

**LESSON V**  
**(IHE OMUMU NKE ISE)**

by  
**Onyema Nwazue**  
**(Onyenkuzi Igbo)**

iyi mbà nà-àsó kà ókwu há.

*(The rivers of a people flow at the  
same rate as their language.)*

Igbo Proverb

Welcome to lesson V. If this is your first contact with our online lessons, we recommend that you go back and study lessons II, III, and IV before going beyond this point. And the reason for that is quite simple: our language lessons are unlike no other. We are not *just* interested in teaching the citizens of the world Igbo; we want to make the subject highly interesting and sufficiently appealing to them as well. Most importantly, we want to use the online lessons as a platform for charting a new course for the teaching of Igbo in the twenty-first century. Needless to say, the new course will differ radically from the way in which our predecessors (= Igbo teachers, scholars, researchers, and grammarians) have hitherto presented the Igbo language to the listening world.

The linguistic revolution is a burden imposed on us by the universe for the sake of the Igbo Nation. So, we have no real choice. And you, the reader, can help us shoulder the onerous responsibility by sending us periodic feedback on the online lessons. Anything you know about the Igbo language -- like uncommon words and expressions on the verge of disappearance -- that may have escaped our attention will be greatly appreciated. We are in this business together. And, together, we must make Igbo an important part of the daily life of every Igbo indigene and raise its status amongst the major African languages to where it ought to have been.

In this lesson, we will focus mainly on the different forms of the Igbo demonstrative adjectives (the English equivalent of **this**, **that**, **these**, and **those**). If after discussing the demonstrative adjectives we have room left for other things, we will briefly examine the sequence of demonstrative adjectives and possessive pronouns. We may also introduce another form of the possessive pronouns we discussed in lesson III.

### **5.1 Demonstrative Adjectives**

Demonstrative adjectives are words that we use in conjunction with a part of our body, especially our fingers, to positively identify a person or thing we are referring to in a somewhat confusing situation, by pointing at the person or thing. When, for example, it was necessary for God to identify Jesus at the time of His baptism by John the Baptist, He did so in unmistakable terms. He used the demonstrative adjective **this** (= òkéké à)

and the dove that symbolized His fingers as well as innocence and purity in the following declaration (Matt. 3:17):

This is my beloved Son, in whom I am well pleased.  
Igbo translation: òkè à bù òkpara í í hùrụ  
n'anya, ónye íhe yá dī ò ézi ímma.

Also, during the Last Supper (= òrírì ñgabiḡá) before His crucifixion, Jesus made use of the demonstrative adjective **this** (òkè à) when He served his twelve disciples bread and wine that symbolically represented his body and blood, as quoted below:

Take, eat; this is my body (Matt. 26:26; Mark 14:22; 1 Cor. 11:24).  
Igbo translation: nará, ríé; òkè à bù àrú (or àhú) í.

This is my blood (...) [Matt. 25:28; Mark 14: 24; 1 Cor. 11: 25]  
Igbo translation: òkè à bù òbara í.

Similarly, if you and your friend are walking across a parking lot full of cars, and you suddenly hear your friend say “I like that car”, you will probably ask him or her “which car are you referring to? You friend will then identify the car by simultaneously pointing at it and using the demonstrative adjective **this** or **that**, depending on the distance that separates you people from the car in question.

In Igbo, the demonstrative adjectives have three basic forms that speakers of the language use to refer to people and things that they can see and point at. They are as follows:

### Dem. Adj. Form A:

	SINGULAR	PLURAL
Near person/object:	à or na (or nàá)	ńdī à or ńdī nà (or ńdī nàá)
Far person/object:	áhù	ńdī áhù

As the first of the three forms shows, the demonstrative adjectives **à** or **na** or **nàa** (= this one) and **áhù** (= that one) are used for a single person or object that is near to or far from the speaker respectively. The adjectives **ńdī a** or **ńdī na** or **ńdī nàa** (= these ones) and **ńdī áhù** (= those ones) are, on the other hand, used to refer to persons and objects that are closer to or far from the speaker respectively. Here are some examples:

SINGULAR		PLURAL	
(1) ńlò à	this house	ńlò ńdī à	these houses
(2) ńlò áhù	that house	ńlò ńdī áhù	those houses

(3) ikó nà/nàá	this cup	ìkó ndị nà/nàá	these cups
(4) oche nà/nàá	this chair	óche ndị áhụ	those chairs
(5) akpá à	this bag	àkpa ndị áhụ	those bags

### Dem. Adj. Form B:

	SINGULAR	PLURAL
Near person/object:	̀̀k�� �̀/̀̀k�� na (or ̀̀k�� n���)	ndị n��e �̀/ndị n��e n�� (or ndị n��e n���)
Far person/object:	n��e �̀h��	ndị n��e �̀h��

Similarly, the adjectives ̀̀k    ̀ or ̀̀k   n  /n    (= this one) and n  e  ̀h   (= that one) are used by Igbo speakers to refer to a person or an object that is near to or far from the speaker respectively. The adjectives ndị n  e  ̀ or ndị n  e n  /n    (= these ones) and ndị n  e  ̀h   (= those ones) are used to refer to persons or objects that are nearer to or farther away from the speaker. And they are accompanied by the action of pointing with the finger. Here are a few examples:

SINGULAR	PLURAL
(1) agba n��e �̀ this bottle	agba ndị n��e �̀ these bottles
(2) ��ta n��e �̀h�� that bow	��ta ndị n��e �̀h�� those bows
(3) nr�� n��e n�� this comb	nr�� ndị n��e n�� these combs
(4) ih�� n��e �̀h�� that thing	ih�� ndị n��e �̀h�� those things
(5) eket�� n��e �̀ this basket	eket�� ndị n��e �̀ these baskets
(6) uw�� n��e n��� this shirt	uw�� ndị n��e n��� these shirts

As stated above, we have another form of the demonstrative adjective that is less popular than the two we have already examined but nonetheless understandable across Igboland. Essentially, it uses the word   nw   where forms A and B use the demonstrative adjectives  ̀, na, and n   . And where they use  ̀h  , we find instead   ri, as shown below.

### Dem. Adj. Form C:

	SINGULAR	PLURAL
Near person/object:	��nw��/n��e ��nw��	ndị ��nw��/ndị n��e ��nw��
Far person/object:	��ri/n��e ��ri	ndị ��ri/ndị n��e ��ri

Here are some examples:

SINGULAR		PLURAL	
ihe ńwà	this thing	íhe ndị ńwà	these things
ngá nke ńwà	this place	n̄ga ndị nke ńwà	these places
ebe érí	that place	ébe ndị érí	those places
òbògwú nke érí	that duck	òbògwu ndị nke érí	those ducks

The three forms of the demonstrative adjectives are not reserved for speakers of three different dialects of the Igbo language. They are for use across Igboland, even in those areas (= towns and villages) where dialectal variations of the adjectives are commonly used by the inhabitants. So, if you have not used some of them before, do so today.

## 5.2 Problematic Aspects of the Demonstrative Adjectives (not for kids)

If you are a native Igbo speaker, have a look at the following constructions:

SINGULAR		PLURAL	
(a) ńyeujọ à	This coward	*ndị ujọ à	These cowards
(b) onyeohi à	This thief	*ndị ohí à	These thieves
(c) onyeiro à	This enemy	*ndị íro à	These enemies
(d) ńyeughá à	This liar	*ndị ughá à	These liars
(e) onyeàmá à	This witness	*ndị àmá à	These witnesses

Each of them seems to be well formed and yet the asterisks indicate that the Igbo plural forms are ungrammatical. Can you figure out what the problem is? Take as much time as you need to reflect on them. You do not need to rush. If after examining them you see nothing wrong with the forms in question, you should go back and review the three forms (A, B, and C) of the Igbo demonstrative adjectives. In the meantime, I will make your burden lighter by explaining to you what the problem is.

First of all, let us try and establish some guidelines regarding the use of the Igbo word ńye (= someone who is or who does something) which sometimes behaves as a prefix and, at other times, as an autonomous word. These are some of the rules that you should follow when dealing with ńye-related words. They are not exhaustive; we will come back to them later.

**RULE ONE:** [ńye + the name of a profession, a trade, a title, an instrument of labour, a means of livelihood = one word]. In other words, when the word ńye is attached to a noun that designates a profession or a title, the interpretation of the

resultant compound word is *someone who does something as a way of life*. And it should be written as one word, as the following examples show:

- |                  |                                    |                     |
|------------------|------------------------------------|---------------------|
| (a) ónyenkuzi    | (= someone that teaches)           | A teacher           |
| (b) ónyeàkwula   | (= someone that prostitutes)       | A prostitute        |
| (c) ónyedibià    | (= someone that cures diseases)    | A physician         |
| (d) onyeugwù     | (= someone that does circumcision) | A circumcisionist   |
| (e) onyeezè      | (= someone that rules people)      | A king/ruler        |
| (f) ónyèndumódù  | (= someone that advises)           | A counsellor        |
| (g) ónyeoḡùúkwu  | (= someone that makes mounds)      | A mound maker       |
| (h) ónyetùrókù   | (= someone that pushes truck)      | A truck pusher      |
| (i) onyeeburushi | (= s.o. that carries night soil)   | A night-soil worker |

**RULE TWO:** [ónye + an adjective or an adjectival noun = one word]. In other words, when ónye is attached to an adjective or an adjectival noun, the semantic interpretation of the compound word so formed is *someone that is something*. Here are some examples:

- |                 |                               |                    |
|-----------------|-------------------------------|--------------------|
| (a) onyenzuzù   | (= someone this is foolish)   | A foolish person   |
| (b) onyeîberíbè | (= someone that is stupid)    | A stupid person    |
| (c) ónyeañuruma | (= someone that drinks a lot) | A drunkard         |
| (d) ónyeañyarì  | (= someone that is albinic)   | An albino          |
| (e) ónyeuru     | (= someone that is trickish)  | A deceptive person |
| (f) onyeara     | (= someone that is mad)       | An insane person   |
| (g) ónyensọ     | (= someone that is holy)      | A man of God       |
| (h) onyeṅganga  | (= someone that boasts a lot) | A braggart         |
| (i) ónyeumengwu | (= someone that lacks energy) | A lazy person      |
| (j) ónyeàparì   | (= someone that is stupid)    | A stupid person    |

**RULE THREE:** [ónye + nationality, country, continent, language, ethnic and religious groups, or a geographic region = two words]. In other words, whenever the word ónye is followed by a noun that designates a country, a nation, a tribe, an ethnic or religious group, a continent, a language, a geographic region, a state, a village, a town, a place of abode, etc., the interpretation of the compound word so formed is *someone from such and such a place/group or someone that speaks the language in question*. And it is written as two separate words because of the need to capitalize the names of countries, continents, and other nouns. Examples:

(a) onye Bìá fàra	(= someone from Biafra)	A Biafran
(b) onye Málá wî	(= someone from Malawi)	A Malawian
(c) onye Yòrubá	(= someone from Yorubaland)	A Yoruba
(d) onye Kánadà	(= someone from Canada)	A Canadian
(e) Onye Pànyá	(= someone from Spain)	A Spaniard
(f) onye Fúl àn í	(= someone from Fulaniland)	A Fulani
(g) onye òndí da	(= someone from the south)	A Southerner
(h) onye Fèrénchi	(= someone from France)	A French citizen
(i) onye Gánà	(= someone from Ghana)	A Ghanaian
(j) onye Kátòlikì	(= someone Roman Catholic)	A Roman Catholic
(k) onye Arìzónà	(= someone from Arizona)	An Arizonian

Please do not confuse the state of Arizona with the Igbo word *arìzónà* the way some people mistake Amanda for *àdámma*. That reminds me of another amusing anecdote that you may like to know. Two Igbo friends attended a local Catholic Church one Sunday morning. During the mass, one of them heard the priest say *Talitha cumi!* (= little girl, arise!) in reference to the twelve-year old daughter of Jairus and immediately said to the other: “Did you hear that? That’s Igbo!” “How can it be so?” the astonished friend asked. The reporter retorted by regurgitating the statement he understood Jesus made in idiomatic Igbo – “*àdántà kùlìe!*” (= little girl, arise!). [Reference: Mark 5:41]

**RULE FOUR:** [ónye + a noun that designates infirmity, a type of disease, or health condition = one word]. And the semantic interpretation of the resultant word is *someone that suffers from the infirmity or health condition in question*.

(a) onyeogbù	(= someone that is dumb)	A dumb person
(b) ónyengwuru	(= someone that is lame)	A lame person
(c) onyeîsi	(= someone that is blind)	A blind person
(d) ónyeorìà	(= someone that is sick)	A sick person
(e) onyeèkpentá	(= person affected with leprosy)	A leper
(f) onyeotùányà	(= someone with one eye)	One-eyed person
(g) onyeibî	(= affected with inguinal hernia)	Ing. hernia sufferer

**RULE FIVE:** [ónye + an article of trade = one word]. And the interpretation of the newly coined word is *someone that sells the product in question*. Examples:

(a) ónyeokà	(= someone that is selling corn)	Corn seller
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(b) onyeañàrà	(= someone selling garden egg)	Garden-egg seller
(c) ónyeanụewu	(= someone selling goat meat)	Goat-meat seller
(d) onyeakwà	(= someone selling cloth/fabric)	Cloth/fabric seller
(e) ónyejiakpụ	(= someone selling cassava)	Cassava seller
(f) onyeunène	(= someone selling banana)	Banana seller

**RULE SIX:** [ónye + a noun that designates a mode of transportation, movement, or an instrument of locomotion (leg, car, boat, bicycle, train, plane) = one word]. And the semantic interpretation of the resultant word is *someone that ambulates by means of the mode or instrument in question*. Here are a few examples:

(a) ónyeụkwù	(= someone that walks on foot)	A walker
(b) onyeigwè	(= someone aided by a bicycle)	A cyclist
(c) onyeijè	(= someone walking on foot)	A walker
(d) ónyeugbọ	(= someone that moves by vehicle)	Vehicle-driven person
(e) ónyeọsọ	(= someone that moves by running)	A runner

**RULE SEVEN:** [ónye + an ordinal number or a noun that designates position, order, or sequence = two words]. And the semantic interpretation of the newly derived word is *someone that is first, second, third, fourth, etc.*, depending on the ordinal number in question, *or in a such and such position*. Examples:

(a) onye ìzizi	(= someone that is first)	First person
(b) onye étitì	(= someone at the middle)	Middle person
(c) onye ụsọ	(= someone at the tail end)	Person last in line
(c) onye mbụ	(= someone that is first)	First person
(d) onye àzụ	(= someone that is last)	Last person
(e) onye ánọ	(= someone that is fourth)	Fourth person
(f) onye ásaà	(= someone that is seventh)	Seventh person

**RULE EIGHT:** [ónye + words like ọ̀bụ̀la (or ọ̀bụ̀na), gínì, òlẹ́, ébe, ụ̀lò, áma, òtá, ìmó, íhu, àzú, élu, àla, etc. = two or more words]. The semantic interpretation varies according to the word in question. Examples:

(a) onye ọ̀bụ̀la	Everybody
(b) onye gínì?	What kind of person?
(c) onye óle?	Who? Which person?

(d) onye élu nà ónye àla	Every Dick and Harry
(e) onye nta nà ónye ímo	Every Dick and Harry
(f) onye mbu nà ónye àbọ	Every Dick and Harry
(g) onye íhu nà ónye àzu	Every Dick and Harry
(h) onye úkwu nà ónye ntà	Every Dick and Harry
(i) onye íkwu nà ónye íbè	Every Dick and Harry
(j) onye ọsọ nà ónye íjè	Every Dick and Harry
(k) onye ébe óle?	Someone from where?

**RULE NINE:** [ónye + áhịà (market) = one word]. In other words, whenever ónye is attached to áhịà, the semantic interpretation is *always someone that is buying something or selling something in the market*. And the compound word so formed is written as one word. Here is an example:

(a) ónyeahịa	(= someone that is buying something)	A customer
(b) ónyeahịa	(= someone that is selling something)	A customer

It is interesting to note that ónyeahịa applies to the seller as well as the buyer of any product. If the Igbo word ónyeohipi (= a thief) were to function the same way, the Igbo universe would have been upside down, since there would have been no way for an Igbo to distinguish a thief from the owner of any stolen material.

Let us now go back to the ungrammatical constructions we asked you to examine very carefully at the beginning of Section 5.2. Did you find anything wrong with any of them? Anyway, let me help you a little, as promised. You already know from our discussion of the three forms of the demonstrative adjective that the plural of the Igbo word “ónye” is “ndị.” That being the case, the plural of such words as ónyenkuzi, ónyeàkwula, ónyedibịà, ónyeahịa, ónyeinyeaka, ónyeijè, ónyeobịà, óneyishi, ónyenzuzù, and ónyeezè will all be as follows:

(a) ndị nkuzi	(= those who teach others)	Teachers/instructors
(b) ndị àkwula	(= those who prostitute)	Prostitutes
(c) ndị díbịà	(= those who cure illnesses)	Physicians/doctors
(d) ndị áhịa	(= those who buy and sell)	Customers/traders
(e) ndị ínyeaka	(= those who help others)	Helpers/assistants
(f) ndị íjè	(= those on a journey)	Travellers/tourists
(g) ndị ọbịà	(= those who are visiting)	Guests/visitors

(h) $\acute{n}d\grave{i}$ $\grave{i}$ sh $\grave{i}$	(= those who are blind)	Blind people
(i) $\acute{n}d\grave{i}$ $\acute{n}$ zuz $\grave{u}$	(= those who fool around)	Fools/idiots
(j) $\acute{n}d\grave{i}$ $\acute{e}$ z $\grave{e}$	(= those who are kings/rulers)	Kings/rulers

You know from the above examples that whenever the person we wish to refer to with a demonstrative adjective begins with the Igbo word **ónyè** (= someone who is or who does something) in the singular, it is preceded by  $\acute{n}d\grave{i}$  in the plural. In other words, you simply replace the singular “ónyè” with its plural counterpart “ $\acute{n}d\grave{i}$ .” Your next step is where the difficulty lies. After you have derived the plural form of the singular ónyè-related construction, you need to do one more confusing thing, and that is to “pluralize” it again (as strange as it might seem) with any of the plural forms of the Igbo demonstrative adjectives that begin with  $\acute{n}d\grave{i}$ . Do you understand? It is somewhat confusing, I know.

The constructions with asterisks in the preceding pages are unacceptable in Igbo because each of the plural nouns in question is followed by a singular demonstrative adjective. They should have been “ $\acute{n}d\grave{i}$   $\acute{u}$ j $\grave{o}$   $\acute{n}d\grave{i}$   $\grave{a}$  (these cowards),  $\acute{n}d\grave{i}$   $\acute{o}$ h $\acute{i}$   $\acute{n}d\grave{i}$   $\grave{a}$  (these thieves),  $\acute{n}d\grave{i}$   $\acute{i}$ r $\acute{o}$   $\acute{n}d\grave{i}$   $\grave{a}$  (these enemies),  $\acute{n}d\grave{i}$   $\acute{u}$ gh $\acute{a}$   $\acute{n}d\grave{i}$   $\grave{a}$  (these liars), and  $\acute{n}d\grave{i}$   $\acute{a}$ ma  $\acute{n}d\grave{i}$   $\grave{a}$  (these witnesses). As a general rule, singular nouns are always followed by singular demonstrative adjectives, and plural nouns are followed by plural demonstrative adjectives. Memorize the following ónyè-derivatives for your vocabulary enrichment. You can use them with demonstrative adjectives at any time. The list is not exhaustive.

$\acute{o}ny\acute{e}\grave{o}z\acute{u}z\acute{u}\acute{a}t\acute{u}r\acute{u}$	(= one that nurses sheep)	a shepherd
$\acute{o}ny\acute{e}o\acute{m}\grave{i}k\acute{o}$	(= one that is merciful)	a kind person
$ony\acute{e}\grave{a}gb\acute{a}t\acute{a}\acute{o}b\grave{i}$	(= one that lives next door)	a neighbour
$\acute{o}ny\acute{e}o\acute{g}\acute{a}\acute{u}\grave{z}\acute{o}$	(= one that threads a road)	a messenger
$ony\acute{e}u\acute{w}e\acute{o}j\acute{i}e$	(= one whose uniform is black)	police officer
$ony\acute{e}ow\acute{e}f\acute{o}t\acute{o}$	(= one that takes pictures)	photographer
$\acute{o}ny\acute{e}\acute{n}d\acute{u}m\acute{o}d\acute{u}$	(= one that gives advice)	an adviser
$\acute{o}ny\acute{e}n\acute{c}h\acute{e}\acute{a}b\acute{a}l\grave{i}$	(= one that guards the night)	security guard
$ony\acute{e}gb\acute{a}gb\acute{a}t\acute{i}$	(= one that foments trouble)	an instigator
$\acute{o}ny\acute{e}\grave{a}gh\grave{i}r\grave{i}gh\grave{a}$	(= one that is rascally)	a rascal
$\acute{o}ny\acute{e}ar\acute{o}r\acute{a}r\acute{o}$	(= one that betrays secrets)	indiscrete per.
$ony\acute{e}aka\acute{e}be$	(= one that goes between)	intermediary
$ony\acute{e}o\acute{m}ek\acute{o}m\acute{e}$	(= one that is mischievous)	misc. person
$\acute{o}ny\acute{e}ar\acute{u}r\acute{u}\acute{a}l\acute{a}$	(= one that thrives on wickedness)	wicked person

ónyeaghùghò	(= one that plays tricks/prank)	a prankster
onyeekwurèkwú	(= one that talks too much)	a talkative
ónyeàrumarúukà	(= one that doubts everything)	a doubter
ónyeireùtò	(= one that has sweet tongue)	a sweet talker
ónyeàgbụgba	(= one that thrives on conspiracy)	conspirator
onyenkasióbì	(= one that consoles the heart)	a comforter
onyeinyeaka	(= one that renders help)	a helper/mate
ónyehuìzizi	(= one that has a bleeding heart)	a bleeding hrt.
onyedibià	(= one that practices the art of healing)	physician
onyeamuma	(= one that prophesies)	a prophet
onyeirikichí	(= one that vibrates trouble)	trouble maker
onyeezè	(= one that sits on a throne)	a king/ruler
onyeamà	(= one from outside family/group)	an outsider
onyeṅganga	(= one that shows off)	a braggart
ónyeoḷubì	(= one that cultivates the land)	a farmer
onyeugwù	(= one that perform circumcision)	circum'sionist
onyeishioche	(= one that heads the high table)	chairman
ónyeakakwùkwutá	(= one that is tightfisted)	a miser
Onyedewedewede	(= one that writes indefatigably)	a clerk
ónyemkpòrò	(= one that is behind bars/in prison)	a prisoner
onyeikonì	(= one that is behind bars/in prison)	a prisoner

### 5.3 The Problem of Collective Nouns

onye is not the only Igbo word that native speakers often have problems with when used in conjunction with a demonstrative adjective. úmu poses similar problems. For instance, I asked an 87-year-old Igbo and other native speakers recently how they would say “this child, these children, this woman, these women, this fellow, these fellows, this lady, these ladies, this relative, and these relatives” in Igbo. And they quickly responded with these twelve constructions:

- |                |             |                  |                |
|----------------|-------------|------------------|----------------|
| (1) nwanta à   | this child  | (2) *úmuńta à    | these children |
| (3) nwanta à   | this child  | (4) *úmuáka à    | these children |
| (5) nwányị à   | this woman  | (6) *úmunwányị à | these women    |
| (7) nwámmadu à | this fellow | (8) *úmummadu à  | these fellows  |

- (9) nwaada à this lady (10) \* ùmụada à these ladies  
 (11) nwanna à this relative (12) \* ùmụ́nna à these relatives

As in the cases we examined previously, the above Igbo constructions appear to be well formed and yet the asterisks indicate otherwise. So, what is the problem with the plural forms? They are unacceptable in Igbo because the plural nouns (ùmụ́ntà, ùmụ́áka, ùmụ́nwányị, ùmụ́mmadụ, ùmụ́ada, and ùmụ́nna) are, again, followed by the singular demonstrative adjective à instead of by its plural equivalent **ndị à**. The correct Igbo forms are ùmụ́ntà ndị à, ùmụ́áka ndị à, ùmụ́nwányị ndị à, ùmụ́mmadụ ndị à, ùmụ́ada ndị à, and ùmụ́nna ndị à because singular nouns take singular demonstrative adjectives and plural nouns take plural demonstrative adjectives.

I will now complicate matters a little bit for you by stating that the rule in question is not absolute. A collective Igbo noun may take a singular demonstrative adjective or a plural demonstrative adjective, depending on the number of individual groups in question. If the collective noun is perceived as one entity, it takes singular demonstrative adjective. If, on the other hand, it is composed of individual groups of Igbo nouns, it takes a plural demonstrative adjective, as these examples show:

<b>CATEGORY I:</b>	<b>COLLECTIVE NOUN, SINGULAR DEM. ADJ.</b>	
(a) igwe áturụ à	(= one flock)	This flock of sheep
(b) igwe ímmadụ à	(= one group)	This multitude
(c) ótụ éhi à	(= one herd)	This herd of cows
(d) ukwu nkụ à	(= one bundle)	This bundle of wood
(e) ohi ákụ à	(= one heap)	This heap of kernel
(f) ike ákwụkwọ à	(= one pile)	This pile of books
(g) akpa ókpòróko à	(= one bale)	This bale of stockfish
(h) òyòghọ úgiri à	(= one bunch)	This bunch of oranges

<b>CATEGORY II:</b>	<b>COLLECTIVE NOUN, PLURAL DEM. ADJ.</b>	
(a) igwe áturụ ndị à	(= more than one flock)	These flocks of sheep
(b) igwe ímmadụ ndị à	(= more than one group)	These multitudes
(c) ótụ éhi ndị à	(= more than one herd)	These herds of cow
(d) ukwu nkụ ndị à	(= more than one bundle)	These wood bundles
(e) ohi ákụ ndị à	(= more than one heap)	These heaps of kernel
(f) ike ákwụkwọ ndị à	(= several piles of books)	These piles of books
(g) akpa ázụ ndị à	(= several bales of stockfish)	These bales of st'fish
(h) òyòghọ épe ndị à	(= several bunches)	These orange bunches

## 5.4 Sequence of Possessive Pronouns and Demonstrative Adjectives

Whenever the possessive pronouns and demonstrative adjectives find themselves together in declarative statements of the type “this my X” and “that my Y” (in which X and Y are variables that represent the persons or things in question), the former (= the possessive pronoun) precedes the latter (= the demonstrative adjective). Here are some examples:

(a) ákwùkwò ḿ áhù	That my book
(b) enyì óma ḿ áhù	That my good friend
(c) ùlò ḿ à (or ñke à)	This my house
(d) ñkítà óhíà gí áhù	That your hunting dog
(e) nwanne yá nwóke áhù	That his/her brother
(f) nwanne yá nwányì áhù	That his/her sister
(g) ndì ényì gí ndì áhù	Those your friends
(h) úgbòàlā há ndì áhù	Those their vehicles/cars
(i) akpa únù ndì áhù	Those your bags
(j) obodo ányì áhù	That our country
(k) akpàtì gí nà (or nàá)	This your suitcase
(l) mkpára há ndì áhù	Those their walking sticks

The co-occurrence is not limited to the above-mentioned items. You can also combine the parts of the body you learnt in lesson II, the possessive pronouns we discussed in lesson III, and the demonstrative adjectives in lesson IV in a similar declaration, as the following examples show:

(m) aka ḿ nà (or nàá)	This my hand
(n) ónu gí áhù	That your mouth
(o) ishi ḿ ñke à	This my head
(p) ájùjù gí nà (or nàá)	This your question
(q) ihe únù áhù	That your thing
(r) ákukò gí áhù	That your story

We will examine situations in which the above sequence changes in another lesson.

### RECTIFICATION:

The following errors slipped into lesson IV: On page 3, verb 3, “1<sup>st</sup> parson” should read “1<sup>st</sup> person”. On page 9, insert a parenthesis after tense. Also, áchî under verb 3 should read achî in all persons, singular and plural. We sincerely apologize for the mistakes.