

**A COMPARATIVE STUDY OF OREDO AND OZA-AIBIOKUNLA
DIALECTS OF EDO**

BY

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DEDICATION

I dedicate this work to Almighty God, the giver of life and the source of wisdom and knowledge.

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I wish to acknowledge Almighty God for life, inspiration, wisdom, knowledge, understanding, protection and goodness

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ABSTRACT

This study is based on the linguistic comparison of two different dailects of Edo language. The various dialectal variation of the Edo language was identified and their linguistic relationship to prove if all are mutually intelligible. Word list was analysed to find out if these dailects have a genetic and linguistic relationship. Effort was also made to compare the selected word list using parts of the body parts, food, nature, things, numerals, relatives, animals, professions, places and other lexical items. With these words list, cognate was used to determine the level of similarities and differences between the two dialects. In addition, we used the cognates to show the relationship that exist within these dailects, we also examined the environmental and geographical influence on the central Edo influence on the dailects that generated the slight dialectal varieties. Finally, the findings of the two dailects of Edo language show that Oredo and Oza-Aibiokunla are not separate languages but dialects of the same language due to the 72.65% degree of their similarities.

CHAPTER ONE

BACKGROUND TO THE STUDY

1.0 Introduction

This study is an examination of a comparative study of Oredo and Oza Aibiokunla dailects of Edo . In this study, we shall attempt to bring out the similarities and differences of these two dialects.

1.1 Background of the Study

This study is a study of language variation which is an aspect of historical and comparative linguistics. According to Garrit (2010:192), the concept of historical and comparative linguistics has evolved and continually developed as an integral part of the scientific study of language.

Language according to Edward Sapir (1921:8) as cited in Okolo and Ezikeojiaku (1999), is “a purely human and non-instinctive way of communicating ideas, emotions, and desires by means of voluntary produced symbols”. Language is spoken in human societies where differences in historical and linguistic background abound.

According to Ranko (2006:67), historical and comparative linguistics studied today, as a branch of Linguistics were once distinct, while historical linguistics studies historical investigation of language change and development, comparative linguistics involves the comparison of languages to discover their shared features. Historical and comparative linguistics is more concerned about comparing languages for the purpose of revealing their historical relatedness. This is necessary because as languages co-exist in a society, they rub of their individual features on one another, so that over time, their differences may be unnoticeable.

Linguistics relies on systematic sound changes to establish the relationships between languages and this necessitates lexicostatistics as a method of comparison. Lexicostatistics is a method of comparison that involves taking statistics of lexical items across the languages compared, that have sound meaning correspondences. These words are referred to as cognates. The percentage of the cognate value is used to determine the relatedness of both languages. When the percentage is very high, we conclude that the language compared are dialects of the same language otherwise ,the conclusion is that the languages compared are separate

languages (Ranko, 2006:70) that may have emanated a long time ago from a proto-language.

According to Greenberg (1963), Edo State, which is the setting of this study has been identified as one of the Nigeria's notable zone of linguistic complexity. He further grouped Edo language as one of the Niger-Congo Group of language in his classification of African languages. Standard Edo spoken in Oredo and the dialect of Oza-Aibiokunla people will be compared to ascertain their relatedness. What necessitates this search is to know if Oza-Aibiokunla is an Edo languages or a dialect on its own and to ascertain if it is of Edo origin or not. The central focus of this research is on Oza dialect. The objective of this is to establish the linguistic relationship Oza shares with Edo. The reason for this is to know the level of differences and similarities between these dialects.

1.2 Geographical Location & Language of Edo People

The term 'Edo' is the term used to refer to the group of people occupying the Edo south senatorial district of the present day Edo. It also refers to the Language spoken in the seven (07) out of the eighteen (18) Local Government Areas of the State namely: Orhionmwọ, Oredo,

Ikpoba-Okha, Ego, Uhumwode, Ovia South West and Ovia North East. The designation of the generic term 'Edoid' by Elugbe (1979:20) has helped to some extent in resolving the nomenclatural problem of distinguishing between the single language 'Edo' and other related languages like: Esan, Etsako, Ora and others.

According to Omozuwa (2003), 'History has it that the term Edo came into use during the reign of Oba Ewuare (1440-1473) Thus, the land, people and language became known as "Oto Edo, Ivbí Edo and Edo respectively". According to Omoruyi, the standard Edo language is spoken within Benin metropolis where the palace of the Benin Monarch is situated. This is why Oredo has been used as the Standard Edo Dialect in this study.

The Edo standard language is an open syllable type manifesting the simple syllable structure pattern. It is considered the core language of the Edo area. The language was first written down by the Portuguese when they first had contact with the Edo people (Imasuen 1996:3). However, with the influence of the British colonial masters, the language has been written with English alphabets. The orthography used in this work is one

that captures all the sounds in the language as shown in Omozuwa (2010:10-11). According to Omoregbé (2012), the language has a number of dialects with minimal differences and high mutual intelligibility. Some of these dialects are Oredo, Errua, Oke, Odiguetu among others. The language is classified under the North-Central Edooid group (Elugbe 1989) which comes under YEAI (Yoruboid, Edooid, Akokoid and Idomoid) languages' branch which in turn is under the West Benue-Congo phylum (Williamson and Blench 2000).

The language is made up of thirty-nine phonemes and their corresponding orthographs i.e. twelve vowels: /i/ 'i', /ĩ/ 'in', /u/ 'u', /ũ/ 'un', /e/ 'e', /ɛ/ 'ɛ', /ẽ/ 'en', /o/ 'o', /ɔ/ 'o', /õ/ 'on', /a/ 'a', /ã/ 'an' and twenty-seven consonants: /p/ 'p', /b/ 'b', /t/ 't', /d/ 'd', /k/ 'k', /g/ 'g', /k̃/ 'kp', /g̃/ 'gb', /m/ 'm', /m̃/ 'mw', /n/ 'n', /ñ/ 'nw', /ɲ/ 'ny', /f/ 'f', /v/ 'v', /s/ 's', /z/ 'z', /x/ 'kh', /y/ 'gh', /h/ 'h', /l/ 'r', /r̃/ 'rh', /r/ 'rr', /l/ 'l', /j/ 'y' and /w/ 'w' (Omozuwa 2010). All lexical items end in a pronounceable vowel e.g. òkpiá 'man' dè 'fall', mòsé 'beautiful' zàizàì 'fast/quickly', kèvbè 'and', among others. Morphologically, the language is both isolating e.g. òkhùò 'woman' and inflectional e.g. dè 'buy' + lẹ́ =

dèlẹ́ ‘plural of buy’. Syntactically, the language is both a head first and head last language and it manifests the SVO word order Omoregbe (2012).

1.2.1 Linguistic Classification of Edo

The first elaborate attempt at classifying Edoid languages was made by Williamson (1968) and (1970) followed by Hoffman (1974) and then Elugbe (1989). The Edo language belongs to the Kwa sub-group of the Niger-Congo phylum.

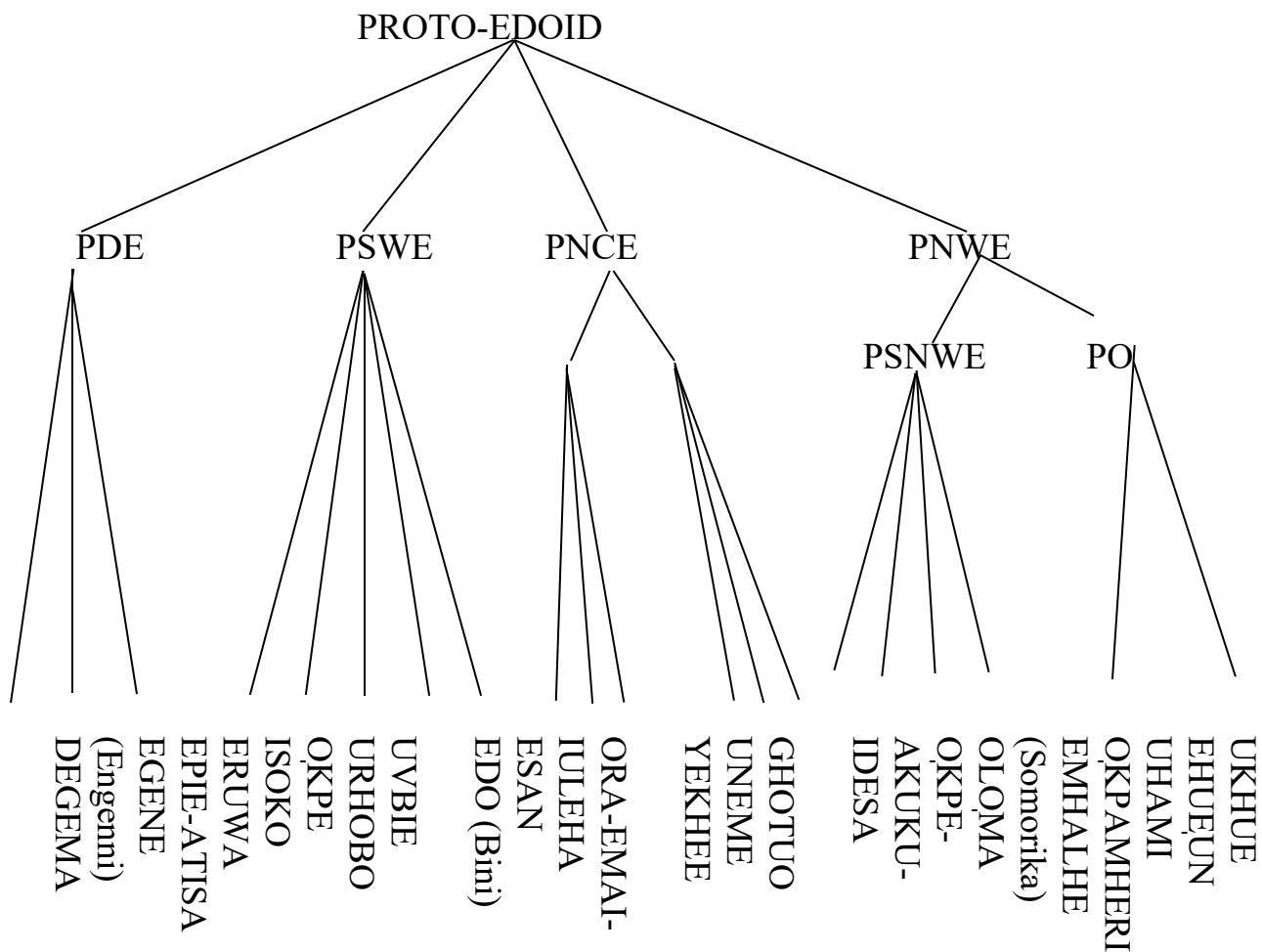
According to Williamson’s (1969) classification, Edo is a member of the Edoid family which belongs to the new Benue-Congo group of languages. This new Benue Congo constitute a main branch of the Niger-Congo languages. In addition, in a re-classification of West African languages, Edo forms are of the cluster of the Kwa group of languages. William’s group has its proto form as Niger-Congo.

Elugbe (1979) also classified Edo as a North Central Edoid language. The language most of today spoken natively throughout most of the territory coterminous with the Benin division of the former mid-western state of Nigeria. The language today is spoken mainly in the central-southern part of Edo state of Nigeria and in some part of Ondo

state. The political distribution comprises of the seven southern local government area of the state. These includes Oredo, Orhiomwon, Uhunmwonde, Egor, Ikpoba-Okha, Ovia-North East and Ovia South West. This same area constitute the permanent core of the pre-colonial Benin Kingdom. And its inhabitants have always referred to themselves as Ivbi Edo. In the above listed geographical locations, all the inhabitants referred to themselves as Ivbi-Edo, Which means Edo man that is, Edo Speakers. Although the main Edo speech community is generally homogeneous, noticeable peculiarities do exist in the speech of the inhabitants of some peripheral communities. These noticeable peculiarities in speech communities are what the researcher called varieties. It is a noticeable difference from the original. While we claim that this distinguishable speech peculiarities are dailects, we also pose that the original native speakers language use in the capital city of Benin be seen as the central Edo language. Based on this position, all other deviation from the Edo language use in Benin City, but with some similarities will be referred to as dailects of the central language.

In sum, Elugbe's (1989) classification divides the Ėdoid area into three which he further subdivides into four groups, these three areas are: South-Western, North-Central and North-Western. While the four subgroups are Proto Delta Ėdoid, Proto South-Western Ėdoid, Proto North-Central Ėdoid and Proto North-Western Ėdoid. The Ėdo language is classified here as a member of the Proto North-Central Ėdoid group.

Elugbe's (1989) classification of Ėdoid languages divides the Ėdoid area into the four co-ordinate branches: Delta Ėdoid (DE), South Western Ėdoid (SWE), North Central Ėdoid (NCE) and North Western Ėdoid (NWE). Ėdo belongs to the NCE subgroup alongside other closely related languages like Esan, Ghotu̇, Ora, and others. Below is Elugbe's (1989) Ėdoid family tree:



KEY

- PDE: PROTO DELTA EDROID
- PSWE: PROTO SOUTH WESTERN EDROID
- PNCE: PROTO NORTH CENTRAL EDROID
- PNWE: PROTO NORTH WESTERN EDROID
- PSNWE: PROTO SOUTH-NORTH WESTERN EDROID
- PO: PROTO OSSE

Fig 1: Edoid Family Tree by Elugbe (1989:26)

1.2.2 Oza-Aibiokunla

The Oza-Aibiokunla is a group of the Oza people in general. It is difficult to talk about Oza-Aibiokunla without talking about Oza community, a part and parcel of the Benin Kingdom. The name is mere geographical expression in the Oza community the west bank. According to Omoregbe (2012:10), the Oza-Aibiokunla is considered Edoid speaking community based on historical lineage.

However, all the different dailect are mutually intelligible. Therefore, can be seen or claimed as a divergence of the original. Some of these claimed dailect are usually spoken in Ovia North East, Oza spoken in Uhunmwode and Orhionmwo, the obagie dailect spoken in Orhionmwo, and Eho-Uhi Variety spoken in Uhunmwode. Other dialects include the Ifon-Sobe dailect, Okitipula, Akokogbo, Idonni spoken around Akure in Ondo State.

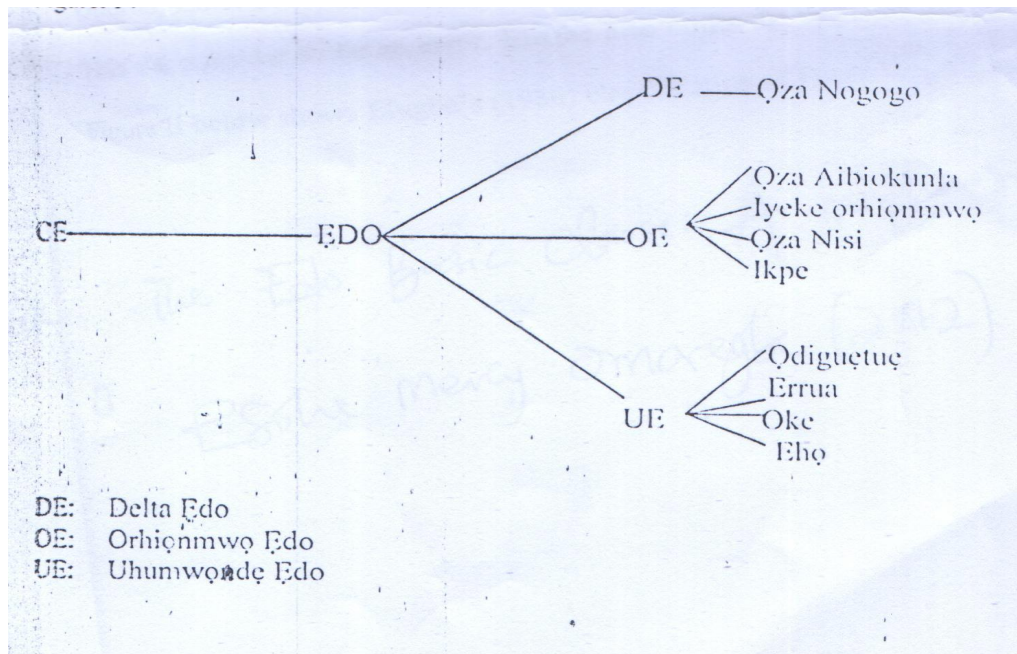


Fig 2: Edoid Family Tree showing Oza-Aibiokunla by Omoregbe (2012:10)

1.3 Statement of the Problem

In discussing the comparative study of Oredo and Oza-Aibiokunla dialect of Edo, this study is interested in knowing if Oza the targeted language is a dialect of the Edo language or a language of its own. In the same vein, to know if Oza-Aibiokunla should be classified as a dialect under Edo language or a standard language of its own, this research is sets out to answer one question:

1. Is Oza Aibiokunla a language dialect or a dialect related to other forms of oredo (i.e. Central Edo)?

1.4 Purpose of Study

This work aims at answering the question “what is Edo variety? The purpose is to erase in totality the long existing ambiguity accorded to certain of Edo dialect of Edo language. In this study, we shall try to justify with adequate facts what constituted a variety of the Edo languages without any inference to historical origins or cultural conquest, our findings will be based on a purely comparative linguistic point of view. The objective is to explicitly identify and classify the similarities and differences between central Edo(Oredo) and Orhionmwo Edo(Oza-Aibiokunla. This will put an end to the common assumption that Oza – Aibiokunla is a language on it own.

1.5 Scope of Study

The researcher will like to state that this work does not deal exhaustively with all that entails in Edo variations but effort shall be made to an effective judgment on linguistic historical principles to reach a justifiable conclusion about the varieties of Edo whether these so called variations are language under development or original Edo language

borrowing. Hence, this work shall cover a comparative study of the Oredo and Oza-Aibiokunla dialect of Edo.

1.6 Methodology

This research work employed both the primary and secondary data collection method. The primary data was collected from key informants (native speakers) of these languages via 250 words extract from the Ibadan 400 word list. A recorder is also used to document the pronunciation of the words by the selected native speaker. The informants employed were within the ages of 60 – 69years whose academic qualifications were (BSC) and (typist).

The secondary data were collected from articles, textbooks, journals and from the internet. Non-structured interview method was also employed in this work.

1.7 Theoretical Framework

This section makes a detailed and critical evaluation of the theoretical framework used for this study. Yul Ifode (2001:59) as cited in Ezejideaku and Louis (2011), defines lexicostatistics as a method of assessing the degree of relationship among a group of language by

calculating and comparing the percentage of shared cognate words found on a standard list of basic vocabulary. This way, the method provides relative degree of relationship among languages or dialects, as we shall show in this study. However, the framework used is the lexicostatistics method of analysis put forward by Morris Swadesh (1955).

Swadesh posits that a percentage is related to the proportion of meanings for a particular language pair that are cognate. Based on Swadesh method of calculating lexicostatistics percentage, he made it clear that the higher the proportion of cognate the closer the language. However, no specific percentage was mentioned by Swadesh. In the findings of this study, the total percentage of the cognates are:

Full cognates = 115

Partial cognates = 133

Non cognates = 2

1.7.1 Lexicostatistics Technique

According to Swadesh (1991) in Gudschinsky (1956), the lexicostatistics solution is to determine, mathematically the greatest percentage of lexical similarities between languages. It offers a means of

measuring degrees of divergence, and of establishing chains of relationship between languages. Swadesh (1955) used the method to determine the lexicostatistic relationship between related languages with respect to knowing how closely or distantly related these languages are. He did this by identifying the number of cognates, (both full and partial where there is vocalic or consonant alteration) having identical or near identical phonological shapes most importantly, they must have the same or similar meaning in the various speech forms in which they exist in the language.

Lexicostatistics method is applied in the following ways:

1. Collection of data with a word list which is made up of relatively stable and core vocabulary from the languages under investigation.
2. The next step is to compare the words in the lists in order to ascertain how many pairs of words are probable cognates.

Swadesh (1950) says that, the true cognates are developed from the same word in a common parent language and only true cognates are conclusive evidence of genetic relationship.

3. After cognates have been removed successfully and placed in a separate list, the statistical analysis is then carried out on the lexical items using the lexicostatistical formula as given below:

Formula:

$$\frac{x-z}{y} \times \frac{100}{1} = \frac{x, z}{y} \%$$

Where:

Y = the total number of lexical items compared

X = the total number of cognates (identical items)

Z = the total number of unidentical item (non cognates)

1.7.2 Basic Assumptions of Lexicostatistics

The following are some basic assumptions about the lexicostatistics method of comparison:

- i. The first basic assumption of the lexicostatistics is that some parts of the vocabulary of any language are assumed, on empirical evidence to be much less subject to change than other parts (Swadesh [1951a], p.12) in Gudschinsky. This basic core

vocabulary includes such items as terms for pronouns, numerals, body parts, geographical features etc.

- ii. The second basic assumption of lexicostatistics is that the rate of retention of the vocabulary items in the basic core of relatively stable vocabulary is constant through time. That is, given a certain number of basic words in a certain language, a certain percentage of these words will remain in the language after a thousand years, the same percentage of the words remaining at the end of the second period will remain; and so on.
- iii. The third basic assumption of lexicostatistics is that the rate of loss of basic vocabulary is approximately the same in all languages.

The fourth assumption of lexicostatistics is a corollary of the third, namely, that if the percentage of true cognates within the core vocabulary is known for any pair of languages, the length of time that has elapsed since the two languages began to diverge from a single parent language can be computed, provided that there are no interfering factors through migrations, conquests or other social contacts which allowed or speeded the divergences.

1.8 Significance of the Study

The study is significant because of its enormous contributions as enumerated below:

1. This research represents a more current effort towards establishing a link to common ancestry between Oredo and Oza-Aibiokunla dailects of Edo.
2. The study will help in the documentation of Oza-Aibiokunla. This will enhance the linguistics vitality of the people and future attempts to revitalize the dialect.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter will examine previous works conducted in this area of research. This chapter will be divided into three major parts, which are: conceptual review, previous studies, and finally, concern of the present study.

2.1 Conceptual Review

This is a review of the various concepts utilized in this work, which are vital for a proper understanding of the work. In this section, we will be looking at what various scholars said about these concepts. This section answers the following questions thus:

- i. What is language?
- ii. What is variety?
- iii. What is dailect?
- iv. What is lexicon?
- v. What is lexicostatistics?
- vi. What is cognate?

2.1.1 Language

Language according to Okolo and Ezikeojiaku (1999), permeates our lives from birth to death. It is a medium by which we establish and experience our most important human relations. Defining what a language is has caused lot of problems for linguistics scholars thereby generating a lot of views about the true nature of language.

Edward Sapir (1921:8), defined language as “a purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntary produced symbols”.

Block and Trager (1942:5), defined language as “a system of arbitrary vocal symbols by means of which social group cooperates”.

Several other linguists have given their views of what language is. To the researcher, language is simply a means or tool for communicative purposes which may be verbal or non-verbal.

2.1.2 Lexicon

According to the Longman dictionary of contemporary English, a lexicon is an alphabetical list of words with their meanings, especially on a particular subject or in a particular language.

Finnegan and Basnier (1989:397) in Ezejideaku and Louis (2011) say that the vocabulary is also known as the lexicon of a language. It is the natural dictionary stored in the convolution between numbers 40 – 50 in the parietal lobe of the human brain.

2.1.3 Lexicostatistics

Ifode (2001:59) as cited in Aibangbee (2015), defines lexicostatistics as “a method of assessing the degree of relationship among a group of languages by calculating and comparing the percentage of shared cognates words found on standard list of vocabulary”. According to Aibangbee (2015), the term lexicostatistics refers to an analytical technique in genetic relatedness between different languages which are suspected to be from the same ancestors.

2.1.4 Cognates.

Cognates according to Aibangbee (2015), “are words that have common etymology in two or more languages and thus are similar in meaning, spelling and pronunciation”. A word is therefore a cognate with another if both words in an ancestral or a proto-language. This is because

words in genetically related languages, descended from the same ancestral root.

In summary, cognates are similar in both form and meaning. There are basically two types of cognates; partial and full or complete cognates.

Partial cognates are words across languages that have complete resemblance in meaning, but partial resemblances in form as a result of a consonant or vowel alternation (that is, phoneme differences) caused by the inevitable language change factor. They are usually easy to identify because they often sound the same. They indicate common ancestral features shared by genetically related languages.

Full cognates are words across languages that are fully identical in both form and meaning, that is, there are no signs of differences in the words across the related languages under investigation.

2.1.5 Variety:

Variety according to Hudson (1996), is a set of linguistics with similar social distribution.

J.C. Cartford (1965) defines it as a:

“subset of formal and/or substantial features

which correlate (regularly) with a particular type of socio-situational feature”

Jowitt (1991) asserts that:

“a variety of a language can be thought of as one of many general and complete language systems, each used by a substantial number of people and each possessing characteristics that distinguish it from other systems without requiring it to be classified as a different language”

2.1.6. Dialect

A dialect is simply, a variety of language which is mutually intelligible by its speakers. According to R. Nordquist (2017), “a dialect is a language distinguished by pronunciation, grammar, and/or vocabulary. The term dialect is often used to characterize a way of speaking that differs from the standard variety of the language. Nonetheless as David Crystal (1991) explains below, “everyone speaks a dialect”. The scientific is a subfield of sociolinguistics,

Examples of dialects can be found in Igbo, Urhobo and Edo where variants of standard languages are present. Like the Urhobo language have the Uvwie, Ujevwe, Okpe, Agbarho dialects that come under the umbrella of Urhobo and these variants are mutually intelligible to a large extent, (Aziza, 2002:11).

2.2 Previous Studies

This section examines the previous studies done by scholars in this line of language variations and lexical analysis in relation to the topic under investigation. The reviews is divided into previous study on the theoretical framework-lexicostatistics, previous studies on comparative linguistics, previous study on Edo varieties, they are. The essence is to give a basis upon which this study can benefit.

2.2.1 Previous Study on Lexicostatistics

Ezejideaku and Louis (2011), carried out a research titled “on the so-called mutual intelligibility among Etsako”. They employed the lexicostatistics method of comparison and also made use of the Ibadan 400 wordlist to collect language samples from the native speakers of the various dialects under study. In trying to establish the relationship among

these dialects of Etsako , Ezejideaku and Louis (2011), laid emphasis on basic concepts such as the dialectical variation, mutual intelligibility , among others. According to them, Dialectical Variation is the degree of mutual intelligibility among the dialects of a language can be determined by a cross examination of certain linguistic structures. (Including but not limited to grammar and vocabulary) in the language concerned. Any conclusion according to them, that fails to take these factors into consideration will certainly be coloured by political and/or cultural sentiments.

Mutual Intelligibility according to Wikipedia: the free Encyclopedia (2009) as cited in Ezejideaku and Louis(2011), asserts that, in linguistics, mutual intelligibility is recognized as a relationship between languages in which speakers of different but related languages can readily understand each other without intentional study of extraordinary effort. Mutual intelligibility, as has been said, is not a yardstick used to determine the relationship that exists between two languages or dialects. That is to say , it is not always justifiable, or even reliable to classify languages into dialects on the basis of mutual intelligibility in ascertaining

the relationship or otherwise between two dialects of a language or two different languages 100%, it is probably safe to regard them as two dialects of a language but if it is 50%, the two forms in question may be regarded as different languages or dialects of a language , depending on how one looks at it or on the sociocultural cum political attitudes of the user of the two forms.

Ezejideaku and Louis (2011), also talked about the language situation in Etsako. According to them, Etsako speech community operates a multidialectal linguistic system and that, these dialects are not all mutually intelligible. Etsako comprises eleven dialects, although English and Pidgin are also spoken there. They also argued that, in dealing with dialects, the vocabulary, phonological alternation, morphological alternation and syntactic constructions are central. These linguistics elements determine the degree of elements determine the degree of mutual intelligibility among the language.

Aside employing the lexicostatistics method, Ezejideaku and Louis (2011), decided to calculate the levels lexicostatistical similarities among

these languages using the Ethnologue method of calculation. Statistical figures were thus assigned to cognates as follows:

A. Cognates =1

B. Vocalic and consonantal alternation =1

C. Doubtful = 0

The process is captured in the formula below:

$$\frac{\text{Cognate}}{\text{Cognate} + \text{non-cognate}} \times \frac{100}{1}$$

This method was applied to select basic vocabulary of the five dialects selected in the study, which were, Okpella, North Ibie, Wano, Uzairue and Avbianwu.

The conclusion and findings of this research showed that differences do exist among the dialects and that mutual intelligibility is sometimes poor that it becomes reasonable to expect that some of the dialects might become languages of their own in the foreseeable future.

2.2.2 Previous Studies on Comparative Linguistics

Comparative linguistics is one of the branches of historical linguistics which deals with comparing languages to their historical

relatedness. Comparative linguistics aims at constructing proto-languages and specifying the changes that have resulted in the documented languages.

Greenberg (1963:1) established some of the methodologies for language classification. These methods consisted of fundamental principles underlying language classification that group languages based on shared similarities.

They are as follows:

- i. The sole relevance in the composition of resemblance involving both sound and meaning in specific form. Resemblance in sounds only or in meaning only is relevant.
- ii. Mass comparison of resemblance in languages.
- iii. The principle that only linguistic evidence is relevant in drawing conclusion about classification.

Robins (1964) as cited in Obayangbon (2008), sees the 19th century as an era of comparative and historical study of languages most especially of Indo-European languages. Works on the connection of works of Dante Alighiere (1265-1321), who according to Iyen (2008) was the first to first to attempt a classification of European languages in his time, according to

Ranko Mastosović, (2006), Dante clearly distinguished between Greek, on the one hand and Slavic, German and Romance languages. He was fully aware of the fact that languages diverge over time and that dialectal differences arise because different changes occur in various areas in which a single language is spoken.

The genesis of the present day historical and comparative linguistics study was initiated by a famous paper presented to the ‘Royal Asiatic society in Calcutta, India’, in 1786 by a British judge known as Sir Williams Jones which reads:

“the Sanskrit language, whatever may be its antiquity is a wonderful structure, more perfect than Greek, more copious than Latin and more exquisitely refined than either, yet bearing in the root of verbs and in the form of grammar, that no philologer could examine the Sanskrit, Greek and Latin without believing them to have sprung from some common source which

papers no longer exists” (Okolo & Ezikeojiaku:1999)

This statement established beyond all doubts that the affinities between these languages share a common origin. This marks the foundation of Indo-European languages which is the most widespread language family in the world today. Jones formulated two notions, that of linguistic relationship and that of a common pro-type. These laid the foundations for a scientific study of language families.

Westermann and Bryan (1970) as cited in Dimmendaal (2010), in their survey of African languages in North Eastern Africa, also arrived at a higher number of distinct unrelated language families. They distinguished between language groups (related languages or dialect cluster) and larger units (the widest genetic unit posted); so-called single units belonged to a language unit, while not sufficiently related to any other to form part of a language group. The result was a genetic classification into more than twenty units and isolates, also grouped along typical features such as “class language” or “non-class language”, all of

which have been treated by Greenberg (1963) as a member of the Niger-Congo phylum.

As pointed out by Newman (1970:39) in Dimmendaal (2010), “the proof of genetic relationship does not depend on the demonstration of the historical sound laws and the reconstruction of linguistics history normally emerged from careful comparison of languages already presumed to be related”.

According to Crystal D. (1991), “the term comparative linguistics is used to characterize a major branch of linguistics in which the primary concern is to make statements comparing the characteristics of different historical states of a language”. What this statement is trying to explain is that, comparative linguistics is done when two more languages are compared so as to determine their differences as well as their similarities.

Gomwalk (2010) examined the comparative study of the dynamics of dialect intelligibility and intercomprehension in two communities in Plateau State and demonstrates that various aspects of linguistic and dialect differentiation and usage are intrinsically inter related in one way or the other. These aspects include linguistic similarity, mutual intelligibility,

dialect intercomprehension, dialect extendibility, and the respective gradations of bilingualism/multilingualism. His study posits that the social variables which determine dialect intelligibility and intercomprehension are largely different from those which determined dialect similarity. In a nutshell, intelligibility is partly based on linguistic similarity between dialects, not just lexical (or vocabulary) similarity. In addition, intelligibility is partly based on interdialect learning, which may be regarded as an aspect of bilingualism.

Ogundipe (2015) studied the contrastive study of English and Yoruba morphological system implications for Nigerian teacher and learners of English. He argued that an average Nigerian needs to learn and acquire proficiency in the use of English if he is to adequately fulfill his roles in the society. It agrees with earlier scholars who have asserted that most errors observed in English language use of most bilinguals are traceable to their first language and thus recommends that English language teachers should undertake contrastive study of the mother tongue of learners and the target language as this will be of a tremendous help in the effective discharge of their duties. It will help them, amongst

others, to understand how differences in the morphological systems predispose learners of English to committing errors in English language.

Teilanyo (2014) takes his comparative study from a different dimension by looking at some selected idioms of Nember (Nigeria) and English. In his study, he revealed that different linguistic communities have unique ways of expressing certain ideas. These unique expressions include idioms as compared with proverbs, often being fixed in lexis and structure. He discovered that while the codes (vehicles) of expression are different, the same propositions and thought patterns run through the speakers of these different languages. He submitted by saying that “each linguistic community adopts the concepts and nuances in its environment. Hence, the concept of linguistic universals and cultural relativity complement each other and provide a forum for efficient communication across linguistic, cultural and racial boundaries.

2.2.3 Previous Study on Edo Language

Ehinze (2011) examined the influence of the Esan language on Ika-Igbo. Ika is one of the languages spoken by Igbanke people, which is one of the languages under this study. Ehinze posits that language contact

phenomenon has a lot of implications among which are bilingualism, multilingualism, borrowing, code switching, pidgin etc. Such occurrence between Ika Igbo and Esan language has not only linguistic implications but cultural and socio-political implications.

In the same vein, Omoruyi (1986:61-75) carried out a synchronic investigation of the different strategies for making number distinction in Edo in a paper titled 'Pluralization Strategies in Edo'. He posits that the language operates a two-tier system of singular and plural but few human nouns are overtly marked for plurality. He focused mainly on Edo nouns, verbs and pluralizing particles. The outcome of his study posits that;

- i. Only a few Edo nouns which possess the semantic feature [+human] can be pluralized through vowel substitution at word initial position. E.g. singular 'o' changes to 'e' for plurality.
- ii. Semantic extensions make it possible for some non-human nouns to be pluralized by initial vowel substitution.
- iii. The 1st and 2nd person singular pronouns are pluralized through vowel substitutions at word final position, 3rd person singular pronoun are pluralized by substituting medial vowels words.

2.3 Concerns of the Present Study

The present study is a comparative study. It will determine if Oza-Aibiokunla dialect is of Edo or a language of its own. And to know the degree of relatedness it has with Edo (Oredo) To be able to know this, we have to compare the dialect with Edo. We will therefore identify their similarities and differences, as well as how mutually intelligible they are. To be able to know if they are the same dialect. This will be made known from the result of the data calculation of the relatedness of the data analysis

CHAPTER THREE

(RESEARCH) METHODOLOGY

3.0 Introduction

This chapter takes a premise from the data extracted from the information gotten from the native speakers of these dialects. The instrument employed for collecting this data was the Ibadan four hundred (400) word list and the frame work adopted was that of the lexicostatistic method which is used to know the degree of relatedness of the dialects and the data will also be presented in this chapter. Lastly, lexicostatistics will be discussed and its relevance to the study.

3.1 Informants of the Data

When I met with the informants that provided data for this work, I discovered that Oza-Aibiokunla is classified as a dialect of Edo. According to one of the informants in Oza-Aibiokunla, the dialect shares more linguistic affinity with Edo language, and so, is supposed to be classified with Edo language. Oza-Aibiokunla as a dialect of Edo according to the reponses on the informants. The informants are the native speakers of Oza-Aibiokunla dialect. The sources of data collection for this

work are interviews from native speakers of these dialects, through recording and the use of word list (Ibadan 400 word list).

The informants include the following persons

1. Mr. Obo (from Oza-Aibiokunla) a competent native speaker of the dialect, who was born and brought up there. He is in his 60s years and had lived his life there, he did his primary and secondary school there before he got admitted into the Ekpoman University and at present he is the Principal of Oza Primary and Secondary School. He is also a farmer.
2. Mrs. Imarhiagbe (from Oredo, Igun precisely). She is a competent native speaker of the dialect, who was born and brought up there. She is in her 60s and has lived her life there. She got married there. She did her primary and secondary school education at Emotan Grammar School and the Secondary at Idia College and went for a teacher training school at Abudu. She is a business woman.

3.2 Lexicostatistics (Glottochronology)

Lexicostatistics is a technique which attempts to provide dates for the earlier stages of languages much as Carbon 14 dating provides dates for archeological finds. This contrasts with previous linguistics method which, although able to reconstruct to some extent the history of language have been unable to provide dates apart from written historical records. By simple inspection of comparable word lists, for example, the fact of the relationship of closely related languages can be discovered. But no one can say on the basis of simple inspection precisely how closely related two languages are (Swadesh, 1950: 157-164).

By the methods of comparative linguistics, it is possible to chart the phonemic changes by which contemporary languages have developed from a common parent language and to present language. This method permit the investigator to decide, to some extent, the historical order of dialect differentiation that is, he can say that languages A and B diverged from each other before such and such a phonological change, which is peculiar to language B, took place or he can say that the separation of Language A and B from each other must have taken place. The method

does not, however, permit the investigator to say at what date the separation of languages A and B took place (Hockett, 1953).

In the first essential in making a lexicostatistical comparison of two or more languages is the collection of comparable word lists in the various languages. Lexicostatistics provides a quick way of estimating linguistic relationships on the basis of a relatively small body of data, for this reason it is a useful tool in linguistic survey. For a detailed description of gathering data in a number of dialects in minimum time. A convenient list for this purpose is Swadesh's 200 word list. The use of this list has several advantages: it is made up of non-cultural items that have been specifically chosen as a part of the core vocabulary. These items have been tentatively tested for percentage of retention in languages with written historical records. (Swadesh, 1950)

When the word list have been compiled, the next step is to compare the words of the two lists in order to ascertain how many of the pairs of words are probably cognates. True cognates are developed from the same word in a common parent language and only true cognates are conclusive evidence of genetic relationship. The most accurate estimate of

whether or not the pairs of words in a given comparison are cognates is arrived at by the careful use of the comparative method in reconstructing the proto-language. (Swadesh, 1950).

3.2.1 The Value of Lexicostatistics

According to Gudschinsky (1955), for the anthropologist and historian, the lexicostatistical data suggest the order of the development of languages and dialects that is, by studying a number of parts of language or dialects within a related group or within a dialect area, those pairs which show greatest tone depth are assumed to be representative of older splits in the dialects and those showing lesser time depth show more recent splits so that a progressive splitting is implied.

Also, Swadesh (1950) posits that the lexicostatistical data also imply the geographical location and cultural contrasts of ancient dialects. Since the dialects were presumably relatively homogenous until the time at which the evident shows the beginning of their divergence, then the dialects closest linguistically must have been closest geographically and longest in cultural contact.

3.2.2 Relevance of Lexicostatistics to the Study

Lexicostatistics is the comparative method adopted for the conclusion of some selected words from Ibadan 400 word list collected from the native speakers of the two dialects under study. The importance of the application of lexicostatistics is to help in calculating the data and to know the percentage of the Oza-Aibiokunla words that is very related or closely related to the Oredo. After the calculation, we should be able to tell if Oza-Aibiokunla is an Edo dialect or a language of its own.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.0 Introduction

In this chapter, the data presented in this work will be analyzed using lexicostatistical formula that was introduced in chapter one of this research work.

The percentages derived after calculating the lexical items (cognates) will reveal the degree of similarities or differences between the Oredo and Oza-Aibiokunla. Whatever generalizations made in this chapter will be based on what we see in the data. For explicit purpose, the levels of cognate are illustrated in the table with these signs.

- i. Full cognate +
- ii. Partial cognate -
- iii. Non-cognate *

4.1 Lexicostatistical Analysis

The result of the data analysis on the number of cognates shared between Oza-Aibiokunla and Edo (Oredo) are presented as follows:

Table 1: Body Parts

s/n	Gloss	Oza-aibiokunla	Edo (Oredo)	Cognate level
1	Head	Usomwi	Uhun	–
2	Hair	Eto	Eto	+
3	Eye	Arro	Aro	–
4	Ear	Ehọ	Ehọ	+
5	Nose	Ihue	Ihue	+
6	Mouth	Unu	Unu	+
7	Tooth	Akọn	Akọn	+
8	Tongue	Erhenmwe	Aranmwe	–
9	Jaw	Agbanmwe	Agbanmwe	+
10	Chin	Agbanmwe	Agbanmwe	+
11	Beard	Etu	Etu	+
12	Neck	Eho	Urhu	–
13	Breast (female)	Enwen	Enwen	+
14	Heart	Ekokudu	Udu	–
15	Belly (external)	Eke	eko	–
16	Stomach (internal)	Eke	Ibie	–
17	Navel	Ukhon	Ukhon	+
18	Back	Odieke	Iyeke	–
19	Arm	Ekpobo	Ekuabo	–

20	Hand	Obo	Obo	+
21	Nail (finger of toe)	Ihien owe	Ikpianwe	-
22	Buttocks	Ikebe	Ikebe	+
23	Penis	Ekhia	Ekia	-
24	Thigh	Ẹkuagwe	Ekuawe	-
25	Legs	Oguwe	Owe	-
26	Vagina	Uhe	Uhe	+
27	Knee	Igbon	Iguwe	-
28	Body	Egbe	Ikingbe	-
29	Skin	Ikpakpegbe	Ikpakpa	-
30	Bone	Ugboloko	Ugboloko	+
31	Blood	Isagiṅ	Esagiṅ	-
32	Saliva	Asen	Asen	+
33	Urine	Ahe	Ahiṣ	-
34	Faeces	Isen	isan	-

There are thirty- four (34) words for Body. In this category, Oza and Edo dialects have:

Full Cognate = 15

Partial Cognate = 9½ / 9.5

Non cognate –

Total number = $24\frac{1}{2} / 24.5$

Total number of cognate X 100 = x X 100

Total number of words 1 y 1

= 24.5 X 100 = $0.721 X 100 = 72.1$

34 1 1

Therefore total percentage of cognate for body between the languages is = 72.1%

Table 2: Food

s/n	Gloss	Oza-aibiokunla	Edo (oredo)	Cognate level
1	Food	Evbarre	Evbare	-
2	Water	Amen	Ame	+
3	Soup	Uwonmwe	Uwonmwe	+
4	Meat	Arhanmwe	Emiowo	-
5	Fat	Evi	evbii	+
6	Fish	Ehen	Ehen	+
7	Oil	Ofigbon	Ofigbon	+
8	Salt	Umwe	Umwe	+
9	Wine/ bear	Ano	Ayon	-
10	Palm wine	Anodukhumwu	Ekhuekhwe	-
11	Yam	Erria	Iyan	-
12	Cassava	Igarri	Igari	-
13	Guinea	oka	Itohia	-

	corn			
14	Millet	ọkahusa	Ọkahusa	+
15	Maize	ọka	Ọka	+
16	Beans	Erhe	Ere	-
17	Pepper	ẹhiẹn	Ẹhiẹn	+
18	Okro	Ikhiavbo	Ikhiavbo	+
19	Plantain	oghẹde	Oghẹde	+
20	Banana	oghẹdebo	Oghẹdebo	+
21	Orange	Alumẹn	Alimo	-
22	Groundnut	Isawẹ	Isawẹwe	-
23	Kolanut	ẹvbo	Ẹbvẹe	-
24	Tobacco	Itaba	Itaba	+
25	Cotton	Ecotton	Oru	-
26	Oil palm	Usuẹdin	Ikpẹdin	-
27	Seed	Ikpe	Ikpe	+

There are twenty- seven (27) words for food. In this category, Oza and Edo dialects have:

Full cognates = 14

Partial cognates = $6\frac{1}{2}$ / 6.5

Non cognates –

Total number = $20\frac{1}{2}$ = 20.5

$$\frac{x}{y} \times \frac{100}{1} = \frac{20.5}{27} \times \frac{100}{1} = 0.759 \times \frac{100}{1} = 75.9$$

Therefore the total percentage of cognate for food between the two languages is = 75.9%

Table 3: Nature

s/n	Gloss	Oza-aibiokunla	Edo (oredo)	Cognate level
1	Grass	Irrumwumwu	Irunmwu	–
2	Tree	Erhan	Erhan	+
3	Leaf	Ebe	Ebe	+
4	Bark	ogba	Gbo	–
5	Root	Inian	Inia	+
6	Thorn	Igben	Igban	–
7	Stone	Okuta	Ugbe	–
8	Mountain	Oke	Oke	+
9	Ground	Ote	Oto	–
10	Earth (soil)	Eken	Eken	+
11	Sand	Eken	Ekhae	–
12	Dust	Ebube	Ebube	+
13	Mud	Ekenobue	Ekhuorho	–
14	Wind	Ehoho	Ehoho	+
15	Rain	Amen	Ame	–
16	Sunshine	Oven	Oven	+
17	Sun	Oven	Onwen	–
18	Moon	Uki	Uki	+
19	Star	Orhonmwe	Orhonmwe	+

There are nineteen (19) lexical items/ words for nature. In this category, Oza and Edo dialects have:

Full cognates = 10

Partial cognate = 4½ / 4.5

Non cognates –

Total cognates = 14½ = 14.5

$$\frac{x}{y} \times 100 = \frac{14.5}{19} \times 100 = 0.76 \times 100 = 76$$

x y 1 19 1 1 1

Therefore total percentage of cognates for Nature between the two languages is 76%

Table 4: Things

s/n	Gloss	Oza-aibiokunla	Edo (oredo)	Cognate level
1	Water pot	Akhe	Akhe	+
2	Cooking pot	Epotu	Uwawa	-
3	Calabash	Uko	Uko	+
4	Grinding stone	Olo	Olo	+
5	Mortar	Odo	Odo	+
6	Knife	Erro	Abe	-

7	Hoe	ẹgụẹ	Ẹgụẹ	+
8	Axe	Akeke	Ughanmwa	-
9	Machet	ọpia	Ọpia	+
10	Spear(war)	Asegiẹ	Ifenmwe	-
11	Bow(weapon)	ẹkpede	Uhanbo	*
12	Arrow	ẹkpede	Ifenmwe	-
13	Iron (metal)	Iron	Ematon	-
14	Mat	Irhue	Ewa	-
15	Basket	Okhuae	Okhuae	+
16	Bag	ekpa	Ekpo	-
17	Rope	Irri	Irri	+
18	Needle	Olode	Olode	+
19	Thread	Orru	Oru	-
20	Cloth	Ukpon	Ukpon	+
21	Robe/gown	Egani	Egan/Emazi	-
22	Hat/cap	Erru	Erhu	-
23	Shoe	Ibata	Ibata	+
24	Money	Igho	Igho	+
25	Watch	Egogo	Egogo	+
26	Stick	Erhan	Ukpokpo	*
27	Fire wood	Erhanayalevbarre	Erhanayalevba re	+
28	Charcoal	Ibi	Ugionmwibi	-
29	Boat(canoe)	Oko	Oko	+

There are twenty-nine (29) lexical items/ words for things. In this category, Oza and Edo dialects have:

Full Cognates = 15

Partial Cognates = 6

Non- Cognates = 2

Total Cognate = 21

$$\frac{x}{y} \times 100 = \frac{21}{29} \times 100 = 0.724 \times 100 = 72.4$$

$$y \quad 1 \quad 29 \quad 1 \quad 1$$

Therefore, the total percentage of cognate for Things between the two dialects is = 72.4%

Table 5: Numerals

s/n	Gloss	Oza-aibiokunla	Edo (oredo)	Cognate level
1	One	Ọkpa	Ọkpa	+
2	Two	Eva	Eva	+
3	Three	Eha	Eha	+
4	Four	Ene	Ene	+
5	Five	Ise	Işen	-
6	Six	Ehan	Ehan	+
7	Seven	Ihinron	Ihinron	+
8	Eight	Errerren	Erenren	-

9	Nine	Isinhin	Ihinrin	-
10	Ten	Igbe	Igbe	+
11	Eleven	Igbogo	Oworo	-
12	Twelve	Igbeva	Iweva	-
13	Thirteen	Igbeha	Iweha	-
14	Fourteen	Igbene	Iwene	-
15	Fifteen	Kesugie	Ekesugie	-
16	Sixteen	Okpayankesugie	Eneirorvbugie	-
17	Seventeen	Evayankesugie	ehairorvbugie	-
18	Eighteen	Evayankesugie	Evairorvbugieugie	-
19	Twenty	Ugie	Ugie	+
20	Twenty one	Okpayanugie	Okpa-nya-ugie	+
21	Twenty two	Evayanugie	Eva-nya-ugie	-
22	Thirty	Ogban	Ogban	-
23	Forty	Iyeva	Iyeva	+
24	Fifty	Igbe-yan-yeva	Ekigbesiyeha	-
25	Sixty	Iyeha	Iyeha	-
26	Seventy	Igbe-yan-ye eha	Ekigbesiyene	+
27	Eighty	Igbe-yan-yeha	Iyene	-
28	Ninety	Igbe-rha-mwi- yese	Ekigbesiyisen	-
29	Hundred	Iyisen	Iyisen	+
30	Two hundred	Iyese-vbe-eva	Uri	-
31	Four hundred	Iyese-vbi-yene	Uri-eva	-

There are thirty- one (31) lexical items/ words for numerals. In this category, Oza and Edo dialects have:

Full Cognates = 12

Partial Cognates = 10

Non- Cognates -

Total Cognate = 21

$$\frac{x}{y} \times 100 = \frac{21}{31} \times 100 = 0.677 \times 100 = 67.7$$

$$y \quad 1 \quad 31 \quad 1 \quad 1$$

Therefore, the total percentage cognate for numerals is = 67.7%

Table 6: Relatives

s/n	Gloss	Oza-aibiokunla	Edo (oredo)	Cognate level
1	Person	amwikhian	Ọmwa	-
2	Man	Okpose	Okpia	-
3	Male	Okpose	Ọmokpia	-
4	Husband	Ọdọ	Ọdo	+
5	Woman	Okhuo	Okhuo	+
6	Female	Okhuo	Ọmokhuo	-
7	Wife	Amwe	Amwe	+
8	Old person	Edionmwa	Ọmaen	-
9	Senior. Elder	Enowaen	Ọdiọ	-
10	Father	Erha	Erha	+
11	Mother	Igie	Iye	-
12	Child	Omo	Ọmọ	-
13	Children	Omo	Emọ	-

14	Son	Omo	Ọmokpia	-
15	Daughter	Omo	Ọmokhuo	-
16	Brother (elder man)	Otenokpose	Otenokpianodion	-
17	Brother (younger man)	Otẹnokpose	Otenopianekherhe	-
18	Sister (elder woman)	Otenokhuo	Otenokhuonbodion	-
19	Sister (younger sister)	Otenokhua	Otenokhuonekherhe	-
20	Mother's brother	Otenigiemwe	Oteniyenokpia	-
21	In-law	Orhuanmwe	Orruaen	-
22	Guest (stranger)	Orhunyen	Orhunmwyen	-
23	Friend	ósè	Ọse	+

There are twenty- three (23) lexical items/ words for relatives. In this category, Oza and Edo dialects have:

Full Cognates = 6

Partial Cognates = 8½ / 8.5

Total Cognate = 14½ / 14.5

$$\frac{x}{y} \times \frac{100}{1} = \frac{14.5}{23} \times \frac{100}{1} = 0.63 \times \frac{100}{1} = 63$$

Therefore total percentage of cognates for relatives is 63%

Table 7: Animals

s/n	Gloss	Oza-aibiokunla	Edo (oredo)	Cognate level
1	Animal	Arranmwe	Aranmwe	–
2	Goat	Ewe	Ewe	+
3	He goat	Orukho	Ovbukho	–
4	Sheep	Ohuan	Ohuan	+
5	Cow	Emila	Emila	+
6	Horse	Èsin	Èsin	+
7	Donkey	Èsin	Eketekete	–
8	Dog	Ekita	Awa	–
9	Cat	Ovbieden	Ovbièdèn	+
10	Rat	Ofèn	Ofen	+
11	Chicken	Okhokho	Ọkhọkọ	+
12	Cock	Ọkporhu	Okporhu	+
13	Egg	Konkhọ	Eken	–
14	Wing	Ifuen	Ifuèn	+
15	Feather	Igan	Igan	+
16	Horn	Igho	Igho	+
17	Tail	èrhunrhùn	Èrhunrhun	+
18	Leopard	Ekpen	Èkpen	+
19	Crocodile	Agbaka	Agbaka	+

20	Elephant	Eni	Eni	+
21	Buffalo (Bush cow)	Ẹmileḡeḡe	Ede	-
22	Monkey	Emonki	Ẹte/Eme	-
23	Tortoise	Egui	Egui	+
24	Snake	Enyen	Enye	-
25	Lizard	Ozikpo	Ozikpalo	-
26	Crab	Ozi	Ozi	+
27	Toad	ẹkirḡe	ẹkire	-
28	Snail	Irhe	Egile	-
29	Housefly	Ekhianowa	Ikian	-
30	Bee	Onwon	Onwɔn	+
31	Mosquito	Imuen	Imuen	+
32	Louse	lkhien	Irru	-
33	Bird	Ahianmwe	Ahianmwe	+
34	Vulture	Ogugu	Ugu	-
35	Hawk	Ahua	Ahua	+
36	Guinea fowl	Orhonmwe	Orhɔnmwe	+
37	Bat	Eguen	Eguen	+
38	Kite	Emwinotin	Eghodin	-

There are thirty- eight (38) lexical items/ words for animals. In this category, Oza and Edo dialects have:

Full cognate = 23

Partial Cognate = 7½ / 7.5

Non cognates –

Total cognates = $30\frac{1}{2} / 30.5$

$$\frac{x}{y} \times 100 = \frac{30.5}{38} \times 100 = 0.803 \times 100 = 80.3$$

$$y \quad 1 \quad 38 \quad 1 \quad 1$$

Therefore, the total percentage of cognate for animals is 80.3%

Table 8: Professions

s/n	Gloss	Oza-aibiokunla	Edo (oredo)	Cognate level
1	King	Ogie	Ọba	–
2	Hunter	Òhuè	Ohue	+
3	Thief	Òyí	Oyi	+
4	Doctor	Òbèbò	Ọbebo	+
5	Chief	Ekhaemwe	Okhaemwe	–

There are five (5) lexical items/ words for professions. In this category,

Oza and Edo dialects have:

Full Cognates = 3

Partial Cognates = 1

Non- Cognates -

$$\frac{x}{y} \times 100 = \frac{4}{5} \times 100 = 0.8 \times 100 = 80$$

$$y \quad 1 \quad 5 \quad 1 \quad 1$$

Therefore total percentage of cognate for profession is 80%.

Table 9: Place

s/n	Gloss	Oza-aibiokunla	Edo (oredo)	Cognate level
1	Wall(of house)	Egbekẹn	Egbekẹn	+
2	Room	Igughe	Uwugha	-
3	House	Ogwa	Owa	-
4	Village	Igue	Igue	+
5	Town	Evbonorranro	Okpẹvbo	+
6	Rubbish heap	Otiku	Otiku	+
7	Road	Ode	Ode	+
8	Market	Eki	ẹki	+
9	Farm	Ugbo	Ugbo	+
10	Bush	Egue	Oha	-
11	River	Ede	ẹze	-
12	Sea	Okpede	Okun	-

There are twelve (12) lexical items/ words for place. In this category, Oza and Edo dialects have:

Full Cognates = 6

Partial Cognates = 3

Non- Cognates -

$$\frac{x}{y} \times \frac{100}{1} = \frac{9}{12} \times \frac{100}{1} = 0.75 \times \frac{100}{1} = 75$$

Therefore total number of cognate for place is 75%

Table 10: Other Lexical Items

s/n	Gloss	Oza-aibiokunla	Edo (oredo)	Cognate level
1	Well	Uhe	Uhae	–
2	Smoke	Ighenghen	Ighogho	–
3	Door	ẹkhu	Ekhu	+
4	Fire	Erhẹn	Erhẹn	+
5	Smoke	Ighẹnghẹn	Ighogho	–
6	Ashes	ẹmwọn	Emuẹn	–
7	Sleep	Evbehe	Ovbe	–
8	Work	Iwinna	Iwinna	+
9	War	Oguo	Okuo	–
10	Fear	Ofen	Ohan	–
11	Hunger	Osanmwe	Ohanmwe	–
12	Thirst	Ohamen	Ohamen	+
13	Year	Ukpe	Ukpo	–
14	Rainy season	Orho	Eghorho	–
15	Dry season	Unyunmwu	Eghoyunmwu	–
16	Song	Ihuen	Ihuan	–
17	Story	Okha	Okhan	+
18	Word	Ẹmwẹ	Ẹmwẹ	+
19	Lie	Ekhoghe	Ohoghe	–
20	Thing	Emwi	Emwi	+
21	Day	Ede	Ede	+
22	Night	Ason	Ason	+

23	Dawn	Edegbe	ẹdegbe	+
24	Darkness	Ẹbiebi	Ebi	-
25	Medicine (charm)	okhun	ẹboo	-
26	Fetish (juju)	Ọbo	Obo	+
27	Corpse	Orhimwi	Orinmwi	-
28	God	Oselobue	Osa	-
29	Black	Evbi-ne-khui	Nekhui	-
30	White	Evbi-nofua	Nọfua	-
31	Red	Evbi-no-baa	Nọba	-
32	Name	Ini	Eni	-

There are thirty-two words for other lexical items. In this category, Oza and Edo dialects have:

Full Cognates -11

Partial Cognates = $10\frac{1}{2} / 10.5$

Non Cognates =

$$\frac{x}{y} \times \frac{100}{1} = \frac{21.5 \times 100}{32 \times 1} = 0.67 \times \frac{100}{1} = 67.2$$

Therefore total percentage of cognate for other lexical items is 67.2%

4.2 Discussion of Findings

From the calculation above, it was observed that the full cognate was much between the two languages. Linguistics they say it's the

scientific study of language. Therefore, due to scientific calculation for Edo (Oredo) dialect, and Oza-Aibiokunla dialects, it has been scientifically proven through this study that Oza-Aibokunka dialect is closer and related to the Edo (Oredo) dialect.

With the help of the research, it has shown that Oza-Aibiokunla dialect falls under the Edo Language, while Igbanke dialect falls under the Ika language. This results in large percentage of difference between Igbanke language and Edo language at large.

Hence, the statistical data for Oza-Aibiokunla and Edo dialects is summed up in the table below.

S/N	ITEMS	PERCENTAGE(%)
1.	Body	72.1 %
2.	Food	75.1 %
3.	Nature	76%
4.	Things	72.4 %
5.	Numerals	67.7 %
6.	Relatives	63%

7.	Animals	80.7%
8.	Profession	80%
9.	Places	75%
8.	Other lexical items	67.2%

In getting the final percentage degree of the similarities Oredo and Oza-Aibiokunla share, we will divide the total percentage of the grouped items by the total number the items grouped. That is:

$$\frac{\text{Total percentage of the grouped items } 726.5\%}{\text{Total number of the items grouped } 10} = 72.65\%$$

Therefore, total number of the similarities of the 250 words between Oredo and Oza-Aibiokunla dialects is 72.65% while the total number of differences is 2%.

According to Morris Swadesh method therefore, in calculating the lexicostatistic percentages states that the higher proportion of cognate the closer the languages are related. Therefore, with the total percentage of the similarities, it is proven that Oredo and Oza-Aibiokunla are dialect of the same language (Edo) based on the proportion of cognate.

CHAPTER FIVE

FINDINGS AND CONCLUSION

5.0 Introduction

In this chapter, a run-down of this research work is presented from chapter one to five. We will try to ascertain if the problem which motivated this research has been solved and to what extent.

5.1 Findings

The research work comprises five chapters. In chapter one, the researcher tried to introduce the background of the study, telling us about the people and their language, the purpose of the study etc. In chapter two, the researcher tried to review previous literature, fully or partially related to the topic under investigation. This chapter was divided into four sections namely: conceptual review, where we tried to review some basic concept utilized in the work; previous studies on lexicostatistics, here we tried to review the works of those who have employed the theoretical framework; previous works on comparative linguistics and finally the concerns of the present study. Here we tried to explain the focus of the present research work. In chapter three, is the research methodology data.

In chapter four, the researcher tried to analyze the data using the lexicostatistical formula. Finally, chapter five is d findings and, conclusion of the work, as well as giving recommendations for further studies.

5.2 Conclusion

In this study, we have tried to establish the relationship between the Edo language spoken in Oredo and that of the Oza-Aibiokunla language, using the lexicostatistics method of analysis, to ascertain through their lexicon, if they are the same language or different languages thereby checking the extent of their differentiation and retention. The researcher found out that, (Oredo and Oza-Aibiokunla) are not seperate languages but dialects of the same language due to the 72.65% degree of lexical similarity they share.

From the analyzed data, the researcher also found out that differences exist between the two forms under study, although their differences are very few.

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APPENDIX

s/n	Gloss	Edo (Oredo)	Transcription	Oza-aibiokunla	Transcription
1	Head	Uhun	[ùhù]	Usomwi	[ùsómǐ]
2	Hair	Eto	[ètó]	Eto	[ètó]
3	Eye	Aro	[àrò]	Arro	[àrò]
4	Ear	Ehọ	[èhọ]	Ehọ	[èhọ]
5	Nose	Ihue	[Íhwé]	Ihue	[ihwé]
6	Mouth	Unu	[ùnǔ]	Unu	[ùnú]
7	Tooth	Akọn	[àkɔ̃]	Akọn	[ákɔ̃]
8	Tongue	Aranmwẹ	[àrámǝ̃]	Erhẹnmwẹ	[èrɛ̃mǝ̃]
9	Jaw	Agbanmwẹ	[àgbamǝ̃]	Agbamwẹ	[àgbǝ̃mǝ̃]
10	Chin	Agbanmwẹ	[àgbǝ̃mǝ̃]	Agbanmwẹ	[àgbǝ̃mǝ̃]
11	Beard	Ẹtu	[ètù]	Ẹtu	[ɛ̀tù]
12	Neck	Urhu	[ùrù]	Ẹho	[ɛ̀hó]
13	Breast (female)	Enwẹ	[èjwǝ̃]	Enwẹn	[éjwǝ̃]
14	Heart	Udu	[údù]	Ẹkokudu	[ɛ̀kókúdù]
15	Belly (external)	ẹko	[èkò]	Ẹkẹ	[ɛ̀kɛ]
16	Stomach (internal)	Ibiẹ	[ibjé]	Ẹke	[ɛ̀kɛ]
17	Navel	Ukhọn	[ùxɔ̃]	Ukhọn	[úxɔ̃]
18	Back	Iyeke	[Íjékè]	Odieke	[òdjékè]
19	Arm	Ekuabọ	[ékwábɔ̃]	Ẹkpobo	[ɛ̀kpònbɔ̃]
20	Hand	Obọ	[òbɔ̃]	Obọ	[òbɔ̃]
21	Nail (finger of toe)	Ikpianwẹ	[ìkpjǝ̃wǝ̃]	Ihien owẹ	[ihjéǝ̃wǝ̃]
22	Buttocks	Ikebe	[ikèbè]	Ekebe	[èkèbè]
23	Penis	Ekia	[ékjá]	Ekhia	[èxjá]
24	Thigh	Ekuawẹ	[ékwáwǝ̃]	Ẹkuagwẹ	[ɛ̀kwágwǝ̃]
25	Legs	Owẹ	[òwǝ̃]	Oguẹ	[ógùǝ̃]
26	Vagina	Uhe	[ùhé]	Uhe	[úhè]
27	Knee	Iguẹ	[ìgwǝ̃]	Igbọn	[ìgbɔ̃]
28	Body	Ikinegbe	[ìkinègbè]	Egbe	[ègbé]
29	Skin	Ikpakpa	[ìkpákpa]	Ikpakpegbe	[ìkpákpegbé]
30	Bone	Ugboloko	[ùgbòlòkò]	Ugboloko	[ùgbòlòkò]
31	Blood	Esagiẹn	[èságǝ̃]	Isagiẹn	[iságǝ̃]
32	Saliva	Asẹn	[àsǝ̃]	Asẹn	[ásǝ̃]

33	Urine	Ahiọ	[àhjó]	Ahẹ	[àhɛ]
34	Faeces	isan	[isà]	Isen	[isɛ]
35	Food	Evbare	[èbááé]	Evbarre	[èbàrɛ]
36	Water	Ame	[àmɛ̃]	Amen	[ámɛ̃]
37	Soup	Uwõnmwe	[ùŋwõɛ̃]	Uwõnmwe	[úwõmɛ̃]
38	Meat	Emiowo	[èmjówò]	Arhanmwe	[àrànmɛ̃]
39	Fat	evbii	[èβii]	Evbi	[ɛβi]
40	Fish	Ehen	[éhɛ̃]	Ehen	[éhɛ̃]
41	Oil	Ofigbõn	[ofigbõ̃]	Ofigbõn	[ófigbõ̃]
42	Salt	Umwe	[umɛ̃]	Umwe	[ùmɛ̃]
43	Wine/ bear	Ayon	[aŋjó]	Anọ	[ànó]
44	Palm wine	Ekhuẹkhue	[èxwéxwé]	Anodukhumwu	[án òdúxùmù]
45	Yam	Iyan	[iyá]	Erria	[ɛrjá]
46	Cassava	Igari	[igá.ri]	Igarri	[igàrì]
47	Guineacorn	Itohia	[itòhjá]	ọka	[ọkà]
48	Millet	Ọkahusa	[ọkáhúsá]	ọkahusa	[ọkáhúsà]
49	Maize	Ọka	[ọkà]	ọka	[ọká]
50	Beans	Ere	[é.ɛ̀]	Erhe	[ɛ̀ɛ̀]
51	Pepper	Ehien	[éhjɛ̃]	ehien	[ehjɛ̃]
52	Okro	Ikhiavbo	[ixjàβò]	Ikhiavbo	[ixjàβò]
53	Plantain	Oghede	[òɣɛ̀dɛ̀]	oghede	[òɣɛ̀dɛ̀]
54	Banana	Oghedebo	[òɣɛ̀dɛ̀bò]	oghedebo	[òɣɛ̀dɛ̀bó]
55	Orange	Alimo	[àlimó]	Alumen	[àlùmè]
56	Groundnut	Isawewe	[isáwèwè]	Isawe	[isáwè]
57	Kolanut	Ebvẹe	[èβèè]	evbo	[èβò]
58	Tobacco	Itaba	[ítábà]	Itaba	[Ítábá]
59	Cotton	Oru	[ò.rú]	Ecotton	[èkòtì]
60	Oil palm	Ikpedin	[íkpedì]	Usudin	[úswèdì]
61	Seed	Ikpe	[íkpè]	Ikpe	[íkpè]
62	Grass	Irunmwu	[ì.rùmù]	Irumwumwu	[ìrùmùmù]
63	Tree	Erhan	[èrà]	Erhan	[ɛ̀rà]
64	Leaf	Ebe	[èbé]	Ebe	[Èbé]
65	Bark	Gbo	[gbó]	ogba	[ógbwá]
66	Root	Inia	[ínjá]	Inian	[injá]
67	Thorn	Igban	[igbá]	Igben	[igbè]
68	Stick	Ukpokpo	[ùkpòkpò]	Erhan	[Èrà]
69	Fire wood	Erhanayalevba re	[èrànájáléβà.ɛ̀]	Erhanayalevbarr e	[èrànájálèβár ɛ̀]

70	Charcoal	Ugiõnmwibi	[úgĩõmbĩ]	Ibi	[íbĩ]
71	Fire	Erhẽn	[èřè]	Erhẽn	[éřé]
72	Smoke	Ighogho	[ìòrò]	Ighenghẽn	[ířèřé]
73	Ashes	Emuẽn	[èmẽ]	emwõn	[émõ]
74	Water pot	Akhe	[àxé]	Akhe	[àxé]
75	Cooking pot	Uwawa	[úwáwá]	Epõtu	[èpõtù]
76	Calabash	Uko	[úkó]	Uko	[úkó]
77	Grinding stone	Olo	[óló]	Olo	[óló]
78	Mortar	Odo	[ódó]	Odo	[ódó]
79	Knife	Abe	[ábé]	Errõ	[èrõ]
80	Hoe	Egũe	[egwé]	egũe	[ègwé]
81	Axe	Ughanmwa	[ùřámwá]	Akeke	[ákèkè]
82	Machet	Opia	[õpjá]	õpia	[õpjá]
83	Spear(war)	Ifẽnmwẽ	[ífémẽ]	Asegiẽ	[ásègiè]
84	Bow(weapon)	Uhanbõ	[ùhábõ]	ekpede	[èkpedè]
85	Arrow	Ifẽnmwẽ	[ífémẽ]	ekpede	[èkpedè]
86	Iron (metal)	Ematõn	[èmatõ]	Iřõn	[ířõ]
87	Mat	Ewa	[èwá]	Irhũe	[íxwè]
88	Basket	Okhuæ	[òxwáé]	Okhuæ	[òxwáé]
89	Bag	Ekpo	[èkpò]	ekpa	[èkpa]
90	Rope	Iři	[ířĩ]	Iři	[ířĩ]
91	Needle	Olode	[òlòdè]	Olode	[ólòdè]
92	Thread	Oru	[ò.ú]	Orru	[ó.ú]
93	Cloth	Ukpon	[úkpõ]	Ukpon	[úkpõ]
94	Robe/gown	Egan/Emazi	[ègá/emázi]	Egani	[ègání]
95	Hat/cap	Erhu	[èřú]	Erru	[èrù]
96	Shoe	Ibata	[íbátà]	Ibata	[íbátá]
97	Money	Igho	[író]	Igho	[ìrò]
98	Door	Ekhu	[èxú]	ekhu	[èxú]
99	Wall(of house)	Egbekẽn	[ègbékẽn]	Egbekẽn	[ègbékẽn]
100	Room	Uwugha	[úúřà][úwúřà]	Igughe	[ìgúřè]
101	House	Owa	[òwá]	Ogwa	[ògwá]
102	Village	Igue	[ígwé]	Igue	[ígwè]
103	Town	Okpẽnbo	[òkpébo]	Evbonorranro	[èbõnõrãjò]
104	Well	Uhae	[úhãe]	Uhe	[úhè]
105	Smoke	Ighogho	[ìòrò]	Ighenghẽn	[ířèřé]

106	Rubbish heap	Otiku	[ótíkù]	Otiku	[òtìkù]
107	Road	Ode	[ódẹ́]	Ode	[òdẹ́]
108	Market	ẹki	[èkì]	Eki	[èkí]
109	Farm	Ugbo	[úgbó]	Ugbo	[úgbó]
110	Bush	Oha	[òhá]	Egue	[ègwè]
111	River	ẹzẹ	[èzẹ]	Ede	[èdẹ]
112	Sea	Okun	[òkù]	Okpede	[òkpèdẹ]
113	Boat(canoe)	Okọ	[òkọ]	Oko	[òkọ]
114	Stone	Ugbe	[úgbé]	Okuta	[òkùtá]
115	Mountain	Oke	[òké]	Oke	[ókẹ]
116	Ground	Oto	[òtọ]	Ote	[òtẹ]
117	Earth (soil)	Eken	[èkẹ]	Eken	[ékẹ]
118	Sand	Ekhae	[éxàe]	Eken	[ékẹ]
119	Dust	Ebubẹ	[èbubẹ]	Ebube	[ébúbẹ]
120	Mud	Ekhuorho	[éxwọ́rọ]	Ekenobue	[ékẹbwé]
121	Wind	Ehoho	[èhóhò]	Ehoho	[èhòhò]
122	Rain	Ame	[àmẹ]	Amen	[ámẹ]
123	Sunshine	Ovẹn	[ovẹ]	Ovẹn	[óvẹ]
124	Sun	Onwẹn	[òṅwẹ]	Ovẹn	[òvẹ]
125	Moon	Uki	[ùkì]	Uki	[ùkí]
126	Star	Orhọnmwe	[órọ́mẹ]	Orronmwe	[òrọ́mẹ]
127	Day	Ede	[èdẹ́]	Ede	[èdẹ]
128	Night	Ason	[àsọ]	Ason	[ásọ]
129	Dawn	ẹdẹgbe	[èdẹgbẹ]	Edegbe	[édẹgbẹ]
130	Darkness	Ebi	[èbí]	Ebiebi	[èbjẹbí]
131	Sleep	Ovbe	[òbẹ́]	Evbehe	[èbẹhẹ]
132	Work	Iwinna	[ìṅwíná]	Iwinna	[ìṅwíná]
133	War	Okuo	[òkwó]	Oguo	[óguò]
134	Fear	Ohan	[òhá]	Ofen	[ófẹ]
135	Hunger	Ohanmwe	[òhámẹ]	Osanmwe	[òsámẹ]
136	Thirst	Ohamen	[òhámẹ]	Ohamen	[òhámẹ]
137	Year	Ukpo	[ùkpó]	Ukpe	[úkpẹ]
138	Rainy season	Eghorho	[èyọ́rọ]	Orho	[órọ]
139	Dry season	Eghoyunmwu	[èyọ́nùmù]	Unyunmwu	[únúmù]

140	Song	Ihuan	[ihwã]	Ihuen	[íhuẽ]
141	Story	Okhan	[òxá]	Okha	[òxá]
142	Word	Ẹmwe	[èmɛ]	Ẹmwe	[èmɛ]
143	Lie	Ohoghe	[ohore]	Ekhoghe	[òxòrè]
144	Thing	Emwi	[èmí]	Emwi	[èmí]
145	Animal	Aranmwe	[àiamɛ]	Arranmwe	[àramɛ]
146	Goat	Ewe	[èwé]	Ewe	[èwè]
147	He goat	Ovbukho	[òbúxò]	Orukho	[óùxò]
148	Sheep	Ohuan	[óhwá]	Ohuan	[òhwà]
149	Cow	Emila	[émilá]	Emila	[émilá]
150	Horse	Ẹsin	[ésí]	Ẹsin	[èsí]
151	Donkey	Eketekete	[ekétékété]	Ẹsin	[èsí]
152	Dog	Awa	[àwá]	Ekita	[èkítá]
153	Cat	Ovbiẹden	[òbjédè]	Ovbieden	[òbjédè]
154	Rat	Ofen	[òfè]	Ofen	[òfè]
155	Chicken	Ọkhokho	[òxòxò]	Okhokho	[òxòxò]
156	Cock	Okporhu	[Ọkporu]	Okporhu	[òkporù]
157	Egg	Eken	[èkè]	Konkho	[kòxò]
158	Wing	Ifuen	[ífwé]	Ifuen	[ífwè]
159	Feather	Igan	[ìgà]	Igan	[ìgà]
160	Horn	Igho	[ìxò]	Igho	[ìxó]
161	Tail	Ẹrhunrhun	[érúrú]	erhunrhun	[érurù]
162	Leopard	Ẹkpen	[ékpè]	Ekpen	[ékpé]
163	Crocodile	Agbaka	[àgbàkà]	Agbaka	[àgbàkà]
164	Elephant	Eni	[èní]	Eni	[èní]
165	Buffalo (Bush cow)	Ede	[èdè]	Ẹmilegue	[émilégwé]
166	Monkey	Ẹte/Ẹme	[été][èmè]	Emonki	[émòki]
167	Tortoise	Egui	[ègwí]	Egui	[ègwí]
168	Snake	Enye	[éné]	Enyen	[éjè]
169	Lizard	Ozikpalo	[ózikpàlò]	Ozikpo	[ózikpó]
170	Crab	Ozi	[òzì]	Ozi	[ózì]
171	Toad	ẹkire	[ékiré]	ẹkirhe	[èkírè]
172	Snail	Egile	[égilè]	Irhe	[írè]
173	Housefly	Ikian	[ìkjã]	Ekhianowa	[èxjowà]
174	Bee	Onwon	[òṅwò]	Onwon	[òṅwò]
175	Mosquito	Imue	[imwé]	Imuen	[ímué]
176	Louse	Irru	[iru]	Ikhien	[íxjé]

177	Bird	Ahianmwe	[àhjàmɛ́]	Ahianmwe	[àhjówd]
178	Vulture	Ugu	[ùgù]	Ogugu	[ògùgù]
179	Kite	Eghodin	[èxódi]	Emwinotin	[èmjóti]
180	Hawk	Ahua	[àhwà]	Ahua	[àhwà]
181	Guinea fowl	Orhonmwe	[órómɛ]	Orhonmwe	[órómɛ]
182	Bat	Eguen	[ègwé]	Eguen	[èguɛ]
183	Person	Omwa	[ómǎ]	Amwikhian	[àmìxǎ]
184	Name	Eni	[èni]	Ini	[íni]
185	Man	Okpia	[òmkpjá]	Okpose	[òkpòsé]
186	Male	Omokpia	[òmkpjá]	Okpose	[òkpòsé]
187	Husband	Odo	[òdò]	Odo	[òdò]
188	Woman	Okhuo	[òxwò]	Okhuo	[òxwò]
189	Female	Omokhuo	[òmoxwò]	Okhuo	[òxwò]
190	Wife	Amwe	[àmɛ́]	Amwe	[àmɛ́]
191	Old person	Omaen	[ómǎɛ]	Edionmwa	[èdjómǎ]
192	Senior. Elder	Odion	[òdjò]	Enowaen	[ènowǎɛ]
193	Father	Erha	[érà]	Erha	[èrà]
194	Mother	Iye	[ìjé]	Igie	[íjé]
195	Child	Omo	[ómò]	Omo	[ómò]
196	Children	Emo	[èmò]	Omo	[ómò]
197	Son	Omokpia	[òmkpja]	Omo	[ómò]
198	Daughter	Omokhuo	[òmoxwo]	Omo	[ómò]
199	Brother (elder man)	Otenokpianodion	[òtèkpjànòdiò]	Otenokpose	[òtèkpòsé]
200	Brother (younger man)	Otenopianekherhe	[òtèkpjànèxèrè]	Otenokpose	[òtèkpòsé]
201	Sister (elder woman)	Otenokhuonbodion	[òtèxwònòdiò]	Otenokhuo	[òtèxwò]
202	Sister (younger sister)	Otenokhuonekherhe	[òtèxwònèxèrè]	Otenokhua	[òtèxwò]
203	Mother's brother	Oteniyenokpia	[òtìjènòkpjá]	Otenigiemwe	[òtèìgjèmɛ]
204	In-law	Orruaen	[orwaen]	Orhuanmwe	[orwámɛ]
205	Guest (stranger)	Orhunmwyen	[òrúmùjé]	Orhunyen	[òrùjé]
206	Friend	Ose	[òsé]	ósè	[òsè]

207	King	Ọba	[òbà]	Ogie	[ógié]
208	Hunter	Ohue	[óhwé]	Òhuè	[óhwé]
209	Thief	Oyi	[òyí]	Òyí	[óji]
210	Doctor	Ọbebo	[òbèbò]	Òbèbò	[òbèbò]
211	Watch	Egogo	[égógó]	Egogo	[эгògò]
212	Chief	Okhaemwe	[òxàèmè]	Ekhaemwe	[èxàémè]
213	Medicine (charm)	ẹboo	[ébó]	Okhun	[óxù]
214	Fetish (juju)	Obo	[òbo]	Ọbo	[òbò]
215	Corpse	Orinmwi	[òínmí]	Orhimwi	[òrínm]
216	God	Osa	[òsà]	Oselobue	[òsèlòbwè]
217	One	Ọkpa	[òkpà]	Ọkpa	[òkpà]
218	Two	Eva	[èvà]	Eva	[èvá]
219	Three	Eha	[èhá]	Eha	[èhà]
220	Four	Ene	[èné]	Ene	[ènè]
221	Five	Isen	[ísé]	Ise	[ísè]
222	Six	Ehan	[éhà]	Ehan	[èhà]
223	Seven	Ihinron	[ihíró]	Ihinron	[ihíjò]
224	Eight	Erenren	[è.è.é]	Errerren	[èrèrè]
225	Nine	Ihinrin	[ihí.í]	Isinhin	[ísíři]
226	Ten	Igbe	[ìgbé]	Igbe	[Ígbé]
227	Eleven	Oworo	[owòró]	Igbogo	[ìgbògò]
228	Twelve	Iweva	[íwévá]	Igbeva	[ìgbèvá]
229	Thirteen	Iweha	[íwéhá]	Igbeha	[ígbèhá]
230	Fourteen	Iwene	[íwènè]	Igbene	[ìgbènè]
231	Fifteen	Ekesugie	[ékésùgíé]	Kesugie	[kèsúgiè]
232	Sixteen	Eneiròvbugie	[ènèiròβúgíé]	Okpayankesugie	[òkpàjàkesùg j]
233	Seventeen	ehairòvbugie	[ehairòβugíé]	Evayankesugie	[Evajakesugj e]
234	Eighteen	Evairòvbugie ugie	[èváiròβugíé]	Evayankesugie	[èvájàkèsúgíé]
235	Twenty	Ugie	[ùgíé]	Ugie	[ùgíé]
236	Twenty one	Okpa-nya-ugie	[òkpànyàdùgíé]	Okpayanugie	[òkpàjàgíé]
237	Twenty two	Eva-nya-ugie	[èvànàyàgíé]	Evayanugie	[èvàjàgíé]
238	Thirty	Ogban	[ògbà]	Ogban	[ògbà]
239	Forty	Iyeva	[íjeva]	Iyeva	[íjèvá]
240	Fifty	Ekigbesiyeha	[ekigbesijeha]	Igbe-yan-yeva	[ìgbèjà jévá]
241	Sixty	Iyeha	[ijeha]	Iyeha	[íjèhá]
242	Seventy	Ekigbesiyene	[ekigbesijené]	Igbe-yan-ye eha	[ìgbèjàn

					jèná]
243	Eighty	Iyene	[ijené]	Igbe-yan-yeha	[ígbe-jan-jeha]
244	Ninety	Ekigbesiyisen	[ekigbesijisé]	Igbe-rha-mwi-yese	[igbe ramijese]
245	Hundred	Iyisen	[ijisé]	Iyisen	[ijisè]
246	Two hundred	Uri	[u.i]	Iyese-vbe-eva	[ijeseβeva]
247	Four hundred	Uri-eva	[uieva]	Iyese-vbi-yene	[ijeseβijene]
248	Black	Nekhui	[nexwi]	Evbi-ne-khui	[eβinexwi]
249	White	Nofua	[nɔ́fwa]	Evbi-nofua	[eβinɔ́fwd]
250	Red	Nɔ́ba	[nòba]	Evbi-no-baa	[eβinòba]