

# **Journeys and Encounters**

## **Religion, Society and the Basel Mission in North Karnataka**

**1837-1852**

**Translations and summaries  
from published materials in German**

**by Jennifer and Paul Jenkins**

**Provisional Edition,  
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Revised July 2013, and including  
two contemporary drawings  
of mission stations and their surroundings**

*These translations are freely available to interested scholars and  
institutional libraries, in duplicated or digital form.*

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## **Journeys and Encounters**

Religion, Society and the Basel Mission  
in Northern Karnataka, 1837-1852

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## **Journeys and Encounters**

### Religion, Society and the Basel Mission in Northern Karnataka, 1837-1852

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## Introduction

### The Basel Mission and its major quarterly *Missions-Magazin*

The Basel gentlemen and their Swabian secretary<sup>1</sup> who constituted themselves the governing Committee of the new Basel Mission in 1815 had two immediate objectives. They wanted to start a Mission College with a full-time appointed head (*Inspektor*), which would train staff for the new missionary societies being founded in many protestant parts of Europe in the decades around 1800. And they wanted to start a substantial quarterly surveying the whole dynamic world-wide field of protestant missionary activism, to build up informed support in an educated German-speaking readership. Like the Missionary College, the periodical was launched in 1816. Its title: *Magazin für die neueste Geschichte der protestantischen Missions- und Bibelgesellschaften*.<sup>2</sup>

In the volumes which we have used for *Journeys and Encounters* the *Magazin*'s format nestles comfortably in the hand – 12x19cm. But the volumes demand committed reading. The 1816 volume consisted of 596 printed pages, the 1826 – 764pp.; 1836 – 836pp.; 1846 – 794pp. But if the effort of reading was and is considerable, so must the production have been – the effort of researching, translating, editing, type-setting and proof reading. And we have noticed, in the detailed work we have done, very few misprints, and those mostly involving Indian names where the chain of communication must have been quite vulnerable to copying mistakes.

The Basel Mission was in a particularly good position to attempt to communicate a general survey of the developing protestant mission activist Internationale. It had excellent contacts in London via a pastor of the German congregation there, who was also a member of the leadership of the British and Foreign Bible Society (BFBS). Indeed, from 1816 and right through the period we review, 100 pp. of each year's volume was taken up by translations of periodic reports of the BFBS. The links to the British Church Missionary Society (CMS) were also close – something like 100 graduates of the Basel Mission College went to work for the CMS during the first decades of the College's existence. The Basel Mission was also in a good position to communicate with German-speaking pietist and evangelical activists since its "mother organisation" – the Basel *Deutsche Christentumsgesellschaft* (the German Christianity Society) – had been building up a powerful network of communication not only in what was to become Germany, but also in the German-speaking diaspora in the rest of Europe. Before 1815 its periodical, the *Sammlungen für Liebhaber christlicher Wahrheit und Gottseligkeit* had pioneered the distribution of translated versions of reports from the new Anglo-Saxon missions in the Germanophone world.

From the early 1820s, however, the Basel Mission began to send missionaries out on its own account, at first to the Russian Caucasus and Persia (work which stopped after a Russian prohibition of the Basel Mission in the late 1830s); briefly to Liberia, then to what is now Ghana from 1829; and to India from 1834. Reflecting these developments, from the early 1820s one of the quarterly numbers of the *Magazin für die neueste Geschichte*... each year came to be devoted to the annual report presented at the Basel Mission festival, usually in June. Thus one quarterly number of the *Magazin für die neueste Geschichte*.... became potentially, for modern scholars, a source on the activities of the Basel Mission itself.<sup>3</sup>

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<sup>1</sup> C.F. Spittler who had been called from Württemberg to work for the Basel "German Christianity Society" – see below – was a driving force behind many of the pietist innovations in the city which, like the Basel Mission, were founded in the first half of the 19<sup>th</sup> century.

<sup>2</sup> "Evangelisch" was substituted for "protestantisch" in 1818. In 1857 the name was shortened to *Evangelisches Missions-Magazin*, the title under which the periodical often appears in bibliographies, even in the years when its real name was still *Magazin für die neueste Geschichte*.... Later name changes: in 1975 *Evangelisches Missions-Magazin* became *Zeitschrift für Mission*, which in turn morphed in 2007 into *Zeitschrift für interkulturelle Theologie*

<sup>3</sup> For people interested in exact chronology it is important to bear this event in mind, since an annual report which appears to be for the year in which the *Missionsfest* takes place in fact covers at least the second half of the preceding year, if not more – and not the second half of the cited year. A reference to "this year" in the Annual Report can, therefore, refer to one of two calendar years. For this reason in our headings we state the year in which a report was published, but add the year before, as in "[1846-] 1845".

Right up to mid-century the scale of activity of the Basel Mission abroad was relatively small, however, and to compensate for this the annual report used a lot of space to print correspondence from its missionaries in the field, more or less, as far as we can see, *verbatim*.<sup>4</sup> It remains true that, to get as close as possible to all the missionaries' reports from a particular mission station one needs to consult the MS records held in Basel. But reading the relevant quarterly number of the *Magazin für die neueste Geschichte*... is a useful way from the 1820s, to the early 1850s of getting fairly close to what was going on, much more quickly than work with manuscripts in the old German handwriting allows. And as printed, many of the reports still have the immediacy of diaries, with encounters with local people often recounted in dialogue form.

The *Magazin für die neueste Geschichte*... has been, over the last half-century, however, little used. I (PJ) realised its potentiality for the first time when tracing the biography of the first Basel missionary to survive long in Ghana, Andreas Riis. There is a large literature on this man, mostly hagiographical and generated by people using the same restricted body of secondary sources over and over again. But the *Magazin für die neueste Geschichte*..... actually *published* his reports from his work in inland Ghana in the late 1830s. These neglected documents allow one a quite different approach to both what he did – and (important for the actual regional history of what is now an African church, and its environment) how the kingdom which received him reacted.<sup>5</sup> Somewhat later, we were alerted to brief and negative references to a lingayat group in the official history of the Basel Mission, which the missionaries called the *Kalagnanas*. This looked interesting, because they were apparently trying to join the new Basel Mission in Northern Karnataka in *en bloc* in 1840. We turned to the *Magazin für die neueste Geschichte*... looking for more enlightenment about the Indian side of the story – and struck oil. Here were the raw materials to enable us to trace this and other early encounters between missionaries and vigorous religious traditions in Northern Karnataka, and perhaps to enable us, too, to trace the missionaries' changing approaches to existing faiths in the region.

## Selection and Emphasis: Encounters with Lingayats

The original motivation behind the set of translations and summaries we have called *Journeys and Encounters* was to provide deep historical background for a joint seminar for Christian and Lingayat scholars in Bangalore in November 2007, organised by the Christian Institute for Study of Religion and Society (CISRS) and the Lingayat organisation Basava Samiti. The topic was the life of Chanappa Uttangi, a Basel Mission trained *Kannadiga* theologian active in the first half of the 20<sup>th</sup> century. He wrote many books on lingayatism and its founder, Basava, and tried to help both christians and hindus to engage in meaningful dialogue. For lingayats, he became a valued authority on lingayatism and its literature. This helped to trigger our work on earlier Basel Mission encounters with lingayats which were clearly important as a background to Uttangi's own family history and his work.<sup>6</sup>

The translations and summaries begin (Section One) with the earliest Basel Mission journeys to Northern Karnataka which recorded substantial encounters with religious leaders and religious traditions. Section Two concentrates on events in 1839-40, when the missionaries were confronted with the *Kalagnanas*, who took steps to join the Basel Mission church *en masse*, though eventually their frustration at the rigidity of the

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<sup>4</sup> A. and G. Frenz have checked the published version against the original MSS of famously long reports from H.Mögling and G.Weigle on a journey to Dharmastalla and Subramania (in Dakshina Karnataka) in 1840 (personal communication). The editorial changes were mainly minor alterations in punctuation – which have little influence on the English translation – or the addition of explanations of Indian terms to clarify them for readers in Europe. The printed versions of these reports are referred to on p. \*2.10 in the list of the Appendices to the Annual Report for [1840-] 1841.

<sup>5</sup> "The Scandal of Continuing Inter-Cultural Blindness in Mission Historiography – the case of Andreas Riis in Akwapim", *International Review of Mission* 1998, pp. 67-66 (a shortened version of the original German essay published in *Zeitschrift für Mission*, 1997).

<sup>6</sup> The publications preparatory to the CISRS/Basava Samithi Seminar were: Gunjal, S.R., *Life and Work of an inter-faith pioneer, Channappa Uttangi 1881-1962*, 156 pp., Bangalore (CISRS) 2007; and *A Channappa Uttangi Reader*, ed. Arun Kumar Wesley, 204 pp., Bangalore (CISRS), 2007.

Basel Mission response caused them to withdraw. The documents continue through the 1840s (Sections Three to Five), over a series of years in which there clearly continued to be considerable interest among the people of North Karnataka in the missionaries' religion and their sacred scriptures. The interest of the Basel missionaries in Indian religions is also marked. However, the intense difficulty of persuading indigenous people from Northern Karnataka to take the step of "conversion" which the missionaries defined very precisely – and drawing them into the closely administered life of the christian community thereafter – is clearly visible in these sections. Then, towards the end of the 1840s, particularly well documented in Section Six, the missionaries encounter another lingayat group, which they called the "Guru Nudi", and which became especially important in the founding of small congregations in and around Betgeri and Guledgudd.. It is important to analyse what happened on both sides of this relationship – and to consider how far, after the debacle with the *Kalagnana*, the progressive missionaries, at least, developed flexible and dialogical attitudes to the people who sought them out.

Choosing to work on Northern Karnataka has had one interesting by-product. Most of the work done in recent years on the Basel Mission's early period in India has concentrated on certain key individuals like Hermann Gundert, or on particular aspects of mission work, like education, language development or the Mission Industries on the coast<sup>7</sup>. The missionaries in Northern Karnataka offer a selection of forgotten people, going about their daily business and exploring their part of the sub-continent. Who, indeed, nowadays (apart from the leaders of some congregations in the district) has heard of names like the Hillers, the Layers, the Lehnern, Leonberger, Kies? And the same can be said of the Indian side. We have all heard of the early Basel Mission brahmin convert Andarao Kaundinya and his work in Mangalore and Anandapur. But who in modern times has heard the name of Christian Sudschi, former Guru Nudi priest and later key pioneer catechist in Betgeri and Guledgudd? And who, indeed, knows nowadays the name of Koppa Gowda, the evidently competent and energetic *Kalagnana* leader, whose reputation among his followers may well have been severely damaged by his contact with the Basel Missionaries in 1839-40?

There is naturally no final end-point to a translation project of this kind. The earlier Basel Mission churches and institutions are still central in the life of the Church of South India's Diocese of North Karnataka – and history can be read from early times to now, but also in the reverse direction! However, it seemed reasonable to close this first series of translations with the Missionsmagazin of 1852. In 1851-2 the Basel Mission's CEO came on an extended visit of inspection to India. It was the first and only time before 1884 that a member of the Mission Committee in Basel visited any of the mission stations overseas. *Inspektor* Josenhans was rather disturbed by the tendency of the missionaries in India to go their own independent way. He was especially critical of the nascent dialogical attitudes shown by the main Betgeri missionary, Konrad Hiller, and worked hard to (re-)establish a Basel Mission orthodoxy which emphasised preaching and not dialogue. However, Josef Josenhans was a very acute observer, and he tried hard to understand what was going on, in order to make sensible decisions about long-term policy. So his contribution to the Annual Report published in 1852 makes a logical conclusion to what we have presented here – and he promises us an unusually detailed insight into a cross section of the Basel Mission in its Indian surroundings in the middle of the 19<sup>th</sup> century when we have the rest of his writings about this journey under control.

Another reason for ending the series of translations from the Missionsmagazin in 1852 is that in the 1853 there was a change in the publication policy of the Basel Mission. In that year, for the first time, a German-language annual report with a somewhat different format was published separately. In the Missions-Magazin of 1853 this is reflected in the way the report on each mission station was reduced from several pages to a short summary. Furthermore access to key reports from Basel missionaries in any given location becomes increasingly difficult from the 1850s on. I (PJ) know from my own experience when producing a long set of translations of documents on the Basel Mission in 19<sup>th</sup> century Ghana that by the 1860s only a fraction of the reports written on a specific station found their way into print – whereas in the years we are dealing with here, although one must be aware that some key small development may have been reported in a document

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<sup>7</sup> Albrecht Frenz, often co-operating with Scaria Zacaria, has produced many publications on the important language scholars Hermann Gundert, Herrmann Mögling, Gottfried Weigle and his wife Pauline, and Herrman Kaudinya. Reinhard Wendt has published a book on Ferdinand Kittel. There have been publications on the Basel Mission industries, for example by Ruedi Fischer and J. Raghaviah, and on schools, for instance by Hepzi Joy.

which was not published, on the whole the bulk of the official correspondence generated by Basel missionaries in Northern Karnataka does appear in print,

We should add that the *Magazin für die neueste Geschichte....* presented us with a permanent temptation to break through the discipline of a concentration on Northern Karnataka. It is true that our first drive was devoted to identifying the materials specifically on Basel Mission relations with organised Hinduism from Dharwad northwards and eastwards. But the flanking material on other topics and other areas was so interesting that we sometimes extended our focus to other themes, for example the long and detailed descriptions of missionaries' travel and the establishment of schools, in which there was a lot of local interest. There are also some summaries of documents of general interest from Mangalore, which was the most important centre of Basel Mission's work in India, and some from materials from the Basel Mission's general report about its Mission Seminary in Basel and its general position in the world.

Finally – the English-language printed Basel Mission Annual Reports, produced *in* India for a local readership from 1841 to 1913, do provide important and useful materials for people who do not read German. But a comparison of the 1841 documents offered here with those in printed English annual report for the same year makes it clear that in this German-speaking organisation, the main weight of report-writing was devoted to the German language.<sup>8</sup>

## Translation from another time and another culture

As we worked on these translations, we learned a great deal about the culture of the missionaries; their attitudes to life and death, and to their Christian faith. Even though we are members of the Swiss Reformed Church in Basel, their culture is not our culture. The attitudes of these German and Swiss pietists of the nineteenth century seem very foreign – and sometimes even shocking. Their fundamental conviction was that the most important thing for any individual was to accept Christ, and be freed from the fate of being cast for ever into outer darkness at the Day of Judgement – which some of them may well have believed was imminent. As a result of this conviction, they were prepared to see suffering – for example a famine or a cholera epidemic – as a sign from God to encourage people to turn to Him (though this did not stop them from trying hard to help sufferers with the limited means they had at their disposal at that time). We should point out that their apparent hard-heartedness in explaining misfortune was not confined to what they said to people of other nations. The hope that suffering could lead to a change of heart applied to their own friends and relatives.<sup>9</sup> And there are frequent critical references to the “lukewarm” Christians in Europe – who they perhaps saw as even more in danger of damnation than people in other countries who had never heard the message of the Gospel.

An honest translator cannot do anything to soften these attitudes. But we want to remind readers that these documents do come from another time, and that few European Christians today share them. We can only try to translate the ideas of the missionary writers as precisely as possible without, however, using provocative or discriminatory language.

Complete precision is elusive in any translation. This is even more true when the original writings come from another time, another culture, and a very different geographical location from ours. Words that are hardly in use today are not usually a problem – they can be found in dictionaries. A much greater problem is presented by words that are in use still, but which were used by the missionary writers to convey different concepts and shades of meaning. A simple example is the word “planning”. Today, we take it for granted

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<sup>8</sup> These printed English-language reports are difficult to find, but complete series exist in the Archive of the Basel Mission in Basel, and in the libraries of Karnataka Theological College in Mangalore, and United Theological College Bangalore.

<sup>9</sup> Pauline Bacmeister, recovering from a very frightening storm at sea on her way to marry Gottfried Weigle in India, wrote in her diary, “I also shed some tears for my dear Gustav [presumably a relative who was also travelling by sea], who perhaps was also experiencing such storms, and if they would only draw him towards the Messiah, they are worth the deepest of gratitude.” Translation by Veena Maben in *Zukunft in Gedenken / Future in Remembrance*. A. & S. Frenz, eds. Stuttgart 2007, ISBN 978-3-8334-8119-2

that this is a useful if not essential activity for members of a large organisation. Josenhans used it in the 1850s in a perjorative sense – which could perhaps be better translated nowadays as “plotting” – against those in authority.

A particularly difficult and complex set of concepts surrounds the use of the words “freedom”, and “becoming free”. The translation of *Freiheit* is clear enough. But for us, it has a lot to do with personal self-determination and political liberty, which were concepts foreign to the Pietist missionaries of those days - indeed, German Pietists tended to disapprove by definition of democratic movements and atheist socialism. To them, “freedom” was freedom from the dictates of worldly concerns, and it was achieved by submission to the Will of God and his representatives on earth, i.e. the members of the Mission hierarchy, who expected their missionaries to subordinate their own needs and desires for the sake of the greater good of the whole.<sup>10</sup>

There are also problems that arise because of the special Indian context. The missionaries were naturally much occupied with the process by which people became Christians. One essential step was for them to move out of the caste and family structure associated with the worship of non-Christian deities. They are then reported to have “broken their caste.” The process of moving out of the caste and into the Christian community is generally referred to as *übertreten* or *austreten* – literally, “stepping over”, or “stepping out”. It can be translated as “conversion”, but there is a more direct term for that in German, “*Bekehrung*” – and that is rarely used by the Basel missionaries in this period. To add to the confusion, it is not always clear in which direction the “stepping over” is taking place – people also “stepped over” or “stepped out” when they left the Christian church – as quite a large number of people seem to have done in 19<sup>th</sup> century India, in the years following their conversion.

Finally, there is the problem of choosing a vocabulary that will signal our own willingness for dialogue, and correspond to modern ideas about other faiths in a mission movement with long experience like the constituent members of Mission 21. The early missionaries frequently talk about Hindu beliefs as “lies”. This is a strong word, and we have tried to reduce its impact by using “untruth” – but this does not totally disguise what the missionaries thought. We have also been forced to think about fashions in words. Take, for example, the word “idol”. The missionaries talked constantly about idols, meaning the images of gods “of wood and stone”. They followed the Biblical prophets of the Old Testament in condemning “idol worship” root and branch. Nowadays the word “idol” is more commonly in use to refer to film-stars and pop singers – and we feel it is insulting to use for the deities of other faiths. On the other hand, we may be being over-sensitive. Modern Hindus, it seems, often refer to their statues as “idols”, transforming the missionary term of condemnation into a proud term signifying survival and resistance.<sup>11</sup> We have tended to prefer “deities” or “statues” – but we have by no means been consistent in this.

## Matters of Fact – Translation and Transliteration

Even when no complicated ideas are involved, there are problems peculiar to translating nineteenth century documents written about India in German. One problem is that of terms no longer in use - quantities, for example. It would be most interesting to know what the units of distance, area or price referred to represent in present-day terms, but converting them to familiar units is complicated, partly because in the mid-nineteenth century, measurements were by no means standardised in Europe. A German mile, for example, varied from region to region, and was about four English miles. In the reports here, the most common expression for the distance between places is “hours” – these are presumably walking-hours, though there is some confusion since the missionaries often travelled on horseback. Length is measured either in “feet” or “shoes”, both approximately 30 cm, and height or depth often in “man-lengths”(about 180cm?). We have not yet attempted to translate the information on prices in rupees into modern equivalents.

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<sup>10</sup> The parallels to the current (2013) discussion about the relations between the Muslim Brotherhoods in North Africa and the politics of democratic constitutions are evident.

<sup>11</sup> Many of the captions in a *Guardian Unlimited* “Photo Gallery” with 13 photographs of preparations for the Durga Puja in October 2007 referred quite simply to the “idols” created for, or celebrated during, this festival.

Another set of terms are those describing Indian and British Government officials, and the administrative structure. Sometimes the missionaries use Indian terms – which may or may not still be in use, and may or may not have the same meaning today. In most cases, these names have been left as printed. A further problem is that sometimes missionaries translated the names of officials with what they conceived to be the nearest German term. This certainly made them clearer for their readers at home, but a good deal of research would be needed to find out what exactly a *Schultheiss* was in terms of the political and administrative system of the time either in South Germany or India.

The names of officials and offices are not the only proper names that can cause a translator problems. There are place-names, names of deities and mythological figures, and of individuals past and present. Even if the missionaries had seen them in writing, they would have been in the Kannada script – but in many cases they will have been only *heard* by the missionaries. They then had to be written down in European handwriting in the original reports and letters. Finally, for the sources we use here, a German-speaking compositor in Europe had to set them in type on the basis of a handwritten manuscript – which may already have been a copy. There were many stages at which this process could lead to confusion. An additional hazard was that the missionaries used the old German handwriting known as the Sütterlin script, in which the different letters are not easy to distinguish, even when written carefully, and even the “Black-letter”, “Gothic” or *Fraktura* font used in printed publications has some letters that resemble each other very closely

The missionaries had to decide how to spell each name, and they did not always take the same decision. People and villages, for example, often appear in several variants. Even with names of places and important deities, which they could find on maps and in books, there was – and indeed still is – a great deal of variety in their spelling. And as they were German-speakers, the missionaries naturally used the German conventions for conveying particular sounds, so that even the spelling of well-known names like those of deities is very different from the forms used in English spelling. For example, “Dsch”, and “Tsch”, represented the same sounds as “j” and “ch” in English.<sup>12</sup>

As translators we have done our best to spell the names of places – at least the larger ones – consistently, on the basis of current practice in India and searches on the world-wide web. For other names that could be unambiguously identified, modern usage in English has been followed. Even when there was no easily-identified reference, the spelling has often been “anglicised” - in the hope that readers in India may be able to recognise the names, and may even send us information to fill in the considerable gaps in our knowledge.

## Conclusions – and a glance at the future

The reports inevitably raise as many questions as they answer. For example, we learn relatively little about the details of how the missionaries coped with everyday life in the mission houses, or the technicalities of travel. We rarely have news of the lives of their wives and children, and their reactions to India. The British friends in India who provided an enormous amount of support for the Basler Mission also remain rather shadowy figures. We read a lot about the lives and opinions of individual Indians who came into close contact with the missionaries, especially those who were considering becoming Christians, but there is little information about the large numbers of servants, porters and others who made missionary work and especially the long preaching journeys possible. The picture will need to be extended by research in other publications and especially in the MS sources in Basel. The main series of MS reports and letters from India up to the First World War contains no less than 30,000 documents. A hard-copy Archive Guide has been published in Mangalore, and its materials are incorporated in a new Basel Mission Archive web site which was launched in 2012.<sup>13</sup>

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<sup>12</sup> Some people in Central Europe have been known to spell your translators' surname "Tschenkins" .....

<sup>13</sup> <[www.bmarchives.org](http://www.bmarchives.org)> and, as hard copy, Jenkins, Paul *Guide to the Basel Mission India Material in the Mission 21 Archive*, 356 pp., Mangalore (Karnataka Theological Research Institute), 2011.

Meanwhile, we are making these translations and summaries available on paper and digitally. We will heartily welcome comments about their usefulness – and, of course, corrections of the mistakes and misunderstandings that will inevitably be present in a first version. We also hope, very sincerely, that the translations will promote joint research in which those of us competent in German, and those with the capacity to research in Kannada, Tulu and Malayalam, will co-operate in serious and innovative multilateral assessments of the historical processes in which Basel Missionaries, their Indian friends and contacts, and their Indian opponents, were involved, as documented by archives in Basel and elsewhere.

In this revised edition we have tried to correct the typing errors which remained in our 2007 script, and improve the footnotes. We have also read the whole thing through, and checked that one or two points which seemed dubious to us really were appropriate translations of the original German.

We were motivated to do this above all by realising that the Yale Divinity School Library online version of *Journeys and Encounters* for some reason only contained the first couple of sections of the material we bring here. We are now trying to make sure that all the interested archives, interested scholars, and any web sites which want to use or include this material, use this complete and revised edition, which, after all, comes out at a good 275 pp. of single-spaced 11 point text which will not otherwise be easily accessible to people who do not read German.

As in 2007 we make these texts freely available to whoever is interested, requesting and requiring only:

- firstly that the bibliographical source is made properly clear and in detail for other readers;
- secondly that people using these materials in publications have the courtesy to inform us the translators, and the Basel Mission/Mission 21 archive and communicate the appropriate bibliographical references;
- and finally and most importantly, that use is inspired by our common desire to make sure that discussions of the history of religions, their contacts and their conflicts, are conducted with the wish to increase the sum of human peace and enlightenment.

Jennifer and Paul Jenkins  
Basel, 26<sup>th</sup> October 2007  
31<sup>st</sup> August 2013

## **EDITORIAL CONVENTIONS**

In order to produce a text of reasonable size in a reasonable time, the translators decided to summarise some of the material, so the text is a mixture of summary and translation. *Italics are used for the translators' summaries* and normal type for all the parts that are actually translations of the words in the original document.

The original very long paragraphs have been split up in the interests of readability/clarity.

Round brackets with normal type are originated by the authors, or are changes and additions made by the editor of the MM.

Square brackets are used for the translators' brief notes and queries.

In many places, the original German word has been included, in italics in square brackets. This has been done so that readers familiar with the language may be able to understand particular passages better.

Italics are also used for words in Indian languages not found in a modern English dictionary (our dictionary of reference in English is the *New Oxford Dictionary of English*, Oxford, Clarendon Press 1998)

### **Particular problems – not only technical**

#### The names of missionaries

The missionaries were almost always referred to as “Brother X” or “Sister Y” - very often as “dear brother X” etc. Indeed, “Dear” (*lieb*) was so much a part of the name that it was generally abbreviated to “I”. The constant use of “Brother” does convey the “flavour” of the documents, but it seems odd to the modern reader. We have left it in many cases, but have also sometimes tried to replace it. This is difficult. First names were rarely used, even among close friends, nor did the missionaries use surnames alone when referring to each other. One option which has been used in these texts is to follow the example of the printed English-language Basel Mission annual reports produced from 1841 in India for India. These often refer to the ordained missionaries as “Rev.” [= Reverend], or simply use the missionaries' initials. But even this is seen by some people as old-fashioned.

#### Capitalisation

We did not want to give Christians a capital letter and non-Christians lower case ones – which is what our spell-check prefers! We discussed writing “Christians” and “non-Christians” – or “Christians” and “non-Christians”, and on the whole have given all nouns and adjectives referring to a particular faith or a particular caste small letters. Only if we are referring to groups with a clear organisation and identity have we used capitals – especially, here, “Kalagnanas” and “Guru Nudi”.

.... and finally, “etc” .....

We were taught in our youth that the use of “etc” should be avoided, since it leaves the reader to guess what might have been included, which is not useful. However, “etc” was in fairly constant use among the missionary writers, so the faithful translator has no choice but to write “etc”, and wonder sometimes what evident ideas or things the authors were referring to, which are not evident to us.

## Journeys and Encounters

Religion, Society and the Basel Mission in North Karnataka 1837 - 1852

### Contents and Sources

All documents but one (which is marked below) are from:

*Magazin für die neueste Geschichte der evangelischen Missions- und Bibel-gesellschaften*  
 (Often called simply, “Missions-Magazin” – MM),  
 published in Basel, *im Verlag des Missions-Instituts*.

The magazine was issued 4 times per year. It covered the work of missions all over the world, and was intended for a well-educated and concerned readership. There were substantial essays on mission, often biographies of important missionaries (sometimes translated from publications in other periodicals). Generally, from the early 1820s, one quarterly issue per year was the Basel Mission's official Annual Report, reporting on the work of the Mission and its missionaries, both those serving in its own mission stations and those who had been trained in Basel and were working for other missionary societies.

Each quarterly issue had 150-250 closely-printed pages, around 19 x 12cm. Pagination was sometimes continuous through the volume, and sometimes started again for each quarterly issue. There was often an engraved picture as a frontispiece. Occasionally, maps and tables were inserted, folded to fit.

Year	Quarterly issue	Title	Pages in MM	Document page
1838	3	<b>23<sup>rd</sup> Basel Mission Annual Report [1837-] 1838</b> <i>Start of the Mission Station in Dharwar</i>	393-404	<b>1.2</b>
	3	First missionary journey by Rev. Layer in the northern region of the Canara province [sic], Sept. - Oct. 1837.	456-474	1.4
1839	3	<b>24<sup>th</sup> Basel Mission Annual Report [1838-] 1839</b>		1.12
	3 Appendix C	Herrmann Mögling's diary of a brief visit to Hubli in 1838. <i>Visit to a Lingayat Monastery</i>	486-507	1.12
	3 Appendix D	Diary kept by H. Frey of a visit to the villages around Dharwad: 24.Sep.-17.Oct.1838	508-527	1.23
	4 Appendix E	J. Layer's diary of a journey through the villages around Dharwad: 3 <sup>rd</sup> May – 13 <sup>th</sup> June 1838	678-729	1.32
1840	<i>In 1840 no special reports on North Karnataka. All the material on the Kalagnanas was published in 1841 &amp; 1842</i>			
1841	3	<b>25<sup>th</sup> Basel Mission Annual Report [1840-] 1841</b> <i>First encounter of the missionaries with the Kalagnana people.</i>	119-135	<b>2.2</b>
	3 Appendix E	H. Frey's journey of investigation to the Kalagnana people	284-294	2.10
	3 Appendix F	Reports on the Kalagnana people by the missionaries Lehner and Frey	295-304	2.15
	3 Appendix G	H. Frey's Latest Report on the Kalagnana people	305-308	2.20
	3 Appendix H	Report by the missionaries J.C.Essig and J.C.Hiller from Betgeri	309-324	2.22

Year	Quarterly issue	Title	Pages	Document page
		<b>The Kalagnana People</b> <i>Der evangelische Heidenbote</i> No. 11, November 1840	83-88	2.29
<b>1842</b>	<b>2</b>	<b>27<sup>th</sup> Basel Mission Annual Report [1841-] 1842</b>	88-113	<b>3.2</b>
	2 Appendix E	Travel report from J.Essig in Dharwar	170-201	3.13
	2 Appendix F	Travel Report from J. Layer in Dharwar	202-229	3.26
	2 Appendix G	Report from J. Lehner on the Girls' Boarding School in Dharwar	230-232	3.35
	2 Appendix H	Report from Johannes Müller in Hubli	233-243	3.36
	2 Appendix I	Negotiations about the mission colony in Malasamudra	244-247	3.39
<b>1843</b>	<b>4</b>	<b>28<sup>th</sup> Basel Mission Annual Report [1842-] 1843</b>	99-147	<b>4.2</b>
	4 Appendix C	Travel Report from J.C. Essig	213-226	4.14
<b>1844</b>	<b>4</b>	<b>29<sup>th</sup> Basel Mission Annual Report [1843-] 1844</b>	85-116	4.21
<b>1845</b>	4 <sup>14</sup> Appendix D	Diary of a Preaching Journey: J. Layer from Dharwar, 5 – 27. December 1843	21-60	4.30
	4 Appendix E	Diary of a missionary Journey: J. Müller from Hubli, 3 - 15 Jan. 1844	60-77	4.38
<b>1845</b>	<b>4</b>	<b>30<sup>th</sup> Basel Mission Annual Report [1844-] 1845</b>	42-71	4.42
<b>1846</b>	<b>3</b>	<b>Mission among the Canarese and in Tulu-Land</b> <i>General essay including other missions</i>	1-91	<b>5.2</b>
	<b>4</b>	<b>31<sup>st</sup> Basel Mission Annual Report [1845-] 1846</b> (Frontispiece: Betgeri)	4-135	5.4
<b>1847</b>	<b>4</b>	<b>32<sup>nd</sup> Basel Mission Annual Report [1846-] 1847</b> (Frontispiece: Malasamudra)	71-98	5.18
	4 Appendix C	Preaching Journey by Gottlob Würth,	198-236	5.26
<b>1848</b>	<b>4</b>	<b>33<sup>rd</sup> Basel Mission Annual Report [1847-] 1848</b>	1-157	5.34
<b>1849</b>	<b>3</b>	<b>34<sup>th</sup> Basel Mission Annual Report [1848-] 1849</b>	68-90	5.45
<b>1850</b>	<b>2</b>	<b>35<sup>th</sup> Basel Mission Annual Report [1849-] 1850</b> <i>Notes from J.G. Kies' travel diary July – Dec '49</i>	1-128 120-124	<b>6.2</b> 6.15
<b>1851</b>	<b>2</b>	<b>36<sup>th</sup> Basel Mission Annual Report [1850-] 1851</b>	1-144	6.18
<b>1852</b>	<b>4</b>	<b>37<sup>th</sup> Basel Mission Annual Report 1851 - 52</b> <i>Annual Report on the work in India</i> <i>First Report on Station Guleddgudd</i>	71-103 104-105	6.45 6.55

<sup>14</sup> After the reports in the 4th quarterly issue of 1845 there is a set of appendices with separate pagination, which actually have reports from 1843 and 1844

### Basel Missionaries active in Northern Karnataka 1838-1852

	Born	Died	Place of origin	Original Profession	BV/SV no.	Joined BM	Sent out	Left field	Notes
Albrecht, Friedrich Heinrich	1816	1868	Dresden	Goldworker ( <i>Goldarbeiter</i> )	227	1838	1842	1866	
Albrecht, Bertha, née Hüttenschmid	1825 (?)	1898	Ludwigshafen					1866	Married F.H. Albrecht 1847
Essig Johann Christoph	1814	1845	Leonberg	Ropemaker	161	1832	1838		Died in India 1845
Essig, Maria, née Streckeisen	1818	1901	Basel						married J.C. Essig 1844. Later Mrs J.J. Huber (see below)
Frey, Heinrich	1809	1870	Schorndorf	Cutler ( <i>Messerschmied</i> )	157	1832	1836	1843	On St. Helena probably till his death (s. below)
Hall, Matthias	1812	1845	Altheim bei Ulm	Basketmaker and bricklayer	213	1837	1841		Died in India 1845
Hiller Johann Conrad	1811	Not known	Hölzgerlingen, near Böblingen	Glaser	190	1835	1838	1852	Last heard of en route for USA.
Hiller, Charlotte, née Mögling	1817	Not known	Brackenheim					1852	Married Charlotte Mögling 1843 Sister of Herrmann Mögling. Accompanied her husband to USA
Huber, Johann Jakob	1814	1881	Gottlieben TG	Shoemaker, then at Ev.Schule in Genf	0224	1838	1842	1870	
Maria Huber, née Streckeisen, widow of J.C. Essig (s. above)	1818	1901	Basel						Married J.J. Huber 1846.



Müller, Johannes	1813	1863	Göppingen	weaver (Zeugmacher)	192	1835	1839	1865	
Müller, Margareta née Vogler	1818?	1874	Tuttlingen					1865	Married Johannes Müller 1845.
Stanger,,Johann Georg	1807	1891	Möttlingen	Mechanic and locksmith	212	1837	1841	1849 /50	Switched to work for LMS/India until 1859, then to USA
Stanger, Maria née Kegel	1818	1911	Memmingen	teacher	[2]	[1846]	[1847]		Arrived in India as a teacher for BM (see Kegel above), married Johann Stanger 1851.
Supper Johann Georg	1814	Not known	Göppingen	Weaver	181	1834	1838	1844	Invalided home.
Weigle, Gottfried Hartmann	1816	1855	Zell	theology student (cand. theol.)	234	1838	1839		Died in India 1855
Weigle, Pauline Friederike née Bacmeister	1825	1880	Esslingen	teacher				1860	Married Gottfried Weigle 1845, later, Mrs Mögling.
Würth, Gottlob Adam	1820	1869	Pleidelsheim	Barber-surgeon (Chirurg)	256	1840	1845		Died in India 1869
Würth, Fanny	1829	1888	Stuttgart					1869 /70	Married Gottlob Würth 1870

BV/SV = *Brüderverzeichnis* or *Schwesterverzeichnis* numbers, the index number assigned to every man who was accepted by the Basel Mission for training, and to every single woman who was appointed to go abroad as a teacher (and later nurse, doctor etc).

With only three exceptions the men and women listed in this table were, as far as we can see, of what was to become German nationality, and probably all from Württemberg. Two were from Switzerland: Maria Streckeisen (who became Mrs Essig, then Mrs Huber) and J.J.Huber. Emma Groves, who became Mrs Lehner, was British by origin, a member of the extended family of the free missionary A.N.Groves, who had travelled with him to South

India to support his missionary efforts. Groves' party included Hermann and Julie Gundert, who then joined the Basel Mission, so that contacts existed between Groves' party and the Basel missionaries in India.

We have put together additional information on one of the missionaries in the table, not least his epic voyage from India into the Atlantic in 1843, which we outline below.

Frey, Heinrich (Basler Mission BV/SV no. 0157)

Heinrich Frey was born on March 21<sup>st</sup> 1809 in Schorndorf in Württemberg. He was trained as a cutler (Messerschmied). He entered the Basel Mission Seminary in 1832 and was ordained in February 1836. He travelled to England on March 3<sup>rd</sup> 1836, and left for India on July 6<sup>th</sup> with the East-India sailing ship "Gilmore", as a member of the second group of missionaries to leave Basel for India. The group consisted of Frey, Herrmann Mögling, Johannes Layer and Heinrich August Lösch. They arrived in Bombay on November 8<sup>th</sup>. Frey and Layer continued in the "Gilmore" to Mangalore, while the other two stayed in Bombay for some weeks.

In December the new missionaries settled down to learning Kannada. As a group, they were determined to live a simple life, not different from those of the Indians around them. They also had a different system for administering their funds from the missionaries who had arrived earlier – which caused some conflict.

In 1837 Frey went to Dharwad with Layer. He remained in India until 1843, when he was sent home on leave because of ill-health. After an adventurous journey, with two shipwrecks, he landed on St Helena. In 1845?, while he was waiting to be able to return to Basel, he was invited to stay on in St Helena to teach freed slaves who had been brought there. He accepted, and thus effectively left the Basel Mission. He stayed on in St Helena, and although Basel records give no further details, we assume he died there on March 7<sup>th</sup> 1870.

*References to Frey's journey home and subsequent career*

Heidenbote 1844 no. 1, Shipwreck on Mauritius

EMM 1844, 4. Quartalheft, Jahresbericht der BM, p. 40, Shipwreck on Mauritius; non-arrival from St Helena (p. 4.21)

EMM 1845, 4. Quartalheft, Jahresbericht der BM, p. 17, Frey safe in St Helena – but has not come home yet, has a job in St Helena (pp.4.42-3)

EMM 1846, 4. Quartalheft, Jahresbericht der BM, p. 29, Letter from Frey: decision to stay in St Helena (pp. 5.5-6)