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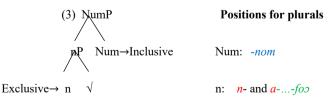
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In this talk, I propose that the plural morphemes in Akan are not allomorphs from semantics and syntactic perspective (contra to Ofori (2016), who considered the plural morphemes in Akan as allomorphs). Firstly, plural morphemes in Akan correspond to different semantic interpretations. For instance, whereas the prefix *n*- *is a strict plural* morpheme whose denotation excludes atoms and thus has the exclusive reading in negative sentences (1), the plural morpheme *a*-/*n*-...-*nom has a number neutral denotation*. It hence has inclusive in a negative context (2). *A*-...-*foo*, on the other hand, is a *group denoting* morpheme (cf. Landman 1989), allowing for non-maximality reading.

(1)Mary	ɛ-n-ni	n-konwa	wэ пе	dan no	ти	hə
Mary	3SG-NEG-have	PL- chair	LOC POSS	S house DE	T insi	de there
'Mary doe	s not have chairs	n' [chairs=1/0]				

(2)Mary	a-n-hu	a-nua-nom	wэ	paaki no	SO
Mary PE	RF-NEG-se	e PL-sibling-PL	LO	C park DET	Г LOC
'Mary did 1	not see the s	siblings on the fiel	d.'		[siblings=0]

Syntactically, following Kramer's (2016) split number analysis and Mathieu (2014) distributed plural analysis, I assume two positions within the NP spine for plurals in Akan: n (nominalizing head) and *Num* (number head) and propose that n-/a- and a- \dots -fo (here I assume the circumfix morpheme as a discontinuous morpheme(c.f. Harbour 2008)) as heads of the nominalizing phrase (nP) and the suffix -nom as the heads of number phrase (NumP) and attribute the exclusive reading to n and inclusive reading to *Num* as shown in (3).



References: Harbour, D. (2008). On homophony and methodology in morphology. Morphology, 18(1), 75- 92. Kramer, R. (2016). A split analysis of plurality: Number in Amharic. Linguistic Inquiry, 47(3), 527-559. Mathieu, E. (2014). Many a plural. Weak referentiality, 157-182. Ofori, E.A. (2016). Distributed Morphology of Akan-Twi Plurals. International Journal of Language and Linguistics,4(2): 57-60.