A SEMIOTIC ANALYSIS OF NAMES GIVEN TO
PENTECOSTAL CHURCHES IN GITHURAI, KENYA

BY
NJOKI GLADYS

C50/15198/08

A RESEARCH DISSERTATION SUBMITTED TO THE
SCHOOL OF HUMANITIES AND SOCIAL SCIENCES IN
PARTIAL FULFILMENT OF THE REQUIREMENTS FOR
THE AWARD OF THE DEGREE OF MASTER OF ARTS IN
APPLIED LINGUISTICS OF KENYATTA UNIVERSITY

KENYATTA UNIVERSITY LIBRARY
OCTOBER 2011
DECLARATION

This thesis is my original work and has not been presented for a degree in any other university.

Njoki Gladys
C/50/15198/08

We confirm that the work reported in this thesis was carried out by the candidate under our supervision:

Dr. Martin C. Njoroge
Senior Lecturer
Department of English and Linguistics

Mr. Victor K. Omasaja
Lecturer
Department of English and Linguistics
I dedicate this work to my entire family: my parents, John Maina and Margaret Wangare, my husband, Michael; my lovely daughter, Shirleen; my sister and brothers whose prayers, patience, encouragement, and support made me come this far.
ACKNOWLEDGEMENTS

First, my gratitude is to the almighty God for giving me good health and protection throughout the study period. Secondly, I am greatly indebted to my supervisors, Dr. Martin Chege Njoroge and Mr. Victor Omasaja, for their guidance, scholarly advice, encouragement, patience, and understanding. The two supervisors tirelessly went through the many raw drafts of my work and patiently guided me in shaping it up into a scholarly document. Their availability and complementary comments steered me to the end. However, any shortcomings in the document are entirely mine.

I am equally grateful to all the academic and non academic staff members of the department of English and Linguistics of Kenyatta University, for their general support and encouragement. I also express my gratitude to my informants without whom this work would not have been completed.

I acknowledge and appreciate the support of my colleagues, Ann, Becky, Barasa, Charity, Geoffrey, Marissa, Samwel, and Seline for their company, encouragement, and constant prayers throughout the academic journey, and of their willingness to read and edit this work. The 2009 Masters class concern for one another and cooperation made the two years study enjoyable and bearable. To all I say, keep up the spirit.
Special thanks go to my dad, my husband, and the entire family as a whole for their prayers, encouragement, and support, both moral and financial, and my siblings for their understanding and cooperation.

Last but not least, my appreciation goes to my employer the TSC for granting me the study leave to pursue my studies.

*May the almighty God bless you in abundance!*
TABLE OF CONTENTS

Declaration .......................................................................................................................... ii
Dedication ............................................................................................................................ iii
Acknowledgements .............................................................................................................. iv
Definition of Terms ............................................................................................................. x
Abbreviations ...................................................................................................................... xi
Abstract ............................................................................................................................... xii

CHAPTER ONE: INTRODUCTION .............................................................................. 1
1.1 Background to the Study ......................................................................................... 1
1.2 Statement of the Problem ....................................................................................... 6
1.3 Research Questions ................................................................................................... 6
1.4 Objectives of the Study ............................................................................................ 7
1.5 Research Assumptions ............................................................................................. 7
1.6 Rationale of the Study .............................................................................................. 8
1.7 Scope and Limitations of the Study ......................................................................... 9
1.8 Summary ................................................................................................................... 10

CHAPTER TWO: LITERATURE REVIEW ................................................................ 11
2.0 Introduction ............................................................................................................... 11
2.1 General Studies on Meaning .................................................................................. 11
2.1.1 Denotation and Connotation ........................................................................... 14
2.2 Studies on Naming ................................................................................................... 16
2.2.1 Variation in Naming ......................................................................................... 17
2.3 Theoretical Framework .......................................................................................... 19
2.3.1 Social Semiotic Theory ...................................................................................... 19
2.4 Summary .................................................................................................................. 23

CHAPTER THREE: RESEARCH METHODOLOGY ............................................. 24
3.0 Introduction ............................................................................................................... 24
5.5 Suggestions for Further Research ......................................................... 66

REFERENCES ..................................................................................................... 68

Appendix 1: Interview Schedule .................................................................... 72
Appendix 2: List of Church Names Used in this Study ................................. 73
Appendix 3: Githurai Map ............................................................................. 74
Appendix 4: Research Consent ...................................................................... 75
LIST OF TABLES

Table 1: Interviewed Respondents ......................................................... 32
Table 2: Summary of the Data Collected.................................................. 32
Table 3: Interviewees' Responses.......................................................... 59
DEFINITION OF TERMS

Centre: Place or building used for a particular purpose or activity.

Church: Particular group of Christians or a building where Christians go to worship.

Church elder: Leader in a Christian church; he/she may be appointed or elected by members.

Connotation: Social-cultural and personal association of the sign.

Content analysis: Way of analyzing meaning by establishing the number of different content categories and counting up the number of times relevant to each one of them as it occurs in a particular set of data.

Denotation: Definitional or literal meaning of a sign.

Fellowship: Organized group of people who share a common belief.

Ministry: Associated with ministers of religion.

Onomastics: Scientific investigation of the origin (development, age, and etymology), the meaning and geographic distribution of names.

Pastor: Ordained leader of a Christian congregation.

Semiotics: Meaning making system that relates to signs and symbols especially spoken and written signs.

Social semiotics: System of interpreting language in a social cultural context in which the Social culture itself is interpreted in semiotic terms.
### ABBREVIATIONS

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>CA</td>
<td>Content Analysis</td>
</tr>
<tr>
<td>CE</td>
<td>Church Elder</td>
</tr>
<tr>
<td>M</td>
<td>Member</td>
</tr>
<tr>
<td>P</td>
<td>Pastor</td>
</tr>
<tr>
<td>SST</td>
<td>Social Semiotic Theory</td>
</tr>
</tbody>
</table>
ABSTRACT

This study is a semiotic analysis of names given to Pentecostal churches in Githurai, Nairobi. The aim of this study was to examine, interpret, and discuss the names given to Pentecostal churches in the selected area. The research set out to find whether the names given to Pentecostal churches had denotative and connotative meanings. (ii) Establish how well pastors and worshippers understood the name given to their church and (iii) account for the different meanings in the names given to churches using the Social Semiotic Theory. The study was guided by the Social Semiotic Theory as propounded by Halliday and Hasan (1989). To achieve the research objective of the study, the study adopted qualitative research design. The area of study was purposively sampled, thus, allowed the researcher to identify in advance the required characteristics of the cases to be studied. Three respondents were interviewed from each of the twenty selected churches. The research instruments used in the study were semi-structured interview and tape recording. The data collected was in the form of tape recorded words and phrases. This data was then analysed using the Content Analysis technique. From the analysed data, it was established that the names of Pentecostal churches had both denotative and connotative meanings; it was also established that not every member of the church was conversant with the meaning associated with the name given to their church. The Social Semiotic Theory accounted for the differences in the explanations given by the members. The study thus recommends for sensitization of worshippers on semantics and its relevance in the naming of their churches.
CHAPTER ONE

1.0 Introduction

This chapter presents the background to the study, the statement to the problem, research questions, objectives, and assumptions of the research, the rationale of the study, scope, and limitation of the study and a conclusion are presented.

1.1 Background to the study

A name is important as it says much about whom a person is and what he or she wants to be. Parents usually talk about the names of their children for months debating back and forth while companies hire other companies to think up names for their company for marketing purposes. A name can represent a personal or a social identity, signifying a familial or a social relationship and other social and professional status. Names and their usage reflect societal norms and institutions. A name given to an institution such as a school, a hospital or a church is crucial. This is because it should convey or communicate the institution’s philosophy. For example, the name ‘Church of the Living God’ could be interpreted to mean the congregants worship and believe in a God who is alive.

Hawkins (1986) posits that a church can refer to a building of public Christian worship. It can also refer to a whole body of Christian believers. This means that there are as many churches as are different bodies representing various
Christians. As a result, churches have been named differently so as to distinguish them. The names given to churches should reflect the congregation’s character or provide some sense of meaning as to why a church organization exists.

Many churches are named to signify a place. The name Nairobi Pentecostal Church, for example, shows that the church is located in a place called Nairobi. Others, for example, ‘Faith Baptist Church and St. Mark Lutheran Church’ are named to designate a denominational affiliation. Other names such as ‘Community Bible Church’ and ‘Church of the Open Door,’ hold out spiritual ideas. Some church names, for instance, ‘Good Shepherd Church and Gethsemane Church’ present Biblical pictures. On the other hand, names like, ‘Pillar of Fire Mount Zion Holiness Church of the Straight Gate and Holy City Faith and Deliverance Ministry Centre of Love’ contain unrelated ideas from the Bible.

Some names may mean nothing to someone who may have no knowledge of classical languages. For example, ‘Ekklesia’ which stands for assembly in Greek, ‘Imago Dei’ stands for image of God in Latin, ‘Koinonia’ a Greek word meaning fellowship, sharing in common communion. Such names may not mean much for some people but they do contain special meaning to others. Other names though in English, need a lot of explanation since they are not easily understood or may have more than one meaning. For example, the name ‘Soul Harvest’: could have various interpretations to different people,
depending on the meaning they attach to it. The name could mean the literal ‘harvesting of souls’ or it could also mean drawing people close to God.

The name given to the church should be simple to remember, and one which does not require explanation or raise questions especially to non believers. In the attempt to come up with unique church names, at times the names become ambiguous while others seem unrelated. For instance: ‘The True Holiness Divine Revelation of the Apostolic Succession’, or, ‘Holy City Faith and Deliverance Ministry Centre of Love’. In the second example, the first part, ‘Holy City Faith’ and ‘Deliverance Ministry’ has a religious connotation, the faith of a holy city and a ministry where people receive deliverance. The last bit, ‘Centre of Love,’ could have different connotation other than religious. For instance, it could be used to name a recreation amenity.

Some churches, for example, the Roman Catholic Church, have a tradition in the way they name their churches (buildings). They are guided by the cannon law #1218, which states that each church is to have its own title which cannot be changed after its dedication. Commentaries following this law direct the church leader to the current liturgical books, which are more explicit on the titles of churches and are to be followed. The Bishop has the final say about the name of the new church. He may sometimes ask the founding priest to recommend a name. The priest in turn may sometimes consult the members of the new parish or a patron for a title. Sometimes, the Bishop has his own list of favourite names or he may want to be sure names are not duplicated. In other
cases, someone who contributed greatly to the building of the church requests that it be dedicated to a particular title. Examples of the Roman Catholic Church names in Nairobi include; ‘Holy Family Basilica’, ‘Blessed Sacrament Catholic Church’, and ‘Our Lady of Peace Catholic Church’ among others.

A name can tell of a Biblical figure with whom the church is associated. For example, the name ‘St. Peter Lutheran Church’ is associated with Apostle Peter, a Biblical name. Other names can be based on a contemporary leader like, ‘St. Vincent’. Others may be based on Biblical names or concepts such as ‘Calvary’ and ‘Prince of Peace’. There are also some names based on religion. These have inherently religious connotation but do not necessarily come from the Bible. For example, ‘Banner of Christ’ or ‘Shepherd of the Valley’ has religious connotations. Lastly, there are those based on biblical or spiritual concepts. These are more abstract and tend to convey atmosphere, attitude, focus, and other key qualities. Examples of such names include, ‘Fresh Breeze’, and ‘New Hope and Friendship’.

In Kenya, it is estimated that over 82% of the population are Christians (National Census and housing Report, 2010). The report indicates that there are over four thousand registered churches in Kenya. The country has witnessed the mushrooming of what are referred to as Pentecostal Evangelical churches. Pentecostalism is relatively new to Kenya, compared to other mainstream denominations. Pentecostal churches are growing quickly in popularity due to their charismatic approach to preaching, and their
willingness to address Kenya’s more traditional beliefs. It is estimated that about 70% of the protestant population (National Census and housing Report, 2010) are members of Pentecostal churches. In Nairobi, the most popular ones include, ‘Nairobi Pentecostal Church’, ‘Jesus is Alive Ministries’, ‘Mavuno Church’, and ‘Jubilee Christian Church,’ among others.

A name carries or bears the philosophy of the church. It should therefore be well thought out and should reflect its philosophy in the choice of words and their meanings. With the upsurge of churches, the creativity in their naming has increased. This raises key questions or concerns, for example, does the name mean the same to a person outside the church as it does to the person inside the church? Or is the intended meaning understood in the same way by everyone?

In naming churches, words are used. Lyons (1989) states that, the basic function of words is naming. The words used to name have meanings, which could be denotative, that is, the actual meaning, also referred to as the dictionary meaning. Together with this is the connotative meaning which refers to the associations that are connected to a certain word or the emotional suggestions related to the word. The two meanings co-exist. For example, the word ‘lamb’ has the denotative meaning of (a) a young sheep, (b) its flesh as food and (c) a gentle endearing, or vulnerable person. The last definition can be extended connotatively to mean Christ, that is, the Lamb of God. It is from
this background that the researcher examines the names given to Pentecostal churches.

1.2 Statement of the Problem

Despite the fact that names play important roles in the society, very little has been done in the Kenyan context to study the names given to churches. Particularly from the little available literature reviewed, no study has been done that focuses on the meanings attached to the names given to Pentecostal churches. In view of this, a study that focuses on names given to Pentecostal churches was timely.

As illustrated in the background, Pentecostal churches have tended to use unrelated lexemes to name their churches resulting to misinterpretations in the intended meanings. More so, very little has been done to ascertain the meanings associated with the names given to churches and if these names are understood by worshippers. This study, thus, sought to look at the naming of Pentecostal churches in Githurai and the meanings that are associated with these names.

1.3 Research Questions

The study was guided by the following questions:

1. What are the denotative and connotative meanings of names given to Pentecostal churches in Githurai?

2. How far do pastors and worshippers understand the name given to their churches?
3. How does the social semiotic theory account for the different meanings in the names given to Pentecostal churches?

1.4 Objectives of the Study

This research had three main objectives:

1. To establish the denotative and connotative meanings of names given to Pentecostal churches in Githurai.

2. To determine how far pastors and worshippers understood the name given to their churches.

3. To account for the different meanings in the names given to churches using the social semiotic theory.

1.5 Research Assumptions

This study was based on the following assumptions:

1. There were denotative and connotative meanings of names given to Churches in Githurai.

2. The Pastors and worshippers understood the names given to their Churches.

3. The difference in meaning in the names given to Pentecostal Churches could be accounted for using the social semiotic theory.
1.6 Rationale of the Study

Majority of studies on naming have concentrated on anthroponomastics, which mainly discusses naming principles or trends. Most studies on names have focused on people’s names – Onomastics - which traces the etymology of institutionalised names of persons, and places in various languages.

A few studies have addressed naming practices by applying a sociolinguistic framework. For instance, in the USA, Blum (1997) and Scollon and Scollon (1995) tackle naming based on Face and Politeness theory, while Liao (2000) and Edwards (2006) examine naming practices in pedagogical context. Based on the literature reviewed, no study has been done on meanings associated with names given to Pentecostal churches in Kenya. This study sought to fill in this gap.

As presented in the background of the research, none of the studies done in semantics and particularly names and their meanings has focused on naming of institutions of which churches are part, thus the need to carry out the research. The study also hoped to contribute to the understanding of implications conveyed in the names given to Pentecostal churches. More so, the assumption that there are several meanings that could emerge based on the choice of words was also verified in the study.

It is a fact that one can build an entire church mission around a name and what interpretations the congregants give to the name. It is because of the importance we attach to names that this research sought to establish if the
same was reflected in the names given to Pentecostal churches, considering that lexical items are used to name the churches. The choice of lexis in a language is the most obvious repository of meaning. Poynton emphasizes that lexis is the most accessible part of the language to those not trained as linguists and that lexis conveys meaning. She asserts that other parts are less obvious ways in which lexical meaning is reinforced in the grammar of a language. Poynton (1989: 50) points out:

What lexis does is to name activities or attributes or processes people, and things associated with activities or processes and characteristics or attributes of those activities or processes, people and things in ways that are culturally salient.

Following this, it is worth noting that; this careful selection is followed in the naming of Pentecostal churches in Githurai. It is hoped that the findings of the research will enrich studies on naming practices by providing insight on names given to Pentecostal churches based on the Social Semiotics framework.

1.7 Scope and Limitations of the Study

This study was limited to names in English given to Pentecostal churches. Church names in other languages such as Kiswahili and indigenous African languages were not considered because they would call for translation and in the process, the original meaning would be lost, hence the objective of the research would not be attained.
The main focus in the study was the denotative and connotative meanings of words and phrases used to name the Pentecostal churches. The two meanings fall under the field of semantics. This, therefore, limited the study such that other branches of linguistics such as syntax and morphology were not considered. This was because considering them would have widened the scope of the study.

The research was carried out in Githurai. However, it was not possible to consider all the Pentecostal churches in the area; instead, the study limited itself to the twenty sampled Pentecostal churches in Githurai. This was due to the limited finances and time allocated for the study. Therefore, visiting every Pentecostal church in Githurai would, thus, not be practically possible.

The study was also limited to Pentecostal churches and not the mainstream churches which have stipulated ways of naming their churches. Moreover, some of the mainstream churches use names of saints which may have very little or no connotations, thus, not suitable for this study.

1.8 Summary

In this chapter, the researcher has established the background to the study, given a statement of the problem, listed the research questions, objectives, and assumptions, pointed out the scope and limitations of the study, and given the rationale of conducting the study. The next chapter looks at the literature review and theoretical framework.
2.0 Introduction

In this chapter, a review of general studies on meaning and names is evaluated and relevance to the current study drawn. Literature on denotation, connotation, and the phenomena of naming are reviewed. Lastly, a review of the theoretical framework that accounts for the interpretation of meanings in the study is presented.

2.1 General Studies on Meaning

Cruse (1985) argues that the meaning of a word is reflected in a characteristic pattern of semantic normality (and abnormality) in grammatically appropriate contexts. The meaning is constituted by its contextual relations. The meaning of a word can be pictured as a pattern of affinities and disaffinities with all the other words in the language with which it is capable of contrasting as semantic relation in grammatical contexts. An extremely useful model of the meaning of a word, which can be extracted from the contextual relations is one in which it is viewed as being made up, at least in part of the meanings of the other words. This argument applied to this study such that the denotative and connotative meanings of the words used to name the Pentecostal churches were obtained based on the context in which the word came in.
Keith (1986) distinguishes three kinds of meaning: sense, the property of meaning in abstract categories such as lexeme and morpheme; Denotation, the use of sense in speaking in some particular world; Utterance meaning, what a hearer rationally determines that the speaker intends his meaning to convey. He also adds that the meaning of a word is its use in a language, and that the meaning of a word or combination of words is determined by a set of rules which regulate their use. In ordinary language use, the speaker commonly leaves the hearer to figure out the meaning from the context. Moreover, the meaning of a word is ascribed to a word by its use in a particular context and will take precedence over any formal definition which fails to be confirmed by usage. This study benefitted from this in the view of the fact that, the reader of the names given to Pentecostal churches is left to make meaning or sense of the words used in naming the church.

Graddal and Swan (1989) posit that the study of meaning relies on people’s intuition about language: the intuition of ordinary natural speakers, researchers, lexicographers and so on, the intuitions which researchers use as sources of information. Problems arise because different people’s intuitions do not always agree and because different people’s intuitions of a word or expression to be used do not always coincide with how they actually use it. The research benefitted from the above because it relied on the speaker’s intuition about meanings of the words used to name the Pentecostal churches and determined whether they had denotative and connotative meanings.
Bellingtone (1992) states that language is a system of a code or a sign for something, which stands for a symbol of something else. For a sign to be recognized, a group must share their meanings because the connections between the signs, objects and ideas, which they signify are arbitrary. Basing on this, the research sought to establish whether the interpretations given to different words differed from one individual to another because of the arbitrariness.

Lirberson and Bell (1992) examined naming patterns of American children in the state of New York concerning gender differences, semantic connotations, and class. The results showed that mothers with higher education preferred to give their children conventional names. Moreover ‘attractiveness’ was an important principle for naming girls while ‘seriousness’ was associated with naming boys. This study focused on naming of Pentecostal churches in Githurai and their denotative and connotative meanings.

Malande (2006) analyzed the semantics of morphologically derived Luloogoli personal names in the view of the Semiotic and Generative Morphological Theories. He analyzed the semantic attributes of Luloogoli personal names connotatively and denotatively, and established that the names are both semantically and morphologically motivated. On the contrary, this study dealt with the denotative and connotative meanings of names given to Pentecostal churches. This study benefitted from Malande’s work in terms of
methodology: particularly data analysis and presentation of the denotative and connotative meanings.

Mwangi (2008) investigated connotative and collocative meanings of lexical items in Gikuyu factoring the social variable of age, gender, and context. She employed the Social Semiotic and Componential Analysis Theories to establish whether there are functional and lexical aspects in lexical items. This study was different because it examined the use of words used in naming Pentecostal churches based on the denotative and connotative meanings. Nevertheless, the study also benefitted from Mwangi’s application of the Social Semiotic Theory.

2.1.1 Denotation and Connotation

In semiotics, denotation and connotation are terms that describe the relationship between the signifier and its signified. An analytic distinction is made between two types of signified: a denotative signified and a connotative signified. Meaning includes both denotation and connotation. Denotation tends to be described as the definitional, ‘literal’, ‘obvious’ or ‘commonsense’ meaning of a sign: the meaning that a dictionary attempts to provide. The relation of denotation holds between a lexeme and a whole class of extra linguistic objects. For example, Lyons (1977) defines the denotation of a lexeme as:

The relationship that holds between the lexeme and the person, thing, place, property, process, and activity external to the language system.
The term 'connotation' on the other hand, is used to refer to the socio-cultural and personal association (ideological, emotional, and so on) of the sign. These are typically related to the interpreter's class, age, gender, and ethnicity. Signs are more 'polysemic' - more open to interpretation – in their connotations than their denotations.

For most students of semiotics, both denotation and connotation involve the use of codes. The denotative meaning of a sign would be broadly agreed upon by members of the same culture, whereas, connotations are not purely 'personal' meanings – they are determined by the codes to which the interpreter has access. Cultural codes provide a connotative framework since they are 'organized around key oppositions and equations', each term being aligned with a cluster of symbolic attributes.

Connotation and denotation are often described in terms of levels of presentation or levels of meaning. The first order of signification is that of denotation: at this level there is a sign consisting of a signifier and a signified. Connotation is a second order of signification which uses the denotation sign (signifier and signified) as its signifier and attaches to it an additional signified. In this framework, connotation is a sign which derives from the signifier of the denotative sign, so denotation leads to a chain of connotations. The study sought to establish if this argument was applicable to the names given to Pentecostal churches in Githurai.
Ferdinand de Saussure (1966) saw the division of the linguistic sign into the signified and the signifier. The signifier is that part of the sign that signals something. In the analysis of signs there are three messages: first, the linguistic information which consists of words, phrases, and sentences. Secondly, the denotative information which details the name of the linguistic commentary is agreed upon by the convention and thirdly, the connotative information that is implicated in the words used. These connotations cannot be independent of the culture we live in and within which the sign system operate. This formed the basis of the analysis of the words used to name the Pentecostal church in this study.

2.2 Studies on Naming

Lyons (1977) posits that the basic semantic function of words has been seen as that of naming. He asserts that people or adults name things by means of words which denote them. Names, as they are employed in everyday language have referential and vocative function. Names are frequently used to draw the hearer’s attention to the presence of the person being named or to remind the hearer of the existence or relevance of the person being named.

By vocative function, it means that names are used to attract the attention of the person being called or summoned. He emphasizes the fact that some names can be said quite reasonably to have a symbolic, etymological, or translational meaning, but that they do not have sense, or some unique and special kind of meaning which distinguishes them as a class from common
nouns. For this study, the referential function was applicable in the understanding of meanings of names given to Pentecostal churches.

Palmer (1988) observed that naming seemed to apply only to nouns (or nominal expressions in general): indeed traditional grammar often defines the noun, as distinct from the adjective, verb, or even the preposition. However, it is possible to extend the theory of naming to include other parts of speech, for instance, to label colours as done in colour charts, and thus it may be that the colour words (adjectives) can be regarded as names. Ordinary language differs from scientific language precisely in the fact that its terms are not clearly defined and its classes are not rigorously established. He posits that only some words actually denote objects, the others have a meaning that is derived from the more basic use. It is on the latter that the research was focused.

2.2.1 Variation in Naming

Geeraerts (1994) argues that deciding how to name something is a matter of choice. There are various alternatives but the options do not have the same value. Various kinds of lexical variation may systematically be distinguished in the following way. First, there is the fact that words may mean several things, as with the more restricted and the more general reading.

Second, the same kind of referent may be named by various semantically distinct lexical categories such as synonyms and hyponyms. Third, the same kind of referent may be named by various words which may or may not differ
from a semantic point of view; this type of variation, then encompass the
previous one.

The choice of a word may be influenced by consideration of formality and
linguistic appropriateness. This does not involve denotative semantic
differences of the types distinguishing the words so that even though they do
not have precisely the same syntactic value they are equivalent as far as their
meanings are concerned. The choice is made between words that are
semantically equivalent but that are invested with different stylistic values.
The stylistic distinction that exists is a general contextual type of variation,
involving the fact that a specific lexical phenomenon (such a preference for
expressing a particular meaning by means of one item rather than another)
may be subject to the influence of contextual factors like a speech situation
asking for particular style or geographical distinctions among groups of
speakers.

In essence there are four different kinds of variations; Semosiological
variation, the situation that a particular lexical item may refer to distinct types
of referent; Onomasiological variation, the situation that a referent or type of
referent may be named by means of conceptually distinct lexical categories;
Formal variation, the situation that a particular type of referent may be named
by means of various lexical items regardless of whether these represent
conceptually different categories or not and contextual variation, the situation
that variation phenomenon of the kind just specified may themselves correlate
with contextual factors such as the formality of the speech situation or the geographical and sociological characteristic of the participants in the communicative interaction. Contextual variation involves speaker related and situation related differences, such as the stylistic differences. This research was based on the contextual variation since the study considered the difference in meanings associated with the words used in the naming of Pentecostal churches.

2.3 Theoretical Framework

2.3.1 Social Semiotic Theory

The Social Semiotic Theory was first developed by Malinowski (1923) who discusses semiotic as a theory of production and interpretation of meaning in signs and symbols. This study is anchored within the Social Semiotic Theory as advanced by Halliday (1978) and Halliday and Hasan (1989, 1990). This theory is concerned with the usage of language and the way language interacts in and with society. The theory has three main tenets: first, that language is an ordered system of signs and symbols. Second, these signs and symbols are arbitrary and can be in the form of images. Third, the sign system is as a result of our culture and therefore carries cultural meanings and conventions.

The Social Semiotic Theory has its basis in semiotics, the meaning making system (Hurford and Heasley 1985). The theory seeks to consider and identify how certain linguistic items, for example, words as texts or in context function in building meaning and structuring and restricting our social relations. The Social Semiotic Theory is also highly associated with expressions, reality, and
interaction in language and socially in built processes of language use (Halliday, 1978; Halliday and Hasan, 1989; Poynton, 1989). Lakoff (1975) argues that language cannot be disassociated from meaning because it is chiefly through language that human beings express themselves. In this study, this is very applicable since in naming the church, one intends that the name carries with it the values that the church stands for, therefore, the choice of the words used should express the intention.

In the advancement of the Social Semiotic Theory, Halliday and Hasan (1989, 1990) introduced language as apart from the images. In this perspective, the theory looks at language in terms of spoken and written signs. Language is, therefore, seen as an ordered system of signs and symbols whose meanings are arrived at arbitrarily by a cultural convention implying that anything can become a sign if we agree socially that it has meaning. In this theory, the approach to understanding language is tied to the study of the way language is used and in the words of the language. Texts or words and the context in which they occur are intimately related. Neither of them can enunciate nor be understood without the other (Halliday and Hasan 1989). This study benefitted from the theory in that the meanings of the words are context based in the environment (religious) in which they are used. Religion, therefore, holds or dictates the loading of the meanings. The lexical loading of names is studied as texts in context. This is because names and their connotative meanings is a product of the environment. Therefore, it becomes important to study how different signs and systems are physically and semiotically integrated.
The nature of words is such that they are made up of meaning which is expressed or coded in words and in the structure of words. Hence a word or a text is a semantic entity and a social exchange of meaning. Words and the context in which they occur are both a product and a process. They are a product in the sense that a word is an output of a certain construction represented in systematic ways and a process in the sense of a continuous process of semantic choice made in a network of further potential choices, an interactive event, and a social exchange of meaning. Words embody our thoughts and attitudes towards the society in which we live. Often the speaker and/or the writer are continuously making choices between one word and another. This fact is crucial since, unlike in the spoken mode where one has a chance to explain or elaborate, in the written form, and particularly in naming, one has to be very keen on the choice of words used since a name is permanent.

In Social Semiotic Theory, the study of verbal, visual, and gestural elements is done by the use of the three features of the context of situation: field, tenor, and mode. The context of situation is the totality of extra linguistic features having relevance to a communicative act. It involves the social and psychological world of the language users. It includes such users’ beliefs and assumptions about social settings. Field involves what is happening to the nature of the social action that is taking place. Tenor refers to the role the language is playing and what the participants are expecting the language to do for them in that situation. For this study, language plays the role of naming
Pentecostal churches. The names are given to the churches with the aim that they should convey particular philosophy that the church stands for. Mode is the medium used, that is, spoken or written language. In the study the mode studied is the written.

The Social Semiotic Theory is unique in that, it strives to be a critical and self-reflexive theory of the dynamics of the social meaning making practices. It is critical in that it shows how regular and systematic patterning of a text and in context functions in ways that enact, maintain, reproduce, or change the social semiotic system. It is self-reflexive because it accounts for its own place within the same critical perspective, that is, it defines its own relations to other social discourse language structure, its position in the relations of meaning and the interest these serve. Furthermore, it is concerned with identifying potential areas of intervention and change in the interrelations between society and language and the system of the social meaning that constitute it.

According to Burton (2002), Social Semiotic Theory is regarded as a theory of language. He noted that the connotations of signs become particularly important when we look at the use of signs in media materials like news, adverts, editorials and brand names in which church names could be included among others in terms of their meaning. He further observed that in communication, a sign is something that stood for something else: a thing, an idea, or a fact, for example, a cross on a building is used to indicate a church. It is the symbol of the cross that was used to crucify Jesus Christ. A symbol is
therefore, a type of sign; it bears no literal relationship to what it refers to, in the same way words are symbolic.

The concept of symbol is, therefore, complicated by the fact that, most words though symbolic signs, have no natural relationship between them and their meanings and between the signifier, and signified. In this study, words were analyzed as arbitrary symbols portraying the virtues of the church.

The Social Semiotic Theory is relevant to the study in the sense that its three tenets discussed above are related to the research objectives in that the words used to name Pentecostal churches are made up of signs and symbols which are arbitrary and that the arbitrary signs are given meanings by people in the society. Since the words are used in social context and meanings arrived at arbitrarily by society. The Social Semiotic Theory helped in the understanding of how to interpret, predict, and apprehend meaning when we use words in naming churches as objects of signification.

2.4 Summary

This chapter has reviewed literature that relates to this research. A discussion on meaning in general has been done. Denotation and connotation meanings have been looked at in depth, and a discussion on studies done on naming presented. The theoretical framework within which the study was carried out has also been discussed and explanation on how the tenets of Social Semiotic Theory are applicable to the study in accounting for the different meanings has been highlighted. Chapter three evaluates methodology that guided the study.
CHAPTER THREE
RESEARCH METHODOLOGY

3.0 Introduction
This chapter focuses on the research design, the study area and population, the sampling technique and sample size, data collection procedure, the research instruments, data analysis and presentation and data management and ethical consideration.

3.1 Research Design
The study adopted qualitative research design in particular: content analysis. A content analysis technique was used in the identification of the names of Pentecostal churches under study. The research design used semi structured interviews and tape recording to collect data from the respondents who in the study included the pastor, a church elder and a member. The procedure for conducting qualitative research is much more open-ended than they are in either descriptive or experimental research and are dictated by the context of the particular research study.

3.2 Area of the Study
The area of study was Githurai. Geographically, Githurai is a vast urban area that falls within two counties; Part of it is located in the County of Nairobi (Githurai 44), while the other part (Githurai 45) is in the Kiambu County. It has a cosmopolitan urban setting with a majority of the people being average income earners. However, there are also high and low income earners.
The choice of Githurai was based on purposive sampling, (Mugenda and Mugenda 1999). This type of sampling allows the researcher to use a case or location that has the required information or characteristics with respect to the objective of his or her research. For the study, Pentecostal churches named in English were considered. The accessibility of Githurai to the researcher also made it convenient for the research.

3.3 Study population

The target population of the study encompassed essentially all Pentecostal church names in Githurai. However, this was too large a population for a thorough study. Consequently, our sample population consisted of twenty church names. Three respondents from each church were interviewed. This brought the total of those interviewed to sixty. This number was considered a good sample because as Milroy (1987) observes, large samples tend not to be necessary for linguistic survey because they tend to be redundant, bringing increasing data handling problems with diminishing analytical returns.

3.4 Sampling Techniques and Sample Size

The research adopted purposive sampling in selecting the names of churches to be used in the study from the list of names collected from the registrar of societies. This enabled the researcher to identify in advance the required characteristics of the cases to be studied (Milroy 1987). In this study, the characteristics to be observed were Pentecostal churches in Githurai named
using English words. The respondents had to be members of the church to be included in the study sample.

The sample size was made up of twenty Pentecostal church names in Githurai from which three respondents: the pastor, a church elder and a member of the church community were interviewed and their responses tape recorded. The church elder and the member were randomly selected although gender balance was considered. Labov (1982) says that variations can emerge even from samples as small as twenty five speakers. Thus considering this view, the researcher concluded that a sample drawn from a total of sixty respondents from twenty Pentecostal churches was sufficient to enable an exhaustive study of semantics in the names given to Pentecostal churches in Githurai.

3.5 Data Collection Procedure

The researcher visited the registrar of societies for a list of Pentecostal church names registered in Githurai. The researcher informed the officer on the research she intended to carry out and explained all the details pertaining to data collection and the kind of help needed from the office.

The researcher then visited the twenty selected Pentecostal churches and explained the nature of the research to the respondents. The respondents were informed that data was to be collected in form of a semi structured interview, tape recorded interview sessions and notes taken where necessary. The respondents were interviewed individually so as to be able to capture different interpretations in meaning given to their church name.
The three methods of data collection were combined to elicit data for the study. As Monik (1999) and Read (1997) observe, such a combination of elicitation overcomes the shortfalls of these approaches when taken in isolation.

3.6 Research Instruments

3.6.1 Semi Structured Interview

This is an oral administration of a questionnaire, Mugenda and Mugenda (1999). Semi structured interviews have a general plan that an interview follows. The interviewer asked questions and made comments intended to lead the respondents towards giving data to meet the study objectives (See appendix 3).

The semi structured interview was used because, as Schroeder (2003) posits, such an interview may resemble a conversation rather than an interview. Thus, the respondents were not conscious of the fact that they were taking part in a research study and therefore gave information freely. By allowing the respondent maximum freedom of expression, ample and often unexpected information emerged. From the interview, the researcher collected data in form of explanations to establish the denotative and connotative meanings of names given to Pentecostal Churches and also find out how well pastors and worshippers understand the name given to their churches.
3.6.2 Tape Recorder

The oral interviews were tape recorded for analysis. This was done because as Mugenda and Mugenda (1999) note, tape recorded work can be played back and studied more thoroughly than listening and taking notes. In addition, the tape recorder supplemented the interviews such that it was used to store the data which was used during the analyses. The interviewees were informed before being interviewed that they would be tape recorded as they responded to the questions. It was important to inform the respondents about this since it is unethical to tape record the respondents without their permission.

3.7 Data Analysis and Presentation

The data collected in the form of tape recorded words and phrases was encoded and classified according to the three groups of respondents: pastors, church elders, and members. The data was then analysed using the Content Analysis technique. The analysis consisted of explanations of meanings associated with names given to churches by the respondents' descriptions, opinions, or views about these names. Content Analysis was particularly effective in assessing the linguistic and semantic content.

In establishing the denotative and connotative meanings given to Pentecostal churches, the interpretations given by the respondents were compared to assess whether the meanings brought out were connotative or denotative. These were presented in form of discussions. Secondly, to determine how well pastors and worshippers understood the names given to their churches, tables
were drawn to ascertain the number of those who understood the meanings of names given to their churches and those who did not understand. The percentages were then drawn and a conclusion made. Finally, the different interpretations on the Pentecostal church names were explained and interpreted using the Social Semiotic Theory. All the data collected was analyzed on the basis of the Social Semiotic Theory. The analysis relied on the theory’s three tenets: that words used to name the Pentecostal churches were in the form of signs and symbols which were arbitrary and as a result different groups of people were likely to have different interpretations. Basing on the interpretations given to the Pentecostal church names by the respondents, the theory was used to account for the different meanings.

3.8 Data Management and Ethical Consideration

Before collecting primary data, the researcher obtained a letter of introduction from the chairperson department of English and Linguistics (see appendix 4). The letter was presented to the respondents before being interviewed. The participants were assured that the information given was to be used only for research purposes and would be treated with utmost confidentiality. The respondents were also informed that the research findings would help in the understanding of the meanings of names given to Pentecostal churches. The researcher relied on the willingness of the respondents to give information.
3.9 Summary

This chapter has given the research methodology. It has focused on the research design: the study area, study population, sampling technique, and sample size, data collection procedure and the tools used to collect data have been presented. The analysis of data and its presentation has been presented and lastly, data management and ethical consideration have been addressed. Chapter four deals with the presentation, analysis, and discussion of data.
CHAPTER FOUR
DATA PRESENTATION, ANALYSIS, AND DISCUSSION

4.0 Introduction
This chapter deals with data analysis. In the analysis, a summary of the respondents is presented in a table form and the codes to be used in the analysis explained. The data from respondents is then presented. Identification, classification, and discussion of denotative and connotative meanings of names given to Pentecostal churches in Githurai are discussed. Lastly, a semiotic analysis using the Social Semiotic Theory is presented.

4.1 Data Presentation
The data presented in this section was elicited from the interviews conducted and audio recorded using a tape recorder and thereafter transcribed. In this study, transcription involved listening to the recording and writing them down. The target sample was mainly the meanings associated with the names given to the Pentecostal churches in Githurai. For clarity and ease in data analysis and presentation, the following codes were adopted:

P – Pastor
CE – Church Elder
M – Member

Table 1 gives a summary of the number of respondents interviewed.
Table 1: A summary of the interviewed respondents

<table>
<thead>
<tr>
<th>Respondents</th>
<th>Pastors (p)</th>
<th>Church Elder (CE)</th>
<th>Members (M)</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Numbers</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>60</td>
</tr>
</tbody>
</table>

The data collected is presented in Table 2 below. It summarises the interpretations given by the informants during the interviews. In Table 2 below, the churches have been sub divided into four categories namely, church, fellowship, centre, and ministry. The four lexemes were selected because it was observed that most churches used one of the four words in addition to other words used to name the church.

Table 2: A table showing the summary of the data collected

<table>
<thead>
<tr>
<th>Church name</th>
<th>P</th>
<th>CE</th>
<th>M</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>CHURCHES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1) Berea Independent</td>
<td>It signifies a group of Christians who research further on what they have been preached about. They, like the people who lived in Berea are never satisfied</td>
<td>Not sure of the meaning but thinks it is from the Bible.</td>
<td>It means people who believe and practice what they have been taught, just like the people of Berea.</td>
</tr>
<tr>
<td></td>
<td>with what they have heard but go ahead and research more on it from the Bible.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>----------</td>
<td>-----------------------------------------------------------------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2) Kenya God Miracle in Spirit Gospel Church</td>
<td>It means wonders which happen through the spirit and the gospel.</td>
<td>It means impossibilities turned into possibilities by the gospel.</td>
<td>A centre where God’s spirit in the Gospel perform wonders.</td>
</tr>
<tr>
<td>3) Overcoming Faith Church</td>
<td>It signifies the people who are working by faith and are assured of victory. This Christians overcome the world’s challenges by faith. It is by faith that they believe and are saved.</td>
<td>It signifies faith that drives people to overcome challenges in life.</td>
<td>It means endless or everlasting faith.</td>
</tr>
<tr>
<td>4) Living Word Church</td>
<td>It means that the Bible is the living word, thus, they are</td>
<td>The word is God and his presence in the church or in Christ which</td>
<td>It means the word of Jesus</td>
</tr>
<tr>
<td>Fellowship</td>
<td>Description</td>
<td></td>
<td></td>
</tr>
<tr>
<td>------------</td>
<td>-------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>living according to the word of God that is alive.</strong></td>
<td><strong>the Christians’ lives.</strong></td>
<td><strong>lives in us.</strong></td>
<td></td>
</tr>
<tr>
<td><strong>5) VICTORS</strong></td>
<td>The name means that the worshippers in this church are already winners; they have overcome the worldly challenges and have succeeded.</td>
<td>It means that they are successful, they are more than conquerors.</td>
<td>It means that they have defeated Satan and his schemes hence the victory.</td>
</tr>
<tr>
<td><strong>WORSHIP CHURCH</strong></td>
<td><strong>World Wide Gospel Church</strong></td>
<td><strong>6) World Wide Gospel Church</strong></td>
<td>The name means gospel for all nations.</td>
</tr>
<tr>
<td><strong>FELLOWSHIPS</strong></td>
<td><strong>7) CALVARY</strong></td>
<td><strong>International Fellowship</strong></td>
<td>The church is named after Mt. Calvary.</td>
</tr>
<tr>
<td>8) Christian Foundation Fellowship</td>
<td>marked the beginning of salvation to mankind.</td>
<td>The name means that these Christians are the foundation of Christianity, a fellowship of Christians and the foundation of Christianity. Christians in this church are the true foundation of Christ.</td>
<td>It is a fellowship founded or based on the teachings of Christ.</td>
</tr>
<tr>
<td>9) Global Evangelistic Fellowship</td>
<td>The name signifies going to the world to evangelize and fellowship as commissioned by Christ.</td>
<td>It means to fellowship as a community and empowering each other so as to go and preach to the whole world.</td>
<td>It means going around the world to spread the word of God.</td>
</tr>
<tr>
<td>10) Pentecostal</td>
<td>The name means</td>
<td>It means a</td>
<td>It means that they</td>
</tr>
<tr>
<td>MINISTRIES</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td><strong>Evangelistic Fellowship of Africa</strong></td>
<td>Preaching the practical gospel of Christ and the Holy Spirit and not a doctrine as perpetuated by others. Also equipping Christians with the word of God.</td>
<td>Fellowship of churches in Africa preaching the true gospel.</td>
<td>Believe in the holy trinity, God the father, the son and the Holy Spirit. Anyone who has accepted Jesus is entitled to the Holy Spirit.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>MINISTRIES</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>11) True Vine International Ministry</td>
<td>The name means the truth in the true vine that they reproduce as the true vines do. Jesus himself said he is the true vine while those who believe in him are its branches.</td>
<td>It signifies that since Jesus is the true vine, the Christians who follow his teachings are the true followers of Jesus and God.</td>
<td>It means a church that teaches or is based on the true word of God.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>MINISTRIES</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>12) Spring of Life International Ministry</td>
<td>A spring is a well. A well in the Bible has fresh water which is refreshing. There is</td>
<td>A place where people in the society are encouraged by</td>
<td>A place where lives are renewed through salvation.</td>
</tr>
<tr>
<td>13) Cathedral of Praise Ministry International</td>
<td>a lot of music, renewing their hope. worshipping, and prayers thus people get refreshed.</td>
<td><strong>The name means a place where many people come to praise Jesus Christ the lord thus, bringing all persons to Christ.</strong></td>
<td><strong>It is a place where people come to worship in the temple.</strong></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>14) Christian New Hope Ministry</td>
<td>The name means that the church is bringing new hope to people. That Christ died and resurrected thus restoring their hope. It is the business of the church to give people hope just like Christ who built</td>
<td><strong>It means that the new hope is one which can move mountains. Thus, it is stronger than the hope that existed before.</strong></td>
<td>It is named New Hope because the hope is ever new. The Christians look at it as though everyday there is a new thing that Christ is doing in their lives.</td>
</tr>
<tr>
<td>15) Second Touch Healing Ministry</td>
<td>The name signifies the need for Christians to be saved a second time so as to ensure that they are totally liberated from sin.</td>
<td>It signifies the second coming of Jesus Christ as is written in the Bible and the church assumes the responsibility of bringing its followers to God.</td>
<td>It means that the church gives people who were saved and fallen a second chance to repent and start afresh.</td>
</tr>
</tbody>
</table>

<p>| CENTRES | 16) Destiny Break-through Centre | The name means that everyone was created for a purpose, with a particular destiny. The role of the church is to lead people to the correct path designed for them by teaching them the word of God. | One is ordained to please God. The church is a centre through which people get to that place God has prepared for them. | Not sure of the meaning. |</p>
<table>
<thead>
<tr>
<th>17) Gospel Revival Centre</th>
<th>It is a centre which aims at reviving true gospel of Jesus Christ. There is the desire of seeing true gospel and power of God being taught to the people.</th>
<th>Gospel revival is about bringing gospel back to life.</th>
<th>It means reviving the gospel.</th>
</tr>
</thead>
<tbody>
<tr>
<td>18) Joy celebration Centre</td>
<td>The name signifies the celebration of the joy of the lord. The joy of the lord is the church's strength.</td>
<td>It signifies the joy of the lord to his people.</td>
<td>Joy is one of the fruits of the Holy Spirit while celebration comes after winning. The church celebrates and rejoices for having won.</td>
</tr>
<tr>
<td>19) Bread of New Life Centre</td>
<td>Leading men to God by providing them with the bread of life (word of God) in order for them to</td>
<td>God is able to feed his people with the bread. The bread is the word of God.</td>
<td>Jesus is the bread of life, with him one is assured of eternal life.</td>
</tr>
<tr>
<td>20) Victory World Outreach Centre Kenya</td>
<td>survive spiritually.</td>
<td>The name signifies an international fellowship in the church to preach to those who have not been preached to. One of the church’s pillars is to reach out and plant churches. Also becoming victorious by reaching the unreached and spreading the word of God.</td>
<td>It means to evangelize, reach as many people as possible spreading the word of God.</td>
</tr>
</tbody>
</table>

The next section discusses the denotative meanings of the Pentecostal church names as observed in the data. Denotative meaning refers to the meaning that is given in the dictionary (see 2.1.1)
4.2 Denotative meanings of names given to Pentecostal churches

Across the data, all church names have denotative meanings. The churches are assigned names as ‘signifies’ to the ‘signified’ (cf 2.1.1). The names thus act as identifiers to the churches and the members. The denotative meanings will be discussed under two sub categories: Biblical place names and names based on the Biblical concepts.

4.2.1 Biblical place names

Under this category there are two church names as discussed below:

a) Berea Independent Baptist Church

Berea is the name of a place mentioned in the Bible in Acts chapter 17 verse 11. It is cited as one of the places where Paul and Silas went to preach. Independent Baptist Churches are a group of churches that generally hold to conservative Baptist beliefs. They are characterised by being independent from the authority of denominations or similar bodies. In order to distinguish itself from the many other Independent Baptist churches, the noun Berea is added to the name just like the noun Antioch is added to the mother church located in Nyeri. Both nouns are names of places in the Bible.

b) Calvary International Fellowship

The noun ‘Calvary’ is a place specifically where Jesus Christ was crucified. The inclusion of the lexeme ‘international’ means that, the church is connected with two or more countries. The third lexeme ‘fellowship’ means an organized group of people who share a common belief. Thus, the name can be said to
mean a group of people from more than one country who share in the belief of crucifixion and resurrection of Jesus Christ. The two names are examples of churches that derive their names from the Bible.

4.2.2 Names based on the Biblical concept

These names are based on Biblical teachings. They are abstract and tend to convey atmosphere, attitude, focus, and other key Christian qualities. A majority of Pentecostal churches fall into this category as presented below

a) Kenya God Miracle in Spirit Gospel Church

The noun Kenya is a name of a country where the church is located. God is also a noun denoting the Supreme Being and ruler of the universe. It is synonymous to creator. The noun miracle denotes a surprising and welcome act or event which does not follow the known laws of nature and is therefore thought to be caused by God. Spirit is a noun, too, denoting a person’s mind or feelings as distinct from his or her body; or soul. In religion, however, it is used to denote the Holy Spirit who is the third person in the holy trinity. Gospel is a noun denoting the first four books of the New Testament (John, Mark, Luke and Matthew), or the life and teaching of Jesus as recorded in the four books. Lastly, church is a noun denoting a particular group of Christians. It is synonymous to denomination.

The use of the six words, Kenya God Miracle in Spirit Gospel Church, implies that this church is located in Kenya where Gods miracles ‘in spirit’ and not
physically take place. This name is an example of a name that has so many aspects merged together making its meaning difficult to decipher.

b) **Overcoming Faith Church**
Overcoming is an adjective meaning to succeed in dealing with or controlling a problem that has been preventing one from achieving something. Its synonym in English is overwhelming. The use of this word in naming a church denotatively means that the Christians in this church do overcome temptations. Faith on the other hand, is a noun which means a strong religious belief. It is also the trust in somebody's ability or knowledge, trust that somebody or something will do what has been promised. Whereas church, denotes a particular group of Christians. The use of the three words, 'Overcoming Faith Church' implies that believers in this church have strong religious beliefs that make them overcome the problems they are facing.

c) **Victors Worship Church**
The word victors are the plural form of the noun victor which means the winner of a battle, competition, or game. The use of this word in naming a church denotatively means that those who go to this church are winners or conquerors. Worship is a noun too, meaning the practice of showing respect for God by saying prayers and singing with others; it also refers to a strong feeling of love and respect for somebody or something. Its synonym in English is adoration. Church denotes a particular group of Christians.
The three words, therefore, denote that members of this church are winners of the worldly battle and they express this in their worship.

d) Worldwide Gospel Church

Worldwide is an adjective which usually precedes a noun affecting all parts of the world. The use of this word in naming the church implies that the mission of this church is not confined in a country or a specific place but rather in the whole world. The noun Gospel is an old English word meaning ‘Good News’. This is because the four books entailed in the gospel (Matthew, Mark, Luke and John) tell the good news about Jesus Christ and the kingdom of God. Gospel as used in naming the church implies that the church’s teachings are based on Jesus Christ and God’s kingdom. Church denotes a group of Christians. The three words thus imply that the mission of the church members is to spread the gospel to the whole world.

e) Global Evangelistic Fellowship

Denotatively, global is an adjective which refers to considering or affecting all parts of the world. Evangelistic is an adjective too telling more about the Christians whose mission is to persuade people to become Christians. The church members do this by travelling around the world and holding religious meetings. Fellowship on the other hand, is a noun denoting an organized group that shares a common belief. The three words summarize the church’s mission which is to spread the word of God to the whole world with the aim of bringing the converted Christians together to continue evangelizing.
f) Pentecostal Evangelistic Fellowship of Africa

Pentecostal is an adjective formed from the noun Pentecost which is used to refer to the seventh Sunday after Easter. This is the time when Christians celebrate the Holy Spirit’s descent on the apostles. Pentecostal is therefore connected to a group of Christian churches that emphasize the gifts of the Holy Spirit such as power to heal the sick. Fellowship is a noun denoting an organized group that shares a common belief. Lastly, Africa is a noun naming one of the continents in the world. The four words thus imply that the church’s mission is to preach and teach people especially in Africa about the gifts of the Holy Spirit which forms the pillar of their Christian teachings.

g) Spring of Life International Fellowship

The word spring is a noun that has several meanings. It can be used to refer to the season between winter and summer when plants begin to grow, a place where water comes naturally to the surface from under the ground, or a cheerful lively quality. Life is a noun referring to the state of living, the ability to breath, grow, and reproduce, a quality which people, animals, and plants have before they die. International, is an adjective connected with or involving two or more countries. While fellowship refers to an organized group that shares a common belief. The use of the four words in naming the church, thus, implies that the church is a source of Christian growth with the aim of ensuring quality spiritual life to its members who are not only local residents but it has the international appeal in its membership.
h) True Vine International Fellowship

A vine is a noun referring to a climbing plant that produces grapes. The adjective ‘true’ coming before the noun shows having the qualities or characteristics of the thing mentioned (in this case the vine). The word International as noted above is an adjective referring to connected with or involving two or more countries. Whereas fellowship is an organized group that shares a common belief. The origin of the name is in the gospel of John 15 verse 1 which states “I am the true vine, and my father is the gardener.” The four words thus imply that the followers of this church identify themselves with Christ who is the ‘true vine’ and their fellowship spreads beyond the country.

i) Bread of New Life Ministry

Bread is a noun naming a type of food made from flour, water and yeast mixed together and baked. The use of this word in naming the church denotatively means that the word of God is food for spiritual growth and nourishment. ‘New’ refers to something that is recently made, invented, or produced. In this case, it is used to refer to the converted souls. Life is a noun referring to the state of living, the ability to breath grow and reproduce, a quality which people, animals and plants have before they die. The word ministry as used in naming of this church denotes ministries of religion especially protestant ministers, when they are mentioned as a group. The four words, thus, imply that the word of God is the bread (food) for the members of the church who have been converted to Christianity, thus, leading a new life different from
their lives before conversion to Christianity. Biblically, this statement is found in the gospel of John chapter 6 verses 35 which states, “And Jesus said to them, I am the bread of life...”

j) Cathedral of Praise Ministry International

Cathedral is a noun which means the main church of a district under the care of a Bishop or Priest of a high rank. Praise is a noun which means the expression of worship to God through hymns or songs expressing thanks or respect to him. Ministry is also a noun which means a department that has a certain responsibility. The word international is an adjective telling more about this ministry – it is connected with or involving two or more countries. The use of this word in naming a church denotatively means that this ministry spreads beyond the country (Kenya). The four words used in naming this church therefore imply that it is a ministry headed by a bishop whose mission includes that of thanking and showing respect to God through singing, dancing and praising by its members across nations.

k) Christian New Hope Ministry

The word Christian is a noun denoting a person who believes in the teachings of Jesus Christ. New is an adjective meaning not existing before; recently made, invented or introduced. Hope on the other hand, is a verb which means to want something to happen and think that it is possible. The use of the two words ‘New’ and ‘Hope’ communicates or describes the qualities of the Christians in this ministry. The lexeme ministry is a noun denoting a
department that has a certain responsibility. In using the four words in the naming of the church helps in expressing the mission of this ministry which is: Christians in this ministry have a hope in life that is not like any other that is in existence.

1) Living Word Ministry

The use of the word 'living' in the naming of this church has been used in its form as an adjective meaning alive now, implying that the word of God is alive. 'Word', on the other hand, has been used to refer to the Bible and its teachings. 'Ministry' is a noun referring to a department that has a certain responsibility. The three words, 'Living Word Ministry' thus imply that the teachings in this ministry are based on the Biblical teachings. The origin of this name is the Bible. In the gospel of John chapter 1 verse 1 the Bible says, "In the beginning was the word and the word was God. He was with God in the beginning." From this verse, it is evident that God and 'the word' are one, and since God is a living being thus the word too is living.

m) Second Touch Healing Ministry

The ordinal 'second' used in the naming of the church is a determiner, ordinal number, meaning happening, or coming next after the first in a series of similar things or people. The word 'touch' is a verb describing an action involving placing ones hand or another part of the body on to somebody or something. The word healing in naming the church is a noun which means the process of becoming or making somebody or something healthy again. Lastly,
‘ministry’ is a noun referring to a department that has a certain responsibility. The four words used in naming the church imply that the process of becoming healthy is realised after one has been touched a second time. Biblically, most of the miracles that were performed by Jesus had to do with touching, for example, the blind man in Bethsaida, Lazarus and the leper.

n) Gospel Revival Centre

Gospel is a term whose origin is a Greek word which means the life and teaching of Jesus. It is also used to refer to one of the first four books in the New Testament. The books include Matthew, Mark, Luke, and John. The lexeme ‘revival’ is a noun whose meaning implies an improvement in the condition or strength of something. It is also implies the process of something becoming or being made popular or fashionable again, while centre is a place where a business or cultural activity takes place. The use of the three words Gospel Revival Centre as a name for a church implies that the church’s mission is to revive the teachings of Jesus and his teachings to the members.

o) Joy Celebration Centre

Joy is a noun which means a feeling of great happiness. Its synonym is delight. Celebration is a noun too which means a special event that people organize in order to show that a day or an event is important by doing something special. While centre is a noun, it denotes a place where a business or cultural or Christian activity takes place. The use of the three words implies that in this
place of worship, members are filled with great feelings of happiness and gather for a special purpose: serving God.

p) Victory World Outreach Centre

‘Victory’ is a noun that denotes success in a game, an election, or war. In the Christian circles, it denotes success over evil. ‘World’ is a noun referring to the earth, with all its countries, people, and natural features.

‘Outreach’ is a noun which means the activity of an organization that provides a service or advice to people in the community, especially those who cannot or are unlikely to come to the office, a hospital, or a church for help, while centre is a noun denoting a place where a business or cultural or Christian activity takes place. The use of the four words implies that it is this centre’s mission to take the Christian teachings to those who have not received the gospel, especially after they have experienced its goodness and victory.

From the above presentation, it can be observed that the denotations of the words used to name the Pentecostal churches in Githurai are contextualised, meaning that they make sense in a Christian setting. This helps in limiting the interpretations of the words so as to be relevant. Having looked at the denotative meanings of all the sampled Pentecostal church names section 4.3 below focuses on the connotative analysis of the Pentecostal churches.
4.3 Connotative meanings of names given to Pentecostal churches

In this study, connotative meaning is the associative meaning or the evaluative loading. It is the communicative value an expression has by virtue of what it refers to. Connotative meaning is peripheral compared to conceptual meaning, Leech (1976). This means that connotative meanings are relatively unstable, that is, they vary considerably according to culture, historical period and the experience of an individual (cf 2.1.1). Like denotative meanings, church names too have connotative meanings as presented below:

The word ‘Berea’ in *Berea Independent Baptist Church* according to P connotes a place where the local Christians are seekers of the truth. Biblically, the Bereans’ would take time to study the scriptures to establish the truth and compare it to ensure that what they had been preached to was in agreement with the teachings in the Bible. Members of this church are thus encouraged to emulate the Berea Christians by reading the Bible and being conversant with its teachings other than relying only on what they are told. CE was not sure of the interpretation of the name while M interpreted it to mean people who believe and practice what they have been taught, just like the people of Berea.

In the name *Calvary International Fellowship*, P explains that the word ‘Mt. Calvary’ is associated with the suffering, crucifixion, and death of Jesus Christ. It is here too that salvation of mankind began. Christians believe that Christ died for their sins on the cross so as to save them. This name thus symbolises that by going to worship at the ‘Calvary’, the members are meant
to relive Christ’s suffering and in so doing, they are reminded to live righteously. The same interpretation is given by both CE and M.

*The Living Word Church;* Biblically, ‘Living Word’ is synonymous with God. A word in itself is non living meaning that it does not have characteristics of living things. God, whose words or teachings are recorded in the Bible forms the back bone of Christianity and connotes the living word. Christians in this church are encouraged to embrace the Bible and its teachings. Both P and CE interpret the name to mean the Bible. They indicated that the Bible is the word of God that is living. The church elder adds that the word is God and his presence in the church.

‘Bread’ in *Bread of New Life Ministry* connotes Jesus and his teachings. These are believed to be the food for the soul. The new life being referred to in the name is the life after one is converted to Christianity. In one’s encounter and journey with Christ, food in the form of Biblical teachings is required so as to strengthen Christians’ faith and prepare them for the battle with the devil and the evil ways while on earth. This church therefore, ensures that its members are fed with the ‘bread’ to make them spiritually strong to face challenges that may come their way. These concurs with data collected where CE and M interpret the name to mean that God is able to feed his people with the bread which is the word of God and that it is Jesus who is the bread of life, and that when one is with him or has accepted him, then he/she is assured of eternal life.
In the name *Spring of Life International Fellowship*, a ‘spring’ collocates with water and water is believed to be a source of life because water plays a vital role in all living things. The spring in this case has various connotations as presented by the respondents. According to P the name implies a place with lots of music, praises, worship, and prayers, thus, people or members get refreshed the same way water does to a thirsty person. CE interprets the name to mean a place where people are encouraged by having their hope in life renewed and M explains the name to mean a place where lives are renewed through salvation.

Two connotations are implied from the interpretations given by the pastor and a member of *The Second Touch Healing Ministry*. P interprets the name to mean that for one to be completely saved, he/she needs to be touched twice so that whatever sins that had not been cleansed in the first encounter are cleansed in the second process. This is borrowed from the incident recorded in the Bible in the gospel of John chapter 8 verses 22 – 25, where Jesus had to touch the blind man twice at Bethsaida to restore his sight. The blindness, according to the pastor connotes sins. On the contrary CE interprets the name as signifying the second coming of Jesus Christ and that the church’s role is to bring people close to God. What is common in the two interpretations is the word ‘second’ whatever follows are occurrences in the Bible that are not directly related.
As for the name *True Vine International Ministry*, according to P and CE, the 'true vine' is Jesus Christ himself as stated in the gospel of John chapter 15 verse 1, which says “I am the true vine, and my father is the gardener”. Thus, true vine connotes Jesus. It therefore follows that those who believe in him (members of this church) are branches of the true vine. M, however, interprets the name to imply that the church teaches the true word of God.

The name, *Cathedral of Praise Ministry International*, implies that the ministry’s mode of worship is that of praising which means that there is a lot of music, singing, and dancing. This is not only done in the country but also in its branches outside the country. CE interprets the name to mean a place where people go to worship. M and P interpret the name to mean a place where Christians worship through singing, dancing and praising.

*Christian Foundation Fellowship* is a name that connotes a church whose foundation is Christ and his teachings as expressed in the Bible. The name also could be interpreted to mean that the fellowship itself is the foundation of Christianity. According to P, the name means that the church is the foundation of Christianity, while CE interprets the name to mean a fellowship based on the teaching of Christ. M on the other hand is not sure of the meaning.

The name *Destiny Breakthrough Centre* implies that this centre assists or enables its members to realise or attain that which has been designed as their destiny. Whatever obstacles that may be on the way, the centre helps or assists
its members to overcome them hence realise the will of God. P interprets the name to mean that the church’s role is to lead Christians to the correct path designed for them by teaching them the word of God. Likewise, CE says the name means a centre in which people get to that place God has prepared for them.

_Gospel Revival Centre_ is the name that implies that in this centre, the teachings of Christ are revived or made a new or taught a fresh to its members. This connotes that the gospel could have been forgotten or neglected, thus the centre’s mission is to remind members by teaching it again. P, CE, and M all interpret the name to mean a centre which aims at reviving the gospel of Jesus Christ.

_Joy celebration centre_ is a name implying that the centre’s mission revolves around celebrating God’s providence or doings in their lives. Members are brought together by the common need to celebrate and share God’s happiness. P interprets the name to mean the celebration of the joy of the Lord which is their strength. CE says it signifies the joy of the Lord to his people, while M interprets the name to mean that joy is a fruit of the Holy Spirit and celebration comes after winning worldly battles.

The name _Kenya God Miracle in Spirit Gospel Church_ implies that the miracles of God are spiritual and that the teachings in the church are based on the gospel. The name can also be interpreted to mean the miracle of God that
happens in the church in Kenya in the form of spirit gospel. P interprets the name to mean wonders which happen through the spirit and the gospel. CE interprets the name to mean impossibilities turned into possibilities by the gospel, whereas, M interprets the name to mean a place where God's spirit in the gospel performs wonders.

*Overcoming Faith Church* is a name that connotes a church whose members' belief in Christianity is so strong that they are able to achieve even that which seems impossible. Theirs is a faith that makes them defeat problems that come their way. The use of the lexeme 'overcoming' shows that unlike the faith embraced by other Christians, the faith they hold is stronger. Thus, this can help in luring more Christians especially those who may seem hopeless or of little faith. P interprets the name as signifying the people who are working with faith which results in victory as they overcome the world challenges by faith. Likewise, CE and M give similar interpretations.

The name *Pentecostal Evangelical Fellowship of Africa* implies that the church is based on the Holy Spirit. As the members travel to spread the word of God, the work of the Holy Spirit in peoples' lives is of paramount importance. Also the inclusion of the noun Africa suggests that the church is based in Africa or it belongs to Africa. The target group of the Pentecost message is the African population. According to P, the name implies preaching the practical gospel of Christ and the Holy Spirit. CE interprets the name to mean a fellowship of churches in Africa preaching the true gospel,
while M says it means that the members believe in the other trinity, that is, the father, the son, and the Holy Spirit.

The name *Victors Worship Church* connotes that the members are winners or victorious. This means that this group of worshippers is made up of Christians who are successful in life. The common factor that binds them is success in whatever they have undertaken. P interprets the name to mean that they are indeed winners against the devil. The same interpretation is shared by CE and M.

*Worldwide Gospel Church* implies that this church is based in the whole world. The emphasis of their teachings as presented in the name is the gospel. Thus, the name suggests that the teachings which revolve around Jesus’ life and his teachings are universal for all mankind. All the three interviewees interpret the name to mean Biblical teachings meant for all humanity universally.

The discussions above, therefore, indicate that the connotative meanings associated with the names given to churches lean on the religious semantic field. It has also been established that the connotative meaning which an individual associates with a name may be different from the connotations which another person associates with the same even in cases where both persons are using the same source (the Bible) to justify their interpretations.
This indeed confirms the argument that connotations are personal unlike the denotative meanings which are universal (Lyons 1977).

4.4 Determining how far pastors and worshippers understand the name given to their churches

In an attempt to establish how well pastors and other members understand the meanings of the names of their churches, the data collected were compared and analysed to scrutinise and verify the information given by informants with the need to find out if the explanation given expressed the intended meaning by the founders interpretations or if they exhibited a difference in meaning.

Table 3 below gives a summary of the accuracy in responses as given by the interviewees'. The responses have been presented in three groups. Group A consist of informants who were able to interpret the church name; those in group B compose of informants who gave interpretations that differed from those given by the pastors (custodians of the church) while group C represent informants who did not have an idea on the interpretation given to their church names.
Table 3: A summary of interviewees’ responses

<table>
<thead>
<tr>
<th>GROUP A</th>
<th>GROUP B</th>
<th>GROUP C</th>
</tr>
</thead>
<tbody>
<tr>
<td>20 pastors</td>
<td>0 pastors</td>
<td>0 pastors</td>
</tr>
<tr>
<td>18 church elders</td>
<td>1 church elder</td>
<td>1 church elder</td>
</tr>
<tr>
<td>17 members</td>
<td>1 member</td>
<td>2 members</td>
</tr>
<tr>
<td><strong>TOTAL 55</strong></td>
<td><strong>TOTAL 2</strong></td>
<td><strong>TOTAL 3</strong></td>
</tr>
</tbody>
</table>

These figures can further be converted to percentages as shown below:

Category A $\frac{55}{60} \times 100 = 91.67\%$

Category B $\frac{12}{60} \times 100 = 3.33\%$

Category C $\frac{3}{60} \times 100 = 5\%$

From the above presentations, it can be concluded that all the pastors interviewed gave correct interpretations of the names given to their churches. This could be attributed to the fact that most of them are the founders of the very churches they pastor in, thus, are better placed to give the appropriate meanings. For this reason, the interpretations given by the other members were compared to the pastors’ interpretations to establish whether they too understood the meaning.

Respondents in categories B and C together make up 8.33%, members in these groups; From the background information collected in part A of the interview schedule (see appendix 1) these happen to be those who had been in the church for a period less than three months. Thus, they knew little about the church or had little information concerning the church’s mission and vision.
From these findings, it emerged that the duration of one’s stay in a church had a bearing on one’s understanding of the church’s name.

Basing on the above information, it can thus be concluded that a majority of members (91.67%) in the Pentecostal churches in Githurai know the meanings associated with the names given to their churches.

4.5 A semiotic analysis of Pentecostal church names

This analysis is based on the Halliday (1978) and Halliday and Hasan (1989) theoretical model. The model emphasizes that the general field on meaning is a vague expression if left unelaborated for any kind of meaning can be taken to constitute a relation. In synonymy, the lexical items are said to be identical though this does not imply a total overlap of meaning.

Halliday and Hasan (1990); Burton (2002) and Graddal and Swann (1989) argue that language is a ‘social semiotic’ in which human beings communicate, build knowledge and fashion experience, values and attributes. They emphasize on meaning and the direct relationship between text and context. This semiotic analysis assumes that all texts are made up of sets of signs (words, picture, and photographs) and these signs have attached meaning. This argument forms the basis of our theoretical framework of the Social Semiotic Theory of language.
context in which they occur are both a product and a process. A product in the sense that a word is an output of a certain construction represented in systemic ways; and a process in the sense of a continuous process of semantic choice made in a network of further potential choices, an interactive event, and a social exchange of meaning (Poynton 1989:50).

The words used in church naming are carefully selected so as to pass the intended meaning. This explains why there is a small percentage of 3.3% of individuals whose interpretation to the names differs from that given by the other members of the same church.

4.6 Summary

This chapter has presented denotative and connotative meanings associated with the names given to Pentecostal churches in Githurai, from the interpretations given by the respondents it has emerged that apart from pastors, there exist discrepancies in the interpretations given by the members of the same church. The differences and similarities in the meanings have been accounted for in the Social Semiotic Theory. The next chapter gives a summary of the study's findings, conclusions, and recommendation.
CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

5.1 Introduction

In this chapter, a summary of findings, conclusions, and recommendations is given. Suggestions for further research are also given in this chapter.

5.2 Summary of findings and implications

First, this study sought to establish the denotative and connotative meanings of the names given to Pentecostal churches in Githurai. Basing on the data collected and its analysis in the previous chapter, it is evident that all the sampled churches in the study have denotative and connotative meanings. Most of the respondents interviewed were able to give the interpretations given to their names. The interpretations given mostly tended to be connotative since a majority of the respondents based their explanations on what they knew and not necessarily the dictionary meaning.

Secondly, from the interviews conducted, it was found out that all pastors were able to elaborate on the meanings associated with the names given to their churches. This was attributed to the fact that most of them are the founders of their churches. On the other hand, the study revealed that not all members of these churches were able to give meanings of the names given to the churches. This category composed of two groups: those who gave
meanings that differed with that of the pastor and those who had no idea of what the name given to their church meant.

Thirdly, the differences arising in the explanations given by members of the same church were accounted for using the Social Semiotic Theory. It was observed that the differences were as a result of context and the participants involved (cf 4.5). In this study, religion dictated the loading of the meanings while the respondent’s familiarity with the word made it easy or difficult to explain its meaning. To this end, the argument presented by Bellingtone (1992) (cf 2.1) that for a sign to be recognised, a group must share their meanings was observed in most of the interpretations by church members, who by virtue of belonging in a Christian group share meanings given to the names of their churches.

It was also observed that the main group of words used in naming Pentecostal churches are nouns. As presented by Lyons (1977) (cf 2.2) nouns are the most important basic element, whose semantic function is naming. In this research, it has been established that nouns are the most common part of speech used to name the Pentecostal churches. In addition to this, it also emerged that other parts of speech, for example, adjectives as argued by Palmer (1988) have also been used to name the Pentecostal churches.

The study has shown that unlike the research findings on Luloogoli personal names (Malande 2006), where it was ascertained that, other than synonymy,
other sense relations such as antonymy, hyponymy, meronymy also featured in the personal naming patterns. In this research, these were not realised only synonyms to a small extent. With connotations too, it emerged that personal names had positive and negative connotations, this was nonexistent in this research as negativity is not a virtue in Christianity.

Lastly, the findings of this study have implications to linguistics for it promotes some insights into the existing information gap on lexis and semantics in the names given to Pentecostal churches.

5.3 Conclusion

In conclusion, it has been established that the names given to Pentecostal churches in Githurai have both denotative and connotative meanings. This has been established from the data collected as presented in section 4.1. Secondly, the study has revealed that other than the pastors, not all members of the church are able to give interpretations of the names given to their churches. The Social Semiotic Theory accounts for these differences that emerge in the respondents' responses. It has emerged that the context and the participant influences how one interprets a lexeme.

Basing on the research findings, lexis plays a significant role in meaningful communication especially among the laymen who are not trained as linguists, Poyton, (1989). The choice and use of lexis should therefore be taken seriously especially the semantics and the connotation embedded in each word.
either as text or in context. It is, therefore, important for church founders and the church members to be aware of linguistic aspects that could be construed from the choices of words used to name their churches.

Lack of familiarity with the words was a source of misinterpretation. This was concluded basing on the data analysis. It was evident that in the interviewees’ attempt to give the meanings of the names given to their churches, familiarity, or lack of it, with the referent of a word was a highly variable factor. This is especially because it depended on the general knowledge of the interest of each individual.

5.4 Recommendation

From the findings of this study, the research recommends sensitization of church members on the importance of names given to their churches and their semantics. This is because the names given to their churches communicate a lot in terms of the churches’ mission and vision.

5.5 Suggestions for further research

This study focused only on the semantics of Pentecostal church names. It does not give detailed analysis of lexical and syntactic aspects of these names. However, from the linguistic data collected, it is evident that the language used in naming churches can be analysed at the syntactic level.
Studies can also be carried out on names given to other institutions such as schools, business premises, and hospitals with the aim of establishing their motivation or inspiration and the semantics involved.
REFERENCES


APPENDIX 1: INTERVIEW SCHEDULE

My name is Gladys Njoki, a Masters student in Kenyatta University. I am carrying out a research on the meanings of the names given to Pentecostal churches in Nairobi. Kindly provide the information by answering the following questions. The information will be treated with utmost confidentiality and is only meant for research purposes. Thank you.

General information

District

I. Location

II. Name (optional)

III. Position held in the church

For how many years have you been a member of this church? 

A. Questions

1. What is the name given to your church?

2. What is the origin of this name?

3. What does the name signify?

4. What other interpretations would be associated with the name given to your church?

5. Is your church under a mother church?

   a) What name is given to the mother church?

   b) What meaning does the name given to your mother church communicate?
APPENDIX 2: LIST OF CHURCH NAMES USED IN THIS STUDY

1. Berea Independent Baptist Church
2. Bread of New Life Centre
3. Calvary International Fellowship
4. Cathedral of Praise Ministry International
5. Christian Foundation Fellowship
6. Christian New Hope Ministry
7. Destiny Break Through Centre
8. Global Evangelistic Fellowship
9. Gospel Revival Centre
10. Joy Celebration Centre
11. Kenya God Miracle in Spirit Gospel Church
12. Living Word Church
13. Overcoming Faith Church
14. Pentecostal Evangelistic Fellowship of Africa
15. Second Touch Healing Ministry
16. Spring of Life International Ministry
17. True Vine International Ministry
18. Victors Worship Church
19. Victory World Outreach Kenya
20. Worldwide Gospel Church
Appendix 3: Githurai Map

Source: Google
TO WHOM IT MAY CONCERN

REF: NJOKI GLADYS REG. NO. C50/15198/08

This is to confirm that Ms Gladys Njoki is a second year postgraduate student in the Department of English and Linguistics of Kenyatta University. She is currently undertaking her research entitled "A semiotic analysis of names given to Pentecostal churches in Githurai-Nairobi, Kenya.

Kindly allow her to do the research in your institutions.

Yours sincerely,

CHAIRMAN
ENGLISH AND LINGUISTICS
DEPARTMENT
(KENYATTA UNIVERSITY)

JW/fwg