

STUDENT'S ID NO: \_\_\_\_\_ SIGNATURE: \_\_\_\_\_



UNIVERSITY OF GHANA

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DEPARTMENT OF TEACHER EDUCATION

SCHOOL OF EDUCATION AND LEADERSHIP

COLLEGES OF EDUCATION

END OF SEMESTER TWO EXAMINATIONS FOR LEVEL 400, 2023/2024

B.ED. PROGRAMME

COURSE CODE: TEEG 406 TEUP 404 TEJS 414

COURSE TITLE: TRANSLATION PRACTICE OF A GHANAIAN LANGUAGE (TWI)

TIME: 2 HOURS

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*Instruction:* Answer all questions in Section A and Section B. Answer all the questions in the answer booklet provided to you.

**SECTION A**

Translate the passage below into your language. (50 Marks)

The fact that fewer women than men are educated is partly due to the attitude of parents. They see education of their children as a key to salaried posts. This enables the children to take care of their families later in life. For some reason, this is the responsibility of men more than women. For that matter, most parents consider it worthwhile sacrificing to maintain their sons in school.

Moreover, in most farming areas, education is regarded as a means of making the girl less willing to help on the farm. Yet she is more exacting in her demand for clothes and household amenities. Again, as a result of education she may be less submissive and obedient.

Today, however, prejudice against education of girls is dying out slowly. What still remains a serious problem is that very few girls remain in school long enough to gain higher qualification for good employment opportunities.

### Ofa B

#### Bua nsemmisaa a eewaa saa ofa yi mu no nyinaa

#### Kyere atweresem yi ase ko BOROFOKASA mu (mma 50)

Se Akanni wo obaa ne obarima bom a, wɔfrɛ wɔn ntaafoo. Wɔfrɛ obarima no Atta na wɔafre obaa no nso Attaa. Abakɔsem kyere se, tete no na Akanfoo hunu ntaafoo se wɔye busuefoo anaase wɔde nname na ereba. Ne saa nti no, se obi wo ntaafoo a, na wokum wɔn. Enne yi dee, ente saa bio. Awofoo binom mpo bɔ mpae se wobewo ntaafoo.

Maame Yaa Mansa mma Atta ne Attaa nyini beyee ahooefoo. Se obi wo ntaafoo a, enkyere se wɔn suban ye pe. Ewom se ɔwoo Atta Kwadwo ne Attaa Adwoa da koro dee, nanso obiara ne ne suban ne ne nneyee. Ebere a Maame Yaa Mansa woo wɔn ara pe na nsonsonoee a eda wɔn ntam no daa adi. Wowoo Atta Kwadwo ahomakye nnɔnnan, enna wowoo Attaa Adwoa anɔpa dubaako. Ebere a wowoo Atta Kwadwo no na ewiem aye tumm, nanso wɔwoo Attaa no na awia abo.

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Neeseni no kyere se, eberé a wówoo Attaa no na wamuna sei tumm, nanso Atta dee, na ḥreseresere. Se mmofra yi renom wón maame nufuo a, na wóreko. Ntaafó yi hyee aseé nanteé sane hunuu kasa no, bere biara no na wóreko sane regye akyinnyee. Wón maame tumi kasa saa ma ne ti pac no. Akyire yi no, na wón nneyóce no amee wón maame nti se ḥunu se wórehuru so a na omfii wón bio. Eba saa a, ḥde n'ani hwé soro, na ḥsane de ahwé fam na waka se, "Aw Awurade, aden nti na woama nkurofo mmofra pa na me nko ara dee, woama me mmofra bōne sei?".

Eberé a na wóreha wón maame no na wón papa nso atu kwan. Bere a wón papa bacé no, ḥteaa wón maa wohyee aseé tiec wón maame. Se woyé maame a, ese se wotca wo ba, entwen se wo kunu bëba ansa na woatea wo ba no. Se eba no saa a, abofra no hunu no se ḥpapa mpe n'asem.

END OF PAPER