

LESSON VIII
(IHE OMUMU NKE ASATO)

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otù ñne jíri, ó wúghị (= búghị) ótù ékè kèrè.

(If two people are born by the same woman, it does not necessarily follow that they are created by the same God.) – Igbo Proverb

After the brief but well deserved break we took from grammar in the last lesson, we will continue the discussion on **íbu** mmd/íhe and **ídị** followed by a noun, an adjective, or a noun and a preposition, which we started in lesson VI. If you have not yet read the lesson, I strongly recommend that you do so now before continuing with this lesson or as soon as possible. Because we have a lot to say about the verbs in question, I am almost certain that we will have no room left for something else at the end of the discussion. In fact, we might even carry some stuff over to lesson IX. So, let us move on right away!

8.1 The Igbo Verb **ídị**

Because we were conjugating the verb **ídị** with some of the different complements it takes when lesson VI suddenly ended, we will continue from where we stopped. In other words, we will conjugate the verb with additional complements so that you, the learner, can follow the same pattern and conjugate numerous others.

Verb 1: **ídị **mkpumkpụ** (= to be short or stunted)**

| | SINGULAR | PLURAL |
|------------------------|---------------|------------------|
| 1 st Person | ń dị mkpumkpụ | ányị dị mkpumkpụ |
| 2 nd Person | ị dị mkpumkpụ | únù dị mkpumkpụ |
| 3 rd Person | ó dị mkpumkpụ | há dị mkpumkpụ |

Verb 2: **ídị **íchè** (= to be different)**

| | SINGULAR | PLURAL |
|------------------------|-----------|--------------|
| 1 st Person | ń dị íchè | ányị dị íchè |
| 2 nd Person | ị dị íchè | únù dị íchè |
| 3 rd Person | ó dị íchè | há dị íchè |

Verb 3: $\dot{\underset{\cdot}{i}}\dot{\underset{\cdot}{d}}\dot{\underset{\cdot}{i}}$ $\acute{u}me\grave{a}la$ (= to be humble, down to earth)

| | SINGULAR | PLURAL |
|------------------------|---|--|
| 1 st Person | $\acute{m} \dot{\underset{\cdot}{d}}\dot{\underset{\cdot}{i}} \acute{u}me\grave{a}la$ | $\acute{a}ny\dot{\underset{\cdot}{i}} \dot{\underset{\cdot}{d}}\dot{\underset{\cdot}{i}} \acute{u}me\grave{a}la$ |
| 2 nd Person | $\dot{\underset{\cdot}{i}} \dot{\underset{\cdot}{d}}\dot{\underset{\cdot}{i}} \acute{u}me\grave{a}la$ | $\acute{u}n\grave{u} \dot{\underset{\cdot}{d}}\dot{\underset{\cdot}{i}} \acute{u}me\grave{a}la$ |
| 3 rd Person | $\acute{o} \dot{\underset{\cdot}{d}}\dot{\underset{\cdot}{i}} \acute{u}me\grave{a}la$ | $h\acute{a} \dot{\underset{\cdot}{d}}\dot{\underset{\cdot}{i}} \acute{u}me\grave{a}la$ |

Verb 4: $\dot{\underset{\cdot}{i}}\dot{\underset{\cdot}{d}}\dot{\underset{\cdot}{i}}$ $\grave{i}ber\acute{i}b\grave{e}$ (= to be foolish, stupid, silly)

| | SINGULAR | PLURAL |
|------------------------|--|---|
| 1 st Person | $\acute{m} \dot{\underset{\cdot}{d}}\dot{\underset{\cdot}{i}} \grave{i}ber\acute{i}b\grave{e}$ | $\acute{a}ny\dot{\underset{\cdot}{i}} \dot{\underset{\cdot}{d}}\dot{\underset{\cdot}{i}} \grave{i}ber\acute{i}b\grave{e}$ |
| 2 nd Person | $\dot{\underset{\cdot}{i}} \dot{\underset{\cdot}{d}}\dot{\underset{\cdot}{i}} \grave{i}ber\acute{i}b\grave{e}$ | $\acute{u}n\grave{u} \dot{\underset{\cdot}{d}}\dot{\underset{\cdot}{i}} \grave{i}ber\acute{i}b\grave{e}$ |
| 3 rd Person | $\acute{o} \dot{\underset{\cdot}{d}}\dot{\underset{\cdot}{i}} \grave{i}ber\acute{i}b\grave{e}$ | $h\acute{a} \dot{\underset{\cdot}{d}}\dot{\underset{\cdot}{i}} \grave{i}ber\acute{i}b\grave{e}$ |

8.2 Conjugation of $\dot{\underset{\cdot}{i}}\dot{\underset{\cdot}{d}}\dot{\underset{\cdot}{i}}$ in the Negative

The steps to follow are the same as in the preceding lessons. The Igbo negative particle –**ghi** is simply attached to the verb in the first, second, and third persons singular. It is, therefore, a one-step process. However, in the first, second, and third persons plural, the negative particle is attached to the verb as usual. And immediately after that, the letter **a** must be prefixed to the same verb. The latter, unlike the former, is therefore a two-step process. The above conjugations will, in the negative, change to the following:

Verb 1: $\dot{\underset{\cdot}{i}}\dot{\underset{\cdot}{d}}\dot{\underset{\cdot}{i}}$ $\acute{m}kp\grave{u}m\grave{k}p\grave{u}$ (in the negative)

| | SINGULAR | PLURAL |
|------------------------|--|--|
| 1 st Person | $\acute{m} \acute{d}\dot{\underset{\cdot}{i}}\grave{g}h\dot{\underset{\cdot}{i}} \acute{m}kp\grave{u}m\grave{k}p\grave{u}$ | $\acute{a}ny\dot{\underset{\cdot}{i}} \acute{a}d\dot{\underset{\cdot}{i}}\grave{g}h\dot{\underset{\cdot}{i}} \acute{m}kp\grave{u}m\grave{k}p\grave{u}$ |
| 2 nd Person | $\dot{\underset{\cdot}{i}} \acute{d}\dot{\underset{\cdot}{i}}\grave{g}h\dot{\underset{\cdot}{i}} \acute{m}kp\grave{u}m\grave{k}p\grave{u}$ | $\acute{u}n\grave{u} \acute{a}d\dot{\underset{\cdot}{i}}\grave{g}h\dot{\underset{\cdot}{i}} \acute{m}kp\grave{u}m\grave{k}p\grave{u}$ |
| 3 rd Person | $\acute{o} \acute{d}\dot{\underset{\cdot}{i}}\grave{g}h\dot{\underset{\cdot}{i}} \acute{m}kp\grave{u}m\grave{k}p\grave{u}$ | $h\acute{a} \acute{a}d\dot{\underset{\cdot}{i}}\grave{g}h\dot{\underset{\cdot}{i}} \acute{m}kp\grave{u}m\grave{k}p\grave{u}$ |

Verb 2: $\dot{\underset{\cdot}{i}}\dot{\underset{\cdot}{d}}\dot{\underset{\cdot}{i}}$ $\acute{i}ch\grave{e}$ (in the negative)

| | SINGULAR | PLURAL |
|------------------------|--|--|
| 1 st Person | $\acute{m} \acute{d}\dot{\underset{\cdot}{i}}\grave{g}h\dot{\underset{\cdot}{i}} \acute{i}ch\grave{e}$ | $\acute{a}ny\dot{\underset{\cdot}{i}} \acute{a}d\dot{\underset{\cdot}{i}}\grave{g}h\dot{\underset{\cdot}{i}} \acute{i}ch\grave{e}$ |
| 2 nd Person | $\dot{\underset{\cdot}{i}} \acute{d}\dot{\underset{\cdot}{i}}\grave{g}h\dot{\underset{\cdot}{i}} \acute{i}ch\grave{e}$ | $\acute{u}n\grave{u} \acute{a}d\dot{\underset{\cdot}{i}}\grave{g}h\dot{\underset{\cdot}{i}} \acute{i}ch\grave{e}$ |
| 3 rd Person | $\acute{o} \acute{d}\dot{\underset{\cdot}{i}}\grave{g}h\dot{\underset{\cdot}{i}} \acute{i}ch\grave{e}$ | $h\acute{a} \acute{a}d\dot{\underset{\cdot}{i}}\grave{g}h\dot{\underset{\cdot}{i}} \acute{i}ch\grave{e}$ |

Verb 3: ídì úmeàla (in the negative)

| | SINGULAR | PLURAL |
|------------------------|---------------------------------|---|
| 1 st Person | ń d <u>í</u> gh <u>ì</u> úmeàla | ány <u>ì</u> ád <u>ì</u> gh <u>ì</u> úmeàla |
| 2 nd Person | í d <u>í</u> gh <u>ì</u> úmeàla | únu ád <u>ì</u> gh <u>ì</u> úmeàla |
| 3 rd Person | ó d <u>í</u> gh <u>ì</u> úmeàla | há ád <u>ì</u> gh <u>ì</u> úmeàla |

Verb 4: ídì ìberíbè (in the negative)

| | SINGULAR | PLURAL |
|------------------------|----------------------------------|--|
| 1 st Person | ń d <u>í</u> gh <u>ì</u> ìberíbè | ány <u>ì</u> ád <u>ì</u> gh <u>ì</u> ìberíbè |
| 2 nd Person | í d <u>í</u> gh <u>ì</u> ìberíbè | únu ád <u>ì</u> gh <u>ì</u> ìberíbè |
| 3 rd Person | ó d <u>í</u> gh <u>ì</u> ìberíbè | há ád <u>ì</u> gh <u>ì</u> ìberíbè |

8.3 Alternative Forms of the Verb

Remember that the first person singular and the third person plural forms of the verb have alternative forms (= two different ways of saying the same thing) in which the position of the subject pronoun and that of the base verb are interchanged. They are as follows:

POSITIVE ALT. FORM

á dì ò m̀kpumkpu
á dì hà m̀kpumkpu
á dì ò íchè
á dì hà íchè
á dì ò úmeàla
á dì hà úmeàla
á dì ò ìberíbè
á dì hà ìberíbè

NEGATIVE ALT. FORM

à díghì ń m̀kpumkpu
à díghì hà m̀kpumkpu
à díghì ń íchè
à díghì hà íchè
à díghì ń úmeàla
à díghì hà úmeàla
à díghì ń ìberíbè
à díghì hà ìberíbè

COMMENT: We discussed the above forms in lesson IV and outlined the steps that you are to take in order to derive them. If you have not yet mastered the forms, you should consider reading lesson IV again. The steps, as you will find out, are easy to follow. If you need help translating the various forms, please feel free to contact the instructor.

8.4 Differences in the Usage of **íbu** and **ídi**

The verbs in question – **íbu** (or **íwu**) and **ídi** -- are somewhat analogous to the Spanish verbs **ser** and **estar**, both of which mean *to be* in English. Just as the two verbs are used in Spanish in different contexts, so are their Igbo equivalents **íbu** (= **íwu**) and **ídi**. And they cannot be interchanged without provoking a change of meaning. In fact, they cannot be interchanged at all in most cases. Have a look at the following sentences:

- | | |
|----------------------------------|--------------------------------|
| (1) ha bu ímadù ìsé. | They are five people. |
| (2) ha bu úmùnwányì àtò. | They are three women. |
| (3) á bu hà ndì ágha áno. | They are four soldiers. |

In three of them, the emphasis is on what the subjects in question are – people (or human beings) as opposed to wild animals or birds in sentence (1), women as opposed to cows or elephants in sentence (2), and soldiers as opposed to robots or chimpanzees in sentence (3). And they happened to be five, three, and four in number respectively.

We will now replace the verb **bù** (from **íbu**) with the verb **dì** (from **ídi**) and see what will happen. As soon as we do that, sentence (1) above will become (4) below, sentence (2) will change to (5), and sentence (3) will become (6).

- | | |
|----------------------------------|--|
| (4) ha dì ímadù ìsé. | They are five people (in number). |
| (5) ha dì úmùnwányì àtò. | They are three women (in number). |
| (6) á dì hà ndì ágha áno. | They are five soldiers (in number). |

In each of the three sentences, the emphasis has shifted from what the subjects are (as in sentences 1, 2, and 3) to number (= how many the subjects are). In sentence (4) above, the subjects in question are five in number, not seven, twelve, or twenty. In sentence (5), the subjects are three, not eight, ten, or fifteen. And in sentence (6), the subjects are four, not six, nine, or seventeen. And they all happened to be human beings – a category that includes women and soldiers.

Let us look at another interesting example (7):

- (7) ego **bu** ímma nwányì.
It is money that makes a woman beautiful.

If we now substitute the verb **dị** for the verb **bụ** in sentence (7), we will surprisingly end up with (8), as shown below:

(8) ego **di** ímma nwányị.

Ego **is** as beautiful as a woman can be.

As you can see from sentences (7) and (8) above, the interchange or replacement of the verb **bụ** with its counterpart **dị** changed the original or intended meaning of (7). Instead of focusing on money that makes a woman beautiful, we ended up with something totally different – a beautiful woman whose name is Ego.

Sentences (9) and (10) are equally interesting because they represent cases in which we cannot interchange the verbs at all. In other words, **bụ** (from **íbu**) is the only possible verb in both sentences.

(9) ihe áhụ **bu** ńsọ àla.

That thing **is** an abomination.

(10) ihe áhụ **bụ** àla ńsọ.

That **is** a sacred or holy land.

If, for any reason, the verb **bụ** is replaced by the verb **dị** in (9) and (10), we will end up with (11) and (12) which, as you can see, are not acceptable (= ungrammatical) in Igbo, as evidenced by the asterisks.

(11) *ihe áhụ **di** ńsọ àla.

That thing **is** an abomination.

(12) *ihe áhụ **di** àla ńsọ.

That **is** a sacred or holy land.

There is something, though, that the Igbo speaker can do to make them acceptable or grammatical -- drop or delete **ńsọ** or **àla** from both sentences, giving us (13) and (14):

(13) ihe áhụ **di** ńsọ.

That thing **is** sacred or holy.

(14) ihe áhụ **di** àla.

That thing **is** low.

Sentence (14) is painfully acceptable. The thing being referred to could be the selling price of a given product, a stool that is relatively low, or the roof of a house that is so close to the ground that one will have to bend down in order to enter the building. For a price that is cheap, sentence (15) is preferable. And for a stool or roof that is low, you should use (16) and (17) instead.

- (15) ihe áhù **di** ónụ àla. That thing **is** very cheap (low price).
(16) mpáta (or óche) áhù **yòro** álà. That seat (or chair) **is** evidently low.
(17) elu úlò áhù **di** mgbemgbeàla. The roof of that house **is** very low.

Even in sentences that are seemingly identical, the replacement of one of the two verbs by the other often necessitates a slight modification in the structure of the original Igbo sentence, as the following examples show:

Group A (= the verb ídi):

- (a) nkém **di** ìberíbè.
(b) ebérèchí **di** íke.
(c) ñgọzi **di** àghíríghà.
(d) ukò **di** m̀kpumkpụ.
(e) uchè **di** úmengwụ.
(f) ñjókụ **di** újọ.
(g) adá **di** ílùghúlu.
(h) ujú **di** ñzuzù.
(i) egbe **dị** ághùghọ.
(j) ó **di** àhùìzizi.

Group B (= the verb íbụ):

- nkém **bu** (= **wú**) ónyeìberíbè.
ebérèchí **bù** (= **wú**) ónyeike.
ñgọzi **bu** ónyeàghíríghà.
ukò **bu** (= **wú**) ónyemkpumkpụ.
uchè **bù** (= **wú**) ónyeumengwụ.
ñjókụ **bu** (= **wú**) ónyeujọ.
adá **bù** (= **wú**) ónyeílùghúlu.
ujú **bù** (= **wú**) ónyenzuzù.
egbe **bù** ónyeaghùghọ.
ó **bu** ónyeahùìzizi.

COMMENT: Did you notice any difference in meaning between the sentences on the left-hand side and those on the right-hand side? In the former, the conditions described by the sentences are occasional rather than permanent. But in the latter, they are natural or inherent. For example, the intended meaning of sentence (e) is that Uche has gotten lazy or sluggish possibly because of illness or fatigue. But in the corresponding sentence, he (or she) is naturally or inherently lazy. Similarly, the situation described by the last sentence is temporarily pitiful. But in the corresponding sentence, the subject in question is a bleeding heart. The choice of **íbu** or **ídi** in a sentence is therefore crucial to the meaning, since a change in the verb will change the meaning.

If you are a native Igbo speaker, you already know intuitively when to use one or the other of the two verbs. The same, however, is not true of non-native speakers (= those who speak European or other African languages). They have to be taught the differences between the two Igbo verbs. In the following pages, we will attempt to do exactly that by summarizing the uses of the two verbs. In other words, we will specify for them some of the contexts in which an Igbo learner can safely use one of the verbs and not the other. In addition, each summary will be followed by numerous examples that the learner can refer

to from time to time until the differences in the usage of the two verbs become a part of him (or her). So, since we examined **íbu** (variant **íwu**) in lesson VI before **ídí**, we will follow the same sequence in this lesson.

8.5 Summary of the Uses of **íbu** (or **íwu**)

The verb **íbu** (or **íwu**) is used:

(1) to link or show the sameness of two nouns, or a pronoun and a noun. Notice how **to be** links the subject with a noun, pronoun or noun phrase that restates the subject. Professions, names of people or things, titles, etc. -- all belong to this category.

- | | |
|--|---|
| (a) nnàjì bu ónyenkuzí. | Nnaji is a teacher. |
| (b) okóro bu ézèíkpe. | Okoro is a judge. |
| (c) ike bu ákanakunkwà. | Ike is a musician (or drummer). |
| (d) ọ́ bu ònyé? ọ́ bu chídì. | Who is it? – It's Chidi. |
| (e) m̀ bu ọ́chúntaakukọ́. | I am a journalist (= news hunter). |
| (f) ugóchi bu nwányị́ díbị́à. | Ugochi is a female doctor. |
| (g) ha bu ndị́ ágha nke óbe. | They are soldiers of the cross. |
| (h) chukwunyere bu ọ́kọ́iwu. | Chukwunyere is a lawyer. |
| (i) ahà yá bu ézèkwé. | His name is Ezekwe. |
| (j) adá nà ọ́jị́ bu óke ényị́. | Ada and Oji are very good friends. |
| (k) ụgbọ́ áhụ́ bu ágbataèkee. | That vehicle is a taxi. |
| (l) chidì bu àbị́a rùrurá. | Chidi is a general practitioner. |
| (m) ụ́zọ́dị́mma bú́ íreabàónụ́. | Uzodimma is a talkative. |

(2) with the word **ónye** or **nwá** to indicate origin or nationality (the country, tribe, province, nation, state, city, village, etc. from which the subject comes) as well as membership in an organization (religious, political, cultural, professional, etc.).

- | | |
|-------------------------------------|--|
| (a) nzeógwù bu nwá b́íáfàra. | (Major) Nzeogwu is a Biafran. |
| (b) chíjindù bu ónye úgwutà. | Chijindu is from Ugwuta. |
| (c) mandélà bu ónye áfiríkà. | Mandela is an African. |
| (d) okwuchi bù nwáafọ́ ìgbo. | Okwuchi is an Igbo born and bred. |

- (e) ojiké **bù** ónye òtu ùmùnnà. Ojike **is** a member of Umunna org.
(f) ezè **wu** ónye ñzùkó ñdì áhìà. Eze **is** a member of Traders' Assoc.
(g) ike **bù** ónye òtu ñdì ñkuzi. Ike **is** a member of Teachers' Union.
(h) adá **bù** ónye ógbakò ányì. Ada **is** a member of our association.
(i) onye ébe óle kà ó **bu**? What country/village **is** he/she from?
(j) nkeím **bù** ónye úka àbali ìsìí. Nkem **is** a Seventh Day Adventist.
(k) ha **bu** ñdì ótuñdòròndòrò. They **are** political party members.

(3) to indicate that something is true, false, hearsay, or that someone is known for telling (or not telling) the truth. In this case, the verb is often followed by **ónye**.

- (a) ihe ó kwùru **bu** éziokwu. What he said **is** true (= the truth).
(b) ama yá **bu** àmá ùgha. His testimony **is** false (testimony).
(c) ó **bú** (= **wu**) yá ùghá. He **is** lying (= not telling the truth).
(d) ó **bú** (= **wu**) gí ùghá. You **are** lying (not telling the truth).
(e) ó **bu** (= **wu**) m ùghá. I **am** lying (= not telling the truth).
(f) ihe à **bu** ùghá ócha. That **is** a blatant lie (= a white lie).
(g) ó **wú** ásiasi dóro ányà. That **is** evidently hearsay.
(h) ikennà **wu** ónyeughá. Ikenna **is** a (chronic) liar.
(i) nzekwé **wu** ónyeamaughá. Nzekwe **is** a not a truthful witness.

(4) to express dates, days of the week, weeks of the month, and months of the year. Seasons of the year, era, decade, century, millennium -- all fall into this category.

- (a) taà **bu** àbalí mbu n'ónwa. Today **is** the first day of the month.
(b) oyi à **bu** óyi ùgùrù. This **is** harmattan-like wind.
(c) echi **bu** àbali àtó n'ízùúkà. Tomorrow **is** day three of the week.
(d) gínì kà ùbòchí táà **bu**? What day of the week **is** today?
(e) ihe à **bu** ónwa ásatò n'áfò. This **is** month eight of the year.
(f) ùnyeáhù **bu** ùbòchì úkà. Yesterday **was** the day of worship.
(g) ugbú à **bu** ógè ìkò jí. This **is** the yam cultivation season.
(h) ihe à **bu** éyè óke òchìchò. This **is** the era of greed and luxury.
(i) ihe à **bu** púghu áfò óhùrù. This **is** a new millennium.

(5) to identify someone or something or to inquire about the identity thereof.

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|---------------------------------|---|
| (a) ọ́ bu yá, nwá áturu chúkwa. | There he is! The Lamb of God. |
| (b) ihe à ọ́ bu gí, ótuechèrè? | Is this you, Otuechere(gaikpe)? |
| (c) unu bu (=wu) ndi ólè? | Who are you people? |
| (d) ọ́ bu yá nà-àlá úgbu à. | He is the one going now. |
| (e) gínì bu íhe à (or ònké à)? | What is this? |
| (f) ọ́ bu chídi bu ónye áhù? | Is that person (really) Chidi? |
| (g) ahà mmadu gínì kà ọ́ bu? | What manner of person is he/she? |

(6) to liken someone (or something) to something else metaphorically. Notice, here again, how the noun (or noun phrase) that follows the verb **to be** restates the subject.

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|---------------------------------|---|
| (a) úzò bu ágwọ́yónshìkọ. | Uzo is a snake that swallowed crab. |
| (b) íkpendù wu ágwọ́àbali. | Ikpendu is a night snake (= unpred.). |
| (c) óbìoma bu ọ́kúnàgbáòzara. | Obioma is forest fire (= a wizard). |
| (d) ijè bu úgwùmagàlaba. | Ije is a chameleon (a tricky person). |
| (e) ùfọ́ bu ọ́kaozọ́éméozọ́. | Ufo is a say-X-do-Y type of person. |
| (f) úgbọ́ áhù bu mbèògìdíàla. | That car is a tortoise (= volkswagen). |
| (g) ede wu òjìíshìèkwéonwu. | Ede is Mr. I-am-not-afraid-of-death. |
| (h) ofe áhù bu òjénànkúákà. | That is water-reach-elbow soup. |
| (i) ekè bu díkedìòràmma. | Eke is the man of the people. |
| (j) uchechi bu mmàíhuabu. | Uchechi is a double-edged sword. |
| (k) nkem áwughì ágwọ́akpùtámma. | Nkem is a diff.-to-deal-with person. |

(7) with **ńke** to denote ownership; with **màka** to indicate for whom or for what a thing is intended; and with **níhì** to explain the reason for something.

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|---------------------------------|-------------------------------------|
| (a) igbé áhù bu ònké nwúnyè yá. | That is his wife's suitcase. |
| (b) ihe áhù, ọ́ bu ònké gí? | Is that thing yours? |
| (c) ùlò áhù bu ònké anyì. | That house is ours. |
| (d) ákwùkwọ́ áhù bu ònké m. | That book is mine. |
| (e) onyé kà ígwe à bu ònké yá? | Whose bicycle is this? |
| (f) ego áhù bu màka chíma. | The money is for Chima. |

- (g) ógwù áhù **bu** màka há. The medication **is** for them.
(h) ihe áhù **bu** m̀kpá ányị. That **is** our scissors.
(i) ò **bu** níhì únù. It **is** because of you people.
(j) ò **bu** níhì gínì? What **is** the reason for that (= why)?
(k) ò **bu** màka gínì? What **is** it intended for (= what for)?
(l) b̀áfàra **bu** òbodó ányị. Biafra **is** our (beloved) country.

(8) to indicate the material (= paper, metal, bamboo, wood, cloth, sand) from which something is made.

- (a) egbè áhù **bu** égbè ósisi. The gun **is** made of wood.
(b) akpa áhù **bu** àkpa ízizì. The bag **is** made of raffia product.
(c) oche áhù **bu** óche ákpukpọ. That chair **is** made of leather.
(d) ̀lò yá **bu** ̀lò ája/nkumè. His house **is** made of mud/stone.
(e) ite ndị áhù **bu** ite ája. Those pots **are** made of pottery.
(f) ábọ ñke áhù **bu** ábọ ígwè. This basket **is** made of iron.
(g) okpú áhù **bu** òkpú àchara. That hat **is** made of bamboo product.
(h) ihe áhù **bu** árunsi ósisi. That idol **is** carved from wood.

(9) to express the beginning, the end, or the summary of something; the deadline for something (= school assignment, city tax, etc.), or the price of an article of trade.

- (a) taà **bu** òbighóbì ̀gwọ́ m̀. Today **is** the deadline for my debt.
(b) ógụ́ dólà **bu** éreghiere yá. The last price **is** twenty dollars.
(c) echi **bu** ̀bóchí́ íkpoazu há. Tomorrow **is** their last day.
(d) ñkwó **bu** áhiaghiahia yá. Nkwo **is** the absolute deadline for it.
(e) kobò ìrì **wu** ézigbo ̀nu yá. Ten kobo **is** the real price of it.
(f) taà **bu** mbido ̀lòákwwkwo. Today **is** the first day of school.
(g) ndị à **bu** ísi ákukọ́ ányị. These **are** the headlines of our news.
(h) echi **bu** ògwúgwụ́ ̀nwa. Tomorrow **is** the end of the month.
(i) gínì **bu** nchikọ́ta átumatụ́ yá? What's the summary of his proposal?

[For some of the above examples, alternative expressions exist. We'll learn them later.]

(10) to indicate where and when an event will take place. In other words, **íbu** is used when *to be* means *to take place*.

- | | |
|---|---|
| (a) ńzùkò ányị bu ébe gí . | Our meeting is at your house. |
| (b) oríri únù bu ízù táà . | Your festivity is a week from today. |
| (c) ulé há bu ùnyeáhù . | Their examination was yesterday. |
| (d) mkparị ányị bu útutù échi . | Our discussion is tomorrow morning. |
| (e) mbàtá yá bu n'úhuruchì . | His arrival is in the evening. |
| (f) ihe òmumụ há bu n'átanụ íse . | Their lesson is at five o'clock. |
| (g) ò bù mgbé óle (èhí óle)? | When is it (what day is it)? |

(11) in some Igbo names to express Igbo philosophy of life. For your convenience, we have broken each name (normally written as one word) into its constituent parts.

- | | |
|--|---|
| (a) onyé bu chí íbè yá ? | Who is God to another person? |
| (b) mmadù ábu(ghị) chí . | No human being is God. |
| (c) ndù (or nwá) bú ísi . | Life (or child) is supreme. |
| (d) ego bu (or wu) úrè . | Money is pride (= a source of pride). |
| (e) nwanne bu íhe . | A brother/sister is a precious asset. |
| (f) ndidi bu ímeri . | Endurance/perseverance is victory. |
| (g) onyé bu ónyeoma ? | Who is good (on earth)? |
| (h) óchì ábu(ghị) ùtò . | Laughter/smile is not love. |
| (i) àkụ bu (or wu) ířo . | Wealth breeds hatred (or envy). |
| (j) ò dị ónye ò wu úkà yá ? | Who can claim that it concerns him? |
| (k) uwa bu ńké ónye ? | To whom does the world belong? |
| (l) nwányị bu (or wu) àkụ . | Womanhood is (a source of) wealth. |
| (m) òmumá bu (or wu) íke . | Knowledge is (a source of) power. |
| (n) nwanne ábu(ghị) ényi . | A brother/sister is not a mere friend. |
| (o) onyé riàwara dí ímma ? | Who looks good when s/he is sick? |
| (p) onyé mèrè íhe di ùwa ímma . | Who has ever pleased the world? |

In lesson IX (coming soon), we will examine additional names in which Igbo philosophy of life is expressed with the help of the verb **ídi** instead of the verb **íbu**. But the two verbs cannot be used interchangeably in the same name.

(12) to form many colourful expressions that native Igbo speakers are exceedingly fond of. (Note: the category includes numerous impersonal expressions.)

- | | |
|--|--|
| (a) ak ^h a nà íhè wu ótù. | Length/width are basically the same. |
| (b) gínì wu m̀vula n̄r̄i ójọ́? | What makes <i>mvula</i> a bad food? |
| (c) á bu hà óbìà n'ébe à. | They are strangers here (= on earth). |
| (d) òchí éze ábughi ùtò. | Laughter is not friendship. |
| (e) ígba nkwà bu íshi ónwu. | Dancing is a strenuous exercise. |
| (f) ofe dí ùtò bu (= wu) égo. | It is money that makes soup sweet. |
| (g) ídì n'ótù wu íke (m̀bà) | Unity is strength (= of a nation). |
| (h) ì ché na m̀madù bu éwu. | Do you think that people are goats? |
| (i) igwe bu ùlò há. | Heaven is their place of abode. |
| (j) á bu m̀ íhe m̀ bu ! | I am what I am ! |
| (k) m̀muo kà í bu . | Spirit, that is what you are. |
| (l) gínì kà íbì n'ígwe gà-àbù ? | What will life in heaven be like? |

(13) to express friendship or close relationship between two or more people, villages, towns, countries, tribes, nations, etc. as well as enmity between them.

- | | |
|---|---------------------------------------|
| (a) á bu m̀ ényî gí. | I am your friend. |
| (b) mú nà gí bu ényî. | You and I are friends. |
| (c) udé wu ényi chúkwi. | Ude is Chukwu's friend. |
| (d) onyé bu ényî gí? | Who is your friend? |
| (e) chinyere bu nwánne há. | Chinyere is their sister. |
| (f) á bu hà ùm̀nne. | They are brothers and sisters. |
| (g) ójì bu ónyeàgbataóbì m̀. | Oji is my next-door neighbour. |
| (h) ikechi bu ónyenkuzi ányì. | Ikechi is our teacher. |
| (l) òfó bu (or wu) ónyeiro há. | Ofo is their enemy. |

We have unfortunately come to the end of lesson VIII. Lesson IX will continue from where we stopped. If you have questions or feedback regarding this lesson or the previous lessons, please feel free to post them on the language forum or to contact the language instructor. The language forum is yours. And no permission is necessary.