

THE CONTRIBUTION OF PUNNASSERI KALARI TO KERALA CULTURE

Punnaśseri Kalari is an educational institution that has contributed several academicians to the world of literature. The students of Punnaśseri Kalari, who are adept in Sanskrit, have given many valuable contributions to Malayalam literature. Punnaśseri Kalari has its birth in the cultural banks of Nila River which has witnessed uncountable historical incidents like Padayottams, Freedom struggle, Mappila Mutiny and the brave stories of laborers. Therefore Punnaśseri Kalari also has accepted a tradition of this kind.

The Pious, noble hearted scholars of Punnaśseri Kalari brought about an awakening in Kerala during a period. Their meetings, mutual exchange of ideas blessed the plains of knowledge. A few prominent among them are introduced, mentioned and is studied here.

Kaikkulangara Rama Warriar

Ramawarriar was a scholar who lived during the period of Nambi. There existed a good and cordial relationship between Nambi and Rama warriar. He visited Punnaśseri Kalari several times. There was a story that during his days of youth, Nambi restrained himself from going to Thiruvananthapuram to be present before Śāstrasadas, Warriar gave him confidence and courage and persuaded him to go there¹.

¹P.V.Ramankutty, *Op.Cit.*, p.111-112

Manavikrama EttanThamburan

Manavikrama Ettan Thamburan Samuthiri of Kozhikode Samuthiri Kovilakom was a renowned writer and convener of literary programs. He had acquainted with all most all the renowned Sanskrit Scholar in India. Punnaśseri Nambi was his favorite among them. He encouraged and supported Punnaśseri Gurukulam and *Vijñānacintāmaṇi* and was keen to meet every necessary of those .It is he who organized literary sabhās like Sahṛdayasamāgamam. He authored many works in Malayalam and the Sanskrit².

Vallathol Narayana Menon

Vallathol Narayana Menon is a great poet who holds close relationship with Punnaśseri Kalari. In 1895 when Punnaśseri Nambi went to Kozhikode to take part in ‘Sahrudaya Sangamam’ he was accompanied by seventeen year old Vallathol. Vallathol took learning of Sanskrit seriously owing to Punnaśseri`s motivation. His in-depth knowledge of Sanskrit has enriched Malayalam literature.³ Vallthol has translated about twenty three Sanskrit literary works like *Ṛgveda*, *Valmīki Rāmāyaṇam* etc. to Malayalam.

Vṛddharum śisyanmarāyininnusevippon bhasma

²Vadakkumkooor, *Op.Cit.*,pp.180-181

³Ramankutti, *Op.Cit.*,p,104

Rudrākṣapavitranganetoru Śivadwijan Śankarācaryaruṭe

Jenmabhuvinu menma sankhaṭippiccu.....⁴

He praises Punnaśśeri Nambi as the one who brought goodness by knowledge to the birth place of Śankaracāryar. He describes Nambi as a person with ash smeared visage, worshipped by the old and young alike.

Kumaranasan

The master poet of Kerala, Kumaranasan maintained a very close friendship with Punnaśśeri Nambi. He praises the Kalary as the counterpart of Goddess Sarasvati⁵.

G. Sakarakkuruppu

He was a frequent visitor in Punnaśśeri Gurukulam. Vidvān. C. S. Nair, U. P. Sankunni Menon, Kallanmarthody Ravunni Menon etc. who were the students of Punnaśśeri was his friends. He writes as follows:-

“We cannot forget him once we understand his nature, clad in a ‘dhothi’, with ‘rudrākṣam’ around on his neck, she created an aura. I was jealous of those who got an opportunity to sit in his class”⁶.

The great Vaidyan and orators like Vadakkeppattu Narayanan Nair, U.P Sankunni Menon and others were those who received that fortune. Later

⁴Ramankutty, *Op.Cit.*, p.105

31N.V.P.Unithiri, *Samskṛtattinte Nizhalum Veliccavum*, D.C.Books, Kottayam, 1994.p.140

⁶G.Sankarakurupp, *Ormayuṭe Olañilil*, D.C.Books, Kottayam, p.323

on he also states: “Myself is intended to study Rasaprakaraṇam directly from the *Sāhityadarpaṇam* Grandham. K.K.Raja has completed preliminary. Now should go for final. We both came to Pattambi during X-mas holidays and learnt various ideals of Rasānubhava and Rasanīṣpatti with the help of C.S.Nair and there received eligibility letter from Punnaśśeri Nambi, the college principal to join the course. Kuruppu who has conquered the poetic world yet another of the fold who received inspiration from Punnaśśeri Kalari.⁷

Nalappattu Narayana Menon

Nalappattu Narayana Menon attempted to prove his mettle in the poetic world in the gurukulam of Punnaśśeri Nambi. Marar remembered his presentation of poetic work named as ‘*Innathe Amma*’ at Punnaśśeri Gurukulam. Punnaśśeri Gurukulam is a Centre point of eminent poets and literary thinkers⁸.

K .Vasudevan Moosath

He was born in the year 1890. He is the first disciple in Punnaśśeri Kalari. He became a good scholar in Sanskrit by acquiring knowledge through Gurukulam scheme of teaching in Punnaśśeri Kalari for a long period of time⁹. Later on, after his studies he became a tutor there. It was

⁷ *Ibid.*, pp.184-85

⁸ *Māññupoya Naṭakkāvukal*, p.118

⁹ K, Vasudevan Moosath, *Atmakatha*, K.V.M, bookstall, Thrissur, 1966.p.5

during the period he became teacher in College and wrote poems in Sanskrit.

He was proficient in handling Sanskrit language than Malayalam. There were no other branches in the field of literature that he didn't deal with. Translations, Novels, Autobiography, History of Nation and Travelogue etc. are his literary works. '*Sarvadarśanasangraham*' and '*Arthaśāstra of Kautilya*' etc. are his translation works. He also gave explanation to the literary work '*Girijā Kalyāṇam*'. He also became the editor in Newspapers like Sāhiti, Sama, bhavini, Vasumatietc.¹⁰

Poet Sankaran Namboothiri picturised K. Vasudevan Moosath as "*nāṭantorttonnu toḷil, Kuṭumatalayil sadā jñānadāham*"¹¹

(One who was wearing a towel on his shoulders and moving silently without making any noise with a constant ambition and desire to acquire knowledge. He always has the ability to perform in the field of literature.)

C. P Krishnanilayath

He was born in the year 1890 in Putuśserri Illam in Cettappuram in Malamakkavu. He Joined and started his studies in Punnaśseri Kalari at the age of 12. In the year 1920 he passed the examination. He became a language teacher in Malabar D Board. He was the author of a Novel having name '*Suhruthu*'. Interpretation of the story of Novel

¹⁰ P.G, Pttambi, *Op.Cit.*, p.33

¹¹ *Ibid.*, p.30

‘*Vasantasena*’ and translation of ‘*Mudrārakṣasagadyanāṭakam*’, ‘*Stotrapanjika*’ of Machattilayathu, ‘*Varṇamālāstuti*’ of K. VasudevanIlayathu, ‘*Kalavadhakavyam*’ of Vilvamangalam, ‘*Mātruparidevanam*’ of Achuthapoduval were all done by him.

He also has written two autobiographies like ‘*Punnaśseri Neelakanda Sharma*’, ‘*Machattellayathu*’. He also made interpretation to ‘*Daśakasahasram*’ in the name of ‘*Nārāyaṇīyāmṛtam*’ and interpreted 25 śatakams in ‘*Nārāyaṇīyam*’¹².

Manangurukkal

He was a multifaceted literary genius who excelled in Sanskrit and Malayalam literature alike. He was born in 1890 and became a disciple in Punnaśseri Kalari and there he befriended with C. Sankunni Nair and K. Vasudevan Moosath. He too was a favourite disciple of Punnaśseri Nambi. He published works in ‘*Vijānacintāmaṇī*’ under the pseudonym ‘*Mānaguru*’. ‘*Bhaktapralāpam*’ written on the demise of his father is an example for that Kumaranasan’s magnum opus, *Nalini* to Sanskrit under the title ‘*Divākaracinta*’ and he also tried a translation of ‘*Vīṇapūv*’ to Sanskrit.

Vidvān C. Sankunni Nair

Cettiyartodiyil Sankunni Nair was born in 1894 in Perumudiyūr near Pattambi. After acquiring education during his child hood days from

¹²Pooattoor Ramakrishna pillai, *Samskr̥tavijñānakośam*, Current books, Kottayam, 2006, p.1897

uncle he joined the school at Perumudiyūr and in the year 1915 he passed Vidvān Examination¹³. Famous poet K. K. Raja has written as underneath:

Avidvalclāssu viṭṭu drutagatiyilvarunnuṭu c s ataa

ñān kelvipeṭtorucoleginutayamanalmuttorattathunilppū¹⁴

(That Vidvān C.S. Nair is coming in a hurry manner after his return from the school. This means that I am standing in the Yard of a renowned College)

He was the teacher of Mahakavi G. Sankarakurup. ‘*Ūrmila*’ is his first literary creation. It is in fact nothing but the translation of Novel having its name ‘*Golden cage*’. He also served as an editor to ‘*Aruṇodayam*’ Publication.

Kadavallur Achutath Vasudevan Moosath

Among the disciples of Neelakantha Sarma Achutath Vasudevan holds a prime position. He was born in 1895 in Trissur. He stayed with his teacher and well versed in Sanskrit, Astrology and medicine. He edited a text entitled *Nivāpāñjali*. He excelled in the temple art Pāṭhakam. He acted as a member in Kadavallur village committee and also as a judge in a court. He died in 1895¹⁵.

¹³ K, Prakasan, *Vidvān C.S. nairudesāhityavimarśanavum*, Kerala sahityaAcadamy, Thissur, 1990, p.15

¹⁴ P.G.Pattambi, *Op.Cit.*, p.35

¹⁵ *Platinum Jubili souvenir*, p.77

K. Sankaranezhuthachan

He was born in 1899 in Rayinelloore in Pattambi. After having his primary education in his native place he joined Pattambi Sanskrit College and passed Sanskrit Vidvān examination in 1919 and from the year 1925 onwards he started his teaching profession. He also has conducted a publication with name '*Paiṅkili*'¹⁶. He put his hands in various arena of literature like Story, Poems, and History etc. *Tunjathezhuthachan*, *Kunjan Nambiar* etc. are included in the class of historical literature. *Kusumānjali* part I, *Kusumānjali* PartII, *Ajavilāpam*, *Baṣpānjali* etc. belongs to the class of poems. '*Citraharmam*', *Irulilninnu Veliccattilekku* belongs to the class of group of stories. *Vihagaviḡṣanam*, *Sāhityam*, *Upanyāsamanjari*, *Sahityāsvadanam* etc. belongs to the category of Essays. It is the literary atmosphere in the Punnaśseri Kalari that has given K.S. Ezhuthachan to have the ability to perform in the field of literature.

Kallanmartoṭi Ravunni Menon

He was born in the year 1900. At the age of 5 he studied for 3 years with a local teacher. Thereafter he passed the 8th form from Pattambi Elementary school. After that he joined Permudiyūr Sanskrit study Centre. Though joined for Vidvān course, he could not complete it due to his love for poetic works. His poetic inspirations sprouted out from

¹⁶*Suvarnajubilismaranika*, p.15

Punnaśseri Kalari. No single poetic work of him is ever published. Sahityasangham compiled his poetic works and published a book with the name '*Kallanmartoṭiyṭe Kavitalakal*'. Poems like '*Ambiliyodu*' and '*Mukkuttippata*' were all famous¹⁷.

Cherooliyil Kunjunni Nambeesan

He was born on 1900 at Thiruvegappuram. He received primary education from his father and after that he studied at Pattambi Mahapadasala for a period of 4 years. He was not able to join for the Vidvān course. His literary works lasted for about 40 years¹⁸. He translated *Śākuntalam*, *Vikramorvaśīyam* and *Karṇabhāram* from Sanskrit for the publication of poetic works like '*Muktāvali*' and '*Kāvyaṅjali*'. He also wrote write ups in the then publications. It is the Punnaśseri Kalari that had sharpened him as a poet.

Kunjupilla Panikker (Swami Mridananda)

Kunjupilla Panikker who was known as a great scholar both in Malayalam and Sanskrit was later known by the name Swami Mridananda. He was born at Valiyazhikkal in Karunagapally on January 15th 1900¹⁹. His father was Arayaśseri Kunjan Panikker. After his primary education up to the seventh standard he became a disciple of Mutukulam Padmanabha Panikker. Later he became a disciple of Punnaśseri NeelakanthaSarma and widened his knowledge in Sanskrit. There his

¹⁷Pattambipperuma, p.123

¹⁸Kunjunni Nambeeshan Cheruliyil, *Aśrumazha*, Kerala Sahitya Accademy, Trissur, 1998, p.3

¹⁹RamaKrishnan, *Op.Cit.*, p135

studied Alankāra, Mīmāṃsa and Vedānta. After his studies there he was appointed a teacher in the Govinda Vilāsam Sanskrit School at Maruthukulangara. He then co-operated in the works of the newspaper *Dharmakāhaḷam*. This job he continued for two years. And then went to Alappuzha district and worked as a proof reader in the Vidyārambham book depot. After that he worked as a teacher for seven years in Klappana Śṛīkṛṣṇavilāsam Sanskrit School. He then established his own institution named Vijayavidyālayam at Charumoodu. In that school he conducted Malayalam Vidvān class. During that period the Appan Thamburan of Kochi awarded him the title Paṇṭitakavi (Scholar poet). He has written about forty works, most of them were translations from Sanskrit to Malayalam²⁰.

He was an author of many books like *Sṛṅgāratilakom*, *Puṣpabāṇavilāsam*, *Ṛtusamhāram*, *Śṛīkṛṣṇa Vilāsam*, *Śrīrāmagīta*, *Devībhāgavatam*, *yogavāsiṣṭam*, *Kaivalyopaniṣad*, *Sāṅkhyadarśanam*, *Bharatakathāsamgraham*, *Kandarpacūḍāmaṇi*, *Vīṇapoov*, *Bandhanastanāya Aniruddhan* (Sanskrit) etc.²¹

K. M Kuttikrishnamarar

He is a Sanskrit and Malayalam scholar. He was born on 14th June 1900 at Thrippangottu Kizhakkemarath in ThirurTaluk. His father was Krishnamarar Karikkattu and mother, Lakshmi Varasyar. He studied

²⁰Idem.

²¹Idem.

Sanskrit for 4 to 5 years in his native place. He continued his Sanskrit studies at Pattambi College. Thereafter teachers like Punnaśseri Nambi and Sambhu Sharma inspired him study Sanskrit. He wrote literary works like Sahrudaya. In the year 1923 he passed at a Sahitya Śiromaṇi²². In the Year 1925 he got married. For about 15 years his main duties included teaching Sanskrit to the children of Mahākavi, accompanying Mahākavi in his journey and also to publishing literary works etc. Between the year 1932 to 1938 he worked as a teacher at Kalāmaṇḍalam. He worked as a proof reader in Matrubhoomi for a long period. (1938 to 1961).

His literary works like *Kumārasambhavam* (1944) *Raghuvamśam* (1949) *Meghasandeśam* (1953) and *Śākuntalam* (1964) helped many Keralites who didn't learn Sanskrit to get in to the Kalidasa Sahrudaya in an easier manner.

He wrote glossary to the works of his teacher Sambhu Sarmavu like 'Sātvika Svapnam, Prākrutasamvidhānam etc. *BhārataParyatanam* is the result of his entry in to the soul of India in a critical sense. *Lakṣmīprasādam*, *Gītāparyāṇanam* and *Śaraṇagati* are his literary works at the time when he turned in to spirituality. *Upanyāsaṅgal*, *Palarum Palatum*, *Nizhalāttam*, *Rajāṅgaṇam*, *Sāhityasallāpam*, *Bhāṣā Paricayam*, *Sahityabhūṣaṇam*, *VṛttaŚilpam*, *Viśvāmitran*, *Kaivilakku*, *Sāhityavidya*, *Daṇḍagopuram*, *Carcāyogam*, *MalayāḷaŚaili*, *Ingunnangolam*,

²²KuttikrishnaMarar, *Danthaagopuram*, *MararSahitya prakasham*, *Kozhikode*, 1994.p..3

Kalajīvitam Tanne (For this work he received Kendra Sahitya Academy award) are his other literary works²³.

M. K. Govindan Siromany

He was famous as a Sanskrit scholar and a teacher. He was born in Mundupoykavila House in Perumpuzha Village, Kottankara Panchayath near Kundara, Kollam District. Kunjen was his father and Kochunnu his mother. He received his primary education from Perumpuzha Korandippilly School. After that to study Sanskrit, he joined the school run by Ezhukon Madhavanasan. It was a Centre of Sanskrit scholar, Ayurvedic Physicians, Astrologers etc. at that time. In the year 1921 he became a teacher in S.N.V Sanskrit High School started by Perumal Govindan of Perimbattu Kavila Bhavanam. After a small period he went for higher studies²⁴.

At that time people belonging to inferior class were not permitted to get education in government schools. On coming to know about the fact that Punnaśseri Nambi was providing education to all irrespective of their caste and religion, he went to Pattambi and joined the Sanskrit school and procured Bachelor's Degree from Madras University with first rank. Famous Kuttikrishnamarar was his classmate there²⁵.

²³*Idem.*

²⁴Ramakrishnanpillai, *Op.Cit.*, p.223.

²⁵*Idem.*

After his higher studies he became a teacher in SNV School. Again it is an institution with old mode. In the year 1924 Sree Narayana Guru appointed him as a teacher at Advaita Asramam, Aluva. He continued there for 24 years as a teacher. In the year 1948 when Sreenarayana College was started at Kollam, Govindan was appointed as a lecturer in Sanskrit. While continuing there, he was appointed as the sub editor in Malayalam Lexicon. He retired in the year 1966²⁶.

He tried to spread and propagate the messages of Gurudevan. He passed a resolution in the Assembly for the formation of University for Kerala while he was a member in Sreemoolam Prajasabha representing Aluva Municipality (1931). He was also a member in Devaswam Board Cultural Committee, Grandhaśāla Sangham and in Text book Committee.

His children, doctor Vijayaraghavan and Smt. Kamamma published a book in the year 1992 under the title '*Varaprasadam*' compiling 7 works written by Śiromaṇi Govindan.

He was interested in prompting a betting other to write rather than to write by him. At the time when E. P. Damodaran had given explanations to '*Dhvanyā Lokam*', he sought the assistance and help of Govindan. He had translated *Daivaśatakam* written by Sreenarayana Guru from Malayalam in to Sanskrit. He died on 14th June 1968²⁷.

²⁶Idem.

²⁷Idem.

P. Kunjiraman Nair

P. Kunjiraman Nair is a renowned poet in the Malayalam literature. He was born at Kanjagatt in 1906. It was at the age of 17, when he was a student of Punnaśseri Kalari that he wrote his first poem *Prakruthigeetham*. The poems ‘*Neduveerppu*’ and ‘*Enteguranāadhan*’ written in 1965, deals with Punnaśseri Kalari and his teachers. In the poetic works of P.Kunji Raman one can discern the beauty of the sky and soil of Punnaśseri Kalari. Poem ‘*Soundaryadevata*’ recalls reminiscences of his life at the Kalari. Poem ‘*Kuyil*’ too is written in similar lines. He has remarked that he derived the seeds of his poetic abilities from that land of words²⁸. In his autobiography ‘*Kaviyuṭe Kalpāṭukal*’ he recalls his memories of Pattambi educational Institution. To the world of literature he offered autobiographical works like ‘*Kaviyuṭe Kalppāṭukal*’, ‘*Nityakanyakayeteṭi*’, ‘*Ennethirayunnañān*’ and several other poems also.

K. P. Narayana Pisharody

K. P. Narayana Pisharody was a prominent disciple of Punnaśseri Kalari. He was a versatile genius who gave remarkable contributions to the literary world. He was born on 23rd August 1909 to Kodikunnath Pisharath Narayanikutty Pisharasiar and Putuśseri Manakkal Pasupathy Namboothiri. He had his initial education in Gurukula style under his

²⁸*Kaviyuṭe Kālpāṭukal*, p.148

uncle Andala Shekhara Pisharody²⁹. Completed higher studies from Sārasvotōdyōtini Sanskrit Mahāpāṭhaśāla and got Sāhityaśiromaṇi and Malayalam Vidvān degrees from Madras University. Then started the career as a teacher in various institutions including Madhura American College, Trissur Kerala Varma College, Kozhikode Ādarśa Samskr̥ta Vidyāpeetham, Trissur Chinmaya Mission College. He was editor of *Tulaseedaḷam* and *Bhaktapriya* Magazines. He was an author of many books like *Bharatamuni's Nāṭyaśāstram*, *Śrīkṛṣṇavilāsambhavam*, *Kāvyaaparibhāṣa*, *Manidīpam*, *Kumārasavivarttanam*, *Subhadrādhanāñjayam*, *Kūṭiyāṭṭom*, *Toraṇayuddham*, *Kūṭiyāṭṭom*, *Aśokavanikaṅgamkūṭiyāṭṭom*, *Āścaryacūḍamaṇivivarttanam*, *Kramadīpikayum*, *Āṭṭaparakāravum*, *Kalyāṇasaugandhika*, *VyāyogaParibhāṣa*, *Kalālokaṃ*, *Āttoor (Biography)*, *Srutimaṇḍalam*, *Svapnavāsavadattaparibhāṣa*, *Keśavīyam Sanskrit paribhāṣa*, *Thunchath Acaryan (Biography)*, *Śrīkṛṣṇacaritam Maṇipravāḷam Vyākhyānam*, *Nārāyaṇīyam Vanamāla Vyākhyānam* etc. He was the winner of Ezhuthachanpuraskāram (The highest award constituted by Kerala Government for life time contributions to Malayalam language and literature).

Achutha Pisharody

Achutha Pisharody is one of the disciples of Punnaśseri Nambi. Fortunately he is still alive. He was born in 1912 at Chembra Trikkovil

²⁹K.P.NarayanaPisharody, *Bharatamuniyūṭe Nāṭyaśāstram*, Kairali Press, Trissivaperur, 1990pp. 6-7

Pisharath. His father was Putuśśery Pashupathy Nambootiri and mother Narayanikutty³⁰. The late Professor and Scholar K. P. Narayana Pisharody started his primary studies in his uncle's house according to the traditional style. Afterwards he went to the high School Kumaranellur and joint in the third forum. But unfortunately after a year he was forced to stop his studies because he was unable to pay the fee. However when his brother Narayana Pisharody passed Śiromaṇi exam from Sārasvotōdyōtini College and become a teacher Achutha Pisharody became his brother's disciple and continued his studies. After that he wrote the entrance test and passed it. Soon he joined in the Sārasvotōdyōtini College in 1935. There he studied as a disciple of Punnaśśeri Nambi for several months. After four years that is in 1939 AchutaPisharody passed Sāhityaśiromaṇi. After that he worked as a teacher in the Sārasvotōdyōtini College. Achutha Pisharody had been Ezhuthachan (teacher) for several years at Kolppalli, Trissur. There he worked for many years without receiving money. He is always zealous to teach whosoever comes to him to learn letters. He is now hundred and four years old and remains as the symbol of an ideal Guru (master)³¹.

Ullattil Govindankutty Nair

He was an efficient scholar, critic and a literary figure in Malayalam Ullattil Govindankutty Nair, was born on 15th April 1906 in Ullattil

³⁰S.Rajendhu,*Koṭikkunnathezhuthachan*, Mathrubhumi daily, December, 2015, p.II

³¹*Idem*.

Family in Perumudiyoor near Pattambi³². His father was Vallappuzha Gopalan Nair and mother, Smt. Chinnuvamma. He received school education till the 8th form and there after obtained knowledge in Sanskrit. He received training in teaching from Palakkad. He became a primary school teacher in Ponnani Taluk Board. He also passed Vidvān examination. He became a Sanskrit teacher and a scholar in Pattambi School during 1946-1961 and became famous as a Malayalam Critic. Vidvān C. S. Nair was his teacher in literature. ‘*Suprasidh aSāhitya Pandhitanmar*’, ‘*Sahityasañcāram*’ were his literary works. His pen name is G.K.N. Sobhana, Gokulanarayanan, Śākalyan, Yāskar are his other pen names³³. He became the president of Sahitya Parishad in the year 1964. In the year 1961 pareekshith Thampuran offered honour with name Sāhitya Nipūṇan. He died on 17th November 1966³⁴.

Prof. Sankunni Nair, M.P.

He was a disciple of Punnaśseri Nambi. He was a famous scholar in Sanskrit, and a giant in the arena of literary criticism. He was born on 4th March 1917 in Mangattu Puthan Veeduat, Mezhatthoor, Palakkad. He obtained Sāhityaśiromaṇi in Sanskrit and M.A degree in Malayalam. He received proficiency in Mīmāṃsa, Alankara Śāstra and in Vyākaraṇa also. He had knowledge in Sanskrit, English, Tamil and Malayalam languages.

³²Pattambiperuma.,p.125

³³Idem.

³⁴Idem.

He became a professor in Pavaratty Sahitya Deepika College and Madras Pachayyapasa College. He criticized Kalidasa Natakam in his Sanskrit work, '*Chatravum Chamaravum*' written in Malayalam, was an aesthetic work on Kalidasa Kavitha. For this work he received Kendra Sahitya Academy Award. '*Nāṭya Maṇḍapam*', '*Nāṭakīyānubhavamenna Rasam*', '*Abhinava Guptan*', '*Kattunna Cackram*', '*Kavyolppathi*,' '*Nalla Bhūmi*' etc. were his other literary works. He was also a recipient of Kerala Sahitya Academy Award, Kalidasa Sammanam of Madhya Pradesh Government, N.V. Award and Deviprasada Award.

He was an individual who pioneered the geniuses resorted to criticism in Punnaśseri Kalari. He used to study the poetic works by using foreign critic principles and inland principles. In his literary works a union of both modern and ancient literary principles and ideas can be seen. He died in the year 1965.

Ayurveda disciples of Punnaśseri Nambi

Raman Nambeesan

Raman Nambeesan, who became a great Sanskrit scholar and teacher, was born at Pallippuram in 1879. His father was Kesavan Nambeesan. Raman Nambeesan began his study as the disciple of Punnaśseri Nambi. He learned Kāvya and śāstra and in the year 1924 he passed Vidvān exam. His classmates were K. S. Ezhuthachan and Kutty Krishna Marar.

He served as a teacher in Pattambi College from 1925 to 1957. Later from the year 1958 to 1961 Raman Nambeesan served in the Shornur Keraliya Āyurveda Pāṭhaśāla. He then started an Āyurveda Pharmacy and in the year 1965 Raman Nambeesan passed away³⁵.

Uzhuthra Varrior

Uzhuthra Varrior was the Āyurveda disciple of Punnaśśeri Neelakantha Sarma. He was born on September in 1900 at the Mulattur Variyath. His father was Eswara Varrior of Vettakkara Variyath and mother Lakshmi Varasyar. It was at his sixteenth age that he became the disciple of Punnaśśeri Nambi. There he studied Kāvyaśāstra, Dramas, Alaṅkāraśāstra and Jyotiṣa. He mastered the calculations connected with Pañcāṅga. Later he composed a book entitled *Āyurvedapaddhati*. He also imparted his knowledge of Pañcāṅga in to his disciples. And in the year 1967 Uzhuthra Varrior passed away.³⁶

Chembra Raman Ezhuthachan

He was fortunate to learn Sanskrit, Āyurveda and astrology directly from Punnaśśeri Nambi, sitting in front of him. He was born in a village named Chembradesham in Palaghat in 1906. In 1927 he joined to learn Sanskrit and after completion of his four years education, he gained the Ayurveda Śiromaṇi degree and became the most favorite disciple of

³⁵Platinum Jubili Souvenir, P.92

³⁶Poovattur Ramakrishnan, Op.Cit., P.87

the teacher. Later he obtained a scholarship from Madras government to carry out research in Ayurveda³⁷.

K. C. Narayanan Vaidyn

K. C. Narayanan Vaidyar was the most eminent disciple of Punnaśseri Neelakantha Sarma. He was born in 1911 at the Kunnumel Cakkamatham in Ñāgaṭṭiri near Pattambi. His father Raman Vaidyar himself was an efficient Āyurveda physician and Sanskrit scholar. After his primary education Narayanan joined Punnaśseri Kalari and studied Sanskrit and medicine. He continued his medicine study till the year 1936. Afterwards Narayanan joined as an apprentice in the Āryavaidyaprakāśini pharmacy of Kumaran Vaidyar in Kasargode. Later he served as a physician in the Vaidyaśāla at Ottappalam. During that period he also participated in the social and the cultural activities in Pattambi and was known by the name 'Pattambivaidyan'. Thus after an event full life K. C. Narayanan Vaidyar died on April 25th, 1967.

Narayana Vaidyar. A. N

Narayana Vaidyar, the Āyurveda Śiromaṇi of Pattambi college was the school mate of K. P. Narayana Pisharody, Narayanavaidyar was born in 1925 at Azhivalappu in Koukkotu Amsam of Ponnani Taluk. After his studies he served as the disciple of the famous physician of Kakkanad Raman Vaidyan in Trissur. Unfortunately he died at the age of 36.

³⁷*Ibid.*, P.464

Sarma Suceendram

Sarma Suceendram was the Āyurveda disciple of Punnaśseri Kalari. He propagated Āyurveda treatment in the different parts of India including Neppal.

Dr. A. Raman

Raman was one of the Punnaśseri's Āyurveda disciples in the early period. He was born in Ariyincira house at Kallipatam near Shornur. His father was Kunjunni Ezhythachan. He learnt Sanskrit and Jyotiṣa in his master Punnaśseri Nambi. After that he went to Kolkatha, There he found out his living by selling newspaper. Fortunately he happened to get acquainted with Kaviraj Gananathasenan who was a Sanskrit scholar, Ayurveda doctor and allopathic physician. At that time Kaviraj Gananathasenan was engaged in writing two books entitled *Pratyakṣaśarīram* and *Siddhāntanidānam*. Raman helped Kaviraj in his work of writing. Unfortunately at the time of the partition of the India in 1947 Kaviraj Gananathasenan's hospital was destroyed by the riots. So Dr. Raman came to Madras and worked there as an Āyurveda physician.

Vadikkeppattu Narayanan Nair

Vadakeppattu Narayanan Nair was known as an Āyurveda Vaidyan, Sanskrit Scholar and a famous orator. Narayanan was born at Vatavannur in Palakkad district. His father was Achutha Panikker and mother Narayani Amma. As a boy he was rather careless in his studies later at the advice of Koroth Narayana Menon he went to Pattambi and became the disciple of Punnaśseri Nambi. There he studied several subjects like Sanskrit, Āyurveda and Jyotiṣa. However he was much attracted and interested in Āyurveda and so he preferred the work of Āyurveda Vaidyan. In his later years he obtains the degree also ‘Vaidyavācaspathy’. He was also interested in writing both in Malayalam and Sanskrit.

Assainar Vaidyar

Assainar Vaidyar (1909) was the Ayurveda disciple of Punnaśseri Nambi. Kottappadathu Pillanazhiyil AssainarVaidyar is a person who occupied a place in the history of Pattambi. His friendship with Punnaśseri Nambi has started from the time when he was serving medicines in a shop owned by a person named as Appaswamy .He is the person who takes Nambi to Illam with a Ranthal (Torch). Later he became the disciple of Nambi in the subject of Ayurveda³⁸.

There can be seen the venues of literary works filled with prominent poets who stood as lamps of letters of Kerala and good hearted and pious people. From the Punnaśseri Kalari, several contributions in the

³⁸Pattanbipperuma, p.131

form of writings and co-operation to the cultural world of Kerala have taken place.