

**UNIVERSITY OF EDUCATION, WINNEBA**

**NYIMPADUA AKWAA HO AKYEREW HO MPENSAMPENSAMU WO  
SOHYIOLENGWESTSESE KWAN DO**



**LYDIA AMA GHUNNEY**

**(220026212)**

**MASTER OF PHILOSOPHY**

**2023**

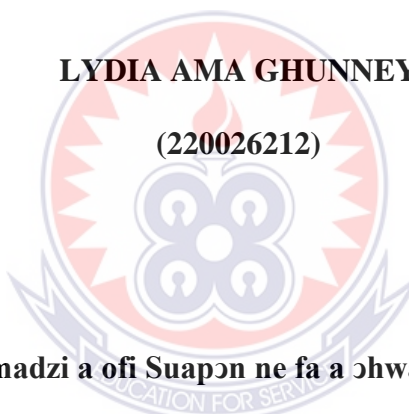
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**(220026212)**



**Mpensampensam dwumadzi a ofi Suapɔn ne fa a ɔhwɛ Akan-Nzema kasa ho adzesua  
Do dze kɛma “School of Graduates Studies”**

**Iyi nye ehiadze kor a ɔbɛma Suapɔn no ama me Master  
of Philosophy  
(Ghanaian Language – Fante)**

**wɔ University of Education, Winneba.**

**2023**

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## EDZIDA

### OSUANYI N“EDZIDA

Emi, Lydia Ama Ghunney, mepaa mu ka no pefee de, se miyi mboa a minyaa fii nkorɔfo a mabobo hon edzin wo nhwehwemu yi mu no to nkyen a, dza aka no nyinaa ye marankasa mensa ano edwuma a mahwew m“enyiwa ho mfifir abo ho kaw na mabo mbodzen ahwer mber so dze akyerew.

ƆKYEREWFO: LYDIA AMA GHUNNEY

ƆDABAA: .....

DA: .....

### ƆHWEFU N“EDZIDA

Mepaa mu ka de, emi na mohwee nhwehwemu dwumadzi yi do tsentseen no de mbre Simpa Suapon dwumadzi akwankyerɛ na nhyehyɛɛ tse. Dza ohia de oye ma dwumadzi yi dzi mu biara mahwe no ma oaye.

ƆHWEFU: ƆBEMFO KWASI ADOMAKO

ƆDABAA: .....

DA: .....

## DZINTO

Moto mo dwumadzi yi dzin dze hye esuafɔ a abrabɔ yi mu ndzɛmba taa twentwan hɔn akwan mu. Dɛ mbɛ ɔtse biara no, sɛ wɔdze hɔn ho to Yehowa Nyankopɔn do nkotsee dze a, sɛ ɔkyɛr dɛn ara mpo a hɔn enyido adzɛhu na dza Twerammpɔn Nyankopɔn wɔ ma hɔn biara no, hɔn nsa bɛka no wɔ atseasefo asaase yi do ma aayɛ enyimnyamhyɛ. Mesan so dze hye me ba Mike-Bright N. K. Badu-Amponsem nkuran dɛ, dza obesi wɔ n'abrabɔ mu biara no, ɔmfa noho nto ne Nyankopɔn do, nsom no yie na ɔnye edwumadzen na mbɛ ɔtse biara no, obedzi nkunyim.



## NDAASE

Mifi m'akoma mu too dze aseda a onnyi kabea ma Yehowa Nyankopon de oma me nkwa, ahoozen, apowmudzen, nyansa, nyimdzee, bambɔ na dza mihia nyinaa wo m'akonaaba na mo ntotoe nyinaa mu na odze me edu dem mpenpendo yi.

Aseda a odzi mu papaapa na medze ma Obemfo Kwasi Adomako a okyerɛ adze wo Winneba Esuapon kese a owo Ajumako mu wo n'adagyɛr papabi a ohwɛer no wo moho dze tsentseen me wo abotar mu kyɛrɛ me kwampa a medze dzii dwuma yi ma edzi mu yie dem yi, Otwerammpɔn Nyankopon nhyira no papaapa ma onka n'asefo nyinaa. Mepaa mu ka de, m'enyiso dza oayɛ ama me no papaapa.

Mesan so da Obemfo Regina Caesar ase papaapa wo no mboa soronko a odze boae hwɛɛ de mubowie dwumadzi yi wo ne ber mu a merennka ekyir. Owura Richmond Owusu na Ewuraba Patience Opoku-Adarkwah, meda hom ase papaapa. Se akoko nkan bon a, nna oye emi Lydia Ama Bortsewa Ghunney na mereda hom ase. Osor

Nyankopon nhyira hom nye anyankofo a yebehyiaa wo adzesua yi mu nyinaa papaapa.

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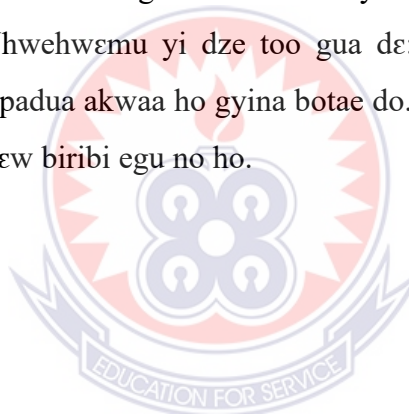
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## MBUEIENYIM

Dwumadzi yi fa akyerew ahorow a ugu nyimpadua akwaa ho no no su, botae ahorow a nyimpa binom dze kyerew ndzamba gu hon nyimpadua akwaa ho na nsunsuando a nyimpadua akwaa ho akyerew yi dze ba. Adwenmusem anaa tiori ahorow ebien na nhwehwemu dwumadzi yi gyina do; Van Leeuwen (2001) ne „Multimodal Discourse Analysis Theory“ no boaa ma mohwee su ahorow a akyerew a wo nyimpadua akwaa ho no fa na ne mpensampensam, Fairclough (1993, 2003) ne Critical Discourse Analysis tiori no so boae ma botae a binom dze kyerewkyerew ndzamba gugu hon nyimpadua akwaa ho no daa edzi yie. Nhwehwemu yi kor do wo Efutu Mansin no kurowpon Simpa (Winneba) mu. Kwan a mefaa do nyaa nsem dze yee mo nhwehwemu yi nye nkombotwetwe na nsem a motwee guu efir do. Menye nyimpa eduonu dzii dwuma yi wo pepsif kwan do. Nhwehwemu yi dze too gua de: dodowara a wokyerekyerew ndzamba gugu hon nyimpadua akwaa ho gyina botae do. Obeye de ebote aben obi na ehu siantsir a odze akyerew biribi egu no ho.



## TSIR KOR

### NHWEHWEMU NO NE NYIENYIM

#### 1.0 Nyienyim

Ɔfa a odzi kan wɔ nhwehwemu yi mu yi bue nhwehwemu no enyim. Ɔfa yi ye dza ɔpa nhwehwemu yi ho tam ma yehu akyerew ahorow a ɔwowo amamfo hon nyimpadua akwaa ho ho mpensampensamu wɔ (Simpa) Winneba a ɔye Efutu Mansin no no kurowpon mu. Dem ɔfa yi beda nhwehwemu yi ne ngyinado, ɔhaw no edzida, nhwehwemu yi no botae, nhwehwemu yi ho nsembisa, nhwehwemu yi ho mfaso, bea a nhwehwemu yi pem, akwansiwdze a mihiyaa wɔ nhwehwemu yi ne nyee mu, nhwehwemu yi ne nyehyee na ɔfa yi no tɔfabo edzi.

#### 1.1 Nhwehwemu yi ne ngyinado

Kasa ye akyedze nwanwaso a Otwerampon Nyankopon dze doom nyimpa dasanyi no no mu kor. Nyimpa tum dze nyimpadua akwaa na ahyensewdze ahorow pii dzi nkitsaho na mbom, nkitsahodzi a ogyina kasa do nye dza odzi mu na dodow ara so dze dzi dwuma papaapa. Dem saso ntsi na Nyankopon dze kasa ahorow pii so adom adasa mmba ma beebiara a eboko wɔ wiadze yi n'afa biara no ihu de nyimpakuw a wotse ho no wɔ hon kasaa a woka dze dzi hon dwuma.

Akpanglo-Nartey (2002) kyere kasa ase de, ɔye ngyegyee nsenkyeredze a nyimpa gyina do dzi nkitsaho. Malinowski (1935) kyere de, kasa nnye agyapadze mma akorankor bi na mbom ɔye ɔman no mu nyimpa nyinaa na wɔagyee ato mu de wodze bedzi dwuma. Ɔkyere akwan ahorow ebiasa a yetum dze kasa dzi dwuma. Dza odzi kan, yedze kasa

dzi dwuma wɔ hɛn daa daa asetsena mu. Dza ɔtɔ do ebien yɛ tum a kasa nya no wɔ hɛn asetsena mu. Dza odzi ewiei, kasa dze anyenkofa ba nyimpa ntamu. Ferguson (1963) ka to do dɛ, kasa wɔ nkyekyɛmu ahorow ebiasa. Kor nye dza wɔdze ano ka, dza wɔakyerɛw egu krataa do nye dza wɔdze ahyensewdze a ɔkasa yɛ. Dza odzikan no ma yehu kasa a nyimpa dze nʼano ka dze dzi nkitsaho, na iyi na yehu no mpɛn pii no. Kwan kor so a wɔnam do dze kasa dzi nkitsaho nye dza wɔaykerɛw egu nkrataa do a akenkanfo dze dzi nkitsaho. Iyi mfatoho nye ahyensewdze ahorow a ɔwowɔ hɛn akwan ho. Ahyensewdze ahorow a ɔwowɔ akyeamepoma do nye bamkyim ahorow do. Trafeke nkandzea mpo yɛ ahyensewdze ahorow a yɛdze kasa no mu kor.

Bortsie (2006) kyere dɛ, kasa yɛ kwan a yɛfa do nye obi dzi nkitsaho a ogyina ndze, akyerɛw, honam akwaa a yɛdze kasa nye ndzeyɛɛ ahorow pii do. Ɔsanee kyereɛ dɛ nkitsahodzi tum yɛ ano na ano nkɔmbɔdzi anaa dza ndze nndzi akotsen wɔ mu no gyina dza yɛdze hɛn enyi hu a ɔma nkitsahodzi kɔ do tse dɛ honamdua ho akyerɛw, mfonyin, ndzeyɛɛ, ahosu nye mbrɛ yesi dze hɛn enyim kasa.

Batibo (2005) kyere kasa no dwumadzi ho mfaso dɛ:

1. Kasa yɛ kwan a yɛfa do dze da hɛn kusum na amambra edzi na yɛdze gya nkyirma. Na iyi ntsi na yɛka dɛ, kasa yɛ kusum na amambra ahwehwe no.
2. Yɛdze kyere nyimpa su anaa bɔbew. Ɔse kasa a nyimpa bi ka no na ɔda no edzi ma yehu ne nyimpa ban a ɔyɛ. Na iyi na ɔma nyimpa yɛ dansewa fi afofor ho, ɔwɔ mu dɛ yetum hwɛ nyimpakuw bi hɔn enyimdua, hɔn afadze, hɔn edziban a wɔdzi, hɔn adan no su dze kyere hɔn nyimpa ban dze naaso ahyensewdze a

yetum gyina do papaapa dze kyere nyimpa a obi ye nye dem nyimpa no ne kasa a oka.

3. Kasa ye biribi a otum boa hen ma yetum dzi nkitsaho. Anantwi botum aye dzinn edzidzi da mu ne nyina dem ara so na nsebɔ so botum atsew beebi aye dzinn wo ahaye mu naaso oye dzen ma nyimpa de obotum aye dzinn ahye bea bi a onnkasa. Nyimpa nam kasa do dzi nkitsaho na iyi na oboa hon asetsena ankasa. Nkitsahodzi a nyimpa dze kasa dzi yi boa ma yeyi ankonamyɛ akwa.
4. Kasa boa hye enuaye mu dzen. De mbre yeedzi kan aka de kasa boa ma yehye nyimpa nsew no, se obi hyia nyimpa bi a onye no ka kasa kor a, ohu no prekoper de oye no nua. Dem saso ntsi nkitsahodzi a onye dem nyimpa no dzi no ye soronko sen nyia onye no nnka kasa kor no. Se kaansa nyimpa kuw bi a hon nyina fi oman kor mu hyia wo bea bi do na se wowo kasa kor bi a woka a hon mu biara tse ase a, hon nkitsahodzi na enuado/enuaye no ye soronko sen hon a hon so wofi oman kor mu na wonnyi kasa pokyee bi a woka a hon nyina tse ase.
5. Kasa boa ma yetum mpo hu oman kor a nyimpa bi fi do. Amanaman beberee wo kasa ahorow pii a woka dze, naaso, kasa a nyimpa bi beka no boa ma yetum kyere oman kor a dem nyimpa no fi mu.
6. Kasa tum boa ma yehu mbre nyimpa bi si ben honho. Se nkorɔfo bi fi oman bi a hon nyina ka anaa tse kasa kor ase mpo hyia a kor tum kyere no kurom kasa ma dza onye no ridzi nkitsaho no tum hu mbre osi ben nyimpa no. Na se oba no de nyimpa no so tse dem kasa no a, wotum gyaa omanmu ho kasa no ka na woka hon ara hon dze no.

7. Afei yenam kasa do na yedze da hen adwen anaa hen nyansa so mpo edzi. Yenam kasa do na yedze hyehye hen adwen mu pow na yedze hen adwenkyere to gua. Nwomanyimfo binom se nkitsaho papa bi da adwen, kasa nna nyansa ntamu. Akyerewfo binom so se, nyimpa ne nyansaa nyin wo ber a otum hye ase de odze kasa ridzi nkitsaho.

Kasa nkitsahodzi ye aber a nkorofu bi a wotse bea bi dze kasahorow ebien anaa no mboree ko do dze dzi dwuma wo hon daa daa asetsena mu. Dza odze iyi ba no mu bi nye nkorofu a wofi bea a wotse no kobu asese wo bea fofor do, akoekoeko na awarsem na iyi boko do esi osiande, nyimpa nngyaa batatu onam siantsir kor anaa ebien bi ntsi.

Grenoble na Whaley (1998:42) ka no wo Batibo, (2005) mu de aman ahorow a wowo Ebibiman mu hen kasaa no ye dansewa onam mbre asi ma hen kasahorow no doko no ntsi. Wose, se yedze hen kasaa ne beberebe na dom dodow a wowo Ebibir ha si nkyen mpo a kasa a dom kuw bi fa dze dzi dwuma no so mpo ye biribi a nye nwanwa osiande, dodowara nnka kasa kor. Wotum ka kasa horow beberee na wosesa kasa kor a wreka no ka kasa fofor na iyi gyina dwuma a wodze kasa no ridzi no do. Womaa mfatoho bi de, se eko Ebibir Anaafoman mu a, wotum dze kasa a wofre no IsuZulu kyere hon mfefo wo hon edwumayebea.

Dem Ebibirmu Anaafu fo yi ara so sesa kasa yi fa Borofu Kasa wo ber a wowo sikakorabea anaa aber a woehya ahoho a wowo nwomasua ho nyimdzee na afei so se



wohyia hɔn mfɛfo wɔ mbeambea a wɔgye hɔn enyi so a, wɔsesa hɔn kasaa no ka kasa fofor a wɔfrɛ no Funaglo.

Menye enyimdzeɔo Grenoble na Whaley (1998:42) yɛ adwen osiandɛ, wɔ ɔman Ghana mu no, obi enntum annka kasahorow koraa no nna ɔnnye ebien na no mboree. Iyi daa edzi wɔ Efutu ahenkrow a ɔye Simpa (Winneba) mu bea a meyeɛ nhwehwɛmu yi. Ɔda edzi dɛ wɔye Efutufo a wɔka Efutu kasa naaso osiandɛ wɔtse kasahorow bi tse dɛ Mfantse, Twi na Borɔfo ntsi binom tum dze dɛm kasahorow no no mu biara kyereɯ nsem gu hɔn nyimpadua akwaa ho dze dzi nkitsaho.

Ouadaogo (2000) da no edzi dɛ, Ebibir nwomasua na kasa ye biribi a ne ka ye ka na osiandɛ, kasahorow a ɔwɔ Ebibiman mu no dɔso papaapa.

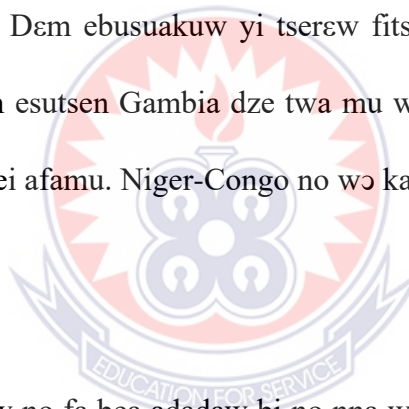
Owu-Ewie (2006) ka kaho dɛ, ɔba no dɛ kasa a Ebibiman bi mu mba agye ato mu a wɔdze dzi dwuma no nnye ɔman no ara no mu kasahorow no bi a ɔma nwomasua ye atsetsee ankasa. Ɔkyere dɛ se ɔba no dɛm a ɔye ɔhaw papaapa osiandɛ wonnhu kasa pɔkyee a wɔmmfa nnkyere adze wɔ mboframba skuul nkanka ara wɔ mbeambea a hɔn kasahorow a wɔka no bor ebien.

Batibo (2005:1&2) kyere dɛ, ɔye dzen papaapa ma nwomanyimfo dɛ wobotum akyere kasahorow a ɔwɔ Ebibir amanaaman ahorow nyina mu no dodow osiandɛ, nwomanyimfo binom se Ebibir kasahorow nyina ye ɔpepe ebien (2000) na nwomanyimfo binom so se Ebibir kasahorow nyina ye ɔpepe ebien nye ahaenum (2500).

Ɔko do kyere mu de ɔtoɔfabi a, ɔye dzen de wobotum akyerɛ de kasahorow bi ye kasa kor bi ne mfafakuwa (dialects of language) anaa de hon nyina tum gyina hon nan do de wɔye kasa soronko (separate languages).

Greenberg (1963) ka no wo Batibo (2005) mu de, Ebibir kasahorow no nyina ye nkyekyemu anaa kasahorow mbusuakuw akese anan. Ɔse dem kasahorow ebusuakuw akese anan yi nye: Niger Congo, Afro-Asiatic, Nilo-Saharan na Khoesan.

Niger-Congo a noara so wofre no Kordofanian nye kasahorow ebusuakuw kɛse a ɔwo ebusuakuw anan yi mu. Dem ebusuakuw yi tserew fitsi Atlantik coast a ɔwo Ebibir Anee/Atɔe afamu a ɔben esutsen Gambia dze twa mu wo Ebibir Anee/Atɔe afamu ho dze ko Afrika Boka/Epuei afamu. Niger-Congo no wo kasahorow ebusuakuw nkakraba du.



Afro-Asiantic ebusuakuw no fa bea adadaw bi no nna wofre no Maghreb a ɔwo Ebibir Etsifi afamu a Sahara Etsifi afamu nyina ka ho, ɔtserew fa Abyssinia mbepo do dze sian Ebibir Boka/Epuei afamu. Dem kasahorow ebusuakuw yi dzin dze Afro-Asiantic osiande kasahorow a woka no dem bea yi tserew dze kopue Middle East. Afro-Asiatic fa yi so wo ebusuakuw nkakraba esia.

Ɔko do kyere mu de, Nilo-Saharan kasahorow ebusuakuw yi wo Nile mbɔnsa no afamu a ndɛ yi wofre ho Sudan na Sahara ne fa bi so na mbeambea bi so a ɔwo Anee/Atɔe famu

so. Nilo-Saharan kasahorow ebusuakuw yi so wɔ ebusua nkakramba anan a wodzi hɔn ho do.

Andoh Kumi (1994) akyɛ Ghana kasa no mu ekuwekuw ebien na ɔfrɛ dza ɔwɔ Anafo afamu no “Kwa” kuw na dza ɔwɔ Etsifi afamu no so ɔfrɛ no “Gur” kuw. Ɔsɔw do ka dɛ, ɔwɔ mu dɛ Borɔfo Kasa yɛ kasa a Ghanaman agye ato mu sua no wɔ skuul mu dze naaso sɛ yeyi Borɔfo Kasa no si nkyɛn a, Ghanafo wɔ hɔnara hɔn kasaa bɛyɛ ahaebien eduonum (about 250 languages) a wɔka no Ghanaman yi mu. Aborɔfo wɔ hɔn kasaa ahorow piinara a wɔka na dɛm ara so na Ebibifo so wɔ hɔn kasa ahoro a wɔka.

Bibebome (2011:25) so kyere dɛ, mbrɛ ɔbɛyɛ a atwetweakɔ na atwetweaba nyina do bowta no, ɔno dze n<sup>o</sup>asɛm nye dɛ Ghana hɛn kasahorow nyina bor eduanan (40). Ɔkaa so dɛ, ɔwɔ dɛ yɛhyɛ no nsew dɛ, Akan yɛ kasahorow ebiasa a wɔka abɔ mu a ɔyɛ; Mfantse, Ekuapem Twi na Asantse Twi na dɛm ara so na wohu na wosua no adzesuabea biara.

## 1.2 Ɔhaw no n<sup>o</sup>edzida

Kasa yɛ adze a no ho hia papaapa wɔ nyimpa n<sup>o</sup>abrabɔ mu, na ɔbɔkɔ do ayɛ adze a no ho hia yie a nyimpa runntum nnyi mmfi n<sup>o</sup>abrabɔ mu anaa n<sup>o</sup>asetsena mu. Malinowski (1935) kyere dɛ, kasa nnye agyapadze mma akorankor bi na mbom ɔyɛ ɔman no no mu nyimpa nyinaa na wɔagye ato mu dɛ wɔdze bedzi dwuma.

Dwumadzi biara nnyi wiadze yi mu a wobotum edzi ma ayɛ yie wɔ aber a kasa nndzi mu akotsen. Kasa dwumadzi ahorow bi tse dɛ; asenka, awargye, eyiyɛ, mbofra agodzi,

asendzi na dwuma ahorow a wɔdze kasa dzi mu nhwehwɛmu nyinaa gyina kasa dwumadzi do. Enyimdzefo mu ekunyin beberee so aye nhwehwɛmu afa kasa a wɔdze dzi dwuma fa asetsenamu-amambra na asetenamu- amanyesɛm ho. Nhwehwɛmufo binom tse dɛ (Agyekum (2017); Essien (2017); Wade (2008) Wei (2002) nye afofor binom so aye nhwehwɛmu afa kasa dwumadzi ho. Dɛ mbrɛ Fegurson kyerɛɛ mu dɛ kasa gu mu ahorow ebiasa no; dza yɛdze hɛn ano ka, dza yɛkyerɛw nye dza yɛdze ahyɛnsɛwdze kyere no, enyimdzefo ekunyin pii edzi dwuma ahorow afa akyerɛw a ogugu adan ho, dza ogugu ahɛn ho, dza ogugu fiadze ho, na mbom akyerɛw a ogugu nyimpadua akwaa ho nndɔso nna munnhun obiara a ɔahwɛ akyerɛw a ɔwɔ nyimpadua akwaa ho wɔ Efutu Mansin yi mu (Date-Bah 1980). Dodow ara nnhu siantsir a mbuukuu wɔ hɔ, ndzɛmba a wɔkyerɛw do anaa wɔkyerɛw ho wɔ hɔ na nkorɔfo bɛkyerɛw hɔn nyimpadua akwaa ho. Binom so bisa dɛ, “aso nyimpadua akwaa ho akyerɛwkyerɛw wɔ nsunsuando bi wɔ hɔn a wɔkyerɛwkyerɛw no do”? Iyi na ɔtwee m<sup>Ɔ</sup>adwen baa nhwehwɛmu yi do dɛ mobɔhwɛ dza nkorɔfo kyerekyerɛw gugu hɔn nyimpadua akwaa ho na nsunsuando a ɔwɔ hɔn a wɔkyerɛwkyerɛw hɔn nyimpadua akwaa ho no do. Ntsi ɔhaw no nye dɛ, yɛnnhyɛda nnhwɛ nsunsuandopa anaa nsunsuandobɔn a nyimpadua akwaa ho akyerɛw no dze brɛ hɔn.

### **1.3 Botae a nhwehwɛmu yi gyina do**

Dwumadzi biara a onnyi botae no, nnye dza odzi mu, anaa dɛ onnsi pi, anaa dɛ ɔnnye papa. Dɛm ntsi, nhwehwɛmu dwumadzi yi begyina botae ebiasa do dze ahwehwe nsemboano dze aye nhwehwɛmu yi. Botae ebiasa a nhwehwɛmu yi begyina do dze ahwehwe nsemboano no na odzidzi do yi:

Botae ebiasa a nhwehwemu yi gyina do nye de:

1. Obɔhwe su a dza nkorɔfo kyerew gu hɔn nyimpadua akwaa ho no fa,
2. Siantsir a wɔkyerekyerew hɔn nyimpadua akwaa ho
3. Nsunsuando a akyerew nya wɔ nyimpadua akwaa no do.

#### **1.4 Nhwehwemu yi ho nsembisa**

Nsembisa ebiasa na nhwehwemu yi bepe nnyiano ama. Dem nsembisa yi na obɔboa me ma meenya mbuae efi hɔn a wɔbɔboa me ma meedu mo botae no ho. Nsembisa ebiasa no na odzidzi do yi:

1. Eben su na akyerew a ogu nkorɔfo hɔn nyimpadua akwaa ho no fa?
2. Ebenadze na ɔma nkorɔfo kyerewkyerew hɔn nyimpadua akwaa ho?
3. Nsunsuando ben na akyerew no dze bre hɔn a wɔkyerew hɔn nyimpadua akwaa ho?

#### **1.5 Mfaso a nhwehwemu yi dze beba**

Nhwehwemu biara a ɔbɔkɔ do no boa ma yenya nyimdzee fofor ka dza ɔwɔ hɔ dadaw no ho. Dem ara so na se nyimdzee dadaw bi wɔ hɔ na onnwie per ye a, nhwehwemu fofor bi tum boa hye mu dzen. Mfaso ahorow a nhwehwemu yi dze beba na odzidzi do yi:

Dodow ara nnhu siantsir a mbuukuu wɔ hɔ, ndzembra a wɔkyerew do anaa wɔkyerew ho wɔ hɔ na nkorɔfo bekyerew hɔn nyimpadua akwaa ho ntsi wobu hɔn enyimtsia. Binom so bisa de, “aso nsunsuando bi wɔ hɔ ma hɔn a wɔkyerekyerew hɔn nyimpadua akwaa ho no anaa”? Iyi na atwe m“adwen aba nhwehwemu yi do de mobɔhwe dza nkorɔfo

kyerekyerew gu hon nyimpadua akwaa ho, dza oma nkorofu kyerekyerew hon nyimpa dua akwaa ho nna nsunsuando a owo hon a wokyerekyerew hon nyimpadua akwaa ho no do. Nhwewemu a odzi mu dem yi boko ewiei no, oboboa awofu na afofor ma woehu afotu a wodze bema hon mba anaa obiara a ope de okyerew biribi gu ne nyimpadua akwaa ho.

Bio, nhwewemu yi beye mboa ama nkyirma osiande nhwewemu yi kasa fa nyimpadua akwaa ho akyerewkyerew ho ntsi, obema obiara a obekenkan nwoma yi no enya suahu wo nyimpadua akwaa ho akyerewkyerew mu. Nhwewemu yi besan so ama nyimpa binom a wobere de wokyerekyerew biribi gu hon nyimpadua akwaa ho no bohu dza owo de wokyerekyerew anaa so mpo de wobegyaa kyerekyerew koraa osian bi a nsunsuando bi a wobohu de obotum enya no wo hon do no ntsi. Afei, nhwewemu yi boboa ma yeehu botae anaa siantsir ahorow a nkorofu dze kyerekyerew ndzembra gugu hon nyimpadua akwaa ho. Bio, nhwewemu yi boboa akyerewkyerewo na esuafo a wosua enyidze na subanpa ho adze.

Dem nhwewemu yi so beye nhwedo ama esuafo a daakye wobere de woye nhwewemu fofor fa nyimpadua akwaa ho akyerewkyerew ho. Nhwewemu yi boboa ma yeehu de, nde yi nnye adan, ahen, ahamba na dza okaka ho nkotsee na wokyerekyerew ho dze dzi nkitsaho na mbom nyimpadua akwaa so wokyerekyerew ho dze dzi nkitsaho.

Nhwewemu yi beba abeka nhwewemu dodow a maye ho.

## 1.6 Bea a nhwehwemu yi kɛpem

Nyimpa biara nndzi dwuma kwa, anasaana onyimpa bi dze dwuma bi besi n'enyi do de oridzi no, ɔhwɛ beebi a oridzi dwuma no hwɛ de ɔboboa no na mfaso so beba dwumadzi no ho. Owu-Ewie (2017) kyere de, dwumadzi biara a ɔboɔ do no wo beebi potsee a dem dwumadzi no ko do, nye adze potee a dwumadzi no kasa fa ho. Dem ara so na nhwehwemu dwumadzi yi tse ara per. Nhwehwemu yi ye nhwehwemu a ofa akyerew ahorow a ogugu nyimpadua akwaa ho, siantsir a nkorɔfo kyerewkyerew hon nyimpadua akwaa ho na nsunsuando a ɔwo nyimpadua akwaa ho akyerewkyerew mu. Dwumadzi yi annhwɛ semantese, sentase anaa biribiara ɔtse dem, na mbom akyerew no no su, botae a wodze kyerew na nsunsuando binom a akyerew no dze bre hon a wokyerew hon nyimpadua akwaa ho no na dwumadzi pem.

## 1.7 Nhwehwemu yi ho akwansiwdze

Dwumadzi anaa anamɔn biara a nyimpa dze besi n'eni do wo abrabɔ mu no wo akwambew anaa akwansiwdze bi a ohyia anaa ɔto no wo no dwumadzi no mu. Iyi ntsi, dem ofa yi bohwe akwansiwdze ahorow a dza ɔreyɛ nhwehwemu yi hyiahyiae wo aber a nhwehwemu no rokɔ do no mu.

Bio, ɔbohwe kwan a dza ɔreyɛ nhwehwemu no faa do sisiw ɔhaw na akwansiwdze no ano kwan ma ɔboae maa nhwehwemu yi wiece per ye. Sinto tum nya nsunsuando kese wo dwumadzi ne kankɔ do. Otum so nya nsunsuando wo ber a ankye ɔwo de nhwehwemufo no nya wo no nhwehwemu dwumadzi no nwiei ntsem do.

Nhwehwemu dwumadzi yi nnye edwuma a ebeye na eyi nyimpa efi mu ma aye yie.

Dwumadzi yi akeye nyimpa ho adze ntsi, nokwar nye yi, nna onnye adze a oda famu koraa; ansaana ibenya nyimpa no mpo na akyerekyerere no mu de iridzi dwuma bi wo adzesua nhwehwemu kwan do ntsi ibehia no mboa no nna abre. Ibowie kasa no nyinaa ekyir no, eye de ebotwa n'akyerew no mfonyin a, onngye nnto mu. Nde mbre wiadze aye a bon adoso ntsi, obirara suro noho, nna binom mpo dwen de, gyama medze hon mfonyin no rekeye hon edur anaa biribi a otse dem. Ommfa ho mbre mekyere mu fae, binom amma kwan ma menntwa hon akyerew no mfonyin. Nyimpa no bi wo ho a wogyee me sika ansaana worema me kwan ma menye hon atwetwe nkombu. Binom so wo ho a, eboko hon nkyen beye mpen ebien, ebiasa anaa anan mpo ansaana enya hon anaa wama wo kwan ma enye hon edzi nkitsaho. Ne nyinaa mu no, minyaa hon ho abotar kepeem hon ankasa hon mber a wonyae maa me.

### **1.8 Nhwehwemu yi ne nhyehyee**

Dwumadzi biara wo nhyehyee a obata ne dzi ho. Iyi ntsi, se iridzi dwuma bi tse de iyi na ammfa ne nhyehyee no do potsee na eman fa nkyen beebi a, omma wo dwumadzi no nnwie per ye, ntsi se wogyee to mu a onnye yie. Iyi ntsi, mefaa nhyehyee a „School of Graduate Studies – UEW“ agye ato mu no do na meye nhwehwemu dwumadzi yi.

Ofa a odzi kan wo dwumadzi no mu hwe dwumadzi yi nyina ne nyienyim. Dza owo dem ofa yi mu nye; nyienyim, nhwehwemu no ne ngyinado, ohaw no n'edzida, nhwehwemu no no botae, nhwehwemu no no ho nsembisa, nhwehwemu no no ho mfaso, bea a nhwehwemu no kepem, nhwehwemu no ne nhyehyee nye ofa yi no tofabu.



Dza ɔtɔ do ebien so nye dza enyimdzefo binom aka afa nhwehwemu yi ho. Dem ɔfa yi so wɔ nkyekyemu ahorow ebiasa. Iyi nye adwensu ho akwankyerɛ, nhwehwemu a ɔnye dem nhwehwemu yi dzi nse anaa de dza enyimdzefo binom aka afa dem nhwehwemu yi ho, nye tiori a medze dzii dwuma wɔ mo nhwehwemu yi mu.

Dza ɔtɔ do ebiasa no so, mada nhwehwemu akwan a medze dzii dwuma no edzi wɔ ha. Dem ɔfa yi ne tsir asem nye; „Nhwehwemu akwan“. ɔfa ebiasa no ne nkyekyemu nye; nyienyim, nhwehwemu no no su, nyimpa a medze hɔn yɛɛ nhwehwemu no, nyimpa no hɔn dodow, kwan a mefaa do yii nyimpa no, kwan a mefaa do nyaa nsem dzii mo nhwehwemu dwuma no, nye ɔfa ebiasa no no tɔfabɔ.

Dza ɔtɔ do anan no yɛ nhwehwemu no no mboaboanonsem no ne mpensampensamu. Dem ɔfa a ɔtɔ do anan no mu na nkyerekyeremu biara a ohia wɔ nhwehwemu no mu da edzi. Nhwehwemu yi mu no, dem ɔfa yi mu na medze anoyi na mbuae ama me nsembisa no nyinaa ama meetum edu dwumadzi yi no botae no ho. ɔfa a ɔtɔ do anan yi hwe nyienyim, dza nkorɔfo kyerɛwkyerew gu hɔn nyimpadua akwaa ho, siantsir a wɔkyerɛwkyerew hɔn nyimpadua akwaa ho na nsunsuando a ɔwɔ hɔn a wɔkyerɛwkyerew hɔn nyimpadua akwaa ho no do nna ɔfa anan yi no tɔfabɔ.

ɔfa a ɔtɔ do enum no nye ɔfa a odzi ewiei wɔ nhwehwemu dwumadzi yi mu. Dem ɔfa yi mu na mabɔ nhwehwemu dwumadzi no nyina tɔfa. ɔfa a ɔtɔ do enum yi hwe nyienyim, dwumadzi yi tɔfabɔ, mo nsusui na adwenkyerɛ a ɔfa dwumadzi yi ho nye daakye nhwehwemu a ɔfa tsir asem yi ho, ewiei na ɔfa enum yi no tɔfabɔ.

### 1.9 Ofa yi no tɔfabɔ

Dwumadzi yi fa a odzi kan yi ada nhwehwɛmu dwumadzi yi ne nyienyim; ɔhwɛɛ ofa yi nyienyim, nhwehwɛmu yi ne ngyinado, ɔhaw no n<sup>o</sup>edzida, nhwehwɛmu yi no botae, nhwehwɛmu yi ho nsembisa, mfaso a ɔwɔ nhwehwɛmu dwumadzi yi ho, nhwehwɛmu yi no su, akwansiwdze a mihyiaa wɔ nhwehwɛmu yi mu, nhwehwɛmu yi nhyehyɛɛ nye ofa yi no tɔfabɔ.



## TSIR EBIEN

### DZA ENYIMDZEFO BINOM AKA A ƆFA DWUMADZI YI HO

#### 2.0 Nyienyim

Ɔfa a ɔtɔ do ebien yi kyere dza enyimdzefo binom aka a ɔfa akyerew a ogugu ndzamba ho a ɔnye mo nhwehwemu a mereye yi wo twaka. Ansaana adzesua biara bedzi mu no, otwar de inya ngyinado bi tse de dza binom aka afa dwuma a iridzi no ho. Ɔba no dem a, ɔboa ɔwo a ereye nhwehwemu no ma itum siw tu anaa sintɔ bi a ɔwo dem adzesua no mu no ano kwan. Itum so hye dza sintɔ bi wo mu no ma, ma adzesua no dzi mu ankasa. Nishida (1999) kyere de, se obi tum bo nsem a enyimdzifo binom aka anaa akyerew ato ho dadaw tofa na otum dze ye mfatoho wo ne kasaa mu anaa nhwehwemu fofor bi mu a, nna ɔkyere de nyimpa no botum ehu dza binom aye nye dza wonnyee. Ɔfa yi mu no, medze dwumadzi a ɔfa akyerew a ogugu ndzamba ho roto gua. Nhwehwemu yi beda dza enyimdzefo binom akyerew a ɔnye nhwehwemu a mereye yi wo nse nye ebirabo. Ɔfa yi mu no yebohu nyienyim, nsem a ɔfa Mfinimfim Mantow ho, dza ɔfa Simpa (Winneba) ho, kasa nkitsahodzi, nhwehwemu a enyimdzifo binom aye afa nkyerewee a ogugu ndzamba ho, adwenmusem a Fairclough (1993, 2003) na Van Leeuwen (2001) dze to gua nye ɔfa yi no tofabo.

#### 2.1 Nkyerewee a ɔkasa (Linguistic Landscape)

Landry nye Bourhis (1997) kyere de akyerew akese a yehu no wo “billboard” do sisi loore akwan ho nye mbeambea, adan ho, fiadze enyim, aban edwuma mu, abrɔn edzin ye nsem a ɔkasa kyere amamfo, na ogyina ho de “Linguistic Landscape”. Iyinom nye nkitsahodzi anaa amandzeebo no. Landry nye Bourhis kyere de, “Linguistic

Landscape” kasa fa kasahorow na mbre n’ahoodzen tse, de yedze bedzi dwuma wo dawurbo edwindzi ahorow do, de yebekyerew egu hen adan ho, akwan ho na dza okoka ho pii wo oman anaa nkurow mu. “Linguistic Landscape” kasa fa nkyerewee ahorow ho a nyimpa akwaa ho akyerew so ka ho. Nkyeremu yi ma oda edzi trodoo de kasa biara a wodze akyerew biribiara esi petee mu a yedze hen enyi hu ye “Linguistic Landscape”.

Scollon na Scollon (2003) hon nhwehwemu a woyee faa nsenkyeredze a okasa ho no maa yehun de dza odzizdi do yi nyinara ka “Linguistic Landscape” ho. Akyerew a osisi akwan ho, akyerew a ogugu nkrataa do femfam mbeambea, akyerew a ogugu aban edwuma mu adan ho, akyerew a ogugu fiadze ho, dawurbo nye pusuban ho akyerew. Panciera (2012:18) kyere nkyerewee ase de, “Oye akyerew biara a nyimpakuw bi fa do dze da hon amambra edzi”, wokyerew de wotum kyere gu ndzamba ahorow bi tse de ndua, apon na dza okoka ho ho. Oda no edzi bio de, kasa na nyimpa dze dzi dwuma wo nkyerewee mu, ma wodua do da hon atsenka, nsusui, gyedzi na hon abrabo mu ntoyee nyina edzi.

Sekyi-Baidoo (2002) kyere mu de, nkitsahodzi biara mu no owie per ye, ama ogyefo no enya ntseasee. Akwan ahorow pii na nyimpa dua do dzi nkitsaho. Akwan ahorow no bi nye:

1. Ano na ano nkitsahodzi ye kwan a nyimpa beenu na no mboree dze hon ndze dzi nkombi dze adwen potsee bi to gua.

2. Nsenkyeredze a okasa, mfatoho nye: okuanyi dze menankonson besi asaase do akyerɛ dɛ manso wɔ asaase noho. Dɛ obi behyɛ atar bi a n<sup>Ɔ</sup>ahosu yɛ kɔben akyerɛ dɛ wɔ enyiber anaa awerehow mu, obi so tum fa afadze fitaa dze kyere nkunyimdzi anaa enyigye. Nyimpa bi so tum fura tam a woakyerew „Ɔbaatan na onyim dza ne mba bedzi“ dze kyere dɛ n<sup>Ɔ</sup>aberwa anaa dza odzidzi ma onya bi dzi aka nkyen egu.
3. Nkitsahodzi a otsia ebiasa yɛ Ayan kasa. Iyi yɛ kwan a okyerema bi fa do dze okasa anaa asem bi to amamfo enyim.

Enyimdzifo nye nwomanyimfo beberee aye nhwehwemu wɔ akyerew a ogugu ndzɛmba ahorow ho a binom nye, Date-Bah (1980) ɔyɛ nhwehwemu wɔ akyerew a ogugu ahen ho wɔ Nkran. Ohwɛ nsunsuando a akyerew yi wɔ wɔ ahenwuranom, ahenkafo na nyimpa a wɔtsetse mbeambea a ahen yi dzi akotsen wɔ no do.

## **2.2 Mfinimfin Mantɔw**

Mfinimfin Mantɔw yɛ mantɔw ahorow du esia a wɔ wɔ man Ghana mu no no mu kor. Kasa tsitsir a Mfinimfin Mantɔwmufo ka nye Mfantse. Edwuma tsitsir a wɔyɛ nye kuadwuma nye apokɔ. (GSS 2010 Census) nyimpa dodow nkanee daa no edzi dɛ, nyimpa dodow a wɔwɔ Mfinimfin Mantɔw mu yɛ 2,201,863.

Ghunney (2008) da no edzi dɛ, afahyɛ etsitsir eduasa ebien (32) na Mfinimfin Mantɔwmufo dzi dze hyɛ fa kaa ewuakɔr na wɔsan dze yɛ mpuntu dwuma. Afahyɛ ahorow no bi nye Aboakyer a Efutufo dzi, Fetu a Oguaafo dzi, Akwambo a

Edwumakofo dzi nye Bakatue a Edenafo dzi. Mfinimfin Mantowmufo hon kurowpon nye Oguaa. Mfonyin a oda hon frankaa mu nye oson na kotu.

### **2.3 Efutu Mansin**

Simpa ye kurow a owo Mfinimfin Mantow mu. Ono nye Efutu Mansin no no kurowpon. Oye kurow kese a n'asenkyeredze nye wansan a okotow ho ma asesequa si no do na akomfona kor da ne nyimfa na kor so da ne bankum.

Oye ahenkurow. Nkurow a wohyehye n'ase bi nye Ateitu, Gyaahaadze, Atekyedo, Osubompanyin, Nsuekyir na dza okoka ho. Mbom onam de kurow no rubue na oretserew no ntsi, nkurow nkakramba a etwa no ho ehyia no piinara abehye Simpa Omanhen n'ase. Simpafo ka kasa ahorow ebien. Woka efutu a oye Guan kasa a wodze twaa hon funuma na woka Mfantse so. Simpa ye kurow a mbofra ahyese skuul ahorow pii wo mu. Wowo nsowdo skuul ahorow a binom kyere nsaanodwuma ahorow. Ankorankor so ebuebue skuul ahorow kakra wo ho. Esuapon a no mu nyimpa beye mpem awotwe wo kurow no mu. Neesefo Ntsetseebea so wo ho. Aban ayarsabea na ankorankor ayarsabea so wo ho. Ahohogyebea na sikakorabea ahorow so wo Simpa.

#### **2.3.1 Edwuma A Simpafo Ye**

Aban ndwuma na ankorankor ndwuma ahorow pii wo Simpa. Mbom onam de Simpa ye kurow a oda mpoano ntsi, edwuma tsitsir a woye no wo ho nye afar dwuma. Kurow no mu mba no binom so ye kuadwuma. Wodua ndzemba bi tse de ahwer, kube, eburow, muoko, tomantese, na pii a okoka ho. Mbasiafo no bi so ye eguadzifo. Owo mu de skuul

ahorow pii wɔ kurow no mu ma mpo Esuapɔn wɔ hɔ naaso kurow mba no kumaabi na wɔakɔ skuul edu ekyir. Dodowara enyi tsim fardwuma, edwumasua na eguadzi do ntsi wɔnnhwe mu nnkɔ skuul.

### 2.3.2 Simpa N<sup>o</sup>abakɔsem

Acquah (1968) kyere de fi afe 1300 dze kɔ afe 1400 mu na Guanfo dodowara fii Sudan anee afamu wɔ Esutsen Nile ho baa Gold Coast a nde yefre no Ghanaman yi mu. Nhwehwemu ada no edzi de, Ghanafo no fii Sudan no, wɔkɔr Timbuktu hɔ no ntsi, hɔn amambra pii rohwehwe ase hɔn a wɔwɔ nde mber yi Mali hɔn amambra.

Nhwehwemu kyere de, Sudan Anee afamufɔ na Malifo no nye Guanfo, ne tsitsir

Efutufɔ no hɔn amambra bi tse de awargye na asendzi se papaapa.

Nhwehwemu ada no edzi de, Guanfo no fii Timbuktu no wɔfaa anee afamu bopuee nde Ghana etsifi wɔ Gongya asesedo. Oyɛ nokwasem a ekyingye biara mnyi ho de, ɔman yi mu mba bɔtoo Guanfo de wɔabɔ hɔn asese dada. Wɔbeyɛ ɔman yantamm wɔ Jakpa n<sup>o</sup>aber do. Ono no wu ekyir na aman pii tuu hɔn do sa bɔɔ hɔn gui. Iyi maa dɔm no bɔɔ apetse. Ackom (2005:7-29) da no edzi de, aber a Guanfo no bɔɔ apetse no, binom faa Boka na binom so faa Anee. Hɔn a wɔkae nye Gongyafɔ a wɔwɔ Ghana Mantsifi Mantɔw mu.

Nkyekyemu no bi na odzidzi do yi. Hɔn a wɔfaa Boka – Fira/w nye Krakyefɔ,

Buemfɔ, Lipefɔ, Nkonyafɔ, Baglofɔ, Santrokofifɔ na Gyasikanfɔ. Hɔn a wɔfaa Anaafoboka afamu no nye Kyerepongfɔ, Anumfɔ, Latefɔ, Okerefɔ, Bosofɔ na

Abiremfo. Hɔn a wɔfaa anaafɔ afamu no nye Senyafɔ, Awutufɔ nye Efutufɔ. Ackom (2005:7-29).

Ɔhaw kor so a ɔtoo hɔn nye asaaseber a woennya annye do kua. Bio, woennya nsupa annom, mbowa aboyafɔ haaw hɔn na akokoeko so ammpa hɔn tsir do da. Mpanyimfo ka de, “se etse fakor a etse w’adze do” ntsi wotuu fii Gongyamanmu kor Tekyiman na wotoaa do kor bea a wɔwɔ seseiara yi. Ansaana wobefi Tekyiman no, ɔkofo kese bi a wɔfre no Tumpa dzii hɔn kan kor Efutu a ɔben Oguaa. Wofii Efutu kor Ekumfi Otuum. Wɔnam Otuum mpoano no, wohun siw bi a mfɔtse ahye no ma. Wɔdween de nyimpa na wɔaboa hɔn ho rubotu hɔn do sa, ntsi woyee hɔn adwen de wɔbototow hɔn etur. Wɔkaa no wɔ hɔn kasaa mu de „Ane na ane tu etu wiam” a, okyere de, “Hom mma yentow hɔn etur” dza wɔkae no beyee bea no ne dzin „Otuum”. Ackom (2005:30).

Wofi Otuum no, wokopuee bea bi a ɔben Dwama. Hɔn enyiwa bɔɔ ndzamba pii do de ogu hɔn enyim. Wɔdween de nyimpa a, afei woyee hɔn adwen de wɔronntow etur nnsee hɔn etudur. Mbom woyee hɔn adwen de wɔbɔbɔ ago ahwe de se wɔbegye do a. Wɔkaa no wɔ Efutu mu de “Ane na ane da ago” a okyere de, “Hom mma yembɔ agoo” no so beyee kurow no ne dzin „Dego”. Dɔm tutuw a, Osimpam Tumpa n’enyi annsɔ asaase na nsu a ɔwɔ Dwama no. Ɔyee n’adwen de obotu adaa akɔhwehwe nsupa na asaaseber. Dɔm no mu kyee ebien binom dzii Osimpan n’ekyir na binom so nye Edwe kaa hɔ. Hɔn a wɔkaa hɔ no wɔfre hɔn “Edwen ne mba”. “Edwen ne mba” no na ɔdanee beyee kurow no ne dzin „Dwama”



Ɖom tutuw a wɔnye Osimpam tuu adaa no mu akofo no beyɛ tuafo Asafo kuw. Hɔn nye asafo atsekuw a wodzii kan wɔ Simpa. Wofii Dwama no, wohun Manko Koko no. Wosiaan koko no wiei no, beyɛ kwansin kor ara, na wopuee Monyi Baka no do. Wohun ɔbotan tuntum kɛse bi a nna wonnhun bi da. Wɔyɛ nkaadum bi wɔ hɔ a wɔfrɛ no, „Empe obi“, a ɔkyerɛ “ɔbo tuntum”. Ackom (2005:31)

Donkor (2000) kyere dɛ, Efutufo no dze hɔn nsa kaa baka no Wukuda, Fida na wɔnoom Esutsen Ayensu no bi. Memenda na wɔyɛ hɔn adwen dɛ wɔbetsena Penkye wɔ Esusow – Aketseaba bosom no mu. Iyi ntsi na Efutufo frɛ hɔn abosom na hɔn nsamanfo Wukuda. Fida ye hɔn asomdwee da na wɔkyer hɔn abowa no Memenda wɔ Esusow – Aketseaba bosom no mu no. Ohia dɛ yebohu dɛ „Penkye“ fi Efutu kasa Prekye a ɔkyerɛ ahomgye mu. Wɔkyerɛ dɛ, Simpafo dur Penkye no nna wɔkaa dɛ, „Aa! Afei dze yeebodwir ntsi yeregye hɔn ahom“. Ono nye bea no ne dzin Penkye no. Wɔdze baka no bi kaa hɔn ano no nna ɔye nkyen ntsi wɔkaa no wɔ Efutu mu dɛ ɔye „boni“ a ɔkyerɛ dɛ ɔye dzen. Ono na wɔdze too baka no. Monyi baka no, n“asekyerɛ nye dɛ (baka no ye nkyen!).

Ayensu n“asekyerɛ ara nye nsupa. Memenda a wohun Ayensu no, wɔmaa hɔn bosombaa bi ma ɔnomee, na asem a ɔkaa no wɔ Efutu kasa mu nye „Aya nsu nim“ ɔkyerɛ dɛ, „maame, nsu nye yi“. Wɔkaa hɔn ano no nna ɔye nsupa ntsi wɔtoo esutsen no dzin „Ayensu“.

Donkor (2000) kyere mu bio de, Osimpam a odzii hon enyim ma wokopue nsupa a nna oda hon akoma do no ne dzin na wodze too kurow no, „Simpa“.

## **2.4 Kasa nkitsahodzi**

Nkitsahodzi ye adze a no ho hia papaapa wo dasanyi biara n“abrabo mu. Dem ntsi obiara nnkotum ekwetsir. Nkitsahodzi a mereka ho asem yi tum ye ano na ano nkitsahodzi, dza odua nkrataa do, dza odua mfir do nye dza odua akyerew a ogugu ndzamba bi tse de adan, ntar, sika, hamba, mbuukuu, atam, fiadze nye pii a okeka ho ho. Nkitsahodzi a ogyina akyerew a ogugu adan ho no atahye wiadze mfendzeanan nyinara, na oye adze a ofir tsetse. Hult. (2009), kyere de fir tsetse na nyimpa dze akyerew guu adan ho, na akyerew no taa ye afotusem anaa nyansa kasa.

## **2.5 Ahyensewdze a okasa ne nkyerekyeremu**

Ahyensewdze a okasa ye kasa anaa nsem a wokyerew gu adan, hamba, fiadzi, ahen, nye ntaaboo a osisi mbeambea nye petee mu de mbre obiara benya kwan akenkan bi enya mu adzesuadze. Dem akyerew yi bi ye kokobo, afotusem, akwankyerere, gyedzi, ekutsiaboo, nkaedze nye pii a okeka ho.

Landry nye Bourhis (1997) kyere de akyerew akese a yehu wo „bill board“ do sisi loore akwan ho, mbeambea, adan ho, sotoo enyim, aban ndwuma mu, abrɔn edzin nye nsem a okasa kyere amanfo no gyina ho de „Linguistic Landscape“. Iyinom nye nkrato anaa amandzεebo no. Landry nye Bourhis kyere mu de, kasa biara a wodze akyerew biribiara esi petee mu a yedze hen enyi hu ye ahyensewdze a okasa. Nkyeremu a wodze maa

ahyensewdze a okasa no annkasa ammfafa mfiir a otum ko bi te de etutufenfem, ahen, hembra, wimuhen ho akyerew. Grafiti so nnka hon mfatoho no ho. Ben-Rafeal (2006: 14) so kyere ahyensewdze a okasa de nye amandzebo kwan a aban, adan wuranom, ahen wuranom nye ndwuma wuranom kyere nsem gugu hon adan ho, fiadze enyim, ahen ho, akwan ho, ahen gyinabea, petee mu nye beebiara a nyimpa dwumadzi ko do. Rey (2004 :38) so kyere de dem akyerew ahorow a yehu no wo adan ho, fiadze enyim, ahen ho, ahen gyinabea, petee mu no tum da kurow no n'amandze edzi.

Hult (2009:90) so kyere ahyensewdze a okasa ho mfaso de; oboa ma guadzi ko do, oboa ma nkurow mu ye few na osan so boa ma mpuntu ba kurow mu. Hult (2009) maa nkyeremu de, ahyensewdze a okasa ye akyerkyerekwan a oboa kyerekyere kwan wo nkurow akese mu na osan boa adrobafo so. Hult (2009) san dze to gua de, kasahorow a woakyerkyerew egugu adan ho, fiadze enyim nye ahen ho no boa ma yehu kasa a odzi akotsen a amamfo dodow no ka wo oman anaa kurow bi mu. Se eba Efutu Mansin ahenurow Simpa mu a, nhwehwemu a mereye no da no edzi de, Akan kasa a odzi akotsen wo nkyerewe ahorow a ogugu nyimpadua akwaa ho no nye Mfante kasa.

Landry nye Bourhis (1997), Rey (2004), Hult (2009) nye Ben – Rafeal et al (2006) hon nkyerkyeremu no kasa fa kasa a woakyerew gu adan ho, fiadze ho, ahen ho, nye petee mu nko nye ahyensewdze a okasa. Wosan kyere mu de, dem ndzamba yi nyinara ka bo mu ma yetse ndzamba a etwa hen ho nyinara ehyia ase. Kwan a wofa do ye ahyensewdze nye ndzamba a wodze ye no boa ma ntseasee pa da edzi.

Bourhis (1997) kaa de, ahyensewdze a okasa ye akyerew bi a woakyerew egu taboo anaa „plate“ bi do dze esi petee bi mu anaa de akyerew a woakyerew egu krataa bi do dze afam bea a obiara bohu akan bi. Landry nye Bourhis (1997), Rey (2004) Gordon (2011), nye Ben – Rafeal et al (2006) na Sebba (2010) hon nhwehwemu no ka bo mu ma ahyensewdze a okasa asekyere no si pi yie.

## **2.6 Nhwehwemu a enyimdzifo binom aye afa akyerew a ogugu ndzamba ho**

### **2.6.1 Ahen ho nkyerewee**

Nkyerewee dwumadzi no mmpa ha ara, oda edzi wo ahen ho nkyerewee dwumadzi mu so. Osiande ahen ye edwindzi a oboa ma yetum tu kwan ntsi, oto ka de ahen wuranom kyerew hon gyedzi, hon nsusui, hon nhyehyee, na hon amambra wo hon ahen ho, ama ahentsiafo eetum aakenkan ma woenya ntowdo wo abrabo mu. Nsem a ahen wuranom taa kyerew gugu hon ahen ho no ye suahu a wofa mu wo Nyankopon mu. Bi so ye mboa a wonya fi ebusuafo binom nkyem na dza okaka ho.

Asangba nye Agoswin (2015) hwee ahen ho akyerew wo Ghana nkurow akese mu. Hon dwumadzi no mu no wogyinaa botae anan do. Botae no nye de; wobohu botae a otaa ahen ho akyerew ahorow no n'ekyir, wobohu mfaso a akyerew no dze ba, wobohwehwe nokwar potsee a otaa akyerew no ekyir, wobohwehwe kwan a akyerew ahorow yi fa do boa nkombodzi.

Nyame nye Tomekyin (2018) yee nhwehwemu faa ahen akyerew ho wo Edwumako nye Winneba. Kasa tsitsir a woka wo Ajumako ne Mfantse nna Winnebafo so ka Efutu na

Mfantse. Nyame nye Tomekyin hɔn botae nye dɛ wobohu kasa ebien yi dza odzii akotsen wɔ nkyerewee ahorow a ogugu ahɛn ho nye siantsir a ɔtse dɛm. Woduua mfonyintwitwa nye nkɔmbɔtwetwe do boaboa nsem ano dze yɛɛ hɔn mpensampensamu.

Hɔn nhwehwɛmu no daa no edzi dɛ kasa ahorow ebien a wɔyɛɛ nhwehwɛmu faa ho no (Efutu nye Mfante), hɔn mu biara nnyi hɔ a odzii akotsen wɔ ahɛn ahorow a wɔboaboa ano no mu. Mbom Ngyiresi Borɔfo kasa na odzii akotsen paa ansaana Mfantse kasa rotoa do ma Efutu nkorkor bi rupuepuei mu. Iyi kyerɛɛ dɛ, Efutu nye

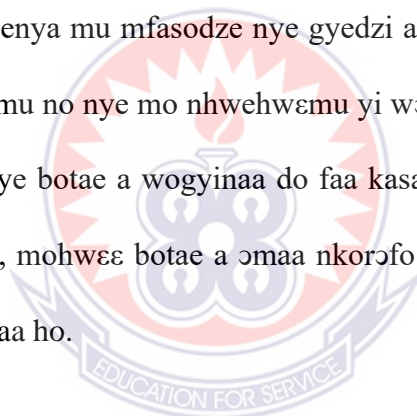
Mfantse kasa a wɔka wɔ Winneba nye Ajumako no, hɔn dodow suar wɔ akyerɛw ahorow a ogugu ahɛn ho wɔ nkurow ahorow ebien no mu, Ngyiresi Borɔfo kasa mbom na odzii akotsen.

Kwan a Nyame nye Tomekyin (2018) hɔn nhwehwɛmu a wɔyɛɛ no nye dɛm nhwehwɛmu yi bɔ ebira nye dɛ, wɔyɛɛ hɔn nhwehwɛ no wɔ ahɛn ho nna moso mereye mo nhwehwɛmu no wɔ nyimpadua akwaa ho akyerɛw ho. Nsonsonɛe kor so nye kasa a odzii akotsen no nye nsonsonɛe a ɔdaa edzi faa nkyerewee a ogugu ntamu so annye nhwehwɛmu wɔ ho. Mbom dza wɔyɛɛ a ɔnye medze no dzi nse nye botae a ɔtaa akyerɛw no ekyir nhwehwɛmu a wɔyɛɛ.

Mgbemena (2013) yɛɛ nhwehwɛmu faa akyerɛw a ogugu etutufɛmfɛm ho wɔ Taraba kurow kese a ɔwo Nigeria. No botae no maa ɔhwɛɛ kasa a odzii akotsen wɔ akyerɛw no mu nye siantsir a etutufɛmfɛm wuranom faa nsem pɔtee bi kyerewee guu hɔn etutufɛmfɛm ho. Mgbemena hwɛɛ no dwumadzi yi wɔ akwan ebien do. Hɔn nye;

„Sociolinguistic“ nye „Linguistic“. „Sociolinguistic“ kwan do no Mgbemena gyinaa Labov (2001) nsusui a oye „language variation“ a okyere kwan a nyimpa nam do dze kasahorow dzi dwuma wo kurow anaa oman bi mu, dza oye a onye mo dwumadzi no dzi nse nye botae a wogyinaa do dze kyereew nsem ahorow potsee binom.

Yankah (1989) yee nhwehwemu faa akyerew a ogugu ahen ho. No botae nye de obohu tsirmupow a ahenwuranom nye adorobafu gyinaa do faa ahyensewdze potsee bi kyereewe guu hon ahen ho. Oye nhwehwemu faa akyerew a ogu ahen ho a oye be nkotsee. Osanee hwee kwan a wofaa do kyereew nsem no de mbre obeye a akenkanfo botum akenkan atse ase enya mu mfasodze nye gyedzi a akyerewfo no wo wo Nyame mu. Yanka no nhwehwemu no nye mo nhwehwemu yi wo ehirabo, mbom dza onye mo dwumadzi no dzii nse nye botae a wogyinaa do faa kasa potsee bi kyereewe guu hon ahen ho. Siantsir nye de, mohwee botae a omaa nkorofu faa asem potsee bi kyereewe guu hon nyimpadua akwaa ho.



Van der Geest (2009) yee nhwehwemu faa ahen nkyereewe ho. No nhwehwemu no mu no, obisaa adrobafu no ma wokyerere nkyereewe a ogugu hon ahen enyim no ase maa no. No nhwehwemu no daa edzi de wo mbre drobanyi biara sii kyerekyere ne nkyereewe ase, na yewo mbre obiara a ohu nkyereewe no so kyerekyere ase de mbre n'adwen kyere no. Odaa no edzi de, se obi ennhu onyii a okyerew asem no a, dza obeba w'adwen mu biara no, nna odze egyina ho ama nkyereewe no. Iyi maa yehun de, nyia oenya no suahu no, narankasa na otum kyere dza okyerew wo ne hen enyim no mu yie kofee. Dem ntsi obi nntum nngyina ne nyimdzee a oenya efi nwomasua mu mmfa nnkyere nkyereewe

ase gyedɛ ohu nyia ɔkyerɛwee no ansaana. Nhwehwɛmu a Van der Geest (2009) yɛe no dza ɔnye medze a meɣɛe no dzii nse nye tsirmupɔw a wogyinaa do kyerɛɛw nsem nye ntseasee a akenkanfo nya fi nsem no mu.

### **2.6.2 Hɛmba ho nkyerɛwee**

Hɛmba ho nkyerɛwee yɛ dwumadzi a no ho hia papanara osiandɛ nkyerɛwee no faara kasa fa abrabo mu suahu ho.

Gray (1996) yɛe nhwehwɛmu faa hɛmba ho wɔ Oguaa (Cape Coast) mpoano. Gray no nhwehwɛmu no ammfa hɛmba ho nsiesie na asɛnkyerɛdze nkotsee ho, mbom ɔhwehwɛe ntɔyɛe na amambra nye gyedzi ahorow bi tse de; ɔsom, guadzi, asetsenamu nsem na amanyɛsem a ɔda edzi wɔ abrabo mu ho.

Walden (2012) yɛe nhwehwɛmu faa hɛmba ho nkyerɛwee ho na ntseasee a nkyerɛwee no da no edzi nye mfaso a akenkanfo no nya wɔ nkyerɛwee no mu. Walden no nhwehwɛmu no kɔr do wɔ Winneba (Simpa), Senya Beraku na Gomoa Fetteh nkurow no mu. Nkurow ebiasa yi nyinara wɔ Mfinimfim Mantɔw mu. Walden no nhwehwɛmu a ɔyɛe a ɔnye mo nhwehwɛmu no dzi nse nye ntseasee a ɔdaa edzi faa nkyerɛwee no ho. Dza Walden yɛe a ɔnye medze no bɔ ebira nye mfaso a akenkanfo no nya wɔ nkyerɛwee no mu.

Obeng na Eshun (2017) hwehwɛ mpɛn dodow a hɛmba wuranom dze kasa bi tse de Borɔfo, Akan, Dangme, Ewe, na Arabic dzii dwuma wɔ hɛmba ho. Obeng na Eshun pensapensaa hɛmba ho nkyerɛwee mu. Dwuma a wodzii no nye me dze no bɔ ebira kakra osiandɛ, midzii dwuma faa nkyerɛwee a ogu nyimpadua akwaa ho wɔ Simpa, Efutu Mensin no n'ahenkurow mu no su, no botae na no nsunsuando.

Anane (2019) yɛɛ nhwehwɛmu faa kasa a odzii akotsen wɔ hɛmba nkyerɛwee dwumadzi no mu na siantsir a ɔnam do ma hɛmba wuranom no dze kasa pɔtsee bi dzii dwuma wɔ nkyerɛwee no mu. Bio, Anane (2019) kyerɛɛ nsunsuando a hɛmba nkyerɛwee no nya wɔ akenkanfo do, wɔ ber a wɔakenkan. Dza Anane (2019) yɛɛ no nye Walden (2012) no nhwehwɛmu a ɔyɛɛ faa hɛmba ho nkyerɛwee dwumadzi ho no dzi nɛɛ. Ɔsan so nye Obeng na Eshun (2017) hɔn nhwehwɛmu a wɔyɛɛ faa kasa a hɛmba wuranom dze dzii dwuma wɔ hɔn hɛmba ho no so dzii nɛɛ. Dza ɔma dwumadzi yi san nye me dze yi bɔ ebira nye kasa a odzii akotsen wɔ nkyerɛwee ahorow no mu a ɔhwɛɛ.

### **2.6.3 Kwantsempɔn do nkyerɛwee**

Nkyerɛwee dwumadzi no bi so da edzi wɔ akwantsempɔn mu. Mpɛn pii no, akwantufo na adrabafo taa hu nkyerɛwee ahorow a wɔakyerɛw egu ndzɛmba bi tse de ndua, dawurbɔ asɛnkyerɛdze na dza ɔkeka ho pii wɔ akwan ho.

Akindele (2011) yɛɛ nhwehwɛmu faa nsɛnkyerɛdze a ɔkasa ho wɔ Gaborone. No botae nye de, ɔbɔhwɛ kasa a odzii akotsen wɔ Gaborone, Botswana nkraato mu. Oduaa mfonyintwitwa do boabooa nkraato akwanhorow a ɔwɔ Gaborone, Botswana no nyinara



ano. Okyegyee mu ekuwekuw hun kasa a odzi akotsen wo Gaborone na Bostwana. No nhwehwemu no daa no edzi de, Ngyiresi Aborofo kasa no na odzii akotsen papaapa wo nkrato a okasa ahorow a wo Gaborone nye Botswana mu.

Setwana a oye Botswana kasa too do ebien nna China kasa so dzii ewiei. Ebirabo a oada edzi wo Akindele (2011) nhwehwemu nye medze a meyee no mu nye de, ohwee kwan a ahyensewdze a okasa fa do boa nkrato edwuma wo aman ahorow ebien mu (Botswana nye Gaborone), nna nhwehwemu a meyee no so kor do wo ahenurow Simpa a oye Efutu Mansin no no kurowpon mu. Osanee hwee botae nye kasa a odzii akotsen wo ahyensewdze a okasa no ho, nna mo so monhwehwemu a meyee no hwee su ahorow a akyerew a ogugu nyinpadua akwaa ho no fa. Dza odzii nse wo Akindele (2011) no dwumadzi nye nhwehwemu a meyee no mu nye de, mohwee ahyensewdze a okasa a ogu nyinpadua akwaa ho nna no so hwee ahyensewdze a okasa a osisi petee mu nye adan ho. Osanee hwee botae nye kasa a odzii akotsen wo ahyensewdze a okasa no ho, nna mo so meyee nhwehwemu faa botae a otaa akyerew a ogugu nyinpadua akwaa ho no ekyir.

#### **2.6.4 Fiadze ho nkyerewee**

Fiadze nkyerewee ho nhwehwemu ye ahomka ara yie osiande fiadze wuranom taa fa dem kwan yi do da hon gyedzi na amambra, suahu a woenya wo abrabo mu no edzi kyereee afofor. Suahu a fiadze wuranom afa mu no, wotaa kyerewkyerew guguhon fiadze enyim ama akenkamfo eehu. Nnye iyi nko, wosan so da hon gyedzi a wowo wo Nyankopon mu no edzi kyereee. Dza yehu nye de kasa na wodze kyerew dem nkyerewee na edzin ahorow no. Kasa no tum ye honara hon kasaa, bi so tum ye aman fofor bi hon kasa tse de; Borofo, Arabic, Hebrew, Hausa na dza okaka ho.

Nhwehwemufo binom aye nhwehwemu afa fiadze nkyerewee ho. El – Yasin nye Mahadin (1996) yee nhwehwemu faa kasa a wɔdze dzii dwuma wɔ fiadze nkyerewee dwumadzi mu wɔ Ibrid a ɔwɔ Jordan. Hɔn nhwehwemu no daa edzi de ɔman fofor bi hɔn kasaa na odzi adɔntsen wɔ fiadze nkyerewee dwumadzi mu sen hɔnara hɔn kasaa a ɔye Arabic no. Mubotum esi no dua aka de se ɔman bi pe de ne kasaa nyin a, ɔno obehia de no mu nyimpa no bosua kasafɔfor bi aka hɔndze no ho. ɔba no dem a, ɔman kor a worusua ne kasaa no nye hɔn benya anyenkofa kesenara. Dem anyenkofa yi boa ma amambra na ntɔyee no bi sesa ma ɔdze mpontu ba ɔmamfo no hɔn abrafo mu.

Faten nye Rasha (2014) yee nhwehwemu faa kasa a wɔdze dzii dwuma wɔ eguadzi mu. Iyi mu no, wɔyee hɔn nhwehwemu no faa kasa pɔtee a odzi adɔntsen wɔ dawurbo asenkyeredze edwindzi mu. Hɔn nhwehwemu no mu no, wohun de fiadze wuranom dze Borɔfo kasa kyerew hɔn fiadze enyim wɔ Jordan. Nna hɔn adwen nye de Arabic kasa na ɔwɔ de wɔdze dzi dwuma wɔ Aqaba (Jordan). Nhwehwemu no daa no edzi de fiadze ahorow a wɔwɔ Aqaba nyinara no, Borɔfo Kasa na dodow dze kyerew nsem guu enyim sen Arabic kasa. Dwuma a Faten nye Rasha (2014) dzii no nye mo nhwehwemu no bo ebira, osiande, emi mannhwe kasa a odzii akotsen wɔ akyerew ahorow a ogugu nyimpadua akwaa ho.

Quayson nye Ofori (2016) so yee nhwehwemu faa akyerew a ogugu fiadze enyim wɔ Amamoma a ɔwɔ Mfinimfin Mantɔw mu a ɔben Oguaa Esuapɔn mu. Hɔn botae nye de wɔbɔhwe ehu de, aso Esuapɔn no wɔ nsunsuando wɔ akyerew ahorow a ogugu fiadze enyim wɔ Amamoma. Wɔbowabowaa fiadze enyim akyerew ɔha (100) ano dze yee

nhwehwemu no. Wogyinaa „Qualitative“ nhwehwemu nhyehyee do boaboa nkyerewee oha a ogugu fiadze enyim no yee nhwehwemu no woduaa nhwee nye nkombatwetwe do sanee gyinaa akyerew ahorow no do kyekyee akyerew no mu guu tsirasem ahorow esia ase. Nhwehwemu no daa no edzi de, Esuapon no wo nsunsuado kese wo akyerew ahorow no do. Wosanee hun de nkyerewee no dodow no ara da nyimpa pii hon suban edzi. Nhwehwemu a Quayson nye Ofori yee no nye mo botae a migyinaa do yee mo nhwehwemu no bi dzi nse. Dza odzi kan nye de nhwehwemu a meye nye dza Quayson nye Ofori yee no nyinara ye „Linguistic Landscape“ ho nhwehwemu a ofa akyerew ho. Woyee fiadze akyerew ho nhwehwemu na meye nyimpadua akwaa ho akyerew ho nhwehwemu. Quayson nye Ofori yee nhwehwemu faa botae a fiadze no wuranom gyinaa do kyereew nsem guu fiadze no enyim nna meye nhwehwemu faa botae a binom gyinaa do kyereew nsem guu hon nyimpadua akwaa ho.

Mfe kakra a orutwa mu yi, tatuuye agye ntsin wo wiadze, nyimpa mu oha mu nkyemu eduonu (20%) na ekyir dze hon ho ahye tatuu dwumadzi mu wo Amerikaman mu (Wohlrab, Stahl, & Kapperler, 2007). Bell (1999) na Goulding et al (2004) kyere de nyimpa hu hon a wodze hon ho hye tatuuye mu de wonnyi suban anaa de suban a woda no edzi no nnye dza nyimpa enyi gye ho papa. Iyi ma nyimpa binom hu tatuuye de onnye adzepa a ose de nyimpa dze no ho hye mu. Dza Bell, (1999) nye Goulding et al., (2004) reka nye de, tatuu nnye adze a ofata de mbaa dze hon ho hye mu anaa wodze hon ho to do osiande ommboa mma nyimpa nnka kasa papa mmfa hon ho. Armstrong, (1991) nye Atkinson (2002) so ka bi to dza Bell (1999) nye Goulding et al (2004) kae no do de, tatuu ye adze a nyimpa kasa tsia.

Kosut (2006) kyerekyere amambra nsunsuando a ɔwɔ tatuu ye mu. Ɔkyere de tatuu tum gye ntsin wɔ mbea a nyimpa atoto hon amambra ase, na wɔmmfa amambra kwan do mmbɔ hon bra na mbom wɔhwe ndzɛmba a ofi nkorɔfo aman do anaa kurow do ba. Goulding et al (2004) ka bi to do de, tatuuye adze a mbabun tsitsir a hon were efir hon kurom anaa hon man mu amambra taa dze hon ho hye mu. Karacaoglan (2012) na Kosut (2006) nye dza Goulding (2004) kae no nnye adwen de nyimpa a hon were efir hon amambra na wɔdze hon ho hye tatuuye mu na mbom, tatuu ye nkyerewee anaa ahyensewdze a ɔma nyimpa ho ye few san ye enyika. Karacaoglan (2012) hu tatuu de ɔye enyigyedze na mbom ɔnnye adze bon de mbre nyimpa binom hu no no.

Karacaoglan (2012) kɔ do kyere mu de, tatuu ye adze a nyimpa binom dze kata hon ekur do anaa pira bi a ɔbema dzɛmdzi aba hon nyimpadua akwaa ho anaa kam bi abeba hon nyimpadua enyi. Osiandɛ nsonsonɛ da nyimpa a wɔdze tatuu gyegye hon enyi nye hon a wɔdze tatuu siw hon pira ano kwan ntsi, ɔma yekan hon nyinaa bɔ mu de nyimpa kor. Menye dza Karacaoglan (2012) reka yi ye adwen osiandɛ nyimpa binom wɔ hɔ a wɔdze tatuu no ye nkatado ma hon pira bi anaa dzɛm bi a ɔwɔ hon nyimpadua akwaa ho. Sɛ ɔba no dem a, wɔbɛka de onyia kor no nnye onyimpa pa anaa de ɔwɔ su bi wɔ no mu a nyimpa enyi nngye ho anaa? Iyi na Atkinson (2002) kyere de, ɔwɔ de nhwehwɛmufo fa to hon ho do na wɔye nhwehwɛmu fa nyimpa a wɔye tatuu wɔ hon nyimpadua akwaa ho hu adzekor potsee ntsi a wɔdze hon ho hye tatuu ye no mu. Atkinson (2004) toa do ka de, ɔwɔ de enyimdzefo a wɔye nhwehwɛmu fa nyimpa adwen mu fa to hon ho do ye nhwehwɛmu mmapa fa nyimpa a wɔdze tatuu aye hon nyimpadua akwaa ho hu botae a ɔtaa ekyir wɔ akyerew nye mfonyin ahorow a wɔdze ye tatuu no. Iyi ntsi na mereye dem

nhwehwemu yi dze ehu dza nkorɔfo kyerew, asan ada siantsir a nkorɔfo kyerewkyerew hon nyimpadua akwaa ho yi. Afei Atkinson (2004) kyere de, hon a wodzi tatuu ho dwuma anaa nyimpa ko hon nkyen keye tatuu no hwehwe mu hu botae tsitsir ntsi a nyimpa ko hon nkyen keye tatuu na wofa nkyerewee bi anaa mfonyin bi sen mfonyin bi. Dem nhwehwemu yi boboa ama yeehu botae tsitsir a ntsi nyimpa binom fa mfonyin bi sen mfonyin fofor. Fredrick & Bradley (2000) kyere de nyimdzee a nyimpa binom nnyi ntsi na wohu hon a tatuu wo hon ho de woye nyimpa bon. Iyi ntsi, nhwehwemufu nye nhwehwemu mfa mfaso aowo tatuu ho na aboa ma dodow no ara adwen mu atsen hon.

### **2.6.5 Etutufemfem ho nkyerewee**

Mgbemena (2013) yee nhwehwemu faa akyerew a ogugu etutufemfem ho wo Taraba kurow kese aowo Nigeria mu. No botae no maa ohwee kasa a odzii akotsen wo akyerew no mu nye siantsir a etutufemfem wuranom faa nsem potsee bi kyerewee guu hon etutufemfem ho. Mgbemena hwee no dwumadzi yi wo akwan ebien do. Hon nye; „Sociolinguistic“ nye „Linguistic“ kwan do no, ogyinaa Halliday (1985) nsusui a ono nye „Systematic Function Grammar“ (SFG) a no so kyere kwan a nyimpa dua do dze kasa dzi nkitsaho. „Sociolinguistic“ kwan do no, Mgbemena gyinaa Labov (2001) nsusui a oye „language variation“ a okyere kwan a nyimpa nam do dze kasahorow dzi dwuma wo kurow anaa oman bi mu. Mbom, no dwumadzi no nye mo dwumadzi no bo ebira osiande, ono ohwee kasa a odzii akotsen wo akyerew a ogugu etutufemfem no ho nhwehwemu nye botae a wogyinaa do dze kyereew nsem no.

### **2.6.6 Adan ho nkyerewee**

Essuon (2020) yɛɛ nhwehwɛmu faa akyerɛw a ogugu adan ho wɔ ahenkurow enum a ɔwɔ Ajumako Enyan Essiam Mansin mu. Essuon (2020) no nhwehwɛmu no gyinaa botae a efiwuranom, ebusuafo nye nkorɔfo a wɔtsetse binom efeefi gyinaa do faa nsem potsee bi kyerewee guu hɔn adan ho, ntseasee a efiwuranom, ebusuafo, nkorɔfo a wɔtsetse binom efeefi nye tsemanmufo daa no edzi, dɛ odzi nse anaa ɔbɔ ebira, Akan kasa potsee a odzii akotsen wɔ nkyerewee no mu nye nsonsonɛe a ɔdaa edzi faa nkyerewee a ogugu adan adadaw nye afofor ntamu.

Kwan a Essuon no nhwehwɛmu no nye mo dwumadzi yi dzi nse nye dɛ, dɛ mbre ɔhwɛ botae a efiwuranom, ebusuafo nye nkorɔfo a wɔtsetse binom efeefi gyinaa do faa nsem potsee bi kyerewee guu hɔn adan ho no, dɛm ara na nhwehwɛmu yi so hwɛ botae a nkorɔfo gyina do kyerɛw biribi gu hɔn nyimpadua akwaa ho. Mbom, Essuon hwɛ ntseasee a efiwuranom, ebusuafo, nkorɔfo a wɔtsetse binom efeefi nye tsemanmufo daa no edzi, dɛ odzi nse anaa ɔbɔ ebira, Akan kasa potsee a odzii akotsen wɔ nkyerewee no mu nye nsonsonɛe a ɔdaa edzi faa nkyerewee a ogugu adan adadaw nye afofor ntamu no, dɛm nhwehwɛmu yi hwɛ su ahorow a akyerɛw a ogu nyimpadua akwaa ho no faa nye nsunsuando a akyerɛw a ɔwɔ nyimpadua akwaa ho no dze ba. Iyi nye ebirabɔ a ɔwɔ nhwehwɛmu ebien yi mu.

### **2.7 Abakɔsem a ɔfa nyimpadua akwaa ho akyerɛw ho**

Bell (1999) kyerɛ nyimpakuw bi a wɔhyɛ ase dze tatuu dzii dwuma. Ɔkyerɛ dɛ aman bi tse dɛ Japan, New Zealand, nye Australiafo hyɛ ase dze tatuu dzii dwuma. Bell

(1999) no nhwehwemu no da no edzi de, nyimpakuw bi a wofre hon Maori a wofi New Zealand dze tattoo kyere ebusua a wobɔ. Ne dzin a wodze fre dem ahyensewdze no nye Moko. Bell (1999) kyere bio de, ɔye ahyensewdze a woye wo hon enyim. Na abeye enyim akam a se obi hu a otum kyere ebusuakuw a obi fi mu anaa ɔbɔ.

Bell (1999) kyere de, Japanfo dze tattoo ye ahyensewdze wo mfonyin kwan do a se ɔda nyimpa no ho a ɔma yehu ne nyimpaban. Nyimpa dodow a wɔwɔ Japan man mu dze tattoo aye mfonyin da hon nyimpadua ho a ɔkyere ahyensewdze, na ɔma ɔkyere hon amambra.

Bell (1999) kyere de, wo Amerikaman mu no, wodze tatuu kyere ahyensewdze a ɔda nyimpadua akwaa ho.

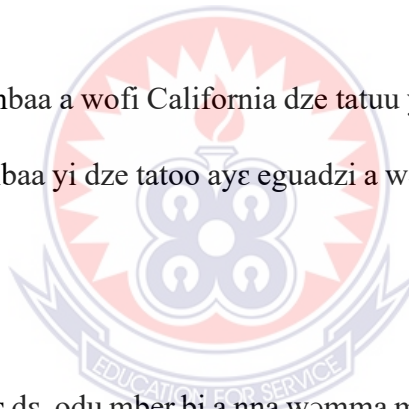
Wohlrab et al (2007) kyere de, botae a ɔtae tattoo on ekyir nye de obesiesie nyimpadua, ɔkyere sunsum mu nsem, ɔkyere gyidzi a onyimpa bi wo mu anaa onyimpa no ankasa wo no botae bi ntsi a ɔdze nkyerewee anaa mfonyin bi ato ne nyimpadua ho.

Bell (1999) kyere mu de dzin tatuu fi Tahitian edwuma a wofre no „ta-tu“ mu a n’asekyere nye de worehye adze bi nsew. Atkinson (2002) kyere de tatuu ye ahyensewdze ma ekuwekuw binom tse de asraafo, ndaduafo, na hon a wɔka ponko wo Amerikaman mu. Dem nyimpakuw yi dze tatoo kyere hon edwuma a woye ma wɔda nsew fi ndwumakuw nkae no ho. Atkinson (2002) kyere de, tatoo hyee ase wo

Amerikaman mu wɔ 1769 mu, ber a nsu do eguadzifo rutu kwan akɔ Pacific Anaafɔ fa mu no. Bell (1999) kyere dɛ, ɔwɔ Captain Cook ne nhwehwemu a ɔyɛɛ no wɔ 1769 mu na ɔda edzi dɛ, tatuu kyere amambra a ɔwɔ Amerikaman mu.

Bell (1999) kɔ do kyere mu dɛ, ber a nyimpa beberee dze tattoo redzi dwuma wɔ hɔn nyimpadua ho no, na wɔreda suban bɔn edzi. Dem suban bɔn yi ma hɔn a wɔnngye tatuu nnto mu no kasa tsia, na wɔnnya adwen fofor mmfa nyimpa a wɔdze tatuu ayɛ hɔn nyimpadua no ho dɛ wɔnnye nyimpa pa anaa wɔyɛ nyimpa a wokita suban a ɔfata amambra nye amandze.

Fisher (2002) kyere dɛ, mbaa a wofi California dze tatuu yɛɛ hɔn nyimpadua dze pɛ sika anaade dem California mbaa yi dze tattoo ayɛ eguadzi a wɔdze pɛ sika gu hɔn kotoku mu hwɛ hɔn ebusua.



Fisher (2002) kɔ do kyere dɛ, odu mber bi a mna wɔmma mbaa kwan mma wɔmmfa tatuu nnye hɔn honam akwaa binom kesi afe 1960 mu ansaana Amerikaman no rema kwan ma mbaa dze tattoo ayɛ hɔn nyimpadua akwaa biara a wɔpɛ.

Hawkes (2004) kyere dɛ mbaa dze tattoo kyere hɔn gyinabew wɔ mbanyin nye mbasiafo nkitsahodzi mu wɔ mpa mu anaa nda mu. Mbasiafo a wotum dze tattooyɛ dzi dwuma wɔ hɔn nyimpadua mu ma ɔkyere mbre mbanyinfo dɔ hɔn no nya nkorɔfo ma wɔkasa kasapa fa hɔn ho. Armstrong, (1991) kyere dɛ, ofi afe apem ahaakron eduosia (1960) no mu na tatuu begyee ntsin wɔ Amerika, na mbasiafo dze hɔn ho hyɛɛ mu wɔ ne ye mu dɛ



wɔdze mfonyin na akyerɛw bogugu hɔn honam eyini, na afei wɔdze edzi dwuma wɔ hɔn dwumadzi ahorow bi tse dɛ adwontow na dwuma ahorow a wodzi no wɔ bagua mu ma nyimpa puw bohwe tse dɛ senetwa na adwontow. (Bell, 1999) so kyerɛ dɛ nyimpa dodow a hɔn ndwuma ayɛ yɛmamohwe no taa dze tattoo dzi dwuma dɛ mbrɛ ɔbeyɛ a wɔbɛda nsew efi afofor mu. Wohlrab et al., (2007) kyerɛ dɛ tattoo gyee ntsin wɔ wiadze nyinaa ofi afe apem ahaakrɔn eduokron mu (1990). Ɔkyerɛ dɛ, ndɛ yi dze nyimpa beberee dze tatuu dzi dwuma wɔ hɔn akwan ahorow do a ɔnnye dɛ wɔdze bɛda hɔn ho edzi wɔ paado ama nyimpa ehu hɔn anaa wɔada nsew efi hɔn nfefoo mu na mbom, obiara wɔ botae a ɔtae ekyir ntsi a ɔdze nkyerɛwee anaa mfonyin bi gu no honam ho. Nyimpa binom dzi dɛm dwuma yi dɛ mbrɛ hɔn enyi bɛgye kɛkɛ. Nyimpa a wodzi dwuma wɔ kasafir ahorow do so dze tatoo dzi dwuma Roberts, (2002). Kosut (2000) kyerɛ dɛ, ɔwo mu dɛ tatuu fi mber tsentsen yi abɛgye ntsin naaso, nyimpa a wɔtaa dze dzi dwuma no akɛyɛ hɔn a nyimpa susu dɛ wonndzi asetsena mbra do na mbom wɔdze suban hɔn bi abata ho a ɔmma onnwie pɛyɛ.

### **2.7.1 Su a dza nkorɔfo kyerɛw gu hɔn nyimpadua ho no fa.**

Mpɛn pii no, ndzɛmba ahorow a etwa hɛn ho ehyia no obiara na dza n'enyiwa gye ho. Dza ɔyɛ obi fɛw no nnye ɔfofor fɛw, obiara na n'enyiwa, ntsi na mpanyimfo se, „Obi n'akɔndɔdze nye odompo no nson no“. Ne dɛm ntsi na dza nkorɔfo kyerɛwkyerɛw gu hɔn nyimpadua akwaa ho no nsonsonɛe wɔ mu pii no. DeMello, (2000), Fisher, (2002) na Kosut, (2006) kyerɛ mu dɛ, ber a binom wɔ ankorankor ntseasee a no mu dɔ na odzi mu ma hɔn tatuu no, binom so enyi gye tattoo ho osian ne fɛw ara ntsi. (Atkinson (2002) ka dɛ, ndzɛmba a nkorɔfo ye ho tattoo no gyina dɛ ɔyɛ hɔn fɛw. Ɔmaa mfatoho bi dɛ

nkorofo ye nhyiren kakrabaa bi anaa afafrantɔ wɔ hɔn nsa ho, hɔn akoko, hɔn kɔn ho anaa hɔn ekyir, dze bɔ mbɔdzen dɛ wɔbɔsɔ hɔn ebusuafo, hɔn anyenkofɔ, hɔn ahokafo nna dza ɔkeka ho enyi. Mugu do reye nhwehwemu yi ara, ada edzi dɛ, binom so kurukyirew mbowa mfonyin, na ahyensewdze ahorow gugu hɔn nyimpadua akwaa ho dze sɔ hɔn kuwmba enyi. Binom dze ye bɛ, bi so ye ekutsiabɔ, binom so dze fa ɔdɔ ho, binom dze ye dzin ahorow na fie nɔmba, binom so kurukyirew mbowa a wɔpɛ hɔn asem, ahyensewdze ahorow nna pii a ɔkeka ho. Yɛhwɛ mboanonsem no mu a, su ahorow ebiasa na yehu no wɔ akyerɛw a ogu nyimpa akwaa ho no mu. Yɛwɔ akyerɛw nkotsee a ɔkasa, yɛwɔ akyerɛw na ahyensewdze a ɔkasa nna yɛwɔ ahyensewdze nkotsee so a ɔkasa.

### **2.7.2 Botae a nkorofo dze kyerɛw hɔn nyimpadua akwaa ho**

Bell (1999) no nhwehwemu da no edzi dɛ, nyimpakuw bi a wɔfrɛ hɔn Maori a wofi New Zealand dze tattoo kyere ebusua a wɔbɔ. Na dzin a wɔdze frɛ dem ahyensewdze no nye „Moko“. Bell (1999) kyere dɛ, ɔye ahyensewdze a wɔye wɔ hɔn enyim. Na abeyɛ enyim akam a sɛ obi hu a otum kyere ebusuakuw a obi wɔ mu anaa ɔbɔ. Wohlrab et al (2007) kyere dɛ, botae a ɔtaa nyimpadua akwaa ho akyerɛw no ekyir nye dɛ obesiesie nyimpadua, ɔkyere sunsum mu nsem, ɔkyere gyedzi anaa ɔsom a nyimpa wɔ mu anaa nyimpa no ankasa wɔ no botae bi ntsi a ɔdze nkyerɛwee anaa ahyensewdze bi ato ne nyimpadua akwaa ho. Atkinson (2002) huu ndzɛmba enum a nyimpa gyina do ye tatuu. Iyinom nye:

1. Kuw a nyimpa no dɔm;
2. Mbɛ nyimpa no hu no ho anaa ne nyimpadua no;

3. Suahu a nyimpa no wɔ fa ne nyimpadua no ho;
4. Akyerɛw no ma hɔn nkuranhyɛ
5. Enyigyedze a wonya no wɔ nyimpadua akwaa ho akyerɛw mu.

Sɛ yɛhwɛ Bell (1999), Wohlrab et al (2007) na Atkinson (2004) a, hɔn nyinaa gye to mu de obiara nnyi hɔ a ɔyɛ tatuu gyan a botae biara nndzi ekyir. Atkinson (2004).

### **2.7.3 Nsunsuando a ɔwɔ nyimpadua akwaa ho akyerɛw mu**

Johnstone & Van Buskirk, (2004) kyerɛ de nyimpa beberee wɔ Amerika man mu a wɔmmpɛ de wɔbɛkyerɛ de wɔayɛ tatuu anaa wɔdze hɔn tatuu bɛkyerɛ osian mbrɛ nyimpa kasa fa hɔn ho no ntsi. Mbrɛ Amerika man no mu mpanyimfo ɔha mu nkyɛmu eduonu (20%) ayɛ tatoo no, ɔno dze nna obi bɔdwen de mbrɛ enyiwu akam nye adwen a ɔnntsen a ɔbatabata tatuu ndzeyɛɛ ho no enya nyimpa a ɔayɛ tatuu no do nsunsuando (Atkinson, 2004; Degelman & Price, 2002). Aber a binom dze tatuu hyɛ afofor nsew na afofor dze da hɔn nsusui edzi no, afofor a wohu no bi so gyina do dze bu onyii a ɔwɔ no ho no atsen (Goulding et al., 2004). Nnye aber nyinaa na hɔn a wohu no yɛ hɔn a hɔn enyi gye tatuu ho, na mbom bia na wɔyɛ ankorankor a wɔnnka tatuu ebusuakuw no ho. Nyimpa a wɔwɔ kuw ahorow a ɔwɔ nhyɛdo wɔ ber a wɔrɛkyerɛ de obi a ɔayɛ tatoo beyɛ yie anaa ɔrennye yie no yɛ hɔn a wɔwɔ kuw a ɔben onyii a ɔayɛ tatuu no mu, tse de n'ebusua, n'edwumamu, n'anyɛnkofo fekuw, nna pii a ɔkeka ho. Ibinom ebu hɔn a wɔayɛ tatoo no de hɔn ho nnye fɛ, hɔn adwen wɔ famu, biribiara nnkenyan hɔn, wɔnndzi nokwar, nna adze, na obotum ama dem kuw yi akɔ tsebea a ɔnnye koraa mu wɔ edwuma mu, na ɔman mu ne nyinaa mu (Degelman & Price, 2002). Aber a dem enyito akam yi bi da ho ara

wɔ hɔ yi dze, ibinom beye nyimpa a wɔayɛ tatuu no ayakayakadze a wɔremmfa nnsie (Degelman & Price, 2002). Osiandɛ tatuu ebusuakuw no mu mba na ntseasee a odzi mu ma wɔkɔ tatuuyɛ no mu ntsi, afofor nsem a wɔka wɔ tatuu ho no botum enya nhyɛdo papaapa wɔ aber a worususɔ nyimpa no ne pɛ a ɔpɛ dɛ ɔnye afofor nya ebusuabɔ no. Ɔnnye honam n'enyi hwebea nko ara na ɔsesa wɔ aber a obi ayɛ tatoo no, na mbom de mbre afofor hu nyimpa kor no no honam na mbre wɔyɛ hɔn adze wɔ ho no so sesa (Goulding et. al, 2004). Aber a nhwehwemu ahorow bi akasa afa adwen a ɔnntsen a afofor wɔ fa hɔn a wɔayɛ tatoo ho no (Atkinson, 2002 ; 1995; Degelman & Price, 2002), nhwehwemufɔ kakraabi na wɔahwehwe suahu a ankorankor a wɔayɛ tatuu ankasa enya na mbre wɔyɛ hɔn adze wɔ dem enyito akam ahorow yi ho.

Nsunsuando ahorow a nyimpadua akwaa ho nkyerɛwee dze ba a nhwehwemu yi daa no edzi bi nye dɛ, dɛ mbre dodow ara hu tatuuyɛ anaa nyimpadua akwaa ho akyerɛw de adze bɔn no, mpatamu bi wɔ hɔ a wɔmmpɛ koraa dɛ wobohu tattoo enyim koraa. Nyimpa beberee wɔ hɔ a wɔmmpɛ dɛ wɔbɛkyerɛ dɛ wɔayɛ tatuu anaa wɔdze hɔn tatuu bɛkyerɛ osian mbre nyimpa kasa fa hɔn ho no ntsi amma obi ennhu annkasa enntsia hɔn anaa emmbu hɔn enyimtsia. Nyimpa pii wɔ hɔ a wɔhyɛ ntar a ne nsa wowaree dɛ mbre ɔbɛkata hɔn tatuu do ber a wɔrokɔ edwuma. Binom so hyɛ traoses ma ɔkata hɔn tatuu do. Wɔyɛ iyinom nyinaa ma ɔbeyɛ a ɔbɛkata hɔn tatuu no do na woennyi hɔn edzi emmfi edwuma mu. Tatuuyɛ wɔ Nyamesom ahorow mu no so yɛ adze a nnye ɔsom biara na hɔn enyi gye ho ma kwan ma hɔn nkorɔfo dze hɔn ho hyɛ tatuu mu.

Binom so sɛ wodzi anyɛnkofo ekyir kɛkyerɛw na sɛ ekyir no wonu hɔn ho na wɔpɛ de wɔpɛpa a, ɔnnye yei; aka hɔn ho afe bɔɔ. wɔsɛ gyama gyedɛ wɔkɛyɛ pelaseke sɛgyeri

„plastic surgery“ a ɔnnye sika kakraba na wobotua. Kor so a ɔhaw adwen yie nye hon a se hon tsir annye yie a ɔye kur pakya ma ɔdze ɔhaw bre hon. Nyimpadua akwaa ho akyerewkyerew yi mu kur pakya yi ara tum ma wotwitwa binom hon nsa.

**2.8. Adwenmusɛm anaa tsiori a ne dzin dze “Critical Discourse Analysis” (CDA) na “Multimodal Discourse Analysis Theory” (MDAT) a Fairclough (1993, 2003) na Van Leeuwen (2001) dze too gua.**

Dzin a ɔda dem tsiori yi do nye “Critical Discourse Analysis” (CDA), medze Fairclough (1993, 2003) tsiori totoo akyerew a ogugu nyimpadua akwaa ho. Norman

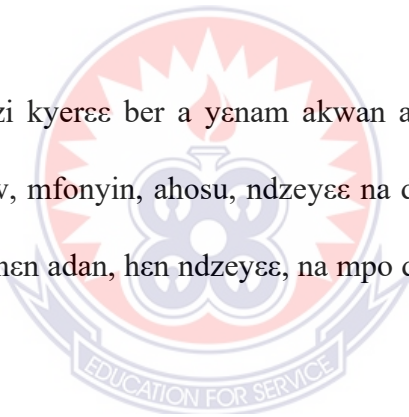
Fairclough na ɔdze tsiori yi boboo adze. (CDA) ne fapem gyina „text“ do. Se yeka „text“ a dza ɔba adwen mu nye akyerewadze, mbom modoo esuko wo (CDA) mu no, muhun de „text“ gyina ho ma akyerewadze na ano nkitsahodzi, adwendze bi a ɔdze nkitsahodzipa ba anaa birirbiara a ɔman gye to mu a ɔdze ntseasee na nkitsahodzipa ba. Nhwewwemu a Fairclough (1993, 2003) yee faa (CDA) ho daa edzi wo (1993) (CDA) mu de ɔwo nkyekyemu ebiasa a ɔye:

1. „Text“ a ogyina de akyerew, ano na ano nkitsahidzi nye ahyensewdze a okasa.
2. „Discursive practice“ a ogyina ntseasee a ɔfa akyerew ano na ano nkitsahodzi nye nsenkyeredze a okasa ho.
3. „Social practice“ a ogyina de kasa a ɔman no gye to mu nye dza ɔman nngye nnto mu (2003) (CDA) so kyere de “Text nnyi ntseasee kor mbom text” kor no ara mu yetum nya ntseasee afofor fi mu.

Van Leeuwen (2001) ne “Multimodal Discourse Analysis Theory” (MDAT) (Akwan dodow Nkitsahodzi Mpensampensam Tsiɔri) ye dza ɔhwe akwan dodow ahorow a nkorɔfo fa do nye afofor dzi nkitsaho a wɔdze hɔn tsirmupɔw to gua. “Mono modal” nkitsahodzi- kyereɛ aber a obi nam kwan kor per do ridzi nkitsaho. De bi a, obi nam mfonyin nko do ridzi nkitsaho.

“Bimodal” nkitsahodzi- Mbɔho nkitsahodzi kyere ber a obi nam akwan ebien do ridzi nkitsaho. De bi a, obi nam akyerew na mfonyin, anaa akyerew na ahyensewɔdze bi, anaa ndzeyee na ahosu n.a. do ridzi nkitsaho.

“Multimodal” nkitsahodzi kyereɛ ber a yenam akwan ahorow a ɔbor ebien do ridzi nkitsaho de bi a, akyerew, mfonyin, ahosu, ndzeyee na dza ɔkeka ho do dzi nkitsaho. Mpen pii no hen afadze, hen adan, hen ndzeyee, na mpo dza yedzi nyina kasa anaa nye nkorɔfo dzi nkitsaho.



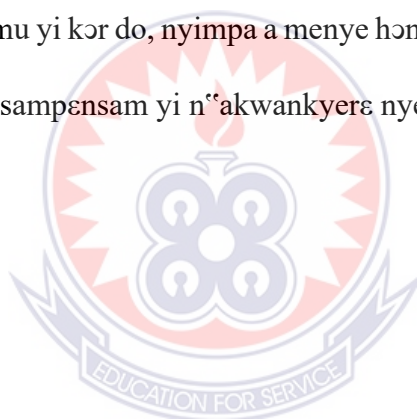
Van Leeuwen, (2001) tsiɔri yi aboa mpensampensamu a ɔfa nyimpadua akwaa ho akyerew yi.

Adwenmusem anaa tsiɔri ahorow ebien na medze dzii dwuma wɔ mo nhwehwemu dwumadzi yi mu de mbrɛ yehu no wɔ sor hɔ no. Van Leeuwen (2001) ne „Multimodal Discourse Analysis Theory“ no boae ma mohweɛ su ahorow a akyerew a ɔwɔ nyimpadua akwaa ho no fa na ne mpensampensam. Fairclough (1993, 2003) ne Critical Discourse Analysis tsiɔri no so boae ma botae a binom dze kyerewkyerew ndzɛmba gugu hɔn nyimpadua akwaa ho no daa edzi yie.

## 2.9 Ofa yi no tɔfabɔ

Dza ɔdaa edzi wɔ ofa yi mu no kasae faa dza odzidzi do yi ho: nyienyim, Mfinimfiin Mantɔw mu, Efutu Mansin no, kasa nkitsahodzi, nhwehwɛmu a enyimdzefo binom aye afa akyerɛw a ogugu ndzɛmba ho. Adwenmusɛm a Fairclough (1993, 2003) na Leeuwen (2001) dze too gua no tɔfabɔ.

Ofa a ɔtɔ do no ye dza otsia ebiasa, dɛm ofa yi mu no yehun kwan a mefaa do yeɛ nhwehwɛmu no. Ofa ebiasa no mu no, yehun nhwehwɛmu yi ne nyienyim, dwumadzi yi no su, bea a nhwehwɛmu yi kɔr do, nyimpa a menye hɔn dzii dwuma no, dza migyinaa do dzii dwuma no, mpensampensam yi n'akwankyerɛ nye ofa yi no tɔfabɔ



## TSIR EBIASA

### NHWEHWEMU AKWAN

#### 3.0 Nyienyim

Ɔfa yi da nhwehwemu akwan a medzedzii dwuma no edzi. Dem ɔfa yi tsir asem nye „nhwehwemu akwan“. Dza obopuei ɔfa yi mu binom nye; nyienyim, nhwehwemu no su, nyimpa a menye hon yee nhwehwemu yi, nyimpa dodow a menye hon yee nhwehwemu yi, nyiyimu akwan, kwan a mefaa do nyaa nsem dze dzii mo nhwehwemu dwumadzi yi, nhwehwemu no ho edwumayɛdze a medze dzii dwuma, Adzehwe, Nkɔmbɔtwetwe, Bea a nhwehwemu dwumadzi yi kor do, akwansere, kwan a mefaa do dze nhwehwemu dwumadzi yi ho nsem too gua nye ɔfa a ɔto do ebiasa yi no tofabo.

#### 3.1 Nhwehwemu no no su

Akwan ahorow ebiasa na obi botum afa do aye nhwehwemu. Dem akwan ahorow ebiasa yi ne nhwehwemu a ɔdze nkanee dzi dwuma, su-kyere na afrafra kwan (Quantitative, Qualitative and Mixed Method) (De Vaus 2001).

Nhwehwemu a ɔdze nkanee dzi dwuma ye nhwehwemu a ɔhwehwe ɔhaw bi mu ber a ɔrohwe anyenkofa a ɔda ndzɛmba bi a ɔsesa ntamu. Ɔye nhwehwemu a ɔdze dodow dzi dwuma wo akwan nyinaa mu. Nhwehwemu a ɔdze nkanee dzi dwuma nye nsem mpensampensamu a ɔdze nhwehwemu ndzɛmba bi tse de ANOVA, MANOVA, Chi Square na t-Score. (Hwe Creswell, 2009; Boateng, 2016; na Owu-Ewie, 2017).



Su-kyere nhwehwemu kwan (qualitative) no ye kwan bi a yefa do nya nteasee wo dza yerohwehwe no ho (Creswell 2009). Otoa do kyere mu de, dza oboa hen ma yena nteasee wo nhwehwemu a yefa dem kwan yi do ye no nye nkitsahodzi a yeyne nyimpakuw a nhwehwemu fa hon ho no nya wo hon abrabo mu anaa hon asetsena mu. Su-kyere anaa nhwehwemu su a yemmfa nkanee nndzi dwuma ho hia de nhwehwemufu no ko bea a oreye nhwehwemu no (Creswell, 2009). Iyi kyere de,owo de nhwehwemufu no tu anammɔn ko nyimpa a onye hon ridzi dwuma no ne nan do de mbe obeye a obenya nsem a orepɛ na etum ama woegyina do dze aye ne mpensampensamu, na asan so ahye ne nhwehwemu dwumadzi no mu kena.

Fraser (2004) kyere de, su-kyere nhwehwemu ye nhwehwemu a nhwehwemufu no nam nsembisa, ahwee na nkyerekyeremu so dze nya nsem dze ye mpensampesamu no. Oye nhwehwemu a onnyeda nngyina dodow pii do. Su-kyere nhwehwemu ye nhwehwemu a ohwe ohaw bi ho pe n'asekyere, no su, ne tsebea na gyedzi a nyimpa binom dze atoto adze bi ho de mbrɛ obenya ntsease papa, kyen de woboso adze kor no ahwe agye ato mu anaa de wonngye nnto mu.

Creswell (2009) na Boateng (2016) kyere de, afrafra nhwehwemu akwankyere (mixed method) ye nhwehwemu a nhwehwemufu no ka nhwehwemu a odze nkanee dzi dwuma na su-kyere nhwehwemu nyinaa bo mu dzi dwuma wo nhwehwemu kor noara mu, na obo no dem a, wofre dem nhwehwemu no afrafra nhwehwemu (Owu-Ewie, 2017). Osiande mo nhwehwemu dwumadzi ne tsir asem ntsi, nhwehwemu su a nhwehwemu

dwumadzi yi dze dzii dwuma nye su-kyere nhwehwemu. Mekyere nhwehwemu a wommfa nkanee nndzi dwuma.

Nhwehwemu yi beda enyimdzefo na nyimpa a mepaaw hon nye hon dzii dwuma no, hon tsirmusem a wowo no wo nyimpadua akwaa ho akyerew ho. Osiandɛ nhwehwemu dwumadzi yi fa nyimpadua akwaa ho a ɔye nyimpa no ara potsee ntsi, ohia papaapa de moboko nyimpa no ankasa do ntsi, na onnyi de medze nhwehwemu su a ɔfa nkanee dzi dwuma na mbom su-kyere nhwehwemu su na dwumadzi yi hia.

### **3.2 Bea a nhwehwemu yi kor do**

Nhwehwemufo biara wo bea anaa beebi potsee a ne nhwehwemu no ko do. Mibegyina dem kwan yi do akyerɛ beebi anaa bea potsee a me hwehwemu yi kor do. Leedy & Ormrod (2005) ka de, ɔwo de aber biara nhwehwemufo no tum da beebi potsee a ne nhwehwemu no kor do no edzi. Otoa do kaa de, nhwehwemufo no da bea no edzi a, ɔma akenkanfo no adwen na hon enyi tum dzi nhwehwemu no ekyi yie papaapa. Nhwehwemu yi kor do wo Mansin kor mu wo Mfinimfin Mantow mu. Mansin no nye Efutu a ɔye Mansin kese.

Nhwehwemu yi kor do wo Simpa abrɔn ahorow do, gua mu nye mpoano. Wodzi gua Benada na Fida, naaso ɔnam skuulpon na edwuma ahorow a ɔwowo ho no ntsi da biara nkorfo wo ho a wɔrotɔn adze. Po a ɔda Simpa ntsi, enyigyebea ahorow atahye ho a nkorfo tu akwan fi mbeambea pii begye hon enyi wo ho.

### 3.3 Nyimpakuw a medze hɔn dzii dwuma yi

Nyimpa a menyɛ hɔn dzii dwuma yi no, migyinaa m v brɛ dwumadzi yi no bɔbew na no botae tse do na medze yiyii hɔn. Fraser (2004) kyɛrɛ dɛ, nyimpakuw a nhwehwɛmufo reyɛ hɔn kasaa ho nhwehwɛmu no hɔn adwenkyɛrɛ so tum boa ma yɛhu hɔn suahu, gyidzi na mbrɛ kasa no si som hɔn bo fa. Iyi boa ma ntseasee a ɔwɔ nsem no mu puei yie ma nhwehwɛmufo no. Mepaaw nyimpa no nyinaa fii Simpa (Winneba) wɔ Mfinimfin Mantɔw mu. Nyimpa a mepaaw hɔn no yɛ hɔn a wɔakyerɛwkyerɛw hɔn nyimpadua akwaa ho osian hɔn akyerɛw no ntsi. Nyimpa eduonu na menyɛ hɔn dzii dwuma yi osiandɛ nhwehwɛmu no yɛ su-kyerɛw nhwehwɛmu a ɔmmfa nkanee nndzi dwuma, na enyisom nye dɛ nyimpa a maapaw hɔn no gyina ho ma dodow a wɔwɔ bea nhwehwɛmu yi kɔr do a wɔakyerɛkyerɛw hɔn nyimpadua akwaa ho no.

### 3.4 Nyiyimu Akwan

Owu-Ewie, (2017) ka dɛ nyimpa mu nyiyimu gyina ankorankor a wɔwɔ su kor anaa beenu a nhwehwɛmufo no enyi dzi hɔn ekyir a wɔwɔ bea a nhwehwɛmu no bɔkɔ do no na wɔka bom yɛ nyimpakuw anaa nyimpa dodow. Iyi ntsi, meberɛɛ nkorɔfo a hɔn nyinaa wɔ Simpa (Winneba) kurow no mu a wɔwɔ nyimdzee wɔ nhwehwɛmu yi ne tsir asem no ho. Tuckman (1999) wɔ Owu-Ewie (2017) mu nye Boateng (2016) yɛ adwen dɛ, nyiyimu yɛ kwan a nhwehwɛmufo bi fa do yiyi nyimpakuw bi mu fa dza ɔfata ma no nhwehwɛmu no botae na ɔdze hɔn yɛ no nhwehwɛmu no dze gyina ho ma dem nyimpakuw no nyinaa.

Migyinaa nyiyimu akwan a ogyina botae pɔtsee (Purposive Sampling) nyiyi mu akwan do na medze yiyii hɔn a menye hɔn dzii dwuma no. Owu-Ewie (2017) kyere de, nyiyimu a ogyina botae no do ye nyiyimu akwan a nyimpa a woyiyi hɔn dze dzi nhwehwemu no ho dwuma no gyina nhwehwemu no botae do. Dem nyiyimu kwan yi mmfa obiara gyan bi de wɔmfa no nye nhwehwemu no, mbom woyi hɔn a wɔwɔ nyimdzee wɔ dza nhwehwemufɔ no reye nhwehwemu no afa ho no ho.

Mammfa me nsenyiano no demara keke, megyeen m'enyi yie dze m'aso too fam yee nhwehwemu faa hɔn a mepaaw hɔn dzii dwuma no ho hun de wɔse fata nhwehwemu no ansaana merepaw hɔn nye hɔn edzi nkitsaho.

Nyimpa a wɔkyerɛkyerew hɔn nyimpadua akwaa ho a wɔgyee pen de wɔnye me bedzi nkitsaho no maa me kwan ma mekyeer hɔn nsem a wɔkae no bi guu efiɔ do. Mesreɛ hɔn ma wɔgyee pen de wɔnye me bedzi nkitsaho afa nsem na ndzamba a wɔkyerɛkyerew egu hɔn nyimpadua akwaa ho no su, dza ɔhye hɔn nkuran ma wɔkyerewee nye nsunsuando a ɔwɔ nyimpadua akwaa ho nkyerewee mu. Pɛposifo samplin na medze dzii dwuma paaw nkorɔfo a medze yee nhwehwemu yi wɔ Simpa (Winneba) Efutu Mansin no kurowpɔn mu. Ono boaa maa nkorɔfo no nya annyɛ dzen pii (Boateng 2016) Dza ɔwɔ mu nye de, hɔn a wɔpe de wɔhu akyerew a ɔwɔ hɔn ho no na wɔkyerɛkyerew no wɔ hɔn nsa ho, hɔn nan ho, hɔn kɔn ho nye mbea a obiara bohu. Iyi ntsi, manhaw mohɔ wɔ hɔn a wɔkyerɛkyerew egugu hɔn nsumaa mu no ho. Nyimpa eduonu (20) na menye hɔn dzii dwuma wɔ nhwehwemu yi mu.

### **3.5 Kwan a mefaa do nyaa nhwehwemu yi ho nsem**

Mbrɛ nhwehwemu yi no su tse ntsi, migyinaa nsembisa a onngu krataa do na medze dzii dwuma no. Mefaa dem kwan yi do nyaa nsem dodow no ara fii me nsemnyianofɔ no ho. Dem kwan yi a mefaa do bisaa me nsem no boaa me yie, osiandɛ ɔmaa metsee nsem na ndzɛmba bi a nkorɔfo kyerekyerɛw gu hon nyimpadua akwaa ho ase.

Osiandɛ nyimpa no bi ye eguadzifo ntsi, nsemmoano no bi wo ho a, nna minnya no ber a eguadzifo no ahyɛ ase ridzi gua. Eguadzifo no dodow ara dze me hyɛ ewimbir, ber a gua no etu. Mbom, nsem a wɔnye me kae no nyinaa wɔmaa me kwan ma motwetwee dodow no ara guu efir do. Mekyer hon nsem a wɔkae no gu efir do wie na se meba fie a, minya adagyɛr kyerekyerɛw gu buukuu mu, ansaana mataepe no wo mo kompiuta do.

### **3.6 Nhwehwemu yi ho edwumayɛdze**

Mbrɛ nhwehwemu yi bobew tse ntsi, mefaa nhwehwemu akwan ahorow ebien. Iyinom nye adzehwe na nkɔmbotwetwe. Mefaa nsembisa akwan a ɔmaa me kwan ma motumii sesaa nsem a ɔwo me nsembisa krataa no do no ne beebi a ɔwo de mutum sesa nsem bi na ama menya nsem potsee a ɔwo de minya na ɔboa nhwehwemu yi. Iyi boaa me ma mutumii duur mo botae no ho ntsem.

### **3.8 Akwansre**

Akwansre ye adze a no ho hia yie papaapa wo nhwehwemu dwumadzi biara mu. Migyinaa mbrɛ nhwehwemu nhyehyɛ tse do sreɛ kwan wo bea biara a nna ɔse de mesre kwan. M<sup>o</sup>akwansre no ye akwansre a medze rotwe nsem egu efir do, ansaana morotwe

nsem biara egu efir do. Hon a mikebisabisaa hon nsem no so mesree hon ho kwan ma wogyee pen ansaana menye hon ridzi nkombɔ fa mo dwumadzi no ho. Mfonyin a ɔwo mo dwumadzi yi mu nyinara so mesree hon a womaa mutwae no ho kwan ma wopeen do ansaana murutwa.

### **3.9 Kwan a mefaa do dze nhwehwemu yi no ho nsem too gua**

Migyinaa akwan ahorow do nyaa nsem a medze dzii dwuma wiee no, me pensaapensaa nsem no mu yie na migyinaa mpensampensamu no do kyekyee mu ekuwekuw de mbre obeye a mo nhwehwemu yi nnkenya ohaw anaa onnto sin wo kwan biara do. Mbre obeye a dwumadzi no boko totsee na ewie mudzi ntsi, migyinaa nhwehwemu no botae no do na medze kyekyee nsem no mu. Mefa nkyemu kor biara a, nna maakyerew dza ose de opue wo dem kuw no mu nyinaa egu buukuu mu ma obeye a mo werɛ nnkefir.

Mowiee dem ekuw nkyekyemu no, mehyee ase yee kuw biara ho edwuma. Migyinaa mbre dwumadzi no tse do kyereɛ kwan a mefaa do pensapensaa nsemmoano no mu.

### **3.10 Ofa yi no tɔfabɔ**

Dza mpensampensamu a ofa nhwehwemu akwan ho yi dze ato gua nye nyienyimu, nhwehwemu no su a oye su-kyere anaa nhwehwemu su a ommfa nkanee nndzi dwuma, nyimpa a menye hon yee nhwehwemu yi nye nyimpa dodow a menye hon yee nhwehwemu yi, kwan a mefaa do paaw nkorɔfo a menye hon yee nhwehwemu yi, bea ptee a nhwehwemu yi kor do, kwan a mefaa do nyaa nsem dzii dwuma yi, nhwehwemu

ndzɛmba a medze dzii dwuma yi, kwan a mefaa do dze nhwehwɛmu yi ho nsem too gua nye ofa yi no tɔfabɔ.



## TSIR ANAN

### NHWEHWEMU NO HO MPENSAMPENSAMU

#### 4.0 Nyienyim

Ɔfa a ɔtɔdo anan wɔ nhwehwemu yi mu no, mokɔr ahenkurow Simpa (Winneba) a ɔyɛ Efutu Mansin no no kurowpɔn mu kɛgyee hɔn adwenkyerɛ a ɔfa mo botae no ho yɛɛ mpensampensamu no. Dɛm ɔfa yi mu no yehun nyienyim, su a akyerɛw a ɔwɔ nyimpadua akwaa ho no fa, ndzɛmba ahorow na nsem ahorow pɔtsee a nkorɔfo kyerɛw gu hɔn nyimpadua akwaa ho, botae binom a nkorɔfo gyina do kyerɛw nsem pɔtsee anaa kurukyirew mfonyin ahorow bi gugu hɔn nyimpadua akwaa ho, nna nsunsuando a nkyerɛwee no dze brɛ hɔn, mbrɛ Fairclough (1993,2003) tsiɔri na Leeuwen (2001) tsiɔri sii dzii dwuma wɔ nkyerɛwee a ogugu nyimpadua akwaa ho wɔ ahenkurow Simpa (Winneba) a ɔyɛ Efutu Mansin no no kurowpɔn mu nye ɔfa yi no tɔfabɔ.

Mboanosem no mu no, yehwɛɛ su a akyerɛw a ɔwɔ nyimpadua akwaa ho no fa, ndzɛmba ahorow na nsem ahorow pɔtsee bi a nkorɔfo kyerɛw gu hɔn nyimpadua akwaa ho, botae binom a nkorɔfo gyina do kyerɛw nsem pɔtsee bi anaa kurukyirew mfonyin ahorow bi gugu hɔn nyimpadua akwaa ho, nna nsunsuando a nkyerɛwee no dze brɛ hɔn. Nsunsuando no, mohwɛɛ nsunsuando bɔn nye nsunsuandopa a ɔwɔ nyimpadua akwaa ho nkyerɛwee mu. Mboanosem no mu no, migyinaa nhwehwemu nsembisa ebiasa a ɔno nye:

1. Eɛn su ahorow na akyerɛw a ogu nkorɔfo hɔn nyimpadua akwaa ho no fa?
2. Eɛnadze na ɔma nkorɔfo kyerɛw biribi gu hɔn nyimpadua akwaa ho?



3. Nsunsuando ben na ɔwɔ nyimpadua akwaa ho akyerɛw mu?

#### **4.1 Nyimpadua akwaa ho nkyerɛwee su.**

Ɔfa yi hwe de ɔbɛpɛnsapɛnsa su ahorow a akyerɛw a ɔwɔ nyimpadua akwaa ho no fa. Mpanyimfo se, “Obi n’akɔndɔdze nye odompo no nson”, nna “dza oguan pɛ so na ɔdze no fufuw taa”. Iyi ntsi, obira so na n’apɛdze ntsi, ɔwɔ dza obiara kyerɛw gu ne nyimpadua akwaa ho. Binom dze ye bɛ, bi so ye ekutsiabɔ, binom so dze fa ɔdɔ ho, binom dze ye dzin ahorow, binom so ekurukyirew mbowa a wɔpɛ hɔn asem, binom nhyiren, ahyɛnsɛwdze ahorow nna pii a ɔkeka ho nye ndzɛmba ahorow a amamfo kyerekyerɛw gugu hɔn nyimpadua akwaa ho.

Yɛhwɛ mboanonsem no mu a, su ahorow ebiasa na yehu no wɔ akyerɛw a ogugu nyimpadua akwaa ho no mu. Yɛwɔ akyerɛw nkotsee, yɛwɔ akyerɛw na ahyɛnsɛwdze a ɔkasa nna yɛwɔ ahyɛnsɛwdze nkotsee so a ɔkasa. Akyerɛw ahorow a ogu nyimpadua akwaa ho no fa su ahorow a merebɛkyerɛkɛrɛ mu wɔ ase ha. Nhwɛhwɛmu yi daa su ahorow ebiasa edzi a ɔno nye; akyerɛw nkotsee a ɔkasa, akyerɛw na mfonyin a ɔkasa nna mfonyin nkotsee so a ɔkasa.

##### **4.1.1 Su a odzi kan: Akyerɛw nkotsee**

Mfonyin a odzidzi do yi nyina ye akyerɛw nkotsee a ɔkasa, no mu biara wɔ dza ɔreka.

Akyerɛw no bi ye bɛ, ekutsia, edzin ahorow, dza ɔfa ɔdɔ ho nna dza ɔkeka ho.



Mfonyin 1: Obi a akyerew adze egu ne nsa sor ho

*Adasema See Ofam Papa Ho*

**Mfonyin 1:** “ADASEMA SƐƐ OFAM PAPA HO” yɛ bɛ a maame bi akyerew egu ne nsa ho. Okyerɛ mu dɛ, oyɛ mpanyin kasa bi a oyɛ ne dɛw na ɔatsena ase so ehu dɛ oyɛ nokɔ war so wɔ abrafo yi mu. Ɔdze rekasa kyere wiase nyinara dɛ, dza otse wɔ abrafo mu biara no, erennya papa anaa bɔn nkotsee, na mbom ne nyiara femfam ho ma abrafo yi dzi mu.



Mfonyin 2: toa do de mbre otse wo mfonyin 1 no

*“Obi Tse Yie”, Efua Mary, 528/12, W“ba, Afiba Gyaba”*

**Mfonyin 2:** ye ekutsia, **“OBI TSE YIE”, “EFUA MARY”** a oye ne dzin, ne fie nomba **“528/12”** nna no kurow Winneba, na mbom, binom twa no sin kyerew no „W“ba“ de mbre yehu no wo ha yi, ntsi se yehu „W“ba biara wo dwumadzi yi mu a, gyina ho ma Winneba. **“W“BA”. “AFIBA GYABA”**. Iyi so kyere mu de, abraɔ a yerobo yi hen nyinara runntum nnya biribiara pereper da, oye den ara a otse de ahemfo hon kyim, bi dzidzi bi ekyir.



Mfonyin 3: toa do de ebien a odzikan no  
*Ama Adoma, Papaye Asa, 4.55/14, Winneba*

**Mfonyin 3:** ye maame bi a ɔkyerew ne **dzin “AMA ADOMA”, ekutsia “PAPAYE ASA”, ne fie nomba, “4.55/14”** nye no **kurow “WINNEBA”**. Ɔkyerɛ mu de, no so dzi gua ko nkurow ahorow do, na biribiara tum si ntsi na ɔkyerew ne dzin egu ne nsa ho no na se ɔkyena bi biribi si a woetum nye no aba fie. Ɔkyerɛ mu bio de, siantsir a ɔkyerew **“PAPAYE ASA”** wo ne nsa ho nye de, noara ne nyenko brebo a onye no bo nkyirefua tafer yii no mae yayaayaw ma okaa n’akoma.



Mfonyin 4 yi so ye dza obi akyerew egu ne nsa ho

**Mfonyin 4:** Ababaawa bi na ɔakyerew ne mpena ne dzin “**KWAME SIKWA**” egu ne nsa ho. Ɔkyere de, oehyia mbanyimfo binom wo n“abrabɔ mu, naaso iyi nye dza obisa no biribiara a ɔdze ma no; ɔmma biribiara nnhia no wo abrabɔ yi mu. Ntsi ɔdo no dodow na ɔakyerew ne dzin egu ne nsa ho.



Mfonyin 5: yi so toa do de dza yedzi kan ahwe no

*Ama Nyame, 40/12, W'ba*

**Mfonyin 5:** Papa bi a akyerew ne yer dadaw ne dzin “AMA NYAME” egu ne nsa ho na ne fie nomba “40/12” nye no kurow ne dzin “W’BA”. Papa yi kyere de nna odo ne yer papaapa a onye no tse ntsi akyerew ne yer no ne dzin guu ne nsa ho, naaso abrabo mu nsem a obi nnyim dza obotum esi okyena. Biribi sii ma nde onye dem basia no nnyi ho bio.



Mfonyin 6: yi so tse de dza yehu no wo sor ho no.

*Ekua Atoa Gaba Adayi*

**Mfonyin 6:** Maame bi a no so oakyerew ne dzin, “EKUA ATOA GABA ADAYI” egu ne nsa ho. Okyerɛ de, oakyerew ne dzin no dze ahye no ho nsew ama se otu kwan kedzi gua na se biribi to no wo akwantu mu na onntum nnkasa a, woehu ne nyimpa ban dze no aba fie.



Mfonyin 7: So ye dza obi akyerew egu ne nsa ho.

*Mame Botwe, W'ba*

**Mfonyin 7:** Maame bi a akyerew ne dzin “MAME BOTWE” na no kurow “W’BA” dzin egu n’abasa ho. Maame yi so tse de dza owo mfonyin a oto do anan no mu, eguadzi ntsi na akyerew ne dzin na no kurow guu ne nsa ho ama okyena se oko na biribi kesi a, n’ekyir kwan anyew na mbom, wodze no aba fie.





Mfonyin 8: yi so tse de dza odzidzi do wo sor ho no.

*Kudevo Akos A.V*

**Mfonyin 8:** Maame bi na akyerew ne dzin **KUDEVO AKOS A.V. VEKPƆ** wo n<sup>o</sup> basa ho. Iyi so kyerɛ mu de, eguadzi yi ara dze no kopuee “Cote d’Ivoire” a aber no nna basabasaye rokɔ do wo ho papaapa ntsi kurow mba no susuu de ahoho a wofifi amanaman a etwa hon ho ehyia no na wɔreyɛ ntsi se wohyia wo na enntum annka hon kasaa no bi ara a wɔye wo ayakayakadze. Iyi ntsi no ho kehiaa de Ghanafo a wowo ho no kyerew hon edzin gu hon nsa ho dze bo hon ho ban fi ayakayakadze no ho osiande wogyee too mu de Ghanafo nnye basabasa no bi. Se medze akyerew a wo mfonyin a

odzi kan dze kɛpem dza ɔto do awɔtwe no to Van Leeuwen (1993) ne tsiɔri Multimodal Discourse Analysis ho a, osi do dua de nnye anokasa nkotsee na yɛdze dzi nkitsaho na mbom akyerɛw so dzi mu akotsen yie. Van Leeuwen (1993) ne tsiɔri no san ma yɛtse ase de yɛwo “Mono modal” nkitsahodzi a ɔkyerɛ ber a obi nam kwan kor per do ridzi nkitsaho. Mfatoho nye:

a) **“Adasema sɛɛ ɔfam papa ho”**

b) **“Ama Adoma, Papayɛ Asa, 4.55/14, Winneba”** a nkorɔfo yi akyerɛw egu hon nsa ho. Wɔmmfaa hon ano nnkasae, naaso wɔakyerɛw egu hon nsa ho dze akasa, na osan so ye akyerɛw nkostee na ɔdzeridzi nkitsaho yi.

#### **4.1.3 Su a otsia ebien: Ahyɛnsɛwdze nkotsee a kasa**

Ɔfa a odzidzi do yi ye mfonyin a ɔye ahyɛnsɛwdze ahorow a nkorɔfo binom adrow egu hon nyimpadua akwaa ho.



Mfonyin 9: Obi a adrow “**ananse**” egu ne nsa sor ho

*Ananse*

**Mfonyin 9:** Maame bi na adrow abowa “Ananse” no mfonyin ato ne nsa ho. Maame yi kyere de se ohwe Ananse n’enyitsew na ne nyansa a, mpo de onam ananse do na kentewen bodwiir Ebibiman a nde yewo kente a atahye wiase nyinaa yi a, nna ohu de ananse dzi mu papaapa ntsi na ope n’asem ma adrow no mfonyin egu ne nsa ho no.

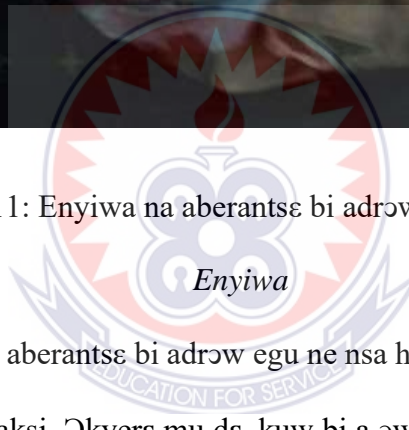


Mfonyin 10: ye nsoroma ahyensewdze a aberantse bi adrow ato ne nan ho. *Nsoroma*

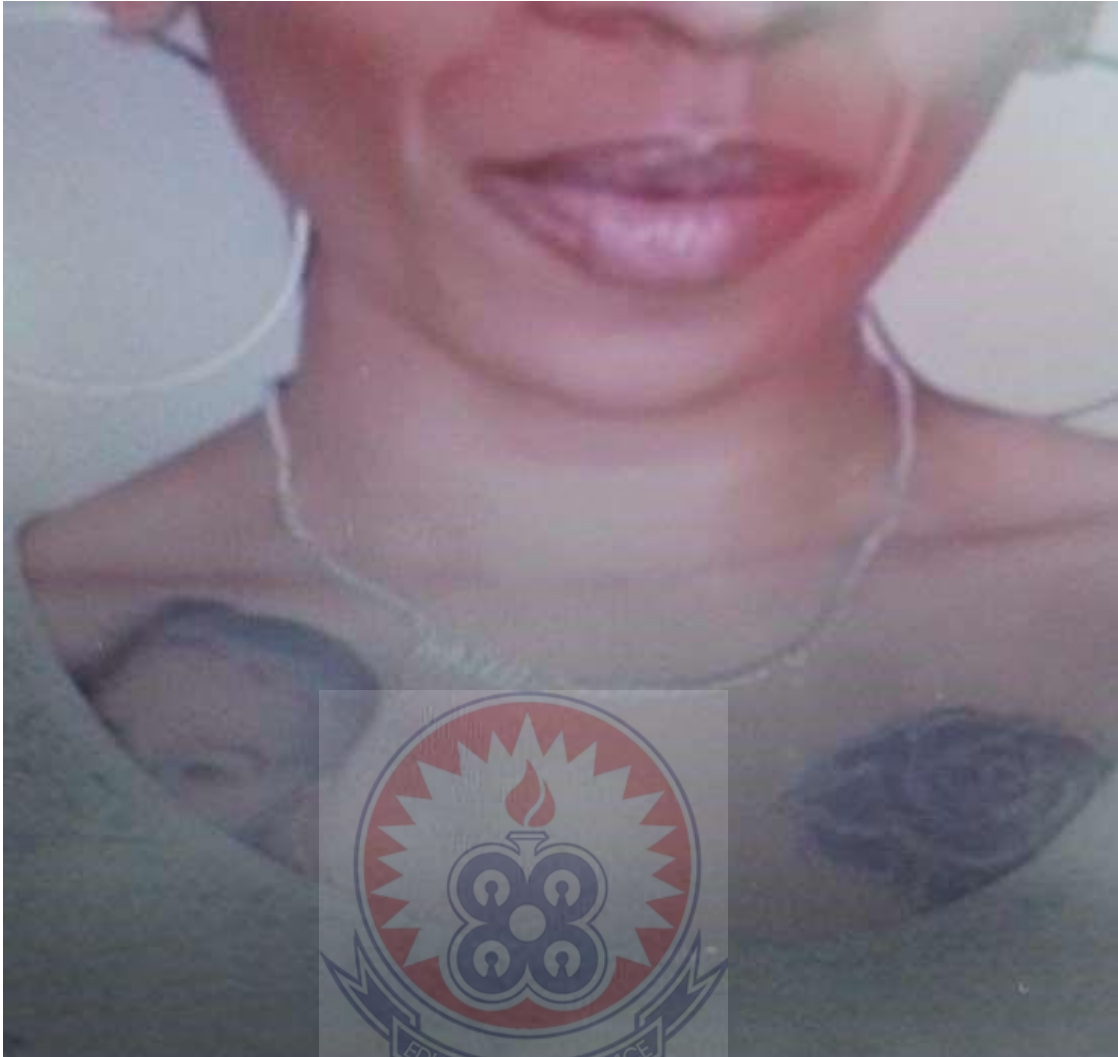
**Mfonyin 10:** *Nsoroma* ahyensewdze na aberantse bi adrow ato ne nan ho. Okyere mu de, okor haban mu na sekan twaa ne nan ma onyaa kotwa wo ne nan ho a nna ommpe koraa, ntsi na adrow dem nsoroma no dze hataa do no.



Mfonyin 11: Enyiwa na aberantse bi adrow egu ne nsa ho.



**Mfonyin 11:** Enyiwa na aberantse bi adrow egu ne nsa ho. Iyi ye aberantse a oedzi mfe beye eduonu esia a oka taksi. Okyere mu de, kuw bi a owo mu hon ahyensewdze a, ntsi oye nhye de kuwba biara dze boto no ho. Mepede de ankye mubohu no kuw ban na siantsir a wofaa enyiwa no, naaso okyere de kuw no dze onnyi ho kwan de obekyerekyerere me mu gyede mepede de mebeka hon ho.



Mfonyin 12: Yε maame bi a adrow **noara no mfonyin** na **nhwiren** egu **n“akoko**.

*Mfonyin na Nhwiren*

**Mfonyin 12:** Maame bi a adrow **noara no mfonyin** na **nhwiren** egu **n“akoko**. Maame yi kyere mu de, nkorofu ka de no ho ye few na noara so hu na ogye to mu de no ho ye few ampa ntsi odo noho na adrow n“enyim na nhwiren so a oye no few egu no koko do.



Mfonyin 13: Akateesia bi a adrow **nhwiren** na ne *dabaa* (*Signature*)ato no **kɔn ekyir**  
*Nhwiren na Dabaa (Signature)*

**Mfonyin 13:** Akateesia bi na adrow **nhwiren** ato no **kɔn ekyir** na ɔdze ne **dabaa** (**signature**) aka ho. Akateesia yi kyere mu de nhwiren ahorow pii na oehu na iyi ye dza ɔye ne few papaapa ntsi na adrow ato no kɔn ekyir na ɔdze ne dabaa aka ho dze rekyere de, osi no pi de, noara ne pe na ɔdze adrow nhwiren no ato noho na nnye obi na ɔahye no de ɔnye.

Se medze ahyensewde a ɔwo mfonyin a ɔto do akron kepem dza ɔto do duebiasa no to Van Leeuwen (1993) ne tsiori Multimodal Discourse Analysis ho a, muhu de iyi so ye “Mono modal” nkitsahodzi a ɔkyere ber a obi anaa nyimpa dodow nam kwan kor per do

ridzi nkitsaho tse de mbre nkorɔfo a wɔwɔ sor ho no nam akyerew nko do dzii nkitsaho no. Mfatoho a odzidzi do a yehu no wo ase ha yi so ye ahyensewdze nkotsee a okasa:

a. *“Ananse”*



b. *“Enyiwa”*







Iyinom so nam ahyensewdze nkotsee do na woridzii nkitsaho.

**4.1.3 Su a otsia ebiasa: Ahyensewdze na akyerew a okasa**

Ɔfa a odzidzi do yi so ye mfonyin a ɔye ahyensewdze ahorow na akyerew a nkorɔfo binom ekurukyirew egu hon nyimpadua akwaa ho dze ridzi nkitsaho.



Mfonyin 14: *ye aberentse bi a oekurukyirew “Baron, No-9, No-10, Nsoroma Ahyensewdze*  *“I Live For God Not Human” nna nsoroma ahyensewdze*  *egu ne nyimpadua akwaa ho.*

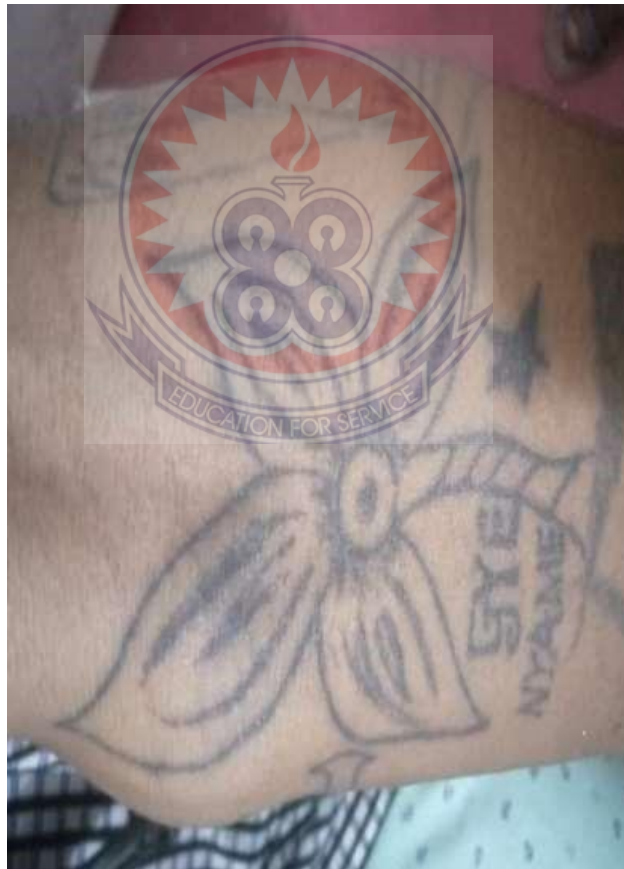
**Mfonyin 14:** Aberentse bi a oakerewkyerew ndzamba bi egu n<sup>o</sup>abetsir dze ba n<sup>o</sup>akoko. Oakerew ne dzin **“Baron, No-9, No-10, nsoroma ahyensewdze**  **“I Live For God Not Human nna nsoroma ahyensewdze**  **. Dza oakerew no, se iyi ne dzin na nsoroma no fi mu a, ose, “se Akron nnyi ho a, Du remmba” (No-9, No10). “Metse ase ma Nyankopon, nnye adasa” (I Live For God Not Human)**

Aberentse yi kyere mu de, wo abrabo mu no, oye abotar nkotsee; abrabo nnye de ebepo wo ho, na mbom de mbre mpanyimfo aka de, “Apa do adze woyi no nkorkor” no, dem ara na abrabo tse. Ifi kor, ansaana ako ebien, ntsi se ndur akron a, irunntum nndu du. Ha na medze Fairclough ne Critical Discourse Analysis tsiori “Social practice” a ogyina de kasa a oman no gye to mu nye dza oman nngye nnto mu (2003) (CDA) so kyere de



“Text nnyi ntseasee kor mbom text” kor no ara mu yetum nya ntseasee afofor fi mu. Mpen pii no se yehu “**No-9, No-10**” a, dza otaa ba nkorofu hon adwen mu nye “**se amma wo nyenko enntwa akron a, wo so nntwa du**”, anaa “**se amma wo nyenko enntwa annko a, wo so nntwa ndu**” naaso aberentse yi wo ntseasee fofor fi dza obiara dze n“adwen bu no ho, a oye kasa a, oman yi gye to mu.

Aberentse yi san se, ono otse ase ma Ewuradze na nnye odasanyi biara, ntsi ommper noho, Nyame beyi n“apa do ndzamba nkorkor ama no ntsi, iyi ye adze a ohye no nkuran papaapa.



Mfonyin 15: ye aberentse bi a oekurukyirew **nhwiren, nsoroma** nna oakyerew “**GYE NYAME**” so egu n *Nhwiren, Nsoroma Na Gye Nyame*

**Mfonyin 15:** Aberentse bi na oekurukyirew **nhwiren, nsoroma** nna oakyerew **“GYE NYAME”** so egu n“abasa ho. Nkyeremu no nye de, nhyiren no ye no few na ohye no nkuran so. Nsoroma no so ma no enyidado de obehyeren afebo na Nyankopon nkotsee so na n“abrabo hye ne nsa. Nyimpa biara wo abrabo mu no, ohia papaapa de ebeye wo ho nkuran, na ehu de Twerampon Nyankopon nkotsee so na okista abrabo yi ntsi owo de yedze hen ho to no do.



**Mfonyin 16:** ye aberetse bi a oadrow **dua** a owo **bebar ho a wesi ne tsir adze** na odze **“blade”** aka ho. Oakyerew, **“Don’t judge me...”** so aka ho wo n“abasa ho.

**Mfonyin 16:** Aberetse bi a oadrow **dua** a owo **bebar ho a wesi ne tsir adze** na odze

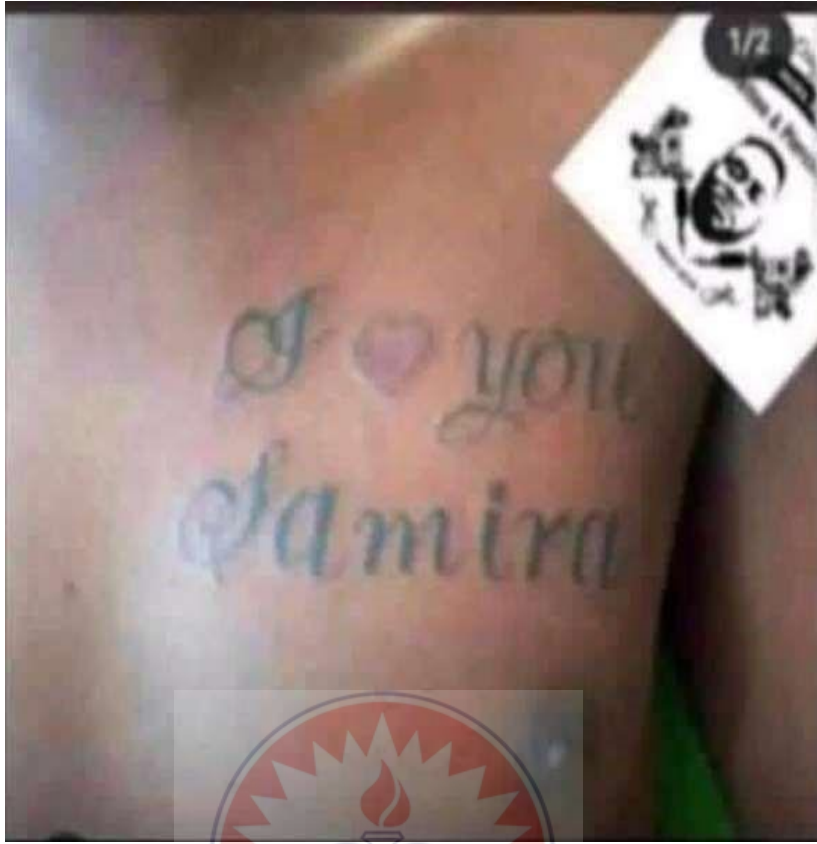
**“blade”** aka ho. Oakyerew, **“Don’t judge me...”** so aka ho wo n“abasa ho. Dza oakyerew no n“asekyere nye de, **“Mma mmbu me atsen”**.

Aberɛntɛ no kyere mu de, ɔwo a ɔbebar dua ho oesi ne tsir ase na “blade”no ye kuw bi a ɔdom, hon ahyensewdze a. Obisae no wɔkyere no mu de, ɔkyere akokodur, enyiodzen, mbanyinye na tum. Na obiara a ɔka kuw no ho biara no otwar de onya ahyensew no bi wo noho; ɔno beebiara a woara epe no no, woara w’asem a.



Mfonyin 17: ye **“Faith”** a n’asekyere nye „gyedzi”, nsa a ɔaka aboa ano a ɔkyere de obi robɔ mpae

**Mfonyin 17:** ye, **“Faith”** a n’asekyere nye „gyedzi” na nsa a ɔaka aboa ano a ɔkyere de **obi robɔ mpaa** na akateesia bi akyerew egu **n’abasa** ho. ɔkyere mu de, ɔye kuw bi a ɔdom hon ahyensewdze a, na ɔwo gyedzi wo no kuw no mu.



Mfonyin 18: yɛ ***“I ♥ you Samira”*** a n’asekyerɛ nye ***“Modɔ wo Samira”*** na aberɛntɛ bi akyerɛw egu n’akoko.

**Mfonyin 18: “I ♥ you Samira”** na aberɛntɛ bi akyerɛw egu n’akoko. Nkyerɛasee nye **“Modɔ wo Samira”**.

Ɔkasafɔ no kyere mu de, ɔdɔ ne yer papaapa na kwan kor a ɔno ohu de ɔbɔboa ma yer no ehu na ɔagye ato mu de ɔdɔ no nye no, na ɔnoara so ɔbɔboa no ma da biara ɔaye ho kua nye de, ɔbekyerɛw egu ne nyimpadua akwaa hon a akae no da biara.



Mfonyin 19: *Be your own kind of beautiful* a asekyere nye, “**ma woara jahofew soronko nda nsew**” ɔnye, ɔɔ ahyensewdze a ɔye **akoma** na akateesia bi akyerew egu n<sup>o</sup> abasa ho.

Mfonyin 19: “*Be your own kind of beautiful*” a asekyere nye, “**ma woara jahofew soronko nda nsew**” ɔnye, ɔɔ ahyensewdze a ɔye **akoma** na akateesia bi akyerew egu n<sup>o</sup> abasa ho.

Ɔkyere mu de, mpɛn pii no, nkorɔfo nngye hɔn ho nndzi ntsi ibohu na wodze hɔnho rototo binom ho anaa worusua binom hɔn ndzeyee, hɔn ahosiesie na dza ɔkeka ho a odu beebi mpo a ɔmmfata hɔn a se wɔfaa hɔn ankasa hɔn akwan a nkye ihu de ɔbɔboa hɔn pii. Ntsi na ɔakyerew egu no ho no ama aboa ɔno nara ma ɔkyena bi se mpo ɔba ne tsir mu de, onsua obi a, oehu dza ɔwo de osua na dza onnyi de osua.



Mfonyin 20: yɛ Abina Ndomba, 401/12, ɔɔ ahyɛnsewdze a ɔyɛ akoma “♥” na maame bi akyerɛw egu ne nsa ho.

**Mfonyin 20:** “Abina Ndomba” na fie nɔmba “401/12” ɔnye ɔɔ ahyɛnsewdze a ɔyɛ akoma “♥” na obi akyerɛw egu ne nsa ho. Maame Ndomba kyere dɛ, ɔwɔ ɔɔ, ɔkyere ma obiara hu dze, naaso ɔpɛ dɛ okururkyirew gu no ho ma obiara hu dɛ ɔwɔ ɔɔ. Ɔdze ne dzin na ne fie ahyɛnsewdze so egu no ho ama sɛ ɔko gua na Nyame mmfa dem mmba, mbom sɛ biribi bɔn bi si na onntu nnkasa mpo a, woehu ne nyimpaban dze no ako fie. Sɛ medze ahyɛnsewdze na akyerɛw a ɔwɔ mfonyin a ɔɔ do duanan kɛpɛm dza ɔɔ do eduonu no to Van Leeuwen (1993) ne ticri Multimodal Discourse Analysis ho a, ɔɔa

edzi de iynom nyinaa ye “Bimodal” nkitsahodzi- Mboho nkitsahodzi kyere ber a obi nam akwan ebien do ridzi nkitsaho. De mbre iynom nam akyerew na ahyensewdze binom do ridzi nkitsaho yi.

Wo me mpensampensamu yi mu no, ada edzi de “Multimodal” nkitsaho a okyeree ber a yenam akwan ahorow a obor ebien do ridzi nkitsaho de bi a, akyerew, mfonyin, ahosu, ndzeyee na dza okeka ho do dzi nkitsaho no bi emmpue mo dwumadzi yi mu.

#### **4.2 Dza oma nkorfo kyerekyerew ndzamba gugu hon nyimpadua akwaa ho (Botae)**

Ofa yi rohwehwe dza oma nkorfo kyerew biribi gu hon nyimpadua akwaa ho. Nhwehwe mu yi daa no edzi de, dodow ara a menye hon dzii nkitsaho wo Simpa kurow mu no maa muhun de, hon a wodzi gua wo Simpa ho dze, mpen pii no de wodze behye hon ho nsew ntsi na wokyerekyerew hon nyimpadua akwaa ho. Ne nyinaa ekyir no, afofor so wo siantsir ahorow a oma wokyerew biribi gu hon ho. Siantsir no mu bi na odzidzi do yi:

Yerohwe akyerew a owo nyimpadua akwaa ho a, dza odzi kan a owo de obi gyina do dze kyerew biribi gu ne nyimpadua akwaa ho nye de nkye obema nyimpa no no ho aye few soronko bi, de obeda nsew, anyenkofo beka no ako mu ma oaye bi anaa so de oye amambra bi. Nokwar nye de, ogyina onyii kor no no botae do, Martin, (1994).

Nhwehwe mu yi ada botae ahorow a nkorfo dze kyerekyerew ndzamba gu hon nyimpadua akwaa ho.

Yenhwe dza odzidzi do yi na yenhu botae ahorow a nkorɔfo dze kyerewkyerew nsem na ndzɛmba ahorow gugu hɔn nyimpadua akwaa ho.

#### 4.2.1 Botae a odzi kan yɛ dza ɔkyerɛ ekyir kwan



Mfonyin 21: yɛ maame bi a ɔkyerew ne dzin, “EKUA ATOA GABA ADAYI” egu ne nsa ho.

**Mfonyin 21:** Maame bi na ɔkyerew ne dzin, “EKUA ATOA GABA ADAYI” egu ne nsa ho. ɔkyerɛ dɛ, botae a ɔdze kyerew ne dzin no nye dɛ ɔdze ahyɛ no ho nsew ama sɛ otu kwan kedzi gua na sɛ biribi to no wɔ akwantu mu na onntum nnkasa a, woehu ne nyimpaban dze no aba fie. ɔkyerɛ n’ekyir kwan. Iyi nye dza ɔkae:

**Maame E.A.G.A.** *Aa, yɛdze nam kɔ gua, wɔ ekyirkyir, na ɔyɛ a akwanhyia tum si ma binom tum hwer hɔn nkwa, ntsi Nyame mmfa dem mmba na sɛ ɔba no dem na sɛ dzin biara nnyi wo ho a wonntum nnhu beebi a ifi. Ntsi sɛ ɔba no dem na sɛ wo dzin wɔ wo*



*nsa ho a, se wɔbɔ a, obi tum ka de, „osimesi yi yenyim no de ofi ha anaa ofi ha ma wɔdze no kɔ fie kekata n’ekyir. (Maame E.A.G.A., Ebɔw 13, 2023)*

Nnye maame yi nko na n’akyerew no rekyere n’ekyir kwan. Dza odzi do yi so, ɔkyere n’ekyir kwan dem ara.



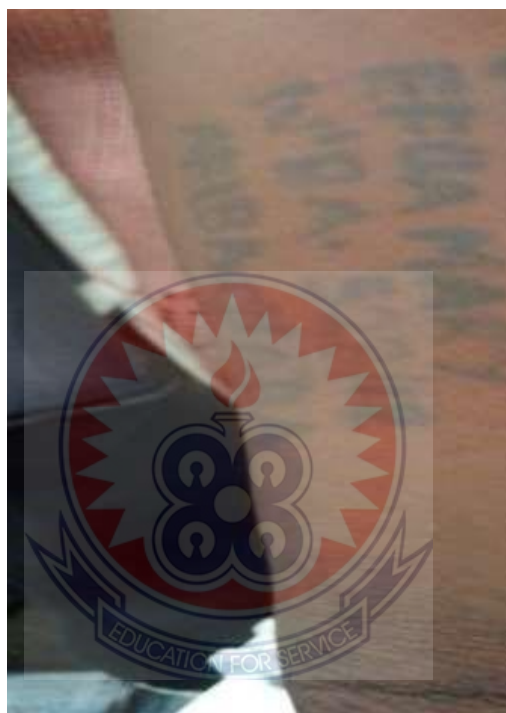
Mfonyin 22 ye maame bi a ɔakyerew ne dzin, “Mame Botwe”, na no kurow “W”BA” egu ne nsa ho.

**Mfonyin 22:** Maame bi na ɔakyerew ne dzin “**MAME BOTWE**” na no kurow “**W**”BA” dzin egu n’abasa ho. Maame yi so tse de dza ɔwɔ mfonyin a ɔwɔ sor ho no ara per, eguadzi ntsi na ɔkyerew ne dzin na no kurow guu ne nsa ho ama ɔkyena se ɔko na biribi kesi a n’ekyir kwan annyew na mbom, wɔdze no aba fie. Dza ɔkae nye yi:

*Me dzin na mo kurow Simpa na makyerew no wɔ me nsa ho.*

*Edwuma a meye nye de, medze nam ko gua wo ekyirkyir. Biribiara tum si, ntsi wo akwantu mu no, Nyame mmfa dem mmba dze naaso biribiara tum si. Se akwanhyia bi si na nntum nnkasa a, wo dzin na wo kurow a akyerew no wo wo nyimpadua akwaa ho no boa ma wohu w'ekyir kwan. (Maame M.B., Eboɔ 13, 2023)*

Dem ara so na maame a odzi do yi so dze n'akyerew no rekyere n'ekyir kwan.



Mfonyin 23: ye maame bi a akyerew ne dzin “EFUA MARY” egu ne nsa ho nye ne fie nomba “528/12” nna no kurow, “W”BA”. “AFIBA GYABA”.

**Mfonyin 23:** Maame bi a akyerew ne dzin “EFUA MARY” egu ne nsa ho nye ne fie nomba “528/12” nna no kurow, “W”BA”. “AFIBA GYABA”. Akyerew ne dzin, no kurow na ne fie nomba ama ahye ne nsew akyerew n'ekyir kwan de, se oko gua na biribi si na mpo onntum nnkasa a, wobohu n'ekyir kwan nye no ako fie, amma n'ekyir anyew. Nkombotwetwe a okordo wo menye ne ntamu na odzi do yi:

*Yeye eguadzifo; mpen pii no, yetu kwan koton hen eguatondze, binom ko ekyirkyir na dza okeka ho. Obi nnka de biribi nsi, na mbom se okeba no de akwanhyia bi si na se obi fi mu na se oakerew ne dzin, ne fie nomba nna dza okeka ho wo no nyimpadua akwaa ho a, oboa ma wodze no ba fie. (Maame E.M.A.G., Ebow 13, 2023)*

#### **4.2.2. Botae a ostia ebien no ye dza okyere odo**

Yewo binom so a akyerew a owo hon nyimpadua akwaa ho no gyina odo do. Odo bi a obi yii no edzi kyere no anaa ono ope de oyi no edze kyere ofofor no tum ma binom wokyerekyerew hon nyimpadua akwaa ho. No mu bi na odzidzi do yi:



Mfonyin 24: ye ababaawa bi a oakerew ne mpena ne dzin “KWAME SIKA” egu ne nsa ho.

**Mfonyin 24:** Ababaawa yi akyerew ne mpena ne dzin “KWAME SIKA” egu ne nsa ho. Okyere de, oehyia mbanyimfo binom wo n’abrabo mu, naaso oyi nye dza obisa no biribiara a odze ma no; omma biribiara nnhia no wo abrabo yi mu. Ntsi odo no dodow na oakerew ne dzin egu ne nsa ho. Dza no so kae na odzi do yi:

*Menye mbanyimfo esian kakra, na hon nyinaa mu no, iyi nye obi a dza mibebisa no biara odze ma me ntsi oma hen do no no mu ye dzen ara yie ntsi na makyerew ne dzin egu me*

*nsa ho yi, ɔkae me dabaa so de obi wo m"abrabo mu. Na ɔmma nbanyimfo so mmfa ɔpe ho nsem nnhaaw me pii. (Akyerɛbaa Ekua Tsɛtsewaa, Esusowaketseaba 1, 2023)*

Dɛ mbɛ ɔdo gyaaw akyerɛbaa Ekua ma ɔkyerɛw ne mpona ne dzin guu ne nsa ho no, dɛm ara so na papa yi so dzii ɔdo ekyir kyerɛw ne yer ne dzin guu ne nsa ho. Ne tsir a annyɛ yie nye dɛ, seseira ɔbaa no egyaa no awar ko.



Mfonyin 25: Papa bi a ɔkyerɛw ne yer dadaw ne dzin “AMA NYAME” egu ne nsa ho.

**Mfonyin 25:** Papa bi a ɔkyerɛw ne yer dadaw ne dzin “AMA NYAME” egu ne nsa ho. Mboanonyi yi kyere mu dɛ, osii do no nna nyimpadua akwaa ho akyerɛw no ye adze a aba do ma nkorɔfo reye, nsti ɔyɛɛ n“adwen dɛ ɔbeyɛ bi, na nna ne yer do no papaapa a ɔno so do ne yer no ntsi na ɔkyerɛw ne yer no ne dzin guu ne nsa ho no.

Naaso yerekasa yi, obaa no egyaa no awar kɔ, ma dzin no so aka ne nsa ho. Ɔkyerɛ mu de, onnyi sika a ɔdze bɔkɔ akɛpɛpa.

Dza ɔkae na odzi do yi:

*Yeyɛ mberantsee no, nna ɔyɛ adze a aba do ma obiara rekyerɛw biribi egu no ho, nna modɔ me yer no ntsi na mekyerɛw ne dzin guu me nsa ho. Seseiara menye no nnyi ho bio, meenu mo ho papaapa de mekyerɛwee, naaso munntum nnye ho hwee; minnyi sikabum a medze bɔkɔ akɛpɛpa. (Papa K. K., Esusuaketseaba 13, 2023)*



Mfonyin 26: yɛ aberantse bi a ɔakyerɛw “I ♥ you **Samira**” a n’asekyerɛ nye, “**Modɔ wo Samira**” na egu n’akoko.

**Mfonyin 26:** “I ♥ you Samira” a n’asekyere nye, “Modɔ wo Samira” na aberantsee bi akyerew egu n’akoko. Aberantsee yi daa no edzi de, ɔdɔ ne yer no yie na ɔpe de yer no hu ntsi na ɔkyerew ne dzin egu n’akoko no.

Nkɔmbɔtwetwe a ɔkor do wo menye no ntamu na odzi do yi:

*Oye! Modɔfopa na ɔtse me nkyen ha yi a abɔto hen beenu nyina yi, mepɛ no dem papaapa. M’akoma, mutum yi kyereno anaa? (Ɔyer no kasa) Muwura, itum dze kyere no. Yoo meda ase! (oyi n’atarsor no). Dza makyerew nye yi, “I ♥ you Samira”, a ɔkyere de, “Modɔ wo Samira”. Me yer dɔfo nye yi, wɔfrɛ no “Samira” na modɔ no papaapa a mepɛ de mara meye ho kua, na mekyere ɔdɔ mapa kyere no aber biara, iyi ntsi na makyerew ne dzin na ɔdɔ a modɔ no no egu m’akoma ho no. (Owura Sarpong, Esusuwaketseaba 13, 2023)*

#### **4.2.3 Botae a otsia ebiasa no ye dza ɔkyere ekutsia.**

Akyerew a ɔwo nyimpadua akwaa ho no mu bi ye nkorɔfo dze bɔ ekutsia. Suban bi a obi yii no edzi kyere afofor no tum ma binom kyerekyerew ekutsia nsem gu hɔn nyimpadua akwaa ho.

No mu bi na odzidzi do yi:



Mfonyin27: yɛ maame bi a ɔakyerɛw “**OBI TSE YIE**” egu ne nsa ho.

**Mfonyin27: Ekutsia, “OBI TSE YIE”** a maame bi akyerɛw egu ne nsa ho. Nkyerɛmu a ɔdze bae nye iyi: Maame yi daa no edzi dɛ, ɔnye binom tse a hɔn nyinara wɔ mpenafo, naaso kor bi wɔ mu a aber biara a ne mpena no bɔkɔ po aba no, ɔfrɛ no dze nam a onyae nyinaa ma no ma ɔkɔtɔn ntsi aber biara nna ɔwɔ sika.

*Akateesia bi a nna yenye no tse fie a ne mpena kɔ po, sɛ aberɛntsee no keyi nam ba aber biara a nna ɔabɛfrɛ akateesia no dze ama no dɛ ɔnkɔtɔn. Nkateesia a yaaka no nna yennya no dem. Ntsi dakor onnyi hɔ a yeridzi no ho nkɔmbɔ na mekae dɛ “ei, obi tse yie oo”, nna ɔbeyɛɛ me dzin. Ntsi sɛ yehu akateesia no a, nna yaaka dɛ, „obi tse yie”. Ntsi kurowmu ha dze, dzin a wɔdze frɛ me ara nye no. (Maame E.M., Ɛbɔw13, 2023)*

Nnye Maame E.M. nkotsee na ɔboɔ ekutsia wɔ mo dwumadzi yi mu; Maame A.A. so boɔ ekutsia no bi. No so ne dze na odzi do no.



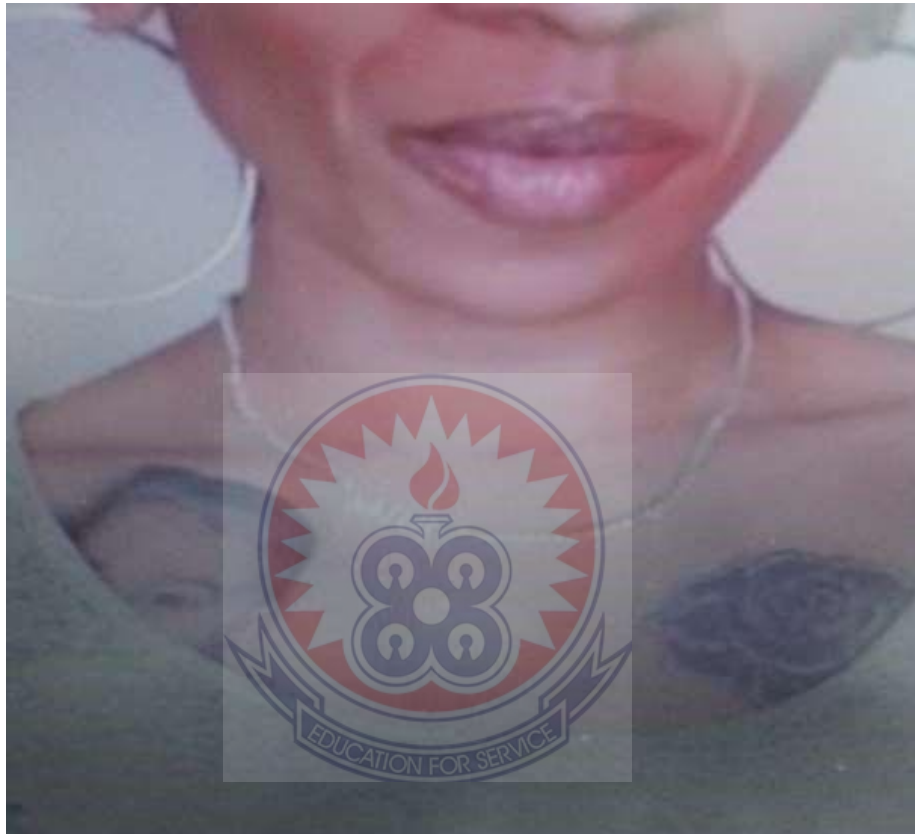
Mfonyin 28: ye maame bi a ɔakyerɛw “PAPAYE ASA” egu ne nsa ho.

**Mfonyin 28:** Maame bi a ɔakyerɛw asem “PAPAYE ASA” egu ne nsa ho. Ɔkyerɛ mu de, *Asem wɔ ho papaapa. Wiase ye yaw oo. Mara me nyanko brebo a menye no bo kyirefua tafer, onnyi nam a, mara migyina mu gye bi ma no ma ɔton na se owie a ɔaboaboa sika ano etua. Nnye kor, nnye ebien. Mpen pii na mboa no wɔ akwan ahorow pii do; meye edziban ma ɔnye n’ebusua nyinara bedzi, naaso ɔbaa no de mihia no mboa no oyii me mae ma atamfo huu m’enyinguase. Ɔye yaw papaapa. Ntsi emi, mobɔɔ me tsir mu pɔw de merennye obiara papa bio da. Ɔno na ɔmaa mekyereew “Papaye asa” wɔ mensa ho no. (Maame A.A., Eboɔ 13, 2023)*



**4.2.4. Botae a otsia anan no ye hɔn a ne fɛw ntsi na wɔdze yɛɛ.**

Binom so wɔ hɔ a, ndzɛmba bi a ɔyɛ hɔn fɛw dɛ bi a nhyiren, mbowa na ahyɛnsɛwdze ahorow na wɔ kyerɛwkyerɛw guguhɔn nyimpadua ho. Dza odzidzi do yi ye hɔn a wɔdze fɛw kyerɛwkyerɛw ndzɛmba guguhɔn nyimpadua akwaa ho.



Mfonyin 29: yɛ maame bi a oekurukyirɛw ɔnoara no mfonyin na nhwiren egu

**n“akoko.**

**Mfonyin 29:** Maame bi a oekurukyirɛw ɔnoara no mfonyin na nwyiren egu

**n“akoko.** Ɔkyerɛ mu dɛ, nkorɔfo ka dɛ no ho ye fɛw na nara so hu dɛ no ho ye fɛw ntsi ɔdɔ noho na oekurukyirɛw n“enyim na nhwiren so a ɔyɛ no fɛw egu no koko do. Dza no so kae nye yi:

**Mboanonyi:** *Ɔye “Rose” nhyiren. Ɔye adze a Ɔye me few ara nsti na mukurukyirewii guu m’akoko. Na mara so Ɔye me enyigye na m’ahom ka moho de mo mfonyin wo mara me nyimpadua ho, na “rose” nhyiren so dze, obiara pe. (Ewuraba Gladys, Obiradzi 1, 2023)*

Ewuraba Benedicta a odzi do yi so kyere mu de Ɔye no few ntsi na oekurukyirew biribi egu no ho.



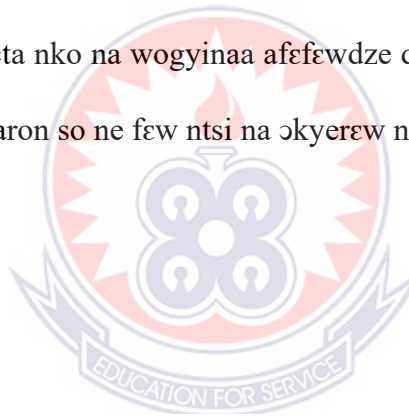
Mfonyin 30: Akateesia bi a oekurukyirew **nhwiren** na ne **dabaa** (*Signature*)ato no **kon ekyir.**

**Mfonyin 30:** Akateesia bi na oekurukyirew **nhwiren** ato no **kɔn ekyir** na ɔdze ne **dabaa** (**signature**) aka ho. No so kyerɛ mu dɛ nhwiren no yɛ ne fɛw ntsi na oekurukyirew na ɔdze ne dabaa aka ho dze rekyerɛ dɛ, osi no pi dɛ, nara na oekurukyirew ato noho. Dɛm na ɔkyerɛkyerɛ mu:

**Mboanonyi:** *Mukurukyirew “Rose” nhyiren na me dabaa wɔ mo kɔn ekyir.*

*Nna ɔyɛ me fɛw ara ntsi na mukurukyirewe, nnye dɛ obi bohu ntsi na mukurukyirewee, mara a ɔyɛ me fɛw ntsi a, marankasa ɔyɛ me fɛw dɛ biribi dem wɔ mo ho, ntsi m’enyi gye ho; ɔma me enyigye papaapa. (Ewuraba Benedicta, Obiradzi 1, 2023)*

Nnye Gladys na Benedicta nko na wogyinaa afɛfɛwdze do kyerɛw ndzɛmba gugu hɔn nyimpadua akwaa ho. Baron so ne fɛw ntsi na ɔkyerɛw ne nyimpadua akwaa ho; ɔno na odzi do yi.





Mfonyin 31: ye aberentse bi a oekurukyirew **nhwiren, nsoroma** nna ɔakyerew **“GYE NYAME”** so egu n *Nhwiren, Nsoroma Na Gye Nyame*

**Mfonyin 31:** Aberentse bi a oekurukyirew **nhwiren, nsoroma** nna ɔakyerew **“GYE NYAME”** so egu n“abasa ho. Ne nkyeremu nye de, nhwiren no ye no few na ɔhye no nkuran so. Dza ɔkae na ɔwo ase ho yi:

**Mboanonyi:** *Nhyiren no ye me few papaapa, ɔye nhyiren a mara ɔye me few ntsi na mekurukyirew ato mo ho no, ne few ara ntsi a. (Baron)*

#### **4.2.5. Botae a otsia enum yi ye dza ɔhye hon nkuran.**

Yewo binom so wo ho a, akyerew a ɔwo hon ho no hye hon nkuran, na dza odzidzi do yi da no edzi.



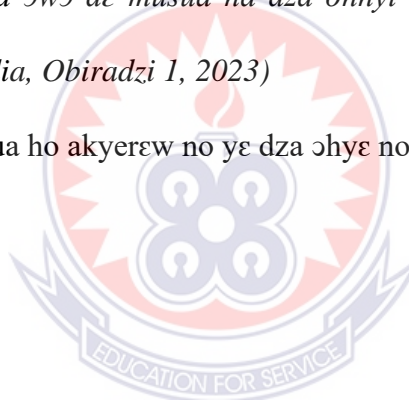
Mfonyin 32: *Be your own kind of beautiful* a asekyere nye, **“ma woara jahofew soronko nda nsew”** onye, **odo** ahyensewdze a oye **akoma** na akateesia bi akyerew egu n<sup>o</sup> abasa ho.

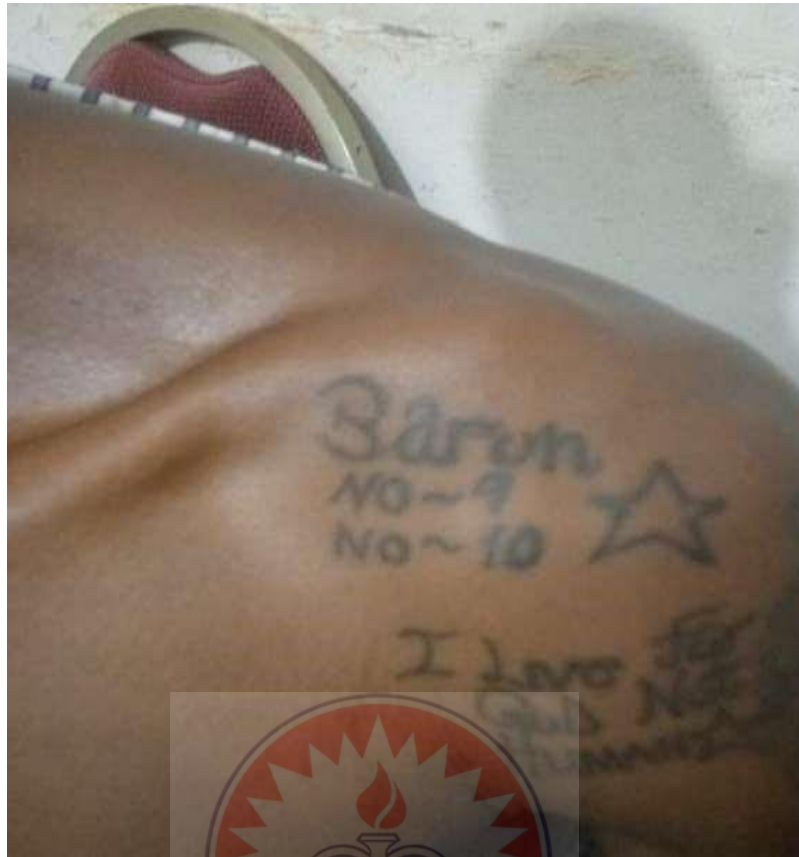
**Mfonyin 32: “Be your own kind of beautiful”** a asekyere nye, **“ma woara jahofew soronko nda nsew”** na akateesia bi akyerew egu n<sup>o</sup> abasa ho.

Okyerere mu de, mpɛn pii no, nkorɔfo nngye hɔn ho nndzi ntsi ibohu na wodze hɔnho rototo binom ho anaa worusua binom hɔn ndzeyee, hɔn ahosiesie na dza okeka ho a odu beebi mpo a ommfata hɔn a se wofaa hɔn ankasa hɔn akwan a nkye ihu de oboboa hɔn pii. Ntsi na okyerew egu no ho no ama aboa ono nara ma okyena bi se mpo oba ne tsir mu de, onsua obi a, oehu dza owɔ de osua na dza onnyi de osua. Iyi hye no nkuran ma ogye no ho dzi. Dza no so kae nye yi:

*Mboannonyi: Hmm, dza makyerew nye “Be your own kind of beautiful” a okyerε de, gyina woara oahofew soronko do, se mebkyere mu a, “Gye woara wo ho dzi”. Mpen pii no, nkorfo nngye hon ho ndzi anaa nnto mu ntsi ibohu na wodze honho rototo binom ho anaa worusua binom hon ndzeyee, hon ahosiesie na dza okoka ho a odu beebi mpo a ommfata hon a se wofaa hon ankasa hon akwan a nkye ihu de oboboa hon pii. Ntsi makyerew iyi dze rekyere mu de, obiara mbrε etse biara no, Nyankopon na oaye wo dem ama botae bi ntsi ommfata de ebekyenkyen wo ho araa de ebeye de obi. Nwoma Kronkron no se, “Yewo adze nyinaa ho kwan so nnye adze nyinaa na ofata hen”. Makyerew egu mo ho, ama aboa emi mara so ma okyena bi se mpo oba me tsir mu de, munsua obi a, mehu dza owε de musua na dza onnyi de musua. Iyi hye me nkuran papaapa. (Ewuraba Nadia, Obiradzi 1, 2023)*

Baron so se ne nyimpadua ho akyerew no ye dza ohye no nkuran.





Mfonyin 33: yɛ aberɛntɛ bi a oekurukyirew “Baron, No-9, No-10, Nsoroma Ahyensewdze 🌟. “I Live For God Not Human” nna nsoroma ahyensewdze 🌟.egu ne nyimpadua akwaa ho.

**Mfonyin 33:** Aberɛntɛ yi kyere mu dɛ, wɔ abrabɔ mu no, ɔyɛ ntoboasee nkotse; abrabɔ nnyɛ dɛ ebɛper wo ho, na mbom dɛ mbɛ mpanyimfo aka dɛ, “Apa do adze woyi no nkorkor” no, dem ara na abrabɔ tse. Ifi kor, ansaana akɔ ebien, ntsi se ndur akɔn a, irunntum nndu du.

Aberɛntɛ yi san se, ɔno ɔtse ase ma Ewuradze na nnyɛ ɔdasanyi biara, ntsi ɔmper noho, Nyame beyi n“apa do ndzɛmba nkorkor ama no ntsi, iyi yɛ adze a ɔhyɛ no nkuran papaapa. Ntsi na ɔakyerew egu no ho no. Dza ɔkae na odzi do yi:

**Mboanonyi:** *Wɔ abrabɔ yi mu no, embirikatu biara nnyi mu, ɔyɛ abotar. Megyedzi dɛ, sɛ iyiyi abrabɔ mu ndzɛmba nkokor a, mbrɛ ɔtse biara, ibedzi nkunyim. Sɛ erekan adzɛ a, biribiara nnyi hɔ a ɔkyerɛ dɛ sɛ annkɔ akɔn a ibotum akɔ du ma ayɛ yei. Ntsi sɛ akɔn nnyi hɔ a, du mmba.*

*Wiase yi a yɛwɔ mu yi Nyankopɔn nkotstee na yetse ase ma no, Nyame pɛ na ɔwɔ tum dɛ ɔgye hɛn nkwa fi hɛn nsamu anaa ɔdze ma hɛn, ntsi ɔno nkotoo na metse ase ma no.*

**Mboanonyi:** *Ehu dɛ nsoroma hyerɛn. Dɛ mbrɛ nsoroma hyerɛn no, dɛm ara pepɛɛpɛ na ebibifo nkyɛ yɛhyerɛn, na hɛn ara na yɛnnye hɛn ndzɛma yei nnhu hɛn ho do hwe na ama hɛn ndzɛma ayɛ basaa. Ne nyinaa mu no, emi megye dzi dɛ mebehyerɛn, mowɔ gyedzi wɔ nsoroma no mu osiandɛ nsoroma wɔ tum, ɔno nye adzɛ a ɔhyɛ me nkuran. (Owura B K, Obiradzi 1, 2023.)*

#### **4.2.6. Botae a otsia enum yi yɛ dza ɔyɛ dɛmdzi nkatado.**

Ha so Solo no botae a ɔdze kyereɯ ne nyimpadua akwaa ho no nye dɛ ɔdze rekata ne pira anaa dandzi do.





Mfonyin 10: yɛ nsoroma ahyensewdze a aberantɛ bi ekurukyirew ato ne nan ho.

**Mfonyin 34:** Nsoroma ahyensewdze a aberantɛ bi ekurukyirew ato ne nan ho.

Ɔkyerɛ mu dɛ, ɔkor haban mu na sekan twaa ne nan ma onyaa kotwa wɔ ne nan ho a nna ɔyɛ no enyito papaapa, ntsi na okurukireew dɛm nsoroma no dze kataa do no. Dza ɔkae nye iyi:

*Nokwar no nye dɛ, ɔnnye adze a mehyɛɛ da yɛɛ m" adwen dɛ mobokurukyirew biribi egu me nyimpadua akwaa biara ho. Mbom dza osii nye dɛ, sekan twaa me wɔ aber a morodɔw wɔ haban mu ma kotwa/akam kɛsɛ bi bɛdaa me nan ho a nna ɔyɛ me enyito dɛ nkorɔfo bohu, ɔno na ɔmaa mokurukyirew nsoroma yi dze kataa mo kotwa no do. (Paa Solo, Ebow 1, 2023)*

#### **4.3 Nsunsuando a ɔwɔ nyimpadua akwaa ho akyerɛw mu.**

Ɔfa yi rohwe ada nsunsuando a ɔwɔ nyimpadua akwaa ho akyerɛw mu. Mboanosem a ofi nhwehwɛmu yi mu bae no da no edzi dɛ, dodow a wɔakyerɛkyerɛw hɔn nyimpadua akwaa ho no nkorɔfo bu hɔn enyimtsia na wɔtsentsen nsa hwe hɔn do. Iyi ekyir no, muhun dɛ akyerɛw no wɔ nsunsuando ahorow wɔ hɔ a ɔwɔ dɛ yehu. No mu binom na odzidzi do wɔ ase hɔ yi.

#### **4.3.1 Nsunsuando pa bi a ɔwɔ nyimpadua akwaa ho akyerɛwkyerɛw mu**

Dza odzidzi do wɔ ase hɔ yi ye nkorɔfo hɔn enumsem a ɔkyerɛ dɛ dza wɔakyerɛw egu hɔn nyimpadua akwaa ho no dze nsunsuandopa ahorow abre hɔn.

#### **4.3.1.1 Nsunsuando pa a ɔkyerɛ ekyirkwan**

Nkyerɛkyerɛmu **a-d** a ɔtoatoado yi nyinaa ye dza ɔkyerɛ **ekyirkwan**.

*a) Maame yi kyere mu dɛ, “Mutuu kwan kɔr “Cote d’Ivoire” keyee edwuma, na dem aber no nna nsembɔn pii kodo wɔ hɔ a nna wosusu dɛ ahɔho a wɔwɔ hɔ no na wodzi dem nsembɔn no ntsi nna wɔye hen basabasa. Iyi maa yekaa hen ho bɔɔmu na yetoo nkra maa Ɔmanpanyin a dem aber no naa ɔtse do a ɔye “J. J. Rawlings”, dɛ ɔnye biribi mfa ho, annye dem a, wɔrobor binom, pirapira binom, kunkum binom mpo. Ntsi ɔnye “Cote d’Ivoire” Ɔmanpanyin no kasae. Wɔ iyi mu no, wɔhyee dɛ obiara nkyerɛw ne dzin na no kurow ngu ne nsa ho. Wonyim dɛ Ghanafo dze, yennyɛ basabasa. Iyi maa Ghanafo a nna yewɔ hɔ dem aber no dze, nkanka hen eguadzifo no dze, obiara kyereɛw ne dzin guu ne nsa ho anaa n’akoko ma ɔbeyee bambɔ maa hen”. (Maame Vic., Obiradzi 1, 2023)*

b) **Maame yi so kyerεε mu dε**, “Yedze nam kɔ gua, wɔ ekyirkyir, na ɔyε a akwanhyia tum si ma binom tum hwer hɔn nkwa mpo, ntsi Nyame mmfa dεm mmba na sε ɔba no dεm na sε dzin biara nnyi wo ho a wonntum nnhu beebi a ifi. Ntsi sε ɔba no dεm na sε wo dzin wɔ wo nsa ho a, sε wɔbɔ a, obi tum ka dε, „osimesi yi yenyim no dε ofi ha anaa ofi ha ma wɔdze no kɔ fie kekata n”ekyir. (Maame A.A., Eboɔw 13, 2023)

c) **Maame yi so ne nkyerεmu nye dε**, “Yetu kwan kedzigua, wɔ ekyirkyir, na ɔyε a akwanhyia tum si ma binom tum hwer hɔn nkwa, ntsi Nyame mmfa dεm mmba na sε ɔba no dεm na sε dzin biara nnyi wo ho a wonntum nnhu beebi a ifi. Ntsi sε ɔba no dεm na wɔbɔ a, obi tum ka dε, „osimesi yi yenyim no dε ofi ha anaa ofi ha ma wɔdze no kɔ fie kekata n”ekyir. (Maame E.A.G.A, Eboɔw 13, 2023)

d) **Maame a odzi do yi so dze too gua dε**, Edwuma a meye nye dε, medze nam kɔ gua wɔ ekyirkyir. Biribiara tum si, ntsi wɔ akwantu mu no, Nyame mmfa dεm mmba dze naaso biribiara tum si. Sε akwanhyia bi si na nntum nnkasa a, wo dzin na wo kurow a akyerew no wɔ wo nyimpadua akwaa ho no boa ma wohu w”ekyir kwan. (Maame M.B., Eboɔw 13, 2023)

#### 4.3.1.2 Nsunsuando pa a ɔfa ngyentomu ho

Dza odzidzido wɔ ase hɔ yi, **a** na **b** kyerε ngyentomu

a) **Aberentseε yi dze to gua dε**, “Hmm, murunntum nkyerεkyerε mu pii, dza mobotum aka ara nye dε, ɔyε kuw bi a mowɔ mu hɛn ahyensewdze a ɔwɔ dε obiara a ɔka ho no

*kurukyirew gu ne nyimpadua akwaa ho beebi. Oma kuw no gye me tomu de meye kuwba". (Owura K.B., Obiradzi 1,2023)*

a) *Ewuraba yi so kyere mu de, "Kuw bi a modom hen ahyensewdze a, nhyehyee nye de obiara bokurukyirew ato ne nyimpadua akwaa ho, itum dze to beebiara a epe, na mbom wonnkyerekyere mu. Se ipe de ebodom hen kuw no a, kwan wo ho, ahyensewdze yi ma kuw no gye wo to mu de eye kuwba preko per". (Ewuraba Natty, Obiradzi 1, 2023)*

#### **4.3.1.3. Nsunsuando pa a ofa bambɔ ho**

Yehwe dza odzi do yi yie a, yehu de, dzin na kurow no rekyere n"ekyir kwan dze, naaso osan so bo no ho ban fi ayakayakadze a nna wodze reye ahoho a wosusu de hon na woreye basabasa wo *Cote d'Ivoire* ho no ho. Dza okae nye yi:

*"Mutuu kwan kor "Cote d'Ivoire" keyee edwuma, na dem aber no nna nsembon pii kodo wo ho a nna wosusu de ahoho a wowa ho no na wodzi dem nsembon no ntsi nna woye hen basabasa. Iyi maa yekaa hen ho boomu na yetoo nkra maa Omanpanyin a dem aber no naa otse do a oye "J. J. Rawlings", de onye biribi mfa ho, annye dem a, worobor binom, pirapira binom, kunkum binom mpo. Ntsi onye "Cote d'Ivoire" Omanpanyin no kasae. Wo iyi mu no, whyee de obiara nkyerew ne dzin na no kurow ngu ne nsa ho. Wonyim de Ghanafo dze, yennye basabasa. Iyi maa Ghanafo a nna yewo ho dem aber no dze, nkanka hen eguadzifo no dze, obiara kyereew ne dzin guu ne nsa ho anaa n"akoko ma obeyee bambɔ maa hen."*

*(Maame Vic., Obiradzi 1, 2023)*

Akateesia yi so se yehwe a, ɔɔɔ a ɔwɔ ma ne mpena no ntsi na ɔkyerɛw ne dzin guu ne nsa ho naanso akyerɛw no beyɛ bambɔ ma nna mbanyimfo nnhaw n<sup>o</sup>adwen. Ɔkyerɛ mu dem:

*“Menye mbanyimfo esian kakra, na hon nyinaa mu no, iyi nye obi a dza mibebisa no biara ɔdze ma me ntsi ɔma hen dɔ no no mu ye dzen ara yie ntsi na makyerɛw ne dzin egu me nsa ho yi, ɔkae me dabaa so de obi wɔ m<sup>o</sup>abrabɔ mu. Na ɔmma nbanyimfo so mmfa ɔpe ho nsem nnhaaw me pii”. (Akyerɛbaa Ekua Tsetsewaa, Esusowaketseaba 1, 2023)*

#### **4.3.1.4. Nsunsuando pa a ɔfa enyinguase nkatado ho**

Akyerɛw a ɔwɔ aberɛntsee yi n<sup>o</sup>akwaa ho no ye dza ɔdze akata no kotwa a obu no de ɔye enyinguase ma no do. Dza ɔkae na odzi do wɔ ase ho yi:

*“Nokwar no nye de, ɔnnye adze a mehyɛ da ye m<sup>o</sup>adwen de mobokurukyirew biribi egu me nyimpadua akwaa biara ho. Mbom dza osii nye de, sekan twaa me wɔ aber a morodɔw wɔ haban mu ma kotwa/akam kese bi beda me nan ho a nna ɔye me enyito de nkorɔfo bohu, ɔno na ɔmaa mokurukyirew nsoroma yi dze kataa mo kotwa no do” (Paa Solo Ebow 1, 2023)*

#### **4.3.2 Nsunsuando hon bi a ɔwɔ nyimpadua akwaa ho akyerɛwkyerɛw mu**

Dza odzidzi do wɔ ase ho yi ye nkorɔfo hon enumsem a ɔkyerɛ de nyimpadua akwaa ho akyerɛwkyerɛw no dze nsunsuandobon abre hon nye nyimpa binom.

#### 4.3.2.1 Nsunsuando bɔn a ɔfa enyimtsiabu ho

Nkyerɛkyeremu **a-d** a ɔtoatoado wɔ ase ho yi nyinaa ye dza ɔkyerɛ **enyimtsiabu**

**a) Maame yi so kyerɛ mu de,** *“Mokɔr asɔr no, nyimpa no binom kasakasaa tsiaa me de, okristonyi na makyerɛwkyerɛw me nsa ho dem yi, na se Nyankopɔn ba na obisa me de, nnye dem na ɔbɔɔ me na ɔbaa no den na makyerɛwkyerɛw mo ho yi a eben asem na mebeka akyerɛ no. Ɔba no dem a, ɔma mitsibua bu mo fɔ”.* (Maame E.A.G.A., *Ɛbɔw 13, 2023*)

**b) Maame yi so dze too do de mbrɛ dza odzi kan yi aka yi ara:** *“Mekae aber a ekvir no mokɔr asɔr ma obi kasaa tsiaa me ma megyae asɔr no kɔ”.* (Maame E.M., *Ɛbɔw 13, 2023*)

**c) Aberɛntɛ yi so daa no edzi de,** *“Obi wɔ ho a, se ohu de akyerɛw biribi egu wo nyimpadua akwaa ho a, ɔbɔhwɛ wo dem araa. Itum hu de nyimpa yi biribi rokɔ do wɔ n”adwen mu, naaso se suro o, se fer o, ibohu de orimmbisa wo hwee na nankasa oebu wo fɔ wɔ n”akoma mu dadaadaw ebetse na ɔnye nkorɔfo reka wo ho asem rubu wo enyimtsia kwa. Ntsi na mese, mma mmbu me atsɛn no.* (Owura B.K., *Obiradzi 1, 2023*)

**d) Aberɛntɛ yi so kyerɛ mu de,** *“Beebi so dze, wohu de akyerɛw wo ho ara a, nna kyerɛ de eye abɔnsam. Naaso emi, munnhunii wɔ kyerɛw krɔnkrɔn no no mu beebiara de, se ekyerɛw biribi gu wo nyimpadua akwaa ho a, ɔye bɔn. Muwiewe, skuul fofor a morokɔhwɛhwe edwuma no, megye dzi papaapa de mokɔree a wɔrototo ano dze afa edwumayɛfo no, (at the interview), akyerɛw a wohun no wɔ mo ho no ara ntsi na*

*wɔammfa me wɔ edwuma no mu no. Ofi dem aber no, nna otwar de mehye atar tsentsen aber biara a morokɔhwehwe edwuma ama akata nkyerewe no do.”*  
(Owura I. K., Obiradzi 1, 2023).

#### **4.3.2.2. Nsunsuando bɔn a ɔfa apɔwmudzen ho**

Ase ha nkyerekyeremu yi so ye dza ɔda nsunsuandobɔn a ɔfa apɔwmudzen ho edzi. Maame a odzi kan yi kyere mu de, onyim binom a nyimpadua akwaa ho akyerew yi dze hɔn akɔ nsɔhwe bi mu pen.

- a) Iyi nye dza maame bi dze too gua,** *“Ei hmm, maame bi wɔ kurow yi mu ha a, ɔkyerew ne nsa ho ma ɔye kur pakyaɔ porɔwee, Nyame ammba mu a nkye wotwaa ne nsa no kyenee; wɔse onyaa kansa (skin cancer). Mpo minyim obi so a ne nsa no porɔw koraa ma nna wɔye ho hwee a ɔrennye yie ma wotwaa ne nsa no koraa. (Maame E.A.G.A., Eboɔw 13, 2023)*

Aberentse yi nyaa apɔwmudzen ho haw a ne nyimpadua akwaa ho akyerew no beye kur pakyaɔ bi a nnye Nyankopɔn na ɔbaa mu a nkye annye asem papa koraa.

- b) Aberentse yi so daa iyi edzi:** *“Se ehwe m” abetsir ha a, ihu de akam kese bi da hɔ. Akyerew no beye kur kese papaapa a ɔnnye asem kakraba. Wɔkyerew mu de, meenya „infection” efi akyerew no mu, Nyankopɔn n” adom ara kwa na oyii me fii mu. (Owura B.K., Obiradzi 1, 2023)*

#### 4.3.2.3. Nsunsuando bɔn a ɔkyerɛ nnuho

Dza odzi do yi ye nsunsuando a ɔbaa papa bi a ne nsa ho akyerɛw no dze nnuho kɛse abre no wɔ aber a ɔbaa a ɔkyerɛw ne dzin guu ne nsa ho no gyae no awar.

**Papa yi so dza ɔdze too gua nye yi,** *“Yeyɛ mberantsee no, nna ɔye adze a aba do ma obiara rekyerɛw biribi egu no ho, nna modɔ me yer no ntsi na mekyerɛw ne dzin guu me nsa ho. Seseiara menye no nnyi hɔ bio, meenu mo ho papaapa de mekyerɛw ne dzin guu me nsa ho, naaso murunntum nnye ho hwee osiande se mese merekepepa a, sika wɔbɛgye me no, ɔnnye adze a mibenya bi dze etua. (Owura B.K., Esusowaketseaba 1, 2023)*

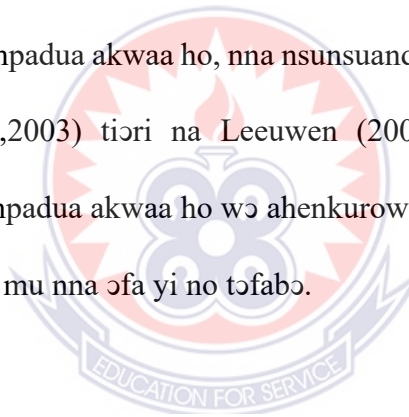
Nsunsuando ahorow a nyimpadua akwaa ho nkyerɛwee dze ba a nhwehwɛmu yi daa no edzi bi nye de, de mbre dodow ara hu tattoye anaa nyimpadua akwaa ho nkyerɛwee de adze bɔn a ntsi mantamu bi mpo mmpɛ koraa de wobohu tattoo enyim koraa no ma nyimpa beberee wɔ hɔ a, wɔmmpɛ de wɔbɛkyerɛ de wɔaye tattoo anaa wɔdze hɔn tattoo bɛkyerɛ osian mbre nyimpa kasa fa hɔn ho no ntsi amma obi ennhu annkasa enntsia hɔn anaa emmbu hɔn enyimtsia. Nyimpa pii wɔ hɔ a wɔhye ntar a ne nsa wowaree de mbre ɔbɛkata nkyerɛwee a ɔwɔ hɔn nyimpadua akwaa ho no do ber a wɔroko edwuma. Binom so hye traoses ma ɔkata hɔn tattoo do. Wɔye iyinom nyinaa, ma ɔbeyɛ a ɔbɛkata hɔn nyimpadua akwaa ho nkyerɛwee no do na woennyi hɔn edzi emmfi edwuma mu. Nyimpadua akwaa ho nkyerɛwee wɔ Nyamesom ahorow mu no so ye adze a nnye ɔsom biara na hɔn enyi gye ho ma kwan ma hɔn nkorɔfo dze hɔn ho hye nyimpadua akwaa ho akyerɛw mu. Binom so se wodzi anyenkofo na anaa ɔdo ekyir kɛkyerɛw biribr gu hɔn nyimpadua akwaa ho na se ekyir no wonu hɔn ho na wɔpe de wɔpepa a, ɔnnye yei, wɔse



gyama gyede wɔkɛye plastek sɛgyeri „plastic surgery“ a ɔnnye sika kakraba na wobotua, wonnyi bi ntsi, ɔka hɔn ho afeboɔ. Kor so a ɔhaw adwen yie nye hɔn a sɛ hɔn tsir annye yei a ɔye kur pakya ma kur no dze ɔhaw brɛ hɔn no. Nyimpadua akwaa ho akyerɛwkyerɛw yi mu kur yi ara tum ma wotwitwa binom hɔn nsa.

#### **4.4 Ɔfa yi no tɔfabɔ**

Wɔ dem ɔfa yi mu no yehun nyienyim, su a akyerɛw a ɔwɔ nyimpadua akwaa ho no fa, ndzɛmba ahorow na nsɛm ahorow pɔtsee bi a nkorɔfo kyerɛw gu hɔn nyimpadua akwaa ho, botae binom a nkorɔfo gyina do kyerɛw nsɛm pɔtsee bi anaa kurukyirew mfonyin ahorow bi gugu hɔn nyimpadua akwaa ho, nna nsunsuando a nkyerɛwee no dze brɛ hɔn, mbrɛ Fairclough (1993,2003) tiɔri na Leeuwen (2001) tiɔri sii dzii dwuma wɔ nkyerɛwee a ogugu nyimpadua akwaa ho wɔ ahenkurow Simpa (Winneba) a ɔye Efutu Mansin no no kurowpɔn mu nna ɔfa yi no tɔfabɔ.



## TSIR ENUM

### EWIEI, TƆFABƆ NA ADWENKYERE

#### 5.0 Nyienyim

Dem ɔfa yi nye dwuma no nyina n'ewiei na ɔfa yi ara so na ɔbɔ dwumadzi no nyina tɔfa anaa wɔ nhwehwemu ahorow a meyeɛ nye dza ɔkɔr do wɔ dwumadzi yi mu no. Dem ɔfa yi ara so mu na medze dza muhun no wɔ hwehwemu yi mu no so too gua. Afei, adwenkyere nye nsusui a ɔbɔboa binom so ma woetum edzi dwuma fofor aka dza maye yi ho no so pue mu.

#### 5.1 Dwumadzi no no tɔfabɔ

Dwumadzi yi hwɛɛ su ahorow a dza nkorɔfo kyerekyerew gugu hɔn nyimpadua akwaa ho no fa, dza ɔhye hɔn nkuran anaa botae a ɔma wɔkyerekyerew hɔn nyimpadua akwaa ho na nsunsuando a ɔwɔ hɔn a wɔkyerekyerew hɔn nyimpadua akwaa ho no do. Nhwehwemunyi no nyaa akyerew na mfonyin a ɔdze yeɛ no nhwehwemu no fii nkorɔfo a nkyerewee no bi wowɔ hɔn ho wɔ Simpa a ɔye Efutu Mensin no no kurowpɔn a ɔwɔ Mfininmfin Mantɔw no mu. De mbre dwumadzi biara wɔ botae no, dwumadzi yi so gyinaa boate ahorow ebiasa do; kor nye de ɔhwehwɛ akyerew a ogugu nyimpadua akwaa ho no no su, ebien so nye de, ɔhwɛɛ dza ɔhye nkorɔfo nkuran anaa botae a ɔma binom kyerekyerew ndzɛmba gugu hɔn nyimpadua akwaa ho. Botae a otsia ebiasa a odzi ewiei no so nye de, ɔhwɛɛ nsunsuando a ɔwɔ hɔn a wɔkyerekyerew hɔn nyimpadua akwaa ho no do. Nhwehwemu no daa no edzi de, akyerew a ogugu nyimpadua akwaa ho no fa su ebiasa; akyerew nkotsee a ɔkasa, akyerew na ahyensewdze a wɔkasa, nna ahyensewdze nkotsee so a ɔkasa na ɔwɔ hɔ.

## 5.2. Dza ɔdaa edzi wɔ mpensampensamu dwumadzi yi mu

Dza ɔdaa edzi wɔ mpensampensamu dwumadzi yi mu nye de, dza ɔhye nkorɔfo nkuran anaa botae a ɔma nkorɔfo kyerekyerew hon nyimpadua akwaa ho no gyina; odzikan, ahyensew a ɔbekyerɛ hon ekyir kwan wɔ dahiada mu a ɔremma wɔnnyew wɔ aber a wɔako gua wɔ ekyirkyir beebi ma akwanhyia bi esi ma woepira a wonntum nnkasa anaa mpo woewu. Iyi na ɔma wɔkyerew hon edzinn, hon nkurow, hon fie nɔmba na biribiara a ɔbekyerɛ hon ekyir kwam gu hon nyimpadua akwaa ho. Otsia ebien, binom so, nna aba ma obiara reyɛ bi ntsi ɔye hon few na hon so wɔkyerew biribi guu hon nyimpadua akwaa ho. Mpanyimfo ka de, „fein a aba na wodzi“, iyi ntsi, binom so kyere ndzamba gu hon nyimpadua akwaa ho ɔnam de aba ma nkorɔfo reyɛ ara ntsi. De mbre yenyim no, binom wɔho a, gyede adze no ammba, wɔbeyɛ bi mpo ansaana wɔadwen ho de ɔwo nsunsuando bi anaa.

Bio, binom so kuw a wɔdze hon ho adom no na ɔhye hon de ɔ otwar de obiara a ɔwo kuw no mu no nya dem ahyensewdze no bi to no ho ntsi nna otwar de wɔye ara, se wɔbɔdɔm kuw no nkotsee dze a. ɔnam de mpanyimfo se „Se wɔrosɔn asra na annson bi a, wobu wo de wɔawerewba ewu nsti, nna otwar de wɔdze honho hye mu dze ahyensew no bi to hon nyimpadua akwaa ho.

ɔdaa edzi bio de, ɔdo so gyaaw binom ma wɔkyerekyerew ndzamba guguu hon nyimpadua akwaa ho ma ekir no a ɔdo no tsetseew hon enyiwa do no, nna wɔpepa a ɔnnye yie osian kaw ɔwo mu ntsi. Mbom, ɔnam de nsatsea nyinara nnye per ntsi, binom so dzii ɔdo kor yi ara do kyereew ndzamba guu hon nyimpadua akwaa ho ma ɔdze

nsunsuandopa brɛɛ hɔn; iyi na wɔka no de, „obi rekra ne Nyame no nna obi nngyina hɔ”. Na „dza ɔye obi ne fie yie no, dem adzekor noara see obi so ne fie”.

Nyimpadua akwaa ho akyerew yi so ma binom nkuranhye papaapa wɔ abrabɔ mu.

Binom so dze kata pira anaa akam bi a ɔda hɔn nyimpadua akwaa ho a, wɔmmpe de obiara bohu do.

Nsunsuando ahorow a nyimpadua akwaa ho nkyerewee dze ba a nhwehwemu yi daa no edzi gu mu ahorow ebien; nsunsuando pa nye nsunsuando bɔn. Nsunsuando pa a nhwehwemu yi dze too gua no bi nye de, ɔkyere nkorɔfo hɔn ekyir kwan, ɔma nkorɔfo hu de wɔagye hɔn ato mu de wɔye kuw mba, binom so nyimpadua akwaa ho akyerew no ye bambɔ ma hɔn wɔ kwan bi do, obi so dze akata ne pira do ma wonnhu n’enyinguase na ɔma binom so nkuranhye soronko wɔ abrabɔ mu.

Nsunsuando bɔn a nhwehwemu yi dze too gua no bi na odzidzi do yi: odzikan, ɔdaa edzi de dodow a wɔakyerewkyerew hɔn nyimpadua akwaa ho no nya enyimtsiabu papaapa fi amamfo hɔ. Bio, ɔdze apɔwmudzen mu haw ba nkorɔfo do. Binom so dzi anyenkofo anaa ndzɛmba binom ekyir kyere biribi gu hɔn nyimpadua akwaa ho a ekyir no ibohu na woenu hɔn ho so a wonntum mmpepa ɔnam sikasem na ndzɛmba bi ntsi. Obi so ne nyimpadua akwaa ho akyerew ntsi wɔammfa no wɔ edwuma mu.

Roberts (2002) kɔ do ka de, ɔsom binom so wɔ hɔ a wɔtse ase de tatuu nnye adzebɔn, na se obi ye bi a, ɔnnkyere de nyimpakor no wɔ suban bɔn na mbom ogyina biribi do na ɔma obi dze no ho hye tatuuye mu.

Elzweig & Peeples (2011, p. 14) kyerɛ mu dɛ, nyimpa a wɔayɛ tattoo wɔ hɔn nyimpadua akwaa ho no wɔ akwanya dɛ wɔkyerɛ hɔn adwen fa siantsir a wɔakyerɛw biribi egu hɔn nyimpadua akwaa bi anaa wɔayɛ mfonyin bi wɔ hɔn honam enyi. Wɔ edwuma mu no, ɔwɔ dɛ dza ɔrekepe edwuma no hu kwan a ɔbɛfa do nye edwumawura no atsena wɔ ber a ne tattoo no mmfa ɔhaw biara mmba. Osian kasa nye mbrɛ nyimpa si hu tattoo ntsi, ɔwɔ dɛ obi a ɔdze no ho hyɛ mu no fa kwan pa do siesie no ho na ammfa sinto anaa ɔhaw biara ammba no do.

### **5.3. Adwenkyerɛ anaa nsusui**

Nyimpadua akwaa ho nkyerɛwee yɛ adze a nkorɔfo dze hɔn ho rehyɛ mu ara yie. Nde mber yi mu mpo dze, nkateesia na mberantsee pii na yehu dɛ wɔrekyerɛkyerɛw hɔn nyimpadua akwaa ho sen mpanyimfo. Iyi saso ntsi mubosusu dɛ, ansaana obi bɛkyerɛw biribi egu ne nyimpadua akwaa ho no, ɔwɔ dɛ ɔhwɛ na ohu dɛ nsunsuando bi wɔ ho ansaana se ɔbɛkyerɛw a ɔakyerɛw. Edwuma mu no, ɔwɔ dɛ dza ɔrekepe edwuma no hu kwan a ɔbɛfa do nye edwumawura no atsena wɔ ber a ne tattoo no mmfa ɔhaw biara mmba. Bio, ɔwɔ dɛ obi a ɔdze no ho hyɛ nyimpadua akwaa ho akyerɛw mu no fa kwan pa do siesie no ho na ammfa sinto anaa ɔhaw biara ammba no do. Bio, yɛnhu dɛ nnye obiara a ɔakyerɛw biribi egu ne nyimpadua akwaa ho biara na ɔwɔ dɛ yebu no enyimtsia osiamdɛ nkorɔfo wɔ botae ahorow a ɔma wɔdze hɔn ho hyɛ nyimpadua akwaa ho akyerɛw mu.

Ɔwɔ mu dɛ nyimpadua akwaa ho akyerɛw no binom nyim dɛ nkorɔfo kyerɛw hɔn edzin, hɔn fie nɔmba, hɔn kurow dzin nye adze biara a ɔbɛkyerɛ hɔn ekyir kwan gu hɔn ho dze,

naaso onnye adze a woakyereɔw ato ho, naaso nde dza nkorɔfo rekyerekyereɔw gugu hon nyimpadua akwaa ho no akɛye ndzɛmba ahorow pii. Mo dwumadzi yi dze dem nyimdzi yi egu krataa do ma nkyirɛmba so beba abɛkan ehu. Mususu de, obi so botum ahwe nyimpadua akwaa ho akyerɛw wo semantese, sentase anaa pragmatese kwan do. Ofodor so tum hwe nyimpadua akwaa ho akyerɛw wo mansin fofor bi mu.

#### **5.4 Ewiei**

Nhwehwemu yi daa su ahorow a dza nkorɔfo kyerekyereɔw gu hon nyimpadua akwaa ho no fa. Nhwehwemu yi yee mpensampensamu wo dza ohye nkorɔfo nkuran ma woakyerekyereɔw hon nyimpadua akwaa ho nna nsunsuando a wo hon a woakyerekyereɔw hon nyimpadua akwaa ho no do. Enyimdzefo pii edzi dwuma ahorow afa nkyereɔwee a ogugu ndzɛmba ahorow ho, naaso dwumadzi yi nye dza odzikan a o fa no akyerɛw a ogu nyimpadua akwaa ho wo Mfinimfin Mantow yi mu wo dem kwan yi do. Omaa yehun su ahorow a nkyereɔwee a wo nyimpadua akwaa ho no fa. Nkuranhye anaa botae a o ma nkorɔfo kyereɔw hon nyimpadua akwaa ho no so daa edzi.

Afei nsunsuando binom a o ba hon a woakyerekyereɔw hon nyimpadua akwaa ho no do.

#### **5.5 Tɔfabo**

O fa yi hwee dwumadzi yi n'ewiei, no tɔfabo nye nsusui ahorow a o boboa afofor so ma woetum egyina do edzi dwuma no bi aka ho. Ohwee dza o daa edzi wo dwumadzi yi ne mpensampensamu no mu a o daa edzi de, dza nkorɔfo kyerekyereɔw gu hon nyimpadua akwaa ho no fa su ahorow ebiasa; iyinom nye: akyerɛw nkotsee a okasa, akyerɛw na

ahyensewdze a okasa nna ahyensewdze nkotsee so a okasa. Odaa edzi de, botae ahorow pii na nkorofu gyina do dze kyerekyerew ndzamba gugu hon nyimpadua akwaa ho. Binom gyina odo do, binom de kuw bi begye hon ato mu de woye kuwmba ntsi, binom de obehye hon nsew ntsi a, binom gyina ne few do, binom so de aba do ma obiara reye bi ntsi na hon so woye bi, binom so dze kata hon ekur anaa akam bi do, binom dze bo ekutsia ara ntsi na woye, nna dza okaka ho. Nyimpadua akwaa ho nkyerewee yi aboa ma binom hon do aso papaapa, aboa ma binom so enya gyedzi wo hon ankasa hon mu. Nyimpa dodowara a dem nkyerewee yi gugu hon nyimpadua akwaa ho no, se oba no de ekyir no wope de wopepa a, bi nnye yie koraa, bi so dze kaw boto hon do. Nyimpa bi bu hon a wakyerekyeree hon nyimpadua akwaa ho no enyimtsia. Edwumawuranom bi so wo ho a, se akyerewee wo nyimpadua akwaa ho a wommfa wo wo hon edwuma mu. Binom dzi dzem wo nyimpadua akwaa ho nkyerewee yi mu. Nna osom bi so wo ho a wommpen do de no mu mba no bekyerekyerew hon nyimpadua akwaa ho. Afei so odze adwenkyere so too gua de nnye obiara a akyerew biribi egu ne nyimpadua akwaa ho biara na oye nyimpabon anaa onnyi subampa. Bio, ansaana obi bekyerew biribi egu ne nyimpadua akwaa ho no, owo de ohwe na ohu de nsunsuando bi wo ho ansaana se obekyerew a akyerew.

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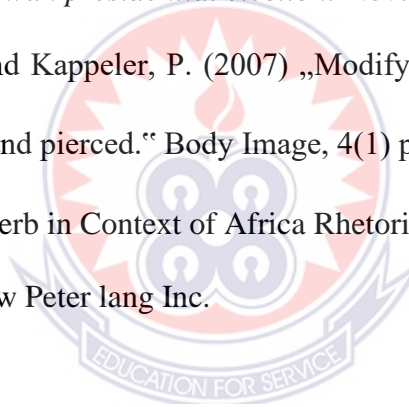
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**NKEKAHO KOR**  
**NYIMPADUA AKWAA HO AKYEREW MFONYIN**



























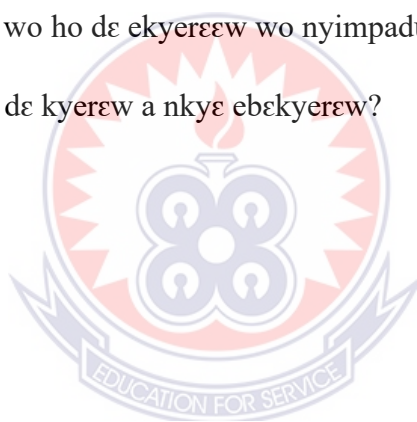






**NKEKAHO EBIEN NSEMBISA A MEDZE DZII  
DWUMA NO MU BI**

1. Wofrɛ wo dɛn?
2. Edzi mfe ahen?
3. Eyɛ ebɛn edwuma?
4. Mobotum ahwɛ dza akyerɛw egu wo nsa ho yi?
5. Ibotum akyerɛ dza akyerɛw yi mu kakra akyerɛ me?
6. Ebɛnadze ntsi na ekyerɛwee? / Ebɛn botae na edze kyerɛwee?
7. Ekyerɛwee yi enya nsunsuando bi wo wʼʼabrabo do, dɛ ɔyɛ papa anaa bon?
8. Ana da bi aba a inuu wo ho dɛ ekyerɛw wo nyimpadua akwaa ho?
9. Sɛ ɔyɛ ndɛ na aba no dɛ kyerɛw a nkɛyɛ ebɛkyerɛw?



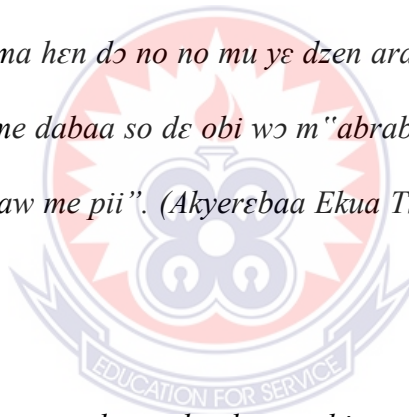


## NKEKAHO EBIASA

### MBOANOSEM A MEDZE DZII DWUMA NO MU BI

*“Aaa, yedze nam ko gua, wo ekyirkyir, na oye a akwanhyia tum si ma binom tum hwer hon nkwa, ntsi Nyame mmfa dem mmba na se oba no dem na se dzin biara nnyi wo ho a wonntum nnhu beebi a ifi. Ntsi se oba no dem na se wo dzin wo wo nsa ho a, se wobɔ a, obi tum ka de, „osimesi yi yenyim no de ofi ha anaa ofi ha ma wodze no ko fie kekata n”ekyir. (Maame E.A.G.A., Eboɔw 13, 2023)*

*“Menye mbanyimfo esian kakra, na hon nyinaa mu no, iyi nye obi a dza mibebisa no biara odze ma me ntsi oma hen do no no mu ye dzen ara yie ntsi na mekyerew ne dzin egu me nsa ho yi, okaa me dabaa so de obi wo m”abrabo mu. Na omma nbanyimfo so mmfa ope ho nsem nnhaaw me pii”. (Akyerebaa Ekua Tsetsewaa, Esusowaketseaba 1, 2023)*



*“Yeye mberantsee no, nna oye adze a aba do ma obiara rekyerew biribi egu no ho, nna modɔ me yer no ntsi na mekyerew ne dzin guu me nsa ho. Seseiara menye no nnyi ho bio, meenu mo ho papaapa de mekyerewee, naaso munntum nnye ho hwee; minnyi sikabum a medze boko akɛpepa”. (Papa K. K., Esusuaketseaba 13, 2023)*

*“Oye! Modɔfopa na otse me nkyen ha yi a aboto hen beenu nyina yi, mɛpe no dem papaapa. M”akoma, mutum yi kyerenno anaa? (Oyer no kasa) Muwura, itum dze kyere no. Yoo meda ase! (oyi n”atarsor no). Dza mekyerew nye yi, “I ♥ you Samira”, a okyere de, “Modɔ wo Samira”. Me yer dofo nye yi, wofre no “Samira” na modɔ no papaapa a*

*mepɛ dɛ mara meye ho kua, na mekyerɛ ɔɔɔ mapa kyere no aber biara, iyi ntsi na makyerɛw ne dzin na ɔɔɔ a modɔ no no egu m"akoma ho no". (Owura Sarpong, Esusuwaketseaba 13, 2023)*

*"Akateesia bi a nna yenye no tse fie a ne mpena kɔ po, sɛ aberɛntsee no keyi nam ba aber biara a nna ɔabɛfrɛ akateesia no dze ama no dɛ ɔnkɔtɔn. Nkateesia a yaaka no nna yennya no dem. Ntsi dakor onnyi ho a yeridzi no ho nkɔmbɔ na mekae dɛ "ei, obi tse yie oo", nna ɔbeyɛɛ me dzin. Ntsi sɛ yehu akateesia no a, nna yaaka dɛ, „obi tse yie". Ntsi kurowmu ha dze, dzin a wɔdze frɛ me ara nye no". (Maame E.M., Eboɔw13, 2023)*

*"Asɛm wɔ ho papaapa. Wiase ye yaw oo. Mara me nyanko brebo a menye no bɔ kyirefua tafer, onnyi nam a, mara migyina mu gye bi ma no ma ɔtɔn na sɛ owie a ɔaboabaoa sika ano etua. Nnye kor, nnye ebien. Mpen pii na maboa no wɔ akwan ahorow pii do; meye edziban ma ɔnye n"ebusua nyinara bedzi, naaso ɔbaa no dɛ mihia no mboa no oyii me mae ma atamfo huu m"enyinguase. ɔye yaw papaapa. Ntsi emi, mobɔɔ me tsir mu pɔw dɛ merennyɛ obiara papa bio da. ɔno na ɔmaa mekyerɛɛw "**Papaye asa**" wɔ mensa ho no". (Maame A.A., Eboɔw 13, 2023)*

*: "Mekurukyirew "**Rose**" nhyiren na me **dabaa** wɔ mo **kɔn** ekvir.*

*Nna ɔye me fɛw ara ntsi na mukurukyirewe, nnye dɛ obi bohu ntsi na mukurukyirewee, mara a ɔye me fɛw ntsi a, marankasa ɔye me fɛw dɛ biribi dem wɔ mo ho, ntsi m"enyi gye ho; ɔma me enyigye papaapa". (Ewuraba Benedicta, Obiradzi 1, 2023)*

“Hmm, dza makyerew nye **“Be your own kind of beautiful”** a okyerε de, **gyina woara wahoɔfεw soronko do**, se mebεkyere mu a, “Gye woara wo ho dzi”. Mpen pii no, nkorɔfo nngye hɔn ho nndzi anaa nnto mu ntsi ibohu na wɔdze hɔnhɔ rototo binom ho anaa worusua binom hɔn ndzeyεε, hɔn ahosiesie na dza ɔkeka ho a odu beebi mpo a ɔmmfata hɔn a se wɔfaa hɔn ankasa hɔn akwan a nkyε ihu de ɔbɔboa hɔn pii. Ntsi makyerew iyi dze rekyerε mu de, obiara mbrε etse biara no, Nyankopɔn na ɔayε wo dem ama botae bi ntsi ɔmmfata de ebεkyenkyen wo ho araa de ebeyε de obi. Nwoma Krɔnkrɔn no se, “Yewɔ adze nyinaa ho kwan so nnye adze nyinaa na ɔfata hɛn”. Makyerew egu mo ho, ama aboa emi mara so ma ɔkyena bi se mpo ɔba me tsir mu de, munsua obi a, mehu dza ɔwɔ de musua na dza onnyi de musua. Iyi hye me nkuran papaapa”. (Ewuraba Nadia, Obiradzi 1, 2023)

“Wɔ abrabɔ yi mu no, embirikatu biara nnyi mu, ɔyε abotar. Megyedzi de, se iyiyi abrabɔ mu ndzembra nkokor a, mbrε ɔtse biara, ibedzi nkunyim. Se erekan adze a, biribiara nnyi hɔ a okyerε de se annkɔ akɔn a ibotum akɔ du ma ayε yei. Ntsi se akɔn nnyi hɔ a, du mmba.

Wiase yi a yewɔ mu yi Nyankopɔn nkotstee na yetse ase ma no, Nyame pε na ɔwɔ tum de ɔgye hɛn nkwa fi hɛn nsamu anaa ɔdze ma hɛn, ntsi ɔno nkotoo na metse ase ma no”.

*“Ehu de nsoroma hyeren. De mbre nsoroma hyeren no, dem ara perepere na ebibifo nkye yehyeren, na hen ara na yennyehen ndzema yei nnhu hen ho do hwe na ama hen ndzema aye basaa. Ne nyinaa mu no, emi megye dzi de mebehyeren, mowo gyedzi wo nsoroma no mu osiande nsoroma wo tum, onno nye adze a ohye me nkuran”.* (Owura B K, Obiradzi 1, 2023.)

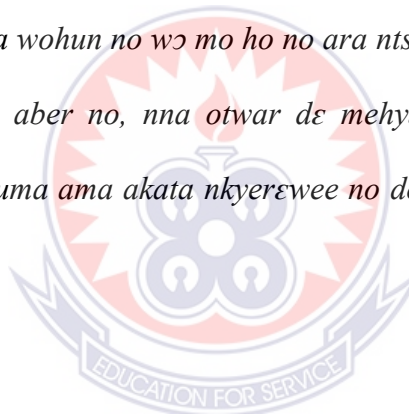
*“Nokwar no nye de, onnye adze a mehyee da yee m” adwen de mobokurukyirew biribi egu me nyimpadua akwaa biara ho. Mbom dza osii nye de, sekan twaa me wo aber a morodwo wo haban mu ma kotwa/akam kese bi bedaa me nan ho a nna oye me enyito de nkorwo bohu, onno na omaa mokurukyirew nsoroma yi dze kataa mo kotwa no do”.* (Paa Solo, Ebow 1, 2023)

, *“Mutuu kwan kor “Cote d’Ivoire” keyee edwuma, na dem aber no nna nsembon pii kodo wo ho a nna wosusu de ahoho a wowo ho no na wodzi dem nsembon no ntsi nna woye hen basabasa. Iyi maa yekaa hen ho bocomu na yetoo nkra maa Omanpanyin a dem aber no naa otse do a oye “J. J. Rawlings”, de onye biribi mfa ho, annye dem a, worobor binom, pirapira binom, kunkum binom mpo. Ntsi onye “Cote d’Ivoire” Omanpanyin no kasae. Wo iyi mu no, woyee de obiara nkyerew ne dzin na no kurow ngu ne nsa ho. Wonyim de Ghanafo dze, yennyehen basabasa. Iyi maa Ghanafo a nna yewo ho dem aber no dze, nkanka hen eguadzifo no dze, obiara kyerew ne dzin guu ne nsa ho anaa n” akoko ma obeyee bambu maa hen”.*

*(Maame Vic., Obiradzi 1, 2023)*

*“Kuw bi a modɔm hɛn ahyɛnsɛwdzɛ a, nhyɛhyɛɛ nyɛ dɛ obiara bokurukyirɛw ato nɛ nyimpadua akwaa ho, itum dze to beebiara a ɛpɛ, na mbom wɔnnkyɛkyɛrɛ mu. Sɛ ipɛ dɛ ebɔdɔm hɛn kuw no a, kwan wɔ hɔ, ahyɛnsɛwdzɛ yi ma kuw no gye wo to mu dɛ ɛyɛ kuwba prɛko pɛr”.* (Ewuraba Natty, Obiradzi 1, 2023)

*“Beebi so dze, wohu dɛ akyerɛw wo ho ara a, nna kyɛrɛ dɛ ɛyɛ abɔnsam. Naaso emi, munnhunii wɔ kyɛrɛw krɔnkrɔn no no mu beebiara dɛ, sɛ ekyerɛw biribi gu wo nyimpadua akwaa ho a, ɔyɛ bɔn. Muwɛɛ, skuul fofor a morokɔhwɛhwɛ edwuma no, megye dzi papaapa dɛ mokɔrɛɛ a wɔrototo ano dze afa edwumayɛfo no, (at the interview), akyerɛw a wohun no wɔ mo ho no ara ntsi na wɔammfa me wɔ edwuma no mu no. Ofi dɛm aber no, nna otwar dɛ mehɛɛ atar tsentsɛn aber biara a morokɔhwɛhwɛ edwuma ama akata nkyɛrɛwɛɛ no do.”.* (Owura I. K., Obiradzi 1, 2023).



c) , *“Ei hmm, maame bi wɔ kurow yi mu ha a, ɔkyɛrɛw nɛ nsa ho ma ɔyɛɛ kur pakyaɛ porɔwɛɛ, Nyame ammba mu a nkyɛ wotwaa nɛ nsa no kyɛnɛɛ; wɔsɛ onyaa kansa (skin cancer). Mpo minyim obi so a nɛ nsa no porɔwɔw koraa ma nna wɔyɛ ho hweɛ a ɔrennyɛ yie ma wotwaa nɛ nsa no koraa. (Maame E.A.G.A., ɛbɔw 13, 2023)*

**NKEKAHO ANAN**

**AKYEREW AHOROW A MEDZE DZII DWUMA**

	AKYEREW AHOROW NO
1.	ADASEMA S&E OFAM PAPA HO
2	OBITSE YIE, EFUA MARY, 528/12, W <sup>BA</sup> . AFIBA GYABA
3	AMA ADOMA, PAPAYE ASA, 4.55/14, WINNEBA
4	KWAME SIKA
5	AMA NYAME, 40/12, W <sup>BA</sup>
6	EKUA ATOA GABA ADAYI
7	MAME BOTWE, W <sup>BA</sup>
8	KUDEVO AKOS A.V. VEKPO
9	ANANSE
10	NSOROMA
11	ENYIWA
12	MFONYIN na NHWIREN
13	NHWIREN na DABAA
14	BARON, NO-9 NO-10, NSOROMA AHYENSEWDZE, "I LIVE FOR GOD NOT HUMAN"
15	NHWIREN, NSOROMA na GYE NYAME
16	DUA A OWO BEBAR HO A WOESI NE TSIR ADZE, "BLADE" na "DON'T JUDGE ME"
17	FAITH
18	I ♥ YOU SAMIRA
19	BE YOUR OWN KIND OF

	<b>BEAUTIFUL</b>
<b>20</b>	<b>ABINA NDOMBA, 401/12 nye “♥”</b>

