

*Bura Grammar*

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# **BURA GRAMMAR**

## **FOR A BEGINNER**



*Note:*

This is a republication of a set of grammar notes, probably written by Church of the Brethren missionaries, brought to notice by Mr Moses Balami, typed up by Miss Helen Butler and formatted and printed by ገገገ. Conversion to Unicode, further reformatting and editing by Roger Blench. There is a gap in the ms. after 5.13.7. We are presently trying to retrieve the lost pages.

Bura Grammar  
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## 1. Chapter One

### 1.1 Verbal Particles or Auxiliaries

#### 1.1.1 Declaratives

In simple declarative sentences there are verbal particles or auxiliaries to indicate whether the action of the verb is (a) in progress, (b) not yet begun, (c) customary or habitual, (d) sustained, or (e) completed.

1) Action in progress is indicated by '*ata*'.

*Taku ni ata si whi.* The horse is running (away).

2) Action not yet begun is indicated by '*ata si*'.

*Taku ni ata si whi.* The horse will run away.

3) Customary or habitual action is indicated by doubling the particle '*ata*'.

The horse away.

4) Sustained or prolonged action is indicated by doubling the first syllable or the verb and using '*ata*'.

*Taku ni ata huhitti (whihchi).* The horse is running.

5) Completed action is indicated by the particle '*ku*'. (Some verbs whose roots end in 'a' changed the final vowel to 'i' in this tense).

*Taku ni ku whi.* The horse ran away.

NOTE: In simple narrative the '*ku*' is often omitted. If there is no verbal particle at all, it is assumed to be a completed action.

#### 1.1.2 Interrogatives

Any of the above types of sentences may be made interrogative simply by adding '*a*' at the end of the sentence e.g. without changing the original form at all. The verbal particles have exactly the same force as in the declaratives.

*Taku ni ata whi ya?* Is the horse running away?

#### 1.1.3 Negatives

Any of the above sentences may be put into the negative by preceding the particle with '*agi*' and adding '*kia*' at the end of the sentence. Note that in sentences of type (e) the particle '*ku*' is always omitted in the negative. (The interrogative '*ya*' would follow the '*kia*' of the negative).

*Taku ni adi whi wa.* The horse did not run away.

*Taku ni adid whiwa.* This horse does not run.

#### 1.1.4 Vocabulary

<i>dina</i>	staple food	<i>sim, sima</i>	to eat
<i>mhi</i>	guinea corn	<i>diha</i>	to sell
<i>su</i>	thing	<i>masta</i>	to buy
<i>susima</i>	food	<i>naha</i>	yesterday
<i>mwa, mwari</i>	to go	<i>ashina</i>	today
<i>taku</i>	horse	<i>whi</i>	to run
<i>mda</i>	person	<i>tira</i>	to go away
<i>mji</i>	people	<i>dipa</i>	tomorrow
<i>nasara</i>	non-African	<i>kulini</i>	now

Proper names: *bata, gana, audu, mari*

#### 1.1.5 Practice

- Taku ni ata whi.*
- Mji ata masta mhi.*
- Audu ku tira maha.*
- Bura ana sim dius.*
- Taku adi si wa.*

6. *Bata adi si naha wa.*
7. *Mda ata mwa kulini.*
8. *Gana ku tira ya?*
9. *Gana ata si tira dipa.*
10. *Bata ata mwari kulini.*
11. *Mda ata dila mhi.*
12. *Mari ku ti dius.*
13. *Nassara adid ana sim dius wa.*
14. *Bata ku dila taku.*
15. *Audu ata mwamwari.*

1. Bata has come.
2. Gana is cooking food now.
3. A person came yesterday.
4. People are going tomorrow.
5. A horse eats corn.
6. Gana went away yesterday.
7. Mari will come.
8. The horse did not run away.
9. People have not come.
10. Audu ate food yesterday.
11. Did Bata eat food yesterday?
12. Mari did not eat food.
13. Non-Africans bought corn.
14. Did Buras sell corn?
15. Gana is running.
16. Audu is going now.
17. The horse eats guinea corn.
18. Mari will buy food today.
19. Bata did not sell the horse.
20. Do people eat horse?

FOOTNOTE: It should be pointed out that the Bura language is by no means insistent on the use of the 'si' for action not yet begun. If the future tense is implied by any other means the 'si' may be omitted.

## 2. Chapter Two

### 2.1 Personal Pronouns

#### 2.1.1 Subject Pronouns

<u>Singular</u>		<u>Plural</u>	
<i>iya, i</i>	I	<i>yeru, mbru, mwa</i>	we
<i>ga</i>	you	<i>giri</i>	you
<i>tsa</i>	he, she, it	<i>da</i>	they

'Iya is only used when the pronoun stands alone, 'i' before a word beginning with a vowel coalesces with the vowel and resembles the semi-vowel 'y'. 'Iata should be read almost as though it were 'yata'. 'Iadi' almost as though it were 'yadi'.

1) The first person plural has three forms:

- 'Yeru' includes the speaker and a third person or persons, but excludes the person spoken to. Hence it is usually called the 'exclusive' first person plural.
- 'Mbru' includes the speaker and the persons (plural) spoken to. Hence referred to as the 'inclusive' first person plural.
- 'Mwa' includes the speaker and the person (singular) spoken to. Hence referred to as the 'dual' first person plural.

#### 2.1.2 Object Pronouns

1) Direct Object (of a verb)

<u>Singular</u>		<u>Plural</u>	
<i>ra</i>	me	<i>yeru, mbru, mwa</i>	us
<i>nga</i>	you	<i>giri</i>	you
<i>ni</i>	him, her, it	<i>cla</i>	them
<i>ri</i>	it (sometimes)		

#### 2.1.3 Indirect Object (of a preposition)

<u>Singular</u>		<u>Plural</u>	
<i>i</i>	me	<i>yeru, mbru, mwa</i>	us
<i>ga</i>	you	<i>giri</i>	you
<i>ri</i>	him, her, it	<i>da</i>	them

Exception: the preposition 'adsa' (beside) takes the direct object pronouns.

Note: the first person singular is always suffixed to the preposition and always eliminates the first vowel of the preposition.

ahi (alsi) to me akihi (akilsa) with me

#### 2.1.4 Vocabulary

<i>anda</i>	yonder, there	<i>kum</i>	meat
<i>awa</i>	no	<i>mtika</i>	chicken
<i>azi</i>	here	<i>mwanta</i>	to take
<i>hihi</i>	egg	<i>rubuta</i>	to write
<i>i'i</i>	yes	<i>sinta</i>	to bring
<i>ka</i>	and, with	<i>tartar</i>	quickly
<i>kakdu</i>	book, proper	<i>wuta</i>	to see
<i>kiarata</i>	to read	<i>yimi</i>	water
<i>kicimta</i>	to wash	<i>zhebi</i>	cloth
	<i>klula</i>		to look



### 2.1.5 Practice

1. *Tsa ata sim dius kulimi.*
2. *Ga ku kilimta da asina ga?*
3. *Awa, iadi kicimta zhebi ashina wa.*
4. *Gin ata mwari ya?*
5. *I'i, yeru ata si mwari dipa.*
6. *Ba ana dila mhi azi*
7. *Mbru ata masta mtika anda.*
8. *Yeru adi wuta susima wa/*
9. *Mwa ata si shi ya?*
10. *I ata tira ashina*
11. *Isa ku wuta ranaha.*
12. *I ata si mwanta nga dipa.*
13. *Awa, tsa ata mwanta ra ashina.*
14. *yeru ku sinta ni azi.*
15. *Bata ku kicinta da.*
16. *Ga ata si mwanta yeru ya?*
17. *Tsa adi ata si wuta mwa zi wa.*
18. *Tsa adi wuta mbru tartar wa.*

NOTE: Practice sentences on the indirect object pronouns will follow the chapter on prepositions.

1. We (incl.) shall go tomorrow.
2. They are reading a book now
3. Tomorrow they will read and write.
4. Have they brought the meat?
5. Yes, they brought the meat and eggs.
6. You (s.) did not buy them.
7. We (excl.) did not see you (s.) yesterday.
8. You (pl.) have come quickly.
9. They will not see me here.
10. I shall see him there.
11. We (dual) will not eat food now.
12. She does not eat meat.
13. Did you (s.) eat eggs?
14. did you (pl.) see us (s.)?
15. Yes, I saw you yonder.
16. Gana did not see you and me.
17. Will you (s.) take us (incl.) yonder?
18. I shall bring the water.

Change the positive sentences to negative, and the negative to positive. Make up answers to the question and make questions out of the statement.

Make up additional sentences using the known vocabulary and illustrating the rules of Chapters One and Two.

### 3. Chapter Three

#### 3.1 Possessives

##### 3.1.1 Possession

Possession is expressed by the preposition ‘of’, e.g. ‘Bata’s horse’ must be expressed by ‘the horse of Bata’. ‘Ar’ is the full equivalent of this preposition and it immediately precedes the possessor, be it noun or pronoun.

##### 3.1.2 The possessive pronouns

<u>Singular</u>		<u>Plural</u>	
<i>arna</i>	my, mine	<i>aryeru, armbru, armwa</i>	our
<i>arnga</i>	your, yours	<i>argiri</i>	your
<i>arni</i>	his, hers	<i>arda</i>	their

##### 3.1.3 Writing possessives

For the sake of uniformity in these lessons, the following rules for writing the possessives have been observed.

1) Write all possessive pronouns as one work:

*arna, arnga, arni* etc.

2) When the word is just preceding the ‘ar’ ends in a vowel, the possessor is a noun the ‘r’ is often written suffixed to the preceding vowel. If the possessor is a pronoun, the pronoun should be preserved intact and the coalescence is only in speech:

*taku Bata*

kakadu arna (say: kakadurna)

3) When the word just preceding the ‘ar’ ends in a consonant, the vowel of the preposition is so short as to be almost non-existent in rapid speech. It should be kept intact in writing:

dikil ar Bata (say: ‘dikil’r Bata’)

laber arni (say ‘Labar’rni’)

4) When the possessive phrase (e.g. ‘ of Bata’) stands as a predicate with the subject expressed of understood, the *ar* stands alone or as part of the pronoun and the vowel gets the value.

*Kakadu ngini ar bata ya?*

Is this Bata’s book?

*Awa, arna.*

No, it’s mine.

##### 3.1.4 Intimate possessives

The possessive of part of the body (used literally or figuratively) is pressed without the ‘ar’. The sign of the indirect possessive is the suffix ‘or’. In the case of a word ending in ‘a’, nothing is added. If the possessive is a pronoun, the pronouns used are the same as those used as the object of the preposition (see Chapter Two), and they are suffixed to the thing possessed.

*sil*

foot

*silaga*

your foot

*nea*

eye

*ncari*

his eye

*tsi*

hand

*tsiada*

their hands

*thlim*

ear

*thlimaga*

your ear

*diffu*

heart

*diffamburu*

our heart

*kir*

head

*kiragiri*

your head

In the first person singular, the suffix ‘a’ is omitted; in the case of a word ending in ‘a’, there is coalescence and the ‘a’ disappears; in the case of a word ending in ‘i’ nothing is added.

*sili*

my foot

*tsi*

my hand

*nci*

my eye

Tone is important where the possessor is a pronoun. In the second and third person singular, and in the third person plural there is a marked emphasis on the possessive suffix 'a' and the pronoun is low.

*kiraga, silari, diffada, etc.*

There are a few words which one would expect to follow the intimate possessive forms, but which take, instead, the ordinary possessives.

*mamshi arna*

my blood

*mambula armi*

his spirit

*shishi armi*

his heir

When the initiate possessives are used strictly in the idiomatic sense, the pronoun possessor should not be suffixed to the thing possessed but written separately.

*akwa neada*

in their eyes

*akwa nea da*

among them

### 3.1.5 Vocabulary

<i>pazhi</i>	friend	<i>kwi</i>	goat
<i>labar</i>	speech, news	<i>ki</i>	house
<i>Hyel</i>	God	<i>kutaki</i>	compound
<i>munzaha</i>	hoe	<i>kir</i>	head
<i>kita</i>	to hurt	<i>nkira</i>	to explain
<i>kisi</i>	to hold	<i>hira</i>	to like, to love
<i>kalkal</i>	right	<i>ngini</i>	this
<i>pdaku</i>	good	<i>ndaga</i>	that
<i>sabil</i>	long	<i>shang</i>	all
<i>amma</i>	but	<i>mallam</i>	teacher, Mr.

### 3.1.6 Practice

- Pazhi arna ata simta taku arni.*
  - Ga ku kicimta zhebi arnga ya?*
  - Takur Bata ana whi tartar ya?*
  - Mji adi ana dila diva arda wa.*
  - Kwi arni ata sim shi armbru.*
  - I ata karata kakadu arnga.*
  - Sili ata kita ra.*
  - Kakadu ngini aryenru; adi arnga wa.*
  - Sinta munzaha armwa usa.*
  - Pazhi, neaga adi ana wuta su kalkal wa.*
  - Silari pdaku, amma kirari adi pdaku wa.*
  - Madlam Bata atat nkira Labar ar Hyel ashina.*
  - Kwi ngini argii amma kwi ndaga aryeru.*
  - Kira Bubwa ata kita ni ashina.*
  - Susima aryeru kusi amma argiri adi si wa.*
- They are holding our books.
  - Will you (pl) sell your guinea corn?
  - Do Europeans buy all their food?
  - All the people like my horse.
  - His legs are long, he runs fast.
  - Is your hand hurting you?
  - Your chickens are eating my guinea corn.
  - My teacher explained God's word yesterday.
  - Our (incl.) eyes see all things.
  - I saw your goat but i don't like it.

11. This book is not ours but God's.
12. His legs are long but he does not walk fast.
13. Is this hoe yours (s.)?
14. I saw his head, but I did not see his foot.
15. This is my hut, that is yours. The compound is ours.

Change the positive sentences to negative and the negatives to positive.

Make up answers to the questions and make question out of the statements.

Make up additional sentences on these patterns.

## 4. Chapter Four

### 4.1 Prepositions

#### 4.1.1 'To' or 'For'

The prepositions 'to' or 'for' an indirect object are expressed by:

- 1) 'Aka', when followed by a noun (common or proper) or an interrogative pronoun.
- 2) 'Ala', when followed by a pronoun, except an interrogative pronoun.
 

<i>Tsa ku na 'aka' Bata.</i>	He gave (it) to Bata.
<i>Tsa kuna 'ala' da.</i>	He gave (it) to them.
<i>Tsa ku masta kum 'aka' kila.</i>	He brought meat for the dog.
- 3) 'Ala', when with \* pronoun, pronouns become 'ali'.
 

Tsa ku masta 'ala' ri.	He brought (it) for him.
------------------------	--------------------------

#### 4.1.2 Sentence order with 'aka' and 'ala'

- 1) When the direct object in a sentence is a noun it precedes a noun indirect object and comes after a pronoun indirect object.
 

<i>Tsa ku masta kum aka kila.</i>	
<i>Tsa ku masta ala ri kum.</i>	
- 2) When the direct object is a pronoun, it precedes the indirect object always.
 

<i>Tsa ku sinta ni ala ri.</i>	
<i>Tsa ku sinta ni aka Bata.</i>	
- 3) When the indirect object is the first person singular pronoun after a preposition ending in 'a' there is always coalescence and the pronoun is suffixed to the preposition.

#### 4.1.3 'To' or 'towards'

The prepositions 'to' or 'towards' are expressed by:

1. 'Akwa', for uninhabited places. (The primary meaning of 'akwa' is 'into' or 'within'.)
2. 'Aha', for inhabited places. 'At or 'to' or 'from' derives idea of direction from the verb.

EXCEPTION: Local towns which took their names from the accepted name of the site previous to the establishment of the town, retain the preposition 'akwa'. The stranger simply has to learn which towns use 'aha' and which 'akwa'.

#### 4.1.4 'With'

The preposition 'with' is expressed by:

- 1) 'Ka', literally 'and'.
 

<i>Da ku tira ka taku arda.</i>	They went away with their horses.
---------------------------------	-----------------------------------
- 2) 'Kuga', meaning 'with' or 'together with' (when more than two people are involved).
 

<i>Da ku si kuga Bata.</i>	He came with Bata.
----------------------------	--------------------

(More than two) (Three or more people)
- 3) 'Akila', becoming 'akili' when with \*

#### 4.1.5 Verbs of Motion

Some prepositions and adverbs commonly form in combination with 'si'—to come, and 'li'—to go. A number of prepositions and adverbs are frequently compounded with verbs of motion. In forming these compounds the vowels coalesce. (In a few cases coalescence changes to 'u'.)

<i>aha</i>	to, from	<i>akila</i>	from with
<i>akwa</i>	into, to, towards	<i>siha</i>	liha (or laha)
<i>ata</i>	upon, on	<i>sukwa</i>	lukwa
<i>ahi</i>	below, down	<i>sita</i>	lita
<i>ambwa</i>	inside a room	<i>simbwa</i>	limbwa
<i>ambila</i>	outside	<i>sibila</i>	limbwa

<i>avi</i>	at home	<i>siui</i>	liui
<i>ahihi</i>	back, behind	<i>sihili</i>	lihili
<i>adza</i>	beside	<i>(siclza)</i>	lidza
<i>akira</i>	underneath	<i>(sikira)</i>	likira

#### 4.1.6 Vocabulary

<i>makaranta</i>	school	<i>pila</i>	to say
<i>kujera</i>	chair	<i>tasa</i>	dish, dishes
<i>kulahu</i>	stool	<i>kila</i>	dog
<i>akwati</i>	box, cupboard	<i>kuhyi</i>	chief, king
<i>kasuku</i>	market	<i>mtaku</i>	the 'bush'
<i>mbwa</i>	house or room	<i>di</i>	town
<i>nzinzi</i>	to sit	<i>na</i>	to give
<i>thlata</i>	to arise	<i>aka</i>	to return

*Verbs referring to one thing only*    *Verbs referring to more than one thing*

<i>vi</i>	to place (on)
<i>vu</i>	to place (in)
<i>hang</i>	much, many
<i>ata</i>	on
<i>pwi</i>	to place (on)
<i>pu</i>	to place (in)
<i>akila</i>	with, from
<i>adza</i>	beside

#### 4.1.7 Practice

- I ata siui kadadu ni ata kulaha arnga.*
  - Tsa ku na tasa aka Bata.*
  - Bata ana vu mtika akwa mbwa arda.*
  - Yeru ku ma alari kila.*
  - Tsa ku sina ala mwa diua grmwa*
  - Da ku nka aha kwajaffa*
  - Isa ata mwanta akwati ni aka Auclu.*
  - Mbruata si lukwa maka ranta dips/*
  - Giri ata si masta ala eru kakadu hang ya?*
  - Kuhyo armbu ku lukwa di indaga naha.*
  - Tsa ata si thlata dipa ka lika yeru.*
  - Kakadu adi akili wa sinta arnga ali.*
  - Tasa adi kata wa. I ata na ala ri arna.*
  - Yeru ku wuta kum hang akwa mtaku.*
- Take this paper to the chief.
  - Go to the market and bring me a stool.
  - I went to Kwajafa and bought guinea corn
  - Manay people came to Garkida yesterday.
  - Did you bring food for us (dual)?
  - That man is our chief.
  - I put the book in the cupboard.
  - This man is a teacher in our school.
  - She sat beside me on the stool.
  - Her dog is sitting beside her.
  - I bough a box for you (s.) in the market.

12. I put it in your hut.
13. Did you give guinea corn to your chickens.
14. We went to the bush yesterday.
15. We did not see much game (meat).
16. They came from Jos (arose at, started from)
17. They are going to Mubi on horses.
18. We saw many things with the people.
19. Did her buy a goat for you (pl.)
20. My friend bought water for me.
21. He brought food for them in a dish.
22. Our teacher told us (said to us) many things.
23. Will you return to Garu tomorrow?
24. Does he drink water from (in) a dish?

Make other sentences of your own, introducing words which you have learned on your own initiative.

## 5. Chapter Five

### 5.1 Adjectives and Adverbs

#### 5.1.1 The Article

- 1) The indefinite article (a, an) is non-existent in Bura.  
*I ku masta taku.* I bought a horse.
- 2) The definite article has two forms depending on whether the person or thing is here or there, present or past. The Bura article is really more definite than its English counterpart and would be translated as 'this' or 'that'.  
*Taku ni.* The horse (i.e. this horse).  
*Taku nola.* The horse (i.e. that horse).  
(See also demonstrative adjectives)
- 3) The words 'laga' and 'kilara' also approach our definite article. 'Laga'—some, follows the noun it modifies, and 'kilara'—any, may follow or precede its noun.  
*Mda laga.* Some man (i.e. a certain man).  
*Kilars mda.* Any man.

#### 5.1.2 The Adjective

- 1) It almost always follows the noun it modifies.  
EXCEPTIONS: *shang, kilara*, etc which may be either before or after; *hwada*, which is usually before.  
*mfi shang, or shang mfi* all men  
*mda kikara, or kilara mda* any man  
*whada mji* some people (usually means most)
- 2) Selection of a particular object from amongst others is shown by the use of 'na' between the noun (means which) and the modifying adjective.  
*takuna wala* the big horse (i.e. the biggest in a group)  
An adjective comes directly behind the noun or pronoun that it modified.
- 3) Still greater selectivity may be expressed by suffixing 'ari' to the adjective.  
*Taku na walari* the big horse
- 4) A reduplicated adjective indicates the plurality of the noun it modifies and may be the only indication of its plurality.  
*Taku mamza mamza* red horses  
*Dina wala wala* the big towns

#### 5.1.3 Adverbs

The Bura language is exceptionally rich in adverbs. A count of them will take you up into the hundreds.

- 1) Like the adjectives they follow the word which is modified.
- 2) Adverbs may be doubled for two reasons.
  - a) For emphasis  
*waci waci* a long time ago  
Many adverbs of degree, manner and measure have no single form but are always doubled  
*tar tar* perfect \*
  - b) To indicate plurality of action  
The verbal particle '*ana*' is used in declarative sentences when the verb is modified by a double adverb of time \*  
*yere ana pira ta haka tahaku* we bathe in the evenings  
*da ana lukwa makaranta didi pa* they go to school in the morning
- 3) Nouns are occasionally doubled to give them an adverbial usage.  
*bura bura* in the Bura manner  
*yimi yimi* water \*
- 4) Adverbs may also be made from nouns by the use of the preposition *ka mwa ka honkal*



*nzi ka kana ti*

be with kindness \*

#### 5.1.4 Comparison of Adjectives and Adverbs

Bura adjectives and adverbs are compared 'down' rather than 'up'. Instead of having 'black, blacker', they speak of 'black, less black'. This first step down is formed by repeating the final consonant and adding 'a' e.g. *muggil, munggil'la*. The step down may be compared to our 'sort of black' or 'black-like'.

Some adverbs have still another step down.

*lang, lang nga, langtanga*

cold, less cold, still less cold

*ntadu, ntad'da, ntadanga*

alone, less alone, still less alone

The only way to compare 'up' is to use the word 'ta' between the adjective or adverb and the word to which it is compared.

*munggilta*

blacker than

*munggilta shang*

blackest of all

#### 5.1.5 Demonstrative Adjectives

##### 1) Non-selective

*sing takuni*

this horse

*taku nda*

that horse

##### 2) Selective

*taku na ngini*

this (particular) horse

*taku na nda ga*

that (particular) horse

NOTE: It is obvious that the selective part \* the adjectives which modify nouns and the demonstrative adjectives are all very closely related. The Bura uses them all, separately and in several different combinations and orders which need to be heard from the Bura himself e.g. *takuna wala walayeri nda*.

#### 5.1.6 Vocabulary

<i>laga</i>	some	<i>munggil</i>	black
<i>kilara</i>	any	<i>katkar</i>	perfectly
<i>whada</i>	some	<i>sama sama</i>	slowly
<i>jira</i>	truly	<i>raka</i>	small
<i>ola</i>	big	<i>dimi</i>	bad
<i>mamza</i>	red	<i>waci</i>	long ago
		<i>mwapu</i>	white

#### 5.1.7 Practice

1. Tku na la ata whi tartar.
2. Whada mji ata masta mhi didipa didipa.
3. Audu ku liha Gorkida naha tahaku.
4. Tsa ata inwari \* sama sama.
5. Da adi dila mhi aka mda kilara wa.
6. Tsa ku mwamta ala da taku na munggilare.
7. I ata si masta mtika mamza mamza hang.
8. Da adi ana dila kwi na raka raka.
9. Kwi ngine dimi jiri.
10. Tsaku pui tasa na wala wala.

\* I think there are some examples missing here as there are none in English \*

## 5.2 Plurals and Counting

### 5.2.1 Number

Number is indicated in the following ways.

Different word eg *sal, shili, mda, mji*.

Doubling the modifying adjective e.g. *taku na wala*.

Suffixing 'yeri' or 'ayeri' to the noun e.g. 'takuayeri'.

Inflecting the verb.

TO agree with a plural object in the active voice of a transitive verb.

<i>kita</i>	to take away one thing
<i>fata</i>	to take away more than one thing

By suffixing 'ga' or 'gi' to the root of the verb used most with a syllable \*

<i>tsi mda</i>	to kill a man
<i>tsigi mji</i>	to kill men

To agree with a plural object in the active voice of an intransitive verb or in the active voice of an intransitive verb or in the passive voice, this is done by infixing or suffixing 'ga' or 'gi'.

<i>da ku shaga</i>	they are lost
<i>mji ku tsigidzi</i>	people have been killed

NOTE: The Bura is not very liberal with the plural. If plurality is understood, it is not morphologically marked. he does not specify except to make plurals more emphatic.

### 5.3 Teaching Word Classes

#### 5.3.1 Vocabulary of Nouns

<b>Singular</b>	<b>Plural</b>
<i>bzir (son)</i>	madonkya (children)
<i>kuhi (emir)</i>	kuhiyeri (emir, chief)
<i>mafa (slave)</i>	mafayeri
<i>bzir kwa</i>	madakuri
<i>haladlla *</i>	halhallayi
<i>myabwa</i>	myabwayei
<i>kakadu</i>	kakaduyei
<i>laku</i>	lakuyeri
<i>kuthur</i>	kuthuryeri
<i>Bura</i>	Burayeri
<i>Ki</i>	Kiyeri
<i>faku</i>	faluyeri
<i>yimi</i>	yimiyeri
<i>labar</i>	labaiyeri

Actually Bura is rich in plural \* plural word is found in Ba. When we talk of yeri \*

#### 5.3.2 Vocabulary

<u>Plural</u>	<u>Singular</u>
<i>kumayeri</i>	meat, flesh
<i>mwabiyeri</i>	wild animal
<i>takuyeri</i>	horse
<i>kilayeri</i>	dog
<i>laliyeri</i>	bow
<i>kilayeri</i>	rat

### 5.3.3 Verbs

<i>sa</i>	drink
<i>fila, filta, filwa</i>	mount, climb, ride
<i>wula, wulata</i>	see, look, look at
<i>zhari</i>	leave off, leave, allow/ let
<i>kiy</i>	catch, seize, lay hold of
<i>pila</i>	tell
<i>lubula</i>	go out

### 5.3.4 Interrogative Particle

<i>amma</i>	where
<i>nawari</i>	when
<i>hpamadin</i>	how

### 5.3.5 Prepositions

<i>gepukada, geputsa</i>	together with, along with
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### 5.3.6 Conjunctions

<i>hmma</i>	but
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### 5.3.7 Personal Pronouns

#### 1) Object Pronouns

##### Singular

<i>iya</i>	me
<i>ga</i>	you (m/f)
<i>sal</i>	him, it
<i>mwala</i>	her, it

##### Plural

<i>yeru</i>	us
<i>giri</i>	you
<i>da</i>	them

This form is governed directly by transitive verbs and some prepositions.

#### 2) Indirect Objects

##### Singular

<i>arma, ali</i>	to, for me
<i>arnga, alaga</i>	to, for, you (m)
<i>arni, arnga</i>	to her, for her (f)

##### Plural

<i>armua, alamua</i>	to us, for us
<i>alagiri, argiri</i>	to, for, you
<i>alar giri, ar giri</i>	to, for, them

NOTE: Here the preposition is used both for singular and plural and also for both male and female to personalise the object in the section.

### 5.3.8 Counting \* maybe this should come higher up?

NOTE: The Bura system of counting is very simple. It is based on tens.

1. *ntang*
2. *suda*
3. *makir*
4. *nfwar*
5. *ntufu*
6. *nkwa*
7. *murga*

8. *ncisu*
9. *umdlā*
10. *kuma*
11. *kumka ntang*
12. *kumya suda*
13. *kumya makir*
14. *kumya afwar*
15. *kumya ihufu*
16. *kuya nkwa*
17. *kumya morfa*
18. *kumya ncisu*
19. *kumya umdlā*
20. *surkumari*
21. *surkumarika ntang*
22. *surkumarika suda*
23. *surkumarika makir*
24. *surkumarika nfwār*
25. *surkumarika ntufu*

NOTE: Ntang is used only in counting otherwise 'one' is either '*duku*' or '*pal*'. '*Pal*' is also used for the first figure above each hundred, i.e. 101 is '*aru pal ka pal*'. Like other adjectives the numbers follow the noun they modify.

It is important to note that the following pairs of words (verbs) are in each pair, being used with a singular object and with a plural object.

<i>kāta</i> (s., obj.)	to take away
<i>fata</i> (pl. obj.)	
<i>vi</i> (s. obj.)	to put or place in
<i>pwi</i> (pl. obj.)	
<i>vu</i> (s. obj.)	to put or place in
<i>pu</i> (pl. obj.)	
<i>ndzintu</i> (s. obj.)	to throw away
<i>pumta</i> (pl. obj.)	

3) Numbers are doubled to indicate that the number applies to more than one thing.

<i>Na ala da koba suda</i>	Give them 2d each
<i>Ndigi ala da nfwār nfar</i>	Divide among them four each.
<i>Tsa ku masfa da koba koba</i>	He bought them for 1d each.
<i>Mbwi koba nayeriri sule kuma kuma</i>	Tie up these pennies in 101 lots

## 5.4 Vocabulary

### 5.4.1 Nouns

<u>Singular</u>	<u>Plural</u>
<i>malgum</i> (she-goat)	<i>malgumayeri</i>
<i>chiwa</i> (he-goat)	or <i>cheryeri</i>
<i>mutipi</i> (guest)	<i>mutipiyeri</i>
<i>su</i> (thing)	<i>sugeri</i>
<i>kwara</i> (donkey)	<i>kwarayeri</i>
<i>pazhi</i> (friend)	<i>pazhiyeri</i>
<i>kilfa</i> (fish)	<i>kilfaeri</i>
<i>zurka</i> (river)	<i>zurkayari</i>
<i>uzum</i> (stick)	<i>uzumayeri</i>

### 5.4.2 Verbs

<i>pila</i>	say, tell
<i>tiri</i>	fall down, fall over
<i>nggilari</i>	dislike, hate, reject, refuse
<i>ndukura</i>	pull, draw, drag
<i>tsi</i>	kill
<i>hui</i>	flee, run away

### 5.4.3 Preposition

<i>atakira</i>	on
	from

### 5.4.4 Adverbs

<i>dupa</i>	tomorrow
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### 5.4.5 Conjunctions

<i>asugu</i>	before
<i>kamyar</i>	because

### 5.4.6 'Adi', 'an', and 'a'

1) 'Adi' has two functions:

Meaning 'there is' or 'there are'

<i>Taku na ola ola ati ya?</i>	Are there any big horses?
<i>Mji shili adi azi ya? Awa.</i>	Are there any menfolk here?
	No, but there are women.

A verbal particle indicating the negative and always followed by 'wa' though the letter may be a long way away, at the end of the sentence or phrase.

<i>Da adi ata si azi wa.</i>	They won't come here
<i>Giri adi ana sim susima hang wa ya?</i>	Don't you eat much food?
<i>I adi mwanta al vi wa.</i>	I did not take (it) to him.

2) 'An' also has two functions:

It is the copulative verb 'to be'.

<i>I an tsa</i>	I am he
<i>Tsan (tsa an) mda na pdaku.</i>	He is a good man
<i>Ngini an kakadu arna.</i>	This is my book.

It emphasises the subject in a selective way and has nothing to do with the verb.

<i>Tsan masta ni.</i>	He bought it.
<i>* an (ga an) mwariya?</i>	Did you go?
<i>Yeru an ata ta ashina.</i>	We are the cooks today.
<i>Mwajim an hara ngini.</i>	Mwajim did this.

In ordinary speech the English equivalent of this 'a' is simply a raised voice or strong emphasis on the subject.

This selective quality of the 'an' (as in 2) may also be a quality of the copulative 'an' as in 1.

<i>Ngini an kakadu ar na.</i>	This (and this alone)
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NOTE: The 'an' coalesces with the subject if the subject is a pronoun ending in 'a'.

'An' is also used as an auxiliary of eventuality and makes the verb relexible.

<i>Kum ngiri a bwaiya?</i>	Can this meat be cooked?
<i>A hara ya?</i>	Can it be done?
<i>A hara wa.</i>	It can't be done.
<i>Su ngiri a kuna wa</i>	This thing can't be finished.
<i>Mpika na a kuna wa.</i>	Everlasting life.

In dependent time clauses and (if) and whether clauses

<i>I wuta ni a nzi nzi ata mya laku.</i>	I saw him working on the roads.
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## 5.5 Participles

## 5.5.1 Present Participles

1)

*I wuta take ata whi ata Laku.*

I saw a horse running on the road.

Bura verbs are used to express participles in this form or the simple forms rather than the verb with the continuous particle 'ata'. In such a sentence as: 'A running horse doesn't eat grass', the Bura substitutes a relative clause in the continuous tense for the particle 'thus'.

2)

*Taku na ata whi. adi ana bda kusaw woi*

there are a few verbs such as 'nzi nzi, thili thalta, pupi' etc which become participles at position by prefixing the locative 'a' i.e. the same prefix as 'w' found on adverbs of time and place: 'ambwa, diri' etc.

*Ndi ga ni, ami nzi akira nfwa.*

There he is, sitting under a tree.

3)

Verbs which may be either active or passive without any change in form may also be used in the positional sense (i.e. with the prefix 'a').

*I wuta tasa a pwi ata kina akwa ti.*

I saw the dish lying on the box.

## 5.5.2 Perfect Participles

These are formed by doubling the root stem.

*udzum ntanta*

split wood

*kum pta pta*

roast meat

*diffu bzi bza*

broken heart

In each of the preceding examples the emphasis is on the noun modified rather than on the adjective. In English, this may be emphasised merely by a vocal stress upon the adjective e.g. split wood, fire wood. Roast is better than fried chicken. This emphasises the adjective by suffixing 'ari' the 'a' coalesces with another vowel.

*Ga ana bda pin bwa bwa ya?*

Do you eat boiled corn?

*Pino na bwa bwari adi ya?*

Is there any boiled corn?

## 5.6 Relative and Interrogative Pronouns

We still need more explanation about interrogative pronouns.

## 5.6.1 Relative Pronouns

The relative pronouns 'who, whom, and which' are expressed by 'na' and 'ti' (or 'tu' depending on which sounds better to the speaker). 'Na' is used where we would use 'whom'.

*Nida na ku si naha nda ku tira.*

The man who came yesterday has gone away.

*Nida ti (or na ti) ga ku wuta nda ku tira.*

The man whom you saw has gone away.

(The 'na' makes it slightly more selective).

In English when the subject is impersonal we refer to it as which in either of the above types of sentences in Bura, however, the distinction between 'na' and 'ti' is carried over into the realm of the impersonal.

*Taku na ku whi nda ku sinri.*

The horse which ran away has come home.

*Taku ti (or na ti) I ku masta nda ku whi.*

The horse which I bought has run away.

## 5.6.2 Interrogative pronouns

The interrogative pronouns 'who, whom, what?' are expressed by 'wari?' and 'miri?'.

'Ri' is the question mark and always comes at the end of the sentence.

'Wa' and 'mi' are the real beginning or at the end just before the 'ri'. Their placement is determined by the following rules:

1) When used as the subject they come at the beginning of the sentence and are followed by the selective particle 'an'.

*Wan (wa an) vi su ngini azi ri?*

Who put this thing here?

*Man (mi an) hara azi ri?*

(Hara' may be either active or passive without change of form).

2) When used as the object of either a verb or a preposition they usually come at the end of the sentence, though it is possible to turn the sentence around and being with the pronouns. In this case, however, it is necessary to follow the pronouns with the particle ‘*an*’ the relative pronoun ‘*ti*’.

<i>Ga ka pila mi ri?</i>	What did you say?
<i>Mian (mi an) ti ga ku pila ri?</i>	What did you say?
<i>Ga ku hamta aka wari?</i>	To whom did you give it?
<i>Wan ti gaku hamta ni alari?</i>	To whom did you give it?

3) They may also be used as a simple predicate with the verb ‘to be’. In these cases they may come at the beginning or at the end as the speaker chooses, and always without the ‘*ti*’.

<i>Ngini wari?</i>	Who is this?
<i>Mi ngimi ri?</i>	Who is this?

4)

<i>Tsan (tsa an) wari?</i>	Who is he?
<i>Ngini war? or Mi ngini ri?</i>	What is this?

NOTE: The following idiomatic uses of ‘*wa*’.

<i>Wa ga?</i>	How are you?
<i>Watsa?</i>	How is he?
<i>Wa thimagari?</i>	What is your name?
<i>Wa da na wata?</i>	Which is the larger?

### 5.6.3 Perfect Participles

\* These are formed by doubling the root is out.

### 5.6.4 Why?

<i>Ga ata bara ngini kamgar miri?</i>	Why do you want this?
<i>Kamyar mitiga ata bana ligini ri?</i>	‘
<i>Ga ata dilimta mhi arnga kamyar miri?</i>	Why are you selling your guinea corn?
<i>Kam yar nu ti ga atabaa ngini iri?</i>	Why do you want this?
<i>Ga ata dilimta mhi arnga kamyan miri</i>	Why are you selling your guinea corn?
<i>Kaniyar miti ga ata dilimta mhi arnga ri?</i>	‘
<i>Kanyan mi ti ga adi si naha wari?</i>	Why did you not come yesterday?

‘*Kamyan*’ may be either a conjunction or an adverb, meaning ‘because’ or ‘on account of’

<i>Tsa ku mwari kamyar tsa nggawa.</i>	He went on account of me.
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NOTE: It takes the possessive pronoun.

<i>Thama mti kamyar bika armbru.</i>	Thlama died on account of our sins.
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### 5.6.5 Idau ri—How Many?

<i>Taku arnga idau ri?</i>	How many horses do you have?
<i>Taku idau akila ga ri?</i>	‘
<i>Hihi idau akwa tsiaga ri?</i>	How many eggs are in your hand?
<i>Da tsi kwi idau ashina ri?</i>	How many goats did they kill today?

### 5.6.6 Amari—Where?

<i>Ga thlata amari?</i>	Where did you come from?
<i>Ga wata ni ama ri?</i>	Where did you see him?
<i>Daku pui mki orna ama ri?</i>	Where did they put my corn?
<i>Dauei ama ri?</i>	Where is Dauei?
<i>Ama Dauei ri?</i>	Where is Dauei? (the others are here)
<i>Apa madi ri?</i>	How?
<i>Na madi ri?</i>	Which?

‘*Madi*’ is an adjective meaning ‘any, whichever, whatever’. It is not complete in itself. The noun which it modifies must be preceded by either ‘*kilana*’ or ‘*wala*’ (or the borrowed ‘*kwo*’). The following phrases show the most common uses of this word:

<i>Wala mda madi.</i>	Any man whatsoever.
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<i>Wala vir madi.</i>	Any day whatever.
<i>Kilana vir madi.</i>	‘
<i>Wala saka madi.</i>	Any time whatever.
<i>Ba saka madi.</i>	Any time whatever.
<i>Ba saka madi.</i>	Forever (up to any time whatever).

‘*Apa madi ri?*’ and ‘*na madiri*’ are quite idiomatic uses of the word and need to be memorised. The following sentences illustrate:

<i>Ki hara apa madiri?</i>	How shall I do it?
<i>Da ata walkunari apa madiri?</i>	How big do they want it?
<i>Tsa ku fil taku na madi ri?</i>	Which horse did he mount?
<i>Kila na madi an kal nga niri?</i>	Which dog bit yours?
<i>Da ata si tira vir madi ri?</i>	Which day will they go?
<i>Lauwa na madi ti giri ku siri?</i>	Which Sunday did you come?

### 5.6.7 Nawa ri?—When

<i>Ga ata si tira nawari?</i>	When will you go away?
<i>Nawa ti ga ata si tira ri?</i>	
<i>Mari ku masta taku nda nawari?</i>	When did Mari buy that horse?

### 5.6.8 Vocabulary

<i>biku</i>	sin	<i>kamyar</i>	because
<i>mafa</i>	slave	<i>walkur</i>	importance
<i>nkawa</i>	daughter	<i>tsivina</i>	guinea fowl
<i>saka</i>	time	<i>pci</i>	sun, daytime
<i>msiri</i>	to escape	<i>dilita</i>	to sell
<i>bara</i>	to want	<i>tua</i>	to cry
<i>dipipa</i>	morning	<i>tahau</i>	evening
<i>ipci</i>	noon	<i>nggawa</i>	ill, unwell
		<i>movir</i>	difficult

### 5.6.9 Practice

1. *Mda nati ga pila nda ku si?*
2. *Taku na ku msiri nda ar wa ri?*
3. *Kwi na ti gaku tsi nda ka mal?*
4. *Labar na tu gaku nggata nda adi jiriwa?*
5. *Wan ata mwa andu ri?*
6. *Wan ku si azi naha nda ri?*
7. *Wan pila ala ga ri?*
8. *Man ti ga ku sintu nda ri/*
9. *Man ti ga ku sinta nda ri.*
10. *Ga at bara mi ri?*
11. *Tsa ata hava miri?*
12. *Giri ka wa ata si mwari ri.*
13. *Msi na ti yesu ku pila nda kusi.*
14. *Tsa ku mwanta ri aka wa ri?*
15. *Miti giri ku sinta ali ri?*

If there are two ways of saying a phrase, give both.

1. Why did you do that (thus)?
2. Why is that boy crying?
3. Why haven't you finished washing the dishes?
4. Why is that woman running?
5. Why is there no bath water?



6. How many times (*'kalidau'*) must I tell you?
7. How many calabashes di you buy?
8. How many naira are there on the table?
9. Where is the red book?

## 5.7 And other uses of 'Ka'

### 5.7.1 Purpose

#### 1) Independent Noun Clauses

As in English, there are several ways of expressing purpose, aim, or intention. We may say: 'I aim' (intend), 'I want' (purpose), to learn Bura well. This thought may be expressed in Bura in the following ways.

*I ata bara hyipta mya Bura karkar*

*Kiriki hyipta mya Bura karkar*

*I ku mobta ki hyipta mya Bura karkan*

Of these three the last is probably the strongest as it includes the hope of fulfilment. It may have several variations of form.

*I ku mobta akwa diffi abur ki*

*Moba arna abor ki ...*

#### 2) Independent Clauses

Purpose is expressed by:

##### a) the infinitive alone, or strengthened by *'kamyān'*

*Tsa si kamyān thawa pontu arni* He came to salute his friend.

##### b) *'ka abur ka'* or *'kamyān ka mag'* introduce the purpose clause, except when the principal verb is one of 'going'. *'Abur'* implies the advice of a third party. *'Kamyān'* strengthens the *'ka'*.

*Tsa si ari ka tsa hyipa da mbra.* He came here to teach us.

*Yesu si abur ka tsa mbanta duru ya.* Jesus came to save the world.

(Implies he was sent for that purpose).

*Da si kamyān ka da masta taku.* They came in order to buy a horse.

##### c) *'K... Kara'* or *'ra'* may be used to introduce the purpose clause after verbs of going.

*Tsa mwari ka tsa ra thlawar mda.* He went to salute someone.

*I ata mwari kira masta taka.* I am going to buy a horse.

Dropping the second pronoun.

*Tsa mwari ka ra thlawar mda.* He went to salute someone.

*I ata lacha Biu kara masta taku.* I am going to Biu to buy a horse.

Dropping the *ka* as well as the pronoun.

*Tsa mwari ra thlawar mda.*

NOTE: Any of the above form may be modified by *'abur'* or *'kamyān'*.

The verb 'to go' may be understood:

*Tsa na thlawar mda.*

*I ata ra mas taka aha Biu.*

### 5.7.2 Summary

The use of the verbal particle *'ra'* indicates all of the following conditions.

- 1) The principal verb is one of the \*
- 2) Purpose
- 3) The subject of the dependent clause is the same as that of the main clause.

NOTE: the following erroneous usages

- 1) *Tsa thlata ka (ra) nu ni* (Matt 3:3) - Purpose not intended.
- 2) *Tsa pila abinki (ra) mwari.*—Subject different. The principal verb is not 'to go' and purpose is not indicated.

EXCEPTION: The purposive use of *'ka ra'* should not be confused with its use in the imperative in which case the *'ra'* is an alternative to 'go'.

*Ka ga / kara thlawar ali mwalankiri.*

### 5.7.3 Negative Purpose Clauses

Negative purpose clauses are introduced by 'ta'. 'Abur ta' or 'kamyar ta', all of which require the use of the verbal auxiliary 'a' (the 'abur' and the 'kamyar' have the same effect here as when used with 'ka') See 2b.

<i>I whi ta da a si nki ra.</i>	I ran away, lest they catch me.
<i>I whi kamyar ta da a si nkira.</i>	'
<i>I vi ambwa ta a si sha di.</i>	I put it in the house lest it be lost. (or so it would not be lost).
<i>I vi amwa kamyar ta a si sha ali.</i>	'

### 5.7.4 Other Uses of 'Ka'

1) As a conjunction

a) Meaning 'and' between words and phrases. (Not between clauses and sentences).

<i>Mari ka thlama kusi.</i>	Mari and Thlama have come.
<i>I ku wuta mwi ka kimbar.</i>	I saw roan * and gazelle.

b) Between adjectives:

<i>Yesu ku hira madankyar shang, munggil, ka mwzi, ka mamza.</i>	Jesus loves all the little children, black and white and red.
--	---

c) Between verbs with the same subject.

<i>Yeru whi ka whi.</i>	We ran and ran.
<i>Iku si ka wuta ni.</i>	I came and saw him

2) As a preposition

a) 'Together with', when only two people are involved.

<i>Mari ku si ka Thlama.</i>	Mari came, together with Thlama.
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NOTE: If more than two people are involved, 'ku ga' is used instead of 'ka'.

Mari came together with them.

Examine the difference between these:

<i>Da si ka Thlama.</i>	He came with Thlama.
<i>Da ku si kuga Thlama.</i>	They came with Thlama.

b) 'By means of'

<i>Ta shi kum ka ata arni.</i>	He shot game with his arrow.
<i>Ki cimta tsia ga ka shabul.</i>	Wash your hands with soap.

c) 'Indicates possession'

<i>I ka taku.</i>	I have a horse.
<i>Tsa ka mbilka.</i>	He has a *
<i>Madan kyar ka Jang ya?</i>	Do the children have colds?

d) With a number to indicate the number of times an action is performed.

<i>tsa kiga ni ka makir.</i>	He called her three times.
<i>Tsa pira ka munfaa.</i>	He bathed seven times.
<i>Ka idau ri?</i>	How many times?

3) As a particle introducing a polite or mild form of command, request of permission (in the positive) neuter pronouns, the object of the preposition 'ka' and 'kaka'. However the meanings are quite different.

<i>I si ka ri.</i>	I came for it (purposive).
<i>I si kak ri.</i>	I came with it (brought it).

NOTE: You may see 'kuga' used in this same construction but it is (\*) while 'kaka' is Bura.

4) There may be still other uses of 'ka' which have not yet been analysed.

## 5.7.5 Vocabulary

<i>tima</i>	sheep]	<i>hyipta</i>	to lean
<i>mador</i>	offspring	<i>huenta</i>	to send
<i>Jirkun</i>	truth	<i>nki</i>	to capture
<i>kiri</i>	my desire	<i>paka</i>	to seek
<i>nggwara</i>	to hunt	<i>avana</i>	this year
<i>thlawar</i>	to salute	<i>shasha</i>	lost
<i>thlika</i>	to plant	<i>apta</i>	next year
<i>munsaha</i>	a hoe	<i>abur</i>	that
<i>di</i>	town, village	<i>ngga</i>	large

## 5.7.6 Practice

1. *Kiri ki masta mhi akwa kasuku.*
2. *I ata bara ra thlawern pazhi on na aha Biu.*
3. *I ata bara mwari dipa.*
4. *Moba awna ki hyipta Jirkun aka mador arna.*
5. *I ata barra hana faku na wala avana.*
6. *I kiri ka da hyipta kana ta tartar.*
7. *I ata bara masta mhi a tarro.*
8. *Ga ra barra miri.*
9. *I adi na bana su ma.*
10. *I hyenta ni ka tsa na masta ali mtika.*
11. *I mwari anda kaka ri.*

## 5.8 Verbal Derivatives

The Bura language is especially rich in verbs. There is a different verb for nearly every action and in addition to the simple root forms, each verb may have one or more derivation, each of which must be considered a separate verb, subject to the same rules of inflection as is the root form. The root form is quite often either transitive or intransitive and is often loosely used instead of the more correct directive. There are ten different patterns into which the verbal derivatives fit according to what suffix is attached and some suffixes have both primary and secondary functions. Very few if any have all ten of the forms. The meaning of the verb itself has a strong influence on the range of suffixes which may be properly used.

## 1) '-ta'

This suffix may be used on a transitive verb to indicate completed action in past present or future.

<i>hyipa</i>	to steady
<i>hyipta</i>	to lean

This is perhaps the clearest example we have in English of the precise effect of the '-ta'. The simple and the '-ta' form of most verbs seem to be quite loosely interchanged, although there may be more distinctions in the mind of the Bura than we recognise.

<i>masa</i>	to be in the process of buying (purchase may or may not be effected)
<i>masta</i>	to buy (purchase effected)
<i>fil</i>	to mount (may or may not be effected)
<i>filta</i>	to mount (mounting actually effected)

## 2) '-nta'

This is the true causative, as it is used with verbs which are by nature constructive in meaning.

\* What is, by nature suffixing '*-nta ta a*' purely intransitive.

<i>mwa</i>	to go
<i>mwanta</i>	to cause to go (to take)
<i>si</i>	to come
<i>sinta</i>	to cause to come (to bring)
<i>mba</i>	to spring to life
<i>mbanta</i>	to cause to live, to save

3) '*-mta*'

This suffix is used with verbs which are by nature destructive. When used with a transitive verb it indicates completed actions. When used with an intransitive verb it is CAUSATIVE.

<i>mba</i>	to burn up (transitive or intransitive)
<i>mba</i>	(may or may not be effected)
<i>la</i>	to dig
<i>lamta</i>	to dig up or out (digging effective)
<i>sha</i>	to be lost
<i>shamta</i>	to cause to be lost (to lose, to waste)

4) '*-tsa*'

This indicates suffix partial or incomplete action from the stand point of the thing acted upon. That is, the \* is performed upon only part of a group of objects.

<i>dimtsa</i>	to pick or gather part of a crop
<i>fatsa</i>	to remove some objects (some must remain)

5) '*-r*'

This indicates partial or incomplete actions from the standpoint of the actor; an act only partially carried to its completion.

<i>kil</i>	to take away
<i>kilar</i>	to open as a door or lid

6) '*-mya*'

This indicates that the action is being performed upon all of the group or collection, i.e. thorough from the standpoint of the thing acted upon.

<i>tainya</i>	to remove all of the objects (none to remain)
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7) '*-bila*'

This indicates thoroughness of the act from the standpoint of the action.

<i>bar</i>	embrace
<i>barbila</i>	to twine about
<i>bdla</i>	to do blacksmithing
<i>bdla bila</i>	to far*

In addition to the above specific or specialised function, this suffix is one which also retains its \*

<i>pubila</i>	to pour out (many objects)
<i>fabila</i>	to take out

8) '*-ha*'

This suffix is collective.

<i>mbwi</i>	to tie
<i>mbwha</i>	to tie up or together
<i>bda</i>	to chew
<i>bdaha</i>	to chew into a mass

9) '*-wa*'

a) Presupposing a place into which the object of the action is to fall or be placed, e.g. *ka ga fawa kakadu na yerini*. it is implied that there is place into which they are to be placed when you have removed them from where they are now. This function is closely allied with the prepositional meaning of '*akwa*'.

b) This suffix also has a special function in some words where it indicates 'instead of' or replacing e.g. '*tsawa kadaka*' means to repair the damaged places in the fence, '*bdiuea*' (based on the idiomatic sense of '*bda*', meaning 'to get the better of') means 'to get even with'.

10) '*-nkir*'

- a) An adverbial suffix meaning ‘on top of’  
*punkir* to pour on top of something.
- b) It also indicates a redoing of an act  
*bdlinkir* to reforge a tool  
*bilankir* to make a person go back over the path he came on  
*bwankir* to re-cook  
*bucinkit* to re-sew

### 5.9 Summary of the 10 Verbal Derivative Suffixes

‘-ta’	Completed action
‘-nta’	Causative
‘-mta’	a) Completed action (destructive)
‘-tsa’	Partially inclusive from standpoint of subject
‘-r’	Partial or tentative action from standpoint of subject
‘-mya’	Completely inclusive (from standpoint of *)
‘-bila’	a) Thorough action on the part of subject the object) Adverbial suffix
‘-bila’	Collective
‘-wa’	a) Prepositional suffix ‘into’ (object of preposition implied) b) Substitutive.
‘-nkir’	a) Adverbial suffix ‘onto’ b) Equivalent of our English prefix.

- 1) The root form is often used instead of the more correct derivative.
- 2) The plural infix ‘ga’ or ‘gi’ is used with any of the derivative forms. It always precedes the suffix.
- 3) Each derivative may be made passive by the use of the suffix ‘dzi’.
- 4) It is not uncommon to combine two suffixes on the same root.
- 5) Finally, the shades of meaning which govern the use of these verbal derivatives are very delicate and involve understanding of the life and thought of the Bura people.

### 5.10 Voice

#### 5.10.1 Passive voice

- a) Expressed by suffixing ‘dzi’ to the verb or to any of its derivatives.  
*Ha ngini ku hyiptadzi.* This song is learnt.  
*Dangkali ku lamtadzi* The potatoes have been dug.
- b) Alternatively expressed in the active voice by using ‘mda’ as an indefinite subject.  
*Mda ku lamta dangkali.* One has dug the potatoes.

#### 5.10.2 Middle Voice

Action which is mutually performed by and upon a plural subject is called ‘middle voice’ and is expressed by the same verb form as the passive. Obviously not all verbs are capable of this form.

<i>Mji ku thjlawardzi.</i>	People saluted each other.
<i>da ku kildzi.</i>	they took (married) each other.
<i>Da ku surdzi ata laku.</i>	They missed each other on the road.
<i>Bata ka mari ku dgidzi</i>	Bata and Mari injured each other.

NOTE: When speaking of a pair of people the Bura uses first a plural pronoun representing both of the pair, then the conjunction ‘and’, followed by a singular noun or pronoun representing the one who is the farther away of the two.

<u>Both of us</u>	<u>The furthest away</u>
He and I	
<i>Yeru</i>	<i>Katsa</i>
He and Bata	
<i>Da</i>	<i>Ka Bata</i>
You and he	

*Giti*  
He and she

*Ka tsa*

*Da*  
Both of us  
He and she

*Ka Bata*  
One of them

*Da*

*Ka tsa*

The middle voice is quite frequently used as a noun and the same rules for the plurality of the pronoun and prepositions must be observed.

*Mwardzi aryerres ka Hepel*

the fellowship between me and God

*Thlwordzi arda ka kutiyi*

The salutation of him and the chief.

*Thla wordzi orda Kuga.*

The salutation of them and the chief.

### 5.10.3 Vocabulary

<i>dangkali, dankali</i>	potatoes	<i>kil</i>	to take (marry)
<i>shinkafa</i>	rice	<i>Laduwa</i>	Sunday
<i>mbamta</i>	to burn up	<i>Litinuwa</i>	Monday
<i>thlimkamta</i>	to plant	<i>Talakuwa</i>	Tuesday
<i>sati</i>	week	<i>Laraba</i>	Wednesday
<i>sura</i>	to pass in the road	<i>Lemsuwa</i>	Thursday
<i>lamta</i>	to dig up	<i>Dlimowa</i>	Friday
<i>mbanta</i>	to save	<i>Sibduwa</i>	Saturday
<i>wuta</i>			to find, (see)

## 5.11 Modal Aspects

### 5.11.1 Command

As in the English, the simplest form of command is expressed without naming the subject.

*Whi!*

Run!

For emphasis, sometimes Bura adds the exclamation particle '*Bu whi bu*'

When the subject is plural it is always expressed but it comes after the verb.

*Whi giri simbwa*

Come in (s. subj.)

*Simbuwa giri*

Come (pl. subj.)

*A simbwa giri*

Sometimes

### 5.11.2 Permission

Permission, or a polite form of command is introduced by the word '*ka*' it is necessary to use this particle when the subject is first of third person and it may be used with the second person as well.

*Ka ga simbwa*

Yes, you may come in.

*Ka tsa mwari*

He may go, he shall go

*Ki mwari ya?*

May I go, shall I go?

*I pila abur ka tsa tira*

I said that she should go.

*Ka da si tartar*

Let them come quickly (lit.) N.B. We would say 'Tell them to come quickly'

### 5.11.3 Negative Command

Negative commands are expressed by inverting the auxiliary '*a*' between the subject and the verb and finishing the sentence with '*wa*'. When the final vowel of the subject pronoun is '*a*', there is coalescence in rapid speech.

*Adi a (Gadia mwari wa)*

Don't go.

*Tsa adi a, tsadia hara apani wa.*

Let him not do thus, he mustn't do thus.

*Da adi a (dadia) gari azi wa.*

They mustn't converse here.

*Giri adi a (giradia) mimi ani wa.*

Don't sit here, you can't sit here.

#### 5.11.4 Compulsion

Compulsion is introduced by 'tar ka' or 'kuji ka', the latter being the weaker. 'Dali ka' is heard a great deal, having been adapted from the Hausa. It may be used interchangeably with 'tor ka'.

<i>Tor ka mbru dlai ni.</i>	Life must help him.
<i>Tor ka mda nu tso wa arni.</i>	One must follow his command.
<i>Kuji ka mbru dlar ni.</i>	We ought to help him.
<i>Kuji ka mwa tskwa wa</i>	We ought not to quarrel.
<i>Kuji ka ga mta akwa akwa sakar nkyarkur.</i>	It would be better to die in childhood.
<i>Kuji ka diffinzi msira abwar mda na ana na ali Laiyalkut parang ni.</i>	I ought to think kindly of the one who gives me health

#### 5.11.5 Condition

Condition is introduced by 'ma', 'if'. Factual or proverbial conditions, probable and possible condition do not require any special verbal auxiliary in either the main or subordinate clauses. they simply use the appropriate form of the indicative, imperative, permissive etc.

#### 5.11.6 Factual or Proverbial

<i>Ma ga at a bara ri, ka ga kita</i>	If you want it, take it.
<i>Ma ga ni, i ata hira ri.</i>	If you give it to me, I should appreciate it.
<i>Ma mta adi mji ana tua.</i>	If there is a death, people mourn.
<i>Ma yimi adi, kusan ama kila.</i>	If there is rain, the grass grows.
<i>Ma yimi adi wa, kusan adid ana kila wa.</i>	If there is no rain, the grass does not grow.
<i>Nia ga ata hara ngini ali, i ata usar nga.</i>	If you do this for me, I shall thank you.

#### 5.11.7 Remotely Possible

<i>Ma ku si hara ti ga hara ngini ali, i ata usan nga.</i>	If it should happen that you should do this for me, I should thank you.
<i>Ma ku si ara abur ga adi nzi kal kal wa mwa ata si mti.</i>	If it should happen that you are not right, we should die.

#### 5.11.8 Contrary to Fact

<i>Mi a n mwari, tsa adi mti wa.</i>	If I had gone, he would not have died.
<i>Mi an apa ga, I adi ata hara ngir wa.</i>	If I were you, I should not do this.
<i>Mi an kuhyi i ata namta nga ka mdir gina.</i>	If I were King, I should make you a rich man.
<i>Mi an sinda, sakani i adi si azi wa.</i>	If I had known, I should not have come here.

##### 1) Optative (Expressing desire or wish)

Optative employs the interjection desire or wish, 'kwang'. If contrary to fact, as well as optative it requires the particle 'an' (as in 4 above).

<i>Mi an ka gina Ja, kwang.</i>	If I were only rich.
<i>Ma tsa * si dipa kwang, mbru ata yu ni.</i>	If he were only coming tomorrow, we should ask him.

Not contrary to fact, but possible, even probable.

<i>Maga ata hara di kwang, i ata usa nga.</i>	If you would only do this for me, I should do that for you.
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Miscellaneous subordinate constructions concessive 'although' introduced by 'wala' or 'walati yeru' without any special auxiliaries.

<i>Walati yeru ku mwari tsa ku tira.</i>	Although we went, he had gone.
<i>Wala to tsa ani ni, I adi wat ni wa.</i>	Although he is here. I have not seen him.
<i>Walamda an mwari mda a wuta ni wa.</i>	Even if he were to go, he would not be seen.

##### 2) Alternative (whether)

###### a) Introduced by 'wala'.

*Wala gaku hara, wala ga adi hara wa, shang duku.*

###### b) Both alternative clauses followed by 'ma'.

*Gaku hana ma, ga adi hara wa ma, shang duku.  
Wata ga ku kira wata ga adi hira wa tsu ga ata  
hama ri.*

It is all the same, whether you do it or not.  
Whether you like it or not, you will still do it.

3) Restricted condition (only if...)

Introduced by 'tor ma' with special auxiliaries.

*Tor ma mda ku impilimta sua ni, amti ga ku msiri.*  
freed.

Only if the rope has been untied will you be

*Tor ma mda na hama examination anti mda ata si  
wuta mda na diduani.*

Only if we have taken the exam will it be  
known who is the cleverest.

*Tor ma wujit na akwa tsiaga nda ku ri ambila ga a  
si dlar na.*

Only if there is not even a scrap \* of  
anything in the granary will I believe that  
my food has really run out.

4) Preferential (rather than ...; better that, bad as it is)

Introduced by 'mya ra ti' and it requires the verbal particle 'a' in the subordinate clause.

*Mya ra ti i a delimta taku arna, kuji ki mti.*

Rather than sell my horse, I prefer to die.

*My ara ti i a vi nga, kuji ki nzi shi ra.*

Rather than have you here, I prefer to live  
alone.

*Mya rar ti ia a na ala ga ka ga hara ni, kuji ki  
hama surna.*

Rather than give it to you to do, I prefer to  
do it myself.

5) Temporal

a) 'Ma', meaning 'when' requires the verbal auxiliary 'a' in the past tense and 'ku' in the future.

*Ma tsa a mwari da ku tira*

When he got there they had gone.

*Ma tsa ka si ka ga nki ni ali.*

when he comes, \*him for me.

*Ma ga ku kuri, ka ra sinta ni ali.*

If you have finished, bring it to me.

b) 'Ma sakati', meaning 'if and when'.

*Sagkati ga ku kari, kara sinta ali.*

If and when you have finished, bring it to me.

c) 'Tikumati' meaning 'as soon as'.

*Tikumati tsa nggata ngini, tsa kil diffu.*

A soon as he heard this he got angry.

d) 'Ahila ti' meaning 'after' requires the verbal particle.

*Ahila ti is asi.*

After i came.

*Tig ti ia si ia adi wuta ni wa.*

Since he came here, I have not seen him.

e) .

*Tarka ti mwa ndigi muxa nda daci, mwa adi* Ever since we separated the other year, we  
*Jakta kuba kira wa.* have not met again.

*Tarka ti mwa mdiga tor ashina anti i wuta vi* From the day we separated, only today have a *nei abila ni*.

f) e) and f) in combination.

*Ting, tarka ti da fata kakardu nnda, da adi Jakta*  
*hama seer mdramkiar wa.*

They have not been in mischief since the day  
they took those books.

### 5.11.9 Examples

Translate with the help of the full vocabulary.

1. *Ahila ti mji a thdilha basakani i adi wata vina abila ka sili wa.*
2. *Ting ti ga nzi ga ana vu kir akwa mda ya?*
3. *Tarka ti yeru mpa tsa adi na ndir li wa.*
4. *Ma sakati ga masti mhi ni mwa ata liha ya?*
5. *Tikuma ti ga kuri susima ka ga siazi usa.*
6. *Ma tsa hira yeru ata pali luptu aryeru gaparu.*
7. *Maga an ka hakal lhwang, tsu ga ata wuta ri.*
8. *Kuji ka mbru lukwa faku diya.*
9. *Wala tsa adi hina wa ni tarka dolikur.*
10. *Ma tsa akwa kicthlir kwang muntum i ata ti pata ata al ri.*
11. *Mya rar ti i a dilimta dzikwa arna butu ni i a.*
12. *Hana saka ka kaka ri wa ya?*



13. *Wala ti yeru kula lia ni tsu yeru ana nggukalia.*
14. *Sorkati mayar mti wan wal la Ja?*
15. *Ma tsan bramna arna wa yeru ata tsukua.*
16. *Kuji ka mda kidlimta cicyni diy.*
17. *Torka mwa sika kuhyi kambila bukuta mi akumair.*
18. *Mya rarti gga shamta kobo nda akwa mbal ni aga a masta nhi ma ya.*
19. *Wala ti yuru mpa nda yuru adi nkata ala ri na wal ri.*
20. *Ma sakit mda tsu nggututsa and sinda ata kira halawa.*

1. We must bathe every day.
2. Let us go now.
3. Bring me the paper, please.
4. You had better do it this way.
5. We ought not to mourn for him.
6. If you are going to market, buy us a little meat.
7. If he does not agree to work for 2d, tell him to go home.
8. If you had worked hard, I would have given you 3d.
9. even though I begged him, he would not do it.
10. whether I am sick, or whether I am well, still I am happy.

### 5.12 Miscellaneous

#### 5.12.1 Abstract Nouns

Abstract nouns may be formed by suffixing ‘kur’ or an adjective or a noun.

<i>msirakur</i>	pleasantness
<i>pdakkur</i>	goodness
<i>nkyarkur</i>	childlikeness
<i>mdakur (mdukur)</i>	hospitality, helpfulness, service

#### 5.12.2 Verbal Nouns

Practically any verb may be used as a verbal noun with no change in the form.

<i>Hyel ku sindu chama orna</i>	God knows my thinking.
<i>An mwari arnga ya?</i>	Is this your departure?

#### 5.12.3 A noun agent

A noun agent is formed by compounding ‘mdVr-’ or a similar word with the verb root.

<i>mdir-hila</i>	thief *
<i>mdir-bila</i>	shepherd
<i>bzir-bila</i>	shepherd lad
<i>mjir-thla-laku</i>	highway robber

#### 5.12.4 First or all

‘Ntangkuma’ and ‘akuma’ are practically synonymous adverbs of time, meaning ‘first of all’.

<i>Wan si azi ntangkuma / akumari?</i>	Who came here first?
<i>I an si azi ntangkuma / akuma?</i>	Who saw it first?
<i>Wan wuta suni ntangkuma / akuma ri?</i>	‘
<i>I ata bana ka gan kuri ntangkuma / akuma.</i>	I want you to finish first.

#### 5.12.5 Firstly, in the first place

‘Ntangkuma’ and ‘na akuma’—firstly, in the first place.

*Ntangkuma / na akuma whatu, i adi sinda abur suni ata si mi apani wa.*

In the first place, I did not know that it would be like this.

### 5.12.6 In front, ahead

'Akuma', in front, ahead.

*Wan ata mwa akuma nda ri?*

Who is working ahead?

*Mwala na akuma nda an mwalankia.*

The woman ahead is my wife.

*Mwa ada mwa akuma.*

You go ahead.

(This is an idiom. The first 'mwa' is the verb, the second is the dual pronoun.)

### 5.12.7 In front of

'Akwuma'—a preposition meaning 'in front of'

*Akumari*

In front of him

*Akuma Hyel*

Before God

*Akuma mbwa*

In front of the house

### 5.12.8 Before

'Akuma ta' and 'kwober' both mean 'before'. They introduce contingent time clauses which require the verbal particle 'a'. There is a definite shading or meaning between the two words. 'Akumata' is used to introduce a simple statement of time i.e. something which would happen in any case.

*Tsa ku mti akuma ta tpci a tiri.*

He died before the sun went down.

*Yeru ana hara apani akumata gir a si*

We did this before the sun went down.

*Kwobu mayenni a si, diffari ku libila.*

Before his mother could get there, he died.

*Kwobu yeru a mtihita kwaffa, hur kaduna.*

Before we got as far as Kwaffa, we were very tired.

*Kwober ga a kuri ngini, i ata nka.*

Before you get this finished I shall return.

*Kwobe tsa a mwari, da ku tira.*

They had gone before he got there.

*Kwobe yeru ta mzhita mbwa kuzukei tsa ku mti.*

He died before we could get him to the hospital.

### 5.12.9 Meanwhile

'Asugu', meanwhile, until, takes 'a' in the contingent clause.

*Hara ngini asugu,*

Do this meanwhile.

*Nzi azi asugu ia si.*

Sit here until I come.

*Dlu ngini asugu ia si bara da ga na \*ila ri.* Take this one until I can get a better.

### 5.12.10 Yet

'Katagu'—yet, a little while. When used in questions, the question may be started in either the positive or the negative, just as in English.

*Susima ku har katau ya?*

Is the food ready yet?

*Susima adi hara katagu wa ya?*

Isn't the food ready yet?

It is sometimes used alone, as we would say 'wait a minute', meaning I am doing something important now and can't come yet. It may often be translated 'first' in sentences now and can't come yet, or alone it may mean 'yet a little while'. It may often be translated 'first' in a sentence of compulsion.

*Tor ma mdirki ku si katagu.*

Mdirki must come first.

### 5.12.11 And then

'Ambila'—and then. Introduces a contingent clause and takes 'a' with the verb. Do this, and then such and such will happen.

*Hara kithlir ngini ambila ga a si dla beeta arnga.*

Do this work and then you will receive your pay.

*Mwanta ngini aka Audu ambika aga a si dlu arnga.*

Take this to Hudu and then you will get yours.

### 5.12.12 That

'Abur' (that) is the connective of direct and indirect discourse and their modifications.

- a) In indirect discourse it introduces object noun clauses after verbs of saying, hearing, thinking.  
*Tsa pila abur ka da si.* He said they had come  
*I nggata abur tsa nggawa.* I heard that he was ill.  
*Ga tamata abur thlamdirua.* Do you think that it is a lie.
- b) To introduce the direct discourse of a third person  
*Tsa pila abur 'asira pazhi'.*
- c) To repeat the direct discourse of a third person (the main clause understood).
- d) To repeat the statement of an indefinite third person.  
*Hbur gan tsa inbwa nda.* They say you built that house.  
*Ma pci ata imbila abur yimi ata si.* If the sun shines brightly (they say) rain is coming.
- e) To introduce a causal clause when the clause is a matter of report. Equivalent to 'because', 'it is said':  
*I ku si abur giri ata lunggwa i.* I came because I heard that you are going on a journey.
- f) In combination with the 'ka' it is a purposive particle, particularly reported purpose.  
*Tsa abur ka da lunggwa.* He came that they might be on a journey.

### 5.12.13 Question Mark for Statement by Third Person

'Nggwa' or 'abur nggwa', is the Bura question mark for a statement made by a third person. Te 'nggwa' emphasises the fact that the speaker did not actually witness, hence may not be sure of the matter.

- a) With the verb of speaking, etc express \*  
*Tsa pila abur da ku si nggwa.* He said that they had come.
- b) Without the verb of speaking etc expressed.  
*He said they were not coming* Abur nggwa da adi ata si wa.  
*Abur wan pila nggwa ri?* Who said so?  
*Mwada ata si nggwa.* They saw the chairman coming.
- c) To emphasise the repeated nature of the information hence to cast doubt upon it, the 'nggwa' usually comes at the end of the sentence.  
*Aber mobulu an nki ni nggwa.* They say it was a hyena caught him.  
*Da ker si nggwa.* They have come (so I hear).  
*Daku si ya? A'a nggwa.* Have they come? Yes, so I hear.

### 5.12.14 Question Mark for Statement made by First Person

Wa, or abur wa, is the quotation mark for a first person quotation.

- a) With the verb of saying etc. expressed.  
*I pila ma ga adi si azi wa.* I said that you should not come here with
- b) *Nggwa wa* is often used in combination to indicate a \*  
*I adi ata mwari wa.* I said that he said that he wouldn't go.  
*I pila ma, tsa adi ata mwari nggwa wa.*

### 5.12.15 Exclamation Point

'Ja' or 'abur ja' is somewhat of an exclamation point. eg 'daci ja'. 'Abur ja' is a particle for introducing emphatic speech in the first person.

- Abur ja, ga adi a nu laku wa.* I advice you not to follow the road.  
*Abur ja, kiri ka si wa.* I tell you, I don't want to come.

When separated from the 'abur' it emphasises some use of *abur* alone.

Sausal

- Ga ata kiga ni abur mi Ja.* What are you calling him for?  
*Abur wan pila ala ga ja?* Who will you say told you?

### 5.12.16 Direct Quotation

'Ndi'. the Bura sometimes uses 'ndi' after a direct quotation.

- I adi ata mwari wa, ndi tsa.* I am going, said he.  
*Bura ali aku tartou, dki iya.* Get me a horse quickly, he said.

The person to whom a statement is made may sometimes reply: '*Ndi ga!*'—'So you say!', indicating that he doubts the veracity of statement.

### 5.12.17 Example Sentences

1. *Abur ni nggwa ri?*
2. *Da ku vu akwa diffa nggwa, abur ma ga ku si tikuma da adi ata hara su ala ga wa.*
3. *Abur nggwa, arna, kithlir, nati kithlir nati kira da ki hara adi aparni, an la mbwa ala da.*
4. *Abur wa, ma ga ata hin kwi nda, usa ka ra dangta fiu shambar ambila ga hina.*
5. *Nggidza nggwa, abur ki mwant ni aka yiami.*
6. *I yu da apani, 'kal kal ya', abur 'kal kal*
7. *Abur tsa , abur tsa wa, amma tar ti year mwari ka wuta jirrkerari anti da kilinkir ali.*
8. *Pila ata hara pduku ka mdu wuta su ka nari ta nggwa nggwa na gapani.*
9. *Vir damwa ka ga si vu nggwa nggwa ni akwa jika wa.*
10. *Abur nggwa wa, usa ma ga ata si ka ra suta ali surna nda.*
11. *Abur nggwa, saikati kir .i,a ata nta anti mobulu ayeri shang ata whi lukwa vi pupia yeri arda.*

### 5.13 Tool Sentences

#### 5.13.1 For use in Acquiring Information

<i>Ni ri? or mi?</i>	What?
<i>Ga p8ila miri?</i>	What did you say?
<i>Jakra pila di.</i>	Tell me again.
<i>Jakta pila adi sama sama.</i>	Tell me again slowly.
<i>I adi nggata wa.</i>	I didn't hear.
<i>I adi nggata kalkal wa.</i>	I didn't hear correctly.
<i>I adi nggabil wa.</i>	I didn't understand
<i>Nkir ali ka hankal.</i>	Explain to me carefully.
<i>Nkir ali kana pur.</i>	To me the meaning *
<i>Ncanta ali...</i>	Show me a...
<i>Wa thlima su ngin?</i>	What is the name of this?
<i>Su ngini thlimari mi ri?</i>	*
<i>Giri ana pila mi ri?</i>	What do you do say?

#### 5.13.2 General Housekeeping, Indoors and Out

<i>Tsaramta kuta mbwa.</i>	Sweep the floor.
<i>Kicimta kuta mbwa.</i>	Wash (mop) the floor.
<i>Fvumta kuta mbwa.</i>	Wipe off (dust) the chairs.
<i>Kila nyarmbwa.</i>	Open the door.
<i>Kila gula yeri</i>	Open the windows
<i>Horta nyarmbwal.</i>	Close the door.
<i>Horta gula.</i>	Close the window.
<i>Fovomta zahu.</i>	Dust out the window.
<i>Fomta mzhcku.</i>	Take away the trash.
<i>Put mal akwa pitila.</i>	Pour oil into the lamp.
<i>Nju u'u akwa pitila.</i>	Light the lamp.
<i>Namta dikil.</i>	Make the bed
<i>Tilanta yimir pira.</i>	Heat the bath water.
<i>Namta zhebir pinju.</i>	Fix the mosquito net.
<i>Ndolimta zhebi.</i>	Wring out the clothes.
<i>Yimta zhebi.</i>	Rinse the clothes.
<i>Wi ata sua.</i>	Put on the line.
<i>Pata kajnkal.</i>	Fold carefully.
<i>Nambila pdaku.</i>	Smooth out well.
<i>Mbwika sua.</i>	Tie with a rope.
<i>Tsaramta dzaki.</i>	Sweep the yard.
<i>Pu yimi akwa gilam.</i>	Pour water into the pot.

<i>Mwanta kakaḍuni.</i>	Take the paper.
<i>Mwanta kakadu mi aka.</i>	Take this paper to *
<i>Dim yimi.</i>	Carry water.
<i>Mbamta nggizhiku.</i>	Burn up the trash.
<i>Mwalan mallam.</i>	Mrs ...
<i>Sinta amsa.</i>	Bring an answer.

### 5.13.3 Variations and Expansion of Basic Element

#### 1) Polite form

Go through each of commands under 2. and put '*ka ga*' before it, thus turning the polite form of command. ('You may do so and so')

*Ka ga tsaramta kuta mbwa etc.* You may sweep the floor etc

#### 2) Desire form

Go through each example in 2. and put '*I ata bara ka ga ...*' before it. ('I want you to ...')

*I ata bara ka ga tsiramta kuta mbwa*

#### 3) Disapproval

Go through the example and put '*Ga adi a*' before the verb and '*apani wa*' at the end of the phrase, meaning 'don't ... like this'.

*Ga adi a tsaramta kuta mbwa apani wa.*

#### 4) Prohibition put

Put '*ga adi a*' before the verb and '*katagu wa*' at the end meaning 'Don't ... yet'.

*Ga adi a tsamamta kuta mbwa wa. \**

#### 5) Postponement

Put '*ga adi a*' before the verb and '*katagu wa*' at the end, meaning 'Don't ... yet'.

*Ga adi a tsaramta kuta mbwa kataguwa.*

\* Repetition here

#### 6) Modification with adverbs

Go through all the examples and add one or more of the following adverbs to the end of the sentences, as many fit the sense.

<i>Ka hankal.</i>	Carefully
<i>Pdaku.</i>	Well
<i>Kar kar</i>	Completely
<i>Shang</i>	All
<i>Hang.</i>	Much, a great deal.

#### 7) Question

##### a) Completed action

Take each example and put '*Ga ku...*' before the verb and '*ya*' at the end of the sentence, making the question 'Did you...?'

*Ga ku tsaramta kuta mbwa ya?*

##### b) Future

Put '*ga ata si...*' before the verb and '*ya*' at the end of the sentence, making the question 'Will you...?'

*Ga ata si tsaramta kuta mbwa ya?*

##### c) Customary

Put '*ga ana...*' before the verb and '*ya*' at the end of the sentence, making the question 'Do you...?'

*Ga ana tsaramta kuta mbwa ya?*

### 5.13.4 Buying and Selling

<i>Su ngini ar dila ya?</i>	Is this for sale?
<i>Alasari idau ri?</i>	What's its price?
<i>Kunggunari idau ri?</i>	
<i>Mason ḍa idau idar</i>	What's the price each
<i>Kai. bubal kamta</i>	My, that is too high.
<i>Kai movir kamta.</i>	
<i>I a tsokta wa.</i>	I can't pay that.

<i>Ku tiamta duni.</i>	It's beyond me.
<i>Kumta ali usa.</i>	Reduce it for me please.
<i>To, pila arnga.</i>	O.K. tell your price.
<i>Ma apani a harawa.</i>	If that's it, it's impossible.
<i>Se idau ri?</i>	How much will it take?
<i>Kai, ga at abara riba.</i>	Say, you want too much.
<i>Hag kamta</i>	Profit.
<i>Ga ata bara simra.</i>	You want to 'eat' me.*
<i>Zhor ali ula naira kwal.</i>	Let me have it for 80 naira.
<i>I nkata kamyar sule noisu naha.</i>	I wouldn't let it go for 8/- yesterday.
<i>I nggila sule ncisu naha.</i>	I refused 8 naira yesterday.
<i>Te sule muta kakal.</i>	Ok an even 7 naira *
<i>Kunkir toro i ata zha ala ga.</i>	Add 5 Naira, and I'll let you have it.
<i>To, daci N7 murfa kalkal.</i>	Ok then, 7 naira it is.
<i>To sinta lia.</i>	O.K. bring the money.
<i>Masariku lita</i>	The price has gone up.
<i>Masari ku tirhizi.</i>	Its price has gone down
<i>Mwa ku thlamta masri naha amma ashina ga jaka sule ata kir.</i>	You and I settled on a price yesterday, but today you

### 5.13.5 Salutation and Farewells

All that can be given here is the general pattern along which more formal situations run, with some of the more commonly found forms under each step. Once the student has learned these, he can pursue further study of his own.

#### 5.13.5.1 Opening Salute by the visitor.

Only given when it is necessary to make himself known as from outside the compound to those within.

Approved Bura forms.

<i>Ki ci ata giri wa?</i>	May I come in?
<i>Ki thlawwa giri wa?</i>	May I greet you?
<i>Ki sukwa ya?</i>	May I come in?
<i>Usa ma giri mji ni.</i>	Hello there, you people.
<i>Usa (ma) giri mji ni.</i>	Hello there, you at home.
<i>Usa (ma) giri avi.</i>	Hello there, you at home.
<i>Wa pi giri avi?</i>	How did you all sleep?

Widespread, Imported, Oriental or Semitic form

<i>Salaam aleakum.</i>	Peace be unto you.
<i>Salaam.</i>	Peace.

#### 5.13.5.2 Welcome by the host

Follows the opening salute if there is any, if visitors coming are in sight of the host, then welcome will be the first word spoken between them.. To identify a visitor to question of identification \*

<i>I y a...</i>	It is I ...
<i>Iwa, ya.</i>	No, it is I.

In case of the latter response, it is necessary for the host to say:

<i>A wa ri?</i>	Who are you?
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And then the visitor gives his names.

#### 5.13.5.3 Welcome proper

Welcome proper will follow the above if the visitor has saluted out of sight of host but will be the first word spoken if in sight.

<i>Ali...</i>	(Title of the person rather than * label come
<i>Adi mallam.</i>	Welcome, teacher.
<i>Ali mdirki.</i>	Welcome, master.
<i>Ali mormbwa</i>	Welcome, madam.

<i>Ali, zanuwa</i>	Welcome sir.
<i>Ali, parchi.</i>	Welcome, friend.
<i>Ali, (clan name).</i>	Welcome, Mr Smith.
<i>Ali, lalema.</i>	Welcome to the person.

NOTE: The '*ali, lale*' etc. may be repeated many times, according to the enthusiasm of the welcome.

### 5.13.6 Salutation proper . Begun by the visitors responses by the host.

<i>Wa pi ar nga?</i>	how did you sleep?
<i>Wa pi giri?</i>	How di you (pl.) sleep?
<i>Wapi mbru?</i>	How did all of us sleep?

Host's response to opening salutation.

<i>Yauwa, usa.</i>	Fine, thank you.
<i>Yauwa, wa piari.</i>	Fine, how was your sleep?

#### 5.13.6.1 Second round of saluting

<i>Wa ga? Lapiya ya?</i>	How are you?
<i>Wa giri lapilya ya?</i>	How are you (pl)? Are you well?

#### 5.13.6.2 Second and third round of salutation

Host's response to second round.

<i>A'a i lapiya.</i>	Yes, I'm well
<i>A'a yeru lapiya.</i>	Yes, we are well.

Often one of the following laconic replies is added to the above.

<i>...ashina duku...</i>	At least today.
<i>Yeru tsu abila asugu.</i>	We're still outside for the time *
<i>Itsu abila asugu...</i>	I'm still...
<i>I tsu apada...</i>	I'm still...
<i>I tsu apanda ...</i>	I'm still...
<i>Yesu tsu apana.</i>	We're still the same.

Seasonal elaboration of the second round.

<i>Wa giri vi borbor ni.</i>	How are you in the heat?
<i>Wa giri akwa shambar ni?</i>	How are you in this rainy season
(or, related to the conditions of the times or circumstances)	
<i>Wa ga akwa hura nda?</i>	How are you and fatigue*
<i>Wa ga akwa boni?</i>	How are you in your trouble?
<i>Wa ga akwi shimwi?</i>	How are you in sorrow?

Third round of salutation

<i>Wa mwa lankiri?</i>	How's your wife?
<i>Wa ga ka mwalankiri?</i>	How are you and your wife?
<i>Mwalankiri lpiya ya?</i>	Is your wife well?
<i>Wa kuta ki?</i>	How is your home (family)?
<i>Wa madbinkya?</i>	How are the children?

Response to the third round.

On the whole the same as the response to 4) above, with adaptation to the person mentioned.

<i>A'a da lapiya.</i>	Yesterday, they are well.
<i>A'a tsa Lapiya.</i>	Yes, he/she is well etc.

Host inquiries finally. Proper for the host to ask the health of the visitor and family as in \* and \* above. If the visitor is from another village, the host will also ask:

<i>Wa kuta di argiri?</i>	How is your village?
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Transition to the business of the visitor.

The visitor may get right down to business after saluting as:

<i>To i ku si aidza nga, zunuwa.</i>	Well, I've come to you, sir (with a request)
<i>I ata bana kida suakila ga, zunuwa.</i>	I want to beg something from you sir.

The host may have to ask the visitor, indirectly, what his business is.

<i>Gasi msira ya?</i>	Do you come as a friend?
<i>Gasi msira pwa?</i>	Do you come on pleasant business?
<i>Ga si ka sumwir ya?</i>	Did you come with something difficult?

The visitor will then state his business or simply say:

<i>Hwa i si thlawr firi daci .</i>	No, I only come to salute you.
<i>awa, su adi wa. I puna ator wani ki thlawa giri.</i>	I come around by so and not compound am just saluting you.

### 5.13.6.3 Farewell.

Visitor must make first move.

<i>To i ata zhor giri zanuwa.</i>	All right, I'm hearing you sir.
<i>I ku ahor giri.</i>	I have taken my leave.
<i>I a zhor nga.</i>	I'm leaving.

Host replies:

<i>Mwari ja wa (s)?</i>	Are you going indeed?
<i>Mwari giri ja wa?</i>	Are you (pl.) going?

Visitor's reply:

<i>Gir na mi wa?</i>	You'll be here, won't you?
<i>Ga'na mi wa?</i>	

Host's parting call:

<i>Mwari sama.</i>	Go safely (s.)
<i>Mwari giri sama.</i>	Go safely (pl.)

More modern adaptations to Hausa and European influences?

<i>Sai dipa</i>	Till tomorrow.
<i>Sa dar mi</i>	Till later (same day).
<i>Sai vir damwa</i>	Till another day.
<i>Sai saka laga.</i>	Till sometime (of long trip).

### 5.13.6.4 Variations

'*Sai dipa wa?*', '*Sai dai nzi wa?*' etc. The host may answer either in the same word or with the old Bura phrase in \*or with some modern phrase.

<i>Ka Hyel vidza mbru lapiya.</i>	May God bless you with health.
<i>Ka Hyel pwi mbru lapiya.</i>	May God establish us in health.
<i>Ka Hyel mwanta ngi (giri) lapiya.</i>	May God take you in health.

Old Bura benedictions were:

<i>Ka Hyel na mbru dipa.</i>	May God give us tomorrow.
<i>Ka Hyel yibila al mbru vir.</i>	May God bring us through the night.
<i>Ka Hyel pieri ala mbru viri.</i>	May God lay the night for us.
<i>Ka Hyel hyenta mbru la piaya.</i>	May God get you up in health.

NOTE: If people meet in the afternoon or evening after having already saluted once, they use the word '*bukci*' spend the day in the place, or '*pi*' in the main salutation (see \* above).

NOTES: In proper Bura custom if two people meet on the road or in a public, the one whose home is nearest acts as host in the saluting and the other, the visitor and the salutation begins with the '*ali*' of the one nearest his home. Of the two people approximately the same distance from their respective homes, the one first on the spot would play host.

### 5.13.6.5 Use of 'usa'.

Former *usa* was used only in certain salutation, all or which reflect the root meaning of 'Thank you'.

### 5.13.6.6 Evening

If you greet someone in the evening as they return from the bush or farm (idea of thanking them vicariously for their work even if not for you. So now we find this sort of universal greeting:

<i>Usa, pazhi.</i>	How do you do, my friend?
<i>Usa, (clan name).</i>	How do you do, Smith?



*Usa ma giri?*

How do you do (pl.)?

With *yo usako* as a sort of response as a sort of how do you do?

### 5.13.7 Common Questions with *ri?*

Basic sentence elements (to be mastered as questions complete in themselves).

*Mi ri or mi?*

What, what is it?

*Wa ri or wa?*

Who is it?

*Ama ri?*

Where?

*Na madi ri?*

Which one?

*Apa madi ri?*

How/what about it?

*Nawari?*

When?

*Idauri?*

How many?

*Kamyar miri?*

Why?

*Ninga wari.*

It is not so.

*Ninga?*

Isn't it so?

*Ninga apani wari?*

Is it not thus?

Simple expansion of the basic element

*Ga ata nara ,or?*

What do you want?

*Miti ga ata bara ri?*

*Miti ga ata bara ri?*

*ga(ku) pila miri?*

What did you say?

*Ga ata sika miri?*

What are you waiting for?

6. From Scanned Typed pages 32-41

- |     |   |  |
|-----|---|--|
| 61. | <i>Ga (ku) si nawa ri?</i>  | When did you come?   |
| 62. | <i>Ga ata mwari nawa ri?</i>  | When are you going?  |
| 63. | <i>Se nawa ri?</i>  | Until when? (May carry meaning of 'When shall I see you?') |
| 64. | <i>Ata hara nawa ri?</i>  | When will it happen?                                       |
| 71. | <i>Saka idau ri?</i>  | What time is it?   |
| 72. | <i>Mji idau ri?</i>   | How many people?   |
| 73. | <i>Ga ata bara idau ri?</i>   | How many do you want?                                      |
| 81. | <i>Ga si kamyar mi ri? / Kamyar mi ti ga si ri?</i>                 | Why did you come?  |
| 82. | <i>Ga mwari kamyar mi ri? / Kamyar mi ti ga mwari ri?</i>           | Why did you go?  |
| 83. | <i>Ga hara apani kamyar mi ri? / Kamyar mi ti ga hara apani ri?</i> | Why did you do thus?                                       |

6.1.1 C Further Variations and Expansions

- 1) In Nos. 11-14 above, substitute *tsa*, *giri*, or *da* for *ga*.  
*Tsa ata bara mi ri? etc.*
  - 2) Preface No. 15 with *tsa pila*, omitting *abur*.  
*Tsa pila mi nggwa ri? etc.*
  - 3) In No. 16 insert *ala ga*, *ala ri*, *ala giri*, or *ala da* just before the *ri*.  
*Man hara ala ga ri? etc.*
  - 4) Preface No. 21 with *ngini*, *su ngini*, *kakadu ngini*, etc.  
*Su ngini ar wa ri? etc.*
  - 5) Preface No. 22 with *tsa ata na*, *giri ata na*, *ga sinta*, *ki mwanta*, *ka mbru mwanta*, and other appropriate phrases.  
*Tsa ata na aka wa ri? etc.*
  - 6) Substitute other pronouns for *ga* in Nos. 27 and 28 above.  
*Wa thlimari ri? etc.*
  - 7) Insert *ala ga etc.* before *ri* in No. 29.  
*Wan sinta ala ga ri?*
  - 8) Substitute a variety of nouns (common and proper) for *Pindar* in No. 31.  
*Kakadu nda ama ri? etc.*
- Turn the sentence (and its variations) around to read:  
*Ama Pindar ri? Where is Pindar?*
- He alone is missing.
- 9) In Nos. 33-37 substitute other pronouns for *ga*.  
*Da ata lima ri? etc.*
  - 10) In No. 43 insert *-r mda*, *-r nfwa*, etc. between *jili* and *madi*; precede the sentence and its variations with *tsa*.  
*Jilir mda madi ri? etc.*  
*Tsa jilir nfwa madi ri? etc.*
  - 11) Preface No. 44 with such phrases as *ga thlata*, *ga ata li*, *ga wuta ni etc.*  
*Ga thlata abwa madi ri? etc.*
  - 12) In Nos. 51, 61, 62, substitute other pronouns for *ga*.  
*Tsa si apa madi ri? etc.*
  - 13) In No. 71 insert *kulini* before *ri*. Or, preface the basic sentence with such phrases as *ga ata nka*, *tsa ata si*, *giri ata thlata etc.*  
*Saka idau kulini ri? etc.*  
*Ga ata nka saka idau ri? etc.*
  - 14) Preface No. 72 with such phrases as *ga wuta*, *ga ata bara etc.* Or insert such verbal phrases as *ku si* before the *ri*. Or substitute other nouns for *mji*.  
*Ga wuta mji idau ri? etc.*

*Ga ata bara taku idau ri? etc.*

*Mji idau ku si ri? etc.*

15) In Nos. 81-83 substitute other pronouns for *ga*.

*Tsa si kamyar mi ri? etc.*

### 6.1.2 D Common Questions with *ninga* Alternative

- |    |  |  |
|----|--|--|
| 1. | <i>Ngini ninga ndaga ri?</i>                         | This one or that one?                      |
| 2. | <i>Ga ata bara ngini ninga ndaga ri?</i>             | Do you want this one or that one?          |
| 3. | <i>Pdaku ninga dimi ri?</i>                          | Good or bad?                               |
| 4. | <i>Ngini pdaku ninga dimi ri?</i>                    | Is this good or bad?                       |
| 5. | <i>Ngini jiri ninga jiri wa ri?</i>                  | Is this true or not true?                  |
| 6. | <i>Ga ata bara ndir na jiri ninga na jiri wa ri?</i> | Do you want a true word or an untrue one?  |
| 7. | <i>Ka mburu nu Hyel ninga mda ri?</i>                | Shall we follow God or man?                |
| 8. | <i>Wa da an pdakari, ngini ninga ndaga ri?</i>       | Which is the better, this one or that one? |
| 9. | <i>Ga hira ninga ga hira wa ri?</i>                  | Do you want to (like it) or not?           |

Note: Practically every question ending in *ri* may use *ja* in place of *ri* with the effect of sharpening the questions into a retort or an emphatic question.

*Ga lima ri?* Where did you go?

*Ga lima ja?* Where did you go?

## 6.2 Group IX. Common questions with *ya*, with some answers for drill.

### 6.2.1 A. Expecting either affirmative or negative answer.

- |     |   |   |
|-----|---|---|
| 1.  | <i>Adi ya?</i><br><i>A'a, adi.</i><br><i>Awa, adi wa.</i>   | Is there any?<br>Yes, there is.<br>No, there isn't.                 |
| 2.  | <i>Ku hara ya?</i><br><i>A'a, ku hara.</i><br><i>Awa, adi hara katagu wa.</i>   | Is it made (done)?<br>Yes, it is.<br>No, it isn't made yet?         |
| 3.  | <i>Ku kuri ya?</i><br><i>A'a, ku kuri.</i><br><i>Awa, adi kuri katagu wa.</i>   | Is it finished?<br>Yes, it is finished.<br>No, it isn't done yet.   |
| 11  | Before the <i>adi</i> of No. 1 above, insert assorted nouns, such as: <i>yimi</i> , <i>udzum</i> , <i>pino</i> , etc.<br><i>Yimi adi ya? etc.</i> |   |
| 21  | Preface No. 2 above with assorted nouns, e.g.<br><i>Susima ku hara ya?</i>  |   |
| 31  | Preface No. 3 above with assorted nouns, e.g.<br><i>Kithlir ku kuri ya?</i>   |   |
| 41. | <i>Tsa ku si ya?</i><br><i>A'a, tsa ku si.</i><br><i>Awa, tsa adi si wa.</i>  | Has he come?<br>Yes, he has come.<br>No, he hasn't come.            |
| 42. | <i>Ga ata mwari ya?</i><br><i>A'a, i ata mwari.</i><br><i>Awa, i adi ata mwari wa.</i>  | Are you going?<br>Yes, I am going.<br>No, I am not going.           |
| 43. | <i>Ga hira ya?</i><br><i>A'a, i ku hira (hiri).</i><br><i>Awa, i adi hira wa.</i>   | Do you want to?<br>Yes, I want to.<br>No, I don't want to.          |
| 44. | <i>Ga ata bara ri ya?</i><br><i>A'a, i ata bara ri.</i><br><i>Awa, i adi bara ri wa.</i>  | Do you want it?<br>Yes, I want it.<br>No, I do not want it.         |
| 45. | <i>Ga wuta ni ya?</i><br><i>A'a, i ku wuta ni.</i><br><i>Awa, i adi wuta ni wa.</i>   | Did you see him (her)?<br>Yes, I saw him.<br>No, I did not see him. |
| 46. | <i>Ga ata si dipa ya?</i>   | Will you come tomorrow?   |

<i>A'a, i ata si dipa.</i>	Yes, I shall come tomorrow.
<i>Awa, i adi ata si dipa wa.</i>	No, I shall not come tomorrow.

### 6.2.2 B. Expecting a negative answer.

(In form these are the same as those above but are to be distinguished by context and voice inflection.)

1. <i>A hara ya?</i>	Is it possible?
<i>Awa, adi ata hara wa.</i>	No, it won't work.
2. <i>Susima adi ya?</i>	Is there any food? (Of course not!)
3. <i>Adi ya?</i>	Is there any? (Certainly not!)
4. <i>Tsa hira ya?</i>	Does he want to? (Surely not!)
5. <i>I a sinda ya?</i>	Do I know? How would I know?

### C. Expecting an affirmative answer.

1. <i>Adi wa ya?</i>	Isn't there any?
<i>A'a, adi.</i>	Yes, there is.
2. <i>A hara wa ya?</i>	Won't it work?
<i>A'a, ata hara.</i>	Yes, it will work.
3. <i>Tsa adi si wa ya?</i>	Didn't he come?
<i>A'a, tsa ku si.</i>	Yes, he came.
4. <i>Ga adi ata mwari wa ya?</i>	Aren't you going?
<i>A'a, i ata mwari.</i>	Yes, I'm going.
5. <i>I sinda wa ya?</i>	Don't I know? Sure I do.
6. <i>I adi pila ala ga wa ya?</i>	Didn't I tell you?

All such sentences and expressions (*i.e.* expecting an affirmative answer) ending with *wa ya* may, in everyday conversation, lose the final *ya* and end in *wa* with a rising inflection.

Practise these commonly found forms, both with and without the final *ya*:

1. <i>Kalkal wa ya?</i>	Isn't that right?
<i>Kalkal wa?</i>	Isn't that right?
<i>Kalkal.</i>	It's right.
<i>Kalkal ja.</i>	It's right.
2. <i>Pdaku wa ya?</i>	Isn't it good?
<i>Pdaku wa?</i>	Isn't it good?
<i>Pdaku.</i>	It's good.
<i>Pdaku ja.</i>	It's good.
3. <i>Ngini wa ya?</i>	This one?
<i>Ngini wa?</i>	This one?
<i>A'a, ngini.</i>	Yes, this one.
4. <i>Ka mbru thlata wa ya?</i>	Shall we not start?
<i>Mbru thlata wa?</i>	Shall we not start?
5. <i>Daci wa ya?</i>	Isn't that all?
<i>Daci wa?</i>	That's all?
<i>Daci?</i>	That's all.

Note: With some individuals the habit of answering questions with other questions (as in B.), and of asking questions in such a way as to bias the answer becomes so fixed that practically an entire conversation will be carried on with various forms of questions, which the foreigner will find rather difficult to follow at first, but which, once mastered, will be found to be most effective, and so typically African.

### 6.3 Group X. Health and Medical Practice

1. <i>Man ata kita nga ri?</i>	What is hurting you?
2. <i>Ncanta ali vi na ata kita nga ni.</i>	Show me the place that is hurting you.
3. <i>Shilku ngini ku badita ala ga nawa ri?</i>	When did this disease begin?
4. <i>Dzukdzuku ku nki nga nawa ri?</i>	When did the fever begin?
5. <i>Ga ka dzukdzuku vir idau ri?</i>	How many days have you had fever?
6. <i>Dzaga borbor ashina ya?</i>	Is your body hot today?
<i>Dzaga borbor naha ya?</i>	Was your body hot yesterday?

- |     |   |   |
|-----|---|---|
| 7.  | <i>Mbilku ngini ku fi ninga tsa badita nawa ri?</i>   | Is this ulcer of long standing?   |
| 8.  | <i>Kivi arnga bubal ya?</i>   | Are you constipated?  |
| 9.  | <i>Tiha adi ya?</i>   | Is there diarrhoea?   |
| 10. | <i>Ga ku wuta mamshi akwa kivi arnga ya?</i>  | Did you see blood in your stools?   |
| 11. | <i>Ga ku njikini ka idau akwa vir pal ri?</i>   | How many stools did you have in one day?  |
| 12. | <i>Ga ku tapira ya?</i>   | Did you vomit?  |
| 13. | <i>Ga ku tapira ka idau akwa vir pal ri?</i>  | How many times a day did you vomit?   |
| 14. | <i>I ata bara ka ga pupi akwa mbwar kuzuku, usa.</i>  | I want you to sleep in the hospital, please.                                    |
| 15. | <i>Shilku ngini adi ata si kuri tartar wa anti I ata bara ka ga pupi akwa mbwar kuzuku.</i> | This disease will not be cured quickly, so I want you to sleep in the hospital. |
| 16. | <i>I ata bara ka likita wulha nga.</i>  | I want the doctor to examine you.   |
| 17. | <i>Ka ga hamta kivi ka kini arnga ashina.</i>   | Give stool and urine (for examination) today.                                   |
| 18. | <i>Ka ga hamta kivi ka M. Dika wulha.</i>   | Give a stool specimen to M. Dika to examine.                                    |
| 19. | <i>Shilku adi makir akwa kivi ka kini arnga.</i>  | There are three diseases in your stool and urine.                               |
| 20. | <i>Ga ata tur kuzukur sa ka kuzukur ntsiva.</i>   | You need medicine and injections.   |
| 21. | <i>I ata hamta ala ri kuzuku na pwa ka tsa si mbi.</i>                                      | I'll give him good medicine so he will be cured.                                |
| 22. | <i>Kuji ki yuwa Likita.</i>   | I'd better ask Doctor.  |
| 23. | <i>Tar ki yuwa Likita katagu.</i>   | Wait until I ask Doctor first.  |
| 24. | <i>Nzi ki yuwa Likita.</i>  | Wait, I'll ask Doctor.  |
| 25. | <i>Nzi, ki yubila aka Likita.</i>   | Wait, I'll ask Doctor.  |
| 26. | <i>I ata bara ka Likita jakta wulha nga.</i>  | I want the doctor to examine you again.   |
| 27. | <i>Watsiba arna idau ri?</i>  | How much is my fee?   |
| 28. | <i>Watsibar kuzuku arnga sule ntufu.</i>  | Your fee is 5/-.  |
| 29. | <i>Watsibar ntsiva arnga sule kuma.</i>   | The fee for your injections is 10/-.  |
| 30. | <i>Watsibar ntsiva ka sa an sule kumya ntufu.</i>   | The fee for liquid medicine and injections is 15/-.                             |
| 31. | <i>Watsibar kuzuku shang an pam pal.</i>  | The fee for all is £1.  |
| 32. | <i>I ata si salamta nga sakati ga hamta watsiba.</i>  | I will discharge you when you bring your fee.                                   |
| 33. | <i>Sakati kungguna ku si i ata si salamta nga.</i>  | When the money comes I will discharge you.                                      |

### 6.3.1 B. To the pregnant Woman

- |    |   |  |
|----|---|--|
| 1. | <i>Kusaraga idau ri?</i>  | How many children have you borne?                          |
| 2. | <i>Ga ka hur thliya idau kulini ri?</i>                           | How many months pregnant are you now?                      |
| 3. | <i>Thliya na ngini an saka arnga ya?</i>                          | Is this month the time for your delivery?                  |
| 4. | <i>Kusaraga ku badita kita nga nawa ri?</i>                       | When did your back start hurting you?                      |
| 5. | <i>Kutaga ana kita nga parang, ninga, saka laga saka laga ri?</i> | Does your abdomen hurt you all the time or just sometimes? |
| 6. | <i>Kutaga ata kita nga movir kulini ya?</i>                       | Does your abdomen hurt you very much now?                  |
| 7. | <i>Whatu ga ana yia movir ya?</i>                                 | Do you usually have a difficult labor?                     |

### 6.3.2 C. Greetings to the Sick and Replies

- |    |                                      |  |
|----|--------------------------------------|--|
| 1. | <i>Ka Hyel fiwa shambar.</i>         | May God improve your health.           |
| 2. | <i>Or, ka Hyel vu shambar.</i>       | May God improve your health.           |
| 3. | <i>Bwashang. Ka Hyel vu shambar.</i> | Sorry. May God improve your health.    |
| 4. | <i>Ga ku hara hirku ya?</i>          | Are you better?                        |
| 5. | <i>Ga ku nggata shambar ya?</i>      | Do you feel better?                    |
| 6. | <i>Dzaga ni ku hara shambar ya?</i>  | Is your body better?                   |
| 7. | <i>I'i, kuji ashina ta naha.</i>     | Yes, I am better today than yesterday. |
| 8. | <i>Ga pi ashina mi mi ri?</i>        | How are you today?                     |
| 9. | <i>I'i, i ku nggata shambar.</i>     | Yes, I feel better.                    |

### 6.3.3 Salutation to a Woman who has just delivered

- |    |   |  |
|----|---|--|
| 1. | <i>Wa ga? Azha, Hyel ku mbanta nga.</i> | — <i>I'i, barkar Hyel ka barkar giri..</i> |
| 2. | <i>Wa ga?</i>                           | — <i>Yauwa!</i>                            |

3. *Barka, barka mwalari. Azha.* —*I'i, barkar Hyel ka barkar giri, mjir yeru.*  
*Wa ga?* —*Yauwa!*  
*Azha, Hyel ku mpili silaga.* —*I'i, barkar Hyel ka barkar giri tsuwa.*

#### 6.3.4 E Comfort to the Mourning

<i>Wa ga?</i>	How are you?
<i>Wa giri?</i>	How are you?
<i>Mbwi diffaga. Kuhyikur ar Hyel.</i>	Be of good courage. God is the Ruler.
<i>Shanga mbru ata sika ri.</i>	All of us must die.
<i>Ka Hyel shikta diffaga.</i>	May God comfort you.

Note: If a woman dies in childbirth the correct thing to say is:

*Mwala nda ku yia amma tsa ku tirhi ata kulahu.*  
*Mwala nda ku tirhi ata kulahu.*

or

The Bura never says:

*Tsa ku yia ka mti.*

#### 6.4 Group XI. Replies, Retorts, and Exclamations

Warning: Some of these are discourteous and, particularly when used by a foreigner, very offensive. So be sure that the expression is all right for *you* to use before you make it a habit!

- |                               |   |
|-------------------------------|---|
| 1. <i>Jir' diya!</i>          | It <i>is</i> true! (Truth of it has been doubted.)                |
| <i>Jiri mana.</i>             | It <i>is</i> true! (Truth of it has been doubted.)                |
| 2. <i>Jiri tsuwa.</i>         | That's right.   |
| 3. <i>Jiri bi?</i>            | Really?   |
| <i>Jiri wa?</i>               | Really?   |
| 4. <i>Jiri kadzang.</i>       | Really and truly.   |
| <i>Kadzang.</i>               | That's true.  |
| 5. <i>Jiri ya?</i>            | Is that so?   |
| 6. <i>Nggwa ya?</i>           | Is that so? Oh, yeah!   |
| 7. <i>A'a bi!</i>             | You don't say!  |
| <i>A'a wa!</i>                | You don't say!  |
| 8. <i>Azha wa.</i>            | You don't say!  |
| 9. <i>Wan pila ala ga ri?</i> | Who told you so?  |
| 10. <i>Shi, bza!</i>          | Aw go on, fellow!   |
| 11. <i>Ashi!</i>              | Pshaw!  |
| 12. <i>Whi, bza!</i>          | Run along, fellow!  |
| 13. <i>Ga sinda ya?</i>       | Do you know?  |
| <i>Ga sinda ama ri?</i>       | How would you know?   |
| 14. <i>Man vu nga ri?</i>     | What got you into it?   |
| 15. <i>Mi arnga ri?</i>       | What's it to you?   |
| <i>Mi arnga akwa ri?</i>      | What's it to you?   |
| <i>Mi arnga ja?</i>           | What's it to you?   |
| 16. <i>Ga akwa ya?</i>        | Is this your affair?  |
| 17. <i>Zhar myaga.</i>        | Shut your mouth.  |
| 18. <i>Zhar giri mya.</i>     | Be quiet, you.  |
| 19. <i>Mi arna ri?</i>        | What's it to me?  |
| <i>Mi arna akwa ri?</i>       | What's it to me?  |
| <i>Mi arna ja?</i>            | What's it to me?  |
| 20. <i>Man vu ra ri?</i>      | What got me into it?  |
| 21. <i>I akwa ya?</i>         | Am I in on it?  |
| 22. <i>I a sinda ya?</i>      | Can I know?   |
| 23. <i>I a sinda ama ja?</i>  | How could I know?   |
| 24. <i>Shuwan.</i>            | I don't know. (Admits of several different moods and inflections) |
| <i>Shuwan ja.</i>             | I don't know.   |

	<i>Shuwan. I adi sinda wa.</i>	I don't know.
25.	<i>Msira ali wa!</i>	I don't like it!
26.	<i>I hira wa!</i>	I don't want to.
27.	<i>A hara ya?</i>	Is it possible? (No.)
28.	<i>A hara wa.</i>	It won't work.
29.	<i>Ata hara diya.</i>	It will work.
30.	<i>Ata hara nggwu.</i>	Of course it will work.
31.	<i>Jirirnga.</i>	You're right!
	<i>Jiraga.</i>	You're right!
32.	<i>Pdaku ya?</i>	Is it good? (No.)
33.	<i>Pdaku wa.</i>	It's not good.
34.	<i>Kalkal wa.</i>	It's not right.
35.	<i>Jiri wa.</i>	It's not true.
36.	<i>Wutu!</i>	What did I tell you!
	<i>Wutu bu!</i>	What did I tell you!
37.	<i>Nggatu!</i>	Do you hear that?
	<i>Nggata bu!</i>	Do you hear that?
38.	<i>A hara su wa.</i>	That's OK. Don't worry, that's nothing.
	<i>A hara su ya.</i>	That's OK. Don't worry, that's nothing.
39.	<i>Su akwa wa.</i>	Just skip it. There's nothing to it.
	<i>Su akwa ya.</i>	Just skip it. There's nothing to it.
40.	<i>Yauwa!</i>	Splendid! Fine.