CHAPTER V
PROSE LITERATURE IN KERALA - TRENDS AND
IMPRINTS OF ARNOS PADIRI

Early as the 15th century, there was an independent poetical language in Malayalam to convey the ideas of the literary people, to impress others with their enhanced status. Nevertheless, the prose was not much developed during this period. The ancient copper plates, manuscripts and edicts are the examples of early Malayalam prose. They were written in a mixture of Tamil and Malayalam languages. The period when the Malayalam words appeared in edicts and copper plates can be considered as the ancient writing form of Malayalam prose literature. Some regard it as the growth of the Malayalam language. However, the foundation of the modern Malayalam prose is not from the prose style of early edicts. As Tamil was the official language of ancient Kerala, Tamil words were mostly used in the early edicts. Much later only Malayalam words began

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to be used frequently in the literature. This can be clearly understood from the ‘Vazhappilly Copper Plate’ of Rajasekhara\(^5\).

Among the early prose works, *Koudileeyam*\(^6\) influenced the growth of Malayalam language. However, on some occasions, this usage failed in presenting the ideas clearly to the readers. Hence, the prose style of *Koudileeyam* could not flourish in Malayalam literature\(^7\). In fact, with the compilation of *Koudileeyam*, Malayalam language began to develop in its own style and nature in writing of prose. In addition, it acquired a rich vocabulary. Even then, the work *Koudileeyam* was not free from the Tamil and Sanskrit words\(^8\). So *Koudileeyam* could not prosper as a prose style in Malayalam.

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\(^7\) Dr. K. N. Ezhuthachan, ed., *Bhashakoudileeyam*, (Mal), Madras University, Madras, 1960, p.XII.X.

\(^8\) N. Krishna Pillai, *Kairaliyude Kadha*, (Mal), National Book Stall, Kottayam, 1975, p. 239. Also see, Dr. Paul Manavalan, *op. cit.*, p. 228.
Temple arts also contributed to the development of Malayalam prose. The story telling style of *Koothu*\(^9\) and *Koodiyattam*\(^10\) enriched the language and prose. *Attaprakaram*\(^11\) and *Kramadeepika*\(^12\) were two significant prose works during this period. *Manthrakam*, *Mattavilasam*, *Ashoka Vanikangam* and *Surpanakam* are the other works composed between the 9\(^{th}\) and 15\(^{th}\) centuries\(^13\). However, these works, especially the prose style of *Attaprakaram* lack literary beauty, although these works played a role in developing Malayalam prose. But they could not create an independent prose style in the language\(^14\). As mentioned earlier, ‘*Manipravalam*’ works composed between the thirteenth and fifteenth centuries was a mixture of Sanskrit and Dravidian languages,\(^15\) and their grammar is mixed to form a new language. *Manipravalam* literature was

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\(^{9}\) *Koothu* is a performance art of Kerala. It is primarily a type of high refined monologue where the performer narrates episodes. *Koothu* means dance or performance in Tamil language is a folk art originated from the early Tamil country. *Koothu* is one of the plays performed in temples. This is enacted in the special dance hall called *Koothambalam* connected to the temples.

\(^{10}\) For details see www.ArtIndia.Net/koodiyattam. *Koodiyattam* is a form of Sanskrit theatre traditionally performed in the State of Kerala. India has been recently declared *Koodiyattam* as one of the masterpieces of the oral and intangible heritage of humanity. *Koodiyattam* is recognized by the UNESCO as one of the masterpieces of the oral and intangible heritage community.


\(^{12}\) Ibid, p.163.


\(^{15}\) See Chapter 4, footnote, No. 160.
not palatable to the ordinary people and only a minority could understand the literature.

The period from fourteenth to seventeenth century is considered to be the period of *Nambiar Tamil*\(^{16}\) in Malayalam prose literature. *Nambiar Tamil*\(^{17}\) was a peculiar prose style, which also used Sanskrit words profusely.\(^{18}\) Therefore, this style also failed to develop as a popular prose style in Malayalam\(^{19}\).

It seems that the prose works of the period were intended to cater to the literary needs of an elite, educated group; only a minority in the society enjoyed them. The Puranic stories in prose were actually meant for discourses in temples. The exposition of Puranic stories by *Nambiar*\(^{20}\) in temple naturally impressed only a small literary group connected with the temple. Therefore, this prose did not reach the common people or gain popularity among them\(^{20}\).

The prose style in the seventeenth century was also a continuation and largely an imitation of Sanskrit prose. The abundance of Sanskrit

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\(^{17}\) See Chapter 4, foot note No: 176.

\(^{18}\) Paul Manavalan, *op.cit.*, p. 235. *Nambiar Tamil* was derived from the story telling style of *Koothu* which was a temple art performed by the *Nambilars*.

\(^{19}\) Ibid. Since art form was associated with the Namibiars; the language came to be known as *Nambiar Tamil*. Naturally, a number of prose works, especially Puranic stories, were created in *Nambiar Tamil*.

words made these works rather incomprehensible to the laymen. As all these prose works failed to reach and satisfy the majority of the people and lacked mass appeal, the need for a simple, suitable and appropriate style of prose was felt in society; the literary world of Malayalam was in a dire need of a revolutionary change.

**Christian Missionaries and changes in Malayalam Literature**

The arrival of Christian missionaries in Kerala led to changes in many areas including language and literature. The missionaries realized that there was no popular prose in Malayalam that could effectively convey their ideas to the common man, meaningfully. Hence, the study of the local language in depth was attempted by the missionaries for understanding the sentiments of the people and for spreading the gospel among them. The missionaries began studying the prevailing Malayalam language. Missionaries, being multilingual scholars, successfully used their knowledge in different languages like Latin, Portuguese, German and English to develop a distinct style and stream of literature in Malayalam. So they used the dialect of the people and their colloquial vocabulary to create a new, powerful and simple prose style.

The educational institutions established by the missionaries also provided adequate support to the development of Malayalam prose. They established Seminaries and Grammar Schools for children on European
model, by the sixteenth century itself\textsuperscript{21}. The establishment of schools and colleges necessitated the writing of books in the vernacular language for the use of the students. The missionaries who prepared text books and teachings of Christ in Malayalam confronted this challenge. These attempts promoted prose literature in Malayalam. Thus, the missionaries played a significant role in modernizing Malayalam prose and laid a strong foundation for prose literature\textsuperscript{22}.

\textbf{Decrees of the Synod of Diamper}

In the history of the progress of modern Malayalam prose, the prose style used in the Decrees of the Synod of Diamper (1599) is a great landmark.\textsuperscript{23} The report of the Synod was originally written in Syriac\textsuperscript{24}. To some scholars these Decrees can be described as the first and foremost model of prose work in the modern style\textsuperscript{25}. The language in the Decrees was simple and clear as the authors of Decrees wrote it in the language

\textsuperscript{21} Christian Converts and Their Treatment in Travancore, Cover file, No. 215, pp.3-7,.41-42. A Seminary for Syrian Christians was started by missionaries’ in1541 at Kodungalloore. The Jesuit priests opened a Seminary at Chendamangalam [Vaippicotta] in 1545 and also a School for native children at Kodungalloore. They started one college at Cochin in 1585. The Franciscan Missionaries founded the St. James College in 1541 at Cranganore. They also founded Theological Seminaries and Colleges at Cochin, Angamaly and Vaipicotta. Students were encouraged to go to Lisbon for higher education. The first European school started in Cochin. Franciscan missionaries started schools at Cochin, Varapuzha and Quilon. The Portuguese period encouraged indological studies also.


\textsuperscript{23} Paul Manavalan, \textit{op.cit.}, pp. 242-244.

\textsuperscript{24} ‘Suriani’ is the Syriac language. For details see, P.V Velayudhan pillai, ‘Christian Missionaries and the Emergence of Modern Malayalam Prose’ .K.J John, ed., \textit{op.cit.}, p.130.

\textsuperscript{25} Dr. Samual Chandanapalli, \textit{op. cit.}, p.58.
used by the ordinary people. The missionaries wanted to spread the ideas of the Decrees to the common people. Therefore, a person named Chacko, who was a native of Palluruthy, prepared a Malayalam version.

**Niyamavaly of Rose**

*Niyamavaly of Rose* (1606 AD) is another missionary prose work written during the period under reference. Bishop Rose convened a Synod at Angamaly in 1603 and drafted the decisions of the Synod in a Decree, which came to be known as the *Niyamavaly of Rose*. Unfortunately, this valuable document was lost in the ship when it was taken to Rome for approval. Hence, Bishop Rose prepared a second draft in 1606 A.D, a copy of which is still kept in the Vatican Library. This work largely used Dravidian words and colloquial languages. Many missionary prose works were written after *Niyamavaly of Rose*. These

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28 Paul Manavalan, *op.cit.*, p.244.

29 Ibid, pp. 245-250. Missionaries have produced prose works after *Niyamavaly of Rose*. Among them the most important one is *Vedatharkkam* a prose work written by a Kerala priest named Kariyathil Ouseph Kathanar, in 1768. This work followed the western prose as a model. The clarity and expressiveness of the work was a new experience in Malayalam prose literature. The language of *Vedatharkkam* is very similar to the modern Malayalam prose. In *Vedatharkkam*, prose style of West and Syrian terms were systematically used. The missionary prose works such as *Vedatharkkam*, *Samkshepa Vedartham*, *Njnanamuthumala*, and *Varthamanapusthakam* all were written in the last half of eighteenth and first half of nineteenth centuries. Also see, P.V. Velayudhan Pillai, *Christian
missionary prose works helped to raise the conversational language of Malayalam to turn into prose language.

**Introduction of Printing Press**

To propagate the literature, missionaries introduced the printing press, the powerful machinery of modernization which naturally provided a new impetus to prose literature. Printing presses were established in different parts of Kerala. Cochin, Vaippikkotta, Kodungallur, Ambazhakkadu and Varapuzha, were the prominent centers among them.\(^{30}\)

The momentum of the printing activities led to the publishing of many religious texts during this period. As a result, many books, especially religious works, came to be written by the missionaries and many were translated into Malayalam\(^ {31}\). Fr. George Castro translated a number of religious texts into Malayalam during this period\(^ {32}\). Thus, the contributions of the Christian missionaries to the prose writings in Malayalam literature were rich and printing accelerated the popularity of prose over poetry.

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\(^{31}\) Paul Manavalan, op.cit., pp.208-209. *Doctrina Christam en lingua Malabar* of Francis Xavier was translated by Hentic Henticus and Manual San Pedro. It was printed in Tamil in 1578.

The first printing in Malayalam language was at Amsterdam the capital of Holland and the first Malayalam printed book was *Horthus Indicus Malabaricus*, the monumental botanical work in 12 volumes, which contains the findings of Itty Achuthan as well as names of 800 medicinal plants. *Samkshepa Vedartham* of Clement Pianus Padiri was the first complete printed work in Malayalam, which appeared only in 1772.

The publication of newspapers and magazines, introduced by the missionaries, also encouraged the rapid growth of prose. These publications were mainly intended for popular reading. Hence, they became the most encouraging aspect for the development of prose. Newspapers and magazines created an interest among the people towards the native language reading in order to improve and enrich their language. This increasing demand gave strength and stability to the prose literature in Malayalam. By various means such as the establishment of schools and colleges, the introduction of printing press and the publication of newspapers and magazines, the missionaries paved the way for the rapid

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33 A. Sreedhara Menon, *Survey of Kerala of History*, op.cit., p.260. Also see, Van Rheede, ed., *Horthus Malabaricus*, Dr. Philip Mathew, Centre for Heritage Studies, Tripunithura, 2009. “The greatest achievement is the botanical work *Horthus Indicus Malabaricus* which deals with medicinal properties of Indian plants. The work was compiled under the patronage of Admiral Van Rheede and among those who were associated with the great project was Carmelite monk Mathaeus, three Gawda Saraswath Brahmans, vis. Ranga Bhat, Vinayak Bhat, Appu Bhat and an Ezhava physician by name Itty Achuthan”. It gives detailed description of 740 plants. The names of plants have been written in Latin, Arabic Malayalam and Konkani. Each volume consisted of 500 pages.

growth, development and popularity of prose style in Malayalam language and literature.

**Padiri Malayalam**

The new style of Malayalam prose popularly came to be known as ‘Padiri Malayalam’ and it is considered as the forerunner of modern Malayalam. This prose style absorbed a number of foreign words and blended it beautifully with the colloquial language. It freely used Tamil, Sanskrit, Latin, Syrian and Portuguese words in its vocabulary. Outstanding features of the style like simplicity, clarity and expressiveness rendered by the missionaries, gave it a unique place in Malayalam literature. This endearing prose style was apt for the education of the masses. Therefore, with the public acceptance of the new prose style, the age of enlightenment dawned in the history of Kerala. Since the new prose was the impact of the foreign culture on the native culture, it had a definite cultural dimension. Hence, it can be inferred that the growth of modern Malayalam prose is also the result of the cultural impact created by the Christian missionaries. To some scholars, the missionaries became the pioneers in the writing of new prose literature.

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35 In Malayalam ‘Padiri’ means missionary or priest. A tree was also known in the same name in Kerala. It was used to make bow.

Kerala Varma Valia Koyil Thampuran standardized the missionary prose and made it literary. He also induced a spirit of Sanskrit into it. Thus, the missionary prose finally compiled, codified and presented as modern prose form. The codification and standardization of the missionary prose gave Kerala Varma Valia Koyil Thampuran the status of ‘the Father of Modern Malayalam Prose’. Thus, with their unbounded enthusiasm and relentless efforts, the multi-lingual missionary scholars have contributed to a wealthy, valuable and noteworthy prose style and literature in Malayalam.

**Grammatical and lexicographical works**

Like the earlier prose literature, the grammatical and lexicographical works were not developed much in Malayalam literature. *Leelathilakam*

37 Kerala Varma Valiya Koyil Thampuran, also known as Kerala Varma, was a Malayalam poet and translator. He was part of the royal family of erstwhile Parappanad, Malabar. Kerala Varma has been called "a Colossal Renaissance figure in 19th century Kerala". He was known as the first of the important writers who consciously began to absorb the Western influence on his native literature. Kerala Varma lived during the period of literary movements, in Kerala, including Bhashaposhini Sabha and Magazines such as Vidya Vinodini and Malayala Manorama. His work *Abhijnana Sakunthalam* (1898), a translation of Kalidasa's *Shakunthalam*, is one of the most acclaimed works of poetry in Malayalam from that period. Kerala Varma has also been known as ‘Kerala Kalidasan’. The subsequent translations from English and Sanskrit into Malayalam were an important feature of Malayalam literature in the late 19th and early 20th centuries. He has also written *Mayoorasandesham*.

38 *Leelathilakam*, a work on grammar and rhetoric, written in the last quarter of the 14th century in Kerala, discusses the relationship between Manipravalam and *Paatu* as poetic forms. It lays special emphasis on the types of words that blend harmoniously. It points out that the rules of Sanskrit prosody should be followed in *Manipravalam* poetry. This particular school of poetry was patronized by the upper classes, especially the *Namboodiris*. The composition of this dialect also reflects the way Aryan and Dravidian cultures were moving towards a synthesis. It is a Sanskrit work on grammar, gives
was the only grammatical work in Malayalam in the early period. In fact, it was the first Malayalam grammar work composed in Sanskrit, in *Manipravalam* style in the fourteenth century. Since the work was in *Manipravalam*, it cannot be considered as a pure Malayalam grammar text. Therefore, the missionaries focused their attention on the composition of grammatical works in the vernacular. They wanted to consolidate the base of the prose with the correct usage of grammar. This led to the creation of good grammatical works in Malayalam.

**Early Grammar Works:**

The early grammar works in the vernacular language were composed by the missionaries. Their contributions enabled the newcomers to learn the vernacular language easily. The missionaries surpassed even the native scholars in their proficiency in grammar. Archbishop Angelo Francis of Verapoly wrote the first Malayalam Grammar work.39 The missionary grammar works and treatises enjoyed a special status over the contemporary works. Arnos Padiri stands out as the second grammarian in Malayalam literature.40 Padiri was instrumental in making the missionaries to write many grammar books later in Malayalam. Prominent

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40 Prof P.V Ulahannan Mappila, *op.cit.*, p.15. He says that Fr. Hanxleden’s Grammar work supersedes early grammatical works written by the missionaries.
missionary scholars who contributed to this stream are Fr. Fares, Fr. Paulinus\textsuperscript{41}, Clement Pianus, Robert Drummand, Dr Benjamin Baily\textsuperscript{42} and Dr. Herman Gundert.\textsuperscript{43}

The history of lexicography in India was also interwoven with the history of missionary activities in the sub continent. Arnos Padiri is rated first among the dedicated missionaries who strove to create lexicographical studies in order to improve the prose literature in Malayalam language.

The titles of Padiri’s writings are not arranged uniformly in the works. Most of the scholars accept the titles and order given by Fr. Paulinus as more accurate and authentic. Fr. Paulinus has referred to the works of Arnos Padiri in his four important works. They are \textit{Musaei Borgiani Velitris Codices Mss Malabaricillustrati}, (1793), \textit{India Orientalis De Manuscripts Codicibus Indicis R.P.Joan Ernesti Hanxedan epistola}, \textit{Examen Historico-criticum Coicum Belethecae S.C. de propaganda}, Rome, 1792.

\textsuperscript{41} Fra. Paulino a San Bartholomeo was an Austrian Carmelite missionary and orientalist. He is known by several names as S. Bartholomeo, Paolino a San Bartholomeo, Fr Paulino Bartholomaeo etc. He is also credited as the author of the first edition of Sanskrit grammar to be published in Europe and for being one of the first orientalists to remark upon the close relationship between Indian and European languages. Important works of Fr. Paulinus are \textit{Examen Historico-criticum, India Orientalis Christiana}, \textit{De Manuscripts Codicibus Indicis R.P. Joan Ernesti Hanxedan epistola}, \textit{Examen Historico-criticum Coicum Belethecae S.C. de propaganda}, Rome, 1792.


\textsuperscript{43} Dr. Scaria Zachariah, \textit{Tellicherry Reghakal}, Kerala Padana Kendram, D.C Books, Chaganassery, 1996. Hermen Gundert was a German missionary scholar, who compiled a Malayalam Grammar book, \textit{Malayala Bhasha Vyakaranam, Malayalam English Dictionary} and he translated \textit{Bible} into Malayalam. He worked primarily at Tellicherry in Kerala. The archives he collected from Tellicherry are kept in the Tuniberg University, Germany and were collected and compiled by the scholar Dr. Scaria Zachariah.

**Arte Malavar**

Arnos Padiri wrote *Arte Malavar* in Portuguese language because at that time the Portuguese had an important role in Indian literary world and the Portuguese language had once become the medium of communication between the Indians and the foreigners. Missionaries taught the Portuguese language in Seminaries, including Chendamangalam, Udayamperoor and Vaippinkotta. The Jesuits even sent their priests to Portugal to learn the language from the native speakers. Eminent scholars like Mar Joseph, Mar Jacob, Kariyattil Thoma Malpan and Govarnnador

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Paremekkal had profound knowledge in Portuguese language\(^{45}\). When the Portuguese established their supremacy in India, the language became the official language and the medium of communication for the diplomatic matters. Rulers of Kerala in the seventeenth and eighteenth centuries were fluent in Portuguese language\(^{46}\). The knowledge of this language enabled them to make diplomatic relations with the Dutch and other European nations. The supremacy of the Portuguese language continued in India for about 250 years and enriched the Malayalam language with a new and meaningful vocabulary.\(^{47}\)

\(^{45}\) S. Gupthan Nair, *Punaralochana*, (Mal), op. cit., p.150. Kariyattil Thoma Malppan and Governador Paremkkal were contemporary Kerala Priests. Paramekkal Thoma Kathanar is the author of *Varthamanapusthakam*.

\(^{46}\) Anthony Xavier Soares, *Portuguese Vocables in Asiatic Languages from the Portuguese Original of Monsignor Sebastiaao Rodolfo Dalgado*, trans. with notes, additions, comments, Baroda, 1936, P.XXXIII, pp. 313-314. “Portuguese was spoken in its pure or corrupt form throughout the whole of India, in Malasia, Pegu, Burma, Siam, Tonquin, Cochin – China, China Kamarun, in Persia, Basra of Turkey and Mecca in Arabia. And it was spoken not only by the Portuguese and their descendants but by the Hindus, the Muslims, and the Jews and by the Europeans of other Nationalities in their intercourse with one another or with the indigenous people. The Dutch missionaries in their dominions and, even to this day employed it; Protestant missionaries made use of it in Ceylon. It was therefore, for a long time the lingua franca of the east.” Also see, Gupthan Nair, *Punaralochana*, (Mal), op. cit., p.150.

\(^{47}\) Malayalam vocabulary is enriched with a large number of Portuguese words. Words like *kappithan, pattalam, lelam, esthiri, mesha, kushini, kasera, jannala, alamara, padiri, vicari, vijagiri* etc. are some of the Portuguese words in vogue in Kerala even today. The Portuguese words in Malayalam directly speak of the influence of Portuguese culture and language on our day today life and Church practices. It shows the strong and powerful influence of this alien language on Malayalam. For details see, Dr. K. J. John, ‘The Portuguese in Malayalam Literature’ *in Proceedings of Vascodagama and India*, International Conference, Vol.3, Lisboa, 1999, pp.207-222. Dr. K.J. John has enlisted more than 160 loan words in Malayalam in the paper ‘The Portuguese in Malayalam Literature’ at an international Seminar in Sourbourne University, Paris (1999). Dr. K.V. Suji did another study on the borrowings of Portuguese words into Malayalam for her research thesis and she brought to light about thirty more Portuguese loan
By the time Arnos Padiri reached India, the Portuguese supremacy had declined, but the language was alive and still in vogue. Though the Dutch established their supremacy over the Portuguese in Kerala, especially in Cochin, the official language continued to be Portuguese. The linguistic medium for missionary activities was also predominantly Portuguese. In fact, the Portuguese missionary activities, largely, promoted the spread of Portuguese language all over the world. Since Portuguese was the common language of the missionaries who worked in Kerala, Arnos Padiri also prepared his lexicon works in Portuguese.

Arnos Padiri as the second grammarian in Malayalam language scientifically and systematically presented the grammar of ‘Malabaric’ language on the lines of modern science of languages. By giving importance to morphology and syntax, Padiri followed the laws of science of language. The uniqueness of Padiri’s Grammar is that he wrote it in a period when there were no grammar works in Malayalam and no approved methodology to follow. Therefore, he was influenced by the methodology of Latin and utilized the Sanskrit languages in his grammar work.

Arnos Padiri begins his Malayalam Grammar with the declension of the noun, example: ‘villu’ (bow) and the genitive ‘villinte’ (of the bow).

Padiri followed Latin system in presenting nouns in his grammar work. He gives five paradigms of declensions as it is in the Latin language. Then, Arnos Padiri writes about verbal substantives and conjunctions. He systematically describes the personal pronouns, verbal and irregular nouns, the conjugation of verses and syntax. Later, the grammarians followed the methodology of this work as an approved general principle because of its clarity and systematic order. The laws and principles used by Arnos Padiri were widely accepted by the later missionaries; to them he was a forerunner in the field.

The aim of Arnos Padiri was to make the study of vernacular language simple and easy for the foreign missionaries and enable them to spread the gospel more effectively. Arnos Padiri’s grammar work helped the foreigners to study the language easily and provided systems and

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51 Prof. P.V. Ulahannan Mappila, op. cit., p.15. It should be noted that the Malayalam Grammar work of Fr. Angelo Francis who is known as the ‘First Grammarian in Malayalam’ was also written in Portuguese language. According to Fr. Paulinus, when compared to other Malayalam Grammar works composed by the Carmelite Missionaries, Fr. Hanxleden’s text was more accurate, fuller, sound and complete.
methodologies to those who wanted to compose Grammar books\textsuperscript{52}. Thus, \textit{Arte Malavar} brought revolutionary changes in the development of prose in Malayalam.

Even though \textit{Arte Malavar} is a grammar work, it provides a clear historical picture of Kerala too. It is a rich source of valuable information for the students of both literature and history. As all other things in the universe, the words also have birth, growth, development, ‘mental and physical’ changes and last, ‘death’. Therefore, the changes in the structure of words are natural. There may be chronological, regional and structural changes. \textit{Arte Malavar} helps the scholars to study the changes in the language evolution and the history of the development of prose in Malayalam and above all, it is unique because of its historical value.

Apart from contributing to Malayalam grammar, Arnos Padiri has helped in the writing of a Malayalam-Portuguese Dictionary also. It was named \textit{Vocabularium Malbarico Lusitanum}\textsuperscript{53}. His dictionary is not merely a simple text to present the words, meaning and its pronunciations, but it reflects the growth and development of society and its cultural changes as

\textsuperscript{52} D. Ferroli, \textit{op. cit.}, pp.319-320. In \textit{Examen Historico Criticum} under the title \textit{Libri Grammatici Chartacei} F.R. Paulinus first describes \textit{Siddharupam} or his own Sanskrit Grammar and then the grammar written by Fr. Hanxleden.

\textsuperscript{53} \textit{Malayalam Portuguese Dictionary} of Fr. Hanxleden was published by Kerala Sahithya Academy in 1988. Fr. Paulinus has mentioned this Dictionary in his letter to Alexious, under the title \textit{Malabaric Portuguese Vocabulary}. He has described the work also in the \textit{Indic codices} of the scared congregation for the propagation of faith, Rome, 1792.
Chronological changes and the influence of the new culture make changes in the language. There are changes in the usages of the words. Therefore, in the history of the development of language the role of dictionary is a very important one. Words, meaning, their usages and regional and colloquial meanings are indispensible in a dictionary. Local expressions and their meanings are also presented in dictionaries. It is a reference work to understand the meaning and usages of unfamiliar and strange words. It seems that Arnos Padiri was aware of all these requirements while preparing his Malayalam-Portuguese Dictionary. Writing a dictionary is a difficult task and it is more difficult to write when there are no earlier dictionaries to refer. It is here that Arnos Padiri becomes the pioneer and pathfinder of a new venture in the prose literature in Malayalam.

Arnos Padiri was the first writer of a dictionary in Malayalam and he is the first one who used modern principles of dictionary writing. Prof. Ulahannan Mappila rediscovered Arnos Padiri’s Malayalam-Portuguese Dictionary, *Vocabularium Malabarico Lusitanum* from the Vatican library and published it in Malayalam by the Kerala Sahithya Academy in 1988.
The fact is that Arnos Padiri has presented local usages and sayings of eighteenth century in his dictionary. Most of these phrases in the dictionary are not in vogue today. Padiri’s dictionary has numerous evidences for the changes in the course of the development of Malayalam prose. Therefore, this work helps both the history and language scholars to realize the culture, history of the land and the growth and development of the language.

Arnos Padiri included the Sanskrit words which were frequently used in Malayalam language and denoted them as ‘Gr’, which means ‘Granthamic word’\(^\text{56}\). Padiri explained clearly the differences between ‘Granthamic words’ and ‘Malabaric words.’ Fr. Paulinus says thus:

> What great help this dictionary will be to the students of Sanskrit, must be clear to all, for Fr. Hanxleden has gathered the Sanskrit words from the purest sources, namely, the Brahmin Dictionary known as ‘Amarakosha’.

He distinguishes ‘Grandamic Words’ from ‘Malabaric words’ and explains obscure expressions\(^\text{57}\).

In addition, Padiri’s Dictionary also provides a collection of proverbs. They give a typical picture of the humor sense, common sense and culture of that period. In his Dictionary he gives meaning to the proverb *Eare*

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\(^{56}\) Grantha means book and Granthamic word means Sanskrit word. Missionaries used this term Malabaric to denote Malayalam words and Granthamic to note Sanskrit.

\(^{57}\) Amarakosha is a vocabulary of Sanskrit roots. It was written by Amarasimha who was one of the *Navarathnas* (Nine Gems) at the court of Chandragupta II who reigned about 400 AD. *Amara* means immortal and *Kosha* means Treasure.
veluthal pandakum (seeking too much will cause inconvenience). Another example is that Neerkoali kadichal athazham mudangum. The proverb means that if a water snake bites, the supper of the bitten victim will be stalled. This is so even if the snake is not of the poisonous species. At a deeper level, it means that even a weak enemy can do some harm. Like this, there are many proverbs and regional usages abundantly used in this dictionary.

The old words and phrases are also well cited in this Dictionary. For example, he gives an illustration to explain the meaning of the word ‘allal’ means (hunger). Thus: Allalulla Pelayikku Chulliyulla Kadariyam. The proverb in Malayalam means a hungry woman knows the place where she will get the logs to cook food. Here he gives a familiar proverb to explain the meaning of the word. Another example is Aracchathadichal Mukathu Therikkum. This proverb in his dictionary means, not to press too much. These phrases and old words used in his dictionary prove that he was familiar with the literary as well as colloquial languages of Kerala. Hence, he frequently used local proverbs easily in his

58 Prof. S. Guptan Nair, ‘Introduction to Portuguese Malayalam Dictionary’, J.J Pallath, ed., op.cit., p.44. A criticism is made by some scholars about the abundance of Sanskrit words in Hanxleden’s Malayalam Grammar. A researcher who scrutinizes carefully can only find the use of Sanskrit and Malayalam words in the right proportion. Prof. S. Guptan Nair says that he made a comparative study of the first pages of the works of Fr. Hanxleden and H.Gundert. He found that H.Gudert’s Dictionary contained greater number of Sanskrit words than the dictionary of Fr. Hanxleden.

59 Ibid, p. 45.
dictionary to give appropriate meaning to the words. The language of common people that he followed in the dictionary helped the newcomers to study the language without difficulty. Therefore, the lexicon works of Arnos Padiri became popular among the missionaries and the foreign scholars who wanted to study Indian languages and even among the Keralites.

Unfortunately, Arnos Padiri could not complete the work. He compiled the alphabets from ‘A’ to T’. There are different versions among the later scholars about the unknown scholar who completed the work. Fr. Paulinus says without uncertainty that this dictionary is a great help to the students of language. This dictionary is the first and foremost one in the history of Malayalam Literature. Later it became the forerunner to many lexicographical attempts and it was considered as guide to the foreigners as well as to the Keralites.

To sum up, the prose language of Malayalam was also not in a developed stage in the seventeenth century. In the beginning, it was a

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61 Ibid.
mixture of Tamil and Malayalam. It passed through different stages such as *Manipravalam*, *Nambar Tamil*, and Padiri Malayalam, etc. to reach the modern form. The early prose works failed to satisfy the majority of the common people and hence lacked mass appeal. Therefore, the need for a simple and suitable style of prose was indispensable in the society.

The arrival of missionaries and their educational activities played a major role in modernizing Malayalam prose. Introduction of printing press and writing of books in vernacular language gave a momentum to its development. Thus, the prose presented by missionaries to Kerala society came to be known as ‘Padiri Malayalam’. Early missionary prose works like Decrees of the Synod of Diamper and *Niyamavali of Rose* contributed a new prose literature in Malayalam. To most of the scholars, these Decrees can be described as the first and foremost model of prose work in the modern style. Later Kerala Varma Valia Koyil Thamburan gathered, codified and offered the missionary prose as modern prose form. He made it literary and codified it to modern prose form. Thus, with the unbounded passion and inexorable hard work, the multi-lingual missionary scholars have contributed to a prosperous, precious and prominent prose style and literature in Malayalam.

Like the earlier prose literature, the grammatical and lexicographical works also had not developed much in Malayalam literature and the missionaries became the pioneers in this literary arena. Archbishop
Angelo Francis of Verapoly made the first attempt to write a Grammar work in Malayalam. Arnos Padiri followed in his footsteps, by composing *Arte Malavar* and contributed to the new stream of literature. His dictionary, *Vocabularium Malabarico Lusitanum*, the first endeavor in lexicography in Malayalam also enriched the stream of literature. In this way, Arnos Padiri gave a fruitful contribution to the prose literature and to the grammatical and lexicographical studies also.

The dictionary and grammar works written by Arnos Padiri brought revolutionary changes in the development of Malayalam prose literature. The first attempts in the field of lexicon and grammatical studies contributed a new stream of literature in Malayalam. *Arte Malavar* and *Vocabularium Malabarico Lusitanum* of Arnos Padiri buttressed the progress of prose literature. They created an awakening not only in literature but in the culture also. Arnos Padiri, the second grammarian and pioneer lexicographer in Malayalam, methodically and scientifically presented the grammar of Malayalam language. Later the European scholars and the missionaries followed the methodology of Padiri’s work as the authentic one because of its lucidity and methodical order.

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The major objective of Arnos Padiri in writing grammar and dictionary works was to make the study of vernacular language simple and easy for the foreign missionaries and others. Arnos Padiri’s grammar and dictionary works helped the foreigners to study the language without any difficulty and provided systems and methodology to those who wanted to compose Grammar books. Thus, Arte Malavar brought revolutionary changes in the development of prose in Malayalam.

In addition to explaining the compendium of words, his dictionary offered historical and cultural background of Kerala. From the explanations provided to the word-meanings one can obtain precious information about the socio-economic life of Kerala. This work also throws light on the typical style of Malayalam words in eighteenth century. Hence, it is of immense use to scholars and students of language and history alike. Thus the literature produced by Arnos Padiri and his innovative attempts in the language of science were powerful to make changes in the expansion of Malayalam prose literature.

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Grammar. In the composition of this work, Stephen Padiri made use of the guidelines and rules prescribed in Arte Malavar.

63 Prof. P.V Ulahannan Mappila, Arnos Padiriyude Malayalam Vyakaranam, (Mal), op.cit., p.15.
64 D. Ferroli, op.cit., pp.319-320.