CODE-MIXING ENGLISH AND SHENG INTO KISWAHILI UTTERANCES: A CASE STUDY OF PASTOR T'S SERMONS

BY

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Declaration

I hereby declare that this research project is my original work and has not been presented for examination in any university.

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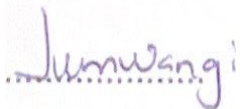
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This research project has been submitted for examination with our approval as the Univesity's Supervisors.

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Dedication

To my beautiful wife Selina Muchungi Kakai and my lovely daughter Hadassah Nafula Kakai. You are such a great team and may God always bless you! And to my late parents my mum Caroline Nafula Kakai and dad Caleb Kakai Murunga this is also for you.

Acknowledgment

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Abstract

This study examined the linguistic nature of code-mixing in Pastor T's sermons. It sought to determine the dominant language of utterances in Pastor T's sermons, identify the intraword mixed constituents and evaluate their well-formedness, and lastly establish the acceptability of code-mixed utterances which contained intraword mixed constructions. It sought to answer the following questions: can English or Sheng become dominant in the code-mixed utterances, are there intraword mixed contituents for both language pairs in the utterances, how well-formed are these intraword mixed constituents in the code-mixed utterances and finally what is the acceptability of these utterances that contain intraword mixed constructions to participants who are proficient in the three languages. The data came from three of Pastor T's sermons. These sermons were transcribed, annotated and utterances that contained intraword mixed constituents identified. These utterances were then subjected to a descriptive analysis based on Myer-Scotton's MLF model. The utterances were also analysed based on word count and first word to evaluate dominance of the varieties. A questionairre was later used to determine the acceptability of the utterances containing the different language pairs. Two broad categories of mixing were identified: one that involved code-mixing English and Kiswahili and another that involved code-mixing Sheng and Kiswahili. The mixing of these language pairs included well-formed intraword mixed constituents where Sheng and Kiswahili provided grammatical inflections. Based on the models all the three languages were dominant. When the utterances were subjected to acceptability judgment tasks the participants provided mixed high and low scores for both language pairs.

Chapter One: Introduction

1.1 Background to the study

What piqued my interest in this particular topic was the numerous online recordings of preachers in Kenya especially from urban centers like Nairobi and Kisumu employing the use of English, Kiswahili and including also Sheng in the delivery of their sermons. One of the speakers who aptly uses the three languages is Pastor T whose sermons are posted on You Tube. Pastor T whose full name is Anthony Mwangi pastors Life Ministry church in Limuru. After keenly watching and listening to Pastor T's sermons that are found online I noted utterances like the following:

1) *Lakini nyinyi ni **mbogi** ya **God**.* ('But you are God's group')
2) *Ni **fiti kuhave** hizi **conversations**.* ('It is ok to have these conversations')
3) *Alikuwa **msee** wa kwanza **kuteii**.* ('He was the first person to drink alcohol')
4) *All I am trying to say is that **kuna** genesis.* ('All I am trying to say is that there is a genesis')
5) *Mi najua **mapassie** wamechora **matattoo**.* ('I know pastors who have drawn tattoos')
6) *Kama unataka **mbogi** iokoke wee hubiri **gospel**.* ('If you want this group to get saved you preach the gospel')
7) *Ni ngumu sana upate **msee amebuy** Rolls Royce na **ameipimp** kama **nganya**.* ('It is very difficult to get a person has bought a Rolls Royce and has pimped it like a matatu')

From the examples provided above a few things can be pointed out from the utterances. For instance utterance one shows the insertion of a Sheng word ***mbogi*** into what appears a Kiswahili utterance. Utterance three includes the expression ***kuteii,*** which comes from the element ***ku-*** that originates from Kiswahili and the word ***teii,*** which comes from Sheng. In utterance four the Kiswahili word ***kuna*** is used in what on the surface appears an English utterance. In utterance five the element ***ma-,*** from Kiswahili has been adjoined to ***passie*** a Sheng word. Utterance six provides an even more unique scenario as words from all the three languages are included in a single utterance. These words include ***unataka*** from Kiswahili**, *mbogi*,** from Sheng, and ***gospel*** from English.

The same thing is seen in utterance seven where the utterance also contains words from all the three languages. Some of these words are ***ni, ngumu, sana, upate***, which are words from Kiswahili, ***msee,*** which is a word from Sheng and *amebuy,* which is a word that combines morphemes from both English and Kiswahili.

Based on the examples above, it is interesting to study both the linguistic structure of the code mixing involved and the respondents' acceptability of the code-mixed utterances. Literature on constraints on code mixing has been written about by scholars like Myers-Scotton and Shona Poplack among others who show that there are constraints in code mixing. In her research on code mixing Myers-Scotton tackles the asymmetrical nature of the languages involved. According to her it is only one language (the matrix language) that provides the grammatical frame onto which the other languages are embedded. This language will also provide the morpheme order. In her work Shona Poplack also shows that there are two constraints involved and these include the equivalence constraint and the free morpheme constraint. The present study takes the view of Myers-Scotton and intends to go further by showing how English and Sheng have been code mixed into Kiswahili, determining if at any point in the utterances of Pastor T English or Sheng can be the dominant language based not just on the Matrix Language Frame model but other models like word count and first word. The study will also identify intraword mixed constituents and evaluate their well-formedness. It also seeks to find out the acceptability rating of utterances that involve firstly English and Kiswahili and secondly Sheng and Kiswahili. Regarding the last aspect, namely comparing acceptability ratings of utterances that contain intraword mixed constituents involving Kiswahili and English, and also Kiswahili and Sheng to the best of the present author's knowledge, no previous literature exists about it especially in studies targeting corpora from Kenyan churches and involving these varieties.

Some research has already been done on code mixing involving English and other languages spoken in Kenya. The nature of code mixing in these research involves what may be considered only standard language varieties and in some rare cases may involve languages that can be termed as vernacular. One of them is by Ogechi (2005) who determines the matrix language and the processes involved in a mixture of Ekegusii, Kiswahili, English and Sheng. Kiswahili and English are considered standard varieties while Ekegusii and Sheng are not. He identified complementizer phrases recorded in naturally occurring code switching speech that involves Ekegusii, Kiswahili, English and Sheng. The results showed that at least every language

at some instance was the matrix language. The data also exemplified composite patterns. Shivachi (1999) applied the observations of Myers-Scotton to code switching among the Luhya speakers to study features of language contact. Code switching is just only one of the language contact phenomena covered in his research. The languages involved were English, Kiswahili and Luhya. English and Kiswahili are standard languages while Luhya is a vernacular language. It also analyzed the variety of English in use among Luhya speakers seeking to find out if there is a specific English variety attributable to the Luhya. The results showed the existence of a code: Luhya English. This code has its grammar in English but influences that come from Luhya.

Most of the research done on the mixing of different languages in utterances have sought to identify the matrix and embedded languages and show where it is constrained in sentences. Some researchers have attempted to apply grammatical models to code mixing data so as to test the plausibility of such models. There are only a few that try to evaluate well-formedness and determine acceptability especially on a variety (within a mixture) that spreads to new contexts. To the best of my knowledge none has analyzed the use of a mixture of English, Kiswahili and Sheng as used in church sermons in Kenya using acceptability judgment tasks. Moreover, to the best of my knowledge church sermons are not fully exploited

1.3 Statement to the Problem

Most of the studies have focused more on describing different ways in which language is switched in different linguistic structures. Some have sought to identify the constraints involved in code mixing with many trying to determine which language in the utterance is the matrix language. This research looked at how Sheng and English have been code-mixed into Kiswahili utterances, determining in the process if there are any instances where Sheng and English become the dominant language in Pastor T's utterances. It also evaluated the well-formedness at points of switches where Sheng is code mixed into Kiswahili and English is code mixed into Kiswahili. It went further to determine the acceptability (using acceptability judgments tasks) of code mixed utterances that had English code-mixed into Kiswahili and those that had Sheng code-mixed into Kiswahili focusing at intraword mixed constructions.

1.4 Objectives of the Study

 The following are the objectives of the study:

> a) To determine the dominance of English and Sheng in selected code-mixed utterances.
>
> b) To evaluate the well formedness at the points of switches where Sheng is code mixed into Kiswahili and English is code-mixed into Kiswahili.
>
> c) To establish acceptability rating of utterances in which English is code-mixed into Kiswahili and those of utterances in which Sheng is code mixed-into Kiswahili.

1.5 Justification of the Study

This research was carried out to determine the linguistic nature of English and Sheng code-mixed into Kiswahili in utterances of Pastor T's sermons and evaluate acceptability of English and Sheng as varieties involved in the code-mixed sermons. There are no studies on code-mixing that put so much focus on Sheng as a component variety and to the best of my knowledge none that evaluates the reaction towards Sheng as one of the varieties that is code-mixed. Furthermore none tests the acceptability of utterances that contain Sheng code-mixed into Kiswahili in church sermons. It is the hope of this researcher that this study will add to the discussion and body of knowledge that exists about the linguistic nature of Sheng especially as a code-mixed variety.

It is also the hope of this researcher that the study will consequently help evaluate reaction towards Sheng as one of the component varieties involved in code-mixing in church sermons. A study of language attitudes is important in sociolinguistics studies as per McKenzie 2010:(37–39) in the sense that it helps determine behavior and issues in sociolinguistics. These issues include but are not limited to language variation and language preference. They also help in determining the spread of a language. In such studies, attitude towards an individual as well the language are taken into account. This study is also important in that it will help the church in formulating language policy especially in reaching out to the youth.

1.6 Scope and Limitations

This research focused on code-mixing within the boundaries of a sentence i.e. intrasentential code-mixing. It did not go beyond the boundary of a sentence. Even within the sentence it focused on

insertion of two things: intraword code-mixed phrases and single word insertions. Islands that included chunks bigger than one word were left out as some were too long. It utilized majorly the Matrix Language Frame model. This study therefore looked at classical code-mixing and any instances of composite code-mixing were simply highlighted. It did not seek to differentiate between code-mixing and borrowing because of space and time constraints.

The study is a case study of Pastor T's sermons. The utterances contained in the sermons provided the data. The language that provided the grammatical frame was determined using the principles provided by the matrix language frame model. The first word in an utterance and amount of words per utterance were also employed to show whether the dominant language changes when other models are employed as well. Acceptability judgment tasks were used to evaluate rating of acceptability of code mixed Sheng and Kiswahili utterances compared to code-mixed English and Kiswahili utterances with focus on intraword mixed constructions.

1.7 Literature review

1.7.1 Review of the literature on code mixing

There are different models for handling code-mixing and the different models are responsible for different definitions of code-mixing. Code-mixing and code-switching are sometimes used interchangeably by different scholars. A person has in their language reservoir several languages which they can employ in the course of communication. This makes them bilingual or multilingual. The same thing applies to communities which can also be said to have language reserves and use them differently making them diglossic. In the event that these multiple languages are used together by a speaker within an utterance the structure of one language may act on the other language yielding specific results on linguistic forms. A sentence may end up having elements from another language being introduced to it according to Myers-Scotton (2006:234). This is what may be referred to as code-mixing. This interaction of the languages does not occur with a free rein but is constrained in different ways.

Sankoff and Poplack (1981) in their study of code switching describe some of these constraints when they attempt to explain how two grammars that are monolingual can join together. They employ data from Puerto Rican Spanish and English. Shana Poplack writing in Wei (2000:205–40) talks of code switching as languages alternating within a sentence and may also involve equivalence. She observes that there is a difference between code mixing and borrowing.

She identifies two constrints in code switching: the free morpheme and the equivalence constraints. Her model of study seeks to analyze code switching from these two constraints. This study looked at how three grammars come together the reults.

Muysken (2000:1-34) considers code-mixing as a result of language interaction and analyses it within a sentence i.e. intrasentential code-mixing. He identifies three patterns in code-mixing namely insertion, alternation and congruent lexicalization. Code-mixing to him also, does not occur with a free rein but is constrained. In intra sentential code-mixing elements (grammatical and lexical) from two languages can join together resulting in a case of mixed languages. He observes that intra sentential code mixing is limited to certain points in a sentence. He also uses generative grammar as a basis for his analyses. Under the notion of government he evaluates how the lexical elements relate to the syntactic environment with the lexicon being given preeminence in forming and interpreting utterances. In this study it is only insertion especially insertion of intraword mixed constituents that is considered.

According to Myers-Scotton (2006:234) code switching is one of the phenomena that results from language contact where elements from two varieties adjoin and the two languages do not have the same status in the tasks they perform. These two languages with dissimilar roles (matrix language and embedded language) combine elements at the clause level. She also suggests that code switching should be evaluated from the level of a clause since grammar is best studied from the level of the clause. Myers-Scotton mentions two kinds of code switching: classical code switching and composite code switching. She contrasts classical code switching where it is only one of the languages that provides the morphosyntactic frame from composite code switching where more than one language may contribute to the grammatical structure. A bigger part of this study is on classical code-mixing.

The Matrix Language Frame model stipulates that in as much as the two languages (matrix and embedded) join together there are asymmetries in how the paired languages operate Myers-Scotton (2006:235–36). The matrix language is involved in determining the well-formedness of the clause while the embedded language provides content elements. The languages coming together are constrained in terms of grammatical outcomes and competence. Both languages will contribute morphemes to provide what is referred to as mixed constituents that will be found within the clause. Still in the clause there are also islands which according to this model are parts, units

or chunks in the clause which may be considered monolingual. These include the matrix language islands that come from the matrix language and the embedded language islands that come from the embedded language.

Myers-Scotton suggests the matrix language frame model as a basis for analyzing code mixing and other phenomena. This is the same model I have adopted in this study to analyze utterances that form the data. The other models only come in to show if the other models may result in different dominant languages for the same utterance. The matrix language frame model is premised on the fact that matrix language and embedded language are not equally involved during code mixing. The matrix language provides the system morphemes which she cautions should be looked at differently from the way we look at other models' functional elements. Rather look at them in how they differ from content morphemes that are provided by the embedded language. The content morphemes which include verbs, nouns, adjectives and some propositions do the following: assign theta roles and receive theta roles. The system morphemes include: affixes and function words (though not all function words). These function words that make up the system morphemes must be free forms such as determiners and clitics. System morphemes help build the grammatical frame onto which elements from the embedded languages attach. There are also two principles that will help in identifying the matrix language. These are the system morpheme principle and morpheme order principle. These principles show that code switching is deliberate and does not result from errant use of language. The same model can be used to analyze other contact features for instance language attrition. To provide clarity in the model Myers Scotton further adds the 4 M model that can work in conjunction with the original Matrix Language Frame model. According to the 4M model the system morpheme is divided into:

a) Early system morphemes (early system morphemes include plural and derivational affixes, definite articles, verb satellites) which are activated at the lemma, found inside the content morphemes maximal projection, and assist in conceptualization

b) Late system morphemes that further subdivides into the late outsider morpheme and late bridge morpheme which help join content morphemes into bigger constituents and will be found within the maximal projection.

It further clarifies that the matrix language only provides late outsider system morphemes and the embedded language can as well provide the early ones. An example of a late outsider system

morpheme is subject verb agreement. Early system morphemes are head dependent and add meaning to the content morpheme. There are early system morphemes that are not limited by the system morpheme principle and therefore may be sourced from the embedded language. These include verb satellites and derivational morphemes.

There are also other models that can be used to determine the dominant language in a sentence. These include identifying the first word in a left to right sentence and counting words. In counting words, cultural words, borrowings and words of new concepts are however excluded. This study apart from the the Matrix Language Frame model employs word counts and the language of first word in a sentence to determine the dominant language in a sentence.

Schmid (2011) in looking at language attrition discusses an almost similar pattern found in the analysis of code-mixing as provided by Myers-Scottton especially through her model MLF. She states that interaction of languages may lead to changes in the languages involved and that this includes changes in their lexicon and on their grammatical structure. She adds that whereas words when involved are numerous, the items involved when it comes to the grammatical structures are limited, in that there are fewer phonemes in a language and also fewer inflections. Grammatical frames are selective in the sense that they are involved in controlling the use of morphemes .The accuracy and complexity of grammar is therefore determined. She states that an investigation of grammatical phenomena may include the following: word order, tense, their degree of use, frequency of use and also correct application. She also proposes that a contributing extra linguistic factor that is attitude (p69) be included in the investigation. Suggested as one of the ways of getting data on attrition is to use a grammaticality judgment task especially when the inclination is on grammar (p.151). These tasks can also be used with any other aspect of bilingualism. These acceptability judgment tasks involve providing respondents with sentences which the respondents will analyze stating whether the provided sentences are grammatically acceptable or not. Acceptability ratings and judgment tasks are discussed later in detail in this section. Although in Schmid (2011) the discussion is majorly on language attrition there are many parallels that can be drawn with this current study. These parallels include the concept of two languages coming together and a consequent evaluation of the languages. Word order, tense, frequency of use and acceptability judgment tasks are some of the issues discussed in this study.

Gullberg et al. (2009:21–39) state that intuition data can be used to analyze code switching. They also state that a grammaticality or acceptability judgment task is a semi experimental technique done at the sentence level. They add that there are different ways that can be used to tap into switches that are internally generated to study code switching. Therefore, attention can be drawn to particular switch sites in sentences. This study focusses on mixing that occurs at the intraword level. Acceptability judgment tasks are meant to confirm that indeed there is no loss in well-formedness when switches occur while they can also be applied to attitude measurements meant to check the reaction of listeners in this study respondents. Among the things this study seeks to do is to determine well-formedness in sentences through acceptability ratings based on aspects of grammar that include word order, number and tense in intraword mixed constructions. On how useful acceptability judgment tasks are Carnie (2013:15) states the following:

> Instead we have to rely on our knowledge of our native language (or on the knowledge of a native speaker consultant for languages we don't speak natively). Notice that this is not conscious knowledge. I doubt there are many native speakers of English that could tell you why sentence (11) is terrible, but most can tell you that it is. This is subconscious knowledge. The trick is to get at and describe this subconscious knowledge. The psychological experiment used to get to this subconscious kind of knowledge is called the grammaticality judgment task. The judgment task involves asking a native speaker to read a sentence, and judge whether it is well-formed (grammatical) marginally well-formed or ill formed (unacceptable or ungrammatical).

He further adds that grammaticality judgments are of many types and that well-formedness or ill formedness can be either be syntactic or semantic.

Schütze & Sprouse (2013:27–50) in their study talk of syntactic well-formedness judgments and that these judgments can be extended to sociolinguistic variables. What is judged by a speaker is a string of words. The question the participants are required to ask themselves is: can this particular string of words possibly occur in my language? It is therefore a question of how a participant perceives a string of words. These perceptions i.e. acceptability perceptions can be captured on a scale. These judgments become data and provide an evaluation of the grammatical system. The data can then be employed in linguistic investigation and will help show proof of grammaticality. Further adds that judgment tasks are two pronged: qualitative and quantitative.

They are quantitative and intuitive. Existing power studies may be used to determine the sample size. On whether to use linguists as participants they state that linguists may tend to be biased. The acceptability rating survey in this study targets trilingual speakers who are in turn not linguists. These respondents are simply proficient in Sheng, English and Kiswahili. Bross (2019: 6) states the following:

> Linguists often ask themselves whether a sentence is grammatical or not. A property of a sentence is that it is a real, observable entity (at least when it is pronounced or written). Although we usually say that we are interested in the grammaticality of a sentence that is not really what we are concerned about. As linguists we want to know if a particular grammatical construction is acceptable or not. To be more precise the question is whether a particular construction is part of the grammar of a language or not.

According to Bross (2019:1–56) the focus should be on the sentence since it is observable and therefore measurable. The point is to gauge how much an individual likes or dislikes a sentence i.e. acceptability. The individual will indicate his acceptance to how a sentence has been constructed with regard to his internal grammar. Competence will relate to grammaticality while performance will relate to acceptability. Therefore, performance which is related to acceptability can be used to show competence which is related to grammaticality. He adds that several sentences can be tested by several participants based on the same rule. Respondents will measure the sentence to observe a rule. A linguist's duty may be to see if a particular grammatical construction is present in a user and because this cannot be retrieved directly the linguist will rely on judgments passed on sentences.

One of the studies applying acceptability ratings to sentences is Buregeya (2006) which sought to prove the existence of grammatical features that would characterize Kenyan English. The study employed questionnaires to gauge acceptability of frequent grammatical features in use in Kenya and appearing in sentences that could be viewed as not standard international English. The participants who were Linguistics and Communication students from the University of Nairobi were asked to correct errors in the sentences. The focus was on grammar in the sentences i.e. punctuation, morphology, syntax and lexical aspects. The results showed that there were features that were not acceptable or deemed to be correct in written English although they were

normal in spoken English. This study focused on morphological and syntactic features in intraword mixed constituents within a sentence.

All in all bilingual language should be considered in relation to attitude. Language does not just serve to pass information from one person to the other but there is more to it than just that. When a language is used or a code is employed in communication there will be reactions as to how it is used, reactions as to how the linguistic expressions have been varied, and even reactions on the speaker of the language. An evaluation of these reactions becomes even more important when a variety spreads to or becomes prevalent in a territory hitherto unfamiliar to it. Baker (1988:112) emphasizes this well when he states: 'the status and importance of a language in society and within an individual derives in a major way from adopted or learnt attitudes'. Baker further states that attitudes are learnt, may persist over time but experience may change them. Attitude change is important in bilingualism. He also adds that attitude may be measured using attitude scales (p.114-115). Muysken (2000) looks at attitude in relation to grammatical patterns of code-mixing. Insertion, alternation and congruent lexicalization are named as the three processes of code-mixing. The different processes are responsible for different patterns in code-mixing. The three processes can also be sociolinguistically interpreted with insertion occurring more in areas or regions that have been colonized before. Hamers and Blanc (2000:42) state that a bilingual speaker will relate not only to the languages in use but also to the wider group that uses the languages. This is captured in the affective aspect of bilinguality. Value judgments are not just passed on languages but can also be passed on the bilingual speaker. The use of Lickert scales can be extended to measure how much respondents agree with the bilingual speaker. A bilingual speaker may use code-mixing to show attitudes and also stake a claim on a particular group (p.170).

Finally, it is also important to address the issue of proficiency. The assumption is according to Bhatia et al. (2013:26–53) that a speaker partaking in code-mixing needs to know the grammars of the paired languages. Nevertheless, it is the grammar of only one language that is dominant and therefore how items from the other languages affix onto this main language is constrained by this dominant language. This study evaluates morphosyntactic dominance of the varieties that are code-mixed. The study of code switching therefore involves looking for aspects of the grammar that are either compatible (those particular items that facilitate the switching) or incompatible (those particular items that constrain the switching). The basis of the

constraints is either congruence, equivalence, markedness as applicable in the various models that can be used to analyze code-mixing. Depending on the constraint one can choose the model to use for analysis. Bullock & Toribio (2009:15) state that a bilingual speaker should be able to tell which patterns of code switching are well-formed and which ones are ill formed. Further adds that there is no third grammar involved but rather the code switched forms are based on constraints of both language systems. Similarly, this study looked at well-formed of intraword mixed constituents within an utterance.

1.7.2 Review of the literature on Sheng

The question arises on whether this study should refer to and treat what is involved in the pairing as language, code or variety. There are varied academic arguments as to how Sheng should be referred to and treated.

In attempting to answer the question of what Sheng really is Mazrui (1995) looks at it in two ways: as a slang and as code switching whose corpus is majorly from English and Kiswahili with little contribution from other languages as well. He argues that the structure of Sheng comes from linguistic elements (drawn from the languages that constitute it) but this does not mean it has a linguistic system of its own. Mazrui further argues that Sheng as code switching involves not only the features one will normally find in code switching but other features as well which are only unique to it. For instance one of the normal features of code switching one can find in Sheng is the base language which can come from either English or Kiswahili. The other observation he makes is that only Swahili affixes can embed English items but not the other way round i.e. that it is not possible for Kiswahili words to take English affixes without resulting in ill-formedness. In this study Sheng is considered a variety on its own that can be code-mixed. Sheng can therefore supply the grammatical or content morphemes.

Githiora (2002) views Sheng as a dynamic mixed code. In a quantitative study he carried out, he sought to determine how factors like setting, topic and interlocutors influence the dynamics of Sheng. He also sought to determine the amounts of the languages that are used in Nairobi and in addition analyze the attitudes of the users towards these languages specifically Sheng. He uses questionnaires and interviews to analyze speech data collected from school children who are from East, West, North and South of Nairobi. The data collected is then used to describe the structure of Sheng i.e. the phonological and morphosyntactic structure. His conclusion is that Sheng is a

dynamic mixed code. Critically, one of his findings is that Sheng is spoken by some adults as the only language and that this should affect how it is viewed as a mixed language. He states that Sheng has its syntax in Kiswahili with the other Kenyan languages providing its phonology, morphology and lexicon. He also concludes that code-mixing which should not be confined to Sheng speakers alone is prevalent in Nairobi and that speakers of other languages carry out code-mixing too. Sheng according to him is a peer language, carries within it the traits of a pidgin and should be looked at as an urban dialect of Kiswahili. Indeed in this study Sheng is considered a code or a variety whose morphosyntactic structure can be analysed especially as a code-mixed variety. Furthermore, perceptions to the use of Sheng as a code-mixed variety are evaluated in this study. The study is also premised on the fact that in a discourse regarded as Sheng there are other languages that are code-mixed as well. One of these languages is English. It is also analyzed in detail as a code-mixed variety in this study.

Githinji (2008) evaluates mixed attitudes in Sheng, a language previously not highly regarded. He uses twenty nine respondents of mixed gender and status drawn from university students, teachers and touts. He supplies questionnaires to the respondents who are then required to provide their demographic information, give answers to statements that were subjective on speakers of Sheng and Sheng itself, rate Sheng and speakers of Sheng on a scale and provide names of places where they believed Sheng was spoken. The results show a myriad of adjectives used to describe both the language and the speaker. The adjectives used to describe Sheng differed with those used to describe the speaker. There is also a shift to a more liberal evaluation from how Sheng was initially regarded. In this study it is the languages which are code-mixed that are rated ie. Sheng and English. The study involves rating utterances where Ecnglish is code-mixed with Kiswahili and utterances where Sheng is code-mixed into Kiswahili. The rating is done through a Likert scale.

Ferrari (2014) looks at Sheng as an urban language that combines several languages majorly used by the youth and which is gradually turning into vernacular. She looks at linguistic characterization of Sheng and attitudinal factors towards it. She mentions that Sheng has a Kiswahili grammatical structure but one thing it possesses that Kiswahili does not have but which exists in other languages is the diminutive class ka/tu. She concludes by saying that Sheng which can be described as a mixed language has its own morphological, phonetic and grammatical

system. Other scholars of Sheng add –nga as a marker unique to Sheng. This study will not consider –nga as it is a common feature in most Bantu languages. Like Ferrari (2014) it considers the markers ka/tu as belonging to Sheng.

1.8 Analytical Framework: Myers-Scotton's "Matrix Language Frame" (MLF) (1993)

1.8.1 The asymmetry of languages involved

The Matrix Language Frame model in conjunction with its addition the 4-M model will guide in analysis of data in this study. The Matrix Language Frame model is a model developed by Myers-Scotton. This model was chosen as it provides the best fit for a study of code-mixing that entails insertion. Code mixing involving English, Kiswahili and Sheng involves insertion of English and Sheng elements into Kiswahili utterances. The model is premised on the fact that there are two languages involved in code mixing: matrix language and the embedded language. These languages have an asymmetrical relationship in the way they contribute morphemes (system morphemes and content morphemes) and therefore in supplying the morphosyntactic frame as per Myers-Scotton (2006), Myers-Scotton & Jake (2009) and (Muysken, 2000).

The matrix language avails the frame required during code mixing onto which elements are embedded. The embedded elements come from the other languages called the embedded languages. The morphemes found in a bilingual sentence therefore come from the matrix language and the embedded language. The embedded language supplies the content morphemes which are the elements that can receive or assign thematic roles. They include verbs, nouns, adjectives and a few prepositions. The matrix language provides the system morphemes and may also provide the content morphemes as well. System morphemes are the inflections and the function words. Their purpose is twofold: help set up the grammatical structure and establish grammatical relations between the content morphemes. The matrix language provides a home for the elements of the embedded language or languages. Using this model the matrix language can be defined and identified as the language that provides the morphosyntactic frame and it is also the dominant language identified as the language with the highest number of morphemes in the bilingual sentence.

1.8.2 Principles of the MLF

There are two principles that can be used to identify the matrix language. These are system morpheme principle and the morpheme order principle. These principles guide in determining

which particular elements come from which particular language. Myers-Scotton in Myers-Scotton & Jake (2009:338) abbreviate the principles as SMP for system morpheme principle and MOP as the morpheme order principle. The elements from the matrix and the embedded language together make up what is referred to as mixed constituents. The areas in the clause which may be monolingual and are provided by both the matrix and embedded languages are referred to as islands. Morpheme Order Principle dictates that the surface morpheme order in mixed constituents will be that of the matrix language while the System Morpheme Principle implies that the system morphemes come from the matrix language. To bring clarity to the model Myers-Scotton further adds 4- M model which splits the system morphemes further into Early system morphemes and Late system morphemes which are further divided into late outsider morphemes and late bridge morphemes. After the addition of the 4-M model it is therefore the late outsider morpheme that will only come from the matrix language.

1.9 Methodology

1.9.1 The sample of data

This is a case study of Pastor T's sermons. I chose Pastor T because this particular Pastor has recourse to considerable code-mixing alternatives, in particular that involving Sheng, in a register (i.e. sermons) which people expect to be formal; and, secondarily, because his sermons are available online and can easily be accessed. The features studied came from three sermons randomly selected from YouTube sources. The transcribed sermons can be found in the appendix section. The three sermons titled "Why men play", "Tattoo" and "Mabad boys" were renamed A, B and C respectively for easier reference. From sermon A, B and C eighty- seven utterances which contained intraword mixed constituents of either English code mixed into Kiswahili or Sheng code mixed into Kiswahili were selected. Ten utterances were later purposively selected from this list of utterances and formed part of the acceptability judgement task questionnaire which is found in the appendix section. Five contained English and Kiswahili intraword mixed constructions while the other five contained Sheng and Kiswahili intraword mixed constructions.

1.9.2 The data collection procedure

Audio visual recordings of three sermons found online provided the data required for studying code-mixing. The sermons were renamed A, B and C. These sermons were then orthographically transcribed, divided into utterances which were then annotated using annotated comments to

identify the salient features. The transcribed data are provided in the appendix section. One questionnaire was then distributed to each of the ten participants who have studied upto the level of tertiary education and hailed from Nairobi to rate how acceptable Pastor T's code mixed utterances were. They were asked to rate a randomized set of utterances with intraword mixed constructions that contained firstly Kiswahili and English, and secondly Kiswahili and Sheng. The participants were young and educated people from Nairobi because young educted people from Nairobi are believed to be proficient in Kiswahili, English and Sheng. A majority of them speak the three languages with reasonable fluency. Only ten participants were selected because firstly ten provide a good number from which generalizations on their perceptions can be made and secondly because of time and space constraints the researcher could not select more. The written questionnaire asked them to choose and indicate from a Likert scale of 1 to 5 the value that best captured their reaction to how well-formed the utterances that contained intraword mixed constructions were. The intraword mixed constructions had a combination of English and Kiswahili, for example *maverse,* or a combination of Sheng and Kiswahili, for example *ma**galdem.*** The values provided the data that was then analyzed.

1.9.3 The data analysis procedure

The discussion of data is based on the Matrix Language Frame model. This study established the number of times different language combinations have been used in the sermons. It also established the number of words, per utterance, each language provided. The matrix language was also identified using different models. These include counting words for each particular language and identifying the language of the first word for each utterance. Identifying the language of the first word for each selected utterance involved selecting from an utterance the first word and establishing whether it belonged to Sheng, English or Kiswahili.

Among the things the researcher did was to identify the patterns of language use, in utterances, that have been created as a result of code-mixing for example English and Kiswahili or Sheng and Kiswahili. Percentages were then calculated for these language combinations. Percentages were also calculated for the number of words contributed by each language. This determined which language provided the highest frequency of words and was therefore dominant. This research also determined the total number of intraword mixed constituents per sermon. Utterances that contained intraword mixed constructions with a combination of English and

Kiswahili, or Sheng and Kiswahili were rated to determine which combination was more agreeable to participants in terms of well-formedness. The acceptability judgments were undertaken on code-mixed utterances that included first Kiswahili and English and secondly Kiswahili and Sheng with focus on the intraword mixed constructions involving Kiswahili and English, and Kiswahili and Sheng. The acceptability ratings were a semi experimental follow up of the descriptive well-formedness analysis done. Acceptability ratings are important in determining well formedness of intraword constructions in utterances. Responses from the Likert scales provided numerical score values for each utterance. The rating responses from participants for each utterance were put in table forms and a mean score calculated for each utterance. The mean showed which utterance and by extension which combination the participants were more agreeable to and were therefore well-formed.

Chapter 2: Code-mixing English into Kiswahili in Pastor T's sermons: Results presentation and discussion

2.1 Presentation of the results

As stated in chapter one, the objectives of the study were to examine the dominance of English and Sheng in selected utterances, to evaluate well-formedness at the points of switches where Sheng was code-mixed into Kiswahili and English was code-mixed into Kiswahili, and also to determine the acceptability of code-mixed utterances that included first Kiswahili and English and secondly Kiswahili and Sheng. Therefore, the results presented in this chapter relate to code-mixing English into Kiswahili. They are presented in six tables: Table 1 presents distribution of English words and phrases code-mixed into Kiswahili in Sermon A, Table 2 presents distribution of English words and phrases code-mixed into Kiswahili in Sermon B, Table 3 presents distribution of English words and phrases code-mixed into Kiswahili in Sermon C, Table 4 presents matrix language per utterance based on other models in Sermon A, Table 5 presents matrix language per utterance based on other models in Sermon B, Table 6 presents matrix language per utterance based on other models in Sermon C.

From the three sermons this category produced forty five out of eighty seven utterances. This constituted 51.72% of the selected utterances. Table 1 found below shows the distribution of English and Kiswahili words and phrases from sermon A's thirteen utterances.

Table 1: Distribution of English words and phrases code-mixed into Kiswahili utterances in Sermon A

Utterance number	English and Kiswahili intraword mixing	English words (islands)	Kiswahili words (islands)
1	2 *mamen huplay*	-	1 *mbona*
2	1	3	1

	huplay	*reason number one*	*wanaume*
3	2 *imedetermine imedefine*	2 *society so*	9 *na, vile, iko, inakaa, ni, kaa, wee, si, mwanaume*
4	1 *zitaframe*	14 *life, ideologies, society, destiny, because, destiny, is, founded, on, personal, values, direction, personal convictions*	10 *na, kwa hii hauwezi kubali za, zikuwe ndio, yako, na*
5	2 *ukimeet mulady*	8 *number, three, very, dominant, a, wounded, man, please*	10 *na, hii, huwanga, ni ati, ka, we, ni, toka mbio*
6	1 *kuheal*	5 *the, fourth, way, motivational speaker*	4 *ya, mwanaume, anaweza kuwa*
7	1 *maverse*		11 *yani, tu, anakuwa, mtu, wa mungu, na, anaanza,kutoa na, kuwaombea*
8	1 *kuplay*	1 *but*	*4 kuna, wale, wanaume, na*

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9	3 *anadate* *hadate* *anadate*	7 *so, every, time, for, love, for,* *ego*	
10	2 *anamassage* *kufeed*	13 *deep, down, ego, ego,* *because* *when, the, ego, is, broken,* *affection, is, impossible*	2 *na* *anajaribu*
11	1 *inaincrease*	13 *thirty, hunting, radius,* *meaning, that, date* *from, twenty, all, the, way* *to, eighteen*	2 *ukifika* *unaweza*
12	1 *imeincrease*	5 *thirty –five, the, radius, even,* *more*	2 *wakati* *uko*
13	1 *kusettle*	7 *a , real, man, ability, one,* *woman, treated*	10 *na, ni, mwenye, anakuwanga* *na, ya, na, vile, anafaa, kuwa*
Total	**19**	**78**	**66**

%	11.66	47.85	40.49

English provided a majority of words for seven out thirteen utterances. This made English the dominant language i.e. matrix language based on word count in seven out of the thirteen utterances. English also provided the highest percentage of the total words counted in the selected utterances at 47.85%. Utterance five from the table had no monolingual English insertions. The intraword mixed constituents constituted 11.66% of the total word count in the selected utterances in sermon A. These intraword mixed constituents included verbal constituents and nominal constituents. Out of nineteen intraword mixed constituents sixteen were verbal constituents and three were nominal constituents. The intraword mixing included inflections from Kiswahili and content morphemes from English.

Sermon B provided a total of twenty five utterances with English and Kiswahili code-mixing. Kiswahili provided more than half of the words in the selected utterances at 52.76%. Kiswahili also provided the majority of words in sixteen out of twenty five utterances.

Table 2: Distribution of English words and phrases code-mixed into Kiswahili utterances in Sermon B

Utterance number	English and Kiswahili intraword mixing	English words (islands)	Kiswahili words (islands)
1	1 *nitakuencourage*	1 *Research*	4 *pia, wee, upige, yako*
2	1 *kucriticize*	3 *the, easiest, thing*	3 *ndio, unaweza, fanya*
3	2 *unafeel, kujustify*	1 *Victim*	10 *isikuwe, ni, zile, vitu, ama, juu labda, wewe, ni, unajaribu*

4	1 *tucome*	1 *black, white*	11 *tu, tuseme, tu, hii, ni, hii, ni, na, hivyo, ndio, iko*
5	1 *wanafeel,*	-	8 *kuna, watu, haifai, kuwa, kuna, watu, hii, kitu*
6	1 *kubrand*	1 *Tattoo*	4 *kama, ilikuwanga, ilitumika, wezi*
7	1 *umebrandiwa*	4 *place, hot, iron, slave*	7 *umeuzwa, imeingia, kwa, mwili, yako, na, kama*
8	2 *akarise,* *matatoo,*	18 *so, against, tattoo, the culture, community, of, the day, majority, of, them, tattoos, connected, worship, of, their, gods*	14 *wakati, anapeana, sheria, alikuja, akaandika, juu, walikuwa, wanapiga, na, zilikuwa, ni, ambazo, zilikuwa, na*
9	1 *ikaevolve,*	5 *later, a, form, of, art*	3 *imekuja, ikakuwa, ni*
10	1 *magang*	15 *story, it, is, more, of, blood, covenant, that, i, am, in, this, gang, by, blood*	12 *lakini, ukiangalia, hapo, hivyo, kwa, hizo, ilikuwa, ni, ya, kuingia, kwa, sitoki.*
11	1 *nimevow*	17 *life, soul, and, so, by, the, time, laser, skin, blood, shed, into, a, serious, covenant, that, gang*	19 *hapa, yangu, yangu, na, kila, kitu, hiyo, inaingia, kwa, yako, na, inakuwa, unaingia, wewe, kuingia, kwa, hiyo, hauwezi, toka*

12	4	4	16
	nilitake, macandle, maball, maenchantment,	*boy, vow, for, life.*	*nakumbuka, kuna, nilikuta, akiniambia, ya, tukiangalia, picha, ya, wameweka, picha wamewakisha, wameshikilia, wanapiga, wakisemanga, sisi, ni*
13	1 *kucopy*	12 *now, blunder, majority, of, us, in, importation, of, culture, the, aping, culture*	12 *inakuwanga, tuko, na, kitu, inaitwanga, na, pia, kuna, kitu, inaitangwa, yani, tu*
14	2 *imetrend, umeipaste*	-	5 *wewe, tu, utaona, kitu, umeichukuwa,*
15	1 *hautacancel*	11 *challenge, without understanding, in, the, realm, of, the, spirit, possibility, repercussion,*	9 *na, ya, kufanya, vitu, inakuwanga, ya, juu, haukuwa, unajua*
16	1 *marose,*	7 *so, flower, the, black, rose, rose, misfortune*	10 *kama, saa, hizi, kuna, hizo, watu, huchora, inakuwanga, ni, ya*
17	1 *tutacome*	8 *but, all, i, am, trying, to, say, genesis*	6 *kwa, hizo, zingine, ni, ati, kuna*
18	1 *kusavika*	1 *so*	6 *unakuta, mukristo, ameipiga, anafikiria, hii, ndio,*
19	3 *inago, unafeel, kuexchange,*	9 *sometimes, razor, through your, skin, pain, pain, and, so*	12 *wakati, hiyo, hiyo, ni, kama, inaanza, na, hii, ingine, inakuwa, ni, hivo*

20	1	2	6
	reachia,	*generation, tattoo*	*mtu, wa, mungu, hautawahi, juu, umechora*
21	1	4	15
	kushare	*and, anything, negative, permanent*	*kubonga, tu, na, isikae, kama, ni, kuna, mtu, anaweza, niuliza hii, tu, ni, nimeichora, halafu*
22	3	6	5
	itakuhaunt, itakutorment, inahappen	*close, that, gate, in, prayer, otherwise*	*na, hautakua, unajua, ni, nini*
23	1	6	5
	mamodel	*at, the, end, of, the, day*	*lazima, tukuwe, wenye, wanaweza, fuata*
24	1	2	7
	wasave	*so, before*	*kuna, wenye, walichoranga, waombee, hiyo, ni, yao*
25	1	15	1
	wanafind	*ink, and, piercing, addictive, and, it, is, because, majority, of, the, people, a, way, out*	*ni,*
Total	**35**	**153**	**210**
%	**8.79**	**38.44**	**52.76**

The intraword mixed constructions were at 8.79% of the total words in the selected utterances. The categories of intraword mixed constructions included twenty eight verbal constituents' occurrences and seven nominal constituents' occurrences out of a total of thirty five

Sermon C had the least number of utterances selected. It only yielded seven utterances that had intraword mixed constructions within them. Sermon C had six utterances out of seven utterances

where English provided a majority of the words. English provided 45.12% of the total words in the selected utterances.

Table 3: Distribution of English words and phrases code-mixed into Kiswahili in Sermon C

Utterance number	English and Kiswahili mixed constituents	English Words	Kiswahili words
1.	3 *maboy, maboy, maboy*	3 *boy , boy , boy*	6 *hauwezi, kujua, kuhusu, mpaka, uulize, kuhusu*
2.	5 *magood, hufalliya, mabad, mabad, wabold*	6 *reason, number, one girl , boy , boy*	3 *mbona, ni, huwanga*
3.	5 *humove, magood, mubold, imecreatiwa kudominate*	3 *girl , nature , lady*	6 *hakuna, kitu kama, mtu, juu ya*
4. .	2 *unafeelingi siget*	4 *boy , limited, attention, attention*	8 *lakini, ukipata, anakupatia ni, nini, mbona, ile nataka*
5.	1 *washalearn*	5 *so, for, them, grammar, experience*	4 *ni, kama, wanakuanga, na*

6.	1 *mabad*	16 *boy , good, with, their, tongue, they, know, what, to, say, they, know, when ,to, say, it*	1 *wanakuwanga*
Total	**17**	**37**	**28**
%	**20.73**	**45.12**	**34.15**

The intraword mixed constructions formed 20.73% of the total words in the selected utterances. These included seven adjectival, seven verbal and three nominal constituents.

However based on other models the dominant language varies per utterance in all the three sermons. In sermon A based on the first word as a model of determining the dominant language, in a total of thirteen utterances English provided the first word in seven utterances. English is therefore the dominant language based on the first word in seven out of thirteen utterances selected. This is shown in Table 4.

Table 4: Matrix language per utterance based on other models in Sermon A

Utterance number	Matrix language based on first word	Matrix language based on word count
1	Kiswahili	Kiswahili
2	English	English
3	English	Kiswahili
4	Kiswahili	English
5	English	Kiswahili
6	English	English
7	Kiswahili	Kiswahili
8	English	Kiswahili
9	English	English
10	English	English
11	Kiswahili	English

12	Kiswahili	English
13	Kiswahili	Kiswahili

In sermon B based on the first word out of a total of twenty five utterances English provided a total of ten utterances and Kiswahili provided eleven utterances. There were also four utterances where the first word in the utterance was a mixed constituent. These were utterances 1, 2, 4 and 17 from the table. Based on word count English produced eight of twenty five utterances with English being the matrix language. Kiswahili produced the most with fifteen out of twenty five having a majority of Kiswahili words. There were also utterances where there was a tie in the number of words provided by the two languages.

Table 4: Matrix language per utterance based on other models in Sermon B

Utterance number	Matrix language based on first word	Matrix language based on word count
1	Mixed	Kiswahili
2	Mixed	Tie
3	Kiswahili	Kiswahili
4	Mixed	Kiswahili
5	Kiswahili	Kiswahili
6	Kiswahili	Kiswahili
7	Kiswahili	Kiswahili
8	English	English
9	English	English
10	Kiswahili	English
11	Kiswahili	Kiswahili
12	Kiswahili	Kiswahili
13	English	Tie
14	Kiswahili	Kiswahili
15	Kiswahili	English
16	English	Kiswahili

17	Mixed	English
18	English	Kiswahili
19	English	Kiswahili
20	Kiswahili	Kiswahili
21	English	Kiswahili
22	English	English
23	Kiswahili	English
24	English	Kiswahili
25	English	English

Sermon C also produced utterances with different matrix languages from the selected utterances. The number of utterances based on word count were split equally between English and Kiswahili. Based on the first word English had the highest number of utterances at four out of six of the selected utterances.

Table 6: Matrix language per utterance based on other models in Sermon C

Utterance number	Matrix language based on first word	Matrix language based on word count
1	Kiswahili	Kiswahili
2	English	English
3	English	Kiswahili
4	Kiswahili	Kiswahili
5	English	English
6	English	English

To sum up the three sermons in this category, there were an almost equal number of utterances where each variety had the most number of words. Kiswahili had slightly the highest number of utterances where it provided a majority of the words at twenty four utterances out of forty four utterances with two utterances having a tie. Kiswahili also had slightly more utterances

where it is the language of the first word i.e. ninteen words. There were four utterances that statred with an intraword mixed constutuent.

There were intraword mixed constituents i.e. ML + EL constituents that consisted of nouns, adjectives and verbs. Verbal phrases formed a majority of the intraword mixed constituents, with few coming from nominal and adjectival phrases. This is summarized below.

Verbal intraword mixed constituents from sermon A

*Hu**play***   "he/she plays**"**

*Ime**determine***   "it has determined"

*Ime**define***   "it has defined"

*Zita**frame***   "they will frame"

*Uki**meet***   "when you meet"

*Ku**heal***   "to heal"

*Ku**play***   "to play"

*Ana**date***   "he/she is dating"

*Ha**date***   "he/she is not dating"

*Ana**massag**e*   "he/she is   massaging"

*Ku**feed***   "to feed"

*Ina**increase***   "it is increasing"

*Ku**settle***   "to settle"

Verbal intraword mixed constituents from sermon B

*Nitaku**encourage***   "I will encourage you"

*Ku**criticize***	"to criticize"
*Ku**justify***	"to justify"
*Tu**come***	"we come"
*Wana**feel***	"they are feeling"
*Ku**brand***	"to brand"
*Ume**brand**iwa*	"you have been branded"
*Aka**rise***	"he rose"
*Ika**evolve***	"it evolved"
*Nime**vow***	"I have vowed"
*Itaku**haunt***	"it will haunt you"
*Ina**happen***	"it happens"
*Nili**take***	"I took"
*Ku**copy***	"to copy"
*Ime**trend***	"it has trended"
*Una**feel***	"you feel"
*Umei**paste***	"you have pasted it"
*Tuta**come***	"we will come"
*Ina**go***	"it goes"
*Ku**sav**ika*	"to get saved"
*Ku**exchange***	"to exchange"
*Reach**ia***	"reach it"
*Ku**share***	"to share"
*Itaku**torment***	"it will torment you"

Wanafind   "they will find"

Verbal Intraword Mixed constituents from sermon C

Hufalliya   "always falls for"

Humove   "always moves"

Imecreatiwa   "it has been created"

Kudominate   "to dominate"

Unafeelingi   "you always feel"

Siget   "I don't get"

Washalearn   "they have already learnt"

Nominal Intraword mixed Constituents from Sermon A

Mamen   "men"

Mulady   *"a lady"*

Maverse   *"verses"*

Nominal Intraword mixed Constituents from Sermon B

Matatoo   "tattoos"

Magang   "gangs"

Macandle   "gangs"

Maball   "balls"

Maenchantment   "enchantments"

Marose   "roses"

Mamodel   "models"

Nominal Intraword Mixed Constituents from Sermon C

Maboy   "boys"

Adjectival Intraword Mixed Constituents from Sermon C

*Ma**good***

*Ma**bad***

*Wa**bold***

*Mu**bold***

2.2 Discussion
a) The dominant language

This study followed two criteria in identifying the dominant language. These included picking the first word in an utterance arranged from left to right and also counting words in an utterance. The researcher could then compare the results of these other methods with the claim that the matrix language where English is code-mixed into Kiswahili is always Kiswahili.

The results show that the matrix language in an utterance varies when different models are applied. A claim of a language being dominant will depend on the researcher's chosen model. First, the utterances may have different languages providing a majority of words. Second, the utterances may also begin with words belonging to different languages. An utterance may even begin with an intraword mixed constituent.

In this study there was evidence that when English is code-mixed into Kiswahili, the language that is morphosyntactically dominant is Kiswahili. This supports the assertion by Myers-Scotton that the matrix language in a text that has English code-mixed into Kiswahili is Kiswahili. The grammatical frame came from Kiswahili as it provided the system morphemes. The utterances in which English was code-mixed into Kiswahili had elements from both Kiswahili and English. Kiswahili as the matrix language in addition to providing grammatical morphemes supplied the matrix language islands which are the inserted word and phrasal parts that come from Kiswahili alone. English provided the content words and the embedded language islands. It is only Kiswahili which provided the grammatical frame into which the English embedded language morphemes

were inserted. English did not provide any of the system morphemes in all of the selected utterances. The system morphemes only came from Kiswahili. This mixture was also found in intraword mixed constituents (combinations within a word) made up of Enlish and Kiswahili that may be considered as ML+EL constituents. Within the utterance were words within which English and Kiswahili had been mixed together. In these constituents English verbs, nouns and adjectives had been mixed together to form different categories of mixed intraword phrases. These intraword mixing yielded verb phrases, noun phrases and adjectival phrases. Inflections from Kiswahili attached on English content words to result in these phrases. The inflections are system morphemes contributing to the frame while the adjectives, nouns and verbs they attach to are content morphemes. This intraword mixing is illustrated below by utterance A4 and C11 from the data.

*1) Mbona ma**men** hu**play? (A4)*

'Why do men play?'

Mbona is an island from Kiswahili which is also the matrix language**.** *Ma**men*** an intraword mixed constituent contains the Kiswahili plural marker *ma-* and content word **men** making the nominal constituent *ma**men,** hu**play** contains a Kiswahili marker **hu-** adjoined to a verb making a verbal phrase *hu**play***.

 *2) Hakuna kitu **humove magood** girl kama mtu **mubold** juu nature ya lady **imecreatiwa kudominate. (C11)***

 'There is nothing that moves a good girl like a bold person because the nature of a lady is created to dominate **'**

*Ma**good*** is made up of the Kiswahili marker **ma-** and the English adjective good forming an adjectival phrase. *Mu**bold*** is an intraword mixed adjectival phrase formed by adding the Kiswahili marker **mu-** to the English adjective **bold**. The insertion of English elements into a Kiswahili frame were done according to rules of grammar.

The examples discussed above illustrate how Kiswahili is morphosyntactically dominant when the intraword mixed constituents are considered in Pastor T's sermon by the virtue that it supplies the system morphemes. English on the other only supplies only the content morphemes. It is therefore not morphosyntactically dominant.

In this study the results of other two methods differed with the claim that Kiswahili is the only dominant language in a pairing of English and Kiswahili. In sermon A English supplied the highest number of words overally. In some utterances English supplied the highest number of words. There were also utterances where the first word came from English. Consider utterances A35 and A37 below which are taken from the data.

3) **Society** *ime***determine** *na ime***define** *vile iko* **so** *inakaa ni ka(ma) we(we) si mwanaume.* (A35)

"Society has determined and defined the way it is supposed to be and it looks like you are not a man"

In A35 English is the matrix language based on the first word while Kiswahili is the matrix language based on word count and MLF model.

4) *Na kwa hii* **life** *hauwezi kubali* **ideologies za society** *zikuwe ndio zita***frame destiny** *yako* **because destiny is founded on personal values, direction** *na* **personal convictions.** **(A37)**

"In this life you cannot accept the ideologies of society to be the ones that will frame your destiny because destiny is founded on personal values, direction and personal convictions."

In A37 a Kiswahili word is the first word and this makes Kiswahili the matrix language based on first word model but when you consider the word count English becomes the matrix language. Still, based on MLF model the utterance provides evidence that Kiswahili provides the system morphemes when English is paired with Kiswahili. This confirms Auer (1999, p. 2) claim that 'the matrix language is not something that can be found in bilingual data themselves but is rather brought to bear on the data by certain theoretical framework'. That explains why the different models yielded different matrix languages for different utterances. A given language is dominant for a certain utterance based on the model and will depend on the researcher's interpretation. Muysken (2000, p. 68) puts it as follows:

> To sum up, we see that a generally valid criterion for defining a single matrix language for a sentence or a conversation is hard to find. Nonetheless, in many cases, researchers have no trouble identifying it, using different criteria. I interpret this as evidence that the notion of matrix language is essentially an empirical one - it may be there, or not - rather than a theoretical prime. There is much evidence that indeed in many cases code-mixing is

asymmetrical and involves a 'dominant', 'base', or 'matrix' language. However, in other cases it is not

There were also other challenges in determining the matrix language when these models were applied. For instance the results of word counts produced ties for both English and Kiswahili in some utterances. In some cases the language of the first word was a mixed constituent i.e an intraword mixed constituent. This is seen in C4 and C5.

5) *Nitaku**encourage** pia we(w)e upige **research** yako.(C4)*

(I will encourage you to do your own research.)

6) *Ku**criticize** ndio the **easiest thing** unaweza fanya*. (C5)

(Criticizing is the easiest thing you can do.)

C4 and C5 start with an intraword mixed constituents that is *Nitaku**encourage*** and *Ku**criticize*** respectively. In such a case it became difficult to determine the matrix language by identifying the first word. There were cases where an utterance had no monolingual parts from English and cases where there were no monolingual parts from Kiswahili.

To sum it up, a discourse that is assumed to be Sheng (in this case Pastor T's sermons) will have different language combinations. One of them is the bilingual combination of Kiswahili with English. In this combination, the dominant language depends on the model chosen. Different models may result in the same language being the dominant language. The data in this study show that at least morphosyntactically Kiswahili is domiant.

b) Intraword mixed constituents and their well-formedness

On structural asymmetry Myers-Scotton (2006:235–239) states that it is only the matrix language that provides the main grammatical frame and this has an impact in that the sentence's well-formed instructions will come from the matrix language although each language may have its own well-formedness constraints (or conditions). These can be thought of as grammatical rules. In this study all the verbal intraword mixed constituents in the utterances are well-formed as seen below.

7) ***So every time** ana**date**, ha**date for love**, ana**date for ego.** (A55)*

"So everytime he dates he does not date for love, he dates for ego."

*Ana**date*** and *ha**date*** are intraword mixed verb phrases from utterance A55. *Ha**date*** is the negated form of *ana**date.*** *Ana**date*** is made up of the subject marker *a-* and the tense marker *na-* affixed to the English verb ***date***. *Ana**date*** follows the matrix laguage word order where the tense and subject markers precede the verb. In negating *ana**date*** the negation marker *ha-* is affixed to the English verb ***date*** to form *ha**date*** as seen in utterance A55. The markers are placed in front of the verb just like it is done in Kiswahili.

*8). Anakuta ako ma**underworld**, mavitu zina**happen,** unaota na manyoka na vitu hauelewi juu* ***simply*** *uliweka **a simple tattoo***. (B118)

"He finds himself in the underworlds, things are happening, you dream of snakes and things you don't understand simply because you put a simpe tattoo"

In B118 the intraword mixed verbal phrase *zina**happen*** is placed after the subject *mavitu* "things" obeying the constituent order of Kiswahili where the subject is placed in front of the verb. Again the plural marker *zi-* and the tense marker *na-* are all attached in front of the English verb ***happen***.

9) ***So for them*** *washa**learn grammar** ni kama wanakuanga na **experience** na inakuwa ni noma sana kutoka. (C31)*

"So for them they have already learnt grammar, it's like they always have experience and it becomes very difficult to leave."

 In C31 the constituent order is still observed as the the subject marker *wa-* and the tense marker *sha-* are both placed in front of the English verb *learn*. The nominal intraword mixed phrase is also well-formed as seen in the following utterance.

10) ***Number three*** *na hii huwanga **very dominant**, ni ati uki**meet a wounded man please** ka(ma) we(we) ni mu**lady** toka mbio.*

The singular Kiswahili noun class marker *mu-* is placed in front of a singular English noun lady abiding by agreement rules of Kiswahili which is the matrix language. The intraword mixed nominal phrase *mu**lady*** is also placed before a verb *toka* "leave" obeying the Kiswahili word order where the subject precedes the verb.

        Finally, all the intraword mixed adjectival phrases are also well-formed as seen in utterance C10. The way the markers are attached to the adjective conforms to the rules of Kiswahili.

11) ***Reason number one*** *mbona ma****good girl*** *hufalliya ma****bad boy*** *ni ma****bad*** *boy huwanga wa****bold****.* *(C10)*

*Ma****good****, ma****bad*** and *wa****bold*** are intraword mixed adjectival phrases found in utterance C10. *Ma****good*** is made up of the Kiswahili noun class marker *Ma-* and the English adjective ***good***. The plural marker *ma-* also correlates with the plural subject "*girls*". *Ma****bad*** which is made up of Kiswahili noun class marker *ma-* and English adjective **bad** modifies the English noun *"boy"* which in the utterance has been used in the plural sense**.** *Wa****bold*** also modifies the English noun *"boy"*and is made up of the Kiswahili marker wa- and English adjective ***bold***. In Kiswahili the adjectival phrase is made up of a prefixed inflection and a stem i.e. the adjective itself. The same process is observed when intraword mixed adjectival phrases are formed. The intraword mixed adjectives *Ma****good****, ma****bad*** and *wa****bold*** are placed in front of the nouns they modify. *Ma****good*** is placed in front of the noun ***girl***, *ma****bad*** is placed in front of the noun ***boy***. This order deviates from the Kiswahili one and now follows the embedded language one i.e. English constituent order. The grammar of English dictates that the adjective comes before the noun. Therefore the well formedness of the segment made up of the intraword mixed adjective and the noun it modifies follows that of the English language.

There are also utterances from the data that appear ill-formed but the ill-formedness is clarified by the Matrix Language Frame model in conjunction with its addition the 4M model. For instance the double marking of plural in the following utterance.

*12) Mbona ma****men*** *hu****play****?*

What appears ill-formed can be explained by the matrix language frame model and there is therefore no disorder. At the first glance, the already plural English content morpheme ***men*** has the plural marker *ma-* attached to it which may seem odd. This is perfectly well-formed as to begin with in Kiswahili the plural marker precedes the noun. The morpheme order of Kiswahili as the matrix language has therefore been followed. However, this may also seem ill-formed as it appears that in *ma****men*** plural is marked twice through the addition of Kiswahili system morpheme *ma-* to a plural English content morpheme ***men***. It should however be noted that the Matrix Language Frame model shows that instances of double plural marking on nouns can occur. The plural marker that makes ***men*** (embedded language early system morpheme) is retrieved with its head at the

conceptualization level and **ma-** is added at the formulator level as an outsider morpheme from the matrix language to make *ma***men.**

Chapter 3: Code-mixing Sheng into Kiswahili in Pastor T's sermons: Results presentation and discussion

3.1 Presentation of the results

The previous chapter dealt with code-mixing of English into Kiswahili focusing on dominance of the varieties in the utterances, identified intraword mixed constituents and evaluated their well-formedness. This chapter looks at code-mixing Sheng into Kiswahili focusing on dominance of the varieties in the utterances as well as identifying intraword mixed constituents and evaluating their well-formedness. The results presented in this chapter relate to code-mixing Sheng into Kiswahili. They are presented in six tables: Table 7 presents distribution of Sheng words and phrases code-mixed into Kiswahili in Sermon A, Table 8 presents distribution of Sheng words and phrases code mixed into Kiswahili in Sermon B, Table 9 presents distribution of Sheng words and phrases code mixed into Kiswahili in Sermon C, Table 10 presents the matrix language per utterance based on other models in Sermon A**,** Table 11 presents matrix language per utterance based on other models in Sermon B, Table 12 presents matrix language per utterance based on other models in Sermon C.

In this category where Sheng is code-mixed into Kiswahili there was an utterance where Sheng provided grammatical morphemes. Utterance B213 involved the diminutive marker *ka-* and its plural *tu-* to form phrases with a mixture of Sheng and Kiswahili.

*1) Na hapo bado ndio unakutanga tule tu*misalaba *tu*nakaanga *ni ka(ma) tu*ko *na shimo halafu tu*ko *ka*musalaba *halafu kando ni ka ka*shimo. (B213)

"And that is where you find those small crosses that look like they have holes with a small cross then on the side it is like there is a small hole beside it."

The use of the diminutive marker **ka-** in *ka*musalaba and *ka*shimo are Sheng inflections on Kiswahili words *musalaba* and *shimo*. K*amusalaba* and *ka*shimo are examples of intraword mixing of Sheng and Kiswahili. Its plural counterpart *tu-* is found in the words *tu*misalaba*, tu*nakaanga*,* and *tu*ko as seen in the utterance.

There were also Sheng words which were combined with Kiswahili inflections. A majority of these were found in trilingual code-mixed utterances involving Kiswahili, English and Sheng i.e. trilingual code-mixing. Based on the criterion that a selected utterance must have at least one

intraword mixed constituent a total of forty three trilingual utterances were selected. Seven of the utterances came from sermon A.

The following table shows distribution of Sheng words and phrases code mixed into Kiswahili in Sermon A's seven trilingual utterances. In this table Sheng constituents are further divided into two: single words and phrases.

Table 7: Distribution of Sheng words and phrases code-mixed into Kiswahili in Sermon A

Number	English and Kiswahili mixed constituents	English words	Sheng constituents		Kiswahili words
			Single words	**Sheng and Kiswahili mixed constituents/ phrases**	
1	2 *mudark, muyellow*	2 *yellow, features,*	1 *dem,*	1 *unadai*	11 *au, umepata, fulani, ametulia lakini, ni, si, lakini, ako, na, zenye*
2	-	1 *so,*	1 *dem,*	2 *unadai umekatia,*	7 *wa, kwanza, juu, ako, na rangi, ulikuwa*
3	-	1 *Figure*	2 *dem, dem*	4 *umekatia, hudai, umekatia, , hudai*	14 *wa, pili, juu, ametulia, vile, we, na, wa, tatu, juu, ako, na, yenye, wee*

4	1	3	1	1	7
	Wanasatisfy	*so, subconsciuosly, need,*	*dem,*	*madem,*	*hawa, watatu, ya, ule, mmoja wee, hutafuta*
5	-	2 *shape, character,*		3 *nadai, nadai, nadai*	8 *huyu, ni, ile, rangi, nilikuwa, nilikuwa, yenye, nilikuwa*
6	-	2 *forty, years*		1 *Kaclande*	10 *ka, sahii, tunaangalia, tunaona, ni, ka, ukifika, lazima, ukuwe, na*
7	1 *Itacome*	13 *the, second, way, a, broken, man, level, player, but, there, is no, affection*		2 *akatie, madem*	8 *ni, anaweza, kuamua, kuingia, kwa, ya, kuwa, hapo*
Total	**4**	**24**	**18**		**65**
%	**3.60**	**21.62**	**16.22**		**58.56**

In this Sermon Kiswahili had the highest number of words in all the selected utterances at 58.56% of the total words in the selected utterances. Three utterances out of the selected seven utterances additionally have English and Kiswahili intraword mixed constituents. This type of mixing has already been discussed in chapter two. The English intraword mixed constituents consisted of adjectival phrases and nominal phrases. There were eighteen Sheng insertions forming 16.22% of the total words in the utterances. The sheng insertions included single word insertions and phrases. The Sheng single word insertions were five out of eighteen while the phrases were thirteen out of

eighteen. Intraword mixing of English and Kiswahili was very low at only four instances with two being verbal constituents while two were adjectival.

Sermon B provided the highest number of code-mixed trilingual utterances. There were twenty seven utterances in total. Kiswahili provided the highest number of words forming 63.83% of the total words in all the selected utterances. There were sixteen utterances that had English and Kiswahili intraword mixed constituents and eleven utterances which included what may be considered to be Sheng and Kiswahili intraword constituents. There were other single word Sheng insertions which are also captured in Table 8.

Table 8: Distribution of Sheng words and phrases code mixed into Kiswahili in Sermon B

Utterance number	English and Kiswahili mixed constituents	English Words	Sheng constituents		Kiswahili words
			single words	Sheng and Kiswahili mixed constituents/ phrases	
1	1 *Kuhave*	1 *conversations*	1 *fiti*		3 *na, ni, hizi*
2	-	2 *intellectualism factual*		1 *kuchapiana*	9 *inakuwanga, ni, unapiga, yako, napiga yangu, lakini, ikuwe, ni*
3	-	5 *stripe, stripe three, any time*		1 *madwa*	22 *ukiiba, mara, ya, kwanza, wanakupiga,ya kwanza, ukiiba, mara, ya, pili, wanakupiga, ya*

					pili, ukiiba, mara, ya, tatu, na,ukikuwa, na, unaweza
4	3 *wakibuyiwa maslave anabelong*	5 *time, days, slavery, tattoo branding*	3 *msee, msee, msee*	*1 wasee,*	14 *na, pia, kuna, za, kama, walikuwanga wanapigwa, yani, kuonyesha, huyu, ni, wetu huyu, kwetu*
5	-	6 *so, farm, farm place, locate slave*	1 *msee*	*1 kitatoo*	25 *hata, ukitoka, kwa, hiyo, na, uende, kwa, ya, ama, uende, ingine, juu, ya, kile, kik, ,kwa, mwili, yako, tunaweza,tujue, wee, ulikuwa, wa, mtu, Fulani*
6	3 *wanado musizido kuzido*	2 *so ideally*	1 *mbogi*		16 *ilikuwa, ni, aje, mukiingia, kwa, hii mukute, hizi, vitu, nyinyi, nyinyi, ni, watu, wa, mungu, hamufai*
7	1 *matattoo*	1 *culture*		1 *wasee*	6 *yani, hawa, yao, wako, hapa, watachora*

8	-	8 *god, god, so, you* *can't, do, these* *things*	1 *mbogi*	1 *wasee*	10 *lakini, nyinyi, ni, ya, hakuna, vile, munaweza, kuwa, kama, hawajui*
9	2 *matattoo kuidentify*	7 *later, other communities as, a ,way, gang*		2 *wasee majuu*	11 *ukiingia, kwa, kama, ukienda, hapa, unakuta, huchora, hata, ya, na, fulani*
10	2 *wanaidentify unaidentify*	9 *so, camp, sixty, nine, camp, one , twelve, then, automatically*		3 *wasee wasee wasee*	22 *hata, ukienda, jela, unakutanga, wenye, wako, kwa, jela, kama, wako, kwa, am a, hao, ndio, na, wewe, na, ukienda, jela, unaingia, na, wale*
11	1 *magang*	4 *that, is, why, places*		1 *majuu*	9 *na, ukiingia, zingine, wapi, wapi, hata, hapa, nimeanza, kuona*
12	2 *mablood macovenants*	11 *time, story, vows, group, through, vows, through,*	4 *wasee mtoi noma noma*		26 *kama, kuna, kulikuwa, na, za, na, unaskia, wameingia,, na, mpaka, unakuta, kumutoa, ni,*

		covenants, full, initiation			*ama, kumutoa, tu, kwa, fulani* *inakuwa, ni, juu, aliingia, na, na, inakuwa, ni*
13	2 *matattoo naidentify*	7 *form, two, so, in such, cultures gang*	2 *mtoi wasee*		22 *na, huyu, ni, alikuwanga, unakuta, walikuwa* *wanaweka, kusema, mi, ni, wa, kikosi,fulani* *hii, ndio, mi, nayo, na, hakuna, vile, naweza, toka*
14	**-**	4 *tattoo, so, and so*		1 *umeicheki*	7 *we, mwenyewe, umekuja, umesema, unataka* *kupiga, kama*
15	2 *tunapray kihawk*	1 *church*	2 *dem*	1 *akadunda alidunda*	12 *nakumbuka, kuna, tulikuwa, nilikuwa, tu, na, na, vile, alikuwa, amechora, kwa, mgongo*
16	1 *tuidentify*	10 *so, import without, fully, understanding,*	1 *swag*		13 *hakuna, ile, tunaweza, kitu, juu, inakaa, ni,*

No.					
		the, history, and, the background			*huko, tukuje, tuilete, hapa, na,vitu*
17	**-**	6 *and, so, tattoo, and, all, that*	3 *mabuda, msee , watoi*		13 *kuna, watu, huandika, jina, za, wao, kuna, watu, huandika, jina, za, yao, unapiga*
18	2 *matattoo kureachia*	1 *generation*	1 *mapasi*		8 *mi, najua, wamechora, wengine, watakuambia, unajua, kuna, tunajaribu*
19		2 *so gospel*	1 *mbogi*		5 *kaa, unataka, iokoke, wee, hubiri*
20	1 *ameipimp*	5 *argument, body, temple, holy, spirit*	4 *msee. nganya, expe, biggie*		16 *ni, ngumu, sana, ukute, amenunua, na, kama, juu, ile, kitu, ni, na, imekuwa, hii, ni, ya*
22	**-**	3 *peer pressure, tattoo*		1 *kuisetti*	10 *pia, kuna, kila, mutu, ako, na, na, pia, wewe, unataka*

#					
23	2 *kicreepy kicobra*	2 *so crazy*		1 *kimeng'ethia*	13 *ni, vitu, wee, unaweza, tu, unataka, kikitu, umechorwa, lakini, hujui, ni, nini, ulichora*
24	-	2 *relationship marriage*		1 *unatemwa*	8 *kila, unaingia, ukianza, tu, kuongea, unashundwa, we ,niaje*
25	1 *kishirt*	3 *silver colar white*	3 *kibling ugoro ugoro*		21 *yeye,tu, aliona, kya, kinauzwa, pahali, akajiambia, hii, nikipiga, tu, na, ile, ya, na, kya, pink, halafu, nipige, hii, iaweza, mbaya*
26	-	3 *bible place, tattoo*		1 *nilihata*	16 *pia, mimi, nafuata, na, naweza, na, naweza, kuwa, kuna, nilichora, siku,zangu, zenye, sikuwa, najua, mungu*
27	1 *wataipotray*	-	1 *mapassie*		7 *lakini, pia, najua, kuna, hawaogopangi, na, nini*
Total	27	**110**	**46**		**323**
%	**5.34**	**21.74**	9.09		63.83

The English intraword mixed constituents included eleven verbal constituents, twelve nominal constituents and only one adjectival constituent. Sheng constituents included single word insertions and intraword mixed phrases consisting of Sheng content words inflected by Kiswahili grammatical morphemes.

There were seven utterances selected from sermon C. The highest number of words in the selected utterances came from Kiswahili at 56.12% of the total words in the selected utterances. All the seven utterances had English and Kiswahili intraword mixed constituents and five out of the seven utterances had Sheng single word and phrase insertions. The single word (islands) insertions were five out of fourteen while the other nine out of fourteen were phrasal (intraword mixed constituents). The English and Kiswahili intraword mixed constituents consisted of verbal constituents which occurred five times out of a total of twelve constituents, nominal constituents which occurred five times out of a total of twelve constituents and adjectival constituents which occurred two times out of twelve constituents.

Table 9: Distribution of Sheng words and phrases code mixed into Kiswahili in Sermon C

Number	English and Kiswahili mixed constituents	English words	Sheng words		Kiswahili words
			Single words	Sheng and Kiswahili mixed constituents/ phrases	
1	2 *kuaddress malady*	1 *issue,*	1 *deadly*	1 *magaldem*	9 *leo, nataka, moja, na, hii, ni, ya, pale, nje)*
2	2 *hufalliya, mabad*	1 *Boy*		2 *madem, wafiti*	3 *watu, huulizanga, mbona,*

3	3 *maboy, maboy, maboy,*	3 *the, same, way*		3 *magaldem magaldem, magaldem*	15 *hauwezi, kujua, kuhusu, mpaka, uulize, kuhusu, siwezi, jua, mpaka, ni, rudi, pale, hivi, niulize, kuhusu*
4	2 *Kushow, Mubold*	1 *Nature*	2 *msee, msee*		10 *na, pia,anakuwanga, na, ya, kukuambia, vitu, wa, kawaida, hawezi*
5	1 *husurvive,*	6 *words, food, words,.words soul, food*		3 *madem, hudishi, madem,*	10 *na, hiyo, huwanga, ndio,* *yenye, juu, na, na, ndio, huwanga*
6	1 *Humove*	1 *Attention*	1 *galdem*		3 *hakuna, kitu, kama,*
7	1 *hajarespond*	3 *message, blue, tick,*	1 *ngware*		5 *wewe, unangoja,ulitumianga, ushakula, lakini*
Total	**12**	**16**	**15**		**55**
%	**12.24**	**16.33**	**15.31**		**56.12**

All the languages were dominant when the two other models were employed. Table 10 shows the matrix language per utterance in sermon A based on word count and first word. When the first word was used to identify the matrix language this resulted in different languages providing the matrix language. Six out of seven utterances had Kiswahili with the majority of words making

Kiswahili the dominant language based on word count. Kiswahili also provided the first word in four out of seven utterances making it the dominant language in those utterances based on the first word. Three out of seven utterances had English as the first word making it the dominant language in those utterances based on the first word model. Sheng did not provide the first word and neither did it provide a majority of the words in this sermon.

Table 10: Matrix language per utterance based on word count and first word in sermon A.

Utterance Number	Matrix language based on first word	Matrix language based on word count
1	Kiswahili	Kiswahili
2	English	Kiswahili
3	Kiswahili	Kiswahili
4	English	Kiswahili
5	Kiswahili	Kiswahili
6	Kiswahili	Kiswahili
7	English	English

Table 11 shows matrix language per utterance based on word count and when the first word was used to identify the matrix language in the twenty seven utterances of sermon B. In sermon B all the twenty seven utterances had the highest number of words coming from Kiswahili making it the dominant language based on word count. Kiswahili was the language of the first word in seventeen out of the twenty seven selected utterances. Sheng also provided a first word in one of the twenty seven utterances selected making Sheng the dominant language if the first word is used to identify the matrix language

Table 11: Matrix language per utterance based on word count and first word in sermon B.

Utterance number	Matrix language based on first word	Matrix language based on word count
1	Kiswahili	Kiswahili

2	English	Kiswahili
3	Kiswahili	Kiswahili
4	Kiswahili	Kiswahili
5	English	Kiswahili
6	English	Kiswahili
7	Kiswahili	Kiswahili
8	Kiswahili	Kiswahili
9	English	Kiswahili
10	English	Kiswahili
11	Kiswahili	Kiswahili
12	Kiswahili	Kiswahili
13	Kiswahili	Kiswahili
14	Kiswahili	Kiswahili
15	Kiswahili	Kiswahili
16	English	Kiswahili
17	English	Kiswahili
18	Sheng	Kiswahili
19	Kiswahili	Kiswahili
20	English	Kiswahili
21	Kiswahili	Kiswahili
22	Kiswahili	Kiswahili
23	English	Kiswahili
24	Kiswahili	Kiswahili
25	Kiswahili	Kiswahili
26	Kiswahili	Kiswahili
27	Kiswahili	Kiswahili

Table 12 shows matrix language per utterance based on other models in sermon C's seven utterances**.** In sermon C Kiswahili had the highest word count in all the seven selected utterances. All the utterances also had Kiswahili providing the first language of the first word.

Table 12: Matrix language per utterance based on word count and first word in sermon C.

Utterance Number	Matrix language based on first word	Matrix language based on word count
1	Kiswahili	Kiswahili
2	Kiswahili	Kiswahili
3	Kiswahili	Kiswahili
4	Kiswahili	Kiswahili
5	Kiswahili	Kiswahili
6	Kiswahili	Kiswahili
7	Kiswahili	Kiswahili

There were mixed constituents between English and Kiswahili in trilingual utterances in all the sermons. There are more English words than Sheng words in trilingual utterances in all the sermons. Sheng expressions can be looked at as entirely being made of Sheng elements i.e. Sheng islands. However, when Sheng constituents can also be treated as mixed constituents having system morphemes coming from Kiswahili and content morphemes coming from Sheng.

Sheng has been incorporated into Kiswahili utterances as either words that are simple bare forms or phrases i.e. the Sheng constituents are incorporated either as single words with no inflections or incorporated as agglutinated phrases. The agglutinated phrases which are referred in this study as intraword mixed constituents were verbal, nominal and adjectival and are summarized below.

Verbal intraword mixed constituents from sermon A

*Una**dai***   "you are claiming"

*Ume**katia***   "you have seduced"

*Hu**dai***   "you claim"

*Ma**dem***   "girls"

Nadai   "I am claiming"

Akatie   "and seduce"

Verbal intraword mixed constituents from sermon B

Kuchapiana   "to enlighten each other"

Madwa   "be killed"

Umeicheki   "you have seen it"

Akadunda   "she fell"

Alidunda   "she fell"

Kuiseti   "to set it up"

Kimeng'ethia   "it is lazily staring and not doing anything"

Unatemwa   "you are rejected"

Nilihata   "I missed"

Verbal intraword mixed constituents from sermon C

Hudishi   "he/she eats"

Nominal intraword mixed constituents from sermon A

Kaclande   "a small/petite side dish"

Nominal intraword mixed constituents from sermon B

Wasee   "people"

Majuu   "abroad"

Nominal intraword mixed constituents from sermon C

Madem   "girls"

Magyaldem   "group of girls"

Adjectival intraword mixed constituents from sermon C

Wafiti   "fine looking"

3.2 Discussion

a) The dominant language

In terms of morphosyntactic dominance Kiswahili was the most dominant in a majority of utterances although there were instances where Sheng provided the morphosyntactic frame where Kiswahili content words were embedded. In such utterances Sheng supplied some of the system morphemes and therefore the morphosyntactic frame. The grammatical inflections *ka-* and *tu-* are said to belong to Sheng. (Ferrari, 2014) states that use of Sheng may involve a complexification process since it may include use of the markers *ka-* and *tu-* which Kiswahili does not have. *Ka-* and *tu-* are used in utterance B213 below.

1) *Na hapo bado ndio unakutanga tule **tu**misalaba **tu**nakaanga ni ka(ma) **tu**ko na shimo halafu **tu**ko **ka**musalaba halafu kando ni ka **ka**shimo.* (B213)

"And that is where you find those small crosses that look like they have holes, then a small cross then on the side it is like there is a small hole beside it."

When both Sheng and Kiswahili supply these grammatical morphemes the mixing becomes composite code-mixing as opposed to classical code mixing. If two languages are responsible for the matrix language this ceases to be classical code-mixing and becomes composite code-mixing. In this case it is both Sheng and Kiswahili that contribute to the morphosyntactic frame. (Myers-Scotton, 2006, p. 242) alludes to the fact that composite code-mixing will show both code-mixing and convergence. On the other hand if both the inflections and the content morphemes to which they are attached are deemed to be elements exclusively from Sheng then the insertions are simple Sheng islands in a Kiswahili frame and will follow the grammar of Sheng but the overall insertion into the grammatical frame will follow that of Kiswahili as the matrix language.

2) ***The same way*** *siwezi jua **magaldem** mpaka ni rudi pale hivi niulize **magaldem** kuhusu **magaldem***. (C9)

3) *Ume**katia dem** wa pili juu ametulia vile we(w)e hu**dai** na ume**katia dem** wa tatu juu ako na figure yenye we(w)e hu**dai***

In C9 the whole of the constituent *magaldem* will be considered a phrase exclusively from Sheng and therefore an island from the embedded language which is Sheng. The phrases *umekatia dem, hudai* will also be deemed exclusively from Sheng and therefore Sheng islands. This means that there is no intraword mixing between Sheng and Kiswahili.

Sheng words embedded in Kiswahili grammatical frames can be looked at as either embedded hybridized cases or split languages or even mixed languages in Kiswahili frames. Myers-Scotton, 2003 (p. 73) argues that this language should not be called a mixed language but a split language. She states that as a split language a variety will source the grammatical structure for the frame from one language and the lexemes from a different language. This study concludes that the line on whether there is or there is no intraword mixing between Sheng and Kiswahili as being a blurred one. One may not clearly appropriate the matrix and the embedded language. All items of inflection may be thought as appropriated by Sheng. In this case code-mixing of Sheng could be looked at as instances of Sheng islands insertion into Kiswahili. These inflections come already attached to the content morpheme. They are therefore early system morphemes as opposed to outsider late morphemes.

Sheng is not a dominant language based on word count in the overall data provided by the selected utterances even though the speaker seems to be well versed in it as shown by the fact that the insertions of Sheng elements are all well-formed. The well-formedness of Sheng and Kiswahili intraword mixed constructions will be discussed in the following sub-section. There is only one instance where Sheng provides the first word that is in B153. *Mathako* which means "mother" used as the subject appears at the beginning of the utterance making Sheng according to the first word model the dominant language of the utterance as shown below.

4) *Mathako anakutokea ukiwa umedoze buda yako anakutokea. (B153)*

'Your mother appears (in your dreams) as you sleep, your father also'

Sheng is not a prestigious variety and this may explain why it is less frequently used as compared to English which is more prestigious and an unmarked choice used in church sermons. The other reason is that there are fewer strictly Sheng content words and morphemes in its lexicon. A speaker will therefore end up using fewer words of Sheng as compared to both English and Kiswahili. This is the trend in all the three sermons. Different models produce different languages as the dominant

language of the utterance. Therefore, any claim that Kiswahili is a dominant language in a pairing of Sheng and Kiswahili should also specify the model as different models will yield different results. Trilingual utterances containing intraword mixed constituents of either English or Kiswahili or Sheng and Kiswahili had a majority of words coming from Kiswahili as the data shows. English even provided more words than Sheng. In an utterance containing two or three languages, the dominant language always seemed to be the prestigious one.

b) **Intraword mixed constituents and their well-formedness.**

The insertion of Sheng markers ka- and tu- to Kiswahili content words to form intraword mixed constituents was well-formed as seen in the following utterance.

*1) Na hapo bado ndio unakutanga **tu**le **tu**misalaba **tu**nakaanga ni ka **tu**ko na shimo halafu **tu**ko **ka**musalaba halafu kando ni ka **ka**shimo kando na nini.*

"And that is where you find those small crosses that look like they have holes then a small cross then on the side is like a small hole beside whatever."

In the constituent ***tu**misalaba* the placement of diminutive marker *tu-* in front of the noun *misalaba* follows the constituent order of Kiswahili where the diminutive marker is always placed in front of the noun. The marker is in plural correlating with a plural noun. The model states that every time there is confusion about the word order then the order of the matrix language should supersede as per the morpheme order principle. The singly occurring Sheng elements will follow the constituent order of the matrix language.

Where Kiswahili provides the main grammatical frame and Sheng lexical items are simply embedded it is Kiswahili that will provide the well-formed instructions. Based on this assumption all the verbal intraword mixed constituents were well-formed as shown in the following utterance.

*5). Pia mimi nafuata **bible** na naweza kuwa kuna **place** nili**hata** na naweza kuwa nilichora **tattoo** siku zangu zenye sikuwa najua Mungu*

"I am also following the bible and I could have missed a place and I could have drawn tattoos those days I didn't know God".

In B234 the verbal intraword mixed constituent *nili**hata*** has been used to mean "I missed". It is made up of the subject marker *ni-* and the tense marker *li-* and the Sheng verb **hata** which means "miss". The markers follow the constituent order of the matrix language where they are placed in front of the verb. The same thing can be seen in utterance C4.

In utterance C4 the intraword mixed adjectival constituent *wa**fiti*** is well-formed.

*6) Watu huulizanga mbona ma**dem** wa**fiti** hufalliya ma**bad boy**.*

The intraword mixed constituent *wa**fiti*** is made up of the the Kiswahili noun class marker *wa-* and the Sheng adjective ***fiti.*** In formation of adjectival phrases in Kiswahili the noun class marker is attached in front of the adjective. The constituent order was followed in the formation of the adjectival phrase.

Chapter 4: Respondents' acceptability of code mixed utterances in Pastor T's sermons:

Chapter two and three examined the dominance of English and Sheng in selected utterances and also evaluated the well-formedness at intraword mixed constituents where Sheng was code mixed into Kiswahili and English was code mixed into Kiswahili. This chapter looks at the acceptability of the code-mixed utterances which included intraword mixed constituents beginning with English and Kiswahili utterances and later Sheng and Kiswahili utterances. It looks at which constructions between English and Kiswahili, and between Sheng and Kiswahili will have favorable acceptability ratings and therefore deemed acceptable, permissible and well-formed by speakers who are proficient in Kiswahili, English and Sheng. It provides a presentation and discussion of the results of acceptability judgment tasks given to participants. Therefore, the results presented in this chapter relate to acceptability of code-mixed utterances in Pastor T's sermons which were presented to ten participants for evaluation. They are presented in two tables: Table 14 presents acceptability rating of code-mixed English and Kiswahili utterances and table 15 presents acceptability rating of code-mixed Sheng and Kiswahili utterances. Since the utterances as presented to the participants were randomized the same is reflected in the way the utterances are numbered in the tables.

4.1. Acceptability ratings of English and Kiswahili code-mixed utterances

The following table presents acceptability rating of code-mixed English and Kiswahili utterances presented to participants.

Table 14: Acceptability rating of English and Kiswahili utterances.

	S1	S2	S3	S5	S10
P1	5	4	5	5	2
P2	1	5	1	5	1
P3	4	5	4	2	5
P4	3	5	4	5	4
P5	1	3	4	4	2
P6	1	5	1	5	5
P7	3	5	3	1	5
P8	4	5	2	1	1

P9	4	5	2	1	5
P10	3	5	5	2	4
Total	29	47	31	31	34
Mean	2.9	4.7	3.1	3.1	3.4

Participants P1 and P6 only gave the highest and lowest rating showing that there were constructions that were either acceptable or not acceptable to them. There were different ratings by the other participants for intraword mixed constructions in utterances that included English and Kiswahili. There were constructions that had the highest score of five meaning they were most acceptable while some constructions had a score of one meaning they were the least acceptable to the participants. In this category utterance S2 from the questionnaire was favorably rated with a mean of 4.7. This is utterance A71 from the collected data. The utterance contained the construction *akubless* which is a verbal phrase. Utterance S1 from the questionnaire, which is A49 from the collected data, was poorly rated by the participants with a mean of 2.9. It contained the nominal phrase *maverse*. Utterance A4 *mbona mamen huplay* which had double morphology and was therefore expected to be rated poorly had both high and low ratings by the participants. Four out of ten participants gave it the highest rating of five while three gave it the lowest rating of one.

4.2 Acceptability ratings of Sheng and Kiswahili code-mixed utterances

The following table presents acceptability rating of code-mixed Sheng and Kiswahili utterances presented to participants. Like the previous table the numbering of utterances in the following table of results does not follow a systematic order because the utterances in the questionnaire were randomized.

Table 15: Acceptability rating at Sheng and Kiswahili utterances.

	S4	S6	S7	S8	S9
P1	5	3	3	5	4
P2	1	1	1	1	5
P3	3	3	4	5	5
P4	5	4	5	5	5
P5	3	3	4	5	5
P6	5	2	2	4	5

P7	2	5	5	4	5
P8	1	1	5	5	4
P9	3	4	1	1	2
P10	4	1	1	1	3
Total	32	27	31	36	43
Mean	3.2	2.7	3.1	3.6	4.3

Participants P2 gave every utterance the lowest score of one in all utterances apart from one utterance in this group. There were also different ratings for the intraword mixed constructions in utterances that contained Kiswahili and Sheng. The ratings contained lowest scores of one and highest scores of five. Utterance S6 from the questionnaire had the lowest scoring with a mean of 2.7. This is utterance A34 from the sermons. It included the construction *kaclande* which is a nominal phrase. Utterance S9 from the questionairre had the highest rating with a mean of 4.3. It included the construction *madem* which is a nominal phrase from utterance A58 in the sermons.

Discussion

The inconsistent varied scoring could be due to several reasons. The constructions evaluated by participants were well-formed as the participants' attention was drawn to the intraword mixed constructions in the utterances which were well-formed as discussed in chapter two and three. However these utterances still received inconsistent scoring. Furthermore, the inconsistent scoring applied to constructions involving both language pairs. This implies that the intraword mixed constructions of both languages have equal chances of being used by speakers in conversations and there were other factors that influenced the participant's judgment. The judgments were not strictly based on syntactic well-formedness of the constructions but other well-formedness that could have included semantic well formedness. It is also possible that the scoring was influenced by sociolinguistic factors. In this study the type of well-formedness participants could base their evaluation on was not specified. They were simply asked to point out utterances that were acceptable to them.

The varied scoring is an indication that a mixed code of either English and Kiswahili or Sheng and Kiswahili will have an equal chance of being used in a natural conversation by speakers who speak the three languages. A group of English and Kiswahili constructions are not more acceptabilble compared to a group of Sheng and Kiswahili constructions.

It is possible that the participant's scoring was influenced by their attitude towards the different constructions more so what the constructions meant. The words coded The English and Kiswahili constructions in the utterances that were scored highly included verbal intraword mixed constituent *akubless* which translates to "God bless you". The phrase carries a positive message and this could account for the positive rating by participants. The nominal phrase ***ma****dem* from Sheng and Kiswahili code-mixing also received a high rating. *Madem* means "girlfriend" and usually has a positive connotation. The nominal phrase ***ma****verse* from English and Kiswahili code-mixing had the lowest score from this group. *Maverse* has been used to imply many verses. It creates an impression that there are just too many verses. The nominal phrase *ka****clande*** from Sheng and Kiswahili code-mixing also had the lowest score. *Kaclande* is always used derogatively to refer to "a side dish" or "a woman in an illicit affair". Acceptability ratings can be influenced by attitude as per Badiola et al. (2017) whose study showed that positive attitudes resulted in higher ratings. Attitude towards the constructions may be because of the meaning therein and this may be the reason for varied scoring. The acceptability judgments in this study were most probably influenced by attitude towards what the words meant. The variety used has little or no influence on the scoring as it is evident that the participants were less concerned about the variety used.

Chapter 5: Conclusion

This research sought to determine the dominant language in Pastor T's sermons, identify and evaluate intraword mixed constituents and their well-formedness in the selected utterances and finally determine the acceptability of code-mixed utterances that included first Kiswahili and English and secondly Kiswahili and Sheng. To answer these questions the research used the MLF model and was based on a descriptive analysis of Pastor T's sermons later followed by a survey to measure acceptability rating of utterances. The acceptability rating judgment provided a semi experimental way to measure well-formedness in selected utterances that contained intraword mixed constituents involving the different language pairs. The sermons which provided the initial data were transcribed, annotated and their utterances analyzed. To measure acceptability rating of the utternces a questionnaire containing randomized utterances (selected from the sermons) containing Kiswahili and English and also Kiswahili and Sheng were distributed to ten participants who provided feedback. The frequency of occurence of the varieties that were paired in the selected utterances were captured in tables and analyzed using simple percentages. The acceptability ratings for the two language pairs were also captured in tables and analyzed using means.

There were mixed results as to whether English and Sheng can be dominant in the utterances. This study began with the widely held point of view that Kiswahili is the matrix language where Sheng or English is code-mixed with Kiswahili even though the sermons were assumed to be Sheng. The study revealed a corpus thought to be a Sheng discourse may contain different language patterns. Specifically, in this study the patterns involved included code-mixing English into Kiswahili and code-mixing Sheng elements into Kiswahili. Sheng is therefore one of the varieties that is code-mixed in conversations that will involve other varieties as well. An analysis of a corpora thought to be of Sheng should separate these patterns of mixing. Constituents created from English and Kiswahili mixing are not automatically Sheng. The study showed that the researcher's method of choice in determining the dominant language has a great influence on which language emerges as the dominant language in an utterance. This study combined three models to determine the dominant language. These were the MLF model, word counts and identifying the first word in a sentence that is arranged from left to right. The results revealed there were no instances where English could be considered morphosyntactically dominant. However, there were Sheng grammatical inflections code-mixed with Kiswahili content words. Sheng elements therefore contributed to the grammatical frame resulting in cases of composite code-

mixing. In these cases Sheng could be said to have morphosyntactic dominance. Although there are alternative ways of looking at code-mixed agglutinated Sheng phrases i.e. as embedded islands made up entirely of Sheng elements or as intraword mixed constituents, this study looked at the agglutinated Sheng phrases as intraword mixed constituents. In that case Sheng provided either the grammatical morphemes or the content morphemes. In the agglutinated Sheng phrases Kiswahili also provided either grammatical inflections or content morphemes. There was therefore a mixed code of Sheng and Kiswahili. A majority of grammatical morphemes also came from Kiswahili. There is therefore evidence of Kiswahili having more morphosyntactic dominance.

In terms of word frequency dominance, the frequency of occurrence of Sheng constituents was low perhaps because it is a less prestigious variety or Sheng has very few words and grammatical morphemes in its lexicon. There were a few utterances in the discourse where English provided a majority of words but rarely did Sheng provide a majority of words even in a discourse assumed to be Sheng. Sheng could only dominate through the first word dominace but this again happened in very few utterances. It is evident that in a discourse thought to be Sheng there is less dominance of Sheng in tems of the areas evaluated in this study. Further research could look at other areas where Sheng dominates for example in terms of phonology.

Both language pairs allow intraword mixing where the intraword mixed constituents can be analysed for well-formedness. The second objective of the study required a description of instances of well-formedness or ill-formedness at intraword mixed constituents where Sheng is code-mixed into Kiswahili and English is code-mixed into Kiswahili. An analysis of word order, concord and distribution of grammatical categories in the utterances for both language pairs showed no ill-formedness. What may have seemed ill formed for example cases of double morphology are well explained by the Matrix Language Frame model proving that there is no disorder when words from one language are inserted into the grammatical frame of another language. Even Sheng which is thought to bring about ungrammaticality results in no ill-formedness when it combines with Kiswahili to form intraword mixed constituents.

As to whether acceptability rating of utterances when English is code-mixed into Kiswahili will be higher than when Sheng is code-mixed into Kiswahili in utterances that contained intraword mixed constituents, the study showed that both language pairs had mixed high and low scores for the utterances. The intraword mixed constituents for both pairs are acceptable and can

be used by other speakers in conversations. Mixed high and low scores for the different varieties in acceptability rating indicate that the variety of language is not a core issue when it comes to code-mixing. There are other factors that can influence acceptability, use and well-formedness of such code-mixed constructions. These may include attitudinal factors which will be more of an influence towards the reaction to a construction's well-formedness as opposed to the variety paired. A participants' reaction will be more inclined towards the meaning carried by the construction as opposed to the variety used. A further research could go beyond what this study has done and ask participants to not only rate a construction but also give reasons why they feel a construction should receive such a rating. A survey could go further and still using a Likert scale ask participants to provide and rate specific attitudes towards constructions.

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Appendices

Appendix 1: Trancsribed Pastor T's sermon A (Why Do Men Play?)

Participant: Pastor T

Education: Masters

1. Niaje niaje wazito mi naitangwa pastor T Mwangi na hizi ni zile wisdom za Pastor T.
2. Leo nataka tu kushare tu briefly issue moja yenye imekuwa very hot.
3. Wasee wamekuwa wananiuliza why do men play?
4. Mbona mamen huplay?
5. Madem husemanga all men are dogs pole kutumia hiyo jina lakini imekuwa very common.
6. Mtu alikuja akasemanga all men are hunters and men are polygamous in nature.
7. Lakini ni fiti kuelewa a few things.
8. Reason number one mbona wanaume huplay.
9. Kwanza is when a man is looking for a perfect woman.
10. The reality hakuna mtu perfect.
11. Labda kuna qualities fulani unatafutanga kwa dem
12. Unaweza kuwa unapendanga dem yellow yellow lakini unapenda dem amenyamaza hana story mob
13. Dem labda ako na specific physique ama figure fulani
14. Now unaweza kuta hizi features zote hautapata kwa mtu mmoja.
15. So umeenda umepata dem yellow yellow lakini anapiga story mbaya.
16. Haya, umepata ako na ile figure lakini story hapo imekutoa nje.
17. Au umepata dem fualni ametulia lakini ni mudark si muyellow yellow lakini ako na features zenye unadai.

18. Halafu umekuta dem wa tatu ako na wife tendencies lakini hana ile figure ulikuwa unatafuta.

19. So, umekatia dem wa kwanza juu ako na rangi ulikuwa unadai

20. Umekatia dem wa pili juu ametulia vile we hudai na umekatia dem wa tatu juu ako na figure yenye wee hudai.

21. So subconsciuosly hawa madem watatu wanasatisfy need ya ule dem mmoja wee hutafuta.

22. Na ndo unakutanga kuna time mwanaume hakuwangi willing kuwachilia any of these kwa sababu kila dem kuna part anameet kwa life yake.

23. Huyu ni ile rangi nilikuwa nadai, shape nilikuwa nadai, character yenye nilikuwa nadai.

24. Our three ladies wananimakia one perfect lady.

25. Of course ni selfishness juu kwa hii world hakuna mtu perfect.

26. Hata wee ka mwanaume uko na weaknesses zako huwezi demand perfection na we mwenyewe hauko perfect.

27. Number two inakuwanga ni mambo za cultural background.

28. Umeraiziwa tu kwa culture yenye wasee hawarespect malady.

29. Ndio inakuwanga for them ladies ni kama tool of pleasure.

30. Magreek walikuwa na philosophy .

31. Walikuwanga wanasemanga mistresses are for pleasure and leisure but wives are for children.

32. Maromans walikuwanga na philosophy that the more mistresses you have the more powerful you are.

33. Cultural background inaweza shape perception yako.

34. **K**a sahii tunaangalia tunaona ni ka ukifika forty years lazima ukuwe na kaclande.

35. Society imedetermine na imedefine vile iko so inakaa ni ka we si mwanaume.

36. Unamarry at thirty lakini ukifika forty unatafuta mpango wa kando na life goes on na hizo ni cultural, society, perceptions na issues.

37. Na kwa hii life hauwezi kubali ideologies za society zikuwe ndio zitaframe destiny yako because destiny is founded on personal values, direction na personal convictions.

38. Hauwezi kuwa product of the society.

39. Number three na hii huwanga very dominant, ni ati ukimeet a wounded man please ka we ni mulady toka mbio.

40. A wounded man anakuwanga so much protective kwa heart yake.

41. Na kitu yenye hubreak wanaume kwanza kaa dem alitoka na dem aka muheart break.

42. Kwanza ukiwacha mwanaume akiwa amesota yeye hukuwanga heartbroken mara mbili.

43. Esteem yake huenda chini na anafeel ni ka value yake iko chini.

44. So ukikuta mwanaume alikuwa heart broken na dem fulani ameishia, wanasemananga when a man is broken ako na different ways of healing.

45. The first way inakuwanga anaweza kuwa busy na akuwe swallowed up with his career or academics.

46. The second way of a broken man ni anaweza kuamua kuingia kwa level ya kuwa player, akatie madem but there is no affection itacome hapo.

47. The third way inaweza kuwa lewdness, aingie kwa ulevi na ikuwe tu ni kujisahau.

48. The fourth way ya mwanaue kuheal, anaweza kuwa motivational speaker.

49. Yani tu anakuwa mtu wa Mungu na anaanza kutoa maverse na kuwaombea.

50. All those are ways of healing.

51. But kuna wale wanaume huheal na kuplay.

52. Why?

53. Kwa sababu wakati dem amewalk out anakuwanga amecrush ego yake.

54. And the moment ego iko crushed hakuna vile anaweza kuwa affectionate.

55. So every time anadate, hadate for love, anadate for ego.

56. Na ndio utakuta at that hour dem akikaa kama anaingia box, mwanaume hujiondoa.

57. Kwa nini hatafuti affection anatafuta food ya kufeed ego afeel bado ako mwanaume.

58. Utakuta kwa hiyo rada anachat madem wengi, anaflirt na madem wengi

59. Deep down he is not looking for love.

60. Deep down anamassage ego na anajaribu kufeed ego because when the ego is broken affection is impossible.

61. And when the ego is too massaged then inakuwanga ni noma.

62. And finally the reason why men also play, zinaweza kuwa ni mob, Pia inawezakuwanga ni age factor.

63. Wakati uko twenty five, your hunting radius is limited, juu unaweza hunt between eighteen possibly to twenty four.

64. Ukifika thirty hunting radius inaincrese meaning that unaweza date from twenty nine all the way to eighteen.

65. Wakati uko thirty five the hunting radius imeincrease even more na hiyo ndo level unaingianga unaingia confusion.

66. You don't even know what you want, you don't know who you want and at the end of the day you cannot be with everyone.

67. Ka we ni mzito na unanisikiza kumbuka tu hii kitu moja; In every woman there is a wife but not every wife is your woman.

68. Na a real man ni mwenye anakuwanga na ability ya kusettle na one woman na kutreat one woman vile anafaa kuwa treated.

69. It is one man one woman.

Appendix 2: Trancsribed Pastor T's sermon B (Tattoo)

Participant: Pastor T

Education: Masters

1. Niaje wasee mi naitwa pastor T nashukuru sana kuwa hapa for the Sheng bible study kuangalia tu vitu fulani ambazo ni swala nyeti vitu watu wamekuwa wakiuliza na hapa inakuwa aje

2. Na ni fiti kuhave hizi conversation

3. Aaah mi tu napeana view yangu, at the end of the day naconsider hii ka my personal view.

4. Nitakuencourage pia wee upige research yako

5. Kucriticize ndio the easiest thing unaweza fanya

6. We piga research come na view yako pia.

7. Intellectualism inakuwanga ni kuchapiana unapiga yako napiga yangu lakini ikuwe ni factual.

8. Isikuwe ni zile vitu unafeel ama juu labda wewe ni victim unajaribu kujustify.

9. Tucome tu tuseme tu hii ni black hii ni white na hivyo ndio iko

10. So leo nataka kuongelea story za tattoo na imekuwa ni swala nyeti sana

11. Najua tukiangalia kwa community saa hizi tattoo ndio imekuwa the in thing na iko kila mahali.

12. Wasee wanazipiga church wasee wanazipiga kwa world wasee wanazipiga all over

13. Kuna mapassie tumeona hata kwa mtandao wako na matatoo.

14. Kumekuwa na reaction tofauti: kuna watu wanafeel aah haifai kuwa kuna watu wanafeel hii kitu hapana

15. Ni fiti sometimes kuelewa genesis ya kitu before even hata tuanze kuengage

16. Kumbuka si tumezaliwa tu kwa   time fulani.

17. Tuko time fulani kwa events za history so kuna vitu zimekuwa zikihappen time past- na sometimes tu kuelewa hii history fiti inasaidianga kujua hii kitu ilitoka wapi, meaning yake ni gani na hizo vitu zote.

18. Tattoo imekuwa in different forms.

19. Number one kuna cultural tattoos; culture tofauti zimekuwa zikifanya tattoing na zimekuwa zikifanya for various seasons

20. So the first thing ni ati kuna the cultural sana sana south America north America tunaona hata india wapi wapi tu naona tatoo ilikuwa very common thing.

21. Watu walikuwa wana katwa halafu wanapakwa ink and you develop a certain image kwa skin yako

22. Na and it is very ancient yani imekuwa before, miaka za bafo sana.

23. Kama China ilikuwanga tattoo ilitumika kubrand wezi.

24. Ukiiba mara ya kwanza wanakupiga stripe ya kwanza, ukiiba mara ya pili wanakupiga stripe ya pili, ukiiba mara ya tatu unapigwa stripe ya tatu na ukikuwa na three unaweza madwa any time.

25. Juu saa wewe unakuwa considered as a criminal na mtu amekataa kuchange.

26. So hio ndio ilikuwanga ni tattoo

27. Na pia kuna time days za slavery wasee wakibuyiwa kama maslave walikuwanga wanapigwa tatoo yani branding kuonyesha huyu msee ni msee wetu huyu, msee anabelong kwetu.

28. So Ilikuwa of course ni kitu very uncouth

29. Ni kitu siezi imagine.

30. Umeuzwa place, hot iron imeingia kwa mwili yako na umebrandiwa kama slave

31. So hata ukitoka kwa hiyo farm na uende kwa farm ya msee ama uende place ingine juu ya kile kitatoo kiko kwa mwili yako tunaweza locate tujue wee ulikuwa slave wa mtu fulani.

32. Yani ni vitu very inhumanistic ukianza kufikiria.

33. Hata kwa bible, bible of course inasemanga in the book of Leviticus na kwa hiyo Leviticus context ya hiyo scripture pahali inaongeanga kuhusu tatoing inakuwanga hizi zilikuwa considered kama pagan practices.

34. Zilikuwa ni zile vitu watu hawajui Mungu ndio walikwa wanfazifanya.

35. So wakati Moses anapeana sheria alikuja akarise akaandika against tattoo juu the culture, community of the day , walikuwa wanapiga matatoo na majority of them zilikuwa ni tattoos ambazo zilikuwa connected na   worship of their gods.

36. Kwa sababu culture ya kila generation ilikuwa surrounded upon their religion and the worship of their gods, so wakati walikuwa wanaingia Canaan walikuta wasee walikuwa na culture yao, magods wao na system yao ya life.

37. So ideally ilikuwa niaje mkiingia kwa hii mbogi mkute hizi vitu wanado, nyinyi musizido nyinyi ni watu wa Mungu hamufai kuzido.

38. So na one of them ilikuwa ni kama kuchora tatoo.

39. Yani hawa wasee culture yao wako hapa watachora matatoo

40. Lakini nyinyi ni mbogi ya God hakuna vile mnaweza kuwa kama wasee hawajui God, so you cant do these things.

41. Na slowly tattoo pia imekuja imetoka from cultural setting, hiyo ni kumaanisha, community fulani inafanya kitu fulani juu ya understanding fulani.

42. Later imekuja ikaevolve ikakuwa ni a form of art.

43. You know msee tu   anachora kitu just as a way of art celebration na pia tu kuchora art

44. Later ukiingia kwa other communities kama ukienda hapa south Africa unakuta wasee huchora matatoo hata majuu as a away ya kuidentify na gang fulani.

45. So saa hizi labda tunasema si ni mbogi Fulani, mbogi ya mtaa Fulani na ukitaka kujua si ndio wa hiyo mtaa kuna tatooo Fulani imechorwa.

46. Kaa kuna a very serious gang inaitangwa sixty nine na so wanachoranga tatoo kwa shingo.

47. So ideally ukipatikana na hiyo tattoo ya sixty nine anyone mwenye ako na hiyo tattoo ana identify na gang fulani ya mtaa fulani hood fulani street fulani.

48. So hata ukienda jela unakutanga wasee wenye wako kwa jela kama wako kwa camp sixty nine ama camp one twelve then hao ndio wasee wanaidentify na wewe na ukienda jela unaingia automatically unaidentify na wale wasee.

49. Lakini ukiangalia hapo hivo kwa hizo magang ilikuwa ni story ya its more of kuingia kwa blood covenant that I am in this gang by blood sitoki.

50. Hapa nimevow life yangu, soul yangu na kila kitu and so by the time hiyo laser inaingia kwa skin yako na blood inakuwa shed unaingia into a serious covenant that wewe kuingia kwa hiyo gang hauwezi toka.

51. Na that's why ukiingia places zingine majuu wapi wapi hata hapa Kenya nimeanza kuona magang.

52. Kama kuna time kulikuwa na story za Gaza na unasikia wasee wameingia Gaza na mablood vows na macovenants mpaka unakuta mtoi kumtoa Gaza ni noma ama kumtoa tu kwa group fulani inakuwa ni noma juu aliingia through vows na through covenats na inakuwa ni kama full initiation.

53. Nakumbuka kuna boy nilikuta akiniambia nilitake vow ya Gaza tukiangalia picha ya Vibes Cartel wameweka picha wamewakisha macandle, wameshikilia maball wanapiga maenchantment wakisemanga sisi ni Gaza for life.

54. Na huyu ni mtoi alikuwanga form two so unakuta in such cultures wasee walikuwa wanawekwa matatoo kusema mi ni wa kikosi fulani hii ndio gang mi naidentify nayo na hakuna vile naeza toka.

55.Now blunder inakuwanga majority of us in Africa tuko na kitu inaitwanga importation of culture na pia kuna kitu inaitangwa the aping culture yani kucopy tu.

56.Wewe tu utaona kitu imetrend umeichukua umeipaste.

57.Nikiistudy study tu kwa undani nilikuwa naona pia the most place yenye tattoos like in south America wanasema there are more than thirty seven million people with tattoos but ukiingia South America na hapo ndio a lot of images zimeorigiate from ukiingia South America unakuta tattoo ziko connected na spiritual system yao.

58.These are not believers they just have their spirituality.

59.Ni fiti tuelewe kuna kuwa believer wa Christ na kufollow God and then kuna watu tu hata wachawi ni waspiritual .

60. So kuna general spirituality wasee wa mavodoo hizo ni spirituality so mtu tu ako na altar.

61.Wasee wa mayoga na manini all these are spiritualities.

62.Ni vitu zinakulead kwa vitu spiritual lakini si through the gate of the faith.

63.Unakuta ni other channels ya kuaccess spirituality.

64.So South America pahali mamexicans wako spirituality iko very high, mambo za mavodoo na nini and so hao ndio ma pioneer wa many images za matatoo, many graphics.

65.So utakuta kama zile mabones unakuta skull imechorwa lakini iko na colours may be pink , purple nini hizo bones zinakuwanga connected na death.

66.So unakuta kuna spirit na angel wa death so kama msee amedie na ana celebrate amedie na labda ako sawa.

67. Nimelose huyu msee amedie na niko sawa kuna skull inachorwa labda na pink.

68. Kama msee amedie na anahurt atachora skull na bado may be inakuwa portrayed na purple.

69. So different colours mean different things kwa tattoo industry.

70. Different images mean different things kwa tattoo industry.

71. Now this is the mystery like for the south americans the Mexicans inakuwanga ni story ya kuinvoke hiyo spirit ya death.

72. Umelose mtu amedie umepiga kiskull pahali as a memorial na umepiga hizo macolour and some of them look very beautiful in terms ya mtu anapenda tu design macolour connection na nini but blanda ni moja we do things without understanding.

73. Na challenge ya kufanya vitu without understanding inakuwanga in the realm of the spirit hautacancel possibility ya repercussion juu haukuwa unajua.

74. Hata kwa hapa kwa hii realm yenye tunaishi wanasemanga not knowing the law is no defense.

75. Na not knowing that hii kitu ilikuwa spiritual it does not make it not have any impact in your life.

76. So kama saa hizi kuna hizo marose flower watu huchora the black rose inakuwanga ni rose ya misfortune.

77. Yaani ni kitu tu ya mabad luck.

78. So we umeona kiblack rose kinakaa fiti kwa thighs kwa mguu umepiga what you don't know umejiingiza kwa misfortune because that thing the meaning there ni misfortune na umekuja umeipiga.

79. Unajua tumeona mpaka zingine maimages zimekaa ni kaa ni za church.

80. Unakutanga kuna ile hukaa hivi na inakaa ni kama iko na rosary na a kacross.

81. Na most of the times hiyo cross inakuwanga inverted cross.

82. Hiyo cross si ya faith hiyo cross inakuwanga ni the inverted cross.

83. Inakuwanga ni mockery ya faith.

84. Na hiyo hizo beads hiyo si rosary.

85. Hizo beads zinakuwanga beads za enchantment na hiyo huwanga system ya witchcraft kwa sababu witchcraft inakuwanga ni enchantment.

86. Mchawi anaweza kuambia ni aje buda unataka Pastor T asisucceed sawa.

87. Enda usimame uchi nje ya balcony saa zile kuna full moon na uangalie full moon na uface North East na ukiface North East useme Mr. T hautasucceed fifty times.

88. So uko hapo umesimama uchi ukiface kimoon unasema Mr T. hutasuceed hutasucceed hutasuceed hutasuceed.

89. So ndio ukikeep count fifty times unaneed beads so utakuwa unapiga ya kwanza Mr. T hutasuceed hutasuceed hutasuceed hutasucceed.

90. So ideally hizo enchantment hivo ndivo witchcraft huoperate.

91. So haka kakitu haka watu huchora hapa sijui kanakaa msalaba it has nothing to do with our faith.

92. Na utakuta hapo mtu ameandika faith but it is not faith in Christ.

93. So unakuta kuna a lot of deception and a lot of justification na utakuta ni popular culture.

94. Juu ka saa hizii it looks so popular it looks like a cool thing and all that.

95. Tutacome kwa hizo zingine but all I am trying to say ni ati kuna genesis.

96. Hizi vitu they didn't just happen they didn't just appear.

97. Kuna pahali zilianzia kuna vitu zinamaanisha, kuna genesis.

98. A very good example one of the initiations ya kuingia kwa marock and rolls ukisikia watu wakisema wanasell their souls to the devil that name selling your soul, your soul is not necessarily kitu utatoa kwa heart yako upeane.

99. A soul in the Greek ancient Greek culture ilikuwanga a seal.

100.	A seal is a signature most of the times hawa wasee walikuwa wanasign signature with their own blood.

101.	Umeingia kwa hizo maoccultic journals wamepatiwa kandarasi na unaenda unakuwa pierced unatolewa blood na unasign with your own blood.

102.	Unasign unasema kutoka leo nitakuwa ninaserve hii band, nitakuwana serve devil na nizo viyu zote.

103.	And by you signing signature hiyo signature seal, the backword hapo hivo inakuwanga ni soul.

104.	So usidhani ati msee hutoa soul anapeana.

105.	So unakutanga kama gothic na most of the people know gothic na satanism na occultism ziko connected.

106.	So gothic art ama gothic tattoos majority of them zinakuwanga na spiritual significance na spiritual meaning.

107.	You cant take them out.

108.	Na wenye wamezidevelop ndio wanakuwanga wanazijua.

109.	 So kitu ya kwanza utakuta celeb Fulani amepiga tattoo fulani inakaa supuu na every place anaenda hiyo ndio kitu anajaribu kushow.

110.	We mwenyewe umeicheki, umekuja umesema unataka kupiga tattoo kama ya so and so.

111.	What you don't know iko na meaning na sometimes unaweza piga tattoo na ikuwe ni gate kwa spirit.

112.	Nakumbuka kuna dem tulikuwa tunapray, nilikuwa tu church na akadunda na vile alidunda alikuwa amechora kihawk kwa mgongo .

113.	 Na the first thing na symbolism ya black hawk inakuwanga ni death.

114.	The second symbolism inakuwanga tu ni dark world, kilikuwa kidark mgongo mzima. Na nikamuuliza na hii ni nini?

115.	Akaniambia mi hukuanga fan wa rock and roll metal nini nini.

116. And it took a lot time, si kumprayia, na kumake sure hiyo kitu iko closed because what happened is that by the time alichora kile kikitu kwa mgongo alikuwa amefungua gate kwa spirit.

117. Usiku alikuwa anapata mavisitation.

118. Anakuta ako maunderworld, mavitu zinahappen unaota na manyoka na vitu hauelewi juu simply uliweka a simple tattoo.

119. We ukifikiria ni tattoo ni art tu, umeiweka tu kwa mwili unafikiria ai hii kitu ni kujimbamba kila mtu ako na tattoo.

120. Some of these things are so demonic with serious covenants and serious vows.

121. Enda in every tattoo parlour they have a book hiyo book inakuwanga na images.

122. Hiyo image before uiweke enda ugoogle what does it mean. Every tattoo has a meaning, every image has a meaning either imetoka south America hizi story za miungu zao ama imetoka kwa the gothic world ama imetoka kwa rock and roll and metal na tunajua all of them wanakuwanga kwa occultic na satanism.

123. So utakuta believer amepiga kitat kia mkono hivi na kitu inakaa rosary; that is not our faith.

124. Utakuta hata kuna misalaba huchorwa unakuta msalaba msalaba fulani hukaa ni kama edges zake ziko a little bit magnified.

125. Na hiyo msalaba inakuwanga ni the zodiac system.

126. Hiyo msalaba ukiweka circle ndani yake inakupatianga the astrologica programs. Inakuwanga ni zodiac system na its not a cross it is not the cross of calvary.

127. So utakuta msee amepiga kimsalaba but hiyo msalaba ni gothic na hata inatumikanga kwa vitu zinaitwa exorcism.

128. Juu hata kwa rank yawachawi mchawi mwingine anaweza toa mapepo kwa sababu they operate with ranks.

129. So kama mchawi ako of a higher rank anaweza deal na pepo za lower rank na that is why ukiangalia kwa mamovie unakutanga vampires wako na kicross wanakishika na demons zinakuwa defeated

130. It is not the cross of calvary.

131. It is a zodiac astrological system yenye inapeanga watu intelligence ya hiyo dimension.

132. So unakuta mukristo ameipiga anafikiria hii ndio kusavika.

133. Na sometimes hata unaokoka ati unapiganga scripture Phillipins 4: 18, mtu wa Mungu hakuna vile unaweza piga logo ya shetani na upige scripture ya Mungu on the same page.

134. It doesn't make sense so we don't justify we don't justify.

135. Na najua kuna levels za tattoo.

136. Mathangu amedie nimeandika jina yake, mtoi wangu amedie nimepigwa imprint na vitu ka hizo.

137. Nikistudy some of those channels majority of those na pia ndio inaanzanga kuconnect na mapiercing, some of the piercings of course ziko kwa gothic world na as I said gothic is a hundred percent occultic.

138. Na occultic of course iko connected with satanism.

139. That is why unakuta symbolism zao the horns of the devil it is a hundred percent it is occultic you know. Hawa wasee wanajuanga ni wanado.

140. So hakuna vile tunaweza import kitu juu inakaa ni swag huko tukuje tuilete hapa tuidentify na vitu without fully understanding the history and the background.
   And so kuna watu huandika jina za watoi wao, kuna watu huaandika jina za mabuda yao unapiga tattoo ya msee and all that.

141. Psychologically wakati mtu amelose mtu we heal differently.

142. Kuna watu tu hutaka kufeel pain

143. Sometimes wakati hiyo razor inago through your skin hiyo pain unafeel ni kama inaanza kuexchange na hii pain ingine and so inakuwa ni hivo.

144. Na hiyo culture ya kuchora image za watu wamedie ilitoka Mexico and it was a point of connecting with the spirit of the dead.

145. Of course kuna mtu atasema ni the love of the dead but you see the Bible says there is no connection between the living and the dead.

146. Yes we love them if I lose my parents today, did I love them yes I love them but I need to come to the place of mourning it is very important na nikuje kwa place kukubali wamedie na siwezi warudisha na niendelee na life.

147. But siezi anza kucreate some few elements like small altars zenye ni kama daily lazima niconnect nazo juu ninawamiss ama ninawapenda.

148. Ideally there is no connection between the living and the dead.

149. I love them it is good to remember them, it is good to just have a special place.

150. We were connected emotionally I cant run from that reality but It is also good to allow me to heal and to accept that they are gone and they are gone and we may never meet again unless in the other life for those who believe in the other life.

151. So kuna watu sasa huanza kudraw those images na sometimes unakuta you will have visitations of the dead.

152. Mathako anakutokea ukiwa umedoze

153. buda yako anakutokea.

154. Vitu tu zinaanza kukutokea because there is a channel it is like you are connecting with the spirit of the dead with those images and all that.

155. So I will be very sensitive, I will be sensitive .

156. Mi najua mapassi wamechora matatoo wengine watakuambia eeh unajua kuna generation tunajaribu kureachia.

157. Mtu wa Mungu hautawahi reachia generation juu umechora tattoo.

158. Bible inasema faith cometh by the hearing of the word of God not drawing tattoo.

159. Yaani na Bible inasema very clearly that there is the power to save is in the gospel.

160. So kaa unataka mbogi iokoke wee hubiri gospel.

161. Hakuna vile hata nikiweka dredi leo na nichore matatoo ati ndio nikae kama mtu wa gothic na nikose kuhubiri gospel, hawataokoka.

162. Hiyo word inasemanga the gospel has the power haisemangi dredi, tattoo ziko na power.

163. Inasema hiyo gospel kama utaenda uhubiri hiyo good news whether umevaa suti ama umevaa dredi as long as ni the good news unapreach then it has the power to save.

164. Everything has an origin and everything has a background and everything has a reason.

165. Argument tu imekuwanga simple ni ile ya ni ngumu sana ukute range rover imechorwa graffiti juu ya value.

166. Ni ngumu sana ukute msee amenunua Roll Royce na ameipimp kama nganya juu ile kitu ni expe na argument biggie imekuwa hii body ni temple ya Holy Spirit.

167. So ideally kama hii ni temple ya God then inafaa kubebwa na ile authority inafaa kubebwa.

168. Na inafaa kuwa preserved kujua hii body si yangu hii body ni temple ya Holy spirit and kama ni temple then inafaa kubebwa na hiyo uzito.

169. Wale watu huandika majina na everything, piering is addictive.

170. Leo utakuta umeandika jina may be ya matha ama mtu unapenda before udiscover utakuwa na a little piece of art on your own body.

171. Piercing is addictive.

172. Kuna watu huhepa kwa tattoo parlour.

173. Nakumbuka kuna dem nilikutana na yeye na akaniambia pasi kila tattoo iko na story na si story fiti.

174. Every tattoo is a scar of a pain I have gone through.

175. Every piercing is a scar of a pain I have gone through.

176. So nikadiscover if you don't teach huu dem the power to forgive kuforego na kudeal na pain then tatoo parlour itakaa ni kama that is the place ama the piercing parlour itakaa kama that is the place yenye wasee hudeal na pain.

177. Coz kuna wasee as pain gets in they feel like another pain has gotten out.

178. So anything ikihappen atapiga tu teii aingie kwa parlour after ameingia kwa parlour and when that pain comes upon their body then ideally it becomes like you know that's it.

179. So the piercing is not the way out, the Holy Spirit is the way out.

180. Ye ndiye anaweza kuheal completely, the balm of Gilead.

181. In Luke 4 Jesus anasema I came for the broken hearted.

182. Hakusema when you are broken hearted go to a tattoo parlour.

183. Alisema I came for the broke hearted.

184. Pia kuna peer pressure kila mtu ako na tatoo na pia wewe unataka kuisetti.

185. Before you do anything make sure you are well knowledgable and you know what you are doing.

186. Every graphical image, very few of us, very few of us ama very few people wanaendanga na original design of a tattoo in a tattoo parlour.

187. Very few.

188. Watu wengi wanaendanga wanafunguliwa mabooks pah pah ndio hizi matemplates unasema unataka hii

189. Hiyo yenye umechagua enda ugoogle ujiulize hii art inamaanisha nini.

190. Ilikuwa inatumika wapi, na kazi yake ni gani.

191. And kubonga tu na isikae kama ni kushare anything negative kuna mtu anaweza niuliza hii tu ni permanent nimeichora halafu?

192. Juu sasa passi nimekusikia hii kitu pasii nimeichora niko na hiki kidark hawk kwa mgongo.

193. Mi hata nimechora kinyoka kipython, kicobra kwa mguu nitado nini? Kwanza hiyo image ya cobra inakuwanga associated na Egypt na inakuwanga connected na divination spirit inaitwanga the luma pythona.

194. So ni vitu crazy we unaweza tu unataka kikitu kicreepy umechorwa kicobra kimeng'ethia lakini hujui ni nini ulichora.

195. Na ni deadly, wasee wanapitia mamambo.

196. Watu wananyongwa usiku, watu wanajikuta chini ya maji, na si chini ya ziwa wakikuwa kwa maconcert za magothic na mainitiation na hawajui hawajui kuna kimlango walifungua na kitu walikuwa wanafikiria tu ni art.unainga kwa marelationships unawachwa.

197. We ulichoranga kitatoo kya cross kwa mguu hakuna mtu anaweza kaa nawe ulisha declare fate yako. We ni mtu wa bad luck kwa relationship.

198. Kila relationship unaingia ukianza tu kuongea marriage unatemwa unashindwa we ni aje.

199. Ulifungua mlango ya mabad luck kwa life yako.

200. So ideally naeza do nini?

201.   Mi nitakuambia number one, huyu dem mwenye kwanza   alikuwa amechora kidark hawk , the first thing tulido tuliannoint na tukamwambia ni aje we close this door in the spirit.

202.   Na by faith we made a prayer na tukasema ni aje, hii kitu ulifanya out of ignorance ilifungua a demonic door without you knowing, imekuwa ikikuaffect without you knowing, but now that you are aware we close it in the spirit, and she was restored.

203.   Kuna time mabishop walikuwa wameenda kuombea boy na huyu boy alikuwa initiated kwa free masonry na illuminati.

204.   Na mabishop walikuja na zile mabling zao biggi biggy juu hata sisi huvaa misalaba zenye hatujui origin. Wamekuja na misalaba zao mabling wanasema toka toka huyo boy anacheka tu anawaambia ni aje hizi vitu ni za mtaa.

205.   Hiyo msalaba ni ya mtaa hii si ya church hiyo ni ya mtaa. Ilibidi wakati ule bishop alitoa ile msalaba that is when the demon left because alikuwa anavaa kitu yeye hajui.

206.   Yeye tu aliona kibling kia silver ugoro kinauzwa pahali akajiambia hii nikipiga tu ile colar ya white na kishirti kya pink alafu nipige hii ugoro inaweza mbaya.

207.   Lakini hakuwa anajua origin ya hii kitu chain ni vitu maghothic ni hizi zodiac, maastrological chains zenye zimekuwa simplified kudefine the seasons of life na vile alitoa hivo ndio alijua.

208.   Huyu boy ndio alikuwa anamwambia hizi machain hizi ndio zinakuwanga za kwetu.

209.   Hutu msalaba unaonanga na hata wasanii wa hip hop wamepiga nini nini.

210.   Hizo vitu wanajua ni nini wanafanya.

211.	Hata huyo Yesu mwenye wamemake sure ako kwa cross it is their joy wanakuwanga wakicommunicate the death of Christ not the resurrection

212.	So hiyo inakuwanga the deadness of religion and that is why kama hawatavaa msalaba iko na Yesu amehangiwa watavaa msalaba yenye inakuwanga inverted cross na inakuwanga it is mockery to Christianity.

213.	Na hapo bado ndio unakutanga tule tumisalaba tunakaanga ni ka tuko na shimo halafu tuko na kamsalaba halafu kando ni ka kashimo.

214.	Those are not our crosses.

215.	Hizo ni vitu tofauti sana.

216.	So what do you do?

217.	Look for a spiritual authority.

218.	Wengine mumechora tattoo hata hakuna msee anaeza jua pahali ziko.

219.	You know very serious na kama iko place very secretive we tu tafuta spiritual authority mostly if you are a lady not a man look for a lady.

220.	Make sure you close that gate in prayer.

221.	Close that gate in prayer otherwise itakuhaunt, itakutorment, na hautakua unajua ni nini inahappen.

222.	Spirituality ni real.

223.	Hii si story ati si huambia wasee hapa.

224.	 Hii kitu ni real hata watu hawajaokoka kuna watu huwanga na ma spiritual escapades hii kitu ni real.

225.	 Vitu umechora zingine ziko connected na mavodoo altar we haujuangi we tu uliona kikitu kirose kya black na red inakaanga ni fate lakini at the end of the day ulipiga hujawahi nini inamaanisha.

226.	 So just look for a man you may not rub it off but you can seal that gate in the spirit na at the end of the day utaanza kupata peace na joy na utaanza kutembea fiti.

227. Passi itakuwaje hawa mapassi wenye wamechora matatoo?

228. Mtu wangu wachana na mapastor.

229. Mapastor hakuna heaven wamejenga.

230. Hakuna.

231. Hata wachana na magospel artist.

232. Hakuna heaven wamejenga.

233. Fuata Bible wachana na sisi.

234. Pia mimi nafuata Bible na naweza kuwa kuna place nilihata na naweza kuwa nilichora tattoo siku zangu zenye sikuwa najua Mungu.

235. So saa hii najua Mungu najua hii kitu ni noma.

236. Siezi toa hii ni ile evidence ya ile place nilikuwa.

237. Lakini pia najua kuna mapassi hawaogopangi wataiportray na ninin na nini.

238. And I wil say you know hii generation we have to mentor them and raise them in the right way.

239. Lazima tukuwe mamodel wenye wanaweza fuata at the end of the day.

240. So kuna wenye walichoranga before wasave waombee hiyo ni yao.

241. Lakini kuna wenye saa hizi unapata saa hizi msee hakuwa na tatooo na after two years amechora juu anajaribu kukuwa relevant.

242. It is good pia uelewe we don't follow pastors or bishops we follow the Bible.

243. But of course God has given us pastors and bishops to lead us in spiritual matters, so we cant avoid beng under them.

244. So hiyo ndio inaweza kuwa take yangu.

245. Do your reaserach, do your research.

246. Ink and piercing ni addictive and it is because majority of the people wanafind a way out.

247. Before upige ink na piercing do your research.

248. Your ignorance on spiritual matters does not nullify the spiritual reality.

249. Selah.

Appendix 3: Trancsribed Pastor T's sermon C (Mabad boy)

Participant: Pastor T

Education: Masters

1. Niaje wasee?

2. Me naitwanga pastor T Mwangi na hizi ni zile wisdom za pastor T Mwangi.

3. Leo nataka kuaddress issue moja deadly na hii ni ya magaldem, malady pale nje.

4. Watu huulizanga mbona madem wafiti hufalliya mabad boy.

5. Na hii nataka kukupatia from a man perspective.

6. Kuna movie ilifanywa ilikuwa inaitwanga 'think like a man lakini act as a lady'.

7. Mistake moja madem hudo ni ati wakitafuta wisdom wanaendanga kuuliza malady wengine kuhusu maboy.

8. Hauwezi kujua kuhusu maboi mpaka uulize maboi kuhusu maboi

9. The same way siwezi jua magaldem mpaka ni rudi pale hivi niulize magaldem kuhusu magaldem.

10. Reason number one mbona magood girl hufalliya mabad boy ni mabad boi huwanga wabold.

11. Hakuna kitu humove magood girl kama mttu mubold juu nature ya lady imecreatiwa kudominate.

12. Kuna kuwanga na desire kwa lady anatakanga tu kurule na kudominate.

13. Na akipatanga msee mubold anashindwanga huyu msee nitambreak aje.

14. Na msee mubold pia anakuwanga na nature ya kukuambia vitu msee wa kawaida hawezi kushow.

90

15. Atakuangalia straight akuambie unakaa fiti, niaje uko na shape poa, uko na body fiti.

16. Na hiyo words huwanga ndio food yenye madem hudishi juu madem husurvive na words na words ndio huwanga soul food.

17. Na hii ndio reason unakutanga ya kwanza madem hufalliya mabadboys.

18. Secondly many badboys wako na option.

19. Hakuna kitu humove galdem kama attaention na one of the things ni ati ukipata boy anakupea excess attention inakuwanga boring.

20. Lakini ukipata boy anakupatia limited attention unafeelingi ni nini mbona siget ile attention nataka.

21. So kuna kuwanga na hiyo reverse psychology juu huyu boy ako na options.

22. Many bad boys wanakuwanga maplayer ako na dem anaezaechat na yeye na akuchore the whole night akuje akusalimie asubuhi. .

23. Wewe unangoja ulimtumianga ngware message ushakula blue tick lakini hajarespond.

24. Unashindwa ni nini.

25. So hiyo kitu inaanza kukuasha kwa sababu madem wametrainiwa kusema no but hawajatrainiwa kusikia no.

26. So ukipata mtu hakupatii hiyo attention you need inakuwa tu battle.

27. Number three inakuwanga tu ni curiosity.

28. Umeona msee anakaa tu msee fulani and all that…curiosity tu inakuambia huyu msee tunaeza jaribu ama anything.

29. Kuna wasee wengi out of curiosity wise man alisemanga curiosity killed the cat.

30. Na many bad boys wanajua kudunga, wanajua kutreat madem vizuri juu wanakuwanga na options.

31. So for them washalearn grammar ni kama wanakuanga na experience na inakuwa ni noma sana kutoka.

32. Na finally utapata madem wanatafuta mabadboy kwa sababu ya the kitu tunaitanga father appetite ama hunger na hii inakuwanga ni kitu subconscious.

33. Mababdboy wanakuwanga good with their tongue they know what to say, they know when to say they know how to say it. Na lady anaakuanga created for affirmation.

34. So baba, tunaweza kubreak aje.

35. The first thing lazima ukuwe stable emotionally. Kwa sababu usipokuwa stable emotionally.

36. Lazima future ikuwe brighter

37. Finally kumbuka ukivunjumguu. All boys love toys

Appendix 4: **Acceptability rating questionnaire**

Level of education……………………………………………………………………………

Gender …………………………………………………………………………………………..

1) Do you speak all of English, Kiswahili and Sheng?

Yes …..

No   …..

2) From a scale of 1 − 5 rate the following sentences according to which sounds the most natural or agreeable with 1 being least natural or agreeable and 5 being the most natural or agreeable. Pay attention to the words in bold.

a) Yani tu anakuwa mtu wa Mungu na   1   2   3   4   5

anaanza kutoa **maverse** na kuwaombea

b) God **akubless**   1   2   3   4   5

c) Society imedetermine na **imedefine**   1   2   3   4   5

vile iko so inakaa ni ka wewe si mwanaume

d) The same way siwezi jua **magaldem**   1   2   3   4   5

mpaka ni rudi pale hivi niulize **magaldem**

kuhusu **magaldem**

e) Mbona **mamen** huplay?   1   2   3   4   5

f) **K**ama sahii tunaangalia tunaona   1   2   3   4   5

   ni kama ukifika forty years lazima

   ukuwe na **kaclande**

g) Kwanza ukiwacha mwanaume   1   2   3   4   5

   akiwa **amesota** yeye hukuwanga

   heartbroken mara mbili

h)   So, **umekatia** dem wa kwanza   1   2   3   4   5

   juu ako na rangi ulikuwa unadai

i) Utakuta kwa hiyo rada anachat   1   2   3   4   5

   madem wengi, anaflirt na **madem** wengi

j) Hakuna kitu humove **magood**   1   2   3   4   5

   girl kama mtu mubold juu nature

   ya lady imecreatiwa kudominate