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**MOFŌ-SENTATEK NE SOHYIO-PRAGMATEK MPENSEMPENSENEMU FA
RADIO NE TV SO MME BI HO: “AKOMFO BONE SE MOSE KURO NO MMŌ A,
...”**

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Anim Mmuabɔnsɛm

Nhwehwɛmu da no adi sɛ, ɛnnɛ yi nso, wɔde mme di dwuma pa ara wɔ Akan radio ne TV so dwumadie ahodoɔ no mu, titire ne anɔpa dawubɔ nkrataa mpensempensenmu ne kaseɛbɔ. Eso akasafoɔ dodoɔ no taa yɛ amanyɔfoɔ ne amanyɔkuo akyitaafɔɔ. 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 sɛdɛ wɔde mme di dwuma wɔ dwumadie no mu. Yɛhwɛ mme pɔtɛe a wɔtaa fa no mu nsɛm ne botaeɛ nti a wɔfa saa mme no. Yɛahwɛ mme no nhɛhyɛɛ ne ne sohyio-pragmatek dwumadie. Yɛgyɛɛ mme no ne ɛho nsɛm kakra firii Peace F.M.; *Kookrokoo* ne Adom F.M.; *Edwaso Nsɛm*, UTV ne Adom TV. Yɛhwɛɛ berɛ ne nnipa pɔtɛe a nsɛm no fa wɔn ho. Anɔpa dawubɔ nkrataa mpensempensenmu taa wɔ anɔpa firi nnɔnsia kɔpɛm nnɔndu. Wei nso boa maa yɛhunuu botaeɛ pɔtɛe a ɛma akasafoɔ no de saa mme pɔtɛe no di dwuma. Yɛgyinaa Fairclough (1995 ne 2012) ne Fairclough ne Wodak (1997) adwenemusem CDA so na ɛyɛɛ mpensempensenmu no. Ɛdaa adi sɛ, mme a amanyɔfoɔ taa de di dwuma no gu mmusuakuo mmeensa; mme dada, nsesamu anaa mframɛ ne abɛɛfo mme. Nsesamu no nso nhɛhyɛɛ gu; nsɛmfua nsiananmu ne nyifirimu. Yɛhunuu sɛ, sɛdɛ kaseɛbɔfoɔ nwene wɔn ankasa mme no, amanyɔfoɔ ntaa nwene mme foforo. Sohyio-pragmateks dwumadiemu nso, ɛbedaa adi sɛ, wɔmfɛ mme no nni dwuma sɛ kwatikwan turodoo nko, wɔde bi yɛ sabuakwan (anidaho).

Nsɛmfua Titire: Mme, amanyɔfoɔ, kwatikwan, sabuakwan, mɔfo-sentateks ne sohyio-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 Oboɔba 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 se ankoreankore nso tumi bue radio adwuma. Akwannya yi aboa ama seisei mfidieso dawubɔ adwuma mu atre (Hwe Amoakohene (2005) ne Yankah (2004)). Radio ne TV nnwuma dodoɔ de Akan kasa na edi dwuma. Akan radio ne TV so dwumadie no taa fa amammerɛ ne amanneɛ, amanyɔsem, asetena ne abrabɔ mu nsem te se, awareɛ, nyinsɛn, awoɔ ne apomuden ho. Yegyinaa dwumadie a yɛabobɔ so wɔ soro ha yi su so na yɛde guu akuo mmien mu; asetena-amammerɛ ne asetena-amanyɔsem dwumadie.

Ɛwom, akwanya yi aba ama ɔman ba biara tumi fre radio so ka ne bo so asem. Ɛno akyi, ɔman yi amammuo mmara (1992 Constitution of Ghana (Article 21 (1) a)) nso ma ho kwan se ɔman ba biara tumi kyere n'adwene, ka deɛ ɔpe, nanso Akan amammerɛ mu deɛ, kasa no ho mmara mma ho kwan saa. Ɛmfa ho se ɔkasafɔ no ye ɔmanpanin, ɔhene, amanyɔni, ɔtitire bi, ɛse se ɔtumi hunu se asem a ɔreka no ano ye den, ani ye nyan, eyɛ kasafi, ɛse se ɔtumi fura ho ntoma.

Nhwehwɛmu kyere se, kasasuo titire baako a wɔtaa de dura saa amanenyasem yi ho ne abɛbuo (Wiafe-Akenten 2008; Agyekum 2012). Ɛno na dwumadie yi ahwe ɔkwan a akasafɔ no fa so de mme di dwuma no. Ne titire, yɛhwɛ mme no mɔfɔ-sentateks ne ne sohyio-pragmatek dwumadie.

2.0 Akanfɔ 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 kyere se Akanfɔ dodoɔ no te ɔman yi Apueɛ, Atɔɛɛ (a seisei yeanya Atɔɛɛ Apueɛ Mantam afiri mu), Mfimfini, Asante, Bono (a seisei yeanya Bono Apueɛ ne Ahafo Amantam afiri mu), Firaw, (a seisei yeanya 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). Wɔkyere kasa yi wɔ mfitiasɛ sukuu de kɔpem asuapɔn mu.

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

University of Pennsylvania, Philadelphia, Zurich University, Switzerland. Nnipa a wɔnye Akanfoɔ ne amannɔnefoɔ mpo, ani agye kasa no ho resua de redi dwuma ahodoɔ pii. Ɛnne yi, wɔde Akan kasa di dwuma ahodoɔ wɔ radio ne TV so pa ara. Akasafoɔ no bi tumi de kasasuo ahodoɔ di dwuma ma ɛye anika. Ɛhye afoforo nkuran sɛ wɔbɛka kasa no (Yankah 2004).

3.0 Dwumadie yi Nsesoɔ bi Mpensempensɛnmu

Obeng (2003:9) nhwehwɛmu kyere sɛ, Akanfoɔ bi hu no sɛ, asem di ka a, na woaka no sɛdeɛ etee. Ɛnse sɛ wɔde wadawada: “penpen wɔse no pen, asem da ne kwan mu a, wɔnyi nto nkyen 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: “ɔfee 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 asem fa kasasuo te sɛ nnyinahɔma, abɛbuo, awan kasa so a, ɛye mmeresee ne mmaradatoɔ bi. Nanso, Akanfoɔ dodoɔ no ara gye tom sɛ, nsem a yɛwae anim ka no ntaa mmoa. Ɛtumi de abufuo, ntɔkwa ne animguaseɛ ba (Hwe Jay ne Janschewitz (2008) ne Ickes nom (2011) nso). Sɛ beaɛ ho yɛ badwam te sɛ, radio anaa TV so koraa deɛ a, Akanfoɔ hwe sɛ ɔkasafɔ no bɛdi kasa mmara ne amammere 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 afoforo nso kasa tia no. Saa nti abere biara, ɛsɛ sɛ ɔhwe sɛ ne kasa ho te na aye nhwesopa ama afoforo. Agyekum (2010; 2012) kyere mu sɛ, Akanfoɔ hye da tete wɔn mma, kyere 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) kyere sɛ, Taiwan amanyɔfoɔ bi, titire ne wɔn frankaatufuo taa fa nnyinahɔma na wɔde emu nsem no atwa mfonin pa afa ne ho, na wɔatwa bone afa afoforo ho. Wafula (2003) kyere sɛ, amanyɔfoɔ bi nso hye da fa ɔfoforo asem bi, na wɔde ɔno ankasa nsemfua bi ahyehye mu na wɔde asɛ onii no. Yeahwe sɛdeɛ ɔman yi amanyɔfoɔ kasa wɔ saa ɔkwan yi so? Osam (2008) kyere mu sɛ, ɛnye abere biara na amanyɔfoɔ de kasasuo te sɛ, mmɛ, nnyinahɔma, ntotohosem di dwuma sɛ kwatikwan nkutoo. Wɔfa bi so di atɛm pefee. Wei ka ho na ama yeahwe mmɛ no mu nsem nkorenkore no.

4.0 Dwumadie yi Adwenemusem Nnyinaso

Fairclough (1995, 2012) “*Critical Discourse Analysis*” (CDA) - kasa mfeefeemu nnyinaso na yede yee mpensempensenu, enna yede Agha (2007) ne Irvine (2001) nhyehyeeesem ne amammerɛ mmara a ebata badwam kasa ho taa akyire yee nhwesoo gyegyee nsemmoano no. Kasa ho animdefoo, Fowler (1991), van Dijk (1995), Kress (1993), Wodak & Meyer (2009), Leeuwen, Fairclough na wotoatoaa adwene hyehyee CDA nnyinaso afe 1990 mu. Wode CDA ye nhwehwemu wo adesua nkorabata nkaee te se, filosofi, sohyiologyi, saekologyi, ne mmara adesua mu. Woka wo Borɔfo kasa mu se CDA ye “multidisciplinary approach” (van Dijk 1995:18).

Wotaa de CDA ye nhwehwemu fa kasa a efa tumidie ne adwenemusem, mmarima ne mmaa kasa, amanyo kasa ne dawubo kasa ho. Wode feepee kasa ne ne nhyehyee mu ma eyi suban, adwenemu nsem ne nkyereasee a anka ebetumi ahinta pue. van Dijk (1995:18) ka wo Borɔfo kasa mu se: “CDA uncovers, reveals or discloses what is hidden or otherwise not immediately obvious...”. Asekyere ne se: “dee ahinta anaase dee anka yentumi nhunu nyinaa ara, CDA tumi da no adi” (Hwe Gordon (2011:78) nso). Oman yi mu kasa ho animdefoo te se, Agyekum (2004) ne Osam (2008) de CDA aye nhwehwemu afa dawubo ne amanyoo kasa ho. Agyekum (2004) kyere se, Bell (1995) fre CDA “ideological detective work”, asekyere; “adwenemusem nhwehwemu dwumadifo”.

Fairclough (1995:57) kyere se, CDA a yede adi dwuma yi kura nkorabata mmeensa;

- | | |
|--|----------------------------------|
| (1) atweredee/kasa ne baabi a yefa no | - “text and situational context” |
| (2) dwumadie korɔ ho mmara ne nhyehyee | - “discourse practice” |
| (3) asetena-amammerɛ mmara | - “sociocultural practice” |
- (Hwe van Dijk (2006:359) nso)

Yenam nkorabata mmeensa yi so hwee mme no mu nsem nkorenkore ne ne nhyehyee. Yeahwe kasa nkorabata nkumaa ne titire no ntam twaka. Yehwe dwumadie no su, bere ne beaee, nhyehyee ne amammerɛ mmara a ebata bere ne dwumadie korɔ no ho (Hwe Irvine (2001) nso). Yehwe Akasafo nipasuo ne ennesuo a wode ka asem korɔ. (Fairclough 2012; Agha 2007:180).

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

Yegyina nyiyimu a egyina botaeɛ bi so, Creswell (2007) ‘purposive sampling’ kwan so na yegyee nsemmoano no. Yefaa dwumadie a emu nsem taa fa asetena-amanyɔsem ne asetena-amammere ho, na abebu di akotene wɔ mu pa ara: Anɔpa Dawubɔ Nkrataa Mpensempensenmu Dwumadie (ADNM) ne Akan Kaseebɔ (AK). Yefaa mme no ne eho nsem kakra. Hinnenkamp (2009) kyere se, kasasuo ne eho nsem no na etaa boa ma yete akasafoɔ no ebe no ase ne botaeɛ nti a ɔfaa saa ebe no (Malinowski 1935; Hymes 1974; Gumperz 1992). Yesan ne akasafoɔ no bi twetwee nkɔmmɔ gyee wɔn nkyerɛkyeremu fa nsem no bi ho (Seliger ne Shohamy 2001:12).

Yehweɛ se, yefa radio ne TV bebreɛ ne nsemmoano pii a, ebetumi agye yen nsamu. Saa nti, yefaa nsemmoano 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 kyere se, *Peace F.M.* ne *Adom F.M.* na seesei wɔkura atiefɔɔ dodoɔ wɔ Nkran ne ɔman yi afanan nyinaa (Media Watch, Pragma ne Synovate Ghana, Dawubɔ Nnwuma Nhwehwɛmu Adwumakuo, Ɔpepɔn, 2014). Wɔsan wɔ nsentwerɛfoɔ ananmusifoɔ wɔ ɔman yi afanan ne amannɔne a wɔmane wɔn nsem. Eno akyi, *Peace F.M.* ne *Adom F.M.* kaseebɔ na radio nnwuma no bi a wɔwɔ ɔman yi amantam nkaeɛ ne amannɔnefoɔ bi fa de di dwuma. Yegyee di se kasafidie a yefaeɛ yi betumi agyina ama nkaeɛ no. Kasafidie no ne dwumadie no na yeɛde ato pono so wɔ aseɛ ha yi.

Ɛpono 1: Kasafie ahodoɔ, beaeɛ a wɔwɔ, ne dwumadie ahodoɔ a yenyaɛ nsem firiiɛ

Dawubɔ Adwumakuo	Kuro/Mantamu	Dwumadie
Peace F.M.	Nkran/Nkran	<i>Kokrokoo, Akan Kaseebɔ</i>
Adom F.M.	Nkran/Nkran	<i>Edwaso Nsem, Akan Kaseebɔ.</i>
Kessben F.M.	Kumase/Asante	<i>Maakye, Akan Kaseebɔ</i>
Ɔboɔba F.M.	Nkɔkɔɔ/Apueɛ	<i>Ɔboɔba Kasa, Akan Kaseebɔ</i>
UTV	Nkan/Nkran	<i>Anɔpabɔsuo, Akan Kaseebɔ.</i>
GTV	Nkran/Nkran	<i>Akan Morning Show, Akan Kaseebɔ</i>

Akan kaseebɔ wɔ anɔpatutuutu, awia ne anwummere. Nsem no taa fa atitire, ɔmampanin, asofoɔ, asɔfoɔ, adwuma nnaanofɔɔ ne mpanimfoɔ animuonyamfoɔ ho.

Kaseebɔfoɔ dodoo no ye mmabunu. ADNМ dwumadie no gyina anɔpa. Nsem a ebetɔ dwa wɔ dawubɔ nkrataa mu na wɔpensempensen mu, na eduru baabi a abadwafoɔ akyerɛ wɔn adwene. Nsem no taa fa amanyɔ, mmara, apomuden ne nsem bi a esisi wɔ ɔman no mu te se ntɔkwa, awudie, korɔno, nnubɔne ho adwadie ho. Se yeyi dwumadie akyeame ne nsem nkyereaseefoɔ no a, abadwafoɔ no bi ye amanyɔfoɔ, dawubɔ nkrataa asamufoɔ, asuapɔn mu akyerɛkyerefoɔ.

Yɛfaa mme ne ho nsem no bi firi afe 2012 mu de besi 2020 mu. Yetwetwee nsemmoano mmienу mmienу firii radio no biara anɔpa dawubɔ dwumadie ne kaseebɔ so; weinom kɔyee nnwɔtwe. Na yetwee mmienу mmienу firii TV no so; weinom kɔyee nan. Yɛmaa ebicara nɔmma. Na yɛaye ho sukyere mpensempensenmu. Baabi nso, yene akasafoɔ bi twetwee nkɔmmɔ gyee wɔn adwene ne nkyerekyeremu fa nsem no bi ho (Seliger ne Shohamy 2001:12).

6.0 Mpensempensemu no: Emu Nsem, Nhyehyɛɛ ne Sohyiɔpragmateks Dwumadie

Saa ɔfa yi na yeapensempensen radio ne TV so mme no mu ahwe sedee akasafoɔ no de adi dwuma, enne botaee pɔtee nti a wɔfa saa mme pɔtee no.

6.1. Sentaks Nhyehyɛɛ Su bi ne ne Dwumadie: Nnyinasoɔ Kasamufa Nhyehyɛɛ ne Nkyerekyeremu kasamufa

(a) *Asennahɔ Ntotoho ne Nsisodua*

Dee etee ne se, Akanfoɔ mme taa kura kasasuo ne nhyehyɛɛ ahodoɔ bi te se, sennahɔ, ntotoho, atwasin, ɔfre ne nnyesoɔ, aane daabi ne nkyerekyeremu kasamufa. Se eba mme nhyehyɛɛ ankasa nso a, esu a eɔa adi wɔ ho bi ne kasamu tiawa, kasasini, ampemmuaee asemmisa ne nkyerekyeremu kasamufa. Wiafe-Akenten (2008:43-48) ne Agyekum (2011:67) ahwe weinom akɔ akyiri.

Mme suo ne nhyehyɛɛ a eɔi akotene wɔ ADNМ ne AK nsemmoano no mu ne; *sennahɔ mme* (Eho nhwesoo bi wɔ asee hɔ, Ebe 1). Saa mme yi nhyehyɛɛ nso taa kura *nnyinasoɔ kasamufa nhyehyɛɛ*. Akasafoɔ dodoo no de *sennahɔ* mme a wɔtaa kura *nnyinasoɔ kasamufa nhyehyɛɛ* no atoto nsem a wɔreka no ho de rekyere se, enye wɔn ankasa nsem bi na mmom eye nokwasem, asennahɔ a obiara nim dada.

Nnyinasoɔ kasamufa nhyehyɛɛ mme no kura afa mmienу ne mmeensa. Ewɔ adwene baako a egyina ne ho so; ɔkasamufa titire. Na kasamufa nkaee; ɔkasamufa n/kumaa

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

se... a,... ne a... no (*nnyinasoɔ ne
nkyerekyeremu kasamufa nkabomdee*).

Se...a,...¹ taa hye ɔkasamufa kumaa mu. Kasamufa titire no nso tumi ba ansa na kumaa yi aba. Saa ɛbe nhyehyee wei ho nhwesoo bi na ewo aseɛ ha yi (Ebe 1).

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

Wose eye ‘propaganda’, mo ara mo nkorɔfoɔ no bi suban ne won ano kasa na ebema mo aluusu pawa, enye obi. Mpanimfoɔ na wɔkaɛɛ, montie no yie, wose:

“Se aboa bi beka wo a, + ɛfiri wo ntoma mu.”
Se ɔkasamufa kumaa + ɔkasamufa Titire

Amanyɔkuo A mu nipa bi boɔ Amanyɔkuo B kwaadu se wɔahye won mmrantee kutupa na wosore a na woredidi Afoɔ no mpanimfoɔ atem, sedee wode edin bone bebata won ho na ama wɔahwere tumi. Eno na Owura K. P. buu saa ɛbe yi de tuu won fo se won nso wontu won nkorɔfoɔ no bi fo na won suban ne kasa basabasa nso betumi ama wɔahwere tumi. Eɔa adi se ɔkasafɔɔ yi de saa ɛbe yi reye kɔkɔbɔ, osuahunu anaa asennaho bi. Ode ɛbe no rekyere ɔ/atiefɔɔ no se: “enye me na mereka m’asem bi oo, na mmom sedee eɔa ho anaase ebia woate pen no, se moankasa ankyere mo ara mo nkorɔfoɔ no a, won mmom suban na wɔbeka nea yenka ayi mo ama na ama moahwere tumi. Ode ɛbe yi redi dwuma se *asennaho ntotoho* ne *nsisodua* bi. Baabi nso, wohwe a, ase dee ode ɛbe no retu fo fann anaa ode rebɔ kɔkɔ bi, nanso wuhu se, ase dee wafa ho reka n’asem bi akyerɛ ɔ/atiefɔɔ no. Eno nso nhwesoo bi nie:

Ebe 2. AK (Prɛmotobere 12): UTV Kaseɛ, A. Y. A., Obenim 21, 2014.

Yoo, abusuafoɔ, Osɔfo O.B. asem no no. Ose Omampanin nhwe na ontu ne mmerantee no fo, esiane se, **mpanimfoɔ se: “ɔpanin a ɔtena fie ma mmɔfra we nanka no, se yereka nankawefɔɔ a, wɔka ho bi” o?**

¹ Se di dwuma ahodoɔ wɔ Akan kasa nhyehyee mu. Se no bi nso di dwuma se adwenemusem agyinaehyedeɛ “interpretive marker” (Hwe Agyekum (2002)).

Okasafoɔ yi buu saa ebe yi bere a na amanyɔkuo mu mmerantee bi taa kasa di ɔman yi mpanimfoɔ bi atem. Eno na ɔnam afidie no mframa so de too dwa sɛe Ɔmampanin a na ɔte adwa so saa bere no se ɔnkasa nkyere mmerantee no. Se wohwe ebe yi turodoo mu a, wobeka se okasafoɔ no de retu fo, nanso asem a ɔbuu ebe no faa ho ne sedee ɔde atwa mfonin no tumi kyere se ɔde reka n'asem bi. Mpanimfoɔ wɔ kasabebu bi se: "se obi pe asem bi aka akyere Onyame a, ɔka kyere mframa". Wohwe a, wotumi hunu se ɔpe se ɔkyere se, se Ɔmampanin ankasa ankyere saa mmerantee yi na wɔko so da saa suban bone no adi dee a, na ekyere se ɔno Ɔmampanin ankasa foa suban bone so anaase ɔkura saa suban yi bi nti ɔntumi nka obi dee. Eɔda adi se okasafoɔ yi de ebe no adane **kwatikwan** bi.

Yɛaka (wɔ efa 5) se, ADNMM ne AK dwumadie taa fa *asetena-amanyɔsem* ho. Amanyɔfoɔ ne amanyɔ nsem no bi ka ye den: "sensitive/delicate/controversial issues" (Obeng 2002:84; Wafula 2003:20). Enkye na adane abufuo, soboɔbo, amanenya ne ntɔkwa. Eno nti na ɔmanfoɔ ne amanyɔfoɔ no bi de nsem no afa asennaho ntotoho sei so aka no. Wɔfa mme a ewɔ soro ho no bi na wɔde akyere suban anaa nsusuie bone ne nsunsuansoo a eɔde ba. Mme nso kura 'kasatumi'; etumi tɔ akoma so de nsesaɛ pa bi ba. Wɔtaa fa de twa mfonin de bɔ kɔko sedee ebema obi atwe ne ho afiri suban bi ho.

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

Ɛsan nso da adi se, amanyɔfoɔ ne afɛfoɔ bi mfa mme no nsi nsem no so dua se asennaho nkutoo. Wɔde ye *adansedisem* bi ma wɔn ankasa nsem. Asem a yɛdane ye adansedisem bi na Borɔfo kasa mu Obeng (2002:84) frɛ no "evidentiality" (Hwe van Dijk (1998) nso). Wɔde ye *adansedie mme* anaa *nsisodua mme* de kyere se, wɔn nsem no ye nokwasem prekope; eho nhwesoo (ebe 3) bi wɔ aseɛ ha. Owura S. A. buu ebe yi bere a 'Ghana Black Stars' bɔɔlobɔ kuo kɔɔ akansie bi na wɔsusu se aban no sɛee sika bebreɛ dodo. Saa nti, wotee ho nhwehwemu abadwakuo too nsa frɛ agokansie soafoɔ no, Hon. E. A. se ɔmmebu ho akonta. Eno na Owura S. A. hunu no se akontabuo no ankɔ yie, a ɛse asotweɛ nanso amma no saa. Aban no asan apagya Hon. E. A. afiri n'asoeɛ ho de no akɔto ɔno abankeseemu dee a, na aban no ankasa hye aseɛ bi. Ente saa dee, ɔntwe Ɔsoafoɔ E. A. aso na wɔnhunu se kanana biara nni wɔn ntamu. Owura S. A. de ebe yi reye adansedie bi akyere se, se anye saa dee a, na aban no anamɔntuo yi kyere se, ɔtaa Ɔsoafoɔ no akyi ne wɔn akɔye baako. Wɔde 'totobi mɔmɔne taa bɔ abenkwan, nti wɔtaa nante pa ara. Mɔmɔne no taa boa ma abenkwan ye hwan, eye de. Owura S. A. Abebu no na eɔdi soo yi:

Ɛbe 3. ADN (Anɔpa 6-10): Oboɔba F.M.; Oboɔba Kasa, S. A., Oforisuo18, 2012.

Se aban yi apagya no de no akoto ne koko mu dee a, dee yereka akyere aban ne se: “**Se totobi ko ayie a, ɔda abɛnkwan fie**”. Sedee ebeye a, aban no din ho besan nti, ɔnye ɔbarima nkyere yen.

Ɛbe 4. AK (Premotobere 12): Adom F.M.; Kaseɛ, A. P., Ɛbo 18, 2019.

Wahu? Kofi yen mpanimfoɔ yi eduru baabi a anka ese se yetumi ka bi kyere won paa. Ase dee won mu bi nwene ɔman yi ho koraa. ‘Free SHS’ nti N.P.P.foɔ mma nko ara na wokɔ, N.D.C.foɔ bi amfa won mma anko bi. Honorable M., hmm, Hon. mua, wokasa saa eye? Ka ‘improvement’; nsesaee pa a moba a mode beka ho. Eto da bi a na yeabre mo. Se ɔnye Hon. a, anka meka se akohwisem kwa... Nti na **mpanimfoɔ se**: Eduru baabi a, “**mpenpen wase no pen**” no o. Yese: “**Twene anim da ho nso a. yemmo nkyen.**” Woka a, na anka ama wahu ne mfomsoɔ.

Se wohwe ebe 4 yi nso a, enni dwuma se asennaho nkutoo. Okasafoɔ no awae asem no anim aka awie, na wahye da de ebe no adi ho adanseɛ. Okwan bi so, ɔde adansedibe no reye adwobreoonsem. Brown ne Yule (1985) kyere akwan ahodoɔ mmieniu bi a okasafoɔ bi fa so de nsennaho bi to dwa. Dee edi kan no ye se wode asem no reto dwa se eye nsennaho turodoo. Dee eto so mmieniu nso, asennaho no akyi, wohunu se okasafoɔ no wo botaee ptee bi a wasi so dua se ɔde beto dwa.

Wotumi hunu wo mme yi ne eho nsem no ho se, akasafoɔ no amfa anni dwuma se asennaho keke. Wohye da afa ho de ayi won bo so nsem. Borɔfo kasa mu, Yankah (1986:205; 1989:162) nso fre wei ‘conscious or strategic manipulation’. Eda adi se, eha dee wode mme no aye **sabuakwan**² anaase **ohintaduakyire** bi (intentional). Won kasa no kyere se, wonim se wato amammere mmara, na waboa pa de mme no akata so; *anidaho*. Wamfa mme no anni dwuma se kwatikwan turodoo, wode adane subuakwan.

² Sabuakwan ne kwatikwan nyinaa da asekyere baako adi, na mmom sedee wode mme te se **1, 2** no adi dwuma, enne sedee wode **3** ne **4** no nso adi dwuma no na ema yeka se 3.4 ye sabuakwan. Eno na yeakyerekyere yen nnyinasoo no nyinaa mu wo soro ho no.

6.3 Mmɛ no Mmusuakuo; Dada, Nsesamu ne Abɛfo Mmɛ

Mpɛnsɛmpɛnsɛnmu no, ɛdaa adi sɛ, mmɛ a akasafoɔ no de adi dwuma wɔ ADN̄M ne AK dwumadie mu gu akuo ahodoɔ mmeɛnsa: *Mmɛ Dada, Nsesamu ne Abɛfosem*. Akasafoɔ no bi de Akanfoɔ mmɛ *dada* no bi ara na ɛdi dwuma. Ebinom nso sesa dada no nhyehyɛɛ anaa nsɛmfua bi na wɔde wɔn nsɛm ahyehyɛ mu. Ɛto 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 nhyehyɛɛ dada no ara na ɛdi dwuma. Ɛho nhwɛsoɔ bi nie:

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

Mate sɛ wɔreba abesi dan ‘twelve thousand four hundred’ ama atikyafɔɔ ne nɛsɛfoɔ. Ɛyɛ adwene pa o! ‘Affordable houses’ no a **aban a wabɛsɛne kɔ** no hyɛɛ asɛɛ no yɛayɛ no **dɛn**. Kwame “**Sɛ wode wo nsa keka afuo nkɛtenkɛtɛ a. ɛdane adwoguo**” *Efiri sɛ wodo ha wie na woadua nnoɔma mmeɛnsa bi na asɛ woagyae. Ɔkyena na woate sɛ yɛrɛtɔn asaase wɔ Gɔɔso na woakɔtɔ hɔ kookoofuo o! wode bɛyɛ afuo na woakeka agyae. Adekyɛɛ na yɛsɛ yɛrɛtontɔn 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 yɛpɛ sɛ yɛyɛ yi anaa?* Kwame, ɛyɛ ɔman adwuma na yɛrɛyɛ, ɛfise **baako no** kaa sɛ anka apolisifoɔ benya bi **meboa?** Wei deɛ ɛwɔ ha no apolisifoɔ din nnim.....

Deɛ ɛkɔtweɛ ɛbɛ yi ne sɛ, N.P.P. aban (2002-2008) firii asɛɛ sii adan bi “affordable houses”, sɛ wɔbetɔn ama aban adwumayɛfoɔ. Wɔanwie na wɔfirii adwa so. Na ɔmanfoɔ rehwe sɛ aban foforo, N.D.C aban (2009-2016) betoa so awie, nanso wɔyɛɛ sɛ wɔbɛsi foforo. Asem yi betɔɔ dwa wɔ dawubɔ nkrataa mu. Ɛno na abadwafoɔ ne afɛfoɔ rekyerɛɛ wɔn adwene a ɔkasafɔɔ yi de abɛbuo yi yɛɛ afutuo maa N.D.C. aban. Sɛ wohwe a, ne kasa no mfitiasɛɛ a na ɛwɔ sɛ ɔkyerɛ aban no mu deɛ ɔreka n`asɛm no, wammɔ din. Ɔde nnipa mmienɔ dodoɔ kabea edinnsiananmu (wɔn) na ɛdii dwuma.. Baabi nso, ɔsɛ “**baako no**”. Wotumi hunu sɛ ɔbɛbufoɔ yi reyɛ ahweyie pa ara.

Wahwe ahunu se, asem a oreka no ye *amanyɔsem*, anhwɛ a na obi akasa atia no se orekasa ama aban bi anaase ɔwɔ aban bi afa. Bio, beaɛ ho ye *badwam* (radio so), atiefɔ no gu ahodoɔ. Esono sedee obiara te asem ase fa. Ebe no na okyerɛ kakra sedee obiara bete asee, na wɔatumi anya adwene mu mfonin anaa nsunsuansoɔ a aban no nsusuiɛ no betumi de aba yie. Ode ebe dada no rekyere se, enye ɔno n’asem bi, na eye asennahɔ. Ne titire no, wamfa asem biara anhye ebe dada no mu, na wansesa nhyehyeee no nso. Baabi koraa a ode nnipa mmienu dodoɔ kabea edinnsiananmu (wɔn) dii dwuma no, wansesa ebe no mu onipa baako edinnsiananmu (wo) no anye no dodoɔ saa bi (Hwe 6.3.2.1).

Yankah (1986:196) kyere se, enye kasadwumfoɔ anaa okasafoɔ biara na se ode kasadwini/ebe bi redi dwuma a, ɔpe se ɔbesesa mu anaa ɔbenwene foforoɔ. Oka no se: “[the speaker] equates tradition with truth and deny creativity in their performance in order not to appear as falsifying truth”. Asekyere ne se: “okasafoɔ no gye to mu se atetesem no ye nokore/asennahɔ, eno nti ɔmpe se ɔbesesa mu na obi aka se ode ntoro bi rebata nokore no ho”.³ Ebia na okasafoɔ no mpe ne kasa no akyi nsem bebree, nti ode dada no ara bedi dwuma na aye banbo ama no (Hwe Obeng (1997) ne Irvine (2001:190) nso). Eha no, yehunu se *mme dada* no san di dwuma se **bambo mprenu** ma okasafoɔ no.

6.3.2 *Mme Nsesamu: Mme no Nhyehyeee, Nsemfua Nsesamu ne Mɔfo-Pragmateks Su bi ne ne Dwumadie.*

Eha na akasafoɔ bi de wɔn ankasa nsem ahyehye mme dada no mu. Ama saa mme no bi mu asane, ebi asekyere nso asesa kakra. Nsesamu yi, yehunu adwenentoamu, nsiananmu ne nyifirimu. Yebɛhwɛ weinom semantek ne pragmatek dwumadie. Eho nhwesoo bi na ewɔ asee ha yi. Yede mme dada no ankasa ahyehye nsesamu dee no asee, na ama nsononsonoeɛ no ada adi. Ebe 7 ne Ebe 8 abɔsee nyinaa ye baako, nsesamu no na nsononsonoeɛ kakra wɔ emu biara mu nsem mu. Adeɛ titire nso a ewɔ mu ne se, wɔbuu 7 no wɔ TV so, na wɔbuu 8 no wɔ radio so. Yeaka weinom ho asem pɔtee wɔ 6.3.2.2.

Wohwe ebe 6 a, amanyɔni no asem ne se, wɔbedi nkunim wɔ abatoɔ no mu. Kaseɛbofoɔ no mpe se ɔbeti saa asem no mu, na wafa saa abebuɔ yi fa bi de n’asem no atoa so aka.

³ Ahemfie mpanimfoɔ bi nso kyere se, asennie anaa mpanimfoɔ no nkɔmmɔ mu no, wɔntaa nte se obi de ɔno ankasa nsemfua bi ahyehye ebe dada bi mu de reka n’asem (Nana A.Y., Okyeame A., baanu nkɔmmɔ, Kɔtɔnimma 15, 2015).

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

Nti se wose: “eye yenko nko ara ma mo a,” ɔmanfoɔ “Sɛ **moasoa nsuo, moasoa nsa, mo na moahunu deɛ eye ma mo,**” enti monhwe so nto moaba wael?
(**Masoa nsuo, masoa nsa, mahunu deɛ emu ye duru**)

Ɛbe 7. AK (Prɛmotobere 12): UTV Kaseɛ, A. Y. A., Ɔbenim 21, 2014.

Yoo, abusuafoɔ Ɔsofo O.B. asem no no. Ɔse, Ɔmampanin nhwe na ɔntu ne mmerantee no fo, esiane se, mpanimfoɔ se: “**Ɔpanin a ɔtena fie ma mmɔfra we nanka no, se yereka nankawefoɔ a, ...**”

Ɛbe 8. ADN (Anɔpa 6-10): Kessben F.M.; Maakye, S. J., Ayɛwohomumɔ 8, 2013.

Me nua, sebe, Papa no deɛ, ɔno ne Moses a, anka Onyankopɔn asoma no se ɔmmeyi yen mfiri Faraoh ne ne nkurɔfoɔ atirimuɔdenfoɔ, sikadie aban yi nsam. Woka a, **wɔse kontɛmpt, na Papa Atoga ba** no akye wo. Memmɔ obiara din o. Enye me o. Yese: “**Mpanimfoɔ a ɔtena fie ma mmɔfra wia nanka nam no, se yereka** a, **wɔka ho bi. Chief, enye saa?**”

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

Afe 2012 abatoɔ, abodwoso amma na ekɔpueɛ ɔman yi kɔto kesee mu, na atemmuafoɔ a wɔredi asem no boɔ kɔko se ɔmanfoɔ nhwe won ano kasa yie. Se wokasa na ebu kɔto no animtia a mmara ne wo bedi. Eno na Owura S.J. reka abatoɔ no ho asem na ɔde faa ne ebe 8 so. Se wode ebe 8 a ɔbuu wo ne kasa mu toto ebe dada a ewo n’ase pee no ho a, wuhu se nsesaee bi wo ɔyefoɔ (edin - **Ɔpanimfoɔ/dinnsiananmu-ɔtena**) kabea no ho. Edin ne edinnsiananmu no asesa afiri baako kabea mu ko dodoɔ kabea mu (edin - **Mpanimfoɔ/dinnsiananmu-wɔ**). Se wohwe okasafoɔ yi asem no nyinaa a, wotumi hunu se ɔde rebo atemmuafoɔ no anaa mpanimfoɔ bi akutia. Eno nti na woasesa ne ebe no mu edin ne edinnsiananmu baako kabea no ko dodoɔ kabea no. **Wɔse** a ewo ne kasa mu nso boa da wei adi; “**woka a, wɔse kontɛmpt, na Papa Atoga ba no akye wo. Memmɔ obiara din o**”.

Fairclough (1995:57) kyere se, enye kasa bi nhyehyeee ne emu nsemfua no nkutoo na yesesa mu. Okasafoɔ bi tumi sesa n’asem no kasammara nso mu, sɛdee ebema adwene pɔtee a ɔde reto dwa no atoatoa yie. Ɔfre wei wo Borɔfo kasa mu se “grammatical cohesion”

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– *kasammara ntoamu*. Na *nsemfua ntoamu* no nso ye “lexical cohesion”. Brown ne Yule (1985:223) kyere se, adwene no ntoatoamu “coherence” no ma wote okasafoɔ no asem no ase yie. Eno nso na esan ma wohunu dee ɔrepe akyerɛ no ntem.

6.3.2.1 *Kasammara ne Nsemfua Ntoamu: Kasa no ne Ebe no mu Adwene no Ntoamu Kyerefɔɔ (The Endophoric References)*

Nsesamu weinom ho nhwesoo bi ne ebe 9 yi. Okasafoɔ A. S. buu saa ebe yi bere a na ohu se amanyɔkuo N.D.C.foɔ atu anamɔn bi a osusu se emmoa oman yi mpuntuo. Wotumi hu firi ne kasa mu se, ɔreyɛ ahweyie sedee n’ano mpa na onni atem dee, nanso nsem bi a ode ahyehye ne ebe no mu ama ne kasa mu asane kakra.

Ebe 9. ADN (Anɔpa 6-10): Adom F.M.; Dwa so Nsem, A. S., Ebo 5, 2012.

...Na *anka saa mpanimfoɔ* a woako sukuu aduru akyiri, ‘*Professors’ di won kan*, moreteki disihyen a, na wei na moreteki ama Ghanafoɔ? Ah! *Me were aho*. Mommua oman no yie o. “**Akomfo bone, se mose kuro no mmo a, mote mu bi**”.

(Se **akomfo bone se kuro mmo a, ɔte mu bi**).

Wotumi hunu se **akomfo** (obaakofoɔ kabea) asesa abeye **akomfo** (dodoɔ kabea).

Nsesamu yi asan ama onipa 3 baako kabea edinnsiananmu (**ɔ/se ɔte**), asesa aye nnipa 2 dodoɔ kabea edinnsiananmu (**mo/se mote**). Nnipa a okasafoɔ no reka won ho asem ‘*saa mpanimfoɔ no*’ (*oyikyerɛ nnipa* “deitic persons”) na emaa osesaa ebe no mu onipa no kabea. Okasafoɔ no pe se edin (**akomfo < akomfo**) ne edinnsiananmu (**ɔ<mo**) kabea no ne ne kasa mu *oyikyerɛ nnipa* no dodoɔ kabea beye pe. Cutting (2005:9) ma yehunu se, ebe no mu edin ne dinnsiananmu yi redi dwuma se “endophoric references”- *kasa anaa adwene no ntoamu kyerefɔɔ*. Nsesamu ne adwene ntoamu no na ama ebe no mu ada ho kakra no.

Wotumi hunu se, **akomfo bone** yi hwe **saa mpanimfoɔ no** ara. Ode ebe no mu asennaho kɔkɔbo no atoa n’asem no so de akosi dee ɔpe se oka so. Nsesamu a ete sei, Brown ne Yule (1985:215) nso fre no wo Borɔfo kasa mu “pragmatically controlled anaphora”. Ekyere se, okasafoɔ no nsesa edin ne edinnsiananmu no mu keke, ode di dwuma pɔtee bi. Ohwe faa ebe a emu adwene ne n’asem no ko, na osesaa nnipa no dodoɔ kabea no sedee ebeto n’asem no so peperepe. Na ode kyeree nnipa/mpanimfoɔ no anamontuo no ne eso

nsunsuansoo no. Wotumi hunu se, ode ebe no aye ohintaduakyire bi aka n'asem pɛpɛpɛ. Woafa ebe no ho aka n'asem abɔ mpanimfoɔ no akutia a wanya amane bi; ode aye anim banbo.

Cutting (2005:9-10) san ma yɛhunu se edin ne dinnsiananmu (**akɔmfɔɔ/mo**) yi abeye *akyirihwe din ne dinnsiananmu* “anaphoric noun and pronoun”. Ekyere se, akasafoɔ no de weinom aye nsamsoɔ a ama watumi akɔ n'akyi akɔfa n'asem no de abetoa ebe no mu adwene no so. Eɛsan da adi se, ayefoɔ *nsasoo/ntoatoa* ‘coherence’ no na ema wohunu akasafoɔ no botaeɛ anaa dwuma pɔtee a ɔpe se saa ebe no di ma no akyire ntɛm. Yɛbo edinnsiananmu a wode di dwuma ewo ebe mu no tɔfa wɔ epono 2 a ewo ase ha yi mu.

Ɛpono 2: Edinnsiananmu dwumadie wɔ ebe mu

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

6.3.2.2 Nsiananmu ne Nyifimu Nsem bi (Substitution and Ellipsis)

Deɛ etee wɔ ha nso ne se, akasafoɔ no ayi nsem no bi afiri mme no mu, na ebi nso wɔ ho a, wode wɔn ankasa wɔn nsem bi aka ho. Wei nso ho nhwesoo bi nie:

Se wohwe ebe 10 yi a, adeye nsem **to** ne **to** asesa abɛdane **tua** ne **hwe**.

Ɛbe 10. ADN (Anɔpa 6-10): Oboɔba F.M.; Oboɔba Kasa, K. S., Ahinime 10, 2012.

Ghanafoɔ ... momma yemma yen ani nna ho. Mpanimfoɔ se:

Baabi a ɛse se yede fam no, yɛamfa antua ho fee a, ɛye deɛ ben... ɛfiri hwe fam, meboa...? Monhwe na afee yi monto aba pa

(Baabi a ɛse se wode to no, se wɔamfa anto ho a, ɛfiri to.)

Saa ara nso na wasan asesa adeye nsem no anoɔden kyerefoɔ no mu. Ode nsemfua (**fee** ne **fam**) bi abatabata ho de aye yɛbea kyerefoɔ ne nsisodua (Hwe Agyekum (2010:164-165) ne Akan Dictionary mu). Ɔsan de ampɛmmuaɛɛ asemmisa nso ataa n'asem no akyiri de resi so se ɛye nsennaho. Weinom nyinaa ye kwatikwan bi a akasafoɔ no bi fa mme so de wɔn adwene to dwa. Nsiananmu ne nyifimu pɔtee yi bi nso na ɛda adi wɔ mme 7 ne 8 a

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yeadi kan aka ho asem foforo bi wo 6.3.2 no. Sei na ne nsiananmu ne nyifimu nso mpensempensemu tee:

* Ebe 7. AK (Premotobere 12): UTV Kasee, A. Y. A., Obenim 21, 2014.

Ose, Omampanin nhwe na ontu ne mmerantee no fo, esiane se, mpanimfoɔ se: “**Ɔpanin a ɔtena fie ma mmɔfra we nanka no, se yereka nankawefoɔ a, ...”.**

* Ebe 8. ADN (Anɔpa 6-10): Kessben F.M.; Maakye, S. J., Ayewohomumɔ 8, 2013.

Woka a, wɔse kontɔmpt, na Papa Atoga ba no akye wo. Memmɔ obiara din o. Enye me o. Yese: “**Mpanimfoɔ a wɔtena fie ma mmɔfra wia nanka nam no, se yereka a, wɔka ho bi. Chief, enye saa?**

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

Wohwe a, ebe 7 no, A. Y. A. amfa ne nsem biara anka ho, na mmom ne fa a ema adwene no toa yie (... **ɔka ho bi**) na wayi afiri mu. Ɔmpe se ɔde betoa so na ama ebe no mu adwene asi, esiane se obi betumi abɔ no kwaadu se wakasa atia Omampanin. Wayi no afiri nankawefoɔ no mu preko. Afei nso, wuhu se abebufoɔ yi nyinaa reye ahweyie dee, nanso ase dee ebe 7 ye TV so nti, anim banbo no mu ye den kakra sene ebe 8 no. Ɔbebufoɔ 8 ayi edin nankawefoɔ afiri mu. Anka ɔbetumi de eho edin nankawiafoɔ asi anan mu nanso wamfa anhye ho. Ɔde adeye wia (se wɔrefa adee bi a enye wo dea) na asi we (se wode wo se rebobo aduane anaa biribi mu) anan mu. Ɔpe se dee ɔreka no mu adwene no toa yie. Eɔda adi wo ne kasa mu, ene sɛdee ɔde ebe no adi dwuma mu se, ɔnim ebe dada no. Wahye da na wasesa mu saa de reka n’asem. Beae a watwa atwene ho ye toro, ɔnka nka ho, anye a na ‘Papa Ato ba no akye no kontempt’. Obi hunu akyiri mpo a, ɔbetete ne ho se ‘maka biribi anaase maka se saa nipa no ka ho bi anaa?’ (O. A, baanu nkɔmmɔ, Kitawonsa, 24, 2018).

Ne korakora no, wohunu se nsiananmu anaa nyifimu nyinaa akasafoɔ taa ye saa sɛdee mme no ne won nsem mu adwene beye baako, na ato atiefɔɔ aso mu yie. Afei nso, wɔpe se atiefɔɔ hu se, dee wɔreka no ye nokore. Bio, wɔrehwe se ebeboa atwa adwene mu mfonin a wɔpe se atiefɔɔ no nya no yie ma won. Yankah (1986:206) ka se:

... 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.

Asem yi asekyere ne se:

... abebuo mu no, se akasafoɔ no pɛ se ɛbe no di dwuma pɔtee bi ma wɔn a, wɔtumi sesa asɛnka no ye no asemmisa, anaa wɔde ankyere-obi-pɔtee asem no hwe obi. Wɔtumi yi nsem no bi firi mu, anaa wɔde bi ka ho. Wɔtumi nso de nsisodua nsem bi, anaa asemmisa nsem bi ka ɛbe no ho.

Dee ɛko so wɔ ha bi nso ne se, akasafoɔ no mpɛ se wɔbewae nsem no anim aka. Nso, sedee wɔka no no, se nnipa a wɔreka wɔn ho asem no te a, wɔbete wɔn nkra no ase. ‘Asem no wura no nim ne ho, na akutia nso nim ne wura’. Ne nyinaa no, ɛda adi se, nsesamu no tumi ma ɛbe no nkyereasee mu da hɔ kakra ‘explicit’ (Wafula 2003:21).

6.4 Abɛfo Mmɛ: Mɔfo-Sentatek Su ne Pragmateks Dwumadie

Eduru baabi nso a, ɔkasafɔɔ bi tumi nwene ɔno ankasa ne ɛbe. Anka ɔbetumi afa dada no ara bi, anaase ɔbesesa bi mu, nanso ɔnye saa. Yankah (1989) kyere se, adee titire a ɛtaa ma ɔkasafɔɔ bi bu ɔno ankasa ne be ne se, onii no pɛ se ɔkyere ne nimdee a ɔwɔ wɔ abebuo ne ne kasa no mu. Obi nso wɔ hɔ a, na ɔpɛ se ɔnwene ɛbe a emu nsem no ne n’asem no beko pɛpɛpɛ (Hwe Yankah (1986) nso). ɔmampanin dada J. E. Atta-Mills. na ɔkɔbuee dwumadie bi ano na ɔnam so de too ɔmanfoɔ anim se wɔnhwe wɔn adwumapa na bere so a wɔasan ato aba amma wɔn. ɛno ho kasee na O. A. rebɔ na ɔnam so nwenee ne ɛbe faa so de ɔmampanin asem no too dwa. Abɛfo mmɛ no nhwesoo bi nie;

ɛbe 11. AK (6:40pm): GTV Akan Kasee, O. A., ɔgyefuo 2, 2013.

Dee ɔkae ne se, Yese: **“ɛnye se wotee tatatata ara na wode mmirika ntente rekɔɔ Tata bus. Se tatatata a yɛatetare no ketee no tete a, ahokyerɛ beba.”**
ɛno nti Ghanafoɔ nhwe wɔn adwuma a wɔaye no so nto aba...

Se wohwe sedee kaseɛbɔfoɔ no de ne be no adi dwuma a, wotumi hunu se ɛnye ne nimdee nkutoo na ɔrekyere. ɔde ɛbe no ayi akwa (avoidance strategy); ɔmpɛ se ɔbeka asem pɔtee a ɔkasafɔɔ no kae no. ɛno nti na ɔnwenee saa ɛbe no de twaa adwene mu mfonin, de too asem no maa atiefɔɔ. Yankah (1989) kyere se, Akan kasa amammerɛ nso ma kwan

se obi tumi nwene ne be, na mmom ese se ekura ebe su ne ne nhyehyee no bi, na eto asom (Hwe Wiafe-Akenten (2008:41-48) ne Agyekum (2011: 51-68) nso). Saa na ebema omanfo agye ebe foforo no atom.

Wohwe abeefo ebe yi mu nsem no a, wohunu se ekura **nsengoro** su. Obefufo no ahwe afa ‘**tatatatatata**’ (**nnyegyee-se-adwenesem**) de agyina ho ama afidie su bi. Na ode adeye asem ‘... **tetare (afaafa nkakuho)** ne **ketee (yɛbea kyerefo)** **no tete a...**’ nso atwa afidie no su ne ne ntetare tebea no ho mfonin no. Agyekum (2008:108) kyere mu se: “ideophones draw much attention to the state of affairs and give distinct description of the event”. Asekyere ne se: “Nnyegyee-se-asenka taa twe adwene ko adee no tebea no so, na akyerakyere dwumadie no su potee no”. Obefufo no anka okasafo no asem potee no, nanso watumi de lengwesteks nsemfua ne kasasuo yi atwa mfonin no perepere. Wakyerse se owo nimdee wo Akan kasa ne amammere ho.

Saa ara na se wohwe ebe 11 a, wotumi hunu se okasafo no nam ne nimdee wo ebe dada ‘*ma di ma di, ene mane mane na enam*’ so anwene ono ankasa ne ebe.

Ebe 12. ADN (Anɔpa 6-10): Peace F.M.; Kookrokoo, O. A. K., Openimaa 22, 2019.

Dawubo krataa yi kyere se, Honorable mpasuasoforo kyere se, anomdwa nti 2020 wonto aba no mma no bio. Wose, Papa Onimuonyamfo yi nyee hwee, mfaa mpuntuo biara mmaa ho, nanso wobete na agyina radio so redwa n’anom se, wasi sukuudan ama won. Wasan aboa ahwe mmabunu bebora ahaanu sukuu ne ade. Kyere se won na woye boniaye, yoo wose wate. Ennee won nso tintontan omfa ne ho, wonto aba no mma no. Wei dee Honorable, woara o woara. *Mpanimfo na wokaee o, enye me. Wei koraa dee wo ara na w’ano akoyi wo ka.* **Yese: “Maka maka ene amanee na enam”.**

Bio, ebe dada ne foforo no mu nsem ne anom nnyegyee no san sese. Wohunu se wagyina ebe dada a onim no mu nsem ne emu anom nnyegyee no so na wanwene ne dee no.

7.0 Dwumadie no nyinaa Mmoano ne Emu Nimdee no

Ada adi wo nhwehwemu yi mu se, wotaa de mme a nhyehyee no taa kura **nnyinaso kasamufa** di dwuma se **asennaho ntotoho** ne **kakobo** bi. Saa mme yi taa kura afaanu. Wode ofa a edi kan kyere nsusui, suban ne nneyee no, na ntoaso no akyerse nsunsuanso

bɔne anaa papa a ɛde ba. Akasafoɔ no taa hwe fa mme a emu nsem no te se asem a ɔpe se ɔka no, na ɔde atwa mfonin akɔsi n'asem no so pɛpɛɛpɛ. Ase ɔde ɛbe anaa asennahɔ no na ɛretu otiefɔɔ no fo, nso na ɔde reka n'asem no ara.

Esan nso daa adi se akasafoɔ no bi nso fa mme bi a ene wɔn nsem no kɔ na wɔasan asesa mme no mu aka de wɔn ankasa nsemfua bi ahyehye mu. Wɔye saa sedee ebema ɛbe no mu adwene no ne wɔn dee no atoatoa yie. Weinom ma wohunu se saa akasafoɔ yi de mme no ye sabuakwan bi. Nsesamu no nso ma wɔn mme no asekyere no mu sane kakra ma wotumi hunu ɔkasafɔɔ no adwene ne ne botaeɛ. Akasafoɔ bi kyeree se, ɛto da bi a, ɛbe no mu nsem no nhye da nkasa mma wɔn saa, nti na wode wɔn ankasa nsem hyehye mu anaase wɔgya baabi no. Anhwe a, na ɛhɔ no de abufuo aba ntem anaa ayi wɔn ama. Baabi nso wɔ hɔ a, akasafoɔ no abu wɔn ankasa mme de rekyere wɔn abebuo ho nimdee.

Baabi nso wɔ hɔ a, wɔafa mme dada no ara bi na wode adi dwuma. Wɔmpe se atiefɔɔ beka se wɔboa pa pe wɔn ankasa nsem bi aka. Saa nti wode mme no aye banbo mprenu. Saa na ɛda adi se TV so nso, wɔntaa nsesa mme no mu. Wɔye ahweyeie pa ara, esiane se wɔhunu ɔkasafɔɔ no anim.

8. Awieɛ Nsem

Ɔwom se, ɛto da bi a, wode asem bi fa kasasuo bi so a, ɛnka no sedee etee dee, nanso nhwehwemu yi da no adi se, nsem a wode fa abebuo turodoo anaase mpo ɛbe kwatikwan no boa te kasa no akyiri ɔhaw so. Paemuka ahotɔ taa ye tiawa. Wotumi nya animguaseɛ anaa amane kesee bi wɔ ahotɔ no akyiri pɛɛ: “Wobekum ɔtorɔmo na wadware sasaduro dee, ennee gyae no ma no nkɔ”. Woduraa asem no ho anaa woamfikyi onii no a, anka emfa amanee biara mma. Ɔno titire na ɛma akasafoɔ no bi fa sabuakwan so to nsem no mane fa nsesamu ne nyifirimu abebuo mu no.

Ne nyinaa ne se: “Osetie ye sene afɔrebɔ”, ɛnkye na nipa anim agu ase pɔtɔɔ ma atene akɔka n'abusua mpo. Se nsem bi ye ahi anaa abufuo se deen, wotumi hunu se amanyɔfoɔ no bi mpe se wɔbekasa penpen na wɔn ano akɔpa anaase animguaseɛ bi aba. Se ɛkɔba saa a, ɛbetumi ama wɔahwere akyitaafɔɔ. Wei ka ho na ɛma wɔye ahweyeie pa ara no. Na mmom nea ɔpe se ɔka asem no firi ne bo pɛɛ no dee na wawae anim kakra de adane akutia. Akutia nim me wura, nanso ne nyinaa ara nam banbo kasa kwan no so ara.

Nwoma ahodoɔ a yenya mu mmoa

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