergoing a healing process. This understanding corresponded with the concept of divine protection and guidance, as salvation was believed to lead individuals towards spiritual completeness and renewal. The study revealed that members of different gender, age brackets, and educational backgrounds interpreted metaphor (14) in various ways. The present study provided that it was essential to engage in interdisciplinary dialogue that incorporated

theological, philosophical, and psychological perspectives of the imagery in metaphors in order to achieve a harmonized interpretation of metaphors such as *salvation is healing*.

Metaphor (25) *pin down the enemy* was also evaluated to establish how effectively it was used to communicate the pastors' intended message. A pastor in a CCF in Machakos County employed this metaphor to compare spiritual opposition to a physical enemy. He encouraged believers to actively engage in prayer, worship, and spiritual disciplines to weaken the influence of evil forces and advance the kingdom of God. This message aligned with the theme of spiritual warfare and victory. The study established that members of different gender, age, and educational level conceptualized the metaphor *pin down the enemy* in various ways. To enhance communication through metaphor (25), the present study provided that preachers should incorporate scriptural references and encourage personal reflection to deepen the congregation's engagement with metaphors.

## **6.2 Conclusions**

This section presents conclusions of the study based on the research findings. The conclusions are also presented on the basis of the research objectives.

Firstly, the study picked 31 terms which were considered metaphorical from CCFs in Machakos County. The terms were subjected to the MIPVU procedure through which 29 metaphors commonly used by the clergy in CCFs in Machakos County

were established. The 29 metaphors were further categorized into 19 direct Metaphor Related Words, 8 implicit MRWs, and 2 possible personifications. MIPVU provided clear analytical procedures that guided metaphor identification. The study, therefore, concluded that MIPVU was an effective metaphor identification method which was resourceful in establishing metaphors of charismatic Christian discourse in Machakos County.

Secondly, the study analysed the linguistic structure of metaphors used by CCFs in Machakos County. This was undertaken by analyzing the linguistic features of these metaphors on the basis of their word classes, syntactic structure, semantic content, and stylistic devices employed. Analysis of the linguistic form of metaphors was central in revealing how meaning was derived from the linguistic structure of metaphors. The study, therefore, concluded that analysis of the linguistic form of metaphors was resourceful in revealing how language shaped our perception of religious messages particularly in the context of charismatic discourse.

Thirdly, the principle of conceptual structure was aptly employed to account for 29 metaphors in CCFs in Machakos County. The principle of conceptual structure is a key tenet of Conceptual Metaphor Theory. Elements in concrete source domains were mapped onto corresponding ones in abstract target domains to conceptualize metaphors. The cognitive model of conceptual structure was resourceful in giving

an account of the main thematic concerns that preachers communicated through metaphors used in charismatic Christian worship. These underlying themes were divine protection and guidance, spiritual growth and transformation, spiritual warfare and victory, and evangelism and mission.

Fourthly, the study concluded that metaphors were vital resources that aided the clergy in CCFs in Machakos County to convey religious messages to their congregations. Metaphors enhanced communication and comprehension of spiritual discourse in accessible and relatable ways. It was, however, noted that there were discrepancies in interpretation of metaphors on the basis of demographic variables of gender, age, and educational level.

### **6.3 Recommendations**

The present study makes the following recommendations based on the research findings. To begin with, metaphor researchers should use Metaphor Identification Procedure *Vrije Universiteit* (MIPVU) to identify metaphors for study. This is because MIPVU was useful in providing analytical procedures that were resourceful in establishing metaphors in CCFs in Machakos County for study. MIPVU also provided an inter-rater reliability test which was helpful in measuring precise metaphors for study. The inter-rater reliability test also helped to enhance the validity of the data for study.

Secondly, language scholars should undertake more studies on the linguistic form of metaphors. This will help to unveil the intricate mechanisms of language and cognition. It will also shed light on how abstract ideas are conveyed and understood. In addition, by dissecting linguistic elements of metaphors, language researchers will gain valuable insights into the linguistic context within which metaphors are used. This will facilitate a deeper understanding of communication across diverse contexts.

Thirdly, more studies should be undertaken on applicability of the principle of conceptual structure in conceptualizing various metaphorical phenomena in Kikamba. This will facilitate a comprehensive comparative study on the role of conceptual mappings in interpretation of various metaphorical phenomena in Kikamba. Conceptual structure is a key tenet of Conceptual Metaphor Theory that aids in making sense of abstract information through ontological correspondences between concrete source domains and abstract target domains. In this case, the latter is understood in terms of the former. Findings of such research should also be comprehensively compiled in a Kikamba dictionary of metaphors. Such a dictionary would be a useful reference material on the value system of the Akamba people. In addition, the dictionary would serve as a written document that will help to revitalize and preserve Kikamba.

Fourthly, to enhance effective communication of religious metaphors in the context of charismatic fellowships in Machakos County, research on the communicative value of metaphors should involve engagement with community members. This can provide valuable insights into meanings and interpretations attached to religious metaphors in that context. Additionally, language teachers should train religious leaders and speakers in effective communication techniques, including use of appropriate metaphors. This can help ensure clarity and resonance with the congregation. Moreover, language teachers should facilitate members of the clergy to create opportunities for dialogue and feedback within charismatic fellowships. This can foster a deeper connection and understanding of religious messages and enhance their impact of the metaphors they use to preach the gospel.

#### **6.4 Areas for Further Research**

This study forms a basis for further research on metaphors used in religious contexts in the following aspects. Firstly, the study delved into the conceptualization of metaphors of CCFs in Machakos County. Palinkas (2006) posits that metaphor, metonymy, counterfactual reasoning and analogy are the idealized cognitive models that are not effectively accounted for through formal approaches to language. This was the reason for the development of Cognitive Linguistics by scholars such as Lakoff and Johnson (1980) to effectively explain the idealized cognitive models. This research, however, only studied metaphors in charismatic discourse. Further research can, therefore, be undertaken on how

religious messages are perceived based on other idealized cognitive models such as metonymy, analogy and counterfactual reasoning.

Secondly, the present study focused on interpretation of metaphors in CCFs in Machakos County. A comparative or contrastive study could be done on metaphorical conceptualizations of other aspects in Kikamba such as expression of emotions like bitterness, grief and love among other aspects. Such a study would help in revealing the value of metaphors in communication among the Akamba. It will also inform on the role of culture in usage of different metaphors in Kikamba.

Finally, this research established metaphors for study through the Metaphor Identification Method *Vrije Universiteit* (MIPVU). The MIPVU was not, however, adequate in classifying identified metaphors as either universal or Kamba culture specific. Further research can, therefore, be undertaken to propose a procedure for marking universal and culture specific metaphors. The results of such a study will be significant in studying metaphor based on universal and culture specific experiences.

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## APPENDICES

### Appendix A: Interview Schedule

The purpose of this interview is to seek your views on metaphors used in charismatic Christian fellowships in Machakos County. Any information you give will be treated with utmost confidentiality and will only be used for this academic research.

(a) What is your age bracket?

(i) Between 18 - 34 years old.

(ii) 35 years old or above.

(b) What is your highest level of educational qualification?

(i) Primary Level School Qualification.

(ii) Secondary Level School Qualification.

(iii) Post Secondary Level School Qualification.

(c) What is your denomination?

(i) Catholic

(ii) Pentecostal

(iii) Protestant

(iv) Non-Pentecostal (Charismatic)

(d) Where do you fellowship?

(i) In a church in Machakos County

(ii) In a church outside Machakos County

(e) The following metaphors are used by the clergy to communicate to the congregation in charismatic fellowships in Machakos. What is your understanding of each of the metaphors?

No	Kikamba	Gloss	Meaning
1	<i>Ngai ni ngao</i>	God is a shield	
2	<i>Akilisto ni mitwe, ti syongo</i>	Christians are the head and not the tail	
3	<i>Ngai ni ithe witu, twi syana syake</i>	God is father, Christians are His children	
4	<i>Ukilisto ni kyalo</i>	Christianity is a journey	
5	<i>Akilisto ni munyu</i>	Christians are salt	
6	<i>Utangiyo ni iyoki</i>	Salvation is a yoke	
7	<i>Satani ni muwaani</i>	Satan is carnivore	
8	<i>Mutavania ni mwisikya</i>	A pastor is a midwife	
9	<i>Ngai ni mumbi</i>	God is a potter	
10	<i>Ndeto ya ngai ni mbeu</i>	The word of God is a seed	
11	<i>Athukumi ma ngai ni asuvii</i>	Religious leaders are stewards	
12	<i>Kikwu ni kyalo, kikwu ni too, kikwu ni uthyumuo</i>	Death is a journey, death is sleep, death is rest	
13	<i>Ngai ni muithi</i>	God is a shepherd	
14	<i>Utaangiio ni uvosyo</i>	Salvation is healing	
15	<i>Ngai ni kyeni</i>	God is light	
16	<i>Nai ni muio</i>	Sin is a load, a burden	
17	<i>Thayu wa ukilisto ni</i>	Christian life is a race	
18	<i>Ataangiwa ni ngombo</i>	Born again Christians are slaves	
19	<i>Ndeto ya ngai ni mukate na kiwu</i>	The word of God is bread and water	
20	<i>Kwithika mboyani</i>	Immersed in prayer	
21	<i>Kusindania maveva kwa Kilisto</i>	Winning souls to Christ	

22	<i>Kutembuania mumaitha</i>	Canalize the devil	
23	<i>Kuuwithya ikanisa</i>	Bleed the church	
24	<i>Kutwawa ni mwiai</i>	Getting married to Christ	
25	<i>Kukinyia mumaitha nthi</i>	Pin down the enemy	
26	<i>Akilsto aito</i>	Pregnant Christians	
27	<i>Ngoo mbaike</i>	A circumcised heart	
28	<i>Kwisila maotatwani</i>	Passing through tribulations	
29	<i>Kwikala nthini wa wendo</i>	Abide in love	
30	<i>Mwai e yiulu</i>	God is high	
31	<i>Mwaki ni muvyu</i>	Fire is hot	

**Thank you for taking part in this research**

**Appendix B: List of Metaphors Used in Charismatic Christian Fellowships in  
Machakos County**

No	Kikamba	Gloss	Class	Reliability Test Scores (%)				
				Co.1	Co.2	Co.3	Co.4	Total
1	<i>Ngai ni ngao</i>	God is a shield	Nominal	25	25	25	0	75
2	<i>Akilsto ni mitwe, ti isithe</i>	Christians are the head and not the tail	Nominal	25	25	25	25	100
3	<i>Ngaiithe witu, Akilsto ni syana syake</i>	God is father, Christians are His children	Nominal	25	25	25	25	100
4	<i>Ukilsto ni kyalo</i>	Christianity is a journey	Nominal	25	25	25	0	75
5	<i>Ukilsto ni munyu</i>	Christians are salt	Nominal	25	25	25	25	100
6	<i>Utaangiyo ni iyoki</i>	Salvation is a yoke	Nominal	25	25	25	0	75
7	<i>Satani ni muuwaani</i>	Satan is carnivore	Nominal	25	25	25	25	100
8	<i>Muatavania ni mwisikya</i>	A pastor is a midwife	Nominal	25	25	25	25	100
9	<i>Ngai ni mumbi</i>	God is a potter	Nominal	25	25	25	25	100
10	<i>Ndeto ya ngai ni mbeu</i>	The word of God is a seed	Nominal	25	25	25	25	100
11	<i>Athukumi ma ngai ni asuvii</i>	Religious leaders are stewards	Nominal	25	25	25	0	75
12	<i>Kikwu ni kyalo, kikwu ni too, kikwu niuthyumuo</i>	Death is a journey, death is sleep, death is rest	Nominal	25	25	25	25	100
13	<i>Ngai ni muithi</i>	God is a shepherd	Nominal	25	25	25	25	100
14	<i>Utaangiyo ni</i>	Salvation is	Nominal	25	25	25	0	75

	<i>uvosyo</i>	healing						
15	<i>Ngai ni kyeni</i>	God is light	Nominal	25	25	25	0	75
16	<i>Nai ni muio</i>	Sin is a load, a burden	Nominal	25	25	25	0	75
17	<i>Ukilsto ni masindano</i>	Christian life is a race	Nominal	25	25	25	25	100
18	<i>Akilsto ataangiye ni ngombo</i>	Born again Christians are slaves	Nominal	25	25	25	25	100
19	<i>Ndeto ya ngai ni mukate na kiw'u</i>	The word of God is bread and water	Nominal	25	25	25	0	75
20	<i>Kwithika mboyani</i>	Immersed in prayer	Verbal	25	25	25	0	75
21	<i>Kusindania maveva kwa mwiai</i>	Winning souls to Christ	Verbal	25	25	25	0	75
22	<i>Kutembuanga satani</i>	Canalize the devil	Verbal	14	19	25	25	75
23	<i>Kuuwithya ikanisa</i>	Bleed the church	Verbal	25	25	25	0	75
24	<i>Kutwawa ni mwiai</i>	Getting married to Christ	Verbal	25	25	25	0	75
25	<i>Kukinyia mumaitha nthi</i>	Pin down the enemy	Verbal	25	25	25	0	75
26	<i>Akilsto aito</i>	Pregnant Christians	Adjectival	25	25	25	0	75
27	<i>Ngoo mbaike</i>	A circumcised heart	Adjectival	25	25	25	0	75
28	<i>Kwisila motatoni</i>	Passing through tribulations	Prepositional	25	25	0	25	75
29	<i>Kwikala nthini wa wendo</i>	Abide in love	Prepositional	25	25	25	0	75
30	<i>Ngai e yiulu</i>	God is high		15	19	25	0	50
31	<i>Mwaki ni muvyu</i>	Fire is hot		12	18	0	0	25

Key

Co.

Coder

**Appendix C: Frequency Counts of Metaphors by the Variables of Gender, Age  
and Educational Level**

No	Kikamba	Gloss	Class	Frequency Counts by Demographic Variables					
				Gender		Age		Education	
				M	F	Eld	Yth	Ba	Pos
1	<i>Ngai ni ngao</i>	God is a shield	Nominal	18	22	20	17	17	16
2	<i>Akilisto ni mitwe, ti isithe</i>	Christians are the head and not the tail	Nominal	16	20	22	18	19	23
3	<i>Ngai ni ithe witu, twi syana syake</i>	God is father, Christians are His children	Nominal	13	17	11	16	15	12
4	<i>Ukilisto ni kyalo</i>	Christianity is a journey	Nominal	13	22	15	17	14	19
5	<i>Akilisto ni munyu</i>	Christians are salt	Nominal	11	21	20	15	15	20
6	<i>Utaangiyo ni iyoki</i>	Salvation is a yoke	Nominal	18	22	09	17	13	18
7	<i>Satani ni muwaani</i>	Satan is carnivore	Nominal	18	16	09	16	09	15
8	<i>Mutavania ni mwisikya</i>	A pastor is a midwife	Nominal	17	19	18	13	20	14
9	<i>Ngai ni mumbi</i>	God is a potter	Nominal	19	17	17	20	14	16
10	<i>Ndeto ya ngai ni mbeu</i>	The word of God is a seed	Nominal	14	11	17	11	15	12
11	<i>Athukumi ma ngai ni asuvii</i>	Religious leaders are stewards	Nominal	21	16	20	17	16	18
12	<i>Kikwu ni kyalo, kikwu ni too, kikwu ni uthyumuo</i>	Death is a journey, death is sleep, death is rest	Nominal	21	15	19	18	17	18
13	<i>Ngai ni muithi</i>	God is a shepherd	Nominal	10	20	12	15	13	14
14	<i>Utangiyo ni uvosyo</i>	Salvation is healing	Nominal	17	19	18	13	20	14
15	<i>Ngai ni kyeni</i>	God is light	Nominal	16	23	17	20	13	12
16	<i>Nai ni muio</i>	Sin is a load,	Nominal	15	21	15	18	12	13

		a burden							
17	<i>Ukilisto ni masindano</i>	Christian life is a race	Nominal	14	21	19	15	18	15
18	<i>Atangiwa ni ngombo</i>	Born again Christians are slaves	Nominal	08	22	09	14	10	16
19	<i>Ndeto ya ngai ni mukate na kiw'u</i>	The word of God is bread and water	Nominal	09	21	09	15	11	17
20	<i>Kwithika mboyani</i>	Immersed in prayer	Verbal	07	22	08	16	08	14
21	<i>Kusindania maveva kwa Kilisto</i>	Winning souls to Christ	Verbal	21	16	23	14	19	16
22	<i>Kutembuanga mumaitha</i>	Canalize the devil	Verbal	21	16	23	14	19	16
23	<i>Kuuwithya ikanisa</i>	Bleed the church	Verbal	08	21	08	15	09	15
24	<i>Kutwawa ni Kilisto</i>	Getting married to Christ	Verbal	08	21	08	15	09	15
25	<i>Kukinyia mumaitha nthi</i>	Pin down the enemy	Verbal	02	21	03	19	03	16
26	<i>Akilisto aito</i>	Pregnant Christians	Adjectival	01	22	04	20	04	15
27	<i>Ngoo mbaike</i>	A circumcised heart	Adjectival	16	23	17	20	13	12
28	<i>Kwisila matatwani</i>	Passing through tribulations	Prepositional	21	17	20	16	13	18
29	<i>Kikwala nthini wa wendo</i>	Abide in love	Prepositional	08	23	09	15	10	15

**Key**

M: Male

F: Female

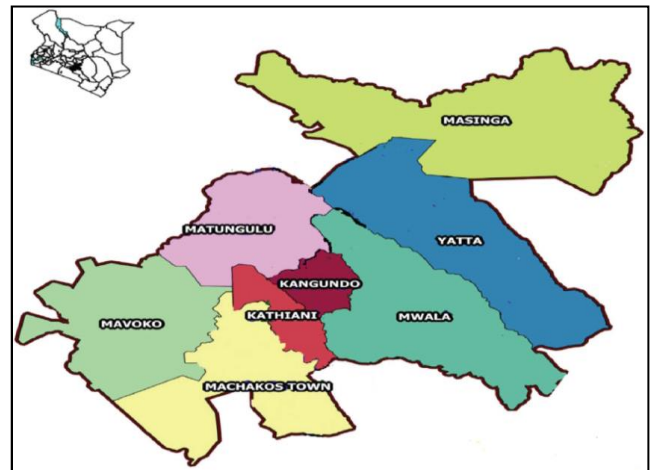
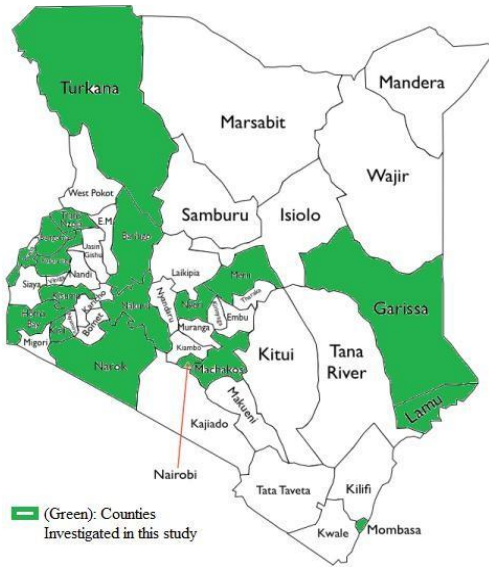
Eld: Elderly

Yth: Youth

Ba: Basic Educational qualification

Pos: Post Secondary Educational Qualification

### Appendix D: A Map of Kenya



## Appendix E: Consent Form

**RESEARCH TITLE: A COGNITIVE LINGUISTIC ANALYSIS OF METAPHORS IN CHARISMATIC CHRISTIAN FELLOWSHIPS, MACHAKOS COUNTY**

**LEVEL OF STUDY: PhD**

**AREA OF RESEARCH: LINGUISTICS**

### Participant Consent Agreement

#### 1. Study Purpose

This research investigates how metaphors are used and understood in charismatic Christian worship in Machakos County. Your participation will help analyze linguistic patterns in religious contexts.

#### 2. Your Involvement

- Sermon Recording:** Audio recording of [1hour] church service (*for church leaders*)
- Interview/FGD:** [45–60-minutes] discussion on religious metaphors (*for congregants*)

#### 3. Your Rights

- ✓ All data will use pseudonyms
- ✓ You may skip questions or withdraw anytime
- ✓ Recordings will be deleted after transcription

#### 4. Consent

*By signing, I confirm:*

- I understand the study's linguistic focus and voluntary nature
- I consent to  Audio-recording  Direct Interview

**Participant's Signature:** \_\_\_\_\_ **Date:** \_\_\_\_\_

**Printed Name (optional):** \_\_\_\_\_

**Researcher Signature:** \_\_\_\_\_ **Date:** \_\_\_\_\_

## Appendix F: Research Proposal Approval



KENYATTA UNIVERSITY  
GRADUATE SCHOOL

E-mail: [kubps@yahoo.com](mailto:kubps@yahoo.com)  
[dean-graduate@ku.ac.ke](mailto:dean-graduate@ku.ac.ke)  
Website: [www.ku.ac.ke](http://www.ku.ac.ke)

P.O. Box 43844, 00100  
NAIROBI, KENYA  
Tel. 810901 Ext. 57530

Internal Memo

FROM: Dean, Graduate School

DATE: 4<sup>th</sup> January, 2023

TO: Mr. Kimwele Muthusi  
C/o Department of Lit. Linguistics &  
Foreign Languages  
KENYATTA UNIVERSITY

REF: C82/33213/2015

SUBJECT: APPROVAL OF RESEARCH PROPOSAL

This is to inform you that the Graduate School Board at its meeting 18<sup>th</sup> November, 2022 approved your Ph.D. Research Proposal entitled, "A Cognitive Linguistic Analysis of Metaphors of Charismatic Christian Fellowships in Machakos County, Kenya".

You may now proceed with your Data collection, subject to clearance with the Director General, National Commission for Science, Technology & Innovation.

As you embark on your data collection, please note that you will be required to submit to Graduate School completed supervision Tracking and Progress Report Forms. The Forms are available at the University's Website under Graduate School webpage downloads.

Also, please ensure that you publish article(s) from your thesis before submitting it to Graduate School for examination as per the Commission for University Education and Kenyatta University guidelines.

By copy of this letter, the Registrar (Academic) is hereby requested to grant you substantive registration for your Ph.D. studies.

Thank you.






JACKSON LUVUSI  
FOR: EXECUTIVE DEAN, GRADUATE SCHOOL

c.c. Chairman, Department of Literature, Linguistics & Foreign Languages  
Registrar (Academic) Att; Mr. Richard Chweya

Supervisors:

1. Dr. Mwangi Gachara  
C/o Department of Lit. Linguistics & Foreign Languages  
KENYATTA UNIVERSITY
2. Dr. Khadi Gimode  
C/o Department of Lit. Linguistics & Foreign Languages  
KENYATTA UNIVERSITY

**Appendix G: Research Permit**

 REPUBLIC OF KENYA	 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
Ref No: <b>749496</b>	Date of Issue: <b>21/February/2023</b>
<b>RESEARCH LICENSE</b>	
	
<p><b>This is to Certify that Mr., Muthusi Kimwele of Kenyatta University, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Machakos on the topic: A COGNITIVE LINGUISTIC ANALYSIS OF METAPHORS OF CHARISMATIC CHRISTIAN FELLOWSHIPS IN MACHAKOS COUNTY, KENYA for the period ending : 21/February/2024.</b></p>	
License No: <b>NACOSTI/P/23/23769</b>	
749496 Applicant Identification Number	 Director General NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
	Verification QR Code 
<p><b>NOTE: This is a computer generated License. To verify the authenticity of this document, Scan the QR Code using QR scanner application.</b></p>	
<b>See overleaf for conditions</b>	

**THE SCIENCE, TECHNOLOGY AND INNOVATION ACT, 2013 (Rev. 2014)**  
 Legal Notice No. 108: The Science, Technology and Innovation (Research Licensing) Regulations, 2014

**The National Commission for Science, Technology and Innovation**, hereafter referred to as the Commission, was established under the Science, Technology and Innovation Act 2013 (Revised 2014) herein after referred to as the Act. The objective of the Commission shall be to regulate and assure quality in the science, technology and innovation sector and advise the Government in matters related thereto.

**CONDITIONS OF THE RESEARCH LICENSE**

1. The License is granted subject to provisions of the Constitution of Kenya, the Science, Technology and Innovation Act, and other relevant laws, policies and regulations. Accordingly, the licensee shall adhere to such procedures, standards, code of ethics and guidelines as may be prescribed by regulations made under the Act, or prescribed by provisions of International treaties of which Kenya is a signatory to.
2. The research and its related activities as well as outcomes shall be beneficial to the country and shall not in any way;
  - i. Endanger national security
  - ii. Adversely affect the lives of Kenyans
  - iii. Be in contravention of Kenya's international obligations including Biological Weapons Convention (BWC), Comprehensive Nuclear-Test-Ban Treaty Organization (CTBTO), Chemical, Biological, Radiological and Nuclear (CBRN).
  - iv. Result in exploitation of intellectual property rights of communities in Kenya
  - v. Adversely affect the environment
  - vi. Adversely affect the rights of communities
  - vii. Endanger public safety and national cohesion
  - viii. Plagiarize someone else's work
3. The License is valid for the proposed research, location and specified period.
4. Neither the license nor any rights thereunder are transferable.
5. The Commission reserves the right to cancel the research at any time during the research period if in the opinion of the Commission the research is not implemented in conformity with the provisions of the Act or any other written law.
6. The Licensee shall inform the relevant County Director of Education, County Commissioner and County Governor before commencement of the research.
7. Excavation, filming, movement, and collection of specimens are subject to further necessary clearance from relevant Government Agencies.
8. The License does not give authority to transfer research materials.
9. The Commission may monitor and evaluate the licensed research project for the purpose of assessing and evaluating compliance with the conditions of the License.
10. The Licensee shall submit one hard copy, and upload a soft copy of their final report (thesis) onto a platform designated by the Commission within one year of completion of the research.
11. The Commission reserves the right to modify the conditions of the License including cancellation without prior notice.
12. Research, findings and information regarding research systems shall be stored or disseminated, utilized or applied in such a manner as may be prescribed by the Commission from time to time.
13. The Licensee shall disclose to the Commission, the relevant Institutional Scientific and Ethical Review Committee, and the relevant national agencies any inventions and discoveries that are of National strategic importance.
14. The Commission shall have powers to acquire from any person the right in, or to, any scientific innovation, invention or patent of strategic importance to the country.
15. Relevant Institutional Scientific and Ethical Review Committee shall monitor and evaluate the research periodically, and make a report of its findings to the Commission for necessary action.

National Commission for Science, Technology and  
 Innovation(NACOSTI),  
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