On Death and Dying (AB-1)

narrative - descriptive

A. On Death and Dying

Budri talks about a young man who had recently died at the hospital in Bastar. The first part of the text is a narrative and then switches to a descriptive exposition (sentence 5.8 T-ID0EZZBI-5.8) as Budri describes what happens after the burial.¹

A.1 Free Translation of Text

He had become sick. The house spirit had taken hold of him. The house spirit had taken hold of him. They had taken him to the hospital. He died at that hospital. The doctors said, 'It's no good. It's the house spirit, we can't do (anything)', they said. He died there in the evening. He died there, didn't he? At that place.

Researcher: At this time?

No, at night. Tonight. (In) Bastar. From there, from that place they brought (him) to the house. They brought (him) to the house, didn't they Babu? Perhaps they brought (him) to the house. They brought (him) to the house. Then later they stayed at the house for a while. The people, this hamlet's bereaved male child (and) the wife went by themselves. All his family is to be going by themselves. It's just like this. They went there and gathered together and afterwards they took him to bury (him).

Researcher: When?

This morning. You have seen the place, haven't you?

Researcher: Did his mother cry a lot?

Yes, she cried a lot.

Researcher: During the night, as well?

Yes, it was becoming daylight. And, yes... She was the one who was crying. Crying and crying she went to Bastar, his mother, that is. From there, afterwards they brought him(?) here to the house. And in a little while everyone gathered together. And later they took him to bury him way down near the Raikera river. Having buried him they will come from there. And they will touch the bisran fish. They will make dried fish. And they will come to the house, um, after having bathed. After having buried him they will come to the house.

When they come to the house they will make dried fish in one small leaf dish. And like this and this they will touch the bisran fish. Like this they will feel the bisran, the fish. They will touch, maybe. They will call that bisran. And they will touch that thing. And after that, um, just like this at that place they will make individual little leaf dishes (for) the whole village. At that place they will give out the leaf dishes to the kinfolk, the household, to everyone. They will give gruel. Afterwards they will give oil. They will give(pour?) oil on the hands of the people who went to the oil having people. Like this it is to be rubbed on the arms and legs. Like this on their heads, all over (the oil) is to be rubbed. They will bring a leaf cup otherwise pona pani they will give at that place, to those people, to those gathered people. Those who will have gathered together, they will have gathered together at that place. They will give to them.

Later when they gathered together, when they gave, they will eat. And on that day, having prepared they will eat, the people, that person's household also, their mother and father also. Otherwise, having given rice and gruel they will touch/feel the fish till completion (of the ceremony?). What's it like at your place?

Will they perform the nahni bathing ceremony, Bai? After many days, those who are wealthy will do it quickly that very day. Today, there isn't any food at that house. They are people with nothing therefore they had the bisran touching ceremony. And those who have the required things after a year otherwise in 8 to 15 days they will gather everything together, dhall, um, rice, everything. And all the family and people from all over will come. They will come. They will gather together at that place. They will become weepers, the wives and young girls. They will go to bathe. And they will go to bathe on that death day, at the Raikera River. Again having bathed they will come (back). And again they will have cooked dhall and green vegetables at the house. Again it’s to be eaten after 8 to 15 days.

Later it is to be eaten. And are to be coming to the houses. And from that day they will call it the bathing ceremony for the dead. They will say, 'we are performing the bathing ceremony for the dead', therefore the ghosts also with him (?) will be consoled.

When perform the nahani ceremony the ghosts will be pacified otherwise if don't do the nahani ceremony they (the ghosts) will (contaminate) with manure the small cooking pot, rice, gruel, water everything. Over there they will put the put down, you know. They will not console at one's own place, so I'm told.

Researcher: What about clothes?
They will bury (them). There they will cover with the clothing. They will bury. They will cover over everything after having dug the hole.

Researcher: Bangles also?
If there's a wife or girl they will break the glass bangles. If a husband dies they will break (the bangles). The metal bangles will remain. For this son they will not break (the bangles). For a son they will not break (them). For a daughter the will not break (them). For a son they will not break (them). If the husband dies they will break (the bangles). They will break the glass bangles. They will throw out their hairbun string. If they have everything here, if they have gold they will put it away otherwise if they have ordinary ear sticks they will throw them out. Afterwards, any place if it was a young person they will keep (the items) in the house. And that male person will put on bangles. And if it's an old woman they will not wear bangles (again?). Now you remember that Deurgain’s a widow. Our Deurgain. Gunji’s grandmother. Her husband (was) the one who died. Now again thus Gunji’s grandfather married her by Tika ceremony. Again he put bangles on her.

Researcher: Did they have a wedding (bia)?
Yes, it's not a bia marriage. A bia marriage is not appropriate. Just like this they will put on bangles. And they will be together there.

A.2 On Death and Dying Interlinear

AB-1:1.1
हून के बेमार छोड़ रोए।
hun ke bemar hou roe
PRON CASE N V
He had become sick.

AB-1:1.2
घर चो देओ धर रोए।
ɡʰər tʃo deo dʰəru roe
N PRT N V
house =POSS spirit take hold-CONJ.COMP-be-3S
The house spirit had taken hold of him.

AB-1:1.3
घर चो देओ धर रोए।
ɡʰər tʃo deo dʰəru roe
N PRT N V
house =POSS spirit take hold-CONJ.COMP-be-3S
The house spirit had taken hold of him.
They had taken him to the hospital.

He died at that hospital.

The doctors said, "It's no good. It's the house spirit, we can't do (anything)," they said.

He died there.

He died there, didn't he?

At that place.

Researcher: At this time?
On Death and Dying

From there, from that place they brought (him) to the house.

Perhaps they brought (him) to the house.

Then later they stayed at the house for a while.

The people, this hamlet's bereaved male child (and) the wife went by themselves.
All his family is to be going by themselves.

It's just like this.

They went there and gathered together and afterwards they took him to bury (him).

This morning.

You have seen the place, haven't you?

Yes, she cried a lot.

Yes, it was becoming daylight.

And, yes...
She was the one who was crying. 

Crying and crying she went to Bastar, his mother, that is. 

From there, afterwards they brought him(?) here to the house.

And in a little while everyone gathered together.

And later they took him to bury him way down near the Raikera river.

Having buried him they will come from there.

And they will touch the bisran fish.

They will make dried fish.
And they will come to the house, um, after having bathed.

After having buried him they will come to the house.

When they come to the house they will make dried fish in one small leaf dish.

And like this they will touch the bisran fish.

Like this they will feel the bisran, the fish.

They will touch, maybe.

They will call that bisran.
And after that, um, just like this at that place they will make individual little leaf dishes (for) the whole village.

At that place they will give out the leaf dishes to the kinfolk, the the household, to everyone.

They will give gruel.

Afterwards they will give oil.

Like this on their heads, all over (the oil) is to be rubbed.
They will bring a leaf cup otherwise pona pani they will give at that place, to those people, to those gathered people.

Those who will have gathered together, they will have gathered together at that place.

They will give to them.

Later when they gathered together, when they gave, they will eat.

And on that day, having prepared they will eat, the people, that person’s household also, their mother and father also.

Otherwise, having given rice and gruel they will touch/feel the fish till completion (of the ceremony?).
What's it like at your place?

Will they perform the nahni bathing ceremony, Bai?

After many days, those who are wealthy will do it quickly that very day.

They are people with nothing therefore they had the bisran touching ceremony.

And those who have the required things after a year otherwise in 8 to 15 days they will gather everything together, dhall, um, rice, everything.
And all the family and people from all over will come.

They will come.

They will gather together at that place.

They will become weepers, the wives and young girls.

They will go to bathe.

And they will go to bathe on that death day, at the Raikera River.

Again having bathed they will come (back).

And again they will have cooked dhall and green vegetables at the house.
Again it's to be eaten after 8 to 15 days.

Later it is to be eaten.

And are to be coming to the houses.

They will say, "we are performing the bathing ceremony for the dead," therefore the ghosts also with him (?) will be consoled.

When perform the nahani ceremony the ghosts will be pacified otherwise if don't do the nahani ceremony they
the ghosts) will (contaminate) with manure the small cooking pot, rice, gruel, water everything.

Over there they will put the things down, you know.

They will not console at one's own place, so I'm told.

Researcher: What about clothes?

They will bury.

There they will cover with the clothing.

They will cover over everything after having dug the hole.

If there's a wife or girl they will break the glass bangles.

If a husband dies they will break (the bangles).
The metal bangles will remain.

For this son they will not break (the bangles).

For a son they will not break (them).

For a daughter they will not break (them).

If the husband dies they will break (the bangles).

They will break the glass bangles.

They will throw out their hairbun string.
If they have everything here, if they have gold they will put it away otherwise if they have ordinary ear sticks they will throw them out.

Afterwards, any place if it was a young person they will keep (the items) in the house.

And that male person will put on bangles.

And if it's an old woman they will not wear bangles (again?).

Now you remember that Deurgain's a widow.
Gunji's grandmother. Her husband (was) the one who died. Now again thus Gunji's grandfather married her by Tika ceremony.

Again he put bangles on her. Just like this they will put on bangles. And they will be together there.
# Abbreviations

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