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Malayala sahithyam pdf

This article may require cleaning up in accordance with Wikipedia quality standards. The specific problem is: needs a general cleanup Please help improve this article if you can. (November 2012) (Learn how and when to delete this template message) Malayalam literature (മലയാള സാഹിത്യം) includes those literary texts written in Malayalam, a Southern Dravid language spoken in the Indian state of Kerala. The earliest known literary work in Malayalam is Ramacharitam, an epic poem written by Chiraman in 1198 AD. In the following centuries, in addition to the popular pattu (song) of literature, the manirights of poetry also flourished. The mani-rightlam (translated as ruby coral) style consisted of poetry in the admixture of Malayalam and Sanskrit. This was followed by works such as champus and sandeshakavyas, in which prose and poetry were interspersed. Later, poets such as Ceruseri presented poems on devoted themes. There were other important works, in Arabi Malayalam, like Muhyadheen Mala. Egutachan, a strong supporter of the Bhakti movement, is known as Malayalam's father. His poems are classified by the genre of kilipatt. Contemporary literary movements in Malayalam literature began in the late 19th century with the rise of the famous modern triumvirate consisting of Kumaran Asan, Ulloor S. Parameswara Iyer and Vallathol Narayana Menon. Kumaran Asan was a temperamentally pessimistic , a temper reinforced by his metaphysics, but all his life he was active in promoting his suppressed Hindu-egawa community. Ullor wrote in the classical tradition, calling for universal love, while Wallathol corresponded to the human significance of social progress. The modern poetry of Malayalam is devoted to the context of social, political and economic life. The tendency of modern poetry is often towards political radicalism. Early literature of Indian literature Assamese Bengali Bhojpuri English Gujarati Hindi Kannada (Extinct Kannada) Kashmiri Konkani Malayalam Maithili Meitei Marathi Miso Nepali Odia Punjabi Rajastani Sanskrit Sindhi Tamil Telugu Urdu Vte Pattu During the first 600 years of the Malay calendar. During this time, Malayalam literature consisted mainly of different genres of songs (Pattu). Outstanding were songs praising the goddesses of the earth, ballads of brave warriors, songs related to the work of a certain caste, and songs intended only for entertainment. Bhadrakali Pattu, thottam pattu, Mappila Pattu, mavaratham pattu, sasthanga pattu, nizhalkoothu pattu, sarpa pattu, sastham pattu, thiyyattu pattu, pulluvar pattu, mannar pattu, panar pattu, krishi pattu, thamburan pattu, villadichan pattu, onappattu, kummi These names were not used historically, but these names were not used historically in our time. Ramacharitham is a collection of poems written at the end of the preliminary phase. This is the oldest book Malayalam available. In the collection of 1814 poems. Ramaharitam mainly consists of stories made up of Yuddha-kanda ramayana. It was written by a poet with the pseudonym Cheeramakavi, who, according to the poet Ulloor S Parameswara Iyer, was Sree Veerarama Warman, King of Travancore from 1195 to 1208. Other experts, such as Dr. K.M. George and P.W. Krishnan Nair, argue that the origin of the book can be found in northern Kerala. They refer to the use of some words in the book, as well as the fact that the manuscript of the book was extracted from Nileshwaram in northern Kerala. Some experts consider it a Tamil literary work. A. R. Rajaraja Varma believes that Malayalam descended from the ancient Tamil. Ramacharitham is considered a book written in the formative years of Malayalam. According to the Rev. Herman Gundert, who compiled the first dictionary of the Malayalam language, Ramacharitham shows the ancient style of malayalam language. Manipravalam Home article: Manipravalam While the Pattu School flourished among certain days of society, the literature of the elite was compiled in a curious blend of Sanskrit and Malayalam, called Manipravalam, mani meaning ruby (Mallamaya) and pravalam meaning corals (Sanskrit). Lilatilakam, a work on grammar and rhetoric written in the last quarter of the 14th century, discusses the relationship between Mani-Truth and Patt as poetic forms. It pays special attention to the types of words that are harmoniously combined with each other. It states that the rules of Sanskrit prosody must be observed in the poetry of Mani-rightalama. It was this school of poetry that was patronized by the upper classes, especially Nambudiris. Dramatic performances in Kutambalam, known as Kutu and Kudyat, were often used by Sanskrit and Malayalam. In Kudiat, a clown (vidoshake) is allowed to use Malayalam, while the hero reads the sluks in Sanskrit. It is believed that Tolan, the legendary court poet during the period of the kings of Kulashekhara, began this practice. The earliest of these works at The Manipravalam School is Weissika Tarandram, written in the 13th century. It contains about 200 quadruplets on Sanskrit meters and is in the form of professional advice, which her mother gives to a prostitute or courtesan. Each quatrain consists with caution and due weight is given to the rules of rhetoric. Several quadruplets of this type are quoted in Lilatialkam as an illustration of several rules of grammar and rhetoric. The most representative of Manipresravalam's early works are the stories of courtesans (Achi Charitams) and the Messages (Sandeza Kavyas). Unniyachi Charitam, Unnichiruthevi Charitam and Unniyadi Charitam are examples of the first type, which is known as Part of Padia (verse) is located on Sanskrit meters, and part of Gadia (prose) is mainly in Dravidian meters. The authorship of Unniyachi Charitam and Unnichiruthevi Charitam is not known, and only part of the work is now available. Unniyadi Charitam, which also exists in a fragmented form, is supposed to be written by Damodara Chakkiar. Sandez Kavya is an important poetic genre in Sanskrit, and a number of poems were written after Kalidas and Sukasandes by Lakshmidas, first in Manipavalam and then in pure Malayalam. The most famous among these sandesas is perhaps Unnuneeli Sandesam written in the 14th century. The poem is written under the pseudonym Amrutanilakshi, and some believe that it was written in 1362 AD The exact identity of the author remains a mystery, but it is widely believed that it was written by a member of the royal family Travancore. The next work to be mentioned is Ramakatatatu, as it is popularly called, although the author calls him Ramayanakawyam. The author is Ayyappilli Asan, who lived somewhere around 1400 AD in Auwatutur near Kovalam and which. K. Narayana Pillay, who opened the full text of the book in 1965, calls Homer Malayalam. Ramakathapattu contains 3,163 songs in 279 Vrittas or parts. Niranam Poets Main article: Niranam Poets While Maniradal's Poetry Flourished as a distraction from the mainstream, the tradition created by Cheeraman of Ramacharitamand more enlightened among anonymous folk poets was renewed and replenished by three writers commonly referred to as Niranam poets, being Madhava Panikkar, Sankara Panikkar and Rama Panikkar. They were influenced by the Bhakti movement. Thus, the Bhakti school was revived, and in the place of excessive sensuality and eroticism of the manipraalama poets, they regained the seriousness of poetic calling. It is believed that they all belonged to the same Cannassa family and that Madhava Panikkar and Sankar Panikkar were uncles of Rama Panikkar, the youngest of three. Their most important work is Kannasa Ramayana, which is an important link between Ramacharitam, Ramakatattu and Adhiatmaramayan Yezhutachan. Ullor said that Rama Panikkar holds the same position in Malayalam literature as Edmund Spencer in English literature. Later, Shampoous and Krishnagata of the 15th century AD saw two parallel movements in Malayalam literature: one was led by the works of Manipravalam, especially Shampoous, and the other came from the school of Pattu and was attached in the opus of Magnum Ceruseri, Krishnagat (Song of Krishna). The language of the later Champus reads more like modern Malayalam than that of the previous Champus and Sandesa Kavyas. Champus were mostly works of satire and hyperbole was a regular feature of it. The greatest champ of the 15th century is Puram Ramayanam, which uses puranic themes and episodes unlike 14th century Champus, which were tales of courtesans. Poonam also wrote Bharatam Shampoo. There are many others whose authorship is attributed to him. Later Champus was used for dramatic oral storytelling, performing artists in their Kuta and Patakama. Mahishamangalam (or Mazhamangalam) Narayanan Nambudiri, who lived in the 16th century, is the author of one of the best Champs of all time. The most well-known of these are Naishadham, followed by Rajaratnawali and Kodiya Viraham. Chandrotsawa, whose authorship is unknown, is a long narrative poem written in Maniporavalam. The elite school of Manipavala Shampoo disappeared at the end of the 16th century. The average readers without much grounding in Sanskrit had their favorite poems and poets in the so-called Pattu school. Since the writing of Krishnagatha Cherusseri, the reality of the use spoken Malayalam for the literary purpose received its ultimate justification. Unlike the language of Ramacharitam and the works of Niranam poets, the language of Krishnagata marks the culmination of the stage of evolution. There is some dispute over the author's name and identity. Some scholars believe that it was the same as Punam Nambudiri of Champus. It is widely believed that Ceruseri lived in the 15th century AD and was the court poet of Udayavarm Kolatunado. Medieval Literature: The literature of Bhakti of the 16th and 19th centuries, Tunchathu Ezhutachan Malayalam, went through a huge process of development in the 15th and 16th centuries. Krishnagata Ceruseri witnessed the evolution of the modern Malayalam language as the right means of serious poetic communication. At the same time, numerous Sanskrit poets who were very active during this period flourished. The greatest of them was Melpatur Narayana Bhattatiri (1559-1665), author of the book Narayanyam. The most significant development of that time occurred in the field of Poetry Malayalam. Tunchathu Ramanujan Yezhutachan wrote two of his great epics Of Adhyatmaramayana and Srimahabharatam and two shorter plays, Irupatinal Vrittam and Harinama Kirtanam, and thus revolutionized Malayalam language and literature at the same time. Yezhutachan perfected the style of Malayalam language, and it was during his period that Malayalam literature reached its individuality, and Malayalam became a full-fledged independent language. Today he is known as the father of Malayalam language and his literature. The form of Kilipbattu, which he adopted in Ramayanam and Bharatama, may be a sign of his recognition of the importance of sound effect in poetry. Egutachan is perhaps the greatest representative of the Bhakti movement in Malayalam, but he is more than the author of devoted hymns. K. Ayippa An alarmar noted that the transition from Cherrusseri to marks the triumph of modernism over the Middle Ages. Another important poet of this period was Punthanam Nambudiri (1547-1640). His main poems are Jnanappana (Song of Divine Wisdom), Bhasha Karnamritam and Kumaraharanam or Santanagopalam Pana. The 16th century performing arts also saw the writing of some dramatic works in Manipravalam and Pure Malayalam, Bharatavakyam, often described as a choral narrative, is a work in Manipravalam which was used for stage performance. The main event in kerala's cultural sphere in the 17th century was the growth of a new form of fine art called Kathakali, which led to the formation of a new genre of poetry called Attaccata consisting of a libretto used for the play Kathakali. The origins of aattakatha literature date back to the 12th century, and it originated as a literary genre in the 17th century. The earliest of the aattakathas is believed to be a cycle of eight stories by Ramayana (collectively known as Ramanattam), compiled by Kottarakkara Tampuran and whose date is ongoing controversy. Next in importance are the works of Kottayat Tampuran, the period of which is around the middle of the seventeenth century. Since the four aattakathas he wrote to Bakawadham, Kalyanasaugandhikam, Kirmeeravadham and Kalakeyavadham punctually comply with the strict rules of Kathakali, they are especially favored by Orthodox artists and their patrons. Another poet in this category is Iraimman Tampa (1783-1863). Unayi Variar in Nalacharitham Aattakatha is one of the most famous works in this genre. Margamkali was a form of ritual and entertainment among Syrian Christians corresponding to the Sanghakali Brahms. Margamkalippattu is a song for this play depicting the story of Apostle Thomas. It was one of the many works of Christian literature that must have acquired currency in the 16th and 17th centuries. Kathakali At the court of King Travankor Martanda Varma (1706-1758) and his successor Dharma Raja Kartik Tirunal Rama Varma flourished a number of poets, distinguished by several ways. One of them was Ramapuratu Warrier (1703-1753), author of Kuchala Vrittam Vanchippatta. The song Vanchippattu or Boat is a poetic form of folk origin, entirely composed in the Dravidian metric natonnath. Kunchan Nambyar (1705-1770), founder of Tullala and his rich literature, is often considered a master of Malayalam satirical poetry. Born in Killikkurussimangalam, he spent his childhood in Kudamalur and youth in Ambalapuja. In 1748 he moved to the court of Martanda Varma, and then to the court of his successor Dharma Raja. The word Tullal literally means dance, but under this name Nambjar developed a new style of poetic storytelling with a small background music and a dance swinging motion to wean people off Chakkiyar Kutu, who was The art form is popular so far. He used pure malayalam as opposed to the stylized and Sanskritized Malaylam language of Chakkiyar Kutu. It also took many elements from Padayani and Colum Tullal and some other local folk arts. There are three types of Tullal, different in the costumes of the artist and the style of rendering, visas., Ottan, Sitankan and Parayan. Dravidian meters are used throughout, although there is a quatrain in the Sanskrit meter. The prose of literature there was a great lull in the field of literary creativity in Malayalam for almost a century after the death of Kunchan Nambiar. There was, however, a consistent and steady development of prose at this time. The evolution of prosaic literature in the first centuries was a very slow process. After Bhashakaunaliam, several translations began to appear in the fifteenth and sixteenth centuries. Attaprakarams' prose was to help the Chakiyars study the art of Kudiyatom. Doothavakyam (14th century AD) is one of the earliest of these works. Malayalam's 15th-century prose is presented by Brahmand Puranam, a summary of the original in Sanskrit. During this period, a large number of prose works appeared, most of which are either narratives based on purans and religious works in Sanskrit, or comments on such works. With the beginning of the first printed editions in the 16th century, Christian missionaries of prosaic literature received a great boost. Several regional versions of Keralolpati, tracing the beginning of Kerala's history, began to appear in the 18th century. Melmmakcal Tom Catanar (1737-1799) wrote the first guide in Malayalam, Vartamana (Book of News). The works of Christian missionaries such as Arnos Patiri (Johann Ernst Hankseden), 1699-1732) and Paulinos Patiri (John Philip Vesdin, 1748-1806), also led to the expansion of themes and topics in Small-Arab literature. Venmani School Home article: Venmani School Third quarter of the nineteenth century witnessed the rise of a new school of poets dedicated to observing the life around them and the use of pure Malayalam. The main poets of the Wemani School were Venmani Ahan Nambudiripad (1817-1891), Venmani Mahan Nambudipad (1844-1893), Poontottam Ahhan Nambudiri (1844-1893), Poontottam Ahhan Nambudiri (1844-1893) 18 21-1865), Poontottam Mahan Nambudiri (1857-1896) and members of Kodongaldura Ko kilakam (royal family), such as Kodongalur Kunjikuttan Tampuran. The style of these poets became quite popular for some time and influenced even others who were not members of the group, like Velutheri Kesavan Vaidyar (1839-1897) and Perunlli Krishnan Vyanaid (1863-1894). Venmani School pioneered a type of poetry that was associated with the common themes of the day, and the use of pure Malayalam rather than sanskrit. Therefore, poetry was easily understood by the ordinary man. The work was for his humor, wit and lyrical meter. Contemporary prose also: Malayalam's novel and Hermann Gundert's Malayalam journalism were not a very creative period for Malayalam literature (except the end) in terms of creative writing. But the foundations of the great renaissance, inspired at the end of the century, were laid during this period. The creation of colleges for English education, the translation of the Bible and other religious works, the compilation of dictionaries and grammars, the formation of a committee on textbooks, the growth of printing presses, the launch of newspapers and periodicals, the introduction of science and technology, the beginning of industrialization and the awakening of social and political consciousness are giant steps towards modernization. Like his predecessors Swati Tirunal and Utram Tirunal, Ayilam Tirunal (1832-1880) and Leakam Tirunal (1837-1885) were great patrons of letters and were themselves talented writers. Christian missionaries Benjamin Bailey (1805-1871), Joseph Peet, Richard Collins, and George Mateen (1819-1870) were responsible for many works in The Malaylam language based on Western models. Perhaps the most important of these missionaries was Hermann Gundert (1814-1893). Born in Stuttgart, Germany and educated in Tubingen and Switzerland, Gundert came to India in 1836. He has written more than twenty books in Malayalam, the most important of which are the Malayalam-English Dictionary, Malayalam Grammar, Keralappayama and Pazhamcholmala. Malayalam's first authoritative grammar was also Gundert's contribution (1851). This led to the production of a number of grammar works in Malayalam. Waikkam Patchu Muthathu (1814-1883) published his Malayalam grammar in 1876, Kerala Kaumudi Kounni Ndungadi (1831-1889) came out in 1878. This was followed by the first history of the language. Govinda Pillay (1849-1897), published in 1881. The first work on rhetoric in Malayalam on the European model was published by Father Gerad called Alankara Sastram in the same year. By the end of the 19th century, two different traditions were clearly discernible in Malayalam literature: the Western School and the Eastern or Traditionalist School. Writers such as Kerala Varma Valia Koyitampuran represent the fusion of these two main traditions. His main works include Mayurasandesam (The Peacock Message) and translations of Kalidasa's Abhijanakuntalam (which gave him the title of Kerala Kalidasa), as well as Akbar by von Limburg Brower. Meanwhile, many literary magazines have been created to promote all kinds of writers and writings, such as K. Achuta Menon Vidyavinodini, Kandatil Varghese Mappillai in Bhashaposhini and Appan Thampuran in Rasikaranjini. Kerala Varma Valia After Kerala Varma's translation of abhijanashkantam, several attempts were made to translate numerous plays from Sanskrit and English to Malayalam. These plays were rarely performed. The stage conditions of those days were damp and unsuitable for project performance. As if exasperated by this imitation of poor quality plays, Rama Kurup wrote Chucky Chankaram (1893). Kerala's nephew A. R. Raja Raja Varma went a step further than his uncle in promoting synthesis between the various trends modern in the literature of his time. Professor of His Highness Maharaja's University College, Tiruvanantapuram, had to modernize the teaching of Malayalam language and literature; this forced him to write books on grammar and rhetoric (which earned him the title of Kerala Panini) and eventually set the stage for an enlightened revival in Malayalam's poetry and literary criticism. A close associate of Kerala Varma and Raja Raja Varma, K.K. Kesawa Pillai wrote kesaviam (mahakawaya) and a number of attacatas. Ajakatu Padmanabha Kurup (1869-1932: author Of Ramachandravilasama), Pandalam Kerala Varma (1879-1919: author Rukmangata Charitam), Kattakaham Cherian Mappila (1859 - 1937: author Sri Esu Vijaam), Ulloor S. Parameswara Iyer (1877-1949 : author Umakeralam) and Vallathol Narayana Menon (1879-1958: author of Chitrayogam), all paid their worship of this neoclassical trend. Events in prose at this time were very significant, Vengayil Kunhiraman Nayanar (1861-1895), better known by the pseudonym Kesari, was one of the first to research the form of essays in Malayalam. It was closely associated with periodicals such as Kerala Chandrika (started in 1879 in Tiruvanantapuram), Kerala Patrick (started in 1884 S. Kunhiraman Menon (1854-1936) and Appu Ndungadi (1866-1934) in Kozhikod), Kerala Sanchari (after 1898 edited by Murkot Kumaran) and English magazine Malabar Spectator. His Wasanaviriti is regarded by historians and literary scholars as the first story in Malayalam literature. It was published in Vidavivinodini in 1891. Fulmoni Ennum Koruna Ennum Peraya Randu Sterickalude Kata (Phulm'ni ennu'ru ennu'a ennu'a p'ru ran'o strīkaḷuṭe katha), a translation of Hana's Bengali novel by Catherine Mullens ,Fulmony O Corunar Biboron, is considered to be the first novel printed and published in Malayala. The Rev. Richard Collins's Gatakawadham (Gootakavadach, 1877) was the first novel printed and published in Malayalam, with a story based in and around Malayalis. The first novel conceived and published in Malayalam was Appu Ndungadi's Kundalata (1887). Although Kundalata is not considered a major novel, he gets pride in his place as the first work in the language having basic characteristics O. Chandhu Menon's Indulah was the first major novel in the Malayalam language. This was a great place in the history of Malayalam literature and initiated the novel as a new thriving genre. The name refers to the main character of this novel, a beautiful, well-educated lady Nair 18 years old. Roman Pillay's Martandawarma (1891) had many differences: it was the first historical novel in any South Indian language, the first novel from Travancoor, the first novel by Malayalam, which was part of the trilogy, and the first novel by Malayalam, which had a male title. Martandawarma was completed before Indulehi, but could not be published until 1891 due to lack of funding. The novel tells the story of Venad (Trankor) during the last period of Raja Rama Varma's reign, and then the accession of Martanda Varma. The novel was film adaptation of the same name in 1933 and was the first novel by Malayalam to be adapted into a movie. At the beginning of the 20th century Malayalam received outstanding novels, both translations and adaptations of Western literature. The post-independence period began in the history of longer fiction in Malayalam, as in many other Indian languages, in parallel with the evolution of postwar fiction in other parts of the world. It was both a break and a continuation. . Kesawa Dev, who was a communist in the thirties and forties turned away from die-hard ideologies and wrote a symbolic novel called The Arch of Wendy? (For what?) in 1950, challenging Stalin's philosophy of eliminating political enemies. It had a special significance in the context of the Calcutta thesis. After depicting the class struggles of farm workers in Randiganage (Two Measures) in 1949, Thakazhi Sivasankara Pillai turned his back on party politics and produced a touching novel in Chemmeen (Shrimps) in 1956. For S.K. Pottekattat and Waik Muhammad Bashir, who were not dabbed by politics, continuity is noted in Vishakanyaka (Poison Maid, 1948) and in Ntuppakkoranendarnnu (My grandfather was an elephant, 1951). A non-political social or domestic novel championed. K. Kuttikrishnan (Uroob) with his Ummach (1955) and Sundarikalum Sundaranmarum (Men and Women of Charm, 1958). In 1957, Bashir's Patummayude (Koz Patumma) brought in a new kind of prosaic tale, which, perhaps, only Bashir coped with dexterity. Thus, the fifties mark the evolution of a new kind of fiction, which also influenced the stories. It was an opportune moment for M.T. Vasudevan Nair and T. Padmanabkhan to take the stage. Front runners in the post-modern trend include Kakakandan, O. Vijayan, E. Harikumar, M. Mukundan and Anand. Early Prosaic Literature List of Early 19th Century Prose Literature. Allegory Title Author of the Year to Make Other Notes Sanchariyude പ്രയാണം - Санкарийюше Pṛayāṇaṁ) Преподобный К. МюллерРев. Р. Чандран 1846 Перевод Подробнее Перевод Прогресс паломника (английский, 1674) Джон Бунян Paradeshi Mokshayathra (പരദേശി മോക്ഷയാത്ര - Паради Mōkṣayāṭra) преподобный К. KoshyRev. Джозеф Пит 1844 Перевод Подробнее Перевод прогресса паломника (английский, 1677) Джон BunyanFirst повторил перевод английской литературы на Malayalam Thirupporattam (തിരുപ്പോരാട്ടം - Тируппе) Архидиакон. К. Коши 1868 Перевод Подробнее Перевод Священной войны (английский, 1682) Джон Bunyan играет Название Автор Год сделать другие заметки Bashashankunthalam (ഭാഷാശാകുന്തളം - Bhaṣāśākuntaḷaṁ) Айилям Тирунал Рама Варма 1850-1860 Перевод Подробнее Перевод Абхийнанасакунталам (Санскрит , 1000 г. до н.э.-0400) Kalidasa Первый прозаический перевод на Малаялам из санскритской литературы Almarattam (ആൾമാറാട്ടം - Āḷmāṟāṭṭaṁ) Каллур Умман Philipose 1866 Перевод Подробнее Перевод комедии ошибок (1594-1595) Уильям Шекспир Kamakshee Charitham (കാമാക്ഷീചരിതം - Камакшакариташ) K. Chidambara Wadhyar 1880-1885 Перевод Больше перевод сказки из Шекспира: Как вам это нравится Мэри Лэмб, (Детская история Адаптация-Английский,1807) Как вам это нравится (159 9-1600) Уильяма Шекспира Варшакала Ката (വർഷകാലകഥ - Варшакала Ката) K. Чидамбара Вадхьяр 1880-1885 Перевод Подробнее Перевод сказок из Шекспира : The Winter's Tale by Mary Lamb, (Children's Story Adaptation-English,1807) The Winter's Tale (1623) by William Shakespeare Stories Title Author Year Make Other notes Oru Kuttiyude Maranam(ഒരു കുട്ടിയുടെ മരണം – Oru Kuṭṭiyuṭe Maraṇaṁ) <Anonymous writer=>1847 Original More Published in the monthly periodical Rajyasamacharam December edition Vishathinu Marunnu(വിഷത്തിന് മരുന്ന് – Viṣattinŭ Marunnŭ) <Anonymous writer=>1848 Original More Published in the monthly periodical Rajyasamacharam February edition Anayum Thunnanum(ആനയും ഉന്നനും – Āṉayuṁ Tunnaṉuṁ) <Anonymous writer=>1849 Original More Published in the monthly periodical Jnananikshepam August edition Meenakethanan or Meenakethana Charitham(മീനകേതനൻ or മീനകേതനചരിതം – Mīṉakētaṉan or Mīṉakētaṉacaritaṁ) Ayilyam Thirunal Rama Varma 1850–1860 Inspiration More Inspired from 'The Story of the Prince Kamar-Ez-Zeman and the Princess Budoor', The Thousand And One Nights Vol II by Edward William Lane (English, 1839) which is a translation of Kitab Alf Laylah Wa-Laylah (Arabic , 1100-1200) Джатибетхам (ജാതിഭേദം -</Anonymous> </Anonymous> </Anonymous>Archdeacon. K. Koshi 1860 Original More Published in monthly periodic Jnananikshepam August, September, November editions of Aayalkarane Konnavante Kata (അയൽക്കാരനെ കൊന്നവന്റെ കഥ - Ayalk'rane Konnavaṇṭe Katha) (കല്ലൻ - Callan പുല്ലേലിക്കഞ്ചി) K. Koshy 1882 Originally more Sequel to ജാതിഭേദം (1860), The first sequel in malayalam prose literature divided into three parts: Part one prequel ജാതിഭേദം (1860). In the second part there is a plot with the same prequel characters and some new characters in a new situation. Part 3 is presented as a religious treatise after incidents involving Part 2. Wasanavikriti (വാസനാവികൃതി - Vāsanāvikṛti) Vengayil Kunjiraman Nayanar 1891 Original More Seen as First Story of Malayalam Literature Novels Title Author of the Year Make Other Notes Fulmoni Ennum Korunam Peraya Randu Sthreekalude Katia (ഫുൽമോനി എന്നും കോരുണ എന്നും പേരായ രണ്ടു സ്ത്രീകളുടെ കഥ - Phulm'ni en nois Karunya ennu'a p'ya ran'u strīkaḷuṭe katha) Reverend Joseph Pitt 1858 Translation Of The First Novel Printed and Released in MalalamFirst novel translated to Malayalam, which was originally conceived in IndianTranslation of the history of Fulmani and Karuna (English,1853) Mrs. (Katherine Khan) Mullens, which is a translation of ফুলমণি ও করুণার বিবরণ (Fulmoni O Korunar Biboron) (Bengalia ,1852) Ms. (Hana Katherine) Mullens Ghathakawadham (ഘാതകവധം - Gh'takavadha) Rev. Richard Collins 18 18 1877 Translation More First Novel Printed and published in Malayalam with a story based in Kera and around Malayale , the first novel translated into Malayalam, which was originally conceived in EnglishTransition of the slain fighter (English,1864-1866) Mrs. (Francis) Richard Collins and the Rev. Richard Collins Patminim Karunaum (പത്മിനിയും കരുണയും - Patmiṉiyuṁ karu' ayu) 1884 Translation Of The First Re-Translation of the Novel by MalayalamTranslation of the history of Fulmani and Karuna (English,1853) by Ms. (Hana Katherine) Mullens, which is the translation of ফুলমণি ও করুণার বিবরণ (Fulmoni O Korunar Biboron) (Bengalia ,1852) by Ms. (Hana Ekaterina) Kundalat (കുന്ദലത - Kundalata) Appu Ndungadi 1887/Anonymous/International The original more first novel conceived and published in Malayalam, the first novel by Malayal Keralit, the first novel from the novel MalabarFirst Malayalam to haveoutside Kerala and without Malayali symbols Indulekha (ഇന്ദുലേഖ - Indulyha) O. Chandumenon 1889 Оригинальный более первый социальный роман в Malayalam, первый роман, сделанный в Malayalam с малаяли символов и история, основанная в Малабаре, Керала, Индуматхи Своямварам (ഇന്ദുമതീസ്വയംവരം - Индуматисвайяшвараш) Падинджаре Ковилакатху Аммаман Раджа 1890 Оригинал Подробнее Meenakshi (മീനാക്ഷി - Mīṉākṣi) C. Chathu Nair 1890 Оригинальный Подробнее Мартандаварма (മാർത്താണ്ഡവർമ്മ - Māṟttāṇḍavaṟmma) К. В. Роман Pillai 1891 Оригинальный больше первого исторического романа в Malayalam, Керала и южная Индия, Первый роман от романа TravancoreFirst Malayalam для того чтобы പരിഷ്കാരപ്പാതി быть частью трилогии, сперва роман Malayalam для того чтобы иметь мужское название Saraswatheevijayam (സരസ്വതീവിജയം - Sarasvatvijaya) - Паришкаппати) Кочутхомман Аппотхикари 1892 Оригинал Подробнее Parangodee Parinayam (പറങ്ങോടീപരിണയം - Paṟaṅṅōṭīpariṇayaṁ) » Кизхакепатту Роман Менон 1892 Оригинальный более первый сатирический роман в Малаялам Сарада (ശാരദ - Зрада) О. Чандуменон 1892 Оригинальный более первый роман для Малаялам Сарада (ശാരദ - Зрада) О. Чандуменон 1892 Оригинальный более первый роман было предсказано иметь сиквелы в трилогии Лакшмекешавам (ലക്ഷ്മീകേശവം - Лакшакшаваш) Коматтил Паду Менон 1892 Оригинальный больше Налуперилорутан (നാലുപേരിലൊരുത്തൻ - Налупилоруттан) K. Антапай 1893 Оригинал Подробнее Чандрахасан (ചന്ദ്രഹാസൻ - Андрахасан). Krishnan MenonT. K. Krishnan MenonK. Govindan Eledam 1893 Translation More Akbar (അക്ബർ - Akbaṟ) Kerala Varma Valia Koi Thampuran 1894 Translation Of The First Historic Novel translated to MalayalamTranslation akbar (English,1879) M. M., who is translated by Akbar (Dutch ,1872) By Dr. P.A.S. van Limber Brouwer Kaliani (കല്യാണി - Kalyushi) 1896 Original Read More by Vidyavinodini Periodic Sukumari (സുകുമാരി - Sukumaran) Joseph Mooliyil 1897 Original More Than Saguna (സുഗുണ - Sagunya) Joseph Mooliyil 1898-1899 Translation Read more Translation by Saguna (English, 1896) Kirubai Satyanathan Ammal Kamala (കമല - Kamala) K. Krishnan Nair 1899 Translation More Translation of Kamal (English, 1896) Kirubai Satyanathan Ammal Apologues Title Author of the Year to make other notes Rasselas (റാസലസ് - Ṟāsalas <5>) Pilo Paul 20 1895 Translation More Translation rasselas or History of Rasselas , Prince of Abyssinia (English, 1759) Samuel Johnson Nandip Dipika (നന്ദിപദീപിക - Nandipadipika) Kunji Kelu Nair 1895 Translation More Translation of Russell or Russell's Story , </Anonymous>Abyssinia (English, 1759) Samuel Johnson Rasalelika (രസലേലിക - Rasal'lika) Taha Kanaran 1898 Translation More Translation of Rasselas or The Story of Rasselas, Prince of Abyssinia (English, 1759) Samuel Johnson See also Indian Literature List of Small Poets List of Science Fiction Writers in Mallamaya Malamalam Literary Prize-winning Biblical Translations in Mallamaya

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