

UNIVERSITY OF CAPE COAST

A MORPHO-SEMANTIC ANALYSIS OF MFANTSE NEOLOGISMS IN
SOME RADIO STATIONS IN THE CENTRAL REGION

BY

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DECLARATION

Candidate's Declaration

I hereby declare that this thesis is the result of my own original research and that no part of it has been presented for another degree in this University or elsewhere.

Candidate's Signature Date
.....

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Supervisors' Declaration

We hereby declare that the preparation and presentation of the thesis were supervised in accordance with the guidelines on supervision of thesis laid down by the University of Cape Coast.

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ABSTRACT

This thesis sought to investigate the semantics and morphology of Mfantse neologisms, to highlight the most common word formation process used in their formation, the neologism type common in Mfantse and the meanings that are attributed to these neologisms since neologisms form a highly relevant linguistic category for such reasons as follows: they are the elements that make a language living and dynamic rather than dead, they are indicative of language change and they help to show productive morphology of a language. A thematic analysis of eighty Mfantse neologisms collected from four radio stations in the Central Region by the processes of psychology, lexicography and interview methods of neologism identification was done to

show the characteristics of such neologisms. Stekauer's (2002) onomasiological theory of word formation formed the theoretical basis for the study. The study showed that compounds are the most common in Mfantse neologisms. The most common word class that neologisms belong to is the class of noun. Morphological neologisms are the neologism types common in Mfantse. It was also revealed that native speakers face comprehension problems. However, the context of usage of neologisms aids their comprehension. Given the important role neologisms play in language development, it is recommended that a further study on the acceptability of these neologisms be conducted to assist lexicographers to in updating their dictionaries.

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DEDICATION

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LIST OF ABBREVIATIONS

˘ Low tone marker

˙ High tone marker

PROG	Progressive
3	Third person
PLU	Plural
FUT	Future
NM	Nominal marker
####	Could not translate
FOC	Focus marker
1SG	First person singular
2SG	Second person singular
3PRO	Third person pronoun
POSS	Possessive marker
CONJ	Conjunction
DET	Determiner
SUB	Subjunctive
ACT	Action
V	Verb

N	Noun
Adj	Adjective
Adv	Adverb
L A	Lexical affix
Pf	Prefix
Sf	Suffix
NEG	Negation
PP	Post position

CHAPTER ONE

INTRODUCTION

This study begins with an introduction, which highlights the background to the study and scope of the entire study. The chapter comprises the statement of the problem, purpose of the study, significance of the study and research questions. This chapter also highlights the limitations of the study and organization of the rest of the study.

Background to the Study

The need to study neologisms which occur in Mfantse arises out of the fact that they form a highly relevant linguistic category for many reasons: they make a language living and dynamic; they are indicative of language change; and they help to show the productive morphology of a language. Technological advancements in mass media and the liberalization of the airwaves have enabled the establishment of several of local radio stations in Ghana, which has had a corresponding effect on Mfantse vocabulary. Radio stations in their quest to reach out to a larger population use local languages and by so doing, contribute to the creation and use of neologisms. According to Usevičs (n. d), “when new concepts are developed, there is the need for linguistic action” and this action leads to the creation of neologisms. These neologisms are mostly created and thoroughly disseminated by the mass media.

Bakhtiyorovna (2013: p. 3) asserts that “as old words become obsolete and die out; new words continually press in”. This change, which occurs in language, is attributed to the development of society which is also caused by

the advancement in science and technology, the emergence of computer/internet, the liberalization of the airwaves, mass production of industrial goods and the transfer of knowledge through translation and information technology. As a result, there are many neologisms emerging in Mfantse (a dialect of Akan spoken in Ghana) since there is the need for the creation of new concept to describe new concepts and technologies. Khan and Jelveh (2013: p. 375) opine that “these neologisms can get into people’s daily speech and bring about considerable changes in the language”.

Mfantse, a dialect of Akan, classified as ‘Kwa’ (Greenberg, 1963; Osam, 2004; Boadi, 2005), is the language of the Mfantse people of Ghana. Mfantse is used as a collective term for a cluster of several distinct dialects spoken by the Mfantse people and it is one of the Akan dialects which are widely spoken in Ghana. Abakah (1998) classifies the dialect into three major sub - dialects: Anee, Boka and Iguae. The cultural centre of the dialect is considered to be the areas of Oguaa, Nkusukum, Abora, Enyan, kwamank[se, Esaakyer, Edena, Abirem, Anomabo and their satellite towns and villages. Mfantse and Twi constitute the two broad dialects of Akan with an estimated 47.5% speakers from Ghana’s population (Awusabo-Asare et al., 2013). The Mfantse dialect has identifiable sub-dialects, including, Gomua, Ekumfi, Nkusukum, and Iguae. This division, according to Boadi (ibid), is based largely on shared phonetic features. Mfantse is mutually intelligible with the other dialect of Akan which is Twi.

The Mfantse dialect has a rich lexicographic history dating back from the era of the early missionaries in Ghana. Like many other African languages, Mfantse is tonal, with two distinct tones which are not indicated in standard orthography but realized in speech (Dolphyne, 1988). These are high and low tones. The dialect is used across various aspects of the social life of the Mfantse people. It is used by churches as a medium of communication in religious activities, as a medium of instruction in schools, for campaigns in politics and in entertainment. Mfantse is used informally in business transactions. The advent of broadcasting, more specifically private FM radio in the country, has increased its domain of use. The neologisms created by the mass media contribute to the growth of the dialect as these neologisms help make up for the gap which may be created in the language due to technological advancement, leading to the development of new concepts. It is, therefore, prudent to study the nature of neologisms that occur in the language due to the use of the Mfantse dialect on radio and the advancement in technology.

Statement of the Problem

Researchers have shown considerable interest in lexicology, in general, and especially, in neology. Researchers such as Newman and Newman (1991), Abdullahi-Idiagbon and Olaniyi (2011) and Bakhtiyorovna (2013), have conducted studies on neologisms in different languages such as English and Hausa. The above studies have enhanced the development of the languages involved and have increased the domain of their use. There are neologisms in Mfantse but the trend that they follow in terms of word formation, the word

classes and the neologism types is not known. Lexicographers also update dictionaries with neologisms. Considering this fact, and the lack of studies in this area within Mfantse, the researcher proposes to undertake a study of this sort to put on record such characteristics of Mfantse neologisms.

Research Questions

The following questions served as a guide to the researcher in carrying out the study:

1. Which word classes do neologisms in Mfantse belong to?
2. Which word formation processes and neologism types are common in Mfantse?

Significance of the Study

The current study will make an important contribution to the research findings currently available on neologisms, because it will be a significant endeavor at providing additional reference for students, lecturers or researchers, translators, as well as non native Mfantse speakers interested in similar studies. The findings will add to the existing lexicons and knowledge of Mfantse as it reveals the current trend in the creation of new words in Mfantse. This means that it will improve readers' knowledge of Mfantse neologisms, how they are formed, how they are used and how much their creation contributes to vocabulary development in Mfantse.

Again, the study will draw on and contribute to the scholarly on word-formation processes in a language. This study will also be of importance to language users by increasing their awareness of the productivity of existing

words in the Mfantse vocabulary, as it will reveal how neologisms are created either from existing linguistic elements, borrowing or others. It will also encourage language users to look beyond the belief that neology is purely creative (Crystal, 2006) in order to focus on its larger role in language change. Finally, future research in neology will benefit from the result of the study as it can be the basis for further lexicological research.

Doing a morpho-semantic analysis of some Mfantse neologisms will, therefore, serve as a record for future lexicographical work such as documentation, and can aid in language planning, because mass media neologisms do not only embody people's contemporary way of thinking, but also reflect the general laws of a language.

Scope of the Study

There are several neologisms used by Mfantse speakers in various domains. This study, however, was restricted to only neologisms used in the mass media; that is, those that are heard on Radio Central, Sompá Transport, Ahomka Fm and Obrumankoma Fm which are all located in the Central Region. Thus, analysis of the study will be concentrated on the description of the neologisms, their formation processes, their word-classes and the type of neologisms found in Mfantse.

Limitations of the Study

A major limitation to the study is the approaches for the identification of neologisms. The best approach to identifying neologisms is the application of machine learning techniques. This approach enables software to be used to

identify the language construct typically associated with the introduction and discussion of new words. However, this approach could not be applied to the current study because no software has been trained to identify Mfantse construct as well as that which is associated with the introduction and discussion of new words. Moreover, there are no corpora available electronically. Therefore, the identification and discussion of neologisms were done manually since the manual selection was the best option available.

Another limitation to the study is topicality. One issue about topicality is the different varieties of Mfantse. For example, in the Mfantse of Ajumako, words that are used to describe an item may be different from those used to describe the same item by the Mfantse of Cape Coast and other Mfantse speakers. A person might not know a particular lexical unit for cultural, sociological or geographical factors. A term may continue to be used in a reduced circle of specialists; it might also gain popularity among a wider group of people; it might as well be absolutely forgotten. Even with this limitation, Fischer (1998, p. 174) holds the view that primarily, topicality leads to the determination of whether a new word is established or not and for him, “it is a fact that an expression might have to compete with an already existing one”.

Finally, there is the problem of definition. Cabré and Nazar (2011, p. 2) admit that, “the study of new words has been an active area of research in lexicography and linguistics for several decades and yet the notion of neology continues to be problematic. The meaning of the term neologism is a matter of great complexity because the condition of neology is relative at different

levels". This creates room for scholars of the area to define neologism based on their academic orientation and within the context of study. All of these problems make the scientific research in this particular field a real challenge, mainly because it is not clear what an objective method would be to measure if a given word is or is not a neologism and, if it is, in what degree.

Organization of the Rest of the Study

The study is organized into five chapters. The work commences with the background of the study and related aspects. Chapter two focuses on the review of related literature. The literature ranges from works on the Mfantse dialect, lexeme, neologisms and the dictionary, mass media, morphology and word formation and lexical semantics. The chapter also covers the theoretical framework and the conceptual base of the study.

The third chapter focuses attention on the research methodology. It introduces the research strategy and empirical techniques applied to arrive at the result. It discusses the research design, the sample and sampling procedure, the instrument for data collection and the data collection procedure.

Chapter four analyses, interprets and discusses the results in relation to research questions and within the theoretical framework.

Chapter five is the concluding chapter. It first summarises the methods and approaches employed in the study, and the research findings. It then establishes conclusions and draws implications from the findings. Finally, it makes recommendations for further research.

Summary of Chapter

This introductory chapter has provided a general context for the study. First, it discussed the background of the study. This was followed by the statement of the research problem, the purpose of the study and the research questions. The chapter also discussed the significance of the study, the scope of the study, limitation of the study, and explained certain terms central to the study. Finally, it concluded with an overview of the thesis.

CHAPTER TWO

LITERATURE REVIEW

This chapter covers the theoretical framework and the conceptual base of the study. It also focuses attention on the review of some related literature. The literature ranges from works on Mfantse dialect, lexeme, neologism, neologisms and the dictionary, mass media in Ghana, morphology and word formation processes, and lexical semantics.

Lexicology

Ginzburg et al. (2004, p.7) define lexicology as “a branch of linguistics which studies and systematically describes vocabulary in respect to its origin, development and current use”. Lexicology is concerned with words, word-groups, phraseological units and morphemes which make up words. The term is believed to have come from the two Greek words, ‘lexis’ (meaning ‘word’ or ‘phrase’) and ‘logos’ which denotes ‘learning or ‘a department of knowledge’. Thus, the literal meaning of the term ‘lexicology’ is ‘the scientific study of the word’. The ‘word’ could be a new word, a specialised term or an old word already existing in the vocabulary of a speech community.

It is believed that the term ‘lexicology’ first appeared in the 1820s, though there were lexicologists in practice before the term was created. Lexicology is concerned with the way individual words are formed, operate and affect other words in the same context. It also considers other areas of linguistics such as semantics and phonology. As a phonological, grammatical and semantic unit, a word is made of a particular group of sounds, and it has

grammatical and semantic functions. Lexicology studies a word in all these aspects, exploring the patterns of its phonological, morphological and contextual behavior as well as its semantic relationships. A word often undergoes changes in its form and meaning with respect to its origin, resulting from its development and current usage. Since a word does not occur in isolation, its combinatory possibilities are also studied in lexicology including its phrasal, idiomatic and proverbial functions. Lexicology usually covers a wide range of interests and approaches to lexical study. It includes reconstruction of meaning and semantic change of words, lexical variation and change across time scale, evolution of vocabulary over centuries, neologism and word-loss within languages, lexical borrowing and derivation over time, structural and etymological analysis of lexical items, etc. with close interface between semantics, syntax, and pragmatics (Coleman and Kay, 2000; Vera, 2002). Thus, the characteristics of the study of neologisms make it appropriate for the researcher to undertake this study on the line of this concept.

Onomasiological Theory of Word Formation

This section gives an account of Stekauer's (2002) onomasiological theory of word formation and how the current research is situated within its framework. The word-formation aspect of neologisms falls within the principles of onomasiology, because neologisms are created to name existing or new concepts within a speech community. Such naming needs are the focus of Stekauer's onomasiological theory as it proceeds through conceptual reflection of extra-linguistic reality and semantic analysis to the form of a new

naming unit. On the other side of the theory is semasiology, which is applied to concepts assigned to existing names in a speech community.

The term ‘onomasiology’ comes from the Greek word ‘onoma’ which means ‘name’; while semasiology comes from Greek ‘sema’, meaning ‘sign’. The theory therefore investigates the denominations of an existing concept and “examines the way in which speakers of a language lexicalize a concept existing in their community” (Murphy, 2002). It is believed that Stekauer’s theory of onomasiology was inspired by the work of Dokulil (1962, 1966 and 1968), a prominent representative of the Prague School of Linguistics. The linguistic background of the Prague School of Linguistics is the functional-structural approach. Having been a student of Josef Vachek, the most prominent personality of the Prague School of Linguistics in the second half of the 20th century, Stekauer considers the form-meaning unity of the Prague School to be a fundamental premise of his onomasiological theory. This means that Onomasiology is regarded as a branch of lexicology, which starts from a concept (an idea, object, quality, etc.) and asks for its name. In his theory, Stekauer addresses three issues: the Word-Formation Component, the Lexical Component and the Syntactic Component in linguistic description. He however states that:

The Word Formation Component is considered to be an independent component of linguistic description. It is interconnected with the Lexical Component and separated from the Syntactic Component. There is no direct connection

between word-formation and syntax. These two independent components are related through the Lexical Component. The link to the Syntactic Component is exclusively via the Lexical Component (Stekauer, 2002, p. 76).

Therefore, considering the focus of this study, only the aspects of the word formation and the lexical component of the theory would be considered in this study.

In his comment on Stekauer's onomasiological theory, Grzega (2004) acknowledges that Stekauer was the one to recognize that word-formation is about forming words, about composing words and not about de-composing words. Whereas traditional models are analytic, Stekauer provides us with a comprehensive onomasiological model. He further states that, "also personally, as I've already said, his model has given me a lot of impulses for my own comprehensive model of name-giving strategies (Grzega 2004, p. 80)". Grzega's comment supposes that using Stekauer's model of word formation for this study will offer a comprehensive understanding about naming strategies in Mfantse. Onyedum (2012) used Stekauer's onomasiological theory in an analysis of social media neologisms. In her work, she listed and analysed seventy neologisms based on their word class, word-formation type, meaning, context of usage and source of neologism. In her conclusion, she stated that in terms of the word formation type blending emerged the most used word formation type followed by compounding, affixation, semantic change and coinage. With the word classes, nouns came first, followed by verbs and

then adjectives. In her own words, “this result conforms to Stekauer’s notion of onomasiology. Since words are coined to name existing objects and concepts, it is natural for most neologisms to be nouns”.

Mfantse Vocabulary

Fowler (1983, p. 16) states that, “the gift of speech and a well ordered vocabulary are characteristic of every known language group.” In this regard, it could be said that Mfantse is a well ordered dialect of the Akan language and the Mfantse people are a ‘known group’. This is because as far back as 1933, Christaller mentioned Mfantse in his dictionary as a ‘dialect spoken by several maritime tribes in the south’. This confirms that the dialect is indeed a well known dialect. Also, Mfantse vocabulary is dynamic in the sense that apart from the traditional vocabulary (native words) in the dialect, it also allows for adaptations with a good number of its vocabulary being loan words or translations of foreign words. For example; words like **buukuu**, **skuul** and **k]]poo**, are believed to come from the English words ‘book’, ‘school’ and ‘cup’ respectively; **paanoo** and **atar** for ‘bread’ and ‘attire’ are from the French words ‘le pain’ and ‘atirier’ (old French) respectively; **taaboo** which means ‘board’ in English is from the Portuguese word ‘tábua’. The dialect’s tolerance of other languages especially, the English Language could be seen in the following example. The phrase, “**from time to time**”, has its direct equivalent in Mfantse as “**Ofi ber to ber**” [ofi bɪr tɔ bɪr] which means the same as what the English phrase above means.

The entire stock of words of a language is referred to as the lexicon or vocabulary of a language. Agreeing to this definition, Abdullahi - Idiagbon and Olaniyi (2011) in their socio-linguistic study of neologisms in Nigerian English, state that, “any additional information of lexical items in a language comes about as a result of one or more of the following processes: coinage, acronymisation, blending, abbreviations, borrowings and compounding, among others.” This suggests that the creation of new words indicates new concept or new information that has entered a language. Adding his voice to the definition of lexicon, Murphy (2002, p. 12), defines the term ‘lexicon’ in three ways: a). a dictionary, especially a dictionary of a classical language; b). the vocabulary of a language (also known as lexis); c). a particular language user’s knowledge of her/his own vocabulary (mental lexicon).

This study, however, is not interested in Murphy’s first definition since the study is not about dictionary making even though some neologisms would be looked up for in some of the Mfantse dictionaries. The other two definitions are relevant to the study of neologisms for two reasons: firstly, because neologisms form part of the vocabulary of a language, secondly, because the focus of the study is to know what accounts for the speakers’ comprehension or otherwise of neologisms with particular attention to the morphology and semantics of neologisms in Mfantse.

Pinker (1995) believes that when one has mastered a language, that person should be able to recognize individual words without much doubt. This ability would be possible if one knows and understands the following

properties of words: phonological information, lexical structure information, syntactic information, semantic information and pragmatic information. Like Pinker, Stump (2005) groups the information that one knows about words into two categories: lexical and grammatical. He affirms that:

The things that one knows when one knows a language can be divided into two categories: the lexical and the grammatical. A grammar is a system of rules or regularities in a language, and a lexicon is (at the very least) a collection of linguistic knowledge that cannot be captured by rules. The lexicon is organized into lexical entries; each of these lexical entries collects the appropriate information about a particular linguistic expression called a lexeme (Stump, 2005: p. 44).

Glanzberg (2011), exploring how meaning relates to concept also states that “the lexicon is where the properties of basic elements of language are stored, including syntactic or morphological properties, phonological properties, and semantic properties”. This claim seems to support Murphy’s third definition of what a vocabulary is thereby, making the definition of a vocabulary more explicit by highlighting some of its properties. However, Glanzberg’s definition further supports Murphy’s position that the ‘where’ of the lexicon is in the mind. This study does not intend to study the lexicon which is on mental exercise because it will be difficult to ascertain what is in the mind of a speaker. Rather, the study intends to study the lexicon which is ‘out there’ in the speech community as stated by Anderson (1992). For

Anderson (1992), “the lexicon is ‘out there’ in the language community, it is the collection of anything and everything that is used as a word or a set expression by the language community, not “in here”, in the mind of a language user.”

The researcher, thinking along with Glanzberg on the structure of a language, the structure of Mfantse words could be stated in terms of: a) the stems or roots and affixes that make up words and b) the syllable structure of the words.

Mfantse words, whether borrowed or not may have one or more stems. According to the nature of stems in a word, two types of stems are distinguished: simple (one stem) and compound (more than one stem). The simple stem occurs when only one stem could make meaning. Example; **k]** (go), **fi** (leave or from), **fa** (take), **huruw** (jump), all these are made from only one stem. The compound stems happen when two or more stems occur in a word. These may be different stems, making one word as in the following examples; **etsi]dzen**(wickedness) → **tsir** (head) + **dzen** (hard), **kwesienympi** (force)→ **kvesi** + **enyimpi**, **nantsitwitwa** (backbiting) → **nantsir** (heel) + **twitwa** (cut), **tafr[banyinbom** (challenge) → **tafer** (lick) + **banyin** (man) +**b]mu** (add). The compound words may also be a repetition of the same stem as in **kr]ngyekr]ngye** (pure) → **kr]ngye** (pure) + **kr]ngye** (pure), **wiobowiobo** (disorderly manner) → **wiobo** (disorderly) + **wiobo** (disorderly), **dzidzi** (eat) → **dzi** (eat) + **dzi** (eat), **sisi** (to cheat) → **si** (fix)+ **si** (fix) .This process of repeating the same word is termed as reduplication.

The structure of Mfantse words could also be stated in terms of the syllable structure. According to Dolphyne (1988, p. 52), “the syllable structure of a language is generally stated in terms of the consonants (C), and the vowels (V), that make up a particular syllable”. In Akan, of which Mfantse is a dialect, the syllable is described in terms of the tone on which the consonant and or vowel that make up the syllable are expressed. The syllable structures in Mfantse are as follows: V: as in the case of [] (he, she, it). Example; }k] (he is gone)

CV: as in the case of [k] (to go); [fa] (to take); [su] (to cry).

C: as in the case of [n], [ŋ], [m], [w], [r].

The above shows that Mfantse words are well structured and any new formation or creation must follow the same pattern. The researcher considering the focus of this study, a sound knowledge or a total comprehension of new words is very relevant, hence, the above information.

Lexeme

It appears that in the study of word meaning, most scholars prefer the use of *lexeme* to the use of *word*. For the reason that this study is a lexeme-based approach to morphology, the concept of lexeme needs to be discussed. ‘Lexeme-based morphology’ assumes that only the lexeme is a true linguistic sign. In view of this, ‘lexeme’ is defined exclusively and explicitly as any and all noun, verb, adverb and adjective stems. The effects of lexical and inflectional derivation on the lexeme do not affect its status as a sign at all. These processes, it follows, must involve elements other than linguistic signs.

In making a clear distinction between lexemes and morphemes, Beard (1988, 1995) lists five characteristics that set the latter apart from the former. These are:

1. Lexemes belong to open classes; morphemes belong to closed classes.
2. Lexemes do not allow zero or empty forms; morphemes do.
3. Lexemes have extra-grammatical referents; morphemes have grammatical functions.
4. Lexemes may undergo lexical derivation; morphemes may not.
5. Lexemes are not paradigmatic; morphemes are.

However, according to Stump (2005, p. 50), “a lexeme is realized by one or more words (whether in the phonological or the grammatical sense); the full system of words realizing a lexeme is its paradigm.” Beard’s fifth feature of a lexeme seems to contradict Stump’s description of a lexeme. Thus, the term used for lexical words is ‘lexeme’, which is the designation for the kind of unit which is listed and clearly defined in a dictionary. Lexical words refer to reality in our physical and mental worlds and consist mostly of nouns, verbs, adverbs and adjectives; grammatical words express relationships within the language itself and include conjunctions, pronouns, prepositions and articles.

Neologism

To clarify the content of this thesis and to set up the parameters for which the study is situated, one needs to know what a lexicological phenomenon as 'neologism' exactly is and the criteria that differentiate it from among the multitude of Mfantse lexemes. Most frequently, a neologism is explained and defined as a new word, or a new meaning added to an existing word. This definition seems quite clear and simple but comes with a problem as to which words can be regarded as new ones or otherwise. Niska (1998) in an attempt to solve this problem states that, "the problem lies in the relativity of the concept of novelty or newness as it depends on what period is taken into consideration; for how long the word has a status of being new, etc.." Despite Niska's attempt to solve the problem, Cabré and Nazar (2011, p. 2) have reiterated the problem of definition, arguing that, among other things, "the study of new words has been an active area of research in lexicography and linguistics for several decades and yet the notion of neology continues to be problematic". They further state that "the meaning of the term neologism is a matter of great complexity because the condition of neology is relative at different levels".

The Ukrainian philologist, Mostovy, also adds to the argument by stating that "there are no clear criteria for defining neologisms as a linguistic phenomenon," (1994, p. 174). Neologisms can be seen from different aspects: time (synchrony), geographical, social and communicative. As a result, there is a kind of ambiguity one faces at the very beginning of neology activities. Based on this, Mostovy defines neologism as "a linguistic unit that is created

for the definition of a new notion”. Mostovy does not discuss the features of neologism as other scholars do; instead, he exposes the main idea of neologism that lies in expressing new objects and phenomena. There are, however, several definitions offered by various linguists, which bring about some clarity that can be used in identifying neologisms within the vocabulary of Mfantse.

Newmark (1988, p. 140) defines neologism as, “newly coined lexical item or existing units that acquire a new sense”. He proposes that neologisms could be: old words with new senses, new coinages, derived words, abbreviations, collocations, eponyms, phrasal words, transferred words (new and old referent), acronyms (new and old referent), internationalism and pseudo-neologisms. He continues that neologisms are often directly attributable to a specific person, publication, period, or event.

Newmark extends the meaning of neologism beyond the notion of the lexeme to include new meanings and collocations, which might be conveyed by old and known words. Newmark’s definition is more reflective because he does not only take into consideration the appearance of the new word form but he also considers the changes in its internal and external organizations. Although Newmark did not work on Mfantse, his description of neologism can apply to certain words in the Mfantse language. Examples include *tsemanmufo* (the citizenry) and *Jkyeame* (a chief’s linguist) which have assumed new meaning and *kohwii* (liar) which has taken a new form as *kohwinyi*.

Rey (1995) gives a thorough exposition on the processes of lexical neology and lays the foundation of a systematic and terminological work in

neology. Rey emphasizes, among other things, the social and pragmatic aspects of linguistic neology. Rey (1995, p. 66) believes that “the creation of neologisms cannot be dissociated from individual creators who are integrated into a community and use it in their discourse for expressing themselves in a particular situation” (Rey 1995, p. 66). He thus defines neologism as:

A unit of the lexicon, a word, a word element or a phrase, whose meaning, or whose signifier-signified relationship, presupposes an effective function in a specific model of communication, which was not previously materialized as a linguistic form in the immediately preceding stage of the lexicon of the language, this novelty, which is observed in relation to a precise and empirical definition of the lexicon, corresponds normally to a specific feeling in speakers. According to the model of the lexicon chosen, neologism will be perceived as belonging to the language in general or only to one of its special usages; or as belonging to a subject-specific usage which may be specialized. Neologism can be either a loan word in the form of a direct loan and a loan translation, or a newly coined term, either a morphologically new word or by giving an existing word a new semantic content, (p. 77).

This view makes neologisms a creative process and a novel relational product, which grows out of the uniqueness of the individual on one hand, and the materials, events, people or circumstances of his or her life and the linguistic

resources available on another hand (Rogers, 1976; Yule, 1996). Sayadi (2010) also views neologisms as new “words, word-combinations or fixed phrases that appear in the language due to the development of social life, culture, science and engineering. New meanings of existing words are also accepted as neologisms”. Sayadi’s view on the definition of neologism is similar to that of Newmark (1988) because Sayadi also extends the notion of neologism to existing words gives the sources that enable the creation of neologisms.

The above views on neologisms have been confirmed by Abdullahi - Idiagbon and Olaniyi (2011). In a study on neologisms in Nigerian English, they identified neologisms “as new terms created for new experiences, especially where the speaker of the language either experiences dearth of correct standard lexical item to express himself or uses a word or an expression to satisfy the communicative purpose of his immediate environment” (Abdullahi-Idiagbon and Olaniyi, 2011: p. 79). Abdullahi-Idiagbon and Olaniyi (2011) have taken a different perspective towards the study of the creation of new words within a language. They consider the social forces that contribute to the occurrence of neologisms in Nigerian English and the word formation process that is commonly used in neologisms. Using Gumperz’s (1968) diffusionist theory of the speech community as the theoretical basis of their study, they conclude that word coinage, compounding, and acronyms surface as the characteristic features of Nigerian English neologisms. Gumperz’s theory served as the basis for the study because they believed that the theory postulates the spread of linguistic change/transfer in intersecting

waves that emanate from different centres of innovation. Again, Abdullahi - Idiagbon and Olaniyi might have used Gumperz's diffusionist theory because they were particularly interested in the socio-cultural and political area within the Nigerian society where neologisms are mostly used and the examination of the social forces which contribute to the occurrence of neologisms in Nigerian English. In a study of neologisms in Modern English, Aziza (2011) aimed at:

1. Describing neologisms by their structure.
2. Giving examples of neologisms of old and new senses.
3. Comparing their meanings.
4. Describing neologisms from the point of view of phonetic factors and semantics.

Aziza concludes that the English language is very rich in neologisms. However, he is of the view that recently created words will not live in the language for long. He further expresses his view about the problems that translators may encounter in relation to neologism. He states "it is very seldom that we find equivalent for the translation and for the most part we use descriptive translation and word-for-word translation. People of good will usually make out the meaning of the new words with the help of the context". In Aziza's work, he did not take into account the formation of neologisms but noted that knowing the formation of neologism will help in knowing the meaning. Therefore, he asserts that "it is also necessary to take into consideration the way of their formation" (Aziza, 2011). This implies that the study of the meaning of neologisms goes with the study of their formation

processes; therefore, this study will test for meaning of the neologisms, taking into consideration their formation processes. Pavel (2001, p. 22) differentiates between two types of neologisms: “morphological neologisms and semantic neologisms”. Morphological neologisms are new words created through derivation, compounding, blending, acronyms, and borrowing. Semantic neologisms, on the other hand, result from either expansion or metaphor: Expansion is extension of the meaning of a term by giving it a new meaning. Metaphor refers to the process whereby a word or expression is used to refer to something other than what it was originally applied to or what it ‘literally’ means in order to suggest some resemblance between two things.

In treating the concept of neologism, Levchenko (2010: p.122) also distinguishes a three-fold nature of the new words as follows:

1. A completely new word
2. A totally new meaning of an old word
3. A new ‘sense’ in an existing word

According to Levchenko, the first group of new words includes only those lexemes which have not existed up to a certain period of time; that is, cannot be found in the texts written before a given moment. Thus, it includes the smallest number of lexical units. For example, such words as ‘**intan[t** (internet), ‘**aba[for ntentan k[se**’ (World Wide Web), ‘**dums]-dums]**’(to turn on and off), ‘**tsiehw]**’ (television), ‘**akorabat**’ (a middle aged man) had not existed in Berry (1960), Anane (2000) and Edonu (2011). These are the kind of neologisms Pavel (2001) terms as ‘morphological neologisms’.

The second group represents the words that have changed their meaning but retained their old form, with their old meaning lost or moved towards secondary importance. This means that when such units are mentioned, the idea of the new meaning overshadows the new meaning. For example, **enyimnyam** (honour) and **fen** (jargon) have taken a new meaning. ‘*Enyimnyam*’ which means honour or glory has extended its meaning to include a lady who has big buttocks. To say that two people share a particular ‘*fen*’ means that two people use a particular word or a slang that only the two of them understand. The context within which this term is used connotes a name that a group of people get as a result of a particular behavior (this is negative). These units are the results of ‘secondary nomination’ or ‘semantic neologisms’. The third group contains those lexemes which have only added one or more new meanings without losing the significance of the old ones. They present the paradigmatic relations of polysemy, as in, **kyeame** and **tsemanmufo**.

This study is concerned with the first and third groups of neologisms. This is evident from the data collected for the pre-test for this study as it contains mostly new words that were not in existence in the past (using the dictionary of reference as a paradigm) and existing words whose meanings have not been totally changed, but have been extended to accommodate similar phenomena.

About the identification of neologisms, Cabré (1999, p. 205) suggests four ways of determining the nature of a word or an expression. She argues

that if any of the following four conditions applies to a unit, then that unit is a new word:

1. Diachrony: a unit is a neologism if it has arisen recently.
2. Lexicography: a unit is a neologism if it is not in dictionaries.
3. Systematic instability: a unit is a neologism if it exhibits signs of formal instability (example, morphological, graphic, phonetic) or semantic instability.
4. Psychology: a unit is a neologism if speakers perceive it to be new.

Looking closely at Cabré's last condition, 'psychology', it is suggested then that, a unit or an expression may be categorized as a neologism even in cases when speakers simply have a feeling that it is new. This is an important consideration as he acknowledges that in some cases the final decision may be partially based on the deciding individual or group's intuition on the level of novelty.

However, this claim may be problematic in the sense that an expression or unit may be new to a person who hears it for the first time but in reality, the unit may be old. Lexicography and the systematic instability methods are more plausible because neologism can be evident through speech and written texts. Also, many scholars have expressed the plausibility of the use of dictionaries in identifying new units. For instance, Tulloch (1999), the editor of *The Oxford Dictionary of New Words*, affirms the usefulness of the lexicographical as well as the importance of the date of their first occurrence in identifying a new

word. However, it is not necessarily indicative of its spread and institutionalization. If it were only the date of first quotation that was considered, lexicographers would need to include in dictionaries those words with a large number of speakers who are not yet familiar with.

Therefore, a neologism can be said to be a word which has lost the status of a nonce formation but is still one which is considered new by the majority of members of a speech community. This description presupposes a certain distribution and frequency of the unit in question. However, this study reveals that it is not only the frequency of a word at a certain time that is important, but also its permanent frequency over a certain period of time (appearance in dictionaries for reference and comprehension), and above all, its distribution in various communicative contexts and domains.

Considering what scholars have said about neologism, this study adopts Newmark's (1988) concept of neologism. The motivation for choosing Newmark's concept of neologism is that he extends the meaning of neologism beyond the notion of the lexeme to include new meanings and collocations, which might be conveyed by old and known words. Again, his concept of neologism is more reflective because he considers not only the appearance of the new word form but also the changes in its internal and external organizations. The following section discusses the relationship between neologisms and the dictionary.

Neologisms and the Dictionary

Dictionaries and word lists are sources which serve as the materials for the empirical studies of language change in the lexicon ('lexicon' here means the vocabulary of the members of a particular speech community). This is because lexicographers update existing dictionaries with neologisms. Without neologisms, a language may not grow. Barnhart (1985) extrapolates that "the annual rate of new word formation may be roughly 12,000 words per year" while Metcalf (2002) postulates that "at least 10,000 new words are coined each day in English", Metcalf, however, notes that most of these words never become established in dictionaries and in corpora. In Akan, the editors of the *Akan Dictionary*, Anyidoho et al. (2006, p. xii), believe that "a lot of new concepts have come into the Akan language and culture". Barnhart (1995) and Sheidlower (1995) have also postulated that as a result of the development of new concepts and for that matter new words and new meanings, most languages have dictionaries and word lists which record neologisms.

Some lexicographers have identified three broad **source types** of neologisms in dictionaries and in corpora. These are:

1. Neologisms formed by the addition or combination of elements, especially compounding, affixation, blending and acronymization.
2. Neologisms formed by the reduction of elements, that is, abbreviations, backformation and shortenings.
3. Neologisms that are neutral with respect to addition or reduction: semantic change, coinages, conversion or loans.

Bauer (1983, p. 15) states that “in lexicography, words and lexicalised word combinations are considered new, if they have not been included in general dictionaries of Standard English.” The result of Bauer’s assertion may be Cabré’s motivation for propounding her lexicology approach for the identification of neologisms. Although this study is not about dictionary writing, the lexicology method would be used to identify neologisms.

Further, dictionary makers agree that a dictionary of neologisms is largely a collection of new words and that a new word, as Algeo (1991, p. 2) states in his preface to *Fifty Years Among the New Words*, “is a form or the use of a form not recorded in general dictionaries. The form may be one that is usually spelled as a single word or a compound or even an idiomatic phrase”. Lexicographers, therefore, consider a neologism as any word, meaning, or expression that is an addition to the language at a particular time.

Again, it is natural that a standard dictionary of one speech community should include some terms from other speech community. While such terms, often introduced in films and literature, are not new words, they function as unfamiliar new words. Barnhart (op.cit) believes that:

Whether the source of new words and meanings lies in the scientific community, the arts and artists, or a cultural group, whether the new words and phrases are coinages or shifted and extended uses of older terms, the practical classification of neologisms must rest with the dictionaries of record.

As a result of Barnhart's claim, most dictionary makers would perhaps modify the definition of neologism to say that "a word or phrase is new if it is not entered in the standard dictionaries of record". This definition may have some defects because not all new words can have their way into the dictionaries due to collection procedure. However, there is also the view that if a word or meaning is a revival or if a word is a reborrowing from another language then it is appropriate to classify the term as a neologism in the current status of a language.

It has been mentioned by many scholars that a certain number of neologisms, perhaps as many as two hundred a year, attain sufficient currency among speakers and writers to warrant entry in glossaries, word lists and general-purpose dictionaries. These are terms used by news reporters, radio and television reporters, and popular writers or personalities, and thus become trendy for either a decade, or a generation. It is believed that it is at this stage that most neologisms are collected and, for the dictionary maker who maintains a controlled and systematic reading program certifications are done and supplemented to produce a representative sampling of these new words and meanings. This means that for neologisms to qualify to enter dictionaries, their frequency of use must be considered.

About the survival of a neologism and its qualification to enter dictionaries, Dent (2007, p. 68) identifies five primary features: Usefulness, user-friendliness, exposure, durability of the concept it describes and its potential associations or extensions. In other words if a new word fulfils these

criteria, it stands a very good chance of being included in the modern lexicon. I agree with Dent's criteria for the survival of a new word, but this study will not elaborate on them because they fall outside its scope. Dent's criterion is more suitable for studies of lexicalization and institutionalization of neologisms. However, this present study is most interested in the first two and the fourth features: usefulness, user-friendliness and durability of the concept it describes. The interest lies in the fact that these three features somewhat defined the case of this study. Why is it that some listeners cannot comprehend some neologisms? Is it that they are not user friendly? Are they not useful? Or the concepts for which they are created do not last?

Like Jefferson, Quirk (1962) observes that words could be used in many different ways other than the purpose for which they are created, Quirk writes that:

It is futile to try to stop words from being used in a sense different from that in which they were used at an earlier period. Such an 'etymological fallacy' betrays, in any case, a lamentable ignorance of the nature of language (p. 122).

This then suggests that words could have different meanings aside the meaning for which they are created. It also presupposes that the creation of neologisms will continue to be an on-going process.

The *Akan Dictionary*, which was a collaborative work by the Legon-Zurich-Trondheim Computational Lexicography Project published in 2006, is an example of dictionaries in Akan (Akuapem, Asante, Fante) which has a

number of new concepts. At the preliminary stage, the authors of the dictionary acknowledge that:

A lot of new concepts have come into the Akan language and culture. Most of these words have been given indigenous names and have been included in this dictionary. These neologisms reflect real usage in contemporary Ghana. Most of them are descriptive and functional (p. xii).

The authors acknowledge that a lot of new words are in the language system, and this point makes the research very relevant especially when the comprehension and the processes of formation are concerned.

Neologisms and the Mass Media in Ghana

The mass media has been defined as “means of communication designed to reach and influence very large numbers of people”. (*Encyclopedia Britannica*, 1980). Defleur and Ball – Rokeach (1996) define mass media as “a technology which helps a message to be transmitted among a large number of people at the same time”. Thus, it includes newspapers, magazines, television, radio, cinema and the now ubiquitous internet. Defleur *et al.* (1996) have placed a high premium on the value of mass media by arguing that the history of human existence itself can be explained solely in terms of distinctive stages in of the development of mass communication technologies. They contend that these communication systems represent critical points of change in human history. This change that mass media causes individuals to be aware of could

be realized in every aspect of human life, including the changes that occur in a particular language.

Ghana has a vibrant mass media that plays a key role in political discourse, national identity, and popular culture. Mass Media includes the electronic media (television, radio), the print (news papers) and the internet media (on line broadcast, social media), also referred to as the new media. This study focuses on radio in Ghana because radio is one of the most prominent areas of modern mass media and broadcast news is an important genre of this medium, with its own sets of characteristics and procedures. Lamb (1998), for instance, makes a strong case for discussing the language used by the mass media. He states that:

People in Western countries probably hear more language from the media than they do directly from the lips of their fellow humans in conversation... they are the dominating presenters of language in our society at large. In light of the effect of repetition of learning, it seems reasonable that the speech that people hear, even passively, can have an effect on their own. Furthermore, as the news generally assumes a central place in radio broadcasting, with regular reports on the hour, it is the greatest source of repetitive speech. From the standpoint of convention and repetition it would seem to have the greatest potential for affecting parlance (p. 1).

The term 'radio' was used first in the United States of America, deriving itself from radiation - the principle that governs radio waves. As a popular media source, equipped with internet access and appropriate software, computer users can receive radio broadcast from around the world over the internet, (Borchers 2001). This shows that information on radio travels faster to places far and near. Emerging in the nineteenth century, the news media in Ghana have given voice to popular campaigns for independence, national unity, development, and press freedom, establishing a distinguished history of political activism for Ghanaian journalism.

Pra (2001) also believes that majority of people speak and transact their daily lives in their own languages. He states: "It is in these languages that they are most easily able to express themselves, articulate their interest, make communion with their ancestors, swear and castigate their offenders, in short, express their inner-most feelings and ideas with their greatest subtlety" (2001: p.1). From the above, it can be deduced that media pluralism and diversity make sense only if the majority of people are given the opportunity to participate in on-going discussions (national dialogue) through broadcasting in their local languages. This may account for the numerous local radio stations in the country.

Private media practice in Ghana since the mid-1990s exhibited traditional forms of representations by dissipating the idea of homogeneity and uniform identity, similar to what is characterized by Algan (2003) as "post-independence political thought and media practice". In the period before policy

change, the Ghanaian media projected national identity and homogeneity by using mostly English to articulate and disseminate information. Even though Ghana's linguistic diversity was recognized, it was mainly for the purpose of using local languages to inform non-English speaking Ghanaians about issues and programs of national interest. But in the mid-1990s, private local language radio stations introduced new programmes. As indicated by A. B. Ocansey (personal communication, August 22, 2003), cited in Boateng (2009):

Because of it [local language radio] people can express themselves comfortably in a mother tongue or at least in a language which is easier for them to communicate. As a result, more people comment on national and social issues. And we are in a better position to disseminate information on national or social issues of all kinds. It has made communication easier and more people are showing greater interest in issues concerning them. Its [local language radio] programs lay bare all issues in a language the people understand. So it is well listened to.

The use of local languages on radio may account for the familiarity, appearance and use of neologisms. This is because radio presenters create new words and use them in their presentations to explain issues to their listeners. People probably hear more language from the media than they do directly from the lips of their fellow humans in conversations. The media is one of the dominating presenters of language in our society. Notwithstanding the important contributions that local radio has made to the development of local

languages in Ghana, the words and expressions (especially new ones) used by presenters should be ones which majority of listeners will be able to comprehend. We should also not lose sight of the fact that the principal purpose of language, especially in the context of mass media, is the instant communication of information. Grossberg (1998) states it more precisely that “people live in a world of meanings and interpretations, organized by codes of differences”. They do not make those meanings: they do not interpret their world for themselves. Nor does the world come already interpreted apart from human activity. People live within the codes, the systems of differences, and the articulations by which those codes have been stitched together in various ways. They live within a culture, and the process, by which that culture is produced, maintained, repaired and transformed is communication.Communication cannot be separated from the world that it communicates or from the codes that make it possible to communicate.

To borrow the words of Crystal, it is truly remarkable that so many people have learned so quickly to adopt their language to meet the demands of this new technology, and are exploiting the potential of the medium to creatively form new areas of linguistic expression. It is in view of this that Agyekum (2012), in discussing the documentation and preservation of Akan suggests that, “if our languages should be documented in the mother tongue, then the first step is to develop terminologies in the indigenous languages for the teaching of African languages”. To agree with Agyekum’s view, I believe it would be a great deal of benefit to develop terminologies for new concepts

which come into the language system. Agyekum observes that the media, especially radio, has been a very efficient channel for the development of Akan as well as the creation of neologisms. In the sense that radio presenters create words and other grammatical units to express concepts which either have no equivalent in the local language or they do that to describe existing concepts in a different way.

Analyzing mass media against the background of language, most scholars discuss the language of the media from the point of view of grammar. What this means is that they concentrate on prescribing and describing the formal constructions of sentences, the pronunciations of words as well as error analysis. Some scholars also discuss the influence of mass media on the society. In fact, prescription and description form a part of the larger communicative purpose, because communication presupposes some 'common' factors and prescription as well as description are ways to create and ensure such factors. However, language can also be seen as a functional system, a system in use. One of the features of such a system will be a continuous evolution which will make the analysis of media language solely from the point of view of grammar irrelevant. This then suggests that the way meaning is produced when a language is used in particular contexts for particular purposes and the way words are created and their comprehension can as well be studied or analysed.

Regardless of how language in the media has been discussed, one thing is certain: Local radio in Ghana will continue to evolve and its use will expand;

and in the process, it will become more integrated into the lives of language users, developing the Mfantse vocabulary along with it as local radio evolves and expands. Thus, analyzing neologisms which occur on radio is crucial to the development of the Mfantse language.

Morphology and Word Formation

Nida (1949, p. 1) states that morphology is the study of morphemes and their arrangement in forming words. Morphemes are the minimal meaningful units which may constitute words or parts of words. A more informative definition for morphology has been given by Fromkin et al. (2007, p. 77), as “the study of the internal structure of words, and of the rules by which words are formed”. Fromkin’s definition supposes that words have internal structure which is rule-governed. Morphology, as Fromkin et al. (2007, p. 77), reveals, is “part of our grammatical knowledge of a language.” A critical examination of Mfantse neologisms reveals that, like other lexemes, they are also made up of morphemes. Plag (2002) states:

Words that are obviously composed by putting together smaller elements to form larger words with more complex meanings can be referred to as morphologically complex words. If we know how complex lexical items are made by the association of different constituent morphemes, then we can also analyse any complex word into its various constituents. In contrast, the words which cannot be decomposed into smaller meaningful

units because they consist of only one morpheme are referred to as mono-morphemic (p.13).

For instance, if we know how the plural morphemes [-m] or [-fo] are added to some singular nouns in Mfantse to make them plural, then we can analyse any complex noun which is already inflected for plurality into its constituent parts.

A further way in which the vocabulary of Mfantse has expanded to accommodate its use in the media world has been to employ internal means to the language itself for devising new words. This is the domain of lexical morphology or word-formation.

Word formation is conceived by Dokulil (1997, p. 185) as an ‘autonomous domain within the system of linguistics’. This is because it deals with productive and rule-governed patterns used to generate motivated naming units in the specific naming needs of a particular speech community by making use of word formation bases of bilateral naming units and affixes stored in the lexical component. According to Jackson and Amvela (2001, p. 16), ‘word formation processes mean’ “the different devices which are used to build new words from existing ones. Each word-formation process will result in the production of a specific type of word.” However, Gramley (2001, p. 67) believes that borrowing is not a process by which a new word is formed in a language. He defines word formation as “the processes by means of which new words are formed in a language using the resources of the language itself, rather than borrowing”. Gramley’s view cannot be accepted because borrowed words undergo the process of nativisation to become part of the lexicons of a

particular language to help describe new concepts in that language. Most scholars, example, (Yule, 1996; Fromkin *et al.*, 2007) view ‘borrowing’ as a word formation process since it is a means by which new words are introduced into the lexicon of a language.

Word formation processes usually include abbreviation, blending, borrowing, compounding, clipping, conversion, coinage, eponyms, back formation, imitation, word manufacture, multiple process or mixed formation and semantic change. At this point, I want to elaborate on semantic change.

Scholars believe that vocabulary can develop by giving a new, additional meaning to the existing lexical forms. Peprník (2006, p. 113), for example, states that, “The older meaning can be replaced completely or partly ..., or, most frequently; the old and the new meanings co-exist side by side, so that the word becomes polysemic.” Peprník differentiates these different types of changes of meaning:

- a. From the aspect of logics: widening, narrowing, branching (a word becomes polysemous) and transfer (metaphor, metonymy, synecdoche). Transfer occurs when there is a degree of similarity between the two denotations.
- b. From the aspect of motivation: change in the denotation, change in the language system and change in the interpretation of the meaning and the need for more or for less expressivity.

Thakur (1999, pp. 110-120) discusses nine changes which occur in the meaning of words: extension, narrowing, amelioration, degeneration,

intensification, weakening, synecdoche, metonymy and metaphorical extension. In his own words:

.....there are words which meet the fate of infant mortality within the very few years of their coinage. There are some, which like the sturdy oak, change only minimally in spite of the strong denuding influence of time. Their form change with the passage of time and so does their meaning but there is a strong continuity between their past and their present (p.110).

The above views show that semantic representation of words may change, by taking any of the forms outlined above. This study adopts the term 'semantic extension' to describe this word-formation because the meaning of words could be extended to cover other phenomena other than the reason for their formation. I believe that this change occurs due to the similarities in concepts. It appears that neologisms which occur in the mass media contain words and meanings which have been in existence but have now been extended to accommodate more recent phenomena.

Developing some phonological terms for Akan, Andoh-Kumi (1979, 1981), uses some word formation processes and other descriptive processes for the creation of those terms. He creates such terms as

1. Dadamb[t[[
Dada - mu - b[t[[
Palate - in - soft

2. “Soft palate”
Anofafa
- | | | | | |
|-------|---|------|---|------|
| Ano | – | fa | - | fa |
| Mouth | - | half | - | half |
- “Bilabial”
3. Anobatasẽ
- | | | | | |
|-------|---|----------|---|-------|
| Ano | - | bata | - | sẽ |
| mouth | - | attached | - | teeth |
- “Labial dental”
4. Dadamudenden
- | | | | | |
|--------|---|--------|---|--------|
| Dada | - | mu | - | denden |
| Palate | - | inside | - | hard |
- “Hard palate”
5. M]]fem
M]]fem
Morpheme
“Morpheme”

The above words and a host of others by Andoh-Kumi have been created to serve some phonological need of the language. It has been used as the standard for the teaching of phonology and morphology in schools. A critical study of Andoh – Kumi’s creations shows that most of the neologisms in Akan are formed by the use of words which are in the system already as well as borrowing. This confirms Wardhaugh’s view that “a new lexicon can be adopted either by utilization of elements already present in the language or by borrowing lexicons from another language” (2002, p. 188). However, in this study the researcher does not intend to create neologisms; rather, she intends to gather neologisms and to study their nature morpho-semantically.

Lexical Semantics

According to Thakur (1999), semantics is a serious and systematic study of how meaning is structured, expressed and understood in the use of a language. For him, the avowed aim of semantics is to ‘enrich our understanding about how language functions at the level of meaning’. Altogether, semantics is defined as the study of meaning. Anyone hearing a word for the first time would want to know what that word means. Majority of linguists believe that meaning permeates the whole of language; this may be the reason why there is no single univocal definition of the term “meaning”. Thakur records that Ogden and Richards (1923) discuss sixteen different meanings of “meaning”. Fromkin *et al.* (2007) also confirms the difficult nature of the definition of “meaning” by stating that ‘for thousands of years philosophers have pondered the multiple meaning of “meaning”. Fromkin *et al.* believe that, however multi-dimensional the definition of meaning is, “speakers of a language can easily understand what is said to them and they can produce strings of words that are meaningful to other speakers.” In reference to the pervasive nature of meaning, Jackson (1988) states that:

If we are to talk about semantics at all, then we should identify several kinds of semantics: pragmatic semantics, which studies the meaning of utterances in context; sentence semantics, which handles the meaning of sentences as well as meaning relations between sentences; and lexical semantics, which deals with the meaning of words and the meaning relations that are internal to the vocabulary of a language (pp. 244-247).

Fromkin *et al.* (2007) discuss the meaning of semantics as the study of the linguistic meaning of morphemes, words, phrases and sentences. This means that the study of linguistic units and their principles of combination can only be complete if we discuss these units in terms of what they are used to communicate. All these constitute a major portion of what is known as lexical semantics, which, based on Jackson above, is the branch of semantics that is most characteristic and relevant to this study.

According to Cruse (1996, p. 65), “the study of words (lexicology) and the study of meaning (semantics) make it very natural for students of linguistics to interpret the term ‘lexical semantics’ to mean a more technical term for ‘word meaning’”. Fromkin *et al.* (2007, p. 174) confirm the above statement from Cruse by stating that “lexical semantics is a subfield of semantics which is concerned with the meanings of words”. Kempson (1977, p. 122) adds that “lexical semantics is the branch of semantics that studies the individual meanings of the words and lexemes in a construction as lexical items.” Thus, while lexical semantics is defined as the “study of word meaning”, it could be seen that the use of “word” in the definition is not appropriate. Lexical semantics should be more accurately described as the study of “lexeme meaning.” This is because lexical semantics deals with the study of meaning of the constituent lexemes whether they are word-lexemes like ‘mass’ or phrasal lexemes like ‘mass media’.

Akmajian *et al.* (2010, p. 228) are of the view that: “If a grammar describes a language, part of it must describe meaning, and thus the grammar

must contain semantics”. Considering this statement, it seems reasonable to agree with scholars who believe that “semantic information is an integral part of grammar.” They further distinguish between linguistic meaning and speaker meaning.

In general, the linguistic meaning of an expression is simply the meaning or meanings of that expression in the language. In contrast, the speaker meaning can differ from the linguistic meaning, depending on whether the speaker is speaking literally or figuratively (p. 229).

This study, however, will describe the neologisms used by radio presenters and the meaning that native speakers attribute to such neologisms.

Summary and Conclusion of Chapter

In this chapter, the various definitions of neologisms given by linguists such as Newmark (1988), Mostovy (1994), and Sayadi (2010) have been examined. In looking at neologisms, other terms such as lexeme, lexicology, vocabulary, morphology and lexical semantics which are related to the current study have been discussed. It has been observed that the extent of vocabulary and meaning change as a result of technological advancement is far-reaching as these neologisms are increasingly being used among radio presenters.

The various works so far examined, reveal that there are various dimensions to the study of neologisms. Neologisms could be studied from the socio-linguistic point of view; it could also be studied from the lexicological point of view, the path that this research has chosen. Scholars have studied

neologisms which occur in for instance, Nigerian English, the Hausa language and the English language. These scholars have discussed the word formation processes and the word classes that neologisms in the various languages studied belong to. It is probable that most of the assertions made are applicable to the Mfantse situation. It is also probable that what has been found in the studies of neologisms in other languages may be prevalent in the Mfantse language. What this study does differently and for that matter adds to what has been done already is to find out what accounts for the native speaker's comprehension of these neologisms and how neologisms aid in smooth communication. This underlies the effective usage of these linguistic elements and, by implication, their appropriateness to the specific linguistic environment in which they occur.

Thus, the review elicits answers about the nature of neologisms and their importance to the growth of the Mfantse language, their creation processes as well as their meaning contents. The review reveals that in order to describe language use and prescribe norms for it, it has to be accepted that it is, the communicative nature of language that has to come out of the description and prescription exercises. However, this will be possible only if users of a language comprehend the neologisms which are heard daily.

CHAPTER THREE

METHODOLOGY

In the previous chapter, works that are related to the present study were reviewed. The present chapter describes the approach and procedures which were employed in conducting the research. Specifically, the chapter describes the type of research design which influenced the entire methodological procedure, the description of the population out of which the sample was chosen, the motivation for choosing the sample and the sampling procedure. The chapter also describes the data source, the instruments for the data collection, the data collection procedure, and the nature of the data. It then concludes with a description of the procedure that would be used to analyse the data in answering the research questions.

Research Design

The study employed a qualitative research design. Qualitative method, as McMillan and Schumacher (1993, p. 479) states, is “primarily an inductive process of organizing data into categories and identifying patterns among categories”. Qualitative researchers are more concerned about understanding the individual’s perception of the world. They doubt whether social facts exist and questions whether scientific approach can be used when dealing with human beings (Punch, 2005; Bell, 2010). Typically, scientific methods consist of systematic observation, classification and interpretation of data. As it has been indicated, the qualitative method of research used for this study employed the methods of observation, classification and interpretation of the data that was collected. Again, qualitative research helps to explore events in their

natural setting. However, there is the use of tables in the work which is an element of quantitative research design. This helped to represent the result of the research for clearer understanding.

Against this backdrop, the current research is said to be a descriptive study because it attempts to describe systematically the Mfantse neologisms which are used on radio in terms of their formation processes, meaning and the word classes they belong to.

Research Setting and Radio Stations

In order to make the circle of investigation narrower data for the neologisms was collected from four radio stations in the Central Region of Ghana to address the first and second research questions. These radio stations are Radio Central, Obrumankoma FM, Ahomka FM and Sompá FM. The major reason for selecting these stations lies in their national status and authority. Conventionally, these stations have larger listenership and Mfantse is their major flagship, that is, Mfantse is the major language that these stations use in their presentation. Each of these stations is situated in one of the centres of the three major sub-dialects of Mfantse: Boka, Anee and Iguae, (Abakah, 1998). These give sufficient reasons to treat the linguistic data of these radio stations as official or as generally accepted.

The raw data was collected from Radio Central's Central Morning Show, Obrumankoma FM's Obrumankoma Morning Show, Ahomka FM's Ahomka Morning Show and Sompá FM's Sompá Transport. The period the data covered was from October to December 2014. This period was chosen

because it was assumed that, by this period, neologisms which were created from the beginning of the year might have been incorporated into the language, and if these neologisms are in use, a lot of people might have heard about them. This also means that by this period, those selected neologisms might have passed the status of nonce and therefore, a lot of people might know about it. After the neologisms were collected, views were sourced from two lecturers at the Department of Ghanaian Languages in the University of Cape Coast. These lecturers are native speakers and teachers of Mfantse and they served as inter-raters.

Radio Central (92.5 and 91.3) is a state - owned radio station which is part of the radio department of Ghana Broadcasting Corporation (GBC). It is the GBC regional station in the Central Region; hence, the name Radio Central. The station, which was commissioned on the 8th of November, 1996, is situated in Cape Coast in the Central Region and transmits throughout the whole of Central Region and beyond. The station runs many programs which include the Central Morning Show, Slam Down Nite, Love Circle, Everyday English, News and Sports Commentary. Most of the station's programs are broadcast in English. The major reason for selecting this radio station lies in its national status. The Central Morning Show from which data was collected is aired in Akan (Twi and Mfantse). The station has a wider listenership and the Mfantse spoken represents the Iguae dialect of Abakah's classification. The above gives sufficient reasons to treat their linguistic data as official and or as generally accepted.

Obrumankoma FM (95.5) is situated at Edumadze, a suburb of Mankessim in the Central Region of Ghana. The station was named after a great Fante warrior, Obrumankoma (the whale) who was the leader of the Fantes during their migration from Techiman in the Brong Ahafo region to their present settlements but died during the exodus. The name Obrumankoma represents a great leader, conqueror and the most feared. The choice of Obrumankoma as the name of the Radio Station depicts the above qualities as the Radio Station was the first private FM station in the area established in December, 2012, and for that matter the leader of all radio station in Mankessim. With the aim to educate, inform and to entertain, the FM station transmits to listeners within a confined radius. It transmits many programs to its listeners ranging from news, talk-shows, sports commentaries and entertainment shows. Specific programs include the Obrumankoma morning show called *Adze Akye a Bi a, Aseda Mber, Kwan do Dwoodwoo and Mbo na Edwuma*. Obrumankoma is considered a popular FM station in the area probably because of its many affiliate information centres such as Champion, Gye Nyame and Abatey information centres. The station's catchment areas include Kasoa and its environs, Anomabo and its satellite towns, the whole of the Ajumako Enyan Essiam District and some parts of the Assin area of the Central Region. The motivation for choosing Obrumankoma FM as data source is the fact that Mfantse is its major flagship and it broadcasts to cover the areas where Abakah (1998) classifies as the speakers of the Boka dialect of the Mfantse language and beyond.

Like Obrumankoma FM, Ahomka FM (99.5) is also a private radio station established in 2004 and located at Iture, a suburb of Elmina in the Komenda - Edina - Eguafo - Abirem Municipality. The term 'ahomka' is translated into the English language as 'satisfaction'. Listening to Ahomka FM, therefore gives a person great satisfaction and a good radio experience. With the aim to educate, inform and to entertain its listeners, the station broadcasts 80% of its programs in Akan (Mfantse and Twi) and 20% in English. These programs include Ahomka Morning Show, Ahomka News, Sports Commentaries, Drive Show, Ekuafɔ Ehyia and Fiemu Ns[ɔm]. The station's catchment areas are the Central Region, Western Region, Brong Ahafo and some parts of the Greater Accra Region. Its affiliate stations include, Adehye FM located at Bibiani in the Western Region, Anyidado FM located in Awutu Bireku, Agro FM and Golden Pot FM. It also transmits via internet on Hedjorle online radio in Accra. This makes it easier for their voice to be heard nationwide.

Sompa FM (90.9) is also a private FM station situated at Coronation junction in Cape Coast. The name 'Sompa' means to offer good radio services to humanity. Established in 2011, the station is a member of Frank Media which was founded to fill a niche that exists in the broadcast market. It is committed to being the best and the most listened to radio station in its catchment areas through education, entertainment and information. Its sister stations are Dinpa FM in Sunyani and Adepa FM in Techiman, both in the Brong Ahafo Region of Ghana. The radio station operates electronically as

well. The station transmits a lot of programs in Akan to its listeners in the Central Region, Brong Ahafo, some parts of the Western and Greater Accra Regions. The programs include Sompaa news, Sompaa Transport, Morning Show and Sports Commentary. Data collected from Radio Central and Sompaa FM represent the Iguae group of the Mfantse sub-dialects.

Research Instruments and Data Collection Procedure

The research used two sources of data: a) primary data collected from radio recordings and b) secondary data collected from native speakers of Mfantse through interview by the help of a list of neologisms. Due to this, two procedures were used in the data collection process. These are observation and interview.

The technique of observation was used in this research and it was based to a large extent on the intuition (psychology) of the researcher. In this study, the researcher, using her experience as an ardent listener of radio and as a native speaker of Mfantse observed radio recordings of morning shows from four radio stations to identify words and expressions whose form and or meaning appeared new and unknown to the researcher. This helped to create a potential list of neologisms. Each word was then looked up in current Akan dictionaries (Anane, 2000; Edonu, 2011) since the lexicographical method of identification of neologisms was adopted as the standard criteria for this work; words which were not found in the dictionaries and those which were found with a different meaning were marked as neologism. Through this method, a list of neologisms was created. The observation and the use of the dictionary

for the identification of the neologisms helped the researcher to address research questions one and two. A further question regarding neologism comprehension was the factor which accounted for native speakers' involvement in the study and this was done through interview. Some neologisms identified were selected for native speakers to be interviewed on them. It should be noted that should the neologism be formed by more than one word-formation process or found to be belonging to more than one word class, it is presumed that it was formed by both word formation processes or it belongs to both word classes and each, therefore, receives one point in the statistical data used for the composition of the table.

To seek native speakers' views on the creation and use of neologisms in the media, the technique of interview was used. As Bell (2010, p. 161) puts it, with interview, "a skillful interviewer can follow up ideas, probe responses and investigate motives and feelings. The way in which a response is made can provide information that a written response would conceal". In the words of Holstein and Gubrium (1995), "interviews are useful when one is interested in what, as opposed to how, questions". In view of this, the type of interview used was the structured interview. All interviewees are asked a standard list of questions in a standard order. This type of interview reduces the risk of interviewer bias and increases reliability. It also helps to achieve a higher degree of uniformity in procedure.

The researcher planned an interview schedule that served as a platform for asking and answering questions about the problem under study. Interviews

were conducted in Mfantse, recorded with a phone recorder while the phone was on flight mode. Afterwards, the data was processed and analyzed.

The Dictionary and the Word List

The dictionary from which the potential lists of neologisms were checked is the *Advanced Akan Dictionary*. It is a general dictionary written by Anane in the year 2000. The dictionary contains 19,000 English words translated to Akuapem, Asante and Mfantse. At the preface of the dictionary, Anane asserts that “..... Most of the words in the dictionary were asked from *Abrewa* (the old lady) at the village”. This means that most of the information contained in the dictionary are authentic and reliable since the source of information is indigenous. What makes the dictionary suitable for this study is the fact that it is one of the current dictionaries which contains many words (19000 words). More so, the author is an Akan and he maintains that a lot of studies have gone into the writing of the dictionary. The number of words in the dictionary will serve as a data for the study.

The word list used is called *Nkasafua*. It is a bilingual word list authored by Edonu in the year 2011. The word list contains about 28,800 Mfantse words which have been translated into English and vice versa. The author is a native speaker of Mfantse who has taught Mfantse for over 20 years. He has a rich experience and in-depth knowledge in the language. The motivation for using this word list is the fact that it contains Mfantse words, their origin and examples of their use in context. This word list together with the dictionary provided a large data for the study.

Population for Interview

After the neologisms were collected, interviews were conducted in four research areas to seek informants' views on the neologisms. The variables considered were age and academic qualification (university education). The age groups considered were between 25 and 74 years and these groups were distributed over the three communities below. The age categories are: 25-39; 40-59; 60-74. The research areas are Anomabo, Kisi and Esuekyir. The University of Cape Coast represents the academic environment. Each of these towns was selected to represent centres of the three major sub-dialects of Mfantse. Another reason for selecting these towns is the fact that they are considered to be *Etsii* towns. 'Etsii' towns are indigenous Mfantse towns which were already established before other towns were developed. These towns have most of the indigenous cultures in place. It was expected that informants selected from these areas could give information which is relevant to the study.

Anomabo is a historical town on the coast of Ghana. The community is located on the Mankessim - Cape Coast road. In the history of Mfantse, it is an Etsii town which has most of its indigenous cultures unadulterated. Its economic activities are mainly fishing and farming. The town is one of the 20 largest towns in the Mfantseman Municipality with an estimated population of 13,401 (2010 Population and Housing Census report p.98). The Mfantse spoken at Anomabo represents the Boka sub-dialect of Mfantse since it is part of those areas that Abakah classifies as Boka Mfantse - speaking areas. Out of

the 13,401 population, 4,900 of them are between the target age range of 25 and 74, a number which represents approximately 37% of the total population. Informants were, therefore, selected from the age category for the interview.

The Kisi community of Komenda - Edina - Eguafo - Abirem (KEEA) Municipality has a total population of 7,160 according to the 2010 Population and Housing Census (p.73) representing approximately 41% of the municipality's population. Kisi is one of the indigenous Mfantse communities in the Central Region and one of the twenty largest communities in the Komenda - Edina - Eguafo - Abirem (KEEA) Municipality. It is located near Komenda junction on the Accra -Takoradi highway, a branch road on the right from Accra to Takoradi and a few metres walk from the Komenda junction. As an 'Etsii' community, it is largely a homogeneous community with respect to culture and economic activities (mainly fishing and farming). The community has most of its indigenous cultures such as festivals and chieftaincy institutions in place. The Mfantse spoken at Kisi is the Anee sub-dialect of the Mfantse dialect of Akan. Out of the 7,160 population, 2,346 people, a number which represents approximately 33% of the community's population fall within the ages of 25 and 74 years which is the target age groups for this study. It was out of the above number that some informants were selected for the interview.

Esuekyir is also an indigenous Mfantse community in the Central Region. It is one of the twenty largest communities in the Cape Coast Municipality with a population of 1,634 according to the 2010 Population and Housing Census (p.73). Esuekyir is located off the Abura-Dwukwaa road. It

shares a common boundary with Kakumdo, with the Kakumdo Bridge serving as the boundary. The community is largely a homogeneous community with respect to culture and economic activities (mainly farming and trading). The Mfantse spoken at Esuekyir falls under the Iguae sub-dialect of the Mfantse dialects of Akan. Out of the 1,634 population, 668 people fall within the ages of 25 and 74 years forming a percentage of 41 of the total population. Some informants were, therefore, selected from this population for the interview.

The University of Cape Coast is one of the rare sea front universities in the world. It was established in October, 1962 as a University College but attained the status of a full and independent University since 1971, with the authority to confer its own degrees, diplomas and certificates by an Act of Parliament. The University was established out of a dire need for highly qualified and skilled manpower in education to provide leadership and enlightenment. Today, with the expansion of some of its faculties and the diversification of programmes, the University has the capacity to meet the manpower needs of other ministries and industries in the country, besides that of the Ministry of Education. The university now has the College of Agricultural and Natural Sciences, the College of Education Studies, the College of Health and Allied Sciences, College of Humanities and Legal Studies and the College of Distance Education. In this study, the College of Humanities and Legal Studies is of importance. Under this College is the Faculty of Arts where the Department of Ghanaian Languages and Linguistics can be located. Ghanaian Languages studied at the Department are Ewe, Ga,

Mfantse and Twi. For the purpose of this study, the population studied was the Mfantse students and lecturers in the department. Eighty-two students were estimated to be reading Mfantse. The department also has two lecturers who lecture Mfantse and are native speakers of the language. Out of this population of students, four were sampled for the interview.

Sample and Sampling Procedure

Altogether 24 informants were sampled. This number was distributed over the four communities. This means that six informants were selected from each of the communities. Out of these six, two represented each of the age categories. The purposive sampling procedure was used. In purposive sampling as Sarantakos (1998, p.152) states, “researchers purposely choose who, in their opinion, are thought to be relevant to the research topic”. This process of choosing involves the identification of the informants who can contribute to a better understanding of the topic under discussion. Bernard *et al.* (1986) believe that “it then becomes imperative that selecting the manner of obtaining data and from whom the data will be acquired be done with sound judgment, especially since no amount of analysis can make up for improperly collected data”. In view of this informants were chosen based on traditional linguistic knowledge; elders with empirical knowledge of Mfantse; students and lecturers involved in the teaching and studying of Mfantse.

Data Presentation

In presenting the data, a summary of the list of neologisms was organized in a manner so as to answer the research questions. According to Wray, Trott and Bloomer (1998), data analysis typically involves editing, classifying and interpreting the collected data.

Data Classification: each of the collected neologisms will first be analysed to determine the word classes they belong to. This would be determined by the context in which the word was found before it was collected. The meaning of each word would also be given. This will be detected by the context within which the words and expressions were found and the result from the interview. The meaning of the various neologisms can also reveal the word class of each neologism, and this will form the basis of the next classification. Next is to find the word-formation type. The neologisms will then be classified according to the various word formation types (compounding, semantic extension, blending, borrowing and coinage). The factors which account for native speakers' comprehension of neologisms would also be discussed. The above is a descriptive classification. The numerical classification follows to reveal the most frequent word-class, the type of neologism and word-formation type.

Data Interpretation: in presenting the data, Mfantse orthography is used and tone is marked on each of the entry words and phrases discussed. In addition to this, phonemic transcription for each entry has been provided. The

information will be orderly arranged in tables for further analysis and clearer interpretation.

Summary of Chapter

This chapter has described the approach and procedures which were employed in conducting the study. Specifically, the chapter discussed the qualitative research design and the motivation for its application to the study. The chapter also gave a vivid description of the population out of which the sample was chosen, the sample and the sampling procedure. The chapter also described the data source, the instruments for the data collection, the data collection procedure, and the nature of the data.

CHAPTER FOUR

RESULTS AND DISCUSSION

This chapter consists of the analysis of data and the discussion of the research findings. The findings and discussions relate to the research questions that served as a guide to the study. The neologisms identified will be grouped into various categories. Each of them will be described in terms of the word-class, word-formation process, the neologism type, meaning and an example each to show its context of usage. The most common word class, word formation type and neologism type in Mfantse will also be prescribed.

Data Presentation

In the subsequent presentations, the neologisms are grouped according to their formation processes. In the analysis, firstly, the neologism is specified; its word class is written beside it; the morphemes which make up the word are shown; then morpheme to morpheme translation is given, followed by their English equivalent. Those items which could not be translated are represented by #####. Each entry is accompanied by a concise analysis which involves the definition of the neologisms, an example of the neologism in context which comes immediately after each discussion. In the discussion on the semantic neologisms, the original meaning is given, followed by the extended meaning and the conditions which might have caused the change. An example which reflects the new meaning in context is also be given. On the basis of the findings, tables are made and the conclusions are provided. The presentation is given below.

1. *Semantic Neologisms*

The first group to be analysed is the semantic neologisms. *Semantic neologism* is the neologism which results from either a change in meaning of a term by giving it a new meaning or one which arises from metaphor, the process whereby a word or an expression is used to refer to something other than what it was originally applied to or what it literally means in order to suggest some resemblance between the two things. Meaning change comes about as a result of *extension* or *widening*: this is the case where the meaning of a word is enlarged in its scope. According to Thakur (1999, p. 111), “in such cases the denotation of the word becomes wider and the new meaning of the word refers to a much wider range of people, objects or activities than before”. There is also *narrowing*, this is the opposite of *extension*. This is where the area of the meaning of a word becomes smaller than before. Meaning change also comes about as a result of *amelioration*, with this, a word acquires certain pleasant connotations that it did not have before. It is said that some philologists use the term ‘elevation’ instead of *amelioration*. *Degeneration* or *deterioration* is another means of meaning change, this is when a word acquires a pejorative meaning. Another form of meaning change is *intensification*, with this there is change from a weaker to a stronger meaning. Again, the change in the semantic content of certain words can be understood of a movement from a stronger to a weaker meaning, this process is called *weakening*. In some cases the meaning of a part is shifted to the meaning of the whole or the meaning of the whole is shifted to the meaning of one of its parts.

This situation is called *synecdoche*. Finally concerning semantic change is *metonymy*, this is where the meaning of an object changes in such a way as to be applicable to another object associated with it. The following neologisms are formed as a result of semantic change.

1. àbàsàmùbú [àbeṣèmbú] (noun)
 abàsà´ - mu` - bu´
 arm - inside - break
 “discouragement”

The original meaning of *abàsàmùbú* is the act of luring a parsimonious person to give one a present, usually, money. This word has acquired a new meaning which is an act or a behavior that discourages people and stops them from doing what they intend to do. This new meaning might have come as a result of the fact that it is the hand that is used for working and doing other things. So, when the arm is broken, one cannot work with it. It is possible that people who use the second meaning of the word do so by considering the meaning of the morphemes (as it has been explained above) used in its formation. The word has become synonymous to *abàwùmùbú* and *abagùrá´* (both words mean discouragement). In the examples below, the speaker has shifted from the old meaning to mean discouragement as it has been used. Example (1)

Nṣ[ím a´]´- nn`hy[´ nkùràṅ` nyiṅa´ y[` abàsà-mu`-bu´
 Matter CONJ 3SG-NEG-wear encouragement all do arm-inside-break.

‘Words that are not motivational are all discouragement’.

2. at̀s[kuw [at̀sekúw](Noun)

at̀s[´ - kuw

youth - group

“Clubs”

Originally, this word was used to describe an association of young people. Now, its meaning has been extended to include any organised group, youthful or not. The meaning has widened to cover any organized group, irrespective of the ages of the members of the group. In the example below, it could be seen that the chiefs in question have been given a youthful status per the description. Although the chiefs might form an association, that group cannot be referred to as *àts[kuw'* since this word is used to describe young people. It can be seen that the word has become a general term for describing any organized group or association. Example (2):

Nána-nóm' a`hem`fo` àts[´kuw' so´ ba´ - a´ a`e` bi.`
 Chief-PLU PLU-chief-PLU youth -group FOC come -past down
 some

‘The association of chiefs was also present’.

3. *ak]hòma´ [ak]hç`-ma´* (Noun)

a`	-	k]`	-	hòma´
PERF	-	go	-	cord

“Subsistence”

Ak]hòma´ means the amount of money that is allocated for the keeping of the home, usually, that money is given by a husband to the wife. A child can also give such money to the parents. This word has acquired a new meaning as a summary or plan of the intended revenues and the expenditures of a government or a national budget. The meaning of *ak]hòma´* (subsistence) has been extended to have a national status; hitherto, this concept was limited to the home. There was nobody in charge of it because a husband could give it to his wife and a child could also give to his parents. Again, *ak]hòma´* could be in

the form of money or food items. But now, it refers not necessarily to the money or item but the documents/plan of the intended revenues and expenditure of a country (budget). This shift may be as a result of the fact that in both contexts, there is the use of money which is intended to cater for a specific purpose. Example (3):

<i>Ghana</i>	<i>fotòsám'fo'</i>	<i>dze`</i>	<i>ak]hòma'</i>	<i>sika'</i>	<i>no'</i>
Ghana	treasury-PLU	has	subsistence	money	DET
<i>k]`</i>	<i>mbrà`</i>	-	<i>hy['</i>	-	<i>baǵuá'</i>
go	laws	-	make	-	public – house.

‘The finance minister has presented the *national budget* to parliament’.

4. *ap]w̃b]´[ap]w̃b]´]* (Noun)

<i>ap]w̃</i>	-	<i>b]´</i>
around	-	go
“tourism”		

This is a word used to describe a travel for recreation, leisure, religious family or business purposes, usually for a limited duration. The term also means ‘the act of going round’. It has acquired a new meaning which is an act of campaigning for votes (political). The reason may stem from the fact that both actions require a movement. Probably, the concept of ‘going round’ has caused people to come up with a second meaning of the word. In the context within which the word is used, the meaning is shifted from the act of touring which is even a social phenomenon to the act of campaigning which is somewhat a political phenomenon. Example (4):

<i>Frañkaà-tu'nyí</i>	<i>n'ap]w̃-b]´</i>	<i>n-è[s[m</i>	<i>no'</i>	<i>t]`</i>	<i>ašówa'</i>
<i>mu.`</i>					

6. *dúms]´dúms]´* [*dúms]´dúms]´*] (Noun)
dúm - *s]´* - *dúm* - *s]´*
 Turn off - turn on - turn off - turn on
 “Persistent power outages”

Dúms]´ is a situation where a person turns off and on a lantern. The meaning of this word has widened to describe persistent electric power outages in Ghana, which have resulted due to the insufficient power production to meet the population growth of the country. Thus, the meaning of the word has achieved a national status. In the second example, *dúms]´ dúms]´* becomes a noun. The reason for the shift may be as a result of the fact that both meanings carry the same sense. In both cases, whether it is electricity or a lantern, the action of turning on and off is seen. Again, the word has changed from its grammatical category of a verb to a noun. Example (6):

<i>Dúm-s]´</i>	<i>dúm-s]´</i>	<i>yi´</i>	<i>da´b[nè`</i>	<i>na`</i>	<i>o´bo´twa?</i>
Off-on cut?	off – on	this	day-when	FOC	3SG-PRO-G

‘When will these persistent power outages cease?’

7. *e`mu`mu`yè]´* [*e`mu`mu`yè]´*] (Noun/adjective)
e´mu´ - *mu´* - *y]´*
 Whole - inside - do
 “Wickedness”

The word *e`mu`mu`yè]´* originally means “wickedness”. Its meaning has extended to mean illegality. The extension of the meaning may be due to the fact that anything deemed wicked is not permitted by law; it is probable that creators of

this word extended the meaning based on this idea. However, not all that is illegal is wickedness. The second example suggests that once an action is wicked, it is illegal; but this is not always so. Thus, the word has been used to cover a wider range. Example (7):

<i>e`mu´</i>	-	<i>mu´</i>	-	<i>y[´</i>	<i>bi´a´a´</i>	<i>tsià´</i>
<i>m`bra´</i>						
Whole	-	inside	-	do	every	against
laws.						

‘Every wickedness is illegal.

8. *etuà`sew´* [etuà`tsŽw´] (Noun)

etuà´ - *tsew´*

Rebellion - tear

“Rebellion”

etuà`sew´ means rebellion. Rebellion is an act of armed resistance to an established government or leader. It also means the process or act of resisting authority, control or convention. This word has acquired a new meaning. It is now used to describe a situation of work stoppage caused by the mass refusal of employees. This situation usually takes place in response to employee grievances. The point here is that the semantic content of the word is weakened. This is because the word *etuà`sew´* expresses a higher degree of resistance than it happens in workers’ strike action. The old sense of the word is expressed in the first example while the new sense is expressed in the second example. Example (8):

e`dwu`ma-y[´fo´ *h]n´* *a` - ka` - tuá´ ho´* *n´ - s[´m´ dze`*

PLU-work-do-PLU they PLU-debt-pay self PLU-matter with
etua-tsew pi` a-ba`
 rebellion-tear many PERF-come.

‘The issues of workers salary have caused a lot of strike actions.’

9. *efis[m]* [*efis[m]*] (Noun)
efi´ - s[m]
 Home - matter
 “Domestic affair”

Originally, *efis[m]* referred to the internal affairs of a particular family or household. The meaning of this word has been extended to acquire a national use as it now means the domestic affairs (interior) of a country as distinguished from its foreign affairs. Here, the concept of ‘*fi´*’ (home) has been used as a metaphor for one’s country and so a minister has been appointed to man this office. Example (9):

Man-panyiin a-paw efis[m] soa-fo´
fofor.
 State-elder PERF-appoint home-matter carry-Sf
 new.

‘The president has appointed a new interior minister’.

10. *enyidoàdzehu´* [*enyidçàdzZhu´*] (Noun)
enyi´ - do´ - adze´ - hu´
 Eye - on - thing - see
 “Vision”

Originally, this word, *enyidoàdzehu´*, was associated with vision; something seen in a dream, trance or a religious experience, especially a supernatural

appearance that usually conveys a revelation. The meaning has been extended to include the ability to make new things or bring about new ideas (creativity). This shift might have come about as a result of the meaning of the morphemes involved in the creation of the word ‘*ènyidoàdžehu*’ literally translated as ‘having something on your eye’, thus having a foresight, thinking more deeply and coming out with something new or having a goal you want to achieve.

Example (10):

<i>m`ba-buń</i>	<i>a´</i>	<i>w]´-a´- ba´</i>	<i>no´</i>	<i>dze´</i>
PLU-child-green FOC	CONJ	3PLU-PERF-come	DET	
<i>dođowára´</i>	<i>i´nn-yi´</i>	<i>ènyi`do`adže`hu´</i>	<i>a´</i>	<i>w]´dže´</i>
many with	3PLU-NEG-have	eye - on- thing-see	CONJ	3PLU-
<i>bué´</i>	<i>e`dwúma´</i>			
Open	SG-job.			

‘Of late a lot of youths are not *creative* enough to set up their own business.’

11. *ènyimnyám* [eɲimɲám] (Adjective/noun)
ènyím - *nyám*
 face - dignity
 “honour”

ènyimnyám has been used to describe ‘big breasts’ but the word originally meant ‘glory, honour or dignity’. *ènyimnyám* is formed from the morphemes ‘*enyím*’ (front) and ‘*nyám*’ (dignity/ honour). The word ‘*nyám*’ in Mfantse means a source of esteem, pride or a distinguished honour or praise. People might have been using this word to describe ‘big breasts’ because when a lady has big breasts, they serve as something that elicits praise. Perhaps, by

‘*ènyìmnyám*’, the users mean ‘*ènyím nám*’ (front flesh) but because they want to avoid the humour that might come with it they use ‘*ènyìmnyám*’ just to metaphorise it. Example (11):

<i>Bàsíá'</i>	<i>a'</i>	<i>]’w]'</i>	<i>ènyìm-nyám</i>	<i>d[ím</i>	<i>na`</i>
					<i>mép[,'</i>
Woman	CONJ	3SG-have	face-glory	FOC	CONJ 1SG-
					like,
<i>me`kyerè['</i>	<i>bàsíá'</i>	<i>a'</i>	<i>]’w]'</i>	<i>ènúmfu'</i>	
					<i>ak[se.</i>
3SG-show	woman	CONJ	3SG-have	breast	PLU-
					big.

‘I like a woman who has honour/dignity, I mean a woman with big breasts’.

12. *feń* [fɛ́ ń](Noun)
feń
 Fable
 “Jargon”

Original meaning, *feń* is a term shared by two people, usually a name that a group of two or more people call each other by. It has two parts; a call and a response. This word has acquired a new meaning, ‘a name or a mark a person or a group of people get as a result of a particular negative attitude or behaviour’. The novel use of the word is pejorative, it has gained a negative connotation as it has been used in the example below. In fact, normally, nobody would instruct someone to quit a good course that would earn him a

good name but because what the people in question were doing will earn them a bad name, they were cautioned to stop in order to avoid any bad name.

Example (12):

Hom' ngyaé! ošíánd[í hom' regye` féń àma`

You stop! Because you PROG-receive term for

hom' ho.'

you self.

‘Stop it! Because you are creating a bad name for yourselves’.

13. *hy[`guá´ [sèg^wá]* (Verb)
hy[` - guá´
 Display - market
 “To advertise products”

Hy[`guá(guáhy[´]) is the act of people exposing or exhibiting product for sale. People now use this expression to mean the act of ladies pushing up their breasts in order for it to be exposed either to attract men or for fashion. The use of this word in the context of the second meaning is probably from the idea that, if someone is said to have ‘*hy[`guá´*’, it means that person has advertized some goods for sale. People have transferred the idea of advertisement and selling to the act of pushing up one’s breast, and have used the local marketing terms to describe such actions. Example 13:

m`baá´ re`kyer[´ bi, hw[`
mbr[´

PLU-woman PROG-show some watch
 how

wo-é-si' dze' enu'nfu' a-hy[gua w] h]n
akoko.

3PLU-PERF-fix with breast PER-make market at their chest.

'Women are doing some things these days; see how they have accentuated their breasts.'

14. *k]fiéko'wu' [kofiéko'wu]* (Noun)
k]' - fié' - k]' - wu'
 Go - home - go - die
 "A painful beating"

K]fiéko'wu' is a kind of painful beating or slow poison. This word is now used to describe a situation where by people who access health facility will not be attended to because of lack of money (cash and carry system). The reason for extending the meaning of the word to include the second meaning may be from the idea that when someone is given a deadly hit or a slow poison, that person might not die instantly and at the place where the incident occurred, it is assumed that the person will die or get hurt when he goes home. In the same way, when you are seriously ill and you are not attended to when you go to the hospital because you do not have money, the idea is that you go back home and die. Thus, considering similarities in concept, there is a transfer of terms.

Example (14):

Séseíára' dza`]-a-ba' no' tse` d[' nka'n

Now what 3SG-PERF-come DET like FOC olden days

no' k]-fié-ko-wu' bi' a']-ba-e.'

FOC go-home go-die some CONJ 3SG-come-past.

‘What is happening now is just like the *cash and carry system* which used to be practiced’.

15. k]̀n]̀k]̀n]̀sa´ [k]̀n]̀k]̀n]̀sa´] (Noun/verb)
 k]̀n]̀k]̀n]̀sa´
 Gossip
 “Gossip”

K]̀n]̀k]̀n]̀sa´ is an idle talk, or rumour especially about personal or private affairs of others. It also means the act of spreading misinformation about others. The meaning of this word has been extended to describe an act of having a lackadaisical attitude towards work. The negativity in the attitude of work, is represented by *k]̀n]̀k]̀n]̀sa´*. Thus, the sense of negativity which the word carries has been transferred to a negative attitude towards work. Example (15):

<i>S[´</i>	<i>e´y[´</i>	<i>eðwu´ma´</i>	<i>k]̀n]̀k]̀n]̀sa´</i>	<i>mu´</i>	<i>a´</i>
If	2SG-do	work	gossip	in	CONJ
<i>da´bi´da´di´</i>		<i>i´ - be´ - yi´</i>			<i>ano´.</i>
day-some-day-some		2PLU-FUT-remove			mouth.

‘If you carry out a responsibility anyhow, you would be accountable for it one day.’

16. kyeà´me´ [tɛʒámǂ] (noun)

kyeà´me´

Linguist

“Chief’s linguist”

Culturally, *kyeà´me´* is the spokes-person of a chief. This word has been extended to hosts of TV and Radio programs. The extension may be from the

idea that *kyeàmé'* speaks for a chief and the host also speaks for a particular radio or TV station during a particular show. This similarity in roles might have led to this extension. Thus, the meaning of the word has been enlarged in scope. In the following example, the speaker uses *kyeàmé'* for the host of that Morning Show. Example 16:

<i>S[</i>	<i>e-ba`</i>	<i>a`homka'</i>	<i>FM</i>	<i>ha'</i>	<i>a,</i>
If	2PLU-come	satisfaction	FM	here	CONJ
	Shark				
<i>B</i>	<i>na`</i>	<i>o-dzi`</i>	<i>a`homka'</i>	<i>m]j`ne`n'</i>	<i>hyo`o`w'</i>
B	FOC	3SG-administer	satisfaction	morning	show
<i>no'</i>	<i>ho'</i>	<i>kyeàme.'</i>			
POSS	self	linguist.			

'When you come to Ahomka FM, Shark B is the host of the Ahomka Morning Show'.

17. *man`keni'* [me`j`keni](Noun)

man`keni'
Cocoyam
"Cocoyam"

Traditionally, *man`keni'* is type of food (cocoyam). The word is now used to describe hemorrhoids that sometimes begin to swell at the anus, face and other soft parts of the body and sometimes causes itching, pain and/or bleeding. The word is used to refer to the disease probably because of the itching feature in both the disease and the food. Example (17):

<i>O-bi'</i>	<i>w]`</i>	<i>h]`</i>	<i>a'</i>	<i>man`keni'</i>	<i>e-fifir'</i>	<i>no-</i>
<i>ho'</i>						
SG-some	have	there	CONJ	cocoyam	PERF germinate	3SG-
self						
<i>nyina`ra'</i>	<i>ma`</i>	<i>s[</i>	<i>]`-nam`</i>	<i>na'</i>	<i>o`e-nn`-tsisi'</i>	<i>a'</i>

all SUB if 3SG-walk and 3SG-NEG-scratch
 CONJ

biribi' *b[-y]'* *no'*
 something FUT-do 3PRO.

'There are some people who have piles all over their body they do not feel comfortable when they do not scratch it'

18. *nyikaám* [ɲikaám](Verb)

eyi' - *kaám*

Eye - mark

"To spot something"

Nyikaám means to observe something or someone of a particular behavior (it could be a negative or positive behavior). The meaning of this word has shifted from a more neutral concept to mean something negative. The word is now used to mean 'a mark of a criminal act' or 'to suspect'. The shift is possible because of the fact that the old and the acquired meanings of the word involve an element of 'marking' someone or something of a particular behaviour.

Example (18):

O'bi' *w]`* *h]'* *a'* *ne'*

SG-some have there CONJ
 POSS *ndzeyè*[[*b[-ma'* *aà-b]'* *no`*
nyikaám'

behaviour FUTgive SUB-strike 3PRO mark
w]` *ewu'dzi'* *ho'*
 in murder-eat self.

'There are some people whose behavior could make you suspect them of crime.'

19. *nkaàb]* [ɲkaàb]](Noun)

nkaá' - *b]'*

Memory - tell

"Reminder"

Originally, *nkaàb]'* means the act of reminding. The word is now used to mean a formal public statement or announcement about a fact, occurrence, or

intention. The reason for the shift may stem from the fact that both meanings (whether in terms of announcement or a reminder) ‘represent the giving of information’. That is, both usages require the relaying of information, whether to one person or a group of people and through the media or an individual. It could be realized in the following example that the denotation of the word has become wider and new meaning refers to a wider range of people than before.

Example (19):

<i>a-d]fo' bi'</i>	<i>dze`</i>	<i>h]n'</i>		<i>n-kaà-b]'</i>	<i>a-b[-dañ'</i>
PLU-lovers	some	with	their	NM-remind-beat	PERF-depend
<i>h[n' w]`</i>	<i>e-fir'</i>		<i>k[se' yi'</i>	<i>do,</i>	<i>ho'm</i>
us	in	SG-machine	big	DET	on you
	allow				
<i>ye-nke-tsie'</i>			<i>mbrá.</i>		
1PLU-FUT-listen			come.		

‘Some well wishers have their announcements with this big station, let us go and listen to them’.

20. *nkraòw' [ŋkraçw']* (noun)
nkra' - *tów*
 message - give
 “Message”

Originally, *nkraòw'* is a message sent through a medium usually a person to be delivered to another person or a group of people. The word is now used to mean an advertisement or anything that draws good attention towards a particular product or company. It is usually designed by an identified sponsor, and performed through a variety of media. The point here is that the sense of

the word which is ‘sending a message across’ has been extended to cover a wider range, not from one person to another but from television or radio to the human being. Again, the word has also been associated with advertisement and selling. Example (20):

<i>Afeí</i>	<i>hom'</i>	<i>mma'</i>	<i>y[-nk[-gye'</i>	<i>h[n'</i>	<i>a-boàfo'</i>
<i>h]n'</i>					
Now	you	allow	3PLU-FUT-recv	our	PLU-helper
their					
<i>n-kra'</i>		<i>tow'</i>		<i>mbra.'</i>	
NM-message		throw		come.	

‘Now let us go for some commercials from our sponsors’.

21. *nsew'* [nśŽw'](Noun)
nsew'
 vow
 “vow”

This word denotes a vow or an oath. It has acquired a new meaning: ‘to invoke evil or misfortune upon someone, especially in case of misunderstanding or disagreement’. The second meaning of the word includes the results of an action. In the example, it can be seen that the action is the vow and the result is the curse. Thus, the same word can be used to describe a process as well as the result of that process. Example (21):

Ak[-fa´	o-bi´	ne´	g[´l	ma`	o-e-twa´
PERF-take	SG-some	POSS	girl	SUB	3SG-PERF-cut
wo`	nsew´	ma`	e-re-k[-da´		no?
you	curse	CONJ	2SG-PROG-ACT-turn		it?

‘Have you been *cursed* as a result of you snatching somebody’s fiancée?’

22. na´na´no´m´ atse´na` nkõngua` [na´na´nc´m atse´Žna` ŋkõŋg´wa]
 (noun)
 na´na´ - no´m - atse´na` - n` -
 ko´ngua`
 Chiefs - PLU - environment - PLU- seat
 “A designated place reserved for chiefs at a functions”

Traditionally, to say *na´na´no´m´ atse´na`nkõngua`* is to mean a reserved place for a group of recognized chiefs at a function. The meaning of this word has shifted to mean a group of recognized and accepted chiefs present at a function. It can be seen that the attention has been shifted from the ‘space’ to the people (chiefs). In the original meaning, the concentration is on the space (*atse´na`nkõngua`*) given to the chiefs (chiefs). In the following example, the chiefs are referred to as ‘*na´na´no´m´ atse´na`nkõngua`*,’ instead of the space. The sentence could have simply been ‘*na´na´no´m´ a´w]ba´a´ ase´ no´ fi´ Fi´ni´m´fi´n Ma´nt]w´ mu´* (meaning the chiefs who represented were from the Central Region).

Na´na´no´m´	a` - tse´na´e´ - n`-ko´ngua`	a`
Chief-PLU	PLU - environment-PLU-seat	CONJ
w]-ba´a´	dwu´ma`-dzi´	n´-ase´ no´ fi´

3-PLU-come-Past work-dzi POSS-under DET
 from

Finímfiní Mánt]w mu.
 Central Region in.

‘Those recognized *chiefs* who graced the occasion were from the Central Region.

23. ntòdo [ntɔ̀dɔ̀](noun)
 n` - to` - do`
 NM - to put - on
 “Trade discount”

Ntòdo´ is what is added to the main product bought. It is normally added to increase the quantity of a product bought. This word is sometimes used differently to mean the interest on a loan. Etymologically, the words ntòdo´ (trade discount), ngùmu´ (commission), nsìho´ (interest) and ntòwdo´ (edification) trace their root to a common source, the act of adding or topping up. However, they are used in different contexts to mean different situations. The reason for the use of ntòdo´ (trade discount) to mean nsìho´ (interest) might be etymological. In both cases, there is an addition of some sort. The addition is also done with the aim of increasing the principal amount. The difference in the two words is that, for ntòdo´ (trade discount), one does not pay back but for nsìho´ (interest) it is paid. Probably, users of this word use the second meaning with the aim of eluding people who go to the bank for loans on the interest. This is evident in the following example (23):

Sika`kòrabéa´ a´ y[´re´ka´ ho´ a`
 s[´m´

Money-keep-place	CONJ	2PLU-PROG-say	self	PLU-matter
<i>yí s[e´ - b]`</i>		<i>bośa´ w]´ h]´</i>		<i>a´</i>
FOC if,	2SG-strike	loan	in there	
	CONJ			
<i>n-to`do´</i>	<i>kakra-bi´</i>	<i>na´</i>	<i>w]´dze´si´</i>	<i>ho´</i>
NM-add-on	small-some	and	3PLU-with	fix self.

‘If you go for loan from this bank, a little interest is added’.

24. *puṅkúṁ´* [puṅkúṁ](adjective/adverb)

puṅkúṁ´
unexpected
“sudden”

Puṅkúṁ´ denotes an unexpected or sudden appearance of a person at a place. This word has been used to mean huge. The shift in meaning may be motivated by the imagery the word creates in the mind when it is mentioned. The word, when pronounced, presents something big but originally, it means something sudden. The example expresses the word in the context of the second meaning.

<i>Na` sika´</i>	<i>puṅkúṁ´</i>	<i>a´</i>	<i>w]´dze´</i>	<i>k]´reé´</i>
and money	big	CONJ	2PLU-with	go-past
<i>yí so´ n`ase´</i>	<i>nye´</i>	<i>d[n´?</i>		
FOC too	POSS-down	with		why?

‘But why did they send this huge amount of money?’

25. *saṁu´* [seṁ](verb)

sa´ - mu´
select - in
“to select”

Saṁu´ means to carefully choose from a large number of a group of people or things as being the best or most valuable. This word is now used to mean the act of making changes or selection, correcting mistakes in a written document

which is intended to be published or to be made public. The point is that the meaning of the word has been extended from the idea of selection to the idea of making changes and correcting mistakes in written documents (editing). The reason for this extension may be from the idea that, in both situations, what is needed is what is selected. Example (25):

<i>N`-s[ím</i>	<i>a´</i>	<i>y[´-dze´</i>	<i>ba´</i>	<i>e-`fír</i>	<i>do`</i>
PLU-matter	CONJ	1PLU-with	come	SG-machine	on
<i>nyinára´</i>	<i>Papá´</i>	<i>yí</i>	<i>na´</i>	<i>J´-sa´-mu´.</i>	
all	father	DET	and	3SG-select-in	
<i>J`-tseńtseń´</i>	<i>no´</i>	<i>ma´</i>	<i>J`-aa-t]´asówa´</i>	<i>mu´.</i>	
3SG-straighten	3SG	give	3SGSUB-fall	ear	in.

‘This is the man who edits what we bring on air; he takes some out and adds some to it in order to make a beautiful piece that will serve the public interest’.

26. *tw[´tw[r´ [tɛɥ[tɛɥ[r´(adverb)*
tw[´tw[r´
 tilt
 “bend”

Traditionally, *tw[´tw[r´* (was a situation whereby a marble will not occur in the right style when played. This word has been extended to mean a situation where a country is on the verge of collapse or retrogression, nothing seems to work in terms of development. Users of the second meaning of the word seem to see a resemblance between the condition of the marble and the condition of the state in question. The following example expresses the word in context. Example (26):

<i>etua`-tsew´</i>	<i>ahorow´</i>	<i>yi´</i>	<i>a-ma´</i>	<i>]`-man´</i>	<i>no´</i>
Rebellion-tear	different	FOC	PERF-give	SG-state	DET
<i>e-si´</i>	<i>tw[´tw[r´</i>				
PERF-fix	tilt.				

‘These numerous strikes have plunged the nation into collapsing’.

27. *tseman`mufo´* [tsŽmen`fç] (noun)

<i>tse´</i>	-	<i>man´</i>	-	<i>mu´</i>	-	<i>fo´</i>
stay	-	state	-	in	-	PLU

“citizenry”

Tseman`mufo´ refers to all indigenes of a particular place. This concept has shifted to mean ‘ordinary citizens’, those citizens who are not in government or are not government officials. It is difficult to tell what has accounted for that shift. The example presupposes that the *aban´ mu`mpanyimfo´* (government officials) in question are not citizens, people who use this second meaning refer to people who are not in government as ‘ordinary Ghanaians’. In the example, the speaker set government officials apart from the rest of the citizenry. He makes it look like government officials are not citizens. Example (27):

<i>Tse-man`mu-fo´</i>		<i>pii`</i>		<i>nn-y[´</i>	<i>e-dwuma´</i>	<i>eso´</i>
stay -state-in	- PLU	many		NEG-do	SG-work	but
<i>sika´</i>	<i>ara´</i>	<i>aban´</i>		<i>mu`</i>	<i>m`panyim`fo´</i>	
money	only	government		in	PLU-elder-PLU	
<i>re-s[[´</i>		<i>no.`</i>				
PROG-destroy		it.				

‘A lot of citizens are unemployed meanwhile government officials are spending profligately’.

2. Morphological Neologisms

The next type of neologism to be discussed is morphological neologism. Morphological neologisms are entirely new words created through morphological processes such as derivation, compounding, blending, and borrowing. In this study, the processes identified are compounding, coinage, blending and borrowing; they are discussed in terms of frequency of occurrence.

2.1 Compounding

Compounding is generally recognized as a versatile and very productive language device. It may simply be defined as a major word-formation process in which two or more lexical stems are joined together to produce a brand new lexeme functioning as a single vocabulary item in its own right. Here, the compound word has its own specific meaning, way of pronunciation, spelling and grammar. Bauer (1983: 29) asserts that “since each potential stem contains at least one root, a compound must contain at least two roots”. The compound words identified are as follows:

28. wiádze/aba[for' ǹ́nt́́nt́́n' k[se' [wiád'z' ǹ́nt́́nt́́n' k[s'z']
(noun)

wiádze/aba[for' (N) - ǹ́nt́́nt́́n' (N) - k[se' (Adj)

world/ modern - web - big

“world wide web”

Wiádze/àbà[for' nteńtań' k[se' is the Mfantse name used to describe an information system of interlinked hypertext documents that are accessed via the internet also known as World Wide Web (WWW). The word is formed by a combination of *wiádze'* (world) *ntéńtań'* (web) and *k[se'* (wide). It can be said that the users of this word, knowing what the English World Wide Web is, have translated it into Mfantse. This may be because of their knowledge about the fact that people already understand these words ('àbà[for', 'ntéńtań' and 'k[se') in Mfantse and they could easily transfer that knowledge to the new concept. No new morphemes have been created but a new combination of already existing morphemes has been created to form a new word for a new concept. The following example presupposes that there is a new web, which is bigger than what the people know (perhaps people know the spider web or cobweb). But this web can also function in a similar way the spider web functions by trapping information as the spider web traps prey, food and other protein.

Example (28):

S[e-k]a-ba-[for' nteńtań-k[se'-WWW no' do' a, y[-w]` h]'

If 2SG-go PERF-come-new web-big -WWW FOC on CONJ, we-have there.

'If you log on to the World Wide Web, you will find us there'.

29. abàntùgu' [abàntùgu](Noun)

abán'(N)	-	tu'(V)	-	gu'(V)
government	-	uproot	-	spread
“Coup d'état”				

Abàntùgú' is a word used to describe the violent overthrow of an existing government by a small group. The word is made up of three morphemes abán' (government) tu' (to uproot) and gu' (to spread). The reason for creating this word (abàntùgú') to suit this concept might have come from the creators' idea tu', 'to uproot'. For example, when a tree or cassava is uprooted, force is applied to it because the tree or the cassava may be deep rooted in the soil. Therefore, force must be applied to uproot it. Once the cassava or the tree is forced out, the area around it breaks and the soil spreads around. This idea might have been transferred to the concept of coup d'état. Coup d'état occurs when people are fed up with a government in power; they can, therefore, use force (the use of arms, violence) to 'uproot' that government. When this happens, it affects other sectors of the state just like the other areas of the cassava or the tree are affected. Thus, for native speakers to comprehend something new, they consider their knowledge of a similar concept and apply it to the new concept. Example (29):

Abàn-tu-gu' bo-túm' a-ba']-mań' yí mu'.
 Government-uproot-spread FUT-able FUT-come SG-state this inside.
 'There can be coup d'état in this country.'

30. ah]hògèbeá' [ah]hçdzŽbŽá](noun)

a person to make a verbal pronouncement, she has to open her mouth and by opening the mouth, one spreads it; hence, the term *ànòbaábaá' k]ǹtrágye'*.

Example (31):

<i>k]ǹtrágye'</i>	<i>no'</i>	<i>y['</i>	<i>ànò-baá'-baá'</i>	<i>k]ǹtrágye'</i>	<i>o-ǹǹ-</i>
Contract	the	do	mouth-spread-spread	contract	3SG-NEG-
<i>gu'</i>	<i>kraítaá'</i>	<i>dò.</i>			
throw	paper	on.			

'I had a verbal contract with her but not a documented one'.

32. *àhye`do`ba`n`b]fo' [a`e`Z`d`c`b`a`r`b]f`c`]* (Noun)

<i>a`</i>	-	<i>hye'(N)</i>	-	<i>do(Adv)</i>	-	<i>ban(N)</i>	-	<i>b](V)</i>	-	<i>fo</i>
PLU	-	boundary	-	on	-	fence	-	to guard	-	PLU

“immigration officers”

Àhye`do`ba`n`b]fo' is a word used to describe immigration officers. These are officers who have been trained to guard a country's boundaries and borders. The compound is formed from *àhye`do`* (boundary) and *ba`n`b]fo'* (security officers/guards). The combination obviously highlights the meaning of the word as officers who secure borders. The point really is that the term has been used to describe a national phenomenon. The example shows that there are officers who are charged to secure the borders of the country but only that those officers are not truthful. Example (32):

<i>Ghana</i>	<i>a`</i>	<i>-hye`</i>	<i>- do`</i>	<i>ba`n`b]-fo'</i>	<i>piu`</i>	<i>ǹǹ-`dzi`</i>
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Ghana PLU-border-on fence-protect-PLU many NEG-eat
nokwar'.

truth.

'There are many Ghanaian immigration officers who are not truthful'.

33. *kašàmfonýiń* [kašàmfonýiń](noun)
 kaša (N) - mfonýiń (N)
 speech - pictures
 "television set"

kašàmfonýiń is a name for television. The compound is formed from *kaša* (speech) and *mfonýiń* (pictures/images). The word readily conveys its meaning as it depicts 'pictures that speak'. This description perfectly fits the concept of the English television; hence, the name *kašàmfonýiń*. Example (33):

Hw[me w] GTV kaša-mfonýiń do Wukuda na Fida biara.

See me on GTV speech-picture on Wednesday and Friday every.

'Watch on GTV 'television' every Wednesday and Friday'.

34. *ašepaèwèi' [ašepaèwèi']*(noun)
 a - *pepa*(V) - *ewèi'* (N)
 PLU - Clean - end/anus
 "Toilet roll"

Ašepaèwèi' is another neologism formed from *pepa* to (clean) and *ewèi'* (end/anus). It is a paper, cloth or material used for the cleaning of the anus to remove fecal material after defecation or to remove remaining droplets of urine

from the genitals after urination. *Apèpàèwìèí* can be said to be similar to the English toilet roll. *ewìèí* is a word used to describe the anus or the end of something, looking at the human body, the anus is the excretory opening found at the lower extremity of the alimentary canal. It serves as the ‘end’ of the excretory system. So what is used to clean there has been named after it.

Example (34):

O' - gya' - a' ne' nan' no, J' - dze' a-pèpàèwìèí pèpà-é.

3SG-leave-past POSS leg FOC, 3SG-use NM-clean-end clean-past.

‘After he went to the toilet, he cleaned with a toilet roll’.

35. *atòwèpr[kò [atçwèpr[kç]*(noun)

a` - tow' (V) - pr[kò(Adv)

PLU - throw - at once

“Penalty kick”

Atòwèpr[kò` is a word which has been created to name a type of direct free kick in association football, taken from 12 yards (approximately 11 metres) out from the goal, on the penalty mark. The word is formed from *tow'* (to throw) and *pr[kò'* (at once). It is a descriptive word which suggests that in playing football, once the whistle is blown the footballer kicks the ball at once without any interference. This immediate kick can cause the footballer to score.

Example (35):

public - in - speech - give - PLU
 “public relation officers”

Báguámu` kašàmafo´ is a term given to a public relation officer, the spokesperson of an institution. The compound is formed from *báguámu`* (public), *kaša´* (speech) and *mafo´* (givers). Literally, it means a person or people who speak on behalf of an institution. In this word, the meaning can be found from the word since it is descriptive. It readily tells a listener that there is someone who is tasked with the work of speaking in public or to the public on behalf of a company. The following example expresses the word in context.

Example (37):

<i>báguá-mu`</i>	<i>kaša-ma-fo´</i>	<i>wJ`</i>	<i>hJ´</i>	<i>a´</i>	<i>J´-nye´</i>	<i>wo´</i>
Public-in	speech-give-PLU	have	there	CONJ		3SG-with
you						
<i>b]íweíwe´</i>	<i>nk]ímbJ´.</i>					
FUT-pull-pull	conversation.					

‘There are public relation officers who you can talk to’.

38. *b]m]fra`ma´ nwi`nwi`n* [b]m]fra`ma´ n]w]i`n]w]i`n](noun)

<i>b]</i> (V)	-	<i>m]fra`ma´</i> (N)	-	<i>nwi`n</i> (Adj)	-	<i>nwi`n</i> (Adj)
strike	-	air	-	cold	-	cold
“air conditioner”						

B]m]fra`ma´ nwi`nwi`n is a new term used to describe an air conditioner, a machine that removes heat from an area. This is also a descriptive word which is formed from the morphemes; *b]* (strike), *m]fra`ma´* (air) and *nwi`nwi`n* (cold)

meaning a machine that strikes cold air. It appears creators of this word already know the concept of *b]m̀fráma'* (fan) which also produces air. Therefore, to describe a new concept which performs a similar function as that of the fan, there is the need for them to distinguish it. They then use the machine's quality of producing air which is colder than the one the fan produces to name such machine; hence, the name *b]m̀fráma' nwińwiń*. The example presupposes why that descriptive name has been given to the machine. Example (38):

Osíánd[´ m̀fráma' a' d[´m' efr' no' b]´ y[´ nwiń ntsi,
 Because air CONJ that machine DET strike do cold so
w]´ -fr[´ no' b]m̀fráma' nwinwin.
 3PLU-call it strike-air-cold-cold.

'This machine is called an air conditioner because it produces cold air'.

39. *eḅufúw' dadze* [eḅufúw' daḅze](noun)
eḅufúw' (N) - dadze' (N)
 anger - metal
 "accelerator"

eḅufúw' dadze' is a name which has been created to denote a device for increasing the speed of a machine especially the foot throttle of an automobile. This word, formed from *eḅufúw'* (anger) and *dadze'* (metal), does not really communicate the meaning. However, in the following example It is clear that the *eḅufúw' dadze'* is an accelerator since it the only part in a car that is used to control the speed of the car. Example (39):

o-tsía-a' h[ń n'-eḅufúw'-dadze' no' do` dze' m̀birika' k]r-ee`

3SG-step-past car POSS-anger-metal DET on with speed go-past.

‘He stepped on the accelerator in the vehicle and sped away’.

40. edzibewdzifo´ [edʒibɛ̀ʒwɔ̀dzifɔ̀](noun)

e (pf) - dzi(V) - bew(N) - dzi(V) -
fo(sf)

PLU - to attain - place - attain -
PLU

“people in high positions”

edzibewdzifo´ is a name created to describe people who are at key positions and play leadership roles. The word is formed from *dzibew´* (position), *dzi´* (to attain) and *fo´* (a plural marker for person). This combination readily communicates the meaning. Example (40):

e` - dzi` - bew - dzi´ - fo´ *piu` nn´y[´ h]n´ edwu´ma´ ye´.*

PLU-attain-place -attain-PLU many NEG-do their work well.

‘A lot of people in high positions do not do their work well’.

41. enu´mfo´ kotoku´ [enu´rɔ´fu´ kotoku´](noun)

enumfo (N) - kotoku (N)

breast - sack

“Brassiere”

enu´mfo´ kotoku´ is a name created for women’s undergarment that supports their breast. Here again, the term is a descriptive one created from *enu´mfo´* (breast) and *kotoku´* (sack) to mean ‘breast sack’ literally. A sack is a bag used to carry goods. Looking at the nature of brassiere, it looks like a bag because it has space in which we can put something. Creators of this word, therefore, qualify this bag with the breast to designate it solely to the breast. Thus, creators of

this word have described the word, based on the function it performs and its physical appearance. The example below summarises the point that *énuǎfú* *kòtòkú* is used to support the breasts and are into different sizes. Example (41):

<i>m̀-baá'</i>	<i>più`</i>	<i>m̀m̀-ɸ['</i>	<i>énuǎfú'</i>	<i>kòtòkú'</i>	<i>a-k[se.'</i>
PLU-girls	many	NEG-like	breast	sack	PLU-big.

‘A lot of women do not like big brassieres’.

42. *ekyirnyám'* [etəirɲám](Noun)
ekyir(N) - *nyám* (N)
 back - dignity/glory
 “big buttocks”

Another word which has been created to describe big buttocks is *ekyirnyám'*. *ekyirnyám'* is formed from the morphemes *ekyir'* (back) and *nyám* (dignity/honour). The word ‘*nyám*’ in Mfantse means a source of esteem, pride or a distinguished honour or praise. The creators of this word perhaps see the extra ‘flesh’ at a lady’s buttocks to be something that brings praise or renown or an object of special distinction, thereby their description in it this way. Probably, by *ekyirnyám'*, the creators mean ‘*ekyir'nyám'*’ (back flesh). They may want to euphemize it to avoid the humour that comes with it. The following example expresses the word in context. Example (42):

J-w['] tuń' a-k[se, d[m' ekyir-nyám' yí ma` no-hó y['] fl'w.'

3SG-has buttocks PLU-big, this back-glory FOC makes 3SG-self do nice.

‘She has big buttocks; this back glory makes her very beautiful’.

43. Ghana m̀brak̀ùnyin' [gaana m̀brak̀ùjɪn](noun)

Ghana (N) - m̀bra' (N) - kùnyin'
 (Adj)

Ghana - laws - great

“Ghanaian Constitution”

Ghana m̀brak̀ùnyin' is the term created to the rules and laws of the country usually the Constitution of Ghana. The word is from the morphemes; Ghana, *m̀bra'* (laws) and *kùnyin'* (great). Creators of this word might have used it to describe the Ghanaian Constitution because they find it to be superior over any other laws of the country. The constitution is no respecter of persons thus, it is great in its own right. In the following example, it could be seen that the speaker acknowledges the supremacy of the constitution. Example (43):

Ghana m̀bra'-kùnyin' a' h[n' nyina'ra' hy[a'se' no' nye' no' ndzi.

Ghana law-great that we all be under DET with PRO deal.

‘The constitution of Ghana which is above all of us should deal with him’.

44. kaár`ab]yámu' [kaár`ab]yém](noun)

kaár(N) - a+b](V) - yámu(N)

car - wear - stomach

“seatbelt”

Kaár` ab]yámu´ is the name which has been created for a car’s seatbelt. The compound is from the borrowed word *kaár* (car) and *ab]yámu´* (belt). It appears creators of this word know the concept of *ab]yámu´* (belt) and so by adding *kaár* (car) to it, it qualifies the type of *ab]yámu´*. The name also creates a mental picture whenever it is mentioned. The example below even suggests that the type of belt which is peculiar to a vehicle is the car’s seatbelt. Example (44):

obiára´ tse´na´ kaár mu´ a´]-mb]´ kaár a`
 Everybody sit car inside CONJ, 3SG-wear car NM-
b]´ - yámu´
 wear-stomach.

‘Anybody who sits in a car must use a seatbelt’.

45. *ka` a`se`da* [ka~` aš`Žda](verb)
 ka(V) - ašé(N) - da(V)
 Speak - down - sleep
 “give thanks”

The expression *ka´ a`se`da´* (say thanks) which in its noun form becomes ‘*a`se`daka´* (thanks saying) is seen as a new word created for the situation whereby somebody says what the Lord has done for him instead of singing a thanksgiving song. Usually, a person gives a testimony about what the Lord has done. However, the known name used to describe this scenario is *da`se`dži´* (testimony or bearing of witnessing). The use of *ka´ a`se`da´* (or *asedaka*) has

‘This is the political party’s general secretary’.

47. mańsín hw[đofo [meńsín ɛu[đɕfɕ](Noun)

mańsín(N) - hw[(V) - do(N) - fo´(sf)
 District - watch - on - person

“District or Municipal Chief Executive”

A word which has been created to describe District or Municipal Chief Executive is called *mańsín hw[đofo*. The word is created from *mańsín* (district or municipal) and *hw[đofo* (a care taker). In terms of meaning, the word is not difficult to understand because the morphemes that make up the word are easy to understand. A care taker is a person who has been entrusted with something to take care of. The care taker of a district then is the district chief executive hence the name, *mańsín hw[đofo*. Example (47):

Mań-sín’ hw[-do-fo’ so’ ba-a’ a-se’ bi`
 State-half watch-on-PLU too come-past down
 some.

‘The District Chief Executive was also present’.

48. mbrahy[baɣuańmu´ kyeame´ [mbraɛ[beɣweń tɛZamZ](Noun)

mbra(N) - hy[(V) - baɣuań(N) - mu´(Adj) -
 kyeame(N)
 laws - make - public - in - linguist

“speaker of parliament”

A name which has been created to mean the speaker of parliament is ‘*m̀braħy[ba`gu`amu` kye`ame`*’. This word is created from the morphemes *m̀bra* (laws) *hy[* (to make), *ba`gu`amu`* (public) and *kye`ame`* (linguist). The morphemes which make up the word are easy to understand. *m̀braħy[ba`gu`amu`* is the name for the parliament house, it is a place where laws are made. Among the parliamentarians is a speaker (*Jkye`ame`*) who chairs all parliamentary proceedings. Thus, combining the name of the place where laws are made *m̀braħy[ba`gu`amu`* and the work that the leader over there does (*Jkye`ame`*), a word is created to name anybody in such a position and this makes the word descriptive. Example (48):

<i>m̀bra`hy[`ba`gu`a`-mu`</i>	<i>kye`ame`</i>	<i>n`as[im</i>	<i>nye`</i>	<i>no`.</i>
Law-make-public-in	linguist	POSS-message	is	this.

‘This was what the Speaker of Parliament said’.

49. *nan`aka`nkye`ma`* [nan`aka`nt`e`Z`ma](noun)

<i>nana</i> (N)	-	<i>ka`nkye`ma</i> (N)
grandchild	-	a type of food

“great great grandchildren”

A novel word which has been created to mean the descendants of the fourth generation is *nan`aka`nkye`ma`*. This word is created from *nana* (grandchild) and *ka`nkye`ma`* (a type of food). The novelty of the word is seen when ‘*ka`nkye`ma`*’ is added to the ‘*nana*’. *Ka`nkye`ma`* is the term given to the type of food that a concubine cooks and carries it across the street to a man. The two words put together make it difficult for one to ascertain the meaning. However, in the

context within which the word is used, it becomes obvious that the word refers to the descendants of the fourth generation. In Mfantse culture, ‘*m̀ba*’ (children) refers to one’s own children, ‘*nànànòm*’ refers to the children’s children, ‘*nànàkànsówa*’ refers to the children’s children’s children, ‘*nànàsu*’ refers to children’s children’s children’s children but in the example (49) below, ‘*nànàkànkyéma*’ is used in place of ‘*nànàsu*’. He says *m̀ba`a`ògyáá`h]̀n` ekyìr` no` y[` baàw]̀twe, nànànòm` duébié̀n, nànàkànsówa` beè̀suó̀n` ǹna` nànàkànkyéma` baànàn.* (He left behind eight children, twelve grandchildren, seven great grandchildren and four great *great grandchildren*). How the speaker uses the word and the position he places the word in the sentence tells the listener that the speaker is referring to the descendants of the fourth generation. Again, there is no established record for this word combination in the Mfantse culture as carrying the meaning it has been given. Thus, the meaning of the word is not readily known.

50. *òyì̀m̀fònyì̀n` àdaka` [òyì̀n]fònyì̀n` àdaka`](noun)`*

ò(pf) - *yi*(V) - *m̀fònyì̀n`* (N) - *àdaka`*(N)

3 SG - show - picture - box

“a television set”

òyì̀m̀fònyì̀n` àdaka` has been created for the English television set. The word is from the morphemes *o* (3SG) *yi* (show) *m̀fònyì̀n`* (pictures) and *àdaka`* (box). The meaning of this word is obvious as it depicts the function and features of ‘a certain box’. Looking at the shape of a television set, it actually looks like a box (not the modern TVs). Television is audio visual; it shows pictures and

gives sounds. This description fits nothing but a television set. The following example points to a television set because currently, television is the only audio visual object which is most watched as compared to laptops and other audio visual objects. Example (50):

<i>Me`p[´</i>	<i>o`-yi`-mfon`yi`n</i>	<i>a`da`ka´</i>	<i>hw[´.</i>
1SG-like	3S -show-picture	box	watch.

‘I like watching television’.

51. *putu`pru´w´ ayarsa´* [putu`pru´w´ ayarsa´](noun)
putu`pru´w´ (Adj) - *ayarsa´* (N)
 sudden - healing
 “first aid”

The assistance given to any person suffering a sudden illness or injury, with care provided to preserve life, prevents the condition from worsening, and to promote recovery has also been termed as ‘*putu`pru´w´ ayarsa´*’. The word is created from the morphemes *putu`pru´w´* (sudden) and *ayarsa´* (healing). The word brings it readily which the morphemes which combined to form the words are native words which are easily understood. ‘*Putu`pru´w´*’ means sudden and ‘*ayarsa´*’ meanings healing, the literal meaning of the word therefore is ‘sudden healing’. The word, therefore, means the quick healing given to someone who falls sick suddenly. The example depicts the fact that ‘*putu`pru´w´ ayarsa´*’ is a quick health care given to a sick person for a quick relief. Example (51):

]`yař´ *a´* *ma`* *no´* *putu`pru´w´* *ayarsa´* *ma´* *o`-nya´* *aho]dzen´*
nk]´

3SG-sick CONJ give 3SG immediate healing so 3SG-get strength go

ásópítí.

hospital.

‘Give him first aid when he is sick so that he will be strong to go to hospital’.

52. *maṅdòd̀zíníyí* [maṅd̀ɔ̀d̀zíníyí](noun)

<i>maṅ</i> (N)	-	<i>do</i> (Adj)	-	<i>dzi</i> (V)	-	<i>nyí</i> (sf)
state	-	on	-	administer	-	person

“self-appointed leader”

Maṅdòd̀zíníyí is a word which has been created to describe someone who has forced himself to govern a state. Such a person has little or no support of the citizens. The word is created from the morphemes; *maṅ* (state), *do* (on) *dzi* (administer) and *nyí* (person). The word does not readily communicate its meaning. However, in context, the meaning is clear. Example (52):

<i>maṅ-do-d̀zi-nyí</i>	<i>na`</i>	<i>J-maṅ-fo`</i>	<i>nń`</i>	-	<i>taá`</i>
State-on-administer-SG	and	SG-state-PLU	NEG	-	support

n` - ' - *ekyí.*

3SG-POSS -back.

‘It is a self-appointed leader who does not get support from the governed.’

53. *sukwáńky[ba` adáka* [suk^wántɛ[ba` adáka](noun)

<i>sukwáńky[ba`</i> (N)	-	<i>adáka</i> (N)
snow	-	box

“refrigerator”

Sukwáńky[ba' ádaka' is a word which has been created to describe a refrigerator, which is a household appliance or compartment which is used to store food and drink. The word is created from *sukwáńky[ba'* (snow) and *ádaka'* (box). The word presupposes the idea of a 'snow box'. The traditional idea of snow in the Mfantse culture is the '*sukwáńky[ba'* an iced-cube like substance which falls from the sky during heavy rains. Probably, the creators of this word knowing this native word '*sukwáńky[ba'* and the features of the modern day fridge thought that transferring that idea to the fridge would make people understand the concept of refrigerator since they know '*sukwáńky[ba'* already. The example below tells the speaker's knowledge about the resemblance in the '*sukwáńky[ba'* and the refrigerator. Example (53):

<i>Sukwáńky[ba'</i>	<i>ádaka'</i>	<i>no'</i>	<i>mu`</i>	<i>wirikukuúku'</i>	<i>a-kaá'</i>
Snow remind	box	DET	in	chilliness	PERF-
<i>me'</i>	<i>so'</i>	<i>dze'</i>	<i>no.'</i>		
me	heaven	own	that.		

'The coldness of the refrigerator has reminded me of the one from heaven.'

54. *tađuáb]ha'* [teđu⁴iaǂ]ha](noun)
 ta(N) - đuá(N) - b]ha(N)
 kneading stick - tree - sheath
 "condom"

Tađuáb]ha' is a Mfantse word created to replace the English idea of condom, a thin rubber sheath worn on a man's penis during sexual intercourse as a contraceptive or as a protection against infection. The word is formed from

that the word can be easily understood as a person who does not make any meaningful contribution to the state. Example (55):

Tse` - man`- mu`- huń -fo` h]ń` subań` b]` mań.

Dwell-state-inside-empty-PLU their character destroy state.

‘Unpatriotic character destroys a state.’

56. tońpaék[hÿew` amañ´ [tɕwpaʒk[ɛʒw amañ](noun)

toń(V) - paé(V) - k[´ - hyew(V) - a` - mań(N)

to throw - burst - PROG - burn - PLU - stat

“Grenade”

A word which has been created to describe an improvised explosive weapon that are employed by insurgent fighters to cause mass destruction is ‘tońpaék[hÿewamań’. The meaning of the word can be gotten from the role it plays which is, ‘a bomb which destroys nations’. Example (56):

Toń-paé´ k[´ - hyew` - a`-mań´ a` - tow` e´kuń` d]ń´

Throw burst PROG-burn-PLU-state
people

PERF-throw PERF-kill

kukuàńkońa´

multitude.

‘A grenade has killed multitude of people’.

57. tsièhw[´ [tsièɛʋ[]](noun)

tsiè` (V)	-	hw[(V)
listen	-	watch
“atelevision set”		

Tsiè`hw[´ is a word which has been created to express the idea of a television set. The word is a descriptive one. The morphemes that form the words are *tsiè`* (listen) and *hw[´* (watch). This then expresses a concept of an audio visual machine which allows one to listen to it and watch it at the same time. The meaning of this word, therefore, can be retrieved from the description it gives.

Example (57):

H[ń n]m̀ba`na` o`gu´ wo´ tsiè`hw[´ no´ do´ no´.

Our number FOC 3SGspread your listen-watch POSS on
DET.

‘That is our number of your television screen’.

58. tetàtètà´ eḡír [tʒ̀tətʒ̀tə´ eḡír](noun)

tetà´	-	tetà´	-	eḡír (N)
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teta	-	teta	-	machine
------	---	------	---	---------

“a type writer”

Tetàtètà´ eḡír is the name which has been created to name a typewriter. This is a word which has been created from the *tetà´ – tetà´* sound it makes when it is in use. The word is formed from the *tetà´ – tetà´* (sound) and *eḡír* (machine).

Example (58)

k]m̀píwía` a`b[´hy[` tetàtètà´ eḡír a`nań´ mu´.

Computer PERF-come-place tetateta machine PLU-leg inside.

Dza` ma`n-bu`-nyi´ bi´a´ra´ b[-y]´ na` ma`n-pa`nyin´

Whatever state-account-SG every FUT- do and state-elder

re-y[-´] yi´.

PROG-do FOC.

‘What the president is doing is what any governor/leader will do’.

2.2 Coinage

The next word formation process to be discussed is *coinage*. "*Coinage* is a neologism or a new word or word combination that is created deliberately to suit a specific purpose (Plotnik, 2008, p. 1)." Coinage also refers to the process of creating or inventing totally new terms. Sometimes people create new words outright to fit some purpose. "Societies often require new words to describe changes in technology, sports, entertainment, and so on (Yule, 2001, p. 69)". Plotnik (2008) also writes of *coinages* as “most of them being no more than ‘nonce’ terms, meant only for a single occasion and a couple of laughs”. At best, they end up in funny collections. In other words, some coinages never become anything more than nonce-formations. However, those new words which survive, "...after their first coinage, tend to become everyday words in the language." The following *coinages* were identified.

63. abe`nga´ [abZ`jga´](Noun)
 abenga
 #####
 “dog meat”

Abe`nga´ is a word created to mean dog meat. It is very difficult to determine which morphemes make up the word. However, a speaker, after using the word

said, ‘mekyer[´b]d]m nam’ (I mean dog meat). This makes it easier for people to understand what it means. Example (63):

<i>abéngá´</i>	<i>m̀pó´</i>	<i>no´</i>	<i>bo´</i>	<i>a´y[´</i>
<i>dzen`</i>				
Abenga	even	POSS	price	PERF-do
hard.				

‘Even dog meat is expensive’.

64. *àsòmu`hye´lé´* [àsòmu`e´lé´](noun)
àso´ - *mu´* - *hye´lé´*
 ear - in - impairment
 “deaf”

Àsòmu`hye´lé´ is a name given to a person with hearing disability. ‘*àsómu´*’ refers to the ear, but ‘*hye´lé´*’ has not been identified as Mfantse word with any specific meaning. However, in the example below, the speaker gives a clue which enables a person to think that the ‘*hye´lé´*’ means impairment. In the example; *S[´bé´ènuá´nom´ a´w]y[´àsòmu`hye´lé´fo´ a´na´a´h]n´ àsówa´ n´níse´ às[´m´no´ se´w]m̀mp[´kwa´n´ a´ ènuá´nom´ n´ka´a´ no´ dze´h]n´ nam´ do´ no´* (With all apologies, our brethren with hearing impediments have expressed their dislike about the attitude of the hearing towards them). After the speaker had used the word ‘*àsómu`hye´lé´*’, he used another expression ‘*a´na´a´h]n´ àsówa´ n´níse´ às[´m´no´ se´*’ (or those who cannot hear) the second expression suggests that the speaker is referring to the hearing-impaired. This gives the impression that *àsómu`hye´lé´* means deaf.

65. *bu`koò`* [bu`koò`](adverb/adjective)

buḵoò`
old
“weak”

Buḵoò` is a description given to a weak structure, block or wooden. The morpheme does not really give a clue as to what the meaning of the word really is. However, the context within which the word is used suggests something weak or old. In the example below, I do not think that if the market in question is better than anything weak or old, the speaker would not have said what she said. Example (65):

H[ń *guá'* *yí* *a-y[`* *buḵoò`* *hom'* *mámá'*
kwań'

Our market this PERF-do weak you allow
way *ma'* *wońsí'* *mámá'* *h[ń.'*

give 3PLU-build give us.

‘Our market is weak, allow them to build it for us.’

66. *efur'hyele'* [efur'zele'](noun)

efur'' - *hyele'*

stomach - big

“pot belly”

efur'hyele' is a name used to describe a pot-bellied person. Again, while ‘*hyele'*’ does not point to any specific thing, the ‘*efur'*’ does. The ‘*efur'*’ means belly. The context within which the word is used suggests that *efur'hyele'* means pot-belly. In the example, the speaker is cautioning somebody to quit drinking alcohol or else he would earn that name. It is a common idea that people who

drink beer develop pot belly. So by inference, one can comfortably say that the word means pot belly. Example (66):

<i>S[</i>	<i>e-nn'-gyaa'</i>	<i>nsa-nom'</i>	<i>a</i>	<i>wo'</i>	
If	2SG-NEG-stop	alcohol-drink	CONJ,	your	
<i>yafun'</i>	<i>b[-y[</i>	<i>k[se'</i>	<i>ma</i>	<i>w]-aa-fr[</i>	<i>wo'</i>
stomach	FUT- do	big	give	3PLU-SUB-call	you
<i>efur</i>	-	<i>hyele'</i>			

Stomach - big.

(If you do not quit drinking alcohol, your stomach will protrude and you shall be referred to as *a pot-bellied man*).

67. *kabrukui* [kebrukui](adjective / adverb)
kabrukui
 horrible
 "horrible"

kabrukui describes a scattered area usually dirty and unpleasant for the eyes to behold. In the example below, the speaker might have used this word because he did not really know how she could describe the condition in which the 'K]t]kuraba' market is, hence she had to create her own word. Really, if the market was in a good condition, the speaker would not have asked such a question. Example (67):

<i>K]t]-kuraba'</i>	<i>gua'</i>	<i>yi'</i>	<i>a'</i>	<i>a-y[</i>	<i>kabrukui</i>
Crab-cup	market	FOC	CONJ	PERF-do	horrible
<i>yi'</i>	<i>na'</i>	<i>hom'</i>	<i>p[?</i>		
FOC	and	you	like?		

‘Is it this horrible K[t]kuraba market that you like?’

68. *kaṅkyeṅkó* [kaṅtɛʒṅkó](noun)
kaṅkyeṅ - ko
metal - small
“metal scraps”

kaṅkyeṅkó means a piece of metal or discarded metal for processing. On the face value, the word does not communicate any meaning; however, the context of use suggests that the word means scraps. The speaker after using the new word *kaṅkyeṅkó*, expresses the idea he wants to put across in a known word, *ndàd̀zeḡó* which means scraps in English. By inference, it is clear that the second word the speaker used is just a reiteration of the first word but this time, the meaning is more explicit. It is also possible that the speaker thinks listeners may not understand *kaṅkyeṅkó* so he has to use a common term that people will understand. Example (68):

WJ`dze` son´ a-to` kañkyen`ko´ n`tot]é´ do`
 They-with ban PERF-put metal-small NM-buy on
 me`kyer[´ n` - daðze` - gów.
 1SG-mean PLU - metal - bad.

‘There is a ban on the buying of metal scraps’.

69. ngúgo´ [gu´go](noun/adverb)
 ngúgo´
 luck
 “fortune”

ngúgo´ is a word used to describe luck or fortune. In this word too, the meaning is not readily known. However, the context within which it is used implies something positive. In Mfantse, when we say ‘*ne´ tsír ye´*’, ‘*ne´ tsír y[ǹs]´*’, ‘*ne´ tsír y[ǹkòkwa´ ne´ tsír w]`siár´*’, we mean that he is fortunate or lucky. Luck is associated with the head (*tsír*) and the statement the speaker made is also positive; so it is not out of place to explain or understand *ngúgo´* in terms of luck or fortune.

Example (69):

Ne´ tsír´ y[-[´ ngúgo´ papaápa´ ma`]-hy[-[´
 His head do-past luck very-much for 3SG-
 score-
 w]` b]j]lbj´ akańsí´ no´ mu´.
 Past in football competition DET in.
 ‘He was very fortunate to score in the football competition’.

70. nk]nk]ndo´ [n]k]n]k]ndɔ´] (adverb)
 nk]nk]n´ - do´

tuberculosis - on
 “heat”

Nk]̀nk]̀n`do´ is an expression used to mean ‘in the height of’ or ‘in the heat of’. The meaning of the word is evident in its context of usage but not in its morphology. In the example below, the word *nk]̀nk]̀n`do´* makes the statement complete. It also suggests a meaning which sounds like the meaning given to it above. This meaning, by merely hearing the word, would not occur to one but in the sentence below, it is obvious. Example (70):

a`[m´ no´ nk]̀nk]̀n`do´ no´ mu´ a´ra´ na`
ny[`nko´

Matter DET tuberculosis-on 3SG in like and friend *no´*
b]´-j´ n´-´a´so´wa´ mu´.
 DET beat-past 3SG-POSS-ear in.

‘It was in the heat of the argument that the friend slapped him’.

71. *pi`soo`* [pi`soo`](adverb)
pi`soo`
 thick
 “interesting”

One cannot obtain a specific meaning for *pi`soo`*. Anybody can use this word to suit what she wants to say. In the context within which this word was found, it suggested that it is an expression used to describe the result of something. The result of something could be interesting, tiresome, sad, and lovely or anything. Thus, a person can use this word, depending on what she or he wants to achieve. In the following example, it is possible that the speaker wanted to say that the election in question was going to be interesting. Obviously, people know the interesting nature of politics and for that matter elections and so he

was not expected to say anything different but to reiterate what people already know about elections. Example (71):

<i>Afe'</i>	<i>yi'</i>	<i>a-ba-tow'</i>	<i>yi'</i>	<i>b[-y]'</i>	<i>pinsoo`</i>
Year	this	SG-seed-throw		FOC	PROG-do
	pinsoo.				

'This year's election will be very interesting'.

72.]bówboé' []bçwǔçŽ](noun)
]bów' - boé'
 drunkenness - ###
 "a drunkard"

]bówboé' suggestively means a drunkard. It appears the word is formed from *]bów* which means drunkenness and an unknown morpheme *boé'*. The motivation for thinking that the word refers to a 'drunkard' is the context within which it is used. Normally, it is only a person who takes in alcohol who becomes a drunkard and once that person becomes a drunkard. His condition can result in something else. Also the use of *]bówboé'* with *nsa* (alcohol) even suggest that the speaker is indeed talking about a drunkard. Example (72):

<i>a`bofra'</i>	<i>a'</i>	<i>ne'</i>	<i>maáme'</i>	<i>t]`</i>	<i>nsa'</i>	<i>ma`</i>
SG-child	CONJ	POSS	mother buy	alcohol	give	
<i>]`nom`</i>	<i>dze,</i>		<i>]`b[-y]'</i>		<i>]`-bów-boé'.</i>	
3SG-drink	FOC,		3SG-FUT-do		NM-drink- boe.	

'A child whose mother buys him alcohol will become a drunkard'.

73. tukuu` [tu`kuu`](adverb)
 tukuu`
 big
 "big"

Tukuù` is an expression used to describe how big something is. The use of the word in the example denotes the meaning above. Example (73):

<i>Dza`</i>	<i>me'-tseé'</i>	<i>na'</i>	<i>m-a'-b]'</i>	<i>no'</i>	<i>tukuù`</i>	<i>dze'</i>
What	I-heard	and	1SG-PERF- tell	FOC	big	with
<i>re'-ma'</i>	<i>hom'</i>	<i>yi.'</i>				
PROG-give	you	DET.				

'What I have brought to you in full-size is what I heard'.

2.3. *Blending*

Blending is another way of forming new words. A *blend* is generally defined as a new lexeme which was formed by fusion of the shortened elements from two (or possibly more) other words. The meaning of a *blend* is then a combination of the source words. *Blending* does not include mixing phonemes of the constituent words at random, or part of one word into the middle of another. In general, the first part of the first word and the last part of another are combined to form a blend, that is, a brand new lexeme. Typically, blends are produced in such a way that the constituent elements are mostly recoverable. Occasionally, though, this minor type of word formation is quite unpredictable, since in some instances only one of the constituent elements is transparently recoverable or analysable into morphs. Also, the grammatical function of the second element that is involved in the fusion is in most cases retained. This means that the blend is in most cases a member of the same word class as the second element. Blends are similar to compounds in that they

are produced by combining two words, but parts of the words that are combined are deleted. The following are some identified blends.

74. aƙorabat̀ [ak̩ʁabat̀](noun)	
aƙorá (ak̩kora)	- bat̀ (ab̀eránt͡s͡)
old man	- young man
“a middle aged man”	

Aƙorabat̀ has been skillfully blended to describe a man in his middle age (the period of life between young adulthood and old age, now usually regarded as between about forty-five and sixty) but appears handsome, strong and younger than his age. The word is formed by the combination of *aƙorá* which comes from *ak̩korá* (old man) and *bat̀* which also comes from *ab̀eránt͡s͡* (youth or young man). In terms of meaning, the constituent parts of the word give a literal meaning; this makes it quite easier for a person to get a fair idea about the meaning of the word upon hearing it for the first time. Example (74):

<i>Papá</i>	<i>yí</i>	<i>y[̀</i>	<i>aƙorá-bat̀</i>	<i>]nó</i>	<i>á</i>	<i>]nń́-y[́</i>
Father	DET	do	old-young	3SG	CONJ	3SG-NEG-do
<i>do</i>						
<i>ak̩korá</i>	<i>]nó</i>	<i>só</i>	<i>á</i>	<i>]nń́-y[́</i>	<i>ab̀eránt͡s͡</i>	<i>].</i>
old	3SG	to	CONJ	3SG-NEG-do		young.

‘This man is a handsome middle aged man; he is neither old nor young’.

75. kašafír´ [kašefír´](noun)	
kašá	- fir´ (efir)
speech	- machine
“radio”	

The word *kaṣàfír'* is used to describe radio, which is the transmission and reception of electromagnetic waves of radio frequency, especially those carrying sound messages. The word comes from *kaṣá'* (speech) and *fír'* (efír) which is translated in English as machine. In the formation of this blend, the whole word of the first part is taken and added to the second part of the second word. The meaning of the word can be inferred from the combination of the constituent parts. Though literally, it gives a fair idea of what the word means, "machine that speaks". The use of the word can be seen in the following example (75):

Tsiè` me` wJ` wo' kaṣà-fír' yi'

Listen me on your speech-machine
FOC

do` Méménda' ànàpá' biára.'
on Saturday morning every.

'Listen to me on your radio every Saturday morning'.

76. *nṣièk̀yírbaá'* (apòòm̀d̀Z̀ǹ) [nṣiè̀t̀ɛ̀irbaá'] (noun)

n' - sí' - ekyír'' - baá'(abaa)

NM - fix - back - stick

"insurance scheme"

Nṣièk̀yírbaá' (insurance) is used in addition with *ap̀J̀ẁm̀ud̀zén'* (health) to describe a provision made by a country for its citizens to access health facility at a cheaper or no cost. The blend is formed from *nṣièk̀yír'* (support) and *baá'* which comes from *àbaá'* (stick). In this word, the various constituents of the

Government PERF-cancel NM-fix-back-stick CONJ 3PLU-
with

boá' *skuúf* *ad̀zèsuà'* *no'* *mu'*

help school learning DET in.

‘Government has withdrawn educational scholarship given to students’.

a. Borrowing

Borrowing is another way of increasing the lexicon of a language. It occurs “when one language adds a word or morpheme from another language to its own lexicon” (Fromkin, 2011, p. 54). The words could be nativised to suit the syllable structure or the phonological rules of the language into which the word was borrowed. Borrowed words are pronounced according to the phonological rules of the borrowing language. Throughout its history, Mfantse language has adopted a vast number of loanwords from other languages. So extensive has it been that by far a greater part of the borrowed words are from the English Language. Example: *bokitsi* comes from the English word *bucket*, *buukuu* comes from *book*, *skuul* comes from *school* and *bigyin* comes from *begin*. However, in the data collected, borrowing was found to be less productive than the other word formation processes identified. The following loanwords identified were borrowed from Twi, a dialect of Akan and from the English Language:

78. *dwirím`* [dzɔ́irím](noun)

dwirím`
fraud
“fraud”

This word means an act which is unthinkable and abominable. The word is borrowed from Twi, a dialect of Akan and a language of the Twi speaking people of Ghana. The word has been taken wholly from the borrowed language and it is used in the manner of the borrowed language. The word can be used in the following context. Example (78):

<i>Abañ</i>	<i>mu`</i>	<i>fo´</i>	<i>biñom´</i>	<i>wJ`</i>	<i>hJ´</i>	<i>a´</i>
Government CONJ	inside	PLU	some	in	there	
<i>dwiri´m´</i>	<i>a´hy[´</i>		<i>h]n´</i>	<i>ma´</i>		
fraud	PERF-wear		them	full.		

‘Some government officials are full of fraud.’

79. *k]mpiwta`* [k]mpiwta] (noun)
k]mpiwta`
 computer
 “computer”

k]mpiwta` is an English word which is defined as an electronic device which is capable of receiving information (data) in a particular form and of performing a sequence of operations in accordance with a predetermined but variable set of procedural instructions (program) to produce a result in the form of information or signals, (computer). Mfantse has borrowed the word into the language; the phonology and the meaning of the word have been maintained but the orthography has been changed to suit Mfantse. Example (79):

<i>K]mpiwta`</i>	<i>no´</i>	<i>bo´</i>	<i>y[`</i>	<i>dzen.`</i>
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Computer POSS price do hard.

‘Computer is expensive’.

80. remánd [rŽmánd](verb/noun)

remánd

remand

“remand”

This is also an English word which has been borrowed into Mfantse. The word means ‘to place a defendant on bail or in custody’, especially when a trial is adjourned. It also means a committal to custody. Mfantse has taken this word wholly since the phonological and the syllable structure suit that of Mfantse.

<i>Na`</i>	<i>s[`</i>	<i>wJ`dze`</i>	<i>o`bi´</i>	<i>kJ`</i>	<i>remánd</i>	<i>a,`</i>
and	if	3PLU-with		SG-some	go	remand
	CONJ, <i>m`ber´</i>	<i>ahen´</i>	<i>na`</i>	<i>J`s[´</i>		<i>d[´</i>
		<i>o`dzi`</i>				
PLU-time	how much	and	3SG-deserve	FOC	3SG-	
<i>wJ`</i>	<i>hJ´</i>					
have	there?					

‘How long is a person kept in remand?’

The eighty neologisms described above will be presented in a tabular form below to reveal clearly the most dominant word-class, neologism types and word formation processes. At this point, three tables will be constructed: one according to the word-formation process, another according to the neologism type and the other according to their word-class.

Table 1

Frequency of neologisms according to word class

Word class neologisms belong to	Frequency	Percentage (%)
Noun	69	78.0
Verb	6	7.0
Adjective	5	6.0
Adverb	8	9.0
Total	88	100

Source: Field data, 2015

The table above shows the most dominant word-class in the data. As it reveals, while 78.0% of the neologisms are nouns, verbs counts 7.0%. Adverb also has 9.0%. Adjectives represent the least found neologisms, 6.0% of the data represents this word class.

Table 2

Frequency of neologisms according to word formation type

Word formation process	Frequency	Percentage (%)
Blending	4	5.0
Borrowing	3	4.0
Coinage	11	14.0

Compounding	34	42.0
Semantic extension	28	35.0
Total	80	100

Source: Field data, 2015

The table shows that the most common word formation type used in the formation of Mfantse neologism is *compounding*, 42%; this is followed by *semantic extension*, 35%; and then *coinage* 14.0%. The next word formation type is *blending* with 5% while the least common word formation process in the formation of Mfantse neologism is *borrowing* with a percentage of 4.0.

Table 3

Frequency of neologisms according to types

Neologism type	Frequency	Percentage (%)
Morphological neologism	52	65.0
Semantic neologism	28	35.0
Total	80	100

Source: Field data, 2015

The table above also shows that *morphological neologism* which takes 65% of the entire data is most common in Mfantse as compared to *semantic neologisms* which form 35%. As required of this study, the questions of which word classes do Mfantse neologisms belong to, the word formation process and the neologism types have been presented and the results of the analysis have been clearly shown. The section below presents a discussion of the results of the analysis.

Discussion of Results

The analysis of the data has shown how each of the neologisms is formed, the word class it belongs to, the meaning of such neologism and the factors that account for native speakers' comprehension of neologism. This section reveals that not all word-formation types are used in the creation of neologisms, and not all word-classes can admit neologisms in Mfantse. The word-formation types identified in the data (in order of frequency) are compounding, semantic extension, coinage, blending and borrowing while the word-classes they belong to are nouns, verbs, adverbs and adjectives.

The most common word-class in the data is the noun. Out of the eighty neologisms, sixty-six are nouns which represent 78.0% of the entire data examined. This result conforms to Stekauer's notion of onomasiology. This is because neologism as has been explained by scholars (Mostovy, 1994, Rey, 1995; Abdullahi-Idiagbon and Olaniyi 2011) in the literature are created to name existing objects and concepts and or to replace foreign terms with domestic ones. Since words are created to name existing objects and concepts, it is natural for most neologisms to be nouns. A noun, therefore, is names of a person, animal, place, idea or a thing. Next to nouns is the class of adverbs which accounts for 9.0% of the entire data. An adverb describes the nature, level, intensity or type of action/verb. Next to adverb is the class of verb which accounts 7.0% of the entire data. A verb is a word that expresses an action or a state of being. The relationship between the verb and an adverb may be the reason for which the two word classes account for a little over and below the

other. Adjectives take the least of the neologisms which were identified. It accounts for 6.0% of the data. As a result of the ease with which language users convert words from one word class to another, some of the neologisms were seen to be belonging to more than one word class. Most of the neologisms which were identified in the class of adverbs were also seen in the class of adjectives. For example, the words *puńkuńm* (big) *kabrukũ̀* (horrible) and *bũkoò̀* (weak/old) were found in both grammatical categories of adverbs and adjectives. The analysis above shows that neologisms can only belong to the open classes of Mfantse words which include nouns, verbs, adverb and adjectives. These word classes are typically able to absorb new words into their class, unlike grammatical words which rarely absorb neologisms.

The most common word-formation type among the neologisms identified is compounding. Compounding is two or more words joining to form one word. It could also be explained as two or more free forms put together form to one free form. Out of the eighty neologisms identified, thirty-four are compounds. This represents 43% of the data examined in this study. The kinds of combinations in compound words are nearly limitless. The combination could either be noun + noun → noun as in the case of *kaśa' + m̄fònyĩń' → kaśam̄fònyĩń'* (television); noun + noun + noun → noun as in the case of *ta' + duá' + b]hà' → tađúáb]hà'* (condom); verb + verb → noun as in the case of *tsiè' + hw[→ tsièhw[* (television); adjective + noun = noun as in the case of *puũpũruw + ayàrsa' (first aid)*; noun + noun + adjective → noun as in the case of (*wiáđze' + níenían' + k[se'*) among others. It was observed that some of the

compounds were formed by free forms and lexical affix (LA) although this combination is usually not common. For example, *maṅ̀dòd̀zíníyí'* was formed from *mań' + do' + dzi' + nyi'*. Thus, N + Adj + V + L A → N. The bound element which is the *nyi'* appears as suffix but functions as an incorporated noun with the verb *dzi'* therefore serving as an element of the compound noun. It should be pointed out that most of the compound words identified in this study are not context restricted. That is, they are meaningful within the language and have their denotative or connotative relevance even outside those contexts of use. Again, the number of compounds surpasses all the other types by a large scale according to the data. The reason might be that the inherent vocabulary is very limited compared with the unlimited complexity of things and the new ideas there are to be discussed. When new things and concepts appear, people are faced with the urgency of naming, and the new forms are difficult to create. A better way seems to be making compounds from native words to express new concepts and ideas.

The next word-formation type in terms of frequency is semantic change which accounts for twenty-eight representing 35.0% out of the eighty neologisms. It was observed that most of the meanings of existing words have been enlarged in scope. As a result, the denotation of the words has become wider and the new meaning of the words refers to a much wider range of people, objects or activities than before. For example, the word '*Jkyeàme'*, was used to mean the *chief's linguist/ spokesperson*. Now, the meaning of this word has been extended in its scope to cover anybody who does a similar work to

Jkyeàme'. We have the speaker of parliament being referred to as *mbràhy[baǵuámu' kyeàme'* and hosts of radio programs are also referred to as *Jkyeàme'*. The meaning of the words *eǵís[m'* and *ak]hòma'* has also shifted from its domestic status to acquire a national status. *eǵís[m'* is now used to describe the internal affairs (interior) of a state. We now hear “*]soàǵó'á]hw[`eǵís[m do'*” (Minister of Interior), whereas the meaning of *ak]hòma'* has also been extended to mean *national budget*. It must be noted that in all these the old meaning of the word is still valid but the scope has been widened.

Another word whose meaning has degenerated to acquire a pejorative meaning is '*fén'*'. The meaning of this word has changed from *a term shared by two or more people* and now it is used to mean *a name that a group of people or a person acquires as a result of a certain negative behavior*. The word '*nyíkám'*' has also acquired a negative connotation. The meaning has shifted from '*to observe*' to '*to suspect*', which is somewhat negative. Also, there are some words whose change is from a weaker to a stronger meaning, intensity. An example is *duǵms]'*, which was used loosely to mean *a mere turning on and off of a lantern*. Also, it was peculiar to Akans, it has gained a stronger meaning, as '*persistent electric power outages in Ghana*' and this word is known by almost everybody in Ghana. This shows that the meaning of Mfantse words could be extended to accommodate local reactions and occurrences.

While the meaning of some words was intensified, the meaning of others was weakened. Weakening comes about when there is a movement from a stronger to a weaker meaning. These days, if someone says *basíá' no' w]*'

eṅyìṁ̀nyám (the lady has honour/ dignity), he means ‘that lady has big breasts’ but the original meaning of this word expresses nothing less than a high dignity, honour and glory. Again, if someone says “*Jáhy[`guá*” (has displayed products), it does not mean she has displayed any product for sale but rather, the person in question *has exposed her breast by pushing it up*. This shows that semantic change of words already available in the language is a powerful source of qualitative growth and development of the vocabulary though it does not necessarily add to its numerical growth; it is only the split of polysemy that results in the appearance of vocabulary units, thereby increasing the number of words. It was observed that the meaning of an existing word and its lexical homonym is in many cases so vague that it is often difficult to state with any degree of certainty whether we have another of the original word or its homonym.

After semantic extension is *coinage* which counts 11 within the data representing 14.0% of the neologisms followed by *blending* which accounts for 4 representing 5.0% of the data. With three of the four blends identified, they were formed by the combination of the first word and the last part of the second word such that the constituent element could be recovered. For example, in forming *kašàfjír* (radio) from *kaśá* (speech) and *efjír* (machine), the *kaśá* remains full whereas the second part of the word is clipped. However, in one instance, it was realized that only one part of the constituent element of the first part of the word could be analysed into morph. In *akórabá*, formed from

akòk]ra' (old man) and *aberánt[s]'* (young man), only the *akóra'* could be seen as coming from akok]ra

Borrowing on the other hand counts 3 representing 4.0% of the entire data and it was the least identified. The number and character of borrowed words often tell the relations between the peoples (those who borrow and those who are borrowed from), the level of their culture and how flexible or accommodative the rules of their language are. Borrowed words found in the data show how dynamic Mfantse is. Though borrowed words undergo changes in the adopting languages, they preserve some of their former peculiarities such as pronunciation and the correlation between sounds and letters to indicate their foreign origin. Out of the three borrowed words identified, two of them are borrowed from the English Language. These are *k]m̀pìwíta'* (computer) and *remáńd* (remand). *K]m̀pìwíta'* has taken the Mfantse sounds but its pronunciation and sense is the same as it is in English but for *remáńd*, the whole word is nativised. The number of borrowed words identified is least among the word formation processes perhaps because people now want to use native words to describe new concepts rather than borrowing from other languages.

The result of this study is different from results obtained from similar studies done by Abdullahi-Idiagbon and Olaniyi (2011) and Onyedum (2012). In the former, the researchers found out that coinages dominated the word formation process from which neologisms in Nigerian English were formed. In the latter, Onyedum (2012) also found out that blending dominated the word

formation processes used in the creation of social media neologisms. This difference might have occurred because the English Language which the researchers studied and the Mfantse language which is currently under discussion are different.

A possible explanation for this difference might be that this current analysis focused on neologisms that appear on radio which are intended for radio audience. Radio presenters seem to incorporate compounding into communication all the time, because it undoubtedly contributes to the economy of language, be it formal or informal context. Besides, they consider forming compounds as an easy and creative way of expressing what they want to say in order for their audience to understand them well since compounds are capable of making text lively and interesting. But, Onyedum (2012) might have obtained the results she had because browsing the web often happens during the work hours. People also use their phones or tablets to access social media and surrounded by too many facts, figures and flashing advertisements, internet users seem to value simplicity and conciseness over long terms and names. Moreover, it might be that conciseness of blends is beneficial for social media because most of the social media users who surf the web do so frequently and have no time to use specific terms, complex syntactic structures and formal words to write about general events in the society and the world. Neologisms (including blends) do not stand out from this type of writing and delivering information and, thus, can be used generously. In the case of Abdullahi-Idiagbon and Olaniyi's (2011) study, it was found that most of the

coinages were circumstantial and this could be attributed to the diffusion occurring between two cultures in the attempt to express socio-politics and culture of Nigeria in Standard English by Nigerians. These results also confirm Fromkin *et al.*'s (2007, p. 106) assertion that "the same general processes for word formation occur in all languages" however, the particular process which a language adopts most could be said to be language - specific.

Generally, it was observed that neologisms are also some sort of progressive trend: they appear rapidly, sometimes they are not easy to understand, and sometimes they are rebel and on the verge of being daring or even inappropriate in some situations. For example, it takes open-mindedness and willingness to accept something new and for that matter neologisms are definitely not for "language purists". In the period of mass communication there are truly unprecedented opportunities for development and spreading of neologisms. The language of press is enriched with neologisms almost every day; however, it would be incorrect to conclude that the above results apply to all neologisms in Mfantse because the present conclusion relates only to the neologisms used on radio as the research was limited to radio source from the beginning. Given the fact that radio programs are accessible, wide-spread and in high demand it is possible to conclude that radio audience will eventually borrow the words, use them more or less actively for some period of time and perhaps incorporate them into their vocabulary.

If we consider cultural acceptance, we can reckon that after being created, neologisms invariably undergo scrutiny by the public and by linguists

to determine their suitability to the language. Many are accepted very quickly; others attract opposition. Language experts sometimes object to a neologism on the grounds that a suitable term for the thing described already exists in the language. Non-experts who dislike the neologism sometimes also use this argument, deriding the neologism as abuse and ignorance of the language. An informant basing on this argument said that neologisms such as *tsièhw[´*, *kašafír´*, *sukwánky[ba´ adaka´* (for TV, Radio and refrigerator respectively) among others are not necessary because“...we already have their borrowed ones in use”. Those on the opposite divide believe that

...every language is dynamic and it develops.....if we don't accept these new words and use them, how can we, the older generation know the trend of cultural and technological development?....I would even wish that lexicographers include them in dictionaries for the young and other users to use them because this will help the language to grow and expand to other places. (Interviews with informants on 10th March, 2015).

Another observation that could be made is that, apart from the traditional word formation processes associated with neologism creation, description was found to be a very productive way of naming a new concept. It could be realised that words such as *tsièhw[´* (television), *b]mframá nwinwín´* (air conditioner), *kašafír´* (radio), *tađuáb]ha`* (condom) and *teia´teia´ eřir´* (type writer) are all descriptive. For example, *tsièhw[´* (television) is a compound from *tsiè`* (listen) and *hw[´* (watch), looking at the characteristics of television

set, it is audio visual, one could watch and listen to it at the same time because it produces sounds and pictures. Thus, the name *tsièhw[ʼ]* for television is created from the characteristics of the concept. The name *tetà-tetà eḡír* for 'type writer' is also onomatopoeic because, the *teta-teta* is from the sound that the *eḡír* (machine) produces when it is in use. Thus, the characteristics and functions of a concept could earn a concept its description hence its name. Under semantic change, it could be realized that most of the shift is possible because of a common etymology. The original word and the new concept it has extended might share certain features in relation to their etymology. For example, the word *nòdò'* (trade discount) is used interchangeably with *nsiho* (interest). *nòdò'* refers to the extra product added to something bought to increase the quantity. *nsiho'* on the other hand refers to the interest that a loan accrues. A critical look at the two words shows a common thing, the act of adding. In both actions, something is added to increase the principal. It does not matter whether the person involved will pay back or not. Thus, etymology also helps in semantic shift.

Finally, as we live in the period of globalization a lot of objects are created and lots of new words are created to name them. Most of the neologisms discussed above are created from native words and they are a reflection of language growth. Old words have also attracted new meaning. These neologisms could live on as long as the reasons for their creations live on.

Summary of Chapter

This chapter has presented the neologisms collected as data for this study, the analysis and the discussion of the results have also been drawn. Some of the results from the analysis have either confirmed or disconfirmed findings from similar studies and scholar's view on the topic under discussion. In addition, the distribution of various word-formation types, neologism type and word classes that neologisms belong to have also been discussed.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

This chapter provides a summary of the study and concludes the entire research. It gives some recommendations that can lead to further studies. The chapter also gives the key findings of the the study and the concluding remarks.

Summary

The primary purpose of this study was to investigate the formation processes and meanings of neologisms in Mfantse. In addition, it was to find out the neologism type which is common in Mfantse. The study employed Stekauer's (2002) onomasiological theory of word formation to provide a

framework for understanding the naming processes of a speech community. Specifically, the study analysed the neologisms to make known their meanings, word-classes and word-formation processes, and to distinguish the dominant word-class and word-formation process among the neologisms collected as data.

The observation method of data collection was used to gather data from four radio stations in the Central Region. The raw data was collected from a recorded version of Radio Central's Central Morning Show, Obrumankoma FM's Obrumankoma Morning Show, Ahomka FM's Ahomka Morning Show and Sompa FM's Sompa Transport. In all, eighty neologisms were analysed to arrive at the results. After the technique of observation and the psychology methods of neologism identification has been used to select the neologisms, the lexicology method of neologisms identification was also used as standard for classifying certain words and meanings of words as neologisms. What this means is that words and meanings of words which were not found in the dictionaries used were marked as neologisms. These processes helped to answer the first and second research questions. Qualitative mode of enquiry was adopted. However, there were tables and percentages which were also used, although they are elements of quantitative method of inquiry. The qualitative mode of analysis involved a definition of each neologism, revealing its meaning, word-class and word-formation process, and an example to show its context of usage. Tables were used to show the number and percentage of

neologisms that fall under each word-class, word-formation and neologisms types.

Key Findings

The research questions addressed are:

1. Which word classes do neologisms in Mfantse belong to?
2. Which word formation process and neologism type are common in Mfantse?

It was realized from the data that there are neologisms in Mfantse, *morphological* and *semantic neologisms*. The analysis of the data collected revealed that compounding dominates the word formation processes used in the creation of neologisms. This can be attributed to the fact that compound contribute to the economy of language, be it formal or informal context as well as the fact that many people consider forming compounds as a creative way of expressing what they want to say. It was also observed that most of the neologisms collected were nouns and this can be attributed to the fact that neologisms are created to fill the naming needs of a particular language community. Again, morphological neologisms are more common in Mfantse than semantic neologisms. Finally, the context of usage also plays an important role in native speakers' comprehension of neologisms. The findings also included the realization that apart from the traditional word formation processes associated with neologism creation, description is also a very productive way of naming a new concept.

Conclusion

The research has been an attempt to discuss neologisms which occur in Mfantse. Based on the data gathered and the analysis done in the previous chapter, it can be concluded that neologisms exist in Mfantse. This is as a result of new concepts which are developed frequently due to science and technology. Culturally, people also create words or extend the meaning of existing words to suit their situations, this helps in the growth of the language. Seventeen of the neologisms identified were found to be used by all the four radio stations where data was collected and about 70% of the informants had knowledge of those neologisms. This shows that some of the neologisms created and used by radio presenters are wide-spread among not only radio presenters but also native speakers.

Recommendations

From the analysis of data and the subsequent findings the following recommendations are made for further studies:

1. Researchers should study other sources of neologisms to know the trend that word formation in Mfantse is taking. This will also help to understand innovations in the culture.
2. Again, a socio-linguistic study of neologisms should be undertaken to ascertain how socio-linguistic variables contribute to the creation and use of neologisms as a contribution to knowledge.

3. Government and other stake holders of the Language can set up an agency which would be tasked with the creation of terminologies to fill the linguistic gaps in the speech community. This will help get univocal terms for the necessary concept rather than leaving the creation of neologisms to individuals.

5. Further, stake holders should collaborate with software designers and scientists to build an electronic corpus of Mfantse and other local Languages since this will serve as a source of reference and thus make studies such as this easy.

6. Finally, much attention should be given to a close relative of neology called necrology. This is because, during the field work, it was realized that, a lot of Mfantse words are out of use and I believe that it is a characteristic of any well developed language to keep records of such words.

Concluding Remarks

It is important that language users and language purists who find the creation and use of neologisms as ‘unnecessary’ should take a second look at their position, more especially where these neologisms help fill some naming needs of the speech community. These neologisms also have the features which are characteristic of native words and follow some of the traditional word formation processes, though some of these neologisms are descriptive. It is, therefore, reasonable that more neologisms are created as and when needed but by a recognized body to ensure standardization and uniformity.

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APPENDIX A

APPENDIX B

Interview Guide for Data Collection

1. Have you heard these words before? (such words as kabrukuu, towpae k[hyew aman, sukwanky[ba adaka, tsemanmufo, bukoo, akorabat etc).
2. Since when have you known the words/ expressions?
3. What meaning(s) do you attribute them?
4. Have you heard them in context?
5. Within which context did you hear them?
6. What makes you understand the words/ expressions the way you do?
 - a. Is it how it is pronounced? (phonology)
 - b. Is it how it is formed? (morphology)
 - c. Is it the context within which it is used?
 - d. Is it your education background?
7. Can you form different sentences with the words? (some expressions were given)
8. Do you know some words you believe were created recently? If yes, 9; if no, 10.
9. Can you give me some of them and their meanings?
10. Any other contribution you want to make?

APPENDIX C

Neologisms and the Radio Stations from which they were identified

	NAME OF RADIO STATIONS				
	Ahomka Fm	Obrumankoma Fm	Sompa Fm	Radio Central	Neologisms found in all four radio stations
NEOLOGISMS FOUND	abantugu	abenga	ka aseda	Tukuu	ak]nhoma sika
	akorabat	ats[kuw	tow aseda	abasambu	ayamtu yarba
	ah]hogyebear	kasamfonyin	nsew	anobaabaa k]ntragye	baguamu kasamaafo
	apor]wb]	edzibewdzifo	sukwanky [ba adaka	akyeawo	dums] dums]
	atowpr[ko	b] mframa nwinnwin		apepaewiei	efis[m
	dwirm	nananom atsena nkongua		asomuhyele	k]mpiwta
	ebufuw dadze	oyi mfonyin adaka		apr]wb]	kasafir
	etuatsaw	mandodzinyi		atowpr[ko	mbrahy[bagua mu kyeame
	enumfo kotoku	manbunyi		atrap]w	nkratow
	hy[gua	tw[tw[r		efurhyle	nkaeb]
	kyer[wkyer[w fo panyin			emumuy[tsemanmufo
	k]fe kowu			ak]nhoma sika	pinsoo
	kankyenko			ayamtu yarba]hy[nda
	kyeame			baguamu kasamaafo	aba[for ntentan k]se
	mankani			Bukoo	mbrahy[bagua mu kyeame

Neologisms and the Radio Stations from which they were identified

	NAME OF RADIO STATIONS				Neologisms found in all four radio stations
	Ahomka Fm	Obrumankoma Fm	Sompa Fm	Radio Central	
	mansin hw[dofó			mbrahy[bagua mu kyeame	Nkratow
	nk]nk]ndo			kabrukúu	nsiekyirbaa (ap]wmudzen)
	putupruw ayarsa			tsemanmufo	
	tadua b]ha			atowpr[ko	
	tsiehw[nkratow	
	tsemanmuhun			nana kankyema	
	towpae k[hyew aman			mankeni	
	ahyedo banb]fo			nsiekyirbaa (nwomasua)	
				teta teta efir	
]bowboe	
				Samu	