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REMINISCING THE CONTRIBUTION OF A PIONEER OF THE DEVELOPMENT OF THE TWI[1] LANGUAGE: CLEMENT ANDERSON AKROFI

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Abstract

The object of this paper is to evoke the life and contribution of the late C. A. Akrofi, a Ghanaian linguist, to the development of Twi, and to reflect on the relevance of his works to contemporary Akan linguistics studies. The study draws on tenets of the Rhetorical Narrative Theory (Herman et al 2012), an approach embedded in the Narrative Tradition, propounded by Epston and White (1990). Literature on the development of indigenous languages of Ghana attest that it is the preliminary work of Basel and Scottish Missionaries which formed the bedrock of the study and documentation of the languages (Bediako 1995; Debrunner 1967; Kpobi 2008). The paper is an account of the life of an individual who was undaunted by his physical incapacities, but with the foundation laid by the Basel and Scottish Missionaries, strove to leave a legacy in the study of Akan linguistics. Information for this study was partly acquired from narratives recorded from semi-structured interviews, and secondary sources from the library and archives of the Akrofi-Christaller Institute of Theology, Mission and Culture at Akropong Akuapem; the Akrofi family archives at Apirede-Akuapem and his personal records. The paper contributes to literature in interdisciplinary biographical research.

Keywords: Akan, Twi, missionary, education, grammar, dictionary, language.

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[1] The language C.A. Akrofi worked on is Twi. It refers to Asante and Akuapem, dialects of Akan. His studies were primarily based on the Akuapem dialect whose sound system and structure are akin to those of Asante. He sometimes uses Akan and Twi interchangeably.

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1. Introduction: The Place of Language in Missionary Work in Ghana and Beyond

This paper represents the life and work of Clement Anderson Akrofi, and the relevance of his legacy to current Akan linguistics studies. A survey of literature on the development of the indigenous languages of Ghana, and indeed many parts of Africa is closely linked with Christian missionary work. The establishment of schools was central to missionary work; all denominations opened schools to educate and also propagate the Christian gospel. As the missionaries produced grammars, dictionaries, textbooks and translations of religious texts, they laid the foundations for literature in African languages (Bediako 2014; Debrunner 1967; Groves 1948-58; Pawlikova-Vilhanova 2007). It is therefore appropriate that a section of this paper is devoted to the role language played in missionary work, particularly, in Ghana.

The study and use of indigenous languages occupied an important place in missionary work. The Basel and Scottish missionaries recognized the centrality of indigenous languages in their work, and therefore the need to develop and study them. Andreas N. Riis (1804-54) arrived in the Gold Coast in 1832 and founded the Basel Mission in Akuapem in 1835. After working fruitlessly for about 10 years without a single convert, a depressed Riis left, apparently having accomplished very little in conversions (Brokensha 1966). In a report to Basel he wrote: "…the language of the natives should not be suppressed in favour of English". The observation was followed up with a commitment to study Twi, the language of the indigenes and in 1854, Riis published the first compilation of Twi grammatical rules, including Twi-English; English-Twi Dictionary. This publication formed an invaluable resource for the beginning of research on Twi.

Between 1853-1868 J.G. Christaller, a linguist from Basel, Switzerland was sent to augment the efforts of earlier missionaries; he settled in Akropong and Kyebi to continue the work of Riis. Within six years, Christaller was able to publish the four Gospels and the Acts of the Apostles in the Twi language. He also prepared other devotional materials in Twi for use in schools. All these efforts worked towards facilitating missionary work amongst the indigenes. Other works of Christaller were translations of key portions of the Bible, religious songs, and prayers into Twi and a publication of a canon in 1881, *The Dictionary of the Asante and Fanti Language called Tshi* which continues to serve as a very useful resource in Akan language research.

Missionary work in the Akuapem District contributed to linguistic studies and the development of education. The first Twi school, an Infant School (now Kindergarten), was started in 1844 at Akropong-Akuapem, making the Mission an important agent for transmission of knowledge and education (Debrunner 1967). Consequently, Twi became a 'book language' as J.G. Christaller described it. The development of Twi into a 'book language' was sown in the educational vision of the Basel Mission in the nineteenth century (Debrunner 1967: 173). The work of A. N. Riis and J.G. Christaller did not only raise the Twi language to a literary level, but went further to provide the basis of all later work in the language. It is upon this foundation that C.A. Akrofi built his later studies.

The language policy adopted by the Basel Mission further promoted indigenous languages. Per the policy, the African ought to hear the gospel, read the bible, worship and be taught in their own mother tongue. In view of the policy, the missionaries, on arrival were trained in language skills, and were required to apply themselves to studying and using the indigenous languages to propagate the gospel (Kpobi 2008: 78). Similarly, other indigenous languages like Ga were also developed through missionary work. Johannes Zimmermann produced the Ga Primer; Grammar and Dictionary in 1857 and 'A grammatical sketch of the Ga language' (volumes 1 and 2) in 1858. He also revised the New Testament in Ga in 1869. Through the initiative of the Basel Missionaries, Twi and Ga languages were selected for special study and became important parts of the curriculum of any school established by the Basel Mission (Kpobi 2008:78). Consequently, pioneering work in African languages may be justly attributed to the missionaries.

The rest of the paper is structured as follows: in section 2, the methods used for the study and sources of the data used are outlined. Sections 3-6 concentrate on Akrofi's childhood and education; family life; work life and public life respectively. In section 7, attention is paid to his works/publications and their relevance to current language and linguistics studies. The paper is summarized in section 8 where conclusions are drawn and some recommendations are offered.

2. Theoretical Framework

The research draws on the principles of Rhetorical Narrative Theory (Herman et al 2012), one of the approaches within the Narrative tradition founded by Epston and White (1990). In contemporary biographical research, biographers' interest has not only focused

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on the content, but also on how the story is told. It has been noted that the logical study of how a story was told could help in better understanding what really happened (Riemann 2003). Rhetorical Narrative theorists consider narrative as a rhetorical act rather than as an object, '… a purposive communication of a certain kind from one person (or a group of persons) to one or more others' They further define narrative simply as '… somebody telling somebody else, on some occasion, and for some purposes, that something happened to someone or something' (Herman et al 2012: 3). Generally, Narrative theorists are concerned with ways in which stories help people to make sense of the world, while also studying how people make sense of stories. To this end, they draw on ideas from such fields as rhetoric, sociolinguistics, philosophical ethics, cognitive science, folklore and gender theory to explore how narratives work as a tool for managing experience (Herman et al 2012).

In line with the rhetorical narrative tradition, this study highlights the experiences of the subject as narrated by close family members and contemporaries. As the interviewer (researcher) and interviewees engaged, the latter recounted the subject's life, giving readers an insight into the experiences of the subject and the social processes he had been involved in (Riemann 2003).

3. Methodology and Sources of Data

The study is purely qualitative. Group and individual discussions with acquaintances and family members of C. A. Akrofi were held. In many cases snowballing was effective in leading the researcher to key informants who were also interviewed. The narratives produced by the interviewees were subsequently recorded and transcribed verbatim. In all seven interviews were held with 5 men and 2 women. Table 1 illustrates the background of the interviewees.

Table 1 Background of interviewees

Name	Relationship	Age Range (years)	Occupation	Educational Background
J.H.K. Nketia	Colleague in academia	90-100	Professor Emeritus	PhD
Kwabena Boohene	Colleague in academia	80-90	Retired educationist; former Principal of the Presbyterian College of Education, Akropong-Akuapem	MA
Fred Sakyi	Domestic aide	60-70	Cocoa farmer	Middle School Leaving Certificate
Kwabena Ogyiri Mante	Domestic aide	80-90	Retired teacher/Assistant Director, Ghana Education Service	Post-Certificate A; Specialist, Twi
Kwadwo Tieku Apau	Nephew	40-50	Subsistence farmer	Middle School Leaving Certificate
Paulina Boateng	Niece	60-70	Retired Principal Nursing Officer	
Florence Owusu- Bamfo	Acquaintance	80-90	Retired Kindergarten teacher	Middle School Leaving Certificate

The Akrofi-Christaller Institute of Theology, Mission and Culture (ACI) Archives at Akropong Akuapem was a good resource. From the ACI archives, I had access to some work tools of C.A. Akrofi: his typewriter and one of his wheelchairs. At the family

archives at Apirede-Akuapem, I was shown personal items that the subject used in his lifetime; among these were family photographs, books, personal letters, academic certificates and a kerosene lamp which revealed many aspects of the life of C. A. Akrofi. Published materials such as books and newspaper articles were also consulted. Some pieces of information were also gleaned from unpublished sources such as speeches read by him (when he received his honorary doctoral degree) and also written and read in his honour (at the University of Cape coast), and tributes at his death.
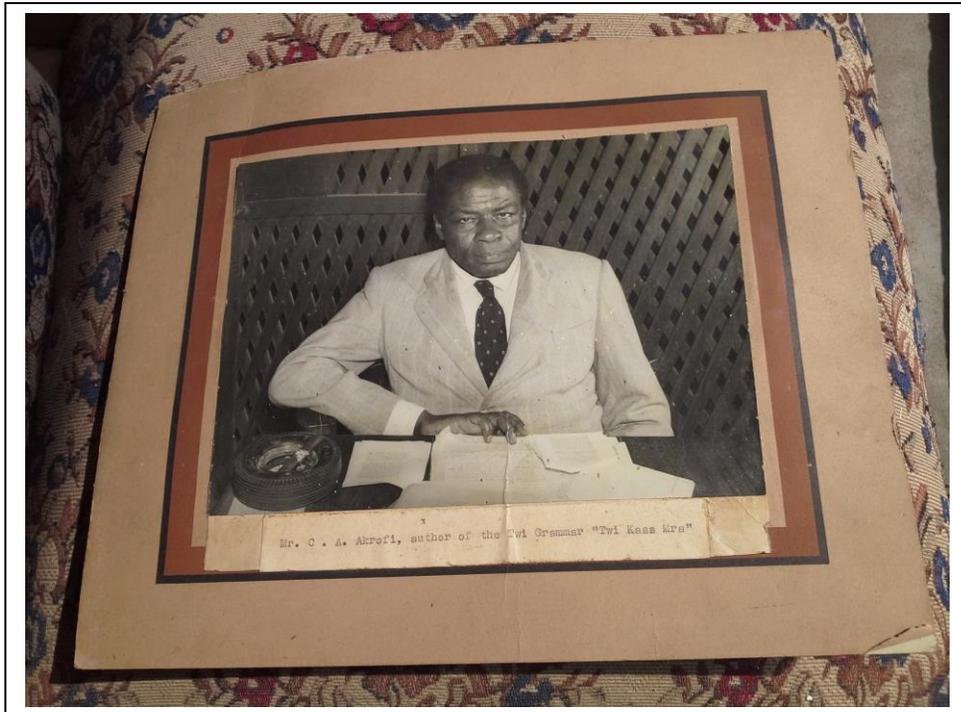
Fig. 1 C.A. Akrofi at his desk

4. Childhood and Education

Clement Anderson Akrofi, a.k.a C.A. Akrofi was born on July 1, 1901 at Apirede Akuapem in the Akuapem North District to Mr. Andreas Kwaku Adu and Rosina Akosua Twewa who were peasant farmers. His parents were among the first to join the Local

Basel Mission (now the Presbyterian Church). It is believed that his parents' early association with the Basel Missionaries might have instigated their resolve to enrol their son, young Akrofi, in school, defying numerous bouts of sicknesses. Unfortunately, after a couple of years in Primary School, young Akrofi was hit by a mild form of childhood paralysis. With support from Dr. Mueller a German stationed at the Basel Mission Hospital at Aburi-Akuapem and Dr. Hev at Odumase Krobo, he received partial recovery and completed Primary school in 1914 without any break. With tenacity and moral support from family, friends and teachers, he continued to Middle School at the Presbyterian Boys' Middle School, Salem at Akropong Akuapem (January 1915-December 1918). Regardless of much apprehension from the Principal of the Scottish Mission Training College (now P.C.E) at Akropong Akuapem, Akrofi entered the college in January 1921 and completed in December 1923. The anxiety expressed by the Principal was informed by Akrofi's physical disabilities. His fear was that he would not be able to cope, because there were not the necessary facilities to aid his mobility.

It is interesting to note that, before serious academic work had begun, Akrofi had proved all the sceptics wrong by coming tops in a national examination for first year students. This success spurred him on, and it also gave cause for the tutors to offer him all the assistance he needed for his academic pursuit. At the Training College, his academic interest was in English and Twi. He studied books written by the Basel Missionaries, notably, A.N. Riis and J. G. Christaller, on rules and principles guiding the writing of Twi. His interest in the Twi language was inspired by the two missionaries, and whilst at the training college, he devoted much time to study their writings. With much determination and focus, Akrofi completed his teacher training programme in December 1923. For C.A. Akrofi, and typical of a scholar, studying did not cease until he was called to his maker on July 1, 1967; he spent time investigating and studying work on the Twi language that his predecessors had done.

5. Family Life

C. A. Akrofi's family life may be described as communal. As one interviewee remarked: *'na yɛdɔɔso pa ara wɔ fie',* meaning, 'we were many at home'. Reasons attributed to the large numbers included his desire to support financially disadvantaged young boys through school, and also the mobility assistance he needed from those young boys, which made the relationship mutually beneficial. He often kept close ties with the young boys

even after they had left his home to live independently. He maintained such close relationships through letter-writing (see Passage 1 for the English translation; original text as appendix 4) and occasional visits by the young boys who had grown up to be young men.

A correspondence in 1958 with a boy (Ogyiri Mante) he lived with who had gone through teacher training, and had qualified as a teacher bears witness to his communal family life. Portions of the letter are translated as follows:

Passage 1
...I believe that if it is God's will, Ata and the others will be confirmed on November 30, but I am a little worried, because preparations are not going on well at all. Ata needs a white suit and also a pair of palm-beach suit, a hat, a proper shirt and a pair of white canvass shoes. In addition to all that, we need to have money for housekeeping for the day. But we have not heard from their parents at all; so when you receive this letter, let your father know about the preparations, so that he tells us how he wants Ata's confirmation to be.
I end here with many greetings from Auntie, the children and me.

Fig. 2 The wedding of Mr. C.A. Akrofi and Mrs. Deede Akrofi at Akropong-Akuapem.

The marriage between C.A. Akrofi and Deede yielded no children, but they lived with many children whom they nurtured as their very own. It is reported that at every point in time, there were at least 6 children living in their home at '*Mohr Turo*'[2] at Akropong Akuapem, near the then Scottish Mission Training College, now Presbyterian College of Education (P.C.E.)

6. His Work Life

Clement Anderson Akrofi has been described as an educator, theologian, linguist, researcher and bible translator (Dwarko 1977; Bediako 1998). These descriptives or titles summarise his vocation and legacy. His experience as clerk was for about a year (1919-1920) when he had completed Middle School. He worked as a clerk in a Produce Buying Company, but resigned due to physical disability. C.A. Akrofi had demonstrated intellectual competence at the Scottish Mission Training College (SMTC); it therefore came as no surprise when after a successful completion of his studies, he was employed as an English and Twi tutor in 1923. His duties included the scoring of English exercises and the teaching of Twi. He performed both duties creditably for a couple of years, and then he was discharged from English assignments, and was required to focus on Twi only. Throughout his work life, Akrofi battled with physical incapacities. Although he remained calm and undeterred by this condition, it impeded his free movement. Consequently, his students attended classes in his home.

C.A. Akrofi did not only teach in the regular school, he also had private students. One informant, Mr. Ogyiri Mante commented that he used to be virtually inundated by people who came to him to learn Twi for functional purposes, and also those who came to consult him on issues in connection with the grammar of the Twi language. According to Mr. Ogyiri, when his wife wanted him to have a break from the numerous visitors, C.A. Akrofi never agreed to that. Whenever he sensed that there was a visitor, he would shout: *'Ɛyɛ hena? Momma no mmra!'* meaning, 'who wants to see me? Allow him to

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[2] *Mohr Turo* means Mohr's garden. This was a garden cultivated by Rev. Joseph Mohr, a Basel Missionary where a house was later built for the Basel missionaries. The house was occupied by C.A. Akrofi when he was a tutor at the Scottish Mission Training College, now Presbyterian College of Education.

come'. His private students included diplomats, civil servants, teachers and ministers of the gospel.

As a researcher, he conducted studies into spoken and written Twi. His research and eventual publication on Twi orthography was founded on the works of J.G. Christaller and A. N. Riis.   Among his consultants were chiefs and spokespersons or *akyeame.* He studied works of popular English authors (e.g., William Shakespeare and Geoffrey Chaucer). He also worked with colleagues like J. H. Nketia, S.K. Aboa; S. W. Asomaning; Rev. Amoako; E.O Koranteng and Krakye Denteh. In 1920-1929, he worked closely with Prof. Rapp, a linguist from the Johannes Gutenberg University of Mainz, Germany on Twi Orthography.

He was commissioned by the Christian Council of Ghana to revise the Twi Bible, a job which was jointly undertaken with Rapp. Some major decisions taken by Akrofi and Rapp included the removal of diacritical marks from some letters in the Twi Bible. The revision was guided by the principles documented in the 'Twi Spelling Book' yielding a new version of the Twi Bible, devoid of diacritical marks, which was initially opposed by a section of the Christian community. The rules and principles, guiding the writing of Twi (Twi Spelling Book) were however approved by the Education Department of the Gold Coast, now Ministry of Education, Ghana (Asare Opoku 1967; Souvenir Brochure 1974).

His research into Twi was recognized at both national and international levels. Subsequently, he was appointed, the External Examiner in Twi by the Universities of London and Cambridge for their overseas examinations. Locally, C.A. Akrofi also worked as an Examiner for the Teachers' Promotion Examinations in Ghana. In 1930, the Education Department appointed him as advisor on all problems regarding the writing of Twi. By this appointment, he was given the charge of endorsing all Twi manuscripts for publication. What this meant was, before any publication of any Twi material was carried out, it had to be edited and approved by C.A. Akrofi. The West African Examination Council also appointed him as examiner for the West African School Certificate Examination (Dwarko 1977; Souvenir Brochure Nov. 30, 1974). All put together, it is amazing how C.A. Akrofi managed to carry out all those tasks, including attending meetings of the numerous committees and boards on which he served. He was obviously undaunted by his physical disabilities as his legacy bears witness to that.

He officially retired from government service in 1956, after which he devoted much of his time and effort in working for the Presbyterian Church of Ghana (Asare Opoku 1967). C.A. Akrofi continued to work on the Twi language, teaching it privately

and serving on related committees to ensure its development. C.A. Akrofi served on various committees and boards which were language-related. They may be summarized as follows: Vernacular Literature Bureau; Presbyterian Church Literature Committee; Revised Twi Bible Advisory Committee; Advisory Committee on Vernacular Orthography (Akan Panel 1); Interim Editorial Committee of the Vernacular Literature Board; Textbook and Publication Sub-committee; and Member, British and Foreign Bible Society.

7. Public Life

It is reported that although C.A. Akrofi was confined to his desk for the most part of his life, he was well known and well sought after. One of his aides, who was interviewed remarked that, he would often send him to people he knew in Akropong, with specific directions. Beyond the Akuapem ridge, he had acquaintances at the national level too. In 1960 for instance when Queen Elizabeth 11 visited Ghana, Dr. Kwame Nkrumah introduced C.A. Akrofi to her as the 'Chaucer of our language'. He interacted with Dr. Kwame Nkrumah at official levels and advocated for linguistic nationalism, the adoption of a national language which he believed was the only weapon against tribalism and the fragmentation of national effort. To all intents and purposes, Twi was his preference. This dream, however was not fulfilled until his demise, and even now, has still not materialised.

8. An Overview of Akrofi's Major Works/Publications

The following is the list of works/publications by C.A. Akrofi which was retrieved. In the section that follows the list, an overview of four notable publications of his is presented.

  – 1937. *Twi Kasa Mmara* (Twi Grammar Book). Accra: Waterville
  – With E.L. Rapp.1938. *A Twi Spelling Book (Twi Nsɛm Nkorɛnkorɛ Kyerɛwbea).* Accra: Government Printing Office.
  – With J.J. Adjei. 1948. *Mmɔdenbɔ bu mmusu abasa so* (short stories in Twi). London, New York: T. Nelson.
  – 1958. *Twi Mmebusɛm.* (Twi Proverbs). Kumasi: Presbyterian Book Depot. (Earlier ones published by Riis, Christaller, Rattray).

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- With G.L. Botchway. 1968. *An English, Twi, Ga Dictionary*. Accra: Waterville.
- With E. L. Rapp. 1964. *Anyamesɛm anasɛ Kyerɛw Kronkron Apam dedaw ne Apam foforo nsɛm wo Twi mu* (Holy Bible translated from the original tongues into the Twi language). Accra: Bible Societies in West Africa.
- With J. Yeboah Dankwa. 1973. *History of the Presbyterian Training College, 125 years Anniversary.* Accra: Presbyterian Book Depot.
- *Lidia ne Margaret.* (Two women of the Cameroons). A true life story of two Cameroonian women who worked as pathfinders for the spread of Christianity.
- *Yesu fi n'adwuma ase* (Jesus begins His work).

It is fitting to reiterate the words of C.A. Akrofi in acknowledging the solid foundation laid by his predecessors, upon which he built. In his own words, on the occasion when he was receiving[3] an award of a Doctorate Degree in Theology by Johannes Gutenberg University of Mainz, Germany on 28th October, 1960 he said:

> *It is my hope that the greater work of our predecessors on Twi and Fante- of the gallant pioneer A.N. Riis, the immortal Christaller, David Asante, Balmer and Grant, Gaddiel Acquaah- and that of Prof. Dr. Rapp as well as of other Twi and Fante scholars, will lead to the creation of a chair for the national language of Ghana in the proposed University of Ghana as a first step towards the eventual acceptance of Akan as the national language of Ghana.*

C.A. Akrofi was the first Ghanaian to produce the first Grammar Book of Twi, written in Twi. In the foreword to this feat, *Twi Kasa Mmara (*Twi Grammar), the author of the foreword, Professor Westermann[4] stated among others: 'He has learned to look at it from the African angle, that is to say, from the viewpoint of the language itself and not from preconceived European ideas' (1937: vii). This observation is akin to a key tenet of Basic Linguistic Theory[5], put forward by R.M.W. Dixon. 'The theory emphasizes the need to

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[3] The award was presented and received at the Great Hall of the University of Ghana on October 28, 1960.

[4] Formerly, Director of the International Institution of African Languages and Cultures.

[5] Basic Linguistic Theory is a term coined by R.M.W Dixon to describe the theoretical and basic concepts that are usually used in grammatical description.

describe each language in its own terms, rather than imposing on individual languages, concepts whose primary motivation comes from other languages' (Dixon 1997: 211).

In what may be considered a comparison with previous works done on the grammar of Twi by the missionaries, Westermann admitted that '… it is obvious that an African language can best be interpreted by an African scholar writing in his own language' (1937: vii).

Twi Kasa Mmara was published with the approval of the Department of Education of the Gold Coast to meet the need for a Twi Grammar book, written in Twi. The book delineates the grammatical and stylistic rules of Twi; it explains how Twi must be spoken and written. For scholars who are interested in studying, documenting and describing undescribed languages, it serves as a stimulus. The author's target users included teachers in Akan-speaking Junior Schools (now Basic School) and students of Senior Schools; Secondary Schools and Training Colleges.

The book is divided into three broad chapters. In the first part, the author introduces readers to the Phonetics of the language and the structure of the syntactic units of the language. There is also a general introduction to the parts of speech which is given a more detailed treatment in the second section of the book. The last section treats sentence structure, the various tense/aspect types and handles more of the parts of speech found in the language. Finally, in the appendices, E.L. Rapp outlines the criteria for classifying Twi nouns. There are also paradigms of verbs in ten different tenses. Finally, there are samples of sentence analyses and a study of punctuations in Twi. In all, *Twi Kasa Mmara* serves as a good model for anyone who would like to write a Reference Grammar for a language. It is also a handbook for teachers of Akan at all levels of education in Akan speaking areas in Ghana.

Yet another feat of C.A. Akrofi is the Twi Spelling Book *(Twi Nsɛm Nkorɛnkorɛ Kyerɛwbea)* which was authored with E.L. Rapp and published in 1938.This book is principally on orthography, rules governing the writing and spelling of Twi. In this book, words are arranged in alphabetical order where the first letter of the root is used. This work replaced the script adopted for Twi language in 1927, and also that which was revised by Christaller and published in 1933. It is important to note that the authors followed the 1933 edition as far as possible. However, it became necessary for Akrofi and Rapp to revise the two earlier versions: 1927, 1933 to resolve a number of inconsistencies in spelling.

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Some of the topics the Twi Spelling Book *(Twi Nsɛm Nkorɛnkorɛ Kyerɛwbea)* treats are rules concerning the division of syllables and writing reduplications and repetitions. In addition, the book presents twenty specimen paradigms of verbs, conjugated in the various tense/aspectual forms, operational in Twi. Upon outlining the rules of spelling, a new edition of the Holy Bible in Twi was done by C.A. Akrofi and Rapp. It is reported that whereas a section of the reading public kicked against the revision, another section, including the Ministry of Education embraced it as the standard for writing Twi (Souvenir Brochure Nov. 30, 1974). A comparison of the following passages, 1 (translated from Greek by the early missionaries) and 2 (from the current Twi, Akuapem Holy Bible) illustrates the contribution of Akrofi and Rapp in making the reading of Twi less cumbersome.

Passage 1a. (Matthew 6: 33) (Translated from the original Greek)
"Na moṅf̌wef̌we̱ Onyaṅkõpo̱ṅ ahenni nè ne trẽnẽ kaṅ;
 na wo̱de yinom ṅhĩnã be̱kā mo hõ".

Passage 1b.   (Matthew 6: 33) (Current version of the Bible in Twi: Akuapem; United Bible Societies, 1964)
"Na monhwehwɛ Onyankopɔn ahenni ne ne trenee kan;
  na wɔde eyinom nyinaa bɛka mo ho."

Passage 1c. (Matthew 6: 33) English (New International Version)
"But seek first his kingdom and his righteousness, and all
These things will be given to you as well".

 Passage 2a. Matthew 7:7 (Translated from the original Greek)
Múmmisà, na wo̱be̱mã mo; moṅf̌wef̌we, na mobehú;
 mompem, na wo̱behĩe̱ mo.
Passage 2b. **(Current version of the Bible in Twi: Akuapem; United Bible Societies, 1964).**
Mummisa, na wɔbɛma mo, monhwehwɛ, na mubehu,
mompem na wobehiɛ mo.

Passage 2c (English Translation, New International Version)
"Ask and it will be given to you; seek and you will find;

Knock and the door will be opened to you".

Passages 1a and 2a are texts which were directly translated from Greek, the work of the Basel Mission Society. The letters have diacritical marks for ease of pronunciation for the non-speakers of Twi. It is observed that the advanced vowels /e, o/ have been underlined to indicate /ɛ, ɔ/. In some instances, tone has been marked to resolve ambiguity. For instance, the meaning of the word *mummisa* will change if marked differently. Nasal vowels are also marked. The sound /fw/ (2a) has been replaced with the labialized pre-palatal fricative sound /hw/. These are but a few issues that Akrofi and Rapp had to resolve to simplify the writing and pronunciation of Twi. From the project, Akrofi and Rapp compiled rules that were intended to guide the writing of Twi. It is important to note that this work served as a basis upon which further work on the language was done. In Dolphyne (2006: 52) for instance, there is a revision of the division of the Akan syllable where the nasal is considered as a syllable, contrary to the rule of Akrofi (1938: 8).

Akrofi's collection of 1,000 proverbs, *Twi Mmebusɛm* (Twi Proverbs), was from discussions with elderly men, chiefs, *akyeame* (the chief's spokepersons) and Twi speakers over a period of years. *Twi Mmebusɛm* (Twi Proverbs) is structured as follows: the text of each proverb is given, accompanied by a literal English translation. An explanation of the proverb is given in Twi, and for some, the use or the context in which the proverb may be used is given. These are also translated into English. For instance, Proverb number 334 is set out as follows:

Proverb: *Ade pa na ɛtɔn ne ho.*
Meaning*: Obi aguade ye, a ɔmmrɛ ne tɔn ho, efisɛ ɛyɛ ade pa*
Usage*: Wɔde hyɛ aguadifo, adentɔnfo, akuafo ne ade nkuran.*

English Translation:
Literally, a good thing sells itself
Meaning: A good thing advertises itself and sells quickly.
Usage: Used in encouraging producers of cocoa (and other crops) to produce only the best quality.

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Under Appendices, a few folktales have been given as a means of showing the relation between Twi folktales and proverbs. Twi proverbs, or proverbs in general are usually used to support or corroborate a statement and it is expected that a speaker who wants to encourage and sustain interest in their audience may use the contents of this book for that purpose. *Twi Mmebusɛm* is also recommendable to learners of Twi as a second language, where the learner speaks and understands English. It is also an invaluable resource for teachers of Twi as a subject, and the growing number of people who are seeking to understand Akan folklore. In 1968, a multilingual dictionary, an *English-Twi-Ga Dictionary* was jointly published by C.A. Akrofi and G.L. Botchway. This was later revised to include an Ewe component by B.K. Takyi. The purpose of this was to help both readers and writers to use words in the indigenous languages correctly. In this publication, English words are arranged alphabetically; for each English entry, Akan, Ewe, Ga equivalents are given. The dictionary is a useful reference material for students, foreign scholars and learners of any of the three indigenous languages. C.A. Akrofi's works reveal that his primary interest was in the intensive study of the Twi language. He subsequently produced reference works and material that would ensure good Twi writing.

C.A. Akrofi's work indirectly produced other scholarly works that cannot be overlooked. It is noteworthy that a Ghanaian Twi-speaking professor of Classics in the University of Ghana, Lawrence Henry Yaw Ofosu-Appiah, employed the knowledge he gained from work done on Twi to translate into Twi, whole portions from the classics of ancient Greek literature. In 1962, he translated Homer's Odyssey into Twi which was used as a set book by the Ministry of Education. He also translated Plato's Apology and Sophocles' Antigone. Commenting on the Greek-Twi translation, Bediako (2014: 53) writes: 'If Hebrew and Greek provided the means for Africans to have access to the fullness of the divine truth in the bible, now an African language served to mediate to Africans the literary treasures of another people'. Ofosu-Appiah's work is a notable scholarly achievement in the Twi language, an achievement which is inextricably linked to the foundation laid by C.A. Akrofi.

C.A. Akrofi was awarded and recognized in diverse ways for his contribution towards the development of Twi:
  – January 1944. Membership of the Most Excellent Order of the British Empire by King George VI of England. (M.B.E)
  – July 1960. Award of Doctorate Degree in Theology by the Johannes Gutenberg University of Mainz, Germany. Award presented by Prof. E.I. Rapp on October 28, 1960 at the Great Hall of the University of Ghana.

- The Institute of Theology, Mission and Culture has been named after C.A. Akrofi and J.G. Christaller at Akropong-Akuapem.
- A street on the campus of the University of Cape coast has been named after C.A. Akrofi (Akrofi Street, leading to the University Practice High School).

9. Conclusion

Clement Anderson Akrofi has been aptly described as scholar, author, and linguist. His life and work was sustained by courage, faith and the grace of God. He defied his physical challenges and left an irreplaceable legacy which formed the basis of linguistics studies in Akan and other Ghanaian languages. All of this was however made possible by the solid foundation laid by the Basel and Scottish Missionaries of the nineteenth century. His published works serve as invaluable resource material for the study of languages which are yet to be described, and also for the teaching of Twi and Akan on the whole. However, it is obvious that further studies done on the Akan languages may have led to a number of revisions of the principles C.A. Akrofi put forward. In line with findings from current linguistics studies, a review of some of his works, for example, the 'Twi Spelling Book' is recommended.

In the spirit of interdisciplinary research whose findings have the potential of benefitting a wider academic audience, this study adds to interdisciplinary literature in the area of biographical research. More of interdisciplinary research must therefore be encouraged as a response to the over specialization that is taking over many academic domains.

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Inauguration Brochure: 19th April 1987. The Akrofi-Christaller Memorial Centre. For Mission Research and Applied Theology.

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Appendices

Exhibits

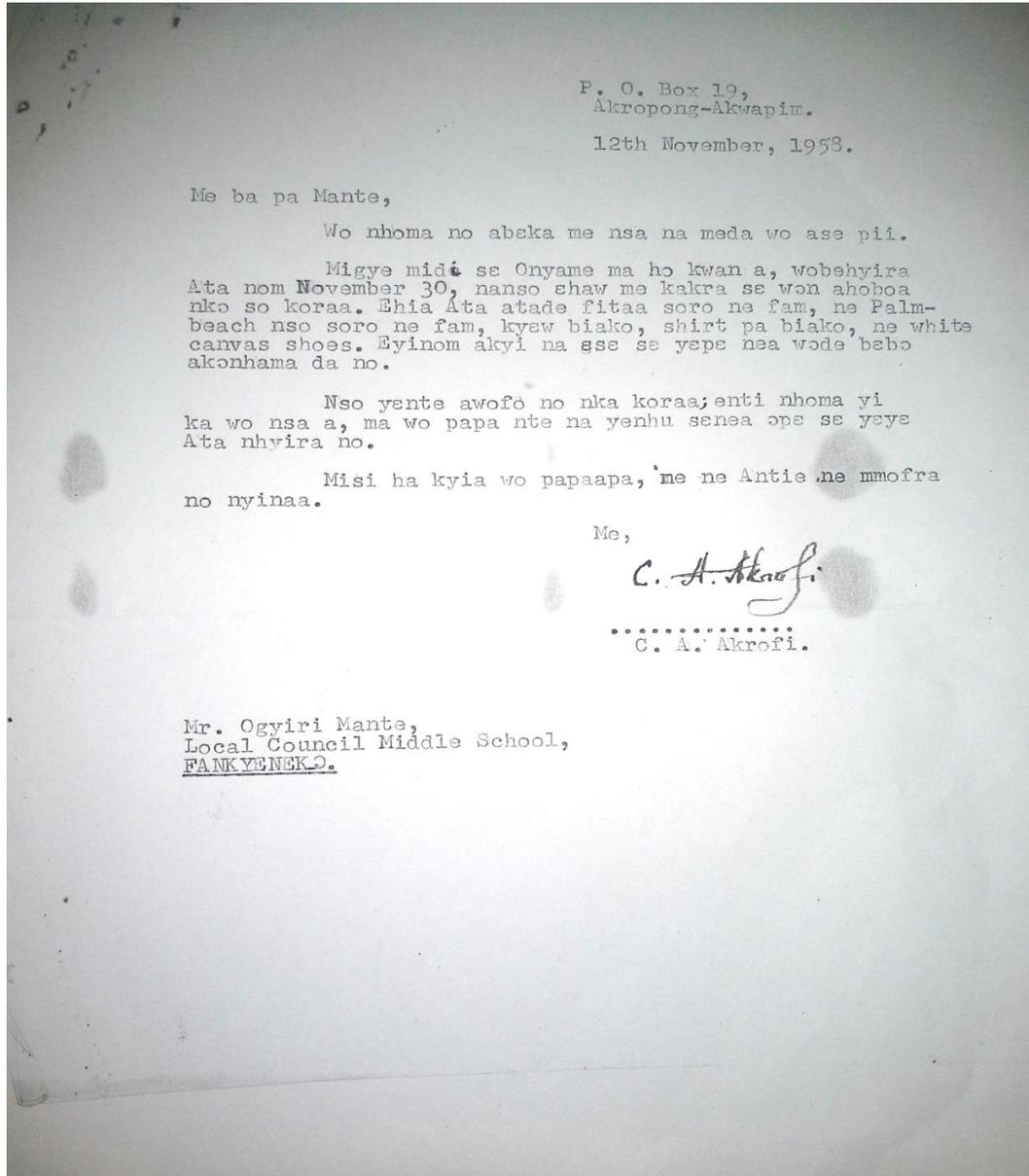**Appendix 1**. **One of C.A. Akrofi's wheelchairs kept at the family's archives**

Appendix 2. A second wheelchair kept at the A.C.I. archives

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Appendix 3. The typewriter used by C.A. Akrofi

P. O. Box 19,
Akropong-Akwapim.

12th November, 1953.

Me ba pa Mante,

Wo nhoma no abɛka me nsa na meda wo ase pii.

Migye midi sɛ Onyame ma ho kwan a, wobɛhyira
Ata nom November 30, nanso ɛhaw me kakra sɛ wɔn ahoboa
nkɔ so koraa. Ɛhia Ata atade fitaa soro ne fam, ne Palm-
beach nso soro ne fam, kyɛw biako, shirt pa biako, ne white
canvas shoes. Eyinom akyi na ɛsɛ sɛ yɛpɛ nea wɔde bɛbɔ
akɔnhama da no.

Nso yɛnte awofo no nka koraa; enti nhoma yi
ka wo nsa a, ma wo papa nte na yenhu sɛnea ɔpɛ sɛ yɛyɛ
Ata nhyira no.

Misi ha kyia wo papaapa, me ne Antie ne mmofra
no nyinaa.

Me,

C. A. Akrofi

. . . .
C. A. Akrofi.

Mr. Ogyiri Mante,
Local Council Middle School,
FANKYENEKO.

Appendix 4. A personal letter from C.A. Akrofi to Ogyiri Mante