[ No. 2. ]

INDO-ARYAN FAMILY.  
CENTRAL GROUP.

CENTRAL PAHARI (KUMAUNI).

(Standard Dialect.)

Specimen II.

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

एक दिन वामेवर क्षण राजा-ठे भायी, छोर वी-से कहो जकसा चीलो तु चैँकिए तसो चीलो तेमो है गर, वर देव-क्षण राजिन-को जे काम वं ते करयो चैँक, छोर बढ़े कर्तिबेर वेद-क्षण मुलुक जितण चैनी। राजा-ठे मुनिन-क्षण वात मानिन-जो, दिन बार कर्ति-बेर नौ कुमारन दुर्गा बी-क्षण भाषण देख-है भोर भेजो।

प्राय सिन्ह जाँसे वी-थे यथि तथि, पाका बिंभावल-का जंगल-से पुजा। वाँ उन्न एक बादिम्ब भिलौ हो भीलव जसो देखौंचियो, पर बी-का गालन जनो फँ। राघवान-क्षण वी देखे-बेर ब्रामण भयो, छोर वी-से वी-से हुँक फँ तु को है, बाँ-बाँट बांकौ, भील जसो देखौंचँ, पर वाया गालन जनो ने लेखँ? वी बादिम्ब वी राजा-वा ब्रामण-से भरो बादिम्ब समजि-बेर वी-से वी कहो कि वे जंगल-से व्याप्त बादिम्ब यासा कन जो नाम-का वामण कन, जनन-से वेद, गाम्मा, छोर धर्म, धर्म, सव-हर्दृढ़ भावी छोर डांकौ फर काम फर्की। छोरौ वाया ले इन्ने से जोंचियो। जब-बांट में ज्यान भरूँ से-से ले झुंटी पीत व्याप्त कावर्त छोर बादिम्ब बड़ा दिख करौं।

एसकी एक दिन म्यारा दुर्गड़ियन-से एक वामण पाकौ, छोर वी-क्षण भाषण चैना। से-से उन्न तथि कहो जक वामण-क्षण फँ मारी। उनन में देख वाल्ड रोह भाज, छोर में-क्षण मारिदियो। जब से मवौ तथि जस-का दूत वे-क्षण नम-राज-से बिखँ-गया। जवमान-से कहो कि भाञ्ज छे-का मरण-को वहृत निच भाजी, छोर वी एक वामण-क्षण वसूल-से मारी-गढ़। वे वीले वे-क्षण हार्दिक-दिया छोर वे-क्षण वाँ-का पाठ्यविंदुति तृदृशु देख-बेर परित लौटी दिया। भाषणा पुराणा चांड़-सेनीयो रीखो। पिरित जब वे-क्षण भाषणा सुध दरत से-से भायू-क्षण जंगल-से पड़ियोया। छोर म्यारा चांड़-से व्याप्त कर है-रीखिया। वा भारा मिठाच आया छोर वे-क्षण घर लिजे वा म्यारा घी पुरी-गया छोर में-खोखे-रूहू। वे पहिंस में-क्षण उ वामण मिला.
की जानि घरिण-की बलग डै-डै माता-से चूंवर-दे कायो कि बेलिया रात घात-से महामंडक-यु-की माद दर्शन देख और यो बांकी कि हम तीतर तपस्या देख-बेर बड़ा खुशिया भया पन तव-काविशा पल दिन। उसर दिखा-दुखिया दुखक जंगल-का बीच-में जो गाड़ जाँचि बी-बा खिनारा ब्योल द। बी-वा पाठक कहानी-रू हैं, बी बी-चौथ एक पारंपरिक-का पी हन। तु और बा जा। न्योल- जा एक नर एक बिंबर द। बी-वे मु खजी, बी जेनक एक जेनक वां नाम मिलांसे। जे बी-से लखियां हैं मु खजी। एसी कहर-बेर तु हाथ-वो-जा रात है-जा। धे-काविशा तु खेती वन समाजे। भीड़ राजा- की चोल जहर-है। उ जै पाथा दुगाड़ा जाते। जे बी-वा मु नामो बी रोम की जी जागा देशा-दुखिया दिन कहानी।

माता-की बल चुमुस्क-बेर कुंवर-से बी-बा दुगाड़ा जाशा-की कहार करी। पर यो बात सीघ-बेर कि न्यारा दुगाड़ा वे बात-से राजी हुनेर-व्यतन के, बी-वा उनन-दे के निक बाही बी चाहिए कारा जब उनन नीच ऐंस उ खुश-वसूखु मालिक बी-बा माता-से गयो। माता-बी बा बी-बा बी मुहर जार्जन-कार्य झंके बी-बा माता-काविशा बैं-राखचियो। जे बी भी कुमार राष्ट्रवान-काविशा दरा- वुमो देख-बेर वहीत दिख भया। उनन-से सब जागा जंगल-मे बी-काविशा उनन-के। पर बी-बा पता नि लागो। तब उनन-से यो बाही कि देश देश देश-से बी-काविशा तुम्हें बांच बी जैश-बेर एक जागा एकड़ डूबो बांच। जै-बेर उ बंबर ब्यो देश-दुखिया जै-गया।

माता निजर जै-बेर बंबर भितर गयो। बी-वा बा तामा-पत्थर पाहो बी-वा बी बी बी-बा बी जेनक बी लखिया दिया ते पड़ो, और उसवे वाहर। बहीता दुर जैसे चन्दना-भन्नारे ही जांचि गया। पश्चा उनन उज्ज्वली मिलो और उ नामा- मे दुखिया। बी बी-बा जै-बेर उनन-काविशा एक ताल मिलो, बीर एक ग्रह दे देशीया पैठो। बा है जागि गया। माता-से कुंवर-दे बाही
कि की-काणि तु भेति ज्ञान जन दिये। चारूं वी-के मसले लाखड़ा एकवटा करा, और चाणि वालो और मंच पड़ा, और चाणि में पड़ि-गये। युँड़ा दोन-मे चाणि-वट पैर निकली, और खान, भजो देखियो चाणि और दूसर पुछा विनि-गये। कुंवर-काणि वे देखि बड़ो आसान भये। असरी मातंग चाणि-है और चाणि तस्वे शहर-वटा उनन-ले चाणि-मन-कि बड़ि भीड़ थारूं उद्यानि जाँचि देखि। उनना चाणि-वटा एक बड़ि सुंदर देखि चाणि व्याख्यान सैणि छि। वी-का मुखड़ा बाढ़ा सुंदर छिया, और गहंधो पातो से दौँदे बहोत भजो दिये।

मातंग-के छिव-बेर वी-के एक एक बर भेट-मे पति दिये। जब मातंग-ले दौँदे पुकु भर को वी और काणि-वट ऐसी, तब वी-का चाणि-वटा आसु जान मेठा और की-के कहो कि वे चाणि ना राजा-कि चौंधि बालिकि हूं। भरो वाव पातल-को राजा विगु-ले मारी-देख। वी-के लें चींजो बहात। सें वी-कि बहात हूं, और बहात दुर्बल-मे हूं। युँड़ा दिन भया में एक सिंह-दे सलाह बिहार-हुमड़ी गी-छू। वी-काणि में देखि-बेर टीट बाणि और वी-के में एसो कहो कि वैधर्ष कर। युँड़ा दिनन पका एक दिश-चौंढ़-वालो चाणि-मन प्रति-बटा पाताल-मे भाली, और दूं ले दुगड़ि वह करखी और तुम की जानि मिल-बेर बड़ि युग-दे पाताल-मे राजा बरखा। वे बाल-को निकाश बार-बेर में तुमरो अंगो जै-रै-छू। सो ओरणा बालिकि-कि सलाह-ले जब तुमन्ते आयं। तुम में दुगड़ि वह ले कही राजा ले दिया। मातंग महादेव-मुख-का वलन एटू कल्ले पूरा हुमड़ा देखि-बेर बड़ो खुशि भयो, और बालिकि-कि बाल वी-ले मानि-छि, और युँड़ि-कि सलाह-दे युँड़ा दिनन पका मातंग और बालिकि-कि वह धूब-भास-ले भयो।

राजवाणि-की पाताल-मे बड़ो भादर सल्वार भयो। पका वी-का मन पाताल कोड़ि-बेर धर्त-हुमड़ी लोटि-कि आइ। वे बधक उ मलि-हुमड़ि आयो वे वाव मातंग-ले वी-काणि एक संगि दि। वी-में शी करमात्र वि कि वे-का चाणि में उ हुई वी-काणि मूक, धास, धावाइ, और तुम नि जुप नि पैकियो। मातंग वी-काणि दूर जाँहि मुख-गयो। युँड़ा दूर चूर-काणि अथारा-मे हिटो पड़ि। पका संवर-का तुरुंग-पुलो, वि धर्म-मे ठंडा। वी-काणि दुगड़िया वी-का लें वाँ नि मिला। वे घड़ि धेय उद
फिरने-रहो, प्रभा विमला शहर-का भीर एक बगिचा हियो, वाँ चायो, और सकारात्मक-विनती वैठ-गयो। तव एक तफ़ा वी-ले वी देखो कि एक ज्यान आदिम एक खेती-वाणिज्य वी-बैर और बहुत नीवा चार्न-वाणिज्य दगड़ा वी-बैर बगिचा-में भुला। खिलघार-ख।

एतहनें वी-ले कुछर देख-हालो। सो उ भुला-है तिल कुदरो, और वी-ले धात जगह-बैर कायो कि सेरो मालिक राजवाहन छखे। को उ वी-लें दीवाल-बैर गयो और वी-का खटन पड़े। और वी-ले कायो कि च्यारा बाढ़ा भाग्य भिषा जो तुमरा दर्शन है-गई। राजवाहन-ले वी-का गाजन बड़ा-कहंकर चौंकाल हाँ, और कायो कि सोमदेश में-वाणिज्य ले दगड़ा मिलि-बैर बढ़ी सुगी भेंख।

फिरि उं है ज्यानि बौट सुगी खोल-में वैठ-गया, और कुछर-ले वीरें- पुकार कि तु खाज जाँले के करतार-हिये, वाँ काँ-बैट बैर छो, वो खेती को छ, और वीं आदिम ब्यारा दगड़ा काँ-बैट भाई। तव सोमदेश-ले भापी भागा जह।
INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHARI (KUMAUNI).

(STANDARD DIALECT.)

SPECIMEN II.

(From the Dasakumāra Charita of Panḍulī Jwala Datt Joshi, 1892.)

1. Ėk din Bāmdeh rishi rājā-thāi ḍyo, aur wi-le kayo ki, 'jaso chyōlo tu chā-chhīyē, taso it-was-said that, 'what-kind-of son thou desiring-wrest, that-kind-of chyōlo two hāi-ga-chh. Ab yē-kani chhyatriṇa-ko je kam chh son thing become-has. Now him (acc.) kṣatūrya-as what business is to karaṇo chaṭ-chh, aur lāri kari-bār yē-kani muluk that to-be-done necessary-is, and fighting done-having him-to countries jīthāṅu aghainī.' Rāja-le munī-ki bāt mānī-li, to-be-conquered are-necessary. 'The-kings-by the-saint-of word was-obeyed, din-bār kari-bār nau kumāran-dagārī wi-kani apānā-dē-hāi day-date made-having the-nine princes-with him-for his-own-country-from bhair bhujo. outside it-was-sent.

2. Thwārā-dīnān-jālāi yē yeth-thāh phirā, puchhā A-few-days-during they hither-thither wandered, afterwards Bindhyāchāl-ka jāṅgala-mē pujā. Wi unān ēk ādīmi Findhyā-mountain-of forest-in they-arrived. There (to-)them a man mīn, jo Bhilān jaso dekhī-chhiyo, par wi-kā gālān was-met, who a-Bhil (obl.) like being-seen-was, but him-of bhaya, aur wi-le wi-thāī pucho ki, 'tu ko chhāī, kā-bātī a-brahmanical-thread was. Rājvāhāna-to him seen-having astonishment became, and him-by him-to it-was-asked that, 'thou who art, where-from ā-chhāī? Bhil jaso dekhī-chhāī, par tāṁ-gālān come-art? Bhil like being-seen-throw-art, but (on-)thy-neck jānyō kō-lai ohh? Wi-ādīmi de rājā-kē chhyā-li that-for a-brahmanical-thread what-for is?' That-man-by the-kings-of son (acc.) bhalo ādīmi samajī-bār wi-thāī yo kayo ki, 'yē-jāṅgala-mē good man understood-having him-to. this was-said that, 'this-forest-in
bahut ādīmi yāhā chhan jo māmā-kā bāman chhan, janaa-le many men of-this-kind are whose name-of Brāhmaṇs are, whom-by bēd, sāstr, aur dharman, karn, sab chhūtṛi-hālī, Vēda, Scripture, and religion, (religious-)cast, all were-abandoned-completely, aur dēkuman-ko kām karan. Myōro bāb lai inan-āī jaso and robbers-of business do. Ay father also these-verily like ehhiyo. Jāh-bāti maś jwān bhīya, maś-le lai lāt-piṭ bahaut was. When-from I youth became, me-by also robbery much kari-ohh, aur ādīmi bārā dik karī. Eśkāī ēk din done-was, and men much troubled were-made. Thus one day myōhā-dagāryana-lo ēk bāman pakaṛo, aur wi-kanī mārān my-companions-by a Brāhmaṇ was-seized, and him (acc.) to-kill paithā. Maś-le unan-thaī kayo ki, “bāman-kanī ni they-begov. Me-by then-lo it-was-said that, “the-Brāhmaṇ (acc.) not māra.” Unan maś dekhi baṛi riś ai aur maś-kanī kill.” (To-)them me seeking great anger came and me-for māṛi-diyo. Jab maś māryāī, tab Jāmā-kā dāt it-was-killed-completely. When I died, then Yama-of messengers maś-kanī Jam-rāj-thaī li-gāyā. Jam-rāja-le kayo ki, “āji me (acc.) Yama-kings-to took-away. Yama-kings-by it-was-said that, “to-day yē-kh māraṇa-ko bakhat ni āyo, aur yo ēk-bāman-kanī bāshūn-mē him-of dying-of time not came, and he a-Brāhmaṇ (acc.) saving-in mārī-ga-ohh. Yē-vīlo yē-kanī chhūṛi-diya, aur yē-kanī been-killed-gone-is. For-this-reason him (acc.) release-completely, and him-to wē-kā pāpiṇaa ki durdāḥa dekhāi-bēr phirī lauṭāi-diya. there-of sinners-of evil-state showed-having again cause-him-to-return-completely. Āphūk-purāṇ-ān-mē yo raunolo.” Phirī jab maś-kanī āpanī His-own-old-body-in he will-remain.” Again when me-to my-own sudhī ai ta maś-le āpi-kanī jaṅgal-mē pariyo payo, consciousness came then me-by myself-for the-forest-in fallen it-was-found, aur myānān-mē bahaut ghaū hai-rau-ohhiyā. Wē myārā mitr and my-body-in many wounds become-remained-were. There my friends āyūh aur maś-kanī ghar li-jai, wē myārā ghaū came and me (acc.) to-the-house having-taken-away, there my wounds purī-gāyā aur maś bhālo hai-gāyā. Yē-pachbin maś-kanī were-healed-completely and I well became. This-after me-to u bāman milo, jo maś-le dēkum-hai bāchā-ohhiyā. Wi-le that Brāhmaṇ was-met, who me-by the-robbers-from saved-was. Him-by maś-kanī dharma-ki pustak suhānai, aur Mahādēb-jyu-ki me-to religion-of books were-caused-to-be-heard, and Mahādēva-ji-of
pujā karāṇī sikāi. Jab māṛ-kaṇī pujā-hūjā, aī-gāi,
worship to-be-done was-taught. When me-to worship-etc., come-completely,
tab u nhāi-gayo. Wi-din-bāṭī maī āpāṇā-dagar-piyan-hai alag,
then ho want-away. That-day-from I my-own-companions-from apart,
rū-čhhu, nur dharm-karm-mē "lāgī-rū-čhhu, nur Mahādēb-
remaining-am, and religion-works-in applied-remaining-am, and Mahādēvā-
ju-kī tapasāyā kārī-čhhu. Ab maī-le sab hāl āpāṇā tuman-thāī
jit-of austerity doing-am. Now me-by entire affairs of-myself you-to
kāi-hāī. Ekb bāt tuman-thāī kūnī ohh, myārā
were-told-completely. One thing you-to to-be-said is, of-me
dāgarā alag hitān. without apart move.

3. So dī jānī auran-hai alag hai-jāi, Mātāṅga-le
Those two persons the-others-from apart having-become, Mātāṅga-by
kūwar-thāī kayo ki, 'bejīyā rāt swain-mē Mahādēb-ju-yū-le
the-Prince-to it-was-said that, 'yesterday night a-dream-in Mahādēva-ju-by
maī-kaṇī darān dē-čhhu, aur yo kau-čhhi ki, "ham tori tapasāyā
me-to interview given-is, and this said-is that, "we thy austerity
dekhi-bēr bābā kūnī biyāyā. Ab twē-kaṇī phāl dīnū,
seen-having much pleased become. Now thee-to the-fruit I-give.
Uttar-dīā-luni daṇḍak-jāṅgāl-kā bīō-mē, jo gār ji-čhhi,
The-northern-direction-to the-Dandak-forest-of middle-in, what river going-was,
wi-kā kinārā bhyāl ohh. Wi-mē phāṭik chamakanāi-rī,
it-of (on-the-)edge a-mountain is. It-in crystals a-glittering-have-remained,
aur bīō-mē Pārṇatī-ku paū chhan. Tu wā jā,
and middle-in Pārṇatī-of foot-(marks) are. Thou there go.
Bhyāl-kā ēk-tārph ēk bātar chh. Wi-mē tu jāyē, wē
The-mountain-of (on-)one-side a cave is. It-in thou go, there
twē-kaṇī ēk lekhīyo ṭāmā patr miḷālo. Jo wi-mē lekhiyo
thee-to a been-written copper plate will-be-found. What it-in been-written
ohh, te tu kāryē. Eso kari-bēr tu Pāṭāla-ko rājā hai-jāi,
is, that thou do. Such done-having thou Pāṭāla-of king will-become.
Yē-kaṇī tu swaīn-āī jan samajiyē. Bhōl rājā-ko
This (acc.) thou a-dream-merely not understand. To-morrow a-king-of
chhōlo ūner ohh. U lai tyārā dāgarā jālo.'" Yē-vīlo
son a-oomer is. He also of-thee with will-go." For-this-reason
maī tumaro ūno chāī-rāu-chhyā, aur ab tum wi jāgā
I your 'coming looking-remained-was, and now you that place
dekhān-huni hiti-di bālān,
seeing-for moving come.'
Mātaṅga-ki bāt suṁī-bēr kūwara-le wi-kā dagūrā jānā-ko
Mātaṅga-of word heard-having the-Prince-by him-of with going-of
kārār karō. Par yo bāt sochī-bēr ki, ‘myārā
agreement was-made. But this thing considered-having that, my
dagārīyā yō-bāt-mē rājī huner nūhānī’ kai, wi-lo
companions this-affair-in agreeing becomes (will-not-be) saying, him-by
unān-thāi ke ni kāyō, aur adharāt kārāt, jah unan
them-to anything not was-said, and half-night (at-)time, when (to-)them
nūn ai-ōhī, u khusū-khusū bhūjī-bēr Mātaṅg-thāi gayo. Mātaṅg
sleep come-was, he secretly absconded-having Mātaṅga-to went. Mātaṅga
aur u wi-bhyāl-mē pujā jo Māhādeh-jyu-le Mātaṅg-kaṇi batai-
and he that-mountain-in arrived which Māhādeh-ju-by Mātaṅga-to shown-
राखा-chhiyō. Yē bich nau kumār Rājibhānu-kaṇi harāiyo
placed-was. This amid to-the-nine princes Bājavāhana (acc.) been-lost
dokhi-bēr bahaun dik bhāyō. Unnā-ni sah jāgā jāngal-mē wi-kaṇi
seen-having much trouble became. Them-by all places forest-in him-for
dhunno, paṅī wi-ko patto ni lāgo. Tab unnā-ni yo
it-was-searched, but any him-of trace not was-discovered. Then them-by this
kāyō ki, ‘lāman dā-dāsān-mē wi-kaṇi dhunno cāi-ōhī,
was-said that, ‘(to-)us country-countries-in him-for to search necessary-is,
aur lauti-bēr ēk-jāgā ēk-baṭṭo hūno cāi-ōhī.’ Yo
and returned-having (in-)one-place together to-become necessary-is.’ This
kai-bēr ū yoth-ūth dāsān-hūnī nāi-gāyō.
said-having they neither-thither countries-to went-away.

5. Mātaṅg nīdār hai-bēr bimbar bhītar gayo. Wi-le [wē] tāmā
Mātaṅga fearless been-having the-cave within went. Him-by there the-copper
patr pāyo, aur wi-mē jo lekhiyo chhiyo ta parō, aur uswe
plate was-found, and it-in what been-written was that was-read, and so
karō. Bahaun dūr jūlī anyārā-anārā rī dwī jānī
it-was-done. Much distance during in-darkness-very-darkness-in the-two persons
gāyō. Pahāhā unnā ujjāle mīlo, aur ū Pāṭāl-mē puji-gāyā.
went. Afterwards to-them light was-met, and they Pāṭāla-in arrived-completely.
Mani aur dūr jāi-bēr unnā-kaṇi ēk tāi mīlo, aur ēk sahar
A little more distance gone-having them-to a lake was-met, and a city
lai dekhiṇ pattho. Wi ū jāgi-gāyā. Mātaṅga-le kūwar-thāi
also to-be-seen began. There they stopped-completely. Mātaṅga-by the-Prince-to
kayō ki, ‘kai-kaṇi tu yeti ūn jān jau diyē.’ Āpī
it-was-said that, ‘anyone (acc.) thou hither to-come not please-to-allow.’ Himself
wi-le mastāk-mē lākhyā ēk-bāṭṭā kūnī, aur āgo bālō, aur mantr
him-by much-verily sticks together were-made, and fire was-lit, and charms

Mātaṅg-tho coma-meeting-hor-by a jośd meeting-présentation-in was-placed-down.

Jab Mātaṅg-le wī-thaṅ puḥchha, ’tu ko chhō? aur kē-bāti When Mātaṅg-by her-to it-was-asked, ‘thou who art? and where-from ai-chhō? ’ tab wī-kā ĺkhan-bāti ċsu ṣu paṅẖā, aur wī-le kayo come-art ’ then her-of eyes-from tears to-come began, and her-by it-was-said ki, ’maī Asuranā-kā rājā-ki chelī Kāliṇḍi chhū. Mero bāb that, ‘I tho-Asuras-to king-af daughter Kāliṇḍī am, My father Pāṭal-ko rājā Bīṣṇu-le māṁi-ṛe-chh. Wīko kwē chēyolo nhāti. Mai Pāṭal-ā king Vishnu-by slain-is. Ḍīm-of any son to-not. I wi-kī wāas ohhrī, aur bāṛa-dukh-mē chhū. Thwāṛa din bhāya him-of heinous am, and much-sorrow-in am. A-few days were (i.e. ago) maī ēk-siddhi-thaṅ salāṅ līṅh-ṛuṇī gai-ohhyā, Wīkāṅi maī dekhī-ḥēr I a-sanī-to advice taking-for gone-was. Ḍīm-to me seen-having ĭtiḥ lāgi, aur wī-le maī-thaṅ eso kayo ki, "dāḥrīya kar, compassion touched, and him-by me-to thus it-was-said that, "courage make, thwāṛa-dīnān-puchhā ēk dhīṛya-san-ṛālē adīmī dharāt-bāti Pāṭal-mē a-few-days-after a godlike-body-possession man the-earth-from Pāṭalā-in ālo, aur u tēw-dagāṛi byā Ḍāraṇā, aur tum dṛī jaṅi mēḷi-hēr will-come, and he theewith marriage will-make, and you two persons met-having bāṛi-khuṣī-le Pāṭal-mē rājya kāralā." Yē-bāṭa-ko nīchhāy much-happiness-with Pāṭalā-in ruling will-do." This-word-of certainty kari-ḥēr maī tumaro ṣu chhai-mai-ohhyā. So āpāṅa-wajīrna-to made-having I your coming expecting-remained-was. Therefore my-own-visiers-of salāṅ-le a bhūma-thaṅ āyī. Tum maī-dagāṛi byā lai karau, advice-with now you-to I-come. You me-with marriage also make.
rājya lāi liyā. Mātāṅg Mahādēv-jiya-kā bāchan etuk jaldi purā
ruling also do. Mātāṅg Mahādeva-ji of the-words so quickly fulfilled
hunā dekhī-bēr bāro khusī bhāyo, aur Kālindī-ki bāt wīle
becoming seen-having very happy became, and Kālindī-ki words him-by
mānī-li, aur Kūwāra-ki salāha-le thāva-dīna-paṭhā Mātāṅg aur
were-accepted, and the Prince of advice-with a few-days-after Mātāṅg and
Kālindī-ki byā dhūm-dhāma-le bhāyo.
Kālindī-ki marriage pomp-with become.

7. Rājbāhāna-ko Pātal-mē bāro ādar-satkār bhāyo. Phēkhā
Bājavāhāna-ko Pātal-in much honour-hospitality become. Afterwards
wi-kā man Pātal ehoṛi-bēr dharti-huṇi lāuṭāṇa-ki ai.
him-of (in-)mind Pāṭalā left-having the-earth-to returning-of (idea-)come.
Jai-bakhāt u māli-huṇi ayo, wi-bakhāt Mātāṅga-le wi-kāṇi ēk māni
A-thāl-time he above-to come, at-that-time Mātāṅga-by him-to a jewel
di. Wi-mē yo karamat ohhi ki jī-ka hūt-mē u rū-ehhi,
was-given. It-in this power was that whom-of hand-on it remaining-was
wi-kāṇi būk, pīrā, thākhā, aur ko dukh ni huṇ pāt-ehhiyo.
him-to hunger, thirst, weakness, other any pain not to-become obtaining-was.
Mātāṅg wi-kāṇi dūr-jālai pujai-gayō. Thāva-dūr
Mātāṅga him (acc.) a-distance-up-to caused-completely-to-arrive. A-short distance
Kūwāra-ki anyārā-mē hitaō paṛo. Phēkhā bimbarā-kā mukh-thāi
the Prince-to darkness-in to-walk fell. Afterwards the-case-of mouth-to
pujo, phirī dharti-mē oi-gayō. Wi-kāṇi dagariyā wi-kā
he-arrived, again the-earth-on came-completely. Him-to the-companions him-of
kwē wē ni mīhā. Kwē ghari yieth-uth phiranai
any there not were-found. (For-)some space-of-time hither-thither a-wandering
rayo, phēkhā bīsāl-sahāra-kā bhair ēk bagiolo ehhiyo, wē
he-remained, afterwards a-large-city-of outside a garden was, there
āyo, aur sastān-huṇi baithi-gayō. Tab ēk-tarpī wīle yo
he-come, and resting-for he-sit-down. Then (on-)one-direction him-by this
dekho ki ēk jwān ādīmi ēk-syaṇi-kiṇi hī-ber, aur bhāhaut-
was-seen that a youthful man a-woman (acc.) taken-having, and many
nākār-chākān-kiṇi dagārī hī-ber bagiolo mē jhulā
khāla-śet-servants-retainers (acc.) associates taken-having the-garden-in in-a-swing a-sporter-
chū, is.

8. Eṭukā-īn-ī wi-le Kūwāra dekhī-hālo. So u jhulā-hai taį
So-much-even-in him-by the Prince was-seen. So he the-swing-from down
kudo, aur wi-le ēkāt lagai-ber hāya ki, 'mero mālik
jumped, and him-by what applied-having it-was-said that, 'my Lord
Rājāhāna u-1 ohh’ kai, u wi-tha’i dauri-bér gayo, aur wi-kā Rājāvāhana that-indeed is saying, he him-to run-having sent, and him-of khusān paro. Aur wi-le kayo ki, ‘myārā bārā bhīgya (at-)the-foot fell. And him-by it-was-said that, ‘my great fortunes ohhiyā, jo tumārā darān hai-gā!’ Rājāhāna-le wi-kā were, that your interview (plur. of respect) became. Rājāvāhana-by him-of gālān karākara-kai āgwā] hālī, aur kayo ki, (hon-)neck affectionately embracing was-accomplished, and it-was-said that, ‘Sōmātta, mañ-kaṇi tāw-dāgari mili-bēr bārī khusī bhī-ohh.’ ‘Sōmadatta, me-to theo-with met-having much happiness become-is.’

9. Phiri u dvi jani hōt-mānuḥ svāmī bhaiṭhī-gāyā, aur Kīwāra-le
Afterwards they two persons a-tree-under shade-in sat-down, and the-Prince-by wi-tha’i puho ho ki, ‘tu āj jīlai ko karākāra-ohhiyā, yā him-to it-was-asked that, ‘thou to-day up-to what a-deer-meat, here kā-baṭī ā-ehhaī, yo syāni ko ohh, aur yā adīmi tyārā where-from come-art-thou, this woman who is, and these men thy dagārā kā-baṭī ā?’ Tab Sōmadatta-le āpāṇī kathā kai. companions where-from have-come?’ Then Sōmadatta-by his-own story was-said.

FREE TRANSLATION OF THE FOREGOING.

One day the saint Vāmādōya 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 Bhill, but who nevertheless wore a Brahmanical thread round his neck. Rājāvāhana1 was filled with surprise on seeing him and asked him who he was, where he came from, and why, being apparently a Bill, 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 Brahman, and who have quite given up the Vedas, 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 Brahman and began to kill him. I called out to them, “Do not kill a Brahman,” 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 Mātāgā, and one of the nine princes who accompanied Rājāvāhana was named Sūmadatta. All these names occur frequently in what follows without further introduction.

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the act of protecting a Brähman. 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 Brähman whom I had saved from the robbers. He read to me the various religious books, taught me how properly to worship Mahādeva, 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 Mahādeva.

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 Mahādeva 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 Pāṭāla. 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 Mahādeva. In the meantime the nine princes became greatly troubled at the disappearance of Rāja-vāhana. 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 Pāṭāla. 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 Sanks demi-gods.
she replied, 'I am the princess Kālindī, the daughter of the king of the Asuras. My father, who was king of Pāṭāla, has been killed by Viṣṇu, 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 Pāṭāla from the earth, and will marry thee. Thou and he will thereafter reign happily in Pāṭāla.' 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 Mahādeva 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.

Rājāvāhana was most hospitably entertained in Pāṭāla, 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 Rājāvāhana.' So saying he ran to him and fell at his feet crying, 'It is indeed my good fortune that I have met you.' Rājāvāhana 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 Kumauni is spoken in Pargana Barahmandal, and in the adjoinging pargānā of Pargana Danpur, both of Almora District. The standard form of Kumauni 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, dyar (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 Hindi. Khasparjiyā goes a step further and omits them altogether. Thus the Hindi ohāla, a son, becomes ohelo in standard Kumauni, but chyal in Khasparjiyā. Similarly Hindi bōjha, a load, standard Kumauni bōjo, Khasparjiyā buoj (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 o) of the standard to sa. Other Khasparjiyā examples are dyak (standard dekh), see; jyath (standard jetho), elder; dyar (7) (standard dero), a lodging; and ghwar (standard ghoro), 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 ā and the long ă, between e and ē, and between o and ő is carefully noted. It has not been possible to make this distinction in the case of the other Kumauni dialects, including Khasparjiyā, as no materials were available. Thus, ā and ă are both written ā, e and ē are both written ē, and o and ő are both written ő. No doubt the short vowels also occur, and in most cases it would not be difficult to restore them.

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 ō. In Khasparjiyā both the final vowels are dropped. Thus in the standard, we have burō, old, plural burō; and in Khasparjiyā we have bur; old, plural also bur. But the changes of the vowel preceding the final ō of the standard plural, also occur in Khasparjiyā. Thus standard chōra, a bird, has its plural chōra. Similarly Khasparjiyā has chār, a bird,