

UNIVERSITY OF EDUCATION, WINNEBA

**AYIE NKAEBƆ NTWERƎƎ HO MPƐNSEMPƐNSEMU WƆ SOHYIO-
PRAGEMATESE KWAN SO**



MASTER OF PHILOSOPHY

2023

UNIVERSITY OF EDUCATION, WINNEBA

**AYIE NKAEBƆ NTWERƆƆƆ HO MPƐNSEMPƐNSEMU WƆ SOHYIO-
PRAGEMATESE KWAN SO**

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**Mpensempensemu dwumadie a ɛfiri Suapɔn ne fa a ɛhwɛ Akan-Nzema kasa ho
adesua**

So de kɔma “School of Graduates Studies”

**Yei ne ahiadeɛ baako a ɛbɛma Suapɔn no ama me
Master of Philosophy
(Ghanaian Language – Twi)
ɛwɔ University of Education, Winneba**

AHINIME, 2023

PAEMUKA

Osuani paemuka

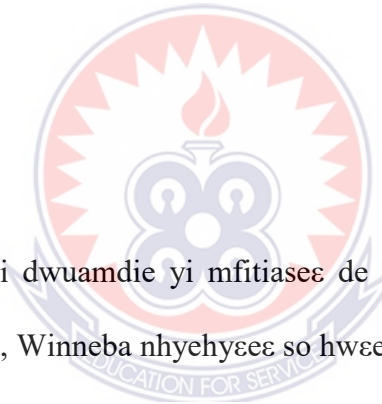
Me, Samuel Boakye, pae mu ka se woyi, animdefoɔ adwenkyere a mada won adi wo nhwehwemu yi mu to nkyen a, nhwehwemu dwumadie yi ye m'ankasa m'adwene mu dwumadie a obiara mfa nkogyee abodin krataa wo baabiara

NSA ANO AGYINAHYEDEE:

EDA:

Ohwefo Paemuka

Meka si so dua se efiri dwumadie yi mfitiasee de kosi n'awiee ye dee megyinaa University of Education, Winneba nhyehyee so hwee.



OHWEFOO NO DIN: PROF. KWASI ADOMAKO

NSA ANO AGYINAHYEDEE:

EDA:

DINTOO

Mede nwoma yi hye me wofa Elder Michael Boaten ne ne yere Awuraa Esther

Yeboah ne m'abusua nyinaa animuonyam wo mmoa sononko a wode tae m'akyi ho.



ASEDA

Aseda a edi kan kɔ ma Onyankopɔn a ɔbɔɔ soro ne asase wɔ adom soronko ne nhweso pa a ɔde ama me wɔ m'abrabo mu. N'ayeyie rempa m'anom da.

Aseda a etɔ so mmieniu kɔ ma me yere Margaret Gyasi ne me ba Nyameakwan Durowaa Boakye. Meda wɔn ase a ensa da. Dee edi ho nkɔ ma me hwesofoɔ ɔbenfo Kwasi Adomako a ɔye Vice Dean of Graduate School, Simpa Suapɔn no mu wɔ n'abotare ne n'akwankyere pa a ɔde maa me wɔ dwumadie yi mu. Owura, Nyame nhyira wo daa. Aseda bio kɔma ɔsofo Nicholas Obeng Agyekum, Owura Klingsman Odum, Owura Yakobo Mohammed, Owura Mathias Sackitey, Awuraa Dorithy Adjei-Sakyi, Awuraa Regina Agyapong ne Owura Samuel Amoh a wɔn nyinaa kyere adee wɔ Simpa Suapɔn no mu, ne afei akyerɛkyerefoɔ nkae a wɔwɔ Suapɔn no mu nso. Wɔn akwankyere boaa me pa ara wɔ dwumadie yi mu.

M'aseda bio kɔ ma Memenda Akwanhwɛfoɔ Asafo mma ne titire ne Emmanuel SDA Church a ewɔ Asokore, Asante Mantam mu ne m'abusuafoɔ nyinaa wɔ mpaee a dabiara wɔde tae m'akyi. Afei aseda nkɔ ma me nuanom, Collins Agyekum, Afua Tiwaa, Comfort Boateng, Docas Adu Boateng, Omono Asamoah, Antwi Stephen ne me nna, Esther Boateng. Meda Awuraa Kokor Boateng nso ase. Meka se Onyankopɔn nhyiraa mo nyinaa.

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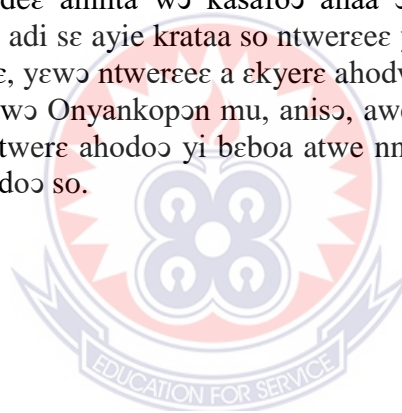
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NHYEMU

Nhwehwemu yi ye deɛ ɛpɛnsɛmpɛnsɛn ayie krataa so ntwɛrɛɛ a Akanfoɔ de bɔ nkaɛ fa owufoɔ bi ho. Nhwehwemu dwumadie yi botaaɛ ye mmiensa. Deɛ ɛdi kan kyere ayie krataa so ntwɛrɛɛ ahodoɔ no. Deɛ ɛto so ye deɛ nti a abusua a wɔn dehyee afiri mu no de ntwɛrɛɛ yi di dwuma. ɛna deɛ ɛtwa toɔ koraa ye nsunsuansoo a ntwɛrɛɛ yi wɔ no akenkanfoɔ ne ayie no ankasa so. Nhwehwemu yi kɔɔ so wɔ Asante mantam mu, nkuro a wɔfrɛ no Asokore ne Effiduase a ne nyinaa wɔ Sekyere Apueɛ Mansini mu. Megyinaa nkorɔfoɔ adwenkyere so na mede nyaa nsem mmoano no de yee mpɛnsɛmpɛnsɛmu yi. Akwan titire a megyinaa so nyaa nsem mmoano yi ye nkɔmmɔtwe ne ahweɛ. Nkɔmmɔtwe no kɔɔ so wɔ akuokuo mu. Ayie nkrataa no nso boa ma menyaa ntwɛrɛɛ ahodoɔ no de yee mpɛnsɛmpɛnsɛmu yi. Boatee a ɛgyina nyiyimu so na mede paw nnipa aduosia de yee nhwehwemu yi. Nnipa yi mu aduanan ye abusua a wɔahwere wɔn dehyee, ayie agyinatufɔɔ, ne nhemfo. Nnipa aduonu a aka no nso ye akenkanfoɔ a wɔkenkan ayie krataa so ntwɛrɛɛ ahodoɔ wɔ mmɔtene so. Mmarima a mepaw wɔn dodoɔ ye aduanan na mmaa nso ye aduonu. Na wɔn mfee no firi aduonu de kɔsi aduɔsonum so. Adwenemusem a megyinaa so de yee dwumadie yi mu mpɛnsɛmpɛnsɛmu ye Kasa Mfeefeemu Mpɛnsɛmpɛnsɛmu Adwenemusem (CDA) a Routledge Fairclough de baeɛ. Saa adwenemusem yi boa dɔ ntwɛrɛɛ anaa kasa mu sukɔ, na ɛnam so yi deɛ ahinta wɔ kasafɔɔ anaa ɔtwɛrɛfoɔ bi nsem mu no adi. Nhwehwemu yi daa no adi sɛ ayie krataa so ntwɛrɛɛ yi gu nsempɔtitire ahodoɔ sɛdeɛ wɔn nkyerekyeremu tee, yewɔ ntwɛrɛɛ a ɛkyere ahodwiri, Akanfoɔ gyidie a ɛfa owuo ho, Akanfoɔ gyidie a ɛwɔ Onyankopɔn mu, anisɔ, awerehoɔ, deɛ ɛkasa fa owuo tumi ho ne deɛ ɛkeka ho. Ntwɛrɛ ahodoɔ yi beboa atwe nnipa adwene asi Akanfoɔ gyidie ne wɔn amammere ahodoɔ so.



ƆFA A EDI KAN

NNIANIMU

1.0 Nnianimu

Ɔfa a edi kan yi da dwumadie no nyinaa adi. Ɔfa yi bekyere dwumadie no nnyinaso, ne nhyehyee na asan akyere dwumadie no su. Saa Ɔfa yi ara mu no meda ɔhaw koro a ekanyann me ma menyaa ɔpe se medi saa dwuma yi no adi. Ɔfa yi besan akyere nsemmissa ahodoɔ pɔtee a dwumadie yi begyina so. Meda botae a etae dwumadie yi akyi na masan ada mfaso a yebenya no dwumadie yi so no adi. Mesan ada beae a dwumadie yi kopem ne ne nhyehyee firi mfitiasee kosi n'awiee wo Ɔfa yi ara mu na masane de dwumadie yi tɔfabo nyinaa nso ato dwa.

1.1 Nhwehwemu yi nnyinaso

Nnipakuo ahodoɔ a woɔ Ghana ne titire Akanfoɔ no mfa won ayiyo ne emu amanee nni agoro koraa esiane se eka won amammere ho (Oppong ne Osei Bonsu, 2018). Akanfoɔ gyidie wo ayiyo ho ne se eye amammere a woɔ de gya owufo kwan ma okotoa n'abrabo so wo baabi (Akuffo 1977). Kane no na enye obiara na owu a na woɔ n'ayie (Owusu 2009). Akan man mu no, se abusua bi dehyee firi mu anaa oka nkyene gu a, wonya bere ye ho ntotooe ne ahoboa a efata nyinaa na woasane ato afoforo a wontee nkra ansa na woaye ayie no de akora owufo no akyi koraa (Nketia 1955: Minta 1998). Adu Gyamfi et al. (2020) nso kyere mu se, ayie nkaebo ne eho dawurubo nso ye ayie no fa bi. Eno nti ewo se abusua biara a won dehyee befiri mu no nya bere ma ayie no nkaebo sedee ebeye a afoforo ne omanfo nsa beka eda ne bere a wode begya won dehyee no kwan.

Manieson (2014 a) kyere mu se, tete no, na abusua a won dehyee afiri mu no wo akwan ahodoɔ a wofa so to nkra kyere afoforo. Akwan yi bi ne se wobesi dawuro so anaa okyerema beka twene de abo omanfoɔ amannee, Se obi besu abo dee wawuo no din afa kuro mu. Wotumi nso de nkra no ma nipa bi ma ode koma afoforo animu ne animu wo kuro foforo so. Yei nam so ma adɔfoɔ pii a wowa akwirikyiri ne benkyee twe won dwumadie nyinaa sensen na wobeboa gyam abusua a adee ato won ani no.

Nanso se yehwe akwan ahodoɔ a enne yi no Akanfoɔ fa so to nkra kyere afoforo ma wohunu se won dehyee bi afiri mu no a, esesa koraa firi kane dee no ho esiane mmere a adane ne nimdee a ako n'anim nti. enne yi no, abusua biara pe se ode nsem sononko bi di dwuma wo ayie nkaebo mu ma obiara adwene ba ne dehyee a wafiri mu no so. Yehunu Saa nkaebo ahodoɔ no nyinaa se ewowo nkrataa so tetare mmontene so (Manieson 2014 b). erekame aye se ntwereee yi ka biribi kyere yen ma yetumi de yen adwene bu abusua a won dehyee afiri mu no gyidie a etae owuo akyi a eda akanfoɔ amammere nso adi no, abraɔ mu gyinapen bi a won dehyee no duruu mu ansa na orewu, mfee bi a na wrehwehwe se onya nanso ankoba no saa, biribi pɔtee a na wrehwehwe afiri won dehyee no nkyen ne ade. (Nketia 1955). Yei kyere se krataa so ntwereee a wode bo ayie nkaee no ka biribi kyere yen enne yi pa ara fa owufoɔ no ho. Bio, enam ayie krataa akenkan so ma nnipa pii benya ntee fa owufoɔ bi ho ne da pɔtee a wode begyam saa owufoɔ no.

Ntwereee ahodoɔ yi sane nso nya omanfoɔ a wokenkan no so nsunsuansoo nanso nnipa adwene nhyee da nkoo so saa. Walden (2012) de to m'adwenkyere yi so se, nnipa a wokenkan krataa so nkaebo wo mmotene so no nya mfasoo pii firi so. Wei kyere se, okenkanfoɔ biara a okan ntwereee bi se wotintim anaa wotwere no nya adesua anaa biribi sononko bi firi mu. Ayie krataa so akenkan no boa ma afoforo hunu ayonkofa bi a eda owufoɔ no ne abusua a wawahwere won dehyee no ntam. Esane nso

boa ma akenkanfoɔ yi hunu sɛdɛɛ obi wuo si te n'abusua nsono mu fa. Gott (2007) kyere mu sɛ, krataa so ntwɛrɛɛ a wɔde bɔ ayie nkaɛ fa owufoɔ ho no dodoo no ara pagya owufoɔ no ma yehunu bra pa pɔtee bi a obɔɛ bere a na ɔte ase no. Yei kyere sɛ, ansa na abusua biara a wɔn dehyee afiri mu no de nsem bi bedi dwuma wɔ ayie krataa so afa owufoɔ bi ho no, gye sɛ wɔdwene ho yie pa ara na wɔhwɛhwɛ nsem a ene wɔn dehyee no abraɔ kɔ.

Akpebu-Adja (2007) nhwehwɛmu a ɔye faa ayie nwoma ho no ka biribi fa abɛɛfo nnoɔma a abɛwurawura ayie mu. Ɔde to dwa sɛ, Akristofoɔ ne tetefoɔ nyinaa bɔ wɔn ayie ho dawuro wɔ nkrataa mu ne akasafidie so. Ɔkɔ so ka sɛ, ayie nwoma di akotene pa ara ɛfiri sɛ, emu na yehunu awufosom ho nhyehyɛɛ, owufoɔ no mfonin ne n'abakosɛm. Yehunu ne mma, ne yere ne abusuafɔɔ ho nsem nso. Adansɛdie a wɔdi fa owufoɔ no ho nso wowɔ nwoma ne nkrataa so. Yei kyere sɛ ayie nwoma ne nkrataa ahodoɔ no di dwuma sɛ nkaedum ma atasefoɔ.

Adinkra (2015) nso kyere mu sɛ, ayie krataa so ntwɛrɛɛ a wɔde bɔ nkaɛ fa owufoɔ bi ho no ma yehunu ɔkwan a obi faa so wuiɛ. ɔkyere mu sɛ, owuo no bi ye owupa na ebi nso ye atɔfo wuo. Owupa ne sɛ nipa bi ato ne kɔn awu anaase wadi ne nna a Onyankopɔn de maa no no amee. Atɔfowuo nso ne sɛ obi awu bere a ne bere nsoee. Akanfoɔ gye di sɛ saa owuo yi nyɛ kwa na mmom biribi kura mu. Nhwɛsoɔ no bi ne sɛ dua akasa obi, obi ahyɛ ne ho akɔmfo, ɛdan abu abɔ obi, nsuo afa obi, obi anya lɔɔre akwanhyia ne deɛ ekeka ho. Wei nti no, ntwɛrɛɛ a abusua bi de bedi dwuma wɔ ayie krataa so de abɔ nkaɛ fa owufoɔ bi ho no ma yehunu sɛ onipa no ato ne kɔn awu anaa sɛ ne wuo no nam nkwanhyia bi so.

Olive (1988) kyere nnooma ahodoɔ a ewowɔ ayie krataa so. Nnooma yi bi ne : owufoɔ no mfonin, abusua a ɔfiri mu, se waware anaa ɔnwareee, ne mfee ne ne gyinabere wɔ abusua no mu.

Heyuderick (2015) nso akwere ayie nkrataa ahodoɔ a wode femfam mmontene so no mu. Ɔkyere mu se yewɔ ayie krataa a wode femfam dan ho no ahodoɔ mmienu: Dee ntwereee a efa owufoɔ no ho bom yuu wɔ faako, ena yewɔ dee wɔahyehye no sedee yeatwere krataa de rekoma obi no. Ntwereee ahodoɔ yi nyinaa wɔ biribi sononko a eɔa no adi anaase eka de kyere yen nanso yen adwene nkɔɔ so. Wei na apusu me se menyɛ nhwehwɛmu mfa ntwereee ahodoɔ yi ho na menhunu nsem pɔtee a eɔe to dwa no. Nhwehwɛmu yi behwe ntwereee ahodoɔ yi ne senti a abusua a wɔn dehyee afiri mu no de nsem a etete saa no di dwuma. Eno akyi no ebɛsan ahwe nsunsuansoɔ a ntwereee ahodoɔ yi nya no akenkanfoɔ ne ayie no ankasa so.

1.2 Ɔhaw no adida

. Ayie ho nkaebɔ ye amaneɛ titire bi a yentumi mmu yen ani ngu so koraa wɔ ɔman biara mu ne titire no Akan man mu.

Akpebu-Adja (2007) nhwehwɛmu a ɔye faa ayie nwoma ho no ka biribi fa abɛɛfo nnooma a abɛwurawura ayie mu. Ɔde to dwa se, Akristofoɔ ne tetefoɔ nyinaa bɔ wɔn ayie ho dawuro wɔ nkrataa mu ne akasafidie so. Ɔkɔ so ka se, ayie nwoma di akotene pa ara efiri se, emu na yɛhunu awufosom no nhyehyee, owufoɔ no mfonin ne n'abakɔsem. Yɛhunu ne mma, ne yere ne abusuafoɔ ho nsem. Adansedie a wɔdi fa owufoɔ no ho nso wowɔ nwoma ne nkrataa so. Ayie nwoma ne nkrataa ahodoɔ no di dwuma se nkaedum ma ateasefoɔ.

Akan man mu no, se abusua bi dehyee firi mu anaa aka nkyene gu a, wonya bere ye ho ntotooe ne ahoboa a efata nyinaa na woasane ato afoforo a wontee nkra ansa na woye ayie no de akora owufo no akyi koraa (Nketia 1955: Minta 1998). Adugyamfi et al. 2020 nso kyere mu se, ayie nkaebo ne eho dawurubo nso ye ayie no fa bi. Eno nti ewo se abusua biara a won dehyee befiri mu no nya bere ma ayie no nkaebo sedee ebeye a afoforo ne omanfo nsa beka eda ne bere a wode begya won dehyee no kwan.

Manieson (2014 a) kyere mu se, tete no, na abusua a won dehyee afiri mu no wo akwan ahodo a wofa so to nkra kyere afoforo. Akwan yi bi ne se wobesi dawuro so anaa okyerema beka twene de abo omanfo amanee, Se obi besu abo dee wawuo no din afa kuro mu. Wotumi nso de nkra no ma nipa bi ma ode koma afoforo animu ne animu wo kuro foforo so. Yei nam so ma adoforo pii a wowo akyirikyiri ne benkyee twe won dwumadie nyinaa sensen na wobeboa gyam abusua a adee ato won ani no. Adinkra (2015) toa so se, ayie krataa so ntwereee a wode bo nkaee fa owufo bi ho no ma yehunu okwan a obi faa so wuie. okyerere mu se, owuo no bi ye owupa na ebi nso ye atfo wuo.

Animdefo bebree na woye nhwehwemu afa nkrataa a wode femfam mmotene so de to nkra ne titire no ayie nkra ho. Ebinom aye ayie nkrataa so nkaebo wo Lexico-Semantics kwan so ne abakosem kwan so. Dodo no ara nso aye krataa so ntwereee ahodo bi a wode bo nkaee fa asisem ahodo ho mu nhwehwemu a eno nso wode femfam mmontene so saa ara. Animdefo yi bi ne: Edom Adotey (2018), Olive (2007), Heyuderick(2015), Joan (1988), Adu Gyamfi et al (2020), Anane (2019).

Edom-Adotey (2018) aye ayie krataa ho nhwehwemu a efa Ewefo ne Togofa a wowo Ghana nko ara ho. Okyerere sedee abusua a won dehyee afiri mu no tumi nya akasakasa fa edin a wode agu ayie krataa so no ho. Afei nso ne dwumadie no hwee sedee nkoasom a bibifo koo mu no anya nsunsuansoo wo won so. Okyerere se,

Nkoasom yi ne eso nsunsuansoo nti ama mpo se obi wo aburokyire na onni adwuma ye mpo a ne din tumi di kan wo ayie krataa bi so bere a obi a wo abibirem na wo n'adwuma papa bi no din tumi ko etoo koraa. Ne dwumadie no anhwe ntwereee a wode bo nkaee fa owufo no ho na mmom abusuafo a woa hwere won dehyee no din a ewowo krataa no so nko ara.

Olive (2007) nso ahwe ayie ntwereee ahodo a wotumi de gu konmuadee ne nkrataa nkumaa bi a yetumi de to yen kon mu de bi femfam yen ntaadee ahodo a yede ye ayie no ho de ye nkaadee fa owufo no abra bo ho. Ne nhwehwemu no antwe adwene ansi ntwereee a wode bo nkaee fa owufo no anaa n'ayie no ankasa ho.

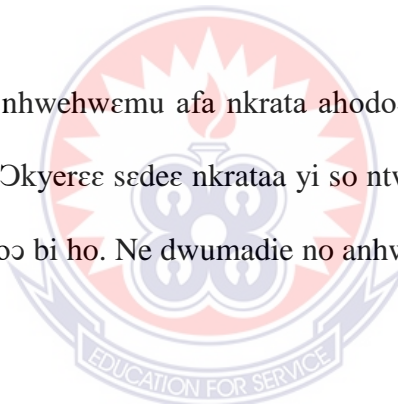
Heyuderick (2015) nso aye nhwehwemu afa ayie nkrataa ahodo a wode femfam mmontene so ho. Okyere mu se yewo ayie krataa a wode femfam dan ho no ahodo mmieniu: Dee ntwereee a efa owufo no ho bom yuu wo faako, ena yewo dee woa hyehye no sedee yeatwere krataa de rekoma obi no. Heyuderickx nso antwe adwene ansi ntwereee no ankasa a wode bo nkaee fa owufo no ho so.

Joan (1988) akyerakyere ayie krataa a wode femfam dan ho mu wo Nigeria man no mu. Okyere mu se esom bo yie esiane se ema yehunu owufo bi abakosem. Otoa so se yehunu dee edidi soo yi nyinaa wo ayie krataa no so: Nsem a efa owufo no ho, Owufo no mfonin, ne din, ne mmrane, beaee a ofiri, mfie a onyaae ansa na orewu, okwan a ofaa so wuie, sukuu ahodo a okokoe, se waware anaa onwareee ne dee ekeka ho. Ono nso antwe adwene ansi ntwereee a owufo no abusua de bo nkaee wo ayie krataa no so fa owufo no ne ne wuo no ho.

Adu Gyamfi et al. (2020) nso kyere mu se ayie nkaebo ne eho dawurubo no nso ye ayie no fa bi a woyi firi mu a ema ayie no to sini. Won nso anhye da antwe adwene ansi ntwerere yi a yede ma nkaebo fa owufo ho no so.

Animdefo binom nso aye nhwehwemu afa ayie nkaebo a ewowo kowaa nkrataa mu ho nhyehyee ahodo. Animdefo yi ne: (Al-Ali, 2005, Watson 2008, Harold et al 2009, ne Afful 2012). Wokyere sedee beae a obi firi ne ne dibe a na owo ansa na orewuo no tumi nya nsunsuanso wo n'ayie nkaebo nhyehyee so. Animdefo yi mu biara nso antwe adwene ansi ntwerere ahodo a wode ma nkaebo fa owufo no ne ayie no so.

Anane (2019) nso aye nhwehwemu afa nkrata ahodo so ntwerere a omanfo de bo nkae wo mmotene so. Okyere sedee nkrataa yi so ntwerere tumi kasa kyere nnipa fa afoforo ne asisem ahodo bi ho. Ne dwumadie no anhw krataa so ntwerere a wode bo obi wuo ho nkae.



Karen ne Nicole (2015) ena afei Hoey et. al (2003) nso aye nhwehwemu afa kasa a nnipa bi de ma nkaebo fa owufo bi wuo, n'asetena a odaa no adie, abrabo mu gyanpen bi a oduruie ho ne gyidie, amammer ne amannee ahodo a kasa yi da no adi kyere atasefo. Woyee nhwehwemu yi faa Amereka dawurubo ne koowaa nkrataa ahodo a wode ma nkaebo fa owufo no ho. Won mu biara nso antwe adwene ansi ntwerere potee a wode ma nkaebo fa owufo no ankasa ho.

Se yehwe a abusua a won dehyee afiri mu no tumi de ntwerere a wode di dwuma wo ayie krataa so no da won tiri mu nsem bi adi kyere omanfo. Ntwerere yi bi boa yen

ma yehunu owufoɔ no yie ne hia a eɛhia sɛ obi bɔ abrabɔ pa bere a ɔte ase no. Ntwereɛɛ yi bi nso boa da owufoɔ bi tumi adi a CDA adwenemusem tumi boa ma yenya saa nimdeɛ ahodoɔ yi nyinaa. Nanso Sɛ yehwɛ dwumadie ahodoɔ yi a animdefoɔ binom adi kan de ato dwa no a, eɛda adi pefee sɛ nhwehwɛmu biara nhyɛɛ da nkɔɔ so fa krataa so ntwereɛɛ a wɔde ma nkaebɔ fa owufoɔ bi wuo ho anaa n'ayiyɔ ho, deɛ nti a abusua bi de saa ntwereɛɛ yi di dwuma wɔ ayie nkrataa no so ne nsunsuansoɔ a etumi nya no wɔ akenkanfoɔ ne ayie no nyinaa so. Ayie krataa so ntwereɛɛ yi kura Akanfoɔ amammereɛ, gyidie, nsem pɔtee bi ne nkyereaseɛ sononko nanso nnipa adwene nkɔɔ so. Wei na ama no akɔhia sɛ meye nhwehwɛmu yi fa nsem ahodoɔ a owufoɔ bi abusua de di dwuma wɔ ayie krataa so de bɔ nkaeɛ na mede pia nimdeɛ dada a ewɔ ho no. Wei nam so bema nnipa adwene akɔ so yie.

Megye di sɛ wei beboa ma yeado sukɔ wɔ nsem a abusua a wɔn dehyɛɛ afiri mu no de di dwuma wɔ ayie krataa so ne deɛ nti a wɔde nsem a etete saa no di dwuma na enam so ama yehunu gyidie ne amammereɛ ahodoɔ a nsem yi da no adi ne nsunsuansoɔ a enya no ɔmanfoɔ ne ayie no ankasa so. Enam sɛ nsem ahodoɔ yi a wɔde di dwuma no nyinaa ye borɔfo kasa nti no dwumadie yi de nsem no nyinaa beba Twi kasa mu na enam so ama Akan kasa no nso akɔ n'anim yie.

1.3 Dwumadie yi botaeɛ

Dwumadie biara wɔ botaeɛ a eɛgyina soɔ. Ne saa nti dwumadie yi botaeɛ ne sɛ:

- i) Ebehwe ayie nkrataa so ntwereɛɛ ahodoɔ a abusua a wɔn dehyɛɛ afiri mu no de bɔ nkaeɛ fa owufoɔ no ne n'ayiyɔ ho.
- ii) Ebekyere deɛ nti a wɔde saa nsem a etete saa no di dwuma wɔ ayie nkrataa yi so.

- iii) Ebehwe nsunsuansoo a ntwereee ahodoɔ yi nya no wo akenkanfoɔ ne ayie no ankasa so.

1.4 Dwumadie yi ho nsemmissa

Nhwehwemu yi gyina nsemmissa ahodoɔ a edidi soɔ yi so. Nsemmissa ahodoɔ yinom beboa ama maduru nhwehwemu yi botaeɛ no ho

- i. Ayie krataa so ntwereee ahodoɔ ben na abusua a won dehyee afiri mu no de bo nkaee fa owufoɔ no ne n'ayiyɔ ho?
- ii. Deen nti na wode ntwereee ahodoɔ a etete saa no di dwuma?
- iii. Nsunsuansoo ben na ntwereee yi nya no wo akeknafoɔ ne ayie no ankasa so?



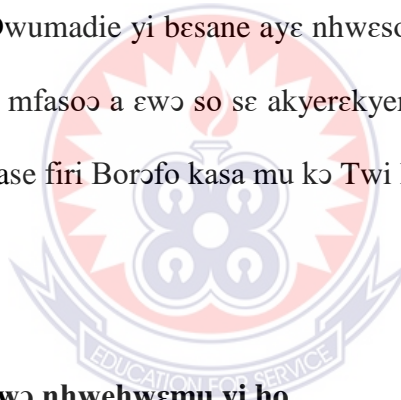
1.5 Dwumadie yi ho mfasoo

Adwenkyere ahodoɔ ne nhunumu a ebefiri dwumadie yi mu aba no beye mfasodee na ebeboa adehyee, omanfoɔ, ne ahɔhoa a wɔwɔ Ghana ha ne titire no won a wɔka Akan kasa no na ama wɔahunu ntwereee ahodoɔ bi a afoforo de di dwuma wo ayie nkrataa so de bo nkaee fa owufoɔ bi ho ma yehunu okwan a owuo bi faa so baeɛ ne dee nti a wode ntwereee a etete saa no di dwuma.

Dwumadie yi nsunsuansoo beye adehiadee keseɛ ne asuadee ama omanfoɔ a wokenkan ayie krataa so ntwereee esiane se ebeboa ama wɔabo won bra sedee efata na ama daakye bi no won nso anya ntwereee a efata afa won ayie nkaebo ho.

Nhwehwemu yi beboa aye akwankyerɛ nwoma ama nhwehwemufɔɔ a wɔpɛ sɛ wɔyɛ nhwehwemu foforo bi fa ayie nkrataa ho daakye. Ebeboa ama wɔayɛ nhwehwemu foforo bi afa deɛ saa dwumadie yi antumi anna no adie no ho na atumi aboa ama Akanfɔɔ amammere a efa ayiyɔ ho no nso akɔ so tɔtɛ.

Bio, ebeboa ama Akan kasa no akɔ n'anɪm wɔ ɔman yi mu na atu mpɔn nso. Esiane sɛ dwumadie yi de ayie krataa so ntwereɛ ahodoɔ a wɔde bɔ nkaɛ no nyinaa befiri Borɔfo kasa mu aba Twi Kasa mu nti, ebeboa ama Akan Kasa no anyina efiri sɛ abusua bi a wɔn dehyɛ befiri mu no betumi de ntwereɛ ahodoɔ a dwumadie yi de aba Twi mu no bi adi dwuma sɛ wɔpɛ no saa nko ara deɛ. Wei nam so bɛma kasa no atu mpɔn yie pa ara. Dwumadie yi besane aye nhwesɔɔ ama asoɛ a ehwe nwomasua so no na ama wɔahunu mfasɔɔ a ewɔ so sɛ akyerɛkyerefɔɔ de Twi kasa no di dwuma de kyerekyere nsem bi ase firi Borɔfo kasa mu kɔ Twi kasa mu ma ntease kann ba.



1.6 ɔhaw a mehyiaɛ wɔ nhwehwemu yi ho

Nnoɔma ahodoɔ pii na eyɛɛ ɔhaw kɛsɛɛ maa me wɔ saa dwumadie yi ho na ebi ne nnipa binom nneyɛɛ, mfidie a edii me hwammɔ ne deɛ ekeka ho. ɔhaw titire pa ara mehyiaɛ wɔ dwumadie yi mu ne mmere ne adaagyɛɛ a na me nsemmuafɔɔ no nnya mma me. Nanso meboɔ mmɔden ne wɔn yɛɛ nhyeyhɛɛ faa mmere ahodoɔ a menya wɔn ne wɔn atwetwe nkɔmmɔ no ho. Na esɛ sɛ mekɔ abusua a wɔahwere wɔn dehyɛɛ no nkyen. Esiane awerɛhoɔ a na ahyɛ abusua a yi so nti na eyɛ den ma me sɛ menya wɔn ne wɔn adi nkitaho. Nanso meboɔ mmɔden ma me nsa kaa wɔn. Na wɔn a wɔkenkan ayie krataa so ntwereɛ no nso mpe sɛ wɔne me betwetwe nkɔmmɔ esiane adwenkyeaɛ bi a na wɔwɔ nti. Nanso ne nyinaa mu no menyaa abotere kyerekyereɛ

won ma wotee dee nti a mereye nhwehwemu no ase. Abusua nso a na awereho ahye won so no nso me ne won bo mu dii awereho no sane kyekyeree won were. Yei boa ma menyaa won ne won dii nkomm wo bere ano bere ano na eboa ma menyaa nsem ahodo binom a na mehia de adi me dwuma no akosi awiee. Wei nti no, Ese se obibiara a oye nhwehwemu no pe akwan ahodo bi a wobefa so anya ne nsemuafo no ne won atwetwe nkomm a emfa ho ne dee wobehyia biara. Afei nso ese se obiara a oye nhwehwemu no nya afidie a eboro baako de twe nsemuafo no nsem sedee ebeye a baako see koraa mpo a obenya foforo de adi dwuma no.

1.7 Baabi a nhwehwemu yi kopem

Dwumadie yi ye mpensempensemu a efa ayie krataa so ntwereee ho wo Sohyio-Pragmatese kwan so. Ehwe ntwereee ahodo bi a abusua a won dehyee afiri mu no de bo nkaee fa owufo no ne n'ayie ho. Dee nti a wode ntwereee ahodo yi di dwuma wo nkrataa yi so ne nsunsuanso a ntwereee ahodo yi wo no akenkanfo ne ayie no ankasa so. Nhwehwemu yi koo so wo Asante mantam mu. Mepaa nkuro mmienu bi wo Effiduase mantam mu wo Sekyere Apueee Mansini no mu.

1.8 Dwumadie yi nhyehyeee tiawa

Nhwehwemu dwumadie yi kura afa num. ofa a edi kan no de dwumadie no nnianimu, nnyinaso ne ohaw no adida to dwa. Esane twe adwene si dwumadie no bataee, eho nsemmissa, mfaso, dee dwuma no ano kopem ne ne nhyehyeee nyinaa so. Mede dwumadie yi mu ofa a eto so mmienu no sii ho kaa dee animdefo bi aka ne dee dwumadie ahodo ada no adie na ene me nhwehwenu yi wo twaka. Mpanin se, “ Biribiara nni wiase yi mu a eye foforo”. Ne saa nti, eho kohiaa se megyina dwumadie ahodo bi a animdefo bi aye so na ama me dwumadie yi aduru ne bataee ho. Eno nti,

mekyerɛ wɔn adwuma no ani so kakra ansa na mereda me deɛ no adi. Ɔfa yi sane twee adwene sii dwumadie yi adwenemusɛm so.

Mede ɔfa a etɔ so mmiensa no kyereɛ ɔkwan a mefaa so yɛɛ nhwehwɛmu no. Eha yi na medaa beaɛɛ a nhwehwɛmu no kɔɔ so, nnipa a mede wɔn dii dwuma, ɔkwan a mefaa so paw nnipa no ne ɔkwan a mefaa so nyaa nsem mmoano a mede dii dwuma no adi.

Mede Ɔfa a etɔ so nan no nso yɛɛ mpensempensemu faa ayie krataa so ntwereɛɛ ahodoɔ a wɔde bɔ nkaɛɛ fa owufoɔ bi ho. Eha yi no megyinaa dwumadie yi ho nsemmissa no so pensensensenn botaɛɛ nsemmissa no mu: Sɛdeɛ owufoɔ bi abusua de nsem bi di dwuma wɔ ayie krataa so de bɔ nkaɛɛ, deɛ nti a wɔde nsem a etete saa no di dwuma ne nsunsuansoɔ a nsem yi nya no akenkanfoɔ ne ayie no ankasa so.

Ɔfa a etɔ so num no ne dwumadie no nyinaa awieɛɛ. Saa ɔfa yi na mede bɔɔ dwumadie no tɔfa. Aha yi na meboabooa dwumadie yi nyinaa ano firi ɔfa a edi kan kɔpem ɔfa a etɔ so num a eyɛ dwumadie yi nyinaa awieɛɛ no.

Mede m'adwenkyere ahodoɔ nso a efata wɔ nhwehwɛmu yi mu ne me nsusuie ahodoɔ nso too dwa wɔ ɔfa yi ara mu.

1.9 Ɔfa yi mmoano

Saa dwumadie yi wɔ nkyekyɛmu num. Emu biara wɔ biribi pɔtee a ekasa fa ho. Saa ɔfa yi ahwe dwumadie yi nyinaa nnianimu. Makyere nhwehwɛmu yi nnyinasoɔ, dwumadie yi ho haw no, ne deɛ animdefoɔ bi aka a eho behia wɔ dwumadie yi mu.

Afei nso makyerɛ botaeɛ a ɛsi m'ani so wɔ saa dwumadie yi mu. Megyinaa me nsemmissa no so kɔɔ nkorɔfoɔ anaa nsemmuafɔɔ nkyɛn wɔ Effiduase mansini mu kɔpɛɛ adwenkyerɛ. Masan nso akyerɛ mfasoɔ ahodoɔ a dwumadie yi de bebre amanfoɔ, Akanfoɔ, asuafoɔ ne akenkanfoɔ nyinaa.



ƆFA MMIENU

ANIMDEFƆƆ BINOM ADWENKYERE

2.0 Nnianimu

MpanimfoƆ se yeduru amanfo so a na yeakae yaanom. Saa ara nso na biribiara nni wiase a ebi mmaa da. Enye me nko ara ne onipa a meredi kan aye nhwehwemu afa ayie ne ho nkaebo ho ne titire ne AkanfoƆ ayie ne mu nkaebo. AnimdefoƆ binom adwenkyere na mede atoto me dee yi ho ahwe se ene no bo abira, efoa won dee no so anaase ebesakyera won dee no mu.

Ɔfa a eto so mmieniu wo me dwumadie yi ho no hwe dee animdefoƆ binom aka afa AkanfoƆ ne won amammere ho, AkanfoƆ gyidie fa owuo ho, AkanfoƆ ayiyɔ ne mu nkaebo ho, Ayiyɔ mu dwadie ne ekabo, ayie ho mfasoƆ, kane nkaebo fa owuo ho ena afei krataa so nkaebo ne ho mfasoƆ. Meka adwenemusem a mede bepensempensen me dwumadie yi mu ho asem nso wo ɔfa yi ara mu.

2.1 AkanfoƆ ho nsem kakra ne won amammere

Me dwuma yi fa AkanfoƆ ne won ayiyɔ mu nkaebo ho nti eho behia se mede won ho nsem kakra ne won amammere beto dwa na aboa ama nhwehwemu no awie peye. Akan kasa no ye dee efra Kwa mmusuakuo no mu baako. Saa Kwa abusua yi nso ye dee efra Niger-Congo kasakuo baatan no ho. AnimdefoƆ binom akyere AkanfoƆ ho nsem won nnwuma mu. Agyekum (2006) de to dwa se, AkanfoƆ afa oman Ghana atoe fa kese no ara. Oko so kyere mu se, Akan kasa nkorabata a eye Asante, Akuapem, Fante, Wasa, Assin, ne dee ekeka ho no nyinaa ye dee Okanni biara te ase. Akyinnyegyee biara nni dee Agyekum aka yi ho efiri se AkanfoƆ wo amantam beye nkron mu wo oman Ghana mu. Yewo Asante Mantam, Apuee Mantam, Mfimfini

Mantam, Bono Mantam, Atɔɛ Mantam, Atifi Atɔɛ Mantam, Bono Apueɛ Mantam, Ahafo Mantam ɛna kakra nso wɔ Oti mantam a wɔn nyinaa wɔ Ghana atɔɛ fa.

Wɔsua Akan kasa nkorabata no mu mmiensa firi mfitiasɛ sukuu de kɔpɛm suapɔn mu. Yei no ne Asante Twi, Akuapem Twi, ne Fante. Schacter & Fromkin (1968) ne Agyekum (2011) yɛ adwene sɛ, wɔka Akan kasa pa ara san sua sene kasa biara wɔ ɔman Ghana. Sɛ yɛhwɛ mfɛɛ mpɛm mmienu ne dummienu (2012) nnipa kan ho nsunsuansoɔ wɔ ɔman Ghana mu a, yɛhunu sɛ ɔha mu nkyekyɛmu aduanan nkron ne akyiri pɔ baako (49.1%) wɔ Ghana yɛ Akanfoɔ. Nhwɛhwɛmu no kɔ so kyɛ sɛ, wɔn a wɔnyɛ Akanfoɔ na mmom wɔtumi ka Akan kasa no nso yɛ ɔha mu nkyekyɛmu aduanan nan (44%). Yei di adanseɛ sɛ Akanfoɔ agyɛ ɔman Ghana baabiara afa. Kyeremateng (1999) ne Agyekum (2011) yɛ adwene sɛ yɛyi ɔman Ghana firi ho a, yɛwɔ Akanfoɔ binom wɔ Ivory Coast ɛnam atukɔtena ne batatuo nti. Kyeremateng ka sɛ Anyifoɔ ne Baulefoɔ yɛ Akanfoɔ a wɔatu bata akɔtena Ivory Coast bɛyɛ mfɛɛ bebree nanso wɔn su nsesaɛ koraa. Schacter ne Fromkin san ka sɛ, Christaller na ɔmaa din Twi wɔ afe apɛm ahanwɔtwe ne aduosen num (1875) mu. Wɔkyɛɛ mu sɛ Akuapem Twi atwerɛ hyɛɛ aseɛ saa berɛ no.

Ade titire a ɛma Akanfoɔ da nso pa ara ne wɔn amammɛɛ. Amammɛɛ kyɛ sɛ ɔman ne mmara. Saa nsemfua mmienu yi na wɔka abom ayɛ amammɛɛ. Ne saa nti Akanfoɔ amammɛɛ yɛ nyehyɛɛɛ anaa ɔkwan bi a wɔfa so de wɔn amanɛɛ di dwuma. Akanfoɔ amammɛɛ no bi ne ɔkwan a wɔfa so som wɔn anyame, sɛnea wɔto wɔn dwom, wɔn adidie, wɔn ayiyɔ ne ade. Amanɛɛ pii na ɛkɔ so wɔ amammɛɛ ahodoɔ yi nso mu. Wɔfa te sɛ wɔn ayiyɔ a, amanɛɛ pii na ɛkɔ so wɔ mu. Amanɛɛ yi bi ne Ayiyɔ mu nkaebɔ, funusie, nsaguo, adesiedeekyɛɛ ne ade (Kantanka 2012)

2. 2 Akanfoɔ gyidie fa owuo ho

Adinkra (2015) ne Geest (2004) kyere owuo mu se egu ahodoɔ mmienu. Wɔkyere se, owuo no bi ye owupa na ebi nso ye atɔfo wuo. Owupa ne se nipa bi ato ne kon awu anaase wadi ne nna a Onyankopɔn de maa no no amee. Atɔfowuo nso ne se obi awu bere a ne bere nsoee. Akanfoɔ gye di se saa owuo yi nye kwa na mmom biribi kura mu. Nhwesoo no bi ne se dua akasa obi, obi ahye ne ho akomfo, edan abu abo obi, nsuo afa obi, obi anya loore akwanhyia ne dee ekeka ho.

Adu Gyamfi et al. (2020) nso ne Ko et al (2015) de to so se obi a onwu wu pa wo Akan man mu no Akanfoɔ ntaa nsoso saa wuo no so esiane se eye mmusuo de ma won. Wotoa so se dee ede owu pa biara ba ne yaree eno nti obi yare na owu a na akynnyee biara nni ho se oniiko no ato ne ko na awu.

Mene animdefoo yi nsem a woreka se “dee ede owupa ba biara ye yadee” no nye adwene koraa. Senti ne se obi betumi ahyia atɔfo wuo a enam yaree bi a obi ato ama no so. Se onipa a obi ato yaree bi ama no no hyia ne wuo a, eye atɔfowuo esiane se enye ono ankasa na otoo ne kon wuie. Owu pa ba bere a obi anya mfee a Odomankoma de ama no. Wɔkyere mu se saa mfee yi ye aduɔson anaa dee ekyen saa. Animdefoo binom nso hunu owu pa se bere a obi akoda asomdwoee mu a wanna ho anteetee n’abusua no. Akanfoɔ mu no, se obi wu na wɔkwɔhwehwe owu korɔ no mu hunu se enye aboronsam yaree biara na ekumm no nko ara dee na eye owu pa. Akanfoɔ sane hunu se, se obi wu na wɔhwehwe mu hunu se one afororo te adowa nwoma so a wotumi gyina so nso ka se oniiko no wuo nye kwa. Ebetumi aba se nipa a one no wo asem no aye no biribi. Agyekum (2006) nso de ka ho se, Owuo a enam yaree bi so te se nsamanwa, kwata ne dee etete saa no nyinaa ye owu bone anaa

atɔfowuo. Tete no na wɔn a wɔhyia owuo a enam yareɛ bi te se etwere anaa fam yareɛ ne yareɛ a etete saa ne mpo kaa nkwanhyia no nyinaa no na wɔnte wɔn ani nsie wɔn yie. Na wɔma ɔkwan a wɔfa so sie wɔn no da nso firi wɔn a wɔto wɔn kɔn wu no dee ho. Nnipa a wɔnwu wu pa no saman beye “tɔfo”; a ɛkyere ɔkra bi a wannya baabi pa antenna na ɔnenam. Ayiyɔ mu wɔ amaneɛ ahodoɔ ne ahonhom ahodoɔ a Akanfoɔ ntoto no ase koraa. Wɔgye di se nananom honhom a wɔfre wɔn nsamanfoɔ no te asamando na wɔn na wɔkyere wɔn asefoɔ a wɔye ateasefoɔ hyɛbere wɔ asase yi so.

Owuo nko ara ne nnipa asetena mu suahunu a ɛda amansa nyinaa kɔn mu; Adeɛ a amammere biara ne sɛdeɛ wɔsi hunu no fa. “Honam mu adeɛ a ɛde nipa asetena nyinaa ba n’awieɛ” Se nipa no anyini awie anaa ɔwɔ yawdie bi mu. Owuo asekyere ne se “Anisoɔ adeɛ bi a ɛso ahwan ne nipadua a aseɛ koraa”, na awerɛhodie anaa yawdie nso ne se “adwenem ne honam mu atenka bi a wɔn a wɔben owufɔɔ no nya se abusua anaa adɔfoɔ bi”. ɛno nti owuo ye nipa suahunu na awerɛhodie nso ye nipa atenka a ɔreda no adi. Yɛhunu owuo se otirimuɔdenfoɔ, amfa-whee-ho, obi a afoforo yaw mu na ɔdi ahurisie, amfamfiri ne dee ɛkeka ho. Akanfoɔ wɔ abɛbusem ahodoɔ a wɔde kyere se obiara bewu ; Ebi ne, “owuo sekan nnɔ baakofoɔ”, adwene koro no ara na wɔgyina so ka se; “owuo atwedee ɔbaakofoɔ mforo”.

Akanfoɔ mu no wɔhunu owuo se amansan adeɛ. Wɔtae ka se ‘Baabi a obi awuo, obi nna. Adwene a ɛka se owuo akyi wɔ asetena anaase onipa wɔ baabi a ne kra kɔtena wɔ owuo akyi no ye deɛ Akanfoɔ gye tom pa ara. Akanfoɔ gye di se, se onipa dane to ho a, ne nipadua no nko ara na ɛwuo; ɔkra no deɛ ɛtoa asetena so wɔ baabi na ɛto da mpo a edi akosan ma nipa sane wo no ba asase yi so bio. Wɔgye di se enam owuo so ma wɔsane wo onipa to abusua foforo mu wɔ asamando. (Adu Gyamfi et al 2020).

Sam (1965) de to so se, ansa na owufoɔ no beko ne wiase foforo mu animuonyam mu no, gye se wosie no okwan a efata so. Akanfoɔ gye di se, woye ayie a wode gya won dehyee kwan. Obiara a wanye n'ayie no beye osaman twentwe nenam okwan a eko owuo mu no so. Esiane se Akanfoɔ nni gyidie a wode tae owuo akyi asetena ho agoro nti amannee pii wo ho a woye wo bere a obi bewu no. Amannee yi bi ne akonkyene. Akonkyene no nye se wonnidi koraa na mmom nnuane titire bi a wonni ho agoro wo won asetena mu no na wotwe won ho firi ho. Nnuane a wode bankye anaa mankani ne borodee aye no ne nnuane a na wotaa bara wo saa nna yi mu. Nnuane a wode aburo aye nko na na wotumi di, esiane se wohunu fufuo ne ampesie se Akanfoɔ aduane titire. Adu Gyamfi et al (2020) kyere mu se tete no, na amannee a woye no wo da a nipa no bewu no hye ase firi bere a oregyae ne home a etwa too no mu. Oka no se, ansa na nipa no kra befiri ne mu no, abusuapanin bema no nsuo agu ne mene mu ansa na wagyae ne home a etwa too mu. Bere a wanom nsuo awie no, abusuapanin no ka kyere okra a erefiri nipa no mu se, "ma mmaa a wowo abusua yi mu nyinaa nwo mma banin ne mma mmaa". Akanfoɔ gye di se, nsuo a abusuapanin de ama nipa a orewu no de ahoden sononko bebre no na aboa ama watumi aforo eku a eda awufoɔ ne nsamamfoɔ ntam no. Owuo no akyi no, owufoɔ no abusua no betoto apono biara mu na wode nsuo hyee adware efunu no. Ansa na wopue de amannee akobɔ nnipa a wowo abontene no. Wogyee di se adwaree no nso beboa ama nipa no de ahotee atoa n'akwantuo so. Nnipa a woben owufoɔ no pa ara anaase ne mma na wotumi dware no. Mmaa titire pa ara na wodi saa dwuma yi.

Dee woye ma owufoɔ no bio ne se, wode nsa a ano ye den gu n'anom ma no twi fa ne mene mu ko nipadua no nyinaa mu sedee ebeye a ne nipadua no bekyere poro. Afei nso wode nkyene nsuo, ankaatwadee ne kamfa nso siesie owufoɔ no sedee ebeye a

obeda ho akyere na ama wanya kwan abobo nkurofoɔ pii amannee nso (Agyekum 2006).

Adu-Gyamfi (2020) kyere mu se, mmaa mpanimfoɔ a na woɔ ho tete no wo kwan sononko a na wode twe owufoɔ no ho nsuo. Wode nhahama ne duhwam ahodoɔ na na edi saa dwuma yi de bo efunu no ho ban firi se ebeporo ho. Wosan nso de owufoɔ no yam butu fam saa sedee ebeye a nsuo a ewo ne mu no bepue afa ne hwene mu, n'aso ne ntokuro nkaee a ewowo ne nipadua mu. Na Yei boa ma wanya bere bobo abusua a woɔ akyirikyiri ne mmenkyeee no amannee fa dee asie no ho ne da a wope se wode ammu no kohye fam anaa woye ayie esiane se firigy biara nni ho saa bere no. Se woyi se amannee yi boa ma ammu no da ho kye no to nkyen a, Akanfoɔ sane wo gyidie bi tae akyire.

Agyekum (2011) kyere saa gyidie yi mu se, se wanyee saa amannee yi amma owufoɔ no ammu na wofiti preko pe sie no a ebetumi ama no aye osaman twentwen esiane se wasie no sedee wasie aboa. Bere a abusua a wawahwere won dehyee yi bepue afiri amu no ho wo fie ho no, wode benatoɔ ne osu dwom na epue na wofiri ase nso toto atuo. Wei nyinaa ye amannee a woye de bo amanee wo ayie no ho bi a. Afei wotoa so de nsa fufuo ko Odikro a wo kuro mu ho no fie de kose ono nso. Obiara a ne dehyee bewu na wamfa nsa fufuo ankose odikro no ato mmara na wobobo ne ka nso. Se wowie amaneebo no nyinaa a, wope da bi de ayie no hye. Eda a won a woɔ akyirikyiri ne benkyeee nyinaa benya kwan aba bie. Se eberere no so a, wosiesie amu no hye no ataade a eso ani na woyi no firi koradan no mu de no beto bamma so ma obiara behwe. Wode mooma bi te se agudee ne nhwenee gu owufoɔ no kon mu ne ne nsa so. Wokyekyere sika futuro de to n'abakon. Wofre sika futuro no se "saman sika" anaa

'kra sika. Eno akyiri no, wosiri pe dakoro anaa nnaanuu ansa na wofiri aseɛ akyere adesiedee. Adfo de biribiara a wope se wode gya owufoo no kwan ba ma wokyerɛ no badwa mu. Woye yei nyinaa de kyere se nipa no wo baabi ko. Wowie ne nyinaa wie a, abusuapanin gu nsa na wopagya amu no ko amusieeee kope no korabea. Wokope amu no korabea awie no, dee edi ho ne se wobɔ dwa na abusua afiri aseɛ anom won dehyee no sikasa.

Owusu (2009) kyere mu se owuo no bi wo ho a na wonhye da mmɔ apata mpo nye ho ayie. Owuo yi bi ne sodoɔ anaa kukuba enna afei atɔfowuo. Sese Adinkra ne Geest adi kan de ato dwa no, se wofa obi te se owofoo a afei na ne ba bi awu a, Akanfoo nsoso saa owuo no so esiane se wogyedi se wososo so a emfa asem papa mma fie. Saa wuo yi na wofre no Sodoɔ no. Kukuba ye Owuo baako nso a Akanfoo nsoso so koraa. Kukuba ye owuo a eto owofoo bi a ne ba sua na wafiri mu. Se awofoo bi ba sua na ofiri mu a, Akanfoo nsoso saa owuo no so koraa.

2.3 Akanfoo ayiyɔ ne mu nkaebɔ (Kane no ne Seesei)

Ayie ye amammere a eka onipa abrabɔ ho firi adebɔ mu na yede kyere adɔ ne obuo a etwa toɔ ma dee wawuo no. Akanfoo gyidie wo ayiyɔ ho ne se eye amammere a woye de gya owufoo kwan ma okɔtoa n'abrabɔ so wo baabi (Adu-Gyamfi 2010, Akuffo 1977).

Potocnick (2017) de to so se, ese se Akanfoo ma won ani ku won ayiyɔ ne emu amannee ahodoɔ bi te se ayie no ho nkaebɔ ne eho adesiedee a amammere kwan so no woye de gya owufoo kwan no esiane se eno na eboa ma yehunu se owufoo no ne ateasefoɔ ntam ate koraa.

Akpebu-Adja (2007) nhwehwemu a ɔye faa ayie nwoma ho no ka biribi fa abɛɛfo nnoɔma a abɛwurawura ayie mu. Ɔde to dwa sɛ, Akristofoɔ ne tetefoɔ nyinaa bɔ wɔn ayie ho dawuro wɔ nkrataa mu ne akasafidie so. Ɖkɔ so ka sɛ, ayie nwoma di akotene pa ara ɛfiri sɛ, emu na yɛhunu owufosom no nhyehyɛɛɛ, owufoɔ no mfonin ne n'abakɔsem. Yɛhunu ne mma, ne yere ne abusuafoɔ ho nsem. Adansedie a wɔdi fa owufoɔ no ho nso wowɔ nwoma ne nkrataaa so. Ayie nwoma ne nkrataa ahodoɔ no di dwuma sɛ nkaedum ma atasefoɔ. Sɛ yɛhwɛ ayie nwoma no a, sika bebree kɔ mu wɔ ne ye mu. Wei kyere sɛ, abusuafoɔ a wɔwɔ sika no na wɔbetumi ayɛ ayie nwoma yi bie. Nnipa pii nso ayɛ nhwehwemu afa ayie ho nkaebɔ a ɛkɔ so wɔ kowaa nkrataa mu a ne nyinaa de amanebɔ sononko bi to dwa. Al-Ali (2005), Fernandez (2006/2007), ne Marzol (2006) nhwehwemu a wɔye faa ayie nkaebɔ a ɛkɔ so wɔ kowaa nkrataa mu no ma yɛhunuu Nnyinahɔma kasa ahodoɔ a ɛda adi wɔ ayie nkaebɔ mu.

Booths (2002), Eid (2000), ne Nwoye (1992, 1993, 2007) nso dwuma a wɔdiɛ no ma yɛhunu sedee beaɛ a owufoɔ bi firi ne ne dibeɛ a na ɔwɔ mu no tumi nya n'ayie nkaebɔ so nsunsuansoɔ. Me ne animdefoɔ yi ye adwene ɛfiri sɛ, sɛ yede Al-Ali ne nkaɛɛ no nhwehwemu no toto Booths nso ne afoforo nhwehwemu a ɛkɔɔ so yi ho a na emu da hɔ pefee sɛ nnipa hwɛ obi dibeɛ, beaɛɛ a ɔfiri ne n'abrabɔ ansa na wɔahunu nsem korɔ a wɔde bebɔ n'ayie ho nkaɛɛ wɔ nkrataa mu anaa mpo mmɔntene so. Nhwɛsoɔ bi ne sɛ, Akan man mu no, sɛ ɔhene bi wu a wɔfura ne wuo no ho ntoma. Nsem a wɔtumi de ma nkaebɔ no bi ne: Odupɔn atutu, Nana kɔ akuraa, Nana kɔ baamu ne ade. Saa ara nso na sɛ ɔdehyee bi anaa nipa titire bi firi mu a wɔde nsem sononko bi bɔ n'ayie no ho nkaebɔ. Nsem yi bi wɔ hɔ a ɔhene a wafiri mu no nko ara na wɔde di dwuma fa ne ho na ebi nso wɔ hɔ a wɔtumi de ma nipa biara. Dee wɔtumi de ma obiara no bi ne: Wada ne benkum so, waka nkyene agu bere a aduane si so, ne

home afiri ne mu ne ade. Ewom se abeefo sem pii abewurawura ayiyɔ mu dee nanso emu nkaebo no dee nsesaee biara nhyee da nkoo so. Enne yi nso se obi wu na oye dehyee anaa ohene a ewo nsem sononko a wode bo ne wuo no ho nkae wo krataa so, saa ara nso na se onye ohenee anaa dehyee a yewo nsem anaa ntwereee a obiara tumi fa bi de di dwuma.

Matiki (2001), Bonsu (2002, 2007), Aremu (2011) ne Adjah (2007) nso yee nhwehwemu faa ayie amanebo ahodoɔ ho. Won nhwehwemu no hwee nsem ahodoɔ a wode bo amanee fa ayie ho no nyinaa. Woda no adi wo won nnwuma no mu fa sedee obi bobea, ne mfi ne nipa ptee a oye no tumi nya nsunsuansoɔ wo nsem a wode ma ayie no amanebo so. Me ne won adwene yi ko benkorɔ mu esiane se ewuo nyinaa nye pe.

Benjamin (2020) nso dii dwuma faa ayie amanebo ahodoɔ a eko so wo koowaa krataa mu no ne ntaadee ahodoɔ a ayie no mu biara hwehwe se agyamfoɔ de ba asee. Ne dee no ne Matikinom dee a maka ho asem dada no si pae kakra. Benjamin kyere sedee abusua a won dehyee afiri mu no de nsem a ebeka omanfoɔ akoma ama wotumi aba ayie no bi ne afei ntaadee a ehia se woye de ba ayie no ase. Nsem a etete saa no bi ma yehunu dee ede owuo no bae, abusua a waka akyire ne awerehoɔ a wowo mu a eno nti ese se adofɔ beye won mmoa enna afei eda ptee a onipa no de wui. Akanfoɔ mu no, se abusua bi dehyee firi mu anaa oka nkyene gu a, wonya bere ye ho ntotooe ne ahoboa a efata nyinaa na wasane ato aforɔ a wontee nkra ansa na waye ayie no de akora owufɔ no akyi koraa (Minta, 1998; Nketia, 1955).

Adugyamfi et al. (2020) nso kyere mu se, ayie nkaebo ne eho dawurubo nso ye ayie no fa bi. Eno nti ewo se abusua biara a won dehyee befiri mu no nya bere ma ayie no

nkaebo sedee ebeye a afoforo ne omanfoɔ nsa beka eɔa ne bere a wode begya won dehyee no kwan.

Manieson (2014 a) kyere mu se, tete no, na abusua a won dehyee afiri mu no wo akwan ahodoɔ a wofa so to nkra kyere afoforo. Akwan yi bi ne se wobesi dawuro so anaa okyerema beka twene de abo omanfoɔ amannee, Se obi besu abo dee wawuo no din afa kuro mu. Wotumi nso de nkra no ma nipa bi ma ode koma afoforo animu ne animu wo kuro foforo so. Yei nam so ma adoforo pii a wowo akyirikyiri ne benkyee twe won dwumadie nyinaa sensen na wobeboa gyam abusua a adee ato won ani no. Adinkra (2015) nso kyere mu se, ayie krataa so ntweree a wode bo nkaee fa owuforo bi ho no ma yehunu okwan a obi faa so wuie. Okyere mu se, owuo no bi ye owupa na ebi nso ye atoforo wuo. Se yede Manieson nsem yi toto Adinkra dee no ho a, nsonsonoe kakra a ewo mu ne se, enne yi no ntweree a wode bo nkaee fa owuforo no ho sedee Adinkra aka no bi wo ho a, okenkanfoɔ bi tumi de n'adwene bu dee enam so a emaa saa owuo no bae, se nipa no wuo ye hyew, oyaree anaa otoo ne kon wuie ne mpo abusua bi gyidie a eto da etae akyire. Nanso yehwe dee Manieson aka no a, gye se nipa a yeasoma no se onkobo afoforo amannee no hye da kyere mu ansa na yehunu dee enam so ma owuo no bae ankasa.

2.3.1 Ayio ahodoɔ

Ayie ye amammere a yeye ma owuforo a ne botae ye ntetemu bi a eɔa owuforo no ne atasefoɔ ntam (Rattary 1959). Onimdeforo yi ko so kyere mu se Akanfoɔ ayie no gyina enna fa mu abusua no so. Akyinnyee biara nni dee Rattary aka yi ho efiri se ayie ba Akanfoɔ mu a, mmarima ne mmaa a wowo enna fa mu na ayie asedee kese no nyinaa da won so.

Akan man mu no, ayiye ye bere a ammu no da ho ena afenhyianna ye bere a amu biara nni ho (O'Rourke, Spitzberg ne Hannawa 2011). Animdefoɔ yi adwenkyere wo ayie ho ne se bere biara ese se amu no da mpa mu wo ayie bere mu ena afenhyianna no dee na yeyeye ayie awie a amu biara nni ho. Se yede won nsusuiɛ yi toto Akanfoɔ tete dee no ho a, esi pae kakra. Nkyerekyeremu ne se, kane no na Akanfoɔ sie won funu Memeneda na woyeye ayie no Yawooda. Amammerɛ kwan so no, Akanfoɔ ye won ayie Edwooda ne Yawooda bere a enye dabone (Asante, Asmah & Adjei, 2013). Enne mmerɛ yi mu dee nsakrae aba mu pa ara. Yetumi yi ammu no deda no na bere korɔ no ara ayie nso rekɔ so. Akanfoɔ ye ayie Memeneda esiane adwuma nti. Wɔkyere mu se, saa da yi na won a woye aban nnwuma ne dee ekeka ho mfa nkɔ adwuma nti wobɛnya kwan aba ayie no. Bio, se amu no da ho bere a woyeye ayie no a, ema ayie no ba pa ara kyen se wɔasie no dada na wɔape da foforo de reye ayie no. Wei nso de ekabo aba ayieyo mu.

Agyekum (2012) de to dwa se, Akanfoɔ wo ayie ahorɔɔ. Dee Agyekum de ato dwa no ye nokware turodoɔ efiri se, obi wu a, woye amannee ahorɔɔ kɔpem se wobesie no. Wei na wɔfre no dɔteyie no. Eno da nkyen a wɔwo ayie ahorɔɔ bi nso a wɔhye da ye ho nkaebo kɔ akyiri na ebere so nso a wɔtena ase kye. Ena ebi nso wo ho a wɔnhye da mmɔ ho nkaee bebree esiane se wɔnhye da ntena saa ayikorɔ no ase nkyere pii. Ebi na edidi soɔ yi.

2.3.2 Dɔteyie

Dɔteyie kyere amannee ahorɔɔ a Akanfoɔ ye ma owufoɔ firi bere a wobewu de kɔpem se wobesie no (Agyekum, 2012). Agyekum kɔ so ka se, kane no na wɔmfa amu nto ho nkyere efiri se na wonni baabi a wode no beko akohye te se enne abeefo kwan a yetumi

de ammu sie no. Amannee baako a ewo doteyie ne amu adwaree ne ammu no deda. Akanfoe fre won funu se ammu efiri se onipa wu a na wadane emum. Adogba (1979) senea edaa adi wo Adu-Gyamfi (2010) mu ka se, ammu ho asisie wo honhom mu mfasoe bebre. Oko so ka se ammu no adwaree boa yi efi biara na eboa ma dee wawuo no ko wiase foforo ma wogye no to mu. Se ekoba se wode no beto ho kakra akye a, wobam no. Wei boa ma wonya bere to afoforo a wowo akyirikyiri no nkra.

Mbiti (1975) kyere se Akanfoe mmaa mpanimfoe a wowo abusua no mu na wobam owufoe no. Wode nhaban ne nhwemhwemdee fra de sra owufoe no. Adu-Gyamfi (2010) ka se worebam dee wawuo no a, wode nkyene nsuo gu ne mene mu sedee ebeye a ammu no mporo. Nhwewemu kyere se, kane no na Akanfoe de won ammu to ho nnansa twen hwe se wawu anaa ansa na woadware no asie no. Wode nsuohyee a ahuru pa ara na wode dware no. Wofa Yaw kyere mu se, *wode sapo a wofre no "paprada" ne "kokodoma" anaase amonkye samina na wode dware amu no.* Otoaa so se, dee wawuo no sewaanom anaa ne mma na amu no adwaree hye won nsa. Se dee wawuo no ye obarima warefoe a, ewo se ne yere wo ho bere a woredware no. Adu-Gyamfi kyere se, Mfanteman mu ne Denkyiraman mu no, wotumi de amu no adwaree hye "asafo kuo" a dee wawuo no dom nsa. Amponsah (1975) senea edaa adi wo Adu-Gyamfi (ibid) adwuma mu kyere se, saa abusuafoe a woadware ammu no boa yi aninguasesem bi a ewo dee wawuo no ho.

Rattary (1959) aka wo Adu-Gyamfi (ibid) adwuma no mu se, won a woadware ammu no gye nsa a wode reyi no adwaree. Wode no ko adwaree a wode adamadwa ko na wode ammu no atena so adware no. Se oye obarima a, akonwa a wofre no "kafoommehometuo" anaase "mehometriso" na wode no tena so dware no. Wode

nsuohyee no bi ka deɛ wawuo no nan kokromoti de hwe sɛ wawu ampa a. Sɛ ɔkeka ne ho a na ɛkyerɛ sɛ ɔnwuiɛ. Deɛ wawuo no aware a, ne yere de adwaredeɛ na ɛba. Adwaredeɛ yɛ samina, sapɔ, bɔbrapa, mpepaho ne yiwan. Adu-Gyamfi (ibid) ka sɛ, ɛwɔ sɛ wɔde adwaredeɛ no nyinaa gu owufoɔ no adaka mu ma ɔde kɔ asamando. Wɔdeda ammu no kama adwareɛ yi akyi wɔ abusuafie. Asante, Asmah ne Adjei (2013) ka sɛ, mma wɔ dwumadie sononko bi di bere a wɔn papa da mpa mu. Ɛyɛ wɔn asɛdeɛ sɛ wɔde ntoma fufuo kata wɔn papa so. Akanfoɔ de ankaatwadeɛ, ɛhyɛ, pɛpɛ, hwentiaa fra srasra amu no sɛdeɛ ɛbeyɛ a nwanseɛna mmɛsi so mma no nsee. Sɛ ɔyɛ ɔdefoɔ anaa ɔhene nso a wɔde sikafuturo na ɛsra no. Afei wɔde kente ne sika kɔkɔ siesie no kama ma ɛyɛ fɛ. Deɛ ɔtena amu no ho yɛ nea wawuo no sewaanom anaa mmaa mpanimfoɔ a wɔfiri deɛ wafiri mu no papa fie.

Adu-Gyamfi (ibid) ka sɛ, wɔtumi deda owufoɔ no na wɔde sekan ahyɛ ne nsa baako bere a kookoo nso hyɛ baako mu. Wei ma yehunu sɛ owufoɔ no yɛ kookoo kuani. Ebi nso ne sɛ wɔde etuo hyɛ ne nsam a ɛkyerɛ sɛ ɔyɛ ɔbɔfoɔ. Nkyerɛkyerɛmu yi di adanseɛ sɛ, adwuma a owufoɔ bi di tumi nya nsunsuansoɔ wɔ n'ayie so. Sɛ wɔdeda amu no wie a, abusuafɔɔ fa wɔn ho ɔkwan soronko kɔhwɛ wɔn deheye a ɔda mpa mu no hunu sɛ biribiara ayɛ kama, wɔsu no ansa na wɔama kwan ama agyamfoɔ nso akɔhwɛ no asu no bi. Sɛ deɛ wawuo no yɛ nipahunu bi kɛkɛ a, wɔdeda no dakoro na wɔakɔsie no nanso sɛ ɔyɛ ɔhempon bi a, wɔtumi deda no beyɛ nna num bere a wɔkɔ so yɛ emu nkaebɔ ahodoɔ no. Adu-Gyamfi (ibid) ma mfatoho sɛ, bere a Otumfour Opoku Ware II, Asantehene kɔɔ akura no, wɔdedaa no Manhyia Ahemfie nna num ansa na wɔrekɔsie no. Ɔkyerɛ mu sɛ, nna dodoɔ a wɔdeda ɔhene no boa ma nnipa dodoɔ no ara behwe no deɛ ɛtwa toɔ na afei nso ɛma ahemfo a wɔhyɛ n'ase no nso nyinaa besuae kyere no deɛ ɛtwa toɔ. Deɛ nti a wɔdeda amu ne sɛ, ɛma abusuafɔɔ ne

agyamfoɔ behwe deɛ wawuo no na wɔne no adi nkra a etwa toɔ. Sɛdeɛ Akanfoɔ hunu owuo sɛ eyɛ akwantuo no, wɔgye di sɛ wɔbetumi de wɔn nkra ama owufɔɔ no na ɔde akɔma nananom nsamanfoɔ wɔ asamando. Wɔka wɔn ahiasem nyinaa kyere owufɔɔ sɛ ɔnkɔka nkyere nananom nsamanfoɔ na wɔmmeyɛ wɔn mmoa.

Arhin-Sam (2014) ma yete aseɛ sɛ, saa nkradie amanneɛ yi di adanseɛ pefee sɛ awufɔɔ wɔ dwumadie kɛsɛɛ pa ara di wɔ onipa abrabɔ mu. Wei nti na Ɔkanni tumi ka sɛ, ne wɔfa anaa ne nana bi a wawuo bere bi a atwa mu abeso no daɛɛ ne deɛ ɛkeka ho. Wɔma ammu no hyentiadeɛ a eyɛ sika. Wɔma no duku a mpetia bɔ ano. Wɔde nnɔɔma wei nyinaa gu n'adaka mu ma wɔde kɔ. Saa bere yi nso na wɔde owufɔɔ no ho nsem to dwa na wɔdi ne ho adanseɛ. Ennɛ mmere yi deɛ, wɔtintim owufɔɔ no ho nsem gu nkrataa so na abusuafoɔ akan. Na owufɔɔ no nso wɔ ekuo bi mu a, wɔn nso tumi bɛdi ne ho adanseɛ. Sɛ deɛ wawuo no wɔ yere a anaa kunu a, wɔma no behwe ammu no anim deɛ etwa toɔ na ɔne no adi nkra ansa na wɔde no ato adaka mu akata so. Wɔde no kɔ asieɛɛ bere a kunani no nnuru ho. Agyekum ka sɛ, yeretu amena ama owufɔ no nso ka ɔteyie ho. Ɔkyere sɛ “ɔteyie” ma yen nsemfua mmienu, “ɔtee” ne “ayie” Kane no, na Akanfoɔ ye ɔteyie Memeneda ɛfiri sɛ eyɛ da a Asaase Yaa memene awufɔɔ na wɔaye ayipa no Yawoada.

2.3.3 Ayie Papa

Ayie a etɔ so mmienu ne ayipa no. Agyekum (2012) kyere sɛ, ayipa ye bere a wɔgoro kye na wɔto nwom wɔ aseɛ. Ayipa hye aseɛ nɔnsia nanso mpɛn pii no abusuafoɔ tena ase firi nɔnmmienu ma agyamfoɔ bekyea wɔn kɔpɛm sɛ nɔnsia bɛbɔ. Kane no, na Akanfoɔ ye ayipa Yawoada ɛfiri sɛ abakɔsem ka sɛ eyɛ da a na Akanfoɔ de di yaw bere a wɔfiri ɔko aba. Abusuafoɔ fa wɔn ho ɔkwan sononko so ma yɛhunu sɛ wɔn na

ayie no ye won dea. Amanfoɔ bekyea won san bo won nsawa. Nhwewemu ama yehunu se da a yede ye ayie no asesa enam adwumasen nti. Akanfoɔ ayie kесе no ara ko so Memeneda ma etoa so Kwasiada mpo enne yi. Dɔteyie ne ayipa no tumi ko so da korɔ no ara. Dee nti a ne mmieniu ko so enne mmerе yi mu ne se, nnipa binom susu se ayie no ba pa ara bere a onipa no da mpa mu na wɔgu so rema ho nkaebo no. Afei nso abeefo kwan a wɔfa so de amu sie kakra ansa na wɔasie no akohia se, ese se wɔsie owufoɔ no ye n'ayie dakoro.

2.3.4 Sodoɔ ne Kukuba

Sodoɔ ne kukuba nso ye ayie fa ketewa bi a Akanfoɔ ye ho amammerе. Sodoɔ ye ayie bi amannee a Akanfoɔ ye ma awofoɔ bi a won ba biara nwuu da na dee odi kan awuo (Prempeh, 2018). Nkyerекyeremu a ewo dee onimdefoɔ yi de ato dwa ne se, sodoɔ ye ayie ketewa bi a ekɔ ma obi a wawu kane wo n'awofoɔ mma mu. Prempeh (ibid) kyere se sodoɔ nye ayie papa biara efiri se Akanfoɔ nsoso so koraa. Okyere mu se wososo so a, ebema mma nkaee a awofoɔ no wo no nso awuwu. Wonhye da mma ho nkaebo biara. Se ayie da no duru so a, yemfa agoro biara mma ase se dede ye ye ayie papa no. Mpen pii no, abusuafoɔ tena ase dinn ma amanfoɔ bekyea won. Sodoɔ nsawabo no nte se ayipa dee no koraa. Akanfoɔ de kyensee ketewa bi si epono bi so de nwera kata so. Se obi wo biribi ma abusuafoɔ no a, ode koto saa kyensee no mu wo bere a onto din. Eduru anwummerе a abusuafoɔ sore fa won kyensee ko fie. Wei de sodoɔ ayie no ba awiee. Prempeh ka se, amannee kwan so no, wɔpem fufuo ne abenkwan ma awofoɔ a won ba awuo no. Abusuafoɔ mfa won ho okwan soronko biara so. Yentaa nhunu ntoma bi te se kuntunkuni ne birisi wo sodoɔ ase. Wotaa fura fufuo wo sodoɔ ase. Nsakrae aba saa amannee yi mu. Enne yi, Obi wu ne mpanimfie so na oye sodoɔ a, woye ayie nkrataa bobo ho nkaee wo mmontene so, akasamfonin ne mpo

akasamfidie ahodoɔ so na wɔyɛ no ayie papa .Mpo sɛ deɛ wawuo no yɛ ɔbabunu anaa abɔfra mpo a wɔtumi yɛ ho ayie nkrataa femfam mmɔtene so de bɔ nkaɛ fa n'ayie no

Kukuba nso yɛ edin a yɛde ma abɔfra a wammɛdi nna wɔ asaase yi so. Sɛ abɔtofowa bi wu a Akanfoɔ ka sɛ ɔyɛ kukuba. Akanfoɔ nyɛ ayie biara mma saa abɔfra yi. Abusuafoɔ pɛ ntomago bi kyekyere abɔtafowa yi na wɔakɔpɛ sumina so baabi atutu hɔ de no ahyɛ hɔ. Abusuafoɔ betena awofoɔ yi nkyɛn kakra didi abooboo na wɔasɔre kɔ. Akanfoɔ nsosɔ kukuba so te sɛ sodoɔ ɛfiri sɛ wɔmpɛ sɛ saa mmusuo no bɛsisi wɔ wɔn abrabɔ mu.

2.3.5 Ayie ho mfasoɔ

Ayie yɛ amammɛrɛ baako a ɛdi akotene wɔ wiase afaɛn nyinaa sɛdeɛ animdefoɔ bebree akyerɛ no. Ɛrekame ayɛ sɛ dabiara ayie kɔ so ɛsiane owuo nti. Obi bebisa koraa sɛ mfasoɔ bi wɔ saa amammɛrɛ yi ho anaa? Brian (2009) ka sɛ animdefoɔ a wohwehwɛ asetena mu amammɛrɛ ne amanyɔfoɔ (anthropologist and politicians) hunu ayie kuntann a ɛkɔ so wɔ wiase sɛ adehunu a mfasodeɛ biara nni so. Brian kɔ so ka sɛ, deɛ animdefoɔ yi reka wɔ mu yɛ deɛ nanso sɛ wohwe a, ayie boa ma yɛhunu owufoɔ no abusuafoɔ. Sɛ woba Akanfoɔ ayie mu a, saa bere no ma yɛhunu owufoɔ no mma ne kunani ne abusua keɛsɛ no nyinaa. Yɛtaɛ hunu wei wɔ ɔkwan a wɔbɛfa so afa wɔn ho senea amammɛrɛ kyere no, ayie nkrataa ahodoɔ no so ne ɔkwan a mpo wɔfa so su.

Ayie boa ma yɛhunu mfasoɔ a ɛwɔ mmaa so Kobi (210). Onipa biara so wɔ mfasoɔ wɔ ɔkwan baako anaa mmienu so. Akanfoɔ amammɛrɛ mu no, mmarima di akotene pa ara nanso woyi mmaa firi mu a ɛnyɛ yie ɛfiri sɛ ɛfata sɛ wɔdi dwuma soronko bi

wɔ amammerɛ mu ma no wie pɛyɛ. Aborampa (1999) ne Agyekum (2012) kyere dwumadie pɔtee a mmaa di wɔ ayie mu. Agyekum ka sɛ, nkaebɔ ne nsawabɔ ho dawuro yɛ dwumadie a eyɛ mmaa asɛdeɛ wɔ ayie mu, ɛwom sɛ mmarima wɔ hɔ deɛ. Agyekum nkyerɛkyerɛmu no ma yɛhunu sɛ mmaa yɛ nnipa bi a wɔn ano ate na ɛba sikagyɛɛ a wɔtumi de wɔn ano dɛfɛdɛfɛ ɔmanfoɔ wɔ ɔkwan soronko so. ɛnyɛ nsawa nko ara na mmaa di ho dwuma wɔ ayie mu. ɛba sɛ yereto nwom nso a yɛhu wɔn. Nwontɔɔ yɛ adeɛ bi a ɛdi akotene wɔ amammerɛ ahoroɔ a ɛwɔ wiase mu. Nketia (1955) ka sɛ yɛto nwom de kyekyere yɛn werɛ wɔ ɔhaw bi mu. Ampene (2005) nso de to dwa sɛ yɛto nwom de kyere ɔdɔ, ɔtan, yaw ne awerɛho berɛ a obi awuo. Mmaa na wɔtaa di saa dwuma yi wɔ ayie ase. Akanfoɔ amammerɛ mu no, wɔyi ammu no deda no ahomakye a, eyɛ mmaa asɛdeɛ sɛ wɔsu owufoɔ no. Agyekum ne Adu-Gyamfi ka sɛ, ayie amanneɛ bi te sɛ amudwareɛ ne nsiesie ahoroɔ a ɛkɔ so da mmaa aba mu. Sɛ wɔdeda amu no a, yɛwɔ mmaa mpanimfoɔ a wɔtena ne ho ma afoforo nso bɔ n'akyi dɔm. Mmaa yi taa yɛ deɛ wawuo no sewaanom anaa ne wɔfaasenom. Adu-Gyamfi ka wɔ Adu-Gyamfi et. al mu sɛ akane tete ansa na aborofo reba abɛdi yɛn so no, na mmaa wɔ kwan sononko bi a wɔfa so twe nsuo firi deɛ wawuo no mu sɛdeɛ ɛbeyɛ a ɔremporɔ. Wɔyɛ wei berɛ a wɔpɛ sɛ wɔde no to hɔ kakra na wɔma ayie no ho nkaebɔ kɔ akyiri no . Mmaa korɔ yi ara na wɔyɛ adesiedɛ amanneɛ ho adwuma wɔ ayie ase. Sɛ obi bɔ nsaawa a, wɔn na wɔkɔda ase ma abusuafoɔ. Weinom ne afoforo bi ka ho ma yɛhunu mmaa so mfasoɔ wɔ ayie mu. Ayie ma yɛhunu sɛ mmaa wɔ asɛdeɛ bebree sɛdeɛ animdefoɔ akyerɛ no.

Ayie amanneɛ no nso yɛ deɛ nwom ne asa di akotene wɔ mu (Aborampa 1999). Onimdefoɔ yi kyere sɛ, nwomtoɔ ne asa yɛ adeɛ baako a ɛma ayie yɛ anika. Wɔn a wɔba ayie ne abusuafoɔ sua nwom ne asa wɔ ayie ase. Akanfoɔ wɔ nwonkorɔ ne asa

ahoroɔ a wɔbɔ wɔ ayie ase. Bere a agoro yi rekɔ so no, ɔmanfoɔ sua nnwom no to ne asa no bi. Wei kyere se ayie boa ma yesua amannee ahoroɔ a eko so wɔ aseɛ.

Wɔde ayie kyekyere abusuafoɔ were sedee Jahangir ne Hamid, Agyekum ne afoforo akyere no. Agyekum aka se ayie ye amansan dea efiri se obiara bewu. Nnipa a wɔba begyam deɛ wawuo no ma yehunu se obiara ntumi ntena ankonam. Sedee etee biara wohia nnipa wɔ wo ho na aboa wo ate w'awerehoɔ so. Mpaniimfoɔ se, 'awerekyekyere wɔfa no onipa ho.'

Ayie boa ma edwadie ko so. Boateng (2012) ka se, asetena mu sikasem nya nsunsuansoo wɔ sedee yeye ayie so. Sedee Akanfoɔ ye won ayie kane no ne enne deɛ no bo abira kakra. Sedee animdefoo binom akyere won adwene no, okwan a wɔfa so ye ayie no abue nnwuma ama nnipa bebree. Nnipa binom tontɔn ayie ho nnooma te se ntoma, mpaboa, nkonwa ma nkoroo ko de ye won dehyee ayie. Yei nso boa de sika ba ɔman no mu. Yewo nnipa binom nso a wɔatu won ho asi ho se wɔbegyegye ɔmanfoɔ ani wɔ ayie ase. Yeiinom bi ne nwonkorɔ, kete ne deɛ ekeka ho. Ewom se ayie a wɔpagya no keseɛ no de eka ba deɛ nanso eboa ma won a wɔdi ayie ho nneema dwa bi te se won a woyeye ayie nkrataa ne afoforo pii nya won ano aduane. Enne mmere yi ayie ase akoye baabi a aban mu mpanimfoɔ ne amanyoo gyina simpie so kyerekyere ɔman no mu nsem na wɔsre ɔmanfoɔ se wɔnto aba mma won.

2.4 Ayiyɔ ho dwadie ne ekabɔ

Mfasoo ahodoɔ a ewo ayie ho no nyinaa akyi no eka kakra nso wɔ mu esiane eho nkratoɔ ne dwadie nti. Afful (2012) kyere ayie nkaebo mu se sika a abusua a won dehyee afiri mu no tua ma wɔde to nkra fa owufoo no wuo ho. Harold et al.(2009) nso

kyere akwan ahodoɔ num a ɛsɛ sɛ ayie nkaebɔ a wɔde gu krataa so no fa mu. Ɔkyere sɛ, Deɛ edi kan no ne nkaebɔ no ankasa a ɛkasa fa owufoɔ no din ne deɛ ede owuo no baɛɛ. Na afei baabi a ɔfiri, ne din, mfee a ɔnyaaɛ ne deɛ ɛkeka ho nso aba. Sɛ yehwe Afful (2012) ne Harold etal. (2009) adwenkyere yi a, ɛda adi sɛ abusua a wɔahwere wɔn dehyee no hye da pɛ sika de tu anamɔn fa owufoɔ no nkaebɔ ho ɛsiane sɛ krataa a wɔde owufoɔ no ho nsem gu so sɛdeɛ Harold etal. (2009) aka no, sika na wɔde tu ne nyinaa ho anamɔn.

Ayie nkaebɔ nso ye ɛka a akanfoɔ bɔ no ayie ho no fa bi wɔ Akan man mu ne titire no Asante man mu. Ayie nkaebɔ nye ade foforo bi a afei na aba; Mahunu bi mpen pii de firi bere a wɔwoo me. Tete no, na yeɔ dawuro mu de bɔ nkaeɛ ma abusua a wɔn dehyee bi afiri mu no. Deɛ ɛhia ara ne sɛ wobema dawurubɔni no sika kakra a ɔde betɔ biribi adi. Na wɔnam yei so de frie agyamfoɔ sane de pɛ sika boa ayie no ye (nkɔmmɔtwetwe a ɛkɔɔ so wɔ me ne Maame Akua a ɔwɔ Asante Asokore nta mu, Kotonimaa 2023). Nsesaɛ a aba ne abɛfo mfidisem a ɛkɔ n'anim nti enam so ama ayie nkaebɔ no asesa. Nnipa dodoɔ no ara fa kwan pii so bɔ nkaeɛ wɔ nkrataa ne abɛfo mfidie kwan so. Yei ma wɔsɛ sika pii wɔ ho.

Mbiti (1992:119) de to dwa wɔ n'adwuma mu sɛ, ɔkwan a ɔmanfoɔ fa so ye ayie ne ɛka a wɔbɔ wɔ ayie ne ho nkaebɔ ho no kyere sɛ owuo ntwɔ onipa abrabɔ to. Onimdefoɔ yi ma yete aseɛ sɛ, ayie ho hia pa ara na ayie papa ma deɛ wawuo no ne ateasefoɔ kɔ so di nkitaho. Ayie ye amammerɛ a ɛka onipa abrabɔ ho firi adebɔ mu na yede kyere ɔɔ ne obuɔ a ɛtwa toɔ ma deɛ wawuo no (Adu-Gyamfi, 2010). Witte (2003) dwumadie a wato ne din “Sika ne Owuo, Ayieyɔ ho Dwadie wɔ Asante, Ghana” ka nsem bebree fa ayie ho. Onimdefoɔ yi de to dwa sɛ, sika di akotene pa ara

wɔ ayiyɔ wɔ ɔman Ghana mu. Akyinnyegyee biara nni deɛ onimdefoɔ yi de to dwa ho ɛfiri sɛ, ɔkwan a ɔmanfoɔ siesie wɔn ho ne ntotoeɛ ahoroɔ a wɔye ansa na wɔaye ayie no nye ade ketewa. Enne mmere yi, nnipa fa wɔn ho ɔkwan soronko so, tua hyen ko nkuro ahoroɔ so ayie. Yei kyere sɛ abusua bi nni sika a wɔntumi nye ayie, saa ara nso na sɛ obi nni sika a ɔrentumi nkɔ ayie. Ayie no ase nso ɛwɔ sɛ deɛ wakɔ ayie no bɔ abusuafoɔ nsawa. Abusuafoɔ nso noa nnuane ahoroɔ a ne nyinaa sika na wɔde ye. Ebinom koraa kɔda ahohogyebɛa a wɔtua sika kɔpem sɛ wɔbɛfiri hɔ akɔ.

Witte (2003) ne Asante, Asmah & Adjei (2013) ye adwene wɔ wɔn nhwehwemu mu sɛ, Asantefoɔ ayieyɔ ye wɔn amammerɛ soronko bi a wɔkyere amanneɛ, adwinnieɛ, kasa ne nsaano mfoninye ahoroɔ wɔ mu. Ɔkyere mu sɛ, nwontoɔ, agoro te sɛ kete, adowa, anwensem, afadeɛ ahoroɔ, ayie nkrataa a wɔye ne mfonintwa mpa mu da. Nneema ahoroɔ a animdefoɔ yi abobo so yi nyinaa hia sika a sɛ obi nni bi a ɛbeyɛ den sɛ ɔbetumi ayɛ. Yeiinom farebae keseɛ no ara gyina abɛfo nsakraeɛ ahoroɔ a abɛwura Akanfoɔ ayiyɔ mu. Potocnik (2017) foa deɛ Witte aka no so sɛ, amammerɛ ne amanneɛ soronko a akane tete Gafoɔ ye de gya owufoɔ kwan reyera esiane abɛfosem, Kristosom, Nkramosom ne atukɔtena nti. Saa na etee nso wɔ Akanfoɔ ayieye enne mmere yi mu. Amanneɛ no mu foforo a agye nhini pa ara ye mfonintwa, abɛfo dawubo ne ɔkwan a yefa so kora ammu no. Witte nkyerekyeremu a ɛwɔ yei mu ne sɛ, abɛfosem ne amanneɛ ahoroɔ a abɛwura ayieyɔ mu no de ɛkabo bebree aba. Afei nso yei ne ɔkwan a na Akanfoɔ titire hunu ayieyɔ no bɔ abira.

Arhin-Sam (2014) de to dwa sɛ, ayie adwumakuo ne edwadie bɛpuee ɔman Ghana afe 1990 mu. Arhin ne Witte ye adwene sɛ yewɔ ayie fie a wɔn asedeɛ ne sɛ wɔhwe siesie efunu na wɔtɔn ayie ho nneema bi te sɛ efunu nnaka ne nea ɛkeka ho. Arhin-Sam ka

wɔ n'adwuma mu sɛ, ayie ketewa koraa ho ka wɔ Ghana bɛyɛ Amerika dollar 20,00. Ɔkyerɛ sɛ ayie abɛyɛ ahotɛ ɛfiri sɛ, abusuafoɔ ne ɔmanfoɔ kyerɛ wɔn ahodɛɛ ne wɔn sika. Wei ma wɔsɛɛ sika bebree de fa nkurɔfoɔ ma wɔyɛ nneɛma ma wɔn ayie ase. Ɛnnɛ yi, yɛwɔ adwumakuo a wɔde ahyɛn fa amanfoɔ funu de kɔ mmea ahoroɔ gye sika. Wɔn a wɔtɔn ntaadɛɛ ne ntoma ahoroɔ a yɛde kɔ ayie nso wɔ ho. Kane no, na Akanfoɔ nɛsɛ sika ne wɔn adaagyɛɛ, mpempam ntoma biara nsane nyeyɛ ayie krataa wɔ wɔn ayie ho. Wɔn ntoma dada a wɔwɔ no ara na wɔde kɔ ayie biara berɛ a wɔbetɛ ayi korɔ no ho nkaebɔ no nanso ɛnnɛ ɛntɛ saa. Bio, adesiedɛɛ ahoroɔ a wɔde ma owufoɔ no ansa na wɔakɔsie no ne deɛ wɔde kyere wɔ ayie ase no nyinaa ye deɛ ɔmanfoɔ binom di ho dwa. Akanfoɔ ne Asantefoɔ titire wɔ nwonkorɔ ne asa kuo ahoroɔ a wɔkɔ nkorɔfoɔ ayie ase kɔgoro ma wɔn gye sika. Yɛwɔ wɔn nso a wɔatu wɔn ho asi ho noa nnuane ma wɔn a wɔreyɛ ayie gye wɔn sika. Amanneɛ baako a ehia pa ara wɔ ayie ase ne sɛ yeresu owufoɔ no. Ɛnnɛ yi yɛwɔ wɔn a wɔatu wɔn ho asi ho na wɔkɔ nkurɔfoɔ ayie ase kɔsu ma wɔn gye sika. Mpo yɛwɔ nnipa a yehye da kɔfa wɔn tua wɔn ka ma wɔma nkaebɔ sane kyere nsawaabɔ ahodoɔ wɔ ayie ase. Wei nyinaa ye ɛkabɔ a aba ayie mu.

Ayie no ye ɔman no anaa kuro no ne abusuafoɔ a wɔwɔ amanɔne nyinaa dea (Arhin, 1994; Witte, 2003). Eyɛ nokware sɛ ɛnye onipa baako na ayie da no so na mmom abusuafoɔ ne ɔman no nyinaa ɛno nti ɛho nkaebɔ ne mu afadɛɛ nyinaa ho hia. Agyekum (2012) foa wei so ka sɛ, ayie ye adwabɔ kɛsɛɛ ma Akanfoɔ. Ɔtoa so ka sɛ, ɛyɛ ɔman no nyinaa dea ɛfiri sɛ, obiara wu. Deɛ Agyekum ne afoforo yi akyerɛ si Akanfoɔ mme bi te sɛ, ayie ye nkɔgyankɔgya, afei nso deɛ adeɛ ato n'ani no, ɛnye ɔno ara na ɔyi. Wei nti na sɛ ayie ba abusua mu a, wɔhyɛ da ye ho nkaebɔ wɔ akwan pii so ma wɔn a wɔatutu kwan ne wɔn a wɔwowɔ akyirikyire ne bɛnkyɛɛ nyinaa te na wɔbɔ

mmòdene ba fie. Ètò da bi mpo a na wòn a wòtuu bata no koraa were afiri wòn nkyi nanso se wòte se obusuani bi ada ne benkum so a ekanyan wòn ma se mpo wònni sika a wòkò aboseabò de kò wòn kurom. Wei di adanse se abusua di akotene mapa wò Akanfoò ayiyò mu. Èwom se abeefosem ne suatra ama enne yenhunu abusua kèsee no papa nanso eduru ayie a èho hia pa ara. Ayie bere ma yehunu abusua bi mudie ne dibere a dee wawuo no wò bere a na òte ase (Witte, 2003). Èye nokware turodoo efiri se sèdee ebinom see sika wò wòn dòfo bi ayie ho no ma yehunu mudie a saa abusua no wò. Bio, òkwan a wòfa so ye obusuani bi ayie ne emu nkaebò no ma yehunu dibere bi a na òwò, se ebia òye òhene, dehyee anaa otumfoò bi. Wei nyinaa gyina nnipa dodoò a wòba saa ayie no, agorò ahoroò ne dee ekeka ho so. Se owufò no ye obi a waboa òman mpuntuo anaa òwò sika a n'ayie da sononko na mpen pii no eye animounyamhye. Adu-Gyamfi, et al (2020) ka se, Akanfoò ye ayie de hye owufò animuonyam wò nnepa a òyee wò asase so san gya no kwan kò asamando. Saa ara nso na saa nnipa no ye òmanbòfoò anaa òdi atutrasem a, èsono senea n'ayie tee. N'ayie no ntaa nni mu koraa. Èwom se enne yi dee ntwerèee a abusua no taa de di dwuma wò ayie nkrataa so no mma yenhunu nipa no su pòtee dee nanso mpen pii no ayie da no, nnoòma ahodoò a wòde ye ayie no ne mpo beae a wòye ayie no ma yehunu se nipa no di mu anaa ònni mu.

Berry (2001:111) de to dwa wò ne dwuma mu se, ayie ho hia yie efiri se bere a abusuafoò abehyia na yeatete ayie ase ka ama wòn no, ema wòn akwanya se wòn nso wò kyefa wò abusua no agyapadee mu. Sèdee yenim no, se Akanfoò ye ayie wie a, wòbu akonta. Èha na wòhwe se eka baa ayie no mu anaa wònyaa mfasò. Mpen pii no eka ba a, wòkye ka yi ma abusuafoò no mu biara tua bi. Witte kyere se, eka yi ba bere a ye de amum no ato hò akyere, ammu no ho asiesie, nnuane a wònoa, nsa ahoroò a

wɔtoto, ayie no ho nkaebɔ ahodoɔ ne deɛ ekeka ho. Adu-Gyamfi, Fordjour ne Marfo (2020) ka sɛ, ebinom tumi kɔbɔ bosea wɔ sikakorabea ma yetumi gye wɔn agyapadeɛ enam ayie ase ka nti. Adwenkyerɛ a animdefoɔ yi de ato dwa yi ye nokware turodoɔ. Erekaɛ ayɛ sɛ ayie a ebekɔ so enne mmere yi mu no, abusuafoɔ twa ho ntoma. Nnipa bebree na wɔakyerɛ wɔn adwene afa akansie a ekɔ so wɔ ayie mu wɔ Akanfoɔ mu ne Ghana ha. Wei ama ahemfo binom ahyehye mmara mpo afa sɛdeɛ eɛ sɛ wɔye ayie wɔ nkuro bi mu nanso ebinom da so ye deɛ wɔpɛ. Yɛhunu sɛ abɛfo nnooma ne nsakraɛ bebree abɛwura senea Akanfoɔ ye ayie enne mmere yi mu. Afei nso obiara pɛ sɛ ɔye n'ayie senea ɔpɛ.

Akpebu-Adja (2007) nhwehwɛmu a ɔye faa ayie nwoma ho no nso ka biribi fa abɛfo nnooma a abɛwurawura ayie mu. Ode to dwa sɛ, Akristofoɔ ne tetefoɔ bɔ wɔn ayie ho dawuro wɔ nkrataa mu ne akasafidie so. Okɔ so ka sɛ, ayie nwoma no di akotene pa ara efiri sɛ, emu na yɛhunu owufosom no nhyeyɛɛ, owufoɔ no mfonini ne n'abakɔsem. Yɛhunu ne mma, ne yere ne abusuafoɔ mfonin nso wɔ mu bi. Adansedie a wɔdi fa owufoɔ no ho nso wɔ mu bi. Ayie nwoma no di dwuma sɛ nkaedum ma atasefoɔ. Sɛ yɛhwɛ ayie nwoma no a, sika bebree nso kɔ mu wɔ ne ye mu. Wei kyere sɛ, abusuafoɔ a wɔwɔ sika no na wɔbetumi ayɛ ayie nwoma yi bie.

Adu Gyamfi et al (2020) nhwehwɛmu a ɔye faa ayiyɔ ho no da no adi pefee sɛ, Amerika Aburokyi man mu no, Koowa krataa ne sentwerɛ adwumakuo no na wɔbɔ ayie ne ne yɔ ho nkaɛ. Ayie ho nkrataa ahodoɔ a ɛwɔ ho da no adi pefee sɛ saa adeɛ yi (Ayie ho nkaebɔ) kɔ so pa ara wɔ Akan man mu ne titire no Asante man mu. Wɔsi owufoɔ no beebɔdo ahodoɔ wɔ kuro mu ne kurotia a ne nyinaa ma ayie no ho ka kɔ soro. Abusua binom sɛ sika wɔ ayiyɔ ho ankasa. Nhwehwɛmu yi toa so kyere

se, nnipa a wɔwɔ Bekwai a ɛwɔ Asante Mantam mu no tumi see sika beye se Sidi mpem mmienu wɔ ayie nkaebɔ nko ara ho. Yete ayie nkaebɔ ahodoɔ yi pii wɔ akasafidie so. Yetumi nso hunu bi wɔ telibihyin ahodoɔ so enna afei mmeaee ahodo pii nso. Wɔtumi mpo de afidie bɔ kaa mu de nante bobɔ amannee nso; Ebi nso kɔ so wɔ koowa nkrataa ahodoɔ mu, ne nkrataa ahodoɔ so. Saa adeyɔ ahodoɔ yi nyinaa ma ayie no ho ka kɔ soro yie. Afei nso se eba no adaka a wɔde sie owufɔɔ nso a, ente se kane no a na wɔpagya adaka si mmatiri so kɔ amusieeɛ no. Enne yi dee, wɔhye da kowhewhe adaka a eye fe na ne boɔ sane ye den na wɔatɔ. Se eno da nkyen a, wɔsane nso fa ehyen a efa ammu na wɔde afiri mɔkyere akɔ faako a wɔreyɔ ayie no ansa na ne korakora no wɔde akɔ amusieeɛ. Yeinom nyinaa behia sika a enye kumaa na wɔde atu ho anammɔn. (Adu Gyamfi et al. 2020)

O'Rourke, Spitzberg ne Hannawa (2011) nso nhwehwemu a wɔato ne din "Ayie Papa" ka biribi fa esom ne ayiyɔ ntotoeɛ ho. Animdefɔɔ yi kyere twaka a eɔa esom ne ayie ho nhwesodee ntam. Wɔka se, anyamesom di akotene wɔ ayie ntotoeɛ ho. Boateng ne Anngela-Cole (2016) de to dwa se, owuo ne ayie amannee a wɔye wɔ Amerika da nso firi esom ahoroɔ mu. Okyerɛ mu se Catholic asɔre no ma ho kwan ma wɔsiri pe anadwo no nyinaa na mmara ma ho kwan ma agyamfɔɔ hwe amu no asiripe bere no mu nyinaa.

Ɔman Ghana mu no, se obi wu na ɔwɔ ɔsom bi mu a mpen pii no wɔn a wɔne no som di akotene wɔ n'ayie ntotoeɛ ho. Esom no nya nsunsuasɔ wɔ n'ayie so pa ara. Okwan a yefa so deda amu no, emu nkaebɔ ne sɛdee yeye awufosom ma no, taa gyina wɔn gyidie so (O'Rourke et al 2011). Se ekɔba no se dee wawuo no wɔ ɔsom bi mu na n'asafo mma ba a abusua ntumi nhwe wɔn saa na mmom gye se wɔsom wɔn ahohɔɔ.

Ɛto da bi mpo a sika a abusua a adee ato won ani besee no asɔrefoɔ ho no tumi boro won nsawa a wode bo abusua no. Se yehwe Akristofoɔ ne Nkramofoɔ a yehunu se nsonsonoeɛ kɛsee da okwan a wofa so deda won amu ne senea woye won ayie ntam. Akristofoɔ mu koraa senea woye won nneama fa amu deda ne ayie ho no so da nso. Ekoba se dee wawuo no nni esom biara mu nso a, abusuafoɔ no ye n'ayie senea won akoma beto won yam a wonnwene asafo biara adidie anaa won nom ho.

Ladd (2017) ka se, won a wonni esom biara mu no nneyoeɛ ne senea woye ayie no boro won a wowo esom bi mu. Dee Onimdefoɔ yi pe se okyere ne se, mmara biara nkyekyere won a wonni esom biara mu. Ne saa nti wobue won ntaban mu ma nneyoeɛ ahoroo a wohunu se ebeboa ama won ayie no adi mu. O'Rourke et al kyere nneyoeɛ ne nneema a yerehwehwe wo ayie bere mu. Wokyere se sika ahodoo a ewura ayiwo mu nyinaa akyi no, ayiwo no boa ma yenya mmoa firi afoforo ho. Akanfoɔ tae ka se, ayie ye nkogyaa nkogyaa efiri se ayie ba kuro mu a omanfoɔ kogyam dee adee ato n'ani no. Wotena abusuafoɔ nkyen, kyekyere won were na afei nso se wohia mmoa bi a wode ama won. Animdefoɔ yi ko so ma yehunu se ayie boa nnipadom mufra a akyinnyegyee biara nni ho. Nnipa dodoɔ a woba ayie no hunu won ho se woye nnipa baako. Wohunu won ammamere ne amannee. Eho na ebinom hyia won dofoɔ.

Ayie ye nhyehyeeɛ pono a obiara a ayie no fa ne ho wo asedeɛ mapa a ewo se oye (O'Rourke et al 2011). Yei kyere se, ayie ba a na adwuma ne eka aba. Ne saa nti yewo nnwuma ahoroo a ankorenkore a owo abusua no mu ye ma ayie no wie mudie.

Opoku (1978) de to dwa wo Akpebu-Adja (2007) mu se, se yeammo ka anye ayie papa amma owufoɔ no a, ne saman benenam saa ara a entumi nko nananom

nsamanfoɔ nkyɛn. Wɔn a wɔba ayie no nso ye adansedie wɔ nneɛma bebreɛ a ɛkɔ so no. Animdefoɔ yi nsusuiɛ no da adi wɔ Akanfoɔ ayieyɔ mu. Yɛwɔ ayipasohene a ayie no ho ntotoɛ nyinaa hyɛ ne nsa. Ono nso wɔ nnipa bi hyehye n'ase a wɔdi dwuma soronko a yɛde ahyɛ wɔn nsa sɛ ebia wɔn a wɔbɛbɔ apata, wɔn a wɔbɛgye ahɔhɔ, nsahyɛfoɔ ne deɛ ɛkeka ho. Wɔn a wɔba ayie no nso bɔ nsawa a tete no na ɛye nsa a ɛwɔ aketekyiwa ketewa bi mu. ɛnne yi deɛ nsakraɛ aba nsawa no mu. Sɛ wote nsawa wɔ ayie ase a na ɛye sika a obi de rema abusuafoɔ a adeɛ atɔ wɔn ani. Agyekum (2012) kyere sɛ, ɛwɔ sɛ ɔpanin biara kɔ ayie na ɔbɔ abusuafoɔ nsawa. Ɔtoa so kyere mu sɛ, nsawa no kyekyere abusuafoɔ no were na ɛsan nso boa ma abusuafoɔ no te wɔn ka so. Wɔkyere mu sɛ ɔkwan a onipa bi fa so wu ne twaka a ɛda deɛ wawuo no ne wɔn a wɔba ayie no ntam tumi nya nsunsuansoɔ wɔ ayie no so.

Sɛ yɛba Akanfoɔ ayieyɔ mu a, deɛ animdefoɔ yi de ato dwa no wɔ mu saa pɛpɛpɛ. Sedɛ Geest aka no, Akanfoɔ wuo ahorɔɔ mmienɔ ma yɛhunu ayie mu nsonsonoeɛ. Wɔn a wɔwu atɔfowuo ayie no nye papa biara ɛsiane ɔkwan a ɔfaa so wuiɛ no nti. Wɔkyere sɛ wɔye ayie papa ma no a, na wɔresosɔ ɔkwan a ɔfaa so wuiɛ no so. Ɛbetumi ama foforo asi saa kwan no so. Saa ara nso na obi nyini to ne kɔn wu a, n'ayie nso ye sononko. Wɔye n'ayie ma no beyɛ krabɛhwɛ, ɛnkanka ne obi a waboa ɔman no mpuntuo anaa ɔman no anya ne so mfasoɔ bebreɛ. Ayie no bi wɔ hɔ nso a, anigyɛ kakra wɔ mu ɛnkanka sɛ owufoɔ no ye ɔdefoɔ a wanyini pa ara. Abusuafoɔ no taa fura ntoma fufuo. Mmom ɛnkyere sɛ ɛye abusuafoɔ no de sɛ wɔn dehyɛ awuo. Yɛhunu saa ayie yi wɔ Ghana ɛnkanka Akanfoɔ mu sɛ yiedie ma owufoɔ ne abusuafoɔ a wɔte ase no.

Van der Laan ne Moerman (2017) dwumadie a wɔye faa owuohwɛ ne ayieyɔ adwumakuo wɔ Australia no ne Witte (2003) dwumadie no wɔ twaka pa ara.

Animdefoɔ mmienɔ yi kyere ahosiesie a wɔye ma owufoɔ wɔ akwan mmiensa so. Deɛ edi kan ye amu no ho asiesie, mpa mu da ne sɛdeɛ yesie amu no. Deɛ etɔ so mmienɔ ye ayie no ne emu nkaebɔ ɛna deɛ etwa toɔ ye afenhyianna. Saa nhyehyeeɛ yi kɔ so saa ara wɔ Akanfoɔ ayieyɔ mu. Van der Laan ne Moerman toa so ka sɛ ahoboaboa ne ntotoeɛ bebreɛ na ɛkɔ so wɔ ayie mu wɔ Australia sɛdeɛ Witte (2003) ne O'Rourke et al (2011) adi kan de ato dwa no. Wɔkyere abakɔsem nhyehyeeɛ ne amammereɛ a ɛda owuohwe ho na abue kwan ama owuo adwumakuo no wɔ Australia.

Sɛ wohwe adwenkyereɛ a animdefoɔ ahoroɔ yi ka fa ayie ho no a, wɔn adwene kɔ benkorɔ sɛ ayie ye amansan nyinaa dea. Obaakofoɔ nye ayie, afei nso ayieyɔ kyere amammereɛ ne amanneɛ ahoroɔ. Bio, animdefoɔ yi ma yɛhunu sɛ ayie ye ɛkabɔ esiane ntotoeɛ ahoroɔ a ɛkɔ so nti. Wɔsan de to dwa sɛ tete ayieyɔ da nso firi ɛnne mmereɛ yi so deɛ esiane abeɛfosem ne ɛsom ahoroɔ a abewura mu nti. Ne nyinaa mu no, yɛbetumi aka sɛ, sɛdeɛ Akanfoɔ ye wɔn ayie no nsesae koraa na mmom nneɛma bi abewura mu te sɛ ayie nkrataa a wɔye de bɔ nkaeɛ, ne abeɛfosem bi ama akane deɛ no bi ayera.

2.5 Ntwereɛɛ ahodoɔ bi a afoforo de ma nkaebɔ

Ntwereɛɛ ahodoɔ a nnipa de bɔ nkaeɛ wɔ mmɔntene so no ye deɛ ɛma nnipa da wɔn atenka ne wɔn adwene bi adi kyere ɔmanfoɔ. Ayie nkrataa ne so ntwereɛɛ a yede ma nkaebɔ no te sɛ nkaebɔ nkrataa nkaeɛ no ara, yetumi de tetare adan, kaa ne nnoɔma ahodoɔ ho wɔ mmɔntene so (Adotey 20 18). Walden (2012) nso de to so sɛ akenkanfoɔ a wɔtwam mmɔntene so no tae bɔ wɔn ani akɔnhoma sane nya amanebɔ firi nkrataa ahodoɔ a wɔkenkan no so. Yei kyere sɛ obiara a ɔkan krataa so ntwereɛɛ a yeatintim anaa yeatwere no nya mfasoɔ bi firi so.

Anane (2019) nso kyere se, ntwereee ahodoɔ a wode ma nkaebo fa nnooma, mmeae ne nkuro ahodoɔ ho no wo nsunsuansoo pii se eye papa anaa bone wo akenkanfoo no so. Akindele (2011) nso nhwehwemu a oye faa nnipa tirimpɔ ahodoɔ a wonam atwere so da no adi wo mmontene so ne nsem bi a nnipa de bo amannee ne nkaebo wo Bosowana (Gaborone) no da adi pefee se krataa so ntwereee ahodoɔ a afoforo kenkan no mmontene so no nya won so nsunsuansoo pa ara. Dee epue firii ne nhwehwemu mu no da adi se kasa a oman anaa ankorenkore bi de di dwuma wo nkaebo mu no wo botae titire bi tae akyire. Mene animdefoo yi nyinaa ye adwene esiane se ansa na ankorenkore anaa oman bi nam krataa anaa afidie so de nkaebo bi beba no na ohia biribi sononko bi a ope se akenkanfoo no ye de ma no anaa wohye no nso.

2.6 Ayie nkaebo ne ho mfaso

Walden (2012) Kyere se, nnipa a wokenkan krataa so nkaebo wo mmontene so no nya mfasoo pii firi so. Mene Walden ye adwene wo ha efiri se, okenkanfoo biara a okan ntwereee bi, se wotintim anaa wotwere no nya adesua anaa biribi sononko bi firi mu ma eboa n'asetena. Ayie krataa so akenkan no boa ma afoforo hunu ayonkofa bi a eda owufoo no ne abusua a wawahwere won dehyee no ntam. Esane nso boa ma akenkanfoo yi hunu sedee obi wuo si te n'abusua nsono mu fa. Gott (2007) nso kyere mu se, krataa so ntwereee a wode bo ayie nkaee fa owufoo ho no dodoɔ no ara pagya owufoo no ma yehunu bra pa potee bi a oboe bere a na ote ase no. Bio, enam ayie krataa akenkan so ma nnipa pii benya ntee fa owufoo bi ho ne da potee a wode begyam saa owufoo no.

Benjamin (2020) nso da no adi pefee wo ne nhwehwemu a efa ayie nkaebo a eko so wo kowaa krataa mu no se, ayie nkaebo no bi wo ho a wokyere mu wo ayie nkrataa

ahodoɔ no so ma ɔmanfoɔ hunu ahofadee pɔtee a eɛe se wode ba ayie no ase. Ɔkyere se yei boa ma obiara a ɔbeba saa ayie no bi da ne ho so. Obiara nni ho a ɔbetɔ mu wɔ afadee mu. Ɔwie no ka se, ema ayi korɔ no ba nyam.

2.7 Tiori a mede dii dwuma

Nhwehwemu a onimdefoɔ biara beye no wɔ nhyehyeee kwan a ɔfa so na ɔde ne dwumadie no atoto ho na aboa ama dee ɔbeye biara awie mudie. Adwenemusem ye susudua anaa nhwesodee a yebetumi de dwumadie bi atoto ho. Tiori anaa adwenemusem a mede dii dwuma yi ye Kasa Mfeefeemu Mpensempensemu ‘Critical Discourse Analysis ‘ (CDA) a Owura Fairclough de bae wɔ afe 1992 mu. Tiori yi boa animdefoɔ wɔ lengwesteke nkutahodie mpensempensemu mu ne asetena mu nkutahodie a eko so wɔ nnipa abrabo mu se efa atwere, kasa anaa mfonin ho. Mede Tiori yi fa a epensempensen atwere ne nkommodie mu no nko na ebedi me dwuma yi. Animdefoɔ dodoɔ no ara na wɔahwe saa Tiori yi ho nsem na won nso de aye won nhwehwemu. Animdefoɔ yi bi ne Van Leeuwen (1993), Tannen (1994), Van Dijk (1995), ne afororo pii. Tiori yi ye tiori a eboa yi nteasee biara a na anka ahinta no adi. Van Dijk de to so se CDA hwehwe nteasee na eyi dee ahinta no adi. Yei kyere se CDA tumi baebae biribi a yeakurukyire (text) se ebia anom kasa, mfonin anaa nsenkyerenne bi a yente ase na eboa ma yete ase. Nneema a egyptinaa so maa Tiori yi bae baako ne se, Fairclough (1992) kyere se, onimdefoɔ bi gyina atwere (text) nko ara so ye ne nhwehwemu a enye adee a eboa pii. Mmom se ɔde atwere no ka asetena mu nsem ho ne nhyehyeee a ebata kasa amammerɛ ho a, eno boa ma nhwehwemu no di mu. Ɔtoa so se asetena mu nneyoee boa asetena mu nhyehyeee bi a ene tumi wɔ twaka nanso nnipa dodoɔ no ara ani mmaa so. CDA wɔ esu ahorɔ num bi. Saa su yi na edidi soɔ yi:

a) Asetena ne Amammerɛ Akwan Su fa bi ye Kasa Nkutahodie

Nkutahodie mu nneyɔɛ a ɛma nsemfua a yɛka anaa yetwere na yede kɔ adwene mu (se yeretie anaa yerekyere asee no ye adeɛ a eboa asetena mu nneyɔɛ ne wiase asetena mu nsawɔsɔɔ. CDA botaeɛ ne se ebɛbue nneema bi so wɔ kasa nkutahodie mu. Nkutahodie baako mu no, yebetumi anya akwan ahodoɔ pii (multi -modal text) wɔ saa nkɔmmodie korɔ no ara mu; atwere, ɛne ne mfonini ne nsɛnkyerenedeɛ nyinaa.

b) Nkutahodie ye tumi a ɛsane de nsakraeɛ ba

CDA mu no, nkutahodie ye asetena mu nneyɔɛ bi a ɛde nsakraeɛ ba wiase mu na nneema ahodoɔ nso a ɛwɔ asetena mu na eboa de saa nsesaeɛ yi ba.

c) Ɛwɔ se kasa dwumadie mpensempensemu gyina suahunu a ɛwɔ asetena mu nhyehyeeɛ kwan so

Aha yi nso ma yehunu se, se obi pe se ɔye nhwehwemu fa kasa dwumadie ho a, ɛwɔ se onii no ye no suahunu kwan so.

d) Nkutahodie gyina adwenemusem so

Eha yi nso Fairclough (1992) kyere mu se, nkutahodie gyina adwenemusem so. Ohunu nkutahodie mu nneyɔɛ se biribi a etumi pagya nnipa kuo bi wɔ asetena mu kyen afoforo. Ekanyan asisie ne animtiabuo wɔ tumi nsensem a ɛwɔ asetena mu nnipakuo bi ntam.

e) Nhwehwemu a Emu pi

Nhwehwemu a emu pi yi de n'ani hwe amanyɔsem so. Enhu ne ho se 'emfa me ho' na mmom ɛgyina simpie so bɔ nsesaeɛ a etwa se eba yen asetena mu ho dawuro. Ɔfa wei na etaa da adi wɔ amanyɔfoɔ nsem mu no.

Fairclough (1992) anwono ahyehyedeɛ bi a ɛye mmiensa de aye nnyinasodeɛ ama ne Tiori yi. Deɛ edi kan ne atwere (text). Eha ye ɔkwan a ɔkasafɔɔ anaa ɔtwerefoɔ

bi fa so de atwere da ne botaeɛ adi. Mmara a ɛwɔ atwere mu nyinaa di akotene wɔ ha. Dee ɛdi ho ne nkitahodie mu nneyɔɛ (Discursive practice). Nkɔmmodie anaa nkitahodie mu nneyɔɛ nso hwe sɛdee ɔkasafɔ bi anaa ɔtwerefɔ bi ne n'atiefɔ anaa akenkafɔ da wɔn nsem ne wɔn nneyɔɛ bi adi. Wɔn baanu nyinaa nkɔmmodie ntoasɔ no gyina wɔn nneyɔɛ ne sɛde obiara fa nsem so.

Afei deɛ ɛtwa toɔ koraa ne asetena mu nneyɔɛ (social practice) a ɛhwe sɛdee ɔmanfɔ nso di wɔn nkutaho wɔ wɔn asetena mu a ne nnyinasɔ ye amammere ne sɛde amammere yi nya nsunsuansɔ wɔ nkɔmmodie anaa kasa so.

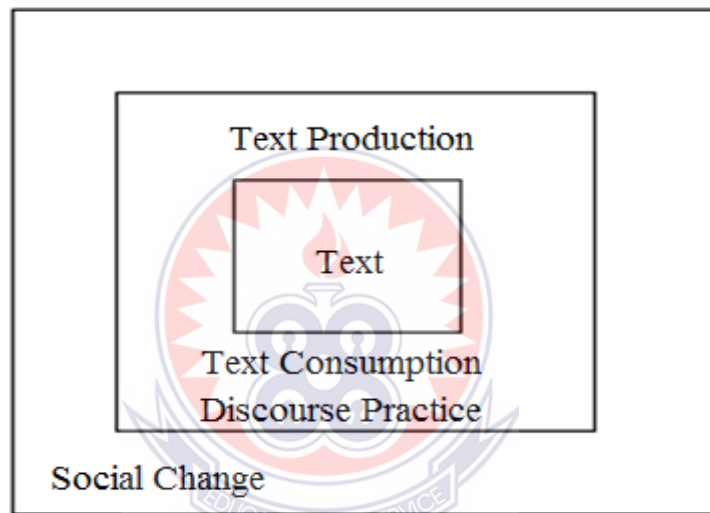


Fig. 1: Fairclough three- dimensional model a ɔde kyere CDA nhwehwemu no (1992b: 73)

Tiori yi sane kyere mu se kasa biara a obi de bedi dwuma a wadwene ho anaa apue afiri n'ano preko pe no wɔ botaeɛ ptee bi a etae akyire. Etoa so se, kasa yi tumi ye deɛ egu nwoma anaa krataa bi so, anaase onipa bi bebue n'ano aka asem bi. Nsem a etete saa a nnipa de di dwuma no tumi da nipa no gyidie anaa ne tirimpɔ bi adi kyere akenkanfɔ ne atiefɔ bere a wɔbɛpeepe nsem anaa atwere korɔ mu akɔ akyiri no. Mede 'CDA' nnyinasosem mmiensa (ntansa) a ne nhyehyeeɛ (model) ka ho asem no

na ebedi me dwuma yi. Okwan a mefa so de akyerekyere me dwumadie yi botae ahodoɔ mmeensa no mu na edidi soɔ yi:

Dee edi kan ne se ebewehwe okwan a abusua a won dehyee afiri mu no de ntwereee (text) bi adi adwuma wo nkrataa so a efa kasammra ne nsemfua paw ho. Ne tiawa mu wo ha ne se Tiori yi fa a edi kan no behwe m'asemmisa a edi kan no, eno ne ntwereee ahodoɔ a ewowo krataa no so no na aboa ayi dee ahinta biara adi. Fairclough (1992) si so se yeinom nyinaa boa ma nteasee ba bere a dee orenkan no anaa oretie no mmu n'ani ngu emu biara so.

Dee eto so a ene (Discursive practice/ consumption) no nso behwe me botae a eto so mmieny a ekasa fa senea abusua biara te ntwereee ahodoɔ a wode di dwuma no ase fa. Ebema yehunu se, esono abusua biara ne sedee wote ayie ntwereee ahodoɔ no ase.

'CDA' nnyinasoɔ wei hwe okwan a nnipa de kasa di dwuma wo daadaa asetena mu ne okwan a amammere, gyidie, abakosem ne asetena mu nsensem tumi nya tumi wo ntwereee a abusua de di dwuma wo nkrataa ahodoɔ yi so. Esane hwe sedee nnipa ahodoɔ tumi de asem anaa ntwereee baako di dwuma wo tebea, bere ne beaee ahodoɔ bi mu ma ekoo sedee obiara hwehwe anaa ote ase. (word usage is dialect or dialectal). Nhwesoɔ ne se, asemfua anaa kasa bi a obi de bedi dwuma wo ayie krataa so no mu nteasee betumi asesa afiri sedee ofoforo bi nso te kasa anaa ntwereee koro no ara ase fa.

Na afei nnyinasoɔ a etwa too no nso ahwe okwan a obi dibere ne tumi bi a owo no asetena mu anaa oman no mu tumi nya nsunsuansoɔ wo sedee wode ntwereee bi di dwuma wo ayie krataa no so fa. Eto da nso a saa ntwereee yi boa ma yehunu tumi sononko bi a obi wo kyen ofoforo wo oman no mu (power dominance). Wei beda adi wo nhemfo ne adehyee ayie krataa ahodoɔ so esiane se ntwereee a wode ma won no

womfa mma nnipa foforo biara. Enna afei nso 'CDA' nnyinasosem a eto so mmeensa no fa bi kasa fa sɛdeɛ obiara te wiase yi ase fa (Social Practice). Sɛdeɛ madi kan aka no, enam me dwumadie yi botaeɛ ahodoɔ nti, mede 'CDA' nnyinasosem ahodoɔ yi nyinaa bɛdi dwuma. Deɛ ehyeɛ me nkuran ma mekoɔfaa adwenemusem yi ne sɛ, nnipa pii na wode adwenemusem yi adi dwuma na mekenkann won dwumadie no ama me nso mahunu sɛ sɛ mede di dwuma a ebeɔboa ama m'adwuma yi anya nnyinasoo pa. Se nnipa a madi kan abobo won din sɛ wode Tiori yi adi dwuma no da nkyen a, nnipa afoforo bi nso de adi dwuma. Saafoɔ yi ne Wodak (1999), Taiwo (2007) ne Malmkjaer (2001). Wodak kyere mu sɛ, 'CDA' botaeɛ nyinaa ne sɛ ebehwewe kasa mu na apeepe mu yie wo bere a obi de bi bɛdi dwuma wo radio so, amanyosem mu, bere a ohaw bi aba ne deɛ ekeka ho. Otoa so sɛ esiane sɛ adwenemusem yi hwehwe sɛ nnipa dwene ko akyiri nti eboa ma nnipa nya nteaseɛ a emu do firi kasa anaa ntwereɛ bi a obi de bɛdi dwuma mu. Ayi (2013) nso dwuma a odi faa nsem a amanyofoɔ paw de nya nnipa adwene so tumi no de to Wodak deɛ yi so sɛ, kasa biara a efiri obi ano mu anaa watwere no hia nkyerekyeremu pii ansa na awie mudie anaa sɛ aduru ne botaeɛ ho. Thornborrow (1999:146) nso kyere mu wo n'adwuma mu sɛ, ansa na obi de kasa bi anaase ntwereɛ bi bɛdi dwuma no na wahwe nnipa a worekenkan deɛ watwere anaa woretie deɛ waka no ansa. Afei nso sɛ obi de nsem bi redi dwuma afa ofoforo ho no nso begyina ayonkofa a eɔa one nipa no ntam. Obo ne nyinaa tofa sɛ, nhwehwemufoɔ biara nhwehwemu a efa ntwereɛ ne kasa ho no, ese sɛ ohye ayonkofa a eɔa okasafoɔ anaa otwerefɔɔ no ne n'atiefoɔ anaa deɛ watwere biribi afa ne ho nso ansa na ode ne nkyerekyeremu aba. Fairclough (1992:62) toa so kyere mu sɛ, obiara a orekasa anaa ode nsem bi redi dwuma wo krataa so no wo gyedie ne senti poteɛ a ode nsem anaa ntwereɛ a etete saa no di dwuma a enye kwa ara kwa. Leckie-Tarry (1995: 20) de to so sɛ, amammere ne ade titire a edi akotene wo kasa biara mu, na obiara a

orekasa kyere nipa se watwere anaa efiri n'ano mu no gyina amammerɛ pɔtee bi so na wadi ne dwuma. Afei nso obi tumi gyina biribi anaa asem bi a asi wɔ bere pɔtee bi mu no so de nsem anaa ntwereɛ sononko bi di dwuma wɔ saa bere no mu de kyere afoforo.

Kress (1985: 5) kyere mu se onipa biara ka nnipa kuo bi a wɔde kasa di dwuma ho. Obiara nni ho a wate ne ho wɔ baabi. Eno nti onipa biara amammerɛ ne ne gyidie ye deɛ ɔde kasa na ebɛda no adie akyere afoforo. Eno nti Kress nso de to Tiori yi nnyinasosem no so.

2.8 ɔfa yi Mmuabɔ

Mede ɔfa a etɔ so mmieniu akyere animdefoɔ bi adwenkyere a efa me nhwehwɛmu yi ho. ɔfa yi mu na makyere owuo ho nsem, kane ayiyɔ ne mu nkaebɔ ne mfasoɔ a ewo so. Animdefoɔ ne nhwehwɛmu ahorɔɔ ama yɛahunu se yewɔ owuo papa ne owuo bɔne ne amanneɛ ahodoɔ a ekɔ so wɔ emu biara mu. Animdefoɔ yi ama yɛahunu amanneɛ ahorɔɔ a yeyɛ ma owufoɔ. Bio, ɔfa yi akyerekyere ayie ahorɔɔ ne nsakraɛɛ a aba ayie ye ne mu nkaebɔ mu. Deɛ etwa toɔ koraa no, ɔfa yi mu na makyere adwenemusem (theory) a ebɛboa dwumadie yi ama awie mudie. Makyerekyere 'Critical Discourse' Adwenemusem mu (CDA) se eyɛ ɔkwan a yɛgyina gyidie ne amammerɛ so ne afei kasa mu nhyehyɛɛ so kyerekyere asem a obi aka anaa yɛatwere mu ma afoforo te aseɛ. ɔfa a etɔ so mmeensa a mereko so yi no ye ɔkwan a mefaa so yɛɛ nhwehwɛmu no.

ƆFA A ƐTƆ SO MMIƐNSA

ƆKWAN A MEFAA SO YƐƐ NHWEHWƐMU NO

3.0 Nnianimu

Ɔfa a ƐtƆ so mmeensa wɔ me dwumadie yi mu kyere ɔkwan a mefaa so yƐƐ nhwehwɛmu no. Mɛhwɛ mmea ahodoɔ a nhwehwɛmu no kɔɔ so ne nnipa dodoɔ a mede wɔn dii dwuma no. Mɛsan ahwɛ ɔkwan a mefaa so paa nnipa a mede wɔn dii dwuma na mahwɛ akwan ahorɔɔ a mefaa so nyaa nsem de dii dwuma no wɔ ɔfa yi mu.

3.1 Nhwehwɛmu Akwan

Dwumadie yi ye nhwehwɛmu a ɛde nsemfua kyerekyere biribi mu (qualitative research). Creswell (1998) sɛnea ɛdaa adi wɔ Owu-Ewie (2012) mu ka sɛ, “qualitative’ nhwehwɛmu feefee nnipa asetena mu hunu sɛdeɛ wɔyɛ biribi ne sɛdeɛ yɛfa nkorɔfoɔ so hunu biribi nkyereaseɛ. Nhwehwɛmu akwan a ɛte sɛ wei mfa akontabuo nni dwuma na mmom ɛho hia sɛ nea ɔreyɛ nhwehwɛmu no bɛtu anamɔn akɔ beaɛ a ɛwɔ sɛ ɔnya ne nsem no mu nteaseɛ na ɔde aye mpensempensemu no Creswell (2009). Kothari (2004) de foa so sɛ, deɛ ɔreyɛ nhwehwɛmu no tumi gyina saa akwan yi so bisabisa nsem bi te sɛ, adɛn ntira, ɔkwan bɛn so, deɛn na ɛsiie ne deɛ ɛkeka ho. Saa “qualitative reseach” yi nkorabata a yɛfrɛ no kasa amammere (ethnography) na megyinaa so de yɛƐ nhwehwɛmu yi. Ɛne sɛ, kasa amammere yi bɛboa me ama me ne abusua a wɔahwere wɔn dehyee bi no atwetwe nkɔmmɔ afa senti a wɔde nsem bi di dwuma wɔ ayie nkrataa so de bɔ nkaɛ fa wɔn dehyee bi a wafiri mu no ho. Yei bɛboa ama manya nsem a merepe wɔ me dwumadie yi mu. Me nhwehwɛmu yi nnyinasoɔ behwehwe senti a abusua a wɔn dehyee afiri mu no de nsem sononko bi gu ayie nkrataa so bɔ nkaɛ fa wɔn dehyee bi a wafiri mu no ho wɔ

sohyio-pragmatese kwan so. Nhwehwemu no bekyere senti a wode nsem a etete saa no di dwuma. Bio mehwe nsunsuansoo a ntwereee ahodoɔ yi wo no wo won a wakenkan ayie krataa ne mpo ayie no nyinaa so.

3.2 Beae a Nhwehwemu no Koo So

Ansa na nhwehwemu biara bedi mu no, etwa se nea oreye nhwehwemu no da baabi pɔtee a oreye Nhwehwemu no adi (Leedy & Ormrod, 2005). Me nhwehwemu no fa Akanfoɔ ho nanso esiane se mentumi nkyini Akanfoɔ nyinaa so no nti, meyeɛ nhwehwemu no wo Asante mantam mu. Asante Mantam nso so pa ara . Ewo mansini beye aduanan nson. Ne saa nti na ese se mede m'ani si mansini baako so na aboa me ama matumi aye nhwehwemu no. Sekyere Apuee Mansini no mu na medii dwuma no nyinaa. Mefaa Effiduase Apuee Mansini no efiri se, eka mansini a eben Asante ahenkro Kumase ho ena emu nkuro nso dooso pa ara na ayiyo nso taa ko so ho. Nkuro a ewowo mansini yi mu a menyaa nsem no ne Effiduase ne Asokore.

Esiane se mpanimfoɔ se woposa nunum a na wote ne kankan nti metuu kwan koo nkuro ahodoɔ yi so ne abusua ahodoɔ a wode nsem bi adidi dwuma wo ayie nkrataa so a ebo nkaee fa won dehyee bi a wafiri mu ho ne won kotwetwee nkommoo faa senti a wode nsem a etete saa no adi dwuma wo ayie nkrataa no so. Saa okwan yi so boaa me maa menyaa ayie krataa so nkaebo ahodoɔ ne nteasee a ewo ebiara mu.

3.3 Nnipa a Mede Won Dii Dwuma no

Esiane se me dwumadie yi fa Akanfoɔ ayiyo mu nkaebo ho nti, na eho behia se me ne Akanfoɔ na edi nkitaho. Nkurɔfoɔ a woreye nhwehwemu wo won kasa mu no tumi boa wo ma wonya nsem no sedee etee ne won amammerɛ mu suahunu yie (Fraenkel &

Wallen, 2000). Akan kasa nkorabata a eyɛ Asante mu nnipa titire na nhwehwɛmu yi kɔɔ so wɔ mu. Mansini a mepaa mu nnipa ye Sekyere Apueɛ Mansini. Me ne Abusua a wɔahwere wɔn dehyee binom ne nnipa a wɔkenkan ayie nkrataa wɔ mmɔntene so na edii nkitaho. Mepaa saa nkorɔfoɔ yi efiri sɛ, megye di sɛ wɔn ne nnipa a metumi anya me nhwehwɛmu yi nsemisa no ho mmuaɛ afiri na aboa ama me dwumadie yi awie mudie. Nsem a menya firii saa nnipa yi hɔ boa maa me nhwehwɛmu no kɔɔ so kamakama.

3.4 Nnipa dodoo a mede wɔn dii dwuma no

Mede nnipa aduosia (60) na eyɛ me nhwehwɛmu yi. Nnipa yi mu aduonu (20) ye akenkanfoɔ a wɔretwa mu mmɔntene so ena aduanan (40) a aka no nso ye abusua a wɔn dehyee bi afiri mu no. Akenkanfoɔ aduonu (20) a mepaa no na emu nwɔtwe (8) ye mmaa ena edummienu (12) nso ye mmarima. Mmaa no mfee ye dee efiri aduonu (20) so kɔpem aduɔson num (75). Mmarima a mepaa wɔn no nso wɔ mfee korɔ no ara mu. Abusua ahodoɔ a wɔn dehyee afiri mu no nso, mene abusua mpanimfoɔ, wɔn a wɔben owufɔɔ no pa ara ne abusua no mu kɔmitifoɔ a wɔhwe ayie no posita (poster) so. Sei na eno nso nkyekyemu no tee: Abusua mpanimfo du (10), Wɔn a wɔben owufɔɔ no pa ara wɔ abusua no mu nso mepaa du (10) ena baasonfo kuo no nso aduonu (20) no nso mfee korɔ no ara na mede dii dwuma. Saa nnipa yi nyinaa ye Asantefoɔ a wɔakwadare wɔ Akanfoɔ ayie ho nsem mu. Mede ɛpono a ɛwɔ aseɛ ha yi abɔ nnipa dodoo no tɔfa.

Ɛpono 1: nnipa dodoo a mede won dii dwuma yi nkyekyemu

Abusua a wɔahwere won	Won dodoo	Ɔha nkyemu (%)
dɔfo/Akenkanfo		
Kɔmitii	20	33.3
Abusua mpanimfo	10	16.7
Won a wɔben owufo no pa ara	10	16.7
Akenkanfo	20	33.3
Mmoano	60	100%

Ɛpono 2:

Bɔbea	Won dodoo	Ɔha mu nkyemu (%)
Mmarima (mfee 20-75)	40	66.7
Mmaa (mfee 20-75)	20	33.3
Mmoano	60	100%

3.5 Ɔkwan a Mefaa So Paa Nnipa no

Dwumadie yi bewie pɛye a, na ese se mehwe nnipa a mɛpa won na woaboa me ama me botae no awie mudie. Ne saa nti megyinaa nyiyimu akwan a egyina botae so na mede paa nnipa no. Nyiyimu a egyina botae so ye nyiyimu akwan sononko bi a dee ɔreye nhwehwemu no pa nnipa pɔtee a wɔwɔ nimdee mapa wɔ dwumadie no botae ho (Owu-Ewie, 2017). Wei kyere se nye nnipa biara na wobetumi apa won se wode won reye nhwehwemu gye se wogyina botae no so pa nnipa a efata. Se wokwati wei a, ebeye den se wo botae a esi w'ani so no beba mu.

Sɛdɛɛ mɛ nhwehwɛmu no botaeɛ tɛɛ no, meyeɛ m'adwene sɛ mɛpa nnipa a wɔwɔ senti a wɔde ntwɛrɛɛ bi dii dwuma wɔ ayie krataa so ne nnipa a wɔkenkan ayie nkrataa so ntwɛrɛɛ wɔ mmɔntene so na aboa me ama me botaeɛ no awie pɛyɛ sɛdɛɛ Onimdefoɔ Owu-Ewie akyerɛ no. Dɛɛ meyeɛɛ ne sɛ, berɛ biara a mɛkɔ nkuro a mede yeɛ me nhwehwɛmu yi bi mu no, mehwe ayie nkrataa a etetare mmɔntene so na mabisa abusua ahodoɔ bi a wɔn dehyɛɛ mfonin ka ho a wɔn ho bɛhia ama me nhwehwɛmu no nsem. Afei mebowura wɔn afie mu na mede me nsem ato wɔn anim. Esiane sɛ nnipa a wɔnam mmɔntene so a wɔtumi kenkan nkrataa so ntwɛrɛɛ ka me nhwehwɛmu yi ho nti, meboɔ mmɔden ne emu bi a wɔn ho bɛhia me wɔ me dwumadie yi mu no nso twetwee nkɔmmɔ. Dɛɛ na meyeɛ ne sɛ, metwe gyina baabi hwe nnipa ahoroɔ yi na dɛɛ mehunu sɛ ɔrekenkan ayie krataa bi so ntwɛrɛɛ no mabo apini no de m'asem ato n'anim. Wɔn mu bi tumi bisa me dɛɛ nti a mereyeɛ nhwehwɛmu no ma meka kyereɛ wɔn. Ebinom nso ampe sɛ wɔne me bɛkasa koraa esiane adwenkyeaeɛ bi a wɔwɔ fa nkɔmmɔtwetwe ho nti. Saa ara nso na abusua a wɔahwere wɔn dehyɛɛ no mu bi wɔ ho a, wɔbisa me dɛɛ nti a mɛpɛ sɛ meyeɛ saa nhwehwɛmu no ne dɛɛ ɛdi adanseɛ sɛ meyeɛ osuani. Mekyerɛ wɔn senti a mereyeɛ saa ma wɔgye me ɔfɛw so. Wɔn nso tumi boa me de me kɔ ɔfoforo a ne ho bɛhia wɔ me dwumadie yi mu ma me ne no kɔkasa. Menam nsemmissa ne nkɔmmɔtwetwe so maa nnipa ahodoɔ yi boaa me ma mene wɔn pensɛmpensɛn ayie nkrataa binom so ntwɛrɛɛ pii mu. Abusua a wɔn dehyɛɛ afiri mu no boa ma metee senti a wɔde ntwɛrɛɛ bi dii dwuma no ase. Saa ara nso na akenkanfoɔ no nso boa kyereɛ me nsunsuansoɔ a ntwɛrɛɛ ahodoɔ yi nya no wɔn so. Esiane sɛ na mɛpɛ sɛ menya nhunumu mapa no nti, baabiara a mɛkɔ no, me ne abusua a wɔahwere wɔn dehyɛɛ ne akenkanfoɔ pii dii nkitaho. Menam nnipa yi mu bi so nyaa abakoɛm a efa ntwɛrɛɛ yi bi ho nso..

3.6 Akwansre

Mebɔɔ abusua a wɔahwere wɔn dehyee ne akenkanfoɔ a megyee nsem firii wɔn ho no nyinaa amanee se mede wɔn anom nsem no beba nwoma mu maa wɔn nso tee aseɛ. Memaa abusua a wɔahwere wɔn adehyee no tee aseɛ se mesane de wɔn adɔfoɔ no mfonin aba me dwumadie yi mu. Abusua yi nso gye too mu na wɔmaa me kwan se menyɔ no saa nso.

3.7 Ɔkwan a Mefaa So Nyaa Nsem de Dii Dwuma no

Akwan titire mmieniu so na menam nyaa nsem de yee me nhwewhemu yi. Baako ne se, meko nkuro ahorɔɔ yi so ne abusua a wɔahwere wɔn dehyee no twetwe nkɔmmɔ na matie wɔn anom nsem afa senti a wode nsem bi a etete saa no bɔɔ nkaee faa wɔn dehyee a wafiri mu no ho wɔ ayie krataa no so. Nkɔmmɔtwetwe no kɔɔ so wɔ akuokuo mu. Bio, mede m'ani hwee ayie ahodoɔ no bi hunuu nsunsuansoɔ a ntwereee a wode bɔɔ nkaee faa owufɔɔ no ho no nyaee wɔ ayie no ankasa so. Ɔkwan a mefaa so nyaa nkurɔfo anom nsem no nie:

3.7.1 Nkɔmmɔtwetwe

Nkɔmmɔtwetwe ne nsemmissa ye nnyinasoɔ baako a nhwehwemufɔɔ no de nya nsem firi nkurɔfoɔ ho. Akwan mmieniu yi dii akotene pa ara wɔ nsem yi nya mu. Menam nsemmissa so ne nnipa twetwee nkɔmmɔ nyaa me nsem no sɛdee (Frey & Oishi, 1995: 1) aka no. Me ne abusua a wɔahwere wɔn dehyee no dii nkɔmmɔ maa menyaa nhunumu bebree. Menam nkɔmmɔbɔ yi so bisaa nsem biara a efa me dwumadie yi ho. Abusua a mekoɔ wɔn ho no, mekurukyiree nsem kakra guu nkrataa so na menam so bisaa me nsem no nyaa ano mmuaee. Se metwe adwene si ntwereee a mahunu se abusua yi de bɔɔ nkaee fa wɔn dehyee ho wɔ ayie krataa yi so a, mebisa wɔn senti a

wode saa ntwereee no dii dwuma ma wokyere mu kyere me. Afei wokyere me ayonkofa sononko a na eda wone won dehyee no ntam ne sedee owuo no asi ahye won afa a eno nti ama wode ntwereee a ete saa no adi dwuma. Abusua no bi nso wo ho a woyantumi ankyere me senti patee a ama wode ntwereee bi adi dwuma. Woma me tee asee se afoforo de adi dwuma eno nti na won nso de adi dwuma. Ebi nso ma metee asee se enye won ankasa na ede ntwereee no adi dwuma na mmom nipa a wo beaee a wokoyee nkrataa no na ede dii dwuma. Nsem biara a menyaa no abusua yi ho no, metwere guu nkrataa so ena ebi nso wo ho a mesre twee won anom nsem guu afidie so. Saa ara nso na meyeee wo akenkanfo a mehyiaa won no nyinaa.

3.7.2 Ahweee

Okwan baako a eboa nhwehwemufo ma wonya nsem de ye won nnwuma ne ahweee. Ema dee oreye nhwehwemu no hunu sedee adee no tee patee na wagyina so aye mu mpensempensemu asan nso akyere n'adwene. Ahweee ne se wobetu anamon ako nnipakuo bi nkyen na wode w'ani akohwe sedee woye won nnooma na woatumi aka ho asem sedee etee papepe (Best & Kahn, 2006, Owu-Ewie, 2017). Ahweee nso ye adee baako a eboaa me wo me nhwehwemu yi mu. Mpanimfo se, "akyinnyegyee nti na yekum nsonkronsuo a yehwia hwe" Mebo mmodene ko ayie bi ase de mankasa m'ani kohwe sedee ntwereee bi a wode bo nkae wo ayie krataa bi so nyaa nsunsuanso wo ayie no ankasa so. Eho nso mehunu won bobre ne sedee saa nnipa ahoroo a waba ayie no afa won ho. Bere a merehwe dee erekoo so no nso menyaa akwanya ne nkurfo binom twetwee nkommoo wo sedee won nso hunu nsunsuanso a ntwereee a wode bo nkae faa owufo no ho anya wo ayie no so. Dee mede m'ani hunuie ne nkyeremye a menyaa wo ayie no ase boaa me wo me dwumadie yi mu mpensempensemu.

3.7.3 Ayie nkrataa Ahodoɔ No

Ɔkwan titire baako a ɛsane boaa me ma menyaa nsem de dii dwuma wɔ me nhwehwemu yi mu ye ayie nkraata ahodoɔ a na ntwereɛɛ a wɔde bɔ nkaɛɛ wɔ so no. Megyinaa nkrataa yi so yiyii ntwereɛɛ ahodoɔ a mehia de aye mpensempensemu no. Eno so nso na megyina de nyaa abusua a wɔahwere wɔn dɔfo ne akenkanfoɔ no nso nyinaa.

3.8 Ɔkwan a mefaa so de nhwehwemu yi mu nsem yɛɛ mpensempensemu no

Dwumadie yi mu mpensempensemu ye adeɛ a ɛho hia pa ara. Nsem a menyaeɛ nyinaa no ɛha na medɔ mu sukɔ na menam akwanuasa so akyerɛkyere mu. Megyinaa akwan ahorɔ mmienu so na mede nyaa saa botaeɛ yi. Dee ɛdi kan, megyinaa me nhwehwemu no nsemmissa so na mede yɛɛ mpensempensemu no. Nhwehwemufɔɔ biara gyina ne nhwehwemu no ho nsemmissa na ɔde aye ne mpensempensemu no. Se wokwati nsemmissa no a, ɛbɛma woayera koraa na wo botaeɛ no nso mma mu. Dee nti a meraka saa ne se, obiara nhunu adeɛ pɔtee a wopɛse wode to dwa. Wei nti megyinaa me nsemmissa mmiensa no so na mede yɛɛ me mpensempensemu no.

Dee ɛtɔ so mmienu ne se, megyinaa adwenemusem a mede redi dwuma no so. Mefaa ‘Critical Discourse Analysis’ adwenemusem na mede pensempensem ayie krataa so ntwereɛɛ a wɔde bɔ nkaɛɛ no mu. ɛno na ɛboaa me maa mehunu nkyereaseɛ pɔtee a ɛwɔ ntwereɛɛ ahodoɔ no mu. Megyinaa mfee ahodoɔ a owufɔɔ bi nyaeɛ ansa na ɔrewu so na mehyehyee me dwumadie yi nsempɔtitire ahorɔ. Wei maa mekyekyee ayie nkrataa yi mu akuoakuo. Megyinaa nsempɔtitire yi so yɛɛ mpensempensemu. Nhwesoɔ, mehwɛ ntwereɛɛ a ɛkyere se obi adi ne nna ame, dee ɛkyere se obi annyini, dee ɛwɔ se anka wɔde ma obi a wadi ne nna ame nanso amma saa ne dee ɛwɔ se anka

wode ma obi a wanni ne nna amme nanso amma saa. Megyinaa dwumadie yi adwenemusem so de pensempensen senti a abusua ahodoɔ yi de nsem bi dii dwuma wo ayie nkrataa so de boɔ nkaee ne eho nsunsuansoo a ewo wo akenkanfoɔ ne ayie no ankasa so.

3.9 Ofa yi Mmuabɔ

Mede ofa a eto so mmiensa yi ada akwan ahodoɔ a mefaa so yee me nhwehwemu yi adi. Eha na matwe adwene asi nhwehwemu patee a mereye. Mada baabi a me nhwehwemu no koɔ so. Ofa yi nso akyerɛ nnipa a mede won dii dwuma ne won dodoɔ. Makyere okwan a mefaa so paa nnipa ahodoɔ no. Bio, makyere okwan a mefaa so nyaa nsem de dii dwuma no te se nkommotwetwe, nsemmisa ne ahwee. Ne korakora no, makyerekyere akwan ahoroɔ a mefaa so de nsem a menyaa wo nsemmisa, nkommotwetwe ne ahwee yee mpensempensemu mu.

Ofa a mereko so ye nan. Eha na me nhwehwemu no mpensempensemu wo ankasa. Megyina adwenemusem a mede redi dwuma no so aye mpensempensemu afa ayie nkrataa so ntweree ahodoɔ a wode bo nkaee fa owufoɔ ho ne senti a wode nsem bi a etete saa no bo nkaee, ena afei nsunsuansoo a ntweree yi wo no akenkanfoɔ ne ayie no ankasa so.

ƆFA NAN

DWUMADIE YI MU MPENSEMPENSEMU

4.0 Nnianimu

Ɔfa a eto so nan wo me dwumadie yi mu twe adwene si mpensempensemu a efa Ayie krataa so ntwereee a Akanfo de bo nkaee fa owufo bi ho. Ɔfa yi mu na mada nea efiri nsemmissa, nkommotwetwe ne ohwe fa ntwereee ahodo a abusua a won dehyee afiri mu no de di dwuma, senti a wode ntwereee a etete saa no di dwuma ne nsunsuansoo a ntwereee yi wo no akenkanfo ne mpo ayie no anakasa so. Mpensempensemu no bema yehunu adwene a etae ayie krataa so ntwereee yi akyi ne sedee ekasa kyere akenkanfo, ena afei nsunsuansoo a ntwereee yi tumi nya no ayie no ankasa so nso.

4.1 Ayie krataa so ntwereee ahodo a wode ma nkaebo

Esiane se ayie ye amammere soronko a esom bo ma Akanfo nti womfa eho nhyehyeee no nni agoro koraa. Nhyehyeee yi bi ne ayie no ho nkaebo a woye gu krataa so de femfam mmotene so ma omanfo kenkan. Adu Gyamfi et al. (2020) kyere mu se, ayie nkaebo ne eho dawurubo nso ye ayie no fa bi. Mpanimfo ka se, “Obi beye biribi no na ewo asekyere”.

Me nhwehwemu yi ada adi se, owufo biara wo ne ho ntwereee a n'abusua no paw de di dwuma. Ntwereee ahodo a wode ma nkaebo wo ayie krataa so fa owufo ho no gu mu ahodo sedee eda adi wo Al-Ali (2005) mu no. Ebi ma yehunu se owufo no ye aberantee anaa ababaawa (obabunu) a eno hye ase firi mfee dunwotwe (18) kosi aduasa nkron (39), adantamu anaa dee waduru ne mpanimfie so a eno nso firi mfee aduanan (40) kosi mfee aduosia nkron (69), ne nkorowa anaa mmerewa a efiri mfee

aduɔson (70) rekɔ. Ntwereɛɛ no bi nso wɔ ho a ɛsɛ sɛ anka wɔde ma mmerewa ne nkɔkorɔwa nanso wobehwe no na wɔde ama ɔbabunu anaa obi a afei na waduru ne mpanimfee so ne dee ɛwɔ sɛ anka wɔde ma ɔbabunu anaa adantamu nanso wɔde ma mpanimfoɔ nso, ɛna afei dee wɔtumi de ma adantamu ne mmasiriwa nyinaa. Ntwereɛɛ no bi nso wɔ ho a nhemfo ne adehyee nko ara na wɔde ma wɔn. Ntwereɛɛ ahodoɔ no ne ɛho mfee na ɛdidi soɔ yi:

4.1.1 Ntwereɛɛ a wɔde ma mmabunu (Mfee 18-39)

Borɔfo	Twɪ
i) Painful Exit	Ɔko yaayaaya
ii) Sudden Exit	Ɔko hyew
iii) What a Shock	Ɔyaw ben ni
iv) Gone too soon	Ɔko ntem dodo
v) What a big blow	Nsono mu tee ben ni
vi) Home call	Wafre no ko fie
vii) He has passed on	Wanya ne baabi ko
(vii) Painful exit of a gem	Nipa titire bi ko yaayaaya
viii) Obituary	Ayie nkaebo

Sɛ yehwe Brain mfonini a ɛwɔ aseɛ ha yi ne ntwereɛɛ (wakɔ ntem dodo) a wɔde maa no yi a, ɛda adi pefee ma yehunu sɛ wɔde ntwereɛɛ a mabobo soɔ wɔ (i-ix) no nyinaa ma mmabunu a wadi firi mfee dunwɔtwe (18) kɔsi aduasa nkron (39). Sɛ yehwe ntwereɛɛ ahodoɔ yi a, abusua a wɔahwere wɔn adɔfoɔ no maa metee aseɛ sɛ wɔde ada awerehoɔ ne ɔyaw a wɔwɔ mu ɛna afei wɔn ahodwiri adi na ama wɔate wiase yi ase sɛ onipa ammedi kyere bi. Sɛ mede abusua yi nsem no toto Kasa Mfeefeemu

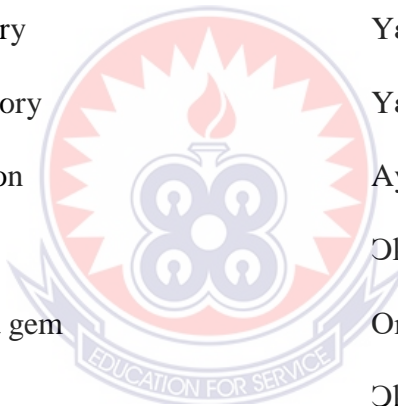
Adwenemusem a mede dii dwuma no ho a mehunu no se ayɔnkofa wɔ mu pa ara. Esiane se Adwenemusem yi nnyinaso baako a ene "Social Practice" no kyere sedee nnipa te daadaa asetena mu nsem ase. Ekyere okwan a nnipa fa so te wiase yi ase na saa ara nso na abusuafɔ no nso kyeree mu. Afei nso sedee eda adi wɔ Matiki (2001) ne Adjah (2007) mu no, saa peperepe na eda adi wɔ ntwereee (i-vii) mu. Nhwewwemufɔ yi daa no adi wɔ wɔn dwumadie mu se obi mfee tumi nya nsunsuanso wɔ ntwereee anaa amanebo a wode to n'ayie ho nkra so na saa ara nso na ereko so wɔ ha.



4.1.2 Ntwereee a wode ma adantamu (mfee 40—69)

Borofo	Twi
i. Transition	Akwantuo ntoasoo
ii. Obituary	Ayie nkaebo
iii. Funeral Announcement	Ayie nkaebo
iv. He has passed on	Wanya ne baabi ko

v.	Called to Glory	Wafre no kɔ Animuonyam mu
vi.	Call To Glory	Animuonyam mu frɛ
vii.	Eternal Rest	Daa home
viii.	A life well lived	Asetena pa
ix.	A noble Transition	Akwantuo a anidie wɔ mu
x.	Call to eternity	Wafre no kɔ daa nkwa mu
xi.	Home Call	Wafre no kɔ fie
xii.	Celebration of life	Afahye a ɛfa owuo ho
xiii.	Fare thee well	Nante yie
xiv.	Rest in peace	Home asomdwoe mu
xv.	In loving memory	Yekae wo ɔɔ mu
xvi.	Forever in memory	Yekae wo daa
xvii.	Funeral invitation	Ayie frɛ
xviii.	Gone Too soon	Okɔ ntem dodo
xix.	Painful exit of a gem	Onipa titire bi kɔ yaayaaya
xx.	Painful exit	Okɔ yaayaaya



Mede Yaw Darko mfonini a ɛwɔ aseɛ ha yi akyere ntwereɛ a mabobɔ soɔ wɔ soro ho no bi. Mfonin yi ma yehunu sɛ akyinnyeɛ biara nni ho sɛ wɔde ntwereɛ ‘‘Called to glory’’ (Wafre no kɔ nimuonyam) ‘Call to glory’ (animuonyam frɛ) ne deɛ ekeka ho no ma adantamufɔɔ. Nhwehwemu yi toa so da no adi sɛ, ntwereɛ no bi a abusuafoɔ a wɔahwere wɔn adehyeɛ mmabunu no de di dwuma no, wɔtumi nso de ma adantamufɔɔ nso, nanso ntwereɛ a ete saa no nhye da nnɔso papa. Ntwereɛ a wɔde ma mmabunu a ɛwɔ (xviii, xix, xx) ne ntwereɛ a wɔde ma adantamufɔɔ a ɛwɔ (i-xvii) no da no adi pefee sɛ ntwereɛ a wɔtumi de ma mmabunu sane de ma adantamufɔɔ no

nnɔso koraa. Yei ma deɛ Benjamin (2020) de too dwa wɔ ne dwumadie mu no ba mu pɛpɛpɛ. Ɔkyere sɛ abusua a won dehyee afiri mu no hwehwe nsem a ebeka ɔmanfoɔ akoma na akasa afa owufoɔ no ho de akyere n’asetena ne n’akwantuo ho no na edi dwuma na saa ara nso na ɛda adi wɔ ntwereɛ (i-xvii) mu.



4.1.3 Ntwereɛ a wɔde ma nkɔkorɔwa ne mmerewa (mfeɛ 70+)

Borɔfo

Twi

- | | |
|---------------------------|------------------------------|
| i. Transition | Akwantuo ntoasoɔ |
| ii. Obituary | Ayie nkaebo |
| iii. Funeral announcement | Ayie nkaebo |
| iv. He has passed on | Wanya ne baabi kɔ |
| v. Call to Glory | Fɛ no kɔ animuonyam mu |
| vi. Called to Glory | Wafɛ no kɔ animuonyam mu |
| vii. Called to rest | Wafɛ no kɔ ahomegyee mu |
| viii. Glorious Home Call | Wafɛ no kɔ fie animuonyam mu |
| ix. His glory has come | N’animuonyam aba |
| x. At rest | Ɔrehome |

xi.	Royal fare well	Adehyee akwankwagya
xii.	Home call	Wafre no ko fie
xiii.	Celebration of life	Asetena ho fa
xiv.	A fallen Lilly	Odupon atutu
xv.	Called to Paradise	Wafre no ko paradaese
xvi.	Funeral invitation	Ayie fre
xvii.	Gone forever	Okɔ koraa

Yesane hunu no se, abusua a wɔahwere wɔn adehyee a wɔanya firi mfee aduɔson (70+) rekorɔ no nso de ntwereee bi te se ‘transition, home call, at rest, celebration of life’ sedee madi kan akyerɛkyere mu wɔ (i-xvii) no ne dee ekeka ho na edi dwuma. Mfonin a ewɔ aseɛ ha no kyere saa.

Afei nso se yede ntwereee a wode ma adantamu a makyere wɔ efiri (i-xix) no toto ntwereee a wode ma mmasiriwa ne nkɔkorɔwa a ewɔ (i-xvii) no ho a, eda adi pefee se abusuafoɔ dodoɔ no ara de ntwereee a yede ma nkɔkorɔwa ne mmerewa no mu pii ma adantamufɔɔ no nso. Yei na ema CDA adwenemusem no nso ye adwuma wɔ me dwumadie yi mu no esiane se Adwenemusem yi nnyinasoɔ baako a ene ‘Discursive Consumption’ no ma emu da ho se esono sedee obiara fa asem. Ekyere mu se asem baako a obi de bedi dwuma no ɔfoforo nso betumi de asem korɔ no ara adi dwuma wɔ ɔkwan foforo so a emu nteasee no nye adekorɔ. Saa pɛpɛɛɛ nso na epuee wɔ me dwumadie yi mu.



4.1.4 Ntwereɛ a wɔde ma nhemfo ne Adehyee

Borɔfo	Twi
i. Royal fare well	Adehyee akwankwagya
ii. Royal transition	Adehyee akwantuo ntoasoɔ
iii. Royal exit	Adehyee akwankoroɔ
iv. Royal home call	Adehyee fie frɛ
v. A fallen Lilly	Odupɔn atutu
vi. Farewell to a great leader	Okannifoɔ titire bi akwankwagya

Nana Barima Abayie mfonin a ɛwɔ aseɛ ha no nso di ho adanseɛ sɛ wɔde ntwereɛ bi te sɛ, ‘royal home call, farewell to a great leader, royal transition’ ne deɛ ekeka ho ma nhemfo ne adehyee. Mede CDA Adwenemusem no fa a ekasa fa tumi a obi wɔ no afoforɔ so (Power Dominance) totoo ntwereɛ a wɔde ma nhemfo ne adehyee yi ho. Aha nso na ayɔnkofa amapa da mu. Adwenemusem yi kyere sɛ obi tumi de ntwereɛ bi di dwuma de kyere ne tumi a ɔdi no nnipa so na ɛto da bi mpo a ɛtumi de

animtiabuo ba. Saa pɛpɛɛ nso na ɛbɛpuee mu wɔ me dwumadie yi mu. Wode ntwɛrɛɛ ahodoɔ yi nyinaa maa nhemfo ne adehyee de kyeree tumi a wɔwɔ sene afoforo. Ampue mu wɔ me Dwumadie yi mu se abusua bi de ntwɛrɛɛ yi mu biara maa wɔn adɔfoɔ a wɔnye nhemfo anaa adehyee. Yei da animtiabuo su bi adi sedee CDA de to dwa no pɛpɛɛ. Mede deɛ epue firii me dwumadie yi fa ha no toto nhwehwemu a Adotey (2018) ye faa edin ahodoɔ a epue mu wɔ ayie krataa so no ho a ayɔnkofa kɛsee wɔ mu pa ara esiane se ɔno nso dwumadie no da anidie a abusua de ma wɔn adɔfoɔ a wɔwɔ amanone de pagya wɔn kyene wɔn a wotete ɔman Ghana mu a wɔntuu kwan no.



Sedee madi kan akyere mu wɔ 4.1. 2 ne 4.1.3 no, ntwɛrɛɛ no bi wɔ ho a wode afrafra na wɔtumi de ma onipa biara bi a emfa ho ne mfee a nipa no anya. Mehu no se anka ense se eba no saa. Yei ma abirabɔ kakra beda me dwumadie yi fa ha ne deɛ Al-Ali (2005) ka no ntam.

4.1.5 Ntwerɛɛ a yɛhwɛhwɛ sɛ wɔde ma adantammu nanso wɔde ma nkɔkorɔwa ne mmerewa no bi na ɛdidi soɔ yi:

Borɔfo	Twi
i. Painful exit	Ɔko yaayaaya
ii. What a shock	Ɔyaw ben ni
iii. Farewell	Nante yie
iv. Call to glory	Ɔfrɛ a ɛko animuonyam mu

Sɛ yɛhwɛ Ɔpanin Gyimah mfonin a ɛwɔ aseɛ ha yi a, ɛda adi sɛ wɔtumi de ntwerɛɛ a anka ɛwɔ sɛ yɛde ma adantamufoɔ no bi ma nkɔkorɔwa ne mmerewa nso.



4.1.6 Ntwerɛɛ a yɛhwɛhwɛ sɛ wɔde ma mmabunu nanso wɔtumi de ma adantamu;

Borɔfo	Twi
i. A big blow	Wate yen nsono mu

- | | |
|--------------------|-------------------|
| ii. Sudden exit | Wo wuo yi ye hyew |
| iii. Gone too soon | Wako ntem dodo |
| iv. Painful exit | Okɔ yaayaaya |
| v. What a shock | Oyaw ben ni |

Owura Kofi Wusu nso mfonin a ewɔ aseɛ ha yi da no adi pefee sɛ wɔtumi de ntwereɛɛ a anka ewɔ sɛ wɔde ma mmabunu no ma adantamufɔɔ nso.



Okɔ yaayaaya

4.1.7 Nkɔkorɔwa ne mmerewa deɛ a wɔtumi de ma mmabunu:

- | Borɔfo | Twi |
|----------------------|---------------------------|
| i. Called to glory | Wafre no kɔ animuonyam mu |
| ii. Called home | Wafre no kɔ fie |
| iii. Gone to rest | Orekogyɛ n'ahome |
| iv. Called to rest | Wafre no kɔ ahomegyɛɛ mu |
| v. Forever in memory | Yɛkae wo daa. |

Mfonin a etwa toɔ wo ɔfa yi mu no nso di ho adanseɛ se wɔtumi de ntwerɛɛ a wode ma nkɔkorɔwa ne mmerewa no bi ma mmabunu nso. Yei nyinaa da no adi se obiara ne sedee ɔsi fa asem anaa ɔde asem bi di dwuma de da nteaseɛ sononko bi adi wo ɔkwan a ɔpe so sedee eɔda adi wo CDA nnyinasodeɛ a ene ‘Discursive Consumption’ mu no.



4.1.8 Deɛ ntwerɛɛ ahodoɔ yi bi gyina ho ma

Nhwehwemu yi mu no, ebetoo dwa se ntwerɛɛ ahodoɔ yi bi tumi da Akanfoɔ gyidie ne wɔn nyamesom adi, ebi kyere: awerehoɔ anaa ɔyaw, ɔɔɔ, aniso, ahodwiri, owuo akyi asetena, ne ade.

Deɛ eɔda Akanfoɔ gyidie fa owuo akyi asetena adi no bi ne:

Borɔfo	Twɛ
i. Called home	Wafre no kɔ fie
ii. He has passed on	Wanya ne baabi kɔ

iii. Noble transition	Akwantuo a anidie wɔ mu
iv. Farewell	Nante yie
v. Transition	Akwantuo ntoasoɔ
vi. Royal home call	Adehyee fie frɛ.
vii. Farewell to a great leader	Ɔkannifoɔ kesee akwankwagya

Mede Tɔri yi nnyinasoɔ baako a ehwe gyidie a etae kasa, ntwereee anaa asetena mu nneyoee bi akyi totoo ntwereee a ewo **i-vii** ho no na ekɔ perepere esiane se ntwereee ahodoɔ a mabobo soɔ yi nyinaa da Akanfoɔ gyidie fa owuo ho adi. Akanfoɔ gye di se, se onipa dane to ho a, ne nipadua no nko ara na ewuo; ɔkra no dee etoa asetena so wɔ baabi na eto da mpo a edi akosan ma nipa sane wo no ba asase yi so bio. Wɔgye di se enam owuo so ma wɔsane wo onipa to abusua foforo mu wɔ asamando. Se mede Akanfoɔ gyidie yi toto dee Adu Gyamfi 2020 ka no ho a ene no kɔ perepere. Se obi ani bo Ntwereee ahodoɔ yi so a, eda adi pefee se Akanfoɔ hunu owuo se akwantuo ampa.

Ntwereee no bi nso wɔ ho a ema yehunu se abusua bi wɔ gyidie wɔ Onyankopon mu. Abusua a adee ato won ani no bi ma metee asee se wɔwɔ gyidie wɔ Onyankopon mu eno nti ntwereee a wɔapaw no wɔ nkrataa ahodoɔ soɔ no kyere won gyidie a ewo Onyankopon mu. (Nkɔmmɔtwetwe a ekoo so wɔ me ne ekooa abusua panin Agya B. B. ne Biretuo abusuapanin ɔpanin K. B. ntam wɔ Asokore, Kotonimaa 19, 2023) no, ebetoɔ dwa se wode ntwereee a edidi soɔ yi dii dwuma wɔ won dehyee binom ayie krataa so de kyeree won gyidie a ewo Onyankopon mu. Dee epue firii dwumadie yi mu no sane foa dee Adu Gyamfi 2020 aka no so se ampa owuo ye akwantuo.

Ntwereɛɛ a ɛda Akanfoɔ gyedie a ɛwɔ Onyankopɔn mu adi no nie:

Borofo	Twi
i. Eternal rest	Daa home
ii. Call to glory	Animuonyam mu frɛ
iii. Called to glory	Wafɛ no kɔ animuonyam mu.
iv. Called to paradise	Wafɛ no kɔ ɔsoro
v. A call from heaven	Ɔfrɛ a ɛfiri soro / Ɔsoro frɛ

Sɛ mede CDA Tiɔri yi toto ɔfa yi ho a ɛkɔ pɛpɛɛɛ. Senti ne sɛ, Tiɔri yi nnyinasoɔ baako hwɛ gyidie a ɛtae asem anaa ntwereɛɛ a obi de bedi dwuma akyi. Sɛ yehwɛ ntwereɛɛ ahodoɔ a ɛwɔ **4.1.8 (i—v) yi a**, ne nyinaa kyere Akanfoɔ gyidie a wɔwɔ no Onyankopɔn mu sɛdɛ Tiɔri yi kyere mu no pɛpɛɛɛ.

Sɛ yehwɛ mfonin a ɛwɔ aseɛ ha yi so ntwereɛɛ (ɔsoro frɛ) a, ɛda adi pefee sɛ ntwereɛɛ yi bi kyere gyidie a Akanfoɔ abusua no bi wɔ no Onyankopɔn mu.



Ntwereee yi bi nso wo ho a ede ahodwiri ne oyaw ba. W'ani bo ntwereee a etete saa ne nnipa a ekasa fa won ho no so a ede oyaw soronko bi hye w'akoma mu wo mpo bere a wo ne abusua a adee ato won ani no nii nhyiamu anaa ntwetwee eho nkommɔ biara.

Ntwereee a eda ahodwiri ne oyaw adi:

- | | |
|--------------------------|-----------------------------|
| i) What a shock | Oyaw ben ni |
| ii) A big blow | Wate yen nsono mu |
| iii) Gone too soon | Oko ntem dodo |
| iv) A fallen Lilly | Odupon atutu. |
| v) Painful exit of a gem | Onipa titire bi ko yaayaaya |
| vi) Sudden exit | Oko hyew |
| vii) Painful exit | Oko yaayaaya |



Se mede CDA Adwenemusem yi nnyinasosem titire no toto me dwumadie yi ho wo ofa wei mu a, akyinnyee biara nni ho se enni ayonkofa. CDA boatee baako ne se ebehwe senti a obi de kasa anaa nsem sononko bi di dwuma wo ne nkitahodie mu na

onam so nya deɛ ɔrehwehwe anaa ɔduru ne boateɛ ho. Se yehwe krataa so ntwereɛ ahodoɔ yi a, emu biara wɔ botaeɛ soronko bi tae akyire. Ansa na obi nsa betumi aka saa botaeɛ ahodoɔ yi no gye se ɔpensensens nsem anaa nkitahodie ahodoɔ no mu yie. Adwenemusem yi sane ka se kasa anaa nsem a obi de di dwuma biara no wɔ gyidie pɔtee bi tae akyire na epuee mu saa wɔ me dwumadie yi fa ha nso. Ntwereɛ no fa kesee no ara wɔ gyidie ahodoɔ bi a etae emu biara akyi.

CDA sane hwe tumi ne nsunsuansoo a ebinom wɔ no afoforo so. Ntwereɛ ahodoɔ yi mu no, ebi ma yehunu onipa bi tumi a ɔwɔ kyen afoforo. Nhwesoo ne se, ntwereɛ yi bi ye ahemfo ne adehyee nko ara na wɔde di dwuma wɔ won nkrataa so. Ebi ne: **‘Royal transition, Royal exit ne Royal home call’** a ne nyinaa gyina ho ma adehyee akwantuo. Yei nyinaa bedaa adi wɔ me nhwehwemu yi mu.

4.2. Deɛ ɛma abusuafoɔ de ntwereɛ ahodoɔ yi di dwuma

Mpanimfoɔ bu be bi se ‘obi beye ne biribi no na ewo ase’ eno nti ɔfa yi nso rehwe botaeɛ ahodoɔ a abusua a wɔahwere won dofoɔ no gyina so de nsem ahodoɔ yi di dwuma wɔ ayie nkrataa so. Sedee nkyeremu no adi kan ako no, nkɔmmɔtwetwe ahodoɔ a ekoo so no rebabaebae botaeɛ ahodoɔ a madi kan aka ho asem no mu yie.

Adwenemusem a mede redi me dwuma yi ama mahunu se ntwereɛ a abusua a won dehyee afiri mu biara de bedi dwuma no wɔ deɛ ekyere pɔtee ne botaeɛ titire a wɔgyina so. Nhwehwemu a meyeɛ ne me suahunu ama makyekye ntwereɛ ahodoɔ yi mu wɔ nsempɔ a edidi soo yi ase:

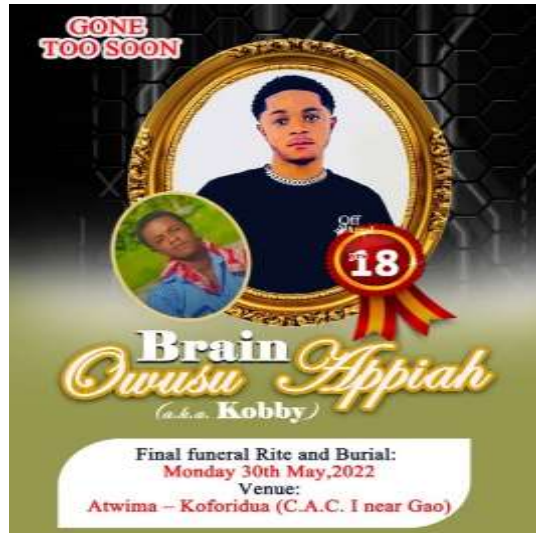
4.2.1 Abusua a wode ‘wako ntem dodo’ ne ‘wo wuo yi ye hyew’ dii dwuma wo nkrataa so

Abusua ahodoɔ a me ne won twetwee nkɔmmɔ no ma metee aseɛ sɛ wɔwɔ nnyinasoɔ titire bi nti a ɛma wode ntwerɛɛɛ a ɛtete saa no dii dwuma. Afei nso woma mehunuu won gyidie a wokura mu nso.

- a) Abusua a ɛdi kan a wode ‘wako ntem dodo’ dii dwuma ne Brain Owusu Appia a na dodoɔ no ara frɛ no Kobby abusua. Brain nyaa mfee dunwɔtwe pɛpɛpɛ na ɔkɔɔ ne kra akyi. N’awofoɔ firi Asokore nanso adwuma nti wote Atwema Koforidua a ɛwɔ Kumasi. Mebɔpinii awofoɔ a wɔwoo abɔfra yi no woma metee aseɛ sɛ wɔnnim deɛ nti a ɛwɔ sɛ Brain wu saa bere no.

Brain ye abɔfra koraa. Afei na wawura gyinapɛn mmienu wɔ ntoasoɔ sukuu mu. Ne din ne ne honam sɛ ɛsiane sɛ n’adwene mu abue. Yenni ne nsenso wɔ yɛn mma nnan a yɛawo won no mu. Ɔdwo na ɔbu adeɛ nso. Mpaɛɛ a na yerebɔ ara ne sɛ Brain beba abeye nipa titire daakye bi nanso ankɔba no saa. Owuo tirimɔdenfoɔ ate yɛn nsono mu yaayaaya. Wamma yɛn daeso no amma mu. Wako ntem dodo. Wei deɛ ɔkwan biara so yebekɔ akɔhwehwe mu pa ara.’’(Me ne Brain awofoɔ nkɔmmɔ, Ɔbenem 15, 2023)

Mebisaa awofoɔ yi ɔkwan a Brain faa so wuiɛ. Wɔkyerɛɛ mu sɛ wannyaɛe anna ho na mmom da koro pɛ na ɔkaa sɛ ne ti ye no ya. *Eno nti yeyee ntem de no kɔɔ ayaresabea nanso awerehosem ne sɛ yeduruu ho pɛpɛpɛ na ɔwuiɛ. (Brain maame ano mu asem, Ɔbenem 15,2023).* Mebɔɔ mmɔden kɔhwɛɛ Brain amu no bi wɔ bere a wɔdedaa no no. Deɛ mehunuɛ ne sɛ na abusuapanin ne abusua no mu nnipa bi gyina Brain amu no ho rebesebese won ano na wɔrekeka nsem bi. Nsem yi bi ne sɛ, ‘‘Obibiara a ɔnim wo wuo yi ho bi no befa no kɔ’’. Yei ma deɛ Agyekum (2011) ka sɛ Akanfoɔ gye di sɛ onipa wu a ɛtwa sɛ wɔyɛ amaneɛ sononko bi de gya ne kwan no ba mu pɛpɛpɛ.



Wako ntem dodo

b) Abusua a eto so mmienu a wode 'Wako ntem dodo' dii dwuma nso ne Gabriel Agyei Abusua. Won dehyee a ofirii mu no ne Gabriel a na dodoo no ara fre no Ogey. Ogey nyaa mfee aduonu num ara na ofirii atasefoo asase yi so. Nkɔmmɔtwetwe mu no ebetoɔ dwa se Ogey na oye bapanin wo ne maame mma mu a ono mpo na maame yi ani da ne so se daakye biara no obehwe ne nuanom nkumaa esiane se opapa adi kan afiri mu ama akoka omaame nko ara. Owiee sukuu no na oye n'adwene se obesua adwuma. Adwumasua no mu ara na oyaree a ode toaa nananom wo asamando. Me ne Ogey awofoo twetwee nkɔmmo no, sei na wokaee,

Medwene Ogey wuo yi ho a na agye yen nsem. Yennim dee nti a ewo se ofiri mu na ogya yen awerehoɔ yaayaaya saa. Yen dee yede yen nsem nyinaa ama Onyankopɔn efiri se yen fam dee nteasee biara nnim. (Me ne Ogey maame. Obenem 18, 2023)

Nanso Ogey nuapanin baako dee ose obeko akohwehwe ne wuo nu mu.



Wako Ntɛm dodo

Mede Tiori yi fa a ehwe gyidie a etae senti a obi di dwuma bi no totoo mfonini a edi kan (4. 2.1 a) ne nsem a menya firii abusua no ho ho. Na ekɔ pepɛpɛ. Brain abusua nneyɛɛ no ho wɔ bere a wokogyinaa amu no ho besebese wɔn ano kekaa nsem se deɛ onim ne wuo no ho no ɔmmɛfa no nkɔ. Na ene no kɔ pepɛpɛ efiri se abusua yi gyinaa gyedie a wɔwɔ fa Brain wuo a aba ntem saa no ho daa amanɛɛ a ete sei no adi. Se mesane de Tiori yi toto mfonin a eto so mmieniu (4. 2.1 b) ne eho nsem a abusua no mu nnipa bi kaɛɛ ho a eno nso ne no kɔ. Ogey nuapanin no asem a ɔkaɛɛ no ne Tiori yi nnyinasosem baako a ekasa fa gyedie a etae biribi akyi no wɔ ayɔnkofa. Ogey nua no nso wɔ gyedie bi tae ne nua no wuo no akyi se ense se anka ɔwu saa bere no efiri se ne mfee no sua dodo. Ne nua yi regyina gyedie a wanya no so (se obi na akum Ogey) akɔhwɛhwe Ogey wuo no mu sɛdeɛ Tiori yi ka pepɛpɛ no

4.2.2 Abusua a wɔde “nsono mu tee ben ni ” ne “yɛn ho adwiri yɛn” dii dwuma.

Abusua a edi ho a wɔde nsem yinom dii dwuma wɔ wɔn dehyee binom ayie krataa so no nso na wɔdidid soɔ yi. Wɔn nyinaa ye abusua a wɔfiri Asante Asokore:

- a) Aberantee baako a ofirii mu yaayaaya wɔ Aduana abusua mu a emaa abusua yi de ‘Nsono mu tee ben ni’ dii dwuma no ne Samuel Agyen Mensah a na wotaa fre no Agyaaku. Agyaaku nyaa mfiɛ aduasa baako (31) ansa na ɔreko ne kra akɔyi. Na ɔye adwuma wɔ Komfo Anokye Ayaresabea a ewɔ Kumasi. Nkɔmmɔtwetwe mu no ebetɔɔ dwa se wanyare anna ho na mmom na ofiri Nkran reba Kumasi bere a loore a ɔte mu no ne loore foforo bi de boo mu ma ohweree ne nkwa atɔee mu ho ara. Agyaaku maame ma metee aseɛ se wode ntwerɛɛ yi dii dwuma de kyereɛ ɔyaw sononko bi a wakoo mu saa bere no efiri se na won dehyee yi nyare. Awuraa A. D a ɔye Agyaaku nua nso ma metee aseɛ se ne nua no wuo ate ne nsono mu pa ara efiri se na ɔye yamyefoo a na n’ani nso wɔ fie pa ara.

Sei na okaa no,

Agyaaku wuo yi dee ate yen nsono mu pa ara esiane se na ɔboa yen kwan bebreɛ so, se mpo wosre no adeɛ na ɔnni bi a ɔbebo ne ho mmɔden biara se ɔbenya adekorɔ no ama wo. Na n’ani wɔ fie ankasa na na ɔsane nso wɔ ahummɔborɔ yie. Ne wɔfaasefoɔ a ɔde won agu sukuu mu nko ara ye nnan. Erekaɛ aye se ɔno mpo na ohwe yen nyinaa wɔ efie ha. Ne wuo no ye ‘big blow’ ma abusua yi nyinaa na yente aseɛ nso.” (Me ne Awuraa AD nkɔmmɔ, Kutawonsa 15, 2023).

- b) Abusua a wodi ho a won nso de ‘Wate yen nsono mu’ yi bi dii dwuma ne ekocna abusua a Agya Kwabena Boakye na ɔye Abusua panin. Won dehyee a ofirii mu no din de Awura Adwoa. Na ɔye ɔkyerekyerɛni wɔ Efiduase M/A JHS. ɔnyaa mfee aduasa num. Komiti a edii ayie krataa no ho dwuma ne ababaawa yi awofoo ma metee aseɛ yie fa dee nti a wode ntwerɛɛ a ete saa no dii dwuma. Wɔkyereɛ mu se na won dehyee yi nyare na afei nso na biribiara nha no wɔ asetena yi mu.

Sei na awofoɔ yi kyereɛ mu,

‘Awerehosem ne se dakoro Fiada anɔpa bi a yeasɔre afiri yen ketɛ so no na yetee asemya a ete sei.’ Dabiara Awura adwoa sɔre ntem wɔ fie ha gya obiara nanso saa Fiada no deɛ yeante ne nka se wasɔre. Yeyee yen adwene se yebebo apini ne dan no ano. Yebɔɔ pono no mu sane wosoo no saa nanso yeante hweee. Yebuu pono no ani wuraa mu no na wahye ne ho akɔmfo. Yehwee ne nkyen no na watwere krataa bi da ho. Krataa no mu nsem tiawa ara ne se ɔbarima a ɔne no ahyehye awareɛ no afa n’akyi ne ɔbaa foforo akɔware. Eno ho yaw na ama wagye ne nkwa no. (Me ne Awuraa Adwoa awofoɔ nkɔmmɔtwetwe, Oforisuo, 19 2023).

Eno nti yede ntwereɛ a ete saa adi dwuma de rekyere ɔyaw sononko a yeako mu. Deɛ ɛma owuo no ye ya kese pa ara ne se, awofoɔ yi se wɔnni ba biara ka Awura Adwoa ho. Afei nso Awuraa Adwoa bre ne ho ase na ɔne obiara ntam nso ye kama Maame a ɔwoo Awuraa yi nso atwa bra a ɔntumi nnyinsen bio wɔ bere a waduru mu no.

Se mede nsem a abusua baanu yi aka no toto CDA Adwenemusem no nnyinasoo baako a ene ‘Social Practice’ ho a, ene no ko. Adwenemusem yi kyere sedee nnipa de nsem bi di dwuma de kyere sedee wote wiase yi ase fa. Na saa ara nso na ereko so wɔ abusua yi nsem a wɔaka no mu. Wɔhunu no se owuo adi wɔn nya yie.

Menyaa ‘Wate yen nsono mu’ anaa ‘nsono mu tee ben ni’ yi bio firii abusua foforo bi nkyen. Abusua yi te Efiduase Daman. Wɔn adehyee a wode ntwereɛ yi dii dwuma wɔ wɔn ayie krataa so ne Pamela Owusu Amoah a na dodoɔ no ara fre no Adwoa Asɔ ne ne ba. Na Asɔ ye neɛseni wɔ Efiduase Aban Ayaresabea. ɔnyaa mfee aduonu nkron ansa na ɔreko ne kra akyi. Na ne ba no nso wɔ mfee mienu ne fa. Wɔyee wɔn ayie no wɔ Sepɛ Tempɔn mu a ewo Kumasi.

Asɔ wɔfa a menyaa no wɔ nkɔmmɔtwetwe mu no ma metee aseɛ sɛ na ɔnyare na mmom ɔkraa Dwoada anadwo bi sɛ ɔreko adwuma aba. Wɔfa Akoto kyere a, ɔwɔ ne dan mu na Asɔ nua panin de bena beka kyereɛ no sɛ obi afre no sɛ Lɔɔre bi abɔ Asɔ ne ne ba ama no wɔaye Nyame dea. Bere a mebisaa abusua yi dee nti a wɔde ntwerɛɛ yi dii dwuma no, wɔma metee aseɛ sɛ na Asɔ nsa aka akwanya keseɛ a bosome sɛ da a ɔwuiɛ no na ɔrebetu kwan akɔ UK Aburokyiman mu akɔtoa n'adwuma so wɔ ho, ene sɛ Fofɔie anto Ata na yeagoro no abammo no. Wɔkyere sɛ eno nso titire pa ara na ema wɔde ntwerɛɛ yi dii dwuma no esiane sɛ na obiara nni abusua no mu mpo watu kwan akɔ aburokyire kuro biara so da. Asɔ na anka ɔrebetɛ ano. Afei nso obaatan biara nni ho a ɔne ne ba nyinaa abom awu saa pen wɔ abusua no mu gye Asɔ ne ne ba no dee nko ara.

M'ankasa nso kɔɔ ayie ahodoɔ a wɔde 'Wate yen nsono mu' dii dwuma no ase kɔhwɛɛ sɛ ntwerɛɛ yi ne dee ɛreko so wɔ ho no wɔ ayɔnkofa bi anaa. Na akyinnyeɛ biara nni ho. Ntwerɛɛ no ne ayie no kɔ pɛpɛɛɛ. Adwo a na abusua ahodoɔ no retwa no nyinaa kyere saa.

Woadik (1989) nso kyere CDA Tiɔri mu sɛ gye sɛ onipa bi peepee obi nsem a ɔde beɔi dwuma wɔ Redio anaa krataa bi so mu no kɔ akyiri ansa na wahunu dee onipa no rekyere pɔtee. Kothari (2004) de foa so sɛ, dee ɔreyɛ nhwewhemu no tumi gyina saa akwan yi so bisabisa nsem bi te sɛ, adɛn ntira? ɔkwan ben so? Deɛn na esiɛ ne dee ɛkeka ho. Megyinaa Tiɔri yi so ne dee Kothari reka no bisabisaa nsem yie firii abusua yi ho fa ntwerɛɛ ahodoɔ yi ho. Bere a mede Tiɔri a mede redi dwuma yi totoo ntwerɛɛ a abusua a ɛto so mmiensa yi de dii dwuma fa wɔn dehyee yi ho no, ɛkɔ pɛpɛɛɛ. Tiɔri yi kyere sɛ ntwerɛɛ anaa asem a obi de di dwuma wɔ nkitahodie mu kyere atiefɔɔ anaa akenkanfoɔ no gyina biribi anaa botaeɛ pɔtee bi so. Sɛ obi pɛ sɛ

ɔhunu adekodee potee a ntwereee bi gyina so a gye se obisa nipa a ode dii dwuma no ma okyere no mu yie. Bio nso gye se dee oreyo nhwehwemu no peepee nsem no mu yie na ɔhunu bere ne beaee a okasafoɔ anaa ɔtwerefoɔ no de nsem no dii dwuma no ansa. Saa pepeepe nso na ada adi wo ha no.



- c) Prince K Boateng Abusua nso de ‘nsono mu tee ben ni’ dii dwuma. Me ne n’awofoɔ twetwee nkɔmmɔ no womaa metee aseɛ se wodwene Prince wuo no ho a wɔnte aseɛ koraa efiri se wɔanhunu biribiara a na ekyerɛ se obewu saa bere no. Wɔkyereɛ mu se Kwasiada awia bi a Prince hye ne dan mu no dee wotee ara ne se watea mu preko pe. Wode mmirika bowuraa ho no na ne kɔn da ho. Ntem pa ara na womaa ne so too loore mu koɔ ayaresabea nanso wannuru ho mpo na ogyaee mu. Mebisaa won dee nti a wodee ‘nsono mu tee ben ni’ dii dwuma no, wɔkaa no pen se won ba no wuo nye kwa na mmom biribi kura mu. Mesane ne owufoɔ no nuapanin dii nkɔmmɔ no ɔno nso kaa asem koro no ara.

Megyinaa Tiori (CDA) yi fa a ehwe atwere mmara anaa atwere nhyehyee ne atwere mu agyinahyedee ahodoɔ a eboa ma nteasee ba atwere bi mu no bisaa

Prince Abusuapanin deɛ nti a wɔde ntwerɛɛ a ɛye asemmisa na ɛdii dwuma wɔ Prince krataa no so.

Sei na ɔkaɛɛ:

Se yɛdwene Prince wuo no ho a yente aseɛ na ɔkwan a ɔfaa so wuiɛ no nso ye yen nwanwa de besi enne. eno nti yerebisa bammɔwuo asem a ɛboro yen so se ɔnyi ano mma yen ɛfiri se aseɛ te no ye tena ma yen. Eno titiriw nti na ema yeka no se wei deɛ biribi kura mu (Me ne Abusuapanin K. Y nkɔmmɔbɔ, Ayɛwohomumɔ 17, 2023).

Abusua yi se wɔde ‘nsono mu tee ben ni’ adi dwuma de rekyere wɔn awerɛhodie ne wɔn nsono mu a atee. Prince anya mfɛɛ aduasa mpo na ɔkɔɔ ne kra akyi. Prince wɔfa a ɔne no tenaɛɛ no ma metee aseɛ se na ne ho dwo a wontumi mpo nnya ne ho asem bɔne biara nka. Na ɔbre ne ho ase nso. Na wɔn nyinaa rebɔ mpaɛɛ se da bi no ɔbɛba abeye nipa titire nanso ankɔba no saa. *“Prince yareɛɛ na wantumi ammeka abusua no ho bio na ɔde firii mu.”* Wɔkyere se ne wuo no de ɔyaw keseɛ pa ara na abre abusua no eno nti na wɔde ntwerɛɛ a ete saa dii dwuma no.

Tiori no fa a ɛkasa fa atwere mmara ne nhyehyɛɛ a ɛboa ma nteaseɛ ba kasa ne atwere mu wɔ krataa so no ne nkyeremu a me nsa ka firii Prince abusua ho no kɔ pɛpɛpɛ. Abusua yi se wɔde ntwerɛɛ a ɛye asemmisa adi dwuma ɛsiane se wɔpɛ se wɔhunu deɛ wɔde ayɛ owuo a eno nti wate wɔn nsono mu saa. Yei kyere se, se obi bu n’ani gu ntwerɛɛ a ɛye asemmisa yi so a ɔntumi nnya abusua yi botaeɛ a ema wɔgyinaa so de ntwerɛɛ yi dii dwuma no. Yei de to Adinkra (2015) ne Joan(1988) nhwehwemu so se ayie krataa so ntwerɛɛ boa ma yehunu abusua bi tiri mu pɔ pɔtee a wɔwɔ fa owufoɔ bi ho.



Nsono mu tee ben ni

e) Erekame aye se mpen pii no awufoo a abusua de ‘wate yen nsono mu, oyaw ben ni, ne yen ho adwiri yen’ di dwuma wo won nkrataa so no nyinaa ye won a wowo efiri mfee dunwotwe kosi aduasa ne akyire so. Mpo me dwumadie yi mu no nkrataa a na wode ntwersee a etete saa adi dwuma wo so no nyinaa adi kan ada no adi saa.

Nanso anwanwasem ne se menyaa abusua baako a wode ntwersee yi bi dii dwuma wo won dehyee a na wanya aboro mfee aduanan reko aduonum krataa so. Won dehyee no din ne Ruth Oppong Okwaa. Ntwersee a wode dii dwuma ne ‘oyaw ben ni’. Abusua yi kyere a Onyaa mfee aduonum nanso wode aduanan num na ehyee krataa no so.

Me nso mebɔ mmɔden de m’ani too fam hwɛɛ se ebia menyaa nnyinasoɔ bi a ekyere se nipa no nyaa mfee aduonum sedee abusua no nso reka no ampa a. Na akyinnyee biara nni dee abusua no kae no ho efiri se mebisa ma wokyerɛɛ me owufoo no ba panin a wanya mfee aduasa nwotwe (38) ma mede ne mfee no totoo ne maame dee no ho. Metoaa so ne abusua yi twetwee nkɔmmɔ faa dee nti a wode ntwersee a wode ma mmabunu ama won dehyee no. Abusuapanin P. K. B keyereɛ mu se won abusua no nyinaa akoye mmarima nko ara, Ruth maame nko ne obaa a oda mu. Ono nso nkɔwo a wawo mmarima nko ara a Ruth ne obaa fua a oda mu. M’ankasa nso de m’ani faa mu no mehunu se mmarima dooso wo fie ho ampa.

Sei na ɔkaa no, “

Sedee Akanfoɔ abusua tee no yedi adee ko ena fam eno nti mehu no pefee se me wɔfaase Ruth ne obi anka ɔbɛkyekyere abusua yi daakye a owuo abefa no ko yaayaaya saa no. Ruth wuo yi dee eye me ya yie pa ara na yenhunu dee yenye nso. (Me ne Abusuapanin P. K. B nkutaho, Kutawonsa 13 2023)

Dee ekoo so wo me ne Ruth ba panin no nkɔmmɔtwetwe no nso ni:

Me maame wuo no ate me nsono mu yie. Megu so di ho yaw mpo na mennye nni se ebefiri me mu da. Maame yi anyare anna ho mpo. Da koro pe na ɔkaa se ne ti ye ne ya na yemfa no nko ayaresabea. Yekoe na yereba a maame nka yen ho. Dee ama mentumi ntena mpo ne se me maame wu too me nsa so wo ayaresabea ho eno nti ɔyaw dee mafa bi mu papa.

Aha nso Tiɔri yi di dwuma pa ara. Senti ne se, Tiɔri yi kyere mu ma yehunu se nnipa ahodo betumi de ntwerese anaa asem adekoroo adi dwuma nanso emu biara nteasee besesa esiane tebea anaa dee ako so, bease ne boatee nti. Abusua beye se nnan a edi kan no ne abusua a etwa too yi de ntwerese a ese anaa eye adekoroo mpo ne sa adi dwuma nanso esono emu biara ne ne boatee a etae akyire sedee Tiɔri yi ka no pepepe.



4.2.3 Abusua a wɔde “ɔko yaayaaya” ne ‘Ɔko hyew’ dii dwuma

‘ɔko yaayaaya’ ne ‘ɔko preko pe anaa ɔko koraa’ nso ye ntwereee a ebinom de di dwuma de kyere won awerɛhodie fa won dehyee bi a na won ani nna koraa wuo ho. Menyaa abusua a wɔde ntwereee ahodoɔ yi a ɛrekame aye se ne nyinaa da nteasee baako adi no dii dwuma a na ebinom adehyee no mfee ko nkan kakra. Na ebi nso mfee no wo fam koraa. Ne nyinaa mu no, nkɔmmɔtwetwe no ma mehunu se ewom ntwereee ahodoɔ no mu nteasee nyinaa reye aye pe dee nanso abusua biara nkyerekyeremu a wɔde maa me no nyinaa da nso koraa.

- a) Abusua a wɔdi kan a wɔde ‘ɔko yaayaaya’ dii dwuma ne Ayokoɔ abusua a ewo Asokore Kobiriso. Abusua yi hweree won dehyee baanu bi yaayaaya a na wɔdwene ho a wɔnte aseɛ. Me ne abusua no komiti a ehwe ayie so mu nnipa baanu ena afei awofoɔ a wɔahwere won mma baanu yaayaaya no nkɔmmɔtwetwe mu no, wɔma metee aseɛ se, Won mma baanu no nyinaa annuru mfee a Ɔboadeɛ de maa onipa no ena afei nso won adehyee yi anyare anna ho ankye koraa mpo. Wɔkyere mu se wɔahwere adeɛ pa ara. Abusuapanin ma metee aseɛ se ewom wɔtae hwere nnipa wo abusua no mu dee nanso nnipa baanu a wɔwu boo mu preko pe no dee ahye won mmorosoo. Wɔkyere mu a, won nyinaa yare ma wɔde won koguu ayaresabea. Ne nnanu so perepere na wɔdane too ho yaayaaya. Wɔkyere mu se ɔbaa no koraa dee na afei na wanya aberanteɛ bi a ɔrebeye ne ho adeɛ wo bosome a na edi won anim no mu. Abusua yi de wiee se owuo afa won adehyee mmienu mua de won ko yaayaaya a wɔye ho hwee a enye yie.



Ɔkɔ Yaayaaya

- a) Abusua no bi nso wɔ hɔ a wɔde ntwereɛɛ foforo bi ka ‘ɔkɔ yaayaaya’ no ho de kyereɛ sɛdeɛ wɔn nsono mu ate afa ne wɔn adepa bi a wafiri wɔn nsa yaayaaya. Abusua a wɔde ntwereɛɛ a ete saa no dii dwuma bi ne Awuraa Gloria Emefa Kokoroko abusua. Ntwereɛɛ a Gloria abusua de dii dwuma ne ‘nipa titire bi kɔ yaayaaya’ (Painful Exit of a gem). Emefa nyaa mfeɛ aduasa nson (37) ansa na ɔreko ne kra akyi. Na ɔye ɔkyerekyerɛni wɔ Effiduase Senior High School (EFFISCO). Na ɔkyere nkonta. Edin a na dodoɔ no ara de fre no ne Madam O. K. Mehununu no ayie krataa no so sɛ Emefa abusua ne n’asafo nyinaa na wɔte ayi mpa so. Eno nti mene abusuapanin, okunafoɔ ne Emefa maame twetwee nkɔmmɔ wieɛ no asafo no nso maa me nkyeremu kakra.

Deɛ ɛdi kan no, abusuapanin maa metee aseɛ sɛ, sɛ Emefa firi hɔ a, obiara nni hɔ a watumi akɔ suapɔn awie wɔ abusua no mu. Aban adwuma mpo obiara nye bi ka ne wɔfase yi ho. Emefa maame nso kyereɛ mu sɛ ɔdwene ne ba no wuo ho a ɔnte aseɛ de

bɛsi ɛnnɛ. Ɔsɛ, ɔhwɛ nɛ ba yi nɛ nimdɛɛ soronko a ɔwɔ a ɔdɛ akɔhyɛ fam no a na ɔhu no sɛ owuo nɛ no anni no yie. Ɔsɛ,

‘Emefa yɛ nipa titire pa ara wɔ yɛn abusua yi mu a yɛn nyinaa ani da nɛ so sɛ ɔbɛkɔ so dɛ nɛ nimdɛɛ nɛ nɛ kakrawa aboa abusua yi nanso ankɔba no saa. Owuo abɛfa nipa a ɔdi mu sei kɔ yaayaaya. (Mɛ nɛ Emefa maame nkɔmmɔ, Kutawonsa 1, 2023)

Mebisaa okunafoɔ no dɛɛ ɛnam so ma owuo no baɛɛ. Ɔkyerɛ mu a, bɛrɛ a wɔware wiesɛɛ no ara na ɔnyaa kwan kɔɔ amanɔnɛ. Wamma ara da kɔsɛii Ɔpɛpɛn bososmɛ no da a ɛtɔ so du wɔ mfeɛ 2023 no mu. Da no a ɔfiri akwantuo mu beduruie ara na nɛ yere yi ka kyerɛɛ no sɛ nɛ honam yɛ no basabasa. Ntɛmpa no ara na ɔdɛ no too kaa mu kɔɔ Effiduase Aban Ayaresabɛa. Aduyɛfoɔ gyinaa nɛ so anadwo mu no nyinaa nanso ankɔsi hwɛɛ. Ɛbɔɔ anɔpa nɔnum na aduyɛfoɔ no ma ɔtɛɛ asɛɛ sɛ nɛ yere no ayɛ Nyame dea. Asɔrɛ a Emefa kɔ no mu mpaninfoɔ nso maa mehunuɔ mmɔdɛn a na ɔbɔ dɛ boɔ Awuradɛ adwuma. Wɔkyerɛ mu a, ɔno ankasa tumi yi sika dɛ boɔ Onyankopɛn adwuma bɛrɛ a mpo afɔrɛbɔ biara nni ho. Wɔbisa no a sei na ɔka, *‘Menim dɛɛ Awuradɛ ayɛ ama mɛ, na apam nso da mɛ nɛ no ntam dabiara. Asafo no panin pa ara asem a ɔkaɛɛ nɛ sɛ, ‘Yɛnɛ abusua no yɛ adwɛnɛ pa ara sɛ nipa titire pa ara na owuo dɛ no kɔ yaayaaya no’.*

Mɛnyaa bɛrɛ kɔbɔɔ m’ani akɔnhoma wɔ Emefa ayie no asɛ. Nokwasɛm nɛ sɛ mmɔfra a na ɔkyerɛ wɔn adɛɛ nyinaa nso dii adansɛɛ sane tɛɛ nisuo pa ara ma mehunuɔ sɛ ampa wɔahwɛrɛ nipa titire wɔ wɔn abrabɔ mu.

Mɛ dwumadie yi fa ha nso mɛ Tiori no nɛ ntwerɛɛɛ ahodoɔ no mu nkyerɛmu kɔ pɛpɛpɛ. Tiori yi kyerɛ sɛ ɔkasafɔɔ anaa ɔtwɛrɛfoɔ biara nɛ ɔkwan pɔtɛɛ a ɔfa so paw nɛ nsem dɛ di dwuma ma ɔduru nɛ botaaɛ bi ho. Sɛ yɛhwɛ abusua a wɔahwɛrɛ wɔn

adehyee baanu no a, asem titire a wɔn nyinaa pɛ sɛ wɔde to dwa ne ‘’ɔko yaayaaya’ nanso Emefa abusua no deɛ wɔse, ‘Painful exit of a gem (Onipa titire bi ko yaayaaya)’. Ɛwom sɛ ne nyinaa da nteaseɛ baako adi deɛ nanso kasa nhyehyeeɛ no ma yɛhunu sɛ Emefa abusua no de asemfua foforo bi a ene (gem) abata wɔn deɛ no ho ɛsisane sɛdeɛ wɔhunu wɔn dehyee no fa nti. Nkyerɛkyeremu a menyaeɛ no da no adi pefee sɛ abusua yi wɔ senti pɔtee (sɛdeɛ Tiɔri no ka no) nti a wɔde asemfua foforo bebataa ‘painful exit ‘ no ho.



Nipatitire bi ko yaayaaya

b) Mpen pii no Wɔn a yetaa hunu ‘’ɔko yaayaaya’ wɔ wɔn ayie krataa so no ye nnipa a wɔn mfee no aboro so ara na aduonum (50). Sdeɛ Matiki(2001) ka no, obi bɔbea ne ne mfee tumi nya nsunsuansoɔ wɔ ntwereɛɛ a wɔde bɔ n’ayie ho nkaebɔ no nanso ankɔba no saa wɔ krataa baako bi a mekɔpueɛ soɔ no. anwanwasɛm ne sɛ mekɔpueɛ krataa bi a abusua no de ‘’ɔko yaayaaya’ adi dwuma wɔ wɔn dehyee bi a ɔnyaa mfee aduosia (60) krataa so. Abusua a wɔde ntwereɛɛ yi dii dwuma ne Asona abusua a ɛwɔ Asokore a Ɔpanin Kwasi Aboagye da ano. Abusua yi dehyee a wɔde ntwereɛɛ yi dii dwuma wɔ ne krataa so no ne Ɔpanin Kofi Owusu a dodoo no ara fre no Agya Wusu.

Me ne absuapanin yi nkɔmmɔtwetwe mu no mebisaa no dee nti a ɔne abusua no ka bomm de ntwereɛɛ a ɛte sei no dii dwuma.

Ɔmaa metee aseɛ se, Agya Wusu ye abusua no bannua preko pe. Ɔde n'ahooden ne ne sika boa abusua no mu nnipa nyinaa. Ɔbɔɔ mmɔden biara se ɔbeka ɔnuu mmaa nom mma no nyinaa nso abata ne ho. Ɔhwɛɛ ne wɔfasenom a na wɔnni boafɔɔ biara wɔ asetena mu no maa wɔn nyinaa bewiewiee sukuu sane nyinyaa aban adwuma yɔɛɛ. Abusua yi kyere se asem biara a ebisi abusua no mu no Agya Wusu gye to ne ho so tu ho anamɔn. Bere biara nso ɔhwe se asomdwoeɛ betena abusua no mu. Se obi ne ne yɔnko nya asem wɔ abusua yi mu a, wɔtumi mpo sane absuapanin ho de asenkoro kɔma agya Wusu siesie. Me ne Agya Wusu wɔfase baako a yefre no Kwame Agyei nso twetwee nkɔmmɔ.

Sei na ɔkaeɛ,

“Wɔfa Wusu ye yen biribiara. Se yɛka se yereka ne ho asem a yenwie. Ɔno na ɔde me kɔɔ ntoasɔɔ sukuu sane hwɛɛ me suapɔn ma mewieeɛ a ene me nso manya aban adwuma redidi ho. Ɔno na ɔhyeɛ yen maame dwa ma ɔnyaa bi de boa me nuanom nkaeɛ no. Ɔfaa yen se ne mma preko pe. Eno nti se yɛka se ɔfa kɔ yaayaaya a na akyinnyeɛ biara nni ho.

Me ne okunafoɔ nkɔmmɔtwetwe mu no sei na ɔno nso kaeɛ, ‘’ *Me kunu kɔ gya me yaayaaya. Na Agya Wusu ye m'adeɛ nyinaa, ɔmma biribiara nhia me na ɔma mehunu anigyeɛ a ewɔ awareɛ mu ankasa. Mpo me mma a mede wɔn bewaree papa yi nyinaa no ɔfaa wɔn se ɔno ankasa mma. Obi firi abɔntene ba mpo a na eye den se ɔbehunu se mmɔfra yi nye Agya Wusu mma. Ɔyii ɔɔɔ adi kyereɛ wɔn nyinaa sedee na ɔye me ne ne mma no.* (Me ne okunafoɔ ne wɔfasefoɔ nkɔmmɔ, Ɔsanaa 20, 2023)

Mede Tiɔri yi fa a ehwe sedee nnipa ahodoɔ tumi de asemfua a eye adekoro di dwuma sononko wɔ tebea ahodoɔ mu no totoo ɔfa yi ho. Eha nso na ayɔnkofa wɔ mu pa ara.

Senti ne se abusua baanu a wode ‘oko yaayaaya’ dii dwuma nyinaa adehyee no annya mpo mfee aduonum koraa na mmom Agya Wusu dee onya mpo boroo aduosia. Se yehwe ntwereee no dee a ewom se eye adekoroo dee nanso abusua yi mu biara nkyerekyeremu anaa botae a ogyinaa so no da nso koraa sedee Tiori no ka pepepee.



Ɔko yaayaaya

4.2.4 Abusua a wode “Wafre no ko animuonyam mu”, Fre no Ko animuonyam mu ‘ofre a eko animuonyam mu’, ‘Daa home’ ne ‘Efie fre’ ne Ofre a eko ahomegyee mu dii dwuma

Erekame aye se ntwereee ahodoɔ yi nyinaa reda adwene anaa nteasee baako adi. Eye a na abusua a wotae de ntwereee ahodoɔ yi di dwuma no mu dodoɔ no ara ye akristofoɔ a wɔwɔ gyidie se wɔn dehyee bi firi mu a sedee etee biara no obenya tenabea pa bi a home wɔ mu wɔ Onyankopɔn nkyen. Nhwewemu yi mu no, edaa adi saa pepepee. Nkɔmmɔtwetwe a ekoo so no ma mehunuu se abusua a wode ntwereee a etete sei adi dwuma no ye wɔn a wɔwɔ gyidie amapa wɔ Onyankopɔn mu. Wɔgye di pa ara se da bi no Onyankopɔn no ankasa bema wɔn dehyee no daa home anaase anidasoo pa.

- a) Abusua a edi kan ne Asona abusua a Agya Anane da won ano. Abusua yi dehyee a waka nkyene agu no ne Owura Daniel Frimpong. Onyaa mfee aduanan mmiensa (43) ansa na oreko ne kra akyi. Ntwereee a abusua de dii dwuma ne **‘Fre no ko Animuonyam mu’**. Na adwene a ewo ho ne se wode saa ntwereee yi ma obi a wanya mfee aduɔson anaa dee eboro saa nanso me nhwehwemu yi mu no ebedaa adi se adwene anaa botae ahodoɔ a etae ntwereee yi akyi no da nso koraa sɛdeɛ CDA Adwenemusɛm ‘Discursive Consumption’ da no adi no ara.

Me ne awofoo a wɔwoo Daniel nkɔmmɔtwetwe mu no, Wɔma metee aseɛ se won nyinaa ye Pentecost asafo mma wɔ Pankrɔno, Kumasi. Agya no ye asɔrepanin a asɔre no mpo rebɛbɔ no sɔfoɔ ara ne se, ena ɔbaa no nso ye Dikon Panin (Chief Deaconess). Wɔkyereɛ mu se won ba yi annyare ankye na mmom da koro bi na ɔma wotee aseɛ se ne ti ye no ya.

Awerɛhosɛm ne se yede no duruu ayaresabea ho ara na ɔgyaee mu yaayaaya (Maame Frimpomaa anom asem).

Wɔmaa metee aseɛ se won fam deɛ wonnye ntom se biribi kura won ba no wuo mu anaa eye ahyiakwaa bi keke, na mmom Onyankopɔn a wɔsom no no ankasa na Wato ne nsa afre no se ɔmmɛgye n’ahome eno nti se wode ntwereee bi te se *‘ɔko ntem dodo, owuo yi deɛ frede’* ne deɛ ekeka ho di dwuma a a na ekyere se wɔahwere won gyidie wɔ Onyankopɔn mu. Wɔkyere se wɔgyinaa nyitohɔsɛm bi a ewo Twere Kronkron mu a eka se *‘nhyira ne awufoo a wɔwu wɔ Awurade mu’* no so na wode paa ntwereee a ete saa no. *‘Yei da adi pefee se yen ba no rekɔ gye n’ahome.’* Nhwehwemu yi mu ara na Abusuapanin Anane nso de too so se na anka ɔwɔ gyidie bi se Daniel wuo no nye kwa nanso gyidie a ne wɔfaase no kura mu no ama ɔno nso abɛgye adi se Onyankopɔn na Wafre Daniel.



Frɛ no kɔ animuonyam mu

b) Abusua a ɛdi ho a wode ‘**frɛ no kɔ Animuonyam mu**’ dii dwuma no nso dehyee no nyaa mfee aduosia mmeensa (63). Maame yi din ne Christiana Bempomaa. Se yehwe a, Ntwereee a abusua yi de dii dwuma no ne deɛ Daniel Frimpong a onyaa mfee aduanan mmiensa abusua de dii dwuma no ye pe nanso nkyeremu no sesa. Me ne Maame Esther abusua nkommotwetwe mu no, ebɛdaa adi se na maame yi mfa ne nyamesom ne n’asɔrekorɔ nni agoro koraa. Abusuapanin no kyere mu a, mpo enam ne so maa abusua no mu nnipa dodoo no ara begyee Onyankopɔn dii.

Ne mma no kyereɛ mu se na won maame ye kokorodurufoo nyansani pa ara. Na ne yam nso ye yie. Na ɔde Onyankopɔn di kan wo n’adeyɔɛ nyinaa mu. Eno nti ‘**frɛ no kɔ Animuonyam mu**’ a wode dii dwuma no kyere se ewom won adeɛ nyinaa Maame Esther anya mfee aduoson sedee Twere Kronkron ka dee nanso woda so ara gye di se ne Nynakopɔn a na ɔsom no no befrɛ no se ɔmmra N’animuonyam mu mmeɛye n’ahome.



Frē no kɔ animuonyam mu

Aha yi nso, megyinaa Tiɔri a mede redi dwuma yi so ne deɛ Adotey (2018) ka no so bisaa abusua mmienu a wɔde ‘Frē no kɔ animuonyam’ mu no dii dwuma nsem. Tiɔri yi ne me nkyeremu a menyaa no abusua baanu yi nyinaa hɔ no kɔ pɛpɛpɛ. Sɛ wohwe ayie nkrataa ahodoɔ a wɔde ntwerɛɛ ahodoɔ (Frē no kɔ animuonyam mu ne Wafre no kɔ animuonyam mu) adi dwuma no a, ɛrekame ayɛ se atwerɛ no nyinaa kura nteaseɛ baako nanso bere a megyinaa Tiɔrɔ no fa a ɛhwe kasasin ne kasamufa so no ɛbetɔɔ dwa se nteaseɛ no tumi sesa koraa. Sei na abusua mmienu a wɔn nyinaa de ‘Frē no kɔ animuonyam mu’ dii dwuma no kyereɛ mu: Daniel awofɔɔ maa metee aseɛ se na Daniel yareɛ no ama no reteeteɛ eno nti mpaɛɛ a na daa wɔbɔ kyere Nyankopɔn ne ‘Awurade frē w’akoa kɔ W’animuonyam mu’. Wɔtoaa so se bere a wɔduruu beaɛ a wɔtintim ayie nkrataa no, wɔhunuu ntwerɛɛ ahodoɔ mmienu yi: **Wafre no kɔ animuonyam mu ne Frē no kɔ animuonyam mu.** Nanso wohyɛɛ da na woyii deɛ woyiiɛ no ɛsiane se wɔn mpaɛɛ no ara na aba mu wɔ anisoɔ no.

ɔbaapanin Bempomaa abusua no nso kyereɛ mu se na wɔgu so rebɔ saa mpaɛɛ no ɛsiane se asɔre a wɔn nyinaa kɔ no wɔ gyidie bi se, wɔbɔ mpaɛɛ wɔ owufuo no akyi

kyere Onyankopon a Otie won. Eno nti mpaee a wonnyae bo da wo owufoɔ no akyi ne ‘Awurade, fre w’abaawa ko W’animuonyam mu daa’.

Abusua yi maa metee asee se wogyinaa asafo a wone won dehyee no nyinaa wo mu no gyidie so na wode ntwereee a ete sei no dii dwuma. Asafo no gyidie ne se mpo owuo akyi no wotumi toa so sre Onyankopon se Omfa asafo no mu awufoɔ kra nsie yie anaa Omfre won nko N’animuonyam mu. Yei ma me ne asafo no mu kannifoɔ baako twetwee nkɔmmo faa ntwereee yi ho.

Sei na ono nso de too so,

Eye nokore se yebɔ mpaee a ete sei ma awufoɔ esiane se Yesu no ankasa aka se biribiara a yebesre no Ne din mu no Obeye ama yen. Se abusua bi dehyee firi mu na wone yen ka bom ye ayie no ho nhyehyeee a yetae ma wode ntwereee ‘Fre no ko Animuonyam mu’ di dwuma. Yei kyere se dabiara etwa se yebɔ mpaee sre ma owufoɔ no wo Onyankopon anim. ‘Wafre no ko Animuonyam mu’ dee yemfa nni dwuma esiane se sre na yesre Onyankopon ma owufoɔ no na mmom tumi nni yen nsa mu na yeagyina so de yen nsa asi yen bo se Onyankopon afre nipa no ko animuonyam mu bere a owuie no ara. Saa tumi no wo Agya no ankasa nsa mu. (Me ne asafo akannifoɔ nkɔmmɔtwetwe, Oforisuo 18, 2023)

Ɔpanin yi wiee nkɔmmo yi se, ‘ese se obiara hwe ntwereee bi a ode begu krataa so afemfam mmɔtene so no yie esiane se asemfua baako biara wo nteasee pɔtee bi a etumi ko tra dee yesusuo no mpo.’ N’afotuo no besi me tiori yi fa a eka se, asem baako biara wo nkitahodie sononko bi a se yeppeepe mu yie a ede to dwa no so peppeepe. . Eha yi nso mesane de asafo no ne emu mpanimfoɔ no tumi a enyaa nsunsuansoo wo ntwereee a abusua yi de dii dwuma no totoo me Tiori no ho. Mede totoo ho no mehunu se eko peppeepe.

Tiori yi nnyinaso baako ne se etumi da tumi a obi wo no ofoforo so no adi. Eno nso na eda adi wo ha no. Asafo a na Obaapanin Bempomaa wo mu no gyidie ne emu akannifo no anya tumi wo ntwereee a abusua yi de dii dwuma no so.

- c) Abusua a etwa too wo me dwumadie yi mu a wode 'Wafre no ko Animuonyam mu' dii dwuma ne Ayoko abusua. Abusua yi dehyee a ofirii mu no ne Owura Yaw Darko a na dodo no ara fre no *old soldier*. Onyaa mfee aduanan mmienu (42). Yaw Darko krataa yi so na ema mehunuu se yewo 'Fre no ko Animuonyam' ena 'Wafre no ko Animuonyam mu'. Mene abusuapanin Nana Borokwa nkommotwetwe mu no, oma metee asee se won abusua no dee wansom Onyankopon na kampese woako asore bi mpo.

Me ho dwirii me esiane se na nipa a wode saa ntwereee yi bi adi dwuma no nyinaa ye akristofo. Yei ma mebisaa ena a owoo Darko ne komitii a ehwee owufo no krataa a wode femfamm mmotene so no dee nti a wode 'Wafre no ko Animuonyam mu' adi dwuma. Wokyerere mu se wonni gyidie biara se won dehyee no ko Onyankopon animuonyam mu esiane se abusua no nyinaa nni saa gyidie no na mmom wode saa ntwereee yi dii dwuma esiane se obiara de bi redi dwuma. Wonni botae potee bi a wogyinaa so de ntwereee a ete saa no dii dwuma.

Se mede abusua yi nsem no toto Tiori a mede repensempensen me dwumadie yi mu no a ene no nko koraa. Tiori no kyere mu se ntwereee anaa kasa biara a onipa de bedi dwuma no wo senti anaa botae potee bi a wogyina so. Se otiefwo anaa okenkanfo bi pe se ohunu nipa a ode asem no adi dwuma no nnyinaso a gye se opeepee nsem no mu na ohunu nkyereasee a ewo mu firi nipa no ho. Abusua yi nso kyere se wonni senti bi a enam so ama wode 'Wafre no ko Animuonyam mu' adi dwuma. Yei nti me Tiori no anye adwuma ha.



Wafre no ko animuonyam mu

d) Ntwereee baako a wotaa de di dwuma wo won a woaduru won mpanimfie so (mfee 70 rekoro) krataa so no ne 'efie fre anaa fre a efiri fie' (Home Call). Bere a na menam rehwehwe ayie nkrataa ahodoɔ no, na erekame aye se krataa a mehunu se ekura saa ntwereee yi nyinaa ye won a woaduru won mpanimfie so. Nanso dee eye nwanwa ne se mekopuee krataa baako bi so a na abusua no de saa ntwereee yi bi adi dwuma wo won dehyee bi a oye obabunu ayie krataa so.

Abusua yi ne Biretuo abusua a Nana Osei Tutu na oda ano. Won dehyee a ofirii mu no ne Awuraa Afua Birago a na dodoɔ no ara fre no Otoo Birago. Afua nyaa mfee aduasa num ansa na orewuo. Mebisaa Afua awofoo dee nti a wode ntwereee a ete saa no dii dwuma.

Sei na wokaee,

“Ewom yen ba yi annya mfee aduason (70) sedge Obadee de ama odasani biara dee nanso yewo gyidie se efie fororo bi wo yen asetena yi akyi a Onyankopon afre Afua se ommra ho na ommegye n'ahome.” (Nkɔmmotwetwe wo me ne awofoo ntam, Kutawonsa 15, 2023).

Awofoo yi kyere mu a na won ba yi ayare yie pa ara na na won mpaee nyinaa ne se Onyankopon no ankasa befre no ama wakogyee n'ahome. Wose yaree bi a wonnim dee efiri bekyeree Afua preko pe a na wodwene ho a wonte asee. Awerehosem a woka kaa ho ne se na Afua ye nipa keseee nanso enam yaree yi nti obekaa se prae.

“Obi a na ono ankasa tumi sim panpan ko dwa so koton ne nneema no, afei dee na gye se obedidi mpo a obi tete de hye n'anom”. Nanso ne nyinaa mu no *Onyankopon afe no se omfiri ateete wiase yi mu na ommegeye n'ahome a yenni hwee ka wo ho.*” Mesane bisaa Komiti a wodii ayie krataa no ho dwuma ma won nso kyeree dee nti a wode ntwereee yi dii dwuma.

Sei na wokaee ‘ *Afua awofoo ma yetee asee se ewom Afua abre asase yi so dee nanso seesei dee wonim se wanya kwan ko efie foforo bi a awerhodie biara nni ho bio.* Komitii yi ma metee asee se dee nti a wofaa saa ntwereee yi ne se Awofoo no ka kyeree won se wompe ntwereee bi a ebekykyere won were se Afua wo baabi foforo a wofre no se ommegeye n'ahome efiri se wahu no se asetana foforo bi wo owuo akyi.

Mesane ne abusuapanin no nso twetwee nkommoo faa ntwereee yi ho. Ono nso kaa asem koroo no ara sedee komitii no nso kaa no no.

Abusua yi nkyeremu no besi me Tiori no so perepere. Abusua yi wo gyedie se won dehyee no rekogyee n'ahome wo beaee foforo bi. Yei da adi pefee se Tiori no nnyinasosem baako a ehwe gyedie ne amammera a etae obi asem a obeka anaa ode bedi dwuma akyi no ye nokore turodoo a akyinnyee biara nni ho.



Efie frɛ/ɔfrɛ a ɛko fie

- e) Sɛdɛɛ madi kan de bi adi dwuma wɔ nhwehwɛmu yi mu no, abusua no bi tumi yɛ adwenkorɔ sɛ wɔbɛyɛ ayie krataa baako na wɔde ntwɛrɛɛ korɔ adi dwuma wɔ so de agya wɔn dehyɛɛ baanu anaa baasa a wɔbɛfiri mu no kwan sɛ ɛkɔba no sɛ gyidie anaa nteaseɛ a wɔwɔ fa wɔn wuo ho no yɛ baako nko ara deɛ a.
- Menyaa Abusua baako a wɔde bi dii dwuma saa wɔ ɔfa yi mu. Wɔde ‘Wafɛ no kɔ ahomegyɛɛ’ mu na ɛdii dwuma wɔ wɔn adehyɛɛ mmienu bi a wɔyɛɛ wɔn ayie bɔɔ mu krataa so. Na ɛyɛ ɔbaatan ne ne ba. ɔbaatan no din de ɔbaapanin Rebecca Fosu Gyeabour a na dodoɔ no ara frɛ no Akosua Abrafi. ɔnyaa mfɛɛ aduɔkron (90) ansa na ɔrewu. Ne ba no nso de Monica Fosu Gyeabour. ɔno nso nyaa mfɛɛ aduonum nkron (59). Menyaa mma no bi ne

kɔmitii a eyee ayie no ho ntotoee kasee. Sei na Eno Abrafi mma no mu baako kae,

“Eho nhia se yede ntwerree ahodoɔ mmienu mua bedi dwuma wɔ krataa no so ewom se nnipa no ye mmienu dee nanso ne nyinaa mu no yehunu no se Yen Nyankopɔn no na afre wɔn nyinaa se wɔmmegye wɔn ahome. Eno Abrafi abre wɔ n’asase yi so asetena mu na saa ara nso na Yen nua Monica nso ateete wɔ ne yaree mu. Ne nyinaa mu no mpanin se, ‘ɔbre twa owuo’. Yeye akristofoɔ yi dee yenim se yen Nyankopɔn no de daa home bema wɔn wɔn wuo yi akyi ”. (Me ne abusua no nkɔmmɔ, ɔsanaa 3, 2023)

Mebisaa Kɔmiti a abusua no paa se wɔnhwe ayie krataa no so dee nti wɔn nso de ntwerree baako pe na edii dwuma. Sei na wɔn nso kae, *“Abusua no nyinaa dwenee ho se yemfa baako pe esiane se ebeka asem korɔ a yerehwehwe no ara. Wɔn baanu nyinaa nso abre ansa na wɔrekɔ eno nti home biara ye home.”*



Wafre wɔn kɔ ahomegyee mu

4.2.5 Abusua a ɛde ‘yɛkae wo daa’ ne ‘yɛkae wo ɔdo mu’ dii dwuma.

Abusua no bi wo ho a wɔahwere wɔn dehyee binom nanso ntwereee a wode dii dwuma wo wɔn ayie nkrataa ahodoɔ so no di adanseɛ pefee se woda so ara kae wɔn wo atasefoɔ asase yi so sedee Adu Gyamfi ne nkae (2020) de to dwa no . Ebinom mpo de wɔn mma atoto saafɔ yi a wɔanya wɔn baabi korɔ yi sedee ebeye a daa ne daa wɔbɛko so akae wɔn esiane se Mpanin se, ‘saman pa na yeto no badin’. Nhwehwemu yi mu no, menyaa abusua no bi a wode ntwereee a ebema woakae wɔn dehyee binom a wɔawuwuo no dabiara.

- a) Abusua a ɛdi kan ne Awuraa Deborah Owusu abusua. Owura S. O. na ɔda abusua yi ano. Wɔn dehyee a ɔfirii mu no ne Awuraa Deborah a dodoɔ no ara fre no Ɔbaa Odibo. Onyaa mfee aduonum nsia (56) ansa na ɔrewu. Ntwereee a abusua yi de dii dwumaa wo Odibo krataa so ne ‘Yɛkae wo wo ɔdo mu’ (In loving Memory).

Me ne ne ba M. S. ne mma nkae no twetwee nkɔmmɔ no wɔkyeree mu se wɔn maame no abre wɔn ho yie wo abrabɔ mu. Manu a ɔto anuanom yi so nnan no kyeree mu se na maame no nni bi dee nanso ɔboɔ ne ho mmɔden biara se ɔbehwe wɔn ama waduru gyinapɛn bi a ɛkorɔn.

Ɔtoaa so se, na abusua no wo bi a na anka wɔbetumi de ɔno Manu mpo ako ntoasoɔ sukuu nanso wɔammua no. Mpo bere a ɔwiese ntoasoɔ sukuu no emu beyee den pa ara maa no nanso maame yi ara na ɔtitii ne bowere mu hwee no ma ɔtumi wiese akyerɛkyerefoɔ ntetee sukuu.

Ɔse abusua no wo sika nanso obiara nni ho a ɔboaa no. Afei nso abusua no ne maame no anni no yie, wɔteetee no saa ara kɔsii se ɔde kɔɔ owuo mu. Mma yi se wɔhwe ɔyaw ne ateetee a abusua no de wɔn maame yi faa mu nanso ne nyinaa akyi ɔnyaa tema ne ɔdo de hwee wɔn no a, enye adee a

wɔbetumi ayi maame yi ho adwene afiri wɔn tiri mu: Wɔbekɔ so akae ne nnwuma pa wɔ ɔdɔ mu dabiara. Wɔse yei na enam so ma wɔde ntwereɛɛ; ‘Yɛkae wo ɔdɔ mu’ dii dwuma. Mebisaa mma yi nsem kakra faa wɔn maame mfee a ɔnyae no ho.

Wɔkyerɛɛ mu se ɛwom Maame no annya mfee aduɔson sɛdeɛ Twere Kronkron aka deɛ nanso ne dɔ ne n’ahummɔbrɔ nti wɔhunu no se wɔn adwene mu ne wɔn dwumadie nyinaa mu deɛ wɔn maame yi ka wɔn ho daa.



Yɛkae wo ɔdɔ mu

- b) Mesane nyaa abusua baako a wɔn nso de ‘Yɛkae wo ɔdɔ mu’ dii dwuma. Abusua yi wɔ Asante Effiduase. Wɔn dehyee no mfee deɛ na ɛkɔ nkan kyen deɛ madi kan aka ho asem no. Wɔn dehyee a ɔfirii mu no ne ɔpanin Daniel Kwame Oppong a na dodoo no ara frɛ no Agya ppong. Na ɔye sotɔɔ wɔ Effiduase dwa mu. ɔnyaa mfee aduosia mmiensa (63). Mene mma a ɔde wɔn baa asase yi so no twetwee nkɔmmɔ faa ntwereɛɛ a wɔde dii dwuma yi ho. Owufɔɔ yi ba panin a yefrɛ no O. B. kyereɛ mu se, wɔn papa yi abɔ bra

yii de ato won ho: Wayeyɛ sotoɔ pii de amema won, watoto mfidie ahodoɔ nso a eyɛ adwuma de sika bre won dabiara. Wɔnni haw biara wo wiase a wobaeɛ efiri se agya no ato fapem no nyinaa ama won. Eno nti wɔhwe nnoɔma ahodoɔ a papa yi de agu akwan mu ama won no a, na eɔa adi pefee se daa ne daa no won were ntumi mfi no wo won asetena mu da. Na nkaeɛ a wɔwo ma no no nso ye deɛ odo tae akyire.

Sei na Oppon Boateng kaa no, *“Dabiara a me nsa besɔ agyapadeɛ ahodoɔ a me papa aye ama yen no mu bi no, na makae no. Ne nteteɛ pa a odo maa yen no nso ye nkaeɛ keseɛ de ma yen pa ara. (Me ne OB nkɔmmɔ, Kutawonsa 14 2023),*

Mene okunafoɔ no nso twetwee nkɔmmɔ. Sei na okaa no, “ ewom me kunu yi agya me ne me mma ho ko yaayaaya deɛ nanso meko so akae no odo mu dabiara. Ebeye den mpo se mesane aware bio. Mehwe sedee me kunu yi abre de agya yen mma yi a, me were ntumi mfiri no asase yi so da kosi se wiase yi beko n’awieeɛ.

Me ne me mma no ara na yekaa se yepe saa ntwereɛ yi sedee ebeye a me kunu saman nso behunu se wammre angu na mmom yekae no dabiara. Meboɔ mmɔden de m’ani kɔhwɛɛ agyapadeɛ ahodoɔ yi bi. Nokwasem ne se na akyinnyeɛ biara nni asem a mma ne okunafoɔ no reka no ho. Enye se wode ntwereɛ yi dii dwuma wo Agya ppong ayie krataa so nko na mmom wɔtwere guu bele boodo a woyee maa no no so, enna afei nso n’agyapadeɛ no nso bi ho, na ne korakora no nso wɔtwere guu owufoɔ no ntaadeɛ a wɔtwaeɛ no nso mu. Wose woye yei nyinaa de regyina so akae no. Mpo amusieeɛ ho nso wɔtwereɛ ntwereɛ yi wo ne nna so. Adaka a wode sieeɛ no no nso wɔtwere guu ho bi.



Yekae wo ɔɔ mu

Tiori a mede redi dwuma no yi ne ho adi wo ha pa ara. Tiori yi nnyinasoɔ kɛsee pa ara ne se ntwerɛɛ anaa kasa a obiara de bedi dwuma wo asetena mu no wo senti pɔtee bi tae akyire a se obi pe se ɔhunu a gye se oniiko no feefee mu yie ko akyiri. Saa ara nso na edaa adi wo abusua baanu a won nyinaa de 'yekae wo ɔɔ mu' dii dwuma no nkɔmmɔtwetwe mu. Ewom se won nyinaa de 'yekae wo ɔɔ mu' adi dwuma deɛ nanso nkɔmmɔtwetwee no ma mehunu se emu biara ne n'asekyere anaa botaeɛ a etae akyire. Se obi ani bo mfonini a edi kan yi so a, ontumi nkyere 'yekae wo ɔɔ mu' a abusua no de dii dwuma no ase yie gye se obisa abusua no. Saa ara nso na se obi ani bo ntwerɛɛ a abusua a eto so mmienu yi de dii dwuma no so wo Dr. Daniel Opong agyapadeɛ yi bi so a gye se obisa abusua no ma wokyerɛ senti pɔtee a wode adi dwuma ma wokyerɛ mu. Se nipa no ammisa a ontumi nte asee yie papa na mmom ono ankassa bekyere mu sedee ope

4.2.6 Abusua a wɔde ‘Akwantuo ntoaso’ ne Adehyee ‘akwantuo ntoaso dii’ dwuma

Abusua no bi nso hunu owuo se eye akwantuo ntoaso sɛdeɛ Agyekum (2011) nhwehwemu a ɔyeeɛ da no adi no. Eno nti wɔbɔ mmɔden ye deɛ wɔbetumi biara de gya wɔn dehyee a wafiri mu no kwan. Abusua a woye adehyee no nso wɔ ɔkwan sononko a wɔfa so de korakora wɔn dehyee a wɔtu adehyee kwan no akyi. Se ekoba se owufoɔ no firi adehyee abusua mu ne titire ahemfie a wɔtumi de beye se nna mmiensa na ededa saa onipa no ansa na wɔagya no kwan ama wakɔta n’akwantuo so. Owufoɔ a ɔmfiri adehyee abusua mu deɛ a woye dakoro amammerɛ de gya no kwan. Ne nyinaa mu no ntwereɛ a wɔde gu ayie krataa so no ma yehunu wɔn mu nsonsonoeɛ. Me nhwehwemu yi mu no menyaa nnipa mmienu a wɔafiri mu a baako firi adehyee abusua a ewɔ Asante Asokore mu na baako a waka no nso firi Aduana abusua mu na mmom ɔno deɛ ɔnye ɔdehyee. Wɔn na wɔdidi soɔ yi:

- a) Abusuapanin Yaw Antwi abusua ne abusua a sɛde ‘Akwantuo ntoaso’ dii dwuma. Wɔn dehyee a ɔfirii mu no ne Owura Francis Ofori a na dodoo no ara frie no Yaw Tano. Na ɔye drobani wɔ Effiduase. ɔnyaa mfɛɛ aduosia nnan (64) ansa na ɔrefiri mu. Me ne okunafoɔ ne mma ɛna afei abusuapanin twetwee nkɔmmɔ faa wɔn nnyinasoo ntira ɛma wɔde ntwereɛ a ete saa no dii dwuma.

Sei na Okunafoɔ T. A. kaɛɛ,

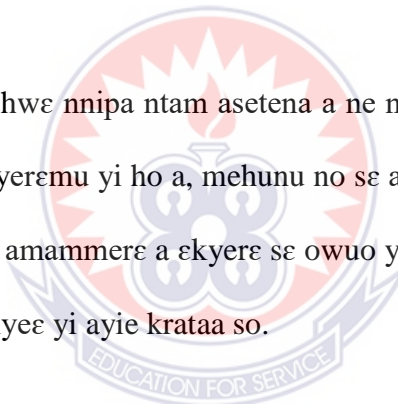
Me deɛ megye di se mekunu rekɔta n’abrabo pa so wɔ baabi ɛfiri se owuo ye akwantuo. Me ne Agya Yaw nko ara na atena awowo yen mma yi a enne owuo deɛfoɔ abefa no korɔ yi. Menim se asamando ye ɔman eno nti ɔrekɔta abrabo so ho na wanya bi amane me de ahwe nkwadaa a aka akyire no.’’

Abusuapanin nso nsem nie, *“Yaw dee menim se ɔrekɔtoa n’asetena so wɔ baabi efiri se onipa wu a na ensaee na mmom ɔwɔ kuro bi a ɔrekɔ so. Eno nti na Me ne abusua no nso aye yen afa mu dee biara a yebetumi de regya no kwan no.*

Sei na mma no nso kaeɛ,

Agya Yaw kɔ gya yen yaayaaya nanso yebeye yen afam dee biara se mma de agya no kwan na enam so ama beaee a ɔrekɔɔ no nso asetena aye dwoo. Yene abusua no nyinaa na agye atom se yemfa “Akwantuo ntoaso” nni dwuma esiane se Agya Yaw dee ɔnwuie na mmom ekwan na watuo. Yenim se yebete ne nka bere ano bere ano. (Me ne Tano abusua no nkɔmmɔbɔ, Kutawonsa 25, 2023)

Se Mede Tiori yi fa a ehwe nnipa nti asetena a ne nnyinaso ye amammere no toto abusua ne okunafoɔ nkyeremu yi ho a, mehunu no se ayɔnkɔfa wɔ mu pa ara. Senti ne se abusua yi gyina won amammere a ekyere se owuo ye akwantuo so de e ho ntwerese adi dwuma wɔ won dehyee yi ayie krataa so.



b) Mpen pii no se abusua mu nnipa baanu anaa deɛ ɛboro saa firi mu na wɔreyɔ ayie nkrataa no a, wɔtae de ntwereɛ baako gu krataa no so na wɔde akasa akyerɛ ɔmanfoɔ. Me dwumadie yi mu mpo no mama nhwesoo no bi (Hwe 4.4 e.). Nanso mekoɔpuee krataa baako so a na awufoɔ mmieniu a won nyinaa firi abusua baako mu wɔ so na wɔde ntwereɛ ahodoɔ mmieniu : ‘Akwantuo ntoasoo ne ‘ɔbra anaa asetena a yerehye ho fa’ ama won. Obarima no din de Opanin Kwabena Appia Kubi. ɔnyaa mfee aduosia num (67). Ntwereɛ a abusua no de maa no ne ‘asetena anaa ɔbra a yerehye ho fa ‘.

Obaa no nso de Eno Mary Fosuhene a dodoɔ no ara fre no Yesumaame. Ono nso nyaa mfee aduɔson nsia (75). Ntwereɛ a wɔde maa ɔbaa yi nso ne ‘Akwantuo ntoasoo ‘. Meboɔpinii abusua yi bisaa won deɛ ntira wɔtuu saa anamɔn no. Wɔkyere mu se won adehyee baanu yi nyinaa gyidie nye pe. Barima no nko asɔre biara na mmom ɔbaa no deɛ ɔko asɔre a mpo ɔka adwontofoo kuo a ewo asɔre no mu ho. Eno nti ne dwontoo kuo ataadeɛ mpo hye no wɔ ayie krataa no so. Abusua yi toa so se wone Eno Mary asafo no nyinaa na eka boo mu de saa ntwereɛ no dii dwuma.

Abusua yi se ahyeaseɛ no deɛ na anka wɔpe se wɔde ntwereɛ baako no ara (asetena ho fahye) ma awufoɔ yi nyinaa nanso asafo a ɔbaa no wɔ mu no ante aseɛ efiri se wose ene won gyidie nko koraa. Yei ma me ne asafo no twetwee nkɔmmɔ faa ho tiee deɛ enam so nti a wɔhwehwee se abusua no de ‘Akawantuo ntoasoo ‘ di dwuma. Mede toto nkyerekyeremu a madi kan anya afa saa ntwereɛ koro yi ara ho wɔ me dwumadie yi mu no (Hwe 4. **2.6 a**) Sei na asafo no kae,

Yepe akwantuo ntoasoɔ' no efiri se okristoni biara betu ne kwan afiri asase wei so ako asase foforo so sedee Tweresem ka se, 'yeye ahohoo ne amanfrafoɔ no ara' (Dee ekoo so wo me ne asafo no ntam, Osanaa 7 2023),

Se mede Tiori a mede redi dwuma yi toto ntwerese adekoro (Akwantuo ntoasoɔ) a abusua a wowa (4. 2. 6) ne Eno Mary abusua yi de dii dwuma no ho a, eko perepere.

Tiori yi nnyinasoo baako se nteasee a ewo ntwerese a obi de di dwuma wo krataa so anaa oreka no n'ano no gyina ne gyidie a okura mu no anaa beaee a oreka asem koro no so. Ekyere se yebetumi anya asem baako a nnipa pii de adi dwuma nanso gyidie a obiara kura mu no tumi ma asem no nteasee sesa koraa.

Se yehwe a, abusua a edi kan (Yaw Tano abusua) no gyidie fa ' akwantuo ntoasoɔ' ho no ne se won dehyee no afiri asase yi so ko asase foforo so rekotoa n'abrabo so a eno ne owuo akyi asetena. Wose Saa beaee ho dee obiara bewu ansa na watumi ako ho bi. Eno Mary abusua no ne asafo a na owo mu no nso hunu akwantuo ntoasoɔ wo okwan foforo so. Won nso **kyere mu sei, '**

Yehu no se Eno Mary ada na mmom onwuiɛ. obesore na watoa n'asetena so owusoree anopa no. Enye seesei ara wawu yi na oretoa n'akwantuo so. Eye daakye bi a yen yofoo no bepue n'animuonyam mu. (Me ne Eno Mary Abusua no nkommɔ Oforisuo 17, 2023)

Nkyeremu ahodoɔ mmienu a efiri abusua yi nyinaa ho no ma no da adi pefee se obiara ne ne nteasee ne ne gyidie a owo fa 'Akwantuo ntoasoɔ' ho sedee Tiori no kyerekyere mu perepere no.

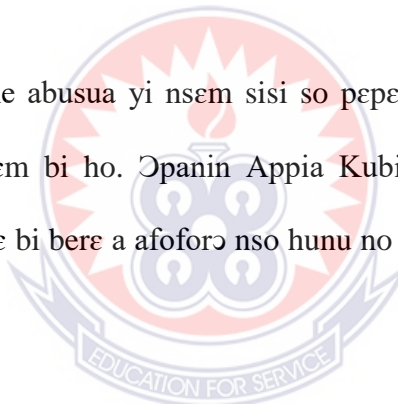
Eno akyi no me ne Opanin Kwabena Appia Kubi mma nso twetwee nkommɔ faa ono nso ntwerese (Asetena ho fahye) ho. Sei na won nso kaeɛ,

“Paapa abɔ bra pa ara na wahwe yen yie sedee agya papa biara beye ama ne mma no. Wɔde yen akokɔ sukuu ama yebanya nnwuma pa aye. Enne yete ho yi no biribiara nni ho ehia yen asetena yi mu. Yede ntwersee yi adi dwuma de rekyere afoforo se yen nso yereye yen afa dee biara de agya ne kwan wɔ ɔbra a wabɔ no ho.

Ɛwom se yen were aho dee nanso yebeye ayie yi de agya no kwan de ahye no animuonyam ama nnipa nyinaa ahunu ne nnwuma pa waye no. (Me ne owufɔɔ no mma nkɔmmɔbɔ, Kutawonsa 19, 2023)

Abusuapanin nso de too so se, me dehyee no abɔ bra eno nti n’ayie no dee eye dwabɔ bi a ɛfa n’asetena ho fahye. Me fa mu dee ɛwɔ mu se Appia wuo yi ye ya dee nanso esane ye fahye ma me”

Eha nso me Tiɔri no ne abusua yi nsem sisi so pepere. Tiɔri yi ka se obiara ne ne nteasee a ɔwɔ no asem bi ho. Ɔpanin Appia Kubi mma ne abusuapanin no dee wɔhunu owuo se ɛfahye bi bere a afoforo nso hunu no se akwantuo anaa abrabɔ foforo bi ntoaso.



4.2.7 Ntwereɛ a wɔde ma adehyee ne nhemfo

- Adehyee Akwantuo
- Odupɔn atutu
- Adehyee Akwantuo ntoasoo
- Dɔteyie

Sɛdeɛ madi kan aka ho asem wɔ me botan a ɛdi kan mu no, ntwereɛ no bi wɔ ho a nhemfo ne nnipa a wɔfiri adehyee abusua mu no nko ara na wɔde ma wɔn. Me nhwehwɛmu yi mu no, ɛyɛ nokorɛ sɛ ntwereɛ a ɛtete saa no nyinaa kasa fa nhemfo ne adehyee ho. Manhunu no me nhwehwɛmu yi mu baabiara sɛ obi a wɔfiri adehyee abusua mu anaa ahɛmfie no nyaa ntwereɛ yi bi wɔ ne mfonini ho. Na mmom menyaa abusua baako a wɔde ‘Adehyee Akwantuo’ adi dwuma nanso wɔnye adehyee:

- a) Abusua a mereka wɔn ho asem yi ne Asona Abusua a ɛwɔ Effiduase Kutia. Wɔn dehyee a wɔfiri mu no ne Nana Yaa. Onyaa mfeɛ aduonum nsia ansa na ɔretoa nananom wɔ nseɛdo. Ntwereɛ a wɔde dii dwuma ne ‘adehyee akwantuo’(Royal Journey). Mebisaa abusua no deɛ nti a wɔmfiri adehyee abusua mu anaa ahɛmfie nanso wɔde ntwereɛ a ɛte saa no adi dwuma. Abusua panin G. Y kyereɛ me mu sɛ ɛwom sɛ wɔnye adehyee na wɔmfiri ahɛmfie nso, nanso wɔde Nana Yaa too Effiduase hema. ɛno nti na anka edin ankasa a wɔde maa no firi awoɛɛ ne Ama Gyama nanso ɛsiane sɛ wɔde no too ɔhɛmaa no nti nnipa dodoo no ara bɛfrɛɛ no Nana Yaa, na ɛnam so maa ne din no ankasa so mpo bekataɛɛ. Bere a na Ama Gyama te ase no woba Effiduase Kutia na wobɔ ne din ankasa a wonhu no na mmom woka Nana Yaa a akwadaa koraa bɛhu no. Yei na ɛnam so ma yɛde ntwereɛ a ɛte saa no dii dwuma.

M'ani firii adie no edin a mebetee se wode fre me maame ne Nana Yaa. Na mennim mpo se wode no too ohemaa kosi bere a oyare a mekohwee no ayaresabea. (Me ne maame yi ba H. O. twetwee nkommɔ, Osanaa 15, 2023)

Me ne abusua yi nkɔmmɔtwetwe akyi no mepɛɛ se menya wɔn dehyee yi mfonini wɔ m'adwuma yi mu nanso wɔamma me kwan. Wɔmaa me tee aseɛ se wɔn dehyee no ye ohemaa preko pe eno nti wɔmma me kwan se memfa ne mfonini nkɔ nwoma biara mu.

- b) Me dwumadie yi mu nyinaa na ayie krataa ahodoɔ so ntwereɛɛ no nyinaa wɔ Borɔfo mu nanso abusua a merebeka wɔn ho asem yi deɛ na wode Twi kasa na atwere wɔn deɛ no. Abusua yi ne Ekɔna abusua a wodi adeɛ wɔ Asante Asokore. Wɔn dehyee a ɔfirii mu no ne Akyeamehene Nana Kwaku Amoah. Onyaa mfee aduonum ansa na ɔrewu. Na ɔno ne ɔkyeame panin a ɔwɔ Asokore ahemfie. Ntwereɛɛ a wode dii dwuma wɔ ne krataa so no ne *Dɔte Yie*. Nkyerɛkyeremu a Kontihene Nana K. D. de maa me fa ntwereɛɛ yi ho nie, *'Esiane se Akyeamehene ye ɔdehyee kann nti etwa se yede nna mmiensa deda no. Nnansa no akyi ansa na yede dakoro anom ne sikasa.. Eye nhemfo ne wɔn a yeɛ wɔn adehye yie nko ara na yeɛ dɔte yie ma wɔn. Eno nti na ema yede dɔte yie dii dwuma wɔ ayie krataa no so. (Me ne Asokore Kontihene nkommɔ, Kotonimaa 17, 2023)*

Se mede Tiori a mede redi dwuma yi no toto nkyerɛkyeremu a abusua mmienu yi de maa me fa ntwereɛɛ a wode maa wɔn adehyee no a ekɔ pɛpɛɛɛ. Tiori yi nnyinasoɔ baako ne se obi tumi a ɔwɔ no tumi nya afoforoɔ so nsunsuansoɔ na eye nokore nso. Tiori yi toa so ka se nsem ne ntwereɛɛ no bi nso da tumi a nnipa kuo bi wɔ no afoforoɔ so adi. Eye nokwasem a akyinnyee biara nni ho se ntwereɛɛ ahodoɔ yi nyinaa nso ye

deɛ wɔde ma nhemfo ne adehyee nko ara. Ekyere tumi a adehyee ne nhemfo wɔ no kuro mma nkaee no so.

4.3 Nsunsuansoo a ntwereɛ ahodoɔ yi nya no akenkanfoɔ ne ayie no ankasa so

Sedee madi kan akyere mu wɔ ɔfa mmiensa (3) mu no, mene akenkanfoɔ aduonu (mmaa ne mmarima) twetwee nkɔmmɔ faa nsunsuansoo ahodoɔ a ayie krataa so ntwereɛ yi tumi nya no wɔn so. Afei nso mesane bɔɔ m'ani akɔnhoma wɔ ayie ahodoɔ no bi ase hwɛɛ sedee ntwereɛ koro yi ara nya nsunsuansoo wɔ ayie no anksa so. Walden (2012) kyere mu se, nnipa a wɔkenkan krataa so nkaebo wɔ mmotene so no nya mfasoo pii firi so. Wei kyere se, ɔkenkanfoɔ biara a ɔkan ntwereɛ bi se wɔatintim anaa wɔatwere no nya adesua anaa biribi sononko bi firi mu. Ayie krataa so akenkan no boa ma afoforo hunu ayɔnkofa bi a eɔa owufoɔ no ne abusua a wɔahwere wɔn dehyee no ntam. Esane nso boa ma akenkanfoɔ yi hunu sedee obi wuo si te n'abusua nsono mu fa. Gott (2007) nso kyere mu se, krataa so ntwereɛ a wɔde bɔ ayie nkaee fa owufoɔ ho no dodoɔ no ara pagya owufoɔ no ma yehunu bra pa pɔtee bi a ɔboee bere a na ɔte ase no. Se megyina animdefoɔ yi adwenkyere so a eɔa adi pefee se ayie krataa so ntwereɛ ahodoɔ no de suahunu, adesua ne nsunsuansoo foforo bi bre akenkanfoɔ. Eha yi nso megyinaa nkyekyemu ahodoɔ a megyinaa nnipa a wɔafiri mu no mfee so yee no so na me ne akenkanfoɔ yi twetwee nkɔmmɔ.

4.3.1 Nsunsuansoo a ntwereɛ ahodoɔ yi nya no mmabunu so (18-36)

Megyinaa ntwereɛ a abusua de maa mmabunu bi te se ɔko ntem dodo, ɔyaw ben ni, nsono mu tee ben ni, ɔko yaayaaya ne ade so bisabisaa mmabunu a wɔdidi soo yi nsem fa nsunsuansoo a ntwereɛ yi tumi nya no wɔn so. Akenkanfoɔ aduonu a me ne wɔn twetwee nkɔmmɔ no na mmabunu no nko ara dodoɔ ye nwɔtwe esiane se woye nnipa

a wotae hwere won nkwa pa ara. Afei nso Asokore ne n'Afigyaase nso ye kuro a mmabunu dooso wo mu yie.

a) Babunu a odi kan ne E. A. Wanya mfee aduasa (30). Megyinaa me botae so bisaa no nsem ahodo bi. Sei na okae,

Se mehunu ayie krataa a wode ntwereee bi te se 'oyasw ben ni , oko ntem dodo' ne dee etete saa adi dwuma wo so a na ato me ne adwennwene efiri se mebisa me ho nsem pii wo ho. Eto da mebisa me ho nsem bi se, enti me nso meko no sei ara bi anaa? Mpo ama sedee mebo me bra seesei no asesa afiri kane no ho. Metumi nso bisa se, na nipa a wannya mfee aduonu mpo a wawu yi koraa ase ne sen? '(Me ne E.A nkomm, Osanaa 13, 2023)

Afei mesane bisaa no se wako ayie bi a nipa no antumi annya mfee aduasa mpo ase da anaa. Okyeree mu se wako bi da nanso nnooma a ekoo so wo ayie no ase ne adwo a na nnipa retwa no ma no de awereho ne osu firii ayie no ase bere a mpo na afei na ayie no ahye ase. Mebo mmoden nso de m'ani hwee sedee na orekasa ne n'anim tebea no. Edaa adi pefee se na waboto nso ampa. Edi adanse se ntwereee yi anya nsunsuansoo wo ne so ampa.

b) Mebisaa aberantee E.A a wanya mfee aduonu nkron ma ono nso kaa nsunsuansoo a ntwereee a wode di dwuma wo ne mfefoo mmabunu ayie nkratea ahodo so no nya no wo n'asetena mu. Okyeree mu se ntwereee yi anya nsunsuansoo pii wo n'asetena mu. Ono nso adwenkyere ni,

"Eye me nwanwa yie se nipa tumi firi ateasefo asase yi so preko pe saa. Se mekopue ayie krataa so ntwereee yi bi a wode bo nkae fa mmabunu yi wuo ho na agye me nsam. Mmabunu yi bi mpo nnuru me mfi yi mpo na wotahwere won nkwa nanso yese na ente saa kane no. Nanso ne nyinaa mu no me dee

ntwerɛɛ yi ka biribi kyere me. Ema mehunu se owuo nnim akwadaa anaa ɔpanin eno nti etwa se metoto me nnoɔma yie. Mehunu no se won a wɔwuwu ntem saa no nyinaa bewowɔ dee na esisi won anim wɔ abrabɔ mu nanso owuo nti won anisoadehunu no amma mu. Yei nso kyere me se se mewɔ dwuma bi di a ese se eye ntem". (Me ne E.A nkɔmmɔtwetwe, Ɔsanaa 25, 2023)

- c) Na ewɔ se me ne ɔbabunu bi a waboro mfee aduasa nso twetwe nkɔmmɔ eno nti me ne onuabaa F. K. a wanya mfee aduasa num nso twetwe nkɔmmɔ. Mebisaa ɔno nso nsunsuansoɔ a ntwereɛ bi te se 'ɔkɔ yaayaaya' , 'owuo aye yen bone' ne dee ekeka ho no tumi nya no ne so. Ɔno dee ɔse ɔhunu no se enye nwanwa efiri se obiara beko. Na mmom dee ɔtae bisa ne ho ne se owuo akyi te sen anaa nnipa yi wɔreko no sen?

Sei na ɔkaa no,

Owuo anya ne yen abetena eno nti twa ara na etwa se dee ɔde n'apakan benya no biara ɔfa no ko. Menam na m'ani bo ntwereɛ yi bi so wɔ ɔbabunu bi ayie krataa so a ewom se enye nwanwa pii enne yi dee nanso me were tumi ho me ho yie pa ara. Nanso ne nyinaa mu no dee eha me kese pa ara ne baabi a onipa no beko wɔ owuo no akyi. Twereɛem se, ' etwa se onipa wu preko pe na eno akyi no atemmuo wɔ ho.' Se ekoba no se ɔbabunu korɔ no boɔ ne bra yie dee a emfa ho ne sedee ne wuo no tee biara no dabi ɔbenya nkwa'''. (Me ne F.A ntam, Ɔsanaa 26, 2023)

- d) Me ne ɔbabunu baako a ɔde T. K a ɔno nso anya mfee 18 twetwe nkɔmmɔ esiane se me mpensempensemu yi mu no menyaa mmabunu a wɔfirii mu yaayaaya a na wɔnnyaa mfee aduonu mpo. Na mepɛ se mehunu nsunsuansoɔ a n'atipenfoɔ yi wuo ne eho ntwereɛ no de abre no. Mede aberanteɛ Brain a na ɔye osuani wɔ ntoasoɔ sukuu mu na ɔfirii mu yaayaaya no mfonini ne ntwereɛ a wode dii dwuma wɔ n'ayie krataa so no kyereɛ no. Dee mehuniɛ

ne se T.K. ani bɔɔ so no ne yam hyee no. Mebisaa no dee nti a ne yam ahye no preko pe saa. Sei na oka de kyere mu,

Me yam ahye me pa ara esiaane se osua. Afei nso se me na etoo me a anka deen na meye anaa meko no sen? Yei ma mete asee se, ese se megyae biribiara a enye mu na mehwe m'anamon yie efiri se owuo tumi fa obiara ko. (Dee T.K kae, Osanaa 18, 2023)

- e) Me ne obabunu baako a ono nso wo mfee dunkron (19) a yefre no O. C. nso twetwee nkommɔ. Odaa no adi kyere me se ono ankasa akɔpue ayie krataa bi a ntwereee a wode dii dwuma wo so no ye "Oyaw ben ni" (What a shock). Okyere mu se ono dee n'ani bɔɔ so no ne yam hyee no na afei nso ohunuu se, se enye bone bi a onipa no diie na ama wafiri mu yaayaa saa dee a na dee ebeka sua. Yei ma dee Walden (2012) no ye nokore turodoo. Walden kyere mu se krataa so ntwereee tumi nya nsunsuanso wo okenkanfo no so na saa ara nso na ada adi wo dwumadie yi mu. Mebisaa no nsunsuanso a ntwereee yi de bree no ma okyere mu sei:

Me dee mesusu se okofaa obi adee na enam so ma ohyiaa ne wuo eno nti mehwe me ho yie na mankofa obi adee amma m'abusua ankɔ oyaw a ete saa mu. Mempe se mewu a wobetwere me krataa so se "oyaw ben ni anaa oko ntem dodo" na mmom mepe ntwereee bi te se, orekogyee n'ahome, akwantuo ntoasoo ne ade efiri se ntwereee yeinom na wotae de ma mpanimfo. Enam saa nti no mehwe se meye abofra pa na afei nso memma m'ani mmere obi adee. (Me ne O.C nkommɔ, Osanaa 10, 2023)

Se mede me Tiori no toto nsunsuanso ahodoɔ a ntwereee yi nya no akenkanfo so sedee Walden (2012) ka no a na enam n'akwan mu perepere. Ntwereee ahodoɔ yi ama

mmabunu num a mene won twetwee nkɔmmɔ yi nyinaa anya adesua sononko bi a ebɛboa won asetena.

- f) Mmabunu num a me ne won dii kan twetwee nkɔmmɔ no nyinaa kaa nsunsuansoɔ a ayie krataa so ntwereɛɛ yi anya no won abrabɔ so. Nanso mmiensa a eka ho yi deɛ me ne won nkɔmmɔtwetwe no daa no adi pefee sɛ ntwereɛɛ ahodoɔ yi nni nsunsuansoɔ biara wɔ won abrabɔ so.

Babunu a ɔdi kan ne A.B. a wanya mfee aduonu num (25). Bere a me ne no twetwee nkɔmmɔ no ɔma metee aseɛ sɛ, sɛ n'ani bɔ ntwereɛɛ a wode di dwuma wɔ ayie krataa yi bi so a ne yam nhye no esiane sɛ ɔhunu no se nipa no bere na aso eno nti kɔ ara na etwa sɛ ɔkɔ. Nkɔmmɔtwetwe mu no sei na ɔkaɛ:

'Mehunu hia a ehia sɛ medi awerehoɔ wɔ bere a m'ani bebɔ ntwereɛɛ bi te sɛ 'ɔkɔ hyew, ɔyaw ben ni' ne deɛ ekeka ho no. Dua mono tumi bu na saa ara nso na dua wuie bu. Ntwereɛɛ yi biara nni ho a eha me anaa ebɔ me hu koraa na biribiara nni ho nso a eka de kyere me. (Me ne A. B nkutahodie Kutawonsa 14, 2023)

Na medwene sɛ gyama wanom nsa bi nti ɔnnim deɛ ɔrekeka mpo nanso mehunu no se ente saa koraa na mmom n'ani da ho pa ara.

- g) Babunu a ɔdi ho ne S. A. ɔno nso wɔ mfee aduasa nson. Nkɔmmɔtwetwe mu no ebadaa adi sɛ ɔno deɛ ɔnnye nni sɛ ntwereɛɛ ahodoɔ yi wɔ nsunsuansoɔ bi wɔ n'abrabɔ so. ɔhunu no se eyɛ ntwereɛɛ ara keke na nnipa de adi dwuma ama owufoɔ. Afei nso ɔde too so sɛ mpo mfee a obi benya ansa na wawu no nka hwee. Bio owuo akyi wɔ asetena eno nti wofiri asase yi so koraa no a wobetumi akɔtoa abrabɔ no so wɔ baabiara a wope. Nsem a ɔtoaa so daa no adi bi ni,

Ntwereɛɛ a wɔde gu obi krataa so de bɔ ne wuo ho nkaɛ no ho nhia koraa ɛsiane se akwadaa oo panin oo, obiara wu a ɔkɔtoa asetena no so wɔ baabi. M'ani ahunu obi a na yese ɔye ɔbabunu bi a wawuo nanso wakɔtoa abrabo no so wɔ baabi anyini na ɔde mpo ne mma ne ne nananom nyinaa amane fie.'' (Me ne S. A ntam, Ɔsanaa 16, 2023)

- h) Babunu a ɔtwa toɔ ne L.Y. a wanya mfee aduonu nson. Ɔno nso ma metee aseɛ se mfee dodoɔ a obi benya ansa na wawu no ho nhia ɛfiri se owuo biara ye owuo. N'ano mu asem nie,

'Ntwereɛɛ a wɔde gu krataa no so bɔ nkaɛ fa owufoɔ no ho koraa nhye da nhia ɛfiri se nipa no anya awu''. (Me ne L.Y nkɔmmɔ, Kutawonsa 15,2023)

Bere a mede m'aso totoo fam ne kakra a m'ani hunu faa mmabunu mmeensa a wɔtwa toɔ yi ho no, mehunu no se mmerantee no nyinaa agye sika duro eno wɔmfɔ owuo ho. Mebisaa mu yie no, nnipa bi ma menyaa no nteeɛ se aberantee L. Y. mpo dee ɔde ne nua a na wadi mfee aduonu na ɛyɔɔ amanneɛ de nyaa sika no.

Adan ahodoɔ a mmerantee yi asisi ne kaa ahodoɔ a wɔdedam no mpo ma mebeɣye dii pa ara. Ɛha yi dee, se metie mmabunu yi nsem a wɔada no adi wɔ nkɔmmɔtwetwe yi mu ne m'ankasa nso dee mehunu faa wɔn ho no a na ene me Tiori no nkɔ koraa. Ɛne no bɔ abira mmom. Na anka ɛse se ntwereɛɛ ahodoɔ yi nya nsunsuansoɔ bi wɔ mmabunu baasaa a wɔtwa toɔ yi abrabo mu nanso ankɔba no saa. Wɔn fam dee ntwereɛɛ yi nka hwee na wɔnhunu mfasoɔ biara nso a ɛwɔ so.

4.3.2 Nsunsuansoo a ntwereee yi nya no adantamufoo so (mfee 40-69)

Me ne nnipa a woanya firi mfee aduanan so kopem aduosia nkron nso twetwee nkommoo gyee won adwenkyere fa ntwereee ahodoo yi bi ho ne nsunsuansoo enya no won asetena so. Won nso adwenkyere na edidi soo yi:

- a) Nipa a odi kan ne Owura B. M a ote Asante Asokore na otae ko ayie pa ara no nso. Megyinaa me botae so bisaa no nsem faa dee ono nso nim wo ho ne nsunsuansoo a krataa so ntwereee a wode ma n'atipenfoo yi anya no n'abrabo so.

Sei na ono nso kae,

Bere biara a meko ayie bi ase anaa menam na m'ani bebɔ ayie krataa so ntwereee bi te se, 'oko yaayaaya, efie fre, odupɔn atutu ne ade no, ema me ho dwiri me na ema mebisa me ho nsem bi se, 'Deen na ede owuo a ete sei no aba?' Eye bone bi na nipa no aye ntira anaa? Me nso megyina so bisa me ho nsem bi te se 'enti se eto me a me nso meye den? Hwan na mede m'akyi begya no wo me korɔ akyi? (Me ne Owura B. M nkutahodie Kutawonsa 25, 2023)

Metooa so bisaa no se eye a ohunu ayonkofa bi wo ntwereee ahodoo a ohunu no ne eho ayie no mu nneyoee, nnipa a worebegyam owufoo no anim, ne beaee a woreyo ayie no ntam anaa? Okyeree mu se, se ekoba se dee wawuo no ani afi kakra dee a ohunu saa ayonkofa no na mmom se ne mfee no nkoo nkan pii dee a ohunu se mmerantee ne mmabaawa no fa ho gye won ani pa ara. 'Wobehunu se yeatwere krataa bi so se, 'oko yaayaaya' nanso nnipa bi wo ho a wode asa ne nteateamu ahodoo regye won ani wo ayie no ase pee mpo to da bere a efunu no da mpa mu a anibere aba no.

- b) Nipa a odi ho ne Awuraa R. B. a ono nso firi Asante Effiduase. Wadi mfee aduanan. Me ne ono nso twetwee nkommoo no oma metee ase se wadi kan

mpo adwennwene ntwereee ahodoɔ a abusua de bɔ nkae fa owufoɔ ho no pen na wakenkan bebree nso. Sei na onno nso kaa no,

Eye a na me were aho yie pa ara wo bere biara a mekenkan ntwereee bi te se 'Okɔ yaayaaya, onipa titire bi kɔ yaayaaya' ne ade no Ekɔba no saa dee eba me tirim nyinaa ne se etwa se mehwe m'abrabo yie pa ara efiri se ebi betumi ato me nso. (Me ne R.B nkɔmmɔ, Kutawonsa 19, 2023)

Bere a nkɔmmɔtwetwe yi rekɔ so no na n'anim tebea mpo asese eno nti mepɛe se mehunu se ne were aho ampa ara anaa. Yei ma mebisaa no se enti abusua a ofiri mu no de ntwereee yi bi adi dwuma ama obi a wannya mfee aduɔson ansa na ɔrewuo anaa. Oyii ano se aane. Oyii ano wieee no na n'ani ase atete nisuo. Okyerɛe mu se ne were aho pa ara esiane se onua a odi n'akyi afiri mu a enkyereɛ na ntwereee a abusua no de dii dwuma ne 'Wo wuo yi ye hyew dodo'. Ode wiee se enam ne nua yi wuo so mpo na wasesa efiri se na n'ani ye den dodo nan a ontumi nso mfa asem nkye. Nanso ntwereee a abusua no de dii dwuma no akasa akyerɛ no se wanye ahweyie a ebia na onno nso ako hyew.

4.3.3 Nsunsuansoɔ a ntwereee yi nya no mmerewa ne nkɔkorɔwa so (70+)

Enye mmabunu ne adantamufoɔ nko ara na ntwereee ahodoɔ yi tumi nya won abrabo so nsunsuansoɔ na mmom mmasiriwa nso ka ho. Nhwehwemu yi mu no me ne mmerewa ne nkɔkorɔwa binom dii nkitaho faa sɛdeɛ ntwereee ahodoɔ yi tumi nya won so abrabo no so nsunsuansoɔ. Me ne won nkɔmmɔtwetwe no na edidi soɔ yi:

Dee odi kan ne ɔpanin R. O . Mebisaa no nsunsuansoɔ a ntwereee bi te se 'Orekogyɛ n'ahome' ɔfre a ekɔ animuonyam mu' 'Wafre no kɔ fie' ne dee ekeka ho no tumi nya no n'abrabo so ne afei gyidie bi a okura mu. Sei na okyerɛe mu,

Mewɔ gyidie pa ara se nipa wu a na ensae na mmom akɔtoa n'abrabɔ so wɔ beae a yefre no asamando a ekyere ɔman a ewɔ akyirikyiri. Saa beae no dee mesusu se awerehoɔ ne ɔyaw biara nni ho. Eno nti m'ani bɔ ntwereee ahodoɔ yi bi so a ekae me se enkye me nso mekɔ ho akɔgye m'ahome wɔ ho. Afei nso ekae me se memmo me bra no yie na daakye bi no me nso me bere so a wagya me nkwa yie. (Opanin R.O. Kutawonsa 23, 2023)

4.3.4 Nsunsuansoɔ a ntwereee yi nya no ayie n'ankasa so

Bere a m'ankasa nso kɔbɔɔ m'ani akɔnhoma wɔ ayie no bi ase no mehunu se ntwereee ahodoɔ a abusua de dii dwuma wɔ ayie krataa so no mu fa keseɛ no ara anya nsunsuansoɔ wɔ ayie no so. Ayie ahodoɔ a mekɔɔ aseɛ no nyinaa ntwereee no beye se oha mu abupen aduɔwɔtwe na ntwereee yi nyaa nsunsuansoɔ wɔ so. Emu oha mu abupen aduonu dee manhunu no saa. Ebi na edidi soɔ no

- a) Ayie a edi kan ne Nana Yaa a wɔde no too Asokore hema. Ntwereee a wɔde dii dwuma ne 'Adehyee Akwantuo. Bere a mekɔɔ ayie yi ase no mehunu se na wɔaye funnaka a wɔde maame yi too mu no se ahenema. Ema mehunu se maame yi ye odehyee ampa. Afei bere a wɔdedaa no no wɔsesaa ne ho mprensa. Nnipa a na wɔahyia mu ayie no ase ne mfonini a ayie yi twa kyereɛ me no nyinaa ma mehunu no pefee se Eno Yaa ayie no ne ntwereee a wɔde dii dwuma no kɔ pɛpɛpɛ
- b) Ntwereee a wɔde dii dwuma wɔ ayie a edi ho no ne 'Ofrɛ a ekɔ animuonyam mu'. Nipa a na wafiri mu no ne Daniel Frimpong a ɔnyaa mfee aduanan mmieniu. Ewom se wannyini dee nanso nnoɔma a ekɔɔ so ne nnipa a na wɔahyia ayie no ase nneyɔɛ nyinaa da no adi pefee se na Daniel frɛ no ye dee

ɛko animuonyam mu. Adanseɛ a abusua yi ne afoforo di faa ne ho no nyinaa nso kyere saa.

- c) Ayie a ɛdi ho nso wɔde ‘ɔko yaayaaya’ na ɛdii dwuma. Na deɛ wawuo no wɔ mfeɛ aduasa baako (31). Ne din ne Opoku Antwi. Na merehwe se anka meko ayie yi ase a mehunu se nnipa a atwa ahyia ho nyinaa betwa adwo. Nanso anwanwasem ne se abusua no mu nnipa kakra bi na mehunu se wɔretwa adwo. Mebisabisaa mu no ɛbetɔ dwa se Antwi yare daa ho kyeree na ɔteete pii nso. Eno nti se enye owuo na eba a na etwa se adwo ara na nnipa twa anka wɔnsu ɛfiri se aberanteɛ no abre yie wɔ asase yi so. Se Onyankopɔn adom no afre no na anka eye aseda mpo

4.4 Ɔfa yi tɔfabɔ

Ɔfa a ɛtɔ so nan yi na mede aye me dwumadie yi mu mpensempensemu sɛdeɛ ne nsemmissa no tee. Mekyerɛɛ ayie krataa so ntwereɛɛ a Akanfoɔ de bɔ amanee fa owufoɔ bi ne n’ayie ho, deɛ ɛma abusua a wɔn dehyee afiri mu no de ntwereɛɛ ahodoɔ no di dwuma ɛna afei nsunsuansoɔ a ntwereɛɛ ahodoɔ yi nya no akenkanfoɔ ne ayie no ankasa so. Eɔaa adi pefee se, Akanfoɔ de ntwereɛɛ ahodoɔ bi di dwuma de da wɔn atenka, ɔyaw, ahodwiri, aniso ne gyedie a wɔwɔ no Onyankopɔn mu no adi. Ntwereɛɛ yi bi nso da owuo akyi asetena adi. Megyinaa nsempɔ titire so na mekyerekyereɛ ntwereɛɛ ahodoɔ yi mu. Yewɔ Ntwereɛɛ ahodoɔ wɔde ma mmabunu, adantamu, nhemfo, adehyee ɛna afei mmerewa ne nkɔkorɔwa. Ntwereɛɛ no bi nso wɔ ho a yehwehwe se wɔde ma nnipa bi nanso ɛnkɔba no saa. Ntwereɛɛ ahodoɔ yi bi ne: Ɔko ntem dodo, Wafre no kɔ fie, Adehyee akwantuo, ɔko yaayaaya, ɔyaw ben ni ne ade.

Ne korakora no, mede ofa yi akyere nsunsuansoo a ntwereee yi nya no akenkanfoo ne ayie no nyinaa so. Nnipa no pii wo ho a ntwereee ahodoɔ yi nya won abrabɔ so nsunsuansoo na nnipa bi nso wo ho a ennya nsunsuansoo biara wo won so. Saa ara nso na ayie no bi wo ho a ntwereee yi nya so nsunsuansoo na ebi nso wo ho ennya so nsunsuansoo. Mede Tiori a mede dii dwuma no nso kyerekyere ofa yi mu.

Ofa a mereko so ye dee etwa too koraa wo me nhwehwemu yi mu. Saa ofa yi mu na mede bebɔ me dwumadie no nyinaa tɔfa. M'adwenkyere ne me nsusuiɛ nyinaa nso beda adi wo saa ofa yi mu.



ƆFA NUM

AWIEEE: MMOANO NE ADWENKYERE

5.0 Nnianimu

Mpanimfoɔ se, ɔkwantenten biara kɔwie aboboa ano. Saa ara nso na dwumadie biara wɔ awieeɛ. Ɔfa a etɔ so num yi na mede rewie me nhwehwɛmu na makyerɛ m'adwene afa ho. Nhwehwɛmu dwumadie yi fa ayie krataa so ntwereɛɛ a Akanfoɔ de bɔ nkaeɛ fa owufoɔ bi ne n'ayie ho ne senti a wɔde ntwereɛɛ a etete saa no di dwuma, ena afei nsunsuansoo a ntwereɛɛ yi nya no akenkanfoɔ ne ayie no ankasa so. Nhwehwɛmu yi gyinaa Kasa Mfeefeemu Adwenemusem so (CDA) dɔɔ ntwereɛɛ ahodoɔ yi mu sukɔ. ɔfa yi awieeɛ bebɔ nsem no nyinaa tɔfa, afei me nsusuiɛ ne adwenkyere nso beda adi.

5.1 Dwumadie no tɔfabɔ

Nhwehwɛmu dwumadie yi ye mpensempensemu a efa ayie krataa so ntwereɛɛ a Akanfoɔ de ma nkaebɔ fa owufoɔ bi ne n'ayie ho. Ɔfa a edi kan no kyere nhwehwɛmu no nnyinasoo. Eno mu na makyerɛ Akanfoɔ ayiyɔ mu amanneɛ ne amammerɛ ahoroo no bi a ayie ho nkaebɔ ka ho. Makyerɛ ɔkwan a na kane no Akanfoɔ fa so to ayiyɔ ho nkra ne nsonsonoeɛ a aba mu enne yi. Afei nso makyerɛ mfasoo a ewɔ ayie krataa ne eso nkaebɔ ho esiane se eno ne nkaebɔ kwan baako a enne yi nnipa de di dwuma pa ara. Ɔfa yi kɔ so kyere nhwehwɛmu no haw. Ɔhaw no mu nso medaa animdefoo binom nhwehwɛmu a wɔayeye afa ayie ahodoɔ ne emu nkaebɔ ho ne senti a ewɔ se me nso meye saa nhwehwɛmu yi. Bio, dwumadie no botaeɛ, eho nsemmissa ne mfasoo nso wɔ saa ɔfa yi. Ne korakora no, nea dwumadie yi ano kɔpem, akwansideɛ ne dwumadie no nhyehyeeɛ da adi wɔ ɔfa yi mu.

Ɔfa a etɔ so mmienu no kasa faa animdefoo bi adwenkyere a efa saa nhwehwɛmu dwumadie yi ho. ɔfa yi apensempensen nhwehwɛmu a adikanfoɔ bi ayeye afa owuo

ne ayie ho. Wɔn nhwehwɛmu no kyere owuo su, owuo ahorɔɔ, ayie ahorɔɔ, nkaebo ahodoɔ ne mfasoɔ a ɛwɔ ayiyɔ ne emu nkaebo ho. Bio, ɔfa yi kyere kasa mfeefeemu mpensempensemu (CDA) a megyinaa so de yɛɛ me dwumadie yi mu mpensempensemu no. Nhwehwɛmu akwan no yɛ ɔfa a tɔ so mmeensa. Nnipa a mede wɔn dii dwuma yi, nkuro ne mantam a mede dwuma yi wɔ so nyinaa nso ka ho bi. ɔfa nnan no nso ne dwumadie no mpensempensemu ankasa ɛna afei ɔfa num no nso yɛ dwumadie no tɔfaba ne adwenkyere ahodoɔ.

5.1.1 Nhwehwɛmu Akwan

Okwan a mefaa so yɛɛ me nhwehwɛmu no da adi wɔ ɔfa mmiensa no mu. Nhwehwɛmu yi su ada adi wɔ ɔfa yi mu. Baabi a meyeɛ nhwehwɛmu no ne Asokore ne Effiduse a ɛwɔ Asante Mantam mu. nnipa a mede wɔn dii dwuma yi yɛ aduosia. Ne nyinaa wɔ ɔfa yi mu. ɔfa yi kɔ so kyere okwan a mefaa so paa saa nkuroɔfoɔ yi. Bio, ɔfa yi akyerɛ okwan a mefaa so nyaa nsem de yɛɛ dwumadie yi mu mpensempensemu. Akyerɛ sɛ mede nsemisa, ayie nkrataa ahodoɔ, nkɔmmɔtwetwe ne ahweɛ na ɛnyaa nsem no. Nwoma ahorɔɔ mu ne ntanɛte so nso kaa saa okwan yi ho. Metwerɛɛ nsem no bi guu nkrataa so ɛna mede “mobile phone” nso kyee nnipa yi bi anom nsem. Megyee akwansɛ firii abusua a wɔahwere wɔn adehyee ho na wɔmaa me kwan nso.

5.1.2 Deɛ nhwehwɛmu dwumadie yi daa no adi

Nhwehwɛmu yi ada ayie krataa so ntwereɛɛ a abusua de bɔ nkaɛ fa owufoɔ bi ne n’ayie ho no adi. Nhwehwɛmu no akyerɛ sɛ Akanfoɔ wɔ ntwereɛɛ ahodoɔ a wɔde bɔ nkaɛ fa wɔn adehyee a wɔfiri mu no ne wɔn ayie ho. Ntwereɛɛ yi fa kɛsɛ no ara da Akanfoɔ gyidie a wɔwɔ no Onyankopɔn mu ne owuo akyi asetena adi. Ebi nso da

oyaw ne ahodwiri adi. Ntwereee yi bi ne ‘Gone too soon’ (wakɔ ntɛm dodo), what a shock (oyaw bɛn ni), call to glory (animuonyam mu frɛ), royal transition (adehyee akwantuo ntoasoɔ) farewell (nante yie), Painful exit (ɔkɔ yaayaaya) ne dee ekeka ho.

Dwumadie yi gyinaa Kasa Mfeefeemu Mpensempensemu adwenemusem (CDA) so kyerekyereee botae ahodoɔ a etae ntwereee yi mu biara akyi. Nkyerekyereemu a menya firii abusua a wode ntwereee yi dii dwuma no di adanse pefee se Akanfoɔ mfa ayie krataa so ntwereee yi nni dwuma kwa na mmom wɔwɔ senti pɔtee a wɔgyina so de di dwuma. Mpensempensemu a ewɔ ntwereee yi ho no kɔhiaa se mekyekye ntwereee ahodoɔ no mu nsempɔtitire kwan so. Nsempɔtitire yi baako ne ntwereee a wode ma mmabunu: efiri mfee 18-39. Ntwereee a wode ma mmabunu no bi ne ‘*gone too soon* (ɔkɔ ntɛm dodo), *painful exit* (ɔkɔ yaayaaya), *what a big blow* (nsono mu tee bɛn ni).

Dee wode ma adantamu (mfee 40-69). Dee wode ma adantamu no bi ne ‘*painful exit* (ɔkɔ yaayaaya), *transition* (akwantuo ntoasoɔ). Nkɔkorɔwa ne mmerewa (mfee70+) Efiri mfee 70 rekɔ nso dee bi ne: *home call* (efie frɛ), *call to glory* (animuonyam frɛ), *celebration of life* (asetena ho fahye) ne ade. Wɔwɔ dee wode ma nhemfo ne adehyee nso. Ebi ne ‘*Royal transition* (adehyee akwantuo), *Farewell to a great leader* (ɔkannifoɔ titire bi akwankwagya), *royal home call* (adehyee fie frɛ) ne ade.

Ntwereee yi bi nso wɔ ho a wode ma mmabunu nanso etɔ da a na wode ama adantamu. Eno nso bi ne ‘*gone too soon* (ɔkɔ ntɛm dodo), *painful exit* (ɔkɔ yaayaaya) ne ade. Ntwereee yi bi nso ye nkɔkorɔwa ne mmerewa dee nanso wɔtumi de ma adantamu. Eno nso bi ne: *celebration of life* (asetena ho fahye), *home call* (efie frɛ), *call to glory* (animuonyam mu frɛ). Menyaa nkɔkorɔwa ne mmerewa dee baako nso a wode maa babunu. Eno ne ‘*home call*’ (efie frɛ). Afei adantamu dee a wɔtumi de ma nkɔkorɔwa

ne mmerewa: home call (efie frɛ), *transition (akwantuo ntoaso)* *celebration of life (asetena ho fahye)* *glorious home call (efie frɛ a animuonyam wɔ mu)*

Nsempɔtitire a ɛdi ho ye ntwereɛ a ɛda Akanfoɔ gyidie a ɛwɔ Onyankopɔn mu adi. Eno nso bi ne: *Gone to Paradise (ɔkɔ soro)*, *his glory has come (n'animuonyam aba)*, *glorious home call (efie frɛ a animuonyam wɔ mu)*, *called to rest (wafre no kɔ ahomegye mu)*, *eternal rest (daa home)* ne ade.

Bio, yewɔ ntwereɛ a ɛkyere awerehoɔ ne ahodwiri. Ebi ne: *painful exit (ɔkɔ yaayaaya)*, *sudden exit (ɔkɔ hyew)*, *gone too soon (ɔkɔ ntem dodo)*, *what a big blow (nsono mu tee ben ni)*, *what a shock (ɔyaw ben ni)*, *a fallen lilly (odupɔn atutu)*.

Nsempɔtitire no baako nso ye ntwereɛ a ɛda Akanfoɔ gyedie a ɛwɔ owuo akyi asetena adi. Ebi ne '*gone home (ɔkɔ fie)*, *transition (akwantuo ntoaso)*, *royal transition (adehyee akwantuo ntoaso)*. Nhwehwemu dwumadie yi kɔɔ so hwe deɛ nti a abusua a wɔahwere wɔn dehyee no de ntwereɛ a ɛtete saa no di dwuma. Me ne abusua ahodoɔ a na adeɛ ato wɔn ani nkɔmmɔwetwe mu no ɛbetoo dwa se nnipa a wɔawuwuo no bi wɔ ho a wɔye adehyee a wɔtumi di akonwa wɔ wɔn kuro so ɛna afei nso ebinom ye nhemfo a wote akonwa so ankasa ɛno nti ɛtwa se wode ntwereɛ a ɛbema nnipa nyinaa ahunu se deɛ wawuo no firi adehyee abusua mu anaa ɔdi adeɛ a akyinnyee biara nni ho. Abusua a wɔn adehyee binom ye nhemfo ne wɔn a wɔfiri adehyee abusua mu ankasa no de ntwereɛ a ɛdidi soɔ yi dii dwuma: '*royal home call (adehyee fie frɛ)*, *royal transition (adehyee akwantuo)*, *welfare to a great leader (ɔkannifoɔ titire bi akwankwagya)* ne ade.

Abusua no bi nso kyereɛ mu se na wɔn ani nna se wɔn dehyee bi betumi afiri mu bere a ɛte saa. Eno nti wode ntwereɛ no bi dii dwuma de kyereɛ se wɔn dehyee no wuo ye putupru ma wɔn na wɔdwene ho nso a wɔnte aseɛ. Abusua a ɛte saa no nso de

ntwerɛɛ yi dii dwuma: *gone too soon* (ɔkɔ ntɛm dodo), *sudden exit* (ɔkɔ hyew) *what a shock* (ɔyaw ben ni) ne ade.

Mesane nyaa abusua a wɔde ntwerɛɛ a ɛda wɔn gyedie a ɛwɔ Onyankopɔn mu adi. Abusua a ɛte saa no kyereɛ mu se ɛwom wɔn dehyee no kɔ deɛ nanso wɔgye di pa ara se Onyankopɔn ankasa na afre wɔn eno nti wɔbehunu wɔn ho anim wɔ ɔsoro, da a Awurade bepue no. Abusua yi nso de ntwerɛɛ yinom dii dwuma de kyereɛ saa; *'called to glory* (wafre no kɔ animuonyam mu), *called to Paradise* (wafre no kɔ ɔsoro), *called to rest* (wafre no kɔ ahomegyee mu), *glorious call* (animuonyam fre) ne ade.

Deɛ ɛtwa toɔ koraa wɔ mpensepensemu yi mmoano ye nsunsuansoɔ a ayie krataa so ntwerɛɛ ahodoɔ yi nya no akenkanfoɔ ne ayie no ankasa so. Dwumadie yi da adi se nkrataa so ntwerɛɛ a ɛwowa mmɔtene so no nya nsunsuansoɔ keɛseɛ wɔ akenkanfoɔ so. Menyaa nnipa pii a ntwerɛɛ ahodoɔ yi anya wɔn abrafoɔ so nsunsuansoɔ.

Ɛsiane se ntwerɛɛ yi bi da ɔyaw, awerehoɔ ne mfumu wuo adi nti, akenkanfoɔ a me ne wɔn twetwee nkɔmmɔ no mu dodoɔ no ara ma metee aseɛ se wɔde wɔn ho beto Onyankopɔn so yie na Wabo wɔn ho ban afiri mfumu wuo ne awerehodie a abusua kɔ mu no ho. Akenkanfoɔ a wɔkenkan ntwerɛɛ a ɛkyere akristofoɔ asetena pa wɔ owuo akyi no nso ma metee aseɛ se wɔbebo bra pa na enam so ama daakye bi no wɔdane to ho a Onyankopɔn no ankasa abeye wɔn atuu akɔ Agya Abraham koko mu anigyeɛ so. Afei nso ntwerɛɛ ahodoɔ yi mu fa keɛseɛ no ara nyaa nsunsuansoɔ wɔ ayie ahodoɔ no so. Nhwesoɔ ne se, ayie a wɔde *'gone too soon* (ɔkɔ ntɛm dodo) bedi dwuma wɔ ayie krataa so no, wɔbekɔ ayi korɔ ase no na nneyɔɛe ahodoɔ ne amammere ahodoɔ a ereko so wɔ ayie no ase nyinaa nso kyereɛ saa. Deɛ wɔde *'celebration of life'* (asetena ho osebo anaa fahye) bedi dwuma no nso ɛwom se osu ne awerehodie kɔ so deɛ nanso

anigyedee pii nso koko so wo ayie a etete saa no ase. Wobehwe na nnuane ne anomnee pii abu so wo ayie no ase. Ayie a ete saa no bi mpo woye nnuane ahodo pii ma obiara kogye dee ope di. Ense se anka eba saa nanso m'adwene mu dee mehunu no pefee se ntwereee a wode di dwuma wo ayie krataa so no na etumi nya ayie no so nsunsuansoo saa. Ayie no mmaako mmaako bi na ntwereee a abusua de dii dwuma wo krataa so de maa nkaebo no antumi annya nsunsuansoo wo so.

5.2 Adwenkyere

Dwumadie yi fa ha kura adwenkyere mmieniu. Adwenkyere a edi kan no kasa fa dwumadie yi ankasa ho ena dee edi ho no nso kasa fa adwenkyere ma daakye Dwumadie.

5.2.1 Dwumadie Yi Ho Adwenkyere

Akanfo ntoto won amammere baako a eye ayiyo ne emu amannee ase koraa. Amannee yi mu bi ne ayiyo mu nkaebo a efa owufo ho. Ema yehunu owufo no bra a oboe ne sedee Akanfo ani di won dehyee a wafiri mu no akyi kosi se wobegya no kwan koraa. Enne yi dee nimdee ako n'anim nti woma owufo no ho nkaebo ahodo wo ayie nkrataa so. Esiane se ayie krataa so ntwereee a wode bo nkaee fa owufo bi ho abetena nti Akanfo ntoto no ase koraa. Mpensempensemu a maye fa Ayie krataa so ntwereee a Akanfo de bo nkaee fa owufo ho no da no adi pefee se Akanfo ntoto ayie krataa so ntwereee ase koraa. Mesusu se Akanfo befafa me ntwereee yi bi de adi dwuma wo ayie nkrataa so de abo nkaee afa owufo no ho. Yei nam so bema Akan kasa no atu mpon na ako n'anim nso. Mesusu bio se asoe a ehwe nwomasua so wo Ghana no behwe me dwumadie yi na wahunu mfaso a ewo so se yede Akan kasa no

bekyerekyerε Borɔfo nsemfua no bi ase wɔ nwoma ahodoɔ mu na enam so ama kasa no adi mu yie na atena hɔ nso.

5. 2.2 Adwenkyerε Ma Daakye Dwumadie

Megyina me dwumadie yi so susu sε daakye nhwehwεmufoɔ bi bεtumi ahwε ayie krataa so ntwεrεε yi wɔ Mfante ne Akuapem ahwε sε nsonsonoεε bi wɔ wɔn botaeε a wɔgyina so de ntwεrεε yi di dwuma ne Asantefoɔ deε no ntam anaa. Afei nso obi bεtumi ahwε ayie krataa so mmrane bi a na onipa bi kura berε a na ɔte ase no.

Mesane susu sε daakye obi bεtumi agyina nhwehwεmu yi so de ne kurom kasa bi te sε Anwona, Ga anaa Nzema apensempenseɛn ayie krataa so ntwεrεε ahodoɔ yi mu.

5.3 Awieεε

Nhwehwεmu dwumadie yi ye deε εfa ayie krataa so ntwεrεε a Akanfoɔ de bɔ nkaεε fa owufoɔ ho. Kasa Mfeefeemu Mpensempensemu adwenemusem na megyinaa so de yeε dwumadie yi mu mpensempensemu. Ada adi sε Akanfoɔ hunu ayie sε adeε a εho hia pa ara ne saa nti wɔmfε emu amanneε bi te sε owufoɔ no ne n'ayie ho nkaεbɔ wɔ krataa so no nni agoro koraa. Ayie krataa so ntwεrεε a wɔde bεbɔ nkaεε afa owufoɔ no ho biara wɔ asekyerε pɔtee bi. Ada adi sε ntwεrεε no bi kyere awerεhoɔ ne anibere esiane hwere a wɔahwere wɔn dehyeε nti. Ebi da wɔn gyidie a wɔwɔ no Onyankopɔn mu no adi na ebi nso da ɔdɔ a wɔwɔ ma owufoɔ no adi. Ntwεrεε yi bi nso kyere ahodwiri, ɔyaw ne ade. Afei ebi kyere wɔn gyedie a εfa owuo akyi asetena ho. Akanfoɔ ayie ye deε wɔne owufoɔ no ntam tete koraa enti wɔkyerε wɔn dɔ a εtwa toɔ kyere owufoɔ no wɔ ayie no nkaεbɔ mu. Afei nso esiane sε krataa so ntwεrεε yi mu biara wɔ n'asekyerε nti ama abenya nsunsuansoɔ kesεε wɔ akenkanfoɔ ne ayie no nyinaa so.

5.4 Ofa yi tɔfabɔ

Ofa num yi kyereɛ ofa no nnianimu nsem. Afei ekɔɔ so kyereɛ nhwehwɛmu no tɔfabɔ ne deɛ dwumadie yi da no adi. Bio, m'adwenkyere fa nhwehwɛmu dwumadie no nso wɔ ofa yi mu. Ne korakora no, ofa yi tɔfabɔ nso ka ho bi.



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NKEKAHO 1

AYIE KRATAA SO NTWEREE NE MFONINI AHODOO

A) CALL TO GLORY/ CALLED TO GLORY (ANIMUONYAM FRE/ WAFRE NO KO ANIMUONYAM MU)



CALL TO GLORY

David

David Frimpong
A.K.A. WADEDES

AGED: 43

LAST MESSAGES: Born on 14th October 1979, David Frimpong (A.K.A. WADEDES), died on 14th October 2022 at Accra, Ghana. He was a devoted husband, father, and friend. He is survived by his wife, Mrs. Mary Frimpong, and their children: Mr. John Frimpong, Mr. Kwame Frimpong, Mr. Ebenezer Frimpong, and Mr. David Frimpong. He is also survived by his parents, Mr. and Mrs. John Frimpong, and his siblings: Mr. John Frimpong, Mr. Ebenezer Frimpong, Mr. David Frimpong, and Mr. John Frimpong. He was a member of the Holy Trinity Church, Accra, and the Ghanaian Football Federation. He was a passionate football fan and a devoted family man. He will be missed by all who knew him. Burial will be on 15th October 2022 at 10:00 AM at the Holy Trinity Church, Accra. Family gathering will be on 16th October 2022 at 10:00 AM at the Holy Trinity Church, Accra. Funeral arrangements are as follows: SAT 12th OCTOBER: Lying in state at the Holy Trinity Church, Accra. SUN 13th OCTOBER: Thanksgiving service at the Holy Trinity Church, Accra. MON 14th OCTOBER: Family gathering at the Holy Trinity Church, Accra. FUNERAL ARRANGEMENTS ARE AS FOLLOWS: SAT 12th OCTOBER: Lying in state at the Holy Trinity Church, Accra. SUN 13th OCTOBER: Thanksgiving service at the Holy Trinity Church, Accra. MON 14th OCTOBER: Family gathering at the Holy Trinity Church, Accra. FUNERAL ARRANGEMENTS ARE AS FOLLOWS: SAT 12th OCTOBER: Lying in state at the Holy Trinity Church, Accra. SUN 13th OCTOBER: Thanksgiving service at the Holy Trinity Church, Accra. MON 14th OCTOBER: Family gathering at the Holy Trinity Church, Accra.

Call to Glory

JOHN K. GYIMAH
A.K.A. COTOLO

AGED: 74

Funeral Arrangements are as follows:
WEDNESDAY 2nd MARCH 2022 at Accra -
Kwame Gyimah
Lying in state: Thursday 3rd March 2022 at Accra -
from 8:00am
FINAL FUNERAL RITE: Thursday 3rd March 2022 at Accra -
from 12:00 noon to 5:00pm

A CALL TO GLORY

Madam Mercy

Madam Mercy FRIMPPONG
A.K.A. SISTER MERCY

AGED: 44

Funeral Arrangements are as follows:
SAT 12th OCTOBER: Lying in state at the Holy Trinity Church, Accra.
SUN 13th OCTOBER: Thanksgiving service at the Holy Trinity Church, Accra.
MON 14th OCTOBER: Family gathering at the Holy Trinity Church, Accra.

Called To Glory

Obaapanin

YAA AGYEMANG
A.K.A. MAMA AGYEMANG

AGED: 82

Funeral Arrangements are as follows:
WEDNESDAY 2nd MARCH 2022 at Accra -
Kwame Gyimah
Lying in state: Thursday 3rd March 2022 at Accra -
from 8:00am
FINAL FUNERAL RITE: Thursday 3rd March 2022 at Accra -
from 12:00 noon to 5:00pm

Called to Glory

MADAM AUGUSTINA ABRABI
A.K.A. ANTE ABRABI

AGED: 63

Funeral Arrangements are as follows:
SAT 12th OCTOBER: Lying in state at the Holy Trinity Church, Accra.
SUN 13th OCTOBER: Thanksgiving service at the Holy Trinity Church, Accra.
MON 14th OCTOBER: Family gathering at the Holy Trinity Church, Accra.

CALL TO GLORY

Obaapanin

BEATRICE YAA EBOAH TWUMASI

AGED: 77

Funeral Arrangements are as follows:
WEDNESDAY 2nd MARCH 2022 at Accra -
Kwame Gyimah
Lying in state: Thursday 3rd March 2022 at Accra -
from 8:00am
FINAL FUNERAL RITE: Thursday 3rd March 2022 at Accra -
from 12:00 noon to 5:00pm

CALL TO GLORY

MR. NOAH ASARE

AGED: 49

Funeral Arrangements are as follows:
SAT 12th OCTOBER: Lying in state at the Holy Trinity Church, Accra.
SUN 13th OCTOBER: Thanksgiving service at the Holy Trinity Church, Accra.
MON 14th OCTOBER: Family gathering at the Holy Trinity Church, Accra.

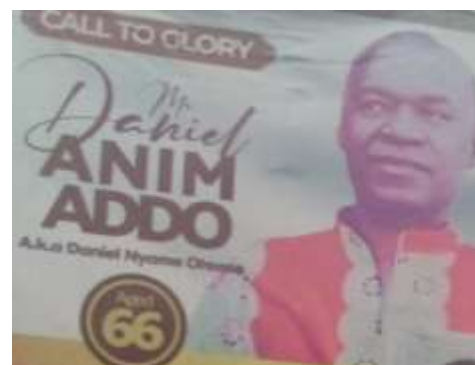
Called to GLORY

Obaapanin Annona

SARDONIA

AGED: 73

Funeral Arrangements are as follows:
SAT 12th OCTOBER: Lying in state at the Holy Trinity Church, Accra.
SUN 13th OCTOBER: Thanksgiving service at the Holy Trinity Church, Accra.
MON 14th OCTOBER: Family gathering at the Holy Trinity Church, Accra.





B) HOME CALL/GLORIOUS HOME CALL (EFIE FRE/EFIE FRE A ANIMUONYAM WO MU)





D) AT REST / CALLED TO REST (OREGYE N' AHOME/ WAFRE NO KO AHOMEGYEE MU)



E) WHAT ASHOCK/PAINFUL EXIT/WHAT A BIG BLOW/GONE TOO SOON (OYAW BEN NI/ WATE YEN NSONO MU/OKO NTEM DODO/OKO YAAYAAYA)







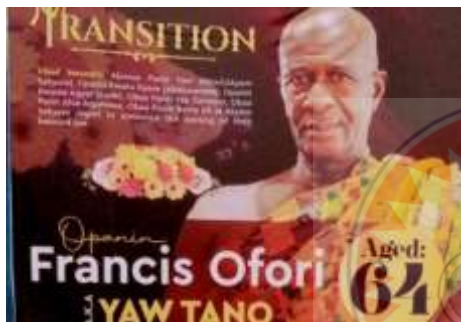
Ε) CALL TO PARADISE/ CALL FROM HEAVEN/CALL TO ETERNITY (OSORO FRE/ OFRE A EKO DAA NKWA MU)



F) FUNERAL ANNOUNCEMENT (AYIE NKAEBU/ AYIE FRE)



G) TRANSITION (AKWANTUO NTOASO)



H) ROYAL TRANSITION (ADEHYEE AKWANTUO/ ƆKANFIƆO KESE BI AKWANKWAGYA)



I) CELEBRATION OF LIFE (ASETENA HO FAHYE)



K) IN LOVING MEMORY/FOREVER IN OUR HEART/STILL REMEMBERED (YEKAE WO DAA/YEKAE WO ƆDO MU/WOKO NANSO YEKAE WO)



L) A FALLEN LILLY (ODUPON ATUTU)



NKEKAHO 2

NKŌMMŌTWETWE A EKŌŌ SO

Nkŏmmŏtwetwe 1

“Brain ye abɔfra koraa. Afei na wawura gyinapɛn mmienu wɔ ntoasɔɔ sukuu mu. Ne din ne ne honam sɛ esiane sɛ n’adwene mu abue. Yenni ne nsenso wɔ yen mma nnan a yɛawo wɔn no mu. Ɔdwo na ɔbu adeɛ nso. Mpaɛɛ a na yɛrebɔ ara ne sɛ Brain bɛba abɛye nipa titire daakye bi nanso ankɔba no saa. Owuo tirimuɔdenfoɔ ate yen nsono mu yaayaaya. Wamma yen daeɛso no amma mu. Wakɔ ntem dodo. Wei deɛ ɔkwan biara so yɛbɛkɔ akɔhwɛhwɛ mu pa ara.” (Brain awofoɔ nkŏmmŏ, Ɔbenem 15 2023)

Nkŏmmŏtwetwe 2

’Medwene Ogey wuo yi ho na agye yen nsem. Yennim deɛ nti a ɛwɔ sɛs ɔfiri mu na ɔgya yen awerɛhoɔ yaayaaya saa. Yen deɛ yede yen nsem nyinaa ama Onyankopɔn ɛfiri se yen fam deɛ nteaseɛ biara nnim. (Me ne Ogey maame. Ɔbenem 18, 2023)

Nkŏmmŏtwetwe 3

Agyaaku wuo yi deɛ ate yen nsono mu pa ara esiane sɛ na ɔboa yen kwan bebree so, sɛ mpo wosrɛ no adeɛ na ɔnni bi a ɔbɛbɔ ne ho mmɔden biara sɛ ɔbenya adekorɔ no ama wo. Na n’ani wɔ fie ankasa na na ɔsane nso wɔ ahummɔborɔ yie. Ne wɔfaasefoɔ a ɔde wɔn agu sukuu mu nko ara ye nnan. Erekaɛ aye sɛ ɔno mpo na ɔhwɛ yen nyinaa wɔ ɛfie ha. Ne wuo no ye ‘big blow’ ma abusua yi nyinaa na yente aseɛ nso.” (Awuraa AD nkŏmmŏ, Kutawonsa 15, 2023).

Nkɔmmɔtwetwe 4

'Awerɛhosem ne sɛ dakoro Fiada anɔpa bi a yeasɔre afiri yen ketɛ so no na yetee asemya a ɛte sei.' Dabiara Awura adwoa sɔre ntem wɔ fie ha gya obiara nanso saa Fiada no deɛ yeante ne nka sɛ wasɔre. Yeyee yen adwene sɛ yebɛbɔ apini ne dan no ano. Yebɔɔ pono no mu sane wosoo no saa nanso yeante hweee. Yebuu pono no ani wuraa mu no na wahye ne ho akɔmfo. Yehwɛɛ ne nkyen no na watwerɛ krataa bi da hɔ. Krataa no mu nsem tiawa ara ne sɛ ɔbarima a ɔne no ahyehye awareɛ no afa n'akyi ne ɔbaa foforo akɔware. Eno ho yaw na ama wagye ne nkwa no. (Awuraa Adwoa awofɔɔ nkɔmmɔtwetwe, Oforisuo, 19 2023).

Nkɔmmɔtwetwe 5

Sɛ yedwene Prince wuo no ho a yente aseɛ na ɔkwan a ɔfaa so wuiɛ no nso ye yen nwanwa de besi enne. eno nti yerebisa bammɔwuo asem a ɛboro yen so sɛ ɔnyi ano mma yen ɛfiri sɛ aseɛ te no ye tena ma yen. Eno titiriw nti na ɛma yeka no sɛ wei deɛ biribi kura mu (Me ne Abusuapanin K. Y nkɔmmɔbɔ, Ayewohomumɔ 17, 2023).

Nkɔmmɔtwetwe 6

Sɛdeɛ Akanfɔɔ abusua tɛɛ no yedi adeɛ kɔ ɛna fam eno nti mehu no pefee sɛ me wɔfaase Ruth ne obi anka ɔbɛkyekyere abusua yi daakye a owuo abɛfa no kɔ yaayaaya saa no. Ruth wuo yi deɛ eyɛ me ya yie pa ara na yenhunu deɛ yenyɛ nso. (Abusuapanin P. K. B nkutaho, Kutawonsa 13 2023)

Nkɔmmɔtwetwe 7

Me maame wuo no ate me nsono mu yie. Megu so di ho yaw mpo na mennye nni se ebefiri me mu da. Maame yi anyare anna ho mpo. Da koro pe na okaa se ne ti ye ne ya na yemfa no nko ayaresabea. Yekoe na yereba a maame nka yen ho. Dee ama mentumi ntena mpo ne se me maame wu too me nsa so wo ayaresabea ho eno nti oyaw dee mafa bi mu papa. (Me ne Ruth ba K.Y nkɔmmɔbɔ, Kutawonsa 13, 2023)

Nkɔmmɔtwetwe 8

Emefa ye nipa titire pa ara wo yen abusua yi mu a yen nyinaa ani da ne so se obeko so de ne nimdee ne ne kakrawa aboa abusua yi nanso ankoba no saa. Owuo abefa nipa a odi mu sei ko yaayaaya. (Emefa maame nkɔmmɔ, Kutawonsa 1, 2023)

Nkɔmmɔtwetwe 9

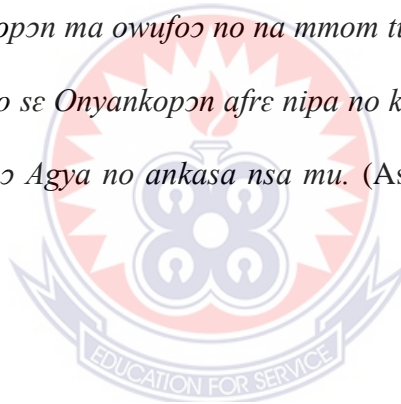
Wofa Wusu ye yen biribiara. Se yeka se yereka ne ho asem a yenwie. Ono na ode me koo ntoasoa sukuu sane hwee me suapon ma mewiee a ene me nso manya aban adwuma redidi ho. Ono na ohyee yen maame dwa ma onyaa bi de boa me nuanom nkaee no. Ofaa yen se ne mma preko pe. Eno nti se yeka se ofa ko yaayaaya a na akyinnyee biara nni ho. Me ne okunafoɔ nkɔmmɔtwetwe mu no sei na ono nso kaae, ‘ ‘ Me kunu ko gya me yaayaaya. Na Agya Wusu ye m'adee nyinaa, omma biribiara nhia me na oma mehunuu anigyee a ewo awaree mu ankasa. Mpo me mma a mede won bewaree papa yi nyinaa no ofaa won se ono ankasa mma. Obi firi abontene ba mpo a na eye den se obehunu se mmofra yi nye Agya Wusu mma. Oyii odo adi kyeree won nyinaa sedee na oye me ne ne mma no.

Nkɔmmɔtwetwe 10

Awerɛhosɛm ne sɛ yɛdɛ no duruu ayaresabea hɔ ara na ɔgyaee mu yaayaaya (Me ne Frimpong maame nkɔmmɔ, Oforisuo 21, 2023)

Nkɔmmɔtwetwe 11

Ɛyɛ nokorɛ sɛ yɛbɔ mpaeɛ a ɛtɛ sei ma awufɔɔ ɛsiane sɛ Yesu no ankasa aka sɛ biribiara a yɛbɛsrɛ no Ne din mu no Ɔbɛyɛ ama yɛn. Sɛ abusua bi dehyɛɛ firi mu na wɔnɛ yɛn ka bom yɛ ayie no ho nhyehyɛɛ a yɛtae ma wɔdɛ ntwɛrɛɛɛ ‘Fre no kɔ Animuonyam mu’ di dwuma. Yei kyɛrɛ sɛ dabiara ɛtwa sɛ yɛbɔ mpaeɛ srɛ ma owufɔɔ no wɔ Onyankopɔn anim. ‘Wafre no kɔ Animuonyam mu’ deɛ yɛmfa nni dwuma ɛsiane sɛ srɛ na yɛsrɛ Onyankopɔn ma owufɔɔ no na mmom tumi nni yɛn nsa mu na yɛagyina so de yɛn nsa asi yɛn bo sɛ Onyankopɔn afre nipa no kɔ animuonyam mu berɛ a ɔwuiɛ no ara. Saa tumi no wɔ Agya no ankasa nsa mu. (Asafo akannifɔɔ nkɔmmɔtwetwe, Oforisuo 18, 2023)



Nkɔmmɔtwetwe 12

“ Ɛwom yɛn ba yi annya mfee aduɔson (70) sɛdɛɛ Ɔbɔadɛɛ de ama ɔdasani biara deɛ nanso yɛwɔ gyidie sɛ ɛfie foforɔ bi wɔ yɛn asetena yi akyi a Onyankopɔn afre Afua sɛ ɔmmra hɔ na ɔmmɛgye n’ahome.” (Nkɔmmɔtwetwe wɔ me ne awofɔɔ ntam, Kutawonsa 15, 2023)

Nkɔmmɔtwetwe 13

Ɛho nhia sɛ yɛdɛ ntwɛrɛɛɛ ahodoɔ mmienu mua bɛdi dwuma wɔ krataa no so ɛwom sɛ nnipa no yɛ mmienu deɛ nanso ne nyinaa mu no yehunu no sɛ Yɛn Nyankopɔn no na afre wɔn nyinaa sɛ wɔmmɛgye wɔn ahome. Eno Abrafɛ abre wɔ n’asase yi so asetena

mu na saa ara nso na Yen nua Monica nso ateete wɔ ne yaree mu. Ne nyinaa mu no mpanin se, 'ɔbre twa owuo'. Yeye akristofɔɔ yi deɛ yenim se yen Nyankopɔn no de daa home bema wɔn wɔ wɔn wuo yi akyi '''. (Me ne abusua no nkɔmmɔ, Ɔsanaa 3, 2023)

Nkɔmmɔwetwe 14

Dabiara a me nsa besɔ agyapadeɛ ahodoɔ a me papa aye ama yen no mu bi no, na makae no. Ne nteteɛ pa a ɔde maa yen no nso ye nkaeɛ keɛseɛ de ma yen pa ara. (OB nkɔmmɔ, Kutawonsa 14 2023),

Nkɔmmɔwetwe 15

Menim se asamando ye ɔman eno nti ɔrekɔtoa abrabɔ so ho na wanya bi amane me de ahwe nkwadaa a aka akyire no.

Abusuapanin nso nsem nie, 'Yaw deɛ menim se ɔrekɔtoa n'asetena so wɔ baabi efiri se onipa wu a na ensaeɛ na mmom ɔwɔ kuro bi a ɔrekɔ so. Eno nti na Me ne abusua no nso aye yen afa mu deɛ biara a yebetumi de regya no kwan no.

Sei na mma no nso kaeɛ, 'Agya Yaw kɔ gya yen yaayaaya nanso yebeye yen afam deɛ biara se mma de agya no kwan na enam so ama beaeɛ a ɔrekorɔ no nso asetena aye dwoo. Yene abusua no nyinaa na agye atom se yemfa 'Akwantuo ntoaso'' nni dwuma esiane se Agya Yaw deɛ ɔnwuie na mmom ekwan na watuo. Yenim se yebete ne nka bere ano bere ano. (Me ne Tano abusua no nkɔmmɔbɔ, Kutawonsa 25, 2023)

Nkɔmmɔwetwe 16

Yehu no se Eno Mary ada na mmom ɔnwuie. ɔbesɔre na watoa n'asetena so owusɔreɛ anɔpa no. Enye seesei ara wawu yi na ɔretoa n'akwantuo so. Eye daakye bi a yen yɔfɔɔ no bepue n'animuonyam mu. (Me ne Eno Mary Abusua no nkɔmmɔ Oforisuo 17, 2023)

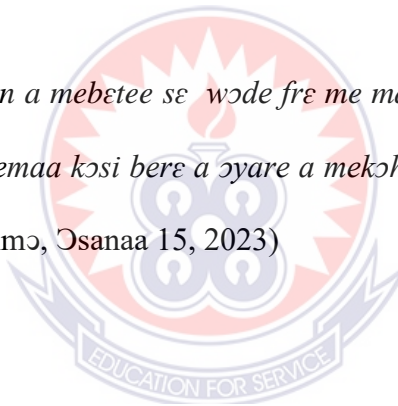
Nkɔmmɔtwetwe 17

Paapa abɔ bra pa ara na wahwe yen yie sɛdeɛ agya papa biara beye ama ne mma no. Wɔde yen akokɔ sukuu ama yeabenya nnwuma pa aye. Enne yete ho yi no biribiara nni ho ehia yen asetena yi mu. Yede ntwereɛ yi adi dwuma de rekyere afoforo sɛ yen nso yereye yen afa deɛ biara de agya ne kwan wɔ ɔbra a wabɔ no ho.

Ewom sɛ yen were aho deɛ nanso yebeye ayie yi de agya no kwan de ahye no animuonyam ama nnipa nyinaa ahunu ne nnwuma pa waye no. (Owufɔɔ no mma nkɔmmɔɔ, Kutawonsa 192023)

Nkɔmmɔtwetwe 18

M'ani firii adie no edin a mebetee sɛ wɔde frɛ me maame ne Nana Yaa. Na mennim mpo sɛ wɔde no too ɔhema kɔsi bere a ɔyare a meko hwɛ no ayaresabea. (Maame yi ba H. O. twetwe nkɔmmɔ, ɔsanaa 15, 2023)



Nkɔmmɔtwetwe 19

Esiane sɛ Akyeamehene ye ɔdehyeɛ kann nti etwa sɛ yede nna mmiensa deda no. Nnansa no akyi ansa na yede dakoro anom ne sikasa.. Eye nhemfo ne wɔn a yeye wɔn adehye yie nko ara na yeye dɔte yie ma wɔn. Eno nti na ema yede dɔte yie dii dwuma wɔ ayie krataa no so. (Kontihene nkɔmmɔ, Kotonimaa 17, 2023)

Nkɔmmɔtwetwe 20

Sɛ mehunu ayie krataa a wɔde ntwereɛ bi te sɛ 'ɔyaw ben ni , ɔko ntem dodo' ne deɛ etete saa adi dwuma wɔ so a na ato me ne adwennwene efiri sɛ mebisa me ho nsem pii wɔ ho. Etɔ da mebisa me ho nsem bi sɛ, enti me nso meko no sei ara bi anaa? Mpo

ama sɛdɛɛ meɔ me bra seesei no asesa afiri kane no ho. Metumi nso bisa sɛ, na nipa a wannya mfeɛ aduonu mpo a wawu yi koraa aseɛ ne sɛn? ''(Me ne E.A nkɔmmɔ, Ɔsanaa 13, 2023)

Nkɔmmɔwetwe 21

Ɛyɛ me nwanwa yie sɛ nipa tumi firi ateasefoɔ asase yi so preko pɛ saa. Sɛ mekoɔpue ayie krataa so ntwereɛɛ yi bi a wɔde bɔ nkaɛ fa mmabunu yi wuo ho na agye me nsam. Mmabunu yi bi mpo nnuru me mfie yi mpo na wɔahwere wɔn nkwa nanso yɛse na ente saa kane no. Nanso ne nyinaa mu no me deɛ ntwereɛɛ yi ka biribi kyere me. Ɛma mehunu sɛ owuo nnim akwadaa anaa ɔpanin eno nti etwa sɛ metoto me nnoɔma yie. Mehunu no sɛ wɔn a wɔwuwu ntem saa no nyinaa bɛwowɔ deɛ na esisi wɔn anim wɔ abrabɔ mu nanso owuo nti wɔn anisoadehunɔ no amma mu. Yei nso kyere me sɛ sɛ mewɔ dwuma bi di a ɛsɛ sɛ ɛyɛ ntem''. (Me ne E.A nkɔmmɔwetwe, Ɔsanaa 25, 2023)

Nkɔmmɔwetwe 22

Owuo anya ne yen abetena eno nti twa ara na etwa sɛ deɛ ɔde n'apakan benya no biara ɔfa no kɔ. Menam na m'ani bɔ ntwereɛɛ yi bi so wɔ ɔbabunu bi ayie krataa so a ɛwom sɛ enyɛ nwanwa pii enne yi deɛ nanso me were tumi ho me ho yie pa ara. Nanso ne nyinaa mu no deɛ eha me kɛse pa ara ne baabi a onipa no bɛkɔ wɔ owuo no akyi. Tweresem sɛ, ' etwa sɛ onipa wu preko pɛ na eno akyi no atemmuo wɔ ho.' Sɛ ɛkɔba no sɛ ɔbabunu korɔ no bɔɔ ne bra yie deɛ a ɛmfa ho ne sɛdɛɛ ne wuo no tee biara no dabi ɔbenya nkwa''. (Me ne F.A ntam, Ɔsanaa 26, 2023)

Nkɔmmɔtwetwe 23

Me yam ahye me pa ara esiaane se ɔsua. Afei nso se me na etoo me a anka deen na meye anaa meko no sen? Yei ma mete asee se, ese se megyae biribiara a enye mu na mehwe m'anamɔn yie efiri se owuo tumi fa obiara ko. (Dee T.K kaeɛɛ, ɔsanaa 18, 2023)

Nkɔmmɔtwetwe 24

Me dee mesusu se ɔkofaa obi adeɛ na enam so ma ɔhyiaa ne wuo eno nti mehwe me ho yie na mankofa obi adeɛ amma m'abusua anko ɔyaw a ete saa mu. Mempa se mewu a wɔbetwere me krataa so se "ɔyaw ben ni anaa ɔko ntem dodo" na mmom mepɛ ntwereɛɛ bi te se, ɔrekɔgye n'ahome, akwantuo ntoasoɔ ne ade efiri se ntwereɛɛ yeinom na wɔtae de ma mpanimfoɔ. Enam saa nti no mehwe se meye abɔfra pa na afei nso memma m'ani mmere obi adeɛ. (O .C nkɔmmɔ, ɔsanaa 10, 2023)

Nkɔmmɔtwetwe 25

Menhunu hia a ehia se medi awerehoɔ wɔ bere a m'ani bebɔ ntwereɛɛ bi te se "ɔko hyew, ɔyaw ben ni' ne dee ekeka ho no. Dua mono tumi bu na saa ara nso na dua wuie bu. Ntwereɛɛ yi biara nni ho a eha me anaa ebɔ me hu koraa na biribiara nni ho nso a eka de kyere me. (A. B nkutahodie Kutawonsa 14, 2023)

Nkɔmmɔtwetwe 26

Ntwereɛɛ a wɔde gu obi krataa so de bo ne wuo ho nkaeɛ no ho nhia koraa esiane se akwadaa oo panin oo, obiara wu a ɔkɔtoa asetena no so wɔ baabi. M'ani ahunu obi a na yese ɔye ɔbabunu bi a wawuo nanso wakɔtoa abrabɔ no so wɔ baabi anyini na ɔde mpo ne mma ne ne nananom nyinaa amane fie. (S. A ntam, ɔsanaa 16, 2023)

Nkɔmmɔtwetwe 27

Ntwereɛɛ a wɔde gu krataa no so bɔ nkaɛ fa owufoɔ no ho koraa nhye da nhia ɛfiri sɛ nipa no anya awu''. (Me ne L.Y nkɔmmɔ, Kutawonsa 15, 2023)

Nkɔmmɔtwetwe 28

Bere biara a mɛkɔ ayie bi ase anaa menam na m'ani bebɔ ayie krataa so ntwereɛɛ bi te sɛ, 'ɔkɔ yaayaaya, ɛfie frɛ, odupɔn atutu ne ade no, ɛma me ho dwiri me na ɛma mebisa me ho nsem bias, 'deen na ɛde owuo a ɛte sei no aba?' Ɛye bɔne bi na nipa no aye ntira anaa? Me nso megyina so bisa me ho nsem bi te sɛ 'enti sɛ eto me a me nso meye den? Hwan na mede m'akyi begya no wɔ me korɔ akyi?'' (Me ne Owura B. M nkutahodie Kutawonsa 25, 2023)

Nkɔmmɔtwetwe 26

Ɛye a na me were aho yie pa ara wɔ bere biara a mɛkenkan ntwereɛɛ bi te sɛ 'ɔkɔ yaayaaya, onipa titire bi kɔ yaayaaya' ne ade no Ɛkɔba no saa deɛ eba me tirim nyinaa ne sɛ etwa sɛ mehwe m'abrabɔ yie pa ara ɛfiri sɛ ebi betumi ato me nso. (Me ne R.B nkɔmmɔ, Kutawonsa 19, 2023)

Nkɔmmɔtwetwe 27

Bere biara a mɛkɔ ayie bi ase anaa menam na m'ani bebɔ ayie krataa so ntwereɛɛ bi te sɛ, 'ɔkɔ yaayaaya, ɛfie frɛ, odupɔn atutu ne ade no, ɛma me ho dwiri me na ɛma mebisa me ho nsem bias, 'deen na ɛde owuo a ɛte sei no aba?' Ɛye bɔne bi na nipa no aye ntira anaa? Me nso megyina so bisa me ho nsem bi te sɛ 'enti sɛ eto me a me nso meye den? Hwan na mede m'akyi begya no wɔ me korɔ akyi?'' (Me ne Owura B. M nkutahodie Kutawonsa 25, 2023)

Nkɔmmɔtwetwe 28

Ɛye a na me were aho yie pa ara wɔ bere biara a mɛkenkan ntwereɛ bi te se ‘Ɔkɔ yaayaaya, onipa titire bi kɔ yaayaaya’ ne ade no Ɛkɔba no saa deɛ eba me tirim nyinaa ne se etwa se mehwe m’abrabɔ yie pa ara ɛfiri se ebi betumi ato me nso. (Me ne R.B nkɔmmɔ, Kutawonsa 19, 2023)

Nkɔmmɔtwetwe 29

Mewɔ gyidie pa ara se nipa wu a na ensae na mmom ɔkɔtoa n’abrabɔ so wɔ beaɛ a yɛfre no asamando a ɛkyere ɔman a ɛwɔ akyirikyiri. Saa beaɛ no deɛ mesusu se awerehoɔ ne ɔyaw biara nni ho. Eno nti m’ani bɔ ntwereɛ ahodoɔ yi bi so a ɛkae me se enkye me nso mɛkɔ ho akɔgye m’ahome wɔ ho. Afei nso ɛkae me se memmɔ me bra no yie na daakye bi no me nso me bere so a wagya me nkwa yie. (Ɔpanin R.O. Kutawonsa 23, 2023)

Nkɔmmɔtwetwe 30

Owuo sei pa ara deɛ yesre Onyankopɔn se ɔnyi mfiri abusua yi mu. Yetee bi mpaninsem mpo da se akwadaa a ɔkɔ sukuu beyare yare wuo na wafa ateetee a ete sei mu akɔ asamando. Yede yen nsem nyinaa ama ‘Ɔkakraa yi’’. (O. K abusua nkɔmmɔ, Ɔsanaa 28, 2023)

Nkɔmmɔtwetwe 31

Bere biara a mɛkɔ ayie bi ase anaa menam na m’ani bebɔ ayie krataa so ntwereɛ bi te se, ‘ɔkɔ yaayaaya, ɛfie fre, odupɔn atutu ne ade no, ɛma me ho dwiri me na ɛma me bisa me ho nsem bias , ‘deen na ede owuo a ete sei no aba?’ Ɛye bɔne bi na nipa no aye ntira anaa? Me nso megyina so bisa me ho nsem bi te se ‘enti se eto me a me nso

meɣe den? Hwan na mede m'akyi begya no wo me korɔ akyi?''' (Owura B. M nkutahodie Kutawonsa 25, 2023)

Nkɔmmɔtwetwe 32

Ntwereɛɛ a wɔde gu obi krataa so de bɔ ne wuo ho nkaɛ no ho nhia koraa esiane sɛ akwadaa oo panin oo, obiara wu a ɔkɔtoa asetena no so wo baabi. M'ani ahunu obi a na yese ɔye ɔbabunu bi a wawuo nanso wakɔtoa abrabɔ no so wo baabi anyini na ɔde mpo ne mma ne ne nananom nyinaa amane fie.''' (P. A ntam, Ɔsanaa 16, 2023)

Nkɔmmɔtwetwe 33

Owuo anya ne yen abetena eno nti twa ara na etwa sɛ deɛ ɔde n'apakan benya no biara ɔfa no kɔ. Menam na m'ani bɔ ntwereɛɛ yi bi so wo ɔbabunu bi ayie krataa so a ewom sɛ enye nwanwa pii enne yi deɛ nanso me were tumi ho me ho yie pa ara. Nanso ne nyinaa mu no deɛ eha me kɛse pa ara ne baabi a onipa no bekɔ wo owuo no akyi. Twereɛem se, ' etwa sɛ onipa wu preko pe na eno akyi no atemmuo wo ho.' Sɛ ekɔba no sɛ ɔbabunu korɔ no bɔɔ ne bra yie deɛ a emfa ho ne sɛdeɛ ne wuo no tee biara no dabi ɔbenya nkwa''''. (P.K ntam, Ɔsanaa 26, 2023)

Nkɔmmɔtwetwe 34

Tete no, na yebo dawuro mu de bɔ nkaɛ ma abusua a wɔn dehyee bi afiri mu no. Deɛ ehia ara ne sɛ wobema dawurubɔni no sika kakra a ɔde betɔ biribi adi. Na wɔnam yei so de frɛ agyamfoɔ sane de pe sika boa ayie no ye (nkɔmmɔtwetwe a ekɔɔ so wo me ne (Maame Akua a ɔwo Asante Asokore nta mu, Kotonimaa 18 2023).

Nkɔmmɔtwetwe 35

Wɔfa Wusu ye yen biribiara. Se yeka se yereka ne ho asem a yenwie. Ono na ode me kɔ ntoasoa sukuu sane hwɛɛ me suapɔn ma mewieɛ a ene me nso manya aban adwuma redidi ho. Ono na ohyɛ yen maame dwa ma onyaa bi de boa me nuanom nkaeɛ no. Ofaa yen se ne mma preko pɛ. Eno nti se yeka se ofa kɔ yaayaaya a na akyinnyeɛ biara nni ho.

Me kunu kɔ gya me yaayaaya. Na Agya Wusu ye m'adeɛ nyinaa, omma biribiara nhia me na oma mehunu anigyeɛ a ewɔ awareɛ mu ankasa. Mpo me mma a mede wɔn bɛwareɛ papa yi nyinaa no ofaa wɔn se ono ankasa mma. Obi firi abɔntene ba mpo a na eye den se obehunu se mmɔfra yi nye Agya Wusu mma. Oyii odo adi kyereɛ wɔn nyinaa sɛdeɛ na oye me ne ne mma no. (Me ne okunafoɔ ne wɔfasefoɔ nkɔmmɔ, Osanaa 20, 2023)

