

Investigation into the Meaning and Meaning Extension of Non- Nominalized and Nominalized Verbs in Selected Pentecostal Churches

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Abstract

This paper examines the meaning of some selected common verbs and when they are subject to nominalization in the context of Pentecostal churches. Data for this study were collected from three selected Pentecostal churches and televised Pentecostal church services accessed through YouTube. The findings of the study reveal that most verbs which are found in other non-religious contexts are subject to semantic change or expansion when used in the church context. These verbs when they are nominalized, they acquire new meaning which may be very far related to their original meaning. Some nominalized verbs which may be unique in Pentecostalism include *mpenyo/upenyo* 'breakthrough', *uwepo* 'presence' and *uweza* '(Gods) ability' The paper concludes that affixes responsible for nominalization of verbs used in the context of Pentecostalism are in most cases idiosyncratic, inconsistent, unsystematic and unpredictable.

Key words: Derivation, Meaning extension, Nominalization , Pentecostalism

Introduction

This paper focuses on the variation of language in the context of Christian religion. It focuses on the language use in selected Pentecostal churches. It is generally accepted that language varies across time, place and domain of use. Language variation also known as lect is a form of language which includes registers, styles, dialects standard language or any sociolinguistic variation. In any language there is a stock of words that have traces of changes in terms of morphology, pronunciation and meaning. Historically, these changes take place slowly and they tend to affect all other words in the same way. Synchronically, words change their meanings across domains of use. The same words used in the ordinary conversation or in other domains may be adopted in other registers and acquire new meanings. For example, during the outbreak of COVID 19, some words which were used in other domains adopted different meanings which are closely or by far related to their original meaning. Examples of such words in Kiswahili are

takasa ‘sanitize’ vitakasa mikono ‘hand sanitizers’ and osha ‘clean’ which originally meant ‘wash’. . The word *takasa* was originally used in the religious context to mean sanctify but the same word was adopted to mean ‘sanitize’. Other new terms in Kiswahili that emerged during COVID 19 include: barakoa ‘mask’, karantini ‘quarantine’, ambukua ‘disinfectant’ Other words were coined. Examples of coined words are ambukia ‘disinfect’, ambo mlipuko ‘contagious disease’ etc., All these changes are meant to meet the new functional demands of language, which implies that speakers from a particular speech community always find ways of how to meet the new language demands.

One of important changes occurring in the language is semantic change. Different terms have been adopted to explain changes that involve word meanings. These terms are like semantic expansion, pejoration, broadening, narrowing, bleaching, shift, amelioration, metaphor and metonym. Expansion of meaning may be triggered by collocation, affixation or derivation which involves a change of meaning whereby the addition of an affix either changes the word class of a word and or the meaning. In some cases, derivation results in the change of meaning only. For example, in Kiswahili and in most other Bantu languages, the addition of a diminutive prefix results in the change of meaning but not the word class. For example, the noun kitoto ‘small child’ involves a change of meaning but not word class.. In derivation, the verb seems to be the category which when derived into a different category may allow many other shades of meaning, which may be very far related to the meaning of the source verb. In other words, verbs can easily extend their meanings when derived or when co-occurring with other categories. For example, in Kiswahili the verb kata ‘cut’ allows meaning expansion when it co-occurs with different words as in the following examples: kata mti ‘cut a tree’, kata pumzi ‘die’, kata tamaa ‘dispair’ (Goodness 2016) According to the views of most syntactic theories (Bresnan, 1978); a verb has rich semantic and syntactic information; therefore it can allow many other expanded meanings. One good example of derivational processes is nominalization which involves creation of nouns from adjectives or verbs. For example, in English ‘interference’ and ‘communication’ are examples of nominalized nouns which originate from the verbs ‘interfere’ and ‘communicate’ respectively. In other words, nominalizations are a concise way of expressing linguistically the conceptualization of a process or state of affairs in a form of a noun (Iria 2016). Nominalization can be of two types: Lexical nominalization and syntactic nominalization. Lexical nominalization involves addition of an affix on a word to turn it to a noun. Interference and communication are examples of lexical nominalization. An example of syntactic nominalization is ‘the enemy’s destruction of the city’ which is a variant of ‘the enemy destroyed the city’. The issue of interest with nominalization is concerned with the new meaning which the nominalized noun acquires. There is *prima facie* evidence that most nominalized words have a verb stem. A verb is rich in semantic information. Therefore any word category containing a verb root is capable of producing many other meanings. Mochiwa (2007) comments that any verb is a word factory. This implies that one verb root can be nominalized with different nominalizing suffixes to form different meanings. For example, the verb cheza ‘play’ allows different nominalizing suffixes to produce different forms and meanings such as mchezo ‘play’, mchezaji ‘player’, uchezaji ‘manner of playing’ etc. According to Ullman (1957) and Wijaya & Yeniterezi (2011), a word may retain its original meaning and have many other extended meanings. Wijaya and Yaniterezi (ibid.) argue that the extended meaning may be more extensively used than the

original meaning. When a word extends its meaning, it may result into metaphorical meaning as in the following examples containing the verb *kata*: *kata kamba* lit. cut a rope' 'die', *kata kauli* 'lit. cut speech' 'die', (Goodness 2016). There exist debates with regard to what is responsible for the change of meaning of the nominalized noun. The debate lies on whether it is the final vowel, or the prefix or both that is/are responsible for the change of meaning. One proposal is that by Mugane (1997, 2003) who argues that the final vowel is the nominalizer that turns a verb stem into a noun stem. This derived nominal is then, in turn, selected by the noun class prefix, which functions simply as an inflectional head, assigning a noun class feature to the derived nominal. To him it is the sole responsibility of a suffix to change the meaning of the derived nominal and that the noun prefix helps to assign the resulting nominal its appropriate noun class. The second proposal is that by Mufwene (1980), Myers (1990) and Ferrari (2005, 2008) who claim that in all types of nominal formation, (i.e. simple, derived and complex), the noun class prefix is the nominalizer head. These scholars do not recognize the function of the suffix which is attached to the nominalized word. Another proposal is the one by Myers (1990:107), who argues that the noun class prefix is an N- head which takes VP, NP or CP complements. Using syntactic approach Ferrari (2005) argues that noun class features are N-marked heads, an expression of the noun class feature [n] whose merger with any base (N-stem, V-stem, A-stem or XP) yields a noun. However, Ferrari-Bridgers (2009), examined the final vowels [i] and [a] in Luganda using a quantitative and qualitative analysis and concluded that the final vowels in Luganda have no semantic content nor are they N-marked heads. Like other scholars, Ferrari-Bridgers does not consider these final vowels to be morphemic. It is not the interest of this study to try to answer the question of what is responsible for the change of meaning of a nominalized verb but to trace the kinds of morphological and semantic changes involved in nominalization and the semantic changes occurring on verbs before nominalization. This study applies some aspects of lexicalist theory which considers non nominalized and nominalized words such as 'destroy' and 'destruction' as having idiosyncratic lexical entries based on the differences on morphology. According to Lexicalized theory each morpheme contributes to specific meaning; the formation of a complex word such as 'construction' is accounted for by lexical rules which are different and independent of syntactic rules. Lexical entry lists the basic properties of either the whole word or the individual properties of the morphemes that make up the word itself. The properties of lexical items are idiosyncratic, unpredictable and contain specific information about lexical items they describe. This study examines the language of Christianity religion with a focus on selected Pentecostal churches in an attempt to show how Pentecostalism identifies itself through the use of language. Different approaches have been used in the study of language of religion depending on the purpose of the research as conducted by scholars of different disciplines such as philosophers, theologians, sociolinguists, anthropologists etc. Sociolinguistic studies of religion seek to determine the way in which language is explored for religious ends. Holt (2006) argues for the need to explore variation in language of religion in terms of its function, historical context, style and its interaction with other texts. There is a need to find out what goes on in the language of religion. Fishman (2006) claims the lack of theoretical rigour in the research on religious language. Religious language may share the linguistic structures with the non-religious registers but their meaning/semantics differs in their underlying systems of belief. This study seeks to examine the extent to which words which are used in the ordinary

conversation extend their meanings when used in the religious context before and after nominalization, specifically in Pentecostal churches.

Methodology

Data for this study were obtained from four Pentecostal churches found in Dar es Salaam and three televised Pentecostal services. Dar es Salaam city was chosen because there are many Pentecostal churches which are easy to reach by public transport. I involved the traditional Pentecostal churches excluding Pentecostal ministries with an assumption that there are some differences on the use of language between the traditional Pentecostal churches and the current Ministries who place more emphasis on revelation, deliverance, wealth and offerings. I was aware of the fact that church philosophy can affect the language use; therefore mixing the two kinds of Pentecostals would be inappropriate. I visited the Pentecostal services as a normal church goer. I recorded different parts of the service including opening of the service, announcements, preaching, testimonies and closing. I noted different words occurring in the service discourse. I held interviews with 6 church members to find their views on the different meanings attached to certain words which seem to have been derived from common words. The interviewees expressed their views on the meanings and how such words are used. I also watched televised churches and noted some common words/phrases which together with those obtained from non-televised church services formed the basis for data of this study.

Significance of the study

The current study is significant for theoretical and practical pursuits. Theoretically, this study contributes to cognitive theories of meaning and in the field of morphology. The study bears a contribution to synchronic Linguistics whose interest is in the change of word meanings at a particular point of time. The study shows how the same words used in the ordinary communication acquire new or extra meaning when used in the context of Christian religion. The study also contributes to religious literature. Practically, the study findings can be used by readers who are interested in understanding religious language.

Results

Kiswahili Noun Classes

Since this paper examines nominalized verbs it is important to present the structure of a nominalized verb in Kiswahili. In order to understand the structure of a nominal in Kiswahili, one has to come to grips with the Kiswahili noun class system. I will present a bird's eye view of Kiswahili noun classes in order for the reader to understand the structure of a Kiswahili noun. Table 1 below presents Kiswahili noun class system following morphosyntactic approach.

Table 1: Kiswahili noun class system

NC no	NCP	Example	Gloss
1	m/mu/mw	Mtoto anatembea	A child is walking
2	wa	Watoto wanatembea	Children are walking
3	m/mu	Mti umeanguka ‘	A tree has fallen
4	Mi	Miti imeanguka	Trees have fallen
5	Ji	Jino linauma	A tooth is aching
6	ma	Meno yanauma	Teeth are aching
7	Ki	Kiti kimepotea	A chair is lost
8	Vi	Viti vimepotea	Chairs are lost
9	N	Nyumba imebomolewa	A house has been broken
10	N	Nyumba zimebomolewa	Houses have been broken
11	U	Ubao umeanguka	A board has fallen
12			
13			
14	u	Unene wake unamsumbua ‘	His/her fatness is troubling
15	ku	Kulima kwake ni kugumu ‘	His manner of cultivation is difficult

Table (1) above illustrates Kiswahili noun classes based on the morphosyntactic criterion. The Table shows that Kiswahili does not have a preprefix like other Bantu languages. Singular-plural pairing shows the following patterns: 1/2, 3/4, 5/6, 7/8, 9/2, 11/10. The standard Kiswahili noun class system presents almost common features found in other Bantu languages. The common semantics of class 1 and 2 includes names of people like mtu ‘person’, mtoto ‘child’ watoto ‘children’, mwalimu ‘teacher’, waalimu ‘teachers’ and names of animals. Using concordial agreement as a criterion, in Standard Kiswahili names of people and animates take class 1 concord as in the following examples: Mtoto anakula chakula ‘A child is eating food’, Ngombe anakula majani ‘A cow is eating grass’. In these examples, both humans and animals take the same concord. Classes 3/4 contain names of trees, for example, mti ‘tree’, mchungwa ‘orange tree’ mwembe ‘mango tree’ etc. class 5/6 contains names of parts of the body and some objects like jino ‘tooth’, meno ‘teeth’ jicho ‘eye’, macho ‘eyes’, jiwe ‘stone’, mawe ‘stones’ etc.

Class 7/8 contains names of things as in *kiti* ‘chair’, *viti* ‘chairs’, *kisu* ‘knife’, *visu* ‘knives’ etc. class 9 contains names of man-made objects such as *nyumba* ‘house(es), *ngazi* ‘ladder’ etc. However, using morphological criterion alone names of animals fall under class 9. Class 11 contains names of long things like *ubao* ‘board’, *ulimi* ‘tongue’ etc. Class 11 takes its plural in class 10 which takes *-zi* as the agreement as in the following examples: *ubao umevunjika* ‘A board is broken’, *Mbao zimevunjika* ‘Boards are broken’ *Ulimi wa ngombe umeliwa* ‘Cow’s tongue has been eaten’, and *Ndimi za ng’ombe zimeliwa* ‘Cows’ tongues have been eaten’. Class 12 and 13 which are diminutive classes in most other Bantu languages are not present. Class 14 contains abstract nouns like *uwongo* ‘lie’, *ukweli* ‘truth’, *uzuri* ‘goodness’ etc and class 15 contains an infinitive, for example, *kulima* ‘manner of cultivation, *kucheza* ‘manner of playing’ and *kuimba* ‘manner of singing’ etc. However, there are miscellaneous cases scattered in various classes. For example, all animates take their concord in class 1/2 as in *Mbuzi wamepotea* ‘Goats are lost’. It can be observed that the use of morphology alone is not a sufficient criterion as it results into repetition of the same form in more than one class, for example, the repetition of *m/mu* in class 1 and 2, and the repetition of *u-* in classes 11 and 12. To solve this problem I use agreement so that a noun class prefix is identified as belonging to the same class if it shares morphology and agreement found in the relevant class. However, Kiswahili displays some few differences observed in the noun class system when compared with other Bantu languages. In most Bantu languages, the diminutive class has a prefix *ka* or its allomorphs like *ha* in *Shinyiha* (Goodness 2008). Likewise Kiswahili does not use the common locative prefixes in classes 16, 17 and 18 (*ku*, *mu*, and *pa*) as it is the case with most other Bantu languages. Kiswahili uses the suffix *ni* to allocate nouns in the locative classes.

Nominalization in Kiswahili

In Kiswahili, nominalization involves changing an adjective or a verb into a noun. There are few cases of nominalization involving an adjective stem as in the following examples.

(1)	Adjective		Nominalized word	
	-zuri	‘good’	uzuri	‘goodness’
	-baya	‘bad’	ubaya	‘badness’
	-eusi	‘black’	weusi	‘blackness’
	-ingi	‘much/many’	uwingi	lit. the characteristic of being much or many’

The nominalized words in the above examples contain an adjective stem. Most other examples involve nominalization of verbs as in the following examples:

(2)	cheza	‘play’	mchezo	‘play’	mchezaji	player’	uchezaji	‘manner of playing’
	andika	‘write’	mwandiko	‘handwriting’	mwandishi	‘writer’	uandishi	‘manner of

writing’ andiko ‘manuscript, thesis’ (N)

fagia ‘sweep’ ufagio ‘broom’ mfagiaji ‘sweeper’, ufagiaji ‘manner of sweeping’

Imba ‘sing’ wimbo ‘song’ mwimbaji ‘singer’ uimbaji ‘manner of singing’

The examples in (2) above show examples of nouns formed through both prefixation and suffixation. The nominalizing suffixes identified above are –o, -ji, and -i. In this paper, I examine the meaning of some selected verbs before nominalization and the morphology and the meaning of nominals derived from these verbs. I examine meaning extension of common verbs when used in the context of Pentecostal churches and the impact of nominalization of the selected verbs on the meaning in the context of Pentecostalism. Simply put, in this study I examine almost the same verbs used in non-religious contexts to try to see how these verbs acquire other meanings and how far these new meanings are related to the meaning of the source verb.

Morphological processes involved in nominalization

In this section, I present common nominalization processes affecting some verbs and the resulting meanings when used in the context of Pentecostalism. The paper will discuss the meaning of the source verb in the ordinary language before it is nominalized, the meaning of the nominalized verb in other contexts and its meaning in the context of Pentecostal religion. This will help us to examine what types of meaning changes have been involved.

Nominalized words formed by o-suffixation

There is a good number of words which are formed by –o suffixation. This seems to be a very productive process in Kiswahili as it involves a number of cases. The nominalized verbs take prefixes of their appropriate noun classes as shown in Table (2) below:

Table 2: Nominalized verbs formed by –o suffixation.

S/N	Word	Meaning in normal use	Meaning in the religious context	Nominalized verb	Meaning in the religious context
1	takasa	disinfect, make clean and hygienic	sanctify	utakaso	sanctification
2	funua	Uncover	reveal	ufunuo/ mafunuo	revelation
3	fufua	bring back again the past issues	resurrect	ufufuo	resurrection
4	funga	Close	bind the devil by	kifungo	bondage

			rebuking him		(spiritual)
5	nyaka	Grab	No special use	unyakuo	rapture
6	-ja	coming	No special use	ujio	the second coming of Christ
7	penya	penetrate	No special use	mpenyo/upenyo	breakthrough
8	kuwa	'be'	No special use	uwepo	'presence of God in the service'
9	paka	smear "oil"	No special use	upako	anointing

Table (2) above, indicates how the same verb before and after nominalization carries different meanings in the religious context. It can also be observed that certain words had different meanings before derivation but when they are nominalized they acquire a different meaning. For example, the word *takasa* outside religious use refers to disinfect, or make clean. The word was not previously commonly used in the ordinary use but recently it has gained momentum during COVID 19 outbreak. It seems the word was adopted from religious context and was assigned new meaning. In the context of Pentecostalism the word carries the meaning 'sanctify' or 'cleanse'. The word *takasa* has different related meanings. It is used when someone is repenting to God, asking God to remove his/her sins as in one of the attended services the church service leader told the congregants: *Mwombe Mungu akutakase kabla hujaanza kuomba* 'Ask God to sanctify you before you begin praying'. In this context, God is used as an agent, the one who is responsible for sanctification. In other instances, a human being can be used as an agent himself/herself. Examine the following message from a preacher in one televised Pentecostal church.

Jitakase uwe chombo cha heshima kwa ajili ya Kristo 'Sanctify yourself so that you can become an honoured vessel for Christ

(You tube 30 Sept 2018)

The above example shows that the word *takasa* can involve a human being as an agent for himself/herself. The word is used in Pentecostalism and its origin is in the Bible as in the following example: *Jiosheni, jitakaseni, ondoeni uovu wa matendo yenu yasiwe mbele ya macho yangu* 'clean yourself, sanctify yourself, remove your evils before my eyes' (Isaiah 1:16-17). The other words that originate from the same stem are *mtakatifu* 'saint' which literary means someone who has been sanctified. In Pentecostalism, the word *mtakatifu* does not refer to someone who is completely pure/perfect; it refers to someone who gave his life to Jesus through confession, who struggles to live a holy life and the one who has been baptized by the Holy Spirit and water by immersion. This definition may not hold true in other Christian denominations. The nominalized words like *ujio* 'the second coming of Christ', *unyakuo* 'rapture' and *ufufuo* 'resurrection' seem to be restricted to church context and their use originates

in the Bible. These words are also common in other Christian denominations. The verb *funga* in the ordinary conversation refers to ‘close’ but in the context of Pentecostalism it refers to ‘bind’ as an abstract term; that is spiritual bondage. In church A I heard a church member rebuking the devil: *Ewe pepo, ninakufunga katika jina la Yesu*. ‘You demon I bind you in the name of Jesus’. The word is normally used when one is rebuking the demons. A church member was also heard praying;

(3) a. Baba katika jina la Yesu alie hai,

‘Father in the name of Jesus’

b. Ninamfunga shetani na kumseta chini ya miguu yako

I bind the devil and stamp him in the name of Jesus.

In this context the meaning of binding is more spiritual than physical and when nominalization takes place the word changes to *vifungo* ‘bondages’. This word is used to a person who is tormented by the demons. According to my respondents, the following signs indicate that someone is under bondage of the devil: diseases, possession by demons, mental illness, witchcraft etc. Pentecostals believe that someone who is anointed with the Holy Spirit has power to break all these bondages. Examine the following illustrations”

Word: Funga

Denotative meaning: close

Contextual use: funga mlango/madirisha/ nyumba/gari ‘close the door, windows, house/car

Figurative use: funga milango ‘stop giving’, funga kinywa ‘close mouth’ lit. stop talking etc

Pentecostal use: funga shetani ‘bind the devil.

Nominalized word: Vifungo ‘bondage’ as observed in the spiritual and psychological state of the person.

From the above illustration one can note that when the verb *funga* is acquired in the context of the church it takes more abstract meaning.

The word *ujio* is derived from (ku)ja ‘coming’ in its ordinary use. In the Christianity context the phrase *kuja kwa Yesu mara ya pili* ‘The second coming of Jesus’ is also common. The word *ujio* is also used in certain formal contexts as in *Ujio wa Waziri Mkuu* ‘the coming of the Prime Minister, The word *funua* in the ordinary use refers to uncover or open and its antonym is *funika* ‘cover, close. In the context of Pentecostalism the word has to be extended into its applicative and passive form like *funulia* ‘reveal for’ and *funuliwa* ‘be revealed for’ respectively. This means God has to reveal for people. One can note a change of meaning here. These words are very common in Pentecostal churches. I could hear the church leader in church C say; *Mungu amenifunulia mambo mengi sana*. ‘God has revealed me so many things’. The word *mafunuo* ‘revelations’ is a plural form for *ufunuo* ‘revelation’. However, in most cases the words *ufunuo* and *mafunuo* are used interchangeably. What one sees in the spiritual realm can be called *ufunuo*

or *mafunuo*. Due to the church philosophy and beliefs, these words are frequently used as they are associated with direct communication with God. Pentecostals believe that a devoted believer should be able to talk to God and God reveals himself through dreams and revelations.

The verb *penya* is not found to have any special use in the Pentecostal churches. Figuratively, *kupenya* ‘to penetrate’ means to be able to pass through a tough or difficult situation, which is a normal use. In Pentecostal churches this verb is nominalized by adding a prefix and a nominalizing suffix to form *mpenyo* or *upenyo* where class 3 or class 14 prefixes respectively are added and acquire a new meaning ‘breakthrough’. However, *mpenyo* cannot be standard Kiswahili as the noun prefix *m/mu* can be prefixed on names of people or names of trees. The nominalized word is normally used in the church domain. Examine its use in context.

(4) *X amshukuru Mungu kwa kupata mpenyo* ; ‘X thanks God for breakthrough’

(youtube 15/4/2015 televised service)

The word ‘*mpenyo*’ is taken from its literal meaning *penya* ‘penetrate’. This meaning is extended to ‘break through’. The sense of *mpenyo* lit. ‘penetration’ is taken from the analogy that one was struggling to get something like money, wealth, if one succeeds, he/she has been able to penetrate. This meaning is extended to having ability to acquire something by struggling. The word is also used during prayers when someone finds it easy to pray after struggling to pray for a long time. One church member in church A was heard saying *Ninatafuta upenyo wa maombi* ‘I am looking for breakthrough of prayers’. Here the church member wants to show the difficulty he was facing when trying to pray smoothly. It is believed among the Pentecostals that the devil makes a prayer person find it difficult to pray. Therefore one has to struggle to find the breakthrough. Another example was heard in a televised church service when the church leader was talking to the worshippers during prayer time: *Kukosa mpenyo wa maombi kunaweza kusababishwa na dhambi au kukosa toba ya kweli* ‘Failure to find breakthrough in prayers may be caused by sin or failure to have a true repentance’. This word can be explained by the following illustration:

Word: *penya*

Denotative meaning: penetrate

Contextual use: *penya kwenye mwamba/mlango/dirisha* ‘penetrate through a rock/door/window

Figurative use: *penya kwenye usaili* ‘Lit. Be successful in an interview.

Religious use: No special use

Nominalized word: *Mpenyo/upenyo*:

Denotative meaning: a small/narrow space for something to penetrate

Metaphorical use: *mpenyo/upenyo wa biashara/maombi* ‘breakthrough in business/prayers.

One can observe that the nominalized word acquires different meanings which are far related to the original meaning before nominalization which implies that the derivational affixes are not consistent in assigning meaning when affixed to other roots as they show idiosyncratic behavior.

The verb *-wa* ‘be’ normally occurs with the infinitive marker ‘ku and form the word *kuwepo* ‘to be in a place/presence. This infinitival noun is used when referring to physical presence as in the following examples: *kuwepo kwa watu* ‘The presence of people’, *kuwepo kwa waziri* ‘the presence of the Minister. The word can co-occur with many other words including abstract nouns preceded by *kwa* ‘by’ like *kuwepo kwa matumizi mabaya ya fedha* ‘the presence of misuse of funds’, *kuwepo kwa fikira potofu* ‘the presence of misconceptions’ etc. The word can also be used when talking about the presence of God in general as in this example from conversation in a Facebook, *Je, kuna ushahidi wa kuthibitisha kuwepo kwa Mungu?* ‘Is there any evidence to justify the presence of God?’ (Facebook 5/7/2020). When used in Pentecostal churches it does not acquire a different meaning but when referring to the presence of God and Holy Spirit the word *uwepo* is used instead of the word *kuwepo*. This word is used to refer to the presence of God in the midst of believers at the time of worshipping and prayers. As in the following televised message from YouTube:

Sababu za kutembea na uwepo wa Mungu na utukufu wa Mungu ni kurahisisha mambo yawe mepesi,

‘The reasons for walking in the presence of God is to simplify things to make them easier (Source: YouTube 23/02/2021)

The above example shows the use of the word *uwepo* in the context of religion. This word is used during worshipping when an individual or congregants are looking for the spiritual presence of God. The word is not found in the ordinary use. The word *uwepo* can also be used to refer to the general presence of God. Therefore, in this context one can say *kuwepo kwa Mungu* or *uwepo wa Mungu*, ‘the presence of God’..

The word *paka* means ‘smear or apply oil’ when used in the context of the church it receives figurative meaning. The word originates from the Bible as in the following verse; *Roho wa Bwana yu juu yangu kwa maana amenipaka mafuta niwahubirie maskini habari njema* ‘The spirit of God is upon me for he has anointed me with oil to preach the gospel to the poor’ (Luke 4:18). The phrase *kupaka mafuta* ‘anoint with oil’ in this context means to be ordained as a servant of God. It can mean application of oil as a sign of consecration. It has also spiritual meaning which means being given spiritual power by the Holy Spirit, for example, the power to work miracles, the power to heal diseases and the power to preach the gospel. When nominalization takes place, the word receives a new meaning *upako* ‘anointing’. When a minister is ordained to perform holy activities like ordaining other servants to become pastors, apostles etc, the action is called anointing. However, recently this word has expanded its meaning, the neo Pentecostal preachers who claim to perform miracles use this term to show that they have spiritual ability to perform miracles as a way drawing the attention of their believers to the fact that they are used by God.

Paka

Denotative meaning: smear /apply oil

Contextual use: paka mafuta/matope/uchafu/rangi ‘apply/smear oil/mud/dirt/paint

Figurative use: paka matope lit. smear mud’ fig. ‘say bad things about someone’

Religious use: ordain, consecrate someone to become a minister of God, smear oil as a sign of consecration

Upako

Normal use: Not used

Religious use: anointing

The above illustration shows how the same word acquires different meanings before and after derivation in the context of Pentecostalism.

In view of examples presented above, one notes there are words which do not acquire new meanings in the context of religion but when they are nominalized they extend their meaning as in *penya and mpenyo*.

There are other words which are not prefixed but receive -o suffixation for nominalization. These words refer to various meanings as shown below:

(5) Word	Gloss	nominalized word	Gloss
andika	write	andiko	‘any biblical verse meant for teaching’
kena	speak	keno	‘any teaching based on the bible’
piga	beat, hit	pigo	‘God’s punishment to a believer’

Morphologically, the above examples are words derived from verbs by adding a nominalizing suffix with no prefixation. The above examples are ordinary words which have acquired new meaning when used in the context of Pentecostalism. For example, the word *andika* which simply means ‘write’ when used in the context of Christian religion refers to any teaching based on the bible. The word *maandiko* ‘scriptures’ which is the plural for *andiko* is confined to Christianity usage although it is now found in academics to refer to literature. The word *andiko* can also be used in academic writing to refer to any writing or manuscript. The word does not have a normal use. The word *kena* which basically means ‘speak’ is not normally used in normal conversation although it is a Kiswahili word. When this word is nominalized it acquires a different meaning, *keno* ‘any teaching based on the bible or on Christian belief. One can talk about *keno la Mungu* ‘the word of God’. In its common use the word ‘keno’ simply means ‘word’ but in the context of religion it can mean any stretch of language which communicates a message. It can be a verse from the Bible, a sermon, a message etc. Briefly speaking o-suffixation is very productive in Kiswahili.

Ma prefixation and o-suffixation

There are words which are formed by prefixing ma and adding o-suffix

(6)	ona	see	maono	vision
	toa	give	matoleo	‘offering’

The examples above are words which have changed their meaning after prefixation of *ma* and –o suffixation. The word *ona* ‘see’ acquires a very different meaning ‘vision’. The meaning conveyed by the verb ‘see’ involves the use of physical eyes. The same verb when used in the context of prayers carries the meaning ‘see a vision’ in the spiritual realm thus giving rise to *maono* ‘vision’. The word *maono* carries two meanings. The first meaning is the one which involves imagination or understanding something in the spirit. The second meaning means the ability to think about or plan for the future with imagination. Here the meaning changes from the verb which uses physical eyes to the one which uses imagination. It is important to point out that the word ‘vision’ is also used in other domains outside religion when talking of future plans. The word *toa* whose basic meaning is ‘give’ when used in the context of religion it can mean surrender oneself or to commit as in the following example heard during announcement in church A: *Itoe nafsi yako kwa Bwana* ‘commit your soul to God’ and in church B when the preacher said *Itoeni miili yenu kwa ajili ya Mungu* ‘Commit your bodies for God’. In this context the verb *toa* refers to commitment or devotion. The word can be prefixed and added suffix –eo to become *matoleo* which means ‘offerings’. This is what people give in the church in terms of cash or things. The meaning has changed from the ordinary use of give to a new meaning which is only used in the church. The word *matoleo* is not used outside religion.

Ma prefixation and other suffixes

It is worth noting that there are other words that receive -ma suffixation but end in other suffixes. The word *omba* for example, means ‘request’ or apply. It can be reduplicated to be *ombaomba* ‘begging’ but when used in the context of the church the meaning changes to ‘prayers’ which means ‘speaking with God’. The nominalized word *maombezi* ‘the act of praying for’ is used when people have to be prayed for which may not be common in some Christian churches. One characteristic of Pentecostalism is to pray for the sick and for the needy people. As Aldwin (2000) explains, Pentecostal sermons end with an outer call where people have an opportunity to receive prayer for special needs.

The verb *jaribu* which basically means try or attempt when used in the context of the church, takes a new meaning *jaribu* (sg) or *majaribu* (pl.) ‘temptation (s)’. The word does not change its suffix. The word is used to refer to sufferings, problems, hurdles etc. In the religious context the word carries positive connotation. The use of this term is based on the idea that whatever a church member passes through will be temporal and it is part of trials which come from the devil. It is a euphemism of problems or sufferings. The use of this word has an effect to the

speaker. It carries positive connotations as it encourages the sufferer that these sufferings are there for just testing the Christian. The basis for this interpretation is from the bible *Heri mtu asitahimiliye majaribu kwasababu akiisha kukubaliwa ataipokea taji ya uzima* ‘Blessed is the one who endures temptations for having accepted he will receive the crown of life (Jackob 1:12). Christians use this verse to encourage themselves. It is believed that the tempter is the devil and the tempted is the human being.

There are other isolated words which change meaning after nominalization. For example, the word: *weza* which simply means ‘be able’ when it is nominalized with -o suffixation and u-prefixation the word changes into *uwezo* ‘ability’. *Uwezo* refers to any ability such as ability to speak English, ability to write a letter, ability to beat others etc. The final suffix –o can be changed into –a suffix to become *weza* which refers to ‘God’s ability’. The word *uweza* is not used in the normal use. Its meaning is restricted to the church context.

Words formed by suffixation of –ji

Table (3): Some nominalized words are formed by –ji suffixation as shown in the following example.

S/N	Word	Gloss	Nominalized word	Gloss
1	shuhudia	witness, observe	ushuhuda	‘telling other people about Jesus or telling others about one’s experience of situation one has passed through
2	chunga	look after animals	uchungaji	Pastor hood
3	komboa	save	ukombozi	Redemption (from sins or diseases)
4	na	say	unenaji	‘Speaking in tongues’
5	pona	be well after being sick	uponyaji	Healing
6	okoa	save	wokovu	Salvation

The above examples involve -ji suffixation. Most examples in Table (3) above receive new meaning after nominalization. For example, the word *shuhudia* is used to mean observe or witness. But in the context of Pentecostalism it refers to ‘testify’ or giving a testimony which means telling people about Jesus, or saying about Jesus and his works and telling people about one’s experience as a born again Christian. The word *pona* which basically means ‘be well’ after sickness. when used in the context of religion it becomes *uponyaji* ‘healing’. In the ordinary conversation people talk about *kutibiwa* ‘be treated’ ‘When used agentively the above words occur in noun class 1 as follows.

(7) Shuhudia	‘testify’	mshuhudiaji	‘the one who testifies’
Chunga	‘look after animals’	mchungaji	‘pastor’
Kombo	‘liberate’	mkombozi	‘redeemer’
Nena	‘speak’	mnenaji	‘who speaks in tongues/delivers a sermon’
Pona	‘be well’	mponyaji	‘the healer’
Okoa	‘save’	mwokozi	‘saviour’

Prefixation with m- results to agentive noun, for example, word *mshuhudiaji* ‘the one who testifies’ Similarly, the word *nena* is used as it is when one refers to speaking in tongues, what is commonly known as glossalia. It is uncommon to hear people say *anaongea kwa lugha* ‘He is talking in languages’ but *ananena kwa lugha* ‘He is speaking in tongues.

The word *okoa* in ordinary language means save, rescue or redeem. In the context of Pentecostalism, the word *okoa* can be nominalized to become *wokovu* which means salvation which in this religion, there is a belief that a human being can be saved while on earth contrary to other Christian religions that believe that salvation comes after death. The word *mwokozi* is shared by Christian denominations and it is assigned to Jesus. However, there is a difference on the way Pentecostals understand salvation and the way other Christian religions define salvation.

Nominalization of extended verbs

There are words which are derived from extended verbs. When they are nominalized they extend their meaning as in the following examples

(8) Chukia	‘hate’	chukiza	‘cause to hate’	chukizo	‘abomination’
Fundisha	‘teach’	fundisho	‘doctrine’		
Amka	‘wake up’	‘amsha	‘cause to wake up’	uamsho	‘revival’
Changa	‘contribute’	changisha	‘cause to contribute’	changizo	‘contribution in terms of money’
Penda	‘love’	mpendwa	‘beloved’		

The nominalized words above carry meaning which is somehow unrelated to the denotative meaning. For example the word *chukia* whose denotation meaning is ‘hate’ when nominalized used in the context of Christianity it becomes *chukizo*. In Pentecostalism *chukizo* ‘abomination’ is anything against God such as blasphemy, adultery, fornication, homosexuality etc.

The verb *amka* ‘wake up’ is subject to modification of the consonant of the final syllable *k* which changes into {sh} when the verb is nominalized, the process known as fricativisation. The word *uamsho* is used basically to mean revival. This term is used for churches which were very active but have become inactive. Within the context of Pentecostalism, an active Pentecostal church operates in spiritual gifts such as speaking in tongues, healing, miracles etc. and preaching to people by letting them confess on their sins in public. Short of these manifestations, it is believed that the church will need revival. As Aldwin (2000) points out the following characteristics of Pentecostal preaching: that it works from the premise that Christians need to follow Jesus’ example in Luke 4: 10; it focuses on preaching the anointed sermons, setting the captives free and healing the sick.

The word *penda* which means *love* when extended with a passive morpheme {w} it becomes beloved. In the context of Pentecostalism, the word refers to any believer of Christ who has become a born again Christian or a saved person.

Conclusion

This paper has attempted to show the unpredictability of meanings of words when used in the context of religion. The paper has shown the impact of nominalization on the meaning of the nominalized words. It has indicated that affixes responsible for nominalization are sometimes idiosyncratic, inconsistent and unsystematic in the sense that the nominalized word may acquire a very different meaning from the meaning of the source verb. The paper has revealed that most of the words used in Pentecostal churches are picked from the common words with no religious use and some of these words have been adopted from the Bible. The paper has shown that nominalization may result into shift of meaning or meaning extension. It is further revealed that most words are also common in other Christian denominations but there are few words which seem to be peculiar to Pentecostalism and probably charismatic groups. Such words include *uweza* ‘ability’, *uwepo* ‘presence’, *mpenyo/upenyo* ‘breakthrough’ etc.

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