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 (Esiɛ̃so), Abonse, Apiredi and Asesseɛso 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, Kwapeng, 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 borders 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 (Chiarcolaset 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 tole yo. (SVOA)
   1PL.SUBJ PERF-cut (V) wall (O) take around (A)
   “It is walled.”

2. Òponkɔ bo 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. Mî-bê-tei. (SVO)
   1SG.SUBJ/FUT do (V) food (O)
   “I will prepare food.”

5. À-nî-gyâ-m o. me-de-hû. (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-nî-dâ so nkangyéé. (SOC)
   1PL.SUBJ PERF-hit(V) top sheets (C)
   “It has been roofed.”

**Akuapem Twi**

7. Da biara a ò-brê-kɔ sukūu no. (ASVA)
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 Ênku, we have cut, in sentence 1 of section 3.1, and ɔbe, he will go, in 2. In Okere, the object can also combine with the verb as one word as in Á-né-gyãĩm, 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, ɛ-nɛ̀ in sentence 6 is made up of ɛnɛ̀ which is the first person plural subject pronoun and ɛnɛ̀, 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 e. 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 ɛ is a clipped form of the first person plural subject Êné. The perfect verb nɛ̀ is entirely deleted, so instead of:

Êné-nɛ̀-ku
1PL.SUBJ PERF-cut;`
we have:
Ênku, where the syllable nɛ̀ in Êné is deleted.

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

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, a/
[ATR] /l, o, e, o, a/

The transition from Êné-nɛ̀-kutoÊnku also illustrates the phenomenon of VH. The default ɛ in Êné is changed to Einanticipation of the high back vowel –u [+ATR] in ku, cut, which has assumed its [+ATR] properties, hence, ɛ instead of ɛ. Other examples of VH are expressed below:

Kyerepong (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 ɔbe ɔbɛkü no.
Da is [-ATR], biara [+ATR], ɔbe [-ATR] and ɔbɛkü [+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 Êpon 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 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 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 p articles, 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. Éné nɛnyɛ-nè a, mɔ́
   1PL.POSS grandfather-PL DET FOC
   Êdewu 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, Êdewu a ne 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 Ghanian 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

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: Enesi 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: Ènkàdetè, where èdetè 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-si è.
   House is 3PL.SUBJ-build
   “House is what we have built.”

2. Èdetè a, èn-kà 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-wòè afuru tè.
   Yesterday, 1SG.SUBJ-went farm in
   “Yesterday, I went to the farm.”

4. Mè-wòè afuru tè 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:

Ènnora, me-ko-à 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), yè 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 mò in Okere. This construction can also be interpreted as focus marking.
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:

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:
1SG.SUBJ stay brother
“I have a brother.”

4. Papa no wò 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 wò, 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

| Locative Verbs | Kyerepong (Okere) | Akuapem Twi |
|----------------|-------------------|-------------|
| Kã             | Dà                |
| Yélí           | Gyìnà             |
| Kótó           | Kótó              |
| Kplé           | Si                |
| Kyálè          | Nám               |
| Tálé           | fálè/fam          |
| sëñ            | sën                |
| Tù             | Tó                |
| kpòsès         | Twéré             |
| wórë           | hyë               |
| bétë           | ben                |
| 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 dë, 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 kótò (Twi) indicate that the subject is bent. Kplé and si 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 si. Objects that are slow and close to the ground are described with kyálè and nám. However, 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 tálé (Okere) and tálë (Twi).

Sëñ and sën 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. Kpòsí and twéré bring to mind a tall object which is supported by a firmly planted object. On the other hand, wórë and hyë presupposes that the entity is housed in an enclosed location, but bétë and ben 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 ko kã rdetà a yó.
Spoon one lie mat DET skin
“One spoon is near the mat.”
Akuapem Twi
1b. Atere baako dà kêté no hó.
Spoon one lie mat DET skin
“One spoon is near the mat.”

Kyerepong (Okere)
2a. Akasini ako nso yélí abie a esitê.
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.
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. Ṣɔbarɪmɔ no kótò aŋɔŋua 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 nɛ-kyālɛ bó kya-a yó.
Snail PROG-crawl PREP room-DET skin
“A snail is on the wall of the room.”

Akuapem Twi
5b. Nwa nɔm dan no ho.
Snail walk room DET skin
“A snail is on the wall of the room.”

Kyerepong (Okere)
6a. Abi tálɛ kya a yó.
Snail attach room DET skin
“A snail is on the wall of the room.”

Akuapem Twi
7a. Nwa tálɛ/fam dan no ho.
Snail attach room DET skin
“A snail is on the wall of the room.”

Kyerepong (Okere)
8a. Ɛ-n-hɔ ɔfrankaa sĩi ayi so.
1PL.SUBJ-PERF-take flag hang tree upper surface
“A flag hangs on a stick.”

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

Kyerepong (Okere)
9a. Ɛ-ne-hɔ akposɛ wɔ-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. Ɛ-ne-tsù ekposɛ yó.
From the English expressions under each glossing of section 3.10, it is observed that English often uses a relational verb 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

| Abbreviation | Description |
|--------------|-------------|
| Ak.          | Akuapem     |
| PL           | plural      |
| SUBJ         | subject     |
| SG           | singular    |
| 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          | nominalizing suffix |
| DIM          | diminutive suffix |

2. Kyerepong descriptions of TRPs according to their numbers

- Amɔ́ a, de kya, kya ne eŋ e sì e. Mfɛnsere nyɔ́ bo mo ekemi te ne nyɔ́ nso bo esi te. Ɛpon kɔ bo to, Ɛpon kɔ nso bo mo ekemi te. Enku bá ɛle yo. Kya, a eŋ dɛ so nkangyɛɛ. Kya a bo ɔfiɔw. Wonhu kyaa wo esii sɔ.
- 23. Mɔ de ayi rte eŋ ku so. Ne ɛmbobow afe ɛtu so. Ne mɔ ase eyiri.
- 24. Mɔ nso de edete. Atere kɔ̃ yo. Atere a, eko kɔ ase ne eko kɔ yo.
- Mɔ de kya, ne sesɛ nso yeli so; ana kya a so. Kya a mɔ mfɛnsere de nyɔ; mɔ pono de kɔ. Ɛndɛ so faĩ. Aberande ako ayi. Ambubu mɔ ná, ne mɔ bá kɔ kple setɛ eŋ e worɛ egye bo mɔ yo ne egye a nɛsɔ.
3. Story about what is planned for the next day

Akye, ade enkye a, mebo otoko bo miesii so ete mebΩe.
Inde mΩ, me awu a mernekye a mΩ ndebindebi maanne bo so.
Nnow, inde mebomboa me ndebi pee; mefo me ndebi; mefongyefongye mjifikasi so peew. Meloloe fura peew.
mnow se ade kΩse enkye nso a, akye mewoe so mebΩe etoko ete egiy se mebΩe ako aa hΩ nka so.
Ne meombo peew be mewore a mewo afuri te wogyi aye te mebedange tei nalete a eηe dangne e megyi.
Nnow akye, etoko a ete aa ne gyi se mebΩe--rego a de se eηe bebe eti bo okuro mΩ nde mΩ e.
Nnow akye ebewo fongye ndwu te; mewo ngo ne mewomboa ne ewo fongye ndwu a te ne ndwu a te bezfiew.
Akye, eyee eyee peew befongyefongye amande .Me nso mewomboa ne emfongye amande ne eloob amande peew . Afei akye mΩ ara , enekre mmabahene bo Kwaa Twum ekuro mΩ nde  ; me nso mewoe ne mewomboa ne ewokre mmabahene a ne eηe nyε mmaabahene na abebege eηe esite na ahηa cone bo ekuro mΩ nde .Nnow akye ndebi bebrεi bo miesii so ete megyaηi se mebΩe .Nnow akye, se ade kΩse enkyε a, meyerere meyo se medeere mbαιi peew ne mevore. Akyi mΩ ndε eηe bo esimi paa bo ekuro mΩ nde . Se woone fukyiri so , bli akiy peew , ndebindebi ete mmfriew peew nso kwε wokyie ekuro mΩ a , akye megyaηi se ade kΩse enkyε a , meboe peew; melolεlοlε medο fukyiri so, metuwu me nkangyεηε yo.

4. A brief family history

Enε nennεna a , mΩ Edewu a ne εmo peew yi . Ne emfo bere ake a . Dewu a nebo te se wo okuro kpmogbo te . Nnow, hεa se wowoi anako ne wowoeb oesimi .Nso mΩ to de Dewu assase a ngo aal ; nnow, εmo benkyina to . Asε ne gye mgbε benkyina to a etre mΩ Nenye Twum Nnow, mfiase a, mΩ eyε mewoe Nenye Twum akura.MΩ ta ne de akura.Nnow, papare nembe to ne, εmo ne maaεne benkyina anaky εko etre ta yeε Saase.Nnow, εmowu Saase a, nnow Nenye Twum akura afei nebebo ekuro.Εmowu Saase ne εmoεbenkyina Nenye Twum ekuro a te ngo.Nnow afei le koraa, εmbεmbε ibie bo ta ne. Asoko a nwoso a eyε mewoe Twum bie so ; mewoe Twum bie so ne to bembeok akuro. Nnow, mΩ Dewu ne εmo peew twu ne kaεεε εmo benkyina Kwaa Twum bo to nso to de Dewu akura kpmogbo.

5. Responses from Interviews

Inde mewoe afuri te.Inde meboε. Inde mefo ndebi. Inde meboε eηo otoko mΩ.
MebΩe me fura ndebi peew.
Ade enkyε a, megyaηi se metoa so ne meboε otoko hohwe.
Inde meboε tei; inde meboε. Akyε, meboε. Woobε.
Inde meboε me fura ndebi peew.
Dε me twu hεc me bi a.
Kofi dé osukuuni.
Osukuuni a dé Kofi.
MΩ Kofi de osukuuni.
Kofi bο to.

6. Kofi ne Adom

Owura ne Owura yere Panoma ewo ba bi a ne din de Kofi. Kofi wo εkraman bi a wato ne din Adom. Adom ne Kofi tae kε dwaso Benada biara. Se wokε dwa so a, Kofi tε enam ene fufo Ω ma Adom efise fufo ene enam ye aduane a Adom ani gye ho. Enam odo a Kofi wo ma Adom nit, da biara a εboke sukuu no, εde Adom di n’akyi kε. Da koro bi, Kofi ne Adom εko sukuu ma Ωkyerkyereni no εpam Adom. Nti Adom rεe mmiεika ne awereho εbaa fie. Efi saa da no, Adom anni Kofi akyε ako sukuu bie.