

Ngɛhyɛlɛ nɛɛ anɛɛnu ninyɛnɛ mɔɔ finde Nzema amodinlibɔlɛ nu la

Style and structure of the Nzema dirge

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SINLIPɛLɛ

Saa awie wu a, Nzema ne mɔ su ye fa kile nyane mɔɔ bɛlɛdi la. Nzema lɛ ɛzunlɛ ngakyile. ɛzunlɛ ne bie wɔ ɛkɛ a yemɔ awie biala kola su bie fa kile ngitanwolilɛ mɔɔ ɛnɛɛ la ye nɛɛ mɔɔ ɛwu avinli la. Wɔ ɛzunlɛ bie mɔ noko anu, yɛtɛ abusua bie ɛralɛ, ninyɛnɛ mɔɔ bɛ nɛɛ bɛ rale, munzule mɔɔ dole bɛ adenle nu nɛɛ subane bie mɔ mɔɔ bɛlɛ la wɔ nu. ɛzunlɛ ne mɔɔ bɛsu a bɛtiedia ninyɛnɛ mɔɔ abusua bie vale rale nɛɛ edwɛkɛ mɔɔ sisile abusua ne adenle nu la a bɛfɛlɛ ye amodinlibɔlɛ a. ɛzunlɛ ɛhyɛ, yemɔ, saa sɛlɛ tɔ ɛhyɛnɛ nu a yɛɛ mɛbusua mralɛ mraalɛ su ye na bɛfa bɛkile abusua mɔɔ sɛlɛ ne bɔ la a. Nzema mɛbusua nsuu ne – Ndweafɔɔ, Ezohile, Azanwule, Mafolɛ, Adahonle, Alɔnwɔba nɛɛ Nvavile, biala lɛ ye sɛkɛlɛnɛɛ mɔɔ ɔfa ɔkile ɔ nwo a. Sɛkɛlɛnɛɛ ɛhyɛ mɔ a le asedɛɛ mɔɔ abusua ko biala vale wɔ ye adendulɛ ne anu la. Ndweafɔɔ abusua ne vale twea nɛɛ sɛnle a rale a; Ezohile abusua ne vale awule, kusu, nzule, ɛwɔlɛ abunlima nɛɛ ayera; Azanwule abusua ne vale elue; Mafolɛ abusua ne vale ezukoa nvutuke; Adahonle abusua ne vale ako, bana, arɛlɛ, dazia nɛɛ ekoko; Alɔnwɔba abusua ne vale ɔka, awa, bana yɛɛ arɛlɛ. Akeɛ Nvavile abusua ne noko vale abisa, abɛlɛ nɛɛ avikpa. Wɔ amodinlibɔlɛ nu, ahɛnle mɔɔ ɛwu la abusua ne sɛkɛlɛnɛɛ ne mɔ findevinde nu. Tɛ sɛkɛlɛnɛɛ mɔɔ abusua bie vale rale la angome a finde amodinlibɔlɛ nu a, emomu fɛlɛko anzɛɛ anwubɛnyunlu bie mɔɔ abusua ne nwunle ye la noko finde nu. Gyima ɛhyɛ bodane a le kɛ ɔfedevɛde Nzema amodinlibɔlɛ ne mɔ ko anu na yeala ngɛhyɛlɛ nɛɛ anɛɛnu ninyɛnɛ mɔɔ findevinde nu la ali.

EDWɛMGBɔKɛ TITILI

Nzema, Anɛɛnu Ninyɛnɛ, Amodinlibɔlɛ, Abusua, Sɛkɛlɛnɛɛ

1. Mukenye

Gyinlabelɛ ngakyile kola maa sonla su. ɛzunlɛ da nyanelilɛ bie mɔɔ awie ɛhɔ nu la ali. Yemɔti a saa sonla ti bɔ aze a mraalɛ su anzɛɛ ye awolɛ a. Kɛmɔ ɛzunlɛ ɛhyɛ mɔ fale awie mɔɔ ɛwu anwo la ati, bɛfinde ɛzɛnɛ nu. ɛzunlɛ mɔɔ mraalɛ su la le ngakyile nwɔ; awolɛyɛlɛ yɛɛ amodinlibɔlɛ.

Ngakyile wɔ ɛzunlɛ ɛhyɛ mɔ anu. Ko kile kyibadɛɛ yɛɛ ko ɔdayɛ ɔkile ɛyɛyɛlɛ anzɛɛ nganvolɛ yɛɛ sɛkɛlɛnɛɛ mɔɔ awie abusua bie lɛ la. Yɛnrɛha dɔɔnwɔ yɛnrɛva awolɛyɛlɛ nwo dɛɛ, noko akeɛ ɔhyia kɛ yɛkɛha mɔɔ ɔkile la kolaa na yɛavedevɛde amodinlibɔlɛ anu. Kɛmɔ yɛha ye dɛba la, saa awie ati bɔ aze a yɛsu, noko mraalɛ a ta su kpalɛ a. Wɔ mraalɛ ɛzunlɛ bie mɔ anu, bɛbɔbɔ edwɛmgbɔkɛ bie mɔ mɔɔ kile ninyɛnɛ mɔɔ sonla kyi la. ɛzunlɛ zɛhaɛ a bɛfɛlɛ ye awolɛyɛlɛ a. Wɔ Nzema maandɛɛ nu, awie biala bɔ ɔ nli abusua ɛdɛɛ,

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noko kɛmɔ menli nwiɔ - nrenyia nee raale a bɔ nu wo kakula la ati saa kakula ne bɔ ɔ nli abusua a ɔwɔ kɛ ɔfa ɔ ze anwo debie ekyi amaa ɔ ze evɛle wɔ kakula ne awolɛ nu anyɛ gyɛne. Debie mɔɔ kakula fa fi ɔ ze anwo la a le ye kyibadeɛ.

Bɛkile nu kɛ kyibadeɛ ɛhye vi ɛbolɔ. ɛhye kile kɛ, wɔ Nzema maandɛ nu, rale biala lɛ kyibadeɛ mɔɔ la ɔ nwo zo a. ɛhye a le debie mɔɔ ɔnyianle ɔvile ɔ ze ɛkɛ a. ɔdwu mekɛ ne bie na awie mɔɔ ɔ gɔnwɔ bie ɛye ye boɛ la kɔbiza ye ahye na ɔye ye mo a, ɔ gɔnwɔ ne fa ye kyibadeɛ ne die zo kɛ, “ɛya Anyiado”, “ɛya Amu”, “ɛya ɔbele”, “ɛya ɛsɔnwɔ” anzɛɛ “ɛya Abɛlanwo”. ɛhye noko kile kɛ, selɛ kyibadeɛ mɔɔ mrale fa la le ngakyile nnu. Wɔ ɛzunlɛ ngakyile ne mɔ anu, bɛhyehye edwɛmgbɔkɛ ne mɔ na bɛsu kɛ bɛto edwɛkɛdwɛndolɛ la.

2. Mbuluku nu ɛnlɛnleanlɛ

Wɔ ɛzunlɛ bie mɔ anu, yɛtɛ abusua bie ɛralɛ, ninyene mɔɔ bɛ nee bɛ rale, munzule mɔɔ dole bɛ adenle nu nee subane bie mɔ mɔɔ bɛlɛ la wɔ nu (Asilijoe, 1992). ɛzunlɛ ne mɔɔ bɛsu a bɛtiedia ninyene mɔɔ abusua bie vale rale nee edwɛkɛ mɔɔ sisile abusua ne adendulɛ nu la a bɛfɛlɛ ye amodinlibɔlɛ a. Saa awie tɔ ɛhyɛne nu a bɛbɔ ye amodinli bɛkile abusua mɔɔ ɔbɔ la. Nzema mbusua nsuu ne – Ndweafo, Ezohile, Azanwule, Mafolɛ, Adahonle, Alɔnwɔba nee Nvavile, biala lɛ ye sɛkɛlɛnɛɛ mɔɔ ɔfa ɔkile ɔ nwo a (Annan, 1980).

Sɛkɛlɛnɛɛ ɛhye mɔ a le asedɛɛ mɔɔ abusua ko biala vale wɔ ye adendulɛ ne anu la. Ndweafo abusua ne vale twea nee senle a rale a; Ezohile abusua ne vale awule, kusu, nzule ɛwɔlɛ abunlima nee ayera; Azanwule abusua ne vale elue; Mafolɛ abusua ne vale ezukoa nvutuke; Adahonle abusua ne vale ako, bana, arɛlɛ, dazia nee ekoko; Alɔnwɔba abusua ne vale dɔka, awa, bana yɛɛ arɛlɛ, yɛɛ Nvavile abusua ne noko vale abisa, abɛlɛ nee avikpa a rale a (Asilijoe, 1992).

Wɔ amodinli ɛbɔlɛ nu, ahenle mɔɔ ɛwu la abusua ne sɛkɛlɛnɛɛ ne mɔ findevinde nu. Tɛ sɛkɛlɛnɛɛ mɔɔ abusua bie vale rale la angome a finde amodinlibɔlɛ nu a, emomu fɛlɛko anzɛɛ anwubɛnyunlu bie mɔɔ abusua ne nwunle ye la noko finde nu. Abusua ne bie ɛralɛ nu yele bɛtɛɛ anzɛɛ fɛlɛko, yɛɛ bie noko ɛdɛɛ yele ɛsiane ngome. Ndweafo nee Ezohile abusua ne ɛralɛ nu yele ɛsesebɛ nee amanɛɛ ngome. Saa awie su ɛzɛne nu na sɛkɛlɛnɛɛ nee edwɛkɛsisile ɛhye mɔ findevinde nu a ɛnɛɛ yɛsɛ ahenle ɛlɛbɔ amodinli.

Bɛkola bɛbɔ amodinli wɔ mekɛ mɔɔ funli ne tɛda ɛkpa zo anzɛɛ bɛzie ye bɔbɔ la. Noko akee mekɛ dɔɔnwɔ ne ala saa funli ne la ɛkpa zo mɔɔ menli ɛyia la a yɛɛ bɛbɔ amodinli ne a. Mɔɔ Finnegan (2012, p.146) ka mekɛ mɔɔ Akanma nee Limbama bɔ amodinli anwo edwɛkɛ la, ɔhanle ye zɛ:

Asolo menli ɛkpunli biala nee mekɛ mɔɔ bɛfa bɛye awolɛ anzɛɛ bɛbɔ amodinli la. Mekɛ dɔɔnwɔ ne ala bɛbɔ amodinli bɛbɔ funli ne mgbɔlɛka (anzɛɛ bɛbɔ aako mɔɔ bɛdeda funli ne nu la mgbɔlɛka) kolaa na bɛazie ye. Wɔ Akanma afoa nu, saa ɔdwu mekɛ ne bie a, ezuavolɛ ne kɔsɔɔti su ye awolɛ anzɛɛ bɔ amodinli mekɛ mɔɔ funli ne tɛda ɛkpa zo la. Akee saa ɔdwu mekɛ mɔɔ bɛkɔ asie la a, Akanma bɔ amodinli anzɛɛ bɛmbɔ amodinli (Nketia, 1955, p.15), noko Limbama ɛdɛɛ, nyɛlɛɛ biala mɔɔ bɛyɛ wɔ ɛzɛne ne anu kɔsɔɔti la, bɛto edwɛne mɔɔ awolɛyɛlɛ nee amodinlibɔlɛ boka nwo a (Finnegan, 2012, p.146).

Taluah (2013) kile a Kasena bɛmɛ, “bɛbɔ amodinlibɔlɛ yɛɛ bɛto asafo edwɛne bɛfa bɛka edwɛkɛ bɛfa ngoane nee ewule nwo, bɛfa bɛkile abusua bie abo, yɛɛ bɛfa bɛkile gyima mɔɔ ahenle mɔɔ ɛwu la yele nee mɔdenle mɔɔ ɔbɔlɛ ɔmaanle maandɛɛ bie mɔ hɔlɛ zo wɔ mekɛ mɔɔ ɔde aze la.”

Nzema noko ɔdaye zɔhane ala a ɔde a. Bɛbɔ amodinli bɛfa bɛkile gyima kpale bie mɔɔ ahenle mɔɔ ɛwu la yele nee kɛ ye ewule ne ɛzi ɛde abusua ne nee ezuavolɛ ne ahonle la. Yemɔti gyima ɛhye bala nganɛdɛlɛ ɛhye mɔ ali. Mɔɔ maa Nzema amodinlibɔlɛ ye ngakyile fi anɛɛ gyɛne ɛdɛɛ nwo la a le kɛ saa raale ne bie bɔ amodinli a, ɔkola ɔye

nyele ngakyile. Raale bie fa ɔ sa amu nwiɔ gua ɔ ti zo, yee bie noko bele ye deɛ ne gua ɔ nzi, bie kpondekponde ɔ sa na ɔɔɔ ɔ sa ati. Biala fa edanle kye ɔ ko na yeazu.

Ninyene mɔɔ findevinde Nzema amodinlibɔle nu la bie a le aneenu ninyene. Agyekum (2013, p.183) kile aneenu ninyene anzɛɛ adwenlenu nvoninlihyele anu ke “saa tendevole anzɛɛ kelɛvole bie kulo ke ɔmaa ye edwɛke ne anu bɔ evuanle, anzɛɛ ɔsi edwɛke bie azo a, ɔfa aneɛ mɔɔ anu pi la ɔdi gyima.” Atoh (2017) noko kile a, adenle mɔɔ bɛdua zo bɛfa aneenu ninyene anzɛɛ adwenlenu nvoninlihyele bɛdi gyima la boa maa bɛte edwɛke bie abo kpale ɔlua nvoninli mɔɔ ɔmaa tievole bie kye wɔ ye adwenle nu la azo. Ato (ɛvole ko ne ala) eza kile a, aneenu ninyene kakyi ndelebɛbo mɔɔ edwɛmgbɔke mɔɔ yɛfa yɛdi gyima dahuu dahuu la maa yɛnyia la, na ɔmaa bɛnyia ndelebɛbo fofole. Aneenu ninyene mɔɔ ta findevinde Nzema amodinlibɔle nu la bie a le sɛkelɛneɛdwɛke, sonlayɛle, awienlekɛndiedwɛke, alɛrakpɔkɛdwɛke, nzizo, ɛnyelɛzo nvoninli, yee edwɛkɛnzɔho.

3. Nvedenvedenu ne adenle

Adenle mɔɔ yɛluale zo yɛnyianle edwɛke yɛyɛle nvedenvedenu ɛhye la a le adwelielile. Kɛmɔ yɛle Nzemama tagyee na eza yɛkile aneɛ ne la ati, yɛluale sukoanwu mɔɔ yɛle wɔ aneɛ ne anwo la azo yɛnyianle edwɛke ne bie yɛbokale ye. Menli mɔɔ yɛvale bɛ yɛlile gyima ne a le sukoavoma mɔɔ ɛbe wɔ amodinlibɔle nu mɔɔ bɛwɔ Simpa Ahilehilevole Ndetɛle Sukunsa ne ngane ne mɔɔ wɔ Adwumako anu na bɛgyi bango ɛya nsa la. Sukoavoma ɛhye mɔ le Nzemama mɔɔ wɔ Akan-Nzema Ekpunli ne anu a. Kɛmɔ mrenyia bie mɔ bɔ amodinli, noko mraale a ta bɔ la ati yɛkpale nu yɛyɛle nrenyia ko yee mraale nwiɔ mɔɔ bɛwɔ bɛ ɛvole abulasa kɔkpula abulanla anu la. Tɛ sukoavoma ɛhye mɔ angome a yɛ nee bɛ lile gyima ne a, emomu eza yɛ nee mraale nwiɔ mɔɔ bɛli ɛvole keye abulanlu kɔkpula abulasia la noko lile gyima ne. Mɔɔ yɛyɛle la a le kɛ, yɛmaanle sukoavoma ne nee mraale mgbanyinli ne mɔ bɔle amodinli ne bie na yɛhyele yɔguale fonu zo. Nzinlii, yɛdole yɛ rɛle aze na yɛnleɛnleanle bodane, ngyehyelee, nee aneenu ninyene mɔɔ vindele nu la, na yɛvale yɛyɛle nvedenvedenu ne.

4. Nvedenvedenu ne Maa yɛvedevode amodinlibɔle ngakyile nsuu ne mɔɔ yɛha nwole edwɛke la anu nwiɔ anu;

Ndweafo nee Azanwule. Ɔwɔ kɛ yɛyɛ ye nzonle kɛ asolo kɛ bɛsi bɛbɔ amodinli ne mɔ wɔ Nzema azua bie mɔ azo la. Ɖhye ati yɛbava nuhua ngoko ngoko ala a yɛali gyima ɛhye a.

1. Ahwea nee Sewa Ehile, mebamaa bɛ ahye;

Ahwea nee Sewa Ehile, wɔmaa ewia ye ɛyɛ me ewia;

Ahwea nee Sewa Ehile, wɔmaa aleɛ ye ɛlo zo.

Menli ne ba na bɛdwule adenle nu la,

Bɛnyianle bɛ twea;

Bɛkanwu ye la, ɛnee ɔle ezukoa adabenle;

Yee bɛse, deɛ ye le kpale,

Na bɛmaa yɛva yɛhɔ.

Bɛvale la, yee bɛvale bɛravole Ehile nyɛma ye anwo a

Menli ne bɛdianle bɛ nwo na bɛandwu la

Yee bɛvale Sewa Ehile nyɛma bɛyiale bɛ nwo zo a

Ahwea nee Sewa Ehile nyɛma.

Na menli ne bɛba la bɛlua ni? Menli ne,

Bɛba la bɛlua Ehile nyɛma nwo;

Na bɛkadwu aze la, bɛdwule Ehile mgbɔlaboa zo

Bɛdole bɛ ɛkpa ne la bɛanla

Bɛkala la bɛlale Kumase Agyili Bomo zo.
Yemɔ a bɛlale mɔɔ bɛlale ɛla yie mɔɔ le kenlɛma a
Ahwea Ehile mɔɔ bɛba la bɛ nee senle rale,
Ɔti a bɛmaanle ezuavole lile aleɛ a.

Saa yɛnea ezunlɛ (amodinlibolɛ) ne a, ɔgua ye ekpunli nna. Ekpunli ko ne lɛ ɛhonlone nsa, ekpunli nwio ne lɛ ɛhonlone nnu, ekpunli nsa ne lɛ ɛhonlone nna, yɛɛ ekpunli nna ne mɔɔ wale la noko lɛ ɛhonlone mɔtwɛ. Wɔ ekpunli ne mɔ biala anu, ɛhonlone ne mɔ ɛnzɛ, bie wale tɛla bie.

Ekpunli ne mɔɔ li moa la le ahyebizalɛ anzɛɛ ekpayelɛ. Ɔzɔho kɛ, kɛ bɛyɛ wɔ abusua biala amodinlibolɛ mɔlebɛbo la ɛne. Mgbayelɛ buke amodinlibolɛ ne anye na ɔmaa menli mɔɔ ɛletie la nwu abusua holɛ mɔɔ bɛlɛbo ye amodinli ne la. Ɔba ye zɔ a, awie biala mɔɔ wɔ ɛzɛne ne abo la nwu abusua mɔɔ ahenle mɔɔ la ɛkra zo (ɛwu) bo la. Ekpunli nwio nee nsa ne ka asedɛɛ mɔɔ abusua ne nyianle la-twea. Eza ɔka dɛmɔti menli ne vale ‘Ehile Nyɛma’ yiale bɛ nwo zo na ɔmaanle bɛnyianle duma ‘Ahwea nee Sewa Ehile nyɛma’ la.

Ekpunli nna ne kile ɛleka mɔɔ menli ne vi nee ɛleka mɔɔ bɛdwule la anwo edwɛkɛ titili. Mgbanyidwɛkɛ sikalɛ mɔɔ kile amodinli ɛhye anu la se kɛ, mekɛ mɔɔ abusua ɛhye ba aleɛabo la ɛnee duma biala ɛnla bɛ nwo zo. Adawu ne toa zo kɛ, abusua ne dule bɛ bo vile Ɛdɛnkɛma anwo lɔ radwule adenle nu la, bɛnwunle nane bie kɛ ɔla senle nwo wɔ ezukue bie azo. Nane ne le Twea, emomu ɛnee bɛnze ye duma. Bɛnwunle kɛ ɔ nwo ɛnrinli ne soso memeamemea kɛ asɛɛ bɛholo ezukoa nvutuke bɛgua ɔ nwo la. Menli ne nwunle nane ne duma na bɛnwunle kɛ ɔle debie kpalɛ la, yɛɛ bɛvale bɛlɛle bɛ sa nu a. Bɛvale twea ne nee senle ne mɔɔ ɛnee ɔla nwo la bie bɛhɔvole Ehile nyɛma nwo, na bɛkadwu aze la bɛdwule Ehile mgbɔlaboa zo. Nane ne anwo ɛzulolɛ nee ye kenlɛma ti, bɛvale ye duma bɛdole bɛ nwo zo, na bɛava nane twea nee senle ne bɛayɛ bɛ sɛkɛlɛnɛɛ titili.

Kɛmɔ yɛha ye dɛba la, ekpunli nwio nee nsa ne ka asedɛɛ mɔɔ abusua ne vale la, twea. Ekpunli nwio ɛhonlone nsa ne le ɛrɛlɛdɛndɛ mɔɔ kile kɛ ɛnee twea ne anwo si soso kɛ asɛɛ bɛholo nvutuke bɛgua ɔ nwo la. Ekpunli nwio ne awielee kile kɛ ɛnee twea ne kenlɛma si de mɔɔ ɔti bɛvale la anu.

“Yɛɛ bɛsɛ - dɛɛ ye le kpalɛ - na bɛmaa yɛva yɛhɔ.”

Ekpunli nsa ne kile ɛleka mɔɔ menli ne vale twea ne vale la, ‘Ehile nyɛma nwo’. Eza ɔkile kɛ ɔyɛle mɔɔ bɛvale ehile nyɛma bɛdole bɛ nwo zo la; “Menli ne bɛdianle bɛ nwo na bɛandwu la – yɛɛ bɛvale Sewa Ehile nyɛma bɛyiale bɛ nwo zo a”. Kɛmɔ yɛnwu ye wɔ mgbanyidwɛkɛ ne anu la, menli ne eza vale senle. Yemɔti ekpunli nna ne awielee kile nvasoɛ mɔɔ senle ne yɛle maanle ezuavole ne la, ‘Ahwea Ehile mɔɔ bɛba la bɛ nee senle rale... ɔti a bɛmaanle ezuavole lile aleɛ a’ Ɛhye di dasele kɛ, kolaa na Ndweafo abusua ne anyia senle la, ɛnee mbusua nsuu ne anu amra kɔsɔti di mbakama (bie bobo a ɛnee bɛdi nane amolɛ). Ekpunli nna ne awielee maa yɛnwu menli ne subane titili ne-bɛlɛvoma.

Saa yɛnea amodinlibolɛ ne mɔɔ wɔ anwuma la a, yɛnwu aneenu ninyene mɔɔ le kɛ nzizodwɛkɛ, sonlayɛlɛ, angyianyɛlebensloa edwɛkɛmiza, yɛɛ nwududwɛkɛ. Wɔ amodinlibolɛ ne anu, bɛzi edwɛkɛ “Ahwea nee Sewa Ehile” azo fane nsa wɔ ekpunli ko ne amuala anu bɛva bɛla menli mɔɔ amodinlibolɛ ne gyi bɛ nwo zo la ali. Ɔmaa yɛnwu kɛ abusua ne mɔɔ bɛbo bɛ amodinli la a le Ndweafo.

Sonlayɛlɛ noko finde wɔ ekpunli nsa ɛhonlone nsa ne anu, “Yɛɛ bɛvale Sewa Ehile nyɛma bɛyiale bɛ nwo zo a.” Edwɛkɛ ɛhye kile kɛ nyɛma mɔɔ ɛnlie ɛnwomenle la rayɛle sonla bie rabokale menli ne. Angyianyɛlebensloa edwɛkɛmiza noko finde ekpunli nna ne ɛhonlone ne mɔɔ li moa la anu. Aneenu debie bieko mɔɔ doa ye la a le nwududwɛkɛ.

Edwɛkɛ mɔɔ bɛka wɔ amodinlibɔlɛ nu la anu dɔɔnwɔ ɛnda ɛnwie nɔhale ye, ɔti meke dɔɔnwɔ ne ala edwɛkɛ ne mɔɔ dɔɔnwɔ ta ye nwududwɛkɛ: Ndonwo:

Ekpunli nwiɔ ɛhonlone nsa ne se, twea ne le ezukoa adabenle kɛ asɛɛ ɔnle nane, emomu kɛ ezukoa bolɛ bie la. Bieko, ekpunli nsa ne kile kɛ, menli ne vale twea ne ala la yeɛ bɛvale bɛvole ‘Ehile Nyɛma’ nwo a. Awie kɛbiza kɛ ɛnee Ehile Nyɛma ne le baka nwo nyɛma kpale anzɛɛ sua bie duma ɔ? Saa tɛ ye ɔɔ noko a ɛnee ɔle nwududwɛkɛ kɛ abusua mumua nee twea, mɔɔ eza ɔle ezukoa bolɛ la kɛvo nyɛma ko anwo mɔɔ nyɛma ne ɛnde a. Kpuyia bieko mɔɔ awie kɛbiza la a le kɛ, ɛnee Ehile Nyɛma ne le sonla ɔ? Saa tɛ ye ɔɔ a ɛnee ɔdaye noko ɔle nwududwɛkɛ kɛ nyɛma kɛhakyi sonla kɛboka menli nwo bɛkɔye abusua ko la. Amodinlibɔlɛ bieko mɔɔ yɛfedevede nu la a le Azanwule ɛdee ne:

2. Asɔkɔne Ereyi amra, mebamaa bɛ ahye
Asɔkɔne Ereyi amra bɛmaa ewia ye ɛye me ewia
Asɔkɔne Ereyi amra, bɛmaa aleɛ ye ɛlo ɔɔ
Asɔkɔne Ereyi amra, na bɛvindele ni?
Menli ne vindele ezinli sua ɔɔ
Gyamanza maanle bɛnwunle bɛ nyunlu ezinli sua ɔɔ
Menli ne bɛse bɛkɔ afea;
Bɛse bɛkɔ afea na akee bɛva ezinli akɔnyinli
Akɔnyinli mɔɔ bolɛ maanle Moho maanle bolɛ a.
Andongyenle nee Kadomunli
Azule bie mɔɔ annyia kakyevole
Mɔɔ ɔ ti gualɛ nyevile nu
Yemɔ a le Kadomunli
Nrenyia Aka mɔɔ vale ezukoa dɔmeadɛla dole ɛda,
Na ɔvale ezukoa tukpusi ɔdole ɛda a
Ebiamɔ, bɛse nyinli ɛnbɔ abusua



Bɛhanle a bɛbɔle nu adalɛ Nyinli nwo nɛlɛbɛ a ɔfa dɔmeadɛla ɔɔ abusua. ɛzunlɛ (amodinlibɔlɛ) ɛhye gua ye ekpunli nnu. Ekpunli ko mɔɔ kɔdwu ekpunli nsa la biala lɛ ɛhonlone nsa nsa, ekpunli nna ne lɛ ɛhonlone nna, yeɛ ekpunli nnu ne mɔɔ wale la lɛ ɛhonlone nsia. Ekpunli ne mɔɔ li moa la le mgbayelɛ anzɛɛ ahyebizalɛ. Ekpunli nwiɔ ne ka ɛleka mɔɔ menli ne vi rale nee esiane mɔɔ dole bɛ la anwo edwɛkɛ. Ekpunli nsa ne kile deɛ mɔɔ vale esiane ne sianlenle bɛ la anwo edwɛkɛ. Ekpunli nna ne le edwɛkɛ ndonwo mɔɔ ka kɛ ɔyele mɔɔ bɛande esiane ne anwo bie na bɛnwunle bɛ nyunlu a (bɛanyia awie angakye bɛ wɔ esiane ne anwo).

Ekpunli nnu ne le kpolerazule mɔɔ fale nrenyia nee raalɛ nuhua ne mɔɔ dɔ abusua la; (ɔluakɛ ɛnee menli ne, titili mraalɛ ne mɔɔ dɔɔnwɔ ɛwuwu wɔ esiane ne mɔɔ dole bɛ la anu). Kolaa na yeavedevede ɛzunlɛ ne anu la bɛmaa yɛhile mgbanyidwɛkɛ mɔɔ fale amodinlibɔlɛ ɛhye anwo la.

Bɛka kɛ nrenyia bie mɔɔ bɛfɛlɛ ye Asɔkɔne Ereyi la a vale abusua ɛhye vindele aleɛabo a. Bɛbɔ adawu ne kɛ, meke mɔɔ abusua ɛhye ba aleɛabo la, bɛradwule sua bie mɔɔ bɛfɛlɛ ye Ezinli la azo. Bɛdwule ɛkɛ ne la esiane kpole bie dole bɛ. Kɛmɔ ɛnee bɛvɛ la ati bɛhɔɔndɛlanle belandane (kpɔda) bie abo. Yeangye yeɛ akɔlɛ nyinli kpole bie bolɛ a. Akɔlɛ ne bolɛ kokolokoo ala la yeɛ ewule bie dele gualɛ bɛ nwo a. Bɛ nuhua dɔɔnwɔ kpale wuwule. Bɛdonle ewule zɔhane duma “Ezinli ewule”, ɛluakɛ Ezinli a bɛnyianle ewule zɔhane ne a. Sua bie mɔɔ zua Ezinli mɔɔ bɛfɛlɛ ye Moho la ezuavole a yele bɛ ayile a. ɔti bɛandɛnla Ezinli sua ne azo bieko. Bɛvile ɛkɛ ne la yeɛ bɛhɔvindele ɛleka bie mɔɔ bɛfɛlɛ ye Abolohane la a. Bɛnwunle elue dɔɔnwɔ wɔ ɛkɛ na bɛdonle bie bɛlile eza bɛbole kpɔda bɛgualɛ bie ɔɔ. Elue ne mɔɔ bɛnyianle bɛyele bɛ aleɛ titili la a bɛvale bɛyele bɛ sɛkɛlɛnɛ

a. Duma “Ezinli ewule” ne mɔɔ bevale bedonle ewule ne mɔɔ hunle be wɔ Ezinli sua zo la yee yele abusua ne duma “Azanwule” ne a.

Kɛmɔ yɛnwu ye wɔ ezunle ne mgbayele ne anu wɔ ekpunli ko ne anu la, ɔkile ahenle mɔɔ lile abusua ne ati rale aleabo la, Asɔkɔne Ereyi anwo edwɛkɛ. Awie mɔɔ kɛde duma ne la kola nwu abusua mɔɔ ahenle mɔɔ ati ɛbo aze na beɛbo ye amodinli la vi nu la. Ekpunli nwiɔ ɛhonlone ko ne biza angyianyelebenloa edwɛkɛmiza ɔfa ɔkponde ɛleka mɔɔ abusua ne vile rale la.

Nyelebenloa ne finde ɛhonlone nwiɔ ne anu, “Menli ne vindele Ezinli sua zo”. ɛleka mɔɔ menli ne dule be bo vile la yemɔ beanga, emomu beholiele be menle wɔ Ezinli sua zo. ɛhonlone nsa ne kile esiane mɔɔ dole be wɔ Ezinli sua zo la, “Gyamanza maanle benwunle be nyunlu...”

“Gyamanza” le mɔmoane anee mɔɔ kile ewule. Ewule ɛhye a dele guale menli ne anwo wɔ meke mɔɔ enee beɛde belandane ne abo wɔ Ezinli sua zo la. Ekpunli nsa ne ka edwɛke fofole boka mɔɔ wɔ adawu ne anu la anwo. ɔka ke, “Menli ne beɛe beko afea” mɔɔ kile ke, beɛhɔveale be nwo, na beko la yee bevale akɔle nyinli bezianle be nwo a. ɛhonlone nsa ne maa yɛnwu ke, akɔle ne bole la Moho sua zo a bole a, na te Ezinli ɔ, kɛmɔ ɔfinde mgbanyidwɛke ne anu la. Edwɛke ngakyile nwiɔ ɛhye ɛnye ezulole, ɔluake amodinlibole nu edwɛke mumua ne le ɛnwienɔhaleɛdwɛke.

Yemɔti ɔnye ezulole ke sua bie azo amra keha ke be abusua ne zile rale la anwo edwɛke mɔɔ le ngakyile fi sua gyene mɔɔ bo abusua ko ne ala la edee nwo a.

Wɔ ekpunli nna ne anu, ɔka “Andongyenle nee Kadomunli” mɔɔ anyia awie angakye be la anwo edwɛkɛ. Ekpunli ɛhye le edwɛkɛndonwo mɔɔ kile ke, saa Asɔkɔne Ereyi nee ɔ nwo amra nyianle awie bole be kɔko wɔ belandane ne abo ɛɛɛlanle nwo a, anree ewule ande angua be nwo ke mɔɔ “Kadomunli” anyia ye kakyevole a, ɔ ti hɔguale “Andongyenle” anu la. “Kadomunli” nee “Andongyenle” le mɔmoane anee mɔɔ kile Azule Domunli mɔɔ la Bɔnyele nee Egbazo avinli la, yee nyevile mɔɔ le ɔ ti anwo ngyenle yemɔti ɔndo ngyenle la.

Ekpunli nnu ne da ye ali ke, te raale angome a do abusua a, emomu nrenyia mɔɔ ze nreɛbe la ɔdaye ɔkola ɔmaa abusua kpudwu ke mɔɔ “Nrenyia Aka” vale ezukoa dotheadela nee ezukoa tukpusi dole ɛda la. Adwenle mɔɔ wɔ nu la a le ke, saa kanze boɔbo nrenyia engola ɛnwo engua abusua nu a, ɔbahola yeava ye ezukoa yeanlea nwozoa nee mediema amaa beabo.

Anee mɔɔ bevale behyehyele amodinli ɛhye la anu pi. Bie a le edwɛkɛndonwo mɔɔ finde ekpunli nna nee nnu ne anu la. Bieko noko a le ɛdɛndɛdenle mɔɔ finde ekpunli nwiɔ ɛhonlone nsa ne anu mɔɔ se “Gyamanza maanle benwunle be nyunlu ezinli sua zo” la. Edwɛke ɛhye eza le sonlayele, ɔluake ɔfa ewule ɔdi gyima ke asɛe ɔle sonla mɔɔ kola maa awie nwu amanee la. Wɔ ekpunli nnu ɛhonlone nsa ne anu, beva “nyinli” begyinla ɛke beama ‘nrenyia’.

Mɔmoane anee noko ɛmkpa nu. Bie a le; anwubɛnyunlu mɔɔ kile nyane, gyamanza mɔɔ kile ewule, akɔnyinli mɔɔ kile akɔle nyinli, andongyenle mɔɔ kile nyevile, yee kadomunli mɔɔ ɔdaye ɔkile Azule Domunli, yee nyinli mɔɔ kile nrenyia la. Abusua ɛhye subane titili a le ke, beɛ suvoma nee awolɛyema.

5. Adwulaleɛ

Nvedenedenu ɛhye ɛnlea ngyehyele nee aneenu ninyene mɔɔ finde Nzema amodinlibole nu la. Yɛnwu ke Nzema amodinlibole gyi mbusua nsuu ne mɔ azo mɔɔ ɔkile ke amodinlibole ne mɔ noko le ngakyile nsuu. Emomu, asolo ke mbusua mɔɔ wɔ azua bie mɔ azo la si bo be edee ne la.

Wɔ gyima ɛhye anu, yevedevede Ndweafo nee Azanwule amodinlibole nu. Kɛmɔ anee bie mɔ amodinlibole le edwɛke mɔɔ gyi ahenle mɔɔ ɛwu anwo zo titili la, Nzema ɛnle

zo. Mee dɔɔnwɔ ne ala, bɛdua amodinlibɔle zo bɛnwu abusua mɔɔ awie mɔɔ ewu la bɔ la, nee abusua ne mgbanyidweke. Kɛmɔ anee mɔɔ bɛfa bɛnwɔ amodinlibɔle anu pi la ati, ɔmaa ɔnyia ngyehyelee mɔɔ le ngakyile fi edwekedwendole gyene biala anwo la. Yɛnwu ke amodinlibɔle kola ye

tendenle na ɔlua zo ɔkola ɔnyia ekpunli dɔɔnwɔ. Ehonlone ne mɔ noko enda enze ndendenle, yee dɔɔnwɔ noko wowale. Ninyene mɔɔ bɛgyinla zo bɛkile ke anee bie anu pi la a le mɔmoane edwɛmgbɔke nee aneenu ninyene mɔɔ bɛkɛva bɛkɛli gyima wɔ edweke bie anu la. Aneenu ninyene ehye mɔ maa edweke mɔɔ bɛva bɛnwɔ amodinlibɔle ne la bɔ evuanle, na ɔye kenlema.

Aneenu ninyene mɔɔ vindele gyima ye anu la bie a le sonlayele, erɛledende, ɛdendɛdenle, angyianyelebenloa edwekemiza, edwekendonwo, nee mɔɔ bokɛboka nwo la. Bɛdua amodinlibɔle zo bɛ nee ahenle mɔɔ ewu la di nrɛlalee. Eza bɛka bɛkile ye ke ɔrabo a anyewɔzoamra ɔmaa bɛ mrale, ezukoa nee salee. Bɛbɔ amodinli bɛfa bɛkile nyane mɔɔ bɛɛdi wɔ ahenle mɔɔ ati ɛbɔ aze la anwo. Bɛbɔ amodinli bɛkile adenle mɔɔ abusua bie luale nu rale nee ngyegyeye mɔɔ ɔyiale la. Wɔ ezunle ne anu bɛtiedia ninyene mɔɔ ahenle abusua ne vale rale alebo la. Bɛdua amodinlibɔle zo bɛbɔ amane ke awie ati ɛbɔ aze, na awie mɔ ɛrabo a. Bɛdua amodinlibɔle zo bɛkile gyinlabelɛ mɔɔ awie le kolaa na yeawu la.

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