

Wiafe-Akenten & Adomako: Mofɔ-sentatek ne sohyio-pragmatek mpensempensenmu fa radio ne TV so mme bi ho: “akomfo bone se kuro mmɔ a,..”

<http://dx.doi.org/10.4314/gjl.v9i2.4>

MOFɔ-SENTATEK NE SOHYIO-PRAGMATEK MPENSEMPENSENMU FA RADIO NE TV SO MME BI HO: “AKOMFO BONE SE MOSE KURO NO MMɔ A, ...”

*Nana Anima Wiafe-Akenten
Kwasi Adomako*

Anim Mmuabɔnsɛm

Nhwehwemu da no adi se, enne 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 kaseebɔ. Eso akasafoɔ dodoɔ no taa ye amanyɔfoɔ ne amanyɔkuo akyitaafɔɔ. Dwumadie yi mu nsem nso taa fa asetena-amanyɔ ho. Nsem no bi ka ye den; etumi dane abufuo anaa ede ɔtan ba. Eno na ama yɛahwe sedee wɔde mme di dwuma wɔ dwumadie no mu. Yɛhwɛ mme pɔtee a wɔtaa fa no mu nsem ne botae nti a wɔfa saa mme no. Yɛahwe mme no nhyehyee ne ne sohyio-pragmatek dwumadie. Yɛgyee mme no ne eho nsem kakra firii Peace F.M.; *Kookroko* ne Adom F.M.; *Edwaso Nsem*, UTV ne Adom TV. Yɛhwɛ bere ne nnipa pɔtee a nsem no fa wɔn ho. Anɔpa dawubɔ nkrataa mpensempensenmu taa wɔ anɔpa firi nnɔnsia kɔpem nnɔndu. Wei nso boa maa yɛhunuu botae pɔtee a ema akasafoɔ no de saa mme pɔtee no di dwuma. Yɛgyinaa Fairclough (1995 ne 2012) ne Fairclough ne Wodak (1997) adwenemusem CDA so na eyee mpensempensenmu no. Eɔaa adi se, mme a amanyɔfoɔ taa de di dwuma no gu mmusuakuo mmeensa; mme dada, nsesamu anaa mframumu ne abeefo mme. Nsesamu no nso nhyehyee gu; nsemfua nsiananmu ne nyifirimu. Yɛhunuu se, sedee kaseebɔfoɔ nwene wɔn ankasa mme no, amanyɔfoɔ ntaa nnwene mme foforo. Sohyio-pragmateks dwumadiemu nso, ebedaa adi se, wɔmfa mme no nni dwuma se kwatikwan turodoɔ nko, wɔde bi ye sabuakwan (anidaho).

Nsemfua Titire: Mme, amanyɔfoɔ, kwatikwan, sabuakwan, mofɔ-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 ampanin a na ote adwa so, Flt. Lt. Jerry John Rawlings aban de akwanya baa se ankoreankore nso tumi bue radio adwuma. Akwannya yi aboa ama seisei mfidieso dawubo 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 amaneeɛ, amanyɔsem, asetena ne abrabɔ mu nsem te se, awareɛ, nyinsen, awoɔ ne apomuden ho. Yegyinaa dwumadie a yeabobɔ so wɔ soro ha yi su so na yede guu akuo mmieniu mu; asetena-amammerɛ ne asetena-amanyɔsem dwumadie.

Ɛwom, akwanya yi aba ama ampan ba biara tumi fre radio so ka ne bo so asem. Eno akyi, ampan yi amammuo mmara (1992 Constitution of Ghana (Article 21 (1) a)) nso ma ho kwan se ampan ba biara tumi kyere n'adwene, ka dee ope, nanso Akan amammerɛ mu dee, kasa no ho mmara mma ho kwan saa. Emfa ho se akasafɔ no ye ampanin, ohene, amanyɔni, otitire bi, ese se otumi hunu se asem a oreka no ano ye den, ani ye nyan, eye kasafi, ese se otumi fura ho ntoma.

Nhwehwemu kyere se, kasasuo titire baako a wɔtaa de dura saa amanenyasem yi ho ne abebuo (Wiafe-Akenten 2008; Agyekum 2012). Eno na dwumadie yi ahwe akwan a akasafɔ no fa so de mme di dwuma no. Ne titire, yehwee mme no mofɔ-sentateks ne ne sohyio-pragmatek dwumadie.

2.0 Akanfɔ ne wɔn Kasa ho Asem

Akan kasa nkorabata ahodoɔ no ne Fante, Asante, Akuapem, Akyem, Agona, Asene, Denkyira, Kwahu, Wassa, Akwamu, Buem ne Bono kasa (Agyekum 2006). Nhwehwemu kyere se Akanfɔ dodoɔ no te ampan yi Apuee, Atɔee (a seisei yeanya Atɔee ne Atɔee Atifi Mantam afiri mu), Mfimfini, Asante, Bono (a seisei yeanya Bono Apuee ne Ahafo Amantam afiri mu), Firaw, (a seisei yeanya Oti Mantam afiri mu) Amantam, ne Cote D'Ivoire man no fa bi mu (Dolphyne ne Dakubu 1988). Akan kasa na nnipa dodoɔ te asee na wɔtumi ka wɔ ampan yi mu. (Agyekum 2008; Ghana Statistical Service (GSS) 2012; Diabah ne Amfo 2015). Wɔkyere kasa yi wɔ mfitiasee sukuu de kɔpem asuapɔn mu.

Enne 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, ne deɛ ekeka ho pii. Nnipa a wɔnyɛ Akanfoɔ ne amannɔnefoɔ mpo, ani agye kasa no ho resua de redi dwuma ahodoɔ pii. Enne yi, wɔde Akan kasa di dwuma ahodoɔ wɔ radio ne TV so pa ara. Akasafoɔ no bi tumi de kasasuo ahodoɔ di dwuma ma eyɛ anika. Ehyɛ afoforɔ nkuran se wɔbeka kasa no (Yankah 2004).

3.0 Dwumadie yi Nsesoɔ bi Mpensempensɛnmu

Obeng (2003:9) nhwehwɛmu kyere se, Akanfoɔ bi hu no se, asem di ka a, na woaka no sedee etee. Ense se 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 se amannɔne nnipakuo bi te se Albaniafoɔ, Nepalfoɔ, titire ne wɔn amanyɔfoɔ nso hu no se, wode asem fa kasasuo te se nnyinahɔma, abebuo, awan kasa so a, eyɛ mmeresee ne mmaradatoɔ bi. Nanso, Akanfoɔ dodoo no ara gye tom se, nsem a yɛwae anim ka no ntaa mmoa. Etumi de abufuo, ntɔkwa ne animguaseɛ ba (Hwe Jay ne Janschewitz (2008) ne Ickes nom (2011) nso). Se beaɛ ho ye badwam te se, radio anaa TV so koraa deɛ a, Akanfoɔ hwe se akasafoɔ no bedi kasa mmara ne amammere no so ketee.

Eno akyi, Akanfoɔ bu no se, akanniba, titire ne onimuonyamfoɔ anaa ɔpanin ka kasafi a, na ɔmmu ne ho. Oma kwan ma afoforɔ nso kasa tia no. Saa nti abere biara, esɛ se ɔhwe se ne kasa ho te na ayɛ nhwesopa ama afoforɔ. Agyekum (2010; 2012) kyere mu se, Akanfoɔ hyɛ da tete wɔn mma, kyere wɔn sedee wɔde abebuo, kasammrani, fura kasafi ho ntoma. Saa nti akanni ba amfa nimdee yi anni dwuma a, ɔtumi gye asotweɛ (Wiafe-Akenten 2015: 191-194).

Wei (2002) kyere se, Taiwan amanyɔfoɔ bi, titire ne wɔn frankaatufuo taa fa nnyinahɔma na wɔde emu nsem no atwa mfonin pa afa ne ho, na wɔatwa bɔne afa afoforɔ ho. Wafula (2003) kyere se, amanyɔfoɔ bi nso hyɛ da fa ɔfoforɔ asem bi, na wɔde ɔno ankasa nsemfua bi ahyehye mu na wɔde aseɛ onii no. Yɛahwe sedee ɔman yi amanyɔfoɔ kasa wɔ saa akwan yi so? Osam (2008) kyere mu se, enye abere biara na amanyɔfoɔ de kasasuo te se, mme, nnyinahɔma, ntotohosɛm di dwuma se kwatikwan nkutoo. Wɔfa bi so di atɛm pefee. Wei ka ho na ama yɛahwe mme no mu nsem nkorenkore no.

4.0 Dwumadie yi Adwenemusɛm Nnyinasoɔ

Fairclough (1995, 2012) “*Critical Discourse Analysis*” (CDA) - kasa mfeefeemu nnyinasoɔ na yede yee mpensempensenmu, enna yede Agha (2007) ne Irvine (2001) nhyehyeeɛɛɛm ne amammere 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 nnyinasoɔ afe 1990 mu. Wode CDA ye nhwehwemu wo adesua nkorabata nkaee te se, filosofi, sohyiologyi, saekologyi, ne mmara adesua mu. Woka wo Boroofo kasa mu se CDA ye “multidisciplinary approach” (van Dijk 1995:18).

Wotaa de CDA ye nhwehwemu fa kasa a efa tumidie ne adwenemusɛm, mmarima ne mmaa kasa, amanyoo kasa ne dawuboo kasa ho. Wode feefee kasa ne ne nhyehyeeɛɛ mu ma eyi suban, adwenemu nsem ne nkyereasee a anka ebetumi ahinta pue. van Dijk (1995:18) ka wo Boroofo kasa mu se: “CDA uncovers, reveals or discloses what is hidden or otherwise not immediately obvious...”. Asekyere ne se: “dee ahinta anaasee 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 dawuboo ne amanyoofo kasa ho. Agyekum (2004) kyere se, Bell (1995) fre CDA “ideological detective work”, asekyere; “adwenemusɛm nhwehwemu dwumadifoɔ”.

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 koroo ho mmara ne nhyehyeeɛɛ | - “discourse practice” |
| (3) asetena-amammere mmara | - “sociocultural practice” (Hwe van Dijk (2006:359) nso) |

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

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

Yɛgyina nyiyimu a ɛgyina botaeɛ bi so, Creswell (2007) ‘purposive sampling’ kwan so na yɛgyee nsemmoano no. Yɛfaa dwumadie a emu nsem taa fa asetena-amanyɔsem ne asetena-amammerɛ ho, na abebu di akotene wɔ mu pa ara: Anɔpa Dawubɔ Nkrataa Mpensempensemu Dwumadie (ADNM) ne Akan Kaseɛbɔ (AK). Yɛfaa mme no ne eho nsem kakra. Hinnenkamp (2009) kyere sɛ, kasasuo ne eho nsem no na etaa boa ma yete akasafɔɔ no ɛbɛ no ase ne botaeɛ nti a ɔfaa saa ɛbɛ no (Malinowski 1935; Hymes 1974; Gumperz 1992). Yɛsan ne akasafɔɔ no bi twetwee nkɔmmɔ gyee wɔn nkyerɛkyeremu fa nsem no bi ho (Seliger ne Shohamy 2001:12).

Yɛhwɛɛ sɛ, yɛfa radio ne TV bebree ne nsemmoano pii a, ɛbetumi agye yen nsamu. Saa nti, yɛfaa 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 sɛ, *Peace F.M.* ne *Adom F.M.* na seesei wɔkura atiefɔɔ dodɔɔ wɔ Nkran ne ɔman yi afanan nyinaa (Media Watch, Pragma ne Synovate Ghana, Dawubɔ Nnwuma Nhwehwɛmu Adwumakuo, Ɔpɛpɛn, 2014). Wɔsan wɔ nsentwerɛfɔɔ ananmusifɔɔ wɔ ɔman yi afanan ne amannɔne a wɔmane wɔn nsem. Eno akyi, *Peace F.M.* ne *Adom F.M.* kaseɛbɔ na radio nnwuma no bi a wɔwɔ ɔman yi amantam nkaeɛ ne amannɔnefɔɔ bi fa de di dwuma. Yɛgye di sɛ kasafidie a yɛfaeɛ yi betumi agyina ama nkaeɛ no. Kasafidie no ne dwumadie no na yede ato pono so wɔ aseɛ ha yi.

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

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

Akan kaseɛbɔ wɔ anɔpatutuutu, awia ne anwummere. Nsem no taa fa atitire, ɔmampnin, asoafɔ, asɔfɔ, adwuma nnaanofɔ ne mpanimfɔ animuonyamfɔ ho. Kaseɛbɔfɔ dodoɔ no ye mmabunu. ADNMM dwumadie no gyina anɔpa. Nsem a ebetɔ dwa wɔ dawubɔ nkrataa mu na wɔpensempensen mu, na eduru baabi a abadwafɔ akyere wɔn adwene. Nsem no taa fa amanyɔ, mmara, apomuden ne nsem bi a esisi wɔ ɔman no mu te se ntɔkwa, awudie, korɔno, nɔnɔne ho adwadie ho. Se yeyi dwumadie akyeame ne nsem nkyereaseefɔ no a, abadwafɔ no bi ye amanyɔfɔ, dawubɔ nkrataa asamufɔ, asuapɔn mu akyerekyerɛfɔ.

Yefaa mme ne ho nsem no bi firi afe 2012 mu de besi 2020 mu. Yetwetwee nsemmoano mmienu mmienu firii radio no biara anɔpa dawubɔ dwumadie ne kaseɛbɔ so; weinom koyee nnwɔtwe. Na yetwee mmienu mmienu firii TV no so; weinom koyee nan. Yemaa ebiara nɔmma. Na yeaye ho sukyere mpensempensenmu. Baabi nso, yene akasafɔ bi twetwee nkɔmmɔ gyee wɔn adwene ne nkyerekyeremu fa nsem no bi ho (Seliger ne Shohamy 2001:12).

6.0 Mpensempensemu no: Emu Nsem, Nhyehyeee ne Sohyio-pragmateks Dwumadie

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

6.1. Sentaks Nhyehyeee Su bi ne ne Dwumadie: Nnyinaso Kasamufa Nhyehyeee ne Nkyerekyeremu kasamufa.

(a) Asennahɔ Ntotoho ne Nsisodua

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

Mme suo ne nhyehyeee a edi akotene wɔ ADNMM ne AK nsemmoano no mu ne; *sennahɔ mme* (Eho nhwesɔ bi wɔ aseɛ hɔ, Ebe 1). Saa mme yi nhyehyeee nso taa kura *nnyinaso kasamufa nhyehyeee*. Akasafɔ dodoɔ no de *sennahɔ* mme a wɔtaa kura

nnyinasoɔ kasamufa nhyehyeee no atoto nsem a wɔreka no ho de rekyere sɛ, enye wɔn ankasa nsem bi na mmom eye nokwasem, asennahɔ a obiara nim dada.

Nnyinasoɔ kasamufa nhyehyeee mme no kura afa mmienu ne mmeensa. Ewɔ adwene baako a egyina 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 (Hwe aseɛ ha). Nkabomdee a eka adwene no bom ne;

sɛ... a,... ne ... a... no (nnyinasoɔ ne nkyerɛkyeremu kasamufa nkabomdee).

*Sɛ...a,...*¹ taa hye ɔkasamufa kumaa mu. Kasamufa titire no nso tumi ba ansa na kumaa yi aba. Saa ebe nhyehyeee wei ho nhwesɔɔ bi na ewɔ aseɛ ha yi (Ebe 1).

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

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

“Sɛ aboa bi bɛka wo a, + ɛfiri wo ntoma mu.”
Sɛ ɔkasamufa kumaa + ɔkasamufa Titire

Amanyɔkuo A mu nipa bi bɔɔ Amanyɔkuo B kwaadu sɛ wɔahye wɔn mmrantee kutupa na wɔsɔre a na wɔredidi Afoɔ no mpanimfoɔ atem, sedee wɔde edin bɔne bebata wɔn ho na ama wɔahwere tumi. Eno na Owura K. P. buu saa ebe yi de tuu wɔn fo sɛ wɔn nso wɔntu wɔn nkorɔfoɔ no bi fo na wɔn suban ne kasa basabasa nso betumi ama wɔahwere tumi. Eɔa adi sɛ ɔkasafɔɔ yi de saa ebe yi reye kɔkɔbɔ, osuahunu anaa asennahɔ bi. ɔde ebe no rekyere ɔ/atiefɔɔ no sɛ: “enye me na mereka m`asem bi oo, na mmom sedee eɔa ho anaase ebia woate pen no, sɛ moankasa ankyere mo ara mo nkorɔfoɔ no a, wɔn mmom suban na wɔbeka nea yenka ayi mo ama na ama moahwere tumi.” ɔde ebe yi redi dwuma sɛ *asennahɔ ntotoho* ne *nsisodua* bi. Baabi nso, wohwe a, ase deɛ ɔde ebe no retu fo fann anaa ɔde rebɔ kɔkɔ bi, nanso wuhu sɛ, ase deɛ wafa ho reka n`asem bi akyere ɔ/atiefɔɔ no. Eno nso nhwesɔɔ bi nie:

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

¹ Sɛ di dwuma ahodoɔ wɔ Akan kasa nhyehyeee mu. Sɛ ... no bi nso di dwuma sɛ adwenemusɛm agyinaehyedeɛ “interpretive marker” (Hwe Agyekum (2002)).

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

Okasafoɔ yi buu saa ebe yi bere a na amanyɔkuo mu mmerantee bi taa kasa di oman yi mpanimfoɔ bi atem. Eno na onam afidie no mframa so de too dwa sree Omampanin a na ɔte adwa so saa bere no se onkasa nkyere mmerantee no. Se wohwe ebe yi turodoo mu a, wobeka se okasafoɔ no de retu fo, nanso asem a obuuo 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 akyerɛ Onyame a, ɔka kyere mframa”. Wohwe a, wotumi hunu se ɔpe se ɔkyere se, se Omampanin ankasa ankyere saa mmerantee yi na wɔkɔ so da saa suban bone no adi dee a, na ekyere se onno Omampanin ankasa foa suban bone so anaase ɔkura saa suban yi bi nti ontumi nka obi dee. Eɔda adi se okasafoɔ yi de ebe no adane **kwatikwan** bi.

Yeaka (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, soboɔbɔ, amanenya ne ntɔkwa. Eno nti na omanfoɔ ne amanyɔfoɔ no bi de nsem no afa asennahɔ ntotoho sei so aka no. Wɔfa mme a ewɔ soro hɔ no bi na wɔde akyerɛ suban anaa nsusue bone ne nsunsuansoɔ a eɔde ba. Mme nso kura ‘kasatumi’; etumi tɔ akoma so de nsesaee pa bi ba. Wɔtaa fa de twa mfonin de bɔ kɔkɔ sedee ebema obi atwe ne ho afiri suban bi ho.

(b) Adanse/Nsisodua ne Sabuakwan/ohintaduakyire

Esan nso da adi se, amanyɔfoɔ ne afrefoɔ bi mfa mme no nsi nsem no so dua se asennahɔ nkutoo. Wɔde ye *adansedisem* bi ma wɔn ankasa nsem. Asem a yedane ye adansedisem bi na Borɔfo kasa mu Obeng (2002:84) fre 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 ase ha. Owura S. A. buu ebe yi bere a ‘Ghana Black Stars’ bɔɔlobɔ kuo kɔɔ akansie bi na wɔsusu se aban no seee sika bebree dodo. Saa nti, wotee ho nhwehwemu abadwakuo too nsa free agokansie soafoɔ no, Hon. E. A. se ommebu ho akonta. Eno na Owura S. A. hunu no se akontabuo no ankɔ yie, a ese asotwee nanso amma no saa. Aban no asan apagya Hon. E. A. afiri n'asoeɛ hɔ de no akoto onno abankeseemu dee a, na aban no ankasa hye aseɛ bi. Ente saa dee, ontwe Osɔfoɔ E. A. aso na wɔnhunu se kanana biara nni wɔn ntamu. Owura S. A. de ebe yi reye adansedie bi akyerɛ se, se anye saa dee a, na aban no anamontuo yi kyere se, ɔtaa Osɔfoɔ 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 edi soɔ yi:

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

Se aban yi apagya no de no akɔto ne koko mu deɛ a, deɛ yereka akyerɛ aban ne sɛ: “**Se totobi kɔ ayie a. ɔda abenkwan fie**”. Sedee ɛbye a, aban no din ho besan nti, ɔnye ɔbarima nkyere yen.

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

Woahu? Kofi yen mpanimfoɔ yi eduru baabi a anka ese se yetumi ka bi kyere wɔn paa. Ase deɛ wɔn mu bi nnwene 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 eye? Ka ‘improvement’; nsesaɛ pa a moba a mode beka ho. Etɔ da bi a na yeabre mo. Se ɔnye Hon. a, anka meka se akohwisem kwa... Nti na **mpanimfoɔ se**: Eduru baabi a, “**mpennen wɔse no pen**” no o. Yese: “**Twene anim da ho nso a. yemmɔ nkyen.**” Woka a, na anka ama wahu ne mfomsoɔ.

Se wohwe ɛbe 4 yi nso a, enni dwuma se asennahɔ nkutoo. Okasafɔɔ no awae asem no anim aka awie, na wahye da de ɛbe no adi ho adanseɛ. Okwan bi so, ɔde adansedibe no reye adwobreoonsem. Brown ne Yule (1985) kyere akwan ahodoɔ mmienu bi a okasafɔɔ bi fa so de nsennahɔ bi to dwa. Deɛ edi kan no ye se wode asem no reto dwa se eye nsennahɔ turodoo. Deɛ etɔ so mmienu nso, asennahɔ no akyi, wohunu se okasafɔɔ no wɔ botaeɛ pɔtee bi a wasi so dua se ɔde beto dwa.

Wotumi hunu wɔ mme yi ne eho nsem no ho se, akasafɔɔ no amfa anni dwuma se asennahɔ keke. Wɔahye da afa ho de ayi wɔn bo so nsem. Borɔfo kasa mu, Yankah (1986:205; 1989:162) nso fre wei ‘conscious or strategic manipulation’. Eɛda adi se, eha deɛ wode mme no aye **sabuakwan**² anaase **ohintaduakyire** bi (intentional). Wɔn kasa no kyere se, wɔnim se wɔato amammere mmara, na wɔaboa pa de mme no akata so; *anidaho*. Wɔamfa 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 wɔ soro ho no.

6.3 Mme no Mmusuakuo; Dada, Nsesamu ne Abɛfo Mme

Mpensempensenmu no, edaa adi se, mme a akasafoɔ no de adi dwuma wɔ ADNМ ne AK dwumadie mu gu akuo ahodoɔ mmeensa: *Mme Dada, Nsesamu ne Abɛfosem*. Akasafoɔ no bi de Akanfoɔ mme *dada* no bi ara na edi dwuma. Ebinom nso *sesa* dada no nhyehyee anaa nsemfua bi na wode won nsem ahyehye mu. Eto da bi nso a, wonwene won ankasa dee.

6.3.1 Mme Dada

Sedeɛ yeadi kan aka no, eha dee akasafoɔ no mfa won nsem nhyehye mme no mu. Wode nsemfua ne nhyehyee dada no ara na edi dwuma. Eho nhwesoo bi nie:

Ɛbe 5. ADNМ (Anɔpa 6-10): Peace F.M.; Kookrokoo, O. K. A., Ayewohomumɔ 22, 2012.

Mate se wɔreba abesi dan ‘twelve thousand four hundred’ ama atikyafoo ne neesefoo. Eye adwene pa o! ‘Affordable houses’ no a **aban a wabesene ko** no hyee aseɛ no yeaye no **den**. Kwame “**Se wode wo nsa keka afuo nketenkete a, edane adwoguo**” *Efiri se woda ha wie na woadua nnooma mmeensa bi na ase woagyae. Okyena na woate se yeretɔn asaase wɔ Gɔso na woakɔto ho kookoofuo o! wode beye afuo na woakeka agyae. Adekyee na yeɛ yeretontɔn asaase wɔ Sehwi....* Enti ansa na wobeko owuo mu no na wowo asaase a anka yede beye afuo no; ebi wɔ Asante, ebi wɔ Sahwi; ebi wɔ Wasa nanso na wontee kookoo aba baako koraa. Emm!... ebi na yepe se yepe yi anaa? Kwame, eye oman adwuma na yereye, efise baako no kaa se anka apolisifoɔ benya bi **meboa**? Wei dee ewo ha no apolisifoɔ din nnim.....

Deɛ ekotwee ebe yi ne se, N.P.P. aban (2002-2008) firii aseɛ sii adan bi “affordable houses”, se wobeton ama aban adwumayefoo. Wɔanwie na wofirii adwa so. Na omanfoɔ rehwe se aban foforo, N.D.C aban (2009-2016) betoa so awie, nanso woyee se wobesi foforo. Asem yi betoo dwa wɔ dawubo nkrataa mu. Eno na abadwafoo ne afrefoo rekyereɛ

wɔn adwene a ɔkasafɔɔ yi de abɛbuo yi yɛɛ afutuo maa N.D.C. aban. Sɛ wohwɛ 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.

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, beaɛɛ ho yɛ *badwam* (*radio so*), atiefɔɔ no gu ahodoɔ. Ɛsono sɛdɛɛ obiara te asɛm ase fa. Ɛbɛ no na ɔkyerɛɛ kakra sɛdɛɛ obiara betɛ asee, na wɔatumi anya adwene mu mfonin anaa nsunsuansoɔ a aban no nsusuie no betumi 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 nhyehyɛɛ no nso. Baabi koraa a ɔde nnipa mmienɔ 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) kyere sɛ, ɛnyɛ kasadwumfoɔ anaa ɔkasafɔɔ biara na sɛ ɔde kasadwini/ɛbɛ bi redi dwuma a, ɔpɛ sɛ ɔbɛsesa mu anaa ɔbenwene foforo. 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: “ɔkasafɔɔ no gye to mu sɛ atetesɛm no yɛ nokorɛ/asɛnnahɔ, ɛno nti ɔmpɛ sɛ ɔbɛsesa mu na obi aka sɛ ɔde ntoro bi rebata nokorɛ no ho”.³ Ebia na ɔkasafɔɔ no mpɛ ne kasa no akyi nsem bebree, nti ɔde dada no ara bedi dwuma na ayɛ banbo ama no (Hwɛ Obeng (1997) ne Irvine (2001:190) nso). Ɛha no, yɛhunu sɛ *mme dada* no san di dwuma sɛ **banbo mprenu** ma ɔkasafɔɔ no.

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

Ɛha na akasafɔɔ bi de wɔn ankasa nsem ahyehyɛ mme dada no mu. Ama saa mme no bi mu asane, ebi asekyerɛ nso asesa kakra. Nsesamu yi, yɛhunu adwentoamu, nsiananmu ne nyifirimu. Yɛbɛhwɛ weinom semantek ne pragmatek dwumadie. Ɛho nhwɛsoɔ bi na ɛwɔ asee ha yi. Yɛde mme dada no ankasa ahyehyɛ nsesamu deɛ no asee, na ama nsononsonoeɛ no ada adi. Ɛbɛ 7 ne Ɛbɛ 8 abɔsɛɛ nyinaa yɛ baako, nsesamu no na nsononsonoeɛ kakra wɔ emu biara mu nsem 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.

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

Wiafe-Akenten & Adomako: Mofɔ-sentatek ne sohyio-pragmatek mpensempensenmu fa radio ne TV so mmɛ bi ho: “akomfo bone se kuro mmɔ a,..”

Wohwe ebe 6 a, amanyoni no asem ne se, wɔbedi nkonim 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.

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

Nti se wose: “eye yenko nko ara ma mo a,” ɔmanfoɔ “**Se moasoa nsuo, moasoa nsa, mo na moahunu deɛ eye ma mo,**” enti monhwe so nto mo aba wae!?
(**Maɔsoa nsuo, maɔsoa nsa, mahunu deɛ emu ye duru**)

Ebe 7. AK (Pɛmotobere 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,**”

Ebe 8. ADN (Anɔpa 6-10): Kessben F.M.; Maakye, S. J., Ayewohomumɔ 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, **wase kontɔmpt, na Papa Atoga ba** no akye wo. Memmɔɔ obiara din o. Enye me o. *Yese:* “**Mpanimfoɔ a ɔtena fie ma mmɔfra wia nanka nam no, se yereka** a, **waka 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 ekɔpuee ɔman yi kɔto keseɛ mu, na atemmuafoɔ a wɔredi asem no boɔ kɔkɔ se ɔmanfoɔ nhwe wɔn 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 wɔ ne kasa mu toto ebe dada a ewɔ n’ase pee no ho a, wuhu se nsesaɛ bi wɔ ɔyefoɔ (edin - **ɔpanim/dinnsiananmu-ɔtena**) kabea no ho. Edin ne edinnsiananmu no asesa afiri baako kabea mu kɔ dodoɔ kabea mu (edin - **Mpanimfoɔ/dinnsiananmu-wɔ**). Se wohwe ɔkasafɔɔ yi asem no nyinaa a, wotumi hunu se ɔde rebɔ atemmuafoɔ no anaa mpanimfoɔ bi akutia. Eno nti na woasesa ne ebe no mu edin

ne edinnsiananmu baako kabea no kɔ dodoɔ kabea no. **Wɔse** a ɛwɔ ne kasa mu nso boa da wei adi; “**woka a, wɔse kɔntɛmpt, na Papa Atoga ba no akye wo. Memmɔ obiara din o**”.

Fairclough (1995:57) kyere sɛ, ɛnye kasa bi nhyehyɛɛɛ ne emu nsemfua no nkutoo na yesesa mu. Okasafoɔ bi tumi sesa n’asɛm no kasammara nso mu, sɛdɛɛ ɛbɛma adwene pɔtɛɛ a ɔdɛ reto dwa no atoatoa yie. Ɖfrɛ wei wɔ Borɔfo kasa mu sɛ “grammatical cohesion” – *kasammara ntoamu*. Na *nsemfua ntoamu* no nso yɛ “lexical cohesion”. Brown ne Yule (1985:223) kyere sɛ, adwene no ntoatoamu “coherence” no ma wote okasafoɔ no asɛm no ase yie. Ɖno nso na ɛsan ma wohunu dɛɛ ɔrɛpɛ akyerɛ no ntem.

6.3.2.1 Kasammara ne Nsemfua Ntoamu: Kasa no ne Ɖbɛ no mu Adwene no Ntoamu Kyerɛfoɔ (The Endophoric References)

Nsesamu weinom ho nhwesɔɔ bi ne ɛbɛ 9 yi. Okasafoɔ A. S. buu saa ɛbɛ yi berɛ a na ɔhu sɛ amanyɔkuo N.D.C.foɔ atu anamɔn bi a ɔsusu sɛ ɛmmaa ɔman yi mpuntuo. Wotumi hu firi ne kasa mu sɛ, ɔreyɛ ahweyie sɛdɛɛ n’ano mpa na ɔnni atɛm dɛɛ, nanso nsem bi a ɔdɛ ahweyie ne ɛbɛ no mu ama ne kasa mu asane kakra.

Ɖbɛ 9. ADN (Anɔpa 6-10): Adom F.M.; Dwa so Nsem, A. S., Ɖbɔ 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 were aho*. Mommua ɔman no yie o. “**Ɖkɔmfo bɔne, sɛ moɛ kuro no mmɔ a, mɔte mu bi**”.

(Sɛ **Ɖkɔmfo bɔne sɛ kuro mmɔ a, Ɖte mu bi**).

Wotumi hunu sɛ **Ɖkɔmfoɔ** (ɔbaakofoɔ kabea) asesa abeyɛ **Ɖkɔmfoɔ** (dodoɔ kabea).

Nsesamu yi asan ama onipa 3 baako kabea edinnsiananmu (**Ɖ/se** **Ɖte**), asesa aye nnipa 2 dodoɔ kabea edinnsiananmu (**mo/se** **mɔte**). Nnipa a okasafoɔ no reka wɔn ho asɛm ‘*saa mpanimfoɔ no*’ (*oyikyere nnipa* “deitic persons”) na ɛmaa ɔsesaa ɛbɛ no mu onipa no kabea. Okasafoɔ no pɛ sɛ edin (**Ɖkɔmfoɔ** > **akɔmfoɔ**) ne edinnsiananmu (**ɔ** > **mo**) kabea no ne ne kasa mu *oyikyere nnipa* no dodoɔ kabea beyɛ pɛ. Cutting (2005:9) ma yehunu sɛ, ɛbɛ no mu edin ne dinnsiananmu yi redi dwuma sɛ “endophoric references”- *kasa anaa adwene no ntoamu kyerefoɔ*. Nsesamu ne adwene ntoamu no na ama ɛbɛ no mu ada ho kakra no.

Wotumi hunu sɛ, **akɔmfo bɔne** yi **hw saa mpanimfoɔ m** ara. Ɖdɛ ɛbɛ no mu a sennahɔ kɔkɔbɔ no atoa n’asɛm no so de akɔsi dɛɛ ɔrɛpɛ sɛ ɔka so. Nsesamu a ɛte sei,

Wiafe-Akenten & Adomako: Mofɔ-sentatek ne sohyio-pragmatek mpensempensenmu fa radio ne TV so mme bi ho: “akomfo bone se kuro mmɔ a,..”

Brown ne Yule (1985:215) nso fre no wɔ Borɔfo kasa mu “pragmatically controlled anaphora”. Ekyere se, akasafoɔ no nsesa edin ne edinnsiananmu no mu keke, ɔde di dwuma pɔtee bi. Ohwe faa ebe a emu adwene ne n’asem no kɔ, na ɔsesaa nnipa no dodoo kabea no sedee ebeto n’asem no so pɛpɛpɛ. Na ɔde kyerɛ nnipa/mpanimfoɔ no anamɔntuo no ne eso nsunsuansoo no. Wotumi hunu se, ɔde ebe no aye ohintaduakyire bi aka n’asem pɛpɛpɛ. Wafa ebe no ho aka n’asem abɔ mpanimfoɔ no akutia a wanya amane bi; ɔde aye anim banbo.

Cutting (2005:9-10) san ma yɛhunu se edin ne dinnsiananmu (**akomfoɔ/mo**) yi abeye *akyirihwe din ne dinnsiananmu* “anaphoric noun and pronoun”. Ekyere se, akasafoɔ no de weinom aye nsamsɔɔ 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 botae anaa dwuma pɔtee a ɔpe se saa ebe no di ma no akyire ntem. Yebɔ edinnsiananmu a wɔde di dwuma ewɔ ebe mu no tɔfa wɔ ɛpono 2 a ewɔ ase ha yi mu.

Ɛponɔ: Edinnsiananmu dwumadie wɔ ebe mu

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

6.3.2.2 *Nsiananmu ne Nyifimu Nsem bi (Substitution and Ellipsis)*

Dee etee wɔ ha nso ne se, akasafoɔ no ayi nsem no bi afiri mme no mu, na ebi nso wɔ ho a, wɔde 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 abedane **tua** ne **hwe**.

Ebe 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, eye dee 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 anooden kyerefoɔ no mu. Ode nsemfua (**fee** ne **fam**) bi abatabata ho de aye yebea kyerefoɔ ne nsisodua (Hwe Agyekum (2010:164-165) ne Akan Dictionary mu). Osan de ampemmuade asemmisa nso ataa n'asem no akyiri de resi so se eye nsennaho. Weinom nyinaa ye kwatikwan bi a akasafoɔ no bi fa mme so de won adwene to dwa. Nsiananmu ne nyifimu pɔtee yi bi nso na eda adi wo mme 7 ne 8 a 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: “**Opanin 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. Memmɔɔ obiara din o. Enye me o. *Yese*: “**Mpanimfoɔ a wɔtena fie ma mmɔfra via nanka nam no, se yereka a, wɔka ho bi.** *Chief, enye saa?*”

(Opanin 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. Ompɛ se ode 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, wohu se abebufoɔ yi nyinaa reye ahweyie dee, nanso ase dee ebe 7 ye TV so nti, anim banbɔ no mu ye den kakra sene ebe 8 no. Obebufoɔ 8 ayi edin **nankawefoɔ** afiri mu. Anka obetumi de eho edin **nankawiafoɔ** asi anan mu nanso wamfa anhye ho. Ode adeye **via** (*se wɔrefa adee bi a enye wo dea*) na asi **we** (*se wode wo se rebobo aduane anaa biribi mu*) anan mu. Ope se dee ɔreka no mu adwene no toa yie. Eda adi wo ne kasa mu, ene sedee ode ebe no adi dwuma mu se, onim ebe dada no. Wahye da na wasesa mu saa de reka n'asem. Beade a watwa atwene ho ye toro, onka nka ho, anye a na ‘*Papa Ato ba no akye no kontempt*’. Obi hunu akyiri mpo a, obetete 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 akasafò taa ye saa sedee mme no ne won nsem mu adwene beye baako, na ato atiefò aso mu yie. Afei nso, wope se atiefò hu se, dee woreka no ye nokore. Bio, worehwe se ebeboa atwa adwene mu mfonin a wope se atiefò 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 akasafò no pe se ebe no di dwuma pòtee bi ma won a, wotumi sesa asenka no ye no asemmisa, anaa wode ankyere-obi-pòtee asem no hwe obi. Wotumi yi nsem no bi firi mu, anaa wode bi ka ho. Wotumi nso de nsisodua nsem bi, anaa asemmisa nsem bi ka ebe no ho.

Dee ekò so wò ha bi nso ne se, akasafò no mpe se wòbewae nsem no anim aka. Nso, sedee wòka no no, se nnipa a wòreka wòn ho asem no te a, wòbete wòn nkra no ase. ‘*Asem no wura no nim ne ho, na akutia nso nim ne wura*’. Ne nyinaa no, eda adi se, nsesamu no tumi ma ebe no nkyereasee mu da hò kakra ‘explicit’ (Wafula 2003:21).

6.4 Abefo Mme: Mofò-Sentatek Su ne Pragmateks Dwumadie

Eduru baabi nso a, okasafò bi tumi nwene ono ankasa ne ebe. Anka obetumi afa dada no ara bi, anaase obesesa bi mu, nanso onye saa. Yankah (1989) kyere se, adee titire a etaa ma okasafò bi bu ono ankasa ne be ne se, onii no pe se okyere ne nimdee a owò wò abebuo ne ne kasa no mu. Obi nso wò hò a, na ope se onwene ebe a emu nsem no ne n’asem no bekò peperepe (Hwe Yankah (1986) nso). Omampanin dada J. E. Atta-Mills. na okobuee dwumadie bi ano na onam so de too omanfò anim se wònhwe wòn adwumapa na bere so a wòasan ato aba amma wòn. Eno ho kasee na O. A. rebò na onam so nwenee ne ebe faa so de Omampanin asem no too dwa. Abefo mme no nhwesò bi nie;

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

Dee okae ne se, Yese: **“Ènye se wotee tatatata ara na wode mmirika ntente rekòtò Tata bus. Se tatatata a yèatetare no ketee no tete a, ahokyerè bèba.”**

Eno nti Ghanafoɔ nhwe wɔn adwuma a wɔayɛ no so nto aba...

Sɛ wohwe sedee kaseɛbɔfoɔ no de ne be no adi dwuma a, wotumi hunu sɛ enye ne nimdee nkutoo na ɔrekyere. Ode ebe no ayi akwa (avoidance strategy); ɔmpɛ sɛ ɔbeka asem pɔtee a ɔkasafɔɔ no kaee no. Eno nti na ɔnwenee saa ebe no de twaa adwene mu mfonin, de too asem no maa atiefɔɔ. Yankah (1989) kyere sɛ, Akan kasa amammere nso ma kwan sɛ obi tumi nwene ne be, na mmom esɛ sɛ ekura ebe su ne ne nhyehyeeɛ no bi, na eto asom (Hwe Wiafe-Akenten (2008:41-48) ne Agyekum (2011: 51-68) nso). Saa na ebema ɔmanfoɔ agye ebe foforo no atom.

Wohwe abeeɔ ebe yi mu nsem no a, wohunu sɛ ekura **nsengoro** su. Ɖɛɛbufoɔ no ahwe afa ‘**tatatatata**’ (**nnyegyeeɛ-sɛ-adwenesɛm**) de agyina ho ama afidie su bi. Na ɔde adeye asem ‘... **tetare (afaafa nkakuho)** ne **ketee (yɛbea kyerefoɔ) no tete a...**’ nso atwa afidie no su ne ne ntetareɛ tebea no ho mfonin no. Agyekum (2008:108) kyere mu sɛ: “ideophones draw much attention to the state of affairs and give distinct description of the event”. Asekyere ne sɛ: “Nnyegyeeɛ-sɛ-asenka taa twe adwene ko adeɛ no tebea no so, na akyerɛkyere dwumadie no su pɔtee no”. Ɖɛɛbufoɔ no anka ɔkasafɔɔ no asem pɔtee no, nanso watumi de lengwesteks nsemfua ne kasasuo yi atwa mfonin no pɛpɛpɛ. Wakyere sɛ ɔwo nimdee wo Akan kasa ne amammere ho.

Saa ara na sɛ wohwe ebe 11 a, wotumi hunu sɛ ɔkasafɔɔ no nam ne nimdee wo ebe dada ‘*madi madi, ene mane mane na enam*’ so anwene ɔno ankasa ne ebe.

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

Dawubo krataa yi kyere sɛ, Honorable mpasuasofɔɔ kyere sɛ, anomdwa nti 2020 wɔnto aba no mma no bio. Wɔse, Papa Onimuonyamfoɔ yi nyee hwee, mfaa mpuntuo biara mmaa ho, nanso wɔbete na ɔgyina radio so redwa n’anom sɛ, wasi sukuudan ama wɔn. Wasan aboa ahwe mmabunu bebora ahaanu sukuu ne ade. Kyere sɛ wɔn na wɔyɛ boniaye, yoo wɔse wɔate. Ennee wɔn nso tintontan ɔmfa ne ho, wɔnto aba no mma no. Wei deɛ Honorable, woara o woara. *Mpanimfoɔ na wɔkae o, enye me. Wei koraa deɛ wo ara na w’ano akɔyi wo ka. Yɛse: “Maka maka ene amaneɛ na enam”*.

Bio, ebe dada ne foforo no mu nsem ne anom nnyegyeeɛ no san sese. Wohunu sɛ wagyina ebe dada a ɔnim no mu nsem ne emu anom nnyegyeeɛ no so na wanwene ne deɛ no.

7.0 Dwumadie no nyinaa Mmoano ne Emu Nimdee no

Ada adi wɔ nhwehwemu yi mu se, wɔtaa de mme a nhyehyeee no taa kura **nyinasoɔ kasamufa** di dwuma se **asennahɔ ntotoho** ne **kɔkɔbɔ** bi. Saa mme yi taa kura afaanu. Wɔde ɔfa a edi kan kyere nsusuiɛ, suban ne nneyeee no, na ntoasoɔ no akyere nsunsuansoɔ bone anaa papa a ede 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 pɛpɛpɛ. Ase ɔde ebe 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 ebe 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 ɔkasafoɔ no adwene ne ne botaeɛ. Akasafoɔ bi kyeree se, etɔ da bi a, ebe no mu nsem no nhye da nkasa mma wɔn saa, nti na wɔde wɔn ankasa nsem hyehye mu anaase wɔgya baabi no. Anhwe a, na ehɔ no de abufuo aba ntem anaa ayi wɔn ama. Baabi nso wɔ ho a, akasafoɔ no abu wɔn ankasa mme de rekyere wɔn abebuo ho nimdee.

Baabi nso wɔ ho a, wɔafa mme dada no ara bi na wɔde adi dwuma. Wɔmpɛ se atiefɔɔ beka se wɔboa pa pe wɔn ankasa nsem bi aka. Saa nti wɔde mme no aye banbɔ mprenu. Saa na ɛda adi se TV so nso, wɔntaa nsesa mme no mu. Wɔye ahweyie pa ara, esiane se wɔhunu ɔkasafoɔ no anim.

8. Awieɛ Nsem

Ɛwom se, etɔ da bi a, wode asem bi fa kasasuo bi so a, enka no sedee etee dee, nanso nhwehwemu yi da no adi se, nsem a wɔde fa abebuo turodoo anaase mpo ebe 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 woadware sasaduro dee, enneɛ gyae no ma no nkɔ”. Woduraa asem no ho anaa woamfikyi onii no a, anka emfa amanee biara mma. Eno titire na ema 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”, enkye 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 ekɔba saa a, ebetumi ama wɔahwere akyitaafɔɔ. Wei ka ho na ema wɔye ahweyie pa ara

no. Na mmom nea ɔpɛ sɛ ɔka asem 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

- Agha, Asif. 2007. *Language and social relations*. Cambridge: Cambridge University Press.
- Agyekum, Kofi. 2012. *Kasapa-kasahuam 'polite language': Towards perfect communication, national cohesion and peaceful co-existence*. Inaugural Lecture. University of Ghana, Legon.
- Agyekum, Kofi. 2011. *Akan kasadwini*. Accra: Dwumfour Publication.
- Agyekum, Kofi. 2010. *Akan verbal taboos in the context of ethnography of communication*. Accra: Universities Press.
- Agyekum, Kofi. 2008. "The language of Akan ideophones". *The Journal of West African Languages* 35(1-2): 101-129.
- Agyekum, Kofi. 2006. "Akan traditional arbitration: Its structure and language". *The Journal of Multilingual & Multicultural Development* 27(5): 359-374.
- Agyekum, Kofi. 2004. "Invective language in contemporary Ghanaian politics". *Journal of Language and Politics* 3(2): 345-75.
- Agyekum, Kofi. 2002. The interpretive markers *se* in Akan. In Felix K. Ameka and E. Kweku Osam, (eds) *New Directions in Ghanaian Linguistics*, pp. 127- 45. Accra: Black Mask Ltd.
- Amoakohene, Margaret I. 2005. "Advertising and sponsorship trends in the Ghanaian electronic media – An Assessment". *Ghana Social Science Journal* 3(1&2): 67 – 90.
- Bell, Allan. 1995. "Language and the media". *Annual Review of Applied Linguistics* 15: 23-41.
- Brown, G. and Yule, George. 1985. *Discourse analysis*. Cambridge: Cambridge University Press.
- Creswell, John W. 2007. *Qualitative enquiry and reseach design: choosing among five approaches*. California; Sage Publications.
- Cutting, Joan. 2005. *Pragmatics and discourse: A resource book for students*. London: Routledge.
- Diabah, Grace & Amfo, Nana Aba A. 2015. Caring supporters or daring usurpers? Representation of women in Akan proverbs. *Discourse & Society* 26(1): 3– 28.

- Dolpyne, Florence A. & Kropp-Dakubu, Mary E. 1988. The Volta-Comoe Languages. In M.E. Cropp Dakubu (ed.), *The Languages of Ghana*, pp. 50-85. London: Kegan Paul.
- Gumperz, John J. 1992. “Contextualization revisited”. *The Contextualisation of Language*: 39-53.
- Fairclough, Norman. 2012. “Critical discourse analysis”. *International Advances in Engineering and Technology* 7: 452-87.
- Fairclough, Norman. 1995. *Media discourse*. London: Sage Publications.
- Fowler, Roger. 1991. *Language in the news*. London: Routledge.
- Fairclough, Norman & Wodak, Ruth. 1997. Critical discourse analysis. In Teun, A. and van Dijk (eds.), *Discourse as Social Interaction*, pp. 258-84. London: Sage Publications.
- Ghana Statistical Service. 2012. *2010 Population and Housing Census: Summary of Final Results*. Accra: Ghana Statistical Service.
- Gordon, Cynthia. 2011. Gumperz and interactional sociolinguistics. In Wodak, R., B. Johnstone & P. Kerswill (eds.), *The SAGE Handbook of Sociolinguistics*, pp. 67-84. London: Sage Publications.
- Hartford, Beverly. 2002. Dangerous words in a strange language: References to the other in Nepalese political discourse. In Obeng, S. G. & B. Hartford (eds.), *Surviving Through Obliqueness: Language of Politics in Emerging Democracies*, pp 113-129. New York: Nova Science Publishers
- Hinnenkamp, Volker. 2009. “Intercultural communication”. *Culture and Language Use*: 185-197
- Hymes, Dell. 1974. *Foundations in sociolinguistics: An ethnographic approach*. Philadelphia: University of Pennsylvania Press.
- Ickes, William, Park, Anna, & Robinson, Rebecca L. 2011. “Fearing rudeness: predicting the propensity to verbal abuse strangers”. *Journal of Language and Social Psychology*, 31(7): 75-94.
- Irvine, Judith T. 2001. “Formality and informality in communicative events”. *Linguistics Anthropology: A Reader*:189-207.
- Jay, Timothy & Janschewitz, Kristin. 2008. “The pragmatics of swearing”. *Journal of Politeness Research: Language, Behavior Culture* 4(2): 267-88.

- Kress, Gunther. 1993. "Against arbitrariness: The social production of the sign as a foundation issue in critical discourse analysis". *Discourse and Society* 4(2): 169-191.
- Malinowski, Bronislaw. 1935. *Coral gardens and their magic: A study of the methods of tilling the soil and of agricultural rites in the Trobriand Islands*. New York: American Book Co.
- Obeng, Samuel G. 2003. *Language in African social interaction: indirection in Akan communication*. New York: Nova Science Publishers.
- Obeng, Samuel G. 2002. The language of politics. In Obeng, S.G. & B. Hartford (eds.), *Surviving Through Obliqueness: Language of Politics in Emerging Democracies*, pp. 5-16. New York: Nova Science Publishers.
- Obeng, Samuel G. 1997. "Language and politics: Indirectness in political discourse". *Discourse and Society* 8(1): 49-83.
- Osam, Kweku. 2008. "Imaging a President: Rawlings in the Ghanaian Chronicle". *Legon Journal of the Humanities* 19: 109-131.
- Rista-Dema, Mimoza. 2002. Political discourse in Albania: Memoirs before the 1990s. In Obeng, S. G. & B. Hartford (eds.), *Surviving Through Obliqueness: Language of Politics in Emerging Democracies*, pp 46-48. New York: Nova Science Publishers.
- Seliger, Herbert W. & Shohamy, Elana G. 2001. *Second language research methods*. New York: Oxford University Press.
- van Dijk, Teun A. 2006. "Discourse and manipulation". *Discourse and Society* 17(3): 359-83.
- Van Dijk, Teun A. 1998. What is political discourse analysis? In Blommaert, J. & C. Bulcaen (eds), *Political Linguistics*, pp. 11- 52. Amsterdam: Benjamins.
- van Dijk, Teun A. 1995. "Aims of critical discourse analysis". *Japanese Discourse* 1(1): 17-28.
- Wafula, Richard. 2003. "Language and politics in East African Swahili prose: Intertextuality in Kezilahabi's dunia uwanja wa fujo ("The world, a playground of chaos")". *Politics and Economics of Africa* 4: 89-99.
- Wei, Jennifer M. 2002. Allusion in current Taiwan political discourse: A case study of the year 2000 Taiwan presidential election. In Obeng, S.G. & B. Hartford (eds.), *Surviving Through Obliqueness: Language of Politics in Emerging Democracies*, pp 69-80. New York: Nova Science Publishers.
- Wiafe-Akenten, Nana A. 2015. *Sedeɛ wɔde Akan kasa di dwuma enne mmere yi wɔ radio ne television so*. Ph.D thesis, University of Ghana, Legon.

Wiafe-Akenten & Adomako: Mɔfo-sentatek ne sohyio-pragmatek mpensempensenmu fa radio ne TV so mme bi ho: “akomfo bone se kuro mmɔ a,..”

Wiafe-Akenten, Nana A. 2008. *Sedeɛ yede Akanfoɔ mme di dwuma wɔ enne mmere yi radio ne television so*. M.Phil thesis, University of Ghana, Legon.

Wodak, Roger & Meyer, M. 2009. *Methods for critical discourse analysis*. London: Sage Publications.

Yankah, Kwesi. 2004. *Language, the mass media and democracy in Ghana*. Annual Lecture in the Humanities. Accra: Ghana Academy of Arts and Science.

Yankah, Kwesi. 1989. *The proverb in the context of Akan rhetoric: A theory of proverbs praxis*. New York: Peter Lange Publication Inc.

Yankah, Kwesi. 1986. “Proverb speaking as a creative process: The Akan of Ghana”. *Proverbium* 3: 195-230.