[ No. 2.]

# INDO-ARYAN FAMILY. CENTRAL GROUP.

## CENTRAL PAHĀṚĪ (KUMAUNĪ).

(STANDARD DIALECT.)

## SPECIMEN II.

*(From the Daśakumāra Charita of Pandit Jwala Datt Joshi, 1892.)*

एक दिन बामदेब ऋषि राजा-थैँ आयो, और वी-ले कयो कि जसो च्योलो तु चाँछिये तसो च्योलो तेरो है गछ, अब ये-कणि क्यचिन-को जे काम छ ते करणो चैँछ, और लड़े करि-बेर ये-कणि मुलुक जितणा चैनीँ। राजा-ले मुनि-कि बात मानि-ली, दिन बार करि-बेर नौ कुमारन दगड़ि वी-कणि आपणा देश-है भैर भेजो ॥

थ्वाड़ा दिनन जाँले यौँ येथ उथ फिरा, पछा बिन्ध्याचल-का जंगल-मैँ पुजा। वाँ उनन एक आदिमि मिलो जो भीलन जसो देखीँछियो, पर वी-का गालन जन्यो छि। राजबाहन-कणि वी देखि-बेर आसज भयो, और वी-ले वी-थैँ पुछो कि तु को छै, काँ-बटि आछै, भील जसो देखीँछै, पर त्यारा गालन जन्यो के लै छ ? वी आदिमी-ले राजा-का च्याला-थैँ भलो आदिमि समजि-बेर वी-थैँ यो कयो कि ये जंगल-मैँ बहौत आदिमि यासा छन जो नाम-का बामण छन, जनन-ले बेद, शास्त्र, और धर्म, कर्म, सब छाड़ि हालीँ और डाँकुन-को काम करनी। म्योरो बाब लै इननै जसो छियो। जब-बटि मैँ ज्वान भयूँ मैँ-ले लै लूटपीट बहौत करिछ और आदिमि बड़ा दिक करीँ। एसिकै एक दिन म्यारा दगड़ियन-ले एक बामण पकड़ो, और वी-कणि मारण पैठा। मैँ-ले उनन-थैँ कयो कि बामण-कणि नि मारो। उनन मैँ देखि बड़ि रीस आइ, और मैँ-कणि मारि-दियो। जब मैँ मर्यूँ तब जम-का दूत मैँ-कणि जम-राज-थैँ लि-गया। जमराज-ले कयो कि आजि ये-का मरण-को बखत नि आयो, और यो एक बामण-कणि बचूण-मैँ मारी-गछ। ये वीले ये-कणि छाड़ि-दिया और ये-कणि वाँ-का पापिनै-कि दुर्दशा देखै-बेर फिरि लौटै दिया। आपणा पुराणा आँङ-मैँयो रौलो। फिरि जब मैँ-कणि आपणि सुध अइ त मैँ-ले आपूँ-कणि जंगल-मैँ पड़ियोपायो, और म्यारा आँङ-मैँ बहौत घौ है-रौछिया। वाँ म्यारा मित्र आया और मैँ-कणि घर लि-जै वाँ म्यारा घौ पुरी-गया और मैँभलो है-गयूँ। ये पछिन मैँ-कणि उ बामण मिल

जो मैं-ले डाँकुन-है बचा-छियो। वी-ले मैं-कणि धर्म-कि पुस्तक सुणेन, और महादेव ज्यु-कि पुजा करणि सिकै। जब मैं-कणि पुजा-हुजा ऐ-गइ तब उ न्है-गयो। वी दिन बटि मैं आपणा दगड़ियन-है अलग रूँछु, और धर्म-कर्म-में लागि रूँछु और महादेव-ज्यु-कि तपस्या करूँछु। अब मैं-ले सब हाल आपणा तुमन-थैं कै हालौं। एक बात तुमन-थैं कूणि छ, म्यारा दगाड़ा अलग हिटौ॥

सी ही जणि औरन-है अलग है-जै मातंग-ले कुँवर-थैं कयो कि बेलिया रात स्वैण-में महादेव-ज्यु-ले मैं-कणि दर्शन देछ और यो कौछ कि हम तेरि तपस्या देखि-बेर बड़ा खुशि भयाँ अब त्वे-कणि फल दिनूँ। उत्तर दिशा-हुणि दण्डक जंगल-का बीच-में जो गाड़ जाँछि वी-का किनारा भ्योल छ। वी-में फटिक चमकणे-रौं, और बीच-में पार्बति-का पौ छन। तु वाँ जा। भ्योल-का एक तर्फ एक बिंबर छ। वी-में तु जाये, वाँ त्वे-कणि एक लेखियो तामा पत्र मिललो। जे वी-में लेखियो छ ते तु करिये। एसो करि-बेर तु पाताल-को राजा है-जालै। ये-कणि तु स्वैणे जन समजिये। भोल राजा-को च्योलो ऊँनेर-छ। उ लै त्यारा दगाड़ा जालो। ये वीले मैं तुमरो ऊँणो चै रौछूँ और अब तुम वी जागा देखण-हुणि हिटि-दि हालौ॥

मातंग-कि बात सुणि-बेर कुँवर-ले वी-का दगाड़ा जाणा-को करार करो। पर यो बात सोचि-बेर कि म्यारा दगड़िया ये बात-में राजि हुनेर-न्हातन कै, वी-ले उनन-थैं कै नि कयो और अधरात कारा जब उनन नीन ऐछि उ खुसू-खुसू भाजि-बेर मातंग-थैं गयो। मातंग और उ वी भ्योल-में पुजा जो महादेव-ज्यु-ले मातंग-कणि बतै-राखछियो। ये बीच नौ कुमार राजबाहन-कणि हरा-ह्यो देखि-बेर बहौत दिक भया। उनन-ले सब जागा जंगल-में वी-कणि ढुनो, पर कैं वी-को पत्तो नि लागो। तब उनन-ले यो कयो कि हमन देश देशन-में वी-कणि ढुनणो चैंछ और लौटि-बेर एक जागा एकबट्टो हुणो चैंछ। यो कै-बेर उँ येथ उथ देशन-हुणि न्है-गया॥

मातंग निडर है-बेर बिंबर भितर गयो। वी-ले वाँ तामा-पत्र पायो और वी-में जो लेखियो छियो ते पड़ो, और उस्वे करो। बहौत दूर जाँलै अन्यारा-अन्यारै ही जणि गया। पछा उनन उज्यालो मिलो और उँ पाताल-में पुजि-गया। मणि और दूर जै-बेर उनन-कणि एक ताल मिलो, और एक शहर ले देखीण पैठो। वाँ उँ जागि गया। मातंग-ले कुँवर-थैं कयो

कि कै-कणि तु येति ऊँण जन दिये । आपूँ वी-ले मस्तकै लाकड़ा एकबट्टा करा, और आगो बालो और मंत्र पड़ा, और आगा-में पड़ि-गयो । थ्वाड़ा ढील-में आगा-बटि भैर निकलो, और ज्वान, भलो देखणो चाणो और हृस्ट पुस्ट बणि-गयो । कुँवर-कणि ये देखि बड़ो आसज भयो । जस्वे मातंग आगा-है भैर आछियो तस्वे शहर-बटि उनन-ले आदिमिन-कि बड़ि भीड़ आपूँ उज्याणि ऊँणि देखि । उनरा अघिन-बटि एक बड़ि सुंदर देखणि चाणि ज्वान स्यैणि छि । वी-का लुकुड़ा बाड़ा सुंदर छिया, और गहणो पातो ले वी-थैं बहौत भलो छियो ॥

मातंग-थैं ऐ-बेर वी-ले एक रत्न भेट-में धरि दियो । जब मातंग-ले वी-थैं पुछो तु को छे और काँ-बटि ऐछे, तब वी-का आँखन-बटि आँसु ऊँण पैठा और वी-ले कयो कि मैं असुरन-का राजै-कि चेलि कालिंदि छूँ । मेरो बाब पाताल-को राजा बिश्नु-ले मारि-देछ । वी-को कै च्योलो न्हाति । मैं वी-कि वारस छूँ, और बड़ा दुख-में छूँ । थ्वाड़ा दिन भया मैं एक सिद्ध-थैं सलाह लिणा-हुणि गै-छूँ । वी-कणि मैं देखि-बेर टीठ लागि और वी-ले मैं-थैं एसो कयो कि धैर्य कर, थ्वाड़ा दिनन पछा एक दिव्य-आँङ-वालो आदिमि धरति-बटि पाताल-में आलो, और उ त्वे दगड़ि ब्या करलो और तुम द्वी जणि मिलि-बेर बड़ि खुशि-ले पाताल-में राज्य करला । ये बात-को निश्चय करि-बेर मैं तुमरो ऊँणो चै-रैछूँ । सो आपणा बजीरन-कि सलाह-ले अब तुमन-थैं आयूँ । तुम मैं दगड़ि ब्या लै करौ राज्य लै लिया । मातंग महादेब-ज्यु-का बचन एतुक जल्दि पुरा हुणा देखि-बेर बड़ो खुशि भयो, और कालिंदि-कि बात वी-ले मानि-लि, और कुँवर-कि सलाह-ले थ्वाड़ा दिनन पछा मातंग और कालिंदि-कि ब्या धूम-धाम-ले भयो ॥

राजवाहन-को पाताल-में बड़ो आदर सत्कार भयो । पछा वी-का मन पाताल छोड़ि-बेर धर्ति-हुणि लौटण-कि आइ । जै बखत उ मलि-हुणि आयो वी बखत मातंग-ले वी-कणि एक मणि दि । वी-में यो करामात छि कि जै-का हात-में उ रूँछि वी-कणि भूक, प्यास, थकाइ, और के दुख नि हुण पौंछियो । मातंग वी-कणि दूर जाँलै पुजै-गयो । थ्वाड़ा दूर कुँवर-कणि अन्यारा-में हिटणो पड़ो । पछा बिंबर-का मुख-थैं पुजो, फिरि धर्ति-में ऐ-गयो । वी-कणि दगड़िया वी-का कै वाँ नि मिला । कै घड़ि येथ उथ

फिरनै-रयो, पक्का बिशाला शहर-का भैर एक बगिचो छियो, वाँ आयो, और सस्ताण-हुणि बैठि-गयो। तब एक तर्फ वी-ले यो देखो कि एक ज्वान आदिमि एक स्यैंणि-कणि ली-बेर और बहौत नौकर चाकरन-कणि दगाड़ा ली-बेर बगिचा-में झुला खिलणार-छ ॥

एतुकै-में वौ-ले कुँवर देखि-हालो। सो उ झुला-है तिल कुदो, और वी-ले धात लगै-बेर कयो कि मेरो मालिक राजबाहन उई छ कै उ वी-थैं दौड़ि-बेर गयो और वौ-का खुटन पड़ो। और वी-ले कयो कि म्यारा बाड़ा भाग्य छिया जो तुमरा दर्शन है-गईं। राजबाहन-ले वी-का गालन काड़-काड़कै अँग्वाल हालि और कयो कि सोमदत्त मैं-कणि त्वे दगड़ि मिलि-बेर बड़ि खुशि भैछ ॥

फिरि उँ द्वी जणि बोट मुणि स्योल-में बैठि-गया, और कुँवर-ले वीथैं- पुछो कि तु आज जाँलै के करनार-छिये, यौं काँ-बटि आछै, यो स्यैणि को छ, और यौं आदिमि त्यारा दगाड़ा काँ-बटि आईं। तब सोमदत्त-ले आपणि कथा कइ ॥

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[ No. 2.]

# INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### CENTRAL PAHĀṚĪ (KUMAUNĪ).

(STANDARD DIALECT.)

## SPECIMEN II.

*(From the Daśakumāra Charita of Paṇḍit Jwala Datt Joshi, 1892.)*

1. Ēk din Bāmdēb ṛishi ràjà-thaĩ àyo, aur wī-le
*One day Vāmadēva the-saint the-king-to came, and him-by*
kayo ki, 'jaso chyŏlo tu chã̄-chhiyō, taso
*it-was-said that, 'what-kind-of son thou desiring-werest, that-kind-of*
chyŏlo tero hai-ga-chh. Ab yē-kaṇi chhyatrina-ko je kām chh
*son thine become-has. Now him (acc.) kshattriyas-of what business is*
te karaṇo chaĩ-chh, aur laṛai kari-bēr yē-kaṇi muluk
*that to-be-done necessary-is, and fighting done-having him-to countries*
jitàṇà chainĩ.' Ràja-le muni-ki bāt màni-lī,
*to-be-conquered are-necessary.' The-king-by the-saint-of word was-obeyed,*
din-bār kari-bēr nau kumāran-dagaṛi wī-kaṇi àpàṇà-dēś-hai
*day-date made-having the-nine princes-with him-for his-own-country-from*
bhair bhejo.
*outside it-was-sent.*

2. Thwàṛà-dinan-jã̄lai yõ yeth-uth phirà, pachhà
*A-few-days-during they hither-thither wandered, afterwards*
Bindhyāchalà-kà jaṅgaḷ-mẽ pujà. Wã̄ unan ēk ādimi
*Vindhyā-mountain-of forest-in they-arrived. There (to-)them a man*
miḷo, jo Bhīlan jaso dekhĩ-chhiyo, par wī-kà gàḷan
*was-met, who a-Bhīl (obl.) like being-seen-was, but him-of (on-the-)neck*
janyo chhi. Rājbāhan-kaṇi wī dekhi-bēr àsaj
*a-brahmanical-thread was. Rājavāhana-to him seen-having astonishment*
bhayo, aur wī-le wī-thaĩ puchho ki, 'tu ko chhai, kã̄-baṭi
*became, and him-by him-to it-was-asked that, 'thou who art, where-from*
ā-chhai? Bhīl jaso dekhĩ-chhai, par tyàrà-gàḷan
*come-art? Bhīl like being-seen-thou-art, but (on-)thy-neck*
janyo kē-lai chh?' Wī-ādimi-le ràjà-kà chyàlà-thaĩ
*a-brahmanical-thread what-for is?' That-man-by the-king-of son (acc.)*
bhalo ādimi samaji-bēr wī-thaĩ yo kayo ki, 'yē-jangaḷ-mẽ
*good man understood-having him-to this was-said that, 'this-forest-in*

bahaut ādimi yàsà chhan jo nāmà-kà bàmaṇ chhan, janana-le
*many men of-this-kind are who name-of Brāhmans are, whom-by*
bēd, śāstr, aur dharm, karm, sab chhàṛi-hālī,
*Vēda, Scripture, and religion, (religious-)act, all were-abandoned-completely,*
aur ḍākuna-ko kām karanī. Myŏro bāb lai inan-āī jaso
*and robbers-of business do. My father also these-verily like*
chhiyo. Jab-baṭi maī jwān bhayũ, maī-le lai lūṭ-pīṭ bahaut
*was. When-from I youth became, me-by also robbery much*
kari-chh, aur ādimi bàṛà dik karī. Esik-āī ēk din
*done-was, and men much troubled were-made. Thus one day*
myàrà-dagaṛiyana-le ēk bàmaṇ pakaṛo, aur wī-kaṇi màraṇ
*my-companions-by a Brāhman was-seized, and him (acc.) to-kill*
paiṭhà. Maī-le unan-thaī kayo ki, "bàmaṇ-kaṇi ni
*they-began. Me-by them-to it-was-said that, "the-Brāhman (acc.) not*
mārau." Unan maī dekhi baṛi rīs ai aur maī-kaṇi
*kill." (To-)them me seeing great anger came and me-for*
màri-diyo. Jab maī maryũ, tab Jamà-kà dūt
*it-was-killed-completely. When I died, then Yama-of messengers*
maī-kaṇi Jam-rāj-thaī li-gàyà. Jam-ràja-le kayo ki, "àji
*me (acc.) Yama-king-to took-away. Yama-king-by it-was-said that, "to-day*
yē-kà maraṇa-ko bakhat ni àyo, aur yo ēk-bàmaṇ-kaṇi bachūṇ-mẽ
*him-of dying-of time not came, and he a-Brāhman (acc.) saving-in*
mārī-ga-chh. Yē-vīle yē-kaṇi chhàṛi-diyā, aur yē-kaṇi
*been-killed-gone-is. For-this-reason him (acc.) release-completely, and him-to*
wã-kà pāpinai-ki durdàśà dekhai-bēr phiri lauṭai-diyā.
*there-of sinners-of evil-state shown-having again cause-him-to-return-completely.*
Àpàṇà-puràṇà-ãṅ-mẽ yo raulo." Phiri jab maī-kaṇi àpaṇi
*His-own-old-body-in he will-remain." Again when me-to my-own*
sudh ai ta maī-le āpũ-kaṇi jaṅgaḷ-mẽ paṛiyo pàyo,
*consciousness came then me-by myself-for the-forest-in fallen it-was-found,*
aur myàrà-ãṅ-mẽ bahaut ghau hai-rau-chhiyà. Wã myàrà mitr
*and my-body-in many wounds become-remained-were. There my friends*
àyà aur maī-kaṇi ghar li-jai, wã myàrà ghau
*came and me (acc.) to-the-house having-taken-away, there my wounds*
purī-gàyà aur maī bhalo hai-gayũ. Yē-pachhin maī-kaṇi
*were-healed-completely and I well became. This-after me-to*
u bàmaṇ miḷo, jo maī-le ḍākun-hai bachā-chhiyo. Wī-le
*that Brāhman was-met, who me-by the-robbers-from saved-was. Him-by*
maī-kaṇi dharma-ki pustak suṇain, aur Mahādēb-jyu-ki
*me-to religion-of books were-caused-to-be-heard, and Mahādēva-jī-of*

pujā karaṇi sikai. Jab maĩ-kaṇi pujā-hujā, ai-gai,
*worship to-be-done was-taught. When me-to worship-etc., came-completely,*
tab u nhai-gayo. Wī-din-baṭi maĩ àpàṇà-dagaṛiyan-hai alag,
*then he went-away. That-day-from I my-own-companions-from apart,*
rũ-chhu, aur dharm-karm-mẽ ' làgi-rũ-chhu, aur Mahādēb-
*remaining-am, and religion-works-in applied-remaining-am, and Mahādēva-*
jyu-ki tapasyā karũ-chhu. Ab maĩ-le sab hāl àpàṇà tuman-thaĩ
*jī-of austerity doing-am. Now me-by entire affairs of-myself you-to*
kai-hālĩ. Ēk bāt tuman-thaĩ kūṇi chh, myàrà
*were-told-completely. One thing you-to to-be-said is, of-me*
dagàṛà alag hiṭau.'
*with apart move.'*

3. So dvī jaṇi auran-hai alag hai-jai, Mātaṅga-le
*Those two persons the-others-from apart having-become, Mātaṅga-by*
kũwar-thaĩ kayo ki, 'beḷiyà rāt swaiṇ-mẽ Mahādēb-jyu-le
*the-Prince-to it-was-said that, 'yesterday night a-dream-in Mahādēva-jī-by*
maĩ-kaṇi darśan dē-chh, aur yo kau-chh ki, "ham teri tapasyā
*me-to interview given-is, and this said-is that, "we thy austerity*
dekhi-bēr bàṛà khuśi bhayã. Ab twē-kaṇi phaḷ dinũ.
*seen-having much pleased became. Now thee-to the-fruit I-give.*
Uttar-diśà-huṇi daṇḍak-jaṅgaḷà-kà bīch-mẽ, jo gāṛ jã-chhi,
*The-northern-direction-to the-Dandaka-forest-of middle-in, what river going-was,*
wī-kà kinārà bhyōl chh. Wī-mẽ phaṭik chamakaṇai-rĩ,
*it-of (on-the-)edge a-mountain is. It-in crystals a-glittering-have-remained,*
aur bīch-mẽ Pārbati-kà pau chhan. Tu wã jà.
*and middle-in Pārvatī-of foot(-marks) are. Thou there go.*
Bhyolà-kà ēk-tarph ēk bĩmbar chh. Wī-mẽ tu jàyē, wã
*The-mountain-of (on-)one-side a cave is. It-in thou go, there*
twē-kaṇi ēk lekhiyo tàmà patr miḷalo. Je wī-mẽ lekhiyo
*thee-to a been-written copper plate will-be-found. What it-in been-written*
chh, te tu kariyē. Eso kari-bēr tu Pātāla-ko ràjà hai-jàlai.
*is, that thou do. Such done-having thou Pātāla-of king wilt-become.*
Yē-kaṇi tu swaiṇ-ā jan samajiyē. Bhōl ràja-ko
*This (acc.) thou a-dream-merely not understand. To-morrow a-king-of*
chyŏlo ũnēr chh. U lai tyàrà dagàṛà jàlo." Yē-vīle
*son a-comer is. He also of-thee with will-go." For-this-reason*
maĩ tumaro ũṇo chai-rau-chhyũ, aur ab tum wī jàgà
*I your coming looking-remained-was, and now you that place*
dekhaṇ-huṇi hiṭi-di hālau.'
*seeing-for moving come.'*

4. Mātaṅga-ki bāt suṇi-bēr kũwara-le wī-kà dagàṛà jāṇa-ko
*Mātaṅga-of word heard-having the-Prince-by him-of with going-of*
karār karo. Par yo bāt sochi-bēr ki, 'myàrà
*agreement was-made. But this thing considered-having that, 'my*
dagaṛiyà yē-bāt-mẽ rāji hunēr nhàtan' kai, wī-le
*companions this-affair-in agreeing becomers (will-)not-be' saying, him-by*
unan-thaĩ ke ni kayo, aur adharāt kàrà, jab unan
*them-to anything not was-said, and half-night (at-)time, when (to-)them*
nīn ai-chhi, u khusū-khusū bhàji-bēr Mātaṅg-thaĩ gayo. Mātaṅg
*sleep come-was, he secretly absconded-having Mātaṅga-to went. Mātaṅga*
aur u wī-bhyōl-mẽ pujà jo Mahādēb-jyu-le Mātaṅg-kaṇi batai-
*and he that-mountain-in arrived which Mahādēva-jī-by Mātaṅga-to shown-*
ràkha-chhiyo. Yē bīch nau kumār Rājbāhan-kaṇi haràiyo
*placed-was. This amid to-the-nine princes Rājavāhana (acc.) been-lost*
dekhi-bēr bahaut dik bhàyà. Unana-le sab jàgà jaṅgaḷ-mẽ wī-kaṇi
*seen-having much troubled became. Them-by all places forest-in him-for*
ḍhuno, par kaĩ wī-ko patto ni làgo. Tab unana-le yo
*it-was-searched, but any him-of trace not was-discovered. Then them-by this*
kayo ki, 'haman dēś-dēśan-mẽ wī-kaṇi ḍhunaṇo chaĩ-chh,
*was-said that, '(to-)us country-countries-in him-for to-search necessary-is,*
aur lauṭi-bēr ēk-jàgà ēk-baṭṭo huṇo chaĩ-chh.' Yo
*and returned-having (in-)one-place together to-become necessary-is.' This*
kai-bēr ũ yeth-uth dēśan-huṇi nhai-gàyà.
*said-having they hither-thither countries-to went-away.*

5. Mātaṅg niḍar hai-bēr bimbar bhitar gayo. Wī-le wẽ̃ tàmà
*Mātaṅga fearless been-having the-cave within went. Him-by there the-copper*
patr pàyo, aur wī-mẽ jo lekhiyo chhiyo te paṛo, aur uswe
*plate was-found, and it-in what been-written was that was-read, and so*
karo. Bahaut dūr jẽ̃lai anyàrà-anyār-āī dwī jaṇi
*it-was-done. Much distance during in-darkness-very-darkness-in the-two persons*
gàyà. Pàchhà unan ujyàlo miḷo, aur ũ Pātāl-mẽ puji-gàyà.
*went. Afterwards to-them light was-met, and they Pātāla-in arrived-completely.*
Maṇi aur dūr jai-bēr unan-kaṇi ēk tāḷ miḷo, aur ēk śahar
*A-little more distance gone-having them-to a lake was-met, and a city*
lai dekhīṇ paiṭho. Wẽ̃ ũ jàgi-gàyà. Mātaṅga-le kũwar-thaĩ
*also to-be-seen began. There they stopped-completely. Mātaṅga-by the-Prince-to*
kayo ki, 'kai-kaṇi tu yeti ũṇ jau diyē.' Āpũ
*it-was-said that, 'anyone (acc.) thou hither to-come not please-to-allow.' Himself*
wī-le mastak-āī làkàṛà ēk-bàṭṭà kàrà, aur àgo bàlo, aur mantr
*him-by much-verily sticks together were-made, and fire was-lit, and charms*

pàṛà, aur àgà-mẽ paṛi-gayo. Thwàṛà-ḍhīl-mẽ àgà-baṭi
*were-recited, and the-fire-in he-fell-completely. A-small-interval-in the-fire-from*
bhair nikaḷo, aur jwān, bhalo dekhaṇo chāṇo, aur hṛisṭ-pusṭ
*out he-emerged, and a-youth, good to-be-seen to-be-observed, and happy-plump*
baṇi-gayo. Kũwar-kaṇi yē dekhi baṛo àsaj bhayo. Jaswe
*he-became-completely. The-Prince-to this seeing much astonishment became. As*
Mātaṅg àgà-hai bhair ā-chhiyo, taswe śahar-baṭi unana-le ādimina-ki
*Mātaṅga the-fire-from out come-was, so the-city-from them-by men-of*
baṛi bhīṛ āpũ ujyàṇi ũṇi dekhi. Unàrà aghin-bàṭi ēk baṛi
*a-great crowd themselves towards coming was-seen. Of-them before-from a very*
sundar dekhaṇi chāṇi jwān syaiṇi chhi. Wī-kà lukàṛà bàṛà
*beautiful to-be-seen to-be-observed youthful woman was. Her-of garments very*
sundar chhiyà, aur gahaṇo pàto lai wī-thaĩ bahaut bhalo chhiyo.
*beautiful were, and ornament adornment also her-to very good was.*

6. Mātaṅg-thaĩ ai-bēr wī-le ēk ratn bhēṭ-mẽ dhari-diyo.
*Mātaṅga-to come-having her-by a jewel meeting-presentation-in was-placed-down.*
Jab Mātaṅga-le wī-thaĩ puchho, 'tu ko chhē? aur kã-baṭi
*When Mātaṅga-by her-to it-was-asked, 'thou who art? and where-from*
ai-chhē?' tab wī-kà ãkhan-baṭi ãsu ũṇ paiṭhà, aur wī-le kayo
*come-art?' then her-of eyes-from tears to-come began, and her-by it-was-said*
ki, 'maĩ Asuranà-kà ràjai-ki cheli Kālindi chhũ. Mero bāb
*that, 'I the-Asuras-of king-of daughter Kālindi am. My father*
Pātāla-ko ràjà Biśnu-le màri-dē-chh. Wī-ko kwē chyŏlo nhàti. Maĩ
*Pātāla-of king Vishnu-by slain-is. Him-of any son is-not. I*
wī-ki wāas chhrũ, aur bàṛà-dukh-mẽ chhũ. Thwàṛà din bhàyà
*him-of heiress am, and much-sorrow-in am. A-few days were* (i.e. *ago*)
maĩ ēk-siddh-thaĩ salāh liṇà-huṇi gai-chhyũ. Wī-kaṇi maĩ dekhi-bēr
*I a-saint-to advice taking-for gone-was. Him-to me seen-having*
ṭiṭh làgi, aur wī-le maĩ-thaĩ eso kayo ki, "dhāīrya kar,
*compassion touched, and him-by me-to thus it-was-said that, "courage make,*
thwàṛà-dinan-pachhà ēk dibya-ãṅ-wàḷo ādimi dharati-baṭi Pātāl-mẽ
*a-few-days-after a godlike-body-possessor man the-earth-from Pātāla-in*
àlo, aur u twē-dagaṛi byā karalo, aur tum dvī jaṇi miḷi-bēr
*will-come, and he thee-with marriage will-make, and you two persons met-having*
baṛi-khuśi-le Pātāl-mẽ rājya karalā." Yē-bàta-ko niśchay
*much-happiness-with Pātāla-in ruling will-do." This-word-of certainty*
kari-bēr maĩ tumaro ũṇo chai-rai-chhyũ. Sō àpàṇà-wajīrna-ki
*made-having I your coming expecting-remained-was. Therefore my-own-viziers-of*
salāha-le ab tuman-thaĩ āyũ. Tum maĩ-dagaṛi byā lai karau,
*advice-with now you-to I-came. You me-with marriage also make,*

rājya lai liyā.' Mātaṅg Mahādēb-jyu-kà bachan etuk jaldi purà
*ruling also do.' Mātaṅga Mahādēva-jī-of the-words so quickly fulfilled*
huṇà dekhi-bēr baṛo khuśi bhayo, aur Kālindi-ki bāt wī-le
*becoming seen-having very happy became, and Kālindī-of words him-by*
màni-li, aur Kũwara-ki salāha-le thwàṛà-dinan-pachhà Mātaṅg aur
*were-accepted, and the-Prince-of advice-with a-few-days-after Mātaṅga and*
Kālindi-ki byā dhūm-dhàma-le bhayo.
*Kālindī-of marriage pomp-with became.*

7. Rājbāhana-ko Pātāl-mẽ baṛo ādar-satkār bhayo. Pàchhà
*Rājavāhana-of Pātāla-in much honour-hospitality became. Afterwards*
wī-kà man Pātāl chhoṛi-bēr dharti-huṇi lauṭaṇa-ki ai.
*him-of (in-)mind Pātāla left-having the-earth-to returning-of (idea-)came.*
Jai-bakhat u maḷi-huṇi àyo, wī-bakhat Mātaṅga-le wī-kaṇi ēk maṇi
*At-what-time he above-to came, at-that-time Mātaṅga-by him-to a jewel*
di. Wī-mẽ yo karāmāt chhi ki jai-kà hāt-mẽ u rũ-chhi,
*was-given. It-in this power was that whom-of hand-on it remaining-was*
wī-kaṇi bhūk, pyās, thakài, aur ke dukh ni huṇ paũ-chhiyo.
*him-to hunger, thirst, weariness, other any pain not to-become obtaining-was.*
Mātaṅg wī-kaṇi dūr-jãlai pujai-gayo. Thwàṛà dūr
*Mātaṅga him (acc.) a-distance-up-to caused-completely-to-arrive. A-short distance*
Kũwar-kaṇi anyàrà-mẽ hiṭaṇo paṛo. Pàchhà bimbarà-kà mukh-thaĩ
*the-Prince-to darkness-in to-walk fell. Afterwards the-cave-of mouth-to*
pujo, phiri dharti-mẽ ai-gayo. Wī-kaṇi dagaṛiyà wī-kà
*he-arrived, again the-earth-on came-completely. Him-to the-companions him-of*
kwẽ wã̄ ni miḷà. Kwẽ ghaṛi yeth-uth phiranai
*any there not were-found. (For-)some space-of-time hither-thither a-wandering*
rayo, pàchhà biśàlà-śaharà-kà bhair ēk bagicho chhiyo, wã̄
*he-remained, afterwards a-large-city-of outside a garden was, there*
àyo, aur sastāṇ-huṇi baiṭhi-gayo. Tab ēk-tarph wī-le yo
*he-came, and resting-for he-sat-down. Then (on-)one-direction him-by this*
dekho ki ēk jwān ādimi ēk-syaĩṇi-kaṇi lī-bēr, aur bahaut-
*was-seen that a youthful man a-woman (acc.) taken-having, and many-*
naukar-chākaran-kaṇi dagàṛà lī-bēr bagichà-mẽ jhulà khelàṇàra-
*servants-retainers (acc.) associates taken-having the-garden-in in-a-swing a-sporter-*
chh.
*is.*

8. Etuk-āī-mẽ wī-le Kũwar dekhi-hàlo. So u jhulà-hai taḷi
*So-much-even-in him-by the-Prince was-seen. So he the-swing-from down*
kudo, aur wī-le dhāt lagai-bēr kayo ki, 'mero mālik
*jumped, and him-by shout applied-having it-was-said that, 'my Lord*

Rājbāhan u-ı chh' kai, u wī-thaĩ dauṛi-bēr gayo, aur wī-kà
*Rājavāhana that-indeed is' saying, he him-to run-having went, and him-of*
khuṭan paṛo. Aur wī-le kayo ki, 'myàrà bàṛà bhāgya
*(at-)the-feet fell. And him-by it-was-said that, 'my great fortunes*
chhiyà, jo tumàrà darśan hai-gaĩ.' Rājbāhana-le wī-kà
*were, that your interview (plur. of respect) became.' Rājavāhana-by him-of*
gàḷan kaṛakaṛa-kai ãgwāḷ hàli, aur kayo ki,
*(on-)neck affectionately embracing was-accomplished, and it-was-said that,*
'Sōmdatt, maĩ-kaṇi twē-dagaṛi miḷi-bēr baṛi khuśi bhai-chh.'
*'Sōmadatta, me-to thee-with met-having much happiness become-is.'*

9. Phiri ũ dvī jaṇi bōṭ-muṇi syòḷ-mẽ baiṭhi-gàyà, aur Kũwara-le
*Afterwards they two persons a-tree-under shade-in sat-down, and the-Prince-by*
wī-thaĩ puchho ki, 'tu āj jãlai ko karànàra-chhiyē, yã
*him-to it-was-asked that, 'thou to-day up-to what a-doer-wast, here*
kã-baṭi ā-chhai, yo syaiṇi ko chh, aur yõ ādimi tyàrà
*where-from come-art-thou, this woman who is, and these men thy*
dagàṛà kã-baṭi aĩ?' Tab Sōmdatta-le àpaṇi kathā kai.
*companions where-from have-come?' Then Sōmadatta-by his-own story was-said.*

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## FREE TRANSLATION OF THE FOREGOING.

One day the saint Vāmadēva came to the king and said, 'you have got the son whom you were desiring. Now should he act like a knight, and fight and conquer countries.' The king accepted the words of the holy man, and having fixed an auspicious day sent forth his son with the nine princes to seek their adventures in foreign lands.

For a short time they wandered hither and thither and at last they arrived at the forest on the Vindhyā Range. There they met a man who looked like a Bhīl, but who nevertheless wore a Brahmanical thread round his neck. Rājavāhana[1] was filled with surprise on seeing him and asked him who he was, where he came from, and why, being apparently a Bhīl, he was wearing a Brahmanical thread. The man, considering that the Prince was worthy of confidence, replied, 'There are many men of this kind in this forest, who are only in name Brāhmans, and who have quite given up the Vēdas, the Scriptures, all morality, and all religious acts, and whose business is now nothing but highway robbery. This was the kind of man my father was, and I also, as soon as I grew up, did a lot of plundering and troubled people much. One day it happened that my fellows seized a Brāhman and began to kill him. I called out to them, "Do not kill a Brāhman," whereupon they turned their rage upon me and killed me. As soon as I died the messengers of Death carried me off to their king, but Death said to them, "The hour for this man's decease has not yet come, and moreover he has been slain while in

[1] This was the name of the king's son. The name of the man whom they met was Mātaṅga, and one of the nine princes who accompanied Rājavāhana was named Sōmadatta. All these names occur frequently in what follows without further introduction.

the act of protecting a Brāhman. Therefore let him go, and after showing him the evil state here of those who were sinners, put him back again into his own old body." When I came to my senses I found myself lying in the forest, with my body covered with wounds. My friends came and took me home, where my wounds healed and I recovered my health. After that I met the Brāhman whom I had saved from the robbers. He read to me the various religious books, taught me how properly to worship Mahādēva, and departed. From that day I have dwelt away from my former companions, and have devoted myself to religious acts and to austerities offered to Mahādēva. Now I have told you all my story. But there is one thing which I have to say to you privately, so please step aside with me and listen to what I have for your private ear.'

So these two went away from the others and Mātaṅga said to the Prince, 'last night Mahādēva appeared to me in a dream and said, "I have been much gratified by thy austerities, and now proceed to give thee the fruit of them. To the north of this lies the Dandaka forest. There is a river running through it, beside which is a mountain all glistering with crystals, and bearing the impress of the feet of the goddess Pārvatī. Go thou there. Thou wilt find a cave on one side of the mountain. Enter it, and find there a copper tablet bearing a written inscription. If thou do what is written on that tablet thou wilt become king of the country of Pātāla.[1] Think not that this is only a dream. To-morrow a king's son will come hither, and he will go with thee." For this reason I have been watching for you here, and now I ask you if you will come with me to see this place.'

When he had heard the words of Mātaṅga the Prince agreed to go with him, but fearing that his companions would not consent he told them nothing about his intentions. At midnight, when they were all fast asleep, he slipped away, and in due course they arrived at the mountain which had been indicated to Mātaṅga by Mahādēva. In the meantime the nine princes became greatly troubled at the disappearance of Rājavāhana. They hunted for him through the entire forest, but could find no trace of him so they agreed to go forth in different countries to search for him in foreign lands, and to reassemble in a fixed place. So in this direction and in that they wandered forth.

Mātaṅga courageously entered the cave, found the copper tablet, read what was written upon it, and acted accordingly. For a long way the two progressed further and further into the cave in pitch darkness. By and by it again became light, and they found themselves in Pātāla. They went a little farther and came to a lake, with a city visible in the near distance. There they halted and Mātaṅga told the Prince to let no one approach, while he went about and collected a huge pile of sticks with which he made a bonfire. He then recited a certain charm and jumped into the flames. Almost immediately he emerged again, but completely transformed in appearance; for he was now young, charming, and handsome. It is unnecessary to dwell on the Prince's astonishment at this miracle, for no sooner had Mātaṅga come forth in his new shape than they saw a great crowd approaching them from the city. In front of it was a very beautiful and charming young woman, clothed in handsome garments and adorned with rich jewelry.

She approached Mātaṅga and offered him a gem as a present of welcome. He asked her who she was and whence she had come. Tears began to flow from her eyes as

[1] The underground region where dwell the Nāgas or Snake demi-gods.

she replied, 'I am the princess Kālindī, the daughter of the king of the Asuras. My father, who was king of Pātāla, has been killed by Vishṇu, and has left no son. I am his only heir, and have been in great trouble. A few days ago I went to a holy man for advice and counsel. When he saw me he was touched with pity and said to me, "Daughter, be of good cheer; in a few days a man clothed in a celestial body will come down to Pātāla from the earth, and will marry thee. Thou and he will thereafter reign happily in Pātāla." Firmly believing these words, I have been expecting your arrival, and with the advice of my ministers I have come forth to welcome you. Now, please marry me, and with me take the kingdom.' When Mātaṅga saw how quickly the promise of Mahādēva had been fulfilled, he was much delighted. He agreed to Kālindī's proposal, and on the advice of the Prince, their marriage was celebrated with much pomp in a few days.

Rājavāhana was most hospitably entertained in Pātāla, but after a suitable stay he thought it proper to return to the earth. At the time of his departure, Mātaṅga presented him with a wonderful ring, which possessed the property of warding off all hunger, thirst, weariness, and any kind of sorrow, from him who wore it on his hand, and also escorted him for some distance on his way. He had to pass through the same thick darkness as before and finally came to the mouth of the cave and reached the surface of the earth. Not being able to find any of his friends, he wandered about till he came to a garden outside a large city, and sat down to rest himself. Just then he saw a young man, accompanied by a woman and a number of servants and retainers, sporting in a swing in one part of the grounds.

Simultaneously the young man saw the Prince, and leaping from the swing he shouted, 'See, it is my Lord Rājavāhana.' So saying he ran to him and fell at his feet crying, 'It is indeed my good fortune that I have met you.' Rājavāhana embraced him with much affection, saying as he did so, 'Dear Sōmadatta, happy indeed am I to find you.'

So the two sat under the shade of a tree, and the Prince asked him what he had been doing since last they met, where he had come from, and who the woman and her companions were. So Sōmadatta commenced to tell his story, as follows:—

## KHASPARJIYĀ.

The Khasparjiyā dialect of Kumaunī is spoken in Pargana Barahmandal, and in the adjoining *paṭṭīs* of Pargana Danpur, both of Almora District. The standard form of Kumaunī is the language of the educated classes of the town of Almora. This town is situated in Pargana Barahmandal, and Khasparjiyā differs from the standard dialect only in being the language of the uneducated villagers rather than that of the educated townsfolk of the same Pargana. The estimated number of speakers of Khasparjiyā is 75,930, but these figures include the speakers of the standard dialect for which no separate statistics have been furnished.

The materials available for the study of Khasparjiyā consist of (1) a version of the Parable of the Prodigal Son, (2) a folktale, and (3) the usual list of words and sentences.

For convenience of reference the paragraphs of the folktale (Specimen II) have been numbered, and in quoting any word occurring in it, the number of the paragraph will be appended. Thus, *ḍyar* (7) means that the word occurs in the 7th paragraph of Specimen II.

**Pronunciation.**—The great phonetic difference between Khasparjiyā and the standard dialect, is that the former regularly drops final vowels which appear in the latter. We have seen that the standard dialect prefers to shorten final vowels that are long in Hindī. Khasparjiyā goes a step further and omits them altogether. Thus the Hindī *chēlā*, a son, becomes *chelo* in standard Kumaunī, but *chyal* in Khasparjiyā. Similarly Hindī *bōjhā*, a load, standard Kumaunī *bojo*, Khasparjiyā *bwaj* (19).

These two words also illustrate another tendency of Khasparjiyā, *viz.* to change *e* (not *ē*) of the standard to *ya*, and to change *o* (not *ō*) of the standard to *wa*. Other Khasparjiyā examples are *dyakh* (standard *dekh*), see; *jyaṭh* (standard *jeṭho*), elder; *ḍyar* (7) (standard *ḍero*), a lodging; and *ghwaṛ* (standard *ghoṛo*), a horse.

In most other respects the phonetics of Khasparjiyā closely follow those of the standard dialect, but in one point a difference will be observed. In the grammar of the standard dialect, the difference between the short *à* and the long *ā*, between *e* and *ē*, and between *o* and *ō* is carefully noted. It has not been possible to make this distinction in the case of the other Kumaunī dialects, including Khasparjiyā, as no materials were available. Thus, *à* and *ā* are both written *ā*, *e* and *ē* are both written *ē*, and *o* and *ō* are both written *ō*. No doubt the short vowels also occur, and in most cases it would not be difficult to restore them. But I have thought it best to deal with the specimens as I have received them, leaving the student to apply the rules for shortening that obtained in the standard dialect, when the proper occasions arise.

**Number.**—Allowing for the dropping of a final short vowel the nominative plural is formed as in the standard dialect. Thus in most cases the nominative plural is the same as the singular. In the standard most nouns in *o* form the plural in *à*. In Khasparjiyā both the final vowels are dropped. Thus in the standard, we have *buṛo*, old, plural *buṛà*; and in Khasparjiyā we have *buṛ*, old, plural also *buṛ*. But the changes of the vowel preceding the final *à* of the standard plural, also occur in Khasparjiyā. Thus standard *chàṛà*, a bird, has its plural *chàṛà*. Similarly Khasparjiyā has *chaṛ*, a bird,