"Fall and Die", "Scatter by Fire": Language of Emotion in Christian Liturgical Prayers

Ezekiel Opeyemi Olajimbiti
Department of English, University of Ibadan, Ibadan

Abstract
Prayer as a form of social interactions touches issues that affect people in every area of life. Its importance and sensitivity make people obsessed in getting their problems solved and needs met through it. Despite its importance in everybody's life, little attempt has been made to study its language in Christian religion. Few studies have been on prayer and emotion management but without empirical evidence. None of these studies dealt with the pragmatics of emotions, using language to arouse the emotion of the laity in Christian prayer sessions. A gap this study fills. MFM's prayer is an aggressive and warlike. Interest was created at studying how the Church pragmatically uses language, intentionally or unintentionally, to stimulate and arouse the emotions of the laity to be aggressive, enthusiastic and gestural in warfare prayers. Linguistic theories of emotion were employed in the identification, contextualisation of emotion types. Emotion types identified are classified into positive and negative. Negative emotions identified manifest anger and fear because the language of warfare prayers is confrontational and warlike. Positive emotions of excitement and relief are aroused through positive/ prophetic declarations that ignite the exciting feelings of the laity. Warfare prayer utterances in MFM consist of emotionology and metaphorical analogies which are lexically and contextually conceptualised with the aim of capturing the religious psycho-social experiences of the people. They also help in shaping of thoughts and cognitive mapping of religious experiences. The clergy in MFM use emotion-inducing stimuli metaphorically in communicating prayer utterances which automatically or reflexively trigger bodily responses from the laity described as cognitive pragmatic behavioural gestures. This study attempts a significant contribution to existing knowledge in Cognitive Linguistics in the Nigerian context by providing insightful knowledge on language of emotions in social interactions in Nigeria.
Keywords: cognition, pragmatics, clergy, laity and MFM.

Introduction

There are different situations and contexts in which language usage and meaning may vary. That is why pragmatics has been described as the study of language in use, taking into cognisance the meaning in context (Mey 1994; Grundy, 1995; Black, 2006). Context has been defined as the spine of meaning of any utterance (Odebunmi, 2006). In other words, what accounts for the meaning of any form of communication is context. Schiffrin (1994:192) corroborates this view by saying '… yet speakers routinely use … utterances to mean considerably more than what is conveyed by their semantic meaning'. In essence, language is used in different contexts and situations to achieve different goals and meanings. In religious discourse, for instance, language is used to convey value and meaning because religious activities like prayer, sermon, song etc. are usually carried out by using formal and pragmatic features of everyday language which entails high sense of assumptions-speaker's assumptions about the nature and workings of language- (Keane, 1997).

The language of prayer, however, possesses emotive pragmatic and performative functions. By emotive pragmatic function, it means that it caters for cognition; the feelings, behaviour and even commitment (Fonagy 1981; Dorsey, & Morton, 2006; Surakrta, 2008). What then is emotion? Emotion can be defined as a complex, subjective experience accompanied by biological and behavioural changes (Meyers, 2004). It involves feelings, thinking, activation of the nervous system, physiological changes and behavioural changes. There are basic dimensions underlying our emotions. Some of them are: our experiences, views, thoughts, and may be cultural beliefs. Thoughts and emotions are inseparable, only that emotion depends on appraisal, the process of trigging, which brings about bodily changes. Every emotion is associated with a specific and different pattern of appraisal. That is why Frijda (1986) argues 'emotions are action tendencies'.

There is no doubt that emotion deals with arousal, which is why emotions are our bodies' way of communicating with us. In a nutshell, emotion is part of human life responsible for the interpretation of bodily arousal (Tull, 2009; Grats, 2009). It is noteworthy that spiritual concepts reveal a great deal about our emotions, views, conceptual systems, sociocultural experiences and the way we interact with one another. Therefore, the language use in such a germane aspect of human life is worth studying. Braden (2000) draws the correlation between prayer and emotion thus:

> … prayer as 'feeling' then, stated another way, we are invited to find the equality of thought and emotion that produces such a feeling-living as if our prayer had already been answered. For how may we benefit from the effect of our thought and emotion, if each pattern is moving in a random direction?

From the above extract, the language of prayer involves thoughts, feelings and emotion which can be noticed in our behaviours. As such, both behaviour (gesture) and emotion can exist simultaneously and complementarily, yet, emotion talk has the potential to enforce or stimulate or arouse us into actions.

Problems or challenges are usually brought into prayer sessions to be surmounted. Hence the use of language in a way that arouses the enthusiasm of the members of the congregation in prayer to be zealous with the intention of making the prayer comprehensible. The study therefore answers one of the pertinent questions like how the use of language indexed emotions which are strictly relevant to the context of prayer leads and the context of culture for the aid of cognitively expressing ones plight to God for solution.

Methodology

The data for this study were collected by using video tape-recording method in select prayers of Mountain of Fire and Miracles Ministries in Ibadan, Oyo State. Where it was not allowed in some branches of the Church like MFM Regional Headquarters in Ibadan, I had to buy some of their already recorded VCD tapes for their special services. The Church is one of the Pentecostal churches base in Nigeria, known for serious and offensive prayers. Justification for choosing this church out of thousands is not unconnected with this fact. In all, ten branches of the church in Ibadan were visited during their prayer sessions to collect data on warfare prayers. One hundred warfare prayers were collected. Linguistic theories of emotions which are fundamental to Cognitive linguistics were adopted for the identification of emotion types and their contextual features vis-à-vis strategies employed in explicating them. The study is approached from pastor-congregation relationship in dialogue-like interactions in warfare prayers, succinctly showing certain stimulant utterances that stimulate the enthusiasm of the congregation. Basically, the prayer leads, contexts and strategies with which emotion types were exhibited are considered as evaluative factors in accounting for the language of emotion in this study.

Language of Prayer

Language is not only a means of communication; it also influences our thought processes and cultural beliefs. Odebunmi (2006) opines that 'language ties members of a speech community in interrelationships. It is the instrument people draw on for socio-cultural identification'. The idea of speech community here does not only refer to a group of people living together in a place, but a group of people who share socio-cultural experience and there is mutual intelligibility in their language. In this case, Christians all over the world share similar religious experience and even in the way they use language (common among them is pious language which is associated with love, respect, reverence, and closeness).

Kean (1997) argues that '…the study of religious language teaches on more general problems concerning relations among performance, text, and context'. He further states that 'it also reveals chronic tensions between transcendence and the situated nature of practices, with implications for the nature of agency and belief'. From the above, the language of prayer shows how we express our problems, feelings and thoughts to what we believe in. It is different from ordinary language or everyday language. It is a language of dignity, celestial and divine because it expresses human's plight to supernatural being (God). Prayer is a way of expressing our consecration or stuff to God. Merton (2009) opines 'I do not regard prayer as a specifically sacred activity. It's life, it is our life, it comes from the very ground of our life'.

The language of warfare prayer is usually confrontational and warlike. Though, the religion preaches peace, when it comes to warfare prayer the language changes to 'fall and die', 'be destroyed', 'be roasted by fire' etc. Graves (1999) has this to say about prayer 'Like is war. That's not it is. But it is always that… prayer is primarily a wartime walkie-talkie to advance against the powers of darkness and unbelief'. In this wise, Christians use language in prayers to show the picture of a limitless solution providing God.

Theoretical Framework: Linguistic Theories of Emotion

The relationship between language and emotion cannot be denied because language serves as a veritable tool to explore emotions. Hence, various scholars have theorized this relationship in literature: Wierzbicka's 'universal semantics' (19994), Harre and Gillet's 'emotionology' (1994), Stein's 'goal-action-outcome knowledge theory' (1997, Stein and Trabasso 1992), and Bamberg's 'linguistic constructionism' (1997). Central to this study are: universal semantics, emotionology, and linguistic constructionism.

Universal Semantics

Wierzbicka (1994) theorizes on how emotions can be analysed. She looks at emotion from the domain of semantics and to be investigated in a semantic metalanguage within the purview of Natural Semantic Metalanguage (NSM). NSM approach deals with language and cognition, language and culture, and semantic primes are used for analysis. In several publications, Wierzbicka claims that 'emotions are to be seen in terms of primitives or semantic universals that all languages share (Wierzbicka 1994, 1995a, 1995b). Cited in Odebunmi

(2012:124) 'Wierzbicka identifies elements such as "feel", "want", "say", "think", "know", "good", "bad", etc., called conceptual primitives. These elements demonstrate her goal to 'explore human emotions (or any other conceptual domain) from universal language-independent perspectives' (Wierzbicka 1995:236). Talking about different emotion concepts and their relativity to other words, she argues that: if emotion terms are decomposed into simpler concepts such as 'want', 'feel', 'think',' say',' good' or 'bad', then there is no threat of overt or covert circularity, and both the similarities and differences between different emotion concepts are made explicit (Wierzbicka 1986:586 [1972, 1980, 1984, 1984, 1985]).   Concerning language-dependent conceptualisation Wierzbicka (1992: 230) opines that "every language imposes its own classification upon human emotional experiences and English words such as anger or sadness are cultural artifacts of the English language, not culture-free analytical tools. NSM linguists believe that the linguistic ideology evoke not only this objective starting point that exists [in the form of the NSM], but also that the human mind is innately equipped with it. In a nutshell, the theory views emotions from universal perspective.

Emotionology

Harre and Gillet's (1994) concept of emotionology has to do with ' the way people use their emotion vocabulary, in commenting upon, describing, and reprimanding people for emotional displays and feeling' (Harre and Gillet, - (Harre and Gullet (1994:148). The theory is partly related to Wiezbicka's universal semantics in the area of emotion analysis at a given culture and time, but when it is seen in consonance with Stearns and Stearns' (1986, 1988) theory of emotionology, it differs from universal concept of Wiezbicka because of it local orientation. The theory has features which must be given proper attention in order to identify and label emotion correctly. They are: a. felt bodily disturbance, b. a characteristic display, c. the expression of a judgment, d. a particular illocutionary force.

The theory believes that emotional acts are functions of emotion words, which can describe the feelings and behaviour of a person. For instance, an utterance such as: "The Minister of Information, Dr. Kokumo, is sad" is a judgmental comment on the person of Dr. Kokumo and shows the performance of an illocutionary act (cf. Harre and Gillet 1994). So emotion words perform the role of showing particular behaviours within a definite social encounter. Emotionology studies the emotion vocabulary of certain group of people as indexes to know how emotions in discourse situations are displayed. Therefore, the theory studies emotions as discursive acts – the study of language in discourse situations.

Linguistic Constructionism

'Linguistic constructionism' approach of Bamberg (1997) relates to talk about emotion or emotional situations. The theory believes that in emotion talks or emotion discourses "what is indexed is how a person wants to be understood" (Bamberg 1997:321). He views references to emotions as indexes and that "a term does not directly disclose its meaning. For instance, an account of a happy or sad event does not directly display what happiness or sadness 'means'. The person – so to speak – 'interferes' by 'wanting to be understood' (Bamberg 1997:323). As a result, a single emotion term might mean something quite different in different context; and similarly in particular contexts, other language forms might have the same meaning as the (emotion) term (or the whole account) under consideration (ibid).

The theory also establishes the link between emotions and inferences with close reference to cognitive-language relationship of (Edwards and Potter, 1992). Those scholars argue that "talk about events and happenings are designed in a particular way to allow inferences about mental life and cognition" (Edwards and Potter, 1992:142). Bamberg (1997) corroborates that "assumptions about the world, what happened and why it happened, are inferred from the way the speaker designed the emotions and motivations of the interlocutors. Thus, event construal and the construal of participants – inner psychologies – are closely orchestrated with regard to one another (paraphrased by me). In the same vein, Bamberg believes that the world of the interactants (speaker-audience) functions as the regulator for the way the psychological 'reality' of the utterances is construed as well as what is happening in the on-going subject of discourse. Therefore, Bamberg's theory takes a discursive approach to the way emotions are construed, i. e., the orchestration of the speaker-audience relationship which is very central to this study.

Data Analysis and Findings

In literature, emotions have been broadly classified into positive and negative (Jabbi, Swart & Keysers 2006; Odebunmi 2012), as such this present study takes cue from this for the analysis. Positive emotion types identified here are excitement and relief, while negative emotion types are anger and fear. 100 warfare prayers were collected from which 108 emotions were depicted. Percentage values of the emotional items were calculated based on 108. Anger emotion has 46.5%, excitement emotion 34.5%, fear emotion 12.96%, and relief emotion 9.3%. This statistics is represented on bar chart below:
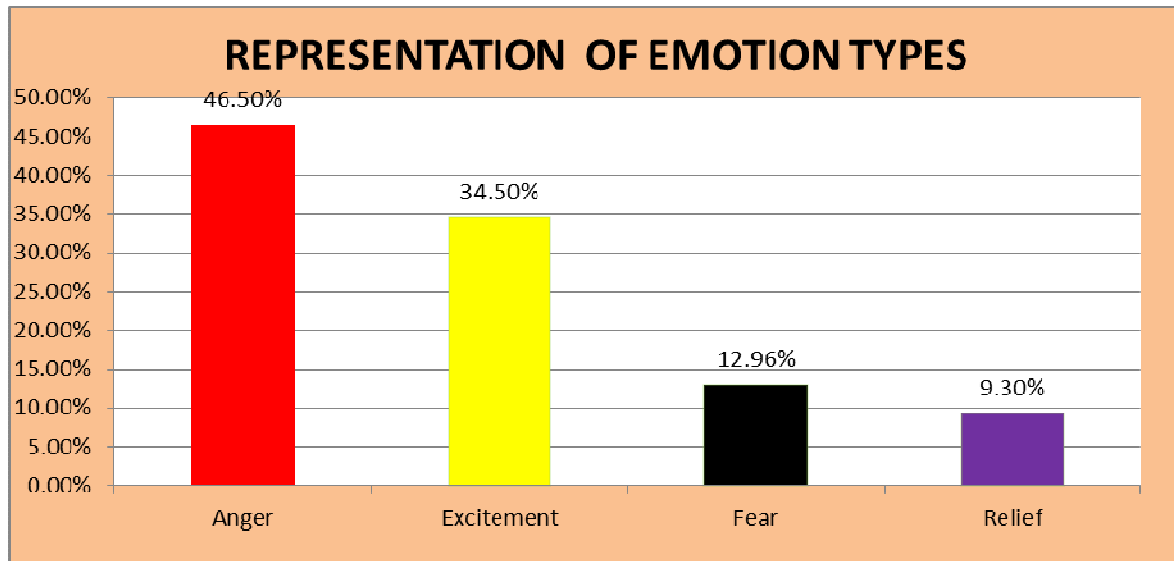
Figure 1

From the analysis, there are about 44 positive emotional items out of 108, while instances of negative emotional items are 64 which was expected because warfare prayers in Mountain of Fire and Miracles Ministries is indeed a battle front where people make it battle to finish. Strong feelings of annoyance, displeasure, anxiety, and fear of impending danger are usually taken to the place of warfare prayer against unknown and imaginary spiritual enemies. In a nutshell, negative emotions represent 59.3% while positive emotions represent 40.7%. This is represented on a pie chart below.
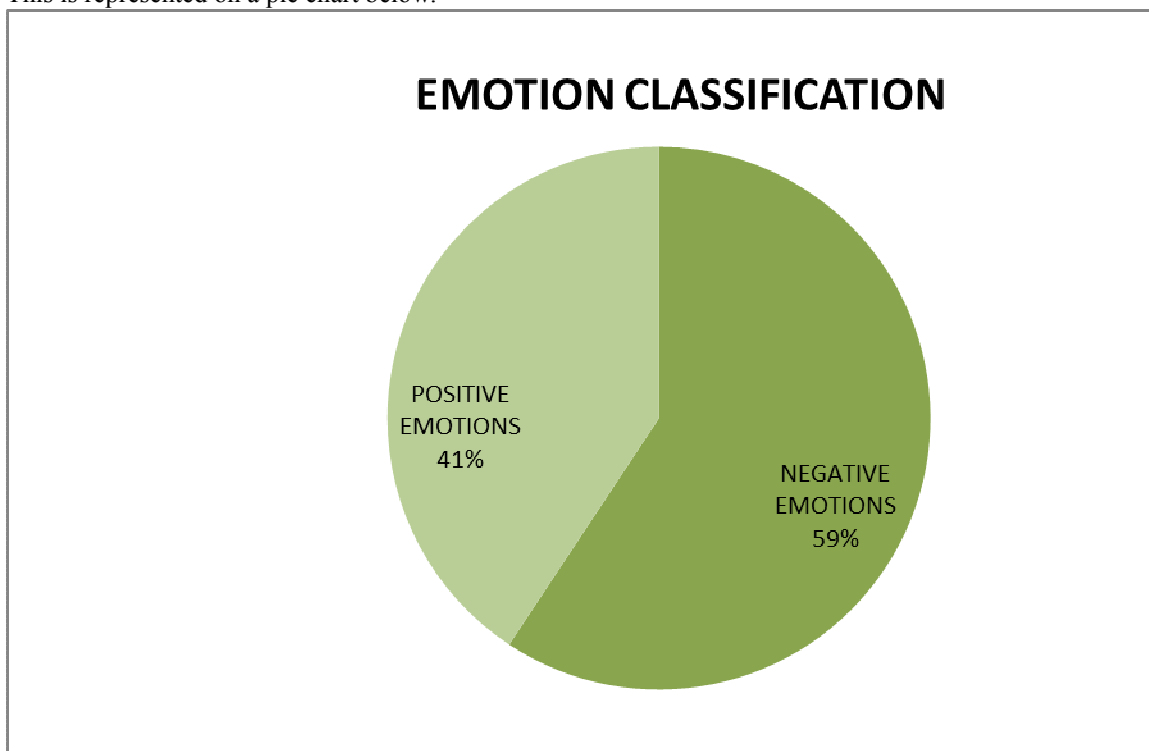

Figure 2

Negative Emotions

Instances of anger related emotional items are 50 out of 64, giving us 78.13% than fear related ones which is relatively low when compared to anger-related emotion. Fear-related emotional items occur 14 out of 64, thereby amounting to 21.88%. It is noteworthy that (the low) occurrence of fear-related emotion in prayers is quite low when compared to other studies on emotions in health related matters, office situation and other emotional related matters (see Odebunmi, 2012; Parkinson, Fischer, & Manstead, 2005; Parkinson, 1997) because within the context of Christianity, Christians are taught to cast their burdens on God, which makes

them convert their fears to positive confessions.

Meanwhile, fear-related emotion instances identified in this study reflected directly from linguistic expressions and extralinguitsic actions. As well, the high degree of anger-related emotional instances is not unconnected to the fact that people who have been battered by series of activities of the 'so called enemies', tend to confront their imagined enemies in spiritual battle (made possible by shared situational experience between the pastor and the congregation- SSE). This is what is described as warfare situation in Mountain of Fire and Miracles Ministries. The intention to inflict harm upon any person/power that have caused certain setback or havoc is described as holy anger in the Church, perhaps to make anger looks religious. The results for anger and fear emotions are presented below:

Table 1. Negative Emotions

Emotion Type	Frequency	Percentage
Anger Emotion	50	78.13
Fear Emotion	14	21.87
Total	64	100

Anger Emotion

Anger emotion is aroused through prayer leads that centred on suffering, oppression, limitation, and robbery. These are discussed below.

A. Suffering

Prayers against powers, forces and other spiritual agents that have subjected people (members of the congregation) to unpleasant situation and perpetual sufferings dominate warfare prayers in Mountain of Fire and Miracles Ministries. The word 'suffering' cognitively triggers the unpleasant feelings in the members of the congregation. With the unpalatable cognitive effects of suffering in the mind of the people such as distress, sorrow, unhappiness, miserliness, affliction, illness, discomfort, displeasure etc., and that there are certain forces and powers responsible for these in their lives, they therefore unleash their anger, grievances, annoyance as a spiritual weapon against such spiritual forces. This was achieved through aggressive utterances accompanied by pragmatic gestures connoting ostensive act of emotion. Although Christians are taught to endure suffering for spiritual advancement through hardship or self-imposed trials, they often try to contend with whatever is responsible for their undue suffering. Their belief that prayer arena is a war front where they can fight back, prompts them to pray with 'holy anger', as it is described in the Church, indexed by loudness and foul lexicon and behavioural gestures which accompanied contextual-oriented utterances made. The data below presents examples.

Example 1:

        1 Pst: everybody will pray this prayer with holy anger:
        2   ANY POWER
        3 Congr: =ANY POWER
        4 Pst: let it be loud enough to harass the devil
        5 Congr: ANY POWER
        6 Pst: THAT WANTS ME TO SUFFER WHAT MY PARENTS SUFFERED
        7 Congr: THAT WANTS ME TO SUFFER WHAT MY PARENTS SUFFERED
        8 Pst: DIE::: <in the name of Jesus>
        9 congr: = (   )
        10   ((shaking their heads and parts of their bodies))
        11 Pst: [((speaking in tongues)), such power must die today, today. YES, PRAY
         12   VERY WELL. In Jesus name we have prayed]
        13 congr: = AMEN:::

The shared social background knowledge makes the people to know the nature of suffering here is hereditary or inherited from parents and caused by evil power (see lines 6 and 7). The displeasure of suffering what one's parents suffered informed anger emotions, because nobody wants to suffer, as such, the word 'suffering' has the tendency to cognitively arouse certain emotions of hatred in people's minds and annoyance against such. The lexicon 'DIE' in Line 8 is an ostensive act expressing anger through command. Other suffering induced cases prayed against include dream serpent, altar of affliction, conspiracy of darkness, evil load and deposit etc.

B. Limitation

Prayer leads against powers limiting and restricting the progress and achievement of the laity psychologically arouse anger emotion. Everybody desires and works for progress, as such nobody would be friendly with anything or power that wants to restrict their progress. Hence, the psycho-social experiences of people on limitation informed anger emotion in warfare prayers which are cognitively aroused in the laity against evil forces and their tools in restricting and subjecting them to retrogression. Anti-limitation prayers in the data for this analysis involve ostensible lexicon like restraint, obstruction, blockage, drawback through spiritual

embargos, giant, ancient doors, padlock, reverse gears etc. It is believed that these are techniques used by the power of darkness to make them stagnant, draw them back, restrict or limit their progress, success, and achievement in their individual endeavour. This triggers ostensive act of aggression when prayers in this form are raised (showing anger emotions). The data below also presents examples.

Example 2:
1 Pst: Brethren, today is a special day. (0.5) I want you to use your authority in the Lord
2   to pray against every work of darkness that is holding you back. You will shout loud and clear
3   I COMMAND
4 Congr: I COMMAND
5 Pst: LOUDER
6 Congr: I COMMAND
5 Pst: EVERY DEMONIC REVERSE GEAR
6 Congr: EVERY DEMONIC REVERSE GEAR
7 Pst: INSTALLED TO HINDER MY PROGRESS
8 Congr: INSTALLED TO HINDER MY PROGRESS
9 Pst: you have not shouted it as if you mean business
10 Congr: INSTALLED TO HINDER MY PROGRESS
11 Pst: **BE ROASTED BY FIRE**
12 Congr: =(   )
13 Pst: [be roasted by fire now, now, NOW IN THE NAME OF JESUS.
14   In the name of Jesus we pray]
15 Congr: AMEN:::

In the data above, the congregation angrily prayed against 'EMBARGO' and 'REVERSE GEAR' which they believed are the instruments used by their enemies to limit them. Of course, these ostensive stimuli cognitively informed anger emotion which members of the congregation displayed against the instruments of limitation working against their progress.

C. Oppression
Prayer leads against demonic oppression cognitively aroused anger emotion in the members of the congregation; especially those that felt oppressed and are desperate to be free, make ostensible utterances coupled with anger-motivated gestures to liberate themselves. In essence, resistance prayers against oppressive activities of the spiritual oppressors prompted anger emotion noticed in warfare prayers in Mountain of Fire. Oppression has to do with the exercise of authority or power in a burdensome, cruel or unjust manner. Christians suffer spiritual oppression in different ways, via torment, torture, infection of spiritual injury, affliction by spiritual forces. Therefore, in warfare prayers, Christians are motivated by religious knowledge to develop the script of holy anger to set them free from spiritual oppression. The data below presents some examples.

Example 4:
1 pst: I want you to deal with Pharaoh and Goliath of your family that have put you in bondage.
2   be violent in this place so as to attack your oppressors before they destroy you. Enough of their
3   wicked activities in your like
4 congr: AMEN:::
5 pst: you shout with holy anger (0.4), every local Pharaoh
6 congr: =every local Pharaoh
7 pst: every local Goliath
8 congr: every local Goliath
9 pst: shout it very well
10 congr: EVERY LOCAL GOLIATH
11 pst: EVERY LOCAL HEROD
12 congr: EVERY LOCAL HEROD
13 pst: OPPRESSING MY LIFE
14 congr: OPPRESSING MY LIFE
15 pst: >DIE<, in the name of Jesus
16 congr: = (   )
17   (gesticulating)
17 pst   [yes, yes, pray it. die, by fire. Today, you must die in the name of Jesus. In Jesus name we
18   have prayed.]
19 congr: AMEN:::

The shared knowledge of the Bible gives the members of the congregation a better understanding of 'Pharaoh', 'Goliath', and 'Herod'. Within the Christian circle, Pharaoh represents 'arrogant enemy', 'insulting personality', 'bondage', 'destiny terminator', and 'embodiment of oppression'; while Goliath and Herod represent 'arch-

enemy of God's people' and 'stubborn and jealous oppressor who does not want another person to rise' respectively. The knowledge of the above must have informed the aggression with which the people prayed. The ostensive stimuli of names mentioned psychologically aroused anger emotion in the members of the congregation; perhaps, they are feeling oppressed, hence desired freedom.

a. Robbery
Another form of prayer that arouses anger emotion is prayer against spiritual robbers. Robbery has to do with taking the property or the belongings of another person, with the intent to permanently deprive the person of such. Christians believed that this is empirically plausible within the realm of the spirit, perpetrated by their spiritual enemy. The owner of the snatched belongings would automatically not be happy with the robber which was why anger emotion was aroused when prayers in this line were offered in warfare prayers. In such a situation, the members of the congregation are desperate at recovering their belongings, which informed aggression against the so called spiritual robbers. The data below present examples.

Example 5:
1 pst: God has destined you to occupy certain positions in life. (0.6) ( ) because life is about struggle.
2   Some people are struggling to occupy your seat of glory. I therefore want you to be violent as
3   you pray now. ( )
4   ANYBODY OCCUPYING MY SEAT OF GLORY
5 congr: ANYBODY OCCUPYING MY SEAT OF GLORY
6 pst: Be dethroned
7 congr: BE DETHRONED
8 pst: What are you waiting for?
9 congr: =( )
10   (gesticulating)
11 pst: [(speaking in tongues) be dethroned, be relegated today, in the name of Jesus.
12   In Jesus mighty name we have prayed.]
13 congr: = AMEN:::
14 pst: Brethren, enough of being robbed of your blessings. It is your time to be enthroned.
15 congr: = AMEN:::
16   (raising their hands)
17 pst: Shout and pray with every enthusiasm
18   I RECLAIM MY SEAT OF GLORY TODAY
19 congr: I RECLAIM MY SEAT OF GLORY TODAY
20 pst: IN THE NAME OF JESUS
21 congr: = ( )
22 pst: [today is your day, power must change hands, you must reclaim what belongs to you
23   by fire. Yes, pray very well. In Jesus mighty name we have prayed.]
24 congr: = AMEN:::
25 pst: A louder amen
26 congr: AMEN

From the above, the need to transfer aggression against the illegal occupants of the people' seat of glory is ostensively inferred. This is indexed by the loudness of their voice, the use of offensive lexicon, and gesticulations. The aggression the congregation put into the prayer was necessary in order to recover their stolen seats of glory which informed anger emotion.

Anger emotion is triggered by shared knowledge of the situation in Africa setting, which accounts for the socio-cognitive aspects of warfare prayers. This involves the socio-historical and cultural experiences of Africans, Nigerians and more specifically South-Westerners, which form the peoples' beliefs, attitudes, knowledge and ideologies. The belief in the existence of wickedness, spiritual and physical oppressions responsible for undue hardship, suffering, depression, untimely death etc. ultimately cognitively form negative attitude of anger against any power, individual and force inflicting these. It is against this background and other contextual knowledge of Christianity religion that the script of anger is formed in Christians against whatever is responsible for their misfortune. The script of anger becomes necessary in warfare prayers in that there is a contextual belief that warfare prayer sessions are battle fronts with bitterness against imaginary enemies.

Anger emotion is expressed through commands/decrees, confrontations and foul/abusive lexicon. These are discussed below:

i.Commands/decrees.
Almost every instance of the use of command inferentially shows anger (known as holy anger in Mountain of Fire and Miracles Ministries). The word 'command' was not regularly used to express anger, though occasionally and obviously used (conforming to Wiezbiecka's Semantic Universals of 1994 which claims that emotions are to be seen from universal language-independent perspectives) but the illocutionary force of

utterances made in liturgical warfare prayers are showing an authoritative order or expressing intensive force in expressing anger emotions. Of great significant is the way utterances are uttered and paralinguistic features which account for how emotions are experienced (feelings) and expressed (intention), especially in prayers. This is in consonance with the concept of emotionology of Harre and Gillet (1994) and Bamberg's linguistic constructionism of (1997), which establishes a link between emotions and inferences with close reference to cognitive language relationship. This is evident in Example 1 above.

There is a shared assumption and knowledge in the on-going interaction between the pastor and the congregation (knowledge that one's parents suffered and that certain powers are responsible for it). Therefore, the idea of what the parents experienced and the reoccurrence of such now coupled with the socio-cultural belief experience of 'suffering', informed the script of anger in the hearer to deal with such power. As a result, the loudness in lines 2, 3, 5,6,7,8 and 13 depict emotions in expressing anger and the use of command or spiritual decree in lines 8, 9 and 10. This is also influenced by the Church's belief and philosophy which are discussed below.

i.   The belief in Mountain of Fire and Miracles Ministries that the loudness of your voice determines your seriousness, commitment and consequently quick answer to your prayers. As a matter of fact, members of this church are not afraid of losing their voices in prayers if doing so will lead to the disappearance of their problems. There is depiction of aggression in the loudness of 'ANY POWER' in lines 2,3and5. This is also not unconnected to the fact that how utterances are uttered (quickly, slowly, loudly etc.) determines the language function or the illocutionary force.

ii.   The call-response liturgical method of prayers in Mountain of Fire and Miracles Ministries which stimulates and determines how an utterance is said and how it will be responded to. For instance, in the example above, apart from the fact that the pastor had indicated what to say and how to say it, if he did not utter such the way he wanted it said, there is tendency that members of the congregation may utter such the way it appeals to them individually and collectively. Therefore, the loudness in the utterance of the pastor informed the loudness response given by the laity.

iii. Physical gestures of shaking one's body with a view of being spiritually at alert against being overwhelmed by the flesh and by implication the loss of the battle to the enemy.

Here is another example to further explore this point.

Example 6

1 pst: when Jesus sent out His disciples, (0.4)
2   in the book of Luke chapter 19 verse 1, ((he reads it))
3   'when Jesus had called the Twelve together, he gave them (0.2) power and   authority to drive
4   out all demons and to cure diseases'. (0 .4)
5   God told me that there are people here, any time they sleep they see snakes in their   dreams,
6   that is responsible for your problems.
7   yes! ((Speaking in tongues))
8   that snake will die today as we pray together
9 congr:= [AMEN]
10   ((they raised their hands))
11 pst: can you shout at top of your voice?
12   EVERY DREAM SERPENT
13 congr: = EVERY DREAM SERPENT
14 pst: louder
15 congr: EVERY DREAM SERPENT
16 pst: = CAUSING PROBLEMS IN MY LIFE
17 congr:= CAUSING PROBLEMS IN MY LIFE
18 pst: **SCATTER BY FIRE**::: in the name of Jesus.
19 congr: = [(   )]
20 pst: [((speaking in tongue)) DIE in the name of Jesus
21   I say die, die, die. For in Jesus name we have prayed]
22 congr: = AMEN:::

Apart from those contextual beliefs earlier mentioned which informed the script of decree/command expressing anger emotion in warfare prayers, alluding scripture, the claim of 'God says' and glossolalia (the act of speaking in tongues which the Church, Mountain of Fire and Miracles Ministries, believes confuses the devil) arouse the emotional life of the laity to use their spiritual authority of command or spiritual decree, to unleash havoc on their enemies. These contextual motivations mentioned are expressly enshrined in lines 1,2,3,4,5,6,7,8,9and20 all informed the decree of 'DIE' in lines 18 and 19, showing grievance and annoyance projecting anger emotions in warfare prayers.

ii. Confrontations

Anger emotion is also expressed in warfare prayers by the script of confrontations (face to face with hostile intent or face up to deal with a situation). This is so because there will always be confrontations at the battle front, just as Graves (1999) opines that "…prayer is primarily a wartime walkie-talkie to advance against the power of darkness…" So, within the context of Christian religion, especially in Mountain of Fire and Miracles Ministries, prayers are said by using ostensive confrontational lexicon like 'attack', 'roasted', 'fall and die', 'arrested etc. and using the Bible as bullets or weapons in prayers which they believe is a spiritual battle. The data below presents some examples.

Example 7

1 pst: you need to attack your enemies before you are attacked by them.
2   Therefore, you will shout loud and clear: I ATTACK
3 congr: =I ATTACK
4 pst: every <GIANT> on my way to the top
5 congr: EVERY GIANT ON MY WAY TO THE TOP
6 pst: in the name of JESUS
7 congr: = ( ) :::
8 pst: In Jesus mighty name we pray
9 congr: =AMEN:::

         The loudness of the ostensive confrontational lexicon 'ATTACK' in lines 2and3 in example 6 shows annoyance and at large anger emotion expressed against the enemy. Likewise, the phrase 'BE ROASTED BY FIRE in lines 17and 18 in example 7.

         In the same vein, foul/abusive emotive lexicons are usually used to express anger emotion in warfare prayers. Offensive utterances are used in active attack aggressively as ostensive act of confrontation against the enemy. Pragmatic ostensive lexicons like 'destroy', 'weep', 'disgrace', 'relegation', 'impotent' etc. are commonly used against one's opponent in liturgical of warfare prayers to express strong feeling of displeasure or hostility (conforming to the concept of emotionology by Harre and Gillet, 1994).

Fear Emotion

Fear emotion is informed by perceived threat of danger, pain, and harm. When there is an impending danger which can lead to an urge to confront it or flee from it (avoid it), such is described as fear. Fear emotions are aroused through prayer leads centred on **death, activities of witchcraft, failure and disappointment**. Let us attempt to discuss these.

A. Death

Prayer leads against the spirit of death in warfare prayers cognitively arouse fear emotion. Christians ostensively show physical and psychological commitment when it comes to prayers against death because nobody wants to die. The word 'death' psychologically instils fear in the people, especially when one is young. Christians are taught not to exercise fear, but people do naturally exercise fear in the subconscious when the lexicon 'death' is mentioned because it is the permanent termination of anybody's life. So, in MFM warfare prayers, spirit of death is usually ostensively attacked, rebuked, and destroyed and in the process of doing this, members of the congregation become emotional. Indirectly exercising fear against the terminator of life. The data below presents examples:

Example 9:

1 pst: Every gang up of enemy
2 congr: every gang up of enemy
3 pst: louder
4 congr: EVERY GANG UP OF ENEMY
5 pst: THAT WANTS TO KILL MY CHILDREN
6 congr: THAT WANTS TO KILL MY CHILDREN
7 pst: **FALL AND DIE**
8 congr: **FALL AND DIE**
9 pst: < what are you waiting for?>
10 congr: =(   )
11 pst: [[(speaking in tongue). Every gang up be scattered by the fire of the Lord. In Jesus
12   mighty name we have prayed]
13 congr: =AMEN:::
14 pst: I want you to make this declaration: MY CHILDREN SHALL NOT DIE YOUNG
15 congr: MY CHILDREN SHALL NOT DIE YOUNG
16 pst: Again
17 congr: MY CHILDREN SHALL NOT DIE YOUNG
18 pst: in the name of Jesus

19 congr: =(   )
20 pst: [it is not the will of God that your children should die before you.
21   Confess it in the presence of the Lord. Yes, yes, yes. In Jesus name we have prayed]
22 congr: =AMEN:::
23 pst: ((speaking in tongue))
24   there is somebody here, you dreamt that one of your children died. As we pray now,
25   that covenant of death will disappear.
26 congr: AMEN:::
27   ((raising their hands))
28 pst: Every covenant of death against your wards is broken today in Jesus name.
29 congr: =[AMEN:::]
30 pst: shout it again; MY CHILDREN SHALL NOT DIE YOUNG
31 congr: MY CHILDREN SHALL NOT DIE YOUNG
32 pst: IN THE NAME OF JESUS
33 congr: =(   )
34 pst: [((speaking in tongue)). Yes, yes, they shall not die young in the name of Jesus.
35   in Jesus name we pray.]
36 congr: =AMEN:::

The value of children to their parents cannot be easily quantified, they are very precious to them, and that no parent wants evil to befall any of his/her wards. This is one of the reasons why parents may be emotional anytime prayer is offered towards the death of their children. Emotion is projected in lines 4,5,6 through the loudness and repetition of the same utterance. The gang up of enemy easily connotes impending evil/danger necessitate fear, fear of death and more importantly fear over the loss of children. The utterance 'EVERY GANG UP OF ENEMY THAT WANTS TO KILL MY CHILDREN' cognitively projects fear and emotion especially when it connects with background information given by the pastor in the course of the prayers (lines 11, 20-25, 34-35).

B. Activities of Witchcraft
Witchcraft connotes evil, which can arouse fear emotion in the psychological being of any individual. That is why people usually become emotional any time such is mentioned in prayer. In MFM warfare prayers, prayers are raised against the activity of witchcraft that in turn cognitively stimulates people' s emotion while offering such prayer. Activities of witchcraft include oppression, death, wastage, disappointment, sickness, and other forms of misfortune. Let us at the example below:
Example 10
1 pst: until you tell your enemy where he belongs or what he is, he will not leave your life.
2   that is why I want you to shout with every enthusiasm:
3   Village witchcraft, you are a liar
4 congr: village witchcraft, you are a liar
5 pst: you have not shouted as if you mean business
6 congr: VILLAGE WITCHCRAFT YOU ARE A LIAR
7 pst: louder
8 congr: VILLAGE WITCHCRAFT, YOU ARE A LIAR
9 pst: DIE, in the name of Jesus
10 congr: =(   )
11 pst: [yes, every village witchcraft planning evil for my life, you are a liar, die, die in the   name of
12   Jesus. In Jesus name we pray]
13 congr: =AMEN:::
14   ((raising their hands and shaking their heads)).

Fear is indirectly exercised over village witchcraft but instead of plain confession of it, there is a positive confession against it: 'VILLAGE WITCHCRAFT YOU ARE A LIAR' line 7. Of course, it is a general belief in Africa and even in religious context that witchcraft is associated with evil, so the presence of a witch signifies impending evil or danger psychologically. Therefore, the enthusiasm the members of the congregation put into the prayer (lines 7,9,13 and14) and the *repetition* of the prayer give us the notion that the members of the congregation are emotional. Emotional because they are fearful against the impending evil and danger which the witchcraft stands for. Aside from this, fear is projected through the loudness and gestures that accompanied the utterance/prayer said.

In a nutshell, prayers were directed against death, bad dreams that can lead to the death of one's children, activities of the witchcraft and what the future holds. These formed fear emotion exhibited in warfare prayers, just as Burton (2011) argues that fear shows there is a feeling of anxiety as touching the likelihood of something which one does not want to happen.

The social context of the situational mapping of experience , with recourse to what happened in the past, contemporary happenings in the society (witchcraft and rampant cases of untimely death) and what such portend for the future informed fear emotions. In warfare prayers there are shared social beliefs and received knowledge (socially shared among members of the Church) about the Bible and the circumstantial issues which account for social psychological responses of the people to certain warfare prayers with a view of what tomorrow holds. These among other contextual features influenced fear emotion in warfare prayers.

Fear emotion in prayers is expressed by rejection, indirect reference through positive confession and emotive lexicon.

i. Rejection

By rejection, we mean the act of faulting or dismissing something that one does not like/want or have affection for it. Within the context of Christianity, especially in warfare prayers, Christians operate with faith and belief of rejecting evil by words of the mouth. It is therefore a belief among Christian that if there is an impending danger or fear, once it is rejected in prayers, the fear is gone. Rejection of evil occurrence of certain thing is an indirect way of showing fear over such. The data below presents some examples.

Example 7 :

1 pst: say after me:

2   I reject untimely death

3 congr: I REJECT UNTIMELY DEATH

4 pst: LOUDER

5 congr: I REJECT UNTIMELY DEATH

6 pst: In the name of Jesus

7 congr: = (   )

8   ((gesticulating))

9 pst: [Death is not my portion, I reject it for my children, my wife, my friends,

10   ((speaking in tongues))

11   pray, reject it, it is not your portion, untimely death is not your portion]

13   the Bible says, 'I shall not die but live to proclaim the works of the Lord'.

14   anybody planning sudden death for me shall die this year. In Jesus name we pray

15 congr: =AMEN:::

16 pst: You repeat the prayer again. It is not your portion to die before the manifestation of   your   glory.

17   (0.4) ( ) as you pray now, those that want you to die before your time shall die by fire

18 congr: = AMEN:::

19   ((raising their hands))

20 pst: shout it again: I REJECT UNTIMELY DEATH

21 congr: I REJECT UNTIMELY DEATH

22 pst: WHAT ARE YOU WAITING FOR?

23 congr: (   )

24 pst: [every power of death upon those ones be consumed by the fire of Holy Ghost.

25   death you are rebuked in the name of Jesus. ((speaking in tongues))

26   in Jesus name we pray]

27.ongr: =AMEN:::

28 pst: Amen

29 congr: Amen.

The fear of death cognitively leads to religious commitment, no doubt; one of the reasons why people are religious is protection. The fact that nobody wants to die psychologically necessitates fear against death any time it is mentioned. In this case, the loudness and repetition of 'I REJECT UNTIMELY DEATH' by the members of the congregation in lines3,5,20,21 obviously project emotions. Worthy of note is the way the people gesticulate in line 8 while praying which also shows how seriously engrossed they are and commitment they attached to the prayer. Contextual motivation for this is based on the Christian teaching that encourages Christians to reject evil or pray against it rather than exercising fear. In the same vein, the background knowledge of the Bible that the people possess and the emotional motivation given by the pastor obviously aroused the emotions of the laity.

ii. Positive Confessions

As earlier mentioned that fear is not encouraged in Christian faith, as such; positive confessions are usually made against impending dangers. The act of professing what one wants, or negating evil against what he/she is experiencing is described as positive confession. This is the order of the day in Christian religion as a way of redeeming the time.

Example 10 above vividly shows this, as positive confession or declaration in lines 15, 17, 18 is informed by certain fear emotion over the loss of children. In a nutshell, fear emotion in the prayers are not

verbalised directly but made indirect by positive confession. The belief in dreams in lines (25-28) and 'God says' usually make issues real to Christians informed the fear expressed here. Therefore, the confession in lines 35-36 is not an ordinary confession but a spiritual positive confession against the evil covenant of death on their children.

Positive Emotions

The two types of emotions identified are excitement and relief. Instances of excitement related emotional items are 34 out of 44, 77.27% than relief related ones, 10 out of 44, given us 22.72%. This is properly represented in the table below.

Table 2. Positive Emotions

	Emotion Type	Frequency	Percentage
1	Excitement	34	77.27
2	Relief	10	22.72
	Total	44	100

Excitement Emotion

In warfare prayers, excitement emotion was aroused through positive/prophetic declarations that ignited the exciting feelings of the members of the congregation, because they were already expecting freedom, victory, miracles, breakthrough, deliverance, recovery of glory just to mention a few. In other words, excitement emotion occurs in connection with utterances of positive declaration and promises and responses to such declarations made by the clergy. This is illustrated below: Expectation of freedom → declaration of freedom → excitement of freedom.

Excitement emotion is informed by psychological context which accounts for the 'social cognition that deals with the way people are influenced by the perception of utterances' (Van Dijk, 2009:30). This accounts for what is said and it effect in the state of mind of the hearer. Excitement is a feeling of great enthusiasm and eagerness. In this case, warfare prayers, people are eager to be free from spiritual oppression, to be victorious over their enemies and are expectant of positive changes in their situations. Therefore, any utterance that projects the expectation of the laity cognitively arouses the enthusiasm of the members of the congregation. In other words, excitement emotion shows the eagerness of the members of the congregation to be free from problems and oppression, to be fruitful or experience fruitfulness, to experience joy, be blessed, recover loss glory, and be victorious over enemies. Excitement emotion identified in this work is through necessary and unnecessary amen to utterances made and how over excited the members of the congregation are to prayers. These are noted in the examples below.

Example 11:

1 pst: All eyes closed. (0.5) listen very carefully, this is not an ordinary service.
2   this is not an ordinary service. If you are here tonight, you did not come here by chance
3   it must be that your miracle is exploding on your head
4 congr: =AMEN:::
5   (gesticulating)
6 pst: it must be that the stubborn pursuers have an expiring date
7 congr: AMEN:::
8   ((they raised their hands))
9 pst: we are here for a serious business. ( ) is not a long service, but for the few minutes we are going
10   to spend here, if you pray in this place today and you lose your voice and you lose   your problem,
11   you have made a good bargain. ( )
12   IF YOU ARE HERE TONIGHT, AND YOU DO NOT STRIKE WHEN THE IRON IS
13   HOT, >that is your fault< So, I am here indeed on a prophetic assignment (0.2) to
14   fight.<so> those who are here, there are seven people here, the enemies cleverly cut
15   away your hair ( ) that hair is in a coven right now. Thereby, the stolen of   your glory.
16   Something is going to happen tonight when we start to pray now. You may have a   strange headache,
17   it may come suddenly and go suddenly and your glory you have lost for years,
18 congr: [AMEN:::]
19   ((raising their hands and shaking their heads))
20 pst: shall be completely restored
21 congr: AMEN:::
22 pst: [yes] ((speaking in tongues))
23   and all those who are here tonight and enemies have exchanged the brain of your children.( )
24   you know that this person used to be brilliant, all of a sudden, ( ) changed.
25   the brain that was exchanged will be restored.
6 congr: =AMEN:::
27 pst: not only that, anyone in this prayer tonight who has received arrow of paralysis

28   I am going to pray now and the arrow will go back to sender
29 congr: =AMEN:::
30 pst: ((speaking in tongues))
31 not only that, there are people at the edge of success; everything will look well but to enter
32   into your breakthrough, the enemies will start a crusade and everything will collapse
33   As I pray now, demons responsible for that failure will jump out and go back to senders
34 congr: =AMEN:::
35 pst: that you Jesus. Listen now too, there will be a (0.3) volcanic eruptions in the womb of some
36 that which enemies have put there to prevent you from having your own children will jump out.
37 congr: =AMEN:::
38 pst: ((the pastor prayed for the people))
39 that is good, very good. (0.5) father, let your anointing fall upon your people now
40 congr: Amen:::
41   pst: Everyone present here tonight, let tonight signal the season of unending laughter
42.congr: [AMEN:::]

Amen

Within the confine of Christianity amen is said at the end of a prayer or after any positive utterance is uttered with the aim of 'so be it'. It is one of the commitments of the members of the congregation in prayer sessions and other liturgical services. The way amen is said, how it is said, where it is said (after what proposition) and other gestures accompanying it are worth studying, especially in a study like this, because each amen said carries specific illocutionary force in response to a particular proposition or an utterance which can also determine emotional state. As touching this analysis, excitement emotion is realised through two types of amen via unnecessary and necessary amen.

a.   Unnecessary Amen

Amen becomes unnecessary if it is said not after a prayer or any utterance that warrants it. The response of the members of the congregation '[AMEN:::]' in line 17 to what is uttered in lines 15 and 16

           'Something is going to happen tonight when we start to pray now. You may have a
           strange headache.
           It may come suddenly and go suddenly and your glory you have lost for years'

is uncalled for because the actual prayer has not been said and the members of the congregation echoed an overlapping amen loudly because of their eagerness for restoration of their lost glory. They are full of enthusiasm, judging from the way they raised their hands and continuously shaking their heads in line 18 (showing emotionology). Also, the prolongation of the emotive lexicon '[AMEN:::]' in line 17 and the behavioural act of gestures noted in line 18 cannot but be described as excitement emotions (enthusiasm and eagerness). In actual sense, it is obvious that the 'AMEN:::' said in line 19 was necessary because it was a perfect and preferred response to the proposition uttered. Unlike the immediate previous, that was not necessary. Another instance is seen in lines 2-4 where the pastor was only giving the likely reasons each of the members of the congregation had come to the prayer service. They immediately turned what was not a prayer to prayer by their '[AMEN:::]'. They did this because of their eagerness and anxiousness for miracles. Other instances showing this projected in lines 27-28 in the example given above.

b.   Necessary Amen

As noted earlier that one of the ways of expressing excitement in prayers is how amen is expressed by responses to certain propositions uttered. Excitement emotion is ostensively realised as the congregation emotionally or enthusiastically responds amen to prayers confirming or claiming any positive declaration and promises. This may also be showing their eagerness/anxiousness to experience freedom, blessing, victory, fruitfulness etc. These are projected in lines 20, 25,28,33,36 and 41 in example 10.

Relief Emotion

Relief emotion was aroused through deliverance from pain, oppression and bondage in warfare prayers. In religious discourse, this is done in appreciation to what God has done. It is psychological and individual base. Psychological context in any communicative situation accounts for certain effects and experiences which a hearer can have in his state of mind. Relief emotion can be described as a state of mind informed by the effects of verbal actions within relevant circumstances of socio-cultural experiences which a communicative event can bring. In this case, relief emotion has been informed by the social context of the interaction taking into cognisance the psychological effects of the utterances made on the individual.

        A few instances of relief emotion identified show relief over anxiety, distress, and other unpalatable situations. It is not unexpected that relief emotion occurs very rarely in warfare prayers unlike deliverance and thanksgiving prayers where it occurs often because of the language involved. The data below presents examples that show this.

    Example 12:

1 pst: Now as I pray for you everything my father has not planted in your body will disappear
2 congr: =Amen:::
3 pst: In Jesus name
4 congr: AMEN:::
5   ((some members of the congregation raised their hands and shaking their bodies))
6 pst: It is written that any tree which my father has not planted shall be uprooted (0.4)
7   and thrown into the lake of fire.
8 congr: [O YES]
9 pst: Every evil tree planted by the devil yielding fruit of bitterness in your life is hereby
10   uprooted and thrown into the lake of fire in Jesus name
11 congr: AMEN:::
12 pst: Every heavy load of the enemy upon your is destroyed by the consuming fire of the Lord
13 congr: =AMEN:::
14   ((they demonstrated it, as if someone is bringing something down from his head))
15 pst: You are set free in Jesus name
16 congr: =AMEN:::
17 pst: a louder amen
18 congr: =AMEN:::
19 pst: Check your body, what you could not do before, now examine your body if you can now do
20   them.he has done it. Praise Him, praise Him, and praise Him.
21 ((singing)) *Who is like unto thee, O Lord}2* Among the gods who is like thee glorious in   holiness,*
22   *fearful in praises, doing in wonders halleluyah.*
23   ((the laity also sang the song))
24   if you know something has been taken out of your body (0.3) fly out to praise your God
25 congr: ((they repeated the song))
26 pst: Everybody shout: I am free
27 congr: =I AM FREE:::
28 ((all laughed because of the way a member of the congregation was jumping up in
29   appreciation of what the Lord has done in his life))
30 pst: All eyes closed, those of in the front knee down. What the Lord has done in your   life shall
31   remain permanent in Jesus name.
32 congr: =AMEN:::

        Relief is noted in lines 18-32. Immediately after the prayer, it is noted that the people felt relieved judging from the aftermath of the self-examination. The song in lines 21-23 show that the laity is relieved, even the way they repeated the song when they were not told to do so. Of great significance is the action of one member in line 28 which necessitated the laughter of the entire members of the congregation.

Conclusion

In the language of prayer there is no ground for correction, but negotiation of the metaphoric prayer which is purely pragmatics because it offers assurance, belief and faith. It therefore cannot be queried by the laity but rather taken dogmatically as divine or celestial. People pray to get out of these challenges with the belief-expectancies- which in turn guide their behaviour (Olson, Roese, & Zanna, 1996). As identified, negative emotions outnumber positive emotions in warfare prayers owing to reasons highlighted above. The occurrence of four emotion types, anger, fear, excitement and relief, in warfare prayers are informed by certain contextual features ranging from background knowledge, shared knowledge of the socio-historical, cultural situation in the contemporary society and Christianity religion, social context to psychological context. These explain why for instance, in anger emotion decrees, confrontations and foul/abusive lexicon are used as scripts in the expression of anger against enemies because of the shared belief that warfare prayers are battle fronts, therefore should not be taken lightly. In a nutshell, emotions and emotion types identified here are expressed and experienced linguistically and extralinguistica

Transcription Notations
-(   ) indicating inaudibility
-::: indicating prolongation
-((   )) indicating transcriber's descriptions
-= indicating no gap or break

-[   ] indicating overlap

-(.) indicating a brief pause

-(0.4) indicating elapsed time in tenth of seconds

-< > indicating talk said more slowly than surrounding talk

-> < indicating talk said more quickly than surrounding talk

-SHOUT (upper case) loud sound relative to the surrounding talk

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