

வரலாற்று

Introduction

1 பின்னணி

The Ziegenbalg Legacy – 300 years of Indo-European intercultural dialogue

On 9 July 1706 the Pietistic missionaries Bartholomäus Ziegenbalg (1682–1719) and Heinrich Plütschau (1677–1752) stepped onto the shore at Tranquebar (Tarangambadi) on the Coromandel Coast in Southeast India on the orders of the Danish king, Frederick IV (1671–1730). The two German theologians represented the beginning of a process of intensive cultural and religious encounters.

The Francke Foundations in Halle became the most important point of reference, the supporting institution as well as the intellectual and personnel centre of the Danish-Halle Mission, also known as the Tranquebar Mission. In Protestant mission history it is not only the first undertaking of its kind. Even the English Baptist Missionary William Carey (1761–1834), who enjoys the reputation of being the father of modern mission to India, was indeed building on the principles and models of the missionary work which the Lutheran Pietists from Halle and Tamil Nadu initiated at the beginning of the 18th century.

Whereas Protestant missions of the 19th century were largely supported by national societies, the origin of the Tranquebar mission was international and ecumenical in nature, whose work was characterized by worldwide networks of persons and institutions. This meant that correspondence and reports were similarly far-reaching and extensive. The reports sent mainly by the European missionaries, and sometimes also by their Indian co-workers, were published in the Orphan-House in Halle from 1710 onwards and disseminated further from there. They strongly influenced European perceptions of the Indian sub-continent in the 18th century and beyond.

This is why the *Francke Foundations* in Halle and their partners in India are celebrating this anniversary as the beginning of 300 years of intercultural dialogue between India and Europe.



1 View of the Historical Orphan-House in Halle, Germany

The Francke Foundations in Halle, established in 1696 with the setting up of the Orphan House by August Hermann Francke (1663–1727), became a gateway to the world in the 18th century with links, among others, to Russia, Hungary, the Baltic states, North America and India. The start of the Danish-Halle Mission is a significant date in the history of German-Indian relations to which the collections of source materials in the Francke Foundations bear testimony today.

2 August Hermann Francke Painting | 1725 | Halle, Francke Foundations: AFS/B. © 0068

3 Poster of the exhibition "Beloved Europe // The World of East India" 300 years of intercultural dialogue as reflected in the Danish-Halle mission, which will be on display from 7 May to 3 October 2006 in the exhibition rooms of the Francke Foundations in Halle on the Saale.

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வரலாற்று

The Beginnings of the Mission

2 பின்னணி

Tranquebar – a Danish trading settlement in Southeast India

In 1618 a Danish fleet under the Dutch merchant Roland Krappe and the Danish admiral Ove Gjedde von Tommerup (1594–1660) left Copenhagen for South India and Sri Lanka. While efforts to establish a trading colony in Sri Lanka were unsuccessful, Ove Gjedde was able to sign a right to use treaty in 1620 on behalf of the Danish king, Christian IV (1577–1648), with the king of the South Indian Hindu kingdom of Thanjavur, Ragunatha Nayak (1600–1634). By establishing its trading settlement in the small coastal town of Tarangambadi (Tranquebar) Denmark could expand its base for trade in the Indian Ocean and with China.

Treaty between Ragunatha Nayak and Christian IV.
The text of the treaty. (From www.tranquebar.net/uk.htm)

We Raqanato Naik, by Gods grace King of Tanjour and all the surrounding territories, hereby announce and make know to Ourself, and to our succeeding Raqnats and Kings of Tanjour, and to all others, how His Most Screne Highness, Prince and Majesty, our beloved friend and ally, Christian IV, by Gods grace King of Denmark and Norway, etc., has graciously dispatched his ambassador, the noble and esteemed gentleman Ove Gjedde of Tommerup, to these Indian territories, and the said Gjedde has arrived safely here, and on behalf of His Majesty has advanced a request for lasting peace and a lasting alliance between His Majesty the King of Denmark and Ourself, which mentioned peace and alliance can be of advantage of both of us and to our subjects and territories, and so we have approved of this kind and liberal offer, we have consequently and after due deliberation and reflection contracted and concluded and signed the following articles with him, and moreover we hereby contract and conclude:

- 1] We shall always and in all eternity observe and maintain irrevocable peace and in irrevocable alliance with His Majesty the King of Denmark and with his subjects and territories.
- 2] The subjects or the companies of the King of Denmark shall always be permitted to carry out trade in all our territories without any form of customs duties or any other financial burdens, as freely and as safely as in the territories of the King of Denmark.
- 3] We are committed always to defend and favour the subjects of the King of Denmark in the practice of their faith, called the Augsburg Confession, and we shall never tolerate that they be oppressed because of their faith.
- 4] We are committed always to defend the Danes throughout all our territories against hostility of any kind and against all hostile people, and we must, moreover, assist them in their affairs in accordance with their demands.
- 5] The Danes may deal not only with all our vassals and subjects, but also with all foreigners who enter our territories.
- 6] Our subjects shall never be allowed fraudulently to alter or unlawfully to sell their merchandise to the subjects of the King of Denmark.
- 7] We shall never permit other Europeans or other Indians to trade or carry out any dealings or other activities in any of our territories with the sole exception of the Danes and the Portuguese in Nagapatnam.

- 8] In the course of their trade throughout our territories, the Danes shall always be permitted to use the money of the King of Denmark, which money is called Danish silver crowns, and moreover Singhalesse silver talins, and the value of each crown shall be 14 or 15 gold fanics, depending on its price.
- 9] Those who deal in counterfeit coins shall forfeit their lives, and they shall moreover forfeit their property, the property of the Danes shall go to the King of Denmark and the property of our subjects shall go to Ourself.
- 10] The King of Denmark shall, in our territory, exercise justice over those of his subjects who do wrong and the nature of the justice shall be according to the nature of the case, just as we shall exercise justice over our own subjects.
- 11] In our country the inhabitants of Tranquebar and those of Nagapatnam shall always be solely friends.
- 12] In case sampans or other ships belonging to the King of Denmark or his subjects shall be wrecked in our territories or harbours, then such shattered ships together with all merchandise therein shall belong to no other than solely the King of Denmark and to his subjects.
- 13] The village called Tranquebar shall be and remain the property of the King of Denmark for the next two years, but after the said two years we shall collect duties and other incomes imposed on foreign sampans and on strangers who come to the said village with the purpose of selling or purchasing merchandise, unless we contract otherwise.
- 14] The King of Denmark and his subjects or companies shall also be permitted to build fortresses in the said Tranquebar in accordance with their wishes, and we shall supply them with as much Lime and stone as they require for the purpose.
- 15] After the said two years have elapsed, the Danes shall never freight goods or merchandise in their ships for other people, in order that we may not be defrauded of duties on merchandise being landed in Tranquebar.

[...] Ambassador. Signed in our royal city Tranjour on the 19th day of November in the year 1620.

[...] Naik's Signature

1. Accurate geographical plan of the Royal Danish City and Fort Tranquebar or Tarangambadi and Danzberg situated on the Coromandel Coast in East India, along with the towns and villages belonging to it Augsburg, around 1745 [Coloured copperplate engraving by Mattheus Seutter based on the drawing done by a missionary in Tranquebar | Halle, Francke Foundations: 893: 47.247.

2. Treaty between the Danish King, Christian IV, and the Raja of Thanjavur, Ragunatha Nayak, regarding the use of the colony Tranquebar 1620 [Sheet: gold | Copenhagen, Rigarkivet, Tykke Kancelli Lidenrigske Afdeling 207 E] | Ostindien 1620, pk. 20] The treaty laid down that the Danes would be allowed to build a fort, to have legal jurisdiction over their subjects and to introduce Danish currency as the mode of payment. In return they would have to pay an annual rent.

3. "Ove Gjedde's Cup" Probably 1660-1680] Japanese porcelain, silver Kjøpmagten, Rosenburg, De Danske Kæmgers Kronologiske Samling. inv. 25-1006



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வரலாற்று

The Beginnings of the Mission

3 பின்னணி

Tranquebar – the starting point of Protestant missionary work in India

In 1705 the Danish king, Frederik IV (1671–1730), influenced by the revivalist movements of Pietism, called for the setting up of a Lutheran overseas mission in his South Indian trading settlement in Tranquebar.

He entrusted his court chaplain, Franz Julius Lütken (1650–1712), with the task of finding suitable men who could be sent out as missionaries. Lütken used his contacts with Pietistic circles in Berlin and found two students of theology: Bartholomäus Ziegenbalg (1682–1719) from Pulsnitz in Saxony and Heinrich Plütschau (1677–1752) from Wesenberg in Mecklenburg. Both were former pupils of the Halle Pietist August Hermann Francke (1663–1727) and were thus the first link between the mission in Southeast India and the Orphan-House in Halle.

After Copenhagen and Halle, London also joined in the Tranquebar mission. Initially, the Society for Promoting Christian Knowledge (SPCK), founded in 1698, supported missionary activities in India by sending books, a printing press and paper. In the course of time, beginning with Benjamin Schultze (1689–1760) in 1728, several Halle missionaries entered into the services of the SPCK. From the beginning of the 1750s the mission was also active in the kingdom of Thanjavur.

Under the guidance of the SPCK, but with the participation of personnel of the Danish-Halle mission and their Indian co-workers, further English mission stations were established in the cities of Madras, Cuddalore, Tiruchirappalli and Thanjavur. It was Christian Friedrich Schwartz (1727–1798), who started missionary work in Tiruchirappalli and Thanjavur. One of the Halle missionaries, Johann Zacharias Kiernander (1710–1799) began a mission in Calcutta in 1758 and worked there till 1788. Kiernander opened the first mission school in Bengal in 1758, and built a Protestant church in 1767.



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1. **Bartholomäus Ziegenbalg** 1682–1719 [Painting] Bartholomäus Ziegenbalg is considered the most important missionary of the Danish-Halle mission and the first German Dravidologist.

2. **Frederik IV** 1671–1730 [Painting by an unknown Danish painter.

3. **Model of a so-called East India traveller** Halle, Francke Foundations In 1497 Vasco da Gama discovered the sea-route around the Cape of Good Hope to East India, the name used for India and especially for the Malay Peninsula, Sumatra, Java and other islands further east. This geographical discovery was very significant for the development of trade with the Orient. East India trading companies were established in several European countries and these companies sent their ships, called *East India travellers* on this route.



தரங்கம்பாடியை

Arrival in Tranquebar

4 வந்துசேர்தல்

Missionaries sent out

- 1705 Bartholomäus Ziegenbalg | 1682–1719
Heinrich Plüschau | 1677–1752
- 1708 Johann Ernst Gründler | 1677–1720
Johann Georg Böwing | 1676–1723
Polycarp Jordan | 1677–1728
- 1719 Benjamin Schultze | 1689–1760
Nikolaus Dal | 1690–1747
Johann Heinrich Köttemacher | d. 1722
- 1724 Martin Bossé | d. 1756
Christian Friedrich Pressler | 1697–1738
Christoph Theodosius Walther | 1699–1741
- 1729 Andreas Worm | d. 1704–1725
Gottlieb Samuel Richtsteig | 1700–1735
Johann Anton Sartorius | 1704–1738
- 1731 Johann Ernst Geisler | d. 1750
- 1734 Gottfried Wilhelm Oltmann | 1707–1745
Johann Christian Wedderbock | 1713–1767
Johann Balhasar Kohlhoff | 1711–1790
- 1739 Johann Philipp Fabricius | 1711–1791
Daniel Zeglin | 1716–1780
- 1741 Oluf Madsen | 1711–1776
- 1744 Jakob Klein | 1721–1796
- 1745 Johann Christian Brühlhaupt | 1719–1782
- 1749 Christian Friedrich Schwartz | 1726–1756
David Potzenhagen | 1726–1756
- 1754 Georg Heinrich Hülsmann | 1728–1781
- 1765 Christian Wilhelm Gercke | 1743–1803
- 1767 Johann Friedrich König | 1741–1795
Friedrich Wilhelm Lüdemann | 1743–1774
- 1770 Wilhelm Jakob Müller | 1734–1771
Christoph Samuel John | 1746–1813
- 1773 Johann Christmann Diemer | 1745–1792
- 1775 Johann Wilhelm Gerlach | 1738–1791
Johann Peter Rottler | 1749–1836
- 1776 Johann Jakob Schalkopf | 1748–1777
Christian Pothé | 1744–1818
- 1778 Lorenz Friedrich Ruffen | 1753–1780
- 1780 Johann Daniel Mentel | b. 1755
- 1785 Peter Rudeck Hagedund | 1756–1788
- 1787 Joseph Daniel Jänicke | 1759–1800
- 1789 August Friedrich Cammerer | 1767–1837
- 1792 Karl Wilhelm Fitzold | 1764–1817
- 1795 Ernst Philipp Heinrich Stemann | b. 1753
- 1796 Wilhelm Tobias Ringeltaube | 1770–1816
Emmanuel Gottfried Hölzberg | 1770–1824
- 1798 Lambert Christian Fruchtenrich | b. 1772
- 1803 Daniel Schreyvogel | 1777–1840
- 1812 Christlieb Augustin Jacob | 1791–1814
- 1818 Johann Georg Philipp Sperschneider | b. 1794
Lauritz Peter Haubroe | 1791–1830
David Rosen | 1791–1857
- 1821 Ernst August Georg Fackel | 1784–1824

The first encounter with the native inhabitants

Situated in the Hindu kingdom of Thanjavur, the commercial city and seaport of Tranquebar had been a multicultural melting pot for centuries. While the Middle Ages saw the arrival of mainly Arab merchants who settled down here, from the 16th century onwards the Portuguese also came to Southeast India. The Portuguese language became an important means of communication in this region during the 17th and 18th Centuries.

From 1620 onwards the history of the city Tranquebar was defined by the presence of Danish merchants who not only built a fort, but also a city according to the European model. As in other European settlements in India parts of the city of Tranquebar were meant mainly for the Europeans, while the Tamil population lived in other parts of the city. The first missionaries, who arrived nearly 100 years later, in 1706, thus encountered a population that was multifarious in national, religious, social and linguistic respects.

The population of the city of Tranquebar at the beginning of the 18th century is estimated to be between 3,000 and 7,000 depending on which places are seen as belonging directly to the city. For the period around 1730 Danish sources mention 648 houses in Tranquebar, 476 built of stone and 172 huts with straw roofs. There were around 50 European households in Tranquebar, in which roughly 200 Europeans of different nationalities lived – including Danes, Dutch, Germans and Portuguese.

On the whole, the region of Tranquebar, i.e. the city with some of the surrounding villages, measured 32 sq.km with 3,000 households and 10,000 to 15,000 inhabitants.

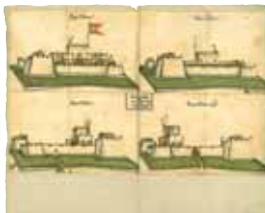
cf. Knaus et al.: Dansk Ostindien 1722–1776. Tranquebar under Kongepattens
Kolonierne 1987 (= Knaus, Brønstedt (Eds.): Vor gamle Tropelandsk. Bd. 6). S. 101.



1. **Tranquebar with the Danish fort** Around 1690 [Coloured by Gregor Trilland 1733 from a sketch by Major General Hensche] The map shows Tranquebar a few years before the arrival of the German missionaries as a city already marked by European influence with a systematically laid out network of streets and surrounded by a city wall. The map, which is true to detail shows, among other things, a Danish and a "Portuguese" church, a mosque as well as several temples.

2. **The Royal Danish fort Danborg on the Coromandel Coast in East India, towards the east, the west, the south and the north** Coloured drawing [Halls, Francke Foundations: AFS/IM, 2 B.5: 9]

3. **Peter Anker: The Governor's house in Tranquebar** 1790 Painting [Oslo, Museum of Cultural Heritage: Anker Collection, No. 4499]



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தரங்கம்பாடியை

Arrival in Tranquebar

5 வந்துசேர்தல்

Language as a bridge to communication

"When we stepped on to land, as healthy and fresh as when we had boarded the ship, the Malabarian heathens here saw us and asked many questions about us: who were we and why had we come... In the beginning we couldn't communicate with them at all, since we only knew Danish, but neither Portuguese nor Malabarian..." *also briefly see below, ed by Anna Lehmann, Berlin 1937, p. 20, R. Ziegenbalg 25 September 1706.*

As pupils of August Hermann Francke the missionaries made every effort from the very beginning to overcome this lack of communication as described by Ziegenbalg. A solid mastery of the local languages would not only enable them to communicate with the Indians, but through this they could also ensure the success of their missionary work.

In the region where the Danish-Halle mission was active Tamil was the predominant language, but Portuguese was also spoken here in the 18th century. On account of its long presence Portuguese had, in fact, developed into an important means of communication in South India.

Language teachers and interpreters were among those who helped the missionaries to learn the languages of the region. Since the pioneers among the missionaries could generally learn the local languages only after their arrival in the region, they had to find people there with the required knowledge and capability and who were also willing to use this knowledge in the service of Europeans. Interpreters and language teachers were a bridge to the local society.

For the first missionary, Bartholomäus Ziegenbalg, language acquisition led to a growing interest in the local culture combined with the will to send this new information to Europe. His fundamental works arose out of this impetus. These works are still available today and they give us an insight into the growing respect for the local population at the beginning of the cultural dialogue.



1 Bartholomäus Ziegenbalg: Biblia Damulica, Tranquebar 1721 [Halle, Francke Foundations: B51; Mss.: 12 D 4] When Ziegenbalg began to translate the New Testament into Tamil in 1706 he had learned Tamil for two years. Along with local assistants to help him in the translation work he also used Tamil books written by Roman Catholic missionaries.

2 Bartholomäus Ziegenbalg: Grammatica Damulica "quae per varia paradigmata, regulas & necessarium vocabulorum apparatusum" [...]. Halle 1716 [Halle, Francke Foundations: B51; Mss.: C 148] Bartholomäus Ziegenbalg first wrote "Instructions for learning Tamil" - in German. The "Grammatica Damulica" written by him was published in 1716.



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தரங்கம்பாடியை

Arrival in Tranquebar

6 வந்துசேர்தல்

Studies on Tamil society

The motives for a study of language and religion can be found partly in the requirements of missionary work itself since knowledge of Tamil society was considered a necessary prerequisite for communicating with or for understanding the local population.

The studies of religion by the Tranquebar missionaries were directed towards the teachings and contents of classical Hinduism as well as to elements of popular belief. The former were based on a reading of literature and on regular contacts with learned Brahmins; the study of popular belief was based mainly on their own observations supplemented by explanations given by their local guides. The most comprehensive attempts to understand Hinduism were those undertaken by Ziegenbalg, and these are documented in his books "Genealogy of the Malabarian Gods" and "Malabarian Heathenism".

On a journey to Kaveripattinam with an Indian catechist in 1728 Christian Friedrich Pressier (1697–1738) witnessed the ritual bathing of the Hindus at the mouth of the river Kaveri, and he also received permission to attend a sacrificial ceremony conducted by a Brahmin. The missionary subsequently provided an extensive description of this ceremony in his travel report. Christoph Theodosius Walther (1699–1741) used information given by Muslim and Hindu priests in his "Remarks about some correspondences occasioned by some dogmas or customs of the heathens here, partly also of the Mohammedans" around 1730.

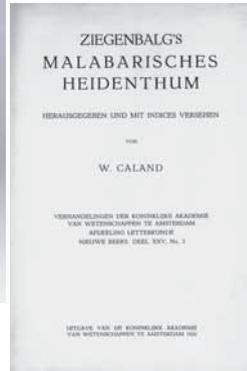
In 1735 Johann Anton Sartorius (1704–1738) purchased a folding altar for the worship of Vishnu from a Brahmin and sent it to Halle. He probably also got the explanations for the individual figures, which he sent along as a description, from this Brahmin who went from village to village with his *box of idols* and told the story of Vishnu with the help of the figures.



1_ Red vanished box with images of south Indian Gods
Halle, Francke Foundations: 8146.8. No. 042 (After her husband a local widow handed this box over to the missionaries in Tranquebar. They sent it to Halle in 1726.

2_ B. Ziegenbalg: Malabarian Heathenism Ed. by Willem Caland, Amsterdam 1926 [As with his reports 1711 Ziegenbalg also sent the manuscript of „Malabar Heathenism“ to Halle, but he realized that its significance had not been recognized there as yet. More than 200 years later Ziegenbalg's description of Tamil society was published by Willem Caland in Amsterdam in 1926.

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உள்ளூர்

Daily life in the mission

7 முறை

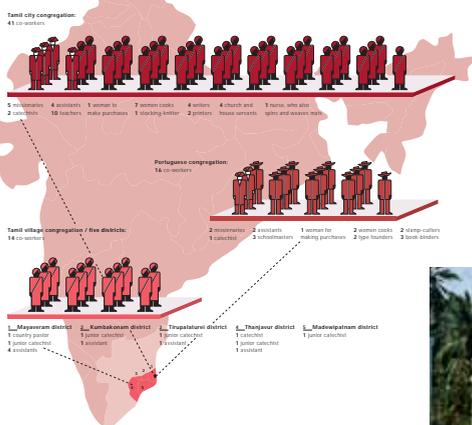
The outer and inner structure of the mission

The Danish-Halle mission was an intercontinental and ecumenical organization. The institutions supporting and promoting the mission – the Danish royal house as founder and initiator, the Mission Board in Copenhagen, the Francke Foundations in Halle, the Society for Promoting Christian Knowledge (SPCK) in London, the trading companies, individual and group donors – belonged to different nationalities and religious groups. In South India the work of the mission was carried out by European and Indian employees. Along with missionaries, the mission employed doctors, printers, type setters, type foundry, pastors, catechists, assistants, teachers, prayer-leaders, Bible-women, writers and technical personnel. The European missionaries were at the top of this hierarchy. They were supported by a staff of Indian co-workers, the so-called "national workers".

"Every Day's Experience gives us to understand, that in order to have good and sufficient Masters, Catechists, Writers, and such others as may be useful on several occasions, it is necessary they should be bred up in good Schools; [...] For the Missionaries cannot do all themselves that is needful to be done in the Church and Schools, and therefore such Catechists and Masters as have been trained up in Schools, from their Youth, to a mature Age, and fitted for such Employments, will be a mighty Help to them in their Ministry." herbolomus.org/enghol: A letter to the Brethren Mr. Geo. Lewis London 1713, pp. 23f.

The Indian co-workers were given precisely defined tasks in a specific region assigned to them. Since the basic aim of missionary work was to establish Christian beliefs and the way of life linked with this among the Tamil population, the European missionaries looked for people from among those to be converted who could take over the delicate role of mediators between the two cultures.

Structure of co-workers of the mission congregation Tranquebar 1741



1. View of the Church in Calcutta Around 1770 [Halle, Francke Foundations: AT/51/4: 45/02/01] The first Protestant church in Calcutta was built by the missionary Johane Zacharias Kiernander (1710–1799) in 1770. Kiernander came from Cuddalore to Calcutta in 1758.

2. The New Jerusalem church in Tranquebar 2005 [Photo Wolf Wachner]



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Daily life in the mission

8 முறை

The Country Pastors

The Indian country pastors headed the hierarchy among the Indian co-workers. Between 1733 and 1817 the Tranquebar missionaries ordained 14 Tamilians beginning with the ordination of Aaron.

The Indian pastors (spelling from the original sources).

1 Aaron 1698/9–1745 Ordination: 28.12.1733	3 Ambresius 1711/13?–1777 Ordination: 9.4.1749	5 Rajappen 1742–1796/7 Ordination: 7.5.1778	7 Njanapiragasam 1758–? Ordination: 17.3.1811	9 Wedanayagam Roughly 1812 Ordination: 17.3.1811	11 Schawirajen Roughly 1755–1817 Ordination: 1811?	13 Wisuwasanadan Wisuwasi Ordination: 1817
2 Diogo 1704?–1781 Ordination: 28.12.1741	4 Philipp / Pulleimuttu 1731/43?–1788 Ordination: 28.12.1772	6 Sattianaden 1750–1815 Ordination: 26.12.1790	8 Abraham Ordination: 17.3.1811	10 Adeikalam Ordination: 17.3.1811	12 Pakkianaden Ordination: 1817	14 Nallatambi Ordination: 1817

The country pastors carried out their tasks mainly in the so-called districts and this meant extensive travel. During their visits to different places they were supposed to teach, to baptize, to conduct divine services on festivals and to administer the sacraments. In times of war they were also expected to visit army camps, field hospitals and prisons. In the structure of the Tranquebar mission, however, the local country pastors were placed under the European missionaries.

The instructions given to the country pastor Diogo (1704?–1781) on 8 December 1741 provide an example of the extensive travelling done by the country pastors: Diogo was expected to visit the Christian congregations in the districts four times a year – at Christmas, Easter, Whitsuntide and once in September – whereby each journey lasted at least 15 days. The country pastors thus took over an aspect of the work that was too strenuous for the European missionaries, especially in the hot summer months and during the monsoon. Palanquins, which the missionaries could use and which were, by contemporary standards, relatively comfortable, could hardly alleviate these climatic conditions.



1 Portrait of the first Indian country pastor of the Tranquebar mission, Aaron. Copperplate-engraving by G.A. Graudenz [18th century]. Halle, Francke Foundations: KNK. R. No. 1040 | Aaron (1698/9–1745) was brought up in a strict Shaivite tradition. Against his father's will he attended the school set up in 1717 in Cuddalore by the SPCK. His teacher here was Schwimmuttu who had been trained in Tranquebar. When the family had to leave Cuddalore the son went on his own to the missionaries in Tranquebar. In 1718 Ziegenbalg baptized him as Aaron. He first worked as a teacher and then as a junior catechist in the New Jerusalem congregation. From 1729 he undertook several journeys as a catechist into the surrounding districts. He was ordained on 28 December 1733 at the age of 35 as the first Indian pastor of the Tranquebar mission. He died on 25 July 1745 in Tranquebar and was buried in the New Jerusalem church.

2 The country pastor Aaron's essay about his official duties in the Mayaburam district 5.10.1734 | Manuscript/transcript | Halle, Francke Foundations: AFSt/AM. 1 B.20 : 5

3 Slippers, red leather shoes of the kind also worn by the first Indian country pastor Aaron Halle, Francke Foundations: KNK. R. No. 0441

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Daily life in the mission

9 முறை

The Halle Reports – A Window to Society in South India

The extensive diaries, letters, treatises and information sent by the missionaries from South India were published by the Halle Orphan-House from 1710 onwards in the half-yearly Mission Reports.

With this August Hermann Francke (1663–1727) established an edition which his successors continued, albeit irregularly and despite temporary bottlenecks in the reporting from India. On the whole, these Reports consist of 108 “Continuations” – later comprised into nine volumes – of the early Mission Reports: “Der Königlich-Dänischen Missionarien aus Ost-Indien eingesandter ausführlichen Berichten”, Halle, 1710 bis 1772 (Hallesche Berichte, HB), as well as 95 “pieces” of the later Mission Reports in eight volumes: “Neuere Geschichte der Evangelischen Missions-Anstalten zu Bekehrung der Heiden in Ostindien”. Halle, 1/1, 1770–8/95, 1848 (Neue Hallesche Berichte, NHB).

The Halle Reports and the New Halle Reports were meant to disseminate information, since selected reports on different subjects, diaries and letters from the missionaries were regularly published in them. But they also served as a means of soliciting donations. These publications gave the interested European reader a view of an unknown world. Their influence on the development of the European image of India as well as on scientific thought on the whole cannot be overestimated. Among those people who read the Halle Reports was the famous German poet, Johann Wolfgang von Goethe (1749–1832).

The thematically multidimensional, the regular and the incisive reporting by the missionaries in India as well as the comprehensive editorial work of those in charge in the Orphan-House led to the creation of a worldwide network for the dissemination of the printed reports from India. The Mission Reports went from Halle to, among other places, Copenhagen, London, Stettin, Amsterdam, Rotterdam, Riga, Venice, Vienna, Reval and Moscow.



Coloured drawing commissioned by the missionary Nicolaus Dal 1729 [Unknown artist] Halle, Francke Foundations, ACS/III, 3/8/5
On 7 October 1730 Nicolaus Dal informed Gotthilf August Francke in a letter that he had had some pictures painted by “Portuguese” (Indo-Europeans) and “Malabarers” (Tamilians) in Tranquebar, mainly in order to make the Europeans understand the differences between these two groups of people living in Southeast India. The drawings were reproduced in 1732 in the 31st Continuation of the Halle Reports.

1. Dalit woman with a basket of Nelli (gaddy) on her head
2. Dalit day-labourer cutting loam
3. Tamil catechist wearing wooden slippers with only a round button to hold the feet
4. So-called Portuguese soldier in his daily uniform

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3	4



புத்தக அச்சடிப்பும் Printing and translation 10 மொழிபெயர்ப்பும்

History of the mission printing press in Tranquebar

- 1711 SPCK sends a printing press with Latin letters to India
- 1712 Commencement of work. The first books printed are the Order of Salvation and the ABC-Book in Portuguese
- 1713 Halle sends a Tamil printing press and workers for the press. The first Tamil book Akkajinam or Abominable Hearsum is printed
- 1713 - 1738 The mission printing press gets its own type-foundry
- 1715 Construction of the paper-mill begins in Porayar. The paper-mill was the first in India to use European technology
- 1716 The first English book to be printed in South Asia is published in Tranquebar: Thomas Dwyer's 'A guide to the English tongue'
- 1715 With the printing of the New Testament in Tamil a part of the bible is published for the first time in an Asian language
- 1723 - 1728 The Old Testament is published for the first time in an Asian language (Tamil)
- 1731 - 1744 Printing of the Portuguese bible with the support of the Verenigde Oost-Indische Compagnie (VOC)
- 1736 The first Dutch printing press in South Asia is set up in Colombo
- 1761 The mission printing press in Vepery/Madras begins work
- 1765 - 1772 The printing press practically shuts down due to scarcity of paper and types
- 1769 - 1772 The New Testament translated by the missionary J. P. Fabricius is printed in Vepery
- 1777 - 1785 A mission printing press is operated in Calcutta by the son of the missionary J. Z. Kiersander
- 1779 - 1786 The two-volume Tamil-English and English-Tamil dictionary by J. P. Fabricius is published in Vepery

The Significance of the Printing Press in Tranquebar

The rise of the printing press created new possibilities for propagating Christianity, which were also used by the Danish-Halle mission. In 1712, organized by the SPCK, a printing press arrived in Tranquebar for printing European languages, and a Tamil printing press, sent by the Halle Orphan-House, was put into operation in 1713. These dates marked not only the beginnings of the most important printing press in south Asia between 1700 and 1780, but also the beginning of printing in the Tamil language. Along with mainly Christian literature, such as the first bible to be printed in an Indian language (Tamil) and a bible in Portuguese, the press published grammars and textbooks.

Among the first books printed in Tranquebar were: An A, B, C. Portuguese (1721), The Small Catechism. Portuguese (1713), The Small Catechism. Tamil (1713), Book of Hymns. Tamil (1715), New Testament. Tamil (1715), A reader or Spelling Book in English (1716) and The English Book of Psalms (1717).

The originally mainly European staff was almost fully replaced by Indians in the second half of the century. The Tranquebar mission trained its own printers, bookbinders and type founders, enabling the mission to operate the press throughout the 18th century. The mission printing press was involved in the first attempt to manufacture paper in India using adapted European technology. However, the paper mill project failed for economic reasons. The Tranquebar press was linked, via its ideas and inspiration or the individuals involved, with the founding of printing presses in Colombo/Sri Lanka, Vepery/Madras and Calcutta, making a key contribution towards the development of book printing in India. The mission library, founded by Bartholomäus Ziegenbalg and Heinrich Plütschau, housed the earliest and most extensive collection of Tamil manuscripts maintained by Europeans to that date. It also received gifts and books from Europe, making it an important reservoir of Christian, Hindu and Islamic works on the Tamil society and way of life.



1. Model of a printing press. Wood [First half of the 18th century] Halle, Francke Foundations: K.N.K.-R.-No. 621

2. Model of a letter-case. Wood [First half of the 18th century] Halle, Francke Foundations: K.N.K.-R.-No. 1076

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புத்தக அச்சடிப்பும் Printing and translation 11 மொழிபெயர்ப்பும்

Timotheus – a Tamil book binder

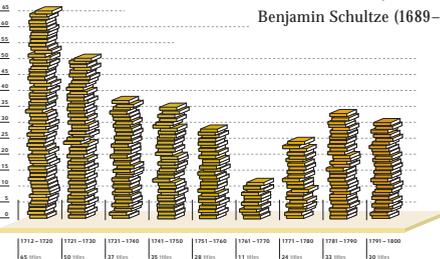
around 1696 born in Tranquebar
 since 1709 pupil in the mission school
 February 1710 baptism
 September 1711 travels with the missionary Heinrich Plütschau to Europe
 January 1713 arrival in Denmark
 Autumn 1713 Timotheus teaches Tamil in Halle along with Plütschau
 February 1714 return to Copenhagen
 1714 Timotheus takes over the Tamil classes since Plütschau goes to Berlin
 July 1715
 to January 1717 apprenticeship as a book binder with Böggenhausen in Copenhagen
 1719 stay in Copenhagen
 marriage to Hagar, a Tamilian woman living in Copenhagen, former slave
 January 1720 return to Tranquebar:
 work as book binder in the mission
 1723 develops consumption
 July 1726 died in Tranquebar
 Source: Halle Reports

Language Studies

Since the theologically well-trained missionaries were familiar with various techniques of language learning through their study of the Bible languages and were accustomed to dealing systematically with languages, it is not surprising that some of them went far beyond the requirements of missionary work when learning the local languages. As a highly developed literary language rich in tradition Tamil was not only a medium for transporting Christian teachings, but also a medium for understanding the literature and philosophy of the Tamilians. Like Bartholomäus Ziegenbalg, who collected a large number of manuscripts of Indian poets and intellectuals, later missionaries like Christoph Theodosius Walther (1699–1741), Johann Philipp Fabricius (1711–1791) or Christoph Samuel John (1746–1813) also dealt intensively with Tamil and its world of thought.

For these studies the missionaries employed Indians who provided invaluable services as interpreters and informants. Significant work was done, for example, by Kanapati Vattiyar, (baptismal name Friedrich Christian, around 1685–after 1740), who advised Ziegenbalg in his translation work. In 1706 Friedrich Christian wrote a poem about the Danish royal house. In 1709 he addressed 608 questions on various themes to European professors. Another Tamilian, Peter Maleiappen (1700?–1730), worked closely with the missionary Benjamin Schultze (1689–1760) as a language teacher and translator.

Number of printed titles



1 Christoph Theodosius Walther: *Observationes grammaticae, quibus linguae tamulicae idioma vulgare, in usum operariorum in messe Domini inter gentes vulgo malabares dictas, [...]* Tranquebar: Missionsverlag [1739] Halle, Francke Foundations: BFSI: Miss: C 83 | Christoph Theodosius Walther (1699–1741) who knew Latin, Greek and Hebrew, began to study Tamil after his arrival in Tranquebar and devoted himself to comparative language studies. As a kind of appendix to the Tamil grammar written by the Jesuit Constantin Joseph Beschi, Walther wrote his "Observationes grammaticae" (grammatical observations) in which he engaged theoretically with the grammar written by the Jesuit.

2 Kanapati Vattiyar: *Questions of a Tamil teacher to European theologians* 1709 [Palm-leaf manuscript] [Tamil] Halle, Francke Foundations: AFSI/P TAM 87



புத்தக அச்சடிப்பும் Printing and translation

12 மொழிபெயர்ப்பும்

Peter Maleiappen	
around	1700 born in Tranquebar
	pupil in the Tamil mission school in Tranquebar
26 October	1714 start of the European journey with Bartholomaeus Ziegenbalg
01 June	1715 arrival in Bergen/Norway
05 July	1715 arrival in Hamburg
26 July	1715 address to the king of Denmark in Stralsund
October	1714
16 December	1715 stay in Halle, Merseburg and Saxony
19 January	1716 participation in the annual meeting of the SPCK in London
19 February	1716 introduction to the king of England
02 Sept.	1716 arrival in Tranquebar, work in the mission as writer and translator
February	1717 marriage
from	1719 onwards close co-operation with the missionaries Benjamin Schultze and Christoph Theodosius Walther
	1721 translation of the book of communion by Christopher Wilkins
	1721 translation of the Hundred Rules of Life
	1722 collaboration in the translation of the New Testament
02 March	1730 death

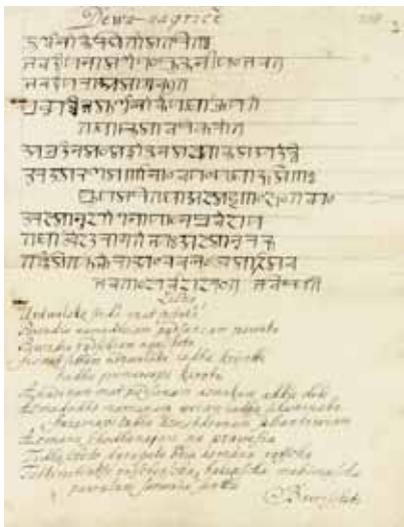
Benjamin Schultze and Peter Maleiappen – a productive co-operation.

Benjamin Schultze (1689–1760) is considered to be the most important missionary with reference to his linguistic achievements and his translation work. While studying in Berlin and Frankfurt (Oder) he learned Hebrew, Syrian, Arab, Classical Greek, Latin and French.

After arriving in Tranquebar in 1719 he made the study of languages the focus of his activities. Like Ziegenbalg he regarded the local languages as the gateway to the people in the mission region. Schultze first learned Tamil. In Madras, where he worked from 1726 onwards, he also learned Telugu and Hindustani.

The main works written by him are his two grammars: the “Grammatica Telugica” which was finished in 1728 and the “Grammatica Hindostanica” published under his guidance 1745 in Halle. Schultze’s grammars, translations and word-lists as well as his comparative language studies are of immense worth to the history of languages even today. After his return to Halle in 1743 he continued this work in the publishing wing of the Orphan-House by bringing out numerous translations in Indian languages.

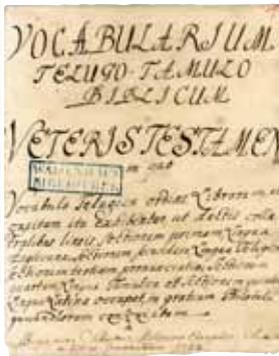
The intensive co-operation between Indians and Europeans can be shown through examples like the long co-operation between Benjamin Schultze and Peter Maleiappen. Born around 1700 in Tranquebar Maleiappen attended the Tamil mission school in Tranquebar where he learned, among other things, European accounting, English and German. He was able to improve his knowledge of European languages during his journey to Europe from 1714 to 1716. After his return to Tranquebar he worked together with the missionaries Benjamin Schultze and Christoph Theodosius Walther on translations into Tamil. The sources also mention independent translations done by him. He made an invaluable contribution to the translation of parts of the Bible.



1_ The Lord's Prayer in ten Asian languages with a Latin transcription
Manuscript [Collected by Benjamin Schultze] Halle, Francke Foundations: AFSI/M 2 B 8 [1729 Benjamin Schultze sent a note about the languages spoken in India to Europe. The missionary collected translations of the Lord's Prayer into different languages [Halle: Reports (H8), 52nd Continuation, p.711] Schultze's diary, 24 February 1739.

2_ Benjamin Schultze: English-Telugu-Tamil-Latin dictionary
3_ Manuscript [ca. 1730] Halle, Francke Foundations: AFSI/M 2 B 8
When Schultze began his work in Madras in 1726 he came into contact with the Telugu-speaking inhabitants of the city. In the following years he translated a number of Christian texts, including the New Testament, into Telugu with the help of a Telugu Brahmin. The work on the translation of the Bible led to this dictionary in four languages which was, however, not published.

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சிறிஸ்தவ

The Educational System

13 பள்ளிக்கூடங்கள்

Development of the mission schools

- 1706 Bartholomaeus Ziegenbalg and Heinrich Plutschau set up "their own school master with a small school" in their house
- 1707 Ziegenbalg and Plutschau establish the first mission school in Tranquebar; the first elementary school for girls is opened
- 1710 Construction of the first building for the mission school in Tranquebar
- 1716 A Tamilian lady-teacher is employed; setting up of a seminary for the training of Indian mission employees
- 1717 The Society for Promoting Christian Knowledge opens schools in Cuddalore and Madras with the help of the Tranquebar missionaries
- 1726 Benjamin Schultze sets up a "public Malabarian school" in Madras, in which Portuguese and English is taught along with Tamil
- 1741 The school in Tranquebar shifts into the new buildings
- 1742 The Indian catechist Rajanajken opens a mission school in Thanjavur
- 1763 Christian Friedrich Schwartz set up an "English school" in Truchschirappalli.
- 1780s Christian Friedrich Schwartz establishes so-called provincial schools in different cities
- 1790 Christian Wilhelm Gericke becomes the director of the orphan-school for girls set up in Madras by the English East India Company
- 1813 Christoph Samuel John's treatise on educational policy "On Indian Civilization" appears in London
- 1820s The English mission societies continue to run the free schools set up by John

The Influence of the Halle Orphan-House on the Educational System of the Mission

The mission schools were meant to be "fruitful nursing grounds" for the spread of Christian teachings. Most of the missionaries were trained theologians with teaching experience, either as private tutors or as inspectors in one of the schools of the Francke Foundations.

Francke's chief interest lay in the education of the young and the missionaries carried on this tradition from the very beginning. They were, therefore, of the opinion that education of the young could supply the necessary foundation for successful missionary work. As representatives of the Orphan-House pedagogy they imbued the missionary educational system with their specialized knowledge and experiences.

In South India the missionaries encountered an existing local system of education whose characteristics and pragmatic needs flowed into the development of the mission schools. In the course of the 18th century the missionaries developed and tried out different school models beginning from instruction in the house of the missionary to the support of existing "local" schools, the setting up of schools for the poor and of provincial schools belonging to the mission and even to Christoph Samuel John's model of the integrative school.

In the English territories, Halle missionaries and Anglican priests began a co-operation in the field of education from 1717 onwards. German missionaries like Christian Wilhelm Gericke (1742–1803) became advisors of the English in matters of education. Gericke was a teacher from 1761 and an inspector in the girls' school in Halle from 1763 before he left for South India in 1766. From 1790 till his death in 1803 he was inspector of an important orphan-school for girls set up in Madras by the English East India Company. The pedagogic abilities of the Halle missionaries and of the Indian workers trained by them enjoyed a good reputation in South India.

Legend

I. "Malabarian" Tamil school building

- 1 Assembly room
- 21 Lectern in assembly room
- 31 Boys' schools
- 41 Girls' schools
- 5 Passage and entrance to the boy's courtyard
- 6 Passage and entrance to the girl's courtyard
- 71 Boys' courtyard
- 81 Girls' courtyard
- 91 Toilets for boys
- 101 Toilets for girls
- 11 Paddy stove room
- 12 Kitchen where food for the boys and girls was cooked
- 13 Rice store room
- 14 Store for wood and boards, also detention room
- 15 Sick room and room for construction material
- 16 Covered verandahs and halls where the children studied, did spinning, weaving of mats
- 171 Open place to store wood
- 181 Well
- 191 Entrance to the living quarters of Missionary Obuch, to the assembly room and to the girl's school
- 201 Admiral Road
- 21 Exit to the Great Moor Road
- 221 Exit to the Small Moor Road
- 23 Passage in front of the boys' and girls' schools

II. Missionary Obuch's living quarters (formerly the Ziegenbalg house)

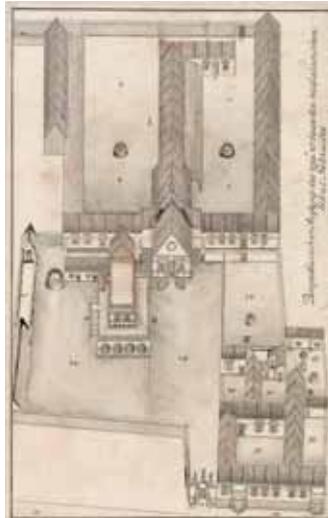
- 241 Garden and courtyard
- 251 Study
- 261 Living room, bedroom
- 271 Children's room
- 281 Dining and gaudy room
- 291 Kitchen
- 301 Poultry yard
- 311 Old, run-down buildings with a flat roof
- 321 Verandahs or halls with a flat roof
- 331 Stairs to the upper rooms and to the roof balcony

III. Missionary Kohlhoff's living quarters

- 341 Garden
- 351 Front courtyard
- 361 Back courtyard
- 371 Living room
- 381 Study
- 391 Bedroom
- 401 Dining and paddy room
- 411 Kitchen
- 421 Wood store room
- 431 Verandah
- 44145 Small storerooms

IV. Living quarters for the new missionaries

- 461 Front courtyard
- 471 Back courtyard
- 481 Living room
- 491 Study
- 501 Bedroom
- 511 Kitchen
- 521 Larder
- 5314 Small storerooms
- 551 Pigeon loft



1. Perspective plan of the newly constructed Malabarian school building 1741 [Coloured drawing] [Unknown artist] Halle, Francke Foundations: AFSI/IA 45/02/04] On 23 August 1741 the "Malabarian" city school shifted into the newly constructed school building in Tranquebar. The new school complex contained, besides administrative buildings and storerooms, separate classrooms for boys and girls as well as separate dry rooms and sick rooms. In addition, there was a large assembly room for festive occasions. The school complex also contained living quarters for three missionaries.

2. School scenes Coloured drawings, commissioned by the missionary Nicolaus Dajl [Unknown artist] [1729] [Halle, Francke Foundations: AFSI/IA 2 B 5



சிறிஸ்தவ

The Educational System

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பள்ளிக்கூடங்கள்

Intercultural approaches in the educational system

The mission schools were open to all, and thus became a form of advertisement for the mission. Although the influence of European ideas was evident in the structure of the educational institutions, the missionaries could not ignore social features such as the caste system, religion or the issue of gender. Besides this, they also had to take the existing educational system into account. By employing Indians in their schools, visiting the village schools and asking Tamils about the aims, contents and methods of traditional schooling, the missionaries adopted various local practices in their teaching. Local requirements were especially taken into consideration in the choice of crafts to be taught (spinning, knitting, weaving of mats). For several subjects the missionaries adopted Indian teaching methods. Arithmetic, for example, was taught according to the Tamil system so that the pupils could be employed in local accounts offices after completing their schooling. By setting up a mission school garden, by collecting visual teaching aids and making teaching aids the missionaries followed the model of factual teaching established by Francke. Rudimentary medical training and the teaching of hygiene and cleanliness played an important role in the school routine. The missionaries trained their own teachers to work in their schools.

An interesting example of the influence of missionary educational work on the development of pedagogical methods in Europe is the history of the Bell-Lancaster method. Andrew Bell, who was the director of the orphan-school for boys in Madras from 1789 to 1797, a friend of Ch. S. John and other Danish-Halle missionaries, established the so-called Madras method of teaching, known as the Bell-Lancaster method.

1 Christian Friedrich Schwartz 1726–1798 [Painting | Unknown artist Halle, Francke Foundations: AFSJ/B G 0091] Schwartz worked as a missionary first in Tranquebar and from 1762 in Truchirappalli. In 1767 he officially became a missionary of the SPCK and was sent to Thanjavur where he worked till his death in 1798. He became well-known as an educationist, interpreter and mediator in political negotiations and earned the respect and recognition of the people as well as of the British and Indian authorities for his professional competence and his personal integrity.

2 Vedanyakam 1864/1865 [Drawing | In: Evangelisch-Lutherisches Missionsblatt, p. 312 | Leipzig, Evangelical Lutheran Mission: Library: H 1] Vedanyakam Shastri (1774-1864), the first important Protestant Tamil poet, was brought up and educated in Thanjavur till the age of 11 by the missionary Christian Friedrich Schwartz. He attended the mission school in Tranquebar from the age of 14 and studied, among other things, theology and astronomy. On his return to Thanjavur he taught mathematics and astronomy in the mission school there. Later, he roamed the countryside as a wandering preacher and read out his Christian texts. In 1829 Vedanyakam Shastri was appointed court poet by Serfoj and he remained in this post till the death of the Raja in 1832.

3 Miniature portrait of the Raja of Thanjavur, Serfoj II, 1800 Gouache on ivory, framed, backing of copper [Copenhagen, The National Museum of Denmark, DC 197] [After the death of his father, King Tulajaj, in 1797, the education and upbringing of the young Serfoj (1777-1832) were entrusted to Christian Friedrich Schwartz. Schwartz taught the young prince European languages and awakened his interest in science and literature. In 1798 Serfoj became the king of Thanjavur. He promoted the cultural and scientific development of his country, set up schools, a library (today The Thanjavur Maharaja Serfoj's Saravali Matai Library) and a cabinet of curiosities according to the model of the cabinet in the Francke Foundations.



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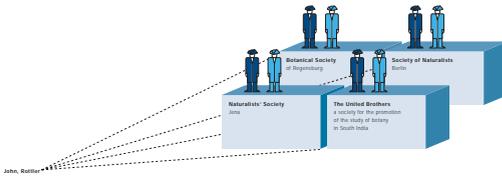
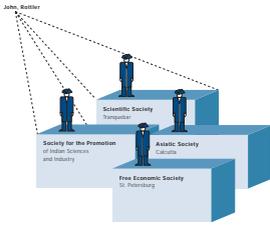
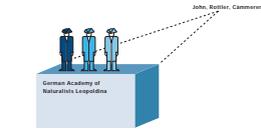
ஆராய்ச்சி

Science and Research

15 வேலைகள்

Missionaries in scientific societies

- Christoph Samuel John
1747-1813
- Johann Peter Rottler
1749-1836
- August Friedrich Cämmerer
1767-1837



Missionaries as scholars

There was a tradition of devotion to the sciences among the Danish-Halle missionaries, or more correctly to “natural history” in the sense of descriptions of nature from the fields of botany, zoology, meteorology and astronomy, from Bartholomäus Ziegenbalg (1682–1719) to August Friedrich Cämmerer (1767–1837). This interest could be described as sporadic up until the last quarter of the eighteenth century. The mission doctors were also partly responsible for research into local nature. At the time of Christoph Samuel John (1747–1813) and Johann Peter Rottler (1749–1836), this devotion attained a fundamentally new quality, corresponding with the development of the sciences in the European Enlightenment. One of the most important foundations for this development was a complex network of correspondents, involving many of Europe’s leading scholars.

The significance of John and Rottler’s research in Tranquebar resulted from their strategic missionary direction, in view of the fact that a reform of the mission was regarded as necessary. On the basis of their physico-theo-logical views, the two missionaries emphasised, with reference to the religious and natural circumstances in India, the “general” divine revelation in the phenomena of nature. Although they never questioned the “specific” revelation of Jesus Christ, their opinions brought them into conflict with the Pietistic understanding of the mission. Regardless of this, John and Rottler’s work is part of the enduring scientific achievements of the Danish-Halle missionaries.

1 Dried herbaceous leaves sent by Johann Peter Rottler

2 Veda, Friedrich-Schiller-University, Herbarium Haussknecht | Herbaraceous specimens sent by Johann Peter Rottler can be found in different European institutions. Thus, numerous dried plants landed up in the Herbarium Haussknecht of the Jena Society of Naturalists, or were sent to the Regensburg Botanical Society and to London and Liverpool. Among others, Rottler’s Indian co-worker Wisuwasi helped him in his scientific work and he collected many snails and shells on Rottler’s instructions. It is difficult to ascertain whether this is the same Wisuwasi who was ordained as a country pastor in 1817.

3 Aubergine fruit Coloured drawing [Enclosure to a letter from N. Dal. M. Bosse, Ch. F. Pressier, Ch. Th. Walther to G. A. Francke dated 3 October 1736] Manuscript Halle, Francke Foundations: AFSI/M 1 B 23: 7

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ஆராய்ச்சி

Science and Research

16 வேலைகள்

The co-operation with Indian informants and scholars

Indian informants contributed a great deal to the manner in which the European missionaries perceived the local society. As travel guides, interpreters, language teachers or experts they sketched the outlines of the images that the missionaries perceived and passed on to their European correspondents. Indian assistants filtered local knowledge by – consciously or unconsciously – determining what information should or shouldn't be passed on to the Europeans.

Some of the informants of the Danish-Halle missionaries had had long experiences in dealing with Europeans prior to their encounter with the Halle missionaries. They also knew European languages and the European way of life. Thus, they were skilled in dealing with the missionaries. Others were important for the scientific ambitions of the Europeans on account of their specialized knowledge in religion, literature, botany or medicine.

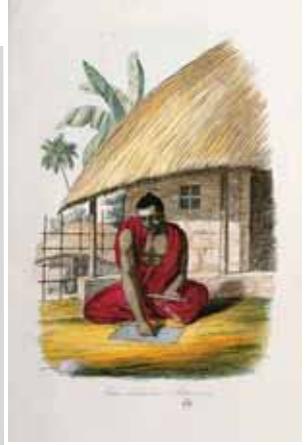
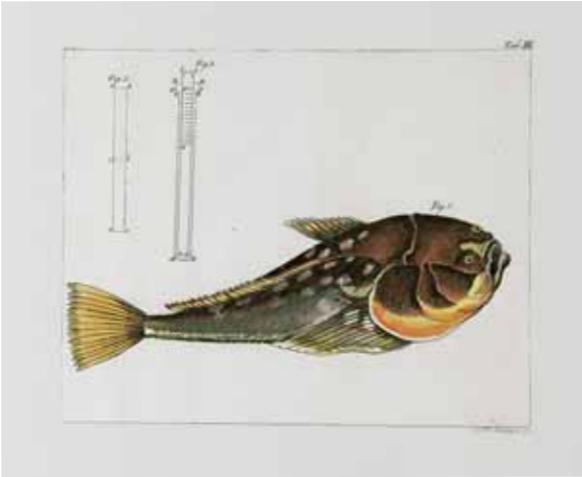
This co-operation resulted in countless reports, tracts and systematic studies, of which the European missionaries alone are considered the authors. The sources don't always provide references to the local contact persons who participated in the work, nor do they talk about the manner and the course of the co-operation. Yet, there is no doubt about the fact that the early development of the image of India as well as the scientific study of India in Europe was characterized and formed also by these kinds of dialogues.

1_ Uranoscopus Lebeckii Uranoscopus lebeckii [Coloured drawing] Berlin, Museum for Natural History of the Humboldt University at Berlin [Historical Collection of Pictures and Texts: GNF S, John Ch. S.]. [Since 1810 the Berlin museum of natural history houses the collection of the most important ichthyologists of the eighteenth century, Marcus Elieser Bloch (1723–1799), author of a nine-volume (published between 1785 and 1798) "Natural History of Foreign Fish". Christoph Samuel John was one of Bloch's correspondents, all of who sent the scholar preserved fish from all parts of the world. John sent Bloch numerous kinds of fish caught and preserved on the coast of Tranquebar. These specimens are, till today, decisive for determining the different species of fish. The fish drawn here was named after one of John's pupils, Heinrich Julius Lebeck.

2_ Indian Astronomer 1857 [Coloured drawing] In: Evangelisch-Lutherisches Missionsblatt [Leipzig, Evangelical-Lutheran Mission: Library: H 1] From the time they began work in India the missionaries regularly reported about their astronomical observations. They reflected on their disputes with Tamil scholars about differing ideas of the planetary system. There were also detailed descriptions about the mythical meanings of the stars. With the instruments that they ordered from Europe the missionaries observed the movements of the stars.

3_ The Astronomy of the Malabarians and the 12 signs of the Zodiac Unknown artist [Transcript by B. Schultze 1719 to 1726] [Palm-leaf manuscript, 10 leaves Halle, Francke Foundations: AFSI/P TAM 79

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ஆராய்ச்சி

Science and Research

17

வேலைகள்

Indo-European dialogue in the field of medicine

Bartholomäus Ziegenbalg, Heinrich Plütschau and the Halle-trained missionaries who succeeded them perceived the manifold aspects of the culture of the Tamilians through their knowledge of the language. In this context they also engaged with ideas of their South Indian informants about diseases and cures and, like Johann Ernst Gründler (1677–1720), who came to Tranquebar in 1709, they collected and translated works on Tamil medicine.

Their interest was based on practical considerations. Oriented towards the educational project of the Glaucha institutions they began to set up schools soon after their arrival in Tranquebar, which also looked after the medical needs of the children as was done in Halle. To this end they worked together with Tamil doctors in the region.

In addition, some representatives of local traditional medicine were employed as assistants and catechists in the mission. These included the junior catechist in Tirupalaturei, Muttu, who was employed in the mission from the 1730s to the end of the 1770s, the assistant, Josua, who worked with his wife Rahel for the mission from the 1730s till into the 1770s in the Madewipatnam district, as well as the doctor Schawrimuttu who was employed as a Tamil school teacher in 1789 and later as a catechist in Thanjavur. It was only from 1730 onwards that mission doctors were sent from Europe to India.

Along with the missionaries, mission doctors were sent out – at greater intervals – to India. These doctors represented, what was according to contemporary European standards, the high level of development of Halle medicine and pharmacy.

The European mission doctors

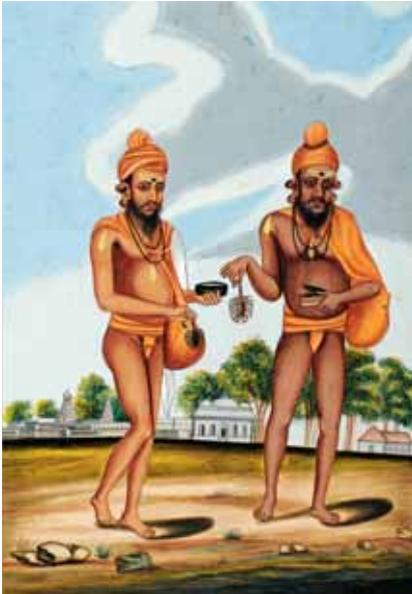
Caspar Gottlieb Schlegelmilch
Died shortly after his arrival in India, 1730

Samuel Benjamin Cnoll
Mission doctor between 1732 and 1767

Johann Gerhard König
Mission doctor between 1767 and 1775

Johann David Martini
Mission doctor between 1777 and 1791

Johann Gottfried Klein
Son of the Missionary Jacob Klein became the mission doctor in 1792



1. Indian doctors Coloured drawing [In: Costumes of India, album collection Berlin, Museum für Indian Art 1.523] Due to the unaccustomed climatic conditions in South India, the missionaries often suffered health problems. With the help of medicines from the Halle Orphan-House pharmacy and the constant supervision by a mission doctor from 1730 onwards, it was possible for them to get medical care of the kind available in contemporary Europe. However, these medicines were not always successful in combating the diseases of the region. Therefore, it was logical for mission doctors and missionaries to be interested in local cures.

2. Guinea worm Discovered and removed from the foot of a Tamilian man by Samuel Benjamin Cnoll, the mission doctor, 7 January 1735 [Halle, Francke Foundations: KNK: R.-No. 0595]

3. Apothecary jars Second half of the 18th century [Painted glass] Halle, Francke Foundations: KNK: R.-No. 0809, 0772, 0811 [At the Francke Foundations in Halle there was a direct interest in the medical knowledge of the Indians. Medical establishments, especially the Orphan-House pharmacy, constituted an important economic pillar of the Foundations. In the 18th century Halle medicines were famous far beyond the limits of the city.]

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எழுதிய

Prospect

18 தொடர்ச்சி

The heritage of the mission

The death in 1837 of August Friedrich Cämmerer, the last missionary of the Danish-Halle mission, marked the end of an era of protestant missionary history, which had begun in 1706 with the arrival of Bartholomäus Ziegenbalg and Heinrich Plütschau in the Danish colony of Tranquebar.

The missionaries, all Germans apart from a few exceptions, had been working on Danish or English territory in South India, and were therefore dependent on Danish or English support. The missionaries of the English *Society for Promoting Christian Knowledge* (SPCK) had already offered to take over the Lutheran mission in 1815. Non-British citizens were first allowed to settle in India in 1833. This paved the way for German missionary societies to work on English territory in India.

In 1839 the *Evangelisch-Lutherische Missionsgesellschaft zu Dresden*, founded 1836, decided to set up a mission in India. Karl Graul, elected director of the Dresden mission in 1844, consciously aimed to continue the work of the Tranquebar missionaries. Several missionary congregations, which had been continued in the meantime by the Anglican *Society for Propagating the Gospel in Foreign Parts* and the *Church Missionary Society*, were taken over again by the Evangelical Lutheran Mission, which moved to Leipzig in 1848.

Graul's objective for the mission was to promote the independence of Christians in India, towards founding a local church of their own. The Tamil Evangelical Lutheran Church, however, which has its roots in the early Lutheran missionary activities in Tranquebar, was not founded until 1919.

1. The main centres of the Leipzig Evangelical-Lutheran mission
Steel engraving [1858] Leipzig, Evangelical-Lutheran Mission; without accession number [Portrayer here are, among other places, the Leipzig Mission House, the Bethlehem Church in Porayur, the New Jerusalem Church in Tranquebar and the Zion Church in Tranquebar.

2. Exhibition plates with embroidery patterns Leipzig, Evangelical-Lutheran Mission; India-archives, without accession number [With an increase in the number of women being sent out, training in craft also became more important. The European women missionaries in India would be able to teach, for example, the art of embroidery.

3. Model of a mango fruit Leipzig, Evangelical-Lutheran Mission; India-archives, without accession number [The 19th century saw the rise of numerous mission colleges where men and women were prepared for their work in a particular mission region. Apart from theological knowledge they also received instruction in practical matters and in the history and geography of the country. Languages, religions, customs and manners were as much a part of the syllabus as guidelines for dealing with everyday life in southeast India. With the help of models prepared specially for this purpose different kinds of fruit, unknown in Europe at that time, were explained.



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எழிய

Prospect

19 தொடர்ச்சி

Social projects of the TELC in Tranquebar

The Tamil Evangelical Lutheran Church today has more than 100,000 members who live in 3,156 cities and are active in 598 churches and prayer-houses. The Church regards education as one of its central tasks. The TELC supports a college, nine higher secondary schools, six high schools, 26 middle schools and 138 primary schools.

There are a large number of educational institutions in Tranquebar today - in direct continuation of the influential tradition of education that began with the Halle missionaries at the start of the 18th century. The TELC runs the Tranquebar Bishop Manickam Lutheran College (in Porayar), the Plütschau Lutheran School (primary school) and the Boys Lutheran High School in Tranquebar. In addition to this there are also Catholic and Muslim educational institutions. The two teachers training institutes in Tranquebar are also very important - the Lutheran Teacher Training Institute, supported by the TELC, and the Roman Catholic Teachers' College.

On 26 December 2004 the south eastern coast of India was shattered by a tsunami, which also severely affected Tranquebar and the surrounding villages. In the 12 villages of the Tranquebar taluk with a population of 22,000, 525 people died, with 200 in Tranquebar itself, among them 60 children. 6,200 houses in the taluk were destroyed. After the tsunami many children of the families affected in Tranquebar and Porayar were taken in by the homes for children run by the TELC. The Francke Foundations and the city of Halle supported the childrens' day care centre *Shalom* in Tranquebar, which had been badly damaged by the tsunami.

1. **Grundler Hostel** 2005 [Photo Wolf Wachner] A visit today to Tranquebar clearly shows the presence of history. Several educational institutions or children's homes are named after German missionaries.

2. **Ulrike Metzner** She was sent by the Evangelical Lutheran Mission Hornsburg to do practical training in Tranquebar from September 2005 to February 2006. She worked with the children in the day care centre *Shalom*.

3. **Mrs. Kumudhavalli Peter** She teaches Tamil at the TELC College in Porayar. Since 2001 she is the manager of the home for girls, Gnanapoo Ilam, in Porayar and is in charge of the *Shalom* day care centre in Tranquebar. In addition, she also supervises various social projects, which would help mainly the women of the region. "We are concentrating on training programmes and awareness programmes like cane furniture making, mat weaving, awareness programmes on health and hygiene, training unemployed women to start self employment, tree plantation in and around Tranquebar and forming women's self help groups".



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எழுதிய

Prospect

20 தொடர்ச்சி

Scientific co-operation

Since 1996 the *Francke Foundations* are involved in a close academic exchange with the *Gurukul Lutheran College and Research Institute* in Chennai. This co-operation is based mainly on an exchange of scholars. Thus, Indian scholars helped in opening up the Indian language source collections in the archives and the library of the *Francke Foundations* for research. Several workshops were conducted jointly in India and in Halle.

With the support of the *German Research Council* (DFG) the entire India archives of the *Francke Foundations* as well as relevant sources in the archives of the *Leipzig Mission* were newly catalogued between 2003–2005 and made available worldwide in data banks. The resumption of traditional relations of the *Francke Foundations* with South India had already produced fruitful results.

The high point of the co-operation is an extensive transfer of sources from Halle to India. Large parts of the mission archives of the *Francke Foundations* were filmed and will be placed at the disposal of their Indian partners institutions.

These manuscripts include travel accounts, diaries as well as descriptions of the lives of south Indian people, documentary reports on historical events or studies in natural history. The sources are not only useful for studies on the history of Christian Mission in India, but also of special interest to scholars working on south Indian history, culture or religion. Altogether the collection draws a picture of historical, social, political and geographical facts and events.

- 1 Letter from the two country pastors, Aaron and Diogo,
- 2 to the Mission Board in Copenhagen Dated 24 January 1745
- 3 Letter from country pastor Philipp to Gottlieb Anastasius Freylinghausen Dated 15 February 1774 | Tamil, German

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