

AFRICA INTERNATIONAL UNIVERSITY

A STUDY ON DISCOURSE FEATURES OF KENYAN SIGN LANGUAGE IN  
HORTATORY TEXTS

BY  
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Translation Studies

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Student's Declaration

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HORTATORY TEXTS

I declare that this is my original work and has not been  
submitted to any other College or University for academic credit

The views presented herein are not necessarily those of Africa International  
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(Signed) \_\_\_\_\_

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July, 2017

## **ABSTRACT**

In this study I describe discourse features found in KSL persuasive hortatory texts. I consider if KSL uses inductive or deductive argumentation in this genre of texts. Inter-sentential linkage is investigated to determine if the default method of joining propositions in KSL is with a connective or with juxtaposition. I also look at conditional sentences to discover which types of conditional sentences are used in KSL. Rhetorical questions are investigated along with their functions in KSL hortatory texts. I look at which connectives are used in KSL hortatory texts and how these connectives are put to use. Once this has been completed the findings are applied to the translation of Galatians 5:1-12 from the Koiné Greek to KSL.

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**TABLE 1.** LONGACRE'S FOUR BROAD CATEGORIES OF GENRE

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## 1. INTRODUCTION

Kenyan Sign Language (KSL) is a language that has received very little attention in the world of linguistics. Very few linguistic papers dealing with KSL are available and I have been unable to find any relating to its discourse features.

KSL is both an oral language and a rather young language. The *Ethnologue*<sup>1</sup> points out that KSL is a language that has developed in Kenyan schools for the Deaf<sup>2</sup> beginning in the 1960's. It claims that KSL is predominantly spoken in about 32 different Deaf schools. It is certainly accurate that KSL has largely developed in Deaf schools. It is also true that the Deaf who have graduated from these schools continue to use the language. There is a flourishing Deaf community throughout Kenya in most of the major cities. This includes associations for the Deaf, Deaf clubs and Deaf churches.

The *Ethnologue* places the population of KSL speakers at around 340,000. This resource also states that KSL is largely unrelated to other sign languages. As this statement is placed under the section heading "Dialects," it is probable its purpose is to point out that KSL is not just a dialect of American Sign Language (ASL). However, it is a misunderstanding to claim that the two languages are unrelated. Most sign languages appear to be related in the typological sense that they have similar grammatical patterns. ASL has also definitely had an influence on KSL as it was used in several schools in Kenya along with Signed Exact English (SEE)<sup>3</sup>. As Morgan (2012:9-10) notes: "A lexical comparison shows that ASL has influenced about a third of the lexicon used in the current analysis (Roberts 2009), which is below the level thought to indicate a familial relationship between sign languages (Parkhurst &

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<sup>1</sup> "*Ethnologue: Languages of the World* is a comprehensive reference work cataloging all of the world's known living languages. Since 1951, the *Ethnologue* has been an active research project involving hundreds of linguists and other researchers around the world. It is widely regarded to be the most comprehensive source of information of its kind." (Lewis, Simons & Fennig 2015).

<sup>2</sup>Deafness with a capital D refers to culturally Deaf people. Deafness with a lower case d refers to physical deafness. This use of lower and upper case d in relation to deafness vs. Deafness comes from: Padden, C. and Humphries, T. (1988) *Deaf in America*. Cambridge, MA: Harvard University Press.

<sup>3</sup>SEE is basically sign language using English grammar.

Parkhurst 2003).”

Different areas of Kenya have produced slight variations in KSL. These variations are concentrated in the Kisumu area in the western part of the country, around Mombasa in the east, and in the region around Nairobi. Although there is some lexical difference in signs between Deaf in these three areas they readily comprehend each other. It is probably an overstatement to call them dialects since the variations are so slight.

KSL is the language that unites the Deaf of Kenya. Many deaf people have been very isolated from their surrounding culture, and even from family relationships, due to the inability to communicate. Having the opportunity to meet and communicate with other deaf/Deaf people is a very significant point in their lives. Often this occurs when they first enter a Deaf school. They may come from a variety of tribes but their identity is as Deaf people and KSL speakers. It is this factor that largely sets the Deaf apart as a separate people group. For the Kenyan Deaf all social interactions with other Deaf will occur in KSL. Deaf from all over the country share a common language.

Unfortunately, until recently the Deaf community has suffered oppressive discrimination against KSL. The use of KSL in school was often forbidden. This type of oppression is less and less common as Kenya has worked to increase awareness about deafness and make KSL a more acceptable language. Many older Deaf people can tell you stories about having their hands slapped in school for using sign language. Even those who were allowed to sign were often forced to use Signed Exact English. They were told that KSL was not a real language.

At the opposite end of the spectrum, for many KSL is associated with freedom. Prior to the acquisition of KSL, many Deaf had no ability to gain an education, to engage with a group of peers intellectually, or even to fellowship with friends. KSL opened the doors for them to learn and interact with a broader world. Although some people consider the use of sign language as locking the Deaf out of society, the Deaf themselves do not view it this way. In fact, the exact opposite is true.

In Kenya, KSL is almost exclusively used among the Deaf. There are a few hearing people with Deaf siblings who have learned the language and some who have learned the language to fill roles as translators or teachers, but as a general rule KSL continues to have very low prestige among the hearing population.

The Deaf themselves use KSL in every domain of life, as communication in an

alternate language is nearly impossible. Some examples of where KSL may be used include church, social interactions, professions, and business. However, in interacting with the hearing community, they are almost always forced to attempt communication in written English or mime.

The Kenyan Constitution states in chapter 4, part 3, article 54 that the Deaf are entitled to use Sign Language. It also states in chapter 2, article 7 that the State will promote the use of Kenyan Sign Language. In chapter 7, part 5, article 120 the Constitution states that KSL is one of the 3 official languages of Parliament along with English and Kiswahili.

Practically speaking, this means that Deaf schools are allowed and encouraged to use KSL in the classroom, in the Parliament there is a KSL interpreter, and in the area of court cases the Deaf are supposed to be provided with a KSL interpreter.

The impetus motivating this paper on the hortatory discourse features of KSL is connected with the work of Deaf Opportunity Out-Reach (DOOR) International. DOOR is a translation organization working to translate the Bible into several different sign languages, one of these being KSL. DOOR began translation of the epistles in 2014. Immediately it became apparent that the challenge of translating hortatory texts was quite different from that of translating narrative texts. Where KSL had no trouble in communicating logical connections in narrative texts, it is proving extremely difficult to translate the long and complex sentences found in the epistles. The signers find it very difficult to make it clear how supporting material connects to exhortations within the text. They often struggle with the force of exhortations, ending up with translations that either feel too forceful or that lack any indication of imperative force.

It is hoped that this research will enable Bible translators to better communicate what was originally written in Greek to a Deaf audience through KSL. At this point in time the Deaf translators working to translate the Bible into KSL have done no research on the discourse features of KSL. The translation consultants (and consultants in training) have begun research into KSL discourse, but that research is quite limited and no papers have been written about features of KSL discourse in hortatory texts. This research will therefore be a unique resource for both the consultants working with KSL and the Deaf translators themselves.

The Deaf translators at DOOR are very skilled in KSL and do an incredible job of consistently producing translations that are clear, accurate, and natural.



However, it is very important for translators to have not only an intuitive understanding of the discourse features of their language, but also to have an understanding based on actual study of their language, including how it differs from the source text language. This type of knowledge really helps pinpoint areas where following the structure of the source text is going to lead to a lack of naturalness or, even worse, a lack of clarity and accuracy. This research will help Deaf translators examine their language and gain a deeper understanding of the discourse features present in KSL hortatory texts.

## 2. METHODOLOGY

Specifically this paper will address the translation of Gal 5:1-12 from Koiné Greek into KSL. To help achieve this goal the KSL texts examined are of the same broad category as the text of Galatians. As Kompaoré (2004:15) points out, “it must be understood that no text classification can be considered a definitive categorization.” Rather, texts will often have overlapping features that might identify them with more than one specific category. Broad categories are still important in the analyzation of texts because languages often employ different discourse features in different text genres.

For the purposes of determining the broad categories of all of the texts in question three main values were considered. As a starting point the texts were given +/- values for agent orientation and contingent temporal succession so that they could be placed into one of Longacre's (1996) four broad categories (Levinsohn 2006:1).

Table 1. Longacre's four broad categories of genre (Levinsohn 2006:1)

		Agent-orientation	
		+	-
Contingent temporal succession	+	NARRATIVE	PROCEDURAL
	-	HORTATORY (directive)	EXPOSITORY

In Galatians agent orientation is very high. Paul is speaking directly to the Galatians who are potential agents in relation to the exhortation being given. They are being directed to behave in a particular manner. So for example, in 5:1 Paul says, “For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery.” The statement, “stand firm therefore, and do not submit again to a yoke of

slavery,”<sup>4</sup> appeals to the Galatians to act in a certain way.

Galatians is not heavily contingent on temporal succession. There is no need for the exhortations Paul gives to the Galatians to be followed in a specific order to achieve a specific result. Rather they are to be taken as a whole. Given the high agent-orientation and the low temporal succession present in the Galatians text it has been identified as a hortatory text.

To further nuance the categorization of the texts, the volitive weight of each text was considered. The volitive weight of an exhortation is determined by looking at, “the interplay of the relative weight of the will of the speaker on the recipient of the directive with the potential receptivity and will of the recipient to comply to the directive.” (Kompaoré 2004:26) Kompaoré suggest three categories of volitive weight.

- Imposition, requirement: the speaker seeks to impose his will on the recipient (e.g. prescriptive, commands, demands, threat). The will of the recipient is not pertinent.
- Persuasive: the speaker appeals to the reasoning logic of the recipient, seeks to convince. (e.g. exhortation, counsel, warning, TV ads, evangelism, etc.). The good will of the recipient is not certain.
- Appeal: appeal to the volition of the recipient: the speaker subjects himself to the good will of the recipient to fulfill the request (e.g. begging, prayer, invitation). (Kompaoré 2004:26-27)

Galatians is a persuasive text. Although Paul has authority over the Galatians and exerts that authority at several points, that authority is not being used to merely lay down commands that must be followed. Rather Paul seeks to persuade the Galatians to behave in a certain way through the process of convincing them that his directives are in fact logical and beneficial for them. He provides a great deal of supporting material for his exhortations.

Because KSL is a visual language with no written form there is not a very large corpus of KSL signed material readily available to use in research. In order to facilitate the research of hortatory texts in KSL a group of Kenyan Deaf people were invited to come to DOOR and help in a linguistic research project. They were

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<sup>4</sup> All quotations from the English Bible are taken from the English Standard Version (2016).

separated into groups and given various topics.<sup>5</sup> They were then asked to discuss these topics and choose one person from among the group to sign their advice to the larger group. These sessions were videoed and the videos/texts with the characteristics of persuasive hortatory texts were selected to use in this research project.

Each of the four hortatory texts selected has a fairly narrowly focused theme. In the *Marriage* text a mother tells her daughter about the responsibilities of a wife. In the *Advice* text a father encourages a child to succeed at university. The *Unmarried* text focuses on the advantages of marriage, as the signer (a friend) encourages the addressee to get married. The theme of the *Drunkenness* text is to stop a lifestyle of drunkenness. Here again, the signer is a friend of the addressee.

Due to the visual nature of KSL, a computer program called ELAN<sup>6</sup> was used in the study of the texts. ELAN has a tier system which allows the user to create various tiers, each connected to the original video text time line. In this way each text can be given a gloss and a free translation on a separate tier which can be viewed along with the video of the story and connected to the same video time line. The stories can then be watched in ELAN and hortatory discourse features can be considered. In this way it is possible to create a separate tier for each discourse feature.

After the texts had been glossed in ELAN they were divided into sentences. KSL employs several means for indicating the end of a sentence<sup>7</sup>. A pause commonly takes place at the end of a sentence. The hands of the signer are dropped and come into contact with each other. Often the hands will be folded but at times the hands only briefly touch before the next sentence begins.

A held sign can indicate the end of a sentence. In this case the final sign in the sentence is held slightly after the normal movement of the sign ends. This marker is used regularly throughout the *Marriage* text. At the 00:01:11.135 mark on the timeline the word RESPONSIBLE is signed within a sentence. The R hand shape on both hands is tapped twice on the shoulder of the signer. The duration of the sign is 700 milliseconds. Later at 00:01:23.310 the same sign occurs at the end of a sentence. The

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<sup>5</sup>Topics included advice to someone heading to school, advice to someone newly married, teaching on cleanliness, and advice to a friend with a drinking problem.

<sup>6</sup>For further information about ELAN see the website: <http://tla.mpi.nl/tools/tla-tools/elan/elan-description/>

<sup>7</sup>Occasionally these same markers are used at a clause rather than sentence level. When this occurs they function more like a comma in a written sentence. When they are used this way they are typically shorter.

signer taps his hands on his shoulder in the same manner as before, but after the second tap his hands are held on the shoulder marking the end of the sentence. In this instance the sign lasts 940 milliseconds.

Another common marker indicating the end of a sentence is palms held upwards. This is seen heavily used in the *Drunkness* text. Along with marking the end of a sentence, this marker also seems to state something about the veracity or obviousness of the sentence it accompanies.

When a signer is marking reported speech, eye gaze and body shift become important sentence markers. In the sign language dialogue the participants are placed within the signing space. When a participant is speaking the signer will shift their body into that space to indicate which participant is speaking. Their eye gaze often indicates who is being spoken to. At the end of the sentence, if the participant speaking changes, then the signer will shift to the new participant. This body shift and change in eye gaze marks the end of one sentence and the beginning of another. At times, when body shift is being used, you will not see other typical sentence end markers but often the movement will occur in concert with one of the other markers.

The above sentence end markers, along with semantic content, were used to help divide the texts into sentences in a second tier within ELAN. The texts can be seen in a basic charted form in the appendices. Each sentence is numbered. If the sentence has more than one clause, the clauses are given an accompanying letter.

Because KSL is a visual language it is able to convey information at multiple levels simultaneously. Spoken languages tend to be linear. One constituent follows another. An example has been given in which spoken language is compared with a single strand of string. Each element of the language must line up one after the other forming a single line. Sign language is more like a rope of several strands in which several messages can take place concurrently. Due to this fact the attached charts only attempt to display the most pertinent information. Where more detail is needed, glosses will be provided within the text of this paper.

Within the KSL texts used in this research there are two layers of message framework. Both layers needed to be identified so that the main body of the text could be the focus of the research. The first layer is that of communication between the signer and the audience present while the video was being recorded. In this section the signer sets up a scenario in which the exhortation will take place. The second layer consists of introductory material within the scenario between the signer (sometimes

acting as themselves and sometimes playing a different character in the scenario) and the addressee within the scenario. Because KSL is almost exclusively used in face-to-face interaction, it is most natural to present information in the form of a dialogue.

In the *Marriage* text sentences 1 – 7 are directed to the audience. The signer acts as a narrator setting the scene and telling the watching audience what is going on. He introduces the characters and the situation. This is the first layer of introduction. Then at sentence 8 the signer<sup>8</sup> takes the role of the mother. She is the addresser for the remainder of the text. Sentences 8 – 11 are introductory material between the mother and the addressee (the daughter planning to get married). Sentences 12 – 38 form the main body of the hortatory text. At the very end of the text line 39 is a closing remark from the narrator to the watching audience.

The *Drunkenness* text is similar. Sentences 1 – 4 are directed to the watching audience. However in this story the signer feels a need to connect with the watching audience within the body of the exhortation. At sentence 16 the signer steps out of the internal dialogue and addresses the watching audience, giving them an update on how the addressee is receiving the exhortation. In this text the signer is himself throughout the text. The scenario is between him and a friend. The closing sentence (line 22) is once again addressed to the watching audience.

In the *Advice* text there is some confusion as to where the section addressed to the audience ends or if there even is a section addressed to the watching audience. Initially it appears that sentences 1 and 2 are addressed to the watching audience. Both of these sentences end with direct eye gaze at the camera. Sentences 3 and 4 appear to be signed to the internal addressee, but at the end of 4 the signer looks one last time at the camera possibly indicating this was information being given to the audience. Sentence 5 could be either signed directly to the internal addressee, in which case it says, “I advise you,” or it could be meant as information given to the watching audience, in which case it means, “I advised him.” In KSL the sign ADVISE is directional. It moves from the area of the character that has been set up as the advisor to the character being advised. If we take the signer to be addressing the audience then we would naturally supply the pronoun *him* but if the signer begins speaking to the addressee with this sentence then we would supply the pronoun *you*.

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<sup>8</sup>The signer is a man and the character is a mother. This is not confusing at all in the signing but at times is confusing when trying to write about it. If I am talking about the signer specifically I have used masculine pronouns but if I am talking about the character then I use feminine pronouns in keeping with the character.

There is no doubt that the exhortation in sentence 6 is directed at the internal addressee (the son who will go to university). Given the eye gaze in sentences 3 - 4 directed at the internal addressee, it is difficult to imagine these sentences are truly directed at the watching audience. It is much more likely that the signer was just feeling some level of discomfort signing in front of the camera. For the purposes of this paper it is assumed that the main body of the *Advice* text begins at sentence 3.

The *Unmarried* text is signed by the same signer as the *Advice* text. In the *Unmarried* text a new method was employed. Rather than signing to an imaginary internal addressee a person is standing just at the edge of the frame in the video and the signer addresses him. Possibly this was done to alleviate the apparent issues this signer had signing in front of the camera. In any case, in this text everything but the last line is part of the main body of the discourse.

After studying these texts and describing the discourse features they contain, I look at the text of Galatians 5:1-12 in Koiné Greek. Based on what was discovered about KSL persuasive hortatory texts I suggest how to translate the passage into KSL using the persuasive hortatory features of KSL to match persuasive hortatory features of Koiné Greek.

### 3. ARGUMENTATION STYLE

The main body of persuasive hortatory texts consists of exhortations conveyed to the addressee and accompanying supporting material for these exhortations. Once the main body of the KSL texts had been identified each clause within the main body was labeled as either exhortation or supporting material. Supporting material can come in several forms. Levinsohn (2006:6) summarizes the four types of supporting material suggested by Mary Breeze (1992) below.

- Situational information ‘explains the situation or circumstances out of which the discourse arises and why the exhortation is necessary’ (Breeze 1992:316). It includes the schematic category that Longacre (1983:3) labels “problem.” Breeze (1992) cites Ephesians 2:1–3 as an example.
- Motivational information “encourages the hearer to heed the exhortations in the following ways: by giving the reasons for obeying them; by pointing out certain consequences that might occur if a command is or is not heeded; by drawing attention to the ethical, moral, or religious values of the hearer’s society that provide the motivation to conform; and by appealing to one’s sense of responsibility” (Breeze 1992:315). Most supportive information is motivational.
- Credential information “supports the speaker’s or author’s right to give the commands with the expectation that they be heeded” (Breeze 1992:315). Ex. 20:2 is a particularly clear example: “I am the Lord your God, who rescued you from slavery in Egypt.”
- Enabling information “informs or reminds readers of what has already been done to help them keep the commands.”

In different languages, within different types of hortatory texts, this supporting material is typically found either to precede the exhortation (inductive argumentation) or to follow the exhortation (deductive argumentation).

The sentences below give examples of deductive and inductive argumentation. In each case the exhortation is underlined.

- (1) Deductive: Eat your dinner. If you do, you will grow up to be strong.



- (2) Inductive: If you want to grow up to be strong, eat your dinner.

In the case of the deductive sentence above (1), “if you do, you will grow up to be strong,” is motivational support. Specifically it points to a consequence that will result from heeding the exhortation. In the inductive example above (2), “if you want to grow up to be strong,” is situational support. It provides a circumstance in which the exhortation should be followed. There is a challenge when considering whether a given language typically uses one form of argumentation over another in a given genre. Many times support is found both before and after the exhortation.

- (3) If you want to grow up to be strong, eat your dinner. If you do, you will grow up to be strong.

Levinsohn (2006:6) notes that, “It is useful to distinguish consequences from other motivational information. Even when a passage generally follows the inductive style (sec. 3) in which other supportive information leads up to an exhortation, consequences still tend to follow it.”

When you look at the supporting material in relation to the exhortations within each of the four KSL texts it quickly becomes apparent that, in KSL persuasive texts, inductive argumentation is the norm. This is in keeping with Levinsohn's (2006:5) claim that, “Both major language types (VO and OV) typically use inductive reasoning for PERSUASION.”

In *Appendix 1: Marriage* the theses/exhortations can be seen at 16, 19, 20b, 21b, 25d/e, 26b, 32, 33b, 34b, 35b/c, 36b and 37b. Each of these theses/exhortations is preceded by situational support. The exhortations at 21b, 26b and 37b are followed by support but the support is motivational and provides consequences related to heeding the exhortation. For example, at line 21b the exhortation given is, “you must know how to budget for food and everything.” This exhortation is followed by support (seen in sentence 22) but the support points to consequences of obeying the exhortation. “This will help you be able to save money and use money well.”

The evidence that KSL uses inductive argumentation in persuasive hortatory texts is also present in the *Unmarried* text. In *Appendix 3: Unmarried* lines 3a, 4a, 6a, 8a, 11a/b, 14a and 17 are the exhortations. In this text all of the support that precedes an exhortation is situational. Every one of the exhortations is followed by

motivational support that tells the positive results that will follow from listening to the exhortations presented.

Lines 5b, 9a, 11, 15, and 18, in *Appendix 4: Drunkenness* are the exhortations. Just as in the texts above, situational support is only seen before the exhortations. The motivational support that follows the exhortations is all consequential.

The *Advice* text is different than the other three texts. There is still situational support given before most of the exhortations but the support that follows the exhortations in this text does not all point to consequences. In *Appendix 2: Advice* lines 6, 8, 9b, 13b, and 16b are the exhortations. In the second paragraph (sentence 9-12) the signer begins with situational support, gives the exhortations, adds to the situational support by providing examples, and then finishes with credential support. The final paragraphs (sentences 15 – 17) are similar. After the exhortation has been stated in 16b the signer gives some motivational support. This support can be seen as presenting a result which would not be uncommon following the exhortation in an inductive argument. But after this the signer adds credential support.

Although I would still categorize this text as persuasive hortatory, it is nearer to imposition than the other three texts. The use of credential support and attention getting phrases, “I encourage you,” and, “I advise you,” along with the difference in structure make the exhortations in this text feel much stronger.

#### 4. DEFAULT INTER-SENTENTIAL LINKAGE

The default form of inter-sentential linkage in narrative discourse in KSL is the use of juxtaposition. In the four hortatory texts examined juxtaposition remains a prevalent sentence coordinator. It appears to serve one of two predominant functions. The first is to coordinate events occurring in chronological succession. This is the most frequent use of juxtaposition in narrative. The second is to indicate that material within the two sentences is to be added to and associated together.

In the *Drunkness* text, in the main body of the text, juxtaposition is seen inter-sententially three times. The first time is in sentence 5, where it serves a chronological function. The signer has been setting up the scenario by telling how he meets a friend, they interact, and it just so happens that this friend has a drinking problem. Sentence 5 is the next event that occurs. In this case he speaks to his friend. This is the first sentence of the main body of this text.

Sentences 6 and 7 are also connected through juxtaposition. In 6 the signer tells the addressee that excessive drinking can lead to his life being wasted. He then adds in 7 that it might even lead to his family becoming impoverished. Both of these sentences together strengthen the thesis that is given in 9a: you should stop drinking.

This same use of juxtaposition is seen between sentences 12 and 13. Sentence 12 gives a first piece of support, “you will die.” Sentence 13 adds to this support, “you will get sick and die.” This second piece of support is to be taken in concert with the support found in sentence 12 to strengthen the exhortation in sentence 11. Interestingly, sentence 14 adds a third piece of support but this time the signer uses the additive SAME (see example 4 below).

- (4) 11 BETTER DRUNK STOP  
 12a IF DRINK CONTINUE  
 12b IX.YOU<sup>9</sup> FUTURE DIE  
 13 SICK DIFFERENT EVERYTHING DIE WILL  
 14 SAME BODY FACE UGLY POOR

You should stop drinking. If you continue drinking you will die. You will get sick and you will die. Your body and face will become ugly.  
 (*Drunkness* 00:00:47.126 – 00:00:58.357)

In the *Marriage* text juxtaposition is used to connect sentences nine times. (This text has many features in common with a narrative discourse: the use of HEY, numerous time references, and the frequent use of juxtaposition used for inter-sentential coordination.) The first occurrence is at sentence 16, which is an answer to the questions asked in sentence 15 and is also the thesis of this section.

Sentence 20 and 21 are both composed of two clauses. The first clause provides situational support and the second clause is an exhortation.

- (5) 20a HEY-HEY TIME HAPPEN IF IX.YOU WANT MONEY  
 20b BUDGET EVERYTHING IX.YOU NEED KNOW.  
 21a MAN IX.HE GIVE  
 21b FOOD EVERYTHING BUDGET IX.YOU MUST KNOW.

Hey when it happens, if you want money you need to know how to budget everything. What your husband gives you, you must know how to budget for food and everything.

(*Marriage* 00:01:43.814 – 00:01:54.429)

Sentence 21 is juxtaposed to sentence 20 serving to add and associate it to sentence 20 with the result that they are taken together as essentially one exhortation. This repetition of the exhortation along with the intensification of the sign NEED to the sign MUST adds emphasis to the exhortation. The motivational support that follows

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<sup>9</sup>Because KSL is a visual and spatial language, participants, things, and ideas are sometimes set up within the signing space (or are actually present there). Once they have been set up, they are often referred back to by pointing to the position where that referent was set up. This is called indexing and is how KSL communicates demonstratives. In glossing texts I have written IX. together with what is being pointed at to help identify what is being indexed.

this exhortation is also connected by juxtaposition. Sentence 22 adds motivational support for the exhortation in 20 and 21. It says that, “this will help you to save money and use money well.” Sentence 23 is juxtaposed to 22 adding additional motivational support, “you will be able to cook food well.” The two sentences taken together support the exhortation of line 20b and 21b.

Juxtaposition is seen again connecting sentence 26 to 25 (see example (6) below) showing that these events occur one after the other in chronological order. Although sentence 26 does not use a connective to show inter-sentential coordination, it does have a held and then reactivated sign. Sentence 25 ends with, ACTION GO COOK (go and start cooking). The sign COOK is maintained in the signing space and then reactivated to start sentence 26, COOK WARM BRING (when it is warm bring it). This tail-head linkage points to the fact that that the two exhortations (25e and 26b) can be looked at as steps in a process. When the process is completed as a whole the exhortation will have been followed. Sentence 27 once again is the next thing that happens in a chronological series of events so it is juxtaposed to the sentence it follows.

(6) 25d IX.YOU (nod respectfully in affirmation)

25e ACTION GO COOK.

26a COOK WARM

26b BRING.

27a IX.THIS BATH

27b IX.THIS MAN FEEL SATISFIED.

You should agree submissively and go and start heating the water.

When it is warm bring it to your husband. He will bathe and feel satisfied (at peace).

(*Marriage* 00:02:11.467 – 00:02:18.821)

Juxtaposition is seen again coordinating sentences 29 – 32. Sentences 29, 30 and 31 are all to be taken together as supporting the exhortation which follows in sentence 32.

One final instance of juxtaposition coordinating sentences is seen at sentence 38. It appears to introduce the support for the exhortation it follows showing that the two sentences are associated in some way.

The *Advice* text relies heavily on juxtaposition as the default inter-sentential linkage. Ten of the 13 sentences that make up the main body of this text are coordinated using juxtaposition. As noted before when discussing the *Advice* text, while still possessing qualities of a persuasive text, it seems to have a more impositional feel. Possibly this is one reason why there are fewer connectives and a greater reliance on juxtaposition is seen. More research will be needed looking at KSL impositional hortatory texts to determine if there is a true correlation to be found. This text is also shorter and, although it contains perceptible sections, it seems to have a narrower focus than the other texts. This might also account for the greater use of juxtaposition.

In the *Unmarried* text juxtaposition is used to connect two exhortations together as equally important. The first exhortation comes in sentence 3 where the signer says that the addressee should get married. Sentence 4 is juxtaposed to this constraining the addressee to look at the exhortation contained in 4 together with, and equally important to, that in 3 (see example (7) below).

- (7) 3a BETTER MARRY  
 3b GIRL HELP IX.YOU MANY MANY  
 4a IX.YOU FUTURE BORN CHILDREN  
 4b HELP IX.YOU MANY MANY  
 You should get married; a wife will help you so much. Then later you should have children; they will help you so much.  
 (*Unmarried* 00:00:08.309 – 00:00:14.875)

The exhortation at sentence 8a seen below in example (8) is supported in the second clause of the sentence. “You should marry a woman; she will help work, washing and cleaning.” Juxtaposition is then used to connect sentence 9, which adds an additional bit of support which should be taken together with 8b as supporting the exhortation of 8a.

- (8) 8a BETTER GIRL MARRY  
 8b HELP WORK WASH (palms up) CLEAN  
 9a IX.YOU WORK  
 9b REST RELAX

9c BETTER (pause)

You should marry a woman; she will help you work, washing and cleaning. After work you will be able to relax better.

(*Unmarried* 00:00:29.275 – 00:00:35.797)

The exhortations at sentence 11 and 17 are all followed by supporting material which is connected to through juxtaposition. The juxtaposition indicates that the support given is to be associated with what came before, in this case the exhortation.

## 5. CONNECTIVES

The propositions in sentences and clauses are frequently joined together through the use of a word that helps the addressee to see how they are related. In example (9) below the first proposition “John went to the market” is connected to the second proposition “Luke stayed home” in a countering relationship. The word *but* is an English countering connective that helps to mark the relationship between the two propositions.

(9) John went to the market but Luke stayed home.

Another type of relationship between propositions that is sometimes marked with a connective is a logical relationship.

The norm in Koiné Greek is to mark inter-sentential logical relations with a connective. The logical connectives of Greek may be divided into two types:

- inferential (inductive or introducing consequences): those that introduce a THESIS, CONCLUSION or RESULT which is inferred from the context.
- strengthening (deductive): those that support a THESIS by introducing a reason, ground or explanation. (Levinsohn 2011:37)

In example (10) below the first proposition is a thesis. It is supported by the proposition in the second clause.

(10) John went to the store because he was out of milk.

In example (10) “because he was out of milk” is a reason which supports the thesis “John went to the store.” The English word *because* is a strengthening connective used to help identify the presence of the relationship between the two propositions.

Another example of a strengthening relationship between two propositions can



be seen in example (11) below.

(11) **4** You are severed from Christ, you who would be justified by the law; you have fallen away from grace. **5** For (γὰρ) through the Spirit, by faith, we ourselves eagerly wait for the hope of righteousness. (Gal 5:4-5 ESV)

In example (11) the strengthening connective that is used in the Greek is γὰρ. In the case of γὰρ the specific logical relation is not being identified. However, γὰρ does alert the addressee to look for a relationship between the two propositions in which the proposition introduced by γὰρ strengthens the conclusion in the sentence it follows. Verse 4 is a thesis (in this case part of an expanded thesis that began in verse 2). Verse 5 is supporting material for this verse. Without γὰρ to help identify this relationship it would be easy to miss the connection and make the assumption that verse 5 is the beginning of a new section.

(12) John was hungry therefore he made a sandwich.

In example (12) the initial proposition “John was hungry” is supporting material. The inferential connective *therefore* helps to identify the second proposition as a thesis “he made a sandwich.”

Below I will look at how KSL marks each of these three types of connectives.

### 5.1 Countering Connectives

When two clauses are set in a countering relationship in KSL it is very rare to see the use of a connective. Instead there is a structural method that alerts the addressee to the countering relation. The first clause states its proposition in full. The second clause, which is being placed as the counter to the first clause is abbreviated to a single word. This is seen twice in the *Marriage* text. The first occurrence takes place in sentence 31.

(13) 31 KNOW IX.YOU 3HELP2<sup>10</sup> WASTE TIME GOING-BACK-AND-FORTH

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<sup>10</sup> In glossing the texts, when a sign is a directional sign, I have placed a number before and after the sign. The numbers represent 1<sup>st</sup>, 2<sup>nd</sup>, or 3<sup>rd</sup> person. So in example (13) above 3HELP2 indicates 3<sup>rd</sup> person (in this case 'it') will help 2<sup>nd</sup> person (you). I have not indicated singular or plural.

NO-NO-NO SAVE

Knowing will help you not to waste time going back and forth but to save time.

(*Marriage* - 00:02:39.429 – 00:02:43.291)

In example (13) the first proposition is, “knowing will help you not to waste time going back and forth.” The second proposition is, “knowing will help you save time.” The second proposition has been abbreviated to the single word SAVE. Along with the abbreviation of the second clause there is usually some non-manual marker (NMM) that helps to indicate the contrast. In example (13) the signer shakes his head from side to side during the sign NO-NO-NO and then nods his head once with the sign SAVE.

Again in sentence 35 the propositions in two of the clauses are placed in a countering relationship. The same structural method is used to highlight this relationship.

(14) 35 PLEASE DISCUSS EARLY LATE NO-NO

Please discuss the matter early, not late.

(*Marriage* – 00:03:07.232 – 00:03:09.786)

The first proposition in example (14) is, “please discuss it early.” The second proposition is, “please don't discuss it late.” The second proposition is abbreviated to LATE along with the negation of this option. With the sign EARLY the signer's head is tilted to the right. As he signs LATE he rotates his head to face the opposite direction and tilts his head to the left.

It is interesting to note that in example (13) the first proposition in the contrastive pair is negative and the second proposition is POSITIVE. Because of this it is natural to use the countering connective *but* in the English translation. In example (14) the first proposition is POSITIVE and the second proposition is negative. In the English translation of this example the countering connective is not needed. Levinson (2011:29) speaks of Roberts (1997) discovery that there is a correlation in languages between the order of verb (V) and object (O) and that of POSITIVE and negative propositions. In VO language (like English) the preferred order of propositions is POSITIVE-negative. When the default order is not used it is often marked with a

countering connective.

Example (13) and (14) both appear to be structured in the same way. I don't notice any obvious NMM, that could be considered a countering connective, used in one example and not the other. When using this construction, it appears that both propositional orders are left unmarked in KSL.

In the *Advice* text this same method is seen within the rhetorical question asked in sentence 9b.

- (15) 9b IX.YOU STRONG FAIL  
 Will you be strong or will you fail?  
 (*Advice* – 00:00:24.345 – 00:00:26.052)

In example (15) the first proposition is, “will you be strong?” The second proposition is, “will you fail?” The sign STRONG is accompanied with the NMM of raised eyebrows indicating this is an either/or questions. The signer also leans into the sign STRONG and moves back and leans her head to the opposite side with the sign FAIL.

In the *Unmarried* text clause 13c and 13d are a contrastive pair of propositions.

- (16) 13c WANT GO CHURCH  
 13d BUSY  
 You will want to go to church but you will be too busy.  
 (*Unmarried* – 00:00:54.876 – 00:00:57.231)

In example (16) the two propositions in a countering relationship are, “you will want to go to church,” and, “you will be too busy to go to church.” The second proposition is shown in the one word BUSY. In this instance there is only a slight shift in the direction of the body between CHURCH and BUSY.

There is one instance in the *Drunkenness* text in sentence 10 where two clauses are in a countering relationship and the countering connective BUT is used to mark the relationship.

- (17) 10c SOME DIE DIE DIE  
 10d BUT IX.YOU LIFE WELL

Some die but your life is good.

(*Drunkness* – 00:00:43.970 – 00:00:47.057)

In example (13) – (16) the subject in both clauses is the same. In example (17) the subject in the first clause and the subject in the second clause are different. It appears that the method of highlighting countering relationships used in (13) – (16) is only possible when the subject of the two clauses is the same. The countering relationship seen in example (17) is one of only two seen within the sample KSL texts in which the subject of the two propositions changes.

The other example in which the two propositions in a countering relationship have different subjects is found in the *Unmarried* text between sentence 1 and 2. There is no connective used. The countering relationship is left implicit relying on the addressee to provide the needed information.

(18) 1 HEY IX.WE BOTH MARRY FINISH.

2 HEY YOU OLD OVER WHITE HAIR THERE.

Hey we are married. You are old and your hair is already turning white.

(*Unmarried* – 00:00:00.015 – 00:00:08.308)

The message conveyed in the first proposition is stated clearly, “we are married.” The second sentence says, “you are old and your hair is already turning white.” The implicit message of the proposition in the second sentence is, “you are old and yet you are still not married.” Since the second proposition is left implicit it does not provide any evidence to support the theory that in POSITIVE-negative proposition KSL does not use a countering connective.

## 5.2 Logical Connectives

KSL uses a very limited set of logical connectives. The two most frequent logical connectives in KSL are WHY (which is a strengthening connective) and BETTER (which is an inferential connective). These are the only two logical connectives that were seen in the sample KSL texts considered for this project.

BETTER acts as an inferential logical connective in KSL. When BETTER is used in this way it alerts the addressee that what is about to be stated is an

exhortation/thesis that is supported by the proposition that preceded the sign BETTER. In the *Unmarried* text BETTER is used as an inferential connective introducing every thesis (see lines 3a, 7a, 11a, 14a, 17a, 21a). In example (19) below 3a and 4a both look like exhortations but as was seen above in example (5), when two sentences are coordinated by juxtaposition in KSL their content should be processed in parallel. In this case the two sentences together form a single exhortation to marry and have children.

- (19) 1 HEY (pause) IX.WE MARRY FINISH (pause)  
 2 HEY IX.YOU OLD OVER WHITE HAIR THERE (pause)  
 3a BETTER MARRY  
 3b GIRL HELP IX.YOU MANY MANY (pause)  
 4a IX.YOU FUTURE BORN CHILDREN  
 4b HELP IX.YOU MANY MANY (pause)  
 Hey, we are married. You are old and your hair is already turning white. You should get married; a wife will really help you. Then later you should have children; they will really help you.  
 (*Unmarried* 00:00:00.027 – 00:00:14.913)

In example (19) situational support is given in sentence 1 and 2. The sign BETTER introduces the thesis which is the first clause in sentence 3 and the first clause in sentence 4. Since 3a and 4a form one exhortation, it is natural not to repeat the inferential connective before 4a.

- (20) 7a FUTURE IF PERSON WORK  
 7b (palms up) WASH (palms up) REST IMPOSSIBLE CAN, IMPOSSIBLE (pause)  
 8a BETTER GIRL MARRY  
 8b HELP WORK WASH (palms up) CLEAN  
 In the future if you work you won't have any time for washing or for rest. You should marry a young woman so she can help with washing and cleaning.  
 (*Unmarried* 00:00:23.738 – 00:00:32.521)

In sentence 7 of example (20) negative situational support is given. It tells the addressee how difficult life will be under those circumstances. It then introduces the

exhortation in 8a with the sign BETTER. By heeding the exhortation and marrying a young woman the addressee would be able to alter that situation with the result that is given in 8b.

In the *Drunkness* text, as in the *Unmarried* text, BETTER introduces every exhortation. It can be seen at 5d, 9a, 11, 15, and 18.

- (21) 6a IF DRINK-DRINK  
 6b IX.YOU CAN LIFE WASTE-WASTE-WASTE (palms up)  
 7a POSSIBLE LEAD FAMILY POOR (palms up)  
 8 EXAMPLE FEE PROBLEM FOOD HUNGRY SCHOOL NOTHING (palms up)  
 SUFFERING (palms up)  
 9a BETTER IX.YOU DRUNK STOP  
 9b CAN LIFE DEVELOP  
 9c FAMILY WELL (palms up)

If you drink all the time you can waste your life. It is possible you will lead your family into poverty. For example, you will be unable to pay school fees, your kids will become hungry and won't be able to go to school; they will suffer. You should stop your drunkenness. Then your life will be able to develop and your family will do well.

(*Drunkness* 00:00:21.559 – 00:00:39.693)

In example (21) the signer begins with very negative situational support that points out how bad life is currently. Then in 9a the signer comes to a turning point and introduces his exhortation with the sign BETTER. Following the exhortation the signer shows how the tables will be turned and many things will improve, given that the exhortation is followed.

Early in the *Drunkness* text in the first exhortation of the text a somewhat strange use of BETTER is seen. It follows the sign WHY.

- (22) 5a IX.I WORD  
 5b IX.YOU DRUNK GOOD NOTHING  
 5c WHY  
 5d BETTER SMALL (palms up)

I say, “Your heavy drinking is no good because it is better to drink in

moderation.”

(*Drunkness* 00:00:15.597 – 00:00:21.428)

Example (22) seems to pose a problem for claiming that BETTER is inferential. Translated into English the above sentence might look like, “I say, 'Your heavy drinking is no good because therefore you should drink in moderation.’” One simple solution to this problem is to say that in this instance BETTER is being used in the standard sense, i.e. 'dark chocolate is *better* than milk chocolate'. This could indeed be the case. If it is, then the meaning of (22) would be, “I say, 'Your heavy drinking is no good because it is better to drink in moderation.’” However, this does not appear to be an accurate translation. Instead a better translation might be, “I say, 'Your heavy drinking is no good because you should drink in moderation.’” Here we have a grammatically acceptable method of placing an exhortation immediately after a strengthening connective. The thesis, “your heavy drinking is no good,” is supported by the cultural value, “you should drink in moderation.” Simultaneously, “you should drink in moderation.” is an exhortation and “your heavy drinking is no good” provides a premise for the exhortation.

I considered the possibility that this is just ungrammatical and that the signer made a mistake. However, Deaf advisors suggest this is not ungrammatical. Possibly, the use of BETTER as an inferential logical connective is still in the process of grammaticalization, allowing for a less rigid use of the term.

Within the *Drunkness* and *Unmarried* texts BETTER seems to maintain much of its standard comparative meaning. In each of its occurrences within these two texts it follows negative situational support. It then introduces the exhortation, which is an alternate course of action as seen above in examples (19) - (22). At times this will be followed by additional motivational support that shows the positive consequences of taking this action or the negative consequences of not taking this course of action. It appears almost as if it is more of a countering connective with a meaning like “rather” or “instead.” However two examples from the *Marriage* text help to show BETTER is not just a countering connective but clearly relates two propositions in reasoning.

In the message framework of the *Marriage* text the character of the mother is shown reasoning with herself.

- (23) 3c BOTH PLAN MARRY,  
4a (she thinks to herself)

4b BETTER IX.I FIRST ADVISE

4c WHY IX.I KNOW SEE HAPPEN MANY THINGS BAD GOOD BAD HAPPEN  
HAPPEN THESE.

They are planning to get married. I should advise her first because I know and have seen many things, good and bad, that can happen in marriage.

(*Marriage* 00:00:28.979 – 00:00:39.402)

The type of use of BETTER in example (23) is very common. Note that in this case it is clear that BETTER is not being used as a countering connective. Example (23) could be translated, “They are planning to get married, I should advise her first . . .” Here BETTER is translated in short as, “I should,” but a fuller translation might be, “given that they both plan to marry, I should.”

(24) 5a (she thinks to herself)

5b IX.I PERSON MARRY.

5c IX.I EXPERIENCE HAVE.

6 BETTER 1ADVISE3.

I am married and I have experience. I should advise her.

(*Marriage* 00:00:39.431 – 00:00:44.083)

Again in sentence 6 for example (24) it is clear that BETTER is not being used as a countering connective but instead is used to indicate that, given the premises in 5b and 5c, the thesis in 6 is in fact the course of action that needs to be taken.

### 5.3 Strengthening Connectives

The strengthening connective found in the KSL texts is the sign WHY. This sign is regularly used to introduce reason. In example (23) above line 4b gives the thesis, “I should advise her first.” WHY is used to introduce the reason for the thesis; “because I know and have seen the many things, good and bad, that can happen in a marriage.”

This is seen again at sentence 13 of the *Marriage* text.

(25) 13a NOW IX.I WANT 1ADVISE2

13b WHY IX.YOU FUTURE DON'T-KNOW.



Now I want to advise you because you don't know what the future holds.

(*Marriage* 00:01:01.113 – 00:01:05.787)

Line 13a contains the thesis, “I want to advise you.” To support this position the signer uses WHY to introduce a reason. In this case the reason is a need for advice on the part of the addressee. She does not know what the future holds.

In examples (23) and (25) the strengthening connective WHY is being used to connect the propositions in two clauses of one sentence. As with the English strengthening connective “because,” WHY is most commonly used between clauses. In the *Advice* text there is one example of WHY being used inter-sentential.

(26) 13a IX.I ENCOURAGE IX.YOU PLEASE (pause)

13b IX.YOU GO LEARN LEARN GOAL GRADUATE (pause)

14a WHY IX.WE NEED IX.YOU SUCCEED IX.THIS MONEY

14b TIME IX.WE OLD

14c IX.YOU FEED IX.YOU (pause)

I encourage you please, go in order to learn and graduate. Because we need you to succeed at making money so that when we are old you will be able to feed us.

(*Advice* 00:00:34.847 – 00:00:46.586)

The “pause” after the sign GRADUATE is significant enough to make it unlikely that it should just be punctuated as a common between two clauses. Instead the signer intentionally separates the thesis in line 13b letting its full weight down on the addressee before strengthening it with the reason provided in sentence 14.

There is one more example of WHY in the *Advice* text seen in sentence 16.

(27) 16a IF IX.I KNOW TOWN IX.THIS

16b (OO) STRONG THERE

16c WHY THERE IX.YOU LEARN LEARN LATER FAIL

16d NAME WHAT IX.WE SHAME (pause)

If I know town, you will really have to be strong there because if you begin learning and later fail that is called shaming us.

(*Advice* 00:00:48.097 – 00:00:55.390)

The only other use of WHY within the KSL texts explored in the study is the one that was dealt with in example (22) above taken from the *Drunkenness* text.

## 6. DEVELOPMENT MARKERS

A common development marker, found both in narrative and hortatory texts in KSL is the use of the sign HEY at the beginning of the initial sentence in a new section. In the *Marriage* text this is employed at the beginning of each new section within the main body of the text. The text consists of 8 sections after the set up. The length of these sections varies from as little as one sentence to as many as five sentences in length. The sign HEY does not show up at all within a section.

The use of HEY to mark each new section seems to be a stylistic preference which some signers use and other do not. In the *Unmarried* text the signer only uses HEY three times in the six sections of the text. It is used twice in the introduction (in the first two sentences to engage the addressee). It is then used at the beginning of the next new section. The *Advice* text (which is signed by the same signer as the *Unmarried* text) does not use HEY at all. In the *Drunkness* text HEY is only used once and it occurs as reported speech.

## 7. RHETORICAL QUESTIONS

A rhetorical question is a question in form but not in function. It does not seek to elicit information but rather has a different goal. A rhetorical question is not typically answered by either the addresser or the addressee as the question itself conveys the intended communicative goal.

There is considerable discussion about a particular type of construction in sign language which traditionally has been called a rhetorical question (see Wilbur 1996, Hoza et al. 1997, Davidson et al. 2008). In these constructions the signer first asks and then answers a question.

(28)        \_\_\_\_\_ br  
              LUKA GO WHERE CHURCH

Wilbur (1996) suggested that the construction in (28) should be thought of as one clause forming a pseudocleft. She would give example (28) a translation like, “Where Luka went was church.”

Hoza et al. (1997) made the argument that these constructions should always be viewed as two separate clauses. They view these pairs as different from rhetorical questions. They refer to them as rhq-answer sequences. For them example (28) would be translated, “Where did Luka go? Church.”

Davidson et al. (2008) agree with Wilbur that these constructions are a single clause but do not agree that they are pseudoclefts. They claim that an embedded interrogative clause and an embedded declarative clause together, “are a declarative clause formed by an interrogative CP (the Q-constituent) and a declarative IP (the A-constituent), both denoting a proposition. These two constituents occur as the subject and the object of a silent copular predicate that semantically behaves like an identity relation.” (Davidson et al. 2008: 226-27) The two embedded clauses taken together from what they call a Clausal Questions-Answer pair.

With one exception this type of construction will be dealt with in this section along with rhetorical questions. The sign WHY followed by supporting material providing reason has been dealt with above in section 6.3 as a strengthening

connective. In KSL it appears that WHY is a conjunction (or at least is in the process of becoming one).<sup>11</sup> It can best be glossed as “because.”

In the appendices the approach followed is that of Davidson et al. allowing for clausal question-answer pairs that form a single sentence. Where it is believed that the “rhetorical question” under discussion forms a clausal question-answer pair it will be noted in the discussion of that example.

Barnwell (1980) suggested five categories of rhetorical questions found in the New Testament (SIL International 1999). Below SIL International summarized these five categories.

1. to emphasize that which is obviously positive or negative
  - a. to **emphasize as positive** (i.e. the question expects a positive answer)
 

Mat 6:25 Is not life more than food, and the body more than clothing? = Surely life is more than food, and the body more than clothing!
  - b. to **emphasize as negative** (i.e. the question expects a negative answer)
 

Luk 9:25 For what does it profit a man ... = For it doesn't profit a man at all ...
2. to **specify a particular condition** under which something applies
 

1Co 7:27 Are you bound to a wife? Do not seek to be free. = If you are bound to a wife, do not seek to be free.
3. to **introduce a new subject or new aspect** of the same subject
 

Mat 11:16 But to what shall I compare this generation? = I will tell you what this generation is like.
4. to **express surprise**

Mat 13:54 ... they were amazed. “Where did this man get this wisdom and these miraculous powers?” they asked. =... they were amazed, saying, “Wow! We wonder where this man could have gotten this wisdom and these miraculous powers.”
5. to exhort or rebuke someone
  - a. to **exhort** (or make positive judgment)
 

Rom 3:8 And why not do evil that good may come? = We should do evil that good may come.

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<sup>11</sup> Kimmelman (2016) notes the same transition of WHY in Sign Language of the Netherlands.

- b. to **rebuke** (or make negative judgment).

Mat 7:3 Why do you see the speck that is in your brother's eye, but do not ... = You ought/should not note the speck in your brother's eye and overlook the ...

Jhn 18:21 Why do you ask me? = You shouldn't/Don't ask me.

(SIL International 1999)

In this section I look at each rhetorical question within the four KSL hortatory texts to determine if they fit one of the above categories or serve some other purpose.

In the *Marriage* text the first rhetorical question is seen in sentence 12.

(29) 12a OK HEY NOW YOU PLAN MARRY MAN YOU

12b RIGHT?

Hey, you're planning to get married, right?

(*Marriage* 00:00:56.354 – 00:01:01.121)

The question “you're planning to get married, right” is a rhetorical question. We already know from the context of the text that the mother asking this question is aware of the answer. The rhetorical question in example (29) could be seen as specifying a condition under which the upcoming statement of line 13a applies. In 13a the mother says, “Now I want to advise you.” Since she already clearly knows that the daughter is getting married this cannot mean something along the line of, “if you are getting married then I would like to advise you.” It does carry at least some of the idea, “since you are getting married I would like to advise you.” However, what seems to be the main purpose of the question is to introduce a new subject. The greetings that take place before this have come to a close and now the mother introduces a topic of discussion, namely marriage.

Once this topic has been introduced and the mother's desire and reason to give advice to her daughter have been made known, the mother introduces the general theme of this advice. The rhetorical question in example (30) is used to make this introduction. First, the mother begins a new section at sentence 14 with HEY NOW IX.YOU MARRY. The tense of the sign MARRY is not specified, so it must be inferred. Since it follows the sign NOW it would be natural to translate it, “now you are married.” Given the context it is clear that the daughter is not married yet, so this

would be inaccurate. A better translation is, “now you are getting married.”

- (30) 14 HEY NOW IX.YOU MARRY.  
 15 IX.THIS (a married person) PERSON RESPONSIBLE WHAT?  
 Now you are getting married. What are the responsibilities of a wife?  
 (*Marriage* 00:01:05.873 – 00:01:12.914)

The sign MARRY is exaggerated and held at the end of sentence 14. Then at the start of sentence 15 the signer releases the two handed sign MARRY and points at the space it used to occupy (eyebrows raise) and adds the sign PERSON. In this way the topic of the new sentence (a married person) is set up. The use of the sign PERSON is very interesting. In sentence 14 the subject is clearly the daughter and MARRY is a verb. In sentence 15 the demonstrative (pointing) indicates the space the verbal sign occupied to use it as an adjective describing PERSON. The new subject is “a married person.” By using PERSON the signer makes this list of responsibilities apply generally to married people (contextually wives). The rhetorical question in example (30) is followed by a brief list of some of the responsibilities of a wife, setting the stage for the different points that will be taken up in each new section that follows.

- (31) 18 HEY NOW ROOM HAVE COOK FOOD THERE.  
 19 IX.YOU COOK FOOD HOW HOW, FOOD WELL IX.THIS.  
 Now you have a kitchen to cooking in. You should cook really good food.  
 (*Marriage* 00:01:34.260 – 00:01:43.876)

Example (31) is a complete section. It is clearly delineated. The previous section ends with the sign POSS2 (yours). The sign is slow initially and then pops forward. After this the hands come to a resting position, clearly ending the section. HEY begins the new section and the sign NOW introduces the situational support of this section. Since the new section is already introduced, sentence 19 does not seem to be acting to introduce a new aspect of the marriage subject. Rather sentence 19 appears to be a clausal question-answer pair working together to make a single declarative clause. It is best translated, “You should cook really good food.” The use of this clausal question-answer pair is clearly to exhort, so “should” has been added to the

translation to make this clear. The sign WELL is inflected through signing it larger than normal and is accompanied by a dipping and raising of the body, thus the translation “really good.” At the end of this section the final sign IX.THIS (indicating the type of food that needs to be cooked) is held. The new section following it again begins with HEY.

The two remaining rhetorical questions in the *Marriage* text (examples (32) and (33) below) serve to introduce a new aspect of the subject being discussed.

(32) 24a HEY TIME HAPPEN IX.YOU (shoulder shrug) NEED RESPECT MAN  
IX.THIS (lh with sign MAN)

24B RESPECT HOW?

When you need to respect you husband, how should you respect him?

(*Marriage* 00:02:00.790 – 00:02:07.507)

(33) 28a HEY-HEY TIME IX.YOU PREGNANT,

28B IX.YOU TIME FUTURE PREGNANT HOW?

When you are pregnant what do you need to do?

(*Marriage* 00:02:19.973 – 00:02:25.929)

In both (32) and (33) the first clause of the rhetorical questions is used to set up a situation. How the daughter should behave, given that situation, is the new aspect of the section being introduced. In (32) the new aspect of marriage to be discussed is respect. In example (33) the new aspect of marriage to be discussed is pregnancy. After the new aspect (introduced as a situation) is set up in the first clause it is repeated in the second clause followed by the sign HOW.

The first rhetorical question in the *Advice* text is interesting. It is translated, “I know there are negative influences at universities, will you be strong or will you fail?” Looking at example (34) below you can see that there is a lot of information packed into just a few signs. First the sign THESE indicates the space where the signer previously set up universities. These are not specific universities but just universities in general. The sign 3INFLUENCE2 is a directional sign. It is moving from the area of the universities toward the youth that is receiving the exhortation. During the sign IX.YOU the signer’s eyebrows are not marked. Beginning with the sign STRONG the signer's eyebrows are raised and her eyes are opened wide. This combination of non-



manual markers strongly indicates that this is a rhetorical question and not just a direct exhortation. The signer's body moves forward with the sign STRONG, then when the alternative option FAIL is signed her body moves back, her head tilts, and her eyebrows return to a normal position. The juxtaposition of the two signs along with the non-manual markers clearly shows two alternative responses to the situation presented in the first clause. Example (34) is a clear exhortation. At the same time it is helping to introduce a new aspect of the subject being discussed. In the previous section the subject was going to learn. This new sections considers some specific obstacles to achieving this goal.

- (34) 9a IX.I KNOW THESE 3INFLUENCE2,  
 9b IX.YOU STRONG FAIL (pause)  
 I know there are negative influences at universities, will you be strong  
 or will you fail?  
 (Advice 00:00:02.182 – 00:00:26.006)

The section that begins with the rhetorical question in example (34) contains two more potential rhetorical questions seen in example (35).

- (35) 10 TEMPTATIONa EXAMPLE WHAT (pause)  
 11 TEMPTATIONb EXAMPLE DRUGS (palms up), INJECTION (pause)  
 12 DIFFERENT THESE IX.YOU LIFE DESTROY WHO, IX.WE RESPONSIBLE  
 (pause)  
 What are some examples of temptations? Temptations include drugs  
 and injections. We are responsible if these different things destroy your  
 life.  
 (Advice 00:00:26.086 – 00:00:34.814)

The section seen in example (35) is not easy to punctuate. There are several pauses or breaks that could be interpreted as commas or as full stops. Potentially sentence 10 and 11 could be taken together as a clausal question-answer pair. They have been separated because the (pause) at the end of sentence 10 feels substantial enough to support a new sentence. Although I do not know that it supports one position over the other, it is interesting that the sign TEMPTATION in sentence 11 is

different than the one in sentence 10. The rhetorical question in 10 introduces a new aspect of the same material in sentence 9 of example (34) which talks about influences.

There is a pause at the end of sentence 11 but it is very brief and could almost be another comma, like the (palms up) between DRUGS and INJECTION. However sentence 12 is semantically set apart. Examples of temptation have been presented in sentence 11. Now the signer moves on to point out who is ultimately responsible if the addressee succumbs to these temptations. Sentence 12 is a clausal question-answer pair. From the first sign DIFFERENT to the last sign of the sentence RESPONSIBLE there is no break at all that would indicate a new sentence. Instead the embedded interrogative clause and the embedded declarative clause together form the declarative sentence, “We are responsible if these different things destroy your life.”

(36) 16a IF IX.I KNOW TOWN IX.THIS

16b (OO) STRONG THERE

16c WHY THERE IX.YOU LEARN LEARN LATER FAIL

16d NAME WHAT, IX.WE SHAME (pause)

If I know town you will really need to be strong there because if you go and start learning and later fail that is called shaming us.

(Advice 00:00:48.097 – 00:00:55.390)

In example (36) line 16d is a clausal question-answer pair. The embedded interrogative clause (NAME WHAT/what is that called?) and the embedded declarative clause (IX.WE SHAME/shaming us) are working together to form a single declarative clause which should be translated, “that is called shaming us.”

The text *Unmarried* has proven the most difficult to analyze. In example 37 the sign that has been glossed HOW is not entirely certain. The Deaf advisor, who helped me when I ran into difficulty determining the meaning of a sign, suggested that possibly this sign is gesture more than true sign. If this sign is taken as a gesture, the translation of 5c would be, “the women will refuse you.” If the sign is HOW, this translation is still entirely valid. Line 5c would be a clausal question-answer pair. The translation could also be lengthened to, “how the girls will respond is to refuse you.” In either case this is not a rhetorical question.

(37) 5a HEY IF (pause) PERSON WANT OTHER GIRL THESE

5b IX.YOU WANT.rh + THESE.lh (lh continues through GIRL)

5c GIRL.rh HOW, REFUSE YOU (palms up)

If a person desires women sexually, you desire them, they will refuse you.

(*Unmarried* 00:00:23.693 – 00:00:27.392)

Example (37) again uses the sign PERSON in an interesting way. The idea in sentence 5 implies sexual desire. If the addressee wants sex with women out there they are not going to just give it to him. Instead he should get married. Deaf culture is typically said to be very direct, and that does seem to be true among the Kenyan Deaf too. But in sentence five the sign PERSON seems to imply that the signer does not want to be too direct. Initially she says, “If a person.” Then to make sure it is clear she signs, “you want.” The idea that this is a sexual desire is also left implied rather than made blatantly clear. The sentence that follows is the exhortation, “You should get married that will really help you.” Rather than saying directly how it will be helpful, it is left implied what the benefits of marriage will be. The sign PERSON, used in place of the demonstrative usually glossed IX.YOU and translated “you”, is not uncommon. It would be interesting to see if there is greater use of the sign PERSON in situations where the signer wishes to create a bit of comfortable space between the example given and the addressee. However, the very next section begins with the use of PERSON to refer to the addressee and there seems to be no need for distancing here. This could be an interesting area for future research.

The rhetorical question in example (38) both helps to introduce a new aspect of the subject being discussed and emphasizes something obviously true. This use of rhetorical questions seems very natural in KSL but it does not seem to directly correlate with any of Barnwell's (1980) suggested categories of rhetorical questions found in the New Testament.

(38) 10a IF IX.YOU RICH

10b FUTURE IX.YOU DIE

10c RICH IX.THIS MONEY GO WHERE GO WHERE GO WHERE

If you are rich then later you die where will your wealth go?

(*Unmarried* 00:00:35.827 – 00:00:42.408)

The question “where will your wealth go,” in line 10c is making the statement, “you don't know where your wealth will go.” The main subject under discussion is still the advantages of getting married and having children. This rhetorical question introduces and a new aspect of that subject, namely the advantage of being able to pass an inheritance on to your children.

There are two other clausal question-answer pairs in the *Unmarried* text. They are both seen in the final section of the text, one preceding the exhortation and one following it.

(39) 16a IX. YOU FUTURE TIME BOTH MARRY NOTHING (palms up)

16b RESPONSIBLE WHO, ZERO (palms up)

17 BETTER PERSON FUTURE TIME BORN CHILDREN

18a FUTURE TIME DIE

18b RESPONSIBLE WHO, CHILDREN (pause)

If you don't get married there will be no one to be responsible. You should have children. Then when you die your children will be responsible.

(*Unmarried* 00:01:04.912 – 00:01:16.376)

Sentence 16 says, “If you don't get married there will be no one to be responsible.” Responsible for what, is left unclear leaving the addressee to fill that information in. Possibly for his burial. After the exhortation “you should have children” in sentence 17, the signer adds the supporting material, “then when you die your children will be responsible.” The clausal question-answer pairs are seen in line 16b and in line 18b.

The *Drunkenness* text begins with an introductory rhetorical question alerting the audience to the subject that will be discussed.

(40) 1a DRUNK

1b DRUNK AREA SOLVE HOW

Drunkenness, how can we solve the problem of drunkenness?

(*Drunkenness* 00:00:00.654 – 00:00:04.477)

The sign DRUNK is heavily topicalized. This sign involves the index finger

pointed upward touching to the side of the signer's forehead and then moved from the head and spun in a small circle in front of the signer, all the time pointing upward. When it is being used as a verb it is usually accompanied with body movement where the signer rocks back and forth slowly like a staggering drunken person. The eyes of the signer are also partially closed. When the sign is used as a noun all of these accompanying NMMs are absent. The signer begins this text with the single sign DRUNK. He raises his eyebrows as he signs the sign and as the sign spins slightly above his forehead his eyes are both focused in on the sign. A good English equivalent would be to say, "Drunkenness, how do we solve the problem of drunkenness?" This is the only rhetorical question found in this text and it is used while the signer is still addressing the watching audience and has not yet started the story in which the hortatory section of this text is found. This is a classic example of KSL topicalization and the use of rhetorical questions for subject introduction.

The KSL use of rhetorical questions definitely overlaps with the functions that Barnwell (1980) proposed for rhetorical questions in the Greek New Testament. This research only scratches the surface of KSL rhetorical questions. More research will be needed with a larger corpus to determine what might be a good set of categories to describe the use of rhetorical questions in KSL. This cursory look suggests that both rhetorical questions and clausal question-answer pairs are an important feature of hortatory texts in KSL.

## 8. CONDITIONALS SENTENCES

A conditional sentence is a sentence in which one clause states a condition and a second clause provides a result. Conditional sentences are very important in persuasive hortatory texts. They are regularly used to introduce a situation under which an exhortation applies. They are also commonly used in supporting material to show the results of either heeding an exhortation or ignoring it. In Galatians 5:1 Paul exhorts the Galatians to, “stand firm” and to “not submit again to a yoke of slavery.” In Gal 5:2 Paul adds supporting material for his exhortation by showing what the result of not obeying his exhortation will be. To do this he uses a conditional sentence. “If you accept circumcision, Christ will be of no advantage to you.” In this utterance, “if you accept circumcision,” is the protasis (conditional clause/P) and “Christ will be of no advantage to you,” is the apodosis (result clause/Q).

Nicolle (2015 Training material, not published) lists three basic types of conditional clauses proposed by Taylor (1997).

- Factual: p is known to be true
- Hypothetical or 'possible': p could happen, but might not
- Counterfactual: p is known to be false

In the example from Gal 5:2 the protasis is hypothetical. It relates the conditions under which the apodosis (Christ will be of no advantage to you) applies.

There are also different types of result clauses. Nicolle (2017) mentions four, taken from Sweetser (1990, 1996).

- Content: q is a prediction – [If it rains,]P [the match will be cancelled.]Q
- Epistemic: q is a conclusion – [If she does not answer,]P [she is not at home.]Q
- Directive: q is an exhortation – [If she does not answer,]P [call her at work.]Q
- Interrogative: q is a question – [If it rains,]P [will the match be cancelled?]Q

In Galatians 5:2 the apodosis is content, predicting what will result given the situation provided in the protasis (Paul's addressees accepting circumcision).

In conditional sentences within the four KSL persuasive hortatory texts which I examined, all of the protases were hypothetical. It is possible that KSL is able to use factual and counter-factual conditionals. Unfortunately the small corpus considered for this project does not help to answer that question.

In these same conditional sentences four types of apodosis were found. Content Q was the most common, occurring in 9 cases. Directive Q was found 6 times, epistemic Q was found once and there is one example where Q was interrogative.

In KSL texts with examples of conditional sentences in which the apodosis is directive, the protasis provides situational supporting material for the exhortation. There are four examples from the *Marriage* text of hypothetical P – directive Q sentences.

(41) 20a HEY-HEY TIME HAPPEN IF IX. YOU WANT MONEY

20b BUDGET EVERYTHING IX. YOU NEED KNOW.

Hey when it happens, if you want money you need to know how to budget everything.

(*Marriage* - 00:01:43.843 – 00:01:50.947)

In example (41) the signer introduces a new section by setting up the hypothetical situation in the protasis in which the new bride wants to share in the responsibilities of handling money. The mother giving the advice says, “Hey, when it happens, if you want money. . .” In clause 20a TIME conveys the concept of “when” and the sign HAPPEN carries the idea of “taking place” or “occurring.” It does seem like the sign TIME is enough to set up a situation and there is no real need for the signer to use IF and make this into a conditional sentence. It is possible that the addition of the sign IF is an intentional choice of the signer to correct his initial statement that conveys a fairly certain future event to a less certain, hypothetical future event. There is a pause following the sign IF that would imply that the signer had not fully thought out what he was going to say before he started. Possibly the use of TIME and IF together was just a mistake. There are no other places where both TIME

and IF occur together in this way within the texts I examined. There are several sections where situational support is set up using TIME or TIME HAPPEN.

The apodosis in example (41) is directive. Together the sentence is says, “If you want money you need to know how to budget everything.” The second clause, 20b, is the main exhortation in this section.

- (42) 25a IF MAN ASK TELL  
 25b NEED WATER BRING  
 25c IX.I BATH WARM,  
 25d IX.YOU (nod respectfully in affirmation)  
 25e ACTION GO COOK.

If your husband asks you, saying “I need you to bring me water so I can have a warm bath,” you should go and warm some water for him.  
*(Marriage – 00:02:07.545 – 00:02:14.895)*

In example (42) above the use of IF does not introduce a new section. The topic of the section, respecting your husband, has already been introduced. Now the protasis provides a hypothetical situation which might occur in which the addressee should show respect for her new husband. The apodosis then gives the addressee direction as to how she needs to respond in this situation. The full sentence is, “If your husband asks you, saying 'I need you to bring me water so I can have a warm bath,' you should go and warm some water for him.”

- (43) 34a IF MAN IX.HE NEED  
 34b IX.YOU ACCEPT ACTION GO (to where the man has been set up).  
 If your husband has sexual needs you should meet those needs.  
*(Marriage 00:02:57.390 – 00:03:02.259)*

Example (43) is a follow up exhortation. This section talks about what each of the marriage partners should do when the other partner has sexual desires. First, the mother advises that if the wife has sexual desire she is responsible to tell her husband and he will meet that need. Now she says, likewise, “If your husband has sexual needs you are responsible to meet those needs.” The hypothetical protasis is seen in 34a and the directive apodosis is seen in 34b.



- (44) 37a IX.YOU AGAIN SAME SAME, IF HAPPEN MAN COME LATE  
37b BETTER WHAT TELL KEEP TIME.

Similarly, if it happens that the man comes late, you should tell him to keep time.

(*Marriage* 00:03:13.812 – 00:03:19.508)

In example (44) 37a sets up a hypothetical situation in which the husband shows up late (for dinner). The exhortation in comes in the apodosis 37b.

In the *Advice* text there is one irregular conditional sentence. It can be seen in example (27) above. I have repeated the example below for convenience as example (45).

- (45) 16a IF IX.I KNOW TOWN IX.THIS  
16b (OO) STRONG THERE  
16c WHY THERE IX.YOU LEARN LEARN LATER FAIL  
16d NAME WHAT IX.WE SHAME (pause)

If I know town, you will really have to be strong there because if you begin learning and later fail that is called shaming us.

(*Advice* – 00:00:48.084 – 00:00:55.379)

Although, example (45) uses the conditional sign IF, the directive given in 16b is not contingent on whether or not the signer, “knows town.” Example (45) is probably best thought of as a speech act conditional. “Speech-act conditionals are cases where the if -clause appears to conditionally modify not the contents of the main clause, but the speech act which the main clause carries out.” (Dancygier & Sweetser 2005:113) In example (45) the if-clause could be said to modify the speech act through providing credential and situational support for the upcoming exhortation. The signer implies that he does in fact know town, thus is in a position to speak about it and that the situation in town is in fact extremely perilous and calls for the addressee to heed the advice which will be given in the main clause.

Example (45) above shows sentence 16 as a single sentence. There is no pause that would indicate two separate sentences. 16a and 16b are connected to 16c and 16d by the strengthening connective WHY which show that 16c and 16d provide a reason why the exhortation given in 16b needs to be taken seriously. This reason is presented

in another conditional protasis/apodosis construction. In this case the protasis in 16c relies on implied conditionality rather than being marked with the sign IF. This conditional clause is hypothetical. The addressee could go to town and fail but that might not happen. In fact the whole point of the exhortation is to ensure that he will not fail. The result clause in 16d is different from any of the others within the set of texts. It is epistemic; making a conclusion rather than a prediction. The signer does not say, “we will be ashamed.” Instead she says, “that is called shaming us.”

In the KSL texts where P was hypothetical and Q was content, the sentence as a whole can be seen as supporting material for the exhortation either preceding or following it.

(46) 29a IF IX.YOU TIME MAN IX.YOU SEX IX.YOU PREGNANT KNOW HOW-  
LONG DUE-DATE,

29b THIS HELP IX.YOU KNOW TIME MOVE HOSPITAL OR CHECK-UP  
HEALTH.

If you know the date when you got pregnant it will help you to know when you need to move to the hospital or to go for a health checkup.

*(Marriage 00:02:26.292 – 00:02:38.085)*

The apodosis in 29b shows the result of the action in 29a. So in this case knowing the date when you got pregnant is the condition that results in knowing when you need to head to the hospital or go to a checkup.

(47) 10a IF IX.YOU RICH

10b FUTURE IX.YOU DIE

10c WEALTH IX.THIS MONEY GO WHERE GO WHERE GO WHERE

11a BETTER IX.YOU MARRY

11b BORN CHILDREN (pause)

12a IX.YOU FUTURE RICH

12b FUTURE DIE

12c MONEY WEALTH GIVE CHILDREN THESE

12d FUTURE RICH (pause)

If you become rich and then later you die where will your money go?

You should marry and have children. Then if you are rich and then later

you die your wealth can be given to your children and they will be rich.

(*Unmarried* 00:00:35.827 – 00:00:51.458)

In example (47) there are two conditional sentences, one on either side of the exhortation in sentence 11. In the first 10a and 10b form the hypothetical P “If you are rich then later you die” and 10c is the interrogative Q “where will your money go?” Together they are used to create situational support for the exhortation which follows in sentence 11. The interrogative in this case is a rhetorical question and points to a situation in which the addressee becomes rich in the future but when he dies has no one to leave his money to. This situational support leads into the exhortation in sentence 11, “you should marry and have children.”

Following the exhortation of sentence 11 the signer reiterates the situation that was set up in the protasis of sentence 10 in 12a and 12b. In this repetition the sign IF is omitted. It seems as though, since the protasis in sentence 12 points to the same condition as the one in sentence 10, there is no need to repeat IF. The conditional sentence, 10, provided situational support and the conditional sentence, 12, provides motivational support. It points to the positive result that will come about if the exhortation is followed.

In the Drunkenness text there is an interesting section where a conditional phrase is set up but then left hanging.

(48) 10a IF CONTINUE

10b SEE PEOPLE THESE DRINK DRUNK HEAVY

10c SOME DIE DIE DIE

10d BUT IX.YOU LIFE WELL (palms up)

11 BETTER DRUNK STOP (palms up)

12a IF DRINK CONTINUE

12b IX.YOU FUTURE DIE (palms up)

13 SICK DIFFERENT EVERYTHING DIE WILL (palms up)

14 SAME BODY FACE UGLY POOR (palms up)

If you continue, look at people who drink heavily, some of them die but your life is good. You should stop drinking. If you continue drinking you will die. You will get sick and you will die. Your body and face

will become ugly.

(*Drunkness* 00:00:39.737 – 00:00:58.348)

In example 48 a protasis is set up in 10a. The signer begins, “if you continue,” but then rather than providing an apodosis, the signer gives a parenthetical comment which continues through the exhortation given in sentence 11, “you should stop drinking.” He then returns to what he was initially going to say with a repetition of the protasis. The effect is, “If you continue, look at people who drink heavily, some of them die but your life is good. You should stop drinking. If you continue drinking you will die. You will get sick and you will die. Your body and face will become ugly.”

It is also interesting to see that the protasis in 12a, “if you continue drinking,” is followed by the apodosis in 12b, “you will die.” But sentence 13 and 14 also tell results of the condition set up in 12a.

In example (49) below from the *Unmarried* text the signer does not use a conditional lexeme to indicate the protasis. Instead she uses non manual markers.

- \_\_\_\_\_br<sup>12</sup>
- (49) 16a IX.YOU FUTURE TIME BOTH MARRY NOTHING (palms up)  
 16b RESPONSIBLE WHO, ZERO (palms up)  
 If you don't get married there will be no one to be responsible.  
 (*Unmarried* – 00:01:04.916 – 00:01:09.556)

As mentioned above in the discussion relating to example 39, the translation of this sentence is, “If you don't get married there will be no one to be responsible.” Possibly there is no need for the conditional lexeme in the sentence, similar to example (47) above. The general situation that has been set up throughout this story is marriage, so in this negation the conditional state of being married is just semantically assumed. However, the raised eyebrow over BOTH MARRY NOTHING certainly appear to indicate that this as a conditional clause. The NMM of raised eyebrows is seen over many, but not all, of the instances of the sign IF. In example (45) above, where the conditional clause also had no conditional lexeme, there were no obvious NMMs setting this sentence out as a conditional sentence. Additional research will be necessary with a larger corpus of KSL texts to determine precisely how NMMs work in conditional sentences which do not contain a conditional lexeme.

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<sup>12</sup>The line above the words BOTH MARRY NOTHING indicates that a NMM accompanies these signs. In this case the NMM is brow raise (br).

## 9. APPLICATION TO GALATIANS 5:1-12

Having considered the hortatory discourse features of KSL, I would now like to turn my attention to how these features might be practically applied. I have begun by analyzing the Greek passage Galatians 5:1-12. My brief analysis can be seen in Appendix 5: Gal 5:1-12. Like the KSL texts, Galatians is persuasive in nature. Rather than coming to the Galatians and demanding a certain course of action Paul begins with supporting material before he comes to the more hortatory section of his message. After his introduction and brief mention of the problem he will be addressing, Paul has a section of credential support (Gal 1:11 – 2:10). He reminds the Galatians that he was called by God and that the apostles approved of his message to the Gentiles. He comes back to the problem in 2:11 and gives a story about a time he had to correct Peter on this same issue. Depending on which translation you look at, you will see Paul's words to Peter either ending at the end of verse 14, 16 or 21. Whether 14 - 21 were spoken to Peter and are reported here, or verses 15 - 21 are an expansion and explanation that Paul gives for his Galatian audience, verses 15 - 21 introduce Paul's main theme for the book of Galatians. It is most succinctly stated in verse 16, "...a person is not justified by works of the law, but by faith in Jesus Christ." Galatians 3:1 – 4:31 basically support this thesis. Galatians 5 begins the hortatory section of the letter; in which Paul begins to give more instruction. Since this is the case, many of the paragraphs in the latter part of Galatians are less inductive in their argumentation style and some appear to be completely deductive. Finally, the letter is closed with verse 6:18.

I have broken Galatians 5:1-12 into four sections. The first consists of Gal 5:1 alone. Semantically this verse acts as a bridge between what precedes it in Gal 4:21-31 (or all of chapters 3 and 4) and what follows in Gal 5:2-15 (or the rest of the letter). Although this passage does have textual variants that move the logical connective οὐ̅ν into the first clause, it is much more probable that οὐ̅ν was originally in the second clause. The verse, as it is seen in the UBS4, best accounts for the origin of the variant readings. "Amid the variety of readings, that adopted for the text seems to account best for the origin of the others. The apostle's abrupt introduction of exhortations was

softened by inserting the relative ἧ before or after ἐλευθερία, or by transferring οὖν to the preceding clause.” (Metzger 1994)<sup>13</sup> Given that οὖν belongs in the second clause, there is no inter-sentential connective that clearly points to a linking of Gal 5:1 to Gal 4:31.<sup>14</sup> Every translation I consulted placed Gal 5:1 as the beginning of a new section. In every case but one (the one exception was NET) Gal 5:1 was set apart as its own paragraph.

Gal 5:2 begins with the attention getter Ἴδε/Look!, followed by an overt subject (ἐγὼ Παῦλος/I Paul) switching from the subject in 5:1 which was seen in the second person plural form of the verbs στήκετε (stand firm) and ἐνέχεσθε (be subject to). The conditional εἰ is also used to introduce a new situation. All of these indicate that 5:2 is the beginning of a new section.

The third section begins at verse 7. The main reason for the break at verse 7 is semantic. The section begins by mentioning a previous situation. “You were running well.” The change in time frame and theme indicate a new paragraph.

The next paragraph begins at verse 11. The previous paragraph dealt with the Galatians being hindered in their walk of faith and with the person who was causing problems for them. Now Paul turns to himself. Along with the semantic shift, the discourse marker δέ and the use of a conditional sentence, support this as a new section. Verse 12 is an aside comment in which Paul makes a statement about the false teachers he has been teaching against.

I will now look at these verses and consider how they might be translated into KSL based on the discourse features seen in the KSL texts.

Galatians 5:1 begins with supporting material and then gives an exhortation. This is inductive argumentation and is typical in KSL in persuasive hortatory texts. The supporting material in 1a and 1b below (example 50) is connected to the exhortation with the logical connective οὖν.

- (50) 1a) τῇ ἐλευθερίᾳ ἡμᾶς  
           For freedom  
       1b) Χριστὸς ἠλευθέρωσεν·

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<sup>13</sup> I am accessing this resource, Louw & Nida (1996), Arichea & Nida (1976), Longenecker (1990), and Levinsohn (2000) through Logos software. Unfortunately no page numbers are included in the resources within Logos.

<sup>14</sup> I have not gone through the whole book of Galatians to determine the default inter-sentential linkage.

Christ has set us free

1c) στήκετε οὖν

stand firm therefore

1d) καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε.

and do not submit again to a yoke of slavery.

This same effect can be accomplished in KSL using the logical connective BETTER. For freedom Christ has set us free BETTER stand firm and do not submit again to a yoke of slavery.

In Greek, the exhortation “stand firm” and the exhortation “do not submit again to a yoke of slavery” are connected by καὶ. This shows that the two exhortations should be taken together as equally important. KSL only rarely uses a conjunction to indicate equal important. It is much more common to use juxtaposition. It would be possible in the translation of this verse to use the sign SAME to indicate that the exhortation in 1c and 1d are equally important: stand firm SAME do not submit again to a yoke of slavery. It would be much more natural to just juxtapose the two exhortations. A better translation of this verse into KSL is seen in example (51).

(51) 1a CHRIST IX.THIS (pointing up) FREE US

1b GOAL WHAT, WE FREE.

1c BETTER STAND STRONG,

1d AGAIN YOU ACCEPT SLAVERY NO.

A back translation of example (51) would read, “Christ freed us that we might be free, therefore stand strong and don't accept being enslaved again.”

Galatians 5:2 begins a new section. The attention getter Ἴδε/Look is best simulated in KSL by the sign HEY or HEY-HEY. This sign is frequently used to indicate a new section and it is similar to Ἴδε/Look in that its goal is to draw the attention of the addressee to what is about to be said.

Paul overtly states that he is the speaker in verse 2. This statement draws attention to his status in relation to the Galatians. He has spent much of the letter supporting his claim to be an apostle. By overtly reminding the Galatians who is speaking Paul also points out that the Galatians need to listen to him. A similar device

was used in the *Advice* text where the signer overtly reminds the addressee that he is the addressee's father (see Appendix 2: Advice, sentence 17).

Verse 2 uses a conditional sentence in which the protasis sets up a hypothetical situation in which the Galatians accept circumcision. The apodosis then provides a prediction of what will result. In this case, Christ will be of no advantage to the Galatians. This type of conditional sentence is the most common in KSL and presents no difficulty in translation.

- (52) 2a HEY, IX.ME PAUL WORD WHAT, IF CIRCUMCISION IX.YOU ACCEPT,  
2b CHRIST BENEFIT YOU NOTHING.

In example (52) above, IX.ME PAUL WORD WHAT along with Paul's following statement form a clausal question-answer pair. In KSL this is a very natural way for the signer to draw attention to what they are about to say. It could be translated, "Hey, what I Paul say to you is that if you accept circumcision, Christ won't benefit you at all."

Paul elaborates the statement he has made in verse 2 with verses 3 and 4. He draws attention to himself a second time with μαρτύρομαι/I testify. The development marker δὲ helps to show that what he is about to add is an elaboration of his first statement. In KSL it would be possible to sign HEY again at the beginning of verse 3, but it is not necessary. In KSL the statement "again I say to you" is enough to mark this as an elaboration.

The condition in verse 3 is not indicated with a conditional lexeme, as it is in verse 2. Rather the condition is indicated by who Paul addresses his statement toward. This is seen in the dative form of παντὶ ἀνθρώπῳ περιτεμνομένῳ/every man who accepts circumcision. This group of people are set up as a representation of the hypothetical condition. If a person meets the requirements of that group (accepting circumcision), they are also required to obey the whole law.

Although there was only one example in the KSL texts where the protasis was hypothetical and the apodosis was epistemic, this form of hypothetical sentence is easily understood. It could be translated as seen in example (53).



- br
- (53) 3a AGAIN I WORD, PERSON IX.THIS ACCEPT CIRCUMCISION,  
br  
 3b LAW POINT POINT POINT EVERYTHING, IX.THIS (person previously set  
 up) MUST FOLLOW FULL.

In example (53) the hypothetical person who accepts circumcision is set up in a specific place within the signing space. The raised eyebrows during the signs PERSON IX.THIS ACCEPT CIRCUMCISION, set this person up as the topic. The signer will also probably nod their head in the direction where this person is being set up. When the signer shifts to the new information the eyebrows return to a normal position and the signer brings his head back and shifts away from the space where the person has been set up. The sign IX.THIS (accompanied by raise eyebrows) points back to where the person who accepts circumcision was previously set up. That person must follow all the requirements of the law fully.

In verse 4 Paul strengthens what he says to the Galatians. Paul begins with the epistemic apodosis, “you are severed from Christ” followed by the conditional part of the sentence, “you who would be justified by the law.” Then he adds to his previous conclusion, “you have fallen away from Grace.” The Galatians who received this letter would have had to judge for themselves if they belonged to that group or not. Those within that group are declared already separated from Christ and fallen from grace. Both *κατηργήθητε* and *ἐξέπεσάτε* are in the aorist tense. Paul is not just predicting a result that will occur. He is making a conclusion that this has already happened. In KSL it would probably cause confusion to front the conclusion. Instead it would be better to begin with the protasis and then give the apodosis. To help show that this a conclusion and not just a prediction it would be necessary to add the tense marker FINISH to at least one of the verbs. This is similar to example (45) above. The sign NAME WHAT (translated: that is called) is present tense and helps to indicate that the apodosis is epistemic. In that case the present tense in the apodosis helps to show that the conclusion is a generalization. But in the current example the past tense in the apodosis specifically points back to the “you” in the protasis.

Galatians 5 and 6 add support to the thesis that was originally made in verse 2 and which was expanded in verse 3 and 4. In Greek the strengthening connective *γὰρ*/for helps to draw attention to the fact that what follows supports the previous thesis. In the examples from the KSL texts the strengthening connective that was most

commonly used was WHY. However, WHY is always associated with reason. It is very similar to the Greek word ὅτι/because. The Greek word γὰρ does not require the reader to look for reason. Instead it only makes the reader look for support. Although it is sometimes possible to use WHY to translate γὰρ (where reason is in focus), it is not possible to use WHY to translate γὰρ in found in verse 5 and 6.

KSL often uses repetition to introduce supporting material. Example (47) above is a case in point. In that example the situation that is presented before the exhortation is reiterated after the exhortation as an introduction to the supporting material. One situation is seen in both cases, but with two very different results dependent on whether or not the exhortation has been followed or not. In verse 5 it would be possible to use repetition to help point out that the verse supports the preceding thesis. In verse 4 Paul talks to people who are hoping to be justified through their obedience to the law. In other words they are looking to the law for their righteousness. If you can set up the idea of hoping for righteousness in verse 4 then you can repeat the idea in verse 5, contrasting the two means hoped in to achieve that one goal. This is a natural way of showing that verse 5 supports verse 4 in KSL.

- (54) 4 IF YOU, LAW IX.THIS FOLLOW FOLLOW, HOPE IX.THIS GIVE.YOU  
 RIGHTEOUSNESS, IX.YOU CHRIST IX.THIS DISCONNECT FINISHED, GOD HIS  
 GRACE IX.YOU LEAVE FINISH.  
 5 RIGHTEOUSNESS WE HOPE HOPE EAGER HOPE HOPE HOW? HOLY SPIRIT  
 3HELPI WE CHRIST IX.THIS TRUST.  
 4 If you follow the law hoping that obeying it will give you  
 righteousness, your relationship with Christ is broken, you have left  
 God's grace.  
 5 How we hope for righteousness is to trust in Christ, through the help  
 of Holy Spirit.

In example (54) above RIGHTEOUSNESS is topicalized by moving it to the front of the sentence and accompanying the sign with the NMM of raised eyebrows. Making verse 5 a clausal question-answer pair alerts the addressees that an alternate (and correct) means of achieving righteousness is being presented in verse 5.

(55) 6 PERSON IX.THIS TRUST JESUS CHRIST, CIRCUMCISED, CIRCUMCISED  
 NOTHING, IMPORTANT NOTHING. IMPORTANT WHAT, TRUST IX.THIS SHOW  
 HOW, ACTION LOVE.

For a person who trusts in Jesus Christ, being circumcised or not being circumcised is not important. What is important is trust displayed through acts of love.

In example (55) it is clear that this is a continuation of the supporting material because what ends verse 5 (people who trust in Christ) is topicalized and repeated in verse 6 (a person who trusts Christ).

Semantically verse 7 begins a new section. Paul begins by telling the Galatians of the previous situation they were in (example 56, line 7a). Paul uses the metaphor of running well to indicate that Galatians were doing a good job. Implied is that they were doing a good job at trusting in Christ (Arichea & Nida 1976).

(56) 7a) Ἐτρέχετε καλῶς·  
 You were running well.  
 7b) τίς ὑμᾶς ἐνέκοψεν  
 Who hindered you  
 7b) [τῆ] ἀληθείᾳ μὴ πείθεσθαι;  
 from obeying the truth?

The use of the development marker HEY would help to set this off as a new section in the KSL translation of this verse. The meaning of Paul's metaphor is likely going to cause confusion due to its abrupt introduction. It would be possible to replace the metaphor with a simile, but in doing so the amount of attention drawn to it would probably be inordinate. That being the case, I would suggest translating the meaning of the metaphor and dropping the metaphor itself in this instance.

There is a rhetorical questions, “who hindered you from obeying the truth,” in 7b and 7c of example (56). Paul uses it to emphasize that the Galatians have indeed been hindered from obeying the truth. None of the examples above in section 8 on rhetorical questions seem to use a rhetorical question for the purpose of emphasizing something which is obviously true. In example (57) I attempt to keep this verse in the form of a rhetorical question.

(57) 7 HEY-HEY, BEFORE YOU ACTION WELL, TRUST JESUS WELL. HAPPEN  
WHAT? SOMEONE COME AGAINST YOU, YOU ACTION STOP, NOW GOD HIS  
WORD YOU OBEY NOTHING?

You were doing well and trusting Jesus well. What happened? Did someone come against you and you stopped? Now are you not obeying God's word?

In the translation in (57) the problem is that the questions asked do not have the force of rhetorical questions. Instead they seem to be real questions that Paul is seeking to have answered.

The same signs that are used in example (57) could be accompanied by different NMMs and the meaning would be closer to the original (see example (58) below).

(58) 7 HEY-HEY, BEFORE YOU ACTION WELL. TRUST JESUS WELL. HAPPEN  
br  
WHAT, SOMEONE COME AGAINST YOU, YOU ACTION NOW GOD HIS STOP.  
WORD YOU OBEY NOTHING.

You were doing well and trusting in Jesus well. What happened is that someone came against you and you stopped. Now you are not obeying God's word.

Example (58) changes the rhetorical question into a clausal question-answer pair where “what happened” is the embedded question clause and “someone came against you and you stopped” is the embedded answer clause. “Now you are not obeying God's word.” is connected through juxtaposition showing that this is another result which should be taken together with, “you stopped.” There is one small problem with this translation. The clausal question-answer pair does a great job of presenting the thesis, “You have been hindered from obeying the truth.” But based on the support that follows in verse 8 - 10, it seems that Paul hopes for his readers to take the next implicit step from here and understand, “don't be hindered from obeying the truth.” This implicit jump is not very intuitive following the clausal question-answer pair. One possible solution would be to change the statement, “now you are not

obeying God's word" into the rhetorical question, "why aren't you obeying God's word." This can be done by adding the sign WHY to the end of the sentence accompanied by raised eyebrows. This rhetorical question would be seen as a rebuke/exhortation, "you should obey God's word." I believe this would be a suitable solution to the problem.

The supporting material in verse 8 can be presented directly with only juxtaposition to show that it is associated with the exhortation that it follows. My translation can be seen below in example (59).

- (59) 8 GOD IX.HE CALL YOU. PERSON COME TEACH TEACH FALSE, YOU THINK  
IX.HE SEND, NO.  
God called you. God didn't send someone to come and teach you  
falsely.

Verse 9 is juxtaposed to verse 8 in the Greek showing that both of these pieces of supporting material should be taken together as support for the thesis in verse 7. "A little leaven leavens the whole lump," appears to be a proverbial saying (Arichea & Nida 1976). Paul also uses it in 1 Cor 5:6. Arichea & Nida (1976) say that, "the meaning of the proverb is fairly obvious: evil, no matter how small it seems, will always in the end result in great harm." If Paul's statement is made with no clarification its meaning will not be understood by most Deaf Kenyans. I would introduce the saying so that it is clear that it is a proverb. This could be done by signing, PEOPLE THERE WORD WHAT. After that I would give the proverb. But after signing it, it would probably be best to make the connection clear. To do so I would add, "TEACH TEACH FALSE IX.THIS SAME SPREAD SPREAD./In the same way false teaching will spread."

Verse 10 is yet another piece of supporting material for the exhortation in verse 7. Once again it is juxtaposed with the support it follows. In the Greek, verse 10 is one sentence that contains two pieces of supporting material. This can be seen below in (60). 10a/b make up the first piece of support and 10c/d/e make up the second piece of support.

- (60) 10a) ἐγὼ πέποιθα εἰς ὑμᾶς ἐν κυρίῳ  
I have confidence in the Lord  
10b) ὅτι οὐδὲν ἄλλο φρονήσετε·  
that you will take no other view,  
10c) ὁ δὲ ταρασσὼν ὑμᾶς  
and the one who is troubling you  
10d) βαστάσει τὸ κρίμα,  
will bear the penalty,  
10e) ὅστις ἐάν ᾤ.  
whoever he is.

The second piece of support is introduced in line 10c with the development marker δὲ. Some translations choose to translate this word with the contrastive “but” while others use “and.” Since the main purpose of δὲ here is to highlight the event itself either of these options are possible in English. Another option is to leave δὲ untranslated as the NLT has chosen to do. In KSL it is probably best to separate 10a/b from 10c/d/e and make them two separate sentences.

I have placed verse 11 and 12 together making up a new section. Paul once again wants to remind the Galatians of his position and to remind them of his strong opposition of these false teachers who would come and cause the Galatians to doubt the sufficiency of what Christ has done to save them.

The new section beginning in verse 11 is highlighted by the pronoun ἐγὼ at the beginning of the sentence, showing a switch in participant reference. There is also the presence of the development marker δὲ, which is regularly seen at the beginning of new section. Along with both of these, the use of the vocative ἀδελφοί/brothers, is also a common occurrence at the beginning of a new section. Verse 11 is a conditional sentence. The protasis is counter-factual and the apodosis is interrogative. A similar conditional sentence was seen in example (47) above. In that sentence the protasis was hypothetical and the apodosis was interrogative. Unfortunately there were no examples in the KSL corpus which had a counter-factual P and an interrogative Q. I think NMMs could be used in P which would help to make it clear that P was counter-factual. Brow raise in combination with a furrowing of the brow and a forward tilt of the head would help to point out that the situation presented in P was not an accurate representation of reality.

(61) 11a HEY, BROTHERS AND SISTERS, IF IX.ME CONTINUE PREACH PREACH  
PEOPLE THERE MUST CIRCUMCISE

11b WHY PEOPLE THERE AGAINST-ME GIVE PROBLEM PROBLEM BEAT  
BEAT? (palms up)

Brothers and sisters, if I continue to preach that people must be  
circumcised, why are these people still against me giving me problems  
and beating me?

Further study of conditional sentences in KSL would be needed to determine if counter-factual protasis are used in KSL and which NMMs are used to highlight the fact that the protasis is counter-factual. Of course, it is also important to community-test a translation of Scripture for comprehension.

Paul's use of the rhetorical question in verse 11 appears to be to point out that he is clearly not preaching circumcision because he clearly is still being persecuted. I think that this is what will be understood from the rhetorical questions in example 61. Ending the sentence with the "palms up," as is seen numerous times in the *Drunkness* text, helps to make this clear.

Verse 11c is still part of verse 11 in the UBS4 text but it is punctuated as a new sentence. According to Louw & Nida (1996) ἄρα is "frequently used in questions and in the result clause of conditional sentences." In example (48) the signer of the *Drunkness* text signs the protasis in line 12a, "if you continue drinking." The apodosis is then presented in 12b, "you will die." After this the signer adds two additional sentences. Each of these sentences can function as an alternative result clause for the protasis, "if you continue drinking." It looks like Paul is doing something similar here. 11c provides an additional result clause to the protasis, "if I still preach circumcision." This make sense of the inferential nature of ἄρα. Rather than supporting the thesis in 11a/b, 11c is an elaboration of the thesis. Although in example (48) the signer was able to add each additional potential apodosis juxtaposed to the one it followed, I do not think that will work in this case. I think that it will be necessarily to refer back to the protasis from 11a.

(62) 11c IF IX.THIS TRUE, TIME I PREACH ABOUT JESUS CRUCIFY DIE OUR SINS  
FORGIVE, PEOPLE THESE ANGER NOTHING

If that were true, when I preach about Jesus' death on the cross to

forgive our sins, these people would not get angry.

In example (62) the demonstrative IX.THIS, is used to indicate the protasis. I think that this might be sufficient to point back to the protasis. KSL does reference ideas in the signing space using a demonstrative such as IX.THIS. However, it might be necessary to repeat the protasis in full to make the point clear.

In verse 12 Paul adds what seems to be a tag on remark at the end of this section. “Having concluded his treatment of the judaizing threat (cf ἄρα, “therefore,” of [vol. 41, p. 234] v 11), Paul now adds an additional, sarcastic comment meant to caricature and discredit his opponents.” (Longenecker 1990)

The use of καὶ in verse 12 is not conjunctive, connecting sentence 11 and 12. In Greek καὶ can also be used adverbially. Levinsohn (2000) notes:

Titrud (op. cit. 8–9) distinguishes the two uses in clauses on the basis of their position:

As a conjunction linking clauses, καί only occurs as the first word of a clause, never postpositionally... When καί does occur postpositionally, it is an adverb.

Titrud also points out (1991:9):

The conjunctive καί is a coordinating conjunction; it coordinates grammatical units of equal rank... [For example, w]hen καί is found between an indicative verb and a participle..., the καί is an adverb and not a conjoiner.

In verse 12 (example (63)) καὶ occurs as the second word in the sentence. It is also found between an indicative verb (ἀποκόψονται) and a participle (ὄφελον). By Titrud's principles it is clear that the use of καὶ in verse 12 is adverbial.

(63) 12 ὄφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.

I wish those who unsettle you would emasculate themselves!

The use of καὶ in verse 12 is ascensive. Καὶ is adding the extremely unlikely possibility, that the false teachers would emasculate themselves, to their assumed circumcision. “The constituent to which the constituent modified by καί is added is not always stated explicitly; it may be *contextually presupposed*. This is



exemplified in **Gal. 5:12**, where the context speaks of circumcision (vv. 2–11). Paul adds to the contextually presupposed information that ‘those who are troubling you’ have been or had themselves circumcised the parallel act that they would be least likely to perform, viz. ‘emasculate themselves’.” (Levinsohn 2000)

In KSL this verse could be translated as is seen in example (64) below.

(64) 12 THESE BEFORE CIRCUMCISE FINISHED, IX.I HOPE SAME CUT FULL.

They are already circumcised, I hope in the same way they will cut the whole thing off.

My main concern with the translation of verse 12 seen in example (64) is that the sarcasm will be missed. More research into the use of sarcasm in KSL would be helpful in translating this and similar passage.

## 10. CONCLUSION

In this paper I have attempted to describe discourse features found in KSL persuasive hortatory texts. It has been shown that in this type of text, KSL tends to use inductive argumentation. The default inter-sentential linkage in hortatory texts appears to be juxtaposition. KSL makes use of several types of conditional sentences. More research is needed in relation to conditional sentences with factual and counter-factual protases. It would also be helpful to consider the NMMs that accompany conditional sentences using a larger corpus of signed texts. Both rhetorical questions and clausal question-answer pairs are a regular feature in KSL hortatory texts. It would be very helpful to do additional research on a large corpus of KSL texts to come up with a list of the predominant uses of these two tools in KSL hortatory discourse. Several types of connectives found in KSL discourse were considered. It was shown that countering connectives are rarely used in KSL. Instead structural changes tend to mark these relationships. To mark an inferential relation KSL frequently uses the sign BETTER and to mark strengthening relations the sign WHY can be used. It was then show how these different tools might be used in the translation of the passages Galatians 5:1-12 from Koiné Greek to KSL.

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## APPENDICES

### Appendix A: Marriage

Theme: The responsibilities of a wife

<p><b>STORY SET UP:</b></p>	<p>1 OK PERSON WOMAN RESPONSIBLE YOUTH                  2a HEY TIME MAN WOMAN BORN DAUGHTER                  2b HAPPEN GROW UP MAN THERE THERE THERE                  COME MARRY</p> <p>3a TIME WOMAN IX.THIS HEAR SEE                  3b (she thinks to herself)                  3c BOTH PLAN MARRY                  4a (she thinks to herself)                  4b BETTER IX.I FIRST ADVISE                  4c WHY IX.I KNOW SEE HAPPEN MANY THINGS                  BAD GOOD BAD HAPPEN HAPPEN THESE.                  5a (she thinks to herself)                  5b IX.I PERSON MARRY                  5c IX.I EXPERIENCE HAVE                  6 BETTER 1ADVISE3.</p> <p>7 NOW HEY MOTHER DAUGHTER CALL MEET.</p> <p>8 HI IX.YOU WELL.                  9 IX.SHE SAME IX.I WELL.                  10 OK NOW IX.I WANT DISCUSS IX.WE CAN?                  11 GIRL, WELL.</p>	
<p><b>INTRO:</b></p>	<p>12a OK HEY NOW YOU PLAN MARRY MAN YOU                  12b RIGHT?</p> <p>13a NOW IX.I WANT 1ADVISE3                  13b WHY IX.YOU FUTURE DON'T-KNOW.</p>	

<p>INTRO OF THEME:</p>	<p>14 HEY NOW IX.YOU MARRY.  T15 IX.THIS (a married person) PERSON RESPONSIBLE WHAT?    16 HOUSE ROOM DIFFERENT DIFFERENT DIFFERENT DIFFERENT DIFFERENT SOFA CLEAN CLEAN THESE DIFFERENT ALL POSS2 RESPONSIBILITY.  17a TIME COOK CLEAN WASH COOK DIFFERENT DIFFERENT  17b ALL OUT SEE CARE CARE YOURS.</p>	<p>↓ Support situational    Thesis</p>
<p>POINT 1:</p>	<p>18 HEY NOW ROOM HAVE COOK FOOD THERE.  19 IX.YOU COOK FOOD HOW HOW? FOOD WELL THIS.</p>	<p>↓ Support situational  Exhortation</p>
<p>POINT 2:</p>	<p>20a HEY-HEY TIME HAPPEN IF IX.YOU WANT MONEY    20b BUDGET EVERYTHING IX.YOU NEED KNOW.    21a MAN IX.HE GIVE    21b FOOD EVERYTHING BUDGET IX.YOU MUST KNOW.    22a IX.THIS HELP IX.YOU  22b MONEY SAVE USE MONEY WELL.    23 IX.YOU COOK FOOD WELL.</p>	<p>↓ Support situational    Exhortation    ↓ Support situational    Exhortation    ↑ Support motivational (result +)    ↑↑ Support motivational (result +)</p>
<p>POINT 3:</p>	<p>24a HEY TIME HAPPEN IX.YOU (shoulder shrug) NEED RESPECT MAN IX.THIS (lh with sign MAN)  24b RESPECT HOW?  25a IF MAN ASK TELL  25b NEED WATER BRING  25c IX.I BATH WARM,    25d IX.YOU (nod respectfully in affirmation)  25e ACTION GO COOK.    26a COOK WARM    26b BRING.    27a IX.THIS BATH  27b IX.THIS MAN FEEL SATISFIED.</p>	<p>↓ Support situational          Exhortation      ↓ Support situational    Exhortation    ↑ Support motivation (result +)</p>

POINT 4:	<p>28a HEY-HEY TIME IX.YOU PREGNANT, 28b IX.YOU TIME FUTURE PREGNANT HOW?</p> <p>29a IF IX.YOU TIME MAN IX.YOU SEX IX.YOU PREGNANT KNOW HOW-LONG DUE-DATE, 29b THIS HELP IX.YOU KNOW TIME MOVE HOSPITAL OR CHECK-UP HEALTH. 30 IX.THIS HELP MANY MANY. 31a KNOW IX.YOU 3HELP2 31b WASTE TIME GOING-BACK-AND-FORTH, NO NO NO, 31c SAVE. 32 MONTH-MONTH KNOW.</p>	<p>↓↓ Support situational</p> <p>↓ Support motivational (result +)</p> <p>Exhortation</p>
POINT 5:	<p>33a HEY-HEY IX.YOU TIME HAPPEN PERSON FEEL FEEL WANT SEX WANT</p> <p>33b IX.YOU RESPONSIBLE MAN IX.THIS ASK</p> <p>33c NEED IX.YOU ACTION GO (to where the addressee has been set up). 34a IF MAN IX.HE NEED</p> <p>34b IX.YOU ACCEPT ACTION GO (to where the man has been set up).</p>	<p>↓ Support situational</p> <p>Exhortation</p> <p>↓ Support situational</p> <p>Exhortation</p>
POINT 6a:	<p>35a HEY-HEY TIME HAPPEN CHILDREN HAPPEN SICK-THESE</p> <p>35b PLEASE DISCUSS EARLY 35c LATE NO-NO.</p> <p>36a HAPPEN SICK</p> <p>36b IX.YOU-NEED KNOW ALL POSS2 RESPONSIBLE THERE PLEASE.</p>	<p>↓ Support situational</p> <p>Exhortation</p> <p>↓ Support situational</p> <p>Exhortation</p>
POINT 6b:	<p>37a IX.YOU AGAIN SAME SAME, IF HAPPEN MAN COME LATE</p> <p>37b BETTER WHAT TELL KEEP TIME.</p> <p>38a IX.YOU ALWAYS SAME FEEL 38b HAPPEN MAN COME LUNCH NIGHT LATE IX.THIS SAVE 38c EAT TOGETHER PEACEFUL.</p>	<p>↓ Support situational</p> <p>Exhortation</p> <p>↑ Support motivational (result +)</p>
CLOSE:	39 POINT.	



## Appendix B: Advice

Theme: Succeeding at school

INTRO:	1 IX.WE AREA VILLAGE (pause) 2a IX.WE BOTH BORN GROW UP (pause)	
THEME:	3a IX.I PLAN 3b IX.YOU GO AREA NAIROBI (pause) 4 UNIVERSITY THESE IX.I KNOW (pause)  5 IX.I ADVISE (pause)  6 IX.YOU GO GOAL LEARN LEARN (pause)  7 IX.WE PAY (pause)  8 IX.YOU NEED LEARN LEARN GET GRADUATE (pause)	↓↓ Support situational  ↓ Support credential  Attention getter  Exhortation  ↓ Support motivational  Exhortation
	9a IX.I KNOW THESE 3INFLUENCE2,  9b IX.YOU STRONG FAIL (pause)  10 TEMPTATIONa EXAMPLE WHAT (pause) 11 TEMPTATIONb EXAMPLE DRUGS (palms up) INJECTION (pause) 12 DIFFERENT THESE IX.YOU LIFE DESTROY WHO IX.WE RESPONSIBLE (pause)	↓ Support situational  Exhortation  ↑↑ Support situational  ↑↑ Support credential
	13a IX.I ENCOURAGE IX.YOU PLEASE (pause)  13b IX.YOU GO LEARN LEARN GOAL GRADUATE (pause)  14a WHY IX.WE NEED IX.YOU SUCCEED IX.THIS MONEY 14b TIME IX.WE OLD 14c IX.YOU FEED IX.YOU (pause)	Attention getter  Exhortation  ↑ Support motivational (result)
	15 IX.I ENCOURAGE IX.YOU (pause)  16a IF IX.I KNOW TOWN IX.THIS  16b (OO) STRONG THERE  16c WHY THERE IX.YOU LEARN LEARN LATER FAIL 16d NAME WHAT IX.WE SHAME (pause)	Attention getter  ↓ Support situational  Exhortation  ↑ Support motivational (result)

	17a IX.WE YOUR MOTHER 17b IX.I YOUR FATHER (pause)	↑ Support credential
	POINT	

## Appendix C: Unmarried

## Theme: Advantages of marriage

Intro:	1 HEY (pause) IX.WE MARRY FINISH (pause) 2 HEY IX.YOU OLD OVER WHITE HAIR THERE (pause)	↓ Support situational
Main theme	3a BETTER MARRY 3b GIRL HELP IX.YOU MANY MANY (pause) 4a IX.YOU FUTURE BORN CHILDREN 4b HELP IX.YOU MANY MANY (pause)	Exhortation ↑ Support motivational (result +) Exhortation ↑ Support motivational (result +)
POINT 1	5a HEY IF (pause) PERSON WANT OTHER GIRL THESE 5b IX.YOU WANT.rh + THESE.lh (lh continues through GIRL) 5c GIRL.rh HOW, REFUSE YOU (palms up) 6a BETTER GIRL MARRY 6b HELP IX.YOU MANY MANY (pause)	↓ Support situational  Exhortation ↑ Support motivational (result +)
POINT 2	7a FUTURE IF PERSON WORK 7b (palms up) WASH (palms up) REST <i>IMPOSSIBLE</i> CAN, IMPOSSIBLE (pause) 8a BETTER GIRL MARRY 8b HELP WORK WASH (palms up) CLEAN 9a IX.YOU WORK 9b REST RELAX 9c BETTER (pause)	↓ Support situational  Exhortation ↑ Support motivational (result +) ↑↑ Support motivational (result +)
POINT 3	10a IF IX.YOU RICH 10b FUTURE IX.YOU DIE 10c RICH IX.THIS MONEY GO WHERE GO WHERE GO WHERE 11a BETTER IX.YOU MARRY 11b BORN CHILDREN (pause) 12a IX.YOU FUTURE RICH	↓ Support situational  Exhortation ↑ Support motivational

	12b FUTURE DIE 12c MONEY WEALTH GIVE CHILDREN THESE 12d FUTURE RICH (pause)	(result +)
POINT 4	13a TIME (palms up) IX.BOTH MARRY (palms up) 13b WORK BUSY 13c WANT GO CHURCH 13d BUSY (palms up)  14a BETTER BORN CHILDREN  14b THESE CHILDREN HELP CLEAN COOK DIFFERENT THINGS  15 MEANING IX. YOU IX.BOTH WIFE LEAD CHURCH BETTER (pause)	↓ Support situational  Exhortation  ↑ Support motivational (result +)  ↑ Support motivational (result +)
POINT 5	16a IX. YOU FUTURE TIME BOTH MARRY NOTHING (palms up) 16b RESPONSIBLE WHO, ZERO (palms up)  17 BETTER PERSON FUTURE TIME BORN CHILDREN  18a FUTURE TIME DIE 18b RESPONSIBLE WHO, CHILDREN (pause)	↓ Support situational  Exhortation  ↑ Support motivational (result +)
Close	19 POINT	

## Appendix D: Drunkenness

Theme: stopping drunkenness

Narrator: black Friend: blue

Theme intro	1a DRUNK 1b DRUNK AREA SOLVE HOW	
Scenario set up	2a HAPPEN IX.I MEET FRIEND 2b HEY 3a IX.I FRIEND INTERACT 3b IX.THIS COMMUNICATE COMFORTABLE 3c INTERACT (pause)  4a HAPPEN IX.THIS FRIEND HAVE DRUNK	
INTRO	5a IX.I WORD 5b IX.YOU DRUNK GOOD NOTHING  5c WHY 5d BETTER SMALL (palms up)	↓ Support situational  Thesis
	6a IF DRINK-DRINK 6b IX.YOU CAN LIFE WASTE-WASTE-WASTE (palms up)  7a POSSIBLE LEAD FAMILY POOR (palms up)  8 EXAMPLE FEE PROBLEM FOOD HUNGRY SCHOOL NOTHING (palms up) SUFFERING (palms up)  9a BETTER IX.YOU DRUNK STOP  9b CAN LIFE DEVELOP  9c FAMILY WELL (palms up)	↓↓ Support situational  ↓ Support situational  ↑ Support situational  Exhortation  ↑ Support motivational (result +)  ↑↑ Support motivational (result +)
	10a IF CONTINUE 10b SEE PEOPLE THESE DRINK DRUNK HEAVY 10c SOME DIE DIE DIE 10d BUT IX.YOU LIFE WELL (palms up)  11 BETTER DRUNK STOP (palms up)  12a IF DRINK CONTINUE 12b IX.YOU FUTURE DIE (palms up) 13 SICK DIFFERENT EVERYTHING DIE WILL (palms up) 14 SAME BODY FACE UGLY POOR (palms up)	↓ Support situational  Exhortation  ↑ Support motivational (result -) ↑↑ Support motivational (result -) ↑↑↑ Support motivational (result -)

	15 BETTER CHANGE POSS2 LIFE (palms up) (pause)	Exhortation (inclusio)
Scenario	16a PERSON IX.THIS 16b (nodding in agreement) TRUE TRUE (nodding in agreement)	
POINT 4	17a IF DRINK-DRINK CONTINUE-CONTINUE (pause w/negative head shake) 17b POSSIBLE SICK (palms up) 17c FAMILY STUCK SUFFER (palms up)  18 BETTER STOP  19a IF DRUNK STOP 19b IX.YOU CAN FAMILY DEVELOP 19c LIFE WELL  19d FOUND MONEY CAN  19e INTERACT CAN (palms up)  20a IF CONTINUE PAUSE 20b PROBLEM BIG PAUSE	↓ Support situational  ↓↓ Support situational  Exhortation  ↑ Support motivational (result +) ↑↑ Support motivational (result +) ↑↑↑ Support motivational (result +) ↑↑↑↑ Support motivational (result +) ↑↑↑↑↑ Support motivational (result -)
Conclusion	21 FRIEND (nodding in agreement) THINKING ACCEPT CHANGE 22 THEN-LATER BECOME BETTER FRIENDS IX.WE- TWO CONTINUE	

## Appendix E: Galatians 5:1-12

Theme: Stand firm in the freedom Christ has given you

	<p><b>31</b> διό, ἀδελφοί, οὐκ ἐσμὲν παιδίσκης τέκνα ἀλλὰ τῆς ἐλευθέρας. So, brothers, we are not children of the slave but of the free woman.</p> <p>1a) τῇ ἐλευθερίᾳ ἡμᾶς For freedom</p> <p>1b) Χριστὸς ἡλευθέρωσεν· Christ has set us free</p> <p>1c) στήκετε οὖν stand firm therefore</p> <p>1d) καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε. and do not submit again to a yoke of slavery.</p>	<p>↓ Support enabling</p> <p>Exhortation</p>
	<p>2a) Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι ἐὰν περιτέμνησθε, Look: I, Paul, say to you that if you accept circumcision,</p> <p>2b) Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει. Christ will be of no advantage to you.</p> <p>3a) μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ I testify again to every man who accepts circumcision</p> <p>3b) ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι. that he is obligated to keep the whole law.</p> <p>4a) κατηργήθητε ἀπὸ Χριστοῦ, You are severed from Christ,</p> <p>4b) οἳτινες ἐν νόμῳ δικαιοῦσθε, you who would be justified by the law;</p> <p>4c) τῆς χάριτος ἐξεπέσατε. you have fallen away from grace.</p> <p>5a) ἡμεῖς γὰρ πνεύματι ἐκ πίστεως For through the Spirit, by faith,</p> <p>5b) ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα. we ourselves eagerly wait for the hope of righteousness.</p> <p>6a) ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει οὔτε ἀκροβυστία For in Christ Jesus neither circumcision nor</p>	<p>Thesis</p> <p>Elaboration</p> <p>↑ Support</p> <p>↑ Support</p>

	<p>uncircumcision counts for anything, 6b) ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη. but only faith working through love.</p>	
	<p>7a) Ἐτρέχετε καλῶς· You were running well. 7b) τίς ὑμᾶς ἐνέκοψεν Who hindered you 7b) [τῆ] ἀληθείᾳ μὴ πείθεσθαι; from obeying the truth?</p> <p>8) ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. This persuasion is not from him who calls you.</p> <p>9) μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ. A little leaven leavens the whole lump.</p> <p>10a) ἐγὼ πέποιθα εἰς ὑμᾶς ἐν κυρίῳ I have confidence in the Lord 10b) ὅτι οὐδὲν ἄλλο φρονήσετε· that you will take no other view, 10c) ὁ δὲ ταρασσὼν ὑμᾶς and the one who is troubling you 10d) βαστάσει τὸ κρίμα, will bear the penalty, 10e) ὅστις ἐάν ᾤ. whoever he is.</p>	<p>Thesis (You have been hindered from obeying the truth) Implicit exhortation: Don't be hindered from obeying the truth.</p> <p>↑ Support motivational</p> <p>↑↑ Support motivational</p> <p>↑↑↑ Support motivational (or maybe enabling)</p> <p>↑↑↑↑ Support enabling</p>
	<p>11a) ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, But if I, brothers, still preach circumcision, 11b) τί ἔτι διώκομαι; why am I still being persecuted?</p> <p>11c) ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ. In that case the offense of the cross has been removed.</p> <p>12) ὄφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς. I wish those who unsettle you would emasculate themselves!</p>	<p>Thesis (I am not preaching circumcision, the fact that I am still being persecuted proves this.)</p> <p>Elaboration</p> <p>Thesis</p>