

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 (FANTE)

TIME: 2 HOURS

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.

SECTION B

Qfa 1 Kyerew dza ɔka do yi wɔ Borɔfo mu- (50 Marks)

Nkɔmbɔtwetwe Bi a ɔrokɔ Do

Daa abowa apatabi hu abosomanketsew de ɔnantsew bereww. Oye a ogyina ho hwe no, ɔye so a ɔpa no hwii kɔ. Apatabi dze yee n'adwen pɛpɛɛpɛ de obebisa abosomanketsew de ɔyar: ntsi ohun de oesi noho reba ara nna ogyinaa ho tweɔɔn no. Odur ne nkyɛn no, apatabi bisaa no de, 'Egya Abosomanketsew, ɔda hen nye yi? Abosomanketsew buaa de 'Morokɔ ha yi ara.' Apatabi bisaa no bio de; 'Ana eyar na enantsew nyaa dem yi ?' Abosomanketsew buaa apatabi de 'Ana ɔwo innsuro wiadze? Hwe mbre wiadze beebei esi ada femm, hwe mbre beebei so esi akrɔn, hwe mbre ɔye a ehum ma kwaa anaa po tutu ne tsir gu do basaa, hwe mbre ɔye so a nna ɔataa dzinn,

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hwe mbre nnoma tu faa fi dua kor do kegyina dua kor do. Emi musuro wiadze dodow. Nokwar, wiadze ye me hu papa. Minnyim mbre wosii bɔɔ wiadze kɛse yi, ntsi na megyen m'enyiwa dze tsiatsia no. Menantsew bɔkɔɔ na m'enyiwa nketsenketcé yi dze maye no penn.

Mber bi enuanom baasa bi nye Asomandwee tsenaa ekuraa bi a wɔfre no Ohiamaadwendwen. Dza nna ɔhaw hɔn papaapa nye nsanom. ɔtɔfabi mpo a, wotum nom nsa kyɛn Asomandwee nankasa. Iyi maa ohiaa hɔn basaa. Hɔn ho akaw piingyan dze naaso wɔnnka. Da kor bi dze, hɔn panyin pa ara a wɔfre no Asanka no n'enyi baa no ho do no, ɔkaa kyereɛ hɔn de, "Yaanom, ntsi hom nngye nndzi de se yetwa abe a, yebebnya nsa yi bi anoma yenza bi so atsetsew hɛn ho ahoma mu a?" Hɔn nyinaa ano kɔr bɛnkɔr mu penee do. Wɔhyɛɛ mbra de, hɔn mu biara nnyi ho kwan de ɔdze nsa no bi bɛka n'ano kesi ber a wobotuatua hɔn ho kaw ewic. Nda kakra ekyir no, Asomandwee dze too gua de, "afei dze mehu de hɛn ho kaw yi abre adze, ntsi hom imma yennom bi na akɔndɔ ruku hɛn, na obi nnkyir n'akɔndɔdze nnwu".

END OF PAPER