

**A PRAGMATIC ANALYSIS OF KĪMWĪMBĪ (E531) CONDOLENCE  
MESSAGES**

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of Chuka University**

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## DECLARATION AND RECOMMENDATIONS

### Declaration

This thesis is my original work and has not been presented for an award of diploma or conferment of degree in this or any other University.

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### Recommendations

This thesis has been examined, passed and submitted with our approval as University supervisors.

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## **DEDICATION**

I dedicate this thesis to my beloved wife Janet Mwende and my dear children Tracy Kendi and Teddy Mutugi.

## **ACKNOWLEDGEMENT**

First, I sincerely thank the Almighty God for granting me sufficient grace throughout this long academic journey without which, I would not have made it. All the glory and honour are His.

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## **ABSTRACT**

This study pragmatically analyzes the messages of condolence in Kĩmwĩmbĩ. Condolence is one of Austin's expressive speech acts. In a burial ceremony or a burial planning meeting, condolers are usually given a chance to express their sympathy and offer support to the bereaved through condolence. However, one challenge that condolers face when expressing condolence is choosing words that express their grief in a sensitive and impactful way. This is because wrong choice of words can easily damage the relationship between them and the bereaved especially if the faces of the bereaved are threatened by their words. The study adopted the qualitative and quantitative research approaches, where the researcher collected data with a view to explaining the condolence strategies, politeness strategies, speech acts features and presuppositions involved in conveying condolence in Kĩmwĩmbĩ and provided their descriptive statistics. The study used Austin and Searle Speech Act Theory, Brown and Levinson Politeness Theory and Yule Presupposition Theory to explain these pragmatic features. The researcher randomly sampled three burial planning meetings and three ceremonies to be used for the study. Purposive sampling was used to sample twenty condolence messages for analysis. The researcher then transcribed and translated into English the condolence utterances with the aforementioned pragmatic features. A guiding card was used to categorize the utterances with these pragmatic features. The data was analyzed both qualitatively and quantitatively providing explanation of these features and giving their descriptive statistics in tables. The findings of the study established that making future-oriented remarks was the condolence strategy used the most in these condolence messages. Positive politeness strategy was the most used. The speech acts used in these messages were mostly expressive while the presupposition that was used the most was existential. The findings of this study add new knowledge to the existing in pragmatics, especially on politeness, speech acts, presupposition and burial discourse. The study also provides insights on how Kĩmwĩmbĩ speakers express condolence thus contributing to cross

linguistic studies in condolence speech act. Similarly, the study provides data which can be used in other cross linguistic studies hence providing generalized conclusions on condolence speech act.

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## **ABBREVIATIONS AND ACRONYMS**

<b>CM:</b>	Condolence Message
<b>CST</b>	Condolence Strategy
<b>FTA:</b>	Face Threatening Act
<b>PSS</b>	Presupposition
<b>PST</b>	Politeness Strategy
<b>SPA</b>	Speech Act

## **CHAPTER ONE**

### **INTRODUCTION**

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

Death is a natural part of human life and it is also universal. Lorraine (2002) argues that death is a biological event and how people deal with it is determined by the social discourse of the society in which they live. Regardless of the cause, death is usually very painful and therefore, losing a loved one causes deep feelings of loss and sorrow not only to the family of the deceased but also to friends and relatives. When people get the news of their loved one's death, they gather with the family during the mourning period and the burial ceremony to express these feelings in different ways determined by the traditions and religious beliefs of the community of the deceased. They express these feelings in the form of condolence messages.

Condolence is among the speech acts under pragmatic studies. According to Levinson (1983), pragmatics focuses on how meanings are conveyed more than what is uttered. Therefore, listeners need to infer what is said in order to discover the intended meaning of the speaker depending on the context because it is not always that words have specifically defined meanings. Listeners make use of the meaning of the words, their context and some background knowledge of what would be a likely message in their working towards a reasonable interpretation of what the one who produced the sign intended it to convey. Allan (1986) argues that the value of condolence is judged on whether the expression is appropriate or not in the context in which it is uttered.

A speech act is an action performed with an utterance by a speaker (Austin, 1962). Speech acts are divided into three levels: locutionary acts which are roughly equivalent to uttering a certain sentence with a certain sense and reference, illocutionary acts are utterances which have a certain intention and perlocutionary acts which refer to what one brings about or achieves by saying something. The speech act is the basic unit of communication and the totality of the speech act is the illocutionary act (Searle 1975). Searle (1975) therefore proposes a taxonomy of illocutionary acts into expressives, assertives, commissives, declaratives and directives. Condolence is an illocutionary speech act of the expressive form. However, other illocutionary acts can also be used to express condolence. This study

explores the speech acts features used in the expression of condolence in Kĩmwĩmbĩ, a dialect of Meru cluster of Bantu languages spoken in the Eastern parts of Kenya.

Culture and custom are usually influential in pragmatics. People in different cultures have different ways of offering condolence. In some cultures, people condole by sending flowers or sympathy cards to the bereaved. In others, condolence takes the form of words that give the bereaved closure, consolation and strength to bear the loss (Zunin & Zunin, 2007). In conveying verbal condolence, it is common that condolers employ a number of condolence strategies as a way of paying respect to the deceased and showing sympathy to the bereaved while conforming to religious and cultural norms in the society (Al-Shboul & Maros, 2013).

In an investigation on the cross-cultural differences in condolence expression between Japanese and Americans, Elwood (2004) offers a classification that relies on the five types of semantic formulas that had previously been proposed by Olshtain and Cohen (1983) in their study of apology. These are Expression of concern related to showing care for the well-being of the bereaved or/ and his or her family and includes questions such as *How are you doing?* Offering assistance such as *Is there anything I can do?* Expression of sympathy such as *I am sorry*; Acknowledgement of the death by means of interjections such as *Oh, Oh my God* and Future-oriented remarks which take the form of words of encouragement or practical advice such as *Try not to get depressed*.

Bayo (2021) examined condolence comments posted on Facebook accounts responding to the death of the fifth president of the United Republic of Tanzania, Dr. John Pombe Joseph Magufuli. The study investigated the condolence strategies used in expressing condolence. According to the study, these Facebook comments used seven strategies of giving condolence: reciting some verses from Holy books like the Bible and the Quran, realizing death as a natural part of life, asking for God's mercy and forgiveness, commenting on the deceased, expressing sympathy, expressing shock and grief and expressing skepticisms. The current study was concerned with the condolence strategies used in condolence messages in Kĩmwĩmbĩ.

The main purpose of expressing condolence is to convey sympathy or compassion to the bereaved. This purpose is related to politeness since in achieving it, the condoler needs to condole the bereaved in a thoughtful and considerate way to ensure that they do not damage their face. Yule (2017) argues that in linguistic politeness, face is the most important concept and claims that a person's face in pragmatics is their public self-image. Brown and Levinson (1978) argue that all speech acts are face threatening and defines a face threatening act (FTA) as "any speaker's utterance that represents a threat to the self-image of the hearer". Since condolence is an FTA, its communication is sensitive as it involves imposition (Brown & Levinson, 1978). In expression of condolence, the bereaved want to hear good things and see good behavior towards themselves. When these expectations are met, then the speakers are said to be polite.

Politeness is expressing concern for the feelings of others (Holmes, 2001). He posits that being polite means expressing respect and avoiding offending the person the speaker or writer is talking to. However, at times speakers find themselves in situations where whatever they say amounts to face threatening acts since sometimes, depending on the nature of the conversation, they are unavoidable. The participants are often forced to do the face threatening acts even though they wanted to maintain each other's face. This is also evident in expression of condolence where the condolers threaten the face of the bereaved. However, when face threatening acts are unavoidable or desired, politeness strategies are used to formulate messages in order to save the hearer's face. The current study endeavors to examine the politeness strategies employed when conveying condolence in Kĩmwĩmbĩ.

Listeners (or readers) are able to realize whatever is meant even if it is not actually said (or written). For that to happen, speakers (or writers) should depend on a lot of shared expectations and assumptions when they are giving information. These assumptions and expectations provide insights into how listeners (or readers) understand more than just the linguistic content of utterances (Yule, 2017). These assumptions are presuppositions. Presuppositions play a crucial role in listeners (or readers) understanding of the contribution of background information and context to the correct interpretation of any utterance. Therefore, the presupposition of an

utterance needs to be a part of the shared background of the context for it to be applicable (Kiarago, 2019). In expression of condolence, condolers depend so much on the shared assumptions between themselves and the bereaved in a bid to ensure that the bereaved understand the content of their utterances. Our study was out to analyze the presuppositions used in condolence messages in Kĩmwĩmbĩ.

Studies have been conducted in Kenyan context on condolence speech act. Odero (2015) did a study titled ‘A Critical Discourse Analysis of Funeral Speeches in Kenya: A case of Junior Odinga’s Speech’. The study was meant to critically analyze the political undertones and the socioeconomic allusions in Kenyan burial speeches focusing on this particular burial speech during Fidel Odinga’s requiem mass. The findings showed that funeral discourses in Kenya have a number of socio-economic and political undertones for funerals are platforms that are, more often than not, used to issue political statements that touch both the rich and the poor. The current study was concerned with pragmatic features in condolence messages in burial ceremonies.

Nyabuto, Kariithi and Mongare (2021) investigated condolers acts that threaten widows’ and widowers’ faces in funeral condolence among the Abagusii. Their study was guided by Brown and Levinson (1978) politeness theory and Goffman (1967) view on politeness, dealing with face, face threatening acts and politeness strategies of saving such acts. According to the study, burial ceremonies among the Abagusii are viewed as celebrations where people meet to give information about the deceased and to explain the importance of life in general just like in other parts of Africa. The study showed that as much as the condolers may want to maintain the faces of widows and widowers in their expression of condolence, sometimes they use words that threaten their faces especially when they give advice, complaints, requests and orders to them. Our study focused on the politeness strategies that Kĩmwĩmbĩ speakers use to formulate condolence messages in a bid to save the hearer’s face when FTAs are unavoidable or desired.

Dealing with grief among the Ameru is a community issue and never a role of the bereaved individual. Everybody in the community is treated as kin and therefore grieving involves the entire community and the bereaved family since death does not

only affect an individual but also the entire society. The community therefore visits the bereaved family to console and bring healing to them. This is in line with the Ameru belief that '*Gũĩ mũntũ wĩthikaga*' (No one buries himself or herself). It is therefore the responsibility of the community to carry the burden for the deceased's family during these difficult times. This is done by holding burial planning meetings and attending burial ceremonies to bring healing and emotionally strengthen the bereaved family (Mukaria & Mukaria, 2019). This study focused on expression of condolence in Kĩmwĩmbĩ, a dialect of Meru cluster of Bantu languages.

Using Conceptual Metaphor Theory (CMT), Inoti (2023) analyzed the discourse of death rationalisation/legitimation, closure and continuity among the Meru. Data was collected from forty-eight informants and twenty-four burial occasions drawn from Tigania, Imenti and Tharaka regions. The study showed that Meru rationalise death in various ways which include disbelief, in which the bereaved go through moments of disbelief and utter words such as: *nĩ ũrongo* (It is a lie), *arĩ gwe* (Not true) and others become speechless; acceptance, where people take their time to grieve and afterwards accept the death and then lament: *Mũrũngũ nĩwe wijiĩ* (It is God who knows) or *Mũrũngũ nĩwe aejanaga na nĩwe ũjũkagia* (It is God who gives and he takes away). Seeking/accepting support is yet another way of rationalising death among the Ameru. This support is through sending of condolence messages to the bereaved family, paying them a visit to console with them and giving financial and spiritual support for as the Meru laments: '*Gũĩ mũntũ wĩthikaga*' (No one buries himself/ herself). Our study focused on death and bereavement in Kĩmwĩmbĩ, which is one of the dialects of Meru cluster of Bantu languages.

Kĩmwĩmbĩ is one of the dialects of Meru cluster of Bantu languages spoken in the Eastern parts of Kenya. According to Guthrie (1967), the origin of Bantu languages was the Niger-Congo family and they spread to different places leading to Bantu languages being divided further into other smaller languages. Meru cluster of Bantu languages, which form part of the Niger-Congo family, is spoken by the People of Meru (Ameru) who live on the Nyambene hills and the Northern and Eastern slopes of Mt. Kenya (Miriti, 2018). According to Mbaka and Ileri (2017), Meru cluster of Bantu languages has seven main intelligible dialects, namely: Gĩtigania, Kĩngembe,

Kĩmenti, Kĩmĩĩĩĩne, Kĩtharaka, Kĩĩgoji, Kĩmwĩmbĩ, Kĩmuthambĩ, and Gĩchuka. Kanana (2011) asserts that these dialects are mutually intelligible since they are found on a geographical continuum, although she claims that Kĩmwĩmbĩ, Kĩtharaka, Kĩmenti, Kĩĩgoji and Kĩmuthambĩ are ‘very’ closely related and mutually intelligible. In the new updated Guthrie (1971) list of Bantu languages classification, Maho (2009) encoded Kĩmwĩmbĩ as E531. Kĩmwĩmbĩ is mainly spoken in Chogoria Division of Maara sub-county in Tharaka Nithi County, Kenya. This study was concerned with Kĩmwĩmbĩ but the findings will be easily generalizable to a large extent to the other Meru cluster of Bantu languages dialects.

Previous studies on Kĩmwĩmbĩ include Kinyua (2010) who analyzed descriptively the verb group in the Kĩmwĩmbĩ dialect of Meru cluster of Bantu languages. In her syntactic study, she showed how one Kĩmwĩmbĩ verb can realize several morphemes. Using Halliday (1978) Social Semiotic Theory, Kathomi (2019) study ‘Kĩmwĩmbĩ Women as Mirrored in the Cultural and Social Notions and Expressions’ focused on how women are devalued using social and cultural norms and expressions in Kĩmwĩmbĩ language. The study revealed that expressions that are heavily embedded on cultural and social attitudes and beliefs are used in Kĩmwĩmbĩ language to devalue women. None of these studies focuses on condolence speech act. This study therefore fills this gap by pragmatically analyzing Kĩmwĩmbĩ condolence messages in respect to condolence strategies, speech acts features, politeness strategies and presuppositions used by condolers in conveying their condolence.

## **1.2 Statement of the Problem**

Condolence is important in burial planning meetings and ceremonies for it grants condolers a chance to show sympathy and offer support to the bereaved. Condolers therefore need to choose their words sensitively so as not to damage their relationship with the bereaved for wrong choice of words make them more sorrowful and thus making it hard for them to grieve. Offering condolence is common to all societies and cultures, but the how of condolence differs depending on the culture of the deceased’s speech community. Though studies on condolence speech act exist in other countries and world languages, little attention has been given to it in Kenyan context. Therefore, there is need for an in-depth study on the condolence speech act in Kenyan

context and especially in indigenous languages. Studies have been conducted on Kĩmwĩmbĩ though there is little research in pragmatics, and especially on condolence speech act. This study therefore pragmatically analyzes Kĩmwĩmbĩ condolence messages in respect to condolence strategies, politeness strategies, speech acts features and presuppositions used by condolers in delivering their condolence messages thus adding new knowledge to the existing in pragmatics and burial discourse.

### **1.3 Purpose of the Study**

The purpose of this study is to pragmatically analyze the messages of condolence in Kĩmwĩmbĩ.

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

The study was guided by the following objectives:

- i. To establish the condolence strategies used in Kĩmwĩmbĩ condolence messages.
- ii. To examine the politeness strategies employed when conveying condolence in Kĩmwĩmbĩ.
- iii. To explore the speech acts features used in the expression of condolence in Kĩmwĩmbĩ.
- iv. To analyze the presuppositions used in condolence messages in Kĩmwĩmbĩ.

### **1.5 Research Questions**

The questions which the study sought to answer are:

- i. What condolence strategies are used in Kĩmwĩmbĩ condolence messages?
- ii. What politeness strategies are employed in conveying condolence in Kĩmwĩmbĩ?
- iii. Which speech acts features are used in expressing condolence in Kĩmwĩmbĩ?
- iv. How are presuppositions used in the expression of condolence in Kĩmwĩmbĩ?

### **1.6 Significance of the Study**

The study adds new knowledge to the existing in burial discourse and pragmatics, especially on speech acts, presupposition and politeness. The findings of this study are

great assets for future researchers who may be interested in researching on condolence speech act to compare it in other languages and cultures. The study also sheds light on the pragmalinguistic aspects of the pragmatic competence of Kĩmwĩmbĩ native speakers in expressing condolence. These aspects signify the speaker's awareness of appropriate language forms and the communicative strategies that affect their pragmatic functions.

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

The study was concerned with Kĩmwĩmbĩ condolence speech act. It was conducted in Chogoria Division, Maara sub-county, Tharaka Nithi county, Kenya. The study confined itself to condolence messages in burial planning meetings and ceremonies and not any other social event. The study also focused on the verbal and not written condolence messages. The study limited itself to analysis of condolence strategies, politeness strategies, speech acts features and presuppositions employed by speakers when offering condolence in Kĩmwĩmbĩ and no other pragmatic features.

### **1.8 Assumptions of the Study**

The study was based on the following assumptions:

- i. Kĩmwĩmbĩ condolence messages have condolence strategies.
- ii. Politeness strategies are used in expressing condolence in Kĩmwĩmbĩ.
- iii. There are speech acts employed in expressing condolence in Kĩmwĩmbĩ.
- iv. Presuppositions are used in Kĩmwĩmbĩ condolence messages.

## **1.9 Operational Definition of Terms**

**Burial Ceremony:** A gathering of the family of the deceased and mourners to inter the deceased.

**Burial Planning Meeting:** A meeting in which mourners assemble to comfort the bereaved and plan for the interment of the deceased.

**Condolence Message:** A communication that convey comfort or sympathy offered to the family of the deceased and mourners in a burial planning meeting or ceremony.

**Pragmatics:** Study of how utterances are understood in context.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Pragmatics**

Pragmatics is described as the study of the speaker's meaning; meaning conveyed over and above what is said (Yule, 2010). Pragmatics concerns how many more meanings are communicated more than what is said (Levinson, 1983). This has to do with how listeners are able to make inferences about what a speaker says in order to unravel the intended meaning of the speaker. Schiffrin (1994) describes pragmatics as the study of how meaning interpretation is influenced by context observing that contemporary pragmatics focuses on meaning in context. Searle (1976) maintains that language does not have any meaning in itself unless it is produced in a certain context and includes both the speaker and the hearer. Larson and Segal (1995) posit that application of linguistic knowledge, that is, syntactic, phonological, morphological and semantic forms provide only context-independent meaning of an utterance. Therefore, more than this linguistic knowledge is required in interpretation of intended meaning. The hearer needs to identify the relevant contextual features and combine them with the linguistic knowledge so as to get to the full interpretation of an utterance. This way, pragmatics bridges the gap between what the speaker says in an utterance and the meaning they intend to convey.

Pragmatics is defined as the study of the use of language in communication, particularly between sentences and the context and situations in which they are used (Richard and Schmidt, 2002). Pragmatics, according to Kempson (1986), is the study of the general principles necessary for retrieving information from a specific utterance based on the context. The meaning of any stretch of communication is based on the interpretation of the listener. The emphasis is laid on the message, the participants, the deductions to be made from the utterance, the implications of what is said or assumed and the impact of the nonverbal aspects of the interaction on the meaning. Pragmatics deals with the totality of the processes through which utterances convey meaning bearing in mind the context and how participants respond to the meaning intended. While semantics is concerned with language meaning, pragmatics is concerned with language use. This means that the contextual approach to meaning is very relevant to pragmatics.

Finch (2000) avers that pragmatics is concerned with what is not explicitly stated and how people interpret utterances in situational context. Levinson (1983) argues that there are specific phenomena that can only be described by recourse to contextual concepts such as presupposition, speech acts and other context-dependent implications. He argues that in interpretation of intended meaning, one should consider the actual situations of the utterance and other features that are culturally and linguistically relevant to the utterance. These contextual features include knowledge of role as the speaker or addressee in the speech event, knowledge of formality level, knowledge of spatial and temporal location, knowledge of appropriate subject matter, knowledge of appropriate register of language and the listeners' belief about the above parameters and the place of the current utterance within the utterances that make up the discourse. All these contextual features were key to the current study in regard to interpretation of condolence utterances.

An utterance is not only appropriate to the context in which it occurs but it is also indirect in the sense that its literal meaning is not all that the speaker would intend to convey (Grundy, 2000). By this, he means that non literal or indirectness is typical of real-world language use and that the literal or stated meaning is only one aspect of the meaning conveyed in an utterance. He further argues that in order for the listener to understand the indirect meaning from the literal meaning of an utterance, one needs to draw conclusions as to what the speaker intends to convey. This study sought to find out how condolers convey meaning beyond the literal meaning in expression of condolence in Kĩmwĩmbĩ.

The knowledge of pragmatics plays a meaningful function in interlocutions between the participants because pragmatics is the relation between language and its users (Tareq, 2013). According to Crystal (1987), it is pragmatics that allows us to investigate about provided meanings by going beyond to an apparent set of words, without any ambiguity. This argument proved invaluable in this study for it was also concerned with the meaning beyond the literal meaning of words used in condolence messages.

According to Crystal (1987), pragmatics deals with the factors that manage the language for what we want to choose within the pool of language that could satisfy whenever it is used within a social interaction and its effects on others. Therefore, the factors of pragmatics that effect on our selection of grammatical construction are as sound pattern and the meaning which we are producing by presenting the vocabularies through the intended procedure as a way to communicate. This study was concerned with speakers' choice of language in their expression of condolence as a social interaction during burial planning meetings and ceremonies.

## **2.2 Face Threatening Acts (FTAs)**

Brown and Levinson (1978) argue that every speech act is face threatening. That is, it has the potential to create a threat to either the hearer's or the speaker's negative or positive face. According to Goffman (1967), a face threatening act is any act that intrudes to a certain degree upon a person's face. If one says something that threatens another person's self-image, this is termed as face threatening. For example, if one uses a direct command in order get someone to do something, (for example '*Give me that book*'), he or she is performing a face threatening act. An indirect request will be in form of a question (for example '*Could you pass me that book*') and removes the assumption of social power. By so doing, the speaker ensures that the other person's face is less threatened by the request.

Face threatening acts (FTAs) can threaten one's positive face which indicates personality and includes the need that their self-image is appreciated and approved. A speaker threatens the hearer's positive face by expressing disapproval, criticism, contempt, complaint, accusation, disagreement, mentioning taboo topics, interrupting and conveying bad news concerning the hearer. FTAs can threaten the negative face which refers to the need for freedom of action and freedom from being imposed. A speaker will threaten the hearer's negative through requesting, ordering, making suggestions, giving advice, reminding, threatening, warning, making offers, promising, as well as expressions of hatred, envy, admiration, lust and anger. This was relevant to our study for condolence is face threatening in nature.

### **2.3 Politeness Strategies**

Politeness, being a crucial factor in maintaining cordial relationships in everyday interactions, is a social norm that is required in any society (Miriti, 2018). Brown and Levinson (1978) having borrowed heavily from Goffman (1967) face theory, advanced the notion that when interlocutors are polite, the conversation tends to be mutual and therefore help in saving each other's face. They define politeness as an endeavor to redress the threats to a person's self-esteem of claiming effectively positive social values during social interaction. Such self-esteem is the sociological concept of face to discuss politeness as a response to reduce or avoid face threatening acts such as insults or request. They further claim that politeness is achieved when one says something that makes the hearer feel important or by appreciating what the listener has done or said or by the speaker avoiding saying something that is potentially offensive or demeaning to the listener.

They assert that in linguistic politeness, the most important idea is face and claim that in pragmatics, face refers to one's public self-image. It is that social and emotional sense of self that people have and expect others to recognize. According to Yule (2017), politeness refers to showing awareness and consideration of the face of another person. Goffman (1967) argues that face is the image of ourselves that we present to others. Scollon and Scollon (1995) claim that "there can be no faceless communication". Brown and Levinson (1978) aver that face is emotionally invested and that since it can be lost, maintained or enhanced, there is need to continuously attend to it in an interaction. Face could be negative or positive. Negative face is the wish to be autonomous and free from being imposed while positive face is the need to be a member of the group, to belong, to be connected. In any interaction, the two aspects of face are the basic requirements and so cooperation is needed amongst the participators in order to maintain each other's face. Both faces co-exist and a threat to one kind of face is a direct support for the other. For example, request for information could satisfy the speaker's positive face but may be threatening the addressee's negative face.

All competent people in a society are rational and will always endeavor to avoid the FTAs or will strive to use certain strategies to reduce the FTAs (Brown and Levinson,

1978). Whenever a speaker utters something that reduces the possible threat to the hearer's face, it is termed as a face saving act. Speakers use politeness strategies to formulate messages in a bid to maintain the hearer's face when face threatening acts are unavoidable or desired in an utterance. Therefore, the main motivation behind politeness strategies is to avoid damaging the face of both the speaker and the addressee in an exchange. Speakers usually try to avoid damaging face by adjusting the choice of words in a bid to protect the interlocutors from feeling unease. Brown and Levinson (1978) outline the following politeness strategies: negative politeness, bald-on record, positive politeness and off-record (indirect).

Bald-on record strategy does not attempt to reduce the threat to the face of the hearer. It applies when an utterance is said in the clearest and the most direct way possible without any attempt to save the addressee's face. The FTA is direct and concise and cannot be interpreted in any other way. It is the strategy that is the least polite and it involves saying something directly as it is without caring about the other's face. An FTA is done this way in cases where the speaker and the hearer decide to suspend the face demands for the purpose of urgency of the matter, (for example, '*Help! (yelling)*' said by a swimmer who is drowning), when the danger to the addressee's face is very minimal (for example, '*come in*', spoken in reply to a knock on the door), where interaction is task oriented (for example '*bring the cotton wool*' uttered by a doctor in an operation room) and when the speaker is more powerful than the listener (for example, '*kneel down*' uttered by a teacher to a student). Using this strategy shocks or embarrasses the addressee and so the strategy is mostly used in instances where the speaker and the listener have a close relationship such as family members or close friends.

Negative politeness strategy is geared towards the hearer's negative face wants. This strategy is avoidance-based in that it seeks to avoid imposition on the hearer. By avoiding imposition, the strategy ensures that there is reduction in the risk of face threat to the hearer. The strategy therefore avoids interference with the freedom of action of the hearer. Negative politeness strategies include apologizing, use of questions or hedges, being indirect, being pessimistic, minimizing the imposition and giving deference. Positive politeness strategy is oriented towards minimizing the

threat to the hearer's positive face wants. This strategy ensures that the hearer feels good about themselves, their possessions or interests, and are most usually used in situations where the interlocutors know each other fairly well, or when the positive face needs or self-worth of an individual have to be met.

These politeness strategies include being optimistic, exaggerations, avoiding disagreements, use of in-group identity markers, joking, offers, promises and attending to hearer's interests. Leech (1983) accounts for politeness in what he refers to as politeness maxim. One of these maxims is the maxim of sympathy that states: Minimize antipathy between self and others; maximize sympathy between self and others. This maxim includes expression of condolence, which is in line with Brown and Levinson (1978) positive politeness strategy which is geared towards attending to the wants, needs and interests of the hearer.

Off-record (indirect) strategy is redress that is used in a situation where the speaker desires to do a FTA but wants to avoid the responsibility of doing it. This involves expressing something general or different from the speaker's true meaning and since the FTA can be interpreted in many different ways, it is left upon the hearer to interpret the relevant meaning of the utterance thus removing the speaker from the potential of threatening the face of the hearer. This strategy depends heavily on pragmatics to convey the intended meaning. The off-record strategies include use of hints, being vague, use of rhetorical questions, being sarcastic, use of metaphor. This study aimed at analyzing pragmatically the condolence messages in Kĩmwĩmbĩ in a bid to find out how speakers showed politeness and the politeness strategies they employed to minimize the threats on the bereaved face.

Using Brown and Levinson (1978) model of politeness as an analytical framework, Kareem (2018) analyzed im/politeness in Muslim discourse focusing on Nigerian Friday Sermons. The study was out to show that as much as the Muslim Sermon is aimed at imparting various types of religious information to the worshippers, it is a communicative event which is capable of bringing about ill-feelings among its various audiences and as such, the Imam is expected to make strategic use of politeness. The study showed that the Imams used the politeness strategies as

identified in the Brown and Levinson (1978) model and that even if the Imams used the traditional Face Threatening Acts (FTAs), they to a great extent amount to unmarked FTAs or ‘conventional aggression’.

According to the study, Imams communicate God’s wishes and expectations to their listeners and criticize their socio-cultural practices that negate such. All these goals are potential face threats to the listeners and may be considered offensive. That is, they transgress on the face wants of the listeners and/ or congregation and therefore are face threatening acts (FTAs). The study concluded that Imams were generally polite in their delivery and that in religious discourse such as the Friday Sermon, politeness is an important feature. Our study also focused on politeness strategies used in Kĩmwĩmbĩ condolence messages to save the listeners face when the face threatening acts were unavoidable in these messages.

In a study on politeness in Gĩchuka request expressions, Miriti (2018) used Brown and Levinson (1978) Politeness Theory and found out that Gĩchuka request expressions use all the four politeness strategies suggested by Brown and Levinson (1978). These are on-record with re-dressive action (positive politeness strategy), on-record with re-dressive action (negative politeness strategy), on-record without re-dressive action (bald-on record) and off-record strategy. Negative politeness strategies are used more than any other strategy according to the study. The results further revealed that request expressions in Gĩchuka conform to Brown and Levinson (1978) theory of politeness for a combination of the four strategies were found to be used in the social events studied. The findings of the study benefited this study in the analysis of the politeness strategies used in Kĩmwĩmbĩ condolence messages.

Focusing on positive and negative politeness strategies employed by the members of National Assembly in Kenya, Njuki (2021a) study showed that both positive and negative politeness strategies are used by the members of the August House so as to save their face and those of their colleagues, to create unity and to show that speakers respect the face wants of the hearers. The study showed that the more commonly used of the two politeness strategies was the positive politeness strategy showing that the MPs treasure their colleagues’ desire for appreciation and engagement. The present

study benefited from this study in the analysis of politeness strategies in condolence messages in the context of Kĩmwĩmbĩ.

Guided by Brown and Levinson (1978) Politeness Theory, Ndirangu (2014) study on the linguistic politeness strategies used in bank advertisements focused on Kenya Commercial Bank advertisements. The study was out to investigate the politeness strategies used in these adverts as persuasive devices. The findings revealed that all the four politeness strategies by Brown and Levinson are used in these advertisements, with positive politeness strategy being used the most so as to create closeness between the advertiser and the target customer hence building up individualistic connection. Although this study was on adverts, it was of great help to the researcher especially on identifying and illustrating the politeness strategies used in Kĩmwĩmbĩ condolence messages.

Using Brown and Levinson (1978) Politeness Theory and their proposed politeness strategies, Miriti (2019) in his study on the politeness strategies used by Chuka University students in their social media discourse analyzed data collected from the conversations of the university students through WhatsApp platforms. The study revealed that university students endeavor to maintain friendly relationships by use of positive politeness strategies, they normally use negative politeness strategies to avoid imposing on each other and that sometimes they avoid being accused of committing a face threatening act (FTA) which is likely to ruin their relationship by use of off-record strategies. The present study focused on politeness strategies on condolence messages and so this study, though it differs from ours in that it focuses on social media interaction, related to ours on politeness strategies and benefited ours in their analysis.

Njuki (2021b) focused on the Bald-on and Off-record politeness strategies employed by members of the 12<sup>th</sup> National Assembly in Kenya. The study showed that MPs use bald-on record and off-record politeness strategies to downplay the face threats that would be caused by their utterances. The bald-on record strategy was used more. It was used in instances where there was a need to say something in the most

unambiguous and direct way possible. This study was relevant and related to the present study for it also focused on politeness strategies which were also our focus.

In a study on politeness strategies used by a section of MPs from Mt. Kenya in a letter to president Uhuru Kenyatta, Kariithi (2021) was out to find out the politeness strategies that some members of parliament from Mt. Kenya region used while reaching out to the president. The study showed that bald-on record strategy was the most used with 22 counts, positive politeness had 16, off-record had 9 and negative politeness had 3. Karithii's study was related to the current study for it also examined politeness strategies using politeness theory.

In the study on teacher and students' politeness strategies in EFL classroom interactions, Fitriyani (2020) focused on the use of politeness strategies that occur in EFL classroom interactions in a senior high school. The findings showed that the positive politeness strategy which was mostly used by the students in their interactions occurred in the use of address term ma'am and it showed that they wanted to address their teacher in an honourable term since she is considered a respectable person. Negative politeness was mostly through indirect requests which were uttered by both the students and the teacher. It is the teacher who mostly used the bald-on record strategy to give direct instructions to the students. The study was closely related to our study that sought to analyze the politeness strategies used by condolers to express condolence in Kĩmwĩmbĩ context. However, whereas this study worked on data from a classroom set up, the present one was on condolence.

Basing her study on politeness in televangelism, Kithure (2015) used Brown and Levinson (1978) Politeness Theory and Austin (1962) Speech Act Theory to find out the face threatening acts, the politeness strategies and the factors that influenced the choice of these politeness strategies by televangelists. Three male and two female televangelists who telecast their sermons in NTV, KBC, KTN and Citizen TV were purposively sampled for the study. The study showed that even though the televangelists used many face threatening acts in form of challenges, orders, advice, requests, criticisms, promises, reminders and accusations, they also used all the four politeness strategies proposed by Brown and Levinson in their sermons in an effort to

create a friendly relationship with their listeners. The study was of great value to ours in the identification and explanation of the politeness strategies employed by condolers in Kĩmwĩmbĩ condolence messages.

Guided by Brown and Levinson (1978) Politeness Theory, Kamau (2022) analyzed politeness techniques in Kikuyu focusing on chiefs' courts. The study aimed at finding out how chiefs in Gatanga sub-county, Murang'a county use politeness techniques in chiefs' courts and how these politeness techniques help to resolve conflicts. The study established that chiefs and those in disputes use negative politeness techniques, positive politeness techniques, off-record and bald-on record techniques in conflict resolution. This study was similar to ours in that the current one also used politeness theory and also focused on politeness strategies. However, whereas this study was on chief's courts, ours was on condolence.

Focusing on the use of politeness strategies by customers and hotel employees during interaction in hotels in Kitui County, Mutuku (2015) used Brown and Levinson (1978) Politeness Theory to examine the politeness strategies used as a method of control of customers in the hotel industry. According to the findings, all the four politeness strategies described by Brown and Levinson are employed by hotel employees, with negative politeness strategies being the most used. Politeness strategies was also the concern of the present study but with regard to condolence.

In a study on politeness in Gĩkũyũ with regard to the politeness strategies employed in business transactions by Gĩkũyũ speakers, Njambi (2015) established that in their business transactions, Gĩkũyũ speakers save their faces by employing politeness strategies. Our study was related to hers in trying to find out how condolers employ politeness strategies to save the hearers' faces. Her study however differed from ours in terms of setting because hers was based on business setting whereas the present was on condolence.

## **2.4 Presupposition**

Yule (2010) postulates that there may not exist an utterance that does not have a presupposition. Understanding presupposition helps the audience to get the intended

meaning of the writer or speaker. By knowing presupposition, people will get to know the whole message, that is, the said and the unsaid one. Yule (2017) defines presupposition as what a speaker or writer assumes to be the case before making an utterance. Kiarago (2019) posits that in communication, speakers assume that certain information is already known by the listeners. The speaker will not state this information but it will count as part of what is stated. Rico (2012) argues that presuppositions are a kind of unsaid information that an utterance has.

A presupposition is a background inference against which an utterance becomes clear (Hudson, 2000). As such, a presupposition is something inferred to be real in an utterance which declares other information and continues to be valid whether the utterance is a question, a denial or an assertion. When a referring expression such as *these, she or Morris*, is used by a speaker, he or she usually assumes that his or her listeners can identify the intended referent. Speakers design their linguistic messages basing their assumptions on what is already known by the listeners. If for instance somebody says, '*Hey, your mother is looking for you*', the presupposition is that 'you have a mother'. Similarly, if one asks, '*When did James stop smoking?*' the assumption is that 'James used to smoke'.

Presuppositions play a crucial role in listeners understanding of the contribution of context and background knowledge to the correct interpretation of any utterance. Therefore, in an utterance, presupposition needs to be part of shared background of the context for its applicability to be realized (Kiarago, 2019). The current study endeavored to show how shared contextual knowledge by speakers and listeners help in communicating condolence in Kĩmwĩmbĩ.

Presuppositions are associated with certain words, phrases and structures used in utterances. These linguistic forms are termed as the ones that indicate potential presupposition and which become actual presupposition in context with speakers. These words or constructions are known as presupposition triggers. Yule (2010) identified six types of presuppositions as follows: Existential presupposition is the assumption that there is existence of the entity named by the speaker. The existential

presupposition results from triggers such as proper names, definite noun phrases, definite pronouns and possessive constructions.

Existential presupposition is associated with referential expressions and arises simply because of an assumption that when a speaker uses such an expression, the intention is to refer to something. Therefore, all referential expressions bring about existential presupposition. For example, '*The dry spell has ended*', the assumption is that the speaker is committed to the existence of the named entity, in this case, 'the dry spell'. Similarly, if someone says '*Jack's car is new*', the presupposition is that 'Jack exists and that he has a car'. '*Your shirt is torn*', carries the presupposition that 'you exists and has a shirt'.

In factive presupposition, the assumption is that the presence of some verbs such as '*know*', '*realize*', '*regret*' and '*glad*' make a statement true. This means that the presupposed information that comes after these verbs is treated as a fact. For instance, '*She didn't realize he was sick*' presupposes that 'he was sick', '*we regret telling her*' presupposes that 'we told her', '*I am glad that it is over*' presupposes that 'it is over'. With non-factive presupposition, the assumption is that the statement is not true. When verbs like '*dream*', '*imagine*' and '*pretend*' are used, then it means that the presupposed information following them is not true. For example, '*I dreamed that I was rich*' presupposes that 'I am not rich', '*We imagined that we were in Europe*' presupposes that 'we were not in Europe' and '*He pretends to be sick*' presupposes that 'he is not sick'. The assumption in lexical presupposition is that when a speaker uses one lexical item another meaning is understood. The words *stop*, *still* and *again*, are considered to presuppose another (unstated) concept. For example, '*Jane stopped drinking*', presupposes that 'Jane used to drink', '*You are late again*', presupposes that 'you were late before' and '*Are you still a reckless driver?*' presupposes that 'you were once a reckless driver'.

Structural presupposition refers to the use of wh-structures where the assumption is that the information that comes after the wh-word is factual. The listener or reader understands that the speaker or writer has presented information that is naturally true or intended to be true. For example, '*When did she travel to Egypt?*' presupposes that

‘she traveled to Egypt’, ‘*Where did you buy the cake?*’ presupposes that ‘you bought a cake’. Counterfactual presupposition has the assumption that that which is presupposed is both not true and is the opposite of what is true, or contrary to facts. This presupposition is triggered by some conditional structures called counterfactual conditionals which presuppose that the information in the if-clause is not true at that particular time when the utterance is made. For example, ‘*If you were my daughter, I would not allow you to do this*’. The if-clause presupposes that ‘you are not my daughter’.

Thoyyibah (2017) argues that the analysis of the meaning of presuppositions can be done by considering the context in which the utterance is made. By understanding presupposition, the audience is able to unravel the intended meaning of the writer or speaker. Siagian, Pangaribuan and Toruan (2015) postulate that by knowing presupposition, people will get to know the whole message, that is, the spoken and unspoken one. This study was out to find out the presuppositions used in condolence messages in Kĩmwĩmbĩ taking into account the context of the utterances.

Siagian, Pangaribuan and Toruan (2015) study analyzed the types of presuppositions in ‘Time Magazine’ advertisements. The aim of the study was to find out what was the most used type of presupposition in ‘Time Magazine’ advertisements. After the data analysis, the writer found out that the most used type of presupposition is existential. The study concluded that presuppositions are important in advertising so that the readers are more interested to read and be eager to buy the advertised product. When the adverts apply existential presupposition, it can be assumed that the product does exist. This classification of presuppositions also guided our study in analyzing the types of presuppositions used in condolence messages in Kĩmwĩmbĩ.

In the study titled ‘The descriptive Analysis of Presupposition in the “Maleficent” movie script’, Yuliana (2015) aim was to investigate the types and meaning of each of the presupposition used in the movie. The study used Yule (1996) theory of presupposition. The study showed that existential presupposition is the most used in “Maleficent” movie script. It was also concluded that every presupposition used had meaning that the speaker wanted to send to the hearer and every presupposition

depends on the condition or situation when the speaker said it. The current study aimed at establishing the presuppositions inherent in Kĩmwĩmbĩ speakers' condolence messages during burial ceremonies and burial planning meetings with attention being given to the context of these utterances for the codification of meaning.

Siahaan and Mubarak (2020) study used Yule (2010) Presupposition Theory to pragmatically analyze the presuppositions found in the 'Guardian News'. The study showed that lexical, existential and counterfactual are the presuppositions used in Guardian News, with existential presupposition being used the most. This study benefited ours in the analysis of presuppositions in condolence messages. Guided by Yule (2010) Politeness Theory, Kiarago (2019) analyzed how presuppositions are used to codify meaning in Kĩembu popular songs. The study established that all the six types of presuppositions suggested in the theory were used in codification of meaning in Kĩembu popular songs, with existential presupposition being the most used. The study was of great help to ours in the categorization and analysis of the presuppositions used in expression of condolence in Kĩmwĩmbĩ.

In a study titled 'Presupposition triggers: A comparative Analysis between oral news and written online news discourse', Thooyibah (2017) aimed at identifying the main presupposition triggers used in both transcripts. The study focused on presuppositions evident in both CNN different news style. The data in the two transcripts was analyzed in terms of presupposition triggers namely: existential, structural, factive, non-factive, lexical and counterfactual. The analysis revealed that all the presupposition triggers were used in the two transcripts with existential, by way of nominalization and possessive construction, being the most frequently used presupposition trigger. This study attempted to analyze the presuppositions used by condolers in Kĩmwĩmbĩ condolence messages into these types of presuppositions and find out the type(s) used predominantly.

In 'A Pragmatic Analysis of Presupposition in Genndy Tartakovsky's *Hotel Transylvania*', Aditya (2014) describes the types of presuppositions used by the main characters in the movie using Yule (1996) theory of presupposition. The study revealed that all the six types of presuppositions suggested in the theory were used by

the main characters in the movie. Counterfactual presupposition was the most used type of presupposition. The study assisted the researcher in the analysis of the presuppositions used by condolers in Kĩmwĩmbĩ condolence messages.

## 2.5 Speech Acts

A speech act is an action performed with an utterance by a speaker. ‘Speech act’ was introduced first by Austin (1962) who stated that beyond a speaker’s utterance, there was a specific purpose or act. Austin (1962) asserts that many utterances do not just communicate information but are equal to actions. For example, when somebody says, ‘*I apologize...*’ or ‘*I promise...*’ the statement conveys a new social reality- an apology/ a promise happens. Austin (1962) gives a clear-cut difference between constatives and performative utterances. An utterance is said to be constative if it communicates some state of affairs such that it responds to information which is either true or false. For example, ‘*The old man in the village is bald*’. Performatives neither report nor constate anything at all and are neither true nor false. They are used to do things-the uttering of the statement is part of doing a certain action. Marrying, betting, baptizing, christening, blessing, firing et cetera, involve performatives. For example, ‘*I do take this man / woman as my lawfully wedded wife/husband*’ is the utterance that is used to perform the action of marrying- it is a performative utterance. As the speaker say it, the act of marriage is performed.

Austin (1962) then came to a conclusion that in all regular utterances, regardless of whether they have a performative verb or not, there is both a ‘doing’ element and a ‘saying’ element and this led him to change to difference between locutionary acts (roughly similar to uttering a certain sentence with a certain sense and reference), illocutionary acts (utterances that have a certain conventional force) and perlocutionary acts (what we bring about or achieve when we say something) (1962:109). Following the assumption that the performative is the explicit of an illocution, Austin proceeded to classify illocutionary acts into: verdictives, exercitives, commissives, behabitives and expositives.

Searle (1975) put forward a similar classification in ‘A taxonomy of illocutionary acts’ but he expressly disassociated himself from Austin’s assumptions of such

association between verbs and speech acts claiming that differences in illocutionary verbs are a good guide, but are not by any means a sure guide to differences in illocutionary acts (1979[1975a]:2). He posits that the main unit of communication is the speech act and that the illocutionary act is the totality of the speech act while the perlocutionary act is the result or effects the illocutionary act has. Basically, the study of speech acts focuses on the illocutionary act which means the utterance that the speaker says to the hearer in the context, which contains an implied meaning and not the literal meaning of the sentence. It has social or pragmatic meaning. Searle (1975) therefore proposes a taxonomy of illocutionary acts into expressives, assertives, directives, commissives and declaratives. Assertives commit the speaker to the truth of the expressed assertion. They include boasting, stating, complaining, suggesting, claiming and reporting.

Directives are intended to produce some effect on the hearer through an action by the speaker. They include ordering, requesting, commanding, advising and recommending. Commissives commit a speaker to some future action. They include vowing, promising, offering. Expressives express or make known the psychological attitude of the speaker towards a state of affairs which the illocution suggests. Examples include praising, thanking, pardoning, congratulating, blaming, accusing and condoling.

Declaratives are illocutions whose successful performance result to an instant change of affairs. Examples include excommunicating, resigning, dismissing, sentencing, christening, naming and appointing. The people who perform these actions are those authorized to do so within some institutional framework. For example, ministers of religion christening babies and judges sentencing offenders. This study used Searle (1975) classification of illocutionary speech acts in the analysis of the condolence speech act in *Kĩmwĩmbĩ*, which falls under the illocutionary expressives. The study was also concerned with other illocutionary speech acts that are used to express condolence.

Guided by Sperber and Wilson (2002) Relevance Theory and Searle (1975) Speech Act Theory, Ileri (2015) analyzed the speech acts features used for persuasion in

Kĩmũthambĩ. The study used ten communicative events. The findings of the study revealed that in Kĩmũthambĩ, persuasion is mainly through directives. The current study focused on burial planning meetings and ceremonies as communicative events and focused on condolence speech act.

In ‘A pragmatic analysis of presuppositions and speech acts in Kĩembu popular songs’, Kiarago (2019) described the speech acts features inherent in these songs pragmatically. The study found out that the most utilized speech act is the assertive. This could mean that singers mostly state how things are in the world as they state, describe, remind, excuse and put forward information. This is because the artist would wish to commit the speaker to the truth of the stated presupposition in the songs and this gives them motivation to sing. The current study endeavored to explore the speech acts features in speakers’ condolence utterances in Kĩmwĩmbĩ condolence messages.

Using Austin (1962) and Searle (1976) Speech Act Theory, Egenti and Mmadike (2016) conducted a study on speech acts analysis of Igbo utterances in funeral rites. The study revealed that these utterances are geared towards soothing the feelings of the mourners, to show unity and condole the bereaved by encouraging them, to express appreciation for the legacies of the deceased, to pay the last respect to the deceased and to offer prayers for the repose of his/ her soul. The study revealed that the most used speech act was expressive. The findings of this study were of benefit to our study for the researcher was interested in knowing whether they can be replicated in our study, for our study also dealt with speech acts features in condolence messages in Kĩmwĩmbĩ which is a different culture altogether.

In his study on speech acts in Anglican Church services in Kĩrĩnyaga County, Muriithi (2021) used Speech Act Theory and Cooperative Principle to determine the speech acts that are used by priests in sermons. The study showed that priests employ various speech acts with the aim of ensuring that the congregation can understand in a deeper revelation the concepts delivered. The priests used declaratives, representatives, verdictives, commissives and directives to inform, congratulate, promise and

condemn in their sermons. This study motivated the study of condolence messages in Kĩmwĩmbĩ to establish the speech acts used in expression of condolence.

Speech Act Theory by Austin (1962) and the five speech acts identified by Searle (1969) were used by Rotich (2021) in his study on the pragmatic forces of speech acts by County Assembly members during debates in Bomet County, Kenya. The results showed that assertives was the speech act used most. The use of assertives more than any other act was due to the type of discourse that the participators were involved in. In argumentative discourse, as is the case in such debates, proposers make claims and use arguments in a bid to support their positions while the opposers use arguments to differ with or refute the claims. Rotich's study benefited the present study in the analysis of the speech acts used by condolers in condolence messages in Kĩmwĩmbĩ context.

In analyzing the illocutionary acts of comments by judges in *Next Top Model* competition in America and Asia, Putri, Sartini and Fajri (2020) used Searle (1979) theory of illocutionary acts, The data was collected from YouTube utterances in America's *Next Top Model* session 21 episode 5 and Asia's *Next Top Model* session 6 episode 1. The findings showed that the five illocutionary acts as identified by Searle (1979) are used in the competitions with America's *Next Top Model* competition having assertives and declaratives as the major types of illocutionary acts while expressives were the most used illocutionary act in Asia's *Next Top Model* Competition. This study was useful to the current study for it is also focusing on the speech acts features inherent in Kĩmwĩmbĩ condolence messages.

Rahayu (2023) investigated the illocutionary speech acts on WhatsApp social media. The study analyzed the illocutionary speech acts in the researcher's private WhatsApp conversations where 15 WhatsApp screenshots and 134 utterances were used. The findings showed that the illocutionary speech acts evident were assertives, declaratives, directives, commissives and expressives, with directives being the most used. The present study was also related to this study since it sought to explore the speech acts used in expression of condolence in Kĩmwĩmbĩ.

## 2.6 Condolence Strategies

In an interaction setting, people use certain utterances to express their communicative needs. One of these utterances is condolence. It is culturally expected that when one hears about the death of their loved one, they will express their grief through condolence. Zunin and Zunin (2007) posit that the term condolence originates from the Latin roots: “*con*” which means “together” and “*dolere*” which means “to grieve”. Mwihi (2004) defines condolence as acts of active, conscious support and encouragement when a misfortune happens adding that they reduce the pain of the affected. Written condolences often allow for more reflection and careful wording providing a lasting tribute that can be revisited. Verbal condolences allow for immediate connection and empathy often accompanied by non-verbal cues such as body language and tone, which can be comforting in the moment. The choice between written and verbal condolences is dependent on the situation and personal preference, but both express sympathy and support. Kĩmwĩmbĩ speakers prefer verbal condolences.

Condolence belongs to Searle (1975) expressives illocutionary speech act. With these acts, the illocutionary purpose is to reveal the speaker’s psychological state specified in the sincerity condition concerning a state of affairs stated in the propositional content. Bach (2012) argues that condolence belongs to communicative speech acts which are performed with certain communicative intentions. Communicative speech acts express a certain attitude and show correspondence between the type of the speech act being performed and the speech act being expressed. For instance, condolences express regret, pain or sorrow. Yahya (2010) avers that condolence messages use emotional wordings and that this emotional element of these words is more important than the words themselves.

Moghaddam (2012) posits that when expressing condolence, the speakers need to be careful to say only those words that are relevant and meaningful so as to avoid being offensive to the recipients. The condoler’s message needs to have expression of care, hope and love so as to ensure that the bereaved finds some consolation in the words expressed. According to Smith (2010), condolences express sorrow or regret to people whose loved one has died. Choosing the right words in such situations is important for

both the bereaved and the condoler since the bereaved is grief-stricken and shocked. The condoler needs to be compassionate, thoughtful and supportive without being intrusive and prying. Zunin and Zunin (2007) argue that a condolence utterance should contain COMFORT, which stands for:

**C**omment on the loss and mention the name of the dead person.

**O**ffer sympathy.

**M**ention one or two important traits of the dead person.

**F**ind a preferred memory of the deceased.

**O**ffer assistance or provide company to the bereaved.

**R**emind the bereaved the outstanding qualities and strong personalities of the deceased.

**T**houghtfully end with some words of comfort.

This study sought to find out if this assertion is adhered to by Kĩmwĩmbĩ speakers in their choice of words to express condolence.

Semantically, according to Mwihaki (2004), condolences have a social meaning which has to do with language use in preserving, regulating and strengthening social relations as opposed to exchanging information. He further states that the important function of the social meaning is in the emotive purpose of the utterance and that a condolence utterance has this purpose. Lyons (1981) describes this language as phatic communication arguing that it results from the occurrences that call for a show of empathy or the sharing of experiences. Condolence expressions illustrate this.

Allan (1986) presents the term ‘value’ referring to what the hearer attaches to a certain utterance in relation to context. This value is dictated by the type of speech act that it is performing. The utterance performing the speech act of condolence has what he calls appropriacy value. Condolence value is judged on whether the expression is appropriate or not depending on the context of the utterance. For instance, “*I am sorry that you lost your grandfather*”. This utterance can only become appropriate if the deceased is the addressee’s grandfather. Vanderveken (1990) explains the sincerity and preparatory conditions in condolences. For the preparatory condition, something bad (bereavement) must have occurred to the hearer. The sincerity condition is expression of sympathy.

Offering condolence is common to all societies and cultures, but the how of condolence differs depending on the culture of the deceased's speech community. Though there is a difference between culture and language, they are related and that is why context is imperative as far as language use is concerned. Condolers show concern for the bereaved through the employment of their culturally acceptable mourning expressions in condolence. Therefore, it would be useful to look at the speech act of expressing condolence culturewise (Al-Shboul & Maros, 2013).

Zunin and Zunin (2007) argue that as it is the case with the other speech acts, condolence speech act is cultural in that its realizations differ from one culture to another. They also claim that condolence utterances contain implied meaning which varies from one culture to another. Inoti (2023) avers that among the Ameru, death is a phenomenon which is understood and grieved within a cultural infusion of language, values, beliefs behaviours, traditions and rituals. This study examined condolence messages in Kĩmwĩmbĩ which is a different language and culture altogether.

Religious beliefs of a people influence the choice of words for expression of condolence. Christians and Muslims, for instance, both believe God controls everything including life and death; eternal life in Heaven which is the ultimate resting place for all the virtuous souls; and Hell, the ultimate torturous place for the evil souls that did not live in accordance with God's laws. Obviously, cultures with such religious beliefs will have their condolence speech act reflecting them compared to other cultures lacking such religious orientations. For example, if one believes in the idea of heaven, hell and resurrection, they may encourage the bereaved that the deceased is in heaven and has just 'slept' and will one day resurrect.

Lotfallahi and Eslami-Rasekch (2011) study on the expressions of condolence in Iranian context revealed that expressing condolence by Iranians, who are Muslim community members, is done through strategies that are characteristic to this religious culture and is quite different from the findings in the English data. Since Kĩmwĩmbĩ speakers are christians who believe in God and life after death, the study sought to find out if their condolence messages were infused with religious content.

In a study titled ‘A Critical Discourse Analysis of Funeral Speeches in Kenya: A case of Junior Odinga’s Speech’, Odero (2015) analyzes the political undertones and the socioeconomic allusions in funeral speeches in Kenya focusing on this particular funeral speech during Fidel Odinga’s requiem mass. The findings showed that funeral discourses in Kenya have a number of socio-economic and political undertones for funerals are platforms that are, more often than not, used to issue political statements that touch both the rich and the poor.

The study also showed that Junior Odinga’s speech, although not made for a political audience, has political implications than a eulogy per se. Another finding from this study was that funeral masses are political platforms for making references to the current and past political ills in society. Although both Odero’s study and the present study focus on funeral discourse, they are different. His focused on the political undertones and the socioeconomic allusions in funeral speeches while this study was concerned with pragmatic features in condolence messages in funerals.

Focusing on condolence strategies by Elwood (2004), Al- Hussein and Al-Ameedi (2022) conducted a study on condolence messages by Obama. The study aimed at identifying the syntactic structures of expressive speech act used most frequently in condolence messages by Obama. The study showed that there are two types of syntactic structures in the expressive speech act of condolence: declarative sentence and imperative sentence, with the declarative sentence being the most frequent syntactic structure used by Obama. The study also showed that the messages had used the following condolence strategies: acknowledgement of death, offer of assistance, expression of sympathy, future-oriented remarks and expression of concern, with expression of sympathy being the most used strategy. The current study was similar to their study in that ours was also concerned with condolence strategies, though not based on Elwood (2004) classification of condolence strategies. Our study did not focus on syntactic structures.

Using the categorization of condolence strategies by Elwood (2004), Rahayu (2018) in the study on condolence utterances in Facebook, categorizes the strategies in condolence utterances and classifies illocution acts in comments on Facebook from

the news item of “Mexico Earthquake Death Toll Surpasses 200”. The illocutionary acts classification was based on Searle (1979) categorization of illocutionary speech acts. The findings showed seven condolence strategies: acknowledgment of death, offer of assistance, future-oriented remarks, expression of sympathy, seeking absolution from God, expression of concern and a combination strategy. The study also found out four illocution acts: directives, declaratives, assertives, expressives and one combination of illocutionary acts which consists of two or more illocutionary acts in a condolence message. This study benefited our study in the analysis of the condolence strategies and the speech acts features in Kĩmwĩmbĩ condolence messages.

Farnia (2011) did a study on the condolence strategies that Iranian Farsi speakers used in responding to an obituary note. The data was collected and analyzed from the condolence notes on Khosro Shakibaei, a famous contemporary Iranian actor who died in 2008. The study found out the following as the strategies: expression of condolence, expression of regret and grief, praying for God’s mercy and forgiveness, expression of positive feelings and compliments about the deceased and using poems, sayings and proverbs. The study found out that the most used condolence strategy was expression of regret and grief. This study was of benefit to us in the analysis of condolence strategies in Kĩmwĩmbĩ condolence messages.

In an investigation on the condolence strategies used by Arab native speakers (L1) towards Hebrew (L2) native speakers in Hebrew (L2), Tareq (2013) used Austin (1962) Speech Act Theory and Olshtain and Cohen (1983), Elwood (2004) and Yahya (2010) categorization of condolence strategies to analyze the data. The study identified nine condolence strategies: acknowledgement of death, offer of assistance, expression of sympathy, future-oriented remarks, expression of concern, religious expression, appreciation of the dead, direct condolence and others such as sharing similar experience, statement of lacking words, expression of surprise, and related questions. The study revealed that ‘religious expressions’ was the main condolence strategy used. This was attributed to the fact that the respondents are Christians and believe in God. This study benefited ours in the categorization of condolence strategies.

In his study on condolence expressions on the Moslem assassination in Christchurch Mosque on twitter, Wardani (2023) endeavored to describe the type of condolence expressions and the condolence utterances intentions by twitter users for the news of Moslem assassination in Christchurch Mosques. The study used Elwood (2004) strategies of condolence to describe the strategies of condolence utterances and Searle (1979) classification of illocutionary acts to describe the condolence utterances intentions. The findings showed six types of condolence strategies: acknowledgement of death, offer of assistance, future-oriented remark, expression of sympathy, expression of concern, other (positive statements) and combination. Regarding the intentions of condolence utterances, the study realized five intentions: representatives, commissives, directives, expressives and combination intentions. The study benefited ours on analysis of condolence strategies and the speech act features involved in Kĩmwĩmbĩ condolence messages.

Kuang (2015) investigated how Malaysian SMS condolence messages are constructed taking into account their semantic function. The study showed that there are eight functions of the condolence messages: offering assistance, expressing sympathy, expressing wishful thoughts, expressing concern, giving explanation before sympathy, eulogizing the deceased, expressing uncertainty and showing sympathy and eulogizing the deceased at the same time. Of the eight functions, expressing concern via directives was the most common and expressing uncertainty was the least common. Our study focused on Kĩmwĩmbĩ verbal condolence messages unlike this study which is on written SMS condolence messages. However, this study was of help to our study in the analysis of functions of condolence in Kĩmwĩmbĩ.

The aim of Benham, Hamed and Aslic (2012) study was to investigate the strategies of giving condolence between English and Persian. The participators in the study were thirty Persian people and thirty English people who were sent, through an E-mail, a discourse completion task to respond to. The findings of the study identified eight strategies of giving condolence which are expressing sympathy, religious expression, expression of surprise, apologetic expression, questions concerning the deceased, offering assistance, direct condolence and remarks about the future. The study also revealed that there are differences in the two cultures concerning offering

of condolence. Whereas Persian condolence messages are short, direct and are associated with religious background, English condolence messages are apologetic, sympathetic and indirect. This study focused on condolence messages in Kĩmwĩmbĩ, which is a different culture altogether.

Using an ethnographic approach, Yahya (2010) study on the Iraq community's expression of condolence investigated the effects of cultural norms and values of condolence imposed on the Iraq community and the conclusion was that the commonest and main patterns of responses are those by Elwood (2004). The study further gives five other minor categories: Sharing similar experience, making statements of not knowing, making statements of lacking words, expressing surprise and making related comments and questions. This study was related to the present study as it sought to establish the condolence strategies used in expressing condolence in Kĩmwĩmbĩ.

The purpose of Al-Shboul and Maros (2013) study was to investigate how Jordanians responded to an obituary status on Facebook for Mahmoud Saymeh, a famous Jordanian comedian, who passed on in 2011 after a long battle with kidney failure. The study revealed that Jordanians use a number of condolence strategies such as enumerating the virtues of the deceased, expressing shock and grief, using proverbs and sayings, viewing death as a natural phenomenon, reciting Quranic verses, offering condolence using words to express condolences and sympathy and praying for God's mercy and forgiveness for the deceased. Our study analyzed condolence messages in Kĩmwĩmbĩ to find out if these strategies were evident.

Nurlianingsih and Imperiani (2019) conducted a study on the strategies of offering condolence and power and distance impact on the use of a particular strategy by Indonesians of 11 to 19 years old. The data consisted of 20 condolence expressions and the data collection instrument used was discourse completion task (DCT). The study revealed the following strategies: expression of sympathy, future-oriented remarks, expression of concern, seeking absolution from God and acknowledgment of death. The data revealed that the most prevalent strategies were expression of sympathy and seeking absolution from God. This study was relevant and related to

ours in regard to condolence strategies and so benefited our study in their analysis in Kĩmwĩmbĩ condolence messages.

Focusing their study on the findings by Elwood (2004), Lotfallahi and Eslami-Rasekch (2011) investigate the Iranian expression of condolence. The study revealed that expressing condolence by Iranians, who are members of the Muslim community, is done through strategies that are characteristic to this religious culture and is quite different from what was realized in the English data. They enhanced Elwood (2004) and Yahya (2010) classification of condolence strategies by giving two more strategies: Seeking absolution from God via expressions such as *May God bless him* and other religious expressions, praying God to let the soul of the deceased rest in peace; and religious-oriented sympathy such as *We will all die, he has gone to paradise*. The current study aimed at finding out how religion determines the choice of condolence strategies in expression of condolence in Kĩmwĩmbĩ which is a christian culture.

The ways in which people experience and express feelings of grief following the loss of a loved one differ across cultures (Inoti, 2023). Farnia (2011) argues that like other speech acts, condolence is culture-specific and may be different in terms of the strategies people use to express their condolence across different cultures. Therefore, in conveying verbal condolence, it is common that condolers use a variety of condolence strategies as a way of paying respect to the deceased and showing sympathy to the bereaved while conforming to religious and cultural norms in the society (Al-Shboul & Maros, 2013).

Different scholars have come up with different strategies of conveying condolence in different languages and cultures. Elwood (2004) study on the cross-cultural differences of expression of condolence between Americans and Japanese was the very first study on condolence. She offers a classification of five strategies. These are acknowledgement of death by means of interjections such as *Oh, Oh my God*; Future-oriented remark which takes the form of words of encouragement or practical advice such as *Try not to get depressed*; Expression of concern related to showing care for the well-being of the bereaved or/ and his or her family and includes questions such as

*How are you doing?* Expression of sympathy such as *I am sorry* and Offering assistance such as *Is there anything I can do?*

Smith (2003) proposes various categories of condolence: a classical stock phrase which is neutral and can be appropriate for everyone, regardless of the religious beliefs for example, *'My thoughts are with you'* or *'please accept my sincere sympathy'*; condolence phrases taking into consideration one's religious belief such that people who believe in the idea of Hell and Heaven, could express the belief that the deceased is in heaven; condolence phrases as quotes where people choose meaningful poetry quotes or books with literature on death to help them in expression of condolence for example, *'To live in hearts we leave behind is not to die'*; and condolence phrases containing the condition of the deceased especially if the condoler is a close friend to the bereaved for example, *'I was sorry to learn of your father's death but I am happy to hear that his suffering has come to an end'* (for the case of someone who has died from a long illness).

Focusing on how Jordanians responded to an obituary Facebook status for Mahmoud Saymeh, a famous Jordanian comedian, who passed on in 2011 after a long battle with kidney failure, Al-Shboul and Maros (2013) study revealed that Jordanians use a number of condolence strategies such as enumerating the virtues of the deceased, expressing shock and grief, reciting Quranic verses, viewing death as a natural phenomenon, offering condolence using words to express condolence and sympathy, using proverbs and sayings and praying for God's mercy and forgiveness for the deceased.

Benham, Hamed and Aslic (2012) study investigated strategies of giving condolence between English and Persian. The participants in the study responded to the discourse completion task sent to them through E-mail. They were thirty Persian people and thirty English people. The findings of the study identified eight strategies of giving condolence which are apologetic expression, questions concerning the deceased, expression of surprise, offering assistance, expressing sympathy, direct condolence, religious expression and remarks about the future.

Nurlianingsih and Imperiani (2019) conducted a study on the strategies of offering condolence and power and distance impact on the use of a particular strategy by Indonesians of 11 to 19 years old. The study revealed the following strategies: expression of sympathy, future-oriented remarks, acknowledgment of death, expression of concern and seeking absolution from God. The data revealed that the most prevalent strategies were expression of sympathy and seeking absolution from God.

Focusing their research on the condolence strategies by Elwood (2004), Lotfallahi and Eslami-Rasekch (2011) examined condolence expression in Iranian context. The study revealed that expressing condolence by Iranians who are members of the Muslim community, is done through strategies which are characteristic to this religious culture and is quite different from the findings in the English data. They enhanced Elwood (2004) and Yahya (2010) classification of condolence strategies by giving two more strategies: religious-oriented sympathy such as '*We will all die*', '*He has gone to paradise*' and the second strategy being, seeking absolution from God via expressions such as '*May God bless him*' and other religious expressions such as praying God to let the soul of the deceased rest in peace.

The reviewed literature on condolence show that a number of studies have addressed strategies used in offering condolence. The identified strategies are offering condolence using words to express condolence and sympathy, expression of sympathy, acknowledgement of death, making statements of lacking words, offering assistance, making future-oriented remarks, expression of concern, expressing shock and grief, viewing death as a natural phenomenon, reciting religious verses, enumerating the virtues of the deceased, praying for God's mercy and forgiveness for the deceased, using proverbs and sayings, sharing similar experience, expressing surprise and questions about the deceased. This study aimed at establishing the strategies that the native speakers of Kĩmwĩmbĩ use when expressing their condolence and was interested in finding out which ones among these strategies are replicated in their condolence messages and find out if there are others that are unique to Kĩmwĩmbĩ speakers only.

## **2.7 Death and Bereavement**

Death and bereavement is an experience that is common to all societies (Eisenbruch, 1984). King (2013) defines death as a natural transition from the visible to the invisible spiritual world where the spirit of the deceased is not destroyed but moves to live in the realm of the spiritual ancestors. According to San Filippo (2007), bereavement is the suffering process that occurs after the loss of a loved one. The process of bereavement includes mourning periods that are expressed in different ways and emotions. Eisenbruch, (1984) avers that mourning differs between cultures, religious practices and individuals. He further argues that although practices of mourning are not the same world over, they are uniform to some extent in the western world. Currently, there is class-elimination of death consciousness in the west. There is death denial as exemplified by the American funeral rituals where the dead are embalmed and viewed in slumber rooms by making them appear almost living. This pattern of mourning is found in western societies throughout the world although there are variations and transformations within individual societies

According to Watson (1982), the Chinese consider the funeral rituals to be important to the well-being of descendants and the bereaved has an obligation of continuing the association with the deceased. In Haiti, the entire extended family is mobilized by death. Burial arrangements are usually done by a male kinsman of the deceased who has had experience in dealing with American bureaucracies. There is also recurrent of dreams of the deceased which is a part of grief work. In these dreams, the deceased remind the relatives of their ritual duties urging them to provide a ceremony in their honour (Bourguignon, 1954).

In African societies, structured mourning processes and burial rituals help in the transition of the deceased into the spiritual form. Shiino (1997) argues that many cultural traditions in Africa consider death as a rite of passage, further arguing that the dead take up other forms and continue to live in the community and among the living. According to Bondi (2015), there is a tendency to give the dead decent burial, and that in some African communities, there is the belief that where such burial rites are not conducted, the dead turn into a ghost that becomes a menace to the living. Shiino (1997) postulates that these rites are also meant to strengthen the local, social and psychological ties.

The Luo ethnic group believes in afterlife. The tribe has a structured mourning process that has a series of events which if not done, will interrupt the process of transition of the dead into an ancestor (Ogola, 2015). These events include keeping vigil. The vigil starts the same day the deceased passes on when the mourners gather at the home of the deceased to cook, feast and engage in night dancing called *disco Matanga*. The purpose of this dance is to raise money to cover the funeral expenses of the deceased. This is also in line with what happens in Meru ethnic group where the condolers also meet to convey their condolences to the bereaved family and contribute money to cater for the burial expenses.

In communities that speak Bantu languages, grieving is also a community process where there are rituals that involve the whole community to work through grief. In contemporary times, cultural practices on grieving are influenced by urbanization, religious beliefs and colonization (Njue, 2015). Colonization disrupted African cultures with the influence of Christian missionaries. For example, before the British influence, the Kikuyu people did not bury the dead because the dead bodies were considered unclean and dangerous to touch. Instead, they would throw the bodies in forests. During the colonial period, the Christian Missionaries gave pressure to the locals to bury the dead, a practice that continues to date (Njue, 2015). The burial ceremonies are preceded by burial planning meetings where relatives and friends of the deceased meet to plan for the burial as they convey condolences to the bereaved family and offer financial support to cater for the burial

Inoti (2023) avers that among the Meru, death is a phenomenon that is understood and grieved within a cultural infusion of language, values, behaviors, beliefs, traditions and rituals. Mbiti (1969) argues that the result of death in majority of communities in Africa, Meru included, was to become an ancestor. So, Meru believed that death comes because God intended it. The phrase '*Nĩ kwenda kwa Ngai*' (It is God's will) is still held today, even within the Christianity in the Ameru context. To this end, the deceased would be given a 'decent' interment confined to religious meaning and the people's cultural understanding. Since life is regarded a gift from God and it is God's plan for one to live their life in full, those who die after living a 'good' life or die at old age, are just viewed as 'sleeping' (*kũmama*).

Dealing with grief among the Ameru is a community issue, and never a role of the bereaved individual. Everybody in the community is treated as kin and therefore grieving involves the entire community and the bereaved family since death does not only affect an individual but also the entire society. The community therefore visits the bereaved to console and bring healing to them. This is in line with the Ameru belief that ‘*Gũtĩ mũntũ wĩthikaga*’ (No one buries himself or herself). It is therefore the responsibility of the community to carry the burden for the deceased’s family in these difficult times. This is done by holding burial planning meetings and attending burial ceremonies to bring healing and emotionally strengthen the bereaved family (Mukaria & Mukaria, 2019). This study focused on expression of condolence in Kĩmwĩmbĩ, a dialect of Meru cluster of Bantu languages.

## **2.8 Theoretical Framework**

The study was guided by three theories: Austin (1962) and Searle (1975) Speech Act Theory, Brown and Levinson (1978) Politeness Theory and Yule (2010) Presupposition Theory.

### **2.8.1 Speech Act Theory**

This is a pragmatic theory developed by John Austin (1962) and John Searle (1975) from their conviction that people use language to perform certain actions. They claim that there are rules that connect utterances to the actions performed by the interlocutors when language is used in context. According to these rules, utterances can be termed as performing acts such as claiming, informing, questioning, commanding, inviting et cetera.

After looking at language forms and functions generally, Austin (1962) came to the realization that all utterances perform actions. That is, when a speaker produces an utterance, he/she performs a certain act. This means that functionally, any utterance is a performative. So, if saying is doing something, Austin concluded that whenever one makes an utterance, they perform three acts: locutionary, illocutionary and perlocutionary acts. Locutionary act is the act of actually saying or uttering the words- it is the act of saying something, Illocutionary act is the act performed when one says something- the act identified by the specific performative verbs. It is the force of what

is being said where 'saying' is the same as 'doing'. Illocutionary acts include warning, asking, informing, answering, promising, condoling et cetera. For example: '*The dog will bite you*' - warning.

Perlocutionary act is the act performed as a result of uttering something- it is the effect that an utterance has on the addressee. Saying something will result to certain consequential effects on the feelings, thoughts or actions of speaker, of the listener or other persons. For instance, the listener may be persuaded, warned et cetera as a result. For example: '*Now that they urged me to invite my neighbor to the party, I was persuaded to do so*'. In this example, 'urged' is the illocutionary act, while 'persuaded' is the perlocutionary act.

Searle (1975), asserts that the illocutionary acts can be grouped into five broad categories: Assertives are speech acts which tell people about things or how things are in the world. The speaker makes a statement about something. The utterances here perform acts such as stating, denying, announcing, claiming, suggesting et cetera. The statements can be said to be true or false. For instance, '*It is sunny today*'. A condoler, for example, may say, '*Tĩ ũntũ mũũthũ gũtigwa nĩ mũjĩari* (It is not easy to lose one's parent). The condoler uses an assertive to express a claim that it is a great loss when one loses their parent.

Directives are speech acts made by a speaker in an effort to have the listener do something- the speaker tries to get the addressee act in such a way so as to perform the action stated in the proposition. For example, asking, ordering, requesting, demanding et cetera. For example, '*Will you open the door?*'-requesting. In a condolence message, the speaker may say, '*Mami wĩe hinya thĩĩnĩ wa Mwathani*' (Mum give yourself strength in the Lord). This is a directive in form of advice to a mother who has lost her child.or husband

Commissives are speech acts that show the commitment of the speaker to acting (doing something) in the future- the speaker commits himself/ herself to acting in the way suggested by the utterance. They generally involve intentions where an utterance serves to commit the speaker to doing something in the future such as promising,

vowing, threatening, offering, warning et cetera. For example, '*I will plant maize tomorrow*'- promising. In a condolence message, a condoler could say, '*Tūgatigĩra aana baba bakũthoma*' (We shall ensure that these children get education). The speaker uses a commissive to promise the family of the bereaved that the children left behind by the deceased will get education.

Expressives are speech acts that express the speaker's feelings, attitudes and emotions towards the situation in the assertion. They involve statements of joy, disappointment, complaints, greetings, condoling, like, dislike, compliments, congratulations, apologies et cetera. For example, '*What a great job you have done!*'- congratulating, '*I am sorry*'- apologizing. '*thanks*'- thanking. A condolence message could have this expressive: '*Thi wega baba wetũ*' (Fare thee well our father). The utterance is an expressive where the condoler expresses his feelings of good wishes as he condoles the loss of the deceased.

In declarative speech acts, uttering the words and doing the action are the same thing. They change the state of the world in an immediate way in accordance with the proposition of the declaration. They include baptizing, dismissing, marrying, sentencing et cetera. For example, '*I baptize you Mary*'. Condolence speech act, which this study will be concerned with, falls under the expressives. Expressives reveal the psychological state of mind and express the speaker's attitudes and feelings. This theory was used in the study to establish how the said expressive and other illocutionary acts are executed in Kĩmwĩmbĩ condolence messages.

### **2.8.2 Politeness Theory**

Politeness theory, which was proposed by Penelope Brown and Stephen Levinson (1978), centres on the idea of politeness, interpreted as efforts on redressing the threats to a person's self-esteems of effectively claiming positive social values in social interaction. Key to the concept of politeness is the idea of 'face' which Brown and Levinson (1978) advanced from the work of Goffman (1967). Goffman claims that interlocutors have potential for aggression which politeness tries to reduce. This aggression occurs when the listener interprets the speaker's utterances as an interference on their interests or personal preserve.

It is as a result of this that Brown and Levinson (1978) came up with their concept of 'face' which they define as 'the public self –image that every adult tries to project and hopes will be maintained in the course of conversation'. The main notions in the theory are face, face threatening act (FTA), politeness strategies for doing FTAs and factors influencing the choices of politeness strategies. Brown and Levinson's assumption in politeness theory based on Goffman's "face", is that one's face is categorized into two: positive and negative.

Negative face was defined as the freedom to act and freedom from being imposed. Positive face involves a desire for connection with others while negative face needs are autonomy and independence. Later, Brown defined positive face as desires to be liked, admired, ratified and related to positively claiming that one threatens positive face by ignoring the other. At the same time, she defined negative face as the desire to not be imposed upon, noting that negative face could be infringed upon by imposing on someone. Positive face is concerned with one's self esteem while negative face refers to one's freedom of action.

A face threatening act is one that inherently damages the face of the addressee or the speaker by going against the face wants and desires of the other. According to Brown and Levinson (1978), in the course of social interaction, participants want to maintain each other's face but they sometimes do the FTAs so as to get what they want. This is relevant to the study for condolence is naturally face threatening. The study sought to find out how Kĩmwĩmbĩ speakers mitigate the face threats in the context of expression of condolence messages.

Politeness strategies are used by collocutors to minimize face threats effects. They are used to formulate messages in a bid to save the addressee's face when FTAs are unavoidable or desired. Brown and Levinson (1978) outline four of these strategies: bald-on record, negative politeness, positive politeness and off-record (indirect). Bald-on record strategy is used when the speaker does not attempt to reduce the threat to the hearer's face. Here, the FTA is stated in the most direct, clear, unambiguous and concise way possible. Bald-on record strategies include maximum efficiency, metaphorical urgency for emphasis, advice, power difference between speaker and

hearer, task oriented, cases of channel noise, permission requesting and granting, welcoming.

In one of the condolence messages, for example, the condoler says, '*Mami wĩe hinya nĩũntũ bwa aana baba baku*' (mum encourage yourself for the sake of your children). The condoler advises the widow to encourage herself for the sake of her children because they will depend on her now that their father is dead. The condoler gives the advice directly without minimization of FTA since it is for the benefit of the wife of the deceased and her children. This act of giving advice limits the freedom of action of the widow as is required by negative face wants of the addressee. Therefore, by stating the FTA (advice) directly, the condoler does not minimize the threat to the negative face of the widow.

Negative politeness strategy is geared towards the addressee's negative face wants and seeks to avoid imposing on the hearer. By avoiding imposition, the speaker reduces the risk of face threat to the hearer. Negative politeness strategies include use of questions or hedges, being pessimistic, being apologetic, minimizing imposition, being indirect, giving deference, impersonalizing speaker and hearer, using a general rule. For example, a condoler tells the mourners, '*Atũri na arata ba X, nĩmbijĩ bũrĩa bũramwendete. Kogu bũtĩĩraga mũjĩũ ũũ*' (The villagers and friends of X, I know how you loved her and so, you will always visit this family). In this utterance, the condoler gives deference to the mourners. He praises them by saying that he knows how they loved the deceased and so they need to keep visiting his family. By first praising them, the condoler lessens the effect of the negative face threatening act of request to them to be visiting the deceased's family. The mourners would therefore not feel coerced to visit the family.

Positive politeness strategy seeks to reduce the damage to the positive face of the addressee. This strategy is meant to make the hearer feel good about themselves, their interests or possessions and are mostly used in instances where the speaker and hearer know each other fairly well or when an individual's positive face needs or self-worth have to be met. These strategies include exaggerations, in-group identity markers, avoiding disagreements, joking, offering/promising, being optimistic, attending to

hearer's interests, claiming a common ground, giving/asking reasons, including speaker and hearer in the activity, intensifying hearer's interest, giving gifts to hearer, seeking agreements. For example, in a burial ceremony, a condoler may say, '*Tũkabũceragĩra kwona bũrĩa bwendereete*' (We will be paying you a visit to see how you are progressing). The condoler uses positive politeness strategy in form of a promise. He/ she is promising the bereaved family that he/ she will be visiting them to see their progress even after the burial. This makes the bereaved feel good and appreciated for through the assurance, they feel that their wants matter to the condoler.

Off-record (indirect) strategy applies indirect language and removes the speaker from the potential to be imposing. It is used when the speaker wants to avoid doing the FTA. The speaker says something indirectly. This involves conveying something general or different from the true meaning of the speaker and depends on the interpretation of the hearer to have the purpose of the speaker known. This strategy depends greatly on pragmatics to communicate the intended meaning and still using the semantic meaning so as to avoid losing face. The off-record strategies include use of hints, being vague, use of rhetorical questions, being sarcastic, use of metaphor. For example, a condoler may say, '*mũjĩũ ãũ ãgatigwa na ĩoru mũno*' (This family will be left very lonely). The condoler uses a hint in this utterance. He/ she is hinting to other mourners to be visiting the family to give it company and other necessary support now that the head of the family has died. The condoler would have threatened the mourners negative face by for example telling them, '*bwĩjage gũcerera mũjĩũ ũũ*' (Be coming to visit this family). By saying so, the mourners would feel that their freedom of action is impeded.

The study examined condolence, an act that puts demand on one's face. Politeness theory focuses on 'saving face' which is a key aspect in politeness. As such, politeness theory was appropriate for analyzing the politeness strategies used in Kĩmwĩmbĩ condolence messages by helping the researcher to categorize them into positive, negative, bald-on and off record strategies.

### 2.8.3 Presupposition Theory

This is a pragmatic theory developed by Yule (2010). He defines presupposition as what a speaker or writer assumes to be true or known by a listener or reader before making an utterance. Yule (2010) identified six types of presuppositions. Existential presupposition is the assumption that the entities named by the speaker are in existence. The existential presupposition is brought about by triggers such as definite pronouns, noun phrases, proper names and possessive constructions. Existential presupposition is associated with referential expressions and arises simply because of assumption that a person who uses such an expression intends to refer to something.

All referential expressions therefore give rise to existential presupposition. For example, *'The dry spell has ended'*, presupposes the existence of the entity it refers to, in this case, 'The dry spell'. Similarly, if someone says *'Jack's car is new'*, they presuppose that 'Jack exists and that he has a car'. In a condolence message, a condoler may say, *'Ngai atũragua kũria'* (God is never questioned). The condoler uses existential presupposition in this utterance which is triggered by the proper name 'Ngai' (God). He recognizes existence of an entity 'Ngai' (God) and that He cannot be questioned. He is the supreme being and so Christians believe that He is the giver of life and He also takes it. So, He cannot be questioned when a person dies.

Factive presupposition is the assumption that something is true due to the presence of some verbs such as 'know', 'realize', 'regret' and 'glad'. The presupposed information following these verbs is therefore treated as a fact. For example, *'She did not realize he was sick'* presupposes that 'he was sick'. In a condolence message, the condoler could say, *'Nĩtwijĩ Ngai nĩ thayũ. Kogu thayũ wa Ngai nũ nkũrombera mũjiĩ ũũ'* (We know that God is peace. So, it is God's peace that I pray for this family). The condoler uses factive presupposition realized by the word 'twijĩ' (know). This makes the utterance a fact which is shared by all the mourners. The condoler presupposes that all the mourners (including the condoler) knows that God is peace and He gives peace and so he prays that God grants the family of the deceased peace at this difficult time when they are grieving for the loss of one of them.

Non-factive presupposition is an assumption that something is not true. The Verbs ‘dream’, ‘imagine’, ‘pretend’ when used, the assumption is that what follows is not true. For example, ‘*I dreamed that I was rich*’ presupposes that ‘I am not rich’, ‘*We imagined that we were in Europe*’ presupposes that ‘we were not in Europe’ and ‘*He pretends to be sick*’ presupposes that ‘He is not sick’. For example, a condoler could say, ‘*Taimangĩni X ariũkĩte tarĩu akona antũ baba bonthe bejĩte kũmwĩra bye* (Imagine X resurrecting now and then he sees the many people who have come to bid him farewell). The condoler uses this presupposition here which the word ‘*imangĩni*’ (imagine) brings about. The utterance is not true. The presupposition is that the deceased cannot resurrect. The condoler just wants to appreciate the many mourners in attendance and show that the deceased was loved by many.

Lexical presupposition refers to the assumption that when a certain word is used, the speaker acts as if it will result to another (word) meaning being understood. The words *stop, again, still* are taken to assume another (unstated) concept. For example, ‘*Jane stopped drinking*’ presupposes that ‘Jane used to drink’, ‘*You are late again*’ presupposes that ‘you were late before’. In a condolence message, the speaker may say, ‘*Mami wetũ aĩgua ũrũrũ kaĩrĩ* (our mother will not feel pain again). The utterance uses lexical presupposition brought about by the word ‘*kaĩrĩ*’ (again). When one dies, they lose all the senses including that of feeling. This utterance presupposes that the deceased has been undergoing a lot of pain when she was alive because of sickness and so death is a relief to her.

Structural presupposition refers to the assumption associated with the use of certain structures. The listener or reader understands that the given information is certainly true or meant to be true by the speaker or writer. Wh-constructions trigger this presupposition. For example, ‘*When did she travel to America?*’ presupposes that ‘she travelled to America’, ‘*Where did you buy the cake?*’ presupposes that ‘you bought a cake’. A condolence message could have the utterance: ‘*Nũũ wĩjĩ mĩbango mĩega ĩrĩa Ngai abangĩrĩte mũjiĩ ũũ?* (Who knows the good plans that God has for this family?). The utterance has structural presupposition brought about by the word ‘*Nũũ*’ (who). This is a rhetorical question presupposing that God has good plans in store for the

family. That despite the loss, He is still concerned about them and will provide for them.

Counterfactual presupposition is the assumption that what is presupposed is not only untrue but also is the opposite of what is true or contrary to facts. Some conditional structures called counterfactual conditionals presuppose that the information in the if-clause is not true at the time of the utterance. For example, ‘*If you were my daughter, I would not allow you to do this*’ presupposes that ‘you are not my daughter’. For example, a condoler may say ‘*Kethwa notũmbe gũcokia mami wetũ, noka tũmũcokia. Īndĩ bũu bũtũmbĩka. Nĩtiũ tũkathi nau arathire ĩgita rĩetũ rĩakinya*’ (If we are able to bring back our mum, we would do so but that is not possible. We are the ones to go where she went when our time comes). The utterance ‘*Kethwa notũmbe gũcokia mami wetũ*’ (If we are able to bring back our mum) is a counterfactual presupposition triggered by ‘if’. The utterance presupposes that it is not possible to bring back the deceased from death. This shows the finality of death.

The researcher used this theory to analyze the presuppositions used in Kĩmwĩmbĩ condolence messages by categorizing them into the six types taking into account the context of the condolence utterances.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 Location of the Study**

The study was conducted in Chogoria Division, Maara Subcounty, Tharaka Nithi County, Kenya. The reason for selecting this area for the study was because majority of the residents of Chogoria Division are native speakers of Kĩmwĩmbĩ, the language that was under investigation thus allowing the researcher to access the data in pure Kĩmwĩmbĩ.

#### **3.2 Research Design**

This study used both the qualitative and the quantitative research approaches. The purpose of qualitative research is to produce descriptive data. The data describes the state of affairs as it exists (Kombo & Tromp, 2006). Qualitative research helps a researcher to collect data in form of words and sentences (Mills & Huberman, 1994). It aims at providing deeper and detailed description of the phenomenon under study from non-numeric data. This approach was appropriate for this study in that the condolence strategies, politeness strategies, speech acts features and presuppositions in Kĩmwĩmbĩ condolence messages were in form of words and sentences. Identification and detailed explanation of these pragmatic features was then done. Quantitative research involves numerical data. The summaries of these pragmatic features were presented in tables indicating the percentages and frequencies for ease of data interpretation.

#### **3.3 Target Population**

The target population for this study was all condolence messages expressed in Kĩmwĩmbĩ during burial planning meetings and burial ceremonies.

#### **3.4 Sampling Procedures and Sample Size**

Simple random sampling was used to come up with three burial planning meetings and three burial ceremonies to be used in the study. Nyabuto, Kariithi and Mongare (2021) sampled six burial ceremonies and thirty-six condolence messages. A total of thirty condolence messages were captured, five from each of the three burial planning meetings and five from each of the three burial ceremonies. Out of these, purposive

sampling was used to sample twenty condolence messages that were used in the study in order to avoid redundancy and reduplication of results. These messages were selected through the judgment of the researcher with the belief that a representative will be obtained. These messages provided enough data that was felt to be representative of condolence speech act in Kĩmwĩmbĩ. The choice of the condolence messages was not based on variables such as gender, age, level of education or social status of the condolers for this was not in the scope of the study. Purposive sampling was used to select the utterances used in the study. According to Mugenda and Mugenda (1999) purposive sampling enables the researcher to use only cases that have the required information as far as the goal of the study are concerned. The researcher selected only those utterances with condolence strategies, politeness strategies, speech acts features and presuppositions to be used in the study.

### **3.5 Research Tools and Instruments**

This study used non-participant observation where the researcher observed as Kĩmwĩmbĩ condolence messages were being expressed and captured them using a voice recorder. A guiding card was used to aid in transcribing and categorizing the condolence utterances from these messages into those with presuppositions, condolence strategies, speech acts features and politeness strategies.

### **3.6 Data Collection Procedure**

Kĩmwĩmbĩ condolence messages were captured as they were being expressed during burial planning meetings and ceremonies. The researcher then transcribed these messages and freely translated them into English. Condolence utterances with condolence strategies, politeness strategies, speech act features and presuppositions were extracted through the researcher intuition and classified using guiding cards.

### **3.7 Data Analysis**

The researcher adopted both qualitative and quantitative methods in data analysis according to the set objectives. Using the collected data, the researcher grouped the condolence strategies in Kĩmwĩmbĩ condolence messages into the various types of condolence strategies and an explanation of each of them was given according to the data collected. The politeness strategies were grouped into the various types based on

Brown and Levinson (1978) classification and an explanation of each of them done. The presuppositions were also grouped into the various types based on Yule (2010) classification after considering the utterances and the context that caused the presupposition and a discussion on them done. The speech acts features inherent in these condolence messages were also grouped based on Searle (1975) classification of illocutionary speech acts and a discussion on them done. Quantitatively, the researcher summarized in tables the frequencies and percentages of use of the various types of the condolence strategies, politeness strategies, speech acts features and presuppositions. A summary on the same was also done.

### **3.8 Ethical Considerations**

The ethics of research concerns the appropriateness of the researcher's behavior in relation to the subjects of the research or those who are affected by it. The key to ethical involvement is not just obtaining consent but informed consent (Gray, 2004). The researcher adhered to the following ethical issues: The researcher got a letter of introduction (Appendix 7) from the university and a research permit from National Commission for Science Technology and Innovation (NACOSTI) (Appendix 9) which informed the informants the purpose of the study. The researcher also sought permission from the families of the deceased beforehand so as to be allowed to use the condolence messages by the condolers during the burial planning meetings and ceremonies in the research and assured them that the data to be collected would not be used for any other purpose apart from the intended one. Anonymity was also ensured during the analysis of the data such that no names were mentioned in the messages.

## CHAPTER FOUR

### CONDOLENCE STRATEGIES USED IN KIMWIMBI CONDOLENCE MESSAGES

#### 4.1 Expression of Sympathy

This strategy is used by a speaker to express sympathy as a way of portraying solidarity with the bereaved for the loss. Condolers express their sympathy through words and phrases such as ‘sorry’, ‘sad’, ‘condolence (s)’, ‘grief’ and ‘loss’.

- CM 1: CST 1** *Pore jiwaka.* My condolences
- CM 3: CST 2** *To the immediate Family, pore jiwaka.* To the immediate family, my condolences.
- CM 7: CST 1** *Pore jiwaka ki mũjiũ uũ.* My condolences to this family.
- CM 13: CST 1** *Ndi aa kũleta pore jiwaka na agekũrũ ba kanisa ta chairlady wao.* I am here to bring my condolences and those of the women in our church as their chairlady.
- CM 18: CST 1** *Pore jiwaka ki mũjiũ uũ.* My Condolences to this family.
- CM 19: CST 1** *Pore jiwaka na jia mũjiũ wakwa ki mũjiũ uũ ni kũlose ũmwe wenu.* My condolences and those of my family to this family for losing one of you.
- The most common word used in expressing condolence in condolence messages is ‘condolence’. In the above utterances, the condolers share their grief and sorrow with the families of the deceased using the word ‘Pore’ which is translated to mean ‘condolences’ in this context. The families are in grief and sorrow following the loss of their loved ones and so the condolers express their sympathy by using the term ‘Pore’.
- CM 2: CST 1** *Ndiuga ni pore nigũtigwa ni ũmwe wenu mũjiũ uũ.* I say sorry because of being left by one of you this family.
- CM 4: CST 1** *Gatũkuuga pore na kũũmĩria mũjiũ uũ.* We are saying sorry and comforting this family.
- CM 5: CST 2** *Kogu famĩli porenĩ mono ni gũtigwa ni ũmwe wenu.* So, sorry to the family members for the death of one of you.
- CM 6: CST 1** *Ni pore mũjiũ uũ.* Sorry to this family.

<b>CM 7: CST 5</b> <i>Famĩlĩ poreni mono</i>	Family members, very sorry.
<b>CM 9: CST 1</b> <i>Tũriuga pore gĩ famĩlĩ.</i>	We say sorry to the family.
<b>CM 10: CST 9</b> <i>Pore mono.</i>	Very sorry.
<b>CM 11: CST 4</b> <i>Tũriuga pore mono gĩ famĩlĩ.</i>	We say very sorry to the family
<b>CM 13: CST 7</b> <i>Tũkauga pore mono antũ ba mũjiĩ nĩ gũtigwa nĩ mami wenu.</i>	We say sorry to the members of the family for losing your mother.
<b>CM 15: CST 1</b> <i>Gĩ famĩlĩ, ndĩenda kuuga nĩ pore nĩ gũtigwa nĩ ũmwe wenu.</i>	I want to tell the family sorry for losing one of you.
<b>CM 16: CST 1</b> <i>Nĩ pore kĩ mujĩ ũũ nĩũntũ bwa gwĩtwa nĩ ũmwe wenu ũrĩa bũrendete mono.</i>	Sorry to the family following the death of one of you that you loved very much.
<b>CM 17: CST 1</b> <i>Kambuge nĩ sore mono kĩ mũjiĩ ũũ nĩ gwĩtwa nĩ ũmwe wenu.</i>	I am very sorry to this family for losing one of you.

The condolers in these utterances use strong emotional words to express their sympathy to the bereaved families. They express their condolences to the families of the deceased by using the word ‘pore’ translated to mean ‘sorry’ in these utterances. They do so to show sympathy to them and as a way of showing solidarity with them following the death of their family members.

<b>CM 6: CST 2</b> <i>Nĩndethikĩrĩrie rĩrĩa ndegwire ũoro wa gwĩtwa kwa mũcore ũũ wakwa.</i>	I grieved when I heard of the death of this friend of mine.
<b>CM 10: CST 1</b> <i>Mbuge nĩ tũkwĩgwa twĩbataũkĩre mono nĩũntũ bwa gũtigwa nĩ ũmwe wetũ.</i>	We feel the loss following the death of one of us.
<b>CM 11: CST 1</b> <i>Nkoro jietũ nĩiringĩkĩte mono nĩũntũ bwa gwĩtwa nĩ ũmwe wetũ ta aruti wĩra ba thirikari.</i>	Our hearts are saddened by the death one of us as civil servants.
<b>CM 12: CST 1</b> <i>Nĩtũringĩkĩte nĩ gĩkũũ kĩa.</i>	We are saddened by his death.
<b>CM 3: CST 1</b> <i>Ndĩaria ndĩthikĩrĩte mono nĩũntũ bwa gũtigwa nĩ ũmwe tũrendete mono.</i>	I talk with a lot of sorrow because of being left by one whom we loved very much.
<b>CM 13: CST 2</b> <i>Gatũkwĩgwa tũũrĩtwe nĩ inya nĩũntũ bwa gũtigwa nĩ ũmwe wetũ ũrĩa</i>	We feel hopeless for losing one of us whom we loved very much.

*tūrendete mono.*

**CM 14: CST 1** *Ta famīlī twībaringīku mono nīūntū bwa gūtigwa ni ūmwe wetū.* As a family, we are saddened by the loss of one of us.

**CM 14: CST 5** *Nkoro jietū jī na kīeha īndī tūkaorera.* Our hearts are grieving but we shall get comforted.

**CM 20: CST 1** *Nīndingīkīte mono nī gwītwa kwa my sister.* I am saddened by the death of my sister

When death occurs, friends and relatives of the deceased are affected emotionally. In the utterances, the condolers express their sympathies to the families of the deceased by showing how they are affected emotionally by the death of their loved ones. They express their sadness, sorrow, grief, loss and hopelessness by using expressions of sympathy. In CM 6: CST 2 and CM 14: CST 5, the condolers say that their hearts are grieving as a result of death of their loved ones. This shows how much they loved the deceased hence the grief. In CM 11: CST 1, CM 12: CST 1, CM 14: CST 1 and CM 20: CST 1, the condolers claim that their hearts are saddened by the death of their beloved also pointing to the love and closeness that existed between the condolers and the deceased thus the sadness. In CM 3: CST 1, the condoler expresses his sorrow because of the death of one whom he loved very much. CM 13: CST 2 expresses the hopelessness that the condoler feels due to the death of a person that he loved very much. In CM 10: CST 1, the condoler claims that he is at loss following the death of a loved one. These utterances point to the fact that death devastates those that are related in one way or another to the deceased.

#### **4.2 Offering Assistance**

This strategy is used with the aim of offering help to the bereaved so as to lighten the burden of the grief following the loss of their loved one.

**CM 5: CST 5** *No īndī twabaririkana na maoya na Ngai nawe atonye mwananyi ūu baba wao aerete rī, maūntū monthe makethwa me sasawa* But if we remember them in prayers and then God fill the gap that their father has left, all things will be okay.

When one passes away, the immediate family members require support from their friends and relatives. One of the supports that is given to them is that of prayers so

that God heals and comforts their hearts. In the above utterance, the condoler urges other mourners to offer assistance in form of prayers to the family members so that they are able to overcome the grief and so that God fills the gap that the deceased has left.

**CM 7: CST 6** *Tūkarūngama nabwi mwanka tūthirie rūgendo rūrū.* We will stand with you until we finish this journey.

This utterance was made in a burial preparation meeting. The journey being talked about is the planning of the burial and the ceremony itself. Planning a burial is not easy for it requires both moral and material support. Similarly, on the burial day the members of the family are overcome by emotions and so it is not easy for them. In this utterance, the condoler promises the family members of his support both in the planning of the burial and the ceremony so as to ensure the whole process is a success. This promise encourages them for it lightens their burden of grief.

**CM 10: CST 7** *Tūgatigīra aana baba bakūthoma.* We will ensure that these children get education.

When a parent dies, and especially the bread winner, the family is left hopeless since the one who was supporting the family financially is no more. The above utterance was made in a burial ceremony. The deceased was the bread winner in his family. The condoler offers support to the family with the promise of ensuring that the children of the deceased get education. This utterance therefore gives hope to the members of the family.

**CM 11: CST 6** *Na ndībūakikishīra atī ūtethio ūrīa unde būkenda gī obisi yakwa, būgatetheka. Gūtī muntū akabūcumbūra kana abūthiūrūkia.* I promise you that you will get any kind of help you will need from my office. Nobody will give you a hard time or take you in circles.

This utterance was made by a condoler who works in a government office. He gives hope to the family members when he assures them that they will get any administrative help that they will need from his office. Since their father has passed away, they may find it difficult to get some of these services which may require, for

example, their father's signature or any other input. The condoler assures them of his help, adding that they will not be given a hard time by anybody.

#### 4.3 Viewing Death as a Natural Phenomenon

In this strategy the speaker perceives death as a natural part of life that is beyond human beings to prevent and therefore, nobody will escape it.

- CM 5: CST 3** *Twinde no tũgakũrukĩra au.* That is the way for all of us.
- CM 7: CST 4** *Ĩu nĩo njĩra twinde tũkathi.* That is the way we will all go.
- CM 15: CST 3** *Gũtĩwe ũtĩgakua nĩũntũ njĩra ya kũthi kwa baba nĩ gwĩtũkĩra gĩkuũ.* No one will not die because the way to heaven is through death.
- CM 9: CST 7** *Ndĩbwĩre safari ĩno nĩ ya kawaida.* I tell you that this journey is common.
- CM 16: CST 3** *Ĩu nĩo njĩra tũkathi twinde.* That is the way that we shall all go.
- CM 16: CST 5** *Gũkua nomwanka tũgakua.* We must all die.
- CM 18: CST 4** *Gĩkuũ no mwanka tũgakua.* We must all die.

The condolers use these utterances to express the inevitability of death by saying that that is the way that all people must go, meaning that all must die. The condolers show that death is natural and cannot be escaped. This comforts the families of the deceased because they are reminded that everybody will eventually die. In CM 15: CST 3, the condoler encourages the family by suggesting that their loved one has gone to heaven by saying that one must die for them to go to heaven. In CM 9: CST 7, the condoler comforts the members of the family by comparing death to a journey that all must take since it is common to all people.

- CM 7: CST 2** *Rĩu twinde twĩ ba Ngai na onati gatwĩbaande mũgũndani wae. Ona tũgũkũra agatũjũkia.* So, we are all God's and are also planted in His garden. When He sees that we are ready, He harvests us.
- CM 7: CST 3** *Rĩu Ngai ka aronire x agũkũra na nĩ ĩũa rĩae akĩnauga kaarĩtwe.* So, God saw that X is ready and he is His flower and He plucked it.
- CM 15: CST 4** *Na ĩgita rĩa gũkua muntũ atũũmba kũrigĩria.* And when the time for one to die comes, we cannot prevent it.

**CM 15: CST 5** *Rĩu ona mwendwa wetũ* So, our beloved's day to die came just  
*ntukũ yae kaĩrakinyire ota bũrĩa yaku* the same way yours will.  
*ĩgakinya.*

In these utterances, the condoler comforts the bereaved by reminding them the belief that they hold concerning death. Christians believe that God is the giver of life and so He is the one who takes it, the cause of the death notwithstanding. Therefore, the condoler shows that human beings cannot prevent death. In CM 7: CST 2 and CST 3, the condoler compares a human being to crops that God has planted in His garden. Anytime He feels that that they are ready, He just harvests them. He further says that the deceased was a flower planted in God's garden and so God realized that he was ready for picking and so he was picked. This shows that his time to die had come. Similarly, in CM 15: CST 4 and CST 5, the condoler comforts the bereaved by telling them that the deceased's day to die had come and so nothing could be done to prevent it.

**CM 14: CST 7** *Gũkũ nthĩ tĩ gwetũ.*

This world is not our home.

**CM 15: CST 6** *Gũkũ nthĩ twĩ etũki.*

We are passers-by here on earth.

In these utterances, the condoler shows that the life of a human being here on earth is temporal thus pointing to the fact that death is natural and so cannot be avoided. In CM 14: CST 7, the condoler comforts the bereaved by saying that the world is not our home meaning that there is another home. Christians believe that there is another home that Jesus is preparing for them in heaven and one can only go there through death. This means that the deceased has gone there. In CM 15: CST 6, the condoler means that the life of a human being is short here on earth and that we are just passing by on the way to some other place. This place could be interpreted to mean heaven, where christians believe they will go after death. This is meant to encourage the bereaved that the deceased has gone to a better place.

#### **4.4 Reciting Religious Verses**

In this strategy condolers quote religious verses from religious books to encourage and comfort the bereaved. Holy books guide believers in all important issues in

human life. Some verses in the Bible encourage and give hope to believers in the event of any misfortune, including death, in their lives thus reducing their pain.

**CM 2: CST 4** *Mbaibũ thĩĩnĩ wa thaburi 23, Ndaudi arĩũga atĩ Jehova nĩwe mũrĩthi wae. Na nĩũntũ Jehova nĩwe mũrĩthi ũrĩa mwega, famĩlĩ mũtweni mũrĩthi wenu especially ĩgita ta rĩrĩ rĩũmũ na magita monthe na gutĩ gĩntũ bũkaaga na mono mono thayũ wae.* The Bible in the book of Psalm 23, David says that the Lord is his shepherd. And because the Lord is the best shepherd, family members make Him your Shepherd especially this difficult moment and all the time and you will suffer no want especially His peace.

**CM 2: CST 6** *Ona ngetũkĩĩra mũguuru wa gĩkũũ, nĩkĩra nombi nĩũntũ wĩ amwe nani na karũturo gaku niko gamporagĩrĩa.* Even if I walk through the valley of death, I will fear no evil because you will be with me and your rod and staff comfort me.

In this condolence message the condoler encourages the family of the deceased using a Biblical text from Psalm 23. The family needs help during these difficult moments. The condoler assures them that help will come from the Lord just like David had realized. In CST 4, she requests them to make God their shepherd just like David had and assures them that they will not lack anything, including the peace that they badly need, because God will provide to them. In CST 6, the condoler assures them that God will comfort them now that they are mourning the death of their loved one. These Bible verses are meant to encourage them that God will help them.

**CM 6: CST 3** *Rĩũ kaaba tũmũtigĩre maũntũ monthe na tũmũcokerie nkatho ona magita ta mama maũmũ nĩũntũ athesalonike ĩriuga tũmũcokagirie nkatho magita monthe.* Therefore, it is good that we leave all things to Him and thank Him even during this difficult moment because the book of Thessalonians is urging us to give God thanks all the time.

In this utterance, the condoler makes a request to the mourners and the bereaved family to depend on God and thank Him during this difficult moment when they are mourning as the Bible requires of them. This is according to 1Thessalonians 5: 18 where Paul is instructing the church of Thessalonians to give thanks in all circumstances for that is God's will for them in Christ Jesus. The family members may not feel like thanking God at this time when they have lost their loved one but through this verse, they may be encouraged to do so since this is the will of God.

**CM 9: CST 5** *Tabūrĩa mbuku ya Ngai ïtwĩraga nĩturire na barĩa bakūrĩra, nĩkio twĩ aa ona mathiko.* Just like the Bible says that we should mourn with those that are mourning and rejoice with those that are rejoicing, that's why we are here for the burial.

**CM 18: CST 2** *Mbaibũ ïriuga tũrĩrage na barĩa bakūrĩra na tũgakena na barĩa bagũkena. Nĩkio gĩtũmi ndeja kũleta pole jiakwa.* The Bible instructs us to mourn with those who mourn and rejoice with those who rejoice.

In using these utterances, the condolers make reference to the Bible in the book of Romans 12: 15 in which Paul is writing to the church in Rome about love and is telling them to rejoice with those who rejoice and mourn with those who mourn as a way of showing love to them. The condolers say that that is the reason why they attended the burial to show their solidarity with the families of the deceased.

**CM 9: CST 8** *Mbuku ya Ngai yugĩte muntũ wonthe ũjjarĩtwe nĩ muntũ mũka no agakua.* The Bible says that whoever is born of a woman must die.

The Bible reference is used to comfort the family members. This is an allusion from Job 14: 1-2 which says that man born of woman is of few days and full of trouble. He springs up like a flower and withers away; like a fleeting shadow, he does not endure. Job uses these statements during his torments by the devil to show how mortal man is and how short his life is. The condoler uses this utterance to comfort the bereaved family by showing inevitability of death.

**CM 11: CST 10** *Nĩ Mwachani aejanire, na nĩwe ajũkĩtie. Riĩtwa rĩae rĩrogocwa.* It is God who gave and it is He who has taken.

**CM 14: CST 6** *Ona ïndĩ ïrĩa Ayubu athĩnagwa, Ngai nĩ acokire amũotanĩra na amũoreria nkoro.* Even when Job was being tormented, God saw him through and comforted him.

**CM 17: CST 10** *Ririkana wejire ndĩ ino ũtĩnombi na ũgacoka ũtĩnombi.* Remember that you brought nothing into the world and you cannot take anything out of the world.

These utterances are references from the story of Job in the Bible. Job 1: 6-22 gives an account of Job's first test. The text talks of how God sent Satan to torment Job. He is brought messages that he had lost all his flocks and herds, servants and children. In

verses 20 and 21, he reacts to these messages by tearing his robes and shaving his head and then worshipping God saying that he came from the mother's womb naked and naked he would depart. He says further that it is the Lord who had given all that he had lost and it is He who had taken away and so His name should be praised. In Job 42:10, God made Job prosperous again and gave him twice as much as he had before. In CM 11: CST 10, the condoler is referring to Job 1: 21b, as she encourages the family members that the death of their loved one is the will of God since He is the one who had given him and He is still the one who had taken him away. This also shows them that human beings have no control over death. In CM 14: CST 6, the condoler refers to Job 42:10 as she encourages the members of the family that just like God comforted Job, He will also comfort them now that they have lost their loved one just as Job had lost all what he had. In CM 17: CST 10, the condoler is referring to Job 1:21a, as he requests the members of the family not to fight over the property that had been left by their parent.

**CM 13: CST 6** *Nīarũite mbara mbega na aiga wĩĩkio.* She has fought the good fight and kept the faith.

The condoler is referring to 2 Tim 4: 7, in the utterance. In the verse, Paul talks of how he has fought the good fight and kept the faith, meaning that he has lived according to the laws of God. In Verse 8, he says that what is in store for him now is the crown of righteousness which the Lord will award to him and to all others who have longed for His appearing on the day of judgement. The condoler quotes these verses to encourage the family members that since their loved one had lived according to the laws of God, she will also be crowned on that day.

**CM 14: CST 3** *Nĩtwĩthikĩrĩtie ĩndĩ mwathani arĩtwĩra tũkenage nĩ bunde bũrĩa bwarũthĩka nĩũntũ ethagwa na mũbango wabu.* We are mourning but God tells us to be happy about everything that happens because He has plans for them.

The condoler comforts the family members and requests them to be happy always. They may find no reason to be happy when they are mourning. Through the use of this reference from Philippians 4 : 4 in which Paul writes to the Christians at Philippi telling them to rejoice in the Lord always, the members of the family are encouraged that the death of their loved one was the will of God.

**CM 14: CST 8** *Na thimo inya kamwari ka mĩrongo ĩrĩ na ithanthatũ ĩriuga muntũ nĩekare agĩtwĩragia mũthĩre yae nĩũntũ mwathani ariuga nyomba ĩno rĩrĩa ĩkomoka kwĩ ĩngĩ tukathi ĩnjerũ.*

Proverbs Chapter four, verse twenty-six says that people should take heed to the path of their feet for God says that when this earthly house will be demolished, we shall go to a new one.

The condoler uses a quotation from Prov 4: 26. In this verse, David is advising christians to make level their feet and take only those ways that are firm. This advice is meant to tell the christians to be careful to live according to the ways of God. The condoler is also requesting the mourners to live this way through this Bible quotation so that when they die, they will go to heaven.

**CM 14: CST 9** *Kogu antũ ba Ngai nĩtwĩbangabange nĩũntũ jũkaro nĩ jũĩrĩ.*

So, people of God, let us prepare ourselves because there are two living places.

In the above utterance, the two living places being referred to are heaven and hell. The condoler is urging the mourners and the members of the bereaved family to prepare themselves by leading a life that pleases God so that they will go to heaven when they die. He uses a reference from Matthew 7: 13-14 that talks of the narrow and the wide gates. The narrow gate leads to life (heaven) and the wide one leads to destruction (hell).

**CM 16: CST 4** *Paũlũ thĩĩnĩ wa akorinitho ya jũĩrĩ itano kuuma au kũambĩriria arĩarĩria antũ ba akorinitho akabera mũtũrĩre wa muntũ nĩ ta ema.*

Paul in 2<sup>nd</sup> Corinthians 5:1 is addressing the Corinthians telling them that the life of a person is like a tent.

The condoler refers to 2 Corinthian 5:1-10, where Paul is addressing the church in Corinth about the heavenly home. He compares the body of a human being to a tent and says that when that tent will be destroyed, there will be an eternal house in heaven that is not built by human hands but by God. He says that when people are in the earthly tent, they groan and are burdened. He further says that when one is at home in the body, he is away from the Lord. He further says that christians need to ensure they please God here on earth because they will all appear before the judgement seat to receive what which is due for each one of them according to the things done while in the body, whether good or bad. The condoler uses these Bible verses to request the mourners present to live a righteous life.

**CM 16: CST 7** *Tabũrĩa augĩte thĩĩnĩ wa Njoni fotini aĩ athiire gũtũthondekera gĩkaro na kĩajũra agatwĩjĩra.* Jesus says in John chapter fourteen that He went to prepare a place for us and when it is complete, He will come for us.

**CM 20: CST 4** *Nĩngũkenera Kristũ nĩũntũ nĩatwĩranĩrĩte gĩkaro twauma nthĩ ĩno.* I am happy because of Christ for He has promised us a home when we leave this world.

Reference is being made to John 14: 1-4 where Jesus is comforting His disciples before His death by telling them not to be troubled in their hearts for in His father's house there are many rooms. He tells them that He is going there to prepare a place for them and when it is complete, He would come for them so that they will be where He will be. In CM 16: CST 7, this Bible quotation is meant to encourage the wife of the deceased that the husband is in heaven. The condoler tells the widow that that place for the husband got ready and that is why God had taken him. In CM 20: CST 4, the condoler still encourages the family of the deceased using the same Bible quotation.

**CM 17: CST 11** *Thayũ wa Ngai ũrĩa ũtĩmenyekaga bũrĩa ũtari ũrekara na famĩlĩ ĩno magita mama bũkwĩthikĩra.* May the peace of God which passes all understanding be with you these moments when you are mourning.

The condoler is making reference to Philippians 4:7, where Paul writes to the christians at Philippi wishing them the peace of the Lord that transcends all understanding to guard their minds and hearts in Christ Jesus. The condoler uses this Bible verse to encourage the bereaved family by wishing them the same peace at this moment of sorrow.

**CM 18: CST 5** *Ariuga akeja ta mwamba.* Jesus says He will come like a thief.

The condoler makes reference to Luke 12:35- 48, in the utterance in these verses, Jesus gives a parable to His disciples on watchfulness. In Verses 39 and 40, He says that if the owner of the house knew the hour when the thief would be coming, he would not let the house be broken into. He then tells them that they should also be ready because the son of man would come at an hour when they did not expect Him. The condoler uses this quotation to request the mourners present to also be ready for the coming of Christ.

**CM 19: CST 3** *Atĩ agatũtigĩra Roho mũtheru atũteithagie.* That He will leave us with the Holy Spirit to be our helper.

In utterance 3, the condoler encourages the family of the deceased using a reference from John 14:26-27. In these verses Jesus is talking to His disciples before His death telling them that He would not leave them like orphans but will leave them with the Holy Spirit to be their helper. He also goes ahead to tell them that He will also leave them with peace so their hearts should not be troubled or be afraid. The condoler uses these verses to comfort and encourage the family of the deceased. She first of all shares her experience with the family, that their mother had also passed away when they were young but they made it through the help of the Holy Spirit. She then assures them that the same Holy Spirit will be left in their family so that they experience the peace of God.

**CM 19: CST 6** *Ndĩenda kwĩra famĩlĩ ĩno o bũria Ngai gĩ Isaya fote wanu kamwari ga ĩkumi akuuga. Bũtigakĩre nũũntũ e amwe nabwi...* I want to tell this family exactly what God says in Isaiah 41:10. Do not fear for He is with you...

In Isaiah 41:10, God is assuring the people of Israel of His help. He tells them not to fear for He is with them. That they should not be dismayed for He is their God. He says He will strengthen, help and uphold them with His righteous right hand. The condoler quotes this verse to encourage the family of the deceased that God will help them. She wishes that all these promises by God to the people of Israel come true to their family.

**CM 20: CST 3** *Kĩrikanĩro kĩriuga barĩa bendete mwathani batikujaga.* The Bible says that those that love the Lord do not die.

The Bible reference is from 1Thessalonians 4: 14. In this verse, Paul is writing to the church in Thessalonians about the coming of the Lord. He assures them that God will bring with Jesus those who have fallen asleep in Him. This Biblical quotation is meant to encourage the family of the deceased that since their loved one loved the Lord, she is not dead but just asleep and will be resurrected and go to heaven with Jesus. This gives them hope that their beloved will live beyond the grave.

**CM 20: CST 6** *Nũũ atijĩ rũgono rwa airĩtu barĩa ikũmi? Batano baarĩ baũgĩ na batano barite.* Who doesn't know the story of the ten virgins? Five were wise and five were foolish.

This reference from Matthew 25: 1-13 is a parable that Jesus gave on the need to be prepared all the time for the coming of Christ. The parable talks of ten virgins who took their lamps and went out to meet the bridegroom. Five of them were wise and so took their lamps with extra oil in jars. The other five who were foolish did not take extra oil with them. Unfortunately, the bridegroom got late. When it was announced that the bridegroom had almost arrived, they woke up to light their lamps. The oil of the foolish ones had run out. They asked for some from the wise ones but they refused to give them. They decided to go buy the oil. When they were on their way to buy the oil, the bridegroom arrived. The virgins who were ready went in with the bridegroom for the wedding banquet and the door was shut. Later the other five virgins came back and requested the bridegroom to open for them but he refused telling them that he did not know them. Jesus ends the parable by telling them to keep watch for they did not know the day or the hour. The condoler uses this Bible quotation to request the mourners to be always ready for the coming of Jesus so that they will not be locked out of heaven like it happened to the five foolish virgins.

#### **4.5 Enumerating the Virtues of the Deceased**

This involves mentioning good deeds and personality of the deceased as a way of praising him/ her. Therefore, the words used are positive. This is beneficial to the bereaved for it makes them remember the good memories of the deceased.

**CM 1: CST 3** *Ararĩ mũntũ wa antũ.*

He was a man of people.

**CM 1: CST 4** *Atarĩ na ũthũku na mũntũ no ũrĩkũ.*

He did not have a problem with any person.

**CM 1: CST 5** *Ararĩ mwendi antũ bonthe.*

He was lover of all people.

**CM 1: CST 6** *Ararĩ mũntũ wĩ kũo mawĩrani mae.*

He was hardworking in all the work that he did.

**CM 1: CST 7** *Nĩaramenyereite famĩlĩ yae wega.*

He had taken good care of his family.

**CM 1: CST 8** *ĩgita rĩu, arĩ mentor wakwa na*

That time he was my mentor and he

*nĩampejaga kĩrĩra mũno na akambonia burĩa mbati kũruta wĩra.* used to give me a lot of advice on how I should carry out my duties.

In the above utterances, the condoler praises the deceased by mentioning his good deeds and his good personality when he was alive. These praises are meant to make the members of the family feel good that their loved one was held in high esteem. In utterances 3, 4 and 5, the condoler praises the deceased by saying that he associated well with others in the society. In CST 8, the condoler praises the deceased by saying how he helped him by giving him advice when they were working together. In CST 6, the deceased is praised to have been hardworking. In CST 7, the condoler praises him for having taken good care of his family.

**CM 3: CST 3** *Twinde nĩtwijĩ X atarĩ na thĩna na anybody.* All of us know that X had no problem with anybody.

**CM 3: CST 5** *X ararĩ generally good* X was generally good.

**CM 3: CST 6** *Wendo wae gĩ antũ bonthe nũũ ũtũmĩte antũ baba bonthe beja kũmũringĩria.* His love for all people is what has made all these people come to bid him farewell.

In CM 3, the condoler remembers the good deeds and the positive personalities of the deceased so as to remind the members of the family and the other mourners of the kind of person the deceased was. This makes them feel happy that the deceased lived a good life and was admired by those that he associated with. In these utterances, the condoler praises the deceased's love for other people and good association he had with other people.

**CM 9: CST 3** *Nanĩtũrekarana gia wega na mwendwa wetũ kĩ mawĩra marĩa tũrarutithanagia nawe.* We have been associating well with our beloved in all that we were doing with him.

**CM 9: CST 4** *Ararĩ muntũ wĩ kĩa.* He was hardworking.

In CM 9, the condoler says that the deceased associated well with those that he was working with. He also says that the deceased was hardworking. This suggests that the deceased was a responsible person.

**CM 10: CST 2** *Ararĩ mwendi antũ bonthe.* He loved all people.

- CM 10: CST 3** *Ararĩ na nkoro ya gũtethia.* He was kind-hearted.
- CM 10: CST 4** *Nĩatũthekagia na tũkamba kũriganĩrwa kethwa kwĩna ũntũ ũgũtũcumbũra.* He would make fun then we laugh and end up forgetting for a while the issue disturbing us.
- CM 10: CST 5** *Kogu tũkamiss mono jokes jiae na gũtugana kwae.* We will surely miss his jokes and his hospitality.
- CM 10: CST 6** *Nĩbarekaranitie wega ta nuclear family.* He was living well with the nuclear family.

In message 10, the condoler is a family member and enumerates how the deceased lived well with the other members of the family. He says that the deceased loved his family and all people and was kind to them. The condoler says that he would make life bearable for them in times of challenges through his jokes. This shows that the family feels great loss following the death of their kin. He says that they will miss him, especially his jokes and hospitality to others.

- CM 11: CST 2** *Ararĩ na kĩo wĩrani wae.* He was hardworking.
- CM 11: CST 3** *Ĩno ĩrari nchamba ya bata mono.* This was a great hero.

The condoler in this message praises the deceased as being hardworking. He also celebrates him as being a hero pointing to the fact that he must have had many accomplishments in his life which makes him a hero to the condoler. This is meant to make the family members feel encouraged and proud that their loved one was loved and appreciated by many.

- CM 12: CST 2** *Nĩtũrakenaga nĩwe nĩũntũ ararĩ wa kumake fun.* We enjoyed being with him for he used to make fun.
- CM 12: CST 3** *Gĩkundi gĩetũ nĩtũlusĩte muntũ very important na very active.* Our social group has lost a very important and active member.
- CM 12: CST 4** *Ataceragĩrwa nĩ mĩcemanio yetũ.* He never used to get late for our meetings.
- CM 12: CST 8** *No maĩntũ mae mega magatũũra maririkanagwa.* But her legacy will be remembered forever.

In CM 12, the condoler is the chairperson of a social group that the deceased was one of the members. The group feels at loss following the death of one of the members. The condolers says that the deceased used to make fun thus making their meetings enjoyable. He also says that the deceased used to attend meetings punctually and was very active in their group. All these praises point to the fact that the deceased was a good man and his legacy will be remembered forever.

**CM 13: CST 3** *Nĩareruratanagĩria mono kĩ maũntũ monthe ma kanisa.* She was devoted in all church activities.

**CM 13: CST 4** *Ararĩ punctual ona gĩ kwĩja kanisa.* She was also punctual in attending church services.

**CM 13: CST 5** *Ararĩ mwĩtigĩri Ngai.* She was God-fearing.

The condoler in this message is the chairperson of the women group in the church that the deceased attended. The deceased was God-fearing, devoted in church activities and would attend church services punctually. These praises make the family members feel hopeful that their loved one has gone to heaven due to these virtues. Christians believe that those that are God-fearing go to heaven when they pass on.

**CM 14: CST 2** *Nĩtũrekarana gia nawe wega mono.* We used to associate well with her.

**CM 14: CST 4** *Mami ararĩ wa maana mono kĩ mũjiĩ wetu.* Mum was a very important person in our family.

In CM 14, the condoler is a member of the family of the deceased expressing his condolences by praising her. He says that they lived well with the deceased as a family. He also uses an endearing term ‘*mami*’ (mum) to refer to her saying that she was an important person in the family. This shows the great loss they feel as a family following the death of one of their own.

**CM 15: CST 8** *Nĩtwijĩ mwendwa wetũ ararĩ mwendi Ngai.* We know that our beloved was God-fearing.

In this utterance the condoler gives hope to the members of the family of the deceased. By saying that the deceased was God-fearing, the condoler encourages the

family that their loved one is in heaven. Christians believe that when a God-fearing person dies, he/ she goes to heaven.

#### 4.6 Sharing Similar Experience

This strategy involves the condoler giving the bereaved an experience that they had when they also lost a loved one and how they dealt with the experience, as a way of encouraging them.

**CM 12: CST 5** *Tati rĩrĩa twatigirwe nĩ mami twĩbanini, nĩtwaũrirwe nĩ inya mono ĩndĩ Ngai nĩarũngamire natwi.* When we lost our mother when we were very young, we lost hope but God stood with us.

**CM 19: CST 2** *Rĩrĩa twatigirwe nĩ mami wetũ twĩ banini, ĩtarĩ rahisi...* When we lost our mother when we were still young, it was not easy...

In these utterances, the condolers encourage the families of the deceased by sharing their own experiences when they also lost their parents. Life becomes challenging when one loses their parents, especially the bread winner. The children are left hopeless. The condolers in these utterances encourage them by sharing their experiences so that they get hope. In CM 12: CST 5, the condoler says how challenging it was for them when they lost their mother when they were still young, how hopeless they were but through God's help they made it in life. The condoler encourages the family of the deceased that they will also get help from God. In CM 19: CST 2, the condoler also lost the mother when still young. She says that she would wonder whether the other younger siblings would make it in life. She then encourages the family by telling them that they were able to make it with the help of the Holy Spirit. She assures them that the same Holy Spirit will be left in their family and so they will also make it in life.

#### 4.7 Using Proverbs and Sayings

This involves using proverbs and quotes that are meant to praise the deceased or encourage the bereaved so as to bear the loss.

**CM 3: CST 4** *Na kambũge rĩmwe ona kethwa Kĩmĩrũ kiugaga wega waku nũũ ĩmba gũkũrĩa...* And let me say that although sometimes Kimeru says that one's goodness is his undoing...

**CM 9: CST 6** *Kogu antũ betũ nĩtũthi mbele gũsapotana nĩũntũ tugaga muntũ nĩ antũ.* So, our people let us continue supporting each other because we say that no man is an island.

In CM 3: CST 4, the speaker praises the deceased by use of a saying. He says that there is a saying that says that one's goodness can make him suffer. The condoler claims that the deceased was generally good but it does not mean that it is his goodness that made him die. This praise is meant to make the members of the family encouraged that other people appreciate the goodness of their beloved. The condoler in CM 9: CST 6 uses a saying to request those present in the burial ceremony to continue supporting others like they have done to this family.

#### **4.8 Making Future-Oriented Remarks**

These are remarks made with the aim of encouraging and giving hope to the bereaved. They use the word 'hope' and are preceded by the modal verbs 'may' and 'wish'. Some future oriented remarks are aimed at convincing the bereaved not to stay in that sad mood / grief for the sake of the deceased.

**CM 1: CST 2** *Ngai arobwĩkĩra inya ĩgita rĩrĩ rĩũmũ.* May God give you strength this difficult moment.

**CM 1: CST 9** *Ngai aroiga nkoro yae kũrĩa aigaga atheru bae na athi na mbere gutindanĩra famĩlĩ ĩno na kũrũngama kanyani kau mwendwa wetũ aratigire.* May God keep his soul where He keeps the righteous and continue showing concern for this family and standing on the gap that our beloved has left.

In CST 2 of this message, the condoler encourages the family of the deceased by wishing them God's strength at this difficult time when they feel the loss. In CST 9, the condoler gives hope to the bereaved family by wishing that God keeps the soul of their loved one in heaven and continue being there for the family and also fill the gap that has been left by their father. By filling the gap, the condoler means that God will help the family by providing for them just as their father was.

**CM 2: CST 2** *Mami wetũ atĩgũa ũrũrũ kaĩrĩ.* Our mum will not feel pain again.

**CM 2: CST 3** *Nika anogokete.* She has rested.

**CM 2: CST 5** *Ngai akejũria kaanya kau gatigĩtwe.* God will fill the gap that has been left.

**CM 2: CST 7** *Mwathani arobũoreria.* May God comfort you.

In CST 2, the condoler comforts the members of the family by assuring them that their mother is in a better place where she will not feel pain again. This suggests that death brought relief to her from earthly pain of all manner. In CST 3, the condoler encourages the family by comparing death to taking a rest. This comforts them that their mother is free from earthly challenges. In CST 5 and 7, the family members are assured of God's help and comfort thus making them feel hopeful and encouraged.

**CM4: CST 2** *Mwĩrĩgĩrĩreni tu nĩũntũ nĩwe aijĩ gĩtũmi gĩa kũjũkia baba wetũ* Family trust upon the Lord because He knows why He has taken our father.

**CM 4: CST 3** *Ngai nĩabũe inya ya kũmĩrĩria.* May God give you strength to bear the loss.

In CST 2 of the message, the condoler advises the members of the family to trust upon God for He has a reason for taking their father. This means that He will help the family now that He has taken the one who was the provider. This gives hope to them. In CST 3, he wishes that God gives the family members strength to bear the loss. With this wish, the family members feel encouraged.

**CM 5: CST 1** *Ngai abũe kũmĩrĩria magita mama maũmũ.* May God comfort you this difficult moment.

**CM 5: CST 4** *Tũgatiga kũrĩra nĩũntũ Ngai nĩejĩte gĩtũrũthĩra maũntũ mamega* We will stop crying because God is coming to do good things for us.

**CM 5: CST 6** *Ngai endele kũbũmĩria na kũbũa inya ya kũmĩrĩria famĩlĩ.* May God continue comforting you and give you strength to bear the loss family members.

In CST 1, the speaker wishes the family God's comfort which they badly need at this time of mourning. The assurance in CST 4 gives them hope that their crying will soon come to an end because God will do good things to them, including comforting them. In CST 6, he still wishes them God's comfort. All these utterances give hope and encouragement to the members of the family of the deceased.

**CM 6: CST 4** *Kambĩtikie famĩlĩ bũkendelea gũtrust Ngai nĩũntũ nĩwe wenka aũmba kũbũoreria* Let me hope that family members will continue trusting upon God because He is the only one who can comfort you.

In this utterance, the condoler is urging the members of the family to continue trusting upon the Lord for He will give them comfort. With such a promise, they are hopeful that they will get the comfort that they need at this moment of sorrow.

**CM 8: CST 1** *Atĩ Ngai atĩbũtiganĩria kagita no karĩkũ nĩũntũ nĩ Ngai mweka.* That there will be no time that God will forsake you because He is good.

**CM 8: CST 2** *Ngai arobũgiria methori kenda bũĩkarĩre kaĩrĩ.* May God wipe your tears so that you will not cry again.

**CM 8: CST 3** *Nau ũkiri wa Mwathani ũrothi na mbele kwonekana gĩ famĩlĩ ĩno.* May the peace of God continue being evident in this family.

In this message, the condoler encourages the members of the family by assuring them of God's help. In CST 1, she assures them that the good God will never forsake them. In CST 2, she assures them that their crying will soon come to an end for God will wipe away their tears. In CST 3, she assures them of God's peace in their family. These utterances therefore give hope to them.

**CM 9: CST 2** *Taĩgĩrĩrani Ngai ũũ na bũkona bũrĩa akabũtethia.* Just trust upon the Lord and He will help you.

The family members of the deceased are given hope by the condoler in the utterance. He urges them to put their trust upon God and assures them of God's help when they do so.

**CM 10: CST 8** *To the nuclear family, Ngai akabũa ũtugi wa kũmĩria.* To the nuclear family, may God give you grace to bear the loss.

It is not easy for one to accept the death of their loved one. In the utterance, the condoler encourages the members of the family of the deceased by wishing them God's grace so that they can bear the loss of their loved one.

**CM 11: CST 5** *Ndĩra famĩlĩ atĩrĩ, twĩ ba Ngai na tugacoka kĩ Ngai.* I want to tell the family that we are all God's and we shall all return to him.

**CM 11: CST 7** *Ona rĩu atĩremwa nĩ kũbwĩkĩra inya magita mama maũmũ.* Even now, it will not be difficult for Him to strengthen you these difficult times.

**CM 11: CST 8** *Tamwĩĩkieni e wenka.* Just believe in Him (God) alone.

**CM 11: CST 9** *Mami w̄e hinya n̄ũntũ bwa ana baba baku.* Mum encourage yourself for the sake of your children.

In CST 5, the condoler comforts the family members when he tells them that all people belong to God and will return to Him. By this he means that their loved one is in heaven. In CST 7, he says that there is nothing impossible with God and so assures them that He will strengthen them in these difficult times when they are grieving. In CST 8, he tells them to believe in God alone because He will help them as he is assuring them. In CST 9, the condoler advises the wife of the deceased to encourage herself for the sake of her children. The children need the support of their mother now that their father is gone. The condoler therefore urges the widow not to stay in that sad state for life has to continue and the children will be depending on her for everything.

**CM 12: CST 6** *Kogu Ngai n̄athĩte k̄ũrũngama kanyani kau m̄utigairĩ atigĩte na n̄ĩ kenda famĩlĩ ãno ãthi wega.* So, God is coming to fill the gap that the late has left so that this family moves on well.

**CM 12: CST 9** *Ngai abũrathime na abwĩke maũntũ mega.* May God bless you and do you good.

When the bread winner in a family passes on, a gap that is difficult to fill is left. In this message, the father of the family has passed on. In CST 6, the condoler encourages the bereaved family that God will fill that gap by providing to them just as their father was. In CST 9, the condoler wishes the family God's blessings. With God's blessings, the family is assured of progressing on well.

**CM 13: CST 8** *Kwĩna ãtũro ãngĩ nyuma ya gĩkuũ.* There is another life after death.

**CM 13: CST 9** *Ngai arendelea k̄ũbũrathima, k̄ũbũtindanĩra na gũkirĩrĩria nkoro jienu.* May God continue blessing you, showing you concern and comforting your hearts.

In CST 8, the condoler expresses his condolences by giving hope to the family of the deceased. When he tells them that there is another life after death, he gives hope to them that they will again see their loved one. The condoler wishes them God's blessings and comfort in CST 9 thus giving them hope.

**CM 15: CST 2** *Ngai abũe thayũ.* May God give you peace.

**CM 15: CST 7** *Famĩĩ, nĩtũkũbwĩcirĩria na tũkabũrombera magita ta mama maũmũ.* To the family, you are in our thoughts and we are praying for you in these difficult times.

In CST 2, the condoler comforts the family of the deceased by wishing them God's peace at this time when they need peace of mind for they are disturbed in the mind following the death of their beloved. In CST 7, he encourages them by telling them they are thinking about them and praying for them in these difficult times. This assurance is an encouragement to them.

**CM 16: CST 2** *ĩndĩ bũtikamake.* But do not worry.

**CM 16: CST 8** *Kogu mami wĩe inya thĩĩnĩ wa mwathani.* So, mum encourage yourself in the Lord.

The condoler encourages the family in CST 2 by telling them not to worry because of the death of their loved one for that is the way that all people will go. In CST 8, he tells the widow to encourage herself in the Lord because the husband is in heaven as he assures her before making this utterance. Therefore, these utterances give hope to the family.

**CM 17: CST 3** *Ngai wetũ abũe inya ĩgita rĩrĩ rĩũmũ.* May God give you strength during this difficult moment.

**CM 17: CST 4** *Nĩejĩte kũbũgĩria methori na bũtĩrĩra kaĩrĩ.* He is coming to wipe away your tears and you will not cry again.

**CM 17: CST 5** *Na nĩngwĩtikia kanya kau mami wenu aratigire bũtĩkegua.* I believe you will not feel the gap that your mother has left.

**CM 17: CST 6** *Maũntũ ta mama maumĩra, nĩtũraithagĩrie Ngai akĩ na maũntũ makabwa.* When such things (death) happen, let us look at God only and things will be okay.

**CM 17: CST 8** *Famĩĩ ĩno bwathi kũraitha rĩ, tigani kwona mau mangĩ. Onani Jiĩsũ.* Family members, when you want to look, do not see anything else. See Jesus.

**CM 17: CST 9** *Tabũrĩa tũgwĩtikia mami nĩũntũ ararĩ na ũira, atĩ nĩathiĩte kũũ kwegu kũthijagwa.* We also hope that our mum has also gone to heaven because she was born again.

In CST 3, the condoler wishes the family of the deceased strength during these difficult times of grieving. In CST 4, he encourages them with the assurance that God will wipe their tears and they will not cry again. In CST 5, he consoles them with the promise that God will fill the gap left by the deceased by providing to them. CST 6 is an encouragement advice for them to trust upon God for their help. In CST 8, the condoler advises the bereaved family to depend upon Jesus for their help. By ‘looking’, he means that in all their needs, they should depend upon Jesus only for provision. In other words, he is advising them not to look for help from anywhere else but only from Jesus. The family is given hope in CST 9 with the assurance that their mother is in heaven because she was born again.

**CM 19: CST 4** *Roho mũtheru arotigwa thĩĩĩ wa mũjiĩ ũũ nĩkenda bũgĩa thayũ na ũkiri wa Ngai.* May the Holy Spirit be left in this family so that you may have God’s peace.

**CM 19: CST 5** *Nđĩciria nĩ wega gwetera mwathani. Barĩa bamwetagĩĩra batĩcokagĩrwa nĩ ndao.* I think it is good to wait upon the Lord. Those who wait upon him do not get ashamed.

**CM 19: CST 8** *Kũrekarĩka bu thĩĩĩ wa mũjiĩ ũũ.* May it be the case in this family.

CST 4 is meant to encourage the members of the family of the deceased with the condoler wishing that the Holy Spirit of God remains in the family so that they may enjoy the peace of God. She had earlier on shared her experience on how they were also left by their mother when they were young and how the Holy Spirit helped them to make it. She therefore assures them of the same help. In CST 5, the condoler uses encouragement advice when she tells them to wait upon the Lord assuring them that they will not get ashamed or regret by so doing for He will help them. In CST 8, the condoler encourages them by wishing that what God has promised in Isaiah 41:10 also happens in this family. In this verse, God promises to strengthen and help them.

**CM 20: CST 5** *Famĩĩĩ gĩani na inya, thayu na gĩkeno nĩũntũ Ngai arũthĩte bũrĩa aronire bwagĩrĩte.* Family members have strength, peace and joy because God has done what He saw fit.

In the utterance, the condoler gives the family of the deceased encouragement advice to have peace, strength and joy because God had done what He had seen fit by taking

their loved one. Christians believe that anytime one dies, that is the will of God. It is God who has taken their beloved and therefore they need to encourage themselves.

#### 4.9 Chapter Summary

This chapter examined the condolence strategies used in Kĩmwĩmbĩ Condolence Messages. The following eight (8) condolence strategies were used in Kĩmwĩmbĩ Condolence Messages. Table 1 shows the summary of these condolence strategies.

Table 1: Summary of Condolence Strategies Used in Kĩmwĩmbĩ Condolence Messages.

Condolence Strategy	Frequency	Percentage (%)
Expression of Sympathy	27	19.7
Offering Assistance	4	2.9
Viewing Death as a Natural Phenomenon	13	9.5
Reciting Religious Verses	22	16.1
Enumerating Virtues of the Deceased	28	20.4
Sharing Similar Experience	2	1.5
Using Proverbs and Sayings	2	1.5
Future-oriented Remarks	39	28.5
Total	137	100

The condolence strategy that was used the most was future-oriented remarks with thirty-nine (39) occurrences, accounting for twenty-eight (28) per cent of the condolence strategies used. This shows that condolers mostly gave encouragement and hope to the bereaved following the death of their loved ones in their condolence messages. Enumerating virtues of the deceased came second with twenty-eight (28) occurrences, which was twenty (20) per cent of the condolence strategies. These were used to point out the personality and the contributions of the deceased while alive. There were twenty-seven (27) occurrences of expression of sympathy, accounting for nineteen (19) per cent of the total condolences. This strategy was aimed at showing solidarity with the bereaved.

Reciting religious verses had twenty-two (22) occurrences (16 per cent). The use of this condolence strategy related to the condolers religious belief in the Bible being a source of encouragement and hope in any misfortune such as bereavement. Viewing death as a natural phenomenon had thirteen (13) occurrences (9 per cent). This strategy related to the condolers view of death as natural part of human life, a

phenomenon that is beyond human control thus cannot be prevented. With four (4) occurrences (2 per cent), the condolers used offering assistance strategy to give moral and material support to the bereaved family.

Sharing similar experience and use of proverbs and sayings had two (2) occurrences (1 per cent) each. The condolers shared similar experiences with the bereaved families with the aim of encouraging them that they (condolers) went through the same experience and they pulled through and therefore, the bereaved families should get encouraged that they will also pull through. Proverbs and sayings were used to praise the deceased and to appeal to the mourners to support the bereaved families.

**CHAPTER FIVE**  
**POLITENESS STRATEGIES EMPLOYED IN EXPRESSING CONDOLENCE**  
**IN KĩMWĩMBĩ**

**5.1 Positive Politeness Strategies**

According to Brown and Levinson (1978), positive politeness strategy seeks to reduce the damage to the positive face of the addressee. The speaker uses this strategy in recognition that the hearer has the desire that his wants or values need to be thought of as desirable. The speaker satisfies these desires by communicating that his (speaker's) own wants are in a way the same as those of the hearer. In other words, the speaker and the hearer form a friendly atmosphere geared towards solidarity by the speaker. This strategy is meant to make the hearer feel good about themselves, their interests or possessions and are mostly used in instances where the speaker and hearer know each other fairly well or when an individual's positive face needs or self-worth have to be met. These strategies include exaggerations, in-group identity markers, avoiding disagreements, joking, offering/promising, being optimistic, attending to hearer's interests, claiming a common ground, giving/asking reasons, including speaker and hearer in the activity, intensify hearer's interest, give gifts to hearer, seeking agreements. The following are the positive politeness strategies employed in Kĩmwĩmbĩ condolence messages.

**5.1.1 Notice, Attend to Hearer**

This strategy suggests that the speaker should notice all aspects of the condition of the hearer including remarkable possessions, noticeable changes and anything else that looks as though the hearer would want noticed by the speaker and approve of it (Brown and Levinson, 1978). The speaker, in using this strategy, notices something positive about the hearer and expresses his admiration about it. This politeness strategy aims at redressing the hearer's positive face wants thus making him feel good and appreciated. In using this strategy, condolers in Kĩmwĩmbĩ condolence messages make a general comment on the state of the bereaved with an aim of redressing their positive face wants thereby making them feel good.

**CM 13: PST 2** *Na nĩuntu nĩmbijĩ bũrĩa* And because I know how you love God,  
*bwendete Ngai, mweterereni.* wait upon Him.

In the utterance, the condoler makes an FTA when he advises the family of the deceased to wait upon the Lord for their help now that they feel the loss following the death of one of their own. This threatens their face desire not to be imposed upon. The condoler however goes ahead to notice something positive about the members of the family and expressing admiration about it by claiming that he knows that they love God. This lessens the effect of the FTA on the members of the family. This therefore makes them feel good and will not feel imposed upon to wait upon the Lord because if they love Him, it is expected that they understand that He can help them at these difficult moments.

**CM 16: PST 6** *Na nĩũntũ nĩmbĩĩ bũrĩa wĩ kĩa, ũkamenyeera aana baba baku.* And because I know how hardworking you are, you will take care of these children of yours.

In this utterance, the condoler makes the widow feel good about herself by noticing and appreciating her hard work. The widow's face is threatened when the condoler asks her to take good care of the children now that the husband has passed on. The widow could feel pressured to do this but by praising her saying how hardworking she is, this pressure is lessened and the widow will feel appreciated and therefore take up the responsibility feeling that she is equal to the task and without feeling imposed upon to do it.

### **5.1.2 Include Both Speaker and Hearer in the Activity**

Brown and Levinson (1978) state that this strategy involves the speaker using an inclusive 'we' or 'let's' forms when he means 'me' or 'you' thus involving him and the hearer in the activity and as a result redressing face threatening acts of imposition to the hearer. The condolers use this strategy to show that the activity at hand or the loss is not just the deceased's family affair but it is a collective responsibility. Through this strategy, the condolers in Kĩmwĩmbĩ condolence messages show cooperation with the bereaved.

**CM 5: PST 1** *Nĩ twendele kũiririkana famĩlĩ ĩno na maoya nĩkenda bagĩa inya.* Let us continue remembering this family in prayers so that they can get strength.

The condoler uses the inclusive ‘us’ to involve himself and the other mourners in the activity of praying for the family of the deceased. The condoler avoids directly referring to the mourners by use of the pronoun ‘you’. By so doing, the condoler reduces the effect of the FTA of request to the mourners present. The mourners will therefore not feel imposed upon to pray for the family of the deceased since the condoler will also cooperate with them in doing so.

**CM 15: PST 1** *Gatwĩtikĩrie wendi ũũ wa Ngai.* Let us accept God’s will.

**CM 1 7: PST 1** *Gatwĩtikĩrie wendi wa Ngai.* Let us accept God’s will.

In these utterances, the condolers use the inclusive ‘us’ to request all the mourners present and the members of the bereaved families to accept God’s will. When one dies, it is believed that is the will of God since christians believe that God is the giver of life and He is the only one who can take it. However, it is not easy, especially for the family of the deceased to accept that the death is as a result of God’s will. Therefore, this request threatens the face of the bereaved. By using the inclusive ‘us’, the condoler lessens this face threat of imposition by showing solidarity.

**CM 16: PST 3** *Kĩrĩa kĩa bata nĩ kũthondeka ngwatanĩro yetũ na Ngai nĩ kenda ntukũ yetu yakinya tũkathi kũu kwa baba.* What is important is to ensure that our relationship with God is good so that when we die, we will go to heaven.

In this utterance, the condoler threatens the face of the mourners present and the family of the deceased by requesting them to ensure that their relationship with God is good so that they will go to heaven when they die. He however, lessens this FTA by avoiding to use the pronoun ‘you’ to tell them directly to ensure that they have a good relationship with God. Instead, he uses the inclusive ‘our’ to show that he is also involved. This lessens the positive face damage to them and therefore calls for their cooperation.

**CM 17: PST 2** *Maũntũ ta mama maumĩra, nĩtũraithagĩrie Ngai akĩ na maũntũ makabwa.* When such things (death) happen, let us look at God only and things will be okay.

When death occurs, friends and relatives of the deceased get overwhelmed with sorrow and lose hope in life. In this utterance, the condoler targets the family of the deceased with the advice that they should trust upon the Lord this time when they are mourning the loss of one of them but uses the pronoun ‘us’ as if he is targeting everybody present. By using this strategy and avoiding directly talking to the members of the family, the condoler saves their positive face.

**CM 17: PST 6** *Gatwĩrĩgĩrĩre Ngai ũũ.* Let us trust upon this God.

When one’s loved one passes on, condolers usually encourage the family of the deceased by advising them to trust upon God for help during such difficult moments. In giving them advice, they threaten their positive face. In the utterance, the condoler advises the family of the deceased to trust upon the Lord but instead of telling them directly, he includes himself in the advice by use of ‘us’. This way he saves their positive face that would otherwise be damaged through the advice.

**CM 18: PST 2** *Kĩrĩa kĩnabata nĩ gwĩkara tũkiendanaga, kũrekanĩra na tũkĩbangabangaga nũũntũ tutijĩ mũthenya kana thaa.* What is important is to keep loving and forgiving each other and preparing ourselves because we don’t know the day or the hour when we will die.

In the utterance, the condoler requests the mourners to keep loving, forgiving each other and preparing themselves since they do not know the day or the hour when they will die, is an FTA. The condoler however, includes herself in the request by using ‘we’ thus protecting the positive face of the mourners because when asking them to love, forgive each other and prepare for their death, she also includes herself as a participant.

**CM 20: PST 4** *Tũtĩgekare ta bau barĩ baritu.* Let us not be like those who were foolish.

The condoler uses an FTA when she requests the listeners to not be like the five foolish virgins in Luke 25: 1-13 in this utterance. However, she saves their face by including herself in the activity. Therefore, they will not feel coerced to do it for the condoler is also involved.

### 5.1.3 Give or Ask for Reasons

This is another strategy of including the hearer in the activity by the speaker giving reasons as to why he wants whatever he wants. By the speaker including the hearer in his reasoning, the hearer is led to see how reasonable the speaker's FTA is. The speaker explains why the addressee needs to do or not to do a certain action (Brown and Levinson, 1978). This strategy is mostly used by condolers when they want the bereaved to behave in a certain way or to do or not to do a certain thing which they may not be comfortable with or when the condoler wants them to buy his/ her ideas.

**CM 2: PST 3** *Na nĩũntũ Jehova nĩwe mũrĩthi ũrĩa mweka, famĩlĩ mĩtweni mũrĩthi wenu especially ĩgita ta rĩrĩ rĩũmũ na magita monthe na gutĩ gĩntũ bũkaaga na mono mono thayũ wae.* And because the Lord is the best shepherd, family members make Him your shepherd especially this difficult moment and all the time and you will suffer no want especially His peace.

The condoler makes reference to Psalm 23, in which King David recognizes God as his shepherd. The condoler makes an FTA by advising the members of the family of the deceased to make God their shepherd. However, she gives them the reason why they need to do so. By telling them the reason, the condoler avoids a direct imposition on the family members of the deceased hence saving their face. The reason also makes the family members feel that their wants matter to the condoler hence their positive face is saved.

**CM 4: PST 1** *Famĩlĩ mwĩrĩgĩrĩreni nĩũntũ nĩwe aijĩ gĩtũmi gĩa kũjũkia baba wetũ.* Family members, trust upon Him (God) because He is the one who knows the reason why He has taken our father.

In the utterance, the condoler tells the members of the family to trust upon the Lord thus making an FTA because they may not be comfortable with the request. But through the reason given for the request, she protects their positive face.

**CM 5: PST 3** *No ĩndĩ twabaririkana na maoya na Ngai nawe atonye mwanyani ũu baba wao aerete rĩ, maũntũ monthe makethwa me sasawa.* But if we remember them in prayers and then God fills the gap that their father has left, all things will be okay.

In this utterance, the condoler makes an FTA by requesting the mourners to pray for the family of the deceased. He further gives the reason for this request which serves to save their positive face. By telling them to pray for the family so that all will be well for them, the mourners will understand the importance of the request because they want the best for the family.

**CM 5: PST 4** *Na Tūkikaūrie jiūria nyingĩ nīkwenda kwa Ngai.* And let us not ask many questions for this is the will of God.

Many a times, when one dies, people usually ask many questions as they seek to know the cause of the death. In this utterance, the condoler makes a request to the mourners not to ask many questions concerning the death of the deceased, thus making an FTA. Christians believe that God is the giver of life and He is the only one who can take it. By giving them the reason why they should not ask the questions, the condoler saves their positive face for they may not want to question the will of God. The condoler also includes herself in the request to show that nobody is allowed to question the will of God.

**CM 6: PST 4** *Rīu kaaba tūmūtigīre maūntū monthe na tūmūcokerie nkatho ona magita ta mama maūmū nūūntū athesalonike īriuga tūmūcokagirie nkatho magita monthe.* Therefore, it is good that we leave all things to Him (God) and thank him even during this difficult moment because the book of Thessalonians is urging us to give God thanks all the time.

When one loses a loved one, they have nothing to be appreciative about. In this utterance, the condoler makes an FTA by telling the bereaved to thank God in these difficult times. But by giving them the reason why they need to thank God, the condoler saves their positive face for they do not feel offended for it is taken as an obligation given to them by the word of God.

**CM 7: PST 2** *Rīu Ngai ka aronire X agūkūra na nī iūa rīae akīnauga kaarītwe. Kogu tūtīkamūrute makosa.* So God saw that X is ready and he is His flower and He plucked it. We should therefore not fault what He has done.

Before making this utterance, the condoler gives the bereaved an analogy of a farmer who harvests his maize and bananas from his garden when they get ready. He says

that no farmer can harvest these crops when they are not ready. He goes further to say that human beings are also like crops planted in God's garden and that He can 'harvest' us anytime He deems fit. In the utterance, the condoler gives the reason why the mourners should not fault God's action by claiming that the deceased was a flower in God's garden and so it pleased Him to pluck it. By giving them the reason, the positive face of the bereaved is saved for they may not wish to fault the doing of the Lord. The reason given also helps the bereaved to see the sense of not faulting God for they all belong to God and therefore He does not make mistakes by taking the life of His people.

**CM 8: PST 1** *Na n̄tw̄um̄r̄rie n̄ũntu Ngai ar̄th̄ite Kwenda kwae.* Let us encourage ourselves because God has done His will.

**CM 12: PST 1** *N̄tw̄ie inya n̄ũntũ Ngai ar̄th̄ite kwenda kwae.* Let us encourage ourselves because God has done His will.

**CM 20: PST 2** *Fam̄l̄ĩ ḡani na inya, thayu na ḡikeno n̄ũntũ Ngai ar̄th̄ite b̄ur̄ia aronire bwaḡir̄ite.* Family, encourage yourselves because God has done what He deemed fit.

When one loses a loved one, they feel discouraged. In the three utterances, the condolers advise the bereaved families to encourage themselves. By so doing, they make an FTA. But they further give them the reasons why they need to do so when they claim that the death of their loved ones is God's will thus reducing the effect of the FTA on them and as a result saving their positive face.

**CM 15: PST 4** *Ḡuk̄ũ nth̄i tw̄i et̄ũki. N̄ik̄io n̄tw̄ikare tw̄i tayar̄i n̄ũntũ t̄utij̄i ntuk̄ũ yetũ igakinya r̄i.* We are passers-by here on earth. Let us therefore always be ready because we do not know when we will die.

In this utterance, the condoler uses the strategy of giving reason to reduce the effect of the FTA that he makes by advising the mourners to be always ready. By telling them that they are passers-by here on earth and they do not know when they will die, he saves their positive face for they feel that the condoler is concerned about their positive face wants. The condoler also includes himself in the FTA to show that his own wants are in a way the same as those of the other mourners.

**CM 16: PST 1** *Īndī būṭīkamake. Īu n̄o njīra tūkathi twinde.* But do not worry. That is the way that we shall all go.

The condoler, in this utterance, uses an FTA when she requests the mourners not to worry due to the death of their loved one. She then gives a reason for the use of the FTA. The reason reduces the effect of the FTA on the mourners thus saving their face.

**CM 16: PST 5** *Gīkaro kīa mwendwa wetū gakīrejūrire. Kogu mami wīe inya thīnī wa mwathani.* That place for our beloved got completed. So, mum be strong in the Lord.

In this utterance, the condoler starts by making a Biblical reference from John 14: 1-4 that says that Jesus went to prepare a place in heaven for those who believe Him and that when that place is ready, He would come for them. The condoler gives the wife of the deceased the reason why she should find strength in the Lord by saying that that place for the husband got ready and that is why God had taken him. This reason minimizes the effect of the FTA by making the widow feel good that her late husband is in heaven thus saving her positive face.

**CM 19: PST 2** *Būtīgakīre nīūntū e amwe nabwi.* Do not fear for God is with you.

By telling the family members not to fear, the condoler uses an FTA in the utterance. He further gives them the reason as to why they should not fear. By giving them the assurance that God is with them, the effect of the FTA is reduced for it shows that the condoler is interested in the desires and wants of the family of the deceased.

#### **5.1.4 Intensify Interest to Hearer**

Brown and Levinson (1978) postulate that this strategy involves the speaker communicating to the hearer that he shares some of his wants by intensifying the interest of his (speaker's) contributions to the conversation to the hearer through 'making a good story'. This pulls the addressee into the middle of what is being talked about thus increasing the addressee's interest to it. By so doing, the threat that would have been caused by the act is warded off because the hearer will become interested in the story.

**CM 17: PST 3** *Gwĩ famĩĩ imwe mũjiari aera o bamwe batigagwa na ndũa na kũrega kwereanwa. Bangĩ bakarũmanĩra ibanga na bakaũragana.* There are families where when their parent passes on, some members are left fighting and with misunderstandings. Others kill each other using pangas.

In the utterance, the condoler uses the positive politeness strategy of intensify interest to the hearer when he tells the family of the deceased of other families that are left fighting and killing each other when their parents pass away. This family has been left by their parent and therefore the condoler is telling them about other families to increase their interest on what he wants to tell them. He is indirectly telling them not to fight each other, especially for property, now that they have been left by the parent. A direct request would have been an FTA. By telling them about other families and not theirs, the condoler lessens the effect of this FTA since they are made to be interested.

**CM 20: PST 3** *Nũũ atijĩ rũgono rwa airĩtu barĩa ikũmi? Batano baarĩ baũgĩ na batano barite.* Who does not know the story of the ten virgins? Five were wise and five were foolish.

The condoler intensifies interest of the mourners and the bereaved family when she tells them of the story in the Bible about the ten virgins from Matthew 25: 1-13. Later in the message, the condoler requests them to live prepared because they do not know the day or the hour when Jesus would come, which is an FTA. By first intensifying their interest by telling them about the story, the condoler lessens the effect of the FTA such that they will be willing to do the request without feeling coerced to do it.

### 5.1.5 Be Optimistic

This strategy is used when the speaker expresses hope that the hearer will cooperate with him to obtain something. The speaker assumes that his wants and those of the addressee are mutual and therefore the addressee will cooperate with the speaker to obtain them since it will be for their mutual benefit (Brown and Levinson, 1978).

**CM 6: PST 5** *Kambĩtĩkie famĩĩ bũkendelea gũtrust Ngai nũũntũ nĩwe wenka aũmba kũbũoreria.* Let me hope that the family members will continue trusting upon God because He is the only one who can comfort you.

The loss of a loved one brings sorrow and sadness to the family of the deceased. In this example, the condoler uses positive politeness strategy of ‘be optimistic’ in urging members of the family to continue trusting God for He will comfort them. At these difficult moments, they really need that comfort. Since the condoler wants the best for the family, he hopes that they will cooperate with him so that they get this comfort because it is for their own good.

**CM 17: PST 4** *Nĩ ngwĩtĩkia na nkaoya atĩ bũbũ bũtĩkarĩka mũjiĩ ũũ nĩũntũ antũ ba famĩlĩ ĩno nĩbendete Ngai.* I hope and pray that that will not happen in this family because the members of this family love God.

Before this utterance, the condoler starts by telling the family members who have lost their parent about other families that are left fighting and killing each other because of property when their parents pass on. In this utterance, the condoler hopes that that will not happen to this family because he wants this family to remain united even after burying their parent. He also gives a reason to show his optimism. By saying that the family members love God, the condoler is optimistic that they will see the need for unity and live harmoniously.

### 5.1.6 Use of In-group Identity Markers

Brown and Levinson (1978) aver that in-group identity markers show solidarity by conveying in-group membership. They indicate that both the speaker and the hearer are members of the same group through mutual knowledge. They help speakers to claim common ground with the hearer thus avoiding any threat to hearer’s face. By the condolers using in-group identity markers, inclusiveness of the interlocutors is assured. These in-group identity markers include address forms such as mom, brother, sweetheart, babe, guys; in-group language or dialect such as codeswitching; contraction and ellipsis; and use of jargon or slang. Condolers use this strategy to make the hearer feel that there is a special bond between them and the speaker and to reduce the social distance between them thus reducing the force of a face threatening act such as a request.

**CM 1: PST 2** *Endwa thĩinĩ wa mwathani, ĩtikĩriani wendi wa Ngai.* Beloved in the Lord, accept the will of God.

In this example, the condoler uses an in-group identity marker when he addresses the mourners as ‘*Endwa thĩĩĩ wa mwathani*’ (beloved in the Lord) to show in-group membership. By use of this positive politeness strategy, the condoler makes them feel good for there is a special bond between them and the condoler and therefore reducing the force of the face threat that follows in the request for them to accept the will of God following the death of their loved one.

**CM 9: PST 2** *Kogu antũ betũ nĩũthi mbele gũsapotana nĩũntũ tugaga muntũ nĩ antũ.* So, our people let us continue supporting each other because as we say, no man is an island.

The condoler, in this making this utterance, makes use of an in-group identity marker when he refers to the mourners as ‘*Antũ betũ*’ (our people) thus portraying group membership. By using this strategy, the condoler is able to create solidarity with the mourners and thus mitigate the threat on the positive face of the mourners through his request for the mourners to continue supporting one another when such things as death of one of their own occurs.

**CM 14: PST 1** *Kogu antũ ba Ngai nĩtwĩbangabange nĩũntũ jĩĩkaro nĩ jĩĩrĩ.* So, people of God, let us prepare ourselves because there are two living places.

In the utterance, the condoler uses an in-group identity by referring to the mourners as ‘*Antũ ba Ngai*’ (people of God). This strategy makes them feel appreciated and shows in-group membership thus lessening the effect of the face threatening act of request made to them when he asks them to prepare themselves so that they go to heaven and not hell when they die. The condoler also includes himself in the request by use of ‘us’ to show that he is also involved in the activity and that the mourners’ wants are also his thus succeeding in convincing them to do what he wants them to do.

### 5.1.7 Offer/Promise

In this strategy, the speaker redresses the potential threat to some FTAs by claiming that the speaker wants whatever the hearer wants and will help him obtain it. The speaker shows his cooperation with the hearer by promising to help him/her get what he/she wants. Brown and Levinson (1978) assert that even if they are false, offers and

promises demonstrate the speaker's good intentions to satisfy the hearer's positive face wants.

**CM 4:PST 2** *Na tũkabũceragĩra kwona* And we shall be visiting you to see  
*bũrĩa bwendereete.* how you are progressing.

The family of the deceased expects support from friends and relatives even after the burial since the healing process takes time. The condoler in the above utterance uses promise as a positive politeness strategy to assure the family of the deceased of support after the burial. The condoler shows his cooperation with the family of the deceased by promising to help it to get the much-needed support. By the condoler giving the promise, he lessens the potential threat to the family since he demonstrates that he has good intentions to satisfy the positive face wants of the deceased's family members.

**CM 7: PST 3** *Tũkarũngama nabwi* We will stand with you until we finish  
*mwanka tũthirie rũgendo rũrũ.* this journey.

This utterance is made in a burial planning meeting. The journey being referred to is burial planning which will continue until the deceased is buried. The condoler promises the family of the deceased of support throughout this period of burial preparation. The family requires this support during these difficult moments. Through the promise the condoler shows that he wants the best for the family. This makes them feel good for their positive face wants will be satisfied.

**CM 10: PST 2** *Tũgatigĩra aana baba* We will ensure that these children will  
*bakũthoma.* get education.

The utterance was made in a burial ceremony where the deceased was the bread winner. The family is therefore left in great need. The condoler therefore shows her concern for the family by promising to cater for the education of the children of the deceased. This makes the widow feel good since the condoler cares about the welfare of her family.

### 5.1.8 Jokes

Speakers use jokes to put the hearer at ease through comically reducing the seriousness of a situation and to minimize the face threatening act of requesting (Brown and Levinson, 1978). They are based on shared background knowledge and values.

**CM 6: PST 3** *Agagwĩta taii ũmũria nĩmbi gĩtũmi arajũkirie mwana ũũ wathi?* (Laughter from mourners). If He (God) calls you now to ask Him why He took the life of this child would you go? (Laughter from mourners).

The utterance has been made after the condoler has told the mourners and the members of the family of the deceased that God is never asked questions because death occurs due to His will. In this utterance, the condoler indirectly requests them not to blame God by asking Him questions regarding the death of their beloved thus making an FTA. To emphasize the fact that God is never asked questions and to lessen the effect of the FTA, the condoler uses a joke by asking them whether they would go to God if He calls them to ask Him why He had taken their loved one. By God calling them, the condoler means that they will also die. This causes laughter among the mourners thus reducing the seriousness of the FTA.

**CM 15: PST 2** *Nĩtwendete kũthi kwa baba ĩndĩ tũtĩendete gũkua* (laughter). We want to go to heaven but we do not want to die (Laughter from the mourners).

Before making this utterance, the condoler uses an FTA by requesting the family of the deceased and the mourners to accept the will of God following the death of their beloved. He therefore reduces the effect of this FTA through use of a joke in which he wonders why people fear death but still want to go to heaven. This attracts laughter from the mourners. He means that the only way to heaven is through death. This joke makes them feel good because although their loved one is dead, he is in a better place in heaven.

### 5.1.9 Raise/Assert Common Ground

According to Brown and Levinson (2023), by raising a common ground, the speaker redresses a face threatening act through talking about an unrelated topic for a while then narrows down to the main topic thus stressing his/ her interest in the hearer. By

engaging in the unrelated topic first, the speaker reduces the negative effects of face threatening acts towards the hearer.

**CM 7: PST 1** *Nau gwaku rĩ, anga rĩrĩa ndigũ yakũra tĩka ũtemaga? Kana rĩrĩa mbemba yakũra tĩka unaga ũkathi gwokia?... Rĩu Ngai ka aronire X agũkũra na nĩ iũa rĩae akĩnauga kaarĩwe. Kogu tũtĩkamũrute makosa* At your home, don't you cut a banana when it is ready? Or when maize is ready, don't you pick it and go roast it? ... So God saw that X is ready and he is His flower and He plucked it. We should therefore not fault what He has done.

The condoler raises a common ground with the mourners and the family of the deceased when he first talks of the issue of maize and bananas. He tells them that a farmer cannot harvest crops that are not ready. He then goes ahead to tell them that they are all God's people and are planted in His garden and can take us anytime he feels we are 'ready'. He finally tells them that God felt that the deceased was 'ready' and that is why He had taken him. By first raising the common ground, the condoler reduces the effect of the FTA that follows when he tells the mourners not to fault God for taking their loved one.

**CM 15: PST 3** *Karũgono nĩ keragwa ka muntũ ũmwe ũrĩa athire kwa mũganga erwa agakua na akaũragwa nĩ mbogo....* A story is told of a man who went to a witchdoctor and was told that he would die. He was also told that it is a buffalo that will kill him....

The condoler uses an unrelated story to raise the common ground with his listeners. He tells them a story about a man who went to a witchdoctor and was told that he would die and his death would be caused by a buffalo. He was also told when he would die. The man goes back to his people and tells them the message. They promise him that they would struggle to ensure that he is not killed by the animal. When the day came, they came out with spears and all manner of weapons to attack the buffalo and managed to kill it. They then slaughtered it, shared the meat amongst themselves and agreed that the head of the buffalo would be left with the man so that he can prepare soup. The hide too.

When the others left, the man stepped on the hide, slid and fell on the horn of the buffalo which pierced his chest and he died. Even if his relatives had struggled to ensure that the man does not die, it is the same buffalo that finally killed him. He tells

them that the day of the man to die had finally come just as it had happened to their beloved. The condoler uses this strategy to increase their interest on what he wants to tell them and also to lessen the effect of the FTA that follows when he requests them to be always ready because when their time to die will come, nobody will be able to prevent it.

**CM 16: PST 2** *Paũlũ thĩnĩ wa akorinitho ya jĩrĩ itano kuuma au kĩambĩriria arĩarĩria antũ ba akorinitho akabera mũtũrĩre wa muntũ nĩ ta ema....* Paul in 2<sup>nd</sup> Corinthians 5:1 is addressing the Corinthians telling them that the life of a person is like a tent...

Before narrowing down to the main message, the condoler uses a Biblical text to raise common ground with the hearers. He tells them that Paul in 2<sup>nd</sup> Corinthians 5:1 while addressing the Corinthians tells them that the life of a person is like a tent. A tent is used to provide cover and shelter to people but for a while. She even gives an example of the tent they are using to provide cover to them from the rains. She then tells them that the tent would be folded once the occasion is over. The same case applies to the life of a human being. Once their days to live here on earth come to an end, God ‘folds’ them. She further tells them that Paul goes ahead to say that when these earthly tents (bodies) are folded, there will be another better tent in heaven built by God. By the condoler using this small talk, she avoids directly imposing her interests on the hearers for she later tells them to be always ready and ensure that they have a good relationship with God so that when they die they will go to heaven.

## **5.2 Negative Politeness Strategies**

Negative politeness strategy is geared towards the hearer’s negative face wants: desire to be free from imposition (Brown and Levinson, 1978) In other words, it is meant to make the hearer’s negative face threat disappear. This strategy is avoidance-based in that it seeks to avoid imposition on the addressee. By so doing, the strategy ensures that there is reduction in the risk of face threat to the hearer. The strategy therefore avoids interference with the freedom of action of the hearer. Negative politeness strategies include use of questions or hedges, being pessimistic, being apologetic, minimizing imposition, being indirect, giving deference, impersonalizing speaker and

hearer, using a general rule. The following are the negative politeness strategies evident in Kĩmwĩmbĩ condolence messages.

### 5.2.1 Hedges/Questions

Brown and Levinson (1978) argue that in this strategy, a speaker uses noncommittal statements which make the hearer feel that he/she is not being coerced to do a certain thing. Speakers use words and phrases such as ‘*I think*’, ‘*perhaps*’, ‘*it seems*’, ‘*could you*’, ‘*I wonder*’, ‘*may be*’ to show that he/she is not imposing on the hearer but giving an opinion. Speakers therefore use hedges to reduce the weight of an FTA in an utterance. Condolers use hedges to reduce the weight of a request. Use of a question as a politeness strategy satisfies a speaker’s want of not assuming that the addressee is willing or is able to perform a certain act. By using a question, the speaker sounds as if he/she is making a suggestion thus avoiding stating the FTA directly. That way, the speaker avoids imposing on the hearer.

**CM 3: PST 1** *Ntũũra ĩno na ageni betũ ndĩciria notũthome kumania na X na tũthi na mbere na kwendana.* Members of this village and our friends, I think we can learn from X and continue loving each other.

**CM 6: PST 6** *Ndĩciiria kwĩna bata bwendelee kwenda Ngai nĩũntũ gũtĩ makosa arũthĩte kũjũkia mwendwa wetũ.* I think it important that you continue loving God because he has not made any mistake by taking our beloved.

**CM 19: PST 1** *Ndĩciria ni wega gwetera mwathani* I think it is good to wait upon the Lord.

In these utterances, the condolers use hedges in the use of the word *ndĩciria* (I think) to avoid imposing on the listeners. In CM 3: PST 1, by use of this word, the condoler sounds as if he is just giving a suggestion that it is important that people love each other and not a direct request to them to learn from the life of the deceased and continue loving each other, thereby reducing the effect of the FTA. In CM 6: PST 6, the condoler hedges the request in the statement when he says that it is important for the hearers to continue loving God even after He has taken their loved one. This hedge makes the statement an opinion by the condoler and not a direct request. This helps tone down the effect of the FTA so that the hearers will not feel coerced to do the FTA. The condoler, in CM 19: PST 1, indirectly advises the family members to

wait upon the Lord. By using the word *ndĩciria* (I think), she hedges the advice so that it sounds as if it is a suggestion thus lessening the FTA. The members of the family will therefore have their negative face wants of being free from imposition saved.

### 5.2.2 Be Indirect

This strategy involves use of phrases and sentences that have contextually unambiguous meanings which are different from their literal meanings. The speaker avoids impinging on the addressee's negative face by speaking in a way that avoids direct commands or requests thus making the hearer to feel not imposed on (Brown Levinson, 1978).

**CM 3: PST 2** *Na ndĩbwĩre mũjiĩ ũũ* I tell you this family will need a lot of  
*ũkenda maoya mono.* prayers.

The condoler avoids impinging on the mourners in this utterance by avoiding a direct request to them. She indirectly requests them to continue praying for the family of the deceased thus ensuring that she does not impose on them. This saves their negative face. By directly telling them to pray for the family, the condoler would have threatened their negative face.

### 5.2.3 Give Deference

Brown and Levinson (1978) argue that in this strategy, the speaker humbles and abases himself or raises the hearer. In both cases therefore, the hearer is of a higher social status than the speaker. The speaker indicates that the hearer is respected and valued and taken to be superior. The speaker reduces their importance by making the hearer look more important by praising or complimenting them.

**CM 14: PST 2** *Arata ba X nĩmbijĩ bũrĩa* Friends of X I know how you loved  
*bũramwendete. Kogu butĩĩraga mujĩĩ ũũ.* him. So, you will always visit this  
family.

The condoler 'down scales' his importance by praising the friends of the deceased saying that they loved him so much that they will not fail to visit the family after the burial ceremony. Through this praise the friends of the deceased feel good and thus satisfying their positive face wants of notice and attend to the hearer's wants. By so

doing, they will feel valued and therefore will continue visiting the family without feeling that they are being coerced to do so.

#### **5.2.4 Using a General Rule**

Brown and Levinson (1978) aver that another way of disassociating the speaker and the hearer from a certain imposition in the FTA and thus communicating that the speaker does not wish to impinge on the hearer is by stating the FTA as a general rule, obligation or regulation. By so doing, the speaker avoids mentioning the hearer and so is not seen to be imposing on the hearer but rather drawing the hearer's attention to existence of a certain general rule that applies to everyone.

**CM 6: PST 1** *No Ngai atĩũragua* But God is never asked questions.  
*kĩũria.*

In the above extract, the condoler is requesting the members of the deceased's family not to question God for having taken their loved one. He however avoids mentioning the target of the FTA. and impinging on them by stating the FTA as a general rule that applies to anybody not just them. By mentioning them, the condoler would have threatened their negative face. This strategy is therefore meant to draw their attention to existence of such a regulation which also applies to them and therefore adhere to it without being forced to do so.

**CM 20: PST I** *Ndĩbwĩre Ngai atĩrutagwa* I tell you that God is never  
*makosa.* faulted.

The condoler in the above utterance is asking the members of the bereaved family not to fault God for the death of their loved one because He does His will. She however avoids mentioning them thus saving their faces. She uses a general rule showing that the request applies to not just them but to everyone else present.

#### **5.2.5 Impersonalize Speaker and Hearer**

In this strategy, the speaker avoids use of the pronouns 'you' and 'I'. The speaker speaks as if he/she is addressing somebody else or passing a general message. Brown and Levinson (1978) posit that to impersonalize speaker and hearer is to indicate that the speaker does not want to impinge on the self or the addressee. He does this by

stating the FTA as if the performer were another person other than the speaker or may be not the speaker alone and the one being addressed were another person other than the hearer or only inclusive of the hearer. By so doing, the speaker avoids use of the pronouns ‘you’ and ‘I’ and instead uses ‘it would be’, inclusive ‘we’ or indefinites such as somebody, someone, anyone thus disassociating the hearer from infringement.

**CM 17: PST 5** *Kĩrĩa mũjiari atiga* What has been left by a parent should be  
*kĩbatiĩ kũmenyeerwa.* taken care of.

The condoler in this extract addresses the family of the deceased but talks as if he is addressing other people or passing a general message. He is directing the family members to take care of the property that has been left by their parent and not to fight for the same among themselves. However, instead of telling them directly not to fight over this property, he states the FTA as if he is addressing others and not them thus avoiding impinging on them. By so doing the condoler saves their negative face.

### 5.2.6 Minimize Imposition

A speaker uses this strategy with the intention of minimizing the seriousness of an FTA towards the addressee. By using this politeness strategy, the speaker shows that the imposition was not that serious and therefore should not be taken seriously (Brown and Levinson, 1978). In other words, it shows that the extent of the imposition is not much and therefore should be taken lightly. This is done by use of the word *just*.

**CM 8: PST 2** *Tamwĩĩkieni e wenka na* Just believe in Him (God) and He will  
*atĩbũtiganĩria.* not forsake you.

**CM 9: PST 1** *Taĩgĩrĩrani Ngai ũũ na* Just trust upon the Lord and He will help  
*bũkona bũrĩa akabũtethia.* you.

**CM 11: PST 1** *Tamwĩĩkieni e wenka.* Just believe in Him (God) alone.

In these extracts, the condoler uses the word *ta* (just) to minimize the imposition of the FTA to the hearers. The condoler means that the imposition is not that serious thus saving their negative face. In CM 8: PST 2, and CM 11: PST 1, the condoler makes an FTA when he requests the family members to believe in God. By using the word *ta*

(just) he means that the extent of the imposition is not much. He therefore downplays the seriousness of the FTA thus convincing them to believe in God.

In CM 9: PST 1, the condoler wants the family members to trust upon the Lord which they may find difficult at this time of sorrow and great sadness. He however lessens the seriousness of the FTA by using ‘just’ to show that the imposition is not that serious. That way he prevails upon them to trust upon the Lord.

### **5.3 Bald-on Record Politeness Strategies**

Bald-on record strategy does not attempt to reduce the threat to the face of the hearer. It is used when the speaker wants to do a face threatening act as efficiently as possible more than he would want to satisfy the hearer’s face (Brown and Levinson, 1978). It applies when an utterance is said in the clearest and the most direct way possible without any attempt to save the addressee’s face. The FTA is direct and concise and cannot be interpreted in any other way. It is the strategy that is the least polite and it involves saying something directly as it is without caring about the addressee’s face.

Brown and Levinson (1978) assert that use of bald-on record is speaking in conformity with Grice maxims (Grice, 1975): maxim of quality states that the speaker needs to speak the truth and be honest by avoiding saying that which is false, maxim of quantity states that the speaker should not say more or less than is required, maxim of relevance states that the speaker should make a contribution that is relevant and the maxim of manner states that the speaker should be brief and clear. Bald-on record strategies include alerting, expression of great urgency, offers, maximum efficiency, showing little or no desire to maintain someone’s face, requests, advice, welcoming and doing the face threatening act in the interest of the hearer. The following bald-on-record politeness strategies were used in Kĩmwĩmbĩ condolence messages.

#### **5.3.1 Advice**

In this strategy, the speaker gives advice to the hearer directly with no minimization of the FTA for it is for the benefit of the hearer (Brown and Levinson, 1978)

**CM 17: PST 7** *Famĩlĩ ĩno bwathi* Family members, when you want to *kũraiitha rĩ, tigani kwona mau mangĩ.* look, do not see anything else. See Jesus. *Onani Jiĩsũ.*

In this utterance, the condoler gives advice to the family members to depend upon God by stating the FTA directly without any attempts to save their face. The FTA is direct and cannot be interpreted in any other way. This advice therefore threatens their negative face for it limits their freedom of action. However, the condoler uses this strategy for it is for their own benefit. The condoler wants them to depend upon God so that they can get His help, especially of comfort, in these difficult times.

### 5.3.2 Maximum Efficiency

According to Brown and Levinson (1978), maximum efficiency strategy is used when the speaker wants to achieve maximum efficiency in stating the FTA. The speaker states the FTA directly and concisely with no attempt to lessen its threat to the addressee.

**CM 1: PST 1** *Famĩlĩ, etererani Ngai.* Family members, wait upon the Lord.

**CM 2: PST 1** *Ndĩĩra members ba famĩlĩ bũtikamake na bwĩrĩgĩĩre mwathani thaa ino bũkwĩgwa bũtaũkĩrĩtwe.* I tell the members of this family not to worry and to trust on the Lord this time that you feel the loss.

**CM 12: PST 2** *Mwĩrĩgĩĩrĩreni.* Trust upon Him (God)

In the utterances, the condolers advise the members of the family to trust and wait upon the Lord baldly. This FTA is stated directly and concisely without caring about their face wants. By so doing, they want to achieve maximum efficiency in stating the FTA. The members of these families need help from God so that they can rebuild their lives after the loss. Therefore, the condolers use this strategy without minimizing the effect of the FTA towards their faces because the FTA is for their own benefit and therefore, they will not feel offended.

### 5.3.3 Metaphorical Urgency for Emphasis

This strategy is used when there is urgency for emphasis. The speaker does the face threatening act directly and concisely with the intention of achieving maximum effectiveness. The hearer therefore cannot interpret the message in any other way (Brown and Levinson, 1978)

**CM 11: PST 2** *Mami wĩe inya nĩũntũ bwa ana baba baku.* Mum encourage yourself for the sake of your children.

In the utterance, the condoler baldly tells the widow of the deceased to encourage herself for the sake of her children with no attempt to reduce the threat of the FTA towards her due to urgency for emphasis. Now that the husband is dead, she needs to be strong to take care of the children because they will depend on her for everything since their father has passed on. The condoler gives the widow the advice in a direct, clear and concise way without minimization of the FTA since it is for the benefit of both her and her children.

#### **5.4 Off Record Politeness Strategies**

Off-record (indirect) strategy is redress that is used in a situation where the speaker desires to do a FTA but wants to avoid the responsibility of doing it (Brown and Levinson, 1978). The speaker offers a number of interpretations of his/her utterance so that he/she cannot be held responsible for only one particular interpretation of the utterance. This involves the speaker expressing something general or different from his/her true meaning and since the FTA can be interpreted in many different ways, it is left upon the hearer to interpret the relevant meaning of the utterance thus removing the speaker from the potential of threatening the face of the hearer. This strategy depends heavily on pragmatics to convey the intended meaning. The off-record strategies include use of hints, being vague, use of rhetorical questions, be ironic, understate, overgeneralize, being sarcastic, use of metaphor.

##### **5.4.1 Give Hints**

In this strategy, the speaker does an FTA indirectly by giving some clues to the hearer with the hope that the hearer will pick from them the interpretation of what he/she means in his/her utterance (Brown and Levinson, 1978). The speaker avoids saying something directly for it will threaten the hearer's face. This is done through use of conversational implicatures, meaning that the FTA can be mitigated by inferences resulting from flouting maxim of relevance which states that speakers should be relevant in what they say.

**CM 5: PST 2** *Kwībo batiganagīria* There are those who desert God when  
*Ngai maūntū ta mama maumūira.* such things happen to them.

The condoler does an FTA of request by asking the members of the family of the deceased to not desert God out of disappointment for having been left by one of them. He however avoids telling them directly for it will threaten their negative face. He does this by talking of others. He hopes that they will pick a clue from that generalization and interpret it that he is referring to them. By use of this hint, the condoler succeeds in mitigating the FTA.

**CM 10: PST 1** *Mujiĩ ùũ ùgatigwa na ïoru* This family will be left very  
*mono.* lonely.

The condoler in this utterance requests the mourners to be visiting the family of the deceased for it will be left lonely. He however does not tell them directly to be doing so for their negative face would be threatened. Instead, he gives a hint by saying that the family will be left lonely. That way, they will pick a clue and do his request without feeling coerced to do so.

#### 5.4.2 Rhetorical Questions

These are questions that do not require any answer. When a speaker uses this strategy, he/she does not need an answer from the addressee but the intention is to make the hearer reflect and act on what is being said without feeling coerced (Brown and Levinson, 1978). By using a rhetorical question, the speaker wants the hearer to do something but avoids direct request or command which would make him/her feel impinged upon.

**CM 6: PST 2** *Nũũ ùmba kũmũria kũria?* Who can ask Him (God) questions?

The condoler uses an FTA in the rhetorical question when he indirectly requests the mourners and the family members to not ask God questions for taking their loved one. He tells them that what God had done is His will. He however uses a rhetorical question to avoid a direct request which would have made them feel coerced thus saving their face.

**CM 13: PST 1** *Famĩlĩ, kabũtijĩ ùtethio* Family members, do you not know that  
*wetũ umaga kĩ Nga?* our help comes from the Lord?

The condoler requests the family members to trust upon the Lord for their help through this rhetorical question. A direct request would have threatened the negative face wants of freedom from imposition for they would feel coerced. The use of the rhetorical question therefore is meant to prevail upon them to do what he wants them to do without feeling pressured hence saving their negative face.

**CM 16: PST 4** *Gweũ wakua rĩ, ũkathi kũ?* Where will you go when you die?

**CM 18: PST 1** *Rĩrĩa ntũkũ yaku ya gũkua ĩgakinya rĩ, ũkathi ũtari aĩa?* When your day to die comes, how will you go?

In these two extracts, the condolers want the mourners and the family members to ensure that their relationships with God is good so that when they die, they will go to heaven and not hell. He however does not request them directly to do so, for this would damage their face. He chooses to do so through a rhetorical question thus saving their negative face. The rhetorical question is therefore used to make them take up the challenge without feeling forced to do so.

### 5.5 Chapter Summary

This chapter analyzed the politeness strategies employed when expressing condolence in Kĩmwĩmbĩ. Condolers use politeness strategies in their condolence messages to maintain the hearer's face by lessening the effects of the FTAs on their faces. These politeness strategies also enable the condolers to build and maintain a good relationship with the hearers by showing that they value their face wants. Condolers use all the four politeness strategies outlined by Brown and Levinson (1978) in expressing condolence in Kĩmwĩmbĩ. They use various positive politeness strategies to ensure that they do not damage the positive face of their hearers. They also avoid imposition on their interlocutors by use of negative politeness strategies. They also sometimes go off-record when they want to do an FTA but do not want the responsibility of doing it. Lastly, they use bald-on record politeness strategies when they do not want to reduce the threat to the hearer's face so as to achieve maximum efficiency in doing the FTA. Table 2 shows the frequency and percentage of the politeness strategies evident in Kĩmwĩmbĩ condolence messages.

Table 2: Summary of Politeness Strategies used in Kĩmwĩmbĩ Condolence Messages.

Politeness Strategy	Frequency	Percentage (%)
Positive Politeness	38	63.3
Negative Politeness	11	18.3
Bald-On Record	5	8.3
Off Record	6	10.0
Total	60	100

The most common used politeness strategy is positive politeness strategy. Of the sixty (60) politeness strategies identified, thirty-eight (38) were positive politeness strategies which accounted for sixty-three (63) per cent. These were in form of giving/ asking questions, including the hearer and the speaker in the activity, claiming common ground, giving offer/promises, using in-group identity markers, intensifying the hearer's interest, noticing and attending to the hearer's interest, use of jokes and being optimistic. This shows that condolers were more concerned with the positive face wants of their hearers, especially the members of the bereaved families, and therefore ensure that they attend to them as they expressed their condolences.

The second most used politeness strategy is negative politeness strategy with eleven (11) occurrences accounting for eighteen (18) per cent of the total politeness strategies identified. These were in form of hedges/ questions, minimizing imposition, use of general rules, giving deference, being indirect and impersonalizing speaker and hearer. This shows that the condolers endeavored to ensure that their interlocutors' wants to have their freedom of action unhindered are satisfied.

Off-Record politeness strategy came third with six (6) occurrences accounting for ten (10) per cent of the identified politeness strategies. These were in the form of rhetorical questions and giving hints. These politeness strategies show that condolers sometimes did FTAs in their condolences messages but wanted to avoid responsibility of doing them.

Bald-On Record politeness strategy was used the least in Kĩmwĩmbĩ condolence messages. This strategy occurred five (5) times and accounted for eight (8) per cent of the strategies used. This was in form of providing maximum efficiency, giving advice and showing urgency for emphasis. The use of this strategy shows that in some

instances, the condolers made the FTAs in the most direct way possible without lessening their effect on the hearer's face to show the urgency of the FTA and to achieve maximum efficiency.

## CHAPTER SIX

### SPEECH ACTS FEATURES USED IN EXPRESSION OF CONDOLENCES IN KiMwiMBi

#### 6.1 Expressives

Expressives show or make known the psychological attitude of the speaker towards a state of affairs which the illocution suggests (Searle, 1975) Examples include praising, thanking, pardoning, congratulating, blaming, accusing and condoling. In condolence messages condolers use them to show their psychological state of their emotions following the death of their loved one.

**CM 1: SPA 1** *Pore jikwa* My condolences.

**CM 3: SPA 2** *To the immediate Family, pore jikwa.* To the immediate family, my condolences.

**CM 7: SPA 1** *Pore jikwa kĩ mũjiĩ ũũ.* My condolences to this family

**CM 13: SPA 1** *Ndĩ aa kũreta pore jĩakwa na agekũrũ ba kanisa ta chairlady wao.* I am here to bring my condolences and those of the women in our church as their chairlady.

**CM 18: SPA 1** *Pore jikwa kĩ mũjiĩ ũũ.* My Condolences to this family.

**CM 19: SPA 1** *Pore jikwa na jia mũjiĩ wakwa kĩ mũjiĩ ũũ nĩ kũlose ũmwe wenu.* My condolences and those of my family to this family for losing one of you.

In the above utterances, the condolers use the expressive of condoling to convey their condolences. They use the word ‘*pore*’ translated to mean ‘condolences’ in this context to express their sympathy to the members of the families of the deceased. They express their sympathy as a way of showing solidarity with the members of these families for the loss.

**CM 2: SPA 1** *Ndiuga nĩ pore nĩgũtigwa nĩ ũmwe wenu mũjiĩ ũũ.* I say sorry because of being left by one of you this family.

**CM 4: SPA 1** *Gatũkuuga pore na kũũmĩria mũjiĩ ũũ na makĩria ũmwe wao ũrĩa tũrutaga wira nawe, tawe.* We are saying sorry and comforting this family and especially one of the members whom we work with (name mentioned).

**CM 5: SPA 2** *Kogu famĩlĩ poreni mono nĩ gũtigwa nĩ ũmwe wenu* So, sorry to the family members for the death of one of you.

**CM 6: SPA 1** *Nĩ pore mũjiĩ ũũ.* Sorry to this family.

**CM 10: SPA 9** *Pore mono.* Very sorry.

**CM 11: SPA 3** *Tũriuga pore mono gĩ famĩlĩ.* We say very sorry to the family.

**CM 13: SPA 5** *Tũkauga pore mono antũ ba mũjiĩ nĩ gũtigwa nĩ mami wenu.* We say sorry to the members of the family for losing your mother.

**CM 15: SPA 1** *Gĩ famĩlĩ, ndĩenda kuuga nĩ pore nĩ gũtigwa nĩ ũmwe wenu.* I want to tell the family sorry for losing one of you.

**CM 16: SPA 1** *Nĩ pore kĩ mujĩĩ ũũ nĩũntũ bwa gwĩtwa nĩ ũmwe wenu ũrĩa bũrendete mono.* Sorry to the family following the death of one of you that you loved very much.

**CM 17: SPA 1** *Kambuge nĩ sore mono kĩ mũjiĩ ũũ nĩ gwĩtwa kwa ũmwe wenu.* I am very sorry to this family for losing one of you.

The condolers use the word ‘*pore*’ translated to mean ‘sorry’ in the above expressive speech act of condoling to convey their condolences to the family members of the deceased. Similarly, the word conveys the sympathy of the condoler to the families of the deceased following the loss.

**CM 3: SPA 1** *Ndĩaria ndĩthikĩrĩte mono nĩũntũ bwa gũtigwa nĩ ũmwe tũrendete mono.* I talk with a lot of sorrow because of being left by one whom we loved so much.

**CM 6: SPA 2** *Nĩndethikĩrĩrie rĩrĩa ndegwire ũoro wa gwĩtwa kwa mũcore ũũ wakwa.* I grieved when I heard of the death of this friend of mine.

**CM 10: SPA 1** *Mbuge nĩ tũkwĩgwa twĩbataũkĩre mono nĩũntũ bwa gũtigwa nĩũmwe wetũ.* We feel the loss following the death of one of us.

**CM 11: SPA 1** *Nkoro jietũ nĩiringĩkĩte mono nĩũntũ bwa gwĩtwa nĩ ũmwe wetũ ta aruti wĩra ba thirikari.* Our hearts are saddened by the death of one of us as civil servants.

**CM 12: SPA 1** *Nītūringīkīte nĩ gīkūũ kīae.* We are saddened by his death.

**CM 13: SPA 2** *Gatūkwīgwa tūūrītwe nĩ inya nĩũntũ bwa gūtigwa nĩ ūmwe wetũ ūrĩa tūrendete mono.* We feel hopeless for losing one of us whom we loved very much.

**CM 14: SPA 1** *Ta famĩlĩ twĩbaringĩku mono nĩũntũ bwa gūtigwa ni ūmwe wetũ.* As a family, we are saddened by the loss of one of us.

**CM 14: SPA 3** *Nkoro jietũ jĩĩ na kīeha ĩndĩ tũkaorera.* Our hearts are grieving but we shall get comforted.

In these utterances, the condolers use expressive speech act of condolence to express their feelings following the death of their loved ones. Through these utterances, they show how they have been affected emotionally by these deaths. In CM 6: SPA 2 and CM 14: SPA 3, the condolers express feelings of grief for the loss. In CM 11: SPA 1, CM 12: SPA 1 and CM 14: SPA 1, the condolers express their feelings of sadness due to the death of those that they loved very much. In CM 3: SPA 1, the condoler is sorrowful following the death of one that he loved very much. In CM 10: SPA 1, the condoler expresses his feeling of loss due to the death of one of them. In CM 13: SPA 2, the condoler feels hopeless now that the one he loved very much is no more. These utterances point to the fact that death devastates those that are related in one way or another to the deceased.

**CM 1: SPA 2** *Ngai arobwĩkĩra inya ĩgita rĩrĩ rĩũmũ.* May God give you strength this difficult moment.

**CM4: SPA 7** *Ngai nĩabũe inya ya kũmĩrĩria.* May God give you strength to bear the loss.

**CM 17: SPA 3** *Ngai wetũ abũe inya ĩgita rĩrĩ rĩũmũ.* May God give you strength during this difficult moment.

**CM 19: SPA 5** *Akabũa inya na akabũtethia.* He will give you strength and help you.

When death occurs, the members of the family of the deceased feel hopeless and weak emotionally such that they require encouragement to bear the loss. In the above utterances, the condolers use the expressive speech act of condoling to express their condolences to the families of the deceased by wishing them God's strength in these

difficult moments of grieving so that they will be able to bear the loss. With these wishes, the family members get encouraged.

**CM 2: SPA 7** *Mwathani* May God comfort you.  
*arobũoreria.*

**CM 4: SPA 5** *Na ta bũrĩa twijĩ ati* And like we know that God is peace, that is  
*Ngai ni thayũ, thayũ ũu nũu* the peace that I pray for this family.  
*nkũrombera mujĩ ũũ.*

**CM 5: SPA 1** *Ngai abũe kũmĩrĩria* May God give comfort you this difficult  
*magita mama maũmũ.* moment.

**CM 8: SPA 3** *Ngai arobũgĩria* May God wipe your tears so that you will  
*methori kenda bũtikarĩre kaĩrĩ.* not cry again.

**CM 8: SPA 4** *Nau ũkiri wa* May the peace of God continue being  
*Mwathani ũrothi na mbele* evident in this family.  
*kwonekana gĩ famĩlĩ ĩno.*

**CM 10: SPA 8** *To the nuclear family,* To the nuclear family, may God give you  
*Ngai akabũa ũtugi wa kũmĩria.* grace to bear the loss.

**CM 13: SPA 8** *Ngai arendelea* May God continue blessing you, showing  
*kũbũrathima, kũbũtindanĩra na* you concern and comforting your hearts.  
*gũkirĩrĩria nkoro jienu.*

**CM 15: SPA 2** *Ngai abũe thayũ.* May God give you peace.

**CM 17: SPA 12** *Thayũ wa Ngai ũrĩa* May the peace of God which passes all  
*ũtĩmenyekaga bũrĩa ũtari ũrekara na* understanding be with you these moments  
*famĩlĩ ino magita mama* when you are mourning.  
*bũkwĩthikĩra.*

**CM 13: SPA 7** *Ngai arendelea* May God continue blessing you, showing  
*kũbũrathima, kũbũtindanĩra na* you concern and comforting your hearts.  
*gũkirĩrĩria nkoro jienu.*

**CM 19: SPA 2** *Roho mũtheru* May the Holy Spirit be left in this family so  
*arotigwa thĩinĩ wa mũjiĩ ũũ nĩkenda* that you may have God's peace.  
*bũgĩa thayũ na ũkiri wa Ngai.*

The condolers in the above utterances use expressive speech act of condoling to express their condolences to the bereaved families by expressing their good wishes to them. In CM 2: SPA 7 and CM 5: SPA 1, the condolers wish them God's comfort. In

CM 13: SPA 7, the condoler wishes the family God's blessings and comfort. In CM 4: SPA 5, CM 8: SPA 4, CM 15: SPA 2, CM 17: SPA 12, and CM 19: SPA 2, the condolers wish them God's peace so that they will be able to bear the loss and overcome grief. In CM 10: SPA 8, the condoler wishes the family of the deceased grace so that they will be able to bear the loss. In CM 8: SPA 3, the condoler wishes that God wipes the tears of the family. All these wishes are meant to encourage and give hope to these families. They also show that the condolers have the best interests of the bereaved families at heart.

**CM 1: SPA 6** *Nĩnkũromba Ngai aige nkoro yae kũrĩa aigaga atheru bae na athi na mbere gutindanĩra famĩlĩ ĩno na kũrũngama kanyani kau mwendwa wetũ aratigire.* May God keep his soul where he keeps the righteous and continue showing concern for this family and standing on the gap that our beloved has left.

**CM 3: SPA 5** *Cuzo, thii wega ncamba.* Cousin, fare thee well hero.

**CM 9: SPA 5** *Thi wega baba wetũ.* Fare thee well our father.

**CM 10: SPA 7** *Nogoka thayũ mũruaia.* Rest in peace my brother.

**CM 12: SPA 3** *Ngai amwige ega na aririkane mũjiĩ wae.* May God rest his soul in peace and remember his family.

**CM 13: SPA 8** *Na mwanka rĩrĩa tũkonana kaĩrĩ, njarani jia mwathani nogoka, nkoroni jietũ ũgatũra tene na tene mami wetu* Until we meet again, may you rest in God's hands and in our hearts, you will live forever our mother.

**CM 15: SPA 8** *Mwendwa wetũ, mama kwegu kũu kuuraga.* Our beloved, rest in peace.

**CM 16: SPA 8** *Nkinya rĩrĩa tũgacemania kaĩrĩ, nogoka na thayũ.* Till we meet again, rest in peace.

The above utterances use expressive speech act of condoling to bid farewell to the deceased. In all the above utterances, the condolers address the deceased. In CM 10: SPA 7, CM 12: SPA 3, CM 13: SPA 8, CM 15: SPA 8 and CM 16: SPA 8, the condolers metaphorically take death as rest. When one dies, death is taken as a relief from the sufferings and challenges of the earth and as a result, there is peace in death. In CM 3: SPA 5 and CM 9: SPA 5, the condolers use the phrase '*thi wega*' (fare thee well) to bid the deceased goodbye. In CM 13: SPA 8 and CM 16: SPA 8, the

condolers tell the deceased that they will meet again. These condolers believe in resurrection and life after death thus they know that they will see the deceased again.

**CM 1: SPA 3** *Atarĩ na ũthũku na mũntũ no ũrĩkũ.* He did not have a problem with any person.

**CM 3: SPA 3** *Twinde nĩtwijĩ X atarĩ na thĩna na anybody.* All of us know that X had no problem with anybody.

**CM 10: SPA 2** *Ararĩ mwendi antũ bonthe.* He loved all people.

**CM 10: SPA 3** *Ararĩ na nkoro ya gũtethia.* He was kind-hearted.

**CM 11: SPA 2** *Ĩno ĩrari nchamba ya bata mono.* This was a great hero.

**CM 13: SPA 4** *Ararĩ mwĩtigĩri Ngai.* She was God-fearing.

**CM 14: SPA 2** *Mami ararĩ wa maana mono kĩ mũjiĩ wetu.* Mum was a very important person in our family.

In the utterances, the condolers use expressive speech act of praising in expressing their condolences. They praise the deceased by mentioning their good deeds and personality when they were alive. This is beneficial to the bereaved family for it makes them remember the good memories of the deceased. In CM 1: SPA 3 and CM 3: SPA 3, the condolers praise the deceased by saying that they had no problem with anybody. This means they associated well with the other people in the society. In CM 10: SPA 2 and 3, the deceased is praised to have been kind and loving to all that he interacted with. In CM 11: SPA 2, the deceased is said to be a hero. This means that he had accomplished a lot when he was alive and that is why he is a hero to the condoler. In CM 13: SPA 4, the deceased is described as God-fearing. This praise makes the family members feel hopeful that their loved one has gone to heaven due to this virtue. Christians believe that those that are God-fearing go to heaven when they pass on. In CM 14: SPA 2, the condoler, in claiming that the deceased was very important in their family, shows how the other family members held the deceased in high esteem.

## 6.2 Assertives

Assertives commit the speaker to the truth of the expressed assertion (Searle, 1975). They include boasting, stating, complaining, suggesting, claiming and reporting.

**CM 2: SPA 3** *Mami wetũ atĩgũa ũrũrũ kairĩ.* Our mum will not feel pain again.

In this utterance, the condoler comforts the members of the family by claiming that their mother is in a better place where she will not feel pain again. This suggests that death brought relief to her from earthly pain of all manner.

**CM 2: SPA 4** *Nika anogokete.* She has rested.

In this utterance, the condoler encourages the family of the deceased by comparing death to taking a rest. He claims that their mother has rested. This comforts them that their mother is free from earthly challenges.

**CM 2: SPA 6** *Ngai akejũria kaanya kau gatigĩtwe.* God will fill the gap that has been left.

**CM 12: SPA 5** *Kogu Ngai nĩathiĩte kũrũngama kanyani kau mũtigairĩ atigĩte na nĩ kenda famĩĩ ñno ñthi wega.* So, God is coming to fill the gap that the late has left so that this family moves on well.

**CM 17: SPA 5** *Na nĩngwĩtikia kanya kau mami wenu aratigire bũtĩkegua.* I believe you will not feel the gap that your mother has left.

When death occurs, a gap that is difficult to fill is left in the family of the deceased. In message 2 and 17, the mother of the family has passed on while in message 12, it is the head of the family who has passed away. In these utterances, the condolers encourage the bereaved families that God will fill that gap by being there for them just as their mother and father was. By this, the condolers mean that God will help the bereaved families through provision.

**CM 4: SPA 2** *Nĩkĩo tugire rũgendo rũrũ atũũmba kũthi ewenka.* That's why we said that he cannot go this journey alone.

By use of the metaphorical phrase 'rũgendo rũrũ' (this journey), the condoler refers to the burial proceedings. Just as there are challenges in ordinary journeys, there are

challenges in burial proceedings especially to the members of the family. They are usually overcome by emotions and so require a lot of support and encouragement. The condoler therefore claims that they attended the burial ceremony to offer this kind of support to the members of the family and especially their colleague.

**CM 4: SPA 4** *Kogu tutĩnankanja e* So, we have no doubts that he is in heaven.  
*ĩgũrũ kwa Ngai.*

The condoler gives hope to the family of the deceased in this utterance when she claims that he is in heaven. Before making this utterance, the condoler gives the reason why he is sure that the deceased is in heaven by saying that he was born again.

**CM 5: SPA 4** *Tũgatiga kũrĩra nĩũntũ* We will stop crying because God is  
*Ngai nĩejĩte gũtũrũthĩra maũntũ mamega.* coming to do good things for us.

By use of the word *tiga* (stop) in the above utterance, the condoler claims that the mourners and the members of the family have been crying following the death of their loved one. The use of this utterance is to encourage the listeners for he gives them the reason why there will be no more crying. He says that God is coming to do them good things which would imply that He will comfort them.

**CM 5: SPA 6** *Gwĩ antũ batiganagĩria Ngai* There are those who desert God when  
*maũntũ ta mama maumĩra. Tĩ wega.* such things (death) happen to them. It is  
not good.

In this utterance, the condoler claims that there are people who desert God when their loved ones die. By this, he means that it can also happen to this family. He is therefore urging the members of the deceased's family not to do so.

**CM 6: SPA 3** *No Ngai atĩũragua kũũria.* But God is never asked questions.

**CM 6: SPA 4** *Arũthaga kwenda kwae.* He (God) does His will.

**CM 8: SPA 2** *Na rĩrĩa Ngai arũtha* And when He (God) does His will, we  
*kwenda kwae twĩrĩtwe tũmũcokagĩrie* need to thank Him.  
*nkatho.*

Christians believe that any time death occurs, that is the will of God. Therefore, people normally question God as a way of complaining to Him for the death of their loved one. In CM 6: SPA 3 and 4, the condoler therefore claims that it is God who took the deceased and therefore the family members and the mourners cannot complain to Him for He has done His will. In CM 8: SPA 2, the condoler makes a request to the mourners and the bereaved family to thank God during this difficult moment when they are mourning as the Bible requires of them. This is according to 1Thessalonians 5: 18 The family members may not feel like thanking God at this time when they have lost their loved one but through this verse, they may be encouraged to do so since this is the will of God.

**CM 7: SPA 2** *Rĩu twinde twĩ ba Ngai na onati gatwĩbaande mũgũndani wae. Ona tũgũkũra agatũjũkia.* So we are all God's and we are also planted in His garden. When He sees that we are ready, He harvests us.

**CM 7: SPA 3** *Twĩ ba Ngai na tũgacoka kĩ Ngai.* We are God's and we shall return to Him.

**CM 11: SPA 4** *Twĩ ba Ngai na tugacoka kĩ Ngai.* We are all God's and we shall return to Him.

In these messages, the condolers use assertive speech act of claiming to express their condolences. In CM 7: SPA 2, the condoler compares human beings to crops planted in a garden and which are harvested when they are ready. The condoler claims that the deceased was like a crop planted in God's garden and so He 'harvested' it when it was ready. By this he means that the time for the deceased to die had come and so God decided to take him. In CM 7: SPA 3, and CM 11: SPA 4, the condolers claim that all human beings, including the deceased, belong to God and so will return to Him when their time comes. By this they mean that it is God who had taken the deceased. The condolers therefore use the utterances to comfort the bereaved families by claiming that the death of their loved ones was God's will.

**CM 8: SPA 1** *Atĩ Ngai atĩbũtiganĩria kagita no karĩkũ nĩũntũ nĩ Ngai mwega.* That there will be no time that God will forsake you because He is good.

In this utterance, the condoler encourages the members of the family by assuring them of God's help. She assures them that the good God will never leave them. This gives them hope to move on in life.

**CM 9: SPA 4** *Ndībwire safari ĩno nĩ ya kawaida.* I tell you that this journey is common.

In the utterance, the condoler uses euphemism when he compares death to a journey claiming that it is common to all people meaning that this is not the only family that has suffered this fate. He means that death is always with people. Through this utterance, the condoler comforts the members of the family by suggesting that there are other people who have also been victims of death.

**CM 10: SPA 4** *Kogu tũkamiss mono jokes jiae na gũtugana kwae.* We will surely miss his jokes and his hospitality.

In this utterance, the condoler is a family member and enumerates how the deceased lived well with the other members of the family and other people in the society. Before making this utterance, he says the deceased would make life bearable for them in times of challenges in the extended family through his jokes. This shows that the family feels great loss following the death of their kin who was key in their family. He says that they will miss him, especially his jokes and hospitality to others.

**CM 10: SPA 5** *Mujiĩ ũũ ũgatigwa na ĩoru mono.* This family will be left very lonely.

In the utterance, the condoler asserts that the family will be left lonely following the death of the head of the family, appealing to the listeners to keep on visiting them. The condoler uses the utterance as a way of encouraging the family that he is concerned about their welfare and wants the best for them.

**CM 11: SPA 6** *Ona rĩu atĩremwa nĩ kũbwĩkĩra inya magita mama maũmũ.* Even now, it will not be difficult for him to strengthen you these difficult times.

In this utterance, the condoler claims that there is nothing impossible with God and so assures the members of the family that He will strengthen them in these difficult times

when they are grieving. He tells them to believe in God alone because He will help them as he is assuring them. This therefore is meant to encourage them to trust upon God.

**CM 12: SPA 2** *Kethwa kwibu* If there is something that we could do  
*twĩngĩrũthira Ngai ariũkia mũntũ murume* for God to raise this man, we could for  
*uu, notũrũthe nĩũntũ ararĩ muntũ mwega.* he was good.

The condoler claims that they would very much want the deceased to come back to life. This shows that if they had the ability, they would do anything to have him back to life but it is not possible. This shows the finality of death. The condoler uses the utterance to show that death has robbed them of a very important person such that they would do anything, if they had the ability, for God to bring him back to life. This points to the fact that they loved him very much.

**CM 12: SPA 4** *Nĩtwĩĩ tĩ ũntũ mũũthũ* We know it is not an easy thing to lose  
*gũtigwa nĩ mũjiari.* one's parent.

In the utterance, the condoler claims that it is a fact that death of one's parent affects one. Children depend on their parents for every support and so when a parent dies, they feel the gap. The condoler uses this utterance to show how challenging it is for children to be left by a parent and later in the message encourages the children of the deceased by telling them that God will fill the gap that their parent has left.

**CM 12: SPA 7** *No maũntũ mae mega* But her legacy will be remembered  
*magatũũra maririkanagwa.* forever.

The utterance is meant to praise the deceased. By claiming that the legacy of the deceased will remain forever, the condoler means that the good works of the deceased will not be forgotten. This encourages the members of their family that even though their loved one is dead, he will always be remembered.

**CM 13: SPA 5** *Nĩarũite mbara mbega* She had fought a good fight and kept the  
*na aiga wĩĩkio.* faith.

The condoler uses a Biblical reference in this utterance. In 2 Tim 4: 7, Paul talks of how he has fought the good fight and kept the faith, meaning that he has lived

according to the laws of God. In Verse 8, he says that what is in store for him now is the crown of righteousness which the Lord will award to him and to all others who have longed for His appearing on the day of judgement. The condoler, by claiming that the deceased has fought a good fight, encourages the family members that since their loved one had lived according to the laws of God, she is in heaven and therefore will also be crowned on that day.

**CM 13: SPA 6** *kwĩna ũtũro ũngĩ nyuma* There is another life after death.  
*ya gĩkuũ.*

The condoler uses this utterance to give hope to the family of the deceased. When he claims that there is another life after death, he gives hope to them that they will see their loved one again because he will live again beyond the grave.

**CM 5: SPA 3** *Twinde no tũgakũrukũira au.* That is the way for all of us.

**CM 14: SPA 5** *Gũkũ nthĩ tĩ gwetũ.* This world is not our home.

**CM 15: SPA 6** *Gũkũ nthĩ twĩ etũki.* We are passers-by here on earth.

**CM 15: SPA 4** *Gũtĩwe ũtũgakua* No one will not die because the way to  
*nũuntũ njĩra ya kũthi kwa baba nĩ* heaven is through death.  
*gwĩtũkũira gĩkuũ.*

**CM 15: SPA 5** *Na ĩgita rĩa gũkua* And when the time for one to die comes, we  
*muntũ atũũmba kũrigĩria.* cannot prevent it.

**CM 16: SPA 2** *Ĩu nĩo njĩra tũkathi* That is the way that we shall all go.  
*twinde.*

**CM 16: SPA 4** *Gũkua nomwanka* We must all die.  
*tũgakua.*

**CM 16: SPA 5** *Gĩkuũ nĩkĩo njĩra ya* Death is the way to heaven.  
*kũthi kwa Ngai.*

**CM 18: SPA 3** *Gĩkuũ no mwanka* We must all die.  
*tũgakua.*

In these messages, the condolers claim that death is inevitable. In CM 5: SPA 3, CM 15: SPA 4, CM 15: SPA 5, CM 16: SPA 2, CM 16: SPA 4, CM 16: SPA 5 and CM 18: SPA 3, the condolers argues that all people will die. In CM 14: SPA 5, the

condoler comforts the bereaved by saying that the world is not our home, meaning that there is another home. Christians believe that there is another home that Jesus is preparing for them in heaven and one can only go there through death. This means that the deceased has gone there.

In CM 15: SPA 6, the condoler means that the life of a human being is short here on earth and that we are just passing by on the way to some other place. This place could be interpreted to mean heaven, where Christians believe they will go after death. This is meant to encourage the bereaved that the deceased has gone to a better place. The utterances are therefore meant to comfort the families of the deceased that they should take heart because death is a natural part of life.

**CM 15: SPA 7** *Famĩli, nĩtũkũbwĩcirĩria* To the family, you are in our thoughts and  
*na tũkabũrombera magita ta mama* we are praying for you in these difficult  
*maĩmũ.* times.

In the utterance, the condoler encourages the members of the bereaved family by telling them they are thinking about them and praying for them in these difficult times. The family requires support and encouragement from friends and relatives at this time of mourning so that they can overcome grief. This assurance is therefore an encouragement to them that there are people who are thinking well of them and want the best for them.

**CM 16: SPA 3** *Paũlũ ariuga mĩĩĩrĩ ĩno* Paul says that our bodies are like tents.  
*yetu nĩ ta ema.*

Paul, in 2 Corinthian 5:1-10, is writing to the church in Corinth about the heavenly home and compares the body of a human being to a tent and says that that tent would be destroyed, paving way for an eternal house in heaven which is not built by human hands but God. He urges the christians to please God here on earth because they will all appear before God for judgement. By use of this Biblical extract, the condoler requests the mourners to live a righteous life.

**CM 16: SPA 6** *Gĩkaro kĩa mwendwa* That place for our beloved got  
*wetũ gakĩrejũrĩre.* completed.

The utterance is made in reference to John 14: 1-4 where Jesus is comforting His disciples before His death by telling them that He would prepare a place for them in His father's house and would come for them when it is ready. The condoler assures the widow that Jesus had made ready that place for the husband and that is why God had decided to take him from her. This Bible reference is meant to encourage the wife of the deceased that the husband was in heaven.

**CM 17: SPA 4** *Nīejīte kūbūgīria methori na būtīrīra kairī.* He (God) is coming to wipe away your tears and you will not cry again.

The condoler in this utterance claims that the members of the family of the deceased have been crying following the death of their loved one. The utterance is used to encourage the family members with the assurance that they will stop crying because God will comfort them and wipe away their tears.

**CM 17: SPA 7** *Nī ngwītīkia na nkaoya atī būbū būtīkarīka mūjī ūū nīūntū antū ba famīlī īno nībendete Ngai.* I hope and believe that that (fighting and misunderstanding) will not happen in this family because the members of this family love God.

In the above utterance, the condoler is requesting the members of the bereaved family to live in unity by avoiding fighting and misunderstanding that have been witnessed in other families when their parents pass on. By giving the reason that the family members love God, he hopes that there will be unity in the family.

**CM 17: SPA 10** *Tabūrīa tūgwītīkia mami nīūntū ararī na ūira, atī nīathiite kūū kwegā kūthijagwa.* We also hope that our mum has also gone to that good place that people go to because she was born again.

Christians believe that once a born-again christian passes on he/she goes to heaven. In this utterance, '*kūū kwegā kūthijagwa*' (the good place that people go to) refers to heaven. The condoler therefore claims that the deceased is in heaven since she was born again. Through this utterance, the family is given hope with the assurance that their mother is in heaven.

**CM 11: SPA 9** *Nī Mwathani aejanire, na niwe ajūkītie. Riitwa rīae rīrogocwa.* It is God who gave and it is He who has taken. May His name be praised.

**CM 12: SPA 6** *Ngai n̄we ũejanaga na n̄we ũjũkĩtie mami wetũ.* It is God who gives and He is the one who Has taken our mother.

**CM 14: SPA 4** *Ona ãndĩ ãrĩa Ayubu athĩnagwa, Ngai n̄ acokire amũotanĩra na amũoreria ngoro.* Even when Job was being tormented, God saw him through and comforted him.

**CM 17: SPA 11** *Ririkana wejire ndĩ ãno ũtĩnombi na ũgacoka ũtĩnombi.* Remember that you brought nothing into the world and you cannot take anything out of the world.

Job 1: 6-22 gives an account of Job's first test. In these verses, God sent Satan to torment Job. When he loses all his flocks and herds, servants and children, he tears his robes, shaves his head and worships God claiming that he had come from his mother's womb naked and so he would return. He further claims that it is the Lord who had given him all that he had lost and it is He who had taken away. Job 42:10 recounts how God made Job prosperous again and gave him twice what he had before.

In CM 11: SPA 9, and CM 12: SPA 6, the condolers comfort the family members by claiming that the death of their loved ones is the will of God, for as Christians believe, it is God who takes the life of people. In CM 14: SPA 4, the condoler encourages the members of the family that God would comfort them now that they have lost their loved one just as He had done to Job by making reference to Job 42:10. In CM 17: SPA 11, the condoler requests the members of the family not to fight over the property that had been left by their parent because it is not theirs but God's.

**CM 18: SPA 2** *Mbaibũ ãriuga tũrĩrage na barĩa bakũrĩra na tũgakena na barĩa bagũkena.* The Bible instructs us to weep with those who weep and rejoice with those who rejoice.

The utterance is a reference from Romans 12: 15 in which Paul is urging the church in Rome to keep on loving one another by rejoicing with those who rejoice and mourning with those who mourn. The condoler says that it is because of this injunction that he had attended the burial to show his support for the family of the deceased. The utterance therefore is meant to show the great love that the condoler has for the family of the deceased.

**CM 18: SPA 4** *Na nīkenda twakua rĩ, antũ batĩkaĩranagie ii ng'ania arathire kwa Ngai kana kũu kũngĩ.* So that when we die people will not be left wondering whether the late went to heaven or hell.

The condoler in the above utterance claims that when one dies, he/ she can either go to heaven or hell. Those who go to heaven are those that lived according to the laws of God and those who go to hell are those that do not live according to His laws. The condoler is therefore urging the listeners to mend their ways so that they will go to heaven when they die.

**CM 19: SPA 3** *Ndĩciria nĩ wega gwetera mwathani.* I think it is good to wait upon the Lord.

In the above utterance, the condoler claims that it is good to wait upon the Lord. He encourages the members of the bereaved family to wait upon the Lord for as he later assures them, they will not get ashamed or regret by so doing for He will help them.

### 6.3 Commisives

According to Searle (1975), commissives commit a speaker to some future action. They show the speaker's intention. They include vowing, promising, offering.

**CM 4: SPA 6** *Na tũkabũceragĩra kwona bũrĩa bwendereete.* And we shall be visiting you to see how you are progressing.

This utterance was made in a burial ceremony. The condoler encourages the family of the deceased by promising them that they will be visiting to see how they are progressing even after the burial of their loved one. The family expects the support of friends and relatives even after the burial since the healing process takes time. The promise therefore encourages the family that the mourners want the best for the family.

**CM 7: SPA 5** *Tũkarũngama nabwi mwanka tũthirie rũgendo rũrũ.* We will stand with you until we finish this journey.

The above utterance was made in a burial preparation meeting. The journey being talked about is the planning of the burial and the ceremony itself. Planning a burial is not easy for it requires both moral and material support. Similarly, on the burial day

the members of the family are overcome by emotions and so it is not easy for them. In this utterance, the condoler promises the family members of his support both in the planning of the burial and the burial ceremony so as to ensure that everything goes on well. This promise encourages them for it lightens their grief.

**CM 10: SPA 6** *Tūgatigũra aana baba bakũthoma.* We will ensure that these children get education.

When a parent dies, and especially the bread winner, the family is left hopeless since the one who was supporting the family financially is no more. The above utterance was made in a burial ceremony where the deceased was the bread winner. The condoler offers support to the family with the promise of ensuring that the children of the deceased get education. With this utterance, the members of the family are given hope.

**CM 11: SPA 5** *Na ndĩbũakikishĩra aĩ ũtethio ũrĩa unde bũkenda gĩ obisi yakwa, bũgatetheka.* I also want to promise you that you will get any kind of help you will need from my office.

The condoler in this utterance is an employee in a government office. The deceased was the head of the family and so the other family members may not be able to get those government services that may require his input, for example, the signature. The condoler therefore gives them hope of getting these services without any difficulties through his promise. He gives them assurance of his help, adding that they will not be given a hard time by anybody.

#### **6.4 Directives**

Searle (1975) postulates that directives are intended to produce some effect on the hearer through an action by the speaker. They are used to ask someone to do something. They include ordering, requesting, commanding, advising and recommending.

**CM 1: SPA 5** *Endwa thĩinĩ wa mwathani, ũtikĩriani wendi wa Ngai.* Beloved in the Lord, accept God's will.

**CM 15: SPA 3** *Gatwĩtikĩrie wendi ũũ wa Ngai.* Let us accept God's will.

**CM 17: SPA 2** *Gatwĩtikĩrie wendi wa Ngai.* Let us accept God's will.

The condolers in these utterances are urging the bereaved families to accept the will of God. Christians believe that any time death occurs, that is the will of God. Through the utterances, these families are comforted that the deceased have been taken by God.

**CM 1: SPA 4** *Famĩlĩ, etererani Ngai.* Family members, wait upon the lord.

**CM 2: SPA 2** *Ndĩĩra members ba famĩlĩ bũtikamake na bwĩrĩgĩĩre mwathani thaa ino bũkwĩgwa bũtaũkĩrĩtwe.* I tell the members of the family not to worry and to trust on God this time that you feel the loss.

**CM 4: SPA 3** *Mwĩrĩgĩĩreni tu nĩũntũ nĩwe aijĩ gĩtũmi gĩa kũjũkia baba wetũ.* Family members, trust upon Him because He is the one who knows the reason why He has taken our father.

**CM 6: SPA 6** *Kambũtikie famĩlĩ bũkendelea gũtrust Ngai nĩũntũ nĩwe wenka aũmba kũbũoreria.* Let me hope that the family will continue trusting upon God because He is the only one who can comfort you.

**CM 9: SPA 3** *Taĩgĩĩrĩrani Ngai ũũ na bũkona bũrĩa akabũtethia.* Just trust upon the Lord and He will help you.

**CM 11: SPA 7** *Tamwĩtikieni e wenka.* Just believe in Him (God) alone.

**CM 17: SPA 6** *Maũntũ ta mama maumĩra, nĩtũraithagĩrie Ngai akĩ na maũntũ makabwa.* When such things (death) happen, let us look at God only and things will be okay.

**CM 17: SPA 8** *Gatwĩrĩgĩĩre Ngai ũũ.* Let us trust upon this God.

In these utterances, the condolers make use of directive speech act of advising to advise the family members of the deceased to trust and wait upon the Lord for help. Christians believe that when they are faced with any kind of challenge, when they turn to God for help, they will be able to overcome the challenges. Therefore, the condolers in these utterances are advising the bereaved families to depend upon God for help. At this time, they are affected emotionally and psychologically and therefore these condolers believe that they will get any help that they need from God. These pieces of advice serve to encourage and give hope to the bereaved families.

**CM 11: SPA 8** *Mami wĩe hinya nĩũntũ bwa ana baba baku.* Mum encourage yourself for the sake of your children.

**CM 16: SPA 7** *Kogu mami wĩe inya* So, mum encourage yourself in the Lord.  
*thĩĩnĩ wa mwathani.*

The condolers advise the wives of the deceased to encourage themselves in the utterances. In CM 11: SPA 8, the condoler advises the wife of the deceased to encourage herself for the sake of her children. The children will need support which they will only get from their mother now that their father is dead. In CM 16: SPA 7, the condoler advises the widow to encourage herself in the Lord because the husband is in heaven as he states prior to making the utterance. Therefore, the utterance gives hope to the family.

**CM 17: SPA 9** *Famĩĩ ĩno bwathi* Family members, when you want to  
*kũraitha rĩ, tigani kwona mau mangĩ.* look, do not see anything else. See Jesus.  
*Onani Jĩsũ.*

In this utterance, the condoler advises the bereaved family to depend upon Jesus for their help in all their needs. He indirectly warns them against seeking help elsewhere.

**CM 19: SPA 4** *Bũtĩgakĩre nĩũntũ e* Do not fear for he (God) is with you.  
*amwe nabwi.*

The condoler uses a Bible reference from Isaiah 41:10 to advise the members of the family of the deceased in the utterance. In this verse, the people of Israel are assured of God's help and strength and therefore they need not fear. The condoler uses this verse to encourage the family of the deceased that God will help them just as He has assured the people of Israel.

**CM 2: SPA 5** *Famĩĩ mĩtweni mũrĩthi* Family members make him your shepherd  
*wenu especially ĩgĩta ta rĩrĩ rĩũmũ na* especially this difficult moment and all the  
*magita monthe na gutĩ gĩntũ bũkaaga na* time and you will suffer no want  
*mono mono thayũ wae.* especially His peace.

In this utterance, the condoler encourages the family of the deceased using a Biblical reference from Psalm 23. The family needs help during these difficult moments. The condoler assures them that help will come from the Lord just like David had realized. In the above utterance, she requests them to make God their shepherd just like David had and assures them that they will not lack anything including the peace that they

badly need because God will provide to them. This Biblical reference is meant to encourage them that God will help them.

**CM 3: SPA 4** *Ntũũra ñno na ageni betũ ndĩcĩria notũthome kumania na X na tũthi na mbere na kwendana.* Members of this village and our friends, I think we can learn from X and continue loving each other.

**CM 5: SPA 5** *Nĩ twendelee kũririkana famĩlĩ ñno na maoya nĩkenda bagĩa inya.* Let us continue remembering this family in prayers so that they can get strength.

**CM 5: SPA 7** *No ñndĩ twabaririkana na maoya na Ngai nawe atonye mwanyani ũu baba wao aerete rĩ, maũntũ monthe makethwa me sasawa.* But if we remember them in prayers and then God fill the gap that their father has left, all things will be okay.

Whenever one passes away, the bereaved family expects support from friends and other relatives in form of prayers. Through these prayers, the family members are able to bear the loss for God heals and comforts their hearts. In this utterance, the condoler requests the other mourners to pray for the family members so that they can get strength to be able to overcome the grief and so that God fills the gap that the deceased has left by helping them.

**CM 5: SPA 8** *Na Tũkĩkaũrie jiũria nyĩngĩ nĩkwenda kwa Ngai* And let us not ask many questions for this is the will of God.

Every other time when death occurs, people normally ask many questions especially regarding the cause of the death. The phrase *nĩkwenda kwa Ngai* (It is God's will) imply that it is God who has taken the deceased. This is according to christians belief that when one dies, that is the will of God. Therefore, the condoler in the above utterance is requesting the mourners not to ask questions regarding the death of the deceased because it is God who had taken his life.

**CM 6: SPA 5** *Rĩu kaaba tũmũtigĩre maũntũ monthe na tũmũcokerie nkatho ona magita ta mama maũmũ.* Therefore, it is good that we leave all things to Him and thank Him even during this difficult moment.

The condoler requests the mourners and the bereaved family to depend on God and thank Him during this period of mourning their loved one This utterance is an allusion to 1Thessalonians 5: 18 in which the church of Thessalonians is being implored to

give God thanks in all circumstances. In their current state, the family members may not see the need to be grateful to Him but the condoler tells them that it is good to do so for God will help them bear the loss.

**CM 7: SPA 4** *Kogu tūtīkamūrute makosa.* We should therefore not fault what He (God) has done.

The condoler in the above utterance is requesting the mourners and the members of the bereaved family not to fault God for having taken their loved one. Before this utterance, the condoler had compared human beings to crops planted in God’s garden such that any time He sees that they are ‘ready’, He ‘harvests’ them. Therefore, the condoler asks them not to fault God because the time for the deceased to die had come.

**CM 14: SPA 6** *Kogu antū ba Ngai nītwībangabange nīūntū jīkaro nī jīrī.* So, people of God, let us prepare ourselves because there are two living places.

The condoler, by use of the phrase ‘two living places’ refers to heaven and hell. This is a Biblical allusion to Matthew 7: 13-14 which refers to the narrow gate that leads to life (heaven) and the wide one that leads to destruction (hell). Christians believe that when one dies, they can either go to heaven or hell depending on how they had lived here on Earth. The condoler therefore uses this utterance to ask the bereaved family and the mourners to lead a life pleasing to God.

## 6.5 Chapter Summary

The chapter focused on the speech acts employed in expressing condolence in Kīmwĩmbĩ condolence messages. The findings show that four speech acts were used. Table 3 shows the speech acts, their frequencies and percentages.

Table 3: Summary of Speech Acts Used in Kīmwĩmbĩ Condolence Messages.

Speech Act	Frequency	Percentage (%)
Expressive	53	41.7
Assertive	47	37.0
Commissive	4	3.1
Directive	23	18.1
Total	127	100

As evident in the table, expressive speech act was used the most. Out of the one hundred and twenty-seven (127) occurrences used, fifty-three (53) occurrences, accounting for forty-one (41 per cent) were expressives. This is attributed to the fact that condolence is an expressive and so the condolers used this speech act to show their psychological state of their emotions following the death of their loved ones. This occurred in form of condoling and praising. Assertive speech act was second with forty-seven (47) occurrences (37 per cent). The condolers used them to show the truth of their assertions. These were in form of making claims and suggestions.

Directives, which were twenty-three (23), accounting for eighteen (18) per cent), were used to ask the bereaved family members and the condolers to do something for the benefit of the bereaved family in dealing with their grief. These were in form of requests and advice. Commisive was the least used speech act. It was used four (4) times (3 per cent). The condolers used this speech act to commit themselves to support the family of the deceased. This occurred in form of promises.

## CHAPTER SEVEN

### PRESUPPOSITIONS EMPLOYED IN EXPRESSING CONDOLENCE IN KIMWIMBI

#### 7.1 Existential Presupposition

In this presupposition, the assumption is that there is existence of the entity named by the speaker (Yule 2010). The existential presupposition results from triggers such as proper names, definite noun phrases, definite pronouns and possessive constructions. When a speaker uses such referential expressions, the intention is to refer to something.

**CM 1: PSS 1** *Famĩĩ na arata ba mujiĩ ũũ, Ngai arobwĩkĩra inya ĩgita rĩĩ rĩũmũ.* Members of the family and the friends of this family, may God give you strength this difficult moment.

In this utterance, the condoler uses an existential presupposition triggered by the referential expressions *famĩĩ* (members of the family), *arata ba mujiĩ ũũ* (friends of this family), *Ngai* (God), *inya* (strength) and *ĩgita rĩĩ rĩũmũ* (this difficult moment).

The use of these expressions presupposes the existence of these entities. The condoler is addressing the family members of the deceased and their friends who have come to mourn with them during this difficult moment that they have lost their father. It is a difficult moment for the family because they are grieving due to the death of their father. He further presupposes that there is an entity God who can give them strength to bear the loss.

**CM 1: PSS 2** *Aana bae bonthe nĩbathomu.* All his children are educated.

The condoler uses the noun phrase *aana bae bonthe* (all his children) to presuppose the existence of these entities. The condoler uses this expression to mean that the deceased has children and they are all educated. By use of this utterance the condoler presupposes that the deceased was a responsible father and that is why he was able to educate all his children.

**CM 1: PSS 3** *Nĩnkũromba Ngai aige nkoro yae kũrĩa aigaga atheru bae* I pray that God keeps his soul where He keeps the righteous.

In this utterance, the condoler makes use of *Ngai* (God), *nkoro yae* (his soul), *atheru* (the righteous) to trigger existential presupposition. When a person dies, Christians believe that his soul goes to heaven. The condoler uses these entities to presuppose that when those that lived according to the laws of God (the righteous) die, He takes their souls and keep them in a good place (heaven). Therefore, the condoler presupposes that the deceased was faithful to God and so his soul is in heaven.

**CM 1: PSS 4** *Mwathani abũrathime* May God bless you.

The condoler uses the proper name *Mwathani* (God) to presuppose that the entity God exists and He blesses. The family requires the blessings of God in this difficult time of mourning and so the condoler wishes that God blesses them.

**CM 2: PSS 1** *Ndĩra members ba famĩĩ* I tell the members of the family not to  
*bũtikamake nabwĩrĩgĩĩre mwathani thaa ino* worry and to trust in God this time that  
*bũkwĩgwa bũtaũkĩrĩtwe.* you feel the loss.

In this utterance, the condoler uses the referring expressions *members ba famĩĩ* (members of the family), *mwathani* (God), *thaa ino* (this time) to show the existence of these entities. The condoler uses these to presuppose that the members of the family are worried because they have lost their loved one. They are worried that the one who has been providing for the family is no more. He then advises them to trust upon God now that they feel the loss. By this, the condoler presupposes that they will be getting the help that they need when they trust upon God.

**CM 2: PSS 3** *Famĩĩ mũtweni mũrĩthi wenu* Family members make Him (God)  
*especialy ĩgita ta rĩrĩ rĩũmũ na magita* your shepherd especially this difficult  
*monthe na gutĩ gĩntũ bũkaaga na mono* moment and all the time and you will  
*mono thayũ wae.* suffer no want especially His peace.

The condoler uses the noun phrases *famĩĩ* (family members), *mũrĩthi wenu* (your shepherd), *ĩgita ta rĩrĩ rĩũmũ* (this difficult moment), *magita monthe* (all moments) and *thayũ wae* (His peace) to bring about existential presupposition. The condoler presupposes that God is a good shepherd just as David has asserted in Psalm 23. By this, he means that when the members of the family make God their shepherd (depend

on Him) now when they are grieving and all the time, He will give them peace of mind, take good care of them and be their provider.

**CM 4: PSS 1** *Nĩkĩo tugire rĩgendo rĩrũ atĩũmba kũthi ewenka.* That's why we said that he cannot go this journey alone.

The condoler uses the noun phrase *ĩgendo rĩrũ* (this journey) to bring about existential presupposition in the utterance. By use of the metaphorical phrase *this journey*, he refers to the burial proceedings. Just as there are challenges in ordinary journeys, there are challenges in burial proceedings especially to the members of the family. They are usually overcome by emotions and so require a lot of support and encouragement. The condoler therefore presupposes that they attended the burial ceremony to offer this kind of support to the members of the family and especially their colleague.

**CM 5: PSS 3** *Twinde no tũgakũrukĩra au.* That is the way for all of us.

In the utterance, the condoler uses the referring expressions *twinde* (all of us), *tũgakũrukĩra au* (way). The condoler uses the word 'way' to refer to death hence presupposing that all the people will die.

**CM 5: PSS 5** *Ngai nawe atonye mwananyi ũu baba wao aerete rĩ, maũntũ monthe makethwa me sasawa.* Then God fill the gap that their father has left, all things will be okay.

The referring expressions *Ngai* (God), *mwananyi* (gap), *baba wao* (their father) and *maũntũ monthe* (all things) trigger existential presupposition in the utterance. When a person dies, he/she leaves a gap that is difficult to fill. This is especially so if the other members of the family were dependent on him/her. The condoler presupposes that God will fill this gap that has been left by the father in this family and all will be well. By this he means that God will provide for the family so that they move on well in life.

**CM 5: PSS 6** *Na Tũkĩkaũrie jiũria nyingĩ nĩkwenda kwa Ngai* And let us not ask many questions for this is the will of God.

The condoler uses the presupposition triggers *jiũria* (questions), *nĩkwenda kwa Ngai* (God's will) in this utterance. The use of the word *questions* presupposes the many questions especially regarding the cause of the death that people ask when one dies. The phrase *God's will* presupposes that it is God who has taken the life of the deceased. Therefore, the condoler in this utterance is requesting the mourners to not ask questions regarding the death of the deceased because it is God who had taken him.

**CM 6: PSS 2** No *Ngai atũuragua kũria*. But God is never asked questions.

In the utterance, the referring expressions *Ngai* (God), *kũria* (questions) trigger existential presupposition. Christians believe that any time death occurs, that is the will of God. Therefore, people normally question God as a way of complaining to him for the death of their loved one. The utterance therefore presupposes that it is God who had taken the life of the deceased and therefore the family members and the mourners cannot complain to Him for He has done His will.

**CM 7: PSS 2** *Rĩu twinde twĩ ba Ngai na onati gatwĩbaande mũgũndani wae.* So, we are all God's and we are also planted in His garden.

**CM 7: PSS 3** *Rĩu Ngai ka aronire x agũkũra na nĩ ãũa rĩae akĩnauga kaarĩtwe* So, God saw that X is ready and he is His flower and He plucked it.

In PSS 2 and 3, the condoler uses the expressions *Ngai* (God), *ba Ngai* (God's), *mũgũndani wae* (God's garden) and *ãũa rĩae* (His flower) to compare human beings to crops planted in a garden. Any time a crop that is planted gets ready for harvest, the owner of the garden harvests it. The condoler presupposes that the deceased was like a flower planted in a garden and so God plucked it when it was ready. By this he means that the time for the deceased to die had come and so God decided to take his life. People pick flowers that are attractive to them. The use of the phrase *ãũa rĩae* (his flower) therefore presupposes that the deceased was God's (because he lived a life pleasing to him) and is now in heaven with God.

**CM 9: PSS 1** *Tũriuga atĩ maũntũ ta mama tĩ ma famĩĩ akĩ, no nĩ metũ twinde. Mũsiba ãũũ nĩ wetũ twinde* We are saying that such things (bereavement) are not for the bereaved family. This grief is for all of us.

The referential expressions *famĩĩ* (family), *mũsiba* (grief) and *twinde* (all of us) bring about existential presupposition in this utterance. The family is in grief because of the death of their loved one. By the condoler saying that that grief is not only for the affected family but for all of them, he presupposes that during the time of bereavement, all people should come together to support the affected family. The condoler is therefore requesting that everybody cooperates to give emotional and material support to the grieving family.

**CM 9: PSS 2** *Ndĩbwĩre safari ĩno nĩ ya kawaida.* I tell you that this journey is common.

The condoler uses the metaphorical and euphemistic noun phrase *safari ĩno* (this Journey) to refer to death. The presupposition is that death is common to all people. By this, he means that death keeps on occurring just like other journeys that people take. This suggests that death is always with people.

**CM 11: PSS 4** *Mami wĩe hinya nĩũntũ bwa ana baba baku* Mum encourage yourself for the sake of your children.

The condoler uses the referring expressions *mami* (mum) and *ana baba baku* (your children) to make reference to the wife of the deceased and their children. The condoler presupposes that now that the head of the family has passed on, the children will be depending on their mother for everything. The condoler is therefore urging the widow to strengthen herself for she now has the responsibility of taking care of the children single-handedly.

**CM 13: PSS 1** *Nĩarũĩte mbara mbega na aiga wĩĩtkio.* She has fought a good fight and kept the faith.

*Mbara mbega* (good fight) and *wĩĩtkio* (faith) result to existential presupposition in the utterance. The good fight that the condoler is referring to is the fight of faith. By this, he means living a life that is Godly. By keeping faith, he means the deceased has died still believing in God. The condoler therefore presupposes that the deceased died a born-again christian and therefore, he is in heaven. Christians believe that those who die in the Lord go to heaven.

**CM 13: PSS 2** *Kwĩna ùtũro ùngĩ nyuma ya gĩkuũ.* There is another life after death.

The words *ùtũro* (life) and *gĩkuũ* (death) presuppose the existence of these entities. Christians believe in life after death in heaven. They believe that when Jesus Christ will come back for the ‘church’, those that will have died will be resurrected. These words presuppose that the deceased will resurrect and live again in heaven. The condoler uses this utterance to give hope to the family of the deceased.

**CM 14: PSS 1** *Gũkũ nthĩ tĩ gwetũ.* This world is not our home.

In this utterance, the condoler uses the referential expressions *nthĩ* (world) and *gwetũ* (home). Christians believe in heaven, another home that has been prepared for them by God. The condoler uses this utterance to encourage the family of the deceased and uses these words to presuppose that people’s worldly homes are temporal. This means that when they die, they will go to a permanent home that has been made in heaven by God.

**CM 15: PSS 3** *Gũkũ nthĩ twĩ etũki.* We are passers-by here on earth.

In the utterance, *nthĩ* (earth) and *etũki* (passers-by) bring about existential presupposition. Just like in CM 14: PSS 1, the condoler uses these words to presuppose that people’s stay here on earth is temporal. This means that their lives here on earth are short and so they are transiting to another place. This suggests that they are passing by the world as they go to heaven.

**CM 16: PSS 2** *Paũlũ ariuga mũĩĩrĩ ñno yetu nĩ ta ema.* Paul says that our bodies are like tents.

*Paũlũ* (Paul), *mũĩĩrĩ ñno yetu* (our bodies) and *ema* (tents) as stated in 2<sup>nd</sup> Corinthians 5:1. presuppose that just as Paul is telling the people of the church of God at Corinth that the earthly tents are used for a short while and then are folded, the same way the life of a human being is short. The condoler comforts the bereaved family by showing them how inevitable death is.

**CM 18: PSS 3** *Jiĩsũ ariuga akeja ta mwamba.* Jesus says he will come like a thief.

In this utterance, the condoler uses a reference of Jiĩsũ (Jesus) and *mwamba* (thief) in Luke 12: 39-40. In the verses, Jesus tells his disciples a parable to show them why they should always be ready for the second coming of Jesus Christ. The condoler presupposes that the mourners need to be always ready because they do not know when Jesus Christ will come. The coming of Jesus in this case could be symbolic of death. They therefore need to be always ready because death will come when they least expect it.

## 7.2 Factive Presupposition

In factive presupposition, the assumption is that the presence of some verbs such as ‘*know*’, ‘*realize*’, ‘*regret*’ and ‘*glad*’ make a statement true (Yule,2010). This means that the presupposed information that comes after these verbs is treated as a fact.

**CM 3: PSS 1** *Twinde nĩtwijĩ X atarĩ na thĩna na anybody.* All of us know that X had no problem with anybody.

The condoler uses this utterance to praise the deceased. He uses the verb *nĩtwijĩ* (know) to presuppose the fact that the deceased was a good man who associated well with other people in the society. This also presupposes that he was liked by many.

**CM 4: PSS 4** *Na ta bũrĩa twijĩ ati Ngai ni thayũ, thayũ ũu nũ nkũrombera mujĩũ ũũ.* And like we know that God is peace, that is the peace that I pray for this family.

The word *twijĩ* (know) is used to presuppose that God is a giver of peace and that everybody knows that. The family members are not at peace at this time of grief. The condoler therefore prays that God gives them the much-needed peace of mind at this time of sorrow.

**CM 5: PSS 2** *Na nĩbwĩĩ bũrĩa mũntũ egujaga.* And you know how one feels.

The word *nĩbwĩĩ* (know) is used to bring about factive presupposition in this utterance. The condoler presupposes that when one loses a loved one, they are affected both psychologically and emotionally. Death is usually very painful and therefore, losing a loved one causes deep feelings of loss and sorrow. The condoler

uses this utterance to presuppose that the members of the family of the deceased are also affected and therefore later in the message requests the mourners to pray for them so that they can overcome these feelings.

**CM 8: PSS 1** *Nonka ngũkeneera Kristũ mũthenya wa ũmundĩ nĩũntũ augite thĩinĩ wa kiugo kĩa atĩtũtiganĩria.* I am glad because of Christ today for He has promised not to forsake us in His word.

The word *ngũkeneera* (glad) triggers factive presupposition in the utterance. The condoler presupposes that God is loving and kind. This means that because of the kindness and love He has for His people, He will always be willing to help them. By the condoler using the word ‘glad’, he presupposes that he is sure of what he says and therefore uses the utterance to encourage the family of the deceased by assuring them of God’s help because He has promised not to forsake His people.

**CM 12: PSS 2** *Nĩtwĩjĩ tĩ ũntũ mũũthũ gũtigwa nĩ mũjiari.* We know it is not an easy thing to lose one’s parent.

The condoler uses the word *nĩtwĩjĩ* (know) in the above utterance to presuppose that it is a fact that death of one’s parent affects one. Children depend upon their parents for every support and so when a parent dies, they feel the gap. The condoler uses this utterance to show how challenging it is for children to be left by a parent and later in the message encourages the children of the deceased by telling them that God will fill the gap that their parent had left.

**CM 14: PSS 2** *Arata ba X, nĩmbijĩ bũrĩa bũramwendete* Friends of X, I know how you loved him.

The above utterance has factive presupposition triggered by the word *nĩmbijĩ* (know). The condoler presupposes that it is true that the friends of the deceased loved him. This love is demonstrated by the fact that they have attended the burial ceremony of the deceased. This utterance is meant to praise them so that they will be willing to do his request, later in the message, of visiting the family.

**CM 15: PSS 4** *Nĩtwijĩ mwendwa wetũ ararĩ mwendi Ngai na kogu e ĩgũrũ kwa Ngai.* We know that our beloved was God-fearing and therefore he is in heaven.

The condoler uses the word *nītwijĩ* (know) in this utterance with the presupposition that the deceased was God-fearing and therefore he is in heaven. Christians believe that those who die in the Lord go to heaven. The utterance is meant to give hope to the members of the family that their loved one is in heaven.

**CM 16: PSS 6** Na nĩũntũ nĩmbĩjĩ bũrĩa And because I know how hardworking you  
wĩ kĩa, ũkamenyeera aana baba baku. are, you will take care of these children of  
yours.

The condoler uses factive presupposition in the phrase *na nĩũntũ nĩmbĩjĩ bũrĩa wĩ kĩa*, (and because I know how hardworking you are) brought about by the word *nĩmbĩjĩ* (know). The phrase presupposes that the wife of the deceased is hardworking. The condoler uses this utterance to praise the widow so that she will be willing to do what he requests of her; to take care of her children.

**CM 19: PSS 1** Nĩmbijĩ ũrũrũ ũrĩa famĩlĩ I know the pain you are feeling this  
ĩno ikwĩgua kagita ta gaka. moment.

The condoler uses the word *nĩmbijĩ* (know) in this utterance to presuppose that the members of the family of the deceased are feeling pain for the loss. The condoler uses this utterance to identify with the pain the members of the family are feeling following the death of their father, because as she later says, she also experienced the same pain when she lost her mother when she was young. She encourages them that they will also make it because the Holy Spirit who helped the condoler's family when their mother passed on would also help them.

**CM 20: PSS 1** Nĩtwijĩ ararĩ muntu We know that the deceased was devoted  
mwĩrutĩri mawĩrani mae na kanithani. in her work and in church.

The word *nĩtwijĩ* (know) triggers factive presupposition in this utterance. The presupposition in the utterance is that it is a fact that the deceased was devoted in all that she did. The fact that she was devoted in church activities implies that she served God while alive and therefore she is in heaven. Christians believe that those who die having lived according to God's laws go to heaven. This utterance therefore is meant to give hope to the family members.

### 7.3 Lexical Presupposition

The assumption in lexical presupposition is that when a speaker uses one lexical item another meaning is understood (Yule,2010). The words *stop*, *still* and *again*, are considered to presuppose another (unstated) concept.

**CM 5: PSS 4** *Tūgatiga kūrira.*

We will stop crying.

The condoler uses the word *tūgatiga* (stop) in this utterance to presuppose that the mourners and the members of the family have been crying during this period of mourning following the death of their loved one. The use of this utterance is to encourage the listeners for later in the message he gives them the reason why there will be no more crying. He says that God is coming to do them good things which imply that He would comfort them.

**CM 13: PSS 3** *Mwanka rīrīa tūkonana kaĩrĩ.*

Until we meet again.

**CM 16: PSS 7** *Nkinya rīrīa tūgacemania kaĩrĩ, nogoka na thayũ.* Till we meet again, rest in peace.

The word *kaĩrĩ* (again) in the two utterances is used to presuppose that the listeners and the deceased will meet another time just like they have been meeting when the deceased was alive. This implies that the deceased will resurrect. Christians believe that when Jesus will come for the second time, those that will have died will resurrect. The utterances are meant to encourage and give hope to the listeners, especially the family members, that their loved ones will resurrect and so will meet with them in heaven.

**CM 17: PSS 2** *Nějĩte kūbūgīria methori na būĩrīra kaĩrĩ.*

He (God) is coming to wipe away your tears and you will not cry again.

The word *kaĩrĩ* (again) in the utterance presupposes that the members of the family of the deceased have been crying following the death of their loved one. The utterance is used to encourage the family members that they will stop crying because God will wipe away their tears. By ‘wiping their tears’, the condoler means that God will comfort and help them overcome grief.

#### 7.4 Non-factive Presupposition

With non-factive presupposition, the assumption is that the statement is not true (Yule, 2010) When verbs like ‘*dream*’, ‘*imagine*’ and ‘*pretend*’ are used, then it means that the presupposed information following them is not true.

**CM 3: PSS 2** *Taimangĩni X ariũkĩte ta rĩu akona antũ baba bonthe bejĩte kũmwĩra bye.* Imagine X resurrecting a time like now and see all these people who have come to bid him bye.

In this utterance, the condoler uses the verb *taimangĩni* (imagine) to presuppose that the deceased cannot resurrect. He uses this utterance as way of appreciating the many people who have come to bid the deceased farewell. The utterance also presupposes that the deceased was loved by many and that is why the burial ceremony has been attended by many people.

#### 7.5 Structural Presupposition

Structural presupposition refers to the use of wh-structures where the assumption is that the information that comes after the wh-word is factual (Yule, 2010) The listener or reader understands that the speaker or writer has presented information that is naturally true or intended to be true.

**CM 6: PSS 3** *Nũũ ũmba kũmũria kũũria?* Who can ask Him (God) questions?

The condoler uses structural presupposition triggered by the wh-construction *nũũ* (who) in the utterance. When one dies, people always want to know what has caused the death of their loved one thus ask many questions concerning the death. Others, especially the members of the family ask God why he had taken away the life of their loved one. The condoler in this utterance presupposes that nobody can ask God questions because He does His will. All human beings are His and so nobody can fault Him for the death of anybody.

**CM 7: PSS 1** *Nũũ warona muntũ agĩtema ndigũ ĩĩ nkũrũ kana auna mbemba ĩĩ nkũrũ?* Who has ever seen a person cut a banana or pick maize that is not ready?

The condoler in this message uses an analogy of crops that are planted on gardens. The harvesting of the crops is symbolic of God taking the life of a human being. The wh-construction *nũũ* (who) is used to presuppose that a farmer can only harvest that

crop that is ready. The same way, God does not take the life of a person prematurely. It means that one dies at the time when they were meant to. The condoler uses this utterance to comfort the members of the family that their loved one's time to die had come.

**CM 11: PSS 3** *Nĩmbi bwarona Ngai* What is impossible with God?  
*aremetwe?*

The structural presupposition in this utterance is triggered by the wh- construction *nĩmbi* (what). The condoler presupposes that there is nothing impossible with God. The utterance has been used to encourage the family of the deceased that everything is possible with God, meaning that He will be able to help them so that their family moves on well and everything succeeds despite losing the head of their family.

**CM 16: PSS 4** *Gweũ wakua rĩ, ũkathi kũ?* Where will you go when you die?

The condoler uses wh-construction *kũ* (where) in the utterance to presuppose that when one dies, he/ she goes somewhere. By this, she refers to heaven and hell. Christians believe that when one dies, he/she goes to heaven or hell depending on the kind of life they have lived here on earth. The condoler challenges the mourners with this question as a way of asking them to prepare their relationship with God so that when they die, they will go to heaven and not hell.

**CM 17: PSS 4** *Kĩrĩa mũjiari atiga kĩbatĩĩ* What has been left by a parent should  
*kũmenyeerwa.* be taken care of.

The wh- construction *kĩrĩa* (what) in this utterance presupposes that there is something that had been left by the deceased who has been a parent. In this case, the reference is made to the property of the deceased. Most of the time when a parent dies, the children squander the property that has been left. The condoler therefore requests the children of the deceased to take good care of the property that has been left by the deceased.

**CM 18: PSS 2** *Rĩrĩa ntũkũ yaku ya gũkua* When your day to die comes, how  
*ĩgakinya rĩ, ũkathi ũtari atĩa?* will you go?

In this utterance, the condoler uses the wh- construction *rĩrĩa* (when) to presuppose that each of the listeners will one day die and wonders how they will be when they die. This presupposes that one may die born again or not. This according to Christians, will determine whether one will go to heaven or hell. The condoler uses this utterance to urge the listeners to accept Christ as their saviour so that when they die, they will go to heaven.

**CM 20: PSS 2** *N atijĩ rĩgono rwa airĩtu* Who doesn't know the story of the ten  
*barĩa ikũmi, batano baarĩ baũgĩ na batano* virgins? Five were wise and five were  
*baritu?* foolish.

This is a Biblical reference of the parable of the ten virgins in Matthew 25:1 -13. The ten virgins had gone to meet the bridegroom. The five foolish ones did not carry extra oil and when theirs ran out, they went to buy only to find the door shut on coming back. The condoler uses the wh-construction *nũũ* (who) with the presupposition that all the listeners know the story. The bridegroom in the story is symbolic of Jesus. It is not known when Jesus will be coming again. She uses this utterance to urge the listeners to be always prepared so that when Jesus comes the second time, they will not be treated like the foolish virgins who were locked out of the banquet.

## 7.6 Counterfactual Presupposition

Counterfactual presupposition has the assumption that that which is presupposed is both not true and is the opposite of what is true, or contrary to facts (Yule, 2010). This presupposition is triggered by some conditional structures called counterfactual conditionals which presuppose that the information in the if-clause is not true at that particular time when the utterance is made.

**CM 6: PSS 4** *Agagwĩta taii ũmũria nĩmbi* If He (God) calls you now to ask Him  
*gĩtũmi arajũkirie mwana ũũ wathi?* why He took the life of this child would  
you go?

The if-construction '*aga*' in the utterance presupposes that God is not likely to call the listeners. By God 'calling them', it means that they will also die. The condoler therefore does not mean that God will call them but she uses the utterance to request them not to ask God questions concerning the death of the deceased because He has done His will by taking his life.

**CM 12: PSS 1** *Kethwa kwibu twingirũthira* If there is something that we could do  
*Ngai ariũkia mũntũ mũrũme ũũ, notũrũthe* for God to raise this man, we could for  
*nũntũ ararĩ muntũ mwega.* he was good.

The use of *kethwa* (if-construction) presupposes that there is nothing that they could do for God to bring back to life the deceased. This shows the finality of death. The condoler uses the utterance to show that death has robbed them of a very important person such that they would do anything, if they had the ability, for God to bring him back to life.

### 7.7 Chapter Summary

The chapter analyzed the presuppositions evident in Kĩmwĩmbĩ Condolence Messages. The findings showed that all the six presuppositions proposed in Presupposition Theory were used in Kĩmwĩmbĩ Condolence Messages. Table 4 indicates their frequencies and percentages.

Table 4: Summary of Presuppositions used in Kĩmwĩmbĩ Condolence Messages.

Presupposition	Frequency	Percentage (%)
Existential	22	47.8
Factive	10	21.7
Lexical	4	8.7
Non-factive	1	2.2
Structural	7	15.2
Counterfactual	2	4.3
Total	46	100

The results show that existential presupposition was used the most with twenty- two (22) out of the forty-six (46) occurrences (47 per cent). The condolers used this presupposition to refer to certain entities that are in existence to condole the bereaved. These were in form of proper names, possessive constructions and definite noun phrases. The main proper name used in expressing condolence was God. The condolers used the name to indicate the existence of such an entity who created human beings that people trust upon for help. The condoler therefore encouraged the bereaved families to trust upon God for peace and comfort in the difficult moments of grieving. The condolers also comforted the bereaved by claiming that the death of their loved ones was God's will.

Factive presupposition came second with ten (10) occurrences (21 per cent). The condolers used the word 'Know' to show that the uttered statement is true. Structural presupposition followed with seven (7) occurrences that accounted for fifteen (15) per cent of the total presuppositions used. The condolers used wh-structures in their utterances to give factual information after the wh-structures. Lexical presupposition had four (4) occurrences, accounting for eight (8) per cent. The condolers used the words 'stop' and 'again' to presuppose unstated concepts in their messages. Counterfactual presupposition had two (2) occurrences (4 per cent). The condolers used the presupposition to show that whatever has been stated is not only untrue but is the opposite of the stated. This was in form of if-clauses. Non-factive presupposition was the least used with one (1) occurrence (2 per cent). The condoler used the word 'imagine' in an utterance that was not true.

## **CHAPTER EIGHT**

### **SUMMARY OF FINDINGS, CONCLUSION AND SUGGESTIONS FOR FURTHER RESEARCH**

#### **8.1 Summary of the Findings**

The first objective was to establish the condolence strategies used in Kĩmwĩmbĩ condolence messages. The findings of the study showed that future-oriented remarks was the most used politeness strategy. This was attributed to the fact that the condolers were out to give encouragement and hope to the bereaved families in a bid to reduce the pain following the death of their beloved.

The low tally in using proverbs and sayings and sharing similar experience strategies was because there are few proverbs and sayings that touch on bereavement in Kĩmwĩmbĩ. Similarly, the condolers could have found it difficult to share their experiences with the bereaved in fear that it could arouse the memories that they (condolers) would not want aroused thus affecting them emotionally.

These findings differ from those of the other reviewed studies on condolence strategies. Al- Hussein and Al-Ameedi (2022) in their study on condolence messages by Obama, found out that expression of sympathy was the most used condolence strategy. Farnia (2011) in the study on condolence strategies that Iranian speakers of Farsi used in when responding to an obituary note found out that expression of regret and grief was the strategy used the most. Kuang (2015) investigated how Malaysian SMS condolence messages are constructed taking into account their semantic function. The findings showed that expressing concern was the most used strategy. These differences are due to the fact that as cultures are different, so are languages. As a result, no two different contexts can produce similar condolence strategies.

The second objective was to examine the politeness strategies employed when expressing condolence in Kĩmwĩmbĩ. According to the findings, positive politeness strategy was used the most. This is because of the sensitive nature of condolence messages. The condolers therefore valued more the positive face of the bereaved families and therefore endeavored to ensure that their positive face wants are attended to thus making them feel valued and loved. Bald-on record strategy was the least

used. This could be because, due to the sensitive nature of condolence messages, the condolers preferred to avoid as much as possible doing FTAs directly so as to avoid threatening the faces of the bereaved.

These findings compare with Njuki (2021) findings on the study on politeness analysis of Kenya's members of the 12<sup>th</sup> National assembly discourse. The findings showed that positive politeness strategy was the most frequently used politeness strategy to show their admiration and desire to endorse the opinions of their colleagues thus leading to enhanced relations in the parliament. This similarity is because in any interaction, speakers are more concerned with the positive face wants of their hearers thus endeavor to attend to them.

The third objective was to explore the speech acts features used in the expression of condolence in Kĩmwĩmbĩ. The study showed that expressive speech act was the most used speech act. This is because condolence is an expressive speech act and therefore the condolers used it to condole with the bereaved. Commissive speech act was used the least. This was because the condolers would just want to offer moral and material support to the bereaved families only during the burial planning meetings and ceremonies without committing to offer their support later, in fear that if they did not honour their promise, this could ruin their relationship with these families. These findings are similar to those of Wardani (2023) in the study on condolence expressions of the Moslem assassination in Christchurch Mosque on twitter. The study found six intentions of condolence utterances, with expressive being the most used. The reason is that condolence being an expressive speech act, the condolers used expressives to condole with the bereaved by expressing their psychological state of emotions following the death of their loved ones.

The last objective was to analyze the presuppositions used in condolence messages in Kĩmwĩmbĩ. The findings showed that existential presupposition featured most in these messages. This was because condolers wanted to show the existence of entities that are connected to death and bereavement. The low tally in the use of counterfactual and non-factive presupposition was because the two presuppose untrue information, and condolers mostly use condolence messages to presuppose real information.

These findings compare with those of the most reviewed studies on presupposition. For example, Kiarago (2019) in the study on pragmatic analysis of Kĩembu popular songs, found out that existential presupposition was the most used presupposition. However, findings on Aditya (2014) study on ‘A Pragmatic Analysis of Presupposition in Genndy Tartakovsky’s *Hotel Transylvania*’ differ with those of this study since in the study, counterfactual presupposition was the most used type of presupposition by the main characters in the movie.

## **8.2 Conclusion**

The study revealed that condolers in Kĩmwĩmbĩ condolence messages use various condolence strategies as a means of paying respect to the deceased and as a way of showing sympathy to the bereaved while conforming to the cultural and religious norms in the society. Future-oriented remarks was used the most for the condolers endeavored to give encouragement and hope to the bereaved families. The study also showed that these condolers use all the four politeness strategies to formulate their messages in such a way that they avoid threatening the faces of the bereaved. Positive politeness strategies featured the most for condolers valued more the positive face of the bereaved and therefore used these strategies to attend to their positive face wants. The study also established that the condolers performed various actions in their utterances in these condolence messages. Condolence being an expressive speech act, it was used the most to convey their emotions following the death of their beloved. Finally, the study established that the condolers used all the six types of presuppositions in their condolence messages to show what they assumed to be known by their listeners before making their utterances. They used existential presupposition, in form of proper names, possessive constructions and definite noun phrases, more than other presuppositions to show the existence of entities connected to death and bereavement.

## **8.3 Suggestions for Further Research**

- i. The study focused on condolence messages in Kĩmwĩmbĩ. A cross-linguistic study of condolence messages in Kĩmwĩmbĩ and other Bantu languages can be carried out to provide generalized conclusions on condolence speech act.

- ii. The study was limited to condolence strategies, politeness strategies, speech acts features and presuppositions in Kĩmwĩmbĩ condolence messages. In the analysis of the data, the study revealed that these messages involve use of euphemisms. Further research can be carried out to analyze death-related euphemisms in condolence messages.
- iii. A study can be conducted to show how the variables of gender, age, level of education and social status of the condolers influence the expression of condolence in Kĩmwĩmbĩ condolence messages.

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## APPENDICES

### Appendix 1: Guiding Card

<b>Utterance</b>	<b>Condolence Strategy</b>	<b>Politeness Strategy</b>	<b>Speech Act Feature</b>	<b>Presupposition</b>

## Appendix 2: Condolence Strategies

Utterance	English Translation	Condolence Strategy
<i>CM 1: CST 1 Pore jikwa</i>	My condolences	Expression of sympathy
<i>CST 2 Ngai arobwĩkĩra inya ĩgita rĩrĩ rĩũmũ.</i>	May God give you strength this difficult moment.	Future-oriented remarks
<i>CTS 3 Ararĩ mũntũ wa antũ.</i>	He was a man of people.	Enumerating virtues of the deceased
<i>CST 4 Atarĩ na ũthũku na mũntũ no ũrĩkũ.</i>	He did not have a problem with any person.	Enumerating virtues of the deceased
<i>CST 5 Ararĩ mwendi antũ bonthe.</i>	He was lover of all people.	Enumerating the virtues of the deceased
<i>CST 6 Ararĩ mũntũ wĩ kũo mawĩrani mae</i>	He was hardworking in all the work that he did	Enumerating the virtues of the deceased
<i>CST 7 Nĩaramenyereke famĩlĩ yae wega</i>	He had taken good care of his family.	Enumerating the virtues of the deceased
<i>CST 8 ĩgita rĩũ, arĩ mentor wakwa na nĩampejaga kĩrĩra mũno na akambonia burĩa mbati kũruta wĩra.</i>	That time he was my mentor and he used to give me a lot of advice on how I should carry out my duties.	Enumerating the virtues of the deceased
<i>CST 9 Ngai aroiga nkoro yae kũrĩa aigaga atheru bae na athi na mbere gutindanĩra famĩlĩ ĩno na kũrũngama kanyani kau mwendwa wetũ aratigire.</i>	May God keep his soul where He keeps the righteous and continue showing concern for this family and standing on the gap that our beloved has left.	Future-oriented remarks
<i>CM 2: CST 1 Ndiuga nĩ pore nĩgũtigwa nĩ ũmwe wenu mũjiũ ũũ.</i>	I say sorry because of being left by one of you this family.	Expression of sympathy
<i>CST 2 Mami wetũ atĩgũa ũrũrũ kaĩrĩ.</i>	Our mum will not feel pain again.	Future-oriented remarks
<i>CST 3 Nĩka anogokete.</i>	She has rested.	Future-oriented remarks
<i>CST 4 Mbaibũ thĩnĩ wa thaburi 23, Ndaudi arĩũga atĩ Jehova nĩwe mũrĩthi wae. Na nĩũntũ Jehova nĩwe mũrĩthi ũrĩa mwega, famĩlĩ mũtweni mũrĩthi wenu especially ĩgita ta rĩrĩ rĩũmũ na magita monthe na gutĩ gĩntũ bũkaaga na mono mono thayũ wae.</i>	The Bible in the book of Psalm 23, David says that the Lord is his shepherd. And because the Lord is the best shepherd, family members make Him your shepherd especially this difficult moment and all the time and you will suffer no want especially His peace.	Reciting religious verses
<i>CST 5 Ngai akejũria kaanya</i>	God will fill the gap that	Future-oriented

<i>kau gatigĩtwe.</i>	has been left.	remarks
<b>CST 6</b> <i>Ona ngetũkĩira mũguuru wa gĩkũũ, ntĩkĩra nombi nĩũntũ wĩ amwe nani na karũturo gaku niko gamporagĩrĩa.</i>	Even if I walk through the valley of death, I will fear no evil because You will be with me and Your rod and staff comfort me.	Reciting religious verses
<b>CST 7</b> <i>Mwathani arobũoreria.</i>	May God comfort you	Future-oriented remarks
<b>CM 3: CST 1</b> <i>Ndĩaria ndĩthikĩrĩte mono nĩũntũ bwa gũtigwa nĩ ũmwe tũrendete mono.</i>	I talk with a lot of sorrow because of being left by one whom we loved very much.	Expression of sympathy
<b>CST 2</b> <i>To the immediate Family, pore jia kwa.</i>	To the immediate family, my condolences.	Expression of sympathy
<b>CST 3</b> <i>Twinde nĩtwijĩ X atarĩ na thĩna na anybody.</i>	All of us know that X had no problem with anybody.	Enumerating the virtues of the deceased
<b>CST 4</b> <i>Na kambũge rĩmwe ona kethwa Kĩmĩrũ kiugaga wega waku nĩ ũmba gũkũrĩa</i>	And let me say that although sometimes Kimeru says that one's goodness is his undoing.	Using proverbs and sayings
<b>CST 5</b> <i>X ararĩ generally good.</i>	X was generally good.	Enumerating the virtues of the deceased
<b>CST 6</b> <i>Wendo wae gĩ antũ bonthe nĩ ũtũmĩte antũ baba bonthe beja kũmũringĩria.</i>	His love for all people is what has made all these people to bid him farewell.	Enumerating the virtues of the deceased
<b>CM 4: CST 1</b> <i>Gatũkuuga pore na kũũmĩria mujĩ ũũ</i>	We are saying sorry and comforting this family.	Expression of sympathy
<b>CST 2</b> <i>Mwĩrĩgĩrĩreni tu nĩũntũ nĩwe aijĩ gĩtũmi gĩa kũjũkia baba wetũ</i>	Family members just trust upon Him (God) because He is the one who knows the reason for taking our father	Future-oriented remarks
<b>CST 3</b> <i>Ngai nĩabũe inya ya kũmĩrĩria.</i>	May God give you strength to bear the loss.	Future-oriented remarks
<b>CM 5: CST 1</b> <i>Ngai abũe kũmĩrĩria magita mama maũmũ.</i>	May God comfort you this difficult moment.	Future-oriented remarks
<b>CST 2</b> <i>Kogu famĩlĩ poreni mono nĩ gũtigwa nĩ ũmwe wenũ.</i>	So, sorry to the family members for the death of one of you.	Expression of sympathy
<b>CST 3</b> <i>Twinde no tũgakũrukĩira au.</i>	That is the way for all of us.	Viewing death as a natural phenomenon
<b>CST 4</b> <i>Tũgatiga kũrĩra nĩũntũ Ngai nĩejĩte gũtũrũthĩra maũntũ mamega</i>	We will stop crying because God is coming to do good things for us.	Future-oriented remarks
<b>CST 5</b> <i>No ĩndĩ twabaririkana na maoya na Ngai nawe atonye mwanyani ũu baba wao aerete</i>	But if we remember them in prayers and then God fill the gap that their	Offering assistance

<i>rĩ, maũntũ monthe makethwa me sasawa</i>	father has left, all things will be okay.	
<b>CST 6</b> <i>Ngai endelee kũbũmĩria na kũbũa inya ya kũmĩrĩria famĩlĩ.</i>	May God continue comforting you and give you strength to bear the loss family members.	Future-oriented remarks
<b>CM 6: CST 1</b> <i>Nĩ pore mũjiũ ũũ.</i>	Sorry to this family.	Expression of sympathy
<b>CST 2</b> <i>Nĩndethikĩrĩrie rĩrĩa ndegwire ũoro wa gwĩtwa kwa mũcore ũũ wakwa.</i>	I grieved when I heard of the death of this friend of mine.	Expression of sympathy
<b>CST 3</b> <i>Rĩu kaaba tũmũtigĩre maũntũ monthe na tũmũcokerie nkatho ona magita ta mama maũmũ nĩũntũ athesalonike ĩriuga tũmũcokagirie nkatho magita monthe</i>	Therefore, it is good that we leave all things to him and thank him even during this difficult moment because the book of Thessalonians is urging us to give God thanks all the time.	Reciting religious verses
<b>CST 4</b> <i>Kambĩtĩkie famĩlĩ bũkenderelea gũtrust Ngai nĩũntũ nĩwe wenka aũmba kũbũoreria</i>	Let me hope that family members will continue trusting upon God because He is the only one who can comfort you.	Future-oriented remarks
<b>CM 7: CST 1</b> <i>Pore jikwa kĩ mũjiũ ũũ.</i>	My condolences to this family.	Expression of sympathy
<b>CST 2</b> <i>Rĩu twinde twĩ ba Ngai na onati gatwĩbaande mũgũndani wae. Ona tũgũkũra agatũjũkia.</i>	So, we are all God's and are also planted in His garden. When He sees that we are ready, He harvests us.	Viewing death as a natural phenomenon
<b>CST 3</b> <i>Rĩu Ngai ka aronire x agũkũra na nĩ ũũa rĩae akĩnauga kaarĩtwe.</i>	So, God saw that X is ready and he is His flower and He plucked it.	Viewing death as a natural phenomenon
<b>CST 4</b> <i>Ĩu nĩo njĩra twinde tũkathi.</i>	That is the way we will all go.	Viewing death as a natural phenomenon
<b>CST 5</b> <i>Famĩlĩ poreni mono.</i>	Family members, very sorry.	Expression of sympathy
<b>CST 6</b> <i>Tũkarũngama nabwi mwanka tũthirie rũgendo rũrũ.</i>	We will stand with you until we finish this journey.	Offering assistance
<b>CM 8: CST 1</b> <i>Atĩ Ngai atĩbũtiganĩria kagita no karĩkũ nĩũntũ nĩ Ngai mwega.</i>	That there will be no time that God will forsake you because He is good.	Future-oriented remarks
<b>CST 2</b> <i>Ngai arobũgĩria methori kenda bũtĩkarĩre kaĩrĩ.</i>	May God wipe your tears so that you will not cry again.	Future-oriented remarks

<i>CST 3 Nau ūkiri wa Mwathani ūrothi na mbele kwonekana gĩ famĩlĩ ĩno.</i>	May the peace of God continue being evident in this family.	Future-oriented remarks
<i>CM 9: CST 1Tũriuga pore gĩ famĩlĩ.</i>	we say sorry to the family.	Expression of sympathy
<i>CST 2 Taĩgĩrĩrani Ngai ūũ na bũkona bũrĩa akabũtethia.</i>	Just trust upon the Lord and He will help you.	Future-oriented remarks
<i>CST 3 Nanĩtũrekarania wega na mwendwa wetũ kĩ mawĩra marĩa tũrarutithanagia nawe.</i>	We have been associating well with our beloved in all that we were doing with him.	Enumerating the virtues of the deceased
<i>CST 4 Ararĩ muntũ wĩ kũo.</i>	He was hardworking.	Enumerating the virtues of the deceased
<i>CST 5 Tabũrĩa mbuku ya Ngai ĩtwĩraga nĩturire na barĩa bakũrĩra, nĩkio twĩ aa ona mathiko.</i>	Just like the Bible says that we should cry with those that are crying and laugh with those that are happy, that's why we are here for the burial.	Reciting religious verses
<i>CST 6 Kogu antũ betũ nĩtũthi mbele gũsapotana nĩũntũ tugaga muntũ nĩ antũ.</i>	So our people let us continue supporting each other because we say no man is an Island.	Using proverbs and sayings
<i>CST 7 Ndĩbwĩre safari ĩno nĩ ya kawaida.</i>	I tell you that this journey is common	Viewing death as a natural phenomenon
<i>CST 8 Mbuku ya Ngai yugĩte muntũ wonthe ũjarĩtwe nĩ muntũ mũka no agakua.</i>	The Bible says that whoever is born of blood and fresh must die.	Reciting religious verses
<i>CM 10: CST 1 Mbuge nĩ tũkwĩgwa twĩbataũkĩre mono nĩũntũ bwa gũtigwa nĩũmwe wetũ.</i>	We feel the loss due to the death one of us.	Expression of sympathy
<i>CST 2 Ararĩ mwendi antũ bonthe.</i>	He loved all people.	Enumerating the virtues of the deceased
<i>CST 3 Ararĩ na nkoro ya gũtethia.</i>	He was kind-hearted.	Enumerating the virtues of the deceased
<i>CST 4 Nĩatũthekagia na tũkamba kũriganĩrwa kethwa kwĩna ũntũ ũgũtũcumbũra.</i>	He would make fun then we laugh and end up forgetting for a while the issue disturbing us.	Enumerating the virtues of the deceased
<i>CST 5 Kogu tũkamiss mono jokes jiae na gũtugana kwae.</i>	We will surely miss his jokes and his hospitality.	Enumerating the virtues of the deceased
<i>CST 6 Nĩbarekaranitie wega ta nuclear family.</i>	He was living well with the nuclear family.	Enumerating the virtues of the deceased
<i>CST 7 Tũgatigũra aana baba bakũthoma.</i>	We will ensure that these children get education.	Offering assistance
<i>CST 8 To the nuclear family, Ngai akabũa ũtugi wa kũmĩria.</i>	To the nuclear family, may God give you grace to bear the loss.	Future-oriented remarks

<i>CST 9 Pore mono.</i>	Very sorry.	Expression of sympathy
<i>CM 11: CST 1 Nkoro jietū nīringikite mono nūntū bwa gwitwa nī ūmwe wetū ta aruti wira ba thirikari.</i>	Our hearts are saddened by the death of one of us as civil servants.	Expression of sympathy
<i>CST 2 Ararĩ na kĩo wĩrani wae.</i>	He was hardworking.	Enumerating the virtues of the deceased.
<i>CST 3 Īno ĩrari nchamba ya bata mono.</i>	This was a great hero.	Enumerating the virtues of the deceased
<i>CST 4 Tũriuga pore mono gĩ famĩlĩ.</i>	We say very sorry to the family.	Expression of sympathy
<i>CST 5 Ndĩira famĩlĩ atĩrĩ, twĩ ba Ngai na tugacoka kĩ Ngai.</i>	I want to tell the family that we are all God's and we shall all return to Him.	Future-oriented remarks
<i>CST 6 Na ndĩbũakikishĩra atĩ ūtethio ūrĩa unde bũkenda gĩ obisi yakwa, bũgatetheka. Gũtĩ muntũ akabũcumbũra kana abũthiũrũkia.</i>	I promise you that you will get any kind of help you will need from my office. Nobody will give you a hard time or take you in circles.	Offering of assistance
<i>CST 7 Ona rĩu atĩremwa nĩ kũbwĩkĩra inya magita mama maũmũ.</i>	Even now, it will not be difficult for Him to strengthen you these difficult times.	Future-oriented remarks
<i>CST 8 Tamwĩtikieni e wenka.</i>	Just believe in Him (God) alone.	Future-oriented remarks
<i>CST 9 Mami wĩe hinya nĩntũ bwa ana baba baku.</i>	Mum encourage yourself for the sake of your children.	Future-oriented remarks
<i>CST 10 Nĩ Mwathani aejanire, na nĩwe ajũkĩtie. Rĩitwa rĩa rĩrogocwa.</i>	It is God who gave and it is He who has taken.	Reciting religious verses
<i>CM 12: CST 1 Nĩtũringikite nĩ gĩkũũ kĩa.</i>	We are saddened by his death.	Expression of sympathy
<i>CST 2 Nĩtũrakenaga nĩwe nĩntũ ararĩ wa kumake fun.</i>	We enjoyed being with him for he used to make fun.	Enumerating virtues of the deceased
<i>CST 3 Gĩkundi gĩetũ nĩtũlusĩte muntũ very important na very active.</i>	Our social group has lost a very important and active member.	Enumerating the virtues of the deceased
<i>CST 4 Ataceragĩrwa nĩ mĩcemanio yetũ.</i>	He never used to get late for our meetings.	Enumerating the virtues of the deceased
<i>CST 5 Tati rĩrĩa twatigirwe nĩ mami twĩbanini, nĩtwaũrirwe nĩ inya mono ĩndĩ Ngai nĩarũngamire natwi.</i>	When we lost our mother when we were very young, we lost hope but God stood with us.	Sharing a similar experience
<i>CST 6 Kogu Ngai nĩathiite</i>	So, God is coming to fill	Future -oriented remark

<i>kūrūngama kanyani kau mūtigairi atigite na ni kenda famili ino ithi wega.</i>	the gap that the late has left so that this family moves on well.	
<b>CST 7</b> <i>Ngai niwe uejanaga na niwe ujukitie mami wetu.</i>	It is God who gives and He is the one who has taken our mother.	Reciting religious verses
<b>CST 8</b> <i>No mauntū mae mega magatūūra maririkanagwa.</i>	But her legacy will be remembered forever.	Enumerating the virtues of the deceased
<b>CST 9</b> <i>Ngai aburathime na abwike mauntū mega.</i>	May God bless you and do you good.	Future-oriented remarks
<b>CM 13: CST 1</b> <i>Ndi aa kureta pore jikwa na agekurū ba kanisa ta chairlady wao.</i>	I am here to bring my condolences and those of the women in our church as their chairperson.	Expression of sympathy
<b>CST 2</b> <i>Gatukwigwa tuuritwe ni inya niuntū bwa gutigwa ni umwe wetu uria turendete mono.</i>	We feel hopeless for losing one of us whom we loved very much.	Expression of sympathy
<b>CST 3</b> <i>Niareruranagiria mono ki mauntū monthe ma kanisa.</i>	She was devoted in all church activities.	Enumerating the virtues of the deceased
<b>CST 4</b> <i>Arari punctual ona gi kwija kanisa.</i>	She was also punctual in attending church services.	Enumerating the virtues of the deceased
<b>CST 5</b> <i>Arari mwitigiri Ngai.</i>	She was God-fearing.	Enumerating the virtues of the deceased
<b>CST 6</b> <i>Niaruite mbara mbega na aiga witikio.</i>	She has fought a good fight and kept the faith.	Reciting religious verses
<b>CST 7</b> <i>Tukauga pore mono antū ba mujū ni gutigwa ni mami wenu.</i>	We say sorry to the members of the family for losing your mother.	Expression of sympathy
<b>CST 8</b> <i>Kwina uturo ungi nyuma ya gikuu.</i>	There is another life after death.	Future-oriented remarks
<b>CST 9</b> <i>Ngai arendelea kuburathima, kubutindanira na gukiririria nkoro jienu.</i>	May God continue blessing you, showing you concern and comforting your hearts.	Future-oriented remarks
<b>CM 14: CST 1</b> <i>Ta famili twibaringiku mono niuntū bwa gutigwa ni umwe wetu.</i>	As a family, we are saddened by the loss of one of us.	Expression of sympathy
<b>CST 2</b> <i>Nitūrekaranagia nawe wega mono.</i>	We used to associate well with her.	Enumerating the virtues of the deceased
<b>CST 3</b> <i>Nitwihikiritie indī mwathani aritwira tūkenage ni bunde buria bwaruthika niuntū ethagwa na mubango wabu.</i>	We are mourning but God tells us to be happy about everything that happens because He has plans for them.	Reciting religious verses
<b>CST 4</b> <i>Mami arari wa maana mono ki mujū wetu.</i>	Mum was a very important person in our	Enumerating the virtues of the deceased

	family.	
<i>CST 5 Nkoro jietũ jĩ na kĩaha ĩndĩ tũkaorera.</i>	Our hearts are grieving but we shall get comforted.	Expression of sympathy
<i>CST 6 Ona ĩndĩ ĩrĩa Ayubu athĩnagwa, Ngai nĩ acokire amũotanĩra na amũoreria nkoro.</i>	Even when Job was being tormented, God saw him through and comforted him.	Reciting religious verses
<i>CST 7 Gũkũ nthĩ tĩ gwetũ.</i>	This world is not our home.	Viewing death as a natural phenomenon
<i>CST 8 Na thimo inya kamwari ka mĩrongo ĩrĩ na ithanthatũ ĩriuga muntũ nĩekare agĩtwĩragia mĩthiĩre yae nĩũntũ mwathani ariuga nyomba ĩno rĩrĩa ĩkomoka kwĩ ĩngĩ tukathi ĩnjerũ.</i>	Proverbs Chapter four, verse twenty-six says that people should take heed to the path of their feet for God says that when this earthly house will be demolished, we shall go to a new one.	Reciting religious verses
<i>CST 9 Kogu antũ ba Ngai nĩtwĩbangabange nĩũntũ jĩkaro nĩ jĩrĩ.</i>	So, people of God, let us prepare ourselves because there are two living places.	Reciting religious verses
<i>CM 15: CST 1 Gĩ famĩlĩ, ndĩenda kuuga nĩ pore nĩ gũtigwa nĩ ũmwe wenu.</i>	I want to tell the family sorry for losing one of you.	Expression of sympathy
<i>CST 2 Ngai abũe thayũ.</i>	May God give you peace.	Future-oriented remarks
<i>CST 3 Gũtĩwe ũtĩgakua nĩũntũ njĩra ya kũthi kwa baba nĩ gwĩtũkĩra gĩkuũ</i>	No one will not die because the way to heaven is through death.	Viewing death as a natural phenomenon
<i>CST 4 Na ĩgita rĩa gũkua muntũ atũũmba kũrigĩria.</i>	And when the time for one to die comes, we cannot prevent it.	Viewing death as a natural phenomenon
<i>CST 5 Riu ona mwendwa wetũ ntukũ yae kaĩrakinyire ota burĩa yaku ĩgakinya.</i>	So, our beloved's day to die came just the same way yours will.	Viewing death as a natural phenomenon
<i>CST 6 Gũkũ nthĩ twĩ etũki.</i>	We are passers-by here on earth.	Viewing death as a natural phenomenon
<i>CST 7 Famĩlĩ, nĩtũkũbwĩcirĩa na tũkabũrombera magita ta mama maũmũ.</i>	To the family, you are in our thoughts and we are praying for you in these difficult times.	Future-oriented remarks
<i>CST 8 Nĩtwijĩ mwendwa wetũ ararĩ mwendi Ngai.</i>	We know that our beloved was God-fearing.	Enumerating the virtues of the deceased
<i>CM 16: CST 1 Nĩ pore kĩ mujĩ ũũ nĩũntũ bwa gwĩtwa kwa ũmwe wenu ũrĩa bũrendete mono.</i>	Sorry to the family following the death of one of you that you loved very much.	Expression of sympathy

<i>CST 2</i> <i>Īndī būtikamake.</i>	But do not worry.	Future-oriented remarks
<i>CST 3</i> <i>Īu n̄io nj̄ira t̄ukathi twinde.</i>	That is the way that we shall all go.	Viewing death as a natural phenomenon
<i>CST 4</i> <i>Paūlū th̄īnī wa akorinitho ya j̄īrī itano kuuma au k̄iamb̄iriria ar̄iar̄iria antū ba akorinitho akabera m̄ūtūr̄ire wa muntū n̄i ta ema.</i>	Paul in 2 <sup>nd</sup> Corinthians:1 is addressing the Corinthians telling them that the life of a person is like a tent.	Reciting religious verses
<i>CST 5</i> <i>Ḡūkua nomwanka t̄ūgakua.</i>	We must all die.	Viewing death as a natural phenomenon
<i>CST 6</i> <i>K̄ir̄ia k̄ina bata n̄i k̄ūthondeka ngwatan̄iro yetū na Ngai n̄i kenda ntukū yetu yakinya t̄ukathi k̄ūu kwa baba.</i>	What is important is to prepare our relationship with God so that when we die, we will go to heaven.	Future-oriented remarks
<i>CST 7</i> <i>Tabūr̄ia auḡite th̄īnī wa Njoni fotini at̄i athiire ḡūtūthondekera ḡikaro na k̄iej̄ura agatw̄j̄ira.</i>	Jesus says in John chapter fourteen that He went to prepare a place for us and when it is complete, He will come for us.	Reciting religious verses
<i>CST 8</i> <i>Kogu mami w̄ie inya th̄īnī wa mwathani.</i>	So, mum encourage yourself in the Lord.	Future-oriented remarks
<i>CST 9</i> <i>Nkinya r̄ir̄ia t̄ūgacemania kāir̄i, nogoka na thayū.</i>	Till we meet again, rest in peace.	Expression of sympathy
<i>CM 17: CST 1</i> <i>Kambuge n̄i sore mono k̄i m̄ūj̄i ūū n̄i gw̄itwa kwa ūmwe wenu.</i>	I am very sorry to this family for losing one of you.	Expression of sympathy
<i>CST 2</i> <i>Gatw̄it̄ik̄irie wendi wa Ngai.</i>	Let us accept God's will.	Future-oriented remarks
<i>CST 3</i> <i>Ngai wetū ab̄ue inya ĩgita r̄ir̄i r̄ūmū.</i>	May God give you strength during this difficult moment.	Future-oriented remarks
<i>CST 4</i> <i>N̄iej̄ite k̄ūb̄ugiria methori na būtir̄ira kāir̄i.</i>	He is coming to wipe away your tears and you will not cry again.	Future-oriented remarks
<i>CST 5</i> <i>Na n̄ingw̄it̄ikia kanya kau mami wenu aratigire būtik̄egua.</i>	I believe you will not feel the gap that your mother has left.	Future-oriented remarks
<i>CST 6</i> <i>Maūntū ta mama maum̄ira, n̄it̄ur̄aithaḡirie Ngai ak̄i na maūntū makabwa.</i>	When such things (death) happen, let us look at God only and things will be okay.	Future-oriented remarks
<i>CST 7</i> <i>N̄i ngw̄it̄ikia na nkaoya at̄i būbū būtik̄ar̄ika m̄ūj̄i ūū n̄i ūntū antū ba fam̄il̄i ĩno n̄ibendete Ngai.</i>	I hope and believe that that (fighting and disagreements) will not happen in this family	Future-oriented remarks

	because the members of this family love God.	
<i>CST 8 Famīlī ĩno bwathi kūrāitha rī, tigani kwona mau mangī. Onani Jiīsū.</i>	Family members, when you want to look, do not see anything else. See Jesus.	Future-oriented remarks
<i>CST 9 Tabūrīa tūgwītīkia mami nūntū ararī na ūira, atī nīathīite kūū kwega kūthijagwa.</i>	We also hope that our mum has also gone to heaven because she was born again.	Future-oriented remarks
<i>CST 10 Ririkana wejire ndī ino ūtīnombi na ūgacoka ūtīnombi.</i>	Remember that you brought nothing into the world and you cannot take anything out of the world.	Reciting religious verses
<i>CST 11 Thayū wa Ngai ūrīa ūtīmenyekaga būrīa ūtari ūrekara na famīlī ĩno magita mama būkwīthikūrā.</i>	May the peace of God which passes all understanding be with you these moments when you are mourning.	Reciting religious verses
<i>CM 18: CST 1 Pore jākwa kī mujī ūū.</i>	My Condolences to this family.	Expression of sympathy
<i>CST 2 Mbaibū ĩriuga tūrīrage na barīa bakūrīra na tūgakena na barīa bagūkena. Nīkō gītūmi ndeja kūleta pore jākwa.</i>	The Bible instructs us to weep with those who weep and rejoice with those who rejoice. That is why I have come to bring my condolences.	Reciting religious verses
<i>CST 3 Ararī mami wa nkerū mono, muntū atarī na thīna no nau.</i>	She was a jovial woman, one who had no problem with anybody.	Enumerating the virtues of the deceased
<i>CST 4 Gīkuū no mwanka tūgakua.</i>	We must all die.	Viewing death as a natural phenomenon
<i>CST 5 Ariuga akeja ta mwamba.</i>	Jesus says He will come like a thief.	Reciting religious verses
<i>CM 19: CST 1 Pore jākwa na jia mūjī wakwa kī mūjī ūū nī kūlose ūmwe wenu.</i>	My condolences and those of my family to this family for losing one of you.	Expression of sympathy
<i>CST 2 Rīrīa twatigirwe nī mami wetū twī banini, ĩtarī rahisi.</i>	When we lost our mother when we were still young, it was not easy.	Sharing similar experience
<i>CST 3 Atī agatūtīgīra Roho mūtheru atūteithagie.</i>	That He will leave us with the Holy Spirit to be our helper.	Reciting religious verses
<i>CST 4 Roho mūtheru arotigwa thūnī wa mūjī ūū nīkenda būgīa thayū na ūkiri wa Ngai.</i>	May the Holy Spirit be left in this family so that you may have God's peace.	Future-oriented remarks

<i>CST 5 Ndīciria nī wega gwetera mwathani. Barīa bamwetagūra batīcokagūra nī ndao.</i>	I think it is good to wait upon the Lord. Those who wait upon him do not get ashamed.	Future- oriented remarks
<i>CST 6 Ndienda kwīra famīlī īno o būria Ngai gī Isaya fote wanu Kamwari ga īkumi akuuga. Būtīgakīre nūntū e amwe nabwi...</i>	I want to tell this family exactly what God says in Isaiah 41:10. Do not fear for He is with you...	Reciting religious verses
<i>CST 7 Kūrekarīka bu thīnī wa mujī ūū.</i>	May it be the case in this family.	Future-oriented remarks
<i>CM 20: CST 1 Nīndingīkīte mono nī gwītwa kwa my sister.</i>	I am saddened by the death of my sister.	Expression of sympathy
<i>CST 2 Nītwijī ararī muntu mwīrutīri mawīrani mae na kanithani.</i>	We know that she was dedicated both in her work and in church.	Enumerating the virtues of the deceased
<i>CST 3 Kīrīkanīro kīriuga barīa bendete mwathani batīkujaga.</i>	The Bible says that those that love the Lord do not die.	Reciting religious verses.
<i>CST 4 Nīngūkenera Kristū nūntū nīatwīranīrite gīkaro twauma nthī īno.</i>	I am happy because of christ for He has promised us a place when we leave this world	Reciting religious verses
<i>CST 5 Famīlī gīani na inya, thayu na gīkeno nūntū Ngai arūthīte būrīa aronire bwagīrite.</i>	Family members have strength, peace and joy because God has done what He found fit.	Future- oriented remarks
<i>CST 6 Nūū atijī rūgono rwa airītu barīa īkūmi? Batano baarī baūgī na batano baritu.</i>	Who doesn't know the story of the ten virgins? Five were wise and five were foolish.	Reciting religious verses

### Appendix 3: Politeness Strategies

Utterance	English Translation	Politeness Strategy
<i>CM 1: PST 1 Famīlī, etererani Ngai.</i>	Family members, wait upon the Lord.	Maximum Efficiency- Bald on record politeness
<i>PST 2 Endwa thūnī wa mwathani, itikīriani wendi wa Ngai.</i>	Beloved in the Lord, accept the will of God.	In group identity marker- positive politeness
<i>CM 2: PST 1 Ndīra members ba famīlī būtīkamake na bwīrīgūre mwathani thaa ino būkwīgwa būtaūkīrītwe.</i>	I tell the members of this family not to worry and to trust on the Lord this time that you feel the loss.	Maximum Efficiency- Bald on record politeness
<i>PST 2 Na nūntū Jehova nīwe mūrīthi ūrīa mwega, famīlī mūtweni mūrīthi wenu especially īgita ta rīrī rīūmū na magita monthe na gutī gītū būkaaga na mono mono thayū wae.</i>	And because the Lord is the best shepherd, family members make Him your shepherd especially this difficult moment and all the time and you will suffer no want especially His peace	Giving/ asking reasons- positive politeness
<i>CM 3: PST 1 Ntūura īno na ageni betū ndīciria notūthome kumania na X na tūthi na mbere na kwendana.</i>	Members of this village and our friends, I think we can learn from X and continue loving each other.	Hedge/ Question- Negative politeness.
<i>PST 2 Na ndībwire mūjī ūū ūkenda maoya mono</i>	I tell you this family will need a lot of prayers.	Be indirect-negative politeness
<i>CM 4: PST 1 Famīlī mwīrīgīrīreni nūntū nīwe aijī gītūmi gīa kūjūkia baba wetū.</i>	Family members, trust upon Him because He is the one who knows the reason why He has taken our father.	Giving/asking reasons-positive politeness.
<i>PST 2 Na tūkabūceragīra kwona būrīa bwendereete.</i>	And we shall be visiting you to see how you are progressing.	Offer/ promise-positive politeness
<i>CM 5: PST 1 Nī twendelee kūririkana famīlī īno na maoya nīkenda bagīa inya.</i>	Let us continue remembering this family in prayers so that they can get strength.	Include H and S in the activity- Positive politeness
<i>PST 2 Kwībo batiganagīria Ngai maūntū ta mama maumīra.</i>	There are those who desert God when such things happen to them.	Give hints- Off-record politeness
<i>PST 3 No īndī twabaririkana na maoya na Ngai nawe atonye mwanyani ūu baba wao aerete rī, maūntū monthe makethwa me sasawa.</i>	But if we remember them in prayers and then God fill the gap that their father has left, all things will be okay.	Giving/ asking reasons -Positive politeness
<i>PST 4 Na Tūkīkaūrie jūria nyingī nīkwenda kwa Ngai.</i>	And let us not ask many questions for this is the will	Giving/ asking reasons- Positive

	of God.	politeness
<b>CM 6: PST 1</b> <i>No Ngai atũuragua kũũria.</i>	But God is never asked questions.	Using a general rule-negative politeness.
<b>PST 2</b> <i>Nũũ ũmba kũmũria kũũria?</i>	Who can ask Him (God) questions?	Rhetorical questions-Off record politeness
<b>PST 3</b> <i>Agagwĩta taii ũmũria nĩmbi gĩtũmi arajũkirie mwana ũũ wathi?(Laughter from mourners).</i>	If He calls you now to ask Him why He took the life of this child would you go? (Laughter from mourners).	Use of jokes-Positive politeness
<b>PST 4</b> <i>Rũu kaaba tũmũtigĩre maũntũ monthe na tũmũcokerie nkatho ona magita ta mama maũmũ nũũntũ athesalonike řriuga tũmũcokagirie nkatho magita monthe.</i>	Therefore, it is good that we leave all things to Him and thank Him even during this difficult moment because the book of Thessalonians is urging us to give God thanks all the time.	Giving/ asking reasons-positive politeness
<b>PST 5</b> <i>Kambĩtikie famĩli bũkenderelea gũtrust Ngai nũũntũ nĩwe wenka aũmba kũbũoreria.</i>	Let me hope that the family members will continue trusting upon God because He is the only one who can comfort you.	Being optimistic-positive politeness
<b>PST 6</b> <i>Ndĩciiria kwĩna bata bwendelea kwenda Ngai nũũntũ gũtĩ makosa arũthĩte kũjũkia mwendwa wetũ.</i>	I think it important that you continue loving God because He has not made any mistake by taking our beloved.	Hedge/ Question-negative politeness
<b>CM 7: PST 1</b> <i>Nau gwaku rĩ, anga rĩrĩa ndigũ yakũra tĩka ũtemaga? Kana rĩrĩa mbemba yakũra tĩka unaga ũkathi gwokia?</i>	At your home, don't you cut a banana when it is ready? Or when maize is ready, don't you pick it and go roast it?	Claiming common ground-positive politeness
<b>PST 2</b> <i>Rũu Ngai ka aronire X agũkũra na nĩ ũũa rĩae akĩnauga kaarĩtwe. Kogu tũtikamũrute makosa.</i>	So God saw that X is ready and he is His flower and He plucked it. We should therefore not fault what He has done.	Giving/ asking reasons-positive politeness
<b>PST 3</b> <i>Tũkarũngama nabwi mwanka tũthirie rũgendo rũrũ.</i>	We will stand with you until we finish this journey	Offer/ promise-Positive politeness
<b>CM 8: PST 1</b> <i>Na nĩtwũmĩrĩrie nũũntu Ngai arũthĩte Kwenda kwae.</i>	Let us trust upon Him (God) because He has done His will.	Giving/ asking reasons-positive politeness
<b>PST 2</b> <i>Tamwĩtikieni e wenka na atĩbũtiganĩria.</i>	Just believe in Him (God) and He will not forsake you.	Minimize imposition-negative politeness
<b>CM 9: PST 1</b> <i>Taĩgĩrĩrani Ngai ũũ na bũkona bũria akabũtethia.</i>	Just trust upon the Lord and He will help you.	Minimize imposition- Negative politeness
<b>PST 2</b> <i>Kogu antũ betũ nĩtũthi mbele gũsapotana</i>	So our people let us continue supporting each other	In-group identity markers-positive politeness

<i>nĩũntũ tugaga muntũ nĩ antũ</i>	because as we say, no man is an island.	politeness
<b>CM 10: PST 1</b> <i>Mujiĩ ũũ ũgatigwa na ĩoru mono.</i>	This family will be left very lonely.	Hint- off record politeness
<b>PST 2</b> <i>Tũgatigĩra aana baba bakũthoma.</i>	We will ensure that these children will get education.	Offer/ promise-positive politeness
<b>CM 11: PST 1</b> <i>Tamwĩĩkieni e wenka.</i>	Just believe in Him (God) alone.	Minimize imposition- negative politeness
<b>PST 2</b> <i>Mami wĩe inya nĩũntũ bwa ana baba baku.</i>	Mum encourage yourself for the sake of your children.	Metaphorical urgency for emphasis - Bald on record politeness
<b>CM 12: PST 1</b> <i>Nĩtwĩe inya nĩũntũ Ngai arũthĩte kwenda kwae.</i>	Let us encourage ourselves because God has done His will.	Giving/asking reasons- positive politeness
<b>PST 2</b> <i>Mwĩrĩgĩrĩreni.</i>	Trust upon Him (God)	Maximum efficiency- Bald on record politeness
<b>CM 13: PST 1</b> <i>Famĩlĩ, kabũtijĩ ũtethio wetũ umaga kĩ Nga?</i>	Family members, don't you know that our help comes from the Lord?	Rhetorical questions-off record politeness
<b>PST 2</b> <i>Na nĩuntu nĩmbijĩ bũrĩa bwendete Ngai, mweterereni.</i>	And because I know how you love God, wait upon Him.	Notice, Attend to Hearer (his interests, wants, needs, goods)- Positive politeness
<b>CM 14: PST 1</b> <i>Kogu antũ ba Ngai nĩtwĩbangabange nĩũntũ jĩkaro nĩ jũrĩ.</i>	So, people of God, let us prepare ourselves because there are two living places.	In-group identity markers
<b>PST 2</b> <i>Arata ba X nĩmbijĩ bũrĩa bũramwendete. Kogu butĩĩraga mujĩ ũũ.</i>	Friends of X I know how you loved him. So, you will always visit this family.	Giving deference-negative politeness
<b>CM 15: PST 1</b> <i>Gatwĩĩkĩrie wendi ũũ wa Ngai</i>	Let us accept God's will.	Including S and H in the activity- positive
<b>PST 2</b> <i>Nĩtwendete kũthi kwa baba ĩndĩ tũĩendete gũkua (laughter).</i>	We want to go to heaven but we don't want to die (Laughter from the mourners).	Using Jokes- positive politeness
<b>PST 3</b> <i>Karũgono nĩ keragwa ka muntũ ũmwe ũrĩa athire kwa mũganga erwa agakua na akaũragwa nĩ mbogo....</i>	A story is told of a man who went to a witchdoctor and was told that he would die. He was also told that it is a buffalo that will kill him....	Claiming common Ground- positive politeness
<b>PST 4</b> <i>Gũkũ nthĩ twĩ etũki. Nĩkĩo nĩtwĩkare twĩ tayari nĩũntũ tũtijĩ ntukũ yetũ ĩgakinya rĩ.</i>	We are passers-by here on earth. Let us therefore always be ready because we don't know when we will die.	Giving/ asking reasons- positive politeness
<b>CM 16: PST 1</b> <i>Īndĩ</i>	But do not worry. That is the	Giving/ asking

<i>būtīkamake. Īu n̄o nj̄ra tūkathi twinde.</i>	way that we shall all go.	reasons -positive politeness
<b>PST 2</b> <i>Paūlū thūnī wa akorinitho ya jīrī itano kuuma au kīambīriria arīarīria antū ba akorinitho akabera mūtūrīre wa muntū nī ta ema....</i>	Paul in 2 <sup>nd</sup> Corinthians 5:1 is addressing the Corinthians telling them that the life of a person is like a tent...	Claiming common ground-positive politeness
<b>PST 3</b> <i>Kīrīa kīna bata nī kūthondeka ngwatanīro yetū na Ngai nī kenda ntukū yetu yakinya tūkathi kīu kwa baba.</i>	What is important is to prepare our relationship with God so that when we die we will go to heaven.	Include S and H in the activity- positive politeness
<b>PST 4</b> <i>Gweū wakua rī, ūkathi kū?</i>	Where will you go when you die?	Rhetorical question-off record
<b>PST 5</b> <i>Gīkaro kīa mwendwa wetū gakīrejūrīre. Kogu mami wīe inya thūnī wa mwathani.</i>	That place for our beloved got completed. So, mum be strong in the Lord.	Giving/ asking reasons positive
<b>PST 6</b> <i>Na nūntū nīmbījī būrīa wī kīo, ūkamenyeera aana baba baku.</i>	And because I know how hardworking you are, you will take care of these children of yours.	Notice, Attend to Hearer (his interests, wants, needs, goods)-Positive politeness
<b>CM 1 7: PST 1</b> <i>Gatwītīkīrie wendi wa Ngai.</i>	Let us accept God's will.	Include H and S in the activity- positive politeness
<b>PST 2</b> <i>Maūntū ta mama maumīra, nītūraithagīrie Ngai akī na maūntū makabwa.</i>	When such things (death) happen, let us look at God only and things will be okay.	Including H and S in the activity- positive politeness
<b>PST 3</b> <i>Gwī famīlī imwe mūjiari aera o bamwe batigagwa na ndūa na kūrega kwereanwa. Bangī bakarūmanīra ibanga na bakaūrāgana.</i>	There are families where when their parent passes on, some members are left fighting and with misunderstandings. Others kill each other using pangas.	Intensify interest-to the hearer-positive politeness
<b>PST 4</b> <i>Nī ngwītīkia na nkaoya atī būbū būtīkarīka mūjiū ūū nūntū antū ba famīlī īno nībendete Ngai.</i>	I hope and pray that that will not happen in this family because the members of this family love God.	Being Optimistic-positive politeness.
<b>PST 5</b> <i>Kīrīa mūjiari atiga kībatiū kūmenyeerwa.</i>	What has been left by a parent should be taken care of.	Impersonalize Sand H- Negative politeness
<b>PST 6</b> <i>Gatwīrīgīrīre Ngai ūū.</i>	Let us trust upon this God.	Include H and S in the activity- positive politeness
<b>PST 7</b> <i>Famīlī īno bwathi kūraitha rī, tigani kwona mau mangī. Onani Jīūsū.</i>	Family members, when you want to look, do not see anything else. See Jesus.	Advice- Bald on record

<b>CM 18: PST 1</b> Rĩrĩa ntũkũ yaku ya gũkua ãgakinya rĩ, ũkathi ũtari atĩa?	When your day to die comes, how will you go?	Rhetorical question-off record politeness
<b>PST 2</b> Kĩrĩa kĩnabata nĩ gwĩkara tũkiendanaga, kũrekanĩra na tũkĩbangabangaga nĩũntũ tutijĩ mũthenya kana thaa.	What is important is to keep loving and forgiving each other and preparing ourselves because we don't know the day or the hour when we will die.	Include H and S in the activity- positive politeness
<b>CM 19: PST 1</b> Ndĩciria ni wega gwetera mwathani	I think it is good to wait upon the Lord.	Hedge/ question-negative politeness
<b>PST 2</b> Bũtĩgakĩre nĩũntũ e amwe nabwi.	Do not fear for He (God) is with you.	Giving/ Asking Reasons-positive politeness
<b>CM 20: PST 1</b> Ndĩbwĩre Ngai atĩrutagwa makosa.	I tell you that God is never faulted.	Using general rules-negative politeness
<b>PST 2</b> Famĩlĩ gĩani na inya, thayu na gĩkeno nĩũntũ Ngai arũthĩte bũrĩa aronire bwagĩrĩte.	Family, encourage yourselves because God has done what He deemed fit.	Giving/ asking reasons- positive politeness
<b>PST 3</b> Nũũ atijĩ rũgono rwa airĩtu barĩa ikũmi, batano baarĩ baũgĩ na batano baritu?	Who doesn't know the story of the ten virgins? Five were wise and five were foolish.	Intensify interest to hearer -positive politeness
<b>PST 4</b> Tũtũgekare ta bau barĩ baritu.	Let us not be like those who were foolish.	Include H and S in the activity- Positive Politeness

#### Appendix 4: Speech Act Features

Utterance	Translation	Speech Act Feature
<i>CM 1: SPA 1 Pore jikwa</i>	My condolences.	Expressive -condoling
<i>SPA 2 Ngai arobwĩkĩra inya ĩgita rĩrĩ rĩũmũ.</i>	May God give you strength this difficult moment.	Expressive- condoling
<i>SPA 3 Atarĩ na ũthũku na mũntũ no ũrĩkũ.</i>	He did not have a problem with any person.	Expressive- praising
<i>SPA 4 Famĩlĩ, etererani Ngai.</i>	Family members, wait upon the Lord.	Directive-advising
<i>SPA 5 Endwa thĩnĩ wa mwathani, ĩtikĩriani wendi wa Ngai.</i>	Beloved in the Lord, accept God's will.	Directive -requesting
<i>SPA 6 Ngai aroiga nkoro yae kũrĩa aigaga atheru bae na athi na mbere gutindanĩra famĩlĩ ĩno na kũrũngama kanyani kau mwendwa wetũ aratigire.</i>	May God keep his soul where He keeps the righteous and continue showing concern for this family and standing on the gap that our beloved has left.	Expressive – condoling
<i>CM 2: SPA 1 Ndiuga nĩ pore nĩgũtigwa nĩ ũmwe wenu mũjiũ ũũ.</i>	I say sorry because of being left by one of you this family.	Expressive -condoling
<i>SPA 2 Ndĩira members ba famĩlĩ bũtikamake na bwĩrĩgĩũre mwathani thaa ino bũkwĩgwa bũtaũkĩrĩtwe.</i>	I tell the members of the family not to worry and to trust on God this time that you feel the loss.	Directive-advising
<i>SPA 3 Mami wetũ atĩgũa ũrũrũ kaĩrĩ.</i>	Our mum will not feel pain again.	Assertive- stating / claiming
<i>SPA 4 Nĩka anogokete.</i>	She has rested.	Assertive- stating
<i>SPA 5 Famĩlĩ mũtweni mũrĩthi wenu especially ĩgita ta rĩrĩ rĩũmũ na magita monthe na gutĩ gĩntũ bũkaaga na mono mono thayũ wae.</i>	Family members make Him your shepherd especially this difficult moment and all the time and you will suffer no want especially His peace.	Directive- advising
<i>SPA 6 Ngai akejũria kaanya kau gatigĩtwe.</i>	God will fill the gap that has been left.	Assertive- stating
<i>SPA 7 Mwathani arobũoreria.</i>	May God comfort you.	Expressive- condoling
<i>CM 3: SPA 1 Ndĩaria ndĩthikĩrĩte mono nĩũntũ bwa gũtigwa nĩ ũmwe tũrendete mono.</i>	I talk with a lot of sorrow because of being left by one whom we loved very much.	Expressive- condoling
<i>SPA 2 To the immediate Family, pore jikwa.</i>	To the immediate family, my condolences.	Expressive- condoling
<i>SPA 3 Twinde nĩtwijĩ X atarĩ na thĩna na anybody.</i>	All of us know that X had no problem with anybody.	Expressive- praising
<i>SPA 4 Nĩũũra ĩno na ageni</i>	Members of this village	Directive-requesting/

<i>betũ ndĩciria notũthome kumania na X na tũthi na mbere na kwendana.</i>	and our friends, I think we can learn from X and continue loving each other.	advising
<b>SPA 5</b> <i>Cuzo, thii wega ncamba.</i>	Cousin, fare thee well hero.	Expressive-condoling
<b>CM 4: SPA 1</b> <i>Gatũkuuga pore na kũũmĩria mujiĩ ũũ na makĩria ũmwe wao ũrĩa tũrutaga wira nawe, tawe.</i>	We are saying sorry and comforting this family and especially one of the members whom we work with (name mentioned).	Expressive- condoling
<b>SPA 2</b> <i>Nĩkĩo tugire rũgendo rũrũ atũũmba kũthi ewenka.</i>	That's why we said that he cannot go this journey alone.	Assertive- stating/ claiming
<b>SPA 3</b> <i>Mwĩrĩgĩrĩreni tu nũũntũ nĩwe aijiĩ gũtũmi gĩa kũjũkia baba wetũ.</i>	Family members, trust upon Him because He is the one who knows the reason why He has taken our father.	Directive- advising
<b>SPA 4</b> <i>Kogu tutĩnankanja e ĩgũrũ kwa ngai.</i>	So, we have no doubts that he is in heaven.	Assertive- stating/ claiming
<b>SPA 5</b> <i>Na ta bũrĩa twijiĩ ati Ngai ni thayũ, thayũ ũu nũ nkũrombera mujiĩ ũũ.</i>	And like we know that God is peace, that is the peace that I pray for this family.	Expressive- condoling
<b>SPA 6</b> <i>Na tũkabũceragĩra kwona bũrĩa bwendereete.</i>	And we shall be visiting you to see how you are progressing.	Commissive- promising
<b>SPA 7</b> <i>Ngai nĩabũe inya ya kũmĩrĩria.</i>	May God give you strength to bear the loss.	Expressive- condoling
<b>CM 5: SPA 1</b> <i>Ngai abũe kũmĩrĩria magita mama maũmũ.</i>	May God comfort you this difficult moment.	Expressive- condoling
<b>SPA 2</b> <i>Kogu famĩlĩ porenĩ mono nĩ gũtigwa nĩ ũmwe wenũ</i>	So, sorry to the family members for the death of one of you.	Expressive- condoling
<b>SPA 3</b> <i>Twinde no tũgakũrukĩra au.</i>	That is the way for all of us.	Assertive- stating/ claiming
<b>SPA 4</b> <i>Tũgatiga kũrĩa nũũntũ Ngai nĩejĩte gũtũrũthĩra maũntũ mamega.</i>	We will stop crying because God is coming to do good things for us.	Assertive- claiming
<b>SPA 5</b> <i>Nĩ twendeleee kũrĩrikana famĩlĩ ĩno na maoya nĩkenda bagĩa inya.</i>	Let us continue remembering this family in prayers so that they can get strength.	Directive- requesting
<b>SPA 6</b> <i>Gwĩ antũ batiganagĩria Ngai maũntũ ta mama maumĩra. Tĩ wega.</i>	There are those who desert God when such things (death) happen to them. It is not good.	Assertive- stating/ claiming

<b>SPA 7</b> <i>No ĩndĩ twabaririkana na maoya na Ngai nawe atonye mwanyani ũu baba wao aerete rĩ, maũntũ monthe makethwa me sasawa.</i>	But if we remember them in prayers and then God fill the gap that their father has left, all things will be okay.	Directive- requesting
<b>SPA 8</b> <i>Na Tũkĩkaũrie jiũria nyingĩ nĩkwenda kwa Ngai</i>	And let us not ask many questions for this is the will of God.	Directive- requesting
<b>CM 6: SPA 1</b> <i>Nĩ pore mũjiĩ ũũ.</i>	My condolences to this family.	Expressive- condoling
<b>SPA 2</b> <i>Nĩndethikĩrĩrie rĩrĩa ndegwire ũoro wa gwĩtwa kwa mũcore ũũ wakwa.</i>	I grieved when I heard of the death of this friend of mine.	Expressive -condoling
<b>SPA 3</b> <i>No Ngai atũũragua kũũria.</i>	But God is never asked questions.	Assertive- stating
<b>SPA 4</b> <i>Arũthaga kwenda kwae.</i>	He (God) does His will.	Assertive- stating/ claiming
<b>SPA 5</b> <i>Rĩu kaaba tũmũtigĩre maũntũ monthe na tũmũcokerie nkatho ona magita ta mama maũmũ.</i>	Therefore, it is good that we leave all things to Him and thank Him even during this difficult moment.	Directive- advising / requesting
<b>SPA 6</b> <i>Kambĩtkie famĩlĩ bũkendelea gũtrust Ngai nĩũntũ nĩwe wenka aũmba kũbũoreria.</i>	Let me hope that the family will continue trusting upon God because He is the only one who can comfort you.	Directive- requesting / advising
<b>CM 7: SPA 1</b> <i>pore jiakwa kĩ mũjiĩ ũũ.</i>	My condolences to this family	Expressive- condoling
<b>SPA 2</b> <i>Rĩu twinde twĩ ba Ngai na onati gatwĩbaande mũgũndani wae. Ona tũgũkũra agatũjũkia.</i>	So we are all God's and we are also planted in His garden. When He sees that we are ready, He harvests us.	Assertive- stating
<b>SPA 3</b> <i>Twĩ ba Ngai na tũgacoka kĩ Ngai.</i>	We are God's and we shall return to Him.	Assertive- stating
<b>SPA 4</b> <i>Kogu tũtikamũrute makosa.</i>	We should therefore not fault what He (God) has done.	Directive- requesting
<b>SPA 5</b> <i>Tũkarũngama nabwi mwanka tũthirie rũgendo rũrũ.</i>	We will stand with you until we finish this journey.	Commissive- promising
<b>CM 8: SPA 1</b> <i>Aĩ Ngai atĩbũtiganĩria kagita no karĩkũ nĩũntũ nĩ Ngai mwega.</i>	That there will be no time that God will forsake you because He is good.	Assertive- claiming
<b>SPA 2</b> <i>Na rĩrĩa Ngai arũtha kwenda kwae twĩrĩtwe tũmũcokagĩrie nkatho.</i>	And when He (God) does His will, we need to thank Him.	Assertive- stating
<b>SPA 3</b> <i>Ngai arobũgĩria</i>	May God wipe your tears	Expressive- condoling

<i>methori kenda bûtikarîre kaîrî.</i>	so that you will not cry again.	
<b>SPA 4</b> <i>Nau ûkiri wa Mwathani ûrothi na mbele kwonekana gĩ famîlî îno.</i>	May the peace of God continue being evident in this family.	Expressive- condoling
<b>CM 9: SPA 1</b> <i>Taîgîrîrani Ngai ûû na bûkona bûrîa akabûtethia.</i>	Just trust upon the Lord and He will help you.	Commissive- promising
<b>SPA 2</b> <i>Ta gîkundi kîria ararî ûmwe wetû, tûriuga sore gĩ famîlî.</i>	As the members of a social group that the late was also a member, we express our condolences to the family	Expressive- condoling
<b>SPA 3</b> <i>Taîgîrîrani Ngai ûû na bûkona bûrîa akabûtethia.</i>	Just trust upon the Lord and He will help you.	Directive- requesting
<b>SPA 4</b> <i>Ndîbwîre safari îno nî ya kawaida.</i>	I tell you that this journey is common.	Assertive- stating/ claiming
<b>SPA 5</b> <i>Thi wega baba wetû.</i>	Fare thee well our father.	Expressive- condoling
<b>CM 10: SPA 1</b> <i>Mbuge nî tûkwîgwa twîbataûkîre mono nîûntû bwa gûtigwa nîûmwe wetû.</i>	We feel the loss following the death of one of us.	Expressive- condoling
<b>SPA 2</b> <i>Ararî mwendi antû bonthe.</i>	He loved all people.	Expressive- praising
<b>SPA 3</b> <i>Ararî na nkoro ya gûtethia.</i>	He was kind-hearted.	Expressive- praising
<b>SPA 4</b> <i>Kogu tûkamiss mono jokes jiae na gûtugana kwae.</i>	We will surely miss his jokes and his hospitality.	Assertive- stating/ claiming
<b>SPA 5</b> <i>Mujî ûû ûgatigwa na îoru mono.</i>	This family will be left very lonely.	Assertive- stating
<b>SPA 6</b> <i>Tûgatigûira aana baba bakûthoma.</i>	We will ensure that these children get education.	Commissive- promising
<b>SPA 7</b> <i>Nogoka thayû mûruaia.</i>	Rest in peace my brother.	Expressive- condoling
<b>SPA 8</b> <i>To the nuclear family, Ngai akabûa ûtugi wa kûmîria.</i>	To the nuclear family, may God give you grace to bear the loss.	Expressive- condoling
<b>SPA 9</b> <i>Pore mono.</i>	My condolences.	Expressive- condoling
<b>CM 11: SPA 1</b> <i>Nkoro jietû nîringîkîte mono nîûntû bwa gwîtwâ nî ûmwe wetû ta aruti wîra ba thirikari.</i>	Our hearts are saddened by the death of one of us as civil servants.	Expressive- condoling
<b>SPA 2</b> <i>Îno îrari nchamba ya bata mono.</i>	This was a great hero.	Expressive- praising
<b>SPA 3</b> <i>Tûriuga pore mono gĩ famîlî.</i>	Our condolences to the family.	Expressive- praising
<b>SPA 4</b> <i>Twî ba Ngai na tugacoka kî Ngai.</i>	We are all God's and we shall all return to Him.	Assertive- claiming
<b>SPA 5</b> <i>Na ndîbûakikishîra atî ûtethio ûrîa unde bûkenda gĩ</i>	I also want to promise you that you will get any kind	Commissive- promising

<i>obisi yakwa, b̄gatetheka.</i>	of help you will need from my office.	
<b>SPA 6</b> <i>Ona r̄iu at̄iremwa n̄ k̄bw̄k̄ira inya magita mama mām̄m̄.</i>	Even now, it will not be difficult for Him to strengthen you these difficult times.	Assertive- claiming
<b>SPA 7</b> <i>Tamw̄t̄ikieni e wenka.</i>	Just believe in Him alone.	Directive- requesting
<b>SPA 8</b> <i>Mami w̄e hinya n̄ũnt̄ũ bwa ana baba baku.</i>	Mum encourage yourself for the sake of your children.	Directive- advising
<b>SPA 9</b> <i>N̄ Mwathani aejanire, na niwe aj̄ũk̄tie. Rītwa r̄iae r̄ĩrogocwa.</i>	It is God who gave and it is He who has taken.	Assertive- claiming
<b>CM 12: SPA 1</b> <i>N̄t̄urinḡik̄ite n̄ ḡik̄ũ k̄iae.</i>	We are saddened by his death.	Expressive- condoling
<b>SPA 2</b> <i>Kethwa kw̄ibu tw̄inḡr̄ũthira Ngai ariũkia m̄nt̄ũ murume uu, not̄ũr̄ũthe n̄ũnt̄ũ arar̄i munt̄ũ mwega.</i>	If there is something that we could do for God to raise this man, we could for he was good.	Assertive- claiming
<b>SPA 3</b> <i>Ngai amwige ega na aririkane m̄j̄j̄i wae.</i>	May God rest his soul in peace and remember his family.	Expressive- condoling
<b>SPA 4</b> <i>N̄tw̄j̄ t̄i ũnt̄ũ m̄ũũth̄ũ ḡũtigwa n̄ m̄j̄j̄ari.</i>	We know it is not an easy thing to lose one's parent.	Assertive- claiming
<b>SPA 5</b> <i>Kogu Ngai n̄athīite k̄ũr̄ũgama kanyani kau m̄ũtigair̄i atiḡite na n̄ kenda fam̄l̄i ño ñhi wega.</i>	So, God is coming to fill the gap that the late has left so that this family moves on well.	Assertive- stating
<b>SPA 6</b> <i>Ngai n̄iwe ũejanaga na n̄iwe ũj̄ũk̄tie mami wet̄ũ.</i>	It is God who gives and He is the one who has taken our mother.	Assertive- claiming
<b>SPA 7</b> <i>No maũnt̄ũ mae mega magat̄ũũra maririkanagwa.</i>	But her legacy will be remembered forever.	Assertive- claiming
<b>CM 13: SPA 1</b> <i>Nd̄i aa k̄ũreta pore j̄ĩakwa na agek̄ũr̄ũ ba kanisa ta chairlady wao.</i>	I am here to bring my condolences and those of the women in our church as their chairperson.	Expressive- condoling
<b>SPA 2</b> <i>Gat̄ũkw̄igwa t̄ũũr̄t̄we n̄ inya n̄ũnt̄ũ bwa ḡũtigwa n̄ ũmwe wet̄ũ ũr̄ia t̄ũrendete mono.</i>	We feel hopeless for losing one of us whom we loved very much.	Expressive- condoling
<b>SPA 3</b> <i>Arar̄i mw̄it̄iḡiri Ngai.</i>	She was God-fearing.	Expressive-praising
<b>SPA 4</b> <i>N̄iar̄ũite mbara mbega na aiga w̄it̄ikio.</i>	She has fought a good fight and kept the faith.	Assertive- claiming
<b>SPA 5</b> <i>T̄ũkauga pore mono ant̄ũ ba m̄j̄j̄i n̄ ḡũtigwa n̄ mami wenu.</i>	We say sorry to the members of the family for losing your mother.	Expressive- condoling
<b>SPA 6</b> <i>kw̄ina ũt̄ũro ũnḡi nyuma ya ḡik̄ũ.</i>	There is another life after death.	Assertive- claiming

<b>SPA 7</b> <i>Ngai arendelea kũbũrathima, kũbũtindanĩra na gũkirĩrĩria nkoro jieniu.</i>	May God continue blessing you, showing you concern and comforting your hearts.	Expressive- condoling
<b>SPA 8</b> <i>Na mwanka rĩrĩa tũkonana kaĩrĩ, njarani jia mwathani nogoka, nkoroni jietũ ũgatũra tene na tene mami wetu</i>	Until we meet again, may you rest in God's hands and in our hearts, you will live forever our mother.	Expressive- condoling
<b>CM 14: SPA 1</b> <i>Ta famĩlĩ twĩbaringĩku mono nĩũntũ bwa gũtigwa ni ũmwe wetũ.</i>	As a family, we are saddened by the loss of one of us.	Expressive- condoling
<b>SPA 2</b> <i>Mami ararĩ wa maana mono kĩ mũjiĩ wetu.</i>	Mum was a very important person in our family.	Expressive- praising
<b>SPA 3</b> <i>Nkoro jietũ jiĩ na kĩeha ĩndĩ tũkaorera.</i>	Our hearts are grieving but we shall get comforted.	Expressive- condoling
<b>SPA 4</b> <i>Ona ĩndĩ ĩrĩa Ayubu athĩnagwa, Ngai nĩ acokire amũotanĩra na amũoreria nkoro.</i>	Even when Job was being tormented, God saw him through and comforted him.	Assertive- claiming
<b>SPA 5</b> <i>Gũkũ nthĩ tĩ gwetũ.</i>	This world is not our home.	Assertive- claiming
<b>SPA 6</b> <i>Kogu antũ ba Ngai nĩtwĩbangabange nĩũntũ jiĩkaro nĩ jiĩrĩ.</i>	So, people of God, let us prepare ourselves because there are two living places.	Directive- requesting
<b>CM 15: SPA 1</b> <i>Gĩ famĩlĩ, ndienda kuuga nĩ pore nĩ gũtigwa ni ũmwe wenu.</i>	I want to tell the family sorry for losing one of you.	Expressive- condoling
<b>SPA 2</b> <i>Ngai abũe thayũ.</i>	May God give you peace.	Expressive- condoling
<b>SPA 3</b> <i>Gatwĩtkĩrie wendi ũũ wa Ngai.</i>	Let us accept God's will.	Assertive- stating
<b>SPA 4</b> <i>Gũtĩwe ũtĩgakua nĩũntũ njĩra ya kũthi kwa baba nĩ gwĩtũkĩra gĩkuũ.</i>	No one will not die because the way to heaven is through death.	Assertive- claiming
<b>SPA 5</b> <i>Na ĩgita rĩa gũkua muntũ atũũmba kũrigĩria.</i>	And when the time for one to die comes, we cannot prevent it.	Assertive- claiming
<b>SPA 6</b> <i>Gũkũ nthĩ twĩ etũki.</i>	We are passers-by here on earth.	Assertive- claiming
<b>SPA 7</b> <i>Famĩlĩ, nĩtũkũbwĩcirĩria na tũkabũrombera magita ta mama maũmũ.</i>	To the family, you are in our thoughts and we are praying for you in these difficult times.	Assertive- claiming
<b>SPA 8</b> <i>Mwendwa wetũ, mama kwegwa kũu kuuraga.</i>	Our beloved, rest in peace.	Expressive- condoling
<b>CM 16: SPA 1</b> <i>Nĩ pore kĩ mujĩ</i>	Condolences to the family	Expressive- condoling

<i>ũũ nĩũntũ bwa gwĩtwa nĩ ũmwe wenu ũrĩa bũrendete mono.</i>	following the death of one of you that you loved very much.	
<b>SPA 2</b> <i>Ĩu nĩo njĩra tũkathi twinde.</i>	That is the way that we shall all go.	Assertive- claiming
<b>SPA 3</b> <i>Paũlũ ariuga mĩĩrĩ ĩno yetu nĩ ta ema.</i>	Paul says that our bodies are like tents.	Assertive- claiming
<b>SPA 4</b> <i>Gũkua nomwanka tũgakua.</i>	We must all die.	Assertive- claiming
<b>SPA 5</b> <i>Gĩkuũ nĩkĩo njĩra ya kũthi kwa Ngai.</i>	Death is the way to heaven.	Assertive- claiming
<b>SPA 6</b> <i>Gĩkaro kĩa mwendwa wetũ gakĩrejũrire.</i>	That place for our beloved got completed.	Assertive -claiming
<b>SPA 7</b> <i>Kogu mami wĩe inya thũĩnĩ wa mwathani.</i>	So, mum encourage yourself in the Lord.	Directive- advising/ requesting
<b>SPA 8</b> <i>Nkinya rĩrĩa tũgacemania kaĩrĩ, nogoka na thayũ.</i>	Till we meet again, rest in peace.	Expressive- condoling
<b>CM 17: SPA 1</b> <i>Kambuge nĩ sore mono kĩ mũjiũ ũũ nĩ gwĩtwa nĩ ũmwe wenu.</i>	I am very sorry to this family for losing one of you.	Expressive consoling
<b>SPA 2</b> <i>Gatwĩtĩkĩrie wendi wa Ngai.</i>	Let us accept God's will.	Assertive- claiming
<b>SPA 3</b> <i>Ngai wetũ abũe inya ĩgita rĩrĩ rĩũmũ.</i>	May God give you strength during this difficult moment.	Expressive-condoling
<b>SPA 4</b> <i>Nĩejĩte kũbũgiria methori na bũtĩrĩra kaĩrĩ.</i>	He (God) is coming to wipe away your tears and you will not cry again.	Assertive- claiming
<b>SPA 5</b> <i>Na nĩngwĩtĩkia kanya kau mami wenu aratigire bũtĩkegua.</i>	I believe you will not feel the gap that your mother has left.	Assertive-claiming
<b>SPA 6</b> <i>Maũntũ ta mama maumĩra, nĩtũraithagĩrie Ngai akĩ na maũntũ makabwa.</i>	When such things (death) happen, let us look at God only and things will be okay.	Directive- advising
<b>SPA 7</b> <i>Nĩ ngwĩtĩkia na nkaoya atĩ bũbũ bũtĩkarĩka mũjiũ ũũ nĩũntũ antũ ba famĩlĩ ĩno nĩbendete Ngai.</i>	I hope and pray that that (fighting and misunderstanding) will not happen in this family because the members of this family love God.	Assertive- claiming
<b>SPA 8</b> <i>Gatwĩrĩgĩrĩre Ngai ũũ.</i>	Let us trust upon this God.	Directive-requesting
<b>SPA 9</b> <i>Famĩlĩ ĩno bwathi kũraitha rĩ, tigani kwona mau mangĩ. Onani Jiĩsũ.</i>	Family members, when you want to look, do not see anything else. See Jesus.	Directive- advising
<b>SPA 10</b> <i>Tabũrĩa tũgwĩtĩkia</i>	We also hope that our	Assertive- claiming

<i>mami nũũntũ ararĩ na ũira, atĩ nĩathiite kũũ kwegwa kũthijagwa.</i>	mum has also gone to heaven because she was born again.	
<b>SPA 11</b> <i>Ririkana wejire ndĩ ĩno ũtĩnombi na ũgacoka ũtĩnombi.</i>	Remember that you brought nothing into the world and you cannot take anything out of the world.	Assertive-claiming
<b>SPA 12</b> <i>Thayũ wa Ngai ũrĩa ũtĩmenyekaga bũrĩa ũtari ũrekara na famĩlĩ ino magita mama bũkwĩthikĩra.</i>	May the peace of God which passes all understanding be with you these moments when you are mourning.	Expressive -condoling
<b>CM 18: SPA 1</b> <i>Pore jiakwa kĩ mujiĩ ũũ.</i>	My Condolences to this family.	Expressive- condoling
<b>SPA 2</b> <i>Mbaibũ ĩriuga tũrĩrage na barĩa bakũrĩra na tũgakena na barĩa bagũkena.</i>	The Bible instructs us to weep with those who weep and rejoice with those who rejoice.	Assertive-claiming
<b>SPA 3</b> <i>Gĩkuũ no mwanka tũgakua.</i>	We must all die.	Assertive- claiming
<b>SPA 4</b> <i>Na nĩkenda twakua rĩ, antũ batĩkaũranagie ii ng'ania arathire kwa Ngai kana kũu kũngĩ.</i>	So that when we die people will not be left wondering whether the late went to heaven or hell.	Assertive-claiming
<b>CM 19: SPA 1</b> <i>Pore jiakwa na jia mũjiĩ wakwa kĩ mũjiĩ ũũ nĩ kũlose ũmwe wenu.</i>	My condolences and those of my family to this family for losing your mother.	Expressive- condoling
<b>SPA 2</b> <i>Roho mũtheru arotigwa thĩinĩ wa mũjiĩ ũũ nĩkenda bũgĩa thayũ na ũkiri wa Ngai.</i>	May the Holy Spirit be left in this family so that you may have God's peace.	Expressive- condoling
<b>SPA 3</b> <i>Nđĩciria nĩ wega gwetera mwathani.</i>	I think it is good to wait upon the Lord.	Assertive- claiming
<b>SPA 4</b> <i>Bũtĩgakĩre nũũntũ e amwe nabwi.</i>	Do not fear for He (God) is with you.	Directive- requesting
<b>SPA 5</b> <i>Akabũa inya na akabũtethia.</i>	He (God) will give you strength and help you.	Expressive- condoling
<b>SPA 6</b> <i>Akabũmenyeera na akabwonokia.</i>	He (God) will take care of you and save you.	Expressive- condoling
<b>CM 20: SPA 1</b> <i>Nĩndĩngĩkĩte mono nĩ gwĩtwa kwa my sister.</i>	I am saddened by the death of my sister.	Expressive- condoling
<b>SPA 2</b> <i>Nđĩbwĩre Ngai atĩrutagwa makosa</i>	I tell you that God is never faulted.	Assertive- claiming
<b>SPA 3</b> <i>Nĩ kagita kae ga gwĩtwa nĩ Ngai karakinyire.</i>	It is her time to be taken by the Lord that had come.	Assertive- stating
<b>SPA 4</b> <i>My sister ka amamĩte.</i>	My sister has slept.	Assertive -stating

<i><b>SPA 5</b> Famĩlĩ gĩani na inya, thayu na gĩkeno nĩũntũ Ngai arũthĩte bũrĩa aronire bwagĩrĩte.</i>	Family members, have strength, peace and joy because God has done what He found fit.	Directive- requesting
<i><b>SPA 6</b> Tũĩgekare ta bau barĩ baritu.</i>	Let us not be like the foolish five.	Directive- advising

## Appendix 5: Presuppositions

Utterance	Translation	Presupposition Trigger	Presupposition
<i>CM1: PSS 1 Famĩli na arata ba mujĩ ũũ, Ngai arobwĩkĩra inya ĩgita rĩrĩ rĩũmũ.</i>	members of the family and the friends of this family, may God give you strength this difficult moment.	Members of the family, friends of this family, God, this difficult time	Existential
<i>PSS 2 Aana bae bonthe nĩbathomu.</i>	All his children are educated.	His children	Existential
<i>PSS 3 Nĩnkũromba Ngai aige nkoro yae kũrĩa aigaga atheru bae</i>	I pray that God keeps his soul where He keeps the righteous.	God, his soul, the righteous	Existential
<i>PSS 4 Mwathani abũrathime</i>	May God bless you.	God	Existential
<i>CM 2: PSS 1 Ndiuga nĩ pore nĩgũtigwa nĩ ũmwe wenu mujĩ ũũ.</i>	I say sorry because of being left by one of you this family.	This family	Existential
<i>PSS 2 Ndĩra members ba famĩli bũtikamake nabwĩrĩgĩre mwathani thaa ino bũkwĩgwa bũtaũkĩrĩtwe.</i>	I tell the members of the family not to worry and to trust on God this time that you feel the loss.	Members of the family, God, this moment	Existential
<i>PSS 3 Famĩli mũtweni mũrĩthi wenu especially ĩgita ta rĩrĩ rĩũmũ na magita monthe na guĩ gĩntũ bũkaaga na mono mono thayũ wae.</i>	Family members make him your shepherd especially this difficult moment and all the time and you will suffer no want especially His peace.	Family, your shepherd, this difficult moment, all moments, his peace.	Existential
<i>PSS 4 Ona ngetũkĩra mũguuru wa gĩkũũ,</i>	Even if I walk through the valley of death.	Valley of death	Existential
<i>PSS 5 Mwathani arobũoreria</i>	May God comfort you	God, you	Existential
<i>CM 3: PSS 1 Twinde nĩtwijĩ X atarĩ na thĩna na anybody.</i>	All of us know that X had no problem with anybody.	Know	Factive.
<i>PSS 2 Taimangĩni X ariũkĩte ta rĩũ akona antũ</i>	Imagine X resurrecting a time	Imagine	Non-factive

<i>baba bonthe bejite kũmwira bye.</i>	like now and see all these people who have come to bid him bye.		
<b>PSS 3</b> <i>Ntũũra ñno na ageni betũ ndĩciria notũthome kumania na X na tũthi na mbere na kwendana.</i>	Members of this village and our friends, I think we can learn from X and continue loving each other.	This village, our visitors	Existential
<b>CM 4: PSS 1</b> <i>Nĩkĩo tugire rũgendo rũrũ atũũmba kũthi ewenka.</i>	That's why we said that he cannot go this journey alone.	This journey	Existential
<b>PSS 2</b> <i>Mwĩrĩgĩrĩreni tu nĩũntũ nĩwe aijĩ gĩtũmi gĩa kũjũkia baba wetũ.</i>	Family members, trust upon Him because He is the one who knows the reason why He has taken our father.	Him, our father	Existential
<b>PSS 3</b> <i>Kogu tuĩnankanja e ĩgũrũ kwa ngai.</i>	So, we have no doubts that he is in heaven.	Heaven	Existential
<b>PSS 4</b> <i>Na ta bũria twijĩ ati Ngai ni thayũ, thayũ ũu nũ nkũrombera mujĩ ũũ.</i>	And like we know that God is peace, that is the peace that I pray for this family.	God, Peace, this family know	Existential Factive
<b>CM 5: PSS 1.</b> <i>Ngai abũe kũmĩrĩria magita mama maũmũ.</i>	May God comfort you this difficult moment.	God, this difficult moment	Existential
<b>PSS 2</b> <i>Na nĩbwĩjĩ bũria mũntũ egujaga.</i>	And you know how one feels.	Know	Factive
<b>PSS 3</b> <i>Twinde no tũgakũrukĩra au.</i>	That is the way for all of us.	All of us	Existential
<b>PSS 4</b> <i>Tũgatiga kũrĩra.</i>	We will stop crying	Stop	Lexical
<b>PSS 5</b> <i>Ngai nawe atonye mwanani ũu baba wao aerete rĩ, maũntũ monthe makethwa me sasawa.</i>	Then God fill the gap that their father has left, all things will be okay.	God, gap, their father, all things	Existential
<b>PSS 6</b> <i>Na Tũkĩkaũrie jiũria nyingĩ nĩkwenda kwa Ngai</i>	And let us not ask many questions for this is the will of God.	Questions, God's will	Existential
<b>CM 6: PSS 1</b> <i>Nĩndethikĩrĩrie rĩrĩa</i>	I grieved when I heard of the death	I, my friend	Existential

<i>ndegwire ũoro wa gwĩtwa kwa mũcore ũũ wakwa.</i>	of this friend of mine.		
<b>PSS 2</b> <i>No Ngai atĩũragua kĩũria.</i>	But God is never asked questions.	God, questions	Existential
<b>PSS 3</b> <i>Nũũ ũmba kũmũria kĩũria?</i>	Who can ask Him questions?	Who	Structural
<b>PSS 4</b> <i>Agagwĩta taii ũmũria nĩmbi gĩtũmi arajũkirie mwana ũũ wathi?</i>	If He calls you now to ask Him why He took the life of this child would you go?	If	Counter-factual
<b>PSS 5</b> <i>Kambĩtikie famĩlĩ bũkendelea gũtrust Ngai nĩũntũ nĩwe wenka aũmba kũbũoreria</i>	Let me hope that the family will continue trusting upon God because He is the only one who can comfort you.	Family, God	Existential
<b>CM 7: PSS 1</b> <i>Nũũ warona muntũ agĩtema ndigũ itĩ nkũrũ kana auna mbemba itĩ nkũrũ?</i>	Who has ever seen a person cut a banana or pick maize that is not ready?	Who	Structural
<b>PSS 2</b> <i>Rĩu twinde twĩ ba Ngai na onati gatwĩbaande mũgũndani wae.</i>	So we are all God's and we are also planted in His garden.	God, God's garden	Existential
<b>PSS 3</b> <i>Rĩu Ngai ka aronire x agũkũra na nĩ ũia rĩae akĩnauga kaarĩtwe</i>	So, God saw that X is ready and he is His flower and He plucked it.	God, flower	Existential
<b>PSS 4</b> <i>Ĩu nĩo njĩra twinde tũkathi</i>	That is the way we will all go.	Way	Existential
<b>CM 8: PSS 1</b> <i>Nonka ngũkeneera Kristũ mũthenya wa ũmundĩ nĩũntũ augite thĩnĩ wa kiugo kĩa atĩtũtiganĩria.</i>	I am glad because of Christ today for He has promised not to forsake us in His word.	Glad	Factive
<b>PSS 2</b> <i>Atĩ Ngai atĩbũtiganĩria kagita no karĩkũ nĩũntũ nĩ Ngai mwega.</i>	That there will be no time that God will forsake you because He is good.	God	Existential
<b>PSS 3</b> <i>Ngai arobũgiria methori kenda bũtikarĩre kairĩ.</i>	May God wipe your tears so that you will not cry again.	God, tears	Existential
<b>CM 9: PSS 1</b> <i>Tũriuga atĩ maũntũ ta mama tĩ ma</i>	we are saying that such things	Family, grief	Existential

<i>famĩli akĩ, no nĩ metũ twinde. Mũsiba ũũ nĩ wetũ twinde</i>	(bereavement) are not for the bereaved family. This grief is for all of us.		
<b>PSS 2</b> <i>Ndĩbwĩre safari ñno nĩ ya kawaida.</i>	I tell you that this journey is common.	Journey (death)	Existential
<b>PSS 3</b> <i>Mbuku ya Ngai yugĩte muntũ wonthe ũjĩarĩtwe nĩ muntũ mũka no agakua</i>	The Bible says that whoever is born of blood and fresh must die.	Bible, blood, fresh	Existential
<b>CM 10: PSS 1</b> <i>Kogu tũkamiss mono jokes jiae na gũtugana kwae.</i>	We will surely miss his jokes and his hospitality.	His jokes, his hospitality	Existential
<b>PSS 2</b> <i>Mujiĩ ũũ ũgatigwa na ñoru mono.</i>	This family will be left very lonely.	This family, loneliness	Existential
<b>CM 11: PSS 1</b> <i>Nkoro jietũ nĩringĩkĩte mono nĩũntũ bwa gwĩtwa nĩ ũmwe wetũ ta aruti wĩra ba thirikari.</i>	Our hearts are saddened by the death of one of us as civil servants.	Our hearts	Existential
<b>PSS 2</b> <i>Twĩ ba Ngai na tugacoka kĩ Ngai.</i>	We are all God's and we shall all return to him.	God's, God	Existential
<b>PSS 3</b> <i>Nĩmbi bwarona Ngai aremetwe?</i>	What is impossible with God?	Wh-	Structural
<b>PSS 4</b> <i>Mami wĩe hinya nĩũntũ bwa ana baba baku</i>	Mum encourage yourself for the sake of your children.	Mum, your children	Existential
<b>PSS 5</b> <i>Nĩ Mwathani aejanire, na niwe ajũkĩtie.</i>	It is God who gave and it is He who has taken.	God	Existential
<b>CM 12: PSS 1</b> <i>Kethwa kwĩbu twĩngĩrũthira Ngai ariũkia mũntũ mũrũme ũũ, notũrũthe nĩũntũ ararĩ muntũ mweka.</i>	If there is something that we could do for God to raise this man, we could for he was good.	If	Counterfactual
<b>PSS 2</b> <i>Nĩtwĩjĩ tĩ ũntũ mũũthũ gũtigwa nĩ mũjiari.</i>	We know it is not an easy thing to lose one's parent.	Know	Factive
<b>PSS 3</b> <i>Ngai nĩwe ũejanaga na nĩwe ũjũkĩtie mami wetũ</i>	It is God who gives and He is the one who has taken our mother.	God, our mum	Existential
<b>CM 13: PSS 1</b> <i>Nĩarũite</i>	She has fought a	Fight (Christian	Existential

<i>mbara mbega na aiga wĩtikio.</i>	good fight and kept the faith.	fight), faith	
<b>PSS 2</b> <i>Kwĩna ũtũro ũngĩ nyuma ya gĩkuũ.</i>	There is another life after death.	Life, death	Existential
<b>PSS 3</b> <i>Mwanka rĩrĩa tũkonana kaĩrĩ.</i>	Until we meet again.	Again	Lexical
<b>CM 14: PSS 1</b> <i>Gũkũ nthĩ tĩ gwetũ.</i>	This world is not our home.	World	Existential
<b>PSS 2</b> <i>Arata ba X nĩmbijĩ bũrĩa bũrendete x</i>	Friends of X I know how you loved him.	Know	Factive
<b>CM 15: PSS 1</b> <i>Gatwĩtikĩrie wendi ũũ wa Ngai.</i>	Let us accept God's will.	God's will	Existential
<b>PSS 2</b> <i>Ntukũ yae gayakinyĩte.</i>	His day to die had come.	His day (of death)	Existential
<b>PSS 3</b> <i>Gũkũ nthĩ twĩ etũki.</i>	We are passers-by here on earth.	Earth, passers-by	Existential
<b>PSS 4</b> <i>Nĩtwijĩ mwendwa wetũ ararĩ mwendi Ngai na kogu e ĩgũrũ kwa Ngai.</i>	We know that our beloved was God-fearing and therefore he is in heaven.	Know	Factive
<b>CM 16: PSS 1</b> <i>Ĩu nĩo njĩra tũkathi twinde.</i>	That is the way that we shall all go.	Way	Existential
<b>PSS 2</b> <i>Paũlũ ariuga mĩrĩ ĩno yetu nĩ ta ema.</i>	Paul says that our bodies are like tents	Paul, Our bodies, tent	Existential
<b>PSS 3</b> <i>Gĩkuũ nĩkĩo njĩra ya kũthi kwa Ngai.</i>	Death is the way to heaven.	Death, way, God	Existential
<b>PSS 4</b> <i>Gweũ wakua rĩ, ũkathi kũ?</i>	Where will you go when you die?	Wh	Structural
<b>PSS 5</b> <i>Gĩkaro kĩa mwendwa wetũ gakĩrejũrire.</i>	That place for our beloved got completed.	Place, our beloved	Existential
<b>PSS 6</b> <i>Na nĩũntũ nĩmbijĩ bũrĩa wĩ kĩo, ũkamenyeera aana baba baku.</i>	And because I know how hardworking you are, you will take care of these children of yours.	Know	Factive
<b>PSS 7</b> <i>Nkinya rĩrĩa tũgacemania kaĩrĩ, nogoka na thayũ.</i>	Till we meet again, rest in peace.	Again	Lexical
<b>CM 17: PSS 1</b> <i>Gatwĩtikĩrie wendi wa Ngai.</i>	Let us accept God's will.	God's will	Existential
<b>PSS 2</b> <i>Nĩejĩte kũbũgĩria methori na bũtĩrĩra kaĩrĩ.</i>	He (God) is coming to wipe away your tears	Again	Lexical

	and you will not cry again.		
<b>PSS 3</b> <i>Na n̄ngwītīkia kanya kau mami wenu aratigire būlkegua.</i>	I believe you will not feel the gap that your mother has left.	Gap, your mother	Existential
<b>PSS 4</b> <i>Kīrīa mūjiari atiga kībatiī kūmenyeerwa..</i>	What has been left by a parent should be taken care of.	Wh	Structural
<b>PSS 5</b> <i>Tabūrīa tūgwītīkia mami nūntū ararī na ūira, atī nīathiite kūū kwegu kūthijagwa.</i>	We also hope that our mum has also gone to that good place that people go to because she had a testimony.	Mum, testimony, good place	Existential
<b>CM 18: PSS 1</b> <i>Gīkuū no mwanka tūgakua.</i>	We must all die.	Death	Existential
<b>PSS 2</b> <i>Rūrīa ntūkū yaku ya gūkua īgakinya rī, ūkathi ūtari atīa?</i>	When your day to die comes, how will you go?	Wh-	Structural
<b>PSS 3</b> <i>Jīsū ariuga akeja ta mwamba.</i>	Jesus says He will come like a thief.	Jesus, thief	Existential
<b>CM 19: PSS 1</b> <i>Nīmbijī ūrūrū ūrīa famīlī īno īkwīgua kagita ta gaka.</i>	I know the pain you are feeling this moment.	Know	Factive
<b>PSS 2</b> <i>Atī agatūtīgīra roho mūtheru atūteithagie.</i>	That He will leave us with the Holy Spirit to be our helper.	Holy spirit	Existential
<b>PSS 3</b> <i>Akabūa inya na akabūtethia.</i>	He will give you strength and help you.	Strength, help	Existential
<b>CM 20: PSS 1</b> <i>Nītwijī ararī muntu mwīrutīri mawīrani mae na kanithani.</i>	We know that she was devoted both in her work and in the church activities.	Know	Factive
<b>PSS 2</b> <i>Nūū atijī rūgono rwa airītu barīa ikūmi? Batano baarī baūgī na batano barite</i>	Who doesn't know the story of the ten virgins? Five were wise and five were foolish.	Who	Structural

## Appendix 6: Kĩmwĩmbĩ Condolence Messages

1. *Muugeni. Pore jikwa. Ndienda kuuga atĩrĩ, famĩlĩ na arata ba mujĩĩ ũũ, Ngai arobwĩkĩra inya ĩgita rĩrĩ rĩũmũ. Ndaraitĩria antu baba bonthe bejĩte kuringĩria X, nkona tĩ itherũ nĩarendetwe mono. Na tĩ ũrongo. Ararĩ mũntũ wa antũ. Atarĩ na ũthũku na mũntũ no ũrĩkũ. Ararĩ mwendi antũ bonthe. Ararĩ mũntũ wĩ kĩo mawĩrani mae na nĩaramenyereke famĩlĩ yae wega. Onabi bũtĩkwona? Aana bae bonthe nĩbathomu. Famĩlĩ, etererani Ngai. Akabwĩkĩra inya. Kwĩ ĩgita twarutaga wĩra nawe ta mĩaka ĩthanthatũ ũgu. Ambĩtaga 'Kijana yangu'. ĩgita rĩũ, arĩ mentor wakwa na nĩampejaga kĩrĩra mũno na akambonia burĩa mbati kũruta wĩra.. Endwa thĩnĩ wa mwathani, ĩtikĩriani wendi wa Ngai. Ngai aroiga nkoro yae kũrĩa aigaga atheru bae na athi na mbere gutindanĩra famĩlĩ ĩno na kũrũngama kanyani kau mwendwa wetũ aratigire. Mwathani abũrathime.*

(Greetings. My condolences. I want to say this, members of the family and the friends of this family, may God give you strength this difficult moment. When I look at all these people who have come to bid X farewell, I see it is not a joke that he was loved very much. He was a man of people. He did not have a problem with any person. He was lover of all people. He was hardworking in all the work that he did and he had taken good care of his family. Can't you also see? All his children are educated. Family members, wait upon the lord. He will strengthen you. There is a time we worked with him for about six years. He used to call me 'my son'. That time he was my mentor and he used to give me a lot of advice on how I should carry out my duties. Beloved in the Lord, accept God's will. May God keep his soul where He keeps the righteous and continue getting concerned with this family and standing on the gap that our beloved has left. May God bless you).

2. *Bwĩbega? Ndiuga nĩ pore nĩgũtigwa nĩ ũmwe wenu mũjiũ ũũ. Ndĩra members ba famĩlĩ bũtĩkamake na bwĩrĩgĩre mwathani thaa ino bũkwĩgwa bũtaũkĩrĩtwe. Mami wetũ atĩgũa ũrũrũ kaĩrĩ. Nĩka anogokete. Mbaibũ thĩnĩ wa thaburi 23, Ndaudi arĩũga atĩ Jehova nĩwe mũrĩthi wae. Na nĩũntũ Jehova nĩwe mũrĩthi ũrĩa mwega, famĩlĩ mũtweni mũrĩthi wenu especially ĩgita ta rĩrĩ rĩũmũ na magita monthe na gutĩ gĩntũ bũkaaga na mono mono thayũ wae. Ngai akejũria kaanya kau gatigĩtwe. Na nĩnkwenda mono bũrĩa Ndaudi o ũu akuuga kĩ kamũstarĩ ka inya. Ona ngetũkĩra mũguuru wa gĩkũũ, ntĩkĩra nombi nĩũntũ wĩ amwe nani na karũturo gaku niko gamporagĩrĩa. Kamũstarĩ kau nĩko nkũbũmĩrĩria nako magita mama maũmũ marĩa bũkwenda Ngai mono. Mwathani arobũoreria.*

(Greetings. I say sorry because of being left by one of you this family. I tell the members of the family not to worry and to trust on God this time that you feel the loss. Our mum will not feel pain again. She has rested. The Bible in the book of Psalm 23, David says that the Lord is his shepherd. And because the Lord is the best shepherd, family members make Him your shepherd especially this difficult moment and all the time and you will suffer no want especially His peace. God will fill the gap that has been left. And I like what the same David is saying in verse four. That even if I walk through the valley of death, I will fear no evil

because you will be with me and your rod and staff comfort me. That verse is what I want to comfort you with this difficult moment when you need God the most. May God comfort you)

3. *Bwana yesu asifiwe. Ndāria ndīthikīrīte mono nīūntū bwa gūtigwa nī ūmwe tūrendete mono. To the immediate Family, pore jakwa. Twinthe nītwijī X atarī na thīna na anybody. Ndabūraithīria ndīona ta famīlī twībendeere mono. Taimangīni X ariūkīte ta rīu akona antū baba bonthe bejīte kūmwīra bye. Nītūkuuga nīwega nīūntū bwa gūtūtīrīrīra na maoya na gūtūsupport na njīra ūmwe kana īrīa īngī. Na kambūge rīmwe ona kethwa Kīmīrū kiugaga wega waku nīu ūmba gūkūrīa, X ararī generally good. Ta famīlī nītūramwendete mono na onawe nīaratwendete. Nītūra īno na ageni betū ndīciria notūthome kumania na X na tūthi na mbere na kwendana. Wendo wae gī antū bonthe nīu ūtūmīte antū baba bonthe beja kūmūringīria. Bwana yesu asifiwe. Ūgu nobu mbūmba kuuga būkonī ūū ūmamīte aa. Na ndībwire mūjī ūū ūkenda maoya mono. Cuzo, thii wega ncamba mwanka rīrīa tūgacemania kārī.*

(Praise the Lord. I talk with a lot of sorrow because of being left by one whom we loved very much. To the immediate family, my condolences. All of us know that X had no problem with anybody. When I look at you, I see as a family we are favoured so much. Imagine X resurrecting a time like now and see all these people who have come to bid him bye. We are thankful for supporting us with prayers and supporting us in one way or another. And let me say that although sometimes Kimeru says that one's goodness is his undoing, X was generally good. As a family we loved her very much and he also loved us. Members of this village and our friends, I think we can learn from X and continue loving each other. His love for all people is what has made all these people come to bid him farewell. Praise the Lord. That is all I can say about the one lying here. I tell you this family will need a lot of prayers. Cousin, fare thee well hero until we meet again.)

4. *Muugeni bwinthe. Bwana asifiwe. Twījīte aa ta staff ya (institution mentioned). Gatūkuuga pore na kūmīria mūjī ūū na makīria ūmwe wao ūrīa tūrutaga wīra nawe, tawe (name mentioned). Nīkō tugire rūgendo rūrū atūmba kūthi ewenka. Famīlī mwīrīgīrīreni Ngai nīūntū nīwe aijī gītūmi gīa kījūkia baba wetū. Baba wetū nīarethurīrīte njīra yae nīūntū ararī mwonoku. Kogu tutīnankanja e īgūrū kwa ngai. Na ta būrīa twijī ati Ngai nī thayū, thayū ūū nīu nkūrombera mūjī ūū. Na tūkabūceragīra kwona būrīa bwendereete. Ngai nīabūe inya ya kūmīrīria. Thenkiū mono.*

(Greetings to you all. Praise the Lord. We have come here as the staff of (institution named). We are saying sorry and comforting this family and especially one of the members whom we work with (name mentioned). That's why we said that he cannot go this journey alone. Family members, trust upon Him because He is the one who knows the reason why He has taken our father. Our father had chosen his path because he was a born again christian. So, we have no doubts that he is in heaven. And like we know that God is peace, that is the peace that I pray

for this family. And we shall be visiting you to see how you are progressing. May God give you strength to bear the loss. Thank you very much.)

5. *Ndiuga ũũ. Ngai abũe kũmĩrĩria magita mama maũmũ. Ūoro wa gĩkuũ tĩ mũũthũ. Nĩ baingĩ betũ barotongwa nĩ gĩkuũ na nĩbwĩjĩ bũrĩa mũntũ egujaga. Oũgũ nĩbũ famĩlĩ ñno ikwĩgũa. Tĩũma? Kogu famĩlĩ poreni mono nĩ gũtigwa nĩ ũmwe wenũ. Twinde no tũgakũrukũira au. No bũrĩa ntukũ itijikene. Tũgatiga kũrĩa nĩũntũ Ngai nĩejĩte gũtũrũthĩra maũntũ mamega. Ariuga ena mĩbango mĩega igũrũ rĩetũ. Nĩ twendelee kũririkana famĩlĩ ñno na maoya nĩkenda bagĩa inya. Kwĩbo batiganagĩria Ngai maũntũ ta mama maumũira. Tĩ wega. Ūũ nĩũntũ mũmũ mono na ũkajũkia igita kĩbo kũragia. No ñndĩ twabaririkana na maoya na Ngai nawe atonye mwanyani ũu baba wao aerete rĩ, maũntũ monthe makethwa me sasawa. Na Tũkĩkaũrie jũria nyingĩ nĩkwenda kwa Ngai. Ngai endelee kũbũmĩria na kũbũa inya ya kũmĩrĩria, famĩlĩ. Nĩ wega.*

(I wish to say this. May God comfort you this difficult moment. The issue of death is not easy. Most of us have lost our loved and so you know how one feels. That is how this family is feeling. Isn't that so? So, sorry to the family members for the death of one of you. That is the way for all of us. It is only that we don't know the day. We will stop crying because God is coming to do good things for us. He says He has good plans for us. Let us continue remembering this family in prayers so that they can get strength. There are those who desert God when such things happen to them. It is not good. This is a very difficult thing and it will take the family time to heal. But if we remember them in prayers and then God fill the gap that their father has left, all things will be okay. And let us not ask many questions for this is the will of God. May God continue comforting you and give you strength to bear the loss family members. Thank you).

6. *Kambambĩrie na kuuga atĩrĩ, nĩ pore mũjĩ ũũ. Nĩndethikĩrĩrie rĩrĩa ndegwire ũoro wa gwĩtwa kwa mũcore ũũ wakwa. No Ngai atũuragua kũria. Nũũ ũmba kũmũria kũria? Arũthaga kwenda kwae. Agagwĩta taii ũmũria nĩmbi gĩtũmi arajũkirie mwana ũũ wathi? Unotienda. Rĩu kaaba tũmũtigĩre maũntũ monthe na tũmũcokerie nkatho ona magita ta mama maũmũ nĩũntũ athesalonike ĩriuga tũmũcokagirie nkatho magita monthe. Tugaga Ngai nĩ mwega magita monthe. Ona magita ta mama tũkũrĩa, we no mwega. Kambĩtikie famĩlĩ bũkendelea gũtrust Ngai nĩũntũ nĩwe wenka aũmba kũbũoreria. Ndĩciiria kwĩna bata bwendelee kwenda Ngai nĩũntũ gũtĩ makosa arũthĩte kũjũkia mwendwa wetũ. Nĩ wega.*

(Let me start by saying sorry to this family. I grieved when I heard of the death of this friend of mine. But God is never asked questions. Who can ask Him questions? He does His will. If He calls you now to ask Him why He took the life of this child would you go? (Laughter from mourners). You would not wish. Therefore, it is good that we leave all things to Him and thank Him even during this difficult moment because the book of Thessalonians is urging us to give God thanks all the time. We say God is good all the time. Even a time like now when we are crying, He is still good. Let me hope that family members will continue

trusting upon God because He is the only one who can comfort you. I think it important that you continue loving God because He has not made any mistake by taking our beloved. Thank you.)

7. *Muugeni. Pore jikwa kī mūjiū ūū. Ndīenda kuuga ūū. Nau gwaku rī, anga rīrīa ndigū yakūra tīka ūtemaga? Kana rīrīa mbemba yakūra tīka unaga ūkathi gwokia? Nūū arona muntū agītema ndigū itī nkūrū kana auna mbemba itī nkūrū? Rīu twinde twī ba Ngai na onati gatwībaande mūgūndani wae. Ona tūgūkūra agatūjūkia. Twī ba Ngai na tūgacoka kī Ngai. Rīu Ngai ka aronire X agūkūra na nī ūūa rīae akīnauga kaarītwe. Kogu tūtīkamūrute makosa. Ūu nīo njīra twinde tūkathi. Famīlī porenī mono. Tūkarūngama nabwi mwanka tūthirie rūgendo rūrū. Nī wega.*

(Greetings. I want to express my condolences to this family by saying this. At your home, don't you cut a banana when it is ready? Or when maize is ready, don't you pick it and go roast it? Who has ever seen a person cut a banana or pick maize that is not ready? So, we are all God's and are also planted in His garden. When He sees that we are ready, He harvests us. We are God's and we shall return to Him. So, God saw that X is ready and he is His flower and He plucked it. We should therefore not fault what He has done. That is the way we will all go. Family members, very sorry. We will stand with you until we finish this journey. Thank you)

8. *Bwana yesu asifiwe. Nonka ngūkeneera Kristū mūthenya wa ūmundī nūntū augite thīnī wa kiugo kīae atītūiganīria. Gī famīlī ūno, nī kiugo kīu nkwenda kūbwīra. Atī Ngai atībūtiganīria kagita no karīkū nūntū nī Ngai mwega. Na rīrīa Ngai arūtha kwenda kwae twīrītwe tūmūcokagīrie nkatho. Na nītūmūrīrie nūntu Ngai arūthīte kwenda kwae. Tamwītīkieni e wenka na atībūtiganīria. Ngai arobūgīria methori kenda būtīkarīre kaīrī. Nau ūkiri wa Mwathani ūrothi na mbele kwonekana gī famīlī ūno. Amenī.*

(Praise the Lord. I am glad because of Christ today for He has promised not to forsake us in His word. To this family, those are words I want to share with you. That there will be no time that God will forsake you because He is good. And when He does His will, we need to thank Him. Let us encourage ourselves because He has done His will. Just believe Him and He will not forsake you. May God wipe your tears so that you will not cry again. May the peace of God continue being evident in this family. Amen)

9. *Ta gīkundi kīria ararī ūmwe wetū, tūriuga pore gī famīlī. Taīgīrīrani Ngai ūū na būkōna būrīa akabūtethia. Nanītūrekarānāgia wega na mwendwa wetū kī mawīra marīa tūrarutithanāgia nawe. Ararī muntū wī kīo. Gīkundi gīetū nīkīrejire kuuga pore na mbeba mbega (Amount mentioned). Kogu nī wega mono. Tūriuga atī maūntū ta mama tī ma famīlī akī, no nī metū twinde. Mūsiba ūū nī wetū twinde. Tabūrīa mbuku ya Ngai itwīraga nītūrīre na barīa bakūrīra, nīkīo twī aa ona mathiko. Kogu antū betū nītūthi mbele gūsapotana nūntū tugaga muntū nī antū. Ndībwire safari ūno nī ya kawaida. Mbuku ya Ngai yugīte muntū wonthe ūjīarītwe*

*nĩ muntũ mũka no agakua. Wethwa ũjarĩtwe nĩ muntũ mũrũme ũgatũratũra (laughter). Thi wega baba wetũ.*

(As the members of a social group that the late was also a member, we say sorry to the family. Just trust upon the Lord and He will help you. We have been associating well with our beloved in all that we were doing with him. He was hardworking. Our social group came to say sorry for the loss with good money (Amount mentioned). Thank you so much. We are saying that such things (bereavement) are not for the bereaved family. This grief is for all of us. Just like the Bible says that we should cry with those that are crying and laugh with those that are happy, that's why we are here for the burial. So, our people let us continue supporting each other because it is said that no man is an island. I tell you that this journey is common. The Bible says that whoever is born of a woman must die. May be if you are born of a man, you will live longer. (Laughter from the mourners). Fare thee well our father.)

10. *Ndĩaria ta ũmwe wa mujiũ ũũ. Mbuge nĩ tũkwĩgwa twĩbataũkĩre mono nĩũntũ bwa gũtigwa nĩũmwe wetũ. Ararĩ muntũ tũrendete mono. Ararĩ mwendi antũ bonthe. Ararĩ na nkoro ya gũtethia. Ararĩ muntũ wa jokes sana. Ona ĩndĩ ĩrĩa tũrethagwa na gaũntũ ta famĩlĩ gagũtũcumbũra ta ndwari ũgu, nĩatũthekagia na tũkamba kũriganĩrwa kethwa kwĩna ũntũ ũgũtũcumbũra. Kogu tũkamiss mono jokes jiae na gũtugana kwae. Nĩbarekaranĩtie wega ta nuclear family. Mujiũ ũũ ũgatigwa na ĩoru mono. Gĩ famĩlĩ ndĩenda kuuga ũũ. Tũgatigũra aana baba bakũthoma. Nogoka thayũ mũruaia. To the nuclear family, Ngai akabũa ũtugi wa kũmĩria. Pore mono.*

(I am talking as one of the family members. We feel the loss following the death of one of us. We loved him very much. He loved all people. He was kind-hearted. He liked joking so much. Even when we would have a disturbing issue in our family, say sickness, he would make fun then we laugh and end up forgetting for a while the issue affecting us. We will surely miss his jokes and his hospitality. He was living well with the nuclear family. This family will be left very lonely. We will ensure that these children get education. Rest in peace my brother. To the nuclear family, may God give you grace to bear the loss. Very sorry)

11. *Mwathani agocwe. Nkoro jietũ nĩringĩkĩte mono nĩũntũ bwa gwĩtwa nĩ ũmwe wetũ ta aruti wĩra ba thirikari. Ararĩ na kĩo wĩrani wae. ĩno ĩrari nchamba ya bata mono. Tũriuga pore mono gĩ famĩlĩ. Ndĩra famĩlĩ atĩrĩ, twĩ ba Ngai na tugacoka kĩ Ngai. Na ndĩbũakikishĩra atĩ ũtethio ũrĩa unde bũkenda gĩ obisi yakwa, bũgatetheka. Gũtĩ muntũ akabũcumbũra kana abũthiũrũkia. Nĩmbi bwarona Ngai aremetwe? Ona rĩu atĩremwa nĩ kũbwĩkĩra inya magita mama maũmũ. Tamwĩtĩkieni e wenka. Kandĩkĩrie nkiugaga ũũ. Mami wĩe hinya nĩũntũ bwa ana baba baku. Nĩ Mwathani aejanire, na nĩwe ajũkĩtie. Rũtwa rĩae rĩrogocwa. Mwathani abũrathime.*

(Praise the Lord. Our hearts are saddened by the death of one of us as civil servants. He was hardworking. This was a great hero. We say sorry to the family.

I want to tell the family that we are all God's and we shall all return to Him. I promise you that you will get any kind of help you will need from my office. Nobody will take you in circles. What is impossible with God? Even now, it will not be difficult for Him to strengthen you these difficult times. Just believe in him alone. Let me end by saying this. Mum encourage yourself for the sake of your children. It is God who gave and it is He who has taken. May His name be praised. May God bless you.)

12. *Ndīaria ndī mwene gītī wa gīkundi kīrīa mwendwa wetū ararī ūmwe wa kīo. Nītūringīkīte nī gīkūū kīae. Kethwa kwību twīngīrūthira Ngai ariūkia mūntū mūrūme ūū, notūrūthe nīūntū ararī muntū mwega. Nītwīe inya nīūntū Ngai arūthīte kwenda kwae. Nītūrakenaga nīwe nīūntū ararī wa kumake fun. Gīkundi gīetū nītūlusīte muntū very important na very active. Ataceragīrwa nī mīcemanio yetū. Ngai amwige ega na aririkane mūjīī wae. Nītwījī tī ūntū mūūthū gūtīgwa nī mūjīari. Tati rīrīa twatīgirwe nī mami twībanini, nītwāūrīrwe nī inya mono īndī Ngai nīarūngamire natwi. Rīrīa mūjīari auma o, Ngai nīejaga akarūngama kanyani kau ka mūjīari na maūntū makathi wega. Kogu Ngai nīathiite kūrūngama kanyani kau mūtīgairī atīgīte na nī kenda famīlī īno īthi wega. Mwīrīgīrīreni. Ngai nīwe ūejanaga na nīwe ūjūkītie mami wetū. Gūtību tūmba kuga tiga kwīra Ngai nī wega nī mīaka ūu twīthīrītwe twī nawe. No maūntū mae mega magatūūra maririkanagwa. Ngai abūrathime na abwīke maūntū mega.*

(I am speaking as the chairperson of a social group that our beloved was one of the members. We are saddened by his death. If there is something that we could do for God to raise this man, we could for he was good. Let us encourage ourselves because God has done His will. We enjoyed being with him for he used to make fun. Our social group has lost a very important and active member. He never used to get late for our meetings. May God rest his soul in peace and remember his family. We know it is not an easy thing to lose one's parent. When we lost our mother when we were young, we lost hope but God stood with us. When one loses a parent, God comes to fill the gap left by the parent and all goes on well. So, God is coming to fill the gap that the late has left so that this family moves on well. Trust upon him. It is God who gives and He is the one who has taken our mother. There is nothing we can say but thank God for the many years we have been with her. But her legacy will be remembered forever. May God bless you and do you good.)

13. *Bwana yesu asifīwe. Ndī aa kūrēta pore jīakwa na agekūrū ba kanisa ta chairlady wao. Gatūkwīgwa tūūrītwe nī inya nīūntū bwa gūtīgwa nī ūmwe wetū ūrīa tūrendete mono. Nīareruranagīria mono kī maūntū monthe ma kanisa. Ararī punctual ona gī kwīja kanisa. Ararī mwītīgīri Ngai. Nīarūite mbara mbega na aiga wītīkio. Tūkauga pore mono antū ba mūjīī nī gūtīgwa nī mami wenu. Na ndībwīre atīrī, kwīna ūtūro ūngī nyuma ya gīkuū. Famīlī, kabūtījī ūtethio wetū umaga kī Nga? Ngai arendelea kūbūrathima, kūbūtīdanīra na gūkirīrīria nkoro jīenu. Na nīuntu nīmbijī būrīa bwendete Ngai, mweterereni. Mwanka rīrīa*

*tũkonana kaĩrĩ, njarani jia mwathani nogoka, nkoroni jietũ ũgatũra tene na tene mami wetu. Amenĩ.*

(Praise the Lord. I am here to bring my condolences and those of the women in our church as their chairlady. We feel hopeless for losing one of us whom we loved very much. She was devoted in all church activities. She was also punctual in attending church services. She was God-fearing. She has fought a good fight and kept the faith. We say sorry to the members of the family for losing your mother. I want to tell you that there is another life after death. Family members, don't you know that our help comes from the Lord? May God continue blessing you, showing you concern and comforting your hearts. And because I know how you love God, wait upon Him. Until we meet again, may you rest in God's hands and in our hearts, you will live forever our mother. Amen.)

14. *Bwana asifiwe. Ndĩ wa mujiũ ũũ. Ta famĩlĩ twĩbaringĩku mono nĩũntũ bwa gũtigwa ni ũmwe wetũ. Nĩũrekarangia nawe wega mono. Nĩtwĩthikĩrĩtie ĩndĩ mwathani arĩtwĩra tũkenage nĩ bunde bũrĩa bwarũthika nĩũntũ ethagwa na mũbango wabu. Mami ararĩ wa maana mono kĩ mũjiũ wetu. Nkoro jietũ jiĩ na kĩaha ĩndĩ tũkaorera. Ona ĩndĩ ĩrĩa Ayubu athĩnagwa, Ngai nĩ acokire amũotanĩra na amũoreria nkoro. Gũkũ nthĩ tĩ gwetũ. Na thimo inya kamwari ka mũrongo ĩrĩ na ithanthatũ ĩriuga muntũ nĩekare agĩtwĩragia mũthiĩre yae nĩũntũ mwathani ariuga nyomba ĩno rĩrĩa ĩkomoka kwĩ ĩngĩ tukathi ĩnjerũ. Kogu antũ ba Ngai nĩtwĩbangabange nĩũntũ jiĩkaro nĩ jiĩrĩ. Arata ba X nĩmbijĩ bũrĩa bũramwendete. Kogu butĩĩraga mujiũ ũũ. Ngai nĩabũrathime.*

(Praise the Lord. I am a member of this family. As a family, we are saddened by the loss of one of us. We used to associate well with her. We are mourning but God tells us to be happy about everything that happens because He has plans for them. Mum was a very important person in our family. Our hearts are grieving but we shall get comforted. Even when Job was being tormented, God saw him through and comforted him. This world is not our home. Proverbs chapter four, verse twenty-six says that people should take heed to the path of their feet for God says that when this earthly house will be demolished, we shall go to a new one. So, people of God, let us prepare ourselves because there are two living places. Friends of X, I know how you loved him. So, you will always visit this family. May God bless you.)

15. *Mwathani nĩ ũmwega magita monthe. Na magita monthe mwathani nĩ ũmwega. Ona magita ta mama twĩthikĩrĩte mwathani nĩ ũmwega. Gĩ famĩlĩ, ndĩenda kuuga nĩ pore nĩ gũtigwa nĩ ũmwe wenu. Ngai abũe thayũ. Gĩkuũ nĩkithe mono. Na gũtĩwe wiji agakua na njĩra ĩrĩkũ. Gatwĩtĩkĩrie wendi ũũ wa Ngai. Nĩtwendete kũthi kwa baba ĩndĩ tũtĩendete gũkua (laughter). Gũtĩwe ũtĩgakua nĩũntũ njĩra ya kũthi kwa baba nĩ gwĩtũkĩra gĩkuũ. Na ĩgita rĩa gũkua muntũ atũũmba kũrigĩria. Karũgono nĩ keragwa ka muntũ ũmwe ũrĩa athire kwa mũganga erwa agakua na akaũragwa nĩ mbogo. Akĩnerwa ona ntukũ ĩrĩa agakua. Akwĩra antũ bao, bamwĩra bakang'ang'ana nĩkenda muntũ wao atĩgakue. Na ntukũ ĩrĩa yakinya, mbogo ĩkwĩja nĩbaumire na mũgwĩĩ na silaha jũngĩ nĩkenda barigĩria muntũ wao*

*atikaũragwe ni mbogo. Nĩbaũmbire kumũũraga na bamĩthĩnja na kũgaana nyama ĩndĩ bauga kĩongo nĩ kĩa muntũ ũu aruge subu nĩũntũ nĩwe atũma bona nyama. Ona mũgũũta bauga nĩ wae. Bau bangĩ bakũnathi, muntũ ũrĩa nĩakinyire mũgũũta atendera akĩnagwĩra kĩongo kĩrĩa na rũgoji rwa mũmunta kĩthuri akĩnakua. Onakethwa antũ bao nĩbaruĩte nawe atĩgakue, mwisho kabisa mbogo ĩrĩa noyo yamũragire. Ntukũ yae gayakinyĩte. Riu ona mwendwa wetũ ntukũ yae kaĩrakinyire ota burĩa yaku ĩgakinya. Gũkũ nthĩ twĩ etũki. Nĩkĩo nĩtwĩkare twĩ tayarĩ nĩũntũ ntukũ yetũ ya gũkua yakinya rĩ, gũtĩ muntũ ũkarigĩrĩria. Famĩlĩ, nĩtũkũbwĩcirĩria na tũkabũrombera magita ta mama maũmũ. Nĩtwijĩ mwendwa wetũ ararĩ mwendi Ngai na kogu e ĩgũrũ kwa Ngai. Mwendwa wetũ, mama kwega kũu kuuraga. Amenĩ.*

(God is good all the time and all the time He is good. Even a time like now when we are mourning, He is still good. I want to tell the family sorry for losing one of you. May God give you peace. Death has been kept as a secret. No one knows how he will die. Let us accept God's will. We want to go to heaven but we don't want to die (Laughter from the mourners). No one will not die because the way to heaven is through death. And when the time for one to die comes, we cannot prevent it. A story is told of a man who went to a witchdoctor and was told that he would die. He was also told that it is a buffalo that will kill him. He was also told the day that he would die. When he told his relatives, they promised him that they would struggle to ensure that he doesn't die. When the day came and the buffalo came, they attacked it with spears and other weapons in a bid to ensure that it doesn't kill the man. They succeeded in killing it and slaughtered it. They then said that the head of the buffalo will be left with him so that he can prepare soup because he had made them get meat. They also said that the hide will be his. When the others left, the man stepped on the hide, slid and fell on the horn of the buffalo which pierced his chest and he died. Even if his relatives had struggled to ensure that the man doesn't die, it is the same buffalo that finally killed him. His day to die had come. So, our beloved's day to die came just the same way yours will. We are passers-by here on earth. Let us therefore always be ready because when our time to die will come, nobody will be able to prevent it. To the family, you are in our thoughts and we are praying for you in these difficult times. We know that our beloved was God-fearing and therefore he is in heaven. Our beloved, rest in peace. Amen.)

16. *Bwĩbega? Nĩ pore kĩ mujĩ ũũ nĩũntũ bwa gwĩtwa nĩ ũmwe wenu ũrĩa bũrendete mono. ĩndĩ bũtĩkamake. ĩu nĩo njĩra tũkathi twinde. Paũlũ thĩĩnĩ wa akorinitho ya jĩrĩ itano kuuma au kĩambĩrĩria arĩarĩria antũ ba akorinitho akabera mũtũrĩre wa muntũ nĩ ta ema. Rĩrĩa ema yarĩkia wĩra ga ĩkunjagwa. Ta rĩu ema ĩno ĩtũkunĩkirĩte yarĩkia wĩra tĩka ĩgakunjwa? ĩtĩtũũra aa. Na ema nĩtũtethagia mono. Ta rĩu ũtĩkwona tũtĩkurĩrwa? Paũlũ ariuga mũrĩ ĩno yetu nĩ ta ema. Na rĩrĩa ĩgakũnjwa tũgatũũra ema ĩngĩ ĩrĩa ĩkethwa ĩthondeketwe nĩ Ngai na ĩkethwa ĩmbega gũkĩra ĩno yetũ ĩrĩa ĩrwaraga, ĩkegua ũrũrũ na ĩgakua. Gũkua nomwanka tũgakua. Gĩkuũ nĩkĩo njĩra ya kũthi kwa Ngai. Kĩrĩa kĩna bata nĩ kũthondeka ngwatanĩro yetũ na Ngai nĩ kenda ntukũ yetu yakinya tũkathi kũu kwa baba. Baba*

wetũ n̄arethurĩrĩte njĩra yae. Gweũ wakua rĩ, ũkathi kũ? Tabũrĩa augĩte thĩinĩ wa Njoni fotini atĩ athiire gũtũthondekera gĩkaro na k̄ejũra agatwĩjĩra. Gĩkaro kĩa mwendwa wetũ gakĩrejũrĩre. Kogu mami wĩe inya thĩinĩ wa mwathani. Na n̄ũntũ n̄ĩmbĩjĩ bũrĩa wĩ k̄io, ũkamenyeera aana baba baku. Nkinya rĩrĩa tũgacemania kaĩrĩ, nogoka na thayũ. Nĩ wega.

(Greetings. Sorry to the family following the death of one of you that you loved very much. But do not worry. That is the way that we shall all go. Paul in 2<sup>nd</sup> Corinthians 5:1 is addressing the Corinthians telling them that the life of a person is like a tent. When a tent is done with its work, it is folded. Like now, this tent that we are using will it not be folded when it is done with its work? It will not stay here forever. Tents are of great help to us. Can't you see we are not being rained on? Paul says that our bodies are like tents and when it will be folded, we shall live in another one that will be built through God's hands and it will be better than our earthly tents that get sick, feel pain and die. We must all die. Death is the way to heaven. What is important is to prepare our relationship with God so that when we die, we will go to heaven. Our father had chosen his way. Where will you go when you die? Jesus says in John chapter fourteen that He went to prepare a place for us and when it is complete, He will come for us. That place for our beloved got completed. So, mum encourage yourself in the Lord. And because I know how hardworking you are, you will take care of these children of yours. Till we meet again, rest in peace. Thank you.

17. *Muugeni bwinthe. Kanyani ga famĩlĩ yakwa, kambuge nĩ sore mono kĩ mũjiĩ ũũ nĩ gwĩtwa kwa ũmwe wenu. Gatwĩtĩkĩrie wendi wa Ngai. Ngai wetũ abũe inya ĩgita rĩrĩ r̄ũmũ. N̄ejĩte kũbũgĩria methori na bũtũrĩra kaĩrĩ. Na n̄ingwĩtĩkia kanya kau mami wenu aratigire bũtĩkegua. Maũntũ ta mama maumĩra, n̄tũraithagĩrie Ngai akĩ na maũntũ makabwa. Gwĩ famĩlĩ imwe mũjiari aera o bamwe batigagwa na ndũa na kũrega kwereanwa. Bangĩ bakarũmanĩra ibanga na bakaũragana. Nĩ ngwĩtĩkia na nkaoya atĩ bũbũ bũtĩkarĩka mũjiĩ ũũ n̄ũntũ antũ ba famĩlĩ ĩno n̄ĩbendete Ngai. Kĩrĩa mũjiari atiga k̄ibatiĩ kũmenyeerwa. Into jĩonthe twĩnajo irĩa itũmaga tũmenana tĩ jietũ. Nĩ jia mwene, tawe Ngai. Gatwĩrĩgĩrĩre Ngai ũũ. Famĩlĩ ĩno bwathi kũraitha rĩ, tigani kwona mau mangĩ. Onani Jiĩsũ. Jiĩsũ nĩwe wakuire na aota gĩkuũ na atũũra muuo. Onati tũkariũka tawe. Tabũrĩa tũgwĩtĩkia mami n̄ũntũ ararĩ na ũira, atĩ n̄ĩathĩite kũũ kwegu kũthijagwa. R̄ũ jiana jia Ngai rĩ, ririkana wejire ndĩ ĩno ũtĩnombi na ũgacoka ũtĩnombi. Thayũ wa Ngai ũrĩa ũtĩmenyekaga bũrĩa ũtari ũrekara na famĩlĩ ĩno magita mama bũkwĩthikĩra. Amenĩ.*

(Greetings. On behalf of my family, I am very sorry to this family for losing one of you. Let us accept God's will. May God give you strength during this difficult moment. He is coming to wipe away your tears and you will not cry again. I believe you will not feel the gap that your mother has left. When such things (death) happen, let us look at God only and things will be okay. There are families in which when their parent passes on, some members are left fighting and with misunderstandings. Others kill each other using pangas. I hope and pray that that will not happen in this family because the members of this family love God. What

has been left by a parent should be taken care of. All the things that we have and which cause enmity amongst us are not ours. They are God's. Let us trust upon this God. Family members, when you want to look, do not see anything else. See Jesus. He is the one who died and overcame death and lived. We will also resurrect like Him. We also hope that our mum has also gone to that good place that people go to because she had a testimony. Now children of God, remember that you brought nothing into the world and you cannot take anything out of the world. May the peace of God which passes all understanding be with you these moments when you are mourning. Amen).

18. *Muugeni. Pore jikwa kī mujiū ūū. Mbaibū ūriuga tūrirage na barīa bakūrira na tūgakena na barīa bagūkena. Nīkō gītūmi ndeja kūleta pore jikwa. Ūū ūthiite ararī mūcoore wakwa mono. Ararī mami wa nkerū mono, muntū atarī na thīna no naū. Ndīenda kūbwikīra inya nkiugaga ūū. Gīkuū no mwanka tūgakua. Rūrīa ntūkū yaku ya gūkua īgakinya rī, ūkathi ūtari atīa? Kīrīa kīnabata nī gwīkara tūkiendanaga, kūrekanīra na tūkībangabangaga nīūntū tutijī mūthenya kana thaa. Na nīkenda twakua rī, antū batīkaūranagie ii ng'ania arathire kwa Ngai kana kīu kūngī. Jīisū ariuga akeja ta mwamba. Thenkiū mono.*

(Greetings. My Condolences to this family. The Bible instructs us to weep with those who weep and rejoice with those who rejoice. That is why I have come to bring my condolences. The late has been a great friend of mine. She was a jovial woman, one who had no problem with anybody. I want to encourage you by saying this. We must all die. When your day to die comes, how will you go? What is important is to love and forgive each other and to prepare ourselves because we don't know the day or the hour when we will die so that when we die people will not be left wondering whether the late went to heaven or hell. Jesus says He will come like a thief. Thank you very much)

19. *Muugeni mono. Pore jikwa na jia mūjiū wakwa kī mūjiū ūū nī kūlose ūmwe wenu. Nīmijī ūrūrū ūrīa famīlī īno īkwīgua kagita ta gaka nīūntū bwa gūtigwa nī mūjiari. Rīrīa twatigirwe nī mami wetū twī banini, ītarī rahisi. Ndaraitagīria bau barī banini nkabegwīra kīao. Nkaūria bagatobora? Ūmenye nīwatoborire. Ndabekagīra inya nkīberaga būria jīisu augire rīrīa aitirie īgūrū. Atī agatūtīgīra Roho mūtheru atūtethagie. Roho mūtheru nīwe watūtethirie. Kana ūrīcīria nī inya yetū? Arī. Roho mūtheru arotigwa thīnī wa mūjiū ūū nīkenda būgīa thayū na ūkiri wa Ngai. Ndīcīria nī wega gwetera mwathani. Barīa bamwetagīra batīcokagīrwa nī ndao. Ndīenda kwīra famīlī īno o būria Ngai gī Isaya fote wanu Kamwari ga īkumi akuuga. Būtīgakīre nīūntū e amwe nabwi. Nīwe Ngai wenu, būtikareke gīntū no kīrīkū kībwikīra ūkīri. Akabūa inya na akabūtethia. Akabūmenyeera na akabwonokia. Kūrekarīka bu thīnī wa mujiū ūū. Ameni.*

(Greetings. My condolences and those of my family to this family for losing one of you. I know the pain you are feeling this moment following the loss of your parent. When we lost our mother when we were still young, it was not easy. I was looking at my younger siblings and I would pity them. I would wonder if they would make it. We made it. I was encouraging them by telling them what Jesus

said when He was ascending to heaven. That He will leave us with the Holy Spirit to be our helper. It is the Holy Spirit who helped us. Do you think it is by our strength that we made it? No. May the Holy Spirit be left in this family so that you may have God's peace. I think it is good to wait upon the Lord. Those who wait upon Him do not get ashamed. I want to tell this family exactly what God says in Isaiah 41:10. Do not fear for He is with you. Do not be dismayed for He is your God. He will give you strength and help you. He will take care of you and save you. May it be the case in this family. Amen.)

20. *Mwathani agocwe. Nindingikite mono ni gwitwa kwa my sister. Nitwijĩ ararĩ muntu mwĩrutĩri mawĩrani mae na kanithani. Ndibwĩre Ngai aĩrutagwa makosa. Ni kagita kae ga gwitwa ni Ngai karakinyire. Kirĩkanĩro kirũga barĩa bendete mwathani batĩkujaga. Kabamamaga. My sister ka amamĩte. Nĩngũkenera Kristũ nĩũntũ niatwĩranĩrite gĩkaro twauma nthĩ ĩno. Otabũria ngwĩtikia nĩku my sister arathire nĩũntũ nĩarebangĩte thĩinĩ wa mwathani. Famĩli gĩani na inya, thayu na gĩkeno nĩũntũ Ngai arũthĩte bũria aronire bwagĩrite. Nũũ atijĩ rũgono rwa airĩtu barĩa ikũmi, batano baarĩ baũgĩ na batano baritu? Tũtĩgekare ta bau barĩ baritu. Kogu nĩtwĩkare twĩbangĩte nĩũntũ tũtijĩ ntukũ kana thaa. Nogoka thayũ mwendwa wetu.*

(Praise the Lord. I am saddened by the death of my sister. We know that she was devoted both in her work and in the church activities. I tell you that God is never faulted. It is her time to be taken by the Lord that had come. The Bible says that those who love the Lord do not die but sleep. My sister has slept. I am happy because of Christ for He has promised us a home when we leave this world. I believe that is where my sister has gone because she had prepared herself in the Lord. Family members, have strength, peace and joy because God has done what He found fit. Who doesn't know the story of the ten virgins? Five were wise and five were foolish. Let us not be like the foolish five. So, let us live prepared because we do not know the day or the hour. Rest in peace our beloved.)

## Appendix 7: Institutional Introductory Letter



Knowledge is Wealth (*Sapientia divitia est*) Akili ni Mali

**OFFICE OF THE DIRECTOR  
BOARD OF POSTGRADUATE STUDIES**

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REF: AD13/51330/21

23<sup>rd</sup> May, 2024

**Director  
National Commission for Science Technology and Innovation  
Off Waiyaki Way, Upper Kabete  
P O Box 30623, 00100  
Nairobi.**

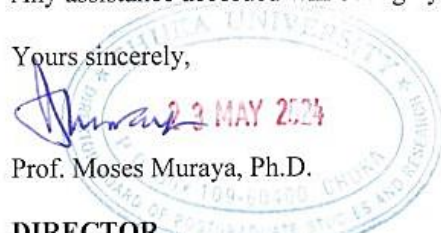
Dear Sir / Madam,

**LOYFORD KARIUKI KINEGENI**

The above-named person is a *bona fide* student of Chuka University pursuing PhD in English Language Linguistics proposal titled: **A Pragmatic Analysis of Kimwimbi (E531) Condolence Messages.**

Mr.Kinegeni has defended at the Faculty level and is now expected to conduct research. Any assistance accorded will be highly appreciated.

Yours sincerely,



Prof. Moses Muraya, Ph.D.

**DIRECTOR  
BOARD OF POSTGRADUATE STUDIES**

## Appendix 8: Ethics Review Letter



### CHUKA UNIVERSITY INSTITUTIONAL ETHICS REVIEW COMMITTEE

Telephones: 020-2310512/18

P. O. Box 109-60400, Chuka

Direct Line: 0772894438

Email: [info@chuka.ac.ke](mailto:info@chuka.ac.ke),

Website: [www.chuka.ac.ke](http://www.chuka.ac.ke)

8<sup>th</sup> May, 2024

**REF: CUIERC/ NACOSTI/534**

**TO: Loyford Kariuki Kinegeni**

**RE: A Pragmatic Analysis of Kimwimbi (E531) Condolence Messages**

This is to inform you that *Chuka University IERC* has reviewed and approved your above research proposal. Your application approval number is *NACOSTI/NBC/AC-0812*. The approval period is 8<sup>th</sup> May, 2024 – 8<sup>th</sup> May, 2025.

This approval is subject to compliance with the following requirements;






- i. Only approved documents including (informed consents, study instruments, MTA) will be used
- ii. All changes including (amendments, deviations, and violations) are submitted for review and approval by *Chuka University IERC*.
- iii. Death and life threatening problems and serious adverse events or unexpected adverse events whether related or unrelated to the study must be reported to *Chuka University IERC* within 72 hours of notification
- iv. Any changes, anticipated or otherwise that may increase the risks or affected safety or welfare of study participants and others or affect the integrity of the research must be reported to *Chuka University IERC* within 72 hours
- v. Clearance for export of biological specimens must be obtained from relevant institutions.
- vi. Submission of a request for renewal of approval at least 60 days prior to expiry of the approval period. Attach a comprehensive progress report to support the renewal.
- vii. Submission of an executive summary report within 90 days upon completion of the study to *Chuka University IERC*.

Prior to commencing your study, you will be expected to obtain a research license from National Commission for Science, Technology and Innovation (NACOSTI) <https://oris.nacosti.go.ke> and also obtain other clearances needed.

Yours sincerely

**Dr. Benjamin Kanga**  
SECRETARY

## Appendix 9: NACOSTI License

 REPUBLIC OF KENYA	 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
Ref No: 287354	Date of Issue: 05/June/2024
<b>RESEARCH LICENSE</b>	
	
<b>This is to Certify that Mr. LOYFORD KARIUKI KINENI of Chuka University, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Tharaka-Nithi on the topic: A PRAGMATIC ANALYSIS OF K?MW?MB? (E531) CONDOLENCE MESSAGES for the period ending : 05/June/2025.</b>	
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