

UNIVERSITY OF EDUCATION, WINNEBA

**SEMANTEKS MPENSEMPENSEMU FA AKAN ADEYE: NOM, WE,
TAFERE NE GU HO**



**Nhwehwemu dwumadi a efi Akan-Nzema, Faculty of Ghanaian
Languages Education, de kɔma School of Graduate Studies,
nam so ma manya abodin krataa
Master of Philosophy
(Ghanaian Language Studies - Twi)
afiri University of Education, Winneba.**

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PAEMUKA

OSUANI PAEMUKA

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.....

Nsa ano din

.....

Da



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Dr. Joana Portia Sakyi

.....

Nsa ano din

.....

Da

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AGYIRAEHYEDE BINOM A EWƆ DWUMADI YI MU

ASEKYERE

CMT-	Conceptual Metaphor Theory
MN-	Me Nhweso
ON-	Obi Nhweso
AS-	Aku Sika (Akan Akyerew kasadwini nhoma no mu biako)
A-	Afrakoma (Akan Akyerew kasadwini nhoma no mu biako)
O-	Obeede (Akan Akyerew kasadwini nhoma no mu biako)
S-	Sɛ Ebewie (Akan Akyerew kasadwini nhoma no mu biako)



NHYENMU

Nhwehwemu dwumadi yi ye semanteks mpensempensenmu fa Akan adeye; nom, we, tafere ne gu. Dwumadi yi botae ne se ebɛhwɛ nnuru pɔtee a nsemfua yi mu biara fa, nkyerease ankasa a nsemfua no mu biara de to gua ne asetena mu nneema afoforo bi a etumi gyina hɔ ma wɔ Akan kasa mu. Megyinaa ‘Conceptual Metaphor Theory’ a Lakoff ne Johnson daa no adi 1980 mu no so na eyee nsem no mu mpensempensemu wɔ dwumadi yi mu. Menyaa nhweso a mede yee adwuma yi fii kasadwini nhoma ahorow a wɔatintim no Akan kasa mu, Akuapemfo binom nkyen ne nimdee a m’ankasa mewɔ wɔ Akuapem kasa no mu. Dwumadi yi da no adi se asemfua nom, we, tafere ne gu mu biara wɔ nnuru pɔtee a efa anaase yede bata ho de kyere senea yedekɔ nnipadua no mu wɔ Akan kasa mu. Dwumadi yi san da no adi se yetumi de saa nsemfua yi ye adwuma akwan foforo so de gyina hɔ ma asetena mu nneema ahorow bi te se nna hɔ nkitahodi, yawdi, anigyedi, nhomasua, ahonyade a obi nya, ade a obi see ne nea ekeka ho. Dwumadi yi si Agyepong, Amfo ne Osam (2017) nhwehwemu no so dua se yetumi de asemfua nom ne nsemfua afoforo di dwuma akwan so de gyina hɔ ma asetena mu nneema ahorow. Dwumadi yi boa Akanfo ne wɔn a wɔnye Akanfo nyinaa ma nimdee a wɔwɔ fa senea yede nsemfua yi di dwuma nnuru mu ne asetena mu nneema afoforo a egyina hɔ ma no kɔ nkan.



TI A EDI KAN

DWUMADI NO NNIANIM

1.0 Nnianim

Ti a edi kan wɔ dwumadi yi mu no ma yehu nhwehwemu yi ani so. Nea edi kan, ɛkyerekyerɛ dwumadi yi nnyinaso ne ɔhaw no adiyi. Bio, ɛma yehu botae a ɛwɔ nhwehwemu yi akyi, ɛho nsemmissa, mfaso ahorow a ɛwɔ mu, ɛho haw, beae a ɛkɔpem ne ne nhyehyee.

1.1 Dwumadi yi nnyinaso

Nnipa asetena mu no, nneɛma titiriw abien na ɛboa nnipadua no ma enya ahoɔden anaase ɛte apɔw. Eyinom yɛ aduan ne aduru. Nneɛma abien yi da nso koraa na saa ara na emu biara nso gu ahorow. Akwan a nnipa a wɔwɔ wiase afanan nyinaa fa so didi nyɛ pɛ (Næss, 2009). Saa ara na akwan a nnipa fa so de nnuru kɔ wɔn nnipadua no gu ahorow. Nanso, ɔkwan a nnipa fa so de aduru kɔ wɔn nnipadua mu no nyinaa gyina senea aduru no te so.

Eyi nti, nnipa a wɔwɔ wiase afanan nyinaa apaw nsemfua ahorow a wɔde kyere senea wɔde aduan anaase aduru kɔ wɔn nnipadua mu. Nnipakuw yi mu biako a yebetumi aka wɔn ho asem ne wɔn a wɔka Akan kasa. Kasa yi wɔ nkorabata ahorow bi te se; Asante, Akuapem, Akyem, Akwamu, Agona, Assin, Fante, Denkyira, Twifo, Wassa, Kwawu, Bono ne Buem (Agyekum, 2015).

ɛmfa ho se wɔn nyinaa yɛ Akanfo no, wɔn mu biara wɔ nsemfua pɔtee a wɔde kyere akwan ahorow a wɔfa nnuru anaase wɔde kɔ nnipadua no mu. Yɛfa Akuapemfo se nhweso a, wɔwɔ nsemfua pɔtee a wɔde bata nnuru ho de kyere senea wɔfa no. Nsemfua yi mu biako a wɔtaa de di dwuma pa ara ne; nom 'drink.' Yɛde asemfua yi

to nkyen a, wɔwɔ nsemfua afoforo nso a wɔde kyere senea wɔfa nnuru anaase wɔde nnuru kɔ wɔn nnipadua mu. Eyinom ho nhweso bi ne; we anaase wesaw ‘chew,’ tafere ‘lick,’ mene ‘swallow,’ hua anaase pu ‘inhale,’ gu ‘drop,’ ne tua ‘insert.’

Saa nsemfua yi mu biara wɔ bere a yede di dwuma Akan kasa mu titiriw nnuru a yɛfa fam. Bio, emu biara nso wɔ ntease ankasa a ɛde to gua bere a yede abata aduru bi ho no. Se nhweso, asemfua *nom* twe adwene si senea yede aduru fa yen anom a yen se anaase yen tekrema nni mu akoten biara mmom yemene kɔ yen yafunu mu ma esane kɔ nnipadua no mu tee kodi ne dwuma. Ewom se yetae de asemfua *nom* bata nnuru dodow no ara a yɛfa no ho de, nanso nnuru ankasa a saa asemfua yi fa ye nnuru a eye nsunsu ‘syrup’ anaa ‘Mixture.’

Asemfua *tafere* twe adwene si senea yede yen tekrema di aduru bi ho akoneaba bere a ɛda yen anom kosi se ne nyinaa benan koraa na esane kɔ nnipadua no mu tee. Asemfua *we* anaase *wesaw* ma yehu senea yede yen se wesaw aduru mpen ahorow bi wɔ yen anom ansa na yeamene akɔ yen yafunu mu ma esane akɔ nnipadua no mu tee akodi ne dwuma.

Nea etwa to ne *gu*; eye asemfua bi a ɛkyere senea yede nnuru fa nnipadua no fa ahorow bi te se yen anom, yen hwenem ne yen asom ma esane kɔ nnipadua no mu tee kodi ne dwuma no.

Yebetwa no tiawa a, wogyina aduan pɔtee a obi di ne ɔkwan a ɔfa so di no no so na wɔahu Akan nsemfua yi mu nea ɛfata se wɔde kyere senea obi di aduan pɔtee bi (Agyepong, Amfo ne Osam, 2017). ɛba no nnuru fam nso a, yegyina senea aduru pɔtee a obi fa ne ɔkwan a ɔfa no no so na yɛahu asemfua a ɛse se yɛpaw wɔ Akan kasa mu de kyere senea onipa no fa aduru no. Ne nyinaa mu no, nsemfua yi mu biara wɔ

nkyerease pɔtee a ɛde to gua wɔ Akan kasa mu bere a yede abata nnuru ho de kyere akwan ahorow a yefa no no. Yefre senea yede nsemfua yi bata nnuru ho de da akwan ahorow a yefa no no se 'literal usages.'

Nhwehwemu yi fa a edi kan no ma yehu nnuru pɔtee a nsemfua *nom, we, tafere* ne *gu* fa ne nkyerease ankasa a ɛde to gua. Bio, yetumi de saa nsemfua yi di dwuma akwan foforo so de gyina hɔ ma asetena mu nneema ahorow bi a ntease wɔ mu a ene nnuru a yefa nni twaka biara. Borɔfo kasa mu no, yefre eyi 'metaphorical usage or extensions.' Dwumadi yi fa a aka no ma yehu eyinom mu bi.

1.2 Ohaw no adiyi

Nhwehwemu ahorow akɔ so fa senea yede nsemfua bata nnuan ho de kyere akwan horow a yefa so de kɔ yen nnipadua mu wɔ Akan kasa ne kasa ahorow mu. Borɔfo kasa mu no, yefre senea yede nsemfua yi di dwuma de da ne nkyerease adi wɔ akwan a yefa so didi no se 'literal usages.' Eyi akyi nso, yewɔ nhwehwemu afoforo bi nso a ɛtwe adwene si senea yede nsemfua koro yi ara nso di dwuma akwan foforo so de gyina hɔ ma asetena mu nneema ahorow bi.

Borɔfo kasa mu no, yefre senea yede nsemfua yi di dwuma no 'metaphorical usages or extension.' Kasa ahorow a nhwehwemu yi akɔ so wɔ mu no bi; Borɔfo, Korea, Nkran, Dangme, Hausa, Kasem ne Akan. Dwumadi no mu bi a mapensempensen mu wɔ ɔfa ɛto so anan no mu no da no adi se wotumi de nsemfua ahorow bi bata nnuan ho de kyere senea wɔde nnuan no kɔ nnipadua no mu ne akwan horow a wotumi de ye adwuma akwan horow so de gyina hɔ ma nneema afoforo.

Besi saa bere yi de, nhwehwemu a akɔ so no twe adwene si senea yede nsemfua yi di dwuma wɔ nnuan fam nanso nhwehwemu biara nni hɔ a wɔayɛ afa senea yede

nsemfua yi bata nnuru ho de kyere senea nnipa de ko nnipadua no mu. Afei nso, nhwehwemu biara nni ho a ebeto gua fa senea yede nsemfua *nom, we, tafere* ne *gu* di dwuma akwan foforo so Akan kasa mu de gyina ho ma asetenam nneema ahorow a ene nnuru nni twaka biara; ‘metaphorical usages.’ Saa ofa yi na me nhwehwemu no hwe di ho dwuma.

Ena yehu nnuru potee a nsemfua yi mu biara fa ne nkyerease ankasa a ede to gua wo Akan kasa mu bere a yede abata nnuru no ho. Nea etwa to no, eboa ma yehu akwan ahorow a yetumi de nsemfua yi di dwuma ne asetenam nneema a etumi gyina ho ma no bi. Yeresi so dua bio se Akuapem Twi kasa no nkutoo so na yegyina yee saa nhwehwemu yi.

1.3 Dwumadi yi botae

Dwumadi yi botae ye abiesa. Eynom na edidi so yi; Nea edi kan, etwe adwene si nsemfua anan yi mu biara ne nnuru potee a Akanfo; Akuapemfo de bata ho no so. Saa nsemfua anan yi ne; *nom, we* anaa *wesaw, tafere* ne *gu*. Borofa kasa mu no, yefre nsemfua a yede kyere akwan a yefa so didi no se ‘ingestive verbs’ (Kim, 2013). Okwan foforo so no, yefre saa nsemfua yi ‘consumption verbs’ wo Borofa kasa mu (Agyepong, Amfo ne Osam, 2017). Bio, ena yehu nkyerease ankasa a saa nsemfua anan yi mu biara de to gua wo Akuapem Twi kasa mu bere a wode abata nnuru ho fa akwan ahorow a yefa nnuru no. Borofa kasa mu no, yefre okwan a yede nsemfua yi di dwuma no se ‘Literal usages.’

Nea etwa to, Akanfo; Akuapemfo tumi de saa nsemfua anan yi mu biara di dwuma akwan ahorow so de gyina ho ma asetena mu nneema afoforo a emfa nnuru ho; mekyere ‘metaphorical usages.’ Nhwehwemu yi fa bi twe adwene si nneema ahorow a asemfua anan yi tumi gyina ho ma no bi so.

1.4 Dwumadi yi ho nsemmisa

Nhwehwemu yi wɔ nsemmisa abiesa a eyi ano anaase ebua. Saa nsemmisa ahorow yi na edidi so yi;

1. Nnuru pɔtee ben na *nom, we, tafere* ne *gu* mu biara fa?
2. Nkyerease ankasa ben na *nom, we, tafere* ne *gu* de to gua bere a yede abata nnuru ho wɔ Akuapem Twi mu?
3. Asetena mu nneema afoforo ben na *nom, we, tafere* ne *gu* tumi gyina hɔ ma wɔ Akuapem Twi mu?

1.5 Dwumadi yi ho mfaso

Mfaso titiriw abiesa na obi benya bere wagye bere akenkan nhwehwemu yi. Eyinom na edidi so yi;

Nea edi kan koraa no, eboa nnipa a wɔka Akuapem Twi ne wɔn a wɔnka kasa yi ma wohu nnuru pɔtee a yede *nom, we, tafere* ne *gu* bata ho de kyere senea yefa no no. Bio, eboa nnipa a wɔka Akuapem Twi kasa ma wohu nkyerease ankasa a *nom, we, tafere* ne *gu* de to gua bere a yede abata nnuru a yefa ho. Eyi akyi no, ema yehu asetena mu nneema afoforo a *nom, we, tafere* ne *gu* tumi gyina hɔ ma bere a yede adi dwuma kwan foforo so wɔ Akuapem kasa mu no.

Afei nso, eyɛ fapem ma ankorankoro biara a ɔwɔ ɔpe se ɔye nhwehwemu fa nsemfua a yede bata nnuru ho ne nnuru pɔtee a yede bata ho, nkyerease ankasa a emu biara da no adi, ne nneema afoforo a saa nsemfua no tumi gyina hɔ ma wɔ kasa ahorow mu. Okwan bi so no, ebeboa ma nhwehwemu a afoforo beye daakye no awie pɛye. Nea eka eyi ho no, nhwehwemu yi boa nimdee ahorow a ewɔ hɔ dedaw wɔ nsemfua yi ne afoforo ho.

1.6 Beae a dwumadi no kɔpem

Dwumadi yi wɔ beae pɔtee a ɛkɔpem anaase n'anohyetow. Saa ade yi ama dwumadi no akɔye se nea ɛto sin kakraa. Sinto a ɛwɔ ho no bi na edidi so yi;

Nea edi kan, ewom se Akan kasa no gu afa ahorow bebree de nanso, Akuapem Twi kasa no nkutoo no nkutoo na nhwehwemu yi fa ho. Esiane se eyi me Akan kasa a mewɔ ho nimdee pa ara enti, mepaw eno na aboa na magyina nimdee a mewɔ wɔ kasa no mu so de apaw mmuae a eye papa afi nea nnipa a mede wɔn yee nhwehwemu no de ma me no. Afei, eyi beboa na mate nhweso a wɔde ma me no ase na matumi asusuw ho yiye. Bio, nkurow a wɔka Akuapem Twi kasa wɔ mu wɔ Apuei Mantam mu dɔso nanso emu abien pe na mepaw de yee me nhwehwemu no. Nkurow yi ne; Akuapem Mampɔn ne Aburi. Atirimpɔw ahorow bi nti na mepaw nkurow abien yi pe de yee nhwehwemu no. Nea edi kan, nkurow abien nyinaa ye tete Akuapemfo nkurow a wɔhye da ka Akuapem kasa no korogyenn a afrafra biara nni mu. Mpen dodow a nhwehwemu yi nso ye Akuapem kasa mu de enti, na ɛfata se meye nhwehwemu no wɔ nkurow yi mu.

Afei nso, esiane se nkurow no nyinaa wɔ beae faako enti, na ebema no aye mmerew ama me se mefi biako so akɔ foforo so a merenni akɔneaba anaase anaase merentwa kwan pii. Afei, Akanfo wɔ nsemfua bebree wɔ Akuapem kasa mu a wɔde bata nnuru ho de kyere senea wɔde kɔ wɔn nnipadua mu. Nanso nsemfua yi mu anan nkutoo na nhwehwemu yi fa ho. Nsemfua anan yi ne; *nom*, *we* anaa *wesaw*, *tafere* ne *gu*. Mehyee da paw nsemfua anan yi pe senea menya bere de aye ho nhwehwemu no yiye. Saa ara na megyaw nkae no senea afoforo nso betumi egyina eno so de atrew nea maye yi so.

Eyinom akyi no, yetumi de nsemfua yi ne afoforo bata asetena mu nneema bebre ho de da ne nkyerease ankasa adi. Me dwumadi yi mu no, Aborofo nnuru ne Abibinnuru a yede fa yen anom ko nnipadua no mu ne nea yede gu yen hwenem, ani so ne asom nkutoo na eda adi. Meyee nhwehwemu no kopem saa fa yi na afoforo nso atumi ahwe senea yede bata nneema afoforo ho atoa nhwehwemu yi so daagye. Eyi nso beboa na manya bere aye nhwehwemu no ako akyi yiye kyen se meborobro so biara keke.

Nea etwa to, nhwehwemu yi fa bi nso twe adwene si senea yetumi de nsemfua anan yi mu di dwuma akwan foforo so de gyina ho ma asetena mu nneema ahorow bi wo Akuapem kasa mu.

‘Conceptual Metaphor Theory’ a Lakoff ne Johnson de baa (1980, 2003) mu no na nhwehwemu yi gyina so. Okwan bi so no, ‘theory’ yi boa ma yenya nsemfua no mu biara mu ntease yiye ne nnuru potee a efata se yede bata ho. Nea etwa to, eboa ma yehu nsemfua anan no mu biara afa potee a yetumi de gyina ho nneema afoforo.

1.7 Ohaw a mehyiae

Nhwehwemu a yeye biara nna fam. Senea tebea no te biara, wobehyia ohaw ahorow bi. Bere a mereye nhwehwemu yi no, mehyia ohaw ahorow bi. Eyinom mu bi na mada no adi wo ha yi.

Nea edi kan no, esiane ‘COVID 19’ yare a na agye ntini wo wiase afanan nyinaa a na Ghana ka ho no enti, eyee den se na nnipa bema me kwan ma maben won ne won adi nkitaho de aye me nhwehwemu no. Nea ebeye na wama me kwan aye eyi no, medii ‘COVID 19’ nhyehyee ahorow a na aban de ato gua no so. Bere biara, na mede ade bo me hwene. Afei, mede nsu ne samina hohoroo me nsa. Eyi maa omanfo a meko won nkyen no yee krado ne me twetwee nkommɔ a wammɔ hu.

Bio, bere a na merekoye nhwehwemu no wo Aburi ne Akuapem Mampɔn no, na aban ahye se nkurofo ntu kwan na saa ara na enye beae a wɔtontɔn ade nyinaa na na wɔma nkurofo bue. Eyi ma eyee den se menya hyen de ako nkurow yi so. Saa ara na na aye den se menya nnipa afoforo a wɔtontɔn nneɛma ahorow bi a enye aduan ne aduru ne wɔn adi nkɔmmɔ. Ne nyinaa mu no, meboɔ mmɔden kɔe na menyaa nnipa binom ne wɔn kasae. Mfiase no, na eye den se nnipa a menyaa wɔn no mu bi befi wɔn pe mu ne me akasa nanso mmere kɔɔ so no, wɔpenee so ne me twetwee nkɔmmɔ.

Nea etwa to, mekoyee nhwehwemu no bae akyi no, na eye den se mehu nkurofo a me ne wɔn kasae no nne a na makyere agu afiri so no. Mmere bi akyi no, mehui. Nea ebeye na emfa m'ani so no, mede ahyensode a efata hyee no nso wo kɔmputa so. Ewom se mehyiaa nsennenen ahorow de, nanso; medii ne nyinaa ho dwuma ma nhwehwemu no wice peye.

1.8 Dwumadi yi nyehyee

Dwumadi yi kura afa ahorow anum. Ofa a edi kan no ye dwumadi yi nnianim, dwumadi yi nnyinaso, ohaw no adiyi, dwumadi no botae, dwumadi no ho nsemmisa, beae a ekɔpem, dwumadi yi ho mfaso, dwumadi no nyehyee ne ti ahorow no nyinaa mmuabo.

Ofa a eto so abien no de nsemfua *nom*, *we*, *tafere* ne *gu* ho nkyerkyeremu to gua. Esan ma yehu Aborɔfo nnuru ne Abibi nnuru nkyekyemu ahorow. Afei nso, ekyerekyere adwenemusem metafo tiori 'Conceptual Metaphor Theory' a eno na nhwehwemu gyina so no mu.

Bio, ede nhwehwemu a Animdefo binom adi kan aye a ene mede yi di nse ho mpensenpensenu a maye no to gua. Eyi mu no, mehwɛe twaka a nhwehwemu

ahorow no ne me de yi wɔ na megyinaa saa afa ahorow no so de hyehyɛ me dwumadi yi.

Ɔfa a ɛto so abiesa no ma yehu akwan ahorow a mefaa so yɛɛ dwumadi no ho nhwehwɛmu; beae a nhwehwɛmu no kɔɔ so, nnipa a mepaw wɔn dii dwuma no, ɔkwan a mefaa so yiyii nnipa no, mmeae a menyaa ‘data’ no, akwan horow a mefaa so nyaa ‘data’ no ne senea mepɛnsɛnpɛnsɛn ‘data’ no mu.

Ɔfa anan no ma yehu Aborɔfo nnuru ne Abibi nnuru pɔtee a nsemfua *nom, we, tafere* ne *gu* mu biara fa ne nkyerɛase ankasa ɛde to gua wɔ nhwɛso a nnipa a yɛde wɔn yɛɛ nhwehwɛmu no de maa yɛn Akupem Twi kasa mu no. Afei nso, egyina ‘Conceptual Metaphor Theory’ no so ma yehu akwan ahorow a yɛde nsemfua *nom, we, tafere* ne *gu* di dwuma de gyina hɔ ma asetena mu nneɛma afoforo wɔ Akuapem Twi kasa mu.

Ɔfa a ɛtwa to no ma yehu dwumadi no fa bi a aka a daakye afoforo betumi atoa so ayɛ ho nhwehwɛmu, awieisɛm kakra ne nhwehwɛmu no nyinaa mmuabɔ.

1.9 Ɔfa yi mmuabɔ

Ɔfa a edi kan yi ma yehu dwumadi yi nnianimsɛm kakra. Afei, yehu nneɛma ahorow a wogyinaa so yɛɛ nhwehwɛmu no, nea animdefo bi ayɛ afa ho ne nea nhwehwɛmu yi nso de toa so, nsemmisa ahorow a dwumadi yi beyi ano, botae a ɛwɔ nhwehwɛmu yi akyi, nhwehwɛmu no ho mfaso ahorow ne beae a nhwehwɛmu no kɔpɛm.

Ti abien a ɛtoa eyi so no ma yehu nhwehwɛmu a ɛwɔ dedaw fa nsemfua a yɛde bata nnuan a yedi ho de kyere senea yedidi wɔ Akan kasa ne kasa ahorow mu. Madɔ mu asukɔ ahwehwɛ mu yiye na magyina emu bi so de saa nhwehwɛmu yi nso ato gua.

TI A ETŌ SO ABIEN

ANIMDEFŌ BINOM ADWENKYERĒ

2.0 Nnianim

Nhwɛhwɛmu bebree na akɔ so wɔ kasa ahorow mu fa sɛnea wɔde nsemfua *di ne nom* bata nnuan ho de kyere akwan horow a yɛfa so de kɔ nnipadua no mu ne nneema afoforo a nsemfua koro yi ara tumi gyina hɔ ma bere a yɛde adi dwuma kwan foforo so. Dwumadi yi fa a eto so abien yi bekyerekyerɛ nsemfua yi bi mu, Animdefo binom dwumadi a mapensempensen mu, Aborɔfo nnuru ne Abibi nnuru ahorow mu nkyerekyerɛmu, adwenem metafɔ tiori ‘Conceptual Metaphor Theory’ ho nkyerekyerɛmu ne sɛnea mede beyɛ adwuma ti anan no mu.

2.1 Nsemfua a yɛde kyere sɛnea yedidi no bi ho nhwɛso

Kasa bebree na nnipa ka wɔ wiase yi mu. Eyi mu bi ne; Borɔfo, Twi, Fante, Nzema, Ayibe, Ga, Dangme, Hausa, Kasem, Chinese ne Korean. Nanso, nokwasem a ɛsɛ sɛ yɛhyɛ no nso ne sɛ nnipakuw a wɔka kasa yi mu biara wɔ nsemfua a wɔde bata nnuan ahorow a wodi ho de kyere sɛnea wɔde kɔ wɔn nnipadua no mu (Kim, 2013). Nsemfua yi mu bi na mahyehyɛ no ɔpono a ɛwɔ kratafa a edi so yi mu no;

Ɔpono 1: Nsemfua a wode kyere senea wodidi wo kasa ahorow bi mu

ENGLISH	KOREAN	TWI	FANTE	GA	DANGME
GLOSS	GLOSS	GLOSS	GLOSS	GLOSS	GLOSS
Eat	Mek	Di	Dzi	Ye	Ye
Drink	Masi	Nom	Nom	Nuu	Nu
Chew	Ssip	We/ Wesaw	We	Kpe/Taa	Kpe/ Ta
Suck	Ppal	Fe	Twe	Sho	Pupo
Bite	Ssip	Ka	Kaw	Ko	Ko
Lick	Hal	Tafere	Tafer	Lemo	Gbugbo
Swallow	Samkhi	Mene	Men	Mii	Mi

Ɔpono a yehu no soro ha yi twe adwene si kasa asia so; Borɔfo, Korea, Twi, Fante, Ga ne Dangme. Emu biara wo nsemfua ahorow a wode kyere senea yede nnuan ko nnipadua no mu. Newman (1997) kyere se Borɔfo kasa mu no, nsemfua ahorow bi wo ho a wode kyere senea wode aduan ko nnipadua no mu te se ‘eat,’ ‘drink,’ ‘chew,’ ‘suck,’ ‘bite,’ ‘lick’ ne ‘swallow.’ Ade a ese se yehye no nso wo eyi ho ne se saa nsemfua yi mu biara wo nnuan pɔtee a wode emu biara bata ho.

Kasa a edi ho wo ɔpono yi so ne Korea kasa. Nsemfua a wode bata aduan ho de kyere senea wode aduan bi ko nnipadua no mu wo kasa yi mu bi ne; ‘mek,’ ‘masi,’ ‘Ssip,’ ‘Ppal,’ Hal’ ne ‘samkhi’ (Kim, 2013).

Senea yehui wo Borɔfo kasa mu no, eba Korea kasa mu nso a, wowa nnuan pɔtee bi ne nsemfua yi mu nea efata se wode bata ho. Se nhweso, wotumi de asemfua bi te se ‘Ssip’ kyere senea obi ka anaa wesaw aduan ko ne nnipadua no mu anaa okwan a ofa so mene aduan no (Kim, 2013).

Kasa abien a etoa so wɔ ɔpono no so ye Twi ne Fante. Eynom nyinaa ye Akan kasa de, nanso emu biara wɔ nsemfua pɔtee a wɔde kyere senea wodidi wɔ kasa abien no mu biara mu. Bio, ete se nea nsemfua no di nse wɔ akyerew ne ne ka mu de, nanso kasa abien no mufo wɔ nnuan pɔtee a wɔn mu biara de bata aduan a wɔde kɔ nnipadua no mu ho de kyere akwan ahorow a wɔye eyi (Agyepong, Amfo ne Osam, 2017). Bere biara a wɔde eyi mu biara bebata aduan bi ho no, ede nkyerease a eye soronko koraa na eto gua.

Kasa abien a etwa to a yebeka ho asem ne Nkran ne Dangme kasa. Se yehwe ɔpono yi so a, yehu se nsemfua a wɔde bata nnuan ho de kyere akwan a wɔfa so didi no bi di nse. Ne nyinaa mu no, nea edi nse wɔ eyi mu ne se kasa no biara wɔ nnuan pɔtee a wɔde emu biara bata ho na saa ara na nkyerease a ede to gua no nso gu ahorow (Otoo, 2017). Nsonsonoe yi ba titiriw wɔ nsemfua a aka a enye pe no fam no.

Yebetwa no tiawa a, nsemfua a wɔde di dwuma kasa ahorow yi mu biara wɔ ne nkyerease na saa ara na emu biara nso wɔ nnuan pɔtee a wɔde bata ho de kyere kwan pɔtee a wɔfa so di no no mu. Momma yensusuw nsemfua yi bi ho nkyerekyeremu wɔ nea etoa so yi mu.

2.1.1 Nsemfua yi bi mu nkyerekyeremu

Newman (1997) kyerekyere asemfua *di* mu se eye okwan a yede yen se wesaw aduan bi bere a eda yen anom na bere koro no ara yen tekrema ne dadamu denneenen no dannan mu nkakrankakra na afei yeamene afa yen menem ako yen yafunu mu anaa yen yam. Okwan foforo so no, asemfua *di* tumi kyere senea yeyere yen ho de yen se bobo aduan bi mu ma no ye nketenkete (Kim, 2013). Asemfua *nom* nso twe adwene si okwan a yefa so de nnuan a eye nsusnu wura yen anom, na yemene fa yen menem ko yen yafunu mu (Newman, 1997).

Eyi fam no, ese no nni akoten ahe biara wɔ ne wesaw no mu. Kim (2013) nso kyerekyerɛ asemfua *nom* ase sɛ eyɛ ɔkwan a yɛde aduan a eyɛ nsunsu fa yen anom mene kɔ yen yam tee. Yɛde asemfua *nom* di dwuma de kyere senea yenum nnipadua no fa bi te sɛ ano, nsa anaase nufu (Agyepong, Osam ne Amfo, 2017).

Adusei (2012) kyere asemfua *tafere* ase sɛ adeyɛ bi a emu no, yɛde yen tekrema di aduan anaa ade bi ho akoneaba na yeamene nea tekrema no afa afi mu no tee. Kim (2013) kyerekyerɛ *we* anaa *wesaw* ase sɛ eyɛ ɔkwan a yenam so de aduan fi yen ano kɔ yen yam denam yen se a yɛde bewesaw, na yen tekrema bedannan mu wɔ yen anom ansa na yeamene akɔ yen yafunu mu. Asemfua *twe* nso kyere senea yɛde yen ano bata nnipadua no fa bi anaa ade foforo bi ho *twe* (Agyepong, Osam ne Amfo, 2017).

Yɛnhɛ no nso sɛ asemfua *twe* ne *nom* ho nkyerekyeremu yɛ pɛ nanso emu biara ne bere pɔtee a yɛde yɛ adwuma wɔ Twi kasa mu. Nea yɛpɛ sɛ yɛka wɔ eyi mu ne sɛ saa nsemfua abien yi mu biara wɔ nnuan pɔtee a yɛde bata ho. Saa ara na ɛtɔ da a, nkyerease a ɛde to gua no nso tumi sesa bere a yɛde abata aduan bi ho no.

Ade biako nso a ɛsɛ sɛ yɛnhɛ no nso ne sɛ, mpen pii no, wɔde nsemfua ahorow yi di dwuma de kyere akwan horow a yɛfa so de aduan kɔ nnipadua no mu. Nanso, ɛtɔ da a, yetumi de nsemfua a mabobɔ so yi mu bi bata nnuru ho de kyere akwan horow a yɛfa so de nnuru nso kɔ yen nnipadua mu.

Senea madi kan aka no, nhwehwemu ahorow na akɔ so Akan kasa ne kasa afoforo mu fa nsemfua yi bi ho. Saa bere yi de, yɛde hokwan no behwe nhwehwemu ahorow a mapensempesen mu no bi. Yɛnhɛ no nso sɛ mahyehyɛ nhwehwemu a

mapensempensen mu nnidi so nnidi so; nea wɔayɛ no kasa afoforo mu ne nea ɛkɔɔ so Akan kasa mu.

Afei nso, emu biara mu no, mehweɛ twaka a ɛne me dwumadi yi wɔ; senea Animdefo no kyereɛ sɛ wɔde nsemfua no di dwuma wɔ nnuan a yedi fam, nnuan pɔtee a nsemfua no biara fa ne asetena mu nneɛma a wɔde nsemfua yi mu biara gyinaa hɔ mae.

Twaka a mehwehwe fii wɔn dwumadi no bi ne; nsemfua a wɔkyereɛ sɛ yede di dwuma nnuan fam a mesusuw sɛ yede di dwuma nnuru fam, nnuru pɔtee a nsemfua no mu biara fa senea nsemfua no mu biara wɔ nnuan pɔtee a ɛfa no ne asetena mu nneɛma afoforo a yetumi de nsemfua yi mu biara gyina hɔ ma bere a yede adi dwuma kwan foforo so no.

2.2 Dwumadi yi sɛso ho mpensenmpensemu

Mfe kakraa ni, abetɔ gua sɛ nhwehwemu ahorow akɔ so fa nkyerease ankasa a nsemfua *di*, *nom* ne *we* anaa *wesaw* de to gua bere a yede abata aduan ho ne nneema ahorow a saa nsemfua yi tumi gyina hɔ ma bere a yede adi dwuma akwan foforo so wɔ Akan kasa ne kasa afoforo mu.

Kasa bi mu no, wogyina ɔkwan pɔtee a wodi aduan bi so na wɔahu asemfua pɔtee a ɛfata sɛ wɔde bata aduan a wɔredi no ho (Newman, 1997). Ebinom fam nso, wogyina aduan pɔtee a wodi ne ɔkwan a wɔfa so di no no na wɔahu nsemfua yi mu nea wɔde bedi dwuma (Kim, 2013). Nhwehwemu ahorow yi mu bi na mapensempesen mu a edi so yi;

Newman (1997) nhwehwemu a ɔyɛɛ no Borɔfo kasa mu no da no adi sɛ nsemfua *di* ne *nom* mu biara wɔ nnuan pɔtee a wɔde bata ho ne nkyerease a ɛde to gua. Ɔtwee adwene sii so sɛ asemfua a wɔtaa di dwuma wɔ nnuan fam pa ara ne *di*. Nanso,

wohwe mu a, enye aduan biara na asemfua yi ne no ko. Mpen pii no, ene nnuan a yen se di mu akoten kese na tekrema no nso dannan mu pa ara na eko. Nnuan yi mu bi ne; omo, burodo ne ade. Okwan foforo so no, asemfua *nom* ne nnuan a eye nsunsu na eko kese. Nhweso bi ne; 'tea,' nkwan ne nea ekeka ho.

Osan kyeree se, wotumi de nsemfua yi di dwuma akwan foforo so de gyina ho ma asetena mu nneema ahorow ma no ye yiye. Nanso, nea ebema eyi ye aye obi mmerew no, ese onipa no de n'adwene si nneema a atwa ne ho ahyia no bi so na ohwe se obehu su patee bi a edi nse wo nneema abien no ntam. Eyi ansa na obetumi agyina saa su no so de biako agyina ho ama ofoforo no.

Asetena mu nneema a okaa se yebetumi de nsemfua yi agyina ho ama no bi ne, ahonyade, dibe a wode ma obi, obee ne obarima nna mu nkitahodi, oyaw a obi fa mu ne nea ekeka ho. Awiei koraa no, ogyinaa adwenem metafo tiori 'Conceptual Metaphor Theory' a Lakoff ne Johnson daa no adi 1980 no so yee ne nhwehwemu no wo Borfo kasa mu. Ode nyansahye mae se, bere biara a obi beye nhwehwemu afa nneema ahorow a saa nsemfua yi tumi gyina ho ma ho no, ese se odi kan te nsemfua no mu biara ase yiye ansa.

Twaka ahorow bi wo nhwehwemu yi ne me de no mu. Nea edi kan, nneema a yede fa yen anom ko nnipadua no mu bi ne aduan, nsu ne nnuru. Ne dwumadi no mu no, otwee adwene sii nnuan nkutoo so. Me nso mede hokwan yi behwe nnuru. Bio, yewo nsemfua ahorow bi a yede ye adwuma ne nnuru patee a efa senea ete wo nnuan fam no.

Me dwumadi no ma yehu eyinom mu bi. Bio, onam adwenem metafo tiori 'Conceptual Metaphor Theory' no so hwee asetena mu nneema a yetumi de nsemfua

di ne *nom* gyina hɔ ma. Mpen dodow a ‘theory’ yi ye me dwumadi no fapem no, mehwe akwan horow a ɔfaa so de yee adwuma ne nhwehwemu no mu na mahu kwan pa mede beye adwuma wo me de no mu.

Bonvini (2008) hwee senea yede asemfua *di* ye adwuma Niger-Congo kasa mu. Okyerere mu se yetumi de asemfua yi bata aduan ho na ama yeha senea yede ko nnnipadua no mu. Nanso, eto da a, adwene mu ntease a yenya wo asemfua yi ho no tumi sesa bere a yede abata nnuan bi a ene no nko ho no. Eyi nti, nnipa a woka Niger-Congo kasa no apaw nsemfua ahorow bi aka *di* ho na wode emu biara a efata abata nnuan a ese se efa ho na emu ntease awie peye.

Nneema bi a ne nhwehwemu no twe adwene si so no ne me de no wo twaka. Eba no nnuru fam a, asemfua a yetaa de di dwuma ne *nom*. Eno akyi no, yewo nsemfua afoforo bi nso a yede bata nnuru ho de kyere akwan patee a yefa no no. Eyinom mu bi ne; *we* anaase *wesaw*, *tafere*, *bobom* ne *mene*. Nhwehwemu yi twe adwene si senea yede nsemfua yi mu abiesa; *nom*, *we* anaa *wesaw*, *tafere* ne *gu* bata nnuru ho de da ne nkyerease ankasa adi.

Atintono ne Adjei (2008) nhwehwemu a woyee no twe adwene si ntease a nsemfua *di* ne *nom* de to gua bere a yede abata nnuan ho wo Ayigbe ne Gurune kasa mu. Afei nso, wohwee senea wotumi de nsemfua abien yi di dwuma akwan foforo so de gyina ho ma nneema afoforo wo asetena mu.

Nneema a wokyeree se nsemfua yi tumi gyina ho no bi ne; aware, se obi bedi nkunim asem bi mu, bone fakye, ahonyade a obi benya ne se obi bedi hia. Wosan kyeree se nsonsone kese wo nneema a nsemfua yi tumi gyina ho ma wo kasa abien no ntam. Wogyinaa ‘Conceptual Metaphor Theory’ no so na eyee won nhwehwemu no.

Twaka a dwumadi yi ne me de no wɔ ne sɛ wɔn dwumadi no mu no, wɔhwɛɛ sɛnea wɔde asemfua *nom* bata nnuan ho. Me de yi mu no, mɛhwɛ sɛnea yɛde asemfua yi bata nnuru ho. Afei, mɛhwɛ nneɛma a asemfua yi tumi gyina hɔ ma wɔ Akuapem kasa mu sɛnea wɔyɛɛ no Ayigbe ne Gurune kasa mu no.

Jaggar ne Buba (2009) ayɛ nhwehwɛmu fa sɛnea wɔde nsemfua abien; ‘*ci*’ a egyina hɔ ma *di* ne ‘*shaa*’ a ɛno nso gyina hɔ ma *nom* yɛ adwuma wɔ Hausa kasa mu. Wɔn nhwehwɛmu no mu no, wɔkyerɛɛ sɛ yetumi de nsemfua abien yi mu biara di dwuma akwan horow so wɔ Hausa kasa mu ma egyina hɔ ma birirbi foforo. Asɛmfua ‘*ci*’ a Twi kasa mu no ɛyɛ *di* no tumi gyina hɔ ma nneɛma ahorow bi te sɛ nkonimdi, obi adi kan akansi bi mu anaasɛ ɔregye ade akyɛde anaa abasobɔde bi.

Nea ɛbɛma ntease yi awie pɛyɛ no, ɛsɛ sɛ enya onipa pɔtɛɛ a ɔredi dwuma no ne ayɛde anaasɛ ɔyɛtia a adeyɛ no so nsunsuanso kɔ no so. Wɔkɔɔ so kyerekyerɛɛ mu sɛ asemfua ‘*shaa*’ a Twi kasa mu no, yɛde *nom* na ebegyina hɔ ama no no nso tumi kyere sɛ obi kɔ tebea bi mu, obi rebrɛ, anaasɛ ɔrefa yaw mu.

Wɔn dwumadi yi fa yɛn nhwehwɛmu yi ho. AkuapemTwi kasa mu no; yetumi de asemfua *nom* nso yɛ adwuma akwan horow so ma egyina hɔ ma nneɛma afoforo. Yebesusuw eyi ho wɔ dwuamdi no afa bi mu.

Newman ne Aberra (2009) nhwehwɛmu a wɔyɛɛ no fa su titiriw a nsemfua *di* ne *nom* kura wɔ Amharic kasa mu. Wɔkyerɛɛ mu sɛ nsemfua abien yi fam no, anom nnyigyeyi na ɛwɔ asemfua no mu biara mfiase ne awiei. Sɛ nhweso, asemfua *di* /*bəl*/ fam no, anom nnyigyeyi abien /*b, l*/ na ɛwɔ mu. Wɔde kaa ho sɛ, asemfua *di* nkyerɛase a ɛde to gua no fa aduan anaasɛ nsu a yɛde bɛhyɛ yɛn anom, na yɛn tɛkrɛma benya aduan no mu nkate, yɛde yɛn sɛ bɛwesaw na yewie a, yɛbɛmɛne akɔ yɛn yafunu mu.

Afei, asemfua *nom /tat/* fam no, anom nnyigyei na ewo ne mfiase ne awiei. Se nhweso, asemfua *nom* mu no, anom nnyigyei abien */t, t/* na epue wo mu. Bio, wokaese wotumi de nsemfua abien yi di dwuma akwan horow so ma egyina ho ma nneema foforo wo Amharic kasa mu. Okwan foforo so, wotumi de asemfua *nom* di dwuma Amharic kasa mu ma egyina ho ma nneema bi te se; biribi a yeresee, woregye ade bi, woadi nkunim, anaase worefa ade bi. Nea etwa to no, wosan kyeree mu se asemfua *di* fam no, wotumi de di dwuma ma egyina ho ma nneema bi te se; obi behye atade, obehyew ade anaase obedi sika.

Won dwumadi no ne me de yi wo twaka kese pa ara. Nea edi kan no, wokyeree se nsemfua abien no mu biara wo nnuan potee a wode bata ho. Emu biako fa nnuan a eye nsunsu na foforo nso fan ea enye nsu. Me dwumadi yi mu nso, mehwe nsemfua no mu nea efa nnuru a eye nsu ne nea efa nnuru nkae no.

Bio, wotwee adwene sii so se nsemfua no mu biara ne nneema a etumi gyina ho ma bere a wode adi dwuma kwan foforo so no. Mehwe nneema ahorow a nsemfua yi mu biara nso tumi gyina ho ma wo me dwumadi no mu.

Aikhenvald (2009) aye nsemfua a wode bata nnuan a yede ko nnipadua no mu bi ho nhwehwemu wo Manambu kasa a woka no New Guinea no mu. Nsemfua a oye ho nhwehwemu no bi ne *redi, renom, retwe* ne *rema*. Nsemfua a oye ho nhwehwemu no ne nea madi kan aka ho asem no di nse. Nsonsonoe kakra a ewom ne se ne de no wo mprenpren kabea mu.

Ade titiriw biako a ode too gua wo ne dwumadi no mu ne se Manambu kasa mu no, nkyerease a nsemfua *renom* ne *redi* mu biara de to gua bere a yede abata nnuan bi ho no ye pe. Osan de kaa ho se wogyina kasamu a nsemfua yi mu bi bepue mu no so na

wɔahu emu nea ɛfata sɛ wɔpaw de bata aduan a obi de rekɔ ne nnipadua mu na enye sɛnea obi redi aduan no.

Ewom sɛ nea ɔreka yi da nso fi Akan kasa mu de no ho nanso ɔkwan bi so no, ɛne me nhwehwɛmu no wɔ twaka. Nea edi kan, nsemfua a yɛde bata nnuan ho no bi nso wɔ hɔ a yetumi de bata nnuru ho wɔ Akuapem Twi kasa mu ma no yɛ yiye. Eyi ho nhweso biako ne *nom*. Me dwumadi no fa bi ma yehu sɛnea yɛde asemfua yi bata nnuru a yɛfa no bi ho de da ne nkyerɛase ankasa adi sɛnea ɛte wɔ nnuan fam no.

Rice (2009) yɛɛ nhwehwɛmu fa nsemfua *di* ne *nom* ho wɔ Athapaskan kasa mu. ɔkyerɛɛ mu sɛ nsemfua yi mu biara a obi bɛpaw de adi dwuma no nnyina onipa pɔtee a ɔredi aduan no so mmom egyina aduan a onipa no redi, ɔkwan a ɔbɛfa so adi aduan no ne aduan a ɔredi no dodow.

Eyi yɛ mu no, ɛsɛ sɛ onipa no susuw ho bi ne aduan pɔtee a obi de kɔ ne nnipadua mu, ɔkwan a onipa no fa so de kɔ ne nnipadua mu ne nkentenso a ɛba aduan no so wɔ onipa no anom. Bio, ɔsan kyereɛ sɛ wɔde nsemfua yi di dwuma akwan foforo so wɔ Athapaskan kasa mu de gyina hɔ ma nneema ahorow bi ma no yɛ yiye.

Saa nhwehwɛmu yi ne me de no wɔ twaka. Sɛnea ogyinaa aduan a obi di ne ɔkwan a ɔfa so di no no so kyereɛ nnuan pɔtee a ɛsɛ sɛ asemfua no fa no, saa ara na megyina nnuru no ne kwan a nnipa fa no no so akyerɛ emu nea ɛsɛ sɛ asemfua *nom* fa. Afei nso, me dwumadi no fa bi ma yehu nneema ahorow bi a asemfua yi tumigyina hɔ ma bere a yɛde adi dwuma kwan foforo so no.

Hook ne Pardeshi (2009) nso nhwehwɛmu no daa no adi sɛ wotumi de asemfua *di* ‘Khaa’ di dwuma kwan foforo so de gyina hɔ ama asetena mu nneema ahorow bi wɔ Hindu-Urdu ne Marathi kasa mu no. Wɔde nkyerɛkyerɛmu fa sɛnea wɔde asemfua yi

di dwuma akwan foforo so de gyina hɔ ma asetena mu nneema ahorow bi wɔ kasa yi mu no too gua.

Wɔkyerɛɛ mu sɛ wɔtaa hwɛ nea ɛto obi nnipadua bere a ɔde aduan kɔ nnipadua no mu no ne nea ɛto aduan no bere a ɛda n'anom no na wɔagyina saa afa abien yi so ahwe senea wɔde begyina hɔ ama nneema afoforo nso. Wotwaa no tiawa sɛ mpɛn pii no, nkɛntenso a aduan bi de brɛ nnipadua no mmom ma wonya asetena mu nneema bebreɛ a wɔde begyina hɔ ama. Megyina akwan horow a ɔfaa so de asemfua yi dii dwuma de gyinaa hɔ maa asetena mu nneema afoforo no de nsemfua a me dwumadi yi fa ho no agyina hɔ ama nneema afoforo nso wɔ Akan kasa mu.

Song (2009) nso hwɛɛ nea yetumi de asemfua *di* 'mek' ne *nom* 'masi' gyina hɔ ma wɔ Korea kasa mu. Korea kasa mu no, wotumi de nsemfua yi di dwuma akwan foforo so ma no gyina hɔ ma nneema bebreɛ. Nneema a etumi gyina hɔ ma no bi ne; beresɛɛ, sikasɛɛ ne anwa a wohwie gu anaasɛ wɔsɛɛ no. Nanso, ansa na obi de eyi bedi dwuma no, ɛsɛ sɛ ɔhwɛ nsenni a ɛwɔ nsemfua abien yi ntam. Afei nso, ɛsɛ sɛ ɔhwɛ nkitaho a aduan no nso di wɔ obi anom ansa na akɔ nnipadua no mu. Ɔsan de kaa ho sɛ yɛfa nsemfua abien yi a, wotumi de asemfua *di* yɛ adwuma akwan pii so de gyina hɔ ma nneema afoforo kyɛn senea wɔde asemfua *nom* yɛ adwuma Korea kasa mu de gyina hɔ ma nneema ahorow no. Ɔde ne dwumadi no toto nhwehwɛmu a akɔ so Borɔfo kasa mu no bi ho.

Dwumadi yi ne me de yi wɔ twaka. Senea wɔde nsemfua *di* ne *nom* di dwuma akwan foforo so de gyina hɔ ma nneema ahorow bi no, saa ara na me dwumadi yi mu nso mehwe nneema ahorow bi a atwa yɛn ho ahyia asetena mu a yebetumi de nsemfua a mereyɛ ho nhwehwɛmu no agyina hɔ ama.

Vanhove (2010) nso kyerekyeree mu se, kasa bi mu no, wɔwɔ nsemfua ahorow bi a wɔde gyina ho ma asemfua *di* anaase wɔde hye *di* anan. Mpen pii no, wogyina senea aduan bi te, okwan a yefa so di aduan no, bere a wɔde di aduan no, aduan a wodi no dodow ne aduan pɔtee a wodi no so na epaw nsemfua yi. Nea ebema eyi mu ada ho no, ɔmaa ho nhweso kakra wɔ Chewa kasa a eye Bantu kasa nkorabata no mu biako mu.

Nea edi kan no, okyeree mu se eba senea aduan bi te a, Chewa kasa mu no, wɔwɔ nsemfua ahorow bi a wɔde bata aduan no ho. Se nhweso, se aduan no ye mmerew se wobebu adi anaase eye aduan a wobetumi adi no tee a, asemfua a wɔde bata ho ne; *monyola*. Afei, eba nnuan a eye nsunsu te se koko a, wɔde asemfua *nsima* na ebata aduan no ho. Bio, se aduan no ye den a, wɔde nsemfua bi te se *kukuta* ne *bubuda* na ebata ho.

Nea eto so abien, de fa okwan a wɔfa so didi ho no, wɔwɔ nsemfua a wɔde ye adwuma. Se nhweso, se aduan a obi bedi no hwehwe se otwa aduan no ti anaase oyiya ne hono no ansa na wadi a, asemfua a wɔde ye adwuma ne *budula*. Afei, se okwan a wɔbefa so adidi no hwehwe se nnipa bebree behyam na wɔadidi abom a, wɔde asemfua *dyelana* na edi dwuma. Bio, eba no bere a wɔde didi nso a, wɔwɔ nsemfua pɔtee bi a wɔde di dwuma. Se nhweso, wɔde asemfua *fisula* bata aduan a wodi no anɔpa ho; *gwetsa ntsamilo* nso bata aduan a wodi no anɔpa tutuutu ho.

Nhwehwemu yi ne me de no wɔ twaka. Akuapem Twi kasa mu no, nsemfua a yede bata nnuru a yefa ho no ye bebree. Nanso yewɔ nneema a horow a yegyina so na yeapaw emu nea efata. Saa nneema yi mu bi ne; senea aduru a obi rebefa no te ne okwan pɔtee a ɔnam so fa no. Me nhwehwemu yi betwe adwene asi nsemfua yi mu

anan so na magyina nnuru no mu biara so ne kwan a yefa no no so ahu emu biara a εεε se yede bata aduru bi ho.

Agyekum (2013) yεε nhwehwemu wɔ yen nnipadua akwaa no mu biako ho wɔ Akan kasa mu. Nnipdua akwaa a ɔyεε ho nhwehwemu wɔ dwumadi yi mu ne ano. Ɔkyerεε mu se saa akwaa yi wɔ nkyerεase ankasa a εde to gua bere a apue wɔ ɔkasamu ahorow bi mu na saa ara na yede di dwuma kwan foforo so de gyina hɔ ma nneεma bi wɔ Akan kasa mu. Nneεma a etumi gyina hɔ ma no bi ne; anoyi, anokam, anɔɔden, anohoba ne anomusem.

Twaka bi da dwumadi yi ne nhwehwemu a mereye no mu. Yede senea yetumi de nsemfua anan yi di dwuma ankasa no to nkyen a, yetumi de di dwuma akwan foforo so ma egyptina hɔ ma nneεma bi ma no ye yiye Akan kasa mu. Mɛhwe nneεma ahorow yi bi wɔ Akuapem Twi kasa mu wɔ me dwumadi yi mu.

Adjei (2013) nam ‘semantics’ kwan so yεε nsemfua *di* ne *nom* ho nhwehwemu wɔ Gbe kasa mu. Gbe kasa mu no, nsemfua a wɔde gyina hɔ ma *di* ne *nom* ye ‘du’ ne ‘no.’ Ɔkyerεkyerεε mu se, nsemfua abien yi mu biara wɔ nsemfua pɔtee bi a εne no kɔ se εba nsemfua a yede kyerekyere kwan a yefa so didi mu a. Ɔkyerεε se asemfua du ‘di’ ne nsemfua bi te se *we* anaase *wesaw* na εkɔ pa ara. Ɔkwan foforo so no, asemfua no ‘nom’ taa ne nsemfua bi te se *mene*, *twe* kɔ wo mu na εkɔ. Ɔkyerεε se ene kasa bi mu nsemfua di nse.

Dwumadi yi nso ne me de no wɔ twaka. Nnuru a yefa no bi wɔ hɔ a, esiane senea ne su te ne kwan ne ɔkwan a yenam so de kɔ nnipadua no mu enti, yetumi asemfua biako bata emu biara ho ma no ye yiye. Nhwehwemu yi mu no, mɛhwe nnuru no mu nea ne su ye pε na magyina so de wɔn nyinaa akɔ asemfua biako ase. Eyi bεma yeanya emu

ntease no yiye.su ye pe. Ne saa enti, eye a yetumi de asemfua boro biako bata ho de kyerekyere mu ma no ye yiye.

Agyekum (2015) san hwee senea yede nnipadua akwaa foforo; ani di dwuma akwan foforo so de gyina ho ma nneyee ne asetena mu nneema bi wo Akan kasa. Nneyee anaase asetena mu nneema a etumi gyina ho ma no bi ne anika, aniwu, anigye ne anibere.

Nhwehwemu yi ne me de no wo twaka. Nnipadua akwaa no mu biako a otwee adwene sii so no ama mahu aye mmerew se mehwe nneema bi a ekɔ so nnipadua no mu anaa nea yetumi de yen ho hye mu a yebetumi de nsemfua anan no mu biara a me nhwehwemu no fa ho agyina ho ama no bi wo Akan kasa mu.

Wonkyi (2016) hwee nsemfua a yede bata afum nnɔbae ho fi bere a yebedua, bere a ebese anaa ebe hane de kosi otwabere. Okyerɛ mu se nnɔbae no mu biara ne nsemfua a yede bata ho de kyere kwan a yefa so dua no. Nnɔbae no bi wo ho a, yede nsemfua te se hye, pete, gu ne dua na ebata ho de kyere kwan a yefa so dua no Fante kasa mu.

Ne nyinaa gyina senea nnɔbae pɔtee no te so. Afei, eba no se anyin a wɔreka ho asem nso a, yewo nsemfua pɔtee a yede bata ho. Ebi fa hane, bo ne so. Saa ara na yewo nsemfua a yede kyere akwan a yefa so twa nnɔbae no. Eyi mu no, okyerɛ se wogyina nnɔbae no a onipa no retwa no dodow, afiri a ode di dwuma ne nnɔbae pɔtee a ɔretwa no so. Ebi wo ho a, yede nsemfua bi te se nu, tu, twa, bu ne ten a ebata ho de kyere senea wɔfa so nya nnɔbae fi dua so anaa fam bere a anyin no.

Ne dwumadi no fa bi ne me de no wo twaka a ebeboa nhwehwemu a mereye no. Senea ogyinaa nnɔbae no so hwee nsemfua a efata se yede bata ebiara ho no, saa na

mehwe nnuru no mu biara na mahu nsemfua a efata se mede bata ho de kyere senea yefa no Akan kasa mu.

Fordjour, Amfo ne Forson (2016) aye asemfua *di* ho nhwehwemu wo Akan kasa mu. Won dwumadi no da nneema ahorow bi adi. Nea edi kan, ema yehu senea yede saa asemfua yi di dwuma deda ne nkyerease ankasa adi.

Won dwumadi no fa a eto so abien no ma yehu senea wode asemfua yi ye adwuma asennibea de gyina ho ma nneema afoforo. Wokyeree mu se asemfua *di* nkyerease ankasa wo Akan kasa mu ne se obi redidi anaa oredi aduan bi. Afei, womaa emu daa ho se yetumi de asemfua yi di dwuma kwan foforo so titiriw wo asenni mu ma no gyina ho ma nneema bebree. Eyi ho nhweso bi a wode mae no bi na edidi so yi;

Nea edi kan, wokyeree mu se yetumi de asemfua *di* bata nsemfua afoforo ho ma no gyina ho ma nneema afoforo bi te se asennibea, di asem, di adanse, di nse, di fo, di bem, di asa, di obea ne nea ekeka ho. Se yefa nhweso bi te se; di asem a, wokyeree mu se yetumi de gyina ho ma aduan a yedi ma no ye yiye. Nea ema eyi ye yiye ne se, aduan a yedi fam no, onipa a oredi aduan no bo mmoden se obedidi na wamee yiye. Afei, aduan a wadi no ko nnipadua no mu na aboa ma ne ho asisi ne ho so. Saa ara na ete wo aduan a obi di fam.

Eyi mu nso, onipa no bo mmoden se obedo asem a oredi no mu asuko, wadwennwen n'afa ahorow no nyinaa ho na awiei koraa wasi ho gyina anaa wabua asem no kama na atenkya biara amma mu. Bio, nhweso bi te se di nse fam nso, wokyeree mu se yetumi de di dwuma asem a yedi mu de gyina ho ma aduan a yedi ma no ye yiye. Wokyeree se eto da, nea oredi aduan bi no hye nea oye aduan no bo se obedi ne

nyinaa na ɔremma bi nka. Saa ara na onipa a ɔredi adanse wɔ asem bi ho no hye otemmufɔ no bɔ anaa odi nse sɛ ɔbɛka asem no mu nokware nkutoo.

Afei nso, wɔde kaa ho sɛ obi didi wie na aduan no kɔ nnipadua no mu a, n'ani tumi gye na saa ara na ɛto da nso a, ɛma ne yam yɛ ne yaw ma odi yaw. Wɔkyerɛɛ sɛ saa ara na wodi asem wie a, onipa a odi bem no nya anigye nkate bi na nea odi fɔ no werɛ tumi how. Eyinom akyi no, wɔkyerɛɛ sɛ yetumi de saa asemfua yi di dwuma de gyina hɔ ma nna ho nkitahodi a ɛkɔ so nnipa baanu; ɔbea ne ɔbarima fam. Eyi ho nhweso a wɔde mae no mu biako ne; ɔbarima no adi me.

Wɔn nhwehwɛmu yi ne me de no wɔ twaka pa ara. Nea edi kan, ɛbɛboa ma yɛahu ntease ankasa a nsemfua anan a me dwumadi yi gyina so no de to gua wɔ nnuru a yɛfa ho. Nsemfua anan a me nhwehwɛmu no fa ho no ne; *nom*, *we* anaa *wesaw*, *tafere* ne *gu*. Bio, ɛbɛboa ma yɛde yɛn adwene asi asetena mu nneema afoforo so ahwɛ akwan horow a yɛde nsemfua koro yi ara di dwuma de gyina hɔ ma nneema ahorow wɔ Akuapem kasa mu. Nea etwa to, wɔn dwumadi yi bɛboa ma yɛahu nsenni a ɛwɔ ɔkwan a yɛfa so fa nnuru ne nneema afoforo ho na yɛatumi agyina nsenni no so de nsemfua yi agyina hɔ ama saa nneema no. Nhwehwɛmu no fa bi de eyi ho nkyerekyerɛmu bɛto gua.

Agyepong, Amfo ne Osam (2017) ayɛ nsemfua *di* ne *nom* ho nhwehwɛmu wɔ Akan kasa mu. Wɔkyerɛɛ mu sɛ Akan kasa mu no, nsemfua atitiriw abien a yɛde kyere sɛnea yɛde aduan anaa nsu fa yɛn anom kɔ nnipadua no yɛ *di* ne *nom*. Nanso eyinom akyi no, yɛwɔ nsemfua bi nso a yɛde kyere ɔkwan a yɛfa so didi. Eyi mu bi ne; *num* anaa *twe*, *we*, *ka*, *bobom*, *tafere*, *mene*, *hwe* ne *fefe*. Ne nyinaa mu no, aduan pɔtee a obi redi no na ɛbɛkyerɛ nsemfua no mu nea ɛfata sɛ wɔde bata ho kyere ɔkwan pɔtee a wɔfa so didi.

Se nhweso, nnuan a yedi no bi ye nsu ma enti asemfua a yede bata ho ye *nom*. Eho nhweso bi ne; koko, nkwan ne ade. Bio, nnuan no bi wɔ hɔ a, esiane senea wɔn su te nti, asemfua *di* nkutoo na yede bata ho de kyere ɔkwan a yefa so de kɔ nnipadua no mu wɔ Twi kasa mu. Nnuan yi mu bi ne banku, dɔkono, ɔmo ne Ampesi.

Wɔde kaa ho se bere biara a yede asemfua *di* bebata nnuan yi mu bi ho no, ntease a ɛde to gua ara ne se yebewesaw aduan no kakra na yeamene. Bio, wɔn nhwehwemu no san twee adwene sii ntease ankasa a asemfua *nom* nso de to gua bere a yede abata nnuan bi ho no.

Eyinom akyi no, wɔma yehui se yetumi de nsemfua koro yi ara di dwuma akwan ahorow so de gyina hɔ ma nneema afoforo wɔ Twi kasa mu ma ntease ba mu. Wɔde kaa ho se yebetumi afa akwan titiriw abien so de asetena mu nneema agyina hɔ ama nsemfua *di* ne *nom* wɔ Akan kasa mu. Akwan abien yi ne; ‘Agent-Oriented’ ne ‘Patient-Oriented.’

Nea wɔka faa ‘Agent-Oriented’ ho ne se yebegyina kwan horow a obi fa so di aduan bi anaa ɔnom ade bi so de gyina hɔ ma ade foforo wɔ asetena mu. Obi nya aduan bi a, nea odi kan ye ne se ɔde aduan no bekɔ n’anom, ɔde ne se bewesaw, ne tekrema bedannan mu kakra na afei wamene akɔ yafunu no mu na yam ade no ayam no korakora. Yehwe saa nkitahodi yi a, eyɛ onipa a odi anaa ɔnom aduan no na odi mu akotene pa ara. Ne saa nti na wɔfrɛ no ‘Agent-Oriented’ no. Yebɛka no ɔkwan foforo so a, nsunsuanso no kɔ nnipadua no so tee na ɛnye aduan a onipa no di anaa nea ɔnom no so. Wɔde kaa ho se yebetumi akye eyi mu anan anya afa ahorow bi te se; nea ɛtwe adwene si ahonyade a obi nya, se ade bi kɔ obi mu, se obi we biribi kɔ ne mu ne nneema a ɛfa nnipadua mu nkate ho. Eyi ye ɔkwan biako a wɔkyerɛ se yebetumi afa so de nsemfua yi agyina hɔ ama nneema foforo wɔ Akan kasa mu. ‘Patient-

Oriented'fam no, wɔkyerɛ mu se ɛtaa fa nea ɛto aduan no anaase tebea ahorow a aduan no fa mu bere a yeredidi anaa yerenom no. Okwan foforo so no, etwe adwene si nsunsuanso a aduan no de brɛ yen nnipadua no bere a yeadidi awie.

Wɔmaa emu daa hɔ se yetumi gyina saa ade so de nsemfua yi gyina hɔ ma nneema afoforo wɔ asetena mu. Se nhweso, ɛba no aduan a yedi fam a, nea ɛto aduan no bi ne se yewesaw ma no no ye nketenkete wɔ yen anom. Afei, yewie a na yeamene akɔ yen yam ma yam ade no ayam no koraa a ayenhu bio.

Bio, se yedi aduan no wie a, etumi de nsunsuanso ahorow brɛ nnipadua no. Eyi tumi ye nsunsuanso papa anaa bɔne. Wɔde wɔn nsem no baa awiei kyere se yebetumi agyina saa adeye yi so de agyina hɔ ama nneema ahorow bi ama no aye yiye. Nneema a yebetumi de agyina hɔ ama no bi ne nneema a wɔsee no, dem a obi di ne obi a wɔboro no pasaa.

Wɔn nhwehwemu yi na eye dwumadi yi fapem kese pa ara. Mapaw asemfua *nom* ne nsemfua afoforo abiesa na mahwe senea yede bata nnuru ho de kyere akwan a yefa nnuru no wɔ Akuapem kasa mu. Bio, makyekye Aborɔfo nnuru ne Abibi nnuru no mu na manya afa ahorow, se ebia nea eye nsu, topae, ne nea ekeka ho na mahwe nsemfua no mu biara ne nnuru pɔtee emu biara fa. Bio, mahwe nsedi a ɛda adi wɔ senea yede nsemfua yi di dwuma wɔ nnuru no ho ne asetena mu nneema afoforo nso ho a ɛma ɛfata se yede gyina hɔ ma no. Nea etwa to no, mahwe nneema ahorow a saa nsemfua anan yi mu biara tumi gyina hɔ ma wɔ Akuapem kasa mu. Nea ɛbeyɛ na dwumadi yi mu ada hɔ no, me de 'Agent-Oriented' ne 'Patient-Oriented' yi ho nyansahye a wɔde yee adwuma wɔn nhwehwemu no mu beye adwuma me de no mu.

Otoo (2017) ma emu daa ho ne dwumadi no mu se Nkran kasa mu no, asemfua biako a wɔtaa de bata aduan ho de kyere senea wode ko nnipadua no mu no ne ye 'di.' Saa asemfua yi de nkyerease soronko to gua bere a wode abata aduan bi ho. Bio, okyere mu se wode asemfua yi di dwuma kwan foforo so a, etumi gyina ho ma nneema bebree wo Nkran kasa mu. Nneema a etumi gyina ho ma no bi ne se woretwe adwene asi obi ani a obegye astena mu no so, se obi adi nkunim asem bi mu, se obi benya tumi, obi bedi awereshow ne nea ekeka ho. Nea etwa to koraa no, Ogyinaa 'Linguistic Cognitive Approach' so yee ne dwumadi no.

Dwumadi yi boa me nhwehwemu no kwan bi so. Nea edi kan, yeabehu se asemfua *di* na wɔtaa de bata aduan ho de kyere senea wode ko nnipadua mu. Eba no aduru a yedeko nnipadua no fam a, saa asemfua yi mma mu.

Ne nyinaa mu no, asemfua *nom* ne afoforo bi wo ho a, yede bata nnuru ho de kyere senea yede nnuru no ko nnipadua no mu wo Akuapem kasa mu. Mehwe saa ade yi ne nkyerease a nsemfua no mu biara da no adi bere a yede abata nnuru ho. Afei, mehwe nneema ahorow a etumi gyina ho ma wo Akuapem kasa mu senea oye ne de no wo Nkran kasa mu no.

Tanihu (2018) yee nhwehwemu fa senea wode nsemfua *di* ne *nom* bata nnuan ho wo Dangme kasa mu ne nkyerease a emu biara de to gua. Afei, ohwee nneema ahorow a emu biara tumi gyina ho ma wo Dangme kasa mu. Nea edi kan a yebeka ho asem wo ne dwumadi no mu ne senea wode nsemfua yi bata nnuan ho de kyere akwan horow a wode aduan ko nnipadua no mu no. Okyerekyeree saa ofa yi mu se saa nsemfua yi mu biara wo nnuan potee a yede bata ho wo Dangme kasa mu. Se nhweso, ode asemfia *di* 'ye' bata nnuan a ese di mu akoten kese bere a eda yen anom no ho. Nnuan yi bi ne

aburo, asedua, dɔkono ne ade. Nanso asemfua *nom* fam no, wɔde bata nnuan a eyɛ nsu ho.

Ɔde kaa ho se yede nsemfua abien yi to nkyen a, wɔwɔ nsemfua afoforo a wɔde kyere akwan ahorow a wɔde aduan kɔ nnipadua no mu wɔ Dangme kasa mu. Nanso, se obi betumi ahu nsemfua yi mu nea efata se ɔde ye adwuma a, gye se ɔhwe aduan pɔtee no ne ɔkwan a onipa no fa so de aduan no kɔ nnipadua no mu no.

Bio, ɔkyereɛ mu se saa nsemfua abien no pa ara na wotumi de di dwuma kwan afoforo so de gyina hɔ ma nneema bi wɔ Dangme kasa no mu. Bere biara a wɔpe se wɔye eyi no, wɔtaa hwe nneema a yen ani nhu nanso yen adwene mu no, yesusuw se ewɔ hɔ na wɔagyina so de saa nsemfua yi agyina hɔ ama nneema afoforo. Afei, nea ebeye na ne dwumadi no adi mu no, ɔpaw ‘Cognitive Linguistic Approach,’ na ɔnam ‘semantics’ kwan so yee nhwehwemu no wɔ Dangme kasa mu.

Twaka bebree wɔ nhwehwemu yi ne me de a mereye no mu. Nea edi kan, ɔmaa mu daa hɔ se nsemfua yi mu biara wɔ nnuan pɔtee a wɔde bata ho. Se nhweso, nea eyɛ nsunsu fa asemfua *nom*. Nnuru a yede fa yen anom kɔ nnipadua no mu ne asemfua pɔtee a efa wɔ Akuapem kasa mu. Mehwe senea nnuru no mu biara te ne nkitaho a edi wɔ yen nom no so na makyekye mu akuwakuw ahwe nsemfua a emu biara fa. Bio, ɔpaw ‘Cognitive Linguistic Approach’ na eyee ne nhwehwemu no. Me de yi mu de, mepaw adwenem metafo tiori ‘Conceptual Metaphor Theory’ na aye me dwumadi no. Nea etwa to, me de hokwan no behwe nneema a yetumi de nsemfua yi gyina hɔ ma wɔ Akan kasa mu no bi senea ɔyee ne de no wɔ Dangme kasa mu no.

Ntiamoah (2019) hwɛ nkyerease ankasa a nsemfua bu, bɔ, di ne hye da no adi bere a yede adi dwuma Akan kasa mu ne nsemfua afoforo a yetumi nya fi nsemfua yi mu.

Bio, ɔkyerɛɛ mu sɛ nsemfua koro yi ara ne wɔn ho mu bi di dwuma koro ma no ye yiye. Saa ara na ɔterew ne dwumadi no fa sɛnea yede di dwuma akwan foforo so de gyina ho ma nneɛma bi Akan kasa mu.

Twaka abien na ɛwɔ ne dwumadi no ne me de no mu a ɛbɛboa nhwehwɛmu a mereye yi. Nea edi kan, nsemfua a me nhwehwɛmu no fa ho no, mɛbɔ mmɔden ahwe emu nea ɛne nsemfua no ara kɔ anaa ɛfa nnuru ahorow bɔ mu ma no ye yiye. Afei nso, mɛhwe nneɛma ahorow bi a yetumi de nsemfua yi gyina ho ma Akan kasa mu sɛnea ɔyɛɛ ne de no ara pɛ. Sɛnea madi kan ada no adi no, nsemfua bebree na yede bata nnuru ho de kyere sɛnea yefa no nanso emu anan pɛ na me nhwehwɛmu yi fa ho. Nkyerɛase ankasa a nsemfua yi de to gua no bi na edidi so yi;

2.3 Nom, We anaa Wesaw, Tafere ne Gu nkyerɛase ankasa

Adesae ne adekyee biara, nnipa nyin ara na yenyin. Na mpen dodow a yerenyin nyinaa nso na nnipadua no reye mmerew. Esiane onyin ne yarewa ahorow a atwa yen ho ahyia nti, eho abehia sɛ yekɔ so fa nnuru da biara da. Akwan a yefa so de nnuru kɔ nnipadua no mu ye bebree. Okwan pɔtee a yenam so de aduru bi kɔ yen nnipadua no mu no nyinaa gyina sɛnea aduru no te so. Yewɔ nsemfua ahorow bi nso wɔ Akan kasa mu a yede bata nnuru a yefa no ho de kyere sɛnea yefa aduru no. Borɔfo kasa mu no, yɛfre saa nsemfua yi ‘consumption verbs.’ Eyinom ye nsemfua a yede kyere sɛnea yede aduan fa yen anom kɔ yen nnipadua mu (Agyepong, Amfo ne Osam, 2017). Ewom sɛ yede saa nsemfua yi bata nnuan ho de kyere sɛnea yedidi mu de, nanso yetumi de emu bi bata nnuru a yefa ho de kyere kwan a yefa so de kɔ yen nnipadua mu wɔ Akan kasa mu ma no ye yiye.

Nsemfua a yede bata nnuru ho de kyere sɛnea yede kɔ nnipadua no mu ye bebree wɔ Akan kasa mu. Eyinom ho nhweso bi ne; *we anaase wesaw, nom, tafere, gu, tua, twi,*

hua anaa *twe*, *pu*, *mene* ne nea ekeka ho. Eyinom mu biara wɔ ntease ankasa a ekura nanso Aborɔfo ne Abibi nnuru mu biara ne nsemfua yi mu nea yede bata ho de kyere senea yefa no. Bere biara a yede emu bi bebata aduru bi ho no nso, ewɔ ntease pɔtee a ede to gua. Beae a yeadu yi, merebefa no mmiako mmiako na mahwe ntease ankasa a emu biara kura. Afei, mewie a na mahwe emu biara ne nnuru a yede bata ho de kyere senea yefa no. Yenhye no nso se nnuru a yen nhwehwemu no fa ho no ye Aborɔfo ne Abibi nnuru a yede fa yen anom, nea yede gu yen hwenem, yen asom ne ani so ko nnipadua no mu.

2.3.1 Nom

Newman (1997) kyere asemfua *nom* ase se eye okwan a yede nsu anaase ade bi a eye nsunsu fa yen anom, na yeamene ma yen yam ade no akosa no. Ode kaa ho se, sukɔm anaase akɔnɔ a obi nya wɔ biribi ho na ema eho behia se onipa no nom nsu anaase ade pɔtee no.

Kim (2013) nso kyere asemfua *nom* ase se wode aduan a eye nsunsu befa w'anom ne entim yemoo nhyehye 'digestive system' no mu. Ade a ese se yehye no nso wɔ asemfua *nom* ho ne se, ne ye mu no, ese ne tekrema no nhye da nni akoten wɔ ade a yerenom no mu. Nea ewom ara ne se dekode no bekɔ yen anom na yeamene ko yafunu no mu tee. Yetumi de saa asemfua yi ne afoforo bi bata nnuru a yefa ho de kyere senea yede fa yen anom ma no ko yafunu no mu.

2.3.2 We anaa Wesaw

Eba no aduan fam a, yetumi de asemfua *we* anaase *wesaw* bata ho de kyere okwan pɔtee a yede saa aduan no ko yen nnipadua mu. Kim (2013) kyere asemfua yi ase se wode aduan bi beto w'anom na wode wo se bewesaw no nkakrankakra. Kakra a mede

beka nkyerekyeremu yi ho ne se, yebewesaw biribi ama aye yiye a, yen apantan no boa yen se no na bere koro no ara tekrema no adannan ade no ma atumi afe kama.

Nnuru a yede ko nnipadua no mu nso, yetumi de asemfua yi bata ebi ho de kyere senea yefa no. Ansa na yede asemfua yi bebata aduru bi ho no, yehwe aduru no su; se ebia eye nea eye den dodow a chia se yewe ampa ara. Ne tiawa mu no, senea aduru no te na ema yehu se yede we anaa wesaw na ebebata ho anaase asemfua foforo.

2.3.3 Tafere

Eyi ye adeye bi a ehwehwe se obi de ne tekrema befefa ade bi ho bere a dekode no kura no anaase eda n'anom. Nkakrankakra, ntasu a ewo onipa no tekrema so no ma ade no ye mmerew na afei watumi amene. Akwan abien na yefa so tafere biribi ho; se yebekura ade no anaase yede beto yen anom na yeatafere. Yetumi de asemfua yi bata nnuru bi a yefa ho de kyere senea yede fa yen anom ko nnipadua no mu. Ade biako ne se wo adeye yi fam no, yen tekrema no pa ara na edi mu akoten. Nhwewemu yi fa a edidi so no bema yehu Aborofo ne Abibi nnuru a yede saa asemfua yi bata ho de kyere senea yede fa yen anom de ko nnipadua no mu.

2.3.4 Gu

Yede asemfua yi bata nnuru ahorow bi ho de kyere senea yede gu yen ani so, yen asom, yen hwenem, ne nea yede so anaase yede gu yen anom ma no ko nnipadua no mu tee. Bio, nnuru a ete saa hwehwe se yehwie fi ade mu se ebia tontorowa, atere so, anaa ade foforo bi mu gu yen hwenem, anom anaa asom. Bere a yede agu yen hwene mu, ani so anaase asom awie no na asane ko nnipadua no mu.

2.4 Nnuru ahorow a yefa

Mprenmpren wiase no mu a yewo no, nnipa a wowo wiase afanan nyinaa ne yare redi asi. Da biara da, mmofra, mpanyin ne mmabun yare a ne nyinaa fi yen asetena kwan a yeatoto no ase no (More, 2013). Ne saa nti, ama yare bebre abubu so.

Bere biara a yebeyare no, ade biako pe na eboa ma yete apow; aduru. Ahoden soronko wo nnuru ahorow no mu a eboa nnipadua no ma no ko tia yare a eba yen so no na bere koro no ara asiesie nnipadua no ma no te apow anaa ede no ho fi yare no ho. Yebeka no kwan foforo so a, yede nnuru sa nyarewa ahorow; nea ewo nnipadua no mu anaase ani. Wonom akwanhosan nneyee so kora nnuru ahorow no so senea ebeye a, wode sa yare anaa wode siw ano a, ebeboa ma yen apomuden atu mpom (Halliwell ne Gutteridge, 2015). Nnuru ye ade bi a wonom nyansahu so aye a yede sa yare anaase yede siw ano denam oyarefo no nnipadua mu nhwehwemu a wobeye na wode ama no na n'akwanhosan atu mpom (Goldberg, Ragland ne Distelzweig, 2016). Nnuru a yefa no ye atitiriw abien; Aborofon nnuru ne Abibi nnuuru.

Pharmanews (2006) de nkyerekyeremu fa Aborofon nnuru ho too gua se eye nnuru a yenya fi nyansahu mu a anya nkwanim esiane nkoso a abeefo mfiri ne mmeae a woye nnuru no mu nhwehwemu anya no.

Aborofon nnuru ye nnuru a wode habannuan, mmoa, 'mineral' anaase eyinom mu bi di afra ne ye mu na wode sa yare wo nnipadua no mu anaa nnipadua no ani (Osemene, Elujoba ne Ilori, 2011).

Aborofon nnuru ye nnuru bi a wonom abeefo dwumadi a efa aduruye, nyansahu, awosu ne mfiri dwuma so aye de sa yare anaase wode siw yare ano (Bentley, 2016). Me ntease mu no, yebetumi akyerere Aborofon nnuru ase se nnuru a wonom nyansahu ne

abɛɛfo mfiri so ayɛ. Nnuru yi gu ahorow; nea yɛde wɔ, yetua, yɛnom no tee, nea yɛde sra honam ani ne ade.

Abibi Nnuru yɛ nnuru a yɛnya fi habamma, nnua nhini anaase n'akwaahorow no mu a ahoɔdennuru a ano yɛ den wom (World Health Organization [WHO], 1996)

Elujoba (1998) kyere Abibi nnuru ase sɛ nnuru a wɔde nneema a wonya nofi habamma anaase nnua mu tee na ayɛ. Ɔde kaa ho sɛ wotumi de nneema a wonya fi nnua ne habamma mu no yɛ nnuru ahorow bi te sɛ; nnua nnuru, ahabammono nnuru ne nwuruwam de.

Bentley (2016) nso kyere Abibi nnuru ase sɛ ɛyɛ nnuru a wonya fi abɔde mu tee. Abɔde a wonya nnuru yi fi no bi yɛ nnua ne mmoa a bere a wɔanya no wɔmfana nneema biara nka ho mmom wɔde sa yare tee. Mɛka no ɔkwan foforo so a, Abibi nnuru yɛ nnuru a wɔnam nnua ne nhabamma so ayɛ no tee. Eyi nso gu mu ahorow bebre.

2.4.1 Aborɔfo nnuru ne Abibi nnuru ahorow

Nnuru a yɛdekɔ yɛn nnipadua no mu yɛ bebre. Na nea ɛyɛ anika ne sɛ, wɔagyina su a emu biara wɔ no so akyekyɛ mu akuwakuw. Yɛwɔ kuw no bi wɔ ho a, yɛfrɛ no 'Tablet,' 'Syrup,' muhuu 'Powder,' 'Pills,' Topae, nsu de a yɛde gu yɛn hwenem, anom, asom ne ani so, nea yɛde wɔ, nea yɛde fa ntini mu, nea yɛtwe fa yɛn hwenem, nea yɛde twi honam ani, nea yɛde hyɛ yɛn ase ne nea yɛde tua. Yɛnkae sɛ yɛn nhwehwemu no fa nnuru a yɛde gu yɛn asom, yɛn hwenem, yɛn ani so ne nea yɛde fa yɛn anom kɔ nnipadua no mu no ho. Eyi nom ho nkyerease ankasa na edidi so yi;

2.4.1 .1 Tablet anaase dufua ‘Tablet.’

‘Tablet’ ye nnuru bi a eye denneennen, kurukuruwa, tetrete, anaase akoo kakra a wɔnam abeefo mfiri so aka nnuru ahorow abom de aye (Bentley, 2016).

Ode kaa ho se ‘tablet’ a yede sa yare no gu mu ahorow bebree. Eho nhweso bi ne nea mmea de hye wɔn ayaase, nea wɔnam ‘surgical operation’ so de ma obi, nea wode nsu fra anaa hono, ne nea yede fa yen anom. Nnuru a woye no ‘Tablet’ nyinaa ye Aborofo nnuru nkutoo. Yenni Abibi nnuru a woye no saa. Eyi ho nhweso bi ne; ‘Paracetamol,’ ‘Metronidazole,’ ‘Antacid,’ ‘Vitamin C,’ ‘Disprin,’ ‘Aspirin,’ ‘Enzyme’ ne ‘Clotrimazole.’ ‘Tablet’ bi kese, emu duru ne ne yebea nyinaa gyina nnuru dodow a wooka abom de aye ne mpen dodow a wope se obi fa na asa yare no so (Ford, Rubinstein, McCaul, Hogan, ne Edgar, 1987). Mpen pii no, nwumakuw a woye ‘tablet’ no na wokyerere senea aduru no kese beye afa (Rähse ne Hoffmann, 2003). Bio, woye ‘tablet’ nnuru wie a, wode ‘polymers’ ne ‘colour’ fa ho senea ebema no aye akonnɔ se yebefa na bere koro no ara ama no aye mmerew se yen brebo no bekyekye mu (Agyilirah ne Banker, 1991).

2.4.1.2 Nsunsu ‘Syrup’ anaa ‘Mixture’

‘Syrup’ anaa ‘Mixture’ ye aduru bi a eye nsunsu koraa anaase nsu a emu api kakra a wode nsa, nsu, adokodokode, ne nneema foforo a ema no ye huam aye (Wong ne Edgren, 2003). Wogyina mfe a nnipa adi ne yare potee a wope se wode sa no so na eye. Eyi nti, yewo bi wo ho a, nnipa a woadi mfe du awotwe rekɔ nkutoo na wobetumi anom na ebi nso wo ho a, nnipa a wonnya nii mfe du awotwe; mekyere mmofra nkutoo na wonom. Bio, yewo emu biara ne yare a esa. Ebi wo ho a, yenom bere a yerebo wa ntoatoaso, yete tipae nka, ne nea yenom bere a yen yafunu atu ne nea ekeka ho.

2.4.1.3 Topae

Kwan a wɔfa so ye topae no ne 'tablet' di nse kakra. Nsonsonoe a ewom ne se topae fam no, wobubum na wowie a, wɔyam ama no aye muhumu te se 'powder' (Klein, Chiu, Awni, Zhu, Heuser, Doan, Breitenbach, Morris, Brun, ne Hanna, 2007).

Topae nnuru gu mu ahorow abien; nea ne hono no ye den ne nea ne hono no ye mmerew. Mpen pii no, aduru a ewɔ topae a ne hono no ye den no mu taa ye muhuu anaase nketenkete koraa. Kwan foforo so no, nea eho ye mmerew no, nnuru a ewom no taa ye nsunsu anaase 'gel' (Jacques ne Alexandridis, 2019).

Eba Aborɔfo nnuru ne Abibi nnuru a, yewɔ nea wɔaye no 'capsules' anaa topae ma ɔmanfo a wotumi nom bere a wɔnte apɔw anaa wɔn nnipadua no fa bi ye wɔn yaw. Bio, Aborɔfo nnuru ne Abibi nnuru a wɔaye no ɔkwan yi so nyinaa su ye biako ara ne sa. Nanso, nea ebema ɔmanfo ahu eyi mu nsonsonoe kakra no, kwan a wɔfa so kora so ne akyerewee no sesa ketewaa bi. Ne nyinaa mu no, yare a esa anaa dwuma a edi no taa ye biako.

2.4.1.4 Nea eye muhuu 'Powder'

Nnuru ahorow yi da nkyen a, nea yebetumi aka ho asem bio ne nea eye muhuu 'powder' no. Mpen pii no, wɔye nnuru no gu krataa anaase 'rubber' mu na se obi yare na eho behia se ɔfa bi a, nea ɔbeye ara ne se ɔbetew ano agu kɔnkɔ anaase bonsua mu na ɔde nsu afra na wanom. Mmofra ne mpanyimfo nyinaa tumi nom saa aduru yi bi. Me nhwehwemu no mu no, mebehui se nnuru dodow a ewɔ krataa anaase 'rubber' no mu nye pe. Ebi wɔ ho a, nnuru a ewɔ mu no sua na ebi nso wɔ ho a, nea ewɔ mu no dɔɔso. Aborɔfo nnuru pa ara na wɔtaa ye bi ɔkwan yi so. Abibi nnuru de, wontaa nya bi a wɔaye no see.

2.5 Senea yede nnuru no kɔ nnipadua no mu

Akwan bebree na yefa so de nnuru yi mu biara kɔ yen nnipadua no mu. Mpen pii no, nnipadua no fa a obi rehyia ɔhaw wɔ ho anaase ne fa a eyɛ no yaw no na ɔhwɛ na wahu beae a ɔde aduru no befa akɔ nnipadua no mu. Saa akwan horow yi a yɛbɛte ase no boa ma yenya nsemfua a yede bata nnuru no mu biara ho ntease a edi mu. Akwan horow yi mu bi na makyerɛkyerɛ mu wɔ ase ha yi;

2.5.1 Nea yɛtafere

Yewɔ nnuru no bi wɔ hɔ a, yede to yen anom tafere ho kakra ma no nane ansa na yeamene akɔ nnipadua no mu. Mpen pii no, wɔde nneema a eyɛ de fa ho senea obi tafere a, ɛrenye n'anom nwini (Ghodake, Karande, Osmani, Bhosale, Harkare, ne Kale, 2013). Yɛfrɛ saa kwan yi a yede aduru kɔ nnipadua no mu wɔ Borɔfo kasa mu se 'Sublingual Route.'

2.5.2 Nea yede fa yen anom

Yewɔ Aborɔfo nnuru ne Abibi nnuru no bi wɔ hɔ a, esiane senea ɛte enti, gye se yede fa yen anom ansa na atumi akɔ nnipadua no mu. Eyinom ho nhweso bi ne; 'syrup,' 'mixture,' 'tablet,' 'suspension,' topae ne 'powder' de te se 'ORS.'

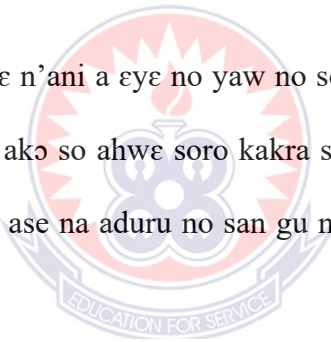
Nnuru a ɛte sɛɛ fam no, edi kan kɔ yen anom na afei yemene ma yen brɛbo no ayam na akɔ yen mogya mu (Jacquesnom, 2019). Wɔde kaa ho se mmere dodow a brɛbo no de beyam aduru no wɔ yen nnipadua mu no nye pɛ mmom, egyina nneema ahorow bi te se mfe a onipa no adi, senea ne mu ye duru fa, se ebia ɔye ɔbea anaa ɔbarima, senea onipa no mogya dodow te ne ahoɔden a n'adwene ne nnipadua no wɔ so. Yɛfrɛ kwan yi a yefa so de nnuru sa yare yi wɔ Borɔfo kasa mu se 'Oral Route.'

2.5.3 Nea yede gu yen ani so

Eyinom akyi, yewo nnuru no bi wo ho a yede gu yen ani so. Nyarewa bebre tumi haw yen ani no mu biako anaase abien no nyinaa. Eyi tumi ma eye yen yaw anaase ekeka yen ma ebewie ase no na aye koko anaa nsu fi ase ba. Se tebea ahorow yi bi to yen na yede ko ayaresabea a, woma yen nnuru se yen mfa ngu so anaase wotumi kyerew ma yen se yenkotɔ na yemfa ngu so.

Saa nnuru yi ye bebre na emu biara ne senea ebeboa yen ani no. Ne nyinaa mu no, yede gu yen ani so a, asan ko yen ani ase na afei adi ne dwuma senea ese de aboa nnipadua mu no nyinaa. Etaa ye Aborɔfo nnuru. Ansa na obi de aduru yi begu n'ani so no, ebehia se otena ase na oma n'ani so hwe soro.

Afei, ode aduru no bekyere n'ani a eye no yaw no so na ode aso so biako pe. Wɔawie no, obi tumi ama ne ti no ako so ahwe soro kakra senea aduru no besan ako n'ani so yiye. Se ekoba se osi ne ti ase na aduru no san gu n'afono ho a, obetumi ntama a ani tew apopa afi ho kama.



2.5.4 Nea yede gu yen asom

Okwan foforo a yefa so de nnuru ko nnipadua no mu ne se yede begu yen asom anaase yede beye yen asom. Yede Aborɔfo nnuru di dwuma saa kwan yi so bere a yete yaw wo yen asom anaase emu ahono (Wang, Dellamary, Fernandez, Ye, LeBel, ne Piu, 2011). Aborɔfo nnuru a yede di dwuma saa kwan yi so no bi taa ye nsunsu, 'ointment' ne 'gel.' Eyi boa ma yaw a yete wo yen asom anaase beae a ahono no ko fam anaase egyae koraa.

Yennya nnuru a yede fa yen asom yi fi 'vegetable oils,' 'mineral oils,' 'glycerine,' 'propylene glycol,' 'ethylene glycols,' ne 'triglycerides' na eye ma aso no efise eboa

ma emu ye mmotoo kama (Bergamini, Mas, Cabello, ne Cabrera, 1997). Yefre kwan yi a yede Aborfo nnuru sa yare wo nnipadua no mu se 'Otic Route.' Borfo kasa mu no, yefre saa nnuru yi 'Ear Drops.' Ansa na obi de saa aduru yi bi begu n'asom no, ese oyaresafo bi de ahyede ma no se onye saa. Eyi mu no, akwankyerere patee bi wo ho a ode bema no na ode aduru no adi dwuma yiye.

Akwankyerere a ewo eyi ho bi ne se, ense se onipa no de gu n'asom bere a onim se n'aso nye no yaw. Afei, n'aso a eye no yaw no mu nkutoo na ese se ode gu. Bio, bere so se ode begu mu a, ese se ode nsu ne samina hohoro ne nsa ho yiye ansa na waso aduru no mu. Saa ara na owie a, eho behia se ode nsu ne samina san hohoro ne nsa. Eyi beboa na afi anko aduru no mu anaase wamfa aduru no bi a ebeye ne nsa ho no anko n'ano bere a ode adi dwuma awie no.

Yede eyi to nkyen a, ese se yema obi foforo hwie aduru no gu yen asom ma yen. Eyi ye mu no, ese se onipa no di kan wosow aduru no ansa na wahwie. Afei, ese se yen a wode aduru no regu yen asom no kyia yen ti ko ofa biako na onipa de aduru no ahye mu ahwie no biako pe agu mu.

Wawie no, yebema yen ti no ada ho simma kakra bi ansa na yeasore. Eyi beboa ma aduru no asane ako yen asom yiye. Se ekoba se yewie na aduru no bi asoso yen aso ho a, yebetumi de ntama a ani tew apopa afi ho kama.

2.5.5 Nea yede gu yen hwenem

Aborfo nnuru bi wo ho a, won aye se yemfa ngu yen hwene mu nkutoo. Eye a, saa nnuru yi ye nsunsu a egu ade mu se onipa no de begu ne hwene mu tee anaase ode ade foforo bi a wosiesie betwe na ode asoso ne hwene mu.

Akwankyerɛ pɔtɛɛ bi wɔ hɔ a ɛsɛ sɛ onipa no de yɛ adwuma bere a ɔde aduru no regu ne hwene mu no na aboa nnipadua no. Nea edi kan, ɛsɛ sɛ onipa no de ntama a ani tew fefa ne hwene abien no nyinaa mu sɛnea emu betew na kwan ada mu yiye. Eyi akyi no, ɛsɛ sɛ ɔwosow toa anaa ade a aduru no wom no kakra. Nea edi hɔ bio ne sɛ ɔde n'akyi nyinaa bɛto mpa so na wama n'abati aba mpa no ano pɛɛ na ne ti atra mpa no kakra na wama ne hwene ahwɛ soro. Afei, wayɛ ne nnipadua no saa awie no, na wamia aduru no bɔkɔɔ agu ne hwene abien no mu. Sɛ ɛbɛyɛ yiye a, obetumi ama onipa foforo de agu mu ama no. Bere a ɔde agu mu awie no, na watwe kɔ ne hwenem na wada hɔ bɛyɛ simma abien kosi abiesɛ ansa na wasɔre.

Eyi bɛboa na aduru no atumi asan akɔ ne hwene no mu yiye. Ɛrenyɛ papa sɛ obi begyina hɔ de aduru agu ne hwene mu esiane sɛ eyi remma aduru no nkɔ ne hwene mu papa. Mmom, nea ɛbɛba ara ne sɛ ebesan afa ne menem akɔ n'anom.

2.6 Adwenemusɛm a dwumadi yi gyina so; 'Theoretical Framework'

'Conceptual Metaphor Theory' ne adwenemusɛm a dwumadi yi gyina so. Lakoff ne Johnson na wɔde 'theory' yi bae. Afe a edi kan a wɔdaa no adi ne 1980. Mfe bi akyi no, wɔsesaa nimdeɛ ne ntease a na ɛwɔ mu no. Besi saa bere yi, nea etwa to a wɔde ato gua ne nea wɔkyerɛw no afe 2003 mu. Me nhwehwɛmu yi mu no, mɛka 'theory' no bi a wɔde baa mfe ahorow no bi ho asem nanso nea wɔde baa afe 2003 no na yɛde yɛn dwumadi no begyina so.

Ɔfa a etwa to wɔ ti abien yi mu no ma yehu adwɛmpɔw a ɛwɔ 'theory' yi mu no ani so kakra. Afei nso, ɛboa ma yehu nneɛma bi a ɛwɔ 'theory' yi mu ne ɛho nkyerɛkyerɛmu ahorow bi. Bio, nhwehwɛmu anaasɛ dwumadi pii wɔ hɔ a animdefo binom ayɛ a wɔde CMT yɛɛ adwuma wɔ mu. Wɔyɛɛ wɔn dwumadi no wɔ kasa ahorow bi te sɛ Twi, Borɔfo ne kasem kasa mu.

Ɔfa ahorow bi a ɛwɔ ti abien yi mu no ma yehu senea wɔde CMT no yɛɛ adwuma wɔ wɔn dwumadi no mu na ɛboa ma yehu senea mede beye adwuma wɔ me nhwehwemu yi mu. Lakoff ne Johnson (1980) a wɔde CMT bae no kyerɛɛ ‘theory’ no ase sɛ ɛyɛ nhyehyɛe bi a wogyina adwene mu ntease a obi wɔ wɔ ade pɔtee bi ho no so de saa ade no gyina hɔ na ma ade foforo anaa nneema afoforo bi wɔ kasa bi mu.

Wɔde kaa ho sɛ saa ade pɔtee no a yedebi a yetumi de gyina hɔ ma nneema foforo denam adwenem ntease a yekura wɔn abien no ho no taa ba esiane asetena mu suahu bi a yeanya ne senea yɛdwene nneema ho fa. Afei, ansa na yebegye adwene mu ntease a yewɔ wɔ ade bi de agyina hɔ ama ade foforo no, gye sɛ yedi kan hwɛ ntease ankasa a yewɔ wɔ ɔfa biako; ‘Source Domain’ na yeagyina eno so ahwe ntease ahorow a ɛma yenya bere a yɛde adi dwuma kwan foforo so; mekyere ‘Target Domain.’

Eyi fam no, ɛsɛ sɛ yehwe adwene mu ntease wɔ afa ahorow abien no na yewie a, yeatwe adwene asi nneema ahorow a afa abien no wɔ ne nea ɛma yesusuw sɛ yebetumi de biako no agyina hɔ ama ɔfoforo no; mekyere ‘mapping.’

Afei, wɔde kaa ho sɛ yeagyina ‘Source Domain’ no so na yeatumi ate ‘Target Domain’ no ase. Bio, ntease ankasa a yenya wɔ ade bi mu no; ‘Source Domain’ no taa si pi, ɛyɛ tee na ɛnyɛ nwonworan te sɛ nea yehu wɔ ‘Target Domain’ no mu no. Ne nyinaa mu no, sɛ yereye ‘metaphorical mapping’ no a, ɛyɛ ‘Source Domain’ no nhyehyɛe fa bi na yɛde gyina hɔ ma ‘Target Domain’ no.

Lakoff ne Johnson (1980) kyerɛɛ mu bio sɛ yewɔ nnyinahɔma ahorow abiesa. Eynom ne; ‘Structural,’ ‘Orientational,’ ne ‘Ontological.’ Wɔkyerɛɛ mu sɛ ‘Orientational Metaphor’ taa gyina nneema a atwa yen ho ahyia asetena mu a yɛde yen ani hu ne nea

yɛanya ho suahu. Yegyina saa nneɛma yi so na yɛanya biribi ho ntease wɔ yɛn adwene mu.

‘Ontological Metaphor’ fam de, ɛtaa gyina nneɛma a yɛsɔ mu a, ɛnye yiye bi te sɛ, nkate a obi nya wɔ ne nnipadua mu ne nneyɛe bi a ɛkɔ so yɛn amammere ne mpɔtam mu ma enti yetumi dwene ho anaa twe adwene si so (Lakoff ne Johnson 1980:25).

Saa bere yi, momma yɛhwe nkyerɛkyerɛmu a Lakoff ne Johnson de too gua fa ‘Conceptual Metaphor Theory’ no ho; 1980, 1992 ne 2003. Dwumadi yi mu no, yɛde CMT begyina hɔ ama ‘Conceptual Metaphor Theory.’

2.6.1 1980 CMT no ho nkyerɛkyerɛmu

Kasasu biako a ɛwɔ kasadwini mu ne nnyinahɔma. Eyi mu no, wɔtaa de ade biako gyina hɔ ma ade foforo ma ɛkɔ yɛ sɛ ade a edi kan no yɛ nea ɛtɔ so abien no ara pɛ. Ade a ɛsɛ sɛ yɛhyɛ no nsow wɔ eyi mu ne sɛ ɛba no asetena mu ankasa a, nneɛma abien a wɔde biako gyina hɔ ma foforo no mu biara da nso koraa. Nanso, ade a ɛma yetumi de nneɛma yi mu biako gyina hɔ ma ɔfoforo ne sɛ, abien no wɔ su pɔtee bi a edi nsɛ.

Yɛde kasadwini to nkyɛn na yɛba yɛn da biara asetena mu a, yetumi de ade bi gyina hɔ ma nneɛma foforo denam senea yɛdwene, senea yɛyɛ yɛn ade ne senea kasa so (Lakoff ne Johnson, 1980:3).

Bio, nneɛma a yɛdwennwen ho, senea yete ade bi ase ne nea yɛyɛ no yɛn asetena mu da biara da tumi gyina hɔ ma ade foforo ma no yɛ yiye. Nhwɛso bebree wɔ hɔ a ɛma yehu sɛ yebetumi de biribi ho ntease a yɛwɔ anaa senea yesusuw ade no ho agyina hɔ ama nneɛma afoforo wɔ yɛn da biara adeyɛ anaasɛ kasa mu.

Lakoff ne Johnson (1980) de eyi ho nhweso biako mae fa akyinnyegye ne oko ho. Wokyerɛɛ mu sɛ, nneyɛɛ a ɛko so akyinnyegye ne oko mu yɛ pɛ ma enti yebetumi de akyinnyegye agyina ho ama oko ma ayɛ yiye; ‘Argument is War.’ Akyinnyegye fam no, yɛnam ano so to hyɛ onipa a ɔne yɛn regye akyinnye no so anaase yede twitwa gye yɛn ho fi onipa no nsɛm a oka gu yɛn so no ho. Saa ara na oko fam nso, yɛnam atu anaase akode foforo a ekura yɛn no so to hyɛ ɔman anaa nnipa a wɔne yɛn di ako no so anaase yede bo yɛn ho ban fi yɛn tamfo no ho.

Ansa na yede ade bi begyina ho ma ade foforo no, ɛsɛ sɛ yedi kan te ade a yɛpɛ sɛ yede gyina ho ma ade foforo no fa bi ase na yɛatumi agyina so de agyina ho ama ade foforo.

Nanso, ɛsɛ sɛ yɛkaɛ sɛ nyehyɛɛ pɔtee bi wɔ ho a ɛsɛ sɛ yedi akyi. ɛne sɛ, bere a yɛate ade bi fa ase awie no, na yɛahwɛ sɛ yebetumi agyina nea yɛate ase no so ahwe sɛ su a dekode no kura no bi da adi wɔ nneɛma afoforo a yɛyɛ no yɛn asetena mu no ho. ɛno ansa na yebetumi de agyina ho ama saa ade no.

Lakoff ne Johnson (1980) nhweso a wɔde mae fa akyinnyegye a ɛyɛ oko fam no mu no, wogyinaa su bi a akyinnyegye wɔ a ɛda adi wɔ oko mu no so na wɔde akyinnyegye gyinaa ho maa oko. Sɛ nhweso, ansa na obi ne nnipa foforo begye akyinnye no, ogye bere hyehyɛ ne nsɛm, beaɛ a ɔbɛhyɛ n’asɛm no ase a fi, baabi a ɔde ne nsɛm no besi, sɛnea ɔbɛdannan ne nsɛm mu bere a ogu so rekasa, nea ɔbɛyɛ sɛ ɛkɔba sɛ nea ɔne no regye akyinnye no reyɛ afa ne so ne nea ɛkeka ho.

Saa ara na yehu wɔ oko fam nso. Lakoff ne Johnson (1980) kyɛrɛɛ sɛ sɛ yɛba yɛn da biara asetena mu na yesusuw sɛnea yɛyɛ yɛn ade, yɛte biribi ase ne sɛnea yɛdwen

nneema ho a, yebetumi akyekye nnyinahoma mu abiesa. Eyinom ne ‘Structural Metaphor,’ ‘Orientational Metaphor,’ ne ‘Ontological Metaphor.’

2.6.1.1 ‘Structural Metaphor’

‘Structural Metaphor,’ ne se yebegyina ntease a yewo wo ade bi ho so na yede saa ade no agyina ho ama ade foforo (Lakoff ne Johnson, 1980:14).

2.6.1.2 ‘Orientational Metaphor’

‘Orientational Metaphor,’ ye nhyehyee a yenam so boaboa anaase nya ntease foforo fi ntease ahorow bi mu (Lakoff ne Johnson, 1980:14). Saa din yi fata efise emu dodow no ara ne ‘Spatial Orientation’ wo twaka a eda adi yen asetena mu.

N’afa ahorow bi ne; soro-fam, emu-abonten, anim-akyi, eben-ewo akyi ne nea ekeka ho. Wode eyi ho nhweso ahorow mae. Eyi mu biako ne; Anigye wo Soro; Awerehow wo Fam. Ntease ahorow a yebetumi anya anaa yeaboaboa ano afi anigye wo soro no mu bi ne; Me nkate wo soro, me honhom wo soro, me honhom asore, ne ho a medwennwen no ma me nkate ko soro (Lakoff ne Johnson, 1980:15). Afei, eba awerehow wo fam nso mu a, yanya ntease ahorow yi fi mu; Mabotow, mahaw, nansa yi waye komm ne me honhom ko fam anaa abotow (Lakoff ne Johnson, 1980:15). Yede eyi ba asetena mu a, yebetumi akyerε ase se bere biara a obi abam bebu wo biribi ho anaa senea onipa no were ahow anaase wabotow no na ede to gua. Saa ara na eba no se obi nkante ko soro wo biribi ho a, nea ema yehu ne se onipa no nkate fam nso wo soro anaase eyε papa.

2.6.1.3 ‘Ontological Metaphor’

Mede abien a madi kan asusuw ho no to nkyen a, nea etwa to a yebesusuw ho ne ‘Ontological Metaphor.’ Eyi nso ka nnyinahoma ahorow a Lakoffnom susuw ho wo

1980 CMT no mu. Wɔkyerɛɛ mu sɛ ɛyɛ atitiriw abien; ‘Entity Substance Metaphors’ a ɛho nhweso biako a wɔde mae ne Adwene no yɛ afiri ne ‘Container Metaphors’ a ɛno nso ho nhweso a wɔde mae ne Nnipadua no yɛ ade a yɛde kora nkate so.

Wɔkɔɔ so kyerɛɛ mu sɛ sɛ yɛte yɛn asetena mu suahu ase sɛ ade a etumi gyina ne ho so a, ɛbeboa ma yɛatwe adwene asi so, yɛakyekye mu akuwakuw na yɛakyere wɔn dodow na yɛatumi adwene ho. Nneema a yɛn ani hu te sɛ yɛn nnipadua no tumi yɛ fapem a yenya ‘ontological metaphor’ ahorow bebree fi mu (Lakoff ne Johnson, 1980:25).

‘Ontological Metaphor’ bue kwan ma yɛde nneema gyina hɔ ma afoforo ma ntease ba mu na bere koro no ara adi atirimpɔw ahorow ho dwuma. Nneema a yetumi de ‘ontological metaphor’ gyina hɔ ma anaa yɛde di ho dwuma no bi ne; sɛ yɛde retwe adwene asi biribi so, sɛnea ade bi dodow te anaase beae a anoden kɔpem, ɔhaw bi farebae, botae a esisi nkurɔfo ani so ne nea ɛbɛma wɔadu ho, ne afa ahorow a ade bi wɔ anaase ekura.

Lakoff ne Johnson (1980) de nneema anaase atirimpɔw ahorow a ‘ontological metaphor’ tumi di ho dwuma anaase egyina hɔ ma no ho nhweso bi too gua. Eyinom mu bi na edidi so yi;

1. Ntummoa ho suro a mewɔ ama me yere adwene reyɛ atu afra.

‘My fear of insects is driving me crazy.’

2. Yen man yi anuonyam ho wɔ asem wɔ ɔko yi mu.

‘The honor of our country is at stake in this war.’

3. Yereyɛ asomdwoe ho ntotoe.

‘We are working toward peace.’

Nhweso a εwɔ ɔkasamu (1) no mu no, ade a wɔretwe adwene asi so ne *ntummoa ho suro*. Ɔkasamu (2) no mu nso, nea wɔretwe adwene asi so ne *ɔman no anuonyam*. Afei, ɔkasamu (3) no mu nso, nea wɔretwe adwene asi so ne *asomdwoe*.

Lakoff ne Johnson (1980:26) de nhweso foforo fa senea yede ‘ontological metaphor’ gyina hɔ ma nneɛma bi dodow anaase beae a anoden kɔpem ho too gua. Eyinom na edidi so yi;

1. Ebegye abotare pii ansa na woawie nhoma yi.

‘It will take a lot of patience to finish this book.’

2. Ɔtan dɔɔso dodow wɔ wiase yi mu.

‘There is so much hatred in the world.’

3. Wowɔ abufuw bebree wɔ wo mu.

‘You’ve got too much hostility in you.’

Nhweso a εwɔ ɔkasamu (1) kosi (3) yi mu no, nneyee a nnipa da no adi wɔ asetena mu ma yehu no bi ne; abotare, ɔtan ne abufuw. Nanso, de fa eyinom dodow anaase beae a anoden kɔpem no, nsemfua ahorow bi te sɛ pii, dɔɔso ne bebree na wɔde dii dwuma de gyinaa hɔ maa ne dodow no.

Ɛba no sɛ yede ‘ontological metaphor’ regyina hɔ ama ɔhaw bi farebae a, yewɔ nhweso ahorow nso. Lakoff ne Johnson (1980) de bi too gua. Eyinom mu bi na edidi so yi;

1. Abufuw mu na ofi ɔyee.

‘He did it out of anger.’

2. Nhyeso a εwɔ n’aseyede mu na εmaa no hwee ase.

‘The pressure of his responsibilities caused his breakdown.’

Okasamu abien a yehu no soro yi mu no, wɔtwee adwene sii ɔhaw a efi nneyɛe a obi daa no adi no mu bae no so. Emu biako ne onipa no asehwe.

Afei, de fa botae a nkurofo de sisi wɔn ani so ne nea ɛboa ma wotumi du ho no, yetumi de ‘ontological metaphor’ di saa atirimpɔw no ho dwuma anaase gyina hɔ ma no. Eyinom nhweso a yenyae no so bi ni;

1. Meresesa m’abrabɔ senea metumi anya anigye ankasa.

‘I’m changing my way of life so that I can find true happiness.’

2. Obehui sɛ ɔware a, ɛbɛma ne haw to atwa.

‘She saw getting married as the solution to her problems.’

Okasamu a edi kan no mu no, botae a wɔretwe adwene asi so ne anigye ankasa a obi benya na nea ɛbɛboa ma botae yi aba mu ne sɛ onipa no bɛsesa n’abrabɔ. Afei, nhweso a ɛtɔ so abien no mu no, botae a esi onipa no ani so ne sɛ ne haw to betwa nanso sɛ eyi bɛba mu no, gye sɛ ɔware.

Nea etwa to a yɛbɛka ho asem ne senea yɛde ‘ontological metaphor’ gyina hɔ ma ade bi. Eyi mu nso, wɔmaa nhweso ahorow a emu bi na yehu no ase ha yi;

1. Ne nnipasus fa a ɛnyɛ fɛ koraa da adi bere a biribi hyɛ ne so.

‘The ugly side of his personality comes out under pressure.’

2. Nansa yi, senea ɔte nka akwanhosan fam no asee.

‘His emotional health has deteriorated recently.’

Okasamu (1) no mu no, wɔretwe adwene asi obi nnipasus so nanso ne fa a wɔreka ho asem nhweso ahorow yi mu no ye ne fa a ɛnyɛ koraa na ɛnyɛ nnipasus no nyinaa. Bio, okasamu (2) no mu no, wɔretwe adwene asi obi nkate so nanso ne fa a wɔretwe adwene asi so ne nea ɛfa akwanhosan ho nkutoo.

Lakoff ne Johnson (1980) kyerɛ kwan pa a yebetumi de ‘Conceptual Metaphor Theory’ ayɛ adwuma yen nhwehwemu mu. Nea edi kan koraa no, wɔkyerɛ mu sɛ nsem asekyerɛ nhoma wɔ nkyerɛase pɔtee a ɛde ma asemfua biara nanso ɛsɛ sɛ nkyerɛase a asemfua bi kura no tumi sesa bere a akopue ɔkasamu bi no. Eyi enti, bere biara a yebɛpɛ sɛ yede ade bi gyina hɔ ma ade foforo no, ɛrenye papa sɛ yebɛhwe saa nneema no nkyerɛase mmiako mmiako ansa na yegyina ɛno so de gyina hɔ ma ade pɔtee bi. Nea enti a eyi te saa ne sɛ nkyerɛase a ebia yenim wɔ ho no beda nsow afi nea ɛde to gua bere a ebia akopue ɔkasamu bi mu no.

Lakoff ne Johnson (1980:116) kyerɛ mu sɛ, de fa ade bi a yede begyina hɔ ama asetena mu nneema foforo ho no, ɛsɛ sɛ yehwe ntease a nnipakuw a wɔka saa kasa no wɔ wɔ nsemfua ahorow no a ɛkabom ye saa ɔkasamu no na enye sɛ yebɛhwe nkyerɛase a nsemfua no mu biara kura. Sɛ nhweso, wɔde ɔkasamu yi too gua na ama yeate nea wɔreka no ase. Eyi mu biako ne *Ɔdɔ ye akwantu*; ‘love is a journey.’

Sɛ yese yerehwe nkyerɛase a nsemfua yi bi te sɛ ɔdɔ kura a, nsemfua asekyerɛ nhoma betumi akyerɛ ase sɛ ahofama, senea obi fam onipa foforo ho pampee, nkate a emu ye den anaase nna ho nkate a obi nya ma onipa foforo a nnipa a wɔkyerew nhoma no renhwe senea yebetumi ate ɔdɔ ase denam nnyinahoma kwan so.

Ewom sɛ ansa na yede ade bi begyina hɔ ama ade foforo no ɛsɛ sɛ yedi kan te dekode no ase yiye nanso wɔ eyi ye mu no, ɛsɛ sɛ yehwe senea nnipa afoforo nyinaa te ase ɛba no asetena mu suahu ne nneema a atwa yen ho ahyia so na enye sɛ yebɛhwe nsemfua no nkyerɛase traɛ anaase mmiako mmiako keke.

Asetena mu nneema a atwa yen ho ahyia a yebetumi asusuw ho na ama ayɛ mmerew sɛ yede ade bi begyina hɔ ama ade foforo no bi ne; yen nnipadua no, senea yen

adwene tumi ne yen nkate te, senea afoforo ye wɔn ade wɔ yen mpɔtam sɛ ebia senea wodidi, wɔnantew ne senea wɔn ne afoforo di nkitaho ɛba no amanyɔsem, sikasem ho ntotoe, Nyamesom ne amammere ho (Lakoff ne Johnson, 1980:117).

Wɔmaa emu daa ho sɛ sɛ yepe sɛ yede ade bi gyina ho ma ade foforo a, ɛye papa sɛ yede adwene no bekɔ asetenam nneema a atwa yen ho ahyia no so kɛse esiane sɛ eno mu no, yebetumi anya osuahu bebree wom a ɛbeboa ma yeate dekode no ase yiye na yeatumi de agyina ho ama ade foforo ma ntease aba mu.

2.6.2 1992 CMT no ho nkyerekyeremu

Esiane sɛ nimdee nyin enti, bere a Lakoffnom de ‘CMT’ bae 1980 mu no, mfe bi akyi no, wɔde nimdee no bi bekaa ho. Eyi da adi wɔ ‘Conceptual Metaphor Theory’ a wɔde baa 1992 mu no. Beae a yeadu yi, yerebesuw nimdee foforo a wɔde too gua wɔ eyi mu no ho. Afe 1992 mu no, Lakoff ne Johnson de nimdee ahorow bi bekaa nea wodii kan de baa 1980 CMT no mu no ho. Nimdee ahorow yi na yeakyerew no nnidiso nnidiso wɔ ase ha yi;

2.6.2.1 Nimdee a wɔde kaa CMT dedaw no ho

Lakoff ne Johnson (1980) mu no, wɔkae sɛ ɛba no nnyinahɔma fam a, ade a edi kan a yen adwene kɔ so ne nea ɛda adi wɔ kasadwini ne yen da biara da kasa a yeaka mu no. Nsakrae a wɔyɛɛ no nkyerekyeremu yi mu ne sɛ enye kasa kɛkɛ anaase kasadwini ankasa mu na yehu nnyinahɔma mmom, yegyina adwene mu ntease a yewɔ wɔ ade bi ho so na yede ade no agyina ho ama ade foforo (Lakoff ne Johnson, 1992).

Sɛ obi betumi aye saa ade yi pa ara ma aye yiye a, gye sɛ oyi n’adwene fi senea ohu ade bi no so na osusuw ho ɔkwan foforo so sɛ ebia sen na ote ade no ase fa bere a aba no nkate fam. Wɔsan kae sɛ, bere biara a yede ade bi begyina ho ama ade foforo no,

εεε se yede ‘cross domain mapping’ ye adwuma. Eyi nkyerease ne se yebehwe asemfua biako anaa nea εboro saa no nkyerease ankasa wε kasa a yede redi dwuma no mu na yewie a yeatwe adwene asi nkyerease a emu biara εde to gua bere a yede adi dwuma kwan foforo so no.

Eyi boa ma yede nneema ahorow bi te se bere, tebea, nsakrae ne atirimpow gyina ho ma nneema foforo ma no ye yiye. Afei, ade biako nso a wobehui bere a woyeye nnyinahoma ho nhwehwemu akε akyi ne ‘conceptual metaphor.’ Wεkyereε eyi ase se nnyinahoma a wogyina yen adwenem ntease a yewε fa da biara da nneema a yeye no asetena mu, nneema a gye se yedwene ho kε akyi ansa na yeate ase ne yen kasa so na ahyehye.

Eye nokware se ansa na obi betumi de asemfua anaase nsemfua bi agyina ho ama ade foforo no, εεε se odi kan hwe ne ntease ankasa wε okasamu no mu de, nanso εnye bere nyinaa na saa nhyehye yi ye adwuma (Lakoff ne Johnson, 1992:3). Wεmaa eyi ho nhweso biako wε Borfo kasa mu; *Love is a Journey*. Twi kasa mu no, yebeka se *εdε ye akwantu*. Yenhye no nso se wεadi kan de nhweso yi ama dedaw wε 1980 de no mu. Nanso, nhwehwemu a woyee no afe 1992 no mu de, wεkyereε nhweso a wεde mae yi ase se nea εbeyε na yede εdε agyina ho ama akwantu no, gye se ‘cross domain mapping’ ye adwuma. Eyi hwehwe se yebeyi asemfua *akwantu* asi nkyen se ‘source domain’ na yeasuw n’afa ahorow a εma εne εdε ye pε na afei yeagyina afa ahorow a εwε emu biara mu no so de εdε agyina ho ama akwantu se ‘target domain.’

Wεkyereε mu se nneema atitiriw bi a εwε asemfua εdε mu no, yewε nneema atitiriw bi wε mu a emu bi ne adεfo no, botae koro a esi wεn ani so, nsennennen a wohyia, ne εdε a εda wεn ntam. Okwan foforo so no, asemfua *akwantu* fam nso, nneema atitiriw a εwε mu no bi ne akwantufo no, hyen a wote mu no ne botae koro a asi wεn ani so se

wɔrɛkɔ beae biako. Nhwɛso yi mu no, adɔfo a wɔwɔ ɔɔ no mu no ne akwantufo a wɔwɔ hyɛn no mu na ehyia, ɔɔ a ɛda adɔfo no ntam ne akwantufo no hyɛn na ehyia, botae koro a esi adɔfo no ani so no ne beae biako a akwantufo no rekɔ na ehyia, na nsemnenen a ɛto adɔfo no ne akwantu mu haw a akwantufo hyia no na ɛkɔ.

Lakoff ne Johnson (1992) twaa no tiawa sɛ ɛba no sɛ yɛde ade bi begyina hɔ ama ade foforo a, ne nyinaa ne sɛ yɛbeyɛ ‘mapping.’ Eyi nkyerɛase ne sɛ yɛbɛfa nneema abien no na yɛadi kan asusuw nea edi kan no afa ahorow ho na yɛahwɛ sɛnea eda adi nea ɛto so abien no mu na yɛatwe adwene asi ɛnonom so. Yehu eyi wɔ ɔɔ ne akwantu fam ma enti na ɛfata sɛ wɔde ɔɔ gyinaa hɔ maa akwantu.

Bio, wosii so dua wɔn nhwehwɛmu yi mu sɛ nea wɔrɛka ho asɛm wɔ ha nye nnyinahɔma a wɔde di dwuma kasadwini mu no mmom sɛ yɛde ade bi regyina hɔ ama ade foforo denam ‘cross domain mapping’ so. Saa ‘cross domain mapping’ yi na yɛadi kan akyerɛ ase sɛ yɛbehwɛ su pɔtɛe bi a ɛda adi nneema abien bi ho na yɛagyina so de nneema no mu biako agyina hɔ ama ɔfoforo.

Sɛ eyi amma mu a, na ɛreyɛ akɔyɛ sɛ nnyinahɔma wɔ kasadwini mu na na ɛnyɛ sɛ yɛde biribi regyina hɔ ama ade foforo wɔ yɛn da biara da asetena mu. Wɔsan de kaa ho sɛ ɛnsɛ sɛ yɛhwɛ kwan sɛ bere nyinaa nneema a ɛwɔ ‘source domain’ no mu no bɛda adi ‘target domain’ no mu ansa na ‘mapping’ no adi mu. ɛto da a, yɛbenya n’afa ahorow no nyinaa wɔ abien no mu na ɛto da nso a, ɛyɛ ne fa kakra bi pɛ.

‘Mapping’ no fapɛm ankasa yɛ adwenem ntease a yɛkura wɔ nneema abien; ‘Source domain’ ne ‘Target domain’ no ho na ɛnyɛ su ahorow a ɛda adi wɔ nneema abien no ntam no (Lakoff ne Johnson, 1992). Eyinom akyi no, wɔsan de nkyerɛkyerɛmu foforo kaa nea yɛadi kan aka ho asɛm yi ho. Nea ɛka ho bio ne sɛ, yɛbetumi agyina nneema

ahorow a atwa yen ho ahyia asetena mu no so de ade bi agyina ho ama nneema foforo. Nneema a wotwee adwene sii so no bi na edidi so yi;

2.6.3 Nneema a wode nsemfua yi gyina ho ma

Animdefo yi kyerere mu se yewo asetenam nneema bebree a atwa yen ho ahyia a yebetumi agyina so de ade bi agyina ho ama nneema foforo. Eyinom mu bi ne nneyee a ekɔ so yen mpɔtam anaa beae a yeye adwuma. Momma yenhwe eyi ho nkyerekyeremu a Lakoff ne Johnson de mae.

2.6.3.1 Mpɔtam nneyee ahorow

Okwan biako a yebetumi afa so anya nneema a yede biribi begyina ho ama ne se yebehwe nneyee ahorow a ekɔ so yen mpɔtam. Eyi mu biako ne senea nnipa binom tumi gyene won ani hwe ade. Borɔfo kasa mu no, wode 'SEEING IS TOUCHING' na emae se nhweso. Animdefo yi kyerere mu se yetumi gyina adwene mu ntease a yewo wo ade bi ho no so de okwan a obi fa so hwe ade bi no gyina ho ma se onipa no reso ade no mu.

Yehu eyi denam obi ani a ode hwe ade no fee a onyi. Eho nhweso bi ne; obarima no antumi anyi n'ani amfi obea no so, wagylene n'ani rehwe 'TV' no tee ne ode n'ani hwee ofasu no ho hyiae (Lakoff ne Johnson, 1992).

2.6.3.2 Nneyee a ekɔ so yen adwuma mu

Etɔ da a, yebetumi agyina mmere a yede ye adwuma a eno so na wohwe tua yen ka wo adwumam anaase senea yetumi de di dwuma ma eso ba yen mfaso no so de bere agyina ho ama sika. Eyi ho nhweso biako ne bere ye sika; *time is money*. Yehwe okasamu ahorow a animdefo yi de mae a, yehu se eye ne kwan so se wode bere gyina ho ma sika. Nhweso ahorow a wode mae no bi ne; oresee bere, ese se mehyehye me

bere yiye, me de me bere pii na akohye mu ne omfa ne bere nni dwuma yiye (Lakoff ne Johnson, 1992).

Yede nea yehu fa CMT ho 1980 ne 1992 to nkyen a, afe 2003 mu nso, wode nimdee no bi bekaa nea wodii kan de bae no ho. Yehu eyi wo 2003 hwehwemu a woyee no mu. Saa bere yi de, yeye se yehwe nimdee yi ko akyi na yehwe senea yede n'afa ahorow no beye adwuma yen nhwehwemu no mu.

2.6.4 2003 CMT no ho nkyerakyeremu

Nkyerakyeremu a ewo eyi mu ne nea ewo 1980 ne 1992 de no mu ye pe ara ne sa. Nneema kakra bi na wode too gua wo eyi mu a yeye se yetwe adwene si so. CMT a wode baa 2003 no mu no, wosii so dua se atirimpow a ewo nnyinahoma akyi ne se ebeboa yen ma yeasusuw ade bi na yeagyina emu ntease a yewo no so de saa ade no agyina ho ama ade foforo. Nea ebema eyi mu ada ho no, wotwee adwene sii nhweso a wode mae fa akyinnyegye ye oko; *argument is war* no so. Womaa emu daa ho se saa nhweso no mu no, akyinnyegye a wode gyinaa ho maa oko no nnyina nsemfua a ewo okasamu a yede di dwuma no so mmom egyina yen ankasa adwene mu ntease a yewo wo akyinnyegye ho no so.

Ade foforo nso a ese se yema yen ani ku bere a yede ade bi regyina ho ama ade foforo ne nnipa a yede won redi dwuma yen nhwehwemu no mu no amammere; kasa a woka no. Nea na wope se wokyerere ne se eba kasa ahorow a yeka mu a, ntease a nneema bi to gua no nye pe. Se nhweso, yefa okasamu a wode mae Borfo kasa mu se *time is money* a, wokyerere mu se Borfo kasa amammere mu no, wobu bere se ade a esom na eho ye na te se sika ara pe (Lakoff ne Johnson, 2003). Bio, wote bere ase se ade bi a wotumi de di dwuma kwan pa so, wosee no anaase wotumi kora so senea ete wo sika fam no.

Eyi nti, se wode bere gyina ho ma sika a, na efata wo won amammere mu; Borofa kasa no ma kwan saa.

Wode kaa ho se senea wosuw bere ho ma enti wode gyina ho ma sika wo Borofa kasa mu ma no ye yiye no, enye saa na ete wo kasa nyinaa mu. Kasa bi mu de, ebia na wosuw bere ho wo saa kwan no so ma enti enye ade a wode begyina ama sika mpo. Metwa no tiawa a, eye papa se yehwe se ade bi a yede regyina ho ama ade foforo no ye nea kasa a yede redi dwuma no mufo amammere ma kwan. Afei nso, wosii so dua se ohaw biako a ewo ade bi a yede gyina ho ma ade foforo ho ne se bere biara yen adwene taa ko ne fa yepre se yede gyina ho ma ade foforo no nkutoo so na yeagyaw n'afa ahorow no ato nkyen. Se nhweso, eba akyinnyegye ye oko; *argument is war* fam a, yede adwene no si kasa gyegye a oko so wo akyinnyegye mu te se nea akode ye dede oko mu no so na yede agyina ho ama oko. Nanso, ne fa biako a eye onipa no bere a onyae ne yen gyee akyinnye no de na yeagywa ato nkyen koraa. Womaa yetee ase se enye den ara a, eyi besi bere a yede ade bi regyina ho ama ade foforo no. Eyi boa ma yete ase se eba no se yede ade bi regyina ho ama ade foforo a, eye ne fa patee bi nkutoo na ese se yede adwene no ko so na yehwe senea yebetrew mu de agyina ho ama ade foforo a ene no kura su biako anaase ene no di nse asetena mu. Nea etwa to a eye asenhia a meka ho asem wo 2003 CMT no mu ne 'structural metaphor.' Wokyere mu se eyi ye nhyehye bi a ne ye mu no, wogyina adwene mu ntease a wanya wo ade bi ho no so na wode saa ade no agyina ho ama ade foforo. Meka no kwan foforo so a, ansa na wode ade bi begyina ho ama ade foforo no, wohwe adwene mu ntease a wowa wo saa ade no ho na afei wohwe senea saa ntease no da adi ade foforo ho na wode agyina ho ama no. Saa nkyerkyeremu yi ye ade bi a mede bedi dwuma yen nhwehwemu yi mu.

Besi ha yi, mɛpaw CMT a wɔde baa 2003 no de aye me nhwehwɛmu no nnyinaso. Nanso, ansa na mede nsemfua anan no mu biara begyina hɔ ama ade foforo a ɛnye aduru a yɛde kɔ nnipadua no mu no, mesusuw nyansahyɛ ahorow a manya wɔ ‘theory’ yi mu no ho. Nea edi kan, merenyina nkyerɛase mmiako mmiako a nsemfua no de to gua wɔ akasamu no so mfa nnyina hɔ mma nneema foforo mmom mɛhwɛ afa ahorow bi a ɛwɔ a ɛda adi wɔ nneema afoforo mu no na mede agyina hɔ ama ade foforo bi.

Bio, mɛbɔ mmɔden asusuw nneema abien a mɛpɛ sɛ mede biako gyina hɔ ma ɔfoforo no mu biara ho na mɛhwɛ sɛnea n’afa ahorow no da adi abien no mu na yɛatumi de emu biako agyina hɔ ama ade foforo. Afei, mede ‘cross domain mapping’ no nso bɛyɛ adwuma. Eyi yɛ mu no, mede nsemfua no nkyerɛase ankasa begyina hɔ sɛ ‘source domain’ na ne nkyerɛase ankasa a ɛde to gua bere a yɛde adi dwuma kwan foforo so aye ‘target domain.’

Nea etwa to, mɛhwɛ ntease a nnipa afoforo wɔ wɔ ade no ho bere a yɛde adi dwuma kwan foforo so de agyina hɔ ama nneema foforo no na yɛahwɛ sɛ Akuapem kasa mu no ɛto asom. Saa bere yi de, manya ‘theory’ a Lakoff ne Johnson de bae no mu nkyerɛkyerɛmu. Nanso, sɛ metumi de CMT no aye adwuma yɛn nhwehwɛmu yi mu na emu ada hɔ a, ɛho hia sɛ mete nsemfua bi a ɛwɔ mu no nso ase yiye. Saa nsemfua yi mu biako ne; ‘conceptual metaphor.’ Nea ɛbɛyɛ na mate nsemfua yi ase no, momma yɛnhwɛ sɛnea animdefo binom akyerɛkyerɛ mu.

2.6.5 ‘Conceptual Metaphor’

Kövecses (2002) kyere ‘Conceptual Metaphor’ ase sɛ ade bi a wɔde nneema a asete yɛ den na yɛn adwene nkutoo na yɛde susuw ho hwe sɛnea yɛde begyina hɔ ama nneema a yɛn ani hu anaase yeso mu a, ɛyɛ yiye. ‘Conceptual Metaphor’ yɛ nhyehyɛe bi a

wɔnam ‘mapping’ so de ade biako ‘target domain’ gyina hɔ ma ‘source domain’ (Semino, 2010). Wɔde kaa ho sɛ bere biara no, ɛsɛ sɛ yɛhyɛ no nso sɛ ade a yɛde gyina hɔ ma ade foforo no ‘Target Domain’ no taa yɛ nneema a ne ntease nyɛ tee mmom ɛyɛ nwonworan a ehia sɛ yɛdwene ho yiye. Saa nneema yi bi tumi yɛ nea ɛfa owu, bere, nkwa ne nkate ho.

Ɔkwan foforo so no, ade pɔtee bi a yɛde biribi foforo agyina hɔ ama ‘source domain’ no taa yɛ ade a asete yɛ mmerɛw anaasɛ ɛyɛ nneema a yɛn ani hu no tee. Ewom sɛ yetumi nya ade bi ho ntease tee de, nanso ɛbeyɛ papa sɛ bere a yɛpɛ sɛ yɛde ade bi gyina hɔ ma ade foforo no, yɛde ne nyinaa ba yɛn asetena mu na nneema ahorow a yɛyɛ no aboa ma yɛanya mu ntease yiye (Agyekum, 2015).

Nea eyi kyere ne sɛ sɛ yebetumi ate nneema a asete yɛ nwonworan no ase na yɛde agyina hɔ ama nneema afoforo a, gye sɛ yɛbɔ mmɔden te nea yɛde dekode no regyina hɔ ama no ase kan. Akan kasa mu nso, yetumi de nneema a yesusuw ho adwene no mu gyina hɔ ma nneema ahorow a atwa yɛn ho ahyia a yehu wɔ asetena mu.

Ne nyinaa fi senea Akanfo susuw nneema ho wɔ wɔn adwene mu, senea yenam Akan kasa no so ne afoforo di nkitaho ne senea yɛyɛ yɛn ade wɔ asetena mu no. Saa ade yi na ebue kwan ma yetumi de ade bi gyina hɔ ma ade foforo. Ntease a yɛnya wɔ ade bi ho bere a yɛde biribi agyina hɔ ama ade foforo no nyinaa gyina ntease ankasa a yewɔ wɔ saa de no ho bere a yɛmfa nɛii dwuma kwan foforo so no (Agyekum, 2002). Eyi nti, sɛ yebetumi anya biribi ho ntease bere a yɛde adi dwuma kwan foforo so no a, ɛsɛ sɛ yedi kan nya ade no ho ntease ankasa. Ɛno akyi ansa na yebetumi de adi dwuma kwan foforo so na agyina hɔ ama ade bi.

Bio, ɛsɛ sɛ yɛhyɛ no nso sɛ ɛtɔ da, nneɛma a yɛde gyina hɔ ma ade foforo no taa yɛ ade no mu nkyɛrɛase a yɛatrɛw mu anaasɛ yɛde adi dwuma kwan foforo so kɛkɛ. Ansa na yɛde ade bi begyina hɔ ama ade foforo no, ɛsɛ sɛ yɛhwɛ ntease ahorow a yɛwɔ wɔ ho no na ɛnyɛ sɛ yɛbɛfa ne ntease no mmiako mmiako.

Asetena mu nneɛma ne nneyɛɛ pii na atwa yɛn ho ahyia a yetumi susuw ho yɛn adwene na yɛde di dwuma akwan horow so de gyina hɔ ma nneɛma afoforo ma no yɛ yiye. Animdefo binom akyɛrɛ nneɛma anaasɛ tebea ahorow a yebetumi agyina so de ade bi gyina hɔ ma nneɛma afoforo. Eyinom mu bi na yɛasusuw ho ase ha yi;

2.6.6 Nea yegyina so de ade bi gyina hɔ ma ade foforo

Nea ɛbɛyɛ na yɛde ade bi agyina hɔ ama nneɛma afoforo wɔ Akan kasa mu no, ɛsɛ sɛ yɛhwɛ tebea ahorow bi a saa ade no tumi kɔ so anaasɛ epue wom (Agyeponom, 2017). Tebea ahorow yi bi ne, ahonyade nya, nnurubɔnenom, nna mu nkitahodi, biribi a wɔsɛɛ ne ade.

Animdefo binom akyɛrɛ nneɛma ahorow a yebetumi agyina so de nsemfua bi adi dwuma akwan ahorow so de agyina hɔ ama ade foforo. Saa bere yi de, yɛbesusuw nyansahyɛ a wɔde mae no bi ho. Yewie a na yɛahwɛ sɛnea yɛde bɛboa yɛn dwumadi yi; fa sɛnea yɛde nsemfua anan; nom, we, tafere, ne gu di dwuma kwan ahorow so de agyina hɔ ma nneɛma afoforo.

Newman (1997) yɛɛ nhwehwɛmu fa sɛnea wɔde asemfua di ne nom bata nnuan ho de da ne nkyɛrɛase ankasa adi fa nnuan ho ne akwan ahorow a wɔde nsemfua koro yi ara di dwuma akwan ahorow so de gyina hɔ ma nneɛma foforo wɔ Borɔfo kasa mu. Ne nhwehwɛmu no fa a edi kan no mu no, ɔma yɛhui sɛ aduan a obi di anaasɛ nea ɔnom no nsi prɛkopɛ mmom egyina nneɛma abien bi so; ɔkom ne sukɔm a ɛde onipa. Afei,

kwan a obefa so de aduan no anaase nsu no akɔ nnipadua no mu no gu ahorow abien; se obedi anaase obenom. Saa ara na eba no senea obi aduan fam nso a, yewɔ akwan ahorow pii. Se onipa no bewesaw anaase obemene. Wɔsan de kaa ho se aduan no ko nnipadua no mu nso a, mfasode a ede bre nnipadua no gu ahorow. Afei, wɔkyereɛ mu se yebetumi agyina senea onipa no di anaase onom aduan bi ne tebea a aduan no fa wɔ yen anom ne mfasode a ede ma nnipadua no bere a yeamene no so de agyina hɔ ama ade foforo ma ntease aba mu wɔ Borɔfo kasa mu. Eyi fam no, wɔkyereɛ se yewɔ ne nkyekyemu abien; ‘Agent-oriented’ ne ‘Patient-oriented.’

2.6.6.1 ‘Agent-Oriented’

‘Agent-oriented’ no twe adwene si senea yegyina kwan horow a obi fa so didi anaa onom so de gyina hɔ ma ade foforo (Newman, 1997). Akwan horow a nnipa fa so didi anaase wɔnom no bi ne se ɔde aduan no beko n’anom, ne se bewesaw, ne tekrema bedannan mu kakra, wamene akɔ yafunu no mu na yen yam ade no ayam no korakora. Se yehwe saa nkitahodi yi a, eye onipa a odi anaa onom aduan no na odi ho dwuma enti na wɔfre no ‘Agent-Oriented’ no. Wɔde kaa ho se yebetumi afa kwan yi so de ade bi agyina hɔ ama nneema ahorow bi ama no aye yiye. Nneema a yebetumi agyina so de eyi agyina hɔ ama no bi ye nea efa ade bi a yetwe ko yen mu, nkate, adenim, adwenkyere a obi gye tom, abrabɔ mu suahu ne ahonyade a obi nya ho.

Nea ebema eyi mu ada hɔ no, ɔde ɔkasamu ahorow mae se nhweso. Emu abien bi na edidi so yi;

1. ɔbaa ɔman yi mu te se kanea a ewɔ gya so na ɔmenee mframa bere a ɔreko n’anim na ɔmaa hann puei.

“He came to this country like a torch on fire and swallowed air as he walked forward and gave out light” (hwe Newman 1997:217).

2. Ohwɛɛ me; mmarima no nyinaa nso hwɛɛ me bi nanso na ne de no da nso-te se nea ɔpe se odi me.

“He gave me a look-all the men did, but his was different-like he wanted to eat me up” (hwe Newman 1997:219).

Okasamu abien a ɛwɔ soro ha yi nyinaa mu no, wɔde asemfua di ne mene a ne nyinaa ye nsemfua a ɛkyere senea yede aduan kɔ nnipadua no mu no adi dwuma kwan foforo so de agyina hɔ ma mframa a yehome ne nna ho akɔnnɔ a obi nya. Okasamu a edi kan no mu no, ɔde asemfua mene gyinaa hɔ maa ahokeka anaase anigye soronko a ɔhɔho a waba ɔman bi mu foforo nya no. Senea obi nya anigye bere a ɔredi aduan bi no.

Bio, ɔkasamu a ɛtɔ so abien no mu no, ɔde di gyina hɔ ma nna ho akɔnnɔ a obi nya bere a n’ani agye ɔbea bi ho na ɔpe se ɔne no da no. Eyi akyi no, ɔkyerɛɛ mu se yebetumi afa ‘Patient-Oriented’ so de ade bi agyina hɔ ama ade foforo.

2.6.6.2 ‘Patient-Oriented’

‘Patient-Oriented’ fa nea ɛto aduan no bere a yeadi anaa yeanom anaase nsunsuanso a aduan no de bre nnipadua no bere a yeadi awie a yetumi gyina so de gyina hɔ ma nneɛma afoforo (Newman, 1997). ɔkyerɛɛ mu se ɛba no aduan a yedi mu a, nea ɛto aduan no bi ne se yewesaw ma no ye nketenkete wɔ yen anom. Afei, yewie a na yeamene akɔ yen yam ma yam ade no ayam no koraa a ayenhu bio. Bio, se yedi aduan no wie a, etumi de nsunsuanso ahorow bre nnipadua no.

Eyi tumi ye nsunsuanso papa anaa bɔne. Omaa mu daa hɔ se, yebetumi agyina saa adeye yi so de agyina hɔ ama nneɛma ahorow bi ama no aye yiye. Nneɛma a yebetumi de agyina hɔ ama no bi ne nneɛma a yesɛe no, adwenem haw a obi nya anaase yereyi biribi afi hɔ korakora. Omaa eyi ho nhwɛso bebreɛ nanso emu kakraa bi na edidi so yi;

1. Mahu nea ɔɔ aye ɔbea bi, edidii n'akoma mu kosii se ne nnipadua fɔn ma no kaa nnompe.

“I've seen love do that to a woman, eat away at the heart of her until she's no more than skin and bone (hwe Newman 1997:226)

2. Wasesa, afoforo ho asem a emfa ne ho bio abemene nkae a na ɔwɔ ma nnipa kan no.

“He had changed, and latterly all those good memories had been swallowed up by indifference (hwe Newman 1997:227)

Okasamu (1) a yehu no soro ha yi mu no, ɔde senea yedi aduan bi a enya nnipadua no so nkentenso kese no gyinaa hɔ maa senea ɔɔ nso tumi didi kɔ akyi wɔ obi akoma mu bere a watɔ ɔɔ mu ntentan no. Etumi gyaw onipa no adwennwen ma ɔfɔn ye tiaa. Bio, ɔkasamu (2) no mu no, ɔde senea yedi aduan bi a eyera koraa no gyinaa hɔ maa senea adwen papa a obi wɔ wɔ afoforo ho no tumi yera.

Animdefo yi nhwehwemu a wɔyee no Borɔfo kasa mu yi ye nea ebeboa yen dwumadi yi pa ara. Beae a yeaye nhwehwemu yi abedu no ama yeahu se nsemfua nom, we, tafere ne gu nyinaa ye nsemfua a yede bata Aborɔfo nnuru a yefa ho de kyere akwan ahorow a yefa no ne nkyerease ankasa a emu biara de to gua bere a yede adi dwuma saa kwan no so no. Nhwehwemu no fa a aka ne se yebehwe nneema ahorow a yetumi de saa nsemfua yi gyina hɔ ma wɔ Akuapem Twi kasa mu.

Saa bere yi, yebehwe nneema ahorow a nsemfua nom, we, tafere ne gu tumi gyina hɔ ma no bi. Yenhye no nsow se megyina nyansahye a yeanya wɔ dwumadi a yeaka ho asem wɔ soro yi mu so akyekye nneema a saa nsemfua yi tumi gyina hɔ ma no mu akuwakuw. Yebefa nsemfua no mmiako mmiako na yeahwe nneema ahorow a etumi gyina hɔ ma bere a yede adi dwuma kwan foforo so no. Nhwehwemu no fa a etoa so

no de eyi ho nkyerekyeremu bema yen. Animdefo binom de adwenkyere ahorow bi ato gua fa saa 'theory'yi ho. Eyinom mu bi na edidi so yi;

2.7 Ebinom adwenkyere wɔ CMT ho ne senea wɔdaa no adi wɔn nhwehwɛmu mu

Grady (1997) kyerekyerɛ CMT mu sɛ eyɛ 'theory' bi a ɛma kwan ma obi de ade bi gyina hɔ ma ade foforo. Nanso, sɛ eyi beyɛ yiye a, gye sɛ ɔkyɛ nneɛma no mu kuw abien; 'source domain' ne 'target domain.' Din foforo a ɔde gyinaa hɔ maa 'source domain' no yɛ 'primary source concept' na ɔde 'primary target concept' gyinaa hɔ maa target domain no. Ɔkyerɛ 'primary source concept' no ase sɛ ɛfa adwene mu ntease a obi wɔ nneɛma bi a ase te nyɛ den ho. Sɛ yɛbɛka no kwan foforo so a, ɛnye den sɛ obi besuw saa ade no ho wɔ n'adwenem na watwa ho mfonɪ ma no ate ase.

Ɔkwan foforo so no, ɔkyerekyerɛ 'primary target concept' no mu sɛ adwenem ntease a obi nya wɔ ade bi a ase te yɛ den ho. Mpen dodow a obi de adwene no besuw ade bi a asete nyɛ den ho wɔ adwene no mu no, ɛboa ma afei otumi gyina ntease a wadi kan anya no so susuw nea asete yɛ den no ho ma no yɛ yiye. Bio, osii so dua sɛ nneɛma a asete nyɛ den yin a ekeka bom ma yenya 'conceptual metaphors' a ɛda adi wɔ CMT mu no. Din foforo a ɔde maa saa 'metaphors' yi ne 'primary metaphor.'

Ɔsan de kaa ho sɛ ansa na yɛde ade bi begyina hɔ ama ade foforo no, ɛsɛ sɛ yɛde 'mapping' yɛ adwuma. Nea eyi kyere ne sɛ bere a obi ate ade bi ase awie a ɔpɛ sɛ ɔde gyina hɔ ma ade foforo no, ɛsɛ sɛ osuw su anaa nneɛma bi a ɛwɔ nneɛma abien no nyinaa ho na nea edi nse wɔ ho na watumi de nea ɛto so abien no agyina hɔ ama nea edi kan no. Bio, ɔkyerɛ mu sɛ nyinahɔma 'metaphor' gu mu ahorow bebree. Ebi wɔ hɔ a, ɛda ntease a obi wɔ wɔ ade bi ho no adi na saa ara ebi nso de nneɛma ahorow a yebetumi de agyina hɔ ama ade foforo no to guan a ankoroankoro no ara apaw emu nea ɛfata sɛ ɔde gyina hɔ ma ade foforo.

Ansah (2011) gyinaa ‘linguistic data’ ahorow bi so yɛɛ nhwehwɛmu wɔ adwene mu ntease a ebinom wɔ wɔ nsemfua bi ho wɔ Borɔfo ne Twi kasa mu. Bio, na ne dwumadi no fa ‘metaphorical’ ne ‘metonymy’ a ɛwɔ nsemfua abien bi a yɛde di dwuma wɔ Borɔfo ne Twi kasa mu. Nsemfua abien a ɔyɛɛ ho nhwehwɛmu no ne; abufuw ne osuro.

Osusuw kwan ahorow a Ghanafo de saa nsemfua yi mu biara di dwuma bere a wɔreka Twi kasa no ne sɛnea wɔde di dwuma bere a wɔreka Borɔfo kasa. Bio, ɔhwɛɛ nneɛma a nsemfua yi mu biara tumi gyina hɔ ma bere a yɛde adi dwuma kwan foforo so wɔ Borɔfo kasa anaa Twi kasa mu.

Eyi fam no, odii kan de ‘data’ ahorow fa nsemfua abufuw ne osuro ho too gua wɔ Borɔfo kasa mu na ɛno akyi ɔde ‘data’ ahorow nso faa saa nsemfua yi ho too gua wɔ Twi kasa mu. Owiee eyi wɔ saa kwan yi so no na ɔde kasa abien no toto ho hwɛɛ nsenni a ɛwɔ abien no ntam. Afei, ‘theory’ a ɔpaw de yɛɛ ne nhwehwɛmu no ne CMT no. Ogyinaa ‘theory’ yi so kyereɛ sɛ yebetumi anya ‘metaphor’ no nkyekyɛmu abien. Eyinom ne; ‘conventional metaphor expressions,’ ne ‘conceptual metaphor expressions.’

Nea ɛbeyɛ na eyi ayɛ yiye no, ɔhwɛɛ adwene mu ntesae a nsemfua abien yi mu biara de to gua wɔ Borɔfo ne Twi kasa mu. Afei, ɔde ‘mapping’ a ɛyɛ CMT mu nyansahyɛ no yɛɛ adwuma hwɛɛ nneɛma bi a ɛwɔ nsemfua yi ho ne nea wobetumi de agyina hɔ ama wɔ Borɔfo ne Twi kasa no mu. Esiane sɛ na ‘conceptual metaphor’ yɛ ‘theory’ a ɔde dii dwuma no nti, ɔkyerekyerɛɛ ne fa bi mu na aboa ma afoforo ate ase yiye.

Ɔkyerekyerɛɛ ‘conceptual metaphor’ ase sɛ adeyɛ bi a ɛtaa kɔ so wɔ ɔkasa mu na ɛma afoforo kwan sɛ wobesusuw ade bi ho wɔ wɔn adwene mu na wɔde agyina hɔ ama

ade foforo denam ‘cross-domain mapping’ so. Nea na ɔpe se ɔkyere wɔ eyi mu ne se ansa na obi de ade bi begyina hɔ ama ade foforo no, ese se onya n’afa abien. Ne fa biako betumi aye ade no ho ntease ankasa a onipa no wɔ. Ne fa a eto so abien ne se ɔbɛhwɛ senea yetumi de dwuma kwan foforo ma ede ntease foforo to gua. Nea etwa to koraa ne se obegyina nneema bi a edi nse wɔ afa abien no nyinaa mu na wagyina so de biako agyina hɔ ama ɔfoforo.

Saa ade yi tumi kɔ so kasa biako mu anaa kasa abien ntam. Wɔ ne dwumadi no mu no, ɔde ‘mapping’ yi yee adwuma wɔ Borɔfo ne Twi kasa mu. Bio, ɔmaa emu daa hɔ se esiane se ade fa na wɔhwɛ na wɔde agyina hɔ ama ade foforo enti, ema saa ade no fa bi a adwene no nni so no yera. Borɔfo mu no, ɔfrɛ eyi ‘partial mapping.’ Nea eyi kyere ne se wɔtwe adwene si ade fa kakra bi so na mmom nyɛade mu no nyinaa.

Osan de kaa ho se saa ‘partial mapping’ yi ma yehu nea enti a enye ade biara na yetumi de gyian hɔ ma ade foforo no. Gye se abien no nyinaa wɔ su anaa nneema bi a edi nse na yeatumi de atoto ho de biako agyina hɔ ama ɔfoforo. Bio, ɔkyere mu se emfa akwan ahorow a wotumi de ‘mapping’ yi di dwuma no, nneema bi wɔ hɔ a wɔhwɛ gyina so ye m’mapping.’

Eyinom mu ne se, ese se wɔhwɛ se wobɛnya afa abien; ‘source domain’ ne ‘target domain.’ Afei nso, wɔhwɛ se nneema abien a wɔpe se wɔde biako gyina hɔ ma ɔfoforo no mu biara wɔ su bi a eda adi wɔ abien no nyinaa ho na wɔatumi agyina so de biako agyina hɔ ama ɔfoforo no. Kövecses (2002) de adwenkyere foforo foaa ‘theory’ yi so. ɔkyere mu se nea ‘theory’ no hwehwe ara ne se obi begyina adwene mu ntease a ɔwɔ wɔ ade bi ho no so de saa ade no begyina hɔ ama ade foforo. Eyi mu no, ɔde dua fa ahorow no mae se nhweso. ɔkae se yebetumi agyina senea dua te so de n’afa ahorow agyina hɔ ama nneema afoforo. Eho nhweso ni;

Source Domain: Dua

Target Domain: Kuw

- | | |
|--|--|
| a. Dua mu no nyinaa
<i>The entire tree</i> | a. Kuw pɔtee bi mu no nyinaa
<i>the entire or whole organization</i> |
| b. Dua no fa bi
<i>Some portion of the tree</i> | b. Kuw pɔtee bi fa bi
<i>some part of an organization</i> |
| c. Senea dua no anyin
<i>The growth of a tree</i> | c. Senea kuw no anyin anaa anya nkɔso
<i>booming of an organization</i> |
| d. Dua no fa bi a wɔayi
<i>Prunning of a tree</i> | d. Tew a wɔatew kuw bi so
<i>lay off some members of an organization</i> |
| e. Dua no nhini
<i>The root of a tree</i> | e. Kuw bi ahyease anaa ne mfiase
<i>the formation or beginning of an organization</i> |
| f. Dua no nhwiren a εsow
<i>Flowering of a tree</i> | f. Senea kuw no fefew
<i>how an organization flourish</i> |
| g. Aba a dua no sow
<i>Fruits that the tree bears</i> | g. Aba anaa mfaso a kuw no nya
<i>profit making of an organization</i> |

Nhweso a εwɔ soro ha yi ma mu da hɔ sɛ, ansa na yede ‘Conceptual Metaphor Theory’ bedi dwuma no, εsɛ sɛ yenya ade bi ho ntease ankasa na afei yeagyina adwene mu ntease a yeanya wɔ ho no so de ne fa bi agyina hɔ ama asetena mu nneɛma foforo. Bio, εho behia sɛ yenya ‘Target Domain’ na yede agyina hɔ ama ‘Source Domain’ no.

Agyekum (2013) kyerɛɛ sɛ Akan kasa mu nno, yetumi de nnipadua no afa bi ne senea edi ne dwuma no gyina hɔ ma nneɛma afoforo ma no yɛ yiye. Ɔpaw asemfua ano a εyɛ nnipadua no akwaa biako na ɔyɛɛ ho nhwehwemu. Ɔkyerɛɛ sɛ yetumi de di

dwuma akwan foforo so ma no gyina hɔ ma nneema bi te sɛ; anotew, anokam, anodɛ, anoyi, anodi, anobaabae, anodisɛm, anohyira, anotanta, anopa, anosɛm ne ade. Ɔtwee adwene sii so sɛ nneema a yɛde gyina hɔ ma nneema afoforo no taa fa nneema anaa nneyɛe ahorow bi atwa yɛn ho ahyia ne ntease a yɛwɔ fa saa nneema yi ho wɔ yɛn adwene mu no. Nneema ne nneyɛe a yetumi di gyina hɔ ma ade foforo no ho nhweso a ɔde mae no bi ne; nkate a ɛkɔ so wɔ yɛn mu, nneema a yɛmfɔ yɛn ani nhu nanso yɛgye to mu sɛ ɛwɔ hɔ wɔ adwene no mu, bere, nkwa ne owu. Bio, ɔde CMT a Lakoff ne Johnson de baa 1980 no na ɛyɛɛ ‘theory’ maa ne dwumadi no. Eyi mu nso, ɔkyerɛkyerɛɛ nneema ahorow bi mu na aboa ma ne nhwehwɛmu no mu ada hɔ. Nea ɔtwee adwene sii so wɔ eyi mu bi na edidi so yi;

Nea edi kan, ɔkyerɛɛ mu sɛ bere biara a yɛde ‘theory’ yi bedi dwuma no, ɛsɛ sɛ yɛnya ‘source domain’ ne ‘target domain’ a yɛde emu biako begyina hɔ ama ɔfoforo no. Bio, ɔkyerɛɛ mu sɛ yɛntumi nnyina ntease a yɛwɔ wɔ aɛmfua bi ho no so kɛkɛ mfa saa aɛmfua no nyina hɔ mma ade foforo mmom, ɛsɛ sɛ yɛhwɛ akwan foforo a yɛde saa aɛmfua no di dwuma. Yehu no saa kwan no so awie no, na yɛagyina nneema bi a edi akoten wɔ abien no mu na yɛde biako agyina hɔ ama ɔfoforo.

Afei nso, ɔtwee adwene sii so sɛ nneema a ɛwɔ kuw a yɛfrɛ no ‘target domain’ no mu no taa yɛ nea n’asete yɛ den anaa nwonworan. Nanso, wɔ ‘source domain’ no fam no, nneema a ɛwɔ mu no yɛ nea asete nyɛ den, nneema a yɛnim no daa ne nea yetwa ho mfonɔ adwene no mu a ɛyɛ yiye (Semino, 2008 a ɛwɔ Agyekum, 2013). Bio, sɛ obi betumi de ade bi agyina hɔ ama ade foforo a, gye sɛ odi kan te aɛmfua no ase yiye na afei wasusuw ho wɔ n’adwene no mu de agyina hɔ ama ade foforo (Agyekum, 2002).

Saa kwan yi so no, ebeboa onipa no ma wahu nneema bi a obetumi de adwene no ako so de agyina ho ama ade pɔtee bi. Nneema a yetumi de gyina ho ma nneema foforo no bi ne nea efa yen amammere, kasa ne mpɔtam nneyee ho.

Agyekum (2015) yee nhwehwemu bio wɔ nnipadua akwaa foforo ho; ani. Okyerɛ mu se eyi ka nnipadua akwaa a wotumi de di dwuma akwan horow so de gyina ho ma nneema foforo wɔ Akan kasa mu. Nanso, osii so dua tee se nnipadua akwaa no nyinaa, ani no ne akwaa yetumi de di dwuma kwan bebree so kyen akwaa foforo biara a aka de gyina ho ma nneema foforo bi. Nea ema eyi ye yiye ne se nneema yen ani hu ne nea yen aso te pa ara na etaa kɔ adwene no mu na ema yen nkaebɔ wɔ nneema afoforo ho. Bio, ɔtwee adwene sii nneema ahorow a yetumi de gyina ho ma aniwa no bi so. Eyinom mu bi ne, animia, aniwu, anisoade, anisoadehu, anifura, anibu ne nea ekeka ho.

Afei nso, ɔde CMT no dii dwuma wɔ ne nhwehwemu a ɔyee no mu. Eyi ho nkyerekyeremu a ɔde mae no ne nea ɔde too gua bere a ɔreye nhwehwemu fa ano ho no ye ade koro. Nanso, esiane nkyerekyeremu pa a ɔde mae wɔ ne dwumadi a edi kan no mu nti, emaa yetee nea yereka ho asem yi no ase yiye pa ara; titiriw fa CMT no ho no.

Abdul-Hakim ne Dogbey (2019) yee nhwehwemu wɔ senea wɔde nnipadua akwaa abien bi di dwuma kwan ahorow de gyina ho ma nneema afoforo wɔ Kasem kasa mu. Nipadua akwaa a woyee ho nhwehwemu yi ne nnipa aniwa ne ne ti. Nhwehwemu a woye faa eyi ho no ye abien. Nea edi kan, woye faa nnipa a wɔka Kasem kasa no ho hwɛe nneema ahorow a wotumi de saa akwaa baien yi gyina ho ma. Nea eto so bio, wɔsan hwɛe kasa no mu mmara anaase nhyehyee pɔtee a wogyina so ye eyi. Afei, wogyinaa CMT no so dii wɔn dwuma no. Wɔkyerɛ mu se wotumi de nnipadua

akwaa abien yi di dwuma akwan foforo so de gyina ho ma suban ahorow a nnipa da no adi Kasem kasa mu.

Bio, eba no kasa no nhyehyee anaa akyerew mmara mu a, wowa okwan patee a wofa so anaa wodi so bere a wode ade bi regyina ho ama ade foforo no. Wokyeree eyi mu se bere biara no, ese se adeye bi a ewo okasamu no mu no di edin asemfua ani anaa ti no akyi. Okwan foforo so no, se adeye asem no ba gya ani anaa ti no wo okasamu no mu a, okasamu no mu ntease renwie peye.

Afei nso, nea ebeye na yeate CMT a wode dii dwuma no ase yiye no, wokyerekyeree nsemfua bi ase wo mu yiye. Nea edi kan, wokyeree nnyinahoma ase se eye ade bi a ne ye mu no, wogyina nneema a twa yen hoa hyia ne adwene mu ntease a yewa so na wode ade bi agyina ho ama ade foforo.

Wosan de kaa ho se 'metaphors' nnyinahoma yi boa ma nkommoo a yene afoforo twetwe no mu da ho na bere koro no ara ebue yen adwene ani wo nneema ahorow a atwa yen ho ahyia wo asetena mu no ho. Ade foforo a wokyeree ase nso ne 'metaphorical expressions.' Wokaa eyi ho asem se nnipa a woka kasa patee bi no gyina asemfua anaa nsemfua ahorow a wokeka bom ye okasamu a eno mu no, wode ade bi gyina ho ma ade afoforo anaa nneema foforo.

Wokyeree mu se eyi ye mu no, nea okasa no de ade ko no ho nkyerease ankasa to gua na na nea one no rekasa no asusuw ho wo n'adwene mu ahwe nea obetumi de agyina ho ama wo kasa koro no ara mu. Wogyinaa nkyerekyeremu yi so kyeree se yebetumi anya nnyinahoma mu nkyekyemu abien. Yewa nnyianhoma a ete ase ne nea awu; 'live metaphor' ne 'dead metaphor.' Wokyeree nnyinahoma a ete ase no ho asem se eno mu no, ansa na obi bete ase anaase ode ade bi begyina ho ama ade foforo no,

gye sɛ otie nea obi reka no yiye na osusuw nsemfua a ɛwɔ ɔkasamu no mu no mmiako mmiako ansa na wate ase.

Eyi ma n'asete no ye den kakra. Nanso, nnyinahoma a awu no fam de enhia sɛ obi tɔ no bo ase susuwu nsemfua no ho mmiako mmiako te ase ansa na wate ase mmom, onipa nya te na osusuw ho n'adwene mu pɛ na biribiara mu ade hɔ ama no. Yɛbɛka no kwan foforo so a, ɛno asete nye den koraa. Nea ɛbɛye na nhwehwɛmu a wɔyɛe no bewie pɛyɛ no, wɔpaw 'theory' biako de wɔn dwumadi no gyinaa so. 'Theory' a wɔpawee ne CMT a Lakoff ne Johnson de bae no. Wɔde hokwan yi kyerekyerɛ CMT no mu kakra. Nea edi kan, wɔkyerekyerɛ 'conceptual metaphor' ase sɛ adwene mu ntease a obi nya wɔ ade bi ho na ogyina saa ntease no so de saa ade no gyina hɔ ma ade foforo.

Nanso, ɔkyerɛ mu sɛ sɛ eyi bɛyɛ ye yiye a, gye sɛ yɛnya kuw abien; 'source domain' ne 'target domain.' Wɔkyerɛ 'source domain' no ase sɛ kuw a ɛno mu no, yɛnya asemfua anaa nsemfua bi anonom de yɛwɔ ho ntease ankasa. Eyi akyi no, yɛbehia 'target domain.' Eyi nso ye kuw a ɛto so abien a ɛno na yɛhwɛ ntease a yɛwɔ wɔ nneɛma a ɛwɔ kuw a edi kan no na yeagyina so de kuw abien no mu nneɛma no agyina hɔ ama nkuw a edi kan no mu nneɛma. Eyi ye mu no, wɔkyerɛ sɛ ebehia sɛ yɛde 'mapping' ye adwuma bere a yɛde ade bei regyina hɔ ama ade foforo no. Saa 'mapping' yi tumi kɔ so wɔ kasa biako mu anaase kasa abien ntam.

2.8 Sɛnea mede 'theory' yi bɛyɛ adwuma

Sɛnea madi kan ada no adi dwumadi yi afa ahorow bi mu dedaw no, 'theory' a ɛbɛye dwumadi yi nnyinaso pa ara ne CMT no. Yɛnkɛ sɛ Lakoff ne Johnson na wɔde bae. Bere a edi kan a wɔde bae no ye afe 1980 mu. Esiane sɛ nimdee nya nkɔanim bere biara enti, mfe ahorow bi akyi no, wɔkɔɔ so sesaa mu. Ne nyinaa mu no, nea wɔde

baa afe 2003 mu no na mede beye me dwumadi no mu nhwehwemu. Nanso, mede hokwan no besusuw nea wɔdaa no adi mfe ahorow no bi mu no ho aka nea wɔde baa afe 2003 de no ho.

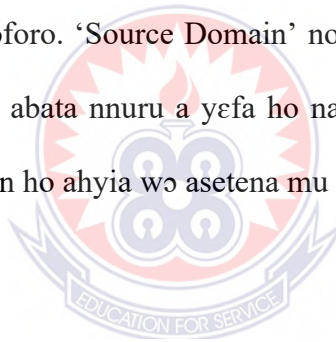
Megye bere apensensens nsemfua bi a ewɔ ‘theory’ no mu ahwe senea yebetse ase wɔ Twi kasa a mede reye nhwehwemu no. Nsemfua a ewɔ ‘theory’ yi mu a yebesusuw ho bi ne; ‘conceptual metaphor,’ ‘metaphor,’ ‘metaphorical extensions’ ne nea ekeka ho. Afei, mabehu se animdefo binom de CMT adi dwuma wɔ nsemfua a yede bata nnuan a yede kɔ nnipadua no mu ne nneema ahorow a yede saa nsemfua no gyina hɔ ma wɔ Akan ne kasa ahorow mu. Mehwe nyansahye ahorow a wɔde dii dwuma ne wɔn mu binom dwumadi no afa ahorow bi de asusuw me de no ho. Dwumadi yi mu no, medi kan asusuw senea nsemfua *nom, we, tafere* ne *gu* de nkyerease ankasa to gua bere a yede abata nnuru ho. Afei, mede CMT no behwe akwan horow a yetumi de saa nsemfua yi di dwuma de gyina hɔ ma nneema afoforo wɔ Akuapem Twi kasa mu. Ti anan no beboa ma yehu nsemfua yi nkyerease ankasa ne senea yede di dwuma de gyina hɔ ma nneem afoforo wɔ Akuapem Twi kasa mu. Bio, mebɔ mmɔden anya kuw abien; ‘source domain’ ne ‘target domain’ no na mede ‘mapping’ nso aye adwuma wɔ afa ahorow no mu. Nea ebekɔ so wɔ eyi mu ne se ‘source domain’ no ne ‘target domain’ no nyinaa beye Akuapem Twi kasa nanso ‘source domain’ no mu nneema beye ntease a nsemfua de to gua bere a yede abata nnuru ho na ‘target domain’ no agyina hɔ ama nneema a yetumi susuw ho wɔ adwene no mu de gyina hɔ ma ntease ankasa a yewɔ wɔ nsemfua yi ho no.

Afei nso, mede ‘mapping’ beye adwuma. Nea eyi hwehwe ne se ansa na yede ade bi begyina hɔ ama nsemfua yi mu bi no; yebedi kan ahwe ntease ankasa a yewɔ wɔ asemfua pɔtee no ho bere a yede abata nnuru bi ho de kyerekyere kwan a yefa so de kɔ

nnipadua no mu. Afei, mawie no na mahwe senea ene nneema afoforo di nse bere a yede nsemfua koro yi adi dwuma kwan foforo so no. Metwa no tiawa a, nsemfua yi mu biara a yede begyina ho ama asemfua bi no, medi kan ahwe ne nkyerease ankasa fa nnuru a yede ko nnipadua no mu no ho no. Mewie a, na mahwe nkyerease afoforo a ede to gua anaa nneema afoforo bi a etumi gyina ho ma bere a yede adi dwuma kwan foforo so no.

2.9 Ofa yi mmuabo

‘Conceptual Metaphor Theory’ ho ntease a manya yi na megyina so de aye adwenemusem ama me dwumadi yi. Mapaw ‘Oriental Metaphor’ ne ‘Ontological Metaphor’ a ne nyinaa wo ‘theory’ yi mu nso se ade a megyina so de ade potee bi agyina ho ama nneema foforo. ‘Source Domain’ no fa ntease ankasa a nsemfua anan no de to gua bere a yede abata nnuru a yefa ho na afei, ‘Target Domain’ no nso fa nneema ahorow a atwa yen ho ahyia wo asetena mu a enye nnuru a yefa.



TI A ETI SO ABIESA

OKWAN A MEFAA SO YEE NHWEHWEMU NO

3.0 Nnianim

Ofa yi ma yehu nhyehyee ahorow a megyinaa so yee nhwehwemu no. Nhyehyee a ede to gua no na edidi so yi; Nhwehwemu no su, Nnipa a mede won dii dwuma no, Okwan a mefaa so yii nnipa no anaase mepaw won, Mmeae a menyaa deeta no, Akwan ahorow a mefaa so nyaa 'data' no, Senea mepensempensem 'data' no mu ne Ofa yi mmuabɔ. Besi ha yi, momma yenhwe nsemi nketewa ahorow yi ne eho nkyerekyeremu;

3.1 Nhwehwemu no su

Menam 'qualitative' kwan so na eyee nhwehwemu yi. Yewɔ kwan pɔtee a yefa so de 'qualitative' ye biribi ho nhwehwemu. Nea 'qualitative' nhwehwemu hwehwe ara ne se yebepɛ 'data' a ewɔ nsemfua mu na yede atoto senea ankoroankoro a yede won reyɛ nhwehwemu te ase fa anaase senea wosusuw ho (Verma ne Mallick, 1999).

Nhwehwemu yi botae pa ara ne se medɔ nsemfua anan bi mu asukɔ na meahwe nkyerease ankasa a ede to gua bere a yede abata nnuru ho wɔ Akuapem Twi kasa mu. Afei, eboa ma yehu nneema ahorow a saa nsemfua yi tumi gyina ho bere a yede adi dwuma kwan foforo so no.

Lindlof ne Taylor (2002) kyeree se, nea ewɔ 'qualitative' nhwehwemu mu ara ne se yebanya 'data,' yepensempensen mu, yeadwennwen ho na yeakyerɛw nea efi nhwehwemu no mu bae fa nnipa a yede won yee nhwehwemu no ho, yeakyerɛ kwan a yefaa so yii nnipa no mu, yeakyerɛ nhwehwemu no su pɔtee a ekura, yeada kwan a yefaa so nyaa 'data' no adi na yeakyerɛ senea yepensempensen 'data' no mu. 'Qualitative' kwan a mefaa so yee yen dwumadi yi boa ma yehuu nnipa pɔtee a mede

wɔn beye nhwehwemu yi ne kwan a mefa so ayiyi wɔn mu ma ene nhwehwemu no atirimpɔw ahyia.

Bio, ‘qualitative’ nhwehwemu twe adwene si nea ɔreye dwumadi no so se eye n’aseyede se odi nhwehwemu no mu akoten pa ara (Creswell, 2005). Nhwehwemu yi mu no, nhwehwemufo no dii dwumadi no mu akoten pa ara. Meɔɔ mmɔden pɛe ‘data’ na afei mepensen ‘data’ no mu. Nhwehwemu a maye no seesei no mu no, meɔɔ Akuapem nkurow ahorow bi so na me ne nnipa a wɔka Akuapem kasa ne wɔn a wɔtɔn nnuru kasae fa ntease a wokura wɔ nsemfua ahorow a yede bata nnuru a yefa no ho.

3.2 Beae a nhwehwemu no kɔɔ so

Nkurow bebree na ɛwɔ Ghana ha a emufo ka Akuapem. Saa nkurow yi mu dodow no ara wɔ Apuei Mantam mu wɔ Ghana. Nkurow yi mu bi ne; Suhum, Akote, Nankese, Nsawam, Teacher Mante, Adawso, Mangoase, Larteh, Akropɔn, Aburi, Mampɔn, Mamfe, Tutu ne Obosomase. Nanso eyi mu abien na mepaw de yee me nhwehwemu no; Aburi ne Akuapem Mampɔn. Atirimpɔw ahorow bi nti na mepaw saa nkuorw abien yi.

Nea edi kan, nkurow abien nyinaa ye tete Akuapemfo nkurow a wɔhye da ka Akuapem kasa no korogyenn a afrafra biara nni mu. Mpen dodow a nhwehwemu yi nso wɔ Akuapem kasa mu enti, na ɛfata se meye nhwehwemu no wɔ nkurow yi mu.

Bio, esiane se nkurow no nyinaa wɔ beae faako enti, na ebema no aye mmerew ama me se mefi biako so akɔ foforo so a merenni akɔneaba anaase anaase merentwa kwan pii. Afei nso, Akuapem Mampɔn ye kuro wɔ bi a wɔwɔ beae kɛse a wɔye Abibinnuru na

bere koro no ara wɔsan wɔ ayaresabea kɛse a wɔde Aborofo nnuru sa yare; Tetteh Quarshie Ayaresabea.

Esiane sɛ nhwehwemu no fa nnuru a ɛte saa yefa ho enti, Akuapem Mampɔn yɛ kurow biako a na ɛfata sɛ mepaw de yɛ nhwehwemu no. Nkurow abien yi mu biara mu no, meyeɛ me nhwehwemu no wɔ sotɔɔ nketewa ne akɛse a wɔtontɔn nnuru, ayaresabea ahorow ne ankoroankoro binom fi mu.

3.3 Nnipa a mede wɔn dii dwuma no

Nnipa a mede wɔn yɛ nhwehwemu yi nyinaa yɛ Akuapemfo a wɔn dodow yɛ dunsia (16). Mfe a wɔadi no fi mfe du awotwe (18) kosi aduosia (60). Wɔn mu bi yɛ ‘Nurse,’ nnipa a wɔtontɔn Aborofo nnuru ne Abibi nnuru, wɔn a wɔtontɔn nneema ahorow, akuafo, ne akyerɛkyerɛfo.

Ebinom nso yɛ sukuufo ne awofo anaa abaatan a wɔhwe mmofra nkumaa. Nnipa dunsia yi mu no, na awotwe yɛ mmea na awotwe a aka no nso yɛ mmarima. Emu baanu yɛ ‘nurse,’ baanan yɛ wɔn a wɔtontɔn Aborofo nnuru ne Abibi nnuru, baanu yɛ akyerɛkyerɛfo, baanu nso yɛ sukuufo, baanu yɛ akuafo, baanu yɛ wɔn a wɔtontɔn nneema afoforo a enye aduru na baanu a aka no nso yɛ abaatan a wɔhwe wɔn mma nkumaa.

3.4 Okwan a mefaa so yii nnipa no

Tuckman (1999) kyere nnipa mu a yeyi ‘sampling’ de yɛ nhwehwemu ase sɛ eye kwan pɔtee a obi fa so nkakrankakra paw nnipa kakraa bi fi kuw bi mu na bere koro no ara wɔn a ɔpaw wɔn no nyinaa fi biako mu na wokura su biako fa nhwehwemu a ɔpe sɛ ɔye no ho.

Kwan a yɛfa so yiyi nnipa de yɛ nhwehwɛmu ‘sampling’ yɛ atitiriw abien. Eyinom ne; ‘probability’ ne ‘non-probability.’ Esiane sɛ yɛn nhwehwɛmu no yɛ ‘qualitative’ nti, yɛpaw ‘non-probability’ fa biako a ɛne ‘Purposive Sampling’ na yɛde yiyii nnipa no de yɛɛ nhwehwɛmu no. Oliver (2006) kyereɛ ‘Purposive Sampling’ ase sɛ ɛyɛ ‘non-probability’ fa bi a ɛno mu no, gyinae a wosi fa nnipa a wobeyiyi mu de ayɛ nhwehwɛmu no nyinaa gyina nhwehwɛmufo no nimdeɛ soronko a ɔwɔ ne ɔpɛ a nnipa a ɔpɛ sɛ ɔde wɔn yɛ nhwehwɛmu no mu biara bɛda no adi sɛ ɔbeboa ma dwumadi no akɔ so no so. Ɛba no ‘non-probability’ fam a, yɛwɔ n’afa ahorow bebree. Emu bi ne; ‘Availability Sampling,’ ‘Quota Sampling,’ ‘Purposive Sampling,’ ne ‘Snowball Sampling’ (Owu-Ewie, 2017).

‘Purposive sampling’ fam nso, nea ɔreyɛ nhwehwɛmu no wɔ hokwan sɛ n’ankasa paw nnipa pɔtee a ɔde wɔn beyɛ nhwehwɛmu no ne beae a ɔbeyɛ nhwehwɛmu no. Nhwehwɛmu yi mu no, mɛpaw ‘purposive sampling’ na me de yiyii nnipa ne mmeae ahorow de yɛɛ nhwehwɛmu no. Beae biako a agye din wɔ Akuapem Mampon fa ayaresa ho a yetumi kɔɛ no ne; Tetteh Quarshie Ayaresabea ne Research Centre for Scientific and Herbal Medicine-Akuapem Mampon.

3.5 Mmeae a menyaa ‘data’ no

Menyaa ‘data’ a mede yɛɛ nhwehwɛmu no fii mmeae abiesaa. Nea edi kan, ‘data’ no bi fi nkɔmmɔtwɛtwɛ a ɛkɔ so wɔ nnipa a me de wɔn yɛɛ nhwehwɛmu no ho. Afei, mɛfi nimdeɛ a mɛwɔ wɔ Akuapem Twi Kasa no mu de nhweso bebree kaa ‘data’ a na menyae no ho. Eyinom akyi nso, menyaa ‘data’ no bi wɔ Akan Akyerew Kasadwini nhoma ahorow mu.

3.6 Akwan ahorow a mefaa so nyaa 'data' no

Mewɔ kwan pɔtee a mefaa so nyaa 'data' no fii mmeae abiesa a madi kan aka ho asem no. Akwan ahorow a mefaa so nyaa 'data' no wɔ mmeae abiesa yi mu biara mu na edidi so yi;

Nea edi kan, menam akwan ahorow bi so na menyaa 'data' no fii nnipa a mede wɔn yɛɛ dwumadi no nkyɛn. Okwan biako a mefaa so yɛɛ eyi ne sɛ, me ne wɔn twetwee nkɔmmɔ ma wɔkyerɛɛ nnurukuw a wonim no bi din sɛ ebia topae ne ade. Afei, megyee wɔn adwenkyerɛ fa senea wɔn fam no, wɔfa nnuru ahorow no. Saa nkyerekyeremu yi ma mehuu ntease ankasa a nsemfua *nom, we anaase wesaw, tafere* ne *gu de to gua bere* a yɛde abata Aborɔfo nnuru ne Abibi nnuru ho no.

Afei, me ne nnipa baanu bi a wɔye Akuapemfo na wɔatena Aburi ne Akuapem Mampɔn wɔn nkwa nna nyinaa twetwee nkɔmmɔ ma wɔkyerɛɛ nsemfua yi mu biara a wɔde bata Aborɔfo nnuru ne Abibi nnuru a wɔfa no ho. Nea ebeyɛ na manya wɔn nsem no pɛpɛpɛ no, mekyere guu telefon so.

Afei, mebuɛe 'folder' wɔ 'computer' so na mede wɔn mu biara nsem a wɔde too gua wɔ nkɔmmɔtwetwe no mu no hyehyɛɛ 'folder' no mu na anni afra. Bio, nkɔmmɔtwetwe no mu no, mekyerew nnipa no nyinaa din, da, bere ne beae a me ne wɔn twetwee nkɔmmɔ no guu nhoma mu na ammfɛ m'ani so. Eyinom akyi no, yɛnam kwan ahorow so nyaa 'data' no bi fii Akan Akyerew kasadwini nhoma ahorow mu.

Mebehui sɛ, senea yɛde nsemfua yi di dwuma kwan ahorow so de gyina ho ma nneɛma afoforo yɛn da biara asetena mu no nso yɛ ade a akyerewfo bebree de adi dwuma wɔ Twi akyerew mu. Eyi nti, mepaw Akan Akyerew kasadwini nhoma ahorow yi bi na mede boaa nhwehwɛmu no. Nhoma ahorow a mepawee no bi ne; Sɛ

Ebewie- Michael Boateng Amanfo (1991), *Aku Sika-* L.D. Apraku (1975) ne ne kyerewfo, *Afrakoma-* E.N. Sarfo (1963) na okyerewee, ne *Obeede-* A.A. Anti (1969) ne ne kyerewfo.

Kwan a mefaa so nyaa ‘data’ wɔ nhoma ahorow yi mu ne sɛ, mekyerew kasamu ahorow a wɔde nsemfua *nom*, *we*, *tafere* ne *gu* adi dwuma wom a egyina hɔ ma nneema foforo wɔ asetena mu no. Eno akyi na meɔ kaa ‘data’ a na madi kan anya no ho. Nea ebeyɛ na emfa m’ani so no, me de ahyensode bi gyinaa hɔ maa nhoma ahorow no mu biara a menyaa nhweso wɔ mu no. Ade titiriw a emaa mepaw nhoma ahorow yi ne sɛ emu dodow no ara asete nye den enti na enye den sɛ mɛkenkan ate ase. Afei, emu bi nso wɔ hɔ a, wɔakyerew no Akuapem Twi kasa mu senea nnipa ne nkurow a yede wɔn redi dwuma no te ara pɛ.

Nea etwa to, megyinaa nimdee a mewɔ wɔ Akupaem Twi kasa no mu no so de nhweso ahorow bi boa ‘data’ no. Eyi fam no, memaa afoforo nso a wɔte Akuapem Twi kasa no hwɛɛ mu maa me. Yenhyɛ no nso sɛ kasa a mede dii dwuma nhwehwemu yi mu no ye Akuapem Twi. Ne saa enti, nhweso a me de mae no ye nea ɛwɔ Akuapem Twi mu.

Afei nso, kasamu ahorow a na ɛwɔ Borɔfo kasa mu a me de baa dwumadi no mu no, ɛyɛ m’ankasa na mekyerɛɛ ase. Emu biara nkyerɛase akyi no, mede senea na wɔakyerew no Borɔfo mu no bataa ho na ama ntease no awiei pɛ yɛ. Bio, nhweso a m’ankasa mede bae no, mede agyiraehyede ‘MN’ abata ho. Saa ara na nhweso a yenyaa no obi nkyɛn nso mede agyiraehyede ‘ON’ abata ho.

3.7 Senea mepensempensem 'data' no mu

Menam akwan abiessa so na mepensempensen 'data' a menyae no mu. Akwan ahorow no mu nkyerekeremu na edidi so yi;

Nea edi kan no, mehwɛɛ nsemfua anan a yede bata Aborɔfo nnuru ne Abibi nnuru ho no mu biara nkyerɛase. Afei, mehwɛɛ Aborɔfo nnuru ne Abibi nnuru ahorow a yefa no bi ne nsemfua anan yi mu nea yede bata nnuru yi mu biara ho. Eyi boa ma mehuu ntease a saa nsemfua yi mu biara de to gua bere a yede abata Aborɔfo nnuru anaase Abibi nnuru ho no. Nnuru no bi wɔ hɔ a, senea ne su te enti, yewɔ asemfua biako pɛ a yetumi de bata ho de kyere senea yede kɔ nnipadua no mu. Nnuru no bi ye muhumu, ebi ye nsu ne ade. Senea ebiara te no na ekyerɛ senea yede kɔ nnipadua no mu. Eba saa nso a, akwan a yede kɔ nnipadua no mu no na ebekyerɛ asemfua a efata se yede bata ho de kyere senea yefa aduru no. Saa ara na asemfua biara ne nkyerɛase a ede to gua bere a yede abata aduru bi ho.

Nea etwa to, mehwɛɛ nneɛma ahorow a nsemfua yi tumi gyina hɔ ma bere a yede adi dwuma kwan foforo so no. Eyi ye mu no no, medii kan hwɛɛ nkyerɛase a nsemfua no mu biara de to gua bere a yede abata Aborɔfo nnuru anaase Abibi nnuru bi ho no.

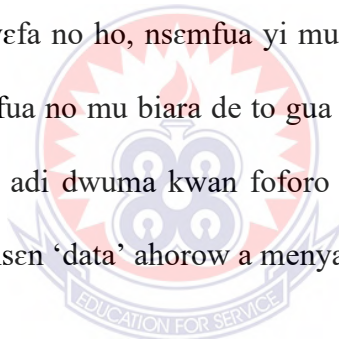
Afei, megyinaa ntease ahorow yi so hwɛɛ nneɛma bi a ene no di nse bere a yede adi dwuma kwan foforo so no na yede gyinaa hɔ maa wɔn. Yɛbɛka ka no kwan foforo so a, ansa na mede begyina hɔ ama ade pɔtee bi no, mehwe nsenni a eda abien no ntam na afei magyina saa afa ahorow no so de emu biako agyina hɔ ama ɔfoforo no. Borɔfo kasa mu no, yɛfrɛ eyi se 'mapping.'

Bio, nea ebeye na manya emu ntease yiye no, menhwe nsemfua no mmiako mmiako kɛkɛ wɔ akasamu no mu mmom, mehwe ntease a ene nsemfua a aka no nyinaa de to

gua na aboa ma matumi de agyina hɔ ama ade foforo ma no aye yiye. Nea ebema mahu n'afa ahorow no yiye no, mekyekyee nneema a metumi de agyina hɔ ama nsemfua yi no mu akuwakuw, se ebia nea efa biribi a wɔsee no ho, afahye ho, mmarima ne mmea ntam nna ho ne nea ekeka ho. Eyi boa ma menyaa nhweso no bebree na metumi hyehye ma ene nsemfua no mu biara a mede bi mae se eho nhweso no hyiae pɛpɛpɛ.

3.8 Ɔfa yi mmuabo

Ɔfa a eto so abiɛsa yi ama yɛahu beae a menyaa 'data' ahorow no, kwan a mefaa so nyaa no, senea mepensen 'data' ahorow no mu, nnipa dodow a mede wɔn yee nhwehwemu no, beae a nhwehwemu no kɔɔ so ne ade. Ade a eho abehia seesei ne se yebɛhwe 'data' no ho nhweso ahorow no bi na yɛahu nsemfua a yede bata Aborɔfo nnuru ne Abibi nnuru a yɛfa no ho, nsemfua yi mu baira ne nnuru pɔtee a yede bata ho, ntease ankasa a nsemfua no mu biara de to gua ne nneema a saa nsemfua yi tumi gyina hɔ ma bere a yede adi dwuma kwan foforo so no. Ɔfa a etoa yi so no bema yɛahu senea mepensenpensen 'data' ahorow a menyae no mu.



TI A ETŌ SO ANAN

DWUMADI YI MU MPENSEMPENSEMU

4.0 Nnianim

Ti anan yi bema yɛahu Aborɔfo nnuru ne Abibi nnuru ahorow a nsemfua yi mu biara fa wɔ Akupem kasa mu. Afei nso, yɛbehwe nneema bi a nsemfua yi mu biara tumi gyina hɔ bere a yɛde adi dwuma akwan foforo so. Megyina ‘mapping’ nhyehyɛe a ɛwɔ CMT mo no so na mede nsemfua yi agyina hɔ ama ade foforo.

4.1 Nnuru pɔtee a asemfua Nom, We, Tafere ne Gu fa

Nnipakuw a wɔka kasa biara wɔ nsemfua a wɔde bata nnuan ne nneema afoforo biara ho de kyere senea wɔde kɔ nnipadua no mu (Otoo, 2017). Akan kasa mu nso, nsemfua bebree na yɛde bata nnuan ne nnuru ho de kyere akwan a yɛde kɔ nnipadua no mu.

Dwumadi yi bema yɛahu eyinom mu anan ne senea yɛde di dwuma nnuru mu. Saa nsemfua yi ne; *nom, we, tafere ne gu*. Nea ɛbeyɛ na yɛanya Akan kasa no mu ntease wɔ nsemfua yi ho no, ɛsɛ sɛ yɛde nsemfua no mu biara bata nnuru a ɛfata ho. Nneema ahorow a obi betumi agyina so ahu nsemfua yi mu nea ɛfata sɛ ɔde bata nnuru yi mu bi ho ne senea aduru no te ne ɔkwan a yɛfa no no. Nnuru bi wɔ hɔ a, yetumi de nsemfua no mu abien anaa nea ɛboro sa bata ho ma no yɛ yiye.

Afoforo nso wɔ hɔ a, esiane senea aduru no te nti, wode nsemfua foforo bi bata ho a, ɛnye yiye gye asemfua biako pɛ. Merebefa nsemfua anan no mmiako mmiako na masusuw nnuru pɔtee a emu biara fa.

4.1.1 Nnuru pɔtee a asemfua Nom fa

Asemfua *nom* yɛ adeyɛ a yɛde kyere senea yɛde ade bi a ɛyɛ nsunsu fa yɛn anom kɔ yɛn yafunu mu a yɛn se ne tɛkrɛma no nni mu akoten biara (Kim, 2013). Sɛ yɛde eyi

toto Aborofo nnuru ho a, yewo ebi a eye nsunsu te se; ‘syrup,’ ‘mixture,’ ne ‘suspension.’ Abibi nnuru a yewo a eye nsu no taa ye ‘mixture.’

Bio, nnuru bi te se ‘capsules,’ ‘tablet,’ ne ‘powered’ de nso ewom se enye nsu nanso bere biara, yehia nsu a yede bepia so anaase yede afra ansa na afi yen anom ako yafunu no mu. Esiane akwan a ete saa yefa no no nti, yede *nom* na ebata ho. Aborofo nnuru a yede asemfua yi bata ho de kyere senea yefa no no bi din na mahyehye no opono a ewo ase ha yi so no;



Ɔpono 2: Aborɔfo nnuru ahorow a asemfua nom fa no bi din

ASEMFUA	ABORɔFO	ADURU NO HO NHWESO
NO	NNURU A EFA	<p>AHOROW</p> <p>Paraffin Liquid, Albendazole Syrup, Carbocisteine Syrup, Cetirizine Syrup, Erythromycin Syrup, Ethosuximide Syrup, Ferrous Sulphate Syrup, Metoclopramide Syrup, Multivitamin Syrup, Paracetamol Syrup, Quinine Syrup, Salbutamol Syrup, Zubes Cough Syrup, Linctus Cough Syrup, Linctus Junior Cough Syrup, Stopkof Cough Syrup, Koffex Expectorant, Letalin Expectorant, Pofakof Baby Syrup, Malin Cough, Pofakof Junior, Samalin Cough Syrup, Pofakof Adult Cough Syrup, Minamino Multivitamin and Blood Tonic, Dynewell Syrup, Viscof-S Expectorant, Viscof Expectorant, City Blood Tonic, Teedar Syrup, Baby vite Iron Tonic, Salo-Apeti Syrup, Mayfer Syrup, Gudapet Syrup, Foligrow Tonic, Foligrow Haemoglobin Tonic ne Fiderol Blood Builder, Nexcofer New Formula Blood Tonic, Durol Tonic, Eskaron Syrup, Major Liverplex, Viscof-D Dry Cough Formula, Foliron Blood Tonic, Zinvite Syrup, Cororange Plus Syrup, Riddles Cough Syrup, Go Cough Expectorant, Romex Cough Syrup, Coldrid Syrup, Acetic acid syrup ne Corange Blood Tonic</p>
<i>nom</i>	Nea eye muhuu 'powder'	<p>Oral Rehydration Salt, Glucose, Feric and Ferrous Salt, Magnesium Sulphate Salt, Liver Salt ne Martins Liver Salt.</p>

<i>nom</i>	Nea εεε 'suspension,' 'mixture' ne 'tablet'	Milk of Magnesia, Nugel, Amoxicilin Suspension, Artemether Lumefantrine Suspension, Co- trimoxazole Suspension, Fluconazole Suspension, Magnesium Trisilicate Mixture, Mebendazole Suspension, Metronidazole Suspension, Auntie Mary's Gripe Mixture ne Starwins Milk of Magnesia, Tramadol, Folic Acid, Paracetamol Tablet, Malaria Tablet
<i>nom</i>	Nea εεε topae	Amoxicilin Capsule, Azithromycin Capsule, Cetirizine softgel Capsule, Leena Capsule, Coldrilif Capsule, Clarithromycin Capsule, Clindamycin Capsule, Diclofenac Capsule, Disopyramide Capsule, Doxycycline Capsule, Fluvastatin Capsule, Flucloxacilin Capsule, Fluconazole Capsule, Nifedipine Capsule ne Sodium Valproate Capsule.

Aborɔfo nnuru ahorow a yehu no ɔpono yi akyi no, yewɔ Abibi nnuru bi nso wɔ hɔ a, εεε nsu 'mixture' ne 'capsules' a yede asemfua *nom* na ebata ho. 'mixture' no fam, yede *nom* bata ho ho esiane se εεε nsu no nti. Nanso wɔ 'capsules' no fam de nsu a εboa ma yede fi yen anom kɔ yafunu no mu nti na yede *nom* no bata ho no.

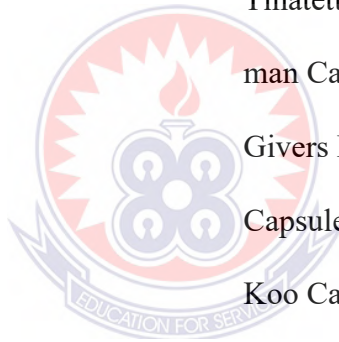
Nnuru yi bi ne wɔn din na mahyehye wɔ ɔpono a εto so abiesa yi so no. Makyekye mu kuw abien; 'mixture' wɔ ɔfa biako na 'capsules' nso wɔ ɔfa foforo. Abibi nnuru mu de, kuw abien yi nkutoo na yewɔ. Wonni bi se ebia; 'tablet,' 'syrup,' 'suspension' ne 'drops.'

Ɔpono 3: Abibi nnuru a asemfua nom fa no bi din

ASEMFUA NO	ABIBI NNURU A EFA	ADURU NO DIN
<i>nom</i>	Nea eye ‘mixture’	Gifas Herbal Mixture, Adom See Away Herbal Mixture, Taabea Herbal Mixture, Lucky Herbal Mixture, Adom Koo Bitters, Kingdom Garlic Bitters, Givers Herbal Mixture, Rooter TY Tonic, Tinatett Venecare, Tinatett Malacare, Adom W&G Mixture, Osampa D.P. Food Supplement, Agbeve Herbal Tonic, Adutwumwaa Bitters, Mighty Power bitters, Masada Mixture, Hepa plus Mixture, Fada Matins Herbal Mixture, Kwasi cough mixture, Alafia Kooko Bitters, Living Bitters Tonic, Time Herbal Mixture, Solak Herbal mixture, Dwomo Herbal Mixture, Adinkra Herbal Mixture, Akanayo Koo Bitters, Sparnis Garlic Mixture, Adom Natural tonic, Rooter Life Mixture, COA Mixture



<i>Nom</i>	Nea eye ‘capsules’	Gifas P capsules, Adom See Away capsules, Adom Koo capsules, Kingdom Garlic Capsules, SIBI man capsules, SIBI woman capsules, Living Bitters capsules, Taabea Herbal Capsules, Kingdom Ginseng Power Capsules, Ziipman Capsules, Pa-Kum Capsules, Tinatett Waist Capsules, Tinatett Hayan Herbal Capsules, Tinatett Memory Aid Capsules, Tinatett Be4 Be4 Herbal Capsules, Today man Capsules, Delayman Herbal Capsules, Givers P Power Capsules, Adusa Herbal Capsules, Adom W&G Capsules, Lucky Koo Capsules, Rockman Capsules, New Kingdom Koo Capsules, B-Maxman Royal Plus Capsules, Kafefe Herbal Capsules.
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Menyaa saa Aborɔfo nnuru ne Abibi nnuru yi din wɔ nnipa a wɔtotɔn nnuru a mede wɔn yɛɛ me nhwehwɛmu no nkyɛn. Wɔboa ma mebehui sɛ saa nnuru yi nyinaa yɛ nea yɛde fa yen anom kɔ nnipadua no mu.

Senea yehu wɔ ɔpon a ɛwɔ soro no mu no, ne nyinaa akɔyɛ Aborɔfo nnuru a yetumi de sa yare pii. Nanso, ɛmfa ho ne yare pɔtee a yɛde emu bi sa no, yɛde aduru no fa yen anom ansa na akɔ nnipadua no mu. Bio, nnuru yi mu biara fam no, asemfua a yɛde

bata ho de kyere kwan a yefa so de ko nnipadua no mu ne asemfua *nom*. Eyi ne asemfua a efata se yede bata nnuru yi mu biara ho de kyere senea yede fi yen anom ko nnipadua no mu. Nea enti a yereka saa ne se, bere a ako yen anom no, yen se ne tekrema no nni mu akoten biara; mmom, yemene no tee fa yen menem ko yafunu no mu na akodi ne dwuma.

Nea ebeye na mahu se eyi te saa ampa ara wo Akuapem Twi kasa mu no, metwiw ben nnipa ahorow bi wo Aburi ne Akuapem Mampɔn bisaa won kwan a wosusuw se yede nnuru a ewo soro ha yi bi a na mekura no ko yen nnipadua mu. Mmuae a wode mae no bi na makyerew no okasamu a edidi so yi mu no;

Yenhye no nso se nhweso a wode mae no wo Akuapem Twi kasa mu na saa ara na mabo no dwumadi yi mu. Afei, esiane se nhweso no ye nea menya fii nnipa binom ho nti, mede ahyensode 'ON' ahye okasamu no awiei a ekyerɛ se 'Obi Nhweso.'

4.1.1.1 Nnuru a asemfua nom fa no bi ho nhweso wo okasamu mu

- a. Mmofra nom 'Paracetamol syrup.' (ON)
- b. Menom 'Zubes' bere a merebo wa. (ON)
- c. Obi nom 'O.R.S' bere a wafe na waye mmerew. (ON)
- d. Nkwakora nom 'Liver Salt.' (ON)
- e. Ababaa no nom 'Milk of Magnesia' bere a ne yam atim. (ON)
- f. Yenom 'Amoxicilin Suspension' bere a ade bi ahono yen. (ON)
- g. Nnipa a woanya yafunuyare nom 'Nugel.' (ON)
- h. Yenom 'Trisilicate Mixture.' (ON)
- i. Nkwakora ne mmerewa nom 'Diclofenac Capsules.' (ON)
- j. Ade hono wo a, wutumi nom 'Flucloxacilin.'(ON)
- k. Mmarima awarefo nom Adom koo capsules na won sisi mu aye den.

- l. Mmea a wɔanya odeepua nom SIBI woman capsules na atu ase.
- m. Wunya atiridii a, wotumi nom Masada mixture.
- n. Nea ne honam tutu no tumi nom Taabea mixture na agyae.

Nhweso (a) ne (b) mu no, nnipa a yene wɔn twetwee nkɔmmɔ no de asemfua *nom* bataa nnuru bi te sɛ ‘Zubes’ ne ‘Paracetamol Syrup’ ho. Wɔkyerɛ sɛ asemfua *nom* ne asemfua a ɛfata sɛ yede bata Aborɔfo nnuru ne Abibi nnuru ahorow yi ho de kyere senea yede fa yen anom kɔ nnipadua no mu efise wohwe senea saa Aborɔfo nnuru yi te no a, ne nyinaa ye nsunsu. Ne saa enti, enya kɔ yen anom a, yenwesaw mmom yemene kɔ yen yafunu mu tee na afei adi ne dwuma wɔ nniapdua no mu.

Bio, yehwe nhweso (c) ne (d) nso a wɔde mae no a, wɔde asemfua *nom* bataa nnuru bi te sɛ ‘O.R.S’ ne ‘Liver Salt’ ho. Yehwe Akuapem Twi kasa no mu a, ɛfata sɛ wɔde *nom* bataa saa Aborɔfo nnuru yi ho. Eyi te saa efise, ne nyinaa ye ‘powder’ a yede fa yen anom kɔ nnipadua no mu. Nanso ansa na eyi beye yiye no, gye sɛ yedi kan de nsu fra. Mpen dodow a yede nsu afra no, ne su sesa fi ‘powder’ tebea a na ɛwom kan no ma enti sɛ ebetumi akɔ nnipadua no mu a, twa ara na etwa sɛ yenom.

Afei, yehwe nhweso a ɛwɔ (e) kosi (h) nso a, nnipa a wɔde nhweso no mae no de *nom* na ebataa Aborɔfo nnuru a yede kyere wɔn no ho. Wɔkaa no tee sɛ *nom* ne asemfua a ɛfata sɛ yede bata saa Aborɔfo nnuru yi ho de kyere senea yefa no.

Yehu sɛ eyi ye ne kwan so efise saa Aborɔfo nnuru yi nyinaa ye nsu emfa ho sɛ emu api no. Eyi enti, sɛ yebetumi akyerɛ senea yefa nnuru yi ase yiye wɔ Akuapem Kasa mu a, asemfua a ɛfata pa ara ne nom na enye asemfua foforo biara.

Nhweso foforo a wɔde mae ne nea yehu wɔ ɔkasamu (i) ne (j) mu no. Wɔde asemfua *nom* bataa Aborɔfo nnuru ahorow a yede kyere wɔn no ho sɛ eno ne asemfua a wɔn

fam no, wohu no se ese se yede bata saa Aborɔfo nnuru no ho. Eyi nso ye nokware efise saa Aborɔfo nnuru a yehu wɔ ɔkasamu no mu nyinaa ye topae. Ansa na yede bekɔ nnipadua no mu no, ese se yede nsu ka ho ansa. Afei, yehwe nhweso a ewo ɔkasamu (k) ne (l) mu nso a, ne nyinaa ye Abibi nnuru a eye topae. Nanso, wɔkyeree se yede asemfua *nom* na ebata ho de kyere senea yefa no. Nea etwa ne nhweso a ewo (m) ne (n) mu no. Me ne wɔn ye adwene se asemfua *nom* na ese se yede bata ho esiane se nnuru no nyinaa ye nsu na kwan a yede kɔ nnipadua no mu ye fi yen ano de kɔ yafunu no mu tee.

Ɛwom se yemene saa nnuru yi de, nanso mpen pii no yede nsu na eka ho ansa na afi yen anom akɔ yafunu no mu. Eyi nti, yede asemfua *nom* na ebata ho de kyere senea yefa no no. Kwan a wɔde asemfua *nom* adi dwuma fa Aborɔfo nnuru ne Abibi nnuru a yede fa yen anom kɔ nnipadua no mu wɔ nhweso ahorow no mu no ama yeanya asemfua yi ho ntease ankasa. Mabehe se Aborɔfo nnuru anaaa Abibi nnuru yi mu biara a obi de asemfua foforo bi bata ho de akyerɛ senea yefa no no remma ntease no nwie peye wɔ Akuapem Twi kasa mu na ebetumi aseɛ kasa no nhyehyee anaase emu akyerew mmara no.

4.1.2 Nnuru pɔtee a asemfua we fa

Yede asemfua *nom* to nkyen a, asemfua a yetumi de bata nnuru ho titiriw Aborɔfo de ho de kyere senea yede kɔ yen nnipadua mu no ne *we*. Asemfua *we* ye adeye bi a yen se no bobɔ dekode so, na afei yen tekrema no adannan mu na yeamene akɔ yafunu no mu (Kim, 2013).

Yehu se nnuru a yefa no bi wɔ hɔ a, eye den dodo se obi bemene no tee. Ne saa nti, etwa se onipa no de ne se wesaw kakra ansa na wamene. Eyinom taa ye nnuru a eye ‘tablet.’ Nea ebetɔɔ gua me dwumadi yi mu ne se Aborɔfo nnuru nkutoo na wɔaye no

saa kwan yi so. Asemfua a efata se yede bata aduru yi ho ne we. Nnipa a woton Aborofo nnuru a mede won yee nhwehwemu no boa ma menyaa nnuru no bi din. Eyi na mahyehye no kama wo onono a edi so wo kakratafa a etoa eyi so no mu no;

Ɔpono 4: Aborofo nnuru a asemfua we fa no bi din

ASEMFUA NO	ABOROFO NNURU A EFA	NNURU NO BI DIN
<i>We</i>	Nnuru a eye 'tablet' na efa	Tramadol, Folic Acid, Ibuprofen Tablets, Praziquantel, Paracetamol Tablet, Amodiaquine Artesunate, Artemether Lumefantrine, Coartem Malaria Tablet, Diclofenac Tablet, Albendazole Tablet, Ciprofloxacin Tablet, Ferrous Sulphate Tablet, Mebendazole Tablet, Metronidazole Tablet, Omeprazole Tablet, Wormplex 400 Tablet, Procold 4 Flu tablets, Rapinol tablets, Kwik Action Tablet, Levon 2 tablets, Acetazolamide
<i>we</i>	Nnuru a eye 'tablet' na efa	Tablet, Amlodipine Tablet, Amodiaquine Artesunate Tablet, Benzatropine Tablet, Calcium Carbonate Tablet, Calcium with vitamin D tablet, Cetirizine tablet, Fluconazole Tablet, Ketoconazole Tablet, Mebendazole Tablet, Metolazone tablet, Metronidazole Tablet, Multivitamin Tablet, Prazosin Tablet, Spironolactone Tablet, Tamoxifen Tablet, Allopurinol Tablet ne Quinine Tablet.

Aborɔfo nnuru a yɛabobɔ din wɔ ɔpono yi mu nyinaa yɛ nnuru a yɛde fa yɛn anomansa na akɔ nnipadua no mu. Nanso, ɛba Akuapem Twi kasa mu a, yɛwɔ asemfua pɔtee a ɛfa anaa yɛde bata nnuru yi ho de kyere ɔkwan a yɛfa no no.

Asemfua a ɛfa saa Aborɔfo nnuru yi ne *wɛ*. Bere a yɛne wɔn a wɔtɔn Aborɔfo nnuru yi bi twetwee nkɔmmɔ wɔ Aburi ne Akuapem Mampɔn wiei no, yɛnyaa hokwan no ne nnipa afoforo nso dii nkɔmmɔ hwɛe asemfua a wosusuw sɛ ɛfata sɛ yɛde bata nnuru yi ho de kyere sɛnea yɛfa no. Nea yɛyɛe ni; yɛfaa Aborɔfo nnuru ‘tablet’ yi a yɛabobɔ ebi din wɔ ɔpon a ɛwɔ soro no mu na yebisaa wɔn sɛ wɔhwɛ nnuru a ekura yɛn yi a, yɛyɛ no dɛn bere a yɛpɛ sɛ yɛde kɔ yɛn nnipadua mu no. Mmuae a yɛnyaa fii wɔn nkyɛn no na yɛakyerɛw wɔ Okasamu a edidi so yi mu no;

4.1.2.1 Nnuru a asemfua wɛ fa no bi ho nhwɛso wɔ ɔkasamu mu

- (a) Yɛwɛ ‘Praziquantel’ wɔ sukuu. (ON)
- (b) Mɛwɛ ‘Ciprofloxilin’ bere a mɛrefe na ama no agyae. (ON)
- (c) Yafunu yarefo wɛ ‘Omeprazole.’ (ON)
- (d) Yɛwɛ ‘Paracetamol’ bere a yɛn ti pae yɛn. (ON)
- (e) Akuafo wɛ ‘Ibuprofen.’ (ON)
- (f) Dɔkotafo ma obi a wanya hurae wɛ ‘Artemether.’(ON)
- (g) Mmerante wɛ ‘Tramadol’ nansa yi pa ara. (ON)
- (h) Mɛwɛ ‘Diclofenac’ Anɔpa yi. (ON)
- (i) Apemfo wɛ ‘Folic Acid.’
- (j) ‘Quinine tablet’ yɛ aduru a ne wɛ yɛ yaw. (ON)

Yɛhwɛ nhwɛso a wɔde mae yi mu a, nnuru a yɛde kyereɛ wɔn no nyinaa yɛ Aborɔfo nnuru ‘tablet’ a ɛsono sɛnea emu biara te. Ebi wɔ hɔ a, n’ahosu yɛ fitaa na ebi nso wɔ

hɔ a, eye akokɔsrade, 'blue' ne kɔla foforo. Afei, ebi wɔ hɔ a, eye ketewa na ebi nso ye akese. Nanso ne nyinaa ye nnuru a yede fa yen anom kɔ yen nnipadua no mu.

Sɛ yefa nhweso (a) kosi (c) a, ne nyinaa ye nnuru a yefa na aboa yen bere a yerefe, nsonsono aba yen yam anaase yewɔ yafunuyare. Bere a yede saa Aborɔfo nnuru yi bi kyereɛ nnipa a yede wɔn yeɛ nhwehwemu no, wɔkyereɛ mu sɛ yewe wɔ yen anom ansa na akɔ nnipadua no mu. Eyi te saa efise nnuru no nyinaa ye den na sɛ brɛbo no betumi ayam no yiye a, gye sɛ yedi kan we. Ne saa enti, asemfua a efata sɛ yede bata ho de kyere senea yefa no no ne we. Bio, nnuru a yehu wɔ nhweso (d) kosi (g) ye nea yefa na aboa atew tipae anaase yaw a yete wɔ yen se mu no so. Saa nnuru yi nyinaa ye kurukuruwa akese kakra a bere biara a yede kɔ nnipadua no mu no, yewe wɔ yen anom ansa.

Nea etwa to no, aduru ho nhweso a ewɔ (h) kosi (j) mu no nso ye 'tablet' de nanso eye nketewa kakra. Ne nyinaa mu no, ansa na yede bekɔ nnipadua no mu no, yede yen se we kakra ansa.

Nea ebeye na ntease aba asemfua a yede kyere senea yefa Aborɔfo nnuru ahorow no, yentumi mfa asemfua biara keke. Mmom, yebegyina aduru pɔtee no so ne senea yefa no no so na yehu asemfua a efata. Aborɔfo nnuru 'tablet' fam no, asemfua a efata sɛ yede bata ho de kyere senea yefa no no ne asemfua we.

4.1.3 Nnuru pɔtee a asemfua tafere fa

Asemfua foforo a me nhwehwemu no fa ho ne tafere. Nnuru no bi wɔ hɔ a, ansa na ebetumi akɔ nnipadua no mu no, gye sɛ yetafere ho. Wɔ adeye yi fam no, tekrema no na edi mu akoten pa ara. Tekrema no dannan aduru no ho nkakrankakra na bere koro no ara ntasu a ewɔ yen anom no ama aduru no aye mmerew (Kim, 2013). Afei, ebedu

baabi no, na aduru no nyinaa ahono na yeamene afa yen menem ako yen nnipadua no mu.

Yenhye no nso se nnuru a yetumi tafere wo saa kwan yi so no nyinaa ye Aborofo nnuru. Egu mu ahorow abiesaa; nea eye ‘tablet,’ muhuu de te se ‘glucose’, ne nea woye no te se tofe a wofre no ‘lozenges.’ Mpen pii no, nnuru no ahosu gu ahorow nanso ade biako wo ho a edi akoten wo ne nyinaa ho. Etaa ye nnuru a emu ye fremfrem na eto da nso a ebi nso hyehye kakra.

Asemfua *tafere* fa Aborofo nnuru ahorow yi de kyere senea yede fa yen anom ko yen nnipadua mu. Bere a yekoo mmeae a woton Aborofo nnuru yi bi wo Aburi ne Akuapem Mampɔn no, won a metwiw ben won no maa yehuu nnuru yi bi din. Mahyehye Aborofo nnuru yi bi din ne asemfua a efa no fefefe wo opono a edi so yi;

Opono 5: Aborofo nnuru a asemfua tafere fa no bi din

ASEMFUA NO	NNURU A EFA	NNURU NO BI DIN
<i>Tafere</i>	Saa asemfua yi fa Aborofo nnuru ‘tablet’, ‘Lozenges’ ne ‘Powder’ de no bi	Glucose, Zubes Cough Tablet, Vitamin C tablet, Methodex Lozenges, Malin Cough Lozenges, Fisherman’s Friend Cough Lozenges, Freegels Cool Cough Menthol, Mivolis Vitamin C tablets, Samalin Adult Lozenges, No. 10 Liver Salt ne Strepsils Chesty Cough Lozenges, Fisherman’s Friend Mint ne Fisherman’s Friend Lemon.

Nnuru a yeabobo din wo opono a ewo soro ha yi mu no nyinaa wo dwuma a edi boa nnipadua no bere a yeafa no. Eyinom mu dodow no ara wo ho a, woye se emoa obi

bere a ɔbo wa, ne menem aye kuru anaase ne ne afa. Se obi betumi de aduru yi mu bi ako ne nnipadua mu a, ɔkwan no ye biako. Eno ara ne se ɔbetafere. Eno enti, se yeye Akuapem Twi asemfua a efata de abata aduru yi mu bi ho de akyerɛ senea yefa no a, eye asemfua tafere. Bere a menyaa Aborɔfo nnuru yi din wiei no, mede emu bi a na mekura bisaa nnipa afoforo a yede won dii dwuma won Aburi ne Akuapem Mampɔn ma wɔkyerɛ senea won fam wosusuw se yede nnuru no ko nnipadua no mu. Nea wɔkae na yehu wɔ ɔkasamu ahorow yi mu no;

4.1.3.1 Nnuru a asemfua tafere fa no bi ho nhweso wɔ ɔkasamu mu

- (a) Mmirikatufɔ tafere ‘glucose.’ (ON)
- (b) Wɔhyɛ nkuran se yentafere ‘Vitamin C’ seesei. (ON)
- (c) Metafere ‘Fisherman’s Friend Lozenges.’ (ON)
- (d) Metafere ‘Malin Cough Lozenges.’ (ON)
- (e) Yetafere ‘Menthodex Lozenges.’ (ON)

Nhweso (a) mu no, aduru a wɔabɔ din wɔ ɔkasamu no mu ye ‘powder’ nanso wɔ eno fam no, se yebetumi de ako yen nnipadua mu a, gye se yetafere. Eyi enti, asemfua a efata se yede bata ho de kyere senea yefa no ne tafere senea yeanya ho nhweso no.

Bio, nhweso a ewɔ (b) kosi (d) fam no, nnuru no nyinaa ye ‘tablet’ a wɔasiesie se emmoa nnipadua no bere a yerebo wa, yen menem ye yen yaw anaase yen ne afa. Nanso se yebetumi de emu biara afi yen anom ako nnipadua no mu a, gye se yetafere. Asemfua a efa saa Aborɔfo nnuru yi wɔ Akuapem Twi kasa mu ne *tafere*. Ema yenya ntease a emu da ho fa senea yede aduru no ko yen nnipadua mu no ho.

Nea etwa to koraa ye nhweso a ewɔ (e) mu no. Aduru a wɔkaa ho asem wɔ ha ye aduru bi a ne su akoye se tɔfe. Eyi boa ma menem kuru bi a aye yen anaase wa bi a

yerebo gyae. Ansa na yede aduru yi beko yen nnipadua mu no, etwa se yetafere. Eyi enti, asemfua a efa aduru yi de kyere senea yefa no ne *tafere*. Eyi ho nhweso na yenyae wo nnipa a yene wo twetwee nkommoo no nkyen wo okasamu no mu no.

4.1.4 Nnuru patee a asemfua gu fa

Asemfua a etwa to a yebeususw ho wo ofa yi mu ne gu. Aborofo nnuru nkutoo na woye a yetumi de gu. Etaa ye nsunsu de nanso kwan a yefa so de ko nnipadua no mu ne se yede begu yen hwenem, yen asom, yen ani so anaase yede beso yen anom. Me nhwehwemu no fa Aborofo nnuru yi mu nea yede gu yen hwenem, asom ne ani so no nkutoo ho.

Wotaa de aduru yi ye adwuma bere a obi anya tipae kakra ma ne hwenem kwan reye asiw, ne hwenem reso nsu ne ade (Pharmanews, 2006). Esiane se kwan a yefa so de aduru yi ko nnipadua no mu ne se yede begu yen hwene mu nti, asemfua a efa ne *gu*. Bio, yewo Aborofo nnuru bi wo ho a, yede gu yen asom anaase yen ani so. Yetaa de saa nnuru yi ye adwuma kwan koro yi ara so bere a yen aso anaase yen ani ye yen yaw no. Menyaa hokwan koo nkurofo a wotonton Aborofo nnuru nkyen na woboa ma yenyaa nnuru yi bi din. Eyinom na yeahye wo opon a edi so no mu no;

Ɔpono 6: Aborɔfo nnuru a asemfua gu fa no bi din

ASEMFUA NO	NNURU A EFA	NNURU NO BI DIN
<i>Gu</i>	nnuru a yede gu yen hwene mu, asom anaase ani so	Sodium Chloride Nasal Drops, Ephedrine Nasal Drops, NRS Nasal, Sinarest Nasal, Genasal, Nasal Four, Afrin NoDrip Original, Afrin NoDrip Sinus, 12 Hour Nasal, Atrovent Nasal, Neo-Synephrine Nasal, Major Nasal Drops, Atropine eye Drop, Betaxolol HCL eye Drops, Chloramphenicol eye Drop, Chloramphenicol ear, Normal Saline Nasal Drop, Ciprofloxacin eye Drop, Cyclopentolate eye Drop, Dexamethasone eye Drop, Gentamicin ear Drop, Atropine Eye Drops, Corticosteroid Antibiotic Eye Drop, Methyl Cellulose Eye Drop, Pilocarpine Eye drop, Prednisolone Eye drop ne Gentamicin eye Drop.
<i>Gu</i>	Nnuru a yede gu yen hwenem, asom ne ani so	
<i>Gu</i>		

Bere a mene afororo twetwee nkɔmmɔ wɔ mmɔnten so no, wɔka nnuru yi bi a yede kyereɛ wɔn no ho sɛ yede gu yen hwenem, asom ne yen ani so. Nea enti a wɔkaa saa ne sɛ nnuru no bi wɔ hɔ a, na wɔde ade aka ho a wɔde betwe na wo de agu wo hwenem, w'asom anaase w'ani so. Ebi nso wɔ hɔ a, akwankyerɛ a wɔde ama wɔ ho ne sɛ wobehwie no tee agu wo hwenem, asom anaase w'ani so. Nhweso kakra a menyae na edidi so yi wɔ kasamu ahorow yi mu no;

4.1.4.1 Nnuru a asemfua gu fa no bi ho nhweso wɔ ɔkasamu mu

- (a) Yede ‘Major Nasal’ gu mmofra hwenem. (ON)
- (b) Dɔkotafo ma yen ‘Sodium Chloride Nasal Drops’ de gu yen hwenem. (ON)
- (c) Sɛ obi nya ‘apolo’ a, wɔma no aduru de gu n’ani so. (ON)
- (d) Wɔma yen aduru gu yen ani so bere a aye kɔkɔkɔ. (ON)
- (e) Wɔma yen aduru de gu yen asom bere a emu ye yen yaw. (ON)
- (f) Sɛ nsu fi obi aso ba ntoatoaso a, ɔde aduru gu mu na ama no agyae. (ON)

Yehwe nhweso a ewɔ ɔkasamu (a) ne (b) no mu a, nnuru a wɔkaa ho asem no nyinaa ye nea yehwie kɔ yen nnipadua no mu. Nanso ansa na eyi beye yiye no, gye sɛ wode gu wo hwenem. Bio, ɔkasamu (c) ne (d) mu no, wɔretwe adwene asi yen ani no so. Nea wɔreka ho asem wɔ ha ne sɛ etɔ da a, etumi ye kɔkɔ anaase yare bi tumi haw no. Eba saa a, yewɔ nnuru bi wɔ ho a, yehwie gu so na asa yare no ama yen.

Nea etwa to a yebɛka ho asem ne nhweso a ewɔ kasamu (e) ne (f) mu no. ɔkasamu abien yi nyinaa mu no, nnuru a wɔka ho asem no ye nea yehwie gu aso no mu bere a nneema nkɔ yiye. Eba saa a, asane kɔ nnipadua no mu na aboa ma yarea a erehaw yen aso no aye yiye. Nhweso a wɔde too gua a yeakyerew no ɔkasamu ahorow no mu no di adanse pefee sɛ asemfua a efata sɛ yede kyere senea yede nnuru yi kɔ nnipadua no mu no ne *gu*. Nsemfua yi mu biara wɔ nkyerɛase ankasa a ede to gua bere a yede abata nnuru ho wɔ Akan kasa mu. Eyinom ho nkyerɛkyeremu na edidi so wɔ ase ha yi;

4.2 Nkyerɛase a nom, we, tafere ne gu da no adi bere a yede abata nnuru ho

Aduru pɔtee a obi fa ne ɔkwan a ɔfa aduru no na ekyere nsemfua pɔtee a ese sɛ yede di dwuma de kyere senea yede aduru kɔ nnipadua no mu (Pharmanews, 2006). Akan

kasa mu nso, yetumi de nsemfua anan a nhwehwemu yi twe adwene si no mu biara bata nnuru ho de kyere senea yede ko nnipadua no mu.

Nsemfua yi mu biara wo nkyerese a ema yenya fa okwan a yede aduru no ko nnipadua no mu no ho. Mpen pii no, yegyina senea aduru a yefa no te ne Okwan a yefa no no so na yehu emu nea efata se yede di dwuma. Nkyerese ahorow no bi na yehu no ase ha yi;

4.2.1 Nkyerese a nom da no adi bere a yede abata nnuru ho

Akan kasa mu no, yede asemfua yi bata nnuru a eye nsunsu, 'tablet,' topae ne nea eye muhuu a wode nsu fra ho. Nhweso ahorow a menya fii afoforo nkyen a yeasusuw ho ti anan yi fa edi kan no si eyi so dua.

Elujoba (1998) kyeree se asemfua yi da no adi se nnuru a yede bata ho no ye nea yen se ne tekrema no nni mu akoten biara bere a efi yen anom ko yafunu no mu no. Yede asemfua yi di dwuma Aborofo nnuru ne Abibi nnuru mu ma no ye yiye.

4.2.2 Nkyerese a we da no adi bere a yede abata nnuru ho

Asemfua yi a yede bata nnuru ho no da no adi se ansa na aduru bi befi ye anom ako yafunu no mu no, gye se yede yen se bubu mu nkakrankakra ma no ye ketewa koraa (Pharmanews, 2006). Bio, tekrema no ne ntasu bedi ho akoneaba ma no aye mmerew. Ntease a eyi de to gua ne se nnuru a eye den nkutoo na ese se yede asemfua bata ho de kyere senea yefa no. Aduru a efata asemfua yi ne 'tablet.'

4.2.3 Nkyerɛase a tafere da no adi bere a yede abata nnuru ho

Asemfua yi twe adwene si nnuru a ansa na yede beko nnipadua no mu no, tekrema no nkutoo danna mu nkakrankakra kosi se ebeye mmerew koraa na afei yeamene ko yafunu no mu. Mpen pii no, ese no nni mu akoten biara. Nnuru ho nhweso wo eyi fam ne 'Lozenges.' Etaa ye Aborɔfo nnuru nkutoo.

4.2.2 Nkyerɛase a gu da no adi bere a yede abata nnuru ho

Nnuru no bi wo ho a, asemfua yi na yede bata ho kyere senea yede ko nnipadua no mu. Eyi da ntease a ene se ansa na aduru no beko nnipadua no mu no, ese se yehwie fi ade mu fa yen hwenem, asom anaase ani so. Nnuru a eye 'drops' nkoa ara na efa asemfua yi. Nea ewo ho a ete see nyinaa ye Aborɔfo nnuru.

4.3 Asetena mu nneema afoforo a nom, we, tafere ne gu gyiha ho ma

Senea yeadi kan ahu wo ti anan yi fa a edi kan mu no, yede nsemfua *nom, we, tafere*, ne *gu* bata Aborɔfo nnuru ne Abibi nnuru a yefa ho de kyere senea yede ko nnipadua no mu. Eyi da nkyen a, Akuapem kasa mu nso, yetumi de nsemfua koro yi di dwuma kwan ahorow so de gyina ho ma nneema afoforo. Yenhye no nso se nneema a yede eyinom gyina ho ma no mu biara mfa nnuru ho mmom efa asetena mu nneema anaase nneyee ahorow bi a atwa yen ho ahyia ho. Nneema yi mu bi fa nna ho nkitahodi, tebea a eye anigye, papa, bone anaase nea eye yaw a obi anaa ade foforo bi wo mu, okom, asabow, nhomasua, anigye, nea yeye de kyere afoforo ho do ne nea ekeka ho (Agyepong, Amfo ne Osam, 2017).

Eyinom ye nea yede di dwuma yen kasa mu da biara da a yen adwene nkoo so na saa ara na animdefo binom de bi adi dwuma wo Akan akyerew kasadwini nhoma ahorow a wɔatintim mu. Saa bere yi, yerebefa nsemfua anan no mu biara na yeahwe eho

nhweso ahorow. Yenhye no nso se nhweso ahorow a yede rebeto gua no fi mmeae abiesa.

Nhweso no bi fi Akan akyerew kasadwini nhoma a wɔatintim mu. Nhoma yi mu bi ne; *Aku Sika, Afrakoma, Obeede ne Se Ebewie*. Nea ebeyɛ na yɛahu nhoma pɔtee a nhweso yi mu biara fi no, yede ahyensode a egyina hɔ ma nhoma no mu biara ahyehye ɔkasamu a yenyae wɔ saa nhoma no mu biara mu no ano pɛɛ. Ahyensode yi mu bi ne; (AS), (A), (O) ne (S). Bio, nhweso no bi wɔ hɔ a, efi yen ankasa nkyɛn. Megyinaa kasa no mu nimdeɛ a mɛwɔ no so de nhweso no bi bae de boaa dwumadi no. ɔkasamu a ete saa mu no, mede ahyensode (MN) ahyehye ano. Nea etwa to no, meben nnipa ahorow bi a wɔka Akuapem Twi kasa no a wɔwɔ kasa no mu nimdeɛ ma wɔde nhweso no bi a ɛwɔ ɔkasa no mu maa yen. Wɔn nhweso a ɛwɔ dwumadi yi mu no, yede ahyensode (ON) na ahyehye ɔkasamu no ano. Nea maka yi nyinaa akyi no, ansa na mede nsemfua yi mu begyina hɔ ama ade foforo no, nneema atitiriw abiesa bi wɔ hɔ a ɛɛ se yede adwene no di akyi pa ara. Nea edi kan ye saa ade no fa pɔtee a yede begyina hɔ ama yen nnipadua no a ɛba no nnuru fam a, yede aduru no kɔ mu no.

Nea eto so abien, ɛɛ se wohwe ne ade no fa a wode begyina hɔ ama tebea a aduru fam bere a yerewe, yerenom, yeretafere anaase yeregu. Nea etwa to ye nsunsuanso a ade no de bre nnipadua no anaase ade no a woɛ se wode gyina hɔ ma yen nnipadua no senea eto yen nnipadua no bere a yede aduru akɔ mu no. Besi ha yi, momma yɛmfa nsemfua no mmiako mmiako na yensusuw nhweso ahorow no ho wɔ emu biara ase.

4.3.1 Asetena mu nneema a asemfua nom tumi gyina hɔ ma

Nsemfua a yede bata nnuru a yefa ho de kyere kwan pɔtee a yede kɔ nnipadua no mu biako ne *nom*. Yede senea yede di dwuma saa kwan yi so to nkyen a, yetumi de di dwuma akwan ahorow so wɔ Akuapem Twi kasa mu de gyina hɔ ma nneema ahorow. Saa nneema yi bi tumi ye nea efa tebea a eye anigye, tebae pa, tebea bone anaase nea eye yaw a obi anaa ade foforo bi wɔ mu.

Momma yensusuw nhweso ahorow abiesa bi ho nhwe. Mɛkye nhweso no mu biara mu abien; ‘source domain’ ne ‘target domain.’ ‘Source domain’ begyina hɔ ama nnipadua no na ‘target domain’ no agyina hɔ ama nneema a yere se yede gyina hɔ ma no. Afei, metwe adwene asi ‘source domain’ no fa bi so na mede agyina hɔ ama ‘target domain’ no. Nea edi kan koraa, yetumi de asemfua *nom* di dwuma de gyina hɔ ma senea ‘kaa’ nom fangoo no. Eyi ho nhweso na edidi so yi;

1. ‘Kaa’ no nom fangoo dodo. (MN)

Source Domain: Nnipadua no

Target Domain: ‘Kaa’ no

a. Nnipadua mu no nyinaa

a. ‘Kaa’ mu no nyinaa

The entire human being

the whole car

b. Yare a ebɔ yen

b. Fangoo a eso tew

The way we fall sick

shortage of fuel

c. Aduru a yenom kɔ nnipadua no mu

c. Fangoo a yede gu ‘kaa’ mu

Medicine taken into the body

fueling the petrol or diesel tank

d. Senea aduru ko tia yare anaa ema nnipa
te apɔw

d. Fangoo a ema ‘kaa’ no tumi kɔ

How medicine helps fight against illness

how fuel helps the car in moving

e. Senea aduru no nonom kɔ nnipadua no
mu

e. Senea ‘kaa’ no nom fangoo no

How medicine descends to all parts of the body

how the car drains fuel

Okasamu (1) yi mu no, wɔde asemfua *nom* adi dwuma kwan foforo so de agyina ho ama senea ‘kar’ nom fangoo no. Nhweso yi mu no, ‘kar’ no gyina ho ma yen nnipadua no na fangoo no nso gyina ho ma Aborɔfo nnuru anaa Abibi nnuru a yenom no. Yen nyinaa nim se ‘kar’nni ano na ede anom fangoo senea yede aduru ko yen anom nom ko nnipadua no mu no.

Nanso yehwe a, senea yenom aduru ko nnipadua no mu ma no kodi ne dwuma no, saa ara na yede fangoo gu ‘kar’ mu a, esane ko mu na eboa no ma eye adwuma yiye. Ne saa nti, na yebetumi de asemfua *nom* adi dwuma kwan foforo so see de senea ‘kar’ nom fangoo no agyina ho ama okwan a nnipa fa so nom aduru no ma aye yiye wo Akuapem Twi kasa mu.

2. Nsu anom yen papaapa. (ON)

Source Domain: Aduru a eye nsu

Target Domain: Nsu a eto

a. Aduru a eye nsu

a. nsu a eto

Medicines that are in liquid form

rainfall

Senea aduru sane ko nnipadua no mu

b. senea nsu sane ko nnipadua no fa

How medicine goes down into the body

how rain drains into someone’s body

c. Senea aduru no ma obi ye mmerew

c. senea nsu gu obi so ma awow de no

The negative impact of medicine on the body

how the body shivers for being wet

Afei, okasamu (2) no de tebea a eye yaw a eto obi; bere a osu ato agu no so na eto gua. Se yehwe ‘mapping’ a maye no soro no mu a, yebetumi de senea nsu sane gu obi nnipadua no so agyina ho ama senea yenom aduru a, eko yafunu no mu no.

Bio, yede senea nsu san kɔ nnipadua no afa nyinaa bere a aboro obi no begyina hɔ ama senea aduru san kɔ yen nnipadua no afa nyinaa no. Nea etwa to no, yede senea nsu no ma awɔw de nnipadua no begyina hɔ ama nsunsuanso bɔne a eto nnipadua no bere a yɛanom aduru bi no; sɛ ɛma yɛyɛ mmerɛw ne ade no.

3. Nnɔbae nya nsu nom osutɔbere mu. (ON)

Source Domain: Nnipadua no

3.Target Domain: nnɔbae

a. Aduru a nnipa nom

a. nsu a nnɔbae nom

Medicines taken by human

water absorbed by plants

b. Nnipa ano a wɔde nom aduru

b. nnuan nhini a wɔde hwe nsu

The human mouth used in taken medicine *roots used in extraction*

b. Senea aduru boa nnipadua ma ete apɔw c. senea nsu boa nnɔbae ma wonyin

How medicine helps the body to be healthy *how water helps plants to grow*

healthy

Okasamu (3) yi mu no, yede asemfua *nom* adi dwuma kwan foforo so koraa de atwe adwene asi senea nnɔbae twe nsu kɔ wɔn mu no. Ha yi, yede nnɔbae no agyina hɔ ama yen nnipadua no. Bio, nsu a nnua no twe kɔ wɔn mu nsutɔbere mu no gyina hɔ ma nnuru a yɛnom bere a yɛyare. Afei, nnua no nhini a wɔde twe nsu no gyina hɔ ma yen ano a yede nom aduru no. Sɛ yɛhwɛ nnua afa horow a yɛatwe adwene asi so nhweso yi mu no a, ete sɛ nea ne nyinaa da adi wɔ senea yɛnom nnuru no mu. Senea nnuru ma nnipadua no te apɔw no, saa na nsu nso ma nnɔbae nyin no. Eyi nti, yebetumi de nsu a nnɔbae nom bere a osu atɔ no agyina hɔ ama senea nnipa nom nnuru no ma no ayɛ yiye.

4. Ntama no anom samina nsu no.

Source Domain: Nnipadua

Target Domain: Ntama no

a. Aduru a nnipa nom

a. samina ne nsu a yede si ntama no

Medicine and water taken by human

the absorption of soap and water by cloth

b. Senea nnipa nom aduru nkakrankakra

b. senea ntama no nom samina nsu nkakrankakra

How human take medicine gradually

the way cloth absorb soapy water gradually

c. Senea aduru no san kɔ nniapdua no mu

c. senea samina nsu no donnɔn ntama no

How medicine descends into the body

how soapy water wets the cloth

d. Senea aduru no ma nnipadua no te apɔw

d. senea samina nsu no ma ntama no fi

How medicine cures illness in the body

how soapy water makes the cloth neatly washed

Okasamu (4) yi mu no, yeagyina ‘mapping’ so de asemfua *nom* adi dwuma kwan foforo so de ntama a yehorow agyina hɔ ama nnipadua nom. Nea edi kan, yede samina ne nsu ne samina a yede horow ntama no agyina hɔ ama aduru ne nsu a yenom no. Bio, senea nnipa de nkakrankakra na enom aduru no, saa ara na ntama nso de nkakrankakra na etwe nsu ne samina a yede si no. Afei nso, yede bere a egye ansa na nsu ne samina no esan akɔ ntama no mu no agyinahɔ ama bere a egye ansa na aduru esan akɔ nnipadua no mu no. Nea etwa to, yede senea nsu ne samina a yede si nneema ma ani tew no agyina hɔ ama senea aduru ma yete apɔw no.

Senea matwe adwene asi ntama a yehorow so ne okwan a yefa so horow no no da no adi se yetumi de asemfua yi di saa kwan yi so de gyina ho ma senea yede aduru ko nnipadua no mu ma no ye yiye.

4.3.2 Asetena mu nneema a asemfua we tumi gyina ho ma

Yetumi nso de asemfua we di dwuma akwan horow so de gyina ho ma asetena mu nneema afoforo bi. Senea yehahu wo asemfua *nom* fam no, eyi nso wo nneema ahorow bi a etumi gyina ho ma. Eyinom mu bi nea efa okom, asabow, nhomasua, anigye, nea yeye de kyere afoforo ho do ne nna ho nkitahodi ho. Nhweso ahorow bi a efa eyi ho na edidi so yi;

1. Okom wee no pa ara ma ne nhwi fuu kuhaa. (S)

Source Domain: yare a ebo obi

Target Domain: okom a etumi de obi

- a. Egye bere nkakrankakra na aka no ato ho

- a. egye bere ansa na okom aye kese

It takes sometime to develop

it takes time for one to be so hungry

- b. Aduru no bi ma nnipadua no hyia haw

- b. kom ma obi hu besebese no

The body reacts negatively to medicines taken the body becomes weak due to hunger

Okasamu (1) yi retwe adwene asi tebea a eye yaw a etumi to nnipa no so; okom. Se okom behye da ade obi pa ara a, enhye ase preko pe mmom ehye ase nkakrankakra. Afei, okom no de onipa no kye a, nea eto ne nnipadua no ara ne se ebeye mmerew, obeye hoyaa anaase mpo ne ti nhwi befu kuhaa senea okasamu no kyere no. Se yede 'mapping' reye adwuma wo eyi mu a, yebetumi de senea eye nkakrankakra ansa na okom ade obi pa ara no agyina ho ama senea obi we aduru ko nnipadua no mu a, nkakrankakra ede nsunsuanso ba nnipadua no so no. Bio, yebetumi de nsunsuanso a

ɔkɔm de brɛ nnipadua no; sɛ ɛma obi ti nhwi fu no agyina hɔ ama nsunsuanso bɔnɛ a ɛtɔ da a aduru de brɛ nnipadua no; sɛ ebia a ɛma yɛn so tew ne ade no.

2. Bɛyɛɛɛn yɛ obi a ɔwe nsa wɔ Brahabɛbome kurom ha. (S)

Source Domain: Aduru

Target Domain: Nsa

- | | |
|---|---|
| a. Yare a ɛbɔ obi ma ɔfa aduru
<i>Someone taking medicine due to illness</i> | a. akɔnnɔ a ekanyan obi ma ɔboro nsa
<i>someone being intoxicated due pleasure</i> |
| b. Sɛnea onipa no wɔ bere a ɔde fa aduru
<i>How a person takes medicine timely</i> | b. sɛnea onipa no nom nsa bere nyinaa
<i>how someone takes alcohol regularly</i> |
| c. Sɛnea aduru san kɔ nnipadua no mu
<i>How medicine decends into someone</i> | c. sɛnea nsa kɔ obi mu na no boro
<i>how alcohol makes a person so drunk</i> |

ɔkasamu (2) no retwe adwene asi sɛnea ayɛ obi su sɛ ɔbewe nsa da biara da no so. Yebetumi agyina ‘mapping’ so de ɔkasamu yi agyina hɔ ama asemfua we a yɛde di dwuma wɔ aduru fam no. ɔkasamu yi mu, ɛyɛ akɔnnɔ na ɛka onipa no ma ɔwe nsa sɛnea yare na ɛma obi we aduru no ara pɛ. Bio, onipa no wɔ mmere pɔtee a ɔde kɔ nsa no ho; anɔpa, awia ne anwummere. Saa ara na aduru fam nso, yewɔ bere a yɛde fa; anɔpa, awia ne anwummere. Nea etwa to yɛ nnipadua no. Sɛnea obi we aduru wie aa ɛkɔ ne nnipadua mu no, saa ara na nsa nso kɔ obi mu bere a wanom awie no.

3. Nnɛ sukuufo binom tumi we nhoma bere a wɔrekɔkyerɛw nsɔhwɛ. (MN)

Source Domain: Aduru

Target Domain: Nhoma

- | | |
|---|---|
| a. Nnipa se
<i>The teeth</i> | a. nnipa adwene
<i>the human brain</i> |
| b. Sɛnea ɔwe aduru nkakrankakra
<i>The gradual process of chewing medicine</i> | b. Sɛnea osua ade nkakrankakra
<i>meditating on what is learnt</i> |

- c. Senea aduru boa ma onipa nya ahooden c. senea nhomasua ma obi nya nimdee
How medicine makes someone healthy how learning makes one knowledgeable

Okasamu (3) no retwe adwene asi nhomasua so. Eyi mu nso, yebetumi de asemfua *we* adi dwuma saa kwan yi so de agyina ho ama aduru a yewe no. ‘Mapping’ kwan so no, yebetumi de adwene a osukuuni no de sua nhoma no agyina ho ama yen se a yede we aduru no.

Afei, yebetumi de nsem a ewo nhoma a osukuuni no adwene pensensensens mu nkakrankakra ma ote ase no agyina ho ama aduru a yen se bubu mu nketenkete no.

Bio, yebetumi de nimdee a obi nya fi nhomasua mu no agyina ho ama senea aduru boa nnipadua no nkwanmoa no ma eko tia nyarewa no.

4. Ɔwee ne yere ano osofo no anim. (ON)

Source Domain: Aduru

Target Domain: Ayeforohyia

- a. Aduru a yede ko yen ano a. obea ano a obarima de ben n’ano
 b. Senea ese ne tekrema di aduru ho akoneaba b. senea ese ne tekrema fa obi ano ho
 c. Aduru a esane fi yen ano ko yen mu c. ntasu a esane fi obea anom ko obarima mu

Okasamu (4) yi retwe adwene asi nea obi ye de kyere ne yere ho anigye wo won ayeforohyia ase. Yebetumi de asemfua *we* adi dwuma kwan yi so de agyina ho ama adeye yi. Eba no ‘mapping’ mu a, yede obea no ano a obarima no de ko n’anom no agyina ho ama aduru a yede to yen anom no. Bio, yede senea obarima no de ne se mia obea no ano nkakrankakra na ne tekrema di ho akoneaba no agyina ho ama senea yede yen se we aduru bi na tekrema no danna mu no. Afei,

yede ōbea no ano ho ntasu a ōbarima no mene kɔ ne mu no nso agyina hɔ ama aduru a yewe wie a yemene kɔ yen mu no.

5. Yebewe yen ano nne. (MN)

Source Domain: Aduru

Target Domain: Ahosepew

a. Aduru a yewe

a. nnuan, nsa ne nam a yewe bere a yeregye yen ani

Medicine that we chew

food, drink and meat that we enjoy

b. Yen se ne tekrema a edi mu akoten

b. yen se ne tekrema a edi mu akoten

The frequent use of the teeth and tongue

the regular use of the teeth and tongue

c. Aduru a yedekɔ yen mu

c. nnuan a yedekɔ yen mu

How medicine descends into the body

how food descends into the body

d. Nnipadua a aduru kɔ mu

d. nnipadua a nnuan kɔ mu

The body into which medicine goes in

the body into which food is consumed

Okasamu (5) no retwe adwene asi ahosepew so. Ha nso, yebetumi de asemfua we adi dwuma de aduru a yewe agyina hɔ ama ahosepew. Eyi mu no, yede anonede te se nsa, aduan ne nam a wobedi no gyina hɔ ma nnuru a yewe no.

Senea yen se di akoten wɔ nnuru a yewe mu no, saa ara na ete wɔ nnuan ne nam a yewe no fam. Afei, yede nnipadua a aduan, nam ne nsa yi kɔ mu no begyina hɔ ama yen nnipadua no a aduru kɔ mu no.

6. Sɛ ɔbarima bi kɔwe nhwi a, wɔbɔ no sɛn wɔ asɔre no mu. (MN)

Source Domain: Aduru

Target Domain: Nna ho nkitahodi

a. Ese ne tekrema a edi aduru no ho akoneaba

a. ɔbarima no dua a edi ɔbea ase

Movement of the tongue and teeth

movement of the pennies during sex

b. Senea aduru no ma obi nya ahoɔden

b. senea ɔbarima ho sane nna no akyi

How medicine strengthens someone

sexual satisfaction a man gets aftermath

Okasamu (6) yi de nna ho nkitahodi a ekɔ so ɔbea ne ɔbarima ntam no na ɛto gua. Mede we adi dwuma kwan foforo so de agyina hɔ ama nna ho nkitahodi. Sɛ nhweso, yede obi ho a esane no bere a ɔne ɔbea ada awie no begyina hɔ ama senea obi ho baa no bere a aduru bi akɔ ne nnipadua mu no. Bio, yede ɔbarima no dua a edi akoneaba wɔ ɔbea no ase bere a wɔreda no begyina hɔ ama ese ne tekrema a edi aduru bi ho akoneaba no bere a yerewe aduru no.

7. Yɛwee borɔde ampesi anɔpa no.

Source Domain: Aduru

Target Domain: Ampesi

a. Yɛn se a yede we

a. Yɛn se a yede we

The use of the teeth in chewing the medicine

the use of the teeth in chewing the food

b. Senea yewe aduru no

b. senea yewesaw ampesi no

How we chew the medicine

how the food is chewed

c. Ahoɔdennuru a yenya fi aduru no mu

c. ahoɔdennuru a yenya fi ampesi no mu

The strength we derive from the medicine

the nutrition we get from food

Nhweso a ɛwɔ soro ha yi mu no, mede asemfua yi adi dwuma kwan foforo so. Mede ampesi a yedi no agyina hɔ ama aduru a yewe no. Bio, ɛba no ampesi di mu a, yede

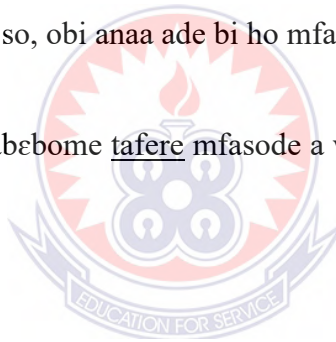
yɛn sɛ na ɛwɛsaw sɛnɛa ɛtɛ wɔ aduru fam no. Eyi nti, mede sɛnɛa yɛwɛ ampɛsi no agyinahɔ ama sɛnɛa yɛwɛ aduru. Saa ara na yɛwɛ ampɛsi kɔ nnipadua no mu a, ɛma yɛn ahoɔdennuru. Mede ɛno nso agyina hɔ ama ahoɔden a nnuru de ma nnipadua no. Nhwɛso yi fa a matwe adwɛnɛ asi so no di adansɛ sɛ yɛbɛtumi de asɛmfua yi adi dwuma saa kwan yi de de agyina hɔ ama ade fofor ma no ayɛ yiye. Sɛ nka a ybka sɛ yɛrɛdi ampɛsi no, yɛtumi ka no wɛ de tɛwɛ adwɛnɛ si sɛnɛa ɛkɔ akyi fa so ma no yɛ yiye.

4.3.3 Asetena mu nneɛma a asɛmfua tafere tumi gyina hɔ ma

Tafere nso ka nɛmfua a yɛtumi de di dwuma kwan ahorow so de gyina hɔ ma nneɛma afoforo wɔ Akuapɛm kasa mu no ho. Nneɛma a ɛtumi gyina hɔ ma no bi yɛ nɛa ɛfa sika, tɛɛ yɛtɛɛ obi so, obi anaa ade bi ho mfaso a yɛnya nɛ amanyɔsɛm ho.

1. Ntɛnsɛrɛ nɛ Brahabɛbɔmɛ tafere mfasodɛ a wonya fii mfudɛ a woduae no mu.

(S)



Source Domain: Aduru

Target Domain: Mfasodɛ

a. Sɛnɛa aduru ma obi ho tɔ no

a. sɛnɛa sika ma obi nya
akomatɔyam

The strength medicine gives the body

the joy money gives someone

b. Tɛkrɛma a edi aduru no ho akɔnɛaba

b. akwan horow a onipa no de
sika no di dwuma

How the tongue moves around the tongue

*how the person uses money in
life*

Okasamu (1) no de mfasodɛ a nkurɔfo bi nya wɔ ade bi ho a wɔma no sa no na ɛto gua. ‘Mapping’ kwan so no, yɛbɛtumi de asɛmfua yi adi dwuma na yɛdɛ mfasodɛ no agyina hɔ ama aduru a yɛtafɛrɛ no.

Afei, yede anigye a nkurɔfo no nyaɛ bere a wode mfasode no yɛɛ wɔn ho yiye no agyina hɔ ama ahosepɛw a yenya no nnipadua no mu bere a yɛanom aduru no. Tɛkrɛma a edi ade no ho akɔneaba no betumi agyina hɔ ama nneɛma a horow a onipa no de sika no yɛɛ no asetena no mu bi.

2. Watafere sika a mede menaa no no. (MN)

Source Domain: Aduru

Target Domain: Sika

a. Tɛkrɛma a obi de fa aduru ho nkakrankakra

a. obi adwene a ɔde didi obi ho

How the tongue moves around the tongue gradually *how someone lures a person*

b. Ahotɔ a aduru de ma nnipadua no

b. anigye a obi nya bere a wabɔ

obi apoo

The way medicine strengthens the body

the joy one gets in deceiving

someone

Okasamu (2) no mu no, wɔde aduru a yetafere ho no agyina hɔ ama obi sika a onipa foforo fa nyansa kwan so fo no. Sɛ yehwɛ ‘mapping’ a, yebetumi de sika no agyina hɔ ama aduru a yetafere no. Afei, yebetumi nso de senea onipa no nam nyansa kwan so fa sika no nkakrankakra no agyina hɔ ama senea obi tɛkrɛma di aduru bi ho akɔneaba nkakrankakra no.

Bio, yebetumi de anigye a obi nya bere a wabɔ ne yɔnko apoo no agyina hɔ ama ahotɔ a aduru ma obi nya no. Efata sɛ yede saa nhweso yi begyina hɔ ama aduru a yetafere no efise ntease wɔ mu na wɔpene so Akuapem kasa mu.

3. Woyɛ a, metafere w'ani so ama wo. (ON)

Source Domain: Aduru

Target Domain: Ani/Aniwa

a. Onipa tekrema a edi aduru no ho akoneaba

a. obi nsa a otene obi foforo so

The movement of the tongue around medicine

throwing one's hand on a

person's eye

b. Nsunsuanso a aduru de ba nnipadua no so

b. yaw a obi te bere a yeabo ani so

no

How the body reacts negatively to a drug

the pain one encounter's after a

slap

Okasamu (3) no de nteeso a emu ye den a yede ma obi no na eto gua. Nneema bi wo saa okasamu yi mu a ema efata se yede gyina ho ma nnuru a yetafere. Yebetumi afa 'mapping' so de asemfua tafere adi dwuma kwan foforo so koraa wo eyi mu ma no aye yiye. Se nhweso, ani a oka ho asem wo okasamu no mu no gyina ho ma aduru a yetafere no.

Bio, onipa no nsa a onyae a obeto abo nnipa no ani so no gyina ho ma yen tekrema a yede si adurubi ho akoneaba no. Saa ara na yebetumi de yaw a onipa no te bere a yeabo n'ani so no agyina ho ama nsunsuanso a eto da aduru de ba nnipadua no so. Se yesusuw aduru ho saa kwan yi so a, ntease wom ma enti efata se yede tafere nso di dwuma kwan yi so de gyina ho ma obi ani so a ofoforo bo anaa otene wo onipa foforo so no.

4. Ebinom de wɔn ho hyehye amanyɔsem mu na wɔanya ho atafere. (ON)

Source Domain: Aduru

Target Domain: Amanyɔsem

- a. Aduru a yɛtafere no didi kɔ yen mu

- a. Amanyɔsem didi kɔ ɔmanfo mu

*How medicine goes down into the body how people become so attached
to politics*

Okasamu (4) mu no, wɔde asemfua tafere adi dwuma kwan foforo so de atwe adwene asi mfaso a nnipa binom nya wɔ amanyɔsem mu no. Akuapem kasa mu no, yegye tom sɛ obi de eyi beye adwuma ne kasa mu fa amanyɔsem ho.

Sɛ yɛrefa ɔkasa no afa mmiako mmiako a, amanyɔsem no gyina hɔ ma aduru a yɛtafere no. Saa ara na senea amanyɔsem didi kɔ ɔmanfo mu no begyina hɔ ama senea aduru didi kɔ obi mu bere a yɛtafere no.

4.3.4 Asetena mu nneɛma a asemfua gu gyina hɔ ma

Asemfua a etwa to a yebesusuw ho ne gu. Yetumi de saa asemfua yin so di dwuma kwan afoforo so de gyina hɔ ma asetena mu nneɛma anaase nneyɛe ahorow a atwa yen ho ahyia. Saa nneɛma anaase nneyɛe yi bi fa ahoɔfɛ a obi wɔ, ɔyerenom dodow a ɔwɔ, anigyede, abotɔyam, ahodwiriwde ne ahomegye ho. Eyi ho nhweso bi na ɛwɔ ase ha yi;

1. Aniwa a egu ne tirim kyere sɛ ɔye ababaa osoowa. (AS)

Source Domain: Aduru

Target Domain: Aniwa

Senea yegu aduru a ɛma yen nnipadua ye fe

Senea obi aniwa aba ma n'ananim dua ye
fe no

Okasamu (1) no ma yehu ahoɔfɛ a obi wɔ. Yetumi de asemfua gu di dwuma saa kwan yi so bere a yɛretwe adwene asi senea ahoɔfɛ a obi wɔ no da nso fa no so. Eyi mu no, yebetumi de onipa no aniwa agyina hɔ ama aduru a yegu no. Senea aduru a obi gu ma

nnipadua no akwaa bi te sɛ aso ne ani no de ne ho fi yare bi a na erehaw no ho no, saa ara na obi aniwa mma a ɛyɛ fɛ no ma n’anim dua yɛ fɛ kyɛn sɛ ɛbɛyɛ tan. Eyi yɛ nhweso biako a edi adanse sɛ yebetumi de asemfua gu adi dwuma kwan ahorow so de agyina hɔ ama ade bi wɔ asetena mu; ahoɔfɛ.

2. Mmea a wogu Nana Boseanti bo mu ni. (A)

Source Domain: Aduru

Target Domain: Mmea

- a. Ahokeka a aduru a yegu ma nnipadua no nya a. ahosepɛw a ɔbarima nya

The medical healing we get from medicine the sexual satisfaction a man gains

Nhweso foforo a ɛkyerɛ senea yɛde asemfua gu di dwuma de gyina hɔ ma ade bi ne nea yehu wɔ ɔkasamu (2) yi mu no. ɔkasamu yi mu no, yɛde mmea no begyina hɔ ama aduru a yɛnom. Bio, Nana Boseanti bo no gyina hɔ ma yɛn nnipadua no. Senea obi de aduru gu n’asom, n’anom ne n’ani so a ɛkanyan nnipadua no ɔkwan soronko so no, saa ara na obi nya nkate soronko wɔ ne yerenom anaa ne mpenanom bebree no ho. Ha yi, bre biara a wɔn mu bi ne no begoru no, ɛma ne nnipadua no nya ahosepɛw soronko bi.

3. Mebɔɔ nsa a ɛyɛ nwini guu m’ade so. (ON)

Source Domain: Aduru

Target Domain: Nnipa yafunu

- a. Aduru a yehwie fi ade mu a. nsa a yehwie fi toa mu

Medicine poured from a container alcohol pour from a bottle or glass

- b. Aduru a esane kɔ yɛn asom b. nsa a esane kɔ yafunu no mu

How medicine descends into the ear how alcohol descends into the stomach

- c. Aso a aduru no kɔ mu no c. yafunu no a nsa no kɔ mu no

The ear into which the medicine is poured the stomach into which the alcohol is poured

- d. Ahosepɛw a aduru no ma yenya d. akomatɔyam a nsa a ɛyɛ nwini ma yenya

How medicine heals the ear how we get refreshed after taking a chilled drink

Eyinom akyi no, akasamu (3) a yede ato gua no ka nhweso ahorow a ekyere senea yetumi de gu di dwuma kwan foforo so de gyina ho ma ade foforo no. Yetumi de eyi ye adwuma bere a yeretwe adwene asi senea obi ho dwo no bere a wanom nsa a eye nwini no. Se yede nhweso yi retoto aduru ho a, yede nsa no begyina ho ama aduru no. Afei, yede n'ade se ebia n'afuru no begyina ho ama ne nnipadua akwaa ahorow no te se n'aso, n'ano ne n'ani. Senea obi hwie aduru gu nnipadua afa yi bi mu no, saa ara na yehwie nsa nso gu yen yafunu mu. Bio, senea obi nya ahosepew bere a ode aduru agu n'ani, n'anom ne n'asom no saa ara na ete bere a obi de nsa agu ne yam.

4. Obɔɔ nsu guu ne mene mu. (O)

Source Domain: Aduru

Target Domain: Nsu

- | | |
|---|---|
| a. Senea yehwie aduru gu yen ani so no
<i>How we pour medicine unto our eye</i> | a. Senea yehwie nsu fa yen mene mu
<i>how we pour water through the throat</i> |
| b. Senea efa yen ani so ko nnipadua no mu
<i>How it passes through the eye into our body</i> | b. senea efa yen mene mu ko yafunu mu
<i>how it passes through the throat</i> |
| c. Yen ho a eto yen bere a yeagu aduru
<i>How the eye gets healed</i> | c. yen ho a edwo yen bere a yeanom nsu
<i>how our body gets warm after taking cold water</i> |

Nhweso (4) yi mu no, na oretwe adwene asi senea obi hwie nsu dodow bi gu ne nnipadua mu no so. Yebetumi de eyi agyina ho ama asemfua gu a yede di dwuma aduru fam no. Ha yi, nsu a yehwie gu yafunu no mu no begyina ho ama aduru a yehwie gu yen aso, ano anaa ani so no.

Senea yerehwie aduru no a efa nnipadua akwaa ahorow yi mu no, saa ara na yehwie nsu fa yen menem. Afei nso, yebetumi de yen yafunu a nsu no ko mu no agyinaho ama yen ani, aso anaa hwenem a aduru no gu no.

4.4 Ɔfa yi mmuabɔ

Dwumadi yi ti anan no ama yɛahu nnuru pɔtee a nsemfua yi mu biara fa ne ntease a ɛde to gua bere a yɛde abata nnuruno mu biara ho no. Bio, ada no adi sɛ nnuru no bi wɔ hɔ a, etumi fa nsemfua yi mu abien ma no yɛ yiye. Ne nyinaa gyina senea aduru no te ne ɔkwan a yɛfa so fa no no. Ɛma yɛahu akwan horow a yɛfa so de nnuru no kɔ nnipadua no mu bi. Ɛba no Akuapem kasa mu a, yerentumi mfa nsemfua yi mma nnuru no mu biara kɛkɛ. Ɛba saa a, yerenya nsemfua no mu ntease papa. Nhwɛhwɛmu no ama yɛabehu sɛ aduru pɔtee a yɛfa no na ɛbɛkyerɛ asemfua no mu nea ɛsɛ sɛ yɛde bata ho. Afei nso, dwumadi yi ama mu ada hɔ sɛ yare pɔtee a ɛhaw yɛn nnipadua no na ɛbɛkyerɛ nnuru yi mu nea yɛbɛfa na saa ara na senea aduru no te na ɛbɛkyerɛ senea yɛbɛfa no.

Bio, ti yi fa a etwa to no ama yɛahu senea yɛde nsemfua anan a yɛadi kan asusuw ho no di dwuma kwan foforo so de gyina hɔ ma nneema afoforo wɔ asetena mu a nteasea wɔ mu. Yɛahu senea yɛde CMT a ɛbae 2003 mu no dii dwuma wɔ ɔkasamu ahorow a yɛde mae wɔ dwumadi yi ti a ɛtɔ so anum yi mu.. Ti anum a ɛtoa yi so no na ɛde dwumadi no nyinaa beba awiei. Ɛbɛkaakae yɛn nhwɛhwɛmu yi afa ahorow a yɛasusuw ho dedaw no bio fi mfiase kosi n'awiei; n'apɔw so. Eyi akyi no, ɛbema yɛahu nneema kakra bi nso a ɛfoa nhwɛhwɛmu a mayɛ no so. Besi ha yi, momma yɛmfa yɛn an nkyerɛ ti anum no so tee.

TI A ETŌ SO ANUM

AWIEI: MMUABŌ NE ADWENKYERƐ

5.0 Nnianim

Saa ɔfa yi de nhwehwemu yi nyinaa mmuabŋ na eto gua. Nea eka fa ti biara ho no ye n'apɔw so anaase ntiatia mu. Afei, etwe adwene si nhumu ne nimdee a menyae bere a meredi me dwuma no. Bio, ɛma mehu nimdee a mede boa nhwehwemu a animdefo bi adi kan aye no. Nea etwa to, ɛma yehu nhwehwemu yi fa bi a aka mu a daakye bi animdefo bi betumi agyina so atoa nhwehwemu yi so.

5.1 Dwumadi no nyinaa mmuabŋ

Atirimpɔw nti a yeyee nhwehwemu yi ye abien. Nea edi kan ne se mehwe senea yede nsemfua anan bi; *nom, we, tafere ne gu* bata Aborɔfo nnuru ne Abibi nnuru ho na yeahwe nkyerease ankasa a emu biara de to gua. Afei, na mepɛ se mehwe nneema ahorow a saa nsemfua yi tumi gyina hɔ ma bere a yede adi dwuma kwan foforo so no. Nea ebeye na madu saa botae yi ho bere a yɛawie nhwehwemu no nyinaa no, mede nsemmisa abiesa sii m'anım a merehwe kwan se menwie nhwehwemu no na matumi ayi ano. Saa nsemmisa yi ne se;

1. Nnuru pɔtee ben na *nom, we, tafere ne gu* mu biara fa?
2. Nkyerease ankasa ben na *nom, we, tafere ne gu* de to gua bere a yede abata nnuru ho wɔ Akuapem Twi mu?
3. Asetena mu nneema afoforo ben na *nom, we, tafere ne gu* tumi gyina hɔ ma wɔ Akuapem Twi mu?

Eyinom ye nsemmisa bi a yeadi kan ayi ano dedaw wɔ nhwehwemu no fa a edi eyi anim no; ti anan no mu. 'Theory' a mede yee nhwehwemu yi nnyinaso no ne 'Conceptual Metaphor Theory' a Lakoff ne Johnson de bae afe 2003 no.

Me nhwehwemu no kura ti mmiako mmiako anum. Ti a edi kan no mu no, yebehuu dwumadi yi nnyinaso, ohaw no adiyi, dwumadi no botae, dwumadi yi ho nsemmissa, dwumadi yi ho mfaso, beae a dwumadi no kopem, ohaw ahorow a mehyiae bere a mereye nhwehwemu ne dwumadi no nhyehyee.

Ti a eto so abien no mu no, mehwee nsemfua ahorow a yede kyere senea yedidi, senea ebinom kayerekyere nsemfua yi mu, nhwehwemu a animdefo bi aye afa eyia mapensensensens mu ne twaka a n'afa ahorow bi ne me de yi wo. Bio, mehwee nsemfua yi nkyerease, nnuru ahorow a yefa no bi ne senea yede nnuru no ko nnipadua no mu, akwan horow a yefa so de sa yare, nnuru yi mu biara ne nnuru potee emu biara fa ne nneema a horow a yede nsemfua gyina ho ma bere a yede adi dwuma kwan foforo so.

Ti abiesa no ma yehuu mmeae a yetuu kwan koyee nhwehwemu no, senea yenyaa nnipa no de won yee nhwehwemu no, akwan a yefaa so yee nhwehwemu no ne beae ahorow a yenyaa 'data' de boa dwumadi no.

Ti anan no mu nso, yefaa nsemfua anan no nyinaa mmiako mmiako na yehwee Aborofo nnuru ne Abibi nnuru a emu biara fa ne nkyerease ankasa ede to gua bere a yede abata nnuru no ho no. Saa ara na yehwee akwan horow a yede nsemfua yi di dwuma de gyina ho ma nneema ahorow bi. Yegyinaa CMT no so yee eyi ho 'mapping'. Yede totoo nhweso ahorow a yenyae no ho na yehwee kwan a yetumi de saa nsemfua anan yi mu biara di dwuma akwan ahorow so de gyina ho ma nneema afoforo. Eyi ye mu no, yehwee senea na animdefo binom de eyi adi dwuma won nhwehwemu mu na yede won nyansahye no boaa yen nhwehwemu no.

Ti a etwa to ne anum yi. Eyi nso de nhwehwemu no afa ahorow a yeyee no mmuabo too gua, nimdee a yenyae bere a yereye nhwehwemu no ne ade foforo a ebetumi afi mu aba ma afoforo nso ayɛ ho nhwehwemu daakye.

5.2 Nhumu ne emu nimdee mmuabo

Nhwehwemu yi botae pa ara ne se ebɛhwe nsemfua a yede bata Aborɔfo nnuru ne Abibi nnuru no mu biara ne nsemfua a yede bata emu biara ho. Afei, na eyi beboa ma yehu nkyerease a ede to gua bere a yede adi dwuma saa kwan yi so no. Bere a mefa too me ho so kɔɔ Akuapem Mampon ne Aburi no, nkɔmmɔ a mene afoforo twetwee no maa mu bedaa hɔ se nsemfua yi mu biara wɔ Aborɔfo nnuru ne Abibi nnuru pɔtee a ɛfa wɔ Akuapem Twi kasa mu. Se nhweso, Aborɔfo nnuru a eye 'tablet' fa asemfua we; nom nso fa Aborɔfo nnuru ne Abibi nnuru a eye 'syrup,' 'mixture,' 'capsules,' tafere nso fa nea eye 'lozenges' anaa 'tablet' a eno de yetafere no. Gu nso fa nnuru a eye nsu a yehwie gu yen ani so anaase yen hwenem ne anom. Yehu eyi ho nhweso bebree wɔ 'data' a yepensɛnpensɛn mu ti anan no mu no. Bio, Akuapemfo a yede wɔn dii dwuma no ma yebehui se yeanhyɛ da anhwɛ amfa emu biara amma nnuru a ɛfata no no a, etumi ma nkyerease a ɛwɔ asemfua no mu no yera.

Afei, nhwehwemu yi ti a eto so anum no nso ma yebehui se yetumi de nsemfua yi di dwuma akwan ahorow so ma no tumi gyina hɔ ma asetena mu nneɛma bebree ma ntease ba mu. Nneɛma a etumi gyina hɔ ma no bi tumi ye nea ɛfa anigye, nna ho nkitahodi, ɔɔɔ, tebea a eye yaw a eto obi, se obi retwe biribi akɔ ne mu ne nea ekeka ho. Wɔ eyi mu no, 'theory' a yede dii dwuma no ma yehui se yemfi preko pe mfa ade bi nnyina hɔ mma ade foforo mmom gye se yehwe nneɛma ahorow bi.

Eyi mu bi ye ade bi a edi akoten wɔ nneema abien no ntam, senea nnipa a wɔka saa kasa no a yeredi dwuma wɔ mu tea de no ase fa. Afei, woahu eyinom awie no na woahwe n'afa ahorow a wobegyina so de biako agyina hɔ ama ɔfoforo no.

Yen nhwehwemu no mu no, yenyaa eyi ho nhweso ahorow bi a animdefo binom de adi dwuma wɔn nhoma akyerew mu. Eyi yee yen mmoa wɔ yen de no mu. Bio, yenyaa nhweso no bi wɔ nnipa bi a wɔwɔ nimdee wɔ kasa no nkyen na ebi nso wɔ hɔ a na efi yen ankasa nkyen. Ade biako a yebɛhyee no nso ne se bere a wode ade bi regyina hɔ ama ade foforo no, ese se woye ahwe yiye na ankoye se kasakoa anaa kasasu nkorabata no mu bi anaase nsem bi a yede di dwuma yen da biara kasa mu.

5.3 Nimdee ntoboa

Akan kasa mu no, animdefo binom adi kan aye nhwehwemu fa nsemfua bi a yede bata nnuan a yedi ho de kyere akwan ahorow a yefa so de kɔ nnipadua no mu ne nneema ahorow a saa nsemfua nso tumi gyina hɔ ma. Wɔn mu bi nhwehwemu no mu no, wɔkyeree se yetumi de nsemfua di ne nom na ebata nnuan ho saa kwan yi so. Saa ara na nneema a nsemfua yi tumi gyina hɔ ma no bi ne nea efa se biribi nonom ade bi kɔ ne mu, obi nya dibe kɛse bi, asem a wodi no asennibea, tebea a eye awerehow a eto obi ne ade. Eyi akyi no, yebehui se na animdefo binom afa nnipadua no akwaa bi te se ani na woahwe senea yetumi de gyina hɔ ma nneema anaase nneyee a atwa yen ho ahyia asetena mu no so. Nhweso a ewɔ eyi ho bi ne aniwu, anifere, anitew ne nea ekeka ho.

Yede Akan kasa to nkyen na yehwe nea animdefo binom nso aye no kasa afoforo mu a, ete se nea efa nsemfua yi mu nea yede bata nnuan ho. Nanso yebehui se yetumi de nsemfua yi ne afoforo nso bata nnuru ahorow a yefa ho na saa ara na yetumi de di

dwuma kwan afoforo so de gyina ho ma nneema ahorow bi nso. Saa ofa yi na yegyinae de yee yen nhwehwemu no.

Nhwehwemu a yeaye yi de emu nimdee no boa nea animdefo binom dii kan yee no. Nea edi kan, ama yeabehu se enye nnuan nkutoo na yede nsemfua bata ho de da ne ntease ankasa adi wo Akan kasa mu mmom nnuru nso ka ho. Afei, yeabehu se nnuru no mu biara wo asemfua patee a efa ne nkyerease a ede to gua wo Akan kasa mu. Eyi atwe adwene no afi nnuan so aba nnuru a yede ko nnipadua no mu no so.

Nea eka eyi ho nso ne se, yeabehu se nnuru akyi no, yetumi de nsemfua yi adi dwuma akwan horow so de gyina ho ma nneema ahorow bi nso ma no ye yiye. Eyi nso ye nimdee foforo a yede boa nea animdefo binom adi kan de ato gua no. Emfa ho nimdee a yede aboa yi nyinaa akyi no, yewo yen nhwehwemu yi fa bi a yeatwe adwene asi so a afoforo nso betumi afa na woye ho nhwehwemu daakye. Eyinom na yehu no ase ha no.

5.4 Nhwehwemu foforo a ebetumi afi mu aba

Nhwehwemu a yeaye no seesei no twe adwene si nsemfua bebree a yede bata Aborowo nnuru ne Abibi nnuru ho mu anan pe so ne nkyerease ankasa a emu biara de to gua. Afei, nnuru yi mu nea yede fa yen anom ne asom, ani so ne hwenem pe na yen nhwehwemu no fa ho. Bio, Akan kasa gu ahorow nanso Akuapem Twi nkutoo na yepawee de ye yen nhwehwemu no. Eba no Akuapem nkurow no nso a, emu abien pe na yede yee yen nhwehwemu no.

Eyinom akyi no, yewo akwan bebree a yefa so de nsemfua anan; nom, we, tafere ne gu di dwuma de gyina ho ma nneema afoforo nanso emu kakraa bi na yen nhwehwemu yi de too gua. Nea etwa to no, se yede senea yede nsemfua yi bata nnuru

ho to nkyen a, yetumi nso de mu bi bata nnuan ne nneema afoforo a yeƳe no asetena mu no ho. Afa ahorow wɔ yen nhwehwemu yi mu a animdefo binom nso betumi afa na wɔagyina so atɛw nhwehwemu yi mu daakye. Eyi mu bi na yeatwe adwene asi so wɔ ase ha yi;

Nea edi kan, animdefo binom nso betumi afa nsemfua afoforo a aka a yeƳe bata nnuru ho de kyere senea yeƳa no no na wɔaye ho nhwehwemu de atɛw yen de yi mu. Bio, senea maye nhwehwemu afa Aborɔfo nnuru Abibi nnuru a yeƳe fa anom ne nea yeƳe gu ho no, obi nso a n'ani gye dwumadi yi ho no nso betumi afa Aborfo nnuru ne Abibi nnuru a yeƳe fa nnipadua afa so kɔ yen mu so aye nhwehwemu. Nea eto so abiesa, nnipa binom a wɔwɔ Akan kasa no ho nimdeɛ nso betumi afa Akan kasa no nkorabata foforo te sɛ Fante na wɔagyina so aye nsemfua koro yi ara ho nhwehwemu wɔ saa kasa no mu.

Afei, wɔ Akuapem Twi kasa yi mu nso, obi betumi afa nkurow afoforo na waye ho nhwehwemu ahwe sɛ tebea no te saa ara wɔ wɔn nso fam. Eyinom akyi no, yeƳw nneema afoforo a yetumi de ansemfua anan a yeƳe ho nhwehwemu gyina ho ma.

Animdefo binom nso betumi ahwe enonom na wɔaye ho nhwehwemu. Afei, wobetumi ahwe nneema a yeƳe saa nsemfua yi ne afoforo nso bata ho wɔ Akan kasa anaase kasa afoforo mu na wɔaye ho nhwehwemu de aboa yen de yi.

5.5 Awiei asem

Ade a eboa yen ma yene afoforo di nkitaho da biara da ne kasa. Eyi nti, nnipakuw bebree ntoto wɔn kasa ase koraa. Nnipakuw yi mu biako ne Akanfo a wɔn fa bi ne nnipa a wɔka Akuapem. Nanso nne abeɛfosem abewura yen Akan kasa no mu ara ma yeƳa no saa ara keke a yenhwe sɛ eto asom anaase ento asom. Nhwehwemu yi beboa

nnipa a wɔka Akuapem kasa ne afoforo a wɔpɛ sɛ wosua no na wɔahu nsemfua a ɛsɛ sɛ wɔde bata nnuru a wɔfa ho na nea wɔbɛka no mu ada ho.

Afei, ɛbɛboa yɛn nyinaa da yɛahu senea yɛde nsemfua anan a nhwehwɛmu yi fa ho no bedi dwuma de agyina ho ama nneɛma afoforo. Nea etwa to no, ɛbɛboa Akanfo titiriw wɔn a wɔka Akuapem na wɔde wɔn adwene asi nneɛma a atwa yɛn ho ahyia so ahwe sɛ wobehu bi a yebetumi de nsemfua yi agyina ho ama aka nea nhwehwɛmu yi atwe adwene asi so no ho.



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NKEKAHO A

Mfoni ahorow a yehu no ase ha pɛɛ yi yɛ Aborɔfo nnuru nkae a yetwitwaa no sotɔɔ ahorow wɔ Aburi ne Akuapem Mampɔn no bi;

Aborɔfo nnuru a yenom no bi ho mfoni;



Abibi nnuru a yenom no bi ho mfon



Aborɔfo nnuru a yɛwe no bi ho mfonɔ



Aborɔfo nnuru a yɛtafere no bi ho mfonɔ na ɛwɔ ase ha yi;



Aborɔfo nnuru a yede gu no bi ho mfoɔi



NKEKAHO B

Mmeae a wɔtontɔn nnuru ne ayaresabea a yɛkɛ no bi ho mfonɩ na edidi so yi;

ABURI



AKUAPEM MAMPONG

