

Some Translation and Exegetical Problems in the Pastoral Epistles of the
Kyerew kronkron (Akuapem-Twi Bible)

KNUST

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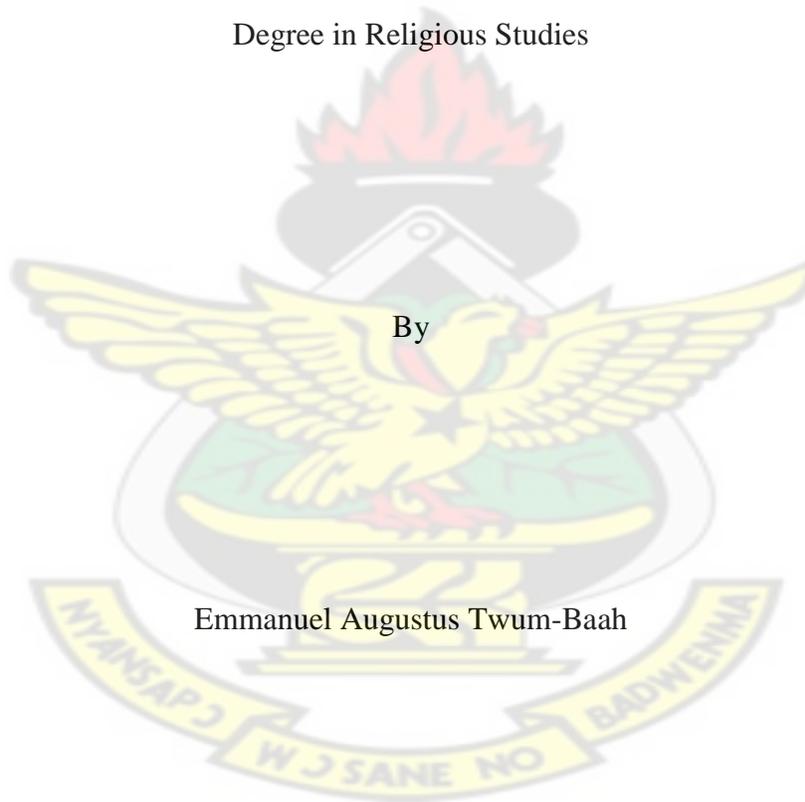


Emmanuel Augustus Twum-Baah

July 2014

Some Translation and Exegetical Problems in the Pastoral Epistles of the
Kyerew kronkron (Akuapem-Twi Bible)

A Thesis Submitted to the School of Graduate Studies, Kwame Nkrumah University of Science
and Technology in Partial Fulfillment of the Requirement for the Award of Master of Philosophy
Degree in Religious Studies



Emmanuel Augustus Twum-Baah

July 2014

Declaration

I hereby declare that this thesis of which is a record is the result of my own work and that no part of it has been presented for another degree in this university or elsewhere, and that all sources of information used have been duly referenced by way of footnotes.

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Abstract

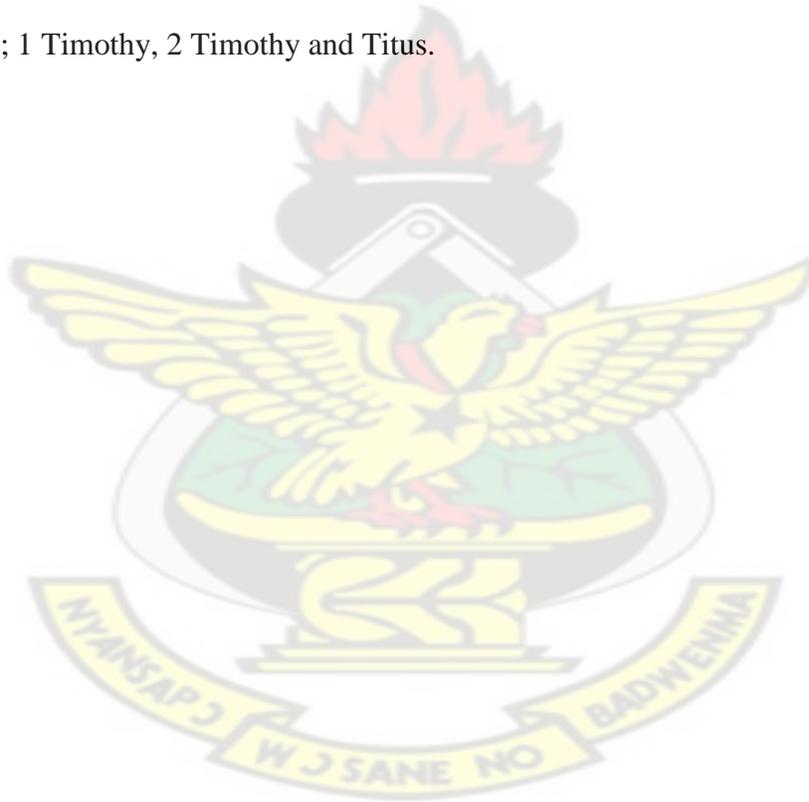
The present 2012 Akuapem-Twi Bible had been the labour of several revision exercises from its existence as fragments of Bible books till the New Testament was completed and later the first full version published in 1871. Over the years the task of revision work had aimed at eliminating ambiguous phrases and words in the Akuapem-Twi Bible that are not translated in accordance with the thought pattern and worldview of the Akuapem people. However after the 2012 publication of the Akuapem-Twi Bible, there still exist a number of translation and exegetical problems in the translated text; clear examples are 1 Timothy 6:10a, 2 Timothy 1: 10b, 2:20b, Titus 1: 7, 11b which are in focus for this study. The research draws from the field of Biblical exegesis to analyze the Greek source texts and also do background study of the PE with the aid of critical and exegetical commentaries along with some relevant literatures on the subject. We focused on ascertaining the very message the author of the PE sought to deliver to his audience, in order to make it relevant to contemporary audience today. A discussion was delineated on several possible translations in the Akuapem-Twi dialect including the 2012 Akuapem-Twi Bible translation of the selected texts to ascertain which of these possible alternatives had adequately represented the worldview and dialect of the Akuapem people and had also exhibited a close nuance of the Greek source text. A comparative discussion of the various Akuapem-Twi and Asante-Twi Bibles along with some English versions on the selected texts revealed which of the alternative translations suggested in the Akuapem-Twi dialect was the best translation; commentaries were written on the interpretations behind the translations.

This is a summon to the clergy and laity in academia to take a re-look at our Akuapem-Twi Bible in the form we have it today to make the word of God more meaningful and relevant in our contemporary setting, seeing that it is the medium of God's revelation to us.

Dedication

This work is dedicated to the Twum-Baah family: my parents Bishop Dr. and Mrs. Twum-Baah, my siblings Mrs. Trinilass Nyarkoah Mills, Mrs. Catherine Pomaah Yeboah Appiah and Luis Kofi Gyimah Twum-Baah Jnr., for their encouragement and support during the course of the study.

The dedication is also in recognition of the insightful contribution of the leadership and entire members of Immanuel Methodist Church, Hwidiem, during the Bible study section on the Pastoral Epistles; 1 Timothy, 2 Timothy and Titus.



Acknowledgement

To God be the Glory: For we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. (2 Corinthians 4:7, KJV).

The final result of this thesis has been the help of several people who contributed in diverse ways; to you all I say thank you.

My deepest appreciation goes to my advisor, The Most Rev. Prof. Emmanuel Kwaku Asante whose encouragement and wise counsel led me to undertake the Master of Philosophy program of which this research work was a requirement. I was equally fortunate to have him not only as an advisor but also as my professor and a father. My profound gratitude also goes to Dr. Samuel Adubofour, Former Vice President of Christian Service University College, whose directions led me to very useful contributors to the final out-come of this work.

I would like to put on record my indebtedness to Professor B.Y Quarshie, the Rector, Akrofi-Christaller Institute and Professor John David Ekem of Trinity Theological Seminary, Legon: In spite of your busy schedules you made time to grant me audience for clarification on subjects particularly relating to Mother-Tongue Biblical Hermeneutics as well as read considerable number of chapters in this work to make constructive criticisms. Indeed the work in its present form has enjoyed such considerable editorial assistance and input, Professor Ekem and Professor Quarshie, I am most grateful for your assistance.

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my consideration to ensure that I was historically right if not accurate on the history of the Akuapem people.

Of special mentioning is Dr. Ebenezer Ayesu also of the Kwame Nkrumah Institute of Africa Studies (IAS), Legon who in addition to granting me audience for oral interview gave out his personal materials (both M. Phil and PhD theses) for consultation. The researcher recalls with thanks, the special assistance of Mr. Julius Akoto, a researcher assistant in the Kwame Nkrumah Institute of African Studies (IAS), who provided me with numerous articles and books relevant to my work.

The researcher also acknowledges the special help of the administrative staff of all the libraries visited during the course of this work: Blame Library- University of Ghana, Legon; Bill Chapman Library- Christian Service University College, Kumasi; Faculty of Social Science Library and the main Library of Kwame Nkrumah University of Science and Technology, Kumasi, and the Library at Akropong- Akrofi-Christaller Institute of Theology, Mission and Culture.

Above all, I wish to express my heartfelt gratitude to all who contributed in diverse ways from early stages of formulation of thought to the final form we have as a thesis. Of particular mention is Rev. Solomon Acquah of the Methodist Church, Kumasi Diocese, Mr. Jonathan Aseidu Asantow a former Linguist of the *Aburi Aberade Stool* and Mr. Daniel Anguah Attuah; a resident of *Amanokrom* and himself a translation consultation. I acknowledge the benevolent assistance of Mr. Festus Amponsah who donated his laptop for the typesetting, Brother Kwasi Sikayena and Mrs. Kate Afreh Amankwaa Amaning who did the type setting as well as Mr. Samuel Nyarko who equally donated his printer throughout this work. To you all I say thank you.

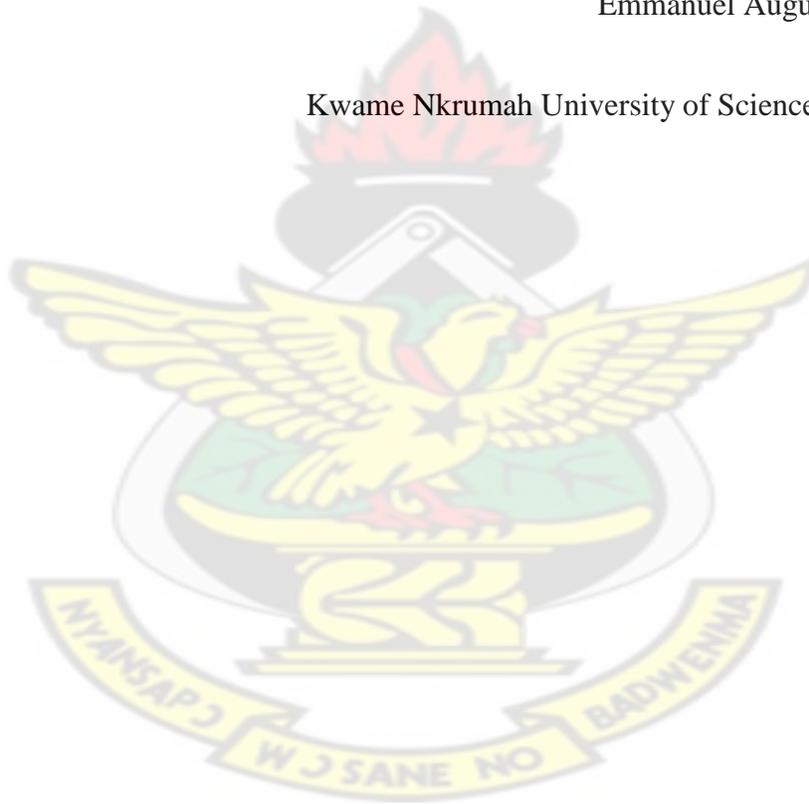
Finally I am highly indebted to my supervisor Reverend Jonathan Edward Tetteh Kuwornu-Adjaottor under whose distinguished supervision that this thesis has been a reality. I recall your promptings of deadline, keeping us abreast with issues relating to our thesis, and your readiness to make available personal materials for consultation among many other support rendered to me and my colleagues, we are much grateful.

KNUST

Emmanuel Augustus Twum-Baah

Kwame Nkrumah University of Science and Technology

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List of Abbreviations

AGL -Analytical Greek Lexicon	Lk. -Luke
AkTB -Akuapem-Twi Bible	MTBH-Mother-Tongue Biblical Hermeneutics
Amp. -Amplified Bible	Mt. -Matthew
Ap -Akuapem People	NASB -New American Standard Version
AsTB -Asante-Twi Bible	NIV -New International Version
ASV -American Standard Version	NKJV -New King James Version
ATR -African Traditional Religions	NLT -New Living Translations
BAGD -Bauer, Arndt, Gingrich, and Danker	NRSV -New Revised Standard Version
BFBS -British and Foreign Bible Society	NT -New Testament
1 and 2 Corinth.-1 and 2 Corinthians	NWT -New Word Translation
f -following	OT -Old Testament
Gk -Greek	Rev. -Revelation
GN -Good News	Rom. -Romans
i.e. -That is	RSV -Revised Standard Version
KJV -King James Version	TEV -Today's English version
Lit. -Literal(ly)	1 and 2 Tim. -1 and 2 Timothy
LTm -Literal Translation mine	Tit. -Titus

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CHAPTER ONE

General Introduction

1.0 Introduction

The Bible was written in the everyday language of its first recipients; It was written in Hebrew, Aramaic and Greek. As varied readers (with different language orientation) emerged it became necessary to translate the Bible to meet such demands. The Septuagint, which is a translation of the Hebrew Bible into Greek during the reign of King Ptolemy Philadelphus, is a typical example. It is believed that this translation was done in Africa, somewhere in Alexandria, Egypt, around the third century BC.¹

Scriptural translation into African languages and in particular the Akuapem-Twi dialect began during the Basel mission era of the mid nineteenth century; in Ghana for instance, most of these translations of the Bible into some of its local languages were produced during these periods: The Ga Bible around 1866, Akuapem- Twi Bible in 1871, Asante- Twi Bible in 1964, the Ewe Bible in 1913 and the Fante Bible in 1948.² The focus of this research is on some problematic text in the Pastoral Epistles (PE)³ of the 2012 Akuapem-Twi Bible published as *kyerew Kronkron*.

¹ Robert H. Gundry, *A survey of the New Testament* (Grand Rapids: Zondervan Publishing House, 1981), p. 2. Early tradition has it that under Ptolemy Philadelphus (285-246 B.C.) seventy-two Jewish scholars begun to translate the Hebrew Scriptures into Greek, called the Septuagint. The first to be translated was the Pentateuch and later the remaining sections. The translation took place in Egypt, for Jews in the diaspora who understood Greek better than Hebrew. Contrary to this traditional view it might have been done for Egyptians rather than Palestinian Jews.

² John D. Ekem, *Early Scriptures of the Gold Coast* (Rome: Edizioni di Storia e Letteratura, 2011), pp. 48, 66, 102, 139.

³ The so called Pastoral Epistles is in reference to the three letters written to Timothy (1 and 2 Timothy) and Titus (Titus) by Paul; their unity of style, doctrine and historical situation has made it to be so called by theologians, though the author (Paul) did not refer to them as such. For the purposes of this work the abbreviation PE has been designated for the use of Pastoral Epistles. Case of authorship and the supposed unity will be established in chapter two of this work.

This introductory chapter dealt with the background to the study, statement of the problem, objective and aims, relevance of the study, limitations and delimitation, study approach and methodology, review of literature as well as organization of subsequent chapters.

1.1 Background to the Study

The research focused on contributing to the revision of the 2012 Akuapem Twi Bible (AkTB) and in this case some problematic texts in the PE. The researcher achieved this by examining exegetically 1 Timothy 6:10a; 2 Timothy 1:10b and 2:20b as well as Titus 1:7 and 11b in order to ascertain the very meaning of the words and phrases used. We placed these selected texts in their respective pericope in the source text-language in order to dialogue with the English text, and then we did a retranslation of the assumed problematic text in the target language (i.e. the Akuapem-Twi dialect). The socio-historical background of the origin, culture and language of the Akuapem People is also discussed to unveil it as a target culture into which the source text is translated, as well as the history of the translation, revision and production of the Akuapem-Twi Bible.

One remarkable thing about the incarnation is the heavenly Word (John 1:2,3) being communicated to earthly human recipients (John 1:14); thus Jesus stripping himself as it were of his 'heavenly culture' in order to accept an 'earthly culture' (Philippians 2:6-8), in order to make his message (the gospel) meaningful to its recipients in an absolutely different culture. This underlines the basis of contextualization, in which this work through its phenomenon intends to strip any foreign labels that might have been administered during the course of translating the AkTB, seeing that foreign missionaries have both pioneered and dominated significantly in the translation history of Ghanaian Mother-Tongue Scriptures and in this case the AkTB.

1.2 Statement of the Problem

Translation into one's own mother-tongue⁴ is an essential part in the revelation of God's divine self; for it offers one the opportunity to read, think, analyze and understand God's word in his or her own native language. However, though most Bible translation works such as the English versions have undergone several revision exercises with relatively shorter distance between one revision work and the other, in Ghana where this research is being conducted and in particular with the Akuapem-Twi Bible, it has undergone only three major revisions (1900, 1960 and 2012).⁵ The first full Akuapem-Twi Bible was translated into the Akuapem-Twi dialect in 1871, and revised in 1960, this 1960 revision was published in 1964 and a revised version of the 1964 edition published in 2012. Even with the 2012 publication of the Akuapem-Twi Bible there still exist translation and exegetical problems with some phrases and words, sometimes words of the same Greek are translated to mean different things in the target text (Akuapem-Twi dialect). A case in question of this and some other problematic translations are depicted in these texts: *Na bɔne nyinaa ntini ne sikape* (the want/desire of money is the vein of all evil, 1 Tim. 6:10a); *ɔnye...odifudepefo* (not...greedy, Tit. 1:7); *aniwu mfaso nti* (for the sake of shameful gain, Tit. 1:11b) *Ɔno na wayi owu hɔ, na ɔnam asempa no so ayi nkwa ne ade a emporɔw adi*

⁴ B. Y. Quarshie, "Doing Biblical Studies in the African Context: The Challenge of Mother-Tongue Scriptures." *Journal of African Christian Thought* Vol. 5, No 1 (2002): p 7. Quarshie sees mother-tongue as in reference to that native and indigenous language into which one is born and in which one grows, very much intertwined with one's identity, confirming and affirming who a person is, where he comes from and his sense of identity and worth. A mother-tongue in its strictest sense may differ from a vernacular which is the common language of a region, a particular community or nation. However a Mother-Tongue can become a people's vernacular, depending on how widely it is spoken across that geographical boundary.

Kwame Bediako, *religion, culture and language: An Appreciation of the Intellectual Legacy of Dr. J. B Danquah* –J. B. Danquah Memorial Lecture, Series 37, (Accra: Ghana Academy of Arts and Sciences, 2006), p. 37.

It is a repository of indigenous wisdom, knowledge, insight, science, theology and philosophy. It is very much in the language in which one thinks and dreams, before translating one's thoughts to other languages.

F. R. Amanoo, *Language and Nationhood: Reflections on Language Situation with Particular Reference to Ghana-J. B Danquah Memorial Lecture Series.* (Accra: Ghana Academy of Arts and Sciences, 1986). Amanoo says the mother-tongue is the medium of one's innermost feelings and thought.

⁵ Thus between the first and second revision is a period of about 60 years and 52 years between the second and third revisions.

hann (Who has removed death and has brought life and that which does not decay to light through the gospel, 2 Tim. 1:10b); *na wobu bi, na ebi nso ye nea wommu* (some are respected, others are not respected, 2 Tim. 2:20b). The main problem with these texts is that they have not been translated according to the thought pattern and worldview of the Akuapem people and have not also depicted certain nuances of the Greek source text.

1.3 Objective and Aims

This research work has an objective of examining the problematic issues involved in the way 1 Timothy 6:10a; 2 Timothy 1:10b and 2:20b as well as Titus 1:7 and 11b were translated in the recently published 2012 Akuapem-Twi Bible and the effect(s) it has or have on the understanding of the matrix and meaning of the text as well as the corrective suggestions that could be given in doing a retranslation of these texts.

In pursuing such an objective the researcher aimed at an exegesis of the selected texts to extrapolate the actual meaning from the source text in its pericope in order to make a fairer translation into the recipient or the targeted text (Akuapem-Twi text). The aim of ascertaining the background and language of the receptor culture is also in focus as well as the historical development of the translation, revision and production of the Akuapem-Twi Bible.

1.4 Relevance of the study

The significance of the study lies in the assumption that God speaks all the languages of the world and that every one of these languages matters to God which serves as a medium of his self-disclosure. It is necessary therefore for every language to have its own Bible that relevantly meets the cultural and linguistic worldview of its people. This study will minimize, if not

completely eradicate, the ambiguity of meaning in the selected texts in question. It will also provide a meaningful text for the Akuapem people and also contribute to minimizing the difficulty involved in doing Biblical Studies with the Ghanaian Mother-Tongue Scriptures. The revelation of this work will set the stage for further endeavours in this field that seek to take a relook at our Ghanaian Mother-Tongue Scriptures and in this case the Akuapem-Twi Bible.

1.5 Limitations and Delimitations

The researcher has limited himself due to time and financial constraints as well as the exegetical nature of the work and as such will not go beyond the selected texts. Nonetheless some passages of scripture will be cited in support of ideas raised in the course of this work.

The researcher is aware of other such problematic texts in the New Testament and in particular the PE but has delimited himself to 1 Timothy 6:10a; 2 Timothy 1:10b and 2:20b as well as Titus 1:7 and 11b, for the purposes of this work.

1.6 Study Approach and Methodology

The exegetical⁶ and Mother-Tongue Biblical Hermeneutics approach will be used for this work. The exegetical method employed is the grammatico-historical approach, which interprets or explicates a text or passage by a careful analysis of the original language of the text and historical context in which the text was written. This approach will use Osborne's six column procedures for exegesis where he delineates, firstly a look at the text itself with flow of the words of discussion. The second column of the procedure has to do with grammatical identification

⁶ Randolph W. Tate, *Interpreting the Bible: A Handbook of Terms and Methods*, (Peabody: Hendrickson Publishers, 2006).pp 127, 154. For Tate exegesis is the analysis and explanation of a text; the process involves examining of a text to ascertain what its first readers would have most likely understood it to mean. It is also in reference to the varied set of activities that an interpreter performs upon the text in order to make meaningful inference about the text for the interpreter and his/her contemporary audience.

with the third focusing on the grammatical-syntactical information. The fourth column deals with the lexical study and the fifth with the historical-cultural background. The final column is the application of the text but in this case the researcher delineates a detailed discussion on certain words and phrases.

Gordon Fee also postulates a four step suggestion in making such grammatical decisions; he suggests first of all the need for one to be aware of the various options available, the second step is to consult the grammars, the third step is to check the author's use of words elsewhere, finally the best option that fits the text is selected.⁷ Fee's suggestion was considered along with that of Osborne's six column approach in fulfilling the purposes of this work.

Mother-Tongue Biblical Hermeneutics (MTBH)⁸ as a method of this study borrows from several fields of study which includes Biblical studies, Bible translation studies and language studies (i.e. Ancient or classical Hebrew, Aramaic and Greek) along with local African or Ghanaian languages. The methodology engages a nine step approach to arrive at its end: The first is to identify a biblical text that has wrongly been translated into one's mother-tongue with the second step delineating a discussion on why the translated text is problematic in that cultural setting. The third step gives explanation of the methodology to be used and its proponents, while in the fourth step Bible study resources such as commentaries, dictionaries, encyclopedias, word study helps among others are used in the exegetical study of the text. The fifth step surveys the various interpretations of the text in question by scholars and their reasons for such interpretation.

⁷ Grant R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*, (Downers Grove: Intervarsity Press, 2006) p. 80.

⁸ Jonathan E. T. Kuwornu-Adjaottor, "Doing African Biblical Studies with Mother-Tongue Biblical Hermeneutics Approach," *All Nations University Journal of Applied Thoughts*, Vol. 1, No. 1 (2012): 55-75. Kuwornu-Adjaottor Has defined Mother-Tongue Biblical Hermeneutics as the scholarly approach of engaging an indigenous translation of the Bible in interpretation in order to reveal its in-depth meaning and teaching to a reader in his own language orientation.

The sixth step discusses usage of concepts in one's language or culture; deeper insights into these concepts are attained by interviewing indigenous mother-tongue speakers of the language. Local terminologies are advised to be used in the writing with explanation offered in the English language. The seventh step engages the text in a comparative study with other Ghanaian mother-tongue translations. The eighth step presents an analysis of the mother-tongue translations to ascertain the meaning of the text and how it has depicted certain nuances to the Hebrew/Greek text. The differences in translation and what might have accounted for such differences is also noted here. The final step involves producing a new translation of the text that is culturally contextual.⁹

This Mother-Tongue Biblical Hermeneutics approach was employed in surveying some versions of the Akuapem-Twi Bible: Here the Akuapem-Twi Bible versions published in 1900, 1964 and 2012 were placed side-by-side with the Asante-Twi Bible versions published in 1964, 2012 and 2013 along with some English versions for comparative study to ascertain what variations existed in the texts and the effect it has on the meaning of the selected texts. Analysis of contemporary interpretations of the selected texts by scholars was considered, before coming out with an interpretation that will be contextually relevant to the Twi speakers of Akuapem but does not deviate from the nuances of the Greek source text; this approach presupposed an incorporation of both the formal and dynamic equivalence¹⁰ principles of translating.

Interviews and questionnaire were used in this study to generate primary data. Questionnaires were administered to sixty (60) people in the Akuapem-Twi speaking communities of Berekuso, Aburi-Atweasin, Ahwerease, Amanokrom and Akropong to find out their understanding and

⁹ Kuwornu-Adjaottor, "Mother-Tongue Biblical Hermeneutics: A Current Trend in Biblical Studies in Ghana," *Journal of Emerging Trends in Education Research and Policy Studies (JETERAPS)* 2012, 3(4): 577.

¹⁰ Formal equivalence intimates word-for-word method of translating the text, from the source text into the target text whilst the dynamic equivalence has much to do with translating thought-for-thought.

interpretation of the selected texts and whether they identify any general translation problems with the way the 2012 Akuapem-Twi Bible is translated. Interviews conducted were both structured (based on the questionnaire) and unstructured—usually it was on acquiring information on the historical background of Akuapem.

Secondary source of information was based on books, commentaries, essays in books, articles in journals, theses, as well as other resourceful information from the internet. The Nestle-Aland Greek New Testament Bible in particular was essential for our use in this study because it had most of the variant readings which aided comparative; in this we found a relevant reading for the purposes of this work.

1.7 Literature Review

The researcher reviewed some of the available commentaries on the PE to ascertain if the outcome of the reviewed works will help to clarify the perspective of this study, with particular focus on the selected problematic texts. Books on the historical background of Akuapem are also reviewed in this section.

According to the Analytical Greek Lexicon (AGL)¹¹ the Greek word *ἀσχροκερδῆ* used in Titus 1:7 is the accusative singular masculine of *ἀσχροκερδής*, which means eager for dishonourable gain or the act of being sordid. In verse 11 of Titus 1 the same Greek root word *ἀσχροκερδής* is used but here separated into two words as *ἀσχροῦ*; a genitive singular neuter of the noun *ἀσχρός* which literally means strictly deformed as opposed to *καλός* (that which is good), and

¹¹ The *Analytical Greek Lexicon* (London: Samuel Bagster & Sons Ltd., 1971), pp. 9, 10.

by metaphorical implication depicts that which is indecorous, indecent, dishonourable or vile. The word *κέρδους* however is a genitive singular of *κέρδος* which means gain or profit. The AGL does not seem to put a distinction between understandings of the word *αἰσχροκερδής* of Titus 1:7 and its split form used in Titus 1:11; it depicts their synonymic nature with such common words as dishonourable or vile. The synonymic revelation of the words *αἰσχροκερδής* with its split form *αἰσχροῦ* and *κέρδους* is particularly important to us in the understanding of the use of these words in their different contexts. On the use of the Greek word *ἀφθαρσίαν* in 2 Timothy 1: 10b the AGL shows that the word is an accusative singular of *ἀφθαρσία* and has the meaning of incorruptibility, immortality or unending existence. Figuratively the word had been understood to imply; genuineness, pureness, sincerity or that which is constantly unfailing. The AGL has helped us in shaping our thought on how *ἀφθαρσία* is used to qualify “life” as is used in 2 Timothy 1: 10b: In the literal sense the AGL shows that there is an unending nature to whatever Paul had used the word *ἀφθαρσίαν* in reference to (life), and with the figurative meaning intends to show that because it cannot be stopped or brought to an end, that which is referred to is genuine, sincere and free of all impureness.

George W. Knight in his commentary¹² on Titus 1: 11b notes that the occurrence of the Greek words *αἰσχρός* (*aischros*) and *κέρδος* (*kerdos*) together appears to be exclusive to Titus 1:11b though they occur separately in other epistles of the Pauline Corpus, and that it is also exclusively Pauline. For him the use of the word *αἰσχρός* (*aischros*) translates the sense of being sordid or shameful and also sees *κέρδος* (*kerdos*) as referring to gain. He depicts that Paul

¹² George W. Knight, *The Pastoral Epistles: A Commentary on the Greek Text* (Grand Rapids: William B. Eerdmans Publishing Company, 2000).

designate the gain made by these false teachers as shameful or disgraceful not because he required teachers not to be paid but rather he was referring to the sordid attitude of these teachers who had a basic motivation for teaching what seems to be the Christian faith only for the sake of (*χάριν*) making financial gains. In Knight's estimation the phrase *αἰσχρῶς κέρδους χάριν* (for the sake of shameful gain) is not only in reference to the reason or motivation for the teaching, but also, because the teaching in itself is false; the gain made from it constitutes that which is *ἰσχυρός* (sordid). Knight introduces the words sordid and shameful to out-rightly depict the kind of gain and to emphasize the degrading nature of it, and as such he uses these words, instead of the negative form dishonour (without honour) which is used by the AGL. For such a reason he was more emphatic on both the motive and the content of the teaching as what makes the gain of these teachers sordid and shameful. Knight's comments on Titus 1:11 is particularly relevant to our study for it helps us to understand the nature of the gain of these teachers and why the apostle will call such a gain sordid.

Liefeld¹³ deliberates that the literal translation of the phrase *καταργήσαντος μὲν τὸν θάνατον φωτίσαντος δὲ ζῶν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου* in 2 Timothy 1:10b, is Christ 'who on one hand had destroyed death and on the other hand has brought life and immortality to light through the gospel'. For him death in this context is put out of commission and though it is yet the last enemy to be destroyed (1 Cor. 15:26) it is not a threat to the believer any more. Liefeld believes the emphasis here is on the gospel through which life and immortality have come, and for him eternal life resulted after Christ's resurrection. Liefeld's understanding here is essential

¹³ Walter L. Liefeld, *The NIV Application Commentary: 1&2 Timothy/Titus* (Grand Rapids: Zondervan, 1999).

to our study, particularly sees eternal life as a now reality—after Christ’s death and that death in this sense is put out of commission.

William Hendriksen commenting on 2 Timothy 1:10¹⁴ says the first advent of Christ put out of commission death and as such the believers’ eternal death no longer exist; spiritual death is vanquished and physical death has been robbed of its curse and turned into gain. He deliberates that the two words ἀφθαρσία and ζωὴν might probably constitute a hendiadys and as such translated as “incorruptible life” or “imperishable life”. Again he is of the view that the word ἀφθαρσίαν surpasses just endless existence or the endless conscious existence: this splendid promise of immortality is only in principle here and now to the believer and that he does not fully receive it until the day of Christ’s re-appearance. Thus for Hendriksen, until the arrival of such a time the laws of decay and death are still susceptible to the bodies of all believers. He emphasizes that incorruptible life, imperishable salvation in its fullest sense pertains to the *new heaven and the new earth* (Rev. 21:1). Liefeld seems to be saying the same thing except that he sees the “incorruptible life” as a now reality—after Christ’s death.

Hendriksen’s understanding of the words ἀφθαρσία and ζωὴν as constituting a hendiadys is important for us, especially where he translates “incorruptible life” to show that the conjunction καὶ used here is not in the strongest sense of distinguishing between these two words. Our point of departure however is his argument of the “incorruptible life” or “immortal life” as a future reality and most probably after the end of the age when there will be a *new heaven and a new earth*. The understanding of the texts in this way hardly makes room for the aorist tenses

¹⁴ Williams Hendriksen, *New Testament Commentary: I and II Timothy, Titus* (Edinburgh: The Banner of Truth Trust, 1978), pp. 233-234.

introduced in the verse. To borrow from John in his epistle to the church on a similar discussion, he was emphatic to his recipients of possessing “*eternal life*” (1 John 5:11ff) though the same word (*αἰώνιον* - eternal) was not used for immortality, yet it connotes a similar idea (if not the same). Therefore is best to view this phrase *ζωὴν καὶ ἀφθαρσίαν* as expressing the quality of the life, thus the incorruptibility or immortality of the new life received rather than merely of the raised body in which case the accessibility of the new life becomes a future reality instead of a now reality as indicated by the aorist tenses.

William Mounce in his Commentary on the Pastoral Epistles¹⁵ deliberates on three basic issues that might have been in the thinking of Paul concerning his statement that Christ has abolished death: For him even though believers still die what the apostle intended to say was that the sting of death, that is the pain of it is taken away because beyond the grave lies life and incorruption. Again Mounce was of the view that Paul thought Satan’s ultimate arsenal; death as the divinely appointed punishment of sin has been done away with since the sins of the believer are forgiven and there lies no condemnation for those who are in Christ Jesus (Rom. 8:1). Lastly Mounce thought that the apostle might have referred to spiritual death—eternally separated from God which is depicted by the kind of life with God; life and incorruptibility in contrast to death. However he agrees that these threefold views might overly be subtle. Nevertheless for him the sting of death is done away with and death ceases to be the punishment for the believer’s sins and that the believer has the assurance of a true life with God. On the relationship between the Greek words *ζωὴν* and *ἀφθαρσία* Mounce argues that when the two words are joined together

¹⁵ William D. Mounce, *Word Biblical Commentary 46: Pastoral Epistles* (Nashville: Thomas Nelson Publishers, 2000).

they are synonymous with eternal life, and has depicted this in his commentary on 1 Timothy 1:16, 17 where these words again occur. Mounce like Hendriksen (unlike Liefeld) sees the immortal life as a future reality but as he himself acknowledges, this assumption may be overly subtle. We have already argued that the immortal life cannot be understood as a future reality nor can it be affected by physical death. We find Mounce's point on how the words ζωήν and ἀφθαρσία as it is used in the context relates to eternal life particularly relevant for the deliberations of this work.

Commenting on 1 Timothy 6:10a Mounce argues that the Greek word ρίζα is used in an anarthrous sense, such that Paul's discussion is not that the love of money is the singular root of all evils but rather root (i.e. among several). He appeals to common sense and depicts that the love of money cannot be the root of every single specific evil, thus suggesting that other causes can be the reason for evil unrelated to money. His understanding of Paul here is that every different category of sin rather than every specific sin are rooted in the love of money. Mounce further adds that this proverbial phrase though not the most significant problem was a stumbling block to the Ephesians and it rightly fits the context. We agree with Mounce but though the word ρίζα is used in an anarthrous sense supplying it with the indefinite article (a) will not really change the meaning of the sentence but will make it clearer.

On the translation of the phrase ρίζα...πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία in 1 Timothy 6:10a Daniel Wallace¹⁶ acknowledges the difficulty involved in translating the text. He depicts this in delineating six possible translations of the same Greek phrase. Options one and four of the possible translation translate ρίζα in an indefinite sense (a root) whilst options two and five

¹⁶ Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan Publishing House, 1996).

translates it in a definite sense (the root) with options three and six translating it in a qualitative sense (motivates). The second dilemma was with the translation of the Greek word *πάντων* as ‘all’ to mean; without exclusion (i.e. all evils, options 1 to 3) or without distinctions (i.e. all kinds of evil, options 4 to 6). For him it will be difficult to conclude logically that *ρίζα* is definite, for then the text would be understood as the love of money is the root of all evils or the greatest root. He indicates that these assumed possibilities might be right if *πάντων* is translated as “all” without distinction (all kinds of evil). Wallace thinks however that translating *ρίζα* as indefinite (a root) also will pose grammatical difficulty, for is the least attested meaning for the anarthrous pre-verbal predicative nominative in the NT. He on the other hand argues that taking *ρίζα* as qualitative is grammatically the most probable option, thus for him all evils can be motivated or initiated by the love for money or that all kinds of evils can be motivated by the love for money. He concludes that the qualitative idea makes no comment about anything else that might motivate or produce evil; it rather states that loving money does motivate or produce all (kinds of) evils. The qualitative assumption by Wallace is of particular concern to us here but translating *ρίζα* as “motivate” or “produce” instead of “root” introduces a difficult reading of the context in English as well as in the Akuapem-Twi dialect; rather it seems best to supply the indefinite article “a” to the “root” and to take *πάντων* as ‘all’ to mean without distinctions (i.e. all kinds of evil) for an easier reading of the context.

R. C. H. Lenski in his commentary¹⁷ has said that the use of “honour” in 2 Timothy 2:20b is in reference to the Christian who will always be esteem, and like the precious vessel kept never to

¹⁷ R.C.H. Lenski, *The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy to Titus and to Philemon* (Minneapolis: Augsburg Publishing House, 1964), pp 807-809.

be thrown away because of their worth—thus with higher value. Whilst “dishonour” is in reference to Christians of less value in the church and consequently will be discarded and thrown on the junk heap like the less precious vessels. For him this metaphor does not mean that the less precious vessels are meant for dirty use. Lenski’s whole thesis is the vessel of value or that which is precious not a question of use. Thus for him some utensils (as the analogy employs) are so precious never to be thrown away and some so cheap as to be readily thrown away. Lenski might not be wholly right in suggesting “value” as the one and only idea expressed here, for it is the value of a utensil that determines its use, therefore it seems well to suggest that it is interplay between the value of a utensil (i.e. the believer or Christian) and its use (service). Thus it is the value of a utensil or vessel which will determine the purpose it will serve or be used for.

All the scholarly work above have put forth valuable insights that have shaped our understanding of this study; however the dimension of the Ghanaian Mother-Tongue Scriptures and in this case the 2012 Akuapem-Twi Bible depicting these nuances appears to be a new field which has not been given much attention. For instance the word in Titus 1:7 *αἰσχροκερδής* and its split form in Titus 1:11b *αἰσχροῦ κέρδους* had been translated to mean two different words (*odifudepefo* and *aniwu mfaso*) in the 2012 Akuapem-Twi Bible, though the split seems to be so only contextually. Again in 2 Timothy 1:10b the phrase *ζωὴν καὶ ἀφθαρσίαν* appears to be a hendiadys rather than the *καὶ* acting as a strong conjunction of distinction between *ζωὴν* and *ἀφθαρσίαν*. Some scholars conclude that the latter explains the former to allow such translation as “incorruptible life”, however in the 2012 Akuapem-Twi Bible translation *καὶ (kai)* appears to have been taken as a strong conjunction; *nkwa ne ade a emporɔw*. If the occasion of Paul’s

writing of 2 Timothy is to be accepted, then Paul whose eminent martyrdom was looming was emphasizing to Timothy the quality of life that the gospel has brought that could not be stained (become impure, insincere or not genuine—figurative use) by death, not even his own (Paul’s) imminent death. We are by this study seeking to bridge the gap left between the Greek text and its nuances depicted in the 2012 Akuapem-Twi text as well as create the platform for further engagement in analyzing the 2012 Akuapem-Twi Bible and other Ghanaian Mother-Tongue Scriptures.

1.7.0 Historical Documents on Akuapem

K. Nkansa Kyeremateng in his book, *The Akans of Ghana: Their customs, History and Institutions*,¹⁸ delineates that the term Akan is used in reference to the largest ethnic group in Ghana¹⁹ who are mainly known by their ‘Twi’ language; which is predominantly used as the native language of Ghana and classified among the Volta-Comoe group of languages in philology. He argues that this predominant usage of the Twi language raises it to the point of almost the status of a lingua franca in Ghana and that this Twi language can broadly be divided into Twi and Fante. He depicts that they can be qualified as Akuapem-Twi, Asante-Twi, Akyem-Twi and Fante, which are mutually intelligible dialects. Kyeremateng cites Clement Akrofi in agreement, and says that Akyem is the purest, most elegant and most central and Fante has the largest subdivisions. For him Akan is the reference term for all the various dialects of the Twi

¹⁸ K. Nkansa Kyeremateng, *The Akans of Ghana: Their customs, History and Institutions* (Abossey Okai: Sebewie Publishers, 2004), pp 42, 43.

¹⁹ They include the people of Adanse, Asante, Akuapem, Akyem, Akwamu, Assin, Bono, Dankyira, Fante, Gomoa, Kwahu, Sefwi, Twifu and Wassa. The Guan, Aowin and Nzima are considered half-baked Akans and even beyond the borders of Ghana into Cote d’Ivoire where there are also Anyi and Baule who maintain strong Akan historical and cultural ties.

language. Kyeremateng's understanding of the prevalence of the Akans—which the Akuapem people belong, is particularly essential to our work; he like Stewart, Christaller and Buah sees the Akans and their Twi dialect in – terms of dominance and prevalence though with different scope of measure. Whereas Buah says Akans contribute more than half of the population of Ghana, Stewart thinks they are nearly half the population and Christaller a rather early writer relates it to the then Gold Coast. However none of them makes a critical assessment of the influence of the Akuapem-Twi dialect which is of concern to us in this work; the closest is the work of Christaller where he puts it in brief comment. On the origin, settlement and name of the Akuapem People, Kyeremateng discusses that the first inhabitants of the Akuapem ridge were refugee migrants from the Kingdom of Atala Fiam, under the leadership of *Okere Kpomkpo* (i.e. *Okyere Kokuroko*). Their unbearable yoke under the Akwamu made them to solicit for support and protection from the Denkyira people. There were later arrivals of the Asantemma Kotoko under the leadership of Pomdse who settled at Obosomase and the Adanse group from Tutumme who also settled at Tutu as well as the Guan group from the east (Lare) who settled in present day Larteh. All these groups settled independently as separate units with no united front after their arrival. Kyeremateng believes the name 'Akuapem' was a designation employed around the 18th Century to describe the Guans who occupied the high ridges northeast of Accra and that the term Akuapem was derived from either “*akuw-apem*”, meaning thousand groups, in reference to their manner of settlement or “*nkoa-apem*” implying (Akwamu's) thousands slaves. We agree with Kyeremateng in his explanation of Akuapem as thousand groups and believe that the name might have been derived from their settlement rather than their bondage under the Akwamu people.

J. M. Stewart in his article *The language* edited by Brokensha in his book *Akuapem Handbook*²⁰: Argues that neither Twi nor Guan is a language but rather they are dialects, and that is when language is understood on the sole basis of its mutual non intelligibility with other languages. For him Asante-Twi, Akuapem-Twi or Twi-Fante are dialects of the Akans, and this constitute a language belonging to nearly half the population of Ghanaians, whilst Guan is a whole group of distinct languages of which kyerepon-Larteh-Anum group is spoken in Akuapem. Stewarts unveils that the Akan and Guan languages are part of the Volta-Comoe group of languages which belong to the Western Sudanic family that includes nearly the languages of West Africa, Sudan and South Africa. These Volta-Comoe languages according to Stewart have Ono, Tano and Guan as its three main sub-groups with the Akan language falling under the Tano sub-group. He depicts that the two main sub-group of the Akan language can be seen in two halves with Asante, Akyem, Asen, Kwahu and Bono on one hand and Fante, Akuapem and Akwamu on the other. For him Akuapem is closely related to Fante than it is to Asante for the main subdivision to lie between Twi and Fante. Stewart among other arguments concludes that the term ‘Akan’ is in reference not only to Twi and Fante but also the wide range of languages to which Twi and Fante belong. Stewart’s work gives us a detailed background of the Akuapem-Twi dialect and also helps us to understand why it is not a language and its relationship to the Fante—as closely related. Unlike Kyeremateng who sees Twi and Fante as the two main broad divisions of the Akan language, Buah however like Stewarts believes they are closely related.

²⁰ J. M. Stewart, “The Languages”, in *Akwapim Handbook*, eds. David Brokensha, (Tema: Ghana Publishing Corporation, 1972).

The Basel Missionary (to the then Gold Coast) J. G. Christaller in the introduction to his *Dictionary of the Asante and Fante Language Called Tshi (Twi)*,²¹ delineates that Twi is the most prevalent language in the area of the old Asante Empire of the then Gold Coast when it had its greatest extension. He depicts this prevalence by stating how the Twi had superseded the Guan dialect in the course of time though it used to be spoken throughout the Gold Coast and still gaining grounds. He traces the meaning of Twi from the word 'twi' in the Twi language meaning to "rub" or "polish". He relates that Akan is another name for the Twi language and that the meaning of Akan is 'foremost' or 'genuine' from *kan*—first. For him the term Akan is used in a wider sense for the dialects of Akyem, Adanse, Asante and others and a narrow sense for only Akyem and Asante. Christaller adds that the purest spoken form of Akan is in Akyem but had not been the preferred common dialect for all Twi tribes because of its dainty and affected mode of expression. He argues that Asante agrees with Akyem in all essentials except in its pronunciations which are broad and hard as against Akyem which is soft and delicate. He enumerates other places such as Adanse, Asen, and Akwamu among others where Akan is spoken with little deviation from how it is spoken in Akyem, Asante, and Akuapem. He further deliberates that Akuapem is a constitution of both Akyem and Akwamu with points of contact with Bono and Fante. He further reveals that this Akuapem dialect was reduced to a literary form around 1842 that was intelligible to all the other tribes, and has been enriched by words and grammatical forms from the other dialects. Christaller depicts that the Fante dialects are a branch of the Akan language but not regarded as pure by the Akans. He among other arguments concluded that Twi hails from the Sudanic languages prevailing in the area between Senegal and Eastern Nigeria. Since our study partly focuses on the Akuapem people, we find Christaller's

²¹ J.G. Christaller, *Dictionary of the Asante and Fante Language: Called Tshi (Twi)* (Basel: Basel Evangelical Missionary Society, 1933).

work useful, particularly in giving us a clue to the makeup of the Akuapem-Twi language. He like Kyeremateng reveals Akyem as the purest, and shows why a constituent of the Akuapem-Twi dialect–Akyem had not enjoyed the status that the Akuapem-Twi has. Christaller’s etymology of the terms ‘Akan’ and ‘Twi’ coupled with his hint on the written form of the Akuapem-Twi dialect are also of prime importance to us in our study; however his work lacks information on the makeup of the Akuapem people which is of utmost importance to us.

F. K. Buah in his book, *A History of Ghana*:²² discusses that the Akans constitutes more than half the population of Ghana and as such are the largest group in Ghana, totaling well over half of the people of Ghana and inhabit five of the ten administrative regions of the country and part of the sixth. He enumerates a number of divisions that constitute these Akan people, which includes Akuapem, Akyem, Akwamu, Fante, Adanse, Asante, and Bono among others and acknowledges that though there may be local varieties, these divisions as kinsmen have much in common in terms of their social, religious, political and cultural institutions. Buah with uncertainty argues from oral tradition that among these divisions Bono emerges as the cradle of the Akans and that nearly all the Akan groups trace their origin from Bonoland. He further deliberates that these Bono people had hailed from Burkina Faso under their ruler Asaaman, and that under a rather late ruler-Akumfi Ameyaw I, Bono expanded into a prosperous kingdom with their capital at Manso, which was later replaced by Takyiman after the defeat and destruction of the former by Opoku ware I of Asante in 1723. The kingdom according to Buah declined in the mid-eighteenth century as a result of population expansion and internal struggles, coupled with the desire for independent co-existence compelled these Akan units (divisions) out of the kingdom, they

²² F. K. Buah, *A History of Ghana: Revised and updated* (London/Oxford: Macmillan Education Ltd, 1998).

included *Akyem, Akwamu, Fante, Asante, Denkyira* among others. It is difficult to agree with Buah on the supposed Bono origin of Akwamu, Akyem and others as well as the dating of their breakup from Bonoland. Akwamu must have been well established to exercise suzerainty over Akuapem close to a hundred years before their overthrow by Akyem (around the 1730s) who equally must have been well established by then; it is hard to think that in less than a decade these could grow into such powers and even the duration of 1723 and 1730 does not make room for the hundred years rule of Akwamu over Akuapem, but as it is Buah himself expresses uncertainty to this theory.

Buah on his discussions of the Akyem people, relates that there are three traditional states of Akyem in the present day Eastern Region of Ghana who were already kinsmen. For him these three states Abuakwa, Kotoku and Bosome with their traditional headquarters at Kyebi, Odaa and Akyem Soadro respectively, have developed separate histories though they had had close relationship from their original home in Adanse—now a part of the Asante region of Ghana. Buah argues that Kuntunkrunku was the Akyem Abuakwa ruler who led them from Adanse to establish the new Abuakwa state and was succeeded by Ofori Panin whose kinsman—Ofori Kuma led a section of the Abuakwa people to establish for themselves the Akuapem kingdom (state). Buah adds that the entourage met an aboriginal people on the hills of Akuapem—the Guan group of Larteh, Abiriw, Adukrom, Aperade among other few villages said to have preserved their original kyerepon language. Buah's information on the establishment of the Ofori kuma stool is very significant for our study, especially the history of how the Abuakwa people became part of the Akuapem state and their influence on the Akuapem-Twi dialect, which is a focus in this study.

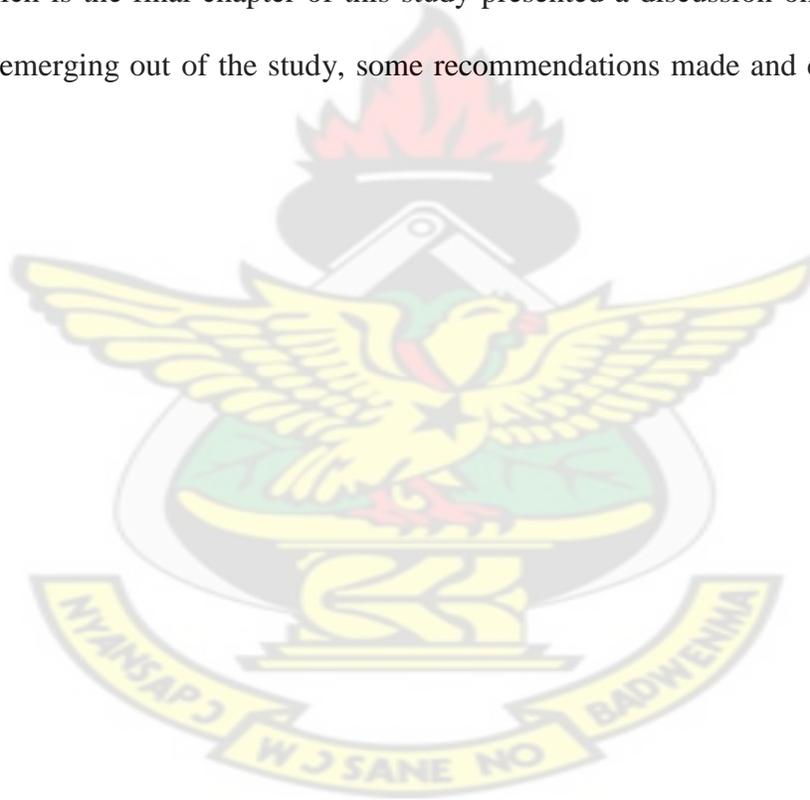
Buah on his discussion of the language and inheritance of the Akans delineates that the Akans speak dialects of a common language known as Akan with Twi and Fante as the two main varieties of the language closely related. For him Nzima, Ahanta, Awowin and Sehwi are the four inter-related dialects of the Akan language that differ significantly from Twi and Fante and apart from the common parent language of the Akans they share a number of commonality in their social and political institutions. He further asserts that in the Akan society there are eight (8) matrilineal clans known as *abusua* and seven other patrilineal groupings, referred to as *ntoro* or *kra*. He adds that the Akan at birth belongs to the *abusua* of his mother and inherits the *ntoro* or *kra* (the animating spirit) of his father, and as such the Akans follow the matrilineal lineage which makes them matrilineal in terms of their customary practice of inheritance. Buah's discussion is important for us, especially where it concerns the mode of inheritance; however by the nature of our study most of the discussions in Buah will serve as background information.

All the writers cited above have put forth valuable historical or other insightful ideas in their works which has helped to direct our thought in this study. However none seemed to have touched more on the makeup of the Akuapem dialect and how it had influenced other regions of Ghana as a spoken dialect and particularly in its written form. The study seeks to build upon these earlier efforts and help fill the vacuum and omissions not covered by these writers.

1.8 Organization of the Study

Following this introductory chapter, chapter two of this study delineated a discussion on the background of the Pastoral Epistles as well as exegesis of 1 Timothy 6:10a; 2 Timothy 1:10b, 2:20b; Titus 1:7 and 11b. Chapter three took a retrospective view of Akuapem and the historical production of the Akuapem-Twi Bible, where we deliberated on the early history and makeup of

Akuapem, their land, distribution of people and political structure in the state. There were further discussions on the Twi dialect and its influence in Akuapem and other parts of Ghana as well as some customary practices of the Akuapem people. The chapter concluded with the historical survey of the chronological production of the Akuapem-Twi Bible. Chapter four focused on the presentation of data, analysis, interpretation and discussion of the field findings; data was collected on the understanding and interpretation of respondents on the selected text as well as their identification of translation and exegetical problems in the 2012 Akuapem-Twi Bible. Chapter five which is the final chapter of this study presented a discussion on the summary of findings, issues emerging out of the study, some recommendations made and conclusion of the study.



CHAPTER TWO

Background Study to the Pastoral Epistles and Exegesis of 1 Timothy 6:10a;

Titus 1:7, 11b; 2 Timothy 1:10b, 2:20b

2.0 Introduction

In chapter one of this study it was discovered that after the 2012 revised edition of the Akuapem-Twi Bible there still exist a number of translation and exegetical problems with the way 1 Timothy 6:10a; 2 Timothy 1:10b, 2:20b; Titus 1:7, 11b of the PE were translated. The main problem is that these translations have not been done according to the thought pattern and the worldview of the Akuapem-Twi speaking people.

In this present chapter which is discussed in two parts, we focus on the background study of the PE deliberating on such issues as the use of the term 'Pastoral Epistles', authorship of the epistles, date of writing, the recipients as well as the occasion and purpose of writing these epistles. The second part deals with exegesis of phrases and words in the selected texts (1 Tim. 6:10a; Tit. 1:7, 11b; 2Tim. 1:10b, 2:20b) from the PE, to place them in their respective pericope in ascertaining what they meant in the very context they were used.

2.1 The Use of the Term 'Pastoral Epistles'

The term Pastoral Epistles (PE) is a designation used for the three letters of Paul written to Timothy and Titus (1 and 2 Timothy, Titus). These letters are seen as a collective whole because

of their very close standing in relation to each other especially the commonality that exists in their style, doctrine and historical situation, in contrast to the other known letters of Paul.²³ Liefeld mentions that D. N. Berdot was the first to use the term ‘pastoral’ in his writing around 1703 CE to describe the epistles as a collective whole and that P. Anton, half a century later used the term for his commentary on these epistles.²⁴ We believe that the term Pastoral Epistles might have been derived from its possible recipients (Timothy and Titus) who had pastoral duties as co-workers of the Apostle Paul in Ephesus and Crete or possibly from its content; the pastoral instructions and directives (1Tim. 3; Tit. 1). Gundry believes, they are so called because they were written to young pastors instructing them of their administrative responsibilities.²⁵ Kümmel adds: “They presuppose the same false teachers...organization...similar conditions...relative theological concepts and...the same peculiarities of language and style.”²⁶

Thus for Gundry the name PE resulted from both the instructions in the epistles and its possible recipients who had pastoral duties. Kümmel however sees the name PE as being related to the peculiarity that exists in the theological concepts, language and style of the epistles. Nonetheless much of the instructions are also designated for the communities (Ephesus and Crete) of its recipients hence sometimes referred to as quasi-public²⁷ letters.

²³ The researcher is here referring to the other 10 epistles (Romans to 2 Thessalonians and Philemon) in the Pauline corpus (13 in all) of the NT that the epistles themselves and some scholars claim was written by Paul the apostle.

²⁴ Liefeld, *The NIV Application Commentary: 1 & 2 Timothy/Titus*, p. 19.

²⁵ Gundry, *A survey of the New Testament*, p. 304.

²⁶ Kümmel cited in Knight, *The Pastoral Epistles: A Commentary on the Greek Text*, p. 3.

²⁷ Donald Guthrie, *The Pastoral Epistles: An Introduction and Commentary* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1974), p. 11.

2.2 Authorship

Authorship of the Pastoral Epistles had usually been allotted to Paul until about the 19th century that his authorship was disputed; prior to that it was upheld by the early church as genuine letters of the apostle.²⁸ Since the challenge of Paul's authorship, championed by F. Schleiermacher, many scholars²⁹ have followed this line of thought and some have suggested a pseudepigrapher³⁰ instead of Paul himself, the debate has continued ever since. This section makes a case for the traditional view of Paul's authorship of the PE by surveying the arguments on both the internal and external evidences³¹.

On issues of external evidence Hendriksen deliberates that the argument for Pauline authorship is strong.³² He shows this by paralleling the various similarities that exist in the PE with the citations of Clement of Rome and Polycarp, Bishop of Smyrna in their writings to the Corinthians and the Philippians respectively, and argues that these similarities suggest that they had had some familiarity with the PE.³³ Mounce says of Irenaeus bishop of Lyons and a disciple of Polycarp, that he frequently cited the PE and was the earliest to cite them in reference to

²⁸ Guthrie, *The Pastoral Epistles*, p. 15.

²⁹ Guthrie, *The Pastoral Epistles*, pp. 15, 16. Guthrie enumerates quite a number of scholars both for and against Pauline authorship and warns in the words of A.M Hunter, that such an impressive list on the traditional view of Pauline authorship serve as warning to scholars who argue that no scientific evidence remains for the traditional position.

³⁰ A pseudepigrapher is one who writes a book or letter in someone's name, some sort of impersonation.

³¹ The internal evidence has to do with the claims which the epistles themselves make that they were written by a particular author and in this case Paul whilst the external evidence is the acceptance of the letters as genuine by the church from the earliest days, with testimonies usually given by the church fathers.

³² William Hendriksen, *New Testament Commentary: I and II Timothy, Titus* (Edinburgh: The Banner of Truth Trust, 1978), pp. 31-33.

³³ Hendriksen, *New Testament Commentary*, pp. 31-33. Hendriksen notes that Clement of Rome was a pope around 92-101 A.D and Polycarp (A.D. 69-156) Bishop of Smyrna, a disciple of the Apostle John probably wrote between 100 and 135 A.D.

Paul.³⁴ Stott says the Muratorian Canon which dates back around 200 CE ascribes all three letters to Paul.³⁵ Zahn cites Eusebius an early fourth century writer concerning the second Roman imprisonment of the apostle Paul and concludes:

Tradition has it...that after defending himself the Apostle was again sent on the ministry of preaching, and coming a second time to the same city suffered martyrdom under Nero. During this imprisonment he wrote the second Epistle to Timothy, indicating at the same time that his first defense had taken place and that his martyrdom was at hand³⁶

Hendriksen offers explanations to this citation and says Eusebius knew that the entire Orthodox Church accepted authorship of Paul for the PE.³⁷ Fee writes that Tertullian says of Marcion the heretic excommunicated from the church around 144 CE rejected them in his canon³⁸ but this is to be expected as Fee notes, because some of its content are adversative of Marcionism³⁹ (1 Tim 4:1-5) which explains why they were left out by Marcion in his canon. But this must not be stretched to say that the author of the PE was a contemporary of Marcion, who wrote the epistles as an antithesis to Marcionism.

Evidence (internal) from the epistles themselves depict that all three epistles assume Paul's authorship right in their open verses: Paul an apostle of Christ Jesus (1 Tim. 1:1; 2 Tim. 1:1; Tit. 1:1), and also claims to have been written to Timothy and Titus (1 Tim. 1:2; 2 Tim. 1:2; Tit. 1:4)

³⁴ Mounce, *Word Biblical Commentary 46: Pastoral Epistles*, p. ixv.

¹² John W. R. Stott, *The Message of 2 Timothy: Guard the Gospel* (38 De Montfort Street: Inter-Varsity Press, 1973), p. 13.

³⁶ Cited in Knight, *The Pastoral Epistles*, p. 19.

³⁷ Hendriksen, *New Testament Commentary*, p. 29.

³⁸ Gordon D. Fee, *New International Biblical Commentary: 1 and 2 Timothy, Titus* (Peabody: Hendrickson Publishers, incorporation 1988), p. 23.

³⁹ "Marcion." Microsoft Student Encarta 2009 [DVD]. Redmond, WA: Microsoft Corporation, 2008.

Marcion taught and insisted on a high level of celibacy and asceticism, he rejected the Old Testament out rightly and virtually the whole of the New Testament, with the accounts of the incarnation and the resurrection. He however had an altered version of the Gospel of Luke and based his teachings on the ten Epistles of St. Paul (Romans to 2 Thessalonians and Philemon, rejecting the PE). His tenets included a belief in the eternity of matter. He had an interpretation of God, whereby God is divided into the just God of Law, who was the Creator of the Old Testament, and the good God, the infinitely superior deity revealed by Jesus Christ.

who had pastoral directives and responsibilities to discharge in Ephesus and Crete respectively (1 Tim. 1:3, 3:1ff; Tit. 1). The internal evidence against the Pauline authorship has among other counts been based mainly on historical, theological and linguistic grounds.

Historically it has often being argued by scholars such as Hanson⁴⁰ that since the PE records visits by Paul to Ephesus and Macedonia (1 Tim. 1:3), Crete and Nicopolis (Tit. 1:5; 3:13) Troas, Miletus and Rome (2 Tim. 1:17; 4:13, 20), which cannot be placed in the historical record that Luke provides us in Acts of the apostles then the epistles cannot be genuine letters of Paul.

Mounce rebuts this historical view against Pauline authorship by saying it is an argument based on silence, for him such arguments place the Acts record at a position of being an exhaustive historical record of which the book lays no such claim.⁴¹ The researcher agrees with Mounce, for the purposes of writing the book of Acts⁴² would hardly make such bold acclamation. Some scholars⁴³ on the other hand arguing for authenticity of Pauline authorship, have tried to resolve the historical situation by fixing these pastoral events into the historical records of Acts, but this does not prove to be much convincing. The difficulty expressed in this historical situation suggests a 'second Roman imprisonment' (the traditional view) as some scholars⁴⁴ have vehemently maintained. As earlier mentioned in this section, Eusebius the fourth century writer affirms this second Roman imprisonment by saying that Paul did write 2 Timothy during this period of his imprisonment. Moreover the harsh condition depicted in the imprisonment

⁴⁰ A. T. Hanson, *New Century Bible Commentary: The Pastoral Epistle* (1 Bath Street/Grand Rapids: Marshall Morgan & Sco/Wm. B. Eerdmans Publishing Company, 1987), pp 2-10, 14-22.

⁴¹ Mounce, *Word Biblical Commentary 46*, pp. ixxxiv - ixxxv.

⁴² Discussed in Donald Guthrie, *New Testament Introduction: The Gospels and Acts* (39 Bedford Square: Tyndale Press, 1968), pp. 303-306.

⁴³ Cited in Mounce, *Word Biblical Commentary 46*, p. ixxxv. Among such scholars include J.A.T. Robinson who places 1 Timothy between 1&2 Corinthians and Titus during Paul's third missionary journey on his way back to Jerusalem and 2 Timothy during the caesarean imprisonment. Bartlet also puts 1 Timothy after the Ephesians ministry, Titus after the voyage by Create on Paul's way to Rome and 2 Timothy during the first Roman imprisonment.

⁴⁴ Fee, *New International Biblical Commentary*, pp. 3, 4. Also Hendriksen, *New Testament Commentary*, 38, 39.

mentioned in 2 Timothy 4:6, 16-18 is more severe than the one recorded in Acts 28:16, 30-31 where a significant amount of liberty was allowed him, again 2 Timothy 4:6 is more suggestive of Paul's imminent martyrdom than his possible release from prison (the case of Acts 28). In all probability it seems best to conjecture the Second Roman Imprisonment to bridge the gap of history that was not captured in the book of Acts.

The theological and linguistic argument against Pauline authorship are usually patterned along the boundaries of the absence of basic Pauline words, concepts and some terms which are used in a strictly non-Pauline way, which might have resulted from the use of an amanuensis or probably a pseudonymous writer.

Hanson⁴⁵ for instance denying Pauline authorship delineates a discussion on some words that Barrett had said are of great importance to Paul⁴⁶ but are supposedly missing in the PE. Knight emphasizes that Barrett himself noted that such list could prove little⁴⁷ and that each of these assumed characteristic words of Paul are missing from at least one of the letters in the other known Pauline corpus.⁴⁸ Thus to maintain that a term is so Pauline to the extent that absence intimates non-authorship is not a substantial argument enough to discredit Paul's authorship of the PE.

It must equally be seen that the use of terms in non-Pauline way only fairly describes the intensive use of different nuances of terms already found in the other letters of Paul, as well as

⁴⁵ Hanson, *New Century Bible Commentary*, p. 3.

⁴⁶ C. K. Barrett, *The Pastoral Epistles: The New Clarendon Bible* (Oxford: Oxford University Press, 1963), p. 6.

⁴⁷ Knight, *The Pastoral Epistles*, p. 33.

⁴⁸ Knight, *The Pastoral Epistles*, p. 33.

the differences in subject and recipients⁴⁹ coupled with the occasion and purpose of writing a particular epistle and not of necessity indicates a different author.

Further on the theological argument is the issue of ecclesiology; where it has been assumed that the kind of leadership described in the PE reflects the Ignatius (early second century) kind of church hierarchy in which a single 'Bishop' had 'elders' and deacons under him. This assumption will presuppose an author in a period of church history later than that of Paul's own lifetime. The problem of this argument is that the term 'Bishop' had been used indiscriminately or interchangeably to denote 'elders'⁵⁰ and as such the use of the term Bishop in the PE is not in the strictest sense as that used by 'Ignatius' in which a single Bishop had several elders under him.

We believe the mention of Paul's use of an amanuensis⁵¹ (Amanuensis Hypothesis) in writing the PE is set to make room for the similarities that exist between these letters and their dissimilarities between the other known Pauline letters; in style and vocabulary among others. Mounce in his agreement to this Amanuensis Hypothesis asserts that: "The Amanuensis Hypothesis best explains the internal and external evidence. It accounts for differences between the PE and other Pauline letters..."⁵² Thus for Mounce the probable use of an amanuensis accounts for the disparities that exist between the PE and the other known letters in the Pauline Corpus, but this does not in any way imply that Paul is not the author. The employment of the amanuensis might seem here more significant for the aged Paul who might have probably been bound; hand and foot with chains (2 Tim. 1:16; 2:9) and as such the difficulty or much more

⁴⁹ Knight, *The Pastoral Epistles*, p. 35.

⁵⁰ Scott cited in Guthrie, *The Pastoral Epistles*, p. 31. Guthrie cites a number of scholars who rebuts such view.

⁵¹ The amanuensis (like our present day secretaries) of Paul's days had quite a significant room of liberty in writing, from being dictated to and polishing up with appropriate language and style as well as inculcating a general outline of thought.

⁵² Mounce, *Word Biblical Commentary 46*, p. cxxix.

impossible for him to have autographed the epistles. The use of an amanuensis is not exclusive to the PE Paul might have employed such services in his letter of the Romans (16:22) and 1 Corinthians (16:21). Thus it will not be farfetched to assume Paul employed the services of a trusted amanuensis in writing the PE and this does not in any way discredit Paul as the author.

Further discussions against Pauline authorship by scholars such as Hanson⁵³ is on the grounds of pseudonymity; which states that there was a pseudonymous (false) writer under the name of Paul, who had incorporated genuine fragments⁵⁴ of Paul's writings and situations he had been through into the text of the PE. Some go the extent of seeing the PE to be fictional and an invention by the author. This seems unconvincing; it is very difficult to explain why an author will invent three imaginary letters which has a high rate of exposing the pseudonymous writer when he could have done away with just one. The lack of identity of this suggested pseudonym (alternative author to Paul) weakens the assumption and could simply mean non-existence of another possible author of the PE other than Paul himself.

2.3 Date

If the Pauline authorship of the PE is to be accepted then the dating of the writing of the epistles might be between the periods of his release from the 'First Roman Imprisonment'; which lasted for two years according to Acts 28:30, through his 'Second Roman Imprisonment' until his martyrdom. This will make room for all the places the PE mentions that are not captured by the historical record of Acts.

⁵³ Hanson, *New Century Bible Commentary*, pp. 2-10, 28-30.

⁵⁴ This alleged incorporation was to make room for the personal instructions and directives or the emotional sentimental details as well as personal greetings in the PE (cf. Titus 3:12-15; 2Tim 4:9-15, 20-21).

Scholars⁵⁵ have suggested Paul's arrival in Rome (for his first Roman imprisonment) around the spring of 59 CE and as such his release in 61 CE, yet others suggest a scheme of 61 CE and 63 CE⁵⁶, whichever dates constituted the Acts 28:30 incident the facts remained that both at least agreed to a possible Second Roman Imprisonment.

Though not many will disagree that 2 Timothy might have been written last among the three (PE), 1 Timothy and Titus still sparks a debate as to which one was written first. It seem good to mention that whichever was the first to be written, their content suggest that they were written fairly close to each other, and 2 Timothy the last of them was written at a time the apostle was certain of his demise (2 Tim 4:6). If the traditional view of Paul and Peter's martyrdom in Rome by Nero⁵⁷ is to be accepted then between 61 CE and 67 CE all the three epistles must have been written.

2.4 Recipients

The PE was written to two of Paul's closest allies; Timothy and Titus (1 Tim. 1:2; 2 Tim. 1:2; Tit. 1:4) during Paul's ministerial campaign and duty.

Timothy to whom two of these epistles (1 and 2 Tim.) were written was a young (1 Tim. 4:12) friend, close companion and son (1 Tim 1:2) of Paul in his travels. He was a native of Lystra⁵⁸,

⁵⁵ Knight, *The Pastoral Epistles*, p. 53. Knight delineates a discussion of such scholars.

⁵⁶ Cited in Knight, *The Pastoral Epistles*, p. 53.

⁵⁷ Victor Babajide Cole "Mark". in *The African Bible Commentary*, eds. Tokunboh Adeyemo and Solomon Andria, (Nairobi: WordAlive publishers, 2006), p. 1172. Church tradition has it that Peter and Paul were Martyred in Rome between Ad 64-67 during Emperor Nero's persecution of the Christians and John Mark died soon afterwards.

⁵⁸ A Lycaonian town in the Roman province of Galatia in south-central Asia Minor. "Saint Timothy." Microsoft Encarta 2009. [DVD]. Lystra is presently near Konya, Turkey, in the ancient district of Lycaonia.

born of a Jewish mother and a Greek father (Acts 16:1). Paul might have first made contact with him in his first missionary journey (Acts 14:8ff) and later became Paul's companion upon the recommendation of the believers in Lystra and Iconium during Paul's second visit to the area (Acts 16:2ff). By this visit it seems Timothy's mother and grandmother had become believers (2 Tim. 1:5). It was this Timothy that Paul left in Ephesus (1 Tim. 1:3) to continue the work and to curb the false teachers and their teachings.

Little is known of Titus; however like Timothy he was also a trusted co-worker of Paul (2 Cor. 8:23), a Greek who remained uncircumcised as a proof of the gospel to the Gentiles (Gal. 2:3). Paul uses an identical designation like that of Timothy for Titus; 'my true son in our common faith' (Tit. 1:4 cf. 1 Tim. 1:2). Titus accompanied Paul to Crete and was left there for ministerial duties (1:5ff); he was later replaced and went to meet Paul at Nicopolis (Tit 3:12). The fourth century writer and church historian Eusebius maintains the tradition that Titus returned to Crete and served as Bishop until his old age.⁵⁹ It is this Titus that the epistle designated 'Titus' was written to.

2.5 Occasion and Purpose

This section surveys the circumstances surrounding the writing of the PE with particular reference to the selected texts (1Tim 6:10a; Titus 1:7, 11b; 2Tim 1:10b, 2:20b). The letters reflect the influence of Paul in the churches which are now bedeviled with some kind of Gnostic teaching and as such the qualities necessary for selecting church elders are being spelt out for Timothy and Titus as antidote to curb the activities of these false teachers.

⁵⁹ In Knight, *The Pastoral Epistles*, p. 9.

Most scholars⁶⁰ believe that the occasion of writing 1 Timothy is the false teachers and their teachings whilst the purpose is the proper church order⁶¹ with which to curb these false teachers and put their kind of teaching in check. Fee holds a rather contrasting view; he suggests that the occasion and purpose or everything in the letter has to do with 1 Timothy 1:3⁶², where Paul is reinforcing a charge he had given to Timothy earlier when he left him in Ephesus; he was to command a cessation of the teachings of the false teachers. There is a problem with Fee's position in the sense that he leaves no room for other purposes that are attested in 1 Timothy; such as church governance which is captured in 27 verses out of the total 113 verses in 1 Timothy among others.⁶³ We believe that it is best to see the command being reinforced in 1 Timothy 1:3 as the topmost among other purpose and occasion of the writing of 1 Timothy such that Paul brings it right after his introductory greetings (1:1, 2), but that does not necessarily make this command the sole purpose and occasion of 1 Timothy. The emergence of these false teachers and their teachings had been prophesied by Paul in Acts 20:30 and now after a considerable period of time it has been fulfilled. Therefore as part of the apostles purpose he sets qualities for church leadership that is absent in these false teachers- "...no lover of money" (3:3, RSV). The church was being led astray by its leaders and as such three chapters later he spells out more clearly one attitude that underlies the bottom of the motivation of such false teaching- "...the love of money..." which also "...is a root of all kinds of evil..." (6:10 NIV) including the false teaching that was being perpetuated or the evil desire of pursuing financial gain instead of teaching the word of God.

⁶⁰ Knight, *The Pastoral Epistles*, p. 10. cf. also Guthrie, *The Pastoral Epistles*, p. 32.

⁶¹ Fee, *New International Biblical Commentary*, p. 7. Fee alludes to scholars with such view.

⁶² Fee, *New International Biblical Commentary*, p. 7.

⁶³ Mounce, *Word Biblical Commentary 46*, p. lix. He further list a number of topics such as law and grace, the scope of the offer of salvation, personal encouragement to Timothy, widows, slaves and also along with these False Teachers; these according to Mounce are relevant to the specific historical situation stemming from poor leadership.

In Titus, unlike 1 Timothy is not for the most part centered on false teachers though they are in evidence (1:10ff). Rather, Titus had been left behind in Crete to appoint elders in the various churches over the whole of the Island (1:5), Timothy on the other hand was to reform (rid it of false teachers, 1 Tim. 1:3) an already existing church in Ephesus. Fee observes that the circumstances found in Titus seem considerably less urgent than what one finds in 1 Timothy.⁶⁴ Thus Titus did not have the sterner task of confronting false teachers like Timothy was supposed to. The false teachers in Crete like its Ephesus counterpart were insiders, whose motivation for “dishonest gain” (1:11, NIV) had bedeviled the church with teaching they ought not to teach or probably desires they ought not to have (desire for financial gain) and therefore must be silent (1:10, 11). Paul therefore sets the qualification of church elders for Titus as among many others that an elder should not pursue “filthy lucre” (1:7, KJV), and thereby taking steps in curbing the activities of such vain talkers and deceivers (1:10) who are characterized by the desire or greed for financial gains.

2 Timothy is occasioned by Paul’s Second Roman Imprisonment⁶⁵ (1:16; 2:9): Paul had had a first hearing of his case (4:16-18), some of his companions have ministered to his needs (1:16-18) and others to his ministerial concerns (4:11-12), at least he had been deserted by one ally (4:10- Demas), and the situation in Ephesus was not any better⁶⁶. The apostle’s pervading purpose in 2 Timothy was therefore not the much characteristic battling with false teachers as in 1 Timothy and Titus but that; the gospel must be entrusted to faithful men who will be able to teach others (2:2). For there are different kinds of Christians such as Paul himself who is willing to be chained and die for the sake of the gospel without disowning Jesus (2:9-12), yet there are

⁶⁴ Fee, *New International Biblical Commentary*, p. 11.

⁶⁵ That is if the argument made in this chapter (two) on the authorship and date of the PE is anything to go by.

⁶⁶ Fee, *New International Biblical Commentary*, pp. 12-13.

others who will not endanger themselves for the sake of the gospel but rather resort to a more convenient way (such as Demas- 4:10) or into the enterprise of false teaching (among them are Hymenaeus and Philetus- 2:17, 18). The former are the precious and valuable vessels of gold and silver meant for honourable duties whilst the later are vessels of wood and clay without such honour (2:20), that will soon be done away with or discarded. Paul now desires to have his trusted allies by his side (4:9, 11) in such a difficult time of his looming martyrdom (4:6); nonetheless death is not an end, for “life and immortality” is revealed through the gospel and most importantly death itself is destroyed (1:10).

2.6 Exegesis of 1 Timothy 6:10a

In 1 Timothy 6, Paul discusses the false teachers and their false teaching (or doctrine) and picks a more prominent feature and goal of such false teachers; *ἡ φιλαργυρία* translated as “the love of money” (v. 10, NIV), which he was emphasizing that it was the *ρίζα...πάντων τῶν κακῶν* root...of all kinds of evil (Literal Translation mine - LTm).

The Greek word *φιλαργυρία* is a morphological combination of the words *φίλος* (love) and *ἄργυρος* (money). *ρίζα* however literally refers to root of a tree and metaphorically as source, origin or cause of a thing⁶⁷.

The Greek word *ἐστίν* is a third person singular present indicative of the verb *εἶμί*, a verb that indicates *existence* (to be or to exist)⁶⁸ and translated here as ‘is’.

⁶⁷ William D. Mounce, *The Analytical Lexicon to the Greek New Testament* (Grand Rapids: Zondervan Publishing House, 1993), p. 407.

⁶⁸ *The Analytical Greek Lexicon*, p. 118.

κακῶν is a genitive plural of the masculine noun κακός translated as bad, depraved, wicked, corrupt or criminal. In NT time when the articles⁶⁹ were added it is usually translated as evil, misery, affliction, trouble, or calamity⁷⁰, without translating the article itself. The case, gender and number of κακῶν go with its corresponding article τῶν, which is also genitive plural of the masculine nominative article ὁ (ho). τῶν κακῶν is literally translated as ‘the evil’ but here the definite article τῶν as mentioned earlier is not translated, such that we read ‘root of all kinds of evil’ rather than ‘root of all kinds of the evil’.

πάντων is the genitive plural masculine and neuter noun of the root word πᾶς, πᾶσα or πᾶν meaning all, and here translated ‘all kinds of’ or ‘all sorts of’ because of the genitive case which introduces the preposition ‘of’. The introduction of the words ‘kinds’ or ‘sorts’ supplied by some translations (NIV, ASV, TEV, NKJV) might not be literal but contextual in translating as such, and even the Greek word πᾶς (all) also confirms such idea.

BAGD⁷¹ shows that the root πᾶς can depict everything pertaining ‘in kind’ to the class designated by the noun hence we can translate *every kind of* or *all sorts of*⁷² ‘evil’. Mounce agrees with BAGD and asserts that the context refers to the different categories of sin, but not that every specific sin has its root in the love of money.⁷³ The Greek word ρίζα in this context is used in an anarthrous sense (without an article-both definite and indefinite) and as such cannot

⁶⁹ The Greek has 24 definite articles; its use depends on the gender, case, and number of the noun connected with it.

⁷⁰ *The Analytical Greek Lexicon*, p. 210.

⁷¹ BAGD refers to the last names of Walter Bauer, William F. Arndt, F. Wilbur Gingrich, and Frederick W. Danker, author, translator and revisers of a Greek-English Lexicon of the New Testament and other Christian Literature.

⁷² In Mounce, *Word Biblical Commentary* 46, p. 346. The use of the root word πᾶς in this way is not exclusive to the PE, in Matthew 23:27 the Pharisees were said to be filled with ‘all sorts of impurity’ (NLT) as well as in Romans 7:8 where Paul laments that sin on the occasion of the commandment produced in him ‘all kinds of forbidden desires’ (NIV).

⁷³ Mounce, *Word Biblical Commentary* 46, p. 346.

be seen as being the one and only cause of all evil (translated as ‘the root’ - KJV, RSV, NEB) but rather among several causes of evil (‘a root’ - NASB, NIV, ASV, NRSV)⁷⁴.

Wallace thinks the most probable grammatical construction is to see *ρίζα* as being qualitative, in which case Paul could be understood as saying all evil can be motivated by the love for money or that all kinds of evils can be initiated by the love of money. For him the qualitative idea is silent about anything else that might motivate or produce evil, but simply states that loving money does motivate or produce all (kinds of) evils.⁷⁵ Knight adds “... not...that “all” desires result from “the will to be rich” but that “many” do”.⁷⁶

Thus for BAGD, Mounce, Wallace and Knight is not just ‘money’ which is ‘the root of all evil’ but rather the love of it (money). For them this ‘love of money’ is not the single or sole root of all evils but rather ‘a root of all sorts of evil’ or ‘all kinds of evil’.

From the above deliberations the phrase *ρίζα...πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία* can be translated as; the love of money is a root of all kinds (sorts) of evil (LTm, also translations by NIV, NLT, NRSV, NKJV).

2.7 Exegesis of Titus 1:7, 11b

The word *αἰσχροκερδῆ* is one of the negative quality Paul says it should not be found in a leader, for the leader should “not (be) greedy of filthy lucre” (1:7, ASV). As stated earlier (in chapter one of this work) the Greek word *αἰσχροκερδῆ* is a cognate

⁷⁴ Though *ρίζα* is anarthrous, introducing the indefinite article ‘a’ in some of the English translations does not really change the sense of the context rather it aids reading to make the sentence meaningful.

⁷⁵ Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament*, p. 265.

⁷⁶ Knight, *The Pastoral Epistles*, p. 258.

compound of *αἰσχρός* (ugly, shameful, base) and *κέρδος* (gain or profit), the compound *αἰσχροκερδῆ* is the accusative singular masculine of *αἰσχροκερδής* which Mounce explains as; eager for dishonorable gain or greedy of shameful or base gain⁷⁷, it could also imply the act of being sordid. Mounce feels that the term is not in reference to making profit from Christian service (for the apostle had already endorsed that, cf. 1 Tim. 5:17) but rather the desire to be rich beyond one's needs.⁷⁸ Thus church elders who are in the service of God deserve their wages or their hire but must desist from discredibly adapting teaching to their hearers in the hope of making money from them or engaging in discreditable trade, these according to Mounce will constitute *αἰσχροκερδῆ* (dishonest gain).

The above deliberations permit such translations of *αἰσχροκερδῆ* as vile or indecent gain (LTm), as well as “sordid gain” (NASB).

This section presents to us an exegesis of the words *αἰσχρός* and *κέρδος* which Paul says is the motivation for these false teachers. In verse 11 of Titus 1 the compound word *αἰσχροκερδής* of verse 7 is split into *αἰσχρός* (ugly, shameful, base) and *κέρδος* (gain or profit)⁷⁹. *αἰσχρός* literally connotes a thing that is strictly deformed, the word is opposed to *καλός* (good) and metaphorically, implies indecorous, indecent, dishonorable or vile.⁸⁰ Thus Paul sees the false teachers of Crete as being motivated by vile (disgusting or wicked) gain or indecent profit. Paul

⁷⁷ Mounce, *The Analytical Lexicon to the Greek New Testament*, p. 56.

⁷⁸ Mounce, *Word Biblical Commentary 46*, p. 390. Saint Jerome also paints a similar picture, “Qui altario servierint, de altario vivant. Vivant, inquit, non devites fiant” thus let those who serve by the altar live by the altar. Let them live it says not let them become rich, commenting on Titus 1:7. A similar discussion is also delineated in Walter Lock, *The International Commentary: A Critical and Exegetical Commentary on the Pastoral Epistles* (59 George Street: T. & T. Clark Ltd., 1989) p. 131.

⁷⁹ Though *κέρδος* (*kerdos*) might not always imply financial gain (Phil 1:21) here it stresses financial gain.

⁸⁰ Mounce, *The Analytical Lexicon to the Greek New Testament*, p. 56.

seems here to be referring to the teaching of the false teachers but does not mention the particular content of the teaching that makes their teaching false, only that they were “teaching things they ought not to teach” (NIV). Mounce is of the view that the shamefulness of their gain is as a result of their heretical teaching⁸¹, the GNB echoes the motivation and purpose of these false teachers; “all for the shameful purpose of making money.” The preposition *χάριν* (for) is what introduces the sense of the motivation of the false teaching – for vile or indecent gain. Some translations such as the KJV and ASV translate the words *αἰσχρός* and *κέρδος* as “filthy lucre” while some others translate them as “sordid⁸² gain” (NRSV, NASB), “base gain” (RSV) or “base advantage and disreputable gain” (Amp). Thus in all the translations of *αἰσχρός* a sense of dirtying one’s moral standard or credence is depicted. The context intimated here permits the translation of the Greek words *αἰσχρός* and *κέρδος* as “filthy lucre” (KJV, ASV) and contextually as “sordid gain”.

2.8 Exegesis of 2 Timothy 1:10b and 2:20b

As stated earlier, 2 Timothy is occasioned by Paul’s Second Roman Imprisonment and his looming martyrdom. Barnes reiterates that in 2 Timothy 1 the principal design was to exhort Timothy to steadfastness and fidelity while so many were turning away from the Christian faith.⁸³ Barnes adds that it is the grace of God that had called him to his great work, and he possesses the gospel by which life and immortality are brought to light.⁸⁴ Paul shows the essence

⁸¹ Mounce, *Word Biblical Commentary 46*, p. 397.

⁸² Encarta dictionary 2009 defines sordid as nasty (demonstrating the worst aspect of human nature such as immorality, selfishness and greed) and squalid (dirty & depressing).

⁸³ Albert Barnes, *Commentary on the Bible* (Electronic Database, Copyright (c) 2006 by BibleSoft).

⁸⁴ Barnes, *Commentary on the Bible*.

of this gospel and states in verse 10 that death has been destroyed on one hand and “life and immortality” have been manifested by Christ Jesus and this, through his appearing.

In 2 Timothy 1:10b the Greek phrase *καταργήσαντος μὲν τὸν θάνατον φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου* is translated as “who (hath) abolished death and (hath) brought life and immortality to light through the gospel” (1:10) in the RSV and the KJV among others. Liefeld says the *μὲν...δὲ* clause functions by means of balancing two members of alternative statements⁸⁵, thus whereas “death” is abolished or destroyed on one hand “life and immortality” have been revealed on the other. The Greek phrase *θάνατον* translated as “death” is what Paul is contrasting with *ζωὴν καὶ ἀφθαρσίαν*. *καταργήσαντος* is the genitive singular masculine participle aorist 1, active of the verb *καταργέω*: meaning to render useless, null or powerless and can also be understood in the sense of; to cancel, abrogate, to bring to an end, destroy or annihilate.⁸⁶ Mounce understands the word as taken away or done away with whiles Liefeld’s assumption is that of to put out of commission,⁸⁷ thus for them the sense intimated by the use of the word *καταργήσαντος* is the numbing effect of the essence of death. However Mounce’s further deliberations seem to put the resulting life (the immortal life) after death’s destruction in a future reality which we have argued in this work as present reality.

ζωὴν is the accusative singular of *ζωή* which is from the root word *ζάω* meaning life or living existence, *The Analytical Greek Lexicon* indicates that during the time of the NT, it came to mean the final life of the redeemed or the spiritual life of deliverance from the penalty of sin, expressed by the word *θάνατος*⁸⁸, “death”. This NT idea expressed by *The Analytical Greek*

⁸⁵ Liefeld, *The NIV Application Commentary*, p. 234.

⁸⁶ *The Analytical Greek Lexicon*, p. 219.

⁸⁷ Liefeld, *The NIV Application Commentary*, p. 234.

⁸⁸ *The Analytical Greek Lexicon*, p. 181.

Lexicon defines the nature of the Christian life as opposed to death and in effect the life of the believer here and now that will continue ever after.

The word *καὶ* is a Greek conjunction often translated ‘and’, when it is translated ‘also’ or ‘too’ it acts as a cumulative particle, translating *καὶ* as ‘even’ or sometimes ‘also’ is usually for emphasis, *The Analytical Greek Lexicon* shows that by the time of the NT *καὶ* was used as an adversative and in introducing the apodosis of a sentence⁸⁹ but here it seems it has been used in the context of a hendiadys,⁹⁰ and translated as ‘and’. The ‘and’ translated here does not connote the strong sense of a conjunction in distinguishing between two words.

ἀφθαρσίαν as mentioned in chapter one of this thesis is an accusative singular of *ἀφθαρσία* which is translated literally as incorruptible, immortality or imperishable⁹¹, figuratively it depicts soundness, purity, purely, unending existence, sincerely or constantly unending.⁹² Thus by implication the word *ἀφθαρσίαν* used by Paul here is expressing the quality or nature of the *ζωήν* as an “immortal life” that is pure and sincere of any decay and as such is constantly unending. Here the apostle seems to have a new phrase (*ζωήν καὶ ἀφθαρσίαν*) as a replace for his usual *ζωήν αἰώνιον* translated “eternal” or “everlasting life” (1 Tim. 1:16) yet both phrases express more or less the same idea even in this context. Mounce says of *ἀφθαρσία* (incorruptibility) that when is joined with *ζωήν* (life) is synonymous with eternal life.⁹³

⁸⁹ *The Analytical Greek Lexicon*, p. 208. An adversative introduces words, phrases or clauses that express opposition or contrast whilst apodosis is a main clause explaining the consequences in a conditional statement.

⁹⁰ Encarta dictionary 2009. Hendiadys is a figure of speech, functioning as a literal device that expresses an idea by means of two words linked by “and” instead of a grammatically more complex form such as an adverb qualifying an adjective. Example; nice and soft rather than nicely soft. Thus using two words when only one thing is meant.

⁹¹ Mounce, *The Analytical Lexicon to the Greek New Testament*, p. 108.

⁹² Mounce, *The Analytical Lexicon to the Greek New Testament*, p. 108.

⁹³ Mounce, *Word Biblical Commentary 46*, p. 485.

Thus the *καὶ* used here does not act in the strong sense of a conjunction (i.e. contrast or distinction) but only as a hendiadys such that the “immortality” described reveals the quality or nature of the “life”. Kelly calls it “...the nature of the risen...life characterized by immortality...”⁹⁴ Guthrie sees a link between the words *ἀφθαρσία* and *ζωήν* by the apostle and says; “By linking immortality...with life, the apostle defines more closely the quality of life...Christians possess a life which cannot decay ...”⁹⁵ Knight thinks in line with Guthrie and says: Paul joins to *ζωήν* the word *ἀφθαρσίαν*...to provide the appropriate eternal dimension, just as he sometimes adds the word “eternal.”⁹⁶ Stott however expresses uncertainty as to whether there is any distinction between the words “life” and “immortality”, yet shares almost a similar view with Guthrie and Knight, for him they may be synonymous, the second defining the first.⁹⁷ Barrett informs that; possibly “life” refers to the new life accessible in this world, and “immortality” to its prolongation after death.⁹⁸ Some scholars already see the words together: Mounce calls it the “incorruptible life”⁹⁹ Stott¹⁰⁰ and Marshall¹⁰¹ call it the “immortal life”.

Though all the scholars have different ways of alluding to the relationship between “life” and “immortality” none of them outrightly agree to any sharp distinction between these two words, such that the phrase could either be seen as a hendiadys or as together in reference to the kind of life that has been made manifest.

⁹⁴ John Davidson Kelly, *The Pastoral Epistles: I Timothy, II Timothy and Titus* (35 Bedford Row: A & C Black Publishers Limited, 1986), p. 164.

⁹⁵ Guthrie, *The Pastoral Epistles*, p. 130.

⁹⁶ Knight, *The Pastoral Epistles*, p. 376.

⁹⁷ Stott, *The Message of 2 Timothy*, p. 38.

⁹⁸ C. K. Barrett, *The Pastoral Epistles: The New Clarendon Bible* (Oxford: Oxford University Press, 1963), p. 195.

⁹⁹ Mounce, *Word Biblical Commentary 46*, p. 485.

¹⁰⁰ Stott, *The Message of 2 Timothy*, p. 39.

¹⁰¹ Howard I. Marshall and Philip H. Towner, *A Critical and Exegetical Commentary on the Pastoral Epistles* (59 George Street: T&T Clark LTD, 1999), p. 708.

2 Timothy 2 according to Barnes is made up of various exhortations and encouragements to duty; he argues that Timothy is exhorted to study and avoid the unimportant strife which was then raging.¹⁰² The pericope gives a test case of Hymeneus and Philetus who by unprofitable speculations had been led to deny a fundamental doctrine (15-18). Nevertheless the foundation of God remained firm, those that were truly his were known and would not apostatize (19). Paul shows that not all will embrace true religion and so with the 'big house metaphor' he depicts that all sorts of Christians exist; some for the use of honourable duties and others for dishonourable ventures, and says if anyone would purge himself from the dishonourable, he would be a vessel meet for the Master's use; 2 Tim 2:20-21¹⁰³.

The Greek phrase $\alpha \mu \epsilon \nu \epsilon \iota \varsigma \tau \iota \mu \eta \nu \alpha \delta \epsilon \epsilon \iota \varsigma \alpha \tau \iota \mu \acute{\iota} \alpha \nu$ is translated into the English as "some to honor, others to dishonor" (2 Tim. 2:20b, KJV).

The pronoun α is used both as a nominative and accusative plural neuter of the reflexive pronoun $\alpha \upsilon \tau \omicron \varsigma$ meaning who or which. The intensifying particle $\mu \epsilon \nu$ usually in a sequel or mostly with $\delta \epsilon$ correspondent indicates that the term or clause with which it is used, stands distinguished from another. The singular $\alpha \mu \epsilon \nu \dots \alpha \delta \epsilon$ is translated "one...another", however the plural, $\alpha \mu \epsilon \nu \dots \alpha \delta \epsilon$ (which is the case in context) is translated "some...others" hence the phrase "some to honor, others to dishonor" (KJV).

The preposition $\epsilon \iota \varsigma$ is usually followed by the accusative and translated as 'to' or 'into'. Wenham says sometimes it defines more closely the degree of extension¹⁰⁴ and when so it is translated; as

¹⁰² Barnes, *Commentary on the Bible*.

¹⁰³ Barnes, *Commentary on the Bible*.

¹⁰⁴ J. W. Wenham, *The Elements of New Testament Greek* (Cambridge: Cambridge University Press, 1987), p. 44.

far as, to the extent of, until, in the presence of, for or for the use or service of¹⁰⁵. However the sense here seems to favor the contextual translation of εἰς as ‘to’, ‘for’ or ‘for the use of’.

τιμὴν is an accusative singular of the noun τιμή which means; a pricing, or estimation of worth and by implication price or value of a thing or more emphatically a thing of great price or something costly.¹⁰⁶ Metonymically, Mounce says the word connotes a thing of price and collectively denotes preciousness, substantial value or real worth¹⁰⁷. For Mounce the noun τιμή can also be defined by such words as; careful regard, honor, state of honor, dignity, veneration, reverence, mark of favor or consideration.¹⁰⁸ The contextual idea in 2 Timothy 2:20 is that of reverence, honor or noble the context hardly permits the translation of τιμὴν as ‘respect’.

ἀτιμίαν the opposite of τιμὴν is the accusative singular of the noun ἀτιμία which is from the root word ἄτιμος. ἄτιμος defines such ideas as; dishonor, ignoble, debase, indecorum, vileness, indignity or mean use.¹⁰⁹ The context of ἀτιμία in 2 Timothy allows the translation; dishonor, ignoble or mean use.

Thus by implication Paul could be understood as saying, in that large house with several utensils or articles. Some are meant for the use of, or service of nobility, reverence or honor, and others are employed for dishonorable, ignoble, debase or menial use and that the work (either noble or ignoble) embarked by each of these vessels are based primarily on the nature of the vessel.

¹⁰⁵ *The Analytical Greek Lexicon* p. 119.

¹⁰⁶ *The Analytical Greek Lexicon*, p. 405.

¹⁰⁷ Mounce, *The Analytical Lexicon*, p. 451.

¹⁰⁸ Mounce, *The Analytical Lexicon*, p. 451.

¹⁰⁹ *The Analytical Greek Lexicon*, p. 58.

Marshall cites Maurer on this and says “evaluation by material is the same as that by purpose.”¹¹⁰ Thus for Marshall vessels of honour acquired such honour by the use they are put into, likewise dishonourable vessels, also by the use they are put into.

The use of the particles ἅ μὲν...ἅ δὲ (*some...others*) is what introduces the idea of contrast between the honorable material (made of gold & silver) and the dishonorable materials (made of wood and clay)¹¹¹.

Paul by this metaphor seeks to drive home the message that those who have assumed the position of false teachers (among them are Hymenaeus and Philetus, 2:17 cf. 1 Tim 1:20) propagating false doctrine have menial or dishonorable use in the Christian community (the large house), who will eventually be discarded. However the Timothy and Paul group committed to sound teaching are the precious and valuable vessels who have so much worth and use that they cannot be disregarded or discarded.

The metaphor does not insinuate that God calls some to honour and others to debase or dishonourable worth and use but rather it is one’s responsibility to purge himself (2:21) in order to be a vessel of honour for honourable use. Marshall endorses this when he asserts;

“...the metaphorical application...to the church...(is)...in terms of people who hold to the truth and to godliness...therefore useful and destined for honour in contrast to those who hold to error and ungodly conduct...useless and destined for judgment.”¹¹²

Thus for Marshall the value placed on a vessel is directly proportional to the use of the vessel and this precious privilege is the responsibility of the vessel, and by implication the Christian.

¹¹⁰ Marshall, *The Pastoral Epistles*, p. 760.

¹¹¹ Which are so precious in their worth and use that they cannot be discarded and vessel of dishonour so menial in their worth and use (for rubbish bin) that they are easily discarded.

¹¹² Marshall, *The Pastoral Epistles*, p. 761.

It is therefore proper for one to put no distinction between the nature of a vessel and its use, if there ever be such a distinction it will be overly subtle¹¹³ to require much attention.

2.9 Conclusion

This chapter was presented in two major parts; the background study to the PE and exegesis of some words and phrases in 1 Timothy 6:10a; 2 Timothy 1:10b, 2:20b; Titus 1:7, 11b. The background study delineated a discussion on the origin and use of the term 'PE', authorship and dates as well as what occasioned the writing of the PE and the purpose for writing. The second half of the chapter handled the exegesis of the selected texts to ascertain from their respective pericope and from the Greek source, the very meaning that the texts sought to convey to its first hearers. In the next chapter we will take a retrospective look at Akuapem history as well as discuss the production history of the Akuapem-Twi Bibles.

¹¹³ Mounce, *Word Biblical Commentary* 46, p. 531.

CHAPTER THREE

A Retrospective View of Akuapem and the Historical Production of the Akuapem-Twi Bible

3.0 Introduction

In Chapter Two we discussed the background of the Pastoral Epistles (PE), deliberating on such issues as the authorship of the epistles, the date and audience to whom they were written as well as the occasion and purpose of writing. The second part of that chapter focused on the exegesis of the assumed problematic texts from the PE (1 Timothy 6:10a; Titus 1:7, 11b; 2 Timothy 1:10b and 2:20b).

In this present chapter our concern is on a brief history of Akuapem with particular emphasis on their; early history and make up, land, distribution of people and the political structure in the Akuapem state.

The Akuapem-Twi dialect of the Akans coupled with its influences as one of the first spoken dialects reduced to a written form by early missionaries is of concern in this chapter. Customary practices with respect to festivals and mode of inheritance have also been discussed in this chapter, the concluding discussion delineates a historical survey of the chronological production of the Akuapem-Twi Bible.

3.1 Early History and Make-Up of Akuapem

The history of the Akuapem people is an interesting one; the people of Akuapem belong to a larger group in Ghana called the Akans. The Akans constitute the largest group of people in

Ghana totaling well over half of the population, they inhabit five (5) of the ten (10) administrative regions of Ghana and occupy part of the sixth as well.¹¹⁴ Akuapem is made up of three main groups of people (the fourth group may be the few visitors of other stock): The Guans-usually considered as the aboriginals and the Akans consisting of two descendants of an immigrant group. Akwamu is the first of this immigrant group who exercised suzerainty over the Guans and the late overlords Akyem-Abuakwa who supported the Guans in overthrowing the Akwamu suzerainty.

Early inhabitants of the Akuapem area according to oral tradition¹¹⁵ and written records¹¹⁶ support the Guans as the first settlers. According to Kwamena-Poh the recorded history of what is now Akuapem dates as far back as the beginning of the seventeenth century, during which era a Dutch map of countries of the Gold Coast dated 25th December, 1629, identifies the present-day Atweasin, Aburi and Larteh as Equea, Abera and Latebe respectively¹¹⁷. These communities might have been originally occupied by Guans as the main inhabitants before the invasion of Akwamu and subsequently Akyem-Abuakwa. The Guan communities were in the main theocratic and predominantly farmers, their system of governance (ruled by chiefs) as they have it now was instituted by their Akan over-lords. The Guans, before the arrival of the Akyem lived in separate settlements independent of each other; their way of settlement (as discussed in chapter one) gave them their name “Akuw” “Apem” (thousand groups). Kyeremateng reiterates

¹¹⁴ Buah, *A History of Ghana: Revised and updated*, p 8.

¹¹⁵ An interview with Ernestina Afriyie (Lecturer; Akrofi-Christaller Institute, Akropong) by Emanuel A. Twum-Baah on 6th February 2014. She emphasized that oral tradition has it that the early settlers were Guans who had established themselves in the region by the early decades of the seventeenth century.

¹¹⁶ Most of these discussions are found in Ebenezer Ayesu, “Tradition and Change in the History of Akuapem (Ghana) Chieftaincy During British Colonial Rule, 1874 - 1957” (PhD thesis, Indiana University, 2011), pp 103-105, 117.

¹¹⁷ M. A. Kwamena-Poh, “History”, in *Akwapim Handbook*, eds. David Brokensha, (Tema: Ghana Publishing Corporation, 1972), p 33.

that, their weakness lay in their organization, in independent groups, without a unified central command, as implied in their name “Akuw” “Apem” (thousand groups).¹¹⁸ This manner of Settlement might have probably given the Akwamu invasion and their subsequent dominance little resistance.

History has it that the present day Guan-speakers had migrated from their nuclear area in the Black and white Volta Basin across the grass planes to their present home in Akuapem, Afutu and Gomoa. These Guan migrants comprised the *kyerepon*-Guan and Larteh-Guan groups with the Larteh-Guan group being the late comers. Though the actual date and the place from which these Guan migrants had come before their arrival in the Akuapem area is still in contention,¹¹⁹ nonetheless oral¹²⁰ and written¹²¹ sources support the view that by the beginning of the seventeenth century, the Guan communities were settled in their present location, and well established enough to attract Akwamu suzerainty by the middle of the seventeenth century.¹²² The process of annexation is believed to be one of a peaceful entry;¹²³ most probably the reason why the exact date of Akwamu’s invasion is lacking and not recorded in both oral and written history.

However the Akwamu people are remembered for the cruelty meted out to their subjects. It had been reported that some rulers of the Akwamu permitted the stealing and plunder of the Akuapem people. Sometimes it was not just direct plunder but the deliberate set-up for people to

¹¹⁸ Kyeremateng, *The Akans of Ghana: Their customs, History and Institutions*, p 42.

¹¹⁹ Kwamena-Poh, “History”, in *Akwapim Handbook*, p 35.

¹²⁰ Afriyie 6th February 2014.

¹²¹ Kwamena-Poh, “History”, in *Akwapim Handbook*, p 36.

¹²² Kwamena-Poh, “History”, in *Akwapim Handbook*, p 37.

¹²³ Kwamena-Poh, “History”, in *Akwapim Handbook*, p 37.

fall victim to it. The story is told of a chief of Akwamu and his entourage who deliberately planted women in each town and these women visited on yearly bases to find out which men had slept with them within that said period.¹²⁴ Culprits of such set-up were charged huge sums and when they were not able to pay they were sold into slavery or their friends would buy their freedom, and the women were made to benefit from the proceeds that came from this.¹²⁵ Perhaps the cruelest activities of the Akwamu were those during the reign of one of their rulers called Ansa Sasraku also referred to as Ansa Kwao.¹²⁶ During his reign he was alleged to have engaged several hundreds who were tasked with secretly catching subjects both under his protection as well as other nearby towns to supply the ever increasing demand of his slave trade. Amidst such unscrupulous acts, he had paid deaf ears to accusations against his nephews who went to the extent of testing the quality of their new guns by aiming between the breasts of young girls shooting to kill them, usually with the appellation, *Otuo no bo* (the gun is good or literally shoots well). Ansa Sasraku was said to have also made people to catch with their bare hands the thorny harvested palm fruit before it fell to the ground.¹²⁷ These questionable activities and dozens of such allegations obviously had incurred the displeasure of his subjects particularly on the score that Ansa Sasraku failed to address these issues. The issue of the overthrow of Akwamu suzerainty has been notoriously linked to the severe hands of Akwamu rulers.¹²⁸

¹²⁴ M. A. Kwamena-Poh, *Government and Politics in the Akuapem state 1730-1850* (London: Longman group Ltd, 1973), p 26. He attributes this to Roemer.

¹²⁵ Kwamena-Poh, *Government and Politics in the Akuapem state 1730-1850*, p 26. He attributes this to Roemer.

¹²⁶ Scholars and historians have argue that the name Ansa Sasraku like many others (such as Safori) were an appellation or a stool name usually adopted as a title by a ruler during his reign. There is truth in this, for is not uncommon today to have chiefs in the Akuapem area who bears the title Ansa Sasraku, therefore is most probable that Ansa Sasraku was the title or stool name and Ansa Kwao his real name. Kwamena-Poh has a similar discussion on this in his book: *Government and Politics in the Akuapem state 1730-1850*, pp 26, 27.

¹²⁷ These issues emerged from the oral interview with Jonathan Aseidu Asa-Ntow (formal Linguist of Aburi) by Emanuel A. Twum-Baah on 8th February 2014 and reiterated in a related interview by Richmond Offei Dei (Administrator: Office of the Okuapehene, Akropong) by Emanuel A. Twum-Baah on 14th February 2014.

¹²⁸ Kwamena-Poh, *Government and Politics in the Akuapem state 1730-1850*, p 22. He attributes this to Akuapem Tradition (see Appendix I).

This cruel over lordship of Akwamu lasted a period of about a hundred years until their overthrow.¹²⁹ Events preceding their overthrow were quite interesting; they can be linked to both both internal and external factors. The internal issues revolved round one Amu the nephew of Akonno (Ansa Sasraku's predecessor) who was denied ascension to the throne and instead Ansa Sasraku was made king. *Amu* had been denied on customary grounds of staying too long (about fourteen years) away from Akwamu capital.¹³⁰ The external factors rested in the main with the displeasure of the subjects under Ansa Sasraku's tyrannical rule. This made it easier for Amu who had cast an envious eye on the throne to convince and bribe¹³¹ some of the Akwamu subjects in starting a rebellion. According to Kwamena-Poh, the first phase of the uprising which took place around 1729 was spear-headed by Berekuso Aburi, Larteh and Dutch Accra under the leadership of Amu and could be termed as a 'civil war'.¹³² What seemed to be a revolt that sought to dethrone Ansa Sasraku and place Amu on the stool degenerated into a full blown or general war fought between the rebels and the loyal forces Akwamu. By the late 1729 and early 1930 several wars had been fought¹³³ until finally Akwamu defeated the Guans; the confederation forces that were defeated were now at the cruelest end of Akwamu suzerainty¹³⁴.

The defeated confederation as a result held a meeting at Abotakyi to find a way of liberating themselves from Akwamu's over-lordship. Of utmost importance in that meeting was one Nana Ofei Kwasi Agyeman, the Kamena chief. Nana Ofei Kwasi Agyeman suggested the invitation of

¹²⁹ Kwamena-Poh, "History", in *Akwapim Handbook*, p 38.

¹³⁰ Kwamena-Poh, *Government and Politics in the Akuapem state 1730-1850*, p 28. He has delineated an extensive discussion on the internal issues.

¹³¹ Kwamena-Poh, *Government and Politics in the Akuapem state 1730-1850*, p 30. He attributes this to V.G.K.

¹³² Kwamena-Poh, *Government and Politics in the Akuapem state 1730-1850*, p 30.

¹³³ Kwamena-Poh, *Government and Politics in the Akuapem state 1730-1850*, p 31.

¹³⁴ -----, "Akuapem from Yesterday to Today", in *2004 Akuapem Odwira Festival* eds. Mawunyo Sallah and Jackie Ofei-Nkansah, (Accra North: Imaging Konsult, 2004), p 9.

the two related powerful Kingdoms of the Akans, the Akyem Kotoku and Akyem Abuakwa¹³⁵ who were just beyond the borders lying in the west¹³⁶ and north-west region of Akwamu state. Nana Ofori Panyin was the king of the Abuakwa people and Nana Dokua the queen, their capital was Bansa and they had migrated recently not long before 1733, from Adanse.¹³⁷ The Akyem were believed to have been a long standing enemy of the Akwamu people and as such would have deemed the invitation as an opportunity. The entry of the Akyem into the war changed the leadership of the combined rebel forces from Amu to an experienced Abuakwa war-lord, Ofori Dua also known as Ofori Kuma or Safori¹³⁸. The ‘Akuw’ ‘apem’ (thousand groups) with the support of Akyem prevailed against the Akwamu and pursued them most probably as far as to the Volta, across which the Akwamu now have their present or new capital called Akwamufie, after the destruction of their formal capital at Nyanaose¹³⁹. Akwamu defeat was around late September with the final battle at Nsakyi that led to the capture of Ansa Sasraku on 21st September, 1730 and subsequently beheaded on 23rd September that same year.¹⁴⁰

The aftermath of the war granted the Akyem stock a permanent place as part of the present day Akuapem people. History has it that the Akyem people stayed in Akuapem permanently because their reward for their participation in the war was beyond what the ‘Akuw’ ‘apem’ (thousand groups) could afford.¹⁴¹ Yet others are of the view that the ‘Akuw’ ‘apem’ were afraid the Akwamu will return and therefore they asked the Akyem to stay, protect and rule over them for

¹³⁵ -----, “Akuapem from Yesterday to Today”, in *2004 Akuapem Odwira Festival*, p 9.

¹³⁶ Ayesu, “Tradition and Change in the History of Akuapem (Ghana) Chieftaincy During British Colonial Rule, 1874 - 1957”, p 102.

¹³⁷ -----, “Akuapem from Yesterday to Today”, in *2004 Akuapem Odwira Festival*, p 9.

¹³⁸ Kwamena-Poh, “History”, in *Akwapim Handbook*, p 39.

¹³⁹ Kwamena-Poh, *Government and Politics in the Akuapem state 1730-1850*, p 21.

¹⁴⁰ Kwamena-Poh, “History”, in *Akwapim Handbook*, p 39.

¹⁴¹ -----, “Akuapem from Yesterday to Today”, in *2004 Akuapem Odwira Festival*, p 13.

an indefinite period.¹⁴² A rather selfish reason the Akyem might have remained in Akuapem was reiterated by Kwamena-Poh, who suggests that the Akyem saw the Akuapem region as healthier, mountainous yet with a fertile tract of land essential for security from powerful enemies like the Asante and also suitable area for their territorial aggrandizement.¹⁴³ The above deliberations hints some sort of uncertainty as to why the Akyem stayed back in Akuapem. Nonetheless whichever was the reason the Akyem remained in Akuapem, it is obvious from their presence in the region that the proposal to stay was gladly welcomed and as history has it, a date was set when all the Akuapem people met at Abotakyi to swear the oath¹⁴⁴ of allegiance to the leader of the Akyem; an occasion that has been denied by some that it ever took place.

3.2 Land, Distribution of People and the Political Structure in the Akuapem State

3.2.0 Land

The land of Akuapem lies at the south-eastern corner of the eastern region of Ghana, with a common boundary to the south with the Ga, north-east with Kroobo, north-west with New Juabeng and west to the Akyem Abuakwa.¹⁴⁵ Akuapem on a general view has often been described as a mountainous area, which has earned it the designation “mountains” mostly among the residence of the *Ga* communities and its environs that are in a relatively lowland area. However to describe the Akuapem region as just a mountainous area is to ignore the valley, hill

¹⁴² -----, “Akuapem from Yesterday to Today”, in *2004 Akuapem Odwira Festival*, p 13.

Also in Kyeremateng, *The Akans of Ghana: Their customs, History and Institutions*, p 42.

¹⁴³ Kwamena-Poh, *Government and Politics in the Akuapem state 1730-1850*, p 45.

¹⁴⁴ Kyeremateng, *The Akans of Ghana: Their customs, History and Institutions*, p 42. Kyeremateng says that the oath is still in contention till today and is the reason leading to the breakup of Akuapem into three (3) parts:, North South and the Guan.

¹⁴⁵ Ebenezer Ayesu, “The Asafo in the Local Politics of the Akuapem state, 1900-1920; The Ankwansu Riots” (M Phil thesis, university of Ghana, 1998), p 17. He attributes his source of the boundary that Akuapem share with *Ga* to Irene Odotei and the boundaries of *Krobo*, *New Juabeng* and *Akyem Abuakwa* to a map of Ghana highlighting the position of the Akuapem state.

and plains that characterize this mountainous region.

Land ownership in Akuapem like many other places in Ghana lies in the hands of the people rather than the Omanhene who only acts as a steward and has the right of jurisdiction over the lands. Though there are stool lands or lands belonging to occupants of a stool, the right of parceling out a land, technically speaking, are the preserve of recognized family heads who act in the stead of the ancestors¹⁴⁶ believed to be the real owners of the lands.

3.2.1 Distribution of People in the Akuapem State

After the wars of the early 1730s, the ‘Abotakyi accord’ inaugurated the “Akuw” “apem” into an organized political state championed by the Akyem warlords. The people naturally divided into the Kyerepon-Guan, Larteh-Guan and the Twi-speaking Akan communities. The Kyerepon-Guan communities housed the seven (7) towns¹⁴⁷ of the Nifa (right wing) division of the state with Adukrom as their capital; The Larteh-Guan communities constituted the twin towns¹⁴⁸ of the Benkum (left wing) division, with Larteh-Ahenease as the capital of the division. The Twi-speaking communities comprised of two main groups with a rather late (third) group who were not originally Twi-speakers.

There were those of Akwamu origin who had remained neutral in the war or most probably had supported the rebels; they form the Adonten (centre) division with Aburi as their capital and now includes the towns of Ahwerease, Berekuso and Atweasin- an appendage of Aburi.

The second group of these Twi-speakers is the Akyem communities of Akropong and Amanokrom. Akropong is the seat of the Krontihene and the Okuapehene-the paramount chief of

¹⁴⁶ Interview with Asa-Ntow on 8th February 2014.

¹⁴⁷ *Abiriw, Dawu, Awukugua, Adukrom, Apirede, Aseseeso and Abonse.*

¹⁴⁸ *Larteh-Ahenase and Larteh-Kubease.*

the Akuapem state; the Gyaasehene heads the Gyaase (administrative) division and rules from Amanokrom, both inhabitants of these two towns are in the main Akyem. The third Twi-speaking group¹⁴⁹ as earlier indicated are the linguistic Akans believed to be originally Guan-speakers who had metamorphosed into Twi-speakers, and though linguistically Akans yet they remain culturally Guans. They are usually recognized as part of the Benkum (left wing) division which has Larteh-Ahenease as their capital.¹⁵⁰ The evidence of the nativity of these towns has usually been attributed to their customary practices, which has a lot in resemblance with the Guan-speaking communities. For the purposes of this study the original Twi-speaking communities of Akwamu and Akyem Abuakwa is in focus, paying particular attention to the towns of the Adonten (centre) division, the Gyaase (administrative) division and the capital or paramountcy of the Akuapem state, Akropong.

3.2.2 Political Structure in the Akuapem State

Both oral tradition¹⁵¹ and written history¹⁵² support the view that the entourage from Abuakwa created the Akuapem state around the early years of 1730s. Ofori Dua (also known as Ofori Kuma Safori) the leader of the entourage was credited with establishing the Akyem Abuakwa dynasty in Akuapem and became the first occupant of the *Okuapehene* (paramount) stool¹⁵³.

In the political structure of the Akuapem state, the Okuapehene occupies the paramountcy in succession of Ofori Kuma and rules from Akropong. The next in rank is the Krontihene who also

¹⁴⁹ They include the towns of Abotakyi, Mamfe, Mampong, Tutu, and Obosomase.

¹⁵⁰ Most of these discussions are deliberated on in Kwamena-Poh, "History", in *Akwapim Handbook*, p 34.

¹⁵¹ Afriyie 6th February 2014. Also in a related interview with Asa-Ntow on 8th February 2014.

¹⁵² _____, "Akuapem from Yesterday to Today", in *2004 Akuapem Odwira Festival*, pp 14, 15.

¹⁵³ Kwamena-Poh, "History", in *Akwapim Handbook*, pp 41 - 42. He thinks of another leader one Sakyiama with an appellation of Safori who should be credited with the creation of the Akuapem state and as well as the first occupant of the *Okuapehene's* stool.

has his base in Akropong and acts in the absence of the Okuapehene. The third rank is occupied by the Gyaasehene who operates from Amanokrom regarding administrative duties of the state. The Gyaase (administrative) division is made up of the blood relations of the Okuapehene. At the bottom of the ranking are the three divisional wing-chiefs of Nifa, Adonten and Benkum. The wing chiefs had acquired their titles from their military roles. The Nifahene flanked the right side of the Omanhene or the *Okuapehene* in battle, with the Benkumhene on the left wing whilst the Adontenhene acts as the vanguard. The Nifahene is the ruler of the Kyerepon-Guan speaking communities, the Adontenhene rules the Akwamu people and have his base at Aburi; he occupies the central division of the wing and has the chiefs of Ahwerease Berekuso, Kitase and Gyankama as his subordinates. The last but not the least of the three lower divisional chiefs is the Benkumhene who has Larteh-Ahenease as his base and rules the Larteh-Guan communities. The rest of the original Kyerepon-Guan speakers of the Nifa (right wing) division and the Larteh-Guan Speakers of the Benkum (left) wing division have no settlers and had maintained their original Kyerepon and Larteh dialects of the Guan language respectively. According to Ayesu the chiefs were firstly ahemfo (chiefs) of their own right in their towns and of the rank of opakani (owner of a palanquin) and as such enjoyed the privilege of riding in a palanquin. The hierarchy descends with the *adekro* (village chiefs) and *Abusua mpaninfo* (heads of families)¹⁵⁴.

3.3 The Language of the Akuapem People (The Akuapem-Twi Dialect)

It has been assumed there are two main spoken dialects (Twi and Guan) in Akuapem, besides the pocket of languages spoken by later visitors, as is commonly seen in most settlements. The Twi

¹⁵⁴ Ayesu, "The Asafo in the Local Politics of the Akuapem state, 1900-1920; The Ankwansu Riots" p 32.

dialect is by far the most spoken in Akuapem (by more than half of the entire population),¹⁵⁵ whilst the Kyerepon-Guan and Larteh-Guan of the Guan dialect are spoken by relatively smaller numbers, with some of the Larteh-Guan communities¹⁵⁶ as indicated earlier, losing their original Guan dialect to the Akuapem-Twi.

According to Stewart it will be misleading to refer to ‘Twi’ or ‘Guan’ as a language but rather dialects: For him Asante-Twi, Akuapem-Twi and Fante-Twi, are dialects of the Akan language while Guan is a whole group of distinct languages of which only one namely, Kyerepon-Larteh-Anum is spoken in Akuapem.¹⁵⁷ The Akan language (under which we have the Twi dialect) and Guan belong to the Volta-Comoe group of languages,¹⁵⁸ which originated from the Western Sudanic family.¹⁵⁹ The Volta-Comoe language has three (3) main sub-groups: *Ono*, *Tano* and *Guan*.¹⁶⁰

The focus of this study is on the Twi dialect and in this case the usually referred Akuapem-Twi, which falls under the Akan language of the *Tano* group and is the dialect of the five (5) reading communities¹⁶¹ of the Akuapem-Twi Bible.

It has been said that Twi as a whole can broadly be divided into two subgroups, Twi and Fante, with Twi having a further divide into Asante-Twi and Akuapem-Twi.¹⁶² The fact is that upon careful examination it would be revealed that Akuapem-Twi is more closely related to Fante-Twi than it is to Asante-Twi and that the main sub-division of the language rather lies between

¹⁵⁵ Kyeremateng, *The Akans of Ghana: Their customs, History and Institutions*, p 27. Kyeremateng believes it is almost a lingua franca (in Ghana) because of its predominant usage among the native languages of Ghana.

¹⁵⁶ They include the towns of Abotakyi, Mamfe, Mampong, Tutu, and Obosomase.

¹⁵⁷ Stewart, “The Languages”, in *Akwapim Handbook*, p 80.

¹⁵⁸ Stewart, “The Languages”, in *Akwapim Handbook*, p 80.

¹⁵⁹ Stewart, “The Languages”, in *Akwapim Handbook*, p 81.

¹⁶⁰ Stewart, “The Languages”, in *Akwapim Handbook*, p 81.

¹⁶¹ These are Berekuso, Aburi-Atweasin, Ahwerease, Amanokrom, and Akropong.

¹⁶² Kyeremateng, *The Akans of Ghana: Their customs, History and Institutions*, p 27.

Asante, Akyem, Asin, Kwahu and Brong in one category, with Fante, Akuapem and Akwamu also in another. Christaller depicts that the Akuapem-Twi dialect is made up of Akyem and Akwamu, and has points of contact with Brõŋ and Fante.¹⁶³ One might not be far from right in agreeing with Christaller that Akuapem-Twi in its present form had been the composition of both the languages of Akyem and Akwamu; seeing that Akwamu had been overlords of the Akuapem people for several decades, about a hundred years¹⁶⁴ whilst Akyem, a rather late overlord established its lordship around the early years of the 1730s after the fall of Akwamu suzerainty.¹⁶⁵ Today both Akwamu and Akyem have a greater proportion of settlers in Akuapem, constituting two of the three major groups of settlers in Akuapem (with Guan being the third).

3.3.0 The Etymology of the Words ‘Akan’ and ‘Twi’

The relationship that exists between the Akan language and the Akuapem-Twi dialect is that the Akan language consists of a number of dialects under which Akuapem-Twi falls as one of it.

Etymology of the word ‘Akan’ has usually been attributed to *kan* a word in the Akan language meaning “first”, “foremost”, “genuine” or “pure”. The sense implied in these words is that Akans are considered as aboriginals or first settlers and as such are pure or genuine people of Ghana.¹⁶⁶ Therefore to refer to an Akan (*Ɔkanni*) implies a nicely refined, well-mannered, civilized or a cultured person.¹⁶⁷ Usually it is used as an appellation of superiority complex underscored by

¹⁶³ Christaller, *Dictionary of the Asante and Fante Language: Called Tshi (Twi)*, p XIII – Introduction.

¹⁶⁴ Kwamena-Poh, “History”, in *Akwapim Handbook*, p 38.

¹⁶⁵ Ayesu. “Tradition and Change in the History of Akuapem (Ghana) Chieftaincy During British Colonial Rule, 1874-1957”, p 17.

¹⁶⁶ An interview with Daniel Anguah Attuah (Head of Akuapem-Twi: Bureau of Ghanaian Languages-Kaukudi) by Emanuel A. Twum-Baah on 12th February 2014.

¹⁶⁷ Kyeremateng, *The Akans of Ghana: Their customs, History and Institutions*, p 26.

such expressions as “*Aninguase mfata ɔkanniba*” (Disgrace should not be bedfellow of the Akan).¹⁶⁸

The etymology of the Akuapem dialect ‘Twi’—usually considered as a subdivision of the Akan language, comes from the word *twi* which is understood in the Akuapem dialect to mean; “rub” or “polish”.¹⁶⁹ Therefore the term ‘Twi’ can be deduced as a polished or refined dialect belonging to a genuine born (*ɔkanni*- an Akan) of Ghana.

3.3.1 The Influence of the Akuapem-Twi Dialect

The Akan language as noted earlier is spoken by nearly half the population of Ghana; it acts as the second language for a greater proportion of Ghanaians; and is by far the most widely spoken language.¹⁷⁰ It is interesting to know that the Guan language which used to be spoken throughout the then Gold Coast was superseded in many places in the course of time by the Twi dialect,¹⁷¹ of particular mention are some of the Larteh-Guan towns¹⁷² in the Akuapem area that had lost their original Guan language to the Akuapem-Twi and are only linked to their Guan neighbors in the similarities they share in their customary practices. The Akan influence is felt today with some of its words being heard in certain languages who had maintained their original language till now; notable among such is the Ga language.¹⁷³

¹⁶⁸ Kyeremateng, *The Akans of Ghana: Their customs, History and Institutions*, p 26.

¹⁶⁹ Christaller, *Dictionary of the Asante and Fante Language: Called Tshi (Twi)*, p XIII – Introduction.

¹⁷⁰ Stewart, “The Languages”, in *Akwapim Handbook*, p 81.

¹⁷¹ Christaller, *Dictionary of the Asante and Fante Language: Called Tshi (Twi)*, p XIII – Introduction.

¹⁷² They include the towns of Abotakyi, Mamfe, Mampong, Tutu, and Obosomase.

¹⁷³ Stewart, “The Languages”, in *Akwapim Handbook*, p 84.

The influence of the Akuapem-Twi dialect reached its astronomical heights during the Basel missions era which dates back as early as 1828.¹⁷⁴ Until the arrival of the missionaries, Akuapem-Twi had been known mainly as a spoken dialect. The Basel missionaries introduced the orthographies for the written form of Akuapem-Twi around the mid 1840s when the Basel missionaries premiered the earliest publication of Scripture portions.¹⁷⁵ Since then Akuapem-Twi dialect had received more attention than any other, that it may be more important than it in terms of numbers.¹⁷⁶ The missionaries from the new written form of Akuapem-Twi produced Grammar books and dictionaries¹⁷⁷ and established several schools in the Akuapem area that focused on the use of Akuapem-Twi. According to Irene Odotei, the missionary factor is what gave the Akuapem-Twi a place of prominence among other dialects or languages. Akropong became the ‘Harvard’ that pastors; teachers and catechists were trained for mission and education. As a result the Akuapem dialect with its philology went along with these trainees to other parts of the then Gold Coast where they were sent.¹⁷⁸ She adds that for one to engage in formal education, it was of necessity to know the Akuapem dialect.¹⁷⁹ Thus formal education was spread with the dialect, philosophy, worldview and cultural category of the Akuapem so far as the Basel missionaries and their schools were concerned. The effect is still seen today, with several written materials of the Presbyterian Church, especially their hymnal, still written in the Akuapem dialect. According to Dickson the headquarters of the missionaries was in Akropong where a

¹⁷⁴ Ekem, *Early Scriptures of the Gold Coast*, p 51.

¹⁷⁵ Ekem, *Early Scriptures of the Gold Coast*, p 51.

¹⁷⁶ Stewart, “The Languages”, in *Akwapim Handbook*, p 85.

¹⁷⁷ Stewart, “The Languages”, in *Akwapim Handbook*, p 84. Of particular mentioning was the first Akuapem Grammar in 1853 by H. N. Riis: *Elemente des Akwapim-Dialekts der Odschi-sprache* (‘Elements of the Akwapim Dialect of the Twi Language’). J.G Christaller also produced in 1875 and 1881 respectively ‘A Grammar of the Asante and Fante Language called Twi’ and a dictionary.

¹⁷⁸ An interview with Irene Odotei (Institute of African studies, University of Ghana, Legon), by Emmanuel Twum-Baah, 11th February, 2014.

¹⁷⁹ Odotei, 11th February, 2014.

school was built that drew people from far and near.¹⁸⁰ Ekem also makes mention of one David Asante who was trained in a seminary in Akropong built by the Basel mission.¹⁸¹

3.4 Customary Practices of the Akuapem People

The Akans who constitutes the Twi-speaking Akwamu and Akyem in the Akuapem area are distinct from their Guan neighbours with respect to their dialect (as noted earlier), festival and mode of inheritance.

The Akans celebrate Odwira whilst Ohum is celebrated by the Guans. However the rite of purification, remembrance and thanksgiving (for the harvest) are a common feature in both festivals. It is more characteristic in the Akan Odwira festivals of Akuapem for the people to sanctify themselves to get in-tune with their inner-selves, remember prominent citizens, geniuses and deceased relatives. There is reflection upon past wars and triumphs coupled with farm yields or bumper harvest, crowned with feast and merry making to appease their souls.¹⁸² The Akan stock of Akuapem, because they were politically inclined had as part of their purification rites the cleansing of stools, a rite that was later incorporated by their Guan neighbours who were rather theocratically inclined. Ayesu reiterates that the ceremonies of the Guan-speaking communities were originally not connected with chieftaincy or stools but rather with the gods,¹⁸³ and as such were strongly attached to shrine priests; notable among them are Bosomptra of Abiriw and still the famous shrine of Akonedi in Larteh-Kubease.

¹⁸⁰ K. B. Dickson, "Settlements", in *Akwapim Handbook*, eds. David Brokensha, (Tema: Ghana Publishing Corporation, 1972), p 94.

¹⁸¹ Ekem, *Early Scriptures of the Gold Coast*, pp 56, 57.

¹⁸² Gladys Owusu-Agyakwa, "Festivals Held in the Akuapem Traditional Area", in *2004 Akuapem Odwira Festival* eds. Mawunyo Sallah and Jackie Ofei-Nkansah, (Accra North: Imaging Konsult, 2004), p 23.

Owusu-Agyakwa (a retired teacher from Twifo Amammuisem) translated from (pages 31- 36) the book; "The Art and Culture of Akuapem Festivals: Odwira and Ohum" authored by Safori Fianko of Akropong Akuapem.

¹⁸³ Ayesu, "The Asafo in the Local Politics of the Akuapem state, 1900-1920; The Ankwansu Riots" p 19.

In terms of inheritance the Akan stock of Akuapem are matrilineal whilst their Guan neighbours are patrilineal. There are also communities¹⁸⁴ who are linguistically Akans but are Guans in their customary practices and system of inheritance (patrilineal). These communities as indicated earlier were originally Guans who had been influenced by their Akan-Akuapem neighbours.

3.5 Historical Production of the Akuapem-Twi Bible

A brief survey of the historical outline of the translation and production of the Akuapem-Twi Bibles reveals the strenuous effort and team work of both foreign missionaries and local indigenes. The effort and dedication of the Basel missionaries Johann Gottlieb Christaller, J. A. Mader and Eugene Rapp, along with their African indigenous co-workers David Asante, Clement Anderson Akrofi among many others, cannot be over emphasized. Early records of such collaborated efforts by the Basel missionaries and their indigenous co-workers in translation work dates as far back as mid nineteenth century (around 1845-1846), during which period a premier translation was produced that contained among others translation of portions of the Old and New Testament.¹⁸⁵

A major translation work of the Bible into the Akuapem-Twi dialect was started by the Basel Missionary Christaller and David Asante with a team of local indigenous helpers around 1859, six years after Christaller arrived (1853) in the then Gold Coast. The translation consisted of the four Gospels and Acts; it was published by the British and Foreign Bible Society (BFBS)¹⁸⁶ in 1859. The translation work was not without its own challenges; ill health took Christaller to

¹⁸⁴ They include; Abotakyi, Mamfe, Mampong, Tutu, and Obosomase.

¹⁸⁵ Ekem, *Early Scriptures of the Gold Coast*, pp. 51, 52. The premier was entitled *Ojikassa kannehuma. Yankupong Asem*, meaning a reading book (premier) in the *Oji* (Twi) language: The word of God. Included in this publication were Bible stories from the Old and New Testaments, the Ten commandments, the Lord's Prayer and the Apostles' Creed.

¹⁸⁶ Ekem, *Early Scriptures of the Gold Coast*, p. 55.

Basel during the period of the translation but with the assistance and help of David Asante, a local indigene from Akuapem who had travelled from the Gold Coast to Basel for theological training, the translation of the Gospels and Acts saw the light of day.¹⁸⁷

J. A. Mader along with some local Akuapem indigenes continued the earnest exercise of translating the books of Genesis, Romans, 1, 2 and 3 John, Revelation which were published around 1861 during Christaller's sick leave in Basel. Mader and his team continued the work of translation with the completion of 1 and 2 Corinthians and Galatians before the arrival of Christaller to the Gold Coast in 1862.

The return of Christaller saw the resumption of translation work with his team of indigenous co-workers, continuing with the books of Ephesians, Philippians, and Colossians as well as 1 and 2 Thessalonians. The hard earned effort and dedication of the translators paid off with the completion of the New Testament in the following year (1863) of Christaller's return to the Gold Coast. The translation team of Christaller handled 1 Timothy, Philemon and Hebrews whilst Mader and his team continued with 1 and 2 Peter, James and Jude of the remaining books of the New Testament.¹⁸⁸ Further revision work on the translations was carried out on the whole NT books and the new revision published in 1864 by the BFBS.

The attention naturally moved towards the translation of the Old Testament after the publication of the New Testament. By the year 1866 a translation of the books of Proverbs and Psalms had been published and much credit given to the local indigenes for their contribution in the translation.¹⁸⁹ Thus by 1866 the whole of the New Testament coupled with portions of the OT:

¹⁸⁷ Ekem, *Early Scriptures of the Gold Coast*, p. 59.

¹⁸⁸ Ekem, *Early Scriptures of the Gold Coast*, pp. 61, 62. Most of the above deliberations had been discussed by Ekem.

¹⁸⁹ Ekem, *Early Scriptures of the Gold Coast*, p. 64. Much credit was given to local indigenes for their contribution

Genesis, Psalms and Proverbs had been published for use by the missionaries and catechists of the Basel missions in their work of evangelization among the indigenes of Akuapem. It is worthy of note to mention here that some other literature was produced in addition to the fragment of Bible books published.

Serious translation work however continued until the rest of the Old Testament books were completed and published along with the New Testament, but not without a revision of it. In the year 1871, the collaborated effort of Christaller, Mader¹⁹⁰ and their African indigenous co-workers, especially David Asante and Theophilus Opoku had paid off with the publication of the first full Akuapem-Twi Bible. Though this full Akuapem-Twi Bible might have had the Akuapem-Twi dialect primarily in focus, nonetheless it had been tailored in a way that was mutually intelligible among several Akan readers such as the Akyem, Asante and Fante¹⁹¹ among others.

The reality of the 1871 Akuapem-Twi full Bible came not without its own loses: The wife of Christaller, Emile died and two years later (1868) Christaller left the Gold Coast for good never to return to it again; he was however actively involved till the completion of this first Akuapem-Twi full Bible.

Revision work on the New Testament as well as the Old Testament continued until a new revised publication of the New Testament came out in 1897, and subsequently the entire revision of the 1871 version was published in 1900.¹⁹² An unfortunate breach in the translation history resulted

especially Catechist Isaak Ostertag, David Asante and Jonathan Palmer.

¹⁹⁰ Aloo Mojalo, "Bible Translation and Christian Theological Education in Africa: A Historical and Pan-African overview". In *Handbook of Theological Education in Africa*, Isabel Apawo Phiri and Dietrich Werner, (Dorpspruit: Cluster Publication, 2013) p. 491.

¹⁹¹ Ekem, *Early Scriptures of the Gold Coast*, p. 66.

¹⁹² Mojalo, "Bible Translation and Christian Theological Education in Africa: A Historical and Pan-African

with the death of David Asante in 1892 and Christaller in 1895¹⁹³ before the publishing of the 1900 revised edition of the first Akuapem-Twi full Bible of 1871.

The period of the First World War and its aftermath brought translation work to a halt for a while, seeing that the Scottish who replaced the German Missionaries did not concern themselves with translation work.¹⁹⁴ It was not until 1940 that Eugene L. Rapp a Basel Missionary along with H. J. Keteku and J. A. Birikorang indigenous co-workers and a host of other indigenes sought to do a revision of the 1957, NT version published by the BFBS.¹⁹⁵ During this same year of 1957, two fragments (the Gospel according to Mark and John) of the New Testament were produced separately in both the Asante-Twi and Akuapem-Twi dialects. The 1957 initiative developed further into the production of a full Bible in both the Akuapem-Twi and Asante-Twi dialects which were published in 1964. The credit of this revision exercise had been the effort and contribution of the team that included Keteku and Clement Anderson Akrofi, local indigenes, and Akrofi in particular who played a principal role in the revision of the 1960 Akuapem-Twi Bible which was published in 1964.

The quest to have a unified Akan translation¹⁹⁶ with a common orthography had not been so much successful; nonetheless the Bible Society of Ghana has initiated efforts to do a concurrent revision of the various Bibles in the Akan dialects and other Ghanaian languages of which Akuapem-Twi dialect is of interest to us in this study.

overview”, p. 491.

¹⁹³ Ekem, *Early Scriptures of the Gold Coast*, p. 69.

¹⁹⁴ Ekem, *Early Scriptures of the Gold Coast*, p. 74.

¹⁹⁵ Ekem, *Early Scriptures of the Gold Coast*, p. 74.

¹⁹⁶ Mojalo, “Bible Translation and Christian Theological Education in Africa: A Historical and Pan-African overview”, p. 491.

The preface to the latest 2012 Akuapem-Twi Bible edition published by the Bible Society of Ghana revealed that since the 1964 translation there have not been any major revision of the Akuapem-Twi Bible which is believed had a number of problematic issues that needs to be addressed. However after the publication of the 2012 new edition that was hoped to have tackled these concerns, there still exist a number of translation and exegetical challenges. The focus of this study is to contribute to the revision exercise after the 2012 Akuapem-Twi Bible translations with particular reference to the selected texts from the PE (1 Timothy 6:10a; Titus 1:7, 11b; 2 Timothy 1: 11b, 2:20b).

3.6 Conclusion

The Akuapem people are made up of mainly Guans and Akans. The Guans are the aboriginals who had lived in separate and independent settlements until their Akan overlords, Akwamu and Akyem arrived in the region. The former exercised severe suzerainty over the Guans with the latter leading them in a war of liberation from their cruel overlords and who later was to organise the region into the 'Akuapem state'.

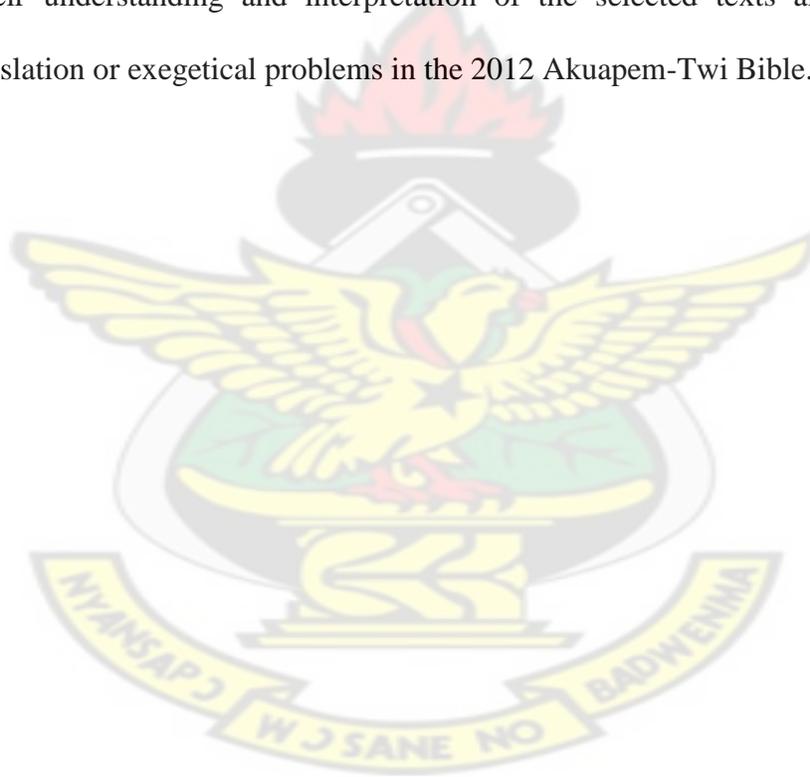
The dominant language in the Akuapem region is the Twi dialect with the Guan dialect in the minority. The Akuapem-Twi exercised a lot of influences as a written dialect particularly during the Basel Missionaries' era.

The Guans are patrilineal and celebrate Ohum Festival whilst the Akans of Akuapem are matrilineal and have Odwira as their main festival.

The Basel Missionaries spearheaded the translation of the Akuapem-Twi Bible with the primer around the middle of the nineteenth century; publication had been mostly by the BFBS.

Translation works had been championed by Johann G. Christaller, J. A. Mader with the help of some local indigenes such as David Asante, Keteku and Clement Anderson Akrofi among many others. The Bible Society of Ghana had been the main actor in major translation works as well as producers of the Akuapem-Twi Bible after the joint efforts of the missionaries and their indigenous co-workers.

The next chapter focuses on the interpretation, analysis and discussion of the data collated from the five Akuapem-Twi speaking communities. We shall discuss the background of the respondents, their understanding and interpretation of the selected texts and whether they identify any translation or exegetical problems in the 2012 Akuapem-Twi Bible.



CHAPTER FOUR

Data Interpretation, Analysis and Discussion

4.0 Introduction

In the previous chapter we discussed a brief historical background of Akuapem, deliberating on such issues as; early history and make-up, land, people, political structure, and language, as well as some customary practices and worldview of the Akuapem people in general. There was also a discussion on the historical production of the Akuapem-Twi Bible.

This present chapter interprets, analyses and discusses the data collated from the five (5) Akuapem-Twi speaking communities. We collected data on the background of respondents as well as their understanding and interpretation of the selected texts; the aim for soliciting such information was to establish the credibility and value of their contribution to this study. We also delineate a comparative study of the Akuapem-Twi and the Asante-Twi Bible versions along with some English versions of the Bible as well as comment on the interpretation behind the new translation of the selected texts.

4.1 Data Collection

Questionnaires on the selected text in the Pastoral Epistles was administered to sixty (60) people in the five (5) Akuapem-Twi speaking communities—Aburi-Atweasin, Berekuso, Ahwerease, Amanokrom and Akropong—for their understanding and interpretations. The respondents were chosen from the clergy, laity and scholars in the Akuapem-Twi dialect, of the sixty (60)

questionnaires administered fifty (50) out of the total sixty (60) respondents responded to the questionnaire.

4.2 Personal Information on the Respondents from the five Reading Communities

Data was collected on the gender, denomination, position held in the denomination of all the respondents and their frequent use of the Akuapem-Twi Bible. This was aimed at giving a detailed understanding of the background of the respondents who had contributed to the outcome of this study.

4.2.0 Gender of Respondent

Information on gender was taken to ensure that the responses of the respondents were not gender bias and also to show the gender distribution of respondents as well as the extent of gender readership and use of the Akuapem-Twi Bible in relation to the 50 respondents from the reading communities.

Respondents were both males and females, the males constituted 30 respondents out of the total sample size of 50 respondents representing 60% while the females constituted 20 respondents representing 40% of the total number of respondents. The random distribution of questionnaires to the available targeted group¹⁹⁷ accounted for the difference in number of both genders. This has shown a representation of both genders and their collective view to the study.

¹⁹⁷ The targeted group consisted of respondents from the clergy, laity and academia who were themselves indigenes of the five Akuapem reading communities.

4.2.1 Denomination

Responses were gathered from several denominations in the study area to give a representative view on the Akuapem-Twi Bible usage as well as a difference in response if need be with respect to varying denominations.

The outcome of this study revealed that the majority of the respondents were from the Presbyterian Church; this was not surprising since Presbyterian Churches were found in all the five (5) Akuapem reading communities with their well established Church buildings whilst some of the other denominations were found in either two or three of the five (5) reading communities.

However the purpose of selecting respondents from the various different denominations was to give a well representative view of these denominations in the study.

The Presbyterian Church had the highest number of respondents which consisted of 18 respondents out of the total 50 respondents representing 36%, followed by Methodist churches which constituted seven (7) of the total sample size representing 14%. The Catholic Church and Pentecost trailed the Methodist Church with each having five (5) respondents representing 10% respectively of the total sample size. The Anglican Church and Assemblies of God Church also followed the Catholic and Pentecost Church with a sample size of four (4) respondents each, representing 8% respectively. The Christ Apostolic Church also trailed both the Anglican Church and the Assemblies of God Church solely with a sample size of three (3) respondents representing 6%. The Baptist Church and other unnamed denominations (noted as 'others') had the same sample size of two (2) respondents, each representing 4% respectively of the total sample size of 50.

4.2.2 Position Held in Denomination

Respondents sampled held several positions in their respective denominations, ranging from the clergy to the different ministries of the laity. This information was to aid an understanding of the categorical distribution of respondents in their various denominations sampled in the study area.

The study revealed that the highest number of respondents fell among the *elder /presbyter/Leader* group, responding to twenty-three (23) of the questionnaires representing 46%; followed by those in the *minister* group (the ordained ministry) who responded to eleven (11) questionnaires representing 22%. The *member* group was found out to be of seven (7) respondents representing 14% of the total sample size; followed by the *Deacon/Deaconess* group consisting of five (5) respondents representing 10% of the total sample size. The least number of respondents were found out to be those of the *Sunday School Teacher's* group with four (4) respondents representing 8% of the total sample size.

The study has shown the various positions held by the respondents in their respective denominations who contributed to the outcome of this study.

4.2.3 Frequent Use of the Akuapem-Twi Bible

Respondents were put on a three-stage scale of; *regular, weekly* or *once a while* reading of the Akuapem-Twi Bible; this was to ascertain the frequent usage of the Akuapem-Twi Bible by the respondent and hence their competence in responding to the questionnaires appropriately.

Towns	Regularly	Weekly	Once a While	Total
Aburi/Atweasin	10 (100%)	0 (0%)	0 (0%)	10
Berekuso	6 (60%)	3 (30%)	1 (10%)	10
Ahwerease	8 (80%)	1 (10%)	1 (10%)	10
Amanokrom	8 (80%)	2 (20%)	0 (0%)	10
Akropong	9 (90%)	1 (10%)	0 (0%)	10
Total	41 (82%)	7 (14%)	2 (4%)	50 (100%)

Table 4.0 Usage of the Akuapem-Twi Bible

The study has shown that the majority of respondents, forty one (41) representing eighty-two percent (82%) read the Akuapem-Twi Bible regularly, fourteen percent (14%) consisting of seven (7) respondents read the Akuapem-Twi Bible weekly. The remaining four percent (4%) consisting of the least number of respondents (two), read the Akuapem-Twi Bible once a while.

The result has shown the frequent usage of the Akuapem-Twi Bible among the 50 respondents in the five (5) reading communities. Aburi had the highest frequent usage with all its ten (10) member respondents representing 100%, using the Akuapem-Twi Bible regularly; Akropong trailed Aburi with nine (9) respondents representing 90%. Ahwerease and Amanokrom followed Akropong with 80% respectively representing eight (8) respondents each. Berekuso had the least number of six (6) respondents representing 60%.

4.3 Findings

Views of respondents from the Five (5) Akuapem-Twi speaking communities were gathered on whether or not they identified any translation and exegetical problems in the recently published 2012 Akuapem-Twi Bible as well as the selected texts from the PE (1 Tim. 6:10a; Tit. 1:7, 11b; 2 Tim. 1:10b and 2 Tim. 2:20b). Respondents understanding and interpretations on the selected texts were also collected.

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4.3.0 Translation and Exegetical Problem(s) in the 2012 Akuapem-Twi Bible

A general view of respondents on translation and exegetical problems in the recently published 2012 Akuapem-Twi Bible was taken. This was to find out the understanding and nuances of respondents to the issues being considered in this work and the relevance and place of the study even after the recently published 2012 Akuapem-Twi Bible.

The result of the study showed that even after the recently published 2012 Akuapem-Twi Bible there still existed a number of translation and exegetical problems.

Towns	Yes	No	Cannot identify	Total
Aburi/Atweasin	10	0	0	10
Berekuso	8	1	1	10
Ahwerease	8	1	1	10
Amanokrom	10	0	0	10
Akropong	9	1	0	10

Total	45 (90%)	3 (6%)	2 (4%)	50 (100%)
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Table 4.1 Translation problems in the 2012 Akuapem-Twi Bible

Pertaining to the issue of translation and exegetical problems the study found out that the majority of the respondent that is forty-five (45) representing 90% admitted the presence of translation and exegetical problems in the 2012 Akuapem-Twi Bible. Three (3) of the respondents representing 6% indicated that there were ‘no’ such problems and the remaining two (2) respondents representing 4% indicated that they ‘could not identify’ any translation or exegetical problems in the 2012 Akuapem-Twi Bible.

The 45 respondents who indicated that there are some translation and exegetical problems in the Akuapem-Twi Bible, as against the five (5) who indicated otherwise seem to justify such probable problems and has shown the relevance of undertaking this study.

4.3.1 Translation and Exegetical Problems in the Selected Texts

Towns	Yes	No	Cannot identify	Total
Aburi/Atweasin	10	0	0	10
Berekuso	7	1	2	10
Ahwerease	8	1	1	10
Amanokrom	8	0	2	10
Akropong	9	1	0	10

Total	42 (84%)	3 (6%)	5 (10%)	50 (100%)
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Table 4.1 Translation problems in the Selected Texts

Concerning translation and exegetical problems in the selected texts the study found out that the majority of the respondent, that is forty-two (42) of the respondents representing 84% admitted to the presence of translation and exegetical problems with the selected texts. Three (3) of the respondents representing 6% indicated that there were ‘no’ such problems with the selected texts. The remaining five (5) respondents representing 10% indicated that they ‘could not identify’ any translation or exegetical problems with the selected text.

The forty-two (42) respondents who indicated that there are some translation and exegetical problems in the selected texts, as against eight (8) of the respondents who indicated otherwise seem to justify such probable problems with these texts and has shown the relevance of undertaking this study.

4.3.2 Understanding and Interpretation of the Selected Texts by the Five (5) Akuapem-Twi Bible Reading Communities

4.3.2.0 Statistical Response of the Interpretation of 1 Timothy 6:10a by the Five (5) Akuapem-Twi Bible Reading Communities

Twi (Literal Translation): *na bɔne ahorow nyinaa hin ne sikadɔ*

English (Literal Translation): root of all kinds of evil is the love of money

- (A) *Na bɔne ahorow hin ne sikanibere* (the love of money is a root of all sorts/kinds of evil)
- (B) *Na bɔne ahorow beberee nyinaa hin ne sikadɔ* (the love of money is a root of all sorts/kinds of evil)
- (C) *Na bɔne nyinaa hin ne sikanibere* (the love of money is the root of all evils)
- (D) *Na bɔne nyinaa ntini ne sikape* (the desire/want of money is the vein of all evils)
- (E) None of the above (please specify).....

Table 4.2 Understanding and Interpretation of 1 Timothy 6:10a

Towns	A	B	C	D	E
Aburi/Atweasin	7	1	2	0	0
Berekuso	5	2	0	3	0
Ahwerease	5	1	2	2	0
Amanokrom	7	0	1	2	0
Akropong	9	0	0	1	0
Total	33 (66%)	4 (8%)	5 (10%)	8 (16%)	0 (0%)

Regarding the understanding and interpretation of 1 Timothy 6:10a the study has shown that majority of the respondents chose option A: *Na bɔne ahorow hin ne sikanibere* (the love of

money is a root of all sorts/kinds of evil), made up of thirty-three (33) respondents representing 66% of the total fifty (50) sample size. Option D: *Na bɔne nyinaa ntini ne sikape* (the desire/want of money is the vein of all evils), was endorsed by eight (8) respondents corresponding to 16% of the total sample size. Option C: *Na bɔne nyinaa hin ne sikanibere* (the love of money is the root of all evils), had five (5) respondents representing 10%, and was followed by option B: *Na bɔne ahorow beberee nyinaa hin ne sikadɔ* (the love of money is a root of all sorts/kinds of evil) with the least respondents of four (4) representing 8%. Option E was however not chosen by any of the respondents; it was an option for respondents to suggest other alternative translation to the list of alternatives already available.

The study has shown that there is a varied understanding of 1 Timothy 6:10a among the respondents. However option A seems more likely to be the right translation of 1 Timothy 6:10a than the other options, for it recorded the highest percentage of 66% among the respondents. It is followed by option D which translates 1 Timothy 6:10a as is done in the Akuapem-Twi Bible published in 2012, which received less endorsement of 8 respondents representing 16%. This makes option D an unlikely translation of 1 Timothy 6:10a in Akuapem-Twi with respect to the worldview of the Akuapem People who responded.

For the purposes of this work and our discussions in preceding chapters we agreed with the majority of the respondents in translating 1 Timothy 6:10a as it is done in option A: *Na bɔne ahorow hin ne sikanibere* (the love of money is a root of all sorts/kinds of evil)

4.3.2.1 Statistical Response of the Interpretation of Titus 1:7 by the Five (5) Akuapem-Twi

Bible Reading Communities

Twi (Literal Translation): *n' ani mbere mfaso bɔne*

English (Literal Translation): not sordidly greedy for gain

(A) *N'ani mbere mfaso bɔne* (not greedy for vile/sordid gain)

(B) *Ɔnye odifudepefo* (not greedy)

(C) *N'ani mbere mfaso fi* (not greedy for filthy lucre)

(D) *Ɔnye omimfo* (not avarice)

(E) None of the above (please specify).....

Table 4.3 Understanding and Interpretation of Titus 1:7

Towns	A	B	C	D	E
Aburi/Atweasin	9	0	1	0	0
Berekuso	5	3	2	0	0
Ahwerease	4	2	1	3	0
Amanokrom	7	2	0	1	0
Akropong	6	1	1	2	0
Total	31 (62%)	8 (16%)	5 (10%)	6 (12%)	0 (0%)

On the understanding and interpretation of Titus 1:7, the study found out that a relatively greater number of respondents, that is 31 respondents representing 62% indicated their understanding of Titus 1:7 as alternative A: *N'ani mbere mfaso bɔne* (not greedy for vile/sordid gain), eight (8) of the respondents however endorsed option B: *ɔnye odifudepefo* (not greedy) representing 16%. Six (6) of the respondents representing 12% thought the right translation of Titus 1:7 is alternative D: *ɔnye omimfo* (not avarice), five (5) of the respondents corresponding to 10% opted for alternative C: *N'ani mbere mfaso fi* (not greedy of filthy lucre). Yet again none of the respondents thought of a different alternative translation of Titus 1:7 hence option E had zero (0) respondents representing 0% of the total sample size.

The study has shown from the above data that option A is a more likely translation of Titus 1:7 than the other alternatives. Option B translates Titus 1:7 as it is done in the Akuapem-Twi Bible published in 2012, but it received less endorsement 8 respondents representing 16% of the total sample size, with options D, C and E having 6, 5 and 0 and representing 12%, 10% and 0% respectively.

The different percentages reflect the varied understanding and interpretation of Titus 1:7 but as stated earlier the findings supported alternative A: *N'ani mbere mfaso bɔne* (not greedy for vile/sordid gain) as the most probable meaning of Titus 1:7 than the other alternatives; this agrees with the line of thought of the study.

4.3.2.2 Statistical Response of the Interpretation of Titus 1:11b by the Five (5) Akuapem-Twi Bible Reading Communities

Twi (Literal Translation): *mfaso bɔne nti*

English (Literal Translation): for/for the sake of sordid gain

- (A) *Mfaso bɔne* (vile or sordid gain)
- (B) *Mfaso fi* (filthy lucre)
- (C) *Adifudepe* (greed)
- (D) *Aniwu mfaso* (shameful gain)
- (E) None of the above (please specify).....

Table 4.4 Understanding and Interpretation of Titus 1:11b

Towns	A	B	C	D	E
Aburi/Atweasin	5	4	1	0	0
Berekuso	5	2	0	3	0
Ahwerease	6	1	1	2	0
Amanokrom	6	0	2	2	0
Akropong	4	2	3	1	0
Total	26 (52%)	9 (18%)	7 (14%)	8 (16%)	0 (0%)

Concerning the understanding and interpretation of Titus 1:11b, twenty-six (26) of the total respondents representing 52%, a little over half the total number of respondents indicated option A: *Mfaso bɔne* (vile or sordid gain) as the right translation of Titus 1:11b. Nine (9) of the respondents representing 18% of the total sample size indicated their understanding of Titus 1:11b as option B: *Mfaso fi* (filthy lucre). Respondents who indicated their understanding as alternative D: *Aniwu mfaso* (shameful gain), consisted of eight (8) respondents with a corresponding percentage of 16%, followed by seven (7) of the respondents representing 14% choosing option C: *Adifudepe* (greed). Option E however recorded a total of zero (0) respondents representing 0% of the total sample size, with none of the respondents suggesting other possible translation of Titus 1:11b other than the already provided alternatives.

The study has shown a varied interpretation among the respondents irrespective of the Akuapem-Twi speaking towns they come from. A well over half the respondents endorsed option A to be the right translation of Titus 1:11b with each of the other possible alternative translations (i.e. B, C, D and E) being endorsed by less than a quarter of the respondents. Option D translates Titus 1:11b as it has been done in the *Akuapem-Twi Bible* published in 2012, but as the study has shown, 16% of the total sample size chose option D hence it is not likely to be a possible translation of Titus 1:11b.

The study agreed with the majority of the respondents in endorsing option A: *Mfaso bɔne* (vile or sordid gain) as the legitimate translation of Titus 1:11b in Akuapem-Twi.

4.3.2.3 Statistical Response of the Interpretation of 2 Timothy 1:10b by the Five (5)

Akuapem-Twi Bible Reading Communities

Twi (Literal Translation): *Ɔno na wagu owu, na wada nkwa ne dea enwuo adi hann*

English (Literal Translation): Who has abolished death and brought life and immortality to

light

(A) *Ɔno na wagu owu, na ɔnam asempa no so ayi nkwa a owu nnimu adi hann*

(Who has abolished death and has brought life without mortality to light through the gospel)

(B) *Ɔno na wadi owu so nkonim, na ɔnam asempa no so ayi ɔbra a enni awiei*

adi hann (Who has conquered death and has brought life everlasting to light through the gospel)

(C) *Ɔno na wagu owu, na ɔnam asempa no so ayi nkwa a entumi nsee adi hann*

(Who has abolished death and has brought life that cannot decay to light through the gospel)

(D) *Ɔno na wabra owu, na ɔnam asempa no so ayi daa nkwa adi hann*

(Who has abolished death and has brought eternal life to light through the gospel)

(E) *Ɔno na wayi owu hɔ, na ɔnam asempa no so ayi nkwa ne ade a emporɔw*

adi hann (Who has removed death and has brought life and that which does not decay to light through the gospel)

(F) None of the above (please specify).....

Table 4.5 Understanding and Interpretation of 2 Timothy 1:10b

Towns	A	B	C	D	E	F
Aburi/Atweasin	5	1	2	2	0	0
Berekuso	3	1	1	2	3	0
Ahwerease	1	3	1	3	2	0
Amanokrom	6	0	0	2	2	0
Akropong	7	0	1	1	1	0
Total	22 (44%)	5 (10%)	5 (10%)	10 (20%)	8 (16%)	0 (0%)

2 Timothy 1:10b recorded varied understanding and interpretation by respondents: twenty-two (22) of the respondents representing 44% chose alternative A: *Ono na wagu owu, na onam asempa no so ayi nkwa a owu nnimu adi hann* (Who has abolished death and has brought life and immortality-life without mortality to light through the gospel) as a possible translation of 2 Timothy 1:10b. Ten (10) of the respondents representing 20% of the total sample size chose option D; *Ono na wabra owu, na onam asempa no so ayi daa nkwa adi hann* (who has abolished death and has brought eternal life to light through the gospel) as a possible translation; eight (8) of the respondents corresponding to 16% indicated their understanding of 2 Timothy 1:10b as option E: *Ono na wayi owu hɔ, na onam asempa no so ayi nkwa ne ade a emporɔw adi hann* (Who has removed death and has brought life and that which does not decay to light through the gospel). Alternative B: *Ono na wadi owu so nkonim, na onam asempa no so ayi ɔbra a enni awiei adi hann* (Who has conquered death and has brought life everlasting to light through the gospel), and alternative C: *Ono na wagu owu, na onam asempa no so ayi nkwa a*

entumi nsee adi hann (Who has abolished death and has brought life that cannot decay to light through the gospel), had five (5) respondents each responding to the questionnaire, representing 10% of the total sample size respectively. Option F records zero (0) number of respondents representing 0% of the total sample size. The study has shown that option A: *Ɔno na wagu owu, na ɔnam asempa no so ayi nkwa a owu nnimu adi hann* (Who has abolished death and has brought life without mortality to light through the gospel) was most likely the right translation of 2 Timothy 1:10b in Akuapem-Twi with a corresponding percentage of 44% of the total sample size of 50 respondents. Whilst the other alternative translations each indicating less than a quarter of the total number of sample size. Option E translates 2 Timothy 1:10b as the Akuapem-Twi Bible published in 2012; however option E received less endorsement by respondents (8 respondents representing 16%) and as such is not likely to be the right translation of 2 Timothy 1:10b. The study followed the view of the majority of respondents and agreed that the translation is done in accordance with the thought pattern of the Akuapem people, this also concur with our deliberations so far.

4.3.2.4 Statistical Response of the Interpretation of 2 Timothy 2:20b by the Five (5) Akuapem-Twi Bible Reading Communities

Twi (Literal Translation): *na ebi wɔ nidi, na ebi nso nni nidi*

English (Literal Translation): some to honor, others to dishonor

(A) *Na wobu bi, na ebi nso ye nea wommu* (some are respected, others are not respected)

(B) *Na ebi wɔ hɔ ma nidi ade ye, ebi nso wɔ hɔ ma ade ye biara kwa/keke* (some for

honourable use, some for menial or ordinary use)

(C) *Na ebi wɔ hɔ ma nidi, na ebi nso wɔ hɔ ma nea enni nidi* (some for noble purposes, others for ignoble purposes)

(D) *Na ebi wɔ anuoyam sen bi* (some are more honourable than others)

(E) None of the above (please specify).....

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Table 4.6 Understanding and Interpretation of 2 Timothy 2:20b

Towns	A	B	C	D	E
Aburi/Atweasin	0	5	2	3	0
Berekuso	3	6	1	0	0
Ahwerease	2	4	3	1	0
Amanokrom	2	1	4	3	0
Akropong	1	7	0	2	0
Total	8 (16%)	23 (46%)	10 (20%)	9 (18%)	0 (0%)

2 Timothy 2:20b recorded varied interpretation from the respondents of the five Akuapem-Twi Bible reading communities. Twenty-three (23) of the respondents representing 46% of the total sample size chose option B: *Na ebi wɔ hɔ ma nidi ade ye, ebi nso wɔ hɔ ma ade ye biara kwa/keke* (some for honourable use, some for menial or ordinary use); followed by ten (10) of the respondents representing 20% of the total sample size of 50 choosing alternative C: *Na ebi wɔ hɔ ma nidi de, na ebi nso wɔ hɔ ma nea enni nidi* (some for noble purposes,

others for ignoble purposes). 18% of the total sample size representing nine (9) of the respondents interpreted 2 Timothy 2:20b as option D: *Na ebi wo anuoyam sen bi* (some are more honourable than others) eight (8) of the respondents representing 16% also opted for alternative A: *Na wobu bi, na ebi nso ye nea wommu* (some are respected, others are not respected), as the right interpretation of 2 Timothy 2:20b.

Option E had zero (0) representing 0% of the total sample size; none of the respondents suggested any other possible translation of 2 Timothy 2:20b other than the already suggested existing alternatives (i.e. Options A, B, C or D).

The study has revealed that in spite of the varied interpretation of 2 Timothy 2:20b by the respondents, most of the respondents endorsed option B as possible translation of 2 Timothy 2:20b. Option B had a corresponding percentage of 46%, which is nearly half the size of the total sample size of fifty (50) respondents, with the other probable alternatives each scoring less than a quarter percent (25%) of the total sample size. Option A which translates 2 Timothy 2:20b in the same way as the Akuapem-Twi Bible (published in 2012), received less endorsement of 16% of the total sample size indicating that it is less likely to be a possible translation of 2 Timothy 2:20b.

The study followed the majority of the respondents in suggesting alternative B: *na ebi wo ho ma nidi ade ye, na ebi nso wo ho ma ade ye biara kwa/keke* (some for honorable use, some for menial or ordinary use) as the legitimate translation of 2 Timothy 2:20b and that it was translated in accordance with the worldview of the Akuapem People.

4.4 Discussions

4.4.0 Comparison of 1 Timothy 6:10a in Akuapem-Twi, Asante-Twi with some English Versions of the Bible

Akuapem-Twi Bible, 1900: *Nà bone nhĩnā ntini ne sikape* [the want/desire of money is the vein of all evil]

Akuapem-Twi Bible, 1964: *Na bɔne nyinaa ntini ne sikape* [the want/desire of money is the vein of all evil]

Akuapem-Twi Bible, 2012: *Na bɔne nyinaa ntini ne sikape* [the want/desire of money is the vein of all evil]

Asante-Twi Bible, 1964: *Na bɔne nyinaa nhini ne sikape* [the want/desire of money is the root of all evil]

Asante-Twi Bible, 2012: *Na bɔne nyinaa nhini ne sikape* [the want/desire of money is the root of all evil]

Asante-Twi NT, 2013: *Na bɔne nyinaa nhini ne sikape* [the want/desire of money is the root of all evil]

KJV: *the love of money is the root of all evil...*

RSV: *the love of money is the root of all evils...*

GN: *the love of money is a source of all kinds of evil...*

TLB: *the love of money is the first step toward all kinds of sin...*

NIV: *the love of money is a root of all kinds of evil...*

Except for orthographic changes in the 1900 version in comparison with the 1964 and 2012 versions of the Akuapem-Twi Bible (Akuapem-Twi Bible), there exist no significant changes in the meaning of the text. In the Asante-Twi Bible (Asante-Twi Bible) published in 1964 and 2012 and the Asante NT Bible (AsNTB) published in 2013, there exist no orthographic changes when compared.

The Akuapem-Twi Bible versions (published in 1900, 1964 and 2012) translate the Greek word *ρίζα* as *ntini* (vein) and that *all evils* has it *vein* in the *want of money*, but unlike the Akuapem-Twi Bible versions the Asante-Twi Bible versions translates *ρίζα* as *nhini* (root).

Again the Greek word *φιλαργυρία* is translated in the Akuapem-Twi Bible versions as *sikapε* (want of money) rather than *sikanibere* (the greed / love of money)¹⁹⁸, which is more likely to be the right translation and also explains the context better. The same word (*sikapε*) is repeated in all versions of the Asante-Twi Bible as well as the AsNTB.

In addition to the above, the Akuapem-Twi Bible and Asante-Twi Bible versions paint the idea that the desire/want of money is one and the same cause of every evil. They translate the Greek phrase *πάντων τῶν κακῶν* (*pantōn tōn kakōn*) as *bɔne nyinaa* (all evil) instead of *bɔne ahorow* (all kinds or sorts of evil). By implication translating *bɔne nyinaa* (all evil) means that every specific sin or evil is as a result of the desire or want of money rather than the different

¹⁹⁸ The want of money might not result in evil, for the reason of all noble work is in the main; *the want of money* but it is the greed or love of money that is susceptible in erupting evil or in itself epitomizes evil.

categories of sin designated by the class of the noun¹⁹⁹ which is translated as *bɔne ahorow* (all kinds or sorts of evil).

Some English versions such as the KJV and the RSV take a similar path as the Akuapem-Twi and Asante-Twi Bibles by translating the Greek phrase to mean *the love of money* as one and the same cause of *all evils*. The RSV and KJV for instance translate *ρίζα...πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία* as “... the love of money is the root of all evil...” Whilst the GN, TLB, and NIV render the Greek phrase *ρίζα...πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία* as, “... the love of money is a root of all kinds of evil...”, suggesting that *the love of money* is one possible way of leading to evil, hence ‘a root’ instead of ‘the root’.

Interestingly none of the English versions translate the Greek word *ρίζα* as ‘vein’ as it is in the Akuapem-Twi versions published in 1900, 1964 and 2012. We believe the GN, TLB and NIV translations have shown certain closeness to the nuances of the Greek text than the other versions, particularly in translating the Greek phrase *ρίζα...πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία* as “... the love of money is a root of all kinds of evil...”.

In view of the unfolding deliberations we suggest the translations of 1 Timothy 1:10a in the Akuapem-Twi as “*na bɔne ahorow hin ne sikanibere*” (The love of money is a root of all kinds/sorts of evil).

¹⁹⁹ Further discussion on this is in chapter two of this work.

4.4.1 Comparison of Titus 1:7 in Akuapem-Twi, Asante-Twi with some English Versions of the Bible

Akuapem-Twi Bible, 1900: *ɔnyɛ...odifudepefo* (not...greedy)

Akuapem-Twi Bible, 1964: *ɔnyɛ...odifudepefo* (not...greedy)

Akuapem-Twi Bible, 2012: *ɔnyɛ...odifudepefo* (not...greedy)

Asante-Twi Bible, 1964: *ɔnyɛ...odufudepefoɔ* (not...greedy)

Asante-Twi Bible, 2012: *ɔnyɛ ... odufudepefoɔ* (not...greedy)

Asante-Twi NT, 2013: *ɔnyɛ...odufudepefoɔ* (not...greedy)

NIV: not pursuing dishonest gain

NASB: not greedy for sordid gain

NWT: not...greedy of dishonest gain

RSV: *not...greedy for gain*

NRSV: *not...greedy for gain*

TEV: *not...greedy for gain*

ASV: *greed of filthy lucre*

KJV: *not giving to filthy lucre*

AMP: *not be grasping and greedy for filthy lucre (financial gain)*

Interestingly all the versions of Akuapem-Twi Bibles (Akuapem-Twi Bible) above (published in 1900, 1964 and 2012) follow the same pattern of translation except in the orthographic changes in the 1900 version compared with that of 1964 and 2012 versions. In the Asante-Twi Bible (Asante-Twi Bible) versions there are no orthographic changes as well as a change in the meaning of the text in all the three versions published in 1964, 2012 and 2013. The sense translated in them from the Greek phrase *μη̄ αἰσχροκερδῆ* as “not greedy” falls short of the totality of Paul’s discussion and what he sought to bring to the notice of Titus.

Several of the English versions above (NIV, NASB, NWT, RSV, NRSV, TEV) translate *μη̄ αἰσχροκερδῆ* in a sense that depicts gain obtained through foul or dishonest means (also of greed). Quite a number of versions (ASV, KJV, AMP) are emphatic on the dirty nature of the gains made, in rendering the Greek phrase *μη̄ αἰσχροκερδῆ*: The ASV in particular calls it “greedy of filthy lucre”.

In light of the foregoing discussion the translation of *μη̄ αἰσχροκερδῆ* into the Akuapem-Twi as “*n’ani mbere mfaso b’one*” should be considered as legitimate.

4.4.2 Comparison of Titus 1:11b in Akuapem-Twi, Asante-Twi with some English Versions of the Bible

Akuapem-Twi Bible, 1900: *aniwu mfaso nti* (for the sake of shameful gain)

Akuapem-Twi Bible, 1964: *aniwu mfaso nti* (for the sake of shameful gain)

Akuapem-Twi Bible, 2012: *aniwu mfaso nti* (for the sake of shameful gain)

Asante-Twi Bible, 1964: *aniwuo mfasoɔ nti* (for the sake of shameful gain)

Asante-Twi Bible, 2012: *aniwuo mfasoɔ nti* (for the sake of shameful gain)

Asante-Twi NT, 2013: the phrase is all together omitted

RSV: *base gain*

NRSV: *sordid gain*

NIV: *dishonest gain*

NASB: *sordid gain*

AMP: *base advantage and disreputable gain*

ASV: *filthy lucre*

KJV: *filthy lucre*

The rendering of the Greek phrase *αἰσχροῦ κέρδους*, is repeated in both the versions of Akuapem-Twi Bible and Asante-Twi Bible as *aniwu mfaso* and *aniwuo mfaso* respectively, except in the Asante NT Bible (AsNTB) published in 2013, where the phrase is altogether omitted.

Most of the English versions above (RSV, NRSV, NIV, NASB, AMP) render this Greek phrase *αἰσχροῦ κέρδους* in a sense that implies disreputable way of making money. The NRSV and NASB in particular call it *sordid gain* whilst the ASV and KJV in Titus 1:7 maintain the sense of the dirty nature of the gain- *filthy lucre*.

In light of the ongoing discussions we maintain the traditional position of this study in rendering the Greek phrase *αἰσχρῶν κέρδους* as *vile* or *sordid gain* which is translated in Akuapem-Twi as *mfaso bone* (sordid gain). Translating the phrase in this manner depicts a certain closeness and nuances in the Greek source text as shown by most of the English versions rather than *aniwu mfaso* (shameful gain) as translated by the Akuapem-Twi Bible versions.

4.4.3 Comparison of 2 Timothy 1:10b in Akuapem-Twi, Asante-Twi with some English Versions of the Bible

Akuapem-Twi Bible, 1900: *Ono na wayi owu ho, na onam asempa no so ayi ñkwã nè*

ade a empõro adi haññ (Who has removed death and has brought life and that which does not decay to light through the gospel)

Akuapem-Twi Bible, 1964: *Ono na wayi owu hɔ, na onam asempa no so ayi nkwa ne*

a emporɔw adi hann (Who has removed death and has brought life and that which does not decay to light through the gospel)

Akuapem-Twi Bible, 2012: *Ono na wayi owu hɔ, na onam asempa no so ayi nkwa ne*

ade a emporɔw adi hann (Who has removed death and has brought life and that which does not decay to light through the gospel)

Asante-Twi Bible, 1964: *Ono na wayi owuo hɔ, na onam asempa no so ayi nkwa ne adee*

a emporɔ adi hann (Who has removed death and has brought life and that which does not decay to light through the gospel)

Asante-Twi Bible, 2012: *Ɔno na wayi owuo hɔ, na ɔnam asempa no so ayi nkwa ne*

adee a emporɔ adi fann (Who has removed death and has brought life and that which does not decay to light through the gospel)

Asante-Twi NT, 2013: *Ɔno na wadi owuo so nkumin na ɔnam nsempa no so ada ɔbra a enni awiee adie* (Who has conquered death and has brought everlasting life to light through the gospel)

TLB: *who broke the power of death and showed us the way of everlasting life through trusting him.*

GN: *He has ended the power of death and through the gospel has revealed immortal life.*

AMP: *Who annulled death and made it of no effect and brought life and immortality (immunity from eternal death) to light through the gospel.*

Orthographic changes existed in the Akuapem-Twi Bible published in 1900, with that of 1964 and 2012 when compared. However all of them translated the Greek phrase *καταργήσαντος...θάνατον* as “*wayi owu hɔ...*” (removed death) and the phrase *ζωήν και ἀφθαρσίαν* as “*nkwa ne ade a emporɔw*” (life and that which does not decay). On the other hand no significant change existed in the orthography and rendering of these Greek phrases in the Asante-Twi Bible published in 1964 and 2012.

The AsNTB however showed some level of change in rendering the Greek phrase *καταργήσαντος...θάνατον* as “...wadi owuo so nkunim...” and *ζωὴν και ἀφθαρσίαν* as “...ɔbra a enni awiee...” Translating the Greek text in this manner makes the AsNTB deviates almost entirely from the previous versions of both the Akuapem-Twi Bible and Asante-Twi Bible versions published; this hints an existence of a possible translation problem. However the AsNTB published in 2013 also lacks some nuances of the Greek source text particularly in translating *ζωὴν και ἀφθαρσίαν* as *ɔbra a enni awiee*; “life without end, eternal life or everlasting life”. These phrases usually are translation of the Greek *ζωὴν αἰώνιον* but as is indicated here Paul uses a new phrase to drive home his point.

Some of the English versions (TLB, GN, AMP) above translate *ζωὴν και ἀφθαρσίαν* in a sense that connote the termination of the effect of death rather than its abolition to make way for a kind of new life beyond death’s reach: The TLB in particular renders the Greek word *καταργήσαντος...θάνατον* as “... broke the power of death...” and the phrase *ζωὴν και ἀφθαρσίαν* as “... everlasting life...”. The GN Bible renders the former Greek phrase as “... ended the power of death...” and the later as “... immortal life...”, whilst the Amplified Bible renders them as “... annulled death and made it of no effect...” as well as “life and immortality...” respectively, but puts in parenthesis “... immunity from eternal death...”

In view of the foregoing, the Akuapem-Twi translation “...ɔno na wagu owu na ɔnam asempa no so ayi nkwa a owu nnim adi hann...” is to be preferred. This translation well renders the meaning of the Greek phrases *καταργήσαντος...θάνατον* and *ζωὴν και ἀφθαρσίαν* as depicted in the TLB, GN and the Amplified Bibles.

4.4.4 Comparison of 2 Timothy 2:20b in Akuapem-Twi, Asante-Twi with some English Versions of the Bible

Akuapem-Twi Bible, 1900: *na wobu bi, na ebi nso ye nea wommu* (some are respected, others are not respected)

Akuapem-Twi Bible, 1964: *na wobu bi, na ebi nso ye nea wommu* (some are respected, others are not respected)

Akuapem-Twi Bible, 2012: *na wobu bi, na ebi nso ye nea wommu* (some are respected, others are not respected)

Asante-Twi Bible, 1964: *na wobu bi, na ebi nso ye dee wommuo* (some are respected, others are not respected)

Asante-Twi Bible, 2012: *na wobu bi, na ebi nso ye dee wommuo* (some are respected, others are not respected)

Asante-Twi NT, 2013: *na wobu dee edi kann no na dee edi akyire no wommu* (the first is respected, but the latter is not respected)

ASV: *some unto honor and some unto dishonor*

KJV: *some to honor, and some to dishonor*

NKJV: *some for honor and some for dishonor*

RSV: *some for noble use, some for ignoble*

NASB: *some to honor and some to dishonor*

TEV: *some are for special occasions, others for ordinary use*

GN: *some are for special occasions, others for ordinary use*

The 1900 version of the Akuapem-Twi Bible varies slightly in orthography with the 1964 and 2012 versions. The AsNTB slightly varies from the Asante-Twi Bible (published in 1964 and 2012) by translating the Greek phrase ἃ μὲν εἰς...ἃ δὲ εἰς as “...*dee edi kan no na dee edi akyire no...*” (the first and the latter), but the introduction does not change significantly the sense of the text as rendered in all the others (both in Akuapem-Twi and Asante-Twi Bibles) which say the same thing.

Some English translations (ASV, KJV, NKJV) renders the Greek phrase ἃ μὲν εἰς τιμὴν ἃ δὲ εἰς ἀτιμίαν in a sense that connotes honor or dishonor in the articles themselves only. But it seems Paul was suggesting the honor in an article coupled with its corresponding duty required, but not only in the value of the article. However some English versions (RSV, NRSV, TEV, GN) follow this line of thought especially the GN and the TEV: “... some are for special occasions, others for ordinary use...” Interestingly none of the English translation renders the Greek phrase ἃ μὲν εἰς τιμὴν ἃ δὲ εἰς ἀτιμίαν (*ha men eis timēn ha de eis atimian*) as “some are respected, and others are not respected”, this is suggested in both the Asante-Twi Bible and Akuapem-Twi Bible versions: “...*na wobu bi, na ebi nso ye nea wommu...*”

The study upon careful analysis has accepted the translation; *na ebi wɔ hɔ ma nidi ade ye, na ebi nso wɔ hɔ ma ade ye biara kwa/keke* (some for honorable use, some for menial or ordinary use) as legitimate translation of 2 Timothy 2:20b which is in line with the worldview of the Akuapem people, as shown by the field report.

4.5 Akuapem-Twi Biblical Hermeneutics: Commentaries on the Selected Texts

4.5.0 1 Timothy 6:10a

Ɛwɔ 1 Timoteo 6, Paulo hwe Efeso atoro akyerekyerɛfo ne wɔn nkyerekyerɛ; ɛwɔ nkyekyemu du (10) no, ɔfa su bi a etaa da adi wɔ saa akyerekyerɛfo yi ho—wɔn sikanibere.

Paulo se, na bɔne ahorow hin ne sikanibere, ɔka saa ɔnkyere se sikanibere ne adi baako a eye bɔne nyinaa ase anaa eno na bɔne biara na so ba (sikanibere na eye ne nyinaa hin) senea 2012 AkTB no kyere no, na mom akwan no mu baako a ekɔ bɔne ahorow mu na eye sikanibere nea AkTB no kyere no, na mom akwan no mu baako a ekɔ bɔne ahorow mu na eye sikanibere (sikanibere ye hin no mu bi). Griik kasa ρίζα (hrisa) kyere se 'hin', na etumi kyere se dua hin, asem anaa asemɔ bi ase (hin) nanso ρίζα (hrisa)nnam kwan biara so nkyere se 'ntini' senea AkTB a wɔtintim no 2012 no kyere ase no. Wɔ nsem a yabobɔ so yi, ye susu se 1 Timoteo 6:10 nkyerease ne; Na bɔne ahorow hin ne sikanibere a ebinom dii akyiri yeraa gyidi kwan na wɔde yaw pii wowɔɔ wɔn ho.

In 1 Timothy 6 Paul looks at the false teachers of Ephesus and their teaching; in verse ten (10) he picks up a more prominent feature of these false teachers – their love for money.

Paul says the love for money is a root of all kinds or sorts of evil. He is not by any means saying the love of money is one and the same cause of every evil (the root of all evils) as the 2012 Akuapem-Twi Bible implies but rather one of the means to several sorts of evil (a root of all kinds of evil).

The Greek word *ρίζα* (*hriza*) means *root*, and can either be interpreted as root of a plant a matter, or an issue but *ρίζα* (*hriza*) does not in any context refer to *vein* as the Akuapem-Twi Bible 2012 translates it. In light of the above deliberations we propose the translation of 1 Tim. 6:10 as: For the love of money is a root of all kinds/sorts of evil. Some people eager for money, have wandered from the faith and pierced themselves with many griefs.

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4.5.1 Titus 1:7

Ɛwɔ Tito 1:7, Paulo abobɔ suban anum a eni kwan se eda adi wɔ asɔre mpanyimfo mu, nea etwa to wɔ saa su yi mu ne μή αἰσχροκερδῆ (me aiskhrokerde); ne se eni ho kwan se ɔpanyi n'anibere mfaso bɔne. Se Griik kasa μή αἰσχροκερδῆ (me aiskhrokerde) yi ase bekyere nkutoo se; ɔkannifo no nniho kwan se ɔye odifudepefo a, ene na nkyere ase no tɔsin, wɔ nfonɔ a Paulo pe se ɔtwa kyere yi. Ɛfi se na ɔhwehwe se ɔde nsonsonnee to wɔn a wɔbeyɛ asɔre mpanyimfo ne Kreta atoro nkyerekyerefo no ntem; efi se na wɔpe mfaso wɔ kwan bɔne so (Tito 1: 10-12). Na kyere se Paulo pe se ɔka se eni ho kwan se ɔkannifo no ye se Kreta atoro nkyerekyerefo a wɔn anibere mfaso bɔne. Nea Paulo pe se ɔkyere pɔtee wɔ ha no ne ɔkasa a eka adifudepe ne mfaso a wɔnya no kwan bɔne so bom asem baako mu, na enye nea eka adifudepe nkutoo. Wɔ nea ekɔ yi, ye susu Tito 1:7 nkyerease foforo bi se :Na nea ɛse ɔhwefo ne se: Wonni ne ho asem bi ka, se Onyankopɔn fiehwefo , ɔnye ɔhopefo, obufufafɔ, ɔsadweam, ɔmaanefo, anaa n'nani bere mfaso bɔne.

In Titus 1:7, Paul had mentioned five negative attitudes that must not be found in a church leader. The last of these attitudes is *μὴ αἰσχροκερδῆ* (*me aischrokerdē*); that the leader must not be greedy for sordid/base gain. Translating the Greek phrase *μὴ αἰσχροκερδῆ* (*me aischrokerdē*) simply as that the leader must ‘not’ be ‘greedy’ falls short of the totality of the picture Paul intends to paint, for he sort to contrast the will-to-be church leaders with the Cretan false teachers who sought gain through vile means (Titus 1:10-12). Paul is thus saying the leader must not be like the Cretan false teachers who were greedy for vile, sordid or base gain. Therefore a specific combination of greed, making profit or gain through sordid means was what Paul sought to put across here, not just being greedy. In view of the foregoing we propose a retranslation of Titus 1:7 as: Since an overseer is entrusted with God’s work, he must be blameless-not overbearing, not quick-tempted, not given to drunkenness, not violent, not greedy for sordid gain.

4.5.2 Titus 1:11b

Ἐὼς Τίτο 1:11b Παῦλο κῦρε μὴ πεφῆε νκάνῃ ἀ Κρέτα ἀτορο νκῦρεκῦρεφο νο ῶ, να ὄσε ῶν κῦρεκῦρε νο φῖρι αἰσχροῦ κέρδους χάριν (*aiskhrou kerdous kharin*); *mfaso bōne nti*. Σε Γριικ *kasa yi ase bekyere se aniwu mfaso senea AkTB a wōtintim no 2012 no aye no no a*, *emma nkyerese no mu nda hō yie*, *efi se enkyere mu pefee senea ene Akuapemfo nteasee kō*. *Akuapemfo bepe aka se ‘mfaso bōne’ anaa ῶ adwene foforo bi mu no ‘mfaso fi’ bere a obi nam kwan bōne bi so anya sika (mfaso) sen se ῶbe ka se ‘aniwu mfaso’*. *Adesua yi ma ho kwan se ye kyere Tito 1:11 ase foforo bi se: a ese se wosiw ῶn ano; ῶn na mfaso bōne nti wōkyerekyere nea ense, de dan afi mu butuw*.

Paul is here defining more clearly the motivation of the Cretan false teachers by saying their teaching is *αἰσχροῦ κέρδους χάριν*, for the sake of base gain. Translating the above Greek phrase as ‘shameful gain’ as is done in the Akuapem-Twi Bible (2012) is a little unclear, for it does not clearly depict the worldview of the Akuapem people. Akuapem people are likely to say *vile* or *sordid gain*, and in some sense *filthy lucre* when someone makes gain through foul means than to say *shameful gain*. The study permits the retranslation of Titus 1:11b as: They must be silenced, because they are ruining whole households by teaching things they ought not to teach- and that for the sake of vile/sordid gain.

4.5.3 2 Timothy 1:10b

Paulo kyerew 2 Timoteo bere a na wɔde no ato afiase mpen a etɔ so abien wɔ Roma, na ne kum aben; nam saa nti watu Timoteo fo wɔ asempa a ekurano no ho; saa asempa yi mu na “wagu owu na wayi nkwa a owu nnim adi hann”. Saa Griik kasa καταργήσαντος (katagesantos) nkyerease paa bi ne saa nsem yi; gu anaa seɛ. Griik kasa yi nkyerease se “yi hɔ” (wayi owu hɔ) senea AkTB a wɔtintim no 2012 no akyere ase no mfa ntease no mba yie.

Bio Griik kasa ζῶν καὶ ἀφθαρσίαν (zōen kai aphtharsian) nkyerease se “nkwa ne ade a emporɔw” mma ntease no mba yie, efi se ennka adikodi pɔtee a emporɔw ne ho asem. Paulo nam saa asem yi so kyere se, enam asempa no so “nkwa ne nea owu nnimu” aba, na wafa owu a enimu noso akyere nkwa koro a ada adi; eno ne nkwa a owu nnimu. Wɔ nea y’abobɔso yi, ye susu 2 Timoteo 1:10 nkyerease foforo se: na afei wɔnam yen Kristo Yesu ahoyi so ayi adi no so. Ono na wagu owu, na ɔnam asempa no so ayi nkwa ne nea owu nnimu- nkwa a owu nnimu adi hann.

2 Timothy is occasioned by Paul's second Roman imprisonment and his looming death; as a result Timothy is exhorted of the kind of gospel he possesses. In this gospel "death is abolished and life without immortality had been brought to light". The Greek word *καταργήσαντος* properly defines such words as 'abolished' or 'destroyed', translating the word as 'removed' as is done in the Akuapem-Twi Bible (2012) hardly brings the understanding of the context.

Again translating the Greek phrase *ζωὴν καὶ ἀφθαρσίαν* as "life and that which does not decay" makes the understanding of the context unclear, for we are not told of that specific thing which does not decay. Paul was by the phrase purporting that through the gospel life and immortality results, and uses immortality to describe the kind of life revealed; that is life without mortality.

In view of the above deliberations we suggest a retranslation of 2 Timothy 1:10 as: but it has now been revealed through the appearing of our Saviour, Christ Jesus, who has abolished death and has brought life and immortality-life without mortality to light through the gospel.

4.5.4 2 Timothy 2:20b

Wɔ 2 Timoteo ne titiriw nkyekyemu aduonu (20) no, Paulo kyere se enye obiara na obegye nokware nyamesom atomu, na ɔde 'ofi kese mu' kasakoa no ye abebuo kyere se Kristofo gu ahorow abien; wɔn a wɔwɔ hɔ ma nidi adwuma, ne wɔn a wɔwɔ hɔ ma adwuma biara. Paulo de Griik ɔkasa ἃ μὲν εἰς τιμὴν ἃ δὲ εἰς ἀτιμίαν (ha men eis timen ha de eis atimian) yi na esi asem no so dua. Saa Griik ɔkasa yi nkyerese se wɔbu bi, na ebi nso ye nea wommu mfa Paulo adwene a ɔpe se ɔda no adi no mpue yie, efi se saa Griik kasa τιμὴν (timen) no nkyerese paa nnye obu, mmom ne nkyerese wɔ nsem bi te se 'anuonyam' anaa 'nidi' mu. Nea Paulo pese ɔka

ne se Akristofo no bi wɔ hɔ ma nidi adwuma na ebi nso wɔ hɔ ma adwuma biara keke. Eno nti ose; ebi wɔ hɔ ma nidi ade ye, ebi nso wɔ hɔ ma ade ye biara kwa.

Ye hwe nea y'abobɔso yi a, ye susu 2 Timoteo 2:20 nkyerease foforo bi se: Na ofi kese mu nni sika ne dwete nneema nko, na nnua ne dɔte de nso wɔ mu bi, na ebi wɔ hɔ ma nidi ade ye, na ebi nso wɔ hɔ ma ade ye biara kwa/keke.

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In 2 Timothy and in particular verse twenty (20), Paul shows that not everybody would embrace true religion and depicts with the use of ‘the large house’ metaphor that two kinds of Christians exist; some for honorable duties and others for ordinary ones.

Paul emphasizes this idea with the Greek phrase ἃ μὲν εἰς τιμὴν ἃ δὲ εἰς ἀτιμίαν. To translate this phrase as *some are respected, others are not respected* does not well unveil Paul’s idea that he is putting across, for the Greek word *τιμὴν* that Paul uses here, does not in the strictest sense refer to ‘respect’ rather it interprets such words as ‘honor’, or ‘dignity’. What Paul intends to say is that some Christians are for honorable duties and others for menial or ordinary duties, hence; *some for honorable use, some for menial use.*

In light of the above deliberations we propose a retranslation of 2 Timothy 2:20 as: In a large house there are articles not only of gold and silver, but also of wood and clay; some for honorable use, some for menial/ordinary use.

4.6 Conclusion

The chapter had dealt with the methodology employed in the collation of data, analysis of the findings as well as interpretation and discussion.

Personal information on respondents with respect to gender, denomination, position held in their respective denomination and their use of the Akuapem-Twi Bible as well as their understanding of the exegetical and translation problems in the selected texts (1 Timothy 6:10a; Titus 1:7; Titus 1:11b, 2 Timothy 1:10b and 2 Timothy 2:20b) from the Akuapem-Twi Bible were gathered.

The chapter further unfolded with the presentation and analysis as well as interpretation of the understanding of the selected text by the respondents from the five (5) Akuapem-Twi speaking communities.

A comparative study on the selected texts of different published versions of both the Akuapem-Twi and Asante-Twi Scriptures along with some English versions enabled us to ascertain which of these scriptures had demonstrated a better sensitivity to the nuances of the Greek text. Commentaries on the selected texts were written in the Akuapem-Twi Mother-Tongue and translated into the English language.

The next chapter which will be the last chapter of this work will present to us a summary of findings, issues emerging out of the study, some recommendations made and conclusion of the study.

CHAPTER FIVE

Summary of Findings, Issues Emerging Out of the Study,

Recommendations and Conclusion

5.0 Summary of Findings

This research work has had an objective of examining the problematic issues in the translation of 1 Timothy 6:10a; 2 Timothy 1:10b and 2:20b as well as Titus 1:7 and 11b into the Akuapem-Twi Bible published in 2012 and the effect(s) it has on the understanding of the matrix and meaning of the text as well as what corrective suggestions could be given in revising or retranslating these texts. The study drew from the field of Mother-Tongue Biblical Hermeneutics in surveying various versions of the Akuapem-Twi Bible in comparison with the Asante-Twi Bible versions to identify the changes that were evident in these texts over the years of translation, revision and publication.

Chapter Two presented the background of the Pastoral Epistles and exegesis of 1 Timothy 6:10a; Titus 1:7, 11b; 2 Timothy 1:10b and 2 Timothy 2:20b. The background discussion unveiled the contexts in which these epistles were written and what they were meant to say to their first recipients in order to make them relevant to contemporary audience. The exegesis of the selected texts helped to define the pericope as well as an analysis of the texts, which translated into the Akuapem-Twi dialect revealed some problems.

In Chapter Three of the study we took a retrospective look at Akuapem as well as a chronological survey of the production of the Akuapem-Twi Bible. The deliberations on Akuapem in retrospect focused on the early history and makeup of Akuapem, Land, distribution, of people and the political structure in the Akuapem state. There were also further deliberations on the Akuapem-Twi dialect spoken in Akuapem coupled with its influences as a written dialect in the region and beyond as well as insight into some customary practices of Akuapem. We sought to unveil Akuapem as a target culture into which the translations were being done. The chapter concluded with a history of the translation of the Akuapem-Twi Bible.

The theme of Chapter Four of the study focused on data interpretation, analysis and discussions: The background of the sixty (60) respondents from the five (5) Akuapem-Twi speaking communities as well as their understanding of the selected texts (1 Tim. 6:10a; Tit. 1:7, 11b; 2 Tim. 1:10b and 2 Tim. 2:20b) were in view here. The background discussion aimed at establishing the credibility and value of the respondents and their contribution made to the study whilst the deliberations on the understanding and interpretation of the selected texts by the respondents were delineated in addressing the translation and exegetical problems with the selected texts.

The background discussions described the gender, denomination, position held in the denomination, the usage as well as the identification of problematic issues with the selected texts and in the Akuapem-Twi Bible as whole. Gender was both male and female, consisting of 30 males and 20 females whose views aided the study to be devoid of gender biases. Respondents came from ten different denominations in the Akuapem-Twi speaking communities; the selection

focused on giving a fairly representative view to the outcome of the study. Position held in denomination spanned from the ordained ministry of the clergy through to the leadership of the various ministries in the laity as well as members who held no position. We sought to avoid the one-sided contribution, since the Akuapem-Twi Bible was used by members of the various denominations regardless of their position. The section on the usage of the Akuapem-Twi Bible had respondents put on a three-stage scale of 'regular', 'weekly' or 'once a while' reading of the Akuapem-Twi Bible. The results showed that 82% representing forty-one (41) out of the total sample size of (50) respondents had a regular usage of the Akuapem-Twi Bible with those of a casual reading of 'weekly' and 'once a while' following with a respondent size of 7 and 2 representing 14% and 4% respectively. This was a justification to the credibility of respondents with respect to their understanding of the Akuapem-Twi Bible and the value of their contribution to the study. General discussion on translation issues in the recently published 2012 Akuapem-Twi Bible with respondents revealed that some of the respondents had had challenges in understanding the way some translations were done. With regard to the translation and exegetical problems with the selected texts the study revealed that forty-two (42) of the respondents representing 84% admitted to the presence of such problems whilst three (3) of the respondents representing 6% made no such admittance, the remaining five (5) of the respondents representing 10% said they could not identify any of such problems. The conclusion was that, the forty-two (42) respondents who admitted to the presence of translation and exegetical problems as against the eight (8) respondents who made no such admittance justifies the problematic issues with these texts and as such indicated the relevance of the study.

The discussion in chapter four further unfolded with the respondents understanding and interpretation of the selected texts in the Akuapem-Twi dialects, where the respondents were

made to choose from a list of possible alternative translations or to suggest a different option other than the alternatives provided.

On the understanding and interpretation of the translation of 1 Timothy 6:10a into the Akuapem-Twi dialect we argued for the translation of option A: *Na bɔne ahorow hin ne sikanibere* (the love of money is a root of all sorts/kinds of evil) which was endorsed by thirty-three (33) of the respondents out of the total 50 respondents representing 66%.

The deliberations on the right translation of Titus 1:7 in the Akuapem-Twi dialect was concluded on option A: *N'ani mbere mfaso bɔne* (not greedy for vile/sordid gain); 31 out of the 50 respondents chose this option (A), representing 62% of the total sample size.

Discussion on the translation of Titus 1:11b in the Akuapem-Twi dialect saw option A: *Mfaso bɔne* (vile or sordid gain) as the right translation of the context amidst several options, with a respondent size of 26 representing 52% of the total sample size.

In 2 Timothy 1:10b the study revealed that the right translation in the Akuapem-Twi dialect among other possible alternatives was the alternative translated by option A. *Ɔno na wagu owu, na ɔnam asempa no so ayi nkwa a owu nnimu adi hann.* (Who has abolished death and has brought life without mortality to light through the gospel) which had a majority of twenty-two (22) respondents endorsing that option represented by 44% of the total sample size of fifty (50) respondents.

We had argued that the contextual translation of 2 Timothy 2:20 in the Akuapem-Twi dialect was the alternative translated by option B: *Ɛbi wɔ hɔ ma nidi ade ye, ɛbi nso wɔ hɔ ma ade ye*

biara kwa/keke (some for honorable use, some for menial or ordinary use), this was also the position of the majority of the respondents (23) represented by 46% of the total sample size.

It was found out that none of the respondents made a suggestion of another possible alternative translation to the already listed options: therefore the options E and F usually recorded zero (0) respondents representing 0% of the total sample size in all the selected texts. Again the study revealed that the options that translated the selected texts as is done in the 2012 Akuapem-Twi Bible never had the majority of respondents endorsing it. This was an indication that the translation was not in line with the thought pattern and worldview of the Akuapem People.

There was a comparative study of the selected texts in the Akuapem-Twi, Asante-Twi along with some English versions of the Bible, where it was revealed that there were no significant changes in the sense of the meaning of the texts except some slight changes in orthography over the years of publication and revision of both the Akuapem-Twi (1900, 1964, 2012) and Asante-Twi (1964, 2012 and NT 2013) Bibles. However the English versions saw a number of significant deviations among themselves as well as in comparison with the Akuapem-Twi and Asante-Twi Bibles; some of these deviations supported the outcome of the study as endorsed by the respondents, but in other cases revealed otherwise.

The chapter concluded with commentaries on all the selected texts written in the Akuapem-Twi dialect which was translated into the English-tongue. The commentaries explained the outcome and the interpretation behind the new translations of the selected texts in relation to the 2012 Akuapem-Twi Bible translations.

5.1 Issues Emerging out of the Study and Future Possibilities

Our study has revealed that the early Basel missionaries did an outstanding work in pioneering the creation of orthography for translation work in some local indigenous languages and in particular the Akuapem-Twi dialect. The Basel missionaries with their quest to make effective evangelization among the local indigenes produced and revised fragments of Bible books and full Bibles in the Akuapem-Twi dialect until it came to the form we had it in the 1964 publication. The missionaries' enterprising efforts saw the light of day by their able indigenous co-workers whose solemn contribution cannot be over emphasized. The missionaries effort along with their indigenous co-workers in initiating, revising and producing (with the help of BFBS) the Akuapem-Twi Bible is worthy of commendation as well as later efforts by the Bible Society of Ghana, particularly in the recently published 2012 Akuapem Twi-Bible.

In spite of these remarkable efforts over the years till the crowning moments of the 2012 edition there still exists problematic issues with some of the translated texts that need to be revised and retranslated. This study however does not lay any claim of being an exhaustive volume but that the deliberations in the preceding chapters will pave way for further research work in the area.

In light of the above discussions the researcher proposes some pragmatic solutions in the next section to help in addressing the issue of translation and exegetical problems of the Akuapem-Twi Bible and even the Ghanaian Mother-Tongue Bibles as a whole.

5.2 Recommendations

In view of the foregoing discussions we wish to make the following recommendations:

It is of utmost importance for mission founded churches that have higher institute of learning to design courses that will incorporate the study of Mother-Tongue Biblical Hermeneutics giving recognition to our local Bibles to ensure further revision work is done.

Special attention should also be given to the production of study tools such as Bible commentaries, dictionaries, and lexicons in the local languages and in this case Akuapem-Twi dialect, that will aid studies in our indigenous local Bibles and Mother-Tongue Biblical Hermeneutics as a whole.

The Christian community of faith is called upon not to engage in the reading of our local indigenous Bibles only as a devotional material but also with the spectacle of examining and analyzing the text that brings inspiration out of the devotional reading. This will aid further revision work to make the biblical text better in its meaning, understanding and interpretation.

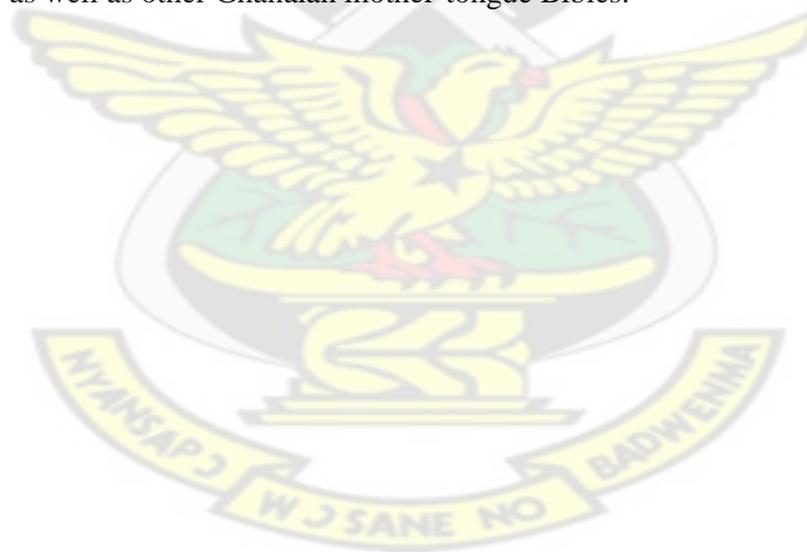
5.3 Conclusion

This has shown that though the Akuapem-Twi Bible published versions were undoubtedly the word of God translated for the Twi speakers of Akuapem, to reveal gods divine self to them nonetheless had some translation and exegetical problems that affected the understanding of the text and needed to be redressed. Some of these problems were depicted in 1 Timothy 6:10a; Titus 1:7, 11b; 2 Timothy 1:10b and 2 Timothy 2:20b which were selected for the purposes of this study.

As pointed out in chapter one of this work, translation is an essential part of God's revelation of his divine self since it offers the opportunity for one to read, think, analyze and understand God's

word in one's own native language or mother-tongue. However this importance of translation had been hampered by the problems epitomized in these texts. These problems had been partly due to the lack of constant revision of the full Akuapem-Twi Bible which had undergone only three major revisions after the publication of the first full Akuapem-Twi Bible in 1871.

The number of respondents who admitted to possible translation and exegetical problems with the selected texts coupled with their hint on other texts of such problematic nature suffices the researcher to conclude that after the 2012 Akuapem-Twi full Bible translation, there still exist a number of translational issues that needs to have a second look. As pointed out in this study a problematic translation has a bearing in the understanding of the matrix and meaning of a text; this should therefore signal a call to have a critical look at our Akuapem-Twi Bible in the form we have it today as well as other Ghanaian mother-tongue Bibles.



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Attuah, Anguah Daniel	Head of Akuapem-Twi: Bureau of Ghanaian Languages, Kakumdi	12 th February, 2014
Odotei Irene	Associate Professor; Institute of African Studies, University of Ghana, Legon	11 th February, 2014
Offei-Odei, Richmond	Administrator: Office of the <i>Okuapehene</i> , Akropong	14 th February, 2014

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Appendix I

Hierarchy of Akuapem Chiefs

Okuapehene Paramountcy

Krotihene Rules from Akropong, the capital and seat of the Okuapehene

Amanokrom

Gyaasehene

Adawso

Lower Dodowa

Nifahene

Adɔntenhene

Benkumhene

Adukrom

Aburi

Larteh (Ahenease)

Awukugua

Ahwerease

Larteh (kubease)

Dawu

Berekuso

Mamfe

Abiriw

Atweasin (now an appendage of Aburi)

Abotakyi

Apirede

Kitase

Mampong

Abonse

Gyankama

Tutu

Asseseeso

Obosomose

Tinkong

Okorase

Appendix II

Glossary of Akan Words

<i>Abrade</i>	-One of the seven Akan clans	<i>Beberee</i>	-Many/more
<i>Aburihene</i>	-Chief of Aburi	<i>Benkum</i>	-Left
<i>Abusua</i>	-Family	<i>Bɔne</i>	-Sin/Evil
<i>Ade</i>	-Thing	<i>Daa</i>	-Always/For ever
<i>Adekro</i>	-Village/Town headmen	<i>Ebi</i>	-Some
<i>Adi</i>	-Out	<i>Emporɔw</i>	-Does not decay
<i>Adifudepe</i>	-Greed (want of cheap thing)	<i>Entumi</i>	-It can not
<i>Odifudepefo</i>	-Greedy (one who likes cheap things)	<i>Enni</i>	-Does not have
<i>Adɔnten</i>	-Vanguard	<i>Fi</i>	-Dirt/Filth
<i>Ahorow</i>	-Sorts/Kinds	<i>Gyaase</i>	-Domestic (Administrative)
<i>Aniwu</i>	-Disgrace/Shame	<i>Gyaasehene</i>	-Administrative chief
<i>Anuoyam</i>	-Honourable/Dignity	<i>Hann</i>	-Light (lit. brightness)
<i>Asempa</i>	-Good news/Gospel	<i>Hin</i>	-Root
<i>Awiei</i>	-End	<i>Hɔ</i>	-There
<i>Ayi</i>	-Reveal	<i>Kronkron</i>	-Holy

<i>Kyerɛw</i>	-Write/Writings/Bible (Akuapem-Twi dialect)	<i>Ntini</i>	-Vein
		<i>Nti</i>	-For/sake of
<i>Mbere</i>	-Set on (lit. not ripe)	<i>Nyinaa</i>	-All
<i>Mfaso</i>	-Gain	<i>Odekro</i>	-Village/Town headman
<i>Na</i>	-The	<i>Ohene</i>	-Chief
<i>N' ani</i>	-His eyes (Lit.)	<i>Ohenemea</i>	-Queen
<i>Nana</i>	-Grandparent/Elder (title)	<i>Okyeame</i>	-Linguist/Spokesperson
<i>Ne</i>	-And /Is	<i>Omanhene</i>	-Paramount
<i>Nhini</i>	-Root (Asante-Twi dialect)	<i>Omimfo</i>	- Avarice
<i>Nidi</i>	-Respect/Honour	<i>Opakani</i>	-Owner of a palanquin
<i>Nifa</i>	-Right	<i>Owu</i>	-Death
<i>Nifahene</i>	-Right wing chief	<i>Ɔbra</i>	-Life
<i>Nkonim</i>	-Victory	<i>Ɔnam</i>	-Through
<i>Nkwa</i>	-Life	<i>Ɔno</i>	-Who
<i>Nnimu</i>	-Without (lit. not in)	<i>Sen</i>	-Than
<i>Nni</i>	-Do not have	<i>Sikanibere</i>	-Love of money/Greed
<i>Nso</i>	-Also	<i>Sikape</i>	-Desire/want of money
<i>Nsee</i>	-Not decay/destroy		

<i>Sikado</i>	-Money love	<i>Wagu</i>	-(He/she)
<i>So</i>	-On it		Abolished/Nullified
<i>Twere</i>	- Write/Writings/Bible (Asante-Twi dialect)	<i>Wayi</i>	-(He/she) Removed
		<i>Wobu</i>	-(They) Respect
<i>Wabra</i>	-(He/she) Abolished	<i>Wommu</i>	-(They are) Not respected
<i>Wadi</i>	-(He/she/it) Overcome	<i>Wo</i>	-Have



Appendix III

Sample of Questionnaire

Some Translational and Exegetical Problems in the Pastoral Epistles (PE) of the *Kyerew kronkron* Akuapem-Twi Bible M. Phil (Religious Studies) Thesis Questionnaire

Personal Information

1. **Name:**
2. **Gender:** Male[] Female[]
3. **Church/Denomination:** Methodist[] Presbyterian[] Roman Catholic [] Anglican[] Church of Pentecost[] Apostolic[] Baptist[] Assemblies of God[] Others[]
4. **Position held:** Minister/Pastor[] Elder/Presbyter/Leader[] Deacon/ Deaconess[] Sunday School Teacher[] member[]
5. Are you an Akuapem? Yes[] No[]
6. Do you speak Akuapem? Yes[] No[]
7. Which Akuapem Twi speaking area do you come from?
8. Do you read Akuapem-Twi? Yes[] No[]
9. Do you read/use the Akuapem-Twi Bible? Yes[] No[]
10. How often do you read/use the Akuapem-Twi Bible? Regularly[] Weekly[] Once a while[]
11. Do you identify any translational and exegetical problem(s) in the following verses of scripture?
Yes[] No[] Cannot identify any[]

(I) 1 Timothy 6:10a

Greek: *ρίζα*² ...πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία³ (*hriza pantōn tōn kakōn estin he philarguria*)

root of all the evil is the love of money

2. *ρίζα*: rootstock 3. *φιλαργυρία*: greed, avarice

Twɪ (Literal Translation): *na bɔne ahorow nyinaa hin ne sikadɔ*

English (Literal Translation): root of all kinds of evil is the love of money

- (A) *Na bɔne ahorow hin ne sikanibere* (the love of money is a root of all sorts/kinds of evil)
- (B) *Na bɔne ahorow beberee nyinaa hin ne sikadɔ* (the love of money is a root of all sorts/kinds of evil)
- (C) *Na bɔne nyinaa hin ne sikanibere* (the love of money is the root of all evils)
- (D) *Na bɔne nyinaa ntini ne sikape* (the desire/want of money is the vein of all evils)
- (E) None of the above (please specify).....

(II) Titus 1:7

Greek: μὴ *αἰσχροκερδῆ* (*mē aischrokerdē*)⁴

not given to filthy lucre

4. αἰσχροκερδῆ: pursuing dishonest gain

Twɪ (Literal Translation): *n' ani mbere mfaso bɔne*

English (Literal Translation): not sordidly greedy for gain

- (A) *N'ani mbere mfaso bɔne* (not greedy for vile/sordid gain)
- (B) *Ɔnye odifudepefo* (not greedy)

(C) *N'ani mbere mfaso fi* (not greedy for filthy lucre)

(D) *Ɔnye omimfo* (not avarice)

(E) None of the above (please specify).....

(III) Titus 1:11b

Greek: *αἰσχροῦ⁵ κέρδους⁶ χάριν* (*aischrou kerdous charin*)

dishonest gain for

5. *αἰσχρου*: disgraceful, shameful, dishonest 6. *κέρδους*: profit, gain

Twi (Literal Translation): *mfaso bɔne nti*

English (Literal Translation): for/for the sake of sordid gain

(A) *Mfaso bɔne* (vile or sordid gain)

(B) *Mfaso fi* (filthy lucre)

(C) *Adifudepe* (greed)

(D) *Aniwu mfaso* (shameful gain)

(E) None of the above (please specify).....

(IV) 2 Timothy 1:10b

Greek: *καταργήσαντος⁷ μὲν τὸν θάνατον φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν⁸ διὰ τοῦ εὐαγγελίου*

Who hath abolished — — death hath brought to light and life and Immortality through the gospel

(katargēsantos men ton thanaton phōtisantos de zōēn kai Aphtharsian dia tou euaggeliou)

7. *καταργήσαντος*: destroyed, alienated, done away with, nullified, ceased, faded away

8. *ἀφθαρσίαν*: imperishable, undying, last forever, unfading

Twi (Literal Translation): *Ɔno na wagu owu, na ɛnam asempa no so ayi nkwa ne dea enwuo adi*

hann

English (Literal Translation): Who has abolished death and has brought life and immortality to light through

the gospel

(A) *Ɔno na wagu owu, na ɛnam asempa no so ayi nkwa ne nea owu nnimu adi hann*

(Who has abolished death and has brought life without mortality to light through the gospel)

(B) *Ɔno na wadi owu so nkonim, na ɛnam asempa no so ayi ɔbra a enni awiei adi hann*

(Who has conquered death and has brought everlasting life to light through the gospel)

(C) *Ɔno na wagu owu, na ɛnam asempa no so ayi nkwa a entumi nsee adi hann*

(Who has abolished death and has brought life that cannot decay to light through the gospel)

(D) *Ɔno na wabra owu, na ɛnam asempa no so ayi daa nkwa adi hann*

(Who has abolished death and has brought eternal life to light through the gospel)

(E) *Ɔno na wayi owu hɔ, na ɛnam asempa no so ayi nkwa ne ade a emporɔw adi hann*

(Who has removed death and has brought life and that which does not decay to light through the gospel)

(F) None of the above (please specify).....

(V) 2 Timothy 2:20b

Greek: *καὶ ἃ μὲν εἰς τιμὴν⁹ ἃ δὲ εἰς ἀτιμίαν¹⁰* (*ha men eis timēn ha de eis atimian*)
and some to honor some to dishonor

9. τιμήν: precious, value, noble, special treatment **10. ἀτιμίαν:** disgrace, ignoble, shameful, common use

Twi (Literal Translation): *na ebi wɔ nidi, na ebi nso nni nidi*

English (Literal Translation): and some to honor, others to dishonor

(A) *Na wobu bi, na ebi nso ye nea wommu* (and some are respected, others are not respected)

(B) *Na ebi wɔ hɔ ma nidi ade ye, ebi nso wɔ hɔ ma ade ye biara kwa* (and some for honorable use, some for menial or ordinary use)

(C) *Na ebi wɔ hɔ ma nidi de, na ebi nso wɔ hɔ ma nea enni nidi* (and some for noble purposes, others for ignoble purposes)

(D) *Na ebi wɔ anuoyam sen bi* (and some are more honorable than others)

(E) None of the above (please specify).....