A Comparative Study of the Simple Clause Structure of Kyerepong (Okere), Akuapem Twi, and English

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Abstract

This paper compares the simple clause structure in three languages of Kyerepong (Okere), Akuapem Twi and English. Again, the paper discusses how the structures mark focus and topic; and how they are used in copula and locative constructions. The paper comprises seven main parts. The first part gives a brief linguistic background of the two Ghanaian languages. The second part looks at the constituent order of the three languages; and the third considers the phonological processes involved. The remaining parts (which constitute the hub of the paper) focus on how the simple clause in these three languages is used in focus, topic, copula and locative constructions.

Keywords: Simple Clause Structure, Akuapem Twi, Kyerepong (Okere), Locative Constructions, Copula

1. Introduction

The paper compares the simple clause structure of three languages of English, Akuapem (Ak.) Twi and Kyerepong (Okere), and identifies how their linguistic forms are produced to express meaning. The designation, Guan, describes a group of closely related languages mostly in Ghana spanning from Winneba in the Central Region to Bole in the Northern Region (Bramson, 1981). Steward (1966) divides the Guans into two main groups: a southern group comprising Awutu and Kyerepong; which has Latɛ, Anum, and Boso as sub-dialects and a northern group mainly of Gonja . The main Kyerepong towns include Abirew , Dawu, Awukugua (Okereso), Adukrom (Esiɛ̃so), Abonse, Apiredi and Aseseɛso all located in the eastern part of the Eastern Region of Ghana. Moreover, in places such as Amamfro, Kwadako, Sanfoano, Twum Guaso, Amashi and Kongo, all along a common road that joins the Tinkong-Adawso road leading to Accra, Kyerepong, (commonly referred to by the people as Okere) is spoken. Tompkins et al. (2002) relate that the name *Gua* means to run away; and it is used to describe the Guan people who ran away from ancient Ghana in the north and settled in the present day Ghana. According to Dan Botwe, Member of Parliament for Okere, the early Kyerepongs were chiefly farmers who did not get involved in the coastal trade with the Europeans. They settled on the mountains because they were peaceful and eschewed warfare, and the mountains provided them the security they wanted.

The people of Koforidua, where the second language in this study is spoken, are mainly from Juaben in the Ashanti Region of Ghana. Legends have it that during the time of Nana Dokua, some of the Juabens revolted against the Golden Stool of Ashanti. The rebels who were led by their chief, Nana Kwaku Boateng, fled and settled at places such as Kyebi, Kwabeng, Tafo, Asamankese and other parts of Akyem Abuakwa all in the Eastern Region of Ghana. Afterwards, some chiefs granted the Juabens a permit to settle on a land which was later called New Juaben with Koforidua as its capital.

Akuapem Twi has been exposed to a lot of scholarly works since the time of the Christian Missionaries. Twi extends the boarders of New Juaben to many parts of the Eastern Region as lingua franca. Twi is written and taught in schools and used in many domains such as in religion and commerce. Though Kyerepong is spoken in a number of towns, it has not been reduced to writing and reading. The reason is most of the speakers speak Akuapem Twi as well, so the Christian Missionaries focused on Twi which had a broader speaker base. Hence, Kyerepong's domain of use is restricted to their social milieu. In churches and in schools, Akuapem Twi is the medium.

Regarding scholarly work, a lot has not been done in connection with Kyerepong (Okere). Tompkins et al. (2002) did a sociolinguistic survey of the Hill Guan languages and reported that a primer for standard Guan for the Hill varieties and a two-book primer series had been developed, but had not been published. Bramson (1981) did a comparative study of Kyerepong varieties spoken at Abiriw, Dawu and Apiredi. Also, Kropp Dakubu (1988) and Grimes (1992) identified three dialects of Hill Guan namely Latɛ, Kyerepong or Okere and Anum/Boso while Ofori (2004) discussed vowel harmony in Latɛ.

2. The Nature of the Data

The data for this study comprise native-speaker descriptions of Bowerman and Pederson's (1993) Topological Relations Pictures Series, A story about what is planned for the next day, a brief family history, some responses from the interview sessions we had with native speakers, and a Twi story entitled "Kofi ne Adom." All these field data were collected between September and December 2014.

3. The Simple Clause

The simple clause is usually explained in the literature as containing one clause which expresses a single idea and has one verb phrase. Languages may have different clausal forms to express different structures such statements, copula constructions and locative constructions and to express what is of communicative interest to the speaker linguistically referred to as *focus* (Chiarcoset al., 2009).The following section concentrates on how the three languages Okere, Akuapem Twi and English use such forms to express different meanings. In describing the forms, the following clausal elements: subject (S), verb (V), object (O), complement (C) and Adjunct (A) were used.

3.1 Constituent Order

The three languages under comparison are not case languages. They depend on a specific order in relation to the verb to mark case. The entity that is placed before the verb functions as the subject; the one after the verb functions as the object. In the case of English, it is only the pronominal system that shows differences in gender and case. In sentence formation, Kyerepong (Okere), Akuapem Twi, and English are all SVO languages. To form a statement, these languages can use the basic sentence order SVO, as well as the variants: SVC, SVA, SVOA and SVOC as in the following examples:

Kyerepong (Okere)

1. E-n-ku   **bá**   **ɛle**   **yo.**(SVOA)
    1PL.SUBJ-PERF-cut (V)   wall (O) take   around (A)
    "It is walled."

2. Ɔpon kɔ   **bo**   **to**. (SVC)
Door (S)   one   COP (V)   here (C)
"One door is here."

3. Inde,   **me-woe**   **afuru**   **tɛ**. (ASVA)
yesterday (A)   1SG.SUBJ-went (V)   farm   inside (A)
"Yesterday, I went to the farm."

4. Mɛ̀-bɔ́ɛ̀   **tei**. (SVO)
1SG.SUBJ/FUT-do (V)   food (O)
"I will prepare food."

5. À-nɛ́-gyãĩ-m   **o,**   **me-de-hũ**.(SVO)
3SG.SUBJ-PROG-search(V)-3(O)   INT   1SG.(S)-AUX-see(V)
"Whether s/he is searching for her/him, I don't know."

6. Ɛ́-nɛ̀-dắ   **so**   **nkangyẽẽ.** (SOC)
    1PL.SUBJ-PERF-hit(V)   top   sheets (C)
    "It has been roofed."

Akuapem Twi

7. Da biara a   **ɔ-bɛ-kɔ**   **sukuu no**, (ASVA)

Day every   DET   s/he.SUBJ-FUT-go(V) school(A) DET
   ɔ-de   **Adom**   **di**   **n'-akyi**. (SVOC)
s/he.SUBJ-take (V)   Adom (O)   eat   3SGPOSS-back (C)
"Every day, he goes to school with Adom."

Constituents in the simple clause are positioned and shaped by some phonological processes to express meaning and functions. Some of the processes and meaning strategies are conflation/agglutination, vowel harmony, morpheme or segment deletion, focus and topic.

3.2 Conflation/Agglutination

In both Okere and Akuapem Twi, a pronoun subject and the verb conflate into one word as in **Énku**,*we have cut*, in sentence 1 of section 3.1, and **ɔbɛkɔ**,*he will go*, in 2. In Okere, the object can also combine with the verb as one word as in **À-nɛ́-gyãĩ-m**,*he is searching for him*, where –**m** is the object. This phenomenon does not happen in Akuapem Twi nor in English. There are some cases where some morphemes also conflate or fuse into one in the clause structure. For example, **ɛ́-nɛ̀** in sentence 6 is made up of **ɛné**,which is the first person plural subject pronoun and **nɛ̀**, the perfect marker. The second syllable in the pronoun is fused with the perfect marker into one; however, the high tone in the second syllable of the pronoun is transferred onto the first syllable **ɛ**. This phenomenon can also be explained in terms of elision in section 3.3.

3.3 Morpheme/Segment Elision

In the two Ghanaian languages under comparison, a phonological process of segment elision takes place in the structures to optimize pronunciation. For example, in sentence 1 of this section (3.3), the pronoun **É** is a clipped form of the first person plural subject **Ɛné**. The perfect verb **nɛ̀** is entirely deleted, so instead of:

   Ɛné-nè-ku
   1PL.SUBJ-PERF-cut; `
   we have:
   Énku, where the syllable **né** in **Ɛné** is deleted.

We notice that the high tone on the deleted morpheme is transferred onto the **É**.

3.4 ATR Vowel Harmony (VH)

One of the prominent phonological processes that take place in Okere and Akuapem Twi clauses is Advanced Tongue Root [+ATR] harmony, a phenomenon which is non-existent in English. In some languages, vowels in words are expected to share some linguistic properties. These properties determine the distribution of vowels in the words of these languages (Katamba, 1993). The restriction of the distribution of [ATR] vowels is meant to aid articulation and meaningful communication. In [ATR], if the tongue root advances in the production of a vowel, the vowel is described as [+ATR]. On the other hand, if the tongue root retracts, the vowel is [-ATR]. Based on this phenomenon, two groups of vowels can be identified to operate in both Akuapem Twi and Okere:

   [+ATR]   /i, u, e, o, æ/
   [-ATR]   /I, ʊ, ɛ, ɔ, a/

The transition from**Ɛné-nè-ku**to**Énku**also illustrates the phenomenon of VH. The default **Ɛ** in **Ɛné** is changed to **E**inanticipation of the high back vowel –**u** [+ATR] in **kù**, *cut*, which has assumed its [+ATR] properties, hence, **E** instead of **Ɛ**.Other examples of VH are expressed below:

Kyerepong (Okere)
   Gbei   **asɛ**   **kʊtʊ**   **ogbolu**   **tɛ**
   Dog   RP   kneel   pan   inside
We notice that all the words in the sentence above have vowels from either of the [ATR] groups.**Gbei**is [+ATR], **asɛ**is **[-ATR]**, **kʊtʊ [-ATR]**,**ogbolu** [+ATR] and **tɛ** is [-ATR].A similar thing happens in the Akuapem Twi example in sentence 2 under Section 1.3.

Da   **biara a ɔbɛkɔ   sukuu   no**,

Da is [-ATR], biara [+ATR], **ɔbɛkɔ [-ATR]** and **sukuu** [+ATR].

3.5 The Structure of Okere and Akuapem Twi Noun Phrase

The noun phrases in the simple clause of the Ghanaian languages in this paper have the structure: Noun+ (Adjective) +Determiner as in **sukuu no** (Ak. Twi),*the school* and **Ɔpon kɔ** (Okere),*one door* in examples 2 and 3 of section 3.1. The modifier adjective is optional and the determiner is placed after the noun head. The noun head assumes the first position in the phrase and any modifier comes afterwards. This structure topicalizes the head as an

entity attention should be drawn to first. English, on the other hand, has the head NP as the last element with the determiner and the adjective (if present) preceding it in that order respectively.

3.6 Focus in Okere and Akuapem Twi

Chiarcos et al. (2009) explains that focus signifies newor newsworthyinformation a sentence expresses. Crystal (2003) as cited in Dorvlo (2008) also relates that focus is a term that is used in sentence analysis to differentiate between assumed information and the information which holds the speakers' communicative interest. Dorvlo (2008) further explains that the focusing strategy is employed as a corrective measure by the speaker in stressing the information the speaker believes is the case that is different from what the addressee thinks is the case.

The two Ghanaian languages in this comparative study deploy focus strategies in their clause structures to express communicative interest and corrective measures as explained above. Okere seems to have two particles, **dé** and **mɔ́**, for marking focus. The analysis of the data indicates that the differences in focus realization correspond to semantic differences. It is observed that the particle **dé** is used to mark argument focus and it usually precedes the entity that is focused. On the other hand, **mɔ́** seems to be used as a predicate focus marker, and the context of use indicates that **dé** and **mɔ́** can be used as variants to focus on non-human arguments. However, **dé** is solely used to focus on human arguments. Examples with **dé** and **mɔ́** are shown below:

1. Dé   me   twú   hɔ̄ɛ   me   bí   a
FOC   1SG.SUBJ   take   give   3SG.POSS   child   DET
"It is me who gave it to my child."

2. Ɛné   nɛnyɛ̄-nè   a,   mɔ́
1PL.POSS   grandfather-PL   DET   FOC
       Ɛdewu a   nɛ́   ɔmo   pɛɛ   yi
       Dewu   DET   COMP   3.PL   all   live
       "It was Dewu (that) our grandfathers lived."

In the example 1 of section 3.6, the focusing of **mé** by the marker **Dé** implies that it is the NP **mé** not anyone else who gave it to the recipient. The focus marker on the first person subject pronoun, therefore, is used to perform a corrective measure. The marker **mɔ́**,however, focuses on the clause, **Ɛdewu a nɛ ɔmo pɛɛ yi**, to indicate that it was Dewu, not anywhere else, the grandfathers lived.

Comparatively, Akuapem Twi has **ná** as its focus marker which can appear either clause initial or medial as examples 3 and 4 of section 3.6. Usually, if the focus is in the middle of the clause, the marker takes a low tone as shown in example 4 of section 3.6.

3. Ná   Kofi   re-sa.

FOC   Kofi   PROG-dance
"Kofi was dancing."

4. [[Sá   nà]   Kofi   re-sa.]

Dance FOC   Kofi   PROG-dance
"It was dance (that) Kofi was dancing."

The example 3 of section 3.6 indicates that Kofi was actually dancing at the time seen, but was not doing any other thing. This meaning is evident in the example 4 (of 3.6) which vociferously insists on the fact that Kofi was dancing. This insistence can be an aggressive reply to someone who has been denying that Kofi was doing.

English does not employ focus the way Ghanaian languages do. Focus operates on the clause in English. Instead of a particular focus marker, English employs sentence accent to mark focus (Krifka, 2006). Usually in individual words, it is a single syllable that receives a primary stress where the syllable is produced with a higher pitch more than the surrounding syllables. Any single word in the clause, whether lexical or functional can be focused. The syllable that receives primary stress, in the focusing word, marks the focus in the clause. Attention is then drawn to it to indicate the communicative interest of the speaker which is different from that of the addressee's. For example, in sentence 5 (of 3.6), the stress (shown by bold print) on the verb indicates that the speaker means that the verbal action is what actually took place, but not any other thing the second interlocutor may be thinking of. In sentence 6 (of Section 3.6), the speaker means that Michael is not a friend of John but a brother. The speaker does this by stressing the word, **brother**.

1.   He **stole** my book.
2.   Michael is the **bro**ther of John.

3.7 Topic Construction

Dorvlo (2008) explains that **topic** is a function that is assigned to an element that is considered to be what the message is about in the clause. In other words, topic is the entity that a speaker identifies and about which information is given (Krifka 2006). This constituent element is fronted to the left periphery of the clause. All the three languages in comparison are SVO (subject-verb-object) languages. Hence, their unmarked topic is the default subject in the clause which can either be human or non-human. However, because of communicative importance, certain elements other than the unmarked subject can be in the topic position. In the example 1 of section 3.6, the unmarked form will be: **Enesī kya**, *We have built a house*, where**kya** is the object. However, the marked form where *the house* is fronted is chosen because the native speaker considers *the house* to be the topic which has the rest of the information as comments. In the second example (3.6), the unmarked structure is: **Ɛnkãɛdetɛ**, where **ɛdetɛ** is the object. However, the object is in the topic position in the sentence and **mò** is replacing it in its original slot.

Kyerepong (Okere)

1. Kya   ne   ene-sĩ   ɛ.

House   is   3PL.SUBJ-build
"House is what we have built."

2. Ɛdetɛ a,   ɛn-kã   mo.
Mat   DEF,   1PL.SUBJ-lay   3SG.OBJ
"The mat, we have laid it."

Adverbial phrases indicating time seem to occupy the topic position as an unmarked structure in Okere. It is not usual for one to put time indications, for example, in the topic position in the sentence 1 of section 3.7, in the comment or the clause final position in 2. The second sentence is not preferred.

3. Inde,   mè-wóè   afuru   tɛ.

　　　Yesterday,   1SG.SUBJ-went farm   in

　　　"Yesterday, I went to the farm."

4. Mè-wóè   afuru   tɛ   inde.
1SG.SUBJ   farm   in   yesterday
"I went to the farm, yesterday."

This phenomenon of fronting the adverbial time indicator to the left periphery operates in Akuapem Twi too as an unmarked choice as in:

　　　Ɛnnora,   me-kɔ-ɔ   afuo-m.
　　　Yesterday,   1SG.SUBJ-go-COMPL   farm-in
　　　"Yesterday, I went to the farm."

English is flexible and can front almost any constituent to the topic position as happening below:

　　　[John] *topic* [wrote the examination early in the morning.] *comment*

[The examination] *topic* [was written early in the morning by John.] *comment*

[Early in the morning] *topic* [John] *topic* [wrote the examination] *comment*

[John], *topic* early in the morning, wrote the examination.

We notice from the noun phrase and topic construction analyses above that the Ghanaian languages prefer the unmarked position of what is communicatively important to be the at the left periphery. Any other elements follow.

3.8 Copula Construction

Following Dorvlo (2008), equative constructions and predicative possessive constructions are discussed under copula constructions under this section. Equative structures are constructed with the verb **dé** in Kyerepong (Okere), **yɛ̀** in Akuapem Twi and a form of **be** in English depending on the number of the pre-verbal NP in the English construction and the tense of the construction. The forms in the two Ghanaian languages are the same irrespective of whether the pre-verbal NP is singular or plural and the tense of the construction is past or present. If the two arguments are NPs, their positions can be swapped with a determiner on the fronted attribute. To indicate past, the first NP is preceded by **ná** in Akuapem Twi and **mɔ́** in Okere. This construction can also be interpreted as **focus** marking.

Kyerepong (Okere)

1. Kofi dé   osukuu-ni.
   Kofi   is   student-NOM
   "Kofi is a student."
2. Osukuu-ni   a   de   Kofi.
   school-NOM   DET   is   Kofi.
   The student is Kofi."
3. Mɔ́   Kofi   de   osukuu-ni.
   COMPL   Kofi   is   student-NOM
   "Kofi was a student.

Akuapem Twi

4. Kofi yɛ   Okua-fo
Kofi   is   farmer-NOM
"Kofi is a farmer."
5. Okua-fo   no   yɛ   Kofi.
Farmer-NOM   DET   is   Kofi.
"The farmer is Kofi."
6. Ná   Kofi   yɛ   okua-fo.
COMPL   Kofi   is   famer-NOM
"Kofi was a farmer."

In English, the finite forms of the*be* verb can be used to form equative constructions.

- Kofi is/was a student.
- The men are/were farmers.
- I am a teacher.

3.9 Predicative Possessive Constructions

Predicative possessive construction is marked with **bò** in Kyerepong (Okere), **wɔ̀** in Akuapem Twi and English uses any of the form of the verb **have**. The **bò** in Okere and **wɔ̀** in Akuapem Twi have the basic sense of **stay** in the temporary sense where the entity is assumed to be at a physical location so that one can find the entity located there if he is being searched for as in:

Kyerepong (Okere)

1. Kofi bò   tó
Kofi   stay   here.
"Kofi is here."

Akuapem Twi

2. Kofi wɔ̀   há
Kofi   stay   here
"Kofi is here."

It is these *stay* verbs that are interpreted as *have* in English and used as predicative possessive constructions. In the three languages, the NP possessor subject precedes the verb and the entity possessed, which functions as the object, follows:

Kyerepong (Okere)

1. Me   bò   awi.
1SG.SUBJ   stay   house.
"I have a house."
2. Anya a   bò   ebie-nɛ̀ nyɔ́.
Man   DET   stay   child-PL   two.
"The man has two children."

Akuapem Twi.

3. Me   wɔ̀   nua.

1SG.SUBJ	stay	brother

"I have a brother."

4. Papa no   wɔ̀   n-nan   bebree.

Man	DET	stay	PL-house	many

"The man has a lot of houses."

3.10 Locative Constructions

The simple clause can also be used to produce locative constructions in Okere and Ak. Twi. Dorvlo (2008) explains that locative constructions are the answers produced when the question where is *x* is asked. In the answer, there is a locative verb and a postpositional phrase made up of an NP which constitutes the *Ground*, the location of the object and the postposition word which is sometimes explained to be a body part which has been grammaticalized.

From the data elicited by means of the Topological Relation Picture Series (TPRS) (Bowerman & Pederson, 1993), it is noticed that Kyerepong (Okere) has **bò**,*be located*; Ak. Twi has **wɔ̀**, *be located* and English has a form of **be** as unmarked locative verbs. The table below shows the marked locative verbs in Okere and Akuapem Twi

Table 1: Locative Verbs of Kyerepong (Okere) and Akuapem Twi

Locative Verbs	
Kyerepong (Okere)	**Akuapem Twi**
Kã	Dà
Yélí	Gyìnà
Kótó	Kòtò
Kplé	Sì
Kyàlè	Nàm
Tálé	fàlè/fam
sɛ̃́ĩ	sɛ̃n
Tù	Tó
kpòsɛ̀	Twéré
wórɛ́	hyɛ̀
bétɛ́	bɛn
Yí	Tè

The locative verbs in each row in the Table 1 have similar meanings. Each pair under the two languages is analysed concurrently. **Kã** is usually used for inanimate things and dead bodies lying somewhere. If the subject is alive, the unmarked **bò** or **dɛ̀**,*sleep/lie*, is used. However, in Akuapem Twi, **dà** can be used for both animate and inanimate. **Yélí** and **gyìnà** assume the subject to be vertical in posture, while **kótó** (Okere) and **kòtò** (Twi) indicate that the subject is bent. **Kplé** and **sì** give the idea that the entity is vertical, solid and firmly planted on the located place. Usually, buildings and trees are associated with **kplé** and **sì**. Objects that are slow and close to the ground are described with **kyàlè** and **nàm**. However, **nàm** in Twi can be used to describe both human and non-human. More so, things located very close to the ground with a flat body part attached to a surface are described with **tálé** (Okere) and **tàlè** (Twi).

Sɛ̃́ĩ and **sɛn** denote things that are slender and usually of lighter weight hanging on something. **Tù** and **tó** have the sense of juxtaposing two things, so one lies beside the other. **Kpòsɛ̀** and **twéré** bring to mind a tall object which is supported by a firmly planted object. On the other hand, **wórɛ́**and **hyɛ̀** presupposes that the entity is housed in an enclosed location, but **bétɛ́** and **bɛn** are used to refer to one entity assuming a position close to another. **Yí** and **tè** indicate a position directly above the *ground*. The marked locative verbs are exemplified below:

Kyerepong (Okere)

1a.**Atere   kɔ   kã   ɛdeta   a   yó**.

Spoon	one	lie	mat	DET	skin

"One spoon is near the mat."

    Akuapem Twi

    1b. **Atere   baako   dà   kɛtɛ́   no   hő**.

Spoon	one	lie	mat	DET	skin

    "One spoon is near the mat."

Kyerepong (Okere)

    2a. **Akasini   ako   nso   yélí   abie   a   esitɛ**.

Girl	some	too	stand	chair	DET	front

    "A certain girl too is standing in front of a chair."

Akuapem Twi

    2b. **Ababaa-wa   bi   nso   gyina agongua no   anim**.

          Girl-DIM   some   too   stand   chair   DET   front
          "A certain girl too is standing in front of a chair."

Kyerepong (Okere)

3a. **Anya   a   kótó   abie   a   ensi.**
    Man   DET   kneel   chair   DET   back
    "The man is kneeling behind the chair."

Akuapem Twi

3b. **Ɔbarima   no   kòtò   agongua   no   akyi.**
    Man   DET   kneel chair   DET   back
    "The man is kneeling behind the chair."

Kyerepong (Okere)

4a.   **Mɔ   bá   kɔ   kplé   sitɛ.**
    3SG.POSS   hand one stand floor
  "One hand of his is on the floor."

Akuapem Twi

4b.   **Ne   nsa   baako si   fam.**
    3SG.POSS   hand one stand floor
    "One hand of his is on the floor."

Kyerepong (Okere)

5a.   **Abi nɛ́-kyàlè   bò   kya-a   yó.**
    Snail PROG-crawl PREP room-DET   skin
    "A snail is on the wall of the room."

Akuapem Twi

5b.   **Nwa   nam   dan   no   ho.**
    Snail   walk room DET skin
    "A snail is on the wall of the room."

Kyerepong (Okere)

6a.   **Abi tálé   kya   a   yó.**
    Snail attach room DET skin
    "A snail is on the wall of the room."

Akuapem Twi

7a.   **Nwa tàlè/fam   dan   no   ho.**
    Snail attach   room DET skin
  "A snail is on the wall of the room."

Kyerepong (Okere)

8a.   **Ɛ-n-hɔ̃   ɔfrankaa   sɛ̃ĩ   áyí   so.**
    1PL.SUBJ-PERF-take flag   hang tree   upper surface
    "A flag hangs on a stick."

Akuapem Twi

8b.   **Yɛ-de   frankaa   asɛ̃n dua   so.**
    1PL.SUBJ-take flag   hang tree   upper surface
    "A flag hangs on a stick."

Kyerepong (Okere)

9a.   **Ɛ́-nɛ-hɔ̃   akposɛ   wo-tù.**
    1PL.SUBJ-PERF-take   ladder   PERF-lie
    Kpokpo   a   yó
    Wall   DET skin
  "The ladder is leaning on the wall."

Akuapem Twi

9b.   **Wɔde   atwere   á-tò**
    3PL.SUBJ-take ladder   PERF-lie
    dan   no   ho.
    room DET skin
  "The ladder is leaning on the wall."

Kyerepong (Okere)

10a.   **É-ne-tsu   ɛkposɛ yó.**

	1PL.SUBJ-PERF-take	lean	skin

"They have propped it against the wall."

Akuapem Twi

10b.   **Yɛde   a-twéré hó.**

1PL.SUBJ-take PERF-lean   skin

"They have propped it against the wall."

Kyerepong (Okere)

11a.   **Awɔlé worɛ́ baage tɛ́.**

Book   enter   bag   interior region

"The book is in the bag."

Akuapem Twi

11b.   **Nhoma no   hyɛ   baage   no   mu.**

Book   DET   enter   bag   DET   interior region

"The book is in the bag."

Kyerepong (Okere)

12a.   **Atere a   betɛ   ɛdetɛ   a   yó.**

Spoon DET   near   mat   DET   skin

"The spoon is near the mat."

Akuapem Twi

12b.   **Atere no   bɛn   kɛtɛ   no   hó.**

Spoon DET   near   mat   DET   skin

"The spoon is near the mat."

Kyerepong (Okere)

13a.   **Aberande   a   àyí   sétɛ̀.**

Young man   DET   sit   floor

"The young man is sitting on the floor."

Akuapem Twi

13b.   **Aberante   no   tè   fam.**

young man   DET   sit   floor

"The young man is sitting on the floor."

From the English expressions under each glossing of section 3.10, it is observed that English often uses a relational verb **is** to indicate location. The semantic sense in locative construction involving an entity physically identified in relation to **ground** is not well captured by relational verbs. For example, *is* in: **The book is in the bag** sounds nebulous. The verb, *is,* can express many ideas about the book. It is the prepositional structure that helps us to understand the verb, *is*. However, in the Twi expression,

Nhoma no   hyɛ   baage   no   mu.

Book   DET   enter   bag   DET   interior region

"The book is in the bag."

the verb **hyɛ** has a basic sense of location. This is proven by the fact that without the rest of the construction, only the NP **Nhoma,** and the verb **hyɛ** are enough for one to get the sense of the construction.

4. Conclusion

The paper has attempted to compare the semantics of the simple clause in Kyerepong (Okere), Akuapem Twi and English. However, we feel that a more detailed study needs to be done, especially in Kyerepong since the language is yet to receive formal documentation. The necessity for this work is evidenced by the fact that a lot of linguistic forms were left untouched since they do not form a core part of the current study. It is our hope that this paper will contribute meaningfully to scholarship, and open up more areas for detailed study.

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APPENDICES

1. List of Abbreviations

Ak.	Akuapem
PL	plural
SUBJ	subject
SG	singular
first person	
second person	
third person	
FUT	future
PROG	progressive
AUX	auxiliary
PERF	perfect
DET	determiner
POSS	possessive
[ATR]	advanced tongue root
VH	vowel harmony
RP	relative pronoun/particle
FOC	focus
COMP	complementizer
NOM	nomilizing suffix
DIM	diminutive suffix

2. Kyerepong descriptions of TRPs according to their numbers

- Amɔ̃ a, de kya, kya nɛ ɛnɛ sĩ ɛ. Mfɛnsere nyɔ̃ bo mo ekemi tɛ ne nyɔ̃ nso bo esi tɛ . Ɔpon kɔ bo to, ɔpon kɔ ns bo mo ekemi tɛ. Ɛnku bá ɛle yo. Kya, a ɛnɛ dɛ̃ so nkangyɛ̃ɛ̃. Kya a bo ɔfiɔw. Wonhu kyaa wo esii sɔ.
- 23. Mɔ de ayi ɛtɛ ɛnɛ ku so. Nɛ ɛmbobɔw afe ɛtu so. Ne mo ase eyiri.
- 24. Mɔ nso de ɛdetɛ. Atere kã yo. Atere a, ekɔ kã ase ne ekɔ kã yo.
- Mɔ de kya, ne sesɛ̃ nso yeli so; ana kya a so. Kya a mo mfɛnsere de nyɔ̃; mɔ pono de kɔ. Ɛndɛ̃ so faĩ
- Aberande ako ayi. Ambubu mɔ ná, ne mɔ bá kɔ kple setɛ ne ɛnɛ worɛ egye bo mɔ yo ne egye a nɛsɔ̃.

- 47. Mɔ nso de gbei. Gbei a sɛ akoto ogbolu tɛ ne adwu wokye mɔ yo.
- Mɔ nso de kya. Nɛ bɔ te sɛ Mpepefo asɔre kya, ne ayi kple yo. Ensi mo sɛ Mpepefo le a ngo.
- Mɔ nso de kyan dɛ. Ɔkanea bo tɛ. Abi nɛ kyale bo kyan dɛ ne ananse nso tale kya a yo , ne nsɛ̃semi nso bo kyan dɛ. Ɛnɛ nyɔ̃ ɔkanea wɔ sɛ̃ĩ tɛ.
- 56. Mɔ nso de kya ne akpɛ kã yo ne Ɛnhɔ̃ ɔfrankaa sɛ̃ĩ ayi so.
- Mɔ nso de akposɛ . Ene tu ɛkpokpo nɛ ɛnɛ hɔ̃ akposɛ hɔ̃kposɛ akpok po a yo. Akposɛ a bo ɔfiɛw paa ne enetsu ɛkposɛ yo.
- Mɔ nso de abie fɛfiɛw ako , ne anyã ako nɛ̀ bobɔw mɔ yo nawore abie a mo ansĩ ne akasĩni ako nso yeli abie esitɛ ne andãĩ mo esii hɔ̃ kɛ mo ekemi tɛ . Akasĩni a bo ɔfiɛw；anyã a nso nɛ bobɔw mɔ yo pi ɔw dodo biibi ɛlɛ nawore abie a mo ansi. Anyã a anɛyerɛ akasĩni a. Mesɔgyi sɛ akasĩni a nɛgyãĩ mo o, medehũ.
- Ɛtɛ takɛ ne meɛkye mɔ nso de baage , ngasebi baage ɛtɛ ɔmo de esɛ̃ĩ ɔmo yo a ngo ne enebukyi ano ne a wɔle worɛ tɛ. Baage a bo ɔfiɛw paa.

3. Story about what is planned for the next day

Akye, ade ɛnkye a, mebo ɔtɔko bo miesii so ɛtɛ mɛbɔɛ.

Inde mɔ, me awu a meɛnkye a mɔ ndebindebi maane bo so.

Nnow, inde meboaboa me ndebi pɛɛ; mefɔ me ndebi; mefongyefongye mfikyiri so pɛɛ.Melolɔɛ fura pɛɛ.

Nnow sɛ ade kɔse ɛnkyɛ nso a, akyẽ mɛwoe so mebɔɛ ɛtɔko ɛtɛ egyi sɛ mebɔɛ ako aa hɔ̃ nkã so.

Ne meɛmbɔ pɛɛ be mewore a mewoe afuri tɛ wogyãĩ tei ne mebɛdangɛ tei nalete a ɛne dangɛ nɛ ɛnegyi.

Nnow akyẽ, ɛtɔko a ɛtɛ aa ne gyi sɛ mebɔɛ--ngo a de se ɛne bɛbɔ ali bo okuro mɔ ndɛ mɔ ɛ.

Nnow akye ɛbɛwɔ fongye ndwu tɛ; mewoe ngo ne mewɔboa nɛ ɛwɔ fongye ndwu a tɛ ne ndwu a tɛ bɛɔfiɛw.

Akyẽ, ɛyɛɛ ɛkye pɛɛ bɛfongyefongye amandɛ .Me nso mɛwɔboa nɛ ɛnefongye amandɛ nɛ ɛlolɔɛ amandɛ pɛɛ . Afei akyẽ mɔ ara , ɛnɛkre mmabaahene bo Kwaa Twum ekuro mɔ ndɛ   ; me nso mewoe ne mewɔboa nɛ ɛwɔkre mmabaahene a nɛ ɛne nyɛ̃ mmabaahene na abebegye ɛne esitɛ na ahɔ̃boa ɛne bo ekuro mɔ ndɛ   . Nnow akyẽ ndebi bebrẽĩ bo miesii so ɛtɛ megyãĩ sɛ mɛbɔɛ . Nnow akyẽ, sɛ ade kɔsɛ ɛnkyẽ a, mɛyere meyo sɛ medeebo mɔbãĩ pɛɛ ne mewore. Akyi mɔ ndɛ ɛne bo esimi paa bo ekuro mɔ ndɛ   . Sɛ woɔnkye mfukyiri so , lɔli akpɛ yo, ndebindebi ɛtɛ mmɛfiɛw ne pɛɛ nso kwɛ̃ wokyie ekuro mɔ a , akye megyãĩ sɛ ade kɔsɛ ɛnkyẽ a , mɛbɔɛ pɛɛ; mɛlolɔɛlolɔɛ medɔ mfukyiri so, metwuw me nkangyẽ̃ yo.

4. A brief family history

Ɛné nɛnyɛne a, mɔ́ Ɛdewu a nɛ ɔmo pɛɛ yi . Ne ɛmfo bere ako a , Dewu a nɛbɔ te sɛ wo okuro kpomgbo tɛ . Nnow, hĩa sɛ wowoe anako ne wowoebo esimi .Nso mɔ to de Dewu assase a ngo ala; nnow, ɔmo benkyina to . Asɛ̃ ne gye mgbɛ benkyina to a ɛtre mo Nɛnyɛ Twum.Nnow, mfiase a, mɔ ɛyɛɛ mewoe Nɛnyɛ Twum akura.Mɔ ta nɛ de akura.Nnow, papaɛne nembɛ to nɛ, ɔmo ne mamaɛne benkyina anako ɛfo ɛtre ta yɛɛ Saase.Nnow, ɔmotwu Saase a, nnow Nɛnyɛ Twum akura afei nɛbɛbɔ ekuro.Ɔmotwu Saase nɛ ɔmobenkyina Nɛnyɛ Twum okuro a tɛ ngo.Nnow afei le koraa, ɛmbɛmbɔɛ ibie bo ta nɛ. Asɔko a nwoso a ɛyɛɛ mewoe Twum bie so; mewoe Twum bie so ne to bɛmbɔɛ okuro. Nnow, mɔ Dewu nɛ ɔmo pɛɛ twu ne kaakɛmɔ ɔmo benkyina Kwaa Twum bo to nso to de Dewu akura kpomgbo.

5. Responses from Interviews

Inde mewoe afuru tɛ.Inde mebɔɛ. Inde mefɔ ndebi. Inde mebɔɛ ɛlɔ ɔtɔko mɔ.

Mebɔɛ me fura ndebi pɛɛ.
Ade ɛnkye a, megyãĩ sɛ mɛtoa so ne mebɔɛ ɔtɔko hohwɛ.
Inde mebɔɛ tei; inde mebɔɛ. Akye, mɛbɔɛ. Woɔbɔɛ.
Inde mebɔɛ me fura ndebi pɛɛ.
Dé me twú hɔ̃ɛ me bi a.
Kofi dé osukuuni.
Osukuuni a dé Kofi.
Mɔ́ Kofi de osukuuni.
Kofi bò to.

6. Kofi ne Adom

Owura ne Owura yere Pɔnoma ɛwɔ ba bi a ne din de Kofi. Kofi wɔ ɔkraman bi a wato ne din Adom. Adom ne Kofi tae kɔ dwaso Benada biara. Sɛ woko dwa so a, Kofi tɔ ɛnam ɛne fufuo ma Adom efisɛ fufuo ɛne ɛnam yɛ aduane a Adom ani gye ho. Ɛnam ɔdɔ a Kofi wɔ ma Adom nit, da biara a ɔbɛkɔ sukuu no, ɔde Adom di n'akyi kɔ. Da koro bi, Kofi ne Adom ɛkɔɔ sukuu ma ɔkyerɛkyerɛni no ɛpam Adom. Nti Adom ɛde mmirika ne awerɛhoɔ ɛbaa fie. Efi saa da no, Adom anni Kofi akyi ankɔ sukuu bio.