

UNIVERSITY OF EDUCATION, WINNEBA

MPENSEMPENSEMU A EFA AKANFOO ABOSOM BI NE WON AKYIWADEE



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MP{NS{MP{NS{MU A {FA AKANFO} ABOSOM BI NE W}N AKYIWADE{

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**Mp[ns[mp[ns[mu dwumadie a [firi Suap]n yi ne fa a [hw[Akan-Nzema kasa
ho adesua so de k]ma “School of Graduate Studies”**

**Yei ne ahiade[baako a [b[ma suap]n no ama me
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(Ghanaian language Studies-Twi)
[w] university of Education, Winneba**

KUTAWONSA, 2021

PAEMUKA

OSUANI PAEMUKA

Me, Emmanuel Kwame Nyame, pae mu ka se, saa dwumdie yi ye nhwehwemu a me ara na meboɔ mmɔden yee. Se mede dee nkurɔfoɔ a mabobo won din wo dwumadie yi mu to nkyen a, dee aka nyinaa ye m'ankasa me nsa ano adwuma. Obiara nyee emu fa anaa mua bi se ode repe abodin wo baabiara.

Nsɔaano:

Da:

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Dr. Kwasi Adomako (Ohwefo)

Nsɔaano :

Da :

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1: Akanfoɔ tumi edidi soɔ

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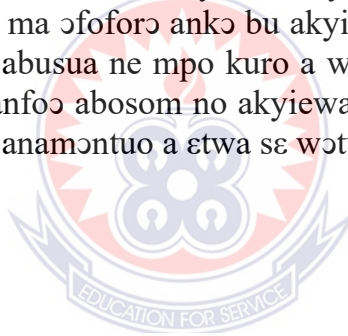
MFONIN AHODOO

- 1: Abosomakuo ahodoɔ a menya firii akɔmfoɔ, abosomfoɔ ne akyeame a mene 50
- 2: Abosom ankoreankore a ɔboɔ Yaw kɔmfoɔ Nana Atta ne Ɔkɔmfoɔ Pinaman a
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NHYENMU

Saa dwumadie yi ye nhwehwemu a efa Akanfoɔ abosom ne wɔn akyiwadee ho. Okasa ne nneyee di akotene wɔ Akanfoɔ abosomsom mu. Dwumadie yi botae ne se, ebekyere Akanfoɔ abosom bi ne wɔn akyiwadee. Ede ahwee ne nkɔmmɔtwetwe na eboaboa nsem no ano na meyii nnipa aduonu a wɔfiri Akanfoɔ nkuro ahodoɔ so. Okasa mu akyiwadee a efa Akanfoɔ abosom bi ho no bi ne mpoatwa, ntanhunu ka, duabo ne nsodie. Nneyee ho akyiwadee nso fa adidie ne onom ho, braye a yede ko asonee so, nna mu akyiwadee bi te se mogyafra, aboa ne nipa nna. Akanfoɔ gye di se abosom gu ahodoɔ titire mmienu a yeinom ne Atanfoɔ ne asumanbrafoɔ. Atanfoɔ no nso wɔ nkyekyemu ahodoɔ mmienu a enonom ne Atanfofuo ne atanbrani. Dwumadie yi de abosom yi akyiwadee to dwa, nsunsuanso a ewo akyiwadee yi ho, amammerɛ ne amanee a wɔde popa nsunsuanso no. Akanfoɔ gye di se wɔn abosom akyiwadee no boa ma nnipa di mmara so. Nnooma a epue firi dwumadie yi mu no bi ne se abosom no mu biara wɔ nankasa akyiwadee. Afei nso abosom korɔ no ara tumi pue wɔ beae ahodoɔ pii na nso nea eye akyiwadee wɔ kuro foforo nso no enye akyiwadee wɔ kuro foforo nso. Dwumadie yi de beto dwa se enye akyiwadee nyinaa na wotumi kyere mu. Afei nso se obi bu saa akyiwadee no so a, ede nsunsuanso bone tumi bere no. Saa dwumadie yi beboa asuafoɔ a wɔberɛ se wɔye nhwehwemu afa abosom ho daakye bi. Afei nso saa nhwehwemu yi bema yehunu Akanfoɔ abosom ne wɔn akyiwadee no bi na aboa ma oforo anko bu akyiwadee yi so ankofa nsunsuanso bone biara amma ne ho, abusua ne mpo kuro a wɔfiri mu. Nea eto so bio nso no, ebema wɔn a wɔabu Akanfoɔ abosom no akyiwadee no bi so ma ede nsunsuanso bone aberɛ no nso anunu anamontuo a etwa se wotu na ama no anya ne fahodie.



ƆFA A ƐDI KAN

NNIANIMU

1.0 Nnianimu

Ɔfa a ɛdi kan yi da me dwumadie no adi. Ɛkasa fa nnyinasoɔ nti a meyeɛ nhwehwɛmu no. Medan ɔhaw no ne dwumadie no botaeɛ adi. Ɔfa yi ara mu na mɛkyere nsemmissa a dwumadie no rehwehwe ɛho mmuaeɛ no. Ɛde dwumadie no ho mfasoɔ ne nea dwumadie yi ano kɔpem to dwa. Ansa na ɔfa baako yi bɛkɔ awieeɛ no, mede dwumadie yi mu akwansidee, nhyehyeeɛ a ɛwɔ dwumadie no ho nyinaa nso bɛto dwa.

1.1 Dwumadie yi nnyinasoɔ

Akyiwadee ye adee a nnipakuo bi anaa ankoreankore bi hunu no se ɛde nsunsuansoɔ bɔne bre wɔn anaa ɛba ɔdasani bi so. Edin foforo a wɔtumi de ma akyiwadee ne mmusuo (Osei, 2006). Akanfoɔ hunu akyiwadee se, se wokyiri a wokye. Wɔgye di se, akyiwadee boa nnipakuo no ankasa esiane se ɛboa yi wɔn ara firi esiane, ammanee ne nsɔhwe mu. Omobola (2013) kyere se, esiane se Abibifoɔ ne abosom na ɛdi dwuma na abosom yi ara na ɛbɔ wɔn ho ban nti no, wɔde akyiwadee to ho senea obibiara nkɔye biribi a ɛde efi beka abosom no ama nsunsuansoɔ bɔne aba wɔn so. Bio, wokyerɛɛ mu se Akanfoɔ gye di se akyiwadee wɔ wɔn gyidie mu. Yei dan akyiwadee wɔ ne fa bi na mmom ennye akyiwadee nyinaa. Akyiwadee no bi nso boa ma Akanfoɔ no tumi bɔ bra pa anaa wɔdan suban a ɛse fata (Osei, 2006). Akyiwadee gyina nnepa, abrabɔ pa ne ammanee a nnipakuo bi agye atom wɔ mpɔtam anaa beaeɛ bi (Rahardjo 2002, p.35). Akyiwadee dan ne ho adi wɔ ɔkasa mu na egyina amammerɛ nteaseɛ so. Yei kyere se, mpɛn pii no yenam ɔkasa so na ɛdan nea ɛnse se yeɛka anaa nsem a ɛho nte na ɛho agu efi (Wardhaugh 1986, p.229). Akyiwadee gu ahodoɔ titire mmienu. Yeiinom ne nneyeɛ ne ɔkasa mu akyiwadee. Ɔkasa mu akyiwadee ye

ɔkwan a yɛfa so de ɔkasa bɔ mmusuo ma ɛtumi de nsunsuansoɔ bɔne ba ɔdasani so. ɔkasa mu akyiwadeɛ no bi ne duabɔ, nsedie, ntanka, mpoatwa ne adapaatwa. Afei nso nneyɛɛ mu akyiwadeɛ nso yɛ akyiwadeɛ a ne fapem nam yɛn nneyɛɛ ne mpɛn pii no yɛn suban bɔne bi a ɛno nso tumi de nsunsuansoɔ bɔne brɛ yɛn. Nneyɛɛ ho akyiwadeɛ no bi ne awudie, mmonaatɔ, mogyafra ne afoforɔ ahodoɔ pii. Sɛnea Akanfoɔ were ne wɔn gyidie a wɔwɔ wɔ abosom mu no ɛnnyɛ adeɛ a wɔtoto no ase koraa nti no, wɔhwɛ sɛ wɔmmu abosom no akyiwadeɛ so na amma asiane, amanneɛ, atoyerɛnkyɛm ne nsunsuansoɔ ahodoɔ pii amma wɔn nso. Abosom no akyiwadeɛ no yɛ nnoɔma a wɔhwɛ de bɔ ɔmamfoɔ no ho ban na ama wɔne Otweaduampɔn ntam ayɔnkofa no adi mu. Akanfoɔ wɔ abosom ahodoɔ pii na ɛmu biara nso wɔ n'akyiwadeɛ. Mmom Akanfoɔ abosom no mu pii wɔ akyiwadeɛ ahodoɔ no bi a ɛdan ne ho adi wɔ wɔn abosom no nyinaa mu nanso ɛnnyɛ ne nyinaa na ɛte saa. Sɛ obi anni abosom no mmara so na ɔbu wɔn akyiwadeɛ so a, na ɔrefrɛ abosom no abofuhyɛɛ aba ne so (Ayegboyin, 2009). ɔkanni biara hunu sɛ nea ɔbu abosom no akyiwadeɛ so no mfa nnome mma ɔno nko ara so na mmom nnome no tumi ba ɔne n'abusua nyinaa so ne mpo ɔman mu no nyinaa (Boahen, 1999). Ne saa nti no, saa nhwehwɛmu yi bɛhwɛ Akanfoɔ abosom no bi ne wɔn akyiwadeɛ.

1.2 ɔhaw no

Akyiwadeɛ yɛ adeɛ a Akanfoɔ ntoto no ase koraa wɔ wɔn amammere mu. Esiane sɛ akyiwadeɛ boa ma wɔn a wɔwɔ saa abusuakuo yi mu no bɔ ɔbra pa a ɛsɛ na ɛfata. Asotwe a ɛbata akyiwadeɛ ne mmusudeɛ ho nti no, ɛma wɔn ani ba wɔn ho so sɛ wɔnkɔfom na amfa ɔhaw, abɛbrɛsɛ ne apinisie biara ammeto wɔn so, n'abusua ne mpo kuro mu no nyinaa so. Akanfoɔ wɔ gyidie sɛ abosom no yɛ ntamgyinafoɔ de ma wɔn ne Onyankopɔn. ɛnam

gyidie a Akanfoɔ wɔ wɔ honhom ne honam mu nsem nti no, wɔmpɛ sɛ wɔbɛfom anyame nketewa a wɔnam wɔn so de wɔn ahiasɛm, aseda ne wɔn adesrɛ to Onyankopɔn anim no. Akanfoɔ wɔ awerɛhyɛmu wɔ wɔn abosom mu yie esiane sɛ wɔsusu sɛ abosom no wɔ tumi sononko a wɔtumi de hyira, dome na afei nso wɔtumi nso de bɔ wɔn ho ne wɔn agyapadɛ ho ban yie. Animdefoɔ ahodoɔ bebree na aye nhwehwɛmu afa akyiwadɛ ho. Animdefoɔ bi te sɛ (Meyer- Rochow 2009, Colding ne Folke 2001, Valeri 2000, Lee 2009, Agyekum 2010, Agyemang 2016, Osei 2017, Teguh 2008, Hoffman 2009, Mathew 1886 ne Waterhouse 2005) ayɛ biribi afa akyiwadɛ ho. Teguh (2008) dwumadie no fa sɛnea Ali G faa so furaa akyiwadɛ nsem ho wɔ ne sene (film) a wɔyii no kuro Malang a ɛwɔ indonesia. Hoffman (2009) dwumadie no nso hwɛɛ nnipa adwenemu nsusuiɛ a wɔwɔ fa akyiwadɛ ho. Mathew (1886) nhwehwɛmu no nso hwɛ abosom ne ahonhom ahodoɔ a ɛwɔ Amerika atifi kuro a wɔfrɛ no Navajo. Waterhouse (2005) nso hwɛɛ akyiwadɛ kasa wɔ ɔdasani kasa a ɛdi kan de toto Borɔfo kasa ho wɔ ne dwumadie no mu. Meyer-Rochow (2009) dwumadie no gyinaa Yewfoɔ ne Hindufoɔ aduane mu akyiwadɛ. Colding ne Folke (2001) dwumadie no nso gyinaa ayɔnkofa a ɛda abɔdɛ ne akyiwadɛ ho. Valeri (2000) dwumadie no nso gyinaa sɛnea Huaulufoɔ a wɔwɔ Moluccas nwuram akyiwadɛ a wɔwɔ nuram anidie ne ahayɔ mu. Lee ne ne dɔm (2009) dwumadie no nso gyinaa akyiwadɛ a ɛfa Kyaenafoɔ mmaa nyinsɛn ho.

Agyekum (2010) nhwehwɛmu no fapɛm gyina Akanfoɔ ano nsem (verbal) akyiwadɛ ho. Agyekum hwɛɛ akyiwadɛ a ɛwɔ Akanfoɔ kasa ho. Agyemang (2016) nhwehwɛmu no nso gyinaa adwenesusu a Antoafoɔ wɔ fa akyiwadɛ ho. Osei (2017) nso yɛɛ nhwehwɛmu faa sɛnea ɛnnɛ yi Akwamufoɔ si hunu akyiwadɛ fa. Sɛ yehwɛ nhwehwɛmu yi a animdefoɔ yi

aye a na eɔa adi pefee se animdefoɔ yi nyinaa nyee nhwehwemu biara mfaa Akanfoɔ abosom akyiwadee ho enti na ehia se meye saa nhwehwemu yi. Esiane nhwehwemu a wɔnye mfaa Akanfoɔ abosom ne wɔn akyiwadee ho nti no ama Akanfoɔ pii bu abosom yi akyiwadee no so ma eɔe nsunsuansoɔ boɔne ahodoɔ pii na eberɛ wɔn. Awuraa bi a ɔfiri Edweso Onwe de braye koɔ abosom Tei Kofi asonee so maa ekɔfaa bonyini de too ne ho so. Eno akyi mpo no, Owura bi a ɔwɔ Kumase Oforikrom koyii Asuo Donaa a wɔnnwe mu enam wee maa ɔno ne wɔn a wɔwee nam no bi biara toaa nananom wɔ nsiedo. Saa dwumadie yi beboaa ama yɛahunu Akanfoɔ abosom bi ne wɔn akyiwadee, nsunsuansoɔ a eba berɛ a obi ato akyiwadee no ne amannee a wɔye de yi nsunsuansoɔ no. Afei nso ebeye nimdee fapem ama asuafoɔ a wɔbeye nhwehwemu afa abosom ho.

1.3. Dwumadie yi botae

Nhwehwemu yi botae ne se ehwehwe Akanfoɔ abosom ne wɔn akyiwadee. Nhwehwemu yi hwehwe abosom no abɔsee, wɔn akyiwadee, nsunsuansoɔ a ɛwɔ akyiwadee ne ho ne nsakrae a aba akyiwadee no ho. Dwumadie no botae no begyinaa:

- i. Akanfoɔ abosom akyiwadee no bi.
- ii. Nsunsuansoɔ a eba berɛ a obi abu akyiwadee no so.
- iii. Amannee a wɔye de yi akyiwadee no nsunsuansoɔ no firi ho.
- iv. Nsesae a aba akyiwadee no mu.

1.4. Dwumadie yi ho nsemmissa

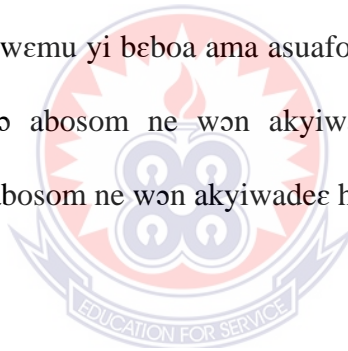
Nhwehwemu yi hwehwe mmuae firi saa nsemmissa a edidi soɔ yi.

- i. Akanfoɔ abosom akyiwadeɛ no bi ne deɛn?
- ii. Edeɛn nsunsuansoɔ na ɛba wɔ bere a obi beto akyiwadeɛ no?
- iii. Edeɛn amanneɛ na wɔyɛ de yi saa nsunsuanso bɔne no?
- iv. Edeɛn nsakraɛɛ na aba wɔ Akanfoɔ abosom akyiwadeɛ mu?

1.5. Nhwehwɛmu yi ho mfasoɔ

Biribiara a ɛwɔ asase so wɔ mfasoɔ sɛ eyɛ papa o anaa mpo sɛ bɔne. Yei nti na Akanfoɔ bu ɛbɛ bi sɛ “biribi reseɛɛ no, na biribi nso reye yie”. Nti wohwɛ a anka akyiwadeɛ nyɛ biribi papa anka ɛsɛ sɛ yɛbɔ din nanso ɛmfa ho ne sɛnea ɛtɛɛ no yɛbenya ɛso mfasoɔ de aboa nkyirimma. Nhwehwɛmu yi wɔ mfasoɔ bebree na ɛmu bi na merebebobɔ so yi:

Nea edi kan no, saa nhwehwɛmu yi beboɔ ama asuafoɔ anya nimdeɛ amapa biara a wɔpɛ sɛ wɔhwɛhwɛ fa Akanfoɔ abosom ne wɔn akyiwadeɛ ho titire ne wɔn a wɔbeyɛ nhwehwɛmu afa Akanfoɔ abosom ne wɔn akyiwadeɛ ho.



Bio nso, saa nhwehwɛmu yi nso beboɔ afoforɔ ama wɔahunu Akanfoɔ abosom no mu bi akyiwadeɛ sɛnea wɔrenkɔto saa akyiwadeɛ yi na ankɔfa nsunsuansoɔ bɔne biara amma wɔn so. Sɛ wohwɛ mu a, wɔn a wɔtaa to akyiwadeɛ no ma ɛde nsunsuansoɔ bɔne ba wɔn so no yɛ wɔn a mpen pii no wɔnni nimdeɛ amapa biara fa akyiwadeɛ no ho.

Nea ɛto so bio, ɛsiane sɛ abosom no akyiwadeɛ toɔ no tumi de nsunsuansoɔ a ano yɛ den pa ara bi te sɛ owuo, ɛdam, yareɛ ne afoforɔ pii ba ɔdasani so no nti, ɛbeboɔ wɔn a wɔayɛ ɔbosom bi akyiwadeɛ no ahunu nhyehyɛɛ ne amanneɛ a ɛwɔ ho na atumi ayi nsunsuansoɔ bɔne a ɛtete sei no afiri wɔn so.

Nea eto so no, saa nhwehwemu yi beboa nneemafoɔ ne asuafoɔ ama wɔahunu Akanfoɔ amammerɛ, wɔn amanneɛ ne wɔn gyidie a wɔwɔ fa abosom ho.

Ne korakora no, saa dwumadie yi beye nimdee ntoasoɔ fapem ama nkyirimma a wɔberɛ se wɔye nhwehwemu fa Akanfoɔ abosom anya fapem bi agyina so na ama wɔatumi de Akanfoɔ abosom ne wɔn akyiwadeɛ aduru akyire.

1.6 Nea dwumadie yi ano kɔpem

Akyiwadeɛ ye adesua a emu do yie pa ara. Na mmom ne fa bi na me dwumadie no gyina so. Akyiwadeɛ ho adesua ye adesua bi a ebetumi de yen akɔpue akasa ho adesua nkorabata bi te se semantese, mɔfɔlɔgyi ne afoforɔ ahodoɔ bebree. Me dwumadie yi nhwe akasa ho adesua nkorabata a mabobo soɔ yi. Saa dwumadie yi hwe Akanfoɔ abosom ne wɔn akyiwadeɛ nkutoo. Megyee adwenekyerɛ firii afoforɔ a wɔwɔ nimdee fa abosom ne wɔn akyiwadeɛ ho.

1.7 Dwumadie yi ho akwansideɛ

Akwansideɛ ahodoɔ pii na mehyiaa wɔ dwumadie yi mu. Emu bi na merebebobo so yi.

Nea edi kan no, abosomfoɔ ne akɔmfɔɔ pii no amma me ho kwan amma me ne wɔn antwetwe nkɔmmo.

Dee eto so mmienu, Esiane nsusuansoo a ebata Akanfoo abosom ne won akyiwadee ho nti no na nnipa pii mpe se wobedi won ho nkommoo mpo.

1.8 Dwumadie yi nhyehyee

Eha yi okwan a mahyehye me nhwehwemu yi no na mede rebeto gu yi. Saa nhwehwemu yi wo afaafa nnum. Ofa biara wo nnooma a eda adi wo mu. Ofa a edi kan no, dwumadie no nnianimu ne ne nnyinasoo na ede to dwa. Afei nso ekasa fa ohaw a mereye ho nhwehwemu no. Saa ofa yi kyerekyere dwumadie yi botae, eho nsemmisa, mfasoo a ewo dwumadie yi nhwehwemu ho, nea dwumadie yi ano kopem ne eho akwansidee ene nhwehwemu yi nhyehyee nyinaa da adi wo ofa a edi kan yi mu.

Esiane se nea odi akyire no sua nea odi kan nantee nti no, ofa a eto so mmienu no nso dan nea animdefoo akukudam aka ne nea dwumadie ahodoo aye de abeto dwa a ene me dwumadie no wo twaka anaa ewo ayonkofa. Esiane se nimdee eye ntoasoo nti no na etwa se megyina animdefoo abatiri so de kyere okwan a me dwumadie no beda nso afiri nea animdefoo no aye dada no senea me nhwehwemu no bedi mu. Ofa yi nso dan tiiri a mede bedi dwuma asane de apensempensen wo me nhwehwemu no mu.

Okwan a mefaa so yee nhwehwemu no nso da adi wo ofa a eto so mmiensa no. Ewo saa ofa yi mu no beae a nhwehwemu no koo so, nnipa ahodoo a mede won dii dwuma, okwan a mefaa so paa saa nnipa ahodoo a mede won dii dwuma no, okwan a mefaa so nyaa nsem no de dii dwuma, adeyede a mede dii dwuma no ne okwan a mefaa so pensempensen me

dwumadie no nyinaa dan adi wɔ saa ɔfa yi mu. Anammɔntuo biara a metuie a emaa dwumadie no yee nkonimdie no ene nnooma ahodoɔ a eboa me wɔ dwumadie no nyinaa wɔ ɔfa yi mu. Okwan a mefaa so ne wɔn a mepaa wɔn no yee nhyehyeee no nyinaa dan adi wɔ saa ɔfa yi mu.

Ɔfa a etɔ so nan no mu no, mpensempensemmu a efa abosom ne wɔn akyiwadee ahodoɔ na mede to dwa. Ewɔ saa ɔfa yi mu no, mekyere nnooma a a eye akyiwadee ene senti a eye wɔn akyiwadee ma Akanfoɔ abosom no bi, abosom no abɔsee, abosom no ahodoɔ, asotwe a ewɔ wɔn akyiwadee no ho, amannee a wɔye de yi akyiwadee ho nsunsuansoɔ firi ho, abosom no akyiwadee ho mfasoɔ. Ewɔ ɔfa a etɔ so num no anaa ɔfa a etwa toɔ no, mebo me nhwehwemu no nyinaa tɔfa. Saa ɔfa yi mu no nso na mede m'adwenekyere a efata ne me nsusuiɛ ahodoɔ nyinaa to dwa.



1.9 Ɔfa yi tɔfabɔ

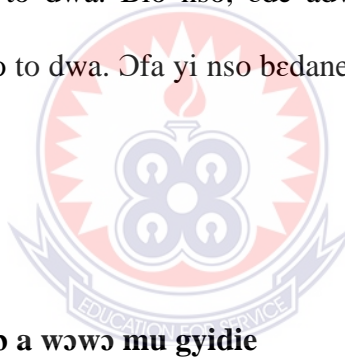
Ɔfa yi abue nhwehwemu yi ani so. Yede ɔfa yi ada dwumadie no nnyinasoɔ, ɔhaw no, ne botaeɛ, nsemmissa a dwumadie no rehwehwe se eɛbenya ho mmuaeɛ, dwumadie yi ho mfasoɔ, nea dwumadie no ano kɔpem, akwansidee a ewɔ anammɔntuo no mu ne nhyehyeee nyinaa adi. Ɔfa a eɛdi ho ye ɔfa mmienu, eho na mede nhwehwemu ahodoɔ a adi kan ako so na emu adwempɔ anaa asempɔ titire no ne nea mereda no adi no wɔ ayɔnkofa kakra no adi.

ƆFA 2

ANIMDEFƆƆ BI ADWENEKYERE

2.0 Nnianimu

Ɔfa a ɛtɔ so mmienu yi wɔ dwumadie yi mu ni. Saa ɔfa yi dan deɛ animdefoɔ bi aye. Esiane sɛ nimdeɛ ye ntoasoɔ nti no, animdefoɔ bi abatiri so na mɛgyina de aye saa dwumadie yi. Animdefoɔ bi adi kan aka biribi anaa aye nhwehwɛmu afa akyiwadeɛ ho. Merentumi ɛnnye saa nhwehwɛmu yi wɔ bere a merenna nea animdefoɔ bi nsusuiɛ a wɔaye afa akyiwadeɛ ne abosom ho. Ɔfa yi mu na adwenekyerɛ a adi kan atɔ dwa no bɛdan adi sɛnea me nhwehwɛmu yi betumi adi mu na ɛmu nso ada hɔ. Ɛhyɛ aseɛ de adwenekyerɛ ahodoɔ a ada adi fa abosom ho adesua to dwa. Bio nso, ɛde adwenekyerɛ a animdefoɔ bi aye afa akyiwadeɛ ne n'ahodoɔ nso to dwa. Ɔfa yi nso bɛdane tiɔri a mede beyɛ me nnyinasoɔ de aye saa dwumadie yi adi.



2.1.1 Akanfoɔ tumi ahodoɔ a wɔwɔ mu gyidie

Otweaduampɔn

Agyekum (2012) kyere sɛ Akanfoɔ wɔ gyidie sɛ Otweaduampɔn na ɔbɔ ewiase ne mu adeɛ nyinaa enti wɔbɔ no abodin ahodoɔ bi te sɛ Ɔbɔadeɛ, Akanfoɔ wɔ wɔn gyidie a ɛkyere ɔkwan a Otweaduampɔn faa so bɔ ewiase. Akanfoɔ gye di sɛ Ɔbɔ ɔsoro ansa Ɔreɔ asase, Asuo ahodoɔ ne nnɔbaɛɛ. Afei Ɔbɔ saa nnoɔma yi nyinaa wieɛ no na Ɔbɔ mmoa ne onipa. Mmoadoma no de nnɔbaɛɛ no beyɛ wɔn aduane na onipa nso de mmoadoma no ne nnɔbaɛɛ no nso aye wɔn aduane. Akanfoɔ gye di sɛ na onipa hia banbɔ nti na Onyame bɔ ahonhom a ɛwɔ Asuom, kwaɛ mu, mmepɔ mu ne ade. Akanfoɔ gye di sɛ Onyankopɔn na ewiase

tumi nyinaa kura no. Rattary (1923, p.139-42) kyere se efie biara a wobekɔ mu wɔ Asanteman mu no, wobɛhunu Onyamedua a eye afɔrebukya ma Asantefɔɔ ne Onyame.

2.1.2. Asuman ahodoɔ

Akanfɔɔ wɔ gyidie wɔ asuman ahodoɔ mu. Asuman tumi ye bodua a tumi wɔ mu, nkawa anaa mpatia, tɔma anaa ahweneɛ a wɔtumi de to wɔn asene mu, wɔn kɔn anaa wɔn nsa Omenyo (2006). Asuman ahodoɔ no bi ne sasabonsam “evil spirit”. (Opoku 1978, p. 72f) kyere se sasabonsam ye abayie honhom a mpen pii no wɔtete nnua akeseɛ so te se odum. Akanfɔɔ gye di se saa asuman ahodoɔ yi na ɛma wɔn ahooɔden, nkɔsoɔ ne anidasoɔ wɔ wɔn asetena mu (Awuah-Nyamekye 2009, p.3). Agyekum (2011) kyere se Akanfɔɔ de wɔn asuman ahodoɔ di dwuma sononko. Agyekum kyere se wɔtumi de suman sen efie aboboano de pam sunsum bɔne. Afei nso suman biara di dwumasuo baako pɛ. Se eye awɔɔ, ahooɔden, ayera ne ahodoɔ bi a etete saa.

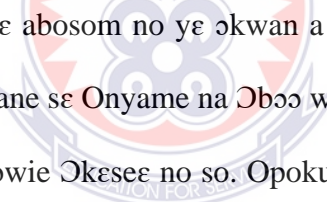
Akanfɔɔ wɔ gyidie wɔ wɔn nananom nsamanfɔɔ a wɔawu kɔ. Wɔgye di se nsamanfɔɔ no di dwuma sononko wɔ wɔn daadaa asetena mu. Agyekum (2011) kyere se yewɔ asaman ahodoɔ mmienu. Yeinom ne ɔsaman pa na ɔsaman twentwen. ɔdasani a wɔtoɔ ne kɔn wuiɛ no na yɛfrɛ no ɔsaman pa na mmom nea wɔnam akwanhyia so wuiɛ no, wɔfrɛ no ɔsaman bɔne anaa ɔsaman twentwen. ɔsaman pa na yegu no nsa na mmom ɔsaman twentwen deɛ wɔngu no nsa.

Nsamanfoɔ ahonhom no ye Akanfoɔ a wɔbɛbɔɔ bra pa wɔ ewiase na wɔawu afiri ateasefoɔ asase so akɔtena awufɔɔ asase so a wɔfrɛ no asamando. Parrinder (1969) kyere sɛ awufɔɔ anaa nsamanfoɔ ne ateasefoɔ mu nware nti daa nyinaa wɔn ani da so ku wɔn abusua ho. Ansa na obi bɛtumi abɛye Ɔsaman pa no, na ɛtwa sɛ bere a ɔte ase no ɔbɔ ɔbra pa a ɛsɛ na ɛfata, na ɔwɔ mma, afei nso ne mfeɛ kɔ anim na nea ɛtwa toɔ kora kora no ɔtoo ne kɔn wuiɛ. Na kyere sɛ wɔanwu atɔfowuo (Opoku 1978). Danquah (1963) kyere sɛ nsamanfoɔ ye nnamfonom ma ateasefoɔ wɔ Oteaduampɔn anim. Na wɔhwɛ sɛ wɔbɛsɛre ama onipa ma wɔde ne mfomsoɔ afiri no na afei nso wɔasɛre ama onipa abisadeɛ a wɔde ato Onyame anim no aba ntem so. Akanfoɔ nam nsaguo so de wɔn adesɛre fa nananom nsamanfoɔ so de to Onyankopɔn anim. Ebinom mpo susu sɛ anidie a Akanfoɔ de ma nananom nsamanfoɔ no kyere sɛ wɔn na wɔsom wɔn na mmom ɛnye wɔn na wɔsom esiane sɛ ɛnye wɔn na tumi kuta wɔn na mmom Onyame. Nsamanfoɔ deɛ, wɔde wɔn asem fa wɔn so keke na aduru Onyame anim. Nsamanfoɔ no hwɛ abusuafoɔ a wɔagya wɔn akyire no suban so na wɔde asotwe a ɛfata ama nea wɔyi suban bɔne adi na afei nso wɔde nhyira ma nea wɔdan suban pa adi (Opoku 1978).

2.1.3. Abosom

Christaller (1875, p. 102) kyere sɛ, ɔbosom abɔsɛɛ wɔ Akan kasa mu kyere sɛ ‘Ɔboɔ no som’. Christaller kyere mu sɛ abosomsom ye gyidie a Akanfoɔ wɔ wɔ anyame nketewa mu. Ɔde too dwa sɛ abosom a ɛkyere anyame abɔsɛɛ firi ɔboɔ ‘stone’ ɛna som ‘to serve’ ɛfiri sɛ anyame a na yen nananom som wɔn a na wɔgu wɔn nsa twa nnwan maa wɔn no, na mmotan mu na wɔtɛɛ. Ɛwɔ Akanfoɔ amammere mu no, wɔgye di sɛ abosom ye ntamgyinafoɔ ma onipa dasani ne Onyankopɔn ntam. Abosom ye nnoɔma a ahyeta wɔ

Akanfoɔ mu (Kuffour, 2009). Abosom ye ahonhom a ɔdasani biara ntumi mfa wɔn ani nhunu na mmom wɔdan wɔn ho adi wɔ abɔdeɛ bi mu te se nnua, mmepɔ, Asuo, kwaɛɛ birentuo mu ne deɛ ekeka ho. Akanfoɔ gye di se abosom ye Onyankopɔn mma a wɔde dwumadie sononko ahyɛ wɔn nsa se wɔnhwe ne dwumadie so. Akanfoɔ gye di se abosom wɔ atenaɛ ahodoɔ bebree a ebi ne asuom, aboɔ mu, efie mu ne afoforɔ ahodoɔ pii. Ne saa nti no yewɔ Asubosom, bosomboɔ, efibosom ne ahodoɔ pii. Saa abosom ahodoɔ yi nyinaa wɔ dwumadie sononko a wɔdi. Ebi deɛ ye awoɔ ma, sika, bammɔ, ayaresa ne deɛ ekeka ho (Omenyo 2006, p.27). Abɔdeɛ ahodoɔ a abosom yi tete mu no, wɔtaa gu so nsa, twa nnwan de bɔ afɔree de ma ɔbosom no senea wɔbenya nkɔsoɔ ne mpuntuo wɔ abrabɔ no mu (Wilks 1988, p.444).



Opoku (1978, p.54) kyere se abosom no ye ɔkwan a wɔfa so de si biribi ano na mmom wɔnyɛ anosikwan fapem esiane se Onyame na ɔboɔ wɔn se wɔnni dwuma sononko bi. Ne saa nti no tumi no nyinaa kɔwie ɔkeseɛ no so. Opoku kɔ so kyere se abosom wɔ tumi na wɔn tumi no kɔ nkan sene ɔdasani. Opoku (1978, p.156) kyere se nnoɔma a ɛde basabasa ba ɔman ne kuro no so ye abosom no akyiwadeɛ nti wɔde asotwe sononko ma deɛ ɔbo saa bra no anaa nea ɔtu saa anamɔn no. Mpen pii no, abosom wɔ wɔn ananmusifoɔ a wɔtumi fa wɔn so ne ɔmanfoɔ anaa ankoreankore bi kasa. Senea madi kan aka se wɔye ahonhom a obibiara ntumi mfa wɔn ani kan nhunu wɔn. Wɔn a wɔye abosom no ananmusifoɔ no de kɔmfɔɔ. Wɔn na suman no dan wɔn ho adi wɔ wɔn mu. Abosom no tumi dan wɔn ho adi wɔ wɔn akɔmfɔɔ mu wɔ akwannuasa bebree so. Abosom no tumi ye ɔbarimma, ɔbaa na ɛbi nso tumi dan wɔn ho adi ɔbaa ne ɔbarimma nyinaa. Abosom ye abɔdeɛ a wɔwɔ tumi sene onipa dasani nanso wɔne onipa tumi tu anamɔn anaa ɛnya nkutahodie ma ne

nsunsuansoo tumi ye papa anaa bone. Abosom no nam won ananmusifoo a woye won akomfoo no so di nkutaho bebre. Ewom se won akomfoo no ye nnipa nanso wotumi de no firi honam mu de no wura honhom mu a odasani biara ntumi nko. Akwan pii so na abosom tumi dan won ho adi nanso wonam onipa so na wotan won ho adi (Scott, 1998).

Ameh (2013) kyere mu se Akanfoo hunu wiase wo akwan ahodoo mmienu so. Yeinom ne honam wiase ene sunsum wiase nanso wogye di se sunsum wiase no wo nsunsuansoo kese pa ara wo odasani so kyen honam wiase no. Wokyere se, se onipa akwan nyinaa beko yie ama no wo abrafo mu a, na eho hia se wotumi te honam ne sunsum mu nnooma no ase yie.

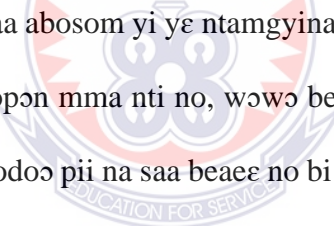
Akanfoo gye di se ahonhom bone a esee nnooma na etumi de oyene ba onipa so wo ewiase yi mu enti etwa se odasani de ne ho twere tumi kese bi a wobetumi ede bammoo ama won. Yei si no pi se, Akanfoo wo nkitaho anaa ayonkofa bi da onipa ne ewiase ne ahonhom ntam (Amoah 1998). Ne saa nti no, Larbi (2002) kyere se, senea Akanfoo ne abibifoo nyinaa etee no, wosusu se adee biara a ebese wo odasani abrafo mu no wo honhom mu nsunsuansoo. Akanfoo hunu se honam mu akyi no honhom mu dwumadie bi ko so. Yei dan no adi pefee se honhom mu nnooma no di dwuma titire anaa sononko wo odasani abrafo mu. Gyekye (1995) kyere se ewiase ankasa ye honhom esiane se daa ne daa nyinaa nkitahodie ko so wo honhom mu wiase ne odasani ntam.

Akanfoo abosom gu ahodoo pii nanso emu biara wo dwumadie sononko a wodie. Agyekum (2011) kyere se abosom gu ahodoo mmienu. Yeinom ne Yaawa anaa Asuo bosom ene Abosommmrafoo. Agyekum kyere mu se Yaawam abosom ennye abosom a wokyere bayie

anaa nnutufoɔ. Asuo mu bosom ye bosom a wɔbisa ɔman bi tiri anaa ne gyinabere wɔ bere a wɔrekɔ ɔko. Abosommrafoɔ nso ye ahonhom a wɔde wɔn bɔ onipa ho ban firi honhom firi ɛho. Wɔde abosommrafoɔ na esa honhom mu yareɛ sane so de kyere daakye mu nsem.

Asuo ahodoɔ ye beaɛɛ a ɛho te esiane sɛ ɛhɔ ye ahonhom tenabea. Mmoadoma a wɔye ahonhom tenabea ɛne hɔ. Edin a Akanfoɔ de ma saa nsuwansuwa a ahonhom te mu no ne Asubosom (River gods). Saa ahonhom yi na ɛdi epo ne asutene ahodoɔ so. Wɔnam saa Asuo ahodoɔ yi so ne Onyankopɔn di nkitaho. Esiane sɛ ahonhom tena nsuwa ahodoɔ mu no, ɛtwa sɛ ɔdsasani biara ye ahweyie bere a wɔne Asuo bi benya nkitaho anaa mpo sɛ wɔbeyɛ ahweyie bere a wɔaben Asuo a ɛtene anaa asutadeɛ bi na wɔankɔye akyiwadeɛ bi antia Asuo korɔ no (Aye-Addo 2013, p 35). Ne saa nti na ɛye akyiwadeɛ wɔ Akanman mu sɛ ɔdasani bi begya ne nan agu asuo bi mu ɛfiri sɛ wɔsusu sɛ ɛhyɛ Asubosom no abofuo ma wɔtu onipa korɔ no so ɔsa (Acheampong 2010). Sɛ wohwe Fantefoɔ a wɔka Akanfoɔ ho no bi a, ɛbenada ye nnapɔnna ema bosompo. Ne saa nti no obibiara nkɔ epo so nkɔyi enam (Acheampong 2010). Bio nso, sɛ yehwe Asuo Tano n'asuo koraa a ɛda Ahafo mantam wɔ Ghana ha, wɔnyi emu enam esiane sɛ wɔsusu sɛ Asuo no mu mpataa ye Asubosom no mma (Awuah-Nyamekye 2009). Agyekum (2011) kyere sɛ Akanfoɔ ahonhom a wɔwɔ wɔn mu gyedie no ye nnidisɔɔ nnidisɔɔ. Williamson (1965) nso foa Agyekum (2011) so sɛ ɛye nnidisɔɔ nnidisɔɔ nanso Opoku (1978) ɛne Parrinder (1949) kyere sɛ wɔnnye saa nnidisɔɔ no ntom. Rattary (1972) ɛne Parrinder (1949,16) ahwehyɛ Akanfoɔ tumi ahodoɔ no nnidisɔɔ nnidisɔɔ. Yeiinom ne Otweduoampɔn “The Supreme God”, abosom “deities”, nananom nsamanfoɔ “ancestral spirits”, asuman “amulets and talisman”, mmoatia “gurfs” ɛna abayifoɔ “witches and wizards”.

Boadi (2001) kyere se, Abosom ye Onyankopon anammusifo a Akanfo nam won so de won ahiasem to Onyankopon anim. Abosom ne Onyankopon dwumadie mu no da nso kakra esiane se Onyankopon mfa asonee so anaa abosomfie ne akomfo nni dwuma wo odasani abrabo mu. Abosom nam akomfo so na edi won dwuma. Bio nso woye won adwuma wo won abosomfie anaa asonee so. Abosom ye ahonhom na odasani biara ntumi mfa won ani nhunu won nti, wadan won ho adi wo abodee a wotete mu no. Abosom tenabea no tumi ye nhoma, nnua, Asuo ahodo, kwaebirentuo, abo mu ne afororo pii mu. Enye abodee ahodo a wotete mu no na wosom na mmom saa abodee no ye ahyensodee keke na mmom esiane se abosom no ye ahonhom nti no, wonom honhom so na esom won ne won di nkitaho (Nukunya, 2004).



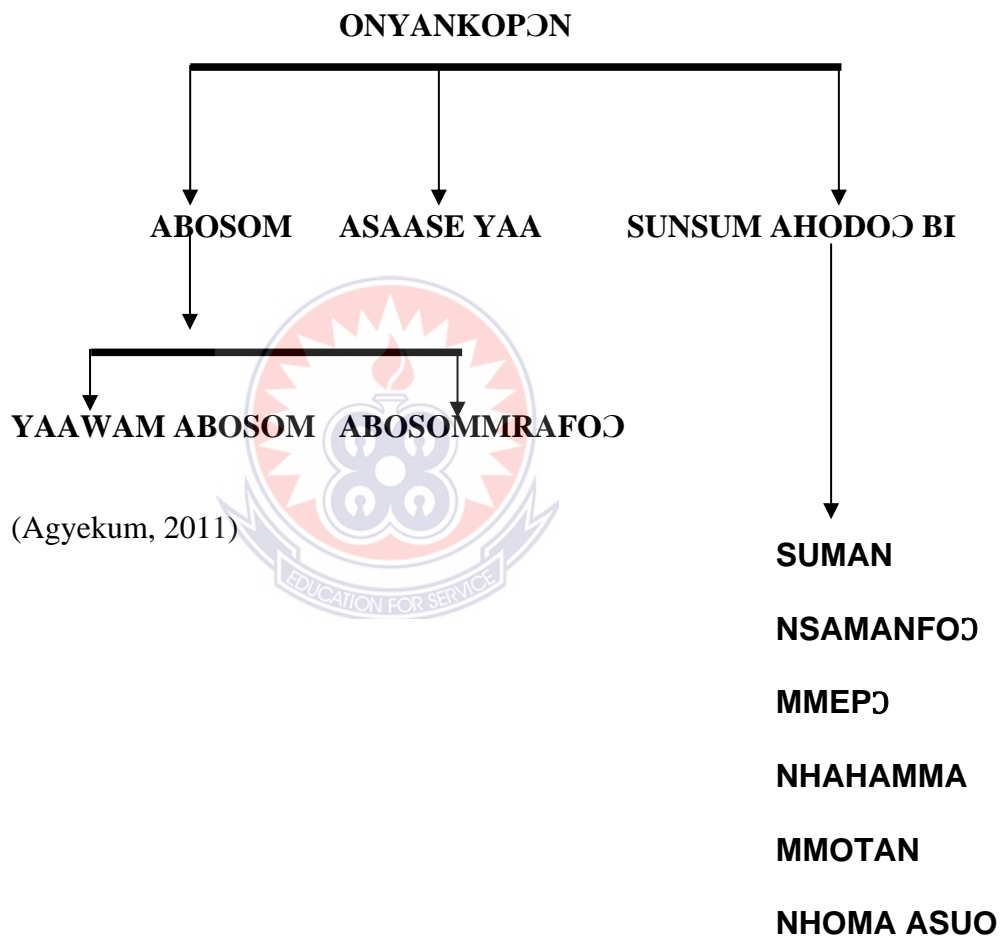
Agyekum (2011) kyere se saa abosom yi ye ntamgyinafo ma onipa ne Onyankopon ntam. Na esiane se woye Onyankopon mma nti no, wowo beae a wotumi tena anaa wotumi da. Abosom tumi tena beae ahodo pii na saa beae no bi ne; abosom a wowo nnua ne nhoma mu bi ne: tweneduro, ahomakyem, odii ne ade. Abosom a won tenabea ne Asuom no bi ne Antoa Nyamaa, Tan, Birem, Ayanta ne afororo pii. Abosom a wote abo mu bi ne Bruku Bo a wo Kwahu, Nana Bo- Kukurantumi. Akanfo entoto won abosom ase koraa. Abibisom gyedie fapem gyina nnooma nnum so. Yeinom ne Onyankopon, abosom, nsamanfo, ahonhom ne nnuro (Bolaji, 1973).

Abibiman anaa Abibifo hunu suman ne abosom wo okwan sononko so koraa. Wosusu se abosom, suman ne ahonhom nkae no nyinaa ye Onyankopon abodee a wonom so ne odasani di nkitaho. Abibifo susu se abosom ye agyapadee kronkron a Otweaduampom de

maa Abibiman se wɔnye ɔkwan anaa ntamgyinafoɔ mma wɔn ne N'ayɔnkofa (Opoku, 1978).

2.1.4.1. Abosom ahodoɔ

Fig 1: Akanfoɔ tumi edidi soɔ



2.2. Akyiwadeɛ

Freud (1955) kyere se yeɛbetumi ahwe akyiwadeɛ wɔ akwan mmieniu so. Dee edi kan, adeɛ a eho te “sacred” enaa deɛ a eho ntee “unclean or contaminated”. Durkheim (1982) nso hunu akyiwadeɛ wɔ akwan mmieniu so. Yeinom ne deɛ ho etee “sacred” ne nea eho entee

anaa kasa fi “profane” ewo yen daa daa adeye mu. Freud ne Durkheim gye tom se akyiwadee gyina ho ma nnooma mmienu a enonom ne dee eho etee anaa eye kronkron ene dee agu efi anaa eho ntee. Akanfoe gye di se akyiwadee wo sunsum mu nsunsuansoo ena afei nso ewo abrafo so nsunsuansoo. Sarpong (1974) kyere se akyiwadee a efa sunsum mu dee no hia ahotee anaa mmusuyie. Sarpong yee nhwesoo bi se, Akanfoe mu no se obi kasa tia ohene a eye akyiwadee. Onipa koroo no twa odwan de yi ne ho mmusuo esiane se ahemfo no ye ananmusifoo ma abosom ne nsamanfoe enti se obi kasatia won a ede abosom ne nsamanfoe no abofuo ba won so. Na mmom akyiwadee bi te se korono ne mpata na enam. Parrinder (1969) ne Sarpong (1974) ye adwene se nananom nsamanfoe na eye akyiwadee wura esiane se won na wohyehyee akyiwadee. Fisher (1997) gyina nea Sarpong ne Parrinder kae no so se akyiwadee ye bone a woye de tia nananom nsamanfoe ne Onyankopon. Ne saa nti no Fisher gyina so ka se akyiwadee ye ohye ma odasani biara se wonko bo saa mmusuo no na mmom enye ope. Yei nti no akyiwadee ye adee a eho te a se obi to a, ede nsunsuansoo bone ba wo bere a mpo onipa no abu so wo kokoam. Se obi bu so a ehia amannee a wode bedura onipa koroo no ansa na nsamanfoe no ne abosom no abufuhyew afiri ne so. Boahen (1999) kyere se akyiwadee tumi ye ankoreankore, abusua anaa oman bi mmara a eho etee a, se obi bu so a, eyi abosom ne nsamanfoe abofuo adi na wompese obi toto n’ase koraa. Gyekye (1995) kyere se akyiwadee ye se yede asikwan ato beaee bi, bere bi, nneyee bi ne nnipa bi so esiane yen gyidie bi nti. Hornby (1989) kyere se akyiwadee ye gyidie anaa anyamesom adee bi a wompe se onipa bi de di dwuma anaa mpo se woboo so esiane asotwe a ede ba nti. Se biribi ye akyiwadee a na kyere se woabra ketee a ense se obi de n’ano mpo bo so na kampese woasom (Madu, 2002). Se yehwe Madu ne

Hornby adwenekyerɛ a wɔwɔ fa akyiwadɛɛ ho a na ɛdan adi pefee sɛ akyiwadɛɛ fa nnipa gyidie ne ɔmanfoɔ no ankasa mpuntuo ne wɔn yie yɔ.

2.2.1.1. Akyiwadɛɛ ahodoɔ

Trudgill (1995, p.19) de to dwa sɛ akyiwadɛɛ yɛ mmusudeɛ a ɛmfata sɛ obi yɛ anaa mpo sɛ ɛfiri n'ano esiane sɛ ɛne asotwe a ano yɛ den na ɛnam. Trudgill kyere mu sɛ akyiwadɛɛ gu ahodoɔ titire mmienu a yeinom ne ɔkasa mu akyiwadɛɛ ne nneyɛɛ mu akyiwadɛɛ. Trudgill kyere mu sɛ akyiwadɛɛ a ɛye yɛn anofafa na yede ka no ne ɔkasa mu akyiwadɛɛ ɛna akyiwadɛɛ a ɛnam yɛn nneyɛɛ bi so te sɛ adwamammɔ, korɔno, mogyafra ne afoforɔ pii. ɔkasa mu akyiwadɛɛ no bi ne duabɔ, ntanka, nsedie ne ahodoɔ bebree.

2.2.1.2 Akyiwadɛɛ a ɛfa nneyɛɛ ho

Adomako (2019) kyere sɛ akyiwadɛɛ foforo ne akyiwadɛɛ ɛgyina nneyɛɛ so. Akanfoɔ abrabɔ mu no, ɛnnye anofafa nko ara na wɔtumi de kasa. Akanfoɔ tumi gyina nneyɛɛ so de kasa. Akyiwadɛɛ a ɛgyina nneyɛɛ so yɛ nneyɛɛ a ɛnnyina yɛn anofafa so anaa ɔkasa so. Nneyɛɛ ho akyiwadɛɛ no bi ho nsunsuansoɔ no tumi yɛ hu pa ara a ɛtumi twe abosom ne nsamanfoɔ abofuo de ba onipa so. Nneyɛɛ ho akyiwadɛɛ no bi ne nna mu akyiwadɛɛ, adidie mu akyiwadɛɛ ne afoforɔ bebree.

Nna mu akyiwadɛɛ

i. Mogyafra

Akanfoɔ gye di sɛ ɔbaa ma ne ba biara mogya ɛna agya biara nso ma ne ba sunsum. Ne saa nti no, Akanfoɔ ma kwan ɛma obi tumi ware ne sewaa ɛba baa. Esiane sɛ ne sewaa yɛ ne

papa no sunsum na wode ma abofra nti no se waware no a eye yie. Na mmom obi ntumi nware obi a one no firi mogya korɔ anaa mogya baako mu. Kuffour (2009, p.77) kyere se Obarimma ne obaa bi bo abusua kɔsi obaapanin baako so na se saa obarima no ne obaa no da a eye mogyafra. Boahen (1999) kyere se mogyafra ne se obi ne ne busuani beda, saa busuani yi betumi aye oba barimma ne ne maame, anuanom a wofiri maame ne papa baako mu. Akanfoɔ gye di se sunsum wo mogya mu nti se obi di mogyafra a, sunsum a ewo mogya no mu ho gu efi ma etwe nsamanfoɔ ne abosom no abofuo ba onipa no so.

ii. Ahahantwe

Mpanimfoɔ se “esie animuonyam ne mmire, obaa animuonyam ne ne kunu, okunu animounyam ne ne yere na awaree animuonyam ne awoo”. Ewom se Onyame de nhyiamu bataa awaree ho nanso enye beae biara na etwa se odasani ne nehokani enya nna mu nkutahodie. Adomako (2019) kyere se Akanfoɔ gye di se ahonhom ahodoɔ bebre na ewo ewiase. Wogye di se nwuram anaa afuom ka asase ho, mpo bere a woregu nsa no wogu asase no nso nsa esiane se wogye di se Asaase Yaa na ohwe asase no so. Ne saa nti no, se obi fa obaa wo nwuram anaa afuom a na wode efi aka asase no. Yei twe ahonhom a wodi hene wo asase no so abufuo adi ba onipa no so. Kuffour (2009) dan no adi se, “nwuram anaa afuom ye beae a Akanfoɔ fre no ahahan mu”. Obarima bi ne obaa konya nna mu nkutahodie wo afuom a wofre no ahahantwe. Awuah ne Owusu (2005, p. 66) ka si so pi se, afuom anaa kwaee mu ye ahonhom bi tenabere enti se obi bo saa bra no wo ho a egu onipa korɔ no ne asase ne ahonhom a ete ho no ho fi ma ede nsunsuansoo a anoden firi ahonhom a ete ho no de ba won a woboo saa mmusuo anaa akyiwadee no so. Boadi (2001) ka se

ahahantwe ye akyiwadee a ede efi ka Asase Yaa ne abosom ne ahonhom pii a atwa beaee ho no ahyia so (Boadi, 2001 p.52).

2.2.1.3 Aduane ho akyiwadee

Akyiwadee a ennyina akasa anaa nneyee so bi ne aduanedie ne onom ho akyiwadee. Adidie ne onom ye adee onipa ntumi nnyi mfiri n'asetena mu da na nso esiane sunsum ahodoɔ a ekata odasani so no bi ne ntorɔ, osom, yaree ahodoɔ ne awoɔ nti no na etwa se nnuane bi ye akyiwadee ma yen. Lehmann ne Myers (2001) gye tom se yewɔ aduane ho akyiwadee. Wɔkyere se, tumi a wɔde bra biribi se ma obi mfa ne nsa nka, nni, ɔrenka biribi esiane mmusuo ene nsunsuansoɔ a edi akyire no na wɔfre no akyiwadee. Lehmann ne Myers (2001) kyere se yewɔ aduane ho akyiwadee a se obi bu so a, etumi de nsunsuansoɔ bone bere no. Aduane, enam ne nsa ho akyiwadee pii no ara gyina osom a Akanfoɔ de som abosom, Onyankopɔn ne ahonhom nkaee no bi (Kuffour, 2009). Sarpong (1974) de to dwa se, wɔn a wɔde wɔn ho kɔgya abosom bi, suman bi, awoɔ ntoatoasoɔ ne mmusuakuo ahodoɔ bi kyiri nnuane, mmoa ahodoɔ ne abodee ahodoɔ bi. Yei dan no adi pefee se awoɔ ntoatoasoɔ bi te se ntaafɔɔ, abusua ne ntorɔ anaa ntɔn a obi firi mu ma yetumi nya nnuane mu akyiwadee. Odasani biara no, n'agya ntorɔ anaa ntɔn na ekata ne so. Akanfoɔ gye di se agya biara sunsum na ekata ne mma so, eno nti na se biribi ye obi a ɔteam se agya ei!? Yei kyere se ɔrefre n'agya sunsum se emmekata ne so. Ne saa nti se agya bi tu kwan na se ne ba yare a, wɔtumi ka se ne papa a watu kwan nti ara. Ntɔn biara ye asubosom a ɔbɔ wɔn a wɔdɔm no ho ban anaa Asuo a agya no dware. Ntɔn biara wɔ n'akyiwadee ne nkyerekyeremu (Alhassan, 2003 p. 98). Akanfoɔ fa Asuo biara se honhom tete mu nti no ntɔn biara nso suman anaa bosom bi bata ho. Na ɔbosom biara nso wɔ n'akyiwadee.

Agyemang (2012) kyere se ntorɔ anaa ntɔn ye agya bi bosom a ekata ne mma so. Yei tumi ye Asuo a ɔdware se ebia, Eɔo, Pra anaa Bosomtwe. Akanfoɔ mu no se ɔbaa bi kɔware ɔbarima bi na se ɔbarima no kyiri biribi a ɔbaa no nso patu kyiri senea ne mma a wɔne ɔbarimma no bewo no betumi anya agya no sunsum. Agyemang (2012) kyere mu se nnoɔma a wɔtumi nya firi ntɔn mu no bi ne: nyansa, ayaresa tumi, akwadworɔ, ahoɔfe, akokoɔduru, anoteɛ ne deɛ ekeka ho. Adomako (2019) adan no adi se Akanfoɔ wɔ ntɔn ahodoɔ dummienu a na emu biara nso ne n'akyiwadeɛ. Eno na merebedan no adi wɔ aseɛ ha yi. Mada yeinom adi wɔ ɔpono 1 so.

Ɛpono 1: Ɛrekyere ntorɔ, wɔn nna, wɔn akraboa ne wɔn akyiwadeɛ

NTɔN/NTORɔ	WɔN DA	AKRABOA	AKYIWADEɛ
Bosomprafoɔ	Wukuada	ɔdenkyem	Afaseɛ, akokoɔfufuo, mogyaburu, pobire, kokokyinaka
Bosommuru	Ɛbenada	Onini	Nantwie, akyekyedeeɛ, ɔtorɔmo, benadansa, benadaaburoo, onini
Bosomtwe	Kwasiada	Kraman	Kwakuo/asoroboa ne akyekyedeeɛ
Bosom nketia (Bosompo) Poakwa	Benada	Susono	ɔkraman ne akyekyedeeɛ
Bosom Guerebe	Wukuada	Gyata	Mmoa a wɔn ho ye ntonkontramate se, ɔkankane, aberebeɛ, ɔsebo, agyinamoa
Bosom Akɔm	Fiada	ɔkraman	Nsafufuo ne Akyekyedeeɛ
Bosom Ayensu	Fiada	KɔkɔteanaaBatafo	Pobire, ɔtwe, akoko firitaɛ

Bosomkonsi	Memeneda	Akyekyedee	Okraman, aduane a wode afrafra
Bosomsika	Fiada	Omampam	Onipa a wɔatwa no twetia ne aduane a wode afrafra
Bosom Afram	Memeneda	Odenkyem	Asuo a etaayaawa a abɔ mu, Otwe ne abirekyire
Bosom Krete	Yawoada	Onini ne onanka	Afunum, efoɔ, nwa ne denkyem
Bosom Afiri	Fiada	Abirekyire	Nsafufuo, afasee, omampam, okyekye ne kɔkɔte

Agyeman (2012, p. 156-158), Adomako (2019), Alhassan (2003, p.100), Kuffour (2009, p.79) ne Boahen (1999, p.167-169).

Nhwehwemu a mede ato dwa yi firi Agyeman (2012, p.156-158), Adomako (2019, p.112-113), Alhassan (2003, p.100), Kuffour (2009, p.79) ne Boahen (1999, p.167-169). Yehwe nea animdefoɔ yi de ato dwa, na yebetumi asi no pi se ntɔn anaa ntorɔ biara wɔ aduane anaa enam bi a wɔkyiri a se wɔbu so a ebetumi de nsunsuansoɔ bone bi abre wɔn. Se yehwe a Bosompra kyiri afasee, Bosommuru nso kyiri aburoo wɔn krada, Bosomsika nso kyiri aduane a afrafra na afei nso enam ahodoɔ bi nso wowɔ hɔ a ntɔn dummienu no kyikyiri. Afei nso saa nhwehwemu yi de to dwa se nsa fufuo ye adee a wɔn a wɔsom anaa wɔdware Bosom Afi, Bosom akɔm ne Bosom Konsi kyiri.

Kuffour (2009) nso ma yehunu se aduane ho akyiwadee no bi gyina awoɔ so. Kuffour kyere se Badu ne Ntaafɔɔ kyiri okusie ne kɔkɔte. Bio nso, Asuo ahodoɔ bi wɔ hɔ mpo a wɔrentumi nni emu nam bi. Se yehwe Asuo bi te se Tano a ewɔ Bono ne Ahafɔ, Asuo Sobore a ewɔ

Sahwi mansini mu ne Asuo Nwene a eben Trabuom a ewo Asante Mantam ye nhwesoo, emu mpataa ye akese akese nanso won nwe emu nam. Gyidie a etaa ho ne se mpataa no ye Asuo no mma nti se obi ye asobrakyere na se oyi emu mpataa no bi we a, na waye akyiwadee kese a ede Asuo no abofuo ba ne so a nsunsuansoo no tumi kowie adammoo, owuo ne nea ekeka ho pii (Boadi,2001).

2.2.1.4. Da bone

Akanfooo nnabuo mu no, wowo da a wofre no se da bone. Saa da bone yi ye eda a womfa nye adwuma biara. Eye da bone ema kurommafoo na mmom eye da kronkron ma abosom ne ahonhom nkaee no. Kuro biara a ewo Akanman mu no wo da a wosusu se abosom ne ahonhom di won dwuma wo won atenaee. Esiane se abosom ye nsiananmu ma Onyankopon nti no, won na wobo kuro no ho ban nti won da a eye kronkron no eho hia se obibiara di so ente saa nsunsuansoo a ede ba no ennye papa. Eda a eye da bone a yenko nwuram no, se wokoo a, wotumi kohya ahonhom bi ma wotumi mpo kum wo wo nwuram ho (Adomako, 2019, p.132). Agyemang (2012) kyere se eda Benada wonko epo so esiane se eye Nana Bosompo da. Saa ara nso na akomfooo nso nhyia nkoo wo bere a wrekoye nyankomade wo abosom no anim.

2.2.1.5 Nsedie

Akanfooo kasa akyiwadee no mu baako ne nsedie. Se yeka se obi redi nse a na eye ntam ne duaboo nsem na wooka abom de redi dwuma. Wode saa okasa mu akyiwadee yi di dwuma de hye asem koroo a wode reto dwa no mu kena. Nsedie ye asem a obi ka de dome ne ho se

se wantumi amfa n'ano asem anaa bɔhye no anni dwuma a, nsunsuansoɔ bɔne anaa amannee bi mmra ne so (Montagu, 1967). Bere a obi aka bɔhye nsem bi na ɔde tumi anaa suman bi abata ne nsem no ho se ɔbu nea waka ne so a, tumi no ne no nni senea efata (Agyekum, 2010). Se yehwe adwenekyerɛ yi a, yebetumi aka se nsedie kyere anibere. Esiane se Akanfoɔ nsosɔ nsedie hunu so nti no, bere a obi bɛdi nse no na ekyerɛ se onipa korɔ no ani abere pa ara. Bio nso, wɔnam nsedie so de kyere nokware a ewɔ asem anaa bɔhye nsem bi a afiri n'ano atɔ fam no. Dee etɔ so no, nsedie ma nnipa ahodoɔ di asem anaa bɔhye nsem no ho adanseɛ a se nea ɔdii nse no bu nsem no so a, eho asotwe bedane kɔkɔbɔ ma afoforɔ. Ne kora kora no, se ɔdasani a ɔdii nse no de tumi, suman, ɔbosom anaa Onyankopɔn din na ebata ne nsedie no ho na se ɔbu so a, eho nsunsuansoɔ no ma afoforɔ no hunu tumi korɔ no keseyɛ na afoforɔ nso amfa ankɔdi nse a wɔrentumi nni so. Agyekum (2010, p.104) kyere se mpɛn pii no se obi repe mmoa bi afiri tumi bi hɔ a, wɔtumi ma ne nsem no ye bɔhye a wɔmfa asotwe biara mmata ne nsem no ho. Agyekum maa nhwesoɔ bi te se:

“Nana Antoa Asuo Nyamaa se woma me dwa a meredi yi kɔ so a, afe so a meboa wɔ odwan baako”. Klinger (1987, p.303) ne Agyekum (2010, p.104) ye adwene se, se obi hye saa ebɔ anaa di saa nse wei de kyere tumi anaa ɔbosom bi na se ɔbosom no ye n'abisadeɛ no ma no na se wɔamfa ne bɔhye no ankɔ a, ɔbosom no betumi de asotwe a efata wɔ n'ani so ama no anaase ɔpe a ɔbebu n'ani agu so.

2.2.1.6. Berɛ a Akanfoɔ di nse

Akanfoɔ di nse berɛ a obi de ne ho akɔhyɛ tumi, ɔbosom, ɔhene ne ade bi ase a, wɔtumi di nse de kyere ahobreasee ne nokwardie a wɔbedi ama tumi korɔ no. Bio nso sɛ obi rekɔpɛ mmoa afiri obi ho a wɔtumi di nse de kyere sɛ wɔbedi ne bɔhyɛ so.

Alhassan (2003, p.104) maa nhwɛsoɔ de kyere nsedie a ɔhene foforo bi resuae akyerɛ ɔhene kɛsɛ bi wɔ ne manfoɔ anim.

Me ne me mpanimfoɔ suae yi yadee

Mesuaɛ Nana anim ka sɛ,

Ɛfiri ɛnne rekorɔ yi, wɔfrɛ me anɔpa o, awia o,

Anwummere o, esum mu o, osuo mu o,

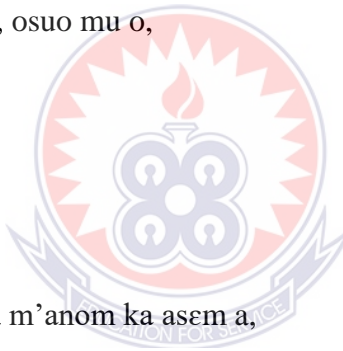
Mɛba.

Sɛ ɛnye amammuo pa,

Na me ne morebɛbuo.

Na mede ntasu kɔkɔ gyina m'anom ka asem a,

Meto.



2.2.1.7. Duabɔ

Duabɔ yɛ Akanfoɔ anokasa akyiwadeɛ no mu baako esiane nsunsuansoɔ a ɛde ba ɔdasani bi so. Agyekum (2010, p.69) kyere sɛ yɛhwe asem “duabɔ” nteaseɛ wadaa na yɛbetumi aka sɛ ɛfiri edin “dua” ne adeyɛ asem “bɔ” mu. Duabɔ kyere sɛ obi de dua rebɔ obi a ɛtumi de nsunsuansoɔ bɔne te sɛ epira anaa ɛdɛndie ne owuo tumi ba ɔfoforɔ bi so. Nkyerɛkyerɛmu bebree na aba afa duabɔ ho. Mpanimfoɔ bi ka sɛ kane tete no na Akanfoɔ abosom a wɔsom no yɛ aboɔ. Ne saa nti no sɛ obi yɛ obi biribi na sɛ ɔrepe emu nokware ahunu a ɔtumi de

n'asem no kɔdua ɔboɔ no ma ɔboa no ma nokware no dan adi. Asem kɔ dua no ye mpanin kasa a ɛkyere se obi de biribi kɔdan obi, ɛna ɔboɔ no ye abosom no. Mmuabɔ mu no, ɔde asem no akɔto ɔbosom ɔboɔ no anim. Ɛno na ɛde asem duabɔ no baeɛ.

Nananom hunuu se aboɔ a ɛye mmerɔ mu na Asuo firi ba, ne saa nti no nananom yee se wɔbesom Asuo no. Akyire no, wɔhunuu se Asuo bi da kwaeɛbirentuo bi mu a ɛhɔ tumi ye esum kusuu a na wɔsusu se sunsum bi di dwuma wɔ hɔ. Esiane sunsum a na wɔdi dwuma wɔ hɔ no nti no wɔhunuu se sunsum no bi abetena anwea a ɛwɔ Asuo no mu, nnua ne aboɔ a ɛwɔ Asuo no mu. Yei nti wɔteteɛ anwea a na ɛwɔ Asuo no mu nwene ɔbosom faa aboɔ no ho. Esiane se na tumi bi wɔ aboɔ, Asuo ne nnua ne nhoma no mu nti no, Onyame de tumi maa wɔn se wɔnhwe asase no so na mmom nea wɔnkyiri ne bɔne. Yei nti no, se obi to amanneɛ mu a na wɔtumi fre no ma wɔgye no so. Se obi refre ɔbosom ama wɔadi n'asem ama no na wɔfre no se duabɔ (Asenso, 2012 p. 6-7).

Wagner (1978) ne Rattary (1969) kyere se ahonhom a ɛboro nnipa ahoɔden so na etaa duabɔ akyi. Yei dan no adi pefee se ahonhom wɔ nsunsuansoɔ bebree wɔ onipa dasani abrabɔ mu. Agyekum (2010: 67) kyere se nnoɔma mmiensa na ɛkɔ so duabɔ mu. Saa nnoɔma yi na ɛdidi soɔ yi. Nea ɔrebɔ dua no, nea yeabɔ ne dua ne ahonhom a ɛbeyɛ atemmuafɔɔ a wɔde asotwe a ɛfata bema nea ɔdi fɔ wɔ duabɔ no ho. Akanfɔɔ wɔ gyidie se ewiase ye honam ne sunsum. Ne saa nti no Akanfɔɔ gye di se ahonhom atwa yen ho ahyia bebree nti no se obi bɔ dua a wɔtumi bɔ suman anaa ɔbosom korɔ a wɔpe se wɔhwehwe ne nsem no mu de ma no (Agyekum, 2010:67).

Bio nso obi tumi bɔ dua wɔ bere a ɔmmɔ ɔbosom biara din mmata ho nanso esiane se ahonhom atwa yen ho ahyia no nti ahonhom tumi sɔ duabɔni no nsem no mu de di dwuma. Se obi bɔ dua a, na ɔde kyere se wɔayi n'asem no de afiri onipa nsam de agya tumi anaa ɔbosom bi se wɔnhwehwe n'asem mu mma no na ɔmfa asotwe a ebema ɔno duabɔni no akoma atɔ ne yam. Akanfoɔ gye di se ahonhom ntwan ntorɔ nti wɔde nokware a esɛ fata beto dwa ama obibiara ahunu bi.

2. 3. Beae a asotwe a ɛwɔ akyiwadee firi ba

Akyiwadee ye adee a wokyiri a wokye. Akyiwadee ye adee a eboa nnipa no ara esiane se eyi onipa no firi asotwe ne nsunsuansoɔ bɔne ahodoɔ nyinaa mu. Okanni biara gye tom se asotwe da ho ma obiara a ɔbɔ mmusuo anaa ɔye akyiwadee. Mpen pii no adasa a wɔwɔ Akanmanmu ka se wɔn a asotwe a ɛwɔ akyiwadee ho no wɔ wɔn ne ahemfo, Onyankopɔn, abosom, nsamanfoɔ ne ahonhom nkae no nsam (Scalan, 2003). Boahen (1999) kyere se akyiwadee ho asotwe tumi firi Onyankopɔn ho esiane se onipa no de efi aka adee a eye kronkron. Akyiwadee anaa mmusubɔ si bammɔ a efiri Onyankopɔn, abosom, nsamanfoɔ ne ahonhom nkae no ho. Yei ma onipa no ho da ho ma tumi bɔne biara tumi nya wɔn ho kwan ma nsunsuansoɔ bɔne tumi ba onipa no so. Saa nsunsuansoɔ no bi tumi ye yaree, owuo, eka, amannee, atoyerenkyem ne afoforɔ pii.

2.4. Kasatumi dwumadie ne ne nsunsuansoɔ adwenemusem “speech act theory”.

Saa ɔfa yi kasa fa kasatumi dwumadie ne ne nsunsuansoɔ adwenemusem ho. Searle (1969) kyere se kasatumi dwumadie adwenemusem ye nneyee a obi dan no adi bere a ɔde ɔkasa

redi dwuma. Eyi nneyee a obi dan no adi wo okasa mu. Austin (1962) kyekyee saa nneyee yi mu koo akuo ahodo mmiensa. Saa akuo ahodo yi ne 'Locutionary Act' (performative utterance) – Asem patee a obi ka, (2) 'Ilocutionary Act'- Okasafoo no botae ne nneyee anaa okwan a ofa so ka asem no kyere otiefoo bi. (3) Perlocutionary Act/Effect – Nsunsuansoo a asem no tumi de ba.

Eno nti, saa dwumadie yi repensempensen Austin (1962) kasatumi dwumadie adwenemusem nkorabata ahodo no nyinaa mu yie agyina so de atoto Akanfuo abosom ne won akyiwadee no bi ho.

2.4.1. Austin (1962) kasatumi adwenemusem no mpensempensemu

Austin (1962) kyere se kasatumi gu ahodo mmiensa a yeinom ne 'Locutionary Act' (performative utterance) – Asem patee a obi ka, (2) 'Ilocutionary Act'- Okasafoo no botae ne nneyee anaa okwan a ofa so ka asem no kyere otiefoo bi. (3) Perlocutionary Act/Effect – Nsunsuansoo a asem no tumi de ba.

“Locutionary act”. Yei ye kasatumi a ekyere asem anaa nneyee patee a obi aka. Asem patee a etoo dwa no ne nsemfua no nteasee ye pe a nsonsonnee biara nni mu. Yei kyere asem anaa nneyee no nteasee wadaa a womfraa mu. Ewo saa kasatumi yi mu no, se obi ka se wabre a na oreyere se mmereyo ato onipa no so a onkaa se obi mmetwetwe no. Saa kasatumi yi kyere asem no nteasee wadaa a adwene foroo biara ntae akyire. Rohmadi (2004) kyere se “locutionary” ne se obi reka biribi. Eyi nteasee a etoo dwa a adwene foroo biara nka ho. Saa kasatumi adee de asem bi na etoo dwa. Se obi ka se obi rebo twene a na nea oreka anaa asem

a ɔde reto dwa yi ne twene a obi rebo a nteasee foforo biara nka ho. Ne tiawa mu no, asem a obi aka yenea obi aka ne nea ekyere.

‘Illocutionary Act’ - Okasafoɔ no botaeɛ ne nneyeeɛ anaa ɔkwan a ɔfa so ka asem no kyere otiefɔɔ bi. Tarigan (2009) kyere se “illocutionary” anaa ɔkasafoɔ no botaeɛ kyere se se obi reye biribi esiane nea obi aka nti. “Illocution” ye ɔkasa nneyeeɛ a ekura nteasee ne ɔkasa dwumadie. Ewo saa adwenemusem nkorabata yi mu no, ennye nea ekyere nko ara anaa nteasee nko ara na mmom nea eye nso di akotene pa ara. Rustono (1999) kyere se, nea ebema yeatumi ahunu “illocution” kasatumi adeɛ anaa nkorabata yi no, adeye dee bi te se amanebo, nkaebo, abisadeɛ, aseda, bohye ne afoforo pii. Rhomadi (2004) kyere se yede saa kasatumi ka biribi kyere obi de kyere nea etwa se ɔye. Se obi ka se ewiem ehye a na onipa no adwenepɔ anaa ne tirimpɔ ne se wommue ntokua anaa epono mma mframa mmra edan no mu. Yei dan adi se saa kasatumi adeɛ yi kyere asenka nanso enye asenka nkutoo na mmom esan nso kura dwumadie bi a ohwehwe se obi di. Saa kasatumi adeɛ yi ho dwumadie to dwa wo bere a obi nam ɔkasa so aka biribi. Yule (1996) kyere se obi beka asem de adan ɔkasa nneyeeɛ bi te se ɔkakyere, amanebo anaa mpo se nkyerekyeremu bi nanso ne nyinaa bedan adi wo saa kasatumi nkorabata yi mu esiane se ɔkasa biara a obi beka no, nneyeeɛ bi dan adi wo ɔkasa no mu. Wagiman (2008) nso kyere se saa kasatumi botaeɛ yi ye nneyeeɛ anaa botaeɛ a ewo ɔkasa mu. Na saa botaeɛ yi di dwuma wo bere a obi de ɔkasa adi dwuma.

Chaer (2004) kyere se “Perlocutionary” anaa nsunsuansoɔ a kasatumi no ede ba ye kasatumi a ede otiefɔɔ no adwenesu eto dwa. Saa kasatumi yi tumi gya nsunsuansoɔ bi te se ohaw, ehu, awerehoɔ ne abambuo wo onipa ne so. Se yehwe saa kasatumi yi mu na

metumi aka se se nsunsuansoo a enya wo odasani adwene so bere a wate biribi anaa asem bi.

2.5 Muabo

Saa ofa yi dan nea animdefoo bi aka a ene dwumadie yi wo twaka. Saa ofa yi nso ma yehunu Akanfoo tumi ahodoa a wowa gyedie wo mu, Abosom ahodoa, akyiwadee ne ahodoa bi te se akasa ne nneyee mu akyiwadee ne Austin (1962) kasatumi adwenemusem ho nsem nyinaa da adi wo saa ofa yi mu.



ƆFA A ƐTO SO MMIƆNSA

ƆKWAN A MEFAA SO DII DWUMA NO

3.0 Nnianimu

Sɛ dwumadie bi betumi akɔ so na adi mu a na ɛgyina anamɔntuo a wɔfaa so de yɛɛ nhwehwɛmu no. Saa ɔfa yi kyere ɔkwan a menam so de yɛɛ dwumadie yi. Ɛde dwumadie yi ho akwankyerɛto dwa, beaɛ a nhwehwɛmu no kɔɔ so to dwa, nnipa a mede wɔn dii dwuma, nyiyimu anaa nsamu. Bio nso ɛkyere akwan ahodoɔ a mefaa so yɛɛ me nhwehwɛmu faa me dwumadie no ho, ɔkwan a mefaa so nyaa me nsemmoano ne n'akadeɛ ne ne nsamu, adeyede a mede dii dwuma, ɔkwan a mefaa so de nsemmoano no yɛɛ mpensempensen mu no.



3.1 Nhwehwɛmu dwumadie kwan

Nhwehwɛmu dwumadie kwan a mede dii dwuma no yɛ nhwehwɛmu a ɛnnyina nkontabuo so. Owu-Ewie, (2011, p.56) nam nsem bi a wɔfaa wɔ Bogdan & Biklen, (1992) mu no so kyerekyere nhwehwɛmu a ɛnnyina nkontabuo so sɛ ɛye nsem pɔtee a ɔhwehwɛmufɔɔ no ɛnya de si ɔhaw a ɔrehwehwe no ano. Ɔtoa so kyereɛ mu sɛ ɛye nsem titire a ɛye nnyinasoɔ ma dwumadie no mpensempensemu.

Creswell (1944) nso kyere wɔ Owu-Ewie (2017) mu sɛ wɔ saa nhwehwɛmu kwan nhyehyɛɛ mu no, ɛhia sɛ nhwehwɛmufɔɔ no kɔ beaɛ a ɔreyɛ nhwehwɛmu no na ɔne ɔmanfoɔ no bɔ mpu ne mpu sɛdeɛ ɛbeyɛ a ɔbete wɔn ase yie na ɔne wɔn adi dwuma.

Nhwehwemu a ennyina nkontabuo so nam ahwɛɛ so tumi nya nsemmoano ahodoɔ bi a ɔhwehwɛmufɔɔ no taa de di dwuma ahodoɔ so.

Deɛ nti a meyɛɛ nhwehwemu a ennyina nkontabuo so ne sɛ, megyinaa nnipakuo a mede wɔn dii dwuma no nsem so na ɛyɛɛ mpɛnsɛmpɛnsɛmu no. Osuala (2000), Goode ne Hatt (2006) wɔ Asantewaa (2020) mu ka sɛ, nhwehwemu a ennyina nkontabuo so yɛ kwan a yɛfa so hwɛ, sua, kyerekyerɛ nsem mu nya nimdeɛ fann a efii biara nni ho firi afoforɔ nkyɛn. Wei kyere sɛ ɛboa nhwehwɛmufɔɔ no ma no baabae adwene ne nkyerekyerɛmu ahodoɔ a ɔbenya afiri nsem ahodoɔ bi mu. Bere a wɔrebaabae mu no na ɛreyi adwɛmpɔ a ɛwɔ mu nyinaa repue na ɛnam so ama atwe ɔhwehwɛmufɔɔ no adwene asi deɛ ɔrehwehwɛ no so.

Sɛnea nhwehwemu yi kwan ɛtɛɛ no, mɛfaa nkɔmmɔtwɛtwɛɛ so ne ahwɛɛ kwan so na ɛboaboa me nsem no ano. Ɛsiane sɛ me dwumadie no fa amammerɛ, amanɛɛ anaa asetena mu suahunu nti no, nhwehwemu yi boa maa mɛbɛnn nnipa a na mɛhia mmoa ne nsem a ɛyɛ kann na ɛfa Akanfɔɔ abosom bi ne wɔn akyiwadɛɛ wɔ wɔn ho. Menam saa nhwehwemu kwan yi so a ɛgyina me nhwehwemu nsemmissa no so.

Nhwehwemu anamɔntuo no ntuo no yɛ “ethnography”. Denzin ne Lincoln (2011) kyere sɛ “Ethnography firi “Anthropology” mu. Ɛyɛ kwalitatifu kwan a ɛkyere onipakuo bi nkutahodie, suban ne wɔn gyedie wɔ bere a nhwehwɛmufɔɔ no retena de ne ho aforɛ anaa ne saa nnipakuo no atu anamɔn wɔ mmɛɛ bi mu na wagyina so de apɛnsɛnpɛnsɛn saa nnipakuo no gyedie, suban ne wɔn nneyɛɛ. Barbour (2007) kyere sɛ “ethnography” botaeɛ ne sɛ ɛbɛkyerekyerɛ sɛnea nnipakuo bi amammerɛ dan ne ho adi. Reeves (2008)

nso kyere se ekyere nnipakuo no amammere su na afei nso edo mu asuko. Saa anamontuo yin a mefaa so de ye nhwehwemu afa mpensempensemu a efa Akanfo abosom ne won akyiwadee. Mede saa kwan yi na eye saa nhwehwemu yi esiane se mepere se mehunu senea Akanfo abosom ne won akyiwadee ho nsem ereko so.s

3.2 Beae a nhwehwemu no ko so

Saa nhwehwemu yi ko so wo Asante, Bono ne Ahafo ne Akyem Mantam mu a ewo Ghana mu. Mepaa saa Mantam yi esiane se Akanman mu no, kuro biara a ohene wo no na abosom wo ho a ohen kuro no. Afei nso no, Akanfo nkuro ne won gyidie a wowa wo abosom no ye ade koroo. Ne saa nti no se mefa saa Amantam yi de ye nhwehwemu yi a na kyere se eye adee a edan ne ho adi wo Akanfo nkuro no nyinaa mu. Ne saa nti no na etwa se mede abosom a ewo saa Amantam mu ho di me dwuma no. Mpo no, enye Asante, Bono ne Ahafo ne Akyem nkuro no nyinaa na mede bedi dwuma wo saa dwumadie yi mu. Senea ebeye na nhwehwemu yi betumi adi mu na atumi abeye nimdee ntoasoo nti no, mede abosom a ewo saa Amantam nkuro ahodoo pii na ebedi dwuma. Agona ne ne nkurasee abosom ahodoo, Edweso ne ne nkurasee abosom ahodoo, Kwaman Boaman ne ne nkurasee ahodoo, Antoa, Akyem Sweduro, Takyiman, Wenkyi Nwoase, Tanoboase ene nkuro ahodoo pii a ewo saa Amantam mu. Nhwehwemu no mu no, mebuu me kete mu ko saa nkuro yi so ne abosom no ananmusifo ne mpanimfo bi a wowa nimdee fa abosom ho kotwetwee nkommoo faa abosom no ho na mmom abosom no ne won akyiwadee ho nsem na na eye me botae pa ara.

3.2 Nnipa a mede wɔn dii dwuma

Boateng (2016) kyere mu se yewɔ akwan ahodoɔ pii a nhwehwɛmu betumi afa so apaw nnipakuo no nyinaa. Amkoreankore a wɔwɔ su baako anaa mmieniu a nhwehwɛmufɔɔ no ani di akyire a wɔwɔ beaee a nhwehwɛmu no kɔɔ so na wɔka bom ye eho nnipa dodoɔ (Owu-Ewie, 2017). Nnipakuo bi mu no wei mu baako ne ntasemu.

Best ne Kahn (2006) kyere nnipakuo a wɔde wɔn ye nhwehwɛmu mu se wɔye nnipakuo a wɔkura su korɔ a nhwehwɛmuni no gye tom se wɔbetumi aboa ama nhwehwɛmu dwumadie no adi mu. Pilot ne Hunger (1999) nso wɔ Boateng (2020) mu ka fɔa so se wɔye nnipakuo a emu nnipa no wie pɛye, na wɔn nhunumu ne wɔ suban no betumi aboa ama dwumadie no adi mu. Wei kyere se saa nnipakuo yi ne wɔn a wɔwɔ nhwehwɛmu no botaeɛ no ho nimdee, anaase nhwehwɛmu no fa wɔn ho pɔtee se wɔbetumi aboa ama nhwehwɛmu no anya nsemmoano a ebeboa ama dwumadie no adi mu.

Nnipa a mede wɔn dii dwuma wɔ me nhwehwɛmu yi dodoɔ nyinaa ye Aduanan (40). Wɔn mu efa anaa aduonu (20) ye mmaa ena aduonu (20) a aka no nso ye mmarrimma. Na mepɛ se mebu nnipakuo yi mu biara animtia anaa mpo se abomfea nti na mepaa wɔn nyinaa dodoɔ pɛ. Wanderi (2001) ka wɔ Munyao (2010) kyere mu se, saa kwan yi so ama nhwehwɛmufɔɔ bebree dwumadie adi mu. Saa nnipa a mepaa wɔn yi ye akɔmfɔɔ, abosomfɔɔ, abosom no akyeame ne nnipa bi a wɔwɔ nimdee sononko bi a eboa me maa saa dwumadie yi di mu. Dwumadie yi mu na ebetɔɔ dwa se enye abosomfɔɔ nyinaa na wɔye akɔmfɔɔ na mmom esono wɔn mu biara ne wɔn dwumadie a wɔdi. Nnipa ahodoɔ a wɔdi dwuma sononko wɔ abosomfie a mene wɔn twetwee nkɔmmɔ nkyekyɛmu na ewɔ

fam ha yi. Mede εpono a εwɔ fam ha rekyere nnipa a mede wɔn dii dwuma wɔ me nhwehwemu yi mu.

3.3 Nyiyimu/Nsamu

Mede botae nyiyimu na edii me dwuma no. Owu-Ewie (2017:31) kyere se, botae nyiyimu ye nyiyimu a egyina dwumadie no botae so pεε. Nhwehwemufɔɔ no nya bere ye nsamu a εfata na ɔde ayi nnipa ɔgye di se ɔbenya wɔn hɔ nsemmoano a ɔhia wɔ ne nhwehwemu dwumadie no mu. Saa kwan yi so na mefa yiyii nnipa aduanan a mede wɔn dii dwuma no. Medaa me ho adi se meye osuani a mereye nhwehwemu ne senti a maba wɔn nan so. Afei nso ɔkɔmfɔɔ Pinaman a ɔwɔ me kurom kyere se beae a meduru biara no memma ɔne mpanimfɔɔ anaa ɔkɔmfɔɔ anaa ɔbosomfɔɔ no nkasa. Yei maa nnipa a na mesusu se menya mmoa afiri wɔn hɔ no tee wɔanim maa me ne ana mehia nyinaa.

εpono 2: Nnipakuo nkyekyemu (fieldwork, 2021)

Nnipakuo	Wɔn dodoɔ
Mmaa	Aduonu (20)
Mmarimma	Aduonu (20)
Mmuabɔ	Aduanan (40)

Ɛpono 3: Abosomfoɔ a mede wɔn dii dwuma (fieldwork, 2021)

Abosomfoɔ	Wɔn dodoo
Mmaa	Enum (5)
Mmarima	Enum (5)
Mmuabɔ	Aduonu (10)

Saa Ɛpono a ɛwɔ soro ha yi rekyere nnipa edu (10) a wɔye abosomfoɔ a wɔtete abosom yi ho na wɔhwe se amammerɛ ne amanneɛ biara a ɛfata se wɔye ma ɔbosom no ɔye no pɛpɛpɛ. Abosomfoɔ yi mu enum (5) ye mmaa ɛna enum (5) a aka no nso ye mmarima. Nokwasem ne se saafɔ yi wɔ nimdee a emu dɔ wɔ wɔn dwumadie no mu papaapa esiane se wɔn mu bi ye abosomfoɔ, akɔmfoɔ ne akyeame a wɔatena na wɔasom suman no akyere yie nti ama wɔakwadare wɔn dwumadie no mu yie.

Ɛpono yi a ɛwɔ ha yi nso kyere akɔmfoɔ ahodoɔ a mede wɔn dii dwuma wɔ saa nhwehwemu yi mu.

Ɛpono 4: Akɔmfɔɔ a mede wɔn dii dwuma (fieldwork, 2021)

Akɔmfɔɔ	Wɔn dodoo
Mmaa	Enum (5)
Mmarima	Enum (5)
Muabɔ	Edu (10)

Ɛpono a ɛtɔ so mmiensa (3) a ɛwɔ soro ha yi kyere akɔmfɔɔ edu (10) a me ne wɔn twetwee nkɔmmɔ wɔ dwumadie yi ho. Wɔn dwumadie titire ne sɛ wɔkɔm abosom no. Akɔmfɔɔ yi mu enum (5) ye mmarimana enum (5) a aka no nso ye mmaa. Eduru dabone a wɔn na abosom no fa wɔn so da wɔn ho adi kyere ɔmanfɔɔ. Enti wɔn nso nimdeɛ wɔ abosom ne wɔn akyiwadeɛ ho no wɔ soro yie pa ara.

Ɛpono 5: Akyeame a me ne wɔn twetwee nkɔmmɔ (fieldwork, 2021)

Akyeame	Wɔn dodoo
Mmaa	Enum (5)
Mmarima	Enum (5)
Muabɔ	Edu (10)

Animdefɔɔ bi nso a wɔakwadare wɔ nimdeɛ a ɛfa abosom ho nso nkyekyemu ahodoɔ na ɛwɔ fam ha yi.

Ɛpono 6: Wɔn a wɔnim de fa abosom ne wɔn akyiwadee ho. Saa nnipa yi ye abusua nu mpanimfoɔ, akyeame ne wɔn a wɔwɔ nimdee soronko fa abosom ne asuman ahodoɔ ho.

(Fieldwork, 2021)

Nnipa a wɔnim de fa abosom ho	Ɛdu (10)
Mmaa	Enum (5)
Mmarimma	Enum (5)
Muabɔ	Ɛdu (10)

Saa nnipa a wɔwɔ Ɛpono a Ɛwɔ soro ha yi ye animdefoɔ a wɔakwadare wɔ abosom ne wɔn akyiwadee ho. Nea nti a mepaa saa nnipa yi ne sɛ, abosom ne akɔmfɔɔ no nso ate wɔn asɔre a ennye Kristo na wɔresom no na mmom wɔkyerɛkyere wɔn nkorɔfoɔ anaa wɔn akyidifoɔ no fa abosom ne suman ahodoɔ, ne ɔkwan a wɔfa so som no ne wɔn asɛdee ne wɔn akyiwadee. Saa nnipakuo yi a mepaa wɔn yi ye mpanimfoɔ a wɔkyerɛkyere wɔ saa abosom yi asɔre ho. Senea ɛbeye na me dwumadie no bedi mu nti no, mene wɔn twetwee nkɔmmo senea wɔbetumi de nimdee a wɔwɔ fa abosom ne suman ahodoɔ no bi ho ama me na ama me nhwehwemu no akɔ nkan.

Nsonsonɛe kɛsɛɛ pa ara na ɛda senea Abibifoɔ si hunu abosom ne suman ahodoɔ ntam. Abibifoɔ kwan a wɔfa so som Onyame no wɔ ɔkwan sononko so firi Abɔrɔfo ho. Abibifoɔ gye di sɛ, abosom ye akyedee nwanwasoɔ a Ɖɔɔadee de maa Abibiman. Yei nti na wɔ sa Otweaduampɔn nsamrane hoahoa no wɔ ɔkwan sononko so no esiane sɛ Ɖno na Ɖde saa tumi nwanwasoɔ no ama wɔn. Saa mmrane a wɔde bɔ Ɖɔɔadee no bi ne; Onyame, Ɖhene,

Tweduampɔn, Bɔrebɔre, Ɖɔɔadeɛ, Ototrobonsu ne afoforɔ pii (Opoku,1978). Nnoɔma bebreɛ na ɛma Abibifoɔ da nso firi aman ahodoɔ nkaɛ no ho bi ne ɔkwan a wɔfa so som wɔn Onyame. Ne saa nti no na ɛtwa sɛ yema yɛn ani kɔ yɛn abosom no so na yɛdi wɔn ni sane kura wɔn mu yie. Ne saa nti no na abosom no ayi nnipakuo bi de wɔn ayɛ wɔn anamusifoɔ sɛ wɔnyɛ ntamgyinafoɔ mma onipa ɛne wɔn ntam. Bio nso, wɔnam saa nnipakuo yi so na ɛkyerɛ kuro no wɔn amammerɛ, amanɛɛ ne wɔn akyiwadɛɛ (Gyekye, 2003). Saa nnipakuo yi na mɛpaa wɔn wɔ me nhwehwɛmuyi mu ɛsiane sɛ Akanfoɔ nam abosom ne animdefoɔ yi so na ɛsom Onyankopɔn.

3.3. Baabi a menyaa dwumadie yi ho nsɛmmoano

Baabi ahodoɔ mmieniu na menyaa nsɛmmoano yi firieɛ. Dɛɛ ɛdi kan no, mebuu me ketɛ mu kɔɔ wɔn a wɔtɛte abosom yi ho na wɔhwɛ daa ne daa nyinaa no amammerɛ ne amanɛɛ a ɛtwa sɛ wɔyɛ ma abosom no nkyɛn ne wɔn kɔdii nkutaho. Sɛ meka sei a na merekyerɛ sɛ mekɔɔ wɔn nkyɛn ne wɔn kɔtwɛtwɛe nkɔmmɔ (Primary data).

Beaɛɛ a ɛtɔ so mmieniu a menyaa me nsɛmmoano yɛ nwoma mu. ɛsiane sɛ nimdɛɛ ɛyɛ ntoasɔɔ nti no, na ɛtwa sɛ mebu nkɔmpɔ kɔhwɛ nea animdefoɔ ne atitire bi atwerɛ anaa aka a ɛne me dwumadie no wɔ twaka bi. Saa animdefoɔ yi nimdɛɛ na mede totoo nsɛm a menam nkɔmmɔtwɛtwɛe so nyaɛɛ no na aboa me ama matumi asigyinaɛɛ.

Adeyɛdeɛ a mede dii dwuma

Ansa na dwumadie biara betumi adi mu a, na adeyɛdeɛ a wode dii dwuma no ne ɔkwan a wobɛfa so de adi dwuma no ho hia yie. Menam adeyɛdeɛ ahodoɔ mmiensa so na meyɛɛ saa dwumadieyi. Saa adeyɛdeɛ yi ne;

- ❖ Nkɔmmɔtwetwe
- ❖ Ahwɛɛɛ
- ❖ Nwoma Akenkan

Nkɔmmɔtwetwe

Menam saa nkɔmmɔtwetwɛɛ yi so na menyaa nsem firii afoforɔ nkyɛn na ɛma metumi dɔɔ asukɔ wɔ nhwehwɛmu no mu na ɛboaa me ama me dwumadie no adi mu. Yei ɛne sɛ, metuu anammɔn kɔɔ afoforɔ a wɔwɔ nimdeɛ sononko bi fa me dwumadie no ho na ɛma metumi nyaa nimdeɛ a ɛkɔ nkan de yɛɛ nhwehwɛmu no. Nkɔmmɔtwetwe tumi ye ankoreankore anaa nnipakuo bi so. ɛnnye daa nyinaa na nkɔmmɔtwetwɛɛ beyɛ ano ne ano. Sɛ etɔ mmere bi wotumi kurukyire nsem gu krataa so de ma ankoreankore anaa nnipakuo bi ma wɔtumi yi yi nsem no ano. Wotumi nso twere nsem misa a wope sɛ wobisa afoforɔ no gu krataa so na woahwɛ so abisa sɛnea wo were mfiri. Wobetumi nso abisa nsem no afiri wo tirim bere wo ne wɔn redi nkutaho no. Sɛ wobetumi de adeyɛdeɛ yi adi dwuma ama wo nhwehwɛmu no adi mu a, na etwa sɛ wodi kan bɔ nea wope sɛ wo ne no twetwe nkɔmmɔ no amanneɛ ma mo baanu no nyinaa gye ɛda bi tom a nkitahodie no beba so. Wobetumi atwere nsem a ɛho hia wo no agu krataa so anaa wobetumi de ato wo tirim na mmom ne papa mu a, nka wotwe nsem no gu afidie so na atumi aboa wo ama woatie no mpen pii na ama wɔtumi de adi dwuma yie wɔ wo nhwehwɛmu no mu. Menam nkɔmmɔtwetwɛɛ so na ɛnyaa nsem a

efa Akanfoɔ abosom ho. Saa nsem yi bi ne abosom no abɔsee, nea abosom no hunu no se eye akyiwadee, nsunsuansoɔ a eba bere a obi ato akyiwadee no, amannee a wɔfa so de te obi ho bere a wato akyiwadee no ne nsakraee a aba abosom no akyiwadee no mu. Mankurukyire nsempɔ titire bi anaa nsemmisa bi a menam so hwehwe me nsem yi, na mmom menam nsemmisa ne mmuaeɛ ahodoɔ bi so na eduruu me botaeɛ no ho. Nkɔmmɔtwetwee yi mu nsem no na eboaa me maa menyaa abosom ne wɔn akyiwadee ho nsem no ankasa. Bere a nkɔmmɔtwetwe no rekɔ so no meboɔ mmɔden twere biribiara a eho behia me ama me dwumadie yi adi mu. Afei metwitwaa mfonin a metumi agyina so se nkaedum wɔ dwumadie no mu. Eno akyi no metwee wɔn nsem no bi guu afidie so.

Nkɔmmɔtwetwe ho mfasoɔ

Adeyedeɛ kwan baako a eboa animdefoɔ ne nhwehwemufoɔ ma wɔtumi nya nimdee sononko firi afoforo a wɔakwadare wɔ nimdee bi mu de ka wɔn nimdee dada ho ene nkɔmmɔtwetwe. Me dwumadie no mudie no mu fa kesee no ara ne nkɔmmɔtwetwee.

Nkɔmmɔtwetwe a mede dii dwuma no boa me wɔ nhwehwemu yi mu yie. Menyaa nsem no pepeɛpeɛ sedee nhwehwemu no botaeɛ no tee. Efiri se, akɔmfɔɔ, abosom akyeame ne abosomfoɔ no ara ho na menyaa no. Wɔmfraa mu wɔ akwan biara so. Enam saa nti, mpensempensemu mu no feko feko a eɔda Akanfoɔ abosom bi ne wɔn akyiwadee. Nkɔmmɔtwetwe no boaa me maa metumi bisabisaa nsem bi a na ekyere m'adwene wɔ yen nkitahodie no mu. Enam se eye nkɔmmɔtwetwe no nti, se wɔbo biribi so na mante no yie a metumi sre wɔn ma wɔsi so bio. Enti se mantumi antwere no wɔ ohare so mpo a enam se metwe de guu afidie so nti menyaa nsem no nyinaa.

Enam se eye nkommɔtwetwe nti no na mahyehye me nsemisa no nnidisɔ nnidisɔ nti emaa adwuma no yii bere seee firii me dwumadie no mu. Wei nso boa twetwee nnipa a mepaa wɔn no adwene kɔ adee pɔtee a merehwehwe ho adesua no nkyerɛkyeremu. Mfaso baako a yentumi nkwati ne se me ne me nkommɔtwetwefo yinom nkitahodie mu no, ɔhye adee biara amma mu. Me ne nnipa a mepaw wɔn wɔ dwumadie yi mu no pii twetwee nkommɔ wɔ wɔn asɔnee so ne wɔn ahemfie

ɔhaw a ɛwɔ nkommɔtwetwe yi ho

Mpanimfo se “adepa biara no bɔnwoma tare ho”. Nkommɔtwetwe adeyede a mede dii dwuma no boaa me yie pa ara nanso mehyiaa akwasidee ahodoɔ bi a na epe se esɔre tia me dwumadie no. Akwasidee a mehyiaee no bi na merebɛkyere wɔ fam ha yi.

Nea edi kan no, nnipa bi a wo ne wɔn behyehye se mɔbɛhyia atwetwe nkommɔ na woanya nhunumu mapa de aye wo nhwehwemu no. Bere a wode behye wo a wobetu anamɔn akɔ no na wɔnni ho. Yei ne ɔkwan a mefaa so sii saa ɔhaw yi ano ne se, na mefre wɔn tetefon anaa ahomatrofoɔ so ansa na matu anamɔn akɔ wɔn nkyen. Ebaa no sei no na menkɔ nkɔtwa kwansini hunu bio.

Nea etɔ so mmienu no, nnipa a wɔagyɛ atom se wone wo betwetwe nkommɔ afa wo dwumadie no ho mu bi nso hunu afidie a wode bɛkyere wɔn nsem no ne wɔn nhunumu no a na wɔaboto abɔ pusa. Eye a na wɔmmu pii adwene ne se woye nsemtereni a worebetoto wɔn ano ede akɔ kasafidie so enti na wɔmpɛ se wone wo betwetwe nkommɔ no mpo. Esiane

se nsem a efa abosom ne suman ho no mu bi ye ahuntasem nti no wɔmpɛ se ɛbenam wɔn so ama saa nsem no bi ahyeta senea wɔrenkonya amannee biara. na nnipa no bi adwene ye wɔn se meye nsemtwerɛni a merebetoto wɔn ano de akɔ kasa fidie so ama wɔanya asem esiane se na nsem no bi ye duru nanso bere a mede adansidie a ɛkyere se meye osuani no kyereɛ wɔn no, wɔnyaa abotɔyam ne akoma pa de nimdee biara a wɔwɔ fa abosom ne wɔn akyiwadeɛ no nyinaa maa me.

Afei nso, nnipa pii a wɔwɔ nimdee fa abosom ne wɔn akyiwadeɛ ho no mfa wɔn suahununu ne wɔn nimdee no mma wo kwa. Obi mpo tumi yi wo asotire se wɔnyee amannee a wɔretumi mfa nsem no mu bi nhunumu feko feko mma wo. Nnipa pii nso a na wɔakwadare wɔ abosom ne wɔn akyiwadeɛ mu no mpe se wɔde wɔn nimdee no bema kwa esiane amannee a na wɔpe se meye nti no nanso wɔgyee me biribi kakra de tɔ nsa gu fam a, na wɔde nsem ne nhunumu a wope no nyinaa ama wo pɛpɛɛɛ.

Nea etwa tɔɔ korakora no, wɔmmu bi tumi hye wo da se bra nanso wobekɔ no na wɔaye hurupɔɔ: ɔkɔ so ha, na wakɔ so ha. Nti ennuru mmere a wɔbenya adaagyee de ama wo no na woadi wo mmere no mu fa keseɛ a wɔrentumi nkɔ baabi foforo mpo. Ohaw a etwa tɔɔ korakora no, wɔn a wobekɔ no na wɔretwa wɔn ho nso no na mefre wɔn hwe se bere a mereba no na ɔnni biribiara pɔtee bi ye ansa na matu anamɔn. Saa kwan yi so nyinaa boa me twitwaa bere see firi me dwumadie no mu.

Ahwɛɛ

Adeyɛdeɛ kwan foforo a menam so nyaa nimdeɛ mapa ne nnumu de yɛɛ nhwehwemuyi. Mpanimfoɔ se “se w’ani sa mu a yenni nnya wo” ɛna afei nso aboa kontromfi nso se “ne suman ne n’ani”. Ne saa nti no, meyɛɛ se mede m’ani beto ho ahwe senea abosom ne won akyiwadeɛ ho nsem etee. Ahwɛɛ mu no deɛ ɔreyɛ nhwehwemu no tumi gyina nkyen a ɔmfa ne ho nhyɛ dwumadie no mu na mmom ɔfa nhunumu firi nea ɛresi no mu na aboa me dwumadie no. Eto da bi nso a na etwa se nea ɔreyɛ nhwehwemu no de ne ho hyɛ mu ansa na watumi anya nhunumu biara na aboa me dwumadie no. Esiane se abosom a na mede won redi dwuma no mu fa kɛsee no ara wo Asanteman mu nti no, na bere biara no me nan ye ntiantia wo won aɔnee so gye se ne ana ɛwo Bono ne Ahafo Mantam mu na mekodii ho bosome senea daa ne daa matumi ako aɔnee no so akohwe won dwumadie.

Sɛdeɛ mede ahwɛɛ dii dwuma

Mede ahwɛɛ dii dwuma wo ɔkwan sononko so. Deɛ edi kan, ansa na meduru abosom no asoee ho no na mehwe se mehunu ahyensodeɛ a ɛde ko won asoee ho no. Metumi hunu won din, adwuma sonoko a woye na afei nso wotumi de won mfonin bi to ho. Bio nso no, meduru won nkyen a na metoto m’ani hwe nnooma a etwa ehɔ ahyia. Yei tumi ma mehunu abosom ahodoɔ no kuo a wɔwo mu ne won dwumadie a wodi.

Ahwɛɛ ho mfasoɔ

Saa ayɛdɛɛ yi nso boa me wɔ akwannuasa bebreɛ so. Ahwɛɛ boaa me maa menyaa nimdɛɛ ne nhunumu sononko firi afoforɔ pii nkyɛn. Ahwɛɛ yi maa me twe bɛn nnipa ahodoɔ bi te sɛ akɔmfɔɔ, akɔmfɔɔ akyeame, abosomfɔɔ ne mpanimfɔɔ ahodoɔ bi a wɔwɔ abosom ne wɔn akyiwadɛɛ ho nimdɛɛ. Esiane sɛ na mede ahwɛɛ na ɛredi dwuma nti no, na saa nnipakuo yi reka biribi anaa wɔreyɛ amanneɛ biara na wɔmfɔ nhunta esiane sɛ wɔn mu fa dodoɔ no ara nnim botaeɛ nti a na mewɔ hɔ. Bio nso beaɛ bi nso wɔ hɔ a, na suman bi a wɔwɔ me fie kɔmfɔɔ de mekyerɛɛ sɛ ne nana ɛne me nti no ɛboa maa akɔmfɔɔ ahodoɔ ne abosomfɔɔ dodoɔ no ara maa me saa akwanya no maa mehweɛ senea wɔdwira anaa wɔte obi ho firi akyiwadɛɛ nsunsuansoɔ bi ho.

Ahwɛɛ yi ho ɔhaw ne ɔkwan a mesii ano

Ɛwom sɛ saa adɛyɛdɛɛ yi boa me wɔ akwan pii so. Esiane sɛ adɛɛ biara wɔ n'akwansidɛɛ nti no, mehɔyiaa nnoɔma ahodoɔ bi a ɛdan ne ho adi sɛ akwansidɛɛ. Saa nnoɔma yi a ɛdan ne ho sɛ akwansidɛɛ wɔ ahwɛɛ ayɛdɛɛ mu no, sɛ anka mampɛ ɛho asem anka a, na anka mmoa me mma mennuru me botaeɛ no ho.

Nea ɛdi kan no yɛ sikasem. Abosom ne wɔn akyiwadɛɛ no bi ɛnnye adɛɛ a mpɛn pii no wɔde da koro na ɛyɛ. Sɛ yɛhwɛ biribi te sɛ duabɔ a ɛka abosom no akyiwadɛɛ no ho bi a, ɛho nsem anaa nsunsuansoɔ a ɛwɔ ho no ɛnnye adɛɛ a wɔde da koro pɛ na ɛdi ho dwuma. Wɔde nnanso nna ɛyɛ ho amammɛɛ de popa ɛho nsunsuansoɔ nyinaa ara. Ne saa nti no na ɛtwa sɛ mewɔ beaɛ hɔ senea mɛtumi ahunu wɔn amanneɛ a wɔyɛ no nyinaa pɛpɛpɛ na atumi aboa me wɔ me dwumadie no mu.”. Nea ɛdi kan no mpanimfɔɔ sɛ “sika ne

barimma”. Yei nti meboaa me ho wɔ sikasem mu kakra a na mede tɔ famgo a na mede gu me dadefidie mu a na mede twa kwan. Yei tee sika a anka ebekɔ dwumadie yi mu wɔ bere a na nka meforo lore wɔ abɔntene no.

Afei nso no, enye asonee nyinaa so na wɔma kwan ma wɔtwa mfonin ewɔ hɔ anaa wɔtwa ehɔ biribiara. Saa akwansidee yi nso beyee ɔhaw keseɛ ne da guene maa me yie esiane se na ebe sore atia me dwumadieno a emma mentumi nnuru me botaeɛ no ho. Mekɔpɛɛ mpanimfoɔ a wɔsom wɔ asonee no so hɔ a wɔn na wɔgyina mu di dwumasuo sononko de ma ɔbosom no ma wɔtii nsem ne amannee a na erekɔ so no mu maa me bio. Esiane se mekɔhunuu ɔpanin no nti no, na wɔma wɔn nne so wɔ dwumadie no mu senea mete nsem no yie na ama matumi aduru me botaeɛ no ho.

Ne korakora no na nkutahodie no bi wɔ hɔ a wɔbre wɔn ne no ase a worentumi nte nsem anaa asem korɔ pɔtee a wɔkaeɛ no. Yei so beyee akwansidee keseɛ de maa me dwumadie no. Esiane se na wɔmma kwan emma wɔtwa mfonin wɔ asonee no so nti no, mekɔhunuu Antoa Aseniehema ma wɔdii m’anim de me kɔɔ Antoa Asuo no bosomfoɔ no nkyen ma wɔgyee me senaapo de yii apaee wɔ Asuo no mu de srɛɛ kwan ansa na wɔrema me kwan ama matumi atwa mfonin wɔ Asuo no mu.

3.3.1 Nsemmoano mpensempensenmu no

Ewɔ dwumadie yi nhwehwemu no, mede nsemmissa ne anoyie a enam nkɔmmɔtwetwe so na eboaboa me nsemmoano ano. Me dwumadie yi a ada hɔ fann no nyinaa ara gyina nhyehyee bi a mede too ho a na mede di dwuma. Se obi betumi aye mpensempensenmu wɔ

dwumadie bi ama no adi mu a, na etwa se ohye anoyie ahodoɔ no nso, kyekye anoyie no ko akuo ahodoɔ, kyerekyere anoyie no ase mu fann ne okwan a wobefa so de nhwehwemu no aba n'awiee. Eho hia pa ara se mpensenmpensenmu biara fa okwan yei so na atumi ama no adi mu.

Nea edi kan no, ense se nhwehwemufoɔ no ani befa nsemmissa ne anoyie ne ahwee no so na mmom eho hia yie se ohye saa nnooma yi nso. Afei nso nsem ahodoɔ anaa nimdee a wanya afiri won a wone won twetwee nkommɔ no ne nea wohunuu no wo ahwee mu no, eho hia se wobia ano anaa wokyekye mu de ko nsentitire mu. Nsentitire yi bi ne abosom akyiwadee ho nimdee, abosomakyiwadee ho nsunsuansoɔ ne abosom no akyiwadee nteho.

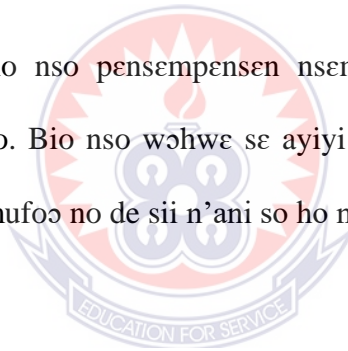
3.3.2. Akwansere

Ewo dwumadie yi mu no, na eho behia se mede abosom no bi mfonin ebaba me dwumadie no mu. Bio nso, na eho behia se won a mekoɔ won nan so kopee me nsemmoano no din to dwa wo me dwumadie no mu. Ne saa nti no, mesree kwan firii akomfoɔ, abosomfoɔ ne won akyeame no nyinaa ho se mede won din beto ne won abosom no din ne won mfonin beto dwa maa wopenee so maa me.

3.4 Tɔfabɔ

Anammɔn a ɛtɔ so mmiensa nso dan Abosom akyiwadeɛ ahodoɔ, nsunsuansoɔ a abosom yi akyiwadeɛ yi de ba, amannee a wɔyɛ de te obi ho anaa wɔde pam nsunsuansoɔ bɔne no ene nsakrae a aba Akanfoɔ abosom no akyiwadeɛ mu. Bio nso ɛsan nso dan no adi nnipa ahodoɔ a mede wɔn dii dwuma, wɔn mfee ne wɔn nnipasɔ a wɔyɛ ho asem. Bio nso ɛkyere ɔkwan ahodoɔ mmiensa a mefaa so yɛe me dwumadieno. Saa akwan yi a mereka ho asem yi ne: nkɔmmɔtwetwe, nwoma akenkan ne ahwee. Makyere akwan ahodoɔ a mefaa so de ayedeɛ yi dii dwuma, mfasoɔ a ɛwɔ saa ayedeɛ ahodoɔ yi mu, ɔhaw ahodoɔ a mehyiaeɛ wɔ saa adeyedeɛ yi ho ne ɔkwan a mefaa so sii anokwan.

Anamɔn a ɛtɔ so ɛnan no nso pensempensen nsem anaa nhunumu a dwumadie yi nhwehwemu yi de maa wo. Bio nso wɔhwe se ayiyi dwumadie no botaeɛ no mu fann. ɛkyere botaeɛ a nhwehwemufoɔ no de sii n'ani so ho nsemmisa anoyie.



ƆFA IV

NHWEHWEMU YI MU MPENSEMPENSEMU

4.0 Nnianimu

Ɔfa a etɔ so nan wɔ dwumadie yi mu no twe adwene si mpensempensemu a efa Akanfoɔ abosom ne wɔn akyiwadeɛ mu. Mɛda nea epue firii me nhwehwemu no mu baɛ fa Akanfoɔ ne wɔn abosom akyiwadeɛ ho. Yɛbehwe deɛ eyɛ Akanfoɔ abosom akyiwadeɛ no bi, nsunsuansoɔ bɔne a eba wɔ bere a obi abu saa akyiwadeɛ yi so, amanneɛ a wɔyɛ de pepa saa mmusuo anaa nsunsuansoɔ a eba wɔ bere a obi ato akyiwadeɛ no ɛna afei nsakraɛ a aba wɔ Akanfoɔ abosom akyiwadeɛ no mu.

4.1. Akanfoɔ Abosom akyiwadeɛ no bi

Nhwehwemu yi de betoo dwa sɛ akyiwadeɛ yɛ adeɛ a wokyiri a wokye. Yei kyere sɛ abosom akyiwadeɛ yɛ nnoɔma a eboa ɔdasani no ara ɛna onya onyinkyɛ, kankɔ ne mpagya wɔ abrabɔ mu. Otweaduampɔn a ɔbɔɔ ɔsoro ne asase no de tumi soronko de maa abosom anaa asuman sɛ wɔnyɛ ntamgyinafoɔ mma onipa ne ɔno Onyankopɔn esiane sɛ Akanfoɔ gye di sɛ ewiase eyɛ sunsum na ɛwɔ nkwa nti no, wɔde wɔn abisadeɛ, anamɔntuo ne wɔn agyinaesie nyinaa ahyɛ abosom no nsa. Abosom anaa suman yi a wɔyɛ ahonhom anaa mframa yi nso nim adeɛ a onipa betumi ayɛ ama nea ɔrehwehwe no aba mu. Afei nso, ɔnim nea onipa yɛ a mmoa no. Saa nnoɔma yi na abosom yi de ma onipa sɛ enye no akyiwadeɛ na ɛmma onipa no ara. Ne tiawa mu no, abosom no akyiwadeɛ boa onipa no ara. Nhwehwemu yi ama mahunu akyiwadeɛ yi bi na mede rebeto dwa yi. Ansa na mede saa abosom yi akyiwadeɛ yi bi beto dwa no. Tei Kofi kɔmfɔɔ a ɔwɔ ɛdweso de too dwa sɛ wɔwɔ nnoɔma a eyɛ abosom nyinaa akyiwadeɛ ɛna yɛwɔ nea eyɛ abosom ankorankorɛ bi

akyiwadee. Eno akhiri no yewo abosom nkyekyemu ahodoɔ mmieniu a yeinom ne Atanɔfoɔ ena sumanbrafoɔ. Nana Atta a ɔye Ɔboɔ Yaw kɔmfoɔ nso de too dwa se

“wɔtumi kye Akanfoɔ abosom mu wɔ akuo mmieniu. Yeinom ne Atanɔfoɔ ne Asumanbrafoɔ. Ɔkyerɛɛ mu bio se, abosom a wɔka Atanɔfoɔ kuo no ho nso wɔ wɔn akyiwadee ena wɔn a wɔka asumanbrafoɔ no nso wɔn akyiwadee. Afei nso no, Atanɔfoɔ no nso gu ahodoɔ mmieniu a eno ne Atanɔfufuo ne Atanɔtuntum”.

Yei nti se yerehwe anaa yerepensempensen abosom akyiwadee senea nsemmoano no de too dwa wɔ dwumadie yi mu a, na yebekye akɔ saa akuo yi mu.

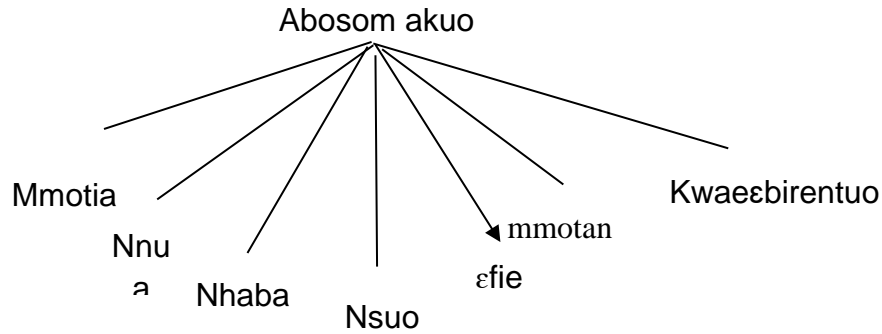
Abosom akuo a akɔmfoɔ a mene wɔn twetwee nkɔmmɔ de too dwa

- Abosom nyinaa akyiwadee
- Abosom ankorankore bi akyiwadee
- Atanɔfoɔ abosom akyiwadee
- Sumanbrafoɔ akyiwadee
- Tanɔfufuo akyiwadee
- Tanɔbrafoɔ akyiwadee

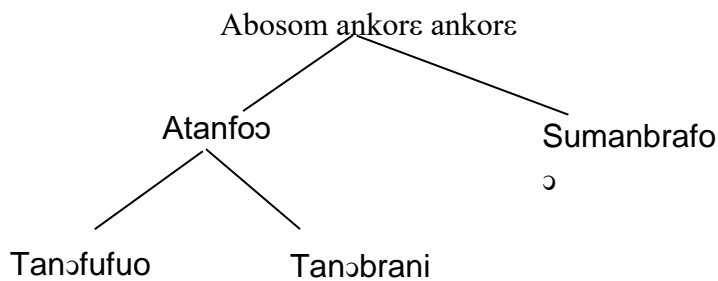
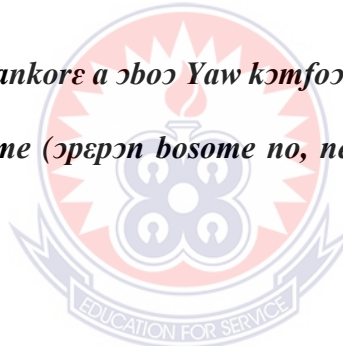
Se yehwe abosom ho nsem a yewo abosom a efiri anaa ewo nnua mu, Asuo mu, abotan mu, kwaebirentuo mu ne abosom a ewo afie mu. Wɔn nyinaa nso wɔ wɔn akyiwadee. Nea

merekyere yi ne sɛ, saa abosom akuo yi a ɛwɔ ɛfam ha yi nyinaa nso wɔ wɔn akoreankore akyiwadeɛ.

Mfonin 1: (Fieldwork, 2021)



Mfonin 2: abosom ankoreankore a wɔwɔ Yaw kɔmfɔ Nana Atta ne Ɔkɔmfɔ Pinaman a wɔsom Tei Kofi ka kyerɛ me (wɛpɛn bosome no, ne da a ɛwɔ so du wɔ afe 2021 mu). (Fieldwork, 2021)



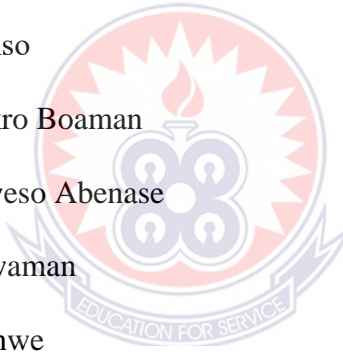
4.1.2. Abosom

Yɛwɔ abosom ahodoɔ bebree na ɛwɔ Akanman mu ne wɔn akyiwadeɛ. Yɛbɛhwɛ saa abosom yi bi ne wɔn akyiwadeɛ. Ɛwɔ me nhwehwemu no mu no, Nana Atta (Ɔkɔmfɔ) a

wakwadare wɔ sumansɛm ne Abosom de too dwa sɛ “yɛwɔ abosom a wote afie mu, nwuram anaa kwaebirentuo mu, mmepɔ mu, Asuo ahodoɔ mu ne mmotan mu”. Yɛbefa ɛmu biara na yɛahwɛ anaa mapensempensen wɔn akyiwadɛɛ mu. Abosom a wote afie mu. Akanfoɔ abosom bebree no ara ɛne nnipa na ɛtete afie mu. Na saa abosom ahodoɔ yi nyinaa wɔ wɔn akyiwadɛɛ. Saa akyiwadɛɛ yi so tumi yi abosom no abofuo adi na afei nso ɛtumi de nsunsuansoɔ bɔne bere odasani no.

Akanfoɔ abosom a wɔtete afie mu bi ne :

- i. Tɛɛ Kofi – Donaso
- ii. Brakune – Kumase Tafo
- iii. Tɛɛ Kwaku – Ɔfenso
- iv. Ankoana – Ahenkro Boaman
- v. Tei Kwabena – ɛdweso Abenase
- vi. Atigyina – Kwaman
- vii. Tei Yaw – Onwe
- viii. Tigare – Akyem Akyease
- ix. Ɔboɔ Yaw – Kumase Abuakwa
- x. Kwaku Firi – Wenkyi Nwoase
- xi. Tei Kwasi – Kwaso



4.1.2.1 Akanfoɔ abosom no bi ne wɔn akyiwadɛɛ

Sɛ dwumadie biara bedi mu a, na ɛtwa sɛ ɔdasani yɛ nhwehwɛmu firi wɔn a wɔnim de na wakwadare wɔ dwumadie bi mu. ɛno nti me ne mpanimfoɔ bi a wakwadare wɔ Akanfoɔ

abosom ne wɔn akyiwadee ho ne wɔn kɔtwetwee nkɔmmɔ. Mene ɔkɔmfɔ Abass a ɔnim de wɔ Akanfɔ abosom ne wɔn akyiwadee mu yie. Yei ne nsem a ɔkae:

“Adee biara a ewɔ ewiase biara wɔ n’akyiwadee. Efiri nnipa so de besi abodee nyinaa so. Saa ara nso na abosom nso wɔ n’akyiwadee. Se meka se ɔbosom a na merekyere adee a esom me bo. Esiane se na Akanfɔ nkwati abosom ansa na wɔaye biribi. Mfaso a na wɔnya wɔ abosom ne ho no nti na esom wɔn bo yie, yei na emaa abosom no de nnooma a eye wɔn akyiwadee faa wɔn akɔmfɔ ne wɔn abosomfɔ so de maa wɔn senea wɔbekɔ so aye nhyira de ama wɔn. Se mereka abosom akyiwadee a, yewɔ mu nkorabata beberee. hyira de ama wɔn. Se mereka abosom akyiwadee a, yewɔ mu nkorabata beberee. Yewɔ abosom nyinaa akyiwadee, abosom akuo mu akyiwadee ena yewɔ ankoreankore akyiwadee. Se meka abosom akuo akyiwadee a, na merekyere se yewɔ abosom nkyekyemu titire mmienu a yeinom ne Atanfɔ ne Asumanbrafɔ. Atanfɔ no mu mpo no, yewɔ Tanɔfufuo ne Tanɔbrani. Atanfɔ ye asuman anaa abosom a wɔfiri Asuom. Atanfɔ ye asubosom a wɔde wɔn kɔ ako. Atanfɔ suman nkyere akyeretwom (wɔnkum onipa). Mpo se obi reye nnooma bɔne bi te se bayie mpo a, ɔbosom anaa suman a wɔfiri Atanfɔ mu no bɔ no kɔkɔ a wɔmpɛ se wɔkum no. Na mmom se wɔbɔ wo kɔkɔ na se onipa no bubu nnua gu n’asom a, na wayi ne nsa afiri onipa no ho de no ama ne suman mma a wɔn no ye asumanbrafɔ. Asumanbrafɔ de wɔkum na afei nso wɔnni abotare te se Asubosom anaa Atanfɔ no.

Asumanbrafɔ ye abosom a Akanfɔ kɔgyegyee wɔn firi baabi de wɔn bekaa wɔn abosom ho. Akanfɔ bosom kɛsee pa ara ne Asuo Tanɔ. Asubosom nyinaa panin ne Tanɔ. Esiane se Atanfɔ suman nni bɔne na ɔmpɛ se ɔsee adee nti na bɔne nso rekɔ so nti no, emaa Akanfɔ no bi kɔgyegyee abosom a wɔkum na wɔsee esiane se na Atanfɔ no wɔ abotare

mpo de ma nnipa bɔnefoɔ. Saa asuman yi a wɔye abrafoɔ yi deɛ, wɔnkyere wɔ wɔn asotwee ho koraa. Yei nti na Akanfoɔ no mu bi kɔgyegyee wɔn de wɔn baee. Sumanbrafoɔ no bi ne Brakune, Gadawu, Atigyina, Ankoana, Di atuo, Kwaku Firi, Akonedi ne afoforo pii. Nnooma a eye akyiwadeɛ ma Atanɔfoɔ anaa Asubosom anaa Yaawa mu bosom no mpen pii enye akyiwadeɛ mma Asumanbrafoɔ. Akanfoɔ abosom wɔ akyiwadeɛ ahodoɔ bebree. Saa akyiwadeɛ yi bi ye nea eɛda adi wɔ Akanfoɔ abosom nyinaa mu, ebi nso da adi wɔ Akanfoɔ abosom ankoreankore ena emu bi nso dan adi wɔ abosom akuo no mu.

Akanfoɔ abosom akyiwadeɛ a eɛda adi wɔ abosom nyinaa

- **Eye akyiwadeɛ se wode bra beko asoneɛ so.**

Ewo dwumadie yi mu no, mekoɔpue Tei Kofi bosom a wɔfre no Okomfoɔ Pinaman asoneɛ so a ewo Edweso, yei ne nsem a wɔdetoo dwa. “Eye akyiwadeɛ keseɛ se wode bra beko Akanfoɔ abosomfie esiane se eɛde efi ka abosom no. Akanfoɔ hunu no se, se oɔbaa ye bra a na ekyere se ne ho agu efi ne saa nti no se oɛde ba asoneɛ so a na wama efi aka abosom no. Yei ye akyiwadeɛ keseɛ a eɛde nsunsuansoɔ bone bere oɔdasani no” ... Se mehwe senea Okomfoɔ Pinaman de too dwa no a, ewo me nsemmoano no mu no, mehunu se akomfoɔ ne abosomfoɔ a ewo Akanman mu nyinaa kyini saa adeɛ yi. Allan ne Burridge (1991, p.64) ekyere mu se nsabuo ye se mogya efi bi refiri oɔbaa bi ho reba. Bio nso, wɔdetoo dwa se saa mogyafi yi bere oɔbaa no kra ase a se wode ne ho fore oɔbarimma wɔ saa tebea no mu mpo a, etumi ma oɔbarima no tumi hwere ne nkwa. Agyekum (2010, p.20) nso de to dwa se, ewo Akanman mu no, se oɔbaa bu no nsa a wɔbu no se ne ho nte nti na etwa se wote ne ho firi biribiara a eho etee ho a mpen pii mpo no ense se oɛde ne ho fore kuro no mu nnipa mpo. Agyekum toa so se ne saa nti na se oɔbaa bi ye bra a, woma no firi efie a ote mu no kɔbo ne

ho adwaa wɔ efie no mfikyire. Agyekum (2010) ne Allan ne Burrige (1991, p.65) ne Douglas (1966, p.96) eye adwene se nsabuo tumi si awɔ ho kwan nti bere awarefoɔ bi rehwe awɔ anim kwan no, wɔbu nsabuo se nnome. Agyekum kyere mu bio se ewɔ Akanfoɔ mu no, abosomfoɔ, akomfoɔ ne won a wɔde suman anaa sunsum bi di won dwuma no bo won ho mmɔden se won ani mpo nhunu obaa a wabu ne nsa anaa wɔɔ braye mu. Agyekum maa nhwesɔ se mpo ense se obarimma mpo di aduane a obaa waye bra anoa anaa mpo se obarimma bi ne obaa a waye bra benya nna mu nkitaho. Frazer (1987, p. 207) kyere se nkuro ahodoɔ bi mpo so de, ense se obarimma mpo fa beae a obaa a wabu ne nsa afa. Frazer de too dwa bio se, na tetefoɔ no wɔ gyedie se mogya efiri obaa bi ho ba wɔ bere a wabu ne nsa no mu na ahonhom bone ahodoɔ ene yarebone ahodoɔ bi te se kwata, nna mu nyarewa te se babaso nyinaa firi saa mogyafi no mu na eba. Saa nnooma yin a ema eye akyiwadee se obaa de braye beko asonee so esiane se ede efi ka abosom no ne won akomfoɔ ne won abosomfoɔ a eno nso de nsusuansoɔ bone na eba.

Ɛwɔ dwumadie yi mu no, me ne okomfoɔ Pinaman a oye obosom Tei Kofi somfoɔ a wɔɔ Edweso twetwee nkommɔ fa dwumadie yi ho na yei ne nea odetoo dwa faa Akanfoɔ abosom ne won akyiwadee ho. “Okomfoɔ Pinaman kyere mu se eye akyiwadee se obi de bra beko abosomfie anaa obosom bi atenaee”

Se meregyina saa Akanfoɔ abosom yi akyiwadee yi ho de atoto Austin kasatumi adwenemusem yi ho. Se mede toto “Locutionary act” anaa Asem potee a obi aka, na metumi aka se mogya ye adee a ebon anaa eyi nka. Afei nso mogya gyina ho ma awudie anaa efi. Mpo se abofra bi mpo de yiwan redi agoro na mpo se etwa no na mogya reba a, ompre se ohunu mogya no mpo. Mpen pii no, enye yiwan no a atwa no no mpo na ema no

sun a mmom mogya a ɔhunu no nti na ɛma no su. Mogyasem nti na nnipa pii mpe se wɔko abosomfie. Saa akyiwadee yi foa “locutionary act” a Austin de dii dwuma na afei nso ɛdan adi wɔ Akanfoɔ abosom akyiwadee mu se eye akyiwadee se obi de braye beko Akanfoɔ abosom so.

Se meregyina “illocutionary act” a egyina ho ma ɔkasafɔ no botae. Se yehwe saa Akanfoɔ abosom akyiwadee yi ara ekyere se yemfa bra nko ɔbosom anaa suman no so a, ɔkɔmfɔ Pinaman de too dwa se “braye ye adee a eye efi ma Akanfoɔ. Mpo no se obi bu ne nsa a, Akanfoɔ mma onipa no ntena efie no mu na mmom wɔma onipa no tena efie no afikyire kɔsi se ɔbefiri saa tebea no mu. Yei nti na Akanfoɔ ka se ɔko afikyire. Esiane se ɔdasani ye sunsum ne honam nti no, se obi de ne ho frafra obi a waye bra a, ebre onipa no sunsum ase esiane saa efi no nti. Akanfoɔ mu mpo yede benkum kyere adee a eho nte. Ne saa nti se ɔbaa bi ye bra mpo a ne nsa benkum na ɔde siesie ne ho. Yei kyere se ɔbaa no mpo mpe tsebea a ɔwɔ mu no. Abosom ye adee a eho ete esiane se eye adee a ɛsom bo. Afei nso wɔye ntamgyinafoɔ de ma Akanfoɔ ne Onyankopɔn ntam. Esiane se eye kronkron no nti se obi de efi ka wɔn a ɛwɔ nsunsuansoɔ a ɛde ba”. Se mede saa Akanfoɔ abosom akyiwadee yi toto Austin (1962) kasatumi adwenemusem kasatumi a ekyere “illocutionary act ” a egyina ho ma ɔkasafɔ no botae. ɔkasafɔ no botae enye mogya a obi de reko abosomfie ho na mmom efi a ɔde rekoka abosom no. Yei dan adi wɔ Austin kasatumi adwenemusem no mu se enye asemɔ no nteasee watraa na mmom nteasee a ɛwɔ asemɔ no akyi. Yei kyere se Austin kasatumi adwenemusem no dan adi wɔ Akanfoɔ abosom ne wɔn akyiwadee mu.

Mede akyiwadee a efa Akanfoɔ abosom a ɔkɔmfɔ Pinaman de too dwa no toto ‘Perlocutionary act’ anaa nsunsuansoɔ a asem no tumi de ba ho a, na metumi aka se Austin

(1962) kasatumi no adwenemusem no da adi wɔ Akanfoɔ abosom ne wɔn akyiwadeɛ mu. Obibiara a wɔbeto saa akyiwadeɛ yi nim wɔ n'adwene anaa ne tirim sɛ asotwe da hɔ ma nea ɔyɛ saa akyiwadeɛ yi. Afei nso akyiwadeɛ asotwe no bi wɔ hɔ a ɛmma ankoreankore nko ara so na mmom ɛtumi ba abusua ne kuro mu no nyinaa so. Abodin akeka mpo yɛ nsusuansoɔ a onipa no nim sɛ ɛnyɛ ade ketewa. Yei mpo ma ɔmanfoɔ no tumi po ɔdasani ne mpo abusua no. Sɛ mehwe sɛnea Austin kasatumi adwenemusem yi a na metumi aka sɛ ɛda adi wɔ Akanfoɔ abosom bi ne wɔn akyiwadeɛ mu.

- **Sɛ wobɔ dua a ɛyɛ akyiwadeɛ**

Ɛwɔ dwumadie yi mu no Nana Kesse a ɔyɛ Tano Komfoɔ a ɔwɔ Kumase Atimatim asɔnɛ so ne no mekoɔpuee kotwetwee nkɔmmɔ na nsem sei na ɔdetoo dwa “Duabɔ yɛ adeɛ a ɛmu nsem yɛ hu pa ara. Duabɔ ne sɛ obi de n'asem akɔdua suman anaa tumi bi sɛ ɔnhwehwe mu nokware mma no. Esiane nsusuansoɔ a duabɔ ɛde ba nti no Akanfoɔ abosom dodoɔ no ara hunu no sɛ akyiwadeɛ. Ansa na obi bebɔ dua no na ɔwɔ nnyinasoɔ nti a ɔrebo saa dua no. Duabɔ wɔ ahodoɔ ahodoɔ bebree a ɛmu bi ne anitandua, dua obi bo si w'anim, nea obi bo fra abusua ne nea obi bo yi wo nko ara. Afei nso ɛnyɛ senaapo anaa nkosua nko ara na wɔde bo dua. Obi tumi bo dua gyina bo biribi din esiane sɛ Akanfoɔ gye di sɛ ahonhom atwa yen ho ahyia ɛna afei nnoɔma a atwa yen ho ahyia nyinaa nso yɛ ahonhom”. Agyekum (2010) ɛde to dwa sɛ duabɔ yɛ ɔsom akyiwadeɛ. Agyekum (2010, p.65) kyere sɛ duabɔ ne sɛ obi refre sunsum anaa suman bi sɛ ɔmmeyɛ nhwehwemu bi wɔ n'asem mma no na ɔmfa asotwe a ɛfata mma nea wayɛ no boɔne no. Agyekum de too dwa bio sɛ duabɔ yɛ akyiwadeɛ esiane sɛ ɛho nsusuansoɔ no firi suman anaa tumi a ɛboro onipa so hɔ na ɛba. Rattary (1969) ne Wagner (1987, p.233) kyere sɛ ɛho ehia sɛ onipa yi duabɔ firi n'akwan mu esiane nsusuansoɔ a ɛde ba nti. Agyekum (2010) kyere sɛ duabɔ biara ne ahonhom din bi na ɛnam

na afei nso no saa ahonhom yi nkye wɔ wɔn abofuo ho ne saa nti no na etwa se onipa yi duabo firi n'asetena mu. Agyekum (2010) kyere se Akanfoɔ abosom a wode wɔn bɔ dua no bi ne Antoa Asuo Nyaman, Asuo Ayanta, Kwaku Firi, Sesiman Ntoa, Late Akɔnɔdi, Tigare, Gadawu, Kyinamanso ne ade. Agyekum kyere se asotwe a efiri saa abosom anaa asuman yi ho no anɔden pa ara yie. Dwumadie yi maa mehunu se ɔbosom Tei Kofi, Tei Kwabena, Tei Yaw, ɔboɔ Yaw, Asuo Biremu, Asuo Donaa ne Antoa kyini duabo.

Se mehwe nsem a apue afiri dwumadie yi mu fa saa akyiwadee yi ho a, na metumi agyina so aka se esiane se Akanfoɔ abosom bɔ wɔn manfoɔ ho ban na wɔmpɛ se nsusuansoɔ bone basabasa beba wɔn so no nti na wode aye akyiwadee ama ɔmanfoɔ anaa n'asomfoɔ senea ebeyi wɔn afiri saa nsusuansoɔ bone no mu.

Meregyina Nana Kesse a ɔye Tano kɔmfoɔ a ɔwɔ Kumase Atimatim nsem a ɔdetoo dwa fa duabo se eye akanfoɔ abosom no mu bi akyiwadee de toto Austin (1962) kasatumi adwenemusem ho. "Locutionary" anaa asem pɔtee a obi aka. Se obi pagya dua anaa obi fa dua de bɔ onipa bi a, etumi de awudie, edɛndie ne mpo opira mpo ba. Yei tumi de mansotwe ne ntawantawa mpo tumi ba abusua ne nnamfonom ntam. Yei dan adi se duabo nteasee watraa senea Austin (1962) kasatumi adwenemusem no dan adi wɔ Akanfoɔ abosom ne wɔn akyiwadee mu.

Mede toto "illocutionary" a ekyere botae nso ho a, metumi asi so pi se enye se obi pagya dua de abɔ obi na mmom se obi fre suman bi ama wahwehwe ne nsem mu de ama no. Asuman anaa abosom nso di wɔn dwuma ɔhare so de akatua ma nea ese no. Yei tumi de yaree, owuo, ɔhaw ne amaneɛ bao nipa ne so. Akanfoɔ abosom nso bɔ wɔn manfoɔ ho ban

firi saa nsunsuansoo bɔne yi mu. Ne saa nti na wɔbra ma no ye wɔn akyiwadee senea obi nkɔfa nsunsuansoo bɔne biara mma ne ho, abusua anaa mpo kuro mu no nyinaa.

“Perlocutionary” anaa nsunsuansoo a enya wɔ onipa no adwene mu. Ewɔ mu se onipa bi betumi afre suman bi de abɔ obi dua nanso ewɔ onipa no tirim se enye suman biara na wɔtumi mpo pata no ma ogyae duabɔ asem no mu. Afei nso se suman no di asem no na se onipa no ankɔhohoro ne sekan so a nsunsuansoo bɔne tumi bao nipa no ara so. Afei nso duabɔni a enam ne so ma abusua bi hwete anaa onipa bi nya nsunsuansoo bɔne no, mantam ne mpɔtam a ɔte no mu nnipa mpe se wɔde wɔn ho bebatabata ne ho na ɔkyena bi wanfa wɔn so ankɔma suman biara esiane eho nsunsuansoo nti.

- **Se wo ne ɔbaa da de ako Akanfoɔ bosom so**

Me ne Ɔkɔmfɔ Kwasi Afram a ɔye Asuo Pra kɔmfɔ wɔ Kwahu Mpraeso dii ahyiamu twetwee nkɔmmɔ faa dwumadie yi ho. Yei ne nsem a ɔdetoo dwa “Sunsum biara mpe efi nti adee biara a sunsum te mu no kyiri efi. Onipa ye abodee a sunsum te ne mu nti se ɔbaa ne ɔbarimma di ahyiamu a na ama wɔn baanu no agu wɔn kra ho efi nti na etwa se wɔdwira wɔn kra no te ne ho ansa na wɔatumi ako beaee a eho etee. Se ɔdasani no ante ne ho na se wɔde ba sumanfie mu a na ɔde efi no abeka beaee a eho etee no ne ahonhom anaa asuman a ete beaee ho no. Yei ye akyiwadee kesee a ede nsunsuansoo a anɔden na eberɛ onipa no. Akanfoɔ abosom nyinaa kyi saa akyiwadee yi kese kese a eho ahodwira anaa ahotee no nna fam koraa”. Dwumadie yi maa mehunu se abosomfoɔ, akɔmfɔ, akɔmfɔ akyeame ne

wɔn a wɔnim de fa saa asumansɛm ho nyinaa de too dwa sɛ ɛyɛ akyiwadɛɛ pa ara de ma wɔn suman.

Meregyina Akanfoɔ abosom akyiwadɛɛ a ɔkɔmfoɔ Kwasi Afram de too dwa wɔ dwumadie yi mu de atoto Austin (1962) kasatumi adwenemusɛm ho.

“Locutionary” anaa asɛm pɔtɛɛ a obi aka. Sɛ mede nea ɔkɔmfoɔ yi ka faa sɛ ɔbarimma bi ne ɔbaa da wɔ “locutionary act” ho na metumi aka sɛ ansa na obi ne ɔbaa beda baabi no na ɛkyerɛ sɛ ɔne ɔbaa no wɔ ayɔnkofa anaa twaka bi a ɛda wɔn ntam esiane sɛ obi ntumi ne obi a ɔnnim no baabiara nna wɔ ɛdan baako mu. Yei dan adi wɔ Akanfoɔ abosom akyiwadɛɛ mu sɛ ansa na onipa bi bedi ɔbosom akyiwadɛɛ bi no na ɔne saa ɔbosom no wɔ twaka.

“Illocutionary act”. ɔkɔmfoɔ Kwasi Afram a ɔyɛ Asuo Pra Kɔmfoɔ a ɔwɔ Kwahu Mpraɛso nkyerɛmu a ɛfa Akanfoɔ abosom akyiwadɛɛ a ɛkyerɛ sɛ sɛ ɔbarimma ne ɔbaa da de ba ɔbosom bi so a ɛyɛ akyiwadɛɛ. Meregyina saa akyiwadɛɛ yi a ɔkɔmfoɔ Kwasi Afram de too dwa yi de atoto Austin (1962) kasatumi adwenemusɛm (illocutionary) ho. Onipa biara ho. Onipa biara yɛ honam ne mogya nanso ɔbarimma sunsum yɛ den sene ɔbaa. Esiane sɛ bosome biara ɔbaa bu ne nsa ma efi adeɛ firi ne ho ba nti no, sɛ ɔbarimma no ne ɔbaa da a, na ɔde ne ho abata efi a ɛwɔ ɔbaa ne ho. Akanfoɔ nso gye di sɛ abosom yɛ adeɛ a ɛho ɛte nti sɛ obi boapa de saa efi yi kɔka ɔbosom no a ɛyi asotwe ne abofuo firi ɔbosom ne ho de ba ɔdasani, n’abusua ne mpo kuro mu no nyinaa.

“Perlocutionary act” Ɖwɔ saa kasatumi akwan yi so no, onipa biara a ɔyɛ saa akyiwadeɛ yi nim sɛ ɛbɛyi ɔbosom no abofuo ne wɔn asotweɛ aba ne so. Afei nso, asotwe no bɛma kuro mu no nyinaa ahunu akyiwadeɛ adeɛ a ɔyɛɛ no kokoam no apue ama oibara ahunu n’aninguasɛɛ. Afei nso, ɛbɛyi no afiri nnipa mu a ɔrentumu nkɔ n’afɛfoɔ mu esiane abodin akeka ne atwetweɛ a ɛbɛfiri kuro ma no hɔ aba nti. Yei dan no adi pefee sɛ Austin (1962) kasatumi adwenemusem dan ne ho adi wɔ Akanfoɔ abosom ne wɔn akyiwadeɛ mu.

- **Ɖyɛ akyiwadeɛ sɛ wode Akanfoɔ abosom din bɛka ntamhunu**

Ɖwɔ dwumadie yi mu no, me ne ɔkɔmfoɔ Abena a ɔsom Asuo Biremu dii akyiamu wɔ Kitawonsa bosome no ne da a ɛyɛ Dwoada wɔ bere a na abɔ anɔpa dubaako. Me ne no twetweɛ nkɔmmɔ faa me dwumadie no ho, yei ne nsem a ɔdetoo dwa wɔ nkɔmmɔtwetyweɛ no mu. “Akanman mu no, ntam ye adeɛ emu yɛduru, tumi wɔ mu, ɛho hi ana ɛsan so yɛhu yie pa ara. Ntam tumi ye adeɛ bi a ɛkyerɛ atoyerɛnkyɛm a ɛtoo onipa bi, abusua bi anaa mpo sɛ kuro bi a wɔmpɛ sɛ obi mpo bɔ so anaa sɛ wɔkae no mpo. Ɖwɔ Akanman mu no, abusua, kuro anaa ɔman biara wɔ abosom a wode kyekyeree saa abusua no, kuro anaa ɔman no. Ne saa nti no sɛ onipa, abusua anaa kuro no bu ɔbosom anaa suman no ahyɛdeɛ so a na wɔtumi ma atoyerɛnkyɛm a anɔoden to saa onipa, abusua anaa kuro no. Saa akwanhyia no tumi bɛyɛ onipa no, abusua no anaa mpo sɛ kuro no ntam. Asana obi bɛka ntam no na kyerɛ sɛ biribi ato no a ɔyi n’ano biara a ɛnye yie anaa mpo sɛ onipa no ani abere pa ara. Abospom anaa asuman din nyɛ adeɛ a wɔbɔ no basabasa nti ɔbosom bi te sɛ Kobiri, Kadomako, kobiri, Mmɛɛ, Gyambibi ne Ɖboɔ. Saa abosom yi sɛ wɔbɔ wɔn din kɛkɛ a wode asotwe a anɔoden ba wo so nankampɛɛ wode ne din bɛka ntanhunu. Ntanhunu ne sɛ wonim pefee

se asem yi wodi fo nanso wobefre suman anaa tumi bi din abata ho de atwitwa agye wo ho. Se eba no saa esiane se asuman anaa abosom no ntwá ntoró nti no, wode ohaw ne amanee a eso ba wo so ma nokware biara a ewo asem no mu da adi pefee” ... Saa nsem yi a okomfo Abena de too dwa yi foa nea Agyekum (2011), Osei -Kuffour (2009) ne Alhassan (2003). Se megyina nkyeremu yi a okomfo yi de mae no so a, na matumi asi so pi se esiane se Akanfo mmá abosom din keke no esiane asotwe a ebata ho nti na wompe se Akanni biara de won din beka ntam wo bere a wonim pefee se wodi ntwo wo asem bi ho. Saa akyiwadee dan ne ho adi wo Akanfo abosom a mede won dii dwuma no nyinaa mu.

- **Eye akyiwadee se obi de Akanfo abosom no bi din bedi nse**

Akyiwadee baako a Akanfo abosom mni ho agoro no mu baako ne nsodie. Bere a me ne Nana Afriyie a wo Kumase brono a wofre no Bomso dii ahyiamu efa dwumadie yi ho no, yei ne nsem a oka faa saa akyiwadee yi ho “Nsodie ye nsem a obi ka de abosom anaa asuo bi din bata ho wo biribi ho. Nsodie ye ntam a obi ka de bo ne ho dua. Nsodie ye nsem a obi ka de ye mmara de kyekyere ne ho se, se obu so a, asotwe biara mmara ne so. Bere biara a obi bedi nse no na kyere se ode tumi bi adi ne nsem no akyi a etumi de nsusuanso bone bere odasani no. Yei ye ntam ne duabo a wode hye asem bi mu kena”. Okomfo Nana Afriyie ne Agyekum (2010, p.90) ye adwene se ‘ nsodie ho asotwe ban nipa koro a odii nse no so’. Se meregyina nsem a okomfo yi de mae no a na metumi aka se nsodie ye duabo ne ntam a woka de abom na etumi de nsusuanso bone baa nea odii nse no so. Abosom a mede won dii dwuma wo nhwehwemu yi nyinaa kyiri se wode won din bedi nse na wantumi amfa osee anye oyo.

- **Ɛye akyiwadee se wode mpaboa bewura suman dan mu anaa mpo se wode wo mpaboa betia asubosom bi mu**

Me ne Kofi Adu a ono ne Asuo Boafadu bosomfoɔ dii ahyiamu wo dwumadie yi mu. Bere a mebisaa no nsem faa Akanfoɔ abosom ne won akyiwadee ho. Nsem a oka faa saa akyiwadee yi ho no nsem no nie “Asubosom biara ye adee a eho etee esiane se abosom ye ntamgyinafoɔ ma onipa ne Onyankopɔn ntam. Ne saa nti no na etwa se anidie biara a etwa se onipa de ma abosom no biara di mu. Obosom no ye adee a esom wo bo esiane se adee biara a esom wo bo biara no wo di no ni. Asuo biara wo n’akyiwadee ne saa nti no se wode wo mpaboa si asuo bi mu a ebia na wo nan atia biribi a eye akyiwadee ma saa Asuo no. Yei betumi akɔfa nsusuansoɔ bone bebree de abre onipa no. Afei nso, asuo no tene ko baabi foforo ma baabifoɔ nso sa nom nti se wo de mpaboa si asuo no mu a ede efi betene akɔ ama baabifoɔ akɔsa anom ma ede nsusuansoɔ bone abre onipa no”. Ewo dwumadie yi mu no, metumi agyina bosomfoɔ no anodisem no de atoto akomfoɔ ne abosomfoɔ a mene won twewtee nkommɔ no hunuu se eye akyiwadee ma Akanfoɔ abosom no nyinaa se obi de mpaboa betia won asuo no mu. Abosom a nhwehwemu yi de too dwa se eye won akyiwadee no bi ne Tigare, Asuo Boafadu, Antoa Asuo Nyaman, Asuo Biremu ne Tano nkorabata (nea Tei di won anim) no nyinaa.

Akanfoɔ abosom akuo no akyiwadee

Atanɔfoɔ/ Asubosom akyiwadee

Dwumadie yi mu no, mene Okomfoɔ Kesse a owo kumase Atimatim a ono na osom Asuo Tano kotwetwee nkommɔ faa Akanfoɔ asubosom akyiwadee ho. Bere a mebisaa no saa

akyiwadee yi ho nsem no, yei ne nsem a odetoo dwa; “Akanfoɔ abosom n’ankasa ye asubosom. Na asubosom no mu no ɛgu ahodoɔ mmienu a yeinom ne Atanɔfoɔ ne asumanbrafoɔ. Na mmom Asubosom biara kyiri saa nnoɔma yi a merebeka ho asem yi.

“Akanfoɔ Asubosom biara kyiri abe. Tanɔ bosom anaa suman biara kyiri abe. Yei ye akyiwadee a wɔrentumi nkyere mu. Adeɛ biara a ɛfiri abe mu na eba ye akyiwadee kɛsee a se wobu so a, wosaneɛ beye den yie pa ara. Akanfoɔ asubosom kɛsee ne Tanɔ ne saa nti na wɔmfa apetese anaa abe mu adeɛ biara mma Akanfoɔ asubosom biara”

“Asubosom biara kyiri ɔkra. Akanfoɔ abosom biaea kyini ɔkra esiane se wɔgye di se onipa dan ɔkra na watumi adi wɔn daa daa asetena mu akoneaba. Aboa ɔkra ne onipa ye pe sunsum mu. Se wode ɔkra bo afɔreɛ ma wɔn a, etese nea woahwie ɔdasani mogya na ede ama wɔn. Yei ye akyiwadee kɛsee de ma wɔn”

“Asubosom biara kyiri abirekyie. Akanfoɔ mu no aboa biara wɔ nea ɛkyere na afei nso aboa biara wɔ nea wɔtumi de ye. Abirekyie ye aboa a Akanfoɔ abosom gye di se eho nte. Yei ka akyiwadee a wɔmkyere mu no bi”

“Asubosom biara kyini mmesoa”. Okɔmfoɔ Kesse kyereɛ mu se “ɛnye akyiwadee biara na suman ma me ho kwan se memfa emu nkyeremu nto dwa. ɛnne yi, esiane nnipa bonefoɔ nti, akyiwadee no bi wɔ ho a etumi mpo bere suman no ase ma ne sunsum no mpo tumi firi mu. Nsem no bi saa no merentumi nkyere mu anaa merentumi mfa nto dwa. Saa akyiwadee ahodoɔ yi a mabobo soɔ yi no mentumi mfa wo nno asuko wɔ mu”. Se megyina nea okɔmfoɔ yi de ato dwa yi a, na metumi aka se ɛnye akyiwadee no nyinaa na abosomfoɔ, akɔmfoɔ no tumi de to dwa mpo wɔn akyeame mpo no, ɛnye biribiara na wɔtumi ka kyere wɔn. Akyiwadee a ete sei no bi dan ne ho adi wɔ me dwumadie yi mu.

Akanfoɔ abosom ankoreankore bi akyiwadeɛ

Brakune

Mfonin a metwaa no Nana Kwasi a ɔye ɔbosom Brakune kɔmfɔɔ wɔ Obubuo, 2021 mu bere na me ne no retwetwe nkɔmmɔ afa Akanfoɔ abosom bi ne wɔn akyiwadeɛ ho



Boahen (2009) kyere mu se akyiwadeɛ betumi aye ankoreankore bi, abusua anaa mpo se kuro bi nko ara dea. Dwumadie yi mu no metuu anamɔn kɔɔ Kumase Tafo kɔhunuu ɔkɔmfɔɔ Akwasi a ɔno ne ɔbosom Brakune kɔmfɔɔ na yei ne nsem a ɔdetoo dwa bere mebisaa no ɔbosom Brakune akyiwadeɛ no bi “Brakune ye sumanbrafoɔ a ekyerɛ se ɔkyere akyeretwom anaa se ɔkum. Brakune no abɔsee pa ara firi Wale kasa mu a wɔfre no kyene a ekyerɛ adamfo anaa yɔnkoɔ a esom bo. Na mmom ne dwumadie na emaa Akanfoɔ free no Brakune anaa se Kune. Kune no kyere se “Ku no enne “ɔye suman a ɔnkyere ne dwumadie ho. Brakune ye suman a Akanfoɔ kɔgyee wɔ Esremu de baa wɔn man no mu esiane se na Akanfoɔ abosom dodoɔ no ara ye Asubosom. Asubosom biara nso ye ɔbaatan

a onkyere akyeretwom (onkum). Ne saa nti emaa Akanfoɔ asuman akomfoɔ no mu dodoo no ara kogyegee no de bebɔ wɔn ho ban firii abayifoɔ ho ne nnipa bonefoɔ ho. Ɔye suman a ɔte ɔboɔ mu na afei ɔye ne dwumadie ɔhare so nti nea wobeka no, eno ara na ɔye na ɔye no ntem so. Nti se obi ka se onku wo enne a, enne no ara na ɔbeku woɔ, eno nti na wɔtoɔ ne din Kune a ekyerɛ ku no enne anaa Brakune a ekyerɛ bra na bekum no enne. Akyiwadeɛ no bi wɔ ho a ɔbosom biara kyi na mmom akyiwadeɛ no bi nso ye ankoreankore”. Me bosom Brakune yi akyiwadeɛ no bi ne se;

“Wo ne obi yere beda na wode beba beaɛ a suman no wɔ. Se obi ne ne yere mpo da a, ɔrentumi mfa mma asoneɛ ha esiane se wagu ne kra ho efi na kampese wo ne obi yere akobɔ adwaman. Ɔbosom Brakune mpe bone nti oibara ɔdi bone sei no, se ɔde ba ne so a ɔyi n’abofuo adi tu onipa no so sa”. Se megyina akyiwadeɛ yi a ɔkomfoɔ yi de ato dwa a, na metumi aka se ɔbosom Brakune akyiwadeɛ yi twe wɔn a wɔsom no no firi nna mu akyiwadeɛ esiane se se obi fa obi yere mpo a, honam mu no nea obi afa ne yere no mpo tumi tu onipa no so sa ma ede basabasa na eba. Ɔbosom biara nso bo ne manfoɔ ho ban a ɔmpe se basabasa biara beto wɔn a wɔsom no.

“Se wonom nsa a, yemma ne so. Nsa na yede fre ahonhom ne asuman nti se woreba suman Brakune so a, wo kra no mu beye ha ma honhom biara tumi bo wura ma wotumi ye nea emfata. Bio nso, abosom ne asuman no yemfre wɔn kw ana se ɔdasani nso de nsa ka n’ano a, etumi yi n’adwene firi ne so ma ɔtumi ka biribi ma ahonhom tumi som de sore tia no”. Se mede nea ɔkomfoɔ yi de ato dwa a, na metumi aka se saa akyiwadeɛ yi ye adeɛ a ereboa ɔdasani no ara esiane se edin ‘nsa’ no ma ɔdasani animuonyam sa, n’adwene sa, ne sika sa,

ne nipadua sa. Ewo dwumadie yi mu no, obosom Brakune nko ara na saa nneyee yi ye no akyiwadee.

“Se wodi kosua anaa mpo se woso kosua mu a, yemfa mma beaee ha. Nea ema akoko ne kosua ye n’akyiwadee ne abakosem a me nana a odii kan kom bosom no kae ne se, {da Fiada bi, obosom no akoko toee nti obosom no yee no se oreko yi nkosua no agu yie na wasiesie n’akoko no ebuo no mu. Bere a ofirii akoko no ho bae no na ne ba panin afiri mu. Yei maa no twaa adwaadwo yie pa ara. Ne nnawotwe soo no, oye no se obesan akohwe n’akoko no na wasiesie ne buo no mu. Bere a obeduruu bio no na ne ba a oto so mmienu nso afiri mu. Yei maa no beyee ne ntankesee se eda Wukuada ede kosi ne Fiada soo no, orenko baabiara na afei nso bere biara obeko n’akoko ne ne nkosua ho na saa oyene no to no. Yei na emaa no beyee n’akyiwadee nti se obi de akoko anaa kosua ko n’asonee no so a, na onipa no akae no ne ntam no. Yei bema no atu onipa no so sa”. Yei dan no adi pefee se obosom Brakune ntam kesee pa ara ne akoko ne kosua. Se meregyina nea okomfo Nana Akwasi de ato dwa yi so a, na metumi asi gyinaee se obosom Brakune akyiwadee no obosom Brakune akyiwadee no ye nea ebeyi ne manfo no afiri ohaw ne amane mu.

Tigare

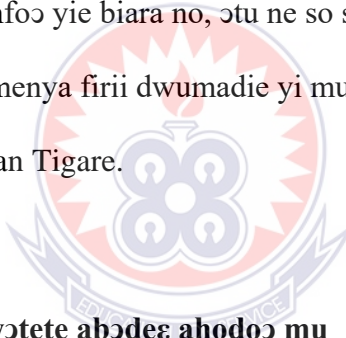
5: Tigare bosom a metwaa wɔ Akyem Akyease wɔ ɔkɔmfɔ Akwasi Odame abosomfie wɔ Oforisuo bosome no ne da etɔ so du wɔ afe 2021 mu.



Dwumadie yi nhwehwemu maa mekɔpuee Tigare suman no kɔmfɔ so wɔ apuee mantam mu (Akyease). Ne kɔmfɔ no din de Akwasi Odame. Ɔde too dwa bere mebisaa no akyiwadee a efa Tigare bosom ho na yei ne nsem a ɔkae “Tigare tire firi Atifi mantam kuro bi a wɔfrɛ no Yipala. Tigare ye mmoatia suman. Na edin tigare no ye Tingare a ekyere se obibiara beko fahodie mu. Eho na Tigare abosee firi. Tigare abosee ne se, me nananom a wɔdii kan de suman yi bae kɔ nwuram se ɔreko pe biribi de aba efie. Na onni honhom mu aniwa ne aso nanso na ɔte nne bi se fa me ko nti ɔtwaa n’ani no, ɔhunuu se suman no da ho nti ɔfae. Suman no kyere no se ma ɔmfa no nko edan mu na mmom ɔmfa no nsi abontene. Suman no maa no de akoko, nkraman ne mponkye yii eho mmusuo. Tigare ye

sumanbrafoɔ a wɔtaa fre no Gare bɔfoɔ. Dwuma titire pa ara ne sɛ ɔkyere abayie, ma mma, ma asetena mu nkunimdie nanso ɔnnye sikaduro. Akyiwadeɛ a efa Tigare suman no ho bi ne sɛ:

- i. “Eyɛ akyiwadeɛ kɛsɛ sɛ ɔbayifoɔ bɛkɔ Tigare sumanfie mu. Suman yi yɛ suman a ɔwɔ ɔɔɔ ne ayamye soronko de ma ne manfoɔ. Ne saa nti obibiara ɔkura sunsum fi te sɛ bayie de sɛɛɛ ne manfoɔ no, ɔde ahɔɔden soronko ne abofuo kɛsɛ tu ne so sa yi no firi ne manfoɔ akwan mu. Ɔyɛ bɔfoɔ a ɔkɔ ahayɔ kyere abayifoɔ ne wɔ a wɔkura sunsum bɔne de yɛ nsemɔne”. Sɛ yɛhwɛ saa akyiwadeɛ yi a na metumi agyina so aka sɛ Tigare yɛ suman a ɔɔɔ ne manfoɔ yie pa ara na obibiara ɔmpɛ sɛ ɛbɛsi suman no manfoɔ yie biara no, ɔtu ne so sa yi no firi n’akwan mu. Sɛ mede toto nsemɔano a menya firii dwumadie yi mu a, ɛda adi pefee sɛ saa akyiwadeɛ yɛ soronko ma suman Tigare.



Abosom anaa asuman a wɔtete abɔdeɛ ahodoɔ mu

Akanfoɔ wɔ gyedie bi sɛ enye ohonin nko ara na abosom etete mu na mmom abɔdeɛ ahodoɔ bi te sɛ nnua, nhahamma ne ɛpɔ ahodoɔ nso Akanfoɔ gye di sɛ ahonhom bi etete mu. Yei foa nea Agyekum (2010) mfonin a ɔyɛ de faa Akanfoɔ tumi nnidisɔɔ ho. Abɔdeɛ ahodoɔ a Akanfoɔ gye di sɛ tumi anaa suman bi etete mu no bi ne ahomakyɛm, odii, odum, nyanya, taameawu ne afoforo pii.

4.1.2.2 Ahomakyem

Dwumadie yi nhwehwemu de mekopuee Manhyia sumankwaahene ho. Nana Yaw Frempong a onno na oye Manhyia efikese mu sumankwaahene. Yei ne nsem a ode too dwa faa ahomakyem ho. “Ahonhom bi wo ho a won tenabea ene nnua mu. Nnua bi te se ahomakyem, odii, odum, onyina. Saa nnua yi mu no, suman a wotaa tete mu no ye mmoatia ene sunsum bone ahodo. Saa dua yi wo mu ahodo ahodo pii. Yewo ahomakyem, ahomakyereben, ne ahomabiri. Nnipa pii taa fre no ahomabosom. Eye dua bi a se wonni tumi anaa wonnim n’amanee a yemma ho. Se mpo wogyina ho na se wode abofuo mpo kasa wo eho a, ede nsusuanso ba. Eye dua a Onyankopon na ebore se mmoa nnipa na mmom ahonhom bebree de aye won tenabea esiane tumi ne ahoden soronko bi a ewo mu. Saa sunsum ahodo a atwa dua yi ho ahyia no wo ho senea obi ntumi mmefa bi no keke gye se nea onim amanee a eda ho anaa nea ne sunsum mu yeduru. Ahomakyem no akyiwadee no bi ne se;

“Eye akyiwadee se wobeko akotwa no awia. Sunsuma atwa ahomakyem ho ahyia no m ho ahyia no ye ahonhom dodoo no ara tenabea nti se worekotu honhom bi mpofirim na se wo sunsum to ho na se wotwa a, ahonhom no gyina wo sunsum no so dane no wo nipadua nti wode sekan no twa ara pe a, ete se nea watwa wo kra mu no nti wobehwere wo nkwa”. Se megyina nsem yi a Sumankwaahene yi de too dwa yi a na metumi agyina so aka se bere ho hia ma Akanfo abosom yie pa ara na afei akyiwadee biara a eda Akanfo abosom ho no mu biara ko beboa onipa dasani no ara. Se onipa twa saa ahomabosom yi na se ne sunsum to ho ma no twa na se obehwere

ne nkwa dea a, na eɔa adi pefee se Akanfoɔ abosom nyinaa de bere di dwuma wɔ won adeye nyinaa mu. Sumankwaahene san so toa so se;

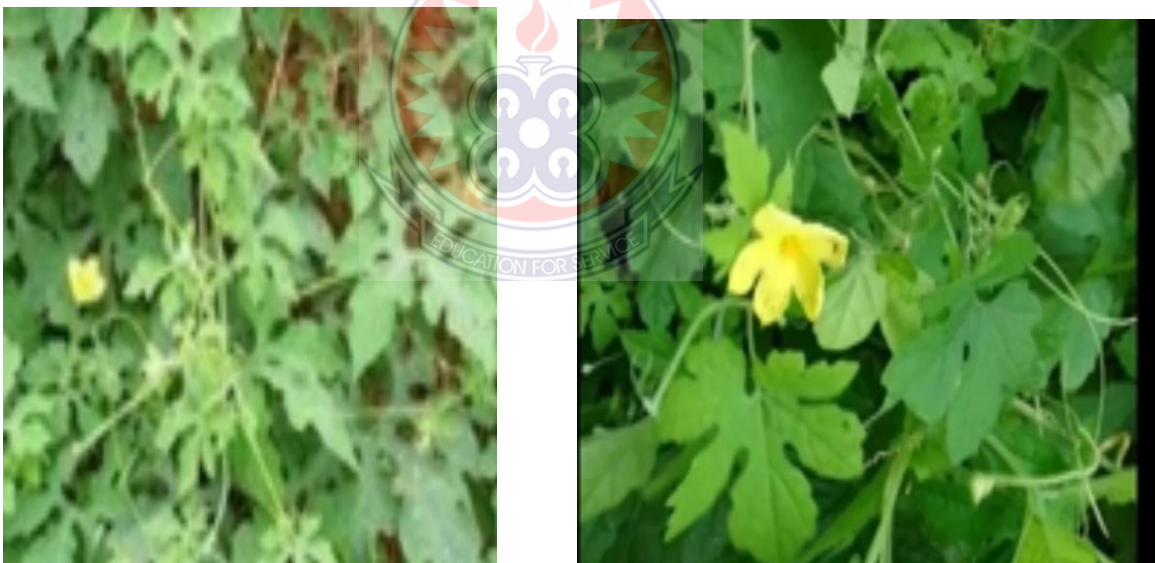
“Ansa na wobɛtwa saa dua ahoma yi bi no na etwa se woye amanee de sre kwan ansa na watumi atwa bi esiane se yen nnipa mpo worentumi mfa wo pe nko obi efie nkɔfa biribi wɔ bere a wonsree kwan biara mfirii onipa no ho. Eye akyiwadee se wontwaa akoko mma dua no na wode sekan anaa wo nsa mpo beka. Yetwa akoko na ema no esiane se sunsum mu no aboa biara wɔ nea nti a yetwa. Sunsum mu no, yede akoko na eko ko sunsum mu. Yei nti yede akoko ma no de kyere se sunsum bi te se won no ara pe se ofa bi de kodi ne dwuma”. Akanfoɔ abosom mfa amanee nni agoro. Ne saa nti no se obi amfa amanee kwan so anni ne dwuma wɔ Akanfoɔ abosom no anim a ede nsusuansoɔ bone ba oɔdasani no so.

4.1.2.3 Nhaban a sunsum wɔ mu

Ewɔ dwumadiea efa Akanfoɔ abosom ne won akyiwadee mu no, mekoɔpuee Nana Abenaa a oye Onwe komfoɔ so. Okyerere mu se, yewo nhaban bi a ahonhom etete mu. Saa nhaban a oɔde too dwa se ahonhom anaa suman tete mu no bi ne nyanya, taameawu, tweta anaa braneatuata, bommaguwakyi, asase ne aboo. Yenhwe won mu biara ne won akyiwadee.

4.1.2.4 Nyanya akyiwadee

Mene Bomso komfoɔ a wɔfrɛ no Nana Afriyie dii ahyiamu ne no twetwee nkɔmmɔ fa nhaban a sunsum te mu na sei ne nsem a ɔde too dwa faa nyanya ho. Na sei na ɔkaeɛ “Nyanya ye ahaban a sunsum wɔ mu a Akanfoɔ de di dwuma nwanwasoɔ bebreɛ. Wɔtumi de di sunsum ne honam mu nwuma bebreɛ. Wɔtumi de nyanya sa ayamtim. Afei nso wɔde nyanya sa obi a ɔwɔ ayamkuro ma no kum ekuro no, sɛ abɔfra ho ye hye boro so a, wɔde nyanya gu nsuom dware no ma ne ho tɔ no. Ne korakora no wɔtumi de nyanya sa yareɛ babaso ne afoforɔ bebreɛ nanso ɛwɔ dwumadie yi mu, yebɛhwɛ nyanya akyiwadeɛ esiane sɛ Akanfoɔ gye di sɛ nyanya enye ahaban keke na mmom sunsum anaa ɛwɔ sunsum mu nsunsuansoɔ.



Nanya ahaban (ahaban a sunsum te mu) a metwaa no Kutawonsa 6, 2021 wɔ Bomso

Komfoɔ abosom fie.

- i. “Eye akyiwadee se wobete nyanya ahaban awia gye se ahemadakyee. Ahaban biara a Akanfoɔ de di dwuma no wɔ sunsum soronko a etae akyire, Nyanya ahaban no ye ahaban a wɔpam sunsum bɔne. Sunsum no kanyan ne ho bere a onwunu adwo”.
- ii. “Ansa na wobete nyanya no gye se wode sika gu ase. Senea onipa mpo obi mtumi mfa ne pe mfa wo biribi gye se onipa no de ato w’anim no, sa ara nso na asuman, sunsum anaa abosom nso di wɔn dwuma. Esiane se wode di sunsum nwuma nti no, etwa se wode sika sre kwan senea suman no betae akyire ama nea wode rekoye adi mu”.
- iii. “Eye akyiwadee se obayifoɔ bebɛn nyanya ahaban. Ahaban no kura sunsum soronko a wɔse ye sunsum nwuma. Ne saa nti no, abayifoɔ ne wɔn a wɔkura sunsum fi mpe se saa botae no bam. Se obayifoɔ anaa obi a okura sunsum bɔne ben ho a, sunsum a wɔ ahaban no bɔ no ma aduro kye no”.
- iv. “Eye akyiwadee se wobebɔ obi din de agu nyanya so adome no. Se obi te ntasuo de gu ahaban no so a, na wagu suman a ete ahaban no animtia. Yei tumi ma suman no sore tia onipa no”.

Se meregyina nea Bomso komfoɔ a wɔfre no Nana Afriyie de ato dwa afa Akanfoɔ abosom bi ne wɔn akyiwadee de atoto Austin (1962) kasatumi adwenemusem ho.

‘Locutionary’ ntasuo ye adee a ebɔn na mpo onipa a efiri ne ho eba mpo se ebegu nankasa ne ho. Se mpo obi ka biribi na se onipa bi twee no te ntasuo a na ekyere se ommu nnipa no ne asem a onipa no reka no.

‘Illocutionary’ se obi te nmmasuo de gu ahaban yi a Akanfoɔ gye tomm se sunsum wɔ mu yi a, na wabu sunsum no animtia a etumi de nyarewa ahodoɔ mpo ba onipa no so.

‘Perlocutionary’ se onipa no hwe nsunsuansoo a ebata saa nneyee yi ho a, ema no twe ne ho firi saa akyiwadee no ho. Afei nso eka ne amannee a wode bepopa saa nsunsuansoo no ye adee a eye nsem pii na afei onipa no mpe se n’abrabo beye nhweso bone ama afoforo nti wotwe won ho firi ho. Yei kyere se Austin (1962) kasatumi di akotene yie pa ara wo Akanfoo abosom ne won akyiwadee mu.

4.1.2.5 Taameawu akyiwadee

Taameawu ye ahahanuro a wode gu nsuo mu ma odasani de dware. Afei nso wotumi de hye dudo ma odasani bere a n’apomudene ato kyema. Afei nso wotumi de sen edan ano anaa afie aboboano de pamo sunsum bone.



Taameawu (ahaban a suman ete mu) a metwaa no Kutawonsa 6, 2021 wo Bomso

Komfoo abosom fie.

- i. Eʏe akyiwadee se wobegu nsuo wɔ Taameawu so.
- ii. Taameawu akyiwadee kesee ara ne se obayifoɔ anaa obi a okuta anibone anaa sunsum bone de ne nsa beka.
- iii. Yemfa bra nkɔ taameawu ahaban ho.
- iv. Eʏe akyiwadee se wobeto obi a ɔde taameawu adware aduro.
- v. Eʏe akyiwadee se wobete wɔ bere a womfa sika dadee mmiensa angu aseɛ.
- vi. Afei nso eʏe akyiwadee se wobete na wanka se ka fra.
- vii. Eʏe akyiwadee se wobete ntasuo agu taameawu so.
- viii. Eʏe akyiwadee se wobebu taameawu ahaban no animtia, se eʏe ɔkasa anaa nneyee mu.
- ix. Eʏe akyiwadee se wode praeɛ beka taameawu.

Se meregyina saa Akanfoɔ abosom yi akyiwadee ho de atoto Austin (1962) kasatumi adwenemusem ho.

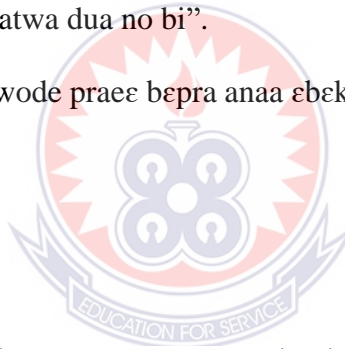
“Locutionary” praye ye adeɛ a Akanfoɔ de pra nwura anaa mpo se efi. Adeɛ a eho nte na etumi de yareɛ bre onipa no, yede praye na eka. Po se obi to obi aduro anaa obi de aduro bi gu obi dan aboboano a, wɔtumi de praye ka no ma esee anaa mpo etoro aduro no.

“Illocutionary” yede praye pra efam nti no etumi ka nnoɔma a ague fi anaa eho nte ahodoɔ pii. Esiane se ahaban no kura sunsum nti no, se wode praye eka no a sunsum no twe no ho firi mu ma no tu wo so sa. ka no a sunsum no twe no ho firi mu ma no tu wo so sa. Yen nnipa mpo no, obi rentumi ntu wo mfiri wo efie mu wɔ bere a worenka ho hwee. a worenka ho hwee. Yei mpo tumi de bonyini ne nsuansoɔ ahodoɔ bone beberee ba.

4.1.2.6 Odii

Saa dwumadie yi nnehwemu de me kopuee Nana Pinaman asonee so. Ono na osom Aduanafoɔ bosom Tei Kofi. Ode too dwa se dua bi te se odii, Eye dua a sunsum wo mu yie. Na esiane se suman anaa tumi bi te mu nti no, ewo akyiwadee a ense se odasani bi ye. Saa akyiwadee a ode too dwa no bi na edidi soɔ yi.

- i. “Eye akyiwadee se obaa beko odii dua ase. Se mpo obeko ho a, gye se oba ne ho adagya ansa na watumi ako aseɛ”.
- ii. “Se obaa ye bra a, ense se oso odii n’aba mu mpo”.
- iii. “Ansa na obi betwa odii dua no bi mpo no, etwa se ode nkosua mmiensa gu aseɛ de sre ansa na watumi atwa dua no bi”.
- iv. “Eye akyiwadee se wode prae bepra anaa ebeka odii aba mpo”.



4.1.2.7 Odum

Dua Odum ye nnua nyinaa hene. Eye dua eso na ahonhom ahodoɔ bebree na etete mu. Enye dua a wobetumi afiti preko pe akobuo. Ansa na obi betumi abu saa dua yi no na etwa se oyi apaeɛ mpo twa mogya mpo ma no ansa na watumi abu no. Wode odum ye nnua adwuma bebree a emu bi ne edan mu nnooma te se mpa, nkonnwa, apono ne afoforo bebree. Na mmom ewo dwumadie yi mu akyiwadee a efa saa dua yi ho na merebebobɔ so yi wo efam ha yi.



Odum (Nnua a abosom/suman ete mu)

Ɛwɔ nhwehwemuyi mu no. Mekɔ Nana Atta a ɔwɔ Ɛdweso a wakwadare wɔ wɔ sunsum mu nsem ho yie. Ɔde nsem bi a ɛfa dua Odum akyiwadeɛ bi too dwa. N'anodisem a ɔde too dwa no bi nie. Ɔkyerɛ mu sɛ nnua nyinaa hene ne odum. Yei ne akyiwadeɛ no bi a ɔde too dwa. Wode odum yɛ honhom ne honam mu nnooma bebreɛ. Ne saa nti no sɛ obi de odum dua anaa ɛho biribi beyɛ biribi a na etwa sɛ ɔhwɛ ɛho amanneɛ yie pa ara. Akyiwadeɛ a ɔdetoo dwa no bi na ɛdidi soɔ yi;

- Ɛyɛ akyiwadeɛ sɛ wobɛbu odum wɔ bere a wonyii apaɛɛ anaa wontwaa akokɔ mmaa no.

- Ɛyɛ akyiwadeɛ sɛ wobɛgya wo nan anaa wobɛgu nsuo wɔ odum ho.

- Sɛ woda ɔbaa a, etwa sɛ wote wo ho ansa na woakɔ odum ho

- Ansa na wode odum beye aduro no, yenko twa ne nhinni anaa n'abena awia gye se ahomakye

4.1.2.8 Abosom a wɔwɔ mmotan mu

Nana Atta a ɔwɔ Tafo Nhyiaeeso ye obi a wakwadare wɔ sumanssem mu yie pa ara. Dwumadie yi nhwehwemu a efa Akanfoɔ abosom ne wɔn akyiwadee ho nsem de mekɔpuee Nana Atta Asonee so. Ɔkyeree mu se

“Akanfoɔ abosom ne wɔn suman no bi tete aboɔ anaa mmotan anaa mpo se mmepɔ mu. Esiane se ɔwɔ suman a ɔte aboɔ mu nti no, ɔtumi kaa biribi faa aboɔ tumi akyiwadee mu. Yei ne nsem anaa akyiwadee no bi a ɔde too dwa.

- i. “Ɔboɔ tumi anaa suman akyiwadee baako ne nwo. Ɔboɔ, Tanɔ, Mmee nanso Ɔboɔ na ɔye panin. Ɔboɔ ye Atanɔfoɔ abosom no mu bi . Akanfoɔ abosom no mu akyiwadee no mu pii wɔ ho a wonkyere asee. Akyiwadee ho nsem ye adee a abosom de bɔ ɔdasani ho ban.”.
- ii. “Eye akyiwadee se wobeye dede wɔ aboɔ fie”.
- iii. “Eye akyiwadee se wodeprae bepra aboɔ afɔrebukyia ho”.
- iv. “Eye akyiwadee se wode mpaboa beko aboɔ fie mu”.
- v. “Yengu nsuo wɔ aboɔ fie akyire”
- vi. “Yemfa obi yere anaa yene obi kunu mmɔ aguman mfamma aboɔ fie mu”.
- vii. “Yemfa ade kɔkɔ nkɔ aboɔ fie”.
- viii. “Se wobɔ korɔno a, yemfa nkɔ aboɔ efie mu”.
- ix. “Yemfa ɔkɔto mma aboɔ efie mu, eye n'akyiwadee”.

4.1.2.9 Brakune

Senea madi kan aka no Sumanbrafoɔ a wɔfrɛ no Brakune no abɔsɛ pa ara firi Wale kasa mu a wɔfrɛ no kyene a ɛkyere adamfo anaa yɔnkɔɔ a ɛsom bo. Na mmom ne dwumadie na ɛmaa Akanfoɔ frɛɛ no Brakune anaa sɛ Kune. Kune no kyere sɛ “Ku no ɛnnɛ “ɔyɛ suman a ɔnkyere ne dwumadie ho. Me ne ɔkɔmfɔɔ bi a wɔfrɛ no Nana Akwasi (ɔbosom no kɔmfɔɔ) a ɔwɔ Kumase Tafo dii nkutaho wɔ Saa dwumadie yi mu. Ɛwɔ nkutahodie no mu no, ɔdetoo dwa sɛ:

“Brakune yɛ suman a Akanfoɔ kɔgyee wɔ Ɛsrɛmu de baa wɔn man no mu esiane sɛ na Akanfoɔ abosom dodoɔ no ara yɛ Asubosom. Asubosom biara nso yɛ ɔbaatan a ɔnkyere akyeretwom (ɔnkum). Ne saa nti ɛmaa Akanfoɔ asuman akɔmfɔɔ no mu dodoɔ no ara kɔgyegyee no de bebɔɔ wɔn ho ban firii abayifoɔ ho ne nnipa bɔnefoɔ ho. Ɔyɛ suman a ɔte ɔboɔ mu na afei ɔyɛ ne dwumadie ɔhare so nti nea wobɛka no, ɛno ara na ɔyɛ na ɔyɛ no ntɛm so. Nti sɛ obi ka sɛ ɔnku wo ɛnnɛ a, ɛnnɛ no ara na ɔbɛku woɔ, ɛno nti na wɔtoo ne din Kune a ɛkyere ku no ɛnnɛ”.

4.1.2.10 Abosom a wɔwɔ kwaɛbirentuo mu akyiwadeɛ

Akanfoɔ abosom no mu bi tete kwaɛbirentuo mu. Kwaɛbirentuo bi wɔ Akanfoɔ mu anaa Akanman mu a na ɛyɛ wɔn abosom na ɛtete mu. Dwumadie yi nhwehwɛmu ɛde me kɔpuee ɛpɔ a ɛwɔ Tanɔ Boase. Nhwehwɛmu yi de me kɔpuee ɔpanin bi a wɔfrɛ no Agya Takyi ɔyɛ Gyaasehene wɔ kuro no so. ɔpanin yi kyereɛ mu sɛ

‘ɛpɔ no mu na Asuo Tanɔ ɛti da. Ɔkyereɛ mu sɛ Asuo anɔ mu na yɛnya asubosom ahodoɔ bebree. Yei bi ne Tanɔ Kofi (Tei Kofi),

Tano Kwame (Tei Kwame), Tano Kwasi (Tei Kwasi) ne afoforo bebre. Senea madi kan aka wo (pg 54) no, Tano Komfo) kyere mu se Tano ye obosom fufuo. Yei kyere se oye obaatan a ne ho ye den na afei nso oko nkoden gye ne mma. Asuman anaa abosom a ehye Tano ase anaa eye Tano nkorabata no bi ne Tano Yaw, Tano Kwaku, Tano Kwadwo, Tano Kwabena, Tano Kofi, Tano Kwame ne Tano Kwasi.

Wo Akanman mu no Tano no na wotwa no tia ye no Tei. Nti se wote Tei Kofi, Kwabena ne afoforo a na eye Tano na wotwa no tia. Afei nso Nana Kesse kyere se wowo Tano ahodo no bi a Tano anaa Tei nka won din ho nanso won nso firi Tano mu. Yei mu bi ne Gyambibi, Kadomako, Kobiri, Mmee, obo, Fofie, Kwabena Bena. Esiane se Atano dodoo no ara firi nsuom mu na epuee nti no se Opemsoo Otumfo mpo rehye fa a, Atanfo na edi kan ekom ansa na okomfoo biara atumi akom. Yei ne se, kane no na Ohene biara de ne suman na eko oko. Na saa suman no na oboa ohene koroo no ma no di aman so nkunim.

Asanteman wura, Otumfo suman a na ode ko oko ne Tano. Ne saa nti no Tano ye Asanteman ani. Nana Kesse de too dwa se abosom bi te se Mmee, Akomasu ene Obo nanso won nyinaa panin ne obo. Wode too dwa se mpanimfo se “obosom biara koto adampa”. Adampa nso ye Obo sumanbrafo. Nana Kesse nso de too dwa se

Adampa na ɔtwaa esa maa ɔbosom biara faa so. Ɔde akyiwadee ho nsem bi too dwa. Yei ne nsem a efa epɔ no ho a eye akyiwadee?

(Mfonin a metwaa no Oforisuo20, 2021 a ekyereTano epɔ kronkron a Asuo Tano eti da wɔ Tanɔboase)



- i. ‘Eye akyiwadee se wɔbetwa dua wɔ epɔ no mu. Tano epɔ no ye ɔbosom Tano no atenaee a asuman ne sunsum ahodoɔ atwa hɔ ahyia. Esiane se Asuo Tano

ye Akanfoɔ bosom keseɛ nti no ahonhom nkaɛɛ tumi ba n'atenaɛɛ ne no bedi nkutaho'

- ii. 'Eye akyiwadeɛ se obi bekum aboa wɔ epɔ no mu. Esiane se suman no ete epɔ no mu nti, emu na ne mma nyinaa ewɔ. Abosom tumi tena abodeɛ ahodoɔ pii mu. Nti se obi kotwa epɔ no mu nnua no bi a, ebia na suman no mma no bi na watwa no. Yei de oyene keseɛ pa aea na eba onipa no so'
- iii. 'Se obaa ye bra a, eye akyiwadeɛ se obeko epɔ no mu. Beaeɛ a eye sunsum anaa obosom bio tenabea ye beaeɛ a eho ete ne saa nti no se obi bu ne nsa anaa mpo se oye bra de ko epɔ no mu a, na kyere se ode efi na ako ka obosom no anaa suman no. Yei de asotweɛ kesere pa ara na eba onipa so.
- iv. Eye akyiwadeɛ se wode kwaɛɛ no mu dua besɔ gya
- v. Eye akyiwadeɛ se wobefa obaa wɔ epɔ no mu.
- vi. Eye akyiwadeɛ se obaa beko epɔ no mu esiane se Asuo Tano eho na ne ti eda.

4.2.0. Nsunsuansoɔ a Akanfoɔ abosom akyiwadeɛ de ba

Adeɛ biara a ewɔ ewiase biara wɔ ne nsunsuansoɔ. Se eye papa anaa se bone. Akanfoɔ wɔ gyedie se won abosom ye won ananmusifoɔ wɔ wone Otweduanpon ntam. Ne saa nti no won ahye ahyedee a eboa odasani no ara. Yei nti no etwa se odasani biara di abosom yi akyiwadeɛ so. Mpanimfoɔ se, "Se worepe wo mogya dodoo ahunu a, wofra mu de ma wo", se onipa bu n'ani gu akyiwadeɛ yi so a ede nsunsuansoɔ bone bre no. Ewo dwumadie yi nhwehwemu yi mu no, Ebetoo dwa wɔ nnooma a eye abosom yi akyiwadeɛ. Na mmom ofa yi bedan no adi wɔ nsunsuansoɔ a eba wɔ bere a obi abu saa akyiwadeɛ yi so.

Ɛwɔ nhwehwɛmu yi mu no, wɔn a mene wɔn twetwee nkɔmmɔ faa Akanfoɔ abosom ho no, ɛbetɔɔ dwa wɔ wɔn anoyie ne wɔn nkyerɛkyerɛmu no mu. Yei nti makyekye Akanfoɔ abosom akyiwadeɛ akɔ akuo mu. Ɛno na merebɛgyina so ama me de ahwe nsunsuansoɔ a Akanfoɔ abosom akyiwadeɛ no de ba. Sa akuo yi na mɛfa no baako baako na madɔ asuko apɛnsɛnpɛnsɛn mu wɔ nhwehwɛmu yi mu.

4.2.1. Ɔkasa mu akyiwadeɛ

Akanfoɔ abosom akyiwadeɛ ne ho nsunsuansoɔ ne ho nhwehwɛmu no dan adi sɛ, yɛbenya akyiwadeɛ a ɛgyina ɔkasa mu. Yei ne Agyekum (2010), Asante (2004), Madu (2002) yɛ adwene.

i. Abosom akyiwadeɛ a ɛnam ɔkasa so

- Duabɔ
- Mpoatwa
- Sɛ wobu ɔbosom no bosomfoɔ animtia
- Wode ɔbosom no bi nsehunu.



4.2.2. Duabɔ

Agyekum (2010) kyere sɛ, sɛ yeka sɛ duabɔ a ne nteaseɛ watraa ne sɛ wode dua anaa abaa abɔ obi. Yei tumi pira onipa no anaa mpo sɛ ɔtumi hwere ne nkwa. Nana Pinaman kyere sɛ duabɔ yɛ sɛ wode asem bi erekɔ dan suman anaa ɔbosom bi sɛ wɔnhwehwe mu mfa ma wo. Mpen pii no nnipa no de ɔyaw anaa abofuo na ɛde frɛ asuo anaa ɔbosom bi de bɔ dua. Yei ho nsunsuansoɔ no tumi de awerehoɔ na ɛba esiane sɛ ɛkɔyi abosom no abofuo adi. Mpo

no nea ɔdi bem wɔ asem no mu mpo no, se wankɔye asedeɛ anaa amannee a etwa se ɔye a, etumi te fa ne so ma ɔbosom anaa suman korɔ no tumi twe n'so. Duabɔ ye akyiwadeɛ ma Akanfoɔ abosom no mu bi esiane nsunsuansoɔ a duabɔ tumi de ba (Adomako,2019). Ɔbosom bi te se patanye eye akyiwadeɛ keseɛ se wodi biribi ho fɔ nanso wobefre ne din de abɔ dua. Nti se wodi biribi ho fɔ nanso wobɔ ne din de bɔ dua a, eho nsunsuansoɔ no deɛ beɛ. Nana Pinaman a ɔye Ɔkɔmfɔɔ wɔ Donaso de foaa Adomako (2019) eye akyiwadeɛ se wobebɔ dua wɔ Akanman mu. Ansa na dua mpo benya obi no, ewɔ nsenkyerene a edi kan dan adi ansa na dua no mpo anya onipa no. Owura Kyeremeh anomsem,

“Bono ha sei no nkanka se yete ha seesei yi, se obi de suman bi te se Asuo wam a ɔda Wamfie kuro no mu bɔ obi dua wɔ efie ha yi a, nsenkyerene a edi kan ne se wobehunu se aboa ɔkɔtɔ soronko bi aba efie ha”

Saa ara nso na Yaw Duku a ɔte Kumase Antoa nso de n'anom asem too dwa se

“Antoa Asuo Nyaman nya obi a, nea onipa no beɛdi kan ahunu nsenkyerene ahodoɔ pii. Onipa no besoso adaeɛ a ɔgyina asuo bi mu anaa mpo ɔbeso daeɛ no na ɔda nsuo ase. Yei nyinaa ye nsenkyerene ene nkaebɔ a erekyere se obi de Asuo Nyaman abɔ no dua a ɔdi fɔ wɔ asem no ho ansa mpo na nsenkyerene no adan adi wɔ ne nnipadua ho.

Nsunsuansoɔ Duabɔ ɛde ba

- Owuo

Ewɔ dwumadie yi nhwehwemu yi mu no, nkɔmmɔtwetwefoɔ no maa ebetɔɔ dwa se nsunsuansoɔ a duabɔ tumi de ba baako ne owuo. Enam duabɔ so ama nnipa bebree ahwere wɔn nkwa. Dwumadie yi nhwehwemu de me kɔpueɛ Antoa a ewɔ Asanteman mu. Eho na

ɔbosom Nyamaa ɛwɔ. Menyaa akwanya kɔɔ suman no ahemfie a wɔdi asem no, na ɛhɔ na Owura yi a wɔfrɛ no Tabi a ɔye ɔsomfoɔ wɔ hɔ no ne me twetwee nkɔmmɔ a na ɔrekyere kyere me nea na ɛrekɔ so no mu yie. Esiane sɛ na ɛye asenni da nti no mehunu sɛ wɔredi maame bi a wɔfrɛ no Awo Mansa a na ɔne Owura bi a wɔfrɛ no Dwomɔ asem. Amono mu hɔ ara a wɔredi asem no na Awo Mansa no firii mu. Na wɔn asem no fa sika ho akyinnye. Owura Dwomɔ kɔtɔ Awo Mansa adeɛ a na watua no ka nanso Awo yi ne no dii akyinie sɛ Owura yi ntua no ka. Yei na ɛnam so maa Awo yi frɛ suman yi de bɔɔ dua. Owura Tabi de too so sɛ “mpɛn pii no wɔn a wɔdi fɔ wɔ asem bi ho nanso wɔbɔ dua no mu dodɔɔ no ara tumi hwere wɔn nkwa. Afei nso sɛ onipa bi mpo wɔ hɔ a na asem no ɔdi ɛho fɔ pa ara nanso ebia na ɔwɔ ani bi a nea ɔne no anya asem no nni bi nti, ɛtumi kum nea oni ani no ma no kɔye sɛ nea aku no no di asem no mpo ho fɔ.

- **ɛdam**

Nsunsuansoɔ baako a duabɔ tumi de ba ne ɛdam. Ɔkɔmfoɔ Yaa Bio kyereɛ mu sɛ ɛnye daa nyinaa na duabɔ nya obi a ɛkum no na ɛtɔ mmere bi nso a duabɔ no tumi bɔ onipa a odi dua no ho fɔ no dam. Wɔde too dwa sɛ nnipa bebree a apa wɔn ntoma aguo no mu bebree no ara ye duabɔ. Ɔkyereɛ me mu sɛ mpo abɔdamfoɔ bebree a wɔde wɔn ɛba n'asɔnee so no mu fa kɛsee no ara ye duabɔ, sɛ wonya hunu suman a anya no no na sɛ woye suman no amannee ma no pɛ na ɔdasani no ade ne ho.

- **Onipa no tumi honhono ma ne nan taatae**

Dwumadie yi nhwehwemu maa me ne nkɔmmɔtwetwefoɔ bi a wɔwɔ Antoa ne Tepa Bɔmaa twetwee nkɔmmɔ fa nsunsuansoɔ a duabɔ de ba na yei ne nsem a wɔde too gu. Abosom no bi te se Antoa Nyaman, Apaape ne Boafadu tumi bɔ wura w'afu ma wo honhono. Adee a edan adi pa ara ma wɔhunu se duabɔ anya obi pa ara ne se onipa no behonhono ama ne nana se taatae. Nhwehwemu yi de me kɔɔ Antoa suman asennibea no, mehunuu nnipa bebree a wɔde wɔn aba hɔ se wɔrebɛdane dua a anya wɔn no. Eɔmu mpanin ne mmɔfra a na dua anya wɔn ama wɔn ahonhono no deɛ bebree na mehunuiɛ. Wɔn a mene wɔn twetwee nkɔmmɔ no kyereɛ se, se wohonhono na se wɔantu eho anamɔn ntem a ede owuo na eba. Mpo owuo no akyi no gye se wɔye amanneɛ ansa mpo na w'abusua atumi mpo ape wo korabere

ii. **Mpoatwa**

Erekame aye se Akanfoɔ abosom no nyiaa akyiwadeɛ baako ne mpoatwa. Se yeka se obi retwa mpoa a, na ekyere se onipa no nhuhunu ahɔden, tumi anaa mpo se biribi anaa sunsum mpo wɔ adekorɔ no mu. Enne yi esiane kristosom nti no nnipa bi tumi kɔ kɔtwitwa asuman anaa abosom bi mpoa de kyere se mpo wɔnni tumi biara wɔ wɔn mu. Yei tumi de nsusaunso a eɔmu ye den pa ara ba onipa ne so.

Nsunsuansoo a ewo mpoatwa mu

- Suman anaa obosom no tumi dane aboa kɛsɛ kyere onipa no we.

Ɛwo dwumadie yi nhwehwemu yi mu no, mene okomfoɔ Yaa Bee dii ahyia mu ma wɔkyerɛ mu sɛ ;

“Atɔfowuo bebree no firi suman anaa obosom bi a odasani bi kotwaa no mpoa nti. Asuman no bi wɔ ho nkanka ne oboo ene mmoatia suman tumi dane mmoa akeseɛ kye onipa no we. Asuman no bi mpo tumi te apranaa si onipa no so. Enye yen ano nkutoo na yede twa mpoa na mmom adee a wonim paa ara sɛ eye akyiwadeɛ ma suman anaa tumi bi na sɛ woboapa ye a, eno nso ye mpoatwa. Nhwesoɔ ne sɛ, Aduanafoɔ a wobetoo oboo suman wɔ Edweso a na wɔreyɛ dede wɔ bere a oboo suman mpe dede nti no, oboo suman no dane kurotwiamansa a, na wɔkyekye Aduanafoɔ no we kɔ si sɛ wɔfirii ne tenabea ho. Wɔtumi mpo ma odasani no yera wɔ kwaɛ mu. Aberantɛ bi a wobetwaa no mpoa sɛ tumi biara enni nea ɔreyɛ no mu a da no ara lore boɔ onipa no maa otetee pasapasa”.

Afei nso no, nhwehwemu yi de mekoɔ okomfoɔ a wagye din paa wɔ Kumase Tafo a wɔfre no okomfoɔ Abass. Ɛwo me ne ne nkommotwetwe mu no, ode too dwa sɛ;

“Asuman no bi nso wɔ ho a wɔtumi ma wo biribiara ye basabasa. Basabasa no tumi ye nnoɔma a esi wɔ honhom ne honam nyinaa mu. Mpo no, wɔtumi ma onipa no apɔmuden koraa tumi to kyema”.

Saa asem yi befoaa nea mekɔhunuu no wɔ Kwaman Boafadu asɔnee so wɔ bere a na Kwame Dwomɔ bi akɔtwa Asubosom no mpoa a ama anam so ama ne biribiara ayɛ basaa na afei nso ne nnipadua asɔre ne dua so. Okɔmfɔ Abass de too so bio sɛ;

“Afei nso ɔkyerɛ mu sɛ wɔn a Bosompo ene Bosomtwe taa fa wɔn mu dodɔ no ara ye wɔn a wɔtaa twa Asubosom no mpoa”.

4.2.3. Nsunsuasɔ a ɛfa Akanfɔ abosom akyiwadeɛ a ɛfa nneyɛ ho

Ɛwɔ dwumadie yi nhwehwemu yi mu no, Mene ɔpanin bi a wɔfrɛ no Yaw Asuming a wakwadare wɔ sumansɛm mu yie. Na ɛfa nsunsuasɔ a ɛwɔ Akanfɔ abosom akyiwadeɛ a ɛfa nneyɛ ho no sei n a ɔde too dwa.

i. Sɛ obi de bra bɛkɔ suman no so

Brayɛ ye adeɛ a eye efi ɛma Akanfɔ. Ɛno nti sɛ na obi ye bra a, wɔfiri efie hɔ kɔ mfirmiyire kɔsi sɛ ne bra no betwa. Yei nti no na Akanfɔ mmarima nware ɔbaa bokiti mu. Wɔwɔ gyedie sɛ, ɔbaa no ye bra a, esiane sɛ deɛ efiri ne ho repue no ye efi no, ɛberɛ ɔbarimma no sunsum ase. Yei nti na Akanfɔ mmabaawa kɔ afirmiyire senea wɔmmrɛ mmarima no sunsum ase. Senea onipa mpo bu no sɛ eye efiri no, saa ara nso na eye akyiwadeɛ kɛsɛ de ma abosom esiane sɛ woyɛ kronkron na afei nso woyɛ ntamgyinafɔ ma onipa ne Onyankopɔn. Nti sɛ efiri ka wɔn a na asi wɔn ne Onyankopɔn ntam. Sɛ obi ye bra de kɔ abosom bi anim a nea ɛtumi ba no bi nie;

- Ɛtumi ma onipa no beyɛ bonyini. Nkɔmmɔtwetwefɔ yi de too dwa sɛ, sɛ ɔdasani boapa de ne nsabuo kɔ ɔbosom bi so a, na ɔde efiri aka ɔbosom no. Yei hwanyan abosom no abufuo de ma ɔdasani no. Bio nso ɔde too dwa sɛ eye Asubosom na sɛ woyɛ bra na sɛ

wode kɔ Asuo no mu anaa mpo sɛ wode kɔgure mu a wɔtumi mpo fa wo. Ɛwɔ me ne no nkɔmmɔtwetwe no mu no, ɔkyerɛɛ mu sɛ asuman no bi nso tumi te yareɛ koankorɔ de gu ɔdasani no so ma ɛbi mpo tumi sae n'abusua.

- Afei ɔkyerɛɛ me nnipa ahodoɔ bebreɛ a

ii. Sɛ obi da ɔbaa de kɔ asɔnɛ/ ɔbosom bi atenaɛ ho nsunsuansɔ

Abosom yɛ kronkron a wɔmpɛ sɛ obi de efiri beka no. Ne saa nti no sɛ ɔbarimma bi ne ɔbaa bi di ahyiamu na sɛ ɔnhohoroɔ ne ho na sɛ wɔde ba ɔbosom bi atenaɛ a, ɛyɛ akyiwadeɛ. Yei tumi de nsunsuansɔ ahodoɔ pii no ɛba onipa no so. Saa nsunsuansɔ yi bi na ɔpanin Kra maa no dan adi wɔ dwumadie yi nhwehwemu yi mu na ɛdidi sɔɔ yi

- Afei nso sɛ ɔbosom no te kwaɛɛ mu a ɔtumi ma no yera wɔ kwaɛɛ no mu
- Atoyerenkyem tumi toto onipa no basabasa.
- Sɛ wo wo mma mpo a, wɔntumi beyɛ ayarefoɔ.
- Sɛ ɛyɛ mmotia suman a, wɔtumi fa no ma ɔbeyi ne ho ano
- Sɛ Asubosom bi na ɔretwa a, ɛtumi ma no nyaakwanhyiaanaa ɛtumi fa no.
- Ɛtumi de nnomeɛ bi bɛto ɔne n'abusua so.

4.2.4. Aduane ho akyiwadeɛ Nsunsuansɔ

Dwumadie yi nhwehwemu a ɛfa Akanfoɔ abosom ho no. Nhwehwemu yi de bɛtɔɔ dwa fa akyiwadeɛ no bi ɛne ɛho nsunsuansɔ. Na me Owura Afrane a ɔdi akotene wɔ Akanfoɔ abosom ne wɔn sumansɛm ho twetwee nkɔmmɔ. Na nkɔmmɔtwetwee no mu no, ɔkyerɛɛ mu sɛ

“Abosom no bi wɔ hɔ a, Eyɛ akɔiwadɛɛ sɛ wobɛdi nnuane bi anaa mpo sɛ wobɛwe enam bi. Abosom a ɛkyiri nnuane bi a ɛnsɛ sɛ obiara a ɔsom no no ɛdi. Bio nso, sɛ aduane bi wɔ hɔ a, gye sɛ wɔayɛ amammerɛ de ama ɔbosom no ansa na n’akyidifoɔ atumi adi bi. Saa aduane ho a eyɛ akɔiwadɛɛ ma abosom no bi na ɛdidi soɔ yi

i. Tanɔ bosom

Sɛ Tanɔ Kɔmfɔɔ di apɔnkɔye a;

- “ɔbɛkum no”
- “ɔgyae no ma ahonhom ɛsɔre tia no tumi nya ne ho kwan ye no bɔne”
- “ɔtumi de yareɛ bɔ no”
- “ɔde nnomee ka no ma ɛka n’asefoɔ”
- “ɔmfa obi wɔ saa abusua no mu ma wɔnsom no bio”

“Sɛ ɔhene no di apɔnkɔye anaa ɔma apɔnkɔye so de bɔ afɔrɛɛ ma ɔbosom no a;”

- “Yareɛ basabasa ba kuro no mu”.
- “Mpatuwuo nso ba kuro no mu”
- “ɔbosom no yi ne bammɔ firi kuro no so”
- “ɔtumi mpo kum ɔhene no”
- “ɔmanfoɔ no tumi hunu nnoɔma basabasa wɔ nwuram”
- “Asuo no tumi mpo yiri fa nnipa sɛɛ nnoɔma wɔ kuro no mu”

ii. **Atigyina**

Se wode okraman bo aforee anaa se wode ko n'asonee so a;

- “Obebo wo ama wapo so se okraman. Atigyina ye sumanbrafoa a odi kraman nanso oye obosom a ompe se odasani biara kyere n'ase nti se obi de kraman bo aforee ma no a, na onipa no rekyere se onim n'ase ne nea ope. Yei ma no tu onipa no so sa .”
- “Obema wo aporo anasa na wakum wo. Oye suman a nabufuo mu no oibara ntumi mpata no gye se nea orehwehwe se ne nsa ka anaa ne bo beto ne yam pe na oye. nea ema ne nsa ano adwuma da nso firi afororo ho ne se, oma wo nipadua no sore ne dua so na afei nso wama wo honam no aporo firi wo soro de abesi wo fam”
- “Nea ode ne nsa beso wo funu mu anaa mpo se obesie wo no nso, obekum no. Mpo bere a wayi wo afiri atasefoa asase yi so no, se abusafoa ankɔ ne so ankoye amammere ankoyi wo tiri so mmusuo na se obi de ne nsa ka wo funu mpo a, obedane n'abufuo de aba onipa no so kɔsi se obeseɛ ono nso”
- “Okum onipa no wie ara pe a, osee ne mogya nyinaa”

4.2.5. Dabone ho nsunsuanso

Me ne opanin bi a wofre Nana Agyenim a oye okomfoa wo Agona Gyamase nyaa nkutahodie fa Akanfoa abosom no bi ho akyiwadee nsunsuanso. Na nhwehwemu no mu no, Odetoo dwa se dabone nso ka akyiwadee no ho bi. Okyere se;

“Yenni eda biara a eye bone na mmom eda biara eye eda papa a Otwedumpon boee nanso ebeye dabone de ma asodenfoa. Onipa ne Onyankopon ntam nti no, daa ne daa nyinaa oreye adwuma. Ne

saa nti no wɔn nso yi ɛda baako de to ho sɛ ɛda yi mu no wɔn nso de behome. Esiane sɛ wɔnim sɛ saa ɛda yi no, ɔdasani biara mma wɔn nan so nti no wɔtumi yi wɔn ho adi wɔ wɔn tenabea. Ne saa nti no, sɛ obi yɛ asobrakyɛ sɛ ɔbɛkɔ atenaɛ ho no saa ɛda no a, na kyere sɛ onipa no ara na ɔrepe biribi ahunu. Esiane sɛ eyɛ homeda ma ahonhom a wɔwɔ saa atenaɛ no nti wɔtumi mpo yi wɔn ho adi. Sɛ onipa no di ne ho akyinneɛ a, ɔtumi kɔhyia biribi anaa honhon a emu yɛ duru sene ne kra a, ɛtumi de nsunsuasɔ bɔne bebree brɛ ɔdasani no ma sa ɛda a nka eyɛ papa no beyɛ no da bɔne. Bio nso ɔde too dwa sɛ esiane sɛ Akanfoɔ gye tomm sɛ ewiase eyɛ honhom no nti no, wɔgye di sɛ nkwa wɔ biribiara a ɛwɔ ewiase yi mu. Ne saa nti no, wɔtu saa ɛda no si ho ma asase no nso de gye n’ahome”.

Sɛ mede Nana Agyenim nsem a wɔdetoo dwa fa dabɔne ho sɛ Akanfoɔ abosom akyiwadɛɛ no retoto Austin (1962) kasatumi adwenemusem ho a na mɛgyina kasatumi no adeyɛdɛɛ so de apensɛnpensɛm saa akyiwadɛɛ yi mu.

“Locutionary act” dabɔne yɛ ɛda a atoyertɛnkyɛm anaa amaneɛ bi too ɔdasani bi. Saa da yi tumi yɛ obi ntam kɛsɛɛ esiane asɛm bɔne bi a ɛsii wɔ saa ɛda no mu. Yei dan no adi wɔ Akanfoɔ abosom akyiwadɛɛ mu sɛ obi bus aa akyiwadɛɛ no so a, asotwe a ɛfiri mu ba no ma ɛda no yɛ dabɔne de ma onipa no. Yei foa Papa Kwasi Mensa a ɔwɔ Dunkwa Amofo a ɔkɔɔ nwuram ɛda benada maa ɔkɔhunuu nea yɛnhunu ma ɛnam so ma ɛda benada aye ne dabɔne wɔ n’asetena mu.

“Illocutionary” Onyankopɔn bɔɔ ewiase no, Ɔtee ɛda biara ho na mmom Ɔde ewiase no hyɛ abosom no nsa. Senea onipa ye adwuma na ɔhome firi ne brɛ mu no, saa ara nso na abosom no yi dapɔnna si hɔ de home firi wɔn adwumaye mu. Saa nnapɔnna yi no abosom yi tumi yi wɔn ho adi esiane sɛ ɔnim sɛ obibiara mma hɔ saa da no.

Sɛ obi kɔ beaɛ anaa abosom no hɔ ɛda a wɔrehome a, wɔtumi kɔhunu nea enɛ sɛ ɔhunu. Yei tumi ma no nsunsuansɔɔ bɔne ma da no beye dabɔne de ma no.

“Perlocutionary” Ɔdasani biara a ɔsom saa ɔbosom yi nim sɛ, ɔye asobrakyɛ kɔ abosom no so anaa wɔn tenabea wɔn ahomegyɛ da a, akwanhyia, esiane amanɛɛ ne mpo owuo bɛtumi ato wɔn mpɔfiri mu. Afei nso, n’asoɔden bɛma n’amanɛɛ no abeyɛ afutusem ama afoforɔ. Ɛtɔ mmere bi mpo a, amanɛɛ a ɛtwa sɛ onipa no fam no mpo ye ademu. Yei nti mma onipa no nkɔbu abosom no akyiwadɛɛ so mpo na akɔfa saa amanɛɛ yi de abɛ no. Yei dan no adi pefee sɛ Austin (1962) kasatumi adwenemusem da adi wɔ Akanfoɔ abosom ne wɔn akyiwadɛɛ mu.

i. Nsunsuansɔɔ a ɛwɔ da bɔne mu

Nana Agyenim de too dwa sɛ “nnoɔma a ɛtumi si wɔ bere a obi agye ne ho akyinnyɛ akɔ beaɛ a wɔabra sɛ yenko hɔ saa dapɔnna no bi na ɛdidi sɔɔ yi;

Nea ɛdi kan no onipa no tumi yera. Ɛye ɔbosom no anaa suman no na ehyɛda yera no. Wɔde too dwa sɛ nnipa pii na ayera mpo ɛwɔ Mampɔn ɛku no mu esiane sɛ na ɛye ɛda a enɛ sɛ ɔdasani biara kɔ mu na saa nnipa no yɛɛ asoɔden kɔɔ beaɛ hɔ.

Nea etɔ so bio no ɔde too dwa se onipa no nso tɔre mmum esiane se wɔtumi kɔ hunu nnoɔma a eso kyen ne kra. Nkɔmmɔtwetwefoɔ no de too dwa se beaɛ bi wɔ hɔ a onipa no tumi kɔhyia biribi ma ɔkum no. Ɔde n’asem yi foaa Owura bi a wɔfre no Kwamina a ɔnim sumansem so se, se obi boapa kɔ ɛpo so ɛda Benada a onipa no ntumi nsane mma nkwa mu bio na kampe se woaba n’akyi. Owura Kwamina maa nhwesɔ se Bosom po afa nnipa pii esiane saa asoɔden yi nti. Ne korakora no ɔde too dwa se “nhaban ne nnua bi mpo tumi kasa wo saa dapɔnna no. Ɔmaa nhwesɔ se Akyem Ofoase, edua kasaa obi a ɔkɔ afuom ɛda Fiada a nka ense se ɔkɔ hɔ saa dapɔnna no”.

Se yehwe abosom yi akyiwadee ho nsunsuanso yi bi a adan adi wɔ dwumadie yi nhwehwemu yi mu a, yebetumi ahwe wɔn nyinaa wɔ saa ɔkwan yi so. Abosom a wofom wɔn a;



4.2.6. Nea wɔbɛkum wo

Ɛwɔ dumadie yi nhwehwemu yi mu no, Senea mpanimfoɔ a wɔakwadare wɔ Akanfoɔ abosom ne wɔn akyiwadee mu no de too dwa no. Ɛma yehunu se abosom no bi wɔ hɔ a, se wɔbu n’akyiwadee so, ɔmfa nkye wo koraa na mmom wɔbɛkum wo. Saa abosom yi bi ne.

Bosomdin

Kuro

- | | |
|---------------------|------------|
| • Apaape | Tepa Bɔmaa |
| • Brakune | Boaman |
| • Atigyina | Kwaman |
| • Antoa Asuo Nyaman | Antoa |

- Abankoro Agona Gyamase
- Ɔboɔ Yaw Donaso

4.2.7. Abosom a wofom no a wɔbɛbɔ wo dam

- | Bosomdin | Kuro |
|---------------------|---------------|
| • Antoa Asuo Nyaman | Antoa |
| • Tei Kofi | Donaso |
| • Kyaleee | Agona |
| • Abankoro | Agona Gyamase |
| • Kosi Ko | Akyem Swedru |
| • Kwaku Firi | Nwoase |



4.2.8. Abosom a wɔbɔ wura yafunu mu

- | Bosomdin | Kuro |
|---------------------|---------------|
| • Antoa Asuo Nyaman | Antoa |
| • Asuo Subin | Nkaseim |
| • Asuo Susan | Oforikrom |
| • Asuo Pra | Kwahu Mpraeso |
| • Aboakyerewa | Takyiman |
| • Asuo Oda | Edweso Donaso |

4.2.9. Wɔn a wɔtumi ma wo yera

Ɛwɔ dumadie nhwehwɛmu yi mu no, mekorɔpuee ɔpanin Atta Yaw a ɔwɔ abosom a wɔde wɔn di dwuma nwanwasoɔ soronko bi. Ɔkyerɛɛ mu sɛ, Akanfoɔ abosom no bi wɔ hɔ na sɛ wofom wɔn akyiwadeɛ a wɔtumi ma wo yera a obiara ani nhunu wo bio gye sɛ ebia wɔyɛ amnneɛ ansa. Ɔkyerɛɛ mu sɛ, mpen pii no, asumanbrafoɔ a wɔtaa yɛ mmoatia, Asuo anaa abosom a wɔtete apɔ kɛsɛɛ mu. Saa abosom yi bi ne;

Bosomdin

Kuro

- | | |
|------------------|---------------|
| • Bosom ɛpo | Saltpond |
| • Bosomtwe | Abono |
| • Tanɔ ɛpɔ kɛsɛɛ | Tanoso |
| • Ankoana | Bomso |
| • Atia mframa | Ɔboase Tutuka |
| • Kyenaman | Nkoransa |
| • Ɔboɔ Yaw | Bomso |



4.2.10. Abosom a wɔtumi te yareɛ de ma

Akanfoɔ abosom no bi nso wɔ hɔ a, sɛ wofom anaa wobu n'akyiwadeɛ so a, Wɔtumi te yaredɔm de gu wo so. Mpen pii no, sɛ wote yareɛ yi de gu wo so a, wobɛko ako ako nanso ɛnkɔsi hwee. Mpo sɛ obi yare nea wɔde agu wo so no bi mpo a, esiane sɛ onipa no deɛ no suman anaa ɔbosom biara ntae akyire no nti ɔnom aduro ara pɛ na ɛkɔ nanso sɛ yɛde aduro korɔ no ara mpo ma wo a, yareɛ no kɛsɛ ara na ɛbeyɛ. Abosom a wɔtumi de yareɛ gu wɔn a wɔfom wɔn so no bi ne;

Bosomdin	Kuro
Baafadu	Kwaman -
Tei Kwaku	Boaman
Tigare	Akyease
Tei Kwabena	Bomso
Tei Kofi	Donaso
Kyenaman	Nkoransa
Akɔnodi	Akuapem Late

4.2.11. Abosom a wɔtumi sɛ abusua

Akaanfoɔ abosom no bi nso wɔ ho a wɔntwe onipa a ɔbɔɔ akyiwadee no nko ara aso, na mmom ɔyi n'abufuo adi de kyere onipa no ne n'abusua. Yei kyere se, ɔtu onipa no so sa na se obi ye se ɔreboa onipa no wɔ bere a wɔnyɛɛ amannee biara a, ɔyi n'abufuo adi wɔ saa onipa no nso so. Asuman anaa abosom a wɔdi saa dwuma yi bi ne;

Bosomdin	Kuro
Kwaku Firi	Wenkyi Nwoase
Apaape	Tepa Bɔmaa
Boɔkyerewa	Takyiman
Tigare	Akyease

Brakune	Kwaman Boaman
Kyenaman	Nkoransa
Baafadu	Boaman

4.2.12. Wɔn a wontumi mpata wɔn

Ɛwɔ nhwehwemu dumadie yi mu no, ebetɔɔ dwa se abosom no bi wɔ hɔ a wɔrentumi mpata wɔn wɔ bere a wabu wɔn akyiwadee so. Abosom no bi wɔ hɔ a wɔmpɛ se obi bebɔ din de ɛde aye wɔn akyiwadee esiane se wɔntiri mu ɛden yie pa ara. Abosom no bi nso no, wɔte asem wɔ bere a obi rebɔ ne din ahwehwee asem bi mu. Se ɔsɔ asem no mu wie ara pe na n'aso asi a wɔrente hwee bio. Abosom no bi nso wɔ hɔ a se wɔbu n'akyiwadee so a wɔrentumi mpata no ɛfiri se adee a ɔbeka se fa pata no no, enye adee a wo nsa betumi aka da. Afei nso abosom anaa asuman no bi nso wɔ hɔ a wɔmpɛ nnipa kum basabasa nanso se ɔyi n'abofuo adi a, biribiara rentumi nsi no kwan. Saa abosom no bi ne;

Bosomdin	Kuro
Tanɔ	Tanoso
Asuo Dia	Diaso
Kwaku Firi	Wenkyi Nwoase
Tigare	Akyease
Brakune	Onwe
Gadawu	Ɔfenso kɔkɔte

Atia Mframa

Pakyi

Apaape

Tepa Bɔmaa

4.2.13. Abosom akyiwadee nsunsuanso a eba ankoreankore so

Bere a mereye nhwehwemu afa Akanfo abosom no bi ho no, Me ne Asuo Biremu Kɔmfoɔ dii ahyia. Wode too dwa se, abosom no akyiwadee nsunsuanso no bi wo ho a eba ankoreankore anaa odasani a oboo saa akyiwadee no so nko ara. Wode too dwa bio se ebi nso wo ho a nka onipa no nko ara na mmom akyiwadee no bi nsunsuanso no tumi ka abusua ne kuro no mu nnipa nyinaa. Ofa yi a maduru so yi, yebehwe akyiwadee a eho nsunsuanso tumi ka onipa a obuu akyiwadee no so, nea eka onipa no ne n'abusua ne nea eka kuro mu no nyinaa. Saa akyiwadee yi a dwumadie yi nhwehwemu yi de too dwa se, eho nsunsuanso ba onipa a obuu saa akyiwadee yi so nko ara no bi na edidi so yi.

Nea Asuo Biremu Kɔmfoɔ dii kan de too dwa ne se;

“se onipa bi kotwa suman anaa obosom bi mpowa a, eho nsunsuanso no ba onipa no nko ara so. Esiane se onipa dee, yen kasa na ede nhyira ne nnomee bere yen. Ne saa nti no se onipa bi anhwɛ ne tekyerema yie na se ekɔ fa asem bere no a, eho nsunsuanso no ba onipa no nko ara so.

Nea eto so no, se obi ye bra na se ode ko abosomfie a, eho nsunsuanso no ba onipa no nko ara so. Obibiara a owo Akanman mu nim se braye ye efi a mpo Akanfo bu no se egu onipa no ho efi wo bere a owo saa tebea no mu. Yei nti se obi boapa de saa akyiwadee no ko

ɔbosom anaa suman bi asɔnee so anaa ɔbosom bi tenabea a, eho nsunsuansoɔ no ba ɔdasani no nko ara so. Se obi kɔ suman bi so kɔ ye nea ense se ɔye se ebia; obi kɔ ɔbosom Boafadu a yenoa n'Asuo wɔ egya so. Na se ɔgye ne ho akyinnye se ɔbesa Asuo no bi anoa a, na kyere se nankasa na ɔgye ne ho di se ɔbetumi asɔ ɔbosom anaa suman no ahwe. Eba no saa a suman no ne onipa korɔ no nko ara na edi no nwononwono”.

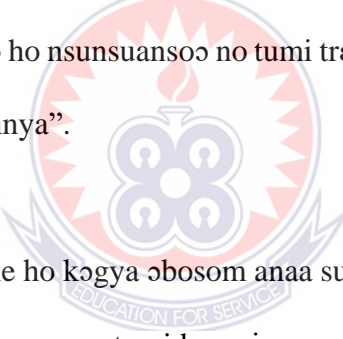
4.2.14. Nsunsuansoɔ a eba abusua so

Afei nso, nhwehwemu yi bedan no adi se, Akanfoɔ abosom no akyiwadee no bi wɔ ho a, nsunsuansoɔ no mma nea ɔbu so no nko ara na mmom eso nsunsuansoɔ no tumi ba abusua mu no nyinaa so. Me ne akukudamfoɔ bi a wakwadare wɔ sumansem mu, abusua mpanimfoɔ ne ahemfo bi twetwee nkɔmmɔ no sei na epuee mu.

Nkɔmmɔtwetwefoɔ yi kyeree mu se

“Abosom no bi wɔ ho a eye abusua agyapadee. Se yehwe abosom bi te se Tei Kofi, Tei Kwaku, Tei Kwabena a, abusua na wɔde wɔn kyekyere. Ne saa nti se abusua anhwe anye n'asedee amma no senea ese na efata a, eso nsunsuansoɔ no ba abusua no so. Abusua bi nso wɔ ho a awɔ ho tumi ye den ma wɔn nti wɔtumi kɔ suman anaa ɔbosom bi ho kɔpe mmoa. Se eba no saa ara, suman anaa ɔbosom no akyiwadee biara beye saa abusua no akyiwadee. Se ekɔba se abusua no mu nnipa a wɔgyinaa wɔn wɔ ɔbosom anaa suman no so gyae ɔbosom n'ahyede anaa ne mmara so di a, ɔbosom no tumi tu abusua no so sa. Se onipa bi kum obi anaa ɔgye obi nkwa firi ne nsam a, eye

akyiwadee ma abosom no bi. Se yehwe obosom Tei Kofi a oye Aduanafo obosom a, eye n'akyiwadee se wo nsa ho bedi fo wo mogya ho. Se ekɔ ba no saa, ema onipa no ne n'abusua nyinaa beye abusudee. Yei tumi ma nnooma basabasa sisi wo onipa no abrafo ne abusua no mu. Obi nso ko to obi mmonaa anaa mpo se obi kɔfa obi wo nwuram mu a, eye akyiwadee kesee a eho asotwe no mu ye duru. Saa akyiwadee yi de nsunsuanso bɔne ba onipa no ne n'abusua so. Se eye aboa na onipa no faa no a, ebi mpo a na aboa no ye suman anaa obosom bi ba. Na se eye mmonato nso a yawdie ne efiri onipa a woato no mmonaa no de nnomee ka nea otoo mmonaa. Se eba no saa a abosom no ho nsunsuanso no tumi tre ko onipa no ne n'abusua so ma edi won nnya".



Ne kora kora no, se obi de ne ho kogya obosom anaa suman bi na se onipa no anni obosom n'ahyede so a, eho nsunsuanso no tumi ba onipa no ne n'abusua nyinaa so. Nhweso ne se, se obi kodi obosom bi na se onipa no ko ye suman no akyiwadee a, suman no tumi bo onipa no ma owu. Yei na se abusua no amfa akyire ankohwe nea ekum onipa no na se wope no korabere a, suman no ko so de nsunsuanso bɔne ahodo bebree ba abusua no so.

4.2.15. Nsunsuanso a eba kuro so

Afei nso nhwehwemu yi bedan no adi se, akyiwadee no mu bi ho nsunsuanso no bi wo ho a mma ankoreankore ne abusua nko ara so na mmom nsunsuanso no bi wo ho a etumi ba kuromu no nyinaa ara so. Saa akyiwadee yi nampanimfo taa fre no akyiwadee a ebo oman.

Saa nsunsuansoo yi tumi de apinisie, mmɔnbɔ ene agyaadwoɔtwa na ebere kuro no. Saa akyiwadee a etumi de nsunsuansoo bɔne bere kuro no mu bi na edidi soɔ yi. Me ne Otumfoɔ sumankwaahene twetwee nkɔmmɔ na sei na ɔde too dwa;

“Sɛ ɔhene bu n’ani gu nnoɔma a eyɛ akyiwadee ma ɔbosom a ɔne no te anaa ɔwen ne kuro no a, nsunsuansoo bɔne a eba no nka ankoreankore anaa abusua bi na mmom eka kuro mu no nyinaa”.

“Bio nso, ɔbosom a ɔwen kuro no, sɛ ebere so sɛ wɔyi apaeɛ anaa wɔhyɛ fa ma ɔbosom no na sɛ kuro no mpanimfoɔ enye nea etwa sɛ wɔye de ma ɔbosom no a, ɔbosom no anaa suman no sɔre tia kuro no. Saa nsunsuansoo yi nka ɔbaakofoɔ anaa abusua bi pɛ”.

Akyiwadee baako a etumi de nsunsuansoo bɔne ba kuro mu no nyinaa so no bi ne sɛ, sɛ kuro mma no tu ɔbosom a ɔne no tee no nhyehyeeɛ gu na sɛ wɔye nea wɔpe anaa nea esɔ wɔn ani a, suman no tumi yi n’abofuo adi ma nsusunasoɔ bɔne ba kuromu no nyinaa so. Sɛ yehwe nhwesoɔ bi a epue firii saa dwumadie yi nhwehwemu ne sɛ, Aduanafoɔ ɔbosom Tei Kofi de wɔn besoeɛ Edweso no, wɔbetoo ɔboɔ suman bi a na wɔye mmoatia a wɔtete aboo mu. Esiane sɛ ɔboɔ akyiwadee ne dede nso na dabiara aduanafoɔ no de ntɔkwa a na ede dedeba. Yei maa ɔboɔ Yaw ɔbosom no tumi dane ne ho mmoa akeseɛ na wɔkyekyere Aduanafoɔ no we. Okumm wɔn ara kɔpem sɛ wɔfiri n’atenaɛɛ a eyɛ kuro Edweso. Saa akyiwadee yi a mfa nsunsuansoo bɔne amma nnipakuo bi so na mmom kuro mu no mu nnipa nyinaa”.

4.2.16. Nsunansoɔ a wɔtumi yi

Ɛwɔ dwumadie no, ɔkɔmfɔɔ Afrane a ɔwɔ Ɔfenso de too dwa se;

“Nsunsuansoɔ bɔne no bi ba wɔ bere a obi, abusua anaa kuro bi abu ɔbosom bi akyiwadeɛ so a, wɔwɔ nea wɔtumi yi nsunsuansoɔ no ɛna yewɔ nea wɔrentumi nyi nsunsuansoɔ no. Ne nyinaa gyina ɔbosom anaa suman a ne nsunsuansoɔ aba obi so. Abosom no bi wɔ hɔ a, wotumi yi wɔn nsusunansoɔ bɔne no. Mpen pii no abosom a wɔtete Asuom na wɔyɛ tanɔfufuo no deɛ esiane se wɔmpɛ akyeretwom anaa wɔntaa nkyere akyeretwom no deɛ, wotumi ye amanneɛ de sre ma wɔsane wo. Saa abosom no bi ne;

- Tano
- Biremu
- Tei Kofi
- Ɔfen
- Tei Kwabena
- Tei Kwaku.



Ansa na saa abosom yi bepo wo sre anaa wo bɔnefakye no na kyere se, wɔabɔ wo kɔkɔ mpre ahodoɔ a nanso woantie. Yeinom mpo no, yewɔ akyiwadeɛ no bi wɔ hɔ a ne sane ye den pa ara. Saa akyiwadeɛ yi bi ne;

- Mpoatwa
- Se wohye da se wɔrekɔsɔ no ahwe”.

4.2.17. Nsunsuansoo a warentumi nyi

Ɔkɔmfɔ Afrane san dan no adi bio wɔ nhwehwemu yi mu sɛ,

“Abosom no bi wɔ hɔ a warentumi nyi wɔn nsunsuansoo gye sɛ wɔn ara bo tɔ wɔn yam.

Saa abosom no taa yɛ Tanɔ brani anaa sumanbrani. Saa asuman anaa abosom no bi wɔ hɔ

a wɔn aso asi ama kotosɛ na sɛ mpo sɛ wɔsɛ wɔbesane wɔn abufuo afiri wo so a, wɔn

mmara no mu yɛ den yie. Saa abosom no bi ne;

- Antoa Asuo Nyaman
- Kyenaman
- Apaape
- Brakune
- Bookyerewa
- Patanye
- Kwaku Firi
- Atigyina
- Tigare
- Ankoana ne afoforo pii”.



4.3. Amannee a wɔyɛ de popa nsunsuansoo

Saa mpempensoo a maduru wɔ dwumadie yi nhwehwemu a efa Akanfɔ abosom no mu bi

ne wɔn akyiwadeɛ ho no, yɛbɛhwɛ amannee a wɔyɛ de popa nsunsuansoo bɔne wɔ bere a

obi abu Akanfɔ abosom ne wɔn akyiwadeɛ so. Ɛwɔ dwumadie yi mu no, me ne akɔmfɔ

a mene wɔn dii dwuma wɔ saa dwumadie yi mu efa ɔkwan a wɔfa so popa nsunsuansoo

bɔne wɔ bere a obi abu abosom yi akyiwadee yi so no, wɔde too gu se; se woyi duabɔ a ewɔ amannee soronko a yede onipa bi befa mu ansa na ayi nsunsuansoɔ bɔne no a, akyiwadee ho nsunsuansoɔ a aka biara no, gye se wɔkankye frɛ suman no ma nankasa bekyere nea ɔpe se onipa no anaa mmusubɔfoɔ no ye ansa na wansane no aFiri saa nsunsuansoɔ bɔne mu no. Na kyere se nea ebia Akwasi yeeee a wɔgyee no ogun no, se Kofi kɔye a ebia na wagye no nantwie. Afei nso wɔde too gu se nsunsuansoɔ no bi wɔ hɔ mpo a, se wɔanhunu ankɔye amannee no ntem na se nsunsuansoɔ no duru ne mpɔmpɔnsoɔ a, wɔye amannee no mpo a wotumi shwere wo nkwa.

4.3.1. Ɔkwan anaa amannee a wɔye de yi Antoa Nyaman duabɔ ho nsunsuansoɔ

Nhwehwemu yi de me kɔpuee Antoa Asuo Nyaman bosomfoɔ hɔ ma me ne no twetwee nkɔmmɔ fa amnee a wɔfa so dane nsunsuansoɔ bɔne a ewɔ duabɔ ho. Nea ɔde too dwa se

“dua nya obi a, na ekyere se onipa no anya amane eno nti wɔbekyere no amannee. Ne saa nti no wɔgye wo nnoɔma bi. Saa nnoɔma no na wɔde rekɔkyere wo amannee de akɔsrɛ ama wo. Obibiara rentumi nkɔye saa amannee yi mma wo gye se Asuo no bosomfoɔ. Wɔsusu se obiara wɔnim amannee no wɔnya ammane. Nnoɔma a wɔgye de ye amannee de srɛ ma obi a wanya amanne fa ɔbosom no akyiwadee ho ne ;

‘Yaawa : Akanman mu no se obi nya amannee a na yɛsoa no yaawa.

Nea dua anya no biara ye obi a wanya amane na wɔde no rekɔ suman

no anim. Akanfoɔ nso nkɔ suman anim kwa ne sa anti no ebehia se wode nnoɔma bi beko ansa na wɔatumi de akɔsrɛ ama wo’.

Akokɔ no nso wɔ nea ekyerɛ, Ewɔ Akanman mu hɔ no akokɔ na yede ko kɔ sunsum mu. Ne sa anti no akokɔ no na wode pre atumi de ako suman no hɔ.

Nsa (schnapp). Nsa no nso na yede bɔ kɔkɔkɔ anaa wɔtumi de bɔ suman bi pono mu esiane se worentumi nkɔ suman bi so wɔ bere a wommɔ ne pono mu.

Nwera no nso gyina hɔ ma nea eho etee. Yei na yede rekyerɛ ahotee a ekyerɛ se yede wo rekɔ suman no hɔ akɔte wo ho esiane se wabɔ akyiwadee ama wo ho agu efi.

Sekan no nso gyina hɔ de kyere se wadi ntwo wɔ suman no anim ama ne sekan atwa wo. Sekan no ye agyinahyedeɛ a erekyerɛ se suman no sekan atwa wo anaa se aka wo.

Dedua sika no nso kyere se waye akyiwadee se wode suman no din abɔ dua wɔ bere a wonim pefee se wodi fɔ wɔ asem no ho. Esiane se wodi fɔ no nti no wɔkyere wo dedua ansa mpo na wafiti mpo adi w’asem no mpo’.

Asuo no bosomfoɔ de saa nnoɔma yi na wɔde kɔsrɛ suman a wabu n’akyiwadee so no.

Wɔbedi kan de woakɔ asuo no bosomfoɔ n’ahemfie akɔdi asem a enam so maa suman no

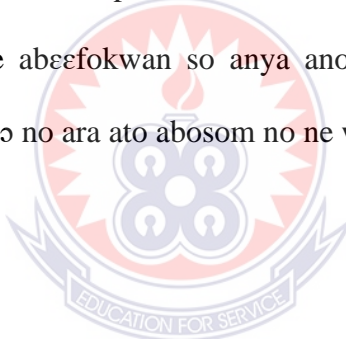
nyaa wo anaa ɔbɔwuraa w'afu mu no. Eha yi dee etwa se nokware biara a ewɔ mu no wode to dwa ansa na amannee a wode kɔsrɛ ama wo no atumi adi mu. Eno akyi no wɔma wode yaawa a nnoɔma a mebobɔ so no gu mu. Wɔma wo soa saa yaawa a nnoɔma no gu mu no wɔ w'apampam na wabɔ paa ama wɔabɔ wo tutuo de wo akɔ kuro no tire de aba tire mprensa ansa na wɔde wo akɔ Asuo no mu. Ewɔ ne mprensa soɔ no, wɔbɛbɔ wo tutuo de woakɔ Asuo no mu. Asuo no mu na wɔbeyɛ amannee no mu fa kɛsɛɛ no ara de asrɛ ama wo. Eho no wɔde senaapo no yi apaeɛ de ma Asubosom no ansa na Asuo no bosomfoɔ no atwa akokɔ de asrɛ se Asuo no nsom na wɔnnyae wo na wɔmfa wo bɔne nkyɛ wo. Nea nti a worentumi mfa aboa biara gye se akokɔ ne se, sunsum mu no akokɔ na yede ko ko suman bi anim de kɔpɛ biribi firi ne ho. Eno nti na wɔfrɛ no akokɔ. Se Asubosom no gye tomm a, ewɔ nsenkyerene a edan adi, ena se wannye antom a eno nso wɔ nsenkyerene a edan ne ho adi. Akokɔ no wɔ biribi a esa ne mu a wɔfrɛ no saa. Se wɔtwa akokɔ no na se ne saa ne mmieniu dane ye fitaa a, na ekyerɛ se ɔbosom no agye n'adesrɛdeɛ no atom. Na mmom se ne saa no ye tuntum a na ekyerɛ se Asubosom no annyɛ n'adesrɛdeɛ no antom. Se ekɔba no sei a, na etwa se wɔyi apaeɛ foforo sane twa akokɔ foforo ko so de sre. Kɔsi se Asubosom no begye atom no, onipa no bekɔ so atɔ senaapo ne nkokɔ ama wɔakɔso ayi apaeɛ atwa nkokɔ kɔsi se Asubosom no begye atom. Se eduru mmere bi so a, akokɔ no saa no ye mmieniu nanso ɔbaako tumi ye fufuo na ne saa baako nso aye tuntum. Asuo no bosomfoɔ no maa edan adi wɔ dwumadie yi nhwehwemu yi mu se, se eba no saa a na ekyerɛ se onipa a nsunsuansoɔ bɔne no aba ne so no anka asem no mu nokware bi ahunta. Se eba no sei a, gye se wode no ba Asuo no bosomfoɔ ahemfie ma no beka nokware biara a ewɔ mu ansana wɔde no aba Asuo no mu ama wɔabeyɛ saa amannee yi bio. Afei se wode no ba na woyi apaeɛ twa akokɔ na se ne saa no mmieniu no nyinaa dane ye fitaa a na ekyerɛ se Asubosom

4.4.1. Kristosom

Nnooma a εde nsakraεε aba bebree wɔ Akanfoɔ abosom ne wɔn akyiwadeε pa ara ne Kristosom. Kristofoɔ ye wɔn a wɔwɔ gye die wɔ Kristo “Christ” mu na wɔgyedi se ne so na wɔbenam benya nkwa. Kristosom akyerekyerε n’akyidifoɔ se abosomsom ye nkwiseasem wɔ Yesia 44:6. Ne saa nti no ama Akristofoɔ ato abosomsem ne wɔn akyiwadeε ho nsem agu koraa. Esiane Kristosom nti mmara a na abosom nam wɔn akɔmfɔɔ so hye no nyinaa abeye akyiwadeε de ama akristofoɔ. Enne yi Kristosom ye adeε a ahyeta wɔ Akanfoɔ mu yie pa ara. Nana Akwasi kyereε mu bio se, kane no na suro ne ahopopoɔ a na Akanfoɔ wɔ wɔ abosom no mu no, na eye den mpo se obi ne abosom no kɔmfɔɔ mpo benya asem. Enne yi dee, Kristosom nti no esuro a na wɔwɔ wɔ abosom no mu ayera. Abosom no akyiwadeε bi te se duabo ne nnuane bi ho akyiwadeε kane no na Akanfoɔ mfa nni agoro no, enne yi esiane Kristosom nti no abeye akyiwadeε ama akristofoɔ mma mpo se obi bebɔ dua ana mpo se wɔbekyiri biribi esiane se abosom ana suman bi hunu no se eye akyiwadeε. Ewɔ dwumadieyi mu no, ebetɔ dwa senea akɔmfɔɔ Akwasi de too gu no se, esiane Kristosom nti no, se kane no na obi mpo ye bra ana akɔ afirikyire a, esiane abosom ne asuman a na wɔn were ehye mu no nti no na wɔFiri efie ho kɔ afirikyire kɔsi se ne ho betε ana abefiri saa tebea no mu. Esiane Kristosom nti no se obi ye bra mpo a ade tena efie ho esiane se wɔgyedi se ohye tumi keseε bi ase a ema abosom ana suman biara rentumi nye no biribiara. Akɔmfɔɔ Yaa Agyeiwaa nso de toa so se, no se obi fom abosom no a, wɔtumi mpo kum onipa no ana mpo se wɔtwe onipa no aso a anoɔden pa ara nanso Kristosom kyerekyerε wɔn se, se woye bone na se wopae mu ka a, onyame de wo bone bekye wo. Yei nti ama abusua pii ato wɔn abosom no asawram agyae no som. Ebi mpo tumi kɔfre asɔfoɔ bi mpo ma wɔtumi bebubu wɔn abosom no.

4.4.2. Nimdee ntraso

Ɛwɔ dwumadie yi nhwehwemu yi mu no ɛbetɔɔ dwa sɛ nimdee ntoasoɔ de nsakraeɛ aba abosom ne wɔn akyiwadee ho. Akɔmfɔɔ ɛdu ne akɔmfɔɔ akyeame nsia ano kɔɔ benkorɔ mu wɔ dwumadie yi nhwehwemu yi mu sɛ nimdee ntrasoɔ ye adee a ɛde nsakraeɛ aba Akanfɔɔ abosom ne wɔn akyiwadee ho. Wɔkyerɛɛ mu sɛ, akyiwadee no bi wɔ hɔ a eye atetesem ne bɔsrɛmka esiane sɛ na abosom no pɛ sɛ onipa home Firi adwumaye mu na enye sɛ suman bi na ɛbeyi ne ho adi anaa biribi besi. Ne saa nti no wɔhunu no sɛ eye ahunahuna hunu a wɔde to ananafɔɔ so keke. Bio nso, kane no sɛ yareɛ bi bɔ obi a, na wɔtumi susu sɛ ebia eye akyiwadee a wɔbuu so no na ɛde saa nsunsuansoɔ no aba nanso enne yi nimdee kyere sɛ enye suman biara na atu onipa no so sa na mmom eye yareɛ na aba nipadua no mu a, enne wɔnam nimdee ne abɛɛfokwan so anya ano aduro. Yei ama nnipa a wɔanya suahununu ne nimdee dodoɔ no ara ato abosom no ne wɔn akyiwadee no asaworam.



4.4.3. Batatuo

Ɛwɔ dwumadie yi mu no mene ɔpanin Yaw Anokye a ɔye abusuapanin a ɔbosom wɔ ne fie twetwee nkɔmmɔ. Na nkɔmmɔtwetwee no mu no, ɛbetɔɔ dwa sɛ nnipa pii ato abosom ne wɔn akyiwadee atwene esiane batatuo nti. Ɛbetɔɔ dwa sɛ, sɛ enye batatuo a nka nnipa bebree rentu Akanfɔɔ abosom no akyiwadee ngu. Sɛ wɔn tu bata a, eye a na eye den sɛ obi bebɔ abosom no akyiwadee so nkanka ne wɔn a abosom no wɔ wɔn fie. Sɛ batatuo ba mu a, na wɔakɔfa nnipakuo foforo amammerɛ ne wɔn amannee de aye wɔn dee. Yei ma wɔbu wɔn nnoɔma a nanka eye akyiwadee no animtia.

Se yehwe beaee a nka eɗa bi ye dabone a nka obiara nkɔ baabiara no a, ewɔ batatuo mu no ente saa esiane se akwantuo aye amamfrafoɔ nkutoo nti no nea eye obi akyiwadee no rentumi nnya nsunsuansoɔ wɔ afoforɔ so. Bio nso, akwantuo bue onipa ani ne ne nteasee mu. Yei ma senea na obi hunu biribi no sesa. Se na obi hunu se eye akyiwadee mpo se obedi aduane anaa enam bi a, akwantuo mu no nkanka ne nkuro akesee mu no esiane abontene adidie nti no, wɔtumi di nnuane bi a ene enam bi afrafra a obi rentumi nkyere nea nankasa pe.

Nea etɔ so bio, kane no a na abusua mu nnipa nyinaa wɔ faako no na efie mpanimfoɔ tumi hye abusua anaa kuro no mu nnipa ketee ma wɔdi abosom no akyiwadee so pepeere senea obiara rento anaa mmu so nanso se onipa no wɔ akwantuo mu a eye den pa ara se wobetumi ahye onipa no ama wɔadi akyiwadee no so pepeere. Abusuapanin Kofi Debra nso de bi kaa ho wɔ dwumadie yi nhwehwemu yi mu se batatuo tumi ma nnipa pii sesa wɔn amammere ne wɔn nneyee kɔfa baabi foforo su de to wɔn ho so. Okyeree mu se Akwantuotumi ma

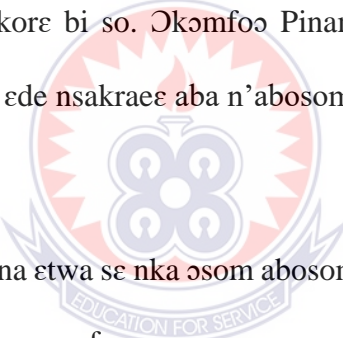
Akanni ye ne ho te se Oburoni. Yei ma nneyee ene nnooma a ema no da nso se Akanni no, wɔtumi to gu ma n'adwene ne nsusuiee ye te se oburoni. Yei ma ma wɔhunu wɔn abosom akyiwadee no te se nnooma a atwam nti no wɔbu so a wɔmfa enye hwee wɔ wɔn astena mu.

4.4.4. Nsakrae a aba abosom ankoreankore bi mu

Dwumadiea efa Akanfoɔ abosom bi ne wɔn akyiwadee ho no, ebetɔɔ gu sse yewɔ nnoɔma bi a ede nsakrae aba Akanfoɔ abosom no akyiwadee ho. Ebetɔɔ gu wɔ nhwehwemu yi mu se yewɔ nsakrae a aba abosom ankoreankore anaa pɔtee bi so. Mpenpen soɔ yi mu no yebɛhunu nnoɔma a ede nsakrae bi aba abosom ankoreankore bi akyiwadee ho senea nhwehwemu yi maa no betɔɔ dwa no.

4.4.4.1. Ɔkɔmfɔɔ Pinaman (Tei Kofi)

Saa mpenpensɔɔ wɔ nhwehwemu yi mu no, ebetɔɔ dwa wɔ nnoɔma bi a ede nsakrae aba Akanfoɔ abosom ankoreankore bi so. Ɔkɔmfɔɔ Pinaman a ɔsom Tei Kofi anaa ɔye ne kɔmfɔɔ kyerɛe nnoɔma bi a ede nsakrae aba n'abosom no akyiwadee so. Nea ɔdetoo dwa ne se,



“eye ɔmanfoɔ no na etwa se nka ɔsom abosom no esiane se ɔbosom no wen ɔmanfoɔ no nanso afe mpo so a ɔman no mfa afenhyia aboa a eye nantwie no mma na wɔde abɔ nnasee afɔree ama ɔbosom no. Saa eka no nyinaa abeda nankasa so. Yei ama abosom no atutu afiri mpɔtam hɔ akɔ. Ɔkyerɛe mu se, wobɛhunu se Asuo no eda hɔ nanso wafiri hɔ kɔ koraa. Yei ma nnipa de efiri ka Asuo no mpo a ɔnhunu nsunsuansoɔ biara esiane se ɔnni hɔ bio”.

4.4.4.2. Boafadu

Senea maka no wɔ mfonin 7, akɔmfɔɔ Kofi Adu de too dwa se “Boafadu ye sumanbrafoɔ a aka Atanɔfoɔ no ho na mmom Boafadu ye Tanɔbrani.



Ɛwɔ dwumadie yi nhwehwemu yi mu no, Nana Kofi Adu a ɔwɔ Kwaman a ɔsom Asuo Boafadu nso de too dwa se,

“Kane no se na obi bu abosom no akyiwadee no bi so a, na wɔtumi yi mmusuo gu ne so twa no asuo firi kuro no mu nanso enne yi dee wɔnye no saa bio, se wotwa onipa no asu a beaee bebree na ɛwɔ ho a onipa no betumi akɔbɔ ne bra nti ama enye adee a ɛbɔ wɔn hu bio. Kane no, se na obi mpo bu ne nsa anaa ɔda ɔbaa a, na se ɔfiri efie a ɔbosom ne te mu a, kɔ si se ɔbete ne ho anaa ɔbefiri saa tebea no mu nanso enne yi dee onipa no bu ne nsa anaa ɔda ɔbaa koraa a emfa ho se ɔbosom no te efie no mu, ɛhɔ ara na ɔbetena. Afei nso nnooma a kane na wɔde anantwie na eye no, enne yi asesa ama wɔde nkoko tumi ye. Nea etwa too a ebɛdan adi wɔ dwumadie yi nhwehwemu no

mu ne se, kane no na eye akyiwadee se wode mpaboa bewura abosomfie nanso enne yi dee wode wura”.

4.4.4.3 Okasa mu akyiwadee a epuee wo nhwehwemu yi mu

Ewo dwumadie yi mu no, ebetoo dwa se abosom no akyiwadee gu ahodoo mmien. Yeinom ne okasa mu akyiwadee ne nneyee mu akyiwadee. Eha yi mede okasa mu akyiwadee a efa Akanfoo abosom ho ne abosom a saa akyiwadee yi fa won ho no beto dwa na magyina so de atoto Austin (1962) kasatumi adwemusem ho.

4.4.4.4 Okasa mu akyiwadee

Okomfoo Takyi a ewo Kumase Pakyi de too dwa wo dwumadie yi mu se

- “Se wode ne din bo dua a, yemma n’asonee so”.
- “Se wobetwa suman no mpoa”
- “Se woka nsemfo fa Asuo no bosomfoo anaa ne komfoo ho. Saa akyiwadee yi a mabobo so yi nyinaa da adi wo akanfoo abosom no nyinaa mu”.

4.4.4.5 Nneyee ho akyiwadee

Akyiwadee baako a ebetoo dwa wo nhwehwemu yi ne se, ewo Akanfoo abosom aduonu mmien a mede won dii dwuma wo nhwehwemu no mu, won nyinaa kyiri saa akyiwadee a mede rebeto dwa wo ase ha yi. Afei saa nneyee mu akyiwadee yi a merebebobo soo yi ye akyiwadee a okomfoo Takyi (Tano epo mu komfoo), Nana Atta (Oboo Yaw komfoo),

Nana Akwasi (Brakune, Ankoana, Atigyina) ne akomfoɔ a mene won nyaa nkutahodie wo dwumadie yi mu na ede too dwa se abosom nyinaa kyiri saa akyiwadee yi;

- “Se wobebu wo nsa na wode ako asonee a wotete mu so”.
- “Se wobeda obaa na wode beba won so”
- “Se wobeye nna mu akyiwadee se ebia wobefa aboa”.
- “Wobedi mogyafra”.
- “Se wobeko won beaee a wotee won dabone”.

Afei yede tiori a eye Austin (1962) kasatumi adwenemusem. Nea Eɔi kan no, mede nnyinasoo no ankoreankore de beto saa akyiwadee yi ho.

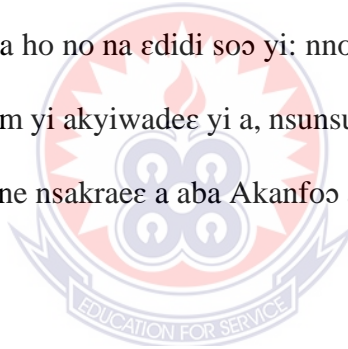
“Locutionary” anaa asem pɔtee a obi aka. Se meregyina Akanfoɔ abosom akyiwadee a ekyere se obi afa aboa de atoto kasatumi adeyede yi ho a, na metumi aka se obi atam aboa. Se obi tam aboa a na kyere se one no anya ayonkofa anaa nkutahodie. Saa nkutahodie yi tumi de nsunsuansoo bone tumi ba. Aboa no tumi tafre wo ho ma wo ho ye nyan. Mmoa no bi mpo tumi gya won nan gu wo so. Yei da adi pefee se Austin kasatumi adwenemusem dan ne ho adi wo Akanfoɔ abosom akyiwadee mu.

“Perlocutionary”. Se obi ne aboa da a, onipa no ara nim wo n’adwene mu se egu ne ho ne mpo asase no ho efi. Yei tumi kofa yaree kankoro mpo de bre onipa no. Afei nso egu abusua wofiri mu no anim ase ma mpo obi mpe se ne ho nnipa mpo beware wo saa efie no mu mpo.

“Illocutionary” se obi ne aboa fa aboa a na ekyere se onipa no ne aboa no ada. Sunsum a ete onipa mu no mpe efi eno nti na se obarimma bi ne obaa eda mpo a etwa se ote ne ho ansa na watumi ako abosom ne so nakampese aboa. Onyankopon bo aboa se yemfa na emoa yen. Yei ye efi kесе a obosom biara mpe se obi de fore no. Yei de asotwe kесе pa ara na eba odasani no, abusua ne mpo kuro no mu nyinaa.

4.5. Muabo

Ofaa nan yi de nnipa anaa nkommotwetwefo no adwenekyerе a, wawo wo nsemмisa a efa Akanfo abosom ne won akyiwadee ho no to dwa. Nnooma a nnipakuo yi kyere won nnimdee ne won adwene faa ho no na edidi so yi: nnooma a Akanfo abosom bi bu no se akyiwadee, se obi bu abosom yi akyiwadee yi a, nsunsuanso a ede ba, amannee a woye de pepa nsunsuanso bone no ne nsakraee a aba Akanfo abosom bi ne won akyiwadee no ho.



ƆFA A ETƆ SO NUM

TƆFABƆ, AWIEEE NE ADWENEKYERE

5.0. Nnianimu

Ɔfa a etƆ so num yi ye afaafa ahodoƆ no nyinaa mmoano. Dwumadie no nhwehwemu no nnyinasoƆ titire no fa AkanfoƆ abosom bi ne wƆn akyiwadee ho. Saa Ɔfa yi bƆ nea dwumadie yi nhwehwemu yi dii nyinaa ho tƆfa. Bio nso ede nnoƆma a edan ne ho adi wƆ dwumadie yi nhwehwemu yi to dwa. Afei nso adwenekyerƆ a ƆwƆ dwumadie yi ho no, edan no adi.

5.1. Dwumadie yi nyinaa muabƆ

Dwumadieyi wƆ afaafa num. Ɔfa a Ɔdi kan no ye nnianimu, abosom ho nsem, Ɔhaw no, Dwumadie no botaeƆ, dwumadie yi ho nsemmisa, nhwehwemu yi ho mfasoƆ, nea dwumadie no ano kƆpem, dwumadie no mu akwansidee, dwumadie yi nhyehyeeƆ ne Ɔfa no mmuabƆ.

Ɔfa a etƆ so mmienu no nso hwee adwenekyerƆ ahodoƆ a animdefoƆ binom de to dwa Ɔfa AkanfoƆ tumi ahodoƆ a wƆwƆ mu gye die. Rattary (1923,139-42) kyere se kane no, na efie biara a wobekƆ mu wƆ Akanman mu no, wobehunu Onyame dua a wƆde aye afƆrebukyia ma eye ntamgyinafoƆ ma AkanfoƆ ne OnyankopƆn. Parrinder (1962, p. 58) kyere se awufoƆ anaa nsamanfoƆ ne atasefoƆ ntam mu nware nti daa nyinaa wƆn ani da so ku wƆn abusua ho.

Ɔfa a etɔ so mmiensa no kyereɛ nnipa a mepaa wɔn de dii dwuma wɔ saa nhwehwemu yi mu. Nkɔmmɔtwetwee, ahweeɛ ne senea masi de emu biara adi dwuma, eho mfasoɔ, ɔhaw a ebaa mu ne eho akwan a medesii ɔhaw no ano to dwa. Yei ne akwan a mefaa so yee dwumadie yi nhwehwemu no. Ɔfa a etɔ so enan no fa nsemmoano ne mpensempensemu a efa dwumadie no nsemmissa ho. Afei nso ekyere nimdee ne adwenekyerɛ a nnipa a mede wɔn dii dwuma no wɔ fa Akanfoɔ abosomakyiwadee ho.

5.2. Nea epue firi dwumadie no mu baee

Nea edi kan, hwehwemu yi ada ne ho adi se Akanfoɔ abosom bi ne wɔn akyiwadee. Akanfoɔ abosom akyiwadee ye akasa anaa nneyee bi a ompɛ se obibiara bu so esiane nsunsuansoɔ a ede ba no nti. Nhwehwemuyi da saa nnooma yi bi adi bi te se mogyafra, duabɔ, nsodie hunu, mpoatwa, ahahantwe.

Afei nso adidie mu akyiwadee bi nso dan ne ho adi a yei nyinaa ye adee a etumi de nsunsuansoɔ bɔne bre ɔdasani no.

Bio nso dwumadie yi de betoo dwa ma yehunuu se enye akyiwadee no nyinaa na yetumi kyere mu. Asubosom pii kyiri apɔnkye nanso emu nkyeremu biara nni ho.

Nea edi ho, ebɛdaa adi se, se obi bu saa akyiwadee yi so a, ede nsunsuansoɔ bɔne bre no. Saa nsunsuansoɔ bɔne yi tumi ye akwanhyia, owuo, eka, yaree ne afoforo bebree. Nsunsuansoɔ no bi mpo wɔ ho a enkɔ mmusubɔni no nko ara so na etumi kɔ abusua ne kuro no nyinaa so. Afei nso ebetɔ dwa wɔ dwumadie yi nhwehwemu yi mu se, nsunsuansoɔ no yewɔ nea eba ankoreankore so, abusua so ene nea eba kuro no nyinaa so. Afei nso nsunsuansoɔ no, yewɔ nea wɔtumi yi ene nea wɔrentumi nyi.

Nea edi ho bio, ebetoo dwa wo dwumadie yi nhwehwemu okwan anaa amannee a woye de te obi ho anaa woye de popa nsunsuansoo bone no. Ebedaa adi se gye se duabo pe ena wowo amannee a eda ho nanso akyiwadee a aka no dee gye se wokanye fre suman no na wabekyere amannee a wope se onipa no ye ansa na wanya ne fahodie. Nea eto so bio, nhwehwemu yi maa ebetoo gu wo nsakraee a aba wo akanfoo abosom no akyiwadee ho. Yebahunuu se saa nsakraee yi a aba abosom yi akyiwadee ho no gyina Kristosom a ahyeta, amammere nnanemu, abeefo nimdee, batatuo ne afoforo pii a eteka ho. Afei nso nhwehwemu yi maa yehunuu nsakraee a aba Akanfoo abosom ankoreankore no mu bi. Bio nso ebetoo dwa se esono abosom biara ne n'akyiwadee. Dee eye abosom bi akyiwadee wo kuro bi so nanso abosom koroo no ara wo baabi foforo nanso nea eye akyiwadee ma no wo baabi no enye akyiwadee ewo baabi foforo. Ne korakora no, ebepuee wo dwumadie yi mu se Asuo koroo no ara tumi da baabi ahodoo mmienu nanso nea eye akyiwadee wo kuro baako ne so no, wobehwe na enye akyiwadee wo kuro foforo no mu. Yei maa nhwehwemu yi de betoo dwa se Asuo bi te se Tano, epue baabi a worentumi nwe emu nam nanso baabi dee wotumi we mu nam efiri se Tano no yewo abaa ne obarimma. Ewo mu se ne nyinaa ye Tano koroo no ara nanso obiara ne nea ope. Anoyie a eto so mmienu ne se Asuo biara wo beaee a ne tiri wo. Eno nti se otene koduru kuro foforo bi so a, okoto Asuo bi a saa kuro no ye ne tiri, se eba no saa a Asuo a otene beduruu kuro foforo no so no, etwa se odi saa Asuo a okotoo no no mmara so.

Afei nso no, dwumadie mu na mehunuu se esono akomfoɔ ena esono abosomfoɔ. Se yehwe abosomfoɔ a, ono kyerekyere abosom no amanee ne n'akwan nanso won dee wonkom. Nea merekyere ne se abosomfoɔ no dee suman no mmetena ne mu mfa no enye adwuma nanso akomfoɔ dee suman no tumi betena ne mu bere a ope biara de no ye adwuma. Abosomfoɔ wo n'ahemfie a otena de kyerekyere suman no amanee mu nanso akomfoɔ dee daa ne daa nyinaa otena abosom ne ho. Se yehwe abosom bi te se Antoa Asuo Nyaman a, onni akomfoɔ na mmom owo abosomfoɔ. Sa ara nso na Asuo Boafadu dee owo abosomfoɔ sane so wo ne komfoɔ. Abosom bi te se Tei Kofi, Ankoana, Atigyina, Abankoro ne afoforo pii no a, won dee wowa akomfoɔ.

Ne korakora no, dwumadie yi de betoo dwa se enye Akanfoɔ abosom akyiwadee nyinaa na wotumi kyere mu. Abosom akyiwadee no mu fa kesse no ara ye nea ahunta. Nkyeremu no bi wo ho a, abosom, akomfoɔ ne won a wakwadare wo asumansem no nni ho kwan se wode to dwa kyere afoforo gye se ne yonko komfoɔ. Eno mpo no, enye ne nyinaa mpo na komfoɔ mpo tumi yi no adi de kyere ne yonko komfoɔ mpo.

5.3. Awiee

Akanfoɔ abosom akyiwadee ye nneyee anaa akasa bi a abosom ne omanfoɔ, abusua anaa ankoreankore ennye ntom wo won asetena mu. Se obi bu saa akyiwadee yi so a ede nsunsuansoo bone ba onipa no, abusua anaa kuro no so. Abosom yi akyiwadee wo okwan anaa amanee a wofa so de yi nsunsuansoo bone. Ewo amanee a woye de ma suman anaa abosom a onipa no afom no no. Esiane se Akanfoɔ wo gyedie soronko wo won abosom mu nti no na abosom yi akyiwadee de nsunsuansoo bone ba nti no, na eho hia se yehwe akanfoɔ abosom bi akyiwadee ho na aboa ama obibiara atumi ahunu won akyiwadee na ankofa nsunsuansoo bone biara amma obi so.

5.4. Adwenekyerɛ

Sɛ ɛbɛtumi a anka wɔmfɛ kasamfonin so ɛnkyerɛkyerɛ Akanfoɔ abosom ne wɔn akyiwadɛɛ na aboa ɔmanfoɔ no ahunu nea ɛsɛ sɛ wɔyɛ na ankɔfa nsunsuansoɔ bɔne biara amma ɔdasani, abusua ne kuro mu nyinaa. Afei nso, ɛtwa sɛ yɛbɔ Akanfoɔ abosom yi akyiwadɛɛ ho dawuro de kyere nkyirimma na wɔn ankɔfom suman anaa ɔbosom biara. Afei madwenekyerɛ wɔ dwumadie yi ho ne sɛ, Akanman mu baabi deɛ akyiwadɛɛ a ɛfa abosom no ho ɛnni ahoɔden biara esiane anibue, batatuo, nimdeɛ ntrasoɔ, Kristosom ne afoforɔ pii.

5.4. Adwuma yi daakye

Akanfoɔ sɛ, “Ɔbarimama beyɛɛ bi na wɔammeyɛ ne nyinaa”. Ɛwɔ mu sɛ mayɛ m’afam deɛ ayɛ nhwehwɛmu yi de nimdeɛ yi abeto dwa deɛ, nanso nhwehwɛmu te sɛ nea woreboro ɛmo, ɛyɛ deen ara a ɛbi beko fam. Ne saa nti nka ɛbeyɛ m’anigyɛ kɛsɛ sɛ nnipa bi nso befa ato wɔn ho so atɛ saa nhwehwɛmu yi a ɛfa Akanfoɔ abosom binom akyiwadɛɛ ho. Saa nnipa yi bɛtumi ayɛ nhwehwɛmu afa ne titire no akyiwadɛɛ a ɛfa nhaban a wɔde sa yareɛ akyiwadɛɛ ho, mmoatia akyiwadɛɛ ɛne nea nti a ahaban bi wɔ ho a worentumi nte no awia gye anadwo anaa ahemakye. Yei beboa ama afoforɔ nso ahunu akyiwadɛɛ afoforɔ a ɛwɔ Akanfoɔ mu na wɔanya bi akenkan.

5.5. Ɔfa yi muabɔ

Ɔfa yi abɔ dwumadie yi nyinaa tɔfa ede nnoɔma a ɛpue firii dwumadie no mu baɛɛ ato gu. Saa nnoɔma yi bi ne sɛ Akanfoɔ abosom akyiwadɛɛ wɔ nsunsuansoɔ wɔ ankoreankore,

abusua ne kuro so. Saa nsunsuansoo yi firi abosom anaa asuman ahodoɔ ho na eba. Afei nso akyiwadee no mu bi wo ho a eɔa adi wo Akanfoɔ abosom no mu nyinaa.



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APPENDIX

ABOSOM MFONIN A MESREE WƆN KWAN TWAEƆ



Obosom Atigyina a metwaa no owura Afrane asɔnɛɛ so wɔ ɔpɛpɛn 12, 2021 mu wɔ

Kumase Abuakwa



Tei Kofi bosom a εως ακομφως Pinaman a εως Edweso abosomfie εως ερεπον 20,2021.



Mfonin a εφα εbosom Tei Kwabena a metwaa no Oforisuo 6, 2021 mu a εως Nana Atta abosomfie a εως Abenase εως Asanteman mu.



Ahomakyem (dua a suman te mu) wɔ Manhyia efikeseɛ mu sumankwaahene efie wɔ ɔpɛpɛn 20, 2021 mu.



Ɔbosom Boafadu mfonin a metwaa no ɔgyefoɔ 9, 2021 mu wɔ ɔkɔmfɔɔ Kofi Adu asɔnɛɛ so wɔ Kumase Kwaman.



Mfonin a efa abosom Antoa Asuo Nyaman a metwaa no Oforisuo 11, 2021 wɔ abosomfoɔ Nana Agyemang abosomfie.



Mfonin a metwaaɛ a ekyerɛ Asuo Biremu bosom wɔ Akyem Akyease wɔ ɔpɛpɛn 15, 2021 wɔ akɔmfɔɔ Abena abosomfie.



Mfonin a metwaa no Kutawonsa 10, 2021 wɔ ɛkɛmfɔɔ Yaw Debra abosomfie a ɛrekyerɛ Asuo Donaa ɔbosom



Mfonin a metwaa no Oforisuo 17, 2021 a ɛrekyerɛ asuman brafoɔ wɔ Nana Pinaman (Tei Kofi) abosomfie