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Pragmateks Mpensempensenmu a εfa Akanfoɔ Ahenfo ne Ahemmaa Abodin Binom ho wɔ Akanfoɔ mu

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Nhyɛnmu

Abodin yɛ adeɛ a εhia wɔ Akanfoɔ abrafo mu. Wei nti, wɔmfa wɔn abodin nni agoro. Akanfoɔ nam abodin so da wɔn amammerɛ adi. Wei nti εho hia sɛ nhwehwɛmufɔɔ yɛ nhwehwɛmu fa ho. Saa nhwehwɛmu yi de Akanfoɔ ahenfo ne ahemmaa abodin ho mpensempensenmu a εwɔ Pragmateks ho to dwa. Pragmateks a εpuce wɔ Akanfoɔ ahenfo ne ahemmaa abodin no nso, nhwehwɛmudwuma yi da no adi. Ahenfo ne ahemmaa abodin aduonum (50) na dwumadie yi pɛnsɛmpɛnsɛn mu. Botae titire a dwumadie yi de to dwa ne sɛ εda Pragmateks a wɔ abodin no mu no adi. ‘Speech Act tiɔri’ (Austin 1962) ne tiɔri a nhwehwɛmu yi de dii dwuma. Megyinaa nsemmissa mmienso na mede dii dwuma yi. Mefaa nhwehwɛmu su a εyɛ ɔkakyɛrɛ ne nkyɛrɛkyɛrɛmu na mede pɛnsɛmpɛnsɛn deta a mede dii dwuma no mu. Nhunumu a nhwehwɛmu yi de to dwa no da no adi sɛ, Akanfoɔ ahenfo ne ahemmaa abodin no mu dodoo no ara gyina akokoɔduro, ɔkopa ne ɔpɛpa sunsum a ahenfo no mu binom de boa wɔn nkuro. Pragmateks a εda adi wɔ nhwehwɛmudwuma yi mu ne nteaseɛ a εbutu saa abodin yeinom akyi ne ɔ kwan εfa so da adi wɔ ɔkasa mu. Pragmateks nhyehyɛɛ no ma εda adi sɛ Akanfoɔ ahenfo ne ahemmaa abodin no mu dodoo no ara wɔ nteaseɛ bi a ahinta a emu do na mmom εnye asemfua no nteaseɛ traɔ no na εde abodin no mudie no to dwa.

Nsɛmpɔtitire: abodin, ahenfo, akanfoɔ, nhunumu, nhwehwɛmudwuma, pragmateks

Public Interest Statement

Many scholars have done a lot of work in some areas of pragmatics study. Appellation have received some attention with special focus on meaning and its usage. Most scholars in Ghana, in particular, focused their attention on appellations usage without considering the environment in terms of locutionary, illocutionary and perlocutionary context. Appellations of chief and queen in Akans domain have not received much attention in respect of pragmatics context. The work of scholars do not cover the ability to use pragmatic environment to predict the deeper meaning of the appellation of chiefs and queens as scholars view them as words but not sentential. Akans expect appellations to reflect and indexicalised the lives and behavior of their chiefs and queens either positively or negatively. This is an anchor for the analysis of this paper. This paper can be meaningful to those who want to explore pragmatic features by creating acceptable and meaningful sentences with chiefs and queens' appellations.

Nhwehwemu yi Nnyinaso

Kasa di dwuma sono wɔ ɔkwan a yefa so ma amammere nyini, ɔkwan a yefa so kora amammere ne ɔkwan a yefa so de amammere gya nkyirimma firi awɔɔ ntoatoasoɔ so de kɔsi awɔɔ ntoantoasoɔ so. Tebea a yesua ɔkasa wɔ mu, sɛdeɛ yede kasa no di dwuma, ne mpɛmpɛnsɔɔ a ɔkasa no ye yen mmoa ma yeduru botaeɛ a esi yen ani so ho anaase etumi ye akwansideɛ a emma yennuru botaeɛ bi a esi yen ani soɔ no ho no nyinaa gyina amammere so. Foley (1997), kyere mu se, "Nkitahodie a eda kasa ne amammere ntam no ye nnooma mmienun bi a wɔanwono abom a se woye se wobete wɔn ntam a, enye yie". Wɔn nkuthodie no mu ye den kɔsi se, wontumi nte baako mfiri ɔfoforo ho wɔ bere a wo nimdee a wowo fa baako ho no mu nno. Yei nti, ehia se yesua ɔkasa ne amammere bom na aboa ama yeahunu dwuma sono a ɔkasa di wɔ nnipa asetena mu.

Anokwasem ne se, efiri bere a Odomankoma boɔ Asaase ne emu nneema dodoɔ nyinaa no, adeɛ baako a edi akotene wɔ nnipa asetena mu ne Edin. Abakɔsem kyere se, edin ye adebo mu nsem, enti eye awuagyamma. Saa ara nso na Akanfoɔ ntoto edin ase wɔ wɔn daadaa dwumadie mu. Akan man mu no, edin gu ahodoɔ bebreɛ; kradin, abusuadin, apentendin, abodin, ne nea ekeka ho.

Agyekum (2006) de too dwa se, wɔakyekye akwan ahodoɔ a Akanfoɔ fa so nya din no mu akuo nsia; enonom ne kradin, ahyiakwa din, din a wɔnya firi gyedie a wɔwɔ wɔ Nyame mu, abodin ne nsamrane, enna edin a wɔnya firi adwuma a obi ye mu, nanso nea maye adwuma wɔ ho yi ye abodin anaa nsamrane mpensempensenmu wɔ pragmateks ne kasa mmara nhyehyee kwan so.

Edin a yede to nnipa nyinaa ye din pa, saa ara nso na yen amammere kyere yen se, yeto nnipa din ma no da nso wɔ asetena mu nkanka ne ne suban, se ɔbeda nso, na n'awieɛ no, se obi de behu no. Animdefoɔ ne abenfoɔ bi da no adi se, ebinom asi nketekrakyɛ se wɔbeboaboa edin ano akuoakuo senea wɔn abusua tee, eno nti na edin bi a nnipa bi fa no, ewɔ se wɔhwe se ene wɔn amammere ne amannee beko pe.

Me nteaseɛ a mewɔ wɔ saa din a yede to abɔfra de hye ne nso ne se, saa din yi no, deɛ yede to no no nye ho hwɛ. Abɔfra no nyini mpo ansa na wabehunu se saa na wode fre no. Se abɔfra no pe saa din no oo, se ɔmpe oo, ewɔ se ɔgye to mu se saa ara na n'abusua pe se wode fre no. Awofoɔ no gyina wɔn amammere, gyedie ne wɔn abusua so ma abɔfra yi din sɛdeɛ wɔbegye no atom ama wabeka atasefoɔ ho.

Edin a yede to nnipa nyinaa akyi no, yewɔ bi nso wɔ ho a nnipa nya no wɔ wɔn abrafoɔ ne asetena mu nsem mu. Nnipa tumi nya saa edin yi bi wɔ saa akwan yi so; adwumaye mu, ɔko mu, akonnwadie mu ne ade. Saa edin yi na Akanfoɔ fre no abodin anaa nsamrane no. Nnipa asetena mu no, yewɔ saa abodin yi: Nana, Owura, Owurayere, Awuraa; nwomasua mu no nso yewɔ saa abodin yi bi te se, ɔbenfoɔ. Saa ara na adwuma mu no yewɔ ɔmanpanin, ɔduyefoɔ ne nea ekeka ho. Mmeaeɛ afoforo bi te se asafɔ mu, asraafɔ mu, ne ade no yewɔ abodin ahodoɔ a yede ma akannifoɔ ne nnipa bi a wɔdi dwuma sononko wɔ mu.

Agyekum (2006) ka se, ewɔ Akan mu no nso yewɔ saa abodin anaa nsamrane yi bi, te se: Okogyasuo, Okoforoboɔ, Odeneho; ɔsan nso toaa so se, ebi nso ye abodin a wode fre akɔmfoɔ, asɔrefoɔ ne nkramfoɔ wɔ

berε a wayε amammere agye wɔn ato mu no. Saa abodin no bi ne ɔsofo, ɔkɔmfoɔ, Imam. Nsammrane wɔ Akan mu deε, akane no, na ɔko anaa ɔsa mu na na mmarima akofɔɔ no taa nya wɔn abodin na mpo εbi dane beye edin a yede frε wɔn. Saa din no bi ne; Bekoε, ɔkofo, ɔkatakɔyie, ɔsafohene, Bediako, Agyeman, ne nea εkeka ho.

Agyekum adwene yi ne Frege (1948) deε a ɔbɔɔ so wɔ ayɔnkofa sε, edin ye nsem bi a etwe adwene si biribi so anaa εma wokae adeε bi senea εsi tee pa ara. Yei ye nokore εfiri sε, Akanfoɔ amammere nso kyerekyere mu pefee sε abodin deε εkyere senea obi ahooɔden anaa ne nneyεε tee wɔ ɔman no mu na abodin no nya nsunsuansoɔ wɔ saa nnipa no so. Na edin nso wɔ tumi wɔ ɔdasani so, enti abodin hye nnipa nso na εkyere nea ɔ firi ne nea ɔreko. Nwoma no ko so kyere sε, wɔmfa nsammrane nto wɔn so keke, na mmom εgyina amammere ne ɔman no mu nnwuma so. Crane (1995), Chuks-Orji (1972), de to dwa sε, Akanfoɔ din biara mpensempensenmu gyina wɔn amammere ne senea wɔye wɔn adeε fa, saa ara nso na Abibirem aman bi nso de Akanfoɔ akwan yi ye adwuma wɔ wɔn dintɔɔ ahorɔɔ nyinaa mu. Senea yewɔ Nana wɔ Akan mu no, saa ara nso na Alatafoɔ nso wɔ Igwe wɔ Yurubafɔɔ mu.

Ghanaman mu ha no, nnipakuo biara wɔ wɔn abodin. Saa abodin yi ye ahyensodeε anaa agyinahyedeε bi a wɔde frε obi a εma no da nso firi afoforɔ ho (Colins 2002). “Abodin ye din a yede tontom nnipa ne ahonhom sedee εbeyε a yεbehunu wɔn adehyedie ne ahennie tumi a ekura wɔn, na afei wɔn mmɔdemmo ne mmanninsem bi a wɔadi sε akofɔɔ, ahenfo, abɔfoɔ, akannifoɔ ne atitire bi wɔ ɔman no mu” (Finnegan 1970:111). ɔtoaa so sε, “sε yeyi sε abodin tumi hye akannifoɔ, ne titire no ahenfo ne ahemmaa baninha ma wɔko pere ɔman no yiedie si nkyen a, εsane nso ma nsemfua a εwɔ ɔkasa no mu no nyini, εma ɔkwan a yede ɔkasa no di dwuma no tu mpo n, na εma yen ano nso te wɔ ɔkasa no ka mu, afei nso, εma yehunu badwam kasa”.

Nokwasem ne sε, nnipa hwehwe sε wɔbenya din a ekura tumi wɔ asetena mu, εmfa ho ne sε εwɔ nsunsuansoɔ pa anaa bɔne, enti edin nya nsunsuansoɔ wɔ obi abrafo so, eno nti na Akanfoɔ pe sε wɔde abɔfra beto obi a ɔwɔ din pa anaa tumi te sε, ɔhene anaa ɔtumfoɔ senea wɔbebo ne bra yie na obi annya ne ho nsenkaεε bɔne biara. Saa ɔkwan yi so na εma ahenfo ne ahemmaa nya abodin anaa nsammrane de da wɔn ho adi wɔ wɔn aman mu no. Mpanimfoɔ tu ahenfo fo senea wɔbebo wɔn nsammrane no ho ban wɔ bere a wɔreda suban ne nneyɔεε papa adi na obi amfa wɔn anim antwitwiri fam. Saa edin yi (abodin) da ahenfo ne ahemmaa mudie, suban, nneyɔεε ne ayɔnkofa a εda wɔne wɔn manfoɔ ntam adi.

Akanfoɔ mu no, edin da nnipa su ne ne ban adi bere biara a ɔbeyε biribi no. Yei nti na bere a onipa bi beye biribi nwanwasoɔ bi no, εma onipa nya edin foforo ka wɔn din ho wɔ wɔn asetena mu no, nkanka ne nsammrane a εkyere senea wɔn ahokeka, suban anaa wɔn nnwuma tee. Yei nti yεbehwe abodin sε Akanfoɔ din ahodoɔ no bi na ama yeate aseε wɔ amammere ne asetena mu nsem ho. Din pa a yede to ɔdasani biara wɔ Akanman mu no mpensempensenmu anaa nkyereaseε dodoɔ no ara twe adwene si nneεma a εwɔ ɔman no mu ne nea atwa wɔn ho ahyia, eno nti, edin nye adeε bi keke na mmom εye biribi a nnipa ani ku ho, εsiane ne nsunsuansoɔ nti. Edin ye ahyensodeε sononko a εhia yie, εfiri sε εda nnipa suban adi ne senea saafɔɔ no si ye wɔn nneεma, εma Akanfoɔ bu edin na wɔte aseε yie pa ara sε, enti wɔn a wɔnim wɔn amammere yie no tumi kyere edin ase ma no ne wɔn su ko pe.

Saa dwumadie yi gyina Akanfoɔ abodin ntesaseε (Pragmateks) so, na εye me botaeε kesee ne atirimpo anaa nkoden sε, akenkanfoɔ behunu sε abodin ho hia wɔ yen asetena mu, enti ense sε yetoto no ase koraa, na mmom yebema yen ani aku ho na yeahwe nteaseε a εde to dwa. Enam yei so beboa yen ama yeate aseε ayie, na afei nso yeahunu tumi anaa nsunsuansoɔ a saa abodin no wɔ wɔ ahenfo ne ahemmaa no so na bi aka ɔmamfoɔ no nso.

Kasa di dwuma pa ara wɔ amammere mu, wei nti, senea εye kasa na mereye ho mpensempensemu no nti, εbehia sε mehwe wɔn a mereye nhwehwemu afa wɔn ho yi kasa. Akuo ahodoɔ a εkeka bom ma εye saa kasa yi nso mada no adi wɔ me nhwehwemu yi mu.

Dolphyne (1998) kyere sε, Akan kasa no wɔ nkorabata atitire mmiensa. Yeiinom ne Asante, Akuapem ne Mfantse. Sε yehwe a, saa nkorabata atitire mmiensa yi na wɔde kyere adeε sane nso sua no sε adesuadeε wɔ

sukuu mu wɔ nkurotoɔ dodoɔ no ara a wɔka Akan kasa wɔ so wɔ Ghanaman mu ha no. Yei boa ma adekyere ne adesua kɔ so, na mmɔfra no nso te aseɛ yie efiri se, eyɛ kasa a wɔde twaa wɔn funuma. Bio, eyɛ kasa a yeagyɛ atom se yensua ne kan ne ne twere, na wɔnsane nso mfa nkyere adeɛ ne titire wɔ mmɔfra ahyeasɛ sukuu gyinapɛn ahodoɔ no bi mu, na afei nso wɔsua no suapɔn mu kɔsi mpɛmpɛnsɔɔ a obi betumi asua akɔduru biara. Saa ara nso na Akan kasa yi di akotene wɔ adwadie mu ne kasafidie nyinaa so. Ereame ayɛ se wɔ Ghanaman mu ha no, wɔn a wɔnye Akanfoɔ no mpo dodoɔ no ara te Akan kasa no. Dakubu (1998) kyere mu se, se wɔyi wɔn a wɔye Akanfoɔ a wɔka Akan kasa no firi hɔ a, yewɔ Ghanafoɔ bebree nso wɔ hɔ a wɔnye Akanfoɔ nanso wɔte Akan kasa. Yei aboa ama Akan kasa no aduru amantam du-nsia no nyinaa so wɔ Ghanaman mu ha. Saa nhwehwemu dwumadie yi gyina Akan kasa no so tirimpɔ a ɔkasafɔɔ bi gyina so ne atiefɔɔ agyinatuo wɔ saa tirimpɔ no ho. Dwumadie yi fa nteaseɛ anaa atirimpɔ a abodin no de to dwa no ho.

Finnegan (1970) kyerekyereɛ apaeɛ mu a ɔde Bantufɔɔ a wɔwɔ Abibirem Anafoɔ ‘South Africa’ yɛ mfatoho. Ɔrekyerekyere mu no, ɔde too dwa se abodin nkɔ mma nnipa nko ara, na mmom ebi kɔ ma ntɔn, mmoa, nnoɔma a nkwa nni mu ne ahonhom a yemfa yen ani nhunu wɔn. Finnegan kyere mu se, ewom se yewɔ nnipa a wɔn dwumadie ne se wɔsaasae na wɔbe saa apaeɛ anaase abodin yi deɛ, nanso onipa a yeretontom no yi nso tumi saasae saa abodin yi bi de bɔ ne ho nsammrane. Ɔmaa mfatoho se, se wokɔ Sotho a, eyɛ asedeɛ se barima a ɔwɔ hɔ biara nya nimdeɛ ne suahunu wɔ abodin nsaeɛ ne ɔyɛkyere a wɔde tontom wɔn ara wɔn ho no mu. Ɔ toaa so se Amoma anaa Apaeɛ a wɔahye da asaasae ato hɔ no deɛ, agye se mmarima atitire bi a wɔwɔ Ankole na eho dwumadie hye wɔn nsa. Ɔsane kyereɛ bere ne beaeɛ a yede saa abodin yi di dwuma. Saa bere ne beaeɛ yi bi ne bere a wɔresiesie wɔn ho akɔ ako, afahye bere, bere a wɔde ɔhene bi resi akonnwa so, se yeregye obi atom anaa yerema obi dibea bi anaase, se ɔberempon anaa ɔtitire bi rebekasa a, ne deɛ ekeka ho. Finnegan kyere mu bio se, mfasoɔ a yenya firi amoma anaase apaeɛye mu ne se: Ɔma yehunu abakɔsem. Ɔma yehunu badwam kasa na esan nso ma yehunu adwinnie a ewɔ kasa ne ɔyɛkyere mu.

Speech Act” Tiori (SA)

“Speech Act” tiori yi ye pragmateks nkorabata no mu baako a ehwe sɛdeɛ yede nsemfua di dwuma, enye se yede asem bi reto dwa nko na mmom se yede nsemfua rekyere adeye bi. Austin ne kɔfabeaeɛ wɔ afe apem ahankron ne aduosia mmienu mu. (1962) Saa tiori yi wɔ ne nwoma a wato ne din se “Sedeɛ yede nsemfua di dwuma. N’ananmɔtuo yi akyi no Searle (1969/1979) nso behyɛɛ mu kena bere a ɔhwɛɛ sɛdeɛ ɔkasa anoden si tee wɔ: i) “locutionary act” ii) “illocutionary act” ne “perlocutionary act”. Filosofɛs pii de “Speech Act” tiori di dwuma sɛdeɛ ebeye a wɔbete kasa a afoforo ka ase yie. “Locutionary act” kyere nteaseɛ traɛ a yenya firi nsemfua a ewɔ ɔkasa bi mu. Se nnipa kasa a, enam se wɔwɔ ɔwɔ tirimpɔ nti no yenya nteaseɛ wɔ n’asɛm no mu. Searle (1969) kyere se nsemfua anaa ɔkasa biara a onipa beka no wɔ “locutionary act” nteaseɛ. S. e. Woda so da. Nteaseɛ a ewɔ mu ne tebea a onipa no wɔ mu. Pargmateks nhwe asemfua woda so anaa da na mmom tebea a nneyɔɛɛ a onipa no reda no adi anaase tebea a onipa no wɔ mu saa bere no.

Searle (1979) kyere “illocutionary Act” mu se, eyɛ nteaseɛ a yenya firi nkɔmmodie anaa nkitahodie bi mu a enye pɔtee. Ɔtoa so se, se nkɔmmodie rekɔ so a enye nsemfua anaase ɔkasasini bi na yehwehwe ne nteaseɛ na mmom nkitaho no nyinaa nteaseɛ na yehwehwe. Woda so da “illocutionary act” nteaseɛ a yebɛnya wɔ saa ɔkasamu yi mu ne se woretu onipa no fo se saa bere no ense se ɔda. Yenhwɛ nhwesɔɔ foforo: (Azuma ama ne nsa so wɔ ɔko no mu) “illocutionary act” mu no nkyere se wapagya ne nsa na mmom erekyere se ɔntumi ntoɔ ɔ ko no so.

Sakya-Baidoo (2002) kyereɛ “Prelocutinary Act” mu se eyɛ nkitahodie a ne nteaseɛ ede nsunsansoɔ ba atiefɔɔ so wɔ nkɔmmodie bi mu. Saa botaeɛ mmiensa yi na megyina so asi gyinaeɛ wɔ pragmataks nhyehyeeɛ a ewɔ nhwehwemu yi mu wɔ Akanfoɔ abodin ahodoɔ no ho. Kemmerling (2002) kyere se n’ani gye se ɔde “Speech Act” tiori yi di dwuma wɔ n’ankasa nkɔmmodie mu, ɔse kɔ ara na ɔrekɔ kan efiri se ekackae no nnoɔ ma ahodoɔ a yeɛ bere a yene afoforo kasa.

Grice (1957) kyere se okasa biara anaa nsenkyerennee biara a ewo wiase yi mu no wo pragmateks asekyere sononko bi a ede ntease papa anaa bone to dwa. Otoa so se "speech act" tiori nko ara na yebetumi de aye mpensempsenemu anya ntaasee a emu da ho korogyenn.

Searle (1969) kyekyee speech act mu akuoakuo koo akuo num mu. Mmere kakraa a atwam yi, speech act tiori abeye adehiadee kese pa ara wo tiori ahodo a efa kasasua ho nnansa yi. "Illocutionary act" akuo num a okyere se eye nnooma a okasafo bi nya wo ne kasa mu no na edidi so yi:

"The assertive" gyinabea ne se wode kasa no gyina ho ma sedee nnooma tee wo asaase so, "the commissive" gyinabea ne se wobeya ahofama se wobeye biribi, "the directive" gyinabea ne se wobeye adwene se wobenya atiefoo ama woye biribi, "the declaratory" gyinabea ne se woye biribi bere a nkitahodie no rekoo so na ara. Se wobeka se ono naoyee dekodee no ne "the expressive" gyinabea ne se wobekyere won adwene wo abodee bi ho sedee etee pperere. (Vanderkeven & Kubo, 2002).

Okwan a mefaa so yee nhwehwemu no.

Saa nhwehwemu yi ye dee wode nkyerekyeremu a ennyina nkontabuo so na eyee mpensempsenemu yi. Nhwehwemu a efa nnipa asetena mu nsem ho taa de nkyerekyeremu di dwuma sene dee wode mma ne akutaabudee susu nsem no. Mede nkyerekyeremu na eyee nsem a menya firii nhwehwemu yi mu no. Nsem nkyerekyeremu no tumi ma wohunu nnipa no nneyee ne won suban, won adwene ne won asetena mu nsem. Kwan ahodo a menyaa nsem kyerekyere mu yi bi ne nsemmissa a woyi ano wo krataa so, se woregye nnipa bi adwenkyere afa asem bi ho, nkommotwetwe anaa ahwee. Kwan foforo a wobetumi afa so anya nsem no bi ne okyere mu, radio ne TV so ne mpofirim nkutahodie bi a ekoo so wo nnamfo, abusuafo ne nnipa a yene won di ahya ntam.

Nhwehwemu dwumadie a ennyina nkontabuo so boa ma ohwehwemufoo no de n'ani to fam hwehwe adee ne nneyee ahodo bi a eboa ma ohwehwemufoo no nya suahunu ne nimdee firi nnipa binom a odwene se wowo nimdee sononko binom nkyen.

Owu-Ewie (2017) kyere mu se nhwehwemu dwumadie a ennyina nkontabuo so nnyinasoo ye nsemmissa ne nkommoo. Eno na eboa ma yetumi hwehwe suahunu ne nimdee ahodo firi nnipa a wowo nimdee no nkyen. Nhwehwemu dwumadie a ennyina nkontabuo so nam nhwee so tumi nya nsemmoano ahodo bi a o hwehwemufoo no taa de di dwuma ahodo so.

Dee nti a, meye nhwehwemu a ennyina nkontabuo so ne se, megyinaa nnipakuo a mede won dii dwuma no nsem so na aye mpensempsenemu no. Nhwehwemu a ennyina nkontabuo so ho wo mfasoo bebee. Eno na ehyee me nkurane maa mede saa nnyinasoo yi dii dwuma wo me dwumadie mu no sedee ebeye na menya nhunumu ne suahunu afa nnipakuo ahodo a dwumadie yi fa won ho sedee ebeboa ayi won suban ahodo a wo n ani ku ho na wogye to mu ne nnooma ahodo bi a eboa ma won asetena ne abraoo mu nsem tu mpon bi te se amammere nso adi.

Okwan a mefaa so nyaa deta

Meboabooa nsem yi ano firii Bono Apuee a woka Bono kasa na eno nti woye Bonofoo nkuro a ne nyinaa wo Bono mantan mu na mede won dii dwuma. Nkuroto a meye nhwehwemu yi wo mu no ne Takyiman, Nkoranza, Kintampo, Atebubu ne Prang ne Mim. Mekoo saa nkuro yi binom so ne titire ayida, da a worebo dwa anaa da a dwumadie titire bi rekoo wo ho kohwehwee nsem a mede dii dwuma no. Nnamfo binom ne titire me yonko akerekyerefo bi na eboa me ma mehunu beaee ne mmer a dwumadie ahodo yi nyinaa koo so. Sedee menya nsem a edi mu aye nhwehwemu yi nti, meboo mmoden koo nnipakuo a wواهwete wo mmeaee ahodo no a woka Akan kasa no, na wode Akanfo amammere no di dwuma no num so na mekohwehwee nsem a mede yee nhwehwemu yi.

Nhwehwemu yi fa Akanfo abodin ho. Yei nti nnipa dodo a mede won dii dwuma no dooso na won nyinaa ye Akanfo a woye Bono. Mekyee nnipa a mede won yee nhwehwemu yi mu akuo mmien. Won a wo

de abodin yi frɛ wɔn ne wɔn a wɔwɔ nimdeɛ wɔ Akanfɔ abodin ho.

Nnipa a Mede wɔn dii Dwuma

Ɛpono (1): Nnipa a Mede wɔn dii Dwuma yi

Saa ɛpono yi rekyerɛ nnipa dodoo ne nnipakuo ahodoo a yede wɔn dii dwuma wɔ nhwehwɛmu yi mu. Kuo a ɛdi kan

Nnipakuo	Wɔn dodoo
Ahenfo	Aduonu num (20)
Ahemmaa	Num (05)
Total	Aduonu num (25)

Yɛpaa nnipa aduonu num ne (25) na mede wɔn dii me dwuma yi; wɔn mu aduonu (20) yɛ ahenfo ɛna num (05) a aka no nso yɛ ahemmaa. Mɛpɛɛ sɛ mɛbɛkyɛa m’asoo wɔ mmaa ne mmarima nnipakuoyɛ ho wɔ me dwumadie yi mu, ɛfiri sɛ ahenfo dodoo no ara na ɛnni ahemmaa wɔ wɔn ahennie no mu. W’ani bɛgyɛ ho sɛ nhwehwɛmu yi de bɛto dwa sɛ, sɛ ɛnye ahenfo nyinaa na ɛwɔ abodin na sɛɛ abodin no mpo mma kwa. Nnipa yi nkyekyɛmu a ɛgyina wɔn adwuma a wɔdi wɔ abosomfie anaa asɔneyɛ so ne wɔn nyaa nkitahodie.

Ɛpono (2): Nnipa a wɔwɔ nimdeɛ wɔ ahenfɔ ne ahemmaa abodin ho.

Nnipakuo	Wɔn dodoo
Mmaa	Du (10)
Mmarima	Du-num (15)
Total	Aduonu num. (25)

Ɛpono (2) a ɛwɔ soro ha yi rekyerɛ nnipa aduonu num (25) a wɔyɛ wɔwɔ nimdeɛ wɔ ahenfo ne ahemmaa abodin ho na wɔhwɛ sɛ amammerɛ ne amanneɛ biara a ɛfata sɛ wɔyɛ wɔ abodin ho no kɔ so pɛpɛɛɛ . Saa nimdefɔ yi mu du (10) yɛ mmaa ɛna du num (15) a aka no nso yɛ mmarima. Nokwasɛm ne sɛ saafɔ yi wɔ nimdeɛ a emu dɔ wɔ dwumadie yi ho papaapa. Wɔakwadare wɔ ahenfo abodin mu yie.

Adeyɛdeɛ a Mede Dii Dwuma no

Dwumadie pa biara bekɔ so yɛi a, ɛgyina adeyɛdeɛ ahodoo wode bɛdi saa dwuma no. Me nhwehwɛmu yi mu no mɛfaa adeyɛdeɛ ahodoo mmienso. Adeyɛdeɛ ahodoo yinom ne;

- Nkɔmmɔtwɛtwɛ
- Ahwɛɛɛ

Deta		
kasaprɛko		bɛdiatuo
ɔpɛmsɔɔ		ɔkɔbɔaman
ɔtekoɔkɔsɔɔ		ɔkoforobɔɔ
Odiamono		ɔkogyeatuo
ɔberɛmpɔn		atokoafɛ
Agyewodin		ɔgyɛaman
kodɔm	ɔdenɛho	
ɔkatakɛyie		otuoampɛm
ɔkogyeatuo		atwerewoapɛm

okoawia	ahuntahunu
okogyecabo	ansurogya
osabarima	tutugyagu
okukurubo	otaferegya
owosoadoto	dadeako
ogyekuro	osuodumgya
oguakuro	atokoafre
	komfanko

Mpensempensemu

Ahenfo abodin Nteasee wo Pragmateks nhyehyeee kwan so Uli ne Petra (2015) kyere se pragmateks ye kasasua nkorabata bi a ehwe nteasee a ewo okasa bi mu. Wotoa so se ewom se ekasa fa nteasee ho dee nanso ehwe tra nsemfua nteasee. Ekasa fa nteaseesono a obi nya bere a one afoforo ahyia wo nkitahodie bi mu. Grice (1957), Grice (1987) ne n'akyidini Horn (1984), kyere mu se nsonsonoe kesse da nsemfua asekyere anaa nteasee ne sedee okasafoo bi de di dwuma a nteasee a ede beto dwa no ntam. Saafoo yi ye nkurofokuo a woadi pragmateks ho adanse pii na aboa ama saa kasasua nkorabata no ako n'anim. Nkyerese ahodoo a akenkanfoo nya firi Akanfoo ahenfo abodin mu. Nteasee a omanfoo, akyeame ne nhenkwaa de ma abodin ahodoo ne pragmateks nteasee ahodoo no makyekye mu akuoakuo nan. Dee efa odo ho, dea efa Akanfoo tumi ho, dee efa amaninsem ho ne dee efa akofosem ho.

Ahenfo abodin a egyina ho ma Tumi

- // kasapreko//
- // opemsoo//
- // otekokooso//
- // odiamono//
- // oberempoo//
- // agyewodin//
- // odencho//
- // okatakyye//
- // okogyeatuo//

Se yehwe Akanfoo abodin a ewo soro yi na yegyina nkommotwetwee ahodoo a ekoo so wo nhwehwe mu yi mu a ekyere se asemfua anaa okasamu ahodoo yi nyinaa kyere tumi a ahenfo no wo wo amanfoo ne aman foforo so. Nsemfua //okasapreko//, //opemsoo//, //oberempoo// ne dee aka no nyinaa asekyere tra mu no nkyere tumi nanso pragmateks mu no saa nsemfua ahodoo yi nyinaa kyere tumi sononko a saa ahenfo a wokura saa abodin yi wo wo Akanman mu.

Searle (1979) kyere "illocutionary Act" mu se, eye nteasee a yanya firi nkommodie anaa nkitahodie bi mu a enye potee. Otoa so se, se nkommodie reko so a enye nsemfua anaase okasasini bi na yehwehwe ne nteasee na mmom nkitaho no nyinaa nteasee na yehwehwe. Wei foa so se Pragmateks mu no, Akanfoo ahenfo ne ahemmaa abodin no nyinaa wo nteasee foforo firi sedee yen nteasee ye yen no ho. Kwan a ahenfo ne ahemmaa fa so da won tumi adi baako ne se wonam won abodin so rema omanfoo ahunu sedee wotee. Saa abodin yi ne afoforo binom gyina ho ma tumi. Tumi ye adwenemudee din a eda adi wo nneyoee mu, enti anka ebeye nwanwa se yebehunu se ohene bi kura tumi nanso won abodin nam pragmateks nhyehyeee kwan so ada won tumi a wo wo adi.

//Oberempoo // ye ahenfo abodin wo Akanman mu. Saa abodin yi nteasee a nkurofoo de ma no fa o

hene no ne ne tumi a ɔwɔ ho. Pragmateks mu no ɔberempon kyere biribi a ɛkorɔn sene afoforɔ, kyere se saa ɔ hene no wɔ tumi sene afoforɔ binom a atwa ne ho ahyia. Enti Akanman mu no wɔde saa din yi fre amanhene nkotoo. Saa pragmateks nteasee yi ma ɛmu da hɔ fann kyere se nsemfua nni nkyereasee baako pe na mmom ɛtumi nya nteasee mmieny anaa de ɛboro saa. Asemfua biara nteasee gyina beaee a asemfua no wɔ ne bere a yede saa asemfua no redi dwuma eno nti na amammerɛ na ahensem mu no berempon ɛbetumi akyerɛ biribi foforo a ɛkyere tumi no. Wei foa de Sakyi-Baidoo (2002) kyere se nsemfua, ɔkasasini, ɔkasamufa, ɔkasamu ne kasapɛn nyinaa nam nsem a ɛde to dwa so na ɛma nteasee na wɔdi dwuma ahodoɔ ɛma ɛduru ne botae ho. ɔ toa so se, ɔkasa baako biara nkyere hwee na mmom de ɛkyere ne ne nteasee. Wei na pragmateks mu no wɔfre no illocutionary act no. Yegyina de ɛreko so anaa asem a asie no so na ɛde ne nteasee ma.

Ahenfo Abodin a ne Nteasee Gyina hɔ ma Akosem

- i). // kodɔm//
- ii). // ɔkoawia//
- iii). // ɔkogyeaboɔ//
- iv). // ɔsabarima//
- v). // ɔkukuruboɔ//
- vi). // ɔgyekuro//
- vii). // ɔguakuro//
- viii). // ɔgyeaman//
- ix). // ɔbediatuo
- x). // ɔkobɔaman//
- xi). // ɔkoforoɔ//
- xii). // ɔkogyeatuo//
- xiii). // atokoafre//

Nhwehwɛmu yi twe adwene si so se ɔkasamu ahodoɔ (nsemfua) a ɛwɔ soro ha yi nyinaa ye akosem mu suahunu a ahenfo bi ada no adi na wɔnam so anya saa bodin yi. Se yegyina nsem //ɔkogyeaboɔ// ne //bediatuo// so a yetumi hunu se ne traɔ mu no mfasoɔ biara nni saa mmrane no mu nanso pragmateks mu no ɛrekyere se saa ahenfo no ye akoforo a wɔako agye wɔn man. Wei daa adi wɔ nkɔmmɔtwetwee a me ne ahenfoɔ ne adehyee bi twetwee no mu.

Schauer (2009) foa so se, nnipa asetena bewie pe ye a gye se yema yen ani ku pragmateks adesua ho ɛfiri se eno nko ara a ɛbeboa ama yehunu onipa bi tirimpɔ ne nsunsuansoɔ a ɛwɔ ne kasa anaa ne nneyɔee bi mu. ɔkyere mu se yefa ɔkasa biara nteasee traɔ mu a ɛbetumi de yen akɔ amannee mu. Enti ɛse se yede kasa gyina gyinapɛn mmiensa “locutionary act”, “illocutionary act” ne “prelocutionary act” a Searle (1969) ka ho asem no nyinaa di dwuma wɔ yen nkɔmmɔdie ne yen nsɛnkyerennee ahodoɔ nyinaa mu. Yule (1969) foa de Schauer (2009) ka no so se Pragmateks ye kasasua no nkorabata no baako a ɛma nnipa asetena wie pɛye. ɔtoa so se, se onipa kasa na yegyina beaee no na nteasee nni mu de a, na kasa ho nhia. Yegyina de nimdefoɔ yi aka yi so a, ɛkyere se nsɛnkyerennee, kasa ne agyinahyedee ahodoɔ a ɛwɔ wiase nyinaa fa pragmateks so na ɛda wɔn ho adi. Wei nti megyinaa “Speech Act” tiori so ne ahenfoɔ, adehyee, akyeame ne ahenkwaa twetwee nkɔmmo faa ahenfo abodin ahodoɔ a ɛwɔ Akanman mu ho eno mu na nhwehwɛmu yi daa no adi se abodin no bi wɔ hɔ a ɛgyina akosem bi a ahenfoɔ no adi so.

Sakyi-Baidoo (2002) kyere “Prelocutionary Act” mu se ɛye nkitahodie a ne nteasee ɛde nsunsuansoɔ ba atiefɔ so wɔ nkɔmmɔdie bi mu. Saa botae mmiensa yi na megyina so asi gyinae wɔ pragmateks nyehyee a ɛwɔ nhwehwɛmu yi mu wɔ ahenfo abodin ahodoɔ a ɛwɔ Akanman no ho. Sakyi – Baidoo nsem yi boa ma ahenfo abodin a ɛkyere akosem yi mu da hɔ fann: Se yehwe abodin ahodoɔ a ɛdidi soɔ yi a, //ɔguakuro//, //ɔ

gyeaman//, //bɛdiatuo//, //ɔkɔbɔaman//, //ɔkoforobɔ//, //ɔkogyeatuo// a, ahenfo no kyerɛɛ mu sɛ wɔn abodin no wɔ nsunsuansɔɔ papa wɔ ɔmanfoɔ so. Ɛfiri sɛ sɛ nkitahodie nni nsunsuansɔɔ a anka ɔkasa nni gyinapɛn papa biara wɔ onipa asetena mu.

Enti pragmateks mu no saa abodin yeinom de ehɔ to wɔn atamfo so berɛ ɔko asi. Ɛfiri sɛ sɛ wɔka sɛ //bɛdiatuo// a na ɛnkyerɛ sɛ yɛrefrɛ ɔhene no sɛ ɔmmɛtete atuo nhyɛ n'ano na mmom pragmateks mu no saa ɔhene no nsuro etuo wɔ akoberɛ mu. Wɔkyerɛɛ mu sɛ moreto atuo no na ba ara na saa ɔhene yi reba mo so. Saa ara na abodin //ɔkogyeatuo// nso wɔkyerɛɛ mu sɛ ɛgyina hɔ ma ɔhene a ɔnsuro ɔsa korɔ na ɔtumi ko gye n'atamfo atuo nyinaa.

Ahenfo abodin a ne Nteaseɛ Gyina hɔ ma Amaninsɛm

- i). //otuoampem//
- ii). //atwerewoapem//
- iii). //ahuntahunu//
- iv). //ansurogya//
- v). //tutugyagu//
- vi). //ɔtaferegya//
- vii). //dadeɛako//
- viii). //osuodumgya//
- ix). //atokoafre//
- x). //komfanko//
- xi). //ɔwosoadoɔ//

Vanderkeven & Kubo (2002) ne saa gyinaɛɛsie yi kɔ bɛnkɔrɔ mu sɛ mma yɛnhwɛ kasa no nko ara na mmom yɛnhwɛ atiefɔɔ nso. Ɛha no maninsɛm a ahenfo bi di nso ye adeɛ a ɔmanfo nam so hunu wɔn kɛsɛye na wɔde nidie ne obuɔ ma saa ahenfo no. Abodin ahodoɔ a ɛwɔ soro ha yi nyinaa ye amaninsɛm a ahenfo binom adi na wɔnam so anya saa abodin no. Abodin bi te sɛ //atokoafre// ɔdehɛɛ bi kyerɛɛ mu sɛ, ahenfo afoforɔ nya ɔ ko na wɔntumi nnyina anim a wɔhwehwe wɔn adamfo a n'abodin ne //atokoafre// ma ɔbɛko ma wɔn. Wei kyere sɛ ɔhene no wɔ akokoɔduro a wɔde bu ne man afei ɔyi ɔɔɔ ne ayamyɛ adi kyere ahenfoɔ afoforɔ a atwa ne ho ahyia wɔ wɔn ahokyerɛ berɛ mu. Ɔkyerɛɛ mu sɛ asɛm no ankasa ye sɛ ɔko kyere wo so a frɛ me. (atokoafre)

Nhwehwe mu yi twe adwene si sɛ Akanfoɔ ahenfo abodin wɔ nteaseɛ ahodoɔ a ebi gyina ɔkasafɔɔ no tirimpɔ so na ɛbi nso gyina nsunsuansɔɔ a abodin no bɛnya no wɔ atiefɔɔ so (Sakyi – Baidoo 2002). Abodin //osuodumgya// foa deɛ Sakyi – Baidoo (2002) kaɛɛ no so ɛfiri sɛ pragmateks mu no saa abodin yi nsunsuansɔɔ nye osuo a ɛdum gya kɛkɛ. Na mmom ɛrekyerɛ ɔhene no maninyɛ a ɔdaa no adi. Nteaseɛ foforɔ a ahenfo binom de maa ne sɛ ɛkyerɛ sɛ asɛm a ɛye den biara ntumi mmu mfa saa ɔhene no so. Wei kyere sɛ yɛhwɛ //osuodumgya// ne traɔ mu a ɛnye yie wɔ ahenfo abodin mu. Ɛno nti na pragmateks ho hia wɔ asɛmfua biara, ɔ kasasini, ɔkasamufa, ne ɔkasamu ahodoɔ no biara mu no. Sɛ yɛhwɛ abodin ahodoɔ a ɛdidi sɔɔ yi a, ne nyinaa kyere maninsɛm anaa maninyɛ a ahenfo ada no adi enti ɛwɔ nsunsuansɔɔ wɔ ɔmanfoɔ so. //otuoampem//, //atwerewoampem//, //ahuntahunu//, //ansurogya//, //tutugyagu//, //ɔtaferegya//, //dadeɛako//.

Halliday (1985) foa wei so sɛ, obi ntumi nkyerekyere kasa bi mu berɛ a Ɔmfa ntoto atwerɛ ho. Saa ara nso na obi ntumi nkyerekyere atwerɛ bi mu berɛ a Ɔmfa ntoto kasa ho. Ne saa nti na Halliday nsusuie behia wɔ saa nhwehwe mu yi mu. Deɛ nhwehwe mu yi retwe adwene asi so ne sɛ Pragmateks botaeɛ ne sɛ yɛbɛgyina asisɛm anaa beaeɛ a dwumadie bi rekɔ so ne dwumadie no ankasa botaeɛ so de nkyereaseɛ anaa sɛ nteaseɛ a ɛfata ama edin bi anaa atwerɛ bi. Abodin a ɛwɔ soro ha yi nkyerɛ sɛ saa ahenfo yi tutu mmaa gya a wɔasɔ gu anaa sɛ wɔtafere gya na mmom pragmateks mu no ɛkyerɛ sɛ wɔn koko yɛduru a asɛm a ɛye den biara no pue wɔn anim a na ayɛ mmerɛ. Wei nti yeɛse pragmateks kasa fa nteaseɛsono a obi nya berɛ a ɔwɔ nkitahodie bi mu.

Grice (1957), Grice (1987) ne n'akyidifo Cole (1978), Levinson (1983), Horn (1984), kyerε mu sε nsonsonoeε ke sεε da nsemfua asekyerε anaa nteaseε ne sεdeε okasafō bi de di dwuma a nteaseε a εde βeto dwa no ntam.

Ahenfo Abodin a ne Nteaseε Gyina hō ma Odo

- i). //ayεboafō//
- ii). //sεadeεyō//
- iii). //daasebrε//
- iv). //odiasεmpa//
- v). //ogyeahōho//
- vi). //susubiribi//
- vii). //pamago//
- viii). //dεεfō//

Saa asemfua okasamu ahodoō a εwō soro ha yi nyinaa kyerε odo a ahenfo a wōn abodin no no daa no adi kyerεε ne manfō. Wei nso ye pragmateks nhyehyεε a nhwehwεmu yi twe adwene si so. Nnipa abrabo bekō so a na εgyina odo so, εno ne ade a yewo wo a wode ma wo akwaaba, Wiase yi ara mpo ne fapem gyina odo so, wei kyerε sε woyi odo firi nipa asetena mu a εnye ade a εbeyε yie. Kwan a ahenfo fa so da wōn do adi kyerε wōn manfō ma wōnya abodin ahodoō. Sε yehwe //ayεboafō// ne //sεadeεyō// a pragmateks mu no εkyerε sε saa ahenfo yi wō tirimmōborō na woda ayamyε adi kyerεwōn manfō. Yaw Sakyi – Baidoo (2002) kyerε sε yeyi pragmateks firi asetena yi mu a εnye yie sεdeε yeyi kasa firi yεn asetena mu a εnye yie no ara pε. Otoa so sε, kasa, nneyōεε ne nsenkyerεnneεε biara a yεda no adi no wō nsunsansoō. Sεdeε yεnhunu tirimpō no, nsunsansoō deε yede yεn ani hunu. Enti nsunsansoō no na εma yεhunu sε tirimpō no ye papa anaa sε bōne. Eto da a nsunsansoō no ne tirimpō no kō pεpεεpε, εduru berε bi nso a tirimpō no ne nsunsansoō no nni twaka biara.

Wei ma yεhnu “illocutionary act” sε adehiadeε ke sεε wō nkōmmōdie anaa asεnka mu. Hwehwεmu yi da no adi sε nsunsansoō a nkōmmōdie wō asεnka, nkōmmōtwe twεε anaa nsenkyerεnneεε a εkasa ho hia Akanfō yie. Ahenfo, Mpanimfō, Akycame, ne nhenkwaa a me ne wōn twεtwεε nkōmmō no maa me tee aseε sε (asemfua) okasamu a εdidi soō yi nyinaa ye Abodin a kyerε odo a ahenfo wō ma wōn manfō. //daasebrε//, //odiasεmpa//, //ogyeahōho//, //susubiribi//, //pamago//, //dεεfō//. Pragmateks mu no Yaw Sakyi- Baidoo (2002) kyerε sε tirimpō ne tweasotibō a pragmateks si soō. Otoa so sε εye adwenemusem ma okasa a nnipa ka biara. Enti tirimpō wō okasa bi mu no na εkyerε dekode pōtee a okasafō no de reto dwa. Yεgyina tirimpō so na εhunu “Speech Act” tiori nkorabata a εtaa asεnka bi akyi. Nhwehwεmu yi twe adwene si so sε Akanfō nyε wō n biribi kwa. Ansa na wōbetu anammōn biara no na wōwō tirimpō a wōgyina so. Tirimpō ye adehiadeε ke sεε pa ara wō pragmateks adesua mu. Eno ne fapem wō okasa biara a yede to dwa mu.

Awiceε

Dwumadie yi ye Akanfō ahenfo ahemmaa binom abodin ho mpensempensemu a εfa ahenfo ne ahemmaa abodin no nteaseε so. Nteaseε a Akanfō nya wō abodin anaa saa mmrane no mu wō pragmateks nhyehyεεε kwan so. Yεnya Akanfō ahenfo ne ahemmaa abodin firi Akan kasa a ne nsemfua nkyerεaseε εnam pragmateks so no nyinaa ye adwuma sεdeε nhwehwεmu yi de ato dwa no. Sε yεka ne nyinaa bom a, meboaboa Akanfō abodin oha (50) ano. Mepaw nnipa a mesusu sε wōwō nimdeε wō nhwehwεmu a meyεεε yi ho na metene me nsa a, εbetō wōn so ntem na εdii dwuma yi. Adwenemusem (Theory) a megyinaa so de yεε deeta a menyaeε no mu mpensempensemu ye “speech Act” adwenemusem a Austin ne kōfabeε. Austin (1962) na ode Speech Act tiori baace. Edaa adi wō nhwehwεmu no mu sε, Akanfō Abodin no nhyehyεεε no gyina nteaseε a εda adi wō mu so. Pragmateks nhyehyεεε kwan so no yεhunuu sε abodin no bi wō hō a εkyerε akokoōdurusεm, ebi nso kyerε

ɔdɔ a saa ahenfo ahemmaa yinom wɔ ma wɔn man ne temanmufɔɔ, ebi asekyere no gyina akodie so saa ara na ebi nso ye maninsem a ɔhene bi diie afei ekyerɛ Akanfɔɔ ahenfo ne ahemmaa tumi ne wɔn kɛseyɛ. Nhwehwɛmu yi so beba mfasɔɔ ama wɔn a wɔpɛ se wɔtoa so ye nhwehwɛmu fa dinpa ahodoɔ adesua no ho. Yei beyɛ fapɛm ama wɔn a wɔpɛ se wɔsua adeɛ fa edin a ɛwɔ ɔkasa no mu no ho, ɛfiri se yenya edin firi nsemfuakuo foforo mu ma ɛno nso gyina ne ho se edin wɔ ɔkasa no mu.

Nhwehwɛmu a animdefɔɔ bi ayɛ afa Akanfɔɔ Abodin ho bi ne Anyidoho (1991) nhwehwɛmu a ɔyɛ faa ntotoho a ɔde kyere sedɛɛ nsemfua bi a ɛsɛsɛ si wɔn ho so wɔ beaɛ koro wɔ Akanfɔɔ Abodin anwonsem (Amoma) nhychyɛɛ mu. Boadi (1989) nso yɛɛ nhwehwɛmu faa Akanfɔɔ abodin ho anwonsem ho. Nhwehwɛmu bebree a akɔ so afa Akanfɔɔ abodin ho yi no nyinaa biara nni hɔ a wɔnyaa berɛ de hwɛɛ pragmateks nteaseɛ ahodoɔ a ɛwɔ Akanfɔɔ ahenfo ne ahemmaa abodin mu. Yei gyaa ka bi too hɔ a dwumadie yi asi no.

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David Adu Tuffour holds a Bachelor of Education in Ghanaian Language (Twi), a Master of Arts in Ghanaian Language (Twi) and a Master of Philosophy in Ghanaian Language (Twi) all from the University of Education, Winneba Ghana. He is a Ghanaian Language Tutor in the Languages Department, for 20 years at the Atebubu College of Education in Ghana. His research interest is in the field of Linguistics, Morphology, Syntax, Sociolinguistics, Pragmatics, Phonology, Cultural Studies and Literature in Ghanaian Language. He holds to his credit twelve articles in Phonology and Sociolinguistics, Pragmatics Morphology, Cultural studies and Syntax.

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