A Comparative Analysis of English and Ogba Morphological Processes

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Abstract

The thrust of this research is to examine and compare the morphological processes of English and Ọgba languages. Its goal is to investigate and discover the differences and similarities in the morphological processes of the two languages under consideration. Comparative work on morphological processes has received little attention among Ọgba researchers with regard to word formation processes in classroom circumstances, thus, the researcher work on it. The goals were to discover the distinctive features and distribution of Ọgba morphemes and word-formation processes, to compare and contrast areas of similarity and dissimilarity in the two languages, and to identify the type of affixes in both languages. The data was gathered using the researcher's intuitive knowledge, Ogba Dictionary and the Ibadan 400 word list. The Ọgba language is spoken as a first and second language by the inhabitants. Eugene A. Nida's (1949) descriptive analysis of words was used to analyze the research. Furthermore, the Contrastive theory, developed by Fries in the 1940s and popularized by Robert Lado in 1957, was applied in this work. It is a theory that states that positive transfer occurs when two languages are similar, while negative transfer or interference occurs when they are not. The study discovered that borrowing, affixation, and compounding had general commonalities in both languages. Prefixes and suffixes are used in the derivation and creation of words in both languages via morphemes. affixation, derivational affix, inflectional affix, backformation, borrowing, clipping, compounding, and total reduplication are all found in both English and Ọgba. In both English and Ọgba, a comparative analysis of morphological processes is essential since it will help learners communicate and apply lexical items more effectively.

Introduction:

Language is researched in a variety of ways, as it is an essential instrument for human communication. The 'word' is central to language and relevant to human communication, regardless of the field in which it is researched. Words play a crucial role in the ability of humans to utilize language to express themselves in various ways. As a result, the word appears in practically every level of linguistic research and analysis. Phonological, grammatical, morph syntactic, content, and function words are the most common types of words.

It is worth noting that every word in a native speaker's lexicon is encoded with phonological, syntactic, semantic, and, most importantly, morphological information. A native speaker of a language understands how to organize his or her words according to the language's morphological norms, as well as how to correctly order the sequence of words to make expressions or sentences according to the syntactic principles of the language. Morphology is the branch of linguistics that deals with words and their consequences. Every morphological study aims to find and express the rules or principles, patterns, processes, and systems that underpin morphological processes in a language. For example, the Ọgba word "mgbashi" (poison) can be broken down into smaller structural units: "*mgbashi"* = *"mgba"* + *"shi."* The research suggests that the word "mgbashi" (poison) can be divided into two pieces. The first part, *"mgba,"* stands for "wrestle," and the second portion, *"shi,"* is for "cook." The same method may be used to decipher the word "*bidola/bidome*" (started), which can be broken down as follows: "*bidola/bidome* = '*bido*' (start) + *'la/me'*, equivalent to English past tense morpheme" (-ed). While "*mgba*" is a noun, "bido" (start) is a verb, and the second element '*-la/me'* shows that the verb "*bido*" is in the past tense (start).

Morphemes are the smallest pieces of the words that have been evaluated above in morphological terms. These morphemes are not only the most important components of morphological analysis. They also serve as the foundation for meaning and grammar. Morphemes, unlike phonemes, have a physical structure that is both phonological and phonetic, as well as a meaning or purpose. It is reasonable to assume that morphemes are connected to word or root to serve both grammatical and semantic functions.

Mark Aronoff and Kirsten Fudeman (2015) define morphology as "the mental mechanism involved in word production or the branch of linguistics that deals with words, their internal structure, and how they are formed" in linguistics. According to Ephraim Chukwu (2019), "it originally meant the study of shapes or forms employed in biology, but it has been used to define the style of investigation which studies all those essential linguistic aspects which are normally in language since the middle of the nineteenth century." "These parts are properly called as morphemes in linguistics," according to George Yule (1996). According to Leonard Bloomfield (1974), there are four morphological categories of language:

a) The Chinese languages are isolating languages. They don't have any constrained forms, and the vast majority of morphemes are still single words.
b) Agglutinative languages: in this case, the bound forms are simply expected to follow one another, like in Turkish, Ogba, and Igbo, for example.
c) Polysynthetic: These are languages that, like Eskimos, use bound forms to express essential semantic aspects such as verbal aims.
d) Inflectional language demonstrates the merger of semantically disparate characteristics in a single bound form or in close linked bound forms, such as when the suffix in a Latin form such as '*am*' '*I live*,' etc. English is an excellent example of a fissional or inflected language, in which morphemes are crammed together and frequently modified abruptly. All of this can be perplexing (confusing), yet the morphology of the English language in its current form preserves some vestiges.

Morphology is the study of how words are constructed from their smallest components and the principles that control this process. It is the discipline of linguistics concerned with the many forms of words in various constructions. "The grammatical study of words on the building of morphemes," according to Charles Hocket (1966). "Morphology is the study of morphemes and their arrangements in word formation," according to Eugene Nida (1949). Morpheme can be distinguished by its distribution and a few additional features.

The number of morphemes in a word is not determined by its length. The word "*discipline*," for example, comprises ten letters in the alphabet but only one morpheme. Similarly, the word "*category*" has eight letters in the alphabet but only one morpheme. The word "*oxen*" is made up of four letters and two morphemes.

The morpheme "*ox*" is a lexical morpheme, whereas "*-en*" is a grammatical morpheme that denotes plurality. The Ọgba language suffers from the same problem. The following words, for example, each have one morpheme:

okproko ---------- stalkfish
utukpe ---------- lamp
okplama ---------- female goat
ntachni ---------- children

A morpheme can be a whole word or just a fragment of one. The form of a morpheme and the form of a word can sometimes overlap; implying that one thought implies the other (1982). A morpheme isn't usually a synonym for a word. In English, grammatical units such as "*dig*" and "-ger or *-er*" are morphemes. While "*dig*" is a word that may stand alone, "-ger or *-er*" cannot because it is a portion of a word. The grammatical unit "*ornu*" (farm) in Ọgba has the letters "*o-*" and "*rnu*." While '*rnu*' (work) is a word that may be used alone to convey meaning, '*o-*' is a morpheme that cannot be used alone to convey meaning. Furthermore, morphemes cannot be broken down into smaller bits without changing the meaning of the word. If the word "*straight*" is broken down into */strei/* and */t/*, */strei/* has a meaning that is unrelated to the meaning of "*straight*," but it is still a morpheme; nevertheless, */t/* is a meaningless leftover. As a result, */strei/* is not a morpheme when it comes to the word "*straight*." The *-er* isn't a morpheme in the word "*sister*" since the host (*sist*) isn't a root in English. Similarly, the word "*atakriko*" (little frog) cannot be broken down into the meaningless pieces *ata + ki + ri + ko*. As a result, the word is described as having only one morpheme.

There is a precise order in which certain morphemes must appear. The word "*reconvene*" (*re-con-vene*) in English cannot be rearranged or reordered as *con-re-vene*. For an English native speaker, the second arrangement is foreign and meaningless. In the Ogba language, the morpheme order is also the same. The word "*akwnurnà*" (vein or nerve), for example, cannot be reordered as *rna-akwnu*. As a result, a word's meaning is exclusively determined by the meaning and arrangement of its morphemes. According to Nida (1949), comparable forms are those that have a common semantic distinctiveness and identical phonemic forms throughout the occurrence. This demonstrates that morphemes with the same meaning, such as "*-er*" in *worker*, *singer*, and *stranger*, are the same morphemes.

A morpheme can also be recognized by semantic and distributional criteria without having the same form. The development of plural in English is a good example. There is a common meaning (plural), distribution, and phonetic likeness between the final element in *"hands" /z/, "cats" /s/, and "matches" /iz/.* The morpheme plural is realized by different allomorphs /-z/, /-s/, and /iz/, exactly as the sound /l/ in "*bottle*" does not truly contrast in meaning anywhere in English with the sound in "*lamp*," and just as we talk about the phoneme /l/ being realized by two allomorphs. In the same way, the English morpheme has allomorphs in the various past tense realizations, such as *worked /t/, elevated /d/, and mended /id/.*

Furthermore, morphemes can be found in a variety of words, making them reusable. Because the same morphemes appear in various words over and over, word analysis is a very powerful skill. For example, the words "*reduce"* and *"deduce"* mean "to *diminish* or *lower*," "*seduce*" means "*to lure away*," "*create*" means "*to bring into being*," and "*induce*" means "*to bring on*." It's worth noting that any word that may be broken down into meaningful bits has more than one morpheme. For example, the term "*capsize*" refers to a boat that has capsized in the water. It's not the same as the additive meaning "*cap*" (a man's head covering) and "*size*," which refers to an object's degree of largeness or smallness. A morpheme's meaning must be generally consistent wherever it appears; for example, the morpheme'-*en*' must exhibit the meaning of "*to make*" in every situation where it appears. Other words that come to mind are "*ensnare*," "*frighten*," "*brighten*," "*darken*," "*quicken*," and so on.

The Language and the Speakers

Ọgba is in Ọgba-Egbema-Ndoni Local Government Area of Rivers State. Some clans or villages around Ọgba are Ikwerre by the East, Ndoni by the West, Egbema by the North and Ekpeye by the South. Ọgba is made up of the **Egnih**, **Igburu**, and **Usomini** group. *The Egni group* is made up of the following villages: Ede, Itu, Erema, Akabuka, Akabta, Egita, Itu, Ibewa, Obite, Obiebe, Obukaegni, Obagi Obiozimini, Oboburu, Ogbogu, and Ohali-Elu. *The Igburu group* is made up of the following villages: Obigwe, Ohiauga, Ogbidi, Okposi, Osiakpu, Okansu, Ama, Ikiri, Uju, Egbeda, Elehia, and Elieta. *The Usomini group* is made up of the following villages: Ebogoro, Alinson Okanu, Okporukpoali, Obie, Idu-Osobele, Omoku, Krigeni, Ohali-Usomini, Obo and Idu-Obusiukwu.

Aim and Objectives:

The overall aim of this research is to compare the morphological processes of the English and Ọgba languages. The study's objectives are:

- find out the characteristic features and distributions of the Ọgba morphemes;
- explore areas of similarities and dissimilarities;
- find out how this relationship that affects the word formation processes of the learners of

English as a second language (ESL) in their written communication

- suggest ways through which communication competence of the learners of English as a second

Language can be facilitated using appropriate word-formation processes.

- identify the types of derivational and inflectional affixes in English and Ọgba Language

MORPHOLOGICAL PROCESSES ACROSS THE TWO LANGUAGES

Process	English	Ogba	Interpretation
Acronym: This is the process of creating new words from the initial letters of a set of other words Ndimele (1999).	i).**Pronounced** alphabetically e.g **GSS** (Government Secondary School), OSPAC(Onelga Security Planning and Advisory Committee) ii). Pronounced as words but retain their capitals e.g *ONELGA* (Ogba Ndoni Local Government Area)		English forms several words via acronyms while Ogba lacks this feature; thus, Ogba does not form words via acronyms.

	iii). Pronounced as words and lost their capital e.g *zip* (Zone Improvement Plan)		
Affixation: the process of attaching prefix or suffix into the root or base word Ndimele (1999).	i). **Prefixes**: these are affixes attached at the beginning of a root or base word e.g in English are: dis- + agree = **dis**agreement. inter- + national = **inter**national em- + bitter = **em**bitter en- + slave = **en**slave be- + witch = **be**witch a- + float = **a**float de- + frost = **de**frost ii) **Suffixes**: these are affixes attached at the end of a root or base word e.g in English are: -er + teach = teach**er** -ant + disinfect**ant** -al + betray = betray**al**	i) **Prefixes**: these are affixes attached at the beginning of a root or base word e.g in Ogba are: **m**- + gba(shoot) = **m**gba(wrestle) . **í** - + kpe (judge) = **í**kpe (judgement) **í** - + rní (eat) = **í**rni (food) **í** - **+** bú(cary) = **í**bú (load) **á** - + znù (train) = **á**znù(fish) **ẹ́- +** kwna = **ẹ́**kwná (cry) **ẹ́**- + mu (born) = **ẹ́**mú(laugh) **ẹ́**- + dna (fall) = **ẹ́**dná (fall) **`o**- + bi (live)**`o**bi(habitation)	Whereas prefixes and suffixes, circumfix, are common in both English and Ogba languages, alternation, subtraction, total modification and partial modification are common in English and interfix and suprafix, are common in Ogba language.

	- age + break = break**age** -ment + govern = govern**ment** -ation + exploit = exploit**ation** -ee + train = train**ee** -ness + sad**ness** -ity + conform = conform**ity** -ify + classify -ize + national = national**ize** -ful + mind = mind**ful** -less + hope = hopeless -ly + slow = slow**ly** -like + child = child**like** iii) **Circumfixes** un + count + able = **un**count**able**.	**ó-** +kwu(speak) = **ó**kwú (speech) **ò-** + yi (wear) = **ò**yị (cold) **ú**ọ-+ko (scarce) = **ú**ọkọ (scarcity) **ụ**-+so (be sweet) = **ụ**sọ (sweetness) **ú**ọ- + tu (rot) = **ú**ọtụ(rotten) `**m** - + gbu (cut) = `**m**gbu (pain) `**m** - + ma (throw) = `**m**má(beauty) `**m** - + kpe (pray) = `**m**kpe (inheritance) `**n** - + kpa (to plant) = `**n**kpà (scissor) `**n**- + ché (watch) = `**n**ché (watch) `**n** - + ka (be old) = `**n**ká (old age) ii) **Suffixes**: these are affixes attached at the end of a root	

		or base word e.g in Ogba are: **-shi**(cook) + gba(write) = gba**shi** (to write) -**kpo**(call) + gwe(grind) = gwe**kpo**(well grinded) -**ma**(throw) **+** **ri**(eat) = ri**ma**(eaten) -**me**(do) **+** za + = za**me/ma** (swept) -**gbu**(kill) + kwụ(beat) = kwu**gbu**(beat to death) -**ri**(eat) + zu(buy) = zu**ri**(buy for oneself) -**gna**(fix) +ro (swallow) = ro**gna**(swallowed) -**li**(bury) + bu(carry) = bu**li** (carry up) -**be**(live) **+** shi(cook) = shi**be** (cook it).	

		tọ (vow) + **li** (suffix) = tọ**li** (Sperm) iii) **Prefixation And** **Suffixation**: prefixation and Suffixation as derivational processes in Ogba are characterized by the affixation of both prefix and suffix to the same base to derive a new word. Onumajuru (2007). In Ogba, the structural frame for derivation through prefixation and suffication is P-VR-S, where; **P** = Prefix **VR** = Verb root, which loses part of	

		its original semantic content as Verb, **S** = suffix. Exampls are: **ò** + bi + bi = **òbibi** (act of living) **ò** + òkwu + òkwu = òkwu´kwú (act of beating) **e** + kpe + **kpe** = ekpere (prayer) **à** + shi + **ri** = àshịrị(bad mind) **ú** + ghe + **re** = úghere (yawn **ó** + zni + **ri** = ózniri (borrowing) **ụ** + kwụ + **ra** = ụkwụra (cough) **é** + chì + **ché** = échìché (Thought) **a** + jù + **jú** = ajùjú (question) **ò** + mị + **mi** = òmịmị(sucking)	

		iv). **Interfixation**: Interfixaion is a process of derivation whereby an affix occurs between two identical or sometimes, non-identical roots. In other words, an Interfix interrupts the sequence of two roots. In Ọgba language, the most prominent interfixes are: **-m-, -r-, -l-,** for noun-base form of derivatives, while **-m-, -l-** and **-rnu-** are common in the verb base form of derivatives. iv a). **The Noun-Base Form:**	

		ánú + **m +** ànu = ánú**m**ànu (meat, meat) ógu + **l +** ógó = ógu**l**ógó(tallness) íshní + **r +** íshní = íshní**r**íshní (perceiving smell) igno + **r +** igno = igno**r**igno (act of abusing person) irni + **m +** irni = irni**m**irni (to finish eating) iv b). **The Verb-Base Form** eri + **m +** eri = eri**m**eri (feasting) eshi + **m +** eshi = eshi**m**eshi (cookery) akpnụ + **rnu +** akpnụ = akpnụ**rnu**akpnụ (sculpture) atụ + **m +** atụ = atụ**m**atụ (decision) agnụ + **m +** agnụ =	

		agnụ**m**agnụ (studies) èkwú + **l** + èkwú = èkwú**l**èkwú (talkative) égwù + **r** + égwú = égwù**r**égwú (playing) v) **Suprafix And Superfix**: In a tonal language like Ọgba i.e. language were a variation in the pitch of the voice causes a change in meaning between segmental identical utterances such as Ọgba. A tone is a meaning–making element in some language. It is a systematic variation of the voice pitch	

		used by language to distinguish, both lexical and grammatical meanings. Ọgba is a tonal language, and all its major dialects, such as **Egnị** and **Igburu**. In Ọgba, the tone carried by a word is an essential feature of its meaning **a).** íshí→ head, íshì → ordour, ìshì → blindness, íshí →to cook **b).** íkné → strength, íkè → to share, íké → to tie ìké → bunch **c).** òké → rat,	

		ókè → boundary, òkè → share **d)** égwù → butock égwú → song ègwù → tilapia **e)** ékwnά → cry èkwnὰ → egg ékwὰ → cloth	
Inlectional Afix: An inflectional affix is that affix which performs a grammatical function without changing the part of speech of the word to which it is attached. e.g The plural suffix **-s/umu(***cats, umu nwnako)*, The possessive suffix –'**s** and **s'/nkaa** and **nkuo (***hers, yours, nkaa,*	i) **Number** a. The cat**s** **are** licking the milk b. The **men are** working on the farm ii) **Tense/Aspect** (a).The infinitive "**to**" as in '***to*** *walk'*, '**to** teach' (b).The 3rd person singular form (**-s**) e.g walk**s'**, 'teach**es'** (c).The past tense (**-ed**) Form e.g *walk**ed'***, '*wash**ed'*** (d).The past participle(-**en**) form e.g *writt**en**, driv**en***	i) **Number:** **umu** bushi, **umu** aznu ii) **Comparison: laka/yaka and lakakama/yakama e.g** *Emeka **laka**/**yaka** Nkechi and Emeka **lakakama** Nkechi* iii) **Circumfixation:** ***e**kpe**re** e-(prefix) + kpe(root) –re (suffix),*	i) both languages have different ways of marking their inflectional affixes such as number, tens and aspect, comparison etc. ii) some of the inflectional affixes identified in both languages were; -s, -ies, -ed, -en, -ing, -er, -est for English while Ogba has umu-, -ma/-me, laka/yaka, lakakame/yakakama, di-i, mala/meri, etc

nkuo)**,** The present (inflectional) suffix "**-s** *(works, kicks)*/Ogba lacks it, The past (inflectional) suffix "**- ed/-ma or -me (**kill**ed**, ate**,** gbu**ma,** ri**me**),The participle (inflectional) suffix "**-en** and **–ed/meri** or **mala** (eaten**,** chosen**,** ri**meri,** wure**mala**), The (progressive) inflectional suffix **– ing/di-i** (teaching, cooking, **di-i**zni hne, **di-i**gba hne, The comparative (inflectional) suffix "**-er/laka** and **yaka** (tall**er,** bigg**er,** *Emeka **laka or yaka** Nkechi)*, The superlative (inflectional) suffix "**-**	(e) The progressive form (**-ing**) e.g *writ**ing**, driv**ing*** iii) **Comparison** these are /-**er**/ and /**-est**/ which operate in the adjectival and adverbial categories e.g a) Obuchukwu has a **big** kettle b) Obrichukwu kettle is bigg**er** than obuchukwu's kettle c) Ogbachukwu kettle is the bigg**est** of all (iv) **Circumfixation:** When a root is rounded by affixes e.g ***un**friend**ly**, **bi**lingual**ism**, **un**count**able**, **dis**like**ness*** (v) **Alternation:** This is the process where irregular verb change from present to past e.g *go-went* or *is – was,* ox **–** oxen,	***a**ju**ju** a-(prefix) jụ́(root) - jú(suffix), **u**ghe**re** ú-(prefix) ghe(root) – re(suffix)* v) **Alternation:** not found in Ogba. vi) **Total Modification:** not found in Ogba vii) **Partial Modification:** not found in Ogba viii) **Subtraction**: not found in Ogba Others are; a) **Imperative** **Affirmative:** rí**á** (eat). kwù**á** (speak)**,** hí**ạ́**(tight). b) **Imperative Negative:**	

est/lakakama or yakakama (tall**est**, bigg**est**, Emeka **yakakama** or **yakakama** Nkechi	bad – worse, good – better (vi) **Total Modification:** This occurs when the whole word changes e.g *to be* e.g. *be – am – are – is – was – were – been* (vii) **Partial Modification** This has to do with vowel change e.g [æ] -[e] (as in *man – men*), [i] - [æ] (as in sing – sang and [^] in sung), [u:] - [o] (as in shoot - shot), [au] - [ai] (as in mouse - mice), [ai] - [au] (as in find - found). (viii) **Subtraction**: This is a minus formation e.g *meet - met, bleed – bled*	**í-**rí-**lá** írní(don't eat food) , **í-**ré-**lá** ègwá (don't sell beans). c) **Present Progressive** **Affirmative:** Ngozi **dịí--** *kwạ́ ẹ́kwạ́* (awo) (Ngozi *aux progp –vb* cloth) Ngozi is sewing the cloth (that is Ngozi is a tailor)" d) **Present Progressive Negative:** Ye **ádíẉó ị--** gùnù egwụ 3pl *pf-prog-neg pf* sing song (We are not singing song/we sing song). e) **Present perfective**	

		Affirmative: Ibe rnú--***mẹ́* ọ́rnú (*Ibe work-perf. suf work*) "Ibe has done the work/Ibe has worked. f) **Past perfective** **Affirmatives:** àdá dó**--mẹ́--rí** míní (*ada fetch-perf-pst water*) ada had already fetched water. g) **Unfulfilled Perfective Negative:** Íbè **è**—*rí*--*wọ́*--*gɨ́rẹ́* irni (*Ibe pf-eat-neg-unf food*) Ibe has not eaten (food) yet.	
Backformation: This is an abnormal process of	i) some words derived via backformation are:	In Ogba, we have: *Uche*oma – **uche**	English and Ogba exhibit backformation. In English, nominal, adjectives, adverbs and verbs can be

creating a shorter word by removing an affix which was thought to be part of the old word. In other words, the longer word was originally in the language before the shorter word Ndimele (1999).	swindler – *swindle* moving pictur – *movie* editor – *edit* etc	*Nkechi*yere – **nkechi** *Chima*ruoke – **chima** *Obri*chuchukw – **obri** etc *Tọli* (Sperm) – **tọ** (vow)	backformed but in Ogba, only norminals are backformed especially names.
Blending: This is a morphological process of creating a new word by combining parts of two or more already existing words in the same language Ndimele (1999).	Blended words: Breakfast + lunch = **brunch** Smoke + fog = **smog** Motor + hotel = **motel.**	Ogba does not have enough evidence of words that are derived or formed through blending except words like "English + Ogba = **Engligba.**	Some English words are derived or formed via blending but Ogba could not use such linguistic feature to derive or form any word except word like *Engligba* which is not commonly used.
Borrowing: Borrowing simply means the process of taking words from one or more languages to fit	Some borrowed words in English language are stated as follow: **Alcohol** (from Arabic), **Robot, Pistol** (from Czench).	Some borrowed words in Ogba are: ***ochichi***-leadership (from Igbo)	All the languages exhibit borrowing as a process of deriving or forming new words

into the vocabulary of another language Ndimele (1999).	**Boss** (from Dutch), **Zebra** (from Bantu) etc	***ikpe***-judgment (from Igbo) **eze**-king (from Igbo) ***iwu***-law(from Igbo) etc. ***chiefi,ornagi, buckiti*** (from English) etc.	
Clipping:` This is a process of creating a new word by shortening another word. It involves some element of reduction in the length of word Ndimele (1999).	i) **Front Clipping:** aroplane – plane augistina – tina ii) **Back Clipping:** – **bra** brassiere -**gas** gasoline iii) Front and Back Clipping: -**flu** influenza.	(i) **Front Clipping:** Chukwukabia – **kadibia** Nwabali – **abali** (ii) **Back Clipping:** Maduoma – **madu** Nkemakola – **nkem** Amarachukwu **- Amara**	Whereas front and back clipping could be found in both languages, the combination of the two could be found in English alone.
Coinage: This is a derivational process of creating new words to name previously non-existent objects or phenomena that result from cultural contact Ndimele (1999).	i) invented trade names: *Kodak, Xerox, Kleenex*. ii) Names of inventors *Sandwich, Volt, Jumbo* iii) Brands names: *Xeros, Vaseline* iv)Thermometer, *Aerophobia*		This feature could be found in English but Ogba lacks it.

Compounding: This is a process of joining two or word formerly independent roots to form a single word Ndimele (1999).	i) **Noun Compounding:** *walkingstick*, *earthquake*, *salesgirl* etc ii) **Adjectival Compound:** *breath-taking, home-stick,law-abiding*. iii) **Verb compounds:** babysit, movement, counter-attack.	i) **Noun Compound:** *uche-chukwu* (God's idea) *oke-madu* (human share) *ekwe-nti* (phone) ii) **Adjectival Compound:** *obura-oji* (dark blood) *agwa-oma* (good character) *obu-ocha* (white heart) iii) **Verb base Compound:** *kwu-akwu* (beat it) *takpo-atakpo* (chew it well) *kwuma-akwuma* (open)	i) even though compounding is found in both English and Ogba language, the two languages exhibits the same types ii) while each type tends to perform the functions their names represent, in English; in Ogba, the emphasis is not on function but on the core-based of the formation. For instance, while noun compounds perform the functions of nouns in English, noun-based compounds are those derived or formed with nouns as their core in Ogba.
Reduplication: Reduplication has to do with morphemic repetition. It is a morphological process that both English and Ogba use	i) **Complete Reduplication**: din-din (dinner) shoe-shoe (shoes) ii) **Partial Reduplication**: *zig-zig, rift-raff, tip-tip* etc	i) **Complete Redupliction;** *wnadno-wnadno* (small, small) *kai-kai* (small, small) *nke-nke* (quick, quick)	The two types of reduplication appear in English language but only total reduplication is found in Ogba language. ii) While complete reduplication is not freely realized in English, in Ogba, it is commonly realized in deriving several words.

while building some of their vocabularies. It could be full or partial as Ndimele (1999),		*oso-oso* (run, run)	

Recommendations:

It is a given fact that the continued decline of some languages, if left unchecked, will lead to complete loss of the language which imaginably means loss of the people who own the language. To that effect, the recommendations should be considered and put into practice, as a way of safeguarding the main form of people's identity. From the study undertaken, the following recommendations are made:

All that have stake in the study of English and Ogba languages should know that these languages are of different origins and typologies. Therefore, attention should be paid to identify where the differences and similarities exist.

Teachers should learn from this study and be conversant with the differences and similarities in the word structures of the two languages. This is because the study will help the teacher to detect where to encounter problems. If such problems are not properly outlined, the learner is liable to commit errors in the English language.

Teachers should emphasize teaching the differences where problems are arising using assorted prepared and improvised instructional materials and methods carefully chosen for planning and the development of actual classroom teaching of the target language. The use of oral drills and practices that are based on the English language word formation processes emphasizing how to surmount the negative transfer emanating from Ogba language should be employed.

In a similar vein, teachers should take a gradual approach in the introduction of the different types of morphological processes based on derivation, modification,

inflection, compounding and so on. Emphasis should be paid to their internal composition and constituents using affixes for clearer delineation of their immediate constituents.

Curriculum designers/planners, educationists and theorists, authors and textbook writers in the English language in Ogba communities and schools should in their work reflect clearly the differences that exist between the word structures of English and Ogba language.

Further researches should be done on English and Ogba extensional affix using Error and Needs Analysis approaches to save the on-coming grammar students and Ogba speakers of English from the problem of native language interferences.

Parents and care-givers should use native language in bringing up their children, knowing fully well that whatever training a child receives early in life carries the child throughout his lifetime.

All the schools in various language speaking communities should ensure that native language is taught in their schools. They should provide adequate space for it in their time-table, while native language teachers should shun shyness in their language, and teach the subject with utmost dedication. Teachers should desist from punishing those children who speak their language in their classroom.

Students on their own part should have interest in the speaking, reading, writing and study of their language outside from English language. They should stop making jest of those children who have interest in the study of their language. Those who intend choosing their language as a course of research in university should do that with dedication, hoping to make something good out of it, and not just offering the course, just for formality sake or a matter of convenience.

Traditional rulers are the mirror with which the people and their culture are seen by the other world communities. To this end, the traditional rulers (though literate), should imbibe the culture of speaking to their visitors in their language. They should engage the services of native language interpreters, in the case of when they host non native visitors in their palaces. With the respect and regard

which everybody has for them, the traditional rulers can influence the government of their various states on policy issues that will promote the language and culture of the people.

The religious leaders and priests should give their sermons in native language, where their congregation is made up of native speakers. Instead of speaking in English and interpreting in native language. They should do their preaching in native language, and interpret in English, assuming there is need for that.

The people in general, should have a rethink concerning their careless attitude towards native languages. The people should not support those political aspirants who cannot address their people in their language. It is obvious that you can't give people any good representation, when you neither understand nor speak their language. It is shameful that most people (indigenes) go into the rural communities during their political campaigns, only to blow English grammar to the rural dwellers when about 80% of them do not understand what they speak.

Contribution to Knowledge

The current study has contributed new idea of study in line with modern scholarship, such as:

It has educated the readers the differences in applying the prefixes and suffixes in Ogba language

It has confirmed that there is no interfix in English language but Ogba depends on them in forming some long words like *erimeri*

It has futher helped Ogba language scholar to understand that the process of word-formation in English and Ogba language varies in some areas.

It has createed a road map for young cholars in Ogba to understand that both languages mark their inflection differently.

This research has added to the knowledge of word-formation or morphological processes of Ogba and English language.

Various affixes of Ogba language have been exposed in this study to help scholars make valuable research in Ogba and English morphology

Enough morphological concepts have been explained and made available for students of language to consult and increase their knowledge in morphology.

It has showed that general similarities appear in both languages. For instance, both languages use prefixes and suffixes in their word-formation process.

It has revealed that borrowing as an international phenomenon is found in both langauges almost the same way.

It has show that words can be fused together in Ogba language, be it cluse or sentence e.g *chukwukadibia*.

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