

Research Article



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Morphological analysis of Some Names of Deities in the Bono Kingdom, Ghana

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Abstract

This paper examined the morphological processes that are involved in some Names of Deities in Bono Kingdom. The investigation was conducted with eighty (80) respondents as the population sample with equal gender distribution of forty (40). Purposive sampling technique was adopted to elicit significant information for the study. The data collection instruments were unstructured interview, observation and recordings. This investigation has drew the attention of some of the morphological processes on Names of Deities. It was identified that apart from Akan Personal Name (APN) and Akan Habitation Names (AHN) which scholars have done a lot of research on, Names of Deities in Bono Kingdom play very significant roles in the life of Bono people. Among the morphological processes that were identified were affixation, word formation, reduplication, borrowing and clausal truncation. The surface representation of these morphological processes were examined with reference to the Paradigm Functioning Morphology Theory, propounded by Stump (2001).

Keywords: affixes, analysis, based, Bono, morphological, prefix, suffix, truncation

Bonoman Abosomdin no mu bi mpensempensemu wɔ Mɔfɔlɔgye nhye- hyɛɛ kwan so

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Nhyɛnmu

Dwumadie yi ye nhwehwemu a ɛfa mɔfɔlɔgye nhyehyɛɛ ahodoɔ a ɛwɔ Bono abosomdin no bi ho. Mepaw nnipa aduowɔtwe (80) a wɔwɔ nimdeɛ wɔ abosom dwumadie ho na ɛne wɔn dii dwuma yi. Mmaa aduana (40) ɛna mmарima nso (40). Mefaa nkɔmmɔtwetwee, ahweɛɛ ne nwoma akenkan so na nyaa nsemufua mmoano a mede dii dwuma no nyinaa. Nhwehwemu yi aboa atwe adwene asi mɔ fɔlɔgyi nhyehyɛɛ ahodoɔ a ɛda adi wɔ abosomdin no bi mu no so. Dwumadie yi da no adi sɛ, mɔfɔlɔgyi kwan so no, abosomdin no bi nkyekyemu tumi ye nea ɛye asennhini anaa asennua baako. ɛda adi sɛ Bono abosomdin no bi tumi ye nea ɛkura asennua ne mmataho, na ɛbi nso ye nsemfua nkabomu. Nea ɛye asennua nkutoo no ye nea taa ye edin asemfua nkutoo na mmom deɛ ɛye asennua ne mmataho no deɛ, ɛda adi sɛ, ɛtumi ye adeye asem anaa edin asemfua a afa nsianimu anaa nsiakyire. Nhwehwemu yi da no adi sɛ, abosomdin a ɛye nsemfua nkabomu no tumi ye nea yetwere bom koraa, nea yetwere te ntam. Mɔfɔlɔgyi nhyehyɛɛ ahodoɔ a nhwehwemu yi ma yɛhunu wɔ Bono abosomdin no bi ne nsemfua ntwasoɔ, nkakuho ne nsemfuafɛm/boseabɔ. Mɔfɔlɔgyi mpensempensemu yi nyinaa mede wuraa Paradam Fanhyɛn Mɔ fɔlɔgyi Tiori a Stump (2001) ne kɔfabɛɛ no mu na ɛsii gyinaɛɛ ahodoɔ no.

Nsempɔtitire: asemfuase, Bono, mmataho, mɔfɔlɔgye, mpensempensemu, nsemfuantwasoɔ, Nsiakyire, nsianimu.

Public Interest Statement

Names are a multidisciplinary field that has occupied the attention of philosophers of language, anthropologists, linguists and even ordinary people. The Akans attach much significance or importance to names and naming practices. The investigation into this pertinent field has often been concentrated on personal names and towns names. In linguistics the attention has been on domain of phonology and semantics which is a sense of worry because identified internal structure of a word is a key morphology component. This paper can be insightful to those who want to explore on morphological processes that has inherent power and linkage in names.

1.0 Nnianimu

Ghana nsaase nkyekyemu mu no, Bonofoo atifi na Esremu Mantam ahodoo no nyinaa wo, ena Asante Mantam wo anafoo fa mu. Yehunu Firaw Mantam wo apuee fam na Wassa ne Schwifoo nso wo ato ee fam. Mede maapo a ewo aseee ha yi rekyerakyere Ghana mantan ahodoo no. Wei beboa yen ama yehunu oman Ghana mu mantam ahodoo no nyinaa. Efiri se dwumadie yi beko so wo Oman Ghana mu. Oman biara wo okwan a wofa so som Onyankopon. Ghana ha anyamesom ahodoo pii na ewo ha, ebi ne Kristosom, Abosomsom ne Nkramosom. Agyekum (2011) kyere se onyamesom ne se wonam gyidie so ne Onyankopon renya nkitahodie. N'asem yi ye nokore efiri se Ghanaman nam saa gyidie yi so gye anyamesom ahodoo a mabobo so wo soro ha yi nyinaa to mu. Donkor (2015) kyere se Abibifoo ahonhom sedee edaa adi afe apem ahankron ne aduokron mu no (1999) ede to dwa se, sedee Akanfoo a wofiri oman Ghana ne Ivory Coast kyere no nnipakuo fa a edi kan ye honhom a eno na wofre no o bosom. Okyere mu se eno na etu kwan ba wiase yi mu. Na se ebetena ase nyini na owu a na wofre no osaman.

Abosom tumi tena mmeaee ahodoo. Se ebia eboo mu; wei ho nhwesoo bi ne Buruku Boo – Kwawu. Nana Boo – Kukurantumi. Abosom bi tumi tena bepo mu te se Baba Bepo. Nsuo mu abosom bi nso ne Tanoo, Birem, Ayanta a ewo Asante Bekwae, Afram ne Antoa Nyamaa. Nnua ne nhoma mu abosom bi ne: homakyem, odum, odii, tweneduro ne ade (Agyekum, 2011). Bonofoo abosom no beaee a wotete ne deee Agyekum ka no soro ha ye pe. Enam se abosom ka abosomsomfoo gyidie ne wo nyamesom ho nti abosomdin ho hia yie se yede bewura adesua mu ahwe mofologyi nhyehyeee ahodoo a edi akotene wo mu. Wei beboa yen ama yeate abosomdin ahodoo no ase yie na edin no bo nso aye mmre ama asuafoo. Se yefa Bono abosomdin no a, emu dodoo no ara na onipa a okofa baee no din deda so.

2.0 Nimdefoo binom adwenkyere

Adwenemusem anaa tiiri nhyehyeee

Saa nhwehwemu yi mu tiiri a mede piaa mpensempensemu yi ne Nsemfuaye tiiri (lexical theory) ne nsemfua ne mmataho ayonkofa tiiri (inferential theory). Saa tiiri yi kofabeae ne Stump Gregory. Stump (2001) kyere mu se nsemfuaye tiiri yi ye mmataho ahodoo a wode bata asennua binom ho ma yanya nsemfua fororo. Wei ye adehia deee keseee pa ara wo okasa biara a nnipa ka mu. Otoa so se nsemfua na ema yetumi hunu sentase dwumadie. Stump (2001) kyere nsemfuaye ne mmataho ayonkofa tiiri mu se; eye tiiri a ema yehunu ayonkofa a eda asennhini ne mofim ahodoo a efemfam ne ho no ntem. Otoa so ka se saa nhyehyeee yi mma kwa na mmom edi mmara bi so. Efiri se enye mmataho anaa mofim nyinaa na etumi di dwuma wo nsemfuaye nhyehyeee biara mu. Esee se yehunu mofologyi tiiri yi se adehia keseee pa ara wo lengwesteks adesua mu. Gregory Stump mmataho dwumadie wo mofologyi mu no, saa Paradam Nhyehyeee Tiiri (A theory of paradigm Structure) yi da adi. Akyire yi okaa tiiri mmienno bo mu free no Paradam Fanhyen Mofologyi tiiri (PFM) (“Paradigm Function Morphology theory”) Saa tiiri yi nnyina nsemfua so patee na mmom ayonkofa a ededa asennua, asennhini, asemfuase, ne mmataho, mofoo ne alomoofo ahodoo no ntem a etumi ma yeka won bom se asemfua baako no so na egyina. Se yehwe Paradam Fanhyen Mofologyi Tiiri nhyehyeee yi a mmataho ahodoo no nyinaa ne asennua ‘ko’ wo ayonkofa. Eno nti na ne nhyehyeee mu no ohaw biara amma mu no. Nhwehwemu yi twe adwene si so se, ayonkofa no nni ho a nhyehyeee no renko perepere da.

Se ebia; < kɔ {'daa kabea'} === * < kɔfɔɔ {'dodoɔ kabea'}>*, < kɔ {'daa kabea'} === * < kɔnom {'dodoɔ kabea'}>* Ayɔnkofa biara nna mmataho a yede adi dwuma wɔ soro ha yi ne asennua 'kɔ' ntɛm. Enti yegyɛ to mu a ɛnyɛ yie.

2.1 Nimdefoɔ bi adwene wɔ Mɔfɔlɔgyi Adesua ho

Mɔfɔlɔgyi yɛ kasasua fa bi a ɛhwɛ sɛdɛɛ asemfua su anaa ne nhyehyɛɛ si tɛ wɔ kasa pɔtɛɛ bi mu. (Crystal, 2008), (Katamba, 1993). Saa asemfua nhyehyɛɛ a ɛyɛ mɔfɔlɔgyi nnyinasoɔ yi gyina mɔɔ fim so. Yule (2016) ne Thakur (1997) kyere sɛ yɛka mɔfɔlɔgyi wɔ ne traa mu dɛɛ a ɛkyere adɛɛ bi su anaa ne bɔbɛa. Nkyerɛmu yi da no adi sɛ mɔfɔlɔgyi a yede di dwuma wɔ nsemfua dwumadie biara mu no gyina hɔ ma asemfua no su anaa bɔbɛa. Firi bere a mɔfɔlɔgyi baa kasasua mu no nimdefoɔ pii na wɔakasa afa ho. ɛnnɛ na dɛɛn ne mɔfɔlɔgyi wɔ kasasua mu?. O'Grady nom (2000) ne Dimmendaal (2000), de to dwa sɛ, kasasuafoɔ de asemfua mɔfɔlɔgyi no gyina hɔ ma kasasua nkorabata a ɛfa nsemfuayɛ ne sɛdɛɛ wɔsi hyehyɛ nsemfua.

Asennhini

Thakur (2010) kyere asennhini mu sɛ, ɛyɛ asemfua fa bi a ɛka, bere a wobɛyiyi mmataho biara afiri ho. Asennhini no na ɛyɛ nsemfua no fa a wontumi nkyekye mu bio. Bere biara no, asennhini no na ɛgyina ne ho so wɔ asemfua no mu. Woyiyi mmataho no firi ne ho a, ɛtumi gyina ne ho so ma nteaseɛ pɔtɛɛ bi. Wei kyere sɛ, asennhini no yɛ ahosodie mɔɔfim a, ɛno ara tumi gyina ne ho so ma nteaseɛ. ɛno ne asemfua no ankasa a ɛgyina ne ho so, ansa na wode mmataho biara bɛbata ho. Nhwɛsoɔ (gyina, kɔ, kua, panin). Asennhini yɛ asemfua bi a yɛayi mfamho mɔɔfim anaa mmataho biara afiri ho (Katamba & Stonham, 2006) wɔn nkyerɛmu yi da adi sɛ asennhini ne asemfua biara abɔsɛɛ. Asennhini ne asemfua biara a yɛayiyi mmataho biara afiri ho. ɛyɛ asemfua biara a ɛnni nsianimu anaa nsikyire biara na afei nso ɛnni ne sɛsoɔ biara a ɛfam ho. Se ebia; “boa, sika, sukuu, panin, kɔ, yie”, ne ade.

ɛpono (1): Asemfua mɔɔfim nkyekyɛmu ne Asennhini

Asemfua	Mɔɔfim Nkyekyɛmu	Asennhini	
akuafɔɔ	a- kua –fɔɔ	kua	*ku
osigyani	o- sigya –ni	sigya	*sig
abusuafoɔ	a- busua –fɔɔ	busua	*bu
refa	re- fa	fa	*f
sɔnɛɛ	sɔne –ɛ	sɔne	*sɔn

Se wohwɛ ɛpono(1) yi so a, asennhini a ɛwowɔ asemfua no mu no yɛ nea ɛtumi gyina ne ho so ma nteaseɛ, na afei nso wokyekye mu a, ɛnyɛ yie. ɛnam sɛ ɛyɛ asemfua no nhini nti no, ɛno na ɛgyina ne ho so a, yede mmataho ahodoɔ no bɛbataa no. Saa nhyehyɛɛ yi nso bi da adi wɔ Bono abosomdin no mu a ɛma yɛhunu sɛ abosomdin no bi wɔ hɔ a ɛyɛ asennhini a nhwehwɛmu yi twe adwene asi so.

Asennua

Asennua yɛ asemfua fa biara a ɛtumi fa nnanemu mɔɔfim bi fam ne ho. (Katamba 1993, Issah & Adomako, 2016) Nnanemu mɔɔfim yɛ mfamho mɔɔfim a yede fam asennua bi ho a ɛnsesa asemfuakuo a asennua no wɔ mu na mmom ɛsesa asemfua no su, tebea anaa bɔbɛa kɔ foforo mu. Se ebia; ‘wusu’ yɛ asemfua a ɛyɛ edin asemfua a ɛda ɔbarima so wɔ Akan mu. Yede ‘wa’ si n’akyi a ɛbɛyɔ ‘wusuwa’ a ɛyɛ ɔbaa din wɔ Asante Twi mu. Mfamho mɔɔfim ‘wa’ no ansesa asennua ‘wusu’ no anko asemfuakuo foforo mu na mmom ɛde no afiri mmarimayɛ mu ako mmaayɛ mu nti asemfua ‘wusu’ no yi asennua. Asennua fa : bɛfa, rebɛfa, afa, faa, faɛɛ, mfa, refa ne ade. Weinom nyinaa nsesa asennua no nko asemfuakuo foforo mu na mmom ne kabea tebea no na ɛsesa.

Asemfuase

Ɛye asem biara a ebetumi afa mfamho mɔɔfim biara (Issah & Adomako, 2016). Yei kyerɛ sɛ asemfua ase ye asem biara yetumi de nnanemu ne nyamfirimu mɔɔfim mu biara bata ho ma no ye yie. Sɛ ebia, asemfua ‘nom’ Ɛye adeye. Yede ‘a’ si n’anim a yɛbenya a-nom a Ɛye adeye a ɛwɔ ayɛasie kabea mu. Deɛ ada adi wɔ ha ne sɛ ‘a’ no kɔbataa ‘nom’ ho a ɛnsesa asemfuakuo (adeye) a ‘nom’ wɔ mu no nkɔ asemfuakuo foforo mu na mmom ɛsesa no firi mprepren kabea mu de no kɔ ayɛasie kabea mu, Afei sɛ mede ‘ɔ’- ne ‘-foɔ’ fam ‘nom’ anim ne akyire a yɛbenya ‘ɔnomfoɔ’ a Ɛye edin. Ɛba no saa na ‘nom’ a Ɛye adeye no ‘ɔ’- ne ‘-foɔ’ asesa no afiri adeye de no akɔ edin nti nsianim ne nsiakyire no ye nyamfirimu mfamho. Wei ma asemfua ‘nom’ ye asemfuase ɛfiri sɛ ebetumi afa nnanemu ne nyamfirimu mɔɔfim. Nkyeremu yi ada no adi sɛ asemfua ase betumi de nnanemu anaa nyamfirimu mɔɔfim abata asemfuase no ho ama no aye yie.

Mmataho

Sedeɛ madi kan ada no adi no, mɔfɔlɔgyi adesua hwe ɔkwan a yɛfa so nya nsemfua ne nsemfua nhyehyɛɛ wɔ kasa pɔtee bi mu. Akan kasa mu no, Dolphyne (2006) da no adi sɛ, nsemfua no nhyehyɛɛ no tumi ye asennua nkutuu, asennua a ɛboro mmienu ɛna asennua ne mmataho. Sɛ yɛka mmataho a, na yerepe akyere sɛ, wode mɔɔfim bi a ɛntumi nnyina ne ho so mma nteaseɛ (mmataho mɔɔfim) rebɛbata asennua bi ho. (Thakur, 2010). kasaeɛ mu no ɔtwe adwene si so sɛ, asemfua bi nhyehyɛɛ mu no, yetumi anya asemfua a, Ɛye asenhini a yede mmataho mɔɔfim abɛbata ho ama no aka abom sɛ asemfua baako. Crystal (2008) kyerɛ mmataho mɔɔfim no mu sɛ, Ɛye mɔɔfim bi a, ɛmpue dwa gye aɛ yede bata asennua anaa asenhini bi ho. Bere biara no, Ɛye asennua bi na ɛkyere mmataho mɔɔfim ko a ɛtwa sɛ yede di dwuma anaa ɛbata no. Saa mmataho mɔɔfim yi nni nteaseɛ pɔtee bi gye sɛ yede bata asennua bi ho ansa. O’Grady nom (2000) de to dwa sɛ, saa mmataho mɔɔfim yi mfra nsemfua nkyekyemu kuo ahodoɔ no biara mu, na afei bere biara no yemfa nnyina brane sɛ asemfua. Ansa na ɛberue dwa no, gye sɛ yede bata asennua bi ho. Umera-Okeke (nd) de foa so sɛ, ɔkwan a wɔfa so de saa mmataho mɔɔfim yi bebata asennua bi ho no na yɛfre no mmataho. Crystal (2008) kyerɛ mu sɛ mmataho mɔɔfim a ɛwowɔ kasa ahodoɔ mu no ntaa nye bebree na afei nso yɛnam beaɛ a ɛbɛhyɛ wɔ mɔɔfim a yede no bebata ho no so kyekye mu kɔ akuo mmiensa. Saa nkyekyem yi ne;

- a) nea yede mmataho mɔɔfim no bɛsi asennua no anim (nsianimu),
- b) nea yede mmataho mɔɔfim no bɛsi asennua no akyi (nsiakyire) ne
- d) nea yede mmataho mɔɔfim no si asennua no mu (nsimu).

Ɛpono (2):	Ahosodie mɔɔfim a ɛkyere dodoɔ kabea		
Nsianimu	Ahosodie Mɔɔfim	Mmataho	Dodoɔ Kabea
		# - / - #	
ɛ-	tuo	tuo	atuo
ɛ-	sie	sie	asie
ɔ-	kɔmfɔɔ	ɔkɔmfɔɔ	akɔmfɔɔ
o-	suo	osuo	asuo
a-	duro	aduro	nnuro

Nhwɛsoɔ yi mu no, nsemfua no nyinaa ye edin nsemfua a mmataho no nso redi dwuma sɛ edin mmataho. Dolphyne (2006) sane kyerɛ mu sɛ, sɛ ɛkɔba sɛ yɛnya edin asemfua bi a, kɔnsonante bi na ɛdi kan a, Asantefoɔ taa de nsianimu vawol bɛdi kɔnsonante no anim bere a wɔrebɔ asemfua no nkutuu. Dolphyne (2006 krf. 82) de nhwɛsoɔ yi to dwa

Ɛpono (3): Asemfua mmataho a ɛye nsianimu

Asemfua	Nsianimu	Mmataho
	# -	
nsuo	e-	ensuo
mpaboa	ɛ-	ɛmpaboa
kwan	ɛ-	ɛnkwan
nkyea	ɛ-	ɛnkyea

Ɛpono (4): Nsianimu a ɛma nkyerɛkyerɛmu asemfua ye dodoɔ kabea (Dolphyne, 2006 krf. 86 & 122)

Asemfua	Nsianimu	Mmataho
	# -	
kɛsɛɛ	a-	akɛsɛɛ
kete-wa	n-	nketewa
papa	a-	apapa
tea	n-	nteatea

Ahosodie Mɔɔfim

Yule (2010), Aronoff & Fudeman (2011) ne Kolancher (2015) se ahosodie mɔɔfim ye asemfua mu ade kumaa bi a wontumi nkye mu bio na ɛgyina ne ho so se asemfua prɛko pɛ a nteaseɛ wɔ mu. Wɔtoaa so se, yetumi de ahosodie mɔɔfim di dwuma wɔ ɔkasamu mu bere yemfa mɔɔfim foforo biara mfam anaa mmata ho. Wɔn nkyerɛmu yi ase kyerɛ ne se mɔɔfim biara a ɛnnane mɔɔfim foforo biara no ye ahosodie mɔɔfim. Me nso mehunu ahosodie mɔɔfim se mɔɔfim biara a ɛnhia mɔɔfim foforo anaa mmataho biara ansa na ne nteaseɛ awie pɛpɛ no ye ahosodie mɔɔfim. Se ebia; asemfua ‘aboafɔɔ’kuta mɔɔfim mmiensa a ɛne a’-boa-foɔ’. Se yehwe mɔɔfim mmiensa no nyinaa “boa” betumi agyina ne ho so ama no aye yie wɔ bere a yemfa ‘a’ anaa ‘foɔ’ no mu biara nka ho wɔ ɔkasamu mu. Se ebia; ‘asukuufɔɔ boa wɔn ho wɔ sɔhwe bere mu’. Saa kasamu yi mu no mede ‘boa’ adi dwuma a mɔɔfim foforo biara nka ne ho. Kasamu yi mu no ‘boa’ ɛye adeye na ɛgyina ne ho so prɛko pɛ nti ɛye ahosodie mɔɔfim. Adeɛ baako bio a ɛfa ‘boa’ a ɛye ahosodie mɔɔfim ho ne se wontumi nkyemu bio mma no nye yie. Se obi toa so kye mu a nteaseɛ a ɛwɔ wɔ asemfua no mu no beyera. Mɔɔfim biara a ɛtumi gyina ne ho so da asemfuakuo a ɛfiri mu adi bere a ɛnhia mɔɔfim foforo biara ansa na ne nteaseɛ adi mu na wokye mu bio a ɛnye yie na yɛfrɛ no ahosodie mɔɔfim. Nsemfua akwaa biara a ɛtumi gyina ne ho so te se ‘sukuu’ no na ɛfrɛ no ahosodie mɔɔfim. Katamba (1993), Katamba & Stonham (2006) ne Issah & Adomako (2016) Kyerɛ se nnanemu anaa nyafirim mɔɔfim a ɛfam ahosodie mɔɔfim bi ho no ma yɛnya ahosodie mɔɔfim mmiensa a ɛne asennhini (root), asennua (stem) ne asemfuase (base).

3.0 Ɔkwan a Mefaa so yee Nhwehwɛmu No

Me dwumadie yi ye nhwehwɛmu a ɛkyerɛ Bono abosomdin no bi mpensempensemu wɔ mɔfɔlɔgyi hyehyɛɛ kwan so. Menam kwalitatifu (qualitative) kwan so na dii dwuma no nyinaa. Nhwehwɛmu no nnyinasoɔ ne se mehwehwe Bono abosom no bi din wɔ mɔfɔlɔgyi mu. Nhwehwɛmu yi mu no, mehwehwe Bono abosomdin ahodoɔ no bi mu nsemfua a ɛkeka bom ma yɛnya abosomdin no. Saa nsemfua yi na mede totoo abosomdin no ankasa ho hwɛɛ nhyehyɛɛ ahodoɔ a ɛda adi wɔ mɔfɔlɔgyi kwan so.

3.1 Beae a Nhwehwɛmu no Kɔɔ so

Me nhwehwɛmu yi nyinaa kɔɔ so wɔ Bono mu a ɛwɔ Oman Ghana mu. Sedee ebeye na nhwehwɛmu yi betumi afa Bono abosomdin no nkyekyemu ahodoɔ no mu na gyinaeɛsie ahodoɔ no atumi adi mu na aboa ama adesua akɔ so no nti, mede abosomdin a ɛwɔ Bono mantam nkyekyemu ahodoɔ no mu nyinaa bi dii dwuma. Nhwehwɛmu yi mu no, metuu ananmmɔn kɔɔ nkuro ahodoɔ yinom so ne abosom no wuranom ahodoɔ bi a mpanimfoɔ bi nso ka ho kɔtwetwee nkɔmmɔ faa abosomdin no ho.

Enam so maa menyaa abosomdin no nsemfua no ankasa. Saa nkommotwetwe yi mu no, na enye me botae ne se mede m'adwene besi abosomdin no farebae so. Na mmom abosomdin no ankasa na na ehia me.

Nnipa a Mede won dii Dwuma

Ɛpono (5): Nnipa a Mede won dii Dwuma yi

Saa Ɛpono yi rekyere nnipa dodoɔ ne nnipakuo ahodoɔ a mede won dii dwuma wɔ nhwehwemu yi mu.

Nnipakuo	Won dodoɔ
Mmaa	Aduanan (40)
Mmarima	Aduanan (40)
Total	Aduowɔtwe (80)

Nnipa aduowɔtwe (80) na mede won dii me dwuma yi; won mu aduanan (40) ye mmaa na aduanan (40) a aka no nso ye mmarima. Mampɛ se mekyea m'aso wɔ mmaa ne mmarima nnipakuoye ho wɔ me dwumadie yi mu, enti nnipa dodoɔ a mepaa won no nyinaa dodoɔ ye pɛ. Mepaa saa nnipa aduowɔtwe yi firi nnipa ɔha aduonu num mu. Saa nnipa a mepaa won yi ye akomfoɔ, abosom no akyeame ne abosomfoɔ a wɔwɔ nimdee sononko bi a eboaa me maa mehwehwemu yi dii mu. W'ani begye ho se nhwehwemu yi de beto dwa se, se enye akomfoɔ nyinaa na woye abosomfoɔ na ɛsono obiara ne ne dwumadie wɔ saa ɔsom no mu. Nnipa yi nkyekyemu a ɛgyina won adwuma a wɔdi wɔ abosomfie anaa asoneye so ne won nyaa nkitahodie.

Ɛpono (6): Abosomfoɔ a me ne won twetwee nkommɔ

Abosomfoɔ	Aduasa (30)
Mmaa	Aduonu (20)
Mmarima	Du (10)
Total	Aduasa (30)

Ɛpono (6) a ɛwɔ soro ha yi rekyere nnipa aduasa (30) a woye abosomfoɔ a wɔtete abosom yi ho na wɔhwe se amammerɛ ne amanneɛ biara a ɛfata se woye ma ɔbosom no ɔye no pɛpɛpɛ. Abosomfoɔ yi mu aduonu (20) ye mmaa ɛna du (10) a aka no nso ye mmarima. Nokwasem ne se saafɔɔ yi wɔ nimdee a emu dɔ wɔ won dwumadie no papaapa. Wɔakwadare won dwumadie no mu yie.

Ɛpono (7): Akomfoɔ a me ne won twetwee nkommɔ

Akomfoɔ	Aduasa (35)
Mmaa	Dunum (15)
Mmarima	Aduonu (20)
Total	Aduasa (35)

Ɛpono (7) a ɛwɔ soro ha yi kyere akomfoɔ aduasa num (35) a me ne won twetwee nkommɔ wɔ dwumadie yi ho. Won dwumadie titire ne se wɔkɔm abosom no. Akomfoɔ yi mu Aduonu (20) ye mmarima na dunum (15) a aka no nso ye mmaa. Ɛduru da bɔne a won na abosom no fa won so da wɔ n ho adi kyere ɔmanfoɔ. Enti won nso nimdee wɔ abosomdin ho no wɔ soro yie pa ara.

Ɛpono (8): Akyeame a me ne wɔn twetwee nkɔmmɔ

Akyeame	Dunum (15)
Mmaa	Num (5)
Mmarima	Du (10)
Total	Dunum (15)

Ɛpono (8) kasa ha nnipa (15) a wɔye abosom no akyeame. Saa akyeame yi mu num (5) ye mmaa ɛna du (10) a aka no ye mmarima. Mepaa saafɔɔ yi ɛfiri se meduru hɔ da bɔne a ɛbeyɛ den se ɔkɔmfɔɔ ankasa bɛtumi ne me atwetwe nkɔmmɔ. Mente ne kasa gye se ɔfa ne kyeame no so. Sɛdeɛ ɛbeyɛ a nhwehwɛmu no bɛdi mu nti, me ne wɔn nkɔmmɔtwetwe mu no ɔkyeame yi so na ɔkɔmfɔɔ no bɛfa de nsem no nyinaa ama me.

Adeyɛdeɛ a Mede Dii Dwuma no

Dwumadie pa biara bɛkɔ so yei a, ɛgyina adeyɛdeɛ ahodoɔ wode bɛdi saa dwuma no. Me nhwehwɛmu yi mu no mefaa adeyɛdeɛ ahodoɔ mmieniu so. Adeyɛdeɛ ahodoɔ yinom ne;

- Nkɔmmɔtwetwe
- Ahwɛɛɛ

4.0 Bono Abosomdin Mpensempensemu wɔ Mɔfɔlɔgyi Nhyehyɛɛ Kwan so.

Bono Abosomdin a Ɛkura Asɛnnhini Baako

Katamba (1993) kyerɛ mu se asɛnnhini wɔ mɔfɔlɔgyi mu no gyina hɔ ma kasa mu nkyekyɛmu bi a, ɛno ankasa tumi gyina ne ho so ansa na wode mmataho biara bɛba abɛka ne ho. Ɔtoa so se saa asɛnnhini yi nyinaa ye ahosodie mɔɔfim a ɛtumi gyina ne ho so ma nteaseɛ berɛ a mmataho biara anaa asennua foforo biara nni no ho. Crystal (2008) da no adi se asɛnnhini no ne asennua no ankasa a ɛgyina ne ho so berɛ a wobɛtete mɔɔfim ahodoɔ no nyinaa afiri ne ho no. Ɔsane nso de to dwa se berɛ biara a, obi bɛpɛ se ɛbɛkyɛ asɛnnhini bi mu no ɛye yie ɛfiri se ɛba saa a, asem no mu nteaseɛ no yera. Bono abosomdin no pii wɔ hɔ a, nsemfua ahodoɔ no bi ye asɛnnhini anaa asennua baako a wopɛ se wokyeke mu a, ɛnye yie. Saa nsem ahodoɔ yi ankasa gyina ne ho so se asennua a ɛkura nteaseɛ pɔ tee bi berɛ a, mmataho biara aka ho. Nhwehwɛmu yi da no adi se Bono abosomdin a ɛkura asennua baako no nyinaa ye edin nsemfua a wɔn nteaseɛ no taa ye sononko a ɛne mmeaceɛ ne nnoɔma a ɛgyina hɔ ma no ntaa nni twaka biara. Saa din ahodoɔ yi, wokyeke mu kɔ mɔɔfim ahodoɔ biara a, ɛnye yie. Saa abosomdin a ɛte saa yi bi na ɛda adi wɔ nhwɛsoɔ a ɛwɔ ɛpono a wɔ aseɛ ha yi so yi.

Ɛpono (9): Abosomdin a Ɛkura Asɛnnhini Baako

Abosomdin

- i. <bruku {'edin'}>
- ii. <bota {'edin'}>
- iii. <subi {'edin'}>
- iv. <kopɔ {'edin'}>
- v. <tegare {'edin'}>
- vi. <afram {'edin'}>
- vii. <bonku {'edin'}>
- viii. <soko {'edin'}>
- ix. <fɔtɔ {'edin'}>
- x. <nyame {'edin'}>

Se wohwe epono (9) yi so a, edin ahodoɔ yi nyinaa kura asennua mmaako mmaako a wokyekye mu bio a, enye yie. Nkɔmmɔtwetwee no mu na bruku ne bota abosomfoɔ no maa metee aseɛ se, saa din mmienu no aboseɛ firi kasa a enye Akan kasa na mmom wɔkɔgye baa se wɔrefa wɔn so asom Onyankopɔn. Korɔ ne Afram ye edin pa a eye nsuo ne nnipa din. Nkɔmmɔtwetwee no daa no adi se Korɔ ye oniko a ɔkɔfaa ɔbosom no baee no din ena Afram nso ye asubosom. Nkaee no nyinaa ye abɔ deɛ ahodoɔ bi din enti eye dinhunu. Mede nkanhyemudeɛ no rekyeree nsemfuakuo koro a edin no wɔ mu. Wei bema yɛahunu nsesaee ahodoɔ a ebɛda adi wɔ mpɛnsempeɛmu no mu. Wopɛ se wokyekye edin a madi kan aka ho asem wɔ soro ha yi mu kɔ mɔɔfim ahodoɔ mu a, edin ahodoɔ no beyera ne su ne ne nteaseɛ anaa emma no nni mu. Nsemfua tiɔri (lexical theory) kyere mu se nsemfua ho hia yie efiri se nsemfua nni ho a mmataho anaa mɔɔfim ho nni mfasoɔ. Asemfua “gyinaee” nteaseɛ wɔ mu a eɛda adi wɔ nsemfua nhyehyeeɛ mu. Mmom se gyina nni ho na eka “ee” nko ara a emfa nteaseɛ biara nto dwa. Nhwewemu yi twe adwene si so se asennhini bruku, bota ne subi ho hia papaapa sɛdeɛ madi kan aka no. Se asennhini no nni ho a mmataho mɔɔfim nni dwumadie biara di.

Bono Abosomdin a eye Asemfuase

Epono (10): Bono Abosomdin a eye asemfuase

Asemfuase	Mmataho	Abosomdin
A	B	D
	- #	
i. <dadeɛ {'edin'}>	+ -ase	== Dadeɛase
ii. <ban {'edin'}>	+ -eɛ	== Baneɛ
iii. <gyina {'adeye'}>	+ -eɛ	== Gyinaee
iv. <nana {'edin'}>	+ -mu	== Nanamu
v. <bosom {'edin'}>	+ -pɔn	== Bosompɔn

Katamba (1993) kyere se ɔkwan baako a yɛfa so nya nsemfua wɔ kasa ahodoɔ a eɔwɔ wiase mu ne se yede mmataho anaa mfemfamho batabata asemfuase ho na ama abeye nsemfua foforo. N’adwenkyere yi da adi wɔ Bono abosomdin no mu. Asemfuase a eɔwɔ soro ha yi (gyina, kumkum, daee, kɔnodi, nana ne ade) maa yen nsemfua foforo bere a yede mmataho batabataa ho no. Asemfuase kyere asemfua biara a yetumi de mmataho bata no na ema yen asemfua foforo. Se yehwe epono (10) yi so a Bono abosomdin no di saa mɔɔfɔlogyi nhyehyeeɛ a eye asemfuase yi so pɛpɛpɛ. Paradam fanhyen mɔɔfɔlogyi tiɔri (PFM) ma mɔɔfɔlogyi nhyehyeeɛ a eɔwɔ soro ha yi mu da ho fann. Wei kyere se mmataho mɔɔfim ahodoɔ no ne asemfuase no wɔ ayɔnkofa.

Bono Abosomdin a eye Asennua ne Mmataho

Lieber (2009) kyere se se wohwehwe nsemfua a eɔwɔwɔ kasa bi mu no mu a, wobɛhunu se nsemfua ahodoɔ no te se ahwennee a esesa ahoma so. Saa ara na yɛhunu no wɔ Bono abosomdin no bi mu. Nhwewemu yi da no adi se, Bono abosomdin no bi wɔ ho a nsemfua no kura asennua ne mmataho ahodoɔ. Sɛdeɛ yɛadi kan akyerɛ mu no, asennua no ne asemfua no ankasa a etumi gyina ne ho so bere a emmata ɔfoforo biara ho. Mmataho no nso ye kasa mu nkyekyemu fa a entumi nnyina ne ho so gye se yede bata ɔfoforo ho ansa. Saa mɔɔfim ahodoɔ (mmataho yi nkutoo ntumi nna adi wɔ kasa mu na mmom bere biara no ebata asemfua foforo ho ansa). Ewom se mmataho ahodoɔ yi ntumi nnyina wɔn ho so mma nteaseɛ pɔtee biara deɛ nanso bere biara no ekura nteaseɛ bi a eboa di dwuma sononko wɔ asemfua ko a yede no bata no ho no nteaseɛ mu. Deɛ nhwewemu yi ma yɛhunu ne se abosomdin no tumi nya nsianimu ne nsiakyire bere korɔ no ara mu. Nea eɛda adi bio ne se abosomdin a ekura mmataho no bi nso tumi ye nsianimu nko ara anaa nsiakyire nko ara. Deɛ Bono abosomdin nhwewemu yi twe adwene si so ne Agyekum (2010) gyinaee a ɔsii se Akan kasa mu no yenni nhyemu se mmataha.

Epono (11): Bono abosomdin a ekura maataho ne asennua

Asennua A	Mmataho B	Abosomdin D
	# - / - #	
i.<gyina {'adeyε'}> +	-eε ==	Gyinaεc
ii.<abere {'edin'}> +	-wa ==	aberewa
iii.<bere {'adeyε'}> +	a-/ε- ==	Abere
iv.<damaoa {'edin'}>+a-	==	Adamaoa
v.<maano {'edin'}> +	ɔ- ==	ɔmaano
vi.<kɔnodi {'edin'}>+a-	==	Akɔnodi
vii.<nana {'edin'}> +	-mu ==	Nanamu
viii.<bosom {'edin'}>+	-pɔn ==	bosompɔn
ix.<ban {'edin'}> +	-eε ==	Baneε

Bono Abosomdin a εkura Nsiakyire a εye Nnanemu Mɔɔfim

Asante kasa wɔ mmataho ahodoɔ bi nso wɔ ho a yeɔde si asennua anaa ahosodie mɔɔfim bi akyi. Akrofi (2011) kyerε mu sε nsiakyire ye mɔɔfim anaa asensini bi a yeɔde si asennua bi akyi. Yεtumi de si adeye asemfua bi akyi ma no beye edin asem wɔ edinyε mu (Dolphyne, 2006, Adomako, 2012). Asante mu no, yeɔde /-iε, -eε, -wa, -aa, -ma, -bea, -ni, -foɔ, -nom ne -pɔn/ na εye nsiakyire mmataho. Afei nso, sε yenya asemfua bi a vawol twa toɔ a, yεtumi de mfimfini vawol ahodoɔ a εye /e, ε, o, ɔ/ no ye nsiakyire mmataho. Bere biara no, kankɔ vawol koroyε mmara no ye adwuma wɔ saa kwan yi so (Dolphyne, 2006). Adomako (2012) ka sε Asantefoɔ tumi nso de 'ε' ne 'ε' nkutoo nso ye nsiakyire ma adeye nsem bi ma no beye edin. Paradam Fanhyen Mɔfɔlɔgyi (PFM) tiɔri kyerε sε ne botaeε mu sε ennyina nsemfua so na mmom mɔɔfim ne mmataho ahodoɔ a wɔde batabata asemfuase anaa asennua bi ho a na akyinnyegyεε biara nni ho, sε yeɔgyina deε (Dolphyne, 2006 ne Adomako, 2012) nkyerεkyerεmu yi so a. Nsiakyire ahodoɔ a Asante de di dwuma yi bi na εpono nan a εwɔ ɔfa yi mu reda no adi wɔ Bono abosomdin ho yi.

εpono (12): Bono abosomdin a εkura nsiakyire a εye nnanemu mɔɔfim

Asennua A	Nsiakyire B	Abosomdin D
	-#	
i.<krukru {'edinky'}>	wa	Krukruwa
ii.<bosom {'edin'}>	pɔn	Bosompɔn
iii.<nana {'edin'}>	mu	Nanamu

Deε yeɔhunu wɔ ha ne sε Bono abosomdin no de mɔfɔlɔgyi nhyehyεεε a εye nsiakyire mmataho no so pεpεpε. Akrofi ne Adomako adwenkyerε wɔ nsiakyire ho no da adi wɔ εpono (12) yi so. Stump (2001) Paradam Fanhyen Mɔfɔlɔgyi (PFM) tiɔri no hyε wei mu kena. Nsiakyire mmataho no biara ne asennua anaa asemfuase no wɔ ayɔnkofa εno na εma nhyehyεεε no di mu. εfiri sε yεntumi nka sε *sɔ rewa* anaa *bosomεε* mma εntɔ asom.

Bono Abosomdin a εkura Asennua ne Nyamfirimu Mɔɔfim

Asante kasa wɔ mmataho ahodoɔ a wɔde si ahosodie mɔɔfim anaa sε asennua bi akyi. Bickel & Nichols (2007) Kyerε mu sε nsiakyire wɔ dwuma pii di. ɔtoa so sε εtumi sesa asemfua bi firi nsemfuakuo a εwɔ mu kɔ ɔfoforɔ mu. Sε εkɔba no saa a yenya asemfua foforo firi dada no mu. Enti saa mɔɔfim a εboa ma saa nhyehyεεε yi kɔ so no na yeɔfre no Nyafirimu mɔɔfim. Sε yeɔgyina Stump (2001) paradam fanhyen mɔfɔlɔgyi tiɔri no so a, εpono a εwɔ aseε ha yi da saa nhyehyεεε no adi.

Ɛpono (13): Bono abosomdin a Ɛkura nsiakyire a Ɛye nyamfirimu mɔɔfim

Asennua A	Nsiakyire B	Abosomdin D
	-#	
i.<abere {'adeye'}>	wa	Aberewa
iii.<gyina {'adeye'}>	ee	Gyinaee

3.2 Nsemfuaye

Bono Abosomdin a Ɛkura Adeye ne Edin Nsemfua Nkabomu

Bono abosomdin no bi wo ho a, nsemfua nkabomu a eda adi wo mu no ye adeye asem ne edin asem. Abosomdin a ete saa no mu no, adeye asem no na edi kan, na edin asem no abetoe ne so. Ɛha yi no dee adeye asem no, kabea no tumi ye mprempren, sɛdeɛ eda adi wo Ɛpono (39) no so no.

Ɛpono (14): Bono Abosomdin a Ɛkura Adeye ne Edin Nsemfua Nkabomu

Daa Kabea A	Edin B	Abosomdin D
	-#	
i.<suro {'daa kabea'}>	=== nnipa	Suronnipa
ii.<hwɛ {'daa kabea'}>	=== nyame	Hwɛnyame
iii.<twere {'daa kabea'}>	=== nananom	Twerenananom
v.<pene {'daa kabea'}>	=== aman	Penaman
vi.<kyiri {'daa kabea'}>	=== akyinnyeɛ	Kyiriakyinnyeɛ
vii.<gye {'daa kabea'}>	=== me	Gyeme
viii.<bra {'daa kabea'}>	=== ɔhɔhɔ	Brahɔhɔ
ix.<kɔ {'daa kabea'}>	=== fie	Kofie
x.<tafere {'daa kabea'}>	=== gya	Taferegya

Nhwɛsoɔ ahodoɔ a Ɛwo Ɛpono (14) so yi ma yɛhunu sɛ, abosomdin no nyinaa kura adeye asem ne edin asem. Yɛhunu no wo asemfua nkabomu no mu sɛ, edin ahodoɔ no tumi ye edin pa, edinnsiananmu anaa edin hunu. Adeye asem no kabea no dee yɛtumi hunu sɛ ne nyinaa wo seisei kabea mu.

Bono Abosomdin a ne Nyinaa ye Edin Nsemfua

Katamba and Stonham (2006) kyere mu sɛ nsemfua nkabomu ye asemfua bi a Ɛkura anye yie koraa no nsemfua mmieniu a wɔde abom na ɔkwan bi so no ɛmu biara tumi gyina ne ho so. Edin ahodoɔ a mehunu no nhwehwɛmu yi mu fa dodoo no ara na Ɛkura saa su yi. Ɛda adi wo nhwehwɛmu yi mu sɛ edin ahodoɔ a, Ɛka bom ma yen abosomdin yi tumi ye edin pa, edinhunu anaa edinnsiananmu. Edin ahodoɔ mmieniu yi beye nsemfua nkabomu a, ɛma yen abosomdin wo Bonoman mu sɛdeɛ eda adi wo nhwɛsoɔ a Ɛwo aseɛ ha yi

Ɛpono (15): Bono Abosomdin a ne Nyinaa ye Edin Nsemfua

Edin A	Edin B	Abosomdin D
i.<kwasi {'edin'}>	+ <kwadwo {'edin'}>	Kwasikwadwo
ii.<yeji {'edin'}>	+ taka {'edin'}>	Yejitaka
iii.<wiasɛ {'edin'}>	+ <daako {'edin'}>	Wiasedaako
iv.<aberewa {'edin'}>	+ <nana {'edin'}>	Aberewanana
v.<ayeredɛ {'edin'}>	+ <kofi {'edin'}>	Ayeredɛkofi
vi.<asaase {'edin'}>	+ <aban {'edin'}>	Asaaseaban
vii.<fakwasi {'edin'}>	+ <abura {'edin'}>	Fakwasiabura

Se wohwe epono (15) yi so a, abosomdin ahodoɔ no nyinaa ye nsemfua nkabom a ekura edin nsemfua mmienu. Abosomdin no mu no, yehunu se, nsemfua nkabom no ye nea yetwere bom. Eɔa adi wɔ nhwehwemu yi mu se, se yɛnya abosomdin a ewɔ Bonoman mu a ekura edin nsemfua mmienu na edin no mu baako ye nnipa din anaa din pa a, bere biara no, edin pa no na edi kan. Bio, ansa na yɛbenya edinnsiananmu wɔ abosomdin yi bi mu no, gye se saa edinnsiananmu no ye nnipa ho dinnsiananmu.

Bono Abosomdin a eyɛ Edin ne Edin Nsiakyibea Nkabomu

Nhwehwemu yi da no adi se Bono abosomdin a eyɛ nsemfua nkabomu no bi wɔ ho a ekura edin asem ne edin nsiakyibea. Saa nsemfua nkabomu a ete saa no ye nea atwerɛfoɔ a wɔada nsemfua nkabomu adi wɔ Akan mu no ntwee adwene nsii so pii. Owu – Ewie (2014) maa Fante nkuro din a ekura saa su yi bi no ho nhwɛsoɔ de daa no adi se, nsiakyibea no kyere beaɛ no nkuro ahodoɔ yi deda. Bono abosomdin a mede yeɛ nhwehwemu no fa dodoɔ no ara na eyɛ nsemfua nkabomu a ekura edin ne edin nsiakyibea. Edin nsiakyibea ahodoɔ a wɔta de bata edin nsemfua ahodoɔ yi ho no bi ne; ‘eso, anim, akyire, aseɛ, eho, emu, ano ne agya’. Bere biara no, yehunu wɔ abosomdin no mu se, edin nsiakyibea no kyere beaɛ pɔtee a edin a ebata ne ho no wɔ. Wei kyere abosom ahodoɔ a ekura saa edin ahodoɔ yi no bɛmmɛn abodeɛ bi anaa kuro foforo bi a nsiakyibea no boa twe yɛn adwene si faako a bosom no wɔ. (Christaller 1875 ka no wɔ Appah 2015) mu se, se wode nsemfua a wɔgyingyina wɔ n ho so reye nsemfua nkabomu wɔ adesua anaa hwehwemu wɔ Akan mu no hyɛɛ aseɛ no, beye mfeɛ ɔha ne aduanum nie. Nhwɛsoɔ a ewɔ aseɛ ha yi ye abosomdin a ete saa no adi.

Epono (16): Bono abosomdin a eyɛ edin ne edin nsiakyibea nkabomu

Edin	Edin nsiakyibea	Abosomdin
A	B	D
	-#	
i.<braboeɛ {‘edin’}>+	eso	Braboeeso
ii.<owuo {‘edin’}> +	eso	Owuoso
iii.<abura {‘edin’}> +	eso	Aburaso
v.<nana {‘edin’}> +	mu	Nanamu
vi.<nanmma {‘edin’}>+	eso	Nanmmasoo
vii.<pampaa {‘edin’}>+	eso	Pampaaso

Nhwɛsoɔ a ewɔ epono (16) yi twe adwene si Bono abosomdin a eyɛ nsemfua nkabomu na ekura edin ne edin nsiakyibea so. Bono abosomdin fa keɛɛ no ara na ekura nsemfua nkabomu a ete saa. Nhwehwemu yi mu no, bere biara a yɛbenya Bono abosomdin a ekura edin ne edin nsiakyibea no, nea yehunu ne se eyɛ nsemfua nkabom a yetwere bom. Bio, edin nsemfua ahodoɔ no mu bi ye nsuo, nnua, mmoa ne abodeɛ nkaɛ no bi a yede nsiakyibea no bata ho de kyere abodeɛ no fa a bosom no wɔ; se n’anim, n’akyi, ne so, ne ade; ebia; abosom no wɔ braboeɛ bi soro a, ebeye ‘Braboeeso’ na ne fam nso abeye ‘Braboeese’ Mpɛn pii no, nsiakyibea no mu nnyegyeeɛ ahodoɔ no bi tumi yera nkanka bere a ebebata edin asemfua ho no. Stump (2001) kyere mu wɔ paradam fanhyɛn mɔfɔlogyi tiɔri mu se bere biara no eɛɛ se mmataho mɔɔfim no ne asennua anaa asennhini wɔ ayɔnkofa na ama yetumi aka wɔn abɔ mu yɛntumi kasa se owuoase/ owuonkyɛn mma enye yie.

Adwenkyere

Mesusu se asuafoɔ binom beye nwehwemu wo akomfoɔ ne abosomfoɔ dwumadie wo asoneeso ho efiri se won adwumadie nye pe. Mehye nkyirimma nkuran se wobeye nwehwemu afa abosomdin abo see, abosomdin nkyereasee, abosomdin nsunsansoo a ewo wo Akanfoɔ so, eho mfasoo ne mpo abosom nnwuma no nyinaa ho. Megye di se nwehwemu a mabobo so wo soro ha yi beboa ama nimdee a ewo abosomdin ho no ako anim, na abre adwenkyeae a nnipa binom wo wo abosom ho no ase. Bio, mesre omanfoɔ ne won a wobanya kwan akan nwoma yi bi nyinaa se yemmao na nwehwemu dwumadie nwie mudie wo oman yi mu. Nea mehunu wo me nwehwemu yi mu na mesusu se emmoa nwehwemu dwumadie ne se enam batakari a, adoo no nti, yenhunu kramo pa ne kramo bone mu nsonsooe. Enam ne saa nti no, woko mmeae bi se worekore nsem abeye wo nwehwemu a, mpen pii no, eye a, nnipa ahodoɔ no nni atenka pa biara se wobeyi won yam de nsem bi ato dwa. Enam saa nti nwehwemu dwumadie no ye den papa. Nea mesusu na esan ye adesrede ne se omanfoɔ bete ase na yanya ahofama ama nwehwemu dwumadie na aboa ama oman yi nso atu mpon.

Awiee

Yeahunu mofologyi nyehyee ahodoɔ a eda adi wo Bono abosomdin mu bi te se: asennhini nko ara, asennua a efa mmataho, asemfuase a efa mmataho mofim. Afei ahosodie mofim, mmataho mofim ahodoɔ a yetumi de femfam nsemfua ahodoɔ ho ma yanya abosomdin, nyafirimu mofim ne nneanemu mofim ahodoɔ. Saa nyehyee yi biara nni ho a ekwatii paradam fanhyen mofologyi tiori.

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