



## INFLUENCE OF KOSHALI LANGUAGE ON ORIYA

More than one crore of people covering a vast geographical area consisting of Sambalpur, Sundergarh, Jharsuguda, Bolangir, Bargarh, Baudh and a Sub-divisional fraction of Angul district, i.e. Atthamallik subdivision speak Koshali. Even beyond western Orissa in Saranggarh, Phulijhar, Raigarh and Bastar region of Chhatisgarh province, people speak Koshali. People residing in Singhbhum region of Jharkhand speak a language akin to Koshali. Towards the South western region of Koshali speaking land area in undivided Koraput district where Dessia and Bhatri language are used, are dialects of Koshali, but not that of Oriya as suggested, having Dravidian phonological impact on both. The lexicon and grammatical aspect of both are Koshali.

The language Koshali has been neglected by administration, education department and scholars, so far as its utility and research is concerned. It has wrongly been supposed as merely a dialect of Oriya and nothing than more, by some of the coastal belt Oriya scholars, without its field study. The administration has a blind eye towards this language. In Orissa, language Oriya itself is neglected to such a level that it has not been able to be the media of administration to the mockery of fate. Perhaps no country or province in the world is prevalent where its mother tongue is not its media of administration. It happens only perhaps in Orissa. In Orissa a doctor writes prescription in English leading to the cause of death of English-illiterate patient, due to its unintelligibility. Hence the death is caused not by the physical fever, but by the linguistic fever. Our whole Orissa is now suffering from this linguistic fever. The people of western Orissa suffer double linguistic fever; fever from English and Oriya. Because their mother tongue is not Oriya, but Koshali; Oriya being their teacher tongue. From education to administration the Koshali speaking people are suffering a lot. During the British period in our country even the Britishers were learning the language of whom they administered. Problems often arise linguistically when employees from coastal Orissa come to serve to this zone, where Koshali is unintelligible to them. Students in schools and colleges of western Orissa suffer in

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Oriya language examination and get comparatively less marks owing it not to be their mother-tongue. The Orissa Sahitya Academy and Oriya Bhasa Pratishan have done nothing in this regard. This writer since he was a student in P.G. Department of Oriya, Sambalpur University in 1982, has been writing research articles in Koshali language. A few scholars have already been awarded Ph.D. on this language.

Like the popularity of Koshali (Sambalpuri) fabrics, the sonic value of Koshali songs has enchanted the public world wide. To some extent Koshali has been accepted as media of literature and has gained popularity in a very short period, i.e. during the last three decades. Crossing beyond its geographical boundary, Koshali drama has earned a good name. It has flourished in both quantitative and qualitative base.

To understand the valuable potentiality of this language, some linguistic points are to be discussed.

Koshali is a separate language, but not the dialect of Oriya. It is like the mother of Oriya language. The Oriya language and half of its own generic umbilical cord attached to the womb of Koshali language, in its formative period. In its formative period it has created from Magadhi and Koshali Prakrit. In the words of historian Dr. K.C. Panigrahi—"These two branches of Prachy Prakrit (Bhojpuri and Koshali Magadhi) mixed and mingled in Orissa and formed a new language which came to be known as Oriya (1) Another scholar Surendra Mohanty has commented that the proto-form of Oriya language, just before it developed from Ardha-Magadhi Apabhramsa, is seen in Sambalpuri(2). Assimilating all these facts, it becomes evident that Koshali language has motherly role to Oriya. For this reason Koshali can be used as a living fossil in the field of research to find out the missing-link of Oriya in its evolutionary process-while undertaking research, even on some other sister languages, it can be useful to trace their missing-link in the evolutionary process due to its archaicness. The Koshali influence in context to Oriya language and its quality to be used as a living fossil to some other language including Oriya, some points here felt





quite essential, are to be focused in relation to its nature of archaicness. It can be proved, through rare even by a sentence of Sanskrit with it's corresponding form in Koshali and Oriya.

**Sanskrit** - Kena upaena aham masena byakaranam Pathisyami. (3)

**Koshali** -Ken upaena muin masena byakaran padhmi.

**Oriya**- Keun / Kou upayare mu masakare byakarana padhibi.

Comparative study of these sentences shows that there is striking similarity between Sanskrit and Koshali in relation to their vocabulary and declension. But Oriya has been distracted from this path and has taken new path towards modern formation. In this three sentences. It is evident that the interrogative pronoun 'Kena' instrumental and 1<sup>st</sup> personal indicative 'mi' are same in both Sanskrit and Koshali. The Oriya interrogative pronoun 'keun'; and 'kou' have their origin or missing link in Koshali 'Ken' The declension is the vital aspect of a language and it is like the fingerprint to know it's special identity. Koshali's striking relation with Sanskrit in it's vital linguistic aspect suffice the cause of it to be not a dialect, but a separate language having a motherly role to Oriya.

In it's vocabulary it is rich enough stretching from historical Indo-European to vedic, Sanskrit, Prakrit, modern and updated words. But to show it's archaicness here, only few words from very earlier stage are being taken as examples.

### INDO-EUROPEAN WORDS

All Aryan languages used from Europe to Asia have been born to a primitive language which is called Indo-European. It was the mother of all Old Aryan language like Latin, Gothic, Tutonic and Sanskrit. Some roots and words of this language are found in Koshali. Here are some examples given :-

Here some cognate forms of Koshali word found in its European counter part have been supposed as Indo-European.

|                |   |   |
|----------------|---|---|
| Ar : English   | = | to cultivate                                  |
| Ar : Koshali   | = | to command bullock of right hand side to move |
| Arrabar        | = | to drive the bullock                          |
| Mina :Greek    | = | measuring standard,                           |
| Man : Koshali  | = | measuring pot for corn, milk and jagerry.     |
| Top : English  | = | top portion                                   |
| Tipi : Koshali | = | top portion                                   |

|                    |   |                               |
|--------------------|---|-------------------------------|
| Bene :Italian      | = | good                          |
| Bone : Koshali     | = | good                          |
| Odze : English     | = | Percolate                     |
| Ujabar : Koshali   | = | Percolate                     |
| Afloat : English   | = | to float on surface of water. |
| Uplibar: Koshali   | = | to float on surface of water. |
| Nagel : Anglosaxon | = | nail                          |
| Nangal : Koshali   | = | plough                        |
| Chop : English     | = | cut into pieces               |
| Chupbar: Koshali   | = | cut into pieces               |
| Mud : English      | = | liquid soil                   |
| Mud : Koshali      | = | liquid of rice                |
| Goad : English     | = | sharp stick                   |
| Gud gud : Koshali  | = | commanding word to plough     |
| Gadbar             | = | entry of sharp nail or stick  |

Examples from Vedic Sanskrit

| <u>VEDIC SANSKRIT</u>                                 | <u>KOSHALI</u> |
|---|----------------|
| Parut = year before this year                         | Parhur         |
| Tandya = drinking (wine) without touching the pot     | Tendbar        |
| Dwiguna = double fold                                 | Duiguni        |
| Damani = harnessing rope to row of Harvest paddy etc. | Dain           |
| Karisha = Cow dung                                    | Kharshi        |

The scholars while doing research on Oriya language discard Koshali, thinking it to be merely a dialect and of no use. They search the origin of Oriya language in the Ashokan inscription of Dhauli and Jaugada dated 3<sup>rd</sup> century B.C. and in Kharvelian Hatigumpha inscription dated 2<sup>nd</sup> century B.C. The languages of both the inscriptions are pali of north India and language of Mathura respectively. The then Udra-Bibhasa from which Oriya is said to have been born, has not a single word or any other linguistic feature found in this inscriptions. Especially no Austric or Dravidian word, which was vital to Oudri, is found in it. The formative period of all Neo-Indo Aryan languages of India today and even their counter parts in Europe, i.e. English, German, Italian, etc began to develop since 10<sup>th</sup> century A.D. both from historical and linguistic ground, both the inscriptions have nothing their role in the testimony of origin and development of Oriya language.





Now regarding the context of influential aspect of Koshali on Oriya the following discussion will help. It is evident from the comments of many scholars that Aryanization has been possible in Oriya by two passages – One is from Magadha i.e. modern Bihar – Jharkhand to coastal belt and other is from Chhatisgarh to western Orissa, formerly known as South Koshal. Aryanization in South Koshal was possible since long past, in the age of Ramayana. But it was possible after historical long interval in Kalinga- which was part of modern Orissa. Due to the predominance of Vratya and non-Aryan Austric and Dravidian people, it was advisable to the Aryans to do atonement for their footage in Kalinga soil (4) This historical reason led the cause of more archaicness in Koshali and more Dravidian elements in Orissa. Due to this above reason Koshali has it's every word with consonantal ending. But due to the Dravidian linguistic contiguity, Oriya has its every word with a vowel ending. Further the dental 'na' and 'la' have been turned to cerebral 'na' and 'la' in oriya due to the above reason where as the same is found to be intact in Koshali.

Reading the impact of Koshali on Oriya in lateral phase in respect of religion, culture and language the comment of a renowned scholar is felt to be notable here.

“It may be suggested that civilization progressed through the courses of this river (Mahanadi) to the coastal region of Orissa from the far away hinterland of Madhya-Bharat” (5) The Jagannath culture, Tantric Buddhist culture, Koshali language and script have flown downwards in parallel with the river flow of Mahanadi towards the coastal belt of Orissa. For the first time in 7<sup>th</sup> century A.D. in his Ynana Siddhi, Indrabhuti the king of Sambal, that is modern Sambalpur, and propounder of Vajrayana – a Buddhist Tantrik philosophy, had mentioned the name of Jagannath. He is believed to have founded relation between Jagannath and Tantric Buddhist philosophy. The style of epigraphical letters of Koshal belt is felt to be the proto-form of modern Koshali Oriya letters. The Somavamsi Kings of South Koshala, that is modern western Orissa between the time period of 7<sup>th</sup> to 12<sup>th</sup> century A.D. played a greater role in all these regards. They are called the makers of Orissa due to their ability to unify Koshal, Kalinga and Utkal by their arm-power, Cultural, religious and linguistic

synthesis started rapidly during and after this period. They had shifted their seat of administration from Koshal belt to coastal belt and hence causing the Koshali influence in coastal belt.

The earliest record of Koshali is found in Carya pada written between 7<sup>th</sup> to 12<sup>th</sup> century A.D. by some of the Koshali Sahaja Yani Tantric Buddhist saints and in some inscriptional writings stretching from the western to coastal belt of Orissa. Indrabhuti and his sister Laxminkara, daughter-in-law of the then king of Lanka-presently known as Sonepur, had both created Bajra Yana and Sahaja Yana – two parallel Buddhist Tantric philosophical tract. This Tantric philosophy was practised by eighty four Siddhas. Twenty three of them were the poets of the Carya Pada. Some of them have written Carya Pada who were Koshali and hence the Proto- form of Koshali is found therein. For this, examples are given here from the Carya composed by Kanhu Panda.(6)

Dasa bala raana haria dasa disen  
Abhidya Karikun dama akilensen.  
(Matta matanga carya)  
Alien Kalien bata rundhela)

x x x

Je je aila tete gala  
(Bata ogala carya)

Halo dombi to puchhami sadabhabe  
Aisasi jasi dombi kahari naben.

x x x

Marimi dombi lemi parana  
(Dombi carya)

Tainlo dombi saala bitaliu

x x x

Dombita agali nahin chhinali  
(Kama chandali carya)

It can be analysed linguistically.

Here in the above lines quoted the locative and Instrumental 'en' which is derived from Sanskrit 'ena' used in the word 'dasa disen', akilensen, alien, kalien. This Koshali case-endings have been used in post-carya old oriya literature. The Accusative plural of Koshali which is attested in carya 'kun' in word like 'abidya karikun' has led the formation of Oriya accusative 'nku which is still in use. The adverbial suffix 'li' in the carya word 'agali' which is Koshali is still found in oriya at random. The carya adjectival 'je je' and 'te te' to denote amount is Koshali and found its use in Oriya as 'jete' 'tete' and 'sete'. The vocative





feminine 'lo' the verbal suffix denoting future for 1<sup>st</sup> person – 'mi', simple present 3<sup>rd</sup> person 'si'; as attested in the above cited carya words 'halo' 'ouchhami', 'marimi', 'marimi' 'aisasi', 'jasi' etc. are pure Koshali and some of them were used in old oriya exposing the cause of Koshali influence.

During the post Carya period in the writing of Sarala Das in 15<sup>th</sup> century A.D. and Jagannath Das in 16<sup>th</sup> century A.D. Koshali suffixes and words are found at random. The Koshali suffix in modern Oriya has some extent been elided and new one has taken place to it. Due to regional peculiar linguistic instinct caused by Dravidian impact in long past, some words and suffixes have changed phonetically and some have still been in their existence.

Examples can be taken from Sarala Mahabharata :Madhyare achhai jeun dhurmusa Bramhana

|                                      |   |   |   |
|--------------------------------------|---|---|---|
|                                      | x | x | x |
| Baila bandhane jenhe chale mahabali  |   |   |   |
|                                      | x | x | x |
| Sri krushana pada udaka samaina kaye |   |   |   |
|                                      | x | x | x |
| Ghae ghumai padile debakira bala.    |   |   |   |

In this lines the words dhurmusa = fat, baila = bullock, Samaina = having cause to enter, Ghae = for a moment are used in Koshali and Chhatisgarhi. Likewise some Koshali words have been found repeatedly used in this Mahabharata. Words like 'hade' 'muku', 'tuku' are those examples. While forgetting to memorize a word or fact in the time of talking in Koshali, people in the middle of the sentences utter it as memorative pause-word, and take pause to momoreize, and if be able to do that suddenly fill that forgotten word there in. This 'hade' is also used in Koshali as demonstrative pronoun denoting the meaning – 'there that is'. This sense has been used as a memorative pause word. Saral Das has used it in the same sense having a stylistic approach. The first and second person accusative pronominal case used in Kalahandi region, 'moke' and 'toke' are found to be used in Mahabharata as 'Muku' and 'tuku'. All this linguistic archaic tradition was continued till the period of Jagannath Das. Only a line is quoted here to attest it.

'Karena Sankha Chakra Dhari'  
Here the instrumental 'ena' in 'karena' which is celebrised form of Koshali 'ena' gives testimony of Koshali influence.

In inscription also Koshali is found to be used in random. The Koshali ablative, 'nu' has been used in Jagannath Temple inscription in the word

'hastananu' (7). The Koshali near demonstrative pronominal with genitive case 'itar= of this fellow, has been found in Harisankar inscription in Bolangir District. In an inscription in Western Orissa, as is noted in the book – Evolution of Oriya Language and script by K.B. Tripathy, the name of Koshali ornaments 'Katria' and 'bandria' = armllet are found.

The influence of Koshali language on Oriya is a valuable chapter in the field of its potentiality and usefulness in the field of historical evolutionary process of Oriya. The researcher have dared least to comment in this regard stressing their research mostly on defensive position. In this context research must be done otherwise to unearth Oriyanized Koshali elements which have already been digested and coasted with Oriya colour. That awaits deeper research further.

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