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A stylistic study of some Kirundi homilies in catholic church

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UNIVERSITY OF BURUNDI

FACULTY OF ARTS AND SOCIAL SCIENCES

DEPARTMENT OF ENGLISH LANGUAGE AND LITTERATURE

A STYLISTIC STUDY OF SOME KIRUNDI HOMILIES IN CATHOLIC CHURCH

BY

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SUPERVISOR :
Dr. Firmand SABIMANA

A Thesis Submitted in Partial Fulfilment of the Requirements for the Degree <<Licence en Langue et Littérature Anglaises>>.

BUJUMBURA, April 2001.

To my beloved parents,
To my brothers and sisters,
To my late brother-in-law,

I dedicate this thesis.

ACKNOWLEDGEMENTS

This work, being a collective effort of many people, I would like to express my gratitude to all of them.

Special thanks go to Dr Firmard SABIMANA, the supervisor of this thesis and senior lecturer at the University of Burundi, for his valuable guidance in the choice of this topic and helpful suggestions in the preparation of this thesis.

I also owe much gratitude to the Burundi Government for having sponsored my stay in UGANDA, which enabled me to carry out a part of my research.

My thanks also go to the teachers of the Department of English Language and Literature whom, had it not been thanks to their education, such a work would not have been attempted.

Last but not least, I am very thankful to my parents, brothers, sisters, relatives and friends for their everlasting encouragement, their moral and financial support during my studies.

Ignace NIZIGIYIMANA

ABREVIATIONS AND SYMBOLS

—— : Present

═══ : Past

Act : Actes/Acts

Ap : Apocalypse/Revelation

Chr : Chroniques/Chronicles

Dt : Deutéronome/Deuteronomy

Eph : Ephésiens/Ephesians

Gn : Génèse/Genesis

Jn : Jean/John

Jr : Jérémie/Jeremiah

Lc : Luc/Luke

Mt : Matthieu/Matthew

Nb : Nombres/ Numbers

Pers : Person

Pi : Pierre/Peter

Pl : Plural

Ps : Psaume/Psalm

Sg : Singular

T : Translation

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GENERAL INTRODUCTION

In his everyday life, every normal human being is equipped with the ability to exchange ideas, messages, information through signals or writing; that is to say, he is not separated from language.

When communicating, people make choice of words, sentences which can clearly express their feelings, beliefs and suggest solutions to existing problems. In addition, people may use a language whose meaning is difficult to be understood and this depends on the kind of message they want to transmit. That is why I have chosen to analyse the style used by the preacher while preaching in catholic church, i.e., how the preacher conveys the message of God to the believers.

In my work, I shall conduct a research on the preaching language in catholic church. I shall analyse the data from a stylistic point of view. The work will divided in four chapters.

The first chapter is the problem. It will provide the background to the problem, the statement, the aim, the motivation, the delimitation and the structure of the study.

In the second chapter, I shall deal with the review of the related literature where I shall show some of the studies related to my topic.

In the third chapter, I shall be concerned with the theoretical framework in which I shall speak of the theories which will help me in the analysis. At the end, I shall explain the methodology to be used in the collection and the analysis of the data.

In the last chapter, the focus will be put on the analysis of my data where I shall apply some of the theories developed in the previous chapter. At the end of the analysis, I shall give a commentary on the findings.

CHAPTER 1 : THE PROBLEM

1.1. Background to the Problem

Kirundi is the mother tongue of Burundians. However, they do not speak Kirundi in the same way. It has been observed that there are regional variations everywhere. Richards and his co-authors (1985: 242) define regional variation in the following way:

> *A variation in speech according to the particular area where a speaker comes from. Variation may occur with respect to pronunciation, vocabulary or syntax.*

Those variations, on the one hand, make up Kirundi dialects which are *Ikibo, Ikiragáne, Ikimosó, Ikinyábweeru, Ikiruúndi, Igisóni* and *Ikiyogoma*. Those dialects are different at the phonological level as in the word *kunywá* 'to drink', which is pronounced by others as *kunwá* in *kirimiro, igishishwá* as *igisiswá* in *Imbo* and *Mirwa*. The difference can also be noted at the morphological level, for example the word *umugabo* = a man in *Imbo, Mirwa*, is called *umugabogabo* in *Kumoso*. Finally, at the lexical level, the word for fish is *imbogá* in *Kanyoósha* whereas it is named *ifí* in other regions of Burundi.

On the other hand, there is another kind of variation associated with social rank. In the history of Burundi, I have learned that certain terms were only used when speaking of the king while others applied only to the ordinary people. For instance, among those applied to the king, one can cite : *umwaámi yiíhaaye ubúuki* 'the king has given himself honey', that is, 'he has died'. This language of the court shows thus a difference of social category.

The study of dialects is more complicated by the fact that speakers can adopt different styles of speaking. They can speak very formally or

very informally, their choice being governed by circumstances. Ceremonial occasions almost require very formal speech whereas casual conversations and conversations between intimates on matters of little importance may be informal.

1.2. The Problem

The language of religion is different from the language of everyday conversation in the sense that it deals with a visible and an invisible world at the same time. Its most distinctive feature is its heterogeneity which derives from the wide range of activities included in public and private worship and the involvement of religion in all aspects of daily life and thinking. Several varieties, all distinctive in their use of linguistic structure, are widely encountered. They are liturgical forms, doctrinal statements, readings, etc. The preacher uses sometimes figurative language like metaphors, images, which are not easily understandable; for example: '*Ni muunkuríkire, nzoobagira abaróvyi b'ábaantu'* 'Follow me, I will make you fishers of men'. Those sentences considered literally make no sense. Religion talks about future problems, life after death, a situation which has not been experienced by anybody. This heterogeneity of religious language makes it difficult to be understood.

1.3. The Aim of the Study and Research Questions

Broadly speaking, the chief concern of religious speech is to put much emphasis on the right principles rather than on the wrong ones. In order to achieve this goal, the preacher uses linguistic means. The aim of this study – **A Stylistic Study of Some Kirundi Homilies in Catholic Church** - is to clarify systematically how a religious message is transmitted. It is an attempt to the descriptive process of the techniques involved in preaching. I shall also examine the linguistic features found in the homilies and show the relation between those linguistic features

and the intention of the preacher on the faithful, i.e., the way the features are related to the general themes of the speeches.

The questions to which I am expected to find answers at the end of this study are related to the above aim and read as follows:

- What are the linguistic devices used by the preacher in his homilies?
- What are the different forms of speech used by the preacher in his homilies?
- What are the different techniques used by the preacher to persuade the faithful?

1.4. Motivation

Religion has always played an important role in the organisation of the Burundian society, especially now that one can notice an increasing number of sects. The preachers, playing an intermediary role between God and the believers, have therefore to participate in the equilibrium of the society by conveying the message of God in an understandable and a convincing way. My motivation aroused from talk and discussion on religious messages. In fact, people may qualify a given preacher, saying he is good or bad at preaching; this has pushed me to wonder why someone can be said to be good or bad at preaching and therefore to analyse the style. Also, the rare scientific productions on stylistics have pushed me to work on that field, particularly on catholic homilies.

1.5. Scope and Delimitation

There are many varieties of religious language, namely, liturgical forms, preaching, ritual forms, readings, doctrinal statement, private affirmation. The study will be limited to that moment during which the preacher delivers his sermons during the Mass celebration. In preaching, he makes use of allegories, metaphors and parables, which are stories that illustrate a moral and a spiritual truth. I shall limit myself to one preacher who is good at preaching and easily accessible.

I.6. Structure of the Work

In this study, I try to investigate the preaching language in catholic church, the linguistic choices and the appropriateness of such choices. This study is divided in four chapters.

The first chapter - Introduction - gives a background to the problem and its statement. It also states the aim of the study, shows questions to be answered, explains the motivation for this study, the structure and finally presents its delimitation and its structure.

The second chapter - Literature Review - provides a review of some works that have been produced on Kirundi texts, on religious language and on the homily.

In the third chapter - Theoretical Framework and Methodology - I look into the definition of some terms such as homily, stylistics, style, etc. , at different theories related to stylistics. I also show the factors and functions of every linguistic communication, the patterns in persuasive speech and the methods for arousing attention and interest. In the methodology section, I provide the reader with the procedure I used in collecting and analysing the data and the problem I faced in translating the collected data.

The fourth chapter - A Stylistic Study of Some Kirundi Homilies in Catholic Church - is the core of my analysis. It concerns the discussion of the data. I demonstrate how the language used in preaching can be convenient or not.

The last section - General Conclusion - ends the study by giving a summary of what has been covered and formulating recommendations.

CHAPTER 2 : LITERATURE REVIEW

2.0. Introduction

In this section, I intend to inform the reader about the existing literature in the area of Kirundi texts. Different people have given their points of view about the analysis of those texts and their classification. In addition, I shall say something about the religious language and the homily.

2.1. Some Studies on Kirundi Texts

Of the considerable number of works on Kirundi texts, four theses seem to be connected to my subject: Pierre Claver Mukarabe's *La Notion d'Indépendance à travers le Discours de Commémoration de la Fête de l'Indépendance Nationale du Burundi. Analyse Componentielle* (1995), Emmanuel Niyonzima's *Le Discours de Circonstance au Burundi. Etude de Stylistique Structurale* (1987), Jean Pierre Sakaganwa's *Essai d'Interprétation Stylistico-Sémantique de Quelques Proverbes Kirundi* (1987), Révérien Sindayigaya's *Le Discours Politique Burundais sur l'Unité Nationale et la Démocratie : Essai d'Analyse Socio-Linguistique* (1993).

Mukarabe (1995) analysed some texts of political speeches delivered by Presidents, Prime Ministers, on the commemoration of National Independence, the first of July of each year (1961-1992). He had chosen to use one of the methods of content analysis named componential analysis. He explored and explained the sense of the word 'independence' through the speeches. He analysed systematically the speeches in answering the following questions: who speaks? To whom? Of what? How does he speak? In which circumstances? With which results?

Mukarabe (1995:21) goes on, citing Maingueneau:

> *L'analyse de contenu se veut être une méthode de traitement contrôlé de l'information contenue dans des textes, au moyen d'une grille de lecture objective dont les résultats seront interprétés.*

T: The content analysis is a method of controlled treatment of the information contained in texts, by means of an objective reading whose results will be interpreted.

Mukarabe also quotes D'UNRUG (1974:9) who, speaking of content analysis, says: '*Un ensemble de techniques d'exploitation de documents utilisés en sciences humaines*'

T: A set of exploitation techniques of documents used in humanities.

Thus, the content analysis seeks, by reliable methods, the information contained in documents or in a given communication; it brings out the meaning, formulates and classifies all the contents of a document or of a communication.

Another author quoted by Mukarabe is Kracouer who, talking about classification, says that it proceeds by thematic analysis. He defines the latter as follows : '*La sélection et l'organization rationelle de catégories condensant le contenu essentiel*'.

T: The selection and rational organisation of categories containing the essential content (substantive meaning).

The content analysis answers the question of knowing what the author, consciously or intentionally, wanted to mean.

As for the results, Mukarabe found that in the different speeches analysed, there are divergences and convergences. Also, he found four orientations of the word 'independence'.

Sindayigaya (1993) analysed Burundian political speeches on national unity and democracy. His objectives were to answer the following questions : Who is the speaker? What does he speak about? How, Why and To whom does he speak?

The methodology followed by Sindayigaya is the following: he read many times the texts of his corpus, identified all the clauses containing two main notions namely unity and democracy with regard to their equivalents, substitutes, oppositions, associations, etc. After a careful second reading, he proceeded to syntactic operations of reduction and simplification in using the recent theory of generative and transformational grammar. In order to bring out the inner content of his corpus, Sindayigaya made recourse to the lexico-semantic analysis, precisely to the actantial theory elaborated by Tesnière (1976 : 105) who defines actants in the following way :

> *Des personnes ou des choses qui participent à un degré quelconque au procès (...). Les actants diffèrent entre eux par leur nature, qui est elle-même fonction de leur nombre dans le nœud verbal (...). Il y a des verbes sans actants, des verbes à un actant, des verbes à deux actants et des verbes à trois actants.*

T: The persons or the things, that is, subjects that participate to some extent in the action. The actants differ from each other by their nature, which itself is dependent upon their number in the nexus (...). There are verbs without actants, verbs with one, two or three actants.

The last step of his method is enunciation. He selected the marks used by the speaker in his speeches in order to reach his objectives.

Much focus was put on personal marks and deictics as main strategies used by the speaker to establish a relationship between him and his speeches or between him and his interlocutors.

About the results, the analysis showed that the speaker defines unity in assimilating it to entities highly valorised. Then, he presents it as an agent of a positive action. In addition, the analysis allowed him to realise how nominalisations are an efficient means used by the speakers to show the positive action of supporters of unity and the negative action of detractors of unity. Also, he realised that the speeches on national unity are about division and its agents. Nevertheless, much importance was put on unity rather than on division. Concerning democracy, the speaker followed the same plan. He defined democracy before presenting it as an agent of positive action. Sindayigaya went on selecting the marks used by the speaker in his speeches in order to reach his objectives. He then realised that the speaker is rarely involved in his speeches, but speaks in the name of a sociopolitical institution. Also, he identified interlocutors : Burundian people, civil servants, the army and the diplomats. Thus, this study showed that Burundian political speeches on unity and democracy are more didactic than polemical.

In Sakaganwa's (1987) study, the aim was to analyse proverbs at two levels: internal and external. The former corresponds to the internal organisation while the latter corresponds to the semantic system. He had chosen structuralism as a method of analysis. Collins (1987 : 1451) defines structuralism in the following way :

> *Structuralism is a theory of a method which consists in analysing a subject such as Literature, Language or Society, in which the different and changing aspects of the subjects are considered as being caused and organised by a set of rules and patterns which form an important basic structure to the subjects.*

In addition, Lévi-Strauss, as cited in Sakaganwa (1987:3) asserts this:

> *La thèse du structuralisme en linguistique est que chaque langue constitue une structure relationnelle unique au système; les unités identifiées ou postulées comme éléments théoriques constitutifs dans l'analyse d'une phrase (sons, mot, sens) tirent à la fois leur essence et leur existence dans leurs relations avec les autres unités du même système.*
>
> *T:* The thesis of structuralism in linguistic is that each language forms a unique relational structure. The different units identified as constitutive theoretical elements in sentence analysis (sounds, words, senses) draw their essence and existence from their relation with other units of the same system.

However, Sakaganwa recognises that structuralism has some limits. In fact, it is difficult with the method to interpret the metaphorical language whose message is hidden. That is why he made recourse to other techniques known as Hermeneutics and Semantics. According to Sakaganwa (1987:4), Hermeneutics is a science whose aim is to interpret signs in general and symbols in particular.

Speaking of results, Sakaganwa exposed the formal and stylistic characteristics of Kirundi proverbs in using phonology and semantics. Phonology helped him to describe systematically some prosodic schemes while semantics revealed the means used such as images and figures of speech. He noticed that most of the means used are alliterations, assonances, antitheses, etc.

The semantic structure helped him to bring out the semantic interpretation of statements. The use of figures of speech revealed how much the proverb is rich in imagination.

Niyonzima's (1987) topic is 'Le Discours de Circonstance au Burundi: Une Etude de Stylistique Structurale'. His aim was to draw from Kirundi texts related to dowry speeches, some mechanisms of stylistic creation by Burundians.

With regard to methodology, Niyonzima used structural stylistics. He went through the following steps: the heuristic step which was a stage of listening to the audience and its reactions to the texts so as to signal the existence of style in a given linguistic message. The following step was to process that information so as to establish contrastive relations that create style. The last step was to think about minimal conditions of stylistic creation in Kirundi speech structure.

The result of his analysis showed that in the structure of Kirundi texts, the creation of style is made in the following way:
contexte + élément contrastant = fait de style).

T: Context + contrastive element =stylistic fact.
This result led to the understanding that the dynamism of Kirundi speeches creates and structures its stylistic facts.

In the light of the points analysed in the texts, namely topic, objective, methodology and result of each work, it is worth making some comments on them, to see if what is supplied can be useful and applied to my study.

As the topic and objectives of each work analysed are different from mine, it is no use mentioning them. For the same reason, the methodology used by Mukarabe, Sindayigaya and Sakaganwa cannot be helpful to my study.

As for Niyonzima, I am not going to follow his methodology, that is, to consider the behaviour of the audience during the speech, the reactions to oral texts for it is not easy to have all those elements. For information processing, I shall have to proceed like him, that is, I shall analyse the texts of the speeches. Like Sindayigaya, I shall have to read the texts of my corpus many times and shall select recurrent features used by the author in his speeches so as to reach his objectives. Concerning the results, Mukarabe analysed texts belonging to different individuals and having a different content, whereas my texts belong to one person. For that reason, Mukarabe's results are of no importance to my study. The same comment is still valid for the results of Sindayigaya, Sakaganwa and Niyonzima.

2.2. Religious Language

According to Crystal and Davy (1969:147), the kind of language used by a speech community when it expresses a religious belief on public occasion, is usually one of the most distinctive varieties it has. More often than not, it is so removed from the language of everyday conversation so as to be almost not understandable except for an initiated minority. They add that whether one believes in the content of the language or not, the fact is that its style has a cultural function and a linguistic impact which is generalisable beyond the original religious context in which it appears.

One of the characteristics of a religious language is that it is full of figures of speech. For example, Kuen (1806) states that each book of the Hermeneutics contains a chapter on rhetorical figures found in the Bible. These are:

1° Comparison

The simplest and the current figure of speech is the comparison. It is found in the Bible (Ps 5:10; 72:6; 103:11-16), etc.

2° Antropomorphism

It is a form of figurative language. The Bible asserts clearly that 'Dieu est Esprit' (God is Spirit: Jn 4:24) 'et qu'un Esprit n'a ni chair ni os' (and that the Spirit has neither flesh, nor bone Lc 24:39). However, some passages in the Old Testament speak of God as if it was a physical person, having the form of a man. It is a question of his face (Ps 10:11; Jr 21:10); his eyes (2 Chr 7:16, Ps 11:4); his arm (Dt 11:2). Generally, the right arm of a man outwits the left one. Thus, in order to represent the force of God, it is said in the Bible that God used his right arm to show his power.

3° Euphemism

This is a form of figurative language to talk about what would be shocking, unpleasant. When the apostles, in their prayers, talked of 'Judas qui a quitté sa place' (Judas who has left his place, Act 125), they use euphemism to avoid speaking of suicide.

4° Symbols

The symbols can be objects (oil, salt), animals (lion, bird, fox), actions (to immerse somebody in water), natural phenomena (rain, lightning). The meaning of symbols changes most of the time. For instance, water can represent purity (Nb 19:7; Eph 5:26), danger, destruction (Ps 69:2-3) or Holy Spirit (Jn 4:13-15). The image of the lion is sometimes applied to Christ (Ap 55) and other times to Satan (Pi 5:89). We cannot apply mathematical concepts to biblical symbolism and establish constant equation.

5° Synecdoche

It is a sort of metonymy whereby an attribute is used instead of the whole or vice versa; for example, an individual for a nation.

Any religious text, as asserted by Crystal and Davy (1969:165-166) is likely to show a number of theological terms which provide the verbal basis for the formulation of a person's belief. They move on, saying that the interesting thing about the semantic structure of theological language is the way in which there is a clear linguistic center to which all lexical items can ultimately be referred, namely the term 'God'.

Also worth of mentioning is that despite the purpose of religious language being examined, for example, whether it be a statement of belief, a prayer of praise or supplication, it is the case that the meaning of the whole derives from and can be determined only by reference to this concept of God.

2.3. Varieties of Religious Language

Taking into account the involvement of religion in daily life, and thinking, Crystal (1987: 385) distinguishes several varieties of religious language:

1° Liturgical Forms

They are a form of language, spoken or sung, produced by individual and in unison, as monologue or dialogue. They include acts like invocations, petition, doxologies (statement of glory or praise), litanies, canticles, etc.

2° Preaching

It is another form of language used by priests from formal written sermon to spontaneous monologues or even dialogues, sometimes involving elements of songs or chants.

3° Ritual Forms

They are related to cultural and social practices such as baptisms, funerals, confessions, wedding, circumcision, vows, oaths, exorcism.

4° Doctrinal Statements

They are expounded in official canonical documents, creeds, articles of faith, catechism.

5° Readings

They contain a wide range of varieties such as parables, psalms, historical narratives, apocalyptic description, etc.

In the light of the above varieties of religious language, the homilies to be analysed are in the category of preaching; but there is no involvement of songs or chants.

2.4. From the Sermon to the Homily

According to Theissen et al (1994:287), the sermon was biblical before the Second Vatican Council. It was seldomly concerned with the readings of the liturgy which were somewhat varied. It consisted in the teaching of the ethic and faith. In addition, it was regarded as less important than the rest of the liturgy and was most of the time omitted or reduced to its simplest form.

Speaking of homily and no longer of sermon, the fathers of the Second Vatican Council brought two new accents: they made it totally compulsory and established it in the scriptures. From that time on, a great effort was made so that the homily takes its origin in the scriptures. Soon after that, it became an explanation of the scriptures in the bosom of the liturgy. Those new accents, later on, were ratified by the liturgical reform that followed Vatican II. Thus, the general presentation of the roman missal prescribed in 1970 that the homily must explain an aspect of the readings of the scriptures with regard to the celebrated mystery or the particular needs of the audience. It is useful to improve the Christian life.

2.5. Homily as a Communication between the Preacher and the Faithful

On the occasion of each homily, a relation is established between the preacher and the believers. The norms that are valuable for the homily are the same as those governing any other type of communication. Referring to the ethic of communication according to Habermas cited in Theissen (1994: 100), four conditions must be fulfilled for the communication to be successful:

- An appropriate rhetorical form.
- The message delivered must be true.
- The respect for one's fellow humans.
- A common will and effort to reach an objective truth.

2.5.1. An Appropriate Rhetorical Form

The homily is a public speech limited in time. Its rhetorical form is appropriate when it allows its message to be understood. The question is to know how to make homilies understandable. The first thing Theissen mentions is diction. The delivery of the preacher should be calm; he should make pauses so that sentences and words have their effect; his voice should reflect dynamism and life rather than monotony.

Also worth of mentioning is that, for the homily to be understandable, its structure should appear clearly; i.e., a plan of the homily should guide the attention of the audience. In addition, its central theme should be put in evidence. No preacher should allow his mind to be dominated by abstract ideas; instead, he should make use of images (metaphor and symbols), narratives or accounts. Another characteristic of the homily is interpellation. It is a speech whereby a relation between 'me and you' is established. The homily should be promise, encouragement, requirement and comfort.

2.5.2. Authentic Message

The preacher has the duty of thinking sincerely and speaking of what he thinks. He has to speak of how he feels and lives, in choosing elements that could be applied to people. In addition, he will be judged according to what he says and how he behaves. It is difficult for one to remain convincing if there are contradictions between his message and his life.

2.5.3. The Respect for One's Fellow Humans

Each successful communication presupposes the respect for the human being identity. This means that the faithful can agree with the preacher on the condition that the latter takes into account seriously the norms, value judgement and the traditions of the faithful.

2.5.4. The Search for Truth

Communication can be successful if all the participants are ready to make an effort of searching for objective truth. This is valuable in all the domains where communication occurs. For the preacher to be convincing, he must be bound by truth and its criteria. The homilies must be judged with regard to their faithfulness to the general truth and the Christian truth. Finally, the crucial point to judge the homily is not to have been near or far from the objective truth, but it is to have had the intention of reaching it.

CHAPTER 3: THEORETICAL FRAMEWORK AND METHODOLOGY

3.1. Theoretical Framework

3.1.1. Definitions of Terms

3.1.1.1. Homiletic, Homily

Ratovona (1994:5) defines homiletic as follows:

> *Le terme technique 'homilétique' se réfère à la proclamation de la parole du Christ aux hommes. Prêcher la parole de Dieu consiste à annoncer la parole du Christ à partir d'un texte biblique donné, en saisissant d'abord le message initial destiné aux premiers auditeurs avant de l'appliquer à la situation de nos contemporains en vue de la transformation spirituelle de leur vie selon le dessein de Dieu.*

T: The technical term 'homiletic' refers to the proclamation of Christ word to people. Preaching the word of God is to announce the word of Christ on the basis of a biblical text. The preacher has first to understand the initial message addressed to the first audience before applying it to the situation of our contemporaries, in order to transform their spiritual life with regard to God plan.

Preaching allows people to believe in Jesus. Thus, the belief comes from what people hear and the latter comes from the word of God.

Another definition is that of Rössler cited by Theissen (1994:22) in the following terms:

> *La prédication est le discours chrétien qui, dans le cadre d'un culte, explique la tradition biblique pour l'auditeur d'aujourd'hui afin de fortifier en lui la certitude du christianisme et d'affermir l'orientation dans la vie qui en découle.*

T: The homily is a Christian speech that explains, in the framework of a worship, the biblical tradition for the contemporary audience so as to strengthen, to fortify in the latter the certitude of Christianity and the orientation in the life deriving from it.

3.1.1.2. Oral Text

Kururu (1987:24) quoted Houis (1971) who defines oral text as:

> *... le texte oral est (1) une structure (mieux, une texture) en tant que lieu de relation sémiotique et sémantique organisées en vue d'être conservées et transmises. (2) Un message, donc un sens disponible dans une situation de communication.*

T: ....the oral text is a structure, (better, a texture) as a place of semiotic and semantic relation organised so as to be conserved and transmitted. It is a message, a sense available in a situation of communication.

3.1.1.3. Stylistics

Malmkjaer (1991:438) defines stylistics as :

> *the study of style in spoken and written texts. A full stylistic analysis of a given or written text describes the text at all the levels of linguistic description, sound, form, structures and meaning, but it cannot study all the patterns created by long stretches of text.*

> *In the analysis of style, items and structures are isolated and described by means of terminology and descriptive frameworks drawn from any school of descriptive linguistics the stylistician finds most important for a given purpose.*

As for Leech and Short (1981: 13), they hold that stylistics simply defined as the linguistic study of style, is not often undertaken for its own sake, simply as an exercise to describe what use is made of language. Style is normally studied in order to explain something and in general, literal stylistics has implicitly or explicitly the goal of explaining the relation between language and artistic function. As Richards (1985:278) puts it :

> *stylistics is the study of that variation in language which is dependent on the situation in which the language is used and also on the effect the writer or the speaker wishes to create on the reader or the hearer.*

Although stylistics sometimes includes investigations of spoken language, it usually refers to the study of written language, including literary texts. Stylistics is concerned with the choices that are available to a writer and the reasons why particular forms and expressions are used rather than others.

It turns out that stylistics does not simply make a linguistic description of a given text, but it goes farther, that is, it studies and shows the relation between the expression and the content, how and why the speaker or writer prefers to express himself in this way rather than in another, how a given effect is achieved by the speaker through language.

3.1.1.4. Style

Hockett (1985) cited by Leech (1981 : 40) holds that,

> *two utterances in the same language which convey approximately the same information, but which are different in their linguistic structure, can be said to differ in style.*

As for Richards (1985: 277), he defines style as follows:

> *Variation in a person's speech or writing. Style usually varies from casual to formal according to the type of situation, the person or persons addressed, the location, the topic discussed, etc. A particular style, e.g.: a formal style or a colloquial style is sometimes referred to as a stylistic variety. Some linguists use the term 'register' for a stylistic variety whereas others differentiate between the two.*
>
> (1) *Style can also refer to a particular person's use of speech or writing at all times or to a way of speaking or writing at a particular period of time, e.g Dickens's style, the style of Shakespeare or 18th century style of writing.*

In spite of the fact that style is frequently used in literary criticism and particularly, in stylistics, it is not easy to define. There are many areas in which it is used. Wales (1989:435) puts it in this way :

> *(1) Style refers to the manner of expression in writing or speaking, just as there is a manner of doing things like playing squash or painting. We might talk of someone writing in an ornate style or speaking in a 'comic style'. For some people, style has evaluative connotation, style can be good or bad.*

(2) *One obvious implication of (1) is that there are different styles in different situations (e.g. comic Vs turgid), also that the same activity can produce stylistic variation. So, style can be seen as variation in language use, whether literary or non literary. Style may vary not only from situation to situation, but according to medium and degree of formality, what is sometimes termed style-shifting.*

(3) *Clearly, each author draws upon the general stock of language in any given period; what makes styles distinctive is the choice of items, and their distribution and patterning. A definition of style in terms of choice is very popular, the selection of features partly determined by the demands of genre, form, etc.*

With regard to the above different senses of style, Crystal (1987) classifies them into two broad types: the evaluative and the descriptive. In the first type, style is thought in a critical way: the feature that makes someone or something stand out from an undistinguished background. It implies a degree of excellence in performance as when somebody is complimented for having style or writing without style. In the second type, there is a lack of value judgement, there is simply a description of distinctive characteristics. We talk of Shakespearean style, the house style of an institution and all the variations in expression that relate to psychological or social states (informal style, legal style).

3.1.2. Stylistic Approaches

There are many types of stylistics as regard the objective of stylisticians:

3.1.2.1. Expressive Stylistics

Wales (1989:166) considers the term 'expressive stylistics' as a general category of stylistic approaches which are centered on the writer or on the speaker and which imply a view of style that reveals the personality or 'soul' of the writer or speaker. However, argues Wales, expressive stylistics may be seen to survive in notions of style as idiolect, in the idea that Dickens has a style different from that of Trollope or Thackeray. This view of style is central to stylometry, involved in historical question of authorship.

3.1.2.2. Stylistics of Effects

According to Molinié (1989 : 19), the stylistics of effect seeks verbal determination on speech segments, classifiable in vast formal categories: procedures. These procedures are considered as creating a particular impression on the receiver: an effect. One can then make a stylistic study in considering one or more procedures, or one or more effects: tenderness effect, effect of intensity in a given discourse, etc.

On the one hand, the study consists in making a repertoire, a list of all the passages containing all those effects and displaying constitutive stylistic means (procedures). The study is to establish prominent psychological features of universal value and valuable traits in the human behaviour. Those traits are organised in structured classes. On the other hand, a limited number of fundamental stylistic constituents is isolated and organised in structured classes. One comes then to the establishment of a stylistic study whose aim is to show how a given effect is created, that is, to relate a given stylistic organisation to a given psychological goal, this corresponds to a deep characteristic of an author.

3.1.2.3. Stylistics of Attribution

Molinié (1989 : 23-27) describes the stylistics of attribution as a method which consists in reading many times the texts to be analysed to the point of becoming sensitive and perceiving one or more details that seem to be prominent by its or their repetition and importance. After that, an investigation is made on many works of the same type. One can identify then the works of the same author until then unknown. However, the method has some limits. In fact, the stylistic traits are not sufficient by themselves. They must be related to other elements of a different order. The elements are psychological situation, dramatic moment, any theme or motif. It is the association of one or many elements of this type with another group of stylistic traits that allow one to proceed to the identification and attribution of an author's work.

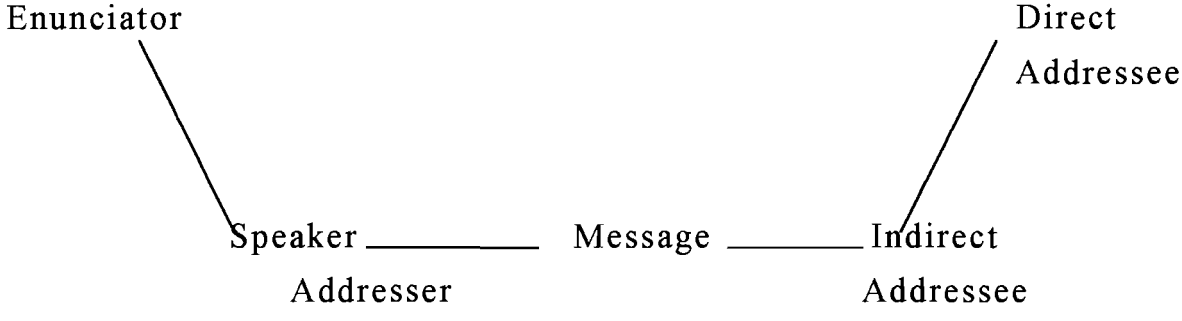
3.1.3. Factors and Functions of every Linguistic Communication

Jakobson cited by Theissen (1994: 195) assert that to be effective, communication requires six factors: the addresser, the addressee, the context, the contact, the message and the code which, in turn, give rise to the following functions as the diagram shows :

	Context	
Speaker	*Referential function*	Addressee
Emotive function	Message	*Conative function*
	Poetic function	
	Contact	
	Phatic function	
	Code	
	metalinguistic function	

The speaker or addresser sends a message to the addressee. To be efficient, the message requires first a context or a referent. The context must be understood by the addressee and can be verbalised. The message them requires a common code to all the participants (i.e., addressee and addresser). The message requires also a contact, a physical canal and a psychological connection between the addresser and the addressee; the contact will allow them to establish and to maintain communication. Each of those six factors gives rise to one linguistic function different from others.

In another development, Ducrot cited by Theissen (1994:197) brings more clarification about the addresser of the homily in his concept of polyphony. Thus, Ducrot draws a distinction between a speaker and an enunciator. The speaker is the one who pronounces the utterance, that is, the preacher; and the enunciator is the one who has the force, that is, the authority of the utterance, God. God gives force to the preacher who addresses God's message to the believers (addressee). It may happen that when preaching, the priest addresses himself to God in Church. In this case, God becomes an indirect addressee and responds to the preacher's statement. The latter in turn addresses himself to the faithful present in the church. They are the direct addressees. Here is the diagram of polyphony according to Ducrot:



3.1.4. Patterns in Persuasive Speech

Persuasion is impossible unless the speaker understands the situation and adapts his speech to it. His analysis of the extrinsic factors in the situation and of his listener's information, attitude and interest relevant to his proposition, will determine the adaptive patterns to use. No stereotyped patterns can automatically be applied, but four general ones may be described. Those patterns are, according to Sarett (1958 : 441), called : the didactic, the argumentative, the impressive and the conciliatory patterns.

3.1.4.1. The Didactic Pattern

If a listener is not informed about a proposition, he must be given instruction before he can be persuaded to accept it. The only alternatives are coercion and propaganda. If the uninformed listener is already interested, then exposition will be the main form of discourse to use. To seek action without giving information is poor persuasion. If the informed listener is also uninterested, one must of course arouse interest before giving him information. One should seek to show why and how the problem concerns him. One must point its relation to his needs, to his interests.

3.1.4.2. The Argumentative Pattern

Argument as a form of discourse means reasoned discourse. It presents the line of reasoning by which a conclusion is reached. The speaker does not seek to change the basic belief of his listeners, but to awaken and vitalize passive belief and to reveal implication of premises that might have been dim and vague in the listener's mind before. If a listener is informed and interested but undecided to what action to take or hostile to the proposition one advocates, then one should rely mainly on the argumentative pattern of discourse.

If the audience is undecided and one does not have an actual opponent, the most persuasive method may be to describe one's own thinking in attacking the problem, including the alternative hypotheses or tentative solution one considers. Sometimes, the argumentative pattern is that of problem-solution: the speaker sets forth a problem through induction and then presents a generalised solution with its implications. He seeks to intensify his listener's awareness of the problem and to stimulate them to awareness of general path leading to its solution.

3.1.4.3. The Impressive Pattern

If a listener is relatively informed, but apathetic, one must excite his interest and rouse him to action. He does not need instruction, he may not need much arguments. The job is to translate passive acceptance into action. Direct experience is the most persuasive evidence to be used. When direct experience is not possible, vicarious experience through concrete language may be an effective substitute. One can impress a listener by using abundant sensory material, language that creates the vicarious experience of seeing, hearing and feeling, language that cuts into the mind with vivid imagery, concrete details. The best methods are narration and description rather than argument or exposition.

3.1.4.4. The Conciliatory Pattern

If a listener is actually hostile to a speaker or a speaker's proposition, no logical exposition or argument will reach him until the latter has first dispelled his hostility. Persuading a hostile audience depends mainly on two factors: the character of the speaker and his skill in inducing vicarious experience that opens the mind of his listeners to the proposition. If an audience respects and likes a speaker, even though it disagrees with him, it is likely to listen with at least a crack in the mental door. If he can create a vivid experience that leads them to see new aspects of the problem, almost as if they were seeing for themselves, he may get them to listen to more objective evidence and reasoning.

If he is not already known to his listeners and respected by them, the speaker must begin by establishing rapport and common ground with his listeners and to establish his right to speak on the subject. If the speaker is known and respected, he may not need to establish rapport, so he uses the implicative form of conciliation. In concrete language, he develops one example after another showing the validity of his proposition. He creates vicarious experience that points to the conclusion he wishes to establish. He does not draw the conclusion, he lets each listener do that for himself, for he knows that the strongest convictions are those we form for ourselves. Another conciliatory pattern which may be combined with the implicative, uses personal confession and personal experience. Its success depends on the genuine identification of a speaker with his listeners. He says in effect:

> *I have the same background you have, I was conditioned by the same factors, I understand your view and your problems. But I have had experience and thought that have made me see things in a different light.*

3.1.5. Methods for Arousing Attention and Interest

Effective speakers use a variety of devices for gaining sharp attention to their opening words. Every speaker, however, wishes to win not momentary attention, but continuing interest. As far as Sarett (1958 : 438) is concerned, he distinguishes ten methods for arousing attention and interest:

1. A speaker may arouse interest in his subject by relating it to the special interest of his audience. If a man is shown a map of the world, he will first look for his home town; show him a group picture and he will first look for himself. We all open our ears quickly to any utterance that touches our immediate interests, our images, dividends, possessions, health community, job, children, etc. We like an introduction that connects the speech with our own hobbies, fortunes, hopes, races, prejudices, etc.; such an introduction establishes helpful

contact between the speaker and the audience, but also sticks up interest in the subject.

2. A speaker may arouse interest by interpreting his subject in concrete terms, familiar to the audience. When the subject is remote from the experience of the audience, a speaker does well to start on familiar ground, to move from the known to the unknown.

3. A speaker may arouse interest by creating curiosity. Curiosity is universal. Confronted in the first moments of an address with any surprising, seemingly paradoxical statement, we pick up our ears.

4. A speaker may arouse interest by laying down a barrage of questions. If a speaker early in his introduction, throws out a series of pregnant questions, he is certain to arouse interest. The audience begins to try to answer them before the speaker offers his own answers. This plan has the mental challenge of a 'brain teaser'. From those questions, the speaker could move easily to his subject.

5. A speaker may arouse interest by opening with striking facts. Whenever a speech starts with a fusillade of startling facts, expressed boldly and quickly, attention is aroused.

6. A speaker may arouse interest with a narrative. The earliest records of the human race show the universal appeal of a story when a speaker says: 'I may illustrate my point with a story'; at the word 'story', the audience renews its attention. Narrative has concreteness, suspense, action and climax.

7. A speaker may arouse interest by an amusing anecdote. Most of us respond readily to humor if it is fresh and pertinent. When an introduction combines narrative with humor, it has a double appeal.

8. A speaker may arouse interest with a familiar historical incident, quotations, character or book. The history, traditions and aspirations which are embodied in our literature and art, are common property. Everyone regards them as an emotional heritage. If a speaker opens with a well chosen reference to Lincoln, Franklin, Columbus or Christ, the audience listens because these stories are rich with personal associations; the speaker, however, must say something original.

9. A speaker may arouse and hold interest by use of visual aids. Models, graphs, diagrams, maps, pictures, photographs, utensils, arouse interest and if used judiciously, can help a speaker to communicate his ideas and information. Speakers can learn much from the attention-holding successes of television and motion pictures.

10. A speaker may arouse and hold interest through an effective speech style. Regardless of the worth of his ideas, a speaker will have trouble in getting and holding attention if his speech is dull or if through either crudeness or self-conscious intensity, his style attracts attention to itself. Variety is essential in language and delivery: variety between abstract and concrete words; variety in sentence length and structure, variety in rate of utterance, pause, vocal energy, melody, bodily action, in accord with the meanings one intends to communicate.

3.2. Methodology

In this section, two parts will be described : data collection and data analysis procedures.

3.2.1. Data Collection Procedure

The data to be analysed were collected from a priest of Bujumbura Cathedral. The reasons are the following:

- The priest accepted the demand and showed his availability.

- His homilies were recorded from the Burundi National Radio. This is important for their credibility. In addition, the priest has a sufficient intellectual level due to his trainings abroad.
- The last reason is that of distance. In fact, Bujumbura Cathedral is an accessible place for me. It could not have been easy for me if I were to collect the data in the countryside.

Among the ten homilies which were collected, two of them will be analysed on the basis of their themes. In fact, the themes of peace and good management are so important nowadays in Burundi that they cannot be ignored.

3.2.2. Data Analysis Procedure

With reference to data analysis, some aspects of two models among those developed in the theoretical framework are concerned, namely the expressive stylistics and the stylistics of attribution. As has been said by Wales concerning the expressive stylistics, I am going to center the analysis on the speaker.

The interesting aspect of the stylistics of attribution that helped me is the reading of the texts many times in order to become sensitive and perceive one or more prominent details by their repetition and importance. That is, I shall have to draw upon the texts some specific linguistic features and make a linguistic description of those features. I shall have to relate the features to the initial goal, i.e., the intention of the preacher on the faithful. In addition, I shall show the different patterns and techniques used by the preacher in his homilies to persuade the faithful.

3.2.3. Problems Encountered

Since the equivalence of two languages cannot be established at the same level, the translation from Kirundi into English presents problems for those two languages do not originate from a common ancestral language. In fact, Kirundi pertains to the group of Bantu languages while English belongs to the Indo-European languages. All Kirundi expressions do not exist in the English language. So, the only alternative was to make recourse to paraphrasing.

CHAPTER 4: A STYLISTIC STUDY OF SOME KIRUNDI HOMILIES IN CATHOLIC CHURCH

4.0. Introduction

In this chapter, I am mostly concerned with three things: first of all, I shall analyse the linguistic devices used by the preacher in his homilies. Second, I shall show the different forms of the preacher's homilies. Last, I shall show the different techniques used by the preacher to persuade the believers. Before beginning the analysis, I am going to look into the following points in each homily: the general context, the producer of the text, the audience, the general purpose of communication and the role of participants.

4.1. Text 1

4.1.1. General Context

Jesus, the son of God, told a story to people who wanted to kill him. He did not tell it directly, but he used a parable. In fact, the ancestors of those people suspected the teachings of God's prophets and attempted to kill the latter. This is what those people wanted to do to Jesus and this is what Jesus told them indirectly.

4.1.2. Producer of the Text

The text was produced by a priest named Joachim Kayoya, a catholic preacher. He delivered the sermon on Sunday October 6th, 1996 in the Mass celebration at the Regina Mundi Cathedral of Bujumbura. The sermon was based on a parable of the Gospel according to Saint Matthew. He interpreted and explained it to the Christians.

4.1.3. The Audience

As the Mass was broadcasted, there were two types of audience: one was present in the Mass at ten o'clock. It was composed of men, women, young women and men of different intellectual levels. Another one was far from the place of celebration, but followed the Mass on radio. This audience might have been in Burundi, Rwanda and Congo, everywhere the National Radio can be heard.

4.1.4. General Purpose of Communication

The objectives are four fold:

- To awaken the believers by speaking of human experience at the beginning, so that they can listen to the word of God thereafter.
- To present the parable by inviting the Christians to look into their faith, to be sensitive to the following statement: God entrusted us with the goods of this world, therefore these goods do not belong to us.
- To inform the faithful that Jesus Christ is the son of God, killed by the vineyard growers in the parable and the Jews are precisely those vineyard growers.
- To inform the believers who are listening to the parable that they are invited to conversion, to change their behaviour in recognizing Jesus as the son of God.

4.1.5. Role of Participants

The role of the audience is three fold:

1. They have to listen carefully to the sermon.
2. They have to internalise the teachings of the sermon and live according to their faith.
3. They have to continue to participate to the Mass after having acquired the spirit of conversion.

4.1.6. The Parable and its Characteristics

4.1.6.1. Definitions

The parable is an oratorical delivery that consists in giving a message by means of images. In each parable, there can be different images having different meanings. But each parable has one main image that has to be understood as a whole. If parables are abundant in the Gospels, it is an indication that the oratorical delivery was present in Israel before the life of Jesus on earth.

The parable is addressed to someone, in precise circumstances of his life, with the aim of bringing light to him so that he can think well and change his behaviour.
Dood cited by Vyumvuhore (1977:165) says that

> *la parabole est une métaphore ou une comparaison tirée de la nature ou de la vie courante, qui frappe l'auditeur par son caractère vivant ou étrange et dont l'application exacte sème dans l'esprit un doute suffisant pour inciter à une pensée personnelle.*

T: The parable is a metaphor or a comparison drawn from nature or from everyday life, that impresses the audience by its lively and strange character and whose exact application spreads in the spirit a doubt, sufficient to incite somebody to personal meditation.

The parable is an extraordinary means of moral persuasion and teaching about the reality of God's kingdom. In any case, our simple intellectual capacities do not suffice to interpret the parable. We can find out the message with our intelligence combined with our belief. Here again, Vyumvuhore (1997:165) cites Maollot who asserted:

La parabole dissimule plus qu'elle ne révèle. Plus exactement d'abord, elle dissimule la parole de Dieu, pour mieux la révéler ensuite. Certes, par elle, Jesus entend nous faire aller plus avant dans le mystère du royaume de Dieu. Mais ce mystère est justement celui qui est caché à l'homme naturel, fût-il le plus grand philosophe et le plus avisé des savants.

T: The parable hides more than it reveals. More exactly, it hides the word of God so as to reveal it after. Jesus's aim is to make us go deeper in the mystery of God's kingdom. But that mystery is the one which is hidden to the layman, be it the great philosopher or the great erudite man.

More often, Jesus transmitted his teachings by means of parables. Through the parable, a divine message becomes accessible to the human intelligence. So, Jesus used parables to answer difficult questions of his contradictors and to bring light so that people could change their behaviour.

4.1.6.2. Characteristics of the Parable as a Genre

1. Most of the parables begin by the same word: 'haárabáaye' (once upon a time). The verb is in the past, the time which grammatically shows an event that took place in the past. This time is characteristic of narration. The reason of using that verb is to put the story, the parable in the imagined and past time. By that form, the audience understands that it is a story.

2. The following step is the presentation of the situation of the main character and other minor characters.

2. The parable has the power of projecting man beyond the frontiers of a visible world and enables him to explore the invisible world which becomes a reality understandable through images.

By that means, Jesus made himself understand every time he presented the high truth such as the Kingdom of heaven, the tenderness of God. He used images of everyday life like heaven (Mt 13:33) so that people could understand something of the mystery of God.

4. No moral or spiritual lesson is proposed as a conclusion of the story. The parable can be misleading and invites us to think.

4.1.7. Analysis

4.1.7.1. Grammatical Features

4.1.7.1.1. Types of Sentences

In the text, the preacher uses the following types of sentences: declarative, subjunctive, cleft and interrogative sentences. However, the interrogatives do not appear much in the text; instead, the text is dominated by declarative, subjunctive and cleft sentences from the beginning to the end. One can therefore conclude that declarative, subjunctive and cleft sentences used by the preacher in the sermon, constitute foregrounded features of the text.

E.g.1: *Turamaze kubóna twéese mu buzima ingéne twuumvá túmerewe iyó abakurú batwiízigiye, bakadushiinga ibaanga mu bikorwá twaarimwó.*

T: We have already noticed in life how we feel when the authorities are confident in us and appoint us to high functions.

E.g.2: *Aríko iyó igihe kigezé có kwéerekana ingéne wakóreesheje ivy'ábaándi, ico gihe ntíbisá na hámwe waróonka iryo baanga.*

T: But when it is time to show how you used other's properties, that time is different from the time you were appointed to that function.

How then those sentences are related to the main theme or to the purpose of communication? In fact, the main theme of the text is in the form of declarative sentence. It states that God gave us the goods of this world, therefore the latter do not belong to us and we have to respect them. The use of declarative sentences by the preacher is related to the theme and to the general purpose of communication in the sense that the function of declarative sentences is to assert things, to give information and here the assertion is found in the central theme of the sermon as well as in other sentences.

The general purpose of communication is also to awaken the Christians, to make them aware of, and pay attention to the word of God by talking of the human experience at the beginning in the assertive form as shown in the above first example. The preacher wants the audience to be careful, to pay attention to the word of God at the beginning by speaking of the human experience. He speaks then of how people feel when they are appointed to high functions; this is an assertion, a fact which has already been experienced by people and known by them.

Another type of sentences found in the text is the subjunctive kind of sentences.

E.g.1: *Nguuyó Samúragwá. <u>Tumwiíce</u>, iri túunga rizooca ríba rwaacú.*

T: That is the heir. Let us kill him, this richness will belong to us.

E.g.2: *Nooné reeró bavúukanyi dusaangíye ukweémera, <u>tumenyé</u> kó umwé wéése murí tweebwé afisé uruhára runíni mu kwuúbaka uwo muzáabibú mushaashá wá Kristú twéése turímwo.*

T: Therefore brothers with whom we share the belief, let us know that everyone among us, has a great role in building that new vineyard of Christ to which all of us belong.

The subjunctive form is used normally to express wishes, desires, requests, etc. In the present case (first example), people who looked after the vineyard wished the owner of the vineyard to die. They even decided to kill him so that they could keep his richness for themselves. This is in contradiction with the third purpose of communication which asserts that the goods of this Earth do not belong to us but to God. The preacher invites people to know that the acts committed by those people is a sin which concerns also everybody, because some of us are able to kill others for the same reason. They should change their bad wishes, desires and should act according to God's commandments.

We, Christians, have to know that we have a role in the building and the strengthening of the church as stated in the above second example. In order to achieve that goal, we have to be converted, to change our behaviour in recognising Jesus as the son of God and to live according to the commandments of God as stated in the last purpose of communication.

Also prominent is the use of cleft sentences all along the homily. One of the characteristics of a sermon is that it is didactic. When the preacher is delivering his speech, he explains the text read in advance to people and gives arguments in favour of important or central theme. One of the means used is cleft sentences. According to Chalker (1984:262), the so-called cleft structure is used to emphasise a particular part of a sentence. The sentence often begins with an introductory [It + be] and the result is a complex sentence. So, the role of cleft sentence is to explain, to emphasise the important idea found in the text. It is a device for focusing attention on a particular piece of information.

All along the text, one can note the use of cleft sentences by the preacher. In the second paragraph of the text, the last sentence is a typical example of a cleft sentence. It shows in short the important idea found in the text.

E.g.1: Aha reeró, icíiyumviiro gihaambáaye kirímwo ní iki: kubóna kó ivyó baágushiinze atarí rwaawé, kubísonera kukó arí ivy'ábaábigushiinze, ni có cíiyumviiro nyamúkurú dusaangá murí iri jaambo ry'Iimáana duhejéje kwuúmviriza.

T: Here then, the important idea to be found is this: seeing that what you have been entrusted with, does not belong to you, that you have to respect it, that is the most important idea we find in this word of God we have just heard.

The above cleft sentence is related to the second purpose of communication for it emphasises an appeal by the preacher who invites the Christians to look into their belief, to be realistic in accepting that God had lent us the richness of this world and therefore that richness does not belong to us.

In the following paragraph, the preacher recalls the story, saying that it is about a man who gave his vineyard to his workers, then went to a far region. The idea the preacher wants to emphasise is that before going to that region, it is that man himself who looked after the vineyard, did everything possible so that it could grow and produce much. In addition, he wants to explain that the owner of the vineyard in the parable means God.

Eg.2: *Uwo nyen'úmuzáabibú ní Imáana y'Ísraeéli nkúukó twaavyuúmviise mu gisomwá caa mbere c'úmuhanuuzi Izayaá.*

T: That owner of the vineyard is God of Israel, as we have heard it in the first reading of the prophet Isaiah.

In the eighth paragraph, one can observe another cleft sentence:

Eg.3: *Aha reeró ináabí zica zísuumbana. Ináabi y'aábo basuku sí iyó kutába báarakóreye néezá umuzáabibú ngo waamé vyiínshi, aríko ní ukuroondera ngo ivyaávuuye mu muzáabibú, bibeégukire, bibé ivyaábo. Ni có gicúmuro kitugerámiye na twéebwé ab'uúbu.*

T: Here, the evils are not equal. The evil of those people is not that they did not look after the field so that it could produce much, but it is to have appropriated the product of the field. That is the most dangerous sin for us today.

In this case, the preacher makes a comparison between the evils committed by the workers of the vineyard. In fact, according to the preacher, the evil of the vineyard workers is to have wanted to appropriate the fruits of the vineyard. Instead, they should have known that the goods of this Earth belong to God and they should have used them in an appropriate way.

In the paragraph preceding the last paragraph, the preacher makes us know that Jesus, killed by the hypocrites, was the cornerstone in the building of the new Israel and was the basis of all the projects of his father God.

Eg.4: *Yeézu, abakurú b'ábasáseredoóti n'ábafárizayó baábona kó baákuyehó, ni wé yabáaye ibuye ry'íitéeranirizo mu kwuúbaka iyo Israeéli nshaásha.*

T: Jesus, considered by the formalists and the great priests as having been killed, was the foundation stone in the building of that new Israel.

If one looks into the definition of cleft sentences, it is possible to say that the cleft sentence written above, is related to the last general purpose of communication. In fact, the preacher has the purpose of inviting the Christians who listen to him, to conversion, to change their behaviour in recognising Jesus as the son of God. The means used by the preacher to attain that objective is the use of a cleft sentence because in the latter, the particular part emphasised is related to the purpose of communication, that is, conversion.

4.1.7.1.2. Sentence Complexity

According to Close (1975:42), 'a complex sentence has two or more clauses, at least one of which is subordinate to a main clause'. A main clause is one that can stand alone, that is, is not dependent on another clause. The number of clauses in a sentence, can in theory be infinite as long as they are all linked together grammatically. But a sentence that contains more than two or three clauses linked together grammatically requires very careful constructions and is difficult to read. If one wants to write grammatically and intelligibly, it is then advisable to keep the number of clauses small.

Thus, in the text analysed, the sentences on the whole have a complex structure because the majority of them have two or three clauses. However, some of them have four or five clauses. The shortest sentence has one clause whereas the longest has six clauses.

Complexity is sometimes due to coordination as in:

Eg.1: *Ndétse umwaanditsi Matayó twuumvíise, n'ábaándi baanditsi nka Máriko ná Luká barawúvuga.*

T: Not only the writer Matthew we have heard, but also other writers such as Mark and Luke talk about it.

Eg.2: *Ináabí y'aábo basuku sí iyó kutába báarakóreye néezá umuzáabibú ngo waamé vyiínshi, aríko ní ukuroondera ngo ivyaávuuye mu muzáabibú, bibeégukíre, bibé ivyaábo.*

T: The evil of those workers is not that they did not after the field so that it could produce much, but it is to have appropriated the product of the field.

Complexity is also due to subordination as in:

Eg.1*: N'áahó Imáana yagíriye vyiínshi umuzáabibú wáayo Israeéli, Israeéli ntíyabóna ivyo vyíizá yagírirwa, keénshi yacá kubiri n'íshaka ryáayo.*

T: Even though God made a lot of good things to Israel, the people of Israel did not realise it; most of the time, they did not behave according to God's will.

Eg.2: *Aha Yeézu agoomba kudúhishuuka kó Imáana sé yiigúra abaantu báayo, ikabíihébera mu buryó bwóóse, gushika n'áahó iruungíka umwáana wáayo ahó abahanuuzi biíshwe.*

T: Here, Jesus wants to show and tell us that his father God did all his best, until he sent his son where the prophets were killed.

Complexity may be due to relative clause as in:

Eg: *Abakristú baa mbere umwaanditsi Matayó yashíkirije uwo muganí, baáhora arí Abayáhudí, haanyuma barahiinduka baba abakristú, baríibaza ibibázo bibiri bihaambáaye kaándi vyaáhakwa kubatirimutsa.*

T: The first Christians to whom the writer Matthew told that story, used to be Jews, then they changed and became Christians, asked themselves two important questions which were, in addition, dangerous for them.

Finally, complexity is due to coordination, subordination, relative clause and juxtaposition as the following example shows:

Eg: *Iyó reeró umuuntu atakibona kó Imáana arí yó twéése tuganá, arí yo ihá insíguuro ubuzima bwáacu, aca aróondera murí we bwáa buhiírwe, yáa nsíguuro, haanyuma agasaanga arí mu mayirá abiri atágirá iyó ajá n'íiyó avá.*

T: When someone does not realise anymore that God is the happiness we are looking for, that it is God who gives sense to our life, he then seeks happiness in himself and finds himself lost.

The general point to make is that even though complexity is due to coordination, juxtaposition, relative clause and subordination, the latter is dominant if compared to the other factors. The use of complex sentences by the preacher is related to the presentation of a complex structure of ideas by the fact that we are given information, ideas which are subordinated to others. The presence of many subordinate clauses in the text, goes along with the following succession of ideas: the preacher begins by telling what is simple, general and finally ends by what is important and more specific. More exactly, he talks of the human experience as a generality at the beginning and at the end, he invites people to change their bad behaviour.

4.1.7.1.3. Verb Phrases

Verb phrases are of two types : verb phrases in past tense and verb phrases in present tense.
Examples of verb phrases in past tense:

E.g.1: Hamwé waróonka iryo baanga.

T: When you were appointed to that function.

E.g.2: *Uwo muuntu ní we nyéne yakórera uwo muzáabibú, ni wé yawúgirira vyóóse kugíra ngo waamé vyiínshi.*

T: It is that man who looked after the vineyard, did every thing so that it could produce much.

Examples of verb phrases in present tense:

Eg1. *Ni có cíiyumviiro nyamúkurú dusaangá murí iri jaambo ry'Íimáana duhejéje kwuúmviriza.*

T: That is the main idea we find in this word of God we have just heard.

E.g.2: *Murí uyu muganí duhejéje kwuúmviriza muu Njilí.*

T: In this tale we have just heard in the homily.

The sermon delivered by the preacher is based on a parable of the Gospel according to Saint Matthew. He interprets and explains it to the faithful. The preacher uses the past tense to talk about the parable because the story happened in the past. In interpreting and explaining the parable to the Christians, the preacher uses the present tense because he has to show that the central theme of the parable, the lesson found in the parable can be applied to the present situation because they are still valid.

4.1.7.2. Lexical Features

4.1.7.2.1. General

It is important to note that the faithful are given a story told by Jesus, the son of God, to people who wanted to kill him. The vocabulary in general is not difficult to be understood, but the way the story is told does not imply immediate understanding. It needs explanation on the part of the preacher. In fact, the story is told in the form of a parable and this implies different images. Words such as *Eklezíya* (Church), *injíli* (homily), *abakristú* (Christians) etc., belong to the vocabulary of religion.

The vocabulary is descriptive and persuasive for the preacher makes a description of some passages of the whole story and tries to persuade the believers to know that God has entrusted them with the goods of this world, therefore the latter do not belong to them. Also, the preacher wants the faithful to change their behaviour in recognising Jesus as the son of God.

4.1.7.2.2. Nouns

On the total number of 80 nouns, more than a half are concrete nouns. The other types of nouns are abstract and proper nouns. Concrete nouns refer to people; e.g.: *Abayáhudí* (Jews), profession;
e.g.: *umwaanditsi* (a writer), *abúubatsi* (builders), etc.

As for proper nouns, they refer to God: Imáana (God), person like Matayó, country like Israeéli. The preacher uses more concrete nouns than abstract nouns in order to make the faithful understand his objective of communication which is the change of behaviour in recognising Jesus as the son of God.

4.1.7.2.3. Verbs

Verbs are words or phrases that indicate an action, an event or a state. There is a high number of verbs. They are about 92 and many of them are verbs of action.
E.g.1: *Kweérekana* = to show
E.g.2: *Waróonká* = you received
E.g.3: *Yaháaye* = he gave.

The other kinds of verbs are those of perception like *twuúmviise* (we have heard), *tubona* (we see); those of mental and emotional state as *baáciiye bátegeera* (they understood immediately), *ntitúraabe* (without considering), stative verbs like *ntibisá* (they do not look like).

As the preacher's purpose is to explain and persuade the faithful the necessity of changing their behaviour, it is normal to find in his homily many verbs indicating action.

4.1.7.2.4. Adverbs

They are words that add more information about place, time, circumstance, manner, cause, degree to a verb, an adjective, a phrase or another adverb. Adverbs are frequent throughout the text. They perform the following semantic functions: manner expressed by *néezá* (good), time expressed by *mu gihe* (when); place expressed by *kure* (far); degree expressed by *caane cáane* = particularly, *keénshi* = often; *beénshi*, *vyiínshi* (many).

E.g.1: *Ináabí y'aábo basuku sí iyo kutába báarakóreye <u>néezá</u> umuzáabibú ngo waamé vyiínshi.*

T. The evil of those vineyard workers is not that they did not look after the vineyard so that it could produce much.

E.g.2: *Umuuntu yaháaye umuzáabibú abakózi bíiwé, haanyuma aja mu ntáará ya <u>kure</u>.*

T: A man gave his vineyard to his workers, then went to a far region.

E.g.3: *Agíra ngo afaté urugeendo, uwo muuntu yaríizigiye abasuku bíiwé abashíinga uwo muzáabibú wíiwé kugírango bawukorére nka kúmwe yahorá agíra máze waamé <u>vyiínshi</u>.*

T: Before leaving, that man was confident in his workers, gave his vineyard so that they look after it as he used to do and so that it could produce much.

E.g.4: *N'áahó Imáana yagíriye vyiínshi umuzáabibú wáayo Israeéli, Israeéli ntíyabóna ivyo vyíiza yayígirira, <u>keénshi</u> yacá kubiri n'íshaka ryáayo.*

T : Even though God made so many things to his vineyard Israel, the latter did not realise all that; most of the times, it acted against God's will.

4.1.7.3. Figures of Speech

4.1.7.3.1. Metaphor

The parable as metaphor, is a main figure of speech used by Jesus most of the time, when he was addressing himself to people in general and in particular in the text, to people who wanted to kill him. It is also by that means that he transmitted most of his teachings. Similarly, the preacher uses the same parable in the church in explaining to the believers how they should behave in life.

In fact, the parable is about a man who gave his vineyard to his workers and went to a remote region. But before leaving, it is the man himself who looked after the vineyard so that it could produce much. By this image, the man is compared to God and the vineyard to people of Israel. The man was also confident in his workers before he left because he let the vineyard to them so that they could look after it and so that it could produce much.

By this image, the preacher compares the man to God who entrusted men and gave them the Earth. Later on, the preacher uses another image from the Bible, that the stone thrown by the builders is the one which was the foundation stone as pregrogrammed by God. The preacher explains then that the stone is compared to Jesus who will be the basis of all God's projects.

By using that parable, the preacher wants to communicate to the believers the message according to which they should know to use appropriately the goods of this Earth for they belong to God; to change their behaviour in recognising Jesus as the son of God and the basis of God's projects.

4.1.7.3.2. Hyperbole

It is a figure of speech by which an idea is put in evidence by an exaggerated language.

Eg. *Yeézu abakurú b'ábasáseredoóti baákuuyehó, ni wé yabáaye ibuye ry'íitéranirizo mu kwuúbaka iyo Israeéli nshasha, umuzáabibú mushaásha.*

T. : Jesus, considered by the formalists as having been killed, is the one who was the foundation stone in building that new Israel, the new vineyard.

Normally, stones can be used to fortify the ground of a house or something else. By this figure of speech, the preacher wants to show the power of Jesus because it is the latter who was the basis of all God's projects. Therefore, the faithful are invited to conversion and to recognise Jesus as the son of God.

4.1.7.4. Features of Cohesion

According to Halliday and Hasan (1976: 4), the concept of cohesion is a semantic one. It refers to a relation of meaning that exists within the text and that defines it as a text. Cohesion occurs where the interpretation of one element in the discourse is dependent on that of another. The one presupposes the other, in the sense that it cannot be effectively decoded except by recourse to it. In that case, a relation of cohesion is set up and the two elements, the presupposing and the presupposed, are thereby at least integrated into a text. The features of cohesion that characterise the text are those of reference.

4.1.7.4.1. Reference

According to Halliday and Hasan (1976:31), there are certain items in every language which have the property of reference in the specific sense in which the term is used here; that is to say, instead of being interpreted semantically in their own right, they make reference to something else for their interpretation. In English, these items are personals, demonstratives and comparatives. In the text analysed, the items to be found are personal pronouns.

Personal Pronouns

Personal pronouns play an important role in discourse organisation. When they are used in a narrative discourse, they help the reader to follow the participants introduced before or after the pronouns. In other words, when the reader faces a pronoun in a sentence, he will seek to identify the intended referent of a writer for a pronoun since the latter can in effect be used to refer to almost anything.

According to NDABIRIÍNDE (1987), Kirundi personal pronouns are 16 and correspond to noun classes. They are of two types: dependent and independent. Dependent personal pronouns are those integrated in verbal forms. They are distributed within a verb form according to their function. The following chart as adapted by HAVUGIYARÉMYE (1991:17) shows their different position within the verbal form.

	Nominal	Pronominal	Subject	Object
1st pers	Sg:----------	n-	n-	-n-
	Pl:----------	tu-	tu-	-tu-
2nd pers	Sg:----------	u-	ku-	-ku-
	Pl:----------	mu-	ba-	-ba-
3rd pers classes:	1 –mu-	u-	a-	-mu-
	2 -ba-	ba-	ba-	-ba-
	3 –mu-	u-	u-	-u-
	4 –mi-	i-	i-	-i-
	5 -ri-ϕ-	ri-	ri-	-ri-
	6 -ma-	a-	a-	-a-
	7 -ki-	ki-	ki-	-ki-
	8 -bi-	bi-	bi-	-bi-
	9 -n-ϕ-	i-	i-	-i-
	10 -n-	zi-	zi-	-zi-
	11 -ru-	ru-	ru-	-ru-
	12 -ka-	ka-	ka-	-ka-
	13 -tu-	tu-	tu-	-tu-
	14 -bu-	bu-	bu-	-bu-
	15 -ku-	ku-	ku-	-ku-
	16 -ha-	ha-	ha-	-ha-

As for independent personal pronouns, HAVUGIYARÉMYE (1991:17) quoting KANÉEZA (1986) classifies them into two groups: short and long ones.

	Short form	Long form
1st pers	sg: *je* (I)	*Jeewé* (I)
	pl: *twe* (we)	*Tweebwé* (We)
2nd pers	sg: *we* (you)	*wewé* (you)
	pl: *mwe* (you)	*mweebwé* (you)

3rd pers classes:	1 *wé* (him/her)	wéewé (as for him/her)
	2 *bó* (them)	bóobó (as for them)
	3 *wó* (it)	*wóowó* (as for it)
	4 *yó* (it)	*yóoyó* (as for it)
	5 *ryó* (it)	*ryóoryó* (as for it)
	6 *yó* (it)	*yóoyó* (as for it)
	7 *có* (it)	*cóocó* (as for it)
	8 *vyó* (them)	*vyóovyó* (as for them)
	9 *yó* (them)	*yóoyó* (as for them)
	10 *zó* (them)	*zóozó* (as for them)
	11 *rwó* (it)	*rwóorwó* (as for it)
	12 *kó* (it)	*kóokó* (as for it)
	13 *twó* (them)	*twóotwó* (as for them)
	14 *bwó* (that)	*bwóobwó* (as for that)
	15 *kwó* (it)	*kwóokwó* (as for it)
	16 *hó* (it, that place)	*hóohó* (as for that place)

***Tu* = we**

Personals that refer to the speech roles (speaker and addressee) are typically exophoric. They include I=*Je*, you=*we*, we=*tu* meaning you and I. They are anaphoric in quoted speech and so are anaphoric in many varieties of written language such as narrative fiction.

In the text analysed, the first person plural '*tu*'=we, is more frequent than the second person singular '*wé*'=you. It is then exophoric because in most of the time, it refers to the speaker and the addressee. All along the text, the pronoun '*tu*' appears almost thirty times and the only instance where it becomes anaphoric is in quoted speech.

Examples of exophoric and anaphoric sentences:

E.g.1: *Turamaze kubóna twéése mu buzima ingéne twuumvá túmerewe iyó abakurú batwiízigiye bakadushiinga ibaanga mu bikorwá twaarimwó.*

T: We have all of us realised in life how we feel when the authorities are confident in us and appoint us to high responsibilities.

E.g.2: *Ni có cíiyumviiro nyamúkurú dusaangá murí iri jaambo ry'Íimáana duhejéje kwúumviriza.*

T: That is the main idea we find in this word of God we have just listened to.

E.g.3: *Kutáboná kó ivyíiza vy'iíyi sí yáacu dukoréesha atarí rwaacú, arí intiizo y'Íimáana, ntitúraabe imigaámbi y'Íimáana mu kurema isí.*

T: Not noticing that the goods of this Earth we use do not belong to us, but are lent to us by God, not considering the aims of God in creating the Earth.

E.g.4: *'Ng'uuyó Samúragwá. Tumwiíce, iri túunga rizooca ríba rwaacú'.*

T: That is the heir. Let us kill him, this richness will belong to us.

In the first example, the pronoun '*tu*' refers to all the people who are present in the church, i.e., the preacher who assumes the role of the speaker and addresses the message to the faithful who are the addresses. The experience of joy explained by the preacher has already been experienced by everybody present in the church, including the preacher himself.

In the second example, the preacher's point of view is that if everybody present, reads and listens to the word of God of that day, he will realise that the most important idea found in the word of God is the same: the goods of this Earth do not belong to us, but to God.

As for the third example, the preacher asserts that the dangerous sin common to all those who are in and out of the church including himself, is that of not realising that the goods of this Earth they use are not in reality theirs, but belong to God. In addition, they do not take into account the purpose of God in creating the Earth.

Finally, in the last sentence, the preacher tells the faithful in the form of quoted speech, how the vineyard workers reacted when they saw the son of the vineyard owner; they decided to kill him so as to appropriate the richness. That sentence is in quoted speech and as said earlier, the personal pronoun '*tu*' is only anaphoric in quoted speech, otherwise it is exophoric as shown in other examples. It is the anaphoric type of reference that is relevant to cohesion since it provides a link with a preceding portion of the text. In the above last example, the personal pronoun '*tu*' used in quoted speech refers to the people the preacher had been talking about earlier. It refers to '*ahó bamubonéye*' (when they see him, in the precedent sentence). There is a link between the pronoun '*ba*' and '*tu*' in the two sentences.

Ba, a, u

The personal pronouns that refer to other roles (persons, objects apart from the speaker or the addressee) may be anaphoric. They include '*a*'(he), she; '*u*'(it); and '*ba*' (they). In the text analysed, the pronoun '*ba*' occurs eighteen times whereas '*a*' occurs twenty times. As for the personal '*u*', it occurs four times.

Ba

E.g.1: *Kubóna kó bakwiízigiye, bakagushiinga igikorwá icó ari có cóóse, háaba murí Ekleziyá, háaba murí leeta (first paragraph).*

T: Given that they are confident in you and appoint you to any kind of job, either in the church or in the administration.

E.g.2: *Agíra ngo afaté urugeendo, uwo muuntu yaríizigiye abasuku bíiwé abashiinga uwo muzáabibú wíiwé kugírango bawukorére nka kúmwe yahorá agíra máze waamé vyiínshi (third paragraph).*

T: Before leaving, that man was confident in his workers, gave them his vineyard so that they could look after it as he used to do, so that it could produce much.

E.g.3: *Abakristú baa mbere umwaanditsi Matayó yashíkirije uwo muganí, baáhora arí Abayáhudí, haanyuma barahiinduka baba abakristú.*

T: The first Christians to whom the writer Matthew told that story were Jews, then they changed and became Christians.

In the first example of the first paragraph, the pronoun '*ba*' makes reference to what has been said in the preceding sentences; more exactly, it refers to the word '*abakurú*' (the authorities); that is why the pronoun '*ba*' is anaphoric.

Concerning the second example, the pronoun '*ba*' appears at the end. *Kugírango bawukorére* (so that they look after it). It replaces the word '*abasuku bíiwé*' (his workers). The pronoun is also anaphoric. In the last example, the pronoun '*ba*' is again anaphoric because it refers to '*abakristú baa mbere'* (the first Christians).

'A, u'

Like '*ba*', the pronouns '*a, u*' are also anaphoric in the following examples:

E.g.1: *Agíra ngo afaté urugeendo, uwo muuntu ní we nyéne yawúgirira vyóose ngo waamé vyiínshi.*

T: Before leaving, it is that man himself who looked after the vineyard so that it could produce much.

E.g.2: *Umuuntu yaháaye umuzáabibú abakózi bíiwé, haanyuma aja muu ntáara ya kure.*

T: A man gave a vineyard to his workers, then he went to a far region.

The pronouns '*a*' and '*u*' in the above sentences make reference to something said precedently. In the first sentence, the two pronouns appear in the following words: '*ni wé yawúgirira vyóose*': (it is him who looked after it, did everything for it). *Yawúgirira* refers to *umuuntu* (the man), and *waamé* refers to the vineyard. In the second example, *aja* makes reference to *umuuntu*.

To conclude, the study of the personal pronoun '*tu*' (we) is important because it shows the distance between the speaker and the audience. In the text, the distance between the speaker and the addressee is reduced by the use of personal pronoun '*tu*'. The latter shows that the speaker is included among others, i.e., there is no difference of opinion between the speaker and the addressee. It is a rhetorical strategy used by the preacher to relate him to what he says, a way of persuading the faithful.

As for the pronouns '*ba, a, u*', they are anaphoric for they make reference to something said before and therefore are cohesive. They are related to the central idea by the fact that they ensure cohesion to paragraphs, to the whole text from the beginning to the end.

4.1.7.4.2. Conjunctions

The conjunctions found in this text are the following: '*na*'(and), '*kaándi*'(also) expressing addition; '*aríko*' expressing opposition; '*nka kúmwe', 'nkúukó', 'na hámwe'*, expressing similarity, *'kukó'* expressing cause and *gushíka n'áahó* (until*)*.

E.g.1: *Abahanuuzi Yeremiyá na Ezekiyeéli, na bó nyéne baárakóreesha ikimenyeetso c'úmuzáabibú mu gusíguura imigeénderanire ya Israéeli n'Íimáana yáayo.*

T: The prophets Jeremiah and Ezekiel too, used the symbol of the vineyard to explain the relations between Israel and God.

E.g.2: *Kubóna kó bakwiízigiye, bakagushiinga igikórwa icó ari có cóose, háaba murí Ekleziya, háaba murí leeta, háaba mu biíkorera utwaábo, biranéezereza bigashiimiisha kaándi bigashiimiisha n'áabáawé.*

T: Given the fact that they are confident in you and appoint you to any kind of job, whether in the Church or in the administration or in private societies, it is very pleasant and it pleases your relatives.

E.g.3: *Aríko reeró iyó igihe kigezé có kweérekana ingéne wakóreesheje ivy'ábaándi, ico gihe ntíbisá na hámwe waróonka iryo baanga.*

T: But when the time comes to show how you used others' properties, that time is different from the time you were appointed to that function.

E.g.4: *Agíra ngo afaté urugeendo, uwo muuntu yaríizigiye abasuku bíiwé, abashiinga uwo muzáabibú wíiwé, kugíra ngo bawukorére nka kúmwe yahorá agíra, máze waamé vyiínshi.*

T: Before leaving, that man was confident in his workers, gave his vineyard so that they could look after it as he used to do and so that it could produce much.

E.g.5: *Uwo nyené umuzáabibú arí Imáana y'Israeéli, nk'úukó twaavyuúmviise mu gisomwá caa mbere c'úmuhanuuzi Izayá.*

T: That vineyard owner is God of Israel as we have heard it in the first reading of the prophet Isaïa.

E.g.6: *Erega vyaágeenze gúrtyo nyéne kukó ahó bamubonéye baáciiye bávugana bati: 'Ng'uuyó' Samúragwá. Tumwiíce iri túunga rizooca ríba rwaacu'.*

T: It happened in the same way because when they saw him, they talked to each other, saying : 'That is the heir. Let us kill him, this richness will belong to us'.

E.g.7: *Aha Yeézu agoomba kudúhishuuka kó Imáana sé yiigúra abaantu báayo ikabíihébera mu buryó bwóóse gushíka n'áahó iruungíka umwáana wáayo ahó abahanuuzi biíshwe.*

T: Here, Jesus wants to show us that God sacrifices himself for his people until he sent his son where his disciples were killed.

The first two examples illustrate the case of addition by the conjunctions '*na*', '*kaándi*'. The conjunction '*na*', links two proper nouns whereas '*kaándi'* links a verb and a noun, helping thereby the preacher to awaken the faithful in the introduction of his homily by talking of the human experience.

The three following examples contain the conjunctions '*aríko*', '*na hámwe*', '*nka kúmwe'*, '*nk'úukó'*. The conjunction *aríko* expresses a contrast between the preceding sentence and the following one. The conjunctions '*nka kúmwe', 'nk'úuko', 'na hámwe'* express similarity. Instead of repeating what has been said before, the preacher prefers to use those conjunctions. What they stand for, is what is containing in the different purposes of communication.

The sentence in which the conjunction 'nka kúmwe' is used, means that a man gave his vineyard to his workers before leaving so that they could take very care of it. It is a sentence of the parable presented by the preacher to invite people to look into their faith and to accept that the goods of this world belong to God and not to people. The conjunction '*nk'úukó*' replaces the idea that the owner of the vineyard is God. The vineyard is compared to Israel in the text, but it is, in general, compared to every thing, to all the goods of this Earth.

In the sixth sentence, the preacher uses the conjunction '*kukó*' which is a subordinating conjunction, to explain what he has just said. In fact, with the clause '*erega vyaágeenze gúrtyo nyéne'* (it happened thus), the preacher explains why all that happened and the reason is nothing but when they saw Jesus, they decided to kill him so as to keep the richness for themselves.

In the last sentence, the conjunction '*gushika n''áahó'* (until), shows the extent to which God loves his people. In fact, he accepted to send his son Jesus to be killed by the vineyard growers, precisely the Jews so as to save people.

4.1.7.4.3. Lexical Repetition

The notable feature of cohesion in the text is the lexical repetition of different words. Typically, the preacher makes use of Imáana = God, *Yeézu* (Jesus), *Israeéli* (Israel), *umuhanuuzi* (prophet), *umuzáabibú* (a vineyard).

The words *Israeéli*, *umuhanuuzi*, *umuzáabibú*, are included among what God gave to people. The effect is nothing but the reinforcement of the idea that the goods of this world do not belong to people, but to God, therefore, they have to use them appropriately.

4.1.7.5. Patterns of Persuasion

Among the four patterns cited earlier in the theoretical framework, those used by the preacher are: didactic, argumentative and impressive patterns.

4.1.7.5.1. Didactic Pattern

As the faithful who are present in the church are of different categories, one is likely to find uniformed, uninterested people. In this case, the form of the preacher's discourse is appropriate to the situation. The preacher tries to give information by exposing the story step by step. More exactly, he speaks of a man who gave his vineyard to his workers and then went to a remote region. For those who do not know, this information is given by the priest. The preacher moves on with his explanation and later on, shows the faithful how the story concerns them. In fact, the vineyard owner thought that if he sends his son where his workers were killed, the killers could respect him.

At this level, the preacher makes a comparison between the vineyard owner's act and what parents on this Earth are able to do if they were in the vineyard owner's place. He concludes that no one can do what the vineyard owner did. The latter is compared to God who showed how much he loves his people to such a degree that he sent his son to die at their place, in order to save them.

4.1.7.5.2. Argumentative Pattern

The argumentative pattern is also another type of form used by the priest to convince and to persuade the audience. He presents his own thinking in laying down the problem to which he attempts to bring answers. The problem is presented in the form of question: what kind of teachings and lessons did Jesus, the son of God, want to give to the great preachers and the formalists when he was telling them the story? The answer to such a question is, according to the preacher, that Jesus wanted to make them understand that the vineyard owner in the story, meant God and the vineyard was Israel. God did his best for he took care of his vineyard 'Israel' in sending it the prophets. Jesus was also among those prophets sent by God with the difference that Jesus is his heir. Jesus in telling the story wanted to show how much God loves his vineyard Israel. He accepted to send his son to be killed so that people could be saved.

Other lessons to draw from the story are of two kinds according to the preacher: even though Jesus was killed, the new Israel will have to be born and Jesus had been the basis of all his father's projects. After presenting his line of reasoning, the preacher ends by a conclusion that we, brothers who have the same belief, have to know that each of us has a great role in building the new vineyard, that is, the Church to which we belong.

4.1.7.5.3. Impressive Pattern

By impressive form, the preacher makes use of direct experience and vicarious experience. The latter is, in fact, a narration and a description by the preacher, of a story told by Jesus to the great preachers and the hypocrites. The story is about a man who gave his vineyard to his workers and then went to a remote place. As for direct experience, the preacher opens his homily by telling the audience that everyone has already realised in life how he feels when he is appointed to high responsibilities either in the administration or in private sector. This event is wonderful and it pleases one's relatives. The experience is direct on account of being a description of everyday people's life and it helps to arouse the interest and attention of the audience.

4.1.7.6. Techniques for Arousing Attention and Interest

Among the ten methods cited by Sarett (1958), three are used by the priest in his homily: consideration of the faithful's interest, effective speech style and narrative.

1. The preacher arouses interest and attention in his homily for he relates the subject of his homily to the interest of the faithful. In fact, the preacher opens the homily with an introduction that touches people's life for it describes the feeling experienced by people when the latter are appointed to high functions; but this moment differs from the moment they are asked to show how they have used other's properties. Such an introduction establishes helpful contact between the preacher and the faithful and arouses interest in his subject.

2. The preacher arouses and holds interest for he uses an effective speech style. The style is characterised by a variety of concrete and abstract words with the latter being outnumbered by concrete words, a variety of sentence length with the dominance of complex sentences over simple ones.

3. Before the homily, the faithful listen to the reading of a text by the preacher. The text is a kind of narrative having the form of a parable. Even during the homily, the priest makes use of some passages of the story to make a comment or an explanation on a given point. The faithful pay much more attention for the narrative has concreteness, suspense, action and climax.

4.2. Text 2

4.2.1. General Context

The preacher makes a comment on the reading of the text of the Gospel. In fact, the latter is an event during which Jesus appeared to his disciples and told them: 'Have peace and the Holy Spirit'.

4.2.2. Producer of the Text

The text was produced, like the first one, by the same priest, i.e., Joachim Kayoya. The sermon was delivered on one Sunday in 1997, at the Regina Mundi Cathedral of Bujumbura. It was based on the Gospel of Saint John.

4.2.3. The Audience

The audience was of two types: one was present in the Mass at ten o'clock, another was out of the church and followed the Mass by radio. All these people were of different intellectual levels.

4.2.4. General Purpose of Communication

The preacher's purpose of communication is to clarify the following statements:

1. The Holy Spirit is the source of life, Christ is the true peace for he is life.
2. Peace and life are not different in our present experience.
3. The faithful have received from Christ the message of being the source of peace for others, because it is a way of helping them to live, to make their life less painful.

4.2.5. Role of Participants

1. They have to listen to the sermon
2. They have to internalise the teachings of the sermon and act as the source of peace for others.

4.2.6. Analysis

4.2.6.1. Grammatical Features

4.2.6.1.1. Types of Sentences

When people talk, they use sentences of different types. The types of sentences that are predominant in this text are declarative, cleft and subjunctive sentences. Declarative and cleft sentences are more frequent than subjunctive ones. Thus, they are foregrounded features of that text.

Declarative sentences are used for statement, with a word order of subject-verb (object); they are assumptions or assertions. The number of declarative sentences is predominant over that of cleft sentences.

E.g.1: *Biramaze kudushikira twéése kó ushobóra kwúumva kó ufisé inkurú iryooshé, udashobóra kwíigumizamwó utáyibwíiye uwuúndi, ikakúdigadiga, ukúumva kó ataa mahóro wiiyúmvamwó utáyibwíiye uwuúndi ngo nawé ayimenyé* (5th paragraph).

T: It has already happened to all of us to have an interesting story, that we cannot keep for ourselves without telling it to someone else so that he can know it too.

E.g.2: *Igihe waamá wíicura ikigúteera, kigatwáara ubuzima bwaawe n'úubw'áabáawé, ntaa mahóro wiiyúmvamwó.*

T: When you fear that something will attack you and put an end to your life and the life of your relatives, you cannot be in peace.

E.g.3: *Uwugúkiingiye ubuzima asigaye arí wáa wuundí akuragírira amahóro, yuubáhiriza amahóro.*

T: The one who protects your life is the one who watches over your peace and enforces it.

E.g.4: *Umubáanyi mwiizá asigaye arí uryá akuroónderera amahóro akayaroonderera n'áabáawé, akaba kaándi agúkuundira ubuzima agakuunda n'úubw'áabáawé.*

T: A good neighbour is the one who searches peace for you, your relatives and who also loves your life and the life of your relatives.

The first example is an assertion by the preacher that all of us have already heard a story so interesting that we cannot keep it for ourselves without telling it to others. We prefer to tell the story to others so that they can have the same feeling of satisfaction.

This is related to the purpose of communication which affirms that the message we receive from Christ is that we have to be the source of peace for others. In telling the story to others, we fulfil our role of being the source of peace because the story produces a feeling of satisfaction in them.

In the second example, the preacher makes a statement that one cannot be in peace as long as he fears that something will put an end to his life. This is relevant with regard to the purpose of communication according to which there is no life without peace; there is no way one can pretend to be in peace while he suspects that something may suppress him.

The third and fourth sentences are declarative sentences of the equative type. They are related to the last purpose of communication in the following way: the one who ensures security to your life is the one who safeguards peace and enforces it. In addition, a good neighbour is the one who searches peace for you, loves your life and the life of your relatives; in so doing, he makes the latter's life less painful.

All those sentences are relevant to the last purpose of communication which holds that the faithful who are present in the church should know Christ who gave them the message of being the source of peace for others. By protecting and providing peace to others, they help them to live and make their life less painful.

Cleft sentences are the second type of sentences found in the text. They help the preacher to explain the text to the audience by giving examples and arguments in emphasizing the important and particular idea of the text as shown in the following examples:

E.g.1: *Mutíma Mweeraanda ni wé sóoko ry'ámahóro, vyóongeye kaándi ni wé mahóro y'úkurí kukó arí we buzima.*

T : The Holy Spirit is the source of peace, in addition, Christ is himself the true peace because he is life.

In this example, the faithful are told that the Holy Spirit is the true peace. The preacher refers himself to what happened in the past. Nowadays, Burundians understand better than others that peace and life are the same. This is true with regard to the central theme because the situation and the types of problems Burundi is undergoing do not provide peace to people; instead, they are the source of insecurity; therefore the preacher realizes and concludes that with insecurity which jeopardizes peace, there is no possible life; the sense of life exists only when there is peace. The example is a cleft sentence and is itself one of main themes of the text. In fact, the preacher explains that Jesus was killed because his disciples did not protect him sufficiently, denied knowing him and let him alone. They did not know that he would become alive again. To their surprise, Jesus, after the resurrection, told them to have peace and Holy Spirit instead of punishing them; so the preacher concludes that Jesus is the source of peace.

The last kind of sentences is the subjunctive type. The subjunctive is the mood of non-fact, expressing the hypothetical or doubtful; also the desirable or obligatory, etc. It is not frequent for there are only three examples :

E.g.1: *Ni muroonké Mutíma Mweeraanda.*

T: Have the Holy Spirit.

E.g.2: *Tweebwé twaáshikírijwe iyi nkurú nziizá y'ámahóro, tumenyé kó turoonsé ubutumwá, túbuhaawe ná Kristú, bwó kubá isóoko ry'ámahóro ku baándi.*

T: We, who have been told this good news of peace, have to know that we receive from Christ, the message of being the source of peace for others.

The preacher uses the above types of sentences to make the faithful know the wish of Jesus to his disciples after the resurrection; he wished them in fact, to have the Holy Spirit for the latter is the source of life. As for the last example, it is itself part of the main theme of the text because it advises people to help others in life, in ensuring them security at all levels.

4.2.6.1.2. Sentence Complexity

On the whole, sentences are complex regarding the number of clauses that form them; i.e., the majority of sentences have two or more than two clauses; they are elaborated by coordination, subordination and juxtaposition. Complexity is first due to coordination:

E.g.1: *Haanyuma baáca biípfuurizanya amahóro akomóoka kurí Kristú yazúutse, kaándi ataangwá na wé; vyóongeye kaándi akaba arí we mahóro y'úkurí.*

T: Then, they wished each other the peace of Christ who resurrected, who is the giver of peace and is the true peace.

E.g.2: *Dúfatiye ngaáho, dushobora gutégeera mu buryó bwooróshe ingéne Yeézu Kristú arí we mahóro y'úkurí, arí we buzima bw'úkurí nk'úukó duhejéje kubóna kó mu buzima bwáacu amahóro n'úbuzima ataho bitaaníye.*

T : Referring to that point, we can easily understand how Jesus Christ is the true peace, is the true life as we have noticed that in our life, peace and life are not different.

Complexity is also due to subordination:

E.g.1: *Ku vy'úkurí, tweebwé Abaruúndi b'uúbu, turashóbora gutaahuura kurusha abaándi kó amahóro n'úbuzima arí co kimwé.*

T: In reality, we, Burundians of today, are able to understand better than others, that peace and life are the same.

E.g.2: *Biramaze kudushikira twéése kó ushobóra kwúumva kó ufisé inkurú iryooshé, udashobóra kwíigumizamwó utáyibwiíye uwuúndi ngo nawé ayimenyé.*

T: It has already happened to all of us to have some news, so interesting that we cannot keep it for ourselves without telling it to others so that they know it.

Finally, complexity is due at the same time to coordination, subordination and juxtaposition.

E.g.1: *Aríko ubu, kuva ahó ivyáago vyaáshikiye Uburuúndi, turatégeera kurusha amahóro icó ari có; ntirikiri ijaambo risaanzwé nk'áyaándi, risigaye arí ijaambo rigushíka wéése, rikakúnyeengeteera gushika n'áahó uboná kó ubuzima n'ámahóro ataco bitaaníyekó, kukó utári mu mahóro ntáa buzima wiiyúmvamwó, abáawé bátarí mu mahóro ntáa buzima bushobóka.*

T: But now, since the outbreak of the Burundian crisis, we understand much what peace is; it is not a common word like others; it is a word that goes straight to your heart until you realise that life and peace are not different, because if you are not in peace you cannot live, if your relatives are not in peace, life is not possible.

E.g.2: *N'ábatumwá ní ko k'úuko; baáhora bíiyugarana ku gutíinya Abayáhudí, aríko ahó Yeézu azuukíye bagatégeera kó abaázaniye amahóro mazima, kaándi arí we mahóro, arí umwáana w'Ímáana, máze bakaroonka Mutíma Mweeraanda, iyo nkurú nziizá yacíiye ibádigadiga, ubwóoba burashíra bataangura gukwíiza hóóse iyo nkurú nziizá y'úukó Yeézu Kristú yabáambwe, agapfá, akazuuka, arí umwáana w'Ímáana, arí we mahóro, arí we buzima.*

T: It is the same for the disciples; they used to lock themselves in a room, in fear of Jews; but when Jesus came again to life, they understood that he was bringing peace to them and was himself peace, that he was the son of God; they were excited by that event, could no longer be afraid and began to spread everywhere that good news according to which he is the son of God, he is peace and life.

In short, one can say that the use by the preacher of complex sentences goes along with the presentation of his arguments to the faithful. This shows that the preacher has the will of explaining to the audience how the Holy Spirit is the source of life, how peace and life go together, how the audience should be the source of peace for others. At the beginning, complexity is due to two elements: coordination and subordination; but as the text progresses, complexity is due to coordination, subordination and juxtaposition. The effect of this disposition is that it corresponds to the following succession of ideas: simple or general towards complex and more specific.

4.2.6.1.3. Verb Phrases

The preacher makes substantial use of present and *past* tense.

E.g.1: *Mutíma Mweeraanda ni wé sóoko ry'ámahór; vyóongeye kaándi, Kristú ni wé mahóro y'úkurí kukó arí we buzima.*

T: The Holy Spirit is the source of peace and Christ is himself the true peace for he is life.

Eg 2: *Beémera dusaangíye iyi nkurú nziizá.*

T: Believers with whom we share this good news.

Eg 3: *Tubaanzé twiibúkanye kó Yeézu n'ábiígiishwa bíiwé igihe yiígiisha, baáma bája guseenga mw'iisinagoóga ku muúsi w'íisábató nk'ábaándi Bayáhudi bóóse.*

T: First, let us remind each other that when Jesus was teaching, he and his disciples used to go to pray in the synagogue on the Sabbath day like all other Jews.

E.g.4: *Abaándi batumwá baári báabóonye Yudá ingéne yagúriishije shéebuja, na bó bakamúta, bagahuunga, buúmva kó baáhemutse, ntaa mahóro baáshobora kwuúmva ku mutíma; ushíima bátaáyuumva, injilí zitubwiira kó baáguma bíiyugarana ku gutíinya Abayáhudí.*

T: Other disciples who had seen how Judas sold his master, how they had left him and fled, felt to have betrayed him and could not feel in peace for the Bible tells us that they locked themselves in a room, in fear of the Jews.

In the above examples, the present tense is used to express a general idea, valuable for all time. It is the case of the first and second examples. The Holy Spirit is the source of life; also Christ is the true peace for he is life.

In the second example, the good news is to be shared between the faithful and the preacher. It is to be shared not only on that day, but also in the future. The third and fourth examples are cases of past tense. They constitute the proof that people could not feel secured or be in peace as long as they were separated from Jesus, the source of peace and life.

4.2.6.2. Features of Cohesion

4.2.6.2.1. Personal Pronouns

The personal pronouns '*ba, a, mu, ri'* used in the text are anaphoric. The third person plural '*ba*' is used more frequently than the three others. It occurs 58 times while '*a*' occurs 45 times. The pronoun '*ri*' is less used than the preceding one: it is repeated 16 times. As for '*mu*', it is repeated 18 times.

Eg 1: *Yeézu, abatumwá bíiwé bámaze kumúfata, bakamuciira urubaánza, bakamubaamba, agapfá, ntaa mahóro baábaaye bákigira ku mutíma, kaándi baáruumva kó n'úbuzima bwáabo burí ku makoombokoombo.*

T: After arresting Jesus, judging him, crucifying him until he died, his disciples did not feel in peace anymore; in addition, they had the feeling that their life was in danger.

Eg 2: *Dúfatiye kurí Peetero yarí yíihakanye Yeézu gatatu, agahava yíiyuha iryóosozi, Yeézu amúkubitiye urugóhe, ntáa mahóro yarí gusúbiira kwuúmva ku mutíma kukó ataáziga kó* azóosubiira kubóna Yeézu ngo amubwiíre kó amukuúnda, abimúbwiire gatatu nk'úukó yamwíihakanye gatatu (3rd paragraph).

T: If we consider Peter who had denied knowing Jesus three times and after wept, when Jesus saw him, he could not have peace any longer because he was not sure to see Jesus again so as to tell him that he loved him three times as he had denied knowing him three times.

Eg 3: *Aríko ubu, kuva ahó ivyáago vyaáshikiye Uburuúndi, turatégeera kurusha amahóro icó ari có; ntirikiri ijaambo risaanzwé nk'áyaándi, risigaye arí ijaambo rigushiká wéése, rikakúnyeengeteera gushika n'áahó uboná kó ubuzima n'ámahóro ataco bitaaníyekó (2nd paragraph).*

T: But now, since the outbreak of the Burundian crisis, we understand much what peace is; it is not a common word like others; it is a word that goes straight to your heart until you realise that life and peace are not different.

The first example shows us how the disciples of Jesus felt after he was judged, crucified and died. It also shows how the personal pronoun '*ba*' is used. In fact, it refers to '*abatumwá bíiwé*' (his disciples) and therefore is used anaphorically.

We are shown among other things, that the pronouns *'a'*, *'mu'* used in the second example are in fact about a disciple named Peter who had denied knowing Jesus three times. The pronouns 'a' and '*mu*' refer then to Peter and Jesus.

Finally, in the last example, it is a question of the word 'peace', '*amahóro*'. Peace is not separated from life. The pronoun '*ri*' is anaphoric because it refers to what was said before; more precisely, it refers to '*ijaambo*'(word) which itself refers to peace.

In short, the pronouns '*ba, mu, a*' refer to people and Jesus, i.e., the disciples, Peter and Jesus. As for the pronoun '*ri*', it refers to '*ijaambo*'(word). They are cohesive for they are used anaphorically. They are related to the central theme for there is a relationship between what they stand for and the main theme. In fact, the main theme is based on the words 'peace and life'. The disciples of Jesus to whom the different pronouns refer in the text, can be compared to the faithful the preacher talks to, in the church. If the faithful do not follow the principles of Jesus, they will not have peace and life.

4.2.6.2.2. Conjunctions

The conjunctions used in this text are of four types according to what they express, i.e., addition or union, opposition, cause and comparison.

E.g.1: *Ku vy'úkurí, tweebwé Abaruúndi b'uúbu, turashóbora gutaahuura kurusha abaándi kó amahóro n'úbuzima arí co kimwé.*

T : In reality, we, Burundians of today, can understand better than others that peace and life are the same.

E.g.2: *Mútima Mweeraanda ni wé sóoko ry'ámahóro, vyóongeye kaándi, Kristú ni wé mahóro y'úkurí kukó arí we buzima.*

T : The Holy Spirit is the source of peace, in addition, it is Christ who is the true peace for he is life.

E.g.3: *Aríko ubu, kuva ahó ivyáago vyaáshikiye Uburuúndi, turatégeera kurusha abaándi amahóro icó ari có; ntirikiri ijaambo risaanzwé nk'áyaándi, risigaye arí ijaambo rigushíka wéése, rikakúnyeengeteera gushiká n'áahó uboná kó ubuzima n'ámahóro ataco bitaandúkaaniyekó kukó utári mu mahóro ntáa buzima wiiyúmvamwó.*

T : But now, since the outbreak of the Burundian crisis, we understand much what peace is; it is no longer a simple word like others; it is a word that goes straight to your heart until you realize that life and peace are not different because when you are not in peace, you have no life.

E.g.4: *Dúfatiye ngaáho, dushobora gutégeera mu buryó bwooróshe ingéne Yeézu Kristú arí we mahóro y'úkurí, arí we buzima bw'úkurí nk'úukó duhejéje kubóna kó mu buzima bwáacu amahóro n'úbuzima ataho bitaaníye.*

T : Referring to that point, we can easily understand how Jesus Christ is the true peace, the true life as we have just seen that in our life peace and life go together.

The first and the second examples illustrate the case of addition. The conjunction '*na*' is more used than the others in the text. In fact, it occurs 21 times and links two words in the first example, i.e., peace and life.

In the third example, the conjunction '*aríko*' (but), opposes what precedes to what follows. In the past, the word peace was not perceived as an important word. But now, it is considered to be more important than it used to be, i.e., it has an important and a great value. As the second aim of communication holds, the value of peace is more readily understood nowadays if one considers how people hate and kill each other. In the same example, one can note the use of the conjunction '*kukó*' (because), which is a subordinating conjunction. Life and peace go together because without peace there is no life.

In the fourth example, the conjunction '*nk'úuko*' (like), is used to compare Jesus to life and peace. It has been said above that life and peace are not different. Likewise, Jesus is not different from life because Jesus is himself life. Consequently, Jesus is peace. This is consistent with the first aim of communication .

4.2.6.2.3. Lexical Repetition

Lexical repetition is another feature of cohesion that characterizes the text. In fact, all the most repeated words are abstract nouns. E.g. : *Yeézu Kristú* (Jesus Christ), *Mutíma Mweeraanda* (The Holy Spirit), *amahóro* (peace), *Imáana* (God), *inkurú nziiza* (good news). All those abstract words are related to the main theme according to which the Holy Spirit is the source of peace and God is the true life.

4.2.6.3. Lexical Features

4.2.6.3.1. General

The general impression of this text is that of an explanation about the resurrection of Jesus and how he showed himself to his disciples. The vocabulary used is simple for it is not difficult to be understood. Some words belong to a specialized vocabulary of religion, i.e., *izuuka* (resurrection) , *Mutíma Mweeraanda* (Holy Spirit). In addition, the vocabulary is formal, descriptive and persuasive. It is descriptive because the preacher makes an account of how and what Jesus told his disciples after he became alive. It is persuasive for the preacher tries to demonstrate by giving arguments and examples of how the Holy Spirit is the source of peace, how life cannot exist without peace.

As the vocabulary used is simple, this can help the faithful to understand the explanation and more importantly, they can understand that they have to play an important role in being the source of peace for others, as it is consistent with the third general purpose of communication.

4.2.6.3.2. Nouns

As the homily is based on the word of God, one can expect the text to contain a large number of abstract nouns for the word 'God' itself, is an abstract word. But what is more striking is that the text is dominated by concrete nouns for more than half of the words are concrete nouns out of the total number of 54 nouns. The other types of words are abstract and proper nouns. Some of the concrete nouns refer to different things: people, e.g. *Abaruúndi* (Burundians), person, eg. *Peetero* (Peter), etc. Abstract nouns when they occur, often refer to action as *inyígiisho* (teachings), *intsíinzi* (victory), *izuuka* (resurrection) or social practice like *indamutso* (greetings) from *kuramutsa* (to greet) and to spirituality such as *Mutíma Mweeraanda* (Holy Spirit). As for proper nouns, they refer to *Imáana* (God), persons: *Tóma* (Thomas), country: *Uburuúndi* (Burundi), places like *Yeruzaalemú* (Jerusalem), etc.

To conclude, one can say that the nouns are varied with regard to what they make reference to. This can be related to the different purposes of communication in the following way: a high frequency of nouns used by the preacher are concrete. This has the effect of showing that the preacher wants to explain to the faithful, to make them understand that they are the source of peace for others according to the second purpose of communication. By using abstract nouns, he wants to demonstrate respectively how the Holy Spirit, being itself an abstract noun, is the source of life and how peace and life being, themselves abstract nouns, are not different. The explanation is abstracted and intellectualized through the act of perception.

4.2.6.3.3. Verbs

Verbs are more frequent in this text. They are about 110. Most of them are dynamic and many indicate action. E.g.: *dusaangíye* (we share), *kuzuuka* (to resurrect), *yarámurámutsa* (he greeted him), etc. Verbs of perception are 10 and refer to a reaction of senses: *twuúmviise* (we have heard), *turabóna* (we see), etc.

The other categories of verbs which are not prominent are verbs of mental and emotional state like *turatégeera* (we understand), *dúfatiye* (if we consider), *wiibaza* (you think) ; stative verbs as *baári bámeze* (they were like), *úbahó* (you live).

As the number of verbs of action is very striking, the impression one can have is that those verbs together with those of perception help the preacher to achieve his purpose of persuading the audience that Jesus is the source of peace and life. Also, they help him to make the faithful perceive and understand how they are the source of peace for others.

4.2.6.3.4. Adverbs

As in the first text, adverbs are frequent in this text even though they are not equal in number. The most notable classes of adverbs are those of manner: *náabí' náabí* (badly), those of time : *aho haambere* (once upon a time), *ubu* (now), *kuva ahó* (since), *igihe* (when); those of degree: *beénshi* (many), *heénshi* (many), *keénshi* (many times). Let me give some examples :

E.g.1: *Igihe waamá wíibaza icaaduka utaazí iyó kiizá kíva, ntaa mahóro ushobóra kwiíyumvamwó, kaándi wuumva kó úbahó <u>náabí náabí</u>.*

T : Whenever there is a dangerous threat which can put an end to your life and the life of your relatives, you cannot feel in peace.

E.g.2: *Ku vy'úkurí, tweebwé Abaruúndi b'uúbu, turashóbora gutaahuura kurusha abaándi kó amahóro n'úbuzima arí co kimwé.*

T: In reality, we, Burundians of today, can understand better than others, that peace and life are the same.

E.g.3: *Tubaanzé twiibúkanye kó Yeézu n'ábiígiishwa bíiwé igihe yiígiisha, baáma bája guseenga mw'isinagoóga ku muúsi w'Ísábató nk'ábaándi Bayáhudí bóóse, haanyuma ku miísi mikurú bakaduuga Iyeluzaalemú. Injilí zirabigarukakó keénshi.*

T : Let us remind each other that when Jesus tought his disciples, they used to go to pray in the synagogue on the Sabbath day like all other Jews, then on the celebration days, they went to Jeruzalem. The Gospels talk about it many times.

The adverbs '*náabí náabí, ubu, béenshi, kéenshi'* are adverbs of manner, time and degree. The adverb '*ubu*' expresses the present time and can be related to the second main theme, that is, peace and life cannot be separated, in particular in the present experience.

4.2.6.4. Figures of Speech

The kinds of figures of speech one can find in the text are comparison, hyperbole and symbol.

Eg.1 : *Ku vy'úkurí twéébwé Abaruúndi b'uúbu turashóbora gutaahuura kurusha abáandi kó amahóro n'úbuzima arí co kimwé.*

T. In reality, we, Burundians of today, can understand better than others that peace and life are the same.

Eg.2 : *Ni muroonké Mutíma Mweeraanda wé sóoko ry'áamahóro.*

T. Receive the Holy Spirit who is the source of peace.

Eg.3 : *...báhejeje kwiíyibutsa izo nyígiisho bakamáanyura umukáaté, arí kwo kugira Ukaristiyá, kikaba arí co kimenyeetso caáraanga vy'úkurí Kristú yazúutse*

T. ...after reminding each other of those teachings, they used to break a peace of bread as a sign of Eucharist, that was the symbol to show that Christ was risen from the dead.

The first example is a comparison by which peace and life are considered as being the same. In fact, one cannot pretend to have a true life as long as there is no peace in his environment. The second example is a hyperbole by which the idea according to which the Holy Spirit is the source of peace, is put in evidence. The above two examples are related to the two first statements of the general purpose of communication. The third example shows that the fact of breaking a peace of bread is a sign that Jesus was resurrected and was among his disciples. It is the same as if they were wishing each other peace because Jesus is synonym of peace. This is related to the first aim of communication according to which Jesus Christ is the true peace.

4.2.6.5. Patterns of Persuasion

4.2.6.5.1. Didactic Pattern

Before the listeners can be persuaded to accept the preacher's instructions, they are given information by the preceding readings. In preaching, the priest reminds the faithfull of the basic idea of the text.

The idea is nothing but a repetition of what Jesus told his disciples after his resurrection. He told them to have peace and the Holy Spirit. The Holy Spirit is the source of peace, the true peace for it is life.

After giving the above information, the preacher shows the faithful how the question of knowing that the Holy Spirit is the source of peace, concerns them, how that question is related to their needs and interests. To do so, he compares the views of the word 'peace' few years ago and nowadays in the crisis; this comparison helps the faithful to understand how Jesus is peace and life.

4.2.6.5.2. Argumentative Pattern

By argumentation, the preacher describes his thinking in setting forth the problem at the beginning and in presenting its solution with its implication at the end. More precisely, the problem is set in the form of question: How can peace and life be the same? To answer to such a question, the preacher shows how the word 'peace' was and is perceived in the everyday life of Burundians, that is, in the past and nowadays.

In another development, the preacher explains how Jesus is the true peace, is the true life on the basis of how peace and life go together nowadays; in effect, the disciples of Jesus who had left, fled and let him alone, realised how much wrong they had been. But when he came to life again and brought peace to them, they understood that he was really the true peace, the true life. At the end, the priest concludes that all those who believe in Jesus, those who have been listening to the word of God, are invited to be the source of peace for others.

4.2.6.5.3. Impressive Pattern

For the preacher to make the faithful understand how Jesus is life, is the true peace, he uses the impressive form. By this discourse form, the preacher shows how peace and life go together for Burundians of today. He makes a comparison of peace perception in former times and nowadays. Few years ago, the word 'peace' was not perceived by people as important as nowadays. People had indeed problems, but security was not a great problem because it was guarranteed. But nowadays, security comes first, because without it, all other projects are difficult to be realised. People cannot be in peace when they always fear something to attack them. So, peace is more important than it used to be and this is a direct experience by either the preacher or the faithful.

4.2.6.6. Techniques for Arousing Attention and Interest

The first technique used by the preacher is to open his homily with a familiar historic character. In fact, he makes reference to Jesus Christ known by the faithful as being the son of God and having existed on Earth. After the resurrection, Jesus appeared to his disciples and told them to have peace.

The second technique to arouse interest is that of laying down a barrage of questions. But in the present case, the preacher mentions only one question in his introduction: How can peace and life be the same? Before he gives an answer to that question, the faithful begin to answer it mentally and move easily to his explanations.

The third technique used is that of relating the subject to the special interests of the faithful. Before demonstrating how Jesus Christ is the true peace and the true life, the preacher links his speech with people's interest. He knows that peace is a crucial need for people, especially during crises, that is why he introduces his subject by talking of how peace is perceived by people in their everyday life. Such an introduction establishes a helpful contact between the preacher and the faithful and makes the latter interested in what follows.

The last technique to be found in the text is that of using effective speech style. The style is characterised by a variation of abstract and concrete words, the latter being greater in number than the former; a variation of sentence length with more complex sentences than simple ones.

4.2.6.7. Commentary on the Findings

From the findings, the following conclusions can be drawn : first, I notice that the two homilies analysed are similar with regard to the role of participants, the producer of the texts and the audience. In fact, all the participants in the texts have to listen to the sermon and to internalise the teachings of the sermon. The two texts were produced by the same preacher and had two types of audience: one present in the church and the other out of it.

Second, the two texts have some similarities related to their grammatical features, complexity of sentences and verb phrases. In fact, I find in both texts the use of declarative, cleft, subjunctive sentences and verb phrases. In addition, the complexity of sentences is due to coordination, juxtaposition and subordination on the whole. As for verb phrases, the preacher makes use of present and past tenses in the two homilies. However, I notice the use of metaphor and hyperbole as figures of speech in the first text whereas there are comparison, hyperbole and symbols in the second text.

Third, I notice some resemblances as regard the following statements : the vocabulary used in those texts is simple, descriptive and persuasive. The majority of nouns are concrete in both texts and refer to different things. As for verbs, many of them indicate actions. For what regards adverbs in the two texts, I notice that they perform the following functions : manner, time and degree.

Other devices used are personal pronouns, conjunction, lexical repetition and constitute features of cohesion for the two texts. In fact, the kinds of personal pronouns used are cohesive devices for they are anaphoric. Concerning the repetition of some words throughout the texts, they come to reinforce the general purposes of communication which are the main themes of the texts.

The last conclusion to be drawn is related to the patterns and the techniques of persuasion. In fact, the preacher makes use of didactic, argumentative and impressive patterns to persuade the believers to change their behaviour. As for the techniques, the texts have some similarities and differences. They are similar by the fact that the preacher uses the effective speech style and the technique which consists in taking into account the interest of the believers while preaching. They are different by the fact that in the second text, the techniques used by the preacher are not those he uses in the first text. More precisely, he arouses interest by using a historic character and asking some question.

GENERAL CONCLUSION

In this thesis, I have undertaken a research on the preaching language. The area of concern has been the investigation of the Kirundi language used in preaching in Catholic Church. As the topic indicates, I have analysed the collected data from a stylistic point of view.

The thesis was divided into four chapters. The first one provided a background to the topic, stated the problem, the aim, the motivation, the delimitation and the structure of the study. Also, I put forward questions to which I tried to find answers.

The second chapter dealt with the review of the related literature where I attempted to show and discuss some of the studies so far carried out in relation to my topic. I showed the existing literature in the area of Kirundi texts. I also reviewed the different varieties of religious language and showed how the homily is a kind of communication between the preacher and the faithful.

In the third chapter, I were concerned with the theoretical framework in which I spoke of notions which were important for a better stylistic analysis of Kirundi homilies. More precisely, I defined key terms such as homiletic, homily, oral text, stylistics and style. I also looked into different stylistic approaches, patterns in persuasive speech and methods for arousing attention and interest. At the end, I explained the methodology I used in the collection and the analysis of the data.

In the fourth chapter, the focus was put on the analysis of my data where I applied some of the theories on stylistics, patterns of persuasion, methods for arousing attention and interest in persuasive speech. At the end of the analysis, I gave a commentary on the findings.

On the whole, as the preacher's purpose was to persuade and to influence the believers to change their behaviour, I realised that the language he used is convenient.

My aim which was to investigate the linguistic devices used by the preacher in his homilies, has been reached with regard to the results obtained. In addition, I have been able to answer other questions which were put at the beginning of this work.

All in all, I do not claim to have completely exhausted all the dimensions related to the topic. However, I hope that this study will help other researchers to go further on other types of Kirundi speeches rather than on Kirundi homilies. I would recommend for instance future researchers to conduct studies on Kirundi speeches related to the celebration of Christian or protestant weddings or to funeral orations, from a stylistic or a pragmatic point of view.

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APPENDIX

Text 1

Bavúukanyi dusaangíye ukwéemera,

Turamaze kubóna twéése mu buzima, ingéne twuumvá túmerewe iyó abakurú batwiízigiye, bakadushiinga ibaanga mu bikorwá twaarimwó. Kubóna kó bakwiízigiye, bakagushiinga igikorwá icó ari có cóóse, háaba murí Ekleziya, háaba murí leeta, háaba mu biíkorera utwaábo biranéezereza, bigashiimiisha kaándi bigashiimiisha n'áabáawe.

Aríko reeró iyó igihe kigezé có kweérekana ingéne wakóreesheje ivy'ábaándi, ico gihe ntíbisá na hámwe waróonka iryo baanga. Aha reeró, icíiyumviiro gihaambáaye kirímwo ní iki: kubóna kó ivyó baágushiinze atarí rwaawé, kubísonera kukó arí ivy'ábaábigushiinze, ni có cíiyumviiro nyamúkurú dusaangá murí iri jaambo ry'Íimáana duhejéje kwuúmviriza.

Murí uyu muganí duhejéje kwuúmviriza, twuumvíise muu njilí, 'umuuntu yaháaye umuzáabibú abakózi bíiwé haanyuma aja muu ntáará ya kure'. Icó ducá túbona ní ukó imbere y'úukó afatá urwo rubaánza rwaa kure, uwo muuntu ni wé nyéne yakórera uwo muzáabibú, ni wé yawúgirira vyóóse kugíra ngo waamé vyiínshi.

Agíra ngo afaté urugeendo, uwo muuntu yaríizigiye abasuku bíiwé abashiinga uwo muzáabibú wíiwé kugírango bawukorére nka kúmwe yahorá agíra máze waamé vyiínshi: Aha Yeézu akagoomba kudúhishuuka kó uwo muuntu agiiyé kure, yéerekana ingéne Imáana sé yiízigiye abaantu, ikabashiinga isí: 'Ni mugabe isi yóóse, muyitegéke' (Gn 1:28). Aríko caane cáane, kó Yeézu yaríko aciira umuganí abakurú b'ábasáseredoóti n'abafárizayó agoomba kubáha inyígiisho iyíihe?

Abuúmviriza Yeézu, baári báarasómye ubwuúzure bwaa kéera, nooné reeró baáciye bátegeera icó Yeézu yagóomba kuvúga kó 'uwo nyen'úmuzáabibú arí Imáana y'Israeéli, nk'úukó twaavyuúmviise mu gisomwá caa mbere c'úmuhanuuzi Izayá. Abahanuuzi Yeremiyá na Ezekiyeéli, na bó nyéne báarakóreesha ikimenyeetso c'úmuzáabibú mu gusíguura imigeénderanire ya Israeéli n'Íímáana yáayo; murí iyo mvúgo yáabo, umuzáabibú ni Israeéli: bóóse bagaruka ku kiintu kimwé: n'áahó Imáana yagíriye vyiínshi umuzáabibú wáayo Israeéli, Israeéli ntíyabóna ivyo vyíizá yagírirwa, keénshi yacá kubiri n'íshaka ryáayo.

Uwo muganí twuumvíise warí uhaambaaye caane mu gihe c'íintáango y'Ekleziyá, Yeézu amáze kwuúrira mw'iijuru. Ndétse umwaanditsi Matayó twuumvíise, n'ábaándi baanditsi nka Máriko (12,1-12) ná Luka (20,1-19) barawúvuga. Abakristú baa mbere umwaanditsi Matayó yashíkirije uwo muganí, baáhora arí Abayáhudí, haanyuma barahiinduka baba abakristú, baríibaza ibibázo bibiri bihaambáaye kaándi vyaáhakwa kubatirimutsa : 'Ni kukí Umwáana w'Íimáana yiíshwe? Ni kukí abakurú b'Ábayáhudí arí bo baámwaanse, bakamwíica?'

Ni mu kuroonderera mw'iijaambo ry'Íimáana bíishimikije umutíma weeméra, ni hó baagerágeza guhá inyishú ivyo. Nooné uwo muganí wabáshikira kukí? Kó baáhora arí Abayáhudí bakaba báarabáaye abakristú? Uwo muganí weerekana ukuuntu Imáana sé wa Yeézu Kristú yagérageje ukó ishobóra kwóóse kugíra yiitehó umuzáabibú wáayo Israeéli, ikawuruungikira n'ábahanuuzi, Yeézu nawé yajé, akaba arí mu muroongo w'aábo bahanuuzi bóóse Imáana sé yarúungitse aríko bakíicwa. Aríko reeró Yeézu akaba atári umuhanuuzi nk'ábaándi, aríko arí 'samúragwá'. Abo basuku beénshi reeró nyéne umuzáabibú yarúungika ní abahanuuzi Imáana yarúungika ngo ibogóre igihúgu cáayo Israeéli (umuzáabibú wáayo). Ni hó reeró yiíbwiira ati: 'Nduungíke umuhuúngu waanje, wé bazoomusonera'. Aha ního Yeézu agoombá kweérekana ubwíizá Imáana Sé Yiisáangije. Nii ndé mu bavyéeyi baa háno kw'iisí yooruungíka umwáana wíiwé w'íkinege ahó abasuku bíiwé baáhonéye? Ntaa n'uúmwe yoobirooóta.

Aha Yeézu agoomba kudúhishuuka kó Imáana Sé yiigúra abaantu báayo, ikabíihébera mu buryó bwóóse gushika n'áahó iruungíka umwáana wáayo ahó abahanuuzi biíshwe.

Erega vyaágeenze gúrtyo nyéne kukó ahó bamubonéye baáciiye bávugana bati: 'Ng'uuyó samúragwá. Tumwiíce iri túunga rizooca ríba rwaacú'. Aha reeró ináabí zica zísuumbana. Ináabí y'aábo basuku sí iyó kutába báarakóreye néeza umuzáabibú ngo waamé vyiínshi, aríko ní ukuroondera ngo ivyaávuuye mu muzáabibú, bibeégukire, bibé ivyaábo, ntibábe báciinona cáa gihe có gusúbiza ivy'ábaándi kukó vyaabaayé rwaabó. Ico ní co gicúmuro kitugerámiye na twéebwé ab'uúbu : kutáboná kó ivyíiza vy'iíyi sí yáacu dukoréesha atarí rwaacú, arí intiizo y'Íimáana, ntitúraabe imigaámbi y'Íimáana mu kurema isí. Iyó reeró umuuntu atakibona kó Imáana arí bwo buhiirwe twéése tuganá, arí yo ihá insíguuro ubuzima bwáacu, aca aróondera murí we bwáa buhiírwe, yáa nsíguuro, haanyuma agasaanga arí mu mayirá abiri atágira iyó ajá n'íiyó avá.

Muguhéraheza uyu muganí tuhasaanga iziíndi nyígiisho zibiri : ngo abo basuku babí bazoohanwa 'umuzáabibú uhaabwé abaándi'. Aha duca túbona kó Yeézu, ico gihe yacíira umuganí abakurú b'ábasáseredoóti n'ábafárizaáyo, yarí afíse murí we umutíma uhagáze w'úukó azóokwíicwa n'aábo nyéne; akaba aríko arí we 'umwáana w'íkinege wa sé, samúragwá'. Aráazi kaándi kó, umuzáabibú mushaásha, Israeéli nshaásha, itegérezwa kuzóovúuka; abasuku báandi arí bo batumwá bakazooyitaangura.

Yeézu, abakurú b'ábasáseredoóti n'ábafárizaáyo baábona kó bakuuyehó, ni wé yabáaye ibuye ry'íitéeranirizo mu kwuúbaka iyo Israeéli nshaásha, umuzáabibú mushaásha. Izaábulí y'118 ní yo yabíyaaze: 'Ibuye abúubatsi baátaaye ní ryo ryaábaaye ibuye ry'úmushíinge nk'úukó Imáana yarí yáabitégekanije'. Yeézu reeró yerekana ártyo kó arí we azóobá ishímikiro rikurú ry'ímigaámbi yóóse Imáana Sé yárí ifise.

Nóoné reeró, bavúukanyi dusaangíye ukweémera, tumenyé kó umwé wéése murí tweebwé afisé uruhára runíni mu kwuúbaka uwo muzáabibú mushaásha wa Kristú arí wo Ekleziyá twéése turímwo; kukó arí murí iyo Ekleziyá 'amahóro y'Ímáana azóotugúmiriza umutíma n'íivyíiyumviiro murí Kristú nk'úukó Paúlo Mweeraanda yabítubwiiye.

Amen.

(APPENDIX I) : ENGLISH VERSION

Brothers with whom we share the faith,

We have already noticed in life how we feel when the authorities are confident in us and appoint us to high function. Considering the fact that they are confident in you and appoint you to any kind of function, either in the Church, in the administration or in private sector, that is very pleasant, satisfactory and it pleases your relatives.

But when it is time to show how you used other's properties, that time is different from the time you were appointed to that function. Here then, given that what you have been entrusted to do so as to be taken care of, do not belong to you, that you have to respect them, that is the most important idea we find in this word of God we have just heard.

From this parable we have just heard in the homily, 'a man gave his vineyard to his workers, then went to a remote region'. What we notice is that before that travel, it is that man himself who looked after the vineyard, did everything for it so that it could produce much.

Before leaving, that man was confident in his workers, let the vineyard for them so that they could look after it as he used to do in the past and so that it could produce much. Here Jesus wants to tell us that, that man shows how God trusted men, gave them the Earth and told them: 'Rule over all the Earth' (Gn 1:28). But as Jesus was telling the story to the great preachers and the formalists, what kind of lessons he wanted to give them? Those who listened to Jesus, who had already read the Old Testament, hence understood what Jesus wanted to tell them: the vineyard owner is God of Israel as we have heard it in the first reading from Isaiah. Other prophets like Jeremiah and Ezekiel, used the same image of the vineyard in order to explain the relationship between Israel and God. In that image, the vineyard is Israel; they were all agreed on the same point: even though God made a lot of things to his vineyard Israel, the latter did not realise it; most of the time, it acted against God's will.

The parable we have heard was very important at the beginning of the Mass celebration, after the departure of Jesus into heaven. Not only the writer Matthew we have heard, but also other writers such as Mark (12:1-12) and Luke (20:1-19) talk about it. The first Christians to whom the writer Matthew told the parable, were Jews converted to Christianity and who asked themselves two questions : 'Why was the son of God killed? Why was he rejected and killed by the Jewish priests?'

The answer is to be found throughout the word of God with the help of the faith in God. So, what is the meaning of that parable? Why did those people, who were supposed to be Jews, change and become Christians? That parable shows how God, the father of Jesus did all his best to take care of Israel, his vineyard, by sending it the prophets; Jesus, who came, is like those prophets sent by God who were unfortunately killed. Jesus is not like others, but is the heir. All those servants sent by the vineyard owner are the prophets sent by God so as to save his country Israel. God made this resolution : 'Let me send my son, he will be respected'. Here then, Jesus shows us the uniqueness of God's kindness. Whom, among the parents on this Earth, can send their son where their workers were killed? No one can dream about it. Here, Jesus wants to tell us that God, his father, sacrificed himself until he sent his son where his prophets were killed.

The story happens thus because when they saw him, they told each other the following words: 'That is the heir. Let us kill him, this richness will belong to us'. Here then, the evils are not similar; the evil of those vineyard workers is not that they did not look after the vineyard so that it could produce much, but it is to have appropriated the product of the vineyard. That is the sin which is dangerous for us today : not noticing that the goods of this Earth we use do not belong to us, that we receive them from God and not considering the projects of God in creating the Earth. When someone does not realise anymore that God is the happiness all of us are looking for, that God is the meaning of our life, he finally looks for happiness and sense of life in himself and then finds himself in troubles.

To end this parable, we find two more lessons : those bad workers will be punished, the vineyard will be given to others. Here we notice that when Jesus was telling the parable to the great preachers and the formalists, he was afraid of being killed by the same people, but he knew he was the son of God, the heir. He also knew that the new vineyard, i.e., the new Israel, will have to be born again, other vineyard workers who are the disciples, are those who will begin with it.

Jesus, considered by the formalists and the great priests as having been killed, is the one who was the foundation stone in the building of that new Israel, the new vineyard. According to psalm 118, the stone thrown by the builders is the one which was the foundation stone as it had been preprogrammed by God. Thus, Jesus shows that he will be the basis of all God's projects.

Therefore, brothers with whom we share the faith, we have to know that each of us, has a great role in building that new vineyard of Christ which is the church in which all of us belong, for it is from that church that we shall have the peace of God as Saint Paul told us.

Amen.

Text 2 Idominíka ya kábiri inyuma ya Paasíka

Beémera dusaangíye iyi nkurú nziizá,

Turúumviise ingéne Yeézu Kristú amáze kuzuuka yiífuurije abatumwá bíiwé amahóro ati: 'Ni mugiré amahóro' akoongera kaándi akayábahá ati: 'Ni muroonké Mutíma Mweeraanda'. Mutíma Mweeraanda ni wé sóoko ry'ámahóro, vyóongeye kaándi ni wé mahóro y'úkurí kukó arí we buzima. Muti ngw'ikí amahóro n'úbuzima bishobóra kubá có kimwé? Ku vy'úkurí, tweebwé Abaruúndi b'uúbu, turashóbora gutaahuura kurusha abaándi kó amahóro n'úbuzima arí co kimwé.

Aho haambere uwuvyúutse mu gatóondo, ahúuye n'úwuúndi yarámurámutsa ati: 'Amahóro néeza! Wavyuukanye amahóro? Abaándi baaramukanye amahóro?' Turabóna kó arí ibisáanzwe, amahóro caári igisáanzwe nk'íbiíndi vyóóse. Aríko ubu, kuva ahó ivyáago vyaáshikiye Uburuúndi, turatégeera kurusha abaándi amahóro icó ari có; ntirikiri ijaambo risaanzwé nk'áyaándi, risigaye arí ijaambo rigushiká wéése, rikakúnyeengeteera gushika n'áahó uboná kó ubuzima n'ámahóro ataco bitaaníyekó, kukó utári mu mahóro ntáa buzima wiiyúmvamwó, abáawé bátari mu mahóro, ntáa buzima bushobóka; bágize bati: 'Amahóro arahúungabanye', ubona kó ari ubuzima buhuungábanye. Igihe waamá wíicura ikigúteera, kigatwaara ubuzima bwaawe n'úubwáabáawé, ntaa mahóro wiiyúmvamwó. Igihe waamá wíibaza icaaduka utaazí iyó kiizá kíva, ntaa mahóro ushobóra kwíyumvamwó kaándi wuumva kó úbaho náabí naabí. Uwugúkiingiye ubuzima asigaye arí wáa wuundí akuragírira amahóro, yuubáhiriza amahóro. Umubáanyi mwiizá asigaye arí uryá akuroónderera amahóro akayaroonderera n'áabáawé, akaba kaándi agúkuundira ubuzima agakuunda n'úubw'áabáawe. Amahóro n'úbuzima gisigaye arí co kimwé kurí tweebwé Abaruúndi b'uúbu.

Dúfatiye ngaáho, dushobora gutégeera mu buryó bwooróshe ingéne Yeézu Kristú arí we mahóro y'úkurí, arí we buzima bw'úkurí nk'úuko duhejéje kubóna kó mu buzima bwáacu amahóro n'úbuzima ataho bitaaníye.

Yeézu bámaze kumúfata, bakamúciira urubaánza, bakamubaamba, agapfá, ntaa mahóro baábaaye bákigira ku mutíma, kaándi baáruumva kó n'úbuzima bwáabo burí ku makoombokoombo, muti ngw'iki? Dúfatiye kurí Peetero yarí yiíhakanye Yeézu gatatu, agahava yíiyuha iryóosozi, Yeézu amúkubitiye urugóhe, ntaa mahóro yarí gusúbiira kwúumva ku mutíma kukó ataáziga kó azóosúbiira kubóna Yéezu ngo amubwiíre kó amukuúnda, abimúbwiire gatatu nk'úukó yamwíihakanye gatatu. Abaándi batumwá baári báabóonye Yudá ingéne yagúriishije shéebuja, nabó bakamúta, bagahuunga, buúmva kó baáhemutse, ntaa mahóro baáshobora kwúumva ku mutíma; ushíima bátaáyuumva, injilí zitubwiira kó baáguma bíiyugarana ku gutíinya Abayáhudí. Uwiíyumvamwó kó yahémukiye umukúunzi, ntaa buzima yuúmva búkiri murí we, ahuúbwo, agatíma kaguma kámutoonganya kágira kati : 'Ese iyó dupfumá túјaana!'

Aha reeró duca dútaahuuza indamutso ya Yeézu yaháaye abatumwá bíiwé yáazuutse, akabaramutsa ati: 'Ni muroonké Mutíma Mweeraanda'. Aho reeró kubóna Yeézu n'ígihágararo cíiwé 'arí muzima', báari báazi kó yapfúuye vyaáheze, kubóna kó aneezérewe atabakuríkirana ngo baáramutáaye, abaándi ngo baáramwiíhakanye, kubóna kó abasaánze ahó biiyúgaraniye n'úubwóoba bwiínshi, duca dútaahuuza ingéne Yeézu yazúutse abáazaniye ikiintu gihaambáaye, inkurú ihaambáaye, ibagarúkanira ubuzima, arí yo 'mahóro mu mitíma yáabo' bakiiyumva kó vy'úkurí 'barí mu buzima'. Kristú agira kubáha amahóro, n'úkubáha ayo mahóro kukó yacíiye abáha Mutíma wíiwé ati: 'Ni muroonké Mutíma Mweeraanda wé sóoko ry'ámahóro'. Muti ngw'iki?

Biramaze kudushikiira twéése kó ushobóra kwuúmva kó ufisé inkurú iryooshé, udashobóra kwiígumizamwó utáyibwiíye uwuúndi, ikakúdigadiga, ukuumva kó ataa mahóro wiiyúmvamwó utáyibwiíye uwuúndi ngo nawé ayimenyé. N'ábatumwá ní ko kw'úuko; baáhora bíiyugarana kugutíinya Abayáhudí, aríko ahó Yeézu azuukíye bagategeera kó abaázaniye amahóro mazima, kaándi arí we mahóro, arí umwáana w'Íimáana, máze bakaroonka Mutíma Mweeraanda, iyo nkurú nziizá yacíiye ibádigadiga, ubwóoba burashíra bataangura gukwíiza hóóse iyo nkurú nziizá y'úukó Yeézu Kristú yabáambwe, agapfá, akazuuka, arí umwáana w'Íimáana, arí we mahóro, arí we buzima.

Mbeé nóoné ní kukí muu njilí ahó Yeézu yabábonekera baávuze kó haári ku mugórooba w'úmuúnsi waa mbere w'índwi, haanyuma ubugíra kabiri bavuga ngo imiísi umunaáni ihéze Yeézu asubira kubábonekera, aho reeró Tomá ní ho yarí ari. Aho hari hó ijaambo rikoméye. Tubaanzé twiibúkanye kó Yeézu n'ábiígiishwa bíiwé igihe yiígiisha, baáma bája guseenga mw'iisinagoóga ku muúsi w'Ísábató nk'ábaándi Bayáhudí bóóse, haanyuma ku miísi mikurú bakadúuga i Yeluzalemu. Injilí zirabigarukakó keénshi.

Aríko Yeézu amáze kuzuuka ku muúnsi waa mbere w'índwi (ni ukuvúga búkeeye Isábató yáraaye ihávuuye) abatumwá n'ábakristu baa mbere, baárakorana, bakíiyibutsa inyígiisho z'úmukúunzi zeerékeye Yeézu Kristú Umwáana w'Ímáana yabáambwe haanyuma akazuuka, báhejeje kwiíyibutsa izo nyígiisho, bakamáanyura umukáaté, aríko kugira Ukaristiyá, kikaba arí co kimenyeetso caáraanga vy'úkurí Kristú yazúutse, kaándi ataangwá na wé; vyóongeye kaándi, akaba arí we mahóro y'úkurí. Ukó abo bakristú baa mbere baári bámeze báshigikiwe n'ábatumwá baatubwíiye ingéne biígeenza n'úukó baári mu gisomwá caa mbere.

Nooné, abatumwá n'ábakristú baa mbere kubéera kó baári Abayáhudí, baáragéenda guseenga ku muúnsi w'Ísábató ngo buubáhirize ubuyáhudí bwáabo, aríko ku muúnsi waa mbere w'índwi bakagira akaábo ngo mye, kuvúga amabaanga abeéga yeerékeye kubá ikimenyeetso caa Yeézu Kristú arí hagatí yáabo muu nyígiisho, mu kumáanyura umukáate nó mu kuramukanya amahóro.

Mu vyaa kéera vy'Ekleziya, igihe ubukristú bwaákwiira heénshi, bukéemerwa n'ábakurú b'íbihúgu beénshi, ni hó beémeza kó uwo muúnsi waa mbere w'índwi, arí wo weemévwe wó guhíimbaaza intsíinzi ya Kristú mw'iizuuka ryíiwé, ni wó reeró muúnsi w'Ímáana weemévwe. Abamisiyonaári baa mbere háno iwaácu baári báawiise umuúnsi wa Muúngu.

Naátwe, abeémera bóóse Kristú Umwáana w'Ímáana yabáambwe agapfá akazuuka, tweebwé twaashikírijwe iyi nkurú nziizá y'ámahóro, twoomenya kó turoonsé ubutumwá túbuhaawe na Kristú bwó kubá isóoko ry'ámahóro ku baándi, kukó tuba túbafashije kúbahó, tukabóorohereza ubuzima. Kristú yadúhuuje, turaja kumwaakiira muri Ukaristiyá ngo atubeére vy'úkurí isóoko ry'ámahóro, naátwe tujé kuyashikiriza abaándi. Ni kó biragooye kuyákwiiza hóóse, ni có gitúma tuyasabíra Uburuúndi bwóóse, n'íbihúgu vyóóse biyanyoótewe.

Amen.

(APPENDIX II) ENGLISH VERSION (Second Sunday of Easter)

Believers with whom we share this good news,

We have heard how Jesus Christ, after his resurrection, wished and gave peace to his disciples in saying: 'Peace be with you'. 'Receive the Holy Spirit'. The Holy Spirit is the source of peace, in addition, Christ is himself the true peace because he is life. Perhaps, you wonder how peace and life can be the same. In reality, we, Burundians of today, are able to understand better than others, that peace and life are the same.

Few years ago, whoever waked up early in the morning, met someone, used to greet him like this: 'Peace be with you! Have you waked up peacefully? Have others waked up in peace?' We realise that it is normal. Peace was as normal as any other thing. But now, since the outbreak of Burundian crisis, we understand much what peace is; it is no longer a common word like others; it is a word that goes straight to your heart until you realise that life and peace are not different, because if you are not in peace you cannot live, if your relatives are not in peace, life is impossible. If it is said that peace is in danger, you feel that life is in danger. Whenever there is a dangerous threat which can put an end to your life and the life of your relatives, you cannot feel in peace. When you constantly think about an unknown danger, you cannot feel in peace and you live badly. The one who protects your life is the one who safeguards peace for you and respects it. A good neighbour is the one who seeks peace for you and for your relatives. Peace and life are the same for us Burundians of today.

In reference to that point, we can understand easily how Jesus Christ is the true peace, the true life as we have just realised that in our life, peace and life are not different. Jesus, after being captured, judged and crucified until he died, his disciples did not have peace anymore and they realised that their life was in danger. How?

If we consider Peter who had denied knowing Jesus three times and then wept; when Jesus saw him, he could not have peace any longer because he was not sure to see Jesus again so as to tell him that he loves him three times as he had denied knowing him three times.
Other disciples who had seen what happened to Judas, how he betrayed his master, therefore could not feel in peace for the Gospels tell us that they used to lock themselves in fear of the Jews. Whoever feels to have betrayed his master, cannot have peace; on the contrary, he has many regrets of this kind: 'I wish we could have gone together'.

Here then, given the fact that Jesus was alive whereas they knew he had died, since he was glad and did not condemn them for they had abandoned him and had denied knowing him, given that he found them where they had locked themselves because of fear, we can seek to know how Jesus was resurrected and brought an important thing, an important news that brought life to them, that is, peace in their heart and they felt really like living. Christ being himself peace, gave it to them because he gave his spirit in saying : 'Receive the Holy Spirit, the source of peace'. How?

It has already happened to all of us to hear a story so interesting that we cannot keep it for ourselves without telling it to someone else so that he can know it. It is the same for the disciples; they used to lock themselves in fear of Jews, but when Jesus rose among the dead, they understood that he brought peace, was himself peace, was the son of God and they received the Holy Spirit. The good news strengthened them and wiped the fear from their hearts. They were no longer afraid and began to spread everywhere that good news according to which Jesus was crucified, dead and resurrected, that he is the son of God, is peace and life.

Why is it said in the Gospel that when Jesus appeared to his disciples, it was a certain evening of the first day of the week? For the second time, it is said that after eight days, Jesus appeared again to his disciples and Thomas was here.

Here, there is an important message : let us remind each other that when Jesus was teaching, he and his disciples used to go to pray in the synagogue on the Sabbath day like other Jews, then on the celebration days, they used to go to Jerusalem. The Gospels come back to that point many times.

But Jesus, after his resurrection, on the first day of the week, that is, after the Sabbath day, the first disciples and the Christians used to meet and to remind each other of the teachings of Jesus Christ, the son of God who was crucified and risen from the dead; after, they used to break a bread as a sign of Eucharist; that was the symbol to show really that Christ was risen from the dead, was among them as he had appeared to them. They wished each other the peace from Christ who was risen from the dead. We have been told in the first reading how those first Christians were, how they behaved and how they were supported by the disciples.

So, the disciples and the first Christians, as they were Jews, used to go to pray on the Sabbath day in order to uphold their identity, but on the following day, the first day of the week, they used to meet somewhere in secret so that they remind each other of their faithfulness to Jesus Christ, who was among them, without forgetting the symbol of this faith i.e., breaking the bread, greeting and wishing each other peace.

In the past, when Christianity was spread in many places and accepted by the Heads of many States, the first day of the week was accepted to be the day of praising the victory of Christ in his resurrection. It is then that day which is known to be Sunday. The first missionaries here in Burundi had named it the day of God (Sunday).

We, who believe in Christ, the son of God, crucified, dead and risen from the dead; we, who have heard this good news of peace, have to know that we receive the message from Christ, of being the source of peace for others, because it is a way of helping them to live and making their life less painful. We are going to receive Christ in the Eucharist, who had gathered us so that he can really be for us the source of peace and so that on our behalf, we can give it to others.