

*Original Research Article*

# Interpreting from a Language of Wider Communication to a Language of Narrower Communication: The Case of English to Moghamo

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Abstract

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**This study set out to examine interpreting from English – language of wider communication – to Moghamo –language of narrower communication. To achieve this end, three objectives were set: 1) state the difficulties they face in performing their duty as interpreters; 2) assess the impact on effective communication in the Moghamo context; and 3) show the impact of their interpretations on Moghamo language and receptors of the interpreting. The data were collected from several sources: documentary from public and private libraries, through interviews and questionnaires and observant participation in churches. The collected data were analysed based on some major linguistic branches: phonology, semantics, morphology and lexicology. The goal here is to prove how Moghamo has been affected by code-switching by natural interpreters and Moghamo speakers. The research led to the following main findings: 1) Natural interpreters have little or no knowledge of the code of ethics governing the profession, and have not even undergone any formal training in the art of interpreting. The consequence is that the audience is generally misinformed and even exploited; 2) The code-switching and other factors contribute significantly to the plethora of English loanwords used regularly in Moghamo; and 3) The string of loanwords regularly used in Moghamo is detrimental because this threatens the very existence and survival of the latter as an independent language. The offshoot of this practice is the existence of what the researcher terms a hybrid Moghamo language or the birth of a completely new language in due course. Being already an endangered language, There is therefore an urgent need for something to be done to stop Moghamo from getting extinct.**

**Keywords:** Moghamo, Hybrid Moghamo, Pidgin English, communication, loanwords

## INTRODUCTION

This sets out to discuss interpreting from a language of wider communication (LWC) to a language of narrower communication (LNC). The language pairs considered herein in English (LWC) and Moghamo (LNC). To successfully broach this topic, the paper commences with

presenting the background to the study prior to reviewing any relevant related literature, which is immediately followed by the statement of the problem and objective set for the work. The methodology used for the collection and analysis of the data garnered is then outlined before

the presentation of the findings. The analysis and discussion of the findings draws the curtains on the study.

### Background to the Study

From its colonial past, Cameroon first experienced the use of Portuguese and German before English and French that are the two official European imported languages in use in Cameroon today. To this lot are added two widely spoken *linguae francae* like Pidgin English and Camfranglais – spoken mainly among the youthful population in the country. With the colonial languages having been established, the colonial masters downplayed the development of national languages and preferred the use of theirs. However, national languages were sometimes used provided the interest of colonial masters was not threatened. At times, some of them were developed and standardized for religious and political reasons, as in the case of Duala and Mungaka just to name a few. This was to the detriment of other national languages that were generally relegated to the background and considered 'primitive' by colonial masters. Consequently, very few Cameroonian languages, Moghamo inclusive, have been developed linguistically to date.

The situation is even compounded by the linguistic situation of Cameroon which is considered as a microcosm of Africa, for three of the four linguistic phyla in Africa are represented therein. As a matter of fact, Cameroon is a melting pot of a plethora of colonial and national languages. Apart from the official ones (French and English) attested in Cameroon, two hybrid languages are also spoken; Pidgin English and Camfranglais. To the two languages mentioned above are added two widely spoken *lingua francae*, namely Cameroon Pidgin English and Camfranglais – spoken primarily among the youthful population in the country – and 275 national languages spoken in several ethnic, linguistic and cultural communities in Cameroon (Bilola (2004:1), Ethnologue 2022:169). states that there are over 285 national languages in use in Cameroon.

Logically, Moghamo land, located in the North-West Region of Cameroon, is supposed to feel the impact of Cameroon's historical and linguistic situation. Given that Moghamo, like many of the other national languages, is still to be developed linguistically, interpreting into or from it is sometimes quite challenging. The challenges vary depending on the field into/from which interpreting is done, especially given that Moghamo is a language of narrower communication (LNC) compared to English, a language of wider communication (LWC). It is thus against this background that the present study is founded. Having outlined the background to the problem, it is essential to state the problem.

### Literature Review

From the above background to this study, this review of literature is limited to cursorily discussing a triad of concepts: language of wider communication, language of narrower communication and Moghamo.

### Language of Wider Communication

A language of wider communication (LWC) is a language people commonly use to communicate across languages and cultural barriers. According to Bamgbose (1991:56), an LWC should be that language which is a 'vehicle of science and technology'. Languages of wider communication include English, French, Spanish, and even English-based Pidgin such as is found in Cameroon and Nigeria. It is generally used at the international level. Consequently, many governments tend to relegate indigenous languages to the background or even abandon them. LWCs are also known as languages of wider diffusion (Nama 1990:356-369).

### Language of Narrower Communication

Bamgbose (1991:20) believes that the term LWC presupposes the existence of languages of narrower communication (LNCs). This refers to languages that are not widely used to communicate across languages or cultural boundaries. These languages are used within smaller circles or communities, and are far less developed compared to LWCs. As to Nama (ibid), all Cameroonian languages into which Dr Vielhauer and Eliza Ndifon, Rev Joseph Merrick and Rev Alfred Saker, and many others translated the bible are generally referred to as LWDs (Languages of Limited Diffusion) by FIT (International Federation of Translators). This therefore means that LNCs are also called LLDs by some authors.

From the above two ways of calling LWCs/LWDs and LNCs/LLDs, it is imperative to clarify straightaway that both renderings will not be used in the course of this work. This researcher has opted for LWCs and LNCs because in his humble opinion, he thinks that the word *diffusion* smells French. In an Anglo-Saxon context like ours, the choice of the word *communication* as against *diffusion* should be better. Further detail about languages of wider communication and languages of narrower communication shall be advanced in chapter two of this research project.

### Moghamo

Moghamo is a clan that forms part of the Widikum ethnic group. Administratively, it is in Batibo Subdivision found

in Momo Division in the North-West Region of Cameroon. Moghamo has three different meanings:

- The language spoken by inhabitants of this area;
- The people otherwise called Moghamoans;
- The geographical area where Moghamoans live.

In this article, each time the word Moghamo is used, it refers to either the land or their language. Other names like Batibo and Moghamo country are also employed to stand for Moghamo land.

### Statement of the Problem

When one attends church services and court sessions in Moghamo land, one finds out that interpreting or oral translation is filled with abundant loan words in Moghamo from colonial languages: French and English as well as Pidgin English. This is also true of other gatherings at which Moghamo elite are called upon to address the audience in the mother-tongue. At times, one begins to wonder whether this myriad of foreign words will not turn Moghamo into a hybrid language or Pidgin Moghamo. A number of questions arise from such a situation:

- What are the stakes involved in interpreting from a language of wider communication like English into a language of narrower communication like Moghamo?
- Who are the actors or authors of such interpretations? What is their background or level of training or education?
- How faithful are they in transmitting the message from English into Moghamo?
- What accounts for the abundant loanwords in Moghamo? Is it due to the dearth of enough vocabulary in Moghamo to express concepts easily expressed in the source language?
- What is the impact of such a state of affairs on the fate of Moghamo? In a nutshell, is it a source of sustenance or harm to Moghamo, or both?
- What are the prospects for Moghamo or what is the way forward?

### Objectives of the Study

To examine the challenges involved in interpreting from a language of wider communication (English) into a language of narrower communication (Moghamo).

Specifically, the researcher herein sets out to:

- 1- To state the difficulties they face in performing their duty as interpreters.
- 2- To assess the impact on effective communication in the Moghamo context
- 3- To show the impact of their interpretations on Moghamo language and receptors of the interpreting.

### METHODOLOGY

The data in this article were collected from three main sources: documentary (libraries and internet), interviews and participant observation. In the course of the listening to and recording a number of interpreted sermons and interviews, some useful notes were taken down. The tapes were all collected, played and listened to. The goal was to note down information needed for the study. The collected data were then analysed under some major linguistic branches: phonology, semantics, morphology and lexicology. Considering the fact that the main instrument of this work is the qualitative approach, which seeks to systematically investigate and describe what prevails in the field as far as interpreting from a LWC to a LNC are concerned, the researcher ended up analyzing the data relating to each of the above branches.

### FINDINGS

After the collected qualitative data were analysed, the outcomes hereinafter were arrived at:

- 1-Since the natural interpreters mentioned above have little or no knowledge of the code of ethics governing the profession, and have not even undergone any formal training in the art of interpreting, the audience is generally misinformed and even exploited.
- 2-The code-switching and other factors contribute significantly to the plethora of English loanwords used regularly in Moghamo
- 3-The researcher considers this litany of loanwords detrimental because this threatens the very existence and survival of Moghamo as an independent language. The offshoot of this practice is the existence of what the researcher terms a *hybrid Moghamo* language or the birth of a completely new language in due course.

### Analysis and Discussion of Findings

#### Interpreting Landscape in Moghamo

From the above discussion on interpreting in Moghamo, a number of points can be highlighted. Cognizant of the fact that all the natural interpreters working from English into Moghamo are untrained; and also that various English concepts are unavailable in Moghamo, the following characteristics of the interpreting landscape in the area under study have been noticed. In interpreting from an LWC into an LNC, the most peculiar and common phenomenon is that of code choice, code-switching, code-changing or code-mixing (Wolff 2000:316). According to this author, code-mixing refers to any instance of interchanging usage of two or more languages within the same conversation or discourse by

the same bilingual speaker. Code-mixing may thus take the form of either borrowing or code-switching proper (Wolff 2000:316).

It should be underscored that borrowing as mentioned above is an ad hoc strategy to remedy temporary or permanent lack of vocabulary. As a matter of fact, Moghamo, compared to English, is permanently lacking in certain concepts that are easily expressed in English. Following the characteristics of LWCs and LNCs stated in chapter two above, it is an open secret that Moghamo is supposed to be in lack of a noticeable number of lexical items. To remedy this state of affairs or reduce the gulf between these languages, code-mixing becomes a temporary or permanent solution. Due to the constant practice of this phenomenon of code-changing, it has become part and parcel of daily conversations among native Moghamo speakers; talk less of those natural interpreters who are involved in bilingual communications almost permanently. Aware of the fact that code-switching now occupies a choice position among Moghamo native speakers, this new form of language has now become 'a third code in its own right which is available to bilingual speakers' besides the two other codes represented by the two languages as used in monolingual discourse.

Besides direct or partial borrowing, English-Moghamo natural interpreters also resort to explanation, coinages or adaptations. Typical examples of direct borrowings or loanwords from English in Moghamo are listed later under the impact on Moghamo language. It is worthy of note that the number of loanwords available in each natural interpreter's communication depends largely on their level of mastery of both English and Moghamo, level of education, exposure and experiential knowledge on their job.

Another characteristic is as a result of the fact that these natural interpreters are admired by the entire community. Since they wield a lot of power and command much respect, they tend to be dishonest at times or even tell blatant lies to avoid being humiliated.

In addition to the above characteristics, there is the working environment that is sometimes not very appropriate for interpreting to be done. This is instanced in interpreting carried out in an open air or noisy area without requisite equipment – microphones, loudspeakers, booths, to name bet these.

Finally, there is the fact that notebooks are not used as is the common practice with professional interpreters. As already indicated above, interpreting from English into Moghamo and vice-versa is done semi-consecutively. As a result of that notebooks may not be essential here. Closely related to the absence of notebooks is the lack of interpreting booths since simultaneous interpreting is not practised. The above characteristics leave one with the impression that interpreting from an LWC like English into an LNC like Moghamo is bound to encounter a host of challenges.

## **Challenges of Interpreting from English into Moghamo**

Interpreting from a widely spoken and highly developed language in terms of science and technology like English into a least developed one like Moghamo is bound to face a wide range of challenges. The challenges range from the development level of both languages to availability of interpreters to transference of flawed interpreting from source to target community.

Put side by side, Moghamo, though a language in its own right, is so limited in its lexical items or vocabulary compared to English which is widely spoken and developed. A glaring example is that of a 2129 page Webster's dictionary of English compared to any available or yet-to-be available Moghamo dictionary which may not be up to 200 pages. It should be underscored that the above English dictionary does not even contain all possible English words. Taking the above example into account, it is obvious that English words can be borrowed directly, coined or explained when interpreting into Moghamo. As to Mutaka and Tamanji (1995:231), borrowing involves the outright adoption of foreign lexical items from other languages into the target language they are in contact with. Two major factors motivate borrowing: prestige and necessity (need-feeling). As such, borrowing from English into Moghamo, though sometimes made for prestige, is generally because there is a need to do so in order to cope with the influx of new ideas or concepts from English. As indicated earlier, appropriate and readily available lexical items in Moghamo to express the string of new English concepts are completely absent or lacking. This state of affairs is the reason behind the plethora of English loanwords in Moghamo.

The second challenge to live up to is the scarcity of 'natural interpreters. Due to their 'makeshift' nature, accessing them is not an easy task. This explains why most of them, especially the unsteady ones, have no mastery of their subject matter. At times, they are called up on the spur of the moment to grapple with a situation. This non mastery of the subject matter certainly impacts on the message.

The above challenge spawns a third one which is that of a flawed interpreting. As stated under medical interpreting, the impact on the health of a patient is huge. The latter may either end up dying from wrong prescriptions or get paralysed. In the case of legal interpreting, the accused may unjustly serve a prison term which could have been avoided were the interpreting hitch-free.

Given that interpreting is mainly an oral exercise, it is an established fact that the above challenges, especially the existence of foreign words (English in particular), have an impact on the manner in which Moghamo is even spoken or perceived and of course written.

## Impact of Interpreting from English into Moghamo

The impact of interpreting from English into Moghamo is discussed at three levels: audience or receivers of the message, Moghamo Speakers and Moghamo language. The incidence can be negative or positive.

### On Audience

The impact on the receivers of the communication in Moghamo is obvious as already stated above. Since the natural interpreters mentioned above have little or no knowledge of the code of ethics governing the profession, and have not even undergone any formal training in the art of interpreting, the audience is generally misinformed and even exploited. Mention should also be made of the interpreter, who, for selfish reasons, told one party in a case to bring two goats in addition to a fine levied by the Divisional Officer. In this instance, the interpreter owned the goats instead of forwarding them to the Divisional Officer as he claimed.

### On Moghamo Speakers

It was already echoed above that hardly will a Moghamo native speaker end a conversation or dialogue without resorting to code-changing. Not only is this practice a consequence of language contact but also as a result of those highly respected and even venerated natural interpreters who do it with impunity. Since they are admired by many, other speakers tend to consider them as pacesetters. The code-switching and other factors contribute significantly to the plethora of English loanwords existing in Moghamo.

### On Moghamo Language

It has already been indicated above that interpreting activities have led to the presence of a host of English loanwords in Moghamo. It is this huge number that this researcher considers negative because this threatens the very existence and survival of Moghamo as an independent language. The offshoot of this practice is the existence of what the researcher terms a hybrid Moghamo or the birth of a completely new language with time. One informant even openly expressed fear and concern over the fact that Moghamo may get extinct over the next twenty years if nothing urgent is done to safeguard it.

From time immemorial, the Moghamo language, like any other in the world, has undergone change and will continue to do so. By the way, what causes a language change? This type of situation can be provoked by a number of causes. It should be noted that language

change, like fashion, is unpredictable. Most often, language evolves as a result of infiltration of foreign words, a characteristic that finally leads to permanent borrowing (Aitchison, 2001:139). It is therefore axiomatic that whatever the social and institutional status of the languages involved in a situation of contact, one is going to borrow words from another and vice-versa.

As mentioned in the introduction to this work, the analysis of collected data is to be analysed at four levels: phonology, morphology, semantics and lexicology. As many other indigenous languages, Moghamo is a yet-to-be standardised language. In this work, these areas are examined synchronically and diachronically: both the past and present characteristics of Moghamo.

## Phonological Development

Phonology refers to the study of the sound system of a language. Whenever two languages come into contact, the phonology of either the donor language or the receiving language is affected. Moghamo is no exception. The few translation works available and interpreting activities have certainly contributed to the development of this language. This section of the work examines the incidence on the pronunciation of some foreign words, which now constitute an integral part of Moghamo. Table 1.

**Table 1.** Examples of Phonological Development

Moghamo	English
<i>Bje</i>	Pear
<i>tere, wed mashin</i>	Tailor
<i>Sukà</i>	Sugar
<i>Tebrè</i>	Table
<i>Kàsàra</i>	Cassava
<i>Kàràsi</i>	Kerosene
<i>Motù</i>	Motor
<i>Àlàpa</i>	wrapper (loin cloth)
<i>Lobà</i>	Rubber
<i>Aloplên</i>	Aeroplane
<i>Kànu</i>	canoe
<i>Pasto</i>	Pastor
<i>Boket</i>	Bucket
<i>Basiko</i>	Bicycle
<i>Pèncere</i>	Pen
<i>Ledyie</i>	Radio
<i>Ama</i>	Hammer
<i>Wàshi</i>	watch (a)
<i>Tàm</i>	Time

The above words constitute a select handful to demonstrate how the pronunciation from the donor language(s) has been modified and adapted to suit the Moghamo sound pattern. From their pronunciation, a conclusion can be drawn that there is a general tendency of a Moghamo native speaker to replace /r/ sound in the

donor language with the // sound: *wrapper* in English is pronounced àlàpa and alopên. It should be noted that the above examples are just two out of the many instances in which Moghamo sound system is affected.

### Morphological Development

After the brief discussion on phonological evolution, the next linguistic aspect to be studied is morphology or word formation under which only plural and singular nouns are examined. According to Mutaka and Tamanji (1995:233), foreign words are generally and regularly subjected to morphological changes designed to conform to the phonological and syllable structures of the receiving language. Sometimes, this involves the affixation of new sounds at the initial position of words as illustrated in the examples below:

English	Moghamo	
	Singular	Plural
Mango	<i>i-mango</i>	<i>mbi-mango</i>
Pear	<i>i-bié</i>	<i>mbi-bié</i>
Rubber	<i>i-lobà</i>	<i>mbi-loba</i>
Banana	<i>a-banana</i>	<i>mbi-banana</i>
Lamp	<i>a-nam</i>	<i>i-nam</i>
Wrapper	<i>a-làpa</i>	<i>i-làpa</i>

As shown in the five examples above, the vowels **i-** and **a-** are prefixed to the borrowed singular words from English to fit the noun class system of Moghamo that requires a prefix. Similarly, plural morphemes like **mbi-** and **i-** are added at the initial position of the loanwords to obtain their plural forms. By affixing these morphemes to these foreign words, this makes it easy for them to fit in Moghamo, thereby having an impact on it as far as morphology is concerned. Oftentimes, some of these newly formed words do pose semantic problems to native as well as non-native Moghamo speakers.

### Semantic Development

Interpreting activities have also had and still have an impact on semantics or the meaning of Moghamo words. Semantics is concerned with studying the meaning(s) of words in an utterance. Semantic evolution concerns itself with the change in meaning that certain lexical items have undergone over time. The change is usually provoked by linguistic, historical, social and psychological causes (McMachon, 1994:179). Due to the frequency of usage, some words are presently considered obsolete in Moghamo. Elsewhere, the younger population (speakers of 50 years and below) think that these words are meant for the very aged Moghamo speakers. Due to the co-existence of Moghamo with other languages, a number of these words are gradually being replaced by borrowed

ones from these foreign languages. The first case in point is the word *ekam* (one thousand) which is presently referred to as *toshin mo'* or *toshin fibi*. Very few Moghamo speakers will understand that the word *ekam* refers to a thousand francs. Other examples include *nyai* (window) and *fighai* (table) that have been replaced by adapted loanwords like *windo* and *tebre* respectively. Similarly, another borrowed word like *boket* has replaced the original *alongà* now considered obsolete by many speakers. Some other Moghamo words have undergone semantic expansion due to language contact among which is *minù* meaning wine (drink) in English. The meaning of this word has been extended to phrases such as *minùkarà* or *minù nemi nemi* referring to any soft or sweet non-alcoholic drink, and *minù bié* meaning beer or alcoholic drink.

Due to some social reasons, some other words, which initially referred to single items, now have double meaning as can be exemplified by the word *ngondere* that used to only mean *basin*. With time, it adopted a second meaning (young girl) because these basins were usually carried by these young ladies (information from one informant). Another case in point is the word *ifami* that initially meant the number *eight*. However, with the advent of the Acquired Immune-Deficiency Syndrome (AIDS), Moghamo speakers, in an effort to look for an equivalent for this new disease, attached a novel meaning to this word. At the moment, when a Moghamoan utters the word *ifamiit* refers to either AIDS or *eight* since both words are pronounced similarly in English. Therefore, *ifami* (AIDS) is a translation or interpretation of the number *eight*. After this focus on semantic development, the next sub section discusses the extent to which translation and interpretation have impacted on the Moghamo lexicon.

### Lexical Development

Lexis refers to the totality of the words of a language. Lexical evolution or development of any language concerns itself with borrowed words or the introduction of new ones as a result of language contact. Most of these foreign words from other languages that are now part of the Moghamo language are noticed at the following levels: language expansion through explicitation or description; and language expansion through direct borrowing. Though other loan words from other languages – French, German, Mungaka, Duala- are used in Moghamo on a daily basis, those presented below are only drawn from English and/or its hybrid form Pidgin English, given that the focus of this study is interpreting from the letter into the former.

Besides the English words to be highlighted, others from a hybrid form of English – Pidgin English – are included in the list. These words have infiltrated various sectors such as foodstuff and drinks, education, religion,

names of persons, housing and household items, medicine, information and communications technologies and unclassified collection from interpreted sermons/speeches. Some of the words that have been partially or permanently borrowed from English and/or Pidgin English are mentioned below under the above-mentioned domains. Each list has three columns: English, Moghamo and gloss/remark.

### Foodstuff and Drinks

Under this subheading, names of drinks, food items and other related items are listed under three columns as stated above.

(Pidgin) English	Moghamo	Gloss/Remark
Sugar	suka	adaptation
Pear	bie/pia	adaptation
Cassava	kasara	adaptation
Mango	mango	direct borrowing
Banana	banana	direct borrowing
Cocoyam	anañ kara	Whiteman cocoyam
Rice	akon kara	Whiteman beans
Horse	nyam kara	Whiteman animal
Plantain	ingon kara	Whiteman plantain
Gateau	gato	direct borrowing
Garri	garri	direct borrowing
Flour/flower	frawa	adaptation/D.B.
Chewing gum	chewing gum	direct borrowing
Pineapple	panapo	direct borrowing
Puff-puff	puff-puff	direct borrowing
Soft/sweet drink/	minu nem nemi/	explanation
Non-alcoholic drink	minu kara	Whiteman drink
Beer/alcoholic drink	minu bie	explanation
Guinness	Guinishi	adaptation/D.B.
'33' Export	Tri tri	direct borrowing
Whisky	wishiki	adaptation/D.B.

### Domain of Education

Education is another domain that is seriously affected by English-Moghamo interpreting as illustrated in the examples below.

English Moghamo	Gloss/Remark	
Teacher	ticha	direct borrowing
Chalk	chalk	direct borrowing
Ruler	ikonghe anwai	explanation/line of book
School	neb nwai	explanation/house of book
Classroom/school	krass/class	adaptation/D.B.
Madame	madam	direct borrowing
Pen	pen	direct borrowing
Pencil	pencere	adaptation/D.B.

### Domain of Religion

This domain is one that has a significant number of these foreign words now used regularly in Moghamo.

English	Moghamo	Gloss/Remark
Angel	angrishi	adaptation
Pagan	gain/pagan	direct borrowing
Father/priest	fa'da	direct borrowing
Christian	Christian/wed Yesu	D.B./person of Jesus
Sacrament Order	sacrament order	direct borrowing
Baptism	nighe minib	explanation
Consecration	consecration	direct borrowing
Catholic	katoro	adaptation/ D.B.
Altar	altar	direct borrowing
Communion	communion/itari	direct borrowing
Mass	mass	direct borrowing
Church	church/neb nwei	direct borrowing
Satan	satan	direct borrowing
Fasting	Fastiñ	direct borrowing
Repent	ripen	direct borrowing
Bible	babre	adaptation/D.B.
Punishment	ponismn	direct borrowing
Punish	poni	adaptation/D.B.
Christmas	krisimed	adaptation/D.B.
Jesus Christ	Yesu Kristo	adaptation/D.B.

### Names of Persons

English names borrowed in Moghamo include a blend of English and Moghamo names, English and English words

or an explanation of an event cherished by the giver of a particular name. This list also includes examples of Pidgin English names.

(Pidgin) English	Moghamo	Gloss/Remark
Mary	Mary	direct borrowing
Susan	Susanna	direct borrowing
Angeline	Angelina	direct borrowing
Peter	Pita	direct borrowing
Parliament (arian)	Parliam	Adaptation/abridged
Good Sunday	Sunday Chom	blend
Fainboy	Fainboy	Fine Boy
Anono	Anono	I don't know
Anoshabi	Anoshabi	I don't know (it)
Faingrashi	Faingrashi	Fine Glass
Godnode	Godnode	God does not exist
Anolekam	Anolekam	I don't like it
Anogetam	Anogetam	I don't have
Justman	Justman	A just man

The above list is not an exhaustive one given that it is quite long and diverse. According to Werebesi (2008: 117), a story was told about the name *Anono*. This story went that at a checkpoint, the latter was asked his name and he responded, *Anono*. Unfortunately for this gentleman, the police officer on control misconstrued him and thought the man was teasing him by refusing to tell him his name. This situation led to a serious row, and if it were not for the intervention of the other passengers who explained that it was the man's real name, the latter would have been flogged and ferried to a police station. It should be noted that a host of the above Pidgin English names are gradually phasing out, and very few are those interested in giving such names to their offspring.

As stated above, some of the names were given to children to mark a certain event in the parents' life. This is illustrated in the name *Parliam*. This name was given by Fon G.T. Mba II (of late) to his daughter to remind him of the period he served as Member of Parliament for Batibo (1978-1983) in the Cameroon National Assembly. Further research will certainly reveal the reasons behind other names.

### Household Items and Housing

This is another field in which foreign words from English are used regularly in Moghamo as a result of the lack of these concepts in the latter. This is illustrated in the following examples:

English Moghamo	Gloss/Remark	
Zinc	Zinc	direct borrowing
Zinc	ichok kara	Whiteman thatches
Table	tebré	direct borrowing
Lamp	anam	coinage/adaptation
Glass	grashi	coinage/adaptation
Window	windo	direct borrowing
Cupboard	cupboard	direct borrowing
Pillow	pire	coinage/adaptation
Torch	torch	direct borrowing

It is worth underscoring that as in other domains, this list has not been exhausted. As seen in the above-mentioned, the foreign words have either been borrowed directly or coined and adapted to suit the Moghamo sound system.

### Medical Domain

The medical field is another domain in which English loans are easily used in Moghamo. Conventional medicine was introduced in Moghamo with the advent of missionaries and/or colonial masters as presented in chapter four of this work. It is for this reason therefore that English concepts, which initially were absent in Moghamo, were simply borrowed or coined to tailor them to the Moghamo language. In the course of this research words presented below were identified.

English Moghamo	Gloss/Remark	
Doctor	docta	direct borrowing
Nurse	noshi	Coinage/D.B.
Hospital	watabita.	coinage/adaptation
Hospital	néb won	House of illness
Hospital	oshbita	direct borrowing
Fever	fiba	direct borrowing
AIDS	ifami	eight/ semantic expansion

The last word above, *ifami*, now has a dual meaning in Moghamo with the advent of HIV/AIDS. The possible reason advanced is the fact that **AIDS** sounds like the number **eight** that is equivalent to *ifami* in Moghamo. For that reason, Moghamo speakers see nothing wrong in calling the above illness as such.

### Information and Communication Technologies (ITCs)

Information already mentioned earlier in this chapter



reveals that prior to the advent of ITCs, indigenous Moghamo people had their own media of communication. With the arrival of new concepts brought in by ITCs, most of these new terms were borrowed. In the Moghamo lexicon of today, loanwords like *ledyie* (radio), *terelevision* (television), *terefon* (telephone) *letter*, *internet* and *email* are used on a regular basis. These words are now used to the detriment of those media of communication that were regularly employed in the past.

### Unclassified Collection from Interpreted Sermons / Speeches

After highlighting (Pidgin) English loans from specific fields used normally in Moghamo, it is significant to present a list of unclassified borrowed or foreign words collected from interpreted sermons, speeches and/or interviews listened to and/or taped in the course of the research. In the introduction to this study, it was stated under methodology that data collection is through the recording of interpreted sermons/speeches and interviews, hence the *raison d'être* of this collection at this point in time. These words put in italics are listed in any order. They include *title*, *council*, *mayor*, *nickname* (courtesy of His Royal Highness Fon Richardson Mbah Forkum of Bessi), *Yeso* (Jesus), *Satan*, *Mami Water*, *Paulo* (Paul), *Korintho* (Corinthian) and *group* (courtesy of Mbah Martin from P.C. Bessi). The following group of loanwords was collected from a sermon preached by Eric Ndangoh on 21 March 2010 and interpreted by Forti Christopher: *Hebrews*, *Chapter 7, verse 24-27*, *Jesus Christ*, *everlasting peace*, *priest*, *katoro*, *Greeks*, *Old testament*, *mbi law Nwei* (God's laws), *power*, *pasto*, *preacher*, *prophet*, *bribery* and *corruption*, *Shatan*, *church*, *distob* (*disturb*), *teacher*, *angel Nwei* (God's angel), *Psalms 34*, *high Priest* and *Amen*. This last set was garnered from a sermon preached by Forti Christopher and interpreted by Nganyi Simon Foncham on Sunday 11 April 2010: *uniform*, *Yerusalem* (Jerusalem), *donkey*, *Israelites*, *prohet*, *Palm Sunday*, *Revelations*, *bere Jew*, *soldier*, and *snow*. As for these other ones (Werebesi 2008:128), they are collected from interviews: *asl was saying*, and *so*, *because*, *so*, *polishi* (polish), *somonsi* (summons), *garum* (guardroom), *washi* (watch), *tam* (time), *main* (mind), *chusi* (choose), *offisa* (officer), *porishi* (police officer), *shantre* (sanitary officer), *kamfa* (camphor), *manyo* (manure), *fipti* (fifty francs), *franshi* (French), *angrishi* (Angel), *shimi* (slip: female undergarment) and *trosha* (trousers).

From the above collection, it was observed that the number of foreign words found in an interpreter's version hinged on a number of reasons: extent of exposure to English (town, school or village), level of education, their profession and experience in life. These facts were clearly demonstrated by Forti Christopher's interpreting

compared with that of Nganyi Simon Foncham. It should be recalled that the former is a primary school teacher who is exposed to English on a regular basis while the latter is a farmer who most of the time spends much of his time in the village. This declaration is however questionable due to the fact that the tenets of the profession do not tolerate such a code-mixing attitude.

### CONCLUSION

From the foregoing lists of loanwords in various spheres, and challenges encountered in interpreting from English into Moghamo without making recourse to loanwords, it is axiomatic that the latter may get extinct in no distant future. There is equally the likelihood that this practice may even spawn a completely different language. Due to this multitude of (Pidgin) English words, this researcher holds that interpreting from an LWC like English into an LNC like Moghamo negatively affects the latter, though this stand is debatable.

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