18th century was a period of linguistic researchers in the world. The development and expansion of colonialism gave momentum to the study of new languages and cultures the world over. Europe was craving for the knowledge generated by the Renaissance. The European countries were eagerly waiting to absorb new knowledge. Thus, the study of Sanskrit by the Europeans developed as a new school of thought and a new branch of historical and linguistic study in the nineteenth century. This school of thought developed in Europe as Indology; the main goal of it was intense and in-depth studies on Indian culture, civilization and classical works of India.

However, much earlier, i.e., even before the formation of the school of thought called Indology, missionaries had studied Indian culture, history, languages and contributed a lot to this field. Missionaries like Beschi, De Nobile, and Troth studied Sanskrit and vernacular languages and produced many literary pieces\(^1\). Therefore, researchers can say that in a way, the missionaries were the forerunners in the field of Indology too. They set up different churches in India from the fifteenth century and took

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to Indian culture and society through English education. As it was in India, so also in the rest of the world, the missionaries were the pioneers in linguistics and literatures.

Among the missionaries, the Jesuits had special interest in the study of classical literature and linguistic learnings. Some of them worked in India also and made outstanding offerings to our literature. Robert De Nobili\(^2\) (1577-1656), Thomas Stephens\(^3\) (1549-1619) John Britto\(^4\) (1647-1693) in Marathi, Beschi (1680-1742) in Tamil\(^5\), Arnos Padiri in

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2 Robert De Nobili was born in Montepulciano, Tuscany in September 1577. Roberto de Nobili arrived in Goa on May 20, 1605. In 1606 he went to Madurai in Tamil Nadu and settled there. He loved Indian languages and eagerly engaged in dialogue with Hindu scholars about the truths of Christianity. De Nobili mastered Sanskrit, Telugu and Tamil languages and literature, with the help of his teacher, Shivadharma. He was one of the first Europeans to gain a deep understanding of Sanskrit and Tamil.

3 J.J Pallath, *op. cit.*, p16. Stephens was born in England. He joined the Society of Jesus in 1575 and after philosophical studies at the Collegio Romano he came to Goa on 24 October 1579. He studied Konkani language and became proficient in the language. His *Arte da lingoa Canarim*, written in Portuguese, was the first printed grammar in Konkani language.

4 Albert. M. Nevett S. J., *John De Britto and His Times*, Gujarat Sahithya Prakash, Anand, 1980, pp.1-220. John de Brito was born in a powerful aristocratic Portuguese family. He joined the Society of Jesus in 1662, studying at the famous University of Coimbra. He travelled to join the missions of Madurai, in Southern India in 1673. He studied vernacular languages and contributed a lot to literature.

5 Constanzo Beschi was an Italian Jesuit priest, missionary in South India, and a renowned poet in the Tamil language. He was born in Castiglione delle Stiviere, Mantova, Italy. Beschi got his Secondary Education in the Jesuit High School of Mantova. After becoming a Jesuit in 1698 he was trained in Ravenna and Bologna. He got permission to be sent to the Madurai mission in South India. He reached Goa in October 1710, from where he proceeded immediately to South India and he arrived in Madurai on May 1711. He was proficient in Tamil and he had written a *prabandham* called *Kavalur Kalambagam* a grammatical treatise called *Thonnool* a guide book for catechists with the title *Vedhiyar Ozukkam* and *Paramarthaguruvin kathai* a satirical piece on a naive religious teacher and his disciples. He also prepared a *vademecum* for newly arrived missionaries.
Malayalam (1683-1732) Camille Bulcke in Hindi (1909-1982)\footnote{Camille Bulcke was a Belgian Jesuit missionary in India, who was born in the Belgian Province of West Flanders. Bulcke had already acquired a B.Sc. degree in Civil Engineering from Louvain University. He became a Jesuit in 1930. After doing his philosophical training in Valkenburg, Netherlands, (1932–34) he left for India in 1934. He was ordained as priest in 1941. In 1949 Bulcke was made Head of the Department of Sanskrit and Hindi of St Xavier's College, Ranchi. Bulcke was often invited to give Conferences on the Hindi poet Thulsidas and his devotional Rama-songs, which he did with much enthusiasm.}, and Carlos Vellez in Gujurathi, were some of the notable and prominent Jesuits who spent their life in studying literature and producing significant contributions.

De Nobili was engaged in the missionary activities at Madurai in Tamil Nadu. He loved Indian languages, mastered Sanskrit, Telugu and Tamil languages and literature. As he expounded the Christian dogma in Tamil he used several words from Tamil to convey his message\footnote{He used Tamil words like kovil for a place of worship, arul and prasadam for grace, guru for priest or teacher. He accepted the term Vedam for the Bible, poosai for Mass.}. He also adopted local Indian customs and practices and synthesized Christianity with Hinduism. He lived like a typical Indian \textit{sanyasin} and he received many symbols from Tamil culture to his life\footnote{He accepted local terms, customs and practices in his life. For example he adopted local Indian customs, such as shaving one's head and keeping only a tiny tuft. He wore a white dhoti and wooden sandals, to look like a \textit{sanyasin}. Another symbol he embraced was the wearing of a three-stringed thread across the chest. He interpreted the three-stringed thread as representing the Holy Trinity, Father, Son and the Holy Spirit.}. He was one of the first Europeans to achieve a profound perception on Indian languages -Sanskrit and Tamil. He composed catechism in Tamil to teach Christian ideology.
The philosophic discourses were also prepared by him in Tamil. Thus, he contributed significantly to the development of modern Tamil prose writing.

Thomas Stephens too was a lover of Indian languages. Robert De Nobili, S.J., and Thomas Stephens were contemporaries. Thomas Stephens learned how to read and write in Konkani and Marathi. Both these missionaries accepted the concept of cultural assimilation for their activities in the land and so there are terms common to both these pioneers of acculturation\(^9\). Stephens is remembered for his contributions to the Konkani in the Roman script. He prepared well-known grammar works and catechism in the Konkani language. His *Arte da Lingoa Canarim*, written in Portuguese, is the first printed grammar in Konkani language which was published in 1640. He is known as the ‘Father of Christian Literature in India’. He earned the title for his renowned work *Krista Purana*, an epic poem on the life of Jesus Christ written in a mix of Marathi and Konkani. This work became very popular in the churches during that period. The work was a Christian-Hindu 'encounter'. *Krista Purana* is the communication of the whole of the Christian Biblical story in another language (Marathi) and in another

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\(^9\) There are terms common to these missionaries and pioneers of enculturation, e.g. *jnana-snana* (bath of knowledge or enlightenment), a term which Stephens used for baptism, De Nobili also used the term. It is still current in Tamil Christian usage.
tradition. It was not just an encounter but a mutual fecundation. In *Krista Purana* the missionary integrated important elements of Hindu tradition with Christian tradition\(^{10}\).

John Britto, another missionary scholar, worked in the missions of Madurai, in South India and preached the Christian religion in the region of the Maravar country. Believing in the concept of thought of acculturation, he was renamed himself as Arul Anandar. He studied vernacular languages and contributed a lot to literature:

He found that Hinduism permitted every stratum of life. Its legends and pilgrimages were part and parcel of people’s life. The temple was not only the centre of worship but the centre of education, of cultural and social life. ….. Even the converts could not escape from being saturated in this atmosphere. From such a situation John Britto accepted the problem of adaptation. Today it is known as enculturation.\(^{11}\)

Constantine Joseph Beschi was an Italian Jesuit priest. This missionary worked in South India and he became popular as a renowned poet in the Tamil language. Beschi followed Britto and he came to be known under his Tamil name of Vīramāmunivar. His greatest contribution to the literature is the *Thembavani* (The Unfading Garland), an astonishing epic

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poem\textsuperscript{12}. It is considered as the classic of Tamil literature. He also wrote grammatical treatise, catechism books, prose works and religious books for the instruction of Catholics. Thus, in different parts of India the missionaries, especially Jesuits, carefully studied vernacular languages and contributed a lot to the regional languages and in Sanskrit.

In Kerala, different from the other missionaries, Arnos Padiri the great Jesuit realized the importance of language to reach out to the common man. His conscious efforts for social change, combined with the creation of an intellectual awareness, led to a cultural revolution in Kerala in the 18\textsuperscript{th} century through the revival of Malayalam literature. Arnos Padiri excelled himself in Malayalam and Sanskrit. He possessed profound scholarship in Sanskrit and his epoch making contributions in the language are \textit{Grammatica Grandonica} (Sanskrit Grammar or Grandonic Grammar) and \textit{Dictionarium Sanscradamico – Lusitanum} (Sanskrit – Portuguese Dictionary)\textsuperscript{13}. \textit{Arte Malavar} (Malayalam Grammar) and \textit{Vocabularium Malabarico Lusithanum} (Portuguese -Malayalam Dictionary) etc. Hanxleden also copied, and annotated several manuscripts of Sanskrit lexical and grammatical works like \textit{Amarasinha}, \textit{Siddharūpa} and Sanskrit poetical work, \textit{Judhishtiravijaya}.

\textsuperscript{12} This poem has 3615 stanzas and it explains history and the life of Saint Joseph.

\textsuperscript{13} The titles of the works of Arnos Padiri are seen different in various source materials. Generally scholars consider the list of books published in the work of Paulinus for convenience.
The difference of Arnos Padiri from others is that he is the first European to compose a Sanskrit Grammar book based on the text *Grantha*\textsuperscript{14} of the *Brahmins* known as *Sidharupam*\textsuperscript{15}. Fr. Paulinus comments: *Fr. Hanxleden is worthy of eternal praise since he is the first one to open the door to this language, grasped its subtleties, explained its complicated laws and made the language accessible to all*\textsuperscript{16}. This German scholar considers Arnos Padiri as a great literary person who contributed much to the development of India’s cultural history.

In 1732, Hausegger\textsuperscript{17} wrote that he discovered a Grammar of Malayalam and Sanskrit written by Arnos Padiri which proves that he had acquired mastery over Indian languages. Hausegger made use of these books himself to learn these languages that are quite necessary for his mission in Kerala\textsuperscript{18}. Bischoping\textsuperscript{19} too has commented about the

\begin{footnotesize}
\begin{itemize}
\item \textsuperscript{14} *Grantha* means book, law and knowledge and the Grammar work in Sanskrit came to be called ‘Grandonic language’ or ‘Grandonic Grammar’.
\item \textsuperscript{16} Fr. Paulinus, *De Manuscriptis*, *op. cit.*, p.7.
\item \textsuperscript{18} Mathias Mundadan, ‘John Ernest Hanxleden (Arnos Padiri) His Contribution to the Malayalam Languages and Literatures’ republished in Dr. J. J. Pallath, S. J., *op. cit.*, p.71.
\end{itemize}
\end{footnotesize}
proficiency of Arnos Padiri. In his opinion, Hanxleden’s knowledge and proficiency in Indian languages are extra ordinary and in these languages, he has written grammatical works and dictionaries. He had proficiency even to excel the Brahmin scholars in the knowledge of the languages, Malayalam and Sanskrit. Goan Catalogue of 1718 says that Arnos Padiri was endowed with brilliant intellectual qualities and good experiences in the mission of Kerala and well versed in the language of the place, he made great progress in the literary endeavors and possessed all the qualities needed for energizing the mission in which he was working.

German Scholar and Indologist Max Muller is a world renowned, scholar of Indian languages who studied Indian culture and languages from the works of other scholars. He has not experienced the Indian culture himself. Moreover, he has not visited India for elaborate studies. Arnos Padiri can be considered as a forerunner to Max Muller, who studied Indian culture in the beginning of the 18th century. Muller himself says that when the Indian knowledge was confined to a few the Vedic

19 Bernard Bischopinck began his missionary works in Kerala a few years before the death of Hanxleden who gives information about Hanxleden in his letters and in his works.

20 Mathias Mundadan, ‘John Ernest Hanxleden ( Arnos Pathiri) His Contribution to the Malayalam Language and Literature’ republished in Dr. J.J Pallath, S. J., *op .cit.*, p.71. Bischopinck, a Sanskrit scholar says in 1732; Hanxleidan’s knowledge in Malayalam and Sanskrit languages were extra ordinary. In these languages he has written two full grammatical works and some dictionaries. It is even said that he excelled the Hindu Pundits in the knowledge and practice of both languages.

languages went to Europe through Hanxleden. He continues that Arnos Padiri would have become famous already in the eighteenth century itself had the Latin works he had written on the Sanskrit language been published immediately after their composition\textsuperscript{22}.

However, Arnos Padiri did not take interest in giving publicity to these works. His works have not been published during his lifetime. So the scholars did not get chance to comprehend full texts of Padiri’s works. Beyond, this factor, another reason was that during the French Revolution, men averse to religion desecrated many literary resources. Hence, many of Arnos Padiri’s literary pieces met with fatalities in that disastrous process\textsuperscript{23}. Thus, the works of Arnos were scattered in different parts of Europe. Most of his works in Sanskrit were brought to Paris and many of them were lost to the literary world.\textsuperscript{24} A scholar on Arnos Padiri makes comments thus:

\begin{quote}
At the time when Hanxleden was engaged in the study of Sanskrit Grammar and literary works, European scholars were eager to get these
\end{quote}

\textsuperscript{22} Ibid, p. 98. Mathias Mundadan, ‘\textit{John Ernest Hanxleden [Arnos Pathiri] His Contribution to the Malayalam Language and Literature}’ in Dr. J.J Pallath, S. J., \textit{op. cit.}, pp.71-72. The well-known Sanskrit scholar and Indologist Max Muller could understand the proficiency of Fr. Hanxleden in Sanskrit language. He was of the opinion that Fr. Hanxleden would have acquired considerable reputation, without doubt, if the grammar works have been known to Europe during Hanxleden’s time itself.

\textsuperscript{23} A. Adappur, \textit{Sakshara Keralathinte Navodhana Moolyangal}, \textit{op. cit.}, p.32.

\textsuperscript{24} Ibid., p. 32. A. Adappur, ‘Padiriyude Pathayiloode’ \textit{Kalakaumudi}, 1067-70. Also see, Mathias Mundadan, \textit{op.cit.},p.196.
books and study them. But it was only when Paulinus wrote about him, that European scholars like Vonschelgel and Benfey began to take note of him.

Fr. Paulinus, a Carmelite Orientalist, studied and brought to light the works of Hanxleden who acknowledges Arnos Padiri as his master and acclaims Arnos as the greatest scholar with whom no European could stand in comparison. Fr. Paulinus often quotes Hanxleden in his works. Max Muller who studied the Sanskrit works of Paulinus states that Fr. Paulinus has repeatedly quoted writings of Hanxleden in all his works which give a clear picture of Hanxleden’s proficiency in Sanskrit. After studying, the works of Paulinus, Max Muller states that in all works of Paulinus, he refers to the writings of Hanxleden whose knowledge of Sanskrit should have been very significant in as much as the quotations in Fr. Paulinus


\[26\] Ibid. Fr. Paulino a San Bartholomaeo, ‘Letter to Rev. Fr. Alexius Maria of St Joseph, Discalced Carmelite, Concerning the Indic Manuscript Codices of Rev. Fr. John Ernest Hanxleden’, in Dr. J.J. Pallath, *op. cit.*, p. 32. Fr. Paulinus appreciate Arnos Padiri’s work in his own works and claims that he owned much of his scholarship to Hanxleden and Paulinus accepted Hanxleden as his own teacher and guide. *would that I was able to preserve his memory from oblivion and erect statues to this immortal man, though he is no more, I regard him as my master, because I have been using his books.*

\[27\] Mathias Mundadan, ‘John Ernest Hanxleden [Arnos Pathiri] His Contribution to the Malayalam Language and Literature’ in Dr. J.J. Pallath, S. J., *op. cit.*, p.72. Max Muller says that, *in all these works he refers to the writing of Hanxleden whose knowledge of Sanskrit has been very significant in as much as the citations in Fr Paulinus entitle us to make a judgment.*
equip us to make a judgment. Like Max Muller, many European scholars have mentioned Padiri’s exceptional proficiency in Sanskrit\textsuperscript{28}.

*Grammatica Grandonica*, the most relevant Sanskrit Grammar work, written in the beginning of 18\textsuperscript{th} century by Arnos Padiri, occupies a significant position in the history of the Science of Language. Thus, among the Indologists the missionary scholar Arnos Padiri comes first. As a pioneer Indologist, Arnos Padiri studied Indian languages in the beginning of the 18\textsuperscript{th} century itself and contributed to grammar and dictionary works in Sanskrit. Hanxleden’s manuscript and grammar are well described by Paulinus. Paulinus acclaims that before Hanxleden the mastery of the Sanskrit language appeared almost an impossible task because of the variety and complexity of the alphabet and the component of the language\textsuperscript{29}.

The rediscovery of the original text of Sanskrit grammar *Grammatica Grandonica* of Arnos Padiri by Toon Van Hal from the

\textsuperscript{28} Friedrich Schlegel [1772-1829] Theodor Benfey [1809-1881] also has commented about the proficiency of Fr. Hanxleden. Benefy holds the view that his Sanskrit writings seen the light immediately after their composition, they would doubtless have created a deep interest among the scholars in the eighteenth century for the passion for linguistic researches was then at its height. For details see, Mathias Mundadan, ‘John Ernest Hanxleden [Arnos Pathiri] His Contribution to the Malayalam Language and Literature’ in Dr. J.J. Pallath, S. J., *op. cit.*, pp.70-72.

archive of the Convento di San Silvestroat Itali emphasis Arnos Padiri as the first Indologist\textsuperscript{30}. Before that, scholars depend mostly on the writings of Fr. Paulinus to gather authentic information about \textit{Grammatica Grandonica}. Though Fr. Paulinus was instrumental in bringing out the great works of Fr. Hanxleden from obscurity and asserting their importance in Sanskrit and Malayalam literatures, he has only mentioned the titles of Fr. Hanxleden’s works without elaborating the contents. Fr. Paulinus mentions the invaluable records of Fr. Hanxleden’s works as a good and informative source material for the students of Indology and he has given a lot of citations from \textit{Grammatica Grandonica} in his works\textsuperscript{31}.

In \textit{Examen Historico Criticum}, under the title ‘Libri Grammatici Chartacei’ Fr. Paulinus speaks about his own Sanskrit Grammar work based on \textit{Siddharupam} and mentions Fr. Hanxleden’s \textit{Grammatica Grandonica}\textsuperscript{32}. In \textit{India Orientalis Christiana} also Fr. Paulinus makes a mention of two works of Fr. Hanxleden: \textit{Grammatica Grandonica} and

\textsuperscript{30} Prof. Toon Van Hal of the Catholic University of London discovered \textit{Grammatica Grandonica} on 25\textsuperscript{th} May 2010 from the archive of the Convento di san Silvestroat Itali.

\textsuperscript{31} Fra. Paulino of San Bartholomaeo, ‘Letter to Fr. Alexius Maria of St .Joseph, Discalced Carmelite, Concerning the Indic Manuscript Codicies of Rev. Fr. John Ernest Hanxleden’, Dr J.J. Pallath, \textit{op .cit.}, p.27. Fr. Paulinus says that \textit{Grammatica Samscrdamica} (Sanskrit grammar) which Hanxleden entitled as \textit{Grammatica Grandonica} (Granthonic grammar). Grantha which became corrupt word among the Europeans as Granthas or Grandon, means book, the alphabet, doctrine; therefore books written in Sanskrit are called Grantha; hence there are also the expressions the ‘Grandonic’ language and ‘Grandonic’ grammar, but what is meant is the Sanskrit language.

Dictnoarium Sanscradamico Lusitanam\textsuperscript{33}. But for a long period we have only such scanty bits of information about the works of Arnos Padiri in Sanskrit. Now the achievement of Prof. Toon Van Hal of the Catholic University of London, and Christopher Vielle, release vital information on Padiri’s contribution to the language.

*Grammatica Grandonica* is an invaluable work to the learners of the language and Indology\textsuperscript{34}. Though Arnos Padiri learnt Sanskrit language as a part of his missionary activities to spread the Gospel, he wished to guide, help and to make it easily comprehensible to new learners and his fellow missionaries who were interested in studying Sanskrit. It also had a definite aim of spreading the language among the new people in new places, especially in Europe.

Prof. Toon Van Hal and Christopher Vielle studied the Sanskrit Grammar of Arnos Padiri with keenness and published the work *Gramatica Grandonica* in the digital form with an introduction of both the


\textsuperscript{34} For details see, Fr. Augustine and Alosius De Becker *Bibliothe Que Dela Campagne De Jesus Bibliographie* Vol. I to IV 1893 AD. References about three Grammar works of Fr. Hanxleden are also contained in this book. One has to depend mostly on the writings of Fr. Paulinus to gather more authentic information about *Grammatica Grandonica* the contributions of Fr. Paulinus to vernacular literature is as important as those of Fr. Hanxleden. But it has to be considered that the structure Fr. Paulinus built was on the strong foundation laid by Fr. Hanxleden.
The Second Part of the work *Grammatica Grandonica* is dedicated to the verbal conjugation. Then the other three parts discuss syntax of cases, rules of *sandhi* and adverb formation. An Alphabeticum, explaining the Malayālam characters and a phonetic part are lacking, although Hanxleden may have authored these parts separately. In this connection, he hints at a corresponding vocabularium a reference to one of his two ‘Malayalam’ Dictionaries, both of which exhibit Sanskrit words belonging to the Malayalam sanskritised ‘Lingoa Alta’ (called Manipravālam), as distinct from the ‘Lingoa Vulgar’ close to Tamil. Outstandingly, Hanxleden chose Latin as the language for his Sanskrit grammar, whereas he uses Portuguese for his lexical and grammatical work related to Malayalam language. Hanxleden’s method and grammatical approach are purely descriptive and ‘pragmatic’; he does not offer historical nor phonetic explanations. Hanxleden’s grammar is clearly indebted to both the ‘Latin’ European and the Sanskrit Indian grammatical traditions. So, for instance, Hanxleden does not alter the traditional Sanskrit sequence of the eight
cases, whereas their names are reinterpreted in the frame of traditional
Latin grammar.\textsuperscript{36}

Fr. Hanxleden introduced new steps in his Sanskrit grammar text, *Grammatica Grandonica*. In Sanskrit Grammar singular, dual and plural numbers were originally illustrated with the word *Rama*\textsuperscript{35}. Arnos Padiri wanted to make the language appear more secular, especially to the non-Hindus. So he changed the personal name *Rama* into *Vriksha*\textsuperscript{36}. His sole aim in doing this was the popularization of the language among the non-Hindus in India as well as the Europeans. It is also a fact that the *Siddharupam*, taught widely in Kerala, begins with the number of

\textsuperscript{35} Toon Van Hal & Christopher Vielle, eds., op. cit., p.12. Arnos Padiri applied Latin Grammar to explain the eight cases in Sanskrit. The prathamā case is therefore, called the ‘nominative’; the special prathamā, the ‘vocative’ (given in second as in the Siddharūpa); the dvitiyā, the ‘accusative’; the tritiyā, the ‘ablative 1’ the caturthi, the ‘dative 1’; the pancamī, the ‘ablative 2’; the sasthī, the ‘genitive and dative 2’; the saptamī, the ‘ablative’ 3. Also see, K.K. Balakrishna Panikkar, Kadangoad, *Siddharupam*, Thrissur, H & C Publishing, 2000, p.8. P. Vidyasagar K.L.V. Sastri & Pundit. L. Anantharama Sastri eds., *Sabda Manjari*, Palghat, R.S  Vadhyar & Sons, Kalpathi, p.15.

\textsuperscript{36} ‘Letter to Rev, Fr. Alexius Maria of St. Joseph, Discalced Carmelite, Concering the Indic Manuscript Codices of Rev. Fr. John Ernest Hanxleden.’ trans. Dr, M. Luke, O.F.M in Dr. J.J. Pallath, ed., *op. cit.*, pp.27-28. Fr. Paulinus has explained Sanskrit cases of *Grammatica Grandonica* elaborately in his letter to Alexius: “He goes on to explain the Sanskrit cases which clearly differ from the forms in Greek and Latin. The nominative is the first case, for example, ‘vriksha’, “tree”. The second is the vocative case, ‘The *Vriksha*, “O tree”. The third is the accusative case *vriksham*, ‘arborem’. The fourth is the first ablative of cause, association and instrument, *Vrikshenna*, ‘by the tree’, through the tree. The fifth is the dative, “to whom”, that is “to whom” as to “the end”, *Vrikshaya, “to the tree”. The sixth is the second ablative, “from, boride”, *Vrikshat*, “from the tree, beside the tree’. The seventh, Genitive and dative *Vrksheya, is “of the tree, to the tree.” The eight, the third ablative is *Vrkshe, “in the tree.”
Vriksha\textsuperscript{37}. But even the scholars were ignorant about this contribution of Arnos Padiri to Sanskrit Grammar. Besides, Padiri tried to present the prepositions, nouns, pronouns, adjectives, verbs, adverbs, relatives etc. in a clear and accurate manner in his work.

Prof. Toon Van Hal made a comparative study between Grammatica Grandonica of Arnos Padiri and the grammar work Siddharupam of Fr. Paulinus. Prof. Toon Van Hal and Christapher Vielle conclude that the work of Paulinus was almost a copy of Arnos Padiri’s Grammatica Grandonica. He writes:

Whereas Hanxleden’s command of the Sanskrit language was often praised, Paulinus’ knowledge of Sanskrit was sometimes said to be largely deficient. In addition, Paulinus has been accused of having simply copied Hanxleden’s grammar whereas he himself stated that his own grammar differed considerably from Hanxleden’s grammar. A comparison of Paulinus’ printed grammar with Hanxleden’s manuscript reveals that Hanxleden’s command of Sanskrit was far better than Paulinus’s one indeed and that the accusation of plagiarism can be largely confirmed. Many parts of the grammar are (nearly) exactly identical and Paulinus often follows Hanxleden slavishly, even in its Latin wording or in reproducing the same errors\textsuperscript{38}.


\textsuperscript{38} Toon Van Hal & Christopher Vielle eds., \textit{op. cit.}, p.12.
Therefore, the rediscovery of the Sanskrit Grammar, testimonies by other scholars and the comparative studies assure the position of Arnos Padiri as the first European Sanskrit scholar and his pre-eminent position as the first Indologist.

In addition to Sanskrit grammar he has written some other works also. *Dictionarium Sanseradamico – Lusitanum* [Sanskrit – Portuguese Dictionary] is the lexicon work written by Arnos Padiri. Paulinus has referred to this dictionary also many times in his work *Siddharupam*\(^{39}\). *Amarasinha* or *Vocabularium Sanseradamicum* or Sanskrit Dictionary is another work possessed by Fr. Paulinus which seems to be copied by Hanxleden himself from the Academy of Thrissur\(^{40}\). Arnos Padiri’s contributions in Sanskrit, especially *Grammatica Grandonica*, were the culmination of his vision and efforts. In the introduction of *Grammatica Grandonica* Arnos Padiri has expressed his dream,

> The richness of declensions in the Sanskrit language is great; they will be listed in their order; though in the beginning it may frighten those who want to learn the language, through this work of mine; the study I hope


will become easier. With great labour which can hardly be understood I have gathered from Hindu Book Siddharupam\textsuperscript{41}.

The words of Hanxleden prove that he worked enough to spread the Vedic language in Europe. Hanxleden came here as a missionary, but his deep interest and love in the language, Sanskrit, made him an advocate of Sanskrit language in Europe.

In addition, to the grammatical works, Fr. Paulinus mentions a Latin hymn translated into Sanskrit by Arnos Padiri without losing its essence. The poem was titled as \textit{Ave Maris Stella}, \textit{which} was not discovered.\textsuperscript{42} The title literally means ‘Hail the Star of the Sea’ which praises Mother Mary. Researchers get information about this poem from the letters and works of Fr. Paulinus. According to Paulinus, this work was rendered by Hanxleden in the early years of his youth and was called \textit{Dvadashasrkr}, which means ‘a garland of twelve stars’\textsuperscript{43}. Fr. Paulinus says that this poem is notable one for its elegance, purity of language, precision of words and the harmony of its verses.\textsuperscript{44} Fr. Paulinus has given two verses of this poetry in his letter to Fr. Alexis Mariya of St. Joseph in 1799, written from Vienna:

Hail Mary, Star of the Sea,
Pure mother of God,

You, Lady, reversed the eternal Lord,

You were always a virgin without stain.\(^{45}\)

Arnos Padiri composed this poem in honour of the Blessed, Virgin Mary.\(^ {46}\)

The translation of the Latin hymn into Sanskrit once again proves that Padiri was a skilful and dexterous in Sanskrit.

Arnos Padiri’s contribution to the science of language was a landmark in the linguistic researches. By providing Sanskrit lexicon and grammatical works, Arnos Padiri played a very important role to upward Indian literature. Through his grammar works, he presented a new style and approach in the literature. He followed a new technique and treatment in the lexicographical works. The clarity and simplicity of his works made them popular among the Indians as well as foreigners. His Sanskrit grammar and dictionaries were helpful even to the newcomers. The symbols he used in his works gave a special power inspiring the linguistic researchers. He resorted to meaningful words to present the ideas. What is more, by providing innovations he presented the language study with a secular tone and nature.

Padiri familiarised Indian culture and civilization to the European world and helped to spread the value of Indian philosophy in Europe.

\(^{45}\) Ibid, pp 21-22.

\(^{46}\) The manuscript of this beautiful poem was not discovered. Fr. Paulinus has composed a poem with the same title. He wrote it in Malayalam language, in 199 pages.
through his lexicon works. Dictionaries and grammar works of Arnos Padiri provided to the western scholars, opportunities to study Indian languages especially Sanskrit. Many Indologists of nineteenth century studied the language without visiting India.

Arnos Padiri was the forerunner to many famous Indologists like Paul Doison, Veeber, Max Muller⁴⁷, Schartz, and Herman Gundert and to many others. All these scholars have acknowledged Arnos Padiri as the pioneer Indologist even before the Indians known about him. Fr. Paulinus also acknowledged Arnos Padiri, as the first Indologist and Sanskrit scholar in the world. He assumes that with his literary efforts and cultural assimilation between Western and Indian cultures, Arnos Padiri became an advocate of Sanskrit in Europe⁴⁸.

The important and earliest Indologists, other than the Jesuits such as Anquetil Duperron (1731-1800) William Jones (1746- 1794)⁴⁹, Charles

⁴⁷Max Muller:- Frederich Max Muller, Dece-6 1823-1900 was a German Philologist, one of the founders of the western academic field of Indian studies and the discipline of comparative religion. Max Muller wrote both scholarly and popular works on the subject of Indology. Some of his important works are Lecturers on the Science of Language (1864), Introduction to the science of Religion (1873), The science of thought (1887), India what can it teach us? (1883), and Studies in Buddhism, (1888).

⁴⁸ The important and earliest Indologists have studied Indian culture and language only after Arnos Padiri who reached India in 1701. The German scholar Prof. Vinternists considers Arnos Padiri as the great man who contributed great gifts to the development of Indian Cultural History. Arnos Padiri was the forerunner of Max Muller, who studied Indian culture in the beginning of 18th century. Well known Indologist Max Muller himself says, when the Indian knowledge was closed into few –the Vedic language went to Europe through the hands of Hanxleden.

⁴⁹The Asiatic Society was founded by William Jones on 15 January 1784 in Calcutta to enhance and further the cause of oriental research. At the time of its foundation, this Society was named as "Asiatick
Wilkins (1749-1836)\textsuperscript{50}, Colin Mackenzie, Dimitrios Galanos, H.T Colebrook\textsuperscript{51}, August Wilhelm Schlegel, Alexander Hamilton [1762-1824], H.H Wilson\textsuperscript{52}, Franz Bopp, Duncan Forbes, John Muir, Alexander Cunningham (1814-1893) Herman Gundert (1814-1893) Max Muller (1823-1900) and many others took genuine interest in the culture of India and they spent time to the study of Sanskrit and philology of Indo European languages. These scholars knew the content and depth of Indian Philosophy and tried to spread it in Europe. Indologists wrote the history of India, her culture, civilization and languages with scholarly assimilating minds.

This branch of study of India or Indology began principally because of the East India Company required that its officers administer properly the territories which it had acquired in India. So these western scholars were

\textsuperscript{50} Sir Charles Wilkins was an English scholar. He was born at Frome in Somerset in 1749. He was closely involved in the design of the first type for printing Bengali. He published the first typeset book in the language, earning himself the name “the Caxton of India”.

\textsuperscript{51} Henry Thomas Colebrook was born in London. In 1782 Colebrook was appointed to a writer ship in India. In 1789 he was appointed to Purneah, where he investigated the resources of that part of the country, and published his remarks on the Husbandry and Commerce of Bengal, privately printed in 1795, in which he advocated free trade between Great Britain and India. He was sent to Nagpur in 1799 on a special mission, and on his return was made a judge of the new Court of Appeal, over which he afterwards presided.

\textsuperscript{52} H.H. Wilson was an Indologist. In 1827 Wilson published Select Specimens of the Theatre of the Hindus, which described an elaborate study of Indian drama.
encouraged by the government. Through them Indian philosophy, culture, civilization, customs and practices and even medicines reached the western world.

The French scholar Anquetil Duperron [1731-1805] was one prominent Indologist who loved Indian culture and sustained enthusiasm to study Indian languages during the period. One of his achievements as an Indologist is the Latin translation of *Upanishad* which he published in 1804 and he presented Indian philosophy to the world\(^53\). Among the Indologists of the period, William Jones of England (1746-94) was the foremost Indologist of his generation. He was a philologist and a scholar of ancient Indian studies. He, along with Colebrook founded the ‘Asiatic Society’ in January 1784 in Calcutta in order to study Indian religions, classical literature and philosophy. Charles Wilkins also helped Jones to establish ‘Asiatic Society of Bengal’. He also started a journal named ‘Asiatik Research’ and he brought to light many literary works on India. Among his literary activities his efforts to bring out the first English translations of several important works on Indian literature were instrumental for a cultural awakening in India. Apart from these, William Jones’ translation of the classical work, *Shakuntalam* led to an interest

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and curiosity in the oriental studies in the West. Besides, his Sanskrit researches marked the beginning of Indo-European comparative grammar and studies on linguistics. By studying Indology, philology, mythology, and law, William Jones helped to build up India's future on the immensity and supremacy of its past. Thus, Indological Studies were developed under the Asiatic Society and the fame of Sanskrit went beyond the Sea.

Though Charles Wilkins\textsuperscript{54} reached India as an administrator, he was interested in the vernacular languages and contributed to the Indological studies in the nineteenth century. He came to India as a printer and writer in the East India Company’s service. Very soon he studied languages like Persian and Bengali. Wilkins studied Sanskrit also from a Brahmin pandit named Kallyanath. One of the most important achievements of Charles Wilkins to Indology was the translation of the Mahabharatha which enjoyed strong support from the Governor of British India, Warren Hastings. But he could not complete the work. Another contribution of Wilkins was the translation of Gita, which was published in 1785 under the title Bhagvat-Gita. His contributions had a high influence on Indian and European literary circles culminating in revolutionary changes in the attitude, approach and insight of Europeans on the Hindu philosophy.

\textsuperscript{54} Charles Wilkins designed the first type for printing in Bengali. He also designed type for publications of books in Persian. In 1781 he was appointed as translator of Persian and Bengali to the Commissioner of Revenue and as Superintendent of the Company’s press.
Dimitrios Galanos (1760-1833) was one of the earliest Indologists, who studied Sanskrit, and made translations of many Indian sacred texts into Greek. By compiling a Sanskrit-English-Greek dictionary he became one of the important Indologists who spread the knowledge of Indian classical literature, religion and philosophy to Europe.

Alexander Hamilton (1762-1824), a British linguist, too studied Sanskrit and assisted Wilkins in his revised translation of *Gidopadesha*. He worked as the Professor of Sanskrit and Hindoo Literature at Haileybury College. His contributions to the Indological Studies include *The Gidopadesha in Sanskrit Language* (1811), *Terms of Sanskrit Grammar* (1815) and *A Key to Chronology of the Hindus* (1820).

Henry Thomas Colebrook (1765-1837) was an English scholar served as the Professor of Hindu Law and Sanskrit at the College of Fort William and he worked as the Director of Royal Asiatic Society. He was a lover of Sanskrit and he translated many treatises. August Wilhelm Schlegal [1767-1754] another scholar had a deep interest in oriental studies. His interest in Sanskrit literature resulted in the translation of Indian classical works. He edited *Bhagavat Gita* and the *Ramayana* with their Latin translations.

Horace Hayman Wilson (1786-1860), another English scholar, was also interested in Indian studies in the nineteenth century. He was intensely interested in the ancient culture, language and literature of India.
He was appointed Secretary to the Asiatic Society of Bengal in 1811. Among his contributions, the translation of the Sanskrit text *Meghadoot* into English was considered as the most important one. Another contribution was his Sanskrit-English Dictionary (1819). He also showed interest in Ayurveda, and studied accordingly the traditional Indian medical and surgical practices.

Alexander Cunningham was a prominent scholar of Indian Studies during that period. The establishment of Archaeological Survey of India in 1871 and the appointment of Alexander Cunningham (1814-1893) as the first Director General marked a turning point in the Indological studies. Cunningham was followed by many other Indologists. Among them the missionary scholar Herman Gundert is the prominent figure.

Herman Gundert (1814-1893) the German Missionary scholar and linguist gave preference to the study of Indian languages. He reached Kerala one and a half centuries after Arnos Padiri and he was influenced by the literary works of Padiri. Like Arnos Padiri, Herman Gundert also gave primary importance to bilingual dictionaries and he followed the line

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55 It was by the recommendation of Henry Thomas Colebrook; Horace Hayman Wilson was appointed as the Secretary to the Asiatic Society of Bengal in 1811.

56 *Meghadoot* is a Sanskrit classical work written by Kalidasa, the well known poet in India. The title *Meghadoot* means cloud-messenger.

57 Many historical sites in India including Sanchi and Saranath were excavated under his initiative. By writing books on Buddhist excavations and Indian culture he contributed a lot to Indian studies. In India Alexander Cunningham was acknowledged as the ‘Father of Archaeological Survey of India’.
of Arnos. He studied Malayalam and wrote a number of works in the language. He worked mainly in the Malabar Coast in Kerala. He was a lover of Dravidian languages and he also popularised Indological studies by lettering lexicon and grammatical works in Malayalam. He contributed not only to language but to history, geography and astronomy. He compiled a Malayalam Grammar Book named, *Malayala Basha Vyakaranam* and *Malayalam English Dictionary*. Special mention should be made to the Bible translations into Malayalam.

Robert Caldwell (1814-1891) was another well known linguist and Evangelist missionary of the 19th century. He was too much interested in the Dravidian languages and he became a profound scholar of Tamil language. He contributed a lot to the cultural history of Tirunelveli. The people of Tamil Nadu realized the role of this missionary scholar in the cultural awakening of the land and established a monument in his honour.

Otto Von Bohtlingk (1815-1904), a German Indologist and Sanskrit scholar was interested in Indian and comparative philology. He tried to bring to light many Sanskrit classical works. Among his contributions the translation of Panini’s grammar is the outstanding one. Monier Monier Williams (1819-1899) another Indologist studied Asian languages especially Sanskrit, Persian and Hindusthani. One of his most important contributions to literature and Indology is his Sanskrit – English Dictionary. He has written a large number of grammatical and
lexicographical works. He had made translations of important Indian classical works also. Rudolf Von Roth (1821-1895) was working as Professor of Sanskrit at Oxford University. He has also compiled a Sanskrit Dictionary and he wrote on the literature and history of Veda. Theodor Aufrecht (1822-1907) was interested in the study of Sanskrit manuscripts and he published a three volume alphabetical catalogue of all Sanskrit manuscript collections known at that time.

Albrecht Weber a well-known academician opened a new path to the scholars in Europe and many began to undertake research in Indian classical literature\(^58\). F.W. Thomas (1867-1956) was another important philologist and Indologist who added knowledge to Indian studies.

Camille Bulcke was a Belgian Jesuit missionary in India, who attained dominance in the Hindi language. He came to be known as "India's most famous Christian Hindi scholar". He had a deep passion for

\(^58\) Albrecht Weber (1825-1901) was a professor of language and literature of Ancient India. He was a contemporary of Max Muller. Ralph. T.H. (1826-1906) was a scholar of Indology and he translated Indian classical works like the *Ramayana* and *Kumarasambava* of Kalidasa in English. Vedic scriptures also were translated into English by him. Ferdinand Kittel (1832-1903) was a priest and Indologist. In India he concentrated in Karnataka and created Kannada -English Dictionary. Edwin Arnold (1832-1904) was deeply involved in the life and philosophy of the east and his outstanding creation was ‘The Light of Asia’. The Dutch linguist and orientalist Johan Hendrik Casper’s (1833-1917) contribution was in the field of Dravidian languages. The German Indologist Gustav [1836-1908] who served as the principal of Sanskrit and Comparative Philology in the Presidency College at Madras also has contributed to our culture and history. The Sanskrit scholar Arthur Anthony Macdonell (1854-1930) flourished Indian studies by compiling dictionary, grammar and publishing works on Vedic Mythology and history. He has written the history of Sanskrit literature also. Thus there were a number of scholars came forward to study different aspects of Indian history, culture and civilization in nineteenth century.
learning Hindi. He had a keen interest in the classical language of India. Bulcke was so much influenced by the Hindi poet Thulsidas. He brought people in touch with the thoughtful values of their own spiritual traditions and he loved India and the language Hindi.\textsuperscript{59} Thus, nineteenth century witnessed a group of Indologists who were interested in Indian studies\textsuperscript{60}.

The fact is that among the Indologists the German scholars have contributed to large extent of their study and research. Hence the term ‘Indology’ is often associated with the German Scholarship on Indian studies. Thus, a number of scholars known as Indologists and Orientalists from different parts of the world (other than the German scholars also) worked hard in the nineteenth and twentieth centuries to promote Indological studies and contributed a lot to this branch of study. The effort of Orientalists and Indologists produced a new approach among the Indians about their culture and civilization and consequently a new school of thought developed in India. The introduction of western education, flow of western ideas on history excited among the Indians an interest in

\textsuperscript{59} Camille Bulcke obtained Indian citizenship in 1951, and was highly esteemed by the Government of India. He was made a member of the National Commission for the promotion of Hindi as the National language.

\textsuperscript{60} Many European scholars have interested in Indian studies during nineteenth century like Duncan Forbes (1788-1868) a linguist who worked as the Professor of Oriental Languages at King’s College, London. The German linguist and Indologist Franz Bopp (1791-1867) took chance to translate some episodes of \textit{Mahabharatha}. Like Bopp, John Muir (1810-1882) was an Indologist and efficient scholar in Sanskrit. Orientalist Edward Balfour (1813-1889) was keen on collections of artifacts and others. Robert Caldwell (1814-1891) was a well known linguist and Evangelist missionary of 19\textsuperscript{th} century.
history, culture and literature. It produced far reaching results in the political, social and cultural arena. Indians themselves began to dive deep into Indian languages like Pali, Prakrith, and Sanskrit etc. to know about India’s culture, heritage and history. Of late, there has been a large group of Indian and foreign scholars who studied the Indian culture, history and literature.  

It seems that the European scholars in large numbers have entered this field only after Arnos Padiri. It was in the nineteenth century that the scholars like Henry Thomas and August Wilhelm Schlegel emerged as Indologists. It is a fact that most of these Indologists and missionary scholars in later years were deeply influenced by the scholastic life and contributions of Arnos Padiri. They realized the proficiency of Arnos Padiri in Sanskrit and used his Sanskrit works to study the language. Padiri’s lexicographical and grammatical works gave him the status of the first European scholar in Sanskrit and Padiri’s literary contributions in Sanskrit earned him the status of a pioneer Indologist. His works in Sanskrit give informative source materials for the students of Indology. Arnos Padiri’s grammatical and lexical works served as a guide to the late

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comers. Arnos Padiri, naturally became a path breaker, a pioneer Indologist and a champion of Sanskrit in Europe.

To sum up, from time immemorial, India has attracted people from all over the world, who landed here as visitors, traders, scholars, invaders and religious missionaries. Colonial Kerala witnessed an inflow of foreigners and their activities in different fields in the land. The missionaries from different congregations have studied Sanskrit and vernacular languages and contributed a lot to the Indological studies, some of them, having become proficient in the linguistic studies, left their imprints on the country’s psyche. Notable among them are Robert De Nobili, Thomas Stephens, John Britto in Marathi, Beschi in Tamil, Arnos Padiri and Herman Gundert in Malayalam and Sanskrit, Camille Bulcke in Hindi, and Carlos Vellez in Gujarathi, who were a few missionary scholars known for their contribution to Indology.

Arnos Padiri who landed in Kerala to spread the message of gospel, loved her culture and civilization, lived for literary enrichment and breathed his last here. He stands out as one of the ‘sons of this soil’. Though he is a German by birth, India became the ‘Motherland’ for this missionary. There are no other missionaries in the land who loved Kerala so much as Arnos Padiri and others.
Different from some missionaries, Arnos Padiri has imbibed Kerala’s rich knowledge and returned it manifold through his literary contributions to the vernacular, languages- Malayalam and Sanskrit. He provided the vernacular literature with a varied and distinct style. He established a symbiotic relationship of acculturation. He popularised Latin and Portuguese languages in India. Arnos Padiri’s elegant dictionaries and Grammar works *Grammatica Grandonica, Dictionarium Sanscradamico, Arte Malavar, Vocabularium Malabarico Lucithanum* and the Latin hymn in Sanskrit named as *Ave Maries Stella* enabled the students of Sanskrit all over the world to learn and get enlightened in the classical language. That is why he is accorded the position of the first Indologist.

Arnos Padiri chose the way to assimilate Indian culture and language with his unique abilities, literary and missionary activities. His lexicography made him a forerunner of many lexicographical compiles. His proficiency in Sanskrit, his contributions in the Vedic language, and his attempt to spread the language in Europe earned him the title, the Champion of Sanskrit in Europe. He presented a broad minded and secular ideology of cultural synthesis in the world. Arnos Padiri introduced a new way of writing Indian culture and civilization.

It was only after Arnos Padiri that many other European scholars came to the field of Indological studies. ‘Royal Asiatic Society’ and such other organizations were formed to study Indian religions classical
literature and philosophy in the last half of the eighteenth century. Indology became an academic subject only in the nineteenth century. Hence the works of Arnos Padiri in Sanskrit, especially the grammatical and lexicographical works, became pioneer works in Indological studies and Arnos Padiri became a forerunner to many Indologists, as well as a prophet of linguistic and cultural acculturation.