Inherent Complement Verbs (ICV) in Urhobo

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Abstract

Inherent complement verbs (ICV) have been described in the literature as verbs whose meanings are further specified by their complements. Extant works on Urhobo, an Edoid language, reveal that little attention has been given to ICVs, which are germane to the understanding of Urhobo sentences. The study, therefore, fills this gap by building on the discussion of inherent complement verb phrases with fresh data from Urhobo. Data were elicited from competent speakers of the language. Although this study is in most part descriptive, the Minimalist Program was adopted to account for the derivation of ICVs constructions. Focusing and pronominalisation were employed as syntactic tests to identify ICVs in the language. The paper shows that for an ICV to be properly focused in the Urhobo language, it has to move with its complement. Also, findings reveal that when the complement of an ICV undergoes pronominalisation in Urhobo, the meaning of the ICV is not retained in some instances. The study gives insights into the structure of the vP layer by accounting for the derivation of ICV constructions in Urhobo. It concludes that ICVs have the same syntactic distribution as any other transitive verb in Urhobo.

Keywords: Urhobo, Inherent complement verbs, Syntatic distribution, Pronominalisation, Edoid.

Introduction

This study builds on the discussion on inherent complement verb (ICV) phrases with a focus on the Urhobo language. The ICV has received scholarly attention in the study of Kwa languages and beyond (Aboh, 2015, p.3; Nwachukwu 1987, Manfredi 1991, Ihionu 1992, Avolonto 1995, Essegbey 1999, 2003, 2010, Anyanwu 2012). Previous studies on Urhobo show that ICV constructions have not been investigated; this is the gap the paper intends to fill by examining

the ICVs in Urhobo with a bid to contribute to the study of Urhobo syntax. In light of the data presented in this study, we are guided by research questions such as: Do this class of verb exist in Urhobo? How can they be identified? Is the derivation of ICV construction different from other verbs that take complement? Are they really semantically null without their complements in Urhobo? This is expedient to show the structure of ICV constructions with a view to identifying such verbs in the language and show if there is any significant difference in the derivation of ICV constructions and the other types of verbal constructions.

In the Kwa literature, ICVs are defined as verbs which require a complement in their citation form (e.g., *dó wèzùn* lit. plant race; 'to run') Aboh (2015, p.1). Nwachukwu (1987) defines ICV "as a verb whose citation form is followed by a meaning-specifying complement." By this definition, Nwachukwu infers that it is the complement that determines the meaning of the verb. Korsah (2011) also describes Inherent-complement verbs (ICVs) as a kind of obligatory complement-taking verbs which abound in most Kwa languages. He added that when such verbs are used in a construction, it is virtually impossible to translate them without taking recourse to their complements. The reason given is that ICVs seem meaningless without their complements. One prominent property of an ICV in existing literature is that there is no one-to-one correspondence between an ICV and its meaning. Korsah (2011, p.53) corroborates this property in Ga language when he states that the meanings of ICVs are non-compositional when they combine with their ICs. He adds that in constructions in which they occur, the interpretation of what the predicate expresses seems to be intricately tied to the meaning of what appears to be its argument(s). In this study we argue that ICVs have independent meaning which may yield a different reading when they combine with their ICs. A second property of this class of verbs is that they have inherent complements. This implies that particular meanings are only instantiated in a sequence of an ICV and its IC; this is an indication that there is a restriction on the kind of complement an ICV can take.

ICVs and Canonical Transitive Verbs in Urhobo

The major difference between a transitive verb in Urhobo and ICV is that the meaning of ICV varies depending on the verb it combines

with. This is not seen in the idiosyncratic property of a transitive verb as can be seen in the following illustrations:

1(a) Èfè   shẹ́   ènẹ̀
      Efe   sold   yams
      'Efe sold yams'

b   Èfè   shẹ́   ẹ́bò
      Efe   sold   charm
      'Efe sold charm'

2(a) Tégà   dùvwú ènẹ̀
      Tega   ICV   yams
      'Tégà pounded yams'

b   Tégà   dùvwú ébò
      Tega   ICV   charm
      'Tégà acquired charm'

A critical look at 1(a) and (b) shows that the meaning of the canonical transitive verb *she* 'sold' remains unaltered even when the complement changed from *one* as in 1(a) to *ebo* as in 2(b). Similarly, swapping the direct object of the ICV in (2) yields a different semantic interpretation. However, from the distributional syntactic point of view, both canonical transitive verbs and ICVs are the same and will receive same theoretical analysis in this study. Different types of syntactic test such as focusing and pronominalisation are used in this study to help in identifying ICVs in Urhobo. The verbs in (3) are all focused.

3 (a) Ẹ̀riọ́   ọ́yèn   Èfè   ré   ọ̀nẹ̀
       Eating foc.   Efe   eat.PST   yam
       'Efe ATE yam'

b   ẹ̀dá   ọ́yèn   Èfè   dá   ùdì
       Drinking   foc.   Efe   drink.PST   drink
       'Efe DRANK drink'

c   èvúo   ọ́yèn   mì   vú   ọ̀nẹ̀
       Driving foc.   I.SG   uproot yam
       'I UPROOTED yam'

The verb undergoes nominalisation in the process of being fronted. The circumfix that is attached to the vowel agrees with the harmonic requirement of the root verb. Also, when two vowels are in a cluster in the language, either one is deleted or the first in the sequence undergoes glide formation. This explains the difference in the form of the verbs; for instance, *reì* and *erio* in sentence 3(a) and all the other verbs in the foregoing examples. When a verb is focused in Urhobo, it is preposed to sentence initial position and then is immediately followed by the focus marker *oòyen*. However, ICVs cannot be so fronted and still maintain grammaticality.

4(a) *ekene   ọ́yèn ọ́mọ́ nànà kene òmà
       beware   foc. Child this ICV   body
       'This child should BEWARE'

b   *eduvwu   ọ́yèn Tégà duvwu ẹbo
       pound   foc. Tega ICV   charm
       'Tega ACQUIRED charm'

(c)   *èvó   ọ́yèn ò   ó   vó   òmà
       fetching   foc. 3sg. pres. ICV   body
       'He / she is ASHAMED'

The fronted ICVs, apart from the 4(a), cannot be given the intended meaning even in the gloss, as in 4(b) *eduvwu* 'pound' instead of acquire and 4(c) *evo* 'fetching' instead of 'to be ashamed'. For an ICV to be properly focused in the language, it has to move with its complement as exemplified in 5 (a-c).

5(a) òmà   ẹkẹnẹ ọ́yèn ọ́mọ́ nànà kẹ́nẹ̀rè
      Body beware   foc. Child this ICVPST
      'This child should BEWARE'

b   ẹ̀bò   eduvwu   ọ́yèn Tega dúvwùrù
      charm acquiring   foc. Tega ICV.PST
      'Tega ACQUIRED charm'

(c)   Òmà   ẹ́vuò ọ́yèn ò   ó   vórè
      body shame foc. 3sg. pres. ICV.PST
      'He / she is ASHAMED'

The sentences in 5(a-c) have the meaning of verb focus similar to that of the canonical transitive verbs in 5(a-c). From the foregoing, the ICs occur left-adjacent to the ICVs in verb focusing. This is different from the syntax of the complement focus in (6a-b) where only the ICs are fronted. Focusing is use subsequently as the syntactic process to show that the complements of canonical transitive verbs and ICVs have the same syntactic distributional behaviour. Illustrations (3-5) showing where direct objects are in their logical positions will be used in their focused position. In Urhobo, a word or phrase is preposed to a sentence initial position to receive prominence:

6(a) Ọ̀nẹ̀   ọ́yèn Èfè   dẹ́rè
      yam   foc. Efe   bought
      'it was YAM that Efebought '

b   ẹ̀bò   ọ́yèn Èfè   dẹ́rè
      charm foc. Efe   bought
      'it was CHARM that Efe bought'

7(a) ọ̀nẹ̀   ọ́yèn Tégà dùvwùrù
      yam   foc. Tega ICV
      'Tega pounded YAM'

b   ẹ̀bò   ọ́yèn Tégà dùvwùrù
      charm foc. Tega ICV
      'It was CHARM that Tega acquired'

In Urhobo, when a verb occurs without its complement in the logical position, the past tense morpheme automatically surfaces. This rule explains the new form of both the canonical transitive verb and the ICVs; that is, both can be inflected for tense in the same way. It should be noted that both the complement of transitive verb and ICV can be preposed to sentence initial position in the language. While the meaning of the former verb remains constant, that of the latter is altered because of its complement even when the complement has undergone focusing. In (6) when *oòneò* and *eòbo* move to sentence initial position for emphasis, the verb *deò* which means 'bought' in both (6a) and (6b) are not semantically affected but went through a morphological process known as affixation or, more precisely, suffixation. In the same vein, the preposing of the complements of the ICV show that though the ICV still relies on the ICs for semantic interpretation, it nonetheless exhibits the same syntactic behavior with their non-IC counterpart.

Aboh (2015, p.11) identifies pronominalisation as a way of differentiating the other lexical verbs in Gungbe and ICVs. He claims that the internal argument of the verb VLEX in Gungbe can be pronominalised but the complement of ICV cannot be pronominalised. This argument is also valid for Urhobo as the illustrations in 8 (a-d) shows:

8(a) Ò   vó   òmà
      3sg.   ICV   body
      'he/she is ashamed'

(b)   Ò   vó   rò
      3sg.   ICV   3.SG
      'he/she fetched it'

c)   È   dùvwú   íyòrìn ké̩
      Exp.   ICV   curse   give
      'They cursed him/her' 'She/ he was cursed'

d)   È   dùvwú   rò   ké̩
      Exp.   ICV   3.SG   give
      'They pounded it for him/her'

e)   Èfè   gú   èfiá
      Efe   ICV   lie
      'Efe lied'

f)   Èfè   gú   rò
      Efe   ICV   3SG
      'Efe judged it'

(g)   Msì   í   brù   e̩tò
      I.SG. HAB.   cut   hair
      'I cut hair'

When the complements, *oma,iyorin and efia* of the ICVs in 8(a), (c) and (e) undergo pronominalisation in 8(b), (d)and (f) *ro*, the meaning 'to be ashamed', 'to be cursed' and 'to lie' are lost. But in 8(g) where the complement of the verb *eto* 'hair' is pronominalised in 8(h), the meaning of the verb 'to cut' is retained. This further proves the existence of ICVs in Urhobo and validates the data the study provides.

ICVs share some similarities with canonical verbs, such as, in the area of complement focus but differ in their distribution and syntactic operations as in the context of verb focus and pronominalisation. The following structures further show ICVs in Urhobo:

9(a) Èfè   djé   onẹ
      Efe   ICV   race
      'Efe ran'

(b)   Èfè   djé   ẹto
      Efe   ICV   hair
      'Efe had a hair cut' Efe cut his hair'

(c)   Èfè   djé   àmè
      Efe   ICV   water
      'Efe served water'

The DP complements are relevant in determining the right meaning of the verb, hence the name suggested in the literature – inherent complement verbs. The complement it selects, in no small way, determines the meaning associated with it. Hence, in 9(a), it means 'run' because of the complement *dje*. In (b), it is interpreted as 'cut' because of the complement *eto* while in (c), it means 'serve' as a result of its complement *ame*. This verb obviously does not receive a uniform interpretation. This can be linked to the different complements it combines with as the illustrations in (145) show. Hence, this study shall align with the usual practice of leaving in gloss this category of verbs as ICV to avoid the clash in giving multiple glosses to the same verb. Similarly, the verb *phi* in the sentences in (10) further buttresses the fact that there exists a distinct class of verbs referred to as ICV in Urhobo.

10(a) Ómó   nà   phí   íbí   yen   Èfè
      Child the   ICV   fist   on   Efe
      'The child gave Efe a punch'

b   Ómó   nà   phí   vwè   íbí
      Child the   ICV   Isg.   fist
      'The child gave me a punch'

11(a) ómó   nà   phí   òsà   mié   vwè
      Child the   ICV   debt   from me
      'The child requested for the money owed him from me'

b   ómó   nà   phí   vwè   òsà
      Child the   ICV   me   debt
      'The child requested for the money owed him from me'

12(a) ómó   nà   phí   úkpókpó   nà
      Child the   ICV   stone   the
      'The child threw the stone'

b   ómó nà   phí   Ejiro úkpókpó   nà
      Child the   ICV   Ejiro stone   the
      'The child stoned Ejiro'

In the various sentences in (10-12), the verb *phi* occurs in the domain of three different complements that is, *ibi, osa* and *ukpokpo* and receives three different interpretations in the language and even the English translations corroborate this. In 10(a), for instance, *phi* would be interpreted as throw (a fist) by any indigenous speaker while in 10(b), *phi* would mean request (for money).

    Ordinarily, the word for request in the language is no, which confirms that it is when phi is merges with its inherent verb osa in this case that it will be interpreted as request. Similarly, the word for throw in Urhobo is doh but in 10(c), phi is interpreted as throw because it is in the environment of its inherent complement ukpokpo. It is also seen that the indirect objects *vwe* and *Ejiro* occur before the ICs *ibi, osa, ukpokpo* respectively in the (b) sentences. This however, does not significantly affect the interpretation associated with *phi* as an ICV. This is an indication that an indirect object can immediately follow the ICV in Urhobo as the (b) of sentences (10-12) exemplifies in the order ICV DP DP or ICV DP PP. In actual use, it is stones that can be thrown in the manner described by the verb *phi* but when you choose to throw other objects in like manner, they then function in the capacity of stones and assume the role of appropriate ICs of *phi* as in*:*

13(a) ómó   nà   phí   írhé   nà
      Child the   ICV   stick the
      'The child threw the stick'

b   ómó nà   phí   ekpeti nà
      Child the   ICV   box   the
      'The child threw the box'

c   ómó nà   phí   ifoni nà
      Child the   ICV   phone the
      'The child threw the phone'

Another feature of ICV is that the indirect object can occur in the immediate post verbal position. The ICs in (13) can also be preceded by indirect objects just as the ICs in (10-12) have shown in the language. More on the ICV *phi* is seen in (14).

(14a) David   phí   kpareobo   vwẹ́   ofovwi   ná
        Children   ICV   victorious   at   war   the
        'David won the war'

b   émọ́   Ọghenẹ   phí   kwa
     Children   God   ICV   IC
     The children of |God had victories'

c   emọ Ọghenẹ   phí   ofovwi   kwa
     Children   God   ICV   war   IC
     The children of God are victorious at war/battle

The illustrations explain the idea that the meaning of the verb *phi* is difficult to determine without taking recourse to the complements. The meaning that can be ascribed to the ICV is fought. Another object can be merged between the ICV and the IC, as in 14(c). From the discussion of this class of verbs by scholars, it is difficult to discuss the syntax of ICV without its semantics. In this regard, there are two schools of thought in the literature as regard the semantics of ICVs in African languages: one that assumes that the verb in a verb-complement sequence has a semantic content and the other that assumes that they are semantically empty and dependent largely on the DP complement for meaning. In this study, we shall align with the position that assumes that the verbs contribute to the semantic input of what becomes the overall output of the interpretation of the verb and complement combination. This is in line with Korsah's argument that the verb and its inherent complement are syntactically distinct units in the language. The meaning of this category of verbs can be established without the accompanying complement.
For instance:

15(a) Ejiro   so   une
       Ejiro   ICV   song
       ' Ejiro sang'

b   Tègá   gbé   éhá
      Tega   ICV   dance
      'Tega danced'

c   Aye   na   nẹ   ẹrhovwo
      woman   the   ICV   prayer
      'The woman prayed'

One of the features of some ICVs is that when translated to a language like English, they are expressed by a single verb and form a single semantic unit rather than a combination of verb and complement. However they are separate grammatical units in Urhobo. One unique feature of the ICVs as in (15) is that they translate into intransitive verbs in English. This is possibly one of the reasons some scholars claim that it is devoid of meaning without the complement. We propose that, irrespective of the fact that they translate like that, they are transitive in nature in Urhobo. It is ungrammatical to render the above without the accompanying complements even though in the translated version the complements are not part of them. We shall consider the following:

16(a) *Ejiro so
      Ejiro   ICV

b   *Tega gbe
      Tega   ICV

c   *Aye   na   nẹ
      Woman   the   ICV

The foregoing examples (16) show that the verbs *so*, *gbe* and *neò,* although possess meaning, cannot occur in the type of constructions in (16) without obligatorily occurring in the environment of their inherent complements. We shall argue that ICVs are meaningful considering the examples below:

17(a) Ejiro   soro
       Ejiro   sing.PST
       'Ejiro sang'

b   Tega   gberi
      Tega   dance.PST
      'Tega danced'

c   'Aye   na   nẹre'
      Woman   the   pray.PST
      'The woman prayed'

As seen in 17(a-c), it is obvious that when *so*, *gbe* and *neò* are used without the ICs, they still lead to the production of same meanings as in 15(a-c). This is an indication that the verbs have independent semantic contents. It also shows that some of the verbs can be used as non-ICVs in the language. However, not all the verbs can be used in this sense i.e. without their ICs. Only the ICVs that translate into intransitive verb in English exhibit this alternation. They are actually referred to in this study as their non-ICV counterparts.
Any attempt to gloss the ICVs will appear as follows:

18(a) Ejiro   so   une
       Ejiro   sing   song
       *' Ejiro sang song'

b   Tega   gbe   eha
      Tega   dance dance
      *'Tega danced dance'

c   Aye   nẹ   ẹrhovwo
      Woman   the pray prayer
      *'the woman prayed prayer'

d   o   ha   eha
      3sg.   play   play
      *'He/she played play'

The repetition of the meanings of the verbs and those of the complements is quite grammatical and acceptable in Urhobo. In fact, that is what obtains in the language. The foregoing sentences are argued to be two-place argument verbs in Urhobo and are transitive in nature. For instance in 18(d) *ha,* which means 'play,

cannot occur without the complement *'eha'* which means 'play', as in noun. The verb-noun sequence denotes 'played'. The discussion suggests that the sequence enables the meaning of the verb to be further specified by the complement. The verb as well as the complement contributes to the meaning derived from the combination.

Classification of Urhobo ICVs

The category of verb under consideration requires a specific complement in order to get the intended semantic interpretation. This is to state that they are required to occur with a specific DP in order to give the verb a particular meaning. The complement will determine the meaning to be associated with the verb. Korsah (2011:78) claims that the meanings of ICVs are sort of tied to their complement IC. Below are some examples:

19(a) ọs!ẹ́   rọyen dúvwù kú   ò
      Father his   ICV   on   3sg
      'His father shouted at him'

b.   àyè   rọyen dúvwù ọnẹ
      Wife   his   pound yam
      'his wife pounded yam'

c.   ọ́mọ́   ọ̀vò   dúvwù ohwo
      Child the   ICV   person
      'A certain child stabbed someone'

d.   Fegiro duvwu iyorin
      Fegiro ICV   curse
      'Fegiro invoke a curse (on someone)'

e.   ọshare nà   duvwu ẹ̀bò
      man   the   ICV   charm
      'The man acquired charms'

One would observe that the meanings of the verbs differ depending on the ICs. For instance, the *duvwu* in 19(a) is interpreted as 'shout' because of the prepositional phrase *kuo*, in 19(b), it is interpreted as 'pound' because of the inherent complement *one*.In sentence 19(c), it is interpreted as 'stabbed' because of the IC *ohwo*, in 19(d) it means 'invoke' as a result of the IC *iyorin* and lastly, *duvwu* got interpreted as 'acquire', because of the IC *ebo*.

20(a)   *ọ̀s!ẹ́   rọyen   duvwuru
        Father his   ICV+PST

b.   *àyè   rọye   duvwuru
       Wife   his   ICV.PST

c.   *ọ́mọ́ òvò   duvwuru
       Child the   ICV+PST

d.   *Fegiroduvwuru
       Fegiro ICV   ICV+PST

As mentioned earlier, when the ICVs in (19) are used without their ICs as illustrated with (20) they do not yield the intended meaning equivalents as shout, pound**,** stab and invoke respectively.

21(a) oyono   mẹ̀   gbé   ík!ún
       Teacher   my   ICV   story
       'My teacher narrated a story'

b   oyono   mẹ̀   gbé   éhá
       Teacher   my   ICV   dance
       'My teacher danced'

c   oshare nà   gbé   òmà
       Man   the   ICV   body
       'The man is dirty'

d   eranko otete nà   gbé   èmù
       dog   small the   ICV   food
       'The small dog scavenged for food'

The illustrations provided so far prove the existence of two types of ICVs in Urhobo. They are ICVs that co-occur with different DPs to yield different semantic interpretations and ICVs that must combine with a particular DP to give the desired meaning. This is in line with Korsah's classification of regular and irregular ICVs.

Irregular ICVs in Urhobo

Korsah (2011:82) makes a distinction between regular and irregular ICVs, stating that 'unlike the regular ones (ICVs) whose meanings vary based on their ability to take different ICs, irregular ICVs are used with particular complements only'. He states further that they do not co-occur with other complements to yield different predicate meanings. The following will be classified as irregular.

22(a) Dede shé sísà gbéyèì
      Dede ICV ghost fear
      Dede will fear ghost

b.   Màŋbíí l bàá màŋts l yì
      people DEF ICV chief DEF hair/head
      The people protected the chief (Adapted from Korsah)

Korsah explains that 'In Ga, *sheì* never occurs without *gbeìyeoo*'fear' and *baìaì* does not occur without *yio* 'head/ hair' either.' In Urhobo a small number of ICV belongs to this category. The following will shed some light on this claim:

23(a) Ómó nànà kene òmà
       Child this   ICV   body
       'This child should beware'

b.   Mì   í   mé   eto
      Isg   HAB. ICV   hair
      'I plait hair'

c.   ò   né   isọ
      3sg ICV excreta
      'he / she defecated'

In Urhobo, *kene*, *me* and *ne* cannot occur without their ICs *oma*, *eto* and *iso* respectively. However, the ICs do not have such restrictions. They can combine appropriately with other verbs in the language. This can be exemplified with the following sentences:

24(a) ò   vó   òmà
       3sg. ICV   body
       'he / she is ashamed'

b.   mì   í   brù ẹ̀tò
      I.SG. HAB. cut   hair
      ' I cut hair'

c.   ò   ó   wẹ̀ ís!ọ́
      3.SG. pack excreta
      ' He/she packs excreta'

d.   wò   ó   yivwin àrò
      2nd   pres. ICV   eye
      ' you are rude'

Note that in 24(a), *oma* can function as an IC to another ICV in the language. In 24(b)*eto* functions as the direct object of a transitive verb *bru* while in 24(c)*iso* is also the object of the verb *we*.

Regular ICVs in Urhobo

This type of ICVs is evident in other African languages as confirmed in Korsah (2011). Korsah shows this type of ICVs in Ga and claims that the nature of this kind of ICV is attested in the studies of Nwachukwu (1985, 1987), Essegbey (1999).

Examples from Igbo, Ewe and Ga respectively are:

25(a).   tụ́ ụjo 'to be afraid'
  b.   tụ́ ṅtụ́ 'to tell a lie'

26(a)   ú tsi 'swim'
  b.   ú k ́ 'knock'

27(a)   Dede jè kpò
        Dede ICV outside
         Dede exited

  b.   Dede hè jè ŋmá
        Dede body ICV nice smell
         Dede('s body) smelled good   (Adapted From Korsah)

The ability of the verbs in the foregoing sentences to take different complements and yield different interpretations is used in classifying items into what has been described as regular ICVs in different studies.Examples in Urhobo are:

28(a)   Suvwe gú   édjó   nà
        Suvwe ICV   jugdement   the
        'Suvwe executed the jugdement'

b.   Suvwe   gú   efia
        Suvwe   ICV   lie
        'Suvwe told a lie'
29(a)   omote yena   né   erhovwo
        Girl   that   ICV   prayer
        'That girl prayed'
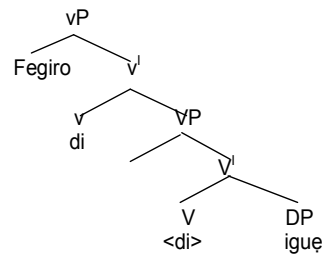
b.   oyono nà   né   iyeren
        teacher   the   ICV   reported
        'The teacher reported'

Deriving ICVs construction

It is assumed in this study that ICVs are syntactically similar in their distribution to other transitive verbs in the language. Hence, analysis proposed here for ICVs is that the complement is taken to be the

direct object of the inherent complement verb. ICVs and other transitive verbs exhibit the same word order. It is observed here that the ICVs function just like transitive verbs too, that is, place argument verb in Urhobo. As such, syntactically, they are not significantly different from other transitive verbs in the language. It is argued in this study that the ICVs and ICs sequences are not syntactically distinct from their canonical transitive verb counterparts in their distribution. As a result of this, the analysis of ICVs here is still in consonance with the universal property of all verb types with similar argument structure, in which the various arguments of a verb are skewed to a specific syntactic position. Just like the analysis of transitive verbs, the ICVs used in this study are either two or three-place argument verbs.

30(a) Fejiro di   gụẹ
  (b)

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                        vP
                       /  \
                 Fegiro    vᴵ
                          /  \
                         v    VP
                        di   /  \
                            V    Vᴵ
                                /  \
                               V    DP
                             <di>   igụẹ
```

The N *igue* is generated as complement and therefore a phrasal category which shall be treated as a DP because it functions as the direct object of the ICV. The VP is a projection of the ICV; being a two-place argument verb, it has two roles: the Agent and theme. The agent occupies the subject position of the light verb in line with the VPISH and the IC is merged at the complement position of the lexical verbal projection. Oduntan (2000: 232) suggests that any verb that has one or both of these properties in its semantic representation would necessarily have v-projection in addition to V-projection. The VP *di igue* is a projection of the ICV *di*, which merges with the DP *igue* which functions as its object, DP *igue* enters the derivation with its phi features fully specified. The probe *di,* which has unvalued phi features and also functions as a case assignee probes down its complement domain in search of a DP with a matching phi features to Agree with. The DP *igue* in this case serves as an active goal because of its uninterpretable unvalued case. Agree

applies to value the uninterpretable phi feature of the probe *di.* The DP object values its accusative case feature through agreement with the ICV. The DP receives its theme theta role and the external theta Agent is assigned to *Fegiro* which is merged at Spec vP.

Conclusion

The article provides illustrations to show the existence of two types of ICVs in Urhobo: regular -which are ICVs that co-occur with different DPs to yield different semantic interpretations and irregular - which are ICVs that must combine with a particular DP to give the desired meaning. It asserts that some ICVs in Urhobo are verbs whose meanings in most cases cannot be fully specified without their complements. The discussion of ICV in Urhobo shows that when the complement of an ICV undergoes pronominalisation the meaning that is derived from the ICV and complement combination may not be retained in some instances. But where the complement of a verb is pronominalised the meaning of the verb is retained. ICVs share some similarities with canonical verbs, such as, in the area of complement focus but differ in their distribution and syntactic operations as in the context of verb focus and pronominalisation. It was observed that for an ICV to be properly focused in the language, it has to move with its complement. Also, ICVs have the same syntactic distribution as any other transitive verbs in Urhobo. Hence, the conclusion that ICVs in Urhobo have independent semantic content and contributes to the overall output of the interpretation derived when in combination with their ICs.

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