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Sanskrit grammarians of 19 century

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Abstract

This paper mainly discusses on the contributions of Grammarians of 19th century of Kerala. Other popular works and contributions of these grammarians in Sanskrit is also included. There were many court poets in Kerala. It clearly state that they were many Brahmin families who taught Sanskrit grammar. This paper has been prepared with the objective of creating an awareness about Sanskrit grammar and Grammarians of 19th century in Kerala.

Keyword: Vyakarana = Grammar, Kavya = Poetry, Adhyaya = Chapter, samyak kritam = Entirely done

Introduction

Sanskrit is a classical language of South Asia belonging to the Indo Aryan branch of the Indo-European languages. Sanskrit is regarded as the ancient language in Hinduism, where it was used as a means of communication and dialogue by the Hindu Celestial Gods, and then by the Indo-Aryans. It arose in South Asia after its predecessor languages had diffused there from the North West in the early Bronze Age. The term 'Sanskrit' is derived from the conjoining of the prefix 'Sam' meaning 'samyak' which indicates 'entirely', and 'krit' that indicates 'done'. Sanskrit is the relevance language of Hinduism, the language of Hindu philosophy and which have importance in Historical texts of Buddhism and Jainism.

Sanskrit grammar considered to be one of the six vedanga disciplines. Study of this grammar is a various exercise in getting how the human mind works and in sharpening our own mental facility.

The first development stage of grammar is a Pratisakhya. Panini, katyayana, Patanjali, who is considered as 'Munitraya' given to most significant contributions to grammar. This grammar is called 'Trimuni vyakarana'. Panini was one of the most important scholar who prepared a grammar for Sanskrit. Panini's grammar Ashtadhyayi is the only complete, explicit and rule bound grammar of any human language. "Ashtadhyayi is the greatest monument of human intelligence. After Panini Katyayana composed vartikas on the Paninian sutras.

Patanjali who lived centuries after Panini, wrote the "Mahabhasya, the great commentary" on the Ashtadhyayi and vartikas. "Vyakriyante Vyutpadyante Sadhusabda Anena asmin ithi vyakaranam". It was the etymology of the word vyakarana. Patanjali explained about Sanskrit grammar and the studying of its important Brihaspati taught Indra vyakarana from 100 years Brihaspathi is considered as the teacher's teacher. Indra is a very bright discipline but still they could not complete the teaching learning process in 100 years.

Kunjanni Raja's work "Kerala's contribution to sanskrit literature", is a vast historical and geographical area of kerala Sanskrit literature. Kerala's contributions is substantial in respect of quantity and quality as well as karnataka. The Sanskrit tradition helped the production of a number of literary works like poetry, drama, stories etc.

Kerala has been a fertile soil for Sanskrit literature. There were many royal families in Kerala and they were also responsible for the rich contribution to Sanskrit literature. Most of the kavyas were written by the court poets. (Kottaram kavikal). They wrote the emperor's bravery, moral values and intellectual adaptness.

Paccu Muttat (1816-1883)

Parameswaran Muttat or else Paccu Muttat of vaikom

Studied under Godavarma Yuvaraja of kodungalloor. He was a well known Sanskrit scholar and Ayurvedic physician of 18th century.

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In 1870 he is known as the sthanin of vattappalli suchindram. On medicine called Hridayapriya Kashiya prabhantham two works and the Arthavimarshini and sukhasadakha a work on Asauca called sughabodhakha Nakshatramala.

His well known Sanskrit works are Ramavarmacharitha a poem in eight cantos. The poem is about the life and rule of Maharaja Ayilyam Thirunal Ramavarma who ruled Travancore from 1860 to 1880. The Poem Ramavarma Charitham kavyam belongs to the category of sastrakavya of Kerala. The poem is based on the suthras in Panini's Ashtadhyayi. Each cantos is based on each adhyaya in the ashtadhyayi. It is intended for the use of grammar students.

Ilathur Ramaswami sastri

Ilathur Ramaswami sastri was one of the most remarkable scholar poet of 19th century and flourished under the patronage of the kings of Travancore. He was born in November 1823 in the western Agraharam of Ilathur in chencotta his father was Sankara Narayana sastri also known as anti-sastrikal they belonged to harita gotra. After his early studies under krishnapuram Lakshminarayana sastri. Ramaswami went to the court of the Panthalam raja for higher studies, and in a few Years mastered grammar and logic.

Ramaswami sastri has written several works. His Suruparagava is a mahakavya on the model of the Bhattikavya illustrating the grammatical rules and figures of speech and at the same time narrating the story of Ramayana. The grammatical rules are expressed through kavya. The work is said to consist of more than fifteen cantos but the extent manuscript of it ends in the middle of the eight cantos.

- Gandhara charitham
- Ambarisha charitham
- Parvathi Parinayam
- Anyapadeshadwasaptathi
- Thulabara Prabandha
- Gounasamagama

These are the important contributions of Ilathur Ramaswami sastri.

Ramavariyar Kaikulangara (1832- 1896)

Ramavariyar of kaikulangara was one of the most outstanding Sanskrit scholars of his time. Born at kaikulangara Killakevariya in Talapilli Taluk as the son of Narayani varassiyor and Kaithakott bhattathiri and educated at home by his uncles Rama and Krishna, he had his higher education in vyakarana, Alankara and Tarka under Govindan Nambiar of palapurattu putiyettam. Later he studied advanced texts on Tarka from Bhimakarya and Vedanta from Yogananda swamikal at Mayipaddi in south canara. Yogananda conferred on him three titles; vagadasa, Ramananda natha and panditha parasavendra, for some time he lived at punnathur palace, teaching the princess there.

Later he worked at kunnankulam and Thrissur and he wrote an important malayalam commentaries on several classical sanskrit work like the following; Raghuvamsa magha Naisadha, Kumarasambhava, Meghasandesha, Yudhistira vijaya, Krishna vilasa, Ashtanga hrudaya, Amarakosha, Siddanta Kaumudi (Purvada) Hora, Prasnamarga, Amarakasataka, Devisaptathi Geetagevinda and Mahisamangalabhana. In Sanskrit he wrote a commentary called preyasi on three cantos of the Kumarasambhava. His original works in Sanskrit consist of the stotras. Vagananda lahari in praise of the goddess of speech in 108 verses written in sikharini.

Padasamskara candrika is the Malayalam translation of poorvardha of siddhantha kumudi. The commentary is difficult to understand for those who are not having much awareness in Sanskrit. The book is meant for those who know Sanskrit.

Ennakkattu Rajaraja Varma

Rajaraja varma was born on 1853 at Chengannur Ennakkattu palace His father Bepur Rajaraja varma koyithampuran and his mother Mahaprabha Thampuratti. Kootam perur kunju warrior Kochanujan Raja, Rama varma Thampuram, Kerala varma Valiya koyithampuran, Anantha purath Rajaraja Varma Mootha koyithampuran, Madam Namboothiri sringeri mada Subrahmanya sasthi of sringeri are the Gurus of Ennakkattu Rajaraja varma. Kerala varma valiya koyithampuran was the Sanskrit grammar tutor of Ennakkattu Rajaraja Varma. One of his most important grammatical work is vyakarana siddhantha sangraha.

Vyakarana siddhantha sangraha is a book on Sanskrit grammar. All the topic in siddhantha kaumudi are summarized in this book is in Anushtup metre. Although not very popular, this book is useful for those who study grammar.

Killimangalathu narayanan Namboothiri

Narayanan Namboothiripad was born in 1885, the son of killimangalath vasudevan Namboothiripad, near Panjhali in Thrissur District. His father was a great grammar scholar. After studying kaumudi manorama and the first part of Paribhashendu shekaram he becomes a known as Vayyakarana. Later he went to Trissur for some time and learned the disparte from Koodallur kunjuni Namboothiri, then he dropped it and started learning grammar again. After studying the Mahabasya and its commentaries, he was appointed as a grammar teacher at Chovvannur made in Kunnankulam. He wrote commentary on the first part of Prakriya sarvaswa of Narayana bhattacharya. He received many letters from Banaras University asking questions on grammar, to which he wrote reply. This shows his mastery of Sanskrit grammar.

Vidhwaan padithol Namboodiripad

Scholar Padithol was born in 1824 in a house Pazhur Padithol at Mavattupuzha in ancient Travancore. His rent name was subrahmanian and later he was also known as Kunjhikutan. His mother was a member of Koodallur mana, which was famous for Traditional Sanskrit Grammar. He wrote the commentary 'prasadam' for Nagesha Bhatta's laghu sabdenthu Sekhara. He was well versed in Tharka and philosophy.

Conclusions

This contains the Different Sanskrit Grammarians of 19th century and their contributions to Sanskrit Grammar. Their contributions help to know more about Grammarians for students and new upcoming scholars. Here, I had included their important grammatical works. I had also included cortpoets contributions to Kerala Sanskrit grammar.

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