THE BASEL MISSION IN SOUTH CANARA

Chapter VI

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Mangalore is described in the Torteval of Hilton Brown, a best seller of 1936, as one of the loveliest locales in the world – lying between Goa and Cochin.\(^1\) With its two important rivers, the Gurpur to the north and the Netravatti to the South. The more northerly of the two districts on the west coast of the former Madras Presidency with an area of 10,411 sq.km. is the district of S.Canara. Geographically Mangalore, the head quarters of the South Canara district occupies a very strategic location along the coast, lying between 12°48’ and 13°13’ North and 74°47’ and 75°17’ East. It is contiguous to Goa in the North and Kasargod in the South. In the south, due to the bar formed by the two rivers, Netravathi and Gurpur, Mangalore could not find place as a sea faring port until very recently when the whole harbour was built at a tremendous cost and pace in recent times at Panambur, which is the new port of Mangalore.

Mangalore was till 1956, capital of the South Canara district in the Madras state consisting of the Mangalore Taluk and Amindivi islands. It is situated between the two arms of a fine lake of salt water each of which receives a river at the mouth. Today it is an important city in Karnataka and can proudly boast of an important harbour and a university. It derives its name from the Sanskrit words ‘mangala’ meaning happiness and ‘ura’

\(^1\) T.W. Venn, *Mangalore Mysore City*, 1945, p.9.
meaning place.² Mangalore has been mentioned as Mangaruth in Christian Topography by Cosmos Indicopleustes in the middle of the sixth century.

The city of Mangalore actually nestles between seven hills and therefore compared to Rome, and is the home of pioneer of industry and commerce of S. Canara. It was one of the five pepper exporting ports of Malabar in the old days. Malabar and Canara were pepper growing areas and pepper was the main source of revenue and also the cause of much distress and strife mainly traceable to the never satisfied greed for pepper.³ The district of South Kanara had a measure of isolation in the past owing to natural barriers as a result of which it came to have certain features of its own. On the other hand, various facts and the ethnic intermingling of groups here gave the district of the cosmopolitan atmosphere and a catholic spirit. The other important towns in this district are Udupi, an ancient Brahmin dominated town, Kallianpur, adjacent to it, another important town referred to in early history and Karkala, a predominantly Jain town. Barkur and Coondapur are ancient towns equally important and the former was once as important as Mangalore during the time of Vijayanagar and Ikkeri kings.⁴


³. Alice F. Sequeria, Political History of the East India Company, Factory-Tellicherry, Indian Historical Research Institute, Bombay, 1941, p.22.

⁴. K.V. Ramesh, A History of South Canara from earliest times to the fall of Vijayanagar, Dharwar, 1970, p. 231.
The country: Various connotations

Canara or Karnad means the black country. It is formed from the two Canarese words Kare (black) and Nadu (country). The black soil country, the true Karnataka is the plain that slopes east from the Sahyadiris. The name was probably given to the coast by travellers who found that the language was the same as in the Karnataka and that the coast was under the rulers of the black soil plains.

The area is also alluded to by the indigenous people as Tulunadu. Tuluva denotes the people or area speaking Tulu. Theories put forward to its origin are traced to the legendary ruler called Rama Boja, who is supposed to have made many gifts like Tulu-dana, Tulu Purusha. So the dynasty was called Tolav and the region called Tulu or Tuluva. But according to B.A. Saletore, the word Tuluva can be traced to the Kannada verbal root Tulu meaning to attack denoting the war like nature of the people.⁵

M. Govinda Pai states that Tulai means to ply or to row in water-showing a sea faring people while Sediyapu Krishna Bhat opines that the word Tulu denotes water and therefore the name Tulunad means a region which abounds in water, denoting the occupation i.e., of Fishermen. Tuluva also means in Tulu, mild and meek.

South Kanara is essentially a forest district with luxuriant flora and valuable timber. When Mangalore was under Tippu Sultan of Mysore he introduced several penalties for the selling of sandal wood trees which were a source of revenue and necessary for his navy. The western ghats have steep cliffs and in the northern part in the southern have parallel ridges intersected by deep valleys beyond 80 kms from the sea.

The South Canara district is eloquently described by Sarojini Naidu as the Nandavana, pleasure garden of India. The population of the district according to the 1971 census was 19,39,315 the first census having been taken in 1871. A special feature of this district population from villages to towns because of employment opportunities and educational facilities available in the town. Towns grew in importance as regards to communications, trade and commerce, industrialisation and the like.

**Historical Background**

The South Canara district was once the mighty Tuluva kingdom of Karnataka, Tuluva or Tulunadu was the old name and it was converted into the district of South Kanara in 1860 part of the British division, in the Madras Presidency. During the Vijayanagar period south Kanara was referred to as Tulu rajya and Tulu desa in an inscription.

The Mauryans had invaded the Karnataka area and the Tulu country was part of the Mauryan Empire till the death of Asoka. The most ancient ruler known as Nannan, and the medieval period rulers were the Alupas, who were in Banavase: 12000 (ie North Canara, Dharvar and Shimoga districts). The Alupas were the first known dynasty which accepted the Suzerainty of the overlords of Karnataka. Then came the Kadambas of Banavasi who were under the Vijayanagara rulers, but were actually quite independent.

The first mention of Vira-Ballala III Hoysala King who had taken Chikkaji Taiji as his senior queen and was of Alupa descent. Perhaps is that he was virtually in control of Tulu nadu after the founding of the Vijayanagar Empire, especially for internal security and for foreign trade.

Vijayanagar appointed a governor each for Barakuru and Mangaluru, the two biggest townships each having a fine harbour. The Mangaluru Rajya discontinued being under the independent governor in 1515 AD after Krishnaraja brought it directly under the Vijayanagar Empire. The decline of the Vijayanagar was followed by the rule of the Nayakas of Keladi who transformed their Tulu country into one province from the two Barakuru and Mangaluru seriously attempted to reduce the local chieftaincies to nullity, raised forts at strategic places and stationed garrisons for political safety.

During the seventh and eighth centuries the Tulu country had made great strides in the economic field and that Mangalore was even in those times a flourishing and populous township well known enough to be called Maha-nagara (great city) in the records of an imperial dynasty.

South Canara is predominantly an agricultural district. Landed property is called balu (life and subsistence) Lands were owned by the royalty as well as by citizens. The right of cultivating royal lands was held by officials serving under the king. Gifting of Royal lands to temples and Brahmins, to citizens and also to deceased warriors’ families was in vogue under the early Alupas. The social structure was made up of the caste system in which priestly class and the Brahmins were respected by the people.

The caste system was deeply rooted with its four principal castes, excommunication was common, there was also the lowest class of the untouchables, and the excommunicated people were called nalku-jati. The family was closely knit unit of the social structure.

The Alupa Kings were Saivas, in the medieval period of the Alupas, the Vishnu-Krishna cult developed and also Jainism. When Jainism entered south Canara is not known but it must be at the end of the thirteenth century when patronage was received only with the Hoysala authority over S.Canara.

The Vijayanagar kings gave grants to both Saiva and the Jaina bastis, Jainism which had flourished during the Kadamba period and in the Golden Age of Vijayanagar declined steeply and the Tulu country passed into the hands of the sultans of Mysore for a brief period till the British assumed full control over it from 1801 AD. The period between the fall of Ikkeri Nayakas and the Mysore Sultans was one of great confusion and social and economic disorder.

**Ethnic background of the Christians of South Canara**

South Canara was inhabited by Hindus, Jains, Christians and Muslims. The Hindus are the original people of the land, known as the Tuluva people. The Jains formed a strong community especially in Karkala and Moodbidiri towns during the time of the Hoysala suzerainty over Kanara. The Muslims were the converts out of the contact with the Arabs who traded along the coast especially at Bhatkal in the North Canara.10 Their descendants are known as the Moplahs or Nayavats. The Christians, more specifically the Catholics of South Canara are both the native, but very few in number, and the immigrants from Goa and Protestants converts made by the Basel mission. The Catholics from Goa were all Konkani speaking, while the local Catholics were Kanarese and Tulu speaking, the Conversion being from among the villagers of Ullal and Suratkal only who were the fisher-folk and later from the outcastes.

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The protestants were Tulu speaking people. These Konkani Catholics from Goa had an impressive ethnic background as they were almost all of them from the Bamon (Brahmin) Charode (Kshatriya) and (Vaisya) castes of Goa. Some local converts who included the Jain converts to Catholicism while the Basel mission converts also included the Jain converts to Catholicism. While the Basel Mission converts were mainly from the Billava and Bunt community (non Brahmin class). The Konkani-speaking communities of South Canara are from Goa having fled here for various reasons. The Christians have a rich heritage and distinct racial characteristics. Konkani speaking communities are (1) Konkani Shenvis or Saraswati Brahmins (20 Non-brahmins such as Sonars, Konkani Kumbis and Marathas, Bhandaris, Konkani Kelasis, Barkule and other Vanis. The muslim Navayats and the Catholic Christians of Goa, Kanara and Ratnagiri.

South Canara – Colonial Administration and Regional Response

The year 1799 is profoundly significant in the history of South Canara. The fourth Anglo-Mysore war, which was fought in that year resulted in the final overthrow of Tipu’s power, and the Victorious British acquired the coastal district Treaty of Sri Rangapattana (22nd June 1799) which since then became the part of the Madras presidency. The British advantages of controlling the coastal province of Kanara, as it would give them an uninterrupted tract of territory from the eastern coast to the western coast. The important ports on this western coast of the Peninsula
(Mangalore, Barkur, Barrur, Honavar, Bhatkal etc) had greatly helped the earlier rulers of the region to maintain an efficient cavalry.

The utility and importance of Ports in the promotion of trade and commerce both inland and foreign can never be exaggerated. South Canara was also rich in agricultural products, spices and other forest resources which had attracted the British attention. The British had appeared for the first time at Mangalore in 1737 in connection with a treaty with the Bidanur Governor of Mangalore. The advance of the Bidanur General under Somashekara Nayaka II into Nileshwar in the first instance and across the Kavai river afterwards brought the Bidanur power into conflict with the East India Company at Tellicherry. But in 1736 the Malayalis aided by the English, recovered the Alikunnu fort at the mouth of the Kavai river and three other to the south of it. In February 1737 Lynch, one of the English factors went to Mangalore and executed a treaty with Surappayya, the Bidanur Governor there.\textsuperscript{11}

The English obtained from this treaty certain commercial advantages including a monopoly of the pepper and cardamom trade in those portions of the Kolathiris domain which had been conquered by Bidanur. The year 1763 saw the conquest of Bidanur by Haidar Ali. It was unacceptable for the British who were much apprehensive of the consequences. They knew that Mangalore, well fortified and converted

into a naval stronghold could very well be used by Haider Ali to intercept English shipping in the Arabian sea. Haider was not late in understanding the embarrassment of the British about his success and perhaps as a consolation for them, granted a Firman to the British East India Company on the 27th of May 1763. It gave the company commercial privilege in the Province of Kanara and Soonda. As regards South Canara it enabled the company to have free liberty to export annually from Mangalore three hundred corge of rice, for the service of Tellicherry exempt from the duty called ‘Adlamy’, or if they chose to carry this rice to Bombay, and succeeded in getting some more commercial concessions in south Canara.12

When the first Anglo-Mysore war broke out between the English and Haider Ali in 1767 an English army was sent from Bombay under the command of Major Garvin by land and Admiral Watson by sea and seized Mangalore and largest portion of Haider Ali’s fleet in 1768.

The capture of Mangalore was considered by the British at that time as a very significant event in the history of their expansion in India. In 1768 Tippu made a lightening attack on the Port of Mangalore to drive the English away. Finally Haider and Tipu succeeded in putting an end to the British activities on the coast of Malabar and Canara and drove them into the sea.

When the second Mysore war broke out in 1780 South Canara was converted into a scene of hectic political activity. The treaty of Mangalore signed between Tipu and British on the 11th of March 1784 put an end to this war. The Treaty of Mangalore proved to be a truce which could not last very long.

The Third Anglo Mysore was fought in the year 1790-92. The Treaty of Srirangapattanam signed on 18th March 1792 sapped further the economic, financial and military resources of Tipu. The acquisition of Kanara by the British gave an important advantage which they had been coveting for a long while.

**Land Monopoly and Agrarian System in South Canara**

The territorial possession of Tipu Sultan after his demise at the Battle of Seringapatam were partitioned among the British, the Nizam and the Peshwa. The fertile and strategic province of Kanara with the coastal lines was annexed by the English India Company. The southern most regions of Canara adjacent to Malabar were later formed into a separate district known as South Canara consisting of Korial Bekel, and Neelisaram. It was the first time that these regions passed into the sovereignty of a foreign nation and experienced the colonial policy of surplus extraction.

Since 1799, till the formation of the South Canara district incorporating the taluks of Coondapur, Udipi, Mangalore and Kasargod
and Uppinangadi, the entire British possessions came to be known as the province of Kanara. Captain Thomas Muro was put in charge as settlement officer and collector of Kanara.

The transfer of power from the native government to the British with the vast resources of a fertile region tempted the company to realize the total juma of Tipu Sultan from its territorial possessions. The acquisition meant the loss of hereditary status which the native chiefs had enjoyed, and their reduction into the position of mere landlords and pensioners. The resentment over this led to the revolt of the Rajas of Kumbla, Vittal and Nileshwar. ¹³

The regions of South Canara Betkal and Vittel taluks had actively participated in these anti colonial revolts in the beginning of British rule. The Raja of Vittel or Vittel Hedga along with the Rebels plundered the Manjeshwar temple in May 1800. The Rebellion had nothing formidable in itself but would soon became so if neglected. They plundered villages, seize the better sort of inhabitants extort fines from them in order pay their followers, exact ceths of secrecy and threaten to murder those who make any discoveries.

The northern division of Canara had also witnessed a series of revolts during the early years and in the later period of the British

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occupation. Following the continuous fall in the price of agricultural products and a trade depression there had been several riots in the northern division of Kanara.

Thomas Monroe who was deputed to the districts of Kanara immediately after its acquisition by the British, had given an elaborate report on revenue matters in his letter of 31 May 1800 to the Board of Revenue. The Revenue policy\textsuperscript{14} of Munro had declared that his revenue settlement was 'fixed and permanent'. The distinguishing feature of the system, stated an authority, is that the state brought into direct contact with the owner of land and collects its revenue through its own servants without the intervention of an intermediate agent. Such as the Zamindar or farmer, and its object is the creation of peasant proprietors. However, even under the peasant proprietors, land monopoly continued and mule wargdars controlled big tracts of land under the category as peasant. The system was later criticized by the Board of Revenue on the following grounds.

Unfortunately the share of government was generally fixed too high and the result of this over assessment increased as its pressure has been by the fall in the value of produce since the settlement or mode has never allowed the system a fair trial various restrictive also led to much

\textsuperscript{14} Thomas Munro to William Petrie, President of the Board of Revenue, 16 June, 1800, Para.9
interference with the Ryots through they were far from being a necessary consequence of the system.  

There had been substantial changes in the status of a land holder in Kanara from that of his counterpart in Malabar. For all practical purpose, Malabar was considered a ryotwari tract by the administrators and jurists both in the British and later periods. The Malabar land holder who was known as a Janmi claimed his land a hereditary possession and enjoyed absolute proprietary right. The forest and waste land comprised in his patta were not assessed by the colonial government. A wargdar in Kasargod although he was a janmi was quite inferior in status. His land was classified as ‘Sarkar’ and he had to obtain permit from the authority to quarry stones. The revenue realised from his land was higher than that of the revenue realized from same category of land in Malabar. He had to pay revenue for forest and waste land.

His theory on Ryotwari had been substantiated as follows: “All systems of Indian Revenue must, I imagine and in making a direct settlement with every independent land holder, without the intervention of any superior lord; and in making every one of them answerable for his own rent, and whole of the estates comprising a village or district answerable for the failure of any particular estate therein, by second assessment.

The Ryots of India units in his own person the characters of labourer, farmer and landlord, he receives the wages of the labourer, the profit of the farmer on his stock, and a small surplus from one to twenty per cent of the gross produce as rent, but on an average not more than five or six per cent. The smallness of this surplus prevents him from letting his land to an under tenant, because the rent should not be equal to his subsistence, and also because no tenant would give him even this rent.\textsuperscript{16}

In spite of these arguments raised by him in favour of Ryotwari system the land was alienated in favour of sub and under tenants and that even led to rack-renting with a disastrous effect on cultivating tenants.

Under the Zamindari system, the collection of revenue was the responsibility of the Zamindars and their salaried agents. In the Ryotwari system this responsibility was entrusted to the traditional village staff on a meager, but regular monthly payment of the government. The entire revenue system in Kanara was exposed to new experiments with fluctuating demands. There were discriminations in the assessment of the same categories of land holders and some of them were heavily assessed and a few others were lightly. The efforts on the part of the officials to equalize the demand on different holdings foredoomed to failure as there was no survey of land. Further the rich and the influential landlords tried their best to maintain those inequalities.\textsuperscript{17} The revenue

\textsuperscript{16} Thomas Munro to J.B. Travers, Secretary, Board of Revenue, 27 Feb. 1800, p.36.

\textsuperscript{17} K.N. Krishnaswami Iyyer, Madras District Gazetteers, South Canara, Madras, 1938, p.27.
system was more based on the traditional Beejavari, but some of the holdings failed to achieve the estimated produce of twelve times. The ecological and the geographical factors also created a pathetic situation regarding the revenue affairs. It was stated that: “South Canara is essentially a forest district. The slopes of the western ghats from north to South clothed with dense forests of magnificent timber and the forest growths stimulated by the heavy rainfall approach within a few miles of the coast.”

Munro pointed out the complex nature of land holdings in these words “The lands in this country never having been surveyed the extent of cultivated and waste being unknown and the fields so mixed and divided that hardly anybody but the owners knew to whom they belonged.” The intention of Munro was to make the assessment on land permanent or fixed in the case of Ryotwari system also within a century of British occupation of South Canara, a major share of its agricultural produce, more than 50 per cent of gross produce, was collected as land revenue by the Raj. Since the occupation of the Province, through various theories and modus operandi, of revenue assessment, the colonial government was aiming at this goal. To achieve it they tried several experiments and south Canara was heavily assessed.

18. Thomas Munro to William Petrie, President of the Board of Revenue, 4 May 1800.
The land revenue system was a major instrument of colonial exploitation of surplus.19

Land Monopoly

The land monopoly institutions in South Kanara were identically the same as those generally existed in South India. The upper castes of the Hindu religious groups like the Brahmin, Nayara and Samanthis controlled the land system. Besides them certain temple institutions managed by Brahmin, Jain and Nayar communities also controlled land for public purpose of religion. In reality they had also functioned as land controlling units.

During the advent of the East India Company as a territorial authority of Kanara most of the agricultural lands were consolidated by families belonging to priestly and political classes. They also belonged to the upper castes and enjoyed much hegemony and superiority in the social system. As they controlled land, their position and social status became superior.20 In brief their caste and land status were identical only in the colonial period there was a disintegration in the medieval system of land control mainly due to the introduction of compulsory land sale and other activities leading to commercialisation of land. The land and revenue regulations of the colonial system facilitated the depressed castes


20. Ibid., p.36.
and other religious groups like Muslims to invest their merchant or primitive capital in land and function as landlords. This process had been strengthened by the end of the 19th century and the land survey and settlement of 1903 recorded the titles of many Muslim families as land monopolists in different villages of South Canara.

Economy and society S. Canara

a) Division of Land

The system of land division that existed in the Pre-British period continued during the colonial rule also Francis Buchanan, who visited South Canara in January 1801 says that “the land may be divided into rice land and garden ground (land). This broad division was made on the basis of the crop that was raised in a particular piece of land. The cultivation of crops was decided by factors like availability of water, physiographical situation, and elevation or otherwise of the land called Potta or Mojaru.21

These fields were situated in low-lying areas near the banks of rivers. Rice was cultivated extensively, and the surplus was exported by the company government to the other parts of the country and also to the Arabian countries. Coconut plantations extended along the whole coast line of south Canara in tolerably extensive plantations and on the banks of fields and in other favourable spots throughout the whole district arecanut

and pepper were too important commercial crops produced in the region. Betel leaf was also cultivated on a larger scale. Another important commercial crop cultivated was sugarcane. Agricultural crops both commercial and non-commercial, certain other grains were cultivated. There prevailed a system of slash and burn cultivation known as Kumri. It was cultivation of land, mostly outside a warg by felling and burning a patch of the forest, the ashes serving as manure. Another system of cultivation that prevailed in this region was known as ‘hakkal’ the cultivation of dry crops was carried on by the villagers on the hill sides and plain wastes, to a limited extent, and this system of cultivation was known as hakkal.\textsuperscript{22}

\textbf{Agricultural Techniques and Irrigation}

The method of cultivation and the agricultural techniques followed in South Canara during the period under study was primitive and was a continuation of the Pre-British system. Rotation and the fallowing of crops was completely non-existent. Irrigated agriculture based primarily upon tank or reservoir storage and secondarily upon riverine sources was the dominant and stable system of cultivation. There was no extensive irrigation work in South Canara. The south west monsoon was sufficient to ensure the first crop even on lands where there were no facilities for storing water. Artificial irrigation was used for the second and third

\textsuperscript{22} \textit{Ibid.}, p. 230.
crops. The tanks and embankments erected and maintained by the people themselves.

Agricultural Labour

Another important factor in the agrarian system was that of the agricultural labour. Agricultural labours mostly belonged to the Holey caste. Depending upon their nature of employment, agricultural labourers were divided into hired labourers or hereditary serfs.

Industry

On the industrial climate of Kanara, Sir Thomas wrote in 1800. “Canara will probably never be a manufacturing country, because it produces none of the raw materials necessary to render it such – and because of the heavy rains which last so great a part of the year are in insurmountable obstacles to all operations which requires to be carried on under a clear sky and the open air.”

The industries of this period were not industries in the modern sense of the term. They were rural industries, mostly based upon agriculture and the agrarian raw materials, like coir-making, oil crushing, jaggery making, toddy drawing and salt manufacturing. Among these coir industry was the most flourishing, and coir was exported to the other parts of the country, especially o Bombay. Coir industry was one of the

23. Ibid., p.231.
flourishing village industries of this region and was a source of revenue for the state.24

The manufacturing techniques of all these village industries were undeveloped and mostly traditional. These industries and their products served the need of the people between 1799 and 1860 considerable changes took place in the agrarian relations in South Canara. These changes were the result of the new agrarian system that developed during the initial phase of British Colonial Administration in this region. According to Burton Stein "Agrarian system is a concept which permits me to treat the relationship between people, groups of people, and the land as a systematic unity, as a whole Agrarian system to stem is a broader concept, in the society in relation to land. People various groups of people, and land are the various components of the same agrarian system. Agrarian relationship that exists among the various classes or groups of people in relation to land – its ownership, its production, revenue administration and revenue payment. The British annexation of the region had destroyed certain old elements – political economic and social – which figures in the agrarian system of the pre-annexation period. The system of letting out land for cultivation because crucial in forming the agrarian system and relations of the people.25

24. Burton Stein, Integration of the Agrarian System of South India, p.204..
25. Ibid., p.207.
Though the system of revenue administration introduced by the company was Ryotwari, it never safeguarded the economic interest of the Ryots.

**Trade and Commerce**

The major items of exports were mostly agricultural products. The products of South Canara like rice, pepper, cardamom, coir and arecanut were exported not only to the other parts of the country like Bombay, Goa and Malabar, but also to foreign countries like Arabia and to the French ports. In 1809, Alexander Read considered Mangalore to be the Emporium of Kanara. Certain piece goods like cotton and silk cloth, fruits, metals horse were imported from the other parts of India like Malabar, Goa, Bombay and also from Arabia.

About 1/3 of the rice exported went to Arabia and the rest to Malabar Goa and Bombay. In 1801, Buchanan observed that rice was the grand article of export, and was exported to Muscat, Bombay, Goa and Malabar. Next to rice, supari or betel nut and pepper were the chief items of export. Sandalwood was sent to Bombay and Cinnamon and turmeric were sent to Muscat, Cutch and Surat. Buchanan also observed that blue cotton cloth was imported from Surat. Throughout this period, the principal items of import were coconut, coir, copper dates, iron, kopra or dry coconut, coconut oil, kerosene, paper, camel, cotton, dry grain and

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horses. These were imported from places like Bombay, Goa, Malabar, Travancore and also from Arabia.27

The items of export were betelnut, cardamom, tobacco, coffee, cotton, jaggery, iron-sandalwood, sandalwood oil, pepper, rice and paddy, sugar dry fish and dry greens. These were exported to Arabia Bombay Coromandal coast, Goa, and Malabar. The most important foreign market for the rice of South Canara was Arabia, any problems which affected their demand, naturally effected the export of rice fro Mangalore to Arabia.

Duties – both land and sea – were levied as goods transported from one place to the other, as also on imports and exports.

South Canara, under the colonial government, witnessed certain changes the society and social relations of the people. This social transformation was mainly due to the policies pursued by the company government in the region. The deposition of the three important chieftains, the British revenue system and the introduction of law courts had brought about significant changes in the society.

The introduction of the new revenue system played an important part in changing the economy and subsequently the society of the region. Many of the money lenders and zamindars were also serving the

27. Ibid., p.245.
company government as revenue officials. In the newly emerged agrarian society they played an important role in the agrarian relations, and were only next to the British government in fulfilling their self interests. As a result of these changes, land mortgages and transfer of land from the poor to the rich almost became the order of the day. The moneylenders or the zamindars acted as middlemen between government and the peasants. The poor peasants were at the mercy of the zamindars or the moneylenders.

The zamindars under this ryotwari system were not basically different from the zamindars of the permanent settlement in Bengal. They used to lease out their lands to the under tenants through the various systems of leasing out land for cultivation. As a result of this the zamindars became almost absentee landlords exploiting the hard work of the poor peasants, which widened the gulf between the rich zamindars and the poor peasants.28

The introduction of a judicial system with regular law courts also caused certain changes in the old village system of deciding disputes. The village headmen or other richer person in the village lost their position in the society. The British judicial system was too expensive and was beyond the reach of the common ryots.

28. Ibid., p.250.
Castes and Communities – S. Canara

South Canara presented a mosaic of castes and communities. Brahmins, apart from their age-old functions of religion, learning and teaching, were land holders and engaged themselves with the task of cultivating land. The Havika Brahmins had particularly specialized in arecanut cultivation in South Canara. The company Government availed of the services of the Brahmins in their administration, appointing them to posts of accountants, patels, managers, sherstadores and the like.

Next to Brahmins, were the Bunts, who were the chief landowning and cultivating class. They followed the aliyasantana system of property inheritance or matrilineal succession. Some of the Bunts were also absorbed by the government in the field of revenue administration. Gaudas or Halvaklum akkalu, were another important community among the Hindus. They were more numerous in the Puttur, and Amara Sullia Maganes of the Buntwal Taluk. They were a land owning and cultivating class. They spoke a dialect of Kannada known as Arekannada in the region.

The Devadiagas and Sappaligas were the two communities. Why by profession served as musicians in the temples. A large number of them were cultivators of land also. Billavas or Halepaikas were another important community among the Hindus. Their profession according to

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tradition was toddy drawing. Many of the Billavas had the affix Baidya or Pujari added to their name, as a large number of them, were Baidyas or Physicians and pujaris or performers of puja or worship in the demon temples. The Billavas used to own lands and also were agricultural labourers. 30

Besides the Brahmin and various husbandmen communities there were some communities of people who carried on various artisan activities. They depended for their livelihood more on their professions and less on lands. These were the Vishwakarmas, Patvegar, Bilimagga, Ganiga, Kumbara, Mogavira, Madivala and Samagara or Cobler. The Vishwakarmas were divided into various sub-groups. Akkasale (Goldsmith), Badagi (carpenter), Kamnara (Blacksmith) and the Kanchugara (brass worker) The Bilimaggas were weavers of the region. The Ganigas were oil mongers. The Kumbaras were earthen pot-makers. The Mogaviras were fishermen of south Canara.

In the northern parts of the district they were also known as Kharvis, Madivala also known as Agasa or Dhobi was of the washermen community of the region. The Bhandari or the barbers engaged themselves in hair cutting. The samagaras or cobblers were leather workers. These communities carried on their traditional professions.

30. Ibid., p.262.
the mission. The social and economic condition which prevailed in South Canara during the 19th century. In the stratified

Societies of the regions conversions to Christianity resulted in expulsion from the castes and caste related occupations people mostly belonging to middle and lower levels of caste hierarchy sought conversion to escape the oppressions of society. In the process they got removed from their traditional occupations which was related to caste. It became a need to resettle the converts in the alternate avenues of economic activities.

**The Basel Mission and Economic Measures**

The Basel Mission took up industries as part of their work for upliftment and the poorer people were inducted as workers of the household or in their workshops.33

The Mission made some experiments to try out coffee plantation in 1840 on a piece of land donated by collector H.M.Blair. But it had to be given up as it had not proved successful for the converts were indolent. Also attempts to make sugar out of toddy proved an unprofitable venture as the expense of the fuel was too much Rev.Ott made a trial with farming in Moolky as most of the girls belonged to the agrarian class. The experiment succeeded.

One interesting contribution of the Basel Mission was that of F Metz to the study of botany in South Canara. He was the first to begin the collection of plants from this district. In order to help the travel union in Germany near stultgart for maintaining a collection of plants. Metz collected these plants and identified them. A series of papers by Hohenacker and Metz was published from 1857 to '1858 in Flora and Botanssesche Zeitung where several set of plants collected by Metz were advertised for sale.34

Later C. Stolz another missionary got interested in the medicinal wealth of Mangalore and collected many plants. Particularly the herbaceous flora, and got these identified through Hohenacker. The publication of the book ‘Five Hundred Indian Plants and their use in Medicine and the Art’ written in Kanarese (1881) was a great contribution to medicine.

The Basel Mission Industrial Establishment

An industrial commission was formed as early as 1846 but only 1854, was it given greater importance when it was made a department of the Basel Missionary society and with a separate treasury.

The reason for venturing into industrial undertakings was not merely for profit but to have a kind of an educational institution. It was part of a modernizing programme and since suitable school education was necessary in the civilizing process, primary education in Mission schools was made compulsory for the children of the converts. Rudolf H. Fisher says:  

By 1913, the Basel Mission was the largest single industrial entrepreneur in South Canara and Malabar. Its seven weaving establishments and seven tile factories employed 2,500 Christian out of a total of approximately 20,000 congregation members and gave work to an additional 1000 non Christians. The net profit of the Basel Mission industry was large enough to cover one quarter of a year's expenses of the Mission in India. 

In 1846, the Basel Mission had started an industrial school to train their people in weaving, carpentry lock making but that was given up.

The Printing Press

The first industrial undertaking that met with real success was a printing press with a book binding department attached to it. The printing press started in 1861 at Balmatta more for, the Christians than the weaving establishments for while it benefited the industrial worker, it

also acted as a height to the world in the printing of religious books, tracts etc.

Charles George Andrew Plebst had come to India with Inspector Josenhans in 1851 in Mangalore in charge of the press he had to transform the lithographic press into typographic one, a difficult task as the vernaculars have a large number of letter types. This first important undertaking of the Mission met with real success as the press had a book binding department attached it which naturally gave more employment to the people.\(^{36}\)

**The Weaving Establishment**

In 1854, the industrial Commission sent Goetleb Pfleiderer to India to manage the industry with a Knowledge of it. He set up shops and helped the growth of industry through buying raw material and sale of finished goods in the weaving establishment. The main difference in their weaving was that these factories in Mangalore (the other two were in Calicut and in Cannanore) used the imported technology fly shuttle loom of European design thus allowing for greater speed in work, 11,408 yards of different fabrics were woven weaving had been introduced on a commercial scale by the Basel Mission through Rev Metz in 1844.\(^{37}\)


In 1851, Hallers, a European weaver was sent and he erected a little factory in Mangalore with 21 handlooms of European construction and a dye house. He was the inventor of the dye, the Khaki colour and the famed Khaki cloth which Lord Roberts took for the British military uniform and is now universally popular, was first manufactured in Mangalore.\(^{38}\)

The Tile Industry

The basic material for manufacture of tiles is clay or felspar, which is found abundantly in the river beds in the western coast. Much of the credit of starting the first modern tile factory in India goes to the Basel Missionary, Geroge Plebst. Plebst came to India on the invitation of Joseph Joesenhans in 1858. Plebst a trained machinist from Germany went back to Europe to study the latest techniques of tile making, seeing the famous Gillardon Tiles in Alsace, thought it was a remarkable article for India. Returning to India with a set of moulds as well as screw press, he went about making the necessary tile drying frames etc. Plebst collected the soils of the river bed of river Netravati and had then tested in the laboratories of Switzerland and Germany with the help of the native potters he established the first tile factory in Jeppo, Mangalore.\(^{39}\) The factory produced 500 tiles a day and used a Pugmill powered by bullocks.

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Final Phase Development of Tile Industry

The success of the first tile factory led to the establishment of tile factories in Malabar and in South Canara. In July 1864 for the first time, 'Mission Roofing Tiles' were made and the first turnover was 7,485 roofing tiles fetching an income of Rs.295/-. Plebst began to build subterranean houses and he introduced manufacture of tiles, ventilators and skylights.

At the Jeppo tile factory Pottery and Terracotta was also manufactured, and also models of animals and fruits for schools.

The tile business was an extremely successful venture of the Mission. The European type tile was nonporous and less prone to breakage. They were expensive but light-weight and easily found a profitable market both in India and abroad.

The product of these tile factories included roof tiles, ridge tiles, floor tiles, salt glazed pipes, terracotta products and hourdis. These were also marketed through British trade channels and became extremely popular in the regions.

A new branch of industry was started with the manufacture of rugs and mats out of dyed coir which were in great demand. Tailoring, soap making, smithy, book binding, carpentry were the other ventures.

40. The Gold medal was awarded to the Basel Mission at the Nagpur Exhibition of 1908 for the production of their South Canara tiles.

The Basel Mission Mechanical Establishment Workshop

A workshop was established in 1874 to train fitters, blacksmiths and carpenters. The apprentices were given theoretical and practical training followed by a government examination in these trades.42

Thus it provided technical training and produced many skilled artisans. Work included manufacture of fireproof safes and construction of bridges. In 1912, the Government of Madras declared the Basel Mechanical Establishment eligible to supply safes to government institutions.

Brother Huttinger, an engineer, succeeded in constructing a new kind of water lift as had been done in the other districts in the presidency.43

He also undertook to put up for government, an iron girder bridge at Feringapet and received a contract for a similar larger bridge elsewhere.44

The steady growth of industrial and commercial activities required more capital and to meet this a joint stock company was formed in 1859 under the name of Missions Handels Gesellschaft (Missions Trading

42. B.M. Report, 1881, p.80.
43. Ibid., p.82.
44. B.M. Report, 1879, p.89.
Company). In 1882, this was combined with the mercantile branch at Basel and a commission on commerce and industries were formed, and the accounts were apart from the Mission proper. The net profit was paid to the Mission committee as a free contribution. Under the new management, the mission industry grew rapidly and successfully both in terms of production and employment. Work discipline was strictly carried out and the management of the Mission along with their Indian supervisors had a struggle to make the worker regularize his performance. Work at the establishments was hard but regularized, interspersed with punctuality and hours of work being ten in a six day week.

The Catholic Church and economic measures made a lot of changes in South Canara. Just like the Basel Missionaries, the Jesuit Fathers also faced with a similar need to provide employment and occupation for their converts. Mangalore being an important catholic centre, a novitiate was opined in St. Joseph’s seminary at Jeppoo to receive and train native Catholics as candidates for the priesthood.

Fr. August Diamanti Jesuit priest who came the Mangalore on 25th February 1879 was the spiritual Director of the Seminary. He studied Konkani along with teaching Latin Grammar, Church History and

45. *Harvest Field*. Mysore: Weslyn Publishing house, January, 1887


47. Ibid., p.53.
Philosophy to help him in his vocation and work. Beside the seminary and St.Joseph’s chapel, Fr.Diamanti built workshops which included a foundry, smithy, a mechanical establishment, carpentry and shoe maker’s shops and a statuary shop. Fr. Diamanti was the pioneer and architect of the Jeppoo institutions.

The Codialbail Printing Press

A Printing press was started at Codialbail by Bro-Aloysius Doneda in 1862. It made a very valuable contribution both economically and culturally to the people of Mangalore. It was a small hand press worked by the brother with his hands with a few type cases and sundry material, and four people to help him.

The press expanded with the patronage of a catholic gentlemen of Mangalore and soon gained such success that it secured the patronage of the district and munsif’s courts, the municipal council of the district board, local firms and business concerns of private and public.

The Mangalore Magazine, the organ of St. Aloysius college was started by Fr.Moore in 1897, was also printed at this press. Fr. Denis Fernades took on its editorship in 1908, continuing to do so till 1914. The Codialbail printing press was handed over to the Diocesan Clergy in 1923 and when they were given charge of the Diocese of Mangalore.48

Before the industrial awakening in the sphere of modern industry like tile making and manufacture of hosiery and iron goods, the economic life of the district had centered around age old occupations.\(^{49}\) The age old oil mongers were the earliest to abandon their crude oil pressing business consequent to the introduction of oil mills elsewhere and in Mangalore itself while the Hindustan Oil Mills owned by the Lobo Brothers were the biggest mills. The tile industry was one of the staple crafts in Mangalore of many years and the houses in Mangalore were roofed with rounded tiles first mounded in cylindrical forms and were cut into four segments which was introduced by the Portuguese in the sixteenth century.

The introduction of the modern flat type tile brought about a revolution in the trade and created a demand for Mangalore tiles from place far and near.

The differences in the industry was in its undertaking by the Basel Mission for the protestant Christians, whereas it was the individual efforts and private ownership where the Catholics were concerned. The tile industry was undertake in 1865 by the Basel Missionaries to provide employment for their converts. The tile industry opened markets outside Canara and Bombay. The head quarters of the Central Railway, the Victoria Terminus was the first public building to be roofed with Mangalore tiles.

The Western India Tile Manufacturers’ Association was founded in 1947, registered under the companies act to represent the interests of the factories on the west coast. The Mangalore roofing tiles exported nearly 750 lakhs of tiles during 1949-50.

The Coffee Industry

Another major industry started at the initiative of the British were coffee cultivation and coffee curing. It was Baba Budan, who returning from a pilgrimage to Mecca in the seventeenth century, brought first coffee seeds to India and placed these in his gardens known as Baba Budan Peetha, near Chikmagalur. Mark Gubbon and Levin Bowring, Commissioners of Mysore and Coorg encouraged the cultivation of Coffee, offering free lands and the proximity to the port of Mangalore made it viable. Coffee curing was first taken up by Messers A.J. Saldanha and sons with the establishment of the Boloor Coffee curing works in 1848, close to the port of Mangalore. Messrs P.F. Saldanha and sons, branching off from the parent firm in 1909 founded the highland coffee works at Falnir, Mangalore. The Basel Mission Community started coffee industry in a small scale manner and some of their workers were to be found in the coffee curing works and even in the estates.

50. Ladislaus, B. Aranha, Coffee and Christians, Special Issue, 1837, Mangalore pp.33-35
Coffee curing works were at Chikamangalur Hunsur, Mangalore, Mercara and Mysore with four curing works in Mangalore. The chief auction centers in Karnataka were Chikmangalur, Hunsur and Mangalore. There were about 200 planters in Karnataka with holdings of various sizes and they had made significant contribution to philanthropic work and to the growth of the society in areas where plantations and estates were situated.

Cashew nut Industry had put the name of Mangalore on the international trade map. There was a great demand for cashew nuts in America. The first exporters of cashew nut from Mangalore were M/s. Aiman & Arnone in 1931. In 1932 Peirce Leslie produced cashew nut at Jeppoo cashew nut oil were in demand for the plastic industry. Betel nut industry also flourished in South Canara district Karnataka was noted for its forest wealth and saw milling, wood preservation, plywood, matchwood etc. Then came the Mysore paper mills and Sandalwood Oil factories. Those involved in working in the forest areas of South Canara were the Koragars who work with Bamboo and were basket makers. Vast coconut plantations were maintained by the Albuquerque family at Ullal sugarcane plantations on a larger scale were found on the Albuquerque’s estates at Ullal, leading to the production of jaggery and sugar.

The Basel Mission had four objectives in Malabar and S. Canara to strengthen the Mission’s cause.
1. Philanthropic ie. to promote employment and honest livelihood.

2. Pedagogic ie. to train the converts to habits of honest labour.

3. Civilising whereby the country benefited with a class of artisans, tradesmen etc.

4. A financial objective, to find new sources of revenue for the mission in order that with time they might be associated with other scopes especially in the cause of their mercantile factories.\(^51\)

In 1910, the Missionaries conference in India, in its findings reported that rather than teaching the people 'self help' problems were being solved artificially. Now the new watchword was to help the poor people to 'help themselves'.

Social welfare was also high up on the list of priorities of the Basel Missionaries. The industrial establishment opened a provident fund for the workers. The protestant community had its impact on the economy of south Canara and provided their converts all necessary help towards achieving social welfare. The Basel mission was given the credit for industrializing South Canara, with its far sightedness in seeing the need and feeling the pulse for a stable economic life for their converts irrespective of caste or creed.\(^52\) The Basel Missionaries contributed to the

\(^51\) Basel Mission Report, 1867, p.58.

\(^52\) Basel Mission Report for the year 1869, Mangalore, p.49.
well being of all people and it was really a magnificent task for them to note only bring about a new order in society but also a new social economy to bring about stability and create a resourcefulness among their people.

**The Educational and Philanthropic Involvement**

The nineteenth century is a great century of the missionary work. It is only in the nineteenth century that there was a great evangelistic awakening in the protestant church for the missionary work. The Basel Missionaries came to south Canara in 1831. These missionaries came from a pietistic background and of western culture. The first three German missionaries belonging to the Basel German Evangelical Mission society who left for India from Portsmouth on the 12th of July 1834 were the Rev. Samuel Hebich, Rev. John Lenher and Rev. Christoph Griener. The ship named 'Malabar' carrying these missionaries touched Calicut port on the evening of October 13th 1834. Accepting the invitation of Nelson the District Judge of Calicut, the three German missionaries arrived at Calicut on the 14th October 1834. Although requested by Nelson to remain in Calicut and start work in Calicut area, being under orders to start missionary work in South Canara area they proceeded to Mangalore by a country craft arranged specially for their use by Nelson promising to return to Calicut after starting their work in South Canara.53

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On arrival at Mangalore on the 30th of October 1834 the three German Missionaries were given a warm welcome by Hindely Anderson, the then Sub Judge in Mangalore, who arranged to provide them with all facilities to carry out their work in that area. Anderson helped them in many ways throughout his stay in Mangalore. In those days about 320km-480km east of Mangalore the Wesley and Landon Missionary societies were engaged in evangelical works in places Belgaum, Bangalore, Bellary, etc. The L.M.S. and Wesley missionaries supplied them with tracts and other literature printed in Canarese which were of immense help to the B.G.E.M. Missionaries.

The Local People of Mangalore spoke Tulu and Konkan respectively. The Missions were able to introduce social revolution in the community. They dealt very severely with caste system, and the status of women were raised up considerably. Rev. Hebich commenced learning Canarese while Rev. Greener and Rev. Lenher learned Tulu and Konkan respectively.54

At Mangalore Rev. Hebich started on the 29th May 1836, the first school to be started by the Basel Mission in that area. Due to the increase in the number of students another school was started in 1837. To assist Rev. Hebich in his work Rev. Dr. H. Moegling and three other missionaries arrived in Mangalore on 6th December 1836. In January 1837 Rev. Hebich left for Hubli, Dharwar etc along with Dr. Moegling and worked

54. Ibid., p.18.
in that area. On his return to Mangalore he came across Thomas Strange
the then judge of Tellicherry who happened to be there at Mangalore area
as a member of a Commission appointed by the Government to enquire
into an agitation by the Coorgies settled in Mangalore.55

As per the instruction from Basel a general conference of all
B.G.E. Missionaries was convened at Mangalore on the 25th and 26th of
July 1838. It was decided at the conference that Rev. Dr. H. Moegling to
be the Chairman of the Council formed in Mangalore and also be in
charge of the Seminary started for training new converts in Evangelical
work. Accepting the invitation of the Basel German Evangelical
Missionary Society Dr. Gundert and his wife left Thirunelveli for
Mangalore on 2nd of November 1838. Rev. Hebich after visiting Dharwar,
Belgaum, Bangalore, Coorg etc got ample opportunity to win over Christ
many civilian and military personnel. In the meantime he was invited to
go over to Malabar area for evangelical work. The committee at
Mangalore therefore decided to send Dr.Gundert and his wife to
Tellicherry and work in that area.

b. Caste and Economic Background of early Basel Mission Christians
   in South Canara

Billava Conversions

Most of the Basel Mission Christians in South Canara are caste-
wise of Billava origin. Billavas are the largest community in the district,

55. Ibid., p.21.
estimated to be 14 lakhs out of a total population of 24 lakhs. Billavas (bow-men) or Birver are shudras who in the caste hierarchy occupy a lower position, but they are not untouchables. Billava caste is one of the predominant castes in South Canara forming the edifice of Tule history and culture. Billavas are said to be soldiers in ancient times and were good hunters. Billavas therefore in spite of their numerical strength were still are socio economically and politically one of the weakest communities in South Canara. Billavas are mostly tenants or farmers and landless labourers working for the landed gentry like Bunts or for the people of higher castes. It can be said that Billavas form the “mass” or the “proletariate” of South Canara.56

Billavas also had a stronger urge for alcohol, perhaps partly because of their former soldiers profession. Therefore after they became famous they started to draw toddy out of coconut and palm trees and later also engaged in distillation. Thus a considerable number of Billavas became toddy-drawers for their livelihood.

Like most of the people of other castes in South Canara Billavas are ardent worshippers of innumerable Bhuttias (demon) South Canara is well known for the religious phenomenon of demon worship and various religious ceremonies like Kola (devil dance) Ayana and Nema (annual demon festival) are held in literally hundreds of demon temples in every

nook and corner of South Canara. The Billavas have played a major role in the development of Bhutharadana in South Canara.

The Billava priests play the role of those possessed of the Bhutha in the various demon religion ceremonies. It is partly because of this religious role of Billavas they are also commonly known as Pujaries (priests) in South Canara. Billavas are also called as Baidye Vaidya (medicine men) because some Billavas are good innate medicine also. There are Billava counterparts in a few other districts of Karnataka. They are called Halepaika, Diva, Namaderi, and Idiga. Like Billavas these caste groups also were traditionally engaged in toddy drawing and the soldier profession.\(^\text{57}\)

The first three Basel mission pioneer missionaries namely Hebich, Lehner and Greiner, as soon as they settled down in Mangalore started a Kanarese school in 1836. This was opened for children of all castes with no discrimination which was a revolutionary phenomenon, since access to education was almost entirely reserved for the people of higher castes at that time.

Mangalore then had a population of 30,000. As the work of Basel Mission slowly extended in Mangalore and from there to Kadike, Muliki, Uchilla, Udupi and much later to Karkala to several other stations, it was

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the Billavas who mostly responded to the Gospel than any other communities.

Towards the end of the 1860’s and in the early 1870’s the Basel Mission work in S. Canara saw a sudden growth through a large number of conversions of Billavas and also of a number of Mogers (Fishermen) and Bunts, and a few from other castes. This development is known as the ‘Tulu Movement’ in the history of Basel Mission in India. The year 1869 saw an all time highest number of conversions of 503 people in 28 villages around Mulki and Udupi scattered over 24 miles in length and 4 miles in breadth. The large scale accession into Christian faith also did not last long. Within 3-4 years it got slowly reduced, and became a trickle again as in the pre-Tulu movement period. However even long after the Tulu movement receded and the Basel Mission work continued. It was the Billavas who constituted the bulk of the people who came to the Christian faith. The same people thought that the support of the missionaries would be a kind of protection for them from their landlords.58

The Mission schools, boarding homes, orphanages and the job opportunities in the Mission industrial concerns were also attractions for a number of enquirers.

Among the motivations for conversion the dread of demons was interesting as well as significant.

The Basel Mission and the Bhuta Cult

The Mission was engaged with the religion of the inhabitants of South Canara at an early date, above all with the worship of Hindu deities in the great temples and Bhuta cult. Around 1870 the knowledge of cult was apparently prevalent in the society. In the words of Inspector Josenhans “Particularly the lower castes are devoted to Bhuta or demon service, and the Bhuta worshippers seem to be more numerous among the Tulu people ‘than the adherents of the Brahmin religion’.”

According to tradition the Bhutas were partly devils, and partly the spirits of deceased people. The Bhuta temples were insignificant structures. The priests did not belong to the Brahmin caste, but were people from the paddy cultivator and toddy-tapers caste.59

In 1891 the Basel Mission Press printed a short description of the Bhuta Service in Tulu. The cult was criticized and change became visible in the attitude of the people. The chief priest in the village of santhur accepted faith and this motivated many to follow suit.

There were a handful of Brahmin conversions to Christianity. The first of these took place in 1844 when the Brahmin trio – Ananda Rao Kaundinya, Mukunda Rao and Bhagavantha Rao took baptism in Mangalore. Kasundinya’s conversion had created an uproar in Mangalore among the Brahmins and Muslims. It was the Anglo Vernacular school of Mangalore which was instrumental in the conversion of Kaundinya and the other two Brahmins.

Kaundinya was sent to Basel for theological training and after his ordination he returned to India in 1851 and worked for many years in the Mangalore seminary as a teacher and later as a pioneer missionary in Coorg. Kaundinya was instrumental in the conversions of a few Brahmins and persons of other castes.60

The Basel Mission had done some work among the Dalits. They were referred to a ‘Slave Castes’ in the missionary records. In Indian Society where caste plays a vital role in life, from the cradle to the tomb, the missionaries were confronted with this question from the very beginning. The Basel Mission did not compromise with caste. In 1836 when the mission started a Kanarese school in Mangalore which was open to the children of all castes, the Brahmins demanded and pleaded for a separate classroom for their children to separate them from Billava children. This was firmly rejected. The Anglo vernacular school of

60. Ibid., p.197.
Mangalore in the first two three decades had to face grave crisis which arose whenever there were conversions.

The Basel Mission Missionaries made concerned efforts to see that caste did not raise its head in the church. Their relentless efforts against caste and the success they achieved in this regard is a unique achievement.

The B.M. missionaries reported in 1876 that “we think it is good to give an unequivocal testimony that caste is no difficulty in our congregations. There is no problem of inter-dining and intermarriage; from the beginning it is set right. Second and third generations are all mixed up. There are only rare cases of castes feeling. From the beginning of our work in India to the present day we have never allowed this monster to raise its head in our churches and our strict loyalty to the principle of love in this respect has been crowned with success.\textsuperscript{61}

The Basel Mission had succeeded to a great extent in building up a Christian community which was free from caste prejudices and discrimination. The Missions preaching and education tried to spread in their congregations contained a strong emphasis or orientation on oneness in Christ, the equality of all men and women in the sight of God. Dr. Moegling’s booklet Jathi Vicharane (Enquiry into caste) published in 1845 was reported to be one such earliest literature against the caste evil.

\textsuperscript{61}B.G.E.M. Report, 1876, p.40.
The B.M. news journals like Sathyadeepika, Sabhapatra, Christa hitavadi had articles and new items highlighting the caste problem. The impact of these efforts was certainly felt positively on society at large. The missionaries open condemnation of the caste system was a bold attempt in a society which was deeply caste ridden with its discriminating and exploitative structures.

The missionaries wanted to promote certain 'Protestant ethic', with the values of hard work, thriftiness, regularity, dignity of labour, frugality, etc. The orphanages, boarding homes, schools and even the mission industrial concerns often were the means of inculcating these values among Christians.62

**Economic Rehabilitation**

The missionaries were faced with a great challenge as they saw the pathetic economic condition of Christians, partly because of their 'lower caste background and partly because of the deprivation they had to suffer for accepting the Christian faith. Agriculture was preferred by the missionaries to rehabilitate the converts. They wanted their Billava converts to take up some other profession than toddy-tapping. Meanwhile the gift of Balmatta Hill made by Collector Blair in 1840 came in handy to the missionaries. They tried coffee and cocoa plantations and sericulture in Balmatta hill.63

63. Ibid., p.197.
However, the attempts by the Basel Mission to rehabilitate Christians in agriculture did not succeed much. Therefore, the missionaries began to concentrate more on the industrial sector.

In fact as early as from the 1830's itself the missionaries had started small units of tailoring, mat and rug-making, soap making, smithy, binding, carpentry and weaving in a number of mission stations and thus converts are deployed there safely. They also had started a watch making unit in Mangalore in the very early period of Basel Mission in India.

Thus in 1840's and 1850's the Mission compounds in a number of stations were busy centers with Christians engaged in a variety of trades. Thus a class of Christian artisans, mechanics and skilled workers began to develop.

A number of Christians who had learnt printing, binding and composing in the B.N. press were able to find jobs in the Government Press and later in the private presses at Mangalore.64

Large tile factories and weaving establishments were established in Jeppu and Kudroli of Mangalore and in Malpe, providing employment for hundred of Christians.

With the job opportunities available in the mission establishments in cities and towns a large number of Christians from villages began to

64. Ibid., p.198.
migrate to Mangalore, Malpe, Udupi and Mulki. With a large number of Christian employed in Mission industrial establishments and also in the press, schools and other institutions of the Mission, the economic condition of the Christian community slowly began to improve.  

The industrial concerns of the Basel Mission also provided the infrastructure for the coming of industrialization and modernization in South Canara, and thus played a catalytic role in the dawn of a new era of enlightenment.

The Work of the Basel Mission in Coorg

Coorg or Kodagu is generally known as the ‘Scotland of India’. The name Coorg is an anglicized corruption of ‘Kodagu’ a word said to be derived from the Kannada ‘kadu’ meaning ‘steep’ or ‘hilly’ – Coorg lies at the top of the western ghats and is surrounded by South Canara on the western side, Malabar on the southern side and old Mysore districts on the eastern and northern sides.

This mountainous region, about 26 hours long and half as wide, with two peaks rising above 5,600’ is richly irrigated and of a rather even temperature. Out of the beautiful forests and valleys, streams flow running to the western and eastern oceans among others the beneficial

Kaveri, the main river of southern India. The rain last from the end of May until September through the other eight months there is the loveliest weather, except when the strong east winds blow in January, February and March.

The main agricultural products of Coorg are rice, coffee and cardamom. Coffee was brought into Coorg during the time of the native Rajas (kings) and Coorg is one of the chief coffee producing districts in India. Coffee attracted European planters also and the first European Plantation was started in 1854. Crops like ragi, tobacco, sugar cane and cotton are grown in certain localities. Oranges are grown mainly in the Southern Part of Coorg. The climate of Coorg is generally temperate and salubrious. The people of this area have a strong desire and a great aptitude for education. Even from the British time they showed considerable interest in education.

Coorg enters history in the ninth century. In the ninth and tenth centuries the Changalvas and Konglvas, who were feudatory to the Gangas of Talkad in Mysore, ruled some parts of Coorg. The cholas of the Tamil country defeated the Gangas in the eleventh century, and they claim to have conquered Coorg. The Hoysala dynasty which rose to power in the twelfth century in Mysore was successful in driving out the
Cholas from Mysore and the Changalvas of Coorg refused to accept their lordship.67

Several battles took place between Mysore and Coorg and finally the Changalvas were defeated. In the fourteenth century the Vijayanagar kingdom replaced the Hoysalas and after the fall of the Vijayanagar kingdom Coorg seems to have been ruled by Chiefs or Nayaks who constantly fought amongst themselves. One of historians states that at the end of sixteenth century Coorg was ruled by Nayaks, a Prince of Ikkeri a neighbouring country belonging to the Bednore dynasty, took advantage of the Chaotic situation. He settled at Haleri near Mercara (Capital of Coorg) as Jangama (Lingayat Priest) and his descendants ruled the country from 1686 to 1834 when Coorg was annexed by the British.

There are four main castes and tribes in Coorg. Some of them have adopted the language, customs and manners of the Coorgs and are sometimes viewed as Coorgs and to some extent are accepted into the Coorg fold. The Holeyas in Coorg constitute the lowest caste in the caste hierarchy. They were formerly the slaves of the Coorg. The Banna and the Panika are the other two low castes with whom the Coorgs come into contact in connection with cult and ritual.68

67. Ibid., p.51.
There are three different structural systems in society in Coorg in which every Coorg individual is involved. In the first place he is a member of the domestic group or the patrilineal joint family known as ‘Okka’. In the second place every Coorg is the member of a village community which includes members of his own caste and also members of other castes. And in the third place he is also a member of the wide Hindu community.

From 1859 when the Basel Mission adopted the ‘Coorg Mission’ more and more missionaries were sent to continue the work began by Dr. Moegling who started Coorg Mission. The Basel Mission took it over in 1858.69 Meglins helped the Bible society in the Kannada with translation work of the bible and the ‘Bibliothica Karnitika’ earned the appreciation of many and has grown up and the church in Coorg witness for his noble adventure of faith.

Rev. G. Richter joined the Coorg Mission in May 1856. He was an educationalist having undergone training in England in that field, who continued to work in the Mission till October 1863 and joined government services as Principal of the Central English School at Mercara and Inspector of schools in Coorg and had made a very great contribution for the education of Coorgs.70 Though the natives of Coorg suffered from “intellectual dullness and lacked capacity for higher

69. Ibid., p.186.
70. Annual Report of the B.E.M.S. for the year 1853, Mangalore, p.43.
education', he was convinced that this disability could be remedied by the spread of education. Richter's *Gazetteer of Coorg* (1870) is a brilliant document testifying to his versatile mind and interest. It abounds in information and opinions on the land and people, the Rajas and their exotic ways, the story of Coorg's redemption from the tyranny of the native rule and how its people lived happily thereafter under the benign, enlightened British rule. Occasionally his evangelical sensibilities peer out; but Richter's book is an eloquent vindication of the colonial rule as a necessary agency of civilization and progress in Coorg. His *Ethnological Compendium of Castes and Tribes Found in Coog* (1887) was written in the same mood of a botanist of the Linnean variety (which he was) who would look a plant species - a mood which was none too rare in the 19th century. Its ideological and political assumptions are too significant to be wished way in favour of a neutral, matter-of-fact information about the people of Coorg. But it, by itself, is useful, both as a source of knowledge and as a statement of colonial prejudice.

Nowhere is the transformation of Coorg during the British rule better authenticated than in the entry of capitalism into agriculture, which created coffee plantations and a new socio-economic order. The

71. The new economic order that was ushered into the region, which included Coorg, is linked with the introduction of coffee plantation. It also coincided with the efforts of the colonial rulers to 'end' slavery and serfdom, as a part of their promise to confer the benefits of an enlightened rule to the people. However, it also yielded an economic benefit to the European planters as the 'released' slaves were promptly sucked into the quicksands of a new plantation slavery, which held
missionary writings on Coorg noticed it, but seemed not inclined to dwell at length on it. But the writings of Robert Eliot contain rich information on the theme, presented in varied autobiographical moods. He was himself a pioneer of coffee planter, who came to India in 1855 while yet eighteen and left the country when he was thirty one, though he continued to frequent India till his death in 1914. He wrote two books, ‘Experiences of a Planter in the Jungles of Mysore’ (1871) and ‘Gold Sport and Coffee Planting in Mysore’ (1894). When he wrote his first book he was critical of colonial rule, but he seemed to revise his views later, particularly after a stint as a member of the Mysore Representative Assembly. He became an admirer of British rule and an acerbic critic of the nationalist agitation. He was convinced that the British could give a good administration to the Indians which was accessible to the people, and held that the best possible way to achieve it was to make the District Collector the hub of the administration. Robert Elliot was a perceptive observer, a good raconteur and a man who was intensely aware of the goings-on in the country.

The present volume accommodates slices of the writings of some of these Europeans. They are not obviously of the same size or succulence. Some like Richter have occupied more space in the volume and speak on greater variety of themes than many others do. This is because not all of them are equally elaborate, eloquent or authentic about what they write on Coorg. In fact, by the time Richter wrote ‘The Gazetteer of Coorg’ (1870) he could profitably harvest from the writings of those who wrote before him and augment them with his own experiences, learning and opinions.\textsuperscript{72} Indeed, many aspects of what was to become the familiar image of Coorg are found show-cased in Richter’s \textit{Gazetteer}, Coorg had been invented; it was objected, as they say. But it has never been a one-time exuberance. It is part of the process in which the identity and separateness of the region were promoted, established and accepted in the colonial ambience. The mood was destined to survive and get merged into the making of the ‘Coorg nationalism’ with all its celebratory and deprecatory themes, ‘excluding’ and ‘including’ exercises. The process of invention gets invoked continually wherever there are compulsions to do so, and the feeling of contemporaneity and déjà vu that one gets about it is because the producer of history becomes as much its product. It tattoos rather than merely write on the consciousness of society.

Dr. Hermann Moegling belonged to an agency of a different conquest. He was a part of an evangelist legion of the Basel Mission which had entered India after the Act of 1833 had at last declared an open-door policy to the purveyors of the Christian truth—a legion which included such brilliant names as Hebich, Weigle, Gundert, Kittel and others. Moegling himself came to Mangalore in 1836 where he launched his missionary activities and later extended them to other districts. His mission in Coorg began in 1852 when he met a Kodaga by name Somaya at Virajpet whom he was to baptize on January 6, 1853, a Stephanas "as the first fruit of a small people hitherto untouched by Christianity." 73 Moegling's missionary success in Coorg was very modest, to say the least. But some of the by-products of his evangelical efforts were significant. He established English schools at Madikeri and Virajpet. He reinited the Kannada typography and in 1854 got Rajendraname printed. He was a fine and indefatigable scholar in Kannada language and literature which Tubingen University recognized by conferring on him a doctorate. His own activities and experience in Coorg are recorded in his Coorg Memoirs (1955), which betrays his disinclination to suffer the heathen beliefs and practices which he encountered in the region—which he had to overcome before he could vend his wares. He had come as a different sort of a subjugator and his lack of success was reported in a curiously eloquent tone of unacceptable frustration and hopes of a final victory of Truth over Error.

The genius of the Kannada literature Ferdinand Kittel also worked in Coorg. He was mainly devoted for the literature work. His literary works especially the Kannada dictionary which took fourteen years to complete. 'Keshiraja's Shabda Manidarpana and Nagavarmas Prosody even today stand as monumental works. He is acclaimed as one of the greatest Kannada scholars even today.

Mr. F. Hahn arrived in 1860 as a lay missionary and took over the management of the Anandapur farm. During his time a coffee plantations was also started. He continued his work in Coorg till 1866.

Rev. O. Kaufmann who had come to India in 1853 was first stationed at Dharwar. He was transferred to Anandpura in 1861, December Rev. Schnept continued to work Anandapura. The moral life of the Christians in Anandapura had not improved in spite of the efforts made by these missionaries. Anandapura became an outstation of Mercara from 1881 to 1884.74

The important feature of the evangelistic work of Coorg was the 'Cooly Mission'. This was first started by Rev. Veil of Mercara in 1879. Funds had to be raised for this special task. Rev. Veil started visiting the coffee plantations raising funds and working among the coolies. The number of coolies in each plantation varied from 60 to 300. The European planters showed considerable sympathy and co-operation in

74. Ibid., p.44.
this work. Gospel was preached in the mornings and evenings, before and after work. The coolies also took considerable interest in attending and listening to the message of salvation.\textsuperscript{75}

The English School started by Hermann Moegling continued to function under the able guidance of Rev. Richter. The Educational Despatch of 1854 of the British Government provided financial support to all the schools including the mission schools.

**The orphanage**

In 1877, the Coorg mission took a new step forward in its work. An orphanage was opened in Anandapura. The Mysore government sent a number of orphans and promised to meet part of the expenses.

The Mercantile Establishment had been started even before 1868. It was aimed at providing work for the new converts and to make the church self-supporting.

Evangelistic work also was carried with greater effort in this period. The coolly Mission continued its operation in the coffee estates but many planters denied permission to the missionaries and catechists.

The first world War in 1914 brought a great blow to the work of the Basel Mission. The Coorg mission had to be handed over to the

\textsuperscript{75} Ibid., p.48.
Wesleyan Mission who kindly took the responsibility of continuing the work.\textsuperscript{76}

\textbf{Contribution of the Basel Mission to Kannada Literature}

Basel Mission's printing work and school education gave a helping hand to the production of literature. Before the Basel Mission opened its press in 1842, printing work had already been started in Bellary by the London Missionary Society and in Bangalore by the Wesleyans.

In 1851 Engineer Plebst got the Kannada types in Germany and introduced them in this press, thus bringing about a revolution in the printing process. A steam engine took over the printing work in 1857, a separate binding section was started, types of different sizes and artistic patterns were made diagrams and even leaves in natural colours were printed. Like any other mission, the Basel Mission too gave priority to education.

The impact of school education on literature was vast and varied. To cater to its own needs, many series of primers, readers and books on history, mathematics and other subjects were published. Besides the governments of the Madras and Bombay provinces entrusted the Basel Mission with the work of printing their text books.\textsuperscript{77}

\textsuperscript{76} Ibid., p.52.

As a result, dictionaries and books on grammar, both essential to a learner of the language were published. Ancient Kannada literary works were revised. Kannada terminology was created for technical words occurring in modern science subjects. These text books upheld human values and provided food for thought. Thus from the very beginning, the Basel Mission brought out text books and provided school education with dedication. The Basel Mission missionaries had also undertaken the compilation and publication of books in other European African and Asian languages apart from English and German. But the number of books published in Kannada for exceeded the number of books in any of those languages. In this connection, the names of Dr.Hermann Moegling Weigle, Gundert, Muerth, Kittel, Ziegler Kristanuja Watsa and Chennappa Uttane are held in high esteem for their invaluable contribution to Kannada literature.

The Hebich-Moegling friendship resulted in the publication of a curious book ‘Hridaya Darpana’ containing pictures on playing cards, depicting the eternal relationship between man and god. Based on the conversion of Anandarya Kaundinya, Moegling wrote ‘Eeraru Patrika’. This booklet is considered as the first letter form literature in Kannada. The missionaries generally followed the practice of translating evangelical books from other languages. But Moegling’s Jathi Vicharane and Deva Vicharane happen to be original treatises. They are considered

78. See Appendix 1
79. Ibid., p.27.
to be the first literary essays in modern Kannada. The newspaper Mangalora Samachara (1843-44) by Moegling came out with the intention of providing general knowledge to the Kannada knowing folk.\(^8\)

Moegling made a collection of the proverbs he came upon during his contact with the common man. He also set about his task of reforming the script. His two memorable works — Coorg Memoirs and Rajendra Nama — give insights into the life of Coorg. He translated Kannada Literary works into German and published them in the Z.D.M.G.Magazine. He also brought out medieval Kannada classics in the 'Bibliotheca Carnatica' series. Recognising his inestimable contribution to literature, the Tubingen University conferred honorary doctorate degree on him. Thus Moegling was a pioneer in various fields of Kannada literature.

He was successful in translating his new ideas into reality and he paved the way for prose literature in Modern Kannada. He was one of those who laid the foundation of Modern Kannada. There were many others like him.\(^8\)

**Contribution of the Basel Mission to Tulu Literature**

The contribution of the German missionaries to the progress and modernization of Indian languages is a well known fact. They worked not

\(^8\) B.M. Report, 1840, p.81.
only on the more advanced languages like Tamil, Telugu and Kannada but also on tribal languages and other less known ones which do not posses much of written literature. They made significant contribution to alphabetization, standardization and modernization of those languages so that they could progressively be used in creative writing education and mass media.  

Though Tulu was well developed and spoken by a highly advanced and educated community, it had not developed much of classical literature worth the name due to historical reasons. Because Tulu chieftains of the past were under the political influence of the Karnataka rulers and due to the fact that Kannada was the language of administration and creative Expression. Tulu did not get the proper environment required for the production of classical literature.

Lack of script of its own was considered as a reason for this lacuna in Tulu Literature in ancient times. But Tulu did possess a script though it was not popularized through mass media of creative writings. The Tulu Brahmins who migrated to Kerala made a significant contribution to the development of literature and culture in Kerala along with the Nambudiris there. They were also responsible for the evolution of what was then known as Tulu-Malayalam script. Later on Malayalam literature

developed through a modified form of that script whereas Tulu Brahmins continued to use it for writing Sanskrit.

**‘Renaissance’ in Tulu Literature**

The ‘Renaissance’ of Tulu literature began with the advent of the Basel missionaries in the middle of the 19th century. Their arrival marked the inauguration of printing and gave a great boost to modern Kannada literature as well as to Tulu literature.\(^{84}\)

For a language like Tulu which neither possessed a popular script accepted and used by ill people nor a rich heritage of written literature, the efforts of these missionaries acted as a real catalytic agent. The Renaissance of this language and literature, efforts were made in different aspects such as alphabetization standardization and modernization. Since the Tulu speaking area forms a ‘speech is land’ within the Kannada area and since Kannada is the dominant language used for all communication and education the missionaries thought it fit to use the Kannada script for producing written literature in Tulu. It was they who started printing Tulu works in Kannada script. Their efforts were not merely confined to producing translations of the Holy bible and other religious works but also extended to many other Research activities aimed at providing the necessary atmosphere for the ‘renaissance’ of Tulu literature. Their works can be classified into the following four categories.

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\(^{84}\) *B.M. Report, 1851*, p.80.


3. Research in Tulu Folklore: (i) Transcription of Tulu folk epics and ballads by A.Maenner (ii) a work on spirit worship, namely The Devil Worship of the Tuluvas by A.C.Burnell and (iii) Collection of Tulu Proverbs.

4. Primers for learning Tulu, First Book of Lessons in Tulu, a Kannada Guide to Tulu-English Conversation, etc.\(^{86}\)

After the alphabetization process, providing a script for the language the Basel Missionaries produced literature in the form of translations. Their linguistic work relating to the more commonly used and widely distributed dialect spoken by the major communities like Bunts, Billavas, and Mongaveeras contributed to the evolution of what may be called the

\(^{85}\) Ibid., p.82.

\(^{86}\) Ibid., p.83. See Appendix 2.
standard dialect for Tulu. Their work relating to research in Tulu folklore and the preparation of teaching manuals was a right step in the direction of modernization when the language began to be used in written communication and other forms of mass media.

The first important publication of these missionaries was the Tulu translation of the Gospel of St. Mathew in 1842. The priests started their missionary work in Udupi and adopted Kannada script for writing in Tulu. Rev. Camerar translated New Testament into Tulu in 1847. Rev. Amman’s 324 page New Testament was published in 1859. A weekly magazine in Tulu was being published during that time. A religious conference was held in Mangalore in the year 1865 with Tulu as the medium.87

Apart from the translations of the bible and other connected religious works, the missionaries also produced many hymns and devotional songs in Tulu. More than two hundred and fifty devotional songs were set to music and sung in the churches. These songs are well known for their literary content as well as the emotional and musical contexts.

The first Tulu grammar book written by Brigel in the year 1872 and the Tulu-English Dictionary published in 1886 by A.Maenner

87. Ibid., p.84.
became two important reference works on Tulu for students of linguistics.88

Rev.A. Maenner had two dictionaries to his credit – the Tulu English Dictionary (1886) and the English Tulu Dictionary (1888). The compilation of Tulu vocables began in 1856 by Rev. G.Camerar who passed away in the year 1858 leaving behind him a manuscript containing about 2000 words. Maennar continued the work started by Camerar by adding new words and phrases from different sources, though he had at that time no idea of publishing the dictionary.

The Government of Madras agreed to finance the printing and the dictionary was published in 1886. Maennar was assisted by the local Munshis like Madhwaraya of Kaup, Sitaram of Mulki and Sarvottam Pai of Mangalore and Israel Aarons of the Basel Mission in compiling the two dictionaries.

One notable aspect of this dictionary is that it employs modified Raman script in addition to the Kannada script in recording Tulu words, retroflex sounds, accent mark above the letter to indicate the special variety of 'e' in Tulu.89

Another important feature of this dictionary is that it records the Tulu equivalents of nearly 600 plants found in the Tulu speaking area.  

88. Ibid, p. 85.  
Considering personnel and other facilities available at that time, this dictionary is a monumental work and the first organized effort in the ‘renaissance’ of Tulu language.

Rev. Maennar was also interested in the collection, transcription, and translation of the Tulu folk epics and ballads. More than twenty eight paaddanas were published by him A.C. Burnel compiled a monumental work. ‘The Devil Worship of the Tuluvas’ giving an account of the Bhuta cult practiced with the Paaddanas or the epics relating to the origin and the exploits of the spirits worshipped. The epics are given here in Roman script along with English translation.

The Missionaries pioneering efforts paved the way for the alphabetization, standardization and modernization so much required for the renaissance of literature in Tulu.

The Tulu movements started in the pre-independence period and the renaissance in the second half of this century owe much to the Basel missionaries and their manifold activities in the field of education, printing, linguistic research and the study of folklore.\textsuperscript{90}

\textbf{Basal Mission – Educational Institutions and Missionary activities}

Education was another important work in which the Basel Missionaries engaged themselves. They generally ran three types of

\begin{itemize}
  \item \textit{Ibid}, p.168.
\end{itemize}
school. The missionaries brought about the uplift of the lowly among the low in Mangalore and in other parts of South Canara. The three types of schools were: 91

1. Parochial school which were partly elementary schools, partly boarding institutions meant for the education of Christian children or converts. They were trained to become school masters or Evangelists and the study of the bible was important.

2. The Elementary school for non-Christians were started in 1850 when they were taught the three R’s and manual instruction was given. The mission society founded Kannada schools at Veppoo, Bolar, Kudroli Mercara Hill and Bocka Patana. A small boarding school for girls of the Christian community was also started and which was later shifted to Light House Hill under the charge of European Lady Missionaries.

3. The English school for higher education was founded at Mangalore.

The Catechist school

A new pattern of training catechists had been introduced after the visit of India in October in 1856 by Inspector Joseph Josenhans. Kaundinya revived the Balmatta school at Mangalore with the help of

August Finckh and in 1858 a Preparatory school started for preparing candidates for the Seminary admitting youth between the ages 13 and 18. The four years of study not only included general education but also prepared them for the seminary or the Teachers Training School. Though there was little progress in Mathematics there was remarkable progress in English. The seminary was thus both a training ground and a secondary school preparing students for the matriculation. Instruction was given in the vernacular and not in English, so as to facilitate the work with the people later and so that they should not be alienated from the people whom they would serve.\textsuperscript{92}

**Girls Education**

A girls’ school was established in 1900 in the bazaar of Karkal, another taluka of South Canara, by Rev. Fischer. Girls education fulfilled a desire for the uplift of the female sex, which indeed was a commendable effort. The Mission also started two night schools for the apprentice of the weaving mechanical establishments and which was attended by 18 and 12 boys respectively. By 1887, the total number of mission schools was 100 and some new indigenous schools were opened in the different rural districts.\textsuperscript{93}

\textsuperscript{92} B.M. Report, 1859, p.22.

\textsuperscript{93} B.M. Report, 1861, p.14.
The two indigenous Girls school also did not flourish due to the girls students getting married early. Parents were averse to having their daughters educated, marring them off at the age of 7 or 8. But it was encouraging to see that Brahmin pupils of the English schools were anxious to have their young wives and sisters instructed in reading, writing and in needle work.

The Anglo vernacular school had a strength of 177 in June 1872 but the number was falling as the people were sore about the conversion of two Brahmin youth.94

There were also infant schools especially for factory and field workers children based on the kindergarten system. Supervised by the Mission's Education Department. The Missionary Inspector of schools summoned once a year all the teachers of their respective districts to give practical and theoretical instruction. Model teaching was demonstrated by the school inspector and even a methodical plan of instruction of arithmetic was dictated.95

Later the high schools in South Canara and in Malabar, and the Malabar Christian college were entrusted to a new Education Society called the Malabar and South Canara Christian Education Society with the Board of Directors as its executive body.

95. B.M. Report, 1862, p. 17.
That education had meant a great leap forward was clearly noted from the Basel Mission Report of 1868 announcing the inauguration of Reading Rooms open to the public at their outstation at Moolky. Thus Basel mission printing press printed religious books as well as books for school children and mission used its press as a powerful means of social development and stability in the society.96

Appendix 1

GODFREY WEIGLE (1839-1855)

Godfrey Weigle (1839-55) a cousin of Moegling was well versed in languages. An article on the history of Kannada language and literature was published in the Z.D. M.G. Magazine (1848). The credit of publishing the semi-final edition of the Holy Bible (New Testament) in 1854 goes to Godfrey Weigle.

W.G. Wuerth spent most of his time in North Karnataka and came into contact with Veerashaiva religion. He wrote a book comparing Christianity with Veerashaiva religion. His memorable work is ‘Prakkavya Malika’. This is the first collection of Kannada poems.

W. Hawk translated German poems into Kannada and thus opened up a new vista of poems in Modern Kannada.¹

Ferdinand Kittel was a great scholar among the missionaries of the Basel Mission. In the field of language, literature and philosophy, his erudition knew no bounds. His dictionary is a monumental work, a work which will endure as long as Kannada literature survives.

Kittel has wielded his skilful pen in other areas of literature with equal facility. He wrote his learned grammar treatise ‘A Grammar of the

¹ B.M. Report, 1861, p.84.
Canarese Language (1903). Among his other works of repute, mention must be made of the following: textual criticism of ancient Kannada classics, composition of a small, narrative poem in Kannada 'Kathamala' narrating the life of Jesus Christ and oriented subjects like 'Linga Cult and Sacrifice.'

Frederick Ziegler (1862-1905) was a lifelong educationist. He wrote books with the view of benefiting the students. Among his many works, 'A practical key to Kannada language can be singled out. Selecting a hundred words from common usage, he has illustrated their idiomatic usage in different sentences.'

The native literary men like Anandaraya Kaudinya translated many German religious books into Kannada. Kaushika Brothers (Jacob and Paul) translated Baba Padamanji’s Marathi books into Kannada. T.G. Maben’s Loka Vyawahara Bodini and Kannada Vyakarana Bodini serve as pointers to his worldly knowledge and novelty in the treatment of the subjects. Among the missionary men of letters, Chennappa Uttangi is more relevant to us because he has been the very embodiment of the spirit with which the Basel Mission took upon itself the task of enriching Kannada literature. Next to Kittel, Uttangi was the most learned man. His 'Servant of Kannada' had mastered the tenets of the various religions of the world. Only after going deep into the anti Christian arguments, did he

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embark upon writing books such as Bethlahemina Vinanthi, Hindu Samaja Hitachinthaka, Sadhu Sundar Singara Dristantha Darpana on the doctrines of those religions.³

Uttangi wrote and lived, bridging the gulf between these two religions. His greater achievement is the editing of Sarvajna’s Sayings and rendered as a great service to Kannada literature.

³ Ibid., p.89.
Appendix 2

SOME IMPORTANT TULU PUBLICATIONS OF THE BASEL MISSION

1. Hosa Odambadike (27 books)
2. Haleya Odambadika
3. Utpatti
4. Tuluvinalli Bodhanegalu
5. Tulu Bible Kategalu
6. Tulu Prarthanegalu
7. Tulu Ratnamale
8. Maneya Adarshagalu
9. Lutharana Bodhanegalu
10. Tulu Grammar
11. Tulu English Dictionary
12. English Tulu Dictionary
13. Sahasrardha Tulu Gadagalu
14. Taulava Gatha Manjari
15. Tulu Paaddanolu
16. The Devil worship of the tuluvas
17. Tulu Paathale Dumbuda Pustaka
18. Tulu Ashara Maale
19. Kannada-Tulu-English Bhasha Manjari