MƆFƆ-SENTATEK NE SOHYIƆ-PRAGMATEK MPƐNSƐMPƐNSƐNMU FA RADIO NE TV SO MMƐ BI HO: *"AKƆMFO BƆNE SƐ MOSE KURO NO MMƆ A, …"*

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Anim Mmuabɔnsɛm

Nhwehwɛmu da no adi sɛ, ɛnnɛ yi nso, wɔde mmɛ di dwuma pa ara wɔ Akan radio ne TV so dwumadie ahodoɔ no mu, titire ne anɔpa dawubɔ nkrataa mpɛnsɛmpɛnsɛnmu ne kaseɛbɔ. Ɛso akasafoɔ dodoɔ no taa yɛ amanyɔfoɔ ne amanyɔkuo akyitaafoɔ. Dwumadie yi mu nsɛm nso taa fa asetena-amanyɔ ho. Nsɛm no bi ka yɛ den; ɛtumi dane abufuo anaa ɛde ɔtan ba. Ɛno na ama yɛahwɛ sɛdeɛ wɔde mmɛ di dwuma wɔ dwumadie no mu. Yɛhwɛɛ mmɛ pɔtee a wɔtaa fa no mu nsɛm ne botaeɛ nti a wɔfa saa mmɛ no. Yɛahwɛ mmɛ no nhyehyɛeɛ ne ne sohyiɔ-pragmatek dwumadie. Yɛgyee mmɛ no ne ɛho nsɛm kakra firii Peace F.M.; *Kookrokoo* ne Adom F.M.; *Edwaso Nsɛm*, UTV ne Adom TV. Yɛhwɛɛ berɛ ne nnipa pɔtee a nsɛm no fa wɔn ho. Anɔpa dawubɔ nkrataa mpɛnsɛmpɛnsɛnmu taa wɔ anɔpa firi nnɔnsia kɔpem nnɔndu. Wei nso boa maa yɛhunuu botaeɛ pɔtee a ɛma akasafoɔ no de saa mmɛ pɔtee no di dwuma. Yɛgyinaa Fairclough (1995 ne 2012) ne Fairclough ne Wodak (1997) adwenemusɛm CDA so na ɛyɛɛ mpɛnsɛmpɛnsɛnmu no. Ɛdaa adi sɛ, mmɛ a amanyɔfoɔ taa de di dwuma no gu mmusuakuo mmeɛnsa; mmɛ dada, nsesamu anaa mframu ne abɛɛfo mmɛ. Nsesamu no nso nhyehyɛeɛ gu; nsɛmfua nsiananmu ne nyifirimu. Yɛhunuu sɛ, sɛdeɛ kaseɛbɔfoɔ nwene wɔn ankasa mmɛ no, amanyɔfoɔ ntaa nwene mmɛ foforɔ. Sohyiɔ-pragmateks dwumadiemu nso, ɛbɛdaa adi sɛ, wɔmfa mmɛ no nni dwuma sɛ kwatikwan turodoo nko, wɔde bi yɛ sabuakwan (anidaho).

Nsɛmfua Titire: Mmɛ, amanyɔfoɔ, kwatikwan, sabuakwan, mɔfɔ-sentateks ne sohyiɔ-pragmateks.

The morpho-syntactic and socio-pragmatic analysis of proverbs use on radio and T.V.: "Traditional priests of doom, if you wish for the destruction of a town, …"

Abstract

Agyekum (2000) and Wiafe-Akenten (2015) have observed an extensive use of proverbs in the media since the establishment of Ghana Broadcasting Corporation (GBC) in 1954. This paper therefore examines how these proverbs are used in radio and television programmes, especially in the Morning Shows and News broadcast in Akan. These programmes are socio-political, in which some of the issues discussed are very sensitive, delicate and inflammatory. The paper focuses on investigating how participants of these programmes employ proverbs in handling such difficult issues in their interactions, especially within this highly formal setting. Data for this study was sourced from Peace F.M., Adom F.M, GTV, UTV, (all in the Greater Accra Region of Ghana) Kessben F.M. (in the Ashanti Region of Ghana) and Ɔboɔba F.M. (in the Eastern Region of Ghana). Recordings of 6:00a.m, 12 noon and 6:00p.m. News from the radio stations and Television stations, and those of the Morning Shows from 6am-10am constituted the data for the study. Also, follow-up interviews were conducted after the recordings were transcribed for further analysis. The text and their context were discussed using Fairclough's (1995 and 2012) and Fairclough & Wodak's (1997) approach to Critical Discourse Analysis (CDA). The study specifically looked at the structural and lexical content of the proverbs, the motivation behind choice of certain proverbs and socio-pragmatic functions of the selected proverbs. Findings from the study showed that, some presenters and hosts of the programmes utilized proverbs as face-saving, mitigating and softening strategies. It was also concluded that majority of the politicians also employed the proverbs as indirectional strategies, escape routes, and evasive tools. They either removed or added their own words to strategically manipulate the proverbs to carry out and/or suit their intended message.

Keywords: Proverbs, politicians, indirection, circumlocution, morpho-syntax, socio-pragmatics.

1.0 Nnianimu

Afe 1994 mu na Ghana ɔmanpanin a na ɔte adwa so, Flt. Lt. Jerry John Rawlings aban de akwanya baa sɛ ankorɛankorɛ nso tumi bue radio adwuma. Akwannya yi aboa ama seisei mfidieso dawubɔ adwuma mu atrɛ (Hwɛ Amoakohene (2005) ne Yankah (2004)). Radio ne TV nnwuma dodoɔ de Akan kasa na ɛdi dwuma. Akan radio ne TV so dwumadie no taa fa amammerɛ ne amanneɛ, amanyɔsɛm, asetena ne abrabɔ mu nsɛm te sɛ, awareɛ, nyinsɛn, awoɔ ne apomuden ho. Yɛgyinaa dwumadie a yɛabobɔ so wɔ soro ha yi su so na yɛde guu akuo mmienu mu; asetena-amammerɛ ne asetena-amanyɔsɛm dwumadie.

Ɛwom, akwanya yi aba ama ɔman ba biara tumi frɛ radio so ka ne bo so asɛm. Ɛno akyi, ɔman yi amammuo mmara (1992 Constitution of Ghana (Article 21 (1) a)) nso ma ho kwan sɛ ɔman ba biara tumi kyerɛ n'adwene, ka deɛ ɔpɛ, nanso Akan amammerɛ mu deɛ, kasa no ho mmara mma ho kwan saa. Ɛmfa ho sɛ ɔkasafoɔ no yɛ ɔmampanin, ɔhene, amanyɔni, ɔtitire bi, ɛsɛ sɛ ɔtumi hunu sɛ asɛm a ɔreka no ano yɛ den, ani yɛ nyan, ɛyɛ kasafi, ɛsɛ sɛ ɔtumi fura ho ntoma.

Nhwehwɛmu kyerɛ sɛ, kasasuo titire baako a wɔtaa de dura saa amanenyasɛm yi ho ne abɛbuo (Wiafe-Akenten 2008; Agyekum 2012). Ɛno na dwumadie yi ahwɛ ɔkwan a akasafoɔ no fa so de mmɛ di dwuma no. Ne titire, yɛhwɛɛ mmɛ no mɔfɔ-sentateks ne ne sohyiɔ-pragmatek dwumadie.

2.0 Akanfoɔ ne wɔn Kasa ho Asɛm

Akan kasa nkorabata ahodoɔ no ne Fante, Asante, Akuapem, Akyem, Agona, Asene, Denkyira, Kwahu, Wassa, Akwamu, Buem ne Bono kasa (Agyekum 2006). Nhwehwɛmu kyerɛ sɛ Akanfoɔ dodoɔ no te ɔman yi Apueɛ, Atɔeɛ (a seisei yɛanya Atɔeɛ Apueɛ Mantam afiri mu), Mfimfini, Asante, Bono (a seisei yɛanya Bono Apueɛ ne Ahafo Amantam afiri mu), Firaw, (a seisei yɛanya Oti Mantam afiri mu) Amantam, ne Cote D'Ivoire man no fa bi mu (Dolpyne ne Dakubu 1988). Akan kasa na nnipa dodoɔ te aseɛ na wɔtumi ka wɔ ɔman yi mu. (Agyekum 2008; Ghana Statistical Service (GSS) 2012; Diabah ne Amfo 2015). Wɔkyerɛ kasa yi wɔ mfitiaseɛ sukuu de kɔpem asuapɔn mu.

Ɛnnɛ yi, wɔsua Akan kasa wɔ amannɔne asuapɔn bi te sɛ Ohio University, Athens, U.S.A., University of Florida, Florida, USA, University of Indiana, Bloomington, USA,

University of Penslyvannia, Philadelphia, Zurich University, Switzerland. Nnipa a wɔnyɛ Akanfoɔ ne amannɔnefoɔ mpo, ani agye kasa no ho resua de redi dwuma ahodoɔ pii. Ɛnnɛ yi, wɔde Akan kasa di dwuma ahodoɔ wɔ radio ne TV so pa ara. Akasafoɔ no bi tumi de kasasuo ahodoɔ di dwuma ma ɛyɛ anika. Ɛhyɛ afoforɔ nkuran sɛ wɔbɛka kasa no (Yankah 2004).

3.0 Dwumadie yi Nsɛsoɔ bi Mpɛnsɛmpɛnsɛnmu

Obeng (2003:9) nhwehwɛmu kyerɛ sɛ, Akanfoɔ bi hu no sɛ, asɛm di ka a, na woaka no sɛdeɛ ɛteɛ. Ɛnsɛ sɛ wɔde wadawada: "penpen wɔse no pen, asɛm da ne kwan mu a, wɔnyi nto nkyɛn na wɔnkyea no nso". Wiafe-Akenten (2015:66) nhwehwɛmu no, saa nnipa yi kasa saa de yi yaw firi wɔn bo, wɔn adwenemu pɛ abodwoɔ ne ahotɔ: "ɔfeɛ akyi nni abofono". Saa na amannɔne kasa ho animdefoɔ Rista-Dema (2002) ne Hartford (2002) de to dwa sɛ amannɔne nnipakuo bi te sɛ Albaniafoɔ, Nepalfoɔ, titire ne wɔn amanyɔfoɔ nso hu no sɛ, wode asɛm fa kasasuo te sɛ nnyinahɔma, abɛbuo, awan kasa so a, ɛyɛ mmerɛsɛeɛ ne mmaradatoɔ bi. Nanso, Akanfoɔ dodoɔ no ara gye tom sɛ, nsɛm a yɛwae anim ka no ntaa mmoa. Ɛtumi de abufuo, ntɔkwa ne animguaseɛ ba (Hwɛ Jay ne Janschewitz (2008) ne Ickes nom (2011) nso). Sɛ beaeɛ hɔ yɛ badwam te sɛ, radio anaa TV so koraa deɛ a, Akanfoɔ hwɛ sɛ ɔkasafoɔ no bɛdi kasa mmara ne amammerɛ no so ketee.

Ɛno akyi, Akanfoɔ bu no sɛ, ɔkanniba, titire ne onimuonyamfoɔ anaa ɔpanin ka kasafi a, na ɔmmu ne ho. Ɔma kwan ma afoforɔ nso kasa tia no. Saa nti abere biara, ɛsɛ sɛ ɔhwɛ sɛ ne kasa ho te na ayɛ nhwɛsopa ama afoforɔ. Agyekum (2010; 2012) kyerɛ mu sɛ, Akanfoɔ hyɛ da tete wɔn mma, kyerɛ wɔn sɛdeɛ wɔde abɛbuo, kasammrani, fura kasafi ho ntoma. Saa nti ɔkanni ba amfa nimdeɛ yi anni dwuma a, ɔtumi gye asotweɛ (Wiafe-Akenten 2015: 191-194).

Wei (2002) kyerɛ sɛ, Taiwan amanyɔfoɔ bi, titire ne wɔn frankaatufuɔ taa fa nnyinahɔma na wɔde emu nsɛm no atwa mfonin pa afa ne ho, na wɔatwa bɔne afa afoforɔ ho. Wafula (2003) kyerɛ sɛ, amanyɔfoɔ bi nso hyɛ da fa ɔfoforɔ asɛm bi, na wɔde ɔno ankasa nsɛmfua bi ahyehyɛ mu na wɔde asɛe onii no. Yɛahwɛ sɛdeɛ ɔman yi amanyɔfoɔ kasa wɔ saa ɔkwan yi so? Osam (2008) kyerɛ mu sɛ, ɛnyɛ abere biara na amanyɔfoɔ de kasasuo te sɛ, mmɛ, nnyinahɔma, ntotohosɛm di dwuma sɛ kwatikwan nkutoo. Wɔfa bi so di atɛm pefee. Wei ka ho na ama yɛahwɛ mmɛ no mu nsɛm nkorɛnkorɛ no.

4.0 Dwumadie yi Adwenemusɛm Nnyinasoɔ

Fairclough (1995, 2012) "*Critical Discourse Analysis*" (CDA) - *kasa mfeefeemu nnyinasoɔ* na yɛde yɛɛ mpɛnsɛmpɛnsɛnmu, ɛnna yɛde Agha (2007) ne Irvine (2001) nhyehyɛeɛsɛm ne amammerɛ mmara a ɛbata badwam kasa ho taa akyire yɛɛ nhwɛsoɔ gyegyee nsɛmmoano no. Kasa ho animdefoɔ, Fowler (1991), van Dijk (1995), Kress (1993), Wodak & Meyer (2009), Leeuwen, Fairclough na wɔtoatoaa adwene hyehyɛɛ CDA nnyinasoɔ afe 1990 mu. Wɔde CDA yɛ nhwehwɛmu wɔ adesua nkorabata nkaeɛ te sɛ, filɔsɔfi, sohyiɔlogyi, saekɔlɔgyi, ne mmara adesua mu. Wɔka wɔ Borɔfo kasa mu sɛ CDA yɛ "multidisciplinary approach" (van Dijk 1995:18).

Wɔtaa de CDA yɛ nhwehwɛmu fa kasa a ɛfa tumidie ne adwenemusɛm, mmarima ne mmaa kasa, amanyɔ kasa ne dawubɔ kasa ho. Wɔde feefee kasa ne ne nhyehyɛeɛ mu ma ɛyi suban, adwenemu nsɛm ne nkyerɛaseɛ a anka ɛbɛtumi ahinta pue. van Dijk (1995:18) ka wɔ Borɔfo kasa mu sɛ: "CDA uncovers, reveals or discloses what is hidden or otherwise not immediately obvious…". Asekyerɛ ne sɛ: "deɛ ahinta anaasɛ deɛ anka yɛntumi nhunu nyinaa ara, CDA tumi da no adi" (Hwɛ Gordon (2011:78) nso). Ɔman yi mu kasa ho animdefoɔ te sɛ, Agyekum (2004) ne Osam (2008) de CDA ayɛ nhwehwɛmu afa dawubɔ ne amanyɔfoɔ kasa ho. Agyekum (2004) kyerɛ sɛ, Bell (1995) frɛ CDA "ideological detective work", asekyerɛ; "adwenemusɛm nhwehwɛmu dwumadifoɔ".

Fairclough (1995:57) kyerɛ sɛ, CDA a yɛde adi dwuma yi kura nkorabata mmeɛnsa;

(1) atwerɛdeɛ/kasa ne baabi a yɛfa no - "text and situational context"
(2) dwumadie korɔ ho mmara ne nhyehyɛeɛ - "discourse practice"
(3) asetena-amammerɛ mmara - "sociocultural practice"
(Hwɛ van Dijk (2006:359) nso)

Yɛnam nkorabata mmeɛnsa yi so hwɛɛ mmɛ no mu nsɛm nkorɛnkorɛ ne ne nhyehyɛeɛ. Yɛahwɛ kasa nkorabata nkumaa ne titire no ntam twaka. Yɛhwɛɛ dwumadie no su, berɛ ne beaeɛ, nhyehyɛeɛ ne amammerɛ mmara a ɛbata berɛ ne dwumadie korɔ no ho (Hwɛ Irvine (2001) nso). Yɛhwɛɛ Akasafoɔ nipasuo ne ɛnnesuo a wɔde ka asɛm korɔ. (Fairclough 2012; Agha 2007:180).

5.0 Dwumadie yi ho Akwankyerɛ ne Radio ne TV so Nsɛm no Mmoano

Yɛgyina nyiyimu a ɛgyina botaeɛ bi so, Creswell (2007) 'purposive sampling' kwan so na yɛgyee nsɛmmoano no. Yɛfaa dwumadie a emu nsɛm taa fa asetena-amanyɔsɛm ne asetena-amammerɛ ho, na abɛbuo di akotene wɔ mu pa ara: Anɔpa Dawubɔ Nkrataa Mpɛnsɛmpɛnsɛnmu Dwumadie (ADNM) ne Akan Kaseɛbɔ (AK). Yɛfaa mmɛ no ne ɛho nsɛm kakra. Hinnenkamp (2009) kyerɛ sɛ, kasasuo ne ɛho nsɛm no na ɛtaa boa ma yɛte ɔkasafoɔ no ɛbɛ no ase ne botaeɛ nti a ɔfaa saa ɛbɛ no (Malinowski 1935; Hymes 1974; Gumperz 1992). Yɛsan ne akasafoɔ no bi twetwee nkɔmmɔ gyee wɔn nkyerɛkyerɛmu fa nsɛm no bi ho (Seliger ne Shohamy 2001:12).

Yɛhwɛɛ sɛ, yɛfa radio ne TV bebree ne nsɛmmoano pii a, ɛbɛtumi agye yɛn nsamu. Saa nti, yɛfaa nsɛmmoano no firii *Peace F.M.*, *Adom F.M*, *GTV*, *UTV*, (wɔwɔ Nkran Mantam mu) *Kessben F.M.* (Asante Mantam) ne *Ɔboɔba F.M.* (Apueɛ Mantam). Nhwehwɛmu kyerɛ sɛ, Peace F.M. ne Adom F.M. na seesei wɔkura atiefoɔ dodoɔ wɔ Nkran ne ɔman yi afanan nyinaa (Media Watch, Pragma ne Synovate Ghana, Dawubɔ Nnwuma Nhwehwɛmu Adwumakuo, Ɔpɛpɔn, 2014). Wɔsan wɔ nsɛntwerɛfoɔ ananmusifoɔ wɔ ɔman yi afanan ne amannɔne a wɔmane wɔn nsɛm. Ɛno akyi, Peace F.M. ne Adom F.M. kaseɛbɔ na radio nnwuma no bi a wɔwɔ ɔman yi amantam nkaeɛ ne amannɔnefoɔ bi fa de di dwuma. Yɛgye di sɛ kasafidie a yɛfaeɛ yi bɛtumi agyina ama nkaeɛ no. Kasafidie no ne dwumadie no na yɛde ato pono so wɔ aseɛ ha yi.

Ɛpono 1: Kasafie ahodoɔ, beaeɛ a wɔwɔ, ne dwumadie ahodoɔ a yɛnyaa nsɛm firiiɛ

Dawubɔ Adwumakuo	Kuro/Mantamu	Dwumadie
Peace F.M.	Nkran/Nkran	*Kokrokoo, Akan Kaseɛbɔ*
Adom F.M.	Nkran/Nkran	*Edwaso Nsɛm, Akan Kaseɛbɔ.*
Kessben F.M.	Kumase/Asante	*Maakye, Akan Kaseɛbɔ*
Ɔboɔba F.M.	Nkɔkɔɔ/Apueɛ	*Ɔboɔba Kasa, Akan Kaseɛbɔ*
UTV	Nkan/Nkran	*Anɔpabɔsuo, Akan Kaseɛbɔ.*
GTV	Nkran/Nkran	*Akan Morning Show, Akan Kaseɛbɔ*

Akan kaseɛbɔ wɔ anɔpatutuutu, awia ne anwummerɛ. Nsɛm no taa fa atitire, ɔmampanin, asoafoɔ, asɔfoɔ, adwuma nnaanofoɔ ne mpanimfoɔ animuonyamfoɔ ho.

Kaseɛbɔfoɔ dodoɔ no yɛ mmabunu. ADNM dwumadie no gyina anɔpa. Nsɛm a ɛbɛtɔ dwa wɔ dawubɔ nkrataa mu na wɔpɛnsɛmpɛnsɛn mu, na ɛduru baabi a abadwafoɔ akyerɛ wɔn adwene. Nsɛm no taa fa amanyɔ, mmara, apomuden ne nsɛm bi a ɛsisi wɔ ɔman no mu te sɛ ntɔkwa, awudie, korɔno, nnubɔne ho adwadie ho. Sɛ yɛyi dwumadie akyeame ne nsɛm nkyerɛaseɛfoɔ no a, abadwafoɔ no bi yɛ amanyɔfoɔ, dawubɔ nkrataa asamufoɔ, asuapɔn mu akyerɛkyerɛfoɔ.

Yɛfaa mmɛ ne ho nsɛm no bi firi afe 2012 mu de bɛsi 2020 mu. Yɛtwetwee nsɛmmoano mmienu mmienu firii radio no biara anɔpa dawubɔ dwumadie ne kaseɛbɔ so; weinom kɔyɛɛ nnwɔtwe. Na yɛtwee mmienu mmienu firii TV no so; weinom kɔyɛɛ nan. Yɛmaa ebiara nɔmma. Na yɛayɛ ho sukyerɛ mpɛnsɛmpɛnsɛnmu. Baabi nso, yɛne akasafoɔ bi twetwee nkɔmmɔ gyee wɔn adwene ne nkyerɛkyerɛmu fa nsɛm no bi ho (Seliger ne Shohamy 2001:12).

6.0 Mpɛnsɛmpɛnsɛmu no: Emu Nsɛm, Nhyehyɛeɛ ne Sohyiɔpragmateks Dwumadie

Saa ɔfa yi na yɛapɛnsɛmpɛnsɛn radio ne TV so mmɛ no mu ahwɛ sɛdeɛ akasafoɔ no de adi dwuma, ɛnne botaeɛ pɔtee nti a wɔfa saa mmɛ pɔtee no.

6.1. Sentaks Nhyehyɛeɛ Su bi ne ne Dwumadie: Nnyinasoɔ Kasamufa Nhyehyɛeɛ ne Nkyerɛkyerɛmu kasamufa

(a) ***Asɛnnahɔ Ntotoho ne Nsisodua***

Deɛ ɛteɛ ne sɛ, Akanfoɔ mmɛ taa kura kasasuo ne nhyehyɛeɛ ahodoɔ bi te sɛ, sɛnnahɔ, ntotoho, atwasin, ɔfrɛ ne nnyesoɔ, aane daabi ne nkyerɛkyerɛmu kasamufa. Sɛ ɛba mmɛ nhyehyɛeɛ ankasa nso a, esu a ɛda adi wɔ ho bi ne kasamu tiawa, kasasini, ampɛmmuaeɛ asɛmmisa ne nkyerɛkyerɛmu kasamufa. Wiafe-Akenten (2008:43-48) ne Agyekum (2011:67) ahwɛ weinom akɔ akyiri.

Mmɛ suo ne nhyehyɛeɛ a ɛdi akotene wɔ ADNM ne AK nsɛmmoano no mu ne; *sɛnnahɔ mmɛ* (Ɛho nhwɛsoɔ bi wɔ aseɛ hɔ, Ɛbɛ 1). Saa mmɛ yi nhyehyɛeɛ nso taa kura *nnyinasoɔ kasamufa nhyehyɛeɛ*. Akasafoɔ dodoɔ no de *sɛnnahɔ* mmɛ a wɔtaa kura *nnyinasoɔ kasamufa nhyehyɛeɛ* no atoto nsɛm a wɔreka no ho de rekyerɛ sɛ, ɛnyɛ wɔn ankasa nsɛm bi na mmom ɛyɛ nokwasɛm, asɛnnahɔ a obiara nim dada.

Nnyinasoɔ kasamufa nhyehyɛeɛ mmɛ no kura afa mmienu ne mmeɛnsa. Ɛwɔ adwene baako a ɛgyina ne ho so; ɔkasamufa titire. Na kasamufa nkaeɛ; ɔkasamufa n/kumaa

no femfam ho boa ma adwene mu no si pi, sɛ nsusuiɛ, suban anaa osuahunu ho afutuo anaa kɔkɔbɔ (Hwɛ aseɛ ha). Nkabomdeɛ a ɛka adwene no bom ne;

sɛ… a,… ne ***…. a…*** no *(nnyinasoɔ ne nkyerɛkyerɛmu kasamufa nkabomdeɛ).*

Sɛ…a,…[1] taa hyɛ ɔkasamufa kumaa mu. Kasamufa titire no nso tumi ba ansa na kumaa yi aba. Saa ɛbɛ nhyehyɛeɛ wei ho nhwɛsoɔ bi na ɛwɔ aseɛ ha yi (Ɛbɛ 1).

Ɛbɛ 1. ADNM (Anɔpa 6-10): Peace F.M.; Kookrokoo, K. P., Kitawonsa 15, 2020.

Wose ɛyɛ 'propaganda', mo ara mo nkorɔfoɔ no bi suban ne wɔn ano kasa na ɛbɛma mo aluusu pawa, ɛnyɛ obi. Mpanimfoɔ na wɔkaeɛ, montie no yie, wɔse:

"<u>Sɛ</u> aboa bi bɛka wo <u>a</u>,	**+**	**ɛfiri wo ntoma mu."**
<u>Sɛ</u> ɔkasamufa kumaa	+	Ɔkasamufa Titire

Amanyɔkuo A mu nipa bi bɔɔ Amanyɔkuo B kwaadu sɛ wɔahyɛ wɔn mmranteɛ kutupa na wɔsɔre a na wɔredidi Afoɔ no mpanimfoɔ atɛm, sɛdeɛ wɔde edin bɔne bɛbata wɔn ho na ama wɔahwere tumi. Ɛno na Owura K. P. buu saa ɛbɛ yi de tuu wɔn fo sɛ wɔn nso wɔntu wɔn nkorɔfoɔ no bi fo na wɔn suban ne kasa basabasa nso bɛtumi ama wɔahwere tumi. Ɛda adi sɛ ɔkasafoɔ yi de saa ɛbɛ yi reyɛ kɔkɔbɔ, osuahunu anaa asɛnnahɔ bi. Ɔde ɛbɛ no rekyerɛ ɔ/atiefoɔ no sɛ: "ɛnyɛ me na mereka m`asɛm bi oo, na mmom sɛdeɛ ɛda hɔ anaasɛ ebia woate pɛn no, <u>sɛ</u> moankasa ankyerɛ mo ara mo nkorɔfoɔ no <u>a</u>, wɔn mmom suban na wɔbɛka nea yɛnka ayi mo ama na ama moahwere tumi. Ɔde ɛbɛ yi redi dwuma sɛ *asɛnnahɔ ntotoho* ne *nsisodua* bi. Baabi nso, wohwɛ a, asɛ deɛ ɔde ɛbɛ no retu fo fann anaa ɔde rebɔ kɔkɔ bi, nanso wohu sɛ, asɛ deɛ wafa ho reka n'asɛm bi akyerɛ o/atiefoɔ no. Ɛno nso nhwɛsoɔ bi nie:

Ɛbɛ 2. AK (Prɛmotoberɛ 12): UTV Kaseɛ, A. Y. A., Ɔbɛnim 21, 2014.

Yoo, abusuafoɔ, Ɔsɔfo O.B. asɛm no no. Ɔse Ɔmampanin nhwɛ na ɔntu ne mmerantеɛ no fo, ɛsiane sɛ, **mpanimfoɔ se:** "**Ɔpanin <u>a</u> ɔtena fie ma mmɔfra we nanka no, <u>sɛ</u> yɛreka nankawefoɔ <u>a</u>, wɔka ho bi" o?**

[1] **Sɛ** di dwuma ahodoɔ wɔ Akan kasa nhyehyɛeɛ mu. **Sɛ** .... no bi nso di dwuma sɛ adwenemusɛm agyinaehyɛdeɛ "interpretive marker" (Hwɛ Agyekum (2002)).

Ɔkasafoɔ yi buu saa ɛbɛ yi berɛ a na amanyɔkuo mu mmerantee bi taa kasa di ɔman yi mpanimfoɔ bi atɛm. Ɛno na ɔnam afidie no mframa so de too dwa srɛɛ Ɔmampanin a na ɔte adwa so saa berɛ no sɛ ɔnkasa nkyerɛ mmerantee no. Sɛ wohwɛ ɛbɛ yi turodoo mu a, wobɛka sɛ ɔkasafoɔ no de retu fo, nanso asɛm a ɔbuu ɛbɛ no faa ho ne sɛdee ɔde atwa mfonin no tumi kyerɛ sɛ ɔde reka n`asɛm bi. Mpanimfoɔ wɔ kasabɛbuo bi sɛ: "sɛ obi pɛ asɛm bi aka akyerɛ Onyame a, ɔka kyerɛ mframa". Wohwɛ a, wotumi hunu sɛ ɔpɛ sɛ ɔkyerɛ sɛ, sɛ Ɔmampanin ankasa ankyerɛ saa mmerantee yi na wɔkɔ so da saa suban bɔne no adi deɛ a, na ɛkyerɛ sɛ ɔno Ɔmampanin ankasa foa suban bɔne so anaasɛ ɔkura saa suban yi bi nti ɔntumi nka obi deɛ. Ɛda adi sɛ ɔkasafoɔ yi de ɛbɛ no adane **kwatikwan** bi.

Yɛaka (wɔ ɛfa 5) sɛ, ADNM ne AK dwumadie taa fa *asetena-amanyɔsɛm* ho. Amanyɔfoɔ ne amanyɔ nsɛm no bi ka yɛ den: "sensitive/delicate/controversial issues" (Obeng 2002:84; Wafula 2003:20). Ɛnkyɛ na adane abufuo, soboɔbɔ, amanenya ne ntɔkwa. Ɛno nti na ɔmanfoɔ ne amanyɔfoɔ no bi de nsɛm no afa asɛnnahɔ ntotoho sei so aka no. Wɔfa mmɛ a ɛwɔ soro hɔ no bi na wɔde akyerɛ suban anaa nsusuiɛ bɔne ne nsunsuansoɔ a ɛde ba. Mmɛ nso kura 'kasatumi'; ɛtumi tɔ akoma so de nsesaeɛ pa bi ba. Wɔtaa fa de twa mfonin de bɔ kɔkɔ sɛdeɛ ɛbɛma obi atwe ne ho afiri suban bi ho.

(b) *Adanseɛ/Nsisodua ne Sabuakwan/ohintaduakyire*

Ɛsan nso da adi sɛ, amanyɔfoɔ ne afrɛfoɔ bi mfa mmɛ no nsi nsɛm no so dua sɛ asɛnnahɔ nkutoo. Wɔde yɛ *adansedisɛm bi* ma wɔn ankasa nsɛm. Asɛm a yɛdane yɛ adansedisɛm bi na Borɔfo kasa mu Obeng (2002:84) frɛ no "evidentiality" (Hwɛ van Dijk (1998) nso). Wɔde yɛ *adansedie mmɛ* anaa *nsisodua mmɛ* de kyerɛ sɛ, wɔn nsɛm no yɛ nokwasɛm prɛkopɛ; ɛho nhwɛsoɔ (ɛbɛ 3) bi wɔ aseɛ ha. Owura S. A. buu ɛbɛ yi berɛ a 'Ghana Black Stars' bɔɔlobɔ kuo kɔɔ akansie bi na wɔsusu sɛ aban no sɛee sika bebree dodo. Saa nti, wɔtee ho nhwehwɛmu abadwakuo too nsa frɛɛ agokansie soafoɔ no, Hon. E. A. sɛ ɔmmɛbu ho akonta. Ɛno na Owura S. A. hunu no sɛ akontabuo no ankɔ yie, a ɛsɛ asotweɛ nanso amma no saa. Aban no asan apagya Hon. E. A. afiri n'asoɛeɛ hɔ de no akɔto ɔno abankɛseɛmu deɛ a, na aban no ankasa hyɛ aseɛ bi. Ɛnte saa deɛ, ɔntwe Ɔsoafoɔ E. A. aso na wɔnhunu sɛ kanana biara nni wɔn ntamu. Owura S. A. de ɛbɛ yi reyɛ adansedie bi akyerɛ sɛ, sɛ anyɛ saa deɛ a, na aban no anamɔntuo yi kyerɛ sɛ, ɔtaa Ɔsoafoɔ no akyi ne wɔn akɔyɛ baako. Wɔde 'totobi mɔmɔne taa bɔ abɛnkwan, nti wɔtaa nante pa ara. Mɔmɔne no taa boa ma abɛnkwan yɛ hwan, ɛyɛ dɛ. Owura S. A. Abɛbuo no na ɛdi soɔ yi:

Ɛbɛ 3. ADNM (Anɔpa 6-10): Ɔboɔba F.M.; Ɔboɔba Kasa, S. A., Oforisuo18, 2012.

> Sɛ aban yi apagya no de no akɔto ne koko mu deɛ a, deɛ yɛreka akyerɛ aban ne sɛ: "**Sɛ totobi kɔ ayie a, ɔda abɛnkwan fie**". Sɛdeɛ ɛbɛyɛ a, aban no din ho bɛsan nti, ɔnyɛ ɔbarima nkyerɛ yɛn.

Ɛbɛ 4. AK (Prɛmotoberɛ 12): Adom F.M.; Kaseɛ, A. P., Ɛbɔ 18, 2019.

> Wahu? Kofi yɛn mpanimfoɔ yi ɛduru baabi a anka ɛsɛ sɛ yɛtumi ka bi kyerɛ wɔn paa. Asɛ deɛ wɔn mu bi nwene ɔman yi ho koraa. 'Free SHS' nti N.P.P.foɔ mma nko ara na wɔkɔ, N.D.C.foɔ bi amfa wɔn mma ankɔ bi. Honorable M., hmm, Hon. mua, wokasa saa ɛyɛ? Ka 'improvement'; nsesaeɛ pa a moba a mode bɛka ho. Ɛtɔ da bi a na yɛabrɛ mo. Sɛ ɔnyɛ Hon. a, anka mɛka sɛ akohwisɛm kwa… Nti na **mpanimfoɔ se:** Ɛduru baabi a, **"mpenpen wɔse no pen"** no o**. Yɛse: "Twene anim da hɔ nso a, yɛmmɔ nkyɛn."**Woka a, na anka ama wahu ne mfomsoɔ.

Sɛ wohwɛ ɛbɛ 4 yi nso a, ɛnni dwuma sɛ asɛnnahɔ nkutoo. Ɔkasafoɔ no awae asɛm no anim aka awie, na wahyɛ da de ɛbɛ no adi ho adanseɛ. Ɔkwan bi so, ɔde adansedibɛ no reyɛ adwobrɛoonsɛm. Brown ne Yule (1985) kyerɛ akwan ahodoɔ mmienu bi a ɔkasafoɔ bi fa so de nsɛnnahɔ bi to dwa. Deɛ ɛdi kan no yɛ sɛ wode asɛm no reto dwa sɛ ɛyɛ nsɛnnahɔ turodoo. Deɛ ɛtɔ so mmienu nso, asɛnnahɔ no akyi, wohunu sɛ ɔkasafoɔ no wɔ botaeɛ pɔtee bi a wasi so dua sɛ ɔde bɛto dwa.

Wotumi hunu wɔ mmɛ yi ne ɛho nsɛm no ho sɛ, akasafoɔ no amfa anni dwuma sɛ asɛnnahɔ kɛkɛ. Wɔahyɛ da afa ho de ayi wɔn bo so nsɛm. Borɔfo kasa mu, Yankah (1986:205; 1989:162) nso frɛ wei 'conscious or strategic manipulation'. Ɛda adi sɛ, ɛha deɛ wɔde mmɛ no ayɛ **sabuakwan**[2] anaasɛ **ohintaduakyire** bi (intentional). Wɔn kasa no kyerɛ sɛ, wɔnim sɛ wɔato amammerɛ mmara, na wɔaboa pa de mmɛ no akata so; *anidaho*. Wɔamfa mmɛ no anni dwuma sɛ kwatikwan turodoo, wɔde adane subuakwan.

[2] Sabuakwan ne kwatikwan nyinaa da asekyerɛ baako adi, na mmom sɛdeɛ wɔde mmɛ te sɛ **1**, **2** no adi dwuma, ɛnne sɛdeɛ wɔde **3** ne **4** no nso adi dwuma no na ɛma yɛka sɛ 3.4 yɛ sabuakwan. Ɛno na yɛakyerɛkyerɛ yɛn nnyinasoɔ no nyinaa mu wɔ soro hɔ no.

6.3 Mmɛ no Mmusuakuo; Dada, Nsesamu ne Abɛɛfo Mmɛ

Mpɛnsɛmpɛnsɛnmu no, ɛdaa adi sɛ, mmɛ a akasafoɔ no de adi dwuma wɔ ADNM ne AK dwumadie mu gu akuo ahodoɔ mmeɛnsa: *Mmɛ Dada, Nsesamu ne Abɛɛfosɛm*. Akasafoɔ no bi de Akanfoɔ mmɛ *dada* no bi ara na ɛdi dwuma. Ebinom nso *sesa* dada no nhyehyɛeɛ anaa nsɛmfua bi na wɔde wɔn nsɛm ahyehyɛ mu. Ɛtɔ da bi nso a, wɔnwene wɔn ankasa deɛ.

6.3.1 Mmɛ Dada

Sɛdeɛ yɛadi kan aka no, ɛha deɛ akasafoɔ no mfa wɔn nsɛm nhyehyɛ mmɛ no mu. Wɔde nsɛmfua ne nhyehyɛeɛ dada no ara na ɛdi dwuma. Ɛho nhwɛsoɔ bi nie:

Ɛbɛ 5. ADNM (Anɔpa 6-10): Peace F.M.; Kookrokoo, Ɔ. K. A., Ayɛwohomumɔ 22, 2012.

> Mate sɛ wɔreba abɛsi dan 'twelve thousand four hundred' ama atikyafoɔ ne nɛɛsefoɔ. Ɛyɛ adwene pa o! 'Affordable houses' no a **aban a wabɛsene kɔ** no hyɛɛ aseɛ no **yɛ**ayɛ no **dɛn.** Kwame "**Sɛ wode wo nsa keka afuo nketenkete a, ɛdane adwoguo**" *Efiri sɛ wodɔ ha wie na woadua nnoɔma mmeɛnsa bi na asɛ woagyae. Ɔkyena na woate sɛ yɛretɔn asaase wɔ Gɔɔso na woakɔtɔ hɔ kookoofuo o! wode bɛyɛ afuo na woakeka agyae. Adekyeɛ na yɛse yɛretontɔn asaase wɔ Sɛhwi…. Enti ansa na wobɛkɔ owuo mu no na wowɔ asaase a anka yɛde bɛyɛ afuo no; ebi wɔ Asante, ebi wɔ Sahwi; ebi wɔ Wasa nanso na wontee kookoo aba baako koraa.* **Ɛmm!...** ***ebi*** *na* ***yɛ****pɛ sɛ* ***yɛ****yɛ* ***yi anaa?*** Kwame, ɛyɛ ɔman adwuma na **yɛ**reyɛ, ɛfisɛ **baako no** kaa sɛ anka apolisifoɔ bɛnya bi **meboa?** Wei deɛ ɛwɔ ha no apolisifoɔ din nnim…….

Deɛ ɛkɔtwee ɛbɛ yi ne sɛ, N.P.P. aban (2002-2008) firii aseɛ sii adan bi "affordable houses", sɛ wɔbɛtɔn ama aban adwumayɛfoɔ. Wɔanwie na wɔfirii adwa so. Na ɔmanfoɔ rehwɛ sɛ aban foforɔ, N.D.C aban (2009-2016) bɛtoa so awie, nanso wɔyɛɛ sɛ wɔbɛsi foforɔ. Asɛm yi bɛtɔɔ dwa wɔ dawubɔ nkrataa mu. Ɛno na abadwafoɔ ne afrɛfoɔ rekyerɛɛ wɔn adwene a ɔkasafoɔ yi de abɛbuo yi yɛɛ afutuo maa N.D.C. aban. Sɛ wohwɛ a, ne kasa no mfitiaseɛ a na ɛwɔ sɛ ɔkyerɛ aban no mu deɛ ɔreka n`asɛm no, wammɔ din. Ɔde nnipa mmienu dodoɔ kabea edinnsiananmu (wɔn) na ɛdii dwuma.. Baabi nso, ɔse "***baako no***". Wotumi hunu sɛ ɔbɛbufoɔ yi reyɛ ahwɛyie pa ara.

Wahwɛ ahunu sɛ, asɛm a ɔreka no yɛ *amanyɔsɛm*, anhwɛ a na obi akasa atia no sɛ ɔrekasa ama aban bi anaasɛ ɔwɔ aban bi afa. Bio, beaeɛ hɔ yɛ *badwam (radio so)*, atiefoɔ no gu ahodoɔ. Ɛsono sɛdeɛ obiara te asɛm ase fa. Ɛbɛ no na ɔkyerɛɛ kakra sɛdeɛ obiara bɛte aseɛ, na wɔatumi anya adwene mu mfonin anaa nsunsuansoɔ a aban no nsusuiɛ no bɛtumi de aba yie. Ɔde ɛbɛ dada no rekyerɛ sɛ, ɛnyɛ ɔno n'asɛm bi, na ɛyɛ asɛnnahɔ. Ne titire no, wamfa asɛm biara anhyɛ ɛbɛ dada no mu, na wansesa nhyehyɛeɛ no nso. Baabi koraa a ɔde nnipa mmienu dodoɔ kabea edinnsiananmu (wɔn) dii dwuma no, wansesa ɛbɛ no mu onipa baako edinnsiananmu (wo) no anyɛ no dodoɔ saa bi (Hwɛ 6.3.2.1).

Yankah (1986:196) kyerɛ sɛ, ɛnyɛ kasadwumfoɔ anaa ɔkasafoɔ biara na sɛ ɔde kasadwini/ɛbɛ bi redi dwuma a, ɔpɛ sɛ ɔbɛsesa mu anaa ɔbɛnwene foforɔ. Ɔka no sɛ: "[the speaker] equates tradition with truth and deny creativity in their performance in order not to appear as falsifying truth". Asekyerɛ ne sɛ: "ɔkasafoɔ no gye to mu sɛ atetesɛm no yɛ nokorɛ/asɛnnahɔ, ɛno nti ɔmpɛ sɛ ɔbɛsesa mu na obi aka sɛ ɔde ntorɔ bi rebata nokorɛ no ho".[3] Ebia na ɔkasafoɔ no mpɛ ne kasa no akyi nsɛm bebree, nti ɔde dada no ara bɛdi dwuma na ayɛ banbɔ ama no (Hwɛ Obeng (1997) ne Irvine (2001:190) nso). Ɛha no, yɛhunu sɛ *mmɛ dada* no san di dwuma sɛ **bambɔ mprenu** ma ɔkasafoɔ no.

6.3.2 Mmɛ Nsesamu: Mmɛ no Nhyehyɛeɛ, Nsɛmfua Nsesamu ne Mɔfɔ-Pragmateks Su bi ne ne Dwumadie.

Ɛha na akasafoɔ bi de wɔn ankasa nsɛm ahyehyɛ mmɛ dada no mu. Ama saa mmɛ no bi mu asane, ebi asekyerɛ nso asesa kakra. Nsesamu yi, yɛhunu adwenentoamu, nsiananmu ne nyifirimu. Yɛbɛhwɛ weinom semantek ne pragmatek dwumadie. Ɛho nhwɛsoɔ bi na ɛwɔ aseɛ ha yi. Yɛde mmɛ dada no ankasa ahyehyɛ nsesamu deɛ no aseɛ, na ama nsononsonoeɛ no ada adi. Ɛbɛ 7 ne Ɛbɛ 8 abɔseɛ nyinaa yɛ baako, nsesamu no na nsononsonoeɛ kakra wɔ emu biara mu nsɛm mu. Adeɛ titire nso a ɛwɔ mu ne sɛ, wɔbuu 7 no wɔ TV so, na wɔbuu 8 no wɔ radio so. Yɛaka weinom ho asɛm pɔtee wɔ 6.3.2.2.

Wohwɛ ɛbɛ 6 a, amanyɔni no asɛm ne sɛ, wɔbɛdi nkunim wɔ abatoɔ no mu. Kaseɛbɔfoɔ no mpɛ sɛ ɔbɛti saa asɛm no mu, na wafa saa abɛbuo yi fa bi de n'asɛm no atoa so aka.

[3] Ahemfie mpanimfoɔ bi nso kyerɛɛ sɛ, asɛnnie anaa mpanimfoɔ no nkɔmmɔ mu no, wɔntaa nte sɛ obi de ɔno ankasa nsɛmfua bi ahyehyɛ ɛbɛ dada bi mu de reka n'asɛm (Nana A.Y., Ɔkyeame A., baanu nkɔmmɔ, Kɔtɔnimma 15, 2015).

Ɛbɛ 6. AK (Anɔpa 6): Kessben F.M.; Kaseɛ, A. K., Ɔbɛnim 3, 2012.

Nti sɛ wose: "ɛyɛ yɛnkɔ nko ara ma mo a," ɔmanfoɔ "**Sɛ <u>mo</u>asoa nsuo, <u>mo</u>asoa nsa, <u>mo</u> na <u>mo</u>ahunu deɛ <u>ɛyɛ ma mo</u>,**" enti monhwɛ so nto moaba wae!? **(<u>Ma</u>soa nsuo, <u>ma</u>soa nsa, mahunu deɛ <u>emu yɛ duru</u>)**

Ɛbɛ 7. AK (Prɛmotoberɛ 12): UTV Kaseɛ, A. Y. A., Ɔbɛnim 21, 2014.

Yoo, abusuafoɔ Ɔsɔfo O.B. asɛm no no. Ɔse, Ɔmampanin nhwɛ na ɔntu ne mmeranteɛ no fo, ɛsiane sɛ, mpanimfoɔ se: "**<u>Ɔ</u>panin a <u>ɔ</u>tena fie ma mmɔfra <u>we</u> nanka no, sɛ yɛreka <u>nankawefoɔ</u> a, …… "**

Ɛbɛ 8. ADNM (Anɔpa 6-10): Kessben F.M.; Maakye, S. J., Ayɛwohomumɔ 8, 2013.
Me nua, sɛbe, Papa no deɛ, ɔno ne Moses a, anka Onyankopɔn asoma no sɛ ɔmmɛyi yɛn mfiri Faraoh ne ne nkurɔfoɔ atirimuɔdenfoɔ, sikadie aban yi nsam. Woka a, ***<u>wɔse</u>*** *kɔntɔmpt, na Papa Atoga ba* no akye wo. Memmɔɔ obiara din o. Ɛnyɛ me o. *Yɛse*: "**<u>M</u>panimfoɔ a <u>wɔ</u>tena fie ma mmɔfra <u>wia</u> nanka nam no, sɛ <u>yɛ</u>reka …… a, <u>wɔ</u>ka ho bi**. *Chief, ɛnyɛ saa?*

(<u>Ɔ</u>panin a <u>ɔ</u>tena fie ma mmɔfra <u>we</u> nanka no, <u>sɛ wɔreka nankawefoɔ a</u>, <u>ɔ</u>ka ho bi).

Afe 2012 abatoɔ, abodwoso amma na ɛkɔpuee ɔman yi kɔɔto kɛseɛ mu, na atɛmmuafoɔ a wɔredi asɛm no bɔɔ kɔkɔ sɛ ɔmanfoɔ nhwɛ wɔn ano kasa yie. Sɛ wokasa na ebu kɔɔto no animtia a mmara ne wo bɛdi. Ɛno na Owura S.J. reka abatoɔ no ho asɛm na ɔde faa ne ɛbɛ 8 so. Sɛ wode ɛbɛ 8 a ɔbuu wɔ ne kasa mu toto ɛbɛ dada a ɛwɔ n'ase pɛɛ no ho a, wohu sɛ nsesaeɛ bi wɔ ɔyɛfoɔ (edin - **<u>Ɔ</u>panimfoɔ**/dinnsiananmu-**<u>ɔ</u>tena**) kabea no ho. Edin ne edinnsiananmu no asesa afiri baako kabea mu kɔ dodoɔ kabea mu (edin - **<u>M</u>panimfoɔ**/dinnsiananmu-**<u>wɔ</u>**). Sɛ wohwɛ ɔkasafoɔ yi asɛm no nyinaa a, wotumi hunu sɛ ɔde rebɔ atɛmmuafoɔ no anaa mpanimfoɔ bi akutia. Ɛno nti na woasesa ne ɛbɛ no mu edin ne edinnsiananmu baako kabea no kɔ dodoɔ kabea no. **<u>Wɔ</u>se** a ɛwɔ ne kasa mu nso boa da wei adi; "***woka a, <u>wɔ</u>se kɔntɛmpt, na <u>Papa Atoga ba no</u> akye wo. Memmɔɔ obiara din o***".

Fairclough (1995:57) kyerɛ sɛ, ɛnyɛ kasa bi nhyehyɛeɛ ne emu nsɛmfua no nkutoo na yɛsesa mu. Ɔkasafoɔ bi tumi sesa n'asɛm no kasammara nso mu, sɛdeɛ ɛbɛma adwene pɔtee a ɔde reto dwa no atoatoa yie. Ɔfrɛ wei wɔ Borɔfo kasa mu sɛ "grammatical cohesion"

– *kasammara ntoamu.* Na *nsɛmfua ntoamu* no nso yɛ "lexical cohesion". Brown ne Yule (1985:223) kyerɛ sɛ, adwene no ntoatoamu "coherence" no ma wote ɔkasafoɔ no asɛm no ase yie. Ɛno nso na ɛsan ma wohunu deɛ ɔrepɛ akyerɛ no ntɛm.

6.3.2.1 Kasammara ne Nsɛmfua Ntoamu: Kasa no ne Ɛbɛ no mu Adwene no Ntoamu Kyerɛfoɔ (The Endophoric References)

Nsesamu weinom ho nhwɛsoɔ bi ne ɛbɛ 9 yi. Ɔkasafoɔ A. S. buu saa ɛbɛ yi berɛ a na ɔhu sɛ amanyɔkuo N.D.C.foɔ atu anamɔn bi a ɔsusu sɛ ɛmmoa ɔman yi mpuntuo. Wotumi hu firi ne kasa mu sɛ, ɔreyɛ ahwɛyie sɛdeɛ n'ano mpa na ɔnni atɛm deɛ, nanso nsɛm bi a ɔde ahyehyɛ ne ɛbɛ no mu ama ne kasa mu asane kakra.

Ɛbɛ 9. ADNM (Anɔpa 6-10): Adom F.M.; Dwa so Nsɛm, A. S., Ɛbɔ 5, 2012**.**

> …Na *anka* saa mpanimfoɔ a wɔakɔ sukuu aduru akyiri, *'Professors' di wɔn kan,* moreteki disihyen a, na wei na moreteki ama Ghanafoɔ? Ah! *Me werɛ aho.* Mommu ɔman no yie o. "**Akɔmfo bɔne, sɛ mose kuro no mmɔ a, mote mu bi**".
> **(Sɛ ɔkɔmfo bɔne se kuro mmɔ a, ɔte mu bi)**.
> Wotumi hunu sɛ **ɔkɔmfoɔ** (ɔbaakofoɔ kabea) asesa abɛyɛ **akɔmfoɔ** (dodoɔ kabea).

Nsesamu yi asan ama onipa 3 baako kabea edinnsiananmu (**ɔ/se) ɔte**), asesa ayɛ nnipa 2 dodoɔ kabea edinnsiananmu (**mo/se) mote**). Nnipa a ɔkasafoɔ no reka wɔn ho asɛm '*saa mpanimfoɔ no*' (*oyikyerɛ nnipa* "deitic persons") na ɛmaa ɔsesaa ɛbɛ no mu onipa no kabea. Ɔkasafoɔ no pɛ sɛ edin (**ɔkɔmfoɔ < akɔmfoɔ**) ne edinnsiananmu (**ɔ<mo**) kabea no ne ne kasa mu *oyikyerɛ nnipa* no dodoɔ kabea bɛyɛ pɛ. Cutting (2005:9) ma yɛhunu sɛ, ɛbɛ no mu edin ne dinnsiananmu yi redi dwuma sɛ "endophoric references"- *kasa anaa adwene no ntoamu kyerɛfoɔ*. Nsesamu ne adwene ntoamu no na ama ɛbɛ no mu ada hɔ kakra no.

Wotumi hunu sɛ, **akɔmfo bɔne** yi hwɛ **saa mpanimfoɔ no** ara. Ɔde ɛbɛ no mu asɛnnahɔ kɔkɔbɔ no atoa n'asɛm no so de akɔsi deɛ ɔpɛ sɛ ɔka so. Nsesamu a ɛte sei, Brown ne Yule (1985:215) nso frɛ no wɔ Borɔfo kasa mu "pragmatically controlled anaphora". Ɛkyerɛ sɛ, ɔkasafoɔ no nsesa edin ne edinnsiananmu no mu kɛkɛ, ɔde di dwuma pɔtee bi. Ɔhwɛ faa ɛbɛ a emu adwene ne n'asɛm no kɔ, na ɔsesaa nnipa no dodoɔ kabea no sɛdeɛ ɛbɛtɔ n'asɛm no so pɛpɛɛpɛ. Na ɔde kyerɛɛ nnipa/mpanimfoɔ no anamɔntuo no ne ɛso

nsunsuansoɔ no. Wotumi hunu sɛ, ɔde ɛbɛ no ayɛ ohintaduakyire bi aka n'asɛm pɛpɛɛpɛ. Woafa ɛbɛ no ho aka n'asɛm abɔ mpanimfoɔ no akutia a wanya amane bi; ɔde ayɛ anim banbɔ.

Cutting (2005:9-10) san ma yɛhunu sɛ edin ne dinnsiananmu (**akɔmfoɔ/mo**) yi abɛyɛ *akyirihwɛ din ne dinnsiananmu* "anaphoric noun and pronoun''. Ɛkyerɛ sɛ, ɔkasafoɔ no de weinom ayɛ nsamsoɔ a ama watumi akɔ n'akyi akɔfa n'asɛm no de abɛtoa ɛbɛ no mu adwene no so. Ɛsan da adi sɛ, ayɛfoɔ *nsasoɔ/ntoatoa* 'coherence' no na ɛma wohunu ɔkasafoɔ no botaeɛ anaa dwuma pɔtee a ɔpɛ sɛ saa ɛbɛ no di ma no akyire ntɛm. Yɛbɔ edinnsiananmu a wɔde di dwuma ɛwɔ ɛbɛ mu no tɔfa wɔ ɛpono 2 a ɛwɔ ase ha yi mu.

Ɛpono 2: Edinnsiananmu dwumadie wɔ ɛbɛ mu

Baako kabea	**Ne dwumadie**
1. **m**-asoa	**mo**-asoa (ɛbɛ 6)
2. Ɔ-panin, ɔ-tena	**m**-panimfoɔ, **wɔ**-tena (ɛbɛ 7,8)
3. **ɔ**-kɔmfo, se**, ɔ**-te	**a**-kɔmfo, **mo**-se, **mo**-te **(**ɛbɛ 9**)**

6.3.2.2 Nsiananmu ne Nyifimu Nsɛm bi (Substitution and Ellipsis)

Deɛ ɛteɛ wɔ ha nso ne sɛ, akasafoɔ no ayi nsɛm no bi afiri mmɛ no mu, na ebi nso wɔ hɔ a, wɔde wɔn ankasa wɔn nsɛm bi aka ho. Wei nso ho nhwɛsoɔ bi nie:
Sɛ wohwɛ ɛbɛ 10 yi a, adeyɛ nsɛm **to** ne **tɔ** asesa abɛdane **tua** ne **hwe**.

Ɛbɛ 10. ADNM (Anɔpa 6-10): Ɔboɔba F.M.; Ɔboɔba Kasa, K. S., Ahinime 10, 2012.

> Ghanafoɔ … momma yɛmma yɛn ani nna hɔ. Mpanimfoɔ se:
> **Baabi a ɛsɛ sɛ yɛde fam no, yɛamfa antua hɔ fee a, ɛyɛ deɛ bɛn…** ***ɛfiri hwe fam, meboa…?*** Monhwɛ na afeɛ yi monto aba pa

(Baabi a ɛsɛ sɛ wode to no, sɛ woamfa anto hɔ a, ɛfiri tɔ.)

Saa ara nso na wasan asesa adeyɛ nsɛm no anoɔden kyerɛfoɔ no mu. Ɔde nsɛmfua (**fee** ne **fam**) bi abatabata ho de ayɛ yɛbea kyerɛfoɔ ne nsisodua (Hwɛ Agyekum (2010:164-165) ne Akan Dictionary mu). Ɔsan de ampɛmmuaeɛ asɛmmisa nso ataa n'asɛm no akyiri de resi so sɛ ɛyɛ nsɛnnahɔ. Weinom nyinaa yɛ kwatikwan bi a akasafoɔ no bi fa mmɛ so de wɔn adwene to dwa. Nsiananmu ne nyifimu pɔtee yi bi nso na ɛda adi wɔ mmɛ 7 ne 8 a

yɛadi kan aka ho asɛm foforɔ bi wɔ 6.3.2 no. Sei na ne nsiananmu ne nyifimu nso mpɛnsɛmpɛnsɛmu teɛ:

* Ɛbɛ 7. AK (Prɛmotoberɛ 12): UTV Kaseɛ, A. Y. A., Ɔbɛnim 21, 2014.
Ɔse, Ɔmampanin nhwɛ na ɔntu ne mmeranteɛ no fo, ɛsiane sɛ, mpanimfoɔ se: "**Ɔpanin a ɔtena fie ma mmɔfra we nanka no, sɛ yɛreka nankawefoɔ a, …. ".**

* Ɛbɛ 8. ADNM (Anɔpa 6-10): Kessben F.M.; Maakye, S. J., Ayɛwohomumɔ 8, 2013.
Woka a, ***wɔsɛ*** *kɔntɔmpt, na Papa Atoga ba* no akye wo. Memmɔɔ obiara din o. Ɛnyɛ me o. *Yɛse*: "**Mpanimfoɔ a wɔtena fie ma mmɔfra wia nanka nam no, sɛ yɛreka …… a, wɔka ho bi**. *Chief, ɛnyɛ saa?*

(Ɔpanin a ɔtena fie ma mmɔfra we nanka no, sɛ wɔreka nankawefoɔ a, ɔka ho bi)

Wohwɛ a, ɛbɛ 7 no, A. Y. A. amfa ne nsɛm biara anka ho, na mmom ne fa a ɛma adwene no toa yie (... **ɔka ho bi**) na wayi afiri mu. Ɔmpɛ sɛ ɔde bɛtoa so na ama ɛbɛ no mu adwene asi, esiane sɛ obi bɛtumi abɔ no kwaadu sɛ wakasa atia Ɔmampanin. Wayi no afiri nankawefoɔ no mu prɛko. Afei nso, wohu sɛ abɛbufoɔ yi nyinaa reyɛ ahwɛyie deɛ, nanso asɛ deɛ ɛbɛ 7 yɛ TV so nti, anim banbɔ no mu yɛ den kakra sene ɛbɛ 8 no. Ɔbɛbufoɔ 8 ayi edin **nankawefoɔ** afiri mu. Anka ɔbɛtumi de ɛho edin **nankawiafoɔ** asi anan mu nanso wamfa anhyɛ hɔ. Ɔde adeyɛ **wia** (*sɛ worefa adeɛ bi a ɛnyɛ wo dea*) na asi **we** (*sɛ wode wo se rebobɔ aduane anaa biribi mu*) anan mu. Ɔpɛ sɛ deɛ ɔreka no mu adwene no toa yie. Ɛda adi wɔ ne kasa mu, ɛne sɛdeɛ ɔde ɛbɛ no adi dwuma mu sɛ, ɔnim ɛbɛ dada no. Wahyɛ da na wasesa mu saa de reka n'asɛm. Beaeɛ a watwa atwene hɔ yɛ toro, ɔnka nka ho, anyɛ a na '*Papa Ato ba no akye no kɔntɛmpt'*. Obi hunu akyiri mpo a, ɔbɛtete ne ho sɛ '*maka biribi anaasɛ maka sɛ saa nipa no ka ho bi anaa*?' (Ɔ. A, baanu nkɔmmɔ, Kitawonsa, 24, 2018).

Ne korakora no, wohunu sɛ nsiananmu anaa nyifimu nyinaa akasafoɔ taa yɛ saa sɛdeɛ mmɛ no ne wɔn nsɛm mu adwene bɛyɛ baako, na atɔ atiefoɔ aso mu yie. Afei nso, wɔpɛ sɛ atiefoɔ hu sɛ, deɛ wɔreka no yɛ nokorɛ. Bio, wɔrehwɛ sɛ ɛbɛboa atwa adwene mu mfonin a wɔpɛ sɛ atiefoɔ no nya no yie ma wɔn. Yankah (1986:206) ka sɛ:

… in the strategic manipulation of proverbs… speakers may

> transform proverb statement to question or change its basic impersonal format to personal. Speakers may also subject the proverb to elision, or elaboration, and intersperse the proverb with emphatic markers, or question tags.

Asɛm yi asekyerɛ ne sɛ:

> … abɛbuo mu no, sɛ akasafoɔ no pɛ sɛ ɛbɛ no di dwuma pɔtee bi ma wɔn a, wɔtumi sesa asɛnka no yɛ no asɛmmisa, anaa wɔde ankyerɛ-obi-pɔtee asɛm no hwɛ obi. Wɔtumi yi nsɛm no bi firi mu, anaa wɔde bi ka ho. Wɔtumi nso de nsisodua nsɛm bi, anaa asɛmmisa nsɛm bi ka ɛbɛ no ho.

Deɛ ɛkɔ so wɔ ha bi nso ne sɛ, akasafoɔ no mpɛ sɛ wɔbɛwae nsɛm no anim aka. Nso, sɛdeɛ wɔka no no, sɛ nnipa a wɔreka wɔn ho asɛm no te a, wɔbɛte wɔn nkra no ase. '*Asɛm no wura no nim ne ho, na akutia nso nim ne wura*'. Ne nyinaa no, ɛda adi sɛ, nsesamu no tumi ma ɛbɛ no nkyerɛaseɛ mu da hɔ kakra 'explicit' (Wafula 2003:21).

6.4 Abɛɛfo Mmɛ: Mɔfɔ-Sentatek Su ne Pragmateks Dwumadie

Ɛduru baabi nso a, ɔkasafoɔ bi tumi nwene ɔno ankasa ne ɛbɛ. Anka ɔbɛtumi afa dada no ara bi, anaasɛ ɔbɛsesa bi mu, nanso ɔnyɛ saa. Yankah (1989) kyerɛ sɛ, adeɛ titire a ɛtaa ma ɔkasafoɔ bi bu ɔno ankasa ne bɛ ne sɛ, onii no pɛ sɛ ɔkyerɛ ne nimdeɛ a ɔwɔ wɔ abɛbuo ne ne kasa no mu. Obi nso wɔ hɔ a, na ɔpɛ sɛ ɔnwene ɛbɛ a emu nsɛm no ne n'asɛm no bɛkɔ pɛpɛɛpɛ (Hwɛ Yankah (1986) nso). Ɔmampanin dada J. E. Atta-Mills. na ɔkɔbuee dwumadie bi ano na ɔnam so de too ɔmanfoɔ anim sɛ wɔnhwɛ wɔn adwumapa na berɛ so a wɔasan ato aba amma wɔn. Ɛno ho kaseɛ na O. A. rebɔ na ɔnam so nwenee ne ɛbɛ faa so de Ɔmampanin asɛm no too dwa. Abɛɛfo mmɛ no nhwɛsoɔ bi nie;

Ɛbɛ 11. AK (6:40pm): GTV Akan Kaseɛ, O. A., Ɔgyefuo 2, 2013.

> Deɛ ɔkae ne sɛ, Yɛse: **"Ɛnyɛ sɛ wotee tatatata ara na wode mmirika ntɛntɛ rekɔtɔ Tata bus. Sɛ tatatata a yɛatetare no ketee no tete a, ahokyerɛ bɛba."** Ɛno nti Ghanafoɔ nhwɛ wɔn adwuma a wɔayɛ no so nto aba…

Sɛ wohwɛ sɛdeɛ kaseɛbɔfoɔ no de ne bɛ no adi dwuma a, wotumi hunu sɛ ɛnyɛ ne nimdeɛ nkutoo na ɔrekyerɛ. Ɔde ɛbɛ no ayi akwa (avoidance strategy); ɔmpɛ sɛ ɔbɛka asɛm pɔtee a ɔkasafoɔ no kaeɛ no. Ɛno nti na ɔnwenee saa ɛbɛ no de twaa adwene mu mfonin, de too asɛm no maa atiefoɔ. Yankah (1989) kyerɛ sɛ, Akan kasa amammerɛ nso ma kwan

sɛ obi tumi nwene ne bɛ, na mmom ɛsɛ sɛ ɛkura ɛbɛ su ne ne nhyehyɛeɛ no bi, na ɛtɔ asom (Hwɛ Wiafe-Akenten (2008:41-48) ne Agyekum (2011: 51-68) nso). Saa na ɛbɛma ɔmanfoɔ agye ɛbɛ foforɔ no atom.

Wohwɛ abɛɛfo ɛbɛ yi mu nsɛm no a, wohunu sɛ ɛkura **nsɛngorɔ** su. Ɔbɛbufoɔ no ahwɛ afa '**tatatatatata**' (**nnyegyeeɛ-sɛ-adwenesɛm**) de agyina hɔ ama afidie su bi. Na ɔde adeyɛ asɛm '… **tetare (afaafa nkakuho)** ne **ketee (yɛbea kyerɛfoɔ) no tete a…**' nso atwa afidie no su ne ne ntetareɛ tebea no ho mfonin no. Agyekum (2008:108) kyerɛ mu sɛ: "ideophones draw much attention to the state of affairs and give distinct description of the event". Asekyerɛ ne sɛ: "Nnyegyeeɛ-sɛ-asɛnka taa twe adwene kɔ adeɛ no tebea no so, na akyerɛkyerɛ dwumadie no su pɔtee no". Ɔbɛbufoɔ no anka ɔkasafoɔ no asɛm pɔtee no, nanso watumi de lengwesteks nsɛmfua ne kasasuo yi atwa mfonin no pɛpɛɛpɛ. Wakyerɛ sɛ ɔwɔ nimdeɛ wɔ Akan kasa ne amammerɛ ho.

Saa ara na sɛ wohwɛ ɛbɛ 11 a, wotumi hunu sɛ ɔkasafoɔ no nam ne nimdeɛ wɔ ɛbɛ dada '*madi madi, ɛne mane mane na ɛnam*' so anwene ɔno ankasa ne ɛbɛ.

Ɛbɛ 12. ADNM (Anɔpa 6-10): Peace F.M.; Kookrokoo, O. A. K., Ɔpɛnimaa 22, 2019**.**

> Dawubɔ krataa yi kyerɛ sɛ, Honorable mpasuasofoɔ kyerɛ sɛ, anomdwa nti 2020 wɔnto aba no mma no bio. Wɔse, Papa Onimuonyamfoɔ yi nyɛɛ hwee, mfaa mpuntuo biara mmaa hɔ, nanso wɔbɛte na ɔgyina radio so redwa n'anom sɛ, wasi sukuudan ama wɔn. Wasan aboa ahwɛ mmabunu bɛboro ahaanu sukuu ne ade. Kyerɛ sɛ wɔn na wɔyɛ boniayɛ, yoo wɔse wɔate. Ɛnneɛ wɔn nso tintontan ɔmfa ne ho, wɔnto aba no mma no. Wei deɛ Honorable, woara o woara. *Mpanimfoɔ na wɔkaeɛ o, ɛnyɛ me. Wei koraa deɛ wo ara na w'ano akɔyi wo ka*. **Yɛse: "Maka maka ɛne amaneɛ na ɛnam''.**

Bio, ɛbɛ dada ne foforɔ no mu nsɛm ne anom nnyegyeeɛ no san sesɛ. Wohunu sɛ wagyina ɛbɛ dada a ɔnim no mu nsɛm ne emu anom nnyegyeeɛ no so na wanwene ne deɛ no.

7.0 Dwumadie no nyinaa Mmoano ne Emu Nimdeɛ no

Ada adi wɔ nhwehwɛmu yi mu sɛ, wɔtaa de mmɛ a nhyehyɛeɛ no taa kura **nnyinasoɔ kasamufa** di dwuma sɛ **asɛnnahɔ ntotoho** ne **kɔkɔbɔ** bi. Saa mmɛ yi taa kura afaanu. Wɔde ɔfa a ɛdi kan kyerɛ nsusuiɛ, suban ne nneyɛeɛ no, na ntoasoɔ no akyerɛ nsunsuansoɔ

bɔne anaa papa a ɛde ba. Akasafoɔ no taa hwɛ fa mmɛ a emu nsɛm no te sɛ asɛm a ɔpɛ sɛ ɔka no, na ɔde atwa mfonin akɔsi n'asɛm no so pɛpɛɛpɛ. Asɛ ɔde ɛbɛ anaa asɛnnahɔ no na ɛretu otiefoɔ no fo, nso na ɔde reka n'asɛm no ara.

Ɛsan nso daa adi sɛ akasafoɔ no bi nso fa mmɛ bi a ɛne wɔn nsɛm no kɔ na wɔasan asesa mmɛ no mu aka de wɔn ankasa nsɛmfua bi ahyehyɛ mu. Wɔyɛ saa sɛdeɛ ɛbɛma ɛbɛ no mu adwene no ne wɔn deɛ no atoatoa yie. Weinom ma wohunu sɛ saa akasafoɔ yi de mmɛ no yɛ sabuakwan bi. Nsesamu no nso ma wɔn mmɛ no asekyerɛ no mu sane kakra ma wotumi hunu ɔkasafoɔ no adwene ne ne botaeɛ. Akasafoɔ bi kyerɛɛ sɛ, ɛtɔ da bi a, ɛbɛ no mu nsɛm no nhyɛ da nkasa mma wɔn saa, nti na wɔde wɔn ankasa nsɛm hyehyɛ mu anaasɛ wɔgya baabi no. Anhwɛ a, na ɛhɔ no de abufuo aba ntɛm anaa ayi wɔn ama. Baabi nso wɔ hɔ a, akasafoɔ no abu wɔn ankasa mmɛ de rekyerɛ wɔn abɛbuo ho nimdeɛ.

Baabi nso wɔ hɔ a, wɔafa mmɛ dada no ara bi na wɔde adi dwuma. Wɔmpɛ sɛ atiefoɔ bɛka sɛ wɔboa pa pɛ wɔn ankasa nsɛm bi aka. Saa nti wɔde mmɛ no ayɛ banbɔ mprenu. Saa na ɛda adi sɛ TV so nso, wɔntaa nsesa mmɛ no mu. Wɔyɛ ahwɛyie pa ara, esiane sɛ wɔhunu ɔkasafoɔ no anim.

8. Awieeɛ Nsɛm

Ɛwom sɛ, ɛtɔ da bi a, wode asɛm bi fa kasasuo bi so a, ɛnka no sɛdeɛ ɛteɛ deɛ, nanso nhwehwɛmu yi da no adi sɛ, nsɛm a wɔde fa abɛbuo turodoo anaasɛ mpo ɛbɛ kwatikwan no boa te kasa no akyiri ɔhaw so. Paemuka ahotɔ taa yɛ tiawa. Wotumi nya animguaseɛ anaa amane kɛseɛ bi wɔ ahotɔ no akyiri pɛɛ: "Wobɛkum ɔtorɔmo na wadware sasaduro deɛ, ɛnneɛ gyae no ma no nkɔ". Woduraa asɛm no ho anaa woamfikyi onii no a, anka ɛmfa amaneɛ biara mma. Ɛno titire na ɛma akasafoɔ no bi fa sabuakwan so to nsɛm no mane fa nsesamu ne nyifirimu abɛbuo mu no.

Ne nyinaa ne sɛ: "Osetie yɛ sene afɔrebɔ'', ɛnkyɛ na nipa anim agu ase pɔtɔɔ ma atene akɔka n'abusua mpo. Sɛ nsɛm bi yɛ ahi anaa abufuo sɛ deɛn, wotumi hunu sɛ amanyɔfoɔ no bi mpɛ sɛ wɔbɛkasa penpen na wɔn ano akɔpa anaasɛ animguaseɛ bi aba. Sɛ ɛkɔba saa a, ɛbɛtumi ama wɔahwere akyitaafoɔ. Wei ka ho na ɛma wɔyɛ ahwɛyie pa ara no. Na mmom nea ɔpɛ sɛ ɔka asɛm no firi ne bo pɛɛ no deɛ na wawae anim kakra de adane akutia. Akutia nim me wura, nanso ne nyinaa ara nam banbɔ kasa kwan no so ara.

Nwoma ahodoɔ a yɛnyaa mu mmoa

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