

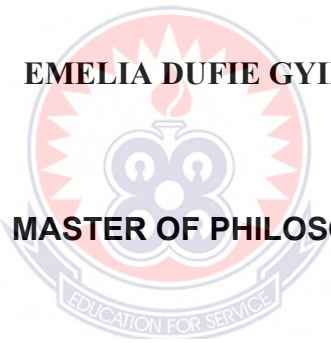
UNIVERSITY OF EDUCATION, WINNEBA

MPENSEMPENSEMU A EFA MMAA TUMI HO WO OWUSU (1973/1992)

NWOMA 'OKRABIRI' NE OWUSU 'WO GYEGYIREGYE!' MU

EMELIA DUFIE GYIMAH

MASTER OF PHILOSOPHY



2021

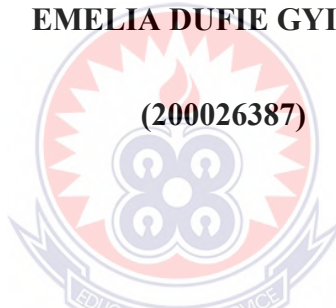
UNIVERSITY OF EDUCATION-WINNEBA

MPENSEMPENSEMU A ƐFA MMAA TUMI HO WO OWUSU (1973/1992)

NWOMA ‘OKRABIRI’ NE OWUSU ‘WO GYEGYIREGYE!’ MU

EMELIA DUFIE GYIMAH

(200026387)



**Mpensɛmpɛnsɛmu dwumadie a ɛfiri Suapɔn yi ne fa a ɛhwɛ Akan–Nzema
kasa ho adesua so de kɔma “School of Graduate Studies”**

**Yei ne ahiadeɛ baako a ɛbɛma Suapɔn no ama me
Master of Philosophy
(Ghanaian Languages Studies-Twi)
a ɛw] University of Education, Winneba.**

ISANAA, 2021

PAEMUKA

OSUANI PAEMUKA

Me, Emelia Dufie Gyimah, pae mu ka se, saa dwumadie yi ye nhwehwemu a m'ankasa na meberee me mogya ani yee. Se mede nea nkorofoo a mabobo won din wo dwumadie no mu to nkyen a, dee aka nyinaa se m'ankasa me nsa ano adwuma. Obiara nyee emu fa anaa mua bi se ode repe abodin wo baabiara.

Nsaanodin.....

Eda.....



OHWESOFOO PAEMUKA

Mepae mu ka se, efiri dwumadie yi ahyeasee kosi n'awiee ye dee m'ankasa meseee adagye hwee so, tenetenee no maa no yee nsiesie a efata sedgee Simpa Suapon akwankyer a wofa so tenetene dwumadie no tee pepepe.

Dr. Esther Nana Anima Wiafe-Akenten (Ohwefoo)

Nsaanodin.....

Eda.....

DINTOO

Meto nwoma yi din ma me mma, Gyimah Ben, Aboagye Joseph ne Yaw Owoahene
Acheampong.



ASEDA

Meda Tweaduampɔn Nyankopɔn ase wɔ adom a ɔde adom me wɔ nyansa ne nhunumu a ete sei wɔ me nhwehwemu yi nyinaa mu. Meda me hwɛfoɔ Dr. Nana Anima Wiafe-Akenten ase wɔ abotere a ɔnya maa me wɔ dwumadie yi twere ho. Ohwe maa me akwankyere san kenkann dwumadie yi sedee efata.

Aseda a edi ho kɔma Akan-Nzema akyerekyerɛfoɔ a wɔwɔ UEW Ajumako, Owura Ayiku ne ne yere, Awuraa Fiagbomeh Millicent, mekyere se Akan-Nzema asuafoɔ nyinaa. Wɔ a manntumi ammomoɔ wɔn din no nyinaa no, me were mfirii wɔn. meda wɔ ase wɔ mmoa, nkuranhye ne nwoma ahodoɔ a wɔde boa me wɔ dwumadie yi mu.

Meda me kunu Owura Aboagye Emmanuel ase wɔ ne mmoa wɔ dwumadie yi mu. Meda me papa, Owura Agyeben Gyimah Ben ase wɔ mmoa sononko a ɔde aboa me besi nne, me maame Awuraa Janet Ampoma ne m'ase Maame Martha Appiah ase wɔ nkuranhye, ɔdo ne mpaee ahodoɔ a wɔbo tae m'akyi.

Mesane da Owura Bannor a ɔkyere Asante -Twi wɔ Konongo Oduase Senoir High School mu ase wɔ mmoa kɛsee a ɔde boa me fa eberɛ ne dwumadie no nsamu ho Opanin John ne yere a wɔwɔ Akyem Takyiman nso, meda no ase wɔ ɔtwerefoɔ no ho asem a ɔde dom me. Ne koraora no, Sukuu panin a ɔwɔ Konongo Odumase Senior High School, Nana Osei Bonsu a ɔwɔ Manhyia Ahemfie, Nana Yaa Nti Dwuma a ɔno ne Asante Akyem Krofa hemmaa nso m'aseda nkɔ mma no.

EMU NSEM

Paemuka	iii
Dintoɔ	iv
Aseda	v
Emu Nsem	vi
Dwumadie yi aniso	xiii
ƆFA A ƐDI KAN: NNIANIMU	1
1.0 Nnianimu	1
1.1 Nhwehwemu no nnyinasoɔ- Nwoma ‘Ɔkrabiri’ ne ‘Wo gyegyiregye!’	1
1.2 Ɔhaw no adiyie	8
1.3 Nhwehwemu no botaeɛ	8
1.4 Nhwehwemu yi ho nsemmissa	9
1.5 Dwumadie no ho mfasoɔ	9
1.6 Dee dwumadie yi ano kɔpem	10
1.7 Ɔhaw a mehyiaa wɔ nhwehwemu yi ho	10
1.8 Nhwehwemu yi nhyehyeeɛ	11
1.9 Tɔfabɔ	12
ƆFA MMIENU: DEɛ ANIMDEFOɔ BI AKA A ƐFA DWUMADIE YI HO	13
2.0 Nnianimu	13
2.1 Akanfoɔ ho nsem	13
2.2 Amammereɛ ho adesua	14
2.2.1 Amammereɛ su	15
2.2.1.1 Wɔkora Amammereɛ de gya nkyirimma	17
2.2.1.2 Wɔkye nneyɔɛɛ a ɛwɔ amammereɛ mu	17
2.2.1.3 Amammereɛ yesua	17
2.2.2 Amammereɛ ho mfasoɔ	18

2.3 Amammerɛ ne kasa ho adesua	18
2.4 Akanfoɔ Amammerɛ Ahodoɔ no Bi	19
2.4.1 Awareɛ	19
2.4.2 Nnipa a wɔtumi ware	20
2.4.3 Bragoro	21
2.4.4 Kyiribra	23
2.4.6 Akanfoɔ Asennie	24
2.4.7Kunaye	25
2.5 Gyidie	25
2.5.1 Bayie	25
2.5.1.1 Akwan a obi fa so nya bayie	27
2.5.1.2 Esu a ɛkyere se obi ye bayifoɔ	27
2.5.2 Nyinsen	28
2.5.3 Gyidie a Akanfoɔ wɔ fa kɔsanba ho	28
2.5.4 Akanfoɔ Gyidie wɔ owuo ho	29
2.6 Bɔbea	30
2.6.1 Mmarimaye	31
2.6.2 Mmaa ho adesua	31
2.6.3 Mmaa Dwumadie	38
2.6.3.1 Mmaa dwumadie se ahwefoɔ	38
2.6.3.2 Mmaa dwumadie se akyerekyerefoɔ	39
2.6.3.3 Mmaa dwumadie se adwadifoɔ	39
2.6.4 Sɛdee wɔda mmaa adi wɔ kwan bɔne so	40
2.6.4.1 Wɔda mmaa adi se wɔdi awu	40
2.7 Adwenmusem a efa nhwwehwemu yi ho	41
2.7.1 Tiɔri a Mede Dii Dwuma ye “Feminist” Tiɔri ne “Stereotype” tiɔri	41

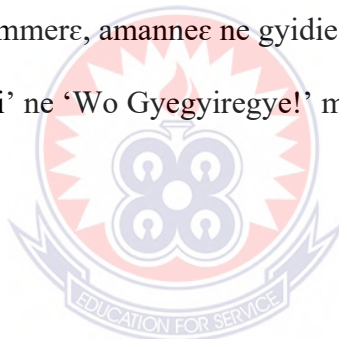
2.9 Ɔfa yi Muabɔ	45
ƆFA A ƐTƆ SO MMIƐNSA: ƆKWAN A MEFAA SO YƐƐ	
NHWEHWEMU NO	
3.0 Nnianimu	45
3.1 Nhwehwemu no su	45
3.2 Kwan A Nhwehwemuni No Faa So Nyaa Nsem De Dii Dwuma Yi	46
3.3 Deɛ Nti Ma Mefaa Nwoma Yi Mmienu	47
3.4 Nsemmoano No Ho Mpensempensemu Nhyehyeeɛ	48
3.5 Dwumadie no mpensempensemu kwan	48
3.6 Ɔkwan a mefaa so dii dwuma no	48
3.7 Ɔfa yi tɔfabɔ	49
ƆFA NNAN: DWUMADIE YI MPENSEMPENSEMU	
4.0 Nnianimu	50
4.1 Sedee ɔbaa ye ɔboafɔ ma adasa wɔ nwoma ‘Ɔkrabiri’ ne ‘Wo gyegyiregye’ mu	50
4.1.1 ‘Ɔkrabiri’	50
4.1.1.1 Mmaa Mmoa A Wɔde Ma Wɔn Yɔnko Mmaa	51
4.1.1.2 Mmaa mmoa a wɔde ma mmarima	52
4.1.1.2.1 Mmoa a mmaa de ma mmarima se abammɔfɔ	53
4.1.1.2.2 Mmaa mmoa a wɔde ma mmarima se wɔne wɔn bekye deɛ wɔwɔ	57
4.1.1.2.3 Mmaa mmoa a wɔde boa mmarima wɔ afotuo mu	60
4.1.1.2.4 Mmoa a mmaa de ma mmarima se awerekyekyefɔ	61
4.1.1.2.5 Mmoa a mmaa de boa mmarima wɔ adwumaye mu	61
4.1.1.2.6 Mmaa nam akwan ahodoɔ so boa mmarima a adwadie nso ka ho	63
4.1.1.2.7 Mmaa nam adekora ne nokoredie so boa mmarima	64
4.1.1.3 Mmaa Mmoa A Wɔde Ma Mmɔfra Wɔ Nwoma ‘Ɔkrabiri’ mu	65

4.1.1.3.1 Mmaa mmoa a wɔde boa mmɔfra sɛ wɔreyi wɔn afiri ahohiahia mu	65
4.1.1.3.2 Mmaa mmoa a wɔde ma mmɔfra sɛ akyerɛkyerɛfoɔ	66
4.1.2. Mmaa Mmoa A Wɔde Ma Adasa Wɔ Nwoma ‘Wo Gyegyiregye!’ Mu	69
4.1.2.1 Mmoa a mmaa de ma mmarima wɔ ‘Wo gyegyiregye!’ mu	69
4.1.2.1.1 Mmoa a mmaa de ma mmarima wɔ afutuo kwan so	69
4.1.2.1.2 Mmoa a mmaa de ma mmarima wɔ adwumaye mu ne sika afa mu	70
4.1.2.1.3 Sɛdeɛ mmaa nam Akanfoɔ amammerɛ ne abakɔsem mu nimdeɛ so da ahintasɛm adi kyere mmarima	74
4.1.2.2 Mmaa mmoa a wɔde ma wɔn yɔnko mmaa	75
4.1.2.2.1 Mmaa mmoa a wɔde ma wɔn yɔnko mmaa wɔ afutuo mu	75
4.1.2.2.2 Mmaa mmoa a wɔde ma wɔn yɔnko mmaa wɔ sika ne adwuma fa mu	83
4.1.2.3 Mmaa mmoa a wɔde boa ɔman anaa kuro no	85
4.2.0 Sɛdeɛ Enam ɔbaa So Ma Adasa Bɔ Fam Anaa Kɔ Ahohiahia Mu Wɔ ‘Okrabiri’ ne ‘Wo gyegyiregye!’ mu	86
4.2.1 Sɛdeɛ enam ɔbaa so ma ɔbarima bi hyia ɔtan wɔ Owusu (1973) nwoma ‘Okrabiri’ mu	87
4.2.1.1. ɔhaw a ɛba ɔbarima bi so bere a ɔbenyinsɛn abaayewa a ɔkɔ sukuu	89
4.2.1.1.2 Sɛdeɛ enam ɔbaa bi anom asem so ma ɔbarima bi kɔ ɔhaw mu	91
4.2.1.1.3 Sɛdeɛ enam ɔbaa ahoɔfɛfoɔ so ma ɔbarima hyia ɔhaw	92
4.2.1.1.4 Sɛdeɛ enam ɔbaa so ma ɔbarima hyia animguaseɛ	93
4.2.1.2 Sɛdeɛ ɔbaa bi de ne bayie ha ne yɔnko baa	99
4.2.2 Sɛdeɛ Enam ɔbaa So Ma Adasa Bɔ Fam Anaa Kɔ Ahohiahia Mu Wɔ Owusu (1992) Nwoma ‘Wo Gyegyiregye!’ Mu	99
4.2.2.1 Sɛdeɛ enam ɔbaa so ma ne yɔnko baa bɔ fam anaa kɔ ahohiahia mu	99
4.2.2.2 Sɛdeɛ enam ɔbaa so ma ɔbarima bi ani tra n’ani ntɔn wɔ mpanimfoɔ so	102
4.2.2.2.1 Sɛdeɛ enam ɔbaa so ma ɔbarima sua nsanom nya mu haw	104

4.2.2.2.2 Sɛdɛɛ ɛnam ɔbaa so ma ɔbarima kɔpue polisifoɔ akakye	107
4.2.2.2.3 Sɛdɛɛ ɛnam ɔbaa so ma ɔbarima di atorɔ	109
4.2.3 Ntotohosɛm a ɛfa nwoma mmienu no mpensempensemu ho fa sɛdɛɛ ɛnam ɔbaa so ma adasda bɔ fam anaase kɔ ahohiahia mu	111
4.3.0 Gyidie a Akanfoɔ wɔ fa mmaa ho wɔ sunsunsem ho wɔ Owusu (1973/1992) nwoma no mu	111
4.3.1 Akanfoɔ gyidie a ɛda adi wɔ ‘Ɔkrabiri’ mu	111
4.3.1.1 Gyidie a Akanfoɔ wɔ fa mmaa ho wɔ sunsunsem ho sɛ wɔ tumi gye nkwa anaa wɔbɔ ban	112
4.3.1.2 Gyidie a Akanfoɔ wɔ fa mmaa ho wɔ susunsem ho sɛ wɔ ye abayifoɔ	112
4.3.1.3 Gyidie a Akanfoɔ wɔ fa mmaa ho wɔ sunsunsem ho wɔ nyinsɛn ne awoɔ ho	114
4.3.1.4 Gyidie a Akanfoɔ wɔ fa mmaa ho wɔ sunsunsem mu sɛ wɔde yareɛ to afoforɔ so	116
4.3.1.5 Gyidie a Akanfoɔ wɔ fa mmaa ho wɔ sunsunsem ho fa awoɔ ho	118
4.3.2 Gyidie a Akanfoɔ wɔ fa mmaa ho wɔ sunsunsem ho wɔ Owusu (1992) nwoma ‘Wo gyegyiregye!’ mu	118
4.3.2.1 Gyidie a Akanfoɔ wɔ fa mmaa ho wɔ sunsunsem ho a ɛfa awoɔ ho	119
4.3.3 Ntotohosɛm a ɛfa nwoma mmienu no mu mpensempensemu ho fa gyidie a Akanfoɔ wɔ fa mmaa ho wɔ sunsunsem ho	120
4.4.0 Sɛn na Akanfoɔ amammerɛ, amanneɛ ne gyidie a ɛfa mmaa ho no da adi wɔ Owusu (1973/1992) nwoma ‘Ɔkrabiri’ ne ‘Wo gyegyiregye!’ no mu	120
4.4.1 Sɛdɛɛ Owusu (1973) daa Akanfoɔ amammerɛ, amanneɛ ne gyidie ahodoɔ no bi a eye awareɛ a ɛfa mmaa ho no adi wɔ ne nwoma ‘Ɔkrabiri’ no mu	120
4.4.1.1 Sɛdɛɛ Akanfoɔ amammerɛ, amanneɛ ne gyidie a ɛfa mmaa ho te sɛ kyiribra daa adi wɔ nwoma no mu	122

4.4.1.2 Sɛdeɛ Akanfoɔ amammerɛ ne gyidie a efa mmaa ho a ɛyɛ bragoro no	
daa adi wɔ nwoma no mu	125
4.4.1.2.1 Dawubɔ ne adekyɛ	125
4.4.1.2.2 Ahosiesie a wɔde kodware ɔbrani no	126
4.4.1.2.3 Ɔsakyima Adwareɛ	126
4.4.1.2.4 Anoka	127
4.4.1.2.5 Aseda	128
4.4.2 Sɛdeɛ Akanfoɔ Amammerɛ, Amanneɛ Ne Gyidie A Efa Mmaa Ho No	
Da Adi Wɔ Owusu (1992) Nwoma ‘Wo Gyegyiregye!’ Mu	129
4.4.2.1 Sɛdeɛ Akanfoɔ amammerɛ, amanneɛ ne gyidie a efa mmaa ho sɛ	
awareɛ mu nhwehwɛmu no da adi wɔ nwoma no mu	129
4.4.2.2 Sɛdeɛ Akanfoɔ amammerɛ ne gyidie a efa mmaa ho no a ɛyɛ awareɛ no	
da adi wɔ nwoma no mu	130
4.4.2.3 Sɛdeɛ Akanfoɔ amammerɛ, amanneɛ ne gyidie a efa mmaa ho a ene	
sɛ mmerewa na wɔnim ahintasem	133
4.4.2.4 Sɛdeɛ Akanfoɔ amammerɛ, amanneɛ ne gyidie a efa mmaa ho a ɛyɛ	
kunayɛ no da adi wɔ nwoma no mu	134
4.4.2.4.1 Okunafoɔ no bammɔ ho amanneɛ a ɛyɛ Kunadɔsɔ	135
4.4.2.4.2 Efunu no ho tena amanneɛ	136
4.4.2.4.3 Efunu no sie ho amanneɛ	136
4.4.2.4.4 Amanneɛ bi a ɔbaa kunafoɔ no fa mu wɔ nnawɔtwe kunayɛ no mu	137
4.4.2.4.5 Amanneɛ a wɔyɛ ma ɔbaa kunafoɔ wɔ nnawɔtwe a akyi	137
4.4.2.4.6 Amanneɛ a wɔyɛ ma ɔbaa kunafoɔ no adaduanan akyi sɛ ɔbeware	
ɔdiadeni no anaa sɛ ɔnnware no	138
4.4.2.4.7 Sɛdeɛ wɔguu hyire wɔ kunayɛ mu	139

4.4.3 Ntothosɛm aɛfa nwoma mmieniu no mu mpɛnsɛmpɛnsɛmu ho fa sɛdɛɛ Akanfoɔ amammerɛ, amanneɛ ne gyidie a ɛfa mmaa ho no da adi wɔ nwoma ‘Okrabiri’ ne ‘Wo gyegyiregye!’ mu	143
4.5 Tɔfabɔ	143
ETIRE A ETɔ SO NUM: AWIEEɛ: MMUABɔ NE ADWENKYERE	145
5.0 Nnianimu	145
5.1 Dwumadie yi mmuabɔ	145
5.1.1 Mmaa mmoa a wɔde boa adasa	145
5.1.2 Sɛdɛɛ ɛnam ɔbaa so ma adasa bɔ fam anaa kɔ ɔhaw mu	147
5.1.3 Gyidie a Akanfoɔ wɔ wɔ mmaa ho fa sunsunsem ho wɔ Owusu nwoma ‘Okrabiri’ ne ‘Wo Gyegyiregye!’mu	148
5.1.4 Sɛdɛɛ Akanfoɔ amammerɛ, amanneɛ ne gyidie a ɛfa mmaa ho no da adi wɔ nwoma ‘Okrabiri’ ne ‘Wo Gyegyiregye!’ mu	150
5.2 Adwenkyere	151
5.3 Awieeɛ	153
5.4 Tɔfabɔ	154
NWOMA A MENYAA MU MMOA	156
NKEKAHO	161



DWUMADIE YI ANISO

Dwumadie yi botaae ne se ebepensempensem mmaa mmoa a wode ma adasa., sedee enam mmaa so ma adasa bo fam anaa ko ohaw mu, gyidie a Akanfo wofa mmaa ho wo sunsunsem ho ne Akanfo amammere, amannee ne gyidie a efa mmaa ho wo otwerefow Owusu (1973) ne (1992) nwoma 'Okrabiri' ne 'Wo Gyegyiregye!' mu. Eba no nwoma mu mpensempensemu mu a, enye nhwehwemuni no ara na obow ne tiri mu pe ne nsemmoano. Saa nti, nhwehwemuni no yiyii ne nsemmoano no firii nwoma no mu bere a orenkanan nwoma no. Bere a oboaboa ano no, na ohyehye no etire asem tire asem. Mmom ogyinaa ne botaae a ode reye nhwehwemu no so na ehyehyee. Nsemmoano no nyinaa otwere guu nwoma foforo mu ansa na akyire ohwe so de dii dwuma no. Ogyinaa "Gender stereotype" ne "Liberal feminism" adwenmusem so na oye mpensempensemu no. Nhwehwemu no daa sedee mmaa boa won yonko mmaa wo afotuo kwan so sikama mu, mmofra, kuro ne mmarima. Sedee enam obaa so ma obarima ko afiase, hyia aninguasee ne Akanfo amammere ne amannee bi te se bragoro, kyiribra, awaree, kunaye enna gyidie ahodoo bi. Otwerefow no de bobea mu sukorow femfamm mmaa ho dodo. Mmom, eduruu amannee no so no, odii 'liberal feminism' nhyehyee no so na wokyerem mu se dwumadie potee biara nni ho ma obaa anaase obarima na dee obarima betumi aye no, obaa nso betumi aye saa ara, nso kunaye mu dee wamfa anye adwuma. Nhwehwemu yi beboa akyerekyerefo, akenkanfo, nhwehwemufow ne asuafo wo dwumadie biara a wobere se wodi wo nwoma yi mmienu mu.



ƆFA A ƐDI KAN

NNIANIMU

1.0 Nnianimu

Ɔfa a ɛdi kan wɔ dwumadie yi mu no da dwumadie no adi. Saa ɔfa yi mu na mekyere dwumadie no ani so. Mɛda dwumadie no nnyinasoɔ ne ɔhaw no adi. Ɔfa yi bekyere nsemmissa a mede beɔdi dwuma wɔ dwumadie yi mu, na asan ada dwumadie no botaeɛ adi.

Ɔtwerefoɔ no ho asem tiawa ne dwumadie no ho mfasoɔ a ɛde bebre asuafoɔ, adasa ne akyerekererefoɔ nso ebɛda adi. Mɛkyere beaeɛ a dwumadie no kɔpem, ɔhaw anaa akwansidee a mehyiaeɛ wɔ nhwehwɛmu no mu, ne ɔkwan a mefaa so sii ano. Afei, meɔɔ dwumadie no nyinaa tofa wɔ ɔfa a ɛdi kan yi mu.

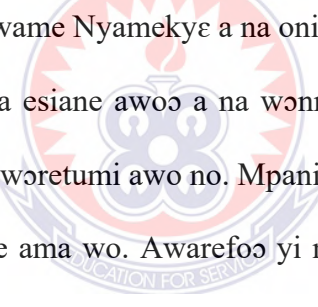
1.1 Nhwehwɛmu no nnyinasoɔ- Nwoma ‘Ɔkrabiri’ ne ‘Wo gyegyiregye!’

Nwoma mmienu na mereka ho asem. deɛ ɛdi kan no, mɛka ‘Ɔkrabiri’ ho asem firi ahyeaeɛ, mfimfini de akɔsi awieeɛ. Deɛ eto so nso ye ‘Wo Gyegyiregye tofabɔ. Saa nhyehyeeɛ yi so na megyina de abɔ no tofa. Esiane se nhwehwɛmuni no ka na ɔtwere Asate Twi nti, n’atwere nyinaa nso beye Asante Twi.

‘Ɔkrabiri’ ne ‘Wo Gyegyiregye!’ Muabɔ

Owusu (1973) nwoma ‘Ɔkrabiri’ ye atwere kasadwini no mu fa baako a eye ayeseɛ. Atwere kasadwini biara wɔ ɔtwerefoɔ pɔtee ne bere pɔtee a ɔtwereɛ nwoma no na yei ma yehunu se akynnyeeɛ biara nni mu se madi kan akyerere se nwoma ‘Ɔkrabiri’ ye Owusu dea. Watintim ne nsem no nyinaa agu nwoma bibire mu na mfonin a mmerantee mmiensa bi da akhiri wɔ kwaeɛ bi mu a wɔn mu baako ayere ɔbaako mene asan amoa

twɛdeɛ na ɔfoforɔ no nso aparɪ asɔ deɛ wɔɛayere ne mene no nsa aka ho. Yei kyere sɛ ampa, nwoma no din ne mfonin a ɛda akyire no nyinaa wɔ twaka bi. Sei na ɛboa ma animdefoɔ a wɔpɛ sɛ wɔkyere wɔn adwene fa nwoma bi ho no, ɛtɔ da a wɔtumi gyina nwoma no din so hunu deɛ ɔtwerefoɔ no pɛ sɛ ɔde to dwa no ase. Ɛye a na nye ɛno nko, afoforɔ bi te sɛ beaɛɛ, bere, agorɔmma a ɔde wɔn bɛdi dwuma ne kasa nso a ɔtwerefoɔ no de dii dwuma boa. Wobue nwoma no mu a, wakyekye mu etire nsem ahodoɔ nwɔtwe. Watwere nwoma no firi mfitiaseɛ, mfimfini ne awieɛɛ. Ɛfiri etire asem a ɛdi kan no kɔsi ne mmiensa so no ka biribi fa agorɔba titire no mmɔfrase ne n'amanahunu ahyeaseɛ ho. Etire nsem nnan, num, nsia ne nson no nso kyere bere a nnoɔma mu yɛɛ den maa agorɔba titire yi. Etire asem nwɔtwe a ɛye awieɛɛ no mu na saa agorɔba yi nyaa ne tiri didii mu.



Ayɛsem 'Ɔkrabiri' yi fa Kwame Nyamekye a na oni Eno Mansa ne ɔse, Ɔpanin Bieni a na wɔte Petrensɔ kurom na esiane awoɔ a na wɔnnya nti, wɔkɔ nantee adunsifoɔ ne abosom ahodoɔ so ansa na wɔretumi awo no. Mpanimfoɔ wɔ kasa bi sɛ, sɛ bonsam kye wo adeɛ a, na ɛhaw na ɔde ama wo. Awarefoɔ yi nyaa ba no bi too wɔn nan so deɛ, nanso mmusuo ne amanee a wɔn ba no hyiaa wɔ abrabɔ mu no, na ɛsɛ w'ani. Nwoma no kyere sɛ Nyamekye anhunu ɔse, na oni Eno Mansa nso dii okunu wuo no ho awerɛhoɔ saa ara na ɔno nso de toaa nananom wɔ nseedo. Ne wɔfa Dapaa faa no ma ɔkɔtenaa ɔne ne yere Afia Fofie nkyɛn. Esiane sɛ na ne wɔfa Dapaa nnim sukuu ho mfasoɔ nti, wantumi amfa ne mma baasia a Oye ne piesie no mu biara ankɔ sukuu gye ɔbaa kumaa a ne din de Afriyie no nko ara. Eno mpo afei na na wahunu sukuu ho mfasoɔ, nti Nyamekye tiri yɛɛ yie saa bere no maa ɔno nso kɔɔ bi. Esiane sɛ na Aberewa Fosua wɔ hɔ nti, na wɔtumi bisa no nsem ahodoɔ ma ɔyi wɔn ano san ka Akanfoɔ gyidie ahodoɔ no bi kyere wɔn.

Akukuruhweasee bae nanso ne nyinaa akyi no, won baanu tumi wiece sukkuu no nkonimdie mu nanso na adwuma ho aye den ama won, nti, Dapaa a oye Nyamekye wofa no de adwene baa se nka Nyamekye nware ne babaa Afiriyie. Obema won asase ado na mpo obeboaa won ama woye afuo no nanso Nyamekye se da! Oye deen ware onua?

Mpanimfoe wo asem bi se sekanmmaa gye ne ho wo abofra nsam. Ene sen? Adufudee a ne wofa de maa no a wampene no nyinaa akyi no, okofaa ababaawa bi a ne din de Asi hyee no nyinsen. Na sedee Asi papa maa ne ho faa no no, se osuo boroo wo a, wose eboroo me na nka se epampam me. Emu animguasee na ode dwane firii Petrensa kuro no mu a obiara anahunu n'akyiri kwan no. Oredwane no, ode n'ani kyeree kwae bi mu, na emu amanee dee yereka a, adee bekye. Emu adaeeso ne asuo a ede ne nnooma reko ne pii. Ohaw ne ateete saa ara na nkurofoe bi a wookogyee Tigare firii Akomfode de reko Gyadam akokyekye ho abayifoe bepuee no so se ohye amena bi mu ma woyii no, pree biribi maa no diie, san de no dii won akyi koo Gyadam kuro no mu. Esiane se na opee ne ho anya ntem nti, opee kwan bi so dane ne ho komfoe wo bere a na ente saa.

Sika nso dee, onam kwan bone so nyaa bi. Na wo nso a ohwe a w'ani ye den no, na wama wo aduro bi anom, na aku wo de akyerese woye bayifoe na eno nti na wonomeee no akum wo no. Wo tiri nye a, wote ketekye mu a, na woso wo nnooma". Abakosem na asan asi ne ho so yi. Gyamfo na asan akohye ababaawa bi a wofre no Abena Sika nyinsen sedee ohyee Asi bi na otumi dwane tetee ne ho no. Esiane se Gyadamfoe ntoto won amammer ne gyidie ahodo ase nti, Wanhwe se Nyamekye ye okomfoe.

Akora Gyambibi a na ɔtaa ka tete nsem kyere Nyamekye no maa no tee asee se wobeyee ɔne ɔbaa no nyinaa kyiribra. Esiane se eye mmusuo kese se ɔbaa a wɔngoroɔ wo bra no benyinsen. Ampa ara woyee amanee no sedee etee na emu ka dee, yenka. Ɔfirii mu firii no, animguasee nti, ɔkɔsrɛ Akora Gyambibi ne ne yere Maame Abena Mansa kwan se ɔpe se ɔfiri Gyadam kuro no mu. Na wɔn baanu nso tuu no fo ansa na ɔrekɔ. Ɔnenam no, ɔkɔpuee wɔ Apewu a ewɔ Asante Mantam mu. Eha na ɔtadee Bosomtwe wɔ.

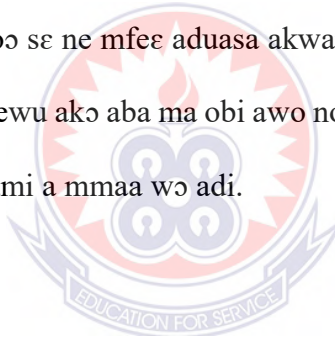
Mama Asibuo ne nipa a ɔbesii ne so maa ɔno nso gyee no ne no tenaa ɔfe so. Esiane dee na ato no pen no nti, ɔyee adwene se efiri saa bere no rekorɔ no, ɔbehwe n'abrabɔ so yie na afei, waye adwumaden de ape sika. Adwuma a na kuro mu hofoɔ mmaa ne mmarima nyinaa de wɔn ho ahye mu ne apatreyyie. Esiane se mpanimfoɔ aka ato ho se, se w'afefoɔ redane mmoa a, dane bi na wɔannane ammekye wo nti, Gyamfo nso de ne ho kɔhyee apatreyyie yi mu bi saa ara. Nso esiane se nnamfogoroɔ nti na aboa kɔtɔ annya tire nti, na suban nso wontumi mfa nsie nti, Nyamekye de ne ho kɔbɔɔ ne yɔnko hɔhɔɔ bi a na ne din de Kwadwo Bosompem ma wɔfaa nnaadaa kwan so se nka wobegye amanfoɔ nsam sika esiane ahokyerɛ kakra a wɔkɔɔ mu fa namyie no ho nti. Mmom, wɔnyaa ebinom buu wɔn dee, nanso da koro bi dee Nyame amfa fie maa enam Tikyani bi so, mpanimfoɔ nsa kaa no ma ɔkɔwiee wɔ Ɔboase afiase mfee num. Wɔyii no no, ɔsan kɔɔ ne nkyi Apewu, nanso ɔdekuro no pamm no se ɔmpɛ no ne kuro no mu bio.

Nyamekye de n'ani san kyere Ahafo na afei kuaye a bere a ɔwiee sukuu a na ɔnya adwuma nti ne wɔfa kamfo kyere no a wamfa ne tiri annye no, afei dee eno na n'adwene kɔsii so se ɔbeyee. Bere a ɔkɔduruu Bono-Ahafo kuro a wɔfre ho Seniagya no, odikuro no de too n'anim se ɔnkyere kuro no mu mmɔfra adee mma no nti, enam so

maa kua no ho asem firii ne tirim. Ɔde ne ho kɔhyɛ kookoo dwadie mu. Ɔne aborɔfo bi, na ɔnyaa ne ho biara.

Asennahɔ bi wɔ hɔ a yetaa ka sɛ, sika wɔ ntaban nti sɛ wonya na wanhunu so hwɛ a, ɛfiri wo nsa. Sika a ɔnyaa wɔ ne dwadie no mu no nyinaa no, mmusuo ne sasa ɔsusu sɛ esa no no nti, enam ne suban ne mmaa so maa ɔbɔ fam na ewiee akyiri no, ɔkɔtenaa Nana Boampene akuraa kɔhwɛ ne kookoo so san twaa abɛ tɔn maa odikuro no.

Nyame yɛ adom maa ne ba a ɔne Asi nyem no no benyiniie na ɔbeyɛ Patrensahene, nti ɔtee sɛ ɔse wɔ Seniagya a ɔtuu nkurɔfoɔ ma wɔkɔfaa no brɛɛ no. Nyamekyɛ ani gyee deɛ, nanso na ɔdi awerɛhɔɔ sɛ ne mfee aduasa akwantuo no nyinaa no, amfa mfasodeɛ birara ammɛ no. Na sɛ ɔrewu akɔ aba ma obi awo no foforo a, nka ne gyegyiregye. Yei nti dwumadie yi rebɛda tumi a mmaa wɔ adi.



Deɛ ɛdi so yi fa Owusu (1992) nwoma ‘Wo gyegyiregye!’ a ɛno nso yɛ atwerɛ kasadwini ne fa a ɛyɛ ayɛsem. Sɛ yɛfa nwoma ‘Wo gyegyiregye!’ a, nnoɔma a ɛma nwoma no da nso firi afoforɔ ho ne sɛ, ɛkuta ankaa ahosuo. Afei, animu ntwerɛɛ no, wo bɛhunu biribi te sɛ; Akuapem Twi, ‘Wo Gyegyiregye!’ a ɛyɛ edin a ɛda nwoma no so ankasa, ɔtwɛrɛfoɔ no din, na ne korakora no, adwumakuo a ɛtintimm nwoma no. Mfonin a ɛda nwoma no anim no ye ɔbaa bi a n’ani afi, na wabɔ ne tiri so duku, a watene ne nsa akyerɛkyerɛkwan no sɛdeɛ ɛhwɛ obi so wɔ berɛ a n’ano no nso abue te sɛ deɛ ɔrekasa kyere obi no. Nipadua no ase pɛɛ na aberantɛɛ bi nso ayere ne ho repia ababaawa bi a ne ho sisi ne ho so wɔ adonko bi so. Ɔfa yi rebɔ nwoma no tɔfa, na ɛbɛkyere sɛdeɛ ɛyɛɛ a enam ɔbaa so maa Nimako bɔɔ fam wɔ abrabɔ mu.

Nwoma ‘Wo Gyegyiregye!’ yɛ Owusu (1992) nwoma no mu deɛ ɛto so mmienu. Okyegyɛɛ nwoma no mu afaafa dunan wɔ ayɛsem kwan so. Agya Fori ne Asiedua yɛ Nimako a ɔdi akotene wɔ ayɛsem no mu no awofɔɔ. Nimako kɔɔ sukuu bɛyɛɛ ɔkrakyeni wɔ Dwenease kurodua mu na esiane ne nwomasua nti, na ɔmfa amammere ne amanneɛ nnyɛ hwee wɔ n’asetena mu.

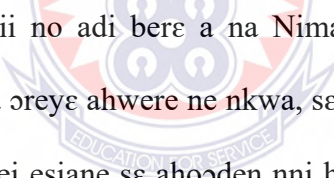
Amammere kwan so wɔ Akanman mu no, sɛ ɔbarima bi so awareɛ a, ɛyɛ n’agya asedee sɛ ɔhwehwe ɔbaa a ɔte apɔ ma ne ba no ware. Ɔse kɔsrɛɛ ababaawa bi a wɔfrɛ no Adwoa Sɛɛwaa nsam aware maa ne babarima yi nanso nneɛmmafɔɔ kasa bi a wɔse” atwa mu” nti, wanware no. Afei ɔde ne pɛ kɔfaa Ama Nsonowaa a sɛ Aberewa Ataa a ɔyɛ Nimako nanabaa kyere mu a, ɔyɛ Nimako no busuani nti wɔn baanu no bɛdi mogyafra nti ɔrempene wɔn awareɛ no so no. Nimako amfa deɛ n’abusuafoɔ yi kaɛɛ no biara annyɛ adwuma. Eno nti ɔkɔɔ so ara kɔhyiaa Nsonowaa ayeforɔ wɔ Oguaa maa sedee mpanin sɛɛ, seantieɛ ne ɔnwam atiko pɔ no, wɔn ayeforɔ no yɛɛ ka na afei deɛ ɛka na atwa wɔn ho ahyia yi.

Hwe sɛ ɔbaa te fie na ɛka atwa ne kunu ho ahyia ma esiane ɛka nti, wɔn dan mu nnooma nyinaa akafoɔ atabiri de asi aka no ano, mpo bosome akatua no mu fa a wɔde hwe fie mpo nso wɔn. Yei didi mu ara na Nimako ne n’abusua kɔpuee Yamoransa, faako a ɔkɔtoaa n’adwuma so, ɛhɔ na ɔkɔhyiaa osikani bi a wɔfrɛ no Kwamena Agyiri ma ɔboaa no tuaa n’aka no maa no. Eno akyiri no ɔde ne kɔɔ Nkran kɔpɛɛ adwuma maa no.

Saa bere yi deɛ na sika aba fie, ɛfiri sɛ na adwuma no yɛ. Merekasa yi nyinaa no, na Aberewa Ataa nso awu ama wɔasie no ayɛ n’ayie nyinaa. Bere a ɔgyaɛ Sɛɛwaa no,

mfeɛ num akyi ansa na ɔrema kwan ama Ɔpanin Kwasi Yaamoɔ aware no. Ɔboaa ne kunu no wɔ kuadwuma mu maa enam so, okunu no gyee din na ɔnyaa sika nso. Okunu yi hweree ne nkwa ma amammerɛ kwan so no, wɔyɛɛ no kuna a emu atatanneɛ nyinaa ɔfaa mu. Eno akyiri na wɔsan nso kyee okunu agyapadeɛ san sisii no pii so.

Tibɔne a wɔmfɔ ntu bata, Nimako adwuma a na ɔyɛ no wɔ Nkran no seeɛ na enam so maa ahokyere san baa wɔn so. Afei deɛ ne yere Nsonowaa yɛɛ adwene sɛ ɔbeɔba no adwumayɛ mu ama wɔatumi ahwe fie. Mpanimfoɔ wɔ kasa bi sɛ, “Mmaa mpe ohia”, na ɛfa bi no, eyɛ nokore. Ne nyinaa ne sɛ, bere a Nsonowaa nyaa adwuma sɛ ɔreyɛ no mu ara na ɔkɔfaa ɔbarima foforo na enam so ma ntɔkwa sii ɔne ne kunu ntam na ɛde awaregyaɛɛ baɛɛ.



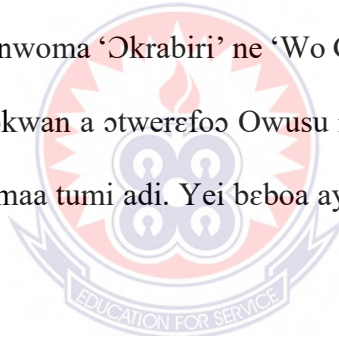
Nsonowaa suban bi a ɔyii no adi bere a na Nimako wɔ ahokyere mu nti, ɔdaneɛ nsadweam a ɛkaa de, anka ɔreyɛ ahwere ne nkwa, sɛ adɔkotafoɔ amma mu a. Eno akyi na wɔtuua no nsanom. Afei esiane sɛ ahoɔden nni ho sɛ Nimako de beyɛ adwuma no nti, emaa wɔyii no adi wɔ adwuma mu. Kuntunu nso hwan a, ne nkyi ara na ɛko, na efie nso de fie nti ɔtwaa n’ani hwɛɛ fie kwan so.

Nimako ne ne mma mmaa a ɔne Nsonowa woo wɔn no kɔduruu Dwenease kuro no mu asomdwoɛɛ mu. Ɔhunuu sɛ nnoɔma pii ato ape fa wɔn kwasafodwuma a enam so de mpuntuo bere wɔn kuro no nti ɔnam ne nimdeɛ ne ne suahunu so boa maa Dwenease kuro no faa ne ntoma pa firaeɛ na ɔsan ne Seɛwaa awareɛ no ka sɔɛɛ maa wɔn ne wɔn mmanoma no tenaa asomdwoɛɛ mu. Eho na wɔrebɛhunu sɛ adeɛ a Ɔdomankoma ahyehye ne nsem a mpanin aka ato ho no, yɛnnye ho akyinnyeɛ.

1.2 Ohaw no adiyie

Nhwehwemu ahodoɔ akɔ so fa atwere kasadwini mpensempensemu ho.

Owusu-Acheaw (2017) dii dwuma bi a ohwee sedee otwerefoɔ Koranteng (1972/2007) daa mmaa adi wɔ ne nwoma 'Mpuasa Ntiamoa ne Guasohantan' mu. Yeboah (2019) aye nhwehwemu a efa okwan a atwerefoɔ nam atwere kasadwini so da Akanfoɔ atirimpɔ, wɔn amammerɛ ne wɔn mmaa adi: Nhwehwemu wɔ Amoako (1974) nwoma 'Etire Nni Safoa' nwoma mu. Fosu (2020) nso adi dwuma afa Aidoo (2017) nwoma 'Anhununtɛm' mu mpensempensemu ho. Mmom wɔn mu biara anni dwuma amfa tumi a mmaa wɔ wɔ mmarima so ho. Yei nam so ma nnipa pii wɔ adwenkyeaeɛ wɔ mmaa ho a ekyere sɛ mma ye abodeɛ mu bɔbea a eye mmre a wɔnntumi mmmoa wɔ biribiara mu Nhwehwemu biara nkɔɔ so fa okwan a Owusu (1973/1992) nam atwere kasadwini so daa mmaa tumi adi wɔ ne nwoma 'Okrabiri' ne 'Wo Gyegyiregye' mu. Sei nti na abehia sɛ meye nhwehwemu fa okwan a otwerefoɔ Owusu nam ne nwoma 'Okrabiri' ne 'Wo Gyegyiregye!' so daa mmaa tumi adi. Yei beboa ayi adwenkyeaeɛ wɔw wɔ mmaa no afiri ho.



1.3 Nhwehwemu no botaeɛ

Nhwehwemu dwumadie yi botaeɛ ne sɛ erepensempensem:

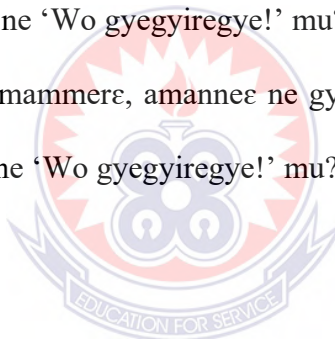
1. Sedee obaa ye oboafɔɔ ma adasa wɔ Owusu (1973/1992) nwoma 'Okrabiri' ne Owusu nwoma 'Wo gyegyiregye!' mu
2. Sedee enam obaa so ma adasa bɔ fam wɔ Owusu (1973/1992) nwoma 'Okrabiri' ne 'Wo gyegyiregye' mu
3. Gyidie a Akanfoɔ wɔ wɔ mmaa ho fa sunsunsem ho wɔ Owusu (1973/1992) nwoma 'Okrabiri' ne 'Wo gyegyiregye!' mu

4. Akanfoɔ amammere, amanneɛ ne gyidie a efa mmaa ho wɔ Owusu (1973/1992) nwoma ‘Okrabiri’ ne ‘Wo gyegyiregye!’ mu

1.4 Nhwewemu yi ho nsemmisa

Nsemmisa ahodoɔ a nhwewemu yi rehwehwe ɛho mmuaee

1. Sen na ɔtwerefoɔ no daa mmaa adi sɛ wɔyɛ aboafɔɔ ma adasa wɔ nwoma ‘Okrabiri’ ne ‘Wo gyegyiregye!’ mu?
2. Okwan ben so na enam mmaa so ma adasa bɔ fam wɔ nwoma ‘Okrabiri’ ne ‘Wo gyegyiregye!’ mu?
3. Gyidie ben na Akanfoɔ wɔ wɔ mmaa ho fa sunsunsem ho mu nsem ho wɔ nwoma ‘Okrabiri’ ne ‘Wo gyegyiregye!’ mu?
4. Sen na Akanfoɔ amammere, amanneɛ ne gyidie a efa mmaa ho no da adi wɔ nwoma ‘Okrabiri’ ne ‘Wo gyegyiregye!’ mu?



1.5 Dwumadie no ho mfasoɔ

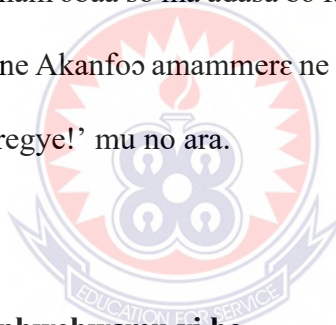
ɛho beba mfasoɔ ama adasa fa Akanfoɔ amammere ne gyidie ahodoɔ no ho ne sɛdeɛ wɔbesi aye ahweyie wɔ amammere ne gyidie ahodoɔ no ho na amma obi amfa asɔkwaa annane wɔn akyenkyena. Bio, wɔ Akanfoɔ amammere ne gyidie ho no, ɛbeboa ama obiara a ɔnyɛ Akanni anaase ɔnnim hwee fa Akanfoɔ amammere ne gyidie ho no, sɛ ɔman yi mu, anaase amannɔne abete Akanfoɔ ase wɔ deɛ nti a wɔyɛ wɔn nnoɔma wɔ akwan bi so.

Dwumadie yi beyɛ nhwesodeɛ ama asuafoɔ titire ne wɔn a wɔwɔ Kolegyi ahodoɔ a ɛwɔ ɔman yi mu ne obiara a ɔberɛ sɛ ɔdi ne dwuma fa nwoma yi ho.

Nhwehwemu no beba mfasoɔ ama akyerekyerεfoɔ ne nhwehwemuni biara a ɔwɔ ɔpε no sε ɔdi ne dwuma wɔ saa nwoma yi mmienu mu. Esiane sε εbeyε nhwesodeε nwoma ama no na εde nimdeε foforo beka ne ho. Nhwehwemu yi mu suahunu bema akyerekerεfoɔ anya nimdeε foforo aka wɔn deε ho. Na bere biara a wɔpε sε wɔdi dwuma biara fa atwere kasadwini ho no, dwumadie yi beyε mmoa nwoma ama wɔn.

1.6 Deε dwumadie yi ano kɔpem

Dwumadie yi begyina Owusu (1973/1992) nwoma ‘Okrabiri’ ne nwoma ‘Wo gyegyiregye!’ mu nsem nyinaa mpensempensemu so. Ewɔm sε nsempɔtitire pii na εwɔ nwoma ahodoɔ mmienu yi mu deε, nanso nhwehwemuni no behwe sεdeε ɔbaa ye ɔboafɔɔ ma adasa, sεdeε enam ɔbaa so ma adasa bɔ fam, gyidie a Akanfɔɔ wɔ wɔ mmaa ho fa sunsum mu nsem ho ne Akanfɔɔ amammere ne amanneε a εfa mmaa ho wɔ nwoma ‘Okrabiri’ ne ‘Wo gyegyiregye!’ mu no ara.



1.7 Ohaw a mehyiaa wɔ nhwehwemu yi ho

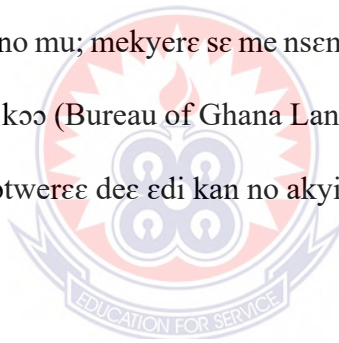
Mpanimfɔɔ wɔ kasa bi sε, ade pa yennya no kwa, gye sε wobre nti dwumadie a εte sei yin so annkwati akwansideε. Ohaw no na edidi soɔ yi;

Mfitiaseε no na mewɔ gyidie bi sε menya ɔtwerefoɔ no ankasa na wato n’anom tuo wɔ ɔkwana a ɔfaa so de mmaa dii dwuma sε aboafɔɔ ne adeseefɔɔ wɔ ne nwoma mmienu no nyinaa mu nanso mekoduruu ne kurom ansa na merete sε ɔnte ase.

Nwoma ahodoɔ a efa kasadwini mpensempensemu ho a mɛhwɛ so de adi dwuma no, esiane sɛ ɔman yi mu beaɛ a wɔkora nwoma a etete saa no mpo eho yɛ den sɛ wo nsa bɛka bi wɔ ho nti, eyɛ a na ayɛ atetee sɛ wobedi dwuma a ete sei.

Ɛmfa ho ne nwoma no ho den a na eyɛ no, meɔɔ me ho mmɔden biara ne mpanimfoɔ a wɔwɔ (Bureau of Ghana Languages) dii nkitaho ara de kɔsii sɛ wɔn nsa kaa nwoma no bi maa me.

Bio, mehyɛɛ me dwumadie no ase no, na mede nwoma ‘Ɔkrabiri’ nko ara na na ɛredi dwuma. Afei m’ani baa me ho so no, me behunuu sɛ, sɛ manhwɛ yie a, mɛka kwan mu wɔ me mpensempensemu no mu; mekyere sɛ me nsemmoano no sua. Ɛno nti deɛ mehyɛɛ ara ne sɛ, mesan bɔɔ anan kɔɔ (Bureau of Ghana Languages) kɔpɛɛ nwoma foforo a eyɛ ɔtwerefoɔ koro no ara na ɔtwereɛ deɛ edi kan no akyiri kwan ansa na meretumi atoa me dwumadie no so.



1.8 Nhwɛhwɛmu yi nhyehyɛɛ

Makyekyɛ dwumadie yi mu afaafa num.

Ɔfa a edi kan no yɛ nnianimu na yɛbehunu deɛ edidi so yi: nhwɛhwɛmu no nnyinasoɔ, nwoma ‘Ɔkrabiri’ ne ‘wo gyegyiregye!’ tɔfabɔ, ɔtwerefoɔ no ho asem tiawa, ɔhaw no adiyie, nhwɛhwɛmu no botaeɛ, nhwɛhwɛmu no nsemmissa, mfasoɔ a dwumaadie no de bɛba, deɛ dwumadie no ano kɔpem ne ɔhaw a mehyiaɛɛ wɔ nhwɛhwɛmu yi ho.

Ɔfa a ɛto so mmieniu no kyere deɛ animdefoɔ binom aka afa dwumadie no ho. Akanfoɔ amammereɛ ne gyidie, bayie, bragoro, bɔbea, mmaa, “Liberal Feminism” ne “Gender

stereotype Theory”. Ɔfa mmiensa no ye ɔkwan a nhwehwemuni no faa so dii dwuma no, nhwehwemu no akwankyerɛ, kwan a mefaa so nyaa nsemmoano no, nsemmoano no mpensempensemu.

Ɔfa a ɛtɔ so nan no hwɛɛ nwoma ‘Ɔkrabiri’ ne ‘Wo gyegyiregye!’ mpensempensemu ho. Ɛha na mede nhwehwemu no nsemmissa no bɛpensempensen dwummadie no botaeɛ no a ɛye sɛdɛɛ ɔbaa ye boafɔɔ ma adasa, sɛdɛɛ ɛnam ɔbaa so ma adasa bɔ fam, gyidie a Akanfɔɔ wɔ wɔ mmaa ho fa honhom mu nsem ho ne Akanfɔɔ amammere a ɛfa mmaa ho wɔ nwoma ‘Ɔkrabiri’ ne ‘Wo gyegyiregye!’ mu. Ne korakora no, ɔfa num mu na mebo dwumadie no nyinaa mua. Ɔfa yi kasa fa dwumadie no tɔfabɔ, awieɛɛ ne nsusiɛ anaa adwenkyerɛ a mede beto dwa ho.

1.9 Tɔfabɔ

Saa ɔfa yi a ɛwɔ dwumadie yi mu no ahwe dwumadie no nnianimu, nnyinasoɔ, dwumadie no ho haw ne anosie, dwumadie no botaeɛ ne ɛho nsemmissa. Bio, makyerɛ mfasodeɛ bi a adasa benya afiri mu, akyerɛkyerɛfɔɔ ne asuafoɔ, ne titire wɔn a wɔwɔ kolegyi ahodoɔ bi mu no. Ɔfa a ɛdi hɔ no ye ɔfa a ɛtɔ so mmienu. Ɛha na meye nhwehwemu dwumadie ahodoɔ a adi kan akɔ so no.

ƆFA MMIENU

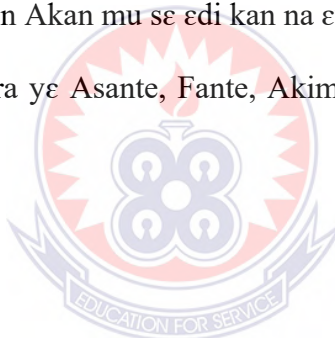
DEƐ ANIMDEFƆ BI AKA A ƐFA DWUMADIE YI HO

2.0 Nnianimu

Ɔfa yi hwe animdefoɔ bi suahunu ne adwenkyere a Ɛfa Akanfoɔ ho nsem ho. Ɔfa yi beka biribi afa Akanfoɔ amammere bi te se awaree, bragoro ne kyiribra. Akanfoɔ gyidie a Ɛfa nyinsen, ne amannee bi te se kunye ho. Tiɔri a Ɛfa dwumadie yi hon so nhwehwemuni no beka biribi afa ho.

2.1 Akanfoɔ ho nsem

Danquah (1968) kyere edin Akan mu se edi kan na eye kann na okyerere mu se Akanfoɔ a wogyee won to mu pa ara ye Asante, Fante, Akim, Akuapem, Assin ne pii a nne yi woka Twi wo Gold Coast.



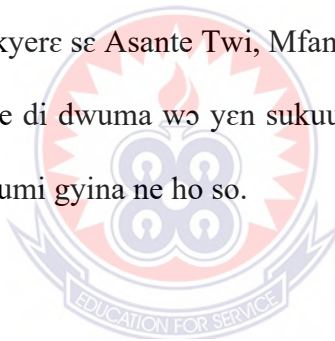
Nkansa-Kyermanteng (2010) a Kissi (2017) de kaa asem nso de too so saa ara se, edin Akan no kyere asemfua kane na osusu se Akanfoɔ na wodii kan besoee wo Ghana. Nkansa-Kyeremanteng kyere se asemfua 'Akan' no nkyeremu ne se nnipa bi a woka kasa a esese na won amammere ne amannee reye aye baako wo Ghana.

Yankah (1989) de too dwa se Akan kasa no sese. Akanfoɔ ye nnipakuo bi a wobaa oman Ghana mu kane na ne saa nti, wokyee na won nnooma bi di nse titire ne won kasa a edi akotene wo Ghana afaan nyinaa mu.

Edin Akan yɛ adɛɛ a ɛbaɛɛ nyɛ nnɛ. Dolphyne (1988) de ato dwa sɛ Akan yɛ edin a ɛwɔ ho firi (1950) a ɛda nnipakuo a wɔka Akan Kasa no na afei nso eno ne kasa a nnipa pii no ara ka a, nnipa no ara te aseɛ yie wɔ ɔman Ghana mu. Akyinnyɛɛ biara nnim sɛ Ghana ntwea nan no mu nyinaa no, Akan ne kasa a nnipa pii no ara de di wɔn dwuma.

Osam (2008) nso de too dwa fa asem dada no ho sɛ kasa no seseɛ, enna ɔkyerɛɛ sɛ wɔyɛ nnipakuo bi a wɔwɔ Ghana anaafɔɔ fam na yebetumi ahunu wɔ a wɔka saa kasa no wɔ Asante, Bono, Ahafo, Mfimfini, Apueɛ, Atɔɛɛ Mantam no mu na Firaw Mantam fa baabi.

Akpanglo-Nartey (2002) kyere sɛ Asante Twi, Mfante ne Akuapem Twi ne Akan Kasa nkorabata mmiensa a yede di dwuma wɔ yen sukuu ahodoɔ mu na yesua nso na yefa emu biara sɛ eye kasa a etumi gyina ne ho so.



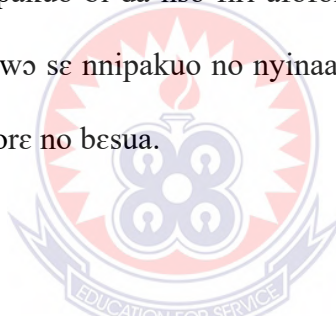
Akanfɔɔ yɛ abusuakuo kɛsɛɛ wɔ ɔman Ghana mu a sɛ yekye ɔman no mu kasakuo ahodoɔ mu ɔha a, Akanfɔɔ nko ara nya ɔha mu nkyɛmu (47.3%) a Akanman mu no kasa pɔtee a yede di dwuma kɛsɛɛ ne Akuapem, Akwamu, Akyem, Asen, Twifo Asante, Denkyira. Kwahu ne Bono (Ghana Statistical Service, 2012).

2.2 Amammerɛ ho adesua

Amammerɛ yɛ abrabɔ no fa bi a ɛde mfasoɔ ne anigyɛɛ brɛ nnipa. Yɛhunu no sɛ eye asekyeresu a ɛfa nnipa ho a ebi yɛ nnoɔma bi te sɛ kasa, adwinneeɛ, nnwom, sɛdeɛ wɔsi wɔn adan, amanneɛ, mmere a atwitwa mu, afahye ahodoɔ, kwan a wɔfa so noa wɔn nnuane, deɛ aba so, abakɔsem ne adomankomasem (John, 2020).

Tylor (1871) a Agyekum (2013) de kaa asem hunu no se amammerɛ ye adeɛ a ɛka nnipa ho na obiara hia. Ne saa nti no ɔkyerɛ mu se "amammerɛ" ye adeɛ mua baako a yɛnya nimdeɛ, gyidie, adwinnie, abrabɔ pa, mmara, amanneɛ ahoɔden a nnipa nya wɔ kuo a ɔwɔ mu. Yei kyere se obiara a ɔwɔ kuo bi mu no, ɛmfa ho se ɔye ɔbaa anaa se ɔbarima, abɔfra anaa ɔpanin, ɔwɔ ho kwan se ɔnya amammerɛ mu nnɛpa no mu kyɛfa.

Goodenough (1957) a Agyekum (2010) de kaa asem nso hunuu amammerɛ wɔ kwan sononko so a ɛnye deɛ animdefoɔ no bi hunu no no. Ono deɛ ɔhunu no se yɛmfa amammerɛ nnyina ho mma nnoɔma a yɛhunu na mmom, nnoɔma a yɛsua a yɛnhunu. Eyɛ nnoɔma a ɛse se obi hunu sedee ebeye a yɛbɛgye no ato mu wɔ kuro bi mu. Otoa so se, amammerɛ ma nnipakuo bi da nso firi afoforo ho. Goodenough san kyereɛ se, amammerɛ ye adeɛ bi a ɛwɔ se nnipakuo no nyinaa nya ho kyɛfa na bere korɔ no ara nso eyɛ adeɛ a ankoreankore no bɛsua.



Prempeh (2016) ne Kwakye (2011) yɛɛ adwene se, amammerɛ ye ɔkwan a nnipakuo binom nam so ahyehye wɔn asetena ne wɔn abrabɔ mu nnoɔma ahodoɔ no nyinaa ato ho firi awɔɔ ntoatoasoɔ so kɔsi awɔɔ ntoatoasoɔ so. Ete saa deɛ a na ɛrekame ayɛ se ɛsiane se asetena ne abrabɔ mu nnoɔma no wɔ ho dada ma awɔɔ ntoatoasoɔ nti, abɔfra a wawo no foforo o, ɔhɔhoɔ o, wobeto a ɛtwa se wo nso wodi so ye wo nnoɔma saa ara pɛpɛpɛ.

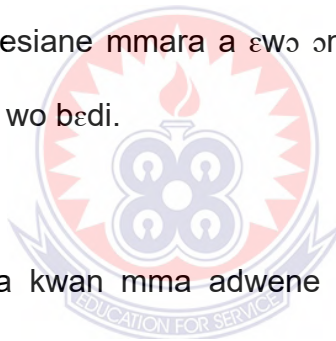
2.2.1 Amammerɛ su

Amammer[biara nni h] a [tena h] daa [te sei de[a, na amammer[nyini na [wu nso. {ber[dane a na woadane wo ho bi nti ber[biara a nsusui[anaa adwene

fofor] b[ba no, y[de ka de[[w] h] dada no ho na nkakrankakra no ara na dada no nso refiri mu.

Asiamah ne Lugogye (2008) de too dwa s[amammer[nsesae[gyina s[enyin so. Na ade[biara a [nyina no w] ho kwan s[[gye adwene foror] ne nsesae[to mu. Ente saa de[a, nkyirimma ntumi nnyini w] saa amammer[no mu.

Ɔmaa nhwεso bi sε, Akanfoɔ nhemfo amusie wɔwɔ gyidie bi sε, wɔkum nnipa bi de sie anaa gya nhemfoɔ kwan sε wɔ wu a. Ewɔ sε ɔhene no ne no yerenom, mma ne nkoa kɔ sɛdeε εbεyε a ɔbεtoa n'ahenie no so wɔ asamando. Saa nneyɔεε yi nnkɔso bio esiane mmara a εwɔ ɔman no mu nti, wo a wobεkum nnipa no, mmara no ne wo bεdi.



Nneyɔεε biara a εmma kwan mma adwene fororɔ ne nsakraεε no taa de ntakwantawa brε nkyirimma no.

Akanfoɔ awaregyeε mu no, na ɔbarima bi ba fie bebɔ kɔkɔkɔ, nhunuanimu ne amanneε a εkeka ho ansa na awareε no awie p[yε. Nanso nnε yi, esiane akwantuo nti, ɔbaa ne ɔbarima bi tumi hyia wɔ akwantuo mu na wɔaware wɔ hɔ, awowo ansa na akyire no, wɔama abusua no mmienu no ayε amanneε a εfa awareε ho no wɔ wɔn akyi.

}man biara a ɔye ɔmanteasee no taa kura n'amammerɛ mu. Bere a [s[mu no wɔsakra mu sɛdeɛ ebeyɛ a abrabɔ beyɛ mmerɛ ama ɛmanfoɔ no. Ɛno nti yetumi ka sɛ amammerɛ nyini (Asiamah, n.d).

2.2.1.1 Wɔkora Amammerɛ de gya nkyirimma

Wɔkora amammerɛ nso wɔde foforo keka ho. Dada no yera esiane sɛ ɛho nhia bio. Wɔtwa amanneɛ ahodoɔ bi mu. Tete ho Akanman mu no, na wɔmma ɔbaa kwan mma ɔnkɔ sukuu. Deɛ na wɔtaa ka ara ne sɛ, ɔbaa deɛ wo deɛ ne gyaade ne efie hwɛ. Nanso nn[yi asesa koraa.

2.2.1.2 Wɔkyɛ nneyɔɛɛ a ɛwɔ amammerɛ mu

Amammerɛ ye adeɛ bi a nnipa a wɔwɔ kuo bi mu no nyinaa kyɛ. Ɛnyɛ adeɛ a ɛwɔ nnipa bi anaa ɔbaakofoɔ deɛ. Akwan pii w] h] a w]fa so ky[amammer[; ne titire y[s[[refa kasa so. Kasa y[nnipa ne nnipa ho nkitahodie kwan a emu nimde[no nam dodo] adwenkyer[, badwam kasa ne adeɛ so (UKEssays, 2018) Akanman mu no, s[[y[ayiy], bragor] anaa awaregye[mu no, w]akyeky[de[[s[obiara s[]y[w] mu.

2.2.1.3 Amammerɛ yɛsua

Sɛ abɔfra anaa ɔhɔhɔɔ bi betumi adi dwuma bi pɛpɛpɛ sɛ ɔmanni a, gye sɛ onii no sua kuro, abusua anaa ɔman no amammerɛ wɔ bere a ɔbehwe sɛdeɛ wɔsi ye nnoɔma na wɔakenkan afiri nwoma mu. Amammerɛ sua tumi kɔ so wɔ bere a w'ani da ho anaase awarefire mu. Amammerɛ sua mu no, wɔkyere sɛdeɛ wɔsi fa afadeɛ, ye fie nnwuma ahodoɔ no nso.

2.2.2 Amammerɛ ho mfasoɔ

Amammer[na [kyer[y[n s[de[[b]y[a, y[b]dwene]man mu no nyinaa ho na ny[ankor[ankor[ho. Ɛma y[n adwenesu fa abusua ho,]man ho ne adeɛ (UKEssay, 2018).

Amammer[boa si]haw ahodo] ano w] y[n mp]tamu. Akanman mu no, s[]barima bi wu a, onua barima a]b[di n'ade[no tumi ware]baa kunafo] no. Adwenep] a [taa akyire ne s[, sikas[m, adwenwene ne]yaw a anka okunafoɔ no ne ne mm]fra no b[fa mu w] w]n asetena mu no, w]y[saa de yi firi h].

Asiamah ne Lugogye (2008) abob] Akanfo] amammer[no bi a w]y[de yi]haw no bi so. W]kyer[s[bragor] a w]y[de ma mmaayewa a wɔaduru w]n mpanin mfe[so no na [boa ma abrab] pa mapa tena h]. Akanfo] amammer[mu no, amanne[a w]y[ma okunafoɔ no boa yi honhom mu ne adwene mu haw biara firi ne so na]de ne ho. Yei nti, maka s[amammer[nney]e[, nno]ma ne nsusui[bi a nnipakuo bi nam so di w]n dwuma w] w]n daadaa asetena mu na w]hw[s[[b]tena h] firi awo] ntoatoaso] ak]si awo] ntoatoaso] so na mmom [ma ho kwan ma nnanemu k] so w] ber[a [s[mu.

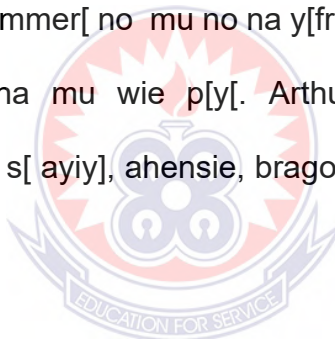
2.3 Amammerɛ ne kasa ho adesua

Sapir (1949) a Mandelbaum (n.d) de kaa asɛm sɛ, w] amammer[nkorabata no nyinaa mu no, kasa y[nsusuho a emu da h] na ne tebea no anya mpuntuo a [ho hia na a ay[ahiade[ama amammer[mu mpuntuo.

Daytranslations (2018) kasa ne amammer[y[ade[bi a y[anwono abɔ mu. Kasa p]tee bi yi nnipa kuo p]tee bi adi. S[wode kasa fofor] bi di nkitaho a, [kyer[s[wo nso wo ne amammer[a [ka saa kasa no redi nkitaho. Wontumi nte obi amammer[ase w] ber[a wonyaa kwan w] kasa no mu ankasa. S[y[resua anaa y[rekyer[kasa no, [ho b[hia s[amammer[a kasa no firi mu no nso y[kyer[[firi s[kasa y[ade[bi a atim w] amammer[mu yie.

2.4 Akanfoɔ Amammerɛ Ahodoɔ no Bi

Amammer[kyer[]man no mmara anaa nhyehy[e[a [w] s[obiara di so p[p[[p. Nney]e[a [k] so w] amammer[no mu no na y[fr[no amanne[. Mmienu yi na [ka bom ma nnipa asetena mu wie p[y]. Arthur (2003) akyer[kyer[Akanfo] amammer[ahodo] bi te s[ayiy], ahensie, bragor], aware, abadinto] ne adeɛ ne s[de[w]y[no.



2.4.1 Awareɛ

Aware[y[amammer[a Akanfo] bu no k[se[. {no nti w]bu b[bi s[, “Aware[ny[nsafufuo na w]aka ahw[“ Yei nti w]mpere w]n ho nk]hy[mu. Ber[a]barima ne]baa bi nam amanne[kwan so ka w]n ho bom s[okunu ne]yere na Akanfo] fr[no aware[(Arthur, 2003). Prempeh (2003) da no adi s[aware[y[amammer[kwan a Akanfo] fa so ka]baa ne]barima a w]mfiri abusua kor] mu b] mu, di ho adanse[gye w]n to mu s[w]y[]yere ne okunu.

Amankwaa (2001) nso se aware[y[amammer[kwan a y[n nananom ahyehy[ato h] firi ab]de[mfitiase[a nnipa nni ho agor]. }barima ne]baa hyia s[w]bɛtena ase s[okunu ne]yere a, s[de[[te[biara [boa ma]baa no ne]barima no abusua no nya agyapade[. Kwakye (2011) bob]] Akanfo] aware[ahodo] no bi s[, awowa aware[, mpena aware[, mfenaa, aware pa ne de[[keka ho. }kyer[[aware[pa mu s[, [y[aware[a]barima bi ne n'abusuafo] ak]sr[]baa bi a waduru ne mpanin mfe[so aware[w]]baa no abusuafo] h]. S[]baa no abusuafo] pene so a,]barima no y[ne ho ade[san tu ne tiri nsa w] amammer[kwan so. S[]baako wu a, [w] s[baako y[kuna.

Arthur (2003) nso maa Akanfo] aware[ahodo] no bi a]kyer[[mpena aware[mu s[[y[aware[a]barima no ne]baa no tumi ware mfe[bebree bi akyi, ansa na watu ne tiri nsa. S[]barima no y[]baa no ho biribiara na]ntuu ne tiri nsa , saa aware[yi y[mpena aware[. }toaa so s[, s[]baa no b] adwaman a,]barima no ntumi nnye no ayefer[. S[[t] da mpo a, w]mma]baa no ny[kuna ber[a]barima no awuo. Aware[y[]baa ne]barima asetena mu atuwohoaky[nkabomu (Osei, 2002). }kyer[kyer[ɛ mu s[, asetena mu dwumadie no fa k[se[no tumi ba mu esiane aware[ne abusua nti. Asetena mu dwumadie a [didi so] yi da no adi pefee; awo], fawohodie a mm]fra b[nya s[w]de w]n ho b[fra afofor] ay[biribi. Asetena mu banb] mfitase[a [si sikas[m ho famb] ho kwan.

2.4.2 Nnipa a wɔtumi ware

Akanfoɔ susu se awareɛ kwan ware na eno nti na enam so ma wɔyɛ nhwehwemu ansa na wɔagyɛ awareɛ bi ato mu. Esiane se, enam saa nhwehwemu no so na ɛma yɛhunu nnipa a wɔtumi ware no. Asante amammerɛ mu no, awareɛ bi te se ɔbaa ne ɔbarima a

wɔfiri abusua korɔ mu no, wɔmma kwan mma wɔnnware. Sɛ ebia, nnipa baanu a wɔfiri Biretuo abusua mu ntumi nwareɛ mma nnye yie (Osei, 2002). Ɔkyerɛ mu sɛ, mmɔfra a wɔfiri nuammarima baanu afa mu, sɛ eyɛ agya anaa ɛna fa mu, ntumi nware. Mmɔfra a wɔfiri nuammaa baanu nso afa mu, sɛ eyɛ agya anaa ɛna afa mu nuammaa, wɔntumi nware. Mmom, barima bi bɛtumi aware ne wɔfa babaa (Osei, 2002).

Schwimmer (2003) a weebly.com (n.d) de kaa asem kyere sɛ, agya na eyɛ awareɛ ho nhyehyɛɛ ma ne ba. Ɔdaa no adi sɛ, awareɛ ye agyinasie kɛsɛ ma Ɔkanni biara, esiane sɛ eno na ɛma wɔn abusua no trɛ. Awareɛ ahodoɔ no mu no, deɛ ɛtaa kɔ so no ye sɛ ɔbarima bi bɛware ne wɔfa babaa anaa obusuani bi a ɔye ne papa nuabaa ba.

2.4.3 Bragorɔ

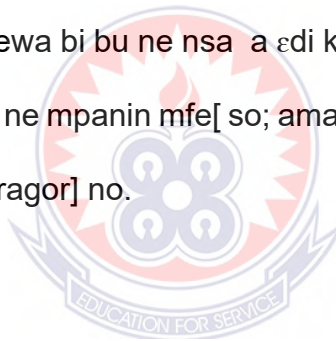
Bragor] y[amammer[a Akanfo] y[de pagya w]n mma mmayewa a w]aduru w]n mpanin mfe[so k] w]n mpanin mu (Prempeh, 2003). }toaa so s[, w]y[de kyer[s[ababaawa no afiri ne nkwadaa gyinaber[mu rek] ne mpanin gyinaber[mu. Ansa na Akanfo] b[goro obi bra no, gye s[way[bra anaa wak] afikyire. W]nam bragor] yi so siesie w]n ma aware[, awo] ne mmay[n.

Kwakye (2011) nso se bragor] y[amanne[a w]y[ma]baa a waduru ne mpanin mfe[so de kyer[s[wanyini. S[abaayewa bi duru ne mpanin mfe[so na w]goro no bra a, [boa ma]nya aware pa. }kyer[mu s[, s[y[ka s[]baa bi aduru ne mpanin mfe[so a, [kyer[s[wakyima. Abaayewa kyima a, deɛ [di kan no de asakyima. Abaayewa a way[bra fofor] no de]sakyimani anaa brani.

S[w]d]]so nso a, w]fr[w]n asakyimafo]. S[]baatan bi sra ne ba na ɔhunu s[ne ba no abu asakyima a [di kan a,]fr[ne ba no de no k] mfikyire.

Afei,]bob] ad]fo nyinaa amanne[. Akanfo] aman mu baabi mpo deε, ɔfasekan dada bi b] mu pae s[ne ba asomasi ay[bra (Owusu, 1973). }toaa so s[, w]de saa ns[m yi k]dan adunsinfo] ma nea]hy[kwawa no yi to n'anom de kyer[s[afei de[ɔnnkyiri bra bio anaas[efi nni ababaaya no ho bio. Afei w]de nnwonto] ne donnob] goro no bra k]si owigyinae[.

Nketia (1963) a Sarpong (1977) de kaa asem kyerε mu se, as[mfua nkabomu 'bra' ne 'goro' S[abaayewa bi bu ne nsa a εdi kan a, y[se way[bra asekyer[ne s[wanyini anaa waduru ne mpanin mfe[so; amanne[a w]y[ma no w] ne mpanin mfe[so no na y[fr[no bragor] no.



Osei (2002) kyer[mu s[bray[ne s[]ber[bi b]duru na nnipa nnipadua no b]sesa afiri gyinap[n a]y[mm]fra de[mu ak] gyinap[n a]ma]tumi wo mma. }kyer[mu s[, nsesae[yi nk] so w] mmaayewa nko ara mu, na mmom mmarimaa nso ka ho na de[]te[ne s[, Asantefo] na apagya mmaayewa de[no mu.

Osei (2002) kyer[s[, tete h] no a na Kristosom nnyee nhini w] Asanteman mu no, na w]n gyidie w] abosom mu. Na ade[a na]y[w]n akyiwade[k[se y[nsabuo. Saa nti, na mmara bi w] ho s[, s[obi bu ne nsa a [di kan a,]w] s[w]de no k]hunu]baa hemmaa a]w] kuro no mu ma]hwehw[ne ho hunu s[]nnyem asna na]de no akyer[.

2.4.4 Kyiribra

Arthur (2003) daa no adi se, se abaayewa bi si so na wanto ne bo ase amma wɔangoro ne bra na ɔnyinsen a, na ɛkyere se waye kyiribra. Wɔfa no se wabɔ mmusuo. Eno nti waye amannee de twe ɔne aberantee no aso.

Dee edi kan no, odikuro tu abɔfoɔ ma wɔkɔbɔ ɔmanhene amannee. ɔmanhene de n'afena soma abɔfoɔ kɔsi odikuro so ma wɔkyere aberantee a ɔne ɔbaa a wanyinsen no. Wɔma wɔtwa nnwan ne nkokɔ de nkosua dwira ɔman no, asuo ne abosom ahodoɔ a ɛwɔ mpɔtamɔ hɔ nyinaa. Wɔgye mpatadee yi wie a, wɔye aberantee no ne ne yere yi kyiribra (Arthur, 2003).

Prempeh (2003), Arthur (2003) ne Asiamah (n.d) kɔɔ benkorɔ mu na mmom, ɔno nso kyeree mu se eye nokore se, eye a na mmarima no ka ho na wɔtwe wɔn baanu no aso dee, nanso mpɛn pii no, mmarima no taa dwane. Appiah-Sekyere ne Awuah-Nyamekye (2012) da no adi se mperewa nyinsen ye abeefo kasa a abebra yen na ntumi nnya nkyeremu a ese wɔ Akan Kasa ho nimdee mu. Mmom, kyiribra ne asemfua a Akan mu no, etumi kyere mperewa nyinsen mu.

Sarpong (1977) a Appiah-Sekyere ne Awuah-Nyamekye (2012) de kaa asem se; asemfua kyiribra no firi nsemfua mmienu mu a eye “kyiri” (se wompe biribi) ne “bra” a eye (ɔbra) anaa nsabuo. Esiane se Akanfoɔ bu saa nneyɔee yi se eye akyiwadee anaa mmusudee kesee se abaayewa bi befa afuro wɔ bere a wɔangoro no bra. Eno nti se eba no sei a, waye amannee a efata de ma ɔbaa ne ɔbarima a wɔaye saa mmusudee yi de pepa wɔn mmusuo yi na amma ɔhaw bi amma wɔn ne wɔabusua ne ɔman mu no so.

Osei-Adu a Appiah-Sekyere ne Awuah-Nyamekye (2012) de kaa asem no foa so se, esiane se kyiribra ye akyiwadee nti, bere biara a ebi beko so no, ema ayonkofa mapa a eda atasefoo ne honhom mu atumfoo ntam no ware, gye se woye ho amannee anaa wopata won anasa na wosiesie won ntam.

Appiah-Sekyere ne Awuah-Nyamekye (ibid) kyere se, asemfua koroo no ara na wode ma obaa ne obarima a woye kyiribra mmusudee no

2.4.6 Akanfoo Asennie

Akanfoo mfiti pr[ko nni as[m w] ber[a biribiara nsii nnipa afaanu biara ntam na s[[te saa mpo a, s[w]ntumi mfa mmara no nhy[w]n nsam ny[biribi nti, w]de k]dan mpanimfo]. Adomako (2019) bob]] nney]e[bi a w]tumi saman obi w] ho di n'as[m no bi te s[, awudie koroo, mmooato], [ka, mansos[m, akay], duab], ntanka, kwaseabuo ne ade a Arthur (2003) nso ne no y[[adwene. Arthur (2003) se, Akanfoo] nhy[da ntu nna bi nsi h] a w]de di as[m. S[[y[abusuas[m a, w]taa di no anwummer[ber[a nnipa nyinaa ak] w]n mfuom aba na w]ap[biribi aka w]n ano awie no. }toaa so s[, s[as[m bi ba na ehia s[mpanimfo] tena so nt[mnt[m hw[siesie anaas[w]die a, [nne[w]p]n w]n a w]fa ho nyinaa ma w]s[e adaagye[tena ase hw[di saa as[m no. }manhene as[nnie de[, [taa ba so firi an]pa.

Prempeh (2003) se; 'Asemone nti na ahemfie wo ho'. Eno nti, Akanman mu no, se obi ye obi bone na onte ase a, otumi de no ko mpanin anim ma no kokyere no ase.

2.4.7Kunayε

Asemfua kuna ye asemfua bi a bere biara a obi bebɔ so no, adeε baako pε na edi kan ba adwene no mu, ene se, obaa anaase obarima bi atoa nananom wɔ nseedo. Se obaa bi kunu wu anaase obarima bi yere wu a, wɔyε no kuna. Wɔyɔ saa amannee yi de pam mmusuo ne sasa a anka εbedi n'akyi no. Kuna nnyε mmusuo nko na mmom, aninyanneε a wɔn a wɔreyε wɔn kuna no fa mu no mu awerehoɔ ne nisuo, abeseweε ne mmuadadie animka a εwom no dɔɔso. εwom se mmaa ne mmarima a wɔn ahokafoɔ afiri mu na wɔyε kuna deε, nanso esiane se mmaa na wɔn sunsum ye ha nti, wɔn na wɔbu se wohia saa mmusuyie yi kesee (Arthur, 2003).

2.5 Gyidie

Gyidie y[ade[a y[n ani da so s[[b[y[h], nno]ma a y[nhunui[nso y[susu s[[b[ba mu. Na s[ny[nsusui[yi ne anidaso] yi de[a, [nne[na tumi biara ntumi nni adwene kor] a [w] y[n tiri mu no akyi, mma nsusui[no nk]ba mu w] ne papa anaa ne b]ne mu.

France (1997) a Boamah de kaa as[m kyer[“s[y[n wiase adwenemus[m no w] nsunsuanso] w] y[n gyidie nhyehye[ahodo] no so, adwenkyer[, nsusui[ne kwan a y[fa so si]haw ano.” S[y[k] Akan mu a, gyidie hy[amammer[mu w] fa bi na nso gyidie yi tumi gyina ne ho so yie.

2.5.1 Bayie

Gyidie ahodo] a Akanfo] w] no, bayie ka ho. Bayie y[ade[a wiase afanan nyinaa a Ghana ka ho bi no nnipa pii no ara w] gyidie w] mu s[[w] h] na [b[gye mmer[

pii ansa na [b[tumi afiri nnipa adwene mu. Sarpong (2012) se as]refo], akyer[kyer[fo], adwadifo], mmaranimfo], adwadifo] mmaa ne obiara gyidi s[bayie w] h]. }toaa so s[saa gyidie yi nya nsunsuanso] k[se[w] w]n asetena mu. Tete no na nnipa pii no ara w] adwene bi s[mmerewa, nkakoraa nko ara na w]w] bayie, nanso nn[yi asesaa koraa a mmerante[, mmabaawa ne mm]fra nyinaa bi tumi nya bayie.

Huber (1993) kyere se, mmaa ne mmarima nyinaa eto da a wobɔ wɔn bayie se wodi nnipa nam. Obiara nhunu wɔn gye ɔwɔ tumi. Kuada ne Chachah (1999) kyere bayie ase se eye honhom mu tumi bi a etumi tena adee biara mu. Otoaa so kyere mu se, adee no betumi aye kawa, toma, dufa, ntomasini anaa adee bi a nnipa betumi de aye ne ho.

Van Wyk (2004) s[bayie ne s[nnipa bi nam akwan hodo] so de nkonyaa anaa nyankomade kwan so b[ha afofor] w] akwannuasa so na w]tumi y[yei esiane tumi bi a w]w] no honhom anaa sunsum mu nti.

Gyidie bi w] h] s[, nnipa binom de w]n tumi di dwuma w] aber[a [mfa anituade[biara so, [nna ebi nso ka anituade[b] w]n tumi no ho di dwuma. Ekuo a [di kan no mufo] no di w]n dwuma adwene mu [nna ekuo [t] so no nso di w]n dwuma ani kan so. }kyer[mu s[, ekuo a [di kan no y[abayifo] [nna de[[t] so no nso y[Nyankomadefo] anaa nkonyaayifo] (Sarpong, 2012).

Nukunya (1992) kyer[mu s[, abayifo] y[nnipa, mmarima ne mmaa a y[gye di sε w] kura ahonhom nwanwaso] a s[anidaho anaa awer[fire mu de ha afofor] anaa [boa w]n ankasa.

2.5.1.1 Akwan a obi fa so nya bayie

Nukunya (1992) kyer[s[, [nam adedie so, obi tumi nya bayie. Akwan ahodo] pii nso w] h] a obi nam so nya bayie. S[obi d] obi a,]tumi de bayie ky[no a [b[tumi ay[atade[, k]nmuade[[ne biribiara a onii no b[tumi de ay[ne ho anaa aduane bi te s[[t] aprampransa, ab[kwan ne ade. Tete no, na onipa bi tumi kari sika de k]t] bayie s[]de rek]y[efie yie. Yei na Sarpong (1974) rekyerε mu sε, adebɔ mu no, bayie biara see adeε na bayipa biara nni hɔ, εfiri sε, sε obeyε fie yie no, na ɔreseε afoforɔ nso dee.



2.5.1.2 Esu a εkyerε sε obi yε bayifo

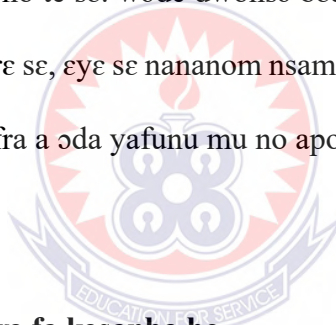
Gyidie bi w] h] s[w]n a w]w] bayie no kura esu ahodo] bi ne nney]e[bi. W]taa b] mmerewa a w]y[nney]e[bi na w]n nipadua no ani adane kakra no s[w]y[abayifo]. Nnipa a w]n ani y[k]], w]p[nt]kwa na w]y[nney]e[bi a [mfra, boseab]fo] ne de[]y[p[p[[nyinaa w]bu w]n s[w]y[abayifo] (Nukunya, 1992).

{t] da na obi y[oniberefo],]k]mfo] tumi kyere obi bayie, s[obi p[mogyanam pii a, w]tumi b] no bayie.

2.5.2 Nyinsen

Ɔbaa bu ne nna a ɔfirii mfikyire baa fie na ɔhyiaa ne kunu na ɛduru bosome anaa ɛboro bosome na ɔmmuu ne nsa bio a, na ɛkyere se wanyinsen anaa wafa afuro (Arthur, 2003). Ɔkyerɛɛ mu sɛ, sɛ ɔbaa nyinsen a, ɛyɛ a ɛdi abosome nkron ansa na wawo. Bere bi nso wɔ hɔ a, yareɛ tumi ma ɔpemfoɔ no wo bosome nson mu.

Aziato et al, (2016) nhwehwɛmu a ɛfa gyidie a ɛtae nyinsen ne awoɔ akyi no da no adi sɛ, amammere kwan so no, wɔnam wɔn gyidie so ma mmaa a wɔafa afuro kyiri mmɔntene so nnuanedie ne anonnee ahodoɔ bi. Yei na wɔrekyere sɛ ɛde haw bre abɔfra no ne ɛna no. Aziato et al (ibid) kyere sɛ, mmusuakuo bi amannee a wɔyɛ ma apemfoɔ a ahonnidie mapa nni mu no te sɛ: wɔde dwonso bɛdware ɔpemfoɔ no bɛtumi de ɔhaw abre ɔpemfoɔ no. Yei kyere sɛ, ɛyɛ sɛ nananom nsamanfoɔ bɛbɔ ɔpemfoɔ no ho ban deɛ, nanso ɔpemfoɔ no ne abɔfra a ɔda yafunu mu no apomuden ho hia.



2.5.3 Gyidie a Akanfoɔ wɔ fa kɔsanba ho

Akanfoɔ wɔ gyidie wɔ mmɔfra bi a wɔde wɔn ho bɛkyere wiase na wɔsan wɔn akyi wɔ hɔ ara, anaase wɔwo wɔn a, akyɛ koraa ne afe anaa mfee mmienu na wɔasan kɔ. Mmɔfra no bi wɔ hɔ a wɔtumi di akɔneaba saa ara ma no duebo, nti awofoɔ no tumi twa abɔfra no akam ma no kyɛ (Arthur, 2003). Akanman mu no, wɔwo kɔsanba yi bi na ɔdi nnawɔtwe a, na wɔyɛ no saa anyankomadeɛ no. Wɔde no kɔma ɔkɔmfɔɔ ma ɔsɛnsan n'anim ne n'ano ho. Saa ntetee no tumi yɛ mmiensa, nsia, nson de hyɛ abɔfra no nso. Wɔma saa mmɔfra no edin huhuuu, tantantan, bi a ebi nni wɔn abusua mu. Se ebia-Bagyina, Bɔɔda, Asaaseasa, Kaya, Ɔpetɛ. Edin a etete sei na Akanfoɔ fre no Apentɛdin.

2.5.4 Akanfoɔ Gyidie wɔ owuo ho

S[woba]man Ghana a Akanfo] y[nnipa akuoakuo no fa bi mu a, gyidie bi w] h] s[, owuo da amansan k]n mu ampa na nnipa nso wu a, na [nsae[,]k] k]toa n'abrab] so w] asamando. {wom s[nipadua no awu de[, nanso]kra no de[, [k] nse[do. Saa nti, s[onii no b]] bra pa oo, s[wamm] oo, de[]baa asase so b[y[e] no, [no ara na]k]toa so.

Mmom s[wanto ne k]n anwu nso a, ne saman no b[y[samantw]ntw]n nenam basabasa. {firi s[, w]gye di s[owuo a [ny[owu pa bi te s[, aboateaa aka wo, dua abu ab] wo, ak]mfohy[ne de[[keka ho no, w]nsos] so nnye ho ayie papa biara na saa nso nti, nananom nsamanfo] nso nhyia wo kwan mma wonnya baabi ntena. Akanman mu mpo de[s[]baa bi fa afuro na]rek]wo na wannya ne nkwa a, w]mfa n'amu no mma fie. W]de b[si kurotia bue ma abusua no hw[no mmer[tiawa bi, na w]ama so k] asiee[ak]sie no, ne nyinaa ne s[w]sos] so a [b[fa h]. Osei (2002) kyer[mu s[, Asantefo] a w]y[Akanfo] w] gyidie bi s[, nnipa wu a,]k]toa n'abrab] so. S[obi wu a,]k] awufo] asaase so a w]fr[h] asamando. S[onii no y[]hene a,]b[k] h] s[]hene.

Gyekye (1996) annye annto mu sɛ onimdefoɔ bi kaa sɛ nananom nsamanfoɔ yɛ abrabɔ pa ho nhwɛsodeɛ no. Esiane sɛ, ɔhunu no sɛ nnye ɔsaman biara na ɔdaa abrabɔ pa adi a ɛno ti etwa sɛ ɔnya saa abodin no. Gyekye (ibid) kyerɛɛ sɛ, Akanfoɔ a wɔwɔ Ghana no frɛ wɔn nsamanfoɔ nananom esiane sɛ afei wɔawu abeyɛ honhom nti wɔma wɔn kasasin nananom nsamanfoɔ.

Nukunya (1992) ne Osei (2002) y[adwene s[, awufo] a wab[y[nsamanfo] esiane gyidie a [w] h] s[nnipa wu a]k]toa ne bra so nti,]y[honhom nti, ama Asantefo] hunu s[w]b] w]n ho ban firi]haw mu, na w]ne w]n didi. Saa nti, w]de nsa gu fam ma awufo] no. {duru afahy[anaa nnab]ne bi saa no a, w]noa aduane si nkonwadan mu ma nananom nsamanfo] s[w]mm[didi honhom mu.

Osei (2002) de too dwa s[, Asantefo] gyidie ne s[, s[obi kyε w] asamando a,]san ba ma w]wo no ba ateasefo] asase so.

Opoku (1978:40) a Nukunya (1992) de kaa as[m kyere mu s[, Akanfo] nkonwa punu a w]y[no,]y[ade[a]gye di s[ne y[mu no twe nhemfo no sunsum ma [tena nkonwa no mu. Saa nti, w]fa no s[,]y[abosomie anaa beae[a nannom nsamanfo] sunsum anaa honhom te[. }toaa so s[,]hene a]di akotene w] kuro anaa]man no dwumadie biara mu a]si w]n anan w]]man no ne nananom nsamanfo] ntam na]nya ne tumi firi akonnwa a]te so no a]y[nananom a awuwu k] no sunsum w] mu no nti.

2.6 Bɔbea

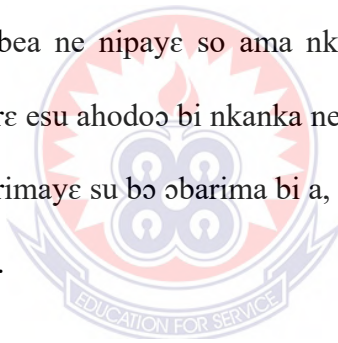
Otweaduamp]n ab]de[mu no,]b]] nnipa ahodo] mmienu;]barima ne]baa. Mpanimfo] nso w] kasa bi s[; hw[me so ma me nnidi nti na atwe mmienu nam. }bra yi a y[reb] yi nso obiara dan ne y]nko ansa na dwuma biara a y[redi no ay[mnr[ama y]n.

Ahl (2006) de too dwa sε, bɔbea gyina amammerε so na εda adi wɔ nnipa nkitahodie, akasamfidie so ne badwamu adwene toatoa mu. Yei kyere sε, sedee nnipakuo bi

amammere kwan so wɔhunu bɔbea no, saa ara na wɔyi no adi wɔ wɔn dwumadie mu. Saa nti se wɔhunu bɔbea bi se ese se wɔhye ne so a, saa ara na wɔbɛda no adi wɔ wɔn adwene toatoa mu. {wom s[me nhwehw[mu yi fa s[de[Owusu (1973/1992) daa mmaa tumi adi wɔ ne nwoma no mu de[, nanso merentumi nka biribi mfa mmaa nko ara ho w] ber[a menka mmarima nso deε kakra.

2.6.1 Mmarimayε

Diaba (2018) kyere se, se bɔbea bi ye ɔbarima a, egyina amammere pɔtee bi so. Esiane sedee Ghana ha yi yesusu se obi ye a, ɔye ɔbarima no sesa firi sedee Americafoɔ nso hu no. Yehunu mmarimaye wɔ nnipakuo bi mu ne wɔn abɔsee mu, na mfee ne dibere a εwɔ kuo no mu ne deε ekeka ho na εkyere. Owusu ne Bosiwa (2015) kyere se Akanfoɔ a wɔwɔ Ghana agyina abɔbea ne nipaye so ama nkyemu mmieniu: ɔbaa ne ɔbarima. Wɔhwe se ɔbarima bekyere esu ahodoɔ bi nkanka ne akokoɔduro. Wɔtoaa so se, se esu a eye akokoɔdurone mmarimaye su bɔ ɔbarima bi a, ɔhwere n'animuonyam se ɔbairma saa nti ɔbeye ɔbaa-barima.



ɔkyere se, Ghana ha nno]ma a [kyer[s[obi y[]barima na [didi so] yi; aho]den, tumi s[]b[tumi ab] ban, nimde[ne nyansa tumudie Virginia Woolf gye di s[ab[[fo abue kwan ama mmaa s[w]tumi twer[biribi fa w]n atenka ho ber[a w]de asemfua te s[]bedee b]bea redi dwuma.

2.6.2 Mmaa ho adesua

Lakoff (1970:5) a Stroinska (2001) de kaa as[m kyere[[nsonsonoe[a [da mmaa ne mmarima ntam, na]daa no adi s[, mmaa kasa y[mmer[esiane ns[mfua a w]de di dwuma s[ebia: (nti, [nna, kakra, pii, saa,yoo,) ne obuo kasa pii sene

mmarima. Me ne Lakoff y[adwene kwan bi so, esiane s[mmaa dodo] no ara na w]n kasa mu no, w]ka de obuo kasa di dwuma. {nne[as[m kor] a]reka no, εnk]si s[]b[ka awiee no, na mepa wo ky[w a [w] mu boro de[[w] h].

Stroinska (2001) kyer[s[kwan bi so no, afofor] bu bi dwumadie a w]dii[no nkyer[s[mmaa kasa y[mmer[anaa nni dwuma son biara, mmom w]bu no s[mmaa kasa a [hia yie.

Mmaa nkyer[obi awosuo s[]y[]bere[na mmom w]n nso y[nnipa a w]ka de[w]p[, de[w]b[tumi ay[, na w]w] biribi da w]n aniso s[w]b[y[. “Feminism” biara a [ma mmaa y[kumaa w] ber[a [rekyer[s[w] hunu w]n sε w]y[nnipa w] b]bea anaa ab]de[su mu no ny[ahwehw[a y[hw[. {t] da na worep[obi adwene fa mmaa ho a, de[]y[w]taa ka ara ne s[, mmaa anaa]baa y[]bede[,]tumi nyins[n,]wo ba. Nanso s[]b[ka s[]w] de[]p[ne de[]b[tumi ay[no de[, [duru ber[bi a na wayi afiri mu.

{duru mmer[bi a, y[tumi kyer[ara kyer[s[adwuma anaa ade[p]tee bi de[ns[s[amammer[mu no,]baa y[na [nam so de atiatia]yaa no fawohodie so. Nso bi koraa a na]w]]p[no ne anigye[s[]b[y[. Akanfo] w] [b[bi a w]taa bu fa mma dwumadie ho. S[]baa t]n nyaadewa na]nt]n atuduro. Saa kasa anaa [b[yi ne nwoma ahodo] a y[kenkan na afei, mfonin ne sini a y[taa hw[no rey[ak]y[s[ampa]baa de[]baabaa h] nanso [sesa firi tete no. {ne s[, nn[yi adesua ne ab[[fo anibue a aba no nti, nn[]baa nso tumi ka tima kaa, katapila, b]]so ne nawuma pii a y[hunu no s[nka mmarima nko ara na nka w]b[tumi ay[no.

Sorbera (2014) a Mostafa (2015) de kaa asem se, Egyptman mu [t] mmer[bi a na w]mmaa mmaa kwan w] nno]ma anaa dwumadie pii mu. Saa nti mmaa a w]w] Kafaya Movement s]re kekaa w]n ho tia de[na [rek] so no ho w] mfe mpenu ne du baako no mu (2011) a na w]repere s[atentenenee b[k] so w]]man no mu. L]yafo], w]n a w]w] nwonto] ne sinitwa mu, ns[ntwer[fo], atwer[twer[fo] ne w]n a [keka ho a w]y[mmaa nyinaa y[ε]y[kyer[de tiaa s[w]ka nnipa kasaboa hy[w]n yam nan a w]bu nnipa diber[animtia na afei k[t[asehy[ho. {firi s[w]kekaa w]n ho s]retaa saa nno]ma no, afei mmaa nyaa kwan di dwuma ahodo].

S[y[hw[mmaa diber[w] amany]s[m mu a, na Italy ne]man a s[wok] Europe aman no mu a, mmaa sua pa ara w] amammuo mu. Yei didi mu ma w]hy[[mmara bi a na ewie s[, mmaa ne mmarima nyinaa b[y[p[w] biribiara mu. European Institute for Gender Equality di ho adanse[s[Italy rey[adwuma sono fa mmaa a w]red]]so w] amammuo mu.

Nhyehy[e[a [w] h] fa mmarima ne mmaa ho w] Nigeria no ak]y[s[mma b[hy[mmarima ase ma [k]wie s[, mpo mmaa no ara gye to mu. Nsesae[aba w] nhyehy[e[a [fa mmaa nwomasua ho a ama mmaa pii no ara retwe k] mmarima afa a nwomasua ka ho, nanso mpo mmaa da so fa]haw pii mu ansa na w]atumi anya diber[a [k] anim w] w]n nnwuma mu. W]toaa so s[, mmaa a w]sua nwoma fa]haw mu a [fa no adwuma mu, efie dwumadie, nhyiamu ahodo] a]b[k] ne s[]b[tena adwuma mu, mpo ber[a adwumay[ber[no atwa mu (Nkiru Christiana Ohia, Uchenna Mariastella Nzewi, 2016).

Ab[fo mmer[yi mu de[nka mmaa k] w]n anim w] nwomasua ne gyinabea ak[se[mu, mfidie mu nwuma ne adwadie a y[w] mu no. Na nso mmaa da so w] akwanside[pii a [fa no p[p[[y[a [w] akatua mu ne diber[ahodo].

Hofstede (1980) a Akosah-Twumasi (2018) de kaa asɛm kyeky[[amammer[mu afaafa nan na de[[t] so nan no,]too din s[mmarimay[amammer[ne mmaay[amammer[a]kyer[[mu s[; mmaay[amammer[mu no, s[w]reb] nnipa ne nnipa ntam ay]nkofa ho ban no y[ade[a nhwehw[no kane.

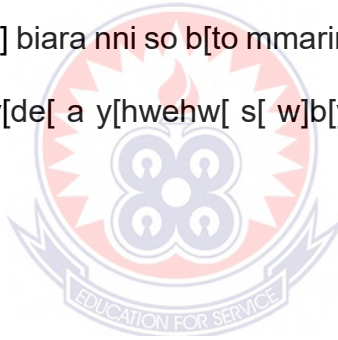
Owusu Akyaw (2011) se,]baa y[]bede[; onipa a]ka]barima ho,]tumi nyins[n ab]fra w] ne yam, wo mma.

Nhwehw[mu akyer[s[Ghanafo] tumi nsesae[w] amammer[mu mmaa tumidie mu firi ansa na y[rek] nkoasom mu, ber[a y[k]] no akyi (Brebbe 2008, Odotei & Awedoba, 2006; Awumbila, 2001). Abor]fo a w]de y[n k]] nkoasom mu dwumadie no anya mmaa tumidie so nsunsuanso] a aka w]n hy[w] tumidie mu w] Abibirem. Becker (1997) a Odame (2014) de kaa asɛm nso de too so s[, nkitahodie anaa a y]nkofa a [da w]n a w]de y[n k]] nkoasom mu, mmarima a w]ap] w] adesua mu ne w]n a w]de Kristosom ne Nkramosom no asan aka no akyi fa b]bea ho a [foa mmarima nhy[so] ho w] adwenkyer[nhyehy[e[mu. Bio, abibirem akannifo] nhyehy[e[w] ber[a w]nyaa fahodie akyiri no da so ara si mmaa tumide[ho kwan fa mmaa akannie tumi ho w] Nananom atena nkonnwa tumi mu.

Martin Luther anodisem bi a Chikweku (2017) de kaa asem esiane nsem a woka fa mmaa ho se won atenaee ne gyaade no se: Nnyinaso a nti ode boɔ obaa ne se obetete mma na biribiara mu nso, wɔnnim nsan nso nni ho nimdee a wode ye no yie.

Wei nyinaa akyi no, 1976 UN nhyiamudie a Odame (2014) de kaa as[m no se, way[nhyehy[e[s[w]b[boa ayi p[p[[p[y[a [nk] so w] mmaa ne mmarima ntam w] Abibirem a Ghana ka ho.

Diaba ne Amfo (2018) de too dwa s[, [hye[da b]ber[dwumadie ne suban pa mmara a [w] Akanfo] a [w] Ghana ho. {haw a [w] saa hye[yi ho ne s[, [de hwirenhwireny[a mfaso] biara nni so b[to mmarima ne mmaa so ber[a w]reperes[w]b[tumi adi w]n ahy[de[a y[hwehw[s[w]b[y[s[Ghanafo] mmarima mapa so.



W]toaa so s[, nn[yi nokwas[m a [w] mu ne s[, asetena mu haw, mmaa nkankor], andah] a [fa wiase mu b]bea ho ama [hye[a [da b]bea ho no akata w] kwan pii so nso mmarima bi da so kuta diber[ak[se[.

Diabah ne Amfo (ibid) se mmarima yi regye sika mu mmoa ne de[[keka ho de reboa ahw[fie no, w]san b] k]k] s[nni s[saa mmoa no y[nnyinaso] ma mmaa no s[w]ne w]n b[ky[tumi. Ghanafo] mmarima w]san nso hwehw[s[adepa biara a]baa no b[boa ay[w] ne din mu no, w]b] w]n din s[w]n na wɔay[de gye animuonyam. {ba no mpaninnie so dee a, Ghanafo] mmarima p[s[w]kyer[s[w]n na w]di biribiara so, na mmaa ahy[w]n ase. Yei na ama Diabah (2015) a

Diabah ne Amfo (2018) de aka asɛm kyerɛ sɛ w]hunu no w]n ho s[w]w] tumi nanso w]san gye mmaa nky[n mmoa no na rekyer[s[w]y[mmaa-mmara.

Ghana ha amammer[pii mu no, Akanfo] mmaa mu no, [y[w]n as[de[s[w]hw[efie ntotoe[so w] ber[a mmara no nso b[k] ab]ntene ak]p[biribi aber[a abusua no adie. Tete no na]baa b[pue ak]y[adwuma a, na [y[kua ne adet]n bodwabodwa bi a [no de[wo ntumi mfiri ho nk]y[biribi foror] biara. Nn[yi s[de[na w]de mmara akyekyere mmaa fa b]bea dwumadie ho no asesa [siane nwomasua, sikas]m, anibue asetena ne wiase a atwa y[n ho ahia nti; nanso yei mu biara nni h] a apepa s[de[y[hunu mmaa ne s[de[y[p[s[y[hunu w]n s[Ghana anaa Akanfo] mmaa sima a w] br[w]n ho ase, bu ade, adwumaden y[ne de[[keka ho no (Diabah & Amfo 2018).

W]daa no adi s[, amammer[mu no, y[hunu mmaa a w]w] Ghana afaanan nyinaa s[w]w] nimde[ne nyansah. S[[ba no as[nnie mu Akanfo] mu a, w]bisa aberewa ansa na w]abua as]m bi.

Emmanuel Ngara (1989) maa nnyinaso] mmi]nsa bi a Abibirem atwer[fo] gyinaso da mmaa adi w] w]n nwoma ahodo] mu. }kyer[mu s[de[edi kan no, s[de[Abibirem mmara atwer[fo] no ka fa mmaa ho no fa baabi no, saa ara na [te[w] Abibirem akuo mu fa mmaa ho. {t} so mmienu, atwer[biara nni h] a]twer[fo] no nhwehw[gyinap]n mu ky]fan a [mu na]de kyer[ne gyinap]n.

Mmi[nsa no y[]twer[fo] no adwnenemus[m nkyer[kyer[mp[np[nso] s[de[aduru na [no na [b[nyā n'atwer[no ho nsunsuanso]. Ngara (ibid) toa so s[nwoma a atwer[fo] bi a w]y[mmarima twer[e[ansa na y[rek] afe[apem ahankron adu]son mu no, na w]da mmaa adi s[w]y[mmarima boafo] w] nwoma ahoho] no mu a mpo w] boa ma mmarima a w]di akotene w] nwoma ahodo] no mu no dwumadie yi mua w] ber[a w]de w]n b[bata w]n ho no.

Davis a Ngara (ibid) de kaa as[m se mmarima hunu mmaa s[w] y[ade[bi a y[de di gor]; nno]ma a [da ka so na w] som mmarima , [siane w]n b]bea no nti. S[woy[]baa nko ara de[, [y[ab]de[mu ka bi a [da h] s[wotua ma me [firi s[me y[]barima.

Okunna (n.d) nso kyer[[n'adwene w] kwan fofor] so fa mmaa ho s[, ohia, atwer[ne akenkan a w] nnim,]som, amammer[mu adwemm]ne, ahodo], gyidie a w]w] s[mmarima ho hia sene mmaa nnyiaso] ahodo] a [da ne ho adi w] agya adedie mu no, etia mmaa.

Okunna (ibid) toaa so s[, s[de[w]da mmaa adi w] dawub] nnwuma mu no w] Igbo kasa mu sene ahodo] bi mu no y[ade[s[w]ma ahw[fo] no nya adwene b]ne w] mmaa ho w] senetwa no mu w] Nigeria. Yeinom nyinaa gyina dwumadie ahodo] a w]de hyehy[mmaa nsa w] sene ahodo] no mu no. Akasamafo] binom akyer[s[, mmaa a w]twa sene. s[dibea bi a [ma w]n k] akhiri w] nokor[die mu no, y[de hy[w]n nsa a, w]mm] ngu.

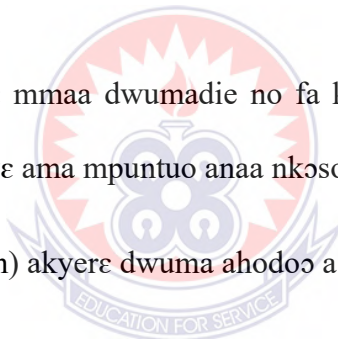
Ghanafo] amammer[kwan so, kasa a ekuo bi de di dwuma no te nimde[a mmaa w] w] biribi y[ho no so na afei, [da mmaa adi s[w]dan mmarima ansa na watumi atena ase. Saa kasa yi daa b]bea nnidiso] nhyehy[e[fa de[ak] so da da no ho w] adwenmm]ne a w]b[dane w]n akɔ ho no (Anderson 2012; p. 10) a Gyan et al (2020) de kaa as[m).

Mehw[de[animdefo] yi aka fa mmaa ho no a, na m[ka s[,]baa y[ab]de[no mu nipa a onim de, nyansa ne nhunu mu nti,]hw[kwan s[]b[y[biribi w]]no ara ne p[mu, ɔda b]k]] nti obuo ne nnidie w] ne ho, n'akoko]duro nti,]tumi nyins[n, wo ba na]de adwumaden hwε n'abusua.

2.6.3 Mmaa Dwumadie

Tete abakɔsem kyere se mmaa dwumadie no fa kɛsee no ara ne se wɔbɛhwε ama asomdwoεe atena hɔ, ahwe ama mpuntuo anaa nkɔsoɔ mapa aba ɔman no mu.

(UN Women Organization) akyerε dwuma ahodoɔ a mmaa di na deε edi kan:



2.6.3.1 Mmaa dwumadie se ahwεfoɔ

Oakley (1981) kyere mu se mmaa dwumadie bi ne se wɔbɛwo mma na wɔatete mmɔfra nso. Mmaa na wiase afaanan nyinaa wɔdi kan a wɔhwε mmɔfra ne mpanimfoɔ so. Wiase nyinaa nhwehwemu kyere se, mmaa ne nnipa a se nsesaεε ba wɔ ɔman no sikasem amammuo mu a, wɔdi kan hwε ye ntotoεε pa de si ɔhaw no ano kwan ma abusua no. Kuro nketewa mu mmaa boa ma wɔn fiefɔɔ nya aduane a nnuanennuro ahyε mu ma ne bammɔ, wɔboa ma nkuro nketewa mu asetena no ye anigye.

2.6.3.2 Mmaa dwumadie sɛ akyerɛkyerɛfoɔ

Mmaa mmoa a wɔde ma sɛ akyerkyerɛfoɔ firi mmere a na atwerɛ mmaɛɛ de besi mmere a atwerɛ yii ne tiri. Na ɛye adeɛ a yeabu yen ani agu so wɔ adwuma sono a mmaa adi no ho a, ɛnye yie. Ɛye mmaa a wɔwɔ abusua no mu no na bere biara no wɔhwe sɛ mmɔfra; ɔbaa anaa ɔbarima, beko anaase betena sukuu mu.

Clark (1999) ma yehunu sɛ, Ghana ha bɔbea dwumadie a Asantefoɔ ahyɛ mu kena ama mmaa ye mma tetee anaa mmayɛn. Asantefoɔ kyere mmayɛn yi wɔ adwumaden ye mu, sɛdeɛ ɛbeyɛ a wɔbenya sika de ahwe wɔn mmɔfra. Mmom nye sɛ wɔn ne mmɔfra no betena fie. Adwadie na mmaa a wɔtete mma yi de ayɛ wɔn dwuma a wɔdie. Ne saa nti ne sɛ, ɛno na ɛboa ma wɔnya sika ntem de hwe wɔn mmɔfra no ma wɔn nyini beyɛ mpanimfoɔ, na nye sɛ ebia mma tetee deɛ nti.

Oakley (1981) aka biribi afa mmaa ho sɛ, nsonsonoeɛ kɛsɛɛ da tumi ne ahoɔden ntam. Ɔkyerɛ sɛ, mmaa nni ahoɔden, mmom, wɔwɔ tumi kakra. Tena a wɔtena mmaa so no gyina nteaseɛ a mmaa nni fa ahoɔden a wɔkura no ho ne sɛdeɛ wɔbesi de adi dwuma.

2.6.3.3 Mmaa dwumadie sɛ adwadifoɔ

Adom (2015) a Adom ne Anambane (2016) de kaa asem kyere sɛ, ɛba no baabi te sɛ ɔman Ghana mu a, yewɔ ɛbe bi te sɛ ɔbaa tɔn nnyaadewa na nye atuduro. Yei da no adi sɛ, ɛye ɔman no anisoadehunu a ɛfa mmaa ho sɛ wɔde wɔn ho behyɛ adwadie nketenkete mu. Wɔde mfemfamho a ɛfa adwadie ho afam Ghanafoɔ mmaa ho sɛ, sɛ ɛba no adwadie a, wɔda mu fua. Ɛwɔ mu saa deɛ, nanso kwan bi so no, ɛsesa, ɛsiane sɛ, nye mmaa no

nyinaa na wɔde wɔn ho awura adwadie no mu, mmaa no bi nso wɔ ho a wɔyeyɛ nnwuma bi mu mpanimfoɔ, aban mu mpanimfoɔ na pii nso resua adeɛ.

2.6.4 Sɛdeɛ wɔda mmaa adi wɔ kwan bɔne so

2.6.4.1 Wɔda mmaa adi sɛ wɔdi awu

Andaban (2016) kyere sɛ ɔno deɛ ɔhunu mmaa sɛ wɔyɛ awudifoɔ de kɔwie sɛ, mpo, mmарima a wɔbedɔ wɔn no, wɔmpɛ wɔn. Ɔkyere mu sɛ, wɔyɛ ahomasoɔ ara ma nnepa mpo wɔpo. Esiane mmaa nti, mmарima pii asua atorɔdie, asisie ne korɔno; ne tiawa mu no, wɔpɛ sɛ mmaa a wɔn anigye wɔn ho no dɔ wɔn.

Andaban (ibid) toaa so sɛ, mmaa pii no ara botaeɛ ne sɛ, wɔne atitirefoɔ bebɔ nti, wɔnam saa ye so ma deɛ wɔfre no sɛ' ɔdɔ' a eho te ma Otweaduampɔn no, wɔnni so kann. Nnye nwanwa sɛ bɔne nyinaa nhini firi ɔbaa a ɔdi kan a Nyame bɔɔ no. Asikafoɔ pii wɔ ho a nne yi wɔbrɛ ansa na wɔn nsa akɔ wɔn ano. Esiane sɛ wɔn yerenom anaa wɔn mpenafoɔ bi ahye wɔn abodin krataa a nka wɔde beye adwuma anaase wɔahye ne nsam sika nyinaa.

Andaban (2016) nkasaɛ mu no, na merehwe sɛ anka ɔbɛka sɛ mmaa binom na mmom nnye mmaa nyinaa na wɔte saa. Nanso ɔno deɛ wagyina deɛ baako anaase deɛ baanu bi aye no so na ɔde abua sɛ saa ara na wɔn suban tee. Afei nso mehunu no wɔ Andaban (2016) nsenkaɛ mu sɛ, mmaa wɔ tumi wɔ mmарima so, emfa ho ne wɔn sika, mmарima yi ma wɔn ho kwan ma mmaa yi sɛe deɛ wɔabrɛ anya nyinaa.

Mireku-Gyimah (2013) gyinaa ne nhwehwemu a ɔyee fa anansesem ahodoɔ a Akanfoɔ to no so da mmaa adi se abayifoɔ, awudifoɔ, nkɔnkɔnsafoɔ, abonsamfoɔ, pɛsemenkomenya, akwadwoɔ, boniayefoɔ, akorɔmfoɔ n e dee ekeka ho. Ɔwiee no na ɔkyeree mu se, mmɔfra ne mpanin tie anansesem no a, wɔfa biribi firi mu. Saa nti, se ekɔba se wɔda mmaa adi wɔ kwan bɔne so a, ebema atiefɔɔ no anya wɔn tirimka a wɔpepa a nnye yie. Afei saa mfemfamho a wɔde femfam mmaa ho no nso tumi ma wɔn ahokeka a wɔde bedi dwuma sono bi no kɔ fam. Yei nso mmoa mpuntuo a yehwehwe se ebekɔ so wɔ yen nkuro ahodoɔ mu.

2.7 Adwenmusɛm a ɛfa nhwehwemu yi ho

Megyinaa tiɔri mmieniu so na eyee mpensempensemu yi. Mede “Stereotype Theory” ne “Liberal Feminism Theory” piaa mpensempens[mu no akyi.

2.7.1 Tiɔri a Mede Dii Dwuma ye “Feminist” Tiɔri ne “Stereotype” tiɔri

Nhwehwemu no fa bi hwɛe ɔkwan a ɔtwerefɔɔ no faa so daa mmaa adi wɔ ne nwoma no mu. Ne saa nti, erentumi nhwe nhwehwemu no fa a ete sei nnya no saa ara wɔ bere a animdefɔɔ bebreɛ nam tiɔri so aka biribi afa mmaa ho.

“Feminist” tiɔri yi aba se erebeboa ama mmaa nso anim aba nyam aberɛ a atwerefɔɔ de wɔn redi dwuma wɔ wɔn atwerɛ mu na enkɔye se wɔn dee, wɔbetɔn nnoɔma, yebebo wɔn bayie, na wɔatena fie ahwe fie. Saa adwenkyeaeɛ yi na nhwehwemu yi gyina tiɔri ahodoɔ yinom so reyi afiri ho

“Gender Stereotype theory”

“Stereotype” nso ka me tiŋri no ho. Yehwe Webster a, nkyeremu a ɔde ama seterotaapo ne se, eye adwene mu mfonin bi a egyina ho ma adwenkyere, animtiabuo nneyɔee se nso atenyie bi a wobeyi afa obi anaa biribi ho. Ɔkyere mu se n’abɔsee no firi French mu, na ene borɔfo no gyina abrane a ne nkyereasee ne adee a wɔtumi sɔ mu nanso wo ntumi mfiri faako a ewɔ ho nkɔ baabi foforo.

Your Dictionary (n.d.) se, yehunu se gyidie a eda dwa fa nnipakuo anaa ankoreankore bi ho wɔ asetena mu. Seterotaapo yi tumi da adi wɔ amammerɛ mu. Eha yi yetumi ka se Akanman mu dee mmaa dabere ne gyaade, se wobeye bodwabodwaa. Bɔbea mu nso seterotaapo wɔ ho. Ene se wɔtumi kyere mu se mmarima wɔ ahoden na wɔye nnwuma nyinaa,

McConnell, Sherman, ne Hamilton (1994) nhwehwemu bi a wɔyee da no adi se, wɔgyina nsem a enni nnyinasoɔ titire biara so de sukorɔ ma biribi bere a wɔreyi aten. ɔhunu no se eye sononko. Asemfua seterotaapo ye adee a ne dwumadie baaee akye nanso Lippman a na ɔye nsentwereni ne nipa a ɔdii kan de baa hann mu wɔ afe (1922) mu. Akanfoɔ asetena mu nso abebuo, kasakoa, ne ntanka ahodoɔ binom nso ye adansedie wɔ saa tiŋri yi ho. Atwerefoɔ pii nso ada no adi wɔ wɔn nwoma mu wɔ ɔkwan baako anaa ɔfoforɔ so. Saa Akan kasa a edidi so yi boa ma yete tiŋri yi ase yie pa ara.

/ Ɔbaa tɔn nyaadewa na ɔnntɔn atuduro /

/Ɔbaa tɔ etuo a etwere ɔbarima dan mu/

/ Nsuiɛ ye mmaa ho adee/

/Ɔbarima na ɔnom aduro a eye nnwono/

/Etuo pae a esi ɔbarima bo/

/Obarima nsi nsuo mu ansa na waham/

/Obarima nsu/

/Meka agya nan/

McLeod (2017) se, Akanfooo asetebse eba no asetena mu adwenemusem ho a, seterotaapo anaa mfemfamho ye adee a na wonam gyidie a wowa fa nnipakuo anaa nnipa a wowa gyinapen bi mu no ka fra won. Yeka seterotaapo a na yerehwehwe akyere se esu bi a yesusu se nnipakuo bi kuta no, ankoreankore bi a wowa saa kuo no mu no nso kuta saa su no ara bi.

McLeod (ibid) kyere se adee baako a eye wo seterotaapo ho ne se, ema yeso ohaw bi ano wo ahochare so, efiri se, ebia na yenhyiaa saa atenka no da. Dee nnye wo seterotaapo ho ne se, mma yennhunu nsonsooe a eda nnipa bi ntam, saa nti, yewo adwene bi fa nnipa bi ho a efa bi no, nnye nokore (yede nnooma bi femfam nnipa bi ho se won dee saa ara na wotee). Se anka yebegye mmere adwene wo bere a yebehyia nnipa binom a, ente saa yeye no ntem nti, yefiti preko pe bu aten (“yen”ne” mo”) adwene nko ara. Seterotaapo betumi aye papa anaa ne bone so.

Lippman (1922) akyinnyigyee bi a ekoo so saa bere yi mu no kyeree mu se mfemfamho anaase nnooma a seterotaapo kasa fa ho no wo ne dwumadie a wato din “Public Opinion” mu no ye adee bi a erentumi nsesa. Na yei na animdefoo bi a wodii won dwuma firi afe (1940) ho de reba no abo agu se nnye nokore se nnooma a wode seterotaapo afemfam ho no rentumi nsesa.

Tīri yi ho mfasō

Saa tīri yi boa ma yehunu sedee yene afoforō betena. Efiri se ema yehunu dwumadie ahodō a wode asi ho ama onipa biara. Bio, yei bema yehunu dee ewo se obaa ye ne dee ewo se obarima ye de boa oman nkyekyere. Saa tīri beboa nhwehwemu dwumadie yi ama yehunu mmoa a mmaa tumi de boa mmarima ne afoforō.

“Liberal Feminism Theory”

Yeka se feminism a, n’abosee no firi Latin asemfua ‘femina’ mu a asekyere ne se mmaa. “Liberal feminism” ye nkabomkuo bi a won gyidie anaase nsusuiɛ ne se etwa se nnipa nyinaa nya pɛpɛpɛye wo tumi ne akwannya mu (Saqib, 2016).

Gordon (1996) a Chikwelu (2017) de kaa asem se “Liberal feminism” yii ne ho adi wo Atɔee, aborofo-adantam mmaa, na dee ehwe anim ye ankoreankore, mmaa ne mmarima faahodie wo tumi ne akwannya ho ne pɛpɛpɛye a wode kyere won apedee. Animdefoo binom a “Liberal feminism” hyee ase wo won atwere mu no bi ne Mary Wollstoncraft (1759-1797), John Stuart Mill (1806-1873). Nsusuiɛ bi wo ho se ka a woka mma hye no gyina se akwannya mu pɛpɛpɛye nni ho ma won wo nnipakuo asetena mu.

Tīri yi ho mfasō

Saa tīri ye tīri a ema yehunu se nnipa nyinaa ye pe ewo okwan sononko so, nti obarima betumi aboa obaa saa ara na obaa nso betumi aboa obarima. Yei kyere se dee obarima betumi aye no, obaa nso betumi aye.

2.9 Ofa yi Muabɔ

Ofa yi wɔ nkyekyemu nnwɔtwe. Nhwɛhwɛmuni no dii kan hwɛɛ deɛ abenfoɔ binom aka afa amammɛ ho, amammɛ su, amammɛ ho mfasoɔ, amammɛ ne kasa, ɛna Akanfoɔ amammɛ ahodoɔ no bi te sɛ; bragoro, kyiribra, awareɛ, asennie, kunayɛ ne ade. Nhwɛhwɛmuni no hwɛɛ Akanfoɔ gyidie ahodoɔ no bi te sɛ Akanfoɔ gyidie wɔ bayie ne nyinsɛn ho. Bio, mehwɛɛ sɛdeɛ atwɛrefoɔ bi akasa afa mmarima ne mmaa ho. Ne korakora no, mekaa biribi faa tiɔri a ɔde dii dwuma no ho



3.0 Nnianimu

Ofa a etɔ so mmiɛnsa yi da okwan a mefaa so yɛɛ nhwɛhwɛmu yi. Okwan a mefaa so nyaa nsɛmmoano no nyinaa wɔ ofa yi mu.

3.1 Nhwɛhwɛmu no su

Sukyɛɛ akwankyɛɛ a ɛyɛ nkyɛɛkyɛɛmuni so na megyina dii me dwuma no. Me dwumadie yi botaeɛ so na megyina dii dwuma no a ɛyɛ (purposive sampling). Kyɛɛ sɛ akadeɛ a ehia ma dwumaie yi na mede dii dwuma.

Nhwehwɛmuni no yi nwoma ‘Ɔkrabiri’ ne ‘Wo gyegyiregye!’ a ɔde reyɛ mpensempensemu no firi hɔ a, ɔkenkann nwoma ahohoɔ pii ansa na nhwehwɛmuni no reduru ne botaeɛ no ho. Saa nti nsemmoano no yɛ sekendiri data

3.2 Kwan A Nhwehwɛmuni No Faa So Nyaa Nsem De Dii Dwuma Yi

Nhwehwɛmuni no kenkann Owusu nwoma ‘Ɔkrabiri’ ne ‘Wo gyegyiregye!’ a wayɛ no ayɛsem kwan so no mpɛn pii. Yei akyi ansa na ɔreyɛ ne nhwehwɛmu no.

Ɔtwɛrɛfoɔ no ho asem

Wɔwoo Owusu a ɔyɛ ɔtwɛrɛfoɔ ma nwoma ‘Ɔkrabiri’ ne ‘Wo Gyegyiregye!’ wɔ ɛbo bosome no da a ɛto so aduonu-num wɔ mfɛɛ mpem ahankron aduasa-num (1935) mu wɔ kuro a wɔfrɛ hɔ Akim Takyiman a ɛwɔ Apueɛɛ Mantam mu na ɛhɔ ara nso na ɔfiri. Awofɔɔ a wɔwoo ba yi ne Ɔpanin Yaw Baa ne Ɔbaapanin Adwoa Asantewaa Korɔbea. Na ɔyɛ Kwasi Botwe a ɛkyerɛ sɛ ɔto so nwɔtwe wɔ n’awofɔɔ mma mu. Esiane sɛ na awofɔɔ yi nnim sukuu ho mfasoɔ saa mmɛrɛ no nti, ne sukuukoro kaa akyi, nanso Ɔkyehene hyɛɛ sɛ ɔwofɔɔ biara mfa ne ba nkɔ sukuu no, wɔtumi de ɔne onua kumaa a ɔdi n’akyi pɛɛ no kɔhyɛɛ sukuu ase wɔ Takyiman Infant School wɔ afe (1943) mu. Ɔwieɛ (Standard3) no, na sika nni fie nti, ɔkɔtenaa maame bi nkyɛn wɔ Akim Kade de toaa n’adesua so nanso berɛ a ɔwieɛɛ no, ahokyerɛ nti, ɔkɔyɛɛ deɛ oburoni bɛka sɛ, “People Teacher” kakra ansa na ɔrenya sika atoa n’adesua so wɔ Takyiman Training College a nne yi, ɛyɛ Abetifi College of Education no firi afe (1955) kɔsi afe (1957). Ɔwieɛɛ no, ɔhyɛɛ n’dekyerɛ ase wɔ ɔno ara ne kurom Akyim Takyimsn. Akyire no, ɔkɔ yɛɛ ne Post -B wɔ Presbyterian Training College (P.T.C).

Efiri afe 1967 de kɔsi 1969 mu no, ɔkɔɔ Advance Training College wɔ Winneba Suapɔn no mu. Akwannya ba maa ɔkɔkyerɛɛ adeɛ wɔ Burma Camp asogyafɔɔ sukuu mu. Eyɛ adeɛ a wɔn fie deɛ wɔbɔ mmɔden wɔ Twi mu nti emu ara na ɔtwɛrɛɛ ne nwoma ‘Okrabiri’ no wɔ afe 1983 mu. Mmom, nyɛ eno nko, ɔtwɛrɛɛ baako bi nso a ɔtoo din Wo Gyegyiregye. Ɔde n’adwumayɛ baa awieɛɛ wɔ afe 1987 mu, na esiane ne nimdeɛ a na ɔwɔ wɔ nwomasua ne adekyerɛ mu nti, wɔsan frɛɛ no sɛ ɔmmeyɛ sukuupaniin wɔ Akim Takyiman “Presby Junior Secondary School”, esiane sɛ saa bere no na na nwomasua nhyehyɛɛ a ete saa no ayi ne ti. Ampa ara, ɔno nso de akoma pa sɔɔ ɔfrɛ no mu. Bere a ɔgu so redi ne dwuma no ara afe mpo amma na ɔhwɛrɛɛ ne nkwa yayaaya wɔ afe `1988 mu. Nwoma ahodoɔ a Owusu twɛrɛɛɛ ne ‘Okrabiri’ ne ‘Wo gyegyiregye!’

3.3 Deɛ Nti Ma Mefaa Nwoma Yi Mmienu

Brown (n.d.) da no adi sɛ, ayɛsɛm yɛ ano kasa anaa atwɛrɛ a ɛdi ɔdomankoma abɔdeɛ mu kasa nhyehyɛɛ so. Nyɛ na sɛ atwɛrɛ mu no ɛbeyɛ bɔsrɛmka anaa nokwasɛm. Ayɛsɛm yɛ Latin Kasa “prosa oratio,” a asekyerɛ ne “anim ntentensoɔ.”

Ayɛsɛm gu ahodoɔ nnan: bɔsrɛmka ayɛsɛm, deɛ ɛyɛ nokwasɛm, anwonsɛm a wɔatwɛrɛ atoamu ne akuninsɛm ho abasɛm. Nhwehwɛmuni no faa Owusu (1973/1992) ne ayɛsɛm nwoma yi mmienu esiane sɛ, ɛba kasadwini mu a, asɛm biara a ɔtwɛrɛfoɔ bi pɛ sɛ n’akenkanfoɔ hunu biara no, ɔde to dwa wɔ n’atwɛrɛ no mu.

Bio, nwoma no mmienu nyinaa yɛ bɔsrɛmka ayɛsɛm a ɔtwɛrɛfoɔ baako na ɛtwɛrɛɛ na s nyinaa kasa fa abrabɔ mu akodie ho

3.4 Nsemmoano No Ho Mpensempensemu Nhyehyee

Nhwehwemuni no boaboa okwan a otwerefɔ Owusu (1973) ne (1992) faa so daa mmaa adi se woye aboafɔ, sedee enam mmaa so ma adasa bo fam, Akanfo amammere ne gyidie ahodo a efa mmaa ho adi wo n'atwere no mu a ode dii dwuma no. Nhwehwemuni no de dwumadie no botae nan no ne nsemisa nan no na epensempensem nhwehwemu no nsemmoano no mu.

Dee odii kan yee ne se, onam nwoma no so kyerekyere okwan a enam so ma mmaa ye aboafɔ ma adasa. Dee eto so mmienu, sedee enam mmaa so ma adasa bo fam. Mmiensa no, ohwe Akanfo gyidie a wowa fa mmaa ho wo honhom mu nsem ho ne Akanfo amammere ne amannee bi a efa mmaa ho.

3.5 Dwumadie no mpensempensemu kwan

Sedee medii kan kae no, nwoma mmienu yin a mede dii dwuma. Eno nti megyee bere kenkan no mpen pii. Afei, metoo me bo ase gyinaa me botae no so yiyii nsemmoano no de ebiara hyee faako a efata na mekyerekyere mu.

3.6 Okwan a mefaa so dii dwuma no

Mede nwoma mmienu 'Okwabiri' (1973) ne 'Wo Gyegyiregye' (1992) na edii dwuma no. Mekenkan nwoma no mmienu bo mu mpen pii na metwere etire nsem a efa nhwehwemu no nsemisa no nyinaa anoyie wo nwoma no mu biara a mekenkanee no mu guu nwoma foforo so. Megyinaa nhwehwemu yi nsemisa no so kyekyee mpensempensemu no mu ekuokuo sedee efata.

/Mmaa mmoa a wode ma won yonko mmaa/

/Mmaa mmoa a wodema mmarima/

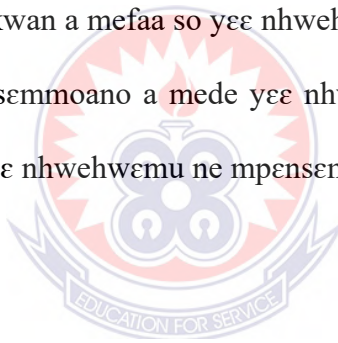
- a. Mmoa a mmaa dema mmarima se abammɔfoɔ
- b. Mmoa a mmaa dema mmarima se wɔne wɔn bekye deɛ wɔwɔ
- c. Mmoa a mmaa dema mmarima se afotuo
- d. Mmoa a mmaa dema mmarima se awerekyekyefoɔ
- e. Moa a mmaa dema mmarima wɔ adwumaye mu

/Mmaa mmoa a wɔde ma mmɔfra/

Megyinaa nnyinasosem ahodoɔ yi ne afoforo binom so wɔ nwoma no mmienu nyinaa mu na eyee mpensempensemu no.

3.7 ɔfa yi tɔfabɔ

ɔfa yi mu na mekyereɛ ɔkwan a mefaa so yee nhwehwemu no. ɔfa yi mu na mekyereɛ ɔkwan amefaa so nyaa nsemmoano a mede yee nhwehwemu no, deɛ nti a mede saa nwom a eye ayeseɛ no yee nhwehwemu ne mpensempensemu no nyehyeeɛ.



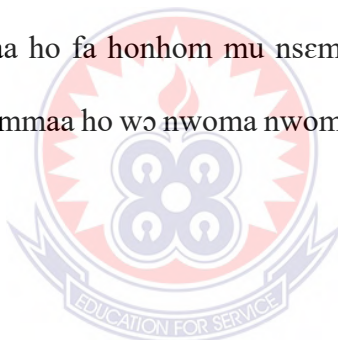
ɔfa a edi so no ye ɔfa nan. ɔfa yi mu na metwe adwene asi nhwehwemu no ankasa so, mekyereɛ mpensempensemu a efa Owusu (1973/1992) nwoma' ɔkrabiri' ne 'Wo gyegyiregye' mu. Mehwe sedee mmaa ye abofoɔ ma adasa, sedee enam mmaa so ma mmarima bɔfam, gyidie a Akanfoɔ wɔ wɔ mmaa ho fa sunsum mu nsem ho. amammere ne amanneɛ ahodoɔ bi a efa mmaa ho wɔ nwoma 'ɔkrabiri' ne 'Wo gyegyiregye' mu.

ƆFA NNAN

DWUMADIE YI MPENSEMPENSEMU

4.0 Nnianimu

Nhwehwemu yi botaae ne se ebetwe adwene asi okwan a otwerefɔɔ no faa so daa sedee obaa ye boafɔɔ ma adasa, sedee enam obaa so ma adasa bɔ fam, Akanfɔɔ gyidie bi a wɔ wɔ fa mmaa ho fa honhom mu nsem ho na ne korakora no, nhwehwemuni no ahwe Akanfɔɔ amammere a efa mmaa ho wɔ nwoma ‘Okrabiri’ ne ‘Wo gyegyiregye!’ mu. Deɛ eɔi kan a nhwehwemuni no beye ne se, obedi kan aye botaae a eɔi kan no mu mpensempensemu a eno ne sedee obaa ye aboafɔɔ ma obarima. Deɛ etɔ so mmienu, obehwe sedee enam obaa so ma obarima bɔ fam. Deɛ etɔ so mmiensa, obehwe Akanfɔɔ gyidie bi a wɔwɔ fa mmaa ho fa honhom mu nsem ho. Nnan a etwa toɔ no, obehwe Akanfɔɔ amammere a efa mmaa ho wɔ nwoma nwoma ‘Okrabiri’ ne ‘Wo gyegyiregye!’ mu.



4.1 Sedee obaa ye aboafɔɔ ma adasa wɔ nwoma ‘Okrabiri’ ne ‘Wo gyegyiregye’ mu

Saa mpensempensemu yi fa sedee Owusu (1973/1992) nam ne nwoma ‘Okrabiri’ ne ‘Wo gyegyiregye!’ so kyereɛ sedee mmaa ye aboafɔɔ ma adasa; (mmarima, mmaa ne mmɔfra).

4.1.1 ‘Okrabiri’

Nhwehwemuni no yee mpensempensemu afa sedee mmaa ye aboafɔɔ ma wɔn yɔnko mmaa wɔ nwoma ‘Okrabiri’ mu.

4.1.1.1 Mmaa Mmoa A Wɔde Ma Wɔn Yɔnko Mmaa

Akan mu no, sɛ obi rebɔ edin bi na sɛ onii no de (waa) sɛ edin korɔ no so a, na ɛrekyerɛ sɛ nipa a ɔrekasa afa ne ho no yɛ ɔbaa. Yɛhwɛ nwoma ɔkrabiri mu nso a, deɛ yehunu ne sɛ Yaa Mansa a na ɔyɛ Nyamekyɛ maame no, na ɔwɔ adamfowaa bi a ɔno deɛ ne din ampue wɔ nwoma no mu nan so dwuma a ɔdiɛ no boa maa ɔtwerefoɔ no tumi duruu ne botae ho wɔ ne nwoma no twerɛ mu.

Seterotaapo a wɔde afam mmaa ho sɛ wɔyɛ aboafɔɔ no, yehunu bi wɔ berɛ a Yaa Mansa kunu wuiɛ ma etoo no adwennwene, esu ne awerɛhodie. Nyamekyɛ de too dwa sɛ ne maame wɔ adamfowa bi a ɔtaa ba ne nkyen bɛka no mfatohosɛm pii de kyekyerɛ ne werɛ. Asem a ɔtaa ka kyere ɔmaame ne sɛ:

‘Ɔdomankoma owuo deɛ, ɛda amansan kɔn mu. Ennɛ, ɔde yei kɔ, ɔkyena na ɔde ɔfoforɔ nso kɔ; wobeka sɛ wɔn a wɔkɔ no rekɔ asan aba, nso ente saa. Wodwene ho a, ɛyɛ ya ne awerɛho deɛ nanso yei ne ɔbra no. Wodi mu awerɛhoɔ ne mmuada a, wo nso w’ahoɔden so behwan. Nanso wonim sɛ ahoɔden yi ara ne nkwa; esa a, na nkwa asa.’ (kr. 11)

Owusu (1973) de yei rekyerɛ sɛ mfemfamho a wɔde afam mmaa ho sɛ wɔyɛ aboafɔɔ no da adi de kɔsi sɛ; yewɔ mmaa a sɛ wɔhunu sɛ wɔn yɔnko mmaa anaa nnipa a wɔte ateasefoɔ asaase yi so refa ɔyaa bi mu a, na wɔn yam hyehye wɔn. Na adeɛ a wɔyɛ ne sɛ, ne deɛ kakra a ɔno nso bɛtumi ayɛ de aboa onii no, ɔbɛyɛ; sɛ awerɛkyekyerɛ, afutuo anaa nkuranhyesɛm biara a ɛbeboa ayi saa nnipa no afiri ɔyɛa anaase adwennwene no mu biara no, ɔbɛyɛ.

Mmom, nyɛ mmaa nyinaa na se wɔn yɔnko bi kɔ ateeteɛ bi mu a, wɔnya bere sra no bere ne bere ano san ma no nkuranhyɛsem, afutuosem a ebɛma no ahwe ne nkwa so yie ne deɛ ekeka ho. Ɖbaa bi betumi akɔsra ne yɔnko nanso nkɔmmɔdie anaase nsem a ɔne no beka no fa kɛseɛ no ara betumi aye obi ho asem.

Yaa Mansa adamfowaa yi ama mpanimfoɔ asem bi a wɔkaɛɛ no si so se yɔnkoɔ bi sene onua no aba mu. Ɛne sɛn? Na Yaa Mansa ne onua barima Dapaa nyinaa na na ete kuro korɔ so nan so onua baa no yareɛ mu ne ne wuo mu mpo, eyɛ n'adamfowaa yi ara na esii n'anim; na erekyere ahofama ne abadaɛɛ a mmaa bi wɔ ma afoforɔ.

'....Ne nnawɔtwe so, anɔpatutuutu a masɔre rehohoro m'anim no, n'adamfowa no baeɛ bebisaa no ase. Mebuua no se wada nanso ɔtɔ kɔɔ so se menkɔnyane no mma no. Mekɔnyanee no, nyanee, nanso wannyanee, nti mebeɛbɔɔ no amanneɛ. N'adamfo no kɔɔ dan no mu na n'ani bɔ a ebɔɔ no so ne esu a ɔtuaa mu nyinaa ye baako pe'

Adɛn?'

'Yaa Mansa awu!' (kr. 12).

4.1.1.2 Mmaa mmoa a wɔde ma mmarima

Mmaa wɔ akwan pii a wɔnam so boa mmarima a ebetumi aye se wɔrebɔ wɔn nkwa ho ban afiri awudifoɔ nsam, afutuo kwan so, sika fa mu, aduanema mu, ɔsom mu ne deɛ ekeka ho. Lisa et al (2021) kyere mu se, se yede mmarima a wɔaware toto wɔn a wɔnnwaree ho a, deɛ ɛwɔ mu ne se, mmarima awarefoɔ wɔwɔ anigyee ne apomuden

mapa akwannuasa nyinaa mu. Eba no akoma ho sinto a, wɔnni haw, na afei nso keseye a ahooɔden nni mu nso, wɔnni bi. Anigyesem a ewo mu ne se, wɔnyini kye pa ara.

Mmarima a wone mmaa ka bo mu ye adee wo nnwuma mu no, nya nkuranhye firi won nnamfonom mmaa ahodoɔ nkyen, na eboa won ma wobeye mpanimfoɔ wo nnwuma mu na dee ewo se wote fa adwuma no ho biara, wonam won nnamfonom mmaa so te. Oko so ara kyere mu se, esiane ayonkofa a eda mmaa bi ne mmarima bi ntam wo nwuma mu nti, eboa mmarima no ma wo to won boa se kuri bobea mfemfamho biara a wobeye, se eba no wone mmaa ntam dwumadie ho a, (Lisa et al, 2021).

4.1.1.2.1 Mmoa a mmaa de ma mmarima se abammɔfoɔ

Mpen pii no, wotaa de mfemfamho bi ma mmaa se won ano ye toro, wonntumi mmfa ahintasem nnsie won tiri mu ne dee ekeka ho. Andaban (2016) nso kaa se mmaa ye akonkonsafoɔ nanso yenhwe se nkonkansa a wodie no nyinaa na enye anaase eduru bere bi a etwitwa gye afoforo nkwa anaa? Yehwe Owusu (1973) nwoma no mu a, bere a Nyamekye kodaa kwaee no mu maa nnipa baanu bi kofaa no ko fie no, wotaa no baabi daee maa adee kyee. Saa bere yi nyinaa na wogyafɔ adane ne ho ani se sebe obi a onte kasa. Obaa bi maa no ntoma sii n'asene na eno akyiri na otee no mmaa no nkommɔ mu se wode no beko Kobriso akoma omanhene. Nokore nso, wode no koe, ma akwakoraa bi nsaguo nso dii ho adanse se te a otee se wode no reko Kobriso manhene ho no, ennye asem a yetena yen to so wo ho. Eha na nwoma no de reto dwa se,

1. *“Wotaa me nsuo dwaree, na obaa bi maa me ntoma de sii m'asen. Afei, metee se obaako reka se wode me beko Kobriso akoma omanhene” (kr.34).*
2. *“.....Ebefiri akwakoraa no ano a, ose, oda nananom nsamanfoɔ ase se woyi me ama se wotaa me mmɔ afodee mma won” (kr. 34).*

Bio, Owusu (1973) nwoma ‘Okrabiri’ mu no, ɔdaa no adi se anansesem a Nyamekye kɔtee wɔ akuraa no a ɔkɔpuee asee wɔ bere a na ɔredwane afiri nkurɔfoɔ no a anka wɔde no rekɔma Kobriso manhene no nsam no, kyere mu se,

3. *“Da bi, ɔbaa bi tenaa ase a ne ho ye fe yie. Anwanwasem ne se, se ɔbarima biara ware no a, enkye na ɔbaa yi awofoɔ akum no. Yei ankye na ɔbarima bi behunuu saa ɔbaa yi. Dee ɔkaee ne se, saa ɔbaa no dee ɔnya no ware afe baako koraa na ɔwu a, ɔpe.*

Ɔbaaa no awofoɔ tee ɔbarima yi asem no, wɔde ɔbaa no maa no maa no aware se afe duru a, wɔbekum no. Wɔsii dan maa ɔbarima yi ne ɔbaa no se wɔntena mu. Ɔbaa yi ne ne kunu no gyee wɔn ani biara na ankye na afe duruie a ese se wɔkum ɔbarima no. Esiane se na ɔbaa no pe ɔbarima no nti, na ɔmpe se wɔkum no. Ɔkyeree ɔbarima yi ɔkwan a wɔbefa so adwane.

‘Aka da koro na afe aso no, ɔbaa no ne ɔbarima yi nyinaa de mmrawa ye kyem. Adee kyee no na edan si ho, tokuro da ase. Wɔdwane kɔ akyirikyiri na kwan mu no wɔkɔto asuo kese bi a wɔntumi ntwa. Nanso se wɔsan wɔn akyiri a, wɔbehyia awofoɔ no ne saa kuro no mufoɔ a wɔde atuo ne nkrante reti wɔn no. Asem na abɔ wɔn bo yi. (kr. 36-37).

Se yehwe mmoa a mmaa de boa mmarima wɔ krataafa (kr.34,36) mu a, dee mehunu ne se, Owusu (1973) rekyere se, mfemfamho a wɔde fam mmaa ho se wɔntumi mmfa asumasem nsie no, kwan bi so no nokore kakra bi reye apue mu, nanso dee mehunu no ha no kyere me se, etɔ da a na eye ne papa mu. Asumasem ka ye adee bi a ehia ɔkokoɔdurufɔ na watumi aka. Yei nti, mehunu mmaa a wɔtumi keka nsam a etete saa se wɔye akokoɔdurufɔ. Esiane se, wɔnim pefee se, se wɔn nsa ka wɔn wɔ dee wɔde ato

dwa no ho a, wɔn nkwa nso betumi ada adwaa mu. Nanso ne nyinaa mu no, wɔkɔ so ara ye sɛdɛɛ ɛbɛyɛ a wɔnam so beyi afoforɔ afiri ɔhaw bi mu.

'...Berɛ a na awarefoɔ no redwane owuo no a na ereba wɔn so no, wɔn tiri yɛɛ yie maa mpofirim ɔbaa bi firi asuo no mu baɛɛ. Ɔka kyereɛ ɔbarima no sɛ, sɛ ɔbeware no deɛ a, ɔbɛgye wɔn nkwa. Ɔbarima no hyɛɛ no bɔ sɛ sɛ ɔtumi gye wɔn nkwa deɛ a, ɔbeware no aka ne yere no ho. Saa ɔbaa yi ka kyereɛ ɔbarima no ne ne yere no sɛ wɔnkata wɔn anite, Wɔyɛ saa, na wɔhunuu sɛ asuo keseɛ no abɛda wɔn akyi'. (kr. 37).

Deɛ ɛda adi ne sɛ, Owusu (1973) repɛ akyerɛ sɛ, mmaa mmoa no bi da adi wɔ wɔn tumi bi a wɔkuta so. Esiane sɛ, sɛ wɔkɔ Akanman mu a, wɔhunu mmарima sɛ wɔyɛ akokodurufɔɔ wɔ biribiara mu, ne titire ne Asantefɔɔ. Ennɛɛ ɔsua koraa mpo a, esiane mfemfamho anaa sukoro a amammere no hyɛ wɔn wɔ ho no nti, wɔhunu barima biara sɛ ɛsɛ sɛ ɔye ɔkokodurufɔɔ. Nanso Owusu (1973) nwoma no ma yehunu sɛ nyɛ mmарima nyinaa na wɔwɔ akokoɔduru wɔ nnooma bi ho. Ɛfiri sɛ, mmарima no bi ye mmaa- mmарima sɛdɛɛ Diabah (2015) kyere mu no.

Yei na Oakley (1981) de too dwa sɛ nsonsonoeɛ da tumi ne ahooɔden ntam. Na ɔkyereɛ sɛ mmaa nni ahooɔden na mmom, wɔwɔ tumi, nso wɔnnim sɛdɛɛ wɔde wɔn tumi no bedi dwuma. Atetesem ama yeate sɛ, na ɔhemmaa bi wɔ Asanteman mu a na ne bo ye duru yie. Esiane n'akokoɔduru no nti, berɛ a Buroni Fitaa baa ɔman Ghana mu, na wɔhwɛ anim kwan sɛ wɔnam ako so bewatiri Sikadwa Kofi afiri Asanteman nsam. Yei na ɛkaa Ɛdweso hemmaa akoma sɛ ɔno nso de ne ho besi ho ako agye Sikadwa no asi ho wɔ berɛ mmарima pii no ara atɔ baha wɔ ntɔkwa no mu.

Afei, obaa bi wɔ ho a, sɛ oboa obarima a, eyɛ a na ɔrehwehwɛ biribi wɔ obarima no nkyɛn de asi anan mu.

Anansesɛm korɔ no ara mu no, yɛkenkan no wɔ krataafa (kr. 37) sɛ, aberantɛɛ no ne ne yerenom baanu no kɔpuee kuro bi so a na obarima baako mpo nni saa kuro no so. Adeɛ a na ɔhemmaa a ɔwɔ kuro no so yɛɛɛ ne sɛ, sɛ woyɛ obarima na wopue kuro no so a, ɔkum nantwie na wabisa wo aboa no fam ne n'akyi nwi ahosuo. Yei na sɛ woantumi anka a, na wakum wo. Mmom, na obaa bi wɔ ho ka wɔn ho a na n'ani gye aberantɛɛ no ho, nti ɔfaa akyire kɔɔ aberantɛɛ no nkyɛn ne no kɔkae sɛ, ɔbɛboa no ama wakyɛɛ aboa no ahosuo nanso gye sɛ, ɔgye penɛɛ sɛ ɔbeware no ansa na waboa no aka aboa no ahosuo no akyɛɛ no wɔ badwamu, wɔ berɛ a ɔno nso de saa ahosuo no bɛyɛ ne ho.

2. *‘Dhemmaa no ka kyɛɛɛ no sɛ: “Yɛakum nantwie kɛsɛɛ bi de rebeyɛ aduane ama wo, na mmom bua saa nsɛm yi ansa na woakɔdidi. Nantwie no tiri ho nwi su ye deɛn?” Obarima no hui sɛ n'adamfo no bɔ duku fitaa, nti ɔbuaɛɛ sɛ nantwie no tiri ho nwi ye fitaa. Dhemmaa no kɔɔ so bisaa no sɛdɛɛ nantwie no akyi nwi ne ne mfe mu nwi su tee, na obarima no hwɛɛ obaa no aduradɛɛ so buaa ne nyinaa pɛpɛɛpɛ. ...na deɛ ɛbaɛɛ ne sɛ wɔde obarima no sii hene wɔ saa kuro no mu.’ (kr. 38)*

Mpɛn pii no, yetumi hyia wɔ yɛn abɛbuo ahodoɔ mu sɛ mmaa ye mmɛ na mmarima ye abammɔfoɔ ma mmaa. Yɛbetumi anya nhwesoo bi te sɛ; “Obaa a ɔnni obarima no na yebo no yi akyyea”, Obaa ye turo mu nhweren, ne kunu ye ne ho ban. Owusu (1973) nwoma no ada no adi sɛ, ɛmfa ho ne mmɛ ahodoɔ ne mfɛmfamho a wɔde femfam mmaa ho sɛ woyɛ ahufoo ne mmɛ no, wɔn mu binom wɔ tumi a wɔde bɔ mmarima ho ban firi owuo mu.

Afei nso wɔn mu binom tumi de wɔn nkwa to kyakya sɛdɛɛ ɛbɛyɛ a ɔbarima bi bɛdi yie wɔ asetena mu. Yɛbɛtumi anya mmarima bi a wɔkuta dibere akɛsɛɛ wɔ ɔman yi mu anaase nnwuma mu a esiane wɔn yerenom mmoa bi nti na wɔkuta saa dibere no. Na ɛno bi na Owusu daa no adi wɔ kr. 38 no.

4.1.1.2 Mmaa mmoa a wɔde ma mmarima sɛ wɔne wɔn bɛkyɛ deɛ wɔwɔ

Mmaa yɛ nnipa bi a yɛhunu wɔn sɛ wɔ wɔ ntimɔborɔ yie wɔ asetena mu. Sɛ yɛhwɛ asetena mu nkyekyemu a ɛfa mfemfamho ho a, wɔde afam mmaa ho sɛ wɔtete mma na wɔ wɔ ntimɔborɔ nso. Nsɛm yi bɛtumi ayɛ nokorɛ wɔ ɔbaa bi akwan mu, nanso sɛ yɛhyia ɔbaa foforɔ a, deɛ yɛhunu no sɛ ɛyɛ nokorɛ no bɛtumi asesa. Esiane sɛ ɛsono obiara ne ne su ne ne ban. Nyɛ ɛno nko, ɔbarima bi nso tumi ne afoforɔ kye deɛ ɔwɔ a ɛno nso nyɛ mmarima nyinaa na wɔwɔ saa timmɔborɔ no. Mpo, ɛto mmere bi a, ɔbarima bi abadaɛɛ ne ne timmɔborɔ tumi kyɛn ɔbaa bi deɛ. Na nso mmaa na wɔde saa mfemfamho yi asi ho ama wɔn. ɛba no Owusu (1973) nwoma no mu deɛ a, ɛyɛ nokorɛ sɛ mmaa tumi boa mmarima wɔ bere a wɔne wɔn rekyɛ deɛ wɔwɔ.

1. *‘Metotoo nsuo no guu me ho maa me ho bae me na mmaa no mu baako yii ne ne ntoma baako maa me de sii m’asen’ (kr. 42).*

ɛba no Akan amammerɛ mu a, mmaa aduradɛɛ a wɔde yɛn wɔn ho a ɛyɛ ntoma no, ɛyɛ adeɛ a wɔnni ho agorɔ na wɔyɛ ahweyie wɔ ho nso. Saa aduradɛɛ yi taa yɛ akyɛdɛɛ a ɛfiri awofɔɔ ne adɔfɔɔ nkyɛn a wɔde ma ɔbrani bi wɔ bere a wɔregoro no bra. Mmom, ɔbaa bi nso wɔ ne sika na ɔpɛ sɛ ɔto ntoma de siesie ne ho a, ɔno ara nso tumi to bi. Na ne korakora no, sɛ wɔreyɛ ɔbaa bi ho adeɛ a, wɔma no ntoma. Mmere bi a atwa mu na me nanabaa taa ka kyere ne babaa bi sɛ ɔmpɛ fira ni- fira- ba wɔ ne ntoma ho, a aseɛ ne

se, ntoma korɔ no, wobehunu na efira maame no, n'adekyee na efira ne ba nso. Erekame aye se okanni baa biara wo ntoma gu n'adaka mu.

Eduru baabi a Nyamekye dware wiee a onni biribiara a ode besi n'asen no, Owusu (1973) kyere se obaa aduradee a eye ntoma na eboaa no. Ente saa a, anka n'anim betumi agu ase, esiane ne ho a ebɛda so no nti. Adeɛ baako a mehunu ne se, Owusu pe se okyere se, na mmaa no dooso deɛ, nanso okyereɛ mu se emu baako pe na ode ne ntoma maa no sii n'asen. Na mehunu se timmɔborɔ ne abadaeɛ nso, nye mmaa nyinaa na wokuta esu a ete saa, anaase wode n'adeɛ a esombo saa bema sebe, obi hunu a onnim no baabiara.

Bio, mma bo mmariima kyidom wo won dwumadie pii mu a eno nso ye mmoa no bi ara. Bere a wokogyee suman firii Akomfode a na wode rekɔ Gyadam no, eye mmaa na na eka won ho rebɔ won kyidom.

2. *Mmarima a aka no ne mmaa no na edi ho a donno ne nnwontoɔ adi won ti' (kr. 43).*

Se mehwe otwerefɔ kwan a wafa so ada mmaa mmoa adi no a, na meka se mmaa ye abodeɛ no mu baako a wokɔ ye se nkyene; se wonnka dwumadie bi ho a, nnye adeɛ a wobehunu dwumadie no fe. Yehwe akasamfonin ahodoɔ so a, deɛ erekɔ so ne se, nsore ahodoɔ a ewowɔ so no, emu pii no ara, mmaa aye mu ma sei to!. Na se eba no saa nso a, etwe afoforo behyen mu. Wo a wowɔ mu no nso de nkanyan ba, esiane won ahokeka a eto bere bi a wode di dwuma no nti.

Ɛye a na wode nfemfamho bi ma mmaa se woye ahohoye, na yei na Owusu daa no adi no.

3. “...Eho anigyee nti, manko fie kosii se Mama Asibuo baa ho befre me. Me ne no bɔɔ anan kɔɔ fie. Yeduruiɛ no na m’aduanɛ si pono so. Mehuhuu se borɔdeɛ a meredi no ho aye sonn. Eyee me nwanwa na mebisaa Mama Asibuo deɛ nti a ete saa. Ɖbuaa me se ɔde Bosomtwe mu nsuo na enoaa aduanɛ no” (kr.70).

Se yede mmaa mmoa se ayamyɛ no to nkyen mpo a, Mesusu se Owusu repe akyerɛ se wɔsan ne afororo kye nimdeɛ bi a wɔwɔ. Se yehwe Mama Asibuo a, nwoma no kyere mu se okwan a ofaa so noaa aduanɛ no ma eyee sonn no nyinaa wamfa anise Nyamekye. Wode mfemfamho bi afam mmaa ho se won deɛ egyaade ne won atenaɛɛ, nanso akoba no se, amammerɛ dan nsesaɛɛ na yegu so ara refa oburoni ho biribiara no deɛ, seserotaapo a ete saa no deɛ ayera kakra esiane se, nne deɛ yehunu ne se, adwumaye ne bere a nnipa nni nti, nye mmere nyinaa na obaa ne okunu behyia wo fie bere korɔ no ara. Saa nti deɛ eba ne se, wo a wobedi kan aba fie no, na woape biribi adi. Eno nti na eho hia se mmarima gye nkyerekyere firi mmaa nkyen titire no aduanenoa ho na amma won ho ankyere won da bi.

Bio, kr.70 ho ara no, de abirabo bi reye aba efa Akanfoɔ amammerɛ no ho, fa sedee wode afemfam mmarima ho se eye won asedee se wɔhwe fie no ho. Mereka de akowie se, bere a Nyamekye dii Mama Asibuo akyi kɔɔ Apewu kuro no mu no, esiane se na onni dwuma biara a ede sika bebre no no nti, Mama Asibuo ammisa sika biara amfiri ne nkyen ansa na wama no aduanɛ. Na mpo no, nwoma no kyere se aduanɛ a eye de, ye akonnɔ na Mama Asibuo ye sii ne ho.

4.1.1.2.3 Mmaa mmoa a wɔde boa mmarima wɔ afotuo mu

Afotuo wɔ hɔ yi, obiara nni hɔ a wapa ho, mmom ɔkwan a ɛfa so anaase nnipa a wɔtu fo no na Akanfoɔ amammerɛ mu no ɛye nnidisɔɔ. Agyekum (2019). Kyere mu no, ɔpanin tu abɔfra fo, osikani tu ohiani fo, awarefoɔ nso, ɔbaa tumi tu ɔbarima fo na ɔbarima nso atu ɔbaa fo, atipenfoɔ nso betumi atutu wɔn ho wɔn ho fo. Na mmom ohiani ntumi ntu osikani fo, na abɔfra nso ntumi ntu ɔpanin fo.

Sɛ obi ye adeɛ bi a ɛnye a, yetu no fo na mpo adeɛ no ye na wohunu sɛ anka onii no faa kwan foforo bi so a ɛbeboa no a, wotumi tu nipa no fo saa ara. Esiane abadaɛɛ a mma bi wɔ ma afoforo no nti, wɔtaa tu fo sedee ɛbeyɛ na nnipa bi a wɔben wɔn nnkɔhyia amanee bi. Owusu (1973) daa mmaa mmoa a wɔde ma mmarima adi wɔ bere a Nyamekye yee adwene sɛ ɔbefiri Gyadam kuro no mu no.

“...Maame Abena Mansa a ɔye Akora Gyambibi yere nso frɛɛ me bere a mekraa no no. Ono nso ka kyereɛ me sɛ, sɛ mɛfiri Gyadam a, deɛ mekɔ biara no, menhwe me ho so yie, na sebe, ‘Ɔkwasea na ne dwan te mpɛn mmienɛ. Ɔka kaa ho sɛ, deɛ meyeɛ no Gyadam no ye animguaseɛ ne abusudeɛ yie, mennkɔye saa adeɛ no bio’ (kr. 63).

Mehunu no sɛ Maame Abena Mansa afotuo a ɔde maa Nyamekye no na ɔrehwe kwan sɛ ɔbeyɛ anidahɔ na wada ne ho so wɔ ne wiase asetena yi mu sedee ɛbeyɛ na ɔrenkɔɔ amanee a ɛte sedee ɔtɔɔ mu no mu.

4.1.1.2.4 Mmoa a mmaa de ma mmарima se awerekyekyefo

Mpanimfo wɔ kasa bi se, awerekyekyerɛ wɔ hɔ yi, wɔfa no nnipa ho. Saa nti, se Nyamekye betena hɔ na ɔnnya obiara ne no nni nkɔmmɔ, na kampe se aduane a wɔde bema no nso aso no no, ennee na ma ara na ɔbema kwan ma obi de ne ho ahyehye no.

“Abaayewa bi a wɔfre no Asi na eye a ɔgyegyem’ani. Eto da bi a, ɔnoa aduane hye ne ntoma mu, na wabegyina mfikyire afre me na makɔgye adi. Se me were ho a, Asi tumi ka me nsem de kyekye me were na ɔgye m’ani nso. Se nye ɔno a, anka metu firii me wɔfa fie hɔ.” (kr. 22).

Owusu atwere yi rema yen ahunu se, saa kasa a Akanfo taa ka no se barima dee ketewa biara nni mu. Afei nso, wɔn na wɔye sodifo wɔ biribiara mu eba no Akanfo amammere mu, nanso saa mfemfamho no nyinaa akyi no, eduru bere bi a, na wɔn mu binom adi amia rehwehwe mmaa mmoa ne awerekyekyerɛ ansa na wɔasi pi wɔ asetena yi mu. Owusu (1973) nwoma yi reda biribi adi fa mmaa ho se, bere a emu aye den no, wɔwɔ hɔ se wɔbetwe aben na wɔakyekyerɛ wo were. Mmom se ekɔba no se ɔbarima bi ne ɔbaa bi nni ayɔnkofa dada, na se ɔbaa no hye aseɛ de ne ho hyehye ɔbarima no, kyekyerɛ ne were, san wia ne ho ma no aduane dee a, na ereye akɔwie biribi a etwa se ɔbarima no ma n’ani da hɔ yei hye seterotaapo tɔri a erepia m’adwuma yi mu kena.

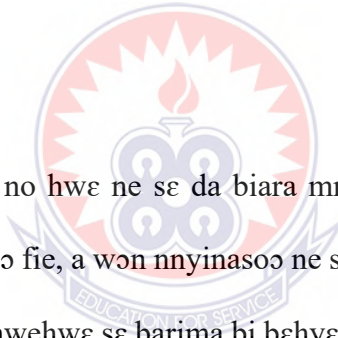
4.1.1.2.5 Mmoa a mmaa de boa mmарima wɔ adwumaye mu

Emfa ho se ɔhɔhɔ anaa ɔmanni, ɔbaa bi tumi boa ɔbarima wɔ bere a ɔne no rekye dee ɔwɔ mpo.

‘Meduruu Kumase no, Okwawuni baa bi a ɔwɔ fufuo tɔn maa me baabi daeɛ kɔsii se adeɛ kyeeɛ. Ɔde too m’anim se, se

*menni adwuma biara a meye wɔ Kumase hɔ deɛ a, me ne no
ntena na ɔbema me adwuma aye' (kr. 69).*

Bio, mmoa a mmaa de ma mmarima no bi da adi wɔ bere a Mama Akua Asibuo a na ɔfiri Apewu betɔn apatre wɔ Kumase no, befaa Nyamekye kotenaa ne nkyen maa ɔno nso kɔyii nam no bi se n'adwuma. 'Mede Mama Asibuo nso yee se me na, enti wantoto me ase koraa. Mesusu se, Owusu (1973) pe se ɔkyere se mmaa wɔ ahokeka mapa se wɔbeboa afoforɔ emfa ho ne bere ne beaee a wɔbehyia onii korɔ no. Wɔn deɛ, deɛ wɔrehwehwe ara ne se wɔreboa wɔn a wɔwɔ ahokyerɛ mu. Eha yi deɛ mehunɔ ne se, saa mmaa yi ye akokoɔdurufɔɔ, esiane se se wɔredi dwuma a ete saa no, wɔannkɔ wɔn akyi ansa na wɔreyɛ.



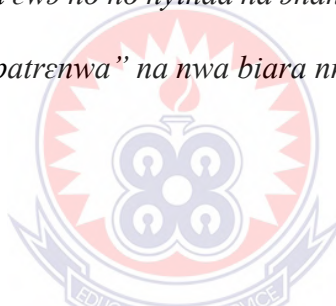
Deɛ Akanfɔɔ amammere no hwe ne se da biara mmarima no beko akɔpe biribi abre mmaa no ne mmɔfra no wɔ fie, a wɔn nnyinasoɔ ne se ɔbarima na ɔye abusua no ti. Saa nti, bere nyinaa no, wɔnnhwehwe se barima bi behye ɔbaa ase, mmom ɔbaa deɛ etwa se ɔhye ɔbarima ase wɔ biribiara mu. Owusu (1973) ama yɛahunu se, saa mfemfamho a amammere kwan so wɔde afemfam mmarima ho se eba no biribiara mu a wɔdi mu akotene no, nye daa nyinaa na mmarima no bi wɔ emu ahoɔden, eba no adwumasem a, efiri se, bere a Nyamekye duruu Kumase no, na ɔnnim obiara na kampe se wɔanya adwuma aye. Nanso ɔbaa a ɔnnim no na ɔdom no maa no adwuma yeeɛ ansa na ɔretumi agyina ne nan so se ɔbarima.

4.1.1.2.6 Mmaa nam akwan ahodoɔ so boa mmарima a adwadie nso ka ho

Woba Ghanaman yi mu a, ne titire ne Akanman mu, wɔde adwadie afemfam mmaa ho ara ma Adom asem bi a ɔkaeɛ a Adom ne Anambane (2016) de dii wɔn dwuma se, wɔnam abebuɔ so de mfemfamho ma mmaa se wɔye adwadifoɔ. Nanso nye mmaa nyinaa na wɔdi dwa; ebinom kita dibeɛ akeseɛ a wɔne mmарima binom nso aka abom resom ɔman no.

“Obarima bi kɔyi apatre pii a, ɔtɔn ma ne yere gye sika. Ne yere no nso boaboa bi de gye nkyene, aduane ne nnoɔma nyinaa a ɔde benoa aduane ama ne kunu. Obaa no to ne bo ase twitwa nkaeɛ no nyinaa bo yi yi wɔn nsono nyinaa gu kyensee mu.

Afei, ɔtete sraɔeɛ a ewɔ ho no nyinaa na ɔnane de ye anwa. Wɔfre saa anwa yi se “apatrenwa” na nwa biara nni ho a esene yei de”
(kr. 76).



Mehunu no se, Owusu (1973) pe se ɔda no adi se, mmaa ye adwadifoɔ emfa ho se mmарima bi di dwa, esiane se mmарima no nyi wɔn anim kese wɔ adwadie no mu se mmaa. Mmaa yi adwadie yi mu nyinaa no, wɔsan nso de sika a wɔbenya no noa nnuane si mmарima yi ho. Emfa ho ne ɔbre ne amanee a mmaa yi fa mu no nyinaa mu no, wɔboa mmарima yi wɔ aduane fa mu.

Diabah ne Amfo (2018) kyere se mmарima ye ahwefoɔ wɔ fie. Nanso woba nwoma no mu kr. 76 a, barima bi apatre a ɔbeyi no, ɔtɔn ma ne yere na wagye sika. Na ɔbaa no de bi agye nnoɔma a ɔde benoa aduane asi okunu ho. Yehunu se saa mfemfamho yi a wɔde femfam mmарima ho se wɔye ahwefoɔ wɔ fie no, mmaa boa wɔn ma no wie peye, esiane

se, eye obaa no na dee obarima no de ama no no, ope kwan a obefa so a obeye aduane ama okunu ne abusua no nyinaa. Eno nti se ekoba se obaa no antumi anye nnooma no ho hwee dee a, na eno dee obarima no adaeeso amma mu.

4.1.1.2.7 Mmaa nam adekora ne nokoredie so boa mmarima

Kane no na woba Akanman mu a, na wonhwehwe obaa se obeye adwuma kese biara gye efie adwuma nko ne bodwaabodwaa nko ara ho. Yei nyinaa mu no, wonam so de boa mmarima wo akwan ahodo pii so.

‘Mekotoo Mama Asibuo. Dhunuu me no, n’ani gyee kese. Sika beye sidi aduosia a megyaee maa no no, osan de hyee me nsa’
(kr. 85).

Nhwehwemuni no hunu no se, Owusu (1973) pe se oma yehunu se, mfemfamho a wode afemfam mmaa ho se won dee ne adwadie no, wosan nso hwe nnooma so yie pa ara. Eno nti na kane no efie agudee nyinaa no, na wotaa de hye mmaa nsa, efiri se mmarima dwumadie ne won adwennwene nso so.

Eye a wotaa ka kasa bi se, “amanedee mpo, yeadi, na gye to me ho”. “Obaako akohunu, odanseni ne hwan?” Yehwe ekwan a efaa so a ode sika no maa Mama Asibuo no a, na nka nye suro anaase nokwafo a oye a, nka obenya biribi agyina so aka se Nyamekye sika biara nni ne nkyen, efiri se woanye krataa biara a edi adanse se ampa ara Nyamekye de sika bi ama no, anaase odanseni bi gyina ho bere a na ode sika no rema no no.

Obi nso betumi agye ato mu se ampa se wo sika wo ne nkye dee, nan so onni bi a ode bema wo. Menni bi ne meregye nso hwan ne panin? Na etwetwere wo bo. Obaa yi, mekyere Mama Asibuo, wannye saa, mmom odii nokore maa obi hohoo mmaboroni no san nyaa ne sika de bi twitwaa ne ho.

4.1.1.3 Mmaa Mmoa A Wode Ma Mmofra Wo Nwoma 'Okrabiri' mu

4.1.1.3.1 Mmaa mmoa a wode boa mmofra se woreyi won afiri ahohiahia mu

Mmaa ye nnipa bi a won abadae no so nnipa nyinaa so; abofra o, obaa o anaase obarima o. Yehwe bere a Yaa Mansa toaa nananom wo nseedo no a, nye adee se Nyamekye a saa bere no na oye abofra no mpo hunuie. Mmom, eye oni adamfowa no na enam ne so ma ohunuie.

Saa ara nso na Afua Fofie a na oye Nyamekye wofa yere no, nso ne okunu kofaa no ne no tenaee. Mmaa bi wo abadae se, **emfa ho** ne mma dodo a wokuta no, bere a obehunu se abofra bi refa awerehoo anaa oyaa bi mu no, na ne yam hyehye no se obebo a ayi no afiri mu. Yehunuu yei wo kr. 12-13 mu.

1. *"...N'adamfo no koo dan no mu na n'ani bo a eboo no so ne esu a otuaa mu nyinaa ye baako pe".*

'Adeh?'

2. *"Me wofa Dapaa befaa me ne me kotenaee. Wofa ne ne yere Afia Fofie nso na wawo mma baasia." (kr. 12).*

Anomsem a edi kan no ma ye hunu se yonko bi sene onua. Na mmaa binom ayonkofa nso ayonkofa tumi ye se anuanom koraa. Se da koro mpo obaako annhunu ne yonko a, onntumi ntene, gye se okyini hwehwe no; mekyere se mframa mfa won ntam. Enam saa ayonkofa a won ntam dwo no so nti na bere a Nyamekye maame twaa n'ani hwee dan no, wotumi hunuu no ntem no, nte saa a, anka abofra ketewa a onnim hwee fa owuo ho no, ne amu no betena ho da mu no nyinaa. Afei dee a ebaba ne se, obete ma biribi ato ne so anaase ne kra bedwane afiri ne ho anaa nso koraa obetumi anya adwene mu haw, se nye omaame yonko no a okopuee ho saa bere no a. Anomsem a eto so mmienu no nso ma eda adi se ewom se Akanfo amammer mu no, woregye awaree a, asem a wotaa ka kyere obaa no ne se "se onya adee a, omfa mmra fie".

Afei nso, Akanfo amammer mu no, wodi wofa adee anaase wodi adee ko ena fa mu. Na yeinom nyinaa nka mfua no, wode sukoro anaase mfemfamho bi afam mmaa ho se won dee se wowa awaree ase dee a, womma kwan mma obarima no abusuafo mma ho bi. Nso nye mmaa nyinaa na wokuta saa su no, efiri se Owusu (1973) ama yeahunu se, bere a abofra Nyamekye hweree n'awofa nyinaa no, Afua Fofie ne okunu kofaa no ne no tenaee san hwee no sukuu. Se nye odo ne abadae a mmaa binom wo a, ebeye den se mma bebrebe a one okunu wo no, obema kwan ma okunu asan akofa obi foforo abeka ho.

4.1.1.3.2 Mmaa mmoa a wode ma mmofra se akyerkyerefo

Mmaa firi yee akyerkyerefo nye nne. Na esiane se wontwa da bi nnye sohwe sedee yeye no wo yen sukuu ahodo mu nti, aye se dee yeabu yen ani agu so no.

Mpanimfoɔ wɔ kasa bi sɛ, “wɔnni panin a, due!” Mmaa deɛ eba no adekora ne abakɔsem deɛ a, wɔda mu fua. Eno nti na eba no adedie so a wɔn na wɔkyerɛ ɔdehyee a etwa sɛ ɔdi abusua bi mu akonnwa no. Saa nti wɔtaa kyerekyere nkyirimma yen Akanfoɔ gyidie ahodoɔ no.

Aberewa Fosua ye aberewa bi a na bere biara a Afiriyie ne Nyamekye besua adeɛ no, na ɔtaa bɔ wɔn abaso sɛ wɔtumi kan ntwerɛɛ no. Sɛ wɔn ani ha nso a, na wɔabisabisa no nsem pii asekyerɛ. Owusu (1992) ma yɛhunu mmaa nkyerekyere su a wɔde boa mmɔfra yi wɔ nwoma ‘Okrabiri’ mu’.

*“....Anwummere bi a ɔbaa baabi a na yeresua adeɛ no,
Yaa Afiriyie bisaa no sɛ: ‘Nana, deɛn nti na daa sɛ
yeredidi na yen mu bi de ne nsa si fam a woteatea no no?
‘Aberewa buaa sɛ: Mo deɛ, moye mmɔfra. Yei nye asem
a anka eɛ sɛ wobisa. Montie ɛ. Sɛ obi redidi na ɔde ne
nsa si fam a, ɔmmee da” (kr. 14).*

*“Deɛ na metaa hunu wɔ Nana ho ne sɛ, bere biara mu sɛ
ɔredidi a, gye sɛ wate bi ato fam ansa na ɔde aduane no
bi aka n’ano.*

*“Mebisaa no deɛ nti a ɔye saa ma ɔkyerɛ me aseɛ sɛ,
ɔte to hɔ ma nsamanfoɔ. Afiriyie nso amma anso hɔ ara.
ɔbisaa Nana sɛ: nti nsamanfoɔ wɔ hɔ anaa? Nana buaa
no sɛ: ‘Nsamanfoɔ wɔ efie biara mu. Abusua biara mu
nnipa a wɔawuwu no asaman wɔ hɔ. Wɔn na wɔbɔ yen
ho ban. Sɛ asiane bi reba yen so a wɔn na wɔhunu no*

kane bɔ gu. Wɔprapra yen ho yi yen firi mmusuo nyinaa mu.

‘Yɛtete ha yi, wɔhwe yen. Nkɔmmɔ biara a yɛdi no, wɔte. Sɛ yɛdidi na yɛamma wɔn bi a, wɔde aniberɛ bɛma yareɛ anaase amanɛɛ bi ato yen. Eno nti na sɛ yɛnom nsa a, yɛde bi gu fam ma wɔn no. Yɛde srɛ wɔn hɔ nyinkyɛ ne asomdwoɛɛ. Esiane sɛ wɔbɛn yen nti na anadwo nso yɛmpɛra no. Ebia na wɔtete hɔ, na yɛapɛra agu wɔn so.’
(kr. 16).

Afiryie bisaa no deɛ obi wu a ɔkɔ. Ɛhɔ na ne nkyerɛmu no rebesi deɛ Osei (2002) kaɛɛ no so sɛ, Asantefoɔ a wɔyɛ Akanfoɔ no wɔ gyidie bi sɛ, nnipa wu a, ɔkɔtoa n’abrabo so. Sɛ obi wu a, ɔkɔ awufoɔ asase so a wɔfrɛ hɔ asamando.

‘Ɔkyerɛɛ mu sɛ, ɔkɔ asamando na asamando ye ɔman a ɛso yie, Afei nso ɛnye obiara na ɔtumi kɔ hɔ, gye awufoɔ nko ara. Ɔse wɔn deɛ, wɔtumi firi asamando ba wiase daa na onipa teasefoɔ ntumi mfa n’ani nhunu wɔn da gye mmoa sɛ ebia, nkraman sei, ɛfiri sɛ wɔn na wɔhunu wɔn a wɔntumi nka. Ɔse nkraman deɛ wɔhunu wɔn saa a, wɔbobom denneennen te sɛ deɛ wɔahunu ɔhɔhɔ bi pɛpɛpɛ.’ (kr. 17).

4.1.2. Mmaa Mmoa A Wɔde Ma Adasa Wɔ Nwoma ‘Wo Gyegyiregye!’ Mu

Nhwehwemu no ho asemmisa a ɛdi kan no rehwe sɛdeɛ mmaa ye aboafɔɔ ma adasa wɔ Owusu (1992) nwoma ‘Wo gyegyiregye!’

4.1.2.1 Mmoa a mmaa de ma mmarima wɔ ‘Wo gyegyiregye!’ mu

4.1.2.1.1 Mmoa a mmaa de ma mmarima wɔ afutuo kwan so

Owusu (1992) maa yɛhunuu sɛ, mmaa titire, mpanimfɔɔ nam afutuo so boa sɛdeɛ ɛbeyɛ a wɔn mma anaase nananom nkɔtɔ amannee biara mu wɔ ɔbaa a ɔbepe sɛ ɔne no tena sɛ okunu ne ɔyere mu. Berɛ a Nimako wiee sukuu a na ɔpe sɛ ɔware Nsonowaa no, na Aberewa Ataa a ne nanabaa ne no no mpene so, esiane sɛ, ɔhunuu sɛ sɛ ɔware no a, ɛremmoa no. saa nti ɔtuu no fo:

1. *“Dwenease kuro yi, efie biara nni ho a mennim mu nsem. Obomokyikyie firi nsuo ase beka sɛ ɔdenkyem awu a, wɔgye no akyyinnyee? Efie ho a wope sɛ wokɔ no nye. Tweaduampɔn ne Asaase Yaa adaworoma, woakɔ sukuu yi, aberewatia, mekuta odwannini a ɔtua dua baako ama wo sɛ fa hyira w’ano, Maye bɔne? Wo na wose worekɔ baabi akɔye adwuma. Etwɔ sɛ w’agya hwehwe ɔbaa a n’ani da fam ma wo ware na waboa wo ma woahwehwe biribi aba fie. To wo bo ase, na yi w’ani firi Nsonowaa so, na w’agya behwehwe ɔbaa ama wo. Adwoa Sɛewaa—Kwasi Mensa nana yi sei---ɔye kama. Odi w’akyi kɔ baabiara a, ɛfata”* (kr. 11-12).

Wɔtaa ka kasa bi sɛ enye biririara a ani hunu no, ne nyinaa na ano ka. Yei si mfemfamho a wɔde fam mmaa ho sɛ wɔye nsekuro no ano, ɛfiri sɛ, sɛdeɛ Aberewa Ataa nim efie biara mu asem nanso wammue n’ano basabasa amfa emu biara ho kɔsii sɛ ne nana

Nimako yɛɛ aso brakyeɛ wɔ n'afotuo ho fa ɔne Nsonowaa awareɛ no ho no kyere sɛ, mmaa binom wɔ hɔ a, nnye dee wɔhunu nyinaa na wɔka, gye sɛ ɛho kyere so pa ara.

Asieduaa a na ne ba barima ne Nimako nso de afotuo no bi foaa dee n'ase ne okunu kaɛɛ no so. Na sei na Owusu daa no adi:

2. *'' Kwabena, woye saa a ɛnye. Dee w'atifi aduru yi wonye abɔfra na woadi mmɔfrasɛm saa. Aduru bere a ɛhia wo boasetɔ. Mmarima pii wɔ hɔ a ɛduru saa bere yi so a, wɔfom mmaa sɛ gyama ɛye nnuaba bi a atete agu fam. ɛye saa a, awareɛ no nnyina da. Wɔbeko ntɔkwa ara akɔsi sɛ awareɛ no begu. W'agya na ɛsɛ sɛ ɔhwehwe ɔbaa ma wo ware, nti to wo bo ase. Mmaa a wɔdwo na wɔbu adeɛ na wɔye nsi—saa mmaa no na ɛsɛ sɛ wonya bi ware no na woatumi ne no aware akyɛ, abu ɔbra pa nso. '' (kr. 18).*

Afotuo a akɔ so wɔ anomsem a ɛtɔ so mmieniu no da no adi sɛ, sɛ ɛye na sɛ obi si awareɛ kwan mu a, ɛmfa ho sɛ ɔye ɔbaa anaase ɔbarima, ɛye adeɛ a afotuo mpa onii no ho da. Wɔnam afotuo so tenetene nnipa no sedee ɛbeyɛ na ɔnnkɔtɔ ɔhaw biara mu daakye wɔ n'awareɛ akwantuo no mu. Sɛ yehwe Nimako maame Asieduaa afotuo a ɔde maa ne ba barima no a, ɛda dwa sɛ, sɛ sedee mmaa binom hwehwe aware pa, awareɛ mu asomdwoee ne asetena pa ma wɔn mma mmaa nti wɔtu wɔn fo no, saa ara nso na Asieduaa nso hwehwe rehwehwe bi de ama ne ba barima no.

4.1.2.1.2 Mmoa a mmaa de ma mmарima wɔ adwumaye mu ne sika afa mu

Mmaa nam akwan ahodoɔ so boa mmарima; sɛ kuaye mu, sikasem mu ana afotuo mu.

Kuaye ye Akanfoɔ nnwuma no mu baako a ɛna fam kora ɛna ɛnnye ɔbaakofoɔ adwuma nso. Saa nti, mmарima no rekɔware a, na wɔhwe sɛ wɔbenya ɔbaa a n'ani da fam sedee

ɛbɛyɛ a ɔbaa no bɛyɛ boafɔɔ na wasosɔ ne mu wɔ ne dwumadie no mu. Nnipa mmaako mmaako na kane no na wɔde ahayɔ yɛ wɔn nnwuma de kɔsi awieeɛ. Dodoɔ no ara na kua yi ara na wɔyɛ, enna kane no na apaafɔɔ nhyɛda nni hɔ saa, na sɛ yɛbenya biribi saa koraa a, na ɛyɛ nnɔboadie. Nti no sɛ wobeware na wo yere te fie sɛ mɛkɔ bɛba na wanoa aduane ama madi anaase nna a wo ne no bɛhyia anadwo no nti na woware no? Nyɛ ɛno ne botaeɛ a na wɔde ware. Sɛ woware ɔbaa a ne ho yɛ den a, dwuma biara a wopɛ sɛ wodi fa afuo no ho no, ɔsosɔ wo mu. Sɛ ɛyɛ kookoo afuo na ɔbarima no redɔ a, ɔreboaboa kookoo no ano no, ɔbaa no bɛtumi asoa kenten aboa kookoo ano.

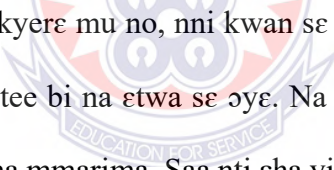
Ɛtɔ berɛ bi nso a, ɔbaa yi tumi dodoɔ mfuo no ase bi na wabɔ okunu no kyidɔm akwannuasa nyinaa mu. Na ne korakora no, nnɔbaeɛ no ba a, wasoa de aba fie. Sɛɛwaa deɛ yi deɛ apaafɔɔ biara nni mu wɔ mfuo dodoɔ a okunu ne no dɛɛ no nyinaa. Ebinom koraa tumi san soa nnuane no bi de kɔ akyin sɛdeɛ ɛbɛyɛ na wɔbɛtɔn anya sika de aboa wɔ kwan foforɔ so. Yɛhunu mmoa yi bi wɔ berɛ a Kwame Bɛkoe esiane sɛ wannkɔ sukuu annuru akyire nti, ɔmaa ne nkrantɛ so dodoɔ mfuo ahodoɔ pii a ne yere Abena Dansoaa nso boaa no.

*‘Abena nso de nsiyɛ boaa ne kunu yi adwumayɛ,
Anɔpatutuutu na wɔde wɔn ho aka hasuo. Wɔkɔhyɛ afuom
yɛ adwuma kɔduru anwummere fɔmm ansa na wɔaba fie’
(kr. 2).*

Esiane sɛ mmaa yɛ aboafɔɔ ma mmarima nti, Owusu (1992) ada no adi wɔ ne nwoma no mu sɛ, Kwasi Yaamo a ne ɔbarima a ɔkɔwaree Sɛɛwaa berɛ a Nimako gyaeɛ no awareɛ no. Sɛ ɔde ne ho bɛwura kuayɛ mu na ne sika kakra a ɛda ne ho no nhyɛ na mmom ɛbɛyɛ mmɔho nti, ɛnam so ma ɔwaree Sɛɛwaa, na ama waboa no adwumayɛ.

“...*Enam kuaye yi ho nti na ema owaree Seewaa no. One Seewaa yee kookoofuo akese mmienu wo Adansuso*” (kr. 39).

Yehunu no se otwerefɔ no reda no adi se sebe mmaa deɛ wɔntumi ntena ase mfa adwene wɔ adeɛ bi ye ho, na mmom deɛ obi afa ho adwene awie no na wɔboa ma ewie pɛye. Yei da nkyen a, kr. 39 yi rema yɛahunu se mmaa binom bɔ mmarima bi nso kyidɔm wɔ wɔn dwumadie mu. Eno nti na wɔka se, obarima bi beye yie a, na efiri ne yere. Wɔka se mmaa nni ahɔden, nanso wɔwɔ biribi sononko bi wɔ wɔn mu a wɔtumi de tae afoforɔ akyi ma dwuma bi a wɔredi no tumi wie yie anaase eye fe. Mmom yebetumi anya mmaa no bi a wo ne wɔn tena se moredi dwuma bi a, dwumadie no betumi agye agu.



Sedee “Liberal Feminist” kyere mu no, nni kwan se yede hyee bi to mu se obi ye obaa anaase obarima a, adeɛ pɔtee bi na etwa se oye. Na mmom, deɛ yesusu ma mmaa no, saa ara nso na yensusu mma mmarima. Saa nti eha yi, sedee Akanfoɔ amammere mu no mmarima tumi sɔre se wɔrekɔware obaa bi sedee ebeye a oboea wɔn wɔ wɔn kua dwuma mu no, saa ara na anka ese se wɔma kwan ma mmaa binom nso ye nhwehwemu yi mmarima a wɔn nso susu se wɔboea wɔn wɔ wɔn dwumadie bi a wɔn nso hwe anim kwan se wɔbeye ho. Deɛ Owusu ada no adi fa Yaamo a ne Seewaa awareɛ no ho no ama ada adi se nnye awareɛ nyinaa na egyina odo so. Obi wɔ ho a ohe nnipa no sika, ahɔden ne adeɛ biara a ebɔba no wɔ ne dwuma bi a ope se odi mu.

Owusu (1992) daa no adi wɔ ayeseɛ no mu se, enam ababaawa Nsonowaa so nti na Nimako gyae Seewaa awareɛ bere a na waware no amammere kwan so. Afei, wɔn

baanu no abeware wɔ abɛfo kwan so ma emu ka a ɛbae no, esiane sɛ Nimako ntumi ntua no, ɔbaa no a ɔyɛ ɔyere no baa mu beboaa ne kunu wɔ sika fa mu. Mekenkann Owusu nwoma kr. 42 no, mehunu sɛ esiane Akanfoɔ amammere no sukorɔ a wɔde afam mmarima ho sɛ wɔn na wɔgye awaree nti, awaree no emu ka kɛsee no ara da wɔn so. Sɛ ɛkɔba sɛ ɔbaa a ɔrebeware no no wɔ sika no bi sɛ ɔde beboa no koraa a, ɛyɛ a na ɔnnya ɔrepa no mfa nyi. Nanso sɛ nka amammere no bema kwan sɛ ɔbaa o, ɔbarima o, deɛ ne ho so wɔ awaree mu biara betumi aye ne yɔnko ho adeɛ a, anaa nso ɔbetumi de ne sika aboa a, anka ahokyere ne ɛka bebrebe a ɛba awaree akyi no nyinaa to betwa. Mmom, mmaa binom nso tumi yi wɔn sika ma mmarima binom sɛ wɔmfa nye wɔn ho adeɛ nanso ɛyɛ a entɔ dwa. Ɛfiri sɛ wɔsusu sɛ etɔ dwa a, afoforɔ bebu ɔbarima no sɛ ɔyɛ ɔbaa-barima sɛdeɛ Diabah ne Amfo (2018) de kaa asem no.

‘Nsonowaa tuu ne kunu yi fo kyekyeree ne were sɛdeɛ ɛsɛ. Adeɛ kyeeɛ no, ɔbueɛ nadaka so yii sika a ɔde firii Dwenease baɛ maa ne kunu’ (kr. 42).

Mmaa binom nso mmoa a wɔde boa mmarima no nnyina faako, etumi ye sika, afotuo, boasetɔ, adwuma ne awerekyekyere.

Ababaawa Pɔmaa ye Boadi yere wɔ ayɛsem no mu. Nhwehwɛmuni no rekenkan no, ɔkɔhunu sɛ na Boadi a ɔyɛ ɔwarefoɔ no san kɔne Nsonowaa a ɔno nso ye ɔwarefoɔ no twee mpena a emu ye den. Yei nyinaa mu no, na ɛyɛ Pɔmaa tirimpɔ sɛ ɔbeboa ne kunu no akwannuasa nyinaa mu.

‘Boadi wareɛ Akosua Pɔmaa beyɛ mfee dunum nie. Onyame adom wɔn mma baawɔtwe. Mmarima nnan, na mmaa nso nnan.emu mmiensa wɔ sukuu mu wɔ Kumase, Koforidua ne Nkran hɔ ara. Mmɔfra a aka no nyinaa wɔ sukuu mu wɔ Nkran.

Pɔmaa de anidahɔ ne boasetɔ na ɔne ne kunu yi te. Ne botaeɛ ne sɛ ɔbɛboa ne kunu yi akwannuasa nyinaa mu na wɔahwe wɔn mma no. Sɛ ne kunu no ye no mfomsoɔ koraa a, deɛ ɔka ara ne sɛ: “Mehwe wo ara.” (kr. 69).

4.1.2.1.3 Sɛdeɛ mmaa nam Akanfoɔ amammerɛ ne abakɔsɛm mu nimdeɛ so da ahintasɛm adi kyere mmarima

Mmaa ye nnipa bi a sɛ wɔwɔ kuro anaa abusua bi mu a, wɔboa da ahintasɛm ne abakɔsɛm ahodoɔ adi ma adasa da wɔn ho so. Aberewa Ataa de too dwa sɛ Akanfoɔ wɔ mmusuaban nson a ebiara ne n’akraboa. ɔkyereɛ mu sɛ ebinom wowɔ nuammaanom, saa nti etwa sɛ obi rekɔ awareɛ a ɔyaa no ye ahweyie sɛ ɔnkɔware ne busuani. ɛnye nwanwa sɛ Akanfoɔ amammerɛ mu no, wɔn asɛnka mu ne mpo wɔn ahensie mu no, mmaa titire, ahemmaa na wɔsi wɔn so pɛ obi a ɔbɛdi adeɛ sɛ ɔhene. Esiane sɛ efie ho nsem nyinaa, sɛ papa, sɛ bɔne, wɔnim. Yɛtaa ka kasa bi sɛ deɛ ɔnim papa na wannye no, eye bɔne ma no. Na esiane sɛ Aberewa Ataa nim nokore bi sɛ sɛ ne nana Nimako ne Nsonowa ware a eye mmusuo ma wɔn abusua no nti, ɔfaa kwan biara so sɛ anka ɔremma no mma so sɛdeɛ ebeye a ne wuo akyiri no, nkyirimma nhyia nnome anaa mmusuo biara nanso akɔye sɛ abɔfra a wafa sekan, gye sɛ sekan no gye ne nsa mu ansa.

“.....N’ano ansi koraa na Njmako sɔɔ so sɛ: “Hwan na ɔse ɔrekɔware ne nuabaa?” Saa asemmisa yi maa Aberewa Ataa sɔree na ɔde ne nsa teneɛ Nimako so sɛ: “Hwe yie oo, na Nsonowaa ye wo nua.” ɔtoaa so sɛ: “Asem a mereka a Nimako ama m’asem aware yi, mepɛ sɛ meda biribi adi pefee kyere mo. Ayokofɔ sei, wɔn nuabaa ne ɔdakofɔ. Agonafoɔ nuabaa ne Dwumena, na Biretufɔ deɛ nso ne Abrade. Wo Asieduaa a wote

*hɔ yi, ntɔn ben na wobɔ? Wo nye Agonani? Nsonowaa a Nimako
pe se ɔware no yi, ɔnye Dwumenani? Agonafɔɔ nuabaa ne
Dwumenafɔɔ, na wɔye deen ware ma eye yie?''' (kr. 36-37).*

4.1.2.2 Mmaa mmoa a wɔde ma wɔn yɔnko mmaa

4.1.2.2.1 Mmaa mmoa a wɔde ma wɔn yɔnko mmaa wɔ afutuo mu

Nye mmarima nko ara na mmaa tumi tu wɔn fo, mmom, wɔn yɔnko mmaa nso wɔtumi tu wɔn fo saa ara wɔ akwan ahodoɔ so.

Akanman mu no, efie anaa abusua biara a wɔsuro aninguasee no, afotuo ne ateneatene mpa hɔ da. Esiane se mpanin se, “Ɔpanin a ɔhwɛ ma mmɔfra we nanka no, yerebu nankawefɔɔ a, ɔka hɔ”. Adee baako nso a yehunu no yen Akanman yi mu ne se, se obi kɔ awaree na nnoɔma nkɔ yie a, ɛna a ɔwoo ababaawa no na nsa nyinaa tene hwɛ ne so. Afei nso, ɛba Akan amammere mu a, afotuo kɔ so wɔ biribi ho abere a biribi rekɔ so. Esiane se, eye adee a akɔ so, erekɔ so anaa se erebekɔ so no ho na afotuo no gyina so.

1. *“Maame Akosua Adae piesie ne Sɛɛwaa. Bere a ɔsoo awaree no, oni free no kyerekyerɛe no sedee wɔware na ɔmaa no afutuo nso pii se: ‘Erekame aye sɛse ɔbarima ye yie a, na eye neyere. Ɔbarima see nso a, na efiri ne yere. Suban anaa tebea biara a ɔbarima beba mu no, na enam ne yere so. Ɔbarima a ɔmpɛ nasanom no, ne deɛ na aduane. Mma aduanenoa nye wo aniha da. Wo kunu yi ye odwumayefɔɔ; bree biaraa ɔberɔn adwuma beduru fie no, na n’aduane si pono so. Noa aduane no bere ano, sedee ɔbeba no na eye hye fɛfɛɛfɛ.*

Mmarima pii a wɔnom nsa no, efiri aduane a wɔnyerenom ntuminnoa no bere ano bere ano. Ɔbefiri nadwuma beduru fie no, na afei na wafiri

aduanenoa ase. Ɖdane ne ho firi adi pɛ, na nsa na ɔrekɔnom ne no. Ebi nso a, na woanoa aduane no asi hɔ ama akyɛ. Ɖbeduru fie no na adwo aye sɛ asukɔtwea. Ɖde ne nsa to aduane no mu pɛ, na wayi afiri mu. Ɖfiri adi pɛ, na nsa na ɔrekɔhwehwe akyi kwan anom. Ɖbaa biara a ɔye yeinom biara no boa ne kunu ma ɔye ɔkɔwensani,” (kr. 24).

Yehwe afotuo a Maame Akosua Adae de maa ne ba a no wɔ bere a na ɔrekɔ awareɛ no a, me hunu ne kasa no gyina Akanfoɔ amammere a ekyerɛ sɛ mmaa nnoa aduane nsom wɔn kununom. Enye eno nko, sɛ yehwe Akanfoɔ abɛbuo bi te sɛ; “Ɖyere pa ye ahonya” sɛdeɛ Gyekye (1996 p.82) aka no wɔ ne nwoma no mu no. Ɖkyere a, nye sɛ ɔbarima no bɛdan ne yere no de anya ne ho, na mmom ɔyere pa no na ɔbɛboa ne kunu no ma w’asie sika esiane sɛdeɛ ɔbɔ ne bra. deɛ amammere aye nnoɔma nti, sɛ mpo ɔbarima warefoɔ bi bɛtumi anoa n’aduane koraa a, gye sɛ baabi a ne yere kɔ biara no, ɔtwɛn no ma ɔba ansana Wanya aduane adi. Na sɛ ɔtwɛn kɔduru bere bi a, ɔtumi de ne ho kɔwura nsanom mu.

Yei kyere sɛ mmarima binom dan mmaa a sɛ mmaa amma wɔn abrabo mu a, erenyɛ asem papa mma wɔn. Na nso nka eremma no saa, sɛ ye de “Liberal” Feminismfoɔ adwenekyerɛ no so a, ɛsɛ sɛ bɔbea mu no, wɔde mmaa no mmarimsa nyinaa gyina gyinpen baako a obi nkyɛn ne yɔnko wɔ biribiara mu.

Saa nkyerɛmu no ye adwuma wɔ Akanfoɔ amammere mu a, anka afotuo a Maame Akosua Adae de maa ne ba baa no nyinaa ho nhia. Eno ara ne sɛ sɛ ɔbarima na ɔbɛba

fiɛ na sɛ aduane nni ho a, ɛno ara ne sɛ ɔde bi besɪ gya so. Saa ara nso na sɛ ɔbaa no na ɔbɛba na sɛ aduane nni ho a, ɔno nso bɛyɛ saa ara na ɔnkɔtwɛn sɛ ɛyɛ obi asɛdɛɛ.

Mmaa tumi tu wɔn yɔnko mmaa fo fa ɔkwan a wɔnam so bɛbisa adeɛ afiri wɔn hokafoɔ nkyɛn a ɛmfa ɔhaw biara mma. Owusu (1992) maa yɛhunuu afotuo a ɛte sie wɔ ne nwoma no mu.

2. *“Sɛ worepɛ adeɛ bi afiri wo kunu nkyɛn a, nhyɛ no ketee. m Ebia saa bere no, na ne ho nni bi. Sɛ wokɔ so hyɛ no saa a, woanhwɛ pɛ, korɔno na ɔbɛbɔ de abre wo. Adwumyɛfoɔ ne yerepii wɔ ho a, wowiawia nnoɔma firi wɔn adwuma mu kɔtɔn de sika no totɔ nnoɔma ma wɔn yerenom. Mpanimfoɔ na wɔkaa asem bi se: ‘Nnɛemafoɔ, nne mafa, ɔkyena mafa, wobɛkɔ na ɔte nkwanta so retwɛn wo.’ Sɛ obi di saa dwuma yi a, deɛ ɛbɛyɛ biara ne ho bɛda ho. Wayɛ ɔkorɔmfɔɔ ara ne no. Wɔma no so pɛ, afiasɛ tɔnn. Wobɛhwɛhwɛ mu no, na ɛmfiri obiara sɛ ne yere.”* (kr. 24).

Mmaa afotuo a wɔde ma wɔn yɔnko mmaa no, ɛtumi kyere wɔn sɛdɛɛ wɔbesɪ atwe wɔn ho afiri awareɛ mu koratweɛ mu. Owusu nso nam ne nwoma ‘Wo gyegyiregye!’ so daa afotuo a ɛte saa adi.

“Adeɛ baako a ɛsɛɛ awareɛ ne koratweɛ. ɛwom, koratweɛ bi tumi bɔ ɔbarima ho ban twe no firi mmusuo mu deɛ, nanso emu pii de amanɛnya ne animguasɛɛ ba ɔbarima no so. Nya ɔdɔ a emu dɔ ma wo kunu, na gye no di sɛ ɔrenkɔfa ɔbaa foforo biara nka wo ho. Nnamfonnamfoɔ ne afekubɔ na ɛsɛɛ awareɛ. Deɛ obi ntee, deɛ obi nhunuiɛ, na wɔreka gu w’aso mu! Wodi wɔn akyiri a, wo nsa akosi fam ma adi aye wo. Mfa wo ho nkɔto obiara so, na afekubɔ bɔne sɛɛ awareɛ. Hwɛ wo kunu no ara. Onya bi a, na moadi; wannya nso a, na mote

mo baabi. Tekrema ye bonniayefo; woma no aduane pa nne na okyena wannya bi a, ose onnii aduane pa biara da. Nkodi tekremade akyi daa, anye saa a, wo ntoma betete aka wo kon mu.” (kr. 25).

Eye a na wotaa ka asem bi se animguasee mfata Okani ba. Na Owusu atere dasadwini yi rema mahunu se nokore bi wo saa asem yi mu. Esiane se, afotuo ko so nnipa ahyeasee ntete mu ara kosi se onii no befiri ateasefo asase yi so. Yehwe awaregyee mu nso a, afutuo hye mu wo fa baabi. Mpo awarefo no kopue fie a ntete wo mu a, eno dee wotumi hye asee tu no fo ara kopem se obetu ako okunu fie.

Yeka se afotuo a, mnye daa nyinaa na afotuo bi a obi de bema ofoforo no beye ne papa mu. Se eba no awaree mu koratwee a, eye a na wode sukoro bi fam mmaa ho se wodi akotene paa ara. Ene se, mmaa pii wo ho a wotwe kora ara ma no tra so. Obaa bi wo ho na ohunu se ne kunu ne obaa bi gyina ho a, se wakoye obaa nko ara dee, wobehunu se onnte asee. Afei, eboduru bere bi kora ana oretete no, na ode n'adaagyeee nyinaa beko kora so. Eno saa nso bema ne ho beye ahi ama ne kunu no nso hahi apoto ne ho. Ebi kora ana obaarima no nya nwareee no no, na oye ahohyehye na nye se waware nti na oretetumi agyae no preko pe. Se yese yerete yen ani paa ara ahwe a, anka yebehunu se yewo mmарima no bi wo ho a, wotwe kora koraa mpo sene mmaa koraa, na won dee no dee ebi tumi twe ara pira ofoforo.

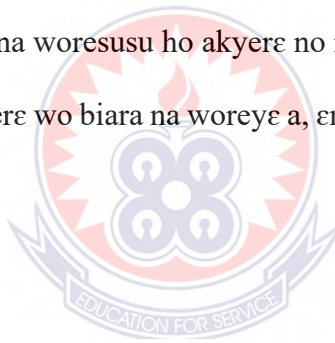
Dee menim ne se, ne nyinaa gyina Akanfo amammer ne a ema ho kwan se obarima tumi ware dodo biara a ne nsa beso so no. Obarima bi wo ho a, esiane dee amammer no ka nti, otumi fa sebe mmaa ma eboro so na afei ne yere ne ne mmaa hwe mu mpo aye den ama no. Mpanimfo nso se “owo nso oka anibere” nti na ama obaa a ote awaree

ase no, se wanna afutuo papa biara a, na nnooma akogye nsam; dee ebewie ye ntokwa ne animguasee basaa.

Maame Akosua Adae de ne ho asi ho se nokore, yebenya obaatan bi a se ne ba baa reko awaree a, obetu no fo pa ne bone nyinaa bi nanso ono dee oda nso firi nkaee no ho.

Maame Akosua afotuo yi ada no adi ase yewo mmaa bi a, wohwehwe won yonko mmaa asomdwoee ne yiedie.

Mpanimfo se, “Ayonkogore nti na okoto annya tire”. Afekubo see nnipa bebre, na yei nkyere se obaa bi nko ne ho mfiri nnipa ho, nan so nse se obiara ye n’adamfo. Mmaa binom wo ho a, asem aba na woressu ho akyere no no, se wonnye nnipa bi a wadwene mu do, na se dee obi bekyere wo biara na woreye a, enee wobanya amanee wo wawaree mu.



Esiane se, onkoo bi wo ho a n’awaree no a ono te asee no nko yie, nanso woko susu wodee ho kyere no a, afotuo a ode bema wo no, se wannhwe yie na se wo firi ne nkye pe a, wo beko akoye adee bi a akyire wobenu wo ho. Eto mmere bi na se onkoo no kokoye obaa a onni kunu dee a, enee yi-ho-tena koraa tumi ba mu. dee etee ne se, waka w’asem akyere no no, na wama wo adwene se koye. Afei okyena na wo kunu agyae wo. Adee bekye na ono na ote awaree no ase.

Owusu ama yeahunu se, esiane se wohwehwe afororo yiedie nti, wotu fo fa sedee ebeye na se sika to obaa warefo bi nse anaase okunu nsam a, wanni ne nyinaa won anom na mmom wode bi besie de aye agyapadee ama won ho. Esiane se tekyerema nnyi aye na

worewe wo nkosua no, na wo nkokɔ mma na worewe. Esiane sɛ deɛ wo kɔn bɛdɔ biara na wobɛdi deɛ a, ɛnɛɛ wo ntoma baako no ara na ɛbɛhyɛ wo ara na atete aka wo kɔn mu.

Mmaa tumi tu wɔn yɔnko mmaa fo fa ɔkwan a wɔnam so sɛ wɔn befiri wɔn pɛ mu adi dwuma bi aboa ma okunu akɔnhoma a ɔyi no, deɛ ɛtɛɛ biara ɛbɛ so.

3. *“Sɛ wokɔ na wonya ɛfiɛ pa pa tena mu a, hwɛhwɛ mfikyire baabi yɛ turo kakra. Duadua mu mako, adua, nkuruma ne deɛɛkeka ho no bi wɔ mu. Emu nnɔbaɛ no ba a, ɛbɛboa wo ne wo kunu nyinaa. Ebia ɛbɛma mo adidi sika no aso mo di.”*

“Nkɔtena ase mfa wo nsa nhyɛ wo dammirifua mu. Wobetumi adi dwa nkakrankakra de aboa wo kunu. ɛnyɛ adeɛ nyinaa na wogyina okunu so gye sika kɔtɔ. Nkyene, mako ne nnɔɔma nketenkete a ɛtete saa no, w’ankasa pɛ dwuma bi di a wode bɛboa,” (kr. 25).

Yɛhwɛ afotuo a ɛtɔ so nan no a, deɛ akɔ so ne sɛ, Maame Akosua Ade yɛ ɔbaatan pa, ɛsiane sɛ, n’afuto no annye deɛ ɔde rekyere ne ba baa no sɛdeɛ ɔbɛtena faako wɔ awareɛ ase de ne nsa ahyɛ ne dammirifua mu. Mmom ɔkyereɛ no sɛ ɔnkɔyɛ nsiyɛ na ɔnyɛ adwuma mmoa ne kunu.

Mpanimfoɔ ka sɛm bi sɛ, abotrɛ wie nkunimdie. Mmaa nso nam afotuo so boa wɔn yɔnko mmaa fa boasetɔ ho.

“Sɛ wokɔyɛ nyiyiano wɔ awareɛ ase a, wo gyegyiregye! Wɔde boasetɔ ne ɔdwoɔ na ɛware. Wo kunu ka sɛ da a, na woada; ɔka sɛsɔre a, na woasɔre. Sɛ woankɔyɔ saa a, woawareɛ ntuni ntim da, nso aboa no sɛ: ‘Mede me kwasea pɛ onyinkyɛ’.” (kr. 25).

Mmaa afotuo a wɔde ma no, sebe nye deɛ wakyem awo wo nko ara na ɔtumi tu wo fo wɔ Akanman mu. Ɖbaa biara a ɔhwehwe mmaa yiedie no tu ne yɔnko baa fo. Yei da adi wɔ bere a Nimako gyaeɛ Sɛɛwaa awareɛ ma ɛtoo no abudadie ne esu no.

1. *“Sɛɛwaa, to wo bo ase na awareɛ deɛ, eye ayɔnkofa. Nimako anware wo yi, worennya wo so ɔbarima nware no nti a esuu ne abudadie ama woabɔ asesa yi?”*

Adeɛ bi resɛɛ no, na ne yie mu ara ne no.” (kr. 39).

Ye san nso hyiaa bi wɔ bere a Boadi ne Nsonowaa hyɛɛ mpenatwee ase, na esiane ɛno nti, Boadi nkɔ fie ntem na nkampesɛ wadi ne yere Akosua Pɔmaa aduane. Yei ho anibre na ɛdidi mu maMaame Henewa kɔpueɛ Pɔmaa so wɔ abufuo mu, ma ɔnam so tuu no fo sɛɛ ɔnnya ntoboaseɛ wɔ n’awareɛ no mu, na ɛho na ɔnam abasem so tuu Pɔmaa fo fa awareɛ mu ntoboaseɛ no ho.

a. *“Merebeka wo asem bi. Ɖbaa bi ne ne kunu tenaa ase. Enni da koro koraa ana wɔnko. Ɖbaa no de ho asem kɔtoo ɔkramoni bi anim sɛ ɔmmao no na n’awadeɛ nonsɔ. Ɖkramoni no maa no aduro bi sɛda a akasakasa besi ɔne ne kunu ntam no, ɔmfa nto n’anom. Sɛ ɔbue n’anom a, ɔbeɔ dam. Ɖbaa yi gyee aduro yi kɔyɛɛ saa. Da a abufuo beba no na wafa ato n’anom aka n’ano ato mu te ne baabi. Ne kunu yi kwane kwane kwane na ne yere no ammua a, na ɔno nso agyae. Ekɔɔ so saa daa no, ne kunu no hunuu sɛ deɛ ɔreyɛ no nyinaa hi nni mfasoɔ, nti ɔgyaeɛ koraa. Ntɔkwa tuie oo, ememeɛ oo, yerabasa! Awareɛ na asɔ yi. Ɖbaa yi kɔɔ kramoni yi ho sɛ ɔrekɔda ni ase, nanso*

ɔkramoni no annye aseda no. Ɔkyerɛɛ asee sɛ, adeɛ a ɔde maa no no nyɛ aduro biara, eyɛ ebɔɔ. Ɖtuu no fo sɛ: “Ka ma menka, ɔde asem nam, nti da biara aabufuo beba no, ɔnka n’anontomu; sɛdeɛ ɔde ebɔɔ no to n’anom a, ɔye no,” (kr. 70).

Deɛ Owusu ada no adi wɔ ha yi no, mehunu no sɛ mfemfamho a wɔde fam mmaa ho sɛ wɔn ani ye mmɛ na wɔda bɔkɔɔ no, na ama ɛho akɔhia sɛ wɔbenya ɔbaapanin bi a ɔde deɛ wahunu no wɔ asetena mu beye afotuo ama ɔbaa warefoɔ bi a ɔrefa ɔyaw mu wɔ n’awareɛ mu. Ɖnam saa so kyekyere onii no werɛ sɛdeɛ ebeye a ɔnnye ne ho bɔne anaase ɔnkokɔfa amanɛɛ bi mma ɛfiri sɛ, ɔpanin nni hwee koraa no, ɔwɔ abakyere.

Ɛda adi sɛdeɛ wonnyeɛ ɔbarima bɔne na prɛko pɛ ɔte n’ano sɛ ɔmpɛ wo a, ɛtɛɛ. Ɛna sɛ wo ne ɔbarima nso te na ɔhyɛ asee sɛ ɔbefa ɔbaa foforo wɔ w’akyi nso a, sɛdeɛ akoma no si fa sɔre, esiane sebe, kwaseabuo a ɔde abu wo no nti. Ɛfiri sɛ, ebia na ɔbre ne nkukuruhweaseɛ a wo ne no afa mu no so sɛ ɔde saa adeɛ no betua wo ka. Ɛno na sɛ ɛkɔba no saa a, na ebehia ɔbaapanin bi a ɔwɔ kasade anaa sebe nyansa kasa, afotu pa ma nnipa a wɔwɔ tebea a etete saa no adi nkɔmmɔ ma yie ato yie.

Yɛhunu sɛ Mama Akosua Adae ne ne yɔnko no afotuo a na wɔde ma Sɛewaa no nyinaa ye deɛ ɛde nkɔsoɔ bre nnipa korɔ no. Esiane sɛ enye ɔwofoɔ biara, titire ɔbaa biara na sɛ ne babaa rekɔ awareɛ a ɔbetu no fo pa sɛ ɔnkɔye ɔboafɔɔ mma okunu wɔ biribiara mu. Ebinom ka wɔn mma so sɛ wɔnkɔ pere ahodeɛ mmra fie a eno nso mmoa. Mmom, mmaa mpanimfoɔ dɔɔso deɛ nanso wɔn a wɔwɔ saa su pa no na wɔn ho hia saa bere no.

4.1.2.2 Mmaa mmoa a wɔde ma wɔn yɔnko mmaa wɔ sika ne adwuma fa mu

Enye afotuo nko ara na mmaa de ma wɔn yɔnko mmaa. Wɔtumi ma wɔn sika ne adwumaye mu mmoa nso. Owusu (1992) maa yehunuu yei wɔ bere a Maame Akosua Adae babaa Sɛewaa reware a na ɔbehia sika de anoa amammere kwan so aduane kɛsɛ no.

1. “.....ɔde sika ne adwumaye nso kaa ne ho. Dee ɔyɛɛ ne sɛ, ɔde sika kakra foaa sika a wɔde yeyɛ Sɛewaa aye no so. Saa sika yi na ɔde benoa aduane kɛsɛ Kwasiada a edi so no.” (kr. 26).
2. “Sɛewaa nnamfonom kɔɔ ne nkyɛn kɔboaa aduanenoa no anwummere no”
3. “Saa bere yi nyinaa na Maame Akua Foriwaa nso de mankani akɛsɛ mmiensa asam gya mu a ɔde reɛfufu ɔgɔɔ. (Maame Akua Foriwaa ye Maame Akosua Adae adamfo a ɔno nso aba hɔ bi reɛboaa aduanenoa no.)” (kr. 27).

Akanfoɔ mmaa ye aboafɔɔ na ɛmfa ho ne sɛdeɛ n’ahɔɔden aduru no, sɛ ɔbetumi nko ara deɛ a, tebea biara a wowɔ mu no, wɔboaa. Anomsem mmiensa no nyinaa ka biribi fa mmoa a mmaa de ma wɔn yɔnko mmaa, na ɛma mehunu biribi sɛ, Sɛewaa nnamfonom no deɛ, anyɛ biara no, ɔne wɔn beɔ tipɛn. Na ɛba no Maame Akua Foriwaa fa mu deɛ a, deɛ ɛwɔ mu ne sɛ ɔye ɔmaame preko pɛ, nanso sɛ obi dɔ obi a, ɔka n’ayɛmmao nyinaa fra nti, na ɛtwa sɛ mmoa a anka ɔde bɛma ne yɔnko no, saa mmoa no ara nso na ɔde bɛma ne ba. ɛfiri sɛ, mpanin se; “sɛ wo ba di a, woadi”. Mfemfamho a wɔde afemfam mmaa ho sɛ wɔye mmariima aboafɔ no, nye mmariima nko ara na wɔboaa wɔn, na mmom wɔn mmoa no tumi so wɔn yɔnko mmaa nso so.

Yehwe anomsem (1) a, erekyere yen se Seewaa maame boaa ne ba no sika fa mu nso, na eno na eboaa no wo n'aduane keseɛ no noa mu. Akanfoɔ amammere mu no, awareɛ ye adeɛ bi a wonni ho agoro na wowo nidie keseɛ ma no. Esiane se, nye efie nyinaa na emu mmaa nya awareɛ no bi. Saa nti se obaatan bi ba reko awareɛ a, na eye animuonyamhye keseɛ pa ara ma awofoo no ne abusua mu no nyinaa. Ennee na ete saa deɛ a, n'afa mu deɛ a obetumi aye aboa biara, oye, Mmom nye ena nko ara na se ne ba reko awareɛ a eho anigyee nti oboa no sika fa mu. Nhwewemuni no ara a'ani kurutuawisi yi ni, wahunu se ababaawa bi reko awareɛ na opapa ayi ne botɔ mu sika de ama ne babaa no ne okunu se womfa nkohye obra ase.

Okwan fororo a yehunuu saa krataafa yi nso ne se; Akanfoɔ amammere mu no, eye obarima biara asedeɛ se obo akonhoma ma wode noa aduane. Esiane se wokyere mu se eye obarima na ohwe fie. Eɛda adi se saa mfemfamho no se nye daa nyinaa na mmarima hwe fie na mpo no nye mmarima nyinaa na wowo ahooɛn wo sika fa mu se ode behwe fie daa. Eto bere bi a na eho behia se oboa beba mu abeboa sɛdeɛ Mama Akosua Aɛde de boaa ne babaa Seewaa maa ode noaa aduane keseɛ no.

Anomsem (2) ne (3) no kyere sɛdeɛ ayonkofoɔ bi de odo bo odo mu boa won ayonkofoɔ wo adwumaye mu. Nne yi saa ahofama no bi da so wo ho pa ara. Ennee se eye awaregyee anaa ayiye ase, nnamfonom a wone ababaawa no bo tipen anaase wowo adwuma koro mu tumi tu won ho si ho se dwumadie no fa bi deɛ, won na wobehwe ho, a etumi ye aduanenoa anaase ahooɛn no hwe mu. Yetumi nso nya mmarantee bi nso a won nso tumi tu won ho si ho ma won ayonkofoɔ wo bere a woredi dwuma bi wo mmoa afa mu. Merenka nko akyiri koraa no, mmarima no bi mpo tumi gyina hwe ahooɛn a wobeba dwumadie no ase bi no.

4.1.2.3 Mmaa mmoa a wɔde boa ɔman anaa kuro no

Mmaa di dwuma bebreɛ de boa kuro anaa ɔman a wɔte mu no. Kane no se eba no nteteɛ a, nye se abusua bi na mmom ɔmanmu no nyinaa no mmaa wɔ asedeɛ bi a wɔye de boa mmaayewa a ete se ebia bragorɔ. Afei nso efa no ahonidie ho nsem nso, eye mmaa asedeɛ se wɔprapra kuro no mmɔntene so. Wɔsusu se ɛsono bɔbea biara ne n'adwuma a n'ahɔden betumi aye. Mmarima redodɔ baabi a eho dɔ ye den no, na mmaa nso reprapra na se eho kɔhia se wɔtwitwi nso a, wɔatwitwea aka ho.

Eba no asiesie deɛ a, mmaa na wɔdi mu akotene pa ara. Saa nti ebe a ɔtaa bu no se, se praeɛ tia nni ho a, na apotobibire agye fie akantan so; ebe yi gyina mmaa so, esiane se wɔhwe siesie fie ne mmɔntene so nyinaa. Yei na Owusu (1992) daa no adi wɔ ne nwoma 'Wo gyyegyiregye!' mu no fa kwasafodwuma a Dwenease dikuro maa wɔbɔɔ ho dawuro, Wukuada anwummere bi no ho.

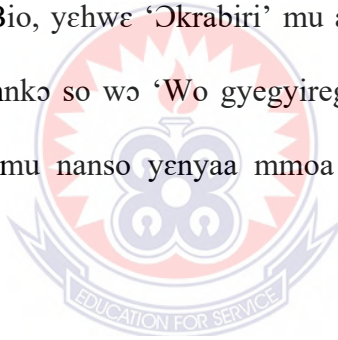
'Okwan a wɔde kɔ Adansu mu no aseɛ. Dontori agye afa, na afu nso. Enni ɔbaa a wankɔdɔ sukwan no bi' (kr. 10).

Wohwe Akanfoɔ amammere no a, tete no, na wɔmma kwan mma mmarima nse praeɛ mu. Efie bi wɔ ho a, gye se mmaa tu kwan anaase wɔnni ahomeka ansa na ɔbarima bi befiri ne pe mu se ɔreso praeɛ mu esiane ahonidie nti. Anye saa deɛ a, se deɛ wɔhunu efie asiesiese eye mma adwuma sedee wɔde afemfam wɔn ho no nti, wɔbetena fin no mu ara akɔsi se ɔbaa no beba anaa se wɔbepe ɔbaa bi ama wabesiesie ho ama wɔn. Owusu rema yeahunu se, Dwenease mmaa ani nha adwuma; na wɔnam nkabom mu di wɔn dwuma wɔ asiesie mu. Wɔredɔ no, wɔsan nso reyiyi apopobibire a agye nsukwan no afo no nyinaa. Saa mmoa yi na ebɔ afoforo ho ban firi mmoa akeka akeka ho, na afei apopobibire nso tumi pa nnipa ma no kɔwie pira.

4.1.3 Ntotohosem a efa nwoma no mmieniu mpensempensemu ho fa mmaa mmoa a wode boa adasa ho

Ɛwom se otwerɛfoɔ korɔ no ara na otwerɛɛ nwoma no mmieniu deɛ, nanso enye deen ara a, sɛdeɛ wɔka se ntaafɔɔ koraa wɔn tiri adwens enye pe no, saa ara nso na nwoma no mmieniu mu nsempɔ nso enye pe. Yei na ama mereye ntotoho afa mmaa mmoa a wode boa adasa wɔ nwoma no mmieniu mu.

Yehwe nwoma no mmieniu mu a deɛ yehunu ne se, ‘Okrabiri’ mu mmoa a mmaa de maa mmarima no dɔɔso seneɛ ‘Wo gyegyiregye!’ mu mmoa a wode maa mmarima. Mmaa mmoa a wode boa wɔn yɔnko mmaa wɔ nwoma ‘Okrabiri’ no kɔɔ fam kyen deɛ ɛwɔ ‘Wo gyegyiregye!’ mu. Bio, yehwe ‘Okrabiri’ mu a, ɛtɔɔ dwa se mmaa boa mmɔfra nanso mmoa biara saa annkɔ so wɔ ‘Wo gyegyiregye!’ mu. Yehwe ‘Okrabiri mu a, mmoa biara ampue wɔ mu nanso yenyaa mmoa a mmaa de maa kuro wɔ ‘Wo gyegyiregye!’ mu.



4.2.0 Sɛdeɛ Ɛnam Ɔbaa So Ma Adasa Bɔ Fam Anaa Kɔ Ahohiahia Mu Wɔ

‘Okrabiri’ ne ‘Wo gyegyiregye!’ mu

Saa ɔfa yi reyi dwumadie no asemmisa a ɛtɔ so mmieniu a erehwe sɛdeɛ ɛnam ɔbaa so ma adasa bɔ fam anaase obi kɔ ahohiahia mu no ano afiri Owusu (1973/1992) nwoma ‘Okrabiri’ ne ‘Wo gyegyiregye!’ mu.

Andaban (2016) kyere se ɔno deɛ ɔhunu mmaa se wɔye awudifoɔ de kɔwie se, mpo, mmarima a wɔbedɔ wɔn no, wɔmpɛ wɔn. Ɔkyere mu se, wɔye ahomasoɔ ara ma nnepa

mpo wɔpo. Esiane mmaa nti, mmарima pii asua atorodie, asisie ne korono; ne tiawa mu no, wɔpe se mmaa a wɔn anigye wɔn ho no do wɔn.

4.2.1 Sɛdeɛ enam obaa so ma obarima bi hyia otan wɔ Owusu (1973) nwoma

‘Okwabiri’ mu

Okwan a enam obaaa so ma adasa bo fam no nnko sebe mmарima nko ara so. Esiane se, se yeka se adasa a, etumi ye abofra, opanin, obaa anaase obarima mpo. Owusu ada no adi se, Mama Fofie a na oye Nyamekye wofa yere no ne okunu betane Nyamekye ani abere a wampene one ne wofa ba baa Afiriyie awaree no so no. Efiri se osusuiɛ se wɔn baanu ye anuanom a enni se wɔware wɔ okwan biara so ma no ye yie.

Mmofra a wofiri nua mmарima baanu afa mu, se eye agya fa mu anaa ena fa mu, ntumi nware. Mmofra a wofiri nua mmaa baanu nso afa mu, se eye agya anaa ena afa mu nua mmaa, wɔntumi nware. Mmom, barima bi betumi aware ne wofa ba baa (Osei, 2002). Yei da no adi se, nim na na Nyamekye nnim se Akan amammere mu no obi tumi ware ne wofa ba.

“.....Efiri saa hyiamu yi akyi no, me wofa ante n’anm ankyere me bio. Adee biara a meye wɔ efie ho no, gye onya ho asem ka. One ne yere Fofie tanee m’ani yie a afei dee, meye me ho hwee a, enye yie. Mmofra a wɔwɔ efie ho no nso ne me nka. Se wɔwie aduane a na wɔate bi asi ho de kakraa bi ama yen, na se meko abontene a na Mama Fofie afrefre ne mma no nyinaa ma wɔakɔdidi.

Se yekɔ afuom a, wɔma mekɔdo baabi a ehɔ ye den, na se yefiri afuom reba fie nso a, adeso a wɔbeka ayere me no, enye adeso ketewa. Nanso menam he kɔka? Meyee akoo koraa wɔ efie ho, na eto da bi a, na mafa ho yea ato me ho

pono mu adi awereho. Dee eye a meka ne se, so m'agya ne me na saman hunu me anaa? Na deen na woreye aboa me?" (kr. 22).

Adee a Owusu (1973) daa no adi fa mmaa ho se wobɔ mmарima fam wɔ ne nwoma no mu ne se, mmaa ye nnipa bi a, wɔdwodwo Akoma bere a abufuo anaa akoma asɔre. Nanso dee ekɔ so wɔ Owusu (1973) nwoma 'Okrabiri mu ne se, Mama Fofie a na ɔye na, a anka ɔbehwe asiesie na afei nso wɔdwodwo okunu akoma wɔ abufuo a na ɔwɔ ma ne wɔfaase Nyamekye no ye adee a na eha yie.

Efiri se, enam saa so na emaa Nyamekye te sii abɔntene ne abaayewa bi a na wɔfre no Asi kɔdii agoro, se anka ɔbenya anigyee kakra. Nanso enam Mama Fofie ne Asi a na ɔye sukuuni no so nti, ɔnyaa amanee. Mama reteete no no, na Asi nso de ahohyehye de no reto amanee mu. Asi koraa dee ɔde ne ho hyehye no ma nyinsen puee mu no, enam so ma asem no kɔtɔ mpanimfo anim, na eka a wobɔ Nyamekye ne mu animguasee no, eno na edidi mu ara ma ɔdwane firii Petrensa kuro no mu.

"Abaayewa bi a wɔfre no Asi a eye a ɔgyegye m'ani. Etɔ da bi a, ɔnoa aduane hye ne ntoma mu, na wabegyina mfikyire afre me na makɔgye adi. Se me were ho a, Asi tumi ka me nsem de kyekye me were na ɔgye m'ani nso. Se nye ɔno a, anka metu firii me wɔfa fie hɔ. Me ne Asi faa nnamfo a emu ye den. Anwummere biara ɔba me nkyen ma me ne no to anansesem ne nwom ahodoɔ pii. Se yereye saa a, na Mama Fofie bo repae. ɔtumi bɔ Asi akutia ma afei eye ahomete. Da bi mpo dee, ɔye maa Afiriyie ne Asi koo ntɔkwa denden bi wɔ fie hɔ." (kr 22).

4.2.1.1. Ohaw a eba abarima bi so bere a abenyinsen abaayewa a oko sukuu

“Da bi anwummere a makɔ abɔnten aba no, me wɔfa yi frɛe me kɔɔ dan mu. Asem a ɔde too m’anim ne se, Opanin Minta ne mpanimfoɔ bi de nsem bi abeto n’anim. Asem no ne se, mede me ho aka Opanin Minta ba bi a wɔfre no Asi a oko sukuu no ama ne ho ayɛ hye, na eyɛ nokore anaa? Obɔɔ saa asem yi so pɛ na me ho mmoa nyinaa tu yeraae. Metenaa ase komm, na mmuaae a mede maa no ne se, mede me ho aka Asi pen dee, nanso ne ho ayɛ hye dee a, enye me. M’ano siie pɛ, asanee ɔye guu me so. Okaa se, ‘mede me ho aka no pen dee a, menni anoyie biara. Obisaa me se, ‘mekɔɔ bi na manka bi’ ne ‘mankɔ bi’ emu dee ewɔ he na ahɔɔden wɔ mu? Otoa so se, esiane akasakasa a ɔmpɛ nti na ɔkaae se menware Afiriyie no, nanso nneemmafoɔ, woreka asempa akyerɛ wɔn a, wɔse wɔreyɛ wɔn.’ (kr 23).

“....Anim yɛe hwananihwanani pɛ na me wɔfa bebɔɔ me pono akyiri ka kyereɛ me se yerekɔka asem no wɔ mankrado fie. Meduruu efie hɔ no, me wɔfa tuu asem no ase dua kyereɛ wɔn a ahyia hɔ no, na ɔka kaa ho se magye ato mu. Opanin Minta bo fuiɛ yie, na ɔkaae se masɛe n’adepa.’ (kr 23).

‘Afei Opanin Minta toa so se ne babaa korɔ ne Asi, nti ɔnni ne ho agorɔ koraa. ɔde no akɔto sukuu mu na ɔpe se ɔyen no yie, nti se makɔfa no dee a, ne ho ka nyinaa ɔbebu ama matua.’ (kr. 23).

“...Asem a Kwaaten aka yi abubu m’awere koraa. Anka mepɛ sɛ mede saa Nyamekyɛ yɛ nhwesoo, na nne mmerantɛ afa so asua nyansa. Nanso sɛ mpanimfoɔ kasa kyere wo na woantie a, enyɛ. Metwa no tiawa koraa; onkɔfa aduwɔtwe mmra na asem mfa n’asem nkɔ’ (kr. 25).

Mpanimfoɔ wɔ kasa bi sɛ, “nsa a enni adwumayɛ no, obonsam bɔ no paa” Owusu ada no adi sɛ, na Nyamekyɛ awie sukuu a esiane adwumasɛm nti, ɔte fie. Eha na ne wɔfa yɛɛ no sɛ anka ɔde na ba baa Afiriyie a ɔne no wiese sukuu nanso adwumasɛm nti wɔn nyinaa te fie bɛma no aware. Na Nyamekyɛ ampene so ɔne ne wɔfa no, ne yere ne ne mmaa no ntam yɛɛ basaa. Nwoma no kyere mu a, Asi baa n’akwan mu bekyekyeree ne werɛ na ɔne no faa adamfoɔ a emu yɛ den. Dee nhwehwɛmuni no nim ne sɛ, sɛ obi ne obi fa nnamfoɔ a emu yɛ den a, na kyere sɛ mframa mpo mfa wɔn ntam; ɔkra nso ne mmɔmɔne ntena dan korɔ mu mma no nnye yie.

Akanfoɔ amammerɛ mu no, wɔhunu mmaa sɛ wɔn dee wɔn so mfasoo ara ne sɛ wɔbewo, atete mmɔfra na wɔasiesie fie. Nhwehwɛmuni no hwe Owusu atwerɛ yi a, etwe n’adwene si so sɛ dee mmerɛ bi a atwam na wɔka sɛ mmaa sukuuko dee mfasoo nni so no reye ada adi saa, efiri sɛ, Afiriyie mpo a ɔdii kan wiese sukuu no, ɔde koo he? Na kampe sɛ Asi a afei na ɔrewia wɔ sukuuko mu. Adeɛ baako a eha wɔ mmaa a wɔko sukuu na wɔnyinsen wɔ kwan mu ho ne sɛ, wɔnya kɔ nyinsen pɛ a, na aninguaseɛ nti wɔaka fie kɔsi sɛ ɔbewo ansa na wɔatumi atoa so. Obi koraa tumi de ahweaseɛ yɛ nna; kyere sɛ ɔrenko bio.

Dee nhwehwqmuni no hunu ne se, ewo mu se mmaa binom ye ahohyehye sedee Owusu kyere mu fa Asi ho no dee, nanso se anka Nyamekye boe ne ho so se obere dwuma bi adi, ahye na wasan nso atie ne wofa no a, anka Asi amma n'abrabo mu ma eka ne animguasee biara nso amma.

4.2.1.1.2 Sedee enam obaa bi anom asem so ma obarima bi ko ohaw mu

Oakley (1981) maa yehunuu se mma nni ahooden, mmom, wo wo tumi kakra na esiane nteasee a wanni fa tumi no ho ne sedee wobesi de adi dwama no na eha. Owusu (1973) ma eda adi wo ne nwoma no mu.

1. *“Mebuee me pono a mesii abontene pe, merebehwe a, Asi anim ni. Asi sii fie ho pe na efie hofoo nyinaa pae seree kwaa. Asem a metee se me wofa yere no reka ne se: ‘Wohwe obarima ne ne ho a ode aware. Yebehwe ekwan koroo a onam so beboo no akonhoma.’ (kr. 26).*

2. *‘Asi nso bae no, asem a ode too m’anim ne se, oberegye akonhoma sika. Ehefa na merekofa sika yi bi. Ampa, onipa mia a, na wamia. Ntempa na adwene bi baa me tiri mu. Meka kyeree Asi se onyina ho ntwen me. Meyee m’adwene se meko na makoto Asuo Pram mu ma afa me, na feree ne owuo dee, na fanynam owuo.’ (kr.27).*

Asi nso ko a okoo ho no, ne nantesee ne se oberegye akonhoma nso. Ennee na obi asem a obeka ne se atamfo mmoo hyire na dee wohwehwee no anya aba mu. Ade baako a nhwehwemuni no ahunu fa mmaa bi ho ne se, se wo ne no nya asem na se oye n’adwene se obepem wo akutia a, due! Se woanhwe yie a, wobedwene ho mpo ayare anaase wobeye wo ho bone. Yei na Owusu ada no adi wo ne nwoma no mu de rekyere tumi a

mmaa wɔ wɔ kasa mu. Esiane sɛ, ɛnam deɛ Mama Fofie kaeɛ no so ne deɛ Asi nso bekaeɛ no ma anka Nyamekye rekɔdi ne ho awu.

4.2.1.1.3 Sɛdeɛ ɛnam ɔbaa ahoɔfɛfoɔ so ma ɔbarima hyia ɔhaw

Mmaa tumi a wɔwɔ no bi tumi gyina wɔn ahoɔfɛfoɔ so. Adeɛ a nhwehwɛmuni no nim fa ahoɔfɛ ho ne sɛ, ɛyɛ adeɛ bi a ɛnnyina faako; ɛbetumi ayɛ sɛ nnipa no suban te sɛ n'adebuo, ɔdwo, n'ani nha adwumayɛ. Mmom saa nnoɔma a nhwehwɛmuni no abobɔ so no nyinaa yɛ deɛ wobɛgye mmereɛ kakra ansa na woahunu.

Bio, ahoɔfɛ no fa bi nso betumi ayɛ nnipa no animdua, n'ahosuo bi a ɔkuta, n'anantu, obi mpo tumi hwe ɛtoɔ so ma ɔbaa bi ho yɛ no fɛ. Ɛsono obiara ne deɛ ɔpɛ, na saa nti na wɔtaa ka asem bi sɛ obi akɔnnɔdeɛ ne odompo nsono no. Adansedie wɔ ho sɛ obi gyinaa ɔbaa bi se mu gyere so sɛ ɛno na ɛyɛ ne fɛ so de pɛɛ ɔbaa no. Obi nso ahoɔfɛ no tumi yɛ ɔbaa bi nnyinasoɔ; sɛ ebia ɔbaa a ne ho soso, korokorowa, obi pɛ nipa teaa, obiara ne sɛdeɛ ɔhunu ahoɔfɛ fa. Sɛ wankɔhyia deɛ ne mu ankasa no, ɔpɛ a, ɛmma ɔntumi mfa ne dɔ nyinaa mma no. Titire, mmaa no. Ɛfiri sɛ ɛba no sei a, na akɔyɛ sɛ kawa a ɛnkɔ no no na wahyɛ ne ho de ahyɛ. Owusu (1973) ma yehunuu sɛ deɛ ɛnam mmaa bi ahoɔfɛ so ma ɔbarima bi kɔ ɔhaw mu bere a ɔno ankasa ani tua sɛ ɛde ɔhaw bebre no. Nanso ɛyɛ nokorɛ sɛ wopɛ adeɛ a ɛyɛ fo a, wonya asem nso a ɛyɛ fo.

'Da bi, ɔbaa bi tenaa ase a ne ho yɛ fɛ yie. Anwanwasɛm a na ɛwɔ saa ɔbaa yi ho ne sɛ, ɔbarima biara ware no a, ɛnkyɛ na ɔbaa yi awofɔɔ akum no. Eyi, ankyɛ na ɔbarima bi behunuu saa ɔbaa yi. Deɛ ɔkaeɛ ne sɛ, saa ɔbaa no deɛ, ɔnya no ware afe baako koraa a, ɔpɛ. Ɔbaa yi awofɔɔ tee ɔbarima yi asem

no, wɔde ɔbaa no maa aware se afe duru a, wɔbekum no.' (kr.

36).

Wiase yi mu mpanimfoɔ se; “obi nntɔn n’akokɔbedee kwa”. Owusu (1973) nwoma no kr. 36 ma yehunu se na anansesem bi mu no, ɔbaa ɔhoɔfefoɔ bi a na ɔwɔ mu no awofoɔ ankasa na na se ɔbarima bi ani gye wɔn babaa no ho a, wɔye ne ho adee ma no. Asem yi hwehwe m’aso se Akanfoɔ amammerɛ mu no, biribiara saa nni ho se awofoɔ bi besɔre se wɔn babaa ɔhoɔfefoɔ a ete saa no, wɔbeyɛ ne ho adee ama ɔbarima bi san de edan apii ne so. Ewom se na aberantee bi ate pa ara se ɔbarima biara a ɔbeware sa ababaawa no, n’awofoɔ bekum wo, nanso esiane dee na ɔbarima no ahunu no ababaawa no ho a eyɛ no fe no nti, ɔsii agyina se ɔbeware ababaawa no. Sei na mpanimfoɔ kaeɛ se, “se adee a eyɛ de se ɔne me bewu a, me nso me ne no bewu”. “Adee a eyɛ fo nso kum ɔkwasea”. Dee aberantee no yeeɛ no ma eɔda adi se ampa ara mmaa ahoɔfe mu koraa no, tumi wɔ mu, na se wɔrehunu ekwan a wɔbefa so de adi dwuma a, anka wɔrenkasa koraa na dwuma bi a wɔhwehwe afoforo se wɔbedi no, ako so ama wɔn.

4.2.1.1.4 Sɛdee enam ɔbaa so ma ɔbarima hyia aninguaseɛ

Kwame Nyamekye a ɔbedanee kɔmfoɔ yi benyaa sika se aburoo no. Afei n’adwene kɔɔ awareɛ so ma ɔsii mfee dunan ababaawa bi a wɔfre no Abena Sika asiwa. Nanso wantumi anhye ne ho so ma ɔde ne ho kɔkaa ababaawa yi, nti ɔfaa afuro wɔ bere a na wɔnngoro no bra. Akanman mu nso ekɔba no sei a, eyɛ mmusuo keɛse a wɔfre no kyiribra. Arthur (2003) daa no adi se, se abaayewa bi si so na wanto ne bo ase amma wɔangoro no bra na ɔnyinsen a, na ekyerɛ se waye kyiribra. Wɔfa no se wabɔ mmusuo. Eno nti wɔye amannee de twe ɔne aberantee no aso.

Sɛ yɛhwɛ dɛɛ Arthur (2003) akyerɛ mu afa kyiribra ho no a, na ɛkyerɛ sɛ ɛnam Abena so maa Nyamekyɛ kɔɔ ɔhaw mu a ɛyɛ ɛka ne animguasɛɛ sɛdɛɛ Owusu (1973) daa no adi no. ɛha yi dɛɛ mehunu ne sɛ, mmaa tumi a wɔwɔ no ada ne ho adi. Esiane sɛ, nka ɛbɛyɛ den sɛ abaayewa asukɔnoma yi betumi ama ɔkɔmfɔɔ a ɔte sei anya amanne kɛsɛɛ saa. Nwoma no kyere mu a, Nyamekyɛ daa ne ho adi sɛ ɔyɛ ɔkɔmfɔɔ, na sɛdɛɛ Akanfɔɔ gyidie te no, ɔkɔmfɔɔ biara wɔ tumi sononko bi a ɔde di ne dwuma. Na susu ampa ara sɛ akɔm a Nyamekyɛ de bɔɔ ne ho safohene no yɛ nokorɛ a, ɛnnɛɛ na ɛdeen na ɛbaɛɛ a nti n'abosom no ana animguasɛɛ ne ɛka a ɛte saa ankyerɛ no no?

'Akora kyereɛ me mu sɛ: 'Ɔkɔmfɔɔ, adeɛ a woayɛ yi yɛ abusudeɛ kɛsɛɛ. Wɔfrɛ no kyiribra.' (kr. 55).

"Anɔpa a mahwehwe biribi kakra ato yafunu dapaafɔɔ mu no, mmerantɛ mmiensa bi beka kyereɛ me sɛ Odikuro rehwehwe me. Me yam de me pram! Mepatu fɔnɛɛ. Mebisaa wɔn dɛɛ nti a odikuro rehwehwe me nanso wɔanka ankyerɛ me. Meka kyereɛ wɔn sɛ wɔnni kan, na mereba. Wɔdaneɛ wɔn ho pɛ, na mesɔre kɔhyɛɛ, me dan mu. Ankyɛ na mmerantɛ no san baa bio sɛ, odikuro se ɔrepe ntem asɔre, nti menkaa me ho. Mesɔre too me dan mu ne wɔn kɔɛ. Yɛduruu odikuro fie hɔ no, na Abena gyina dwa no mu a nisuo redware no. Wɔma mekɔgyinaa ne nkyɛn. Afei dɛɛ meteeɛ ara ne: 'Huuuu!' Nnipa a ahyia hɔ no nyinaa boom huruu yɛn. Merenka nkum w'asoboa, sɛdɛɛ Akora Gyambibi kyereɛ me no, wɔde ne nyinaa yɛɛ me ne Abenaa. Esiane sɛ me nni abusua nti, me nko ara so na ɛka bebrebe no daɛɛ. Na me wɔ sika kakra nti, ɛka ahasa no tua anyɛ me den koraa. Ɔhaw a wɔmoma guu yɛn so ne huro a wɔhuruu yɛn no mpo dɛɛ na anka mefa ho dwane; dɛɛ ɛkumm me koraa ne me Nyamekyɛ pa ara a na mete dwam kwaterekwa, na

*wɔaka me atim hɔ awerɛ me tiri ho kwaboo de akokɔba atua m'ano
na wɔtu nsuo gu me so waawaa no. Wɔwiee deɛ wɔpɛ sɛ wɔyɛ yɛn
nyinaa no, wɔmaa yɛsɔrɛɛɛ. Ɛdɔm mu no nyinaa tu dii yɛn akyi de
yɛn kɔɔ tia baa tia. Afei wɔde yɛn kɔɔ apata bi a wɔabɔ de ama wɔ
kurotia no ase. Wɔmaa yɛn nkyene, ayowa ne kyensee a yɛbɛnoa
mu aduane adi. Wɔsɔɔ gya ano nso maa yɛn wɔ hɔ. Wɔwiee yeyinom
nyinaa yɛ no, wɔn nyinaa teaa mu sɛ:*

'Yɛrɛkɔ oo!

Mo deɛ, montena hɔ oo!

Momfa mo mmusuo ntena hɔ oo!

Huuu!" (kr. 59).

Asem a enam Abenaa so wɔtwaa wɔn baanu asu no, anka ɔntena ne kurotia nnwene ne ho'ɔse ɔrɛkɔhwɛ n'ani so adeɛ kakra wɔ kuro no mu nso a, amanɛɛ nso sɛ menie. Na ne korakora no, Abenaa nyinsen no pɔnɛɛ no akyiri a wɔtumi baa fie no mpo, wantumi ansan ankɔm Tigare bio esiane animguasɛɛ nti. Deɛ ɛwɔ mu ne sɛ, ɔtwɛrɛfoɔ no dii "Liberal Feminism" nhyehyɛɛ no so esiane sɛ wɔhwɛhwɛ sɛ pɛpɛpɛyɛ bɛkɔ so wɔ bɔbɛa ho. Ɛno nti sɛ wɔyɛ Abenaa ne Nyamekyɛ nyinaa kyiribra no yɛ adeɛ a ɔtwɛrɛfoɔ no ad nhyenyɛɛ no so.

*'Wɔde me kɔhyɛɛ ɛdan ketewa bi mu ma medii hɔ nnansa. Sukɔm
ne ɛkɔm de a ɛdeɛ me maa me werɛ firii ekum a wɔrɛbɛkum me
no mpo. Wɔbueɛ me no, mehunu sɛ ahɔhɔɔ bi firi baabi aba.
Wɔyɛ ɔmanhene abɔfoɔ na me nti na wɔnam. Wɔde asem no
hyehyɛɛ so ma wɔmaa me so hwee fam sei bom. Afei fa yei bra, fa
yei yɛ sei, yi mmusuo yi, prapra kuro no ho, dware asuo asomasi,*

pata ɔmanhene, pata odikuro, pata ɔmanfoɔ; mewiee na meka buruburoo. Metɔn me kookoofuo no na eno mpo, ɔmanfoɔ no faa afuo no fa kwa. Edii nnawɔtwe ansa na eho asem resi maa wɔsan wɔɔ m'akikɔ kɔtenaa m'apata mu bio.' (kr. 61).

'Aniwuo nti, mantumi ankɔ Tigare so ankɔkɔm bio.' (kr. 61).

Nyammekeye Okrabiri a baabi a ɔbekɔ biara mmusuo sa no no, Owusu (1973) daa no adi wɔ ne nwoma no mu se, bere a ɔkɔɔ Apewu no, enam ɔkyerekyereni bi yere so maa ɔne ne yɔnko bi a na wɔfrɛ no Bosompem nyaa amanee a ekɔwiee wɔn wɔ afiease mpo.

'Da koro bi, ɔkyerekyereni bi yere baa Bosompem hɔ de ne haw betoo n'anim. ɔkyeree se, ɔdi "mmɔsanho". Ene se, se ɔwo a, na dee ɔwoo n'akyi no awu. Se ɔbɔɔ ɔkonu amanee o, se ete sen o, yen dee na yennim ho hwee.' (kr. 82).

'Da bi, a m'ani abere rekyere obi mmusuo a ɔnyi no, mehunuu se saa ɔkyerekyereni no aba dee Bosompem gyinae hɔ. Bosompem bisaa no dee ɔrehwehwe no, ɔbuaa se ɔpe se "oldman" boa no na ne mmɔfra a wɔrekɔye sɔhwe no di nkonim'.

Afei yewiee a Bosompem ne nnipa no nyinaa kɔee no, mesɔreee se merekɔ. Memaa me mu so pe na mmerantee baanuu bi de me kua. Ehu kaa me ma meteateaa mu dendeenden. Anka adee reye atɔ me so. Wɔɔɔ kanea de hwee m'anim. Me na megyina hɔ yi. Saa ɔkyerekyerɛfoɔ yi ne n'adamfo bi a wɔfrɛ no Boahene yii me asotorɔ kɛsee bi a, na edi me ara.' (kr. 82).

Owusu nam ne nwoma (kr. 82-84) rekyere se, etɔ da bi na yeredi dwuma bi de asuma na ɔbaa bi behunu mu pe a, dwumadie no tumi sianka anaase ntumi nwie peye. Etumi

wie wo animguasee kasee, afiase da ne asutwa mpo. esiane se, mmaa bi ano nna na adee biara a wobete anaase wobehunu no, gye se wobɔ ofoforo amannee: titire obi a oben no.

‘Odikuro yee no se obiara nkɔda na adee kye a, watoa so. Wɔde yen kɔguu edan ketewa bi mu maa adee kyee. Adee kyee no, kuro no mufoɔ nyinaa behyiaa odikuro fie ho. Dee ekɔsiie ara ne se, wɔde yen bema apolisifoɔ. Wɔtuu mmeranteɛ baanu kɔɔ Dadease kɔfaa polisifoɔ bae. Edii nnansa no na me ne Bosompem gyina asennie. Wɔbuu yen fo de yen kɔguu afiase wɔ Oboase mfee nnum’. (kr. 84).

Se yehwe Owusu (1973) nwoma no kr. 87-88 ho a, yehunu se enam obaa bi so maa Nyamekye a na odi tikya san di krakye no, afei dee obedanee obetwani wo Seniagya. Kuro no mufoɔ bo no akutia esiane one obaa no ho asem no nti, ode ne ho sika nyinaa twee manso maa n’adwuma boɔ no, na ne korakora no, onam a na mmofra rehuru no, esiane se na wabo fam.

‘Da bi anwummere obaa bi bae se mentwere ne krataa mma no. Dtenaa ase pe, ankye na obarima bi bae se onte ase se me ne ne yere hye edan mu. Ode asem yi kɔmaa Seniagya dikuro, nanso yegu so reka asem no, edanee ntɔkwa maa obiara de abufuo sɔree. Saa barima yi maa asem no so kɔɔ baabi foforo na yede kɔhyehyee so no, wɔbuua me fo. Anokwa, se mekae me tirim wo a ewo wɔ saa asem yi ho na akoa yi abeɔ me ntreenee agu m’anim ase a san agye me ayefadee apii so no a, na me ho year me. Mante fo a wɔbuu me no ase, nti mekɔtwaa akoa yi “damite” sidi ahanan wɔ

Sunyane Asennie-Kesee mu. Beye abosome nan na wogu so di asem no. Eho nso wabu guu me so. Esiane saa asem a ebae yi nti, me ho yee ahi wo kuro no mu. Baabiara a mefa no, na worebo me akutia, nanso mamfa annye hwee.

Adee a ebeyee me dadwene ne sjka a mefem firii sika a mede to kookoo no mu de dii m'asem no.' (kr. 87-88).

Eye a na mpanimfoɔ taa ka se okra ne akura ntena dan korɔ mu a, eye nokwasem a akyinneɛ biara nni mu. Mereka akɔwie se, obaa warefoɔ ne obarima foforo kɔhye edan mu bere a obiara nka won ho anwummere a, adwene ne nsem a afoforo beka dee, eye pii. Owusu (1973) nwoma no kr.88 no rema yeahunu se mmaa bi bi wo ho na wo ne won resane a, ahweyie na ese se obarima wo ye, anye saa a, wobebɔ fam wo abrabɔ mu na ne kora kora no, bosea mu ka nti, wobeyee akoo kɔsi wo wuda mu.

Nnye nwanwa se bone nyinaa nhini firi obaa a odi kan a Nyame bɔɔ no. Asikafoɔ pii wo ho a nne yi, wobre ansa na won nsa ako won ano, Esiane se won yerenom anaa won mpena bi ahye won abodin krataa a nka wode beye adwuma anaa se wahye ne nsamu sika nyinaa (Andaban, 2016).

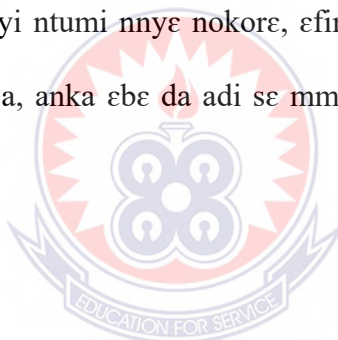
'Okwantuni mmɔborɔ, ehe na merefa! Mede saa asem yi kɔtoo Nana Boa Ampene anim na odii agyinamu maa me hyee won bosome se wɔmmegye won sika no. Bere no duruie no, Aborɔfo no bae na Nana hwehwee sika de tuua eka no maa me. Saa sika a otua maa me no ma otɔɔ me koraa. Ode too m'anim se sika a otua maa me no nti, obema mayeadwuma ama no akɔsi me wuda.' (kr. 88).

4.2.1.2 Sɛdɛɛ ɔbaa bi de ne bayie ha ne yɔnko baa

Owusu (1973) nam ɛkwan a yɛfaa so nyaa aɛmfua bayie so kyereɛ sɛdɛɛ ɛnam so ma ɔbaa bi ma ne yɔnko ɔbaa kɔ ɔhaw mu.

‘Wɔse kane no na mmaa nko ara na ɛwɔ bayie na adeɛ titire a na wɔde ye ne sɛ, sɛ ne yɔnko baa bi fa afuro pɛ a, deɛ ɔye ne sɛ, ɔsɛɛ ne yɔnko baa no afu ni yi eba a ɔda mu no.’ (kr. 46).

Edin bayie no asekyere ne se obi a ɔtumi de ne sunsum bɔne yi abɔfra a ɔda yɛfunu mu kum no. Eha yi deɛ ɛda adi ne se ɔbetumi aye abɔfra, ɔpanin, ɔbaa anaase ɔbarima. Yɛhwɛ Owusu nwoma no mu kr. 46 a, ɔkyere mu se kane no na mmaa nko ara na ɛwɔ bayie. Nanso saa sukoro yi ntumi nnye nokore, ɛfiri se nni nnyinasoɔ biara na se na nhwehwemu kɔ so fa ho a, anka ebe da adi se mmɔfra, mpanin, mmaa ne mmarima nyinaa tumi ye abayifoɔ.



4.2.2 Sɛdɛɛ ɛnam ɔbaa so ma adasa bɔ fam anaa kɔ ahohiahia mu wɔ

Owusu (1992) Nwoma ‘Wo Gyegyiregye!’ Mu

Nhwehwemu no asemmisa a ɛto so mmienu no ne se ɛbehwe sɛdɛɛ Owusu (1992) nam ne nwoma ‘Wo gyegyiregye!’ no so kyereɛ sɛdɛɛ ɛnam mmaa so ma adasa bɔ fam anaase kɔ ahohiahia mu. Eha yi, yɛbetumi anya ɔhaw a mmaa de bre wɔn yɔnko mmaa ne mmarima nyinaa.

4.2.2.1 Sɛdɛɛ ɛnam ɔbaa so ma ne yɔnko baa bɔ fam anaa kɔ ahohiahia mu

Yɛhwɛ Owusu nwoma no mu a, kr. 14 ma yehunu se Adwoa Sɛewaa ye ababaawa bi a na Agya Fori resre no ama ne ba barima Nimako awareɛ nanso esiane Nsonowaa

nantitwitwa nti, na amma Nimako ani nnye ne ho. Ennee na dee Mireku-Gyimah (2013) gyinaa ne nhwehwemu a ɔyeee fa anansesem ahodoɔ a Akanfoɔ to no so da mmaa adi se abayifoɔ, awudifoɔ, nkɔnkɔnsafoɔ, abonsamfoɔ, pesemenkomenya, akwadworɔ, bɔnniayefoɔ, akorɔmfoɔ ne dee ekeka ho reye aba mu wɔ kwan bi so,

“Hmm- Adwoa Sɛwaa! Adwoa Sɛwaa nti na da biara me din nna wɔ Dwenease abɔntene yi? Se ɔno nko ara a, anka wabre agu. Adwoa Sɛwaa na worekɔware no? Wo gyegyiregye! Ne so kwadwofoɔ, ebi nni ɔman yi mu. Aduane koraa ɔnnim noa. Ntoma koraa a ɔfiraee, ɔntumi ɔntumi nsi. Ɔkɔ so bisaa se, Kwasiada no woanhunu ntoma bi a na efira no? Asen aye se birisi. Watua me nkwadusa fira koraa” (kr. 14).

Yehunu se mmaa bi ye yi-hɔ-tena, pesemenkomenya na ɔbeka nsem a ewɔ mu ne dee enni mu nyinaa afa ne yɔnko baa ho, sɛdee ebeye na ne nsa beka adepa bi a anka ebekɔ ne yɔnko no afa. Se etumi si sei dee a, na yebetumi aka se mmaa binom wɔ tumi a etɔ da bi a, eda adi wɔ wɔn nkitahodie mu ma esesa anaase se wɔ adee bi a ese se nka wɔye ho, na afei adwene no akɔgyina wɔn so. Mpo, adee bi a efa amammere ho a yewɔ gyidie se se obi bu so a, wabɔ mmusu no wommu no asenhia biara. Owusu daa saa su yi adi wɔ ne nwoma no mu,

“...Gyae kasa na merenware Sɛwaa. Na afɔ na yerehata anaase awo na yereyiyi? Eremma saa da.” “Me dee wo ara na mehwe wo.”

“Mekɔ fie na wɔde awaree no ho asem ba bio a, wɔbehunu. Wɔgye di se kane no ne nne. Kane no na wɔsi asiwa. Hwan na nne

ɔbetena hɔ ama ɔpapa aware ama no ansa na wanya yere?

Aninguasee saa dee na nka ehe na mede refa?" (kr. 14).

Yehunuu no wɔ Owusu (1992) nwoma no mu kr. 29 se enam ababaawa Nsonowaa so na Nimako antena fie Kwasiada no, na kampa se wadi aduane kesee a Seewaa noa bree no wɔ wɔn awaree no akyi no. Oboapa ka kyeree ne maame se ɔretu kwan akɔ Oguaa akɔhwehwe edan a ɔbetena mu akɔhye n'adwuma ase.

"Na me dee, Seewaa koraa mente no ase. Obarima mpe wo, na woakyekyere wo ho ketee se ɔno ara na wobeware no." Nimako nso de too so se: "wo dee, gyaa no. Ɔse ɔpe, nso ɔbehu bi. Mehyeeda na mekɔ Dɔmpem no. Mampe se mehunu aduane no koraa. M'agya bedi nnuane no na ɔno ankasa aware ne Seewaa. Ɔkyena nko ara ese se meduru Oguaa. Mekɔ pe mekra wo ama woaba. Eno ho nti na mefaa ha se merebekra wo no. Firi saa bere yi boaboa wo ho, na Seewaa dee, agorɔ na ɔredi no. Se ne kunu awu a, ɔnkɔhwehwe bi na nye me na ɔde n'ani rebeto me so." (kr. 29).

Mmaa binom wɔ hɔ a, se wɔn yɔnko baa kɔ awaree na se wɔhunu nnoɔma pa bi a ɔbarima no wɔ a, wɔtumi fa kwan biara a wɔbetumi so de gye ɔbarima no firi ɔbaa koro no nsam, se n'ani nye den te se Seewaa a.

4.2.2.2 Sɛdɛɛ ɛnam ɔbaa so ma ɔbarima bi ani tra n’ani ntɔn wɔ mpanimfoɔ so

Nwoma ‘Wo gyegyiregye!’ mu kr. 36-37 ma ɛda adi sɛ, ɛtɔ da na ɔbaa bi ho dɔ kyekyere ɔbarima bi a, ɛma ɔtumi ye aniammɔnho anaase n’ani tumi tra n’ani ntɔn bere a mpanimfoɔ bepe sɛ wɔma no hunu mmusuo anaase nsunsuansoo a ɛbetumi de abre no, na ɔbubu nnua gu n’aso mu. Ɛmfa ho sɛ ɔbete mpo sɛ fie a ɔreko mu awareɛ no nye anaase sɛ wɔn baanu ware a, wɔbedi mogyafra. Ɛnne nnɛmmafoɔ pɛ sɛ Akanfoɔ amammere a wɔbetoeɛ no, wɔto ne nyinaa gu wɔn akyi, nanso ɛremmoa kwan biara so. Ɛsiane sɛ, amammere su no bi ne sɛ, esesa na mmom, nsesaee no ye nkakrankakra. Nnɛmmafoɔ afa sukuu sɛ ɛno mu na nimdee ne suahunu nyinaa hye, saa nti, efie nyansa dee, wɔnhwehwe akyire kwan koraa. Ɛfiri sɛ, mehunu sɛ ɛnam saa so na ɛmaa Nimako pɛ sɛ ɔyiyi Aberewa Ataa ano bere biara a ɔbeyɛ n’adwene sɛ ɔretu ne fo fa ɔne Nsonowaa awareɛ no ho no. Na yen Akanman mu no, sɛ abɔfra da suban a ɛte sei adi a, yesusu sɛ wama n’ani atra n’ani ntɔn.

‘N’ano ansi koraa na Nimako sɔɔ so sɛ: “Hwan na ɔse ɔrekoɔware ne nuabaa?”

Saa asemmisa yi maa Aberewa Ataa sɔree na ɔde ne nsa teneɛ Nimako so sɛ: “Hwe yie oo, na Nsonowaa ye wo nua.” Ɔtoaa so sɛ: “Asem a mereka a Nimako ama m’asem aware yi, mepɛ se meda biribi adi kyere mo. Ayokofoɔ sei wɔn nuabaa ne Ɖakofɔɔ. Agonafoɔ nuabaa ne Dwumena, na Biretuo dee ne Abrade. Wo Asieduaa a wote ho yi, ntɔn ben na wobɔ? Wonyɛ Agonani? Nsonowaa a Nimako pɛ sɛ ɔware no yi, ɔnye Dwumenani? Agonafoɔ nuabaa ne Dwumenafoɔ, na woyɛ deen ware ma eye yie?” (kr. 36-37).

Mpanimfoɔ wɔ kasa bi sɛ: aserewa hwɛ ne ho na wanwene ne buo. Sɛ ɛba no awareɛ na sɛ ɔbarima no ho nso a, ɔbaa a ɔrepe awareɛ na ɔsan pɛ akɛsesɛm no tumi hyɛ ɛbɔ akɛsɛɛ, na eno na sɛ woyɛ ɔbarima na sɛ wosi awareɛ kwan so na wanhwe antoto wo nnooma bere a woreware, na wode wo ho to ɔbaa bi bɔhyɛ so kɔpagya awareɛ no a, nnooma bɛgye wo nsam. Na ne korakora no, ɛka ne abrabɔ ahokyerɛ na ɛba w'asetena mu. Yɛhunuu yɛi wɔ kr. 15 & 42 mu wɔ Owusu nwoma 'Wo gyegyiregye!' mu bere a na Nimako rekɔware Nsonowaa ɛbɔ a nsonowaa hyɛɛ no ne bosea a Nimako kɔgyɛɛ, maa awareɛ no yɛɛ ka.

1. *“Yɛhyia ayɛforɔ no a, yɛbɛto nsa afɛ adɔfoɔ nyinaa ma wɔakɔgya yɛn asɔre. Wɔfiri asɔre no a, wɔn nyinaa beba fie abedidi.”* Ɔhwɛɛ Nimako anim na ɔkae sɛ: *“Kwabena, medan wo. Me nso mɛboa wo ma woatete bosea biara a wobɛbɔ ayɛ ayɛforɔ no.”* (kr. 15).
2. *‘Da a wɔhyiaa ayɛforɔ no ara anadwo na Nimako nyanee ne yere de toon’anim sɛ: “Nsonowaa, mayɛ mfomsoɔ kɛsɛɛ. Mede me ho too me nnamfonom so ma adeɛ ayɛ me. Ayɛforɔ a yɛhyiaɛɛ no ayɛ ka. Aserewa su bagyenkuku su a, ne to pae ampa. Ayɛforɔ no dee, yɛahyia, na dee yɛbedi ama bosome aso na aka.* (kr.42).

Owusu pɛ sɛ ɔkyere sɛ, sɛ ɔbaa bi kɔ ɔbarima bi akwan mu na ɔyɛ akɛsesɛm a, n'akɛsesɛm nti, ɛma ɔbarima no yɛ dee ɔntumi mpo, na ɛde no kɔ ahokyerɛ mu. Afei nso, sɛ nka nka Nimako anni Nsonowaa akyi na ɔgyɛɛ ɔbaa no a ɔpapa waree no maa no no a, anka wanhyia ɛka ne asetena mu ahokyerɛsaa.

4.2.2.2.1 Sɛdɛɛ ɛnam ɔbaa so ma ɔbarima sua nsanom nya mu haw

Sɛ mpanimfoɔ ka kasa bi sɛ ɛnam dua so na ahoma hunu soro a, na akyinnyigyee biara nni mu. Esiane sɛ, suban a Nimako de sii n’ani so fa nsanom ho no, ɛye ampa sɛ ɔde ne ho kɔbɔɔ Kwamena Agyiri a ɔfiri Yamoransa a ne nsamu wɔ bi, na ɔboa tutuaa Nimako ho ka maa no san pɛɛ adwuma papa maa no wɔ Nkran no na ɛde no wuraa mu. Ɛmu pira deɛ yennka. Na nso ɛnko mmra nyinaa gyina awareɛ a ɔkɔwareɛ Nsonowaa ho bosea mu ka, na ɛnam so a ɔkɔhyiaa Agyiri no. Yɛhunu yei wɔ Owusu (1992) mu kr. 55&57-58.

‘Eduru Memeneda ne Kwasiada a, ɔntena fie koraa. Ɔma ne ho so pɛ na ɔwɔ Kwamena Agyiri fie. Edin a ɔde frɛ n’adamfo yi ne ‘Semanhyia’. Wɔkɔtena nsanombea twitwa bi ma wɔn ho bae wɔn ansa na wɔtete mu.’ (kr. 55).

‘Nimako pɔn adwuma na ne yere yi nnuruu fie a, na wate no ho asi kuromu. Ɖbesan abeduru fie no, na wayɛ sɛ asamanadwo. Aduane koraa ɔnni bi. Ɖde n’adwuma atadeɛ a ɔhyɛɛ no kɔtɔ mpa so a, hatewada. Nsanom yi kɔɔ so ma Nimako danee nsadweam. W’ani bɔ no so a, obi nka nkyere wo sɛ ɔye nsadweam.’ (kr. 57).

‘Ɖtuu ne nan pɛ, ɔda fam, birim! Ɖte hweeɛ ma ne moma kɔhwee ɛboɔ bi so. Mogya ne deen? Mogya tuu no te sɛ nsuo bi a yede agu pentoa mu na ɛrehwie gu. ɛyɛɛ kakra no, Nimako tɔree mum. Ɖdaa hɔ kagyaa. Ne yere ne ne mma no nyinaa sɔɔ esuu mu. Yei na ɛmaa afipamfoɔ no nyinaa sɔre kɔɔ hɔ. Monsom monfa ha, monsene ha, deɛ ɛkɔsiie ara ne sɛ wɔtwee Nimako de no kɔtoo pato bi mu. Ebi de samina nsuo retwitwi ne nan mu no, na afoforɔ nso de nnuro ahodoɔ regu ne mene mu.’ (kr. 58).

*‘Nimako nso, efiri da a wɔguu awaree no, ɔdane yee sadoi koraa.
Nsanom no kyen kane no koraa. Afei dee na ɔnkɔ adwuma bio.
Nsanombea na ɔde yee ne fie. Se ɔte nasnombea na wɔde apaawa a
wɔfrɛ no, “Ɔbaa Baako Agyegye Me” no si so a, na adagyee nni mu
koraa. Ɔsɔre si dwamu sa a’ano da mu reto nwom no bi se:*

“Ɔbaa baako agyegye me,

Wama me bra aseɛ,

Menhunu awaree bi,

Na wɔretwe me aboɔ so,

Me maame kae o,

Na mantie

Me papa kae o!

Na mantie.” (kr. 72).



Ɛye a entaa nsi wɔ yen Akanman yi mu se ɔbaa bi bete n’ano aka se ɔregyae awaree. Yei gyina mfemfamho a wɔde fam mmaa ho se wɔye mmere no nti, na nso Owusu ma yekenkan hunuu se, nye mmaa nyinaa na wɔye mmere, a ɔno nti wɔnntumi nkyere dee wɔpe ne dee wɔmpɛ wɔ asetena mu. Nsonowaa peree awaregyaee ma no baa so maa no. Na enam eno so na Nimako de ne ho hyee nsanom mu kesee. Yetaa te no nwom ahodoɔ mu se wɔka se; “ɔdɔ adaadaa me, ɔdɔ adi me awu, ɔdɔ agyegye me nkonkɔnso akɔgya me subunu ani”. Ɛba yeasetena yi mu a, etumi ba se ɔbaa ne ɔbarima bi tena ase a ɔbarima na ɔbarima no dɔ mu ye duru kyen ɔbaa no.

Ɛkɔba no saa a, ɛmfa ho ne deɛ afotuo a abusua de bema no no, ɔno deɛ n'anım ara na ɔhwɛ, ɔntie obiara. Yei na sɛ wɔgyae wɔn ma wɔware na ahokyere anaa awaregyae kɔba mu a, na ɛde asesabɔ ne ɔbrabɔne bi te sɛ nsanom reba ɔbaako so no, na ne titire no ye deɛ ne ho bedi mu wɔ sika ne ɔɔ fa mu no. Ɛtumi to onni no akasa akasa; yekaaɛ o!, Me maame anaa me papa kae o! ɛna mantie. Ɛno na wɔka asem bi sɛ; "Dabi na wobɛhunu, sɛ woankaɛ ansu a, wobekaaɛ asere. Sɛ Nyame amma mu a, ɔkaaɛ asoɔden bi a wayɛ sɛ wantei mpanımfoɔ a, na ɔde ho aniwuo ne awerɛhoɔ adane nsanom saa ara na ɔde apira anaa ahyia nkwa hyia wuo, titire ne wɔn a wɔde ahyen di wɔn dwuma.

Yekenkan no nwoma 'Wo gyegyiregye!'; mu, kr. 68-69 mu sɛ Boadi ye ɔwarefoɔ a na ne yere ne Akosua Pɔmaa, na na wɔn baanu ne wɔn mma nwɔtwe te asomdwoeɛ mu sɛ wɔn baanu de koroyɛ hwɛɛ wɔn mma yi sukuu ne asetena mu nyinaa. Obiara dii nokore maa ne yɔnko kɔsii sɛ Nsonowaa de ne ho kɔtwitwirii Boadi ma ɔhyɛɛ aseɛ sɛ ɔredi ntɔrɔ akyerɛ ne yere. Owusu rema yɛahunu sɛ, mmaa binom te saa. Sɛ wɔhunu ɔbarima bi a ne nsem wɔ bi a, na wɔatu atare no. Ɔno deɛ, deɛ ɔbenya na ɔrehwehwe na nyɛ obi asomdwoeɛ. Ɛba no saa a, na ama ɔbarima no, ɛhu abɔ no, nti ɔhyɛ aseɛ sɛ ɔbedi ntɔrɔ wɔ sesa a ne suban asesa no ho.

Awareɛ bi wɔ hɔ a, ɔbaa no ne okunu tumi ka wɔn adwene si anii sɛ wɔbeka wɔn sika abom de ahwe fie na wɔayɛ adwapadeɛ sɛdeɛ ɛbeyɛ na asetena mu beyɛ asomdwoeɛ ama wɔn abusua no. Nanso deɛ ɛyɛ a yetaa te ne sɛ, ɔbarima no a Akanfoɔ amammere nti, yɛsusu sɛ ɔno ne abusua no ti, na yɛmfa biribiara nhyɛ ne nsa no, fa buronya ho we krakase, a ɔtumi bus aa tumi no so de sika no goro mmeda mase. Nnuru bere a w'ani bebba wo ho so no, na sika no nyinaa ahyɛ. Afei mmɔfra a ɛwɔ mu no sukuusem

koraawɔntumi nhwe na nkampese wahwe fie. Eba no saa a, deɛ enni mu nko ara na ɔka kyere ne yere

4.2.2.2 Sɛdeɛ enam ɔbaa so ma ɔbarima kɔpue polisifoɔ akakye

Owusu (1992) daa no adi wɔ ne nwoma no mu wɔ kr. 59, bere a Nimako konom nsa ma ebɔɔ no yareɛ no, ne yere Nsonowaa kɔɔ adwuma pɔnee a anka ɛse sɛ ɔkɔhwe okunu sɛdeɛ ne ho tee no, wanhwe so ankɔ fie, mmom, ɔgyee bere ne ɔbarima foforo a wɔfre no Boadi, a ɔsusu sɛ biribi wɔ ne nsa mu na ɔtwi ɔno ankasa kaa kɔtenaa nsanombea, maa wankɔ fie ntem da no. Edidi mu ara na Nimako ani baa ne ho so sɛ, ɔde n'ani bedi ne yere yi akyi wɔ esu foforo a ɔda no adi no ho. ɔhunuu sɛ Nsonowaa ne ɔbarima foforo hyehye hɔ, na ne ka mu na enam so ma akasa akasa sii wɔn ntam ma Nsonowaa maa okunu kɔɔ polisifoɔ kɔkyee okunu. Yebe hunu yei wɔ kr. 62.

'Asem a efirii Nimako ano ne sɛ: "Nsonowaa mo! ɔdaneɛ n'ani ka kyereɛ ɔhyenkafɔɔ no nso sɛ: "Wompe asem a, yi ɔbaa a ɔte wo hyen no mu no si fam!"

Asem a Nsonowaa nso kaeɛ ne sɛ: "Merensi fam biara! Tumi ben na wowɔ wɔ me so a woreka nsemfoo kyere me saa?" Eyee saa maa Nimako de abufuo twee Nsonowaa firii ɛhyen no mu. Nsonowaa fam a ɔsiie ne Nimako ani so a ɔbɔɛ ye baako. Nimako nso hwee n'ani so bi. Wɔde ntɔkwa nhyehyee so wɔ hɔ ara. Nnipa bum! Deɛ wote ara ne: "yii le, yii le." Afoforo nso sɛ: "saa ye oo;" Merekasa yi naɛhyen akyerɛkyerɛkwan kanea no asɔ ahahammono ma Boadi deɛ, deɛ ɔnam ɔno na ɔnim. Eyee kakra no, mmarima betetee wɔ mu. Nimako soro atete aye sɛ tosa, na Nsonowaa

*nso anomu ne ne hwene mu retu mogya. Nsonowaa de n'ani
ho mogya no kokyereɛ apolisifoɔ. Apolisifoɔ akantinawam
baanu kaa ne ho bedoaa Nimako. Wɔde no duruie pɛ na
wɔde no too edan mu.' (kr. 62).*

Mpanimfoɔ taa ka sɛ “mmaa pɛ deɛ adeɛ wɔ” na ɛyɛ nokorɛ wɔ mmaa binom akwan mu. Osa nso ka sɛ: “Asante nkaɛ”, adasa deɛ, ɛhyɛ wɔn anomu a, na wɔkaɛ. Berɛ a na ɛmu yɛ no deɛ nsem biara a Nimako ka kyereɛ ne yere Nsonowaa no annyɛ no nkwaseasɛm, na mmom ahokyere kɔbaɛ no na wahunu sɛ okunu nsemkaɛɛ bi yɛ nkwaseasɛm. Ɛyɛ ampa sɛ wonni sika a, wasɛm sua na waka sɛmpa koraa a, yɛmfa. Na nka deɛn nti na ɔbaa bi ne okunu betena, na ahokyere kakra bi nti, ɔbedi sika ne afɛɛfɛdeɛ bi te sɛ kaa akyi ato okunu atwene, akɔdi ɔbarima foforo akyi, ma ɛho nsɛnsɛm bɛma ne mu so ara akɔpɛm sɛ okunu bɛ nya amane, ɛfiri sɛ, ɔbɛtumi de ho ahometɛɛ atwe nkrante, etuo anaa atene ne nsa wɔ ɔbaa no so ma wapue afiease.

Ɛtumi mpo si sɛ, ɔbarima no nya sika na ne yere de hwɛ wɔn ho ma esa a, ɔmpɛ sɛ ɔbaa no bɛfiri ne ns anti, na wahyɛ aseɛ de ne tiri repɛmpɛ hwɛ ɛkwan biara a ɔbɛfa so a ne nsa bɛka sika de ahwɛ fie berɛ biara a ɛtumi hyɛ no ma ɔfa adwuma mu sika anaa adwuma no mu adeɛ bi a ɛsom bo kɔtɔn sɛdeɛ ɛbɛyɛ a sika beba ne nsam ama wanya bi ama ɔbaa no. Saa nti, deɛ ɔntumi koraa a, na ɔreyɛ, na ɛno na edidi mu ara a, na ɛde no akɔpue afiease a a ɔnsɔre bio wɔ abrabɔ mu nae bi mpo hwere wɔn kra.

Nwoma yi da no adi sɛ, Nsonowaa ka mmaa binom a sɛ wɔn kununom kɔ ɔhaw bi mu a, na wɔagya wɔn hɔ kɔ no ho. Sɛ ente saa a, anka ɔnnya ne kunu a ɔyare hɔ nkɔdi

barima foforo a onno deɛ ɔhunu no se ɔwo sika akyi bere a na ɔkunu behia no wo ne nkyen. Mmaa binom nni nkaee, na ehye won anomu a, na wɔkae. Eɛa a, na ɔko baabi foforo akɔpe deɛ eye de.

Eba no saa nso a na wone nokore abɔ nasaneho

4.2.2.2.3 Sɛdeɛ enam ɔbaa so ma ɔbarima di atorɔ

Yekenkan no nwoma'Wo gyegyiregye!; mu , kr. 68-69 mu se Boadi ye ɔwarefoɔ a na ne yere ne Akosua Pɔmaa na na won baanu ne won mma nwɔtwe te asomdwoee mu se won baanu de koroye hwɛe won mma yi sukuu ne asetena mu nyinaa. Obiara dii nokore maa ne yonko kɔsii se Nsonowaa de ne ho kɔtwitwirii Boadi ma ɔhyee aseɛ se ɔredi atorɔ akyere ne yere. Owusu rema yɛahunu se, mmaa binom te saa. Se wɔhunu ɔbarima bi a ne nsam wɔ bi a, na wɔatu atare no. Onno deɛ, deɛ ɔbenya na ɔrehwehwe na nye obi asomdwoee. Eba no saa a, na ama ɔbarima no, ehu abɔ no, nti ɔhye aseɛ se ɔbedi atorɔ wɔ sesa a ne suban asesa no ho.

'Boadi pɔn adwuma no, wankɔ fie koraa, na mmom ɔkɔɔ Nsonowaa hɔ. Nsonowaa yee aduane ma ɔdiiɛ ansa na ɔduruu fie. Boadi duruu fie no, na ne yere ne nemma adeda dadaada. Ne yere tee ne nka pe na ɔsɔre de n'aduane sii epono so maa no, nanso Boadi anni. ɔkyerɛɛ mu se, ɔkɔɔ apontoɔ bi ase nti wamee. Da biara a Boadi bepɔn adwuma no, gye se ɔkɔhye Nsonowaa hɔ kye yie ansa na waduru fie. Saa nnyɔyee yi kɔɔ so beye abosome mmienu no, na akɔye kɔdaanna ama Boadi yere no. Boadi pɔn adwuma a, ɔnnuru fie ntem. Aduane koraa na ɔde besi ne kunu yi hɔ a, ɔntene ne ho nni. ɔbisa no nso a, anoyie a ɔde ma no ne: "Yekɔɔ nhyiamu. Yekɔɔ apontoɔ ase. Yetuu kwan ketewaa bi."' (kr.69).

Sɛ yehwɛ sɛdɛɛ Owusu daa Boadi suban adi esiane Nsonowaa a ɔkɔfaa no no a, na dɛɛ yɛhununu ne sɛ, mmaa wɔ tumi ampa, na aka ɛkwan a wɔbɛfa so ahunu sɛ ampa wɔwɔ tumi ne sɛdɛɛ wɔbɛsi de tumi no adi dwuma. Akanman mu no, ɔbarima wɔ ho kwan sɛ ɔware dodoɔ biara a ɔbetumi. Nanso ɔbaa ho hu ne suro nti, Boadi antumi anna no adi ankyere ne yere no fa ɔbaa foforo a wakɔ fa no no ho da.

Akanfoɔ amammɛɛ mu titire Asanteman mu, wɔdɛ mfɛmfamho bi afam mmarima ho, sɛ ɔyɛ abɔfra anaasɛ ɔpanin no, dɛɛ wɔhwɛhwɛ ne sɛ ɔbɛyɛ ɔkokoɔdurufɔɔ wɔ adɛɛ nyinaa mu. Sɛ ɛyɛ efie anaa abɔntene so.

Mehunu no sɛ, ɛbetumi aba sɛ ebia na ɔbarima no nni akadɛɛ a ɔdɛ bɛpata ne yere no sɛdɛɛ ɛbɛyɛ a ɔbetumi anya kwan afa ɔbaa foforo aka ne yere no ho sɛdɛɛ ɛkɔ so wɔ Akan amammɛɛ kwan so. Anaa nso sɛ ebia na wɔn baanu no ahyɛhyɛ wɔn ho wɔn ho bɔ bi a, bɛrɛ a akɔba no saa no, ɛbɛyɛ ɔbarima no aniwu sɛ ɔbɛma ne yere no ahunu. Na sɛ annyɛ saa dɛɛ a, na suro ara na ɔsuro ɔbaa no.

Asem ne nyinaa ne sɛ, nyɛ mmarima nyinaa na wɔkuta saa akokoɔduro a yɛdɛ ka nsem a ɛtɛtɛ sei sɛdɛɛ Owusu ada no adi fa Boadi ho no. ɛkɔba no saa a, esiane amammɛɛ a ɛbata mfɛmfamho no ho nti, dɛɛ wɔtaa ka ara ne sɛ ɔyɛ ohufɔɔ, ɔsuro ne yere, ɔyɛ ɔbarima nso ɔyɛ ɔbaa.

4.2.3 Ntotohosem a efa nwoma mmienu no mpensempensemu ho fa sɛdeɛ enam ɔbaa so ma adasda bɔ fam anaase kɔ ahohiahia mu

Se yede nwoma no mmienu totoho fa fambɔ anaase ɔhaw a enam ɔbaa so ba adasa so no a, eɔa adi se nwoma ‘Okrabiri’ mu no, mmaa nam akwan ahodoɔ so bɔɔ mmарima fam anaase wɔhaa wɔn sene ɔhaw a wɔde maa mmарima wɔ ‘Wo gyegyiregye!’ mu. Eba no ehaw a wɔde ha wɔn yɔnko mmaa no, eɔaa adi se baako pe na eɔaa adi wɔ nwoma no biara mu a emu biara da nso firi ɔfoforo ho.

4.3.0 Gyidie a Akanfoɔ wɔ fa mmaa ho wɔ sunsunsem ho wɔ Owusu (1973/1992) nwoma no mu

4.3.1 Akanfoɔ gyidie a eɔa adi wɔ ‘Okrabiri’ mu

Dee eɔi kan no, yebehwe gyidie a Akanfoɔ wɔ fa mmaa ho wɔ sunsunsem ho wɔ nwoma ‘Okrabiri’ mu. Gyidie ye aɔee a yen ani da so se beye hɔ, nnooma a yenhuniɛ nso yesusu se ebeba mu. Na se nye nsusuiɛ yi ne anidasoɔ yi dee a, ennee na tumi biara ntumi nni adwene koro a ewo yen tiri mu no akyi, mma nsusuiɛ no nkɔba mu wɔ ne papa anaa ne bɔne mu.

Owusu de Akanfoɔ gyidie a efa mmaa ho wɔ sunsunsem ho, na ebeboa ayi ne botaeɛ a ɔpe se adasa ehunu wɔ ne nwoma no mu no adi. Yeɛba nwoma no mu a, gyidie ahodoɔ pii na Owusu daa no adi na ebi na eɔidi soɔ yi:

4.3.1.1 Gyidie a Akanfoɔ wɔ fa mmaa ho wɔ sunsunsem ho sɛ wɔ tumi gye nkwa anaa wɔbɔ ban

Ɔbaa bi wɔ ho a, wokɔware no a, ɔwɔ ani bɔne nti eba saa a, enam dɔ anaase pɛ a ɔpɛ wo no nti, ɔno tumi de n'ani bɔne no bɔ wo ho ban firi nnipa foforo anaase abusuafoɔ a wɔpɛ sɛ wɔsɛe wo no ho. Na kyere sɛ wogyae ɔbaa no a, na akɔye sɛ w'awiee ara no no; wo kataman so afiri wo so. Abusuafoɔ no bi koraa tumi pae mu ka sɛ “wo deɛ, sɛ wo yere na wabɔ wo ho ban”. Eha yi ebia na ɔbarima no sunsum sua, na ɔbaa no wɔ anianan.

‘Bere a wɔtee sɛ nnipa de akodeɛ reba no wɔhyee aseɛ twaa agyaadwoɔ. Mpofirim na ɔbaa bi firi asuo no mu baeɛ. Ɔka kyereɛ ɔbarima no sɛ, sɛ ɔbeware no bi deɛ a, ɔbegye wɔn nkwa. Ɔbarima no hyee no bɔ sɛ, sɛ ɔtumi gye wɔn nkwa nko ara deɛ a, ɔbeware no aka ne yere dadaa no ho. Saa ɔbaa yi ka kyereɛ ɔbarima no ne ne yere no sɛ wɔnkata wɔn ani nte. Wɔyeɛ saa, na wɔhunuu sɛ asuo keɛɛ no abeda wɔn akyi, na esiane sɛ wɔantumi anntwa nti, wɔsan kɔɔ wɔn kurom.’ (kr. 37).

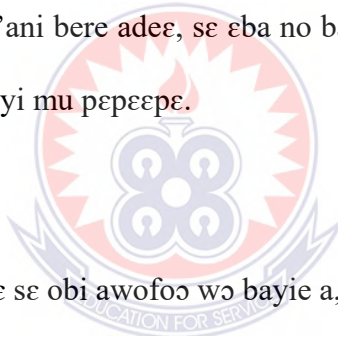
4.3.1.2 Gyidie a Akanfoɔ wɔ fa mmaa ho wɔ susunsem ho sɛ wɔ ye abayifoɔ

Gyidie bi wɔ ho sɛ, nnipa binom de wɔn tumi di dwuma wɔ abere a emfa anituadeɛ biara so, ena ebi nso ka anituadeɛ bɔ wɔn tumi no ho di dwuma. Ekuo a edi kan no mufoɔ no di wɔn dwuma adwene mu enna ekuo etɔ so no nso di wɔn dwuma ani kan so. Ɔkyere mu sɛ, ekuo a edi kan no ye abayifoɔ ena deɛ etɔ so no nso ye Nyankomadefoɔ anaa nkonyaayifoɔ (Sarpong, 2012).

Kuada ne Chachah (1999) kyerɛ bayie ase sɛ eyɛ honhom mu tumi bi a etumi tena adeɛ biara mu. Otoa so kyerɛ mu sɛ, adeɛ no betumi ayɛ kawa, tɔma, dufa, ntoma sini anaa deɛ bi a nnipa betumi ayɛ ne ho. Akanfoɔ gyidie mu no, wɔsusu sɛ mmaa mmom na sɛ ɛba no bayie mu a, wɔkuraa dodoɔ. na ɛno nkyerɛ sɛ yenni mmarima abayifoɔ wɔ ho. Deɛ wɔsusu ne sɛ, sɛ wofa nnipa edu gyina ho a, deɛ wohunu ne sɛ emu nkron a wɔyɛ abayifoɔ no yɛ mmaa, ɛna emu barima baako pɛ no na ɔyɛ bayifoɔ. Wɔn gyidie ne sɛ, ɔbarima baako pɛ a ɔyɛ bayifoɔ no bayie no ano yɛ den sene mmaa nkron no bayie. Yei nti na wɔtaa frɛ ɔbarima a ɔyɛ bayifoɔ no sɛ ɔyɛ bayibonsam no; kyerɛ sɛ ɔno ne tumi a ɔkuta no ɛreyɛ ne bonsam deɛ ayɛ pɛ. Akanman mu nso, sɛ wo maame nua yɛ baako koraa a, emu baako yɛ bayifoɔ. Obiara susu sɛ ne yɔnko na nnye na ɔwɔ ani foforo a ɔtumi de wen ne ho, na afoforo deɛ ɔde sɛe wɔn. Bayie yɛ sunsum mu adeɛ, nti ansa na yɛbehunu sɛ obi wɔ bayie no, gye obi a ɔwɔ anianan a ɔno nso te sunsum no bi ho a ɛkasa kyerɛ wɔn. Obi wɔ ho a ɔte dua kasa nti sɛ woyɛ ɔbayifoɔ a ɔhunu, ɛfiri sɛ deɛ ɔte dua no kasa no, dua no tumi ka kyerɛ no sɛ wo yɛ ɔbayifoɔ, bosom anaase tumi bi tumi hunu na waka akyerɛ obi. Eto mmere bi a obi a ɔnnhunu hwee tumi de bayie to obii so, esiane n'ani a eyɛ, anaa so mmaa mpanimfoɔ a esiane bratwa nti wɔn nneyɛɛɛ asesa so sɛ wɔyɛ abayifoɔ; ɛfiri sɛ saa bere no ɔmfere hwee. Owusu daa sunsum mu gyidie a Akanfoɔ wɔ fa mmaa ho yi da adi wɔ ne nwoma no mu sɛ:

‘Wɔkyerɛ sɛ esiane sɛ bayie yɛ honhom mu adeɛ nti, obi ntumi nnya no kwa, gye sɛ obi ne maame wɔ bi ansa na ebia, ɔde bi bema no. Afei wɔsɛ, ebinom nso de wo wɔn mma. ɛne sɛ, sɛ wɔwo abɔfra no ara pɛ, na wɔde ama no. Wɔkyerɛ sɛ, abayifoɔ mu no, mmaa na wɔdɔwɔso, ɛfiri sɛ wɔn na wɔn sunsum yɛ mmre na afei wɔn ani bere adeɛ yie. (kr. 46).

Ɔtwerefoɔ no de mfemfamho bi abɔ mmaa se wɔdɔɔso wɔ bayie mu esiane se wɔ na wɔn sunsum ye mmre na wɔn ani san bere adee. Yebetumi anya ɔbaa bi a n'ani bere adee yei nanso ɔnnye bayifoɔ. Enna obi nso wɔ ho a, n'ani mmere adee nso ɔye bayifoɔ kɔɔ. Mpo mmarima no bi wɔ ho a wɔfom nnoɔma a etumi kyen sedee mmaa ye no, na eno nso yebeka se wɔn nso ye abayibonsam anaa? Se anka yereto yen bo ase aye nhwehwemu afa yei ho a, anka ebetumi akɔba no se nye mmaa nyinaa na wɔn sunsum ye mmre. Sedee wɔhunu mmaa se wɔye mmre; wɔmpɛ ntɔkwa, ntwetwe asekan na dee wɔde beye wɔn biara no, wɔnka ho hwee nti, daa wɔgyina saa mmreye no so bɔ wɔn bayie, Nso esiane se wɔde sukoro ama mmarima se wɔye aturuturasem no nti, wɔwɔ suro bi se wɔn dee wɔbeye wɔn biri; se wɔbɔ wɔn bayie a, Afei nso yebeyna mmarima pii a wɔn sunsum ye den nanso wɔye abayifoɔ. Dee ewɔ mu ne se, emfa ho ne nnipa no hye a ɔye anaase bere a n'ani bere adee, se eba no bayie wiase a, ewɔ dwuma a obiara di sedee ekɔ so yen wiase yi mu pɛpɛpɛ.



Bio, ɔtwerefoɔ no kyere se se obi awofoɔ wɔ bayie a, wɔtumi de ma wɔn ba. Nanso dee menim ne se; obi nso tumi nya bayie firi abosom ne wɔn a wɔwɔ nnuro no nkyen wɔ bere a wode w'asem akɔdan no, ebi koraa wannsre no se wo pɛ. Nti ɔpɛ w'asem a, ɔtumi ma wo bi kwa efiri se ɔhunu no se eye adee a esom ne bo.

4.3.1.3 Gyidie a Akanfoɔ wɔ fa mmaa ho wɔ sunsunsem ho wɔ nyinsɛn ne awoɔ ho

Ɔbaa bu ne nna a ɔfirii mfikyire baa fie na ɔhyiaa ne kunu na eduru bosome anaa eboro bosome na ɔmmuu ne nsa bio a, na ekyerɛ se wanyinsɛn anaa wafa afuro (Arthur, 2003). Aziato et al (ibid) kyere se, mmusuakuo bi amannee a wɔye ma apemfoɔ a ahonnidie mapa nni mu no te se: wɔde dwonsɔ bedware ɔpemfoɔ no betumi de ɔhaw

abre ɔpemfoɔ no. Yei kyere se, eye se nananom nsamanfoɔ bebɔ ɔpemfoɔ no ho ban dee, nanso ɔpemfoɔ no ne abɔfra a ɔda yafunu mu no apomuden ho hia.

Owusu kyereɛ Akanfoɔ gyidie no bi a efa mmaa ho wɔ sunsunsem ho wɔ nyinsen ne awoɔ ho wɔ ne nwoma no mu. yehunu no se se eba Akanfoɔ gyidie mu a, se wo gye di anaase wonnye nni, esiane ahonhom a atwa yen ho ahyia no nti, dee wɔka no tumi ba mu; titire ne se wo beye asobrakyee. Wɔwɔ gyidie bi se se ɔbaa pemfoɔ kɔ awoɔ so na ɔdwi ne ho a, ema abɔfra a ɔbewo no no nya etwa bi wɔ ne honamdua no mu. Gyidie yei, se eye nokore anaase nnye nokore no, *yetaa yetaa hyia pii*. Na dee etee ne se, wɔkeka sei de ehu to nnipa so sedee ebeye a wɔbetwe wɔn ho afiri nneyɔee bɔne bi a edeɔhaw bebɔre wɔn no ho.

‘Se ɔpemfoɔ redwa borɔdee abɔnta mu na wamfa ankɔ n’akyi na ɔde ba n’anim a, ɔbewo no, na ne ba no nsatea bobɔ mu.’

‘Se ɔpemfoɔ tete mako gu ntoma mu wɔ n’ayaase a, ɔwo nsansia.’

‘Se ɔpemfoɔ de mmabaa rehye bokyia mu na wamfa n’ase no anhye mu na ɔrewo a, ne ba no de n’anan na ebɛdi kan aba.’ (kr. 19).

Owusu daa no adi wɔ Akanfoɔ bragorɔ a ɔnam Maame Abena Mansa so kyere mu no, gyidie a Akanfoɔ wɔ fa mmaa ho no bi.

‘Afei wɔde ntoma fitaa kata ɔbrafoɔ no ti, de kosua mua a wɔanoa hye n’anomu ma ɔdi. Se ɔredi kosua no a, ɔmfa ne se mmɔ mu. Se ɔde ne se bɔ kosua no mu pe a, sedee mpanimfoɔ kyere no, ne mmadwoa na ɔbobɔ mu no. Ɔrenhunu awoɔ da.’
(kr. 67).

4.3.1.4 Gyidie a Akanfoɔ wɔ fa mmaa ho wɔ sunsum mu se wɔde yaree to afoforo so

Akanfoɔ a seterotaapo mmaa se wɔwɔ anianan, na kyere se wɔwɔ sunsum mu ani foforo bi a wɔde see afoforo. Se yerehwe sunsum mu nsem nso a, adanseɛ a ewɔ mu no sua na se adanseɛ betumi aba mu a, na eye obi a onno nso kuta sunsum mu aniwa saa ara a yebeka no se obi a owɔ soro te se akomfoɔ na onam n'abosom no so adi ho adanseɛ se deɛ areka afa obaa bi ho no eye nokore.

Enam se emu adansefoɔ sua na saa adeɛ no aye seterotaapo a efemfam mmaa ho no nti, eho gyidie no wɔ nnipakuo no tiri mu dada, nti bere a yebeka afa obi ho se owɔ saa sunsum bone a otumi de bre afoforo ase, tumi de yaree to obi so, anaase otumi de animguaseɛ ba obi so no, na anoyie aye den. Afei, ne nkaee no nso nnye deɛ ye tumi de si anim, efiri se oyaa korɔ no tumi ma yekye wo dedua, ma wo koyi w'ano. Eno nti eto mmere bi a, eho nsenkaee no tumi ye huhuhuhu wɔ nnipa a wɔreka n'asem no akyi. Nti ansa na onno ankasa bete se asem sei na eda ne so a oredi akoneaba wɔ kuro anaa efie a ote mu no, na ebia yeaka ara ama nnipa dodoɔ no ara ate a akoye se eye nokore. Yen amammere mu no, se asem si anaase yebɔ wo din fa asem bi ho na woanyi wo ho ano a, na yeafa no se eye nokore. Enna eto mmere bi a, ansa na nipa korɔ no bete na obeye n'adwene se obeyi ne ho ano no, na asem no atre ama obiara adwene akoye no se asem no ye nokore.

Yennka nka se, se obi kuta sunsum bone no nni ho, Akanfoɔ amammere mu no, yegyedi se ewɔ ho ne ahonhon no pii nso erekame aye se eho ntansa dodoɔ no ara ye deɛ ye pe se yede bo mmaa. Eha yi no, deɛ Nyamekye ne ne n'adamfo Bosompem kaeɛ se eye Efa maame a owɔ asamando na ode yaree na too ne ba no so no, ebetumi aba se nokore

mu no, eye omaame nom na adi saa dwuma no. Ebetumi nso aba se dee honhom mu Nyamekye ne Bosompem kae se wahunu biribi no nso, nye nokore.

Owusu (1973) adi kan akyere mu se, mmaa na Akanman mu wosusu se woye mmre wo sunsum mu. Afei nso wonom mfemfamho a eye mmreye no so taa susu sunsum mu nneyoe bone ahodo ma mmaa sedee Owusu (1973) kyere mu no. Etumi ba se ebia obi akodi aduane bone bi anya yaree bi a oko a, enko, nanso na wode ahye sebe, aberewa bi a wo fie ho se ono na ode saa yaree no ato onii no so. Yebetumi anya obi nso a ebia na wakodi ne bone ama wofre asuo bi abo no dua. Nanso esiane se wahunu mmaa se woye mmre wo biribiara mu. Sei na otwerefuo no daa gyidie a Akanfo wo fa mmaa ho wo sunsunsem ho no adi bere a Nyamekye ne Bosompem nam nnaadaa kwan so yee won ho se honhom bi na ereyi ahintasem bi adi fa Efa ho wo ne yaree no ho.

“Nsem a meka kyeree no nie: ‘Ao. Efa, woye mmobo wo wiase yi mu. Yaree a eda wo so yi, wo maame saman na ode bre wo. Bere a ote ase no, woanhwe no. Dyaree no nso, woanhwe no. Ne bo afu wo yie. Ono na ode saa yaree no regyegye wo. Wobobo ka yie wo saa yaree yi ho, nanso eno ara na ebekum wo. Wo tirinkwa se wode abefa me so. Dee okyeree wo me ho kwan no, eye a, da no ase. Mebo mmoden yie se mesre wo maame saman ama wo. Se ote a, woho beto wo. Se wantie nso dee a, na dee metumi aye ara ne no.” (kr. 80).

4.3.1.5 Gyidie a Akanfoɔ wɔ fa mmaa ho wɔ sunsunsem ho fa awoɔ ho

Akanfoɔ gyidie mu no, sɛ ɔbaa bi si so na sɛ wanwo ba a, na ɛreyɛ akɔyɛ sɛ sɛbe, ne so nni mfasoɔ. Ɛmfa ho ne agyapadeɛ ahodoɔ a saa onipa no wɔ anaa ɔnyaa no asaase yi so. Saa nti ɔbaa bi kɔ tebea bi a ete sei mu a, deɛ ɔtaa yɛ ne sɛ ɔbekɔ obi a ɔnim sunsum mu nsem mu ho, ama watumi akyere no adeɛ a ɔbeyɛ na wanya ɔba no bi. Ɛtɔ mmereɛ bi a, odunsini no tumi kyere no sɛ ɔntɔ biribi nkyɛ ɔfoforo a ɛbetumi ayɛ sɛ ebia nipa no kuta sunsum bɔne bi a ɔde reko atia no, anaase wayɛ onii no biribi ama ayɛ no ya n'akoma mu. Saa nti ɔtɔ adekorɔ no de kyɛ no ma ɔgye deɛ a, afei ɔnya ahoto.

Sunsum mu nsem a ete sɛ yeinom bi a ɛfa mmaa ne awoɔ ho no na Owusu ada no adi wɔ ne nwoma no mu no.

‘Ɔbaa bi a ɔrehwehwe awoɔ baɛɛ. Yɛgyee no sidi dunum, nanso anyɛ yie. Yɛkyereɛ no aseɛ sɛ ne sewaa bi a wawu de ne mmadwoa asie Bosomtwe mu.’ (kr. 81)

‘Da koro bi, ɔkyerekyerefoɔ bi yere baa Bosompem ho de ne haw betoo n’anim. Ɔkyere sɛ, ɔdi “mmɔsanho”. Ɛne sɛ, sɛ ɔwoa, na deɛ ɔwoo n’akyi no awu. Yɛmaa ɔtɔɔ duku kɔmaa ne maame.’ (kr. 82).

4.3.2 Gyidie a Akanfoɔ wɔ fa mmaa ho wɔ sunsunsem ho wɔ Owusu (1992)

nwoma ‘Wo gyegyiregye!’ mu

Nhwehwemu no asemmisa a ɛtɔ so mmiensa no anoyie no ntoasoɔ a ɛwɔ Owusu nwoma ‘Wo Gyegyiregye!’ mu no na ɛdidi soɔ yi:

4.3.2.1 Gyidie a Akanfoɔ wɔ fa mmaa ho wɔ sunsunsem ho a ɛfa awɔɔ ho

Akanfoɔ mfa mma nni agorɔ koraa, esiane sɛ wɔde nnipa na ɛkyekyere abusua anaa ɔman. Ɛye a na ɛye ahomete sɛ ɔbaa bi nnya ɔba nto ne nan so, anaase ɔbewo ma abɔfra no befiri ne nsa. Esiane sɛ, sɛ nipa wu, anaase biribi si a, deɛ wɔtaa bisa ne sɛ; na ne mma wɔ he? Sɛdeɛ ɛbeyɛ na biribiara to betwa nti, sɛ ɔbaa bi kɔ tebea bi a ɛte sei mu a, ɛye a deɛ ɔtaa ye ne sɛ ɔbehwehwe obi a ɔnim fam, na wakɔpɛ ne nkyɛn mmoa esiane sɛ, wɔsusu sɛ ɛye sunsum mu asem, ɛmfa ho sɛ ɔne okunu na ɛtee. Ɔbaa no na ɛhaw a ɛte saa bɛda ne so.

Akanfoɔ wɔ gyidie wɔ mmɔfra bi a wɔde wɔn ho bɛkyere wiase na wɔsan wɔn akyi wɔ ho ara, anaase wɔwo wɔn a, akyɛ koraa ne afe anaa mfee mmienu na wɔsan kɔ. Mmɔfra no bi wɔ ho a wɔtumi di akɔnneaba saa ara ma no due bo, nti awofoɔ no tumi twa abɔfra no akam ma no kye (Arthur, 2003). Dansoaa ye ɔwarefoɔ a yeƙan he ho asem wɔ nwoma no mu. Na ɔwɔ nsusuiɛ bi sɛ awɔɔ a ɔwo mmɔfra na wɔwu kɔ san ba no, sunsunsem bi di akyire. Sei na Owusu daa no adi wɔ kr.7.

“Ɔyefɔɔ a ɔreyɛ me deɛ, ɔnkɔ so ara na nye hwee. Wɔse abɔfra korɔ no ara na ɔkɔ san ba. Ɔdi akɔsan no saa ara kɔsi sɛ metwa awɔɔ a, sɛ na deɛ ɔreyɛ me no ani awu.” Nsonowaa bisae sɛ:
“Enti wogyɛ di sɛ abɔfra korɔ no ara na ɔkɔ san ba?”

“...Dansoaa nso kyerekyerɛɛ mu sɛ ne ba a ɔtɔ so mmiensa a ɔwuiɛ no, wɔde yiwan twaa n’ani ase ansa na wɔrɛkɔkora no. Ɛba a ɔtɔ so nan a ɔwoo no no, na etwa kɛsee bi da n’ani ase sɛdeɛ wɔtwaa deɛ ɔwuiɛ no pɛpɛpɛ. Ɔno nso wuiɛ no, wɔtwaa ne nan ho ansa na wɔkɔsieɛ no. Deɛ ɔtɔ so nnum no, na etwa da ne nan ho nso saa ara.” Ɔkyerɛɛ mu bio sɛ: “Akosua Buronya nso saa

*ara na wɔse na eyɛ no. Ne kunu de no faa baabi ene ne ba a wɔfre
no Fawobɔtɔ a ɔko sukuu yi.” (kr. 7).*

4.3.3 Ntotohosɛm a ɛfa nwoma mmienu no mu mpɛnsɛmpɛnsɛmu ho fa gyidie a Akanfoɔ wɔ fa mmaa ho wɔ sunsunsem ho

Yɛhwɛ nwoma ‘Ɔkrabiri’ mu a, ɛdaa adi sɛ Akanfoɔ gyidie a wɔwɔ fa mmaa ho wɔ sunsunsem ho no bi ne sɛ wɔgye di sɛ wɔtumi gye nkwa anaase wɔbɔ ban, wɔgye di sɛ wɔyɛ abayifoɔ, wɔwɔ gyidie bi fa mmaa ho wɔ nyinsen ne awoɔ ho, wɔgye di sɛ wɔtumi de yareɛ ye afoforo nanso ‘Wo gyegyiregye!’ mu deɛ ente saa. Akanfoɔ gyidie a wɔwɔ fa sunsunsem ho fa mmaa ho no ye baako pɛ a ɛfa awoɔ ho; kɔsanba ho

4.4.0 Sɛn na Akanfoɔ amammɛɛ, amannɛɛ ne gyidie a ɛfa mmaa ho no da adi wɔ Owusu (1973/1992) nwoma ‘Ɔkrabiri’ ne ‘Wo gyegyiregye!’ no mu

Nhwɛhwɛmu no fa a ɛdi soɔ yi reyi dwumadie no mu asemmisa a ɛto so nan no ano. Esiane sɛ nwoma mmienu na nhwɛhwɛmuni no de redi ne dwuma no nti, nyiano no bɛhyɛ aseɛ afiri nwoma ‘Ɔkrabiri’ mu. Ɔfa yi reyi asemmisa; sɛn na Akanfoɔ amammɛɛ ne gyidie ahodoɔ no da adi wɔ nwoma ‘Ɔkrabiri’i mu?

4.4.1 Sɛdeɛ Owusu (1973) daa Akanfoɔ amammɛɛ, amannɛɛ ne gyidie ahodoɔ no bi a eyɛ awareɛ a ɛfa mmaa ho no adi wɔ ne nwoma ‘Ɔkrabiri’ no mu

Mpɛn pii no, eyɛ a na yɛtaa te sɛ wɔka sɛ ɔbaa deɛ w’animuonyam ne awareɛ. Awareɛ ye amammɛɛ kwan a yen nananom ahyehye ato ho firi abodeɛ mfitiasɛɛ a nnipa nni ho agoro. Ɔbarima ne ɔbaa hyia sɛ wɔn tena ase sɛ okunu ne ɔyere a, sɛdeɛ ɛtɛɛ biara ɛboa

ma obaa no ne obarima no abusua no nya agyapadee. nso ye Akanfoɔ amammerɛ no mu baako a wɔntoto no ase koraa (Amankwaa, 2001).

Ɛwom sɛ obaa ne obarima na ɛka bom ware deɛ, nanso nye obaa ne obarima biara nso na etumi ware. Saa nti, sei na Osei (2002) kyere mu fa nnipa a wɔtumi ware ho wɔ Akanman mu.

Ɔkyere mu sɛ, mmɔfra a wɔfiri nua mmarima baanu afa mu, sɛ eye agya fa mu anaa ena fa mu, ntumi nware. Mmɔfra a wɔfiri nua mmaa baanu nso afa mu, sɛ eye agya anaa ena afa mu nua mmaa, wɔntumi nware. Mmom, barima bi betumi aware ne wɔfa babaa (Osei, 2002). Ɔwiecee na Schwimmer (2003) a weebly.com (n.d) de kaa asem nso de foaa so sɛ, agya na eye awareɛ ho nhyehyeeɛ ma ne ba. Ɔdaa no adi sɛ, awareɛ ye agyinasie keɛɛ ma Akanni biara, esiane sɛ eno na ɛma wɔn abusua no tre. Awareɛ ahodoɔ no mu no, deɛ etaa kɔ so no ye sɛ barima bi beware ne wɔfa babaa anaa obusuani bi a ɔye ne papa nuabaa ba.

Owusu (1973) nam ne nwoma ‘Ɔkrabiri’ so daa Akanfoɔ amammerɛ ne gyidie no bi a eye awareɛ adi wɔ kr. 21.

‘Afei deɛ ɔde too m’anim bio ne sɛ, menware Afiriyie na sɛdeɛ wɔye no ara ne no. Ɔkaa saa pe na mesɔree pankran ka kyereɛ no sɛ Afiriyie ye me nua, nti ɛnɛ sɛ meware no. Ɔtoo ne boa sɛ kyerekyereɛ me mu sɛ meye ne wɔfase, na ɔno nso ne ba ne Afiriyie, nti mewɔ ho kwan sɛ meware me wɔfa ba. Metenaa ase komm dweneɛ ho yie, na memaa no mmuaɛɛ sɛ merentumi nware

me wɔfa ba. ɔyiyii mu kyere me se, eye se meware Afiriyie na yen baanu akɔye kua na, sebe, se eba animguasee oo, animuonyam oo, atena efie ho ara. Nanso medaa no adi kyeree no se, saa awaree no nko ara dee, merentumi. Eyee no ya yie, na ɔmaa metee asee se wapo me bra ahye me nsa na dee mepɛ biara no, menyɛ.’ (kr. 22).

Akanfoɔ nnye wɔn nnoɔma kwa; dee wɔye biara no, wɔwɔ adwene bi tae akyire nti a wɔye biribi. Saa nti wɔn awaree ahodoɔ no mu baako a eye abusua awaree no, wɔye sɛdee ebeye a din pa ne agyapadee ahodoɔ no nyinaa beka abusua no mu.

Yehwe kr 22 wɔ nwoma no mu sɛdee Owusu ada Akanfoɔ amammerɛ a efa mmaa ho no bi a eye awaree no adi a, yehunu no se mmaa faahodie a ema wɔsi pi se wɔn nso tumi biribi ye no wɔ fam. Esiane se, bere a Afiriyie wɛe sukuu no, na anka eho behia se ɔno ankasa te si mmɔnten so kɔhwehwe n’adwuma a ɔbeye, efiri se ɔnye abɔfra. Awaree nso ka a wɔka mmaa hye no nti, na etwa se ɔka n’ano to mu gye dee ɔpapa de no bema no biara a ɔnnya kwan no mfa nnye dee ɔno ara pɛ.

4.4.1.1 Sɛdee Akanfoɔ amammerɛ, amanneɛ ne gyidie a efa mmaa ho te se

kyiribra daa adi wɔ nwoma no mu

Eye mmusudee kɛsee wɔ Akanman mu se ɔbaa bi benyinsen na wanngoro no bra. Esiane ehaw a ede bre abusua, kuro anaa ɔman no nti, asotwe nso wɔ ho ma obiara a ɔbepere ne ho akɔbɔ mmusuo a ete sei no. Sarpong (1977) a Appiah-Sekyere ne Awuah-Nyamekye (2012) a Appiah-Sekyere ne Awuah-Sekyere (2012) de kaa asem no kyere mu se asemfua kyiribra no firi nsemfua mmienmu mu a eye “kyiri” (se wompe biribi) ne “bra” a eye (ɔbra) anaa nsabuo. Esiane se Akanfoɔ bu saa nneyɔee yi se eye akyiwadee anaa mmusudee kɛsee se abaayewa bi befa afuro wɔ bere a wɔanngoro no bra. Eno nti

sɛ ɛba no sei a, wɔyɛ amanneɛ a ɛfata de ma ɔbaa ne ɔbarima a wɔayɛ saa mmusudeɛ yi de pepa wɔn mmusuo yi na amma ɔhaw bi amma wɔn ne wɔabusua ne ɔman mu no so.

Yɛhwɛ Owusu nwoma no mu a, sei na ɔdaa Akanfoɔ amammerɛ ne gyidie a ɛfa mmaa ho te sɛ kyiribra wɔ kr. 56 sedɛɛ Akora Gyambibi kyereɛ mu no.

‘Wɔgyee wɔn mpatadeɛ yi wieɛ no ansa na wɔregoro wɔn kyiribra no ankasa. Da a wɔgoroo wɔn kyiribra no, anɔpatutuutu a obiara nkɔɔ asuo a wɔsa nom mu no, wɔtuu nnipa ma wɔde koraa kɔɔ mu kɔsaa emu nsuo san tee mu anwea de guu mu baeɛ. Afei wɔhwehweɛ dua bi a wɔfrɛ no damrama no ahaban tee bi.

‘Wɔde aberantɛ yi ne ababaawa no baa abɔnten so na wɔpaa wɔn ho. Wɔyii wɔn tiri so fitaa de wɔn tiri nwi no guu koraa mu. Ɔmanhene bɔfoɔ no de nsa beyii apaɛɛ srɛɛ nsamanfoɔ, Asaase Yaa ne Tweaduampɔn sɛ wɔmma saa abusudeɛ yi bi mmaa bio. Ɔde ne nsa tuu nsuo no bi guu wɔn atifi kae sɛ wɔn mmusuo a wɔabɔ no mmra wɔn ankasa atifi. Wɔtwaa atwaakokɔ mmienu mene de wɔn mogya no petee wɔn nan so ne wɔn atifi de wɔn ti no wurawuraa wɔn anom. Afei, ɔtee nsuo a ɛwɔ koraa no mu no mu anwea no bi guu wɔn atifi de damrama ahaban no hwehwee wɔn mpampam kae sɛ: “Abɔfra se ɔrepe ade kɔkɔ ahwɛ a, wɔde damrama ahaban na ɛkyere no.” Saa bere yi nyinaa mu no, na aberantɛ no oo, ɔbaa no oo, ntoma nnim; wɔdeda adagya na wɔtete fam a wɔasɛm nnyawa a wɔhwɛ wɔn ho wɔn ho anim.

*‘Wɔtwaa odwan de ne mogya guu wɔn mpampamu de bi twaa
wɔn ho hyiaɛɛ. Afei wɔma wɔsɔre dii ɔmanfoɔ no anim. Wɔbɔɔ
wɔn ntutuo sɛdɛɛ wɔbetumi de wɔn kɔɔ kurotia. Wɔde wɔn reko
saa no nso wɔnni ho kwan sɛ wɔtwa wɔn ani hwɛ wɔn akyi.
Merekasa yin a wɔasi mpapadan bi wɔ kuroyia hɔ de ama wɔn.
Ehɔ na wɔde wɔn kɔtenaɛɛ kɔsii sɛ ɔbaa no faa mu firiiɛ.’ (kr.
56).*

Akanman mu no, awarefoɔ na wɔgye wɔn to mu sɛ wɔbenyinsɛn na wɔawo mma. Saa nti sɛ ɔbaa warefoɔ bi fa afuro a, na ɛye ɔne n’abusua no nyinaa anigyesɛm.

Sɛ nhwehwemuni no hwɛ sɛdɛɛ Owusu daa Akanfoɔ amammerɛ a ɛfa mmaa ho a ɛye kyiribra no adi a, na Abenaa Sika nyinsɛn a Nyamekyɛ hyɛɛ no no wiaa n’anigyɛɛ. Ɛfiri sɛ na wɔnnyɛɛ ne ho adeɛ, ɛna sɛ wɔnnyɛɛ wo ho adeɛ na sɛ wokɔ ne ɔbarima nyinsɛn nso a, ɛye mmusuo keseɛ a ɛso asotwe no ye amanneɛ a wɔfrɛ no kyiribra. Dɛɛ nhwehwemuni no hunu ne sɛ mmaa a wɔde wɔn fa saa amanneɛ yi mu no wɔ akokoɔduru pa ara. Esiane sɛ, wɔtaa de mfemfamho bi ma mmaa sɛ, wɔye mmrɛ. Na sɛ ɔbaa a wafa afuro a anka ɛwɔ sɛ ɔtena ase asomdwoe mu, didi yie na ɔye nnuro sɛdɛɛ ɛbɛma abɔfra a ɔda yafunu mu no benya ahoɔden nanso biribi nti amma no saa, ɔne ɔbarima nyinaa refa saa amanneɛ yi nyinaa mu pɛ deɛ a, na ɛho bɛhia sɛ kasa a yetaa ka sɛ mmaa ye mmrɛ no, obi pɛ sɛ ɔde di dwuma fa mmaa ho a, onii no gye bɛrɛ ye ne nhwehwemu ansa na ɔde aka asem. Ne nyinaa nka mfua no, ɔtwɛrɛfoɔ no daa no adi sɛ wɔyɛɛ ɔbarima no nso kyiribra. Yei kyɛrɛ sɛ deɛ “Liberal” feminismfoɔ hwɛhwɛ no aye adwuma wɔ ha.

Animdefoɔ bi te se Prempeh (2003), Arthur (2003) ne Asiamah (n.d) kɔɔ benkorɔ mu na mmom, ɔno nso kyereɛ mu se eye nokore se, eye a na mmarima no ka ho na wɔtwe wɔn baanu no aso deɛ, nanso mpen pii no, mmarima no taa dwane. Enam saa nnyinasoɔ yi so nti na nhwehwemuni no reka se mmaa binom wɔ akokoɔduro emfa ho ne asem no hu a eye, wɔtumi gyina ano.

4.4.1.2 Sɛdeɛ Akanfoɔ amammerɛ ne gyidie a efa mmaa ho a eye bragorɔ no daa adi wɔ nwoma no mu

Bragorɔ ye Akanfoɔ amammerɛ no mu baako a wɔmfa nni agorɔ koraa, deɛ nti ne se, ɛde animuonyamhyɛ brɛ abaayewa no, n'abusua ne ɔmanmu no nyinaa wɔ ahweyie a abaayewa no de ahwe ne ho so yie, bere a wankɔfa nyinsen biara ammeto obiara so.

Asemfua nkabomu 'bra' ne 'goro' no, se abayewa bi bu ne nsa a edi kan a, yese waye bra asekyere ne se wanyini anaa waduru ne mpanin mfee so; amanneɛ a wɔye ma no wɔ ne mpanin mfee so no na wɔfre no bragorɔ no (Nketia, 1963 pg. 53).

Bragorɔ mu amanneɛ no ye nnidisoo. Se yehwe Owusu (1973) nwoma 'Okrabiri'a no mu wɔ kr. 64-67 a, sei na Akora Gyambibi yere Maame Abenaa Mansa nam nwoma no so ɔdaa Akanfoɔ gyidie a efa mmaa ho no bi a eye bragorɔ no adi:

4.4.1.2.1 Dawubɔ ne adekye

'Se ɔbaatan bi sra ne babaa hunu se wabu asakyima a edi kan a, ɔfre ne ba no de no kɔ mfikyire. Maame no sɔre anɔpa tutuutu fa asɔ ne sekan dadaa bi bɔ mu a ɔde rebɔ adɔfoɔ, mmaa mpanimfoɔ, ne tipenfoɔ nyinaa amanneɛ se ne babaa asomasi aye bra. Na eno

akyi no, wɔba fie hɔ betwa abaayewa no ho hyia ma no tirinkwa san bɔ ose.’ (kr. 64).

Wɔfira ɔbrani no ntoma fitaa de no si akonnwa so. Wɔde kosua baako to n’anim wɔ fam, na wɔde baako nso ato n’akyi wɔ fam. Afei wɔhye aseɛ kye ɔbrani no nnoɔma bi te sɛ; ntoma, samina, nku, mpaboa, ketɛ, mpetea, nkyensee, nyowa nhwenneɛ ahodoɔ ne sika beye sidi dumieniu a wɔde bɔ no dwetire. Saa akyedeɛ yi nyinaa firi n’awofoɔ ne adɔfoɔ nkyɛn.’ (kr. 64).

4.4.1.2.2 Ahosiesie a wɔde kɔdware ɔbrani no

’Deɛ edi so no, wɔyi ɔbrani no tiri so nwi nyinaa gya no puua bi si n’pampamu na gye sɛ ɔbrafoɔ n’agya betua sika sidi baako ne mpesewa aduasa ma ɔyifoɔ no ansa na wayi puua no agu. Wɔbubu ɔbrafoɔ no mmɔwere so fitaa na wɔde ankaatwadeɛ mu nsuo afa ne tiri ho nyinaa, na enni kwan sɛ ɔde ne nsa kɔka. Asekyere ne sɛ, ɔye saa a, ne tiri ase nyinaa beye kuro daakye.’ (kr. 65).

4.4.1.2.3 Ɔsakyima Adwareɛ

’Mmaa ne mmarima de no kɔ asuo mu kɔdware no. Wɔrekɔ a, wɔde mpepaho ne sapɔ foforɔ na ɛka wɔn ho na wɔde no ahye ɔbaa baako akyi. Adwareɛ no mu na wɔgye bere hwɛ no yie sɛ ɔmfaa afuro anaa. Ɛkɔba sɛ ɔmfaa afuro a, wɔde kosua mua kae asuo no ansa na wɔadware. Wɔka sɛ, ebia: “asuo Bankɔ, wo nana Yaa Mansa akyima, nti wo kosua nie.” Wɔde kosua no to

asuo no koko so baabi. Wɔsum no to asuo no mu mprensa de hohoro ne ho efi nyinaa. Adwaree no akyi no, wɔfrɛ abaayewa bi a wɔmfaa no nsii hɔ pen ma ɔkuntun ne mu. Afei wɔbɔ ɔbrafoɔ no sisi akyi mprensa de kɔbɔ abaayewa no deɛ mprensa. Yei kyere sɛ, daakye, abaayewa no nso nye saa bra pa no bi. Obi fa no kɔsi kurotia na ɔmaame nso atoa so de no aduru fie. Deɛ ɔbesoa n'adwarepaa no, wɔma no kosua de bɔ ne ho afɔdeɛ.'
(kr. 66).

4.4.1.2.4 Anoka

'Wɔfiri nsuo no mu adwaree duru fie a, wɔfrɛ ɔbaapanin bi ma ɔbeka ɔbrafoɔ no ano. Wɔfufu bayere ne borɔdeɛ tɔ de nwo gu so bere a mako nni mu, gye sɛ nkyene nko ara. Afei wɔfrɛ abarimaa ne abaayewa bi a wɔye wɔn awofoɔ mma mu piesie, na ɔbrafoɔ no de ne nsa benkum asɔ ɔbaa no nsa, na ɔde ne nsa nifa nso asɔ ɔbarima no nsa mu de asisi etɔ no mu ma wɔdi. Eno akyiri no, mmɔfra a wɔwɔ fie hɔ nyinaa tu gu etɔ no so fom ne nyinaa di.

Anoka no mu no, wɔde sonowedee, apataa, nkyene akorabɔɔ mmiensa ne kosua a wɔanoa gu kyensee mu si ɔbrafoɔ no anim. Wɔde nkyene akorabɔɔ mmiensa no ka ɔbrafoɔ no ano mprensa ma ɔporo gu fam mprensa saa ara. Kosua ne sonowedee ne apataa no nso wɔkyekye ebiara mu mmiensa de ka n'ano saa ara. Afei wɔde ntoma fitaa kata ɔbrafoɔ no ti, de kosua mua a wɔanoa hye n'anom ma ɔdi a, ɔnka mu. Mpanimfoɔ kyere sɛ, sɛ ɔde ne se

bɔ kosua no mu a, ne mmadwoa na ɔbobɔ mu no. Ɔrenhunu awoɔ da.’ (kr. 66).

4.4.1.2.5 Aseda

‘Ɖbrafoɔ no sɔre anɔpa tutuutu dware fefɛfɛ na wɔyam kosua ho hono fra nsuo mu de bobɔ n’waamu. Wɔpɛ mmarima ntoma a ahɔɔden wɔ mu te sɛ kente fira ɔbrafoɔ no twa ne nufu ase kɔsi ne nan ase. Wɔhyɛ no mpaboa de sika mpetea hyehye no kosoo na wɔde sika kɔkɔ hyehye ne tiri a afei na ereba no mu. Afei wɔpɛ dua bi a ne tenten beyɛ sɛ akwaa nsia tua n’ano ma ne nnamfonom nso siesie wɔn ho fefɛfɛ di n’akyi kyinkyini kyeakyea.’ (kr. 67).

Akanfoɔ bragorɔ mu no, amammnee no nyinaa di mu deɛ, nanso deɛ wokwati a enye yie no ne ‘anoka’ no. Nnipa no bi wɔ ho wɔyɛ anoka no nko arar a wɔmfa bragorɔ no a ɛbɛ yiye ɔbrani no ho no ntoa so. Esiane sɛ ebia na onii no mpɛ adeɛ a wɔyɛ no badwam ma nnipa pu behwe no anaase ebia na wɔn ahonya nso wɔn akwankorɔ. Kyere sɛ amanneɛ no nyinaa nyinasoɔ ne anoka no, na bragorɔ no deɛ eyi no pue sɛ ebia waso awareɛ anaase wabu ne nsa. Sɛ yeanka woano a wo ntumi nngoro bra enna sɛ yeɛka woano na sɛ yenngoroɔ wo bra nso a, nyinsen ba a, eno no yenntumi nnye wo kyiribra. Anoka no akɔyɔ sɛ deɛ nne yi wopɛ sɛ wo ware, na wo se yenkɔyɛ efie deɛ no na yennyaɛ asɔredan mu deɛ no. Amannee no mu ɛtɔ a ɔbesɔ mmɔfra nsa ma wɔadie, kosua a ɔbemoko wɔ gyidie bi a ɛtae akyire sɛ kosua no sɛ ɔbɔ mu a, ɔrenhunu awoɔ da. Yei kyere bɔbea mu sɛdeɛ wɔnam ehu so bubu mmaa apere wɔ nneyɔɛ bi ho. Nanso mmaa ne mmarima nyinaa si wɔn mpanin mfee mu, Asantefoɔ koraa deɛ kane no na wɔyɛ saa amanneɛ yi bi ma wɔn mmarimaa nanso seesei deɛ wɔagyae, na adɛn nti na sɛ wɔfiri sɛ enye nti na

wɔagyae a, wɔnnsesa mu mma wɔn sɛdeɛ nne yi wɔasesa nnooma no bi wɔ bragorɔ mu no? Sɛ annkɔ ba no saa deɛ a, na faahodie nni ho ma mmaa, sɛ ɛba no bragore mu a.

4.4.2 Sɛdeɛ Akanfoɔ Amammerɛ, Amanneɛ Ne Gyidie A ɛfa Mmaa Ho No Da

Adi Wɔ Owusu (1992) Nwoma ‘Wo Gyegyiregye!’ Mu

Nhwehwemu no asemmisa a ɛtɔ so nan no bisa sɛ sɛn na Akanfoɔ amammerɛ ne gyidie a ɛfa mmaa ho wɔ nwoma ‘Wo gyegyiregye!’ no da adi. Saa nti ɔfa yi de mmuaɛɛ a ɛrekyerɛ sɛdeɛ Akanfoɔ amammerɛ ne gyidie no da adi wɔ nwoma no mu a ɛkeka ho kwan.

Prempeh (2016) ne Kwakye (2017) yɛɛ adwene sɛ, amammerɛ ye ɔkwan a nnipakuo binom nam so ahyehye wɔn asetena ne wɔn abrabɔ mu nnooma ahodoɔ no nyinaa ato ho firi awɔɔ ntoatoasoɔ so kɔsi awɔɔ ntoatoasoɔ so. ɛte saa deɛ a na ɛrekame aye sɛ esiane sɛ asetena ne abrabɔ mu nnooma no wɔ ho da da ma awɔɔ ntoatoasoɔ nti, abɔfra a wɔawo no foforo ɔ, ɔhɔhoɔ ɔ, wobeto a ɛtwa sɛ wo nso wodi so ye wo nnooma saa ara pɛpɛpɛ.

4.4.2.1 Sɛdeɛ Akanfoɔ amammerɛ, amanneɛ ne gyidie a ɛfa mmaa ho sɛ awareɛ mu nhwehwemu no da adi wɔ nwoma no mu

Mpanimfoɔ bu ɛbɛ bi sɛ, nnye ɔkraman na ɔkyin kɔpɛ dompɛ. Yɛba Akanfoɔ amammerɛ a ɛye awareɛ no mu sɛdeɛ Owusu ada no adi no a, ɛye agya asedeɛ sɛ ɔhwehwe ɔbaa a ne ho twa ma ne ba barima ware. Deɛ ɛwɔ mu ne sɛ, Akanfoɔ amammerɛ ne wɔn gyidie mu no, ɛtwa sɛ awareɛ biara mu no, hwehwemu mapa kɔ so ansa na awareɛ no aba so. Wɔye yei de si yarebɔne, suban bɔne, mogyafra ne deɛ ɛkeka ho ano kwan.

*“Enye saa na yeƳe no koraa. Tie na ma enkɔ w’asom se, se worepe
ɔbaa aware a, fa ho asem to w’agya anim. Ono na ɔde n’ani befa
mu ahwehwe ɔbaa pa ama wo. Enye se, sebe, wohyia ɔbaa bi
abɔntene so na ne ho ye wo fe nti, na woatu abare no. Ansa na wo
beware ɔbaa bi no, hwe ne nkyi, hwe ɔbaa no abrabɔ mu, afei hwe
ne suban mu nso. Ebia na yarebɔne bi wɔ ɔbaa no abusua mu.
Ebi nso a, eye korɔnobɔ na ewɔ hɔ. Woware ɔbaa bi a ɔfiri abusua
bɔne mu a, daakye wobenu wo ho, nti gyae dee woreka no koraa”*
(kr. 11).

Sedeɛ Owusu ada Akanfoɔ amammerɛ ne gyidie a eye awareɛ mu nhwehwemu afa Nsonowaa ho wɔ nwoma no mu no ma nhwehwemuni no hunu se nnipa binom hunu se awareɛ mu haw a ekɔ so wɔ awareɛ ahodoɔ pii mu no ara firi mmaa. Nanso saa mfemfam ho a ete sei dee, eso se ebeye mmaa nyinaa. Gyekye (1996) kyere se eba no Abibirem ha a, awareɛ mu nkɔso ye awofɔ ne abusua no nyinaa ahiasem nti wɔhwe kwan se wɔn mma beware mmaa ne mmarima pa. Mmaa pa ara na wɔtaa de wɔn ani di wɔn akyi, esiane se wɔn na wɔgye di se wɔwo mma na se wɔn suban no ankɔye papa a, n’asedee se ɔbaa warefoɔ no nni mu. Na eno nnkyere se mmarima dee wɔnni suban mu haw biara. Ebinom tumi de ɔhaw kesee ba awareɛ mu a enye wɔn nyinaa.

4.4.2.2 Sedeɛ Akanfoɔ amammerɛ ne gyidie a efa mmaa ho no a eye awareɛ no da adi wɔ nwoma no mu

Akanfoɔ amammerɛ no mu baako a wɔmfa nni agoro ne awareɛ. Wɔgye di se, ɔbaa biara animuonyam ne se ɔbarima bi beba fie abesre ne nsa mu awareɛ afiri w’awofɔ nkyen. Prempeh (2003) da no adi s[aware[y[amammer[kwan a Akanfo] fa so ka]baa

ne]barima a w]mfiri abusua kor] mu b] mu, di ho adanse[gye w]n to mu s[w]y[]yere ne okunu.

Akanfoɔ susu sɛ awareɛ kwan ware na ɛno nti na ɛnam so ma wɔyɛ nhwehwɛmu ansa na wɔagyɛ awareɛ bi ato mu. Esiane sɛ, ɛnam saa nhwehwɛmu no so na ɛma yɛhunu nnipa a wɔtumi ware no. Asante amammerɛ mu no, awareɛ bi te sɛ ɔbaa ne ɔbarima a wɔfiri abusua korɔ mu no, wɔmma kwan mma wɔnnware. Sɛ ebia, nnipa baanu a wɔfiri Biretuo abusua mu ntumi nwareɛ mma nnyɛ yie (Osei, 2002).

Kwaakye (2011) bob]] Akanfoɔ awareɛ ahodoɔ no bi te sɛ, awowa awareɛ, mpena awareɛ, mfenaa, awarepa ne deɛ ɛkeka ho. }kyerɛ awareɛ pa mu sɛ, ɛyɛ awareɛ a ɔbarima bi ne n'abusuafoɔ akɔsrɛ ɔbaa bi a waduru ne mpanin mfeɛ so awareɛ wɔ ɔbaa no abusuafoɔ ho. Sɛ ɔbaa no abusuafoɔ pene so a, ɔbarima no yɛ ne ho adeɛ san tu ne tiri nsa wɔ amammerɛ kwan so. Sɛ ɔbaako wu a, [w] s[baako y[kuna.

Yɛhwɛ Owusu nwoma no mu a, yɛkenkan sɛ na Abenaa Dansoaa a na ɔyɛ Amma Nsonowaa yɔnko no, Nsonowaa no ankasa, Asieduaa a ɔyɛ Nimako maame, Maame Akosua Adae ne Akosua Pɔmaa a akyire yi, anka Nsonowaa regye ne kunu afiri ne nsa mu nyinaa yɛ mmaa awarefoɔ.

Wɔne wɔn kununom na na ɛtɛɛ a yɛanhunu sɛ ɛyɛ mpena anaa abusua wareɛ, gye sɛ Nsonowaa ne Nimako awareɛ no nko ara na Aberewa Ataa daa no adi sɛ sɛ wɔn baanu no wareɛ a ɛyɛ mmusuo, esiane sɛ wɔyɛ anuanom. Akanman mu no, deɛ ɛma awareɛ yɛ

animuonyamhye wɔ mmaa no afa mu ne se wobetena ase ama ɔbarima bi abesre wo nsa mu awaree amammere kwan so afiri w'awofoɔ nkyen. Na sei na Owusu daa Akanfoɔ amammere a efa mmaa ho a eye awaree no adi wɔ ne nwoma no mu bere a Agya Fori kɔsre Adwoa Sɛewaa nsa mu awaree wɔ amammere kwan so no.

'Kwasiada anɔpa no Agya Fori nnamfonom a wahye wɔn asee se wɔnkɔgya no na ɔnkɔgye Sɛewaa awaree mma ne babarima no bae. 'Ɔfɛe Nimako na ɔne wɔn bɔɔ anan kɔɔ Kwaku Gyima fie. Wɔduruu hɔ no, na ɔno nso ahwehwe abusuafoɔ kakra ahyiamu hɔ. Ɔkyeame Kwasi Dɔnkɔ bisaa wɔn kwan so no wɔbɔɔ wɔn amannee tiawa. Awaregyee nti na wɔnam. Ɔkyeame de ɔsempra maa Kwaku Gyima, na wɔfirii asee ye Sɛewaa ho adee.

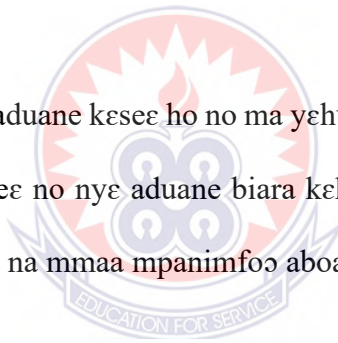
Wɔde sika a wɔde bɔ ɛpono akyi na edii kan mae. Wɔtuaa ne tiri adee nso a mmorosa atumpan baako di akyire. Aseda a eye abadwafoɔ dee nso wɔtuaee. Wɔtuu nsa no ano nomm bi, na wɔde bi yii apae sree onyinkyɛ ne asomdwoee maa Nimako ne ne yere. Wɔtuu wɔn fo kyerekyerɛ wɔn dee okunu ye ma ɔyere na ɔyere nso ye ma okunu.' (20-21).

Tete no, na eye agya na ɔgye ɔbaa bi nsam awaree ma ne ba barima. Mpanimfoɔ se: “Ɔpanin nni hwee no, ɔwɔ abakyere” ɔbaa wiase akyɛ nti, ɔnim nnoɔma pii a abɔfra nnim. Na ɔbaatan nso na ɔnim dee eye na ɔye ma ne ba. Saa nti, agya yi hwe mu yi ɔbaa a ɔbu adee, ye nsiye, na ne ho nso twa ma ne ba barima se ɔware no; ne nyinaa ye ne nhwehwemu a ɔye fa ɔbaa no ho.

Akanfoɔ amammerɛ ne gyidie no bi nso kɔ so wɔ awaregyee no akyi. Awaregyee no akyi no, Akanfoɔ wɔ deɛ wɔfrɛ no aduane keseɛ; saa aduane keseɛ yi ye aduane sononko a ɔbaa a wɔgyee no awareɛ no bɛnoa adi kan akɔma ne kunu no ne n'abusuafoɔ. Saa aduane no na nne yi ereye akɔye sɛ ayefohyia akyi 'refreshment' no.

Yɛkenkan no nwoma no mu kr.26 sɛ, Maame Akosua Adaye de sika bi kaa deɛ wɔde beyee Sɛewaa aye bere wɔyeɛ ne ho adeɛ no, ma ɔde noaa aduane keseɛ no maa ɔde kɔmaa okunu Nimako ne n'abusua, enna adɔfoɔ nso. Saa aduane yi ye aduane sononko nti, Sɛewaa nnamfonom ne ɔmaame adamfo, Maame Akua Fowaa nom nyinaa gyee bere kɔboaa wɔ aduanenoa no mu.

Deɛ Owusu ada no adi fa aduane keseɛ ho no ma yɛhunu sɛ Akanfoɔ amammerɛ mu no, awareɛ akyiri aduane keseɛ no nye aduane biara keke wɔ mmaa no afa mu, esiane sɛ wɔgye bere ye ho ntotoeɛ, na mmaa mpanimfoɔ aboa ama awie pɛye.



4.4.2.3 Sɛdeɛ Akanfoɔ amammerɛ, amanneɛ ne gyidie a ɛfa mmaa ho a ɛne sɛ

mmerewa na wɔnim ahintasɛm

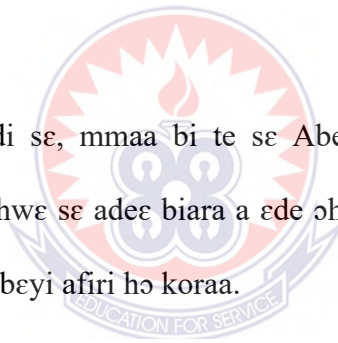
Diaba & Amfo (2018) daa no adi s[, amammer[mu no, y[hunu mmaa a w]w] Ghana afaanan nyinaa s[w]w] nimde[ne nyansah. S[[ba no as[nnie mu Akanfo] mu a, w]bisa aberewa ansa na w]abua as[m bi. Saa mmaa nyansa ne nimdeɛ a Diaba ne Amfo (2018) kaa ho asɛm no nna adi wɔ asɛnnie mu nko ara, na mmom wɔnam saa nimdeɛ no so da abakɔsɛm nyinaa nso adi. Na ɛnam yei so, deɛ ɔye setie no, nnkɔ ɔhaw mu. Sɛdeɛ ɛteɛ no, mmaa ye nnipa bi a tete no, na wɔtaa tena fie esiane mma

teteɛ ne mmreye su a wɔde femfam wɔn no nti. Eno nti, adeɛ biara a ebɛsi no, wɔn ani tua, a wɔtumi nso de nsem pii no ara sie, esiane wɔn adaagyee a na wɔwɔ nti.

Nhwehwemuni no kenkann no nwoma no mu kr. 35-38 sɛ, Aberewa Ataa ye ɔbaapanin bi a n'ani afi yie. Ɔye aberewa bi a ɔnim tete nsem pii nti ɔhwɛ sedee ewɔ sɛ wɔdi dwuma bi no, wɔdi no ne kwan so, na amma annkɔfa ɔhaw biara ammre obiara.

Bere a Nimako yee n'adwene sɛ ɔbeware Nsonowaa no, Aberewa Ataa na ɔnam ne suahunu so kyee n'abusua no tenaa ho kyerekyerɛ wɔn Akan mmusuakuo no nyinaa ne ebiara nuabaa sedee ebeye na obi nnkɔware n'abusua mu, mma ennkɔfa mmusuo anaa mogya fra mma abusua no mu.

Ɔtwerefoɔ no ma eɔa adi sɛ, mmaa bi te sɛ Aberewa Ataa wɔ ho a, wɔhwehwɛ nkyirimma yiedie nti, wɔhwɛ sɛ adeɛ biara a eɔe ɔhaw beba no, wɔnam nkyerekyerɛ, suahunu ne ateneatene so beyi afiri ho koraa.



4.4.2.4 Sedee Akanfoɔ amammerɛ, amanneɛ ne gyidie a efa mmaa ho a eye

kunaye no da adi wɔ nwoma no mu

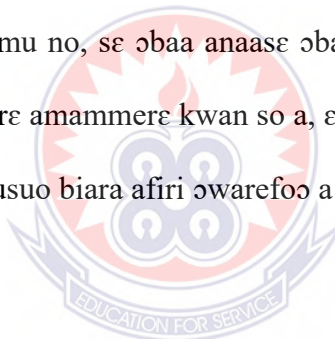
Amannee a Akanfoɔ ye ma mmaa anaa mmaarima a wɔn hokafoɔ afiri mu wɔ bere a wɔaware wɔ amammerɛ kwan so de yi mmusuo san de tete owufoɔ no ne ɔteasefoɔ no ntam na wɔfre no kunaye no. Sɛ ɔbaa bi kunu wu anaase ɔbarima bi yere wu a, ɔye no kuna. Wɔyɔ saa amannee yi de pam mmusuo ne sasa a anka ebɛdi n'akyi no.

Kuna nnye mmusuo nko na mmom, aninyanneɛ a wɔn a wɔreye wɔn kuna no fa mu no mu awerehoɔ ne nusuo, abesewee ne mmuadadie, animka a ewom no dɔɔso. Ewom sɛ

mmaa ne mmarima a wɔn ahokafoɔ afiri mu na wɔyɛ kuna deɛ, nanso esiane sɛ mmaa na wɔn sunsum yɛ ha nti, wɔn na wɔbu sɛ wɔhia saa mmusuyie yi kɛsɛɛ (Arthur, 2003; Sarpong, 2013).

Yɛhwɛ nwoima ‘Wo gyegyiregye!’ mu a, yɛkenkan hunuu sɛ, Sɛɛwaa a Nimako papa Agya Fori kɔgyee ne nsa mu awareɛ maa ne babarima Nimako, a enam Nsonowaa nti awareɛ no guie no, san kɔne Owura bi a ne din de Kwasi Yaamo a waree wɔ amammere kwan so. Wɔn baanu tenae kɔsii mfeɛ bi akyi, na owuo tirimuɔdenfoɔ de Sɛɛwaa kunu Yaamo a kɔɔ nseɛdo maa Sɛɛwaa beyɛɛ okunafoɔ.

Sedeɛ etee wɔ Akanman mu no, sɛ ɔbaa anaase ɔbarima warefoɔ bi toa nananom wɔ nseɛdo wɔ bere a wɔawaere amammere kwan so a, enneɛ adeɛ baako pɛ na mpanimfoɔ beyɛ amanneɛ de ayi mmusuo biara afiri ɔwarefoɔ a wɔaka akyire no ho, na wɔasan de atete ɔne owufɔ no ntam.



Saa pɛpɛɛpɛ na Owusu (1992) nam ne nwoma no so ada saa kuna amanneɛ yi adi wɔ bere a Sɛɛwaa kunu Yaamo a wuiɛ no. Yɛbehunu yei wɔ kr. 50-53.

4.4.2.4.1 Okunafoɔ no bammɔ ho amanneɛ a eyɛ Kunadɔsɔ

“Adeɛ a edi kan a wɔyɛɛ ne sɛ, abusua yii Maame Yaa Kɔkɔɔ a wawedare amanneɛ ne mpaninsem mu sɛ ɔno na ɔnye Sɛɛwaa kuna. ɔhwɛhwɛɛ atuduro, baha, safoa ne ɔbaa a wakɔ afikyire amoaseɛ de bɔɔ Sɛɛwaa asene mu. Yei na ebebo okunafoɔ no ho ban afiri ɔsamanno ho” (kr.50).

4.4.2.4.2 Efunu no ho tena amannee

“....Dhye maa Sɛɛwaa tuu ne tiri nwi guu so, na ɔtee ne kunu no ntoma ano de twaa aseɛ. Ɔmaa Sɛɛwaa kɔtenaa ne kunu no nkyɛn wɔ deɛ wɔadeda no hɔ-anafoɔ-a was am ne nnyewa. Sɛ ɔhem a na wama ɔde afa ne tiri mu. Ntoma ketewa bi na etwa n’asene mu na osu. Nkankyee ne abodinbɔ nko ara na ɔgo so.

Adwoa Daawa ye Kwasi Yaamoɔ nuadaa panin. Ne nuabarima no wuo nti, wabo ayɛ sɛ ka. Ɔde duku abɔ ne yam, na ɔde ne ho ayantam fam ma ne ho ayɛ fin. Waywe bese ma n’ani ne ne se ayeye kɔkɔ sɛ egya. Ɔbɔ hwii pe na wakɔgyina Sɛɛwaa anim. Asem a ɔka kyere Sɛɛwaa ne sɛ: “Meda wo ase sɛ womaa me nuabarima de ekɔm kɔforoo adobe ma ɔte behwee ase wuiɛ.” (kr. 50).

4.4.2.4.3 Efunu no sie ho amannee

‘Awia yɛɛ seerekɔtɔ pe wɔmaa amu no so kɔsieɛɛ. Wɔrekɔ no na Sɛɛwaa di mu bi a Maame Yaa Kɔkɔ di ne nkyɛn. Sɛɛwaa di funu no anim a ɔso kukuɔ bi. Saa kukuɔ, aboɔ mmieniu gu mu a wɔde hyire afa baako ho fitaa: na wɔde gyabidie nso afa baako hot umm. Ɔnhye kaba; ɔnhye mpabnoa. N’abusuafoɔ pii nso di ne nkyɛn su no abia. Sɛɛwaa deɛ, wɔamma wannkɔasieɛ hɔ ankɔhwe baabi a wɔsieɛ ne kunu. Wɔduruu kurotia pe na wɔma ɔgyinnaɛɛ. Maame Kɔkɔ de ne nsa too kukuono mu yii eboɔ a wɔde

bidie afa ho tumm no hyee Sɛɛwaa nsa, na ɔma ɔgyaae kukuo no muhwee fam bɔɔ no. Ɔde hwee fam pɛ na ɔmaɔdaneɛ n'ani. Afei ɔde eboɔ a wɔde hyire afa ho fitaa no hyee Sɛɛwaa ns ana wɔsii efie kwan so. Wɔrekɔ fie no Sɛɛwaa anhwe n'akyi bio, afei wankasa obiara ho. Ɔnam mmɔbɔmmɔbɔ ne abusuafoɔ no bi baa efie (kr. 51-52).

4.4.2.4.4 Amanneɛ bi a ɔbaa kunafoɔ no fa mu wɔ nnawɔtwe kunayɛ no mu

'Nnawɔtwe mu no nyinaa na Sɛɛwaa te kuna mu. Anim biribirie pɛ na wɔaka no ato dan mu ma wakɔda. Ɔda nso a, ɔdane nkyen mu anaase ɔbutu hɔ. Wɔkyere seɔda ayaya a, ne kunu saman beba ne nkyen. Adee kye pɛ na nsuonwunu si no adwareɛ. Ɔdware mɛn mmiensa da koro. Nsuo a ɛnom no, obi nnom bi. Kuruwa a ɛnom ano no nso obinnom ano bi. Ɔde ne nsa benkum na ɛnom nsuo, na ɔde didi nso. Aburodwanee titire na ɔdi. Ɔdidi penkoro pɛ, nanso ɔye no anadwo. Se ɔkrekɔdware a, na wɔde eboɔ ato ne nsuo no mu. Nneyeɛbiara mu, Maame Kɔkɔ ka ne ho. Adidie mu oo, ɛnom mu oo, adwareɛ mu oo, adifiri mu oo. Maame Yaa Kɔkɔ ka ne ho. Ɔkɔda nso a, na ɔda ne ho.

4.4.2.4.5 Amanneɛ a wɔye ma ɔbaa kunafoɔ wɔ nnawɔtwe a akyi

'Sɛɛwaa tenaa kuna no mu kɔduruu nnawɔtwe pɛ na Maame Yaa Kɔkɔ bubuu ne mmɔwere nyinaa fitaa. Ɔsan yii ne tiri so nwi nyinaa na ɔde no kɔ asuo mu kɔdwaree no. Ɔdwaree

no wíeeé no, Maame Yaa Kókóó gyee n'adwaredeé no nyinaa to guíe. Ógyee Séeewaa ntoma a na éfira no no de foforó maa no fíraaeé. Óduruu fie no nso ósesaa Séeewaa kete, sumíe ne ntoma a óde kata ne ho da no fae, na óde deé eyé foforó hyéé no ananmu. Saa da yi ara na Séeewaa nyaa kwan kótenaa ne fie. Saa bere a na Séeewaa te ne fie nyinaa na Kwasi Yaamoa abusuafoó na wóbo no akónhoma. Da biara na ófira birisi ne kóben.' (kr. 52).

4.4.2.4.6 Amanneé a wáyé ma óbaa kunafoó no adaduanan akyi sé óbeware

ódiadeni no anaa sé ónnware no

'Adaduanan duruíe no Séeewaa ne n'abusuafoó tuu ahomakye kóó ne kunu fie kósuu ansa na aunim retete.

'...Abusuafoó tenaa ase no, wáyii Kwadwo Dwamena tenaa Kwasi Yaamoa anan mu. Abusuafoó de too Séeewaa anim sé, wópe sé Kwadwo Dwamena ware no. Kwadwo Dwamena yi nso ye Kwasi Yaamoa wófase. sé Séeewaa penée awareé no so a, na anka e sé sé Dwamena te kunadóó nanso Séeewaa ampene awareé no so.

Saa kunadóó no ye nnoóma bi a wóboaboa ano de too Séeewaa asene mu bere a ne kunu no wui no. Sédeé amanneé kyere no, wóte saa adeé yi ansa na okunafoó no anya kwan aware. Anka e sé sé Dwamena kóó ntoma ma Séeewaa na ótua sika beye mpesewa aduówówe ma Maame Yaa Kókóó a ógyegyee okunafoó no. Esiane sé Séeewaa ampene awareé yi so nti,

yeinom biaraamma. Dee ekɔsii ara ne se wɔbɛgu no hyire.”

(kr. 53).

4.4.2.4.7 Sɛdeɛ wɔguu hyire wɔ kunayɛ mu

‘Mpanimfoɔ maa Sɛɛwaa yii mpesewaaduanan, na Dwamena nso yii saa ara baeɛ. Wɔmaa Sɛɛwaa kaa ntam dii nse nso sɛ, ɛfiri sɛ ɔne Kwasi Yaamoɔ tenae no, obiara mfaa ne ho nkaa no da; obiara nsɔɔ ne mu nsɔbɔne da.

N’ano sii pɛ na Dwamena nso de paeɛ so sɛ: “Ntam ne nse a woadi yi, sɛ atorɔ anaa nkontompo wɔ mu a, Anɔkye nkum wo.”

Abusuapanin sɔre de hyire kɔguu Sɛɛwaa awanmu Ɔwieɛ pɛ na deɛ ɔgyina awarekyiri no nso de too so sɛ: “Meka Wukuada ne Kwanyaako sɛ, sɛ obiara fa Sɛɛwaa a, ɔmfaa me yere.” Ɔno nso ano sii pɛ na Sɛɛwaa tutu mmirika kɔfam gyɛdua bi a esi ho. Yei na ɛkyere sɛ afei deɛ, Sɛɛwaa yɛ osigyani (kr. 53).

Yɛhwɛ owusu nwoma no mu kr.50-53 no a, yɛhunu sɛ wakyere sɛdeɛ Sɛɛwaa a na ne kunu ne Kwasi Yaamoɔ yɛɛ Akanfoɔ amammerɛ kunu no mu amanneɛ nyinaa sɛ ɔbaa kunafoɔ kɔsii ɔdiaadefoɔ Dwamena baa sɛ ɔbɛware Sɛɛwaa a wampene ɔne n’awareɛ no so. Wampene awareɛ no so nti, wannte kunadɔsɔ no na mmom wɔguu no hyire ma ɔnyaa ne ho sɛ osigyani.

Adwene mu no, asɛmfua kuna no yɛ asɛmfua mmienu; kyere sɛ obi a ɔdi kunu na sɛdeɛ animdefoɔ bi akyere mu no. Yɛmfua mma obiara sɛ obi a wa ware ma okunu awu; ɔdi ekunu na. Sɛ yɛrefa no sɛ obi a ɔdi kunu -na deɛ a, na kyere sɛ nka mmarima nka ho.

Ɖwomu se ɔbarima yere wu a yewɔ amannee bi a ɔyenanso enam se Akanfoɔ amammere mu no, ɔbarima bi tumi ware dodo nti, wo ntumi nka se ɔredi yerena, efiri se bere biara a ne yere bewu no, ɔwɔ yerenom wɔ akyire a ɔdaso ne wɔn te. Saa nti esiane se ekunu ho ahia ɔbaa no nti, ebe hia se ɔfa amannee pii. Adwene a etae akyire a wɔde ye saa amannee yi ne se; wɔde bɔ ɔbaa no ho ban firi okunu a wawu no saman ho, wɔde hwe se ɔbaa no nsa nni okunu no wuo no mu bi anaa, efiri se bere biara a awarefoɔ betena a ɔbaako bekɔ ne kra akyi no, abusua no taa de sukorɔ bɔ mmaa no se wɔn nsa wɔ wɔn kunu no wuo no mu, nanso ebia na ente saa koraa, ebi nso a na ɔbaa no afa afuro. Mmom amannee ahodɔ a wɔye ma ɔbaa kunafoɔ sesa firi Akan nnipakuo ahodɔ no mu nso gyidie korɔ a adwene a etae kyire no nso ye pe.

Ɖba no ɔbaa no bammɔ ne mmusuyie ho amannee no a, Owusu daa no adi se Ɖbaa panin a ɔye okunafoɔ no kuna no de atuduro, safoa, baha ne ɔbaa awayebra amoase ebɔ kunafoɔ no asene mu sedee ebepam okunu no saman afiri ne nkyen. Dee ewɔ mu ne se, Akanfoɔ wɔ gyidie se ɔbaa ye bra a eye mmusuo kɛsee se ɔbarima bekɔ ne nkyen na eno nti na wɔde ɔbaa a waye bra amoasene bɔ okunafoɔ no asene mu no. Dee menim nim ne se, gyidie bi wɔ hɔ se okunu no saman betumi ne no abɛda sunsum mu ma mogya betumi atu no. Na eno mu no, ɔbetumi ahwere ne nkwa. Saa nti dee wɔye ne se; wɔde ɔbarima no mpaboa gu edan a okunafoɔ no da mu no ano, mpa anaa kete a ɔda so no, etumi ba se nnipa mmieniu na eda ne nkyen, se ɔbaako da n'anim a, na ɔfoforɔ nso ada n'akyi. Esiane se na wɔye awarefoɔ a wɔatena akye, na wɔye biribi pen nti, sunsum mu ayɔnkofa no wɔ hɔ, nti sq ɔba na se ɔbeto se obi da ɔbaa no anim a, ɔremmɔ ntra no nnkɔ ɔbaa no ho.

Ansa na wɔbesie efunu no, Owusu kyere mu a wɔmaa Sɛɛwaa kɔtenaa efunu no nkyen de ntoma ketewaa bi twaa n'asene mu suie. Okankye bobɔ abodin bere ɔresu no, na se ɔhem a, na wɔama ɔde afa ne tiri mu. Yei nyinaa mu no, na n'akumaa reka nsem a emfata kyere de kyere no. Eha yi Asamoah-Hassan (1998) kyere a, Akan nnipakuo bi te se Akuapem sei, se wɔddeda efunu no a, wɔde asaawafitaa hyehye ne hwene mu, n'ani ase ne n'anom ma efunu no hu se obi behwe. Afei wɔma ɔbaa no nko ara kɔhwe okunu funu, na wɔtumi to epono no mu mpo. Eye a wɔhwe anim kwan se ɔbaa no besu; annye saa a, wɔbesusu se ɔnim okunu no wuo no ho bi anaase eye no de se okunu no awu.

Adidie mu no, Sɛɛwaa didi preko pe wɔ da no mu aɔye no anadwo a aburuaduanee na ɔtaa di. Akan amammerɛ no, wɔ kyere se ense se okunafoɔ di aduane a emu ye duru, na efam aduane, se wɔnnsiee owufoɔ no a, na nkyeremu no ne se, se okunafoɔ no di saa fam nnuane a ebi ne nankani, bayere ne bankye sei no a, ɔbeyɛ tukutuku te se gyimigyimii no. Kuruwa aɔnom anon so nse se obiara nom ano bi gye abɔfra anaa obi aɔno nso ye kunafoɔ. Wɔkyere se annye saa a onii no nso bekɔ saa tebea no mu bi na ne nsa mu koraa wɔnnkyea. Adwareɛ mu no ɔwareɛ mpen mmiensa da koro a na ense se adeɛ sa n'adwareɛ so, na ɔsan da ntem nso. Kanee no na dee ɔreyɛ no kuna no gyina ne nkyɛ bere a ɔredware ne biribiara mu

Eduruu bere a wɔrekɔsie efunu no, Sɛɛwaa dii funu no anim so kukuo a abɔɔ mmienu a wɔaka baako ho fitaa, na baako a eka ho nso wɔaka ho tumm. Nwoma no kyere a wɔde ɔbɔɔ a wɔde bidie afa ho tumm ma ɔdeene kukuo no kaa hoo hwee fam. Afei wɔde ɔbɔɔ a wɔde hyire afa ho fitaa no maa Sɛɛwaa na ɔde n'ani kyereɛ efie kwan a wannuru asieɛ ho bi. Dee nhwehwe muni no nim fa amanneɛ yi ho ne se, tete no na kukuo mu na wɔnoa aduane, a ɔbaa warefoɔ biara nso asedeɛ ne se ɔbenoa aduane ama ne kunu. Sa anti se

ekɔba no sɛ ɔbarima no nni hɔ a ɔbenoa aduane ama no sɛ ne kunu deɛ a, ɛnɛɛ na ɛtwa sɛ ɔbɔ kukuo no de kyere ntetemu a ɔno owufoɔ no redi.

Wɔyɛɛ ayie no wɛɛ adaduanan akyi no, abusua no de Yaamoɔ wɔfase naɛ dii n'adeɛ, na ekɔbaa sɛ Sɛɛwaa ampene sɛ ɔbɛware odiadeni no nti, mpanimfoɔ hwe guu no hyire a ɛno nti nipa a ɔyɛɛ no kunu mpo annya hweɛ.

Agyapadeɛ no kyɛ mu nso, Sɛɛwaa ne okunu dɔɔ mfuo nan nanso emu baako pɛ na ne nsa kaɛɛ. Wɔkyerɛ mu a, na emu mmienɔ wɔ abusua asase so, na sɛdeɛ ɛte no, Akanfoɔ mu fa kɛsɛɛ no ara di na ade, saa nti, ɔfa saa mfuo no a, wafa abusua bi agyapadeɛ. ɛno nti na owufoɔ ne wɔfase na ɔdii n'adeɛ no.

Amanneɛ yinom nyinaa na ɛko so tete mmerɛ no mu. Esiane sɛ amammere da hɔ ma nsakraɛɛ nti, ɔbaa bi hyere okun a, ɔtumi gyina nwomasu ne Kristosom so ka sɛ ɔnni gyidie biara sɛ, sɛ wannye kuna mu amanneɛ no a, mmusuo ana ɔhaw bi beba no so. Mmom ebinom tumi gyae a hweɛ nnye wɔn, ɛna ebinom nso wɔtumi hyia haw a ne nyinaa gyina gyidie so. Mpanimfoɔ se; “anomaa anntu a, ɔbua da.” Nnipa nni adaagye te sɛ kanee no, na ɛba no aduanedie mu nso a, sikasɛm a aye ɔko nti, deɛ okunafoɔ no nsa beso so biara na ɔdi. Efiɛ bi wɔ hɔ koraa wɔnnsieɛ funu no kora ana wɔrewɔ fufuo wɔ hɔ.

Nsesaɛɛ no ye deɛ, nanso nni sɛ yeyi firi yen asetena mu koraa, esiane sɛ mpanin se; “Amammere wɔ hɔ yi wɔnnto ntwene.” Ne tiawa mu no, sɛ Akanfoɔ wɔ amanneɛ bi a ɛfa nipa baanu bi ho, na sɛ ɛtumi di ɔbaa na ɔbarima deɛ amammere no kyere sɛ ɔyɛ

den, na ne saa nti entumi nni no a, na entwa yie wɔ “Liberal feminism” nhyehyee mu a ekyere se sukorɔ na wɔde afam mmaa ho se wɔyɔ mmre no nti a.

4.4.3 Ntotohosɛm aɛfa nwoma mmienu no mu mpɛnsɛmpɛnsɛmu ho fa sɛdɛɛ

Akanfoɔ amammerɛ, amanneɛ ne gyidie a ɛfa mmaa ho no da adi wɔ nwoma ‘Ɔkrabiri’ ne ‘Wo gyegyiregye!’ mu

Se yede ‘Ɔkrabiri’ toto ‘Wo gyegyiregye!’ ho fa sɛdɛɛ Akanfoɔ amammerɛ, amanneɛ ne gyidie da adi a, deɛ ewɔ mu ne se ɛdaa adi sɛdɛɛ wɔyɛ obi kyiribra ne sɛdɛɛ wɔgoro abaayewa bi bra, nanso yɛba ‘Wo gyegyiregye!’ mu a, eyɛ asem foforo koraa a amammerɛ, amanneɛ ne gyidie a ɛdaa adi no ne; awareɛ ne kunayɛ.

4.5 Tɔfabɔ

Saa ɔfa yi hwɛɛ nnoɔma nnan. Deɛ ed ikan a ɔfa yi hwɛɛ yɛ sɛdɛɛ ɔbaa yɛ ɔboafɔɔ ma adasa wɔ nwoma Owusu (1973/1992) nwoma ‘Ɔkrabiri’ ne ‘Wo Gyegyirege!’ mu, na ɛdaa mmɔa ahodoɔ bi te se; Mmaa mmɔa a wɔde ma wɔn yɔnko mmaa, mmaa mmɔa a wɔde ma mmarima se abammɔfoɔ, mmaa mmɔa a wɔde ma mmarima wɔ afutuo kwan, mmaa mmɔa a wɔde ma mmarima wɔ adwumayɛ ho, mmaa mmɔa a wɔde boa mmɔfra se akyerekyerɛfoɔ. Deɛ etɔ so mmienu no hwɛɛ; Sɛdɛɛ enam, mmaa so ma adasa bɔ fam. Eho deɛ ɛdidi so yin a ɛdaa adi; Sɛdɛɛ enam ɔbaa ɔhoɔfɛfoɔ so ma ɔbarima bi kɔ ɔhaw mu, ɔhaw a ɛba ɔbarima bi so bere a wanyinsen abaayewa a ɔkɔ sukuu, sɛdɛɛ ɔbaa so ma ne yɔnko baa kɔ ahohiahia mu. Ntotoho kɔɔ so fa nwoma no mmienu mu mpɛnsɛmpɛnsɛmu ho a ɛgyinaa nhwehwɛmu no nsemmissa no ho mmuaɛɛ so.

Mpensempensemu a eto so mmiensa no fa gyidie Akanfoɔ wɔ fa mmaa ho wɔ sunsunsem ho wɔ Owusu (1973/1992) nwoma ‘Okrabiri’ ne ‘Wo Gyegyiregye!’ mu. Nwoma no daa yeinom adi se gyidie a Akanfoɔ wɔ fa mmaa ho wɔ sunsunsem ho; gyidie a Akanfoɔ wɔ fa mmaa ho se wɔtumi gye nkwa anaa se wɔbɔ ban, gyidie a Akanfoɔ wɔ fa mmaa ho wɔ sunsunsem ho wɔ awɔɔ ho, gyidie a Akanfoɔ wɔ fa mmaa ho wɔ sunsunsem mu se wɔde yaree to afoforo so, gyidie a Akanfoɔ wɔ fa mmaa ho wɔ sunsunsem ho se wɔye abayifoɔ. Deɛ etwa toɔ a eye nnan no, efe sɛdeɛ Akanfoɔ amammerɛ, amanneɛ ne gyidie a efa mmaa ho no da adi wɔ nwoma ‘Okrabiri’ ne ‘Wo Gyegyiregye!’ mu. Akanfoɔ amammerɛ, amanneɛ ne gyidie a edaa adi no bi ne; Sɛdeɛ Akanfoɔ amammerɛ, amanneɛ ne gyidie a efa mmaa hot e se kyiribra, bragoro ne kunaye daa adi wɔ nwoma no mu.



ETIRE A ETƆ SO NUM

AWIEEE: MMUABƆ NE ADWENKYERE

5.0 Nnianimu

Saa ɔyi ye mmuabɔ, awieeɛ ne adwenkyere. Dee ɛdi kan ye mmuabɔ. Ɔfa yi beboaboa nsentitire a ɛdaa adi wɔ dwumadie mpesempensemu ho mmaako mmaako na ayi nnooma a ɛdaa adi wɔ dwumadie no mu. Sedee dwumadie no baa awieeɛ nso mekyere. Dee eto so ye m'adwenkyere a mede beto dwa, na ɛba no se mfomsoo anaa sinto bi yii ne ho adi a, mede beto dwa. Nsusiɛ a mewo ma asuafoɔ, akenkanfoɔ, akyerɛkyerefoɔ ne obiara a obere se obeye nhwehwemu wɔ saa nwoma mmienu yi mu biara ho nso beto dwa. Mema afoforo nso ahunu dwumadie a aka wɔ nwoma no mu a won nso betumi aye. Mmuabɔ no behye aseɛ afiri nhwehwemu no nnyinasoo de akosi n'awieeɛ.

5.1 Dwumadie yi mmuabɔ

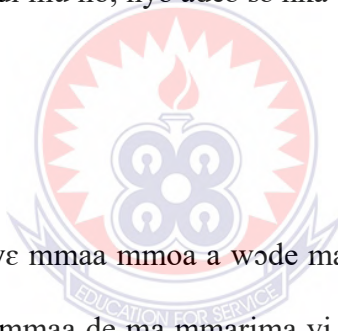
Nhwehwemu no fapem gyina mmaa mmoa a wode boa adasa so. Dee eto so ye sedee enam mmaa so ma adasa bo fam anaa ko ohaw mu. Dee edi ho ye gyidie a Akanfoɔ wɔ wɔ mmaa ho fa sunsumsem ho na dee etwa too ye Akanfoɔ amammere, amannee ne gyidie a efa mmaa ho wɔ Owusu (1973/1992) nwoma 'Ɔkrabiri' ne 'Wo Gyegyiregye!' mu.

5.1.1 Mmaa mmoa a wode boa adasa

Nhwehwemuni no dii kan hwɛɛ mmaa mmoa awode boa adasa. Mmoa ye adeɛ bi a ne nya no nna fam kora wɔ yen wiase abrabɔ yi mu. Saa nti se wordi dwuma bi na se obi ba mu se obɛboa wo a; na saa nnipa no ye dee obi beka se, "wo Nyame ne no". Mmoa yi tumi firi nnipa dasani biara nkyen ko ofoforo ho; obaa tumi boa obarima, obaa tumi

boa ne yonko baa, obarima tumi boa obaa, abofra na mpo ne yonko obarima. Eto bere bi a, mmoa no tumi ko oman no so. Owusu (1973/1992) nam n'ayesem no so daa mmoa ahodoɔ a mmaa de ma adasa no bi adi.

Mmaaa mmoa a wode boa mmarima se abammofoo ye mmoa bi a Owusu (1973) nwoma no daa no adi bere a na Nyamekye de kom kopuee kookoofuo bi ase hunuu se abusua bi adidi awiee anadwono na mpanimfoo no baako yee se obeka won asem; emu na okaa obarima bi ho asem se, esiane obaa ohofefoo bi nti, nka orehyia ne wuo nso obaa bi firi nsuo mu begyee one ne yere no. Obarima korɔ yi ara san kopuee mmaa bi mu a, se wanhya obaa bi mmoa a, nka ode ne nkwa twaa so. Efiri se nsem a nae twa se oyi ano ansa na Wanya ne tiri adidi mu no, nye adee se nka obetumi, se nka wannhya obaa no mmoa a,



Mmoa fororo a edaa adi ye mmaa mmoa a wode ma mmarima wo afutuo mu. Owusu daa mmoa a efa afutuo a mmaa de ma mmarima yi bi adi wo bere a Akora Gyambibi yere Maame Abena Mansa de afutuo maa Nyamekye. Ene se, Nyamekye kohyee abaayewa kumaa bi nyinsen bere a na wonngoroo no bra. Sa anti wogoroo won baanu no kyiribra na eno akyi no na aninguasee nti, Nyamekye yee adwene se obefiri Gyadam kuro no mu. Afotuo a Maame Abena Mansa de maa Nyamekye ne se, baabi ara a obeko no, onnhwe se mmusudee a etoo no wo Gyadam no, ebi nnnto no bio.

Bio, O wusu (1992) sand aa afutuo a mmaa de ma mmarima no bi adi wo bere a Nimako awaree na ode ne pe kofaa Nsonowaa se oreware no. Aberewa Ataa tuu ne nana Nimako fo se onhwe mma opapa nyi obaa pa mma no nware, na afei nso Nsonowaa ye ne nua a

ɔware no a, ennye yie. Dee edi so no ye mmoa a mmaa de boa kuro. Akenkan no mu no, edaa adi se mmaa a wɔ wɔ Dwenease no kɔɔ ɔmandwuma kɔdodɔɔ wɔn nsukwan so ne sukuu a ewɔ kuro no mu hɔ nso. Yei kɔɔ so bere a odikuro bɔɔ hoo dawuro no.

Afei, mmaa mmoa no bi kɔ mmaa wɔnn yɔnko mmaa wɔ sika ne adwuma fa mu. Saa mmoa yid aa adi wɔ bere Maame Akosua Adae ba baa Sɛɛwaa rekɔ awareɛ na ɔmaame de sika sɔɔ akyedee a Sɛɛwaa nyae wɔ bere a wɔgyee no awareɛ no ase no ho ma ɔde dii dwa noaa Aduane Kɛsee no kɔmaa okunu ne n'abusua. Aduane noa no mu nso Sɛɛwaa nnamfonom ne ɔmaame adamfo Maame Akua Fowaa kɔ boa maa biribiara yee kama. Mmaa mmoa no nkɔ mma mmarima, mmaa ne kuro nko, na mmom mmɔfra nso, wɔboa wɔn. Yei kɔɔ so wɔ bere a Eno Mansa a ɔye Nyamekye maame no hweree ne nkwa a na asukɔnoma Nyamekye nnim ho hwee, kɔsii se ɔmaame adamfo ɔbaa bi kɔhunuie. Eno na enam so ma ne wɔfa ne ne yere te kɔfaa no ne no tenaee. Se yede nwoma no mmieniu toto ho a, dee yehunu ne se mmaa boa mmarima pii kyen wɔn yɔnko mmaa wɔ 'Okrabiri' mu kyen 'Wo gyegyiregye!' mu. Bio, mmɔfra nyaa ɔbaa nsam mmoa nabso biribiara saa annkɔ so wɔ 'Wo gyegyiregye!' mu. ɔman no mu mmoa nso 'Okrabiri mu no, mmoa biara annkɔ so nanso mmaa nam asiesie so boa ɔman no.

5.1.2 Sɛdeɛ enam ɔbaa so ma adasa bɔ fam anaa kɔ ɔhaw mu

Owusu nam n'atwere Kasadwini no so daa akwan ahodoɔ pii a enam mmaa so ma adasa bɔ fam anaa se wɔhyia ɔhaw. Mmm binom tumi ma wɔn yɔnko mmaa kɔ ɔhaw mu, mmarmw nso saa ara.

Dee edi kan, nwoma no mu no, eto dwa se enam obaa so maa obarima ani traan'ani nton. Yei koo so wo bere a Aberewa Ataa rekyerekyere Nimako mu fa sedee enam abusuabo so nti, one Nsonowaa awaree no ntumi nye yie ho. Eno na enam so ma Nimako yiyii Aberewa Ataa ano wo nsem bi ho a na enkyere obue.

Dee eto so ye sedee enam obbaa ohoofefoo so ma obarima hyia ohaw. Bere a Nyamekye duruu osese bi nkyen kohunuu se abusua biahyia ma opanin baako aka se oreka won asem bi. Saa asem no mu na opanin no de too dwa fa obaa ohoofefoo bi a odee ne nyinaa akryiri no, ose se onya obaa no ware no afe koraa ope. Owareee no dee, nanso se nye obaa bi adaworoma a, nka awofoo no kum no saa ara.

Nhwehwemu no daa no adi fa ehaw pii a ekekaho bi te se; sedee enam obaa so ma obrima hyia animguasee, sedee enam obaa so ma ne yonko obaa awaree see ne pii a ekekaho.

Ewom se nipa baako na etweree nwoma yi mmienu dee, nanso yede toto ho no edaa adi se, mmaa haa mmariima wo 'Okrabiri' mu senee ohaw a wode haa mmariima wo 'Wo gyegyiregye!' mu. Mmom, ohaw a wode maa won yonko mmmmaa wo 'Okrabiri' mu no ne dee wode maa won yonko mmaa wo 'Wo gyegyiregye!' mu no nyinaa ye baako baaako; ebiara ankyen ne yonko.

5.1.3 Gyidie a Akanfoo wo wo mmaa ho fa sunsumsem ho wo Owusu nwoma

'Okrabiri' ne 'Wo Gyegyiregye!' mu

Nhwehwemu no botae a eto so mmiensa no fa gyidie a Akanfoo wo wo mmaa ho fa sunsumsem ho wo Owusu (1973/1992) nwoma 'Okrabiri' ne 'Wo Gyegyiregye!' mu. Gyidie ye nhyehyeee bi a eda oman bi mu a eka oman no amammera ne n'amanee hona

enyɛ anituae; w'koma mu ne wo tiri mu, na w'awerehyemu no wɔ se ɛye adwuma. Dwumadie no mu etɔ dwa se Owusu de gyidie ne sunsumsem a ɛfa mmaa ho no bi dii dwuma wɔ ne nwoma no mmieniu no mu.

Dee edi kan ye gyidie a Akanfoɔ wɔ fa mmaa ho wɔ sunsumsem ho se wɔye abayifoɔ. Nwoma 'Okrabiri' mu na edaa adi se ɛba no bayisem mu a, mmaa na wɔdɔso esiane se wɔn na wɔn sunsum ye mmere na afei wɔn ani bere adee yie. Saa asem yi daa adi bere a na Aora Gyambibi reyi ahintasem a ɛfa dee nti a Gyadamfoɔ tuu abɔfoɔ ma wɔkɔfaa Tigare suman no de baa wɔn kuro no mu no ho.

Dee etɔ so ye gyidie a Akanfoɔ wɔ fa mmaa ho wɔ sunsumsem ho wɔ nyinsɛn ne awɔɔ ho. Nwoma no akenkan mu no, eduruu bere bi a na Aberewa Fosua tena Nyamekye ne Afiriyie nkyɛn anwummere a wɔresua adee. Okɔ nso a mmɔfra baaanu no taa bisa no nsem ma ɔyi wɔn ano, kyerkyerɛ wɔn Akanfoɔ gyidie ahodoɔ no bi, mmere bi mpo dee ɔkyereɛ wɔ se: "se ɔpemfoɔ redwa borɔdee abɔnta mu na wamfa ankɔ n'akyi na ɔde ba n'anim a, ɔbewo no, na ne ba no nsateaa bobɔ mu". Ɔsan nso maa bi se "se ɔpemfoɔ tete mako gu ne ntoma mu wɔ n'ayaase a, ɔwo nsansia.

Ɛfa no sunsumsem mu gyidie a Akanfoɔ wɔ fa mmaa ho wɔ awɔɔ mu no, se Akanman mu ɔbaa bi annwo a, ɔhunu n no muo se enye kwa, na tumi bi di akyire nti na ama no aba no saa no. Owusu nwoma no mu no, ebi daa adi bere a na Dansoaa redi awommawuo na mmɔfra a ɔwo wɔn no akɔ ye Kɔsanba no, ɔsusuu se nnye kwa. Saa nti ɔkaa se; "Ɔyefoɔ a ɔreyɛ me dee, ɔnkɔ so saa ara na enye hwee".

Owusu (1973/1992) nwoma no mmienu ho ntotoho fa mpensempensemu a eto so mmienu no ho da no adi se, Akanfoɔ wɔ gyidie fa sunsunsem ho wɔ mmaa ho fa ba a wɔtumi bɔ ho, bayie a wɔwɔ ho, awoɔ ne nyinsen ho ne yaree a wɔgyi di se wɔtumi de ma ho wɔ ‘Okrabiri’ mu nanso ‘Wo gyegyiregye!’ mu no, awoɔ nko ara na edaa adi fa gyidie a Akanfoɔ wɔ wɔ sunsunsem ho fa mmaa ho.

5.1.4 Sɛdeɛ Akanfoɔ amammerɛ, amanneɛ ne gyidie a ɛfa mmaa ho no da adi wɔ nwoma ‘Okrabiri’ ne ‘Wo Gyegyiregye!’ mu

Nhwehwemu no botaeɛ a eto so nan no hwɛɛ sɛdeɛ Akanfoɔ amammerɛ, amanneɛ ne gyidie a ɛfa mmaa ho no daa adi wɔ nwoma. Awareɛ, kyiribra, bragoro ne kunayɛ nyinaa ye Akanfoɔ amammerɛ ne amanneɛ ahodoɔ a edaa adi wɔ nwoma no mu.

Deɛ ɛdi kan ye awareɛ, nhwehwemu no ma yehunuu se Agya Fori kɔgyee Sɛwaa nsa mu awareɛ wɔ amammerɛ kwan so maa na ba barima Nimako. Sɛwaa korɔ no ara nso edaa adi se Nimako gyaeɛ no awareɛ ma Akwasi Yaamoɔ kɔwareɛ no. Kyiribra nso kɔɔ so wɔ nwoma no mu. Yehunuu yei wɔ bere a Nyamekye hunuu ne ho se waso awareɛ, na wannkefa obiara se asukɔnoma Abena a wɔnngoroɔ no bra na ɔkɔhyɛno nyinsen. Esiane mmusuo a ɛye nti, wɔgoroɔ wɔn baanu no kyiribra wɔ Gyadam kuro no mu.

Kunayɛ betɔɔ dwa wɔ nwoma ‘Wo Gyegyiregye!’ mu bere a Sɛwaa kunu Yaamoɔ kɔɔ ne kra akyi na esiane se waware no amammerɛ kwan so nti, nae twa se ɔbaa no ye okunu no kuna. Sɛwaa tenaa kuna no mu nnawɔtwe yeɛ mu amanneɛ biara,

Nwoma no mmienu ho ntotoho no daa no adi se Akanfoɔ amammere, amannee ne gyidie a edaa adi wɔ nwoma no mu no, 'Ɔkrabiri' mu kyiribra ne bragoro na edaa adi nanso yei sesa firi dee edaa adi wɔ 'Wo gyegyiregye!' mu. Efirise, e mu no, awaree ne kunaye na edaa adi.

5.2 Adwenkyere

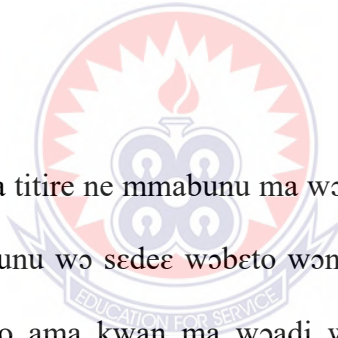
Botae a ɔtwerefoɔ no gyinaa so de tweree n'ayesem no fa Akanfoɔ amammere, amannee, gyidie ne suahunu a efa asetena mu ho. Nhwewemu yi hwee sedee ɔtwerefoɔ Owusu (1973) ne (1992) kyeree sedee mmaa ye aboafɔ ma adasa, sedee enam mmaa so ma adasa bɔ fam anaase wɔkɔ ɔhaw mu, gyidie a Akanfoɔ wɔwɔ mmaa ho fa sunsumsem ho ne Akanfoɔ amammere, amannee ne gyidie a efa mmaa ho wɔ nwoma no mmienu mu.

Nhwewemuni no hwee mmoa a mmaa de boa adasa maa ekɔpuee mu se, ampa mmaa tumi boa wɔn yɔnko mmaa, mmɔfra, kuro ne mmarima nso. Mmom, mmoa a wɔde boa mmarima no dɔso sene dee wɔde boa afoforɔ no. Ete sei dee a, na mekyere m'adwene se, dee etɔɔ dwa wɔ nwoma no mu se mmaa bi boa gyee ɔbarima bi nkwa na wɔhwewee se wɔn mmoa no nti ɔbarima no nware wɔn wɔ bere a na nen yere ka ne ho no. Yei da no adi se, etwa se adasa, titire ne mmarima ye ani da ho wɔ mmoa ahodoɔ a wɔgye no mmaa binom nkye no, esiane se nnye ne nyinaa na eye kwa.

Bio, Owusu nam ne nwoma mmienu no so dɔɔ asukɔ kyeree Akanfoɔ amammere, amannee ne gyidie ahodoɔ no bi mu. Na yei bema obiara a na ɔnnim sedee kane no na wɔgoro bra, ye kyiribra, gye awaree na wɔye kuna no, ɔhunu na ɔsua. Mmom, adee baako a mesre atwerefoɔ ne se, ekɔba se wɔretwere nwoma a ete sei a, wɔmmo mmɔden

se wode nsakrae a aba Akanfoɔ amammerɛ ahodoɔ no mu no befra ama nneɛmafoɔ anya ɔpe pa ne anigyee se wobesua amammerɛ no na wɔasi so pɛpɛɛɛ.

Dee mesre atwerɛfoɔ bio ne se, wɔ wɔn atwere mu no, wɔmmɔ mmɔden biara se sukoro a wode femfam mmaa ho wɔ esu anaa nnoɔma bi ho no, wobeye wɔn nhwehwemu ansa na wode biribi ato da fa mmaa ho. Na enkɔye se ɔbaa bi ye mmre anaase n'ani bere adeɛ nti yese ɔye bayifoɔ. Afei eba no amammerɛ ne amanneɛ no bi so a, ateetee a mmaa kɔ mu wɔ nwoma ne akasamfonin ahodoɔ nu mu ma wɔn animuonyam anaase nidie bi a ese wɔn no so hwan. Saa nti atwerɛfoɔ nhwe se dibere akeseɛ ne esu pa bema mmaa wɔ wɔn atwere mu na aboa mmayewa a wɔrefifiri no sedee ebeye a wɔbedi saa anamɔn pa no akyi.



Dwumadie yi beboa adasa titire ne mmabunu ma wɔrenya akenkan no mu anigyee no, na wɔsan nso renya suahunu wɔ sedee wobeto wɔn boa se aye nhwehwemu wɔ wɔn awareɛ mu na wɔsan nso ama kwan ma wɔadi wɔn anim agye awareɛ ama wɔn amammerɛ kwan so.

Akwannya da ho ma obiara a ɔpe se ɔye ne nhwehwemu wɔ nwoma yi mmienu mu se ɔde nkuro ahodoɔ bi te se Dwenase, Kumase, Adansuso, Gyadam ne dee ekeka ho bedi dwuma wɔ sentase, fɔnɔlɔgyi ne mɔfɔlɔgyi kwan so. Na eba no kasadwini mu nso a, nhwehwemuni no betumi aye nhwehwemu no afa kasasu a ɔtwerefoɔ no de dii dwuma ho. Eno nso beboa ma akenkanfoɔ; akyiri kyiri ne mmenkyeneɛ ne asuafoɔ ate na wɔasan de Akan Kasa no adi dwuma sono wɔ wɔn daa daa asetena mu.

Adesrēdeē a mede reto aban ne ankoreankore anim ne sē, wōbeboa abue bue mmeaēē bi a wōbekora ɔman yi mu kasa ahodoɔ a wōsua na wōtwere no wō nkuropon ahodoɔ no mu, na aboa ma obi repe bi akan anaase ɔde adi dwuma bi a, watumi anya bi.

Dee mede retwa etoɔ ne sē, mesre akyerēkyerefoɔ a wōwō suapon ahodoɔ mu, kolegyi nentoasoɔ sukuu ahodoɔ mu sē wōbema asuafoɔ ani aku Twi kasa no akenkan ne n'atwere nyinaa ho sedee ebeye na nwoma no twere no nnkōda nipa kakraa bi so, na eho nkōye na.

5.3 Awiee

Akyinnyeē biara nni mu sē wōka sē ɔkwan a nnipakuo bi fa so tena na wōbō wōn bra no ye kasadwini bere a Owusu (1973/1992) nwoma 'Okrabiri' ne 'Wo Gyegyiregye!' wō ho sē adansedie keseē. Esiane sē amammere, amannee gyidie ne esu ahodoɔ a ɔtwerefoɔ no keka sii ani no da nnipakuo pōtee bi ho asem. Nwoma no mmienū daa deē edidi soɔ yi adi;

Sukoro anaase seterotaapo a eto mmere bi a wōde fam mmaa ho sē wōye mmre no ye adee a nkore a ewo mu no sua, efirise nnye mmaa nyinaa na wōn ye mmre sedee eye a ebinom ka anaase wōhunu no no. Saa nti etwa sē adasa titire ne mmarima ma wōn ani da ho wō mmaa bino mho, esiane sē wōn ahoofe kraa tumi gyegye mmarima yi kō owuo mu a eno nso betumi aye mmreye wō mmarima no afa mu. Saa peperepe na ekō so wō nwoma mu.

Yei nkyere se mmaa ye sebe, abonsamfoɔ. Efiri se mpensempensemu no mu no, edaa adi se mmaa nam akwan ahodoɔ so boa adasa titire ne mmarima na ebano ohaw no deɛ a, eye kakraa bi. Eduruu bere a Nyamekye koduruu Kumase na onnim baabi a ofefa na wahye ne bra ase no, Okwawuni baa bi na odom no maa no aduane san maa no adwuma ye pii so.

Ne nyinaa mu no, mmaa binom wo ho a, nnye odo kann bi na wode do wo na ebia na agyapadeɛ, sika anaase abrabɔ pa bi wohunu no se obarima bi reko mu annase orekohye aseɛ nti, na wahye aseɛ de ne ho retwitwi wo sɛdeɛ ebeye a emu nnepa no, obenya mu kye fa. Nanso awerehosɛm ne se, onya kwan betena ho di sika no wie a, afei na wayi wo baako ahye wo nsa. Oye nam pa no ma eka dompe a, na wagya wo ho akope deɛ ne nasm wo bi ne no atena sɛdeɛ Nsonowaa de yee Nimako no.

Adeɛ biara a gyidie wo mu no taa ye adwuma pa ara. Saa nti na eho behia se nneemmafoɔ beye ahweyie wo nsem bi a mpanimfo tu won ho fo fa asetena mu ho sɛdeɛ ebeye a wonnkohyia abrabɔ mu haw biara sɛdeɛ Nimako hyiaɛ no. Nimako amfa amammere anye hwee na wanttie mpanimfoɔ asem no, deɛ okaɛɛ ne se: “Adeɛ a Odomankoma ahyehyene nsem a mpanin aka ato ho no, yennye no akyinnyee”.

5.4 Tɔfabɔ

Saa ofa yi akyerekyerɛ dwumadie no muabɔ titire ahodoɔ a epuee wo dwumadie no mu. Bio, edaa dwumadie no awieɛɛ adi. Deɛ edi ho a nhwehwɛmuni no yeeɛ ne se odaa n’adwenkyere adi fa okwan a enam so ma dwumadie no beboa adasa. Nhwehwɛmuni no sɛɛ se sɛdeɛ ebeye na atwere kasadwini bedɔso nti, akyerekyerɛfoɔ, efiri suapɔn

mu kɔsi ntoasɔ sokuu so nhye asuafoɔ nkuran wɔ nwoma twere mu sɛdeɛ ebeboa ma wɔnya bi akenkan abere biara.

Deɛ ɛdi ho ye Akanfoɔ amammere ne amanneɛ ahodoɔ a ɛkɔ so wɔ nwoma no mmienu mu. Otwerɛfoɔ no de Akanfoɔ amammere ne amanneɛ no dii dwuma, mmom nye ne nyinaa. Deɛ ɛtwa ɛtoɔ ye ɔkwan a makyere sɛ ɛda nwoma yi mmienu ho sɛ aforoɔ nso bɛtumi de aye nhwehwemu.



NWOMA A MENYAA MU MMOA

- Adomako, G. (2019). Akanfo Kasadwini ne Amammere (Unpublished)
- Adwoa, A. (2003). Borɔfo Kasa Nsemfua Nkyereasee Nwoma. Kahyen Koduru Publication
- Acheaw, O. L. (2017). *Sɛdɛɛ Ɔtwerefoɔ E. O. Koranteng daa mmaa adi wɔ ne nwoma Mpuaasa Ntiamao ne Guasohantan mu*. University of Education, Winneba. M.A Thesis (Unpublished)
- Adom, K. & Anambane, G. (2016). “Understanding the role of culture and gender stereotype in women entrepreneurship through the lens of the stereotype threat theory”, *Journal of Entrepreneurship in emerging Economies*, 12(1), 100-124. Retrieved From: <https://doi.org/10.1108/JEEE-07-2018-0070>
- Agyekum, K. (2010). *Akan Verbal Taboo in the Context of the Ethnography of Communication*. Accra. Ghana University Press.
- Agyekum, K. (2011). Akan Kasadwini. Dwumfour Press.
- Agyekum, K. et al, (2011). Akan Terminology: English-Akan Linguistic and Media Glossary. Adwinsa Publications (GH) Ltd
- Agyekum, K. (2013). Introduction to Literature. (3rd Edition). Adwinsa Publication Limited.
- Agyekum, K. (2019). The Ethnopragmatics of Akan advice. John Benjamins Publishing Company
- Ahl, H. (2006). “Why research on women entrepreneurs needs new directions” *Entrepreneurship Theory and Practice*, 30(5), 595-621.
- Akpanglo-Nartey, J. N. (2002). An Introduction to Linguistics course for Non-Native speakers of English. (2nd ed). Sakumo Books.
- Akosah-Twumasi, E, et al. (2018). A systematic review of factors that influence youths career choices-the role of culture. Retrieved from <https://doi.org/10.3389/feduc.2018.00058>
- Aidoo, F. (2017). *Anhununtɛm*. Kumasi Catholic Printing Press.
- Amankwaa, R. A. (2001). *Investigating the language and literacy*, Free Press.
- Amoako, B. O. (1974). Etire Nni Safoa, Accra: Bureau of Ghana Languages
- Andaban, D. (2016). Women are the architect of the downfall of Men Retrieved from: modernghana.com/new/6668578/women-are-the-architect-of-the-downfall-of.html
- Arthur, C. (2003). Akanfoɔ Amammere ho Adesua 1: A Textbook on Akan Culture. (Unpublished)

- Asiamah, S. A. & Lugogy, R. B. (2008). Introduction to Cultures of Ghana. Masterman Publication Ltd.
- Asiamah, S.A. (n.d). Akan Amammere ho Adesua 1. Department of Akan-Nzema Education, Winneba. (Unpublished)
- Asamoah-Hassan, H. R. (1998). *Note on Widowhood Practices Among The Akan of Ghana*. Yesterday And Today. Retrieved from: [http:// ir knust.edu.gh](http://ir.knust.edu.gh)
- Appiah-Sekyere, P. & Nyamekye, S. (2012). *Teenage pregnancy in the life and thought of the Akan: Moral perspectives*, 2(2), 129-138 www.researchgate.net
- Aziato, L. et al (2016). Religious beliefs and practices in pregnancy and labour: *an inductive qualitative study among post-partum women in Ghana*. BMC Pregnancy and Childbirth 16, 138 Retrieved from: [https://doi.org/101186/s12884-016-0920-1](https://doi.org/10.1186/s12884-016-0920-1)
- Boamah, D. A. (2015). Akan Indigenous Religio-Cultural Beliefs and Environmental Preservation: The Role of Taboos. Masters Thesis. School of Religion at Queen's University.
- Brown, D. (2021). What is Prose? Learn About the Differences Between Prose and Poetry With Examples Retrieved from: www.masterclass.com
- Chikwelu, E. J. (2017). Never Marry a woman with big feet; the Proverbial Oppression of Women in Igbo African Culture: An investigation of the semantics of female devaluation in Igbo African proverbs. Master of Social Science: Culture Cluster. Faculty of Humanities and Social Science. University of Kwazulu-Natal Creer Choices- the role of Culture. Rerieved From: <https://doi.org/10.3389/feduc.2018.00058>
- Clark, G. (1999). "Mothering, Work, and Gender in Urban Asante Ideology and Practice." *American Anthropologist*, 101(4), 717-729. Retrieved From: <http://www.jstor.org/stable/684049>
- Danquah, J. B. (1968). Akan doctrine of God: A fragment of Gold Coast ethics and religion, Frak Cass & Co. Ltd.,
- Daytranslation.com (2018). The Relationship between Language and Culture Defined www.daytranslations.com
- Diaba, G. & Amfo, A. A. N. (2015). "Caring Supporters or daring usurpers? Representation of women in Akan proverbs." *Discourse & Society*. DOI:10.1177/0957926514541334
- Diabah, G. & Amfo, N. A. A. (2018). To Dance or Not To Dance: Masculinities in Akan Proverbs and Their Implications for Contemporary Societies. *Ghana Journal of Linguistics* 7(2): 179-198
- Dolphyne, F. A. (1988). The Akan (Twi Fante) Language. Its Sounds Systems and Structure (1st ed). Woeli Publishing Services
- Ghana Statistical Service (2012). Population and Housing Census summary report of final Report. GSS Publishers.

- Gyan, C. et al (2020). Proverbs and Patriarchy: *Analysis of Linguistic Prejudice and Representation of Women in Traditional Akan Communities of Ghana*. Social Science
- Gyekye, K. (1996). African Cultural Values: An Introduction. Sankofa Publishing Company
- Huber, H. (1993). The Krobo: Traditional Social and Religious Life of a West African People. Vol.16, University Press Fribourg Switzerland
- John, S. (2020). 7 Examples of a Culture Shift. Simplicables. Retrieved from: <https://simplicable.com/en/cultureshift>
- Kissi, S. (2017). Reading Hebrews through Akan ethnicity and social identity Retrieved from: <http://dx.doi.org/10.4102/hts.v73i3.4490>
- Koranteng, E. O. (2007). Guashantan. Accra: Bureau of Ghana Languages
- Koranteng, E. O. (1972). Mpuasa Ntiamao. Accra: Waterville Publishing House.
- Kuada J. & Chachah, Y. (1999). Ghana: Understanding the People and Their Culture Woeli Publishing Services
- Kwakyee, S. (2011). Asante Twi Kasa Safoa. Bronze Printek Press.
- Lippman, W. (1922). *Public opinion*. New York, NY: Harcourt & Brace.
- Lisa et al (2021). How Men benefit from close relationships with Women at Work. Rereived from: Forbes.com
- Mandelbaum, G. D. (1949). Selected writings of Edward Sapir: in Language, Culture and Personality. University of California Press.
- Marinell, B. et al (2020). Women's access to the political sphere in Italy: When obstacles outdo opportunities, *Contemporary Italian Politics*, (12): 3, 278-286, DIO:10.1080/232488823.2020.17800311
- McConnell, Allen R.; Sherman, Steven J.; Hamilton, David L. (1994). "Illusory correlation in the perception of groups: an extension of the distinctiveness-based account" (PDF). *Journal of personality and social psychology*. 67(3): 414-429. Doi:10.1037/0022-3514.67.3.414. PDIM 7965600.
- McLeod, S.A. (2017). Stereotypes. Simply Psychology. Retrieved from: <https://www.simplypsychology.org/katz-braly.html>
- Mireku-Gyimah, B. P. (2013). Of Negative Portrayal and Plight of Women in the Akan Folktales. *Journal of English Language and Literature Studies* Retrieved from: <http://www.aessweb.com/journal-detail.php?5019>
- Mostafa, D. S. (2015). Introduction: Egyptian women evolution, and protest culture, *Journal for Cultural Research*, (19):2, 118-129, DIO:10.1080/14797585.2014.982916

- Ngara, E. (1989). The Portrayal of Women in African Literature, *Kunapipi*, 11(3), <https://ro.uow.edu.au/kunapipi/vol11/1553/10>
- Nukunya, G. K. (2003). *Tradition and Change in Ghana: An Introduction to Sociology* (2Ed) Ghana Universities Press.
- Odame, F. S. (2014). *Ghanaian Traditional Women Leaders and Sustainable Development: The case of Naadowli District of Ghana*. University for Development Studies
- Ofori, P. (2020). F. K. Aidoo (2017) *nwoma 'Anhununtem' mu mpensempensemu*. University of Education, Winneba. M'phil Thesis (Unpublished)
- Ohia, N. C. & Nzewi, M. U. (2016). Socio-Cultural Challenges of Women Development: The Case of Female Academics in Igbo land, *Journal of Social Sciences*. DIO:10.5901/MJSS.2016.V7N1S1P269.
- Okunna, C. S. (n.d). *Portrayal of Women in Nigerian Home Video Films: Empowerment or Subjugation?* African e-journals project Retrieved from: <http://digital.lib.msu.edu/projects/africanjournals/>
- Opoku K. A. (1978). *West African Traditional Religion*. FEP International Private Limited
- Osam, E. K. (2008). *Studies in the Language of the Volta Basin*, (3). Department of Linguistics. University of Ghana, Legon.
- Osei, K. (2002). *Asante Culture. A Handbook on Asante Culture*. CITA Press L.t.d
- Owusu Akyeaw, A. (2011). *Twi Kasa Nkyereasee Ne Amammerɛ Bi*. Twi Dictionary. Sakoa Press Limited.
- Owusu, M. A. S. & Bosiwa, L. (2015). Constructions of Masculinity Among the Akan People of Ghana. *Journal of Social Sciences and Humanities* (1);2, 131-137, Retrieved from: <http://www.aiscience.org/journal/jssh>
- Owusu, J. N. (1973). *Ɔkrabiri*. Bureau of Ghana Languages.
- Owusu, J. N. (1992). *Wo Gyegyiregye!*. Bureau of Ghana Languages.
- Prempeh, A. A. (2003). *Akanfoɔ Amammerɛ*. Alpha & Omega Printing Perss.
- Prempeh, A. A. (2016). *Akanfoɔ Amammerɛ ne Akan Kasadwini* (Comprehensive notes on customs and institutions and oral literature for Senior High Schools). Premesco Series.
- Saqib, A. M. (2016). Slideshare. Net/saqibanjua/ types-of-feminism From slideshare on 08/87/2021.
- Sarpong, P. (1974). *Ghana In Retrospect: Some aspects of Ghanaian Culture*. Ghana Publishing Corporation
- Sarpong, P. (1977). *Girls Nubility Rites in Ashanti*. Ghana Publishing Corporation

- Sarpong, P. K. (2012). *Odd Customs. Stereotypes and Prejudices*. Sub-Saharan Publishers
- Stroinska, M. (2001). *Relative Points of View: Linguistic Representations of Culture*. Berghahn Books
- UKEssayss. (November 2018). Importance of Culture Essay. Retrieved from: https://www.ukessays.com/essayss/cultural_studies/culture-and-its-importance-essay.php?vref=1
- UN Women Organization (n.d). *The Global Role of Women-Caretakers, Conscience, Farmers, Educators and Entrepreneurs. Development impact, reaching children's potential* Retrieved from: globalvolunteers.org
- Van Wyk, I. W. C. (2004). African Witchcraft in Theological Perspective. HTS 60(4).
- Wikipedia (n. d.). Stereotype, Retrieved from en.m.wikipedia.org 29/04/2021
- Weebly.com (n.d). Marriage by Akans, Retrieved from akanproject.weebly.com
- Williams, R. (1976). *Keywords: A vocabulary of Culture and society*. Oxford University Press.
- Yanka, K. (1989). *Proverb in Context of Africa Rhetoric*. The Theory of proverb Praxis New Peter Lang Inc,
- Yeboah, S. (2019). *Kwan a atwerefoɔ nam Kasadwini so da Akanfoɔ atirimpɔ, wɔn amammerɛ ne wɔn mmaa adi: Nhwewemu wɔ Etire Nni Safoamu*. University of Education, Winneba. M.A. Thesis (Unpublished)
- Yourdictionary.com (n.d). Stereotype Examples: 5 Common Types Examples.yourdictionary.com

NKEKAHO

A. Mmaa mmoa a wɔde ma wɔn yɔnko mmaa

‘Ddomankoma owuo dee, eda amansan kɔn mu. Enne, ɔde yei kɔ, ɔkyena na ɔde ɔfoforɔ nso kɔ; wobeka se wɔn a wɔkɔ no rekɔ asan aba, nso ente saa. Wodwene ho a, eye ya ne awereho dee nanso yei ne ɔbra no....’ (kr. 11)

“.....ɔde sika ne adwumaye nso kaa ne ho. Dee ɔyeɛ ne se, ɔde sika kakra foaa sika a wɔde yeɛ Seewaa aye no so. Saa sika yi na ɔde benoa aduane keseɛ Kwasiada a edi so no.” (kr. 26).

Mmaa mmoa a wɔde ma mmarima

‘....Bere a na awarefoɔ no redwane owuo no a na ereba wɔn so no, wɔn tiri yeɛ yie maa mpofirim ɔbaa bi firi asuo no mu baeɛ. Ɔka kyereɛ ɔbarima no se, se ɔbeware no dee a, ɔbegye wɔn nkwa. Ɔbarima no hyee no bɔ se se ɔtumi gye wɔn nkwa dee a, ɔbeware no aka ne yere no ho. Saa ɔbaa yi ka kyereɛ ɔbarima no ne ne yere no se wɔnkata wɔn ani nte, Wɔyeɛ saa, na wɔhunuu se asuo keseɛ no abeda wɔn akyi’. (kr. 37).

‘Abena nso de nsiye boaa ne kunu yi adwumaye, Anɔpatutuutu na wɔde wɔn ho aka hasuo. Wɔkɔhye afuom ye adwuma kɔduru anwummere fɔmm ansa na wɔaba fie’ (kr. 2).

Mmaa mmoa a wɔde ma mmɔfra

‘Okyerɛ mu sɛ, ɔkɔ asamando na asamando ye ɔman a eso yie, Afei nso enye obiara na ɔtumi kɔ hɔ, gye awufɔɔ nko ara. Ɔse wɔn deɛ, wɔtumi firi asamando ba wiase daa na onipa teasefɔɔ ntumi mfa n’ani nhunu wɔn da gye mmoa sɛ ebia, nkraman sei, ɛfiri sɛ wɔn na wɔhunu wɔn a wɔntumi nka. Ɔse nkraman deɛ wɔhunu wɔn saa a, wɔbobom denneennen te sɛ deɛ wɔahunu ɔhɔhɔ bi pɛpɛpɛ.’ (kr. 17).

Mmaa mmoa a wɔde boa kuro

‘Okwan a wɔde kɔ Adansu mu no aseɛ. Dontori agye afa, na afu nso. Enni ɔbaa a wankɔdɔ sukwan no bi’ (kr. 10).

B. Sɛdeɛ enam ɔbaa so ma ɔbarima bi ho ba ɔtan

“.....ɛfiri saa hyiamu yi akyi no, me wɔfa ante n’anm ankyerɛ me bio. Adee biara a mɛyɛ wɔ ɛfie hɔ no, gye ɔnya ho asem ka. Ɔne ne yere Fofie tanee m’ani yie a afei deɛ, mɛyɛ me ho hwee a, enye yie. Mmɔfra a wɔwɔ ɛfie hɔ no nso ne me nka. Sɛ wɔwie aduane a na wɔate bi asi hɔ de kakraa bi ama yen, na sɛ mekɔ abɔntene a na Mama Fofie afɛfrɛ ne mma no nyinaa ma wɔakɔdidi...” (kr. 22).

Ɔhaw a ɛba ɔbarima bi so berɛ a ɔbenyinsɛn abaayewa a ɔkɔ sukuu

“Da bi anwummere a makɔ abɔnten aba no, me wɔfa yi frɛɛ me kɔɔ dan mu. Asem a ɔde too m’anim ne sɛ, Ɔpanin Minta ne mpanimfɔɔ bi de nsem bi abeto n’anim. Asem no ne sɛ, mede me ho aka Ɔpanin Minta ba bi a wɔfrɛ no Asi

a ɔkɔ sukuu no ama ne ho aye hye, na eye nokore anaa?

Ɔbɔɔ saa asem yi so pe na me ho mmoa nyinaa tu yeraee...’ (kr 23).

Sɛdeɛ enam ɔbaa ɔhoɔfɔɔ so ma ɔbarima bi kɔ ɔhaw mu

‘Da bi, ɔbaa bi tenaa ase a ne ho ye fe yie. Anwanwasem a na ewɔ saa ɔbaa yi ho ne se, ɔbarima biara ware no a, enkye na ɔbaa yi awofoɔ akum no. Eyi, ankye na ɔbarima bi behunuu saa ɔbaa yi. Deɛ ɔkaeɛ ne se, saa ɔbaa no deɛ, ɔnya no ware afe baako koraa a, ɔpe. Ɔbaa yi awofoɔ tee ɔbarima yi asem no, wɔde ɔbaa no maa aware se afe duru a, wɔbekum no.’ (kr. 36).



Sɛdeɛ enam ɔbaa bi so ma ne yɔnko ɔbaa kɔ ɔhaw mu

“...Gyae kasa na merenware Sɛɛwaa. Na afɔ na yerehata anaase awo na yereyiyi? Eremma saa da.” “Me deɛ wo ara na mehwe wo.”

“Mekɔ fie na wɔde awareɛ no ho asem ba bio a, wɔbehunu. Wɔgye di se kane no ne nne. Kane no na wɔsi asiwa. Hwan na nne ɔbetena hɔ ama ɔpapa aware ama no ansa na wanya yere? Animguaseɛ saa deɛ na nka ehe na mede refa?” (kr. 14).

C. Gyidie a Akanfoɔ wɔ fa mmaa ho wɔ sunsunsem ho se wɔtumi gye nkwa anaa wɔbɔ ban

‘Bere a wɔtee se nnipa de akodeɛ reba no wɔhyee aseɛ twaa agyaadwoɔ. Mpofirim na ɔbaa bi firi asuo no mu baeɛ. Ɔka kyereɛ ɔbarima no se, se ɔbeware no bi deɛ a, ɔbegye wɔn nkwa. Ɔbarima no hyee no bɔ se, se ɔtumi gye wɔn nkwa nko ara deɛ a, ɔbeware no aka ne yere dadaa no ho. Saa ɔbaa yi ka kyereɛ ɔbarima no ne ne yere no se wɔnkata wɔn ani nte. Wɔyee saa, na wɔhunuu se asuo keɛseɛ no abeda wɔn akyi, na esiane se wɔantumi anntwa nti, wɔsan kɔɔ wɔn kurom.’ (kr. 37).

Gyidie a Akanfoɔ wɔ fa mmaa ho wɔ sunsunsem ho se wɔyɛ abayifoɔ

‘Wɔkyere se esiane se bayie ye honhom mu adeɛ nti, obi ntumi nnya no kwa, gye se obi ne maame wɔ bi ansa na ebia, ɔde bi bema no. Afei wɔse, ebinom nso de wo wɔn mma. (kr. 46).

Gyidie a Akanfoɔ wɔ fa mmaa ho wɔ sunsunsem mu se wɔde yareɛ to afoforo so

“Nsem a meka kyereɛ no nie: ‘Ao. Efa, woye mmɔbɔ wɔ wiase yi mu. Yareɛ a eɛda wo so yi, wo maame saman na ɔde brɛ wo. Bere a ɔte ase no, woanhwe no. Ɔyareeɛ no nso, woanhwe no. Ne bo afu wo yie. Ɔno na ɔde saa yareɛ no regyegyɛ wo...” (kr. 80).

Gyidie a Akanfoɔ wɔ fa mmaa ho wɔ sunsunsem ho wɔ awɔɔ ho

‘Obaa bi a ɔrehwehwe awɔɔ baeɛ. Yegyee no sidi dunum, nanso anye yie. Yekyerɛɛ no aseɛ se ne sewaa bi a wawu de ne mmadwoa asie Bosomtwe mu.’ (kr. 81)

‘Da koro bi, ɔkyerekyerɛfoɔ bi yere baa Bosompem ho de ne haw betoo n’anim. Ɔkyere se, ɔdi “mmɔsanho”. Ene se, se ɔwoa, na dee ɔwoo n’akyi no awu. Yemaa ɔtɔɔ duku kɔmaa ne maame.’ (kr. 82).

“ Ɔyefoɔ a ɔreyɛ me dee, ɔnkɔ so ara na nye hwee. Wɔse abɔfra korɔ no ara na ɔkɔ san ba. Ɔdi akɔsan no saa ara kɔsi se metwa awɔɔ a, se na dee ɔreyɛ me no ani awu.” Nsonowaa bisae se: “Enti wogyɛ di se abɔfra korɔ no ara na ɔkɔ san ba?...” (kr. 7).

D Sɛdeɛ Akanfoɔ amammɛɛ, amanneɛ ne gyidie a ɛfa mmaa hot e se kyiribra a ɛdaa adi wɔ nwoma no mu

‘Wɔgyee wɔn mpatadeɛ yi wieɛɛ no ansa na wɔregoro wɔn kyiribra no ankasa. Da a wɔgoroɔ wɔn kyiribra no, anɔpatutuutu a obiara nkɔɔ asuo a wɔsa nom mu no, wɔtuu nnipa ma wɔde koraa kɔɔ mu kɔsaa emu nsuo san tee mu anwea de guu mu baeɛ. Afei wɔhwehweɛ dua bi a wɔfrɛ no damrama no ahaban tee bi...’ (kr. 56).

**Sɛdɛɛ Akanfoɔ amammerɛ, amanneɛ ne gyidie a ɛfa mmaa ho a ɛyɛ bragorɔ no daa
adi wɔ nwoma no mu**

*‘Sɛ ɔbaatan bi sra ne babaa hunu sɛ wabu asakyima a ɛdi kan a,
ɔfrɛ ne ba no de no kɔ mfikyire. Maame no sɔre anɔpa tutuutu fa
asɔ ne sekan dadaa bi bɔ mu a ɔde rebɔ adɔfoɔ, mmaa mpanimfoɔ,
ne tipɛnfoɔ nyinaa amanneɛ sɛ ne babaa asomasi aye bra. Na eno
akyi no, wɔba fie hɔ betwa abaayewa no ho hyia ma no tirinkwa
san bɔ ose....’ (kr. 64’ (kr. 64).*

**Sɛdɛɛ Akanfoɔ amammerɛ, amanneɛ ne gyidie a ɛfa mmaa ho no a ɛyɛ awareɛ no
da adi wɔ nwoma no mu**

*‘Ɔfrɛ Nimako na ɔne wɔn bɔɔ anan kɔɔ Kwaku Gyima fie.
Wɔduruu hɔ no, na ɔno nso ahwehwe abusuafoɔ kakra ahyiamu hɔ.
Ɔkyeame Kwasi Dɔnkɔ bisaa wɔn kwan so no wɔbɔɔ wɔn amanneɛ
tiawa. Awaregyee nti na wɔnam....’ (20-21).*

**Sɛdɛɛ Akanfoɔ amammerɛ, amanneɛ ne gyidie a ɛfa mmaa ho a ɛyɛ kunayɛ no da
adi wɔ nwoma no mu**

*“....Ɔhyɛ maa Sɛɛwaa tuu ne tiri nwi guu so, na ɔtee ne
kunu no ntoma ano de twaa aseɛ. Ɔmaa Sɛɛwaa kɔtenaa
ne kunu no nkyɛn wɔ deɛ wɔadeda no hɔ-anafɔɔ-a was am
ne nnyewa. Sɛ ɔhem a na wama ɔde afa ne tiri mu. Ntoma
ketewa bi na ɛtwa n’asene mu na osu....” (kr. 50).*