The Reflexive Verb in the Grammar of the Urhobo Language

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In the grammar of a language, the reflexive verb is part of the structure of speech which shows the action of the verb being executed on the speaker while the action of other verbs is received by other objects outside the speaker. Amongst a community of persons, there are often situations which provoke reflexive actions and expressions such as “I see myself”/Mé mre ómà mè “Lift yourself up” / “kpárōmà”. By this I mean that it is expedient that the grammar of a language contains forms of the reflexive verb; not only should it contain it, the reflexive verb should also be easily recognisable. Currently, the language has several Urhobo dictionaries to its credit. They also have their reflexive forms in these verbs which have been documented either. For example, “vughè” is the verb to recognize, according to Osube (2001). It does not seem to have a reflexive form because it is not found in any of the existing Urhobo dictionaries. Also, the reflexive form of these verbs have not hitherto, been documented either even though they have been in use for a long time. For example, the nouns “ôma-ébërè”, “ôma-énaàghân”, “ôma-ésuó”, are all words in colloquial use in Urhobo grammar. They also have their reflexive forms like “bérómà” / to lament, “nághómà” / to trouble oneself, “suómà” / to comport oneself. These have mostly been identified only in oral/verbal use. They are non-existent in written form. Structures like “Mé mre ómà mé!” / I see myself! “Mí hwe ómà mú” / I keep still” “Mí biómà” / I move myself” / “I shift” are all forms of the reflexive structure. Since the Author is well acquainted with the reflexive form in French, she has, in this study, taken her bearing from her knowledge of the reflexive verb in French. The verbs which have been discussed in this article are found further down.

The Uikhobo People

Some oral tradition has it that the Urhobos are of Edo extraction; that they migrated from Edo and came to settle in the region of Urhobo land where they are currently located; while others state categorically that they came from Egypt. About the people and their geographical location, Egere (2012) posits that:

The term Urhobo is used to describe all the landmarks and indigenes of the settlement covering Delta Central and part of South Senatorial District (Warri main town) Delta State of Nigeria. Their neighbours are the Bini(s) to the North, the Ijaw to the South, the Itsekiri to the West, the Ukwans to the North East, and Isoko to the East. It covers a total area of about 2000 square miles. The largest and most populated ethnic group in Delta State, and the 5th largest nation in Nigeria.
From what he says, this is clearly the area where the Urhobo people live. Aweto and Igben (2011), cited in Akpofure-Okenrentie, (2017) supports this thought by their assertion that the Urhobo people are found mainly in Delta State of Nigeria. The current statistics give a population of the Urhobo people at approximately 2 million, Aweto and Igben, (op cit), cited in Akpofure-Okenrentie (2017), Akpofure-Okenrentie (2018) (unpublished). “The present (2002) overall population of the Urhobo is more than 2 million taking into consideration Urhobo migrants living in other parts of the country and abroad”. However, there is a question mark on this number. It should be noted that fewer and fewer people now speak the language. We call to mind Mowarin’s assertion cited in Akpofure (2015) that the Nigerian pidgin: “has now penetrated the orbit of homes in Urhoboland … Nigerian pidgin has already acquired a number of native speakers …”. We ask the question again. Does this number in population include Mowarin’s “migou generation” because they are Urhobos biologically? Considering the people Egere (op cit.) notes their various clans and he states that:

Presently, Urhobo comprises eight local government areas with 25 kingdoms. These include Ughelli North, Ethiope West, Okpe, Ughelli South, Ethiope East, Sapele, Udu and Uvwie. Including part of Patani, Odorubu, Uduophori, Ofon in Sagbama Local Government Area of Bayelsa State.

Egere also affirms that “The Urhobo language is simple in form. It is rich in proverbs, poetry, riddles, folklores, epics …”

The Urhobo language

According to Aziza (1997) also cited in Akpofure (2016), the “Urhobo language is spoken in the Delta State of Nigeria as well as in the diaspora”.

As touching the linguistic classification of the Urhobo language, Aziza (1997), also cited in Akpofure (2015) notes that:

Westermann (1927) classifies the Edo Group, to which Urhobo belongs, under Kwa languages Group (g); Talbot (1932), Greenberg (1955, 1963), Wolff (1959), Wescott (1962), Armstrong (1964), Hoffman (1973), Elugbe (1973, 1978), Bennett and Sterk (1977) as well as all the linguists who have worked on this language since then.

Aziza (2008) also notes that Urhobo is a South Western Edoid language of the Niger – Congo family.

An Overview of Some Previous studies

It is true that there has been very little documentation concerning the Urhobo people and their language, but we can mention a few, such as Studies in Urhobo Culture edited by Peter P. Ekeh in which, amongst other subjects, he discusses the “Characteristics of Urhobo and other Edoid languages”. While discussing this Ekeh (2005), cited also in Akpofure (2015) quotes Elugbe (1989) as stating that the “Urhobo (and Benin) vowels are “a e i o o u”’ He also displays the Urhobo consonants and notes that the letters “c”, “h”, “q” and “x” are absent from the Urhobo alphabet as “stand-alone” letters. He also mentions the double, triple and quadruple consonants. Of these he says: “In the realm of triple and quadruple consonant systems, Urhobo language appears to be limited and specialized. The cases of triple consonant formations that I can come up with are three: ghw, phr, vwr. In the quadruple sphere, I can only come up with a single case”. There is also The Urhobo People edited by Onigu Otite. This book traces their history as well as their social and cultural life including their polities. There is also Aziza’s PhD thesis titled The Urhobo Tone System. This thesis sheds great light on the phonology of the language. In her discussion of “The Neutralization of Contrast in the Vowel System of Urhobo”, also cited in Akpofure-Okenrentie (2018) (unpublished), Aziza (2008) touches on the Urhobo verb in relation with the vowels e, o, e in verbs. She also discusses the infinitive form of the Urhobo verb and says that: “The verb derives its infinitive form by adding a prefix vowel E to the root”. The reflexive form of the verb is yet to be addressed in documentations on Urhobo language. Also, in her thesis titled Une étude comparée des systèmes phonologiques du français et de l’Urhobo, Akpofure (2015) compares the phonological systems of both the Urhobo and French languages.

There are currently in existence a few grammar text books such as (i) Obe re ojegba re Urhobo re A to Si (First Urhobo Grammar Book) by E.O. Ege; Ona ve Irhi re vwo si ephere re Urhobo, Ephere r’Urhobo, (Obe okpokpo ru’yonu r’isese, isiesi v’ojegbe r’Urhobo), Obe r’esosuo, Ephere r’Urhobo, (Rien Urhobo se, rien Urhobo si, rien Urhobo je), Ephere r’Urhobo, (Ikwegbe, enano ve ekpaho vwoke obe r’erha na), all by J.I. Arerian. There are about four or so Urhobo dictionaries in existence.

METHODOLOGY

The reflexive verb in the grammar of the Urhobo language is not necessarily a new topic. It can be said that this particular verb has been in verbal or oral speech for as long as can be remembered. It has simply not been documented. To highlight it, the approach has been eclectic. There was first a general revision of the Urhobo verb and its infinitive form; an understanding of which lent a bearing to the structure of the Urhobo verb in its various sequences and that of the Urhobo reflexive verb in particular. The next leg involved a search in the current Urhobo dictionaries for verbs that could possibly serve as reflexive verbs. The third stage came as the structure of
the reflexive verb was identified, analysed and determined as the Urhobo reflexive verb. The fourth and last step involved verbal interaction with Colleagues who are Urhobos and who speak the language and teach it. This was necessary in order to confirm the usage of the reflexive verb in Urhobo. Finally, there was a description of the Urhobo reflexive verb as an Urhobo verb whose action reflects on the speaker.

OBJECTIVE

The Urhobo language is still in the early stages of its evolution. As such, so many aspects of the language are yet to be documented. Lack of documentation hinders knowledge and research. The main objective for this study is therefore to highlight the existence and use of the reflexive verb in Urhobo grammar by documenting it.

Theory of Transformational Grammar

The question of the reflexive verb in Urhobo has come up at this point because it is naturally expected that all the components of the grammatical structure of a given language should be able to be accounted for whenever the need arises, especially since the Urhobo language is in its early stages of evolution. An examination of the transformational grammar would help in the study of the reflexive verb and how the verb can be put in its proper grammatical perspective in Urhobo. According to linguistic specialists the Transformational Grammar (TG) is a linguistic theory that analyses the relationship between elements in the sentences of a given language using rules. It was propagated by Noam Chompsky, an American Linguist in the 1960s. For Innovateus, (2006-2013) “Transformational grammar is a form of language analysis that establishes a relationship with the different elements in the sentence of a language and makes use of rules or transformations to recognize these relationships”. In other words, Transformational grammar takes cognisance of all the elements of speech found in the sentences of a given language as well as the rules. Transformational Grammar is also called Transformational Generative Grammar (TGG). Apart from this information, the Editors of the Encyclopaedia Britannica, (2018) support what Innovateus (op cit) says above when they say that:

Transformational grammar (also called) Transformational Generative Grammar, a system of language analysis that recognizes the relationship among the various elements of a sentence and among the possible sentences of a language and uses processes or rules, (some of which are called transformations) to express these relationships.

Using this theory, sentences can be generated again and again. These sentences have both their deep structure and their surface structure. This theory describes the relationship between these surface structures and the deep structures of sentences while bearing in mind both the phonetic and semantic expressions.

Claro (2018) suggests that Transformational grammar is “a device for generating sentences in a language”. For the Writing Centre (2018) “A sentence is a sequence of words containing a subject and a predicate. It can convey a statement, question, exclamation or command”. Every community in existence has a language. The people of a community would express themselves in sentences in the language of the given community. This implies that every living community has a grammar. It is by its grammar that their sentences are generated. For example, the sentence “Osharé nà óhwó re Úrhōbὸ” / “The man is an Urhobo person”, is a complete sentence in Urhobo since it has a subject and a predicate. This sentence gives credence to what Claro (op cit) states when she says that Transformational grammar “generates only the well-formed or grammatically correct sentences of a language since it is meant to create the rules and principles which are in the mind or brain of a native speaker”. The sentence “Osharé nà óhwó re Úrhōbὸ” is an example of the “well-formed and grammatically correct” sentence which Claro refers to. Claro (op. cit.) also opines that:

Transformational Process of the Syntactic Structures according to Chomsky's Transformational Grammar can be best summarized by adding, deleting, moving, and substituting of words. These changes take place through specific rules, which are called Transformational Rules.

This process applies very well to the forming of the reflexive verb in Urhobo since to form the reflexive verb; there is the process of deletion, of exchanges, prefixes and possibly affixes. Claro (op cit) explains further that:

Generally, any sentence structure contains a noun phrase (NP) and a verb phrase (VP); ... In the sentence: “Vicki laughed.” “Vicki” is a NP and “laughed” is a VP. The sentence could change to: “The woman laughed”; “The woman” is the NP and “laughed” is the VP. You can extend the sentence to: “Vicki who lives near me laughed”. “Vicki who lives near me” is the NP; “laughed” is the VP. Expanding the sentence, “Vicki who lives near me laughed loudly” The NP consists of “Vicki who lives near me” and the VP is “laughed loudly.

An example of this is found in the sentence “Ívōké vūghómà mé” / Voke knows him/her/it. Ívōké is the NP while “vūghí rē” is the VP. To use this verb reflexively, the sentence would be “Mí vūghómà mé” / “I know myself”. An analysis of this would be:

Mí vūghómà mé = Mí NP vūghómà mé VP

The use of the reflexive verb vūghómà is deliberate at this point because it is our reference point in this study.
Deep Structures / Surface structures

Claro (op cit) explains that: “Deep structures are the input to the semantic component, which describes their meaning”. The sentence “Óshāré nà óhwó re Órhōbō” also indicates both the deep structure and the surface structure. Note that the connotation of “Óshāré nà óhwó re Órhōbō” is very clear semantically. She further explains that: “Surface structures are the input to the phonological component, which describes their sound”. When this is phonetically transcribed, the surface structure is expressed thus:

“Óshāré nà óhwó re Órhōbō” [ᴐ∫άrénὰohworuʀhobo]

This is why Claro (op cit) says that: “... deep structure determines meaning, surface structure determines sound…. The helical line connecting deep structure to surface structure represents the transformational cycle introduced in Chomskyy (1965).

This aspect is also very applicable to the Urhobo language because Urhobo is a tonal language. Finally, Claro (op cit.) sums up all of the qualities of the Transformational grammar in three essential characteristics thus:

First, the meaning, or semantic interpretation, of a sentence is determined from its deep structure.

Second, the pronunciation, or phonetic interpretation, of a sentence is determined from its surface structure.

And third, the role of transformations is seen as converting the semantically relevant level of linguistic description into the phonetically relevant level.

Considering all that is said about the Transformational Grammar or the Transformational Generative Grammar, it was determined quite adequate for the execution of the study on hand.

The verb

Ordinarily, verbs are generally noted as action words. Another term which describes it is “doing word” because any time you use a verb you are doing something. For example “I watch a program”, “I listen to a story”, “I prune the flowers”. The verbs in all these sentences are watch, listen and prune. Hornby (2010), defines the word verb as “a word or group of words that expresses an action (such as eat), an event (such as happen) or a state (such as exist): regular / irregular verbs. Transitive / intransitive verbs...”. In Urhobo, these would be such words as mre (to see), yara (to go) mu (to carry) that would be identified as verbs. In a sentence the verb would be expressed thus: Mē mre úwēwū nā / I see the house. “Mē yā kpo ēki” / I am going to the market. “Mi mu ékpō nā / I am carrying the bag.

Lawless (2018), cited in Akpofure – Okenrentie (2018) (unpublished) says the same thing when she says that “verbs are action words that express the action (he runs) or state of being (I am tired) of a sentence. They are one of the main parts of speech”. As touching verbs Ade Ojo (2005) states that:

Every verb has an infinitive. It is the nominal or basic form of the verb. It is not conjugated, that is, not marked with regard to person/number and mood/aspect/modality. It is marked only by time in the sense that it has two tenses: the present (simple tense) and the past (temps composé introduced or supported by an auxiliary: avoir or être). But then it does not have any in-built grammatical index to enable one to identify its person, number and time.

By implication, the Urhobo verb also has an infinitive which is the basic form of the verb.

The Urhobo verb

For Aziza (2008) “The basic form of the Urhobo verb is monosyllabic, i.e., CC or CVC. Urhobo vowels are presented in monosyllabic verb roots...” Example:

- vughē (to recognize) CVCV,
- Bērē (to lament) CVCV
- kpērī (to shout) CVCV
- mērē (to see) CVC

Aziza (op cit) also classes Urhobo verbs into 2 tonal groups. These are (a) [+ATR] verbs and (b) [-ATR] verbs. Imu (2015) agrees with Aziza (op cit) when she notes that in view of the fact that tonal classification cuts across both the syntactic and semantic classes, it is more appropriate to classify Urhobo verb(s) into tonal classes since Urhobo is a tonal language, and since tone runs concurrently with the argument structure of Urhobo verb as applicable in this research work. ... The Urhobo verbs are classified into two-tone classes: High tone and Low tone classifications,...

The infinitive form of the Urhobo verb is constructed by adding a prefix. Aziza (op cit) supports this assertion when she says that: “the verb derives its infinitive form by adding a prefix E to the root. The variants of this prefix are e for [+ATR] verb and E for [-ATR] verbs”. 0, it does not have particular verb endings as does the French infinitive. An example is the verb “vughē” which Osubele (2001) translates as (i) to recognize, (ii) to identify. If the verb derives its infinitive form by adding a prefix E then the infinitive form for the verb “vughē” would be “évughē”. Aziza (op cit) notes that all nouns begin with a vowel prefix. This in turn implies that the infinitive form of the verb could easily be taken for a noun since, with the prefix of the vowel E they both now have the same spelling and the same sound: Verb – évughē, Noun – évughē. This type of noun, according to Ukere (2005) could be referred to as a “verbal noun.” Also, khōrhō / “boiling”. “Ô khōrhō / It is...
boiling. If the prefix e is added, it becomes “ékhōhô”, the infinitive form of the verb “khōhô”, and also the noun which expresses a state of being, being formed directly from a verb. To create a noun from the verb ‘vūghè’ the prefix vowel (e-) is added. This transforms the verb ‘vūghè’ into the noun expressing the state of ‘recognizing’ – ‘évūghè’. One can therefore say in verbal form:

Mi vūghè ómō nā / I know the child

But as a verbal noun the sentence would be:

Évūghè re ómō nā te émū

The recognition of the child is important

The reflexive verb

For Crystal, (2009), cited in Akpofure-Okenrentie (2018) (unpublished) the reflexive verb is an:

(adj.in.) [refl, REFL, reflex] A term used in GRAMMATICAL description to refer to a VERB or CONSTRUCTION where the SUBJECT and the OBJECT relate to the same entity. English uses reflexive pronouns to express this relation (e.g. he kicked himself), but the same verbal MEANING is often present without the pronoun (e.g. I shaved (myself)). … In TRANSFORMATIONAL grammar, reflexivization refers to a rule which introduces the reflexive pronouns into a sentence – in one formulation by changing the syntactic feature on the object personal PRONOUN from [-reflexive] to [+reflexive], when it is CO-REFERENTIAL with the subject, e.g. she saw her = she saw herself. In GOVERNMENT-BINDING THEORY, reflexives, together with RECIPROCALs, NP-TRACES and PRO, are BASE-generated ANAPHORES – a class of NPs. Other classes are pronouns and R-EXPRESSIONS.

The reflexive verb is quite common in French. Chevallier-Karfis (2017) refers to them as the “se” verbs, and according to her the reflexive form in French is used when one does something to oneself. This means that the verb in question must be one whose action must reflect on the one executing the action. Harcourt (2016) explains that:

A reflexive verb infinitive is identified by its reflexive pronoun se which is placed before the infinitive and that serves as a direct or indirect object pronoun. A reflexive verb shows that the subject is performing the action upon itself and, therefore the subject and the reflexive pronoun refer to one and the same person or thing as in ‘Je m’appelle’, (I call myself) which is translated to ‘My name is …’

The reflexive verb in Urhobo

It was noted in the aforementioned article that the reflexive verb is not featuring in documentations of the Urhobo language as yet; but, colloquial uses of certain sentence structures are indicative of its existence. Structures such as the root of the verb placed before the affix, i.e. (V + Affix = RV)

Kpāre + ómā = Kpārómā / get up.

Kpārómā is now the reflexive verb, where ékpārō is the infinitive and ómā-ékpārō is the noun.

There are other verbs such as:

1. “Rū” / Do.
   (Infinitive) érū / to do.
   (noun) ómā-érū / to do to oneself,
   (Reflexive) Ruómā / to do to oneself,
2. “Kpōkpō” / trouble, worry
   (Infinitive) Ékpōkpō / to trouble
   (Noun) ómā-ékpōkpō / To trouble oneself
   (Reflexive) Kpōkpōmā / to stress oneself,
3. “Phi” / throw
   (Infinitive) Éphiō / to throw
   (Noun) Óma éphiō / to throw oneself
   (Reflexive) Phiómā

These verbs and many others come into play at this point. It has been noted above that the presence of the pronoun “se” before the infinitive form of the French verb creates the ambience for the reflexive verb. What Chevallier-Karfis (op cit) says above also has an implication for the reflexive verb in Urhobo. That is to say that the introduction of the Urhobo noun “ómā” as an affix, after the Urhobo noun Érū, creates the reflexive form “ruómā”. This means that ómā could pass as an equivalent for the French pronoun “se”. For this reason “ruómā” is able to translate “se faire” effectively. Example:

1. Mi ruómā (me) / I do it to myself

A contrary result of an action somebody takes can elicit such an expression. “Ómēvwé yí ruómā mè” / “I am the one who did it to myself”. A kindly counsel would be given to him in the following sentence:

- Oye ómā-érū, / to do by or to oneself. (self-inflicted)

Here are some more examples of the reflexive structure in Urhobo.

1. Mè wïènómā / I trouble myself, I stress myself
2. Mi phiómā / I throw myself
3. Mi gbómā / I soil myself, I stain myself
4. Mi djómā phiā / I show myself
5. Ó kārhiómā / He scratches himself, she scratches herself.

Conjugating the Urhobo verb

To conjugate the Urhobo verb we will have recourse to the subject pronouns as provided by Aziza (op cit), as well as the knowledge of the French model of conjugation of verbs according to Ade Ojo (2005). Let the verb “vūghè” / to recognise serve as an example.
1st p. s. Mí vúghé ómó nà  
2nd p. s. Wó vúghé ómó nà  
3rd p. s. O vúghé ómó nà

The Roots of Some of the Verbs under Study

<table>
<thead>
<tr>
<th>S/N</th>
<th>VERB</th>
<th>INFINITIVE</th>
<th>NOUN</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>vúghé</td>
<td>évúghé</td>
<td>évúghé</td>
</tr>
<tr>
<td>2.</td>
<td>phi</td>
<td>ebére</td>
<td>ebére</td>
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<tr>
<td>3.</td>
<td>béré</td>
<td>ebére</td>
<td>ebére</td>
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<tr>
<td>4.</td>
<td>kpéré</td>
<td>ékpéré</td>
<td>ékpéré</td>
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<tr>
<td>5.</td>
<td>nághàn</td>
<td>énághàn</td>
<td>énághàn</td>
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</tbody>
</table>

Conjugation

<table>
<thead>
<tr>
<th>Uhobo</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st p. s. Mí vúghé ómó nà</td>
<td>I recognize the child.</td>
</tr>
<tr>
<td>2nd p. s. Wó vúghé ómó nà</td>
<td>You recognize the child.</td>
</tr>
<tr>
<td>3rd p. s. O vúghé ómó nà</td>
<td>They recognise the child.</td>
</tr>
<tr>
<td>1st pp Ávwáren vúghé ómó nà</td>
<td>We recognise the child</td>
</tr>
<tr>
<td>2nd pp Ówá vúghé ómó nà</td>
<td>You recognise the child.</td>
</tr>
<tr>
<td>3rd pp Ayé vúghé ómó nà</td>
<td>They recognise the child.</td>
</tr>
</tbody>
</table>

Wó vúghé ómó nánà? È. Mí vúghí ré.  
Do you recognize this child? Yes. I recognize him.

In this response to the question, something happens to the verb ‘vúghé’ although it is still being used in the present tense. The final vowel /e/ modulates into /i/. In another sequence,

“Wó vúghé ómó nánà? Uuuuuuum, míˇ vúghé”  
“Do you recognize this child? Hmmm, I am trying to recognise him”.

The sentence above shows a state of uncertainty which is indicated by a present continuous tense. The final vowel returns to its natural state. This means that the Urhobo verb can possibly be affected by time.

Some Reflexive Verbs in Urhobo

<table>
<thead>
<tr>
<th>S/N</th>
<th>Uhobo</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Bárómà</td>
<td>To avoid</td>
</tr>
<tr>
<td>2.</td>
<td>Bèromà</td>
<td>To Lament</td>
</tr>
<tr>
<td>3.</td>
<td>Bóromà</td>
<td>To console oneself</td>
</tr>
<tr>
<td>4.</td>
<td>Bóvwómà</td>
<td>To punch oneself</td>
</tr>
<tr>
<td>5.</td>
<td>Chómà</td>
<td>To wedge oneself, to support oneself</td>
</tr>
<tr>
<td>6.</td>
<td>Dómà</td>
<td>To throw oneself</td>
</tr>
<tr>
<td>7.</td>
<td>Dúvwómà</td>
<td>To prick oneself</td>
</tr>
<tr>
<td>8.</td>
<td>Fenómà</td>
<td>To discriminate in favour of oneself</td>
</tr>
<tr>
<td>9.</td>
<td>Fa-ómà</td>
<td>To confess</td>
</tr>
<tr>
<td>10.</td>
<td>Gerómà</td>
<td>To bend oneself</td>
</tr>
<tr>
<td>11.</td>
<td>Gharómà</td>
<td>(Of persons). To divide into groups</td>
</tr>
<tr>
<td>12.</td>
<td>Gwhórmè</td>
<td>To cheat, deceive, swindle oneself</td>
</tr>
<tr>
<td>13.</td>
<td>Guerómà</td>
<td>To stir up oneself</td>
</tr>
<tr>
<td>14.</td>
<td>Heriómà</td>
<td>(Of persons). To divide into groups</td>
</tr>
<tr>
<td>15.</td>
<td>Kènómà</td>
<td>To beware, to avoid</td>
</tr>
<tr>
<td>16.</td>
<td>Kpáromà</td>
<td>To get up</td>
</tr>
<tr>
<td>17.</td>
<td>Kókómà</td>
<td>(Of persons). To assemble</td>
</tr>
<tr>
<td>18.</td>
<td>Kpèromà</td>
<td>To scream</td>
</tr>
<tr>
<td>19.</td>
<td>Nághómà</td>
<td>To disturb</td>
</tr>
<tr>
<td>20.</td>
<td>Nue ómà</td>
<td>To lean towards</td>
</tr>
<tr>
<td>21.</td>
<td>Nvúiomà</td>
<td>To expose oneself, to reveal oneself</td>
</tr>
<tr>
<td>22.</td>
<td>Nyómà</td>
<td>To be patient</td>
</tr>
<tr>
<td>23.</td>
<td>Phieghómà</td>
<td>To swing oneself</td>
</tr>
<tr>
<td>24.</td>
<td>Phiómà</td>
<td>To throw oneself, toss oneself</td>
</tr>
<tr>
<td>25.</td>
<td>Phieómà</td>
<td>To cheat oneself</td>
</tr>
<tr>
<td>26.</td>
<td>Phúómà</td>
<td>To be conceited</td>
</tr>
<tr>
<td>27.</td>
<td>Rie-ómà</td>
<td>To wipe oneself</td>
</tr>
<tr>
<td>28.</td>
<td>Ríriómà</td>
<td>To tingle</td>
</tr>
<tr>
<td>29.</td>
<td>Rióriómà</td>
<td>To massage</td>
</tr>
<tr>
<td>30.</td>
<td>Rórómà</td>
<td>To consider oneself</td>
</tr>
<tr>
<td>31.</td>
<td>Sánmà</td>
<td>To discriminate in favour of oneself</td>
</tr>
<tr>
<td>32.</td>
<td>Sása-ómà</td>
<td>To exercise oneself</td>
</tr>
<tr>
<td>33.</td>
<td>Sívwómà</td>
<td>To nurse, to treat, to save oneself</td>
</tr>
<tr>
<td>34.</td>
<td>Súómà</td>
<td>To behave oneself</td>
</tr>
<tr>
<td>35.</td>
<td>So-ómà</td>
<td>To mock oneself, to ridicule oneself</td>
</tr>
<tr>
<td>36.</td>
<td>Vúghómà</td>
<td>To recognize oneself</td>
</tr>
<tr>
<td>37.</td>
<td>Vuómà (ne oto), (ne asa)</td>
<td>To uproot oneself</td>
</tr>
<tr>
<td>38.</td>
<td>Wwóvwómà</td>
<td>To cover oneself</td>
</tr>
<tr>
<td>39.</td>
<td>Wvwóvwómà</td>
<td>To disgrace oneself</td>
</tr>
<tr>
<td>40.</td>
<td>Wene ómà (wenómà)?</td>
<td>To change oneself</td>
</tr>
<tr>
<td>41.</td>
<td>Wien-ómà</td>
<td>Worry oneself, fret oneself</td>
</tr>
<tr>
<td>42.</td>
<td>Yanghómà</td>
<td>be distraught</td>
</tr>
</tbody>
</table>
FINDINGS

In this exercise, we have been able to analyse the Urhobo verb and its reflexive form. It has been found that: As we noted in Akpofure-Okenrentie (2018), (unpublished)

1. The prefix e placed in front of the root of the verb creates the infinitive form of the verb. Example:
Root of verb = Rhá
Infinitive = Prefix + Root of verb (e + Rhá) = érhá
Érhá / To untie

2. Urhobo verbs which end with the vowel /u/ take on the prefix e and the affix o to form the infinitive of the verb.
Example:
Root of verb = Phú
Infinitive = prefix e + root of verb + affix o (e+phu+o) = éphuó. Éphuó / to swell up

3. The prefix ómà placed before the infinitive of the verb, makes the verb a noun. Example:
Noun = Prefix + Infinitive (ómà + érhá) = ómà-érhá
Ómà-érhá / to untie oneself
Noun = Prefix + Infinitive (ómà+éphuó) = Ómà+éphuó
Ómà-éphuó / Pride.

4. The reflexive structure has always been in oral use in spoken Urhobo.

5. The reflexive verb had always been in oral, non-documented existence.

6. To form the reflexive verb, the affix ómà is placed after the root of the verb.
Example: Afix ómà + root of verb = (rha + ómà) = rhómà
Rhómà / to untie or release oneself
i.e. Gbá rhómà wé nù / Untie yourself, release yourself

7. It was also found that when conjugated, the verb endings of the reflexive verb in Urhobo remain the same for all the persons. Example:
Phuómà / to be proud.

PRESENT TENSE

1st p.s. Mí phuómà / I am being proud.
2nd p.s. Wó phuómà / You are being proud
3rd p.s. Ô phuómà / He is being proud
1st p.p. Ávwárèn phuómà / We are being proud
2nd p.p. Òwá phuómà / You are being proud
3rd p.p. Áyé phuómà / They are being proud

8. When conjugated in both the present and past tenses the verb endings also remain the same. Example in past tense:
1st p.s. Mí phuómà / I was proud
2nd p.s. Wó phuómà/ you were proud
3rd p.s. Ô phuómà/ he was proud
1st p.p. Ávwárèn phuómà/ we were proud

9. While the verb endings of the reflexive verb remain the same the intonation changes to determine the exact tenses

10. Every Urhobo verb is not reflexive; but, depending on the context, a given verb can be used reflexively.

11. Certain verbs which are found to be reflexive in Urhobo cannot be used reflexively in French. For example: "Phuómà" / to be proud. Ex: Ô phuómà / He is proud. The Urhobo reflexive verb sometimes modulates into an adjective in French.

12. The Urhobo verb can be affected by time in tenses.

13. In some cases, the Urhobo reflexive verb is not pronounced as spelt.

CONCLUSION

This topic has by no means been exhausted. Given the nature of an evolving language such as the Urhobo language there is still a lot to be researched. To some extent, the question as to why the reflexive verb is found to be missing from the existing Urhobo dictionaries has been answered. It had simply not been documented even though it had been used in various life situations. Now the time has come for it to be documented, as will also be the case for other parts of the Urhobo grammar that are yet to be discovered and researched. This study therefore recommends that:

i) Further studies should be carried out in this area of Urhobo studies.

ii) That as well as the root word of a verb, the dictionary should also contain the infinitive form of the verb, the noun as well as the reflexive form.

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