THE EFFECT OF LEXICAL BORROWING IN TECHIMAN - A CASE STUDY IN THE BRONG AHAFO REGION OF GHANA

Gabriel Kwame Ankrah[i]
Valley View University,
School of Education,
Techiman, Ghana

Abstract:

This project was undertaken to examine "The Effect of Lexical Borrowing in Techiman, Ghana. A Case Study of the Brong Ahafo Region". This work became necessary because of the multilingual nature of the area and how this phenomenon has facilitated lexical borrowing from English over the years. Through questionnaire, interview and review of related literature, it was revealed that the causes of phenomenon include; lack of vocabulary, easy communication, prestige attached to the language and to be accepted in the society. The researcher employed questionnaire and interview through random sampling. The population included one hundred (100) of which sixty (60) were females and forty (40) were males. This was done through few questionnaires printed for the completion by the respondents, interviews and tape recording. This project was based on some groups of words which were borrowed from English language to Bono language of which include the changes that occurred were explained in depth. It was realized in the analysis that when words are borrowed from English to Bono, they undergo certain changes like; change in syllables, change in transcription, changes in meaning and also change in pronunciation.

Keywords: effects, lexical borrowing, Techiman, Brong Ahafo, Ghana

1. Introduction

According to Rutledge's dictionary of language and linguistics (1996; 55), the term "linguistic borrowing" may be defined as the adoption of a linguistic expression from one language into another. In linguistics, borrowing words also known as lexical borrowing is the process by which a word from one language from another is adopted for the use in another language. The word that is borrowed is called borrowing or a loan word.

The language from which words are adopted is often referring to as the "source", "lending" or "donor" language while the language into which those words are adopted is labeled "recipient" or "receptor" language. This phenomenon is most common in the realm

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[i] Correspondence: email gabisjesus@yahoo.co.uk

of vocabulary because, words may come disappear with little consequence for the rest of the grammar.

This study seeks to investigate into the linguistic analysis of borrowed words in the Akan society, Techiman to be precise. The Akans are believed to have migrated to their current location from the Sahara Desert and Sahel region of West Africa into the forested region around the eleventh century. Due to their settlement and migration, it led to the fusion of other languages and cultures which brought about borrowed words such as "amango" (mango), "sukuu" (school), "lore" (lorry), "awaakye" (waakye), "bɔɔlɔ" (ball), baage" (bag), "bɔɔla" (boiler), "bokiti" (bucket), "dɔkota (ɔyaresafoɔ)" (doctor), "firigyi (asukɔkyea adaka)" (fridge) and among others which will be discussed later in the study.

2. Statement of the Problem

Language borrowing or Lexical borrowing is the adoption of individual words or even large sets of vocabulary items from another language or dialect into another language. The Akan language was there since the coming of our colonial masters. In spite of the fact that we have text books written in Akan (Bono) and educators in the Techiman community, it is very sad to note that most Akans (Bonos) find it very difficult in using the Bono language throughout their speeches and writings without borrowing a word from other languages like the English language.

Even though most people have done researches on loanwords. Examples of such works are, Lexical borrowing in Ghanaian student pidgin by Kwaku Osei Tutu, (2017). Although some researches have been done but much attentions have not been done on the borrowing into the Bono language. These prompt probing into the find out the factors responsible for the borrowing into our expressions and writing in the Bono language.

Why do people borrow into the Bono language? What are the causes of language borrowing?

The above mentioned questions form the crux or the most important part of the problems to be examined.

2.1 Research Questions
1. What are the causes of language borrowing in Techiman?
2. What are some of the words that are borrowed from other languages into the Bono language?
3. What are the changes that occur when words are borrowed from other languages into the Bono?
4. How does language borrowing affect Techiman municipality?
5. What are some of the measures to curb the problems associate with language borrowing in Techiman municipality?

3. Literature Review

3.1 Language and Communication

Language allows people to communicate with great precision. Language can be defined as a system of communication based upon words and the combination of words into sentences. In Ghana, people within a society are able to communicate with each other due to a common language they share. English and Akan languages are the two prominent languages spoken in Ghana. English apart from being a major world language is the only official language of Ghana, while the Akan language is the most prominent indigenous language with almost half of the population of the country using it in various social, cultural, and economic context (Anyidoho and Dakubu, 2008).

According to Lewis et al. (2013), the Akan language serves as one of the languages which are widely spoken in Ghana. They further reported that Akan is also used as the facto national working language in Ghana. Akan (especially Twi) is the language spoken by people across Ghana as a second language and used as medium of cross- ethnic communication. Akan has had a very long contact with the English language from the time of colonization up till date (Adika, 2012).

Natural languages are those which are used for communication between groups who do not speak each other's languages and these languages may be contact languages which are known as lingual Franca (Matras, 2009). English language is widely used as a lingual Franca by educated Akan speakers with other non-Akan speakers, and due to this, Akan has borrowed heavily from English (Ghana notes and Queries 9, 1966). Due to the contact nature of borrowing, and because languages are easily accessed when they come together, it is common for Akan speakers to borrow into their language items from English, a language which Akan has so much contact with. Taking a word or phrase from one language into another, or from one variety of a language into another is termed as language borrowing. (McArthur, 1992).

Language borrowing is influenced by foreign language. The influence of a foreign language can be in the form of word structure, sentence, phonemic structure and spelling. (Badudu, 1997). To borrow language, it is necessary to consider the relationship between concept and sign that it carries. (Winter McMohan, 1994) says that the unifying factor underlying all borrowing is probably that of projected again, the borrower must stand to benefit in some way from the transfer of linguistic material.

A word may often be borrowed in order to replace a missing word in a different language to express a certain idea or to describe items or objects. Also, the problem of an equivalent translation of a term or phrase which expresses a specific feelings or mood leads to language borrowing and moreover, the contacts between speakers of different languages could result in language borrowing (Wilton, 2003).

In borrowed words study, it is realized that the speakers of the target language use elements from other languages when they think, or are even sure, that they use only one language. This point was made by Wohlgemuth (2009) when he states that "well –

established, "old" loanwords, for example, may not even be perceived by speakers of the recipient language as something that originated in another language".

Since the Akan language is influenced by the foreign language which is English language, then, language borrowing within the Akan's will keep on increasing every day.

3.2 Linguistic Items and Varieties

We talk and write about languages, dialects, sociolects, accents, jargons, registers, and so on and so forth, but none of these terms can be taken for granted and many of them are difficult to define in a satisfactory way. For example, if *dialect* is defined as a geographical subdivision of a *language*, we do not come very far without a definition of *language*, and *subdivision* is not a very clear concept, either. As the British linguist Richard Hudson writes, the discussion will be easier if we have some technical terms to use, as we need to distance ourselves somewhat from the concepts represented by the words *language* and *dialect*, which are a reasonable reflection of our lay culture, called 'commonsense knowledge, but not helpful in sociolinguistics.

Therefore, we need to start our discussion with a terminology that does not take very much for granted. Our most basic terms will be linguistic item and variety.

3.3 Language Contact

Contact between human beings is a social phenomenon which involves a linguistic dimension, as some features from every speaker's language (or idiolect) may be chosen by other speakers and thus be spread. Most, if not all, languages have been influenced by contact with others; and the borrowing of words, as Sapir (1970: 193) notes, is "*the simplest kind of influence that one language may exert on another*". As Robins (1964: 312) pinpoints, borrowing is indeed an unavoidable process in contact situations: "*Wherever there are culture contacts of any sort between the speakers of different languages, and this means virtually everywhere, speakers will make use of words from other languages to refer to things, processes, and ways of behavior, organization, or thinking, for which words or phrases were not available or convenient in their own language hitherto.*"

Borrowing has always prompted strong emotional reaction and passionate condemnation from purists who saw it as an aberration of the correct language, for example during Fascist autocracy in Italy, it even "*offended users of other languages*" (cf. Phillipson 1992: 7). On the other hand, as Winford (2003: 1-2) notes, linguists (and language contact scholars in particular) have seen language mixture as "*testaments to the creativity of humans faced with the need to break down language barriers*".

Language contact is therefore a widespread phenomenon which, as it is outlined by Winford (2003: 11-22), occurs in three main kinds of contact situations: language maintenance, language shift and language creation.

Our study focuses on the first kind of contact situation, as it appears to be the natural habitat for borrowing. Note, in fact, that Thomason & Kaufman (1988: 37) define borrowing as "*the incorporation of foreign features into a group's native language by speakers of that language*",

thus making clear that the recipient language is maintained and that the *agents of change* are its native speakers.

3.4 Lexical Borrowing as Phenomena of Language Contact

According to Thomason and Kaufman (1998): borrowing is incorporation of foreign features into a group's native language by speakers of that language: the native language is maintained but it is changed by the addition of incorporated features. Invariably, in a borrowing situation of the first foreign elements to enter the borrowing are words (p.15).

In other words, when languages come into contact, there is the tendency for vocabulary to move across the languages. In the case of the development of the pidgins and creoles, vocabulary is usually taken from the superstrate (more often than not, European languages for pacific and Atlantic pidgins and creoles), while the indigenous languages provide the synthetic structure, among other things. Admittedly, the situation is far more complex than it's described here.

3.5 The Spread of English

The theory of the three concentric circles was proposed by Braj Kachru, a Linguist and Journalist from Kashmir, Asia.

During the reign of Queen Elizabeth, I, between the 16th and 17th centuries, there were more native speakers of English, unlike today, where there are more non-native speakers than the natives. English has a status in the world as being a 'linguistic apparatus' which many people now value all over the world. Without having any passion for the language, using it normally would be obvious that English is valued by many speakers of the world.

With English penetrating into about 60 countries of the world, it is made known to us that there are now varieties of English language, both by natives and non-natives. This is also called 'New Englishes' or 'World Englishes'. This is why Braj Kachru has studied the World Englishes and has given a comprehensive illustration to classify these English speakers depending on the status of English in their countries, how English came about in those countries, the usage of the Language and the reasons they use it. They include the Inner circle, the Outer circle and the Expanding circle. These concentric circles are based on the development and spread of English Language in the world.

In view of this, our main concentration will be on the outer circle. The Outer Circle: this is the second level of English speakers. They are very large in population and have a great history of the colonization process by the British. English is their official language and their second language. This is why they are called L2 speakers of the language. Examples of these countries are: Ghana, Nigeria, India, Pakistan, Philippines, Bangladesh, etc. English is their language of politics, government, literature, trade and commerce, finance, entertainment, etc. They relate very well with speakers of the Inner circle and they have a great deal of vocabulary. English Language is not only for international reasons, but they use the language in their day-to-day activities and interactions. That is why they can decide to

study any professional course of their choice in any institution located at countries from the Inner circle.

There is the presence of wide varieties of English, but if it is formed by them, it may not be included or acceptable to the English dictionaries; rather, it would be either acceptable within the locale of the country or used in an informal manner. The cultures practiced in these countries are independent of the English culture, but they are norm developing, meaning they are still in the process of development. British, but still use the Language because English is a world language and is used internationally.

Therefore, some of the factors that led to the spread of English within the outer circle are;

i. The British Colonialism in the 17th and 18th centuries: English Language was spread through the imposition of the British culture on some countries in the Outer circle. E.g. Ghana, Nigeria, India, etc. Those countries are called British colonies or Commonwealth of Nations. They belong to the British Empire. Also, some countries such as New Zealand and Canada were also colonized by the British. In the Inner circle countries, Britain simply had a great influence on them and eventually became colonies of Britain through the adoption of the British culture. Ireland became Britain's first colony in the seventeenth century. Meanwhile, in the Outer circle countries, the British partook in what we call 'slave trade'. They imposed their culture on the countries with full force and still granted independence to them.

ii. Education: English being taught in schools and Colleges since the 16th century has been passed down and developed for centuries. This has aided the spread of English Language. According to Kachru (1985), the spread of new Englishes started through the classroom. In most countries, the Government accepted the English Language, thereby making communication through spoken and written English possible. Many countries today learn English in institutions, either as a whole or as a foreign language. Countries in the Inner and Outer circle learn the linguistic and literary aspects of English, study the in-depths and the status of English language and when they study it, they study it with full knowledge and understanding due to the history and development of the language in their countries.

3.6 The Terminology of Borrowing

In his well-known and oft-cited work, Haugen (1950: 211-12) was the first to highlight the absurdity of the metaphor "since the borrowing takes place without the lender's consent or even awareness, and the borrower is under no obligation to repay the loan". Haugen did nonetheless admit that different labels as "stealing", "adoption" or "diffusion" were unfitting as well, concluding that "the real advantage of the term 'borrowing' is the fact that it is not applied to language by laymen. The term borrowing is misleading in that it "emphasizes too much the aspect of ownership and the boundaries between the linguistic systems involved" arguing that "*this diverts attention away from the dynamic process of sharing a structure or word-form, adopting, applying, and using it*". For this reason, on the basis of Johanson's (2002) choice of the term 'copying' ("*which emphasizes the creative use of an item within the 'recipient'*

language"), Matras (2009: 146) opts for the term 'replication' "to capture even more closely the fact that we are dealing not with issues of ownership or even direct imitation or duplication, but rather with the activity of employing an item, in context, in order to achieve a communicative goal".

The centrality of the creative role of the speaker in the borrowing process is also clear to Gusmani, who favors the term 'imitation', which we consider particularly apt to describe the phenomenon in that it does not stress on the ownership of the term but emphasizes the process of bringing a system closer to another. Haugen's (1950: 212) definition of borrowing as "attempted reproduction" is certainly one many would agree on, but, as Gusmani (1973: 12) notes, his differentiation of borrowings according to their mixing of "importation" and "substitution" (see §1.5.1.1 below) could be mistaken for a statement of their status of "foreign", something which was lent (here the idea of ownership resurfaces again). According to Gusmani (ibidem), borrowing is best described by the term 'imitation' which highlights the importance of the model; and the author also warns us that imitation is not to be understood as a passive acceptance, but as an active and creative acquisition effort. Finally, it is worth reminding that the English term "loanword" is itself a loanword modelled on the German Lehnwort (cf. Haugen 1992: 197).

3.7 Akan People

The Akan people are a historically important ethnic group of West Africa. With over 20 million members, the Akans are one of the biggest Ethnic groups in West Africa today. The Akans are the largest ethnic groups in both Ghana and Ivory Coast. The Akans speak Kwa languages. The proto-Kwa language is believed to have come from East/Central Africa, before settling in the Sahel. The people who became known as the Akans migrated from the Sahel to coastal West Africa.

The kingdom of Bonoman was firmly established in the 12th century by the Akan people. Bonoman was a trading state between the Akan and neighboring people especially those from Djenne. During different faces of the Bnoman Empire, groups of Akans migrated out of the area to create numerous states based predominantly on gold mining and trading of farm products.

3.8 The Origin of Bono

The origin of the Akan people of Bonoman was said to be further north in what is now called the Sahel or the then Ghana Empire when natives wanted to remain with their traditional form of Ashanti Ancestor worship religion and mythology spirituality, those Akans that disagreed with Islam, migrated south to the peninsula Ashanti land.

i. Bono Manso (sometimes known as Bono Mansu) was a trading area in the ancient state of Bonoman, and a major trading center in what is now predominantly Brong-Ahafo of the peninsula Ashantiland. Located just south of the Black Volta River at the transitional zone between savanna and forest, the town was frequented by caravans from Djenné as part of the Trans-Saharan trade. Goods traded included kola nuts, salt,

leather and gold; gold was the most important trading good of the area, starting in the mid-14th century.

ii.   Begho (also Bighu or Bitu; called Bew and Nsokɔ by the Akan was an ancient trading town located just south of the Black Volta at the transitional zone between the forest and savanna north-western Brong-Ahafo on Ashantiland. The town, like Bono-Manso, was of considerable importance as an entrepot frequented by northern caravans from Mali from around 1100 AD. Goods traded included ivory, salt, leather, gold, kola nuts, cloth, and copper alloys. Excavations have laid bare walled structures dated between 1350 and 1750 AD, as well as pottery of all kinds, smoking pipes, and evidence of iron smelting. With a probable population of over 10 000, Begho was one of the largest towns in the southern part of West Africa at the time of the arrival of the Portuguese in 1471. The Malian king occupied Bighu in the mid-sixteenth century as a "*perceived failure of the Bighu Juula to maintain supplies of gold,"* according to Bakewell. "*As a result of the occupation of Bighu it seems clear that the Malian king gained access for a time to that part of the Akan gold trade which the Wangara were able to control."* Bakewell also notes, "*The site of the abandoned town of Bighu, or Bitu, in the present-day Ghana...lies near the present village of Hani."*
https://en.wikipedia.org/wiki/Bonoman

3.9 Brong Ahafo

The Brong Ahafo Region was created on 4th April 1959 (by the Brong Ahafo Region Act No. 18 of 1959). The Act defined the area of the Brong Ahafo Region to consist of the northern and the western part of the then Ashanti Region and included the Prang and Yeji areas that before the enactment of the Act formed part of the Northern Region. Before the Ashanti Empire was conquered by the British in 1900, the Brong and Ahafo states to the north and northwest of Kumasi (the capital of Ashanti Empire and the present Ashanti Region) were within the empire. Nana Akumfi Ameyaw III traces his ancestry to King Akumfi Ameyaw I (1328-63), under whose reign the Brong Kingdom with its capital at Bono Manso grew to become the most powerful kingdom of its time. Indeed, oral tradition has it that nearly all the different groups of the Akans, including the Asante, trace their origins to Bono after migrating from the "north".

The first remembered King of the Bono Kingdom is King Asaman, who is credit with leading his Akan people from what may be present day Burkina Faso or even further north, to Bonoland (Buah, 1998). Later migrations led to the Asantes, Fantes, Denkyira and other Akans settling in their present locations. Nana Akumfi Ameyaw is credited with the creation of gold dust as a currency and gold weights as a measure, later developed and adopted by all the other Akan groups, particularly the Asante. Legend has it that he even supported his yam shoots with sticks made of pure gold. It was when King Opoku Ware of Asante defeated Bono in 1723 and destroyed Bono Manso that the capital moved to Techiman (Takyiman). Techiman and other Bono states therefore came under the Asante Empire until 1948 when Akumfi Ameyaw III led the secession of Bono from Asante, supported by other Bono states such as Dormaa.

The most significant change the British administration in Ashanti brought to the people of the Brong and Ahafo states until 1935 was that it made them independent of Kumasi clan chiefs (Busia, 1951, pp. 165-166). The British administration worked out a strategy that severed the interference of the Kumasi clan chiefs with the internal affairs of the Brong and Ahafo states. When the Ashanti Confederacy was restored in 1935 by the British administration, however, most of the Brong and Ahafo states saw that their independence from Ashanti was being threatened, because by restoring the Ashanti Confederacy, they were to revert to their former overlords in Kumasi. Though the Brong states joined the Ashanti Confederacy, most of them were not happy with the re-union because they felt their long historical association with Ashanti had brought them nothing.

The opportune time came when in 1948 Nana Akumfi Ameyaw III, the Omanhene (paramount chief) of Techiman led Techiman to secede from the Ashanti confederacy (Austin, 1964, p. 294). The secession of Techiman was supported by some of the Brong states and this led to the formation of the dynamic Brong political movement, Brong Kyempem Federation. The movement was formed in April 1951 at Dormaa Ahenkro under the auspices of the Dormaa State. The main objective of the movement was to struggle for a separate traditional council and a separate region for the Brong Ahafo states.

The name of the movement was later changed to the Brong Kyempem Council. In March 1955, the Prime Minister informed the National Assembly that the government was considering "*the possibility of setting up a Brong Kyempem Council*" to fulfil the desire of the Brong's for the establishment of a development committee for their area and that the government would "*examine the case for the establishment of two administrative regions for Ashanti*". In March 1959, the Brong Ahafo Bill was passed under a certificate of urgency by Parliament. The Brong Ahafo Region Act was enacted after receiving the Governor General's assent. Sunyani was made the capital of the new region.

3.10 A Brief History of the Bono People of Techiman (Takyiman)

The original name for "Techiman" was "Takyiman" until the introduction of writing and spelling. The Bono are an ethnic group of Takyiman who Twi are speaking people of the Akan group in Ghana, West Africa. The Bono territory is geographically situated between the savanna and forest environment which makes it a prime central location for trade. Their oral history speaks to a people that moved or migrated from place to place until they found a suitable place to build their empire. The word Bono means first born, the one created first. Their oral history informs us that the earliest ancestors emerged from a hole in the ground. The Mossi people began to emerge as a ruling aristocracy, which eventually led to a brutal war which they lost and was forced to migrate further southward. Led by one Nana Asaman they crossed the Volta River and settled in a wooded area near a cave which they called Amowi at Pinihi near Nkoransa area, some thirty miles from present day Takyiman. Due to an earthquake, they were force to flee Amowi. From there they proceeded to an area which they called Yefri and built their first town. In due course, they designated a town Bono Manso as their capital of the Bono nation. Manso was taken as the head or seat of the Bono

nation where the King dwelled and was reputedly to inhabit 177 streets while Takyiman, Nyafoman other capitals were indicated to only have 77 streets.

The Bono people began to settle in familiar group with a leader. As the people began to grow in numbers, they eventually dispersed forming their own towns and villages, some settlements were named after a bosom that occupied that land. Later on, other migrations were due to wars and family incompatibility.

With the discovery of gold at Prabom across the river Tain, the Bono rulers promoted and used their new found wealth as currency in the markets of the Mali and Songhai empires. This induced them to develop scales and gold weights for measuring gold dust, and household utensils, etc. The Bono were known for their weaving, brass casting and alike. A trading center at Bono Manso called Dwaribrem traded goods and kola for other items.

The Bono Empire maintained a great level of stability and political power. They had very few wars and it lasted from 1st millennium A.D. till 1722/23 before its destruction by the Asante confederacy. After the destruction of Bono Manso by the Asante, they finally settled in present day Takyiman. The Bono people of Takyiman distinguish themselves from other Akan groups in a number of ways. Language - Bono Twi is a distinctive Akan dialect characterized by different tonal patterns from Asante, Fante or Akuapen Twi and other Akan groups. www.kompadepa.org/kompan.php?id=bonoculture

4. Methodology

4.1 Setting
The study of research took place at the Techiman municipality in the Brong Ahafo Region Ghana. The selection of Techiman municipality as a case study for the topic under investigation was the fact that, the indigenous people speak the Bono language and one can vividly notice that, in their construction of sentences, people can't do away with borrowed words. The researchers took it a very great honor to use the people of Techiman municipality as their participants.

4.2 Population
The population was made up of the indigenous people of Techiman municipality. The accessible population was one hundred (100) out of the total population of one hundred and four thousand, two hundred and twelve (104,212) as at 2013. Out of the one hundred (100), sixty (60) were reordered as females and forty (40) were recorded as males.

4.3 Sampling Technique
The study adopted the random sampling method, specifically cluster sampling method. This method was adopted because it is the ideal sampling technique which removes bias and lends itself to statistical analysis. This technique enabled the researchers to achieve fair and reliable representation of elements.

The simple random sampling technique was used to select one hundred (100) indigenous people comprising sixty (60) females and forty (40) males. This was done through

few questionnaires printed for the completion by the respondents, interviews and tape recording supported by secondary source of information.

4.4 Data Collection Process
4.4.1 Primary Data
- **Interview**; here the research sought to find out the various kinds of borrowed words among the Bonos. The area where the interviews were conducted includes the schools. The significance of the selection of these areas is due to the fact that when it comes to lexical borrowing it is the place it is mostly experienced.
- **Communication**: Here, we had series of conversations with some traders in the market and got to know how they use borrowed words in their daily conversations.

4.4.2 Secondary Source
The study used various forms of secondary source of information including some publications (books and articles) that were related to the study. The researcher collected answered questionnaires, interviews and communications.

4.5 Intervention Process
The process of intervention covered pre-intervention and post-intervention. The intervention design covered six weeks and this took place usually in the afternoon. Thursday's and Friday's were initially set aside for the implementation of the interventions. However, considering the interest shown by the participants, the days were extended to three days. That is, Wednesday to Friday between 2:00pm to 4:00pm.

4.6 Pre-Intervention
Interviews and questionnaires on lexical borrowing were conducted among **e**ight hundred indigenous people comprising five hundred females and three hundred males of Techiman municipality. Participants were to find out some of the borrowed words in the bono language. The duration for the interview was ten minutes per head in the indigenous people of two hundred in the Techiman market. Meanwhile, questionnaires were administered to the schools (Techiman SHS of 40 participants and Mount Carmel girls SHS 30 participants) and 30 participants from the market to find out their views on the nature of borrowed words in Techiman municipality.

4.7 Pre-Intervention Findings
After the interviews and questionnaires on lexical borrowing, it was associated that ninety (90) participants in schools and market could not make an utterance without borrowing words from the other languages. Out of the fifty participants recorded, forty-five participants couldn't identify the root meanings of the borrowed words. It was therefore revealed from the questionnaire given that most participants employ those words in their daily conversations because they are known to them and also due to contact language and colonization.

Table 1.1: Borrowed words from English to Akan

English Words	Transcription	Borrowed Words	Transcription
Mango	/mæŋgəʊ/	Amango	/ʌmangu/
Ball	/bɔːl/	bɔɔlɔ	/bɔːlʊ/
Fridge	/frɪdʒ/	firigyi	/ friːgɪ/
Car	/kaː/	Kai	/kæ/
Skirt	/ʃɜːrt/	Shɜti	/ʃɜːtɪ/
Book	/bʊk/	Buuku	/bʊːku/
Cup	/kʌp/	Kopo	/kupu/
Towel	/taʊəl/	Taawel	/taːwel/
Bag	/bæg/	Baagi	/baːgɪ/

4.8 Intervention

Findings from the pre- intervention promoted the researcher to adopt that words go through many changes and also understood that lexical borrowing does not only occur in the Bono language but also different languages.

4.9 Post-Intervention

Under the post intervention, the activities done in the pre-interventions were again used. The marks obtained were remarkable and inaugurate positive change and improvement over the pre-intervention. The researchers again encouraged the participants to be much particular conscious about their mother tongue or L1. Since then the indigenous people of Techiman municipality have been able to improve their mother tongue in their daily conversations.

4.10 Data Analysis

The research design used for the study were interviews, questionnaires and communications. This particular research design was suitable for the study because, most of the people in Techiman municipality are illiterates. The young and old, all were interviewed. The main tool used was table. The table was used to show the lexical borrowing from English language into Bono in the Techiman municipality. Several words were borrowed from the English language into Bono language. The table precisely shows the differences in the borrowed words. The study embraced cluster sampling procedure because; it is the ideal sampling procedure or technique which eliminates all forms of bias from itself to the statistical analysis. As said earlier, people were selected from all angles for interviews. The old and young, rich and poor, the literates and the illiterates were all involved.

5. Data Analysis and the Results of the Discussion

5.1 The Causes of Language Borrowing

Over the decades, now borrowed words from the English language and the Hausas into the Akan language has been of much interest to researchers. This is due to; the migration, colonization and resettlement of the Akan traditional people, it has allowed for the borrowing of language from another to Akan language. Language borrowing is defined as a situation in a community where bilingual and multilingual speaker uses a lexical item or a

language from one language to another. For instance, some of the words like 'school', 'bag' 'pear' and borrowed from English to Akan. Language borrowing is usually associated with some of the things that were not seen in the Akan language and they didn't know the kind of word to use for in the native language. Through this language which they tend to borrow the word from the original source and coin it in their own way. We will realize that, there is a little deviation in the phonology of the word borrowed from the original language which causes some kind of problems for users in Akan community particularly, Techiman Municipality.

5.2 Words That Are Borrowed From Other Language into the Bono Language

This case study was conducted in West Africa country called Ghana. The community is called Techiman in the Brong Ahafo region. Techiman is a community which is predominantly illiterates with the population of 4200 people and their mother tongue bono, one of the dialects of the Akan language. Among the southern part of Ghana, Techiman to be precise, when a word is borrowed from a language to their language, the pronunciation changes due to the influence of their first language. Example;

Table 1.2: Borrowed words from English to Akan

English language	Transcription	Borrowed word (in Bono)	Transcription
Tea	/ti: /	Tin	/tin/
Mango	/mæŋgəʊ/	Amango	/ʌmangu/
School	/sku:l/	Sukuu	/suku:/
Bag	/bæg/	Baagi	/ba:gɪ/
Belt	/belt/	Belete	/bɛlɛt/
Pear	/peə/	Paya	/pɛ: /
Cup	/kʌp/	Kopo	/kupu/
Ball	/bɔ:l/	bɔɔlɔ	/bɔ:lʊ/
Silver	/silvə/	Siliba	/sɪlɪba/
Lorry	/lɒri/	Lorre	/lɔ:re/
Car	/ka:/	Kai	/kæ/
Towel	/taʊəl/	Taawel	/ta:wel/
Number	/nʌmbə/	Numba	/nʊmba/
Pan	/pæn/	Payin	/payiŋ/
Sister	/sistə/	Sesta	/sэsta/

Source: Field work, 2017.

From the above table, we can realize that, When Akan's borrow a word from English language; there are some morphological changes which sometimes lead to the negative effect of the sound pattern of that word. There are some changes in some of the words which is known as 'mutation'. There's change in some of the consonant and vowel sounds.

For example, /tin/ in Akan, the use of vowel sound /i:/ changes to be /i/ sound and additional consonant sound /n/. Another vivid example can also be seen in the pronunciation of 'amango' which is pronounced amango by a typical Techiman person. From this one can vivid that there has been an additional /a/ sound to the original word which is /mango/. The morphological pattern as well as phonological pattern has changed in the word/school/ to the

word 'sukuu' in Akan language. In English, it is spelt like /s/u/k/u//u/.One can also view the differences between phonological pattern of /sku:l/ and /suku:/. There is an omission of the sound/I/ from Akan version of the word.

The word bag is also an example of the borrowed word from English to Akan. In the Akan society, Techiman to be precise, when pronouncing /bæg/ they rather pronounced it as /ba:gi/.

People from Techiman can't produce the sound /æ/ due to their tongue and background. In the pronunciation of the words belt and cup, they rather pronounce it as /bɛlɛt/ and / kupu/ respectively. There are also some additional consonants and vowel sounds which are not supposed to be there.

In Akan, when the word pear is produce, instead of /peə/ a typical bono man will pronounce it as /pɛ: /. From this, one can realize that, the /eə/ has changed to /ɛ: / sound. Another example can be seen when typical bono wants to produce the sound /taʊəl/. They find it very difficult to produce the sound but instead produce it as /ta:wel/. They produce their /aʊe/ as /a:we/ sound. They can't produce such vowels in English correctly. Borrowed words like /bɔ:l/, /silvə/, /lɒri/, /ka:/, /nʌmbə/, /pæn/ from English language change to /bɔ:lʊ/, /sılıba/, /lɔ:re/, /kæ/, /nʊmba/, /payiŋ/ respectively. People from Techiman Municipality can't produce the vowels in English correctly because; they are not the original speakers of the English language. One can deduce that, there has been a lot of changes in the pronunciation as well as spelling of the various words above.

In conclusion, when some words are borrowed from English to Akan, they are considered as name given to a person. But instead, the name might have a different interpretation all together. For example, the borrowed word like 'sister 'means a female person who has the same parents as another person whilst 'sister' in Akan means a name given to a person by her parents. It is pronounced in English and Akan as /sistə/ and /sɔsta/ respectively. Some other words are father, mother which are not on the table.

5.3 Borrowed Words from Hausa to Akan

Table 1.2: Borrowed words from Hausa to Akan

Hausa	Transcription	Akan	Transcription
Shiŋkaafa	/ʃiŋkʌfʌ/	Tinkaafa	/tıŋkʌfʌ/
Waakyei	/wa:tʃei/	Awaakyei	/ʌwa:tʃei/
Koose	/kɔ:sæ/	Koose	/kɔ:sæ/
Koko	/koko/	Koko	/koko/
Mansa	/mʌnsʌ/	Mansa	/mʌnsʌ/

It is seen that, when Akan's borrow a word from Hausa, there are many morphological changes associated with the target word. It is seen that there is a consonant change. This is seen by the use if the velar nasal /ŋ/ in the sourced language to the aveolar nasal/n/. For instance Akans can't say/ʃiŋka:fʌ / which is a word in Hausa. But produce it as /tinka:fˆ/. In the production of the sound, one can vividly see that, there can be some initial changes in the first sound as /t/ sound instead of/ɔ/to the word 'koose'. Likewise, the word 'mansa'

pronounced in Hausa is the same as how it is pronounced in Akan. There is no vowel or consonant in the word which can be realize from the table.

In conclusion, when a word is borrowed from Akan and Hausa, for instance the word 'koko' borrowed from Hausa to Akan has the same spelling and the same pronunciation. There is no vowel change or consonant change.

5.4 Borrowed words from Portuguese to Akan

Table 1.3: Borrowed words from Portuguese to Akan

Portuguese	Twi
Pao	Panoo
Bolo	Abodoo
Tilapia	Tilapia
Taboo	Taaboo
Forno	Forno
Prego	Pregoo

The table above shows a list of words which have been borrowed from Portuguese into the Bono language. The first word 'pao' is of Portuguese which means bread, 'paano' also means bread in the Akan language. It is realized that when the word is borrowed into Bono, there is a nasal consonant "n" after the "a" sound and the addition of another "o" sound. The second word the Bono's call it 'Aboodoo' but the original in Portuguese 'Bolo 'which means 'Cake'. The third word 'Tilapia', this name is actually Portuguese and not English. It was borrowed directly into the Akan language (Bono). The fourth word 'Taabuu' means wood in the Akan (Bono) language but its original is Portuguese 'Tabua' which also means wood or board in Portuguese. The fifth word 'forno' in an Akan language means oven but what you might not know is that, its original is actually Portuguese which also means the same, oven. The last word to be discussed is "prego". Prego in Portuguese means nail and its borrowed into the Bono language as "pregoo" which means the same as in Portuguese. It is realized that when this word was borrowed, there was an addition of another "o" to the original spelling of the word but the disyllabic form of the word still maintains. The Portuguese were the first to set foot in Ghana, then gold coast and just like today we have a lot of English words in filtrating our lit, languages, it was the same back in the day. It will surprise you to know that, till date, there are a lot of Portuguese words that have been embedded into Ghanaian languages.

The Bonos who traded with the Portuguese at that time didn't know the names of some items they brought to sell, so picked the Portuguese way of saying it and fused it into our language. With time however, most of these words have been corrupted.

5.5 Results of the Discussion
5.5.1 The Older People
The older people interviewed were100. Out of the hundred people, 50 of them who are educated usually used language borrowing in their speech. The research revealed that they attended school at their early stage in life which made them learn the English earlier

preventing the effect of local language on the second language. Another reason for this is that the majority of the members of this class are public servants (health workers, teachers' etc.). This makes them interact with English most of the times and through that they learn the correct pronunciation from their colleagues and also speak it as face saving mechanism. Another 20 people from the older group of this class who are uneducated natives of Techiman Municipality. The reason to this is that they never attended school and because of that they are suffering from the effects of local language. They usually speak the local language other than the foreign language. The only borrowed words they can use in Hausa dialect. For example, 'waakyei' (rice and beans), 'koko' (porridge), 'koose' (soybeans in bread) and others.

5.5.2 The Youth

The youth, who are dominant in this class. A total of (450) four hundred and fifty. The (300) three hundred who are educated and interviewed used some words in the English language as borrowed words in their speech. Words like, 'lorry', 'car' and among others. The reason was that they attended school much earlier and also had the chance to attend the best schools in the community. They also at times borrow words from the Hausa language. Words like 'shinkafa', 'waakyei' (rice and beans), 'koko' (porridge), 'koose' (soybeans in bread) and other. They are also interested in speaking pidgin which most researchers are interested with. Another 30 people who are uneducated used local languages most but sometimes copy some of the borrowed from English and use it as jargons when speaking to their peers. The reasons for this phenomenon as revealed by the research is that they are not educated and because of that, they were not exposed to the correct pronunciation and as a result of the local language has affected their use of the variable of the borrowed words, hence the use of the borrowed words make them accepted within their peers who are educated.

5.5.3 The Children

The revelations of this group are more different from that of the previously mentioned groups in Techiman municipality, a total of 100 people who were interviewed. All of them were educated but all of them used the variables in the local language. They don't borrow words from other languages because, there is the usage of the local language in teaching them in the lower classes in the school whiles they still use the same language in the house. This has made the local language to override the foreign and other native languages.

5.6 Causes of Language Borrowing in Techiman

One language may possess words for which there are no equivalents in the other language. There may be words for objects, social, political and cultural institutions and events or abstracts concepts which are not found in the culture of the other language. We can take some examples from the Bono language throughout the ages. Bono has borrowed words from the English language because; they don't have names to be given to those nouns. (E.g. Silver, school, tea, police, pan, sister, mother, and car).

Some of the reasons are;

1. Lack of vocabulary. Due to the settlement, colonization and migration, Bono community, Techiman municipality, lack some words or vocabulary. Since the Bono community was mixed with other ethnic groups, some words were borrowed or learned from their dialect. For example, 'koose', 'koko', 'waakyei', and others which are borrowed from Hausa to Akan. Some vocabulary is there in Hausa that cannot be found in Akan.

2. Easy communication. Some other reasons for borrowing a word from another language are for easy communication. Since some of the words have Akan name, it can easily be identified when it is said in other languages like English and Hausa.

3. Prestige attached to the language. Another reason is because; people attach prestige to another language. Since some languages like English is held in a high standing influence, people love to speak it whiles speaking 'TWI'. This is particularly found in the youth of Techiman Municipality. They sometimes consider it as face saving mechanism.

4. Lastly, it enables one to be accepted in a society. The Youth of Techiman municipality to be precise sees language borrowing as being accepted in the community especially when one speaks English in his/her conversation. The person is held in high esteem because, people might think that he/she is educated. On the other hand, when an elderly person borrows a word from English or any other language, the person might be using it for emphasis.

5.7 Effects of Language Borrowing

Although, language borrowing might not be the best option, yet still it has some positive and negative effects on the community. Some of the positive and negative effects are as follows.

1. It may lead to language shift in the sense, that it may be due to the fact that, a person or community may be multilingual or bilingual. Since Techiman municipality is a multilingual society, one might be speaking English and divert from Akan or Hausa

2. Encourage mannerism. It may encourage mannerism in the sense that it may be a behavioral attribute that will be peculiar to the individuals especially the youth.

3. It can also promote language death. It may promote language death in a sense that, whiles an individual is trying to borrow words from another language of the individual will be dying or fading off.

5.8 Measures

1. Teachers in Bono Ahafo should cultivate the habit of using the Bono language in schools as the first medium of instruction.

2. Parents should always use their mother tongue as the medium of communication between their children and them and not the English language.

3. Opinion leaders, chiefs and those in authority should advice their communities to always use Bono frequently to avoid language death.

4. Religious leaders, especially pastors should encourage their members to always use the Bibles written in Bono rather than the English Bibles.

6. Summary, Conclusions and Recommendations

6.1 Summary

This study or assessment was carried out to analyses lexical borrowing in Techiman municipality, the effect and changes that occurred when words are borrowed from the English language to Akan language. Certain groups of words which are borrowed from English language to Akan language are analyzed and the changes that occurred were explained in depth, it was realized in the analysis that when words are borrowed from English to Akan, they undergo certain changes like; change in syllables, change in transcription, change in meaning and also change in pronunciations.

6.2 Recommendations

After a thorough research about lexical borrowing and the changes that occur when words are borrowed from English to Akan (Bono), the researchers recommend or suggest that further research should be done in Bono borrowing of words.

6.3 Conclusion

From the analysis, it was realized that words go through many changes. We also understood that lexical borrowing does not only occur in Bono language from the English language but also several languages.

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Appendix A

Valley View University,
Techiman Campus,
Department Of Education

Introduction

The information being sought for is an academic work and has no legal implication whatsoever. Any information given would be treated with the highest degree of confidentially. Feel free to respond to the question as sincerely and objective as possible. I would be glad if you could kindly respond to the questions below.

A. Questionnaires for students

Directions

Tick ( ) as many as possible where you agree, in correspondence to the most suitable option to close ended questions and write in the spaces for open ended questions.

General information

Male ( ) Female ( )

Name…………………………………………………..

Level of education …………………………………………

Part One

Do you prefer English to Twi in your Conversation?

Yes ( ) No ( )

Based on your answer above, do you find your conversation interesting and understanding?

Yes ( ) No ( )

Does it affect your academic performance?

Yes ( ) No ( )

Part two

Do you use borrowed words in your conversations?

Yes ( ) No ( )

What language do you always borrow words from in your conversations?

English ( ) Huasa ( ) Portuguese ( )

Based on your answer, list five words.

…………………………………………………

…………………………………………………….

……………………………………………………

…………………………………………………….

……………………………………………………

Part three

Would you say Language Borrowings are as a result of love for other language?

Yes ( ) No ( )

Do you use borrowed words as a result of its prestige?

Yes ( ) No ( )

B. Questionnaire for market

Directions

Tick ( ) as many as possible where you agree, in correspondence to the most suitable option to the close ended questions and write in the spaces provided for open ended questions.

General information

Male ( ) Female ( )

Name……………………………………………….

Level of education …………………………………..

Number of children at school ……………………….…..

Part one

Do your children use borrowed words from English in their conversations whiles at home?

Yes ( ) no ( )

Do you find it interesting when they are speaking English?

Yes ( ) No ( )

Part two

Do you cherish your mother tongue?

Yes ( ) NO ( )

Based on your answer, explain why?

……

……

……

………………………………………………………………………………………………………

Do you prefer using other languages beside your mother tongue?

Yes ( ) No ( )

Based on your answer, explain why?

……

……

……

………………………………………………………………………………………………………

Which language do you use?

English ( ) Hausa ( ) Twi ( ) Portuguese ( )