

**UNIVERSITY OF EDUCATION, WINNEBA**

**KUMASE MPOTAMU BI DIN MU MPENSEMPENSEMU WO SOCIOLINGUISTIC  
KWAN SO**

**JOHN BRIGHT OWUSU- ANSAH**



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**8160260003**



**Mede dwumadie yi hye Akan-Nzema Kasasua Asoee a ewo Simpa Suapɔn (UEW) nsa, na enam so akodu suapɔn ne fa a ehwe masafɔɔ adesua so ho, senea ebeboa ama manya abodin krataa wo “Master of Philosophy” mu afi Simpa Suapɔn mu.**

## PAEMUKA

### OSUANI PAEMUKA

Mepae mu ka no pefee se, saa dwumadie yi ye me ara me nsa ano adwuma. Nnipa dodoɔ a woyee me mmoa nyinaa mada won ase. Nwoma ahodoɔ a menyaa mmoa firii mu nyinaa nso, mada no adi wo dwuma yi mu.

.....

JOHN BRIGHT OWUSU – ANSAH

.....

EDA



### OHWEFOO PAEMUKA

Mepae mu ka se, mehwee nhwehwemu yi twere so firi ne mfitiasee kosii n'awiee sedee etee wo Simpa Suapɔn nhyehyeee mu pepepe.

.....

PROF. CHARLES OWU-EWIE (PhD)

.....

EDA

## ASEDA

Mpanimfoɔ se, “Ɔbaako nkyere damfoɔ,” Saa ara nso na, “ Ɔbaakofoɔ nsa ntumi nkata Nyame ani”. Enam se nyansa ne adwene nte baakofoɔ tirim nti, enam adɔfoɔ binom mmoa ne nkuranhye so na dwumadie yi awie mudie. Esiane se nnipa ye adee a, ase ayeyie nti, se mammobo m’abofoɔ ahodoɔ binom din anna won ase a, na maye boniaye.

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M’aseda a etɔ so mmieniu kɔ ma obemfo Charles Owu-Ewie, me kyerekyereni a ohwee adwuma yi so, see ne bere de tenetenee me no.

Bio, mede aseda kesee ma Owura Brefo Benjamin a oyekyerekereni wɔ College of Education wɔ Asante Agona. Ne nkuranhye, adwenkyere, ateneatene ne akwankyerɛ ahodoɔ, okyerekereni, Onyankopɔn nhyira wo.

Dee adi ho ne Nana Sarfo Kantanka a dodoo no ara fre no Teacher Sarfo a otaa di ne dwuma wɔ Manhyia Ahemfie.

Mede aseda a etwa too ma me hokafoɔ Owurayere Patience Owusu-Ansah a osoo m’asene wɔ sikasem mu, sane hyee me nkuran wɔ dwumadie yi mu nyinaa, ne me mma a wode mpaebɔ piaa me maa dwumadie yi wiee peye. Esie ne kagya nni aseda.

## **DINTOO**

Meto saa nwoma yi din ma me hokafoɔ Owurayere Patience Owusu – Ansah, me mma: Yaa Abrafi Owusu – Ansah, Evans Fordjour Owusu – Ansah, Gerald Nyarko Owusu-Ansah ne Me maame a, wanya ne baabi kɔ, Afia Adutwumwaa.



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## MMOANO

Dwumadie yi fa Kumase mpɔtamu bi din mu mpensempensenmu wɔ ‘socio-linguistic’ kwan so ho. Botaeɛ titire a megyinaa so yɛɛ saa nhwehwɛmu yi ne sɛ, (i) yɛbɛhunɔ nnoɔma ahodoɔ a Asantefoɔ gyina so de edin toto wɔn mpɔtamu, (ii) twaka a ɛda Kumase mpɔtamu ahodoɔ no din so ne ɔmanfoɔ no ntam, na afei, (iii) nsakraeɛ a aba Kumase mpɔtamu yi din ahodoɔ no mu. Saa botaeɛ ahodoɔ yi so na megyina pɛɛ nhwehwɛmu yi ho nsemmissa; weinom ne; (a) Nnoɔna ben na Asantefoɔ gyina so de edin toto Kumase mpɔtamu so? (b) Twaka ben na ɛda mpɔtamu ahodoɔ yi din ne ɔmanfoɔ binom ntam? (c) Nsakraeɛ ben na aba Kumase mpɔtamu din ahodoɔ no mu? Deɛ atwerɛfoɔ binom aka afa dwumadie yi ho nso da adi wɔ nhwehwɛmu yi mu. Afei megyinaa nsemmissa ahodoɔ yi so yɛɛ dwumadie yi ho mpensempensenmu mmaako mmaako. Nhwehwɛmu yi de mmoano, nsusuie ne adwenkyere na ɛba awieeɛ.



## ƆFA A EDI KAN

### NNIANIMU

#### 1.0 Nnianimu

Mede Ɔfa a edi kan wɔ me nhwehwemu dwumadie yi mu no rebue me dwumadie no ani so. Ɔfa yi mu no, mede dwumadie no nnyinasoɔ, ɔhaw no ne ne farebae nyinaa bɛto dwa. Mɛda dwumadie no botaeɛ ne nsemmissa ahodoɔ a megyinaa so yɛɛ nhwehwemu no nso adi wɔ Ɔfa yi mu na matwe adwene asi nhwehwemu no ho mfasoɔ ne dwumadie no nhyehyɛɛ.

#### 1.1 Dwumadie no nnyinasoɔ

Asetena mu ade titire baako a onipa ntumi nyi mfiri ne bra mu ne edin. Ɛrekame aye sɛ, nnipa asetena mu no, nnoɔma a ɛma abrabɔ kɔ tɔtee na nteaseɛ ba ɔdasani asetena mu no baako ne edin. Abɔdeɛ biara a, ɔbɔadeɛ de adom adasa mma no kura edin na ɛno na yɛgyina so de hyɛ no agyinaeɛ.

Akrofi (2011:9) kyere sɛ; “Edin ye nsemfua a wɔde ma nnoɔma ahodoɔ a ɛwɔ wiase de hyɛ wɔn agyinaeɛ”. Ɔtoaa so bae mu sɛ; edin ye asemfua a ɛhyɛ nnipa, mmoa, nnua, Onyankopɔn abɔdeɛ ahodoɔ ne nnoɔma a nnipa de ne nsa aye agyinaeɛ. Wei kyere sɛ, yenni abɔdeɛ biara a ɛnni din na afei nso ɛnye Onyankopɔn abɔdeɛ nkutoo na ɛkura edin na mmom nnoɔma ahodoɔ a nnipa reye no daadaa no nso, wɔde edin ahodoɔ hyɛ no agyinaeɛ. Yɛde edin ye agyinahyɛdeema nnipa, mmoa, mmeamma, afifideɛ, nnoɔma a yɛhunu ne deɛ yɛnhunu, atenka ne ade (Agyekum, 2010).

Nsenkae ahodoɔ yi ma mu da ho se, se yeyi edin firi onipa asetena mu a, entumi nwie mudie. Wei ye nokwasem firi se ansa na obi behunu beae bi a arekorɔ anaa biribi a ohia no, gye se anim beae no anaa onii no din. Edin na eboa yen ma yehunu nsonsonoe a eɔa abodee ahodoɔ mu. Obeng-Agyekum (2017) da no adi se; edin yi biribi adi, na afei abodee mu nkyekyemu nyinaa nso gyina edin so. Oka se, se yebetumi akwere obi anaa biribi su, ekua a obi dom anaa adekodes bi fra mu a, yetumi gyina edin a eɔa onii anaa adekodes no so no. Yebetumi agyina edin so apae onipa bi anaa beae bi afiri ofoforo ho anaa de onipa no anaa beae no aka nnipakuo anaa mmeae ahodoɔ bi ho.

Mmeae ahodoɔ a yetoto din no bi tumi ye aman, amantam, nkuro, mpɔtamu ahodoɔ, mpɔtamu ne mmeae nkae. Mmeae anaa atenee ahodoɔ yi gyina ho ma asaase mu nkyekyemu fa bi, na yede edin ma mmeae ahodoɔ yi gyina so kyekye mu anaa de fra asaase nkyekyemukuo bi mu. Yegyina mmeae ahodoɔ yi so mema din ahodoɔ na yenam so nya aman din, amantam din, nkuro din, mpɔtamu din ne ade.

Nhwewemu yi twe adwene si edin ahodoɔ yi mu baa a eye mpɔtamu din no so. Se yeka mpɔtam a “Concise Oxford Dictionary” no kyere mu se, eye akwan ahodoɔ a yeyi to nkuro, ne nkura ahodoɔ mu na bere biara a no, adan wo afa ne afa. Wei ma no da adi se, mpɔtamu no ye mmeae a nnipa tete na yeayiyi akwan atoto mu. Se saa mpɔtam ahodoɔ a ewo nkuro no mu no betumi adeda nso afiri afoforo ho na ama nnipa ahodoɔ (ne titire) ahoho ahunu mmeae a wɔreko a, gye se, yede edin ahodoɔ mema no ma no da nso firi afoforo ho. Dwumadie yi de nhwewemu a efa Kumase mpɔtamu din ahodoɔ no bi na eto dwa.

Kasasua mu no, mpɔtamu din fra adesuakuo a ehye nkuro din mu no ase. Nkuro edin ho adesua no nso fra adesua a efa edin mpensempensenmu a yefre no “onomastics” a etwe adwene si adesua a efa edin ho no mu. Edin no betumi aye nnipa din, nnipakuo anaa abusuabɔ edin (ethnonyms) anaa “toponym” a efa nkuro anaa mmeaee ahodoɔ ho no (Owu-Ewie, 2014). Osane kyere mu se, edin ahodoɔ yi mu no, yetumi nya edin ahodoɔ a ekyere mmeaee a nnipa tete ne mmeaee a ekyere abodee bi te se mmeɔ, nsuwansuwa, nsaasetam, esereso ne ne ekeka ho. Nhwewemu yi twe adwene si faako a nnipa tumi tena anaa nnipa atenaee a eye nkuro mu no so.

Se wohwe nkuro ne nnipa atenaee ahodoɔ mu a, sedee ebeye na perepepeye ne nhyehyee beda adi no, wokyekye nkuro no mu mpɔtam, mpɔtamu. Mpɔtamu biara nso nya adan ahodoɔ a wɔasisi no akuo akuo a akwan deda mu sedee ebeye na nnipa ne ahyen betumi afa mu. Saa mpɔtamu nkyekyemu yi na mefre no mpɔtamu wɔ me dwumadie yi mu. Akwan ahodoɔ a wɔyiyi toto mpɔtamu yi mu no, wode din ahodoɔ toto so sedee ebeye na nkyekyemu no bewie peye na wɔagyina so asane ahyehye no agyinaee.

Nea eda adi pa ara ne se, saa din ahodoɔ a ededa mpɔtamu ahodoɔ yi so no, wɔmfa mma kwa na mmom nnooma titire ahodoɔ pii na wɔgyina so de di saa dwuma yi. Nnooma a wɔgyina so de din ahodoɔ yi toto mpɔtamu no bi tumi ye nnipa a woadi mmaninsem wɔ kuro no, wɔn a wɔdii kan kɔsii dan wɔ beaee ho no din anaa biribi titire a eda adi wɔ beaee ho, ebi ye abakɔsem, abodee ne ade.

Edin ahodoɔ a wode toto mmeaee yi no tumi nya nsunsuanso bebree wɔ nnipa a wɔtete ho no so a ema eho behia se yebetwe adwene asi so. Kasasua fa a ehwe kasa nsunsuanso

a ɛwɔ wɔ ɔmanfoɔ so no ne “Socio-linguistics”. Ɛma yehunu sɛ, kasa a onipa anaa nnipakuo bi ka, nsemfua ahodoɔ a wɔde di dwuma ne ɔkwan a wɔfa so de nsem no di dwuma no tumi nya nsunsuansoɔ kɛsɛ wɔ ɔmanmu no ne ankorankorɛ nyinaa so.

Nea ɛda adi ɛne sɛ, nkutahodie sononko bi da edin ahodoɔ a ɛdeda Asante mpɔtamu no so ɛne nnipakuo a wɔtete mmeaɛɛ a ɛtete saa no so. Sɛ yɛhwɛ Kumasi mpɔtamu din ahodoɔ no bi a, edin a ɛda so no tumi twe adwene si nnipa a wɔtete saa mmeaɛɛ hɔ. Ɛwom sɛ ɛduru mmere bi a, ɛnye ne nyinaa na ɛte saa nanso nea ɛda adi ne sɛ, mpɔtamu a obi te no tumi ma yehunu sɛ, saa nnipa no yɛ ɔtitire anaa ɔdefoɔ. Sɛ obi kyere mpɔtamu bi te sɛ Manhyia a, wɔn a wɔnim Asante nsem mu no tumi de wɔn ani bu sɛ ɔnii no yɛ Asantehene ase nii. Mpɔtamu bi nso wɔ hɔ a, ɛtumi twe adwene ma wohunu sɛ saa onipa no yɛ ɔhɔhɔɔ a wɔatu aba hɔ.

Ɛnam wei so ma ɛho behia sɛ nhwehwɛmu dwumadie bi te sɛ wei bɛkɔ so na aboa ma yɛahunu adwene a ɔmanfoɔ wɔ fa mpɔtamu ahodoɔ din no ho ne nkutahodie a ɛwɔ ɔmanfoɔ no ne edin ahodoɔ no ntam. Nhwehwɛmu dwumadie yi bɛboa atwe adwene asi Asante mpɔtamu din ahodoɔ no bi so na aboa ama yɛahunu nsunsuansoɔ a saa din ahodoɔ yi nya wɔ ɔmanfoɔ ne ankoreankorɛ no so.

## 1.2 Ɔhaw no

Sɛ woba kansasua mu a, edin ho adesua yɛ nea nhwehwɛmufoɔ bebree atwe adwene asi so. Wɔaye nhwehwɛmu ahodoɔ pii afa mmeaɛɛ din ne nkuro din ho. Obeng-Agyekum (2017) kyere mu sɛ, nhwehwɛmu dwumadie bebree na akɔ so afa atenaɛɛ ne mmeaɛɛ din ho.

Nhwehwemu dwumadie ahodoɔ yi ye nea animdefoɔ ahodoɔ aye wɔ aman ne kasa a ɛwɔ wiase no pii mu.

Adesua nkorabata a ɛtaa twe adwene si din adesua ho no fa kɛsɛɛ no ara taa ye wɔn a wɔsua amammerɛ ne amanneɛ (cultural studies), ne sɛdeɛ yede kasa di dwuma (socio-linguistics) ne kasasua nkorabata ahodoɔ a ɛfa yeinom bi no ho. Mpen pii no, wɔn nhwehwemu no taa twe adwene si abakɔsem a ɛtaa nkuro din no akyi, ɔkwan a yɛfaa so nyaa nkuro din nneasekyerɛ. Saa nhwehwemu ahodoɔ yi bi ne Flom (1924) dwumadie a ɔyɛɛ no wɔ Norway mu, Roden (1974) nso deɛ a wɔyɛɛ wɔ Ugandan mu, Zwinoiara (1984) nso deɛ a ɔyɛɛ wɔ wɔ Swaziland mu, Tent ne Blair (2011) nso deɛ a ɔyɛɛ wɔ Australia mu, ne afoforo nkaɛ pii. Saa adesua nhwehwemu ahodoɔ yi ama mu ada hɔ sɛ, edin ahodoɔa yede toto mmeaɛ no mma kwa.

Nsɛnkaɛ yi ma yehunu sɛ, nnipa abraɔ ne wɔn asetena mu no, edin ye adeɛ a yentumi nyi no ayɛpamu. Ɛrekame ayɛ sɛ, edin a obi befa ato ne ho so, ɔde bɛto biribi anaa atenaɛ bi no gyina asisem anaa abakɔsem titire bi so a ɛmma kwa. Ɛnam ne saa nti no, nhwehwemufoɔ binom atwe adwene asi edin so fa Akan kasa no ho a ɛboa ma edin ahodoɔ yi mu da hɔ yie.

Nhwehwemu dwumadie ahodoɔ yi bi ne; Agyekum (2006), Owu-Ewie (2014) ne Obeng-Agyekum (2017). Agyekum dwumadie no twee adwene sii nnipa din a ɛwɔ Akan mu no so, na Owu-Ewie (2014) nso daa mɔfɔlɔgyi ne sentase kwan so mpensenpensɛnmu mu a

ɛfa Fante nkuro ho adi. Obeng-Agyekum (2017) nso pensempensenmu Asante nkuro din no bi mu wɔ mɔfɔlɔgyi ne fɔnɔlɔgyi kwan so.

Sɛ yehwɛ dwuma ahodoɔ yi mu a, emu beda hɔ fann sɛ, mpɔtamu din ahodoɔ wɔ Akan mu no deɛ, yɛnhyɛɛ da ntwee adwene nsii so na anka mpo yɛada no adi wɔ “socio-linguistics” kwan so. Enam ne saa nti na mede asi m’ani so sɛ mɛyɛ nhwehwɛmu afa Asante mpɔtamu ahodoɔ no bi din ho wɔ “socio-linguistics” kwan so. Nhwehwɛmu yi bɛma yɛahunu nkutahodie a ɛda mpɔtamu din ahodoɔ no ne ɔmanfoɔ no ntam.

### **1.3 Dwumadie yi Botaeɛ**

Anammɔn biara a onipa betu no wɔ nnyinasoɔ anaa botaeɛ titire bi. Me dwumadie yi nso nam saa anammɔn korɔ no ara so. Nhwehwɛmu dwumadie yi botaeɛ ne sɛ, ɛbehwehwɛ mpɔtamu a ɛwɔ Asante no bi din mu na aboa ama yɛahunu edin ahodoɔ yi su. Dwumadie no fa titire no beboa atwe adwene asi ɔkwan a Asantefoɔ nam so totoo wɔn mpɔtamu ahodoɔ no din ne botaeɛ a wɔgyinaa so de saa din ahodoɔ yi maeɛ. Dwuma yi behwɛ nkitahtdie a ɛwɔ ɔmanfoɔ ne edin ahodoɔ yi ntam na aboa atwe adwene asi nsunsuansoɔ ahodoɔ a edin ahodoɔ yi nya wɔ ɔmanfoɔ no so.

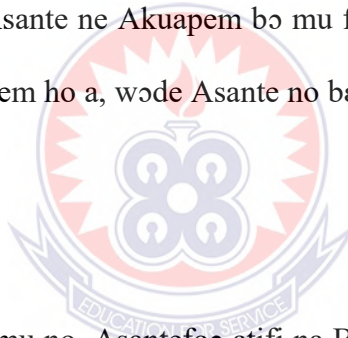
### **1.4 Dwumadie yi ho Nsemmissa**

Dwumadie yi fapem gyina nsemmissa ahodoɔ mmiensa yi so;

- i. Nnoɔma bɛn na Asantefoɔ gyina so de edin toto wɔn mpɔtamu so?
- ii. Twaka bɛn na ɛda mpɔtamu din ahodoɔ no ne ɔmanfoɔ no ntam?
- iii. Nsakraeɛ bɛn na aba Asantefoɔ mpɔtamu din ahodoɔ no mu?

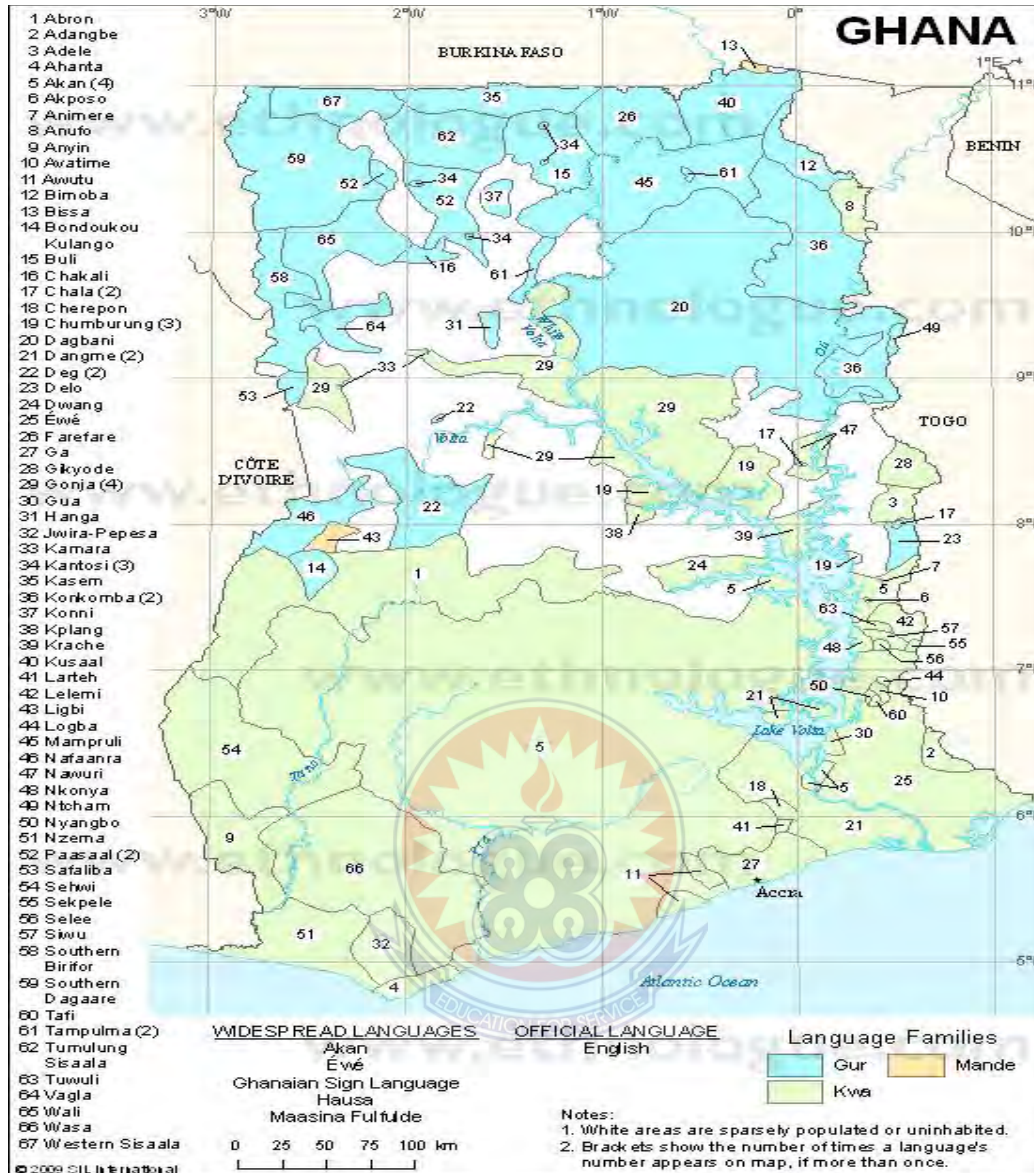
### 1.5 Akan Kasa no ne Asantefoɔ ho Asem

Kasakuo a nhwehwemu yi mu yede redi dwuma ne Asante. Asante kasa no fra kasakuo nkyekyemu Kwa a eyɛ Niger-Congo kasakuo baatan no fa no bi. Akan kasa no ye kasa a agye nhini na edi mu wɔ ɔman Ghana mu yie. Akan kasa no wɔ nkyekyemu ahodoɔ bebree a eka Asante ho a wɔka no Ghanaman yi mu. Kasa ahodoɔ a eka Asante ho a wɔfre no Akan no bi ne; Agona, Akuapem, Akwamu, Akyem, Asin, Bono, Buem, Denkyira, Fante, Kwawu, Sehwi, Twifo ne Wassa. Kasa ahodoɔ yi mu no, eyɛ Asante, Akuapem ne Fante nkutoo na yetwere. Erekame aye sɛ, Asantefoɔ hyɛ Akanfoɔ nkaeɛ no nyinaa mfimfini wɔ Ghana nsaase nkyekyemu no mu a, wɔn ahenkuro ne Kumase. Nea yetwere no mu no, wɔde Asante ne Akuapem bɔ mu fre no Twi. Enam ne saa nti no, obi pɛ sɛ ɔte Asante firi Akuapem ho a, wɔde Asante no bedi kan aye no Asante Twi (Abakah 2016).



Ghana nsaase nkyekyemu mu no, Asantefoɔ atifi na Bonofoɔ hyɛ, enna Fantefoɔ nso hyɛ wɔn anafoɔ. Yɛhunu Akuapemfoɔ ne Akyemfoɔ wɔ Asantefoɔ nifa so a eyɛ apueɛ fam na atɔɛ fam nso Wassa ne Schwifoɔ nso wɔ sɛdeɛ ɛda adi wɔ pono 1.1 yi so no (Obeng-Agyekum 2017):





Mfonini 1.1 Maapo a ekyere Ghana kasahodoɔ no.

[http://www.ethnologue.com/show\\_map.asp?name=GH&seq=10](http://www.ethnologue.com/show_map.asp?name=GH&seq=10) on June 17, 2018.

Mfonini yi boa ma nsenkaeɛ a ewɔ soro no mu da ho yie. Ema yehunu se yehunu se, kasakuo a wode “5” agyina ho ama no mu na Asante kasa no fra na ne hyebea no nso reda adi se ehye mfimfini pepepe.

Wɔn a wɔka Asante kasa no, yɛfre wɔn Asantefoɔ. Ɛrekame aye sɛ, woyi nnipa a wɔwɔ ɔman Ghana yi mu mmiensa biara a, wɔn mu mmienu te Asante kasa no. Wei da adi firi sɛ, ɔman yi mu baabiara a wobekɔ no, wobɛnya obi a ɔte anaa ɔka Asante kasa no wɔ ho. Wei ama kasa no agye nhini yie nanso ɔman yi mu no, Asante mantam no mu na Asantefoɔ ankasa no hyɛ (Obeng-Agyekum, 2017).

Sɛ yɛba adesua mu a, yɛsua Asante kasa no firi mfitiaseɛ sukuu mu kɔsi suapɔn ahodoɔ mu. Sɔhwɛahodoɔ bi te sɛ “Basic Education Certificate Examination” (BECE) ne “West Africa Senior Secondary Examination Certificate” (WASSCE) nyinaa mu no, wɔyɛ sɔhwɛ yi bi wɔ Asante mu. Suapɔn abɔdin krataa a ɛyɛ “Degree” ne “Doctorate” nyinaa mu no, Twi Kasa no ka adesuaɛɛ ahodoɔ yi ho.

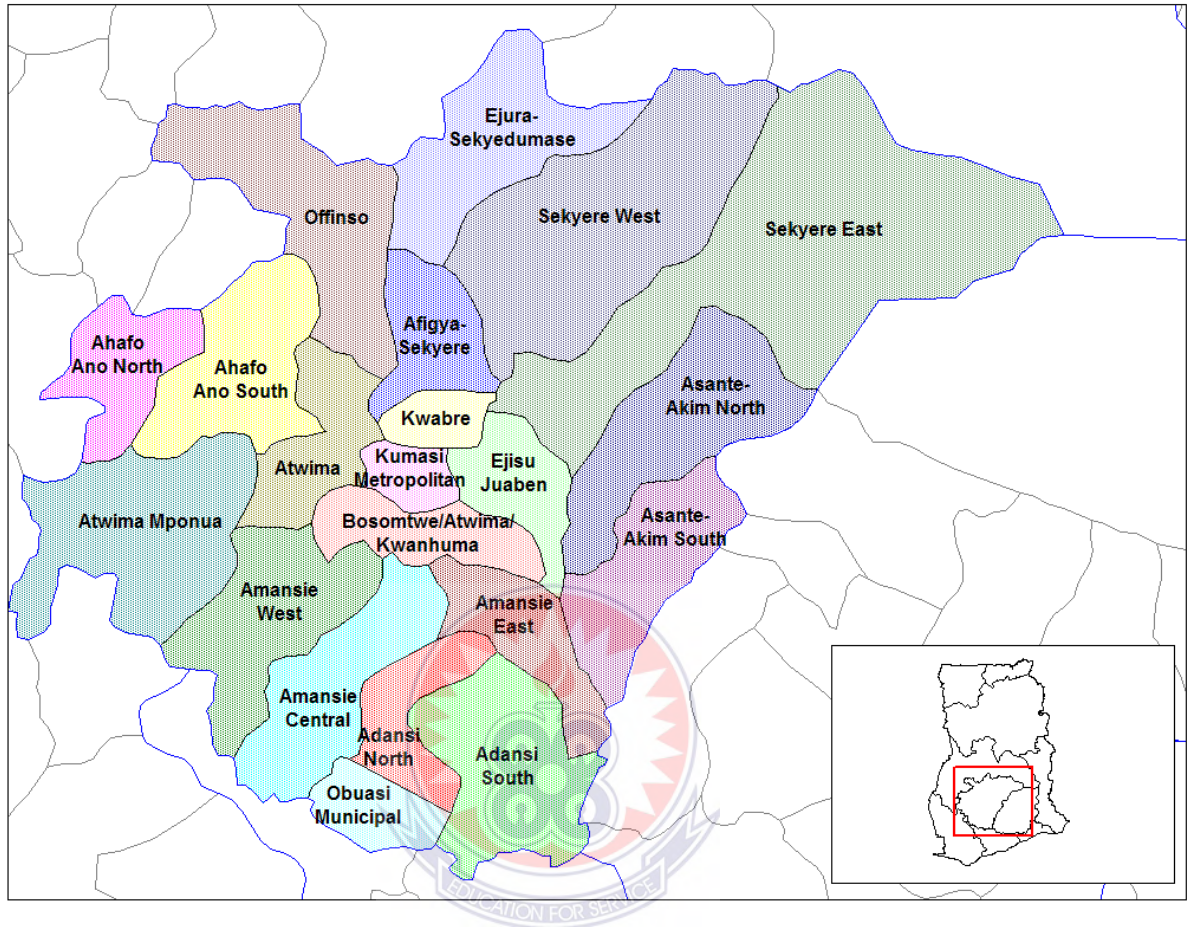
Atwerɛ mu no, Akan (Asante) kasa no wɔ atwerɛɛɛ aduonu mmiensa (23) a emu nson (7) yɛ vawol na edu nsia (16) nso yɛ kɔnsonante. Ɔkasa mu ahodoɔ yɛnya vawol du(10). vawol du yi ne /i, ɪ, e, ɛ, a, æ, o, ɔ, u, ʊ/ nanso atwerɛ mu no, nson yi /a, ɛ, ɛ, o, ɔ, u, i/ pɛ na yede di dwuma. Saa vawol du yi na yɛakyɛ mu akɔ akuo ahodoɔ mmienu mmienu, ɛnam sɛɛɛ ketɛma no ne ano no si danedane wɔn ho wɔ nnyegyɛɛ yi yɛ mu. Yɛtumi gyina ketɛma no nhini no nyereɛɛ so kyɛ mu kɔ Kan /i, e, æ, o, u/ ɛna Anko Kan /ʊ, ɛ, a, ɔ, ɪ/. Afei, ano no yɔbea no nso tumi ma yɛnya kurukuruwa /u, o, ɔ, ʊ/ ɛna tɛtɛɛ /i, ɪ, e, ɛ, a, æ/ sɛɛɛ Dolphyne (2006) kyere mu no.

## 1.6 Nea Dwuma yi Ano Kɔpem

Batoma (2006) akyerɛ mu sɛ, nhyehyɛɛ a ɛwɔ kasa biara mu fa mɔfɔlɔgyi, sentase ne semantese ho no wɔ nsunsuansoɔ bebree wɔ edin ahodoɔ a ɛwɔ kasa no mu no so. Ne nsem yi da no adi sɛ, edin ahodoɔ a ɛwɔ kasa bi mu no nteaseɛ no nnyina abakɔsem anaa atetesem a ɛtaa edin ahodoɔ no akyi no mu keke, na mmom ne nhyehyɛɛ no nso di mu akotene nanso me dwuma yi mu no, ɛnye kasasua nkyekyemu ahodoɔ no nyinaa na metwe adwene asi so.

Me dwumadie yi ntwe adwene nsi fɔnɔlɔgyi, mɔfɔlɔgyi anaa sentase nhyehyɛɛ biara so na mmom mede me nhwehwemu no faa kasasua fa a ɛye “socio-linguistics” no mu. Nhwehwemu yi betwe adwene asi mpɔtamu din no abɔsɛɛ, ne nkyerɛaseɛ, abakɔsem a ɛtae akyire ne edin no nsunsuansoɔ a ɛwɔ wɔ ne manfoɔ so.

Afei nso, sɛ yɛhwɛ Asante mantam no nkurotoɔ no a, ɛdɔso yie a mentumi mfa ne nyinaa mu mpɔtamu ahodoɔ no nni dwuma wɔ nhwehwemu yi mu. Wɔakyekye Asante mantam no mu akɔ mmansini ahodoɔ sɛdeɛ ɛda adi wɔ ɛpono 2 yi so no.



*Mfonini 1.2 Asante mantam no mu mansini ahodoɔ*

Enam se mansini ahodoɔ no dɔɔso na eno mu nso yewɔ nkuro ne mpɔtamuh ahodoɔ nti no, mede me nhwehwemu yi begyina Kumasi a eye Asanteman no kuroɔpɔn no mu na matwe adwene asi mpɔtamuh ahodoɔ a ewɔ Kumasi kuroɔpɔn no mu no. Mfonini 1.2 so no, nkyekyemu a wɔato ne din “Kumase Metropolitan” no na mereka ho asem yi.

### 1.7 Nhwewwemu yi ho Mfasoɔ

- i. Nimdee ne nhunumu a ebefiri nhwewwemu yi mu aba no beboa ama akyerɛkyerefoɔ ne kasasuafoɔ nyinaa anya nimdee bi a ebɛboa wɔn adekyere ne wɔn adesua ne titire ne wɔn a wɔsua amammerɛ ne “socio-linguistics” no.
- ii. Dwuma yi besane ayɛ akwankyere nwoma ama asuafoɔ ne nhwewwemufoɔ a wɔpɛ sɛ wɔsua anaa wɔyɛ nhwewwemu fa edin ho ne wɔn a wɔyɛ nhwewwemu fa “socio-linguistics” ho.
- iii. Bio, adwenkyere ahodoɔ ne nhunumu a ebefiri nhwewwemu yi mu aba no beyɛ mfasodeɛ na ebɛboa adehyɛɛ, ɔmanfoɔ ne ahɔhoɔ a wɔwɔwɔ Asanteman mu ne titire wɔn a wɔwɔ Kumase mansini no mu ama wɔahunu mpɔtamɔ din ahodoɔ no bi ne wɔn asekyere. Wei beboa ama wɔahunu sɛdɛɛ edin no te ankasa ne ɔkwan a yɛfa so bɔ no.

### 1.8 Dwumadie yi Nhyehyɛɛ

Makyɛ me nhwewwemu dwumadie yi mu akɔ afaafa num. Ɔfa a ɛdi kan no de dwumadie no nnianimu to dwa sane yi ɔhaw no adi. Ɔfa a ɛdi kan no toa so ka biribi fa Asante kasa no ho. Ɔfa yi twe adwene si dwumadie no botaeɛ, ɛho nsemmisa, nea dwuma no ano kɔpɛm ne ne nhyehyɛɛ nyinaa so.

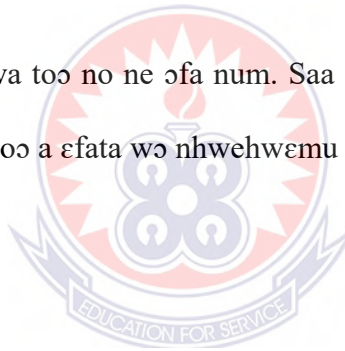
Mede dwuma yi mu ɔfa a ɛto so mmienu no asi ho ada nea animdefoɔ bi aka ne nhwewwemu dwumadie ahodoɔ bi a ada adi dada na ɛne me nhwewwemu no reyɛ akɔsɛ

adi. Enam se nea ɔdi akyire no sua nea ɔdi kan nantee nti no, na eho behia se won a wɔatwa esa bi ato ho a eho ahia ama me nhwehwemu no, mekyere won adwuma no ani so na makyere ɔkwan a me dee no nso ye sononko fa, na aboa ama me dwumadie no adi mu.

Mede ɔfa a eto so mmiensa no kyeree ɔkwan a mefaa so yee nhwehwemu no. Eha yi na medaa beaee a, nhwehwemu no ko so, nnipa a mede won dii dwuma, ɔkwan a mefaa so paa nnipa no ne ɔkwan a mefaa so nyaa nsem a mede dii dwuma no adi.

Ɔfa a eto so nan no mu na meye Asante mpɔtamu din no ho mpensempensemu. Eha yi no meda sedee Asante mpɔtamu din no nhyehyeee ne ne nteasee ankasa adi na magyina so akyerɛ twaka a eɔa nnipakuo ahodoɔ a wɔtete mmeaee ho no so ne edin ahodoɔ no ntam

Dwumadie yi mu ɔfa a etwa toɔ no ne ɔfa num. Saa ɔfa yi mu na mebo dwuma no tofa. Mede m'adwenkyere ahodoɔ a efata wo nhwehwemu yi mu ne me nsusuiɛ ahodoɔ no nso beto dwa wo ɔfa yi ara mu.



## **1.9 Ɔfa yi Muabo**

Ɔfa yi abue nhwehwemudwuma yi ani so de ne nnianimu ato dwa. Asante kasa no ho no ho nsem ahodoɔ nso ɔfa yi de ato dwa. Ɔfa yi mpɔmpɔnsoɔ no ada dwumadie no botaae, eho nsemmissa, nea dwuma no ano kɔpem ne ne nhyehyeee nyinaa adi. Ɔfa a edi ho ye ɔfa mmieniu, eho na yebehwe nhwehwemu dwumadie ahodoɔ a adi kan ako so na emu adwempɔ no ne nea yereda no adi no ko no adi.

## ƆFA A ETƆ SO MMIENU

### ANIMDEFƆƆ BI ADWENKYERE MU MPENSƆMPENSƆNMU

#### 2.0 Nnianimu

Mede Ɔfa a etƆ so mmienu wƆ me dwumadi yi mu no reda nea animdefoƆ bi atwere ne nhwehwemu dwumadie ahodoƆ bi a akƆ so fa edin ne mpƆtamu din ho. Bere a mede adwenkyere ahodoƆ a efiri aforoƆ nkyen reto dwa no, meda m'ankasa m'adwenkyere nso adi na enam so ama me dwumadie yi adi mu.

#### 2.1 AkanfoƆ ne wƆn kasa

Agyekum (2006) kyerƆ mu sƆ, Akan kasa no ye kasa a wƆka no titre wƆƆman Ghana anaafoƆ fam. Eka 'Kwa' kasa ahodoƆ a ewo Abibirem AtƆeƆ fam no ho. Kasa yi wƆ nkorabata dubaako. Weinom ne: Asante, Akuapem, Fante, Akyem, Bono, Kwawu, Denkyira, Assin, Twifo ne Wasa.

AkanfoƆ fa kƆseƆ no ara tre kofa AnnafoƆ famu wƆ Ghana. WƆka Akan kasa sƆ wƆn ankasa kasa (L1) ewo mantam nnum mu wƆƆman Ghana mu. Saa amantam yi nie; Asante, ApueƆ, AtƆeƆ, AtƆeƆ Atifi, Mfimfini, Bono, Bono apueƆ neAhafo.

Agyekum (2006) nsƆm yi ma yehunu sƆ, Akan kasa no agye nhini wƆƆman Ghana mu yie na afei enam sƆ nnipa bebree na Ɔte wƆƆman yi mu no nti no, nnipakuo a wƆnyƆ AkanfoƆ mpo nya ho anigyee sƆ wƆbƆsua na aboa ama wƆne aforoƆ nkutahodie awie mudie.

## 2.2 Sohyiolengwesteks ho adesua

Paoletti (2011) aka s[ animdefo] taa, de ‘sohyiolengwesteks’, ‘]kasa’ ne ‘]man’ y[ din a w]taa de di nsesa gyina h] ber[ a w]nam kasa ho nimde[ ne asetenam ns[m ho nimde[ rey[ nhwehw[mu afa kasa ne nnipa asetenam nney[[ nkae[ ho; nanso nokor[ a [wom ne s[ nsonsonoe[k[se[ pa ara w] w]n nkyer[ase[ mu. }de animdefo] yinom; (chamber, 2009, Bratt-Paulston ne Turker,2003, Halliday, 2007; Romaine, 2000) dii dwuma de kyer[[ s[ sohyiolengwesteks y[ adesua a [bae[ a [nky[re biara (Gumperz and cook-Gumperz 2008). }kaa bio s[, nkyer[ase[ bebree na w]de ma sohyiolengwesteks firi ber[ a [ho adesua yi hy[[ ase[ na [de b[si [nn[ yi mpo, animdefo] yi nnya ny[[ anokor] w] ne nkyer[ase[ ho. }kyer[ mu s[; Hymes (1974:195) ka s[ [w] s[nea nnipa bebree te ase[ na w]san kyer[ ase[ fa. Afe 1960 mu reba no na w]hy[[ ase[ de edin sohyiolengwesks gyinaa h] maa nhwehw[mu ahodo] a w]y[ de fa kasa ne asetenam ns[m ho.

Trudgill (1983), nkyerase[ mu no, “Sohyiolengwesteks y[ adesua a [y[ nhwehw[mu fa nkutaho a [da ]kasa ne nnipakuo bi ntam. {hwehw[ ]kasa bi ne asetenam nney[e[ ab]se[ ay]nkofa. {no mu na Msanjila nkaeε (2009:12) de too so s[, }man nni h] a, kasa nni h]. {siane s[ ]kasa so na w]nam y[ sohyiolengwesteks ho nhwehw[mu nti, y[ntumi ny[ Kumase mpotamu ahodo] no bi din. Wei nti na Adeoye (1969) y[remfa Asante kasa no nni dwuma.

Romaine (2000) nso kyer[ sohyiolengwesteks ase s[ [y[ adesua a [fa nnipakuo bi asetena mu ns[m ho a w]n nney[e[, w]n amammer[, w]n suban, ne mmer[ ahodo] aw]de di dwuma ne ]kwan a w]fa so de kasa di dwuma w] w]n daa daa



asetena mu. {y[ adesua a [y[ nhwehw[mu a [fa ankor[kor[ ne asetenam nsesae[ a [w] ]kasa mu.

### 2.3 Nhwehwɛmu a ɛfa nnipa din ho

Edin yɛ adeɛ a yɛde frɛ obi anaa biribi, ɛyɛ abodin anaa kasasin a ɛma yɛhunu obi anaa biribi na ɛma no da nso firi nnipa ne nnoɔma nkaɛɛ ho. Akinnaso (1981) ma yɛhunu sɛ, edin yɛ asemfua anaa nsɛmfua a yɛnam so de hunu nnipa ankorankorɛ, beaɛ anaa adeɛ bi; ɛyɛ abodin a yɛde gyina hɔ ma nnoɔma nyinaa, - deɛ yɛhunu no yie ne deɛ yɛhunu no yie, deɛ nkwa wɔ mu ne deɛ nkwa nni mu, deɛ emu da hɔ fann ne deɛmu nna hɔ, deɛ emu yɛ den anaa sɛ deɛyɛ nsuonsuo.

Abɔdeɛ mfifiriɛ nkyerɛkyerɛ ada no adi sɛ Adam nimdeɛ a na ɔwɔ ne hunu a ɔhunuu nnoɔma nyinaa din no boa maa ɔdii abɔdeɛ nyinaa so (Quran 2, vrs 30-33). Afei, edin di akotene wɔ nnipa mfifiriɛ mu ɛfiri adebɔ ahyeaseɛ. Sɛdeɛ Agyekum (2006:211) si so dua sɛ:“Edintoɔ bɛtumi ayɛ wiase nyinaa amammerɛ; nnipakuo biara to abɔfra a wɔawo no no din de yɛ agyinahyɛdeɛ a ɛkyerɛ nsohyɛdeɛ. Nanso ɛkwan a wɔto din, amammerɛ ahodoɔ a ɛwɔ mu, ne emu amanneɛ a ɛwɔ mu ne ne nkyereseɛ sesa firi aman ahodoɔ so de kɔ si amammerɛ so”.

Abibiman mu no, mfasoɔ kɛsɛɛ ka edin a yɛde ma obi, ɛfiri sɛ ne nyinaa mu, Abibifoɔ gye di sɛ edin a yɛde ma ankorankorɛ no wɔ nsunsuansoɔ wɔ nnipa no suban ne ne nnipa ban so (Chuks-Orji, 1972).

Abibifo] w] sunsums[m ne ahonhoms[m mu ntease[ bi s[, s[ obi de edin to ab]fra bi so a; [ny[ s[ oniiko reto ab]fra no nnipadua din k[k[, mmom, ab]fra no kra na ]reto no din. Saa gyidie a [w] edinto] mu yi kyer[ s[nea Abibifo] ma mmoa, beae[, ne nno]ma din saa ara –Abibifo] w] gyidie bi s[ ade[ biara kura sunsum, enti na, w]de edin ma nno]ma no.

Edin y[ ankor[ankor[ bi agyapade[, nanso deɛ yɛde edin no no ntaa mfa nni dwuma. {y[ adehia k[se[ ma Owura no ne nnipa a atwa ne ho ahyia [firi s[ edin no ma no y[ soronko na [kyer[ s[ ]ka w]n ho (Issah, 2014). Edin a w]de nim obi no [no ara na w]de fr[ no. {y[ ade[ bi a [ka ne ho.

Al–Qawasmi ne Al – Haq (2016) kyer[ s[ edinto] y[ adehia ne wiase nyinaa kwan, a nnipa fa so de nno]ma a atwa w]n ho ahyia kyer[ nkitahodie a [rek] so w] wiase. W]k] so kyer[ s[ as[mfua “edin” s[nea ne nkyer[ase[ da adi ne s[, as[mfua anaa ns[nkuo a [da ab]de[ bi, s[ [w] h] anaas[ [nni h] adi ( Encychopaedia Britannica, 1926). Biribiara a atwa y[n ho ɔahyia w] din a [fata na [boa y[n ma y[hy[ nno]ma nso sane nso hunu nsonsonoe[ a [da mu. Lyons (1977) ka s[ “ns[mfua dwumadie ne w]n ntease[ te s[ edinto], na s[ ne ntease[ b[wie mu die a, gye s[ y[tumi kyer[ lengwesteks adwene a [tae akyire ansa. Edin y[ as[mfua anaa kasasin bi a y[nam so hunu obi anaa ade[ bi na y[da no adi firi nnipa anna nno]ma nkae[ ho (Soukhanov 1999).

Awofọ] taa p[ edin bi te s[; 'dwane adwaman', 'gyina pintinn' ne ']setie' ma w]n mma na de[ [si w]n ani soɔnesɛmm]fra no b[sua biribi afiri w]n din no mu na wanyini ab[y[ suban pa ho nhw[so] a [ho te (Smith, 1967). W]gyina as[m a [ne s[ edin b[nya nsusuanso] pa w] edin wura so na w]y[ wei. Ɛnnɛ yi no, edin bi te s[ 'dwane adwaman', kwan bi so no ahwere animuonyam / tumi a na [kura nanso adwene a ɛtaa akyire ne s[, edin b[tumi anya nsusuanso] w] kwan a nnipa fa so b] bra no ne s[nea w]hunu w]n ho no nnyerae[.

Akinnaso (1981) ka s[ edin a y[de ma nnipa y[ din pa no bi. }kwan a w]fa so to obi din no w] s[nti bi, a [y[ ahy[nsode[ a [da saa edin no adi. S[ mede Smith ne Akinnaso ns[m toto ho a, [da adi pefee s[ edin tumi kyer[ ]bra ho susudua, [hy[ onipa nkurane w] abrab] mu, na [yi no kyer[ pr[kop[ w] afofor] mu.

India man mu no, edin a w]to] no gyina [som a obi d]m anaa mantam a obi firi. Jayaraman (2005). Wei nti, w]tumi kyer[ s[, wei y[ kristoni, kramoni anaa Hindu somni. Bio nso, Indiafo] din tumi kyer[ baabi a obi firi s[ [y[ atifi anaa Anafo] fam.

Jayaraman (2005) si so dua sɛ nkyerasesɛ a yɛde bata din ho di akotene wɔ nnipa abrabɔ mu, ɛfiri sɛ yɛgye di sɛ edin nko ara ntumi nkyerɛ baabi a obi firi, na mmom edi nnipa abrabɔ so akwan ahodoɔ pii so. Yɛhwewɛ sɛ edin no bɛtumi adi nnipa a edin no da no so no so, atenetene no na asesa ne su.

Abraham (1962) kyer[ mu s[ nnipa din, nno]ma din, ahonhom ne Onyankop]n din firi ]som, adomakomas[m, asetena mu ns[m ne abak]s[m adi afra.Saa ara pɛpɛpɛ na Abibirem ha nso no, amammerɛ din (i.e. ɛkyerɛ nimdeɛ, suahunu, gyidie, bo a

biribi som bo fa, suban, nkyerasese, awoɔ nnidisoɔ, ɔsom, berɛ, dibea, ayɔnkofa a ebɛn, wiase mu nteaseɛ, ne nnoɔma a ebeyɛ yen dea wɔ yen awoɔntoatoasoɔ mu) di akotene wɔ amammerɛ mu, ɛno nti nnipa a ɛwɔAbibirem ha nyinaa anya adwene bi sɛɛwɔ sɛ din a yɛde to abɔfra a yɛbɛwo no foforɔɛfiri sɛ din a yɛde ama no no bɛtumi akyerɛ nnoɔma pii afa abɔfra no mprenpren ne ne daakye asetena ho (Agyekum, 2006). Dintoɔ ye amansan nyinaa amammerɛ deɛ, nanso ɛkwan a yɛto din ne din ahodoɔ no nyɛ pɛ. Nhwɛsoɔ, Aborɔfo aman dodoɔ mu no ara, yɛtumi hunu din a yɛde bɛma abɔfra a yɛawo no ɛnam nnoɔma a ɛde asetena ne amammerɛ nsesa aba no nya nsunsuansoɔ wɔ din no so wɔ saa aman yi so. Anka wei bɛtumi abɔ ne tɔfa sɛ ‘biribiara nni din mu’. Indiafoɔ mu nso no, edin nso wɔn asetena ne amammerɛ mu nɛmpɔ titire wɔ nnipa asetena ne amammerɛ ahyɛnsodeɛ a ɛyɛ fekuo, nyamesom ne abosonsom a yɛbɛtumi ahunu afiri din mu.

Bio Abibire mu ha nso, nnipa din bɛtumi ayɛ beaɛ a yɛbɛtumi anya nsɛm bi afiri berɛaretwe yen adwene asi nnipa no so (Ajanaku, 1969).

Al-Qawasini (2016) foa so s[ nkramosom nkyer[kyer[ ne w]n nnyinaso] baako a w]nni ho agor] ne s[ obi de edin a [y[ anis] anaa anika b[ma ne ba. Wei nti w]hy[ awofo] a w]y[ nkramofo] s[ w]b[to w]n mma din pa. Obi tumi gyina asetena mu ns[m anaa suahunu bi so to din, s[ ebia, Akanfo] mu no, ]baa a ]di awomawuo tumi to din a w]n gyidie kyer[ w]n s[ [b[ma mm]fra a w]wo w]n no af[re a w]ntumi nk] ne nkyi bio.

‘Wɔnam akontabudeɛ so kane badwam kasa ahodoɔ, ɛna wɔhwɛ kwan a wɔde bɛdi dwuma wɔ beaɛ pɔtee bi wɔ dwumadie no mfitiaseɛ nkɔsoɔ wɔ kasasua mu,

(Backhaus 2007 yε mfatoho). Berε a saa kwan yi so baa mfasoɔ 'kataloɔ' kasa hodoɔ mu, antumi ankyerε mprenpren yi ne kwan a ɔbεkyε kasa no na akyerε ayɔnkofa a εda nkorɔfokuo ne nnipakuo ahodoɔ no ntam anaa kwan ahodoɔa εfa asetena mu nkitahodie a nnipa de wɔn ho hyε mu wɔ beaε pɔtee bi.

Saa nhwehwεmu yi hia adesua a εnam nsenkyerεnee so a nnipa de di nkitaho wɔ kwan a emu da hɔ so (nsenkyerεnee yi kyere dodoɔ nhwεsoɔ na εda mfasoɔ a εma yεkyekyε nnoɔma mu akuhodoɔ adi mu nsonsonε). Yεresi dwumadie bi so te sε Soukhanov (1999) so dua no, εbo a LLS som no betumi ayε hɔ, εnkanka sε yede nsεmpɔ titire kɔ adwene mu.

Adwumayεfoɔ a wɔdii saa dwuma yi dii nhyehy[eε so a εde ahohyεsoɔ ne ahofadie de to dwa. Bio nso badwam no, nhyεsoɔ, tumi ne mmara yε kwan a yεbetumi de adi dwuma; εboa wɔ badwam nsesa wɔ badwam dwumadie mu. Beae a yedi dwa anaa kwan tempɔn ho ne ankorankorε beae nso bɔ abira, nhwεsoɔ ne adidibea, nnipakuo anaa nnipa dodoɔ betumi anya nnisoɔ wɔ hɔ, sεenyε beae hɔ nyinaa koraa, emu fa. Eyi nhyehyee a εwɔ botaeε a yεahyε ato hɔ (mpren pii no eyε ankorankorε bi adeε) a eyε wɔn a yεama wɔn tumi a dwumadie no beyε fann εwɔɔhyε a wɔde ato hɔ kwan a yεfa so di wɔ badwam (sεyεrebara saa taa nom, yεrento nwira rengu basabasa, sε yεrente ammirituɔ bɔne so, kɔkɔbɔ ne ade.) badwam yε gyinapɛn bi a yεatu asi hɔ.

Ne saa nti, badwam yε nkorabata a εfa tumi ho. Asembisa no kɔ sε, εkwan bεn so anaa nhyehyεεε sononko bεn na badwam adesua gyina so. Asemmissa no da no adi sε, nhyehyεεε no bεtumi ayε dodoɔ ne akansie wɔn dwumadie nhyehyεεε no nsesa sε ebia, nhyehyεεε a εfa gynapεn ho a εfa abrabɔ ho ne akwankyerε, tumidie, ne nhyehyεεε a εwɔ sε yεkyereεkyere;

(i) Kan no na nsεnkyerεnee da no adi wɔ senea na yεyε no ne ne mfitiaseε no. Nnoɔma ne kasasua ho akadeε.Ɔyε nhyehyεεε a εkyerε nea ɔyεεε, deε nti a wɔyεεε, nnoɔma bεn na wɔde yεεε, ne wɔn a wɔyεεε ne kwan a yεbεfa so ahunu wɔn ne beaε a wɔyεε nsεnkyerεne no. Nsεnkyerεnee yi ho abakɔsem ne sε, εma yεhunu nhyehyεεε a εda kasa ne nripakuo ntam, εna kwan a wɔfaa so yεε nsεnkyerεne no ne kwan a wɔfaa so de dii dwuma no.

(ii) Nsεnkyerεne a εkyerε daakye, ne atiefɔɔbi ne wɔn a wɔte nnoɔma ase pɔtee. Mpεn pii no nsεnkyerεne yε akwan ahodoɔ a εda ɔkasafɔɔ, otiefɔɔ ne ahwεfɔɔ ntam a εbεnya nsunsuansoɔ pɔtee wɔ wɔn adwene mu: taa nom ahyεnsodeε a εgyina hɔ ma wɔn a wɔnom taa ne botaeε nti a wɔde bεbrε taa nom ase (sεεnyε sε wɔbεgyina wɔn kɔn so).

(iii) Nsεnkyerεne nso kyere mprempren, εnam bɔbea anaa ne su nti. (Scollon & Scollon 2003): wɔn atenaεε nni botaeε biara wɔ wɔn dibrε a εwɔkasa mu nhyehyεεε ne nteaseε ne nsεnkyerεne ahodoɔ ho.

Saa nnyinasoɔ mmieniu a yεanya yi mu no, yεbεtumi anya nteaseε wɔ badwam nsεnkyerεne dwumadie ho: Nsεnkyerεne a εyε badwam deε. Wɔpaapae mu nketenkete na afei εda nhyehyεεε di dwuma wɔ apaapae ahodoɔ no ho. Adesua

a efa nsenkyerenne ho-nkitahodie a e da akasafɔ ne atiefɔ ntam a eyɛ gyinapɛn a wɔde asi ho ne nhyehyɛɛ nsem de to dwa (nhwesoɔ, wɔadi yɛn mantam so ka sɛ ‘mɛnnom taa’ a na ɛnkyerɛ sɛ wɔnom bi) ne wɔn wɔbɛn yɛn (“mɛnnom taa wɔ ha”). Wɔn nkyerasesɛ ne wɔn dwumadie mu da hɔ fann ne nea ɛsom bo mu nsonsonɛ a e da nsenkyerenne ne emudie adi.

Saa nhwesoɔ mmiɛnsa yi ne ne dwumadie da “Linguistics Landscape Studies” (LLS) adi wɔ amammerɛ ne abakɔsem dwumadie, a yɛhunu nsenkyerenne sɛ asetena mu ayɔnkofa, a yɛn ani ku biribi ho ne amammerɛ a sɛ yɛde yienom nyinaa di dwuma a baako bu fa baako so ne twaka a ɛwɔ yɛn amanneɛ mu.

ɛnyɛ amanneɛ a efa abrabɔ ho koraa dwumadie ho, mmom amanneɛ a efa abrabɔ ho a biribi a mmara ma ho kwan ne sɛnea yɛde bɛdi dwuma; na ɛnyɛ seesei ne ɛha amanneɛ, na mmom amanneɛ ayɛahyehyɛ na edi dwuma ahodoɔ wɔ abakɔsem kwan so. “Linguistics Landscape” asesa kɔ asetena mu nhyehyɛɛ so, yɛbetumi akenkan ɛho ahyɛnsodeɛ a ɛnam nhwehwɛmu a efa badwam nsenkyerenne ho.

Yɛbetumi afrɛ no Ethnographic Linguistics Landscape analysis (ELLA), na afei nso yɛbetumi de wei adi dwuma pɔtee bi: wɔn a wɔreyɛ adwuma wɔ kuro kɛsɛɛ a wɔte benbɛn wɔn ho wɔn ho a yɛfrɛ wɔn “Robt” ɛwɔ kuro a yɛfrɛ no Ghent, Belgium wɔ nhwehwɛmu a yɛnya firii Rymes (1996) dwumadie mu “Antwerp inner-city”, kuro a ɛwɔ Oud-Berchem, nhwehwɛmu a na ɛdɔ asukɔ na ɔyɛɛ wɔ “Robot” a IcoMaly yɛɛ wɔ afe 2013 ne 2014. Deɛ nti a ɔyɛɛ saa ELLA ne

sɛɛbɛboa ama yɛahunu wɔn a yɛnewɔn te mpɔtamɔ so wɔ nsɛnkyerɛnne a ɛwɔ awoda dodoɔ ne owuo pɛpɛɛpɛyɛ ho? Nanso adeɛ pɔtɛɛ a ɛde nsakraɛɛ ba ne ne su ahodoɔ a ayɛ hwanyann a ɛfa nnipa kuo bi amanneɛ ho a wɔmfiri mpɔtamɔ baako so.

Abibirem kasa mu no, din nyɛ adeɛ a yɛde di agoro, ɛsiane sɛɛkura asetena mu ne amammerɛ ho mfasoɔ. Nhwɛsoɔ; Yurobafoɔ a wɔwɔ Nigeria Atifi-Atɔɛɛ fa mu no wɔ mmɛ a ɛkyerɛ mfasoɔ a ɛfa din ho. Mmɛ no bi ne, “Oruku san juWuraatifadaka” a asekyerɛ ne “din yɛ sene ahonya”. Sa ara nso Akanfoɔ a wɔfiri Ghana nso mu no, wɔmfɛ din nto obi kwa, na mmom ansa na wɔbɛto din no wɔwɔ nnyinasoɔ a wɔdi kan hwɛ.

Sɛ ebia, ɛtaa ba sɛ wobɛtɛ sɛ wɔrɛka sɛ ne din ne ne ho nam sɛ. Bio, Swahilifoɔa wɔwɔ Abibirem Apueɛ fa mu no, wɔde obuo ma ankorankorɛ din a wɔn gyidie kyerɛ wɔn sɛ edin yɛ adeɛ a ɛho hia fa nnipa honhom fa mu, a Swahili bɛ bi ka sɛ, “Wewenajinalako (wo ne wo din; na ama wo din a agye wo saa). Basothofoɔ a wɔwɔ Abibirem Atifi fa mu no, wɔhunu din sɛɛsombo ma wɔn abawoɔ yɛ nnyinasoɔ baako a ɛfa wɔn mmɛ ho sɛ: “bitsilekeseromo” (din bɔne yɛ ahudeɛ).

Sɛ yɛrehwɛ firi soro hɔ a, yɛbɛtumi ahunu sɛ edin ne ne nkyeraseɛ sesa firi mantam ahodoɔ a ɛwɔ Abibirem ha wɔ amammaɛɛ ne amanneɛ kwan so. Mmom, asetena ne amammerɛ ho mfasoɔ a ɛwɔ edintoɔ ho wɔ abibirem ha no,



nhwehwemu ketewa bi na wɔayɛ afa mfasoɔ a ɛwɔ nnipa asetena mu ho. Ampa, Abibifoɔ dintɔɔ yɛade titiri a ɛho yɛ den wɔ asetena ne amammerɛ mu, a ɛnam asetena ne amammerɛ mu nnoɔma pii so, ɛne sɛ nhwehwemu afa saa nnoɔma yi ho bɛtumi asi asetena mu nwoma a akɔ atwee no ano na aboa ama yɛate Abibifoɔ daadaa asatena ase. Saa dwumadie yi botaeɛ nyinaa ne sɛɛbɛboa ama yɛahunu asetena ne amammerɛ mu ahoɔden wɔ Abibifoɔ dintɔɔ mu abere a yɛde Abibirem mantam reyɛ nhwɛsoɔ. Nti, ɔfa wei awieeɛ no, yɛakyɛ saa dwumadie yi mu afa num: nnianimu nkɔmmɔbɔ a nteaseɛ wɔ mu, edin ho mfasoɔ nkyerɛkyerɛmu a ɛyɛ nsɛnkyerɛnne a ɛsombo a ɛma asetena mu nkutahodie wie pɛyɛ, edin ho nhwehwemu a ɛyɛ daadaa asetena nokwasɛm, ne awieeɛ.

### **2.3.1 Nno]ma din ho adesua**

Chauke (1992) ka s[ edin boa ma y[hunu ]man bi abak]s[m s[ [y[ nnipa mu anaa [ny[ nnipa mu. Okyer[ mu s[ edinto] y[ lengwesteke kwan a [ne anidaso], [hu, nney[e[ ne nno]ma a [si nnipa abrab] mu na [nam. {mma kwa na mmom [kura nney[e[ pa bi. Kasa a w]nam so to din nso di akotene w] edinto] mu. {no nti, nnipakuo biara gyina w]n amammer[, nno]ma a atwa w]n ho ahyia ne w]n gyedie so na w]de edin ahodo] ma.

Edinto] di akotene w] nnipa asetena mu. {da ekuo bi amammer[ mu nney[e[ pa ne w]n amammer[ adi. Edinto] boa asetenam nkutahodie. Ekuo biara ne kwan a w]fa so to din (Mphela, 2010).

Neethling (2007) ada s[ obi atenka ne ne nsusui[ b[tumi anya nsunsuaso] w] ]kwan a w]fa so de edin to beae[ bi, bor]no bi so anaa afuo bi. Saa nsusui[ yi kyer[ s[nea edin no ho hia.

Libert (2001) nso aka ato so s[, amammer[ mu no, edin y[ ade[ a [ho hia pa ara yie a [y[ fapem baako a [so na εyε yεn amammer[. {no na [ma nnipa binom hunu ]man bi mu ns[m ne s[nea ]man no ankasa te[. Bio, ]kyer[ mu s[, edin boa ma nnipa hunu ]man bi mu amammer[ ne s[de[ kasa a nnipa a w]te ]man no mu de di dwuma ankasa te[.

Middleton (1999) se edin ka amammer[ ho na [y[ mfasode[ k[se[ ma w]n a w]to w]n din ne nnipakuo a w]fa din no. Wei nti, edin y[ ade[ a [ho hia pa ara ma nnipakuo biara a w]w] wiase. {kyer[ nnipakuo bi amammer[ nney[e[ pa ne w]n amanne[ (Mphela, 2010). Nnepa a [bata kuro bi din ho no ma nkanyan ne animuonyamhy[ ba kuromma no so, mpo, s[ w]w] bata mu a. S[ wohw[ Kumase mp]tamu bi te s[ Manhyia, Bantoma ne Amakom a, w]n a w]firi h] no de nnepa a [firi h] ba no hoahoa w]n ho kwa. Edinto] y[ ade[ a [ho hia yie pa ara w] Abibifo] asetena ne y[n nney[e[ ahodo] no nyinaa mu, [firi s[ edin kura nkyer[ase[ ne abak]s[m (Soyinka, 1998). Bio Soyinka kyer[ mu s[; edin ma y[n awer[hyem (Soyinka 1988; 50). Edin twa }manfo] mfonini te s[ de[ obi hw[ n'anim w] ahwehw[ mu no. Ne saa nti edin biara a }manfo] de b[to obi no, [boa ma y[hunu saafo] no amammer[ ne ]kwan a w]fa so b] w]n bra. {nam saa nti, edin ahodo] a [w] Abibiman mu no mpannimfo] to w]n bo ase ansa na w]de saa edin no mu biara ama obi "s[de[ [mu ntease[ b[pue dwa yie ama obiara ate ase[ w] semantese ne sentase mu (Oyeleye 1991).

## 2.4 Adesua a ɛfa Nkuro Din ho

Agyekum (2010:50) kyere edin mu se; eye agyinahyede a, yede ma nnipa, mmoa, mmeamnea, afifidee, nnooma a yehunu ne dee yenhunu, wiase nnooma, atenka ne ade. Se yeka se yeahye biribi agyinae a, na kyere se yede saa adee no asi ho anaa agyina ho ama biribi. Ne saa nti no, Agyekum (2010) nsenkaee yi ma yehunu se, biribi te se nnipa, mmoa, mmeaee a nkuro nso ka ho ne abodee nkaee no gyina brane, enna yede nsemfua bi regyina ho ama nnooma yi. Akrofi (2011:9) nso kyere se; “Edin ye nsemfua a wode ma nnooma ahodoɔ a ewo wiase de hye won agyinaee”. Se yede Akrofi (2011) nsem yi toto Agyekum (2010) nsem no ho a, ema yehunu se asemfua a yede gyina ho ma abodee ahodoɔ no ne edin. Wei nti se obi de saa asemfua no to dwa a, eyi adekodee a, egyina ho ma no adi. Se ebia, obi de asemfua Kumase di dwuma a, obiara a onim beaee a saa asemfua yi regyina ho ma no nya ho mfonini wo adwene mu.

Wei ma edin ho behia yie pa ara wɔɔdasani asetena mu. Owu-Ewie (2014) ka se; edin boa ma yehunu nsonsooe a eda abodee ntam. Yetumi gyina edin so kyere biribi pɔtee bi su. Edin na yegyina so tumi kyekye nnooma ahodoɔ mu ma yetumi da no adi yie. Enam ne saa nti no, enye nwanwa se, kansasua mu animdefoo ahodoɔ atwe adwene asi edin so nam so ama yabenyaa nkuro din, nnipa din, abusuakuo anaa nnipakuo din, abodee ahodoɔ ne nea aka. Edin a yede mema

nkuro no na εboa ma yεhunu nsonsonoeε a εdeda mu na εboa yi bi adi firi afoforɔ ho.

S[de[ y[ahunu dada s[ ade[ biara w] edin no saa ara nso na atenaε[ biara te[. Kuro din y[ n'ahy[nsode[ na [boa ma y[hunu ne su ne biribiara a [w] kuro no ho. Issah (2014). Kuro din no bi hɔ aεboa ma y[hunu kuro no amammer[ ne nno]ma a [si w]n aniso. Mp[n pii no, [y[ a na [gyina onipa a y[de kuro no too no anaa ade[ p]tee bi a y[gyinaa so de edin no maa kuro no.

Issah (2014), ka sii so s[, saa nkuro yinom din kura w]n mudie [ne ns[nhia binom a [bata w]n din no ho. S[nea w]annwene kuro no din afa no, [ma w]n a w]te mu no de hoahoa w]n ho a s[ w]b] a, [ma w]n anidaso] bi. Rose-Redwood (2008) nhwehw[mu a ]y[ faa akwan din ho no daa no adi s[, akwan a w]fa so ma edin no y[ nkitaho kwan a [hia na [boa ma y[gyina [nn[ mmer[ yi so hunu nea atwam, [firi s[ [boa ma y[nwene ns[m a atwam no de ba y[n daa daa asetenam. }k] so ka s[ akwan din te s[ edin nkaε[ anaa beae[ biara, na y[b[tumi de ahy[ amany] mu de ay[ abak]s[m nkaedum a ]manfo] no b[kae. S[de[ animdefo] yi aka no, eidn a w]de ma mmeae[ ahodo] bi te s[ nkuro, akwan, mp]tamu, nsuo ne atenaε[ no taa twa [ho abak]s[m mfon ikyer[ afofor]. {t} ber[ bi mpo a, w]tumi gyina saa din yinom so di adwini w] anwons[m mu, nnwonto] ne ab[buo mu. S[ [ba saa a, [kae ɔmanfo] ma w]hunu abak]s[m ne botae[ a [bata ne nkyekyere[ no ho.

Kasasuafoɔ frε edin ho adesua no 'onomastics'. Crystal (2008) kyerε onomasete yi mu sε, εyε kasasua fa bi a εhwehwε edin bi nteaseε ne n'abɔseε mu. Digne

(1984) akyerε mu sε, onomasete yi wɔ nkyekyεmu mmienu a εyε ‘toponymy’ ne ‘anthroponymy’. Berε a toponimi no hwehwε nkuro din mu no, antroponimi nso twe adwene si nnipa din ne nnipakuo din ho adesua so. Nnipa din ho adesua wɔ Akan mu no, nhwehwεmu dwumadie ahodoɔ bi te sε Agyekum (2006) ne Adomako (2015) de mu mpensεmpensεnmu ato dwa.

Roden (1974), Zwinoiara (1984), Tent ne Blair (2011) nyinaa twe adwene si so sε, nkuro din ho adesua yε adeε a εboa ma yεte nnipakuo bi ase ne titire no, edin no abɔsεε no tumi boa twe adwene si nnipakuo no botaeε a wɔnam so faa saa edin no.

Batoma (2006) ka wɔ ne nnianimu nsεm no mu sε, adesua a εfa edin ho nyinaa mu no, nnipa din ne nkuro din na edi mu pa ara. Otoa so da no adi sε, nnipa din bεtumi ayera afiri akasa mu anaa wi yi ase εnam nnipa no suban bi nti, nanso nkuro din deε, εnam sε mmeaeε no tim hɔ daa no nti no, εyε den sεεbεtumi atwa mu. Wei foa Tent ne Blair, (2011) nsεnkaeε sε; ‘Nkuro din yε adeε a, εtim hɔ daa na nsakraeε ntaa mma mu” no so. Wɔn adwenkyere ahodoɔ yi ma εmu da hɔ sε, nkuro din ntaa nsesa, na mmom nea εtwa sε yεhyε no nso ne sε, mmeaeε ahodoɔ a edin no deda so no na εntaa nsesa na mmom edin no ankasa deε, nsakraeε tumi ba mu εnam nsakraeε ahodoɔ a εba ɔmanfoɔ no asetena mu. Owu-Ewie (2014) de nsεm yi bi to dwa sε, εnam Fantefoɔ ne Aborɔfo nkutahodie a wɔnyaeε no so ama nsunsuansoɔ pii aba Fantefoɔ asetena mu a ebi ne wɔn nkuro din a Aborɔfo yi sesaa no. Okyerε mu sε, εnam so na εmaa nkuro bi te sε Enu Ansa bεyεε Elimina/Edina, Simpa bεyεε Winneba, Oguaa bεyεε Cape Coast

ne nkaeε ahodoɔ pii. Me nhwehwεmu yi foa ne nsεm yi so sε, kasa bi bεhyε kasa foforo bi so a, εnam so tumi de nsakraeε ba nkuro din ahodoɔ no mu. Ne nyinaa mu no, yεnhyε no nso sε, nkuro din ho adesua no boa wɔ akwan ahodoɔ pii so a, yεntumi nnyina weinom so mpo nkyerεm mu nwie.

S[de[ biribiara a [w] wiase w] edin no, saa ara nso na kuro biara nso kura edin p]tee a [hy[ no nso na [kyer[ saa kuro kor] no su. Issah (2014) kyer[ mu s[, kuro din kyer[ saa kuro no amammer[ ne nnipa a w]te h] no anisoadehunu. }k] so ka mu s[, saa kuro kor] no din no b[tumi ay[ nnipa din anaa biribi titire din bi a w]de too saa kuro no. Edin a y[de ma nkuro no [nna kuro no adi nko ara na [sane nso [yi kuro no abak]s[m [ne mu nnipa no amammer[ adi. Obeng-Agyekum (2017) nso de to so s[ nkuro bi din gyina ]b]ade[ b]ber[ nno]ma bi so [na ebi nso gyina nnipa a w]kyekyeree nkuro no faa nno]ma ahodo] bi so na [totoo nkuro din ahodo] no. Nokwas[m a [wom ne s[ kuro din biara w] n'ab]se[ na [w] s]nti bi nti a kuro no bae[, s[ ebia; Bantoma a [y[ Kumase mp]tamu no mu bi sei, [kyer[ tete abak]s[m a Twafo]hene bi a ]k]twaa sa maa ne ntoma kaa bea h].

Yεbεtumi agyina nkyerεkyerεmu ahodoɔ yinom so aka sε, sεbeae[ bi din y[ nsohy[de[ s[nkyer[nne[ a [ka nnipakuo bi bom na ber[ dodo] w]ky[ w]n din no, [ma nkabom a [da w]n ntam mu ny[ den. Obeng-Agyekum (2017) toa so kyer[ mu s[ [nam nnipa asetena ho nimde[, abenfo] ne asaase nsusui[ ho nimdefo] adwuma pa so ama y[ahu mmeae[ binom su. S[ ancor[nkor[ biara ahy[ase[ b[tumi agyina a, gye s[ ]nim beae[ a ]te[ ne nno]ma a atwa ne ho ahyia din, [no nti [w] s[

nkutahodie mapa a abusua ne nnipa a atwa w]n ho ahyia na [ma nnipakuo a w]te baabi no honhom kanyan.

Diagne (1984) kyerε sε, nkuro din ho adesua ne nnipa din ho adesua no di mu yie εfiri sε, εma yεte nnipakuo bi abakεsem ase; na kasasua mu nso no, εma kasasuafoε nsem gyina so de hwehwε nsakraεε ne mpontuo a, aba nkurofokuo bi kasa ne wεn amammerε mu. Nsem yi boa ma yεsi gyinaεε sε, nea nti a Abibiman ne titire no Asante nkuro din ahodoε no pii no ara nkyerεaseε ayε den na mpo εmanfoε nhunu aseε kyerε no gyina twe a kasasuafoε ntwee adwene nsii nkuro din no ho nhwehwεmu no so. Agyekum (2006) ne Adomako (2015) ne afoforε bi boa twee adwene sii nnipa din no so wε Akan a Asante fra mu bi no so, nanso nkuro din no mu deε, nea ada adi no sua a εhia sε kasasuafoε boa twe adwene si so.

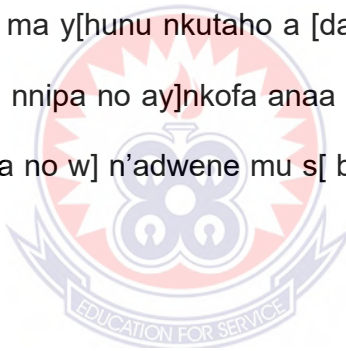
Edin y[ ns[mfua bi a yεde gyina hε ma beae[ bi ho no, '[kyer[ honhom a [w] beae[ no, ne nwanwa [y]' (Viljamaa – Laakso 1998: 364). Aho]den a [bata beae[ ketewa anaa k[se[, beae[ no din ma y[hu hia a [ho hia w] y[n daadaa kasa mu ne ankor[kor[ ne dodo] no ara adwene mu ne w]n su ( Eskeland 2001).

Guma (2001) ka s[, edin sene as[mfua anaa ns[mfua a y[nam so hunu onipa, aboa, beae[ anaa biribi [nna [ny[ ber[ nyinaa na [kyer[ diber[, animuonyam, adansedie anaa nsonsonoe[ a [da nnipa bi ntam. }k] so kyer[ mu s[ edin y[ nnipakuo bi abrab] mu nkyer[mu ns[m bi a asisi p[n a [kyer[ nnipakuo anaa ankor[ankor[ abrab] mu suahunu, asetena mu nney[e[ ne nhyehy[e[, mmara, dibea ne tumi a [su ne ankor[ankor[ suban ka ho bi. εwom s[ edin tumi y[ as[mfua

de[, nanso ne nkyer[ase[ no boro ]kasamu mpo. {tumi de nkyer[kyer[mu a emu d] a [fa ab]de[ kor] no ho to dwa.

(Huldén 1994:33) a [w] Helleland (2012) mu kyer[ mu s[ edin ne beae[ y[ adekor] [mfa ho ne s[nea [y[e[ a w]nyaa edin no. }k] so kyer[ mu s[ edin ma y[kaekae nno]ma a ato y[n ne suahunu ahodo] a [firi mu. S[ obi nim edin bi a, na [kyer[ s[ saa edin no ny[ ah]ho din mma onipa kor] no. Edin y[ asetena mu agyinahy[de[ a [kyer[ botae[ kor]. Mp[n dodo] a nkor]fo] nim w]n din no na [kyer[ koroy[ sonoko a [w] w]n ntam.

De[ ]twer[fo] no atwer[ yi danno]ma bi adi fa edin a w]de ma nnipa ne mmeae[ binom ho; [ma y[hunu nnipakuo bi asetena ne w]n abras] mu ns[m a[sisii mmer[ bi a atwam. Edin a [da obi so ma y[hunu nkutaho a [da ]ne afofor] ntam. Sa ara nso na kuro bi din nso kyer[ emu nnipa no ay]nkofa anaa nkutaho. }k] so de to dwa s[ edin sane y[ su bi a onipa anya no w] n'adwene mu s[ beae[ din nsesa na [b[tena h] daa nyinaa.



Zwinoira (1984) ka sε; εnam mmerε mu nsakraeε, akodie, owuo, nnipa nkabomu ne Aborɔfo di a wɔbedii Abibiman so ne wɔn amammerε a εrehyε Abibiman deε so no nti abεnya nsunsuansoɔ wɔ Abibiman kwan a, wɔfa so twerε anaa bɔ nkuro din no. Owu-Ewie (2014) de foa so sε, nkuro din ahodoɔ a εwɔɔman Ghana mu no pii na Aborɔfo atwerε no ama nsakraeε aba mu. Otoa so sε, εwɔ mu sε yεatenetene pii deε, nanso pii no ara na aka a εtwa sε yεtwe adwene si so.

Kuro din di dwuma sononko w] mantam anaa ]man bi mu na s[ w]y[ nsesae[ bi kuro no din mu a, [b[tumi ama nnipad]m no ara akyer[ w]n ani a [nnye nsesae[ no ho nkanka ne amamframafra kuro. 20<sup>th</sup> century mu no, nnipad]m no ara kyer[[ w]n



adwene w] ntease[ a [nni sesa a na w]resesa nkuro din no [nam nsunsuanso] a [b[ba w]n nnwuma mu nti. (Lietz 2009) a [w] (Helleland 2012) mu. {y[ ]man bi mu agyinahy[de[ k[se[ a [ma ]man no da nso. Lights (2004) kyer[ mu s[, edin a [da ]man bi **so** a w]hy[ de kaekae ]man no fa a w]hy[ anaa onipa titire bi abak]s[m b[tumi ay[ adansedie k[se[ a [kyer[ s[ ]man no da nso firi afofor] ho.

Clifford (1947) ne Tucker (1956/7) kyerε mu sε; atwerε a na εnni Abibiman mu ahyεaseε no nam so maa Aborɔfo a wɔnyaa kwan kurukyiree nkuro din no de mfomsoɔ pii na εbaa n'atwerε no mu. Pierre (1984) ka sε; akwan mmienu na nkuro din a mfomsoɔ wɔ ne tintim ho no nam so ba. Nea εdi kan a ɔde to dwa ne sε; mpɛn pii no Aborɔfo nhwehwɛmufoɔ a wɔntaa nte nkurɔfoɔ no kasa na wɔmfiri wɔn mu no, na εtaa nya kwan de edin yi kɔ nkrataa so. εba no saa a,εnam so ma wɔtoto nkuro no din nso. Bio, εto da a, menimmenim a εtaa ba wɔn a wɔnya kwan tintim nkuro din ne εho abakɔsem no tumi de saa haw yi ba. Ɔkyerε mu sε, εbere biara no, εtwa sε nhwehwɛmufoɔ yi taa pε nkuro ahodoɔ no mu nnipa a wɔte kasa no na wɔsane wɔ nimdeε na wɔaboa wɔn. Wei yε nokwasεm firi sε, nkuro din ahodoɔ no ara na εmma kwa, na mmom εnam abakɔsem ahodoɔ bi so. εnam ne saa nti no, εho bεhia sε yede yɛn ho bεto wɔn a wɔnim edin ahodoɔ yi abɔsεε no na wɔaboa yɛn pii. Berε a Pierre (1984) rekyerε nsunsuansoɔ yi mu no, ɔde edin 'Asante' yεε nhwεsoɔ sε, εnam akwan a yεabobo so yi bi so na ama ne twerε wɔ nwoma ahodoɔ mu no adane 'Ashanti'.

#### **2.4.1 Nno]ma a y[gyina so to nkuro din**

Nkuro din taa gyina nnipa din, nno]ma din, biribi anaa ade[ bi anaa biribi a [sisii mmer[ bi a atwam so. “Nnipakuo bi asetena ne abrab] mu ns[m a esisii mmer[ bi a atwam no, na [maa w]tutu tenaa mmeammeae[ ahodo] (Rhymes 1996). Nnipa gyina w]n asetenam ahias[mso na w]de edin sononko toto mmeae[ titire bi. W]nam wei so kyer[ nsonsonoe[ a [da mmeae[ titire bi ne mmeae[ a [ho nhy[da nhia ntam. S[ w]n asetenam sesa a, na w]de w]n ani asi mmeae[ ofor] so na mmeae[ dada no din ayera. Y[w] mmeae[ titire binom a, y[akora w]n din na y[da so de di dwuma b[pem [nn[.

Sofola (1970) nnyinasos[m a y[ab] no t]fa w] ns[mfua weinom so ‘[de[n’, [he, hwan, kwan b[n so? Saa nno]ma titire nan weinom so na y[gyina so de kyer[ atenae[ atitire ahodo] no din.

{de[n’ no gyina h] ma tenabea no mu ma [ka bom y[ tenabea kor] no.

{hen’ gyina h] ma beae[ kor].

{Hwan’ nso gyina h] ma asaase wura no din anaa nnipa a beae[ h] w] no.

{De[b[n’ nso kyer[ nno]ma a y[b]nya no asaase no so. Wei b[tumi ay[ nsuo ano, asaase pradadaa, kwae[, mmep] anaa nno]ma [tete saa no.

Levitt ( 1959:94) y[[ nhwehw[mu faa akwan a nkuro a [w] England nyaa w]n din. }daa no adi s[ asaase, as]redan, sese, akuraa, kuro anaa kurop]n biara a [w] England no w] n’ankasa din. Ne nhwehw[mu no da no adi s[ nkuro din ahodo] no kyer[ w]n nananom abrab] mu ns[m yie. }k] so kyer[ mu s[ nkuro din ahodo] no ab]se[ kyer[ s[ w]nya firi nnua ahodo] din mu. }de nhw[so] weinom na [too dwa:

Oakmoor (a [w] Staffordshire) firi oak dua mu a [so mma nkumaankumaa a w]fr[ no 'acorns' a mmoa na w]taa die. Birch anger (a [w] Essex) 'birch dua' n'abena y[ motoo na ne mman y[ ntiantia.

Birch Hill (a [w] Berkshire) 'dua tenten' a n'abena y[ tromtrom, ne nhaban hyer[n na n'aba nso y[ nketewa.

Nea [ka ho bio a y[sua firi nkuro a [w] England din no mu bi a Levitt de too dwa no ne ]b]ade[ b]ber[ nno]ma a [wow] ]man no mu: kwae[ ahodo] a [w] h], mmeae[ a [y[ afor], nn]bae[ a w]aduadua [nna mpo nnipa a w]w] beae[ bi som mu gyidie ka ho bi.

## **2.5 Twaka a ɛda edin ne nnipa a wɔte beaɛ ho ntam**

Sɛ yɛhwɛ firi nkyerɛaseɛ a yɛahunu afa edin ho no a, ɛrekame ayɛ sɛ yɛnhunu ade titire biara a ɛbata din ho; ɛyɛ wɔn a wɔhunu sɛ edin ho nhia no na wɔn din nhia mma nnipa. Wie da no adi sɛ edin yɛ asetena mu nnyinasoɔ na ɛda nnipa asetena mu suahunu adi; yɛbetumi asi asem yi so dua ɛnam sɛ edin a yɛde ma ade titiriw bi no sesa wɔ mantam foforo mu. Sɛ ebia, edin a yɛde ma adeɛ bi wɔ Borɔfo kasa mu no sesa wɔ Arabic, French, ne Chinese anaa Yuroba mu.

Edin boa ma yɛte asetena ne amammerɛ mu nsɛm bi ase ne ankasa nhunumu nkyerɛkyerɛmu. Ɛwɔ anobaebaeɛ fa mu no, edin nyɛ adeɛ a yɛka no yɛn ano kɛkɛ sɛnea ne nkyerɛaseɛ kyerɛ no, ɛyɛ pa ara sene ahyɛnsodeɛ, nanso yɛde nteaseɛ ne nkyeraseɛ foforo ahyɛnsodeɛ na ahyɛ no ma. Adeɛ baako a ɛhia wɔ edin ho ne sɛ, ɛyɛ nnipa nko ara na na ɛwɔ akyɛdeɛ wɔde din pɔtee ma ancorankorɛ. Nsɛm

foforo mu no, kwan awɔfa so to din da sononko wɔ nnipa afa mu nko ara (Yusuf, Olatunji, & Issah, 2014).

Norton (2008), aka sɛ, Kuropɔn biara nni hɔ a ɛno ara puee wɔ n'ankasa ahɔɔden mu. Ɛyɛ nnipa na wɔkyekyere nkuro... Wɔn a wɔkyekyere nkuro yi hyɛ aseɛ kɔ saa mmeaɛ yi sɛ akuafoɔ, na ɛberɛ rekɔ anim no wɔkyekyɛ nsaase no mu nkumaa yeyɛ no afi-saase. Wɔreyɛ saa no nyinaa, na wɔde nhyehyɛɛɛ a ɛfa kuropɔn nkyekyereɛ reto ho, fa adampɔn akɛsɛɛ ne deɛɛkeka ho. Mpɔtamɔ mpɔtamɔ ahodoɔ a ɛwowɔ kuropɔn ahodoɔ yi mu nyinaa wowɔ edin soronko biɛne nnipa a wɔdii kan tenaa hɔ no wɔ ayɔnkofa bi; ɛfa wɔn kuadwuma, dwumadie ahodoɔ.

Ɛte saa deɛa, ade titire a yɛnim ne nea yɛnim nyinaa wɔ din; nnipa din ne nnoɔma nkaɛwɔ asetena mu mfasoɔ pii. Nnipa din yɛ adeɛɛho hia yie a nnoɔma bebree di mu akotene na (edin) ɛnya nsunsuanesoɔ wɔ nnipa asetena mu a ɛyɛ anokwasɛm. Abibifoɔ mu no, edin ka onipa ho a wowae a ɛnwae (Liseli, 2012). Mwaniki (2013) gye kyim sɛ edin nyɛ adeɛ a yɛde kyerɛ ahyensodeɛ, na mmom ɛsane da abrabɔ mu susudua adi ne asetena mu bo a ɛsom wɔ kwan foforo so. Yurobafoɔ gye di sɛ edin a yɛde ama obi no emudɔɛsane wɔ tumi yie pa ara, na ɛnam saa ara nti edin a ɛda abɔfra bi so no bɛtumi anya no nsunsuanesoɔ wɔ ne nkwa nna nyinaa ɛfiri ne suban so, ne mudie mu, adwuma mu, nkonimdie mu ne ade (Yusuf, Olatunji, & Issah, 2014). Nze (1984) nso se, 'edin a yɛde ma nnipa no ma no da nso firi asetena mu na ɛde no hyɛne mantamu baabiara a ɔwɔ'.

Abibirem mantam amammerε nεso mu no, edin ahodoɔ no bi wɔ hɔ a onipa tumi nya. Edin a εtete saa no βetumi ada n'asetena mu ne ne sikasεm adi ne amammerε mu nnoɔma, abusua a εfiri mu, abusua no adwuma, baabi a εfiri ne amanyɔkuo ne ne gyinabea wɔ sikasεm mu. Edin no bi nso βetumi akyerε bosom a wɔsom no fie hɔ (Yusuf, Olatunji, & Issah, 2014). Afei nso, Abibidin bi wɔ hɔ a nnipa de ma wɔn mma de kyerε ayεyie (Oriki). Yεde saa din yi hyε onipa no nkurane aberε a wɔrehwε biribi kεsεε kwan anaa εhaw berε mu. Wei kyerε sε, εyε adeε a εβhwε nnipa no honam fam ne honhom fam nneyɔεε so. Abibirem ha no, εtɔ da bi a edin kyerε bɔbea, abusua mu mpaεpaemu, ne dibeε; εβetumi akyerε nnipasu nnoɔma na mpεn pii no εda nnipa amammerε a εyε den adi. Na mmom εho hia sε yεhyε no nso sε din asetena mu nsenkyerεnne a yεayε aka nnipa biara ho εmfa ho ne gyidie, bɔbea, abusua a εfiri mu, εman a εfiri mu anaa n'amammerε (Oladunloye & Adegemi, 2012).

Hallowell (1955), akyerε mu sε, nhwehwεmu a εyε faa edin ahodoɔ a wɔde atoto Hamadan mmeaεε ne mpɔtamu ahodoɔ so no ada no di sε, edin ahodoɔ a wɔde atoto saa mmeamea no abakɔsεm abɔsεε binom ne εho nsunsuansoɔ a εnya wɔεso tefoɔ so. Okwan bi so no, edin a wɔde ma mpɔtamu ahodoɔ ahodoɔ ne εho abakɔsεm no wɔ nsunsuansoɔ wɔ nnipa a wɔtete soɔ no so. Esiane ayɔnkofa a εdeda saa mmea yinom din ne wɔn a wɔtete hɔ no ntam no nti, wɔmpene so koraa sε wɔβesesa saa edin sononko yinom wɔɔkwan biara so. Akɔyε sε adwene a nnipa anya afa edin a wɔde ama nkuro, mpɔtamumpɔtamu ne mmea binom ho ama εne wɔn abrabɔ anya ayɔnkofa nwanwasoɔ bi.

Yebetumi ahwe ahunu afiri mpensempensenu ahodo a ewo soro ha yi no mu se, nnooma pii na ewo edin mu efiri se edi akotene wo nnipa abrabo asetena mu. Sennim mu a, asetena mu nnooma bebree no ye nye yie anaa emma mu koraa. Efiri se nnipa de edin na efre won ho wen ho, de hunu won mu nsonsooe, na nnipa de di won asetena mu nkomm da biara. Wei mu no, edin ye adee a nokwasem ehia pa ara wo da biara abrabo mu, na nokwasem a ewoedin sesa ho no aye hwanyan no yenhunu gye se yehwe nsesa a aba yen amammer mu.

## 2.6 }fa yi muab]

Ofa a eto so mmienu yi mu na mada okwan a mefaa so daa abenfo bi nhwehwemu no adi.



Nhwehwemu no maa mehunuu abenfo no mu bi adwenkyere a efa Akanfo ne won kasa

ho, adesua a efa 'socio- linguistics' ho, nhwehwemu abakosem a efa nnipa din, nnooma

din ho adesua, nkuro din ho adesua, nnooma a yegyina so to nkuro din ne twaka a eda

edin ne nnipa a wote beaee ho ntam. Ofa de ofa no muabo na eba awiee.

## **ƆFA A ƐTƆ SO MMIƐNSA**

### **ƆKWAN A MEFAA SO YƐƐ NHWEHWƐMU NO**

#### **3.0 Nnianimu**

Ɔfa a ƐtƆ so mmiƐnsa yi kyere Ɔkwan a mefaa so yƐƐ me nhwehwƐmu yi. Ɔfa yi mu no, mehwe beaƐƐ a nhwehwƐmu no kƆƆ so ne nnipa a mede wƆn dii dwuma no. Ɔkwan a mefaa so paa nnipa a mede wƆn dii dwuma no ne akwan ahodoƆ a mefaa so nyaa nsem de dii dwuma no nso ka Ɔfa yi nnyinasoƆ no ho.

#### **3.1 NhwehwƐmu No Su**

Me nhwehwƐmu yi su no ye nhwehwƐmu dwumadie fa aede nsemfua kyerekyere biribi mu (qualitative) no bi. NhwehwƐmu no nnyinasoƆ ne se ebehwehwe Asante mpƆtamu din no bi mu na ada nea nti a wƆde edin ahodoƆ yi memaƐƐ. NhwehwƐmu yi mu no, mehwehwe abakƆsem ahodoƆ a Ɛtae Asante mpƆtamu din ahodoƆ no akyi ne nea nti a wƆde saa din yi totoo so.

#### **3.2 BeaƐƐ a NhwehwƐmu no KƆƆ so**

Nhwehwemu dwumadie a meyeɛɛ yi nyinaa kɔɔ so wɔ Kumase a eye Asante mantam no kuropon mu. Nea nti a meyeɛ me nhwehwemu yi wɔ Kumase ne sɛ, Kumase ne Asanteman ti na afei nso mpɔtamu a ɛwɔ mu no fa kɛsɛɛ no ara na ɛkura Asante nsemfua ne abakɔsem ahodoɔ a ɛhia nhwehwemu bi te sɛ deɛ mereye yi. Na eye me tirimpɔ sɛ nka mehwe Asante nkurotoɔ ahodoɔ bi te sɛ Asante Bekwae, Asante Mampɔn, Ofinso ne Asante nkuro bi a ɛtete saa no nso mu mpɔtamu ahodoɔ no ne wɔn din no bi nanso bere ne sikasem amma me kwan saa. Bere a mehyɛɛ aseɛ firii Kumase mmorɔno ahodoɔ no so no, mebehunu sɛ, mmorɔno no dɔɔso pii sene sɛdeɛ na mesusu no. Yei kaa ho maa dodoɔ a na ɛtwa sɛ mede di dwuma no soeɛ a na bere mma me kwan mma mentoa so.

Dwuma yi mu no, sɛdeɛ ɛbeyɛ na agyinaesie ahodoɔ ne nhwehwemu no bewie mudie nti no, mamfa m'ani ansi Kumasi mpɔtamu baako pɛ bi so na mmom menyaa bere de Kumasi mmorɔno ahodoɔ ne mpɔtamu ahodoɔ no ara dii dwuma. ɛnam sɛ Asante nsemfua no ye adekorɔ wɔ Asante nkuro ahodoɔ no nyinaa so no nti, ɛtɔ mmere bi a, edin bi a ɛda mpɔtamu bi so wɔ Kumasi no, tumi nso ye kuro, borɔno anaa mpɔtamu a ɛwɔ baabi foforɔ nso din. Sɛ biribi a ɛte saa behyia a, ɛtwa sɛ yetwe yen adwene no si Kumasi nkutoo so ɛfiri sɛ Kumasi mpɔtamu no nkutoo na megyinaa so yeɛ nhwehwemu yi.

Nhwehwemu yi mu no, metuu anammɔn kɔɔ mpɔtamu ahodoɔ no bi so ne mpanimfoɔ ahodoɔ bi twetwee nkɔmmɔ faa mpɔtamu din no ho nam so maa menyaa mpɔtamu din no asekyere ne abakɔsem ahodoɔ a ɛtae akyire.

### **3.3 Nnipa a Mede wɔn Dii Dwuma**

Nhwehwemu yi mu no, mede nnipa aduasa num (35) na dii me dwuma yi. Nnipa aduasa num (35) a mede wɔn dii me dwuma yi mu du mmiensa (13) na eye mmaa na aduonu



mmienu (22) a aka no nso ye mmarima. Na enye boapayɔ se mema mmarima no adɔso asene mmaa no na mmom megyinaa wɔn a wɔwɔ nimdee fa nsem a merehwewe no so na epaa wɔn. Wɔn a mede wɔn dii dwuma yi no nyinaa ye Asantefoɔ a wɔte Asante kasa no.

Wɔn mu nnipa du baako (11) ye ahemfo na emu mmienu (2) nso ye ahemaa. NNipa aduonu mmienu (22) a aka yi mu nnipa dunkron (19) no nso ye nkurɔfoɔ a wɔtete Kumasi a ebi ye akyeame, abusua mpanimfoɔ, mmaa mpanimfoɔ, Kumase Mantam no akrakyefoɔ, ɔmanfoɔa wɔwɔ nimdee fa Kumasi mpɔtamu ahodoɔ a mede dii dwuma no din ho. Nnipa mmiensa a aka no nyinaa ye nsentwerfoɔ a wɔye adwuma wɔ radio so (Otec FM ne Ash FM) wɔ Kumasi.

Eye ahemfo, aman mpanimfoɔ ne ɔmanfoɔ ahodoɔ a mede wɔn dii dwuma yi nkyen na menyaa abakɔsem ne mpɔtamu ahodoɔ no din no asekyere ankasa. Me dwumadie yi mu no, mpanimfoɔ ahodoɔ a metuu anammɔn kɔɔ wɔn nkyen no boa me yie efiri se, wɔn nsem ne adwenkyere a wɔte too dwa no na eboaa maa metumi nyaa nsem de yee nhwehwemu no.

Mansini krakye no atweretwerfoɔ a wɔwɔ “Kumasi Matro” no nso boa me yie bere a wɔmaa me Kumasi kuropon no asaase nkyekyemu maapo ne nkrataa ahodoɔ a na mpɔtamu din no nso wɔ so. Wɔn nkyen na menyaa edin ahodoɔ yi mu fa kесе no ara.

### **3.4 Ɔkwan a Mefaa so Paa Nnipa no**

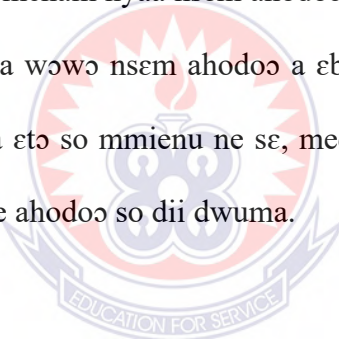
Megyinaa m’adwuma yi botae ne nnipa a mede wɔn dii dwuma yi nimdee so na mepaa wɔn. Enam se na me botae ne se menyaa Asante mpɔtamu ahodoɔ no din ne abakɔsem

ahodoɔ a ɛtae edin ahodoɔ yi akyi ne ne senti a wɔde din ahodoɔ no memmaeɛ no nti, mepa mantam no mu mpanimfoɔ no atwerɛtwerefoɔ no sɛdeɛ ebeye na menya mantam ahodoɔ no maapo afiri wɔn nkyen.

Nnipa a aka no nyinaa nso ye wɔn a megynaa wɔn nimdee a wɔwɔ fa me nhwehwemu no ho no so paa wɔn. Sɛ mekɔ mpɔtamu biara mu a, mebisa mpɔtamu no so mpanimfoɔ bi te sɛ ɔhene anaa ne mpanimfoɔ no asoeɛ na mede me botaeɛ no ato wɔn anim. Enam sɛ na ebi wɔ nimdee pii no nti no, ebinom boa maa me nyaa mpɔtamu ahodoɔ bebree ho nsem

### **3.5 Ɔkwan a Mefaa so Nyaa Nsem de Dii Dwuma yi**

Akwan titire mmieniu so na menam nyaa nsem ahodoɔ a mede dii dwuma yi. Nea ɛdi kan ne sɛ mekɔw nnipa ahodoɔ a wɔwɔ nsem ahodoɔ a ebeboa me no nkyen kotiee nsem no firii wɔn ankasa anom. Nea ɛto so mmieniu ne sɛ, mede nsem ahodoɔ a nkurɔfoɔ ada no adi wɔ nkrataa mu ne mfidie ahodoɔ so dii dwuma.



Menam nkɔmmɔtwetwe so na ɛnyaa nsem ahodoɔ no firii nnipa ahodoɔ bi te sɛ ahemfo ne mpanimfoɔ no nkyen. Mankurukyire nsemɔ titire bi anaa nsemmissa biara anyina so anhwehwe me nsentitire no, na mmom menam nsemmissa ne mmuaeɛ ahodoɔ bi so na ɛduruu me botaeɛ no ho. Meyee yei ɛfiri sɛ, sɛ memma wɔn nsemmissa pɔtee bi a, ebeye wɔn so ama biribi a ebhia a mantumi ammissa no, ebeka mu. Nkɔmmɔtwetwe yi mu nsem no na eboaa me maa menyaa sɛdeɛ Asante mpɔtamu din no tetee ankasa ne nea nti a wɔgyinaa so de saa edin ahodoɔ yi memaee. Afei nso, ɔmanfoɔ a mene wɔn twetwee nkɔmmɔ no nso boaa me maa mehunuu nkutadie anaa twaka a ɛda nnipa a wɔtete mpɔtamu ahodoɔ no mu ne edin a ɛdeda wɔn so no ntam.

Nkɔmmɔtwetwee no mu no, mene nnipa du (10) binom nyaa bere tenaa ase mpɛn bebree maa wɔde wɔn nimdee bebree beboaa me. Bere a edi kan no, mene Owura Asenso a ɔkyere adee wɔ Kumase Amakom dii nkɔmmɔ faa me dwumadie yi ho. Ɔmaa me akwankyere ahodoɔ pii na ɔkyere me nnipa atitire mmiensa bi a wɔsusu se wɔwɔ nimdee amapa fa me nhwehwemu yi ho no. Saa awuranom yi ne Opanin Oppong Kyekyeku, Prɔfesa Safo Kantanka a ɔyɛɔkyerekyereni a ɔkɔ ahommegeye mu na ɔresom wɔ Manhyia Ahemfie ne Nana Owusu-Akyaw a wɔka ahemfo a wɔwɔ Manhyia no ho bi. Mene wɔ dii nkutaho pii wɔ ahomatorofoɔ so hyehyee mmere a ebetumi aboa ama yeaahyia. Enam wɔn adaagye nti berebiara a wɔbɛhye me no, na emmoa. Bere baa mu no, mene wɔn nyinaa hyiaa maako maako maa mmɔa ahodoɔ a wɔwɔ no, wɔde boa me. Wɔn nkyen na menyaa abakɔsem ahodoɔ a efa mmorɔno ahodoɔ a mede dii dwuma no ho.

Mpanimfoɔ yi akyi no, mehunu se aka mmorɔno ahodoɔ bebree nti mebɔ mmɔden ne mpanimfoɔ bi a wɔwɔ “Asante Society Group”, eye Ɔsɔfo Patrick Nkrumah, C.W. Nuako ne akyerɛkyerefoɔ; Nana Agyei (Ejisuman S.H.S), Owura Brefo (Agona College of Education) ne ɔhyenkani Agya Osei. Mene saa animdefoɔ ahodoɔ yi nyinaa nyaa bere tenaa ase ma wɔmaa me nsem ahodoɔ bi a, eboaa me nhwehwemu no.

### **3.5.3 Ɔhwɛ**

Nkɔmmɔtwetwee no akyi no, menam ɔhwɛ so nso hunuu mpɔtamu din ahodoɔ a wɔakurukyire ahodoɔ no wɔ sae bɔɔdo ahodoɔ so no. Bere biara a menam Kumase na mehunu ‘sign post’ ahodoɔ a ɛkyere mpɔtamu din no, mede me kamera twa na maye ho mpensempensemu. Enam se asoee a ehwe Kumase mantam no so no aye nhyehyee de ‘sign post’ ahodoɔ asisi mmeamma de kyere akwantufoɔ ne ɔmanfoɔ mmeaee no bi din

no nti, megyenee m'ani hwehwɛɛ mmeaeɛ ahodoɔ din yi bi mu, bere biara a mehunu bi a mentumi mfa me kamera no ntwɔ no, metwɛɛ gu me nwoma bi a na daa ɛka me ho no mu. Sɛ ɛkɔba no sɛ ɛyɛ nea metumi atwa a, mede me kamera no twɔ na sɛ meba fie a, mede aka menhwehwɛmu no ho.

#### **3.5.4 Akenkan**

Sɛ woyi nkɔmmɔtwɛtwɛ ne ɔhwɛ yi firi hɔ a, ɔkwan baako a menam so nyaa nsem de dii dwuma yi ne akenkan. Menam akenkan so nyaa nsem ahodoɔ bebree de dii dwuma yi. Mehyɛɛ me nhwehwɛmu yi ase no, mekenkan nwoma ne nkrataa bebree a ɛfa me dwuma yi ho pɛɛ nsem ahodoɔ de dii dwuma yi. Nea ɛdi kan no, mekɔɔ University of Education Winneba, Ajumako Campus nwoma korabea kɔhwehwɛɛ nwoma ahodoɔbi a ɛbɛboa me wɔ me nhwehwɛmu yi mu. Na m'ani da so sɛ menya nwoma dodoɔ a ɛfa me nhwehwɛmu yi ho na aboa me nanso nwoma a menyaa wɔ hɔ no yɛ kakraa bi.

Wei akyiri no, mekɔɔ ntanete so kɔhwehwɛɛ nhwehwɛmudwuma ahodoɔ bi a, ɛne me dwumadie no wɔ twaka. Aha yi no, menyaa dwumadie ahodoɔ no bi a ɛbɛboa me dwumadie no. ɛnam wei so maa metwɛɛ dwumadie ahodoɔ no bi. Dwumadie ahodoɔ a mensa kaɛɛ no, mede kaa nwoma ahodoɔyi ho sueɛ sane yiyii mu nsempɔ ahodoɔ a, ɛbɛboa me dwumadie yi.

Nwoma ahodoɔ yi mu nso menyaa Asante mpɔtamu ahodoɔ no bi ne wɔn din ne nsem ahodoɔ a efa socio-linguistics adesua ho. Nwoma ahodoɔ a eboaa me wɔ dwuma yi mu no nyinaa na mada no adi wɔ dwuma yi awieeɛ no.

### **3.6 Ɔfa yi Muabɔ**

Ɔfa a ɛtɔ so mmiensa yi mu na mada ɔkwan a mefaa so yee nhwehwemu no adi. Ɔfa yi mu no, matwe adwene asi beaɛe a nhwehwemu no koo so, nnipa a mede wɔn dii dwuma no ne ɔkwan a mefaa so paa saa nnipa no. Ansa na ɔfa yi beba awieeɛ no, metwee adwene sii ɔkwan a mefaa so nyaa nsem de dii dwuma no. Ɔfa a ɛdi ho no ye ɔfa nan. Ɛmu na metwe adwene asi me nhwehwemu no ankasa so ne titire no, mpensempensemu a efa Kumase mpɔtamu no ho.



## ƆFA A ETƆ SO NNAN

### NHWEHWEMU YI MPENSEMPENSEMU



#### 4.0 Nnianimu

Saa ɔfa yi da mpensempensemu a efa nhwehwemu yi mu adi. Ɔfa yi mu na mekyeree nkɔmmɔtwetwe ahodoɔ a ekɔɔ so wɔ me ne nananom, mpanimfoɔ, taasi drɔbafoɔ ne ɔmanfoɔ a afa edin ahodoɔ ho ne titire no mpɔtamu ahodoɔ din ho. Eno akyire no nkɔmmɔtwetwe no ho mpensempensemu da adi wɔ ɔfa yi mu. Mmuaae a menya firii me nkɔmmɔtwetwefoɔ no nkyen no maboaboa ano akuoakuo de apia mpensempensemu no. Ɔfa yi mu no, meda nnoɔma a Asantefoɔ gyina so de din toto wɔn mpɔtamu, twaka a saa din ahodoɔ no ne ɔmanfoɔ no wɔ ne nsakraee ahodoɔ a aba mpɔtamu din ahodoɔ yi bi mu.

#### 4.1.Nnoɔma a Asantefoɔ gyina so de edin toto wɔn mpɔtamu so?

Nhwehwemu yi ma mu da ho se, nnipa amfiti preko pe ankotena baabi ammɔ mu. Baabi a obi kotenaee no, adee bi a ekoo so wo ho, asem bi a esiie, biribi a wokotoo no ho no, na edidi mu saa ara ma wogyina so to beaee koroo no din. Bere bi nso wo ho a nnipa no atena ho awie no, asem kesee bi si wo ho a, yetumi fa so ma wode ye ho din. Nhwehwemu kyere se, kane no, na yenni kwantempɔn ahodoɔ a ahyeta Kumase te se nea yewo no seesei yi bi. Kakra a na ewowo ho no nso na ennyee din te se nea yehunu no nne yi. Na akwan no bebree yeye anammɔn kwan ne fukwan a wofa so pue nkuronkuro no mu. Enne yi a yeapaepae akwan yi na yede edin ahodoɔ yi atoto kwantempɔn yi so.

Wei ma mu da ho se Kumase mpɔtamu ahodoɔ din yi mma kwa, na ansa na edin yi mu bi beba no, Akanfoɔ nyansa ne won bɔbre mu no wɔhwe tebea bi ne dwumadie ahodoɔ binom so. Wɔnam akwan ahodoɔ pii so de edin ahodoɔ yi memaee. Edin no binom wo ho a, eye a enam onipa bi mmɔdenmmɔ ne mmoa anaa dwumatitire so ma yede to no. Ebi nso wo ho a, na asem bi sii wo beaee ho a enam so maa wode too beaee ho din. Saa edin ahodoɔ yi ye nea egyina abakosem pɔtee bi so. Mpɔtamudin a ekura saa su yi (abakosem taa akyire) no dooso pa ara wo Kumase mpɔtamu din ahodoɔ a me nsa kae no ho. Wei ma no da adi se, mpɔtamudin no mu biara nni ho a eba kwa na edin biara nso wo dee egyina so.

Bere a me ne ɔpanin bi a wakwadare Akanfoɔ amammerɛ mu retwetwe dwumadie yi ho nkɔmmɔ no, ɔmaa me hunuu se, “Kane no abɔfoɔ titire na na wɔkyekyere nkuro. Kane no na sebe aduane a yedua no na enni ho. Na dee woye ne se nnuaba nnuaba, eno koraa dee na abu so, na wɔboaboa ano ara. Kane no nso dee, se wowura kwaee biara mu a, wobenyaa nnuaba. Enti na wɔnenam boaboa nnuaba yi bi ano na wɔadi. Enti eno dee na enye den.

Na mmom eba enam a wɔbenya deɛ a, na enye mmere sɛ wɔbetumi akyere aboa no, ebia, anikan so. Enti na amamfoɔ kɔ aha, na sɛ ɔkɔ ha no nso a, ɔyaa ko no hwe mu a, etumi di nna bebreɛ ansa na wabɛduru fie. Ɖreyɛ ha no korɔ no ara, ɔwɔ akwantuo bebreɛ a ɔretu wɔ ahayɔ no mu. Enti etɔ bere bi a na wape bea bi a ɔkyinkyin ara a, ɔba hɔ bɛsoeɛ;- y[fr[ h] **nnanso**. Enti saa beaɛ no a ɔkɔ a, ɔbɛsoe hɔ no, ebia na eye nsuo bi nkyɛn, enti sɛ nsuo wɔ edin a na ɔde bea no ato nsuo no, sɛ eye nsuo no agya, anaafɔɔ anaa n’atifi. Sɛ nso sɛ eye eboɔ bi ho na eboɔ no wɔ edin a na ɔde bea no ato saa boɔ no. Saa mmeaɛ yi tumi ye bepɔ bi so anaa mpo dua bi ase. Enti saa nkuro yi mu pii nyinyaa wɔn din firii abɔfoɔ yi hɔ. Eno pa ho a, obi wɔ hɔ nso a na ɔye afuo. Ɖtu firi baabi a, esiane sɛ n’afuom kwan ware nti, ɔtumi si dan bi wɔ hɔ, ɛwom ara na obi abɛka ne ho wɔ hɔ, na ɔfoforɔ nso atoa wɔn. Esiane sɛ ɔno na ɔdii kan kɔɔ hɔ nti, sɛ ebia ɔde Koo Mensa a, na yeɛde eho ato no. Ahyeasɛɛ no, deɛ ɔmanfoɔ ka ara ne sɛ, ‘Yerekɔ Mensa akuraa’. Wɔde no ‘Mensa akuraa, Mensa akuraa a, na kuro no din abeye saa. Sɛ eho trɛ beyɛ kuro a wɔtumi fre hɔ Mensa kurom. Bere bi wɔ hɔ nso a, asem tumi to onipa a ɔdii kan kɔɔ bea hɔ no. Sɛ eba saa a, na asem no abɛkata kuro no din so, na eno mmom abeye kuro no din. Bere bi nso wɔ hɔ a, abakɔsem anaa mpaninsem bi tumi bunkam borɔnoo bi so ma ebedane kuro no din”.

Bio, me ne nana bi nso toaa me nkɔmmɔtwetwe no so fa ɔkwan a Akanfoɔ fa so nya wɔn mpɔtamu ahodoɔ ahodoɔ no din ho no, nea nana kaeɛ nie; “Yebetoo nananom no, na mpɔtam ahodoɔ no nyinaa wowɔ edin a ɛdeda so. Na yɛwɔ senti ahodoɔ bi a yeɛde din yi nyinaa totoo saa mmea yinom. Sedɛɛ yenim wɔ Akanfoɔ amammere mu no, edin ye adeɛ a esom bo yie. Na yeɛde edin ma nnipa ne nnoɔma ahodoɔsedɛɛ ebyeɛ a ebedana nso afiri



afoforo mu. Yewo mpotam bebre, wofa Asanteman mu ha a, ne mpo Kumase kurodua mu ha a, Odeefo anaa kuro wura Kuruwere, Krawere, Otumfo Nana Osee Tutu a oto so mmieniu hwe so no a, ema wohunu se yewo mpotamumpotamu ahodo bebre. Yewo Adum, yewo Bantama, yewo Asawase, Asokwa, Tafo ne dee ekeka ho. Na saa din ahodo yi mu biara wo ne farebae. Na sedee etee ni; ebi wo ho a, wohwe a, efa abodee ho, adee a Onyame ayee, dwuma sononko bi a saa abodee no diie no, yetumi de saa abodee no to bea koroo no so”.

Dee yeabobo soo yi nyinaa ma yehunu se, Asantefoo wo nnyinasodee sononko bi a, wogyinaa so de totoo won nkuro, mpotamu ne mmorono ahodo no nyinaa din. Weinom nyinaa wo ne nkyereasee. Wei nti se won a wofiri saa bea ho na wakwadare wo okasa no mu no hunu edin no n’abosee, dee egyina ho ma ne nsunsuansoo a edin ahodo yinom enya wo won so. Wei kyere se, framanframanfo anaa obi a onye Asanteni bi betumi abo saa mpotamu anaa nkuro yi din dee, nanso n’abosee ne ne nkyereasee pa ara no dee, wonnim.

#### **4.1.1 Mpotamu din a egyina abakosem so**

Asante mpotamudin ahodo no bi wo ho a, enam abakosem potee bi so na ebaee. Abakosem ahodo yi ye asisem a eda adi wo beaee ho wo bere a wogu so rekyekyere mpotamu no, anaa mpo bere a na wonna nkyekyeree mpotamu no. se ekoba no sei a, saa asisem no beye nnyinasosem ma won a wodii kan koo beaee ho no ma wonom so de fre mpotamu no.

Enam akwan mmienu so na weinom fa so da adi. Nea edi kan ne se, eto mmerɛ bi a, wɔn a wɔdii kan kɔkyekyeree beaɛ ho no tumi de saa asisem no to wɔn ho anaa mpɔtamu no. Nea eto so ne se, eto da bi nso a, mpɔtamu no din no ntaa mfiri ne kyekyerefoɔ anaa nea ɔdii kan kɔtenaa beaɛ ho no na mmom enam abakɔsem anaa asisem no nti no wɔn a wɔrekɔ beaɛ ho akodi dwuma bi no de asisem anaa abakɔsem no hye eho agyinaɛɛ. Bere a wɔde saa asem no behye ho agyinaɛɛ na ɛretoa so kyere no, ɛbedane edin ma beaɛ ho bere a eho betr[ adane mpɔtamu no.

Mpɔtamu din a ɛgyina abakɔsem bi anaa asisem bi so no na mada ho nhwesoo ahodoɔ bi adi wo ha yi no.

Me nkɔmmɔtwetwe mu no, nana Asenso a ɔye ɔkyerekyerɛni wɔ Amakom Adventist Preparatory Junior High School kyereɛ mu se; “Yewo baabi nso a yefre ho Ahensan wɔ Kumase ha. Saa din yi ye edin sononko. Sewohwe Ahensan a, ɛbere a Asantefoo ne Dankyira nyaa oko kesee maa emu yee den no, na Asante nhunu okwan a ɔbefa so adi Dankyirafoo so. Saa bere no na Dankyirafoo adi Asantefoo so akye pa ara a wɔnnya wɔn ho twabere biara. Eno mu na Okomfo Anokye baɛ behunuu Nana Osɛ Tutu a ɔdi kan, ɛye Kuruwere Krawere, ne nana panin a ɔdi kan, koka kyereɛ no se ɔbetumi aboa ama Asanteman adi nkonim.

Saa bere no nso na nkabom nni Asanteman mu. Enti Okomfo Anokye kaa se gye se Asante nya nkabom. Na se saa nkabom no beba a, gye se ɔnya ahemfo mmiensa a wɔde wɔn bebɔ afɔree. Asenso Kofoo, Kumawu Manhene ne nananom bi sore de wɔn ho maaɛ. Eno nti yede wɔn yee anyankomade maa Asanteman. Dee okomfoo yi yee ne se, ɔmaa wɔkum ahemfo mmienu de wɔn yee anyankomade. Na ohene a ɔto so mmiensa no dee,

ɔkɔmfɔ Anɔkye kaa sɛ, ɔno deɛ yennyɛ no hwee na mmom, yɛnhyehye no sɛ Asantehene na yema no etuo, ɛna mma ɔnto tuo no na mmom ɔbedi akofɔɔ no anim akɔ akono. Sɛ ɔduru hɔ na sɛ atamfo no hu no na wɔn nyinaa gyae etuo gu no so sei gum, na ɔtɔ a, ɛkyerɛ sɛ Asante adi nkonim. Enti, saa nnoɔma yi nyinaa sisii pɛpɛɛɛ. Na ɛno mu na ɔko no mu yereɛ no, Asantehene, Nana Ɔsee Tutu a ɔdi kan, yɛɛ n’adwene sɛ ɔbekɔ na wakɔhwe ne mamfoɔ. Mpanin sɛ, ‘Ɔdehyɛɛ anko a akoa dwane’, enti, ɔbekɔ na wakɔhwe. Enti nana hyehyɛɛ ne ho, hyɛɛ batakari kɛsɛɛ. Enti nana nam kwan so a ɔrekɔ Dankyiraman mu; saa berɛ no nso na ɔko no mu ayɛ den ara ama Ntim Gyakari nso ako ara abɛduru Akoyɛm ɛnnɛ yi Feyiase. Ɛhɔ na Asante dii Dankyira so nkonim, kyereɛ Ntim Gyakari animono so. Nana nam rekɔ ara, na ɔhyiaa ɛdɔm sɛ wɔde osebo kɛsɛɛ reba, sɛ Asante adi nkonim. Enti ɔhyiaa wɔn saa no na ɛdɔm no ka kyereɛ no sɛ, ‘Nana, sane w’akyi na yɛawie. Nkonimdie aba’. Ɛno nti wɔkaa sɛ, ɛha na nana bɛduruɛ a yɛkaa sɛ ɔnsan n’akyi no – kyereɛ sɛ ɔhene ne ne dɔm nsan wɔn akyi. Ɛno na yɛaka aka ara abɛdane Ahensan yi. Nana ne n’ahemfo nsan wɔn akyi”.

Nana Safo Kantanka nso toaa nkɔmmɔtwetwe no so kasa faa Fomasua ho sɛ; “Afei Kumase mpɔtam baako a yɛfrɛ hɔ Fomasua nso, kane no na kuro no din pa ara ne Nsensasano. Na ɛhɔ nyinaa yɛ nsensan nko ara, na ɔhene a ɔdi kuro no so nso din the ‘Asua’. Na saa berɛ no na Asua di ne nkui, kyereɛ sɛ, ɔnhye Kwaamanhene, Ɔsee Tutu ase. Ɛno mu na Asua yɛɛ sɛ ɔrebɔ dwa kɛsɛɛ bi nti ɔtoo ne nsa frɛɛ Kwaamanhene Ɔsee Tutu I sɛ ɔmmɛtaɛ n’akyi. Enti berɛ a Nana rekɔ no ɔfaa n’asraafoɔ kaa ne ho. Na ɔduruu hɔ a ɔhunuu sɛdeɛ ɛhɔ tɛɛ no, ɛna ɔkaa sɛ, ‘Na wo sɛdeɛ woteɛ yi na woretɔ nsa afɛ me, wo yɔnko ne me’. Enti ɔhyɛɛ n’asraafoɔ sɛ, ‘Momfom Asua, mfa ne nnoɔma nyinaa’.

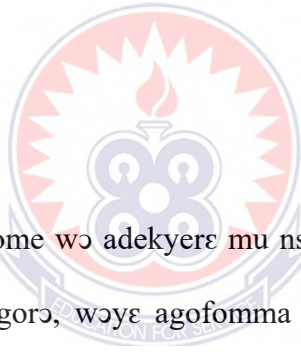
Enti wɔfom no, dii ne soɔ no, kuro no din Nsensaso no dane beyɛɛ ‘Fom-Asua’. Wɔafom Asua afa n’agyapadeɛ nyinaa – eno ne enne Fomasua”.

Me ne Nana bi nso toaa nk]mm] twetwee no so maa no kyer[[ biribi faa Pinank] mu s[: Mpanins[m a [taa akyire ne s[ Asantehene a ]di kan Nana Os[e Tutu kok] gyee Asante

Akyem maa w]n mu bi tu firii h] k] kaa Akyem Abuakwa ho k]soe[ baabi a na w]w] a na w]fr[ h] Akyem Kotoku. Saa Akyem Kotokufo] yi a na kanee na w]w] Asante Akyem no na Nana Os[e Tutu ne w]n koe[. N’akyi na Asantehene Opoku Ware1 bae[ na ]se: mo na y[n ne Akyem Kotokufo] reko no mob[boa w]n no, [ne[ mo nso y[ne mo w] bi ka,]suae[ w]n so ko, [no y[ 1617 mu, W]koe[ no b[y[ 1742. Mfe[ pii akyi na Opoku Ware nso suae[ Akyem Abuakwa nso so ntakwa, na Abuakwa ntakwa no mu no, [na ]baa bi a ]firi Akyem Abuakwa h] b[ka kyer[[ Opoku Ware d]m a w]w] ako no h] b[kaa s [: mo-mpi-ne-nk] bio na atamfo] no w] moanim, [nti w]maa awuraa no anaaas[ ]baa no kaa bea a na asraafo] anaa asogyrafo] no w] no, na [w] mu ara na Nana Opoku

Ware waree no. Na Edweso fam h] baabi na ]de ]baa no k]tenaa h] kyer[ s[ waware no maa ]b[y[[ ]hene yere, [no nti na w]y[ biribiara ma no s[ ]hene yere. Yei nam so maa no b]] akonnwa a y]fr[ no Pinank] Gyaase, na Gyaase w] h] dada a na y]fr[ no Saaman Gyaase. Na ]waeɛ Saman Gyaase baabi maa w]fr[[ no Pinank] Gyaase, na ab[y[ Gyaasewa a, [kyer[ ketewa a efiri Saman Gyaase mu. Enti Nana Opoku Oware ne ]baa yi mma na edii saa akonnwa no a k]sii s[ biribi sii[ w] Nana Kwame Osei Tutu Bonsu p[n so na saa Pinank]fo] yi de w]n ho

k]gyee ns[ms[m bi mu maa ne saa nti, w]n akonnwa no w]gye firii w]n nsam, na w]hyee w]n ase ara ne sa. Yei y[ mmarima no akonnwa no na efirii w]n nsa maa no kaa mmaa no de[. {de b[si nn[ Pinank] hemmaa w] h], mmom y[nni Pinank]hene. Mmarimma no akonnwa no na w]de maa ahenkwaa bi a na ]w] ahemfie h] baako a na w]fr[ no OPoku Fr[d]fr[d] a y[twaa no tia fr[ no Nana Opoku Fr[fr[. Opoku Fr[f[ no na ]b[s]] Pinank] akonnwa no mu. Na ]no nso, [nam ne mmanins[m ntii na w]fr[ no Nana Buabasa, nti Pinank] akonnwa no dane b[y[[ Buabasa Gyaase [nn[ yinyinaa. Enti Pinank] Gyaase no mmarima de[ no afiri h] ma ab[y[ Buabasa Gyaase.



Owura bi nso a ɔregye n'ahome wo adekyere mu nso maa mehunuu se, Akyeremadefoo no ye won a wode ntwene goro, woye agofomma a yeyi bea bi ama won se eho na wontena. Enti wobeko ho no na wahata nwoma a wode beyere won ntwene. Wobehwe na woresene won ntwene ne nnua (nkonta) a wode bebo won ntwene. Enti wone won yerenom ne won mma te bom, na worekyere won mma ntwene no ho adwuma. Won na woakoye amanebofoo a wode nkaebosem mane omanfoo (information department). Se asem biara si anaase ese se omanfoo tu anammɔn bi a, won na woto saa nkra yi. Se ebia asenkese bi si, te se ohene bi atwa n'ani ahwe dan a, ese se wosi atwene so to omanfoo nkra.

Owura no toaa so se, se yeka 'Asratoa' a, nka eye kontoa nketenkete bi din. Eye kontoa a antumi ammɔ yie, na na mpanimfoɔ taa kora atuduro wɔ mu. Tete no, nananom maa nkurofoɔ bi kɔtenaa Adum soro hɔ baabi a wɔn dwuma a na wɔdie ara ne se wɔdua kontoa yi bi. Enti wɔn na na wɔde asratoa kɔma asraafoɔ no ma wɔnya adeɛ kora wɔn atuduro de kɔ ɔsa. Esiane saa asratoa yi nti, wɔn a wɔtete hɔ no nyinaa beyee asratoa-asefoɔ.

Ɔrebewie no, ɔde sɔɔ so se, 'Asomfo' ye mpɔtamu a wɔboaa nnipakuo bi ano de wɔn kɔduaa hɔ maa ɔsom mu nnwuma bi. Nnwuma bi te se atomasie, asomasoma ne adeɛ see, wɔn na na wɔfre wɔn na wɔbeyɛ. Enti, ne tiawa mu no, wɔye ahemfie asomfo a seesei nyinaa wɔda so di wɔn dwuma ma Otumfoɔ.

Nana Owusu Akyaw nso kyeree mu se; "Woba baabi a Ɔpemsoɔ adwa si wɔ Kumase ha a, yefre ha Manhyia. Manhyia no, yewɔ baako wɔ Sunyane kwan so ne mmea binom nso wɔ Asanteman mu ha. Na Kumase ha no, eha na se nananom, bɔ twi a, na wɔbehya toto wɔn nnoɔma, dwene Asanteman ho. Eho na wɔdi nsem sisi agyinaee ahodoɔ a ebeboa ɔman no mpɔntuo. Eno nti na wɔtoo hɔ din 'Manhyia', faako a nananom ne wɔn mpanimfoɔ behya fa adwene wɔ hɔ. Sedee etee wɔ Asanteman mu nie; yewɔ ahemfo atitire binom a Otumfoɔ de wɔn aduadua mmeaee ahodoɔ binom a wɔhwe ne nsaase so, toto eho nsem a eno nti eho nhyeda nhia seɔno ara (Otumfoɔ) besee n'adaagyee abedi hɔ nsem. Wohwe mu a, yewɔ amanaman bebree a wɔkekabom beye Asanteman. Se ebia, Edwesoman, Mampɔnman, Dwabenman ne aman a wɔkeka ho. Enti se saa amanhene yi ne wɔn mpanimfoɔ behya a, na ekyere se Asanteman nyinaa na abehya ne no. Saa nhyiamu yi mu baako na Ɔkɔmfo Anɔkye yii sikadwa maa wɔn a ɔsane nso de bɔɔ fapem

sii ho maa Asanteman no. Enti seesei, efie yi a esi Manhyia ha yi, anka nananom pe se wobubu no ye no abeefo dee sononko koraa, nanso enam Okomfo Anokye asem a akae no nti yentumi mmubu no. Okyerere se yema no nka ho saa ara, mma yemfa yen nsa nka. Eno na aka 'Aman' no nyinaa abom sebaatan baako mma".

Opanin baako bi nso kaa biribi faa beae bi a adane mpotamu ara ne sa a wofre ho 'Dwabrem' ho se, "Na ehɔ ye bea bi a bere a Asante nkuro no yee se worekeka won ho abom no, na wokohyia se bea a wobeye won nhyiamu. Yei nso nti wopaw se saa bea a wogyina no na wobehyia abo won dwa. Na eye Asante nyinaa anaa Asante nkuro no nyinaa. Akyire yi ara a wode Kumase timm ho wiecee ansa na wode won nhyiamu anaa dwabo no rekɔ enne yi Manhyia. Saa bere no na Asante gu nkuro, nkuro a na wonhye da nni amanaman, nti bere a Asante kaa won ho bo mu nyaa ahenkuro Kumase wiecee no, na wobobo amanaman, nti na woyii won adwabo anaa won hyiamu no ko Manhyia".

Opanin Safo Kantanka kyere mu se 'Kotoko' nso ne bea a enne yi '*State Boys*' sie no de besi '*WESCO*' ho nyinaa. Na saa asem no abose pa ara ne 'kotoko'. Na ehɔ ye bea a, wotete Asante asraafɔ. Na ehɔ ye Kwae kese pa ara. Enti na wokyere won sedee wosi 'koto' wo nua ase, ko di won atamfo so nim. Na wei ye akodie mu nimdee a wosua. Akane no se obi nya mfee dunsia rekɔ no a, na na wode no ko ho kokyere no saa akodie ho nimdee no. Enti se obi kogye saa ntete yi baa, yese yebɔ no 'Koto ko'. Kyere se yeatete no sedee yesi koto fam ko.

Opanin no toaa so kyere se, na Nkukuowa ye bea a na woye nkukuo nkumaa ho adwuma nko ara. Ne titire no, dee wode beye adwuma wo mmukaase a enhia nkukuo akese biara.

Eno nti, na yefre ho ‘Nkukuwa’, a – wa no kyere kumaa. Adwennie a wodi no bi ne kwansan, apɔɔyewa, ne nnooma nkentenkete a wode di dwuma wo afie afie mu.

Aberantekwaa bi a wakwadere Asante amammerɛ mu yie kyere Kwaadaso mu kyere me se, “Eho no, mpanimfoɔ kyere se tete no na asuo kumaa bi da bonhwa bi a ɔmanfoɔ fa ho ko won mfuo mu. Na sedee tete ho no na kwaee abunkam mmeammae no, na saa nsuo yi ye nwunu, dedeeɛ a edwodwo akoma. Enti se wɔreko won mfuo mu a, na wɔamane ho asa bi ko, saa ara nso na se wɔreba a, na wɔyɔ. Na kane no nso dee, se woduru nsuo ho saa a, eno ara ne se woate ahahan, abɔ kudwo, na kyere se wode asa bi anom ko wo baabi. Na na aberewa bi taa twa mu ho konom nsuo no bi anɔpa biara ansa na wakɔ n’afuom. Dee na ɔye ne se, ɔpee koraa bi a eno na na ɔde sa nsuo no bi nom, na ɔwie a na ɔde n’adee ato ne kenten mu ko. Da koro bi dee ɔne nnipa bebree kɔhyiaa ho maa wɔsree no gyee ne koraa no. Ohwe a na ɔrekye, enti ɔyee no se dee ɔtwa toɔ no wie a, ɔnnya no ho na ensom ɔmamfoɔ. Ebaa saa no na eho nhyeda nhia se wɔbɔ kudwo ha won ho de kɔsa nsuo. Ne saa nti se obi rewura ho akɔpe nuso no bi anom na ɔhyia ne yɔnko a ɔfiri ho repue a na wabisa no se, ‘Woduruu ho no na koraa no da asuo no so?’ na ɔno nso abua no se, ‘Aane, eda so’ Eno na wɔka ka ka kae ara ama adane ‘Kwaadaso’ yi. Ne saa nti, bere a nnipa hyee aseɛ bobɔ won aseɛe wo ho no, edin no beyee bea ho prekoɛ”.

Ɔsofoɔ Patrick Nkruma nso kasa faa Ananta ho. Ɔkaa se Akan kasa mu no **ananta** ye adeɛ a ebo ho mmienu (nta). Na Ananta mpɔtamɔ no dee, eho ye bea a wɔhyee da de asrafoɔ sonoko bi kɔguu ho maa dwuma pɔtee bi. Saa asrafoɔ yi na won atuo no bobɔ ho mmienu mmienu ‘*double barrel gun*’. Na wɔfre won ‘anantafoɔ’ ‘*double barrel*’



atukurafoɔ. Na saa mmarima yi nye mmarima biara kwa, Oko mu no, wɔn a na wɔnim ko yie pa ara na wɔma wɔn saa '*double barrel*' no. Kane no, wɔn a wɔresua oko no na wɔhye aseɛ wɔ *nsa-nsa* mu. Kyere sɛ wo na wobesoaso asraafoɔ no nnoɔma. Edidi mu saa ara, na wɔma wo etubena baako ama wode ahye aseɛ. Ekɔba sɛ wotumi di mmaninsem wɔ oko mu a, na wɔabɔ wo aba so ama wo 'anantatuo'yi bi. Yei kyere sɛ woabeyɛ oko mu otitire. Saa 'Anantafoɔ' yi na na wɔbɔ 'Asantehene' ho ban.

Owura no kyereɛ mu sɛ kuro a wɔfrɛ no Worakɔse yi, na eyɛ Kumase mpotamu bi a wɔyɛ werɛmfoɔ, na wɔn ani ye den pa ara. Na nnipa pii suro saa bea ho, efiri sɛ, wɔkyere sɛ na wɔtaa di awu. Enti, sɛ obi soma ne ba, anaa ɔfoforo sɛ ɔmfa nkra nkɔ ho a, deɛ ɔsomafoɔ no taa ka ara ne sɛ, 'Eho deɛ, yenko nsane mma kwa, enti wo ara ko se wɔn', wo ara kɔka w'asem. Eno na ebɛdaneɛ "worakɔse" no. Enne yi mpo, saa atirimuodenseɛ no wɔ ho kakra. Ehofoɔ no nni ntimmɔboro mma afoforo. Enye enne yi a nnipa adɔso wɔ Kumase a, nka, na ahɔhoɔ nnoɔso wɔ ho koraa.

Bere a me ne owura bi retwetwe nk]mm] fa Kumase mpotamu a wɔfrɛ ho 'Kete' no ɔkaa sɛ, tete no, wode wɔn a wɔgoro *kete* no kɔdua saa bea ho sɛ bere ano bere ano wɔmmɛgoro mma Otumfoɔ. Kane no deɛ, na enye ɔhene biara na wɔgoro kete ma wɔn. Na wɔgoro ma amanhenenom anaa sebe, Otumfoɔ. Enti, sɛ eho kɔhia sɛ wɔgoro ma 'Nana' a, na wɔakɔfa wɔn ama wɔabɛɔ ama no.

Me nkɔmmɔtwetwe mu no menyaa ɔpanin bi a ɔte Kɔdeɛ Boɔhomaa ɔkyereɛ sɛ; "Yɛwɔ baabi wɔ Kumase nkwantia a yɛfrɛ ho Penten, eɛn kɔdeɛ Boɔho. Eyɛ a, mpanimfoɔ bu

εβε bi σε, ‘Penten asaase nna ho kwa’. Na eno na ebinom ka no σε, ‘Pentee mu asaase nna ho kwa;’ nanso ente saa. Pente no eye Twene bi din, apentema bi a σε yεsoa abosom a yεka saa twene no di n’akyi. Saa twene no din na yede kuro no too no. Tete no wōwoo yen nana bi, na bere a yεwoo no no, na **ne nsa abo twedeε**, wobae mu a εmmae. Enti Otumfoanim na wode no baeε maa omaa wōkōguu nsa ansa na ne nsa no mu rebae. Ne nsa no mu bueeε no na yaawa si abofra no nsam. Enti Otumfoε maa wōsii efie bi wō saa bea ho na ode bosom no sii mu.

Bosom no asi ho firi afe 1690 abesinne. Kane no na εho nyinaa ye kwaestumm, na εsiane bosom no nti, wōgyaa asaase bi too ho a na yennō nye ho hwee. Σε obi a onnim no duru ho na obisa asase no ase a, deε oka kyere no ara ne σε, ‘Asaase wei deε, εna ho kwa, eye Penten dea’, ‘Penten asase yi deε εna ho kwa, eye obosom no dea’ ”.

Me ne nana Asenso nkōmmōbō no, okaa bio σε; “Abakōsem mu no, yewō mpotamu baako wō Kumase ha a yεfre ho Akoyem. Enne εso akata deε nanso mpanimfoε kakra a wōwō Asanteman mu ha no deε wōnim deε mereka yi. Enne Asante kuro a wōfre ho Feyiase no edin a wode too ho wō Asante ne Dankyira ko no akyi no ye Akoyem. Ekyere σε, εho ne bea a Asante ne Dankyira ko kesee no mu yereε maa nkonim baa Asante afa. εho nso na wōkyeree Ntim Gyakari, na εho nso na oko no baa awieεε. Enti ne din pa ara ne Akoyem, na εho abakōsem nso na maka wo no. Nkaedum a Okōmfo Anōkye yeeε ne σε, oduaa kube bi wō kuro no mu a, enneyi mpo εda so si ho. Wobeduru ho no na wōato aban bi afa ho ahyia”. Feyiase nso

Me ne ɔkyerɛkyerɛni bi nso hyiaɛ a wɔfrɛ no owura Brefo na nea ɔka faa Mamprɔnten ho nie; “Wonim Akyeamprɔtene? Ɛno ne ɛnne yi kuro ‘Mamprɔnten’ no. Sɛ wɔkyerɛ mu a, na ɛyɛ ɔpanin bi a wɔfrɛ no Akyeamprɔn na ɔkɔbɔɔ ne sɛsɛe wɔ baabi a na nwura a yɛfrɛ no ‘ɛtene’ nko ara na na atwa hɔ ahyia. Kane no nso deɛ, sɛ obi te ne ho kɔbɔ n’akuraa saa a, na ɛreyɛ akame ayɛ sɛ ɛhɔ ye ne dea ne sa. Kane no nso na apereapere nni hɔ sɛ ɛnne yi. Enti sɛ obi rekɔyɛ biribi wɔ hɔ; sɛ ɔrekɔte aduro, sɛ wɔrekɔ atwee anaase ɛdeen a, deɛ na wɔtaa ka ne sɛ, ‘Merekɔ Akyeamprɔn tene no mu’. ‘Akyeamprɔn tene no mu’, ‘Akyeamprɔn tene no mu’, na abɛdane Mamprɔnten yi o. Na nka ɛyɛ ‘Akyeamprɔn tene’ tete hɔ no”.

Wɔ nkɔmmɔtwetwee mu no, ɔkyerɛkyerɛni baako a wɔfrɛ no Nana Agyei Boateng a ɔkyerɛ adeɛ wɔ “Edwesoman” kyereɛ ɔtwerefoɔ no abakɔsem a ɛfa mpɔtamɔ bi a wɔfrɛ hɔ Kyirikoko ho sei, “Deɛ ɛfa abakɔsem ho no, yewɔ mpɔtamɔ kumaa bi wɔ Kumase Tafo dadam (Old Tafo) a wɔfrɛ hɔ **‘Kyirikoko’**. Na saa edin yi, ɔpanin bi a na wɔfrɛ no Agya Badu na ɛnam ne so maa wɔnyaaɛ. Na ɔtwi A. A. Sanwoodfoɔtima kaa no bi. Deɛ ɛkɔbaɛɛ ne sɛ, da bi anɔpa a na ɛkɔm de no, na ɔfrɛɛ koko wura bi sɛ ɔmmra na ɔntɔ bi nom. Ɔsɔɔ kokowura yi mu sɛ ɔresoeɛ no no, prɛko pɛ, na koko yi nyinaa hwie guu fam waa. Ne ho dwirii no yie a na ɔnhunu deɛ ɔnka. Ɔbueɛ n’ano ara pɛ ɔsɛ, ‘Ei saa na etee deɛ a, ɛhafoɔ nyinaa mokyiri koko, asaase yi mpe koko anim ahwɛ. Ɛnna ɛhɔfoɔ de yɛɛ kyirikoko, kyirikoko, kyirikoko ara saa mpɔtamɔ hɔ abɛdane Kyirikoko de besi ɛnne a merekasa yi.”

Wei da no adi ma yehunu se, Asante mpɔtamu din no bi nam asisem ahodoɔ bi so na eba. Saa asisem yi ye adebone bi a etoo onipa bi wɔ beae ho a enam so maa wɔbenyaa edin a ete saa.

Okyeame bi a me ne no dii dwuma yi ho nkɔmmɔ nso maa abakɔsem a efa mpɔtamu Ayigya ho. Ne nkasaee mu no, akaa se, “Mpɔtamu Ayigya abɔsee pa ara nie; Asem no ka no ye ‘Ayeregya’ Abakɔsem kyere se ohene bi beforoo Asanteman adwa kɛsee no. Na eberɛ a ɔbedii hene no, ohunuu se ne nananom yerenom a wɔakɔ wɔn nsumannkyire agya wɔn ho no nni bea papa biara tete. Enti ɔkɔtwaa asaase yantam bi maa ne yerenom (ne nana yerenom) yi sisii adan wɔ ho maa wɔn. Enti na mmara mma kwan mma obi nkɔfa eho asaase no bi nye ne ho adee, efiri se eye nananom yerenom na yede ho agya wɔn.” Enti se wote Ayigya a, na se etee ne no, nananom yerenom a sebe wɔawuwu agya wɔn no, wɔde nsaase no agya wɔn se wɔnnidi so mfa mmɔ wɔn bra”.

Wei kyere mu pefee se ampa kasa bi nteasee ne ne ka mu no hia obi a ɔte kasa no na ɔte aseɛ anaa ɔfiri bea ho (native people) na wɔaboa ama emu ada ho. Kyere se, se obi ntenaa bea bi nkyeree anaase ɔnye eho ni a ɔnte aseɛ anaa mpo ɔntumi mmɔ edin a ete saa no yie.

Mebisaa awuraa bi a ɔno nso atena Amakom mpɔtamu no so akye maa ɔkyeree mu se; “Kumase mpɔtamu kɛsee a wɔfre no Amakom no, nnipa bebreɛ dwene se na wɔdua mako wɔ ho anaa na eho ye makofuo kɛsee bi, nanso ente saa. Asem no abɔsee ne se ‘Amma ankɔ, ‘wamma ankɔ’ Dee etee ne se wɔn a wɔdii ho kan no, na wɔgye ahɔhoɔ ani yie. Enti se obi firi baabi foforo bɛtoa wɔn a anika nti, ɔnsane n’akyi nkɔ bio. Efene a tete no na wɔdi wɔ ho ne se, ‘eha dee yemma nsane nkɔ o’. Enti na nnipadɔm wɔ ho bebreɛ no. Saa

fene yi ne ehɔfoɔ ahɔhogyee su na wɔde too hɔ din se Amakom: Amma-ankɔ-m, bea a wokɔ a wonsane nkɔhwewɛ bea foforo biara se worekɔtene hɔ. Enti se wote Kumase mpɔtamu Amakom a na deɛ ekyerɛ ne no”. Otwerɛfoɔ no nhwehwɛm mu no, nnipa baasa na wone wɔn twetwee nkɔmmɔ pɛɛ Amakom ho abakɔsem firii wɔn hɔ, na wɔn mu mmieniu na wɔn ano kɔɔ bɛnkoro mu. Yei na maa megyinaa so faa wɔn nkyerɛm mu no.

Me nkɔmmɔtwetwe mu no menyaa Otumfoɔ nhemfo nkumaa no mu baako a wɔfre no Nana Owusu Akyaw ne no dii nkɔmmɔ faa Kumase mpɔtamu a ɛde Asokwa ho. Nana kyerɛɛ se, “Se yekɔ abakɔsem mu a, se eyeeɛ a yenyaa mpɔtamu a yɛfre no Asokwa no ne se, na saa bea hɔ ye nnuaba ahodoɔ nko ara a ebi ne ankaa, paya, kwadu, mango, apre ne nea ekeka ho pii. Na saa nnuaba ahodoɔ yi mu biara so wɔ ne bere so, na na eye akɔnno se. Na se wonnim na woye w’adwene se worekɔte bi a, due! Wɔkyerɛ mu a, na mmoa akeseɛ a wɔn ho ye hu bi te se sebo ne asono nye nna wɔ hɔ. Yei enti se obi hyia wo na ɔka se ‘Eeii! Nnuaba na aso, aso sei’ a, na ɔni ko nso abua se,’ Ao! Se aso a, aso kwa! Efiri se mmoa akeseɛ akeseɛ no mma kwan na obi atumi akɔte bi adi. Eno nti, asem ‘Aso kwa, aso kwa’ no na ebeyee mpɔtamu ASOKWA yi.

Opanin bi a ɔye adwuma wɔ ‘Town and Country Planning’ asoee a ɛwɔ Kumasi kyerɛɛ mu se; “Yewɔ kuro bi a abeye Kumase mpɔtamu a yɛfre hɔ se Aburaso. Se woreye aduru kuro no so a, nsuo bi da hɔ a atwa kanko saa, na nsuo no pampa so na wɔkyekyerɛ kuro no. Se amamfoɔ rekɔ hɔ a, wɔtaa ka se, ‘Merekɔ baabi a abura no wɔ no; anaa mereko abura no so’

Aburaso koro yi ara na nwomanimfo] bi a wakwadare Asante Twi Kasa mu yie nso kyer[[ mu fofor] kyer[[ me s[; s[ y[ka s[ Aburaso a, na y[rekyer[bea bi a asuo

bi w] a [ntene na ani nso k]r]gyenn a y[ahy[ da agya ama ]hene anaa bura a y[ahy[da atu no beae[ sononko kamakama ama ]hene anaa ahemfo]. {y[ a na w]w] nnipa atitire a w]b] saa abura sononko yi ho ban w[n h] s[ [b]y[ na obi mma h] mm[sa bi anaa ]mfa biribi b]nee bi mm[gu mu. S[ es[e a w]sane tu fofor]. Saafo] yi tete h] w[n abura no.

Yei nti s[ wosoma obi a, ]se merek] Aburasefo] no h], Yei na [nn[ adane mp]tamu Aburaso no. {w] Kwadaso ne Agric-Nzema ntam h].Aburaso nkyer[ase no ahyia mmienu. Yei nso nti, megya to h] ma nkyerimma a w]b]y[ dwumadie yi bie no atoa so

ahunu mu nsonsonoe].



Sɛ yehwɛ mpɔtamu 'Old Tafo' (Tafo Dadaa mu) nso a, nhwehwɛmu yi ma no da adi sɛ, n'abɔsɛɛ pa ara firi asemfua 'ta' mu. Asem 'ta' yi kyere *ɔko*, apreapereɛ anaa adwumaden bi a yɛde yɛn nsa na ayɛ. Enti Asantefoɔ wɔ akodeɛ bi a wɔfrɛ no 'tadua' eyɛ akodeɛ, ne su bi ne agyan. Kane no sɛ wɔrekɔ ako a, yeka sɛ 'Yerekɔ ta' anaa 'Yerekɔ ɔko'. Enne yi deɛ wonte sɛ obi rekɔ sɛ 'Yerekɔ ta,' 'Yereta' anaa biribi saa. 'Ɔko' no ara na yeka. Saa asem yi ne sɛdeɛ Nkranfoɔ ka ɔko no yɛ pɛ, 'ta'. Na 'Tafɔfoɔ' no bu wɔn ho sɛ wɔyɛ akɔfoɔ aniedenfoɔ. Enti ne tiawa mu no, 'Tafɔfoɔ' a ayɛ akɔfoɔ no mu na ɛbeyɛ Tafo no.

Kumase mpɔtamu ahodoɔ a agye din no mu baako ne Bantoma. Abakɔsem a ɛtaa saa din yi akyi no yi no adi sɛ, na Baa yɛ 'Twafoɔhene' a ɔtwa sa ma akɔfoɔ nya baabi fa wɔ ɔko

berɛ mu. Mpanimfoɔ kyere sɛ, Efiada a ‘Sikadwa Kofi’ besii ho no na ɔretwa kwan akɔsi Manhyia, baabi a enne yi Ɔpemsoɔ adwa sie yi. Na ne ntoma no regyegye no berɛ a ɔretwa sa no, enti ɔpomponoo ne ntoma no guu asuo no ho sɛ ɔwie a, wabɛfa afura. Ɔkɔbae no na nsuo no ayiri afa ne ntoma no kɔ. Enti ɔne ne dɔm no hwehwɛɛ ara wɔanhunn no, enna wɔsɛ, ɛha na Baa ntoma no yerae no. Eno na aka ho abesi enne yi a adane Bantoma no. Enti, sɛdɛɛ etee ne no, nsem a yesisi **SO] NO** ma yenya nkuro ne mmeaɛ ahodoɔ bi din.

Sɛ yehwe mpɔtamu Suame nso a, nhwehwɛmu yi da no adi sɛ, Soamefoɔ dwuma a na wɔdi ma Asantehene ne sɛ, wɔn na wɔsoa Asantehene apakan mu. Sɛ Asantehene tena n’apakan mu a, Soamefoɔ na wɔsoa no. Enti sɛ wohwe baabi a wɔduaa Soamefoɔ a, wɔben ahemfie pa ara yie, sɛdɛɛ ɛbeyɛ a wɔhia sɛ wɔbema nana so a, wɔnsee berɛ. Nti enam saa dwuma a na ɔmanfoɔ yi di so na ɛmaa yenyaɛ edin “Soame” no.

Dadeesoaba nso yɛ Kumase mpɔtamu ahodoɔ no mu baako. Abakɔsem a etaa mpɔtamu yi din no akyi no yi no adi sɛ, wɔn a wɔtete ho no yɛ nkurɔfoɔ bi a wɔbɔ Asantehene ho ban, wen no sɛ biribi bɔne bi nto no. Na ansa na wɔreba saa bea no, na saa nkurɔfoɔ yi na wɔadi bɔne bi a, na anka ɛsɛ sɛ yebua wɔn kumfo, yi wɔn firi ho koraa. Na eno mu na nana Asantehene de kyɛɛ wɔn na ɔyɛɛ sɛ wɔma wɔn sekan ma wɔmfa nye adwuma nnodo saa bea ho kama. Na adɔ no mu na nkurɔfoɔ yi yɛɛ sɛ wɔnnɔ adɔ hunu saa, enti wɔde nnɔbaeɛ ne nnuaba besisi ho ama aboa wɔn. Na ampa nnɔbaeɛ no yɛɛ kama sosoo dɔsɔɔ. Na nnɔbaeɛ yi na nkurɔfoɔ yi de ɛmu bi kɔmaa Otumfoɔ. Wei na Otumfoɔ hwɛɛ dinn na ɔkaa sɛ, ‘Ah! Sekan yi a mede maa mo yi na ɛso aba mfasoɔ yi. Nnadeɛ yi aso-aba’. Sekan yɛ dadeɛ, enti Dadeɛ - aso- aba, eno na adane ayɛ ‘Dadeesoaba’ a ɛwɔ ho nne yi.

Diakomfoase nso ka Kumase mpɔtamɔ no ho. Eyɛ beaɛɛ bi a ɛben enne yi Ɔkomfo Anokye Ayaresabea ho, a berekorɔ no ara na ene Asantehene ahemfie wɔ twaka kɛsee. Saa bere no mu, sɛ akomfoɔ bi hyɛ nkɔntorɔ anaa wɔdi bɔne bi, ma yɛbua wɔn Kumfo a, ɛho na na yɛkɔku wɔn, hyɛ wɔn ase. Enti, wɔyɛɛ no sɛ saa beaɛɛ no di-akomfoɔ ase, anaa ɛhyɛ akomfoɔ ase firi ɔman no mu. Enti sɛ wohwɛ na sɛbe, ɛnye ɔkomfoɔ baako pɛ ho asem na yɛreka, na mmom na wɔdɔɔso. Enti ɛkyerɛ, sɛ eyɛ beaɛɛ a wɔde rehyɛ akomfoɔ ase ne sa. Saa asem yi na abeyɛ mpɔtamɔ yi din besi enne no.

Anokye-kom-man-mu nso yɛ mpɔtamɔ wɔ Kumase. Na Ɔkomfo Anokye yɛ Asanteman komfoɔ kɛsee pa ara. Na ɔtaa kom mmeamea pii na mmom beaɛɛ a na ɔtaa di ne dwuma na ɛrekame ayɛ sɛ ɔkom kɛsee pa ara yie ne beaɛɛ yi. Enti, sɛ ɛho kɔhia sɛ wɔkɔhwɛhwɛ n'akyiri kwan a, wɔsɛ 'Enneɛ moma yenko n'akom man mu', bea a sɛdeɛ ɛtɛɛ biara no ɔbeba abekom ho no. Na ɛnye sɛ ɛho yɛ kuro kɛsee anaa ɔman mu biara, mmom, ɛsiane dwumatitire a na ɔdi wɔ ho, ne nnipadom a na wɔpia ba ho bebisa wɔn ti nti, na ɛho ayɛ ɔman ara ne sa. Enti sɛ wote mpɔtamɔ a ɛde 'Anokyekomman mu' a, na sɛ ɛtɛɛ ne no.

Kumasi mpɔtamɔ no mu baako din ne Nsɛneɛ. Nkɔmmɔtwetwee mu no, ɔkyeame fofor] bi nso kyereɛ mu sɛ; Nsɛneɛ yɛ edin a yede ma asomfo bi a wɔwɔ ahempɔn ahemfie, ne titire no Nsɛnehene ahemfie, ne amanhene binom ahemfie. Mpen pii, wɔn na wɔhwɛ ma dede ano brɛ aseɛ wɔ ahemfie wɔ asennie ne adwabɔ mu. Eyɛ a wɔtaa hyɛhyɛ ɛkyɛ a sika kɔkɔɔtetare wɔn apampam. Deɛ eyɛ a wote firi wɔn anum ne sɛ, 'Tie o, tie', 'ɛha nye dinn!.



Wohwe se eho beye din ama ohene anya kwan akasa. Na bea a enne yi yefre ho Nsenee no, eho na na wotetee. Na dodoo no ara abobo won asease wo ho a wone won yerenom ne won mma tetee. Enti, 'Esenfoo' no mu, anaa 'Esenfoo no ho' na adane abeye Nsenee enne yi no. Bio nso, [y[ Gyaase fekuo no mu baako a w]n na w]gyegyegye ]hene kasa ho berr[ a ]tumfo] rekasa w] badwam anaa nhyiam mu bi ase[ no, w]n na w]taa y[ tie oo tie!, tie oo tie!, Asante hene ne no,!! kasa a, obi nka bie!, kasa pr[- ko ne no!! Saa nkuro] yi na ade[ bi a ay[ te s[ [fo] nwoma na sika tetare ho w] w]n apampamu no. W]n adwuma baako a w]y[ ne s[, kanee no na w]soma akyeame ne nhenkwaa k] baabi anaa w]de as[m soma w]n s[ w]nk] ka nkyer[ ]man foror] a, na Ns[nniefo] nso ka ho na s[ w]k] na s[, [s[ s[ y[two obi nsa a, saaf] yi (ns[nniefo]), na na w]two w]n nsa, na w]de ab[kyer[. Na s[ [ba saa a, na [kyer[ s[ saa ]hene kor] no p[ ]ko na ako, na Asantefo] nso ma ntokwa mee saaf] no.

Wei ma mu da ho se, asem a yeka, ka, ka ma ekokwa yen no na etaa beye edin a yede to biribi ma eka ho no. Enti nkuro ne mpotamu ahodoo ne mmeamnea din mu fa kesee no ara gyina biribi a na eko so wo ho anaa esu bi a na eda adi wo saa bea ho so.”

#### **4.1.2 Mpɔtam din a egyptina nnipa so.**

Ɔpanin bi a wofre no Oppɔn Kyekyeku a ɔwo n'ahomegyee mu na wakwadare Asante kasa mu ne me twetwee dwumadie yi ho nkɔmmɔ faa mpɔtam Oforikurom ho. Ɔkyereɛ mu se; se wohwe nkuro din a egyptina nnipa din so a, yewo bea bi wo Kumase ha a,

erekame ayɛ sɛɛnnɛ yi nnipa dodoo no ara na wɔate saa din yi. Wɔfrɛ ho ‘Ofori Kurom’. Naakyere sɛ wohwɛ edin no koraa a etumi kyere saa mpɔtamu no abɔsɛ. Abakɔsem kyere sɛ owura bi a na wɔfrɛ no ‘Agya Ofori’, na ɔno na ɔne ne yere ne ne mma dii kan kɔtenaa pampa no so ho baabi. Eho no, na nkurofoɔ susu sɛ saa bea no ye mmoa akeseɛ a wɔtumi kyere abɔpɔn ne nnipa mpo we ahyɛ ma. Eno nti na nnipa ntaa nkɔsra wɔn. Edidi mu ara na mmarima baasa bi nso kɔkaa ne ho. Ne saa nti, sɛ obi rekɔ akuraa no ase a ɔde Agya Fori din na ɛkɔ ho. ‘Merekɔ Agya Ofori akuraa’, ‘Merekɔ Agya Ofori akuraa’, ‘Merekɔ Agya Ofori akuraa’. Akyire yi a amamfoɔ hunuu sɛehɔ ye sɛ wɔtena ho no, wɔhyɛɛ aseɛ boboo wɔn aseseɛ wɔ ho maa ebeyɛɛ kuro kumaa bi. Ebaa saa no na wɔnka ‘Agya Ofori akuraa’ bio, mmom, eyɛ a wɔsɛ ‘Agya Ofori kurom’. Kane no mpo deɛ na yetumi de adan mmieniu bi gyina ho sɛ kuro. Sɛ ebia ɔpanin asomasi akuraa anaa ne kuro. Kyere sɛ, eho ara na ɔte yene biribiara. Ne kuro ne no. Ennɛ yi no, akɔyɛ bea kakrakaa a enam ne din no nti akɔyɛ Oforikurom. Enti sɛ wote Oforikurom a, na n’abɔsɛɛ ne no”.

ɔpanin Kyekyeku toaa so kyereɛ nsem foforo mu kyereɛ me sɛ; Kane no, na etumi ba sɛ baabi a otitire anaa ɔbrempon bi tee no, wɔtumi de ne din to bea ho. Enti wohwɛ mu yie a, Nana Prempe a ɔto so mmieniu, Adum ‘Highper Road; eho na na ɔtee. Wɔkyere sɛ kwantempɔn yi so na na ɔfa da biara kɔdi ne dwuma ansa na ɔrebeforo akonnwa keseɛ no. Enti yede saa kwantempɔn yi too Nana sɛdeɛ ebeyɛ nkaedɛ ama nkyirimma. Abakɔsem kyere sɛ, berɛ a ɔbeyɛɛ Asanteman hene akyi no, wannyaɛ ne fie dada no mu beda. Eho na da biara sɛ ɔbɛkɔ Fikeseɛ mu a, na ɔnam, enti na ennɛ yi yede saa mpɔtamu no ato ne din soɔ no ‘Prempeh the second street’ wɔ borɔfo kasa mu no.

Maame abasiriwa bi a ɔtwerefoɔ no ne no twetwee dwumadie yi ho nkɔmmɔ daa no adi se: “Eto da a, yetumi de obi din to bea pɔtee bi, enye se ebia sebe ɔye otitire anaa ɔdehyee, anaa ɔdii dwuma sononko bi a eyi no adi, mmom, se ekɔba se ɔno na ɔdii bea ho kan a, wɔde onipa korɔ no din ye eho din. Hwe, yewɔ baabi wɔ Kumase ha a, yefre ho ‘Atenga Junction’ Sebe, Atenga deɛ, anka eye eserem din, nanso, ɔno ne onipa a ɔdii kan kɔtenaa bea ho, dodoo ho, boɔ ne seseɛ. Esiane se na ɔnte mmen kwantempɔn no nti, ɔpanin yi pae akwammoaa bi too kwan keseɛ no ho a, na ɔfa so ko ne fie. Eyee kakra no, nnipa hyee aseɛ sisii won adan kɔtenaa ho mmaako mmaako. Esiane se na Atenga din ahyeta ho nti, se obi fa kaa na ɔrekyere dorɔbani no a, deɛ ɔka ara ne se, ‘Si me Atenga nkwanta’. Eno na adidi mu ara enne yi, adane abeye ‘Ateng Junction’ wɔ borɔfo kasa mu no”.

#### **4.1.3 Mpɔtam din a egyina ɔsom bea so**

Akyerekyerefoɔ a me ne won kyere Twi kasa no mu baako nso adwenkyere ne se, “Osom bi din ne bea korɔ a saa ɔsom no di ne dwuma no tumi beye bea no din. Mpɔtamu bi te se Roma Hill sei; bere a Romanfoɔ no firi Akwasi kɔkɔ kurom beduruu Kumase ha no, eho na wɔbesoeɛ. Wohwe a, eho wɔ Pampa so kakra, na eho ne bea a Romanfoɔ aborɔfo no besoeɛ kane. Enti Romanfoɔ pampa a wɔabetena so, ‘Romanfoɔ bepɔ’, ‘Romafoɔ bepɔ’, na ebekaa ho. Na enne yi, sedee medii kan kae no, aborɔfosem nti, enna Aborɔfo no ankasa nso won kasa na wɔde bataa ho. Eno na abeye ‘Roman Hill’ – Kyere se pampa a Roman asafo no besoeɛ so no”.

Dorɔbani bi nso a ɔye Asanteni na ɔte Asante Twi Kasa no yie no kyere se, “Se yehwe baabi te se Asawase soro ho a, esiane se nkramofoɔ atre afa ho nyinaa na wɔasi won

masarakyi kесеe pa ara wо hо nti, wоfrе hо ‘Central Mosque’. Obi wо Kumase na оka se оrеkо ‘centra mosque’ a obiara hunu/nim hо, akоyе ne ho mpоtamu korokorowa bi.

Nokwasem baako nso ne se, Akanfoо wо оdо pa ara nti se woba Kumase ha a, wоbenya Fantefоо asoee, Anlogafоо, Frafrafoо, Nzemafoо ne wоn a wоkeka ho nyinaa wowо asoee ahodoо. Mmusuakuo ahodoоa wоfiri Ghana atifi fam baa Kumase no na wоtaa ka wоn ho bom tena baabi a wоfrе hо Zongo. Kumase ha, wotaa te edin ‘Moosi Zongo a, na yei kyere se Moosifoо na wоdоso pa ara wо hо. Afei nso yewо Frafra line, Dagomba line, ne zongo zongo a abeyе mpоtamu sononko.

#### **4.1.4 Mpоtamu din a egyina abоdee so**

Оkyerekyerени bia оkyereadee wо ‘College of Education’ Asante- Agona no kyereе mu se; ‘Yewо mpоtamu bi a yefre hо se Asowase. Akanfoо wо dua bi a yefre no ‘asowa’ anaa ‘asaa’. Mpanimfoо ne nananom abakоsem mu no na wоwо asowa dua kесеe bi a nkumaa kakra bi nso atwa ho ahyia wо saa bea hо. Na sedee wonim no, ewom se nnuane a Akanfoо taa di pa ara ne wоn ankasa mfudee nansо, mpen pii no yede nnuaba na edwodwo yen kоm ano. Na ‘asaa’ nso se ankaa nnya ntoо ne de mu mpo na baako pe tо wо ketrema so a, gyae, ankaa biara a wobedi no, esene ewоо. Wei nti na оmamfoо taa mmane hо kоpe asaa yi bi fa wоn se ase ansana wоadi ankaa agu so. Eho anika nti, ebinom hyee aseе bobоо wоn asesee wо hо. Tete no nso dee, na nnipa nha wоn ho nsisi adan nwanwasоо biara ansa na wоatena mu. Nkakra nkakra na eho hyee aseе se etrete. Wei nti wоn a wоwо nkruaasee ahodoо mu rekо akоsra ehоfoо no a, eye a wоtaa ka se, ‘Yerekо asowa asefoо no hо’ Enti, ‘asowase’ abоsee pa ara na mase wo no”.

Otwerefoɔ no nkɔmmɔtwetwee mu no, Ohene bi nso kyereɛ sɛ; deɛ ɛmaa yenyaa Nsuase mpɔtamu no ne sɛ; Kane no na ɛhɔ nyinaa ye nsuonsuo. Na ɛye ahwedefuo keɛɛ a na ɛhɔ nyinaa ye dinn pa ara. Saa bea hɔ nyinaa ka Akyɛmpenhene nsaase ho. Ɛwom sɛ na nnipa tete hɔ deɛ, nanso na wɔnnɔɔso sɛ deɛ ɛwɔ hɔ nne yi. Yesusua no, na yetaa kɔ hɔ akɔtɔbɔ. Ɛsiane sɛ na ɛhɔ ye nsuonsuo nti, ɛye a deɛ yeka ara ne sɛ ‘Yereko nsuo asefoɔ’ no hɔ. Nsuo ase, kyere sɛ, wɔtete nsuom. Wɔreko-ba nyinaa na wɔnam nsuom. Enne yi mpo deɛ nsuo ne ahwedee no ayera ne sa, nanso edin no deɛ aba asetena.”

#### **4.1.5 Mpɔtamu din a ɛye Animuonyamhyɛ**

Opanin Kyekyeku betoaa so kyereɛ mu sɛ; Animuonyamhyɛ di akotene wɔ edintɔɔ mu yie. Obi tumi de ne ba to ne yɔnko bi de hyɛ no animuonyam. Saa ara nso na yeɔa yen mpɔtamu ahodoɔ no bi nso so a eteteɛ. Yɛwɔ abrempɔn ne atitire binom wɔ hɔ a wɔboaa maa nkuro tuu mpɔn, ɛnam so ama nkuro ne mpɔtamu bebree atu mpɔn. Saafoɔ no nso yetumi de wɔn din toto mpɔtamu no bi so de hyɛ wɔn animuonyam. Kwantenpɔn a ɛfiri Kumase dwa keɛɛ mu (Centrl Market) kɔsi Asafo dwa keɛɛ mu (Asarfo Market) no, edin a ɛda so pa ara ne ‘Fuler street’; wɔde edin yi too bea hɔ de hyɛ tete Komisa bi a na ɔhwɛ Kumase kuropɔn yi so bere a na Aborɔfo di yen so no animuonyam wɔ n’adwuma pa a ɔyɔɛ. Mpanimfoɔ kyere sɛ, na ɔbɔ ne ho mmɔden yie, na ɔyɛɛ mpontu nnwuma pii wɔ Kumase maa kuro no tuu mpɔn. Enti wɔde ne din too bea hɔ de yeɛ no nkaɛɛ.”

Bere a me ne ɔkyerekyerɛni baako a wɔfrɛ no Ɔsɛ Wusu retwetwe dwumadie yi ho nkɔmm] no, ɔmaa me hunuu sɛ, ”Sɛ yeka sɛ yereka edin a yede atoto Kumase mpɔtamu binom so de hyɛ ebinom animuonyam a, enneɛ anka adaagyɛɛ bebɔ yen. Bere a yen bɔɔlobɔfoɔ nkumaa a yɛfrɛ wɔn ‘Starlets 91’ kɔgyɛe kuruwa keɛɛ wɔ ewiase nyinaa akansie a ɛkɔɔ so wɔ afe apem ahankron aduoɔkron baako (1991) mu baɛ no, yede

kwantenpon kɛsɛ baako a ɛda Kumase agoprama kɛsɛ no akyi (Kumasi Sport stadium) no too wɔn. Enti, ɛde besi ɛnnɛ, yɛfrɛ saa kwan no ‘Starlets 91 street’ wɔ borɔfo kasa mu. Enti ɛyɛ nkuranhyɛ kɛsɛ ma wɔn”.

Ɔkyerɛkyerɛni yi toaa so sɛ; “Mekae sɛ me papa kaa Hundson street’ ho asem kakra kyereɛ me. Ɖwom sɛ yenyinii wɔ Kumase ha deɛ, nanso yen mu binom nhyɛ da nnim mmeaɛ a yɛtete no ho abakɔsem papa biara. Da bi a me ne me papa nam na yerebɔ nkɔmmɔ no, ɔkyerɛ me sɛ, ɛfiri ‘Justice Hotel’ de kɔsi Asokwa fita mu no, wɔde bea hɔ too ɔkofɔ bi a na wɔfrɛ no Hundson. Ɔkyerɛ mu sɛ, ɔkofɔ yi dii mmaninsem wɔ ewiase ko kɛsɛ a ɛtɔ so mmieniu no mu yie. Enti ɔko no kɔ awieɛ no na wɔmaa no begyee n’ahome wɔ bea bi a ɛnnɛ wɔasi ‘Justice hotel’ no. Ɖwom sɛ ɔnte ase bio, nanso ne ho abakɔsem no boa ma yɛkae deɛ ɔbeyɛɛ.

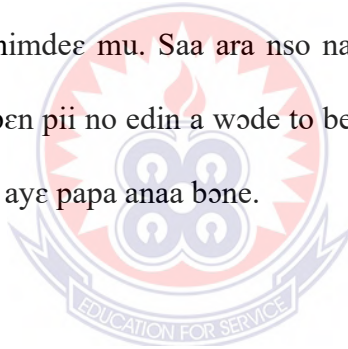
Me ne Otumfoɔ kyeame mu baako twetwee nkɔmmɔ a biribi nti wampɛ sɛ ɔde ne din bɛto dwa, kyereɛ mu sɛ, “Osei Tutu I Avenue’ yi yɛ nkonnwa ne nkaeɛ din a yɛnya firii ɔhene kɛsɛ bi a ɔpue firii Asante Ahennie mu a yɛfrɛ no Osei Tutu a ɔdi kan. Ɖyɛ anisɔ ne obuɔ a Asantefoɔ a wɔnim kasa no abɔsɛɛ (Sociolinguistic) no de ma wɔn ahemfo na wɔde deɛ enti a wɔde saa mmaɛ no toto ahemfoɔ akɛsɛ akɛsɛ saa no ase yie sene wɔn a wɔnyɛ Asantefoɔ no, sɛdeɛ wɔsi te aseɛ ne sɛdeɛ wɔsi bɔ din no mpo. Na Nana Osei Tutu a ɔdi kan taa fa bea hɔ ko n’atenaɛ, ɛno nti na wɔde hɔ too no”.

“Me nkɔmmɔtwetwee mu no, me ne ɔpanin bi a wadi mfee beyɛ aduosia num a ɔfiri Ankɔbea abusua mu twetwee nkɔmmɔ sɛ, sɛ yɛka sɛ. Ankɔbea a ɛkyere sɛ ‘wɔnkɔ bea

biara' anaa wɔnkɔ baabiara. Okyere se Ankɔbea fekuo no ye asraafɔɔ a da biara ne bere biara wɔwɔ efie wɔ ɔko bere mu bɔ mmaa, mmɔfra ne Asante agyapadee ho ban na wɔsane nso bɔ Kumaseman ho ban. Oko mu no, nse se ɔman mu no nyinaa bɔ twi kɔ ko, na mmom ese se yenya dɔm bi nso hwe akyire. Saafoɔ yi anaa Ahemfoɔ fekuo yi bɔɔ wɔn ho mmɔden wenee Asanteman yie, enti na ese nananom se wɔbɔ saa mpɔtamu yi maa wɔn. Saa mpɔtamu yi wɔ Adum fam hɔ.”

#### **4.2.Twaka a ɛda mpɔtamu din ahodoɔ no ne ɔmanfoɔ no ntam**

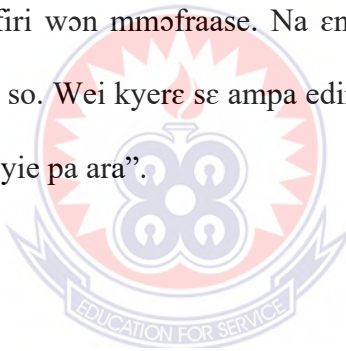
Mpanin se, abadin wɔ hɔ yi, ese. Yei ye ampa, yei so nti na na se tete no, wɔreto obi din a deɛ ɔde ne din reto obi no te sebe ntasuo to ne nana no anom se ebeye na ɔbese no wɔ neyɔee mu, suban mu ne nimdee mu. Saa ara nso na etee wɔ edin a wɔde to mpɔtamu ahodoɔ soɔ no nso tee. Mpen pii no edin a wɔde to beaɛ bi wɔ twaka wɔ nnipa a wɔtete hɔ no so. Twaka no betumi aye papa anaa bɔne.



“Mpɔtamu biara wɔ din. Na yewɔ senti a yede edin bi toto mpɔtamu bi . Edin yinom mu biara wɔ ne twaka wɔ nnipa a wɔtete hɔ no so anaa mpo wɔn suban so. Mpen pii no onipa anaa wɔn a wɔhyee abrabo ase wɔ saa mpɔtamu no so a, etɔ bere bi a, wɔn din deda saa bea hɔ no, suban a wɔde hyee aseɛ no taa nya twaka wɔ wɔn a wɔtete hɔ no abrabo ne wɔn nneyee so. Se wohwe Kumase mpɔtamu bi te se Asowase a, wɔn a wɔtete hɔ no mu fa kesee no ara ye serɛmfɔɔ. Edin a wɔde toto hɔ no mu bi mpo wɔ hɔ a wɔde firi wɔn Kurom na baee. Enti saafoɔ yi suban, wɔn nneyee ne wɔn ahokeka nyinaa sese wɔn nuanom a wɔwɔ eserem hɔ no. Enye se ebia, sebe, wɔnni su pa, na mmom wɔn amammerɛ ne wɔn biribiara nsesa mfiri eserem abrabo ho. Se wode nnipa a wɔte bea bi te

se Asante Newtown toto wɔn a wɔte Aboabo ho a, esiane wɔn amammerɛ ne nneyɛɛ no nti, nsesaɛ wɔ saa akuo mmeinu yi su ahodoɔ a wɔda no adi no mu”

Mpanimfoɔ aka ato hɔ sɛ, edin biara a yede to biribiara no wɔ twaka wɔ dekodeɛ no so, sɛ eyɛ nnipa, mmoa, nkuro, aman ne mpɔtamu. me nhwehwɛmu no nso ada no adi saa ampa. Bere a meyɛɛ saa nhwehwɛm yi faa me dwumadie a ɛfa edin a wɔde atoto Kumase mpɔtamu no soɔ no, ɔhunuu sɛ ampa mpɔtamu no bi din wɔ twaka wɔ wɔn a wɔtete hɔ no so. Nhwesoo bi te sɛ; Stalites 91 Avenue- saa mpɔtamu yi din anya twaka kɛsɛ pa ara wɔ wɔn a wɔtete hɔ no so ne titire ne mmɔfra a wɔwɔ hɔ no so ama wɔn mu fa kɛsɛ no ara asua bɔɔlobɔ, mpo mpanimfoɔ a wɔtete hɔ na wɔhunuu bɔɔlobɔfoɔ no tumi hyɛ wɔn mma ma wɔsua bɔɔlobɔ firi wɔn mmɔfraase. Na enyɛ nwanwa sɛ Kumase Agoprama kɛsɛ no si saa mpɔtamu yi so. Wei kyere sɛ ampa edin a yede to nnipa anaa biribi soɔ no wɔ twaka anaa nsunsunsoɔ yie pa ara”.



ɔhemmaa bi nso a mene no twetwee nkɔmmɔ kyere mu sɛ, “Akane no na anka yen adan a yesi ara ye fadan. Atakwamefoɔ no baɛɛ no, na wɔbesisii fadan ahodoɔ a yɛfrɛ no atakwame dan. Yede ɛdan no too wɔn din no esiane sɛ wɔn na wɔde baɛɛ. Esi hɔ a ɛho koo sɛ ntwoma. Eno akyi no, sɛ obi di yie na ɔnya ne ho, pɛ sɛ ɔsi fie a, na wate ne ho afiri dɔtedan mufoɔ no ho. {kyere sɛ, ɔmpɛ sɛ ɔde ne ho bɛfrafra dɔtedanfoɔ no mu. Yei nti wode kɔ kuro no ntɛtenoa kakra, na wakɔsi no fɛfɛfɛ wɔ hɔ. ɔfoforoɔ nso nya bi a, na ɔde n’ani akyere hɔ. Enti eyɛ adeɛ a kuro no mu nnipa taa ka ne sɛ, ‘Wei deɛ asikafoɔ yi amma ntem’. Na ɔkyere sɛ kuro mma no a, sɛbe wɔnni bi deɛ, wɔtete wɔn fadan no mu saa ara”.



Ɔkyerɛ sɛ; “Kumase ha, yɛwɔ mpɔtamu bi wɔ ha a yɛfrɛ hɔ. Angloga. anka Kumase na yɛwɔ na Angloga deɛ ɛbɛtɔ mu sen? Ɛyɛ yɛn nnuanom Firawfoɔ bi na wɔbetenaa hɔ na ɛnam so baɛɛ. Enti berɛ a wɔn nuanom a wɔwɔ Frawman mu rebɛka wɔn ho na wɔn ase redɔre no ara no, wɔfaa wɔn kuro baako a wɔn a wɔtete hɔ no mu dodoɔ no ara firi hɔ de too hɔ din. Sɛ wokɔ hɔ a, wɔn abrabɔ ne wɔn nneyɛɛ dodoɔ no ara yɛ sononko firi Kumase mpɔtamu no bi a sebe, ɛserɛmfoɔ tete, anaa Asantefoɔ binom teteɛ no ho. Ɛma wohunu sɛ twaka kɛsɛɛ wɔ wɔn a wɔtete hɔ no ne edin a ɛda wɔn soɔ no so. Mpo sɛ womfiri hɔ na wokɔtena bea bi a ɛte saa, ɛbeduru baabi no na wɔn su no anya nsunsuansoɔ wɔ wo so. Ɛma wo nneyɛɛ beyɛ sɛ wɔn deɛ no ara pɛ”.

Ɖhemmaa yi sane de bi foaa so sɛ; “Bio, yɛwɔ dwadibea kɛsɛɛ baako wɔ Kumase ha a ɛyɛ Kumase Dwakɛsɛɛm ‘Centra Market’. Ɛwom sɛ sebe, obi fie nsi hɔ deɛ, nanso ɛhɔ na nnipa no mu pii bɔ wɔn bra wɔ wɔn nkwa nna nyinaa mu. Sedɛɛ ɛtɛɛ no, sɛ obi te edin yi a, adwene a ɛba ne tirim yɛ adwadie. twaka baako a saa bea yi w] ɛhɔfoɔ so ne sɛ, wɔntaa nnya adaagyɛɛ mma wɔn mmɔfra nketewa no. Ɛma mmɔfrabɔnesɛm taa kɔ so wɔ hɔ. Bio, mmɔfra a wɔtete wɔn wɔ hɔ no mu fa kɛsɛɛ no ara nyini beyɛ adwadifoɔ, ɛfiri sɛ, edwadie no ara na wɔteteɛ, didi yɛ biribiara.

Mmuasɛ ahodoɔ a ɛfiri nhwehwemu yi mu baɛɛ yi ama mu ada hɔ sɛ, ɛsonono edin a ɛdeda mpɔtamu anaa mpɔtamu ahodoɔ ahodoɔ no so no na ɛsonono ɔmanfoɔ no su anaa sɛnea nkurɔfoɔ hu wɔn fa. Ɛwom sɛ ɛtɔ mmere bi a, twaka biara nna wɔn mu deɛ nanso mpen pii no, nea yɛahunu yi ama mu ada hɔ sɛ edin ahodoɔ no tumi nya twaka wɔ nnipa

ahodoɔ a wɔtete mpɔtamu ahodoɔ no so no. Saa twaka yi tumi ye nea efa wɔn suban ho, wɔn asetena, ahosiesie, wɔn adwadie ne nea ekeka ho.

Ohemmaa no toaa so bio se; “Fa no se obi a ɔfiri Ahenboboano- Manhyia, sebe, se ɔnye ɔdehyee koraaa, ne kɔn da ho. Ewom ɔnye ɔdehyee dee, nanso se yereka adehyee no ho nsem bi a, na ɔde ne ho refrafra mu bi. Enti saafɔɔ no tirim ye wɔn de kakra. Na bio, esiane se ehɔ ye ahenboboano, na ekura din pa no nti, wɔtaa hwe wɔn kasa yie. Wɔhwe wɔn ano sebeyea empa. Bio, wɔn kasa nso eye a na emu ye duru. Wɔsua kasa ankasa firi mpanimfoɔ a wɔatwa ho ahyia no ho. Manhyia mpo dee, mmerantee no mu bi mpo tumi de kɔ sebe, mmaape. Wɔgye di se, wɔfiri sebe, Osei Tutu fie nti, wɔye atitire. Nso wobehwe mu no, na wɔfiri do, wɔmm[n ‘adwa’ no ho baabiara.

Saa adwene yi ara nso tumi nya twaka bɔne wɔ wɔn a wɔtete mmeaee a ete saa no so. Ene sen? Ene se Adehyesem ne tirimude tumi ma wɔn mu binom beye anihafɔɔ, ampebrefoɔ. Edidi mu ara na wɔde adane akorɔmfɔɔ ne nnubɔne ayɔnkofɔɔ. Ekyere se, wɔn a wɔte ho no, ese se wɔhwe wɔn abrabo ne akwan a wɔfa so tete wɔn mmɔfra no yei, na wɔanna subɔne biara adi amma ansee animmuonyam a ekata wɔn so no”.

Mpɔtamu bi te se Asafo see, kane no na eye asoe ma Asantehene asraafɔɔ; ɔsa-mu-foɔ, anaa wɔn a wɔkɔ ɔko asoe. Enti obi a ɔrekɔ ɔsa nso dee wonim se aturuturasem, aniadenssem ne akokoɔduro ye wɔn aduane. Wotaa te yee, yee firi wɔn atenaee a, enye nwanwa. Se wɔn mmɔfra pii ani ye den na wɔwɔ akokoɔduru ne dɔmmarima su a, na efiri dee efiri. Tete no, na Asafohene ne Bantamahene na wɔtu sa bom. Baabi a ɔsa no ano

beyɛ den mmorosoo no, sɛ wɔnɛ wɔn dɔm pue ho a, atamfo no bo ahwete. Enti, sɛ mpo ɔhoɔ bi betena ho wo mma a, ne mma no tumi nya saa anieden su no bi te sɛ ehɔfoɔ no ara pɛ.

“Bantoma yɛ mpɔtamu a anieden ne mmaninsem ahyeta ho yie. Sɛ wohwe mu a, Asanteman ne Dankyira ko kɛsɛ no, eyɛ Bantomahene ne ne dɔm na wɔtumi pem koo anim kokyeree Dankyira hene, Nana Ntim Gyakari animono so. Enam ne so na ɔko no baa awieɛ maa Asanteman faa ne ntoma firaɛ. Saa akokoɔdurusem yi ntiwode no sii kuro no mu ahemfo no nyinaa ti. Enti, Kumase ha Bantomahene ne Kontihene; kuro-no-ti-hene. Sɛ Otumfoɔ nni ho a, Bantomahene na ɔhwe akyire toto nnoɔma nyinaa w] Kumase Kurodua yi mu.. Enti sɛ wohunu akokoɔdurusem, anieden ne tumisem wo Bantamafoɔ mu a, mma no nnye wo nwanwa, ɛfiri deɛ ɛfire”.

Deɛ ɔpanin baako nso kyereɛ mu ne sɛ, “Ennɛ yi no sɛ woko ‘Tafɔ Pankrono a, dwuma titire a ehɔ mmaa no di ara ne nkuku nwono. Ewom sɛ ennɛ yi deɛ wɔn mu pii de adane adwadie deɛ, nanso erekame ayɛ sɛ nkukunwono deɛ, wɔn nyinaa nim ho adwuma.

Adeɛ baako nso ne sɛ, ɔmanfoɔ a wɔtete mpɔtamu ho no hwe sika a mpɔtamu hofoɔ no nya firi dwuma wodie mu na wode anidie ama wɔn. Obi tumi ka sɛ, ‘enyɛ twene na wobɔ, anaa enyɛ nkukuo na wonwono; erekyere anidie bi a wɔnni mma saafɔ no.

Ɔtoaa so sɛ, twaka baako a ewo kuro ‘Worakose anya wo ehɔfoɔ so ne sɛ, wɔn mu fa kɛsɛ no ara di aturuturasem, wodi mmaninsem, dodoɔ no ara yɛ akokoɔdurufɔ a wɔnsuro hwee. Mpɔtamu ahodoɔ a atwa wɔn ho ahyia no mpo suro wɔn kakra, ɛsiane

wɔn nneyɛɛ binom nti. Bio, wɔgye wɔn ho di sɛ wɔyɛ mmarima pa ara biribira ntumi wɔn.

Sɛbe, edin a ɛda wɔn so sɛ ‘Asomfo’ no kyere sɛ, wɔn na wɔsom. Nokwasem ne sɛ, wɔn a wɔdi dwuma ahodoɔ bi sɛ ɔsomfo no, ɛyɛ a na ɔmanfoɔ no ntaa mfa anidie mma wɔn. Dɛɛ etɛɛ ne sɛ, ɛyɛ akɔa na ɔsom. Enti ɛyɛ nsunsuasɔɔ bɔne a anya wɔ wɔn so. Nanso ɔkwan foforoɔ so no, saa mpɔtamu ho nnipa no yɛ wɔn a wɔdwo, na wɔbrɛ wɔn ho ase. Sɛbe ɔsomfo nyɛ akakabensɛm, nhoahoa ne ho. Wei ma wɔda nso firi wɔn ne afoforoɔ ntam.

#### **4.3 Nsakraɛɛ a aba Kumase mpɔtamu din ahodoɔ no bi mu**

Nhwɛhwɛmu yi ma no da adi sɛ, mpɔtamu ahodoɔ ne mpɔtamu din ahodoɔ no ara na nsakraɛɛ soronko ab[ba mu. Saa nsakraɛɛ ahodoɔ yi bi da adi wɔ sɛnea yɛsi bobɔ edin no. Etumi ba sɛ, edin no bɔ ankasa no tumi sesa bere a adeɛ rekeye na adeɛ resa no. Bere a ɔmanfoɔ ne afoforoɔ renya nkutaho na nimdeɛ nso rekɔ anim no, wɔtumi yɛ nsakraɛɛ wɔ asemfua no ka mu. Nhwɛhwɛmu yi mu no, ɛbɛdaa adi sɛ, saa nsakraɛɛ yi nyɛ boapayɛ bi anaa nnipa bi na wɔhye da kɔhyia sɛ wɔreyɛ saa nsakraɛɛ no na mmom bere a kasa no renyini na suahunu redɔso no, etumi de saa nsakraɛɛ yi ba.

Bio nso, nsakraɛɛ no tumi da adi ma edin a kane no na yenim no tumi sesa koraa ma yɛde ɔfoforoɔ koraa na eto mpɔtamu korɔ no so. Saa nsakraɛɛ yi tumi da adi bere a biribi foforoɔ bi b[pue saa mpɔtamu ho na abɛgye din kese no, etumi bɛdane saa beaɛɛ no din. Etɔ da nso a, asisɛm bi tumi da adi wɔ beaɛɛ ho na abɛgye din kese ama abekata edin dada no so

koraa. Se yehwe *Bantomasei*; naanka wɔn din pa ara ne ‘Adwasefoɔ’ Adwaa no ye fidie bi a wɔsum; eye bambɔ kwan a akuafɔɔ fa so bɔ wɔn mfudeɛ ho ban firi mmoa bɔne ho. Adwaa no ankasa asekyere ne banbɔ. Se obi rebɔ ne ho ban anaaa rehinta ne ho afiri ade bɔne bi no. Enti na nka eye fidisum bea a eye adwaafidie.

Enti se enye Twafɔɔ Baa a na ɔretwa sa maa ne ntoma kaa asuo no agya, na ]sane bae[ no wanhunu ne ntoma no bio, na ɔmanfoɔ bi kɔhunuu ntoma yi de yee asemmisa se, ‘Enye Baa ntoma ni? a, enam so ama abeye Bantoma a, nka ehɔ ye ‘Adwaa-ase’.

Enti enne yi mpo wɔn a wɔnim abakɔsem ne edin no abɔsee no deɛ, wɔfrɛ Bantoma dwam se, ‘Adwase dwam’ sedee na etee kane no.

Ɔnimdefɔɔ bi nso a mene no twetwee nkɔmmɔ faa dwuma yi ho no de to dwa se; “Enne yi seenye ahemfie, ahemfo ne ahensem a, anka dodoɔ no ara nnim biribi titire biara fa Adɔnten mpɔtamunoho. Adɔnten hye asee firi Manhyia ‘Round about’, ara befa Alabar de besi Zongo, na asane abesi ‘Roman hill’. Mmeaɛ a mabobɔ so yi nyinaa na eye Adɔnten mpɔtamu. Deɛ enti a eye Adɔnten mpɔtamu ne se, nsaase a atwa hɔ ahyia nyinaa hye n’ase. Enti yebeka seehɔ nyinaa da n’abam. Enti kane no, se worekɔ ɔhene biara fie a, akwantempɔn a etoatoa kɔpie hɔ no nyinaa no ne din bata ho, efiri se eye ne nsaase. Enne yi na yeakyekye mu de edin ahodoɔ binom atoto mmea yinom ama kane din no mu bi so akata koraa a gye se asem ba ansa na yeabɔ so.

Owura bi a ɔben Oyoko adehyebusua mu nso kyeree ne deese; “Yefa Kumase mpɔtamu bi te se Adum sei a, tete hɔ no asem bi si faa ɔman bi a yefre no Anum, a na ehye

Akwamuman ase ho. Na Anumfoɔ yi dwuma titire ne se wɔbɔ Akwamuhene ho ban. Na Asantehene a ɔdi kan a yefre no Ɔsee tutu no, eho na wɔkɔfaa no firiie. Na watu kwan akɔpue ho, na abɔfoɔ kɔɔ ho kɔfaa no. Enti wɔrekɔfa no no, enna Akwamuhene se, ‘Ennee wɔn a wɔbɔme ho ban no monnye bi nkɔ na wɔnkɔbɔ ne ho ban’. Enti wɔde no baee no na Ɔsee tutu pɛe baabi wɔ Kwaaman (a eyɛenne yi Kumase) bea bi maa wɔsoee. Na saafɔɔ no esiane se wɔfiri Anum na baee nti, dee na ɔmanfoɔ fre wɔn ara ne Anumfoɔ. Enti Anumfoɔ no na ne ka mu no adane abeye Adum”.

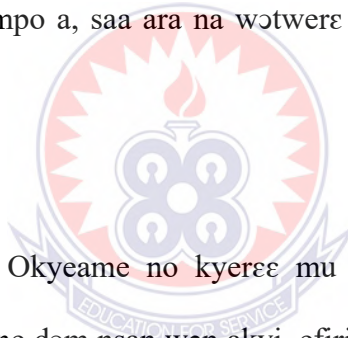
Okyeame bi nso kyere mu se; “Kuropon Kumase no ankasa, na anka yemfre no Kumase; na anka ede Kwaaman; Na Kwaaman no nso, na eye ‘Kwae’, Kwae mu na na wɔtetee. Enti na wɔfre wɔn ho se ‘Kwae-man’. Na mmer[ rekɔ anim, na nnipa redi atutena no, nnipa bekekaa wɔn ho maa wɔdɔso. Enti eduruu baabi no na wɔrepe edin baako de ato wɔn nkuro a aboaboa ano abeye baako no so. Eno mu na Komfo Anokye duaa dua bi a wɔfre no ‘Kum dua’. Enti wɔduaa kum dua no maa eye yie. Ebaa saa no, na wɔyee no se se saa dua yi aye yie dee a ase ara na yebetena. Yete kum-no-ase, Kum-ase, Kum-ase, na ebedane Kumase.

Okyeame yi toaa so se, saa nso na Apemso a enne yi adane Kumawu no nso tee. Bere a Kum dua no wuiie no, eba saa no na wɔtaa fre ho se Kum-awu- awu, abedane Kumawu enne yi.

Ohemmaa bi nso maa mehunu se ‘Mpotamu a seesei yefre ho Amammerɛfie no, kane no na wɔfre ho Dwabrem. Senti ne se eho na na edwa biara a wɔbɔ wɔ Asanteman mu no, wɔbɔ no. erekyere nyiamu biara a ebekɔ so wɔ Asante nkabom no mu biara no, na eye

ehɔ na ekɔ soɔ kosii se nkabom no wiewe pɛye na wɔnyaa Asantehene baako. Bio, dwabɔ no kɔɔ so wɔ hɔ kɔpem se wɔde kɔɔ Manhyia de besi {nne yi. Beae a Amatamamatam no nyinaa behyia.

Bio nso ne Bantama; nkyerem mu a ]panin no de maa me no kyere se, Adwaase a ebedanee Bantoma no, edin Bantoma no nso afa nsakrae kakra mu a ema edin no abɔsee no ankasa tumi suma kakra. ‘Na wɔfre no Baa ntoma – (Baa’s cloth) senea madi kan akyerɛkyere mu dada no. Eno nti Baa ntoma Baa ntoma na enne yi abeye BANTAMA’. Se wohwe mu yei a, wɔn a wɔwoo wɔn bea hɔ ne sebe, Asantefoɔ no ankasa dee, wɔbɔ edin Baantoma, na mmom, afoforɔ a aka no dee, dee wɔde fre hɔ ara ne Bantama. Yei nso nti, enne yi se wɔretwere mpo a, saa ara na wɔtwere no, bere a anka ese se wɔtwere no Baantoma.

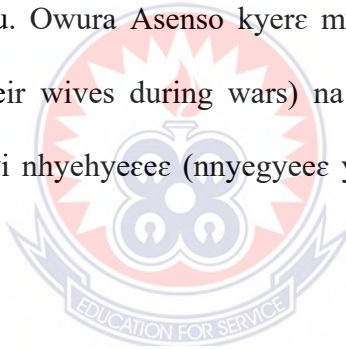


Nea edi hɔ ne Ahensan- Okyeame no kyere mu se na wɔfre hɔhene nsan (King return/go back). Ohene ne ne dɔm nsan wɔn akyi, efiri se nkonimdie aba. Eno na yentumi nka no tenten saa na nne nneemmafoɔ atwa no tiawa AHINSAN. Mmom, wɔn a wɔye Asantefoɔ, na wɔnim kasa no abɔsee ne ne titire, wɔn a wɔwoo wɔn hɔ no nim se eye ‘Ohene ne ne dɔm nsan wɔn akyi’. Wɔnim se asem biara a yeaka aka aka no, eye ntempe nti yetumi woro fa nsem no bi so. Eno nti na enne abedane ‘Ahinsan’yi.”

]panin bi a ofiri Feyiase mpɔtamu yi so kyere n’abɔsee se; “Abakɔsem mu no, yewɔ mpɔtamu baako wɔ Kumase ha a yefre hɔ Akoyem a [w] Feyiase kuro no mu ara fa baabi. Enne, eso akata dee, nanso mpanimfoɔ kakra a wɔwɔ Asanteman mu ha no ne wɔn

a wɔfiri ha deɛ, wɔnim deɛ mereka yi. Ennɛ, Asante kuro a wɔfrɛ ha Feyiase no edin a wɔde too hɔ wɔ Asante ne Dankyira ko no akyi no yɛ Akoyɛm a [y] bea a [w] Feyiase ha yi ara. Ɛkyerɛ sɛ, ɛhɔ ne bea a Asante ne Dankyira ko kɛsɛɛ no mu yerɛɛ maa nkonimdie baa Asante afa. Ɛhɔ nso na wɔkyerɛ Ntim Gyakari, na ɛhɔ nso na ɔko no baa awiɛɛ. Enti ne din pa ara ne Akoyɛm, na ɛhɔ abakɔsɛm nso na maka wo no. Nkaedum a Ɔkɔmfo Anɔkyɛ yɛɛ ne sɛ, ɔduaa kube bi wɔ kuro no mu a, ennɛ yi mpo ɛda so si hɔ. Wobɛduru hɔ no na wɔato aban bi afa ho ahyia.

Nhwehwɛmu yi mu no, ɛda adi ma yɛhunu sɛ, Kuamsi mpɔtamɔ a yɛfrɛ no Ayigya no nso afa nsakraɛɛ kakra mu. Owura Asenso kyɛrɛ mu sɛ, edin no abɔsɛɛ ne Ayeregya (where the chiefs kept their wives during wars) na ennɛ yi no abɛyɛ AYIGYA. Saa nsakraɛɛ yi gyina fɔnɔlɔgyi nhyehyɛɛɛɛ (nnyegyɛɛɛ yera ne nnyegyɛɛɛ nsakraɛɛ) so na ama edin no mu asakera.



#### **4.4 Ɔfa yi Mmuabɔ**

Ɔfa nnan yi mu na meyɛɛ mpɛnsɛmpɛnsɛmmu ahodoɔ. Nea ɛfiri nhwehwɛmu yi mu baɛ nyinaa mada no adi wɔ ɔfa yi mu. Ɔfa yi mu na mekyɛrɛkyɛrɛɛ nɛm ahodoɔ mu de nea ɛfiri me ne afoforɔ nkɔmmɔtwɛtwɛɛ no mu baɛ nyinaa too dwa. Mpɛnsɛmpɛnsɛmmu a ɛwɔ ɔfa yi mu no ama mu ada hɔ sɛ, Akanfoɔ mma din kwa na mmom mpɔtamɔ ahodoɔ ne mpɔtamɔ din ahodoɔ o nyina gyina nnoɔma ahodoɔ bi so. Afei, ɔfa yi ada nkutahodie



ahodoɔ a ɛda mpɔtamu din ahodoɔ no ne nnipa ahodoɔ a wɔtete beaɛɛ ho no ntam. Afei nsakraɛ ahodoɔ aba Kumase mpɔtamu ahodoɔ din no bi mu nso, ɔfa yi ada no adi.



## **ƆFA A ƐTƆ SO NNUM**

### **MUABƆ, ADWENKYERƐ NE AWIEEƐ**

#### **5.0 Nnianimu**

Nhwehwɛmudwumadie yi mu ɔfa a ɛtwa toɔ ni. Ɔfa a ɛtɔ so nnum wɔ dwuma yi mu no ye dwumadie no muabɔ. Mede m'adwenkyerɛ ahodoɔ bɛto dwa wɔ ɔfa yi mu na mada

nsusuiɛ ahodoɔ a mewɔ de to dwa nso adi. Afei mede nhwehwɛmu yi tɔfabɔ beto dwa na mede dwumadie no nyinaa aba n'awieeɛ.

### 5.1 Nhwehwɛmu No Nyinaa Mmuabo

Nhwehwɛmu dwumadie ye dwuma a ede mpɛnsɛmpɛnsɛnmu a ɛfa Kumase mpɔtamu ahodoɔ ne mpɔtamudin ahodoɔ ho na eto dwa. Nhwehwɛmu yi gyina kasasua fa a eye “Socio- linguistic” so.

“Socio-linguistic” adesua ye nea ɛgyina senea ɔmanfoɔ de kasa bi di dwuma fa ne nkutahodie anaa nsunsuansoɔ a ɛda kasa bi ne nnipa ahodoɔ a wɔka saa kasa no ntam. Enam sɛ kasa ye onipa ho adeɛ na nnipa asetena ntumi nni mu bere a kasa beyera no nti no, na daa ɛhia sɛ, nnoɔma binom a ɛda adi wɔ abrabɔ mu ne asetena ne nea ɛfa kasa ho no ye onipa ahiadeɛ. Enam wei so na ama manya adagyee aye nhwehwɛmu titire yi afa Kumase mmoɔrɔno ne mpɔtamu ahodoɔ no bi din ho.

Nhwehwɛmu yi ama mu ada hɔ sɛ, Kumase mpɔtamu ahodoɔ no nnya wɔn din kwa na mmom edin ahodoɔ no mu fa kɛsɛɛ no ara na ɛwɔ botae titire bi tae akyire. Nea ɛfiri mene afoforɔ nkutahodie ne nkɔmmɔtwetwe mu baee a mada no adi wɔ ɔfa nnan no mu no ma mu da hɔ sɛ mpɔtamu ahodoɔ ne mpɔtamu din no mu fa kɛsɛɛ no ara na eye nea abakɔsem tae akyire. Asisem a ɛsisii wɔ mmeaee hɔ ansa na nnipa rekɔtena hɔ anaa bere a nnipa rehye aseɛ akɔtena beaee hɔ no tumi ye nnyinasoɔ ma wɔde fre beaee hɔ. Nea yehunu nso ne sɛ, edin no bi nso wɔ hɔ a, asisem bi a ɛsii wɔ wɔn a wɔdii kan kɔtenaa

beaee ho anaa mpɔtamu no kyekyerefoɔ no abrabɔ mu no tumi ye nnyinasoɔ ma edin a wɔde to saa beaee ho no.

Sɛ woyi edin ahodoɔ a ɛgyina abakɔsem pɔtee bi so no to nkyen a, edin ahodoɔ no bebree nso ye nea ɛgyina nnipa so. Nea ɛdaa adi wɔ nhwehwemu yi mu ne sɛ, nnipa ahodoɔ a wɔdii mmaninsem anaa dwumasono bi wɔ mpɔtamu bi so wɔ ne mfitiasee mu no, wɔtumi de mpɔtamu no to wɔn de ye animuonyamhyɛ. Nhwehwemu no ma no da adi sɛ, Kumasi mpɔtamu no mu bebree wɔ ho a, Ahemfo a wɔtwam ne mpanimfoɔ ahodoɔ bebree na wɔde edin ahodoɔ yi atoto wɔn.

Afei nso edin ahodoɔ no bi nso ye ɔfem nsemfua a ɛgyina ɔsom ne amannɔne nhyehyeeɛ ahodoɔ so. Mpɔtamu ahodoɔ ne wɔn din ahodoɔ a nhwehwemu yi mu me nsa kaeɛ no bi wɔ ho a, ɛnye Asante kasa no mu nsemfua na mmom, nsemfua ahodoɔ a ɛnam ɔsom afoforɔ ne ananafoɔ amammere ahodoɔ so. Edin ahodoɔ bi te sɛ Roman Hill, Central Mosque, Zongo ne nea akeka no nyinaa ye nea ɛfra saa kuo yi bi mu.

Bio nso, nhwehwemu yi twee adwene sii twaka a ɛda mpɔtamu ahodoɔ ne mpɔtam din ahodoɔ no so ne nnipa ahodoɔ a wɔtete saa mmeaee ho no ntam. Nea ɛda adi ne sɛ, mpɔtamu ahodoɔ ne wɔn din ahodoɔ a wɔde di dwuma wɔ Kumase (Twi kasa) no mu no. Sɛdeɛ mpɔtamu-mpɔtamu no din kanyan ɔmanfoɔ a wɔtete ho ma wɔdi wɔn dwuma fa ne ɛho nsunsuansoɔ no ye adeɛ a ɛho hia pa ara. Nsunsuansoɔ ahodoɔ a saa edin yi nya wɔ wɔn so ne sɛdeɛ wɔne afoforɔ nkutahodie nso tee wɔ twaka kɛsɛɛ. ɛno na ɛma obi tumi de ne nsa si ne bo ka sɛ ‘MefiriAdum’, anaa ‘Mefiri Ahensan’ ne nea ɛkeka ho. ɛwom

sɛɛnne yi ɔko ne nnwuma atitire binom a enam so maa yenyaa mpɔtamu yi din no nkɔ so bio sɛ tete no deɛ, nanso sunsum a epiaa wɔn kane no da so wɔ hɔ. Eno na ɛma mpɔtamu biara so nnipanneyɛɛ sesa firi afoforɔ deɛ ho no. Ewom sɛ, sɛbe, wɔn nyinaa yɛ Asantefoɔ deɛ, nanso baabi a wɔfiriɛ no nya sunsuansoɔ kɛsɛ wɔ wɔn so. Mpen pii no ɛye a nkyirimma no kasa fa mmaninsɛn a wɔn nananom yɛɛ no, ho na wɔagyina so adi wɔn dwuma. Enti, mpɔtamu din no nya wɔn a wɔtete hɔ no so nsunsuansoɔ wɔ akwannuasa nyinaa so. Enti ebinom mpo ka sɛ, edin yinom yɛ sunsum, nkanyandɛɛ ne atenkadɛɛ ma ɔmanfoɔ no.

Ne korakora no, nhwehwemu no mu mpɛɛmpɛnsɛnmu no maa yehunuu nsakraɛɛ a aba Kumase mpɔtamu ahodoɔ ne mpɔtamu din ahodoɔ no mu. Ebedaa adi sɛ, edin ahodoɔ no bi wɔ hɔ a, kane nonea na ededa mpɔtamu anaa mpɔtamu no so no asesa koraa. Saa nsakraɛɛ yi tumi yɛ asisem sononko anaa birirbi titire bi a ɛbesii wɔ mpɔtamu anaa mpɔtamu hɔ na abɛgye din ama abu afa edin no ankasa so.

Eba no saa a, ɛma edin dada no yera koraa. Bio nso nhwehwemu yi ma no bɛtɔɔ dwa sɛ, edin ahodoɔ no bi nso nsakraɛɛ no aba ne ka no mu ama asono edin no ankasa. Saa nsakraɛɛ yi nye nea ama kasa no abɔsɛɛ no ayera koraa na mmom nkaɛɛ mu no na asesa. Eba no saa a, wɔn a wɔnim edin no ankasa no hunu sɛ ne ka no mu asesa deɛ nanso edin no abɔsɛɛ no ankasa deɛ, ɛwɔ hɔ.

## **5.2 Adwenkyere**

Mmerɛ kakra a menya de yɛɛ nhwehwemu yi no ama manya suahunu ahodoɔ bebree na ama mate nnoɔma bebree nso ase. Enam nimdeɛ kakra a manya no nti no, megyina so de to dwa sɛ, ɛwɔ sɛ nhwehwemufoɔ ne animdefoɔ a wɔdi dwuma fa Akan kasa ho no boa

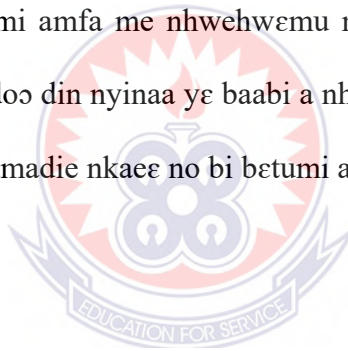
ma nhwehwemu wɔ Asante kasa no mu no kɔ nkan. Na memfirii nhwehwemu yi ase no, na mewɔ adwene bi sɛ, Akan kasa no atu mpɔn a sɛ obi repɛ asentitire bi agyina so ayɛ nhwehwemu a ɛbɛyɛ no den. Na me nnyinasoɔ ne sɛ, ɛfiri mmere santen ni na wɔyɛ nhwehwemu faa kasa no ho nti seesei deɛ, atu mpɔn pii. Nanso nea mehuniɛ ne sɛ, nhwehwemu dwumadie no pii yɛ nea ɛfa amammerɛ a kasa no gyina so ne nea ɛfa fɔnɔlɔgyi, mɔfɔlɔgyi ne sentase ho. Edin ahodoɔ ho nhwehwemu no fa kɛsɛɛ no ara nso yɛ nea ɛgyina nnipa din, ne nkuro din ho. Mesusu sɛ, sɛ yetwe yɛn adwene si mpɔtamu ahodoɔ ne mpɔtamu din ahodoɔ no nso so sɛnea mayɛ yi a, ɛbeboa ama ɛhɔ so atim na atumi atu mpɔn.

Bio, nea mehunu wɔ me nhwehwemu yi mu no foa Obeng-Agyekum (2017)nsenkaɛ yi so sɛ; “ɛnam batakari a, adɔso no nti, yɛnhunu kramo pa ne kramo bɔne mu nsonsonoeɛ”. ɛnam ne saa nti no, wokɔ mmeaɛ bi sɛ worekɔpɛ nsem abeyɛ wonhwehwemu a, mpɛn pii no, ɛyɛ a, nnipa ahodoɔ no nni atenka pa biara sɛ wɔbeyi wɔn yam de nsem bi ato dwa.

ɛnam saa so ma nhwehwemudwumadie no bɛyɛ den. Me fa mu deɛ, sɛ wokɔ obi hɔ sɛ worekɔpɛ nsem agyina so de ayɛ wo nhwehwemu a, mpɛn pii no nnipa no twetwe wɔn ho ɛnam suro a wɔwɔ sɛ ɛbia worebɛpɛ n’anom na atoto. Afei nso wɔn a wɔbeyi wɔn yam sɛ woreboa wo no hwehwe sika bi afiri wo nkyɛn ansa na nimdeɛ bi a wɔwɔ no, wɔne wo akyɛ anaa wɔaboa wo. Saa su yi ma nhwehwemu dwuma no yɛ den na afei nso ɛdi mmere no bebree.

Ne korakora no, mehunu se ɔman biara mpontuo gyina animdifoo a wɔwɔ mu no dwumadie ne nhwehwemu ahodoɔ a wɔbeye no so. Saa nhwehwemu dwumadie ahodoɔ no na enam so ma wɔhunu ɔhaw ahodoɔ a ɛwowɔ ɔman no mu ne senea wɔbefa so asi ano kwan. Ne nyinaa mu no, nea mehunu ne se, ɔman yi mu no mmoa ahodoɔ a ɛbema nhwehwemu dwumadie atu mpɔn no nhye da nni ho. Mesusu se, etwa se yede mmoa ahodoɔ tae nhwehwemufoo akyi na atumi aboa ama ɔman no atu mpɔn yie.

Mehye me nnuanom nhwehwemufoo nso nkuran se, Akanfoo edin ahodoɔ no mu nsem no da kwan bebree a etwa se yeye nhwehwemu fa ho. Meaee ahodoɔ bebree na ɛwɔ Akanman yi mu a, mantumi amfa me nhwehwemu no annuru ho. Bio nso, mmoa din, adwadie ne adetɔnnee ahodoɔ din nyinaa ye baabi a nhwehwemu nhyee da nnuruu ho. Me kamfo se nhwehwemu dwumadie nkaee no bi betumi atwe adwene asi yeinom so.



### **5.3 Awiee**

Nhwehwemu dwumadie yi ye nea ɛgyina Kumasi mpɔtamu ahodoɔ no bi din so. Mede dwumadie yi mu ɔfa a edi kan no buee m'adwuma no ani so nam so de ɔfa a eto so mmienu no daa nhwehwemudwuma ahodoɔ bi a adwenkyere a ɛwɔ mu no ne me dee no wɔ twaka too dwa. Meyee mpensempensenmu a ɛfata wɔ nwoma ahodoɔ yi nyinaa mu. Menam ɔfa mmiensa no so yii ɔkwan a mefaa so yee nhwehwemu no adi. ɔfa nan no mu na meyee mpensempensenmu ahodoɔ no. Mpensempensenmu ahodoɔ yi maa mu daa ho se, Kumasi mpɔtamu ahodoɔ no bi din no nam akwan ahodoɔ pii so na ɛba na edin ahodoɔ yi nso wɔ nsunsuansoo ahodoɔ pii wɔ ɔmanfoo no so pii. ɔfa num yi de dwumadie yi mmuabo na eto dwa.



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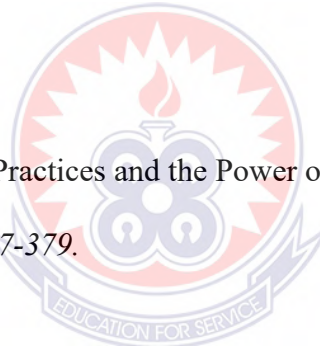
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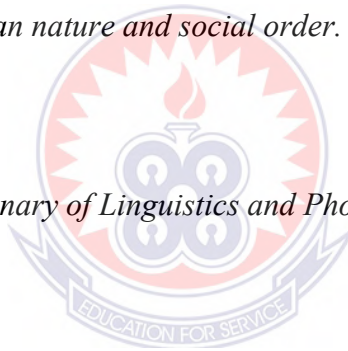
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## **NKEKAHO**

### **Nkekaho 1**

**Kumasi Mpɔtamɔ ahodoɔ Ahodoɔ a Mede Dii Dwuma Yi Ne Mmeaɛ**

**Ahodoɔ a Ɛwowa**

**Dwabrem--** yɛmpɔtamɔ a ene Komfo Anokye Ayaresabea no di nhweanim.

**Asokwa** - yempɔtamu a ɛwɔ Kumase Agoprama kɛsɛɛ no akyi, na ɛhɔ nso na na Asantehene mmenhyɛnfoɔ no tɛɛ.

**Bantama** - yɛ bea a Kumase Kontihene akonnwa sie anaasɛɛwɔ ne n'atɛnaɛɛ.

ɛha na wɔde too owura twafoɔ bi a wɔfrɛ no Baa yeraa ne ntoma wɔ nsuo bi ho.

**Kagyatia** -mpɔtamu yi ne bea a lɔɔre ahodoɔ no ara gyina wɔ Kumase kuropon

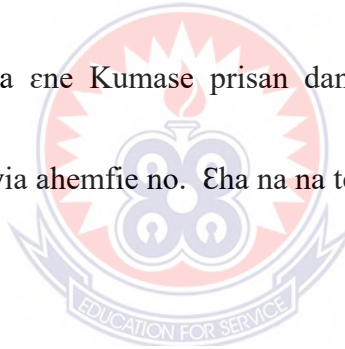
mu. ɛne zoo no na edi nhweanim.

**Kwadane** - saa mpɔtamu yi wɔ bea a "Kumase Central Police Station" no wɔ

seesei no na ɛne Kumase prisan dan no di nhweanim.

**Nsɛnɛɛ**-ɛha nso bɛn Manhyia ahɛmfie no. ɛha na na tete no na nkoa a wɔsom

ahɛmfie no tɛɛ.



**Nsuase**- saa mpɔtamu yi nso wɔ Adum fam hɔ bi, ɛwɔ bea a ɛfiri Edward

Nasser ɛrekɔ RT Briscoe ne bea a tete no na Domakwaihene tɛɛ anaa na n'ahɛmfie wɔ. ɛhɔbɛn Akyeremade.

**Pampaso**-ɛyempɔtamu a ɛda ɛfiri Adum kosi Kagyatia pampa no so hɔ a ɛbɛn

Kumase ayeresabea a ɛhwɛ mmaa awoɔsoɔ no wɔ. ɛhɔ nso na Pampasohene fie wɔ, anaa n'akonwa kɛsɛɛ no sie. Pampasohene nso ka Oyoko Atutuye kuo no ho. Saa Pampaso ha nso na Nana Wani tɛtɛ Otumfoɔ Opoku 1

bere a na Ɔye Abɔfra no. EƳe Pampaso ha nso ne bea a ‘Magazine Fitting Workshops’ hyee aseɛ a enneyi agye din keɛɛ wɔ Suame no.

**Pinankɔ-** nso yempɔtamu a ɛwɔ Adum fam hɔ ara bi a ɛwɔbaabi a na wɔfre hɔ

Tarzan Transportno wɔ no. Eho nso ne Methodist asɔre dan keɛɛ no wɔ no.

**Subinso-** nso ne[nne yi Race Course no.

**Adɔntenmu** -ɛwɔ Adum, bea a kanee no na wɔfreɛ hɔ ‘Glamour Departmental

Stores’ no wɔ no. Eho na Adontehene tee anaa n’adwa sie.

**Adum-**ɛwɔ kanee tete bea a, na Ghana wiem hyene dan no wɔ no.

**Akyerɛmade-** saa bea yi nso wɔ Adum hɔ ara bi a, ɛwɔ bea a, Agyapong

Motors wɔno.

**Ankobeɛ-**Eha na Kumase Ankobeahene akonnwa sie anaa n’atenaɛɛ.

**Asafo-** Asafo nso wɔ ‘Fante New Town ne Amakom ntam, wɔtaa bɔ Asafo

mmrane sɛ‘Akofɔɔ’. Yei kyere sɛ wɔye akofɔɔ yie pa ara a, yemfa akosem mfoforɔ wɔn ko ara.

**Apagya-**Ƴyempɔtamu a ɛda bea a Apagyafie anaa Apagyahene ahemfie wɔ no,

erekɔbea a wɔfre ho ‘Abbey’s Park kosi Allah Bar ntam ho.

**Asem-Eyempɔtamu** a ehye Prempeh ne Kumase Poly Technic Asuapɔn no ntam.

**Ayaakesieho-** saa mpɔtamu yi nso hye Bantama Mausoleum a eɛen Kumase Gee.

**Dadeesoaba-mpɔtamu** yei yempɔtamu sononko a Nana Kusi Obadum ankasa na

ɔbɔee naeda T.I. Amass wɔ Kumase Agoprama k[se] no akyire ho,  
na ene Asafo nso bɔ hyee.

**Dɔmenase-** nso ka Kumase mpɔtamu ahodoɔ no ho, na ewɔ bea a wɔsi

Asanteman nnoɔma no anaase bea Asanteman laundry dan no wɔ no.



## **NKEKAHO 2**

### **Mpɔtamu ahodoɔ no bi ho mfonin**









































