CHAPTER 1

Halar Region and Halari Dialect: Historical Background

Early References:

The present-day Gujarat was, in early times, composed of three different areas which were known as Anarta, Saurashtra, and Lāṭa. The geographical boundaries of these three areas will not be precisely defined here; only mention will be made about their rough extent.

The area of Lāṭa consisted of what is South Gujarat today, and that of Saurashtra comprised the peninsular part of Gujarat. But there is a difference of opinion in the case of Anarta. According to some, Anarta and Saurashtra were separate regions, Anarta denoting roughly what is North-Gujarat today, while according to others, they were a region and sub-region respectively.

The name Saurashtra appears as Suraśṭra in the Mahābhārata, Pāṇini's Gaṇapātha, Girnar Rock inscriptions of Rudradēman (150 A.D.) and Skandagupta (456 A.D.), and in several of the Valabhi copper-plates. The prakrit forms of the name were surāṭha and surāṭṭha as is clear from various source materials. Numerous references to the name Saurashtra are found even in ancient literature. Magastheneśa's (c. 300 B.C.) Pāṭel, according to the Bombay Gazetteer, could be 'confidently identified' with the -
Saurashtra.\(^4\) Ptolemy (150 A.D.) has referred to 'Surastrēnē' and placed the same in the Indus delta instead of placing it to the south of the Rāj.\(^5\) One kosmos Indikopleustes who was a shipman and monk and who wrote Topographia christiana between A.D. 530 and 550, also speaks of Ορρόθοτα (which the Gazetteer refers to - Saurashtra that is veraval) and says that the place had a king of its own.\(^6\)

These are the references to the name of Saurashtra that we get before the Arabs cut off the old line of communication with the (Roman) empire following the conquest of Egypt in 641 - 42 A.D.

In Jain and Buddhist literature we find Suraṭṭha for Saurashtra with 'Bāravai' as its capital. It is mentioned that the kingdom of Saurashtra was a non-Āryan country. It is only after king Sampati (c. 200 B.C.) the Jain monks were allowed to preach in the country.\(^7\)

It is said that Achārya Kālaṅka brought here ninety-six kings from pārasakula, and divided this country for them into six Mandals.\(^8\)

In the early phase of history the region with Bāravai as capital was known as Saurashtra Mandal. The Name (Dvāravatī) 'Bāravai' of Jain literature and - 'Baraka' of periplus is retained in the word Dwarka of to-day.
The territory of Halar lies between $21^\circ$- $47^\prime$ to $22^\circ$-$57^\prime$ north latitude, and $68^\circ$-$57^\prime$ to $70^\circ$-$30^\prime$ east longitude, on the western coast of India. It is one of the eighteen districts or Zillahs of the present Gujarat State. After the formation of separate Gujarat State on May 1, 1960, the district has been re-named as Jamnagar district instead of Halar.

The district of Halar got its name from Jäm Shri Rāvalji. He descended from Kacch and conquered this region. Jâm Rāvalji founded the capital of Nawanagar in 1540 A.D. and the area of his kingdom was named as Halar by him to honour the name of his fore-father Hālājī. The year of foundation of the city was 1539 A.D. according to D. R. Mankad. The capital city is known to-day as Jamnagar. And the whole Halar district, as is shown above, is re-named as Jamnagar district after the name of this capital city.

The maximum length of the Halar region is about 80 miles from north to south, and its width from east to west is about 104 miles. The total area of the district is 4020.1 sq. miles.

To the north of this region there is the Gulf of Kacch, and to the south lies the district of Sorath or Junagadh.
In the east it is bounded by the limit of Rajkot district and on the west the Arabian sea limits its boundary. Popularly speaking, the shape of the district looks like a deshi boat. A geographical map of the district is attached here.

Population:

According to the census of 1961, the total population of the Balar district is 8,28,419. The major population of the district is rural. Out of the total population of 8,28,419 as many as 5,34,761 persons come from rural area. The caste-wise break-up of the population is not available.

Languages in the region:

The dialect spoken in the Balar region, locally known as Halari, is a dialect of the Gujarati language. In the Okha taluka, Kacchi (Locally known as Jadeji) speakers are numerically considerable, but compared to the total population of the district, the percentage is meagre. The language-wise break-up in the region according to the 1961 census, is as follows:
### Distribution of speakers of major languages, 1961

<table>
<thead>
<tr>
<th>Sr.</th>
<th>Major Language</th>
<th>Total of all languages</th>
<th>Percentage of total population</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Total : Rural : Urban</td>
</tr>
<tr>
<td>1</td>
<td>Gujarati</td>
<td>100-00</td>
<td>95-48 : 98-79 : 89-48</td>
</tr>
<tr>
<td>2</td>
<td>Marathi</td>
<td>0.23</td>
<td>0.05 : 0.05 : 0.62</td>
</tr>
<tr>
<td>3</td>
<td>Hindi</td>
<td>0.45</td>
<td>0.05 : 0.08 : 1.15</td>
</tr>
<tr>
<td>4</td>
<td>Sindhi</td>
<td>0.61</td>
<td>0.08 : 0.82 : 1.57</td>
</tr>
<tr>
<td>5</td>
<td>Urdu</td>
<td>0.45</td>
<td>0.19 : 0.92 : 0.92</td>
</tr>
<tr>
<td>6</td>
<td>Garhwali</td>
<td>0.07</td>
<td>- : 0.21 : 0.1</td>
</tr>
<tr>
<td>7</td>
<td>Kachchhi</td>
<td>1.96</td>
<td>0.75 : 4.15 : 0.1</td>
</tr>
<tr>
<td>8</td>
<td>Tamil</td>
<td>0.14</td>
<td>0.01 : 0.40 : 0.31</td>
</tr>
<tr>
<td>9</td>
<td>Punjabi</td>
<td>0.11</td>
<td>- : 0.32 : 0.32</td>
</tr>
<tr>
<td>10</td>
<td>Malayalam</td>
<td>0.12</td>
<td>0.01 : 0.32 : 0.1</td>
</tr>
<tr>
<td>11</td>
<td>Others</td>
<td>0.35</td>
<td>0.06 : 0.87 : 0.87</td>
</tr>
</tbody>
</table>

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**Early Settlements in Halar:**

The earliest known occupants of this area were shāryātas and Yādavas. The Puranic city Kūshasthala of the period of Shāryātas was restored by the immigrant Yādavas and named Dwāravati. The identification of this Dwāravati is not still finally agreed upon.

After settlement, the Yādavas grew in power and prosperity.
On one occasion they went on an excursion in a large body to Prabhas. There they got heavily drunk, and fought among themselves, and were almost all killed. Arjuna, a kinsman of the Yādavas came from Hastinēpur, cremated the dead and started back for Hastinēpur, escorting the rescues, most of whom were ladies and children. Tradition says that on his way back he was humiliated and plundered by the Abhirs. The incident is still alive on the tongue of the people of this area in the following couplet which is cited to illustrate vicissitudes in the life of a man. Even the one who wielded 'Gandiva', the mighty bow was worsted by a petty bowman. What a fall! The couplet reads:

"Samay samay balvēn he nahim puruṣ balvēn
Kābe Arjuna lūṭiyo e hi dhanuṣ e hi bāq"

-Time, time is all-powerful, not the mortal man;
Arjuna, with the same bow and arrows, was humbled
by a plain bowman-

The tradition adds that as soon as they all left Dwarka, the same was swallowed by the sea. The story of submersion of Dwarka is supported by references to it, both in literature and folk-lore. Dr. R.D. Sankalia conducted excavations at the present Dwarka town and found out archaeological evidence which is useful in understanding the story of submersion.
On the basis of the pottery evidence Dr. Sankalia opined that the settlement which submerged in the sea consisted of those who had migrated either from Rajasthan or Singh. After the submersion of the said Dwarka, another Dwarka was founded soon on a twenty feet high sandy mound. The period would be second-third century A.D., when the kshatrapas ruled in Gujarat and Malwa. Dr. Sankalia believes that this is probably the island 'Barake' mentioned in Periplus, a Greek work of first century A.D.

About the rule of Kshatrapas (c. 100 to 400 A.D.) we get valuable information through their various inscriptions. From the Halar region a Kshatrapa's inscription carved on a stone is found which was at the bottom of an unused well in the village of Sunda, a few miles from Jamnagar. The writing gives the year 103 and describes digging and building of the well for public use on the border of the village Rasopadra, which is not yet identified. On the basis of this evidence it could be presumed that during the Kshatrapa period this region might have been under their sway.

Between the downfall of the Guptas and the rise of the Saindhavas (c. 750 A.D.) it seems that the region was under the Maitraka's power. The Saindhavas, who were feudatories of the Maitrakas, migrating from Singh—
and settling in Western Saurashtra, seem to have set-up their capital at Bhutumbilika or present-day Ghumli which is about three miles from Bhanvad, a town of Halar district. One plate which is found at Dhinki, (v.s. 794= A.D. 738) a village in Okha Taluka but whose genuineness is doubted by Dr. Bhagwanlal and Dr. H.G. Shashtri, describes one Jaikdev ruling at Bhumilika or Bhumli. According to Dr. Shashtri the Saindhava kings ruled this part of Saurashtra in the eighth-nineth century. A Mahā Sāmant Rāṣṭak ruled during the period of 860 A.D. to 880 A.D. in the region of Pachchatri (Pachhtardī) which is situated in Bhanvad Taluka of to-day's Halar. Round about in later part of the ninth century one Bāskaldeva ruled this region from Bhutambili which is described as situated in 'Jyesthuka-desa in Nava-Surastra-mandala'.

During this period the Jadeja Rajputs of Sindh probably through Kacch were beginning to pour in this region.

Then in the time of Chaulukyas (961-1242 A.D.) and also in the time of their Vaghela branch (1219-1304 A.D.) the local kingdom of Jethvas and Jadejas acknowledged their supremacy. In about 1313 A.D. Jadejas of Sindh destroyed Ghumli and forced the Jethva rulers to flee to chhāya, a place near Porbandar. This time the Jadejas did not stay in Saurashtra. Again in about 1535 A.D. they came to Saurashtra under Jēm Rāval Hālā.
RavalṈ settled in about A.D. 1540 at Nāganā Bandar (Nawanagar), overran the surrounding area and set up as the ruler of the region, naming it Halar.

Halar in Political divisions of Saurashtra:

During the Muslim Era (A.D. 1304 to 1760) the name Kathiawad was used only for a part of peninsular Gujarat. The whole peninsula was known as Saurath. The author of Mīrāf-i-ʿAḥmedī (A.D. 1753 A.H. 1170) speaks of Saurath divided into five districts or Zillahs; Halar, Kathiawad, Gohilwad, Babariwad, and Jetwad, and notices that though Nawanagar was considered a separate district, its tribute was included in the revenue derived from Saurath. In another passage the same writer defines Saurashtra in these words:

"Saurashtra or Saurath comprehends the sarkar of Saurath, the sarkar of Islamnagar and the Sarkar of Kacch or Bhujnagar. It also includes several Zillahs or districts, Naiyad which they call Jetwad, Halar or Nawanagar and its vicinity, Kathiawad, Gohilwad, Babariwad, Chorvar, Bāncchāl, Okhagir in the neighbourhood of Jagat or otherwise called Dwarka, Prabhas Khetra or Patan Somnath and its neighbourhood, Naḥir also called Salghogha and the Malkantha. Halar is in the North-west of the Peninsula."

The name Kathiawad for the whole peninsula was of recent origin. As late as the middle of the eighteenth -
century, the name Kathiawad was applied only to one of the sub-divisions of the peninsula. In the latter part of the eighteenth century when there was disorder here the Kathis made themselves conspicuous. From this tribe the tribute-exacting Marathas met with fiercest resistance. They came to speak of the whole peninsula as the land of the Kathis. This use was adopted by the early British officers and continued since then. 21

During the latter part of the fifteenth and the first quarter of the sixteenth century, the province Nawanagar in Saurashtra was under the sway of Muslim rulers of Ahmedabad and the Jäm the principal chief there. The Jäm was the title of the chiefs of Jadeja tribes, both of the elder branch in Kacch and the younger branch is Nawanagar or little Kacch in Kathiawad. 22

In the year 1332 A.D. the then Jäm of Nawanagar died, leaving a child as his heir. A brother of the deceased Jäm usurped the throne setting the child aside. A servant of the late Jäm took the child to Ahmedabad, and obtained the help of the vice-roy (suba) for the rightful child. A fouzdar Kutbuddin by name, was sent against Nawanagar to set things right. He took Nawanagar and annexed the territory, changing its name to Islamnagar (in about 1664 A.D.) Thus up to the reign of Aurangzeb (1658 - 1707 A.D.) the territory remained under the rule of Mussalman deputies. But after the
death of Aurangzeb it was re-captured by the Jâms. From this time the territory remained under the Jadeja Chiefs, unmarred by any interruption, upto about 1800 A.D. Round about this period the then Jâm of Nawanagar took by force the fort of Kandorna which belonged to Porbandar. The chief of Porbandar asked for the help of the British for retrieving the fort. Thus the British entered upon the scene. Colonel Walker forced the then Jâm to return the fort and forced on him the conditions which were put into a treaty.

Prior to A.D. 1833, the whole province of Kathiawad was divided politically into ten separate divisions. Halar and Okha Mandal covered north-west portion of the region. The British found these ten divisions very cumbersome for administrative purposes and therefore the province was re-divided into four divisions or prânts, viz. Jhalawad, Halar, Sorath and Gohilwad. The new set-up was supervised by Officers of the Bombay Government with the designation of Assistant political Officers to the Agent to the Governor of Bombay, A.D. 1902. The largest of all the four divisions was Halar. Its extent was nearly 7500 sq. miles, and Nawanagar State formed almost half of it. The state of Morvi, Gondal, Wankaner, Dhrol and Rajkot were included in Halar.23

Thus up to the date of Independence i.e. 1947 A.D., this region was under the sway of different Jadeja Chiefs.
After Independence all the native or princely states merged with the Union of India. All the States of Kutchawad including the State of Nawanagar were joined together to form the United States of Saurashtra. After the merger of local States in the United States of Saurashtra, these four broader divisions were re-cast into five districts and the fifth district was named as Madhya Saurashtra. The area of Halar at that stage consisted mainly of the old Nawanagar State. Since then the area of the district is not very much disturbed.

With the formation of bigger Bilingual Bombay, it was in the bigger Bilingual Bombay State, and when the Gujarat State was bifurcated out of the Bombay State in 1960, the Halar region came under the Gujarat State. On the subsequent re-naming of the districts, the Halar district was named as Jamnagar district.

Early man and his speech in this area:

It was formerly believed that there was no sign of early man in the land of peninsular Gujarat. But the excavations in places like Rangpur, Lothal and Rozadī in Zalawad, and at Lākhēbāval, Amrā and Vasai in Halar showed that many parts of Saurashtra were occupied by early man.24 This first stone age man might have gone to Saurashtra as Dr. Sankalia suspects, from East Africa, to which Saurashtra was connected in the dim distant past.
In the earliest period, the type of man we presume to have arrived was a Negrito or Negroid. The language of this early man might have been lost in the languages of those who came here afterwards.

The second type of early man found in India was proto-austroloid people. They were spread in the whole of India, and as time passed, they are known as Austro tribes to-day. They were the distant fore-fathers of to-day's Bhil and Kol tribes of our country. The language of these people seems to have merged in the speeches of those who followed them. The Bhili of the Bhils of Gujarat, as shown by Rev. Thompson, in 1895 A.D., preserves only about 5% words of unknown origin in their language.

The third type of people whom we know to have arrived in India were the Mediterraneans. They settled in Sindhu Doab, and gradually moved to the Southern part of India through Kathiawad and Gujarat. Their language spread and has developed by this time, into various Dravidian speeches of to-day. Then came the Aryans. They ousted earlier settlers, and established themselves in Sindhu Doab and gradually spread over the whole of the then - Aryavarta.

Aryan Speech:

The language of these people (Aryans) is preserved in the Vedas and Brāhmaṇas.
This Vedic language, then as typical of old - Indo-Aryan, says Dr. Suniti Kumar Chatterji may be taken to represent the archetype from which latter Indo-Aryan languages sprang. Upto this time i.e. the time of composition of the Rgveda, the language does not seem to have spread towards Singh or Rajputana. The Aryans had perhaps known only salty land of Marwar which they call Dhanvan. But the language of this period represents various dialectal features. Taking these various features into consideration, philologists have divided it into three parts, Udicya or the language of northern border land, Madhya Deshiya or language of the then mid-land, and Praeya or language of eastern part. This much we know of the language of that period.

The earliest evidence of writing which we know to-day is available to us from Mohenjo-daro and Lothal seals. Many scholars are trying to decipher these seals but they have not yet met with any significant success.

The greater evidences of the language of Maurya period are scattered all over India, preserved in Ashokan edicts. These are both in the Brāhmī as well as in Kharoṣṭhī scripts. The language of Ashokan edicts is not the same all over India. It reflects the local dialectal features in it. The Girnār edicts of Ashoka are not in Prācyya prakrit or the language of his court,
but it represents some local speech of the then people of that area. Some of the features which are representative of local speech are the change of the sound sequence - dv into b (cf. Dwarka is represented by Barake in Periplus, first century A.D.) tv and tm into p, Skt. ṛ into a, skt., ksha into chha and chchha etc., In the sequence st and sth, sth is changing into st, but st remains unchanged.31 Leaving these edicts aside, the Prakrit represented in literature afterwards is of the same type. Thus these dialects seem to be becoming stereotyped as literary languages. Evidences of the Apabhramisas are available from the Bharata's Nātyashāstra literature of Bhamah and Dandin and from the inscription of king Dhārāsena of Valabhi.32

Indo-Aryan Languages, Successive splits and Halari dialect :-

Speech Variations :

Speakers of one language or a dialect form a speech community. Even in one speech community there are variations. Speech variations are bound to arise in a speech community, because no two members of any speech community speak exactly alike. So, variation in any speech community is quite natural. It is pertinent to observe that the greater the density of communication, the lesser are the variations and vice versa. -
Thus a speech community is divided, linguistically, pari passu with its net-work of communication. Differences of usage in any speech community are also dependent on density of communication within that speech community. These differences might be at any level of the language, such as a phonological, morphological and syntactical ones. They can be shown by preparing a map of that speech community, demarcating the zone of a particular usage.

Isoglossal Lines:

A speech community could thus be identified or set apart by drawing lines of the zonal usages. These demarcating lines are technically known as isoglosses. A number of such isoglossal lines separate a region into dialect areas. Only one or two such lines are not sufficient to divide a speech community into dialect areas. A bundle or cluster of such lines enables to set up dialect areas in a speech community.

Vedic Aryan speech community:

The description of successive split of Indo-Aryan speech which has been presented here, is, based mainly on Dr. P.B. Pandit's article.33

Halari dialect of to-day, we can say, is a result of successive splits of the speech of Aryans who came to
India around 1000 B.C. Splits of their speech could be seen from the speech differences which are depicted in various Vedic texts like Rgveda.

In old Indo-Aryan (OIA) there were three sibilants namely \( s, s'', \) and \( \dot{s} \). Later on in western region all three were pronounced as dental sibilants \( s \) and in north-western region, probably, distinction between \( S \) and \( S'' \) or \( S \) and \( S' \) was maintained. Thus if the isoglossal lines of this pronunciation be drawn, it would give three separate areas. Number of such lines would give us different dialect areas.

The earliest break-up of the Aryan community came into being in Northern, Central and Eastern regions. Following are some of the isoglossal-lines which separated these areas from one another.

The eastern and has a development of \( r \) to \( l \), dominant use of \( l \) for \( r \), development of the cluster \( rt \) to cerebral \( \tilde{t} \), and the reduction of the three sibilants \( s, s'' \) and \( \dot{s} \) to one sibilant \( S'' \). Although this eastern community separated first, it shares features like the development of inter-vocalic \(-m-\) to inter-vocalic nasalised \(-\tilde{m}-\), development of the group sibilant plus nasal \(-am-\) to nasal plus aspirated \(-mh-\), and the development of the cluster \(-k\tilde{s}-\) to \(-k\tilde{kh}-\) etc., with the centre. Northern and North-Western speech community
separated from the above mentioned community by one of the features is the change of cluster of nasal plus voiceless consonants. Thus the groups like -ṅk- -ṅc-, -ṅt-, -nt-, or -mp- changed to -ṅg-, -ṅj-, -ṅd-, -nd- and -mb-. Southern end of the central territory was also developing separate tendencies of which some were shared by North as against the Central region. These were the development of -ṅs- to -chh-, change of consonant cluster -tv- to -tt- (as against Centre and East where -tv- changes to -pp-) and so on. These are the features which separated three dialect areas which were probably known in the older period as Udicya, Madhyadesty a and Prācy a.

Then these groups split further into various dialects which gradually became today's languages like Bengali, Assamese, Oriya etc., from the Eastern group; and Punjabi, Lahanda, Sindhi etc., from Northern (North-Western) group.

After separation of the Eastern and Northern (North-Western) groups the central region was further split, linguistically, at its southern end, sharing some of the features like preservation of inter vocalic -ṅ- with North. A group of people migrating from this region to Ceylon separated themselves totally and their speech developed as Sinhalese. Preference of cerebral sounds is another outstanding feature of this group. Later on this developed into Marathi and Konkani languages.
Another separation which follows this one was a separation of Gujarati, Rajasthani and Bhili dialects.

Some of the features separating this group from the centre are development of nominative of extended nouns—masculine and neuter— as -au- and -auN- on one side and -aa- on the other (Centre) side, all neuter plural is extended to all nouns in the central area, while old -aa- is retained as -aa- in the rest of the area. Upto this period the Gujarati language was a dialect like its other sister dialects such as Rajasthani and Bhili. It is only in Premānand's 'Nägadasan' composed during the latter half of the eighteenth century and in a diary of a German philologist published in 1731 A.D. that the word 'Gujarati' is specially used to describe the language of the region. 34

Upto the period of Old-Western-Rajasthani as Dr. Tessitori labelled it, there was no territorial delimitation of Gujarati speech community. Some of the demarcating features which separate Gujarati are different of development/dipthongs ai and au, selection of auxiliary stem with ch-, use of possessive marker -n- etc., By this time the territorial boundaries of Gujarati were roughly marked out.

The Ran of Kacch and the Aravalli mountain range provided the North-western and Northern boundaries,
the North-eastern, Eastern and Southern regions were separated by mountains, hilly and forest tracts occupied by the Bhills, and, on the west, the natural boundary is provided by the sea coast.

Some Linguistic forms which separate Saurashtra:

In present-day Gujarat a study of distribution of different linguistic features furnishes some impressions on different dialect areas. The regions of central Gujarat, Southern Gujarat and Saurashtra seem different dialect areas on the basis of these impressions. It is in the fitness of things to use the word - 'Impressions' here because there are no standard works available so far on any Gujarati dialect to enable one to speak with authority on that point.

In Saurashtra the contrast between intervocalic /d/ and /r/ is preserved. Minimal pair such as a /paḍi/ 'a young she buffalo' and /paṛi/ 'fell down' (f) in Saurashtra, is in contrast and hence form separate phonemes in that region, while in dialects of the mainland (d) and (r) are allophones and they are in complementary distribution.

Reflexes of final short vowel -i have been preserved in some dialects of Saurashtra, for instance in /aṇykh/ 'sya', /əṛy/ 'run' etc., the -y glide is a reflex of an earlier short -i.
An old suffix -msana (Sanskrit प्रयुङ्द्रस्वरूप type) survives in the whole of Saurashtra, in the passive past participle in the form -aana, in such examples as 'dekhaano' (was seen), maraano (was killed), bharao (was filled), dharaano (was satisfied), etc., (Though Prof. K.K. Shastri is of the opinion that this suffix is not the result of the survival -ana, but it was an old suffix -n which was used instead of -t with some -a ending stems), while on the mainland the new passive suffix -a with the past suffix -y is used; thus 'dekhaayo' 'maraayo', 'bharayo', 'dharaayo', etc., are in use.

The first person plural termination in the conjugation of the present indicative was a passive form in old Gujarati. It is preserved in examples such as 'karIN', 'boliIN', etc., which are available from the dialects of Saurashtra, while on the mainland later forms 'kari-e', 'boli-e', etc., are current.

Retention of nasal in the instrumental suffix -eN is an archaism which is retained in some dialects of south-western Saurashtra.

These are some of the characteristic features which distinguish the speech community of Saurashtra from the mainland. About various dialects of Gujarati language no scientific work has been done so far, and only general impressionistic observations are available.
Earliest reference to the dialects of Gujarati is perhaps available from George Grierson. He has pointed out some general features of Kāṭhiyāwāḍī dialect, where he mentions Halari dialect as Hālāḍī and notes the number of the speakers as 7,70,000. He does not give any detail of this dialect except the under-mentioned observations. He says "Hālāḍī, which is spoken on the Gulf of Cutch, has, it is true, borrowed a few idioms from Kecchāī, such as the use of 'paṇḍanā' to mean 'of one's self', but these are not sufficiently numerous to demand separate consideration." Next observation is available from Dr. T.N. Dave. He writes under the heading of 'The dialects of Gujarat' where some dialectal features are characterised. About Halari he writes:

"Halari has ū = SMG tyū; kā = SMG kā; tāiyā = SMG tyārū; The Halari speaker often uses the word bhāṭā 'o, good man'. In short intervals in the sentence, the Halari converts every 's' to 's': SMG su = Hal. sū, even the future forms have 's not 's': Khāsū sū 'what shall we eat'." Then some general characterisations about dialects of Gujarati are available from Dr. P.B. Pandit's article namely 'Language and Dialects'. Describing distinguishing characteristics of various dialects of Gujarati, Dr. Pandit remarks about Halari by saying,

"Halari as a dialect, has separated fairly early...... and has probably a six vowels system; i, e, a, ā, u, o."
It faces Kutch and abounds in borrowing from Kutchi Sindhi groups. More extensive observations about this dialect are available from two articles of Dr. D.R. Mankad. In the article namely 'Gujaratimān murdhanaya 'd', and murdhanyatara 'r', written in Gujarati, he directly deals with a phonemic problem of this dialect. The second article though entitled 'Some peculiarities of Sorath dialect' is applicable to a great extent to the Halari also.

This is a sketchy type of pioneering work done on this dialect.

Thus about dialects of Gujarati, we have some impressionistic data available. The dialect selected here for extensive survey is a peculiar one. The area facing Kacch as mentioned earlier, is called the region of Halar. Apart from its historical antiquity, the area is interesting linguistically due to its various settlements. Peculiar castes like the Vaghers in Okha Mandel, Chārans, Rabāris, Khirs and Mehrs in the Baroda and Alech hills and in surrounding areas, the Khārvās in Salāyā, Bedī, Jamnagar and Sikkā, and Kacchi speaking castes like - Mahādjas, Memans and Bhātīs are the castes which merit special attention for the linguistic studies of this area.

Various types of studies such as vocabulary collections, bilingualism, phonological, morphological,
and lexical differentiations etc., are our earliest need for differentiating dialects.

Efforts have been made here to differentiate Halari dialect by locating a number of isoglossal lines and plotting them on maps. These bundles of isoglosses enable us to demarcate the area of Halari dialect.

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