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 Late, Anum, and Boso as sub-dialects and a northern group mainly of Gonja. The main Kyerepong towns include Abirew, Dawu, Awukugua (Okereso), Adukrom (Esiɛso), 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 (Chiarcos et 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 tɛ ye. (SVOA)
   1PL.SUBJ PERF-cut (V) wall (O) take around (A)
   “It is walled.”

2. Ìpon bɔ to. (SVC)
   Door (S) one COP (V) here (C)
   “One door is here.”

3. Inde, me-woe afuru tr. (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-né-gyăi-m o. me-de-hù. (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. Ë-n-dá so nkangyɛɛ. (SOC)
   1PL.SUBJ PERF-hit(V) top sheets (C)
   “It has been roofed.”

Akuapem Twi

7. Da biara a a-brɛ-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 Ɛ́né -nè-ku: where Ɛ́né is the first person plural subject pronoun and nè, the perfect marker. The second syllable in the pronoun is fused with the perfect marker into one; however, the high tone on the deleted morpheme is transferred onto the first syllable Ɛ́. 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 Ɛ́ is a clipped form of the first person plural subject Ɛ́nɛ́. The perfect verb nè is entirely deleted, so instead of:

Énɛ́-nɛ́-ku
1PL.SUBJ-PERF-cut;
we have:
Énku, where the syllable nɛ́ in Énɛ́ is deleted.

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

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, ə/
[-ATR] /l, ə, e, ə, ɔ/

The transition from Énɛ́-nɛ́-kutɔ Énku also illustrates the phenomenon of VH. The default Ɛ́ in Énɛ́ is changed to Ênanticipation of the high back vowel –u [+ATR] in ku, cut, which has assumed its [+ATR] properties, hence, Ɛ́ instead of É. Other examples of VH are expressed below:

Kyerpong (Okere)

Gbei asr koto ogbolu tr
Dog RP kneel pan inside

We notice that all the words in the sentence above have vowels from either of the [ATR] groups. Gbeiis [+ATR], asris [-ATR], koto [-ATR], ogbolu [+ATR] and tr 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 Ėpon ko (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 topologizes 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 new or newsworthy information 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 hɔ ɛ me bí a
   FOC 1SG.SUBJ take give 3SG.POSS child DET
   “It is me who gave it to my child.”

2. Êné nɛnyɛ-nè a, mɔ́
   1PL.POSS grandfather-PL DET FOC
   Êdewu a nɛ ɔmo pɛɛ yi
   Dewu DET COMP 3.PL 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, Êdewu 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 ná] 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 brother of John.
3.7 Topic Construction

Dorvol (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: **Enesɪ 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: **Ekɑ̀dɛtɛ**, 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-sɪɛ.**
   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, mɛ-wɔè afuru tɛ.**
   Yesterday, 1SG.SUBJ-went farm in
   “Yesterday, I went to the farm.”

4. **Mɛ-wɔè 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:

**Ɛnnɔra, 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 Dorvol (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 *mɔ̀* 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.”

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.”

COMPL Kofi is farmer-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 hà
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. Anyaa bò ebie-nɛ̀ nyɔ̀
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 bèbreè.
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 \( \text{Ground} \), 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 \( \text{bɔ́, be located} \); Ak. Twi has \( \text{wɔ̀, be located} \) and English has a form of \( \text{be} \) as unmarked locative verbs. The table below shows the marked locative verbs in Okere and Akuapem Twi.

<table>
<thead>
<tr>
<th>Locative Verbs</th>
<th>Kyerepong (Okere)</th>
<th>Akuapem Twi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kã</td>
<td>Dà</td>
<td></td>
</tr>
<tr>
<td>Yélí</td>
<td>Gyìnà</td>
<td></td>
</tr>
<tr>
<td>Kótó</td>
<td>Kótó</td>
<td></td>
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<tr>
<td>Kplé</td>
<td>Sì</td>
<td></td>
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<tr>
<td>Kyálè</td>
<td>Nám</td>
<td></td>
</tr>
<tr>
<td>Tálè</td>
<td>fálè/fam</td>
<td></td>
</tr>
<tr>
<td>sëñ</td>
<td>sëñ</td>
<td></td>
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<tr>
<td>Tù</td>
<td>Tó</td>
<td></td>
</tr>
<tr>
<td>kpósè</td>
<td>Twéré</td>
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<tr>
<td>wórë</td>
<td>hyë</td>
<td></td>
</tr>
<tr>
<td>bétë</td>
<td>ben</td>
<td></td>
</tr>
<tr>
<td>Yi</td>
<td>Tè</td>
<td></td>
</tr>
</tbody>
</table>

The locative verbs in each row in the Table 1 have similar meanings. Each pair under the two languages is analysed concurrently. \( \text{Kã} \) is usually used for inanimate things and dead bodies lying somewhere. If the subject is alive, the unmarked \( \text{bò or dɛ̀, sleep/lie} \), is used. However, in Akuapem Twi, \( \text{dà} \) can be used for both animate and inanimate. \( \text{Yélí} \) and \( \text{gyìnà} \) assume the subject to be vertical in posture, while \( \text{kótó} \) (Okere) and \( \text{kòtò} \) (Twi) indicate that the subject is bent. \( \text{Kplé} \) and \( \text{sì} \) give the idea that the entity is vertical, solid and firmly planted on the located place. Usually, buildings and trees are associated with \( \text{kplé} \) and \( \text{sì} \). Objects that are slow and close to the ground are described with \( \text{kyálè} \) and \( \text{nám} \). However, \( \text{nám} \) 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 \( \text{tálè} \) (Okere) and \( \text{tàlè} \) (Twi).

\( \text{Sëñ} \) and \( \text{sëñ} \) denote things that are slender and usually of lighter weight hanging on something. \( \text{Tù} \) and \( \text{tó} \) have the sense of juxtaposing two things, so one lies beside the other. \( \text{Kpósè} \) and \( \text{twéré} \) bring to mind a tall object which is supported by a firmly planted object. On the other hand, \( \text{wórë} \) and \( \text{hyë} \) presupposes that the entity is housed in an enclosed location, but \( \text{bétë} \) and \( \text{ben} \) are used to refer to one entity assuming a position close to another. \( \text{Yì} \) and \( \text{të} \) indicate a position directly above the ground. The marked locative verbs are exemplified below:

Kyerepong (Okere)

1a. Atere ko kã ɛdeta a yó.
Spoon one lie mat DET skin
“One spoon is near the mat.”

Akuapem Twi

1b. Atere baako dà kétrë no hó.
Spoon one lie mat DET skin
“One spoon is near the mat.”

Kyerepong (Okere)

2a. Akasini ako nso yélí abie a esitë.
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. Òbarima no kótó agongua no akyi.
Man DET kneel chair DET back
“The man is kneeling behind the chair.”

Kyerepong (Okere)
4a. Mɔbá kɔ kplé sitr.
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 nɛ-kyålè bó 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 tálé/fam dan no ho.
Snail attach room DET skin
“A snail is on the wall of the room.”

Kyerepong (Okere)
8a. Ë-n-hɔ òfrankaa sēi áyi so.
1PL.SUBJ-PERF-take flag hang tree upper surface
“A flag hangs on a stick.”

Akuapem Twi
8b. Ye-de frankaaasën dua so.
1PL.SUBJ-take flag hang tree upper surface
“A flag hangs on a stick.”

Kyerepong (Okere)
9a. Ë-nc-hɔ 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. Wde 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. Ë-ne-tsu ekposɛ yó.
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 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.

References


APPENDICES

1. List of Abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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</thead>
<tbody>
<tr>
<td>Ak.</td>
<td>Akuapem</td>
</tr>
<tr>
<td>PL</td>
<td>plural</td>
</tr>
<tr>
<td>SUBJ</td>
<td>subject</td>
</tr>
<tr>
<td>SG</td>
<td>singular</td>
</tr>
<tr>
<td>FUT</td>
<td>future</td>
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<td>progressive</td>
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<td>DET</td>
<td>determiner</td>
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<td>POSS</td>
<td>possessive</td>
</tr>
<tr>
<td>[ATR]</td>
<td>advanced tongue root</td>
</tr>
<tr>
<td>VH</td>
<td>vowel harmony</td>
</tr>
<tr>
<td>RP</td>
<td>relative pronoun/particle</td>
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<tr>
<td>FOC</td>
<td>focus</td>
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<tr>
<td>COMP</td>
<td>complementizer</td>
</tr>
<tr>
<td>NOM</td>
<td>nominalizing suffix</td>
</tr>
<tr>
<td>DIM</td>
<td>diminutive suffix</td>
</tr>
</tbody>
</table>

2. Kyerepong descriptions of TRPs according to their numbers

- 23. Mɔ de ayi rɛ tu ene ku so. Ne embɔbow afɛ tu so. Ne mɔ ase eyiri.
- Mɔ de kya, ne sesɛ nɔs yeli sọ; ana kya a so. Kya a mɔ mfɛnsere de nyɔ̃; mɔ ponɔ de kɔ. Ëndɛ so faï
- Aberande ako ayi. Ambubu mɔ ná, ne mɔ bá kɔ kple setɛ ne ene wɔrɛ egye bo mɔ yo ne egye a nesɛ.
3. Story about what is planned for the next day

Akye, ade enkye a, mebo otko bo miesii so ete mebøe.
Inde mə, me awu a meenkye a mə ndebindebi maane bo so.
Nnow, inde mebobaboa ne ndebi pɛɛ; mefɔ me ndebi; mefongyefongye mfiyiriy so pɛɛ.Melɔɓe fura pɛɛ.
Nnow se ade kɔse enkye nso a, akıyę mewoye so mebøe etsko ete egyi se mebo akaa ha nkə so.
Ne memba pɛɛ be mewore a mewoar afuri te wogyai tei ne mebedange tei nalete a ene dango ne mnegyi.
Nnow akıyę, etsko a er te a ne gi se mebo----ngo a de se ene bebe ali bo okuro mo nde mə e.
Nnow akıyę etsko fongye ndwu te; mewoye ngo ne mebobaboa ne ewo fongye ndwu a te ne ndwu a te bezfiw.
Akyę, etsko etsko be mewore a mewo ar afuri te wogyai tei ne mebedange tei nalete.
Nnow akıyę, etsko etsko be mewore a mewoar afuri te wogyai tei ne mebedange tei nalete.
Akyę, etsko etsko be mewore a mewoar afuri te wogyai tei ne mebedange tei nalete.
Akyę, etsko etsko be mewore a mewoar afuri te wogyai tei ne mebedange tei nalete.

4. A brief family history

Ené nɛnɛnɛ a, mə Edewu a ne ṣmo pɛɛ yi. Ne emfo bere ako a. Dewu a nebo te se wo okuro kpomgbo te. Nnow, ḥa se wowoe anako ne wowoebo esimi. Nso mə to de Dewu assase a ngo ala; nnow, ṣmo benkyina to. Asṣe ne gye mgbe benkiyina to a ete mo Nenye Twum. Nnow, mfiase a, mə eyę mewo Nenye Twum akura. Mə ta de akura. Nnow, papaere niembe te to ne, ṣmo ne maarme benkiyina anayi efo ete ta yee Saase. Nnow, ọmọtwu Saase a, nnow Nenye Twum akura afeḷ ọmẹbọ ekuro. Ọmọtwu Saase ne ṣmọbenkiyina Nenye Twum okoro a te ngo. Nnow afeḷ le koraa, ẹmbẹmbẹ ibie bo ta ne. Asọko a nwoso a eyę mewo Twum bie so; mewo Twum bie so ne to bẹmbẹ okuro. Nnow, mə Dewu ne ṣmo pɛɛ twu ne kaakọọ ṣmo benkiyina Kwaa Twum bo to nso to de Dewu akura kpomgbo.

5. Responses from Interviews

Mebo me fura ndebi pɛɛ.
Ade enkye a, megyai se mtoa so ne mebo ẹọ otoko hohwe.
Inde mebo tei; inde mebo. Akyę, mebo. Woobę.
Inde mebo me fura ndebi pɛɛ.
Dë me twu hęc me bi a.
Kofi dę osukuuni.
Osukuuni a dę Kofi.
Mọ Kofi de osukuuni.
Kofi bọ to.

6. Kofi ne Adom

Owura ne Owura yere Panoma ewo ba bi a ne din de Kofi. Kofi wo ọkraman bi a wato ne din Adom. Adom ne Kofi tae ko dwaso Benada biara. Se woko dwa so a, Kofi to enam ene fufo ma Adom efețe fufo ene enam ye aduanu a Adom ani gye ho. Enam ọdọ a Kofi wo ma Adom nịt, da biara a okeko suku na, ọdị Adom di n’akọyọ ka. Da koro bi, Kofi ne Adom ẹkọ suku ma skyyerkerenị no epam Adom. Nụ Adom ụdọ mmirika ne awerehọ ębaa ụfe. Efi saa da no, Adom anni Kofi akọyọ akọ suku bio.