CHAPTER X

LITERARY AND SCIENTIFIC ACTIVITIES

Every missionary was well trained in his work and well educated in the language of his country as well as English, if it was not his mother tongue. Many of them knew more than one European language. On the arrival in India they were required to acquire the knowledge of the well established vernaculars of the regions where they were posted. According to a standing rule of the missions a missionary had to undergo a prescribed course of language study for a certain length of time and obtain a proficiency certificate from the Literature Committee of the mission. For this purpose local pandits or munshis were engaged by the missions working in the Central Provinces. This arrangement enabled the European missionaries to acquire at least the knowledge of reading, writing and conversation in the local language without which no mission work was possible. Some of the missionaries became quite well up in the languages, earned reputation as fluent speakers and enthusiastic writers and contributed to the enrichment of the regional languages by their writings. Morton D. Adams of D.C.I.M. was a good student of the Hindustani language. He was considered a fine Hindi scholar. W. A. Moore of Methodist Mission excelled as a linguist. He had a wonderful knowledge of Marathi.

2. Lynn, H.M. : They went to India, p.16.
good command over Telugu and working knowledge of Urdu or simple Hindustani. He could sing the Marathi songs so well as to delight the hearts of the Marathi speaking people and scholars. He used this talent for the evangelical work among the Marathi speaking people of the Central Provinces. He also did considerable translation work in Marathi and contributed a lot to the mission work as well as to the enrichment of the Marathi language. He was associated with Rev. C. B. Ward. Some of the missionaries wrote books to make the study of Indian languages easier to the westerners. Rev. Cooper of the C.M.S. wrote 'Helps to the Attainment of Hindustani Idioms' for the use of the missionaries in India. Robert N. Cust of the Kurku Mission wrote 'A Sketch of the Modern Languages of the East-Indies. Rev. W. S. Johnson of D.C.I.M. wrote 'Hindi Kahavat Sar Angreji Ultha Sahit', a collection of Hindi idioms and their equivalents in English in 1898.

The missionaries also realised the need of study Sanskrit as an aid to their evangelical work. As all the north and central Indian languages were largely drawn from it and all the sacred books of the Hindus, who predominated in the Indian population, were in this language, some of the missionary scholars learnt Sanskrit in order to have a grasp of the Hindu religion and the social structure and ideals based upon it. With the help of this language they could easily tell the people during their preachings how far the Hindus had drifted away from their original teachings, ideals and practices mentioned in their religious texts and how acceptance of Christianity would give them salvation. From the Sanskrit works they could draw a lot to find faults with the Hindu religion for purpose of propaganda in favour of their

1. Folder-Bio-9 :Life sketches of Rev. and Mrs. W.A. Moore in Indian Witness, August 18, 1929.
2. Folder 80-1-Joh-59, D.C.I.M. Archives.
religion. While suggesting to the missionaries of India to study the Sanskrit language the Board of missionary preparation stated:

"For the most thorough training and efficiency the missionaries will find important aid in a good knowledge of Sanskrit. Sanskrit is not only the mother tongue of Hinduism, it is also the chief repository of its religious lore, the source of its most authoritative teachings and the parent of most of the languages of India." 1

For the missionary activities among the tribal people, knowledge of the tribal dialects was more useful than the knowledge of any other Indian language, vernacular or classical. As several mission stations were established in the tribal belts, the study of the local dialects became imperative. This knowledge they acquired from the local educated people who knew the local dialects. Proficiency in them facilitated their mission work among those with whom communication was impossible except through their dialects. The missionaries not only learnt the tribal dialects but also wrote about them, prepared their grammar, opened schools for teaching the tribals through their dialects and made significant contribution to their studies.

With these western as well as Indian linguistic equipment the missionaries of the Central Provinces produced religious as well as scholar literature in the nineteenth century. In the beginning most of them first wrote in their European languages to be translated into Indian regional languages. Subsequently some others wrote directly in the Indian languages without the aid of European languages. By writing on the Biblical themes in the regional languages the missionaries tried to make Christianity more appealing and attractive and to bring it within the reach of the common educated people. They collected extracts

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1. The Board of Missionary Preparation: The Presentation of Christianity to Hindus, p. 72.
from the religious as well as secular Indian literature which could be used in support of their evangelical preachings and Christian ideals. They quoted freely from the Ramayana of Sant Tulsidas and Granthavali of Sant Kabir. Samuel Baker translated a famous verse from the latter for its use in support of opposition to idol worship. The translation is as under:

"If by worshipping a stone, God is to be found, Then I will worship a mountain. The mill stone is better than that stone, For with it men grind and eat." 1

The sole aim of the preparation and production of the missionary literature was the spread of the Gospel. They produced a good deal of literature to meet this end which proved to them an effective supplementary means of vocal preaching. It was the zeal of William Carrey, a famous missionary, which enabled him to translate the Bible into several Indian languages before the advent of the Christian missionaries to the Central Provinces. Therefore, the missionaries who came to this region in the second half of the nineteenth century got in their hands the ready made translations of the Holy Scripture and other useful literature for spreading Christianity. However, as the missionaries acquired more knowledge of the regional languages they felt the need to revise the translations and give them more accurate and effective forms. No other book drew their attention more than the revision of the Holy Bible. Practically in each decade a committee was formed consisting of learned scholars, both European and Indian, to undertake this responsibility. In 1896, Samuel Baker of Hoshangabad belonging to the Friends Mission was requested to join the committee for the revision of the Hindi translation of the New Testament. Other missionaries helped the Bible Translation Revision Committee by their valuable suggestions.

1. Quoted in the Friend of Mission, 1887, p.34,
Besides the reading of the Bible in the Christian homes and its recitation in the churches during the congregational worship on Sundays, the missionaries introduced the singing of the Holy songs. For quite a long time the U.F.C.S., the C.M.S. and the American Methodists used for their liturgy at their mission stations in the Central Provinces the same hymn books which were already in use at their main centres elsewhere. The newly arrived missions such as the F.F.M.A., the E.S.N.A. the E.N.M.S.S., the American Mennonites etc. brought with them in the beginning, the original hymn books of their Home Church and introduced them into their congregations. As the Indian Christians grew in number, the need of translating the hymns into the local languages was realised. Rev. D.J. Flemming believed that there was distinct promise that India with its passion for songs would some day give rise to a new development in hymnology for the Christian church. However, the missionaries translated the original Christian songs and added some new ones to the hymn books. Mindful of the fact that the indigenous types of songs would be more appealing to the sentiments of the Indian Christians as well as to the non-Christians than the western hymns, they compiled such songs as would suit the Indian setting.

Among the missionaries who made valuable contribution to the Christian hymn literature, Rev. H.D. Williamson of Mandla stood first in the rank. He composed about 450 original songs in Hindi to be used by the C.M.S. congregations. They were compiled in a book form and published by the S.P.C.K. Rev. A. Stoll of the E.S.N.A. wrote 'Git Ki Kitab' in 1889 for the use of the congregations on Sundays and other festivals. He also edited and published several small collections of bhajans for the church. Rev. O. Lehr compiled 'Saksi Vani' in Hindi containing hymns and bhajans. It was printed in 1892 in his own mission.

press at Bisrampur. Another book of hymns in Hindi was compiled for the use on Sunday service by Joseph Taylor at Hoshangabad in 1893. He emerged as the most notable writer of the Friends Mission. In this book he incorporated the songs composed by Rev. H.D. Williamson. He also compiled another book of 100 hymns on the Indian classical pattern which was published in 1883 by the North India Christian Book Society. Samuel Baker, another missionary of the Friends Mission, also compiled a hymn book which became quite popular at the congregations of his mission. Rev. Norton D. Adams of the D.C.I.M. prepared a hymn book for his mission comprising 400 hymns and many responsive readings. The devotional English songs translated into local languages and the rendering of these into appropriate rāgas and melodies to be sung at different times of the day and night, are an index to the evangelical devotion of missionaries who traversed their arduous path of propagation overcoming all barriers of language, culture and geography.

With the growth of the indigenous church the missionaries prepared rules and regulations for the church management and published them into a book form for its members. Doctrinal books were compiled for the use of the evangelists as well as the members of the church to confirm them to their denominational faiths. Rev. O. Lohr wrote and printed 'Mission Catechism' in Hindi in 1880. A doctrinal book, written by Samuel Baker in Hindi, was published by the Methodist Press Lucknow. He also wrote a catechism for the mission in the same year. Subsequently other missions also published their own catechism and doctrinal literature and liturgical works. They were generally used in the Sunday church worship and on the occasions of religious festivals.

Books were also compiled on diversified topics of Christianity in English or other European languages and they were
translated into local languages for the Indian Christians. The aim of such literature was to give sound knowledge of Christianity to the converts and sometimes they were distributed among the non Christians to make Christianity attractive to them. 'The Pilgrim's Progress' written by John Banyan was translated into Hindi by Miss Stella Franklin of the D.C.I.M. in 1895 became world famous. Other notable translations were done by many missionaries of different missions. Samuel Baker translated 'What is Salvation' in Hindi and Urdu under the title 'Mukti Kya Hai' and 'Nazat Kya Hai' respectively. It was originally written in English by H. S. Newman in 1884. 'Scripture Index' of E. A. L. Evans was translated into Hindi by R. Metcalfe in 1890. It was a reference book in Hindi on the Holy Scripture. 'India Agende' was written in English and translated by A. Hagenstien of the E. S. N. A. into Hindi. Samuel Baker translated 'The Brahmin and the Goat'. T. S. Johnson of Jabalpur Methodists translated three small volumes, viz. 'The True Repentance', 'Gospel Servants' and 'The Bible Not of Man'. Rev. A. C. Danielson of the Swedish Mission translated 'Babuji Ke Chele' into the Swedish language.

The missionaries did not depend on translations only, but also produced some original writings on the religious themes. They wrote several books and booklets on diverse topics in English or local languages. Rev. O. Lohr wrote 'The life of Christ' first in English and later on translated it into Hindi verses under the title 'Christ Charitramrit Pustak' which was published by the Mission Press Allahabad in 1871. H. S. Newman wrote 'What is Salvation' in English. It was published in 1884 by the Education Society Press, Bombay. A decade after it, he produced 'Prabhu Isa Masih Ka Jivan Vrittant' (The Life of Jesus

2. Box 82-21, d ,No.66-1-8-о. E. S. N. A. Archives.
Christ) in 1893. In the preparation of this book he was greatly assisted
by Samuel Baker. 'Satmat Ka Updesh' was written by Rev. A. Hagenstien in
Hindi. It also contained an introduction of his life. The E.S.N.A.
published a book called 'Mritunjay' (The Conquerer) written by Rev. A.
Stoll in 1889 and printed in the Mission Press Bisrampur. Miss Rachel
Metcalfe of the F.F.M.A. wrote 'Atmak Roti Pratidin Ke Liye' (Daily
Bread) in 1889. Joseph Taylor was a distinguished writer of the same
mission who wrote 'A Pathway of Life' which is a summary of the
Christian teachings. Another booklet was 'Meeting for Worship', a reprint
of The Friends Quarterly Examiner. He also prepared a booklet entitled
'What is my Faith' in English and translated it into Urdu and Hindi
in 1894. Dr. Gardiner of the U.F.C.S. wrote a book 'A House of Prayer
for all Nations'. This book was basically prepared for Christians, but
it also contained items drawn from the best of Hindu thoughts. John
Memoll of the same church stationed at Seoni wrote 'Someone Is Coming'
which was published in London in 1897.

As there were several mission stations in and around the
localities of the tribal people for whom the schools were established
by the missionaries, it was deemed essential to enshrine the message of
Christianity in the languages and dialects of the tribal people. For
this purpose all the missions which were working among such people wrote
a considerable amount of Christian literature in several local dialects
such as Kurku, Munda, Koi, Gondi and Chhattisgarhi. Rev. R.N. Cust of Kurku
Mission translated the four Gospels into Munda dialect in Deonagri
script in 1880. Mrs. Fletcher of the same mission stationed at
Bhaisadehi (Betul) translated ten hymn books, The Lord's Prayer and the
Ten Commandments into the Kurku dialect. A translation of the Gospel of
St. John was published by the Bible Society of Calcutta in Kurku

1. Folder India—AEM, No.2, E.S.N.A., Archives.
language in 1900. In the preparation of this work the local missionaries were of great help. Rev. O. Lohr translated 'Hersbuchlin' in Satnami dialect under the title 'Man Darpan'. A catechism was translated in Chhattisgarhi dialect by Julius Lohr in 1900. His excellent translation of the Gospel of St. Mark and St. John into Chhattisgarhi was published in 1899. The Vepry Press of Madras printed the Gospel of St. Luke in Koi dialect in 1899 with the help of the missionaries who were working among the Kois. 'Prabhu Yesu Kristi Nuke Raste Kushelte Kabaru Yohan Raste Utaram' was published in London in 1882 in the same dialect. These were the translations of the Gospels according to St. Luke and St. John. Rev. J. Dewson of the Scottish Church, stationed at Chhindwara, translated The Book of Genisis into the Gondi dialect. Subsequently he translated the first three Gospels in the same dialect. Rev. Failbus of the G.M.S., who was stationed at Mandla, translated the Gospel of St. Luke and St. John into the local Gondi dialect.

Apart from the missionary purpose these writings served, they gave a definite shape and fresh contents to the local tribal dialects in which they were written and provided them with a standard script. Thus the Christian missionaries contributed a good deal in standardizing and enriching the dialects of the tribal communities of the Central Provinces among whom they worked.

Besides producing a lot of Christian literature in the form of translations from the English and other European languages as well as the works in Hindi and its dialects, the Christian missions in the Central Provinces also paid attention in writing the produced

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commemorative literature in the form of biographies of their prominent leaders. Through this literature they not only honoured and perpetuated the memories of those who had rendered great services to the missions but also provided enthusiastic and inspiring guidelines for the new arrivals and their successors deputed to advance the cause of Christianity in India. Almost all the missions have maintained the biographies or the life sketches of their workers, but only a few of them have gained importance. M.A. Sheering wrote a biography entitled 'Life and Labours of the Rev. W. Smith' which highlights his missionary tour to Sagar in 1879 and the work done by him for the cause of Christianity. In 1899 the latter wrote 'Stephen Hislop of Nagpur', a biography of a many-sided luminary who is still remembered with respect at Nagpur. In this book he has narrated the establishment of the Scottish Mission in the Central Provinces and portrayed graphically the illustrious work done by the famous missionary leader of unrivalled reputation. The Scottish Mission also published two other remarkable biographies of Dr. Agnes Henderson and A. Mackay Ruthquist. The former was a very renowned physician who established the medical department of the mission at Nagpur, the latter was a prominent lady missionary at Nagpur who joined the Swedish Mission after her marriage and was posted at Amawara in Chhindwara District. Miss A.H. Small of the Scottish Church wrote 'Yasudas of Murwara' (Katni) which is a short biography of an Indian evangelist published in 1903. She wrote another book under the name 'Swartha and other sketches' in 1894.

In 1897 the Friends Mission published a biography of Rachel Metcalfe, the pioneer missionary, written by Charles Linney. Frederich Sessions wrote 'George Swan' outlining the activities of Swan in Hoshangabad District. This was published in a book form in 1916. The
mission also published the biography of Samuel Baker, an eminent missionary of the Friends Mission, including a chronology of incidents relating to his life in the Central Provinces. Another biographical work on him was written by C.W. Pumphry in 1900, illustrating his remarkable work at Hoshangabad. The E.S.N.A. also published some biographies of its missionaries in the Central Provinces. M.R. Davis wrote 'Sadhu Hagenstien: A record of man of God' which was published in 1899. T.C. Seybold produced 'A Saint with a smile' which gives a biographical sketch of Jacob Gass of Raipur. M.M. Paul prepared a biography of Rev. Charles William Nottrott in English and Hindi. Other life sketches written and published by it were on the devoted Indian Christians such as Dalpat, Trimbak Rao, Daud Ekka and Man Bai who had sustained life-long mission work to their credit. The life sketches of its missionaries of the Methodist Mission, published by it are now preserved in microfilms at the Inter Church Centre in New York, U.S.A. Important of them are the life sketches of Miss A.R. Bicker, Rev. Gilder, T.S. Johnson, C.B. Ward and Rev. Felt. Rev. E.C. Gordon wrote the 'Life of Father Goreh' in 1900 which presents the portrayal of his missionary activities in the Chanda District. The D.C.I.M. published the biographies of David Ricoh, Thomson Mary, Josepha Franklin, Stella Franklin, MacGavran, Rambo, Adams Morton and Dr. Gordon. H.M. Lynn wrote a book in 1900 which contains the life sketches of several Indian Christian workers. In 1898 Lata Mary Brown wrote 'Hiralal of India' which describes about the excellent services rendered by him. The Oriental Christian Missionary Society published several biographical sketches under the title 'They went to India' containing the valuable services rendered to the cause of advancement of Christianity in the Central Provinces by G.L. Wharton, Olivia B. Baldwin, C.S. Durand, Arabella Merril, Anna Gordon, W.F. Rambo, Mattie E. Burges and Dr. Miller. For the
outstanding work of the latter his name appeared in the Who's who in America.1

Some missionaries have written autobiographies in which they have narrated their experiences during their work in India. Rev. C.S. Ward of the Methodist mission wrote 'Our Work' in which he mentioned the account of his work for eighteen years in and around the Bastar State. Rachel Metcalfe wrote her autobiography in 1897 which was published in 1899 by the Friends Mission. Rev. O.Lohr published his autobiography in 1900.

The enumerated biographies and autobiographies are not mere descriptions of life and chronology of events but they also contain valuable information about the zeal, devotion, sacrifice and activities of the Christian missionaries, religious condition of the people in the Central Provinces, and the response of the people towards them. While the motives of some of them were suspected, some others left very good impression upon the common people. Writing about Rev. Hagenstien M.P.Davis mentions that he was so much loved by the local people that when he was departing from them the Hindus of Salod (Dhamtari) collected Rs. 52 and gave this amount to him as a token of their respect for him.2 Rev. Stephen Hislop was such a great favourite of the people of Nagpur that a road was named after him.3 The activities of the missionaries recorded in the kind of literature give a glimpse of the sacrifice made by them for the cause of spreading the Gospel in a distant land with uncongenial climatic conditions. These writings proved to be an abiding source of inspiration and encouragement to other missionaries to follow the examples of their predecessors in doing sustained and selfless service to Christianity.

1. Lynn, H.M. : They went to India, p.34.  
Another kind of Christian literature produced by the missions was the publication of tracts and pamphlets meant for free distribution among the people. This was supposed to be one of the best means to the evangelistic end in view. It enabled the missionaries to get at the minds of the people quickly and make upon them a lasting impression. In the beginning the missions in the Central Provinces were obliged to receive the tracts and pamphlets from the British and Foreign Bible Society, North India Tract Society and the Christian Literature Society for India. Subsequently they prepared their own tracts and pamphlets according to the requirements of the regions where they were carrying on their missionary activities. This literature was produced in all the major regional vernaculars viz. Hindustani, Urdu, Marathi, Telugu, Gondi and Chattisgarhi dialects. Its publication became a permanent feature of the missionary equipment. While going for the preaching work, the missionaries carried large bundles of tracts which contained a variety of evangelistic themes, mostly the illustrations from the Bible and other relevant stories to bring home the moral to the people. In some cases the tracts and pamphlets were made attractive by various photographs depicting social life, natural sceneries or the pictures relating to the concerned subject matter. These were considered as useful auxiliaries to the distribution of 'good literature' among the people.

In view of the importance of this literature in attracting the educated people, emphasis was laid upon its production. The Scottish

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1. The result of missionary labour in India—A reprint from the Calcutta Review, October 1851.
Church discussed the matter in 1884 at Edinburgh and referred it to the attention of their missionary colleges and seminaries in Calcutta, Bombay, Madras and Nagpur. In the same year the C.M.S. passed a resolution regarding the promotion of the Christian knowledge and the great need for exertion to provide an antidote to infidel literature by free circulation of carefully well-written tracts on Christianity. The World Mission of the Church remarked in 1938 that although it was unanimously agreed that such literature should be taken for granted as an important part of the work of evangelisation, yet it was produced spasmodically.\(^1\) Rev. C.B. Ward wrote:

"These organisations have expended large sums of money in translation, revision and circulation of the scriptures. They have also furnished many exceedingly useful tracts, illustrating and defending the Christian religion. The influence of the printed pages is invaluable in the present propaganda both among Christians and non-Christians, and probably no phase of activity encourages larger hopes than the distribution of wholesome literature among Indian people." \(^2\)

While making Christianity more attractive through the vast printed literature, the missionaries did not miss opportunity to highlight and assail in their writings the irrationalities they noticed in other religions. For this purpose they studied Indian religions, noted their weakness, wrote criticism and commentaries on them and presented Hinduism, Buddhism and Islam in darker colours. This kind of purposeful literature in which Christianity, in contrast with Indian religions, was painted in glowing colours was considered most helpful in preparing ground for acceptance of Christianity by the people. Such literature was generally biased and full of prejudices and of its best it was one-sided and deliberately prepared to subserve an end. The missionaries exploited it fully with no laudable results.

\(^1\) Conference of the World Mission of the Churches, p.103.
E. M. S. Sheet of the D.C.I.M. wrote 'In Kali's Country' in which he described the ways of worship of the Goddess only to criticise it and decry Hinduism. Miss A. M. Small of the U. F. C. S. wrote 'Buddhism' mentioning the main features of that religion. She compared the two religions and in other book named 'Buddhism and Christianity' she established the supremacy of Christianity. George Lapp of the American Mennonite mission wrote extensively on Hinduism. In his book 'Strength and Weakness of Hinduism' he mentioned the Hinduism as a system developed over a long period of time in which an attempt was made to assimilate every thing. He studied the Upanishadas intensively and noted them as the most outstanding literary remains, partly influenced by the scattered Jews during the fifth century B.C. He valued the Ramayana as a 'wonderful piece of literature' and reviewed its contents. He examined Hinduism, its main deities, its system of devotion, festivals, meritorious deeds, and eventually its weaknesses.

The missionaries also noticed minutely the Indian festivals and their performances and wrote about them. Samuel Baker described his observations about a Hindu festival in one of his letters from Harda dated August 10, 1884:

"There was a Hindu festival at the end of the month Savan, when the women brought out corn which had been sown some ten days previously, and washed away the earth from its roots in the river. This is then distributed as a sign of peace. All past offences are forgiven, and peace is made. The bright colours and clean cloths of the people looked very nice in the crowd. The swings which had been erected for the occasion, screeched out loud and clear as they carried their human freight."

Joseph Taylor was a scholar who studied the Indian

religions and wrote commentaries on Hinduism, Buddhism, Jainism and Parsism. Samuel Baker freely quoted from the Ramayana of Tulsidas and Granthavali of Kabir. Jacob Cass of the E.S.M.A. was an excellent conversationalist. He possessed a wide range of knowledge. He could readily carry on conversation in German, English or Hindi as required. He wrote interestingly a commentary on Hinduism. The mission published books on the Hindu philosophy such as 'Hindu Tirthavali', 'Karm-Marg Vichar' (Salvation by work), Avagaman Vichar' (Transmigration of soul) and 'Bhagya ka Vrittant' (What is fate). Rev. Tanner wrote 'Im Lande der Hindus' (In the land of Hindus) in German in which he discussed about the Indian religions. Rev. A. Stoll wrote 'Hindustan ke Nat' (Indian religions) in Hindi. Thus a lot of literature on the Indian religions was prepared by the missionaries of various denominations working actively in the Central Provinces during the nineteenth century. All of it was not for propaganda purpose. Some of it was quite sober, rational and well-balanced.

A considerable literature was produced in the form of numerous articles by the missionaries. These articles appeared in many contemporary periodicals such as The Indian Witness, The Indian Watchman, The Missionary Intelligencer, The Friend of Mission, The Messenger, The Missionary Advocate, Missionary Review, the Observer, The White Ribbon, The Women's Friend, The Youngmen of India. Besides their religious contents of some articles, the themes of others covered a wide range such as social economic, cultural, literary, scientific and even political matters. Among them some were quite noteworthy viz. Life boat and Life house, Enter to working men, What I saw in India, Temperance tract, Health and Strength, Hymns of Broader land, Famine in

2. A. Metho. Mm. : Minutes of the 7th Session of Conference, p.44.
India, Industrial training of orphans, Translation of tract on Buddhism, Days of grace in India, Pathway of Life, Meeting for worship etc. The articles written by the missionaries of the U.F.C.S., the C.M.S., the F.F.M.A. and the D.C.I.M. were the most prominent. The Scottish Mission published the articles on child-marriage question, the women of India, patriotism: false and true. The Disciples published on the women of India, the educational work in Damoh, Christian endeavor social, nothing is impossible, by way-side of India. The C.M.S. published the memorial to the Queen regarding the religious policy of the government of India and sent it to her in 1857.

The most conspicuous contribution of the Christian missionaries of the Central Provinces to the secular literature was in the sphere of the local and tribal dialects such as Munda, Chhattisgarhi, Kurku, Koi and Gondi. Hiralal, a native Christian of the E.S.N.A. wrote a grammar of the Chhattisgarhi dialect. Rev. J. Nottrott wrote a book on the Munda language in German called 'Grammatik der Koth-Spache' in 1882. Rev. R. M. Cust of the Kurku Mission wrote 'Grammatical notes and vocabulary of the language of the Kurku'. He wrote a commentary on the dialect of the Kolarian tribe in Central India. His essay on the subject was published in the Journal of Royal Asiatic Society in 1884. The regional dialect of the people of Bastar State also drew the attention of the Christian missions. Rev. C. B. Ward, who worked for many years among the hill tribes, wrote about the language and dialect spoken in that region:

"More than three hundred miles in length, with a population of a million souls speaking four different languages, the District remains a large and deeply interesting field for missionary labour. The Telugu language commands the western field without a rival; the Oriya language prevails in the east, and a dialect of Hindi and unwritten language of the aboriginals, rule in Bastar State.

However, the Oriya, Hindi, and speech of the aborigines, overlap and intermingle to a large extent. 1

The Central Provinces, being widely inhabited by the tribe known as the Gonds, comparatively much work was done in the Gondi language. Many missionaries engaged themselves in its study. They discovered that Gondi was a branch of Hindi language partly affected by the Dravadian languages. Among them Rev. H.D. Williamson of the C.M.S. stationed at Mandla showed the greatest zeal in its study. Having acquired good knowledge of Gondi he penned down his experience about it thus:

"...... But learning Gondi is slow work. The language is difficult one and no one competent to teach can be found. So that it comes in driblets; a drop in one village and a drop in another. We are forming vocabularies, picking up short sentences; and attacking the grammar; but speaking in Gondi seems some way off yet. 2"

Another notable missionary who studied Gondi was Rev. J. Dowson of the Scottish Church stationed at Chhindwara. He wrote an elementary book in Gondi language. His valuable paper 'The Koi: A southern tribe of the Gond' contained a Gondi-English glossary. It proved to be a noteworthy contribution to the study of Gondi. His article entitled 'Papers on the Gondi language' was published in the Journal of Bengal Asiatic Society in 1870. 3 Another original study incorporated in an important paper of anthropological nature which he wrote was 'Papers on the Aboriginal Tribe of Chhindwara District' which contained details about the Shils of Silevani Chat, Kurkus or Mowasis of Chhindwara and the Shumia-Gonds of the region. Rev. Stephen Hislop

was the most outstanding mission leader who acquired every detail of
the Gondwana and its tribes. He organised several tours from Nagpur to
the regions inhabited by the Gonds and gathered much valuable
information. Tracing out their origin he narrated:

"The Gonds are the purest and most numerous
representatives of the Dravation aborigines
untouched by any other faith than their own:
the Kols and Santhals are the best known
representatives of the Kolarians, from whom
thousands have been recently won to Christianity."1

Rev. Hislop also tried to reduce the Gondi language into
writing and to bring their folk lore to limelight.2 After his incessant
studies, tours and correspondence spread over ten years, he wrote an
essay on the aboriginals of Nagpur region mentioning their language,
custom, arts and architectural remains. He prepared a vocabulary of the
eleven aboriginal tribes to which Tamil and Telugu were also added. He
wrote a crude epic of 997 lines on lingo, their prophet and originator.
It was published in 1886 by Sir Richard Temple, the Chief Commissioner,
under the title 'Papers relating to the aboriginal tribes of the Central
Provinces'. In it he described in details the Gonds, their personal
appearance dress, living, religion, mode of worship, funeral rites,
priesthood and language.

Yet another famous missionary leader who actively engaged
himself in learning the language of the aboriginals of Chhindwara and
became an expert in the language of the Gonds, was Rev. A.G. Danielson
of the Swedish Mission. He prepared a comprehensive glossary of their
dialect and wrote articles pertaining to the social and cultural life.
For his studies about the Gonds he was honoured with an honorary
Doctorate Degree which was awarded to him by the Upsala University of

2. Ibid, p.183.
Sweden: Rev. Failbus, a missionary of the C.M.S. stationed at Mandla, became an expert in the Gondi dialect. He wrote a Hindi-Gondi dictionary called 'Hindi Bhasha Kosha Hindi men' and a book on grammar of the Gondi language in Hindi under the title 'Gondi Bhasha ka Vyakran'. Rev. H.D. Williamson, an expert of the Gondi language, belonging to the same mission, wrote 'Gondi Grammar and Vocabulary' in 1899 which was published by the S.P.C.K. Another member of that mission, who possessed sound knowledge of Gondi dialect, and made very valuable suggestions for providing written form to it, was Rev. E. Champion of Mandla. He wrote:

"As there are no books in the language, missing words are irrecoverable and would have to be supplied from Hindi. Hindi should be used for instruction and for books." 2

The assiduity and profound interest with which the missionaries thus applied themselves to the study of the Gondi dialect and made researches in linguistics and anthropological studies relating to the tribal people is an evidence of their scholarly zeal and evangelical verve, dedication and determination to overcome any difficulty that came in their way.

Some of the missionary writings exposed for the first time the social and religious practice of the aboriginals of the Central Provinces to the outer world. John Lannard of Balaghat mentioned the jewelry of the Gond women:

"The thing that first strikes a stranger about a Gond woman is her jewelry.......consists chiefly of glass and brass. All Gond ladies wear an enormous quantity of small beads around their neck, in some cases these beads necklets must be several pounds in weight. In addition to this the

wrists are generally ornamented with glass, lac and brass bracelets, and the ankles adorned with huge shining brass bands, very heavy, but don’t for a moment imagine that the ladies themselves have any doubt about the general beauty and attractiveness of their appearance." 1

Rev. C.B. Ward wrote about the marriage of Gonds of Chanda District:

"The maidens are wooed and won as freely as among ourselves. Few among them marry under the age of sixteen. The unmarried men live apart in the separate house called a Gotool, which they keep in clean and orderly fashion and adorn with drums. On certain nights the maidens assemble opposite the Gotool and sing traditional love songs. At these singing assemblies for selections of brides are made. The man who is fortunate enough to secure the partner he desires is required to pay the father at least twenty rupees, or to serve a certain time for his wife." 2

Rev. Oskar Lohr acquired a considerable information about the Satnams of Raipur and Bilaspur regions. The Chief Officer of the Census of 1882 utilised his information which he recorded it thus in 20th November 1880:

"Nothing is known about their social and religious condition before they came (probably from Punjab) to this part of the country. Until the religious movement started by Ghasidas 50 years ago . . . . The true Satnams acknowledge the Guru as their spiritual leader; they abstain from tobacco, intoxicating liquors and drugs, animal food, and certain vegetables; they do not observe Hindu festivals nor worship idols; the necklace worn by them has religious meaning, it was touched by the Guru." 3

Rev. C.B. Ward wrote a picturesque description of the 'Rajahs Rath' in Bastar State:

1. Letter from John Lampard dated Marpha, July 26, 1893, Methodist Archives.
"The Rajahs Rath stands for 12 months of the year in Jagdalpur. Once a year the Rajah has a rite in it around town and out a distance from it. For the occasion, it is adorned with cloths of all colours and robes are attached, while the aborigines by the hundred seize them and pull and yell. The car is 8 wheeled and 30 feet high. On the occasion of festival when this car is dragged around with so much tamasha, thousands of the people come in from the villages to see the fun." 1

The geography of the regions where the missionaries lived and worked did not escape their attention. A good deal of geographical information can be known from their writings. They collected geographical data and prepared several maps containing boundary, mountains, forests, rivers, towns, routes and means of transportation of different regions. The beautiful scenes they witnessed are also found recorded in their writings. To quote one :

"All is clear and cold and grey looking; then as the sun comes up behind the house; it is as though a beautiful smile spread over all the face of nature, almost as though a new clothing was given to the trees, because of the way the colours are brought out. The golden 'Mobars' are even more brilliant—great scarlet trees, especially fiery. They are very splendid amongst the green." 2

The missionaries were the first to choose Pachmarhi as a hill-station and a health resort. They called this place a heaven. 3 It was later selected by the government as the summer capital of the Central Provinces. It was thus described :

"Another step forward made at this time was the purchase of a sanatorium at Pachmarhi, a beautiful parklike plateau among the Satpura hills.... Pachmarhi has the great recommendation of being comparatively easy of access for people in the Central Provinces.... the Pachmarhi plateau is"

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3. Letter from J.D. Maynord to Secretary of F.F.M.A. dated June 14, 1897 Friends House.
3,500 feet above the sea. During the hot summer, being about ten degree cooler than the plains of the Narbada, this place is a favourite resort, not only of missionaries, but of government officials and regiments of British soldiers." 1

Copious description of towns and other places are found in the writings of the missionaries. The E.S.N.A. recorded about Sagar:

"The military cantonment of Saugor is situated in the district of the same name. It is a beautiful chosen site surrounded by hills, and bordering the large tank, from which it derives the name... There is good fishing in the waters of the lake, and duck and spine can be had in the cold weather on the side furthest from the town. There is a fine drive right round the lake." 2

Many more things attracted the missionaries during their tours and journeys. One of the missionaries during his journey to the Himalayas composed the following poem in praise of mount Everest:

"Pure guardian of India's dark twilight land,
How long has tropic sun touched frigid height,
And still thy calmness guards in saintly white,
Wide stretch of plain where hosts of darkness stand
Of lofty peaks, to India's sea washed strand
Still stands this guardian peak aglow
And still the shimmering tropic plain below." 3

All these writings of the missionaries reveal their essentially humanistic and emotional aspects, their love of languages and dialects, interest in linguistics and anthropological and sociological studies, their sense of geography, desire to know their surroundings, their minute sense of observation and keenness to know about everything that came to their notice.

Apart from the ethnological and anthropological surveys and researches in linguistics made by the missionaries in the Central

3. Anon : Poem No.VII 'Mount Everest'. E.S.N.A. Archives.
Provinces, the achievements in the fields of archaeology and geology of the scholars and field scientists of the Scottish Church earned renown for their investigations all over the world. The two well-known and reputed missionaries of Nagpur, Rev. R.S. Hislop and Rev. R. Hunter did creditable fundamental and basic work in the fields of archaeology and geology of Central Provinces. In 1847 Rev. R.S. Hislop saw the old mounds around the village of Takalghat in Nagpur District and sought permission from the government for its excavation in 1863, which was granted by the Commissioner Richard Temple. With his efforts, fully supported by the Commissioner, 'The Antiquarian and Scientific Society of the Central Provinces' was formed at Nagpur in 1863. This society undertook the excavation of the Takalghat mounds which yielded good results. Its findings such as an iron vessel with handles on either side, fragments of pottery, flint arrow-heads and several other things attracted the attention of Dr. John Wilson of Bombay who declared them as the remains of the Sythians who had migrated for years as stated by Herodotus.

No less contribution was made to the geological studies. Rev. Hislop emerged as a geologist and naturalist of the universal fame. His field of researches extended from Nagpur to Chanda including the entire Gondwana region. He collected specimens of tertiary deposits with trap-rock layer, several minerals and rare species of plants and animals, revealing for the first time a geological history, physical geography and flora and fauna of those regions of the Central Provinces.

The articles on scientific researches written by Rev. Hislop were of pioneering nature. The journal of 'The Royal Asiatic

3. Centenary Review of the Asiatic Society of Bengal 1784-1883, Part III, Natural Science, pp. 40 and XXXVIII.
Society of London in its issue of July and August 1853 published his article on the 'Geology of Nagpur State'. His well-digested paper 'On the age of the coal strata in Western Bengal and Central India' was published in 1855. This paper he referred to the oolite of Europe. 

'Remarks on the geology of Nagpur' were published in 1861 with maps in the tenth and eleventh volumes of its 'Quarterly Journal'. The Geological Society published in full the memoirs, views and remarks of Rev. Hislop and Rev. R. Hunter. His biographer wrote that his work was given to the scientific world of Europe through the Geological Society of London to which his rarest, freshest and most numerous fossils were sent.

Professor Haughton of the University of Dublin to whom the specimens of rocks collected by Rev. Hislop were sent by him and his friend Robert Hunter called them as 'remarkable minerals'. As a tribute to both of them a variety of brilliant green glass was named 'Hislopite' and a white felspar of fatty lustre was named 'Hunterite' after the names of the two Scottish missionaries. Stephen Hislop was the first to discover the coalfields of Chanda, Wardha, and also those found in the valleys of Kanhan, Pench and Barkoli as well as in Mahadeo and Godavari regions, covering an area of nearly 19200 square kilometres. He was also the first man to reveal the suitability of the famous black soil of the Central Provinces for cotton which was already grown there in some areas. In the gazette of 'The Geology of India 1874', the work of Hislop found an important place. It was mentioned that the Kamkhee area was exceptionally fortunate in having been thoroughly explored by the late Rev. Hislop. He was the first to study the Talchir and Kamkhee

4. Ibid, p.139.
groups of the Gondwana system. He was chosen as an advisor for the land resettlement of the province. Thus these two leading missionaries who had engaged themselves in the field of scientific discovery and writings made their contributions to the scientific studies in India. Their geological and mineralogical contributions have been distinguished. The Scottish Church received a good deal of appreciation for the scientific researches made by its two leading luminaries. T. Oldham in his 'Geology of Central India' and in the Calcutta Review paid tribute to the labours of Hislop and Hunter. This leads us to the conclusion that the services rendered to the cause of literature and science by the Protestant missionary leaders were quite sustained. Their exertions were not confined only to the advancement of Christianity but actually transcended the bounds of the work assigned to them. They made a study of man and nature and gave it a shape. The Scottish Mission too honoured them adequately. In 1863 a high school of the mission was named after Rev. Hislop and in 1883, Hislop College, Nagpur was established. The highly promising career of this amateur scholar of natural science was suddenly cut short by his accidental drowning in Suchand river while crossing it.

The writings of the foreign Christian missionaries engaged in evangelical activities in the Central Provinces resulted in the production of literature of diverse kinds which was by no means insignificant. They had come to a foreign land full of different languages and dialects unknown to them. Communication difficulties blocked their way. Hence, to facilitate their work and to come closer to the people among whom they worked became essential for them to learn their languages and dialects. They enriched the languages of the people

among whom they carried on their evangelical work, provided script to
their dialects and popularised them through constant usage in preaching.
They compiled dictionaries, wrote grammar, prepared glossaries and wrote
in the dialects of the aboriginals and tribal people, sometimes unknown
before. Their special contribution was the spread of Hindi in which a
great deal of publication was made. They used the Deonagari script for
writing dialects and by their writings about the tribal people and the
aborigines they collected much valuable information and their problems
so far unknown to the outer world. Their anthropological writings were
widely appreciated and taken as authentic source of information for
further knowledge and investigations. They explored the inter-
relationship of the local languages. Thus the languages and the
anthropological things of India owe a great deal to the missionaries.

The translations of the whole or parts of the Bible and
other Christian scriptures as well as the Indian religious books and
classics rank first in importance among the literary activities of the
missions. They were intended to draw the attention of the Indian people
to Christianity and induce them to accept it. The missionaries wrote
long and minute account of the social condition, vices and ignorance in
India. The biographies, autobiographies and memoirs of the missionaries
who lived and died in the country, contain large accounts of the Indian
people and of the attempt made for the spread of Christianity among them.
They constitute not only a record of the missionary work in India but
also a piece of valuable literature.

Several articles written by the missionaries in various
periodicals published in India and abroad proved useful in recording
problems they faced while engaged in evangelical work and in finding

out their solutions. Such articles served as path-finders for other source of information desired by the supporters of the mission. The memoirs containing glowing life-works of missionaries and good account of journeys containing travel experiences inspired many youthful missionaries to do wonderful work and undergo personal sacrifices. The travel literature became a source of information for the future scholars of geography, history, sociology and anthropology. The writings on languages and dialects threw upon the field of linguistics for the study of scholars of the subjects and facilitated the work of the succeeding missionaries. Through their powerful literature they exerted great influence upon the government for certain tribal reforms and prepared background upon the minds of Indians to accept them. While evaluating the labours of the missions the U.F.C.S. remarked:

"If human agency must be employed, and if efficiency in agency is conductive to the speedy attainment of the contemplated results, then it must be allowed that in their literary and other labours, apart from actual conversations, missionaries have already completed much towards the object of their effort, the regeneration of Hinduism." 1

The credit of establishing the first printing press in the Central Provinces also goes to the Christian missions. The F.S.N.A. established a press at Bisrampur in 1874 for printing evangelical literature.2

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