

COMPARATIVE STUDY OF ENGLISH AND BURA AUXILIARY VERBS

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Abstract

The Bura language like other languages has different word classes (verb inclusive), this paper studied the auxiliary verbs. Considering the fact that auxiliary verbs are as essential as the main verbs in any case of grammatical construction, it is paramount for its speakers and those interested in learning the language to have pedagogic data which will guide them to generate intelligible structures of Bura auxiliaries. The data for the study was obtained from a structured questionnaire which captured all the English auxiliary verb forms and was responded to by fifty (50) educated Bura native speakers. The respondents translated the English sentences which demonstrate the English auxiliary structures into Bura and the auxiliary structures of Bura were determined from the interpretations and glossing of the English sentences. The study revealed that the Bura language has two primary auxiliaries: nzi and hara; and five modal auxiliaries: tsokta/mzhi, a, adiya, kalkalka and akwa. The Bura auxiliary is also embodied with forms which behave as functional modals, they are six: ku, an, akwa, ata/a, ma and ata/ku. Again, the following forms behave as contracted modals: tu and adiyata.

Keywords: language, auxiliary, verbs, speakers, native, intelligible, structure

Introduction

Studying a language either by a native or a non-native speaker facilitates the understanding of the language. A comparative study of two or more languages, however, does not only unveil the components, vocabularies and functions of an individual language, but also reveals the possibilities and limitations of each language (Robins 1964). Furthermore, the understanding of one language is enhanced by comparing the language to another. Comparative research is the act of comparing two or more things with the view to discover something about one or all of the things being compared (Kohn, 1989). It functions as a tool for developing classifications of social phenomena and gives better understanding of different societies and their language structures. This aids in uniting the entities under study by exposing information and ideas not known before they were compared.

The English language is a language spoken by many countries, especially those colonized by the English speaking nations. The relationship between the English languages with other languages cannot be overstated; all human languages are related in word classes, and most times, in language structures (Bura inclusive). Although, the English and Bura languages are from different genealogical history, they are to some extent related. The study however sorts to determine where their auxiliary verb forms are similar or different.

The Bura People

The Bura people are located in the Southern part of Borno State of Nigeria. The language according to Badejo and BOC (1987) is classified as a member of the ancient Chadic languages that came to

the African continent hundreds of years back. Davis (1954) identifies two dialects of the language: Bura and Pabir, the dialects are mutually intelligible, but with slight differences in phonetics. The Bura language is spoken across the five Local Government Areas of the Biu emirate, particularly in the villages of the Hawul Local Government Area like Sakwa, Shaffa, Kwajaffa, Marama, Yimirshika, Kidang, Tashan Alade, Hyera and so on. The Pabir people however occupy villages mainly from Biu Local Government Area like Biu, Mirnga, Gur, Garubula, Mathlau, Madaragrau, Buratai, Bam, Kogu, Gunda and many others (Usman 2015).

The Bura people up to date are still settled around the River Hawul and its environments; they dominate the Hawul Local Government Area. Through migration, many of the inhabitants now occupy parts of Biu, Shani, Kwaya Kusar and Bayo Local Government Areas. Also, Parts of Adamawa State, particularly Garkida and its close environment speak Bura. The population of the Bura people at home and in the Diasporas is estimated to over 700,000 people according to (Ayuba 2014).

A peculiar feature of the Bura people is the clan reference through which the inhabitants are grouped into families as: Mshelbwala, Mshelia, Msheliza, Ndahi, Mbaya, Malgwi, Hena, Wakawa, Amaza, Dibal, Wakirwa, Mibwala, Balami, Nggada and so on. Mu'azu and Balami (2010) record that Sakwa in Bura land was the first to be found, the founders refer to their clan *Nkwar Sakwa*, also, the founders of Biu belong to the clan *Mibwala* and those in Shani are refer to as *Nkwar shani*. Apart from the clan reference, mannerism is another distinction among the Bura speaking people. Diggira (1980) as Usman (2015) quotes classifies the Bura speakers into five sub-groups as:

- (i. Bura Msha: this group of Bura speakers modify the subject in their statements with *anti*. *Anti* means *and* in Bura, so when a discussion is underway or interrupted, they link up their ideas by saying *anti, anti*. This uniquely differentiates them from other people speaking the language. They occupy the following areas: Gwaski, Mandagang, Gwarga, Tanga, Dzaku and Ngwa.
- (ii. Bura Rahi: have the mannerism of saying *walapa*. *Walapa* means *even so or then*, it however serves as linker between ideas. The tone is phonetically different from the *Bura Msha*. They reside around these areas: Pubba up to the bank of River Hawul, Pelathlabu and Hizhi.
- (iii. Bura Ramta: The key word in their mannerism is *gwa*. *Gwameans so they say*, they are the group of Bura who dance with musical drums: *tsendza* and *humbutu*. They are notable of doing communal work to help each other. They occupy the following areas: Thlakwa, Tangaramta, Shitikam, Gwazdang, Paklama, Lema and Sakwa.
- (iv. Bura Kwakura: The key word in their mannerism is *kamzhara*. *Kamzhara* means *before an action + object*, hence, they often add to their expressions *kamzhara*. Semantically, their proverbs are different from those of other sub- Bura speakers. They dwell in Kwaya- Kusar, Chata, Gusi and Dlamdi.
- (v. Bura Dza Kuthiyi: like other sub-Bura speakers are identified with the word *zugu* in their mannerism, *Zugu* means *before an action*. They belong to the royal family of the Biu emirate. This group occupy Biu and its close environment: Kida, Viu Khathla, Yamarkumi and so on; they dominate the ruler ship of Biu Emirate Council.

Theoretical Framework

In traditional grammar, the word class – *verb* is the *predicate* of every sentence. However, the grammatical model deemed appropriate for this study is the *Systemic model* propounded by Halliday. Part of this model is the classification of words according to functions. The functional label - *group*

is given priority in this study since the auxiliary verb forms part of a group - *the verbal group*. The verbal group according to Adejare & Adejare (2006: 162) is a Systemic Grammar term; they describe the group to be a *median grammatical unit immediately below the clause and immediately above the word*. According to them, the verbal group primarily functions as the predicator in the clause structure. The study adopts the descriptive theory proposed by Dryer (2006) to compare the auxiliary verbs of the two languages. The descriptive theory is a theory about what languages are like, what tools are needed in order to provide adequate description of individual language.

Research Methodology

The method employed to obtain data for this study was the questionnaire method. The method chosen enabled the researcher to develop questions which illustrated the auxiliary structures of the English language. The respondents adopted the same pattern of English sentences and translated them into Bura language. From their responses, the Bura auxiliary verbs were generated. The questionnaire was made up of twenty (20) questions which captured the all auxiliary structures of the English language, and was responded to by fifty (50) educated Bura native speakers.

Review of Related Literatures

The verb is the most essential word - class since it gives meaning to utterances in every sentence whether oral or written. Thus, a sentence is without meaning if the verb is missing. The verb enables a speaker to say something about somebody or something. A verb is classified by Mesthrie (1992:128) as either being “*static* (expressing the state at which somebody or something is) or *dynamic* (expressing the action which somebody is engaged in)”. Verbs are further classified into main or lexical and auxiliary verbs. The lexical verb constitutes the predicator of every sentence; they are words which are realised to have semantic meaning, they include words such as: *sit, take, help, drive, travel, maintain, repair, develop, render, visit, give*, while the auxiliary verbs are helping verbs and have no independent existence of their own but help the main verbs to perform their functions. They include: *be, have, do, may, can, will, should, need to, dare to*. The main verbs depend on them to complete their meanings. They are of two categories: primary/main auxiliaries and modal auxiliaries.

The Primary/main Auxiliary

The primary auxiliary, Mesthrie (1992) says, has three members: *do, be and have*. The **do** auxiliary includes: *do, does, did, doing and done* while **be** auxiliary includes the following variables: *am, is, are, was, were, be, been and being*. Likewise, the **have** auxiliary includes: *has, have, having and had*.

The do auxiliary

Mesthrie (1992) explains that the *do* auxiliary is the most neutral of all the auxiliaries; it has no individual meaning but serves as a *dummy* operator, and also an empty carrier in certain sentence structures. It has present forms as: (do, does), past form (did) present continuing (*doing*) and past participle –ed (done).

The be auxiliary

The *be* auxiliary has eight members: *am, is, are, was, were, be, been and being*. They function in the forms of: present (am, is, be and are), past (was, were), taking the –ing form (being) and the –ed participle (been).

The auxiliary *-have*

The auxiliary *-have* combines with past participle to form perfect complex verb phrases. It is presented in the following forms: simple past (have been, has been), the continuous –ing (having been) and the participle (had been).

The Modal Auxiliary

Adejare and Adejare (2006) describe modal auxiliaries as verbs that exhibit *dependent syntactic behaviour*. Their argument is that; auxiliaries cannot function alone as the verbal group of a clause without the lexical verbs. They express various moods and mental attitude like hope, expectations, possibility and future. The modal auxiliaries are: *may/might, can/could, shall/should, will/would, must, dare to, need to, used to and ought to*.

1. can/could imply:
 - a. ability
 - b. permission
 - c. possibility
2. may/might express:
 - a. permission
 - b. possibility
3. shall/ should:
 - a. willingness on the part of the speaker in 2nd and 3rd person
 - b. intention on 1st person
 - c. insistence: insistence is a strong volition
 - d. obligation and logical necessity
 - e. putative
 - f. tentative condition in conditional clause
4. will/would:
 - a. willingness: weak volition usually unstressed, down toners like *please* maybe used to soften the tone in request.
 - b. intention: immediate volition usually contracted -'ll mainly in 1st person
 - c. insistence: strong volition, insist on
 - d. prediction: the similar meanings of other expressions like logical necessity and habitual present using the contracted form 'll
 - e. characteristic activity
 - f. hypothetic
 - g. probability
5. must: expresses:
 - a. obligation or compulsion in the present tense
 - b. Logical necessity: *must* is not used in sentences with negative or interrogative meanings, it can occur in superficial interrogative
6. *Ought* expresses obligation and logical necessity
7. *Used to*: *used to* is a state or habit that existed in the past but has ceased; *was once or was formerly* are also used.

Studies on Bura Verbs

Mu'azu and Balami (2010) studied the *Bura Verbs and vocabulary*. They considered a vast number of items in the language such as Bura verb stem, Bura syllabic verbs of various forms, classification Bura verbs, Bura verbal derivation, Bura verbal morphological processes, Bura tonal system, Bura verbal syllable system, Bura numeral system among other things. Although, their work on Bura verbs was adequately explored, their work did not handle the area of auxiliary verbs.

Mu'azu and Balami (2010:18 -19) state that the Bura verbs have forms they referred to as derivational suffixes. The derivational suffixes they add are classified into three categories: prefixation, suffixation and pseudo-derivations. The prefixes include *mder*, *mjir*, *vil* and *mbwa*, these prefixes derive nouns from verbs as in:

	Prefixes	base forms	derived forms	
i.	mdər	+ kəcà (to wash)	--- mdərkəcà (washerman)	
ii.	mjir	+ hīpà (to teach)	---- mjirhīpà (teachers)	
	vii	+ pərà (to bath)	----- viipərà (bathroom)	
iii.	mbwà	+ pii (to sleep)	----- mbwàpii (bedroom)	The derivational suffixes are: <i>kùr</i> and <i>ári</i> .

	Based forms	suffixes	derived forms
i.	hir (to love/like)	+ kùr	--- hirkùr (love)
ii.	ptsà (roast)	+ ári	----- ptsàptsári (already roasted)

Muazu and Balami (2010:21) further add that, Hoffmann (1963) describes 'pseudo-derivatives to be *real* derivatives that are formed by suffixes which could not be used alone and which together with a simple verb stem forms a unit which cannot be separated by conjugation elements'. They identified two forms of Bura pseudo- derivatives, this includes: *dzà* (body) and *kər* (head). For example,

	Based forms	derived forms
i.	dlàr (to help)	+ dzà ----dlàrdzi (to help one another)
ii.	Pwì (put on)	+ kər ---- pwinkər (to put onto)

All of these descriptions are, but do not handle the issue of the Bura auxiliary verbs, this prompts the quest to study this area of the language.

Similarly, Davis (1956) explains that Bura is one of the dialects endowed with rich verbs and most of them have derivative suffixes as follows:

- --ta — completed action in past, present or future, for example; shamta (lost it), thlamta (cut it)
- nta --- causative (transforming intransitive into transitive verbs), for example; mwanta (take it), sinta (bring it)
- -- mta --- completed action with transitive, and causative with intransitive verbs, for example; hidamta (rotten), ndikimta (separate)
- -- tsa ----partial or incomplete action on things acted upon, for example; ptsaptsa (roasted), kitsa (fetch)
- -- r --- partial or incomplete action carried to its conclusion, for example; kilingir (agree/accept), barkir (turbaning)
- -- nya --- action being performed upon all or by all of a group, for example; dasamnya (they drank it) mburamnya (let us talk)

- -- bila --- indicates thoroughness of the act from the point of the actor, for example; nggabila (understood), thlabila (cut)
- -- ha ---- collective, for example; mbwaha (bundle up), haraha (sing song)
- -- wa --- presupposes a situation in which the object of the action is to take place, for example; atawa (upon who?), aharawa (not possible).

The feature of verbs having derivative suffixes is not isolated to Bura language, but are also found with English verbs; referred to as inflectional and derivational affixes, for example: *en, ed, ing*, (inflection), as in: *eaten, talked, writing*, while *-ment, -able, -ion*, (derivation), as in: *movement, breakable, reaction*.

Other forms of Bura verbs Davis (1956) contends are:

i. infinitive verb - *to*

- **whi** pdaku wa -- **to run** good not (to run is not good)
 | | |
 run good neg. (neg, means negative i.e the word has no direct meaning in English)

- **hila** **adi** pdaku wa - **to steal** not good (stealing is not good)
 | | | |
 steal available good neg.

ii. imperative with permissive pronoun, for example:

- ka da **si** -- let them **come**
 | | |
 let them come
 ma tsa **pupi** - if he/she **lie down** (if he/she will lie down)
 | | |
 If he/she lie - ('he' - means mdani/bzirni and 'she' -means mwalani/nkwani).

- ga **adi** a **si** wa - you **should not come**
 | | | |
 you available neg. come neg

iii. future tense, for example;

- tsa **ta** **si** - he/she **will come**
 | | |
 he/she neg. come

- da **ta** **si** ashina - they **will come** today
 | | | |
 they neg. come today

- na ngini a tramta - this **will be** better
 | | | |
 neg. this neg better

iv past participle tense may change or not, for example;

- lamta -- to be dug

 |
Dug

- la – dig

Similarly, Umar (2007) observes that both English and Bura languages share the feature of having *to* + *base infinitive* structural component, for example:

he/she is to go --- tsa ta tra

 | | | |
tsà neg. neg. tra ('tsa' means he/she at subject position and alari/tsa also means for him/her at object position).

- he/she will come to see you at home -- tsa ta si ka tsa wuta nga avi

 | | | | | | |
tsa neg. si neg. wula ga neg. avi ('ga' in Bura refers to male or female).

Ga, also means 'you' at subject position, and 'nga' also 'you' but with specific reference; at object position.

The glossing of the Bura sentences above reveals that, there are no direct translations (meaning) of some words into English; but they exist in Bura with their own peculiarities as they apply to the language; for example: *wa*, *ta*, *a*, *na* appeared in the glossing as negative (neg). Although they are not considered as lexical items in English, they function as verb derivative suffixes in Bura as expressed by Davis (1956) and Mu'azu and Balami (2010). More so, some of them semantically function as auxiliary verbs in certain expressions, as in: 'ga adi a si wa' and 'na ngini a tiramta'; the **a** in these sentences denotes: *should*; in the former and *will* in the latter. This means that a word (auxiliary) in Bura may have one or more meanings (contextually captured) when translated into English. Again, the glossing illustrates that there are some words in English which do not have direct translation in Bura; they appear as *neg.* (negative) but perform certain grammatical functions in the language.

Furthermore, the literature review reveals that Bura language has auxiliary verbs which are sometimes suffixed by the subject or main verb of the sentence as illustrated in one of the examples in (ii) above: *ma tsa pupi*, where *ma*– **if**, *tsa* – **she/he**, *pupi* – **lie down**. In this construction, the meaning of the auxiliary *will* in Bura is only understood from the context (not orthographically reflected). However, in some constructions, the modal auxiliary is independent as in example (iii) above: *he will come*, where *tsa*– **he/she**, *ata* – **will**, *si* – **come**. The following section presents the data drawn across all the auxiliary structures of English and interpreted in Bura language.

Data Presentation and Analysis

The sentences below are the data used to determine the auxiliary structures, their positions and functions in Bura sentences. A glossing of the English sentences in *a* is done into Bura, and the second sentences *b* are Bura interpretations of the English expressions in sentences *a*. Those word or words in the Bura sentences printed in dark are the anticipated auxiliary verbs of the Bura language. 15 questions were presented as follows:

1a. the woman **will** come today

| | | | |
neg. mwalani neg. si ashina

b. Mwalani **a** si ashina ('ni' in this context signifies the definite article 'the' in English).

2a. She **should have been** here by now.

| | | | | | | | | | |
Mwalani/nkwani neg. neg. nzi azi neg. kulini

b. Pdakurari **ka** tsa azi kulini

3a. If you **can** come now he is at home.

| | | | | | | | | | | | | | | | |
ma ga mzhi/tsokta si kulini mdani/bzirni neg. neg. avi

b. Ma ga **mzhi/tsokta** si kulini tsa avi

4a. If she **had** known, she- **wouldn't have** followed them neg.

| | | | | | | | | | | | | | | | |
Ma tsa neg. sinda tsa hira neg. nuwa da wa

b. Ma mwalani/nkwani **an** sinda, tsa **adiyata** nu da wa

5a. **Can** you believe she **could** do that?

| | | | | | | | | | | | | | | | |
tsokta ga mbursa tsa tsokta hara ndaka?

b. Ga mbursa abur tsa **ata tsokta/mzhi** hara su ndaka?

6a. **Don't dare to** flog him, he **may** report you to his father

| | | | | | | | | | | | | | | | | | | | | | |
harawa neg. neg. dɔkga bzir tsa neg. pila ga neg. arni baba

b. Ga **adiya** tsa bzirni wa, ta tsa **si** pila aka babani

7a. They **need to** report the matter to the concerned authority

| | | | | | | | | | | | | | | | | | | | | | |
da tura neg. pila neg. gari neg. neg. damitidzi doka

b. **kalkalka** da mwanta tuwa da ni aka mjir doka

8a. What **might** become of him only God knows.

| | | | | | | | | | | | | | | | | | | | | | |
Miri mzhi nzi neg. tsa daci Hyel sinda

b. Saka ni suna **asi** wuta bzirni/mdani sai Hyel an sinda.

9a. He **shall** sing in the choir today

| | | | | | | | | | | | | | | | | | | | | | |
Tsa neg. ha akwa neg. kwaya ashina

b. Bzirni/mdani **atasi hara** ha akwa koya ashina

10a. He **might have** written the letter by now.

| | | | | | |
tsa mzhi neg. rubuta neg. wasika neg. kulini

b. Saka ni tsa **ku rubuta** waiska ar ni ni

11a. What **would have been** the solution?

| | | | | |
miri hira neg. nzi neg. kuzuka ri?

b. Ma **anta** nzi kuzuka ri?

12a. What **could** she **have been** doing outside up to this time?

| | | | | | | | | | |
Miri tsokta tsa neg. nzi hara abila ampta neg. ngini saka

b. Ma **anta** nkwani/mwalani akwa hara abila har ba kulini ri?

13a. He **ought to have** finished the work by now.

| | | | | | | | | |
Mdani/bzirini neg. neg. neg. kuri neg. kithlir neg. kulini

b. Saka pani tsa **ata/ku** kuri kithlir ni

14a. Why **wouldn't** you keep quiet while he was talking?

| | | | | | | | | |
Kammyar hira ga vi dthlba neg. tsa neg. mya

b. Kammyarmi **tu** ga a dthlba saka ti tsa kwa mya wa ri?

15a. She **can** talk, **do** you believe her?

| | | | | | |
Nkwani tsokta mya hara ga mbursa tsa

b. Nkwani/mwalani **ata** mya, ga mbursa ka tsa ya?

16a. You **shouldn't** wait for her

| | | | |
ga neg. sika aka tsa

b. Ga **adiya** sika ni wa.

17a. If not for Titi, they **would have** gone away with the boy.

| | | | | | | | | | |
Ma auwo aka Titi da hira neg tra chiju ka neg. bzir

b. Ma adi kamyar Titi wa, sakanda **ku** tra ka bzir ni.

18a. You **may** take your leave
 | | | | |
 ga mzhi kita ar nga tra

b. Ga **mzhi** tra.

19a. She **should have been** writing
 | | | | |
 nkwani neg. neg. nzi rubuta

b. Saka hani nkwani/mwalani **akwa** rubuta.

20a. **Should** there be a quarrel, **do** not stay there.
 | | | | | | | | | | |
 neg. anda nzi neg. bedi hara auwo nzi anda

b. **Ma** bedi ku lukwa, ga **adiya** nzi anda wa.

The data presented above indicate that the Bura language has certain forms that appear in its sentences analyzed to function as *auxiliary verbs*. The following are the different forms of the auxiliary verbs realised from the glossing of Bura sentences:

Primary Auxiliaries

1. be ----- nzi
2. do ----- hara

Modal Auxiliaries

1. can/could----- tsokta/mzhi
2. will ----- a
3. dare to ----- adiya
4. need to ----- kalkalka
5. should have been ---- akwa
6. may/might ----- adiya

However, there are many forms in Bura which perform the function of modal auxiliary verbs, but do not have direct meaning in English though grammatically and semantically relevant to its expressions; they include:

1. have ----- ku
2. had ----- an
3. have been ---- akwa
4. shall ----- ata/a
5. should/if/what ----- ma
6. would have ---- ku
7. might have ---- ku
8. ought to have ---- ata/ku

Contracted Modal Auxiliaries

1. wouldn't ----- tu
2. shouldn't ----- adiya/adiyata
3. wouldn't have -----adiyata

Bura language does not have contracted forms for modal auxiliaries as it is obtained in English, but has forms that represent it as seen above. The suffix *ta* and the form *tu* denote the negative (not), while *adiya* stands for *should* and *would have*, as in sentences 4, 16 and 20.

Discussion

Some of the words or group of words presented as auxiliary verbs in Bura do not orthographically appear to denote what the English language has as auxiliary verbs, but they serve certain grammatical functions. This is because many Bura auxiliary verbs do not bear individual meaning as those of English, but form either part of the subject or main verb of the sentence, that is, their meanings are derived from the meaning of either of these parts of the sentence. Consequently, the whole of the group of words is represented by one word; as in:

1. Saka pani mwalani/nkwani **akwa** rubuta --she **should have been** writing.
should have been – akwa

Some words are redundant in Bura, as in:

2. Ga mbursa abur mwalani/nkwani **ata tsokta/mzhi** hara su ndaka? --
Can you believe she **could** do that?

Could in this construction is redundant because the group *ata tsokta/mzhi* serves both purposes.

Another issue is seen in:

3. Nkwani **ata** mya, ga mbursa ka tsa ya? She **can** talk, **do** you believe her?
the auxiliary *dois* therefore redundant since *ata* represents it.

Also, the modal auxiliary sometimes appears before the subject of the sentence, as in:

4. **Kalkalka** da mwanta tuwa da ni aka mjir doka -- they **need to** report the matter to the concerned authority.

This example further indicates that the subject may appear between the main verb and the modal auxiliary, that is:

- *kalkalka* – **need to**, *da* - **they**, *mwanta* – **report**

Some Bura auxiliary verbs have suffixes as seen in:

- 5 i. Kalkalka mwalani /nkwani nzi azi kulini,
- ii. Ma mwalani/nkwani an sinda tsa adiyata nu da wa.

A unique feature with Bura auxiliary verbs pertains to homonym; some modal auxiliaries have the same orthography but with different meanings when expressed in English, as in:

ku – might have

ku/ata – ought to have
 ku – would/ would have
 ata – can/shall

Findings

From the data analysis, the following are the outcome of the study:

1. The Bura language like English has both primary and modal auxiliary verbs.
2. Bura language has forms which serve as negative - contracted modal auxiliaries and functional modal auxiliaries.
3. Not all auxiliary verbs in Bura are helping verbs.
4. Some modal auxiliaries in Bura form part of the main parts of the sentence, but majority of them function as helping verbs.
5. Most auxiliary verbs in Bura precede the main verbs of the sentence with some having suffixes.
6. Some English modal auxiliaries are redundant in Bura.
7. Bura auxiliary verbs have homonymic forms.

Conclusion

Many Bura auxiliaries are orthographically the same but have different meanings in English. Comparatively, both the English and Bura languages have primary and modal auxiliaries, and most of these auxiliaries function as helping verbs to the main verbs. English auxiliary verbs precede the main verbs, but in Bura language, the main verbs precede the auxiliaries in some construction. Even with this, the speaker's mind is expressed in the sense in which it can understand in English although the sentence structure violates the rules of the English language. This implies that, languages do not only vary in sound and meaning, but also in the structural order in which an idea is presented.

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