

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,
November 2007**

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

Jennifer & Paul Jenkins
Largitzenstrasse 19
CH 4056 Basel
Switzerland

jennifer.jenkins@unibas.ch
paul.jenkins@gmx.ch

Introduction

The Basel Mission began work in India in 1834. From the beginning, extensive reports on its activities were published in its periodicals. This is a first set of translations and summaries in English of some of the material in these publications, mainly in the quarterly *Magazin für die neueste Geschichte der evangelischen Missions- und Bibelgesellschaften* (often referred to simply as the *Missionmagazin*, abbreviated MM), which was intended for a well-educated readership seriously interested in the progress of overseas mission. It is, of course, not possible to cover more than a fraction of the available material, but the translators hope that these documents will give an indication of the kind of information that is available in Basel Mission records, and its potential value to students of Indian history in the areas where the Basel Mission worked¹.

The articles selected for this first set of translations are from the MM from 1838 to 1852. During this period, the German-language annual reports of the Basel Mission were published in the magazine, usually in the number for the 3rd quarter of each year. These published accounts are based on the very detailed reports that the missionaries were expected to send regularly to Basel. The style of the reports indicates that they were printed with very little editorial intervention – though to be sure of this, one would have to compare each printed version with the manuscript.² Many of the reports are in the form of diaries, or are based on diaries that the missionaries kept while they were travelling, which gives them an immediacy that more formal writing does not have. Encounters with local people are often recounted in dialogue form.

Selection and Emphasis

The original motivation behind these translations was to provide deep historical background for a joint seminar for Christian and Lingayat scholars in Bangalore in November 2007, to be organised jointly by the Christian Institute for Study of Religion and Society (CISRS) and the Lingayat organisation Basava Samiti. The topic was the life of Chinappa Uttangi, a Basel Mission trained *Kannadiga* theologian. He wrote many books on the Lingayat sect and its founder, 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 accounts for the main emphasis here on translating material about Northern Karnataka, the main centre of contact between Lingayats and the Basel Mission.

After a first drive to identify the materials specifically on Basel Mission relations with organised Hinduism, we decided that flanking material on other topics was so interesting that we would extend our focus to other themes, for example the long and detailed descriptions of missionaries' travel and the discussions they had with Indians of many backgrounds, 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 also some from materials from the Basel Mission's general report about its Mission Seminary in Basel and its general position in the world.

¹ Several of these publications are available in India, for example in the Archives of UTC Bangalore, KTC Mangalore.

² This has been done by A.Frenz in the case of three reports from H.Mögling and G.Weigle (Frenz, 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 translations and summaries begin with the earliest Basel Mission journeys to Northern Karnataka. The second group of document in the series concentrates on events in 1840, when the missionaries were confronted with a new situation that caused a lot of interest both in Basel and in India. A special Lingayat group, the *Kalagnana*, took steps to join the Basel Mission church *en masse*, though eventually their frustration at the rigidity of the Basel Mission response caused them to withdraw. The documents continue through 1851, over a series of years in which there was clearly considerable interest among the people of North Karnataka in the missionaries' religion. The interest of the Basel missionaries in Indian religions is also very marked. They encountered another Lingayat group, which the missionaries called the "Guru Nudi". It is an interesting question to consider how far, after the debacle with the *Kalagnana*, the missionaries 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 coast³. The missionaries in Northern Karnataka offer a cross-section of more "ordinary" missionaries, going about their daily business and exploring their part of the sub-continent. Who, indeed, has heard of Konrad Hiller, the Layers, the Lehnern, Haller, Leonberger, Kies? And the same can be said of the Indian side. We have all heard of the Brahmin convert Kaundinya. But who in modern times has heard the name of Christian Sudschi, former Guru Nudi priest and later key pioneer catechist in Betgeri and Guleddgudd? 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 this translation project. The earlier Basel Mission churches and institutions are still central in the life of the Church of South India. But 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 the main Betgeri missionary, Konrad Hiller, and worked hard to (re-)established a Basel Mission orthodoxy which emphasised preaching and not dialogue.

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 was published separately. In the *Missionsmagazin* of 1853 this is reflected in the way the report on each mission station was reduced from several pages to a short summary.

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

³ 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.

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 many 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 trying to help sufferers with the limited means they had at their disposal at that time). This apparent hard-heartedness was not confined to people of other nations. The hope that suffering could lead to a change of heart applied to their own friends and relatives⁴, and there are frequent mentions of “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.

Complete precision is elusive in any translation. This is even more true when the original comes from writings that come from another time and another culture. 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 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 as “plotting”.

A 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, the German ones tended to disapprove of democratic movements. 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.

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 missionaries of that period. To add to the confusion, it is not always clear in which direction the “stepping over” is taking place – people also “stepped out” when they left the Christian church – as a number of people did in 19th century India.

⁴ 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

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”. 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.⁵ We have tended to prefer “deities” or “gods” – 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 distances, areas or prices represent in present-day terms, but converting them to familiar units is complicated, especially as 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 4 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.

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 in the original form. 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.

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. These names were naturally originally written in the Kannada script – or had only been heard by the missionaries. They then had to be written down in European handwriting in the original reports and letters. Finally, a German-speaking compositor 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” or “Gothic” font used in printed publications has some letters that resemble each other very closely

⁵ 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.

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, where there were models in maps and books, there was – and indeed still is – a great deal of variety in their spelling. And as they were German-speakers, they 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.⁶

The translators have done their best to spell the names of places - at least the larger ones – consistently, and on the basis of current practice in India⁷. 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 generally 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. An Archive Guide is in preparation and we hope to have it finished by the end of 2008.

Meanwhile, we are making this first set of documents available on paper and digitally. We are very conscious that we have not yet achieved consistency in details like the use of words, spelling of proper nouns, and the like, and there are a number of gaps (often marked XX) that we hope to fill in soon. However, we feel that the set of documents has reached a point where we can release them for use. 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 of you who research in Kannada, Tulu and Malayalam, 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.

Jennifer and Paul Jenkins
Basel, 26th October 2007

⁶ Some people in Central Europe have been known to spell your translators' surname "Tschenkins"

⁷ List of Indian Postal codes in http://postalcode.globefeed.com/India_Postal_Code.asp
Directory of Cities, Towns, and Regions in India. <http://www.fallingrain.com/world/IN/>

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 tried to replace it. This is difficult. First names were rarely used, even among close friends, nor were surnames alone. One option which has been used in these texts is to refer to the ordained missionaries as “Rev. (Reverend) Hiller” etc. 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 “Christians” and “non-Christians” – or “Christians” and “non-Christians”, but we have not yet achieved agreement or consistency

.... 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 it might have included, which is not useful. However, it 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 the authors were referring to by "etc" which are not evident to us.

Journeys and Encounters

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

Contents

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

Magazin für die neueste Geschichte der evangelischen Missions- und Bibel-gesellschaften (Often called simply, “Missionmagazin” – 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, 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 11cm. 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	23rd Basel Mission Annual Report [1837 – 38] <i>Foundation of the Mission Station in Dharwar</i>	393-404	1.1
	3	First missionary journey by Rev. Layer in the northern region of the Canara province [sic], Sept. - Oct. 1837.	456-474	1.3
1839	3	24th Basel Mission Annual Report [1838 – 39]		1.10
	3 Appendix C	Herrmann Mögling's diary of a brief visit to Hubli in 1838. <i>Visit to a Lingayat Monastery</i>	486-507	1.10
	3 Appendix D	Diary kept by H. Frey of a visit to the villages around Dharwad: 24.Sep.-17.Oct.1838	508-527	1.20
	4 Appendix E	J. Layer's diary of a journey through the villages around Dharwad: 3 rd May – 13 th June 1838	678-729	1.28
1840	<i>In 1840 no special reports on North Karnataka. All the material on teh Kalagnanas was published in 1841</i>			
1841	3	25th Basel Mission Annual Report [1840 – 41] <i>First encounter of the missionaries with the Kalagnana people.</i>	119-135	2.1
	3 Appendix E	H. Frey's journey of investigation to the Kalagnana people	284-294	2.8
	3 Appendix F	Reports on the Kalagnana people by the missionaries Lehner and Frey	295-304	2.13
	3 Appendix G	H. Frey's Latest Report on the Kalagnana people	305-308	2.17
	3 Appendix H	Report by the missionaries J.C.Essig and J.C.Hiller from Betgeri	309-324	2.19

Year	Quarterly issue	Title	Pages	Document page
		The Kalagnana People <i>Der evangelische Heidenbote</i> No. 11, November 1840	83-88	2.26
1842	2	27th Basel Mission Annual Report [1841 – 42]	88-113	3.1
	2 Appendix E	Travel report from J.Essig in Dharwar	170-201	3.11
	2 Appendix F	Travel Report from J. Layer in Dharwar	202-229	3.23
	2 Appendix G	Report from J. Lehner on the Girls' Boarding School in Dharwar	230-232	3.32
	2 Appendix H	Report from Johannes Müller in Hubli	233-243	3.33
	2 Appendix I	Negotiations about the mission colony in Malasamudra	244-247	3.36
1843	4	28th Basel Mission Annual Report [1843 – 44]	99-147	4.1
	4 Appendix C	Travel Report from J.C. Essig	213-226	4.12
1844	4	29th Basel Mission Annual Report [1844 – 45]	85-116	4.19
1845	4 ⁸ Appendix D	Diary of a Preaching Journey: J. Layer in Dharwar, 5 – 27. December 1843	21-60	4.28
	4 Appendix E	Diary of a missionary Journey: J. Müller in Hubli, 3 - 15 Jan. 1844	60-77	4.38
1845	4	30th Basel Mission Annual Report [1845 – 46]	42-71	4.40
1846	3	Mission among the Canarese and in Tulu-Land <i>General essay including other missions</i>	1-91	5.1
	4	31st Basel Mission Annual Report 1845-6	4-135	5.3
1847	4	32nd Basel Mission Annual Report 1846 - 47	71-98	5.12
	4 Appendix C	Preaching Journey by Gottlob Würth,	198-236	5.18
1848	4	33rd Basel Mission Annual Report 1847 - 48	1-157	5.26
1849	3	34th Basel Mission Annual Report 1848 - 49	68-90	5.32
1850	2	35th Basel Mission Annual Report 1849 - 50 <i>. Notes from J.G. Kies' travel diary, July – Dec</i>	1-128 120-124	6.1 6.11
1851	2	36th Basel Mission Annual Report 1850 - 51	1-144	6.15
1852	4	37th Basel Mission Annual Report 1851 - 52 <i>Annual Report on the work in India</i> <i>First Report on Station Guleddgudd</i>	71-103 104-105	6.40 6.50

⁸ 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 1838-1855

	Born	Died	Place of origin	Original Profession	BV/SV no.	Joined BM	Sent out	Left field	Notes
Albrecht, Heinrich	1816	1868	Dresden	Goldworker (<i>Goldarbeiter</i>)	227	1838	1842	1866	
Essig Johann Christoph	1814	1845	Leonberg	Ropemaker	161	1832	1838		Married Maria Streckeisen, 1843 Died in India
Frey, Heinrich	1809	1870	Schorndorf	Cutler (<i>Messerschmied</i>)	157	1832	1836	1843	On St. Helena till his death (s. below)
Hall, Matthias	1812	1845	Altheim bei Ulm	Basketmaker and bricklayer	213	1837	1841		Died in India
Hiller Johann Conrad	1811	Not known	Hölzerlingen, near Böblingen	Glaser	190	1835	1838	1852	Married Charlotte Mögling 1843 Last heard of en route for USA.
Huber, Johann Jakob	1814	1881	Gottlieben TG	Shoemaker, then at Ev.Schule in Genf	0224	1838	1842	1870	Married Maria Streckeisen 1843 Kerala
Kegel, Maria Viktoria	1818	1911 (USA)	Memmingen	teacher	XXX	XXX	1847	(1852)	Travelled to India single as teacher, married J.G.Stanger 1852.
Kies, J. Gottlieb	1821	1872	Schorndorf	winegrower (Weingärtner)	257	1840	1845	1870	Went to N. America 1871.
Layer, Johannes	1812	1890	Affolterbach	Weaver	153	1831	1836	1849	Married E. Wörnle
Layer-Wörnle, Emilie									
Lehner, Johann Christoph	1806	1855	Reinheim im Odenwald	Carpenter & joiner	133	1829	1834	1848	Married Emma Groves August 1838
Leonberger, Johannes	1822	1886	Aldingen	Farmer	312	1846	1849	1862	
Mögling, Herrmann Fried.	1811	1881	Esslingen	theology student (cand theol.) / Curate	198	1835	1836	1860	
Müller, Johannes	1813	1863	Göppingen	weaver (Zeugmacher)	192	1835	1839	1865	
Stanger,,Johann Georg	1807	1891	Möttlingen	Mechanic and locksmith	212	1837	1841	18XX	Married V.Kegel 1851 went to LMS/India until 1859, then to USA

Supper Johann Georg	1814	Not known	Göppingen	Weaver	181	1834	1838	1844	
Weigle, Gottfried Hartmann	1816	1855	Zell	theology student (cand. theol.)	234	1838	1839		Died in India
Weigle, Pauline Friederike	XXX	1880	Esslingen	teacher	-				Married Weigle 1845, later, Mrs Mögling.
Würth, Gottlob Adam	1820	1869	Pleidelsheim	Barber-surgeon (Chirurg)	256	1840	1845		Died in India

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

Every one of the men and women listed in this table was of German nationality.

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 21st 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 3rd 1836, and left for India on July 6th 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 8th. 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 7th 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

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

EMM 1846, 4. Quartalheft, Jahresbericht der BM, p. 29, Letter from Frey: decision to stay in St Helena