

Ephere kugbe ena rẹ avwọ ta eta vwe ise rẹ urhobo

Language and style of verbal arts in urhobo proverbs

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ASITIRATI

Ota-ẹta ọyen yẹ ọkpako vwe irueru rẹ ephere eje. Nẹ otọ vẹ otọ rhe ọyen Urhobo reyen ota-ẹta kirighwo. Kona ye sorọ rẹ evun rẹ Urhobo idjerhe ọvo rẹ avwọ sane yẹ rẹ avwọ vwe ohwo muẹ vwe edia rẹ ota-ẹta vwe irueru yẹ uruemu rẹ ihwo rẹ Urhobo ọyen egba rẹ erainerien rẹ ota, oka-ebro, obo rẹ a wenẹ ota, ena rẹ obo rẹ a ta ota na wan, kugbe obo rẹ ohwo na ta/wene eta wan. Obo rẹ a kparọ phiyo ota wan ọyen obo ọ karo vwe ẹsanọ rẹ ohwo etiye. Ihwo rẹ Urhobo vwe ọnana vwọ jẹ ehwe. Marho vwe ọke rẹ awanre rẹ evwo ruẹ emu buebun nene idjerhe rẹ oshephiyo. Ọnana ọyen ena vẹ idjerhe rẹ avwọ vwavwe uwan rẹ ejeje rẹ ohwo etiye. A sa mre vwe idjerhe rẹ ohwo na ta ota wan, obo rẹ o brẹ ise vwiye ota wan ọke rẹ ọ da ta ota. Obo rẹ eta worie wan vwe unu royen, obo rẹ ota vwerha wan kugbe eghagha rẹ obrephiyo eta-ẹta. Oka rẹ obo rẹ ohwo na ta ota wan, ena rẹ obo rẹ ota wan, obo rẹ eta na che phiye ako wan ọyen Chomsky tare nẹ avwọ rien ta/ru vwe uyono rẹ ephere re se Linguistics. Ena rẹ ehagha, ise-ebro, kugbe avwerherẹ eta-ẹta kirẹ uruemu rẹ ihwo rẹ Urhobo gbe ga kirẹ obore ọphaveree. Isiesi nana nabo fuefẹ erhuvwu rẹ evun rẹ eta erien kugbe ena rẹ eta-ẹta evun edia ota ta vwe Urhobo maro ọke rẹ a da vwe ise vwo gua eta na ta. Ọnana nerhe ephere na vwerha ọmeje nerhe irueru na nabo ghwa otọ. Owian nana vwọ nabo ghwa otọ, idjerhe sasan ọyen avwọ ghwa eta rẹ evwo sio na koko. Ọrẹ ẹsosuọ, a nẹ ihwo sasan enọ sasan, ihwo brẹ ise sasan, ekidiotọ sasan rẹ asa rẹ ihwo rẹ Urhobo de ruẹ irueru rẹ ayen, ẹguare-ẹruọ etc. ena rẹ Oyibo se “descriptive approach” ọyen avwọ fuefẹ isiesi na fikiridie, eta-ẹta na idjedje rẹ ayen ọyen me yowwi vwọ kẹ ephere na. A mre vughe nẹ owian nana rhe ne rẹ a da ta eta vwe ephere na ve ena re ise ebro kugbe eta re anabọ ewene ro nene idjerhe, ko nerhe eta na nabo ruọ ohwo ọ meje nerhe ephere rho vwiyo.

ABSTRACT

One of the virtues for the choice of who to be appointed in any crucial gatherings in the Urhobo land and culture is that the person must be prowess in communicative skills, unique in discourse, and dynamic in his/her language and the manner of presentation. The eloquent speaking of the speaker is of paramount importance as far as the people are concerned. The evaluation of such eloquence performance in verbal speech is measured by the style of speech and the intermitted flow/usage of proverbs. The demonstration of these verbal arts is what Chomsky refers to as performance in Linguistics studies. This paper aims to examine the esthetics performance in language and style of verbal display in the Urhobo speech act or verbal arts especially with regards to proverbs as to collate the power in such verbal expressions in the language and culture. Data were gathered through personal observations in different gatherings of the native speakers in different fora, interviews and extraction of selected proverbs from different conversations by the speakers. It was found that the proverbial expressions in verbal arts in the Urhobo

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language enhance the understanding of the people and it is used to characterize the style and uniqueness of the language by the audience.

Odjephia (Introduction)

Ihwọ re Urhọbọ kirẹ ekuoto ne emusua ayen me yoron gagan mamọ. Usun re emuovo re ayen muẹ ogho ke oyen ephere Ayen yore onana gaga fikiiridie, ephere oyen ayen vwo rue kemukemu re ayen rue. Ephere na oyen ayen vwo mue uruemu rayen ne uvwie kpo uvwie. Ephere na oyen ewwo vughe ayen ne ayen ihwo re Urhọbọ.

Vwe evun re irueru yere uruemu rayen, ephere na oyen ayen je fikiridie oyen ye eseride rayen ri ghware nyọ. Oke re ayen da nerhovwo, ede-brọ emu re omote, a da go iye, ede sho privwin etc. ephere na oyen ewwo dje emueje fioto. Ona koyen soro oke re ayen de rue irueru nana sasan na, ohwo ro nabọ rien erianrien re ephere na je oyen ye sana vwo ruo.

Iruemu kegbe irueru re Urhọbọ sasan e si ayen vwiye oto. Buebun rayen eta-eta kugbe ikuegbe oyen ayen epha. Onana oyen soro oke ayen de rue kemukemu ephere re Urhọbọ na koyen ayen vwo ruo. Vwe evun re irueru na, ohwo ro rien uruemu re Urhọbọ ome rien obọ re ebro ona yere ena vwiyo oyen aje yere sana vwo ruo. Fikiridie irueru re Urhọbọ vonre vwe ekpakpen sasan.

Evun re irueru rayen, o vwe eka re ephere sasan re a je, ena ve obọ re a ta eta na wan. O vwe idjerhe sasan re a ta eta na nene kirẹ emu re udje, obọ re eyere aguarẹ re prinwin esho fene obọ re eyere eguarẹ re emu- ebro re omote etc. Ena re ise ebro yere eka re ise re bre kugbe obọ re emue eta na wan fene ohwohwo.

Ohwo re onabọ rien eta vwe Urhọbọ oke re ede rue irueru re re eta-eta, vwe Urhọbọ ise sasan ro she vwiyo ako re eta yere uruemu etioye koyen ohwo ro ta eta na abọ bre vwiyo ko nerhe eta na abọ ruo ihwo ri nyọ.

Fikire ena, ise-re bro, ota-erien kparọ, obọ re atuophiyo kugbe obọ re ekuvwiyo kugbe idjerhe sasan re emue eta na wan ko nerhe ihwo sasan kpo uyono re eta-eta vwe ephere re Urhọbọ.

Evun re isiesi nana, anabọ fuere irueru re eta-eta vwe Urhọbọ. Odavwe re isiesi na oyen ewwo dje kpahe ephere re Urhọbọ ena re avwo ta ota, obọ re emue ota na, obọ re akerho re ohwo kugbe ise sasan re ebre ye ota oke re a da ta-eta vwe Urhobo.

Die Oyen Ephere? (What is Language?)

Esiri re ota na 'ephere' vwe oto sasan kirie obọ re ihwo sasan farovwiyo. Vwe evun re uyono re ephere (Linguistics) Crystal (2015), tare ne ephere oyen omamọ re idjerhe re eka a re a ruere vwiyo re avwo ta ota, sie ekuakua/emu yere ewwo dje eka sasan vwe evun re asan. Onana mudia phiyo ne ephere oyen ena re ota-ota, esioyoto re eka na kugbe obọ re edje eka na wan ewe evun re eta-eta.

Kirẹ obo re Anagbogu, Mbah kugbe Eme (2010) tare, ephere oyen idjerhe re ihworakpo ruere vwiyo re ayen vwo ta eta re ewen rayen, obo re ayen roro, obo re ayen mre, obo re ayen guono etc wan ekuoma re ota re unu, ugboma yere obo re e si ye oto. Onana mudia phiyo ne ephere oyen idjerhe re avwo vue ovue re ewen re ohwo yere obo re ohwo roro vwe idjerhe re oshevwiyo. Sapir (1921) siro ne ephere oyen idjerhe re ihworakpo ovo vwo ta eta re ewen, iroro, odavwe, wan ekuoma re eka re ayen ruere vwiyo re a gba ohwo ruere.

Chomsky (1957) fa ephere ne oyen ekọ yere irhieeta re ovwe obaa re ihworakpo ruere vwiyo re ayen vo ta eta. Eta nana vwe oto ve ovue re omue. James (2014) o mre ephere phiyo idjerhe re ewwo rue ta kugbe edia re ejaje. Vwe idjerhe ota, ephere oyen avwo ta eta, avwo rue emu kugbe avwo dia akpo.

Uwajeh (2010) mre ephere phoyo ne oyen obo re avwo wian ro die eka re aruere phiyo re avwo ta-eta wan ekuoma re obo re arirenre yere aruere ibiedo royen phiyo.

Ena rẹ Evwo koko Eta kugbẹ Obo rẹ Afuẹrẹ Ayen Wan (Methodological Approach)

Isiesi nana nabọ vwo chephiyo, o vwe ena nana sasan rẹ avwọ ghwa etare ke vwo sio na koko kugbẹ obo rẹ afuẹrẹ ayen wan. Owian nana che kpahe eta-eta vwe Urhobo ena rẹ ebrephiyo, obo rẹ a kpahe phiyo ota, ise ebro kugbẹ ekuakua sasan. Vwe owian nana vwo nabọ ghwa otọ, idjerhe sasan oyen avwọ ghwa eta rẹ evwo sio na koko. Oṣe ẹsoso, a nẹ ihwo sasan enọ sasan, ihwo brẹ ise sasan, ekidiotọ sasan rẹ asa rẹ ihwo rẹ Urhobo de ruẹ irueru rẹ ayen, ẹguare-ẹruo etc. eta nana rẹ a ghwa koko na, a vwe ena rẹ ẹfuẹrẹ rẹ Oyibo se “descriptive approach” vwo nabọ dje fiẹ otọ vwe ẹfuenrẹ ayen. Eta rẹ ihwo na tare, ise sasan rẹ ayen bruru na, obo rẹ amrẹrẹ vwe ekidiotọ sasan, obo rẹ a ruo ẹguare wan etc oyen a nabọ dje fiotọ vwe idjerhe nana vwe evun rẹ isiesi nana.

Ise Ebro Vwe Eta-Ēta (Proverbs in Verbal Arts in Urhobo)

Ise oyen emu rọde vwe eta-eta vwe ekuotọ rẹ Afrika. Vwe evun rẹ eta-eta nẹ awanrẹ rhe, ise ebro ye eta oyen emu oṣo rẹ a mrẹ ayen evughe phiyo. Onana etiye fikiridie kemukemu rẹ ayan ruẹ, ise karọ. Evun rẹ ekọ, rẹ eta-eje, kokakoka royen, ise oyen ughwaka/ughweru ro phiẹ avwerhe phiyo. Besi rẹ ohwo ke ta ota vwe unọke ive, ohwo na brẹ ise ye eta-etiye re. Fikirẹ erere, erhuvwu kugbe eruọ rẹ ise ruẹ vwe evun rẹ eta-eta, kọ nerhe e brọ ise phiyo.

Ota-eta vwe erhi rẹ o suo, etiye ise je pha. Oke buebun, o diẹ obo rẹ a je iroro royen phiye otọ ekevuovo ise na oṣo oyen cha oke rẹ ada ta eta.

Ojiade (2007) mrẹ ise kirẹ eta rẹ aghware vwe idjerhe rọ krẹrẹ rẹ anabọ phiọ rẹ ihwo vwo ta eta. Oyen idjerhe rẹ avwọ ta eta ro vwe uhoho rẹ uvi rẹ otọ. Ise oyen eta rẹ amrẹrẹ nẹ uyọta rọ dia obo rẹ ihwo na ta rọ diẹ obo rẹ ayen mrẹrẹ yerẹ wan vrẹ re vwe akpọ. Ojaide tarọ nẹ ise oyen eta ikokodo rọ dia vwe iruemu rẹ ihwo na rẹ o vwe idjerhe sasan rẹ owian vwe evun rẹ akpọ rẹ ihwo na. A vwe ise vwo bro, uche, ghwo kue ohwo, eghaghọ rẹ ihwo marho ihwo ri vwe erianriẹ rẹ ota-eta. Irueru rẹ ariẹn-oma-ghwa, ohọ kugbe urinrin rẹ evun rẹ ise ebro. Egba rẹ eta-eta, erien rẹ ota, erhurwu rẹ eta-eta, avwerhe rayen kugbe rere rẹ eta-eta evun rẹ ise oyen ohepha.

Asika (2012) tarẹ nẹ ise oyen idjerhe oṣo rẹ ikuegbe rẹ akpọ. Ise na vwe iruo vẹ idjerhe sasan rẹ oruẹ vwe isiesi rẹ Ilitiresho ro she kpahe akpoyere rẹ ihwo rẹ Afrika vẹ uruemu rayen. Ihwo rẹ Afrika vwe ise vwo hẹ kirẹ obo rẹ avwe ame hẹ yerẹ da. Onana k%yesoro rẹ achebe vwo ta nẹ ise oyen “ofigbo rẹ avwọ ria eta”. Nwoga (2010) mrẹrẹ nẹ ise oyen eta rẹ aghware ro chevwiyo evun rẹ eta-eta rọ nẹrẹ ihwo ghwaran.

Ejabee (2017) djere nẹ ise oyen eta rẹ aghware rẹ amrẹ nẹ irueru rẹ iroro ikokodo rọ ghwa/dje ohọ cha vwe eta-eta. Ise dje uyọta sasan phia vẹ erere sasan evun rẹ akpọ rẹ ihwo na. Ihwo rẹ iwwo erianriẹ rẹ epherẹ rayen, kọkekọke oyen ayen vwo vwe ise vwo ba ta-eta. O tare nẹ erere vẹ erhuvwu rẹ ise vwe obaa. Ise ohọhẹ eta rẹ Ibabi rọ kọkekọke oyen odia kpokpo. Ise che kpoo. Ise oyen erianriẹ rẹ amrẹ nẹ ohwo vwori rẹ ovwo ba yerẹ akpọ royen rọ vunre vẹ erhuvwu sasan. Ise gbẹ idjerhe rẹ ihwo yerẹ akpọ rẹ ayen o gbi jẹ ayen yan ghwrẹ. Efan rẹ ise vwe obaa.

Ēdia rẹ Ota-Ēta vwe Urhobo Udje rẹ Ẹguare-Ẹruo (Example of Verbal Arts in Urhobo Presentation of Kolanut)

Urhuemu oṣo rẹ ariẹn ihwo rẹ Urhobo phiyo oyen ẹguare ẹruo. Ẹguare ẹruo oyen idjerhe rẹ avwọ ghọ orhorha yerẹ erhorha vwe Urhobo. Oyen idjerhe yerẹ irueru rẹ evwo vwiẹ emu yẹ otọ kugbẹ ẹrhovwo royen. Ẹguare ẹruo vonre vẹ ena kugbẹ idjerhe sasan rẹ eruo nene. Oke rẹ a da rua agware vwe evun rẹ Urhobo, epherẹ rẹ Urhobo na oyen a vwo ruo.

O vwe idjerhe rẹ a yan nene rẹ ede vwiẹ emu yẹ otọ kugbe idjerhe rẹ avwọ rhovwo wan oke rẹ ede yerẹ ẹguare na. Evun rẹ ẹguare-ẹruo na, otọta na ko brẹ ena, eghagha

kugbe ise sasan wwiyo. Eguare -eruon na karu irueru re ihwo re Urhobo. Udje re eguare-eruon vwe Urhobo ko na:

Urhobo wadooo;
Kokori wadooo;
Agbon wadooo;
Agbarho wadooo;
Isi wadooo;

Kokori, Agbon, Agbarho, Urhobo, Isi rikokori mi fo eguare; (Onana uyere re avwo ke ihwo re ikidia eguare na).

Ona de no nu, ke se "odova" yere "odoma". Odova yere odoma na buebun na nere eguare na vwe avwerhe. Edova na buebun ke emuoborayen je ise rhe fikiridie, ayen vwe eto ikokodo vwe ephere na. Enana isun re edoma yere edova evo ve ekpahon re ayen. Ogoroboba: 'The young palm fruit'. Response: Obre enu udii: 'It does not complain of palm wine

Okporhorha: 'An important visitor'. Response: A vwe aye re ohwo vwo ghoo 'Cannot be entertained with one's wife

Ashawokikana: 'The prostitute'. Response: obo owerere igberadja ria; 'Prostitute like eating sweet/good food or things'.

Aroprenirokpodjuvwu: 'A plane going to heaven'. Response: Ogbu orumumu; 'It does not carry wicked person'.

Mevwe re ota o ota na odova me ye se Afitorokpori: 'The rabbit that escape'. Response: oyen ma rhua: 'It is always the biggest'.

Etiye o dia, Vwe Urhobo,
Orhorha (Erhorha) de wo ohwo ka ghoo,
Wo (wa) rhere ri ghwo ose/oni/oniovo avware orhorha,
Wo (wa) kobechea,
Vwe ikpekpa (Imeje) re oro na,
Ewe re avwo ghoo Oba ve Ovie o heroo,
Udi (idi) o heroo,

Ose/oni/oniovo avware ne oborayen te esiso iyorin okpako vwo wian owian re ewe na,
Etiye o dia, ose/oni/oniovo me jiwwe, te esiso ihwe vwo cha ewe na,
Etiye e juwwe, etiye me je ta te, Ota kire ikotu, Me vweru ya Ofa cha me je ta, Sie-aguare.

Etiye o dia,

Ohwo ovo da wan idjerhe ka ghwa ichiyin royen:

Ochuko ne oboroyen te esiso ive owwo cha ewe na,

Ese ne oboroyen te esiso erha owwo cha ewe na,

Igho ne oboroyen te esiso ene owwo cha ewe na,

Akporoba ne oboroyen te esiso udje owwo cha ewe na,

Omevwe ro ta ota rasiye na,

Me sa dia kire agbero ro wiewe ohwo ye imoto nu je orhuoo,

Ose/oni/oniovo avware ve ihwo re ikokori eja na ne avwe ayen ke owe (owa),

Oburu wo (wa) reyo

Oghawwere, wo (wa) re reyo,

Etiye e ji vwe, Etiye me je ta, Ota kire ikotu, Me vweru ya, Ofa cha me ta, Mi sie-aguare.

Erhovwo Emu Evure Eta-Eta vwe Urhobo (Acceptance Speech in Urhobo Verbal Arts)

Ohwo ro phie emu ye oto de ru oroyen, otota re orhorha na me ra rhovwo. Onana ko ye obo re o cha rovwo wan:

Urhobo wadooo

Kokori wadooo

Agbon wadooo

Agbarho wadooo

Isi wadooo

Kokori, Agbon, Agbarho, Urhobo, Isi rikokori mi fo eguare; (Onana uyere re avwo ke ihwo re ikidia eguare na).

Otota na de ka rovwo emu na, ko pharie edova yere edoma re ihwo na kire obo re tota re esosuo na ruo. Udje royen ko na:

Ogoroboba: 'The young palm fruit'. Response: Obre enu udii: 'It does not complain of palm

wine Okporhorha: 'An important visitor'. Response: A vwe aye re ohwo vwo ghoo 'Cannot be entertained with one's wife

Ashawokikana: 'The prostitute'. Response: obo owerere igberadja ria; 'Prostitute like eating sweet/good food or things'

Aropreniokpoodjuvwo: 'A plane going to heaven'. Response: Ogbе orumurmoo; 'It does not carry wicked person'.

Mewwe o tata ota na odova me ye se Afitorokpori: 'The rabbit that escape'. Response: oyen ma rhua: 'It is always the biggest'.

Qse/oni/oniovo ne mi nabo kpevwe/nyere owa mamoo,

Avware rhere/teobone none,

Owa ne etioye o dia kire urhuemu re Urhobo,

Owa nabo dede avware,

Owa vwe eke ikebe vwo ke ikebe,

Owa ne omoo/oniovo/igbeyan re ohwo oyen dia orhorha re ohwo,

Owa se ekrun, igbeyan koko,

Wane etioye o dia,

Wo vwie ewwe ye ikpakpa re ore na,

Wo vwie udi (idi) vwiyo,

Wo vwie esiso iyorin vwiyo re okpako vwo wian owian re ewwe,

Wane okpako da wian owian re ewwe nu, usun royen se fia aboo,

Wo vwe esiso ihwe vwo cha ewwe na,

Igho re odje ihwo kpo urhie/ukane na,

Ko na ye iniovo, igbeyan toro vwiyo rawesieye, na,

Qse/oni/oniovo me ne me kpevwe/nyere owa.

A sien re urhieke vwo kire owovwo,

Avware reye owa,

Avware je reye obo re owa vwo ke avware,

A tore igbo nu,

Okpako vwe ewwe kpo erhovwo,

Siene a je udi ada,

Etioye e ju vwe, Etioye me je ta, Mi sie agware,

Eya.



Eta-Eta Vwe Urhobo Udje re Uchebro (Example of Verbal Arts in Urhobo Advisory Performance)

Ephere re Urhobo vunre ve erianrien ikokodo sasan re ayen vwo ba ta-eta kekokekoke re ayen da ta-eta. Ihwo re rien eta ta, eta ikokodo etioye na koyen ayen vwo bro eka ve ena sasan phiyo re o nerhe eta na vwerha omeje onabo rue ohwo. Erianrien re ikokodo nana e ji se ayen etaghware (philosophical saying).

Ọke re ede bro ihwo uche vwe eta-eta, eta re aghware etiye na koyen avwo ba vwo tota vwo ke ihwo na. Urhobo vwe eta re aghware nana sasan evun re ephere na. Ọka re obo re eru ye re ota re ata oyen ghwa eka re eta-aghware re a ta phiyo. Idje re eta re aghware etiye vwe ephere re Urhobo, evoye rayen ke na:

1. Ufi re ohwo mre nu duvwo eroo
2. Ohwohwo che ke ohwo oyen eha re erako vwo vwerha
3. Kpo ene kpo ene oyen ore vwo vwerha
4. Ọve uwevwi royen ọrode
5. Kua ame kua ame ye oghwo uweru oyen ene
6. Utuwevwi ve uvun ofene heroye
7. Akpo obenevwe
8. Ọrotomaa ne akpo kre
9. Ufuoma ve erere/ufuoma ne efe
10. Memera oyen atoro okperin
11. Gidigidi bere inika/ishokoto
12. Vwo re vwo re obo re ekpu oyen ovwa
13. Asa re okpakoye mre ode chidia, omotete ro vromudia cha sa mre
14. Ọrhorha de erin kpokpo
15. Ọrharo dephi ohwo abo erha je oko hwe
16. Ubro ota oyen a ta ke omuphie ohevun royen o da dia ososo
17. Tivo a teyere efere tivo ejovwo efere
18. Erho re onyemee onene uyovwi kpo
19. Okpetu che bere abo
20. Ikoboye re ufuoma yovwi ne ishene re odjoro
21. Uwevwi oyen a gon obo vwiyo
22. Ohwohwo che nyen owo oyen irosu vwo vun itaso
23. Uwevwi che je aghanre vwo
24. Emiavwe re otu obere emuaa
25. Ome ovo evworu o miovwe asa
26. About oyen avwo gba orhu
27. Abotu re eteyanbo ke ikenike ayen je ka hwe ode che
28. Ohwo re oka obaro obere edje mu
29. Ame re ohwo cha da de je ohwo vwo
30. Ibaba feri guoro ọroboren
31. Odje oboye re avwo kpare oyen avwo nyavwaan
32. Devo ete oboyi, ekire etee
33. Uyovwi oyen ese ode de erhu
34. Osa re uyovwi ghare ovworii, o de oshare evwie
35. Orho na sherei, ofa obaro
36. Ada guoro ubuaro re erin obere uyovwi arien oboye ra
37. Efi uwevwi je efi evun
38. Ugbono re ughwu, ebro enama vwo
39. Okon re oghwruru ugbobo ovwa
40. Ogbeyin ve uwevwi royen gba yan

Vwe eta nana eta vwe ephere Urhobo, vwe ogho mamoye. Fikiridie, ayen eta ikokodo ro nerhe eta ruo ohwo. Eta-eta nana vonre ve eghagha kugbe ena sasan ro nerhe eroro iroro kodo. Eka re ichebro sasan oyen ada vwe ayen vwo ta eta ke ihwo.

Eta-Ēta Vwe Urhobo Udje rẹ Ikuegbe (Example of Verbal Arts in Urhobo Story Telling/Discourse)

Idjerhe ọfa rẹ ọkaro vwe eta-eta vẹ ena rẹ avwọ ta ayen ọyen eta rẹ ikuegbe. Evun rẹ ke epherẹ ke epherẹ o vwe ena rẹ ikuegbe kugbe obo rẹ e gbe ikun na wan. Ikuegbe vwe eka sasan vwe kẹ-epherẹ kẹ-epherẹ kirẹ obo rẹ ọvwa vwe Urhobo. Kirẹ emu rẹ udje: ikuegbe rẹ esian-egbe, ikuegbe rẹ ọbọ rẹ ephiare, ikuegbe rẹ igbeyan ivẹ etc.

Ikuegbe rẹ esian o vwe ohwo rẹ ogbe ikun na, ihwo rẹ e ka erhọ royen kugbe ena rẹ evwo gbe. O vwe obo rẹ avwọ tuophiyọ vẹ obo rẹ evwo kuophiyọ. Etaye ọyen avwọ tuophiyọ; tẹ imirhe abo vẹ awon che tiẹ ame: eya! Ọna ọyen evwo kuophiyọ.

Ọ da diẹ ikuegbe rẹ obo rẹ ephiare, ọnana nenẹ obo rẹ ikun na tophiyo rite asa rẹ o de kuphiyo. Ikuegbe nana we vwe ena ọgagaa ẹkẹvuovo, ọ vwe idjerhe rẹ egbe wan ikuegbe na me rhuo ohwo.

Ikuegbe rẹ igbeyan ivẹ yerẹ asa rẹ ede gbe ikun, ọta rẹ ephiyo otọ ọyen egbe ikun na nenẹ. Ede gbe eka rẹ ikun etiye tẹ asa, uyovwi rẹ oka rẹ o ota rẹ eta ọyen dje idjerhe vẹ eka rẹ ena rẹ ebrẹ wwiyo.

Evun rẹ oka rẹ eta-eta etiya, ovwe ihwo evo rẹ rien ekuegbe etiye gbe mamọ ayen nẹ enu rẹ ota ovo ruẹ ọfa. Ayen se gbe ikun etiya nana ọke grogron. Kọkkọka rẹ ikuegbe vwe Urhobo, ọke rẹ ad ate ọta etiye, e bro isẹ phiyo.

Isẹ etiye na vwiẹ avwerhe, erhuvwu, ẹruo, ehwe, omavwerovwe phiyo eka rẹ irueru rẹ eta-eta etiye. Obo rẹ awenẹ eta etiye wan vẹ ena royen fene ọ rẹ si yẹ otọ fikiridie, uvwe dia vwo kẹ ihwo na rẹ ayen vwo br eghaghan vẹ ekan sasan phiyo.

Obo rẹ Amrẹ nẹ Isiesi na Rhe (Findings)

A mrẹ vughe vwe isiesi nana nẹ:

- i. Eta-eta ọyen obo rẹ epherẹ ejobi vwori rẹ ọvunrẹ vẹ ena sasan rẹ avwọ ta ota rẹ ewen rayen.
- ii. Eta-eta ọyen idjerhe ovo rẹ avwọ jẹ yerẹ avwọ vwe ohwo vwo muẹ edia usun evunrẹ otọ rẹ Urhobo.
- iii. Isẹ rẹ ebrẹ yẹ eta-eta nerhe ota nabọ vwerha, ruo ohwo kughe erhuvwu sasan rẹ oghwa ye eta-eta na.
- iv. Ena vẹ eghagha rẹ otọ rẹ o ta eta etiya na ọyen obo rẹ ofori vwo vwe epherẹ eje.

Ekuophiyọ (Conclusion)

Epherẹ eje yerẹ eta-eta evun rẹ epherẹ ọyen yẹ urinrin rẹ ihwo rẹ ivwe epherẹ na. Ọnana obo rẹ ifori fikiridie, epherẹ ọyen evwo muẹ uruemu kugbe irueru rẹ ihwo na nẹ uvwiẹ kpo uvwiẹ.

Uyonọ rẹ epherẹ na, eta-eta royen erianrien rẹ eta na, ena sasan rẹ brẹ phiyo kugbe avwerhe vẹ erhuvwu rẹ ayen ọyen obo rẹ ifori kohwokohwo rẹ epherẹ na rien. Isiesi buebun mrẹ vughe nẹ ohwo rọ rien epherẹ royen vẹ obo rẹ a ta na, ohwo etiye rien uruemu vẹ irueru rẹ epherẹ etiye.

O vwe emu sasan rẹ ọnerhe epherẹ ejẹ vwe avwerhe. Kirẹ obo rẹ amrẹ nẹ isiesi nana rhe, eghagha, ena kugbe isE ebro nerhe eta-eta ruo ohwo ọ mera nerhe erhuvwu rẹ eta nabọ phiyo.

Ejẹ ihwo rẹ Urhobo eje jẹ epherẹ rẹ Urhobo na rọ dia nẹ akpọeyere rẹ ayen eje ririen oma nyen.

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Recebido em: 23/02/2025

Aceito em: 24/06/2025



Para citar este texto (ABNT): EJOBEE, Ogheneruemu Lucky. Ephere kugbe ena ɾẹ avwọ ta eta vwe ise ɾẹ urhobo. *Njinga & Sepé: Revista Internacional de Culturas, Línguas Africanas e Brasileiras*. São Francisco do Conde (BA), vol.5, nº Especial II, p.55-62, jul./dez.2025.

Para citar este texto (APA): Ejobee, Ogheneruemu Lucky (jul./dez.2025). Ephere kugbe ena ɾẹ avwọ ta eta vwe ise ɾẹ urhobo. Ephere kugbe ena ɾẹ avwọ ta eta vwe ise ɾẹ urhobo. *Njinga & Sepé: Revista Internacional de Culturas, Línguas Africanas e Brasileiras*. São Francisco do Conde (BA), 5 (Especial II): 55-62.