

## About the *həm* (BUD-2)

descriptive exposition, and some procedural and narrative

### A. About the *həm* (BUD-2)

A *həm* is a small construct of criss-crossed sticks which is used extensively in religious ceremonies. The text gives a general description of the *həm* and describes how the villagers deal with sickness. The text is mainly descriptive exposition with some sections where the text is either procedural (s6.6) or narrative (s19).<sup>1</sup>



Figure 1 : A *həm* at a well dedication, c1971. (photo: Fran Woods)

#### A.1 Free Translation of Text

*The ceremony involving the criss-crossed sticks is to be doing.*

*They have told (about this), haven't they?*

*The criss-crossed sticks ceremony (is to be performed) when the spirits need to be pacified.*

*Tiny tiny kindling, this tiny size of kindling and they will criss-cross them like this and there'll be a hole (in the centre) like this. It will be little like this. And there they will burn (it) with ghee. Later they will be dripping (ghee on the fire) at that place.*

*Later they will throw flowers and leaves there (on the fire?).*

*If there a shaman they will say, "the thorn is to be hit", Bai.*

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<sup>1</sup>Halbi text tape 4b:192-327 circa 1968. Narrator: Budri. Researchers: Betsy Schuyler and Fran Woods

*And with that thorn, with the thorn, they will hit it here (on the finger). Until they make the blood ooze out. The spirit. He will become hit. They will do like this with the blood and to it also, to the thorn's thing (the blood?) they will throw on the criss-crossed pile of sticks. To him, it may be a rupee or eight or four annas, it is to be giving.*

*They will call it the hitting of the thorn.*

*That's all.*

*If one is to do a lot of spirit worship (then) ten or fifteen ceremonial leaf dishes are to be made.*

*Six are to be made and in them money is to be put. One anna, two annas, three annas.*

**Researcher: When to do?**

*It like this if one gets sick.*

*If (you) get very sick you go to the hospital.*

*If we get sick we will look for a shaman.*

*And there (we will say), "Ah, we will join there, let it heal (or) not heal we will make another (ceremony?)"*

*For nothing.*

*The shaman will speak. When said, "it will cost this (or) it will cost that, it's like this (or) it's like that,"*

*So, for fear of (one's) life what is to be done, isn't that so?*

*"Let life remain," is to be saying, and again (the spirits) are to be appeased and the leaf dish for worship is to be made. And again one is to be giving to that shaman. Just like that then one is to be doing.*

*To this very little girl, Sukuntula, had come measles at that time.*

*And it didn't heal for many days therefore, "Perform worship. In your god house, at the time of the ceremonial bazaar, we will give one coconut," he said, her father (that is).*

*When a bazaar is held, at this place where the bazaar will be held, it just became (better).*

*When a bazaar was held, just like that again after having bought a coconut it is to be taken for giving. It is to be given there.*

*It's just like that for the Mureas.*

**Change of topic**

*Is this a new cloth?*

**Researcher answers, no.**

## A.2 About the *həm* Interlinear

### BUD-2:1

हम	देतोर आए।
<i>həm</i>	<i>detor ae</i>
N	V

*crisscrossed sticks give-CONJ.INC-is.3S*

*The ceremony involving the criss-crossed sticks is to be doing.*

### BUD-2:2

साँगलासोरतबे	काए।
<i>sāglasotbe</i>	<i>kae</i>
V	PRT

*tell-3p.pc-ab EchoQn*

*They have told (about this), haven't they?<sup>2</sup>*

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<sup>2</sup>Budri speaks to someone outside of the setting.

**BUD-2:3**

हम असन देओ बोनातोर होले।  
 həm əsən deo bonator hole  
 N ADV N V V

crisscrossed sticks like this spirit fix-CONJ.INC become-CNSUF

*The criss-crossed sticks ceremony (is to be performed) when the spirits need to be pacified.*

**BUD-2:4.1**

नानी नानी चीरवा दारू नानी नानी दीदलीहीन दीदलीहीन चीरवा आरू हून के  
 nani nani tʃirwa daru nani nani didlihin didlihin tʃirwa aru hun ke  
 ADJ ADJ N N ADJ ADJ ADV ADV N CONJ DEM CASE  
 small small kindling wood small small this small size this small size kindling and that GOL

एदे असन असन देऊआत आड़की बीड़की आऊर हून लगे भौंगा रूआए  
 ede əsən əsən deuat aṛki biṛki aur hun lage bʰōga ruae  
 EXCL ADV ADV BITRANS ADJ CONJ ADV N ST  
 EXCL of attention like this like this give-3P.F2 criss-crossed and at that place hole be-3S.F2

ईदलो असन।  
 idlo əsən  
 ADJ ADV

this size(LG) like this

*Tiny tiny kindling, this tiny size of kindling and they will criss-cross them like this and there'll be a hole (in the centre) like this.*

**BUD-2:4.2**

नानी असन रूआए।  
 nani əsən ruae  
 ADJ ADV ST

small like this be-3S.F2

*It will be little like this.*

**BUD-2:4.3**

आऊर हून थाने पासे डसाऊआत घीऊ सँगे।  
 aur hun tʰane pase ɖəsauat gʰiu s̄nge  
 CONJ DEM N ADV V N POSTP

and that place=LOC later burn-3P.F2 ghee with

*And there they will burn (it) with ghee.*

**BUD-2:4.4**

पासे तीपाते रूआत हून थाने।  
 pase tipate ruat hun tʰane  
 ADV V DEM N

later drip-CONJ.INC-be-3P.F2 that place=LOC

*Later they will be dripping (ghee on the fire) at that place.*

**BUD-2:4.5**

पासे फूल पान के पोकाऊआत हून थाने।  
 pase pʰul pan ke pokauat hun tʰane  
 ADV N N CASE V DEM N

later flower leaf GOL throw out-3P.F2 that place=LOC

*Later they will throw flowers and leaves there (on the fire?).*

**BUD-2:5**

आऊर सीरहा मन होले ए काए तो, "पीटकूर मारतोर आए।" बोलूआत बाई।  
 aur sirha mən hole e kae to piṭkur martor ae boluat bai  
 CONJ N PRT V EXCL N V V VOC  
 and shaman =PL become-CNSUF EXCL of hesitation thorn hit-CONJ.INC-is.3S say-3P.F2 Bai  
 If there a shaman they will say, "The thorn is to be hit," Bai.

**BUD-2:6.1**

आऊर हून काटा ने काटा ने जानू असन थाने मारूआत।  
 aur hun kaṭa ne kaṭa ne dʒanu əsən tʰane maruat  
 CONJ DEM N CASE N CASE PRT ADV N V  
 and that thorn =INSTR thorn =INSTR emphasis like this place=LOC hit-3P.F2  
 And with that thorn, with the thorn, they will hit it here (on the finger).

**BUD-2:6.2**

लोहू फूटातले।  
 lohu pʰuṭatəle  
 N V  
 blood ooze-CAUS-until  
 Until they make the blood ooze out.

**BUD-2:6.3**

देओ।  
 deo  
 N  
 spirit  
 The spirit.

**BUD-2:6.4**

मारी हुआए।  
 mari huae  
 V  
 hit-3S.F2  
 He will become hit.

**BUD-2:6.5**

हून के लोहू के जानू असन करूआत आऊर हून के बोले काटा चो बीती  
 hun ke lohu ke dʒanu əsən kəruat aur hun ke bole kaṭa tʃo bitī  
 DEM CASE N CASE PRT ADV V CONJ DEM CASE ADV N PRT CLSS  
 that GOL blood GOL emphasis like this do-3P.F2 and that GOL also thorn =POSS thing

के हून हम ने पोकाऊआत।  
 ke hun həm ne pokauat  
 CASE DEM N POSTP V

GOL that crisscrossed sticks =LOC throw out-3P.F2

They will do like this with the blood and to it also, to the thorn's thing (the blood?) they will throw on the criss-crossed pile of sticks.

**BUD-2:6.6**

हून के फेर एक रूपेआ हो की आँट चार आना देतोर आए।  
 hun ke pʰer ek rupea ho ki āṭ tʃar ana detor ae  
 DEM CASE ADV NUM N V CONJ NUM NUM N V  
 that GOL again one rupee become-3S.OPT or eight four money unit give-CONJ.INC-is.3S  
 To him, it may be a rupee or eight or four annas, it is to be giving.

**BUD-2:7**

"पीटकूर मारनी," बोलूआत हून के।  
 piṭkur marni boluat hun ke  
 N N V DEM CASE  
 thorn hitting say-3P.F2 that GOL  
*They will call it the hitting of the thorn.*

**BUD-2:8**

ईतली तो आए।  
 itli to ae  
 ADJ CONJ EQ  
 this much thus is.3S  
*That's all.*

**BUD-2:9**

आऊर खूब देओ मोनातोर होले रोसीई पोतीई दस ठान पँदरा ठान  
 aur k<sup>h</sup>ub deo monator hole rosii potii dəs t<sup>h</sup>an pādra t<sup>h</sup>an  
 CONJ ADJ N V V N NUM CLSS NUM CLSS  
 and many spirit make-CONJ.INC become-CNSUF leaf dish for worship ten thing fifteen thing

रोसीई बोनातोर।  
 rosii bonator  
 N V

leaf dish for offerings fix-CONJ.INC

*If one is to do a lot of spirit worship (then) ten or fifteen ceremonial leaf dishes are to be made.*

**BUD-2:10.1**

छए ठान बोनातोर आए आऊर हून मन ने पोएसा मन देतोर आए।  
 t<sup>h</sup>æ t<sup>h</sup>an bonator ae aur hun mən ne poesa mən detor ae  
 NUM CLSS V CONJ PPRON POSTP N PRT V  
 six thing make-CONJ.INC-is.3S and they =LOC money =PL give-CONJ.INC-is.3S  
*Six are to be made and in them money is the be put.*

**BUD-2:10.2**

आनाएक दूई आना तीन आना।  
 anaek dui ana tin ana  
 N NUM V NUM V  
 one money unit two money unit three money unit  
*One anna, two annas, three annas.*

**Researcher: When to do?**

**BUD-2:11**

असनी खूब जर मूँड पोड़ले।  
 əsni k<sup>h</sup>ub dʒər mūḍ poḍle  
 ADV ADV N V  
 like this-EMP much fever headache fall-CNSUF  
*It like this if one gets sick.<sup>3</sup>*

**BUD-2:12**

खूब बेमार धरले तूमी असपतले जाऊअहास।  
 k<sup>h</sup>ub bemar dhərle tumi əspətale dʒauəhas  
 ADV N TR PPRON N V  
 much sickness take hold-CNSUF you=EMP hospital=LOC go-2P.F2  
*If (you) get very sick you go to the hospital.*

<sup>3</sup>"Feverish headache" is a generic term for sickness.

**BUD-2:13**

आमी खूब जर मूँड धरले सीरहा डगराऊआऊँ।  
 ami k<sup>h</sup>ub dʒər mūd̪ d<sup>h</sup>ərle sirha d̪əgrauaũ  
 PPRON ADV N TR N V  
 we-EMP much fever headache take hold-CNSUF shaman search for-1P.F2  
 If we get sick we will look for a shaman.

**BUD-2:14**

आऊर हूता, "आ जोडूआऊँबे हूता कटो नी कटो बोले आऊर बोनाऊआऊँ।"  
 aur huta a dʒoɽuaũbe huta kəɽo ni kəɽo bole aur bonauaũ  
 CONJ ADV EXCL V ADV V NEG V ADV CONJ V  
 and there EXCL be joined-1P.F2-AB there heal-3S.OPT not heal-3S.OPT also and fix-1P.F2  
 And there (we will say), "Ah, we will join there, let it heal (or) not heal we will make another (ceremony?)."<sup>4</sup>

**BUD-2:15**

पोकाहा।  
 pokaha  
 ADV  
 for nothing  
 For nothing.<sup>5</sup>

**BUD-2:16.1**

सीरहा मन बोलूआता।  
 sirha mən boluat  
 N PRT V  
 shaman =PL say-3P.F2  
 The shaman will speak,<sup>6</sup>

**BUD-2:16.2**

"ईतलो लागूआए हूतलो लागूआए असन आए, ऊसन आए," बोलले।  
 itlo laguae hutlo laguae əsən ae usən ae bolle  
 ADJ V ADV V ADV EQ ADV EQ V  
 this much feel S.t-3S.F2 that much feel S.t-3S.F2 like this is.3S like that is.3S say-CNSUF  
 When said, "It will cost this (or) it will cost that, it's like this (or) it's like that."

**BUD-2:17**

फेर जीऊ चो डर काजे काए करतोर आए ने?  
 p<sup>h</sup>er dʒiu tʃo d̪ər kadʒe kae kərtor ae ne  
 ADV N PRT V POSTP CONJ V PRT  
 again life =POSS fear for or do-CONJ.INC-is.3S EchoQn  
 So, for fear of (one's) life what is to be done, isn't that so?

**BUD-2:18.1**

"जीऊ बाचो," बोलतोर आए आऊर फेर बोनातोर आए रोसीई  
 dʒiu batʃo boltor ae aur p<sup>h</sup>er bonator ae rosii  
 V V CONJ ADV V N  
 life-be left-3S.OPT say-CONJ.INC-is.3S and again make-CONJ.INC-is.3S leaf dish for offerings

जोड़तोर आए।  
 dʒoɽtor ae  
 V  
 be joined-CONJ.INC-is.3S

"Let life remain," is the be saying, and again (the spirits) are to be appeased and the leaf dish for worship is to be made.

<sup>4</sup>Translation unclear.

<sup>5</sup>Researcher: Refers to empty promise, I think.

<sup>6</sup>Does the first part of sentence belong to previous sentence?

**BUD-2:18.2**

आऊर फेर देतोर आए हून सीरहा के।  
 aur p<sup>h</sup>er detor ae hun sirha ke  
 CONJ ADV V DEM N CASE  
 and again give-CONJ.INC-is.3S that shaman GOL

*And again one is to be giving to that shaman.*

**BUD-2:18.3**

ऊसनी तो करतोर आए।  
 usni to kərtor ae  
 ADV CONJ V  
 like that-EMP thus do-CONJ.INC-is.3S

*Just like that then is to be doing.*

**BUD-2:19**

ई नोनी सूकूनतूला के माए एऊ रोहोत हूदलदाएँ।  
 i noni sukuntula ke mae d<sup>h</sup>əni eu rohot hudəldaẽ  
 DEM N PN CASE N V ADV  
 this very one girl Sukuntula GOL measles come-CONJ.COMP-be-3S that-time

*To this very little girl, Sukuntula, had come measles at that time.*

**BUD-2:20.1**

आऊर नी चाँडाए खूबे दीन गूनके, "सेवा सेवा करा  
 aur ni tʃ<sup>h</sup>əɖae k<sup>h</sup>ube din gunke sewa sewa sasən kər  
 CONJ NEG V ADJ N CONJ N N V  
 and not cause to heal-come much-EMP day therefore worship worship do!

*And it didn't heal for many days therefore, "Perform worship.*

**BUD-2:20.2**

तूचो काए टीकरी ने बोजार बोजरी होतो बेरा गोटक फल  
 tutʃo kae tɪkri ne bodʒar bodʒri hoto bera goʃək p<sup>h</sup>əl  
 POSSPRON REL N POSTP CN PHRADV NUM N  
 you(S)==POSS what god house =LOC ceremonial bazaar become-CONJ.INC-time one coconut

देऊँदे," बोललो फेर एचो बाबा।  
 deũde bollo p<sup>h</sup>er etʃo baba  
 V V ADV POSSPRON N

*that-1P.F1 say-PTC.3S.M again she=POSS father*

*In your god house, at the time of the ceremonial bazaar, we will give one coconut," he said, her father (that is).*

**BUD-2:21**

फेर बोजार होली आले ए थाने बोजार हूआएजे  
 p<sup>h</sup>er bodʒar holi ale e t<sup>h</sup>ane bodʒar huaedʒe  
 ADV N V ADV N V  
 again bazaar become-3S.NM.PC-when at this place bazaar become-3S.F2-REL.MKR

होलीजे?  
 holidʒe  
 V

*become-3S.NM.PC-just as*

*When a bazaar is held, at this place where the bazaar will be held, it just became (better).*

**BUD-2:22.1**

ऊसनी बोजार होली आले फेर गोटक नड़ेर के घेनून भाती  
 usni bodʒar holi ale p<sup>h</sup>er goʃək naʒer ke g<sup>h</sup>enun b<sup>h</sup>ati  
 ADV N V ADV NUM N CASE V PRT  
 like that-EMP bazaar become-3S.NM.PC-when again one coconut GOL buy-CONJ.COMP after

नेऊन देतोर आए।

neun detor ae

V

take-CONJ.COMP-BEN-CONJ.INC-is.3S

*When a bazaar was held, just like that again after having bought a coconut it is to be taken for giving.*

**BUD-2:22.2**

हूता देतोर आए।

huta detor ae

ADV V

there give-CONJ.INC-is.3S

*It is to be given there.*

**BUD-2:23**

ऊसनी तो आए मूरेआ मूरीन चो।

usni to ae murea murin tjo

ADV CONJ EQ N N PRT

like that-EMP thus is.3S Murea Murea(F) =POSS

*It's just like that for the Mureas.*

*Change of topic.*

**BUD-2:24**

ए नऊँआँ फोटई आए?

e nūā p<sup>h</sup>oʈəi ae

DEM ADJ N EQ

this new cloth is.3S

*Is this a new cloth?*

*Researcher answers, no.*

**Abbreviations**

1P	=	first person, singular
2P	=	second person, singular
3S	=	third person, plural
3P	=	third person, singular
AB	=	ablative
ADJ	=	adjective
ADV	=	adverb(ial)
BEN	=	benefactive
BITRANS	=	bitransitive
CASE	=	case marker
CAUS	=	causative
CLSS	=	classifier
CN	=	compound noun
CNSUF	=	conditional/temporal suffix
COMP	=	complete
CONJ	=	conjunctive
DEM	=	demonstrative
EMP	=	emphatic marker
EXCL	=	exclamation
EQ	=	equative
F	=	female
F1	=	future 1



F2	=	future 2
GOL	=	goal marker
INC	=	incomplete
INSTR	=	instrumental
LG	=	large size
LOC	=	locative
M	=	human male
MKR	=	marker
N	=	noun
NEG	=	negation, negative
NM	=	non human-male
NUM	=	cardinal number
OPT	=	optative
PC	=	present complete
PHRADV	=	adverbial phrase
PL	=	pluraliser
PN	=	proper noun
POSS	=	possessive particle
POSSPRON	=	possessive pronoun
POSTP	=	post position
PPRON	=	personal pronoun
PRT	=	particle
PTC	=	past complete
REL	=	relative marker
S	=	singular
ST	=	stative
TR	=	transitive
V	=	verb
VOC	=	vocative