

Evolutionary History of the Telugu Language

by Potluri Rao In Seattle ©2018 (CC BY 4.0)

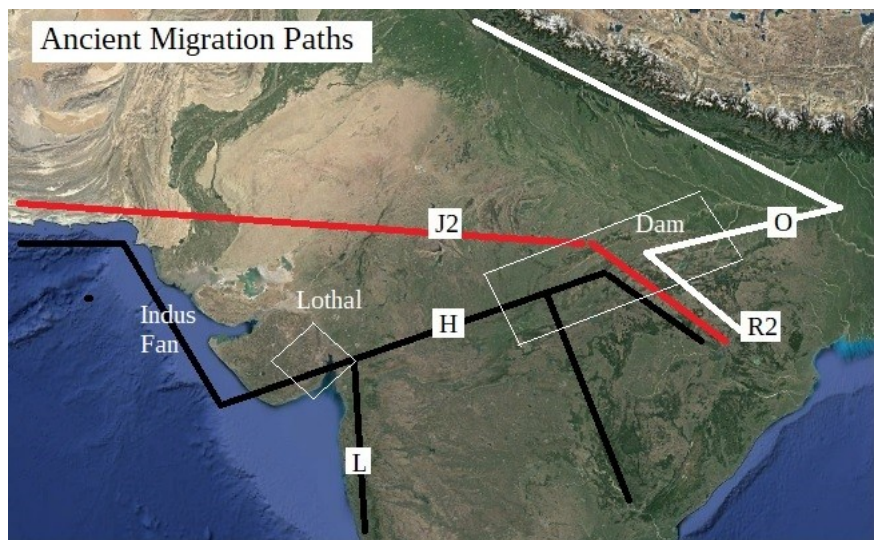
The original Telugu had no Sanskrit words. It was Virgin Telugu (Teli). Today, Andhra is the language of Coastal Andhra. It is commonly known as Telugu. It is a hybrid of Teli and Sanskrit. There are still more than a dozen documented spoken dialects of the Teli in use. The “Telugu” and Koya of Telangana are examples of Teli dialects.

In some parts of Coastal Andhra, Telugu is indistinguishable from Sanskrit. Sanskrit was introduced to South India only after 2,000 BCE. It existed only on the coast. Telugu comes in many shades between Teli and Sanskrit. Telugu changes its characteristics depending on which dialect of Teli is mixed in what proportion with Sanskrit. There are dozens of distinct Telugu dialects. Telugu dialects have some Sanskrit. Teli dialects have no Sanskrit.

What follows is an analysis of archeological evidence to understand the evolutionary history of the Teli and Telugu dialects.

In the ancient times, North India was separated into two parts by the 300 mile long solid rock of Chitrakuta hills in the Vindhyas. It was the west bank of a natural Dam that supplied perennial rain water to many rivers. The Dam attracted human migrations.

People who share the same DNA are called a Haplogroup. Around 10,000 BCE, two Haplogroups H and O migrated to the Dam. The H were on the south side of the Dam, and the O were on the east side. Around 5,000 BCE, another J2 group migrated to the west side of the Dam. They were mature civilizations before they moved to the Dam.



The H left Africa around 40,000 BCE to reach the Indus Fan. At that time, the seawater was about 400 feet below the current level. The Indus Fan was a 400 mile long and 100 mile wide fertile valley. It is now submerged. Around 20,000 BCE the glaciers started to melt. The rising sea levels forced the H to move to the Dam. Kui was the language

of the Indus Fan. They were a very advanced civilization that invented baked bricks, warehouses, and maritime trade. Lothal (Gujarat State) was one of their port cities that was abandoned when the Indus Fan was submerged. The L group were siblings of the H who decided to stay on the West Coast.

The Haplogroup O evolved in Iran. They were highlanders, forest dwellers. They spoke the Mundari language. The H and O were aware of each other with no social interaction. They spoke different languages, and had different lifestyles.

A small group of the Kui migrated south along the Godavari river to reach the East Coast. They spread south along the coast. They were in a climate that was different from the Dam. Their communication needs forced them to develop new dialects of the Kui. The dialects below the Krishna river were the Tamil family. The dialects above the Krishna were the Teli family.

There were numerous dialects of Teli and Tamil. All of them were variations of the original Kui of the Dam. Majority of the Kui people were at the Dam. The major dialects of Kui, in the order of evolution, were: Kui, Kuvi, Konda, Koya, Teli, and Tamil. Originally, they were in that order along the coast. Today, they still exist in that order, only along the Eastern Ghats. The languages of the coast incorporated Sanskrit that was introduced around 2,000 BCE. Sanskrit did not reach the Ghats.

The J2 were an advanced civilization that evolved in Syria around 40,000 BCE. They invented logic. A subgroup of the J2, evolved their own culture, language, and lifestyle. They spoke the Pidgin Sanskrit, a bazaar language, a mixture of Syrian and Latin. They were known as the Agni. They were a very small group. They were more like a cult in search for an identity. Around 5,000 BCE, the cult migrated to the Dam.

By 5,000 BCE, the Chitrakuta Dam had the H group (Kui) on the south bank, the O group (Mundari) on the east bank, and the J2 group (Pidgin Sanskrit) on the west bank. They lived as separate people, with no interaction. There were no other people in all of India. The people at the Dam were advanced civilizations before they moved to the Dam. They were attracted to the Dam by its perennial rain water.

Around 2,200 BCE, also known as the 4.2 Kilo-Year event, there was a prolonged global drought. The Dam lost its capacity and people were forced to vacate. The highlanders (Mundari), who came from the Himalayas, retreated to the Himalayas. Some of the O group, the R2, decided to follow the H group to the East Coast. The H group, that migrated along the Godavari river, were already on the coast.

The J2 on the west bank were trapped. They managed to find a way to escape and join the H group on the south side. They joined the H and R2 who were already in the process of evacuating the Dam.

By 2,000 BCE, all the groups (H, R2, and J2) of the Dam safely relocated to the Mahanadi area. At the Dam, they lived as separate people. The hardship of evacuation, over several decades, forced them to live as one people. They intermarried and evolved a common social structure, with a common language, a hybrid of Kui and Pidgin Sanskrit. They settled in the Amarkantak area. Their language is currently known as the Grandhika Andhra. It was a dialect of the Kui, just like the Teli and Tamil.

Two distinctly different dialects evolved out of the Pidgin Sanskrit of Syria: (1) Grandhika at the Dam (2,000 BCE) used by the DNA J2, and (2) Panini in Kashmir (600 BCE) used by Brahmin (DNA R1a1). The J2 (Agni) and R1a1 (Kashmir Brahmin) had nothing to do with each other, they never met.

The treatises on Indian logic, the original Rig Veda, Upanishads, Bhagavad Gita, and Brahma Sutra, were written by the Agni (J2), after they vacated the Dam. The Agni invented logic in Syria, and perfected it at the Dam to escape from starvation. Logic saved them from extinction. The extant versions of these books are the vandalized versions, not the originals. They are devoid of logic and reason. They were invented to market fictional gods to gullible people. Using scientific tools, we were able to excavate bits and pieces of the original material, buried under a mountain of rubbish.

Around 200 BCE, Greeks occupied Kashmir. They invented the concept of “God in a Temple,” idolatry, to collect taxes in occupied areas. They needed fictional stories of fictional gods to attract locals to temples to be robbed. They employed the Kashmir Brahmin (R1a1) to invent fictional stories. The Kashmir Brahmin (R1a1) vandalized all the Indian sacred texts into Panini (Brahmin Sanskrit). The deliberate vandalism was financed by the Greeks who used the Brahmin as instruments to rob India. They robbed India blind. They deliberately spread the myth that the Brahmin Sanskrit was the divine language that existed for thousands of years.

In India, before 200 CE, there was no archeological evidence of Brahmin (R1a1), Brahmin Sanskrit (Panini), Temple, God, Agamas, or Puranas. All the books in Panini (Brahmin Sanskrit) were vandalized versions invented after 200 CE, financed by the Greek colonialists, to rob India. They were deliberately and falsely attributed to antiquity. Brahmin Sanskrit was never a common language in India. It was the language of Brahmin fiction, invented by the Greek colonialists, to rob India.

What is commonly known as Andhra is actually a hybrid of Teli and Grandhika (Agni Sanskrit). It is a Telugu dialect. For clarity let us use the word Grandhika (Kui dialect) for the pure Andhra. The word Sanskrit has the bad connotation of Panini (Brahmin Sanskrit), the language of Brahmin fiction of Kashmir.

Grandhika (Kui dialect) spread among the other Kui people on the coast, who absorbed the new comers from the Dam. It did not cross the Krishna river. Slowly, it spread to the inland. New dialects evolved, naturally, as mixtures of the new Grandhika dialect and the existing native Kui dialects.

The Teli and Tamil families evolved before the Grandhika. Only Teli, not Tamil, was exposed to the Grandhika. The hybrid dialects of Teli and Grandhika are the Telugu dialects. The Teli is older than the Tamil, but the Telugu is newer than the Tamil.

As we travel west from the East Coast, the proportion of the Grandhika dialect decreases with the distance. Eventually it reaches zero, to reveal the original Kui dialect that existed before the Grandhika. There are still many distinct Teli dialects today. They use the Telugu script.

Today, the original Kui is spoken only along the northern parts of the Eastern Ghats (the original Dam). A variation of Kui, called Kuvi, is also spoken by the present-day Kui people. Kuvi is in-between Kui and Teli. Kui and Kuvi are structurally rigid. Teli evolved to be elastic to accommodate diverse linguistic needs. Even today, many words have the same meaning in Kui, Kuvi, and Teli; for example, talli=mother, aalu=wife, illu=house, paalu=milk, and pallu=tooth.

In Teli, the word Konda (Koi in Kui) means hill. People who lived in the hills, Eastern Ghats, were called Konda (Konda Reddi, Konda Kapu, Konda Dora, Koya). They are a family of different Kui dialects. Koya is a dialect of the northern part of Telangana.

The Teli people are called Teli-nga, and their land is called Teli-nga-na. In Kui and Kuvi, -nga is a plural termination, like -s and -es of English; for example, A-nga (foreign people, Bihar), Va-nga (faraway people, Bengal), Kali-nga (plains people), Koi-nga (hill people), Kui-nga, Kuvi-nga, and Teli-nga.

The Grandhika dialect spread to inland only above the Krishna. There was no Grandhika below the Krishna. Tamil has no Grandhika words. It is the original Kui dialect.

The popular Telugu poets Annamacharya, Vemana, and Kshetrayya lived below the Krishna. Their works have high concentration of Teli words. The poet Nannaya lived above the Krishna, on the coast. His famous work, the Andhra Mahabharatam, hardly had any Teli words. It was a specimen of Grandhika, a translation of Brahmin Sanskrit to Grandhika.

The first published Telugu grammar, in English, Carey (1814), was titled Telinga. The first published Telugu dictionary, William Brown (1818), was titled Gentoo. In Madras Presidency, British called it Telinga, Portuguese called it Gentoo, and missionaries called it Teloogoo. CP Brown (1853) popularized literary Andhra as Telugu. Nizam of Hyderabad retained the original name Telinga.

The word Telugu gained currency only recently, after CP Brown (1853).

There are dozens of distinct Teli and Telugu dialects in use today.

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