

LESSON VI
(IHE OMUMU NKE ISHII)

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ńkụ d́í ná mbà nà-èghére mbà nri.
(All languages are fit to express the ideas and
needs of their speakers.) -- Igbo Proverb

In lesson III, we introduced the Igbo Possessive Pronouns (Form A), which you ought to have familiarized yourself with by now. In lesson V, we examined, amongst other things, the sequence of demonstrative adjectives and possessive pronouns. In this lesson, we will focus mainly on another form of the Igbo possessive pronouns – Poss. Pron. Form B.

6.1 Possessive Pronouns (Form B)

So, imagine the following scenario: you and one of your friends are in the library. You are doing your biology assignment. And your friend is writing an essay for his English teacher. Both of you are now tired and want to go home and rest. As you two are busy packing up your books, you ask your friend to give you the red book beside his school bag. He gives it to you. While you are putting it inside your own bag, your friend wonders whether or not the book belongs to you. He gently and politely asks you (1):

(1) Is it your book? Is it yours?
ò bù ákwụkwọ gí? ò bù ònke gí?

Your friend's question does not surprise you. You know him well enough to speak with authority about him. And you two get along well with each other. He knows your likes and dislikes. And you know his, too. Whenever he does anything, you assume he has good reasons for doing so; consequently, you do not question his motive. As ndi Igbo, both of you believe that he or she who asks questions does not go astray. And you like to ask each other all sorts of questions. In short, you do not want to make him feel bad for asking you the above question, hence your response (2):

(2) It is my book; it is mine.
ó bù ákwụkwọ m; ó bù ònke m.

The two sentences show two different contexts in which Igbo speakers use the two forms of the possessive pronouns. In the first part of sentences (1) and (2) above, you and your friend used the possessive pronouns **gí** and **m**, both of which belong to Form A. And in

6.2 The Simple Present Tense

You may not have noticed, but we came across the verb **íbu ímadù/íhe** and the simple present tense in lesson V. When God identified Jesus Christ as His beloved Son at the time of His baptism by John the Baptist, He did so in the simple present tense with the declaration “This is my beloved son (n̄k̄é à bù ókpara í í hùru n’anya).” And when Jesus Christ Himself served bread and wine to his disciples during His Last Supper with them before his betrayal and crucifixion, He also spoke to them about the bread and wine in the simple present tense, as these biblical quotations show:

- (3) n̄k̄é à bù àrú (= àhú) í. This is my body.
(4) n̄k̄é à bù òbara í. This is my blood.

In grammar, *tense* means *time*. And the tense of a verb is the form of the verb that indicates the time of the action expressed by the verb. The three main tenses are present, past, and future, each of which has branches and sub-branches that we will examine in due course. The present tense denotes present time. In other words, it tells us that the action expressed by the verb is going on now or that a certain state of condition exists at the present time. The past and future tenses, on the other hand, express the different times at which an action took place (= past tense) or will take place (= future tense). Because Igbo tenses are somewhat complicated, I will, as promised, be discussing them piecemeal (= one piece or fragment at a time) until we cover all of them.

6.3 Conjugation of **íbu ímadù/íhe** (= to be someone/something)

Those who have been following our lessons systematically know already what a verb, in any language, is – a telling word, a word that expresses action. However, not all verbs express action. Although most of them do, a small but nonetheless important group of verbs does not because they have very little meaning of their own. What, then, do they do? They establish a link or, if you like, build a bridge between the subject (= something that is talked about or that performs an action) and a word or word group that identifies or describes the subject. For that reason, we call them **linking** or **copulative verbs** (the two terms mean exactly the same thing). And the verb *to be* (= **íbu**) is the most important verb in this group. In fact, it is the most important verb in the English language as well as in many other languages of the world. And like other Igbo verbs, all linking verbs require complements (= completing words). Can you figure out the class of verbs to which the verb **íbu ímadù/íhe** and its variant form **íwu ímadù/íhe** belong? They are both I-dot verbs or group II verbs. If you are not yet familiar with the two classes of Igbo verbs, please go back and read lesson II thoroughly. Here, now, are the forms that the verb **íbu ímadù/íhe** (= to be someone or something) takes in the simple present tense (= the present of the moment):

PERSON	SINGULAR	
1 st person	ím bù mmadù/íhè	I am a person/thing
2 nd person	í ì bù mmadù/íhè	You are a person/thing.
3 rd person	ó bù mmadù/íhè	He/she is a person/thing
PERSON	PLURAL	
1 st person	ányị̀ bù mmadù/íhè	We are persons/things
2 nd person	únù̀ bù mmadù/íhè	You are persons/things
3 rd person	há̀ bù mmadù/íhè	They are persons/things

The infinitive form of the above verb will probably look abnormal to those who have not yet read the preceding lessons. For your sake and the sake of other learners like you who feel exactly the same way, I will try to recapitulate the points I made about the structure of the Igbo verb in the previous lessons. But you should, after that, find time to read the lessons thoroughly. So, as those of you who have been following our lessons religiously already know from lesson II, every Igbo verb, without exception, takes a complement that completes its meaning and, thus, enables us to interpret it. The verb ígba, for example, takes hundreds of different complements to give us hundreds of different meanings that, in most cases, have nothing in common with one another. But many Igbo verbs take fewer complements. The following are good examples:

<u>í</u> gba (ásụ) to spit out saliva	<u>í</u> bu (ámụma) to prophesy
<u>í</u> gba (ókụ) to burn (e.g. paper)	<u>í</u> bu (ónụ) to fast
<u>í</u> gba (mbò) to make an effort	<u>í</u> bu (ágha) to wage war
<u>í</u> gba (áka) to be empty handed	<u>í</u> bu (írò) to bear grudge
<u>í</u> gba (mgbá) to wrestle	<u>í</u> bu (íbu) to carry a load
<u>í</u> kò (ákukò) to tell a story	<u>í</u> dò (mmiri) to cause rain to fall
<u>í</u> kò (mmiri) to dry (e.g. cloth)	<u>í</u> dò (íhè) to pull something
<u>í</u> kò (ùkò) to be scarce	<u>í</u> dò (ákwarà) to extract fibre
<u>í</u> rò (árò) to dream	<u>í</u> jụ (ájụjụ) to ask a question
<u>í</u> rò (ábù) to compose a song	<u>í</u> jụ (ńkwụ) to chew palm kernel
<u>í</u> rò (úrò) to play (e.g. kids)	<u>í</u> jụ (óyi) to cool down
<u>í</u> rò (ókụ) to make fire	<u>í</u> jụ (íhè) to reject something

Because of this peculiarity of the Igbo verb, the infinitive form of every verb should indicate its complement in order to enable learners of the language as well as the native speakers to interpret it. However, it is not always possible to enumerate exhaustively, in

language lessons such as ours, all the possible complements of a given Igbo verb. If, for example, we list all the complements of the verb ígbà in one of our online lessons, and conjugate the verbs one by one with each complement, we will undoubtedly end up with thousands of conjugations. What we do, instead, is simple: use the shorthand notation ímádù/íhè (or ímd/íhè) to capture and represent all the possible complements of a given Igbo verb whenever necessary.

The notation allows us to replace the generic or non-specific complement ímádù/íhè with a specific complement at any time. For example, we can substitute ónyenkuzi for ímádù/íhè above and re-conjugate the verb as follows:

	SINGULAR	PLURAL
1 st person	ím bù ónyenkuzi	ányị̀ bù ndị̀ nkuzi
2 nd person	ị̀ bù ónyenkuzi	únù̀ bù ndị̀ nkuzi
3 rd person	ó̀ bù ónyenkuzi	há̀ bù ndị̀ nkuzi

Note that the word ónyenkuzi is the complement of the verb. It changes to ndị̀ nkuzi in the plural, as you can see above. To say that you are someone or something else, or that someone or something else is another person or thing, just replace the above complement with the noun that represents the person or thing (= the complement) in question. For example, if you are a hunter instead of a teacher, you will substitute the Igbo word **dínta** (= hunter) for ónyenkuzi and conjugate the verb as follows:

	SINGULAR	PLURAL
1 st person	ím bù dínta	ányị̀ bù dínta
2 nd person	ị̀ bù dínta	únù̀ bù dínta
3 rd person	ó̀ bù dínta	há̀ bù dínta

The variant form of the verb -- íwụ́ ímádù/íhè (= to be someone/something) -- works exactly the same way as the above. It is important that you learn and be able to recognize both of them because some native Igbo speakers often use the two forms interchangeably across Igboland.

	SINGULAR	PLURAL
1 st person	ím wụ́ ónyenkuzi	ányị̀ wụ̀ ndị̀ nkuzi
2 nd person	ị̀ wụ́ ónyenkuzi	únù̀ wụ̀ ndị̀ nkuzi
3 rd person	ó̀ wụ́ ónyenkuzi	há̀ wụ̀ ndị̀ nkuzi

If, as we did above, we replace the complement *ónyenkuzi* with the noun *dínta*, the conjugation of the variant form in question will change to the following:

	SINGULAR	PLURAL
1 st person	ím wú dínta	ányị wù dínta
2 nd person	ị́ wú dínta	únù wù dínta
3 rd person	ọ́ wú dínta	há wù dínta

You are now well equipped to return to Section 6.1 and try the exercise we put off pending our discussion of the verb *ị́bụ́ ị́mmadụ́/ị́he* in the simple present tense. Please go back to question (1) and replace the possessive pronouns and the item possessed with the following nouns and possessive pronouns: (a) *ụ́kwụ́/yá*, (b) *ị́he/gị́*, (c) *ákwà/há*, (d) *óche/únù*, (e) *ùbibí/ányị*, (f) *èketé/únù*, (g) *ị́mmà/há*, and (h) *òkpú/yá*. Write your answers on a piece of paper and compare them with (5a – 5b).

(5a) ọ̀ bụ́ ụ́kwụ́ yá? ọ̀ bụ́ ñke yá?	Is it his/her leg? Is it his/hers?
(b) ọ̀ bụ́ ị́he gị́? ọ̀ bụ́ ñke gị́?	Is it your thing? Is it yours?
(c) ọ̀ bụ́ ákwà há? ọ̀ bụ́ ñke há?	Is it their cloth? Is it theirs?
(d) ọ̀ bụ́ óche únù? ọ̀ bụ́ ñke únù?	Is it your chair? Is it yours?
(e) ọ̀ bụ́ ùbibí ányị? ọ̀ bụ́ ñké ányị?	Is it our ladder? Is it ours?
(f) ọ̀ bụ́ èketé únù? ọ̀ bụ́ ñke únù?	Is it your basket? Is it yours?
(g) ọ̀ bụ́ ị́mmà há? ọ̀ bụ́ ñke há?	Is it their knife? Is it theirs?
(h) ọ̀ bụ́ òkpú yá? ọ̀ bụ́ ñke yá?	Is it his/her hat? Is it his/hers?

Well done! Now go back and answer the questions in Igbo as in Section 6.1 (sentence 2). You can write your answers on a piece of paper as you did before or, if you prefer, do so mentally. When you finish, check your answers against the following (6a – 6h):

(6a) ọ́ bụ́ ụ́kwụ́ yá; ọ́ bụ́ ñke yá.	It is his/her leg; it is his/hers.
(b) ọ́ bụ́ ị́he ị́; ọ́ bụ́ ñke ị́.	It is my thing; it is mine.
(c) ọ́ bụ́ ákwà há; ọ́ bụ́ ñke há.	It is their cloth; it is theirs.
(d) ọ́ bụ́ óche ányị; ọ́ bụ́ ñké ányị.	It is our chair; it is ours.
(e) ọ́ bụ́ ùbibí ányị; ọ́ bụ́ ñké ányị.	It is our ladder; it is ours.
(f) ọ́ bụ́ èketé únù; ọ́ bụ́ ñke únù.	It is your basket; it is yours.
(g) ọ́ bụ́ ị́mmà há; ọ́ bụ́ ñke há.	It is their knife; it is theirs.
(h) ọ́ bụ́ òkpú yá; ọ́ bụ́ ñke yá.	It is his/her hat; it is his/hers.

Wonderful! You are all doing fine. I would, however, like you to go back to question (1) for a second and do one more thing. If the possessed item (= the book) had been more than one, how would you have modified questions (5a – 5h) and your answers (6a – 6h) to them? Anyway, let me help you answer the question. If that had been the case, you would simply have pluralized the third person singular subject pronoun **ò** (= he, she, it) by replacing it with the third person plural subject pronoun **há** (= they) we discussed in lesson III. If you have not yet mastered the Igbo subject pronouns, please try and do so as soon as possible. Sentence (1), for example, would have become (7) below:

- (7) Are they your books? Are they yours?
 hà bù ákwùkwò gí? hà bù òkè gí?
 à bù hà ákwùkwò gí? à bù hà òkè gí?

And sentence (2), the response, would have changed to (8) below:

- (8) They are my books; they are mine.
 há bù ákwùkwò m; há bù òkè m.
 á bú (or wú) hà ákwùkwò m; á bú (or wú) hà òkè m.

You seem to have mastered the verb **íbu ímadù/íhe** (= to be someone or something) very well. If you are not so sure of that, please go back and read the lesson several times until you are thoroughly familiar with the demonstrative adjectives, the possessive pronouns, and the different forms of the verbs **íbu** and **íwu**. You really cannot do without them in Igbo.

6.4 Comparison of the Forms of **íbu** and **íwu**

VERSION I

1. ò bù gínì?
2. ò bù díòchì.
3. ò bù ónye óle?
4. hà bù ndì óle?
5. olée ndì ò bú?
6. ahà m bù (your name).
7. ò bù há/únù.
8. ò bù ònyé nà-èkwú?
9. ò bù yá./ányì.
10. olée íhe gí ò bú?

VERSION II

1. wù gínì?
2. wù díòchì.
3. wù ónye óle?
4. hà wù ndì óle?
5. olée ndì ò wù?
6. ahà m wù (your name).
7. ò wù há/únù.
8. ò wù ònyé nà-èkwú?
9. ò wù yá./ányì.
10. olée íhe gí ò wù?

11. í bù ónyenzuzù.

í wù ónyenzuzù.

12. ò bùghì ùkpóro.

ò wùghì ùkpóro.

6.5 Conjugation of íbu and íwu in the Negative

We will now conjugate the verbs íbu ímadù/íhe (= to be somebody/something) and íwu ímadù/íhe (= to be someone/something) in the negative as we did in the case of the I-dot and I-dotless verbs we discussed in the previous lessons. The rules to follow are the same as in the previous lessons. In other words, we will take the following steps:

For the singular, simply attach the negative particle **-ghi** to the linking verb bù.

Example 1: ò bù (or wù) dínta <-----> ò bùghì (or wùghì) dínta.

Example 2: í bù ónyenkuzi <-----> ì bùghì ónyenkuzi

Example 3: í wù ónyenkuzi <-----> ì wùghì ónyenkuzi

For the plural, attach the negative particle **-ghi** to the linking verb as in step (1) above and prefix the letter **a** to it afterwards.

Example 1: há bù (or wù) dínta <-----> há ábughì (or áwughì) dínta.

Example 2: ányì bù ńdì ńkuzi <-----> ányì ábughì ńdì ńkuzi.

Example 3: ányì wù ńdì ńkuzi <-----> ányì áwughì ńdì ńkuzi.

Let us now apply the rules to the conjugation of íbu ímadù/íhe in the negative.

	SINGULAR	PLURAL
1 st person	<u>mè</u> <u>bùghì</u> <u>ónyenkuzi</u>	<u>ányì</u> <u>ábughì</u> <u>ńdì</u> <u>ńkuzi</u>
2 nd person	<u>í</u> <u>bùghì</u> <u>ónyenkuzi</u>	<u>únu</u> <u>ábughì</u> <u>ńdì</u> <u>ńkuzi</u>
3 rd person	<u>ó</u> <u>bùghì</u> <u>ónyenkuzi</u>	<u>hà</u> <u>ábughì</u> <u>ńdì</u> <u>ńkuzi</u>

	SINGULAR	PLURAL
1 st person	<u>mè</u> <u>bùghì</u> <u>dínta</u>	<u>ányì</u> <u>ábughì</u> <u>dínta</u>
2 nd person	<u>í</u> <u>bùghì</u> <u>dínta</u>	<u>únu</u> <u>ábughì</u> <u>dínta</u>
3 rd person	<u>ó</u> <u>bùghì</u> <u>dínta</u>	<u>hà</u> <u>ábughì</u> <u>dínta</u>

Before we go further, I would like to remind you that the first person singular and the third person plural forms of the verb have alternative versions, as many of you know already. If you cannot derive them, go back and read the preceding lesson. The steps that you are to take are straightforward. Just follow the rules rigidly.

The **íwụ** version will be as follows in the negative:

	SINGULAR	PLURAL
1 st person	m̀ wúghị́ ónyenkuzi	ányị́ áwughị́ ndị́ nkuzi
2 nd person	í wúghị́ ónyenkuzi	únu áwughị́ ndị́ nkuzi
3 rd person	ó wúghị́ ónyenkuzi	hà áwughị́ ndị́ nkuzi

	SINGULAR	PLURAL
1 st person	m̀ wúghị́ dinta	ányị́ áwughị́ dinta
2 nd person	í wúghị́ dinta	únu áwughị́ dinta
3 rd person	ó wúghị́ dinta	hà áwughị́ dinta

As soon as you master the above conjugations, you will be able to say, in Igbo, that you are (or that you are not) literally anything under the sun. Your first step is to identify what you want (or does not want) to be. Once that is done, the thing in question becomes the complement of the linking verb **íbu** (or **íwụ**). At that point, you only have to place the noun in question after any of the above forms of the verbs. It is as simple as that. Memorize the following handy expressions for your day-to-day Igbo conversation.

1. á bụ̀ m̀ ónye ìgbo.	I am an Igbo.
2. ányị́ bụ̀ ndị́ ìgbo.	We are Igbo people.
3. áhà́ m̀ bụ̀ (your name)	My name is (insert your name)
4. á bụ̀ m̀ íhé m̀ bụ̀.	I am what I am.
5. ójị́ wụ̀ ézigbo nwá	Oji is a nice kid.
6. ọ́ wúghị́ òdéakwukwọ́ ányị́.	He is not our secretary.
7. gínị́ bụ̀ (or wụ̀) áhà́ gí?	What is your name?
8. íke wú́ ónyeàgbataóbì́ m̀.	Ike is my neighbour.
9. òkóro ábughị́ ókokpòro.	Okoro is not a bachelor.
10. yàháyà áwughị́ áha ìgbo.	Yahaya is not an Igbo name.
11. èkelé wú́ (áwughị́) ényị́ m̀.	Ekele is (is not) my friend.
12. há́ bụ̀ ndị́ íro ányị́.	They are our enemies.
13. ị́ bụ̀ (or wụ̀) ònyé?	Who are you?
14. òkè à bụ̀ m̀kpárá m̀.	This is my walking stick.
15. ọ́ bụ̀ íná ányị́ úkwu.	He is our master/boss.
16. ọ́ wúghị́ (or búghị́) ùkpóro.	There is something behind it.

You can replace the **íbu** forms of the verb with the alternative **íwu** forms, or the latter with the former. They are exactly the same. And you should feel free to use them interchangeably at any time.

6.6 Sequence of Possessive Pronouns and Demonstrative Adjectives II

At the end of lesson V, you learned that whenever the Igbo possessive pronouns and demonstrative adjectives co-occur in constructions of the type “this my X; that my Y” the possessive pronouns precede the demonstrative adjectives. If you had been observant, you would have noticed that the three biblical quotations at the beginning of the same chapter, the demonstrative adjective preceded the possessive pronouns. And you must have found that somewhat confusing. You do not need to be. Neither the possessive pronouns nor the demonstrative adjectives precede the other in all cases. It depends on the construction in which they take part. For example, in sentences (9) and (10) below,

(9) ñkè à bù (or wù) àdà́ m m hùrụ n'anya.

This is my beloved daughter.

(10) ñke áhù bù (or wù) órurunwa gí í gùrụ òkeáhialam.

This is you last-born child you named òkeáhialam.

the demonstrative adjectives **ñkè à** (= this) and **ñke áhù** (= that) precede the possessive pronouns **m** and **gí**. But by changing the constructions somewhat in sentences (11) and (12) below, we end up with two sentences in which the possessive pronouns precede the demonstrative adjective.

(11) àdà́ m ñke à m hùrụ n'anya.

This my beloved daughter.

(12) órurunwa m áhù m gùrụ òkeáhialam.

That my last-born child I named òkeáhialam.

So, as we indicated earlier, the sequence largely depends on the construction in question. Here are additional examples in which the demonstrative adjectives (Dem. Adj.) precede the possessive pronouns (Poss. Pron.).

(a) ùlò áhù bù ñke m.

That house is mine.

(b) jí áhù bù ñke gí.

That yam is yours.

(c) ùwé ndị à bù ñke há.

These shirts/dresses are theirs.

(d) àkpá ñke áhù bù ñke yá.

That bag is his/hers.

(e) ego ónwà bù ñke gí.

This money is yours.

(f) íhe áhù bù ñke gí.

That thing is yours.

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| (g) efere áhù bù òkè ányị. | That plate is ours. |
| (h) ìke òkwù áhù bù òkè ányị. | That palm head is ours. |
| (i) íhe òdị à bù òkè únù. | These things are yours. |
| (j) óche òdị à wù òkè m. | These chairs are mine. |

6.7 Confusing Aspects of Single and Multiple Ownership

The interpretation of sentences that involve possessive pronouns and demonstrative adjectives is sometimes confusing. As a learner, therefore, you need to be very careful when dealing with such constructions. Here are some examples.

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|------------------------------|----------------------------|
| 1. íhe à bù òkè m. | This thing is mine. |
| 2. íhe áhù bù òkè ányị. | That thing is ours. |
| 3. íhe òdị à bù òkè m. | These things are mine. |
| 4. íhe òdị à bù òkè ányị. | These things are ours. |
| 5. ùlò áhù bù òkè gị. | That house is yours. |
| 6. ùlò áhù bù òkè únù. | That house is yours. |
| 7. ùlò òdị áhù bù òkè gị. | Those houses are yours. |
| 8. ùlò òdị áhù bù òkè únù. | Those houses are yours. |
| 9. oche ónwà bù òkè yá. | This chair is his/hers. |
| 10. oche ónwà bù òkè há. | This chair is theirs. |
| 11. oche òdị ónwà bù òkè yá. | These chairs are his/hers. |
| 12. oche òdị ónwà bù òkè há. | These chairs are theirs. |
| 13. òkpú érí bù òkè m. | That hat is mine. |
| 14. òkpú érí bù òkè ányị. | That hat is ours. |
| 15. òkpú òdị érí bù òkè gị. | Those hats are yours. |
| 16. òkpú òdị érí bù òkè únù. | Those hats are yours. |

As you can see from the examples, constructions that involve single items and single ownership (1, 5, 9, and 13) are fairly straightforward. Confusion seems to arise in the mind of an Igbo speaker whenever a single item is owned collectively by two or more individuals (2, 6, 10, and 14) or whenever several or multiple items belong to one person (3, 7, 11, and 15). Particularly troublesome for the learner are constructions in which multiple items are collectively owned, as sentences 4, 8, 12, and 16 above show.

6.8 Another Igbo Verb for “to be”

Apart from the verbs $\dot{\underset{.}{i}}\underset{.}{b}\underset{.}{u}$ $\acute{\underset{.}{m}}\underset{.}{m}\underset{.}{a}\underset{.}{d}\underset{.}{u}/\acute{\underset{.}{i}}\underset{.}{h}\underset{.}{e}$ and $\dot{\underset{.}{i}}\underset{.}{w}\underset{.}{u}$ $\acute{\underset{.}{m}}\underset{.}{m}\underset{.}{a}\underset{.}{d}\underset{.}{u}/\acute{\underset{.}{i}}\underset{.}{h}\underset{.}{e}$, Igbo has another verb that its speakers use to equally express the idea of “being something or somehow.” The verb is $\dot{\underset{.}{i}}\underset{.}{d}\underset{.}{i}$. And it usually takes an adjective as a complement. When it takes $\acute{\underset{.}{m}}\underset{.}{m}\underset{.}{a}$ and $\acute{\underset{.}{n}}\underset{.}{t}\underset{.}{\grave{a}}\underset{.}{k}\underset{.}{\acute{r}}\underset{.}{i}$ as complements, it gives us the igbo equivalent of “to be well or fine” and “to be small” respectively. With $\acute{\underset{.}{m}}\underset{.}{k}\underset{.}{p}\underset{.}{u}\underset{.}{m}\underset{.}{k}\underset{.}{p}\underset{.}{u}$ as complement, it gives us “to be short.” And when it takes $\acute{\underset{.}{i}}\underset{.}{k}\underset{.}{e}$ and $\acute{\underset{.}{g}}\underset{.}{\acute{a}}\underset{.}{r}\underset{.}{a}\underset{.}{g}\underset{.}{a}\underset{.}{r}\underset{.}{a}$ as complements, it gives us the igbo equivalent of “to be strong” and “to be smart” respectively. Let us conjugate some of them.

	SINGULAR	PLURAL
1 st person	$\acute{\underset{.}{m}}\ \dot{\underset{.}{d}}\underset{.}{i}\ \acute{\underset{.}{m}}\underset{.}{m}\underset{.}{a}$	$\acute{\underset{.}{a}}\underset{.}{n}\underset{.}{y}\underset{.}{i}\ \dot{\underset{.}{d}}\underset{.}{i}\ \acute{\underset{.}{m}}\underset{.}{m}\underset{.}{a}$
2 nd person	$\dot{\underset{.}{i}}\ \dot{\underset{.}{d}}\underset{.}{i}\ \acute{\underset{.}{m}}\underset{.}{m}\underset{.}{a}$	$\acute{\underset{.}{u}}\underset{.}{n}\underset{.}{u}\ \dot{\underset{.}{d}}\underset{.}{i}\ \acute{\underset{.}{m}}\underset{.}{m}\underset{.}{a}$
3 rd person	$\acute{\underset{.}{o}}\ \dot{\underset{.}{d}}\underset{.}{i}\ \acute{\underset{.}{m}}\underset{.}{m}\underset{.}{a}$	$\acute{\underset{.}{h}}\underset{.}{a}\ \dot{\underset{.}{d}}\underset{.}{i}\ \acute{\underset{.}{m}}\underset{.}{m}\underset{.}{a}$
	SINGULAR	PLURAL
1 st person	$\acute{\underset{.}{m}}\ \dot{\underset{.}{d}}\underset{.}{i}\ \acute{\underset{.}{n}}\underset{.}{t}\underset{.}{\grave{a}}\underset{.}{k}\underset{.}{\acute{r}}\underset{.}{i}$	$\acute{\underset{.}{a}}\underset{.}{n}\underset{.}{y}\underset{.}{i}\ \dot{\underset{.}{d}}\underset{.}{i}\ \acute{\underset{.}{n}}\underset{.}{t}\underset{.}{\grave{a}}\underset{.}{k}\underset{.}{\acute{r}}\underset{.}{i}$
2 nd person	$\dot{\underset{.}{i}}\ \dot{\underset{.}{d}}\underset{.}{i}\ \acute{\underset{.}{n}}\underset{.}{t}\underset{.}{\grave{a}}\underset{.}{k}\underset{.}{\acute{r}}\underset{.}{i}$	$\acute{\underset{.}{u}}\underset{.}{n}\underset{.}{u}\ \dot{\underset{.}{d}}\underset{.}{i}\ \acute{\underset{.}{n}}\underset{.}{t}\underset{.}{\grave{a}}\underset{.}{k}\underset{.}{\acute{r}}\underset{.}{i}$
3 rd person	$\acute{\underset{.}{o}}\ \dot{\underset{.}{d}}\underset{.}{i}\ \acute{\underset{.}{n}}\underset{.}{t}\underset{.}{\grave{a}}\underset{.}{k}\underset{.}{\acute{r}}\underset{.}{i}$	$\acute{\underset{.}{h}}\underset{.}{a}\ \dot{\underset{.}{d}}\underset{.}{i}\ \acute{\underset{.}{n}}\underset{.}{t}\underset{.}{\grave{a}}\underset{.}{k}\underset{.}{\acute{r}}\underset{.}{i}$
	SINGULAR	PLURAL
1 st person	$\acute{\underset{.}{m}}\ \dot{\underset{.}{d}}\underset{.}{i}\ \acute{\underset{.}{i}}\underset{.}{k}\underset{.}{e}/\acute{\underset{.}{g}}\underset{.}{\acute{a}}\underset{.}{r}\underset{.}{a}\underset{.}{g}\underset{.}{a}\underset{.}{r}\underset{.}{a}$	$\acute{\underset{.}{a}}\underset{.}{n}\underset{.}{y}\underset{.}{i}\ \dot{\underset{.}{d}}\underset{.}{i}\ \acute{\underset{.}{i}}\underset{.}{k}\underset{.}{e}/\acute{\underset{.}{g}}\underset{.}{\acute{a}}\underset{.}{r}\underset{.}{a}\underset{.}{g}\underset{.}{a}\underset{.}{r}\underset{.}{a}$
2 nd person	$\dot{\underset{.}{i}}\ \dot{\underset{.}{d}}\underset{.}{i}\ \acute{\underset{.}{i}}\underset{.}{k}\underset{.}{e}/\acute{\underset{.}{g}}\underset{.}{\acute{a}}\underset{.}{r}\underset{.}{a}\underset{.}{g}\underset{.}{a}\underset{.}{r}\underset{.}{a}$	$\acute{\underset{.}{u}}\underset{.}{n}\underset{.}{u}\ \dot{\underset{.}{d}}\underset{.}{i}\ \acute{\underset{.}{i}}\underset{.}{k}\underset{.}{e}/\acute{\underset{.}{g}}\underset{.}{\acute{a}}\underset{.}{r}\underset{.}{a}\underset{.}{g}\underset{.}{a}\underset{.}{r}\underset{.}{a}$
3 rd person	$\acute{\underset{.}{o}}\ \dot{\underset{.}{d}}\underset{.}{i}\ \acute{\underset{.}{i}}\underset{.}{k}\underset{.}{e}/\acute{\underset{.}{g}}\underset{.}{\acute{a}}\underset{.}{r}\underset{.}{a}\underset{.}{g}\underset{.}{a}\underset{.}{r}\underset{.}{a}$	$\acute{\underset{.}{h}}\underset{.}{a}\ \dot{\underset{.}{d}}\underset{.}{i}\ \acute{\underset{.}{i}}\underset{.}{k}\underset{.}{e}/\acute{\underset{.}{g}}\underset{.}{\acute{a}}\underset{.}{r}\underset{.}{a}\underset{.}{g}\underset{.}{a}\underset{.}{r}\underset{.}{a}$

To derive the negative versions of each of the above forms, you simply attach the negative particle –**ghi** to the singular verb as we did in the case of the other verbs. For the plural forms, you attach the particle to the verb and prefix the letter **a** to it afterwards. This is what you will end up with if you do it right.

	SINGULAR	PLURAL
1 st person	$\acute{\underset{.}{m}}\ \dot{\underset{.}{d}}\underset{.}{i}\ \acute{\underset{.}{g}}\underset{.}{h}\underset{.}{i}\ \acute{\underset{.}{m}}\underset{.}{m}\underset{.}{a}$	$\acute{\underset{.}{a}}\underset{.}{n}\underset{.}{y}\underset{.}{i}\ \acute{\underset{.}{a}}\dot{\underset{.}{d}}\underset{.}{i}\ \acute{\underset{.}{g}}\underset{.}{h}\underset{.}{i}\ \acute{\underset{.}{m}}\underset{.}{m}\underset{.}{a}$
2 nd person	$\dot{\underset{.}{i}}\ \dot{\underset{.}{d}}\underset{.}{i}\ \acute{\underset{.}{g}}\underset{.}{h}\underset{.}{i}\ \acute{\underset{.}{m}}\underset{.}{m}\underset{.}{a}$	$\acute{\underset{.}{u}}\underset{.}{n}\underset{.}{u}\ \acute{\underset{.}{a}}\dot{\underset{.}{d}}\underset{.}{i}\ \acute{\underset{.}{g}}\underset{.}{h}\underset{.}{i}\ \acute{\underset{.}{m}}\underset{.}{m}\underset{.}{a}$
3 rd person	$\acute{\underset{.}{o}}\ \dot{\underset{.}{d}}\underset{.}{i}\ \acute{\underset{.}{g}}\underset{.}{h}\underset{.}{i}\ \acute{\underset{.}{m}}\underset{.}{m}\underset{.}{a}$	$\acute{\underset{.}{h}}\underset{.}{a}\ \acute{\underset{.}{a}}\dot{\underset{.}{d}}\underset{.}{i}\ \acute{\underset{.}{g}}\underset{.}{h}\underset{.}{i}\ \acute{\underset{.}{m}}\underset{.}{m}\underset{.}{a}$

Although we have come to the end of lesson VI, we have not finished with the above verbs. We will examine them further in another lesson. In the meantime, I would like you to read the lesson over and over until you are thoroughly familiar with the different forms of the possessive pronouns and demonstrative adjectives. That is your assignment.