

Growth and Development of Odia Dictionaries: An Introductory Study

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Abstract

The history of Odia lexicography is not as old as the history of Odia language or Odia literature. Lexicographical developments in a language imply that the standardization of the same language is seen as the first initiative towards giving an identity to a language and is considered as the first sign of a developing language linguistically. The history of Odia lexicographical initiatives dates back to 18th century. This paper is an introductory study of the growth and development of Odia dictionaries.

Keywords: Odia, Language, Dictionary, Lexicography.

Introduction

In modern times, Odia is the sixth Indian language to be nominated as a classical language in 2014. Odia originated from the Eastern Magadhi Apabhramsa, and it is a member of Indo-Aryan language family. It is a modern Indian language that has its own script, linguistic convention, literature and culture. The development of the Odia language entails the development of writing tradition in Odia. In the development of the writing tradition of a language, the field of lexicography contributes a lot. The formation of Utkala Sahitya Samaja in 1903 was a very significant step in highlighting the Odia language and literature in India. The Rajas and Jamindars of Odisha took a very prominent role in this respect (Dash 2015). We find three major Odia language movements that have taken place in Odisha. We all know that language movements take crucial roles in the development of a language. One could witness

the influence of Sanskrit language on Odia historically just as Sanskrit has influenced other modern Indian languages.

Before the British period, the preparation of the Dictionary in Odia could be seen from the 18th century. Upendra Bhanja's *Gitabhidhana* ("Gita" means song in Odia, and "Abhidhan" means dictionary) is considered as the first Odia dictionary though not technically. This was written around 1710 but printed in 1870. The exceptional feature of this dictionary is that it is written in a poetic style as Upendra Bhanja belongs to **Riti Juga** ("Between Dhananjaya Bhanja in the middle of the 18th century and Abhimanyu Samantasinghar in the middle of the 19th century, Odia ornate poetry's Golden Age also known as Riti Yuga or Alanakar Yuga began. and writing in a poetic style is a recurring and popular style in Riti Juga") https://www.google.com/search?q=Riti+Juga&rlz=1C1UEAD_enUS1086US1086&oq=Riti+Juga&gs_lcrp=EgZjaHJvbWUyBggAEEUYOTIHCAEQABiABDIHCAIQABiABDINCAMQABiGAXiABBiKBTINCAQQABiGAXiABBiKBdIBCji2OTIzajBqMTWoAgiwAgE&sourceid=chrome&ie=UTF-8

Gitabhidhan is a rhyming dictionary that lists the words ending with similar letters to help in composing rhyming poetry. We can find the influence of Sanskrit in this dictionary because the author Upendra Bhanja had thorough training in Sanskrit classical literature. He had an excellent command over Sanskrit dictionaries such as *Amarakosha*, *Trikanda Kosha*, and *Medini-Kosha*. Upendra Bhanja had lost many handwritten articles because at that time there were no printing presses available in Odisha. We can consider this as an earlier development of Odia dictionaries.

In 1811, Mohunpersaud Thakoor prepared the first printed dictionary of Odia titled *A Vocabulary of Oriya-English* for the use of students. It was a collection of Odia words arranged by subjects along with English meanings and pronunciation of the Odia words. In this dictionary, English synonyms of Odia words were written in the Roman script, as for example "ଇଶ୍ଵର- Eshworo-God". This was perhaps done to help the English speaker to know the Odia pronunciation of the word and reproduce it. This dictionary contains 204 pages. (Takoor 1811).

Language in India www.languageinindia.com ISSN 1930-2940 Vol. 24:4 April 2024

Jhuni Mallick

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139

With the coming of missionaries to Odisha, there was a huge change in the education system in Odisha. The missionaries realized that without providing education, their message could not reach to the people. Between 1822 to 1823, missionaries started the first English medium school for both boys and girls to overcome the communication gap between English and Odia. Missionaries wanted to spread their religion and educate *Bible* to the native speakers of Odisha. In these circumstances, missionaries started printing textbooks, and religious books for schools and started teaching them to the local people of Odisha. In this connection, the holy *Bible* was translated into Odia and the Odia translation of the holy *Bible* is the first English to Odia translation. Simultaneously, they started bringing out newspapers, journals, and other manuscript materials. For creating materials in Odia, they felt the need for dictionaries that would help them to educate the natives as well as to understand them so as to influence them to achieve their goals. In this manner, the notion of the bilingual dictionary came into focus.

Scientifically, the first standard dictionary in Odia was compiled by Amos Sutton and Bobaunanund Niaya Alankar and it was “An Oriya Dictionary in three Volumes” during 1941-43 (<https://odiabibhaba.in/>). Amos Sutton was an English General Baptist Missionary to Odisha. He published the first Grammar of the Odia language written English and books like History (1839) and Geography (1840), additionally a translation of the *Bible* (1842-45). He also composed a hymn to the tune of "Auld Lang Syne": "Hail, sweetest, dearest tie, that binds" and wrote a history of the mission to Orissa: the site of the temple of Juggernaut (1835) (Wikipedia). This dictionary became a cornerstone of the modern standard Odia dictionary.

Sutton’s dictionary was in three volumes: 1) Vol.1- has an introductory grammar of the Odia language. This is an abridgment of the grammar published by the author ten years ago. 2) Vol. 2 is an English and Oriya dictionary. As stated in the prospectus the author had not thought it necessary to take the whole mass of words found in Johnsons' dictionary and attempt to supply synonyms or definitions in Odia, but he made a selection of the most useful words and presented those words according to their various acceptations. 3) Vol. 3 has an appended list of official terms (including money, weights, and measures) as used in the public offices in Odisha.

An English and Oriya Dictionary was published in 1873 by Rev. W. Miller. This dictionary was prepared for the use of European and native students and schools. In this dictionary, head entries are in English, and their Odia synonyms are given in Odia. It is in English alphabetical order. In the last part of the dictionary, the author discussed about money, weights, measures, time, days of the week, Hindu month names, directions for commencing and addressing letters to persons of rank etc. It was published by Orissa Mission Press, Cuttack (Miller 1873).

Towards the later part of the 19th century, there came a renaissance to develop Odia as a distinct language and use Odia as a subject in schools and colleges. The Odia language movement played an important role in standardizing the Odia language. It started with a cultural movement and then slowly it became a political movement. At that time, there were also attempts to de-categorize Odia as a distinct and unique language. Some Bengalis tried to abolish Oriya language and gave opinion for re-placement of Oriya by Bengali medium of instruction in the school of Orissa (Barik, 2006). In the year 1870 Kantilal Bhattacharya, a teacher of Balasore Zilla School, published a book named "Odiya Ekta Swatantra Bhasanoy" (ibid.). In that book, he argued that Odia was not a language, but a variant of Bengali. But such attempts were interrogated by Odia writers like Fakir Mohan Senapati, Madhusudan Rao, Radhanath Ray. Fakir Mohan Senapati & Madhusudan Rao wrote many Odia books for learners, and Radhanath Ray, who was a school Inspector, wrote books on all subjects. Bichhanda Charan Patnaik and Gouri Shankar Ray also wrote school textbooks during that period.

The history of the Odia Movement progressed democratically through petitions, memoranda, group discussions, mass meetings, etc. Various factors like the establishment of the printing press, the publication of newspapers and periodicals, the spread of Western education, and the birth of Odia nationalism were attributed to it. Such movements also caused the development of print materials in Odia. Dictionary making was one of the initiatives that strengthened the standardization of Odia, and it became an object of promoting Odia language

and Odia identity. Many scholars/writers engaged themselves in dictionary making, although the early attempts were by English scholars/writers.

In 1873, Rev. W. Miller published one more dictionary named *An English and Oriya Dictionary*. This was for the use of European and Odia students. This was published by Orissa Mission Press. In this dictionary, the head entry has been given in English and their equivalents are given in Odia (Miller 1837). In 1874, William Brooks showed a big improvement in this regard. He compiled a dictionary titled “An Oriya and English Dictionary”. This dictionary was designed for the use of European and Odia students and schools and printed by the Odisha Mission Press. This dictionary was much more standardized. It shows a distinct move towards the language variety that formed part of the print culture and academic diction (Brooks 1874).

An Odia dictionary with Odia synonyms, titled “Sabdanidhi” Vol 1 and II was compiled by Chaturbhuj Patnaik and Sibnarain Nayak in 1883. In this dictionary, the total number of head entries is 17,127 with their meanings and grammatical categories. Because of some technical issues, it was published twice: first volume [‘ଅ’ (a) to ‘ନା’ (na)] in Calcutta Baptist Mission Press and the second volume [‘ପା’ (pa) to ‘ହା’ (ha)] in Cuttack: Published by Bhgawan Chandra Das, 1883. Printed at the Baptist Mission Press, Calcutta and the Orissa Mission Press, Cuttack (Patnaik and Nayak 1883).

In 1889, The Dwivasi (Bilingual) dictionary was published by the Cuttack Printing Press. Apart from English equivalents, this dictionary provides (the third column) the pronunciation of English words in Odia. Definitely, it was meant to help the Odia speakers pronounce the English words appropriately. In this dictionary English translation of nearly two thousand useful Odia words on various subjects and the pronunciation of English words together with an English proverb and its idiomatic Odia translation on each page. Further, this dictionary gives English proverbs on every page and provides their local equivalent - often in Odia and sometimes in Sanskrit. This again is a definite indicator of richer and more active linguistic exchange with the local words.

Gradually educated people of Odisha realised the importance and need for compiling dictionaries. In 1891, Jagannath Rao compiled Utkal Abhidhan. This is an Odia to Odia comprehensive dictionary. In this dictionary there are 22,000 head entries with Odia meaning has been given. Jagannatha Rao adopted Willson Saheb's Sanskrit-English Dictionary, Bangal Prakrutibada, Amarathradidhiti, Sabdarthprakashika, Sabdathramuktabali, and Odia Gitabhidhana to give meaning to Sanskrit words.

During the period of 1892 to 1915 many dictionaries were published in Odia. Odia to Odia dictionaries enriched the Odia language for future compilation. Odia scholars like Madhusudan Rao, Artatrana Satpathy, Mrityunjaya Ratha, and Gopinatha Nanda took up the work of preparing Odia to Odia dictionary seriously and tried to show the etymology and usage of concerned words in their dictionaries. *Sukha bodha abhidhan* (1912) by Madhusudan Rao, *Mula shabdabodha bodhini* (1914) by Mrityunjaya Ratha, and *Shabdatatwa bodha abhidhana* (1916) by Gopinatha Nanda Sarma, *Apabhhransa bodhini* (1928) by Artatrana Satpathy, *Mulasabdabodhika* (1901) by Shri Mrutyunjaya Ratha, *Koshankura* (1921) by Sri Swapneswara Das, *Kabibhushana*, The Medical Dictionary (1909), *Sukha Bodha Abhidhan* (1912) by Madhusudan Rao, *Biparitarthabodhini* (1913) by Sri Sridhara Gargabatu, *Mula Shabdabodha Bodhini* (1901) by Shri Mrityunjaya Ratha, *Mugdhabodha Abhidhana* (1915) by Shri Gobinda Ratha and *Shabdatatwabodha Abhidhana* (1916) by Gopinatha Nanda Sarma, *Shabda Sindhu* (2008) by Natabar Satapathy were such dictionaries.

The Concise Oriya-English Dictionary was compiled by Rev. R.J. Grundy (2nd edition) in 1916. This is a new compilation based on those of Rev. Amos Sutton and Mr. William Brooks. This dictionary is designed for the use of European and Indian students and schools. In the 1st edition, many new words were introduced. In giving the English equivalents of the Odia words, an attempt has been made to put the one mainly used in the first place, those following being in the order of importance, as far as possible. In some cases, the root meaning of a word may be given the last place. This plan has been adopted so that non-Oriyas consulting the book may be able to know which one is in common use, with some amount of certainty, when several equivalents are given for one Odia word.

In 1916, J. G. Pike, Gordon S. Wilkins compiled *A Comprehensive English-Oriya Dictionary*. It is designed for English head entry, grammatical category, and meaning of the head entry. Some abbreviated symbols were given on the front page. This is a big-volume dictionary. Pike originally tried to show in italics the pronunciation of unusual words, but owing to the lack of italicised type, this has not been possible (J.G. Pike 1916).

In this connection, the most important dictionary is *The Purnachandra Odia Bhashakosha* by Gopal Chandra Praharaj. It is a monumental 7-volume work of about 9,500 pages published between 1931 and 1940. Briefly, the *Purnachandra Odia Bhashakosha* is an Odia language lexicon listing some 1,85,000 words and their meanings in four languages - Odia, English, Hindi, and Bengali. In addition, it is replete with quotations from wide-ranging classical works illustrating the special usage of various words. It also contains much-specialised information like the botanical names of many local plants, information on asterisms and constellations, and includes many long articles on various topics as well as biographies of personalities connected with Odisha's history and culture. Overall, it is an encyclopedic work touching upon various aspects of Odia language and Odisha and upon many topics of general interest (source: <https://odiabibhaba.in/>). Till now this is the largest dictionary in Odia. It took thirty years for completion.

New and Revised Edition in 1937 of *An English – Oriya Dictionary* (Originally prepared in 1873 by Rev. W. Miller) was published. It was designed for the use of European and Indian students and schools.

In 1942, a piece compiled by Damodar Mishra and Pramodchandra Deb of Talcher royal house published a dictionary called *Promod Abhidhan*. It is a serious and comprehensive work in Odia language. In this dictionary, the total number of headwords is 1,50,000. This is an Odia-Odia dictionary. It was a post-*Bhashakosha Odia dictionary* that tried to maintain the extensiveness of word coverage found in the *Bhashakosha* while condensing the explanations to limit its size for easy usability. The resultant dictionary spanned about 3000 pages and contained some 150,000 words.

Various publishers and organizations and experts have compiled bilingual dictionaries from 1950 till the present. To cite a few, Pandit Krushna Chandra Kar compiled a dictionary titled Taruna Sabdakosh which was published in 1966, Ajanta Advanced Learners' Dictionary by Prafulla Kumar Panda, The New Dictionary by Satrugna Natha. There were attempts to prepare English Odia dictionaries by Govt of Odisha. One such attempt was Bureau's English–Odia Dictionary by the Odisha State Bureau of Text book Preparation and Production. This dictionary contains over 40,000 words along with synonyms and uses. In this dictionary words and their equivalents have been given for various dialects or parts of Odisha. For example, In standard Odia English word "Balloon" used as "ବେଲୁନ" but in western part of Odisha for "Balloon" the word "ଫୁଲ" used as equivalent. So in this dictionary both the words have been given to the users. After each head entry grammatical category has been given. In Some possible places, usage of proverbs has been given for the head entry.

Oxford University Press published the Oxford English-English-Oriya dictionary. It is compiled by B. K. Tripathy & K.M. Pattanaik. Considering the needs of students, professionals, and general readers this comprehensive dictionary is compiled. This dictionary includes 40,000 headwords and derivatives along with related phrases. Also, this dictionary provides easy-to-understand pronunciations for difficult words. It contains detailed grammatical information, especially on irregular nouns, verbs, and adjectives, and gives you clear and precise meanings as also synonyms in English and Oriya, with a wide coverage of patterns of practical usage. It covers variant spellings and incorporates useful appendices on irregular verbs, numbers, metric measures, Roman numerals, SI units, chemical elements, and family relationships (Tripathy & Patnaik 2004).

Collins *My First English-English-Oriya Dictionary* and Collins *Cobuild Pocket English-English-Odia Dictionary* by Collins Editorial Board. This dictionary was published in 2011. In the last part of the dictionary list of Odia to English Index words has been provided for better reference. This bilingual dictionary is mainly used for Odia-speaking users of English. There are Odia translations at every sense to give users extra support in their own language.

Definitions are written in full sentences to make the meaning clear; this is one of the main features of the dictionary. Natural English definitions and examples show the use of language.

Longman-NTM-CIIL English-English-Oriya Dictionary was published in 2012 by Dorling Kindersley. This dictionary is based on British National Corpus. The Longman-NTM-CIIL bilingual dictionary is perhaps one of the best tools for a community of learners, teachers, and translators. In this dictionary, we found over 12,000 words and phrases, as used in the Longman Basic English Dictionary picked out of the British National Corpus. This dictionary focuses on colloquialisms and spoken language in both source and target languages. It emphasizes on the use of Odia equivalents of English words and sentences, thus facilitating learning. Thousands of authentic examples in both English and Odia show how these words are used in our language.

Conclusion

The main objective of the study is to show the development of the Odia dictionaries from the early to modern period. The development of Odia dictionary can be traced back to the 18th century which can be categorized as pre-missionary period. It was the missionary period that gave the technical shape to Odia dictionary. In other words, the Odia dictionary in its technical sense developed in Odia as a part of missionary activities. Then there was a series of movement and attempts to compile Odia dictionary as an asset or tool, for examples, Odia language movement and formation of Odisha state, use of Odia as a medium of instruction so on and so forth.

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