

ỌJẸGBÁ RẸ URHOBO

URHOBO GRAMMAR BASIC COURSE

ỌBE RẸ ẸSOSUỌ RE EPHẸRẸ RẸ URHOBO

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THE ALPHABETS

There are thirty six (36) alphabets in Urhobo language.
 These are :-

VOWELS : A E Ě I O Ọ U
 (seven in all)

CONSONANTS : There are the simple (18); the
 compound (10); and the Complex (1)

SIMPLE CONSONANTS :- B D F G H J K
L M N P R S T V W Y Z

COMPOUND consonants : Each consists of a combination of two simple consonants which give rise to a pronunciation that each individual letter is not capable of achieving or sounding. There are ten of them:-

CH DJ GB GH HW KP PH RH
SH VW

COMPLEX consonants : These are like the compound consonants except that they are a combination of three letters.

There is only one example :- GHW.

FROM THE SAMPLES ABOVE, YOU WILL NOTICE THAT THE ACTUAL CHARACTER OF THE ALPHABETS ARE SAME TWENTY SIX ENGLISH ALPHABETS PLUS Ě and Ȯ WHICH MAKES THEM TWENTY EIGHT. HOWEVER, CORRECT URHOBO PRONUNCIATION MAKES THEM THIRTY SIX.

A B CH D DJ E Ě F G GB GH
GHW H HW I J K KP L M N O Ȯ
P PH R RH S SH T U V VW W Y
Z

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A = ame (water)

B = buebu (plenty)

CH = choma (be prepared)

D = da (drink)

DJ = dje (run)

E = esi (pig)

E = ẹbe (book or leaf)

F = fa (flog)

G = grogró (tall /long)

GB = gbiku (tell a story)

GH = ghoghọ (rejoice)

GHW = ghwoghwo (announce)

H = họ (bath)

HW = hwahwá (narrow)

I = igho (money)

J = jovwo (discontinue) OR JẸ URHOBỌ (speak Urhobo)

K = karohọ (remember)

KP = kpo (go home)

L == Pọlọkọ (an Urhobo name)

M = mọ (come)

N = nọ (ask)

O = oro (gold)

O = ọmọ (child)

P = ipọtọ (button)

PH = uphoro (feather)

R = roro (think)

RH = rha (fly)

S = se (call)

SH = she (fall)

T = ta (say)

U = úko (back)

V = ve (haggle the price)

VW = vwo (jump)

W = wẹ (you)

Y = yan (walk)

Z = zighizighi (rough/ disorganised)



CHAPTER I

PRONUNCATIONS AND TONE MARKS:

Pronunciations:

Urhobo Language is one of the most poetic and extremely interesting languages in Africa. It is loaded with heteronyms and homonyms. To master the language well, especially the written form, a student has to learn to stress on parts of the syllables of words that differentiate the meanings of (Heteronyms) similarly written words. These stresses are referred to as 'Tone Marks'.

Tone Marks:

Tone marks are placed on vowels of a word to show whether such vowels sound flat or middle; raised or lowed in tone. In this connection, the following marks taken from the format in the sentence ("I will not take; thank you.") is in common use.

*Me rey***ṛ-ṛ**; *do*. (I will not take; thank you.) becomes:

*Me rey***ṛ̃**; *do* = *m r ~ d*

Musically, it can be sung as (*mi re slur do*).

THE FOUR TONE MARKS:

M as in "mi" is for raised voice and is represented by a short stroke pointing right (')
e.g. *Ató* = r.m. (Chewing stick).

R as in "re" is for flat or middle tone and has no mark representing it, e.g. *Ato* = r.r.
(Desert)

D as in "do" is for lowered voice and is represented by a short stroke pointing left (`)
e.g. *òkà* = d.d (style). Note that "oka" meaning, "mark", is *óka* = m.r.

~ Slur is for drawing the voice on the sound of the vowel and is represented by the wave-like mark (~) on such vowels e.g. *Ṛ diẹ ọye e e*. becomes *Ṛdiẹ ọyẽ*.

Note that:

- (a) Another way of representing a drawn voice is by repeating the last vowel of the drawn word eg Ọ diẹ ọye-e. This method is very frequently used by other writers but both are correct. But where the drawn vowel is not the last letter of the word, the slur is most appropriate eg Erha (3) and Erha (palm oil shaft for making fire) **“Ọbẹrokpa vwe, ẹko rẹ erhá ěrha koko erhare phiho.**
In this book, both slur and double vowel are interchangeably used.
- (b) A sentence or statement on which the slur or double vowel is used is usually a negative one or a refusal, e.g.: It is not = Ọ diẹ ọyě.

Where a positive statement ends with a prolonged or drawn sound of the last vowel, it is either an exclamation or a question mark. In both cases, no slur or double vowel is written, eg.

Ọye o o o o o = Ọye o! (That is it !)

Ọ cha a a a = Ọ cha ? (Is it coming ?), or (It`s coming !)

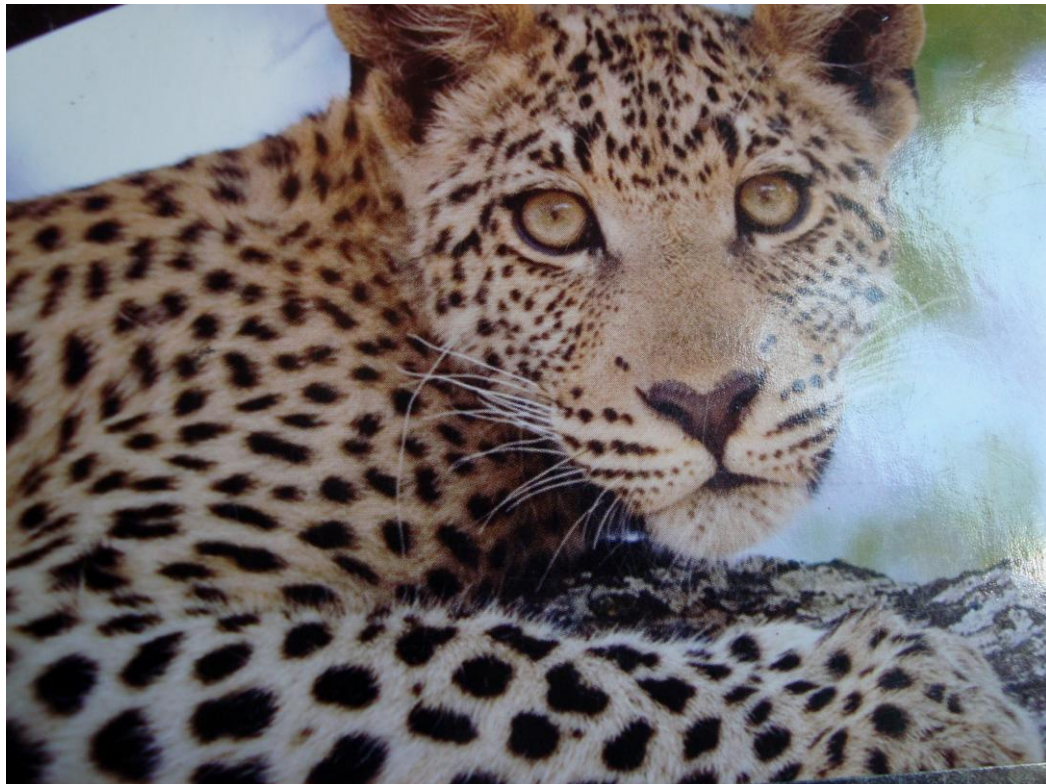
Exercise I. A

IRUO RE ESOSUO

Word	Meaning	Word	Meaning
Oma	Body	Óma	Statute
Ẹvwé	Goat	Ẹvwe	Kola nut
Ode	Name	Óde´	Tomorrow
Úko	Back	Úkó	Cup
Asa	Place	Asá	A bird's name

Exercise 1. B Write Tone marks and meaning for the following:

Word	Meaning	Word	Meaning
i. <i>Odo</i>		<i>Odo</i>	
ii. <i>Odi</i>		<i>Odi</i>	
iii. <i>Erhu</i>		<i>Erhu</i>	
iv. <i>Ẹdjo</i>		<i>Ẹdjo</i>	
v. <i>Aka</i>		<i>Aka</i>	



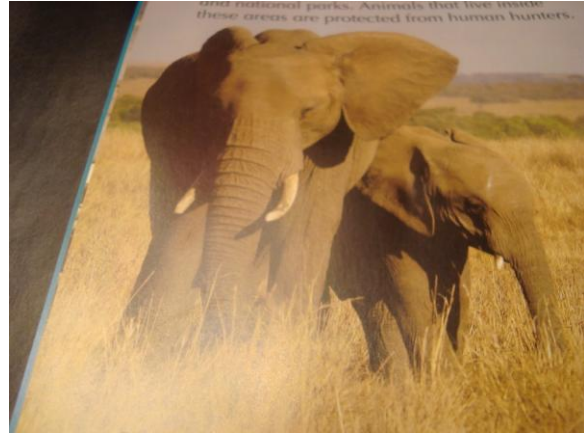
ẸDJẸNẸKPO



OKPOHROKPO

Exercise 1.C Insert tone marks.

Word	Meaning	Word	Meaning	Word	Meaning
i. <i>Usi</i>	Line	<i>Usi</i>	Fame	<i>Usi</i>	starch
ii. <i>Iku</i>	Crawfish	<i>Iku</i>	Story	<i>Iku</i>	pigeon
iii. <i>Ọka</i>	Maize	<i>Ọka</i>	Type of	<i>Ọka</i>	Huming
			snake		bird
iv. <i>Ubi</i>	Fist punch	<i>Ubi</i>	seed	<i>Ubi</i>	charcoal
v. <i>Ọko</i>	A knock	<i>Ọko</i>	Wrapped	<i>Ọko</i>	village
	on the		gift		
	head				

**Ení****Eni**

Exercise II Iruo Rívé'

A. Make two sentences each with the following words to show different meanings.

(a) Unu i.

ii.

iii.

(b) Udu i.

ii.

(c) Osa i.

ii.

(d) Ufi i.

ii.

(e) Ogba i.

ii.

- (f) Ọga i.....
 ii.....

. B Write the meaning of the following words:

- | | |
|----------|-----------|
| (1) Ógọ | (6) ení |
| (2) Ọgó | (7) ùdì |
| (3) Íkẹn | (8) údì |
| (4) Íkẹn | (9) ẽrha |
| (5) eni | (10) erhá |

Exercise III IRUO R'ÉRHÁ

A. Put tone marks/punctuation on the following underlined words:-

- (a) Ọ diẹ Ọye (It is not)
- (b) Erha bu nẹ ivẹ (3 is more than 2)
- (c) Imako dja kerẹ irhibo (pepper fruit tastes hot like pepper)
- (d) Itaso ọye evwo mue emu chere (Iron pot is used for cooking)
- (e) Q cha ? (Is he coming?)

B. Put either appropriate question mark after each sentence or slur on the appropriate vowel e.g.

Ọmọ na chã. - The child is not coming

Ọmọ na cha ? - Is the child coming?

- (a) Osio rhọ ? (Is it raining?)
- (b) Osio rhọ (It is not raining)
- (c) Inene kpe eki (mother didn't go to market)

- (d) Inene kpe eki (Did mother fail to go to market?).
 (e) O mwegbe Ọ vwọ ra jẹ ẹkẹvuọvo eki na je vọ (She is preparing to go to the market but the market is not in full session yet)

C. Tone Mark exercise

- (i) List ten words for (m) tone mark
- (ii) List ten words for (r) tone mark
- (iii) List ten words which have (d) tone mark
- (iv) List five words which have ~ slur tone mark

Exercise IV IRUERU RẸNÉ

A. Fill in the correct letters; Give other heteronyms and put in the proper tone mark.

- | | |
|------------|------------|
| (a) __dja | (a, o, o) |
| (b) __Ka | (o, ọ) |
| (c) __Ko | (u, a) |
| (d) __ri | (e, u) |
| (e) __rhe | ((u, e) |
| (f) __Si | (u, e) |
| (g) __di | (e, u, o) |
| (h) __fi | ((e, u) |
| (i) __ko | (ọ, u, a) |
| (j) __riri | (a, u) |

B. Translate the following into Urhobo and use tone marks as appropriate:

- (a) Farm
- (b) Boys and Girls
- (c) Mirror
- (d) Shoe
- (e) Kitchen
- (f) Father (Papa) can't eat kola nuts but he can eat goat meat !

C. Put suitable tone marks on the following names:

- (a) Onoriēnēnē
- (b) Omotete
- (c) Edafeadjẹkẹ
- (d) Okpadayenta

A POEM ON HYGIENE : (OMA ÉTÉTE)

Oma ététe sẹ nẹ ẹbo
 Inuhu yere ghwe ọga yan
 Omotete ro yono ẹbe
 Riẹnẹ asa da dia gbegbe
 Jẹ ihori rẹ ọga dia evu re etiyi
 Ihori meta na vwa tütuno
 Aa vwe ẹro ofefe mre ayen
 Ughana re ese Microscope

Qye asa vwọ mrẹ ayen
 Asa ogbegbe ada mrẹ iyen
 Iyen muẹ ihori yan

Ihori na tọ unu kirẹ afiotọ
 Ayen da kua te asa, ayen riọ fiotọ
 Urhe kpokpo mi hirhe vwiye oghweghwu
 Omakpokpo kọ rhoma shọrọ kirẹ eghwughwẹ
 Fokeridie ayen honra kiri sodja
 Obọ rayen de tohwo, ohwo na kọ vi'oja.

Ayen vwie emọ kpatakpata
 Evu ẹ ibrẹro ọvo, ihori ọvo hirhe vwiye ihwe
 Nanana, ihwe hirhe vwiye ujori; ujori hirhe vwiye uriori
 Abotu ọye ayen vwọ honra



Uyen

HEALTH

UYONO

RE OMAKPOKPO

COMMON NAMES AND THEIR ENGLISH TRANSLATIONS *(HEALTH)*

<u>URHOBO</u>	<u>ENGLISH</u>
<u>OGA</u>	<u>DISEASE</u>
Agbrara	Stroke
Ewẹnwẹn	Epilepsy
Obe	Children's skin rash
Otí	Leprosy
Odo	Fever
Owonrhi	Cough
Owonrhi Ofe	Tuberculosis

Ibi roma	Cancer
Iphephe	Mental retardationC
Ugbere	Gonorhea
Ugbere erivwi	HIV/AIDS
Evuoghwia	Dysentery



Erhivwi

CHAPTER II

GRAMMAR

UYONO RIVÉ

ÍDJÉDJE RẸ ỌTAGBÁ

A. PARTS OF SPEECH: Ibro r'eta re kuẹgbe tota ọgbágba

I. *Like other modern languages, Urhobo can be broken into its component parts for classification. This helps in identifying word function, their correct manipulation and better usage. Sentences in Urhobo have their words classified into many groups or parts of speech thus: Nouns, Verbs, Adjectives, Adverbs, Pronouns, Conjunctions and Interjections.*

Example:

Nouns	Verbs	Adjectives	Adverb	Interjection	Pronoun	Conjunction
1. Man	Run	Big	Daily	Oh!	I	And
2.Sapele	Read	Many	Too	Ah!	Me	But
3.Character	Call	Young	Always	Ouch!	My	Or
4.Umukoro	Come	A; an	Very		Mine	Because
5.Money	See	Thin	Never		You	
6.Farm	Sleep	Tall	Also		Yours	
7.Hand	Refuse	That	Weekly		They	

Ode	Irueru	Odjise	Odjise re irueru	Igbunu	Odeewene	Okugbe
Qshare	dje	Rhwarho	Kedekede	O!	Me	Ve
Sapele	se	Buebu	No	E!	Mi	Kugbe
Uruemu	si	Qboba	Kokekoke	Nene o!	Qme	Ekevovo
Umukoro	ro sie	Qvovo	Gaga	Baba o!	Me	Eye
Igho	mre	Gbogborogbo	Bedebede		Mevwe	Yere
Udju	vwerhe	Grogro	Bede		We	ifokeridie
Uko	sen	oyena	Sievõ		Wewe	ifokietioye
Obõ	mõ	krekre	Sievure		Aye	ifokietiona
					Ayen	

NOUN: ----- Ode

ENGLISH	URHOBO
Man. Sapele. <i>Character.</i> Umukoro. Money. Farm. Cup. Hand.	Qshare. Sapele. Uruemu. Umukoro. Igho. Udju. Úkó. Obõ.



Ọyọn

VERBS:-----Irueru

ENGLISH	URHOBO
Run.	Djẹ.
Read.	Sẹbe
Call.	Se.
Write.	Siẹbe
Is writing.	ro siẹbe
Is calling	ro se
See.	Mrẹ.
Sleep.	Vwerhẹ.
Come.	Mọ.
Refuse.	sen

ADJECTIVES:---Odjise

ENGLISH	URHOBO
Big. Many. Young. a; an. (one) Thin. Tall. That.	Rhuarho. Buebu. Ọboba. Ọvuovo. Gbrẹnre. Grogro. Ọyena.

ADVERBS:-----Odjise ri irueru

ENGLISH	URHOBO
Daily. Too. Always. Very. Never. Ever. Once.	Kẹdekẹde. Nọ Kọkekọke Gaga Bẹdebẹde (kaka) Bẽde (Bẹvwẹde) Ẹsiẹvo

INTERJECTIONS:-----Igbunu

ENGLISH	URHOBO
<i>Ok !</i>	<i>O !</i>
<i>Ouch !</i>	<i>E !</i>
	<i>Neneo !</i>
My God !	<i>Babao !</i> <i>U U U hu !</i>

Pronoun — Odeewene

ENGLISH	URHOBO
I	Mẹ , Me
Me	Mẹvwẹ
Yours	Ọwẹ
Mine	Ọmẹ
You	owẹwẹ
they	Aiye

Conjunction---Okugbe

ENGLISH	URHOBO
And	Vẹ /kugbẹ
But	Ẹkẹvuovo/ Jẹ ẹkẹvuovo
Or	Yẹrẹ
because	ifọkeridie

Note that some of these words may have other meanings depending on usage eg the conjunction “eye” means “or” but it also means “Is it so?”; “If not” etc.

Exercise I: Iruo Rẹ Ẹsosuo

Study these two sentences:

- (a) Me sa yan kpẹ eki rẹ Ogo yẹrẹ Orogun ra dẹ ikọhọ vẹ ọmọhọ ọfuafo.
- (b) Eranko mẹ djone gaga jẹ ọye riẹrẹ nẹ eravwe ọvo yẹrẹ ive efa djẹ nẹ ọyẽ.

Questions: ÉNÁNO

- (c) In which of the sentences is yẹrẹ used as a conjunction?
List any other conjunction if any.
- (d) List (5) nouns in the two sentences.
- (e) List (2) pronouns in the two sentences.
- (f) List some verbs in the sentences.
- (g) List all the adjectives in the sentences.
- (h) In sentence (b), put in the conjunction “but” in the sentence.
- (i) List all the adverbs in the sentences.

Consider these sentences :- Nabọ fuẹrẹ eta nana.

- (1) E e e e ! ; ọfigbo na rhe hwẹ re!
- (2) Wẹ vẹ ọmọ wẹ tota ganọ.

(3) kẹdẹkẹdẹ ọfigbo wẹ hwẹ ?

(4) Ma yan brẹ ayen ra.

Questions : ENÁNO

Indicate the following from above sentences:-

(j) Interjection, (k) Adjective, (l) Pronouns (m) verbs (n) Noun.

(o) Indicate the adverb in 2 and 3.

(p) Indicate the conjunction.

Point out the different parts of speech in the following sentences.

(q) Efe ta kẹ wẹ ?

(r) Mě cha

(s) Ọghẹnẹ ọye ọchuko mẹ ; oshọ bi muvwě.

(t) Ejiro yi vwororo.

(u) Ewun rẹ uriri yoma nẹ ọrẹ oro.

II. The second type of classification is that which considers the nature of the whole sentence. Under this classification, sentences are grouped into four:

1. Statement	Me tota na nu.	1. Urhuru r'ọmẹrhe
2. Question or Interrogation	Ono tota na?	2. Urhuru r'enanọ
3. Requests or Commands	Ra tota na.	3. Urhuru r'ogaga
4. Exclamation.	Wo ruru ọ ọ ọ !	4. Urhuru r'ukperi

Examples:- ÍDJÉDJE

(a) Ọmọ na cha. __ statement.

(b) Kẹdẹkẹdẹ ma rie emu. __ statement.

(c) Ono mrẹ erhu mẹ ? __ question.

- (d) Die wọ ta ? __ question.
- (e) Mọ ! __ command.
- (f) Jo oma wẹ otọ. __ comand.
- (g) E e e ! Wa djẹ rhi o! __ exclamation.
- (h) Eghwo ! __ exclamation.
- (i) Iroghwo !--- exclamation

Exercise II :

Identify the type of sentences below and punctuate them:-

- (a) Die ọye ọ tare.
- (b) Bovọ me da riẹ wẹ.
- (c) Abãvo usi djeri.
- (d) Ta ; Yanra.
- (e) O buru ọ; egbo.

Correct the following sentences:-

- (f) Abãvo usi djeri otọ rẹ egboro ọye ode miovwı ọye diẹ efiã.
- (g) Ọrhẹ da fo nẹ ọrhovware jẹ ogbo ri etiọye ekpako na tare.
- (h) Edafeadjẹkẹ ọye efia.

III The third type of classification is based on the content of the sentence. Under this category, there are four groups.

1. Simple
2. compound.
3. complex.
4. Compound- complex.

Examples:

- (a) Ẹse riẹ usi. – simple.
- (b) Ẹse riẹ usi, ẹkẹvuọvo evu vọrọ. – compound.

- (c) Emọ na vwọ rhe, jẹ Ẹse gharẹ ukokodia vẹ ivworhiya kẹ ihwo. - complex.
- (d) Emọ na vwọ rhe, Ẹse gharẹ ukokodia vẹ ivworhiya kẹ ihwo jẹ ẹkẹvuọvo emu na terĩ – compound- complex.

Exercise III:

(a) Classify the following sentences:-

1. Oghwo na vwerhere.
2. Ughwu miovwẹ akpọ ẹkẹvuọvo oye nẹhẹ ihwo ejobi dia abāvo.
3. Ekpako chedia nure jẹ ẹguare gbare.
4. Otiti she chedia ọke rẹ agbraran vwọ va jẹ ẹkẹvuọvo Ọ wonmā.

(b) Make your own sentences for each of the examples given in the illustration.

(c) Translation for parts of speech.	
Sentence --	-- eta .
Simple --	-- enọnọhọ.
Compound ---	--- Ikpokpoto.
Complex ---	--- ibuebu.
Compound – complex.	-- ikpokpoto- buebu.
Subject—	Uyonvwi rẹ eta.
Predicate.	Oma rẹ eta.
Clause.	Oghore rẹ eta .
Main.	Ugogo rẹ eta .
Subordinate-	Odibo rẹ eta.

IV. The fourth and last classification of sentences is that which reveals or indicates the identity of the speaker. Under this classification, a sentence is either quoted or reported.

1. quoted or direct speech. - **Eta rẹ Ọtòtà**
2. reported or indirect speech. - **Iyẹrẹ eta rẹ Ọtòtà**

Illustration A----- Direct speech.

Read this short dialogue:-

“Eghwo!”

Die phiare ?

“Ukọhọ mẹ sheri.”

“O ghwuru ?”

“E-e! Ọ bẹrẹ ! “

“ Mọ reyọ ọfà.”

“ Do o o , wo ruru ọ ; miguọ!”

Illustration B----- Indirect speech.

1. Umukoro kpēri ọke rẹ ikọhọ vwo she vabọ.

2. Oma nabọ vwerhẹ Umukoro ode shigue mevwo takẹ nẹ Ọ ra reyọ ọfà.

NOTE: In Urhobo language, the indirect speech is often more frequently used than the direct speech though, both are necessary for vividness and variety.

Exersice IV:

Change the following sentences to indirect speech e.g

Direct = “ mē cha”

Indirect = Ọ tare nẹ oye cha.

(a) “Bovọ wọ hepha?”

(b) “mọ ! “

(c) Inene nẹ “me ru kẹ unuakpọ”

(d) “ono riẹ nēnẹ?”

(e) “Ohwo rẹ ukpe shekẹ , oye dia ọghwẹrẹ”

Change the following to direct speech

(f) Oni mẹ nẹ oye cha.

(g) Ọmọ wẹ nẹ oye che siẹbe rhe we.

B--- singular and plurals

There are no specific rules in changing singulars to plurals , but in generals , there are four ways .

1. changing the first letter to E
2. changing the first letter to I
3. the irregular.
4. adding the word “ buebu” after the singular word.



Adadamu

EXAMPLES:

E		I		Irregular form		Buebu	
Singular	plural	Singular	plural	Singular	Plural	Singular	Plural
Ode	Edẹ	Ekpeti	Ikpeti	Eri	Iyeri	Igho	Ighobuebu
Oda	Eda	Ekpu	Ikpu	Aye	Eya	Edi	Edibuebu
Onana	Enana	Egbede	Igbede	Obọ	Abọ	Ẹto	Ẹtobuebu
Ọsete	Esete	Udi	Idi	Owọ	Awọ	Iroro	irorobuebu
Omọ	Emọ	Urhi	Irhi			Ako	Akobuebu
Ọka	Eka	Ugbeyan	Igbeyan			Ẹdẹ	Ẹdẹbuebu
Omẹ	Emẹ	Ubiako	Ibiako			Ekpe	ekpebuebu
		Otiẹn	Itiẹn				
		Ovie	Ivie				
		Omoni	Imoni				

Note that there are some words that could be changed to plural as in number 1-3 (E-I-Irregular) but which can still change like number 4 (Buebu) for the sake of emphasis: eg ota = etabuebu, Obara = ebarabuebu. Buebu then becomes an adjective.

Also note that uncountable nouns usually take on number 4 (buebu) for their plurals eg ame (water), ekpe (sand or soil).

Exercise V:

(a) Make plurals out of these singular words:-

ophran , odọ , umuemu, ohwo , orere, agbara, egbedi, oka, óni, oro, odibo, ughweri.

(b) Translate these English plural words to their Urhobo singular forms:

Stars, pomades, medicines, trees, lamps, cups, basins, peppers, servants, farms.

(c) Find 5 words each whose plural forms can be taken from each of the four methods illustrated above

C TENSES--- Past, Present and future.

Verbs have forms (inflections). There are principally five different forms of verbs which are categorized under the following:-

Present, Present continuous, Past, Future and Participle.

Examples:-

No	present	Present cotinuous	past	future	participle
1	Dje (run)	Rọ dje	Dje re	Ka / cha dje	Dje nu re
2.	Je (choose)	Rọ je	Je re	Ka / cha je	Je nu re
3.	Hwe (laugh)	Rọ hwe	Hwe re	Ka / cha hwe	Hwe nu re
4.	Rha (fly)	Rọ rha	Rha re	Ka / cha rha	Rha nu re
5.	Ta (say)	Rọ ta	Ta re	Ka / cha ta	Ta nu re
6.	Mrẹ (see)	Rọ mrẹ	Mrẹ re	Ka / cha mrẹ	Mrẹ nu re
7.	Mọ (come)	Rọ cha	Rhe re	Ka cha	Rhe nu re

Note that the correct use of the past tense as shown above depends on tonation which helps us to avoid the error of mistaking the past tense for the present continuous tense e.g.

Erhi (butterfly)	Vwi	Erhivwi (millipede)
Erhu (hat)	rhu	Erhurhu (garbage site)
Uko (cup)	Ko	Ukoko (smoke pipe)
Ogo (thick bush)	ro	Ogoro (frog)
Ukọ (messenger)	kọghọ	Ukọkọghọ (dwarf gourd)
Ọgọ (bottle)	rọ	Ọgọrọ (palm wine)
Eya (women)	reya	Eyareya (Fern =a plant)



Abaka

Example B

Prefix	Root	New words
Uko (cup)	Oro (gold)	Ukoro (elephant tusk bangle)
Olomu (town)	Ukoro (tusk bangle)	Olomukoro (name)
Ọnẹ (yam)	Eya (women)	Oneya (water yam)
Ukọ (messenger)	Ọhọ (chicken)	Ukọhọ (egg)
Ora (sore)	Agha (broom)	Oragha (stone)
Epha (oracle)	Rha (fly)	Epharha (beads)
Oro (gold)	Osu (leader)	Orosu (rice).

Example C

Prefix	Root	Suffix	New word
--------	------	--------	----------

Umu (medicine)	Uko (cup)	Oro (gold)	Umukoro (name)
Uhu (exclamation)	Ere (local mat)	Evie (breast)	Uherevie (middle)
Unu (mouth)	Urho (morta)	Oro (gold)	Unurhoro(entrance)
Kẹ (give)	Ẹkẹ (parts/share)	Ẹdẹ (day)	Kẹdẹkẹdẹ(everyday)
Igo (hair style)	Ogo (thick bush)	Ono (who)	Igogono(bucket)
Isu (leaders)	Uku (will)	Ru (do)	Isikuru(school)
Ena (these)	Iji (thieves)	Ria (eat)	Enaijiria(Nigeria)

Exercise VII

1. Supply either prefixes or suffixes for these words:-

- (a) **ófe (yam beetle)**
- (b) **ẽrha (three)**
- (c) **úko (back)**
- (d) **isha (beans)**
- (e) **odju (wind)**
- (f) **ughe (a show)**
- (g) **ẹdẹ (day)**
- (h) **ódi (deaf or dumb)**
- (i) **esi (pig)**
- (j) **óni (mother)**

2. Find both prefix and suffix for these words

- (a) **Ohro (rat)**
- (b) **jẹ (chose or pick)**
- (c) **mọ (come)**
- (d) **ere (a native mat)**
- (e) **urho (small mortar)**

3. Find the root of the following towns/ villages

koko, ẹvwẹ, eni, abra, ovi,.

4. Write down 30 root words. Make 10 prefixes, 10 suffixes and 10 combinations of prefixes and suffixes from them.

5. Word building

Write down 10, 2 or 3 letter words and make mutipe letter words from them.

Example:- **oro = gold, orogun = town, unuroro = door entrance.**

6. separate these words into two parts:-

urhiabo, iyeri, ọnọmẹ, ikọri, omotete.

E ABBREVIATION FOR FLUENT SPEECH

In spoken forms, certain abbreviations or shortcuts are commonly employed. In writing however, these abbreviated parts are shown in full which tends to make readings difficult. It is not advisable however, to employ them in writing since they may alter the meaning of words and make it impossible for accurate sentence analysis. The following are some examples:-

- (a) verbs or their transitive forms may be united with their objects during speech to give way to fluency. Sometimes, apostrophe should be used.

Abbreviated form	Normal form
❖ Tota	Ta ota
❖ Swone	Swa one
❖ Ruẹse	Ru ẹse
❖ Djone	Djẹ one
❖ Take	Ta kẹ

- (b) Pronouns may not be formed from their nouns and united with their verbs in sentences e.g.

Right	Wrong
I. Aye ọvo pkẹ eki.	Aye ọvo okpe eki
II. Die ọmọ na ruẹ ?	Die ọmọ na orue?
III. Osio na rhọ re.	Osio na orhọ re.

- (c) Sometimes even the apostrophe can be used to unite the word “re” to nouns etc. eg

Union Form	Regular Form
------------	--------------

i.	Ode r' ocha	Ode re ocha.
ii.	Ebe r' urhobo	Ebe re Urhobo.
iii.	Ri' emu	Ria emu.
iv.	Qse r' avwanre	Qse re avwanre
v.	Osa r' uyonvwi	Osa re uyonvwi. (tax)

Exercise VIII

1. Abbreviate as much as possible transit verbs, etc in these sentences as in speech.

(a) Qshare re oghere emo ve eya na

(b) Wo karo ho oke re aso vwo hirhe vwi ye uvo?

(c) Me ke obaro ke emo ri icheko.

Exercise IX

Compare this poem written in two forms and decide which one is easier to read and more easily understood by you. Say which one you can analyze easily.

Form A

Ugbeyan

Ugbeyan omioma nerhe ayan ogbegbeyan.

Ogbegbeyan je nerhe a mre ogbegbemre.

Ogbegbemre nerhe a ta ogbegbeta

Ogbegbeta oyi jiro ogbigbiruo.

Okpadayenta, yovwe uyonvwi-i.

Igbeyan buebu veta gbe yan

Obadariere vwerhe uwenvwi-i.

Osogoro nerhe ogoro shokoro

Form B

Ugbenyan

Ugbenyan mioma nerha yon gbegbeyan.

Ogbeyan je nerha amro gbegbemre.

Diakɔvwɛria okpota shoto ro!
 Osogho nɛrho goro shokoro.
 Okpadayenta, uwonvwi mɛ fuvwo ma.
 Igbenyan buebu veta gbe yan vrɛ , ufuoma.
 Oguapata mudia obaro rɛ egodo
 Ọvwɔrefia tare nɛ ekpɛ rɔ ọgodo.

Form C:

Use of apostrophe

Ugbeyan nerha ayon 'gbegbeyan
 Ogbeyan je nerh'a mro 'gbegbemre.

Note that some words in "b' take on the first letter of other words as is done in speech but in doing so, their meanings may be distorted.

Give the three forms a good appraisal and write a report to your teacher, fellow student or your audience.

Let the following questions guide you:

- which do you prefer and why?
- Which form helps you better in sentence analysis?
- Which is easier to read and more easily understood?
- Which form would you recommend for use?

OPPOSITES

(OBUKO RE ETA) word building-II

Examples:-

<u>Words (eta)</u>	<u>Opposite (obuko re eta)</u>
<i>Obiebi</i>	<i>Qfuafo</i>
<i>Grogro</i>	<i>Krɛkrɛ</i>
<i>omotɛ</i>	<i>omoshare</i>

Exercise X

1. Write thirty words (30) and their opposites in Urhobo language.
2. Write out any alphabet you know and explain its use.

EDIBLE FRUITS

ÉMÁMỌ RA RIA

1	Bitter kola	1	Áká
2	Kola nut	2	Ẹvwe
3	Pineapple	3	Enanadja
4	Pawpaw	4	Eto / Etoyibo
5	Pepper fruit	5	Imãko
6	Garden egg	6	Imiao
7	Bean	7	Isha
8	Urhobo (tropical) grapes	8	Ishushu
9	Walnut fruit	9	Ohre
10	Orange	10	Utiẹ
11	Coconut	11	Ukokodia
12	Oilseed	12	Ogbá

CHAPTER III

READING AND WRITING

It is regrettable to note that Urhobo students, young and old, find it difficult to read, write and speak the language well. Some are contented with the customary kola nut and gin presentations, while others will even say “good morning” in reply to “Mĩ-IGWE ” in their offices for shame to speak their mother tongue. Shame results from inability in usage.

To overcome this, Urhobo students and adults should include writing, speech practice, and regular oral reading in their everyday lives so as to eliminate the influence of their dialectical tones, and make them easily understood by others.

Materials for reading are easily available from the bible, prayer books, hymnals and secular books. Reading this aloud helps you in self-criticism and also allows others from the class or around you to criticize your weak points. Above all, with the mastery of this grammar course book, you will be a good critic or evaluator of existing Urhobo literature or be inspired to author your contribution to the culture.

1. LETTER WRITING:

Illustration 1:

Urhobomiemi Oniovosa,
Uwenvwi rívé ,
Urhuvwu Ekpagha,
Kokori.
6-3-82

Oniovo mę ọghaghare,

omakpokpo vę ufuoma mi vwo się ẹbe nana rhewe. Kę oma re ekru mę dori ?

Emeravwe rę ọcha na ọye Orę . Me guonọ nę wę vę ekru wę rhe Orę na. Orę de nę otọ nu, Ekru che koko ję iroro rę asa rę ada mrę igbo ję emọ aware kpę Inọko re yono ẹbe. Yere eya vę emọ kugbę igbeyan wę ejobi. Fobọ rhe-o. Mě rhẹro wę.

.

Mevwę oniovo wę esiri,

Urhobomiemi Oniovosa.

REPLY

Illustration 2

Eghwrudjurhie Oniɔvosa
Uwenvwi re esa .
Urhuvwu ukane
Ibadan
Ede ujegbive, emeravwe erha
1982

Oniɔvome ɔghaghare,

Èbe wẹ tevwe obọ ẹdẹ uje rẹ emeravwe nana. Ivu vwerhovwẹ
nẹ omakpokpọ ọye ekru wẹ hevwa kirẹ obo mahevwa obonẹ ;
ẹkẹvuovo, mẹ vẹ ekru mẹ sa rhe Orẹ enukpena-a, ifọkeridie igbo
buru obọ mẹ enukpe na gaga . Ẹkẹvuovo, Ekru de koko jiroro nu,
wo mi siẹbe rhe vwe siẹnẹ mi toro ẹkẹ igbo mẹ rhe.

Yeri ihwo mẹ ejobi. Nabọ sẹro rẹ emona ejobi. Karohọ siẹbe
rhe ekpako rẹ avware ivẹ re dia Amerika vẹ Inọko siẹnẹ aye
ji toro igbo. Adjẹbroyibo dia Nọba 5 Forgethome Avenue,
London. Adjẹkerieda dia Nọba 1 Gobackhome Blvd. New York.

Mẹvwẹ,

Oniɔvo wẹ esiri,

Eghwrudjurhie Ukaneyouvwe Oniɔvosa

2. POEM WRITING: ETA RI YONO EGHWARE

Illustration 3: Erhiori

*We biko vwo erhiori
We de ruemu asia ujori
Jẹ obise we yovwĩ-I
Wa gba rherię ru asia uriori.*

Illustration 4: Orharha

*Muẹ oghọ kẹ orharha; ru ẹse kẹ
Ohwo da tanẹ wo ruo umwemu, wọ me se kẹ.
Wẹwẹ rọ dia erhuru
Vẹ uwẹ rọ dia erhuru.
Die nẹhẹ we vwo urhuru ?
Karo phihọ nẹ akpọ iboro
Oghorie kpẹ uko, oghorie kpẹ obaro
Umukoro bi kpẹ Ikoko rẹ .
Qmọ rọye che kpẹ kokori.*

Illustration 5: Oyivwi. (OKPAKO)

*Wọ vwẹ okpako tuatō.
Wo yere akpọ tẹ ophophọ
Oniọvo, akpọ na vwa rhuarho.
Qdafe rọ vwẹ inama chere ophopho.
Vẹ Efekodo rọ tanẹ “okpako vwa kuako “.
Ro muẹ edje rẹ ọsẹ rọye phophọ.
Ifokeridie okpako na vwa mwamo.
We se oma bruche: we chedia we roro.
Ohwo ro vwẹ oghọ; ro ji vwẹ ẹwẹn fuafo.
Qyi yere akpọ ogrogro rọ vọre vẹ ufuoma .*

EDJENĖKPO

*Vwie-vwie rē Edjenekpo; odiē oshō
Emu rē ọcha ria ọye Q guonọ
Bedebede, Òdjeráwwe muē emu chō*

0

*“Uvie ‘ye ghara;
Ō jē ogbere sivwē-ẹ.
Urhie dē hōnra,
Ō siē oghwara divwē-ẹ.*

AVWE OBQ S’UDU (Confidence)

*Uyovwi rọ ma Ovie ọyere ma ọviē.
Qgbaghwanre se oma rọye ovie, jē ẹkpa nē ọye ọmọviē.
Ihwo eje ovie evu re uwenvwi raye.
Tē ọdafe tē Ogbere; tē ọshare tē eya raye .
Tē ẹkpako, tē emọ; ihwo ejobi abavo
Qvwugheghe yere tanē “akpọ na ọmẹ ọvo”.*

In the following, emphasis is laid on the use of *Heteronyms, Prefixes and Suffixes, Rhymes and/ or Rhythms.

Illustration seven

Anegbe!!!

*Okpemu rē ọvwiaare
Qye nẹrhẹ ogoro shokoro
Rē ẹvwé vwọ riẹ èvwè
Sievure, ã vwẹ ọgọ kuẹ ọgọrọ*

Ã diẹ aghwa mrẹ aghwaghwa
Ogwe da rha mrẹ ohwo ko ogwegwe
Asaọkevwna, kẹ Orhue vwe ariri muẹ arirhiri
Ihwo ki wen eni vwo mue eni
Kẹ a vwe odja họ oja nẹ oma
Erho kọye ri vwiẹ ẹrhorho
Urhe rẹ isha kọ mọ ishasha?
Akpọrhẹrẹ! Akpọrhẹrẹ
Akpọwẹnẹ! Akpọwẹnẹwẹnẹ

* Homonym is a word with a different spelling from another but with the same pronunciation e.g. *Eri* and *erhi*.

*Heteronym is a word with the same spelling as another but with a different pronunciation e.g. *Oka* (sign or mark), and *oka* (style)

III – ESSAY AND SHORT STORY WRITING:

IKU RẸ QGQGHẸNẸ RE SẸ “EJIROGHẸNẸ”

Siẹvure, ọshare ọvo re se Ejiroghẹnẹ vẹ ọmọ roye re se Qghẹneruemu da kwa kpẹ
Ẹdjẹba, orho rẹ Agbarha. Ọshare na ga Qghẹnẹ gaga. Kemukemu rẹ ọvwia re kẹ Q
me tanẹ “Akpevwẹ Qghẹnẹ”.

Qke ọvo teri, ohwo rẹ orere na de ghwu. Ejiroghẹnẹ vwo yon Q daje tanẹ
“Akpevwẹ Qghẹnẹ”. Ivu de miowwẹ ihwo rẹ orho na ejobi . Kaye nọ “Onana ehweje
gbine ọna ẹrhovwo?”

Kaye tare nẹ ọda dietiọyẹ kayi hwe Qghẹneruemu ọmọ rẹ ọgqghẹnẹ na, siẹnẹ aye
kerhọ rẹ ẹrhovwo rẹ ọ cha nẹ Orere na eje ki se ẹguare jiroro vwọ guonọ ona rẹ aye
vwo hwe ọmọ na kufia. Kẹ ayi roro nẹ ọmọ na de ghwu, Ejiro be cha kpẹvwẹ Qghẹnẹ
kọkekọkẹ.

Qke ọvo kori te, Qghẹneruemu ko muegbe rovwo kpẹ Inọko re yono ẹbe. Ihwo rẹ
orere na ki se ọghwẹkoko kpatakpata avwọ ghqghq kẹ siẹnẹ ayen diẹ etiyi vwiẹ
uhunvwu phihọ emu kẹ re Ayen nẹ Qghẹneruemu de ghwu nu, Ejiro be cha kpẹvwẹ
Qghẹnẹ kọkekọkẹ. Ayen koko nu ke jẹ ukọ se Ejiroghẹnẹ vẹ ọmọ roye.

Ejiroghene muegbe nu, je omọ roye gbeherẹ; je ihwo ri kokori rọ herẹ ayen. Ophu mue Ejiro, Q da yan kobaro je omọ na vwo .Ihwo ki gbeha herẹ omọ na je ekevuovo Q rherẽ. Ivu da nabọ miovo ose roye gaga. Ko je ohwo hirhe re se. Ohwo na vwo te etiyi, kọ mrẹ ihwo ri bikoko. Otọ ghwo rẹ Qgheneruemu; O she nẹ egedege tiotọ. O vwirẹ owọ. E muro kpẹ Esipito.

Ohwo na vwọ hirhe ra vuẹ Ejiro ota na, O dajẹ kpare kẹ nẹ “Akpevwẹ Qghene”. Ihwo rẹ orere ri kokori vwo yon ota na, ode gbe ayen unu gaga. Kẹ ayen tare nẹ “Qghene ghine sivwe ihwo re gega roye gaga.” Ifokiridie Qghene siẹ omọ na nẹ ughwu ri kpregede rẹ ayen chere otọ herẹ, kẹ oshọ nabọ muayẹ kẹ ayen vwe unu gbe iku na kẹ ihwo ejobi.

Nẹ edẹ yena rhe, ayen eje de siobọ nẹ umwemu. Ayen de kurherẹ kpẹ ẹga rẹ Qghene. Kẹ ayen kpẹvwẹ Qghene kọkekọke kirẹ Ejiroghene.

(b) IGARI VE QFIGBO

Nẹ otototọ rhe oye avwanre Urhobo vwọ kenu vwe evu rẹ oovian rẹ ofigbo vẹ igari. Eshare na yiri ruẹ ofigbo. Eya na yiri tọ igari. Ugbe rẹ imidaka oye a kọ phihọ udju. E da dẹ nu, ame vworo ẹbe phihọ. Nẹ ẹgbukpe fiẹ ẹgbukpe oye ovwo ghwa .

Eya na de kpẹ imidaka, ayen mi vuo, kpẹ, hworẹ, ayen mi ji wunye . Ayen de wunyen nu, ayen me yan jowo siẹn o suẹ ame ka kirẹ emu rẹ edẹ ivẹ. O de sue ame ka nu, ke sio siẹn ame vwo no karekare. Ayen de ruẹ oyena nu kẹ ayen vworho kesiye ayen ke tọ. Ayen da tọ nu ke ese “Igari”. Igari rẹ Urhobo vwerha gaga.

Eshare yiri ruẹ evwri. Dẹvure, ã kọ Iriẹ rẹ a ki mrẹ edi suã Je asa okevuna ka akọ udju rẹ iriẹ.

Efi oye evwo yere oriẹ, ake swu unedi roye. Ada suaye koko otọ, ke etue. E de tue nu, emi vwororo; emi chere ibiedi, emi chiyo, emi ji djuo. Ede djuo nu ke mio kesiye a ke rẹ ofigbo roye reyọ. Ofigbo rẹ Urhobo je vwerha gaga.

Ofigbo oye e vwo chere oghwoevwri rẹ a vwọ riẹ igari.

Exercise 11

1. Read the poems, letters, stories and essays of this chapter many times and:
 - (a) Memorize three poems
 - (b) Make additions to or deductions from the stories.
 - (c) Translate the underlined clauses.
 - (d) List out all the new words.
2. Test your Urhobo language writing ability by doing one of the following:-
 - (a) Report a market incident you witnessed.
 - (b) Write a letter to a relative.
 - (c) Write minutes of a family meeting that you attended.
 - (d) Take dictation from an Urhobo purist who accepted the presentation of kola nut and gin during a marriage ceremony or reconciliation meeting.
3. What are homonyms and heteronyms?
List out five examples of the later from the passages you have read and write five examples of your own.
4. Some people speak Urhobo language mixing it with English or some other languages e.g. *Me like roye* which should be *Mi vwe ẹguṣṣo roye*. (or) O jevwe

Mixed Speech	Correction in <i>Urhobo</i>
<p>(a) <i>Biko warn roye kevwe.</i></p> <p>(b) <i>Mi speak roye.</i></p> <p>(c) <i>Ono che kpe oboyi this night?.</i></p> <p>(d) <i>That one die ota me re.</i></p> <p>(e) <i>Ota re emoney koye ye eproblem na.</i></p>	<p>(a) <i>Biko se bruche kevwe.</i></p> <p>(b) <i>Me tota kẹ</i></p> <p>© <i>Ono che kpe oboyi aso na?</i></p> <p>(d) <i>Qyena diẹ ota nẹ</i></p> <p>(e) <i>Igho jere diã</i></p>

ẸGUQNỌ

ẸGUQNỌ VWERHA NỌ
 EMU RẸ ẸGUQNỌ CHERI
 AME RẸ ẸGUQNỌ JẸ RHE
 OGHWO RẸ ẸGUQNỌ CHERI
 USI RẸ ẸGUQNỌ GBERI
 IGARI RẸ O GBERI
 EGU RỌYE

ẸGUQNỌ VWERHA !
 UGHWERI MUO FIA-A
 KẸ QYE ME DJIRO
 QYE MA VWERHA
 O MUẸ IBI-I
 Q JE PẸTẸ-Ẹ
 QYE MA VEVU

ẸGUQNỌ MUẸ OPHARO PHIHQ-Q
 ẸGUQNỌ GUQNẸ OTA-A
 ẸGUQNỌ GUẸ OHWO-O
 ẸGUQNỌ FIA UNU-U
 ẸGUQNỌ RUẸ EMU CHO-Q
 ẸGUQNỌ DE RUEMU CHO

ẸGUQNỌ VIẸ-Ẹ
 ẸGUQNỌ JẸ OHWO FIA-A
 ẸGUQNỌ RIE ARO-O
 ẸGUQNỌ MUẸ OPHU-U
 ẸGUQNỌ MIE ENU-U
 KPATAKPATA E VWO GHOVWO

UNU RẸ ẸGUQNỌ GBO
 IDJERHE RẸ ẸGUQNỌ GBẸRE
 OTA RẸ ẸGUQNỌ TARE
 EHERI RẸ ẸGUQNỌ HẸRI
 ERHUVWU RẸ ẸGUQNỌ

JA FIQFIQ
 QYE MA VWIQ
 QYE MA GBA
 QYE MA DARO
 QYE ME SIURHURU

ẸGUQNỌ GBE OZIGHI-I
 WO DE JẸ ẸGUQNỌ UWENVWI
 ẸGUQNỌ MUẸ OPHARO PHIHQ-Q

IRHIBO RẸ ẸGUQNỌ KIA-A
 ẸGUQNỌ SIA-A
 ẸGUQNỌ FIU UNU-U

OTA DA BẸ ẸTA
EGHWỌ DA DIẸ ASA
OHWO DA BRA GAGA
OPHU DE MUẸ OHWO

ẸGUỌNỌ OYE E JẸ RA TA
ẸGUỌNỌ YE RHUẸẸ
ẸGUỌNỌ QYE JẸ BRO RA
ẸGUỌNỌ QYE JẸ VWỌ BỌRỌ

ẸGUỌNỌ QYE AVWEBỌ RẸ URHOBỌ
ẸGUỌNỌ MUẸ QGHỌ KẸ QSE VẸ ONI.
ẸGUỌNỌ CHO UJI-I
ẸGUỌNỌ SE ISERI RẸ EKU-U
ẸGUỌNỌ GBE QFARHIẸ-Ẹ
EGODO RQYE ORHO RẸ UFUOMA

QYE AVWEBỌ RẸ KOHWOKOHWO
Õ MUẸ QGHỌ KẸ EKPAKO VẸ EMỌ
EMU RE OHWOFA JI SIO URHURU-U
O JI HWE OZIGHE-Ẹ
AYE VẸ QSHARE OHWOFA JE-E
OSONOBURUGHWE DIA EVURQYE



Eya rẹ Urhobo me vwe ẹguono ke eshare rayen
Eshare rẹ Urhobo me vwe ẹguono ke eya rayen
Emo rẹ Urhobo me vwe ẹguono ke ese vi ini rayen
Ifokiridie, Ẹguono oye odova rẹ Qghene.

STIMULANTS

ERHE

ISHASHA

IMAKO

URIERIE

CHAPTER IV

TRANSLATIONS 1 (EFAFA rẹ ẹsosuọ)

1. ENGLISH TO URHOB0 (fa nẹ oyibo kpẹ Urhobo):

The following passage is taken from the “book of wisdom” found in the Bible. It is therefore a special task for you to translate the bible in your own way since this section is not found in the common bible already translated into Urhobo. It is the famous prayer of King Solomon asking God for wisdom which, after getting, made him one of the wisest men in history.

(a) Solomon’s prayer for wisdom (Erhovwo rẹ Isolomoni)

(Wisdom 9:1-18)

1. God of my fathers, Lord of mercy, You who have made all things by your words.
- 2 And in your wisdom have established man to rule the creatures produced by you.
3. To govern the world in holiness and justice, and to render judgment in integrity of heart.
4. Give me wisdom, the attendant at your throne and reject me not from among your children.
5. For I am your servant, the son of your handmade, I am weak and short-lived and lacking in comprehension of judgment and of laws.
6. Indeed, though one be perfect among the sons of men, if wisdom who comes from you be not with him, he shall be held in no esteem.
7. You have chosen me king over your people and a magistrate for your sons and daughters.
8. You have bid me build a temple in your holy mountain and an alter in the city that is your dewing place, a copying of the holy tabernacle which you have established from of old.
9. Now with you is wisdom who knows your works and was present when you made the world; who understands what is pleasing in your eyes and what is comfortable with commands.
10. Send her forth from your holy heavens and from your glorious throne dispatch her that she may be with me and work with me that I may know what is your pleasure.
11. For she knows and understands all things and will guide me discreetly in my affairs and safeguard me in her glory.

12. Thus my deed will be acceptable, and I shall judge your people justly and be worthy of my father's throne.

13. What man knows God's counsel or who can conceive what the Lord intends?

14. For the deliberations of mortals are timid and unsure are our plans.

15. For the corruptible body burden the soul and the healthy shelter weighs down the mind that has many concerns.

16. And scares do we get the things on earth, and what is within our grasp we find with difficulty; but when things are in heaven who can search them out?

17. Or whoever knew your counsel, except you have given wisdom and send your holy spirit from on high?

18. And thus where the paths of those on earth made straight, and men learn what was your pleasure and where saved by wisdom.

(b) Unlike the previous material in (a), the next piece is not divided into verses and therefore its translation can be done in any order as long as the whole meaning and idea are exposed in a concise manner. Translate into Urhobo:

AN APPEAL:

The survival of some communities in Nigeria is in jeopardy. If care is not taken, some minority languages and culture may soon perish. This is no exaggeration ; neither is my alarm based on tribal sentiment. You have to realize that charity begins at home. In fact, to be a good Nigerian, you must be first, a good Urhobo man and to be a good African, you must be first, a good Nigerian. In a multi ethnic country where everyone works in harmony with his kinsmen and coprate for the survival of self and all, the Urhobos like the Jews should exhibit sociological survival qualities. Those of you who are too close to the forest may not be able to see the trees except those distant observers who see it all. Ask anyone from any other tribe, you will hear all these abundant fact.

They marry from other tribe, which is not bad; these partners in marriage exhibit a superior culture over their Urhobo partners by absorbing them. The offspring of such marriages speak their partners' languages even when such tribes are numerically inferior to theirs. Even the couples that are both **Urhobos** prefer to teach their children only the English language or its **pidgin** sister to the exclusion of their mother tongue. And what about these couples themselves?

They rarely come to their hometown from their places of work where they surgeon as foreigners and speak other languages better than the **indigenes**. Big cities and their adjoining farms and villages are full of them-*Lagos, Ibadab, Kaduna, Benin, Okitipupa, Ondo, Ilesha, Kano, Calabar*, are but a few. They are particularly found

everywhere- from the town's **jetos** to their most prestigious areas. They neither come home to share their wealth with their brothers nor use same to influence development of their rural areas. They give flimsy reasons for this.

The most common excuse is that a member of that family (probably the child) may get sick and die or that they themselves encountered some misfortune either during or after the visit. I hereby let you know that modern medical and behavioral sciences have answers to these problems.

Firstly, if you are strongly convinced and believe that nothing will happen to you, well, nothing will happen, but if you believe the contrary, it will be so. Secondly, there is what we call Immunity and Resistance in medical science. Both terms apply to the human body and the microorganisms that cause disease and death. A man living in one town may be immune to certain diseases. His body is said to have developed resistance to the microorganisms that cause such diseases there. On the other hand, the microorganisms themselves can also develop resistance to the drugs or any other methods used for exterminating them. These may be in form of new strains (offsprings) that are either totally unaffected by the normal methods of destroying them or which have different methods of invading body cells and thereby by-passing the cells' resistance methods. If therefore a man from another town comes to Urhobo town where these micro-organisms exist, his chances of surviving the attack of these micro-organisms becomes slim since he is "exposed" or new to these types. But if the man has been traveling periodically home and has been having periodic short exposure to these micro-organisms, he would have gradually developed and acquired immunity required for protection against these micro-organisms. Therefore the more you stay from home, the more dangerous it is for you. And the danger is not only about your health but also about the survival of your mother tongue.

Go to local markets of any Urhobo town and who do you see? Thousands of old men and haggards! In fact, except in towns like Warri, Sapele, Ughelli and Abraka, most people you find in the street are old. The younger ones have all traveled out and the rich ones among them never come home to establish small scale industries or other ventures that will bring their brother back home to earn their living. Instead they stay in their foreign lands without being in touch with their fellow tribesmen there or with those they left behind at home. The truth is that in their individualistic struggle to get to the top, they antagonize their fellow tribesmen to favor their masters, get contended as material for integration into other tribes, castigate anyone who spearheads the fight for their liberation and end up with no leaders of thought and no thought of their survival.

We can no more afford to be without a body of opinion both official and informal which would help spell out our well-being. There should be an increased consciousness about modern group or ethnic rivalries and the strategic maneuvering it requires so that the disintegrative actions of our adversaries that play us against our

brothers and immediate neighbors may fail. And finally, we should remember to put into good use our wisdom, which is jealously nicknamed “Urhobo wayo” by rivals whose uncompromising tendencies of name call are penetrated by their incompatible demands for intelligent services from us.

This is another group of verses from the book of wisdom, “chapter 10 verses 1-21 and the theme is “Wisdom Preserves Her Followers.” Translate it into Urhobo verse by verse or in whole portions.

(C) “Wisdom Preserves Her Followers”.

1. She preserved the first formed father of the world when he alone had been created;
2. And she raised him up from his fall, and gave him power to rule all things.
3. But when the unjust man withdrew from her in his anger he perished through his fratricidal wrath.
4. When on his account the earth was flooded, wisdom again saved it piloting the just man on frailest wood.
5. She, when the nations were sunk in universal wickedness knew the just man, kept him blameless before God, and preserved him resolute against pity for his children.
6. She delivered the just men from among the wicked who were being destroyed when he fled, as fire descended upon pent polis.
7. Where as a testimony to his wickedness, there yet remain a smoking desert, plant bearing fruits that never ripens, and a tomb of a disbelieving soul, a standing pillar of salt.
8. For those who forsook wisdom first were bereft of knowledge of the right, and then they left mankind a memorial of their folly-so that they could not even be hidden in their fall.
9. But wisdom delivered from tribulations those who served her.
10. She when the just man fled from his brother’s anger, guided him in the direct ways, showed him the kingdom of God and gave him knowledge of holy things; she prospered him in his labors and made abundant the fruit of his works.
11. Stood by him against the greed of his defrauders, and enriched him;
12. She preserved him from foes, and secured him against ambush. And she gave him the prize of his tern struggle that he might know that devotion to God is mightier than all else.
13. She did not abandon the just man when he was sold, but delivered him from sin.

14. She went down with him into the dungeon, and did not desert him in his bonds, until she brought him the scepter of his royalty and authority over his oppressors, showed those that have defamed him false, and gave him eternal glory.
15. The holy people and blameless race- it was she who delivered them from the nation that oppressed them
16. She entered the soul of the lord's servant and withstood fearsome kings with signs and portents.
17. She gave the holy ones the recompense of their labor, conducted them by wondrous road, and became a shelter for them by day and a starry flame by night.
18. She took them across the Red Sea and brought them through the deep waters-
19. But their enemies she overwhelmed, and cast them up from the bottom of the depths.
20. Therefore the just despoiled the wicked; and they sang, O Lord, your holy name and praised in unison your conquering hand—
21. Because Wisdom opened the mouths of the dumb, and gave ready speech to infants.

(e) Translation of modern English word:

Some English words are interpreted into Urhobo language “as is” except with modification in *Urhobo* **tonnation**. Others have their real Urhobo interpretation but the common “as is” translation is still held as correct.

Examples:

Word	“As is” Translation	Real Urhobo translation
Teacher	<i>Itisha</i>	<i>Oyono</i>
Interpreter	<i>Itabita</i>	<i>Atanę-atanę</i>
Biscuit	<i>Ibisikiti</i>	<i>Imidaka rę oyibo</i>
Semovita	<i>Eşemovita</i>	<i>Igari rę oyibo</i>
Sugar	<i>Ishuga</i>	<i>Oyubu</i>
News at home and abroad	<i>Iku ruwenvwi vę qrobada</i>	<i>Iku rę tę urwevwi tę ada</i>
Clerk	<i>Ekarake</i>	<i>Osiębe</i>

TRANSLATION II (URHOBO TO ENGLISH) FA NẸ URHOBO KPE OYIBO

(A) This is another group of verses, this time from the commonly used portion of the Bible, proverbs-Chapter 3 verses 13-25 whose theme is the value of wisdom.

Translate the following into English: **FA NẸ URHOBO KPE OYIBO**

Oborẹ a vwe aghwanre rue:

13. *Aghoghọ kẹ ohwo ro vwo Aghwanre kugbẹ ohwo ro vwo eruọ,*

14. *kidie erere rọye rhọ nọ erere rọ evu rẹ idọnọ efuanfo.*

Erere rọye je nọ oro.

15. *Q ghare nọ ivie.*

O vwo emu ọvuọvo wo se vwo dje eguonọ rọye-e.

16. *Otọvwe hẹ oborhe rọye.*

Obohwere rọye efe vẹ ọghọ.

17. *idjerhe rọye idjerhe rẹ omavwerhovwe;*

Ada rọye ejobi vonre vẹ ufuoma.

18. *Oye urhe rẹ arhọ kẹ ihwo re dje gbanọ ejobi;*

Itu re mrẹ rẹ yore gan eye ihwo ri vwo aghoghọ rode na!

19. *Aghwanre ọye Orovwohwo vwo ma Akpọ na:*

eriarịen Rọye Q rha vwo tọ irharheghe na phihọ.

20. *Oma rẹ eriarịen rọye ọye irie na vwo gharoma*

Qye irho ri irhiọke vwo she ne enu rhe.

21. *Qmọ mẹ, yono omamọ rẹ ẹghware vẹ ọhọ*

wo jẹ ayen ghworiẹ va wẹ abọ-o.

22. *ke cha dia arhọ kẹ ẹnwen wẹ*

Kugbe ovwarha ru wọ gba họ ohọre.

23. *ku wọ sa yan idjerhe wẹ ejobi vwe egberhenẹde*

wọ gbesa kprọ owọ wẹ-ẹ

24. *wo de chedia, oshọ rhe mu we-e*

Wo de rhe shevwerhe ku wọ vwerhe omamọ rẹ ovwerhe.

25. *wọ jẹ oshọ rẹ uguegue rẹ ọrharhiri mu we-e,*

yẹrẹ anegbe rẹ ọghwọrọkufia rọ dje muẹ orumvemu obaro-o

Qnana uchebro vwo kẹ ihwo rẹ iniowo raye dia abusheri (isiorho).

(B) Ghoghọ dede ihwo wẹ:

Owawwan ghoghọ siẹn oma nabọ vwerhẹ oowan rẹ ihwo rẹ oowan de nẹ urhie tẹ uwenwi. ã vwe ohwo phopho kirẹ amwa.

Imoni wẹ fobọ rhe-e, wo siẹbe rhe ayen. Asa rẹ ihwo buru oye a fa mamọ idjerhe phiphọ, oye a je bọ Esipito phiphọ, oye ayen je tọ iwenwi rẹ ede ruẹ kokakoka rẹ eranwo phiphọ. Ame vẹ urhukpẹ rẹ eletiriki ji te etiyi phẹphẹ.

Ono ri je emu iyoyowwi eguonọ? Ekevuowo, urhiabọ ovuowo se muẹ ishu nẹ uyonwi cha rẹ. Ifọke re etiye, ihwo rẹ avware de nẹ isiorho rhe, wa me chaye uko siẹn ayen vwo chedia Urhobo vẹ ufuoma. Ma kẹ ayen otọ rẹ ayen bọ uvewwi phiho. Me nene ayen siwẹ otọ-o; ma rioma-a: ma djuoma-a; me kpitẹ-ẹ; me ji nene ayen ghwo-ọ.

Ophophọ de te, wo se ayen siẹn we gbe iku, gbe esia, fido, heha, wa ji riemu kugbe. Iwu da vwerhe ayen, iroro rẹ ayen vwo hirhe kpẹ isiorho becha dia-a. Omoni mẹ, oniwọ miemiẹ kirẹ ughweri ọ! Karophihọ nẹ ã vwe ohwo phopho kirẹ amwa a !!!

(d) Translation of Modern (difficult) Urhobo Words:

As there are words in English Language which do not exist in Urhobo, eg certain foreign names (HOSPITAL = Asa re de siwẹ ọga), so also is the reverse for certain words in Urhobo whose meaning may be by explanations only.

Examples:

Words	Meaning	Explanation
1. Ayarọ 2. Qphophan 3. Qkpqrho 4. Ikpekpa 5. Ugbusi	Non-Witch.	<ul style="list-style-type: none"> • Fish catching basket. • Opposite of a witch or Wizard • Fish-keeping compartment • Platform built under a kitchen fire for keeping property. • Starch making stick.

Exercise 1:

(a) English to Urhobo:

1. Name all parts of the human body.
2. Give Urhobo names to the following animals, birds, fishes or plants: Ostrich, Lion, Tiger Python, Electric fish, Catfish, Swordfish, Gourd, Onion, Umbrella tree, Duck.

(b) Urhobo to English

1. *qm̩qkachi.*
2. *Ikonosha*
3. *Ovakpo*
4. *Id̩qr̩*
5. *Id̩qn̩*
6. *Ugh̩rug̩h̩*
7. *Egbede*
8. *Agbuna*
9. *Uj̩*
10. *Iporoma*

(d) General: Avwebọ

Avwebọ oye aye re Qshare me vwo eguono ke. Avwebọ yi chere emu ro mā vwerha. Oye re forho amua re Qshare fua. Oye ji rie emu re Qshare rue. Ō nene Qshare je iroro. Ota roye Qshare reyo. Avwebọ rue emu cho-q. Obo re Qshare vwe avwebọ oye kohwokohwo vwe avwebọ.

Itisha vwe avwebọ roye vwe Isukuru. Qga ji vwe oroye evu re iruo. Qse vworì, etiye oni ji vwo avwebọ ohri re emọ rayen.

Ihwo evo roro ne ovwerhia oye die avwebo. Ihwo efa je tane "marioka" oye die avwebọ. Ekẹvugbo mi rorori ne ofori ne avwanre ejobi die avwebọ kasakasa re ma hevwa.

SOME URHOBỌ WORDS

<i>Okpaga</i>	<i>Oil seed hardwood tree</i>
<i>Ehuhu</i>	<i>Pangoline (An animal)</i>
<i>Ogerobo</i>	<i>Native Giant spoon</i>
<i>Ukoni</i>	<i>Kitchen</i>
<i>Ahanre</i>	<i>Platform built next to fireplace</i>
<i>Erheri or Ederi</i>	<i>Platform built over Ahanre</i>
<i>Eghwughwe</i>	<i>Camelion</i>
<i>Abaka</i>	<i>Grasshopper</i>

CHAPTER V

CUSTOMS---- IRUEMU RẸ AVWANRE

The subject of customs is usually very wide and since we are going to deal with it in only one chapter, we will only pick very few.

A. Urhobo proverbs, Axioms and Affirmative Expressions:

(ISE VE ITE)

Except in extraordinary cases, Urhobo speeches are intertwined with proverbs to give pleasure and vividness to the audience. Like its sisters (the affirmative and axiomatic expression), it blends harmoniously with the point they treat to make it more easily comprehensible to the hearers.

In addition, axiomatic or affirmative expressions are also used to confirm beliefs and widely accepted truths. They are therefore used in songs-so much that any songs without them may not interest any audience. The saying “*Okpitem O dimē kpe; ɔdavwerhɔ ro yon iroma.*” ie. While the speaker in proverbs talks, the listener understands what others think of him- confirms the love for and frequent use of proverbs in Urhobo land. When a proverb is directed at a particular person without mentioning his name or referring to him directly, it is called “ite”.

Example A:

1. *Ise yiri sue ota kpe ada, ifokiridie ota de ghuru, ise oye avwo guṇṇo.*

A proverb is best companion of a statement because she (the proverb) is the pathfinder if a statement misses its way (lost).

2. *Ekrirhekṛebe oye ɔvo tu ushi re oma roye.*

The stick worm dug its grave; you have undone yourself.

3. *Unu re ɔkpako oye ewe da ghwa.*

When an elder breaks a kola nut with cracking sound, it is ripe and only the elder possesses this expertise: This means that only the elders possess enough experience to have a final say or concluding opinion.

4. *Emu re ɔwerhe ewe yiri hwe ewe.*

What the goat likes most, it kills it; one should take precaution over what he likes best.

5. *Qphe re oyoro vwia nu bi sie reyṛ-ṛ.*

After a palm's shoot has grown up, it never draws back inside: After the occurrence of certain events, there can be no amendment or reversal.

6. *Ubrọnẹ ọvo yiri gbẹ egu kuẹ.*

Only one piece of yam may spoil the whole pounded yam. It takes only one bad action or person to give a bad/wrong impression.

7. *Qwọrefia yere tanẹ ekpẹ re ọgọdọ.*

A liar says that there is no more soil in a dug pit. Confirms the designs of a liar over a well-established truth.

8. *Obobuko ọye utuerhare torhẹ ra.*

The firewood burns backwards only; There can be no progress for this person.

9. *Urhiabọ ọvo muẹ ishu nẹ uyovwi-i*

One finger cannot pick lice from the head: (one tree cannot make a forest). It takes more than one to achieve a better result.

10. *Me yan isi, me yan eghara, je me mre ẹbe rote ẹbiqrhẹ.*

I have gone far and wild but I have not seen a leaf as big as that of a plantain/banana: This is the most surprising/wonderful/difficult/astonishing thing that I have ever seen.

Example B:

Here are more examples of the elementary types in everyday use which you will find easy to explain.

1. *O dimekri, qwọrekqkọ che se "Ibaba".*

2. *Wọ vwẹ ero suẹ ame chiyi ibehrẹ.*

3. *Qmọ rọ jẹ oni rọye vwerhẹ, Ọye je cha vwerhẹ.*

4. *Ako rẹ ọkpare, o ji vievie dẹvure.*

5. *Urhe rẹ o she rẹrẹ ọvwanre, ọye karẹ ọvwanre ghwẹ.*

6. *Ufi rẹ ohọre fọ ọhọ.*

7. *Ughwu de hwe ọrhẹ rẹ ọkọkọ, ọrẹ uherevie ghoghọ rẹ.*

8. *Unu ro hwe ọdọ o jike jirẹ ọdọ.*

9. *Qfigbo rẹ ẹkpa ọye ọgbẹghware vwọ riemu idjerhe rẹ eki.*

10. *Ẹ wanrẹ ẹto vwẹ obuko rẹ ọro vwẹ uyovwi.*

11. *Ono vughe ichiyi rẹ ọphra vwẹ enu rẹ oragha?*

12. *Qmọ da dje ubiako ogrogro, omi vwẹ ẹberugbunu ọrhuarho rẹ o vwo rhurho.*

13. *Ohwo rẹ ukpe she kẹ ọye diẹ ọghwẹrẹ.*

14. *Urhe rẹ amrẹ nu rhue ohwo ẹrō.*

15. *Okirhie re esue aye rhe ọrhare, anẹ ẹdẹ sheri nọ.*

16. *Qhunu rẹ unu she chõ.*
17. *Uvo ya amwa reyõ.*
18. *Agha emu jẹ ã rhoma vwe ako gharõ.*
19. *Uwewwi oye enẹ muẹ ode kẹ omọ.*
20. *Qhunu rẹ o shechọ sivwe egbonọ sivwe ibi.*
21. *Ukọhọ oye omọhọ.*
22. *Obo re omotete te ikpekpā-a, jẹ obọ rẹ okpako o e uweww iyiri rue ohwo,*
23. *Aso ve uvo mre oma-a.*
24. *O da gbanu, abecha take orhuero ne eki vere-e.*
25. *Nene uvwe hwe omọ mẹ, ototọ rẹ evu-u.*
26. *Ofe rẹ oriẹ onẹ chedia kẹrẹ onẹ;*
27. *oyanrhiẹ rẹ oriẹ ohwo, uwwenwwi o dia.*
28. *Ukpe rẹ ababọ esiẹ ofẹ.*
29. *Odju djurũ, manẹ a mre unisọ rẹ ohõ.*
30. *Uyen ro ovwe urhuru, oye vẹ orivwi ruẹ ushi.*
31. *Qgorọ boba brenu rẹ udi-i.*
32. *Irharo rẹ edjọ rẹ eghwa oye aranto de tughe erhu: oye uloho de yoro rhe.*
33. *Ukpe rẹ akpọ kpokpo ohwo, onẹ ogbo kọ torhe obọ.*
34. *Ohwo ofa oye ubiero mre; ubiero mre oma royẽ.*
35. *Azẹn kperi hrọke; ọke rhieri omọ, ghwuru kono yi ri hwere ? Orieda yiri hwere.*
36. *Ọke oye E vwo; Ẹ vwo akpọ-ọ.*
37. *Omọ rẹ ohworhe, obọ fo yiri nene ekpako riemu.*
38. *Ibehre tephe (bioma) kẹ ame kerene ọvẹ ọyen firi-i (diẹ imoni-i).*
39. *Omọhọ ofuafo djavwa kẹ ọso-o.*
40. *Nonẹ mre evu, ariẹ oborẹ ode che vwiẹ-e.*
41. *Ogba de sivwe ọvwiẹrẹ nọ, kẹ O she.*
42. *Qro divwe ame, riẹrẹ nẹ obuko roye vwiare-e.*
43. *Ukuko oye omọhọ yan nene oni roye.*
44. *Inekuku oyovo yiri se ode rẹ oma roye.*
45. *Amrẹ obore echeruẹ, kẹsẹye eki djeyan kuo obọ.*
46. *Ohro rẹ uwwenwwi ọyi se ọrẹ obada cha.*
47. *Oborẹ ẹro mrẹrẹ oye unu vwo gbiku.*
48. *Ẹdẹvo oye eni brẹ ọga.*
49. *Oma vwe oji-i, jẹ ọvwe iniovo roye.*

50. *Qrhẹ da fo nẹ ọrhovware jẹ ogbori.*
 51. *Ahwarhiẹ obegu jẹ obegu hwarhiẹ ubeku.*
 52. *Uyen rọ rha nene eni, ọdọ-ọ.*
 53. *Wẹ vẹ Qghẹnẹ da chueki kugbe, wo she-e.*

(B) Greetings and other customs (Uyere):

Respect is the corner stone of Urhobo culture and this is reflected in the way they greet. They either bow or kneel when greeting the elders with words “Mīguẹ” (meaning “I am on my knees”). However, as a rule, this cannot be repeated anymore for the same person. It is once a day. In any other subsequent contact during the same day, “do” (meaning “hello”) may suffice. Note very well that the word “elder” here means anybody who seniors another in age even if by one minute, hour or a day and above.

Also included in the illustrations below are examples of customary reactions and responses during ceremonies or special celebrations.

Greetings	Responses	Remarks
1. Do (hello)	E! (And then) “Mīguẹ” (if responder is younger) or “do” (if responder is older).	1. Can be repeated as many times as possible during the day. 2. The answer is “Mīguẹ” if he is younger and if they are meeting for the first time on that day.
2. De-de e e e ! (Welcome)	After expression of joy and excitement : responses of “do” “mīguẹ” as in No 1 follows.	When meeting for the first time after a long separation and absence from someone.
3. Mīguẹ-o	Vrẹ, do	Done once per day during first meeting only.

4. Wa rhire? Wa do (wo= for singular) (wa= for plural)	E!	When meeting for the first time after a short absence.
5. kobi iruo	E!	Greeting during work. Can also be used for gratitude immediately after work.
6. wa ra, wa rhe (safe journey)	E!	Goodbye. It is also a sort of prayer for one to go safely and come back safely.
7. Oyan eghwere	E!	Same as No. 6 above
8. Wo ruru (thank you) "do" or "Migu-e-o"	He reacts either by words or action that what he did is insignificant. "Qyi fiemu-u."	For gratitude. If the grateful person is younger, he will also add "Migu-e" But if he is older, he adds "do" after "wo ruru."
9. Uu hu, Ewuewu! (Halleluya)	Ewuewu (both audience and the initiator give this response).	If a child is born or during "oyavwe" (circumcision) ceremonies. It is for great rejoicing.
10. Mẽ yanra (bye bye or I am going)	Gba ra wọ rhe	This is for a journey from where you expect to return soon.
11. Mi kpori ọ	Gbe yere obuwendwi	If you are going home, or to where you do not expect to return soon or uncertain of time of return.

Exercise I

When do we say the following and what are the responses?

1. *Ẹro mrẹ ẹro kri ọ!*
2. *Wo de kpo, wo yere obuwendwi.*
3. *Me kpẹvwẹ owẹ.*

4. *Ẹdẹfa ma mọ ọma .*
5. *Hiii- Iye!!!*

Exercise II

How do the Urhobos greet themselves?

1. In time of bereavement?
2. In the middle of an entertainment?
3. When someone is hurt?
4. During a marriage ceremony? (a) at the time of payment of dowry (b) during the arrival of bride escort party at the bridegroom's resident (c) at the middle of escort ceremony.
5. During female circumcision ceremonies and particularly; (a) the bride's mother (b) the bride maids (c) the relatives of both the bride and husband.
6. When and why do prayers follow some greetings?
7. In gatherings where either one or all of the following are presented : kola-nuts, money, drinks. Who does: (a) the presentation (b) the response (or greetings and gratitude) (c) the prayers and sharing ?

Exercise III

1. Give three probable proverbs that fit each of the following occasions at the presentation of kola nut, drinks and money: (a) during a marriage ceremony. (b) during a casual visit to a friend. (c) during the settlement of a rift. (d) at a festival dance party. (e) at a second burial of wealthy parents.
2. Write five advanced proverbs and analyze them as follows:

Proverbs	Meaning	Occasion
Oniṣo nẹ ayan hṛọkẹ; ọmọṣẹ nẹ e jẹ ọki rhie.	A brother wants immediate action taken to help his brother but his half brother (an undevoted fellow as represented in brothers of the same father but of different mothers) wants delayed action (because of lack of commitment or concern).	This proverb is used where there are signs of reluctance to do favours , intervene or help friends, relatives, etc. where there is a need for immediate assistance.

C. Names and Naming System:

Urhobos do not just give names to their children. Names are given according to the condition of both parents and child before or at birth .. In addition, there are self given names (appellations) which adults give themselves known as “ appellation”. Your Appellation sends out the message that gives an insight into your inner thoughts, way of life or your goals and achievements.

The following are some examples of given names:-

1.

Ede re muẹ kẹ eshare vẹ eya	Names given to both sexes
<p>(a) Qghẹnẹkẹvwe.</p> <p>(b) Qmọnigho.</p> <p>(c) Qmọnefe.</p> <p>(d) Ejirọghẹnẹ (Ejiro).</p> <p>(e) Enajite.</p> <p>(f) Etinagbedia.</p> <p>(g) Dafe.</p> <p>(h) Qghẹnẹbrume (Brume)</p> <p>(i) Bruvwiyo</p> <p>(j) Ufuoma</p> <p>All other names except those common to females or males only (see No. 2 & No.3 below)</p>	

are given without discrimination to both sexes as a matter of tradition.	
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2.

Edẹ re muẹ kẹ eshare ọvo.	Names given to males only.
(a) Idama (b) Olori (c) Esharituri (d) Ibọyi (e) Umukoro (f) Ovie (g) Uvieghara	

3.

Edẹ re muẹ kẹ eya ọvo	Names common to females only.
(a) Otiti (Titi) (b) Umukọkọ (c) Emetẹkabọ (d) (Emetẹkẹvwabọ) (e) Eyariuvie (f) Qmọtekovie (g) Qmọtekoro) (h) Qmọtohwo	

(i)	Umutɔ	
(j)	Qseakemu	

4.

Ede re muɛ kɛ emɔ re vwiɛ ghwɛ.		Names given by parents with constant infantile mortality.
(a)	Ughwubetine	
(b)	Ughwubetiyi	
(c)	Ughwumiakpɔ	
(d)	Asiughwu	
(e)	Oshevire	
(f)	Eghwrudjakpɔ	
(g)	Ejenavi	
(h)	Ejenakɛkwɛ	
(i)	Qnɔmɛ	
(j)	Enakemɛ	

5.

Ede re muẹ ke emọ re muọga gaga ọke ri ímíteté	Names given to sickly children
<ul style="list-style-type: none"> (a) Ẹbireri (b) Oji (c) Mudiaga (d) Qghẹnẹgare (e) Emujohwoeruo 	
6. Ede re ise	
<ul style="list-style-type: none"> (a) Unumiayemu (b) Evuarherhe (c) Onojohwoyovwe (d) Edafetanure (e) Onobrenufe (f) Udumẹbraye 	

7.	Edẹ ri gbiku rẹ ọsẹ vẹ oni.	Names that tell the story of parent's condition before or at birth.
	(a) Eguriase (b) Ajedjẹvwe. (c) Etinagbedia (d) Otojarere (e) Oborayetavwe	

8.

Edẹ rẹ ẹkarohọ rẹ ẹdevwiẹ.	Names given to children born during special occasions, feast days, festivals and ceremonies.
(a) Ẹdore (b) Ẹdidjana (c) Ẹdẹguare (d) Ẹdeki (e) Ẹdẹdjo (f) Ẹdewo (g) Ẹduvie (h) Ẹdevwiẹ	

9.

<p>Edẹ r'itẹ</p>	<p>Names with axiomatic expressions used for sending messages to the world and/ or explaining conditions surrounding birth. These are like proverbial names.</p>
<p>(a) Onoriodẹ (b) Onovughakpọ (c) Okpadayenta (d) Ubeku-Describes the condition of a child after birth. (e) Ubrurhe-Same as (d) (f) Edafeadjẹkẹ (g) Onokurhefe (h) Akpọwanrieta (i) Akpọrhuarho (j) Eruoto (k) Akpọvwre</p>	

10.

Edẹ re muẹ ọkena	Modern Urhobo names
<p>(a) Minota</p> <p>(b) Enita</p> <p>(c) Minoja</p> <p>(d) Ejiro (Ejiroghẹne)</p> <p>(e) Eṣe (Eṣeoghẹne)</p> <p>(f) Reri (Etareri or Ebireri)</p> <p>(g) Tega (Qghẹnetega)</p> <p>(h) Ufuoma</p> <p>(i) Ovie</p> <p>(j) Eguṣṣo</p> <p>(k) Efe</p> <p>(l) Etine (Etineagbedia)</p>	

11.

Edę ride re muę kę emọ ride	Special names for special children.
(a) Diodęmise/ Diode	So special that I don't know the name to give him or her.
(b) Ibru	Let it cut (as rope); let it separate. This name is given to a child born immediately after a divorce, a quarrel or a separation.
(c) Onovwięna. (d)	Who gave birth to this. This name is given to a child with special/extraordinary features (ugly, giant, six-seven fingers or toes etc.)
(e) Naefeteri/ Mefeteri Nefeteri	It is my turn for riches/ wealth. Children of kings, the wealthy or those who are special.
(f) Brighoademo	Children are priceless.
(g) Jakovę.	My misfortune has been compensated; my suffering is reduced to one. This name is for a child born after misfortune in family e.g. mother dies after delivery.
(h) Emoјero	Child born to aging parents when no more child is expected.
(i) Okpomọ	A child with amazing features.

12.

Edẹ re muẹ kẹ emọ rẹ oni rayen vwiẹ ememetẹ yẹrẹ ememeshare ọvo. Ayen de vwiẹ oka rẹ ọmọ ọfa, ke muẹ ode nana kẹ.	Names given to children whose parents always had children of its opposite sex, e.g. first girl after many boys or first boy after many girls.
(a) Itobọre/ Otobọre / Tobọre (b) Qkiremute (c) Akpọwẹnẹ (d) Akpẹvwoghẹnẹ (e) Eseqghẹnẹ/ Ese (f) Otobrisẹ/ Tobrisẹ (g) Akpọjoto (h) Qghẹneruemu	

13.

Òdóvǎ	Appellations
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When appellations are called, the person called will give a response. This response helps to complete the appellation statement thereby giving clarity to its meaning.

Apellation

- (a) Qrodvwame
- (b) Udjuridjerhe
- (c) Oboatavwẹ

Response

- Ọ riẹre nẹ obuko vwiarẹ
- Ọ veta gbeyan
- Ọye aje tayen

(d) Odadarigho

Q bẹ karọ

(e) Qdivwri reyenrhare

no verbal response (for female only)

14

Edẹ re hq̣hẹ edẹ rẹ orere efa	Names given by Urhobos married to partners from other tribes.
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Urhobo men and women sometimes get married to partners from other tribes and in naming their children, they try to reach a compromise by adopting pure Urhobo names but at the same time resembling names given by such tribes.

Urhobo Names	Resemblance	Language
(a) Ufuoma	Ifeoma	Ibo
(b) Otiti	Titi (titilayo)	Yoruba
(c) Olori	Olori	Yoruba
(d) Oke (Qkiremute)	Oke or (oki).	Yoruba
(Okeq̣ghẹq̣)	Oke (Okechukwu)	Ibo
(e) Obi (obire)	Obi	Ibo
	Obi (Obilana)	Yoruba
(f) Qṃena	Amina	Hausa
(g) Naq̣ṃe	Naomi	English / Jewish.

Exercise Four:

1. Give one or more different headings under which Urhobo names can also be given.
2. Give three or more names each under the fourteen headings into which we divided Urhobo names.
3. What names will you give to the following children?
 - a. A child born in London.
 - b. A child whose mother died at birth.
 - c. A child whose parents were old before they had him as their only child.
 - d. A child born on Christmas day.
 - e. A child whose parents had six children before him/her:
 - i. All females
 - ii. All males
 - iii. All died
 - f. The first child of a twenty-year-old young man.
 - g. A child born when parents are in debt.
 - h. A sickly child.
 - i. A male child whose father is Urhobo and mother is from another tribe (name the tribe)
 - j. Give two appellations
 - k. List out some names in “Qghene” and “Igho” groups of names.

D. SONGS, PLAYS AND FABLES (ESIA):

Many Urhobo singers, artists and celebrities started their careers from the art of narrating fables. Many fables start with songs and are intertwined with proverbs. Some of such songs are illustrated below.

(I) ESIA

FABLES

(a) *Chorus: Emu ḍeroro, emu ḍeḍe*

Igho f' ọba

Response with chorus

Igho fo ọba, oji fowwe

Chorus:

Story telling then begins.

(b) *Chorus: Turubeberube turube*

Emeṭe r' ayobi o

Response in chorus

Gbe sivwe t' oboṭo o

Chorus:

Story follows.

(c) *Emetevẉeṛe o*
mudia.

Response: Mudia ḥerḥe ijiroṃo ,

Emetevẉeṛe o (2ce)
mudia.

Response: Mudia ḥerḥe ijiroṃo ,

Mudia, Mudia
mudia.

Response: Mudia ḥerḥe ijiroṃo ,

Story follows:

(d) *Qgba ri igoni qgba ri igoni. (3 times)* **Response: E!**

Qgba ri igoni

Qgba ri igoni koye ghwi igoni **Response: E! Qgba**
ri igoni

Story follows.

(e) *Omokogbe (2x)* **Response: Okogbe (each time)**

Qgbi igho r' abo **Response: Qyenyen (each time)**

Qgbi igho r' awo **Response: Qyenyen**

Idie woriru **Response: Abo mi ri mu o, mi**
sheri mi vre.

STORY (A FABLE)

Itaiye !!!

Response:

Iye!

Èdẹ ọvọ herọ;

igbeyan ivẹ – oghwokpo vẹ eranko- kẹ ayen vwravwro. Oghwokpo nẹ ohwo de ghwu siẹnẹ O kpẹ Erivwi. Eranko nẹ ọyena yovwirĩ. Anẹ ohwo de ghwu siẹnẹ Ọ diẹ akpọ. Aphro na kori fiẹ ẹghwọ; Qghẹnẹ kori yon. Ayen ivẹ na ki guẹdjọ rẹ unu rayen. Osonobrughwẹ ko brorhiẹ. Qrovwohwo nẹ ayen ivẹ djẹ onẹ. Q ro ke te uwenvwi, ọye a avwẹ ota rọye vwo ruiruo.

Ihwo ki roro nẹ eranko cha kobaro kẹ ogoro ifokeridie ọye mã djẹ onẹ ga. **Ayen nẹ oghwokpo diri** pho kroikroi; ọ sa djẹ onẹ-ẹ. Edughwrẹn rẹ ayen bruru, kọ gbare. Ayen ivẹ ki muẹ onẹ phiho.

Eranko djẹre emerha, ode nẹ obuko. Q djẹ jẹ oghwokpo vwo shesheri. Kẹ Q savwẹ ehwẹ nu : “kia-kia-kia-kia-kia-kia-kia” Kẹ ọ tare : “Jimi sherhẹ bẹsiẹ rẹ oghwokpo ki pho kroi-kroi te obonẹ”

Eranko shevwerhẹ, ovwerhẹ de muo yanra. Oghwokpo vwo te asa rẹ ọ vwerhẹ phiphọ, kẹ o pho wanvrẹ. Ememerha, ememerha, oghwokpo ro vwẹ erhiori dare joma te oboba rẹ idjerhe na. Emerha chekọ rẹ oghwokpo pho ruẹ uwenvwi, eranko k’orhqvwo.

Eranko rhqvwo nu, kẹ o tuekpẹ nẹ oma “zigizigi”; kẹ chabọ onẹ ẹdjẹ. Jẹ ẹkẹvuovo, ọke wanvrẹ nure. Oghwokpo kare eranko ruẹ uwenvwi nure. Oghwokpo ọyere kparobọ. Ota rẹ oghwokpo tare kọye Qghẹnẹ reyọre. Qna ye sorọ rẹ ohwo de ghwu, omi kpẹ erivwi; abe mrẹ ọfā-a.

Esia na yonẹ avwanre nẹ ma vwẹ iruo rẹ avwanre heha-a; O ji yono avwanre nẹ me phwu uko-o. Ma rho eje, odeji yonẹ avwanre nẹ ma vwẹ ẹro rẹ “onoetiyi” vwo nẹ ọrivẹ rẹ avwanre-e.

Itaiye-----iye!!!

II. IDO (GBIDO)

“Ido” is a brainstorming session where problems are created and solved or deciphered.

Mover = Gbido!

Response = Ano

Question = phughu phughu tue ! Answer = Ophran rha vwe uyovwi dje irhe-e.

III. PLAYS

These are done under moonlight, after the day's work. Their interlude songs are melodious and ideal for motion pictures, cultural shows, etc. for the culturally conscious celebrity.

(a) Ono kẹvwe omoni mẹ ? (2x)

Me v'oye gbe chere usi bẹvweḍe !

Omoni mẹ o! omoni omoni mẹ bẹvweḍe

Omamunḡ - ḡde!

(b) Ubi vweeeee! :Contests longest distance walking while holding their breaths.

(c) Ubi reghe ḡmḡ

Response: Ureghe yoo, A! Ureghe.

Ihwo buebu reye ubi edi ḡvo ayen mi suine, shigwe sogodogo riarie ohwo ḡvo phihḡ ḡḡ ḡuḡḡ ohwo ḡḡ ubi na rheri. (While singing the above song in this play, a nut is passed round amongst people kneeling in a circle while a person in the center tries to identify who is in possession . If the center person succeeds, he joins the circle while the one on whom it was identified goes to the center.)

IV. SONGS

Songs usually tell stories- interesting and wisdom imparting stories-using poetry, proverbs, etc.

A song

Qmwan hwe edjere-

Response: Adigborodi

Edjere rẹ oṣwẹ urhie-

Response: Adigborodi

Kẹ ọ reyẹ urhurhu bẹrẹ ame-

Response: Adigborodi

Hẹnhẹ (repeat)-

Response: Adigborodi

Exercise:

1. *Gbesia ivẹ kẹ avwanre* (Tell us two fables)
2. *Fido kẹ ọrívẹ wẹ* (Tell and decipher one ido for your partner)
3. *Djise rẹ eha ọvo rẹ ihwo buebu nene*
ohwo ha kẹ avwanre. (Show us a play with many participants)
4. *Wa sogodogo wa heha* (make a circle and play)
5. *Wa teyabọ, wa suone, we gbe eha.* (Clap your hands, sing and dance)

CHAPTER VI

URHOB0 NUMERALS

UKERI

Numerals in the Urhobo language can be counted up to one billion and more, like it is done in other languages. The whole process, thought at first may look cumbersome, yet it achieves its objective easily and accurately. In doing so, mathematical processes of addition, multiplication and subtraction are used.

The following is the lists of mathematical processes translated from Urhobo language, which are used to achieve this feat.

Urhobo	English
(1.) <i>Akẹghẹ</i>	Fraction of
(2.). <i>Gbẹ.</i> <i>Kugbẹ.</i> <i>Pavwẹ</i>	Plus
(3) <i>Asakwẹ</i>	Multiplied by
(4) <i>Nuro</i>	Minus

Note that the multiplication word “*asakwẹ*” may not always be. A mere mention of a number said to be in another number also indicates that they have been multiplied, e.g.

urivẹ = *uri* multiplied by *ivẹ* which is *uri x ivẹ*.

Also note that the vowel “*ẹ*” in *Akẹ* changes to the vowel of the fractional part desired, e.g. *Akivẹ* = *akẹ-ivẹ* (also called *akava*, *ubro*, *ugava*)

Zero (0) = *ofefe* (also called *odiodi*)

A.

FRACTIONS

AKĘGHĘ

Fraction	Akẹ
$\frac{1}{2}$	<i>Akava (akivẹ, ugava, ubro)</i>
$\frac{1}{3}$	<i>Akarha (akerha)</i>
$\frac{1}{4}$	<i>Akẹne</i>
$\frac{1}{5}$	<i>Akiyori</i>
$\frac{1}{6}$	<i>Akesa</i>
$\frac{1}{7}$	<i>Akighwre</i>
$\frac{1}{8}$	<i>Akerere</i>
$\frac{1}{9}$	<i>Akirhiri</i>
$\frac{1}{10}$	<i>Akihwe</i>
$\frac{1}{11}$	<i>Akihwegbovo</i>
$\frac{1}{20}$	<i>Akuje</i>
$\frac{1}{30}$	<i>Akogban</i>
$\frac{1}{50}$	<i>Akujuvẹgbihwe</i>
$\frac{1}{60}$	<i>Akujorha</i>
$\frac{1}{90}$	<i>Akujonegbihwe</i>
$\frac{1}{100}$	<i>Akujori</i>
$\frac{4}{5}$	<i>Ene re akiyori</i>
$\frac{7}{9}$	<i>Ighwre re akirhiri</i>

B.**Lower numbers:**

Numbers	<i>Ukeri</i>
1	<i>Qvo</i>
2	<i>Ivẹ</i>
3	<i>Erha</i>
4	<i>Enẹ</i>
5	<i>Iyori</i>
6	<i>Esa</i>
7	<i>Ighwre</i>
8	<i>Erere</i>
9	<i>Irhiri</i>
10	<i>Ihwe</i>


As for eleven (11), the process of mathematical addition starts with the use of the word “gbẹ”

Numbers	<i>Ukeri</i>	<i>Analysis (Odjegba)</i>	
11	<i>Ihwegbovo</i>	<i>Ihwe Gbẹ Qvo</i>	<i>10 + 1</i>
12	<i>Ihwegbive</i>	<i>Ihwe Gbẹ Ivẹ</i>	<i>10 + 2</i>
13-19	<i>Ihwegberha</i> up to <i>Ihwegbirhiri</i>	<i>Ihwe Gbẹ erha...</i>	<i>10 + 3...</i>
		<i>rite ihwegbirhiri</i>	<i>..... + 9</i>
20	<i>Uje</i>		
21-29	<i>Ujegbovo</i> up to <i>ujegbirhiri</i>	<i>SAME PROCESS</i>	
30	<i>Qgba</i>	<i>AS ABOVE UP TO</i>	

31-39	<i>Ogbagbovo up to ogbagbirhiri</i>	<i>THIRTY NINE.</i>	
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Numbers	Ukeri
$40 = 20 \times 2$	<i>Ujuvę (follows the same process as above)</i>
$50 = 20 \times 2 + 10$	<i>Ujuvębihwe</i>
$51 = 20 \times 2 + 10 + 1$	<i>Ujuvębihwegbovo</i>
$52 = 20 \times 2 + 10 + 2$ to 9	<i>Ujuvębihwegbivę up till ujuvębihwegbirhiri</i>
$60 = 20 \times 3$	<i>Ujorha</i>
$61 = 20 \times 3 + 1$ to 9	<i>Ujorhagbovo uptill ujorhagbirhiri</i>
$70 = 20 \times 3 + 10$	<i>Ujorhagbihwe</i>
$71 = 20 \times 3 + 10 + 1$	<i>Ujorhagbihwegbovo</i>
$80 = 20 \times 4$	<i>Ujone</i>
$81 = 20 \times 4 + 1$ to 9	<i>Ujonegbovo up till ujonegbirhiri</i>
$90 = 20 \times 4 + 10$	<i>Ujonegbihwe</i>
$91 = 20 \times 4 + 10 + 1$ to 9	<i>Ujonegbihwegbovo up till ujonegbihwegbirhiri</i>
$100 = 20 \times 5$	<i>Ujori (uje iyor)</i>
$101 = 20 \times 5 + 1$	<i>Ujorigbovo up to ujorigbirhiri</i>
$110 = 20 \times 5 + 10$	<i>Ujorigbihwe</i>
$111 = 20 \times 5 + 10 + 1$ to 9	<i>Ujorigbihwegbovo up to ujorigbihwegbirhiri</i>
$120 = 20 \times 6$	<i>Ujosa</i>
$121 = 20 \times 6 + 1$ to 9	<i>Ujosagbovo to ujosagbirhiri</i>
$130 = 20 \times 6 + 10$	<i>Ujosagbihwe</i>
$131 = 20 \times 6 + 10 + 1$	<i>Ujosagbihwegbovo</i>
$140 = 20 \times 7$	<i>Ujughwę</i>

Numbers	Ukeri
141= 20 x7+ 1	<i>Ujughwregbqvo</i>
150= 20 x7+ 10	<i>Ujughwregbihwe</i>
151= 20 x7+ 10+1	<i>Ujughwregbihwegbqvo</i>
160= 20 x 8	<i>Ujorere</i>
161= 20 x8 + 1	<i>Ujoreregbqvo</i>
170= 20 x 8 +10	<i>Ujoreregbihwe</i>
171= 20 x 8 + 10+1	<i>Ujoreregbihwegbqvo</i>
180= 20 x9	<i>Ujurhiri</i>
181= 20 x9+1	<i>Ujurhirigbqvo</i>
190= 20 x 9+ 10	<i>Ujurhirigbihwe</i>
191= 20 x 9+10+1	<i>Ujurhirigbihwegbqvo</i>
200= 20 x 10	Uri (<i>uri</i> =200) is the key to higher numerals

URI  the stepping stone for naming the higher numerals

Note that as far back as 56, the mathematical process of subtraction had been employed. 56 is referred to as 60 minus 4(*ene nuro uxorha*) up till 60, i.e. *erha nuro uxorha* = 57; *ive nuro uxorha* = 58 ; *qvo nuro uxorha* =59. (56-60; 76-80; 96-100) are in this group. The numbers 60 and 80 whose first figures are even are not used this way.

Uri (200) is the key figure because, with it, we can obtain other higher figures through multiplication, additions and subtractions

C. HIGHER FIGURES

Numerals

Ukeri

200	uri. (a key name)
300=200+ ½ of 200	urigbubro (uri plus ½ uri; 200+100)
400=200 x2	urive
500=200 x2+100	urivegbubro
600=200 x3	uriorha
700=200 x3+100	uriorhagbubro
800=200 x4	urione
900=200 x4+100	urionegbubro
1000=200 x5	uriori (uri-iyori)

Note that “*ubro*” here represents half of 200, which is 100. Below, the words “*pavwe*” meaning “over, or in excess “ and “*nuro*” meaning “minus or short of” are used, e.g.

825= *ujegbiyori pavwe urione*

950= *ujuvegbihwe nuro uriori*

1,200= *uriosa (also called uriesa)*

1,475= *ujegbiyori nuro urighwregbubro*

How we arrive at the name for 1,475 :

Urighwre = 200 x 7 = 1400

Ubro (ie half of uri) = + 100

TOTAL = 1500

- 25

Answer is 1,475

Numerals	Ukeri
1000	<i>Uriori (another key name)</i>
1600=200 x8	<i>Urierere</i>
1800=200 x9	<i>Urirhiri</i>
2000= 200 x10	<i>Uri-ihwe (or uriorive)</i>
2400=200 x12	<i>Urihwegbive</i>
3000=1000 x3 or 200 x15	<i>Uriorierha (or urihwiori)</i>
4000=1000 x4	<i>Urioriene</i>
5000= 1000 x5	<i>Urioriyori</i>
6000= 1000 x6	<i>Urioriesa</i>
6500=1000 x6 +500	<i>Urioriesagbubro (500= ½ of 1000 = ubro)</i>
6725=6000+700+25	<i>Urioriesakugbe urierhagbubro gbẹ ujegbiyori</i>
6106= 6000+100+6	<i>Urioriesakugbe ujorigbesa</i>
7000=1000 x7	<i>Uriorihwe</i>
8000= 1000 x8	<i>Urierere</i>
9000=1000 x9	<i>Uriorihiri</i>
10,000=1000 x10	<i>Uriorihwe</i>
20,000= 1000 x20	<i>Urioriue</i>
25,000=1000 x25	<i>Urioriujegbiyori</i>
30,000=1000 x30	<i>Urioriogba</i>
40,000=1000 x40	<i>Urioriujue</i>
50,000= 1000 x50	<i>Urioriujuegbihwe</i>
60,000=1000 x60	<i>Urioriujorha</i>
70,000=1000 x70	<i>Urioriujorhagbihwe</i>
80,000=1000 x80	<i>Urioriujone</i>
90,000= 1000 x90	<i>Urioriujonegbihwe</i>
100,000=1000 x100	<i>Urioriujori</i>
200,000=1000 x200	<i>Urioriuri</i>
300,000=1000 x300	<i>Urioriurigbubro</i>
400,000=1000 x400	<i>Urioriurive</i>
500,000=1000 x500	<i>Urioriurivegbubro</i>
600,000=1000 x600	<i>Urioriuriorha</i>
700,000=1000 x700	<i>Urioriuriorhagbubro</i>
800,000=1000 x800	<i>Urioriurioue</i>

900,000=1000 x900	Urioriurionegbubro
1000,000=1000 x1000	Uriori asakue uriori (Uriori askuriori)

Note that the word “asakue” can also be used right from 100,000 up to one million, i.e. 100,000 will be “uriori asakue ujori”.

10,000,000=1000 x1000 x10	Uriori asakue uriori akue ihwe
20,000,000=1000 x1000 x20	Uriori asakue uriori akue uje
50,000,000=1000 x1000 x50	Uriori asakue uriori akue ujuvegbi hwe
100,000,000=1000 x1000 x100	Uriori asakue uriori akue ujori
200,000,000=1000 x1000 x200	Uriori asakue uriori akue uri
300,000,000=1000 x1000 x300	Uriori asakue uriori akue urigbubro
600,000,000=1000 x1000 x600	Uriori asakue uriori akue uriorha

COMPARISON OF URHOB0 AND ENGLISH NUMERICAL NOMENCLATURE BY USING TOTAL NUMBER OF WORDS

700,710,652 =

$$\begin{array}{rcl}
 & 1000 \times 1000 \times 700 & = 700000000 \\
 + & 1000 \times 700 & = 700000 \\
 + & 10,000 + 700 & = \underline{10700}
 \end{array}$$

$$\begin{array}{rcl}
 & \underline{700710700} & - 48 \\
 & =700710652 &
 \end{array}$$

IN WORDS, THIS COMES OUT TO BE :

100 x 100 x 700	+	1000 x 700	+	10000	+	700	-	48
Uriori asakuriori		uriori asakue		uriorihwe		ujuvegberere		nuro
Asakue uriorhagbubro		uriorhagbubro				uriorhagbubro		

URHOB0: 700710652 is : uriori asakuriori asakuę uriorhagbubro kugbę uriori asakuę uriorhagbubro gbę uriorihwe vę ujuvegberere nuro uriorhagbubro. (14 words).

ENGLISH: seven hundred million, seven hundred and ten thousand, six hundred and fifty two. (13 words)

900,000,000 = 1000 x 1000 x 900 :
uriori asakuę uriori asakuę urięnegbubro

1 billion = 1000,000,000 = 1000 x 1000 x 1000
uriori asakuę uriori asakuę uriori.

D. The Golden Rules

1. 200 is uri and used to be known as “ujuhwe”, in the past. If it is not changed to modern day “uri”, then the number 202 will be ujuhwegbive which is 200 + 2 whereas ujuhwegbive is really = 20 x 12 = 240.
2. If in doubt, use the word “asakuę” meaning “multiply” i.e. “uje asakuę ihwegbive” = 20 x 12.
3. Ubro always means either ½ of 200, or ½ of 1000 or ½ of one million depending on the number you attach to it, e.g.
urigbubro = 300, i.e. 200 + 100 (100 is half of uri)
uriorigbubro = 1500, i.e. 1000 + 500 (500 is half of uriori)
uriori asakuę uriorigbubro = 1,500,000, i.e. 1,000,000 + 500,000 (500,000 is half of uriori asakuę uriori).
4. When additions are many, the word “kugbę” comes before “gbę” and “vę”. When written, they should be distinct from other words to make their meanings very clear except if it involves figures in the lower numerals. In the lower numerals, they are parts of such figures as in the case of numbers 11 to 19, 21 to 29, 31 to 39, 41 to 55, 61 to 75, 81 to 95, e.g.
 1. uiorhagbihwegbiyori (one word) = 75
 2. uriosa gbę ujegberha (three words) (200 x 6) = 1200 + 20 + 3 = 1223
 3. uriorięnegbubro kugbę uri gbę ujegberha = 4500 + 200 + 23 = 4723

5. Nomenclature can be in many forms as long as the final mathematical calculations are correct. But generally, the breaking up of the numbers must be done in such a way as to put the millions together first, followed by the thousands, the hundreds and then the tens.

(a) urioriēne kugbẹ uriorhagbubro gbẹ ujegberha or

(b) urioriēnegbubro kugbẹ uri gbẹ ujegberha.

Both cases are correct. Other methods or arrangements are still possible.

E. CURRENCY FIGURES

The expression of currency figures in Urhobo language is done in one of three ways: -

1. Expression in naira (enaerha)
2. Expression in pounds (ekpaqn)
3. Expression in multiples of two hundred naira (esiso)

Currency

1. *Ikqba* = 1 k

2. *Ishene* = 10 k

3. *Enaerha* = ~~₦~~ 1

4. *Ekpaqn* = ~~₦~~ 2

5. *Esiso* (one bag of money) = ~~₦~~ 200

6. Idqno Amereka (Idola **or simply** Idqno) = \$1

Note that *Anini* = 1/10 of a penny and *Epini* = ½ penny are no longer in use.

Note

Ikqba ihwe = *Ishene qvo*

Ikqba ujori = *Enaerha qvo*

Ishene ihwe = *Enaerha qvo*

Ise (cent) ujori = Idqno qvo

Esiso (~~₦~~200 or 100 pounds) is the key figure for expressing large amount of Nigerian currency figures in Urhobo language. In doing so, the mathematical process of division is used in addition to those used in the case of ordinary numerals, e.g. one thousand naira = $1000 \div 200 = 5$ = Esiso iyori.

When applied to large numbers, it becomes easier because division can cut its original size down to little. Thereafter, the number of Esiso arrived at is expressed as figures like ordinary numerals. Therefore, the American Idqno, and other decimalized currencies are easy to express in Urhobo language.

Examples: ~~₦~~ 200,000,000 (two hundred million Naira)

1. (In Naira) = Enaerha uriori asakuę uriori asakuę uri.
2. (In Pounds) = Ekpaon uriori asakuę uriori asakuę ujori.
3. (In Esiso) = Esiso uriori asakuę uriori.

$$200,000,000 \div 200 = 1,000,000$$

Excercises:

1. Express the following figures in Urhobo.
 - (a) 10 to 15
 - (b) 256
 - (c) 1000565
 - (d) 12 Billion
 - (e) ~~N~~370,000
2. Express in figure:
 - (a) Urioriujuvę gbę ęrere nuro ujosa
 - (b) Erha nuro urięrere
 - (c) Uriori nuro uriori asakuę uriori
 - (d) Esiso uriori asakuę ujosa
 - (e) Akęsa kugbę akujuvę ęye ujegberha rę akujosa
3. Pick the most correct expression of the following figures:
 - (a) 859
 - (i) Urięne gbę ęvo nuro uјorha
 - (ii) Urięne kugbę ęvo nuro uјorha.
 - (iii) Urięne kugbę uјuvę gbę ihwegbirhiri
 - (b) 1370
 - (i) Uјori kugbę ęgba nuro urivę
 - (ii) Uјosagbihwe nuro urorigbubro
 - (iii) Uriori kugbę uri gbę uјoreregbiawe
 - (c) 2020
 - (i) Uriorivę gbę uјe (or) Uјe kpaę uriorivę
 - (ii) Uri – ihwegbęvo
 - (iii) Uri asakuę ihwegbęvo
 - (c) 2888

- (i) Uriorivẹ kugbẹ uriṇe gbẹ ujṇnegbẹrere
- (ii) Ujorigbihwegbivẹ nuro uriorha
- (iii) Uriorivẹ gbẹ ihwegbivẹ nuro uriṇnegbubro
- (d) 3017
 - (i) Uriorierha gbẹ ihwegbihwrẹ
 - (ii) Uri asakuẹ ihwiori gbẹ ihwegbighwrẹ
 - (iii) Erha nuro uri asakuẹ ihwegbesa
- (e) 3451
 - (i) Uriorierha kugbẹ urivẹ gbẹ ujuvẹgbihwegbṇvo
 - (ii) Uri asakuẹ ihwegbighwrẹ gbẹ ujuvẹgbihwegbṇvo
 - (iii) Urivẹ gbẹ ujuvẹgbirhiri nuro uriṇe
- (f) 4119
 - (i) Urioriṇe kugbẹ ṇvo nuro ujosa
 - (ii) Ṗvo nuro urioriṇe gbẹ ujosa
 - (iii) Uri asakuẹ uje gbẹ ṇvo nuro ujosa



Eferife

CHAPTER VII

FINAL REVIEW NOTES ON LANGUAGE USAGE

A. WRITING:

To speak or write Urhobo correctly, there must be an adequate infusion of the cultural niceties – proverbs, axioms, etc... Also, special attention must be paid to parts of speech, i.e. the writing must reflect a distinction of nouns, pronouns and adjectives, verbs, adverbs and objects etc...

B. SPEECHES AND READING:

In speeches (including reading aloud), care must be taken to weld together, the verb and the object, for example:

Correct written form		Correct written or speech form
1. Dje one		<i>Djo ne</i>
2. Ta ota		<i>Tota</i>
3. Ria emu		<i>Riemu</i>
4. Chedia otọ		<i>Chediotọ</i>
5. Da udi		<i>Dudi</i>

And in the same manner, nouns are welded with their adjectives, for example:

Correct written form		Correct reading or speech form
----------------------	--	--------------------------------

1. Qm̩ qvo 2. Qse̩ qvuqvo 3. Qrhe̩ qfuafo 4. Uke re qh̩ 5. Qm̩ re qse̩ me̩	Becomes	➤ Qmqvo. ➤ Qsevuqvo. ➤ Qrh̩qfuafo. ➤ Uk̩qh̩. ➤ Qmqse̩ me̩.
--	---------	--

C. PITFALLS

Many writers have formed the habit of making pronouns out of nouns and using them in sentences, not in place of these nouns, but in addition to the nouns. This is wrong. An example of such wrong usage is:

Qm̩ na qyanra.

Qm̩ = noun.

Na = adjective.

Q = pronoun.

Yanra = verb.

The correct sentence is therefore "*Qm̩ na yanra*"

i. Care must be taken not to get this mixed up with situations where usage involves Urhobo words that start with similar vowels, e.g. *ome* = mine. Therefore, "*Agbara na qme*" is correct.

ii. Also, this should not be confused with the word "*qye*" in sentences such as

Qm̩ na qye yanra

Qm̩ qye chedia agbara?

Die qye qm̩ na se ru?

D. GRAMMAR REVIEW

Apart from completeness of sentences (to include all necessary parts of speech), special attention should be paid to the following:

1. Punctuation: The full stops, commas, inverted commas, semicolons, question marks, exclamation marks etc. should be put in their proper places.

2. Tenses: The proper use of tenses should be mastered. “*Qmọ na yanra*” is not the same as “*Qmọ na yanra nure*”. The first indicates the past while the second indicates the past participle.

3. Accentuation: The mastery of this aspect of grammar is very essential to the language. It is not to be employed indiscriminately. It is most appropriate where its omission may cause confusion. The last of the four tone marks (slur “~”) should be applied on appropriate words in sentences, interchangeably with its sister “the repeated double letter vowels separated by a dash. Use whichever method you prefer.

Example II

Correct

1. *Ẹvwe riẹ ẹvwe-e*
2. *Me cha ughojọ esa*
3. *Me cha ra-a*

Correct

- Ẹvwe riẹ ẹvweẽ*
- Mẽ cha ughojọ esa*
- Me cha rã*

4. Spelling:

Attention should be paid to correct spelling. Be familiar with the Urhobo alphabets as illustrated earlier on page two of this book. A misspelt word can completely alter the meaning of a sentence and confuse or mislead the reader. The importance of spelling therefore cannot be overemphasized e.g. *Urhe* = tree or wood, *Urhie* = river or sea.

5. Construction:

Particular attention should also be paid to style. Different ideas are expressible in different ways and styles in Urhobo language. But whichever style is adopted must posses:

- (a) Clarity
- (b) Consiceness
- (c) Be enticing or pleasing

E. NUMBERS:

1. The expression of figures in Urhobo is comparatively standard and modern especially when contested with other modern languages. Look at the tabulated illustration below.

Figure	Urhobo	English	Number of words in Urhobo	Number of words in English	Number of letters in Urhobo	Number of letters in English
1	<i>Qvo</i>	One	1	1	3	3
10	<i>Ihwe</i>	Ten	1	1	4	3
100	<i>Ujori</i>	One hundred	1	2	5	10
1000	<i>Uriori</i>	One thousand	1	2	6	11
1000000	<i>Uriori asakuę uriori</i>	One million	3	2	18	10
775	<i>Ujegbiyori nuro urięne</i>	Seven hundred and seventy five	3	5	20	26
41,356	<i>Uriori asakuę ujuvęgbqvo kugbę ujegbęne nuro urivę</i>	Forty one thousand three hundred and fifty six	7	8	44	39

II. When writing, it may be unnecessary to spell out all numbers (the very opposite is the case while reading or speaking). Examples of such numbers that are permitted written in figures if one so desires are as follows:

- (a) "Number of years" may be expressed in figures especially if it is high.
- (b) "Money": ₦150
- (c) "Time": 2:30 rę ophophq (pm) = Unọke ivęgbubro rę ophophq.
- (d) "Dates": 17-12-82
- (e) "Address": No. 5 Urhuvwu-Edafa, Kokori.
- (f) "Identification numbers": Highway 35; Ughelli 5 km etc....
- (g) "Book pages and divisions": Chapter 6, Page 10, ex. 2. becomes Eķębe 6, Aruqbe 10, Iruo 2

- (h) “Decimals and percentages”: 16 ins; 12 %. This can also be expressed in their Urhobo translations by changing them to fractions. In fact, a good Urhobo essay should carry those figures in fractions expressed in Urhobo.
- (i) Repeated numbers in legal or commercial writing, for example: “I include (N 10) ten naira should be “ “ mi vwię enairha ihwe (N 10) phiho.

Note well that in speech (including reading aloud), all numbers of figures must be expressed as if they have been spelled aloud and expressed in Urhobo.

The following is the tabular or number expressions that, though they may be inappropriate in written forms, can be acceptable in speech and vice versa.

Approved for written work (may be inappropriate for speech.	Approved for speech and reading (may be inappropriate for written work)
1. Oni mę kpori 17-12-82.	Oni mę kpori ędę ihwegbighwrę, emeravwe ihwegbivę rę ęgbukpe ihwegberere nuro uriorivę.
2. Me dia 25 Urhuekpagha evurę Orerokpe	Me dia uwenvwi ujegbiyori rę Urhuekpagha evurę Orerokpe
3. Ẹbe nana vwe ẹkẹbe 7 vę aruqbe 100.	Ẹbe nana vwe ẹkẹbe ighwrę vę aruqbe ujori.
4. Qmọ na te ęgbukpe 21 nure.	Qmọ na te ęgbukpe ujegbovo nure.
5. Qke vwo te 6:30 a.m. ję avware ruę 50% iruo na nure . Ma mrę qke ruę 25% iruo rę ochekq ędęfa	Qke vwo te ughojq esagbubro kę avware ruę akāva rę iruo na. Ma mrę qke ruę akęne rę iruo rę ochekq ędęfa.

F. PROVERBS, POETRY, ESSAYS AND LETTER WRITING.

Both poetry and letter writing have not been sufficiently used in the language although they have existed all along. The third category-essays have been used in telling stories, fables, and verbal report. Urhobo students are advised to employ them in

speeches and in writing both for entertainment and information. And in doing so, proverbs, axiomatic expressions, and correct Urhobo grammar should be employed.

Poetry may be used for songs and dances, drammar, and other types of entertainment. There are many types of poetry but those in this book have special features like:

- (a) Rhymes – Similar sounding words, especially the last one in each sentence.
- (b) Rhythms – Drum-like beat in each sentence.
- (c) Stanzas – These are the equivalents of paragraphs

Examples:

In the poem “Erhiori”.

First line _____ Erhiori (example of a 1,2 rhyme.)
 Second line _____ ujori (This makes it a 1,2 rhyme)

Other types of rhymes are :

1,3 (one—three)

1,4

2,4

3,4

1,2,3,4 etc...

Poem

Erhiori is

Orharha is

Oyivwi is

Rhyme

1,2,3,4 (one-two-three-four)

1,2,1,2 (one-two, one-two)

1,3,2,4 (one-three, two-four)

In “Akpo” there are three stanzas and each has her type of rhyme.

1st stanza has 1,3-2,4(one- three ;two- four) In Eguonq

2nd stanza has 1,4-2,5-3,6(one, four-two, five-three, six)

3rd stanza has 1,2-1,2(one, two-one, two)

Examples of rhythm can be found in the poem “Anegbe!”

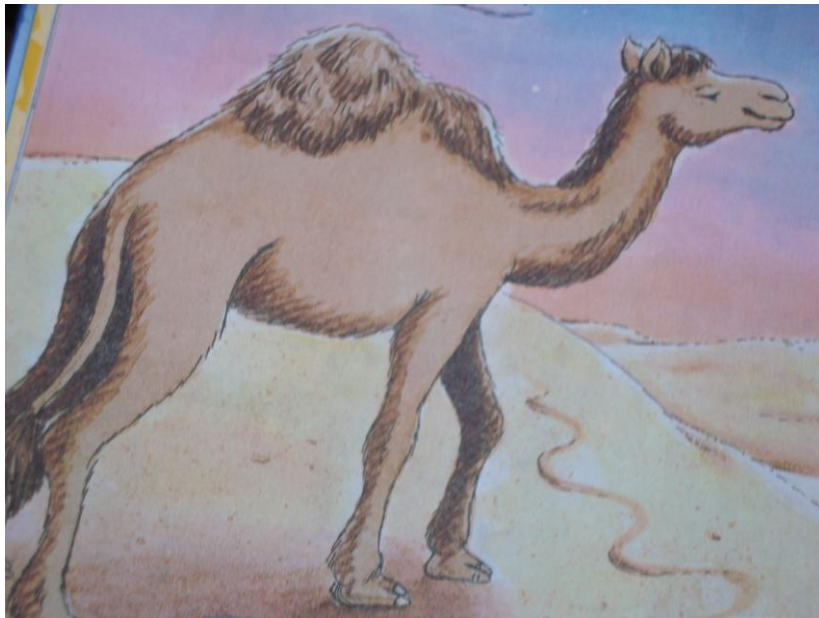
(1) *Nerhe ogoro shokoro*

(2) *Dię aghwa mre aghwaghwa.*

(3) *Vwe ariri muę arirhiri etc...*

Essay and Letter Writing:

This should pose no problem since you have now mastered correct Urhobo grammar, and you have learnt to intertwine your works with appropriate proverbs, axiomatic expressions and the correct expressions of numbers in Urhobo.



Ẹkẹrẹkẹtẹ

CHAPTER VIII

SOLUTIONS TO EXERCISES AND VOCABULARY AID

The answers here are models and should not always be taken as the only possible solutions. Other methods of approach may sometimes produce other alternative answers. This section therefore is a vocabulary aid provided as a guide for the student.

CHAPTER ONE

Exercise 1

A.

Sample Answer is written in front of each word using *d r m KEY*.

B.

i. Mortar	(m: r)	Fever (d: d)	(d: d)
ii. Deaf person	(m: r)	Weedy bush	(r: r)
iii. Barn	(r: m)	hat	(r: r)
iv. Case	(m.m)	Masquerade	(d.d)
v. Benin or Edo land	(r.r)	Bitter kola	(m.m)

C.

i. Fame	(r.r)	Line	(m.r)	Starch	(d.m)
ii. Crawfish	(m.r)	Story/News	(m.r)	Pigeon	(d.d)
iii. Blacksmith	(m.m)	Corn	(m.d)	Huming bird	(r.m)
[ɔka is also called (odjogu)] = (d ~ m)					
iv. Seed or Nut	(m.r)	Fighter's punch	(m.r)	Charcaol	(r.m)
v. Wrapped item/gift	(r.r)	Village	(r.m)	Knock on the head	(m.r)

Exercise II

A.

(a) i. Mouth: *Mi vwe unu.*

ii. Hole: *Afiotɔ ruɛ unu.*

- (b) i. Town: *Ihwo buebu dia orho rẹ Udú.*
 ii. Chest: *Qmọtẹ na vwe evie údu.*
- (c) i. Debt: *Qvwiẹrẹ oye riẹ osa*
 ii. Carrier/Basket: *Eya na vwe ósa ghwa imidaka*
- (d) i. Trap: *Úfi mẹ muẹ eravwe*
 ii. Rope: *Me vwe Úfi kri irhe*
- (e) i. Fence: *Qdafe gba ógba riariẹ uwevwi rọye.*
 ii. Oilseed: *Iniqvo mẹ muẹ ogbá chere*
- (f) i. Leader: *mẹvwe Ọgá (osu) evu rẹ iruo mẹ.*
 ii. Sickness: *ohwo rọ muẹ Ọgà oye kpẹ esipito.*

B.

1. In-law.
2. Bottle.
3. A plant (for weaving baskets)
4. Egg
5. Elephant
6. Head support material (cloth, etc) for carrying loads.
7. An animal (Grass-cutter)
8. Alcoholic and non-alcoholic drinks (except water)
9. Three
10. Shaft (from palm oil processing).

Exercise Three:

A.

- a. ~ ọyě or ọye?
- b. ~ ẹrha.
- c. ~ imāko
- d. ~ itāso
- e. ~ Ỗ

B.

- a. ?
- b. ~ rhỖ
- c. ~ ekĩ
- d. ?

e. ~ vǫ

C.

See illustrations already given

Exercise four

A.

a.	r.m, r.r, r.r	adja, odjá, odja
b.	m.d	ọkà
c.	m.m	Úkó
d.	r.m	urí
e.	~.r	ērhe
f.	d.m	ùsí
g.	m.r	ódi
h.	m.r	Úfi
i.	r.r, m.r, r.r	ọko, ọko, ako
j.	m.m.m	árírí

B.

a.	Údju	(m.r)
b.	Te éméte te éméshare	(m.m.d-m.m.r.r)
c.	Ughegbe	(r.r.r)
d.	ìsàbátò	(d.d.m.d)
e.	Ukoni	(r.r.r)
f.	Ìbábà sã ria ẹvwẽ jẹ Ỳ sa ria ẹvwẽ.	(d m d/ ~/ r ~/~/r m)

C.

a.	Ónóriēnēnē	(m.m.r. ~d)
b.	ómóteté	(m.m.r.m)
c.	Edafeaádjékẹ	(r.r.m.m.r)
d.	òkpàdáyèntá	(d.d.m.d.m)
e.	Ènàkírérù	(d.d.m.m.d)

CHAPTER TWO (ANSWER)

Exercise one

- c. sentence “a” and “b”
- d. ikqhq, omqhq, eranko, Agbarha, Orogun, eki, eravwe.
- e. oye, Me
- f. de, dje, yan, riere
- g. ive, ovo, ofuafo.
- h. ekvuvovo (the word “je” is then eliminated)
- i. gaga, sa.
- j. E e e !
- k. na, we
- l. we, ma, ayen
- m. Hwe, tota, yan, mo
- n. Ofigbo, omq
- o. Ganq, kedekede
- p. Ve
- q. Efe = noun; take = verb; we = pronoun
- r. Me = noun; cha = verb
- s. Qghene = noun; oye ochuko = verb; me = pronoun; oshq = noun; bi muvwẽ = verb
- t. Ejiro = noun; ri vworo = verb
- u. Ewun = noun; re = adjective; uriri = adjective yovwi = adjective;
ne = adverb; ore = adjective; oro = noun

Exercise Two

- a. Question ? (Question mark)
- b. Question ? (Question mark)
- c. Statement . (Period, Full Stop)
- d. Exclamation ! and Command (Exclamation mark)
- e. Exclamation ! (Exclamation mark)
- f. Abavo oye usi djeri. Ode miovwĩ kẹ otq rẹ egboro. Qyena efia-a.
- g. Qrhe da fo nẹ ọrhovware jẹ o gbori. Etiqye ekpako na tare.
- h. Edafeadjẹkẹ tare nẹ oyena efia .

Exercise Three**A.**

1. Simple
2. Complex
3. Compound
4. Compound-Complex

B.

See Illustrations

Exercise Four

- a. Qshare na guonọ rię asa re mę hepha
- b. Oni mę nę me yanrhe.
- c. Inene nę me ru kę unuakpo.
- d. Ohwo na brenu nę ọye rięre nę etiọye-e.
- e. Qmọ na brisę nę ohwo rę akpọ yovwi kę , ọye ihworakpọ jirę.
- f. Oni mę tare nę “Mē cha”.
- g. Qmọ wę tare nę “Mi che siębe rhę oni mę.”
- h. Qsę mę nę “Arię ophrophro muę ode kę ọmọ rę”.

Exercise Five

- a. Ephra, edon, imwemu, ihwo, irere, egbara, igbedi, oka-buebu, ini, iro, idibo, ughweri buebu.
- b. Isio, ori, uhunvwu (umwu), urhe, urhukpę, uko, omoze, irhibo, ọvięn, udju.
- c. See Illustration.

Exercise Six**(a)****Gwa:**

Mi gwa imoto (present)

Me gw' imoto sięvure (or) Me ja gwi imoto ode (past)

Me cha gwa imoto ędęfa (future)

Roro:

Mĩ roro ọmọ mẹ (present)

Mi je roro ọmọ mẹ (or) Mi roro ọmọ mẹ (past)

Mi che roro ọmọ mẹ (future)

Vien: Me viẹn ọmọ mẹ (present)

Me javiẹn ọmọ mẹ (past) (or) Me viẹnre aso ode.

Me cha viẹn ọmọ mẹ (future)

Wian:

Mẽ wian owian mẹ re (present)

Me wian owian mẹ ode rokpori (past)

Me cha wian owian mẹ ode rocha (future)

Yono:

Õ yono emọ mẹ Urhobo (present)

Mi yonẹ emọ mẹ ẹdejerọ rokpori (Past)

Mi che yono emọ mẹ ode rochana (future)

Voro:

Mĩ voro udju mẹ etinẹna (present)

Mi voro udju mẹ ode rokpori (past)

Mi che voro udju mẹ ẹdefa (future)

Vo:

Mi vo ame (present)

Mi vo ame oḁerokpori (past)

vo

Mi che vo ame oḁerochana (future)

(b).

I. Utien na shenure (participle)

Utien na ro she (present continuous)

II. Mi se ebenure (participle)

Mi ro se ebe (present continuous)

III. Akpetẹ shenure (participle)

Akpetẹ jerọ shẹ (present continuous)

IV. Okotie yanranure (participle)

Okotie rọ yanra (present continuous)

V. Ihwo na kerhọ ota rẹ oyono rayen nure (participle)

Emọ na rọ kerhọ eta rẹ oyono rayen. (present continuous)

(c)

According to your research findings...

NAMES OF BIRDS COMMON IN URHOBOLAND

1 AGBARIKO	The Kingfisher
2 OMOKO (also called) ẸDODE	The Parrot
3 EGODI	The Eagle
4 QSO	The Hawk
5 QKAREKQ	The Woodpecker
6 INEKUKU	The pigeon

Exercise seven

1.

- | | |
|-------------------|-------------------|
| a. Ofefe | f. Ughegbe |
| b. Erhare | g. Ẹdewọ |
| c. Ukoru | h. Odiri |
| d. Itisha | i. Esiso |
| e. Odjuwvu | j. Oniọvo |

2.

- a. Okpohrokpo**
b. Ẹdienekpo

- c. Qmohq
- d. Orere (or) erere
- e. Unurhoro

3.

- a. Ori
- b. Uje
- c. Evwre
- d. Aka
- e. Orie

4. And 5. Use the provided illustrations as your aid.

6.

- a. Urhi : Abq
- b. Iye : Eri
- c. Qna : Qme
- d. Ikq : Ori
- e. Qmq : Otete

Exercise Eight

- a. Qshare r'Qghere emq v'eya na.
- b. W'okarohq qke re aso vwo hirhe vwiu'uvo?
- c. Me k'obaro k'emq r'ichekq

Exercise Nine

Form A is the correct way of writing Urhobo. The other two forms (b & C) are for speeches and oral sounds.

Exercise Eleven

1 & @ as illustrated

A few sample of opposites are :

Qshare	--	aye
Otete	--	orode
Qmohq	--	oniqhq
Enu	--	otq
Akpq	--	erivwi.

CHAPTER THREE (ANSWER)

Exercise Eleven

1

a) Use the previous illustration to obtain the correct answers.

b) “Igho buru obọ mẹ gaga” literally means that there is plenty of money with me but it really means the opposite. It means that he has no money.

c) This means that all men (humans) are born equal.

d) “Sievure” means “some time ago” or “In olden times or Long ago.”
“ Etinena” means “nowadays”.

2 & 3. See illustrations

4.

(a) Biko se bruche kẹvwẹ.

(b) Me tota kẹ

(c) Ono che kpẹ oboyi aso na?

(d) Qyena diẹ ota mẹ rẹ.

(e) Ota rẹ igbo yere mã rho.

CHAPTER FOUR (ANSWER)

Exercise one

(A) **ENGLISH TO URHOBỌ**

1. Parts of the human body :

Edẹ re se ẹkpọ sa-sa rẹ ugboma rẹ ohworakpọ:

Uyonvwi - Head

Ẹro--- eye

Erhọ --- ear
 Iwen ----- nose
 Ugbunu ---- mouth
 Eto ----- hair
 Agbotọ ----- lower jaw
 Ako ----- teeth
 Eṛevwe ---- tonge
 Eḅerugbunu --- lips

Ete re Ugboma - Human Trunk

Abọ ---hands
 Irhiabọ ---- fingers
 Awọ -----legs
 Irhiawọ ---- toes
 Ikebe ----- buttocks
 Ohọre ---- neck
 Evie ----- breasts
 Evu ----- stomach

Wọ da nabọ fuere ugboma re ohworakpọ, wọ cha mṛe nẹ ivivẹ oye Qghẹnẹ ma kemukemu revu rọye, jokpa re ugbunu vẹ evu.

- 2 Urhobo Names for some animals, birds, fishes and plants.
 Edẹ re Urhobo se eravwe, emevwra, iyeri, vẹ irhe ituovo.

Ogomigoro	Ostrich
Ikpukpuyẹkẹ	Duck
Okpohrokpo	Lion
Edjenekpo	Tiger
Ogbo	Python and Boa
Orhirhi	Electric fish

Qmwan	Catfish (dwarf)
Erho	Catfish (giant)
Eri isara	Swordfish
Egboro	Gourd
Ututa	Onion
Uhovwe	Umbrella tree

(B) URHOBOTO ENGLISH

1. Angel	:	Qṃokachi
2. Mattress	:	Ikonosha
3. Window	:	Ovakpo
4. Cupboard	:	Iḍoṛo
5. Money (dollar)	:	Iḍoṇo
6. Gingle bell	:	Ugḥerug̣he
7. Needle	:	Egbede
8. Matches	:	Agbuna
9. Horse tail	:	Uj̣o
10.Sword	:	Iporoma

(C) TRANSLATION

Avwebq - The Favourite

This is the woman that the man loves and preferred over all other women on earth. Avwebq the favourite does no wrong. She smiles the most, cooks the best, and her performance of home duties gladdens the man's heart. She thinks and plans with the man and all her suggestions are preferred. Her appellation is LOVE. The concept of Avwebq the favourite is not limited to the home alone. It is everywhere.

The teacher has his own in school and the supervisor has his/her own at work. The father has his own amongst his children and the mother has her own among them also.

Some people think that information peddling or knowledge of some negative tricks earns anyone that title. I think that it requires a special skill and lots of wisdom to acquire that honor but whatever the case maybe, everyone should strive to become a favourite everywhere he/she is.

CHAPTER FIVE (ANSWER)

Exercise one

1. On seeing someone after a long period of separation;
Response is: "E! Ma herq "
2. A departing person tells someone who will himself depart home from a visit;
Response is: "E!"
3. Gratitude for a favour received.
Response is: "Die? Qye fie emu qvo-o".
4. Greeting by departing people;
Response is: "Oyoma".
- 5 Cry of joy during ceremonies/celebrations. It is also used as praise for singers and dancers;

Response to “hi-iii!” is Iye-eee!”

Exercise Two

1. Eghwo! Biko wo muẹ oma phihọ rẹ
2. Hi – ii Iye-e!
3. Do!
4. (a) Egọ wa do!
(b) O gunu abọ rẹ, O gunu awọ rẹ, hi-iii iye-e!
(c) Qvwa ye o wedede! Hi-iiii iye-e-e-e !
5. (a) Oni rẹ qvwa wado.
(b) Ikqvwa wado.
(c) Evwa wado.
6. Greet and pray When ? :
(1) Gifts are presented
(2) A favor is done
(3) Showing appreciation for past good deeds.

Greet and pray WHY ? :

- (a) To show the giver and all persons around his deep appreciation and gratitude to the giver.
- (b) To invoke blessings on a giver so that others may follow his examples.
- (c) To show appreciation for past good deeds.
7. (a) The giver himself or the best Urhobo exponent from his group.
(b) The best Urhobo exponent from amongst the group to whom the presentation is made.
(c) The most elderly person amongst those to whom the presentation was made.

Exercise Three

1. only one proverb each is supplied

- (a) Qgọ rẹ ohwo ọmọ rẹ ohwo
- (b) Evwẹre re epharo yiri ke vwie.
- (c) Obruche, obọ oye O kpogho
- (d) Ukpe teri emi ruẹ emu rẹ ukpe.
- (e) Uchuhru rẹ eke ji eke.

2. Only one example is supplied

Proverb: Mi ne oto; oto kere no. mi ne enu; enu sheri no
Meaning: I had to be patient (I was forced to be patient).

Literaly: I looked down but the ground was too near and I looked up but the sky was too far.

Occasion: Mostly used when narrating reports of incidents involving people (children, relations or associates) whose actions we had to (must) forgive.

Exercise four

1 & 2. See illustration in the book (pages 37 – 47)

One example is: *Ede ride re muẹ ke emọ ride* .== Special names for special Children.

- (i) Diodemise or Diodẹ : Means “So special; I don’t know the name to give him”
- (ii) Mefeteri : My turn to be rich/ to rein. Name given by kings to their Princesses.
- (iii) Onovwiona : Who gave birth to this ? Name given to Giants and ugly people with strange features.

3.
 - (a) Iredone (Elondon) also “Isiorho”
 - (b) Jakovo also Akpotayedia
 - (c) Erhiurhoro
 - (d) Edore
 - (e) i. Ojevwe
 - ii. Itobore
 - iii. Qghenruemu/ Enajero
 - (f) Esegghene (any name)
 - (g) Qmonigho
 - (h) Ebireri
 - (i) Oke (Qkiremute) also obi (obire) obi = Ibo and Yoruba.
 - (j) Onomine – Qghene mi ne; Qfigbo re ekpa– Qye ogboghwanre ria idjerhe re eki
 - (k) Okẹ ọghene; Qghenchoja; emoghene; Qghenkevwe/ Ighovoja; Ighaguono; onoharhigho

CHAPTER SIX (ANSWER)

Exercise one;

1.

- a. See illustrations on page ???????48???
- b. Uri kugbe ene nuro uxorha
- c. Uriori asakue uriori kugbe ogbagbiyori nuro uriorha gbe ive re akarha.
- d. Uriori asakue uriori asakue uriori asakue ihwive
- e. Esiso ujughwre gbi hwe nuro uriori asakue urive

2.

- a. 40112
- b. 1597
- c. 999000
- d. ₦ 240,000
- e. $1/6 + 1/40 = 23/120$

3.

- a. ----- ii
- b. ----- i
- c. ----- i
- d. ----- i, ii
- e. ----- i
- f. ----- i, ii
- g. ----- i

END

**This work which started in 1982 ,
finshed on Friday February 26,2010.**