ART. XXVIII.—*Note on the principal Rājasthānī Dialects.*
By G. A. GRIERSON, C.I.E, I.C.S.

THERE are many closely related dialects spoken in Rājputānā. No less than fifteen variations of the local speech have been counted in the Jaipur State alone. Omitting minor local variations, I have a list of sixteen real dialects spoken over the area in which Rājasthānī is a vernacular. An examination of them shows that they fall into four main groups, which may be called Mēwātī, Mālwi, Jaipuri, and Mārwarī. These may be considered as the four main dialects of the Rājasthānī language. I propose in this note to show the principal grammatical forms of these four, and to show their connection with the border languages, Western Hindī and Gujarātī. It may be taken as a general statement that Rājasthānī is a language intermediate between these two, and partaking of the characteristics of both. On the whole it is nearer Gujarātī than Western Hindī.

Rājasthānī is bounded on the north by the Braj, and on the east by the Bundēli, dialect of Western Hindī. On the south it comes generally into contact with Marāthī, but has little in common with that language. On the west it shades off from Mārwarī into Gujarātī, except in the north-west, where it merges through the desert dialects into Sindhī. I shall not touch on this last relationship in the present paper.

Mēwātī is spoken in north Rājputānā, in the Alwar State, and in the south-east Panjab and neighbouring parts of the North-Western Provinces. The Ahirwātī, spoken in the country round Delhi, is probably a form of it, but I have not yet established this to my satisfaction. Mālwi is spoken in the Mālwa country, round Indōr, over a wide tract. To the east it extends as far as Bhōpāl, where it meets Bundēli,

and to the west it is stopped by the Bhil dialects spoken in the hills south of Udaipur. It also occupies the north-western districts of the Central Provinces. A peculiar form of it, called Rāngrī, is spoken by Rajputs. Jaipurī may be taken as representing the dialects of Eastern Rājputānā, as far east as Gwāliōr, in which State Bundēlī is the principal form of speech. Mārwarī may be considered as typical of the language of Western Rājputānā, including the great States of Mārwar and Udaipur or Mēwar. In the east of the latter State, however, the dialect is nearer Jaipurī.

The pronunciation of the Rājasthānī dialects is well marked, especially towards the west. As in Gujarātī, there is a strong tendency to cerebralize the letter *n* when it is medial or final, an archaic survival from Prakrit. The broad sound of *ā*, as in the word 'all,' is frequent, especially when the vowel is nasalized at the end of a word. There is a cockney tendency to drop the letter *h*, and, as is also the case in other parts of India, *c* and *ch* are commonly sounded as if they were *s*. In a portion of the Mālwa country, known as the Suṇḍwār, an *s* is regularly pronounced as *h*, so that its inhabitants call their home 'Huṇḍwār.'

I now propose to run quickly through the principal grammatical forms of the four dialects, and shall give for the sake of comparison, on the one hand, the corresponding forms in Braj and Bundēlī, and, on the other hand, those in Gujarātī. I assume that the reader is familiar with Hindi. The mark ~ over a vowel indicates nasalization.

NOUNS.

A. POSTPOSITIONS

		Rājasthānī.					Gujarātī.
		Braj.	Bundēli.	Mēwātī.	Malwī.	Jaipurī.	Mārwarī.
Agent	... <i>nē</i>		<i>nē</i>	<i>nai</i>	(ē) <i>nē</i>	(ai) or <i>nai</i>	(ē)
Genitive	... <i>kau, kē, kē</i>		<i>kō, kē, kē</i>	<i>kō, kē, kē</i>	{ <i>rō, rā, rī</i> ; <i>kō, kē, kē</i>	<i>kō, kē, kē</i>	<i>rō, rā, rī</i> <i>nō, mā, nē</i>
Dative	... <i>kaū</i>		<i>khō</i>	<i>nai</i>	<i>nē, kē, kē, hē</i>	<i>nai, kai</i>	<i>nai</i>
Ablative	... <i>sō, tē</i>		<i>sō, sē</i>	<i>sai, tai</i>	<i>ū, sē, sū</i>	<i>sū, sai</i>	<i>sū</i> <i>thē</i>

In the above, note that the oblique genitive ends in *ā*, as in Gujarātī, not in *ē*, as in Braj and Bundēli. The forms commencing with *r* are typical of Rājasthānī. The dative postpositions commencing with *n* are typical of Rājasthānī and Gujarātī. So is the *ē* or *ai* of the Agent.

B. DECLENSION.

(a) Strong masculine tadbhava noun. *ghōraṇu*, 'a horse.'

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālwi.	Jaipurī.	Mārwārī.	
<i>Singular.</i>							
Direct ...	<i>ghōraṇu</i>	<i>ghwārō</i>	<i>ghōrō</i>	<i>ghōḍō</i>	<i>ghōḍō</i>	<i>ghōḍō</i>	<i>ghōḍō</i>
Agent ...	...	...	...	<i>ghōḍē</i>	<i>ghōḍai</i>	<i>ghōḍai</i>	<i>ghōḍē</i> or <i>ghōḍāē</i>
Oblique ...	<i>ghōrē</i>	<i>ghwārē</i>	<i>ghōrā</i>	<i>ghōḍā</i>	<i>ghōḍā</i>	<i>ghōḍā</i>	<i>ghōḍā</i>
<i>Plural.</i>							
Direct ...	<i>ghōrē</i>	<i>ghwārē</i>	<i>ghōrā</i>	<i>ghōḍā</i>	<i>ghōḍā</i>	<i>ghōḍā</i>	<i>ghōḍā(-ō)</i>
Agent ...	...	...	...	<i>ghōḍā</i>	<i>ghōḍā</i>	<i>ghōḍā</i>	<i>ghōḍā(-ō)-ē</i>
Oblique ...	<i>ghōraṇā</i> or <i>ghōraṇī</i>	<i>ghwārān</i>	<i>ghōrā</i> or <i>ghōraṇ</i>	<i>ghōḍā</i>	<i>ghōḍā</i>	<i>ghōḍā</i>	<i>ghōḍā(-ō)</i>

(b) Strong feminine tadbhava noun. *ghōṛī*, 'a mare.'

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālwi.	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
Direct ...	<i>ghōṛī</i>	<i>ghwārī</i>	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōḍī</i>	<i>ghōḍī</i>	<i>ghōḍī</i>
Agent ...	...	...	...	<i>ghōḍī</i>	<i>ghōḍī</i>	<i>ghōḍī</i>	<i>ghōḍī</i>
Oblique ...	<i>ghōṛī</i>	<i>ghwārī</i>	<i>ghōḍī</i>	<i>ghōḍī</i>	<i>ghōḍī</i>	<i>ghōḍī</i>	<i>ghōḍī</i>
<i>Plural.</i>							
Direct ...	<i>ghōṛīyā</i>	<i>ghwārīyā</i>	<i>ghōṛyā</i>	<i>ghōḍyā</i>	<i>ghōḍyā</i>	<i>ghōḍyā</i>	<i>ghōḍī(-ō)</i>
Agent ...	...	...	...	...	<i>ghōḍyā</i>	<i>ghōḍyā</i>	<i>ghōḍī(-ō)-ē</i>
Oblique ...	<i>ghōṛīyāu</i>	<i>ghwārīn</i>	<i>ghōṛyā</i>	<i>ghōḍyā</i>	<i>ghōḍyā</i>	<i>ghōḍyā</i>	<i>ghōḍī(-ō)</i>

(c) Weak masculine tadbhava noun. *ghar*, 'a house.'

	Braj.	Bundeli.	Rājasthānī.				Gujarātī.
			Mewātī	Mālwi.	Jaipurī.	Mārwārī.	
<i>Singular.</i>							
Direct ...	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>
Agent ...	...	...	...	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>gharē</i>
Oblique ...	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>
<i>Plural.</i>							
Direct ...	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>gharā, ghar</i>	<i>gharā</i>	<i>ghar</i>	<i>ghar(-ō)</i>
Agent ...	...	...	...	<i>gharā</i>	<i>gharā</i>	<i>gharā</i>	<i>ghar(-ō)-ē</i>
Oblique ...	<i>gharan</i> or <i>gharani</i>	<i>gharan</i>	<i>gharā</i>	<i>gharā</i>	<i>gharā</i>	<i>gharā</i>	<i>ghar(-ō)-e</i>

In the above we again note the typical Rājasthānī and Gujarātī oblique form in *ā*, instead of *ē*. In Rājasthānī the plural of the *ā* is *ā̃*. It will also be noted that Mālwi, Jaipuri, and Mārwarī have a special form for the Agent case, instead of using the oblique form with the postposition *nē* or its equivalent.

Mālwi has also a plural formed by suffixing *hōr*, which reminds us of the Kanaujī *hwār* and the Naipālī *hēru*.

ADJECTIVES.

These follow the genitive postpositions in their inflection. Thus: Braj, Masc. Dir. *acchau*, Obl. *acchē*; Fem. *acchī*, good.

PRONOUNS.

A. PERSONAL PRONOUNS.

First Person.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mewātī.	Mālwi.	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
Direct ...	maĩ, haũ	mē, maĩ	maĩ	mũ, hũ	maĩ	hũ	hũ
Oblique ...	mohi, mō, muj	mō, mōy	mũ	ma, mā	ma, mũ, maĩ	mha, ma, mhai, maĩ	ma, māũ
Genitive ...	mērau	mō-kō, mērō, mō-nō	mērō	mārō, mhārō	mhārō	mārō, mhārō	mārō
<i>Plural.</i>							
Direct ...	ham	ham	ham, hamā	mhē, āpā	mhē, āpā	mhē	amē, āp ^{anē}
Oblique ...	hamāũ, hamani	ham	ham	mhā, āpā	mhā, āpā	mhā, mā	am, amārũ, āpan, āp ^{anā}
Genitive ...	hamārau	ham-kō, hamārō, hamāũ	mhārō	mhānō, āpanō	mhā-kō, āpanũ	mhārō, mārō	āmārō, āp ^{anō}

Second Person.

	Braj.	Bundeli.	Rājasthānī.				Gujarātī.
			Mewātī.	Mālwi.	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
Direct ...	tañ, tū	tañ, tū	tū	thū	tū	tū, thū	tū
Oblique ...	tohi, lō, tuj	lō, lōy	tū	thā	ta, tū, tañ	ta, tañ, tha, thāñ	ta, tārā
Genitive ...	tērau	to-kō, tērō, tō-nō	tērō	thārō	thārō	thārō	tārō
<i>Plural.</i>							
Direct ...	tum	tum	tum, tam, tham	thē	thē	thē	tamē
Oblique ...	tumhañ, tum	tum	tum	thā	thā	thā	tam, tamārā
Genitive ...	tumhārau, tīhārau	tum-kō, tumārō, tumāō	thārō	thāñō	thā-kō	thārō	tamārō

In these two pronouns the distinguishing points of Rājasthānī leap to the eye. The declensional base of the singular in Braj and Bundēlī is *mo-*, *muj*, or *mē-*; *to-*, *tuj*, or *tē-*. In Rājasthānī it is *ma-* or *mā*; *ta-*, or *tā*, in this agreeing with Gujarātī. In the plural it is *mā* and *thā* instead of *ham*. There is also a tendency in Rājasthānī to aspirate the first consonant in the singular, so that we get *mā* and *thā*. Mēwātī alone shows signs of agreement with its neighbour Braj in the formation of the genitive. On the other hand, in the second person, its plural agrees with Gujarātī in having *tam*, not *tum*, which it optionally aspirates to *tham*. In the genitive plural Mālwi has the termination *nō*, which corresponds to the *nō* which Gujarātī uses for substantives, and which appears in the genitive of *āp* in all Indo-Aryan languages. Note also the aspirated forms of the plural in Rājasthānī, and the use of *āp* to mean 'we,' apparently only employed, as in Gujarātī, when the 'we' includes the person addressed, which seems to be an idiom borrowed from Muṇḍā or Dravidian languages.

B. DEMONSTRATIVE PRONOUNS.

This—

	Braj.	Bundēlī.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālwī.	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
Direct ...	<i>yāh</i>	<i>jō</i>	<i>yō</i>	<i>yō</i>	<i>yō</i> , fem. <i>yā</i>	<i>ō</i> , <i>yō</i> , fem. <i>ā</i> <i>ā</i> , <i>yā</i>	
Oblique ...	<i>yāhī</i> , <i>yā</i>	<i>jū</i>	<i>yāh</i>	<i>inī</i> , <i>yānī</i>	<i>ī</i>	<i>in</i> , <i>inī</i> , <i>anī</i> , <i>ī</i> <i>ā</i>	
<i>Plural.</i>							
Direct ...	<i>yē</i>	<i>jē</i>	<i>yai</i> , <i>yāih</i>	<i>yī</i>	<i>yē</i>	<i>ē</i> , <i>ai</i>	<i>ā</i>
Oblique ...	<i>inhāū</i> , <i>inī</i>	<i>m</i>	<i>in</i>	<i>inā</i> , <i>yānā</i>	<i>yā</i>	<i>inā</i> , <i>anā</i> , <i>yā</i> , <i>ā</i> <i>ā</i>	<i>ā</i>

That—

	Braj.	Bundeli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālwi.	Jaipurī.	Mārwārī.	
<i>Singular.</i>							
Direct ...	<i>wō, wah</i>	<i>ū, bō</i>	<i>wō, woh, un</i>	<i>ū</i>	<i>wō, fem. wā</i>	<i>ū, fem. wā</i>	<i>ē</i>
Oblique ...	<i>wāhi, wā</i>	<i>ū, bā</i>	<i>waiḥ</i>	<i>unī, wānī</i>	<i>ū</i>	<i>un, unī, wānī, wī</i>	<i>ē</i>
<i>Plural.</i>							
Direct ...	<i>wē, wai</i>	<i>bē</i>	<i>wai, waiḥ</i>	<i>wī</i>	<i>wai</i>	<i>wai</i>	<i>ē</i>
Oblique ...	<i>unḥāṇ, unī</i>	<i>un</i>	<i>un</i>	<i>unā, wānā</i>	<i>wā</i>	<i>unā, wānā, wā, wyā</i>	<i>ē</i>

C. OTHER PRONOUNS.

	Braj.	Bundeli.	Rājasthānī.				Gujarātī.
			Mewātī.	Mālwi.	Jaipurī.	Mārwārī.	
<i>Relative</i> ...	<i>jau, jaun</i>	<i>jō</i>	<i>jō</i>	<i>jō</i>	<i>jō, jyō</i>	<i>jō, jikō, fem. jikā</i>	<i>jē</i>
<i>Oblique</i> ...	<i>jāhi, jā</i>	<i>jā</i>	<i>jhai</i>	<i>janī</i>	<i>jī</i>	<i>jin, jan, janī</i>	<i>jē</i>
<i>Correlative</i> ...	<i>sō</i>	<i>sō</i>	...	...	<i>sō</i>	<i>sō, tikō, fem. tikā</i>	<i>tē</i>
<i>Oblique</i> ...	<i>tāhi, tā</i>	<i>tā</i>	...	...	<i>tī</i>	<i>tin, tinī</i>	<i>tē</i>
<i>Interrogative.</i>							
<i>Masc., fem.</i>	<i>kō, kau</i>	<i>kō</i>	<i>kaun</i>	<i>kūn</i>	<i>kuṇ</i>	<i>kuṇ, kaṇ</i>	<i>kōṇ</i>
<i>Oblique</i> ...	<i>kāhi, kā</i>	<i>kā</i>	<i>kaḥ</i>	<i>kaṇī</i>	<i>kuṇ</i>	<i>kuṇ, kaṇ</i>	<i>kōṇa, kō</i>
<i>Neuter</i> ...	<i>kahā, kā</i>	<i>kā</i>	<i>kē</i>	<i>kāī</i>	<i>kāī</i>	<i>kāī, kāī</i>	...
<i>Indefinite.</i>							
<i>Masc., fem.</i>	<i>kōū, kōī</i>	<i>kōū</i>	<i>kōī</i>	<i>kōī</i>	<i>kōī</i>	<i>kōī</i>	<i>kōī</i>
<i>Neuter</i> ...	<i>kuch</i>	<i>kachū</i>	<i>kimaī</i>	<i>kāī</i>	<i>kaī, kyō</i>	<i>kāī, kāī</i>	<i>kāī, kāī</i>

In the above pronouns, the differences between Rājasthānī and Braj and Bundēlī are not so great, but it will be seen that there are several sets of forms which are peculiar to Rājasthānī.

VERBS.

A. VERBS SUBSTANTIVE.

It will be observed that the conjugational roots used are those which are common to the languages of other parts of India. The *Mēwātī sū* is, of course, only a phonetic spelling of the Jaipurī *chū*. The conjugational forms are the same as those which occur in all other Indo-Aryan languages. The only peculiarities which need be noted in Rājasthānī are that, in the present, the first person plural ends in *ā*, and that, as usual, the plural of the past tense ends, as in the case of adjectives, in *ā*.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālwi.	Jaipurī.	Mārwārī.	
PRESENT. <i>Singular.</i>							
	<i>hai</i>	<i>hō, āw</i>	<i>hū, sū</i>	<i>hū</i>	<i>chū</i>	<i>hū</i>	<i>chū</i>
	<i>hai</i>	<i>hē, āy</i>	<i>hai, sā, sai</i>	<i>hē</i>	<i>chai</i>	<i>hai</i>	<i>chē</i>
	<i>hai</i>	<i>hē, āy</i>	<i>hai, sai</i>	<i>hē</i>	<i>chai</i>	<i>hai</i>	<i>chē</i>
<i>Plural.</i>							
	<i>hai</i>	<i>hē, āy</i>	<i>hā, sā</i>	<i>hai, hā</i>	<i>chā</i>	<i>hā</i>	<i>chē</i>
	<i>hai</i>	<i>hō, āw</i>	<i>hō, sō</i>	<i>hō</i>	<i>chō</i>	<i>hō</i>	<i>chō</i>
	<i>hai</i>	<i>hē, āy</i>	<i>hai, sai</i>	<i>hai</i>	<i>chai</i>	<i>hai</i>	<i>chē</i>
PAST. <i>Singular.</i>							
	<i>hai</i>	<i>hatō, tō</i>	<i>hō, thō, sō</i>	<i>thō</i>	<i>chō</i>	<i>hō</i>	<i>hatō</i>
	<i>hai</i>	<i>hatē, tē</i>	<i>hā, thā, sā</i>	<i>thā</i>	<i>chā</i>	<i>hā</i>	<i>hatā</i>
<i>Plural.</i>							
Masc. ...							
Masc. ...							

B. THE FINITE VERB.

In Rājasthānī the conjugation of the verb, with one important exception, proceeds on the same lines as those which obtain in the other languages of the Western Group, including Panjābī, Western Hindī, of which Braj and Bundēli are dialects, and Gujarātī. The one exception is the conjugation of the Definite Present, which departs from the method adopted in Western Hindī, and follows that of Gujarātī. It will be sufficient, therefore, to give only a few of the principal tenses of the intransitive verb *cal*, 'go.' Transitive verbs, of course, use the passive construction in the case of tenses derived from the past participle.

(a) Old Present. This tense is, as in other cognate languages, usually employed as a Present Subjunctive. Its conjugation is practically the same in all Indo-Aryan languages. In Rājasthānī we may note that, as in the verb substantive and in the simple future, the first person plural ends in *ā*, and that, except in Mēwātī, which in this particular agrees with its neighbour Braj, the third person plural is not nasalized.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēvātī.	Mālwi.	Jaipurī.	Marwāri.	
<i>Singular.</i>							
1.	<i>calāi</i>	<i>calū</i>	<i>calū</i>	<i>calū</i>	<i>calū</i>	<i>calū</i>	<i>cālū</i>
2.	<i>calai</i>	<i>calē</i>	<i>calai</i>	<i>calē</i>	<i>calai</i>	<i>calai</i>	<i>cālē</i>
3.	<i>calai</i>	<i>calē</i>	<i>calai</i>	<i>calē</i>	<i>calai</i>	<i>calai</i>	<i>cālē</i>
<i>Plural.</i>							
1.	<i>calāi</i>	<i>calō</i>	<i>calā-</i>	<i>calā</i>	<i>calā</i>	<i>calā</i>	<i>cālē</i>
2.	<i>calau</i>	<i>calō</i>	<i>calō</i>	<i>calō</i>	<i>calō</i>	<i>calō</i>	<i>cālō</i>
3.	<i>calāi</i>	<i>calē</i>	<i>calai</i>	<i>calē</i>	<i>calai</i>	<i>calai</i>	<i>cālē</i>

(b) Imperative. This tense is practically the same in all Indo-Aryan languages.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī
			Mēwātī.	Mālwi.	Jaipurī.	Mārwarī.	
<i>Sing. 2</i> ...	<i>cal</i>	<i>cal</i>	<i>cal</i>	<i>cal</i>	<i>cal</i>	<i>cal</i>	<i>cāl</i>
<i>Plur. 2</i> ...	<i>calau</i>	<i>calō</i>	<i>calō</i>	<i>calō</i>	<i>calō</i>	<i>calō</i>	<i>cālō</i>

(c) Future. Two forms of this tense occur, which we may call the Simple Future and the Periphrastic Future respectively. The Simple Future is the direct derivative of the Prakrit Future, *calissāmi* or *calihāmi*; thus, *cal^ssyū* or *cal^shū*. The Periphrastic Future is formed by suffixing an adjective, probably a participle, to the Present Subjunctive, as in the Hindi *calū-gā*, which probably means 'I am gone (*gā*) that I may go (*calū*).' Some dialects use one form and some another, and some both.

Simple Future.

		Rājasthānī.					
	Braj.	Bundelī.	Mēwātī.	Malwī.	Jaipurī.	Mārwārī.	Gujarātī.
<i>Singular.</i>							
1.	<i>calīhāñ</i>	<i>calīhō</i>	...	...	<i>calasyū</i>	<i>calahū</i>	<i>cālīs</i>
2.	<i>calīhai</i>	<i>calīhē</i>	...	...	<i>calasī</i>	<i>calahī</i>	<i>cāl'sē</i>
3.	<i>calīhai</i>	<i>calīhē</i>	...	...	<i>calasī</i>	<i>calahī</i>	<i>cāl'sē</i>
<i>Plural.</i>							
1.	<i>calīhāñ</i>	<i>calīhē</i>	...	...	<i>calasyā</i>	<i>calahā</i>	<i>cālīsū, cāl'sū</i>
2.	<i>calīhau</i>	<i>calīhō</i>	...	...	<i>calasyō</i>	<i>calahō</i>	<i>cāl'sō</i>
3.	<i>calīhāñ</i>	<i>calīhē</i>	...	...	<i>calasī</i>	<i>calahī</i>	<i>cāl'sē</i>

Periphrastic Future.

	Braj.	Bundēli.	Rājasthānī.			
			Mēwātī.	Mālwi.	Jaipurī.	Mārwarī.
<i>Singular.</i>						Gujarātī.
Masc. 1 ...	<i>calāñ-gau</i>	<i>calñ-gō</i>	<i>calñ-gō</i>	<i>calñ-gā or -gō</i>	<i>calñ-lā or -lō</i>	<i>calñ-lo or -gō</i>
<i>Plural.</i>						...
Masc. 1 ...	<i>calāñ-gai</i>	<i>calē-gē</i>	<i>calā-gā</i>	<i>calā-gā</i>	<i>calā-lā</i>	<i>calā-lā or -gā</i>
						...

(d) The Periphrastic Present. This is the ordinary present with which we are familiar in Hindōstānī. In that language, as in Braj and Bundēli, it is formed by conjugating the present tense of the verb substantive with the present participle. Thus, *mañ calñtā hū*, 'I am going.' In Rājasthānī, instead of the present participle being used, the simple present is conjugated together with the verb substantive. The same idiom is used in Gujarātī. Thus, to take Jaipurī as an example, we have—

<i>Singular.</i>	<i>Plural.</i>
1. <i>maī calū chū</i> , 'I am going.'	<i>mhē calū chā</i> , 'we are going.'
2. <i>tū calai chai</i> , 'thou wast going.'	<i>thē calō chō</i> , 'you are going.'
3. <i>wō calai chai</i> , 'he was going.'	<i>wai calai chai</i> , 'they are going.'

The following are the forms which this tense takes in the various languages in the first person singular. In Braj and Bundēlī only the masculine forms are shown.

Braj	...	...	<i>cal^atu haū</i> .
Bundēlī	...	...	<i>calat hō</i> or <i>calat āw</i> .
Mēwātī	...	...	<i>calū hū</i> .
Mālwi	...	...	<i>calū hū</i> .
Jaipurī	...	...	<i>calū chū</i> .
Mārwarī	...	...	<i>calū hū</i> .
Gujarātī	...	...	<i>cālū chū</i> .

(e) Participles and Infinitives. The following are the most usual forms in these languages :—

	<i>Present</i>	<i>Past</i>	<i>Infinitives.</i>
	<i>Participle.</i>	<i>Participle.</i>	
Braj	... <i>calatu</i>	<i>calyan</i>	<i>cal^anaū, calivaū</i> .
Bundēlī	... <i>calat</i>	<i>calō</i>	<i>calan, cal^abō</i> .
Mēwātī	... <i>calatō</i>	<i>calyō</i>	<i>cal^aṇū, cal^abō</i> .
Mālwi	... <i>calatō</i>	<i>calyō</i>	<i>cal^aṇō</i> .
Jaipurī	... <i>calatō</i>	<i>calyō</i>	<i>cal^aṇū, cal^abō</i> .
Mārwarī	... <i>calatō</i>	<i>calyō</i>	<i>cal^aṇō, cal^aṇū, cal^abō</i> .
Gujarātī	... <i>cāl^atō</i>	<i>cālyō</i>	<i>cāl^avū</i> .

The differences are slight, but it will be seen that when they exist the Rājasthānī dialects agree among themselves, and with Gujarātī, but differ from Braj and Bundēlī.

It will be seen from the above that the Rājasthānī dialects form a group among themselves, differentiated from Western Hindī on the one hand and from Gujarātī on the other hand. They are entitled to the dignity of being classed as together forming a separate, independent language. They differ much more widely from Western Hindī than does, for instance, Pañjābī. Under any circumstances they cannot be classed as dialects of Western Hindī. If they are to be considered as dialects at all, then they are dialects of Gujarātī.

In the inflexion of nouns they agree with Gujarātī and differ from Western Hindī. The postpositions they use in the declension of nouns are either peculiar to them, or else agree more often with Gujarātī than with Western Hindī.

In the formation of the two personal pronouns they have taken an entirely independent course, and in the few cases in which the inflexions of these agree with the inflexions in another language it is again Gujarātī in which we must look for the points of agreement. The forms of the demonstrative and other pronouns occupy a position intermediate between Gujarātī and Western Hindī.

The conjugation of the verb differs but slightly in all these languages, but even in this Rājasthānī has struck out a path for itself in the formation of the first and third persons plural. In one important point, the formation of the present definite, it agrees with Gujarātī in adopting a principle which is altogether foreign to the genius of Western Hindī.

Taking the dialects separately, Mēwātī is the one which most nearly resembles Western Hindī. Here and there we find in Mālwi a point of agreement with Bundēlī, while Jaipurī and Mārwarī agree most closely with Gujarātī.

In conclusion, it should be noted that the Indo-Aryan dialects of the Himālayas are closely connected with Rājasthānī. The connection of the various nationalities is both political and linguistic. The resemblance between Naipālī and Kumaunī, on the one hand, and Rājasthānī on the other, has long been recognized, but the resemblance continues all along the Himālayas as far west, at least, as Chambā. Nay, even the Gūjars who wander through the hills beyond our north-western frontier and over the *margs* of Kashmīr speak a language which in its grammatical form is essentially the same as that of Jaipur.