

## Religious Practitioners (BUD-5)

procedural, some descriptive exposition

### A. Religious Practitioners (BUD-5)

Budri describes the functions of several of the practitioners: *sirha* (shaman), *gunea* (one who divines using grains of rice), *p<sup>h</sup>udzari* (priest), *p<sup>h</sup>udzarin* (wife of priest), *p<sup>o</sup>dzear* (one who divines from a sacred book) in response to our queries about them. The text itself is predominately procedural as Budri talks about what needs to be done (should be done) in certain circumstances. Elements of descriptive exposition also occur.<sup>1</sup>

#### A.1 Free Translation of Text

*The shaman is different. The diviner is different.*

**Researcher: What does gunea do?**

*The diviner will separate rice (to divine events). They will look at the rice grains after having placed them on a small wooden stool. However (they do it it's) in their magic. Isn't that so?*

*They will separate out and they will say, "Please eat about 5 rice seeds," and they will give.*

*One is to be eating them (or, One is to be giving to him to eat). They will say, "There's nothing wrong".*

*The spirits are to be made to possess the shaman and the diviners. The spirits are to be made to possess.*

*Have you seen that spirit possessing time? Just like that the spirit will possess and they will enable do like this. They will do like this repeatedly.*

*Again, "Whatever, it's like this, it's like that. It's this person's doing, or the whole house's, (or) from outside. Do this much for appeasing! Offer poultry and everything otherwise (do) the h<sup>a</sup>m ceremony!" they will say and again it is to be joined. Flowers.*

*If it's a situation for the h<sup>a</sup>m ceremony, then do the h<sup>a</sup>m. Otherwise, if it's a spirit appeasing thing then the spirit is to be appeased. He will again appease (the spirit), that shaman. (One) is thus to be telling just like this.*

**Researcher: Are there sirhin?**

*No, just men.*

**Researcher: Are there sirhin?**

*No, (they are) men. There are no female shaman, Bai.*

**Researcher: Is the gunea a woman?**

*No, (he's a) man.*

**Researcher: Are there p<sup>h</sup>udzarin?**

*There are priests, of course. The priest's wife is to be called, p<sup>h</sup>udzarin. For the shaman's wife is to be said, "She's the shaman's wife, friend."*

**Researcher: What does the p<sup>h</sup>udzari do?**

*The priest? Now?*

**Researcher: Yes.**

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<sup>1</sup>Halbi Text Tape 4b:192-327 (B1) circa 1967-8, narrator: Budri. Researchers: Betsy Schuyler and Fran Woods.

*They will sacrifice goats and chickens. Then he is to be called, p<sup>h</sup>udzari. Now they will perform the sacrifice ceremonies. At this place you saw the sacrificial ceremony time, the beheading time. He... thus, they will call him, p<sup>h</sup>udzari.*

**Researcher: What about p<sup>h</sup>udzarin?**

*(The priestess) will come for the naming ceremony (and) the birth purification ceremony. And, she, um, will fry crisply (the garlic) for the birth purification drink, the garlic and oil. And they will converse with the whirlwind spirit, and whatever else. And having thrown some out later it (the drink) is to be drunk.*

**Researcher: Will she come at other times?**

*On the day for giving the sacred drink? On the naming day she will also come. And on an ordinary day she won't come. On the naming day (and) on the birth purification day. If anyone has work (then) the priest is to be called for.*

**Researcher: What about the pōdzear?**

*The pōdzear diviner is only a man also, Bai.*

**Researcher: What do they do?**

*They will look at their sacred spirit book for discerning things.*

*How they look (at the book for discernment) I don't really know. Whoever looks (at the book), (he) will tell these people (what he sees). They are to be telling to these people.*

**Researcher: What will they tell?**

*Saying, "It's like this and this," they will tell.*

*When it's a house building thing, (one) is to cause the sacred book to be looked at.*

*"At which location will I build the house? How is it to be? How is this place? Is this place good?" Is to be said and the sacred book is to be shown.*

*"This place is good. There isn't anything wrong here. There isn't a whirlwind spirit, and there isn't anything like this. Any accusing spirit doesn't go along this way. It's good. Build it at this place! It will be good for a house at this place," they will say.*

*Again, at that place (one) is to be building. The sacred book is to be shown.*

*You will (simply) look and (then) you will build.*

*It is just like this.*

*That's all.*

## A.2 Religious Practitioners Interlinear

### BUD-5:1.1

सीरहा आऊर आत।

sirha aur at

N ADJ EQ

shaman other is.3P

*The shaman is different.*

### BUD-5:1.2

गूनेआ आऊर आत।

gunea aur at

N ADJ EQ

diviner other is.3P

*The diviner is different.*

**Researcher: What does gunea do?**

**BUD-5:2.1**

गूनेआ चाऊर बासूआत।

gunea tʃaur basuat

N N TR

diviner rice separate S.t.-3P.F2

*The diviner will separate rice (to divine events).***BUD-5:2.2**

चाऊर दकूआत पीड़ा ने मोंडान भाती।

tʃaur dəkuat piṛa ne mōḍan bʰati

N V N POSTP V PRT

rice watch-3P.F2 SM wooden stool =LOC lay something down-CONJ.COMP after

*They will look at the rice grains after having placed them on a small wooden stool.***BUD-5:2.3**

कसन कसन हून मन चो मनतर ने।

kəsən kəsən hun mən tʃo mənṭər ne

REL REL PPRON PRT N PRT

how how they =POSS magic EchoQn

*However (they do it it's) in their magic.***BUD-5:2.4**

ने?

ne

PRT

EchoQn

*Isn't that so?***BUD-5:3**

बासूआत आऊर पासे, "ठान पाँचक बीचा के खाऊन देस," बोलूआत

basuat aur pase tʰan pāṅʃək bitʃa ke kʰaun des boluat

TR CONJ ADV CLSS NUM N CASE V V

separate S.t.-3P.F2 and later thing about five seed GOL eat-CONJ.COMP-BEN-2S.IMP say-3P.F2

आऊर देऊआत।

aur deuat

CONJ BITRANS

and give-3P.F2

*They will separate out and they will say, "Please eat about 5 rice seeds," and they will give.***BUD-5:4.1**

हून के खाऊन देतोर आए।

hun ke kʰaun detor ae

DEM CASE V

that GOL eat-CONJ.COMP-BEN-CONJ.INC-is.3S

*One is to be eating them (or, One is to be giving to him to eat.)***BUD-5:4.2**

"काँ न्नी होए," बोलूआत।

kañ ni hoe boluat

PRON NEG V V

anything not become-3S say-3P.F2

*They will say, "There's nothing wrong."*

**BUD-5:5.1**

सीरहा गूनेआ लोग के देओ बोसातोर आए।

sirha gunea log ke deo bosator ae

N N N CASE N V

shaman diviner people GOL spirit sit-CAUS-CONJ.INC-is.3S

*The spirits are to be made to possess the shaman and the diviners.*

**BUD-5:5.2**

देओ बोसातोर आए।

deo bosator ae

N V

spirit sit-CAUS-CONJ.INC-is.3S

*The spirits are to be made to possess.*

**BUD-5:6.1**

हून देओ बोसतो के दकलासास?

hun deo bosto ke dəklasas

DEM N PHRADV V

that spirit sit-CONJ.INC-TEMP look-2P.PC

*Have you seen that spirit possessing time?*

**BUD-5:6.2**

ऊसनी देओ बोसूआत आऊर असन असन करूआतबे।

usni deo bosuat aur əsən əsən kəruatbe

ADV N V CONJ ADV ADV V

like that-EMP spirit sit-3P.F2 and like this like this do-3P.F2-AB

*Just like that the spirit will possess and they will enable do like this.*

**BUD-5:6.3**

असन असन असन करूआत।

əsən əsən əsən kəruat

ADV ADV ADV V

like this like this like this do-3P.F2

*They will do like this repeatedly.*

**BUD-5:7.1**

फेर, "काए काए असन आए ऊसन आए।

p<sup>h</sup>er kae kae əsən ae usən ae

ADV REL ADV EQ ADV EQ

again whatever like this is.3S like that is.3S

*Again, "Whatever, it's like this, it's like that.*

**BUD-5:7.2**

हून चो करनी आए की घर चो आए बाहार चो आए।

hun tʃo kəɾni ae ki g<sup>h</sup>ər tʃo ae bahar tʃo ae

POSSPRON N EQ CONJ N PRT EQ ADV PRT EQ

he=POSS doing is.3S or house =POSS is.3S outside =POSS is.3S

*It's this person's doing, or the whole house's, (or) from outside.*

**BUD-5:7.3**

ईत्लो ईत्लो मोनाऊआ।

itlo itlo monaua

ADJ ADJ V

this much this much make-2P.IMP

*Do this much for appeasing!*

**BUD-5:7.4**

कूकड़ी चीऊँड़ी काई जाई नाहले हम झम मोनान देऊआ," बोलूआत आऊर  
 kukṛi tʃiūṛi kaī dʒaī nahle həm dʒʰəm monan deua boluat aur  
 N RPRON ADV N V V CONJ  
 poultry whatever otherwise criss-crossed sticks make-CONJ.COMP-BEN-2P.IMP say-3P.F2 and

फेर जोड़तोर आए।

p<sup>h</sup>er dʒoṛtor ae

ADV V

again be joined-CONJ.INC-is.3S

*Offer poultry and everything otherwise (do) the hām ceremony!" they will say and again it is to be joined.*

**BUD-5:7.5**

फूल पान।

p<sup>h</sup>ul pan

N N

flower leaf

*Flowers.*

**BUD-5:8.1**

हम बीती के हम मोनातोर आए।

həm bitī ke həm monator ae

N CLSS CASE N V

crisscrossed sticks thing GOL crisscrossed sticks make something-CONJ.INC-is.3S

*If it's a situation for the hām ceremony, then do the hām.*

**BUD-5:8.2**

नाहले देओ मोनातो बीती के देओ मोनान देतोर आए।

nahle deo monato bitī ke deo monan detor ae

ADV N N CLSS CASE N V

otherwise spirit make-NOM thing GOL spirit make-CONJ.COMP-BEN-CONJ.INC-is.3S

*Otherwise, if it's a spirit appeasing thing then the spirit is to be appeased.*

**BUD-5:8.3**

हून फेर मोनान देऊआए हून सीरहा।

hun p<sup>h</sup>er monan deuae hun sirha

DEM ADV V DEM N

that again make-CONJ.COMP-BEN-3S.F2 that person shaman

*He will again appease (the spirit), that shaman.*

**BUD-5:8.4**

असनी तो साँगतोर आए।

əsnī to sāṅtor ae

ADV CONJ V

like this-EMP thus tell-CONJ.INC-is.3S

*(One) is thus to be telling just like this.*

**Researcher: Are there sirhin?**

**BUD-5:9**

नाई मनुक मन।

nai mənuk mən

ADV N PRT

no man =PL

*No, just men.*

**Researcher: Are there sirhin?**

**BUD-5:10**

सीरहीन नी आत बाई।  
 sirhin ni at bai  
 N NEG EQ VOC

female shaman not is.3P Bai

No, (they are) men. There are no female shaman, Bai.

**Researcher: Is the gunea a woman?**

**BUD-5:11**

नाई मनुका।  
 nai mənuk  
 ADV N

no man

No, (he's a) man.

**Researcher: Are there p<sup>h</sup>udzarin?**

**BUD-5:12.1**

फूजारी आसे काए?  
 p<sup>h</sup>udzari ase kae  
 N ST EXCL

priest is.3S EXCL(certain)

There are priests, of course.

**BUD-5:12.2**

फूजारी चो बाएले के बोलतोर आए फूजारीन।  
 p<sup>h</sup>udzari tʃo baele ke boltor ae p<sup>h</sup>udzarin  
 N PRT N CASE V N

priest =POSS wife GOL say-CONJ.INC-is.3S priestess

The priest's wife is to be called, p<sup>h</sup>udzarin.

**BUD-5:13**

हून सीरहा चो बाएले के, "हून सीरहा चो बाएले आए री,"  
 hun sirha tʃo baele ke hun sirha tʃo baele ae ri  
 DEM N PRT N CASE DEM N PRT N EQ VOC

that person shaman =POSS wife GOL that person shaman =POSS wife is.3S =friend(FEM-FEM)

बोलतोर आए।

boltor ae

V

say-CONJ.INC-is.3S

For the shaman's wife is to be said, "She's the shaman's wife, friend."

**Researcher: What does the p<sup>h</sup>udzari do?**

**BUD-5:14**

फूजारी एबे?  
 p<sup>h</sup>udzari ebe  
 N ADV

priest now

The priest? Now?

**Researcher: Yes.**

**BUD-5:15.1**

बोकड़ा कूकड़ा के फूजूआत।  
 bokṛa kukṛa ke p<sup>h</sup>udzuat  
 N N CASE V

adult goat(M) rooster GOL sacrifice-3P.F2

They will sacrifice goats and chickens.

**BUD-5:15.2**

तेबे हून के फूजारी बोलतोर आए।  
 tebe hun ke p<sup>h</sup>udzari boltor ae  
 CONJ DEM CASE N V  
 then that GOL priest say-CONJ.INC-is.3S  
 Then he is to be called, p<sup>h</sup>udzari.

**BUD-5:15.3**

एबे जतरा जतरी करूआतजे।  
 ebe dzətra dzətri kəruatdze  
 ADV N V  
 now sacrifice ceremonies do-3P.F2-REL.MKR  
 Now they will perform the sacrifice ceremonies.

**BUD-5:15.4**

ए थाने जतरा बेरा दकलास फूजतो बेरा।  
 e t<sup>h</sup>ane dzətra bera dəklas p<sup>h</sup>udzto bera  
 ADV N N V V N  
 at this place sacrifice ceremony time look-2P.PTC sacrifice-CONJ.INC time  
 At this place you saw the sacrificial ceremony time, the beheading time.

**BUD-5:15.5**

हून ऊसनी तो हून के फूजारी बोलूआत।  
 hun usni to hun ke p<sup>h</sup>udzari boluat  
 DEM ADV CONJ DEM CASE N V  
 that person like that-EMP thus that person GOL priest say-3P.F2  
 He... thus, they will call him, p<sup>h</sup>udzari.

*Researcher: What about p<sup>h</sup>udzarin?*

**BUD-5:16.1**

सटी दीने कसा दीने एऊआत।  
 səti dine kəsa dine euat  
 N N N N V  
 naming ceremony day-EMP birth purification day-EMP come-3P.F2  
 (The priestess) will come for the naming ceremony (and) the birth purification ceremony.

**BUD-5:16.2**

आऊर हूनी ए काए तो भोगारूआत कसा थाने लसून तेल।  
 aur huni e kae to b<sup>h</sup>ogaruat kəsa t<sup>h</sup>ane ləsun tel  
 CONJ DEM EXCL V N N N N  
 and that person-EMP EXCL of hesitation fry crisply-3P.F2 ceremonial drink place=LOC garlic oil  
 And, she, um, will fry crisply (the garlic) for the birth purification drink, the garlic and oil.

**BUD-5:16.3**

आऊर हून देओ भूत के काए काए के गोठेआऊआत।  
 aur hun deo b<sup>h</sup>ut ke kae kae ke go<sup>h</sup>eauat  
 CONJ DEM N N CASE REL CASE V  
 and that spirit whirlwind GOL whatever GOL converse-3P.F2  
 And they will converse with the whirlwind spirit, and whatever else.

**BUD-5:16.4**

आऊर पोकावड़ा करून पासे खातोर आए।  
 aur pokawṛa kərun pase k<sup>h</sup>ator ae  
 CONJ V ADV V  
 and scatter about-CONJ.COMP later eat-CONJ.INC-is.3S  
 And having thrown some out later it (the drink) is to be drunk.

*Researcher: Will she come at other times?*

**BUD-5:17.1**

कसा	देतो	दीने?
kəsa	deto	dine
N	ADV	N

birth purification give-ADVR day-EMP

*On the day for giving the sacred drink?*

**BUD-5:17.2**

सटी	दीने	बोले	एऊआत।
səʈi	dine	bole	euat
N	N	ADV	V

naming ceremony day-EMP also come-3P.F2

*On the naming day she will also come.*

**BUD-5:17.3**

आऊर	असनी	दीने	नाई।
aur	əsnɪ	dine	nai
CONJ	ADV	N	PRT

and like this-EMP day-EMP reminder

*And on an ordinary day she won't come.*

**BUD-5:17.4**

सटी	दीने	कसा	दीने।
səʈi	dine	kəsa	dine
N	N	N	N

naming ceremony day-EMP birth purification day-EMP

*On the naming day (and) on the birth purification day.*

**BUD-5:18**

काँ	काम धाम	होले	हाग देतोर आए	फूजारी दीआरी	के।
kaẽ	kam d <sup>h</sup> am	hole	hag detor ae	p <sup>h</sup> udzari diari	ke
PRON	N	V	V	N	CASE

anything work become-CNSUF call-CONJ.INC-is.3S priest GOL

*If anyone has work (then) the priest is to be called for.*

**Researcher: What about the pōdzear?**

**BUD-5:19**

पौजेआर	मन	बोले	मनूक	ची	आत	जानू	बाई
pōdzear	mən	bole	mənuk	tʃi	at	dʒanu	bai
N	PRT	ADV	N	PRT	EQ	PRT	VOC

diviner(MASC) =PL also man absolutely is.3P emphasis Bai

*The pōdzear diviner is only a man also, Bai.*

**Researcher: What do they do?**

**BUD-5:20**

पौजी	दकूआत।
pādʒi	dəkuat
N	V

sacred book look-3P.F2

*They will look at their sacred spirit book for discerning things.*

**BUD-5:21.1**

कसन	कसन	दकूआत	आले।
kəsən	kəsən	dəkuat	ale
REL	REL	V	PRT

how how look-3P.F2 disclaimer

*However they look (at the book for discernment) I don't really know.*



**BUD-5:21.2**

जोन दकूआत आऊर ए लोग के साँगूआत।  
 dʒon dəkuat aur e log ke sāṅuat  
 RPRON V CONJ PRON N CASE V  
 whoever look-3P.F2 and this person people GOL tell-3P.F2  
 Whoever looks (at the book), (he) will tell these people (what he sees).

**BUD-5:21.3**

ए लोग के साँगतोर आए।  
 e log ke sāṅtor ae  
 PRON N CASE V  
 this person people GOL tell-CONJ.INC-is.3S  
 They are to be telling to these people.

**Researcher: What will they tell?**

**BUD-5:22**

"असन असन आए," बोलते साँगूआत।  
 əsən əsən ae bolte sāṅuat  
 ADV ADV EQ V V  
 like this like this is.3S say-CONJ.INC tell-3P.F2  
 Saying, "It's like this and this," they will tell.

**BUD-5:23**

घर बोनातो बीती होले पाँजी दकातोर आए।  
 ḡʰər bonato biti hole pādʒi dəkator ae  
 N ADJ CLSS V N V  
 house make-ADJR thing become-CNSUF sacred book look-CAUS-CONJ.INC-is.3S  
 When it's a house building thing, (one) is to cause the sacred book to be looked at.

**BUD-5:24.1**

"कोन लगे घर बोनाएँदे?  
 kon læge ḡʰər bonaēde  
 RPRON N N V  
 which place=LOC house make-1S.F1  
 "At which location will I build the house?"

**BUD-5:24.2**

कसन कसन आए?  
 kəsən kəsən ae  
 REL REL EQ  
 how how is.3S  
 How is it to be?

**BUD-5:24.3**

ए लगे कसन आए?  
 e læge kəsən ae  
 ADV REL EQ  
 here how is.3S  
 How is this place?

**BUD-5:24.4**

ए लगे अच्छा आए?"  
 e læge aʈʃʰa ae?  
 ADV ADV EQ  
 here good is.3S  
 Is this place good?"

**BUD-5:24.5**

बोलतोर आए आऊर पाँजी दकातोर आए।  
 boltor ae aur pād̥zi dəkator ae  
 V CONJ N V  
 say-CONJ.INC-is.3S and sacred book look-CAUS-CONJ.INC-is.3S  
*Is to be said and the sacred book is to be shown.*

**BUD-5:25.1**

"नाई ए लगे अच्छा आए।  
 nai e ləge ətʃʰa ae  
 PRT ADV ADV EQ  
 focus here good is.3S  
*"This place is good.*

**BUD-5:25.2**

ए लगे काँ नी आए।  
 e ləge kaē ni ae  
 ADV PRON NEG EQ  
 here anything not is.3S  
*There isn't anything wrong here.*

**BUD-5:25.3**

देओ भूत नी आए की काँ असन नी आए।  
 deo bʰut ni ae ki kaē əsən ni ae  
 N N NEG EQ CONJ PRON ADV NEG EQ  
 spirit whirlwind not is.3S or anything like this not is.3S  
*There isn't a whirlwind spirit, and there isn't anything like this.*

**BUD-5:25.4**

काँ ड़ाँड पाट ए बाट ले नी जाए।  
 kaē d̥āḍ paṭ e baṭ le ni d̥zæ  
 PRON N DEM N MKR NEG V  
 anything spirit's name this direction =SRC not go-3S  
*Any accusing spirit doesn't go along this way.*

**BUD-5:25.5**

अच्छा आए।  
 ətʃʰa ae  
 ADV EQ  
 good is.3S  
*It's good.*

**BUD-5:25.6**

ए लगे मोनाऊआ।  
 e ləge monaua  
 ADV V  
 here make-2P.IMP  
*Build it at this place!*

**BUD-5:25.7**

ए लगे अच्छा होएदे घर," बोलूआत।  
 e ləge ətʃʰa hoede gʰər boluat  
 ADV ADV V N V  
 here good become-3S.F1 house say-3P.F2  
*It will be good for a house at this place," they will say.*

**BUD-5:26.1**

फेर हून लगे मोनातोर आए।

p<sup>h</sup>er hun ləge monator ae

ADV ADV V

again at that place make something-CONJ.INC-is.3S

*Again, at that place (one) is to be building.*

**BUD-5:26.2**

पाँजी दकातोर आए।

pād̥zi dəkator ae

N V

sacred book look-CAUS-CONJ.INC-is.3S

*The sacred book is to be shown.*

**BUD-5:27**

तूमी दकूअहास आऊर बोनाऊअहास।

tumi dəkūəhas aur bonauəhas

PPRON V CONJ V

you=EMP look-2P.F2 and make-2P.F2

*You You will (simply) look and (then) you will build.*

**BUD-5:28**

असनी तो आए।

əsn̥i to ae

ADV CONJ EQ

like this-EMP thus is.3S

*It is just like this.*

**BUD-5:29**

हूत्ली तो आए।

hutli to ae

ADV CONJ EQ

that small amount thus is.3S

*That's all.*

**Abbreviations**

1S	=	first person, plural
2S	=	second person, plural
2P	=	second person, singular
3S	=	third person, plural
3P	=	third person, singular
AB	=	ablative
ADJ	=	adjective
ADJR	=	adjectiviser
ADV	=	adverb(ial)
ADVR	=	adverb(ial)iser
BEN	=	benefactive
BITRANS	=	bitransitive
CASE	=	case marker
CAUS	=	causative
CLSS	=	classifier
CNSUF	=	conditional/temporal suffix
COMP	=	complete
CONJ	=	conjunctive

DEM	=	demonstrative
EMP	=	emphatic marker
EXCL	=	exclamation
EQ	=	equative
F1	=	future 1
F2	=	future 2
FEM	=	feminine
GOL	=	goal marker
IMP	=	imperative
INC	=	incomplete
LOC	=	locative
M	=	human male
MASC	=	masculine marker
MKR	=	marker
N	=	noun
NEG	=	negation, negative
NOM	=	nominaliser
NUM	=	cardinal number
PC	=	present complete
PHRADV	=	adverbial phrase
PL	=	pluraliser
POSS	=	possessive particle
POSSPRON	=	possessive pronoun
POSTP	=	post position
PPRON	=	personal pronoun
PRON	=	pronoun
PRT	=	particle
PTC	=	past complete
REL	=	relative marker
RPRON	=	relative pronoun
S	=	singular
SM	=	small
SRC	=	source
ST	=	stative
TEMP	=	temporal particle
TR	=	transitive
V	=	verb
VOC	=	vocative